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PRESBYTERIAN HIST. SOC. OF CANADA

The Christian.

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Notes and Comments.

NEXT week we purpose giving a portrait and sketch of Mr. H. S. PRESCOTT, Missionary to the Blind, Australia.

☞ There are a few subscribers to THE CHRISTIAN who have not yet sent their remittances for 1893. Will they kindly do so by first post, in order to secure the due despatch of future copies? Full particulars will be found above.

Heartily and lovingly we thank our many readers for their kind remembrance of us, whether expressed at this special season or otherwise. And we desire for them and for ourselves a year of increased and increasing usefulness and blessing. The one prayer which we would place in the forefront of all is that of our Lord's intercession when his hour was come: "That they all may be one; as Thou Father art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me." It is our earnest wish, above everything else, that we may help forward this dying desire of our crucified, but risen and glorified Lord.

In an early issue we hope to begin a series of brief papers designed especially for the help and instruction of young Christians. The subjects dealt with will be included under the questions: What is Christ to me? What is the Church of Christ? How may I live the Christian life? It will be seen that these three questions will include subjects upon which it is easy for many to be led astray. The systematic attempts now made to indoctrinate the young into the errors of a thinly-veiled Romanism, on the one hand, and the prevalence of Rationalistic teaching on the other, render an effort of this kind specially necessary just now. To teach truth is the best way to counteract error. The style of the papers will, of course, be adapted to young minds, but it is hoped that they will contain teaching which any intelligent young Christian will be able to receive.

"A Message to the Lord's Messengers" is the title of the new annual letter to the members of the Open-air Mission. The writer is Rev. Handley C. G. Moule, who expounds in brief the words of Micaiah in 1 Kings xxii. 14, "As the Lord liveth, what the Lord saith unto me, that will I speak." This is an excellent motto for all who open their mouths in the name of the Lord. Mr. Moule speaks helpfully on the use of experience in the preparation for work. "Let the preacher whose daily duty lies in business life, make proof of the Lord's grace to keep him absolutely true to his blessed will in uprightness, in truth-telling, in absolute fidelity, in thoroughness, and in purity of talk and word, and he will have one of the noblest preparations for preaching *always going on*." Copies of the letter (price 1d.) may be had from the offices of the Mission, 11, Adam-street, Strand, W.C.

It is stated with much confidence that the Government intend, in the coming session of Parliament, to deal with the repression of intemperance. Such action, should it be taken, as we sincerely trust it may, will certainly not be premature. The evils caused by strong drink have for years been growing, until they have assumed proportions that amaze and shock all who take any interest in the well-being—moral and spiritual—of these islands. The magistrates at Limerick have resolved not to grant any new drink licence unless three old licences shall have lapsed.

What a lurid light is thrown upon the contrasts of modern life in the accounts furnished in the newspapers of the Christmas and New Year's festivities. On the one hand, luxurious feasting; on the other, squalid starvation, relieved, it is pleasant to find, by the generosity of the Christian public. Yet great as has been the flow of charity, what a mass of unrelieved misery there must have been all around us! How saddening it is to read of the accounts of such scenes as those which transpired at the Christmas dinner given by the Dockers' Union. Three thousand children were furnished with tickets, but 4350 squeezed themselves into the rooms, and when it was found that many would have to forego their dinner "the previous babble of sound and incessant motion swelled into what was almost a scene of wild disorder and despair." After express wagons had been sent out for additional food, a dinner was given to all, but it was found that some of the children were too ill to eat, having been without food too long. One little patient was clad in nothing more than a thin cotton dress, and a large proportion had neither shoes nor stockings. All this in the wealthiest city in the world.

The many friends of the young poet William Watson must have read with deep interest and gratitude his "New Year's Prayer" in *The Daily Chronicle* of Monday. It is surely a welcome sign of his recovery from the mental strain that caused his recent breakdown. We fervently echo the aspirations of these noble lines:—

In the blanched night, when all the world lay frore,
And the cold moon, the passionless, looked down
Commiserating man the passion-curst—
Man made in passion and by passion marred—
Through the pale silence, on the New Year's verge,
This prayer fled forth, and trembled up to heaven:—

"O Thou whose homestead is eternity;
Who seest the hunger and the toil of men,
And how the love of life and wife and babe
Is brother of hate and sire of deeds of death;
Give peace—give peace: peace in our time, O Lord!

"But if we needs must march to peace through war,
Spare not the sowers who amid thy corn
Mingled the lethal seed of this red flower;
The whirlwind let them reap who sow the wind:
Make terrible thine arm against all thieves,
Whether in mart or on imperial throne;
And scatter with thy thunder the unjust
Who turn thy pleasance to a wilderness,
To battlefields thy vineyard; with mailed feet
Trampling the joyous vine of life in blood."

The new year has brought a respite to the British ten-year-old operative. Until he reaches his eleventh birthday he may not enter the mine or the factory. Here is a photograph of this young British workman:—

A Lancashire half-timer is a child from eleven to fourteen, who gets up at 5.30 a.m., commences work at the mill at six, in an atmosphere of from eighty to ninety degrees, where his or her attention is kept constantly on the stretch till 12.30, with an interval of thirty minutes for breakfast. Then home to dinner, and to school in the afternoon.

How can the weary child be expected to attend to a dreary book after such a day's work? "Bed in the afternoon" seems more like the treatment required. The friends of the children cannot rest until the age of exemption is twelve at least.

In this matter Austria, Germany, Denmark, and Switzerland were in 1891 already ahead of Great Britain; and now France and Spain have left us in the rear. If we are consistently to claim to be a Christian country, we must at least keep step in the treatment of our own flesh and blood with the Continental nations.

How best to relieve the poor in our great cities has been under discussion in the correspondence columns of *The Times*, and a pretty general consent has been given to two propositions, viz., that indiscriminate almsgiving does harm, and that proper organisation, or intercommunication between almoners, is required to prevent overlapping. But when the Bishop adds that "a quarter of the money now contributed for the relief of the poor in the East End would suffice if only there existed real co-operation among the distributors of charity," we think he over states the case. At all events, we trust our readers will not be prevented from helping liberally the well-known and accredited workers whose self-denying labours are recorded in our columns.

Strenuous opposition continues to be made to the opening of the "Reformed Spanish Church" in Madrid. Those native Protestants who belong to that community have, for the past twelve years, been endeavouring to secure the consecration of their "Bishop-elect," but the consent of the Irish Bishops is still withheld. By the personal interest, however, of Archbishop Lord Plunket, nearly £10,000 have been subscribed for the new building. We have long been of opinion that the simpler the form of religion in a priest-sick country like Spain the better; and that the progress of the Gospel will be the more rapid in so far as it rids itself of clerical formalities from which the people are longing to be free.

We observe with satisfaction that the Board of Trade has issued a notice on the subject of transmission of seamen's wages, extending the operation of the present scheme to inland places as well as to sea-ports, to which it has hitherto been limited.

With much thankfulness we place on record that progress has been made during the past year in the work of the medical missionary. A complete list appears in this month's *Medical Missions at Home and Abroad*

of every medical missionary at work possessing a British qualification, and his field of operations. It is at once a cause for gratitude and a subject for prayer. It is Britain's answer to the world's cry for help which no enemy nor half-hearted friend can gainsay. It represents a combination of religion and science to an extent which the world has never before seen. Last year the list contained 156 names, this year there are 164. Of these, sixty-three represent workers in China, forty-six in India, thirty-one in Africa, nine in Palestine. For the women of the world who have long waited for the coming of Christ, the dawn is appearing; eighteen women are amongst the noble band.

All the Churches are debtors to the Edinburgh Medical Missionary Society. It was instituted in faith, it has been maintained with vigour. In 1871 only seven students were connected with it, now there are twenty-nine. Its income then was £1200, now it is more than £6000. During the last ten years fifty men have gone abroad who were trained by this society. During the past year it lost, through death, one to whom it was most indebted—its secretary, Dr. John Lowe. On his successor much depends. The work must go forward. The medical missionary possesses a key to open many a door for Christ, at which the teaching missionary would knock in vain.

In the "Life of Mrs. Booth" is reprinted a letter written in 1865 to myself, in which she asks, "Will you, my dear brother, define for us what standard we are to put before the people, if we are not to tell them to seek and to believe to be saved from all sin?" I have no copy of my reply, but I think I should have said then, as I certainly say now, that we have no other standard but that of the Lord Jesus, "Be ye perfect as your Father in Heaven is perfect"; and that of his Apostle, "He is able to save them to the uttermost who come unto God by Him; seeing He ever liveth to make intercession for them."

Mrs. Booth asks, "Where is there the slightest proof that Paul's thorn in the flesh is inbred sin?" I never suggested that it was.

But while the thorn was not inbred sin, it was given on account of inbred sin in the Apostle, lest he "should be exalted above measure by the abundance of the revelations" he had received. If what we have heard some profess—"The prince of this world cometh, and hath nothing in me," had been true of Paul, as it only was of Jesus, there would have been no need of the thorn in his flesh, as there was no need of it in his Lord.

It seems incumbent upon me to enter a kindly note of remonstrance against the inaccurate representation of "Plymouth Brethrenism," whose leading doctrines are stated to be:—

1. The abrogation of the law by the Gospel.
2. The existence of a dual nature in the converted.
3. The imputation of Christ's righteousness to those who are really not righteous.
4. Only-believism.
5. The Second Advent of Christ.

On the first four of these points (says Mr. Booth-Tucker) Mrs. Booth distinctly joined issue with the Brethren, denouncing the doctrines in question as mischievous, dangerous, and totally unscriptural. On the fifth point she declined controversy, on the ground that it was non-essential to salvation.....

1. The first point is misunderstood. The Brethren taught that the law was abrogated as a covenant of works, or as a ground of justification, not as a summary of moral obligation. In this they were and are at one with the Reformers and the Puritan Divines.

2. Scripture definitely teaches two antagonistic forces in the believer—flesh and Spirit (Gal. v. 16, 17). I will not quote Rom. vii., although I have no doubt as to the *existence* of the law of sin in the members of the most advanced believer. Rom. vi., viii., xii. show that victory is gained by yielding our members to the quickening power of the indwelling Spirit of Him who raised from the dead the individual Jesus — the Christ with his members.

3. The doctrine of imputed righteousness (though not the above travesty of it) is not peculiar to the Brethren, but is one of the leading doctrines of the Reformation, and one of the nine points in the "Basis" of the Evangelical Alliance. The imputation of Christ's righteousness to the believer, and much more than this, is included in John's declaration, "Ye are IN HIM that is true, even in his Son, Jesus Christ" (1 Jno. v. 20· see also Rom. vi. 11, R.V.).

4. If the charge embodied in this composite and uneuphonious word has any meaning, it may be identified with the chorus—

> Only believe and you shall be saved,
> And Heaven is yours for ever.

But I very much doubt if this was ever sung in a distinctively Brethren's meeting. So far as my recollection serves me, it had, like the Salvation Army, a Methodist origin. For myself, I heartily believe it; though I entirely agree with Mrs. Booth that it is not the appropriate message for unconvicted sinners. An error has been met with in individual cases to this effect: "Only believe you are saved and you are saved." And a similar mistake is sometimes found in "holiness" and—"faith-healing" circles—"Believe that you have the blessing, and you have it"—"Believe that you are healed, and you are healed."

5. I scarcely think that Mrs. Booth would have considered "non-essential to salvation" a sufficient reason for disregarding any doctrine; although she showed her wisdom in not making the "blessed hope" a subject of controversy. It had been well if all who believed it had imitated her in this.

Although I am not connected with the "Brethren," amongst them, as amongst other bodies, are some of my oldest and dearest friends. I should not have referred to this unless I had been identified with them by the writer of this book, and consequently with their views, which are inaccurately stated, and stigmatised as "a hodge-podge of doctrine." I do not endorse all their teachings; I deplore their divisions; and in some cases their essential Popery (from which, however, no denomination, perhaps none of us individually, is wholly free); but none have done more in the past century to maintain, to make manifest, and to magnify the essential truths of the Gospel of our salvation than the body referred to. R. C. MORGAN.

Christ Church, Westminster Bridge Road.

THE watch-night service here was largely attended by the people of the neighbourhood, and at the close of the meeting fifty pledges were taken.

On Sunday morning Rev. F. B. Meyer preached from his motto text for the year, "He is able" (2 Tim. i. 12), and afterwards received into church-fellowship seventy persons, of whom very few were transfers from other churches. In the evening he preached to a large audience of young men, a hundred of whom accepted his invitation to a social gathering at the close, when earnest addresses were delivered.

The pleasant Sunday afternoons for men are becoming a great success.

THE SPECIAL IRELAND MISSION.

AT a meeting of the Dublin Committee of the late special mission it was reported that Rev. John M'Neill and Mr. Burke have agreed to devote the months of March and April, at least, to evangelistic work in Ireland. It was also reported that Major Whittle, accompanied by his daughter and Mr. G. C. Stebbins, had accepted the invitation of the committee. Major Whittle and his co-workers promise the months of January and February to the mission. Mr. Merton Smith has also placed himself in the hands of the committee, with Mr. Bell, of Montreal, who accompanied him, and sings the Gospel. Messrs. Smith and Bell have immediate engagements in the North of Ireland, but will be prepared for work under the committee early in February. Letters were read from Revs. G. C. Grubb and C. Inwood regretting inability, owing to previous engagements, to take part in the mission.

It was arranged that Major Whittle, Mr. Stebbins, and Miss Whittle should hold a week's meetings in the Metropolitan Hall, Lower Abbey-street, commencing New Year's Day. The committee confirmed Major Whittle's acceptance of an invitation to hold a mission in the Town Hall, Kingstown, which is to commence on Sunday, January 15.

On Sunday last Mr. Merton Smith, assisted by Mr. O. Ritchie Bell, began evangelistic services in Railway-street Presbyterian Church, Lisburn. The first meeting was held at 8 a.m., when the Lord was manifestly present, making the unsaved willing and anxious to come to Christ.

There was a large congregation at noon in the church. In the afternoon a meeting was held in the Lecture Hall for children and young people, and was largely attended. The largest meeting of the day was in the church at 8 p.m. At all these services the various churches in the town were represented.

There was a spirit of earnestness and power—much to gladden the hearts of God's children, and to cause them to expect large blessing through the visit of these brethren to Lisburn.

THE YOUNG HELPERS' LEAGUE.

ON Wednesday afternoon last week the Duchess of Teck opened a bazaar in St. James's Hall, in connection with the Young Helpers' League, of which she is president. The hall had been transformed for the nonce into an old English village, with gabled houses covered with snow, and a vista of winter landscape stretching away behind the platform. The Duchess was accompanied by Princess May, They were welcomed by Lord Kinnaird and Dr. Barnardo, in behalf of whose institutions the League members work.

After an address from Lord Kinnaird, Mrs. Evered Poole, the chief warden of the League, explained its origin, history, and present position, remarking that its chief object is to bridge over the tremendous chasm that yawns between the East-end and the West-end. There are now 12,500 helpers, 56 habitations, and 175 ladies and gentlemen who are local presidents. Each habitation aims to collect sufficient money to endow a cot in Her Majesty's Hospital for Waif Children at Stepney, and there are already in existence ten such cots, each called after the name of the lodge or habitation that supports it.

The Duchess distributed prizes to those young helpers who had sent in the best work, and new members of that body were presented with silver badges. The Duchess and her daughter then inspected the various stalls, with their useful or ornamental contents, and visited the workshop fitted up in an adjoining apartment, where boys from Dr. Barnardo's Home were busily engaged in carpentering, wheel-making, brush-making, printing. They also examined a model of a ward of Her Majesty's Hospital for Sick Children at Stepney Causeway. There were little patients in each cot.

After this the boys of the Leopold House Home went through military and naval drill, and gave with bells a very charming imitation of village chimes, the girls from the Village Home, Ilford, following with their musical drill which was a pleasing success.

The proceedings were very interesting, sales seemed vigorous, and the bazaar was kept open on the succeeding day.

"BEHOLD THE BRIDEGROOM COMETH."

TO THE CONVENERS OF CHRISTIAN CONFERENCES IN THE UNITED KINGDOM.

"But at midnight there is a cry,
BEHOLD THE BRIDEGROOM!
Come ye forth to meet Him."—Matt. xxv. 6. (R.V.).

DEAR BRETHREN,—As "partakers with you in the tribulation and kingdom and patience of Jesus Christ," may we be permitted to suggest for your consideration the present urgent need for sounding forth an alarm to a slumbering Church, and to the world that lieth in the wicked one, in view of the accumulating indications that "the LORD is at hand"?

I.—The stirrings among the Jewish people of a national life that has lain dormant for many many centuries, but which is now displayed and asserted in various quarters of the world and under manifold aspects, point to the blossoming of the long barren fig tree, and to the early fulfilment of the xxxvii. chapter of Ezekiel. Meanwhile, in the spiritual sphere, we are witnessing the conversion, not only of some notable witnesses to the Messiahship of Jesus of Nazareth, but of considerable numbers of Jews in places widely apart, to the joy of missionaries who had long laboured amongst them without much visible fruit of their labours.

II.—What lover of Gospel truth can shut his eyes to the great falling away, into superstition and formalism on the one hand, and unto unbelief on the other, which has characterised the past generation, as well as the time in which we now live? Many are drawn aside into the practices of the Roman apostasy, many more into doubting the authority of Holy Scripture. Rome is working ceaselessly, with a vast army of devoted followers, to complete her destiny, and then to meet her doom; whilst in Protestant churches and colleges Christ's foes are found in his own household. And lest we should be charged with taking an insular and narrow view of the position of the Church of Christ, we have but to turn to America and to the Continent of Europe, to convince ourselves that the pretensions of the Papacy were never more audaciously pushed forward; whilst Puritan simplicity in life and worship was never at so low an ebb in nations which formerly were permeated with pure Scriptural teaching.

III.—If, as we believe, the "early rain" was at Pentecost, is not the world now receiving the "latter rain" before the harvest is all ingathered? (James v, 7, 8.) What is the present outburst of missionary activity on behalf of the Jews, the Mohammedans, and the Heathen, but a further confirmation and sign that we are rapidly approaching the consummation of the Christian era? "The blessed hope and appearing of the glory of our great GOD and Saviour Jesus Christ" (Titus ii. 13, R.V.) exerts a most powerful twofold influence upon believing hearts. It is an incentive to holiness; "Everyone that hath this hope set on Him, purifieth himself even as He is pure" (1 John iii. 3, R.V.); and it is the greatest stimulus to missionary zeal and self-sacrifice. We seem to hear a proclamation of the word in Rev. xix. 7, "The marriage of the Lamb is come, and his wife hath made herself ready," in every successive conference for promoting Scriptural holiness; and surely we behold obedience, on an unwonted scale, to our Saviour's parting command, "Go ye into all the world, and preach the Gospel to the whole creation" (Mark xvi. 15), as witness the numerous offers of service on most perilous fields of labour from men and women in every rank of society.

We appeal to you, therefore, beloved friends, to take into your prayerful consideration *the value of a united testimony* to the imminence of the stupendous events which attend and follow our LORD'S appearing; and, if it seem good to you, to make the Second Coming of Christ a central subject at your conference in the year 1893; if so be that God by his Blessed Spirit may honour such testimony to the coming glory of his dear Son, for the arousing of a vast number of believers out of worldliness and sloth, and that a multitude of the unsaved who have "hearts failing them for fear and for looking after those things which are coming on the earth," amid the increasing insecurity of property and the development of anarchy, yet "may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man" (Luke xxi. 26 and 36), by "laying hold of the hope set before them" (Heb. vi. 18), whilst the day of salvation still shines upon them.

We are, dear Brethren,
Your Servants for Christ's Sake,

S. A. BLACKWOOD.
AND. A. BONAR, D.D.
HUBERT BROOKE, M.A.
E. W. BULLINGER, D.D.
J. ELDER CUMMING, D.D
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J. HUDSON TAYLOR, M.R.C.S.
H. W. WEBB-PEPLOE, M.A.
JOHN WILKINSON.

ONWARD EVER.

ONWARD ever! take this motto,
Bind it round thy heart to-day:
See, time's tide, with ceaseless flowing,
Bears thee on its breast away.
Yes, another year is added
To the number gone before;
And the thoughts, the words, the actions—
Though to thee forgotten lore—
All are gathered, weighed, and counted
On the great eternal shore.

Onward ever! still pursuing
In the path where duty leads;
Let thy soul be large with mercy,
Stifle not the prayer she pleads.
Light the darkness, cheer the weary,
Throw the arms of love around,
Sow the seeds of truth and wisdom,
With hope's flowerets strew the ground;
Yet awhile, the fruits shall blossom,
And in heavenly bowers be found.

Onward ever! and whilst lending
Strength to weary, sight to blind,
Thou, thyself, with strength increasing,
Shalt Life's pathway clearer find;
And, the wreaths for others twining,
Peace shall cluster round thy brow,
And the light for others shining
Joy's bright smiles shall o'er thee throw,
Till no cloud shalt cast a shadow,
In the land to which you go.

Onward ever! firmly treading,
Crush beneath thy feet the thorn;
Weeds and briars of sin besetting,
Let them by the roots be torn.
Not depending on thy merits
To attain to bliss above,
Still let Faith within thy spirit
Be a Faith that works by Love,
Winning gems of fadeless splendour
That shall grace thy crown above.

Onward ever! up the mountain,
Through the valley, o'er the plain;
In the Saviour meekly trusting,
That thy life be not in vain;
Calmly on his love relying,
Joyful, then, thou'll greet the day
When Time's tide shall cease to bear thee
On its restless breast away,
And to hail thy birth in glory,
Saints shall sing their welcome lay.

LUCY BATHAM.

Leighton College, Southport.

A HYMN OF PRAISE.

A NEW song unto Thee,
Oh, tune my lips to sing!
Thy witness I would be,
My Saviour and my King—
The witness to some longing heart
How good, how pitiful Thou art!

The changeful days go by,
The years so swiftly roll—
But, changeless, Thou art nigh,
Salvation of my soul!
And year by year revealeth still
How Love outblossoms in thy will.

I thank Thee for the past—
The way thy hand hath led;
I praise Thee that at last,
Recalling seasons fled,
I know thy grace was shining o'er
Even the shadow-scenes of yore.

Oh, let thy Name be blest
For all life's sunlit flowers,
For comfort, joy, and rest,
That wreathe the present hours!
All praise for countless mercies given,
Our Father-God, Who art in heav'n!

I thank Thee that my heart
Can trust for future days;
The living Lord Thou art,
Thy Will appoints my ways;
For coming good, for joys to be,
My Shepherd, sing I praise to Thee!

And higher still the chord
Shall echo far and wide
That tells Thy love, my Lord,
Redeemer, Crucified!
And pardoned souls shall swell the strain—
"No sinner seeks Thy face in vain."

Take up your trembling notes,
Oh, saints within his light!
Through earth and heaven floats
The anthem infinite—
The music deathless ages ring:
Thine is the glory, Christ, the King!

M. S. HAYCRAFT.

A HANDSOME GIFT.—"A Friend" has promised £500 towards the rebuilding and extension fund of the Paddington-green Children's Hospital.

A New Year's Greeting.

"The Lord Jesus be with thy spirit." 2 Tim. iv. 22.

Usually, when people wish each other a happy New Year, they mean a year of happy circumstance, a year of gladsome event. But that is not the first thing to be thought of. The great thing is to come out of a New Year better in soul and character than when we entered it.

We can never tell what a New Year may bring; how it may open out; what consequences it may entail. We can glance backwards, but to see into the future is beyond us. We have no means of determining the course of events, or the turn circumstances may take. We have not gone this way heretofore. But our true life is not a life of circumstance; nor is our true good at the mercy of events. These may serve as a scaffolding which, though essential to the rearing of the building, forms no part of the fabric itself.

The vital point concerns the spirit we are of—all else is drapery and detail. It is not a question of escaping this or gaining that. Rather it resolves itself into a question of inward demeanour: How am I to comport myself in this New Year of vicissitude, which greets me with face as expressionless as that of the Sphinx? Have I so learned Christ that, let what will befall, the light of the Christly spirit shall gleam through all? If losses are appointed me, shall I bear them in the Christian spirit? Or, if bereavements, if new trials and infirmities, shall I so meet them, in the temper and mind of my Saviour, that, however rough the outward aspect of the year may be, it shall indeed prove a blessed and successful New Year?

Paul's salutation to Timothy, as given above, accentuates this point. Paul had been brought before Nero the second time. The Second Epistle to Timothy, therefore, ranks as a farewell letter. Its whole style, tone, and contents mark the man whose house is set in order. How calm he is, how soul-sustained, how assured of an amaranthine crown, how ready to be offered!

And how tender! How his heart goes forth to his dearly beloved Timothy! He would like to see him before winter set in; but, whether or no, he has a salutation to send, the last that is recorded, and it is this: "The Lord Jesus be with thy spirit."

No one knew better than Paul did what it was to have been weather-beaten and storm-tossed. More than the far-famed Ulysses himself had he been tossed on life's billowy sea. Even then he knew that he was appointed as a sheep for the slaughter. But none of these things move him. The Lord Jesus is with his spirit, and hence he dwells on the sunny heights of jubilation. And, as enriched himself, he would have Timothy enriched in like manner.

To the eye of Paul loomed increasing trials for the infant Church. Errors were creeping in; evil men were multiplying. Timothy would have rough weather and stormy seas to encounter. But Paul's greeting discounts all. The spirit companionised by Jesus is more than conqueror.

I. There is a peculiar depth and richness of meaning in the form of this salutation.

It occurs nowhere else. It calls attention to the most mysterious and distinctive feature in the human constitution. It presents the Lord Jesus in the closest possible relation to his redeemed. For whatever may be the precise distinction between the soul and the spirit, there can be no doubt that the spirit is the innermost part of man's nature, and that in which he specially holds fellowship with God. Hence, if we may speak of health of body as good and health of soul as better, health of spirit is best of all. The concerns of the spirit are supreme in the case of each one of us; and how much this involves probably none but God can appreciate. It is in virtue of the spirit in us that we take rank above the animal, that we are capable of religious thought and feeling, of conscience and responsibility, and that we hear, even in an unconverted state, at times the footfall of the Almighty.

Paul's salutation, therefore, concerns the marrow of need and the acme of blessing. "The Lord Jesus be with thy spirit." Then, though thy body be much mauled about, and thy soul pierced with many sorrows, thou shalt have abounding compensation in this life, and in the world to come life everlasting.

II. The precise character of this salutation will appear from a consideration of the temple of Solomon.

The temple was, like man's constitution, *threefold*. There was the outer court, for the general congregation, answering to the body; the inner court, for the officiating priests, answering to the soul; and the innermost court, the Holy of Holies, answering to the spirit.

The parallel here is much closer than one might suppose. Take, for example, this innermost court. Who dwelt there? The Lord only. Unless He were there the chamber was vacant. Is it not so with respect to the spirit of man? Yes, the proof is complete. At the centre of unrenewed Being is a vacuum, a void, a sense of lack, a feeling of desolation that nothing can relieve. Man's nature is such that whatever the body and soul may have, the inner sense of emptiness remains. The Lord has deserted the temple, and the glory of the Shekinah is gone.

Pre-eminent, then, among greetings is this one:—"The Lord Jesus be with thy spirit." The spirit is his peculiar abode. No person or thing can take his place. The spirit is vacant which He does not inhabit, and, if vacant, then desolate.

Another instructive feature in the parallel is this, that the holiest of all had no natural light. There was no window in the Holy of Holies. Unless the Lord himself was the light of it, and unless the glory of God did illumine it, this innermost court was outer darkness.

How true is this of the spirit of man! No natural light can penetrate the dark spirit. All the wisdom of the schools will not furnish you with so much as a spark of spiritual illumination. "The Lord Jesus be with thy spirit"; for no one has an illuminated spirit whose experience this is not.

III. The bearings of this greeting are very precious. If the Lord Jesus be with thy spirit, thou shalt never be solitary. However lonely thy path in life may become (and it has grown lonely indeed with some of us), there will be the heart-cheer of living fellowship with the Lord—a portion more sufficing by far than any amount of earth's conviviality and friendships.

Another result will be that in his light thou shalt see light. How many lose heart in the battle of life! They bear up bravely for a time, and then despondence ending in despair begins. As one after another of the footlights of this world expires, they ask themselves, "Why struggle on? Why battle more? Is life worth living? It is not. We have no heart left for further action. Let us drift with the stream, and give ourselves over to remorseless fate."

Not thus shalt thou ever hold soliloquy with thyself "if the Lord be with thy spirit." His light is "the life of men"; his outshining is everlasting brightness. No beam emanating from the uncreated light can ever expire. Let the worst come to the worst, yet cannot life be shorn to thee of its meaning or existence of its sweetness.

What can better bring out the value of our New Year's greeting than the demeanour of Paul, the aged, in the circumstances under which he sent it? Nero's brutal sentence has no terrors for him. He greets Timothy from his own felt experience of good. The greeting is a legacy of priceless worth. "The Lord Jesus be with thy spirit." That is all, and that is everything. The Lord fulfil the greeting to every reader of The Christian, that whatever the New Year may bring of circumstance and event of joy and sorrow, all may be sanctified and transfigured by temple service and Divine communion.

James Douglas.

AN OFFER FROM MR. MOODY.

Mr. Moody has returned from his long and successful religious campaign in Europe with ever deepening conviction of the great need of trained Christian workers in the white harvest fields of the world. In England, Ireland, and conservative Scotland the same conviction became manifest during his labours in their great cities. The perplexing question has been how to meet the crying need. One of the best practical answers to the question is being given by the organisation of Christian training-schools, where earnest men may be fitted, by the most direct and practical training, for immediate service in the very fields where the need is greatest, and where the waiting harvest is most abundant. The blessing of God has so manifestly attended these efforts, that even the doubtful and timid have been constrained to approve and support the movement.

The latest of these institutions, organised in this country by Mr. Moody and under his presidency, is the Northfield Ladies' Training School, just closing the first term of its third year. It was with great joy that all connected with this school welcomed home its dear President, as one rescued from a watery grave, and rejoiced with him in the success that has crowned its work. In his mind the question of the practicability of such schools has been finally settled.

The one thing he now insists upon is to press forward, enlarge the work, and multiply the workers. He would have this Northfield school enlarged, and its benefits and blessings extended to greater numbers of earnest Christian women who long to do better service for Christ and humanity.

To this end Mr. Moody proposes to open more rooms for students at the regular rates of fifty dollars per term of three months, and to continue his special offer of admitting twenty-five students chosen and sent by societies of Christian Endeavour at the reduced rate of thirty-five dollars each per term. In addition to this, Mr. Moody announces that a friend has placed at his disposal *ten free scholarships* for the next term, to be given to such worthy applicants as may be recommended. These scholarships cover all expense of room, board, and tuition. This rare opportunity will no doubt be eagerly and gratefully accepted.

Full particulars as to course of study and terms of admission may be obtained on application to the Principal, Miss Lillie L. Sherman, East Northfield, Mass.—*New York Evangelist.*

LIFE-BOAT SERVICES.—The life-boats of the Royal National Life-boat Institution, of which there are now 305, have been unusually busy during the past year, which has been a stormy and unsettled one. The boats were called out on service 335 times, resulting in the rescue of 834 persons from the peril of drowning, and, humanly speaking, in the majority of cases from death itself. The cost of maintaining the institution's fleet of life-boats is very heavy, and the annual subscriptions and assured income are altogether inadequate for the purpose. More help is thereore much needed. The secretary is Mr. Charles Dibdin, 14, John-street, Adelphi, London.

Mr. Moody's Story of the Sea.

BY REV. H. B. HARTZLER.

The return of Mr. D. L. Moody to his home and schools at Northfield, after one of his long evangelistic campaigns, is always an event of interest in our quiet town. His latest return, a week ago, was an ovation, for he came as one snatched from the jaws of death, after an absence of fourteen months in Europe and the Orient.

News of his coming had preceded him, and when his train reached Mt. Hermon station, near ten o'clock at night, about 300 young men, students and teachers of the school there, swarmed around and through the train, with torches, music, and cheers, to welcome their friend. At the next station, as he stepped from the train with his wife, he dropped into the heart of another company of friends, neighbours, and students, who had come in conveyances from various places to speak their welcome. From thence, on the way home in his carriage, he could see, beyond the Connecticut River, all the seminary buildings and many private dwellings blazing with a glad illumination — innumerable "lights in the windows" for the home-coming friend. By the roadside stood, under the light of a lifted torch, the ladies of the Northfield Training School, cheering, singing, and waving white handkerchiefs as the Moody carriage passed.

Near his own home Mr. Moody found the street blockaded by a solid phalanx of three or four hundred young ladies of the seminary, with teachers and friends, who kept the whole procession at bay until they had given a joyful welcome with beautiful song. Though near the midnight hour, I noticed that, instead of driving to his own door, Mr. Moody's carriage passed up another street to the home of his blessed mother, now nearly ninety years old. She must wait not a moment longer to see the face of her boy!

On Sunday morning, following the night of his arrival at Northfield, Mr. Moody told the story of the disaster and rescue of the *Spree*, the church being crowded in anticipation of his coming. He said he would do on this occasion what he had never done before—make his own

EXPERIENCES AND OBSERVATIONS

the subject of discourse. He thought it might serve a better purpose than a sermon just then, and it would save him from being called upon to tell the story to each neighbour and friend individually. The story was told with suppressed emotion and with a glow of devout gratitude to God, making impressions never to be forgotten.

My last day in London (said Mr. Moody), was a pleasant one; a day of promise it might have been called, for the sun shone out brightly after some of those dark, foggy days so common in London. A company of friends gathered at the station to see me off, and I suggested that they sing my favourite song, "Then shall my heart keep singing," but they said they did not feel like singing that just then! I was the only one in the little group who seemed to feel like singing. I couldn't sing with my voice, but deep down in my heart I sang, for I was going home—home to meet my loved ones!

You land people have not, perhaps, a very clear idea of what those great Atlantic steamers are like. I embarked on the *Spree*, a vessel about 490 feet long, with 700 passengers on board, representing Great Britain, Germany, Austria, Russia, Hungary, and other countries, besides our own. There were many from all parts of our own country, returning from trips of business and pleasure. There were persons of all ages and both sexes—old fathers going over to America to spend their last days with their sons who had gone before to build up homes in this land of promise; men and women in middle life; and many children, some of the brightest and most beautiful I have ever seen.

When about three days on our voyage, I remember, I was lying on my couch, as I generally do at sea,

CONGRATULATING MYSELF

on my good fortune, and feeling very thankful to God. I considered myself a very fortunate man, for in all my extensive travels by land and sea I had never been in any accident of a serious nature. I thought of how my wife and children had escaped the cholera, and the quarantine at New York. The steamer that sailed before theirs, and the one that followed after, both had cholera aboard and were detained in quarantine, while the one that bore my loved ones, being a swifter sailer, reached New York and landed her passengers before either of the other two had arrived.

While engaged with these grateful thoughts, I was startled by a terrible crash and shock, as if the vessel had been driven on a rock. I did not at first feel much anxiety—perhaps I was too ill to think much about it. But my son jumped from his berth and rushed on deck. He was back again in a few moments, exclaiming that the shaft was broken and the vessel sinking. I did not at first believe it could be so bad, but concluded to dress and go on deck. The report was only too true. The captain told the affrighted passengers, who had rushed on deck, that there was no danger, and some of the second-cabin passengers returned to their berths, only to be driven out again by the inrushing water, leaving everything behind them.

The officers and crew did all they could to save the vessel. But it was soon found that the pumps were useless, for the water poured into the ship too rapidly to be controlled. There was nothing more in the power of man to do. We were utterly, absolutely helpless. We could only stand still on the poor, drifting, sinking ship, and look into our watery graves. All this time, unknown to the passengers, the officers were making preparations for the last resort. The life-boats were all put in readiness, provisions prepared, life-preservers in hand, the officers armed with revolvers to enforce their orders, and the question was evidently being debated in their minds whether to launch the boats at once, or wait. The sea was so heavy that the boats could hardly have lived in it. Two of the passengers had loaded revolvers ready to blow out their brains if the vessel should go down, preferring death by bullet to death by drowning.

At noon the captain told us he thought he had the water under control, and was in hopes of drifting in the way of some passing vessel. The ship's bow was now high in the air, while the stern seemed to settle more and more. The sea was very rough, and the ship rolled from side to side, with fearful lurches. If she had pitched violently but once, the bulkheads must have burst, and the end come. The captain tried to keep up hope by telling us we should probably drift in the way of a ship by three o'clock that Saturday afternoon, but the night closed upon us without a sign of a sail.

THAT WAS AN AWFUL NIGHT,

the darkest in all our lives; seven hundred men, women, and children waiting for the doom that was settling upon us. No one dared to sleep. We were all together in the saloon of the first cabin—Jews, Protestants, Catholics, and sceptics—although I doubt if at that time there were any sceptics among us. The agony and suspense were too great for words. With blanched faces and trembling hearts the passengers looked at each other, as if trying to read what no one dared to speak. Rockets flamed into the sky, but there was no answer. We were drifting out of the track of the great steamers. Every hour seemed to increase the danger of our situation.

Sunday morning dawned, without help or hope. Up to that time no suggestion of religious services had been made. To have done that would almost certainly have produced a panic. In the awful suspense and dread that prevailed, a word about religion would have suggested the most terrible things to the poor souls. It was necessary to divert their minds, if possible, or they would break under the strain. But as that second night came on we held a prayer-meeting with the concurrence of the captain. Everybody attended, and I think everybody prayed, sceptics and all. Surely the cries of the dear little children were heard in heaven.

With one arm clasping a pillar, to steady myself on the reeling vessel, I tried to read the ninety-first Psalm, and we prayed that God would still the raging of the sea and bring us to our desired haven. It was a new Psalm to me from that hour. The eleventh verse touched me very deeply. It was like a voice of Divine assurance, and it seemed a very real thing, as I read: "He shall give his angels charge over thee, to keep thee in all thy ways." Surely He did it. I read also from Psalm cvii. 20—31. One lady thought those words must have been written for the occasion, and afterwards asked to see the book for herself.

I was passing through a new experience. I had thought myself superior to the fear of death. I had often preached on the subject, and urged Christians to realise this victory of faith. During our Civil War I had been under fire without fear. I was in Chicago during the great cholera epidemic, and went around with the doctors visiting the sick and dying. Where they could go to look after the bodies of men, I said, I could go to look after their souls. I remember a case of small-pox where the flesh had literally dropped away from the backbone, yet I went to the bedside of that poor sufferer again and again, with Bible and prayer, for Jesus' sake. In all this I had no fear of death.

But on the sinking ship it was different. There was no cloud between my soul and my Saviour. I knew my sins had been put away, and that if I died there it would be only to wake up in heaven. That was all settled long ago. But as my thoughts went out to my loved ones at home—my wife and children, anxiously waiting for my coming, my friends on both sides of the sea, the schools and all the interests so dear to me, and realised that perhaps the next hour would separate me for ever from all these, so far as this world was concerned—I confess it almost broke me down. It was

THE DARKEST HOUR OF MY LIFE!

I could not endure it. I must have relief, and relief came in prayer. God heard my cry, and enabled me to say from the depth of my soul, "Thy will be done!" It was all settled. Sweet peace came to my heart. Let it be Northfield or Heaven. It made no difference now. I went to bed and almost immediately fell asleep, and never slept more soundly in all my life. Out of the depths I cried unto the Lord, and He heard me and delivered me from all my fears. I can no

more doubt that God gave answer to my prayer for relief, than I can doubt my own existence.

About three o'clock at night I was aroused from my sound sleep by the voice of my son. "Come on deck, father," he said. I followed him, and he pointed toward a far-off light, rising and sinking on the sea. It was a messenger of deliverance to us. It proved to be the light of the steamer *Lake Huron*, whose look-out had seen our flaming signals of distress, and supposed it was a vessel in flames. Oh, the joy of that moment, when those 700 despairing passengers beheld the approaching ship! Who can ever forget it?

But now the question was, Can this small steamer tow the helpless *Spree* a thousand miles to Queenstown? Every movement was watched with the intensest anxiety and prayer. It was a brave and perilous undertaking. The two vessels were at last connected by two great cables. If a storm arose these would snap like thread, and we must be left to our fate. But I had no fear. God would finish the work He had begun. The waves were calmed; the cables held; the steamer moved in the wake of the *Huron*. There were storms all about us, but they came not nigh our broken ship. Seven days after the accident, by the good hand of our God upon us, we were able to hold a joyous thanksgiving service in the harbour of Queenstown—just one week ago to-day, as I stand here among the friends and neighbours I love so well. The rescuing ship that God sent to us in our distress had just sufficient power to tow our vessel, and just enough coal to take her into port! There was nothing to spare! Less would have been insufficient. Her captain also is a man of prayer, and he besought God's help to enable them to accomplish their dangerous and difficult task. God answered the united prayer of the distressed voyagers, and brought them to their desired haven.

The nervous strain of those eight days and nights of suspense was something fearful. It was more than anyone could long endure without help. The minds of several passengers gave way under the strain, and they had to be put under restraint. A young Austrian, who had left his betrothed in Vienna, leaped overboard in despair, and was drowned before our eyes, in spite of all we could do. It was a most pathetic sight to see a young mother, with two beautiful children, sitting in dumb anguish during the first forty-eight hours, never taking her eyes off her little ones; and if the ship had gone down, I have no doubt she would have gathered them to her bosom and gone down with them in her arms. There was a Russian Jew, who had taken passage without the knowledge of his relatives at home. It was pitiful to see his distress, as he confessed his sin, beat his breast, and denounced himself as

THE JONAH OF THE COMPANY.

Kneeling upon the deck, with tears streaming down his cheeks, he cried to Jehovah not to visit the punishment of his sin upon all those unfortunate people.

At the conclusion of his thrilling story, which I have but partially and very imperfectly reported, Mr. Moody read the two Psalms referred to, with new and deeper apprehension of their preciousness and power. This unique Sunday's service, shared by Mr. Moody's friends and neighbours, and some 700 students and teachers of his schools, will not soon be forgotten.

East Northfield, Mass.

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Joshua and the Land of Canaan.*

By REV. F. B. MEYER, B.A.,

Christ Church, Westminster Bridge Road.

THE VALLEY OF ACHOR.—Joshua vii.

Was it a sudden gust of temptation that swept Achan before it when, with the rest of the host, he entered Jericho? or was it that some long growth of unjudged evil flowered into that act which has made his name a reproach to all after time? It is impossible to say. Only the terribleness of his fate seems to indicate something more than a transient yielding to sin. This, at least, is clear, that in the late afternoon of the day of Jericho's capture, and before the lurid flames of its conflagration rose to heaven, he had pilfered one of those robes of exquisite texture for which the plain of Shinar was famous, together with gold and silver—the latter coined, the former in a wedge, and had borne them surreptitiously away.

We can imagine him bringing them into his tent, where he probably found it necessary to acquaint his children with his deed, for if they had not been party to the crime, and its concealment, they could not have been involved in his terrible fate. With their help he dug a hole in the sand and hid the spoil, which by the special ban of Joshua had been devoted to Jehovah.

The whole proceeding had been conducted in such absolute secresy, and he was so confident of the collusion of the inmates of his tent, that, amid the general inquiry for the thief, he braved detection, and held his peace until the unerring finger of God pointed him out, as if it said, "Thou art the man."

But what anguish he must have suffered in the meanwhile! Long before his deed was unmasked, conscience had borne witness against him, and the lot had been cast within the circle of his heart. The scene in which he played so prominent a part on the plains of Jericho was rehearsed where no crowds of awestruck spectators gathered round, no blanched faces looked upon his, and no horror-stricken messengers ran to the tent to unearth the hidden treasure.

When the first excitement of his new acquisition had passed, and the fever had subsided, the dull heavy sense of wrong-doing began to gnaw at his heart. In the lull of reaction, conscience spoke, and when he marched with the rest up the long ravine to Ai, when he saw his comrades turn to flee, when he joined in the breathless rush back to the camp, when he met the relatives of the six-and-thirty men who had fallen in the battle, when he saw the dismay beneath which Joshua and the elders of Israel were overwhelmed—he knew, by an unerring spiritual perception, that it was his sin that was bringing shame and disaster to Israel. It must have been a positive relief to him when his secret was torn from his breast, and there was no need for him to preserve an appearance of comparative unconcern. Let us turn aside and study this scene in which Achan's sin was detected and dealt with, for whilst we do so we may learn something of the action of that sharp two-edged sword which pierces to the dividing asunder of soul and spirit, and discerns the thoughts and intents of the heart.

I.—WE SHOULD GRIEVE MORE FOR SIN THAN FOR ITS RESULTS.

Joshua rent his clothes and fell to the earth upon his face before the ark of the Lord until the evening, smarting from the disgrace inflicted upon his people, and aghast at the results which would probably ensue so soon as the tidings had been bruited abroad. Judging simply by human standards, the very worst consequences might be expected when the nations of Canaan suddenly discovered that the Israelite hosts were not invulnerable; much as when the Aztecs saw the first Spaniard fall from his horse, and realised that they were not, as they supposed, demigods, who had alighted on their shores from some celestial sphere. This was his fear, that the Canaanites and all the inhabitants of the land should hear of it, and compass them round, and cut off their name from the earth.

As soon as we have committed sin, we look furtively round to see whether we have been watched, and then we take measures to tie up the consequences which would naturally accrue. Failing this, we are deeply humiliated. Saul was much more moved by his desire for Samuel to worship the Lord with him, and so honour him in the presence of the elders of Israel, than by his disobedience to the Divine will. We dread the consequences of sin, more than sin; discovery more than misdoing; what others may say and do more than the look of pain and sorrow on the face that looks out on us from the encircling throng of glorified spirits.

But with God it is not so. It is our sin, one of the most grievous features in which is our failure to recognise its intrinsic evil, that presses Him down, as a cart groans beneath its load. The boy grieves because sickness shuts him away from his companions, the excursion on the river, the game in the woods, the swift gliding over the deep-blue ice on the ringing skate; but the mother grieves over the disease, of which the burning fever or the laboured breath is the symptom. In the heart of the mother sorrow for the disappointment of the child is almost obliterated by the eager anxiety that bends over his bed.

Very few of us realise what sin is, because we have had no experience of a character without it, either in ourselves or in others. People speak of being entirely delivered from sin, but they know not what they say, or whereof they affirm. None that has been born of woman, save One, has ever had the experience of a perfectly sinless character. Babes seem pure as before the unfolding lily has been freckled or soiled by contact with earth-stains, but they had been purer; Christian maidens are sweet and lovely, but they had been lovelier; saints seem blameless and harmless, but they had been saintlier—if they had not been originally connected with a fallen race. And it is partly because we have never met with an absolutely sinless character that our conceptions of the evil of sin are so partial.

It is, of course, possible to learn something of the exceeding sinfulness of sin by viewing the agony, heart-break, and shame, of the dying Lord; by remembering its infinite cost to the love of God; by recalling the comparisons of Scripture, in which the most loathsome forms of disease are its chosen types; or by considering the worm that never dies, the fire that is never quenched. And yet the true way to a proper realisation of sin is to cultivate the friendship of the Holy God. The more we know Him, the more utterly we shall enter into his thought about the subtle evil of our heart. We shall find sin lurking where we least anticipated, in our motives, in our religious acts, in our hasty judgment of others, in our want of tender, sensitive, pitying love, in our censorious condemnation of those who may be restrained by the action of a more sensitive conscience than our own, from claiming all that we claim to possess. We shall learn that every look, tone, gesture, word, thought, which is not consistent with perfect love, indicates that the virus of sin has not yet been expelled from our nature, and we shall come to mourn not so much for the results of sin, as for the sin itself. This is the godly sorrow that needs not to be repented of. Here are tears which angels catch in God's tear-bottles. In hours like these we approach most nearly the world where sin is hated, not because it cost us Paradise, for that has been more than replaced, but because it is sin.

II.—WE SHOULD SUBMIT OURSELVES TO THE JUDGMENT OF GOD.

"And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face?" It was as if He said, "Thou grievest for the effect, grieve rather for the cause. I am well able to preserve my people from the assaults of their foes, though all Canaan beset them, and I am equally able to maintain the honour of my name. These are not the main matters for concern, but that a worm is already gnawing at the root of the gourd, and a plague is already eating out the vitals of the people whom I have redeemed. With my right arm I will screen you from attack, whilst you give yourselves to the investigation and destruction of the accursed thing."

Whenever there is perpetual failure in our life, we may be sure that there is some secret evil lurking in heart and life, just as diphtheria breaking out repeatedly in a household is an almost certain indication that there is an escape of sewer gas from the drains. It may not always be possible for us to go direct to the spot where the evil has made its lair. But we may be sure that there is an accursed thing somewhere in our midst, and that, therefore, we cannot stand before our enemies. Somewhere there is

* [All Rights Reserved.]

a fault in the insulation of the wire through which the currents of Divine power and grace come to us; and it is useless to pray that they may be renewed until we have repaired the defect. Much of the time spent in public and secret prayer would be better employed by subjecting our dealings with each other and our walk before God to a searching scrutiny. It is a mistake to be on the face pleading with God for a blessing, and especially for *the* blessing of Pentecost, whilst there is some evil thing in our hearts needing to be dealt with ere the Divine energies can come to us. It is not a question of God's willingness or unwillingness, but of the laws of the spiritual world, which make Him unable to ally Himself with consciously-permitted sin. "Neither will I be with you any more, except ye destroy the accursed from among you."

Hast thou, reader, been beaten back in thy Christian work, or exposed to perpetual defeat by some petty temptation? Then it would be well to call a halt, not to hold a prayer-meeting, but to order thy heart-life before God, that, if thou canst not discern the evil thing that lies at the root of thy trouble, He may discern it for thee, whose eyes are as a flame of fire and in his hand a sharp sword.

(1) In searching out the causes of failure we must be *willing to know the worst*, and this is almost the hardest condition. Ostrich-like, we all hide our heads in the sand from unwelcome tidings. It is the voice of an iron resolution, or of mature Christian experience, that can say without faltering, Let me know the worst. But as we bare ourselves to the good Physician let us remember that He is our husband, that his eyes film with love and pity, that He desires to indicate the source of our sorrow only to remove it, so that for Him and for us there may be the vigour of perfect soul-health and consequent bliss.

He will communicate the result of his search by methods which are known to his delicate tenderness. Do not get into a fever. Do not rush from one to another for advice. Do not bewilder yourself with trying to detect his voice amid the tumult of voices that are sure to clamour for hearing when you bend down your ear to listen. "Be still and know." The responsibility of showing you your mistake is wholly with Him if you have placed all in his hands. Leave it there and wait. If He has anything to say He will say it clearly, unmistakably, and certainly. If He says nothing, it is because the set time has not come. But to-morrow, in the morning, He will speak to you and tell you all. In the meanwhile, wait and trust.

(2) When God deals with sin He *traces back its genealogy*. Notice the particularity with which twice over the sacred historian gives the list of Achan's progenitors. It is always, "Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah" (1, 16-18).

There in the early morning, Joshua and Phinehas stood to discern the transgressor with the aid of the Urim and Thummim of Judgment. The princes of Israel passed before them first, and the Prince of Judah was taken. Then the families of Judah, and that of the Zarhites was taken. Then the Zarhites and Zabdi was taken; then Carmi; then Achan. How his heart must have stood still as he saw the inevitable closing in of his destiny, like the contracting walls of a chamber of horrors on a hapless victim.

But sin is sporadic. To deal with it thoroughly we need to go back to its parentage. All who have carefully watched the processes of the inner life bear witness that a long period will often intervene between the first germ of sin, in a permitted thought or glance of evil, and its flower or fruit in act. We generally deal with the wrong that flames out before the sight of our fellows; we should go behind to the spark as it lay smouldering for hours before, and to the carelessness which left it there. We only awake when the rock disintegrates and begins to fall upon our cottage roof; God would lead us back to the moment when a tiny seed, borne on the breeze, floating through the air, found a lodgment in some crevice of our heart, and, although the soil was scanty, succeeded in keeping its foothold, till it had struck down its tiny anchor into a crack, and gathered strength enough to split the rock which had given it welcome. And by this insight into small beginnings our God would forearm us against great catastrophes.

What we call sin is the outcome of sin permitted, days, perhaps weeks, before, which, in the meanwhile had been gathering strength within the heart. An avalanche is the result of the dislocation of a few flakes of snow, which had fluttered from their place weeks before the villagers were overwhelmed and smothered in their beds. There is reason therefore for the advice of the wise man, "Keep *thy heart* above all that thou guardest, for out of it are the issues of life" (R.V. marg.). If we would be kept clear from great transgression, we must see to it that we are cleared from hidden faults, so subtle and microscopic that they would elude any but a conscience kept sensitive by the grace of the Holy Spirit.

In the light of these thoughts we shall better understand what is meant by one of the deepest passages in the Epistles. James tells, and none could better discourse on such a theme than the saintly president of the Apostolic Church, that "Each man is tempted when he is drawn away by his own lust and enticed." A word which surely suggests that temptation is not wholly a matter without the soul, as some think! And he goes on to say, "The lust, when it hath conceived, beareth sin; and the sin, when it is full-grown, bringeth forth death." Mark those words, *when it hath conceived, beareth*—they are very deep. In nature there is an interval, a period of incubation. Just as, to change the metaphor, a germ of disease may lie in the system for years without breaking out in the flesh; or a seed may be in the soil, waiting for the conditions favourable for its growth.

If, therefore, you have fled before Ai, do not be content when you have discovered Achan, but continue your search till you have learnt what gave rise to him, and so through the links in the long chain till you discover its remote ancestor in something which you did not suspect for the moment, but which was the guilty progenitor. And Achan's own words shall enforce the necessity. "I saw...I coveted...I took."

(3) It is a good thing at times to *muster the clans of heart and life*. We must make the principal tribes of our being pass before God. The public, and private, our behaviour in the business, the family, the church, until one of them is taken. Then to take that department and go through its various aspects and engagements, analysing it in days, or duties; resolving it into its various elements, and scrutinising each. The auditor of accounts in some great business-house, called in to discover the source of leakage, will for obvious reasons eliminate from his inquiry certain of the ledgers representing the more prosperous branches of the trade, and thus he narrows his inquiries within a smaller and yet smaller area.

This duty of self-examination should be pursued by those who have least relish for it, as probably they really need it; whilst they who are naturally of an introspective or morbid disposition should not engage themselves in it to any large extent. And whoever undertakes it should do so in reliance on the Holy Spirit, and give ten glances to the Blessed Lord, for every one that is taken at the corruptions of the natural heart. It is looking off unto Jesus which is the real secret of soul-growth.

III.—WE SHOULD HOLD NO PARLEY WITH DISCOVERED SIN.

"And Joshua, and all Israel with him, took the son of Zerah, and the silver, and the mantle, and the wedge of gold, and his sons and his daughters, and his oxen, and his sheep, and his asses, and his tent, and all that he had. And they brought them up into the Valley of Achor, and all Israel stoned him with stones, and they burned them with fire, and stoned them with stones." Then Jehovah repeated the words which had preceded the capture of Jericho, "And the Lord said unto Joshua, Fear not... see, I have given into thy hand, the king of Ai, and his people, and his city, and his land."

Then up the long defile Joshua marched with thirty thousand men, the mighty men of valour, with him. There was a sense in every breast of an integrity which had put away all cause of failure and defeat. The preparations were skilfully made; the appearance of flight on the part of Israel drew forth the men of Ai to headlong pursuit, and the city was left at the mercy of the ambush, which at the sign of Joshua's uplifted javelin arose, entered the city, and set it on fire. And in that very place where Israel had met with so disastrous a defeat, the people took great spoil, specially of cattle, which they drove down in triumph to the camp at Gilgal.

God never reveals an evil which He does not require us to remove. And if heart and flesh fail, if our hand refuses to obey our faltering will, if the paralysis of evil has so far enfeebled us that we cannot lift the stone, or wield the knife, or strike the flint stones for the fire, then He will do for us what must be done, but which we cannot do. Some are cast in a mould so strong that they can dare to raise the hatchet, and cut off the arm just madly bitten, and before poison has passed from it into the system; others must await the surgeon's knife. But the one lesson for all the inner life is to be willing for God to do his work in us, through us, or for us.

So the Valley of Achor becomes the Door of Hope. From that sterile, mountain-guarded valley, Israel marched to victory; or, to use the highly-coloured imagery of Hosea, it was as though the massive slabs opened in the cliffs, and the people passed into cornfields, vineyards, and oliveyards, singing amid their rich luxuriance as they sang in their youth in the day when they came up out of Egypt. Ah! metaphor as true as fair! for all our inner life, there is no Valley of Achor where the work of execution is faithfully performed, in which there is not a door of hope, entrance into the garden of the Lord, and a song so sweet, so joyous, so triumphant, as though the buoyancy of youth were wed with the experience and mellowness of age.

THE TWO NATURES.

Dear Sir,—In the very interesting life of Mrs. Booth just published there is a rigorous assault made upon the doctrine of the two natures of the believer as generally held among Christians. But it is very evident from the way in which the doctrine is attacked that it is not understood, and that what is assailed is a distorted and exaggerated conception of the doctrine, which no one who follows Scripture teaching would for a moment acknowledge.

Thus, for example, the doctrine assailed is supposed to involve the absurdity of the believer possessing two souls, and the assailant triumphantly asks:—

> What becomes of this old wicked, black, soul of man at death? If it is immortal it cannot die. If it forever remains unclean, it cannot enter Heaven. If it is not redeemed or washed in the blood, it must go to hell. So that a real believer, according to this view, will have one soul in hell and another in Heaven!

It would seem that Mrs. Booth was attacking a statement in some tract or pamphlet in which the writer had incautiously used the word "soul" instead of "nature," and of this mistake she makes the most; but no intelligent Christian would ever admit that by the expression two natures, is meant two souls.

Elsewhere, however, it appears that Mrs. Booth herself held the very doctrine of the two natures; for how else are we to understand these excellent words of advice, contained in a letter to her eldest daughter when about sixteen years old, and after her conversion? For her mother in the letter thanks God that she is his child.

> It is in yielding ourselves up, my dear child, to be led by the Spirit in everything, that the peace and the victory comes. This requires us to crucify nature—that is, not to let nature have its own way; but when inclination, or temper, or pride, or desire would lead us one way, and conscience and the Spirit another, we must follow conscience and the Spirit, and put down and trample upon nature.

No one could desire a clearer recognition of the conflict between "nature" and "the Spirit," and what Mrs. Booth calls nature is what others would call the old nature, or what Scripture calls "the flesh."

Yours very truly,
Henry E. Brooke.

REGENT'S PARK CHAPEL.—The first annual meeting of the Young Men's Christian Union was held a few days ago. Colonel Griffin presided, and short addresses were delivered by Revs. Dr. Pierson and F. B. Meyer. The report by the hon. sec., Mr. Sydney B. Harman, showed a membership of ninety-five. Besides these there are a large number of young men associated with the work. The Union provides devotional and social meetings for the young men of West London.

THE PEOPLE'S PALACE looked its best on Friday evening, when over 2,000 East-end children were regaled with a Christmas dinner, organised by the Ragged School Union on behalf of the editors and readers of the *Young Man* and *Young Woman* magazines. Lady William Lennox graced the proceedings with her presence, as did also Rev. W. J. Dawson and Mr. F. A. Atkins. Rev. W. R. Mowll gave a stirring address, and Dr. Barnardo's band brightened the proceedings with music.

For the Young

"SWIFTER THAN A WEAVER'S SHUTTLE."

Job vii. 8.

Have any of you seen a weaver at work? He sits in front of his loom. There are many threads before him running the long way, spread out in a broad row. These are called the warp. In order to make cloth he must work in other threads, one by one, from one side to the other. These cross threads are called the weft. The tool that carries the thread from side to side is called the shuttle. Now, if the weaver is to make headway, this shuttle must be made to work in a very lively fashion, and perhaps it will require to make fifty trips back and forth before one inch of cloth is woven.

If ever you pass a weaver's shop, listen. Amid the noise of the working of the loom, you may hear the song of the shuttle, bright and clear, as it flies in front of the weaver, impelled by the quick tug of his hand. It is very long since I heard its merry lay, but I do not think I can ever forget it.

I suppose Job must have spent some of his youthful hours in a weaver's shop. With his boy's keen eye and inquisitive mind, he was eager to learn the ins and outs of the old-fashioned craft. And now when he is a man, in sad trouble, and needs an illustration to show how fast his days are passing away, he can find no better than that furnished by his visits paid long ago to a weaver's shop. And he says, "My days are swifter than a weaver's shuttle."

Perhaps you do not believe that time flies as fast as that. To some of you time may be of very little value. A single day may seem a very long time indeed; a year may seem to you as a never-ending period. The idea of a day flying past swifter than a weaver's shuttle in its flight is more than you can grasp. It is just here that the experience of those who are older may be of some value to you.

There is no greater mistake that a boy or girl can make than to suppose that there is for everything plenty of time. Perhaps there is some excuse to be made for you, for "plenty of time" is a phrase that you may hear repeated very often. But if you believe it in the sense that time is of little worth, and act upon it, you will only regret it once—that is, all your after life.

It would be a delightful way to pass an evening in your holiday, and a profitable one, too, to write a little paper entitled, "The Value of Ten Minutes." I think very likely you would find that the difference between the man who holds a good position, who is respected, trusted, and listened to, and the poor fellow whom nobody cares for, is just about ten minutes. The one as a lad was up betimes; he was practical, and well ahead with his home lessons. If he said he would be home at a certain time, his mother had tea ready to the minute, and he never kept her waiting.

The other was a dawdler. When he left bed in the morning he didn't wake up; you could see him almost any day running to school ten minutes late, his boots unlaced. But do not let us be too hard on him, perhaps he lived amongst dawdlers, and he learned the habit by example. There he is to-day, well meaning no doubt; but nobody cares to depend on his word. The work he promises to be done promptly is sure to be ten minutes too late to be of use. His motto was "plenty of time," and he has lived up to it.

Why do I tell you this? That you who are young may begin well. Whatever you have to do, do it promptly. Do not dawdle. There is a way a boy and girl can get into if they will, of doing a thing at once. Acquire this habit and you will never lose it. When the effort is first made, the inclination to make it may be only as strong as the tiny thread that the spider spins. Persevere, it will grow strong as a band of steel, and it will serve you all your life.

Look at that beautiful porcelain ware on the mantelshelf. That design upon it was painted while the clay was yet soft, even before it was glazed. The lines of your life are being drawn while the clay is soft, while you are young in years. For you the days fly swifter than a weaver's shuttle. Neglect your opportunity and a flaw will soon be seen shining through the glaze. People will call that your character. A pretty thing *that* to live for ever.

There are other lessons that thoughtful boys and girls may receive as to the swift flight of time, teaching that active, wide-awake people, are called to do the best work of the world. Read your Bible. There you will find that its men of mark, from Abraham downward, were men of prompt and resolute action. Continue the study, and it will become apparent that "Go quickly" is the very language of heaven. It came pat to the angel's lips as he executed his mission by the side of the empty tomb. "Rise up quickly" were the words of the angel that called Peter in prison to renew his active life.

We can read them into the daily life of the Lord Jesus, and He needs must speak them to the traitor Apostle as he was planning snares for his Master's feet. They fell from his lips again to inspire Paul with the need of immediate action. "Make haste, and get thee quickly out of Jerusalem." And what are the closing words of the Book of Revelation? Are they not "I come quickly"?

If boys and girls would be true friends to Jesus, worthy of the name, you will regard time as a good gift of God; you will so employ it day by day that your life may be spent in doing the work well and wisely that He gives you to do. Do you not think that Job was right about the hurried flight of time when he said "My days are swifter than a weaver's shuttle"?

W. Main.

MOSES.

By the river's brink they laid him,
'Mid the flags which stately grew,
While his sister watched the infant,
For its danger well she knew.
There the daughter of King Pharaoh
Came to bathe, with maidens fair,
And espied the ark upbearing
All a mother's heart's love there.

Then from midst the flags she drew him,
Safely there he had been kept,
And we read, when first she saw him,
Lo, the darling infant wept.
Then she claimed him, and she named him,
Though of Israel's host she knew,
And she called him "Moses," saying,
"From the river him I drew."

"Moses"—name so bright, resplendent!—
Thus within a palace grew,
But the teaching of his mother
Gave him Israel's God to know;
And ere long, the palace leaving—
Sweet for us indeed to tell—
He despised its wealth and pleasures,
"Seeing Him invisible."

Happy choice! regretted never,
Though awhile reproach to bear,
For when Jesus stood in glory
Moses, with Himself, was there.
Happy choice! for Egypt's glory,
Long, oh long! has passed away;
But his joy will be for ever.
Is his choice, thine dearest, say?

Albert Midlane.

CHILDREN'S SPECIAL SERVICE MISSION.

Holiday services for children and young people were commenced at the Hove Town Hall, West Brighton, on December 27, and are being continued throughout this week. They are conducted by Mr. A. G. Dodderidge and Mr. Norman Bennett, assisted by several University men, the special meetings for girls and young ladies being addressed by Miss Etches.

Mr. A. G. Dodderidge, *Ealing*, Jan. 15 to 22; *St. Leonards*, Jan. 28 to Feb. 5; Mr. G. Goodman, *Stockwell Orphanage*, to Jan. 7; Mr. Herbert W. Pewtress, *Mission Hall, Fraser Green, Chiswick*, to Jan. 6; Rev. Martin J. Hall, *Jesmond, Newcastle-on-Tyne*, Jan. 7 to 17; Mr. H. Hutchinson, a United Mission, *Wesleyan Church and Schoolroom, Leytonstone*, Jan. 8 to 16; *Newcastle-under-Lyme*, Jan. 17; *Swinton*, Jan. 18; *Manchester*, Jan. 19; *Altrincham*, Jan. 20; *High Lane, Stockport*, Jan. 21 to 23; Rev. W. S. Standen and Rev. Martin J. Hall, *Trinity Church, West Hampstead*, Jan. 20 to 27; Mr. Livesey Carrott, each Sunday in January, at *Bolton Rooms, Drayton-gardens, S.W.*, at 3.30.

CHRISTMAS HOLIDAY MEETINGS.

Mr. E. Arrowsmith, assisted by University men, *St. John's Gymnasium, Upper Holloway*, Dec. 28 to Jan. 7, 1893; *St. Augustine's Church Room, Highbury New Park*, Jan. 8 to 18; and *Blackheath*, Jan. 1 to 20; Mr. T. Lewes Sayers, *Christ Church, Bromley, Kent*, Jan. 8 to 17; *St. John's, Penge*, Jan. 22 to 28; Mr. A. G. Dodderidge, at the *Town Hall, Hove*, to Jan. 14.

CHILDREN'S SCRIPTURE UNION.—Jan. 8, S., Daniel iii. 1-15; 9, iii. 16-30; 10, iv. 1-17; 11, iv. 18-27; 12, iv. 28-37; 13, v. 1-9; 14, v. 10-16.

CHURCH ARMY.—The Goldsmiths' Company have sent £25 to the Church Army Social Scheme.

MISS LEIGH'S CHILDREN'S HOMES

A CHOLERA INCIDENT.

In one of the slums of Paris lived an Englishman and his English wife, with their three little girls, aged respectively four, six, and seven years. The father was a whip-maker by trade; but, alas, for his wife and family, a hard drinker! The wife, a delicate, hard-working, sorrow-saddened woman, bravely did her utmost to help to keep the wolf from the door, and a roof to their heads (ironically called a home), by assisting her husband to make the lashes for the whips. The poor children scarcely ever had food sufficient for their daily wants. So hungry were they at times that they were fain to feed themselves with the refuse scraps which a neighbour's liberality bestowed upon their dog.

The mother, reduced in strength from want and suffering and work, was seized suddenly one morning with the cholera, and at once removed by her husband to the nearest hospital, only, however, to die there. That night the father came home soddened with drink, lay down with his three children in the same rags in which his wife had been taken ill, and in the morning was found black to his waist with the disease. He was taken to the hospital, but died within a few hours. On hearing of his death, application was at once made to the British Embassy and to the French authorities for permission for the three orphans to be received into Miss Leigh's Homes, where at the present time they are comfortably housed and fed and clothed.

Five children in one family in Paris, touched with the feeling of the sorrows of these little ones, have undertaken to maintain one of them at the Children's Home. Are there no children in England who will follow their example, and at this holiday season deny themselves for Christ's sake? The maintenance of each child in the orphanage costs £16 a year. Will not some parent, as a thank-offering for the deliverance of his or her child from sickness and danger during the past year, or stirred by the prospect of doing a deed of love for the Master's sake, act the part of the good Samaritan to the remaining orphans, and thus help to ease the burden of expense falling on the Paris Homes? The secretary's London address is 22A, Queen's-road, Bayswater.

ON SOUL WINNING.

Dear Sir,—I am surprised you have had so few letters upon this interesting and, I think, profitable subject. I send the following facts, hoping they may encourage other earnest but timid souls to use the opportunities that are constantly occurring to us all.

A few months since I went out one afternoon for a walk, mentally asking the Lord to direct my steps. I live quite in the country, and that afternoon went in a direction I had not been before. I came at length to two cottages by the road side. An old man was standing at the door of one. I spoke to him, and asked him if he would not come to a simple Gospel service lately started in the village? He said he was so "laid up" with the rheumatics he could not go far, but I found by a little more conversation he was really in trouble about his sins, and anxious to know they were put away.

I pointed him to the finished work of Christ, and quoted many texts of Scripture to him. He drank in the Word of Life, rested upon Christ, and is now a happy believer.

I believe there are seeking souls here and there all around us who would be really glad of a simple word of help, and if we place ourselves at the Lord's disposal and depend upon him, He will direct us to them and give the power and courage we need.

Some years ago I was allowed to be similarly helpful to a poor old man mending the road. My own sister, when a girl of about fourteen, was in anxiety of soul and prayed that an elder sister, who slept in the same room, might speak to her. The sister looked up from the Bible she was reading and spoke to the younger sister, and was the means of leading her towards, if not into, the light.

Yours, G. M. H.

PASTOR A. G. BROWN announces that the year just closed has been most prosperous in the number of conversions and actual addition to the Church. This is believed to be directly in answer to special and united prayer.

NOTES ON DAILY READINGS.

SUNDAY, JANUARY 8.—1 SAMUEL XXVIII.

This was the climax to which Saul's sins led, and it sealed his fate (1 Chron. x. 13, 14). He went back to that which he had put away, and sought counsel of a familiar spirit. The soul of man cannot be satisfied except it hold fellowship with the unseen; if not with God, then with the demons who rule the darkness of this world. Spiritualism is the rebound of the heart from the negations of infidelity. The refusal of God to answer Saul was occasioned, not by the greatness of his sins, but by his own refusal to turn from them. To the froward, God shows himself froward. (Prov. i. 24-32; Isaiah lix. 1 2.)

In the moments of extremity we turn to those who, even though they have opposed us, have ever shown themselves our truest friends by rebuking our sins. True friendship must be founded on respect, and it is they whose holy characters have given weight to their words to whom we turn in hours of peril.

It is probable that God permitted the evil spirit to simulate the appearance and voice of Samuel. It is very wonderful how many voices speak to warn us, though they often fall on unheeding ears. Man will, however, not be turned from his purpose, but, thinking that there is no hope, casts himself headlong to despair. Saul is the Judas of the Old Testament.

MONDAY, JANUARY 9.—1 SAMUEL XXIX.

This incident must have been the outcome of earnest prayer on David's part. It had been an evident sin for him to leave his countrymen and take refuge with Achish. A sad lapse in his faith! Would that we never said with him, "I must one day fall"! However, one of the consequences was the necessity of accompanying the Philistines with his armed men in their invasion of Canaan. It put him in a great perplexity, because, for the last sixteen months, he had led Achish to suppose that he was making forays against the south of Judah. Achish implicitly believed his account of his expeditions, and had concluded that there was an impassable breach between David and his people (chap. xxvii. 12). He did not hesitate, therefore, to invite him to the battle. Thus, as the outcome of months of deceit, David was on the point of fighting against his own people, over whom he was expecting shortly to be made king. It is thus that we often find ourselves brought into positions of extreme difficulty by unbelief, deceit, and sin. There was no resource but in prayer, and we can imagine how earnestly David sought deliverance from an almost inextricable maze, and it came in the refusal of the Philistine nobles that he should go with them into battle. So in the morning light he departed, without losing his character with Achish, or incurring the charge of treachery to his own people.

TUESDAY, JANUARY 10.—1 SAMUEL XXX.

It had been indeed a wonderful deliverance from an almost insuperable difficulty. The crooked had been made straight and the rough smooth. But there was still chastisement permitted—temporary sorrow and anguish of heart, which in turn gave place to exceeding joy. In the midst of the crushing calamity, which led some of David's followers to propose to stone him, and whilst his own heart was bleeding for the loss of his wives and children, his first and natural resort was in God. There is almost sublimity in the words, "But David encouraged and strengthened himself in the Lord his God." He afterwards inquired of the Lord, receiving a promise which must have been as balm to his spirit, comforting him during the days consumed in the pursuit of the Amalekites.

Our Master does not treat his servants as the flesh (represented by Amalek) does its faithful votaries. He does not leave us when we fall sick, but nourishes and cherishes us. Oh that we who bear the brand-marks of Jesus were more faithful to Him, who does not deal with us as we deserve, and who sticketh closer than a brother.

WEDNESDAY, JANUARY 11.—1 SAMUEL XXXI.

Suicide came quick on all the other sins that had gradually swept the ill-fated monarch swifter and swifter to his doom. There is no telling to what lengths the smallest sins, if indulged against light and knowledge, may not conduct us. Jealousy of David had been like letting in of water, now the floods had come which refused to be stemmed or turned aside. The suicide thinks less of the judgment of eternity than of that of time; more of man than of God; rather of the ills of the body than of the fever of the soul. O my soul, see to it that thy main endeavour be to accustom thyself to stand daily before the judgment-seat of Christ! Exercise thyself to have a conscience void of offence toward God and man! Judge thyself that thou be not judged! If thou yieldest to sin, get thee at once to confession and renewal!

The men of Jabesh-Gilead give us a beautiful example of gratitude. Saul had delivered them in the hour of their extremity, and they did not forget his kindness in that dark day of defeat and dishonour. So should it be with us. Jesus hath redeemed us by his precious blood, and now, though He can never fail in the battle, yet while the conflict is still raging, let us not hesitate to throw in our lot with Him, suffering that we may reign, dying that we may live, one in the shame and one in the glory.

THURSDAY, JANUARY 12.—2 SAMUEL I.

It is remarkable, and more than a coincidence, that an Amalekite claimed to have slain Saul. Though it was probably a lie, in order to obtain a larger reward from David, yet we may gather the lesson, that where we spare the flesh the flesh will not spare us: mercy is ill-expended on anything so dangerous and deceitful as the choices of our own nature, so set on self-gratification, but so sure to bring us down into humiliation, defeat, and death.

But how strikingly the magnanimity of David's spirit approves itself. Amid the lawlessness and violence of an outlaw's life, the education of his soul had been ever advancing. He would condone no deed which injured the Lord's anointed, even though it put the promised crown in his grasp. There was no doubt in his heart that God could fulfil his own purposes and promise without the aid of sin, in himself, or anyone else. And this conception of God, as perfectly holy, was far in advance of the prevailing notions of the time. Be sure that God will deliver you without your putting forth your hand to anything that conscience can condemn.

In the Song of the Bow, David gives himself up to the strains of the loftiest poetry and noblest affections. He could not have written such an elegy unless he had really loved and lamented. And in such an outburst of grief over one who had been the curse of his life, we must discern the work of the Blessed Spirit of God. Let us ask Him to create within us a love as tender and disinterested to all who hate us, and despitefully use or persecute us.

FRIDAY, JANUARY 13.—2 SAMUEL II.

The blessed habit of inquiring of God for direction was not discontinued as David stepped up to a more assured position on the death of Saul. His steps were still ordered by the Lord, who delighted in his servant's way. From how many blunders should we be saved if we leant less on our own understanding, and in all our ways acknowledged Him. There is no haste for those that wait on the Lord. They know that He will give, and they abide his time. It is a certain belief with them that God is preparing deliverance for them, and them for it.

The reign of David in Hebron, preceding by seven years his ascension to the throne of the entire realm, was a prefiguration of the reign of Jesus over his Church as distinguished from his reign over the world. From Hebron the bands of mighty men went forth to war with Ish-bosheth, just as the warriors of the Cross are ever pouring forth to engage in deadly conflict with the unbelief and evils around. But the end is not yet. The Church has still to ask that God would give Messiah the heathen for his inheritance and the uttermost parts of the earth for his possession.

SATURDAY, JANUARY 14.—2 SAMUEL III.

Abner's career is an interesting study, because reflecting too well the principles which animate men. He was a prince and a great man, according to David's estimate of him. But his course was shaped by desire for self-aggrandisement. He knew that David was God's appointed king, and that through him the redemptive purpose was to move (vv. 10, 18), and yet for his own advancement, he set up Ish-bosheth the son of Saul, and maintained him on the throne by all the energy that he possessed. It was a deliberate attempt to thwart the will and purpose of God. Woe to him that striveth with his Maker! The attempt, of course, failed. But with his own hand he shattered the fabric he had taken so much trouble to rear. Piqued by Ish-bosheth's natural remonstrance at his treatment of one of his father's wives, Abner suddenly turned against him, tried to make the best terms for himself with David, and met his own fate in the act. But whether in fighting for Saul's house, or plotting against it, self-interest was the clue to his actions, and, seeking it, he lost all. They that seek their lives lose them. Those who knowingly oppose the will of God prepare for themselves swift destruction. No weapon that is formed against the reign of our blessed Lord shall prosper. They who oppose Him shall consume as the crackling of thorns in the flame. F. B. M.

INTERNATIONAL S. S. LESSONS.

JANUARY 15.

ENCOURAGING THE PEOPLE. Haggai ii. 1–9.

GOLDEN TEXT, Psa. cxxvii. 1.

FIFTEEN years have elapsed since the foundations of the temple were laid (Ezra iii.). There has been little, if any, progress, owing to several causes:—First, the opposition of their semi-heathen neighbours (Ezra iv.); secondly, the death of Cyrus and the succession to the throne of Cambyses, called Ahasuerus (Ezra. iv. 6), and after him, of Gomates, the usurper, called Artaxerxes (Ezra iv. 7, 8), to whom the adversaries appealed against the Jews with such success that the work was delayed until the accession of Darius (B.C. 521). A work that is clearly *of* God and *for* God may meet with severe, and, for a time, with successful opposition. God wins his greatest triumphs by turning the apparent successes of his adversaries into ignominious defeats.

The two prophets by whom God encouraged the people were Haggai and Zechariah (Ezra v. 1). Of Haggai nothing is known beyond his name and what his prophecy tells us. Two things we learn from him—first, that some of the richer men of Jerusalem, too easily discouraged from building the temple, were building fine homes for themselves and living in luxury in sight of the unfinished temple (Hag. i. 2—6); secondly, that God was giving tokens of his displeasure in withholding from them the fruits of the earth (i. 6—11). These judgments gave force to the prophet's message. The prophecy with which this lesson deals, delivered on the last day of the Feast of Tabernacles (ii. 1, with Lev. xxiii. 33—36), was designed to encourage the people.

A DISCOURAGED PEOPLE (1—3). Nothing so effectually hinders God's work as discouragement in the workers. For this reason Gideon wisely sent back 22,000 of his men (Jud. vi. 3). In no circumstances is discouragement justifiable. It is always and only the result of unbelief (Deut. xx. 1—4). Neither the strength of their adversaries nor the decree of the King of Persia could have hindered the building if the people had not lost confidence in God.

It is significant that Haggai mentions only the discouragement resulting from the contrast between the temple of Solomon and this new house (3). The ancient men who wept at the laying of the foundation first suggested this contrast (Ezra iii. 12). Nothing could have been more disastrous to the work itself. They may have unwittingly delayed the work of God for fifteen years. How much evil may result from a single discouraging word or act!

THE PROPHET'S COMMAND (4, 5). It is addressed, not to the leaders only, but to all the people (4), for God's work requires, on the part of all his people, "the *work* of faith." The command "Be strong" can only come from God. Strength does not come at our bidding; but He gives what He commands (see Psa. lxviii. 28). To be weak and insufficient for his work is therefore not our calamity but our sin.

His presence with them was the reason for their encouragement. It was no new promise, but one which was made to them at the beginning (5). Their sin had not made Him unfaithful to his covenant. It is the presence of God that counts. Neither the strength nor the subtlety of our adversaries can do anything against Him. Napoleon used to say that God was with the strongest battalion. We may rather say, that is the strongest battalion which is with God (Rom. viii. 31).

ENCOURAGING PROMISES (6—9). Read the prophecy with Heb. xii. 26-29. In the fulfilment of God's purposes of blessing judgment and mercy mingle together. Egypt and the nations of Canaan, were shaken to make way for his people's blessing. And the vision of Daniel showed the complete shattering of the image of Gentile monarchy, as connected with the setting up of the kingdom of the Son of Man (Dan. ii. 44). The shaking and removal of what is outward will not affect what is spiritual and eternal.

The Desire of all Nations (7); or, as R.V., "the desirable things." In the first sense, it is evidently a prophecy of the coming of Christ, who is in Himself that which all men really need. "That which the whole world sighed for—knowingly or unknowingly—light to disperse its darkness, liberty from its spiritual slavery, restoration from its degradation—could not come to us without some one who should impart it to us."—*Pusey*. In the R.V. it refers to the gifts which all nations shall bring to the Messiah. Compare Isa. lx. 5-7, 11-13. The prophecy looks far beyond the first coming of Jesus.

The latter glory of this house (9) would exceed the former, from the appearance of Christ in the temple (Mal. iii. 1) and the inauguration of his new dispensation. External glory is not the feature which He values most. The glory which his presence gives is not now confined to one city. We are his temples. Our highest glory is in being indwelt by Him (1 Cor. iii. 16). Should not every part of those temples utter his glory (Psa. xxix. 9, margin)?

[9]

Death of Dr. Andrew Bonar.

The year 1892, which saw the decease of Mr. Spurgeon, Dr. Cairns, Dr. Donald Fraser, Dr. Allon, and other leaders in the religious world, has registered in its expiring hours the departure of one almost as widely known, certainly as deeply loved, as any of those we have mentioned. At half-past ten on Friday evening there passed away to his heavenly rest the venerable and venerated Dr. Andrew A. Bonar, who for nearly forty years has been pastor of the Finnieston Free Church, Glasgow. Though the Great Reaper has found in him a shock of corn fully ripe, Dr. Bonar's decease will be universally mourned, and will be regarded by multitudes in both hemispheres in the light of a a personal loss. He was one of the truest and choicest spirits that modern times have known, and we cannot but feel that our world is much the poorer now that he has been removed to another sphere. Dr. Bonar was at the weekly prayer meeting in connection with his congregation on Wednesday night, and at that time he was in his usual health and spirits; but on Thursday morning he took a chill, from the effects of which he never recovered, and he fell peacefully asleep on Friday night, the members of his family surrounding his bed.

In July, 1886, we gave a portrait and somewhat lengthened sketch of Dr. Bonar's ministerial life, but the following details will be welcomed by our readers:—

Dr. Bonar was born in Edinburgh on May 29, 1810, and received his early education at the High School, out of which he passed as gold medallist and dux. Similar honours rewarded his diligence and perseverance in the Edinburgh University. After passing through the Theological Hall he was licensed to preach the Gospel in 1835. A couple of years were passed in missionary work in Jedburgh, and in connection with Dr. Candlish's parish in Edinburgh; and in 1837 he was ordained to the ministry in the collegiate charge in Collace Parish, where he laboured for twenty years. As an Evangelical minister, Mr. Bonar soon began to make his mark. Loving his work, nd entering into it with ll the vigour and earnestness of his soul, he obtained a firm hold on the affections of his people, by whom he was much beloved.



From Photograph by Mr. J. Stuart, Glasgow.

In 1839 he, along with Dr. Black, of Aberdeen, Dr. Keith, and Mr. Murray M'Cheyne, were appointed by the Church of Scotland to proceed to Palestine and inquire into the condition of the Jews. As a result of this undertaking a mission to the Jews was established, and, as carried out by the Free Church, has proved not only one of the most active, but also one of the most interesting of the present day. During that tour through the Holy Land Dr. Bonar accidentally dropped his Bible into Jacob's Well. He looked upon the volume as irrecoverably lost, but, to his surprise and gratification, it was brought up from the bottom of the well some years ago by a Samaritan, and sent home to the owner. It was to him a precious relic, and though prizing it highly, he consented to its being deposited in John Knox's house in Edinburgh, where it now lies.

As may easily be imagined, Dr. Bonar took the side of the Evangelical party in the Church of Scotland during the long conflict which ended in the Disruption in May, 1843. He was one of those who came out, and he carried the great bulk of his congregation with him. For thirteen more years he continued to labour in Collace, when in 1856 he was called and inducted to the pastorate of the Finnieston Free Church, Glasgow. This was a sphere where his dauntless energy could find full scope. His church was soon a centre of earnest Christian work, and he gathered round him a band of workers who devotedly assisted their pastor in his endeavours to raise the social and moral condition of the people in the district. In this sphere he laboured during the remainder of his life, keeping together a congregation numbering over 900 members.

Sixteen months ago he was assisted in his work by Rev. D. M. M'Intyre, who was appointed colleague and successor. As an illustration of the good health which has attended him during his long and useful ministerial life, he was only absent twice from his pulpit through illness. When the General Assembly of the Free Church met in Glasgow in 1878 he was elected moderator, and through that trying session he performed the delicate duties of the chair with consummate ability. In 1887 he celebrated his jubilee as minister, and on that occasion he was presented with a cheque for £4000 and many addresses of congratulation.

During his long life Dr. Bonar was associated with many of the most eminent men of the Church, such as Rev. Murray M'Cheyne, Rev. William Burns, of China, and Dr. A. N. Somerville, all of whom have predeceased him. An outcome of his his love and esteem for Mr. M'Cheyne is to be found in the memoir of that sainted minister, a publication which has obtained a world-wide reputation, and has been the means of blessing to multitudes all over the world. As a writer on Evangelical subjects Dr. Bonar occupied a high position, and his works on "Leviticus" and "The Psalms," have proved very helpful to many students of the Old Testament. In his relations with his ministerial brethren he was most happy—always ready and willing to help them in every possible way. He was a man of wide Christian sympathy, and was one of the most catholic ministers in Scotland. To do good was the main object of his life, and every project having that end in view had his cordial support. He was very ready to assist in good work, and he never allowed his denominational position to interfere with it. All Evangelical efforts had in him a ready helper, and hence, when Messrs. Moody and Sankey came to this country in 1874, Dr. Bonar was among the first to welcome them, and he retained to the last a warm affection for these American friends.

Though active in pastoral work, Dr. Bonar never took any leading part in what may be called the more business part of the Church's work. He seldom attended the meetings of the Presbytery, but whenever he made his appearance he always received a hearty greeting, and there seemed to be a rivalry among his brethren as to who would first extend to him a kindly greeting, and give him a hearty shake of the hand. The blamelessness of his life and the saintliness of his character gave him an influence among his brethren which nothing else could. His counsel and advice were always ready, and his voice was ever on the side of charity and good will. For him to say a hard thing of any brother was most painful, and it was ever done with that tenderness and love which made it evident that the task he had set himself was one from which he would gladly have escaped. These occasions were few and far between, and their very rarity made them all the more remarkable. They never had the effect of alienating from him the love of any brother, because it was felt that his utterances were those of strong and earnest conviction, and that they lessened not his affection for the man against whose opinions he felt himself compelled to speak. In his death the Glasgow Presbytery loses the last of its Disruption heroes, a band which is now becoming very small indeed.

Dr. Bonar was the youngest of seven sons, two of his brothers being eminent ministers of the Free Church. His eldest brother, Dr. John Bonar, of Greenock, died about eighteen months ago, and Dr. Horatius Bonar, of Edinburgh, the well-known hymn-writer, died about five years ago. Dr. Bonar leaves five of a family—his only son, Dr. James Bonar, of London, and four daughters, three of them unmarried, the eldest being the wife of Mr. Wm. M. Oatts, of the Christian Institute, Glasgow.

Romanism at Home.

The following is extracted from a letter written, under date December 9, to one of our constant readers by a friend in Calais:—

"Yesterday the new Romish Bishop of Arras preached here, and I went to hear him, being anxious to judge for myself of the revival of spiritual life in the Church of Rome, of which some speak so hopefully. I can only say that his sermon from beginning to end was undiluted Mariolatry—Mary the gate of Heaven, the refuge of sinners, etc. It was truly a sickening spectacle to see him stand in the pulpit in mitre and gold apparel, posing theatrically with his massive crozier and his episcopal ring, feeding the great congregation with such poison, instead of the Gospel of Christ. I wished that some of the Christians in England who are inclined to dally with Popery could have seen it thus undisguised."

YOUNG HELPERS' LEAGUE.—Princess Victoria Mary of Teck has consented to become vice-president of the Young Helpers' League (in connection with Dr. Barnardo's Homes for Orphan and Waif Children), on behalf of which Her Royal Highness Princess Mary Adelaide Duchess of Teck, who is the president, opened a bazaar at St. James's Hall last week, as noted elsewhere.

REV. H. R. REYNOLDS, D.D.,

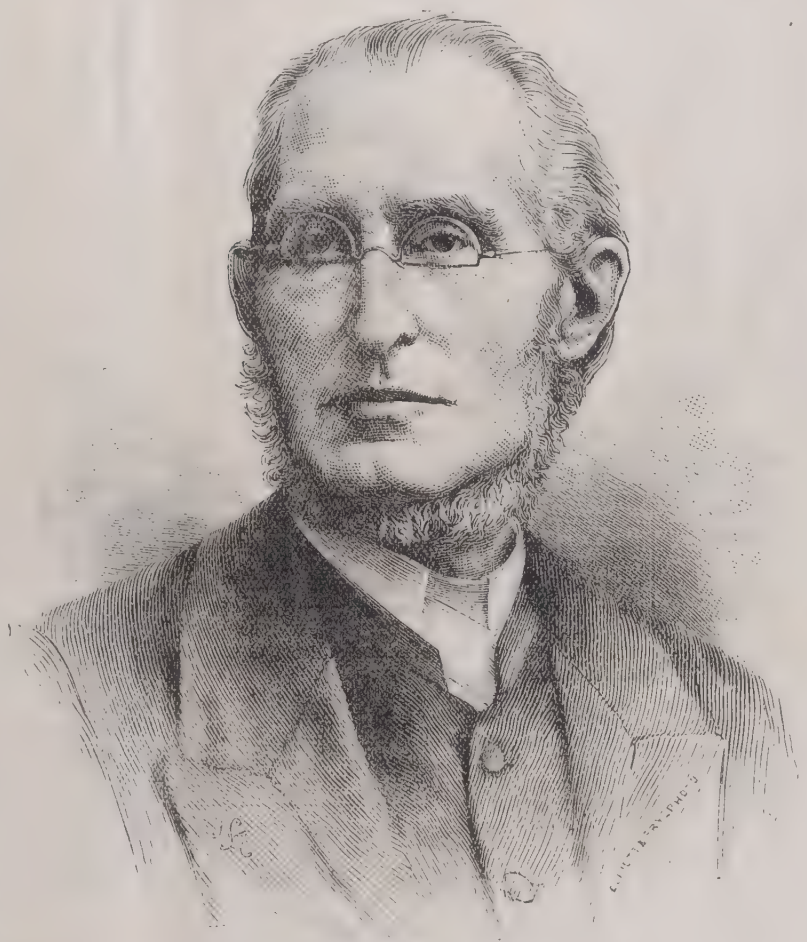
PRINCIPAL OF CHESHUNT COLLEGE.

OUR portrait this week outlines the features of a man who has long been held in high esteem in the Christian world. By a large circle of acquaintances, the Principal of Cheshunt College is beloved for his simple piety and gentleness, and by thousands of students at home and abroad he is admired for his ripe scholarship and remarkable ability as an expositor of the Word of God.

HENRY ROBERT REYNOLDS was born in 1825, at Romsey, Hants, being the son of Rev. John Reynolds, and grandson of Dr. Henry Revell Reynolds, for many years physician in ordinary to George III. The influence of an eminently Christian home and the impressive preaching of his beloved father combined to inspire him in very early life with a desire to become a minister of the Gospel, and in due course he entered Coward College, now merged, with other institutions, in New College. He also studied at University College, of which he was elected a Fellow in 1848, four years after taking his B.A. degree. College life was with him a period of serious equipment for a life of study; and when he began work as minister of the Congregational church assembling in the Old Meeting House, Halstead, Essex, it was with a definite purpose to find spiritual light and peace and joy in full-hearted Christian service.

In 1849 he removed to Leeds, and undertook the oversight of the East Parade Congregational Church. The zeal and harmony of the people among whom he laboured greatly encouraged him, and his twelve years' pastorate there still occupies a large place in his heart. They were years of loving toil, attended by very fruitful results. Bible-classes for the young people were a special feature of his ministry, and to-day many devoted Christian workers trace their first impulse to the gatherings which he promoted and conducted. His physical state was not equal, however, to the great strain of the duties which he undertook, and nervous exhaustion compelled him to relinquish the public ministry in favour of the less exciting labours of the College Professor. He was succeeded in Leeds by Rev. Dr. Conder, who died a few months ago after a long and faithful ministry.

College work had frequently been pressed upon Dr. Reynolds, but he instinctively shrank from it. At length he saw beyond doubt that it was the work which unerring wisdom had decreed for him. In 1860 he accepted the presidency of Cheshunt College, and has since continued, with one or two brief interruptions, to discharge the responsibilities of that post. During a long period his health was far from vigorous, but, battling hard with physical weakness, he has held on his way, and of late enjoyed a considerable accession of bodily strength. For a long time he was compelled to eschew all attempts at public service, but more recently it has been his privilege and joy to speak words of



(From Photograph by Messrs. Elliott & Fry, 55, Baker Street, London, W.

sympathy and counsel to beloved students at ordination services, and in other ways to unite with fellow-workers.

The college now styled "Cheshunt" was founded by the late Countess of Huntingdon, at Talgarth, Breconshire, and was opened in 1768. Twenty-four years later it was transferred to Cheshunt. The object of the institution is not to serve the interests of a party, but, to cite the language of the successive reports, "to promote the extension of the Kingdom of Immanuel, by the publication of his glorious Gospel, and the doctrines of his grace;" and the young men who are educated at the College are left entirely free in their choice of the denomination of Christians among whom they may prefer to exercise their ministry.

Dr. Reynolds has had the peculiar privilege of labouring at Cheshunt for thirty-two years. Although he has been but little before the world, he has exercised a great and widespread influence. A well-informed writer in *The Echo*, two years ago, in the course of a "pen-and-ink portrait," said:—

> For manners, Dr. Reynolds would make either a bishop or an ambassador. But behind the quiet, grave demeanour there is hidden a man the like of which is not often to be found in any Church. He is never in evidence; but his influence amongst the Nonconformist preachers and teachers is constant and strong.

In 1869 the University of Edinburgh recognised the mental and moral calibre of Dr. Reynolds, and added his name to its roll of Doctors of Divinity. The special work of the Doctor at Cheshunt is in the departments of Theology, Exegesis, and Ecclesiastical History, and in all these he has made important contributions to literature. "Beginnings of the Divine Life," first issued in 1858; and "John the Baptist," the Congregational Union Lecture for 1874, both went through three editions. In Bishop Ellicott's well-known "Old Testament Commentary" the books of Hosea and Amos were treated by Dr. Reynolds, who also furnished two volumes on the Gospel of John to the "Pulpit Commentary." Besides writing many smaller works, Dr. Reynolds, in conjunction with the late Rev. Dr. Allon, edited, for eight years, *The British Quarterly Review*, and subsequently, for five years, conducted *The Evangelical Magazine*. His important contributions to "Kitto's Cyclopædia of Biblical Literature" and "Smith and Wace's Dictionary of Christian Biography" also deserve grateful mention.

It was fitting that this worthy pastor and accomplished scholar, formerly famous as a preacher, and during many years distinguished as a College tutor and lecturer, should be represented in the "Preachers of the Age" series, now being issued by *Sampson Low & Co.* "Light and Peace," the title of the volume, is the golden chain which binds together sermons and addresses delivered at various times, all of them chaste in language and inspiring in their spiritual character.

We are not wont to prophesy, but will quote a terse and interesting prognostication from the "portrait" already referred to:—

> Men will still come under Dr. Reynolds's influence—he will move many a mind, make many a character, and guide many a useful and eminent life. Possibly the world will never know very much of Henry Reynolds, and the Churches may hear less; but as one unknown he will be yet more strongly felt. In his own denomination he may, for a while, be a little overshadowed by the much-advertised splendour of Mansfield College, Oxford. But to him who waiteth all things happen; and Cheshunt will hold its own, and its men take foremost places in the Congregational churches, and the influence of Dr. Reynolds

will deepen as the age values more and more solid learning, true earnestness, and moral force.

It is our sincere hope that our esteemed friend may long continue the very useful ministry to which the Lord has called him; and that many whom God may yet send forth from college life into the great harvest-field, will join with those who have already gone out, in invoking a blessing upon the pious endeavours of the beloved President of Cheshunt College.

FAMINE IN RUSSIA.

Dear Sir,—The great calamity which befell our country last year taught me that in England we have true disinterested friends, who came to the rescue from motives purely humane and generous. This makes me bold in writing to you about the terrible state into which our part of the empire is now thrown. The crops in our province of Toula (as well as in about ten provinces of Russia) have again completely failed; in fact, far more so than even last year. Our peasantry after the recent distress are now on the very verge of starvation. The oats, as well as the rye, have been burned by the scorching sun of last summer. Potatoes have also perished from want of rain. So we have to face the fast-advancing long winter, with its misery, want, and woe.

But we do not lose courage and faith; for we have a firm hope that God, who did not forsake us last year, will again find faithful servants to help our brethren in their calamity. For the ensuing year I am president of the Red Cross Committee in the district of Bogorodizk, with a population of 150,000 inhabitants. So you may be sure that any help your readers might send will be most thankfully received and carefully distributed among the needy. Duty to my wards in misery has given me the courage to seek the assistance of your columns.—Yours most truly,

Count Vladimir Bobrinskoy.

[We would earnestly endorse this pathetic appeal on behalf of a suffering people. Friends who can help may either communicate direct with Countess Bobrinskoy, Villa St. Georges, Cannes, France; or remit through us.—Ed.]

SALVATION ARMY IN FRANCE.

Writing from 3, Rue Auber, Paris, Mrs. Booth-Clibborn says:—

We can report real and blessed progress all along the line. The conversions among Roman Catholics are specially encouraging. Among these is a young count who has run through two millions of francs; he came into our hall to laugh, was convicted of sin, and wept over his wasted, dissipated life. To-day he is engaged in manual labour on our territory; such a wonderful, sudden change in a man I have rarely seen.

We have put 941,000 publications, including copies of the Scriptures, into the hands of the French and Swiss public this year! Forty-five cadets are now in training, and a beautifully devoted band they are!

Our Rue Auber meetings continue to be very well attended. On a recent evening I held a never-to-be-forgotten meeting there. The hall was more than full; we had a little difficulty at first, owing to one or two young men who wished to disturb, but we gained perfect silence through moral suasion; a blessed after-meeting followed, where nine souls sought pardon.

I have lately visited eighteen towns in Switzerland, and a mighty time of blessing and soul-saving God has given us. My husband visited posts in German Switzerland. The ground in France is so very different to England and America that it is difficult for friends to realise what enrolling 1240 soldiers this year means! Every day we have cheering news from our devoted self-sacrificing comrades. I am in need of help to send to those who are in hard black Catholic towns.

THE DUKE OF FIFE has consented to become president of the Association for Oral Instruction of the Deaf and Dumb, 11, Fitzroy-square, W., in succession to the late Earl Granville. His Grace recently paid a long visit to the Association's School for Children and Training College for Teachers.

From a Worker's Note-book.

I.

THE DISCIPLINE OF FAILURE.

Glancing the other day through an old book of notes that I had made some years ago—records chiefly of various kinds of charity work, or bits of philanthropy done from time to time—I was struck by the many strange, sad, and also amusing experiences that such work involves. As I read deeper into the stories and recalled them to mind, now in the calm of after days, when all the worry and fuss and bitterness had passed away, the feeling of their value as moral object lessons forced itself insensibly on my mind. They had been such wise teachers, worth all the theories on which we are so fond of leaning when we first take up any work new to us, and perhaps especially religious work.

Amongst the lessons they had taught, certainly not the least valuable, I believe, were those from pages over which, at the time, had been scrawled a large "F." There were a great number of "F's" in the book, more than I had imagined; one came across them continually from the very first page down to almost the last entry. And yet, somehow or other, time had changed these "failures," and they had grown to be valuable notes and comments on the success of the whole. Some of them were very raw and youthful attempts, very ignorant and clumsy, wanting in life's experience, but there was not a single blunder for which I was not now grateful, because there was not one which had not left behind its sediment of truth.

A few extracts from these notes may be helpful to some who would do their quota in working for those around them, and who, perhaps, have felt now and then that depression and sense of utter discouragement which arises from taking a too immediate view of failure, and not seeing every incident as a spoke in the wheel of experience. The first entry, marked with an "F," occurs right at the beginning of the diary, and refers to Sunday-school teaching. It runs thus:—

"*Monday.* Called on the mothers of two boys to inquire why the lads had ceased to attend my class. *First mother:* 'Well, Miss, to say the truth, Tom doesn't seem to care about morning school (when I taught). He always goes reg'lar in the afternoon, not that he's anything agen you as I knows of, only he doesn't seem to care.'

"*Second mother:* 'It's not the boy's fault, Miss, that he doesn't come any longer, it's his father; he says he won't have the lad told one thing by you in the morning, and just the opposite by the afternoon lady, and so he goes to the chapel now.'"

Too insignificant, this, you may say for anyone to have jotted down—just the non-attendance of a couple of Sunday-school boys—yet surely not insignificant if such failures were the first arousings to the realisation of two great elements of success in Sunday-school work.

Take the first case. Here was a boy listless and inattentive, uninterested, and because he was so, and because others were more responsive, I had left him alone and given my attention to them—to those who interested me. And the lad had ended by staying away, and my influence as regards him was *nil*. I had failed because I had undertaken the class in the wrong spirit, and looked upon the work all too lightly, not realising the serious responsibility involved in any attempt to influence a soul; and that to awaken ten or twelve young minds to a sense of their relation to the God who made them is not necessarily accomplished by a mere course of Sunday-school lessons.

Is not this a constant cause of failure among teachers, and one reason why the teaching bears so little fruit? "Oh! I took a class because the vicar asked me!" Imagine any secular teaching taken up on the ground that the head master wished it, regardless of the teacher's knowledge of the subject in question! And yet we dare to become teachers of religion—religion, the hardest of all subjects, because it requires not only head knowledge but heart-knowledge—while we are not yet sure ourselves of its great foundation truths. Here I had been chattering a copy-book piety to the few boys who chose to listen, taking no heed to the individual character and idiosyncrasies of each, or fitting in my lesson so as to bring all in touch with it.

As to preparation, that had consisted in a vague desire to be "religious" myself, and to hope that some day my class would grow to be so also; and for the intellectual part of it, a general skimming of the lesson on Saturday night, so that on the Sunday I could hurl into the class a handful of religious small shot in the hope of perhaps hitting someone. Oh, these vague misty hopes and wishes, without the seriousness of endeavour! The shallowness, the rowdyism and immorality of the crowds who pass through our Sunday-schools, and grow into godless men and women, is the cry of the day; but how should it be otherwise if a teacher's preparation at all resembles this sketch?

On the human side he will need a deeper, sounder knowledge of the Bible and its literature, if he is to interest his boys and also to meet the spirit of scepticism which lurks even in the atmosphere of a Sunday-school. The young lads who work the week long in the factory or office are caught by this spirit, and fascinated by its novelty and by the enthusiasm of its supporters. Small blame to them if their attention flags when, on Sunday, they have to listen to teachers who have never thought deeply and decided for themselves on such questions, and so who are utterly unable to meet that eager curious spirit of inquiry, which being stifled, settles for the time into indifference.

Said a boy to me not long since, "That man who talks in ———— Hall, he says the cleverest people don't believe the Bible now," etc. For answer, you tell the lad he should not listen to the secularists who hold forth at every street corner; but I submit that if you only stifle down the germ of doubt in his mind, and do not enter into his doubt, or cope with it till you are satisfied its attraction and power have vanished, that germ will grow and ripen with the boy, and reappear with tenfold strength.

On the other hand, intellectualism is but the lower half of a teacher's preparation. "Not a glimpse of the far land gets through our comments and glozes"; true, these last are needed, but beyond all, it is the glimpse of the glorious farland—the heavenly vision—that is the power of the lesson. In so far as the teacher has himself caught this, in so far will he succeed, and the intense passionate earnestness to speak that which he has himself heard, will be the greatest of all powers in dispelling doubt or mere indifference.

I. M. M. Kenward.

THE BELLEVILLE MISSION.

Sir,—Allow me to call the attention of your readers, of whom so many are friends and supporters of Miss de Broen's work at Belleville, Paris, to its present needs. A lady, who is now in England but who has been during several months taking her part in this most important and interesting mission, writes to me:—"The weekly and Sunday gospel meetings continue. In the large iron room, 130 women to whom the gospel is made known meet for work twice a week, receiving each half a franc's worth of bread. The English classes, soup kitchen, and temperance meeting, are sustained."

There are other efforts connected with the young, but hitherto Miss de Broen has been unable to re-open the medical mission and the dispensary from the insufficiency of the funds at her disposal. I can speak from personal knowledge of the incalculable blessings which have accompanied this branch of the work, and can understand the cravings of the poor people for its resumption. Will not some Christian friend to whom God has committed the means, supply £400 for the stipend of the medical attendant and supply of medicines for the year upon which we are now entering?

Yours truly, A. A. Isaacs.

11, *Great Bedford-street, Bath.*

Christian Progress in India.

THE missionary statistics for all India were first collected by Dr. Mullens in 1851, and since then have been decennially issued under the auspices of the Calcutta Missionary Conference, in which are representatives of seven of the largest missionary societies labouring in India. The returns for 1890 have just been published, being for nine years only. They show a marked advance in all departments of Christian work that can be tabulated, excepting in the important one of accessions to the Christian community from outside; but it is important to bear in mind when investigating such tables that, however accurate, they very imperfectly represent all true spiritual work, alike in individuals and communities, and this is probably more true of India than of any other sphere of missionary operations.

The statistical progress made will appear from the following comparisons:—

	Date.		Number.
Native Christians	1881	....	417,372
	1890	....	559,611
Congregations	1881	....	3650
	1890	....	4863
Communicants.....	1881	....	113,325
	1890	....	182,722
Native ordained agents..	1881	....	461
	1890	....	797
Lay preachers	1881	....	2488
	1890	....	3491
Male day schools.....	1881	....	3461
	1890	....	5311
Scholars	1881	....	131,244
	1890	....	179,207
Girls' schools.....	1881	....	1275
	1890	....	1673
Scholars	1881	....	50,121
	1890	....	71,300
Zenanas open	1881	....	7532
	1890	....	40,513
Sunday schools.....	1881	....	1867
	1890	....	3564
Sunday-school scholars..	1881	....	61,688
	1890	....	135,565

1. The rate of increase in the general body of the native Christian community is disappointing, being lower than in previous returns, which were 53 per cent. from 1851 to 1861, 61 from 1861 to 1871, and 86 from 1871 to 1881.

The proportionate increase is very irregular, and not such as was anticipated.

It has been lowest in South India, where the number of native Christians is greatest, and highest in the Punjab, where before the rate of progress was low.

2. The most marked advance has been in female education, especially in the number of day schools and zenanas open to Christian instructors. And this is most significant, because it is clear evidence of the great change of sentiment relative to the status of women which is passing over Hindu society, and a fine testimony to the collateral success of missions, for where their boys' schools have been most numerous and efficient, has arisen the strongest desire for female emancipation.

3. Sunday schools show a great advance, and it is probably far greater than it seems, for the returns under this head are not general. It is worthy of note, that almost all Mission day schools give more Christian instruction than day schools in England, for not only are the lesson books saturated with moral and religious truth, but the Bible is in daily use, and the evidences of Christianity taught.

It is significant of the great loosening of prejudice that great numbers of Hindus and Mohammedans now attend the Sunday-schools.

4. The advance that has been made seems to have been in the nurture of the mission communities rather than in their enlargement. The former, certainly, in such communities is important, but is there not danger alike of missionaries and native workers becoming too much absorbed in work other than the preaching of the Gospel to the heathen, with a view to their conversion? The comparatively slow growth of not a few of the Christian communities seems to suggest enquiry as to the methods employed, and the need of the Divine Spirit to make them effectual.

5. Statistical tables can only give the outward signs of Christian work. They are always inadequate, and sometimes even deceptive, although the tables in question and all those issued each decade since Dr. Mullens in 1851 compiled the first, have been collected with great care and a most conscientious desire to be accurate. But there are three other features of missionary effort throughout India, worthy of far more attention than usually or now they can receive.

(a) The number of secret disciples is unusually great. Some missionaries of large experience and sober judgment, suppose that their number does not fall short of the avowed adherents. However this may be, their great number attested by various witnesses is an important evidence of the success of missions b yond the avowed lines.

(b) Christianity, in a general but real sense, is undoubtedly advancing. A knowledge of Bible truth and doctrine is greatly on the increase. Heathen superstitions and beliefs are dying down. Christian sentiments and beliefs are taking their place.

(c) There are evidences of Divine power and grace, the Holy Spirit at work taking of the things of Christ and revealing them to men. What is wanted, what should be looked for, wrought for, is more of that Divine power.

6. No reference has been made to the returns from Burmah and Ceylon. They present the same general features as those we have given.

Brighton. EDWARD STORROW.

Evangelising in the Caucasus.

JOURNAL OF ISAJ STEPHANJAN, AN ARMENIAN EVANGELIST.

October 17.—Started by steamboat to Saljan, a town in which I had worked for a short time before amongst Mohammedans, and had distributed many Persian and Turkish New Testaments. I took a place on deck, third class, and there saw two Tartars who were disputing with some Russians about seats. At last they seated themselves by me.

One of the Tartars said to me: "I know thee. I once went to see thee in the caravanserai, in a small room, and I heard from thee, and thou showest to me in our Koran, that in Jesus alone salvation is to be found, and that Jesus is the First and the Last. Thou toldst me then that the name of Ali is not even found in the Koran. In order to prove this I searched in the Koran and did not find it." He gave me this account to prove that he knew me. So a door was opened for me, and I began to declare the glorious Gospel of Jesus Christ.

The other Tartar, whose name is Shukur, said: "God has led us here to hear his sweet words that our hearts may be made glad, but from the Russians we have only heard vile words." At their desire I gave them New Testaments. They wished to pay for them, but I gave them free of charge. I also spoke to the Russians, and my Tartar friends translated. I also gave them New Testaments. There were also two German women, to whom I spoke and gave New Testaments; they were able to speak Russian, and the Tartar translated again for me; they were very glad and thankful.

My Tartar friends came from Wataga, and when we reached that place they constrained me to remain a few days with Shukur, who assembled some Tartars in his house, and I preached the Gospel to them. Shukur is a fruit-merchant. The next day two Armenians came to make purchases of him. They were astonished to see me, an Armenian, dwelling with Tartars. I told them that the Tartars wish to hear the Word of God. But these Armenians pressed me to spend a night with them. I found about thirty persons there who wished to hear God's Word. They were living in a large room. Many heard the Word with joy; others were displeased with what I said. In the night, when we were all in bed, I heard a voice close to my head, crying: "Brother! brother!" When I opened my eyes I saw a poor man by my side; he wanted to hear more of Jesus. The next day I returned to Shukur; he gave me for my journey bread and cheese and fruit.

October 21, *Saljan.*—In the market I met a Mollah (Mohammedan priest) and some others with him. I said to the Mollah: "We see in the Holy Scriptures that the way of salvation is to be found only in Jesus, and we read also in your Koran, that Jesus is the First and the Last, the King of the earth, and that He will come in the last day as a Judge to judge; Jesus is God, the Son of God, this is in the Gospel and your Koran confirms it." The Mollah could not contain himself and cried out: "Enough of your blasphemy!" But a Tartar youth amongst the crowd answered and said: "Mollah, thou art the blasphemer because thou deniest Jesus the Saviour; thou deniest Him who is the Son of God; thou denicst the Creator of all things. How long wilt thou deceive us and lead us to hell? Thou knowest very well how this young man has proved in our assembly that Jesus is God, the Son of God." The Mollah cried out: "Kill this youth! Whoever kills him will be blest." Then some standing by struck him on the head so that he bled in two places; but he answered: "You and your fathers are murderers, but I thank Jesus that his word is to-day fulfilled in me."

I soon left the place, but the same night, about eleven o'clock, someone knocked at my door. When I had opened it, I saw the youth with another man. They came in. The youth had his head bandaged; he wept bitterly and complained that his father had taken away his New Testament and thrown it into the fire. "Fear not," I said, "I will give thee another."

Then he pointed to his friend and said: "This man, my friend, has also believed in the Lord Jesus." He continued: "When thou for the first time provedst in our assembly, from the Koran, that Jesus is God and the Son of God, my friend said to me, 'Dost thou see? The Koran itself bears witness that Jesus is the Son of God—Jesus is the right way; but our Mollahs always deceive us.' Then I answered: 'To-morrow we will go to this Christian and buy the Gospel. I believe Mahomet's name is also in the Gospel, we will read and search.' The next day we came to thee, and then we heard that Mahomet's name is not to be found in the Gospel otherwise the Tartars who have had New Testaments given to them, and have read them, would long ago have published it in the newspapers.

"Then you gave me the Gospel of John, and to my friend the Gospel of Matthew. As I read therein, 'The Father loved the Son, and hath given all things into his hand. Whosoever believeth in the Son hath everlasting life. He that believeth not the Son shall not see life, but the wrath of God abideth on him,' and 'God so loved the world,' etc. (John iii. 16-18), then I went to my friend and said, 'Read this.' When he had read it, he said to me: 'We also will believe, that we may be saved.' And from that day we have believed that Jesus is our Saviour, and every day we went out into the field and read the Gospel together and prayed as the Lord taught us (Matt. vi.)."

I said to him, "Why didst thou speak out to-day so publicly in the market? and thou hast been beaten, and thy father has turned thee out of his house?" "Because Jesus says, 'Whosoever confesses Me before men, him will I confess before my Father who is in heaven'" (Matt. x. 32-36). He read in the Gospel himself, and said, "I thank the Lord that to-day all is fulfilled in me. I will bear all things for Jesus' sake." He found all these places in the Scripture and read them to me.

Then he said: "The Saviour says something more in Matt. xxviii. 19, that we do not understand; what is baptism?" We then read together Acts viii. 30, of the Eunuch. At once they wished to be baptized. The same night we went all three to the river Kurrah, and after many earnest questions, all of which they both answered in the affirmative, we all went into the water, as did Philip and the Eunuch, and they were baptized in the name of the Father, of the Son, and of the Holy Ghost. When we were all come up out of the water, we kneeled down and I prayed, and when I had ended praying, the youth who had been beaten, whose name is Ahmed, began to pray in this wise: "O my Saviour Jesus, I thank Thee that Thou hast opened mine eyes to find the way of salvation which is in Thee. I thank Thee that Thou hast cast thine enemies out of my heart, Satan and his confederates, Mahomet, Ali, Hassan, Hussein, Abass; I pray Thee take them away also from the hearts of my father and mother, who are thine enemies, and who have driven me away from their house for thy truth's sake; this I beg of thee, O Jesus! Amen." He prayed with many tears.

Then they wished to take leave of me. "Where to?" I asked. "We do not know—wherever the Lord will; but if we stay in Saljan the people will kill us." "But," said I, "have you any money?" The one whose name is Djavad had three roubles thirty-five copecks; but Ahmed had nothing—no money, and no clothes, excepting his underclothing which his father had left him. I took these (my poor brothers) into my dwelling, and gave Ahmed my old clothes and three roubles, for I had no more, and advised them to walk to Lenkoran (two days' journey), and then to go by boat to Persia; so the two youths took leave of me and departed.

(To be concluded.)

RESCUE OF YOUNG WOMEN.—The Society for the Rescue of Young Women and Children has received a grant of £50 from the Goldsmiths' Company, and £20 from the Fishmongers' Company.

MISSION WORK IN DUBLIN.

Dear Friends,—It is a long time since I have had the pleasure of telling you some of the very interesting facts that we have constantly to tell if only we had time to note them down. Each day brings its own innumerable details, and it is only when we can sit down and ponder over the days and weeks which have flown by, that we recall stage after stage of our happy journey.

The visiting through the various districts of the city introduces us to scenes of utter misery—empty rooms, squalid neglected children, men vainly seeking work, illness and hunger tempting them to drink; and, worst of all, utter ignorance of the way to be saved—no Bible, no hope—what is to be done? All unexpectedly, the kind Christian visitor enters, and, after a little talk, a cheerful invitation is given to the evening meeting, and for the children to the nearest mission school. In a short time, if you call in to that room again, truly you may say, "What hath God wrought?" Such a change! A cheerful welcome. "Well, my husband is a changed man; in the evenings when he returns from work, after his tea, he calls the children to tell him what they have learned in school; they repeat the texts and give him the teaching they got, and so he gets interested. And now," says the poor woman, "we love to go to the meetings to hear more of what we never heard before."

A gentleman passing down a back street was attracted by a little crowd of children on a doorstep. One little girl stood on the path below, with a little cane in her hand. "Now," she said, "all have sinned." The children repeated "all have sinned," and paused. "And come short," continued the little teacher, and again the others repeated the words; and so on, to the end of the verse; a word of explanation and a hymn followed. "Well," said the gentleman, "things are altered in Dublin, when you can hear children teaching God's Word in the open street unmolested."

It is wonderful how little interest Protestants take in this work of bringing Roman Catholics to a knowledge of salvation. Whole families during the past year have left Rome and come to the Saviour, through the simple mission teaching, to which they are attracted by hearing Bible truths contrasted with the teaching of Rome. A poor woman, who with her husband and family are rejoicing in the Light, heard of her father's death in the country. Broken-hearted that she had not been with him to tell him all she had learned, she set off; she had a hard fight for her mother and brothers and sisters, but the Lord gave her victory, and she brought them back with her; she sent the boys and girls to the mission schools, and they are all now a happy family, united in the Lord.

I could tell of mothers of families, dark and bigoted, being brought out by means of the children in the schools bringing the truth to their parents, and coaxing them to come with them to the evening meetings, where they were led quietly out of darkness into God's marvellous light.

The work is very complete, with its various departments all working together, the visitors going from room to room reading and teaching; the schools for the children in four different parts of the city; the discussion classes and Gospel meetings every night in different centres—about 200 R.C. men assemble in one of them; the large adult Sunday-schools each Sunday; the handbills, containing most interesting questions, contrasting Rome's teaching with Scripture, diligently distributed with striking results.

A number come to my mind as I write. I will give one example. A bigoted R.C. watched us. On more than one occasion he tried to gather a mob to stone us; he followed us in the street to tear up the tracts we dropped. One morning curiosity led him to read one, and he exclaimed, "Well, there is some sense in this after all—no abuse of the B.V.M." It so impressed him that he came to our meeting, was interested in what he read, and, after a while, came and shook hands with us, saying, "I believe you have the truth—forgive me for my cowardly acts." He asked for a Douay Testament and some controversial tracts to take to the country.

So the truth spreads. Not only in Dublin but throughout the land the blessed message is welcomed, from the missionaries itinerating through the country, speaking in the open-air in fairs and markets; talking personally to Roman Catholics; singing sweet hymns, which attract the Irish wonderfully; selling the Douay Testaments and other suitable books for Roman Catholics; you would be amazed to hear the numbers sold on their last tour, and how little opposition they met. A gentleman from London, hearing of this work when it was first proposed, said calmly, "It is madness—cruelty—to send young men out to be murdered." But, thank God, not one has been hurt, and they come back joyfully recounting what the Lord has done by them.

Ireland is open throughout. More men of the right sort are needed—men yielded to God, cleansed and filled with the Holy Ghost, and ready to lose their lives for Christ's sake. About £200 would just now secure the services of extra workers. When will Christians deny themselves, and come to the help of the Lord against the mighty?

Faithfully yours,

Ellen Smyly.

35, *Upper Fitzwilliam-street, Dublin.*

MRS. GINEVER'S HOMES.

In her new report, entitled, "Under his Wings," Mrs. Ginever informs us that during the past year 170 orphans have been fed, clothed, and educated in her three homes. She says: "Often have we been put to our wit's end to try to make both ends meet, and as often have we had to give it up as a bad job, so that, in spite of my desire to keep from debt, it has not always been possible. My faithful co-workers who have been for so many years actively engaged in caring for the orphans, had to wait for months for their salaries, and frequently laid out their own cash to supply the daily needs.

"No bed has remained unoccupied in consequence of the low state of the exchequer; as vacancies have occurred they have been immediately filled up, for I love to think of the Lord Jesus looking with joy on our bright happy children in their beds and cots, knowing full well it is his desire that not one of these little ones should perish. It is our work to fill the houses with needy orphans, leaving Him to supply all their wants, through his redeemed and ransomed followers. At the risk of being thought imprudent, I must plead guilty to not only filling every bed and cot, but bringing into use three bassinettes, and thereby adding three little infants to my large family, so that our number is now 170 and three babies."

Mrs. Ginever goes on to say that the applications last year were numerous beyond precedent, scarcely a day passing without several appeals reaching her. Many of the cases which she has been enabled to receive are children upon whose families has come a reverse of fortune. Aiming in particular to prevent respectable orphans from becoming waifs and strays, Mrs. Ginever has done her best to shelter such. Marked success has attended the placing out of the girls, she is encouraged to hope that the boys will fare as well. The work at the home for crippled and afflicted orphans at Broadstairs has a pathetic interest. Mrs. Ginever says:—"Our cases are mostly incurables, some having had a limb amputated, several have spinal and other deformities, others suffer from hip disease or consumption. All, however, are not incurably diseased, some who have passed a most delicate childhood under this roof, are now strong enough to get their own living, and many strong boys have been transferred to other Homes, who were brought to us weakly babies, crippled through rickets."

Communications to Mrs. Ginever, may be addressed: Kingsdown Orphanage, Pemberton-road, Upper Holloway.

The Strangers' Rest.

This Christmastide was a busy time at the Rest. On Boxing Day 350 men responded to an invitation to tea, followed by a Christmas-tree distribution of warm knitted articles, and addresses by Messrs. W. H. Seagram, B. Sinclair, and others.

On Tuesday the doors were besieged for admission to a roast beef and plum pudding supper; and again seafaring men of various nationalities crowded in. The season of the year afforded many a point for earnest spiritual appeals and faithful warnings against drink from the various speakers. The guests not only listened with intelligence and attention, but not a few of them indicated a desire for an interest in the prayers of their hosts, and for personal converse about spiritual things.

In addition to the necessity for material support, there is plenty of scope for further personal help in the ordinary meetings at the Strangers' Rest, 163, St. George's-street.

CHRISTIAN NURSES.

I observe with pleasure that you have been touching lately upon the question of Christian nurses. Whilst one rejoices in the earlier efforts in this department of service for Christ, such as Elizabeth Fry's still living institution in Devonshire-square, E., you will be glad to make it known that kindred endeavours are afoot and have proved means of unspeakable blessing to many.

Besides the deaconesses of Mildmay, numbering about 120, there has been a nursing institution in existence for very many years at that same centre, with a staff numbering from eighty-five to 100 earnest Evangelical women, not one of whom goes forth to a new case of sick nursing without special prayer with the superintendent. The ceaseless activities of Romish and Ritualistic agents in many departments of life, and their access to sick rooms and hospitals, should stimulate Evangelical Christians to like watchfulness and energy.

The Mildmay nurses have for sixteen years been in charge of the Doncaster Infirmary, and for briefer periods they have ministered to the sick in other smaller hospitals and convalescent homes, and in a nursing mission to our soldiers at Malta, but the greater number are available for private nursing. Many sufferers have had to bless God for "words spoken in season to them that are weary," through these faithful women during long and trying days, and in the watches of the night.

Mildmay has not blown a trumpet before its varied and beneficent organisations for the souls and bodies of sin and sorrow-stricken humanity and for the honour of its heavenly Master; it seems the more incumbent on one who knows the facts, but who is not responsible officially for its operations, to speak a word for these quiet workers, "whose praise is not of men, but of God."

James E. Mathieson.

A BORDER MISSION.

One of the most successful home missions in the south of Scotland is energetically conducted in the manufacturing town of Langholm. Twelve years ago it was formed at the close of a very fruitful series of tent meetings held by Messrs. Hall and Graham. Since then men of decided Christian principles, drafted from the various churches, have kept the mission going, and made it a centre of active Christian work. Preaching the Gospel, tract distributing, visitation, and personal dealing forms the backbone of the mission operations.

Its membership has never been large, yet its record of work is considerable and full of interest. During those years over five thousand indoor and open-air meetings have been held, and more than ten thousand Gospel addresses delivered by well-known ministers, evangelists and lay preachers. Booklets and tracts to the number of twenty thousand have been circulated. Evangelistic work in outlying districts, involving walks from twelve to twenty-four miles, has been overtaken. One of two series of special meetings are held every year. Whilst no permanent record is kept of conversions, it is estimated that four hundred persons have been brought to a definite profession of faith in Christ, and that a large number have been helped to live a higher Christian life.

The restraining influence which the mission has exercised in the town cannot be gauged. Workers who have been trained in this mission are now wholly devoted to Christian work at home and abroad. The twelve years' expenditure has only been a little over £500, and has been fully met by collections and donations. Its work was perhaps never in a more hopeful condition than now. Many of its meetings are crowded to excess, and sinners are finding their way into the kingdom of Christ.

MR. CHAMPNESS'S WORK.—In reporting a recent address by Rev. T. Champness at Aldersgate-street, it appears that our reporter misapprehended some of his statements with respect to Mrs. Argent, mother of the young missionary killed in China. The rooms occupied by her as chapel-keeper in the East-end, we are informed, are built partly above and partly below the vestries at the back of the chapel, and cannot properly be called a "cellar." She left this appointment three months ago. The new schools referred to have already been built and opened, and a tablet to the memory of the late Wm. Argent has been placed there; beyond that his name is not in any way connected with the building.

MR. RABINOWICH AND HIS WORK.

A MEETING of more than ordinary interest was held at Mildmay Conference Hall on Wednesday evening last week, to hear of the Lord's doings in Russia among his ancient people, the speaker and guest of the occasion being Mr. Joseph Rabinowich, of Kischeneff. The dense fog which prevailed at the time no doubt prevented a larger attendance, but the hundred or more friends who braved the unfavourable elements were well repaid in the pleasant hour that was spent. Mr. J. E. MATHIESON, who presided, referred to Exodus ii., and said that God is not unmindful of the cry of his people under an oppression greater than that of Egypt, found in the anti-Semitic spirit which prevails in France, Germany, Austria, and especially in Russia. He urged all who long for "the peace of Jerusalem" to be instant in prayer for the Jewish people, scattered abroad at this time.

Mr. RABINOWICH, who spoke for the first time without an interpreter, expressed his joy at seeing his English friends face to face once more, and graphically depicted the transitions of thought in regard to Jesus of Nazareth through which his mind had passed. Ten years ago, while holding a high position in the Jewish community, he visited Jerusalem, there to study "the Jewish question" on the spot, intending to return to Russia with a carefully-prepared report of his investigations. He had come to see that not by civilisation nor education were his people to be saved; and then the thought was borne in irresistibly upon him, as he gazed upon the Holy Sepulchre—"Suppose that after all Jesus Christ should have been the Messiah!" He had taken a New Testament with him as a "guide-book" to the country, and when he consulted it his eye fell on the words, "Without Me ye can do nothing." Again he looked, and read, "Whatsoever ye shall ask the Father in my name He shall give it you." So remarkable did these passages seem to him as a possible, and even probable, solution of the whole subject, that he could not set them aside and—to use his own words—"I returned to my country leaning upon these two crutches, and when asked by my friends for my report, I could only refer them to those words."

This not unnaturally created a sensation; the newspapers took the matter up, he was suspected of being a political agent, but when the police superintendent learned that he preached Jesus, he granted the necessary permission. Thus he has been able in the synagogues to declare the Messiahship of our Lord, and laid at the door of his hearers the sin of rejecting Him.

Mr. Rabinowich laid great stress on the special character of his work. While the work of missionaries generally is to take the great Remedy to the Jewish people, the special work God has given him to do is to uncover their wound and to show to the Jew the depth of degradation into which he has fallen by his rejection of Christ. Again, all other efforts to evangelise the Jew are made from without, but his is a voice from within the synagogue itself. Since the opening of the fine hall, built with money subscribed chiefly in the West of Scotland, in memory of the late Dr. Somerville, over 600 Jews have listened to him preaching Christ as Israel's only hope, while by means of the small printing press presented to him by Scottish friends, tens of thousands of his sermons in Hebrew, Russian and Jewish jargon have been circulated, not only all over the Russian empire, but in all parts of the world.

As an instance of the effect his testimony is having on Jewish hearts, the following letter, which was read by Mr. David Baron, may be quoted:

Dearly beloved brother in our Lord Jesus of Nazareth, my dear teacher and highly respected Mr. Joseph Rabinowich—I am baptized, I am redeemed, I am a Jew, a Christian of the seed of Abraham. I am too excited to put down on paper the details of the events.

The 25th of October was that great day in my life, of which the angels in Heaven, even they, gave praise and glory to the Most High of the redeemed lost sheep of Christ. The 26th of October I took the Holy Sacrament. On Sunday evening I sent you a telegram about my baptism. I received your dear letter full of Christian love to me, and it gave me great joy. I salute you, my dear teacher. I have no words to express my feelings of gratitude to you.

I hope that in a week's time I shall be able to get from the governor all my formal documents, and also my passport, and then I will go to you to see you face to face.

I am not gifted with the words, I say again, to express my feelings, my heart is full.

Do you remember when in summer you and Mrs. Rabinowich were at tea in the garden, and I before taking leave went into your hall "Bethlehem" to pray to the Lord? Oh, I prayed earnestly then with tears, and it helped me and I was much encouraged. I remember well the blessing you gave me.

Well now, the results of your prayers for me are the following: repentance, baptism, and the crucified Lord in my heart. The tracts, the sermons, the New Testament, and also my Bible you gave me, were taken away from me by my friends and relations. These all and my clothes were torn to pieces and burnt.

Well, in one morning as I got up, being left without clothing in this most cold weather, I was obliged to flee for life, and went on foot to Kiev, thirty miles off.

There is much to tell you. I hope, with the Lord's help, I shall be with you soon, and then there shall be much to pray and give thanks to the Lord for the past.

In conclusion, I can only exclaim, I am a Christian! I am a child of Christ! I am a member of Christ's Church till death!

"Let Israel hope in the Lord: for with the Lord there is mercy and with Him is abundant redemption. And He shall redeem Israel from all his iniquities."—Psal. cxxx. 7, 8.

Now, may peace and mercy from God the Father, Son, and Holy Ghost be with you all. Amen. And may it also be said so in Heaven.

The God of Israel is with us. Your loving brother in Christ and faithful servant,

Kiev, October 26, 1892. ILIAS OFFENHEIM.

Rev. Theodore J. Meyer and Rev. John Wilkinson afterwards gave short addresses, testifying to the good work which Mr. Rabinowich is doing, and commending him to the sympathies of British Christians. A large party of American missionaries passing through England *en route* to Acola, in the province of Berar, India, were present at the meeting, and lent interest to the proceedings.

The Week of Prayer.

WEST-END MEETINGS.

THE West-end meetings are being held daily this week in Portman-rooms, Baker-street. On Monday the subject was:—

HUMILIATION AND THANKSGIVING. — *Confession* of the Church's sins of omission and commission, compromising, and understating God's truth, mistrusting his power, neglecting his call, and keeping back his due. *Prayer* for grace to put away whatever hinders individual, family, national, and congregational blessing; and for a special blessing on this year's observance of the Week of Prayer, which begins with New Year's Day. *Praise and Thanksgiving:* For God's revelation of himself in his Word; for the fruitful observance of the Week of Universal Prayer; for the increase of brotherly love, missionary zeal, and desire after holiness.

Mr. DONALD MATHESON, who presided, read Psa. xxxii., and briefly remarked on the privilege of meeting together, apart from denominational distinctions, for united prayer. Tokens of blessing have been granted in many parts of the foreign field, and there are indications that God is about to pour out his blessings on the churches at home.

Prebendary EARDLEY-WILMOT, M.A., selected as his text the words:—"Thou art the same, and thy years shall have no end" (Psa. cii. 27), or, as quoted in Hebrews, "Thy years shall not fail."

The subject before us is Humiliation and Praise, and this Penitential psalm (cii.) begins with contrition, and ends with a note of confident thanksgiving, the key to which is found in the unchanging character of God, the changeless love of Jehovah. As we stand at the opening of another year, we do well to confess that we have left undone what we ought to have done, and have done what we ought not to have done. What then? We rest on the faithfulness of Him who hath promised, on the Covenant love of God in Christ, and we know we have forgiveness.

And similarly our praise rests on this changelessness of God. We know not what in the way of change and trial the year may bring, but we know that He is faithful, that He hath promised that all things shall work together for good to them that love God," and knowing this we rejoice in the Lord.

THE CITY MEETINGS.

The City meetings this year are being held in the Lecture Hall of the Y.M.C.A., 59 and 60, Cornhill. It is gratifying to observe that a large proportion of the attendants are young men. At the noon meeting on Monday, the speaker was Rev. W. J. DAWSON, whose words were few but helpful. He emphasised the importance of hope in Christian service. It is, he said, so easy to be discouraged and to allow the weaker elements within ourselves to overcome us—so easy to deceive ourselves as to the real impression Christianity is making upon the world, and gradually, through slackness of hopes, to fall into deadness of heart and coldness of faith. The trumpets of the New Year, that blow to us another period of time, are trumpets of hope that call us to the new battle. At this time we feel specially called upon to scrutinize ourselves, and resolve, in the strength which God may give us, that the future shall be better than the past. There is in Christian work no danger more serious than desultoriness, lack of aim and real purpose—the dissipation of energy over too wide a space. Many Christian lives are ruined for lack of concentration. We need to collect our powers of heart and mind and soul, and to concentrate them upon the great purpose of living like Christ and making the world around us Christ's world. In conclusion, the speaker urged upon Christians to seek grace from God that they may interpret Christ to their fellows as Christ Himself interpreted the Father to the world.

The meeting beginning at one o'clock was presided over by Rev. W. BLAIR NEATBY, M.A., who derived instructive lessons from Nehemiah ix. and Deut. viii. A review of the past cannot but excite in us a sense of our failure on the one hand, and of God's grace on the other. Hence humiliation and praise, and a ground of confidence in supplication as to our future course. Experimental victory and fruitfulness in service are conditioned upon abiding in Christ: "The branch cannot bear fruit of itself, except it abide in the vine." He is the great soul-winner; and if we abide in Him we shall bear much fruit; if severed from Him we shall be like branches detached from the vine, without use or beauty. We must receive from Him sustenance moment by moment. These thoughts directed several earnest petitions to the throne of grace; and both the meetings were very stimulating.

TUESDAY'S MEETINGS.

The subject on Tuesday was:—

THE CHURCH UNIVERSAL.—*Prayer* for the demonstration in power, of the Spirit in the Church; Pleading the specific promise of the Ascending Lord (Acts i. 8); prayer that "the Holy Church throughout all the world" may be more humble and diligent in the study of the Word, in discerning God's purposes, and in obtaining his promises; more active in her witness for Christ, in the observance of his Sabbath, and in obedience to his will; more faithful in her protest against Romanism, Sacerdotalism, Latitudinarianism; and more eager in her looking for his glorious appearing.

Dr. H. R. REYNOLDS (whose portrait and sketch we give this week) gave the address at Portman Rooms, of which the following is a summary:—

We are seeking by prayer a deeper realisation of the oneness of the Catholic Church of God. The manifestation of the sons of God to each other does, by the nature of the case, involve the revelation of the brotherhood. The root of this idea is the oneness of the Divine life, and that it always corresponds with itself. The Church is not the aggregate of societies, but the sum of all God's sons who recognise and respond to the grace of God given in Christ Jesus. Their union with each other follows, rather than precedes the union with Him. They are one, as the Father and the Son are one.

The sign of this union cannot be in the union of their organism, but in the identity of the Spirit which dwells in each member of the mystical body. The sentiment of union is becoming day by day stronger than the strength of the separating walls of partition. It is burning into a white heat, which will consume and illumine; when this process takes full effect, the world will believe. The tangle of ecclesiastical organisations is arbitrary and artificial; the inner resemblances, the real identity of supernatural life, are necessary and permanent. The one are seen, the other are invisible. The one are perishable, the other eternal. Has not the time come when we can distinctly discriminate the features of the sons of God? Do they not gleam from behind their veils? Let us review briefly a few of them:—

(1) Faith in Christ. Sacraments, worship, ministries are primarily aids to this faith, which, when realised, is greater than them all.

(2) The Christian humility which must characterise all who have received an utterly unmerited gift.

(3) The blending of penitence with praise, of joy with sorrow, of Divine strength with human weakness. The methods in which this unique blending of opposed emotions is brought about may differ; but none can misunderstand this prime feature of the Divine life in man.

(4) The practical outcome of this Divine life in the manifestation of the Spirit of Christ to all men, in holy living and eager longing to save all souls, to lift every burden and meet all the agonies of human life.

(5) The sacred calm, which can face the mystery of human destiny, and is the harbinger of the day for which all other days were made.

ALDERSGATE STREET.

Archdeacon Sinclair, of St. Paul's, gave an address earnest and very appropriate to the occasion here, on Monday, based on the 23rd Psalm, especially on the words, "He restoreth my soul." At the close, Mr. R. Paton, who presided, called attention to the many important agencies which had been the outcome of this daily prayer meeting.

MELBOURNE JOTTINGS.

BY OUR OWN CORRESPONDENT.

EVANGELISTIC.

The evangelists, Messrs. Edwards and H. Klein, were so cheered by the results of their efforts in the Theatre Royal that they carried on services for a fortnight afterwards in the Freemasons' Hall, where good fruit was gathered to the glory of God, and many of the Lord's children refreshed, while not a few backsliders were aroused. These evangelists have since been holding services in suburbs and outlying places, and everywhere the story of the cross has brought triumph to the name of Jesus. No newspaper notice has been taken of these hearty gatherings, even when in Melbourne; and I have seen no record of them in any religious publication. They were carried on under the auspices of the brethren, which may account for this. I would the day had come when a more Catholic spirit prevailed amongst all who call themselves Christians, and when no mere "ism" or special doctrine taught, should place any party beyond the general recognition of the lovers of the Lord Jesus Christ.

THE YOUNG.

The great Christian Endeavour Convention had no sooner ended than the annual meetings of the Victoria Sunday-school Union were begun. It was a good fortnight, prayer and praise meetings, sermons to teachers and senior scholars, communion service, practical lesson studies, soirée and public meeting, and an evening of choir singing, were all conducted with wonderful harmony and spirit, proving the efficiency of the executive of this useful Union and the untiring energy of its able secretary, Mr. Jackson.

A VISITOR.

Rev. William Morley, Wesleyan minister from New Zealand, recently visited Melbourne, and during the short time he remained in town preached on several occasions to most appreciative audiences. His ability as a preacher is much enhanced by the particularly eloquent manner in which he reads the Bible. Not that he does this in any dramatic way, but in his ordinary style, with a good round, clear voice, and much real unction, which shows him to be familiar with the teaching of the passage, which, by his reading, he brings out in a most striking way. If Mr. Morley only reads the Scripture at a service it is productive of great good. His sermons, too, delivered without note or manuscript, have been a great treat to all who have heard him.

CHURCH MEETINGS.

During the past week or two we have been having an *embarras de richesse* in the way of Church meetings. The Presbyterian Assembly has had a long session, during which, amongst other interesting meetings, was one convened by the Women's Missionary Union, which is becoming a thoroughly live organisation. In the two years of its existence fifty-seven branches have been formed throughout Victoria, whilst the Union has assisted in carrying on mission work not only among the Chinese in Melbourne, but to the heathen in China, Corea, and India, and in the North of Australia among the Aborigines. Many excellent speeches were made in the course of the evening, those attracting particular attention were by Miss Newcombe, from India, and Mr. Cheok Hong Cheong. The Baptist Union of Victoria and Melbourne Christian Temperance Union have had a number of stirring meetings.

THE CARNIVAL.

On November 1 the great Melbourne carnival was held, and, for the first time for a number of years, was a wet day. This seriously interfered with many Sunday-school picnics, which now fall due on this public holiday. Many places are described as priest-ridden; Melbourne may be said to be horse-ridden.

THE SPIRIT OF GAMBLING

seems to permeate all classes. I have before me a very rough paste-board gaming table of circular form, in various colours, with the names of the horses running for the cup written on the different radial divisions. This is made by an eight-year old boy in a State school, where it seems the children amuse themselves with gambling for cherry-pips, buttons, and even halfpence.

HON. JAMES M'BAIN.

We have recently sustained a national loss by the death of the Hon. James MacBain, President of the Legislative Council, who was one of that stamp of men Victoria could ill afford to part with at the present juncture. Recently so many prominent religious men have become mixed up with the boom companies that have collapsed that those who had not come within the sweeping vortex of "the haste to be rich," which has caused so much shame and sorrow in this land, are more than ever looked upon as strong minded, and the sort of men to be trusted. Sir James MacBain was always known as the steady, persevering, honourable Christian man who realised that present duty was an act of service for the Master.

AN AUSTRALIAN GEORGE MÜLLER.

We are about to sustain another loss, though in another way—Rev. W. Lockhart Morton (our young George Müller), who, besides his ordinary pastoral work as a Presbyterian Minister, has carried on salvage work of an interesting description, having established Homes of Hope for inebriates, which have, by the blessing of God, proved a great success. He is about to leave for South Australia, where, in addition to rescue work, he is to establish a missionary training home, much after the method of your worthy Dr. H. G. Guinness at Harley House. Our loss will be the gain of the sister colony, and we must wish Mr. Morton God-speed in this undertaking. Judging by Mr. Morton's always sunny face, one would say the life of faith is the brightest life on earth.

Melbourne, November 19.

Mr. George Müller.

An overflowing congregation met at Bethesda Chapel, Bristol, on Sunday week, to meet Mr. George Müller, the founder of the orphanage for 2,050 children at Ashley Down.

As Mr. Müller has spent the greater part of the last fifteen years in missionary tours throughout the world, and is now in his eighty-eighth year, the opportunities of hearing his voice in public are very few. Since his return to England in July he has confined his ministrations to the orphan houses, so that the announcement that he would preach excited unusual interest.

Taking as his subject Isaiah ix. 6, 7, he gave a powerful vindication of the fundamental doctrines of our Lord's divinity and the atonement, deducing also useful and practical lessons from the titles ascribed to Him. Mr. Müller spoke with all his wonted earnestness for fifty minutes, and it was evident that in spite of his advanced years he still retains much of his natural vigour of body, as well as of mind.

Wilton House of Rest, St. Leonards.

The comfort of winter visitors has been specially considered and provided for in the alterations and additions that have been recently completed. The sanitary arrangements have also been perfected, and the house is now rendered warm and comfortable in winter, while in summer the beauty of its situation is unsurpassed along the South coast. The following extract from a letter received by Mr. Russell Hurditch (in connection with whose work the House is sustained) shows how the benefits of Wilton House are appreciated. Very many testimonies of a similar kind have been received. A minister reports: "We were indeed most comfortable and happy at Wilton House, and feel greatly established in health from the visit to your happy home, with its healthful society and Christian help. The real benefit, bodily and spiritually, received will enable us to pursue our Christian work with re-newed vigour. Brightness, cheerfulness, and spiritual profit entwine at Wilton House into a threefold cord that invigorates all encircled by it."

MEDICAL MISSIONARIES.—The New York *Medical Missionary Record* gives a list of 359 medical missionaries, seventy-four of whom are lady doctors, only those possessing full medical qualification being included. The Presbyterian Church of the United States has 48; the American Board of Commissioners for Foreign Missions, 32; the Methodist Church of the United States, 30; the Church Missionary Society, 25; the Free Church of Scotland, 20; the United Presbyterian Church, 10; and the Church of Scotland, 8; the Presbyterian Church of Canada having the same number. As regards nationality, the United States has 173; Great Britain, 169; Canada, 7; and Germany, 3. As regards countries occupied, China has the largest number, 126; India, 76; and Africa 46.

CHICAGO NOTES.

There has been a marked flurry in ministerial circles throughout the land, over the death of Jay Gould, the man of many millions. Some strong texts of Scripture were quoted, such as "The rich man died also and was buried." "Riches and the fool" was one topic; the "selfish man," etc., ran all through the many discourses preached last Sunday. The press all over the land has echoed the voice of the people, that this great Money King was a dangerous man. He was buried, but no general grief was shown. The world cares nothing for his memory; not a college, hospital, or any great benevolent institution is the better for his having lived.

How different the feeling when Mary Allen West, Editor of *The Union Signal*, tried to escape for her life by a trip abroad, and death caught her in distant Japan. Touching exercises were held in Willard Hall in the Temple; representatives from the leading organisations of the temperance woman's work were present. Loving memories were called up. It was announced that similar meetings were held half way round the globe. She was one of the great and good souls of earth. Over the beautiful portrait carried into the hall a circle of living green was woven, and upon a white panel were the words, "I have fought a good fight, I have finished my course, I have kept the faith." Miss Scudduth, who for years toiled side by side with Miss West, summed up her remarks in these words, "That life is long which answers life's great end." Pastors and people were glad to bring their tributes in rich effusion to the funeral of one so worthy. The memory of the just is as ointment poured forth.

Church building in and near Chicago is the marvellous feature of this period. The Methodists seem to lead, and now have 127 churches. The corner stone of a new Bethany Home on the north side was laid with imposing ceremonies. It is designed to accommodate fifty-six aged people, and will cost about 25,000dols. In the near future will be added an orphan asylum, and a hospital.

The calls for benevolent work were never more urgent, and new missions must open very soon. Among the well-to-do Italians a blessed work of grace has broken out, and a few prominent men have been converted. One man has a Bible-reading service in his tallow shop, with from twenty to fifty in attendance. He shows signs of a true evangelist.

Among the French population a spirit of inquiry is abroad, and the old formalism of Catholicism is looked upon as something of the past. One of the city pastors has received a large number of hopeful converts into his church from the old and useless system of high pretensions and effete faith. Thirty-two Roman Catholics lately attended a prayer-meeting, and were deeply impressed with the spirit prevailing in the service. Perchance the dawn is coming of a brighter day.

Congress had hardly been called to order before a bill was introduced to repeal the Sunday closing of the fair, but there are many in both branches of the National Legislature who will not go back on their former acts. The people are awake; telegrams, letters, delegations, and strong leading men are bracing up the Senators and representatives, who have this cause at heart. It is strange that so many ministers advocate a compromise.

The Sabbath Union has taken up the matter in real earnest, and a two days' meeting is being held in Chicago. All the prominent workers have been invited, and they will have something to say.

The evangelists are hard at work in various fields, and tidings come from far and near of many revivals.

From the World's Fair there comes the good tidings that a Children's Temple will be built. Mrs. Potter Palmer threw open her mansion for a fair, and some 25,000dols. is the result. With added gifts this will make the building and the undertaking a success.

Mr. B. F. Jacobs says the Sunday-school building will also go up, and will be attractive to all Sunday-school workers.

The arrival of Mr. Moody in safety from his perilous voyage is a matter of deep interest to many of his old friends and the Christian public.

J. O. F.

THE MARCH OF CIVILISATION.—Tramcars are to run ere long in the streets of Thessalonica. The concession has been obtained by Hamdy Bey, a local Crœsus.

DARKNESS AND LIGHT IN S. INDIA.

REV. I. H. HACKER, L.M.S., Neyoor, Colachel, Travancore, writes:—"We have been having a most instructive illustration of the great hold Hindoo notions have upon the rulers of their native state, in a ceremony which our Maharajah has been through under the guidance of Brahmin priests. In order to gain some privilege which to us seems of doubtful value, he was ordered to be weighed in gold, and this gold made into coins to be distributed to the Brahmins. On the morning when the ceremony was performed, the Maharajah rose to visit the royal temple, where he spent some time in worshipping the idol and repeating prayers. He then retired to his palace, changed his clothes, put on all his royal apparel, and armed with a shield and sword, he again went to the temple.

"There were assembled all the Brahmins of the state, standing round the scales where the ceremony was to be performed. The King then walked round the scales three times, prostrated himself before the sacred part of the temple, and, receiving permission of the priests, he mounted the scales. Gold coins were put into the other until the Maharajah, with shield, sword, and all his ornaments, rose high in the air. He was then allowed to descend, and having told the Brahmins to take the gold, he returned to his palace. This ceremony, in which the King was 'worth his weight in gold' to the priests, cost 200,000 rupees, or £20,000—all given to the Brahmin caste, wasted, simply that the Rajah may have the privilege of seeing the Brahmins at their food. But even then he is not allowed to eat with them, as he is considered of lower caste then they. This is a most striking instance of the mighty power that priestism still has in the high places of India; and we must pray that the time may soon come that this native king may be weighed and not found wanting by our Heavenly Father.

"Under the shadow of this heathen system, and in a sense unknown by the rulers of this State, God is gathering, one by one, the poor, despised people into his kingdom: and if one from a little higher caste comes to us, I cannot describe the trouble we have. Some months ago a bright young fellow came to me at Trevandrum saying that he wanted to become a Christian, that he had found Jesus Christ to be his Saviour, and asking if I would baptize him at once. I said, 'No'; but if he would come to me at Neyoor, he could stay with me for a time, and we would then see if he could bear reproach for Christ. He came, and has been with me ever since, growing in knowledge. However, his trial came.

"There came from Trevandrum six or seven of his friends, with his mother. I told them that so far as I was concerned the young fellow was free to go back with them, but that if he said, 'I want to serve Jesus Christ,' I could not send him away. They promised him everything—as much wealth as would tempt him, a beautiful wife, and a comfortable home. But none of these things moved him. Then they threatened to disinherit him, to cast him off, to bury his name away from them for ever. But he stood firm. Then his mother began crying, 'O my son, my dear son, my only son, do not leave me! What am I without you? I am barren, alone, desolate!' Tears filled the eyes of all of us. It was too hard to bear, but the young man said, 'No, mother, I am under the shadow of the King of kings, and must serve Jesus Christ. I will come to you as a Christian, but not without. I will come in three months' time to you as a Christian, and see if you will receive me.' There the interview ended, and the mother and her friends went away, but the youth remains here, and may lose all things for Christ. Will you pray for him?"

THE EVANGELISTIC MISSION is about to extend its work to the Willesden and Brondesbury districts, a large site having been secured in Willesden-lane. A temporary iron building is being erected, and is to be opened on Thursday, January 5. A number of ministers and others of various denominations have promised to take part in the afternoon and evening meetings.

ABERSYCHAN, MON.—Mr. W. B. Witchell has for some six months been conducting on Sunday afternoons in the Wesleyan Chapel a Young Men's Bible Class with growing attendance and deepening interest. Much real work has been done, the careless and indifferent being brought in, and some led to the Saviour. The class is becoming a centre of power in the neighbourhood.

WORK IN SOUTH WALES.

DEAR SIR,—It will interest many of your readers who have so heartily and generously supported us in our efforts to benefit temporal and spiritual the masses of colliers, tin, iron, and steel workers of South Wales, to know that I have, through mercy, completed fourteen years of service for God in these regions. Never were our labours so much appreciated by those in whose interest we toil, or blessed by God, as at the present time. The Gospel services, temperance meetings, children's services, sewing meetings, night schools for men and women, Band of Hope meetings, pictorial services, reading rooms, rescue, and preventive work are pushed forward with most encouraging results.

At our Dowlais branch 600 to 800 of the very poorest people are gathered every Thursday evening to the Band of Hope pictorial service, and numbers sign the pledge nightly. I have received a letter from the Midlands written by a young man who ten years ago was a scholar in our ragged school, Pontymoile. A sermon on the Prodigal Son led to his conversion, and though he has had much persecution from a drunken father, he has found the Gospel to be the power of God unto salvation, and he is now a candidate for the ministry.

While we are cheered by seeing so much fruit to our labours, we are more than ever in need of the prayers and practical sympathy of Christians.

Yours sincerely,

THOS. M. WINTLE.

Pontymoile, Pontypool, South Wales.

The Railway Mission.

MISS EDITH TILBY, who has been working in connection with the Clapham Junction Branch of the Railway Mission, has been appointed by the committee to take charge of the work in Dublin. At this time of religious awakening and inquiry in Ireland Christian railway men have many opportunities for spreading the Gospel in their journeys through some of the remote parts of the country. It is hoped that through Miss Tilby's efforts many of the men will be led to give themselves to God, and become missionaries to their fellow countrymen.

A Railway Mission conference and meetings for deepening of spiritual life will be held in the Railway Mission Hall and Guildhall, Bath, on February 12, 13, and 14. Speakers, Revs. Hubert Brooke, E. W. Moore, J. B. Figgis, J. J. Luce, and J. G. Mantly. The local secretary is Miss M. R. Williams, 33, Green Park, Bath.

A new iron hall to seat 250 people has been opened in connection with the New Cross branch of the mission. Two very successful meetings were held in the Pavilion, Brighton, in the interests of the mission on December 13. The mission is in much need of funds at present to meet pressing demands.

From Father Chiniquy.

IN a remarkable letter to Pastor Frank White, acknowledging the assistance given to his work by friends in Britain, Father Chiniquy says:—"The crop of precious souls gathered into the granaries of the good Master during the past six months is among the most abundant we have ever seen. In spite of my eighty-three years of age, I have continued, during this period, to sow the good seed of the Gospel among my countrymen, who, to the number of more than a million and a-half, have emigrated from Canada to the United States. Thousands of these have come, in spite of their priests, to hear the message of life; and not less than five hundred have publicly given up their errors to accept and follow the Gospel of Christ. It is by the help you send me that I am able to travel and scatter the seeds of light, truth, and eternal life among the perishing multitudes whom the Pope keeps enchained to the feet of his idols."

Father Chiniquy's address is St. Anne, Kankakee County, Illinois.

MRS. MOTTRAM DURBIN, writing from The Manse, Cinnamon Gardens, Colombo, Ceylon, asks gifts of tracts, cards, magazines, or anything suitable for giving away. "We have much visiting here, in the hospitals and barracks, as well as in bungalows, and should be most grateful for Gospel literature at any time. May I ask the sender to enclose the name, so that I may have the pleasure of thanking him or her? Friends at home may help much in the work abroad in this way. May we also express our sincere and hearty thanks to the kind friend who sends us regularly THE CHRISTIAN?"

Y.M.C.A. NOTES.

AN Association has just been inaugurated at Fords field, S.W.

Mr. Joseph Ball, who has done good work at Winnipeg, has become general secretary at Calgary.

Mr. S. R. Mabin is leaving the Plymouth Y.M.C.A. to take up the general secretaryship at Devonport

The next British Conference of Y.M.C.A.'s is arranged to take place at Sheffield, June 13—16 next.

Sunderland Association has lately celebrated its "majority." In 1871 there were 169 members; now there are 675.

The membership of the Cork Association has increased by thirty-three since the opening of the new building by Mr. Moody.

Mr. William Henderson has been appointed assistant travelling secretary to the Scottish Union of Y.M.C.A. and Fellowship Unions.

The report of the Brandon Association (Canada) is full of encouragement, and shows that during the past year there has been earnest work to good purpose.

By a series of meetings arranged in the West of England by Mr. H. Roberts, travelling secretary, the Congo Balolo Mission has benefited to the extent of over £100.

Since October 1, 120 new members and subscribers have joined the Ipswich Y.M.C.A., while the Sunday afternoon Bible Class is now attended by over sixty young fellows.

The *Record*, organ of the Winnipeg Association, states that during the recent week of prayer for young men the special meetings were blessed in the conversion of not a few.

At the annual meeting of the Redruth Association, it was reported that forty-four members and associates had been admitted during the past year, making a present total of 169.

Dartmouth Y.M.C.A. has reached the end of its third year. At the annual meeting a clear balance-sheet was presented. The Association is now looking out for a building to purchase.

Mr. Earp, president of the Cape Town Association, who was recently on a visit to this country, is an enthusiast in Y.M.C.A. work, and is doing much to spread it throughout the principal towns of South Africa.

Mr. Charles G. Roger has been conducting a series of evangelistic meetings in the Y.M.C.A. Hall, Stirling. *The Stirling Observer* states: "We believe much good has been done, and that a lasting impression has been made."

A sub-district conference was held on Thursday last week at Whitehaven, with the object of discussing work in small towns. Delegates were present from Workington, Harrington, etc., together with Messrs. John MacInnes (Exeter Hall), J. F. Curwen, J. C. Moor (travelling secretary), and others.

Dunlop Association annual social meeting was held on November 21, when about 130 attended. The report showed the membership is reduced, but gave hope of an early increase. Testimony has been given to the spiritual blessing derived from the fellowship meeting, which has been held weekly without a break since its inauguration on November 16, 1860. The regular evangelistic work has been carried on with unabated interest.

Says the *Montreal Witness*: "One of the most attractive places in Montreal to-day is the new Y.M.C.A. building. This is pretty well illustrated by the crowds which gather there nightly to visit the reading-rooms, enjoy the brightness of the parlours, or engage in the work of some of the various educational classes now in progress. The secretary, Mr. Budge, and members of the reception committee are to be seen, in every direction, alert for the arrival of strangers. The popularity of the place is on the increase.

The second industrial and loan exhibition in connection with the youths' section of the City of London Association was held last week at 186, Aldersgate-street. The section is organised for the benefit of boys and youths between the ages of thirteen and seventeen who are employed in City offices and warehouses. The industrial section of the exhibition has this year been thrown open to all boys and youths under seventeen, the subjects for which prizes have been given including models, wood-carving, carpentry, fretwork, and drawing.

Y.W.C.A. NOTES.

The Y.W.C.A. at Winnipeg is finding excellent openings for service amongst the working women of the city.

The members of the Sydney Y.W.C.A. devote much effort to the factory girls. Lately they gave a tea to a thousand of these. Earnest Gospel addresses were delivered.

The new home of the Ipswich Association will, in future, be known as Gainsborough House. Of the £250 required for fitting up the house £234 has been subscribed.

The Book World.

JANUARY MAGAZINES.

The Reaper begins the year with several heart-searching articles, expositions and outlines, and reports of work at home and abroad. (*Marshall Bros.*)

Service for the King gives an abstract of a lecture by Canon Girdlestone, on "Inspiration and Life." "With our Mildmay Deaconesses" is a very readable section of the magazine. (2d. *Shaw & Co.*)

The Gospel Magazine has now been edited by Dr. D. A. Doudney for fifty-two years. The January issue contains a portrait of Rev. James Battersby, and many articles of an eminently experimental type. (6d. *Collingridge.*)

Church and People, Echoes of Church Pastoral Aid Work, contains, among other items, a full report of the united meeting at Exeter Hall, with portraits of the Bishops of Rochester and Sodor and Man. (1d. *Offices: Falcon-court, Fleet-street.*)

The Missionary Herald of the Baptist Missionary Society appears with a coloured wrapper. The intelligence is more strikingly presented, and there is a portrait of Mr. W. R. Rickett, treasurer of the Society. (1d. *Baptist Mission House, Furnival-street.*)

Keeping pace with the times, The Free Church of Scotland Monthly is blossoming into portraiture. In the current issue there is a full-page group of six living Heroes of F.C. African Missions. The *Monthly* well sustains its freshness and varied interest. (1d. *Nelson & Co.*)

The Band of Hope Chronicle appears in a more attractive form, with a wrapper. There is a portrait and sketch of Mr. Martin Field, the founder of the premier Band of Hope. Several addresses for Band of Hope meetings form a valuable feature. (*U.K. Band of Hope Union.*)

The Evangelical Magazine has completed its century. Number 101 has some striking articles, including "A Bird's-eye View of Life," by Rev. Dr. Stalker, and the first of a series of articles on "The Indwelling Spirit of the Living Christ," by Rev. Thomas Dunlop. There are also a portrait and sketch of Rev. W. Hardy Harwood, of Union Chapel, Islington.

The Expository Times (6d. *T. & T. Clark, Edinburgh*) is in its fourth volume, and the January issue has much that will interest Bible students. Rev. John Reid, of Aberdeen, writes on "The Spirit and the Spirit-Born," expounding John iii. 8; and Bishop Ellicott continues his suggestive studies on the teaching of our Lord as to the authority of the Old Testament.

The Clergyman's Magazine (6d. *Hodder & Stoughton*). — Canon Tristram opens with a very instructive article on "Eastern Customs in Bible Lands." It is the first of a series, and devoted to the illustration of the work of our Lord as teacher and healer. Rev. A. C. Thiselton, of Shrewsbury, begins a course of thoughtful homilies on the book of the prophet Habakkuk.

The Baptist Magazine contains a portrait and sketch of Rev. John Thomas, M.A., of Myrtle-street Chapel, Liverpool. Dr. Culross writes on the personality of God. Dr. Green opens a study on results of New Testament criticism, and the first article is given of a series on Christian baptism, from the pen of the late Rev. T. G. Rooke, B.A. (*Alexander and Shepheard.*)

In The Girls' Own Paper (6d. *R.T.S.*) there is a judicious mixture of the musical, the domestic, the educational, the artistic, the social, and the fantastic. We would direct special attention to the wise article on "Our Friends the Servants." In the companion serial, The Boy's Own Paper, stories by Talbot Baines Reed, David Ker, and Henry Frith are running their course; and the part has other attractions.

The second number of The Young Gentlewoman (6d. *Howard House, Arundel-street, W.C.*) shows a decided advance on the first, and lays the groundwork of a sure success. It was a happy idea to combine the development of youthful literary and artistic talent with charitable aid. With so many encouragements to improving study, we can scarcely imagine the heights of accomplishment to which the next generation will attain.

The Church Missionary Intelligencer is a great instructor on the work of God in heathen lands. The number consists of eighty full pages of information, "Notes on other Missions" showing a sympathy which extends beyond merely denominational interests. Mr. James Monro, C.B., writes strongly and well on "Compromise as an Expedient in Religion." There are many interesting items of news from the African and Indian fields. (6d. *Church Missionary House.*)

"Choice" is the word that fitly qualifies the contents of The Quiver (6d. *Cassell & Co.*) One can reckon on not finding anything doubtful in its pages, though there is plenty of breadth and beauty. It has succumbed to the modern cry for portraits, and this month three well-known contributors, Rev. E. Hardy, Dr. Hugh Macmillan, and Miss Everett Green find places in the gallery. Dr. Thain Davidson asks, and essays to answer, the question, "Where is Heaven?"; Mr. Hardy begins a pilgrimage "In the Footprints of Paul"; and there is the usual modicum of fiction.

Good Words has some weighty words on the hardening or softening influence of the Gospel, from the pen of the late Archbishop Magee; an interesting account of the saltland in Cheshire; and other able articles. In The Sunday Magazine, Rev. Andrew Mearns lets some wholesome light into "The Common Lodging-houses of London." Archdeacon Farrar is portrayed as he appears at home. Mr. Stead summarises the life of Mrs. Booth in his uniquely graphic way; speaking of the new biography, he hazards the assertion that "of no other woman, save the Queen, could such a book be written and read." (*Isbister.*)

The Missionary Review of the World is a strong number. Dr. Pierson, editor-in-chief, opens with a general glance at some great facts in an article entitled "Our World." He is followed by Dr. Josiah Strong, on our time, his article having the propositional title, "The Nineteenth Century one of Preparation." Events lead him to conclude that the world is about to enter on a new era. Rev. F. Edwards, B.A., of Harlow, Essex, writes on "A Century of Missions," an article full of telling facts and arguments. The issue is a good one, of a serial which is always filled with deeply important matter. (*Funk and Wagnalls.*)

In The Century there is a delightful little sketch of the life-work of Dorothea Dix, who devoted much patient and persevering effort to securing an amelioration of the condition of the insane in America. Some of those who knew her regarded her as "the most useful and distinguished woman that America has produced." The frontispiece of the number is a very fine engraved portrait of Whittier. In its contents and get-up *The Century* is a marvel of excellence, both literary and artistic. The same may be said of St. Nicholas, the sister magazine for the young. In this issue the City of Boston is cleverly sketched by pen and pencil. "Polly Oliver's Problem" is a story that will convey a fruitful lesson to young ladies wishing to do good. (*T. Fisher Unwin.*)

Mr. F. A. Atkins's trio are, in their contents this month, full of living and personal interest. In The Young Woman (3d.) Mr. Guinness Rogers gives a character sketch of Mrs. Gladstone; and Mrs. L. T. Meade very frankly describes herself through the inevitable interviewer. There is a galaxy of talent in the production of The Young Man (3d.). We are deeply interested to know from the sketch of the Duke of York that among the favourite hymns of our future king are "Nearer, my God, to Thee," "O God, our help in ages past," "I heard the voice of Jesus say," etc. Dr. Stalker crowds a great deal of valuable comment and counsel into his characterisation of the life and career of Moses. In The Home Messenger (1d.) Rev. H. Price Hughes tells how he signed the pledge, Rev. F. B. Meyer is sketched and portraited, and Miss Annie Swan discourses experimentally on courtship. (*Partridge.*)

Footsteps of Truth. (1d. *Shaw.*) A good beginning is made with a portrait of Sir Arthur Blackwood. The articles are sound in substance, and cover a wide range of teaching. Christian workers will find many suggestions for instructive addresses in these pages.

The Baptist Handbook for 1893 (2s.) contains a large amount of denominational information. The Diary edition (3s. 6d.) will prove of special service to pastors. (*Yeale, Chifferiel, & Co.*, 31 *to* 37, *Cursitor-street, Chancery-lane, E.C.*)

Two searching penny booklets, by Rev. H. Jones, M.A., are Satan, the Prince of the Power of the Air (*R. J. Masters* (32, *Wilton-road, Victoria Station, S.W.*), and The Church of the Living God and its Counterfeits (*W. G. Wheeler*, 52, *Paternoster-row*). Both contain interesting biographical remarks, their author having had a singular career through fidelity to duty in the line of what he believed to be the mind of God.

A Spurgeon Daily Calendar, artistically got up by Messrs. Marcus Ward and Co., has been published by *Messrs. Passmore and Alabaster.* (1s.). The preserved utterances of the great preacher contain many sparkling and suggestive sentences well suited as food for daily meditation. Through this popular medium we trust our departed brother will yet speak day by day to multitudes of willing and pondering listeners.

BOOKS RECEIVED.

From *Hodder and Stoughton.*—Characters and Characteristics of William Law, Nonjuror and Mystic. Selected and arranged, with an introduction, by Alexander Whyte, D.D., 9s.; The Gospel of St. Luke: Bible-class Expositions Series, by Alexander Maclaren, D.D., 3s. 6d.; The Universal Bible Dictionary, Based Upon the Latest Authorities, by John Macpherson, M.A., 6s.

From *Edward Hicks, jun.*, 14, *Bishopsgate Without, E.C.*—The Friends: Who They Are—What They Have Done, 5s.

Temperance Notes.

The new magistrates for Coventry include no fewer than seven teetotallers.

It is no longer considered a breach of etiquette for guests to decline wine when dining with the Queen.

The Mayor of Louth, who is a total abstainer, is making a New Year's gift of 200 pairs of boots to the needy children of sober parents.

"The sale of intoxicants," declares Dr. Richardson, "is the sale of insanity, the sale of disease, the sale of crime, and the sale of poverty."

Temperance principles are spreading in agricultural districts. Quite a number of farmers in Norfolk, writes a correspondent, are now total abstainers.

Mrs. Temple, wife of the Bishop of London, has issued an appeal to the women of England urging teetotallers and moderate drinkers to strive together to stem the tide of drunkenness.

The Bishop of Exeter says:—"It is hard to say whether impurity, drunkenness, or gambling commits the deadliest havoc in our land now They are all unclean spirits from the mouth of hell."

According to a letter written by his Comptroller, there is no vice the Prince of Wales so much deprecates as that of drunkenness, and he has closed all the public-houses on his Sandringham estate.

In a paper contributed to the January number of the *Newbery House Magazine* Sir Dyce Duckworth draws attention to the condition of persons addicted to drink, and contends that the evils arising from their habits demand amended legislation with a view to their prevention.

Mr. William D. Thomson, who has acted as the General Secretary of the Greenock Total Abstinence Society for the past twelve months, has been unanimously reappointed to the position for another year; the success which has attended his efforts having more than realised the expectations of the committee.

The London correspondent of *The Liverpool Post* says that the Government Licensing Bill will be in the direction of Local Option worked through County Councils. Mr. Asquith, who has charge of the measure, is said to have been in communication both with leading Temperance reformers and authorised representatives of the liquor trade.

In a stirring editorial note, *The Y.M.C.A. Magazine* says:—"We would earnestly ask every Christian to consider whether in the face of the degradation of our country and the sin and misery caused by the prevailing drinking customs, he can conscientiously aid and abet the drink traffic as a seller, a customer, or a consumer. To our mind the moderate drinkers, and chiefly the Christians among them, are responsible for the continuance of the drink curse. If moderate drinkers alone were concerned in keeping up the traffic, it would not exist for six months."

The Bishop of Chester, wishing to correct some misapprehensions with regard to his licensing scheme, denies that the rate of 5 per cent. interest mentioned was definitely part of the scheme, as a much lower rate would undoubtedly suffice. He also explains that he has from the first guarded against the employment of the surplus profits to aid the rates. The Bishop points out that the public-house he would establish would be one in which alcoholic beverages would be deposed from their aggressive supremacy, and different and more beneficial attractions provided.

Francis Murphy, the temperance evangelist, has begun a series of meetings in New York, and his son is holding in New Haven meetings which the daily press describe as successful to an unusual degree. Mr. Murphy has, beyond doubt, been the means of doing a great deal of good, sobering up a good many people, cheering up a good many homes. We trust (says an American paper) that he and his son may start an old-time total abstinence reform in the East that shall sweep the country. It is a very much-needed thing, and a repetition of the Washingtonian movement would be a splendid tonic to this generation.

The Wesleyan Conference Temperance Secretary, Rev. G. Armstrong Bennetts, has issued an important circular to the District Temperance Secretaries, in which he calls their attention to the following resolution of the Conference on the subject of betting and gambling:—The Conference deeply deplores the widespread prevalence of betting and gambling, and expresses its grief that the newspaper Press of this country stimulates these vices by devoting so much space to the publication of sporting items. The Conference, therefore, directs the Temperance Committee to continue its exertions for the suppression of these evils by encouraging the use of the pledge against betting and gambling, and by all other means within its reach. The Conference also expresses its opinion that the most vigorous efforts should be made to combat these evils by the pulpit, platform, Press and Sunday-school.

Obituary.

PROFESSOR PAULUS CASSEL.

The death is announced of Professor Paulus Cassel, D.D., late minister of Christ Church, Berlin, and missionary of the London Jews Society. Dr. Cassel was appointed to the position in 1868, and resigned after twenty-three years of devoted and useful service. His eloquence and popularity as a preacher and lecturer were renowned, and God's blessing rested on his labour amongst his brethren, the Jews, whose cause he valiantly espoused in the anti-Semitic agitations in Germany. He made several important contributions to theological literature.

MRS. WARDROPER.

One who has done noble work by the side of Florence Nightingale and other leaders in the cause of nursing, and who is described as "the pioneer of hospital nursing," has passed away in Mrs. Wardroper, who died on December 15, in her eightieth year. Being matron in St. Thomas's, she was chosen to carry out in that hospital the aims of the Nightingale Fund in the training of nurses. She was named first superintendent of that school, and continued such for twenty-seven years, till her retirement in 1887. That school, under her, has been more or less the model of all the subsequent nurse-training schools. At least 500 nurses were trained by her. She was greatly loved by many, and will be widely mourned.

MR. RICHARD MAHONY.

Many will hear with sorrow of the death of Mr. Richard Mahony, of Dromore Castle, co. Kerry. Inheriting, some forty years ago, a large estate and a beautiful mansion, he at once set himself to discharge the many duties of a resident landlord. He acted as a father amongst his people, and in course of time the outlying parts of his estate, which had been uncultivated, were converted into land on which his tenants could live and thrive.

A cultured scholar, an eloquent speaker, and a forcible writer, Mr. Mahony was also a religious man. The revival in the South of Ireland, in 1861, began in the hall of his Castle. We hope in an early issue to enlarge upon this important event, and to give other details, with a portrait of this highly-esteemed and beloved Christian brother.

REV. DR. FALDING.

On Thursday evening last, Rev. Dr. Falding, Principal of the Yorkshire United Independent College, died suddenly, aged seventy-four, at the house of his brother-in-law, Mr. Samuel Plimsoll, at Folkestone. A few days previously he took a chill, and laryngitis supervened with fatal effect.

Dr. Falding was a Yorkshireman by birth, and his life was a busy, unselfish, and useful one. He was a graduate of Glasgow University, which conferred upon him the degree of D.D. in recognition of his distinguished services and high character. It was after a period of pastoral work that, in 1851, he undertook professorial responsibilities in Rotherham College, in which some ten years previously he was a student. Rotherham and Airedale Colleges were amalgamated in 1888, and Dr. Falding found his sphere much enlarged, but he was equal to his work, and earned the sincere love and gratitude of students and churches. He filled an important place in public life, and was chairman of the Congregational Union of England and Wales in 1888.

MORESSA, WIFE OF PASTOR JACOB.

We deeply regret to announce the death of Moressa, wife of Pastor Jacob, of Oroomiah, after the brief illness to which we referred on December 22. With her devoted husband, she endured many privations and incurred much fatigue in her cross-country journey to Persia, after making a tour of Great Britain. Brave hearted and intelligent, as well as earnest in the service of God, she hoped soon to recover from her illness and assist the Pastor in extending the work of his mission to the Mohammedans; but the Lord purposed otherwise. The labourer's work was over on November 12th, and she entered into rest.

In our issue of Feb. 11 last, we gave a sketch, with portraits, of our very interesting friends. During their last visit to Britain they attended a goodly number of meetings and conferences, and made known on many occasions their plan to send forth evangelists from among the native converts from Mohammedanism. They were assured of help in this undertaking from friends in Britain. Pastor Jacob will have, in his present sorrow, the sincere sympathy of Christians near and far, who have learned to esteem him highly for his work's sake.

MRS. OSCAR MICHELSEN.

It is with pain that we announce the death of Mrs. Michelsen, wife of Rev. Oscar Michelsen, the missionary by whose instrumentality the inhabitants of the island of Tongoa, New Hebrides, were won from cannibalism to Christ. Mrs. Michelsen had been to Norway with her husband on a visit to his friends. She was staying for a brief period in England, and hoping soon to return to resume her work for God and the souls of the people for whose evangelisation she had devoted her life.

Mrs. Michelsen, *née* Jane Langmuir, was a native of New Zealand, and for twelve years was the fellow-labourer of the missionary-evangelist of Tongoa, who was sent forth as the representative of the Otago Presbyterian church. During a period of rest she and her husband had been earnestly considering plans for the extension and deepening of the work. On Friday evening last, after an illness following upon confinement, she fell asleep. When the news reaches the island, the natives will universally lament the loss which the husband so keenly feels, left alone with the care of four young children.

The writer of these lines, who has recently read the manuscript of Mr. Michelsen's forthcoming book, "Cannibals won for Christ," can realise in some measure the great void which this occurrence will cause in Tongoa. Beloved and trusted by the people, this brave and tender-hearted lady was a Divinely-sent helpmeet to her husband, with whose grief many in northern and southern hemispheres will sympathise at the throne of grace. In an early number we purpose to give a more extended sketch, with the portrait of our departed friend.

CAPTAIN JOHN VINE HALL.

This well-known seaman, who commanded the *Great Eastern* on her first voyage to America, died on Christmas morning, at his residence in Hampstead, in his eightieth year. The funeral service in the house, and then at Hampstead Cemetery, was conducted by Dr. Monro Gibson, of whose church he had been a member during the last ten years. From a biographical notice in *The Times*, we learn that Capt. Hall began his nautical life at the age of fourteen. He was appointed to the *Great Eastern* on the death of Capt. Harrison. For a few years he resided at Sydney as manager of the ships of the Panama and Australian Steam Shipping Company. For nearly twenty years he has resided in Hampstead.

Dr. Gibson relates that he first met Capt. Hall at his prayer-meeting in December, 1882, when in the vestry he poured out his heart with deep emotion, as a humble, earnest believer in the Lord Jesus Christ, and became a regular and most devout worshipper till his health failed. During his long illness he gratefully welcomed the frequent visits of his pastor, always inquiring and conversing about Christian truth, and fervently joining in prayer.

After a long life of activity, courage, and responsible authority, to be reduced during three years to comparative helplessness, was a special trial, but he was never heard to murmur, and constantly praised God for his goodness. This is also the testimony of his brother, Dr. Newman Hall, who has been privileged to be a frequent visitor in his sick-room.

His other sorrowing brothers are Mr. Warren Hall, and Rev. Arthur Hall, of Hastings, who has just published a thrilling book for boys, entitled "I WILL; or, The Adventures of a Boy who would go to Sea." This volume contains several allusions to his brother. Captain Hall has left one son, Newman H. Vine, who is a deacon of the church of Rev. J. Nunn, at Haverstock Hill.

REQUESTS FOR PRAYER.—For much blessing on special meetings to be conducted by Mr. John M. Scroggie, in Fraserburgh, N.B., beginning January 8.—For blessing on seven days' services by Mr. Opie Rodway, Stroud, at Congregational Church, Bishopsworth, near Bristol, to commence January 7.—For blessing on an eight days' mission in Bermondsey, being conducted by Mr. G. Hefford, of the Evangelisation Society.—For blessing on an eight days' mission at Weston-super-Mare by Mr. Matthew Burnett, commencing on January 14.—For a week's mission at St. Alban's Parish, Liverpool, commencing January 16, by Mr. Henry Lakin.—For one whose earthly all is in the Liberator Building Society, that it may please God to send her suitable employment.—For special services by Mr. H. M. Barnett at Bournemouth, January 8—15.—For a Christian worker of long standing, that a deep affliction may be abundantly blessed, and be relieved in God's good time and way.—For blessing on a series of addresses on the way of salvation, by Col. Jacob, to be given in St. Paul's Schoolroom, Balls Pond, from Jan. 8—15.—For blessing upon an eight days' mission to be held in the Central Schoolroom, Gipsy-hill, S.E., by Rev. Thos. L. Johnson.—For evangelistic meetings in the Gospel Hall, Shrewsbury, commencing Sunday, 8th, conducted by James Wharton.—For blessing on mission in Ruabon, by Mrs. Horton and Miss Parker, January 8 to 17. PRAISE to God for having raised up my wife and two children from very severe illness, having been almost given up by the doctors.

Evangelistic Notes.

Hexham.—Most encouraging evangelistic services have lately been held here by Mr. Bayliffe, and there is evidence that real work has been done. Many of the careless have been awakened, while backsliders have been restored and believers quickened.

Mr. Matthew Burnett, who has been staying at Hastings for a few days, addressed on Sunday afternoon the P.S.A. in that town, and was greatly pleased by what he saw and heard of the results of the work. On Jan. 14 Mr. Burnett begins at Weston-super-Mare, whence he goes to Newmarket and Belfast for Gospel temperance missions.

Rev. J. F. T. Hallowes has conducted an eight days' mission at the Congregational Church, New Shildon, Darlington. His labours were blessed to many, especially to believers. The downcast have been cheered and the weak strengthened. Not content with three services each Sunday and nightly services during the week, the evangelist addressed two meetings for mothers, and four for children. Members of all denominations heartily joined with us in the mission. D. K.

Glasgow.—Mr. Charles Inglis has recently closed a fortnight's special services in Glasgow. God has indeed blessed the message; every night souls have professed to find Christ. One case was that of the son of a minister, who had fallen through drink and lost a good situation. We believe God met him and saved him. He has since been re-instated to his former position. The Bible readings given by Mr. Inglis every day were largely attended and greatly blessed to believers. J. H. PAYNE.

Dr. J. W. Chapman, of Bethany Church, Philadelphia, has concluded a united mission at Erie (Penn.), which Rev. J. Caughey describes as follows:—"The meetings grew in interest from the very first. Never before had there been in Erie such cordial co-operation and union of feeling in all the churches. The preacher's simplicity and directness in presenting the Gospel and deep conviction moved his vast audiences till hundreds of the Christians present were ready to pledge themselves anew to their Lord and Saviour, and to enter upon a more consecrated life, and scores of the unconverted were led to seek earnestly the great salvation."

REV. W. HASLAM begins on the 7th inst. a mission at All Saints' Church, Hoole Cheshire. He hopes subsequently to conduct meetings at St. Saviour's, Manchester.

Personalia.

Dr. and Mrs. Murray Mitchell celebrated, the other day, at Nice, their golden wedding.

Bishop Tucker's letters speak of a most successful journey as far as Kikuyu. He hoped to reach Uganda on Christmas day.

Mr. Reginald Radcliffe, we are pleased to learn, is now much stronger and better in health, though still sensitive to attacks of cold.

Professor M. D. Jones, of Bala, is slowly recovering from his somewhat serious illness. He will not, however, resume work for some weeks.

Dr. A. T. Pierson has next month to deliver the "Duff Missionary Lectures" in Scotland; hence he will be absent from the Metropolitan Tabernacle in February and March.

Mr. Albert Spicer, M.P., has, with the New Year, assumed the duties of chairman of the Congregational Union—a position which has previously been occupied solely by ordained pastors.

Mrs. G. S. Reaney is enlarging her monthly magazine, *Our Mothers and Daughters*, which will in future be published from the office of *Great Thoughts*. The new volume commences next month, and a large staff of able writers will contribute.

Mrs. Pennefather is, we much regret to hear, very seriously ill. The latest bulletin is that she is sinking slowly, but is free from pain. Many will pray that this beloved and honoured sister may be sustained by God's presence in her last weakness.

Rev. F. B. Meyer, in the January issue of *The Christian Treasury*, says:—"There is cause for encouragement in the work. The meetings for prayer, etc., are earnest and lively, and on Monday evening decidedly on the increase. Some sixty are joining the church on the first Sunday of the New Year, though most of these are young people from the schools."

Mr. E. J. Kennedy, of Exeter Hall, is the "worker" described in the current *Pearson's Weekly*. In the form of an interview he gives a comprehensive and excellent account of the work carried on at Exeter Hall on behalf of young men. It is not correct, however, to designate Mr. Kennedy as the "Secretary of the Y.M.C.A."; he is only secretary of the Exeter Hall institution. Neither should we have expected Mr. Kennedy to speak of the Aldersgate-street Association as "one of our branch establishments"; it would be equally true to call the Exeter Hall work a branch of Aldersgate.

IRISH NOTES.

A branch of the "Out-and-Out Band" has been established in Nenagh under hopeful auspices, and promises to be a great blessing in the town and neighbourhood.

A fortnight's series of evangelistic services has been held in the Methodist Church, Derrygonnelly, co. Fermanagh, by Revs. J. Wright and J. Dickson. Several decided for Christ.

A united evangelistic service was held in Ballymacarrett Congregational Church, Belfast, on Monday week, in which ministers of various denominations took part, and there was a crowded attendance.

According to time-honoured custom, Watch-night services were held on Saturday night in nearly all the Methodist churches in Ireland, and in several Episcopal and Presbyterian Churches also.

Mr. R. Semple, of the Hibernian Band of Hope Union, has been conducting Gospel Temperance services with great acceptance and success at Cranagill, near Portadown. Mr. S. Glasgow, of the Irish Temperance League, has been holding similar meetings at Cosbystown.

The excellent work begun in Loughbrickland, co. Down, some time ago through the labours of Messrs. Peatt and Crozier, of the Irish Evangelisation Society, continues to prosper under the fostering care of Mr. Thomas Senior. The annual reunion was held on Tuesday evening week, Rev. R. Cole presiding, and earnest Gospel addresses were delivered by several ministers and friends.

SCOTTISH NOTES.

The Lord Provost of Dundee has given the usual New Year's tea-party to some 800 of the poorest of the town folk.

Ten thousand copies of Dr. Wells's "Jubilee Story" of the Free Church have been circulated in the Highland districts.

There is a decline in the number of students joining the theological colleges of the Established and Free Churches this winter.

A Christmas feast was given in the City Hall, Glasgow, to 3000 poor people, the cost being defrayed by the merchants of the city.

At Dysart, Fifeshire, the Free Church pastor reports that "the prayer meeting more than fills the hall, and over a hundred attend the Bible-class."

A monster temperance fête and bazaar has been held in Aberdeen, extending over several days, in order to raise £3000 for aggressive temperance work.

A pleasant and profitable social gathering was held last week in St. Catherine's Hall, Aberdeen, in connection with the Christian Policemen's Association.

We regret to hear that Rev. John Smith, of Broughton-place United Presbyterian Church, Edinburgh, will require three months further rest before he can resume pastoral work.

Evangelistic services are to be held at Nairn by the Free and United Presbyterian Churches conjointly. In none of the places visited last winter by Messrs. Moody and Sankey were the ministers more united.

The Glasgow Tent Hall Free Breakfast, the Children's Sabbath Dinner in the same place, and the four children's Day Refuges in the four quarters of the city, which are all supplied from one fund, are £500 short. Mr. John R. Miller, 2, Somerset-place, Glasgow, is hon. sec.

Over 300 members have been enrolled in the Glasgow Bible Training Institute under Mr. John Anderson. The course of study embraces apologetics, exegetics, and practical work. Three free scholarships have already been provided. The temporary quarters are at 1. Blythswood-square.

Many will hear with regret that the patriarchal Free Church pastor in Thurso, Dr. Taylor, has had a shock of paralysis. He is the oldest minister in the Free Church, and would probably have been relieved ere now of the most onerous duties of the pastorate if his congregation could agree on a colleague and successor.

COCK FIGHTING.—By a somewhat incomprehensible course of reasoning seven Scottish judges have decided that this debasing and brutal "pastime" does not come under the Cruelty to Animals Act, albeit in the case before them one bird had died and the other was seriously injured. It is to be hoped that the matter will not be allowed to rest here.

ORCHESTRAL BAND.—The Aldersgate-street Y.M.C.A. have two bands under instruction, a brass band and an orchestral band. The latter commences its public performances, under the leadership of Mr. J. E. Borland, F.C.O., at the Pleasant Sunday Afternoon Meeting, on Sunday next at 3.15. There are a few vacancies in both bands for performers desiring to glorify God in the use of their musical gifts. Application to the Secretary, 186, Aldersgate-street

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RECEPTION TO MISS WILLARD.

The English Temperance world has accorded a welcome to many a distingnished visitor from other shores, but probably none ever had such a welcome as will be given to Miss Frances E. Willard, the American temperance leader, at the great united Temperance demonstration, which will be held in Exeter Hall on Monday evening, January 9, at half-past seven. Lady Henry Somerset will preside, Madame Antoinette Stirling will contribute several solos, and the National Choral Society under the leadership of Mr. J. A. Birch, and accompanied by the grand organ will render musical selections.

The catholicity and indeed the internationality of the gathering may be judged by the speakers, including among others Canon Wilberforce, Rev. Mark Guy Pearse, Mr. Robert F. Horton, Rev. Father Nugent, (Liverpool), Mrs. Bramwell Booth, Miss Soonderbai Powar (India); Mr. W. S. Caine, M.P., Dr. Norman Kerr, Mr. W. T. Stead, Alderman Ben Tillett, L.C.C., Mr. J. R. Raper, U.K.A., and Mr. J. Malins, G.C.T. of Good Templars.

The widest interest is being displayed in anticipation of the meeting, which bids fair to be an unprecedented one for numbers and peculiar interest. Several illuminated addresses are to be presented to Miss Willard, and her address in response will, of course, be the principal feature.

It may be noted in this connection that Miss Anne Whitney, the Boston sculptor, has just completed a bust of Miss Willard for Willard Hall in the great women's building at Chicago; and that for the pedestal the poet Whittier furnished the following verse:—

> She knew the power of banded ill
> But felt that love is stronger still,
> And organised, for doing good,
> The world's united womanhood.

These were almost the last words that came from the pen of the great anti-slavery poet.

THE C.T.C.A.

The members and friends of the Commercial Travellers' Christian Association held their annual meeting in Exeter Hall on Wednesday in last week. In the afternoon Mr. William Isaac Palmer, of Reading, presided over a conference, when Messrs. Barrett (Nottingham), Vincent (Bristol), and Butler (Brighton) delivered brief addresses on different sections of the work, followed by a discussion in which many took part and valuable suggestions were offered for extending the operations of the Association.

After tea, the annual meeting was held, Mr. George Williams in the chair. The report, given by the secretary, Mr. L. Courtney, bore evidence of considerable progress during the year, and called forth expressions of gratitude for Divine blessing. Three hundred and fifteen new members have been added to the roll. Branches are now formed in Leeds, Leicester, Southsea, Bristol, Newcastle-on-Tyne, Hull, Carlisle, Dublin, and Belfast, four of these having been opened during the year. Preliminary arrangements have been made for branches in Liverpool, Manchester, Sheffield, and Nottingham. Six new libraries for commercial rooms have been sent out, making a total of 207, eighteen old ones having been renewed. Four hundred and forty-four Bibles have been placed in hotel bedrooms, making a total of nearly 12,000. An increased number of meetings for Bible reading and prayer have been held in hotels in connection with the branches. Valuable help has been rendered to several cases of great distress amongst travellers, widows, and orphans, and some travellers have been assisted in obtaining situations.

Addresses were delivered by the Chairman, Messrs. C. Ackland, G. D. Leatham, and others, all of whom testified to the importance of the work carried on by this Association.

The Christmas Boat.

The evening of Wednesday, Dec. 28, was a happy time at Miss Child's "Welcome Home," Ratcliff Highway, London. The Christmas Boat, laden with useful gifts for sailors of all nations, was anchored in the dining-room, where nearly three hundred seamen received presents and words of Christian cheer from the hands of Mr. Robert Paton and others. Many were the blessings invoked upon the heads of distant friends who had helped to send along the cargo of good things. Meetings in various languages were held before tea and after, addressed by Miss Child, Miss Tuck, Mrs. Constantine, of Smyrna, Captain Tottenham and wife, William Luff, and many seamen and others. One young Russian testified out of a full heart that twelve months before, at the unloading of the last Christmas Boat, he found Jesus and Jesus found him.

THE C.I.G.M.

1. Object.—The evangelisation of Ceylon, India, and elsewhere, as the Lord may lead. Work among special classes, such as soldiers, sailors, railway employés, postmen, police, and coolies, is a feature of The Ceylon and Indian General Mission.

2. Character.—Evangelistic and unsectarian, embracing all who love the Lord in sincerity and truth.

3. Constitution.—To have a small Advisory Council at home to assist in the management of the home work. To receive applications from candidates, accept as probationers those who appear to be suitable, to do what in it lies to promote missionary interest at home, receive contributions for the work and remit to the foreign field, retaining what is necessary for home expenses, and in short manage the affairs of the mission at home.

4. Support.—The mission to be supported by the freewill offerings of the Lord's people. The needs of the mission to be laid before the Lord in prayer, no personal solicitations for money being authorised. There will be no borrowing nor debt incurred, therefore no guarantee of support can be given to the members of the mission. The funds to be faithfully distributed, but each member is expected to recognise that his dependence for the supply of his need must be on God who called him, and for whom he has gone to labour, and not on any human organisation.

5. Church Government.—As the mission is undenominational, we do not intend to set up any new form of Church government.

Each missionary may be appointed to a part of the field in the district in which the denomination he belongs to is working. We will thus be helpers of all, and will not bring in any division.

As we extend to entirely unoccupied fields, each missionary first on the field is at liberty (subject to the approval of the Director) to adopt that form of Church government he believes to be most suitable to the circumstances.

The object of the mission is to raise up self-supporting, self-governing, and self-extending churches.

Director, B. Davidson.

Joint Secretaries { G. Ernest Jackson, H. C. M. Paterson, 10, Drayton-park, Highbury, London, N

Referees { Rev. Geo. C. Grubb, M.A., Walter K. Campbell, 32, Highbury New Park, London, N.

All communications to be made to the Secretaries, C.I.G.M., 10, Drayton-park, Highbury, London, N.

[The inauguration of a new mission is a very important step. We are not sure that the above principles are the best that can be devised. We submit them to the friendly consideration of our readers interested in Missions and Missionary Methods.—Ed.]

Mr G. Clarke at Workington.

At the invitation of a committee of clergy, ministers, and laymen of all the Protestant churches of the town, working with the committee of the Y.M.C.A., Mr. George Clarke has recently held a Gospel mission in Workington. The large hall, capable of seating some 1,500 persons, was for the last week taxed to its utmost capacity, culminating on the last Sunday with two crowded gatherings, one in the afternoon for women only, and the other at night for men only.

The work of grace amongst us has been very largely the topic of conversation amongst all classes. All sorts of people have been reached. A dominant feature of the mission has been the preponderance of men at the evening gatherings, and the power of God's presence has been felt.

Many cases could be told of individual conversions, which seem to be of a striking nature, but enough will be said if your readers will unite with us in praise over those who have professed decision, and prayer that we may be enabled to so "feed the lambs" that not one will be lost. J. S.

Workington.

SUNDAY LABOUR AND DRINK.—Half a million persons, it is said, are in one way or another employed on the Lord's Day in connection with the drink traffic in England, and two hundred thousand of these are young women.

MR. WM. FORBES recently gave a social tea to some of the young women engaged as entertainers at "Olympia," Kensington. The Gospel is preached at these meetings, and every endeavour made to influence the young people in right directions. Mr. Forbes, who is also open for general evangelistic work, may be addressed, 71, Tollington-road, N., where, too, he would be glad to receive aid towards his work among theatrical's.

The Christian.

☞ It is particularly requested that all letters relating to business matters should be addressed to the *firm*, Messrs. Morgan and Scott, and not to individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

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Notes and Comments.

NEXT week we purpose giving a portrait and sketch of the late Mr. WILLIAM ISAAC PALMER, of Reading.

☞ There are a few subscribers to THE CHRISTIAN who have not yet sent their remittances for 1893. Will they kindly do so by first post, in order to secure the due despatch of future copies? Full particulars will be found above.

We would remind those who have been interested in the special gatherings of the past week for united prayer that there are several daily prayer meetings sustained in London all the year through. The duty and privilege of public united prayer are matters of perennial value, and we commend these gatherings to all who can possibly attend them. Perhaps our readers can inform us of other daily gatherings in London besides the following:—

186, Aldersgate-street, E.C.; noon.
Exeter Hall; 1 p.m. (except Saturday).
Y.M.C.A., 59, Cornhill; 1.30 p.m.
56, Old Bailey, E.C.; 1 p.m.

Rev. John McNeill, accompanied by Mr. J. H. Burke, has now entered on a two months' campaign in the south and centre of Scotland. The following are his engagements for January and February:—

January 8th to 13th, Motherwell; 15th to 20th, Coatbridge; 22nd to 27th, Falkirk; 29th to 3rd February, St. Andrews; 5th to 10th, Perth; 12th to 17th, Haddington; 19th to 26th, Dumbarton.

The Irish Evangelisation Society is meeting much encouragement in Galway. A strong reaction has set in in favour of Protestantism, and the people are becoming intolerant of priestly domination.

It has been arranged to hold a conference in London in the end of April on the Progress of the Gospel on the Continent. Delegates from the Reformed Continental Churches are expected to attend. Amongst others, Père Hyacinthe and M. Eugène Reveillaud will give addresses. We believe this will be the first gathering of the kind held in England. It will be a deeply interesting occasion to those who desire to see a torch of Gospel fervour flaming in those countries where the Church of Rome, as a potent influence, seems to be on the decline.

A friend who has been in the habit of sending his copy of our paper to the Antipodes writes that he has just received the following from Melbourne:—

I am much obliged for those lovely CHRISTIANS, and now I lend them regularly. It is the most helpful of any weekly publication I know. My copy gets well read. We usually finish reading it on Sunday; then I lend it to a near neighbour on Monday or Tuesday until Thursday; then it is posted to Melbourne, whence two or three copies of them are together posted to Brisbane. Many often get sent up the country to the township of Ingham, 300 miles, and some into the Bush. One knows not the power for good that one copy may be; much better than storing them away.

We give these words, believing they may suggest to many a fresh means of rendering useful service to friends in other lands.

A Special Commissioner of the *Daily News* has been investigating the state of things among the poor in the Borough and Rotherhithe. Starting with the assertion that the poverty is "normal," and not exceptional, he proceeds to show how pitiful that normal destitution is. His cases are, he states, not picked out for effect: they are given just as he found them, but they are simply heart-rending. One man had been tramping about in frost and fog for five weeks in search of work. The home is stripped bare, and the five children are in a deplorable condition. Another (said, strangely enough, to be a Salvationist) had been out of work eight months, and but for the help given by some Christian workers, the family would be in absolute starvation.

Without detailing further the sad stories given, we may quote a sentence wherein the writer sums up the case:—

To tramp the stony streets for three months in quest of work, to live on dry bread and charity tickets, and to see their half-famished children die off like flies in autumn—that is the common experience of people down in these horrible depths of destitution in the "normal" winter when we think there is nothing much the matter.

The one gleam of relief in reading these painful articles is afforded by the touching thankfulness of the people—especially the poor, weary mothers—when the hand of Christian love ministers some relief. Economists may not find in such gifts a cure for the winter's distress; but while some grand remedy is being contrived, no one could calmly contemplate the leaving of these women and children, to say nothing of the half-frenzied men, to starve and die. The obvious lesson is, that every mission-worker in a poor district ought to be enabled to administer present relief in such cases when discovered.

There appears at present to be a renewal of the attempt to bolster up Spiritualism, with all its absurd follies. It is lamentable to find the names of those who have been regarded as leaders of religious thought lending themselves to such an endeavour. On the other hand, Mr. Maskelyne, who claims to have investigated the developments of Spiritualism to the farthest possible limit, said only a few days ago:—

If there had been anything in the remotest degree approaching the nature of genuine phenomena connected with it I must have discovered it. But I am bound to say I have never met with anything genuine except the movement of a table. Chicanery and trickery I have found in plenty. Cupidity and credulity, fraud and folly—these are the foundation stones of Spiritualism, and the superstructure is entirely in accordance.

We cannot but view with sympathetic interest the founding of the Church Protestant Aid Society, which has been organised for the purpose of succouring Evangelical members of the Church of England in districts where Ritualism and Romanism prevail. The prospectus sets forth definite spiritual aims, to be sought by purely spiritual means. Passing over merely ecclesiastical questions, the promoters emphasise the importance of fidelity to revealed truth; and, bearing in mind the fact that the days are evil, they call upon faithful men to hold fast that which they have received of the Lord, to whose speedy coming they add a bold and timely testimony.

It is sad indeed that any such protest against error should be required. Yet it is undeniable that the Reformation is contemned, if not denounced, by hosts of clergymen of the Church of England, who put the Church in the place of Christ, and repudiate any channels of grace beyond the "sacraments" which they dispense. Evangelical Church people are thus addressed by the new Society:—

We urge the Lord's people who are distressed on account of the absence of Gospel teaching, and are deprived of spiritual worship, in every town and village where it is impossible for them to worship in Romanised or worldly churches, to meet together, and, in the absence of a faithful minister, to speak "one to another" (Mal. iii. 16), and worship God in spirit and in truth. To encourage and support them in doing this the Church Protestant Aid Society has been established, with a view to helping them to secure temporary places for worship during the present distress.

The organising secretary, Rev. J. J. B. Coles, M.A., 7, Oxford and Cambridge Mansions, N.W., will be glad to supply further particulars. The deeps of spiritual life in the Church of England should be stirred by this appeal, which is couched in terms so solemn that we are disposed to regard it as a very important testimony, addressed to a very large section of British Christians.

In the *Preacher's Magazine* for January there is an instructive article by Dr. Monro Gibson on "The Inspiration of the Scriptures as Related to Questions Concerning their Origin." He counsels his readers not to condemn hastily or accept in a hurry the conclusions of criticism. If, however, "he that believeth shall not make haste" in these respects, neither shall he, if a learned investigator, be in a hurry to arrive at conclusions inconsistent with a living and loyal faith in Christ. Christians who hesitate to allow all the claims of criticism are often charged with frowning on inquiry. We do not think the charge justified; for what unsophisticated common-sense students in all directions are objecting to, is the confounding of legitimate investigation with wild and destructive speculations.

Though saying nothing new, Dr. Monro Gibson says much that is true in his striking article. Here is a sentence or two:—

No conceivable alteration of date can affect the great prophecies concerning the Jewish nation in the Old Testament, or touch the still more important prophecies of Christ and his kingdom. These stand out larger, clearer, stronger, more impressive and convincing than ever; and as for any minute matters of detail that may have been rendered doubtful by the progress of inquiry, he that believeth shall not be nervous in the least.

Certainly not, in view of the many questions raised by doubters which inquiry has for ever solved. With regard to the oft-pro-

pounded question: "Does the value of such a Psalm depend upon its being written by David?" we may answer "No"; but if the Great Teacher quoted that Psalm as by David, then the value of his word, or the record thereof, is seriously affected if the hostile judgment of the critics were proved infallibly sound.

In reference to recent correspondence on the Sabbath obligation, an esteemed correspondent points out that the glory of the moral law, which includes the fourth commandment, is its universal application. "The Sabbath was made for man," throughout the world; and there is nothing in the command to limit the seventh day to one from any definite point of time. Our correspondent inquires:—

Where, or when, has the Divine command to *keep*, and the human obligation to observe, the fourth commandment been weakened, or set aside, any more than the other *nine*? Do not Christians, in the keeping of their Sabbath, as truly and essentially keep the fourth commandment as did, or do, the Jews? Is it not with *them* equally and truly "six days labour," and then "the Sabbath of the Lord their God"?

I. N. Q. asks our opinion and that of a few of our readers:—

1. How far ought Christians to have friendship and fellowship with those who hold, but do not teach publicly, certain eschatological doctrines which he names, but which we need not particularise?
2. Can either of these be said to be fundamental?
3. Are we, who most emphatically do not hold these views, right in asking those who do, to take missions for us, and in standing upon the same platforms with them?

We reply in the order of the questions:—(1) We think this is answered by Rom. xiv. 1: "Him that is weak in the faith receive ye; but not to judge his doubtful thoughts." (2) How far the views are hurtful may depend upon the extent to which they are pushed. Some mistaken views are not carried to their logical results; if they were they might be found to affect truths as fundamental as the Atonement. (3) Each case must be decided upon its own merits. The new commandment is to love one another. In the atmosphere of love a great many speculations like those mentioned will fall into oblivion. There is scarcely one vital or practical question that divides true believers: they are almost all speculative difficulties, which those have no time to discuss whose one object is to do their part in the evangelisation of the world. All who are in Christ and walk consistently are entitled to Church fellowship. But if they insist on *teaching* doctrines different from those held by the body with whom they are associated, exclusion becomes a necessity, for "how can two walk together except they be agreed?"

A recently published sermon by Dr. Dale, printed in *The British Weekly*, deals with the question, "Who are the sons of God?" With all his usual force and fulness of illustration he considers this important subject, and answers it thus:—

To be sons of God we must share the life of God, and the life of God is a life of righteousness, purity, compassion, holiness, love. Where these are not, the life of God is not. Where these are not, men are not, in the great sense, the sons of God, for those who have not the life of God cannot be His sons.

But Dr. Dale, while denying that "all men are the sons of God," asserts that "God is the Father of all men." He reconciles the apparent contradiction by differentiating between what he terms the

Merely natural relationship to God, on the ground of which all men may be described as His "offspring," and that ethical and spiritual sonship which implies the actual realisation of the life of God in character and conduct.

Such is the position which Dr. Dale elaborates in his sermon, and to which Rev. John Thomas, of Huddersfield, in a letter to the same paper, takes exception. He refers to our Lord's conversation with the Jews, recorded in John viii., which Dr. Dale had quoted in support of his statement that Christ Himself limited the sonship of men. Mr. Thomas contends that the true inference from Christ's words is that He limits the Fatherhood of God. Says Mr. Thomas:—

If moral distinctions are to be maintained we must be bold enough to tell the wicked and impious, as Christ told them, "God is not your Father. . . ." There is, of course, an intelligible sense in which God, as creator and sustainer of life, is the Father of all men, but this is precisely because in this sense all men are the sons of God.

In Mr. Thomas' opinion there is no

permanent resting-place between obliterating moral distinctions by declaring the universal sonship of man, and clearly affirming, as Christ did, that there is an important sense in which God is not the Father of all.

But the preacher and his friendly critic both leave out an essential element in the argument. Jesus, in the fundamental series of parables in Matt. xiii., divides mankind into wheat and tares; the wheat being those who, having received the word of the kingdom, (*v.* 19) are the sons of the kingdom; and the tares the sons of the evil one. In John viii., Jesus not only denied that God was the Father of those to whom He was speaking, but plainly said, "Ye are of your father the devil." The Apostle Paul told the Ephesians (ii. 3) that they "were by nature children of wrath, even as the rest." The Apostle John (1 Ep. iii. 10) says that by their conduct "the children of God are manifest and the children of the devil." This evil fatherhood and sonship between the devil and men is as distinctly asserted as that believers "are all sons of God through faith in Christ Jesus" (Gal. iii. 26).

It is accepted as truth that all mankind are the offspring of God; that the genealogy of Jesus is traced back to "Adam, the son of God"; and that in the parable of the prodigal son, God has the heart of a father towards sinful men. In what sense, then, are men children of the wicked one, and how did they become so? They are sons of the wicked one by having become impregnated with his evil nature; and the means of that impregnation was the obedience of faith—his faith in and obedience to the evil one. Adam was the son of God by creation; he became a son of the evil one by believing and obeying Satan, incarnate in the Serpent; he became a son of God by faith in Christ Jesus, implicitly promised immediately after the fall, as the seed of the woman, who should bruise the Serpent's head with his bruised heel.

Thus, by creation the offspring of God, man became morally and spiritually a child of the wicked one, a partaker of the diabolic nature, by believing and obeying Satan's lie against God and his false promise to himself; and as many as obey the Gospel become morally and spiritually the sons of God by faith in Christ Jesus. Some of the deepest truths of the Gospel become clear and simple when we regard them as the reversal of what took place at the Fall.

Mr. Tallack, of the Howard Association, and other writers, have been communicating to the columns of *The Times* some startling and deplorable facts as to the horrible state of prisons in Morocco and the cruelties practised on prisoners. It is to be hoped that our Government will spare no effort in seeking, by diplomatic pressure and representation, to bring about a change for the better. As one correspondent of *The Times* remarks, these abominable methods are "a great blot on modern civilisation."

It is noteworthy as illustrating the tendency of educated thought in Italy that Signor Bonghi, in an interesting paper in one of the Italian reviews, appeals to the Pope to forsake political questions for those bearing upon religion. He asserts that "a radical reform is wanted to bring the spirit of the (Roman) Church into harmony with the Gospel." As the work of a distinguished member of the Chamber, himself a Romanist, Signor Bonghi's article will, of course, receive much attention in Italy.

The persecution of the Jews in Russia, if for the moment somewhat less intense, appears only to have given place to a renewal of the cruelties practised against the nonconformists. From many places come reports of brutal treatment inflicted upon Stundists who declined to embrace the faith of the dominant Church. Crowds inflamed by drink supplied by the authorities have taken part in the persecution of those whose only offence is their nonconformity.

CENTRAL INDIAN HILL MISSION.

The superintendent of this mission, writing from Ellichpur, Berar, India, sends seasonable greetings to home friends and co-workers, tells of the joy of service, and adds the following account of recent work, penned by Mr. Drake, one of the missionaries:—

About three weeks ago a party of us, four in number, visited a "mela" (religious fair) at Bhairam, a place famed for gatherings of this kind. Starting on foot about 6 a.m., with one gari (cart), to carry our boxes of books, tent, provisions, etc., we managed to arrive about nine o'clock. Arrived, we pitched our tent about the centre of the village, under the partial shade of some babul trees. We were early, the main day was on the morrow, and but few people had yet come. The midday hours were too hot for much exertion, so we waited a while, and then, with music and singing, commenced our little campaign.

That day, the following night, and all through the next day garis came pouring in with their human loads of intending worshippers, till at last the whole place was teeming and swarming with the multitudes present. Various large tanks supply water for the different castes. The great idol itself lies, perhaps, a couple of hundred feet higher than the few houses that form the village, and is approached by a hundred irregular steps. On these steps, almost from top to bottom, stood fakirs begging alms from all passing up and down. I noticed that the natives, in ascending, repeatedly stooped and touched the steps, and then placed their fingers reverently to their foreheads. The offerings were various, ranging from goats—of which hundreds were sacrificed—to a cocoanut or a little fruit and oil. Bhairam Dev we now found covered with a thick coating of "sendur" (red lead)—much more so than when we saw it two months earlier—and decorated in every direction with strings of flowers.

Through the kindness of the "Society for the Free Distribution of the Scriptures" (Mrs. Robertson's, Hampstead), we were able to distribute to many a portion or the whole of the New Testament. A considerable number of tracts were also sold. It was gladdening to mark in many cases a real attentiveness to the Word spoken. But who can say whether any rays of the light of truth penetrated the veil of heathen darkness and superstition, and touched those hearts for whose redemption Christ's precious blood was spilt? During the two days of our stay many hundreds obtained something—a New Testament, a portion of Scripture, a tract, a word spoken. We are only able to reach the few, comparatively, in spite of frequent meetings and other efforts at different points of the ground.

Missionary Methods.

THE circular of the Ceylon and Indian General Mission, in our last issue, embodies the idea recently mentioned by us of a new mission to India. The constitution consists of an Advisory Council, and a Director. The chief use of an Advisory Council is to give confidence. It has no power; this lies in the Director. The Advisory Council assists, but the Director rules. Is there Scripture precedent for this arrangement?

The view of Support given in the circular is more fully stated in a communication we have since received from another source:

Command.—"*Pray ye* therefore the Lord of the harvest that *He* would thrust forth labourers into *his* harvest."

Example.—"As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto *I* have called them. When they had fasted and *prayed*, they sent them forth."

The *greatest* care should be exercised in accepting those who offer. "Lay hands suddenly on no man." Prayer will make the way clear for those whom *He* would thrust forth, and the Divine voice shall be heard; otherwise it is possible to clear away difficulties that He would have remain.

"So they being sent forth by the Holy Ghost" (Acts xiii. 4). God acts mediately in most of the affairs of human life. A church, or a committee of "faithful men," agreed upon certain broad principles, and acting on behalf of the scattered Church of God, may consider applications—accept or reject—give their judgment and advice as to route, locality of labour, etc.; but it should be ever kept before the mind that the worker is being "sent forth by the Holy Ghost"; therefore each one should as far as possible be left a free agent.

Support.—All workers should be sustained from home. Matthew x. lines are unworkable in a heathen or Romish country. Moreover, it is unscriptural, because "for His Name's sake they went forth, *taking nothing of the Gentiles*" (3 John 7) thus treading in the steps of the Apostles.

It is advisable, however, so to arrange the support as to give the greatest room for faith. A definite salary is to be avoided, as this tends more or less to clip the wings of faith; on the contrary, a worker going forth in dependence upon God is thus kept in a healthy state of soul, for his "expectation is from Him."

Gifts from home to individual workers, otherwise than through the Mission, should not be made known, except as a matter of praise to God; or if known, should in no wise be taken into account. One man or woman may be "strong in faith," and God may, nay will, honour that faith and send through his servants for the supply of such. "Trust in the Lord, . . . and verily thou shalt be fed." To equalise such gifts is to rob the worker of the reward of his faith.

Other thoughts occur to me, but as they refer more especially to the details or actual working out of the principles, I need not trespass upon your time.

This view is referred to, not with disapproval, in a letter just to hand from a missionary at a foreign post, concerning a society with which he is not connected:—

Going the round of the stations one is struck by the earnestness of the workers. . . . Nearly all the missionaries whom I have met have told me how sometimes, yea often, they have not known where the next meal was to come from; many and many has been the time that they have been obliged to live upon a few shillings a week. Christian friends in England cannot know of this state of affairs, or how could they allow it to exist any longer? Imagine some of them alone in distant stations in this position. It is hard, indeed, to be pressed for funds in the home country, surrounded by those who know and love us, but how much harder without a friend near! Our friends do not desire abundance, but only sufficient; they are willing to endure hardness for Jesus Christ. Are there none in England who will help to bear their burdens?

Our correspondent's appeal we second heartily. But his letter also seems to us to raise the question whether the principle of sending out missionaries without definite provision is a sound one. We leave it for the present for the consideration of our readers.

Revival our Greatest Need.

BY REV. WM. ROSS, GLASGOW.

REVIVAL is our greatest and most pressing need. To obtain it for ourselves, our congregations, and for the world, ought to be one of the supreme objects of our ministry. There are three considerations of the utmost weight which demand our earnest attention:—(1) Revival is our greatest and most pressing need. (2) Revival has enabled the Church to reach the highest point in Christian character, and the highest landmark in attainment and Christian effort. (3) Revival, habitual and unceasing, is the teaching of God's Word, the lesson of experience, and the pledge of the world's subjugation to Christ.

Revival is the greatest and most pressing need of the believer and of the Church. By revival, we mean that healthful condition of Christian life and experience which enables the individual believer and the Church, in the power of the Holy Ghost, to meet the claims of God, the opportunities in Providence, and the needs of the Church and the world. It need scarcely be said that this is not the normal condition of the believer or of the Church. The experience of the Psalmist is only too familiar to us: "My soul cleaveth to the dust, quicken Thou me according to thy Word"; or that of the Apostle when he said, "O wretched man that I am, who shall deliver me?" In the Christian life there too often seem to be three distinct experiences: a time of declension, a season of conscious burdening, and an experience of conscious power, when one can say, "I can do all things through Christ that strengtheneth me." Between conscious declension and conscious power there is a great variety of experience; throughout it all the yearning of the soul is for revival and personal experience of the presence and power of God. There are those who can understand Horatius Bonar as he sings these minor notes:—

Return to me, my oft-forgotten God,
My spirit's true though long-forsaken rest,
Undo these bars, re-enter thine abode,
In Thee and in thy life alone would I be blest.
Remould this inner man in every part,
Reknit these broken ties, resume thy sway,
Take as thy throne and altar this poor heart,
Oh, teach me how to live! oh, help me to obey!

In our own experience as ministers and Christian workers, have we not known of many who had made a hopeful start in the Christian life? Yet after awhile their life, instead of being constantly aggressive, became dwarfed, and the life was shrivelled if not withered. Dr. McDonald, of Ferintosh, whom the Lord so signally blessed in Scotland upwards of half a century ago, and to whom the Lord gave such multitudes of souls, had often to deal with young believers, and to warn them in regard to the future of their life. He used to put the question to them thus: "Why is it that so many who make a hopeful profession at the beginning seem so quickly to fail?" and he answered the question by saying, "It was because they started business without capital." By this he meant that the indwelling of the Holy Ghost as the Spirit of Power for a pure life and devoted service was not personally and specially asked for and obtained as a conscious possession; hence the failure.

Whether we look at the condition of the believer from within or in regard to his environment, we are constrained to acknowledge that in the majority of instances the one need of the soul is spiritual power. Job cried, "Oh that it were with me as in months past, when the candle of the Lord shone upon me." The Apostle, in writing to the Hebrews, complained that he was under the necessity of nursing babes who ought by that time to have been teachers; and we know how Paul, with singular earnestness and force, was anxious to forget the things that were behind, and to press forward toward the mark for the prize of the high calling of God in Christ Jesus.

As we look over the Church of God are we not conscious that the men and women to whom the word of the Lord comes now, and who are capable of saying: "I will hear what God the Lord will speak," are comparatively few? Among the mass of Christians is there not a keen sensitiveness in regard to personal needs, and even to the enjoyments of the world and the power of the flesh, and is there not a corresponding dulness in regard to the authority of his Word and the working of his Spirit? Take the Church as a whole, and is she not to a large extent like the man with the withered arm? It is a paralysed hand that is steward of the inexhaustible resources of the Kingdom; the wealth is there, but there is a lack of spiritual power; it is not available for the present and pressing needs of the moment.

The Church is too often like the beggar sitting at the beautiful gate of the Temple, constantly asking alms, instead of standing up in the power of the risen Lord, and then walking and working and praising God. Have there not been individual men whose lifetime of service has been characterised not only by frequent revival, but by almost unceasing experience of spiritual power and spiritual results? How many of us to-day can honestly speak of such an experience? Opportunities occur in God's providence, and they pass by unimproved; we are either living in the past or in the future, but the present we know not how to turn to the best account.

We say, "There are yet four months, and then cometh harvest," but He says, "the fields are already white unto the harvest." Where is the church to be found that has fairly grappled with and been successful in winning the hundreds of thousands in our great cities that are still unevangelised? Is not the picture of the Church presented so often in quotation, "fair as the moon, clear as the sun, and terrible as an army with banners"—rather a devout imagination than a present reality, in the face of the gigantic evils that oppress the spiritual life and deaden our surroundings everywhere? The drink traffic, the opium traffic, the gambling spirit, the constant breaking up of sacred and social ties—all proclaim our powerlessness. They are still rampant in every quarter of the globe. We rejoice in what has been done for foreign missions, and the marvellous blessing that has followed feeble effort, but we are still constrained to acknowledge that while the harvest is great, the labourers are few.

We are constrained to ask, Is the Church then called to a vain task when her Lord commands her: "Go ye into all the world and disciple all nations; preach the Gospel to every creature"? Or is it that she has been trusting too much to her learning, and reason, and organisation, and temporal resources, and too forgetful of the one spiritual power that can alone make her strong to subjugate the world?

In succeeding weeks we will consider the other two subjects mentioned in our first paragraph.

GOD often breaks the cistern to bring us to the fountain. He withers our gourds that He Himself may be our shade.—*R. M. McCheyne.*

The Coming of Christ, AND The Coming of Antichrist.

The coming of Christ—how happy the hope, yet how intensely solemnising! The coming of Antichrist—how awful the expectation!

A free meditation, not a treatise, on the promise, and some reference to the warning, may be found appropriate to the opening of another year.

The day and the hour of the coming again of the Son of Man are unknown, but the event itself is clearly revealed, and it is a truth of great practical importance as well as one of deep interest. "What saith the Scripture?" must ever be the method of our enlightenment.

Here we learn that He who at his first coming finished the work thereby designed is, when God shall have accomplished the number of his elect, coming again in glory, power, and majesty, to complete many other purposes, fruit of the former coming. "This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven." "As the lightning cometh forth from the east and is seen even unto the west, so shall be the coming—the presence—of the Son of man." "Behold He cometh with the clouds, and every eye shall see Him."

"Yea, I come quickly."

Quickly! and yet, as we view time, it seems long. How many, since these words were uttered, have departed this life! But such promises do not refer to us primarily in our individual condition. They concern the universal Church of God in its corporate condition, and therefore the individual believer as a member thereof. Suffer me to commend this principle of interpretation to the reader It might solve other difficulties.

As to those who have departed before the fulfilment, the word concerning them is, "If we believe that Jesus died and rose again, them also that are fallen asleep in Jesus will God bring with Him." "The dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds to meet the Lord in the air, and so shall we ever be with the Lord."

Such is the next truth in the order of resurrection. Christ was "the first fruits of them that are asleep." The first fruits, a sign of the coming harvest. "Then they that are Christ's at his coming"—in his presence, on his arrival. What a history will every one have! Have our libraries hundreds of books? Here are millions of histories, and each one will be an illustration of the grace of God in Jesus Christ.

The Father's house, where the Lord Jesus went to prepare a place for the children of God, will be specially the abode of the family of faith. Their inheritance is not on earth, but in heaven. It is "reserved in heaven for you who, by the power of God, are guarded through faith unto the salvation ready to be revealed in the last time."

What a change will take place in the world when the Son of man shall have sent forth his angels, and when they shall have gathered out of his kingdom all things that offend, and them that do iniquity. Then will seasons of refreshing come from the presence of the Lord, who will send Jesus, whom heaven receives until the times of restoration of all things. Then will the promises to the descendants of Abraham, Isaac, and Jacob be fulfilled. They will as a nation find that Jesus of Nazareth is their own promised Messiah, and look unto Him whom they pierced; He will gather them to their own land, and ere long they will blossom and bud, and fill the face of the world with fruit. They will be missionaries to all countries which have not heard the fame of the Lord, neither have seen his glory.

The Lord Jesus will reign the universal King. All things will be put in subjection under his feet. The earth will be full of the knowledge of the Lord, as the waters cover the sea. The creation itself shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. He will administer justice to the poor of the people, and save the children of the needy, and break in pieces the oppressor. In his days shall the right-minded flourish. Mankind on earth, as well as the Church of the first-born above, shall be blessed in Him; all nations shall call Him blessed. And the whole of this happiness will be the fruit of the sacrifice of Him who endured the Cross, who poured out his soul unto death, and who was made an offering for sin. He shall see of the travail of his soul, and shall be satisfied.

All God's truths rightly held, that is, in spiritual power and in the heart, become influential and practical. The great and holy truths we are now considering are indeed so. Most softening, sanctifying, stimulating. Preeminently, the truth of the coming again of Christ helps to keep the living Person of the Lord Jesus before us, and what is more important and needful than this! In reference to particulars, a few may be touched upon.

At death the natural ties of husbands and wives, parents and children, brothers and sisters, are loosed, and as such they are terminated for ever. But the members, reunited in Christ, will know each other and be for ever with Him as members of his Father's family.

Do we need establishment, refreshment, and stimulus? The range of truths in the 15th chapter of the 1st of Corinthians is thus applied: "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not vain in the Lord."

Are we suffering affliction through following the Lord? "Be patient, brethren, until the coming of the Lord." For yet a very little while, and He that cometh will come, and will not tarry. God will recompense rest to you that are oppressed by others, at the revelation of the Lord Jesus from heaven.

This truth also calls upon us to be ready to give up the account ourselves and of our service, and to be at our post of active duty, as servants awaiting their Master's return.

It should nurture heavenly-mindedness—the seeking of the things that are above, the setting of our mind on heavenly things, and not on the things that are upon the earth. For we died with Christ, and our life is hid with Christ in God, and when Christ our life shall be manifested then we also shall with Him be manifested in glory. This truth should induce self-purification. "If He shall be manifested, we shall be like Him, for we shall see Him, even as He is, and every one that hath this hope on Him purifieth himself, even as He is pure."

Upon all subjects our minds require to be balanced by means of different portions of truth; and the particular part of the truth which should accompany the knowledge of the coming of Christ is the coming of anti-Christ. We read how, through not paying attention to the latter, and not rightly dividing the word of truth, and holding each part in its due proportion, some were exposed to fearfulness, and were troubled by a report that the day of the Lord was present. Forewarned they had been, and they should have been forearmed. But the unwelcome side of the manifestation of Christ's second coming was forgotten, although the apostle had told them that there would be a falling away—"the" apostasy first, and that "the" man of sin would be revealed.

The Lord Jesus foretold the coming of false Christs. The apostle John writes of there being already in his day many anti-Christs, and he speaks of one in particular who is coming—"the anti-Christ." In passing, I note that the word "anti-Christs" refers to persons who corrupt, take from, or add to the truth as it is in Jesus, or who intrude into his work or offices. But there will arise one in particular, and the Apostle Paul denominates him as "the man of sin," "the son of perdition," and "the lawless one." He says, as already noticed, that the day of the Lord will not be, except this falling away come first, and the person spoken of be revealed. His coming, his presence, will be according to the working of Satan, and most awful dishonour to God, and evil to man, will result—deification, blasphemy, persecution, delusion, apostasy. Therefore, instead of ignoring these things, or thinking they may not apply to us, we must prepare our minds for them, and ever strive to learn more about the great truths of the coming of Christ and the coming of anti-Christ, both of them.

As to the person himself, it is said of him, "whom the Lord Jesus will slay—consume—with the breath of his mouth, and bring to nought by the manifestation of his coming—his presence."

As to the tokens of Christ's second coming, we are told that there will be signs in the sun, and moon and stars, with distress of nations in perplexity; but believers must not lose hope, nor give way to gloomy fears, but be ever looking for Christ's glorious appearing; so that when these things begin to come to pass, they can look up, and lift up their heads, viewing them as tokens that their redemption draweth nigh.

In the first epistle to Timothy, we also read that the Spirit saith expressly that in later times some will fall away from the faith, giving heed to seducing spirits and doctrines of demons. I do not go into details, but would draw the attention of ministers of the Word who may see your pages to what is said in connection with the above truth: "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ."

Let us in conclusion return to the bright side of the prophecy. The Lord Jesus, our Saviour, the Head of the Body, the Church, will come again! Let us pass through this New Year seeking to be ready for, and desiring and looking for, what Scripture calls the blessed, the happy hope, even the appearing of the glory of our great God and Saviour Jesus Christ; knowing that He gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for his own possession, zealous of good works.

James Van Sommer.

Wimbledon Common.

THE ELECTION PETITION TRIALS have afforded abundant proof that during the late election there was a terrible amount of hard drinking, with very little money cost to the drinkers. It is to be hoped that the result of these trials will facilitate the passing of Mr. Caine's bill for the closing of public-houses on election days.

Joshua and the Land of Canaan.*

By REV. F. B. MEYER, B.A.,
CHRIST CHURCH, WESTMINSTER BRIDGE ROAD.

EBAL AND GERIZIM.—Joshua viii. 30.

THIS was one of the most impressive scenes that occurred during the occupation of Canaan. Jericho and Ai were heaps of blackened ruins, their kings and people utterly destroyed, their dependant villages mute with terror. And all through the land the rumour ran of the might of Israel's God. And beyond the horizon of the visible, into those realms of evil spirits, which had too long filled the chosen land with horrid rite and obscene orgy must tidings have come that struck the knell of their supremacy. There must have been panic there, in those dark realms, like that which Milton celebrates in his sublime Ode to the Nativity.

The nations of Canaan appear to have been so panic-stricken that they offered no resistance, and made no attempt at molestation, as all Israel went on a pilgrimage of thirty miles to perform a religious duty, which had been distinctly, and more than once, commanded by the great Lawgiver, whose words constituted their supreme directory.

"It shall be," so the word stood, "on the day when ye pass over Jordan unto the land which the Lord thy God giveth thee, that thou shalt set thee up great stones, and plaster them with plaster, and thou shalt write upon them all the words of this law" (Deut. xi. 26; xxvii. 2). Joshua lost no time in obeying these minute and urgent injunctions, and within two or three days after the fall of Ai, perhaps within three weeks of the passage of the Jordan, the people were assembled in the valley of Shechem, which lies from East to West, sentinelled on the north of the sterile slopes of Ebal, rearing itself gaunt and barren against the intense blue of the Eastern sky, and on the south of its twin-giant Gerizim, "a majestic mass of limestone, with stately head and precipitous sides, but fruitful and picturesque, girt with foliage and beauty."

The valley between these two is one of the most beautiful in Palestine. Jacob's well lies at its mouth, and all its luxuriant extent is covered with its verdant beauty of gardens, and orchards, and olive groves, rolling in waves of billowy beauty up to the walls of Shechem, whilst the murmur of brooks flowing in all directions fills the air. The width of the valley is about a third of a mile, though the summits of the two mountains, in the lap of which it lies, are two miles apart. It is remarkable that where the two mountains face each other and touch most closely, with a green valley of five hundred yards between, each is hollowed out, and the limestone stratum of each is broken into a succession of ledges, "so as to present the appearance of a series of regular benches." Thus a natural amphitheatre is formed, capable of containing a vast audience of people; and the acoustic properties are so perfect in that dry and rainless air, that Canon Tristram speaks of two of his party taking up positions on the opposite mountains, reciting the Ten Commandments antiphonally, and hearing each other perfectly.

Thither Joshua led the people, that, by a solemn act, they might take possession of the land for God.

I.—THE ALTAR ON EBAL.

Ebal was stern and barren in its aspect. There was a congruity, therefore, between its appearance and the part it played in the solemn proceedings of the day. For far up its slopes gathered the dense masses of the six tribes, who, with thunderous Amens, twelve times repeated, answered the voices of the band of white-robed Levites, as standing with Joshua, and the elders, and officers, and judges, in the green valley, they solemnly repeated the curses of the law.

But that was not the first proceeding in that holy ceremonial. Before the people took up their assigned places on the mountain sides an altar was reared on the lower slopes of Ebal. Special instructions as to its construction had been given in the Book of Deuteronomy. It was to be built of unhewn stones on which no iron tool had been lifted; probably to guard against any attempt to set forth the likeness of God, and to discountenance the florid and lascivious ornamentations of which the surrounding heathen were so fond. God loves simplicity and purity in our worship, and deems that service most acceptable which is most spiritual, least tainted with the material and sensuous.

There they offered burnt offerings and sacrificed peace offerings. The burnt offering was what was known as a sweet savour offering. The whole of the victim was burnt. "It was an offering made by fire, of a sweet savour unto the Lord" (Lev. i.). Herein the Holy Ghost signified, secondarily, our duty to present ourselves without reserve to God, but primarily the devotion of our blessed Lord to accomplish his Father's will in our redemption. He held nothing back, there was no reserve. He emptied Himself, and He did it ungrudgingly, for He said, "I delight to do thy will, O my God." How sweet this was to the heart of the Father. If on the one hand there was anguish such as only God could feel, on the other there was the gratification of delighted love. "Therefore doth the Father love me, because I lay down my life, that I might take it again." "Mine elect in whom my soul delighteth," is the Father's own verdict on his Best-beloved.

The peace-offerings also belonged to the sweet-savour offerings, but they were not wholly consumed, a part of them were eaten by the offerers to testify that in them they had fellowship and communion with God. So that in the sight of Israel Joshua and other chosen representatives partook of portions of the sacrifices, and obeyed the Divine injunction, "Thou shalt eat there, and thou shalt rejoice before the Lord thy God." If any of the native Hittites, peering out from behind great boulder-stones were spectators of that scene, they must have been impressed with the thought that Jehovah delighted in the happiness of his people, and that his service was as the scent of clover, or as the feast of children at their father's table. We feed on the peace-offering when we meditate on the love and death of our blessed Lord, and enter into some of the Father's thoughts of satisfaction at the work He did, and the spirit in which He did it.

As we pass into the Land of Promise we must be watchful that we do not leave behind the devout and loving consideration of that precious blood by which we have been redeemed and which is our life. Our highest and most rapturous experiences can never take the place of this. Constantly we must remind ourselves and others that we are redeemed sinners, and that all our hopes of salvation, our fellowship with God, our motives for service, are derived from what our Saviour did when He bore our sins in his own body on the tree.

But because He died there, we need never stand there. Because He counted not his life dear to Himself, those gaunt and forbidding slopes have become the scene of blessed communion with God. We sit and feast with Him, and from peak to peak the joy chases the terrors of the curse, and smiles look out on us from the old rocks, whilst the torrents tinged with the light of the sun flash and sing. Because He shed his blood, unlike the field of Gilboa, there shall be dew and rain and fields of offerings even on Ebal, until its terraced slopes resemble those of the opposite mount of blessing. Ah, blessed Lord, how shall we thank Thee, who hast redeemed us from the curse of the law, and made Ebal so choice a trysting-place with God?

II.—THE LAW IN CANAAN.

Around the altar strong men reared great stones, and plastered them with a facing of cement, composed of lime or gypsum, on which it was easy to write all the words of the law very plainly (Deut. xxvii. 8). In that dry air, where there is no frost to split and disintegrate such inscriptions, written on the soft cement with a stencil; or, on its polished surface, when dry, with ink or paint, as in the case of the monumental stones of Egypt, would remain for centuries. As the time could not have admitted of the inscription of the whole law, it is probable that the more salient points were alone committed to the custody of those great cromlechs to perpetuate to after generations the conditions of the tenure on which Israel held the lease of Palestine. They were a standing protest against the sins which had blighted those fertile valleys, and an incentive to the obedience on which so much of the future hinged.

But when we turn from the literal to the metaphorical, and ask for the underlying typical meaning of this inscription of the law on so prominent a position in the Land of Promise, we are at first startled. What can it mean? Is there a connection after all between Law and Grace? Are those who sit with Christ in heavenly places still amenable to law, "under the law," as the apostle puts it? Is it not true that, by our union with Christ who died, we have passed out of the sphere in which we were married to our first husband, the Law, and have left it behind us? Are we not, therefore, discharged from the law of our former husband and married to another, even to Him that was raised from the dead?

There is but one answer to all these questions. We have died to the covenant wherein we were holden. We do serve in newness of the spirit, and not in oldness of the letter. We are not looking to our obedience to merit the favour of God, or to win aught of the blessings of the Gospel. But it is also true that faith does not make the law of God of none effect, and still, in the Land of Promise, He promises to write it clearly on the tablets of our hearts. In each one of us there is an Ebal with its altar and its stones. The soul comes back again and again to those first principles of the perfect life, not by compulsion from without, but by the impulse of the Holy Spirit.

The case is this. When we yield ourselves entirely to the Spirit of life which is in Christ Jesus, and which passes freely through us, as the blood through artery and vein, He makes us very sensitive to the last commandment or desire of Him whom He has taught us to love; we dread to see the shadow of suffering pass over his face more than to feel the pang of remorse rend our hearts; we find our heaven in his smile of approval, and the "Well done!" that glistens in his eyes when we have done aught to the least of his; we are conscious of the pulse of a love which He has instilled, and which supplies us with the highest code for life—and so insensibly whilst we yield ourselves to Him, we find ourselves keeping the law after a fashion which was foreign to us when it was a mere outward observance, and we cry with David, "Oh, how I love thy law, it is my meditation all the day."

The most punctilious observer of the law, as a means of obtaining the favour of God, and heaven at last, never kept it as those do who do not think of it at all, but who love Christ infinitely. A woman that has become a wife will do service in a house, and to her loved ones, which the gold of the Indies could never procure from the hireling. She needs never to be taught what to do, her instincts tell her that. She needs never to be taught when to do, her heart tells her that. She needs never the rebuke for not doing, because her love prompts her to do exceeding abundantly beyond all that could have been asked or thought. "Sacrifice and offering Thou wouldest not." "Mine ears hast thou bored. ...I love my master, I will not go out free."

So we find that when we have crossed the Jordan of inward death, and have learnt something of the blessedness of the risen life, and the power of the Holy Spirit, and the good things which God has prepared for them that love Him, we begin to keep, not the ten commandments as such, majestic and great though they be, but that law of perfect love which rears its altar and its stones on Mount Ebal, and makes a blessing linger where a curse had brooded.

III.—THE CONVOCATION.

When these rites were fulfilled, the third and concluding scene of this extraordinary transaction took place. In the centre of the valley the ark rested, with its group of attendant priests and Levites. Hard by, Joshua and the leaders of the tribes, elders, officers, and judges. Then up the slopes of Ebal, finding seats standing on its terraced sides, were Reuben, Gad and Asher, and Zebulun, Dan, and Naphtali; whilst up the slopes of Gerizim were the larger and more important tribes of Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin. It was as though the voice of blessing must be louder than that of cursing—a prediction of its final prevalence and triumph.

Then Joshua read aloud all the words of the law, the blessing and the curse, according to all that is written in the book of the law. There was not a word of all that Moses commanded, which Joshua read, not before all the assembly of Israel, and the women, and the little ones, and the strangers that were conversant among them. And as he solemnly read, whether the blessing or the curse, each several item was responded to by the Amens that thundered forth from thousands of throats, and rolled in reverberating echoes through the hills. Earth has seldom heard such shouts as those!

It is well worth our while to ponder the list of blessings appended to obedience in that memorable 28th chapter of Deuteronomy, that we may discover

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their spiritual counterparts, and, having found them, to claim them. Let us, first, be quite sure that we are right with God; next, that we are on his plan and doing his will; also thirdly, that we are set upon his glory, altogether irrespective of our own interests; and we shall find ourselves able to claim blessings of which we little dreamt. The Lord will open his good treasury in heaven and make us plenteous for good, and establish us for an holy people unto himself.

Nor can we better close our meditation than by asking that the Holy Spirit may so indwell and guide us that we may choose what He ordains and not swerve an hairsbreadth to the right or left of the narrow path of obedience, keeping his commandments, obeying his biddings, perfectly conformed to his will. Thus shall Ebal cease to frown, and Gerizim rain its blessings upon us.

MR. RABINOWICH'S REPORT.

Last week we gave an account of the meeting held at Mildmay, in order to welcome Mr. Joseph Rabinowich on his third visit to London. Since then the London Council for Rabinowich has issued its annual report. This mainly consists of a translation of a statement by this leader in Israel, who begins by briefly recalling the story of the past years. The present position is fairly summarised in the following paragraph:—

"As regards the results of my work of these eight years I need not make any boast, for they are well known all over Russia, as well as abroad. I will only say this much, that it would be wrong to measure the results of my work by the number of Jews who have joined the Christian Church every year, or by the quantity of water used for their baptism—for this is not joining the Church by adding a name to the roll, nor is that a baptism which is only outward—although I am always aiming at this, and I always rejoice to see Jews baptized in the name of the Father, the Son, and the Holy Spirit. I feel that I am not sent by the Lord to preach Christianity but Christ, namely, Jesus whom God has raised, according to his promise, as a Saviour unto Israel; not to preach unto them church government, but the Kingdom of God, which is soon to be revealed by the appearance of our Lord Jesus Christ. And I certainly do no wrong by saying I have filled all Jewish communities, even as far as Siberia, with the message of the Gospel, and it would be difficult to find a town in Russia where there are not some who have heard of the crucified Jesus who became unto us the 'Wisdom of God, Righteousness, Holiness, and Redemption.' 'Faith comes by hearing;' that the many letters which I have in my possession fully testify."

To Mr. Rabinowich's letter the Council add a few fervent words, stating that—"The position of our Jewish brethren in the Russian Empire seems to be one of acute crisis, and may become—more than ever—one of extreme peril; and we desire to accentuate the urgent and constant need of believing intercessory prayer by all lovers of Israel at this time of trial and perplexity, that Jehovah may hear not only the cry of his Jewish people in the day of their adversity, but the cry of Christian hearts on their behalf, so that the persecuting spirit may be stayed, and that many broken and bleeding hearts may be healed by the revelation to them of Jesus as their Messiah and Coming Deliverer."

This report, which may be had of Mr. James Mathieson, 47, Phillimore-gardens, Kensington, W., ought to be prayerfully pondered by all lovers of Israel.

HOUSE OF REST, ST. JOHN'S WOOD.

The first meeting of the New Year promised well for the gatherings, which from time to time will be held in the Pillar Room during 1893. A crowded attendance, earnest and pointed addresses, definite and believing prayer were some of the characteristics which marked the meeting on Friday last.

In the afternoon Rev. F. B. Meyer spoke from 2 Timothy i. 12 and 14, on the two-sided deposit, that of the Christian with Christ, and that of Jesus with the Christian. Mr. Meyer pressed home the application, and urged all who had not yet done so to have definite transactions with Christ that day.

Rev. H. Sharpe, of Trinity Church, Hampstead, also spoke, and later several bright earnest addresses were given by various ministers.

The Aged Workers' Home is complete and only awaits funds to be opened for the friends awaiting admission.

A STRIKING STORY FROM CANADA.

The Grande Ligne Mission, of Quebec, was established by Mme. Feller, from Switzerland, in 1836, for the conversion of French-Canadian Roman Catholics. At that time there was not upon the American continent, as far as known, a single French-Canadian who had renounced Romanism; to-day there are over 50,000 French-Canadian Protestants in America.

The parish of Maskinongé is situated upon the Canadian Pacific Railway, about midway between the cities of Montreal and Quebec. In the county of 42,000 inhabitants there were only four Protestants, all the rest being French Roman Catholics. In the village and parish of Maskinongé there were only two Protestants. In 1889 the people agreed to build a new R.C. church. An offer of eight acres of land on the east side of the river was made; the Bishop, according to the ritual of the Romish Church, consecrated the ground, planted the cross, and said the parish church should be built there.

This made the people on the west of the river jealous, and they offered thirty acres of land on their side if the church were built there. The priest considered that thirty acres would produce more for him than eight, so the Bishop came and nullified the former formal dedication. The people on the east side resolved to build the church on the lot the bishop first consecrated, and voluntarily taxed themselves accordingly. They rushed forward the work of building with all speed, and in two months had their large frame church completed. But the bishop sent them word that they should have no priest. This did not deter them from using the building, for they met in it regularly on Sundays and went through their prayers without a priest. In June, 1891, Father Hendrick entered the church, advanced to the altar, and holding aloft his crucifix, cursed the building and threatened to excommunicate those who refused to obey the Church. The men turned on the priest, so he was glad to make his escape. The cursing of the church and the action of the people spread through the country, and the community was greatly aroused.

Under these conditions the Grande Ligne Mission sent a missionary, Rev. A. Burwash, to Maskinongé, to see if true Gospel work could be done there. This first visit was unsuccessful, but he went back, and spent some days visiting the people, reading to them the words of the Saviour, and praying with them. He received an invitation to come to the church on Sunday and talk to the people. This was on November 15, 1891, and ever since he and other missionaries have preached in that cursed church.

The results have been most encouraging. A number of men sent in their names to the priest that they were no longer Roman Catholics. One brave man had the courage to tell the bishop to his face: "We will soon have a Baptist church here, and more of the coming generation will attend it than the Roman Catholic church." Early last May, those very men who said to Mr. Burwash on his first visit, "We are Roman Catholics, and have no idea of becoming Protestants," went into the church, took down the altar, broke it up for kindling wood, and removed every emblem of Romanism, including crucifix and pictures, also the images of St. Joseph, St. Anne, and the Virgin Mary. In July, Rev. W. S. Bullock, a young and earnest missionary, was stationed at Maskinongé. Miss S. Piche, one of the successful teachers of the Institute at Grande Ligne, was also sent to conduct a school for the children, and the work continued to prosper; the congregation consisted of thirty, nearly all being men.

The time was coming for organisation; so in August they remodelled the church and built a baptistry, so that the ordinance might be observed according to apostolic practice. All necessary arrangements were made, and the council met on August 25 to receive and organise the converts into a Baptist church. Truly it was a wonderful day for Quebec. At two o'clock the church was full; over two hundred Roman Catholics were present, and over seventy Protestants came to rejoice with and welcome the converts. Ten men and one woman were publicly baptized. An impressive and joyous service was held in the evening, when the newly-organised church observed for the first time the Lord's Supper.

The great change in Maskinongé has made a profound impression on the whole Province. Thousands of French-Canadian Catholics have lost faith in, and are sick and tired of the whole system of Romanism, and none knew this better than the priests and bishops, so they use all the artful and lying means they can to keep the people from leaving the Romish Church.

The friend in Canada who sends us this narrative says:—"To anyone familiar with the terrible incubus which oppresses the Province of Quebec, and is over-spreading our whole Dominion, coupled with the spiritual deadness of our Protestant Churches, the occurrences at Maskinongé seem marvellous, and, like an electric blaze, shine hopefully amidst the surrounding gloom."

ERIN'S ONLY HOPE.

Scripture Readers' Society for Ireland.

We have been privileged to look over a large number of reports penned by Scripture Readers in all parts of Ireland. These are in the form of simple personal letters addressed to Capt. Kearney White; coming, as they do, from large towns, small hamlets, and remote districts, they present a faithful and vivid picture of varied experience in carrying the Word of God into the homes of the Irish people, and spreading abroad a knowledge of salvation through the Lord Jesus Christ. It is evident from the united testimony of men labouring far apart and under widely diverse circumstances, that a "wide door and effectual" is being granted for the Gospel among the peasantry and working classes of Ireland; and that many Roman Catholics are willing (and in some cases anxious) to hear the simple story of the Cross when

TOLD BY ONE OF THEMSELVES,

and in language whichthey can understand.

We may give a few brief extracts. One Scripture Reader, serving in a village district, says:—"I am thankful I can now go out day by day telling poor sinners of the precious love of Christ. . . . I have lately had many interesting cases amongst Roman Catholics. They tell me their troubles, and I point them to Him who has said, 'Come unto Me, and I will give you rest.' Some of our best work has been done among the sick and dying, who are often most willing to listen."

Taking next a letter dated from a busy town we find the Reader saying, "The Lord has given me acceptance with the people. One woman said I was a great comfort to her. Two men in the infirmary were very thankful to be visited. . . . The Lord is blessing the work and making it the means of bringing dark souls to Himself."

Another, writing from a country town, tells of a recent visit to outlying parishes where the peasants welcomed him heartily from house to house,

WISHING HIM "GOOD LUCK,"

and asking for "a bit of reading from the ould Book." Two Roman Catholics followed him to a quiet part of the road; they professed anxiety, and enquired more fully concerning the way of life. Of several such there appears to be strong hope.

Another, working in a rural part, writes: "On Friday last I visited four Roman Catholic houses where there were sick. The priest was just after leaving two of the places. The patients welcomed me and spoke about confession. I told them 'I hope you confess your sins to God, who only can forgive.' I told them of his love and of the blood of Christ shed on the Cross. Two told me plainly they had learned that the priest could not forgive and that they were now

TRUSTING IN JESUS ONLY.

There are in this parish those who have accepted Christ through the reading of the Word."

From several country districts very similar testimony comes, showing, as one puts it, that "Roman Catholics are beginning to thirst for the good news," or as another expresses it, "The Gospel is spreading among our Roman Catholic people;" while yet another remarks, "A good many on the —— property look out for me now, are glad to listen, and are very much shaken as to their faith in the Church of Rome."

But we need quote no more; the extracts we have given illustrate work extending from Donegal to Cork, and indicate clearly that in all manner of places, among all manner of people in "the distressed isle," God is blessing greatly the work of the Scripture Readers' Society for Ireland. Surely were this fact generally recognised, many more would feel it a joy and a privilege to support this important work. Communications may be addressed to the Secretary, 27, Lower Pembroke-street, Dublin.

A PERSONAL DEALING.

BY D. A. MOXEY, M.D.

I HAD been speaking from the words of the leper, "Lord, if Thou wilt, Thou canst make me clean," and the answer of the Saviour, "I will; be thou clean." In the after-meeting, a middle-aged professional man, a lawyer, came to me in a state of deep anxiety. I took him back to the leper's experience of the Almighty power, and the undeniable willingness of the Saviour to cleanse, when he suddenly threw his arms up, and exclaimed in a tone of desperation, "I know He is able to save me, I know He is willing to save me; but I can't say He *has* saved me."

"Sit down," I said, "and compose yourself." After a little I continued, "Do you admit that He is the only Saviour?'

"Yes."

"Do you admit that He can save you to the uttermost if He has a mind to?"

"Yes."

"And you say you know He has a mind to—that He is *willing* to save you?"

"Yes."

"Are you willing to be saved, and in his way?"

"Yes."

"Then, how do you know you are not saved?"

"I do not possess a single evidence."

"Where are you looking for such an evidence?"

"To my own consciousness."

"Where does your consciousness reside?"

"In my heart, I suppose, and manifested through my feelings."

"In other words, your emotional nature?"

"Well, yes, perhaps so."

"My friend," I said, "you desire to carry about your knowledge of salvation in your heart, and to find it there. You are expecting assurance from a most unreliable quarter, the heart being 'deceitful above all things,' and from a vile place, for it is 'desperately wicked.' I prefer to obtain that knowledge from my waistcoat pocket." He looked surprised. Then I drew forth from the pocket my little Testament, and said, "This is an untainted source—truthful, above all things, and desperately holy. Moreover, it is the one and only place wherein you *can* obtain the assurance of salvation."

"God," I continued, "is the Deviser of the plan of salvation, the Executor, and the Applier—'salvation is of the Lord'; 'Behold God is my salvation.' Who, then, would you like to be the *assurer* of your salvation? Not yourself, surely, and the worst part of you? Not a man, for 'no man can save his brother'? Not an angel, for it might be Satan who can transform himself into an angel of light? Not Satan, who is a liar and a murderer? Who then?

"God Himself!" said the inquirer, solemnly.

"Yes," I replied, "stick to that. Three thousand years ago, David prayed, 'Say unto my soul, I am thy salvation.' This is what *you* want, is it not?"

"It is."

"Then we come back to the question, *How* is God to say it? You answer, 'To my consciousness through my feelings.' God says, 'No; in my Word, through your faith."

I now handed him my Bible (Revised Version), and asked him to read 1 John v. 13. He turned up the passage, and read aloud, "These things have I written unto you, that ye may *know* that ye *have* eternal life, even unto you that *believe* on the name of the Son of God."

"What do you make out of that?" I asked.

"That a believer has eternal life, and may know it."

"How?"

"From the things written—God's Word, the Bible," he said.

We then read the Saviour's own assurances in John iii. 16, 36; v. 24; and vi. 37, 47. As he read the last-named verse out of his own Bible, "He that believeth on Me hath everlasting life," he looked up with a smile, and said quietly, "I believe," and I "have." I can say now, "He *has* saved me."

This interview took place many years ago, but I noted down our conversation at the time, and it was substantially as herein recorded. I met him frequently afterwards, and found him always a humble believer, resting his assurance of salvation on God's word. God's assurance was his assurance.

11, *Mansion House-road, Edinburgh.*

A TALE OF THE SEA.

THE British and Foreign Sailors' Society had a memorable Christmas gathering of some three hundred *bonâ fide* seamen. Miss Annie Macpherson spoke with power and blessing from the Lord's Word "Watch." The sailors responded as to the voice of a mother and friend. Her nephew, Mr. Merry, who is preparing for China, was also greatly helped of the Lord. After tea, a full-rigged Bethelship was unloaded of her cargo of Christmas gifts for our sailors. Zion's songs made glad the heart, while words brimful of blessing were spoken by several.

The large hall of the Sailors' Institute at Shadwell, packed full as it was, never looked more bright, beautiful, and inviting. It was most cheering to hear testimonies from seamen and others, who some years, months, and even days before, found the Lord, or rather the Lord found them, in that very place. Some were seeking the Lord that same night, but space will only admit of one thrilling tale from the sea. It will illustrate the hardships and dangers of a sailor's life, and the need of loving sympathy, bowels of compassion, the hand outstretched to save—"as good for the body as the soul." One dear fellow had just escaped from awful mental, moral, and physical perils. His ship was a hell afloat, and her end was fitting the terrible experience of the voyage from Philadelphia.

SAMUEL HYMAN was steward on board the ———. Her captain was a type of a few, alas! not yet extinct. He starts the voyage with the principle that by abuse, wickedness, cruelty, the men will flee the ship directly she arrives, as from a cage of wild beasts. This class of ship starts by robbing the whole crew of more than half their wages, the captain sharing with the crimp. She ends by the crew running from such a terrible inhuman prison, leaving the other half or portion of their wages. And the men are entered upon the ship's articles as deserters!

In this case the most blasphemous, filthy, and abominable language was used by the captain and mate the whole voyage. Men were kept up in their watch below, made to scrape the sides of the ship, though in half a gale of wind! The mate kicked about this poor fellow till he sickened, and it was well for him the voyage was short. The mate assaulted another seaman, but he drew his knife, and the tormentor was cowed. The cook was assaulted by the captain, and he threatened if the attack were renewed he would defend himself by his knife. Hyman said, "Though I have been to sea many years and have good discharges, and know my work, yet the captain used to slap my face, and he kicked me, and may have ruined me for life. God kept me from using my carving-knife. The second mate, a God-fearing young Scotchman, used to cheer me up and say, 'Never mind, steward, it will soon be all over.'

"We were loaded with 2000 barrels of naphtha and paraffin. When we passed Havre she blew up with a terrific explosion. She was immediately on fire, and the fire ran up the masts and yards in a few minutes. Nine of the crew, I suppose, fell in the flames, including the sick abused sailor, the mate, and second mate. Three of the seamen were blown overboard and picked up. One, with fractured head, went in hospital; another is still there with arm and leg broken. The captain got his wife up through the skylight and over into a boat, and she said, 'Oh, steward, I have left my jewellery.' I said, 'Thank God you have saved your life.' I lost everything.

"The Consul at Havre sent me direct over here. I am without food or shelter; I cannot even change my clothing. What a change when I came into this meeting to-night. I did pray for God to have mercy upon me and help me. He has already answered my prayers."

Here was a very fine West Indian sailor who had passed through this terrible experience. God did answer his prayer. A ship is secured to take him to Barbadoes. Friends at the Mansion House gave money for his food *en voyage*. Dr. Barnardo gave him a rig out of clothes. And in other ways the Lord has blessed him in soul and body. Such cases need individual dealing, thorough, Scriptural, Christian. Mr. Carnegie, the good missionary in charge, reports that the Sailors' Samaritan Fund is exhausted, and he has had to borrow.

EDWARD W. MATTHEWS.

Sailors' Institute, Shadwell, London, E.

A MADAGASCAR CONFERENCE.

ON November 6 and 7 meetings for the deepening of the spiritual life of believers were held at Ambohimandraso, Betsileo, Madagascar. The majority of those present were country teachers, pastors, and evangelists, and their wives, who, being considered the most earnest of native workers, were specially invited to these meetings. Among the subjects considered were "Prayer" and "Hindrances to a Spiritual Life." One of the hindrances mentioned was the lack of "assurance." It is a conspicuous fact that there is a great lack of "assurance" amongst the native Christians here. I remember speaking to a young man—a professing Christian—on this point, and he replied, "As for myself, I think that with salvation it is very like examination time; we prepare ourselves for it, and do our best to win the prize, but we don't know till the end whether we shall win it or not."

It was felt to be a most solemn, earnest, searching time. The sincere desire of many after that "holiness without which no man shall see the Lord," and to be "filled with the Spirit," to have power with God in prayer, to have power for service, was evident from the utterances of both men and women who were striving to know how to live and act as the Master would have them.

At the last meeting of the series the question was asked by the president, "What have you had these days that you can take home with you?" Again, confession and testimony mingled with exhortation and praise to God.

It was at this last meeting that the senior missionary, Rev. T. Rowlands, remembering it was the anniversary of his arrival thirteen years ago (and also that of his esteemed colleague, Rev. D. M. Rees, one year ago), took a brief review of the past thirteen years. Then there were only eighteen small preaching stations and schools, and no resident missionary; now there are over sixty places in the district, where children are taught on week days, and the Gospel preached on Sundays, etc. Of the hundred and more assembled that day, only a very small proportion were out of heathenism then. He asked those who were church members thirteen years ago to stand up. A dozen or more did so, but when he qualified it by saying "Those who were Christians knowing themselves saved then," a number sat down.

It was a most affecting sight to see so many having but recently come out of heathenism, and almost all having been born and brought up in perfectly heathen homes, where ancestor worship and superstition are rife—met together as a band of Christian workers seeking to attain to a higher life.

Let it not, however, be supposed that the Malagasy Christians as a whole are of the above-mentioned type. The churches are still decidedly weak, and will require careful nursing for many years to come. Many of the Christians are mere "babes in Christ." Only a small proportion are joyful, victorious, successful Christian workers.

LIZZIE ROWLANDS.

HE KNOWS.

"He knoweth the way that I take."—Job xxiii. 10.
"I am the Lord thy God which leadeth thee."—Isaiah xlviii. 17.

STEP by step He leadeth us
With tender loving care;
Well He knows the way we take,
And all we'll meet with there;
The many tempting paths of sin,
The many lurking foes,
The thirsty desert—heated plain—
He knows, our Father knows.

He knows, our Heavenly Father knows,
Exactly when and where
The wayside cross will need the help
Of his strong arm to bear;
He knows "deep waters" must be passed
Along the journey home,
When strength to wrestle with the waves
Must come from Him alone.

But He will lead his lovèd ones,
When weary and oppressed,
To the "Rock," whose grateful shadow
Invites to perfect rest.
He knows, too, where the pastures lie
Of tender grass, and green—
O Israel's Shepherd, lead thy flock
Full oft to feed therein.

S. H.

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For the Young.

LITTLE CYRIL'S WORK.

"I wish I could do something to help the poor people, mother," said a little boy of six, one cold winter's afternoon.

"What makes you think of that just now, darling?"

"I believe it is because I am so warm and comfortable in this nice pretty room, and because I have so enjoyed my play with little Sissie."

Little Sissie was the daughter of a poor woman who lived in Mrs. Alford's district. She had been sent for to play with Cyril, whilst her mother went to fetch some work. Nurse had taken her home, and was now downstairs getting Cyril's tea ready, and he was watching the falling snow.

His little playmate had been quite lost in admiration at all his toys, and it had been half Cyril's pleasure to show off on his new rocking-horse, which he could ride now quite bravely, only holding the reins! He had heard his mother give orders to have a basket packed with tea, butter, sugar, and cakes for Sissie to take home with her, and ever since he had been thinking and thinking why *he* could not help some of the poor people too.

Cyril knew that the reason Sissie's mother did not wish her to stay alone whilst she was out, was because there were so many wicked people living in their street that she could not trust her little girl by herself, lest she should come to harm. He remembered, too, having heard only the Sunday before, when a strange clergyman had preached, that many of the poor people were neglected, and had little opportunity of being good and hearing of our Father and Jesus Christ. He had added:—

"Will not some of you, who have happy homes yourselves, spare something for others, that clergymen, kind City missionaries, and lady workers may be enabled to go amongst them, teaching, comforting, and helping them to be good?"

Cyril's mother now drew her little son closer to her, and said:—

"My darling, I will tell you what Lilian Hatch did for a long time to help the Society we heard about last Sunday. I do not see why you should not take up her work, although you are many years younger than she was when she began."

Cyril's eyes filled with tears, for he had loved Lilian so much, and she had been taken to her heavenly home a few days before. Although Cyril knew she was safe with Jesus, yet he missed her coming in and out; she had always been so bright and amusing, and told him such nice Bible stories.

"Well, Cyril," continued Mrs. Alford, "Lilian always took a great interest in mission-work, and whenever the magazine came she always looked out the children's portion to see if there was anything she could understand. Children are apt to think their hands are so small and their words so weak that they cannot do anything really useful in helping forward the Lord's work, but it is a great mistake. Lilian wrote for a collecting box, and was quite content to get pennies, halfpennies, and even farthings to put in it. She sometimes had presents given her of money, and she always put some of it in her box. Then she asked ten people to promise to give her a penny a week. This she used to collect herself, and she found that those ten people who paid up regularly enabled her to send up £2 3s. 4d. a year to the Society. She used to ask her friends in such a winning way, that they felt they must give something for her box. Lilian's mother told me also she used to pray regularly that God would bless her work, and the work of the Society. We know the influence of a child's prayer must be very great. You see she did three things: 1, she worked herself; 2, she interested others; 3, she prayed for the Society. She has left a very sweet memory behind her, dear little Lilian."

Cyril's large eyes were fixed on his mother's face; he was very, very interested. Presently he said:—

"Mother, may I have a box, and begin at once?"

"You may, if you promise to go on regularly with it. I want my little boy to learn to help others."

Nurse then appeared, to say tea was quite ready, and would Master Cyril come up at once. He said: "Yes, nursie; but I want to tell you, I am going to help poor people myself, because mother says I may."

The little boy told her all about Lilian's way of working as he trotted up to his nursery; and nurse told him she would be his first subscriber of a penny a week, because she wanted to help too. That evening Mrs. Alford wrote to the Society asking for a box to be sent. After waiting a few days a parcel came by post addressed to Master Cyril Alford.

"How lovely!" cried Cyril. "I like my box much better than mother's."

"Come along, Master Cyril," said nurse. "Here's my first penny."

Little friends, have you such a box? If not, ask your parents to send to some Missionary Society and get one for you.

Mary Sturdee.

JEWISH CHILDREN IN TUNIS.

Dear Christian Friends who Love the Jews,—I must let you have a share in the joy of the deeply interesting gathering of Jewish children, under the auspices of the London Jews Society, at which I attended to-day. Fancy 500 children under direct Christian teaching day by day; and I use the word "direct" with intention, for the aim of Mr. Flad, and of the masters and mistresses of the school (now, thank God, the larger number of them truly Christians), is to lead the children to a knowledge of the Saviour, as the Messiah come down to save them.

To-day was the Christmas treat for the girls, the boys having had their's yesterday; and a pretty sight it was to see the files of gaily-dressed children, half of them in native costume, pass in orderly manner from their class-rooms to the large room set apart for the Christmas-tree. Here they were welcomed by Mr. Flad and his wife, and when the head master had opened with prayer for God's blessing, a little demonstration of the children's progress was given.

Sweet hymns of thorough Evangelical teaching were sung, with all the happy intonation of voice which does so much to give effect to the words, the dear young mistress standing before the elder class, her whole soul going out to help her girls to do well. That was sweet enough, but there was something better to follow, namely, a proof of the solid foundation of truth that was being stored in their minds. This was brought out by questions proposed by Mr. Flad, such as "Give me a verse from the Old Testament to prove that Christ was to be born in Bethlehem." Instantly several hands went up, and one girl being chosen; she gave Micah v. 2. The subject was carried on to show that Christ came to be a blessing to Jew and Gentile, and how. And then Isaiah v. 3 was quoted. Then I caught, "Were your fathers commanded to offer sacrifices?" and Lev. xvii. 11 was given. Then this was compared with the New Testament, and Heb. ix. 22 and 1 John i. 7 were mentioned by different girls; and so on, till there was a clear showing of the Messiah having come and why He came.

After this there was more singing, and presently the young mistress gave an interesting allegory which drew all attention, and as its meaning was unfolded we saw a life-like picture of the state of man's heart, its need of cleansing, and how alone it could be done. With such a pleasant, happy way of teaching, and so full of earnest desire, it is no wonder that a few weeks back, when the teacher was laid aside by illness, I heard that her girls suggested to the one who went to take her place, "May we not pray for mademoiselle soon to be well again?"

A magic lantern display finished the entertainment, and then the happy party were dismissed with cakes and oranges.—Yours in Christ,

Marion Grissell,
North Africa Mission.

Tunis, Dec. 27.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. A. G. Dodderidge, *Ealing*, Jan. 15 to 22; *St. Leonards*, Jan. 28 to Feb. 5; Rev. Martin J. Hall, *Jesmond, Newcastle-on-Tyne*, to Jan. 17; Mr. H. Hutchinson, a United Mission, *Wesleyan Church and Schoolroom, Leytonstone*, to Jan. 16; *Newcastle-under-Lyme*, Jan. 17; *Swinton*, Jan. 18; *Manchester*, Jan. 19; *Altrincham*, Jan. 20; *High Lane, Stockport*, Jan. 21 to 23; *Stalybridge*, Jan. 24; *Didsbury, near Manchester (Christ Church)*, Jan. 28 to Feb. 7; Rev. W. S. Standen and Rev. Martin J. Hall, *Trinity Church, West Hampstead*, Jan. 20 to 27; Mr. Livesey Carrott, each Sunday in January, at *Bolton Rooms, Drayton-gardens, S.W.*, at 3.30; Mr. S. J. Hewlett, *Fleet*, to Jan. 13.

CHRISTMAS HOLIDAY MEETINGS.

Mr. E. Arrowsmith, assisted by University men, *Blackheath*, to Jan. 20; Mr. T. Lewes Sayer, *Christ Church, Bromley, Kent*, to Jan. 17; *St. John's, Penge*, Jan. 22 to 28; Mr. A. G. Dodderidge, at the *Town Hall, Hove*, to Jan. 14.

CHILDREN'S SCRIPTURE UNION.—Jan. 15, S., Daniel v. 17-31; 16, vi. 1-14; 17, vi. 15-28; 18, ix. 1-15; 19, ix. 16-27; 20, x. 1-11; 21, x. 12-21.

THE MALAGASY SLAVE.

Mrs. Peill writes:—"I have received £14 2s. 8d. towards freeing the young Christian slave mentioned in your columns. This amount has been given by twenty-seven contributors of all ages. The first donation was from the three little children of an Indian missionary, who came with happy smiles to bring me 1s. 2d. A dear girl, who hopes to be a missionary herself when grown up, sends 2s.; and five brothers and sisters in Newcastle send each a like amount; while another little brother and sister in Sussex contribute 5s. Four contributions, including the largest one, come from Ireland, among them £1 from "A Working Man," which I cannot acknowledge direct as he gives no address."

[Over £3 has been contributed by young friends through our columns, so that only £3 more is needed to make up the amount required.—Ed.]

AN OBJECT LESSON IN WAIFDOM.

The thermometer on Wednesday evening last week showed many degrees of frost, but if the weather had any effect upon Dr. Barnardo's two thousand waif-and-stray guests, it was to increase their apparent appreciation of the well-lighted and comfortably heated hall of the Edinburgh Castle. Eighteen years ago this annual supper was established, and it has ever since been a bright spot in the memory of thousands of homeless and hungry children.

The young people are gathered together in no haphazard fashion. Dr. Barnardo's agents for some time have been studying the Metropolis as a whole, and they made it their business to visit all its areas of destitution. Districts as distant as Deptford, Islington, Holloway, Lambeth, and Westminster were searched, and likely guests were interviewed on the subject of the great gathering.

They certainly were a motley group—genuine waifs and strays of the street, lodging-house children, children who appeared as if that human product "mothering," had never been expended on a single unit among them. But certainly they were no strangers to discipline. The way in which they fell into order, obeyed commands, and kept quiet (most wonderful of all), was a revelation to some who had visited the Hall on similar occasions years ago. The self-denying, earnest labours of the elementary school teachers must be reckoned with in gauging the morals and the manners of child-life in the slums of the Metropolis.

Nor was the utter misery to be seen which not long since appealed so keenly to the feelings. One was thankful to see that boots and shoes, if a little tattered, were worn, and if the garments had patches in plenty, there were fewer rags than formerly.

The programme for their entertainment, after the hearty meal had been discussed, was most satisfactory. A lantern disclosed the wonderful history of Dick Whittington, and, in order to give the story a modern significance, one who had been a lad in Dr. Barnardo's Homes, but who now holds a responsible and honourable position in the musical world, was present to lead them to appreciate the fine music of the euphonium.

Sweeter than the music, perhaps, was the jingle of 2,000 sixpences, which a friend had kindly given to Dr. Barnardo for his guests. The promise was freely given that, so far as was in their power, not one of the coins should be laid on a publican's bar.

But the best was kept to the last. After Rev. W. J. Mayers had well acquitted himself as entertainer, Dr. Barnardo laid his friendly intentions before his audience. If a boy or girl present was homeless, friendless, and destitute, they might stay behind, and he would put them up comfortably for the night, their cases would be individually examined, and those found worthy would be taken into his large family. Seeing that it numbers close upon 5000 already, one could not but wonder at his Oliver-Twistian faith in "asking for more." About fifty little waifs took him at his word, so doubtless that evening's work will have a decisive influence on the course of many a young life.

THE DOOR OF HOPE, for Friendless Girls in Torquay, has issued a modest little report, which tells of good work steadily done. Last year eighteen women and one infant were received, making thirty in all since the opening of the home. Most of these have gone into service, others are still in training. God has blessed the work in the conversion of several. Some interesting cases are given in the report, which may be had from the Home, 3, Lymington-terrace, Upton-road, Torquay.

NOTES ON DAILY READINGS.

SUNDAY, JANUARY 15.—2 SAMUEL IV.

David was careful, and rightly so, to guard against any appearance of complicity with these evildoers, who counted on a generous reward for their action in destroying the one obstacle that lay between himself and the throne of Israel. Avoid all appearance of evil, and be very careful that the world and men around may find no cause of stumbling or offence. The only time when we should attempt to vindicate our character should be when there is a risk of our involving the cause of our Lord; then we must take every measure to put ourselves beyond suspicion of rebuke.

How natural it was for David to allude to the living Lord and his redeeming mercy (9). That surely may be the keynote of our lives. "I am He that liveth." "Yea, rather, that is risen again." And as for His redeeming grace, shall it not be the theme of our songs as long as life and immortality endure? Whatever be the adversity through which you are passing now, be sure that, if you will be patient and trustful, and do not fret yourself in any wise to do evil, the time will come when you will be able to look back on it, as often you can look back on a fog, or a mist, or a wood from the clearing where you stand, and then you will be able to say with David, "The Lord redeemed me from all adversity."

MONDAY, JANUARY 16.—2 SAMUEL V.

All the weary years of waiting were forgotten on that glad day, when the people came of their own accord to David, and made him king. How glad he must have been that he had done nothing to hasten by unrighteous actions of his own that consummation. When God has promised thee aught, leave Him to accomplish it, and in the meanwhile, let thy soul be as a weaned child, as a child weaned from its mother. Never forget that the minds of men are absolutely at the disposal of God.

Let us learn how absolutely blessed and happy they are, who rely wholly on God. He makes us great in power and influence, when we have so learnt the lessons of adversity, that He can do it without injuring the tone of our inner life. And our safety and victory are sure when we can say that the Lord, the God of hosts, is with us. Then, as event succeeds to event, like views cast on a screen, we shall come to perceive that the Lord has purposed to bless others by our means, and that all our possessions are entrusted to us, not for ourselves, but for his people's sake. Oh that we could acquire the art of counting all we have as only ours in trust for others!

Jesus has a claim to be King over united hearts, because of our kinship with him, His achievements, and the Divine promises (1-4); but when He is enthroned, it will only be the commencement of new conflicts, in all of which He will surely deliver us.

TUESDAY, JANUARY 17.—2 SAMUEL VI.

It is very important to do right things in the right way, that is in God's way. Many great and good works have been sadly marred by the want of obedience to precise instruction. It was perfectly right and legitimate for David to bring up the Ark from the neglect to which it had been consigned since the Philistines had sent it back; but it was a sad mistake to consult the mighty men of Israel, or to follow the example set by the Philistines in the mode of its conveyance. There was a definite instruction in the Levitical law, which had never been superseded, and David had no right to substitute the new cart for the shoulders of living men (Num. vii. 9; 1 Chron. xv. 12-15).

It is not enough to attempt to do a right and good thing: we must wait on God, searching his word, trusting Him for direction, refusing to lean on our own understanding, or merely human precedent. Religious enthusiasm can never take the place of single-hearted practical obedience, doing exactly as we are told.

The ark which was the death of Uzzah was blessing to Obededom and his house. There is no cause to fear, if only we obey the laws of behaviour which God Himself has indicated. Approach Him apart from Jesus, and He is a consuming fire; come to Him in Christ, and He is as the genial summer sunshine.

The Church, like the ark of God, needs no human hand to steady it, as though it dreaded aught from man. God will interpose for his own great Name's sake.

WEDNESDAY, JANUARY 18.—2 SAMUEL VII

It is out of the restful heart that the noblest projects proceed. Mary, who sat at Jesus' feet, broke the alabaster box on his sacred person, to anoint Him for his burial. When David had rest, he spoke about the building of the temple. The tranquil lake reflects more of the solemn pomp of heaven than the rushing stream. Prosperity had not injured David, when he spoke thus. When we are prosperous let us always consider how to use our opportunities to promote the well-being of the Church of Christ and the welfare of man.

The intention of David was accepted for the deed, and there fell to his share such a volume of exceeding great and precious promises as to startle him! Ah! my soul, thy God is quick to notice thy smallest yearnings to honour Him, and will reward beyond all that thou canst ask or think. But when God has passed his word of promise, let us go in to sit before Him, as if to revel in all the good things that He has unfolded before the eyes of our soul, and as we do so, let us claim that He should do as He has said. It is not enough for God to promise. We must claim the fulfilment of his word, and then we may calmly and joyfully reckon that it will be even so (29).

THURSDAY, JANUARY 19.—2 SAMUEL VIII.

What a bridle is to a horse, so was Metheg to the land of Philistia (margin, 1 Chron. xviii. 1). But David took it, so that the Philistines were reduced to servitude. So with the Moabites, and the Syrians. There may be some errors in these numbers, but there is no doubt as to the greatness of the victories achieved by the warrior king. "The Lord gave him victory, whithersoever he went" (6 and 14). Notice that victory against the Lord's foes and ours is a gift, to be claimed by faith. Do not let it be a matter of doubt with thee, whether or not thou shalt succeed. That is already assured. Thy God hath commanded thy strength. As we follow in his triumphal train, we go from strength to strength, from victory to victory. Only be sure to dedicate the spoils of war to God. Count them his, and use them for his service (11). Surely there was a prophecy of the formation of the Church out of Gentile materials, as well as Jewish, in the fact that the spoils of the surrounding peoples went to the building of the temple. When we are most eager in prosecuting the wars of the Lord, let us not be careless of home administration. Here, too, David sets us an example (15). The culture of our hearts should proceed side by side with our Christian activities.

FRIDAY, JANUARY 20.—2 SAMUEL IX.

Like Mephibosheth, we are the children of an apostate race, by nature children of wrath, sprung from the hating and hateful family of Saul. We have no beauty or attractions to merit the favour of the king. As for obedience, we are lame on both our feet. The thought of being admitted to the royal palace had probably never occurred to this lame scion of a fallen household in his wildest dreams. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "What is thy servant, that thou shouldest look upon such a dead dog as I am?" "Depart from me, for I am a sinful man, O Lord." But Mephibosheth had been included in the covenant. He may have been altogether ignorant of it, but David could never forget it (1 Sam. xx. 14-16). And the son inherited in the affection with which the father had been loved by David. So do we enjoy the results of that covenant entered into between the Father and the Son. We are accepted and loved in Him, chosen in Him before the world began, and joint heirs with Him in his glory. Though he had no claim on David of his own, he was admitted to sit at the royal table, to inherit all that his grandfather had forfeited, and to be treated as one of the king's sons. Here I see myself, as Thou hast blessed me, oh my Father, with all spiritual blessings in my Saviour; but why it is, I cannot understand, and shall not, in all the golden time that is to be.

SATURDAY, JANUARY 21.—2 SAMUEL X.

It is said that Nahash had sheltered David's family in times of trouble, hence this embassage of consolation to his son. The insult offered David through his ambassadors was an extremely gross one, and reminds us of the way in which men insult God in their treatment of his faithful servants. In his preparations for the fight, Joab mentions two possibilities which were more or less probable, but he says nothing of a third, that he and Abishai might both be defeated. This does not seem to have occurred to him. He did not expect defeat. And when we are engaged in God's work, and in fighting his battles, we should count on victory. Ah, brother, let us be of good cheer and play the man. Quit yourselves like men; be strong; yea, be strong. And since we have neither wisdom nor might of our own, let us rely on the Lord to do what seemeth Him good.

The spirit of the New Testament is distinguished from that of the Old, in its refusal to avenge insult and injury. This may be left to the hand of God: we are not to be trusted with the sword of judgment. But He will recompense. The maledictions of the Psalms may all be read as prophecies of the evils with which God will reward the proud doer the persecutor and profane, the tyrant and oppressor Oh, rest in the Lord, trust in Him, be still.

"God hears thy sighs and counts thy tears—
He shall lift up thy head."

INTERNATIONAL S. S. LESSONS.

JANUARY 22.

JOSHUA THE HIGH PRIEST, Zech. iii. 1—10.

GOLDEN TEXT, Heb. iv. 14.

ZECHARIAH, who was priest as well as prophet (i. 1 with Neh. xii. 16), was contemporary with Haggai. To the prophesying of these two men the success of the second attempt to build the Temple is due (Ezra vi. 14). The visions, of which this lesson is one, were given on the 24th day of the 11th month, corresponding to our February and March, just five months after the work of building the Temple was recommenced (Hag. i. 15; Zech. i. 7).

The design of this vision was to encourage the people. Perhaps the fear of the most devout among them took this form:—For their sins God had driven them into captivity and had suffered their city to be destroyed, and their Temple to be demolished. Had He not just reason for being displeased with them still (Hag. i. 3-11)? Of what use was it to build a Temple for a people who had forfeited God's favour? Is there not the same reason for rejection now as before? The vision is God's answer to that fear. Joshua represents the whole nation. The work done for him is done in effect for all. The complete fulfilment of the prophecy in verse 10 is yet future.

JOSHUA (1, 3). *His priestly* calling fitly represented the nation, whose chief glory was in being set apart as a holy nation unto the Lord. See how true this is of our calling, too (1 Pet. ii. 5). Priestly service is not committed to a special order of men, but is the privilege of every believer. *His position* is also significant. Where should a priest be but in the presence of Him to whom he ministers? See Deut. x. 8; 2 Chron. xxix. 11. "Before the Lord" should now be true of us everywhere. No consecrated spot of earth is more fitted for priestly service than another. Live before the Lord, ministering to Him, and make every duty an act of worship, every meal a feast unto the Lord, and every place to be holy ground. *His filthy garments* (3) represented the people's true character before God. How could God accept service from a people thus defiled? They must "be clean that bear the vessels of the Lord."

SATAN (1, 2) gives yet a darker hue to this picture. His *name* means adversary (margin). He is the same who has opposed God and his people from the first. Neither innocent Adam (Gen. iii. 1), nor righteous Job (Job i. 8), nor the Son of God Himself (Matt. iv. 1), nor any of his people (1 Pet. v. 8, 9) escape his attacks. Banishment from the favour of God has only confirmed his obstinate rebellion against Him. *His work* was to resist, to accuse, to denounce Joshua (1) The filthy garments with which Joshua was covered gave Satan his power. His charges were true. How little do men think that the same Satan who entices and allures them into sin will yet appear in their most solemn moments to accuse them! Whatever garb he wears, regard him as only an adversary.

THE ANGEL OF THE LORD (1) is the speaker in verses 2 and 4. There is no mistaking whom He represents. He is the Advocate who undertakes Joshua's cause, and ours too. Joshua could say nothing, for the filthy garments condemned him. The Angel of the Covenant, who is also "the Lamb slain from the foundation of the world," can alone deal with such a case. Note *his rebuke.* (2) It is not addressed to Satan directly, but to the Lord. The throne from whence Satan demanded righteous judgment upon Joshua and his people becomes the source of Satan's rebuke. Two facts are mentioned. (1) *God's choice of his people.* He foresaw their sin when He made choice of them, so was not likely to cast them off because of it now. (2) *The work already done.* They had been brands in the fire. God had not plucked them out in order to put them into the flame again.

The Angel's work upon Joshua (4, 5). The double work represented the removal of sin, and the being clothed with garments of salvation (Isa. lxi. 10). Everything is done for Joshua. The work of cleansing and reclothing is out of his power entirely. Compare what was done for the prodigal (Luke xv. 22). "The fair mitre" (5) is described in Exod. xxviii. 36, 38. It was, on the one hand, a testimony to the holiness of God, and, on the other, to the unholiness of man's best service. It was God's provision for the iniquity of our holy things.

The command (6, 7). Everything done hitherto refers to Joshua's standing before God. This word refers to his walk. Every man whose sin is put away will give evidence of it in his obedience to the Divine Word.

A promise for the future (8—10). "The branch" (see Isa. iv. 2; xi. 1); "the stone" (9) is explained by other Scriptures as our Lord Himself (Isa. xxviii. 16; Eph. ii. 20, 21). If the "seven eyes" are in the stone they are explained in Rev. v. 6 as the seven Spirits of God. In Christ was the sevenfold fulness of the Spirit's power.

Andrew Alexander Bonar.

REMINISCENCES BY A FRIEND.

I do not propose to attempt anything in the way of a biographical statement, or to deal with the external facts of Dr. Bonar's life, but to jot down two or three incidents connected with his career as illustrative to some extent of his character, if I may do so in a free and unconventional manner. Many are beginning, perhaps for the first time, to realise the uniqueness of the figure and personality which has been so suddenly removed. We hear that in Glasgow the portraits, which have long filled the shop windows, have suddenly all been sold off, and the new demand can hardly be supplied. Perhaps the very quietness and restfulness of this dear old man, have allowed us all to become somewhat insensible to his noteworthy and almost historic character and position.

It is nearly forty years since I was first in the way of hearing about him. He was then the minister of a country congregation in a remote district, and was accustomed to ride about on a white pony. He had been for some years colleague of a somewhat peculiar old gentleman belonging to the extreme moderate school in the Presbyterian Church. Not very long since he told me that a member of that gentleman's family asked him the question, "Do all you young men preach that it is necessary for people to be converted, or is it just yourself?" To which he answered, "Oh, every one of us preaches what the Word says—that it is needful for all to be born again."

The white pony referred to was connected with a singular story which used to be told in the country district. It was to the effect that a Perthshire farmer met Mr. Bonar one morning, and in the broadest Doric asked him, "You'll be gaun to Pairth the daay, Mister Bonear?" And the answer was (in the peculiar intoning and musical voice which his friends well remember), "*No, I'm going to Jerusalem.*" He was, in fact, on his way to that most interesting mission to the Jews in Palestine, of which the record, dated May 2, 1842, now lies before me.

He went to the parish of Collace in the year 1838; in 1839 the mission of inquiry left for Palestine. In 1843 his colleague Mr. McCheyne died, and he himself became a minister of the Free Church of Scotland.

The Jewish Mission party consisted of Dr. Keith, afterwards well-known by his books on prophecy; Dr. Black, who became a Free Church professor; Mr. McCheyne, and Mr. Bonar. The story of the mission was written, I believe, entirely or nearly so, by Dr. Bonar, and in the original edition was illustrated by very interesting drawings from the pencil of Mr. McCheyne, which fact, I believe, is not generally known, but for which I have Dr. Bonar's authority. Mr. McCheyne was also the author of many beautiful hymns, some of which still hold their place in public worship.

I have often talked over the subject of McCheyne with his biographer, and some of the things said about him are perhaps worth noting. It was an unfailing source of wonder to Dr. Bonar to think of his old friend, whom he had parted with as a youth, having been, as he said once, "Already forty years in glory," and, as he said lately, "already fifty years," there! He led me to think that he had not had all McCheyne's papers in his possession, and that those which he had were chiefly the correspondence with himself and a few friends. He also, in answer to inquiries from me, stated that McCheyne had been engaged in marriage for a year or two before his death. As none of his letters to the lady in question, or any extracts from them, have ever been printed, I think it is still possible that at some future date, when all those concerned are no longer alive, some portions at least of this correspondence may see the light.

I believe that some years ago an Edinburgh newspaper contained letters on the subject of the profits accruing from Dr. Bonar's "Life of McCheyne." These profits, from a book which has been reprinted perhaps oftener than any other book on spiritual things in our day, must have been very great indeed. Dr. Bonar received a comparatively small sum, and had, I think, no interest whatever in the copyright, which was secured originally by some remaining members of the McCheyne family, and was sold by their representatives some years ago to an Edinburgh publisher.

With reference to McCheyne's character, I once ventured to say to Dr. Bonar that there were two things that struck me much. The first was the remarkably rapid growth of saintliness in him, reminding one a little of Jonah's gourd. His answer was, "Oh, yes, that was undoubtedly the most remarkable characteristic of my dear friend." The other question I had more difficulty in putting, as it might be supposed to indicate some want in his experience, but I was anxious to ascertain whether there was any ground for the impression I had formed. I said that occasionally, especially in the latter part of his life, I thought there was observable a little dolefulness of tone, as if there had been a lack of the spirit of victory. I was much surprised at the answer, "Oh, you know, McCheyne was subject to seasons of great depression and low spirits; possibly from the lack of bodily health." Of course, it must be understood that I am not giving the very words that Dr. Bonar used, and can only repeat the impression given after some years.

But I must not forget that I am writing not about McCheyne, but about his friend and biographer. Dr. Bonar was born in May, 1810. He was licensed, if I mistake not, at the end of 1837. I think he once told me that he was converted about the age of twenty, but I cannot remember any special circumstances connected with it. For a few months he visited in a district in Edinburgh in connection with the students' Missionary Society, and was afterwards for a short time assistant to Dr. Candlish in St. George's Church. In the Divinity Hall his Professor was Dr. Chalmers, and there was a small circle of like-minded students who sat on the same benches, the names of many of whom have since been widely known. They included three Bonars, McCheyne, and Dr. Somerville. The quickening influence of Dr. Chalmers was immense, but Dr. Bonar has more than once indicated to me that the personal affection with which Dr. Chalmers inspired his students was his most outstanding remembrance of the great man. It was at this time that he, and most of his companions, adopted those views on the Second Coming of the Lord which have been one of the characteristic notes of his preaching. The only one of the band who did not adopt them was Somerville, and he continued to oppose them to the end.

Dr. Bonar told me that what led them to adopt these views was the series of lectures delivered by Edward Irving in St. Cuthbert's Church, Edinburgh, during the sitting of the General Assembly at the early hour of 7 a.m. He said that three or four of them went up to Dr. Chalmers to ask his opinion and advice. The answer which the Professor gave was to the effect that he had not been able to see this truth himself; that the young men had got more light than he had, but (he said) "Go on, gentlemen; proceed in your study of the Word; this thing will do you no manner of harm." It was nearly twenty years after this that Dr. Chalmers himself accepted the teaching concerning which he spoke to these young students that day.

Dr. Bonar early attained to great maturity of judgment, and his Book on "Leviticus" (of which I have a first edition) shows great care and scholarship. He was not, however, in these days anything of a popular preacher; at least, that was the report which I frequently used to hear—rather the reverse. It was, therefore, the more remarkable that he gave up his position in the country to undertake the very difficult work of raising up a congregation from some of the non-church-going lanes in the west of Glasgow. This is one of the most striking incidents in his life, and it has been rather forgotten, owing to the fact that gradually many of the general Glasgow public rallied round him, and that the Finnieston congregation is no longer believed to represent a church gathered from the non-churchgoing. Into this work of reclaiming for the Lord those who had fallen away, he threw himself with great enthusiasm—preaching in the street before his old church in Finnieston regularly, and visiting from door to door. Street preaching indeed he continued occasionally almost to the end.

For a long time, notwithstanding his reputation as the biographer of McCheyne, he continued to live a good deal in the shade. His views of prophecy were, in Scotland at least, those of a very small minority, and he was regarded as one of a band of men who were extreme, almost fanatical, and unsafe. He, on the other hand, accepted the position, and for a time was more or less a Protestant, in the sense of protesting against prevailing error. It was the first visit of Mr. Moody and Mr. Sankey which, more than anything, brought him out of this comparative retirement, and made the last years of his life the most public and by far the most fruitful of his spoken ministry. In every way he mellowed, ripened, and waxed youthful in heart. There was in him a constant play of quiet humour, sometimes almost of fun.

In public, I used to be greatly struck by his tone in prayer. It was that of the deepest reverence, of one who had "seen" and had been struck with life-long awe. But he had had no "peculiar" experiences. I remember, when we had been together at a meeting, and a good deal had been said of visions, he told me afterwards that he had never known anything of the sort. Perhaps this had some connection with the interest he had in a promise of the latter, which he said he never could understand: "Your young men shall see visions, and your old men shall dream dreams!" This was the more remarkable, as one of his greatest powers was that of imagination. Somebody has said that he was as much a poet as his brother Horatius, only he always wrote his poetry in prose. Anyone who has seen a little address (I do not remember its name) which he puts into the form of a series of counsels to "The angel of the Church in Finnieston," will appreciate that remark.

He was full of questions about things in the Bible, which used to delight Mr. Moody. He once asked me how I could account for the absence of Mary and Martha from the cross and from the sepulchre. And again, what meaning I could put on the verse at the end of Job, "Ye have not spoken of Me the thing that is right, as my servant Job hath." He asked some of us to explain how it was that though the Bible was full of the palm tree, yet the *fruit* of the tree was never mentioned. When I answered that it was because the climate of Palestine was not hot enough to make the palm tree bear fruit, he said it looked like the true answer, but that he was rather sorry, for it spoiled one of his best sermons. He once said that he had no doubt Joseph of Arimathea had been brought to Christ through Nicodemus talking to him as he left a Sanhedrim meeting; and, again, that when Paul went up to Jerusalem and saw Peter, the older apostle had taken the younger round to all the places where the Lord had been wont to go, saying, "Here He stood—and there He knelt—and there He was crucified—and there He was buried!"

Of the movement for a special teaching of holiness (of which he became latterly a great supporter) he was at first a little shy. One of his relatives had, at an early stage of the Keswick movement, become involved in newspaper controversy in some of the expressions, not always happy, and probably not always correct, which were then employed. When the Glasgow meetings were begun, about ten years ago, a friend pointed out to Dr. Bonar the great responsibility which would rest on him, either to countenance or oppose the movement. It was a difficult position. He resolved to be present, but at first took no part. It was, I think, two years before he was asked to open one of the meetings with prayer. At length, step by step, he drew closer; then became a member of committee; and then spoke for two or three years at Glasgow, and last year at Bridge of Allan. Perhaps the most striking of those addresses given by him was on "How far may a Believer go in Holiness?" which was, I think, published in tract form.

But I have already trespassed on the patience of your readers, and can only add an allusion to the last scene of all. Monday, and especially Tuesday, December 26 and 27, were dark days of frost and fog. Wednesday, the 28th, was snowy and cold, but Dr. Bonar went out to his prayer meeting, and took part in it with his colleague. During the evening he dropped a remark which led to the belief that he had felt the cold of the two previous days. Next morning he was awake and up (whether he had mistaken the time or not) a little too early. Afterwards he felt cold and went back to bed. All day he was tired and weak. Next day, Friday, he lay in bed tired, not thinking he was very ill; grieving rather that he would not be able to preach on the Lord's Day to come. In the evening he was "sleepy," wished to be allowed to sleep; did sleep—and awoke in heaven!

SUNDAY CLOSING IN NORFOLK.—A canvass recently taken in Stalham, Norfolk, with regard to the Sunday closing of public-houses resulted in a majority of 128 in favour of closing. Against closing there were but twelve votes.

MR. HARRY S. PRESCOTT,

MISSIONARY TO THE BLIND, NEW SOUTH WALES.

IF an authentic record could be made of the services that have been rendered to humanity by those deprived of their natural sight, it would prove one of the most interesting and encouraging chapters of achievement that has ever been been penned. Such names as Fawcett, Armitage, Campbell, and Moon rise at once before the mental vision, as those who, while themselves shut out from the light of day, have brought the light of comfort and happiness, and the joys of a useful life, to many of their afflicted fellow creatures. The friend whose life and work we briefly outline in this sketch is another example worthy to be placed alongside of those we have mentioned. He has done a work at the Antipodes on behalf of the poor blind of that region that deserves a wide publicity in this the land of his nativity.

HARRY SHOOBRIDGE PRESCOTT is a native of Staplehurst, Kent. He began active life in the humble but honourable *rôle* of a bricklayer's labourer. Having lost the use of one eye, he thought to better his prospects by emigrating. After some experiences in America, first as navvy and then as policeman, he found his way to New Zealand. There, while a member of the police force, he became totally blind, and was the inmate of a hospital for nearly a year.

Through the suggestion of a hospital visitor he learned to read from the raised characters for the blind. He might then have said with truth, like the Psalmist, "It was good for me that I was afflicted," for his reading of the Scriptures and of "Grace and Truth," in the hospital was the means of letting the light of heaven and of conscious salvation into his soul. Gaining admission to the Melbourne Institute for the Blind, he tried to qualify for an organist's place, but he discovered that his gifts did not lie in that direction. Neither had he physical health sufficient to take up successfully the trade of basket-making.

Then occurred an incident which proved to be Heaven's finger-post, pointing the way to his life's vocation. While he was reading from the Acts of the Apostles one Sunday afternoon, in the Institute, a lame blind lad stumbled against him as he groped his way along by the wall. Learning who he was, the boy asked him to read to him. The sound of the reader's voice attracted others, and thus began a regular Sunday reading class conducted by Mr. Prescott for both sexes. No proper religious teaching, it appears, had been provided at that time for the inmates of the Institute, and these Bible readings, with a daily prayer-meeting which was started, were a means of saving and guiding grace to not a few of the blind. After Mr. Prescott left the institution the work was carried on by another inmate, with the result that many have been brought out of nature's darkness into the light and liberty of the Gospel.

As we have said, Mr. Prescott had now found his vocation; and with great perseverance and abundant growing success he has pursued it to this day. An interview with a blind Englishman, who had by the help of a trained dog perambulated a great part of the Colony, instructing the blind, led our friend to enter on similar work. He proceeded to Sydney in 1877 and began operations, being encouraged by the sympathy and promised support of Dean Cowper, of that city. As he has himself expressed it, "In a strange city, going out with my stick, by inquiring and being led by God's spirit, I commenced searching out the destitute blind and helping them."

The value of his work soon began to be recognised, and a committee was formed to further it. His operations extended to other parts of the colony; steamboat and railway companies gave him free passes everywhere; and when he revisited England in 1886 he was able to say that he had travelled 60,000 miles seeking out, teaching, evangelising, and otherwise helping his blind brethren and sisters. Before leaving the colony on this home visit with his wife a farewell meeting was held, presided over by the then Governor, Lord Carrington, and he received an address from his blind charges, testifying to the character and worth of their teacher. The mission had by that time been successfully extended to South Australia and Queensland. In addition to teaching the blind to read, and supplying them with good literature, the mission embraced industrial work for those able to earn a livelihood, and a benevolent fund for the helpless and indigent. The Australian Government had so far appreciated the value of the mission as to subsidise it by giving an equal amount to that subscribed by the public.



(From Photograph by Mr. J. E. Mayall, 91, King's Road, Brighton.

The part taken in this good work by Mrs. Prescott has been almost equal in importance to that borne by her husband. Some years after he had entered on his tours of visitation throughout the colony, Mrs. Prescott was impressed with the need of an institution into which could be gathered such blind women as were uncared for. A Home was in existence for juvenile and adult male blind, but none for women. She secured a house, got it furnished, and placed in it a few of her sightless sisters. She gathered a ladies' committee, with whose co-operation she has since carried on and developed the work, all the effort on her part, including the secretaryship, being purely voluntary and honorary. The accommodation of an ordinary dwelling-house soon became inadequate, and Mrs. Prescott began a building fund. This appeal was so heartily responded to that in 1890 a plot of three acres in the Sydney suburb of Strathfield was bought on which to erect an Industrial Home for Blind Women. The Legislative Assembly very generously refunded the purchase-money, £1650, which went to swell the building fund. The Home was duly erected at a cost of £8595. The memorial stone was laid by Lady Jersey, wife of the Governor-General, in March, 1891, and his Excellency was also present to give the undertaking his benediction and sympathetic help. The new home is a spacious, well-designed structure, having accommodation for some fifty inmates. In addition to the general oversight of this part of the work, Mrs. Prescott raises the funds for its maintenance and acts as honorary teacher of the inmates. Thus do this Christian couple lay out their lives for the good of those who are bereft of the blessing of vision.

The new home at Strathfield forms a centre for the whole of the work. Mr. Prescott's time is fully engaged in connection with the Home Teaching Society. Over a hundred widely-scattered places are visited year by year, and nearly three hundred blind throughout the colony are the objects of the Society's care. It is interesting to note that those who are thus afflicted represented nearly seventy different callings in life. The avenues for handiwork open to the blind are, of course, restricted, but it is stated in Mr. Prescott's report that over twenty different occupations are followed by those earning wages.

The work of visitation is found to be full of very varied and pathetic interest. A number of teachers, themselves blind, are employed to visit their afflicted fellows in their own homes. They are taught to read, and supplied with books printed in the Moon or Braille type, great attention being also paid to their spiritual welfare. Various branches of industry are taught, so that they may contribute as far as possible to their own support. One remarkable case may be cited from a letter written by Mr. Prescott to a friend in England:—

K—— G——, aged thirty-five, is without exception the brightest Christian character I have ever met. She has been confined to her bed for fifteen years, is blind and paralysed, has lost the senses of touch and speech, but communicates her thoughts by means of writing and signs. She tells me that my visits do her good, but I never call upon her without feeling that her example is a lesson of fortitude and resignation that we all may profit by. When asked if she has any pain she replied, "It is not pain; it is torture." Yet she is so patient, simply waiting the summons, "Come up higher."

The letter from which this extract is taken is neatly and correctly type-written; for Mr. Prescott has learned to use the typewriter, by which he is able greatly to facilitate his work, and to keep up intercourse with the outer and distant world. He has commenced to edit a quarterly magazine for the blind, printed in the Braille type, and consisting exclusively of matter embossed by blind contributors. Its first issue contained a hundred pages. He has recently taught seven other blind persons to use the typewriter which he has found so invaluable for himself.

DEMAS.

2 Tim. iv. 10.

Room in thy heart for the blithe and the gay,
Time for the concert, the ball, and the play,
Arms for the gifts that descend with each day,
But what hast thou done with thy God?

Covering losses by making amends;
Meeting each day new companions and friends;
(Business or pleasure, they each have their ends),
Yet what hast thou wrought for thy God?

Craving possessions of silver and gold;
Eager the smile of the world to behold!
Hugging its wealth till thy heart has grown old,
Ah! what hast thou thought of thy God?

Spending long years in the struggle for fame;
Ever desiring to make thee a name!
Oh! that thou knewest how poor, empty, vain
Is the soul that forsaketh its God!

Rowland Sturt.

MR. C. H. YATMAN, an evangelist who has done good work in the States, has undertaken the charge of a new work in New York, on the lines of our own special services in theatres and music halls.

A PILGRIMAGE TO JERUSALEM.—Dr. Lunn and Mr. Woolrych Perowne have organised a Reunion Pilgrimage to Jerusalem, which promises to be of considerable interest. Archdeacon Farrar, who made a special study of the Holy Land, preparatory to writing his great work, "The Life of Christ," will deliver lectures to the pilgrims at Jerusalem and other centres. The pilgrims will visit Rome on their outward journey and will return by Athens, paying a visit to Egypt and the Pyramids in the course of the pilgrimage. They will thus cover all the most important centres of Scripture history.

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Miss Willard's Welcome.

The historic walls of Exeter Hall have witnessed many an inspiring and memorable scene. The meeting of last Monday evening, we think, will be marked with a red letter in the memory even of those who are accustomed to attend such gatherings. The anxiety shown to be present on the occasion was quite phenomenal, and all reserved seat tickets were eagerly secured. This was scarcely to be wondered at, in view of the extraordinary galaxy of speaking talent that had agreed to take the platform and do honour to our illustrious guest. The large hall, of course, was hopelessly inadequate to admit all those who surged to the entrances some time before the hour of commencing. An overflow in the lower hall was extemporised, and that, too, was packed by a crowd that must have had long to wait before its patience was rewarded by the appearance of Miss Willard herself. Other speakers filled up the waiting hours.

In the great hall, Lady Somerset, who presided, began the speaking, in her smooth and silvery accents, by describing the many and varied circles in which the name of Frances Willard is loved and honoured. She has made the world wider for women, and happier for humanity. "The strong and sunny spirit" of Miss Willard's mother was referred to by her ladyship, and her influence in infusing into her daughter the enthusiasm of humanity. The crucial test of that daughter's life was the day when she relinquished a brilliant scholastic career, and went forth to do battle with the saloon, the great foe of the home. In pursuing her life work she has given up the sweet sequestered shelter of home, and has learnt that diviner motherhood that bids her take to her heart orphaned humanity. This short address of welcome given by Lady Somerset was itself a prose poem of the choicest kind.

Canon Wilberforce's speech was interrupted in its commencement by some excitement in the gallery, through the immense crowd outside, and the fainting of a lady who could not be removed. Silence being restored, the eloquent Canon proceeded to say that five minutes was a ridiculously little bit of time in which to give a welcome to the great representative of American reform. Love of the race, and the detestation of all that is detrimental to its interests, he looked on as the one binding principle that nerves the heart and hand of reformers in England and America. It is the secret of such a magnificent demonstration. Speaking of Miss Willard herself, the Canon quoted the words of the late poet Whittier, written to place under her bust in Willard Hall:—

She saw the power of banded ill,
But knew that love was stronger still;
And organised for doing good
The world's united womanhood.

An unquenchable hope, the golden key of love, and self-sacrificing activity have been the three great keynotes of her life and work. A strenuous appeal for action in laying the axe at the root of the upas-tree of drink, coupled with a reference to Mr. Gladstone, evoked tempestuous applause.

As representing the Methodist Churches of Britain, Rev. Mark Guy Pearse expressed the great indebtedness of England to America in the matter of temperance reform, and especially in the labours of Miss Willard. The churches are only just waking up to the fact of women's great power and influence in advancing this question. If women could have a voice and a vote, the liquor traffic would speedily be doomed. We want a white heat of enthusiasm just now, in order to secure the reform that we so much need in limiting the power of the drink evil.

That "daughter of the Ganges," Miss Soondera Powar, in greeting the "daughter of the Mississippi," called for justice to India in the matter of the opium trade. She was so moved in spirit as to the burdens and sorrows of her own people, that she quite forgot to refer to the guest of the evening.

A song of hope from Mme. Antoinette Sterling was a pleasing interlude. Cablegrams from leading friends in America were read.

After a very flattering introduction from the president, Mr. J. G. Woolley, in a speech composed of mingled humour and highly eloquent sentiment, told something of the work of American women "for home and God and fatherland." A great cheer awaited him when he told that no woman serves grog behind a bar in all his country, and that such a thing has been forbidden by law. Would to God (our hearts exclaim) an Englishman could say the same thing.

Letters of greeting from many representative men and women throughout Great Britain to Miss Willard were presented by Lady Somerset, who read out the long list of the writers amid a running fire of cheers.

After a song from the choir, the pathetic, pleading voice of Mrs. Ormiston Chant was heard joining in the chorus of heartfelt welcome. She craved for women the power to influence by vote the legislation that so closely affects their homes and happiness.

As a representative of "that bright and intellectual body the Congregationalists," Mr. R. F. Horton, of Hampstead, echoed the remarks of Mr. Pearse as to this being essentially a woman's movement. He felt assured that it would eventually touch the co-ordinate questions of purity and peace, and the torpid heart of man would be roused and moved to fall into line.

Mrs. Bramwell Booth was unhappily unable to be present; but Mr. W. T. Stead was rapturously applauded as he stepped to the front. He described Miss Willard as "a shuttle in the roaring loom of time which is weaving into one web the English-speaking people of the world." He hoped she would spur us up on this side of the sea to do our duty. As an Englishman he was ashamed to see Miss Willard there. We have not led the way in this good work, as the mother country ought to have done. Where have we in London anything approaching to the Women's Temple in Chicago? Let us not rest till we have reared in old England (possibly on the site of the Westminster Aquarium, that Babylonian Temple of desecrated womanhood) a Woman's Temple which should be a centre of women's work throughout the land, and from which will go out waves of influence for temperance, for purity, and for justice.

A letter full of sympathetic interest from Alderman Ben Tillett was read in his unavoidable absence. The mass of the workers were, however, represented by Mrs. Hicks, who welcomed the guest of the evening because of what her movement had done and would do for toilers of her sex.

Mr. Raper, "the Nestor of the U.K. Alliance," said he had known Miss Willard since she was a child in the temperance movement. He had then predicted her future usefulness and power, and now he plumed himself on his prophetic prescience. He believed we were on the eve of great doings on behalf of temperance.

A number of illuminated addresses from various temperance associations were formally presented to Miss Willard, with some suitable words from the eloquent president. "All England greets New England's daughter," was the graceful presidential sentence with which Miss Willard was at last brought to her feet, amid clapping of hands and waving of handkerchiefs.

Miss Willard, with a fine stroke of humour, began her speech by a reference to the spirit of amity that prevailed, with the vegetarians on one side and the butchers on the other among those who had sent greetings. With firm steady voice, and in virile speech, with many a sly touch of wit, she responded to the hearty words of welcome that had been showered upon her. Some delightful early reminiscences greatly charmed the auditors. Her speech was not of a reportable nature in the way of summary, as it lightly touched on so many points. She shows herself remarkably at home on the platform, as if she can think while she speaks with the most unrestricted freedom. She said she believed in the "do everything" policy. Custom, ignorance, legislation, party feeling, and other forces are against this great reform, but each and all must be met and fought and conquered. If a committee had been appointed to build the ark, it would have been on the stocks yet. "God" and "humanity," she said in closing, are the two great words of the language.

It was now close on ten o'clock, but there were yet to come another song from Mme. Sterling and the votes of thanks before the great and thoroughly enthused assembly broke up. The platform was beautifully decorated with evergreens and flowers.

Evangelising in the Caucasus.

JOURNAL OF ISAJ STEPHANJAN, AN ARMENIAN EVANGELIST.

(Concluded from our last.)

The next two days the Tartars were very angry with me, and would not speak to me nor sell me anything, so I was obliged to soak in water the old crusts of bread that remained of what I had brought from Baku and Wataga, to be able to eat them. So passed two days. The following day was Sunday; then I prayed earnestly that the Lord would either give me work to do in Saljan or send me away. I then went to the market. When I came to the booth of a Tartar the owner called me; I had talked with him several times before, but these last two days he had not spoken a word to me. Now he asked me if I was a Lutheran. "No," I answered. Then he began to describe the bad deeds of some Lutherans in Baku, which had given great offence. "Art thou an Armenian, a Russian, a Tartar? What art thou, then?" I answered, "I belong to the people who love Jesus." He inquired further, "What is thy mind that thou hast come the second time to Saljan?" "Ah, dear man," answered I, "it is not my mind, but the mind of Jesus, my Saviour: the mind of God's Son, who sends his servant to declare the good news to the poor people. He has sent me also to Saljan to make known that He loves you all very much, and that He died on the Cross for thy sins. Believe on his Name, and thou shalt be saved and delivered from hell and from Mahomet." "What has Mahomet done to me?" "He has given thee the mind of Satan, has allowed thee to do all manner of evil, and then told thee, if thou wash thyself and call on the name of Mahomet thou wilt be free. But God punishes every sin," etc., etc. So I spoke to him for more than an hour. Then he asked where I dwelt, and wished to visit me when it was dark. In the evening the man really came to me. He could read very well. I opened my books and, by God's help, I showed him that there is only one Name given in heaven and on earth; and he believed in this precious Name.

I told him that nobody would sell me anything. He brought me food every evening, and we read and prayed together. He thanked God that He had opened his eyes, and that he now sees that there is no salvation to be found except in Jesus, and that Mahomet is a false prophet. In the evenings he brought other persons to me to hear the Gospel. This man is a Mollah and very highly respected. He talked to the people about me, and afterwards I was able to buy all I wanted and to speak to everybody. This Mollah Djavad begged me to remain in Saljan, but when I answered that I could not do that, he begged me to send some one; only not a Lutheran, but one who is filled with the Holy Ghost. He will assemble people to hear the Word of God. The doors are open, but the labourers are few.

Now I must tell you about another man, named Ahmed, a rich goldsmith. He came to see me, and we spoke for about three hours about the Truth. I said that in Jesus only is salvation. I proved this by the Koran. I showed him the places in the Koran, and said, "Go now to the Mollah, and tell him to read and explain this." "I do not want to go to the Mollah. I see quite clearly that we are in the wrong way, and that Mahomet and Ali were unbelievers, and that Jesus is God's Son and the Saviour of the world." When I wanted to take leave of him to go back to Baku, he was very sad, and said, "My eyes have only just been opened, and I wish to go to you very often and to hear much, and you will already depart."

There is a Tartar school in Saljan. It is the custom in these schools that every scholar brings his own book to the Mollah and reads in it. They have no common school-books, and as I have given many Gospels, thirteen scholars now read from the Gospel to the Mollah. Is not this a cause of rejoicing?

I will add a little circumstance that occurred. Some Tartars had accused me to the police master. On Oct. 24 policemen came to me and took me to the police master. He asked, "Where dost thou come from?" "From Ninu." "Hast thou a passport?" I gave him my passport. "What is thy name?" I say, "Stephanjan." "What business hast thou here in Saljan?" "You can see by my passport what is my trade." "Art thou come hither to work?" "No one has as yet given me any work, and I have done nothing. If you have any work, please give it me; I will faithfully do it and be thankful." "If thou wishest to work, why dost thou speak to the people?" I gave no answer. "Why dost thou not answer?" "I know that God has given us a tongue to praise Him, and to give answer, but you said to me, 'Why dost thou speak?' so I remained silent." He laughed and said, "I do not say that thou shouldest not answer me, but why dost thou speak to the people on religion?" "One must give a proper answer to every question. I see that there is no salvation anywhere to be found but in Jesus only; there is no other name given to man." The police master interrupted me, retained my passport, and said, "Go, and speak no more to the people. I will send for thee again." "No," said I, "if anyone asks of me the way of salvation, I will answer that in Jesus alone it is to be found."

October 31.—A policeman came and searched my dwelling, and found a Russian New Testament. I went with him to the police master. He took the book and asked me: "If thou canst neither read nor speak Russian, what is the meaning of thy having this book?" I answered, "There are families of only a few persons, but they have many seats; they use only a few, but they keep the others for their friends. Now, I also have friends who can read Russian, and when they come they read. If one must have many seats in one's house, how much more should one have in one's house the everlasting Word of God!" Then he said to me, "Give me this Book, I will keep it in my house." "With great pleasure," said I. He gave me the price of it (25 copecks), and said I might go free.

TWO FRENCH DYNAMITERS.

IN connection with the dynamite explosions, and the extradition of François, accused of having blown up the Café Véry, where Ravachol was captured, Colonel BOOTH-CLIBBORN sends us the following account of the conversion of Bonair, a personal friend of Ravachol, who was introduced into the *Groupe Communiste Anarchiste de St. Etienne* by that noted Anarchist. After a description of his initiation, the writer continues:—

As Bonair became more more and more fervent, he was counted by the companions as among the *disciples militants*, and Ravachol, of whom he was now the friend and confidant, entrusted him with the sale of the *Révolté*; he was soon to be seen in the streets and public places pushing the paper. There were many very energetic and intelligent young men in the group.

But other dynamiters had come to Saint Etienne; they were also revolutionists; and they waged war upon the woes and wrongs of society so desperately that they were organised as an Army. "Blood and Fire" was their motto; they also had their red-hot paper, and pushed its sale in the streets. They also had their nightly meetings in a small hall whose walls were decorated with placards and flags of yellow, red, and blue. They also had a many-barrelled revolver, whose truths were not only death-dealing to evil when discharged with the power of the Holy Ghost, but life-giving also. Bonair was invited to go to the Salvation Army meetings by a young workman he was himself trying to win over to the Anarchist doctrines. "I was very much struck," he writes, "by the air of sincerity about the Salvationists, by their energy, and the fact that they also were persecuted."

He found that the officers also were on foot in consequence of the awful evils in the world, but that their idea of the cause of these evils differed from that of the Anarchists, and their remedy was exactly the opposite. Bonair had long ago thrown Catholicism overboard with disgust, and the idea that the world might be saved by the heavenly dynamite of love, and by the soul-healing power of the Holy Ghost, seemed sweet and fresh; but the Anarchist views had penetrated his whole moral nature, and it was two months before he dared face the fact that this mighty revolution must take place in his heart and life. It was no easy matter to make that public change. Step by step the Kingdom of God gained ground in his soul, and the darkness was chased by the light. The first great wrench was to believe in the existence of God once more. The Anarchists had made him an infidel, as the necessary ground work to their other doctrines.

ALONE IN HIS ROOM,

on his knees, the convicted soul fought this first great battle. He has vividly described to me the struggle with doubts and darkness. He sobbed and writhed on the floor. God did exist; he could believe it; but what an overwhelming conviction of sin this belief brought. It was awful. How terribly he had gone astray from the God of love.

Belief in God brought belief in sin; to believe in the existence and character of God and the existence and character of sin, was also to believe in the existence of a Saviour, and this Saviour must want to be his Saviour. He felt that he must take a true position before men as well as before God, and he decided to go that evening publicly to the penitent form in the meeting. He did so, and as light and peace burst in to take possession of his soul he felt that truly he had become a son of God. God's love to him had made him a son; in return, his love to God soon made him a soldier. He at once commenced to fight in the cause of salvation, and after a short time of trial was enrolled as a soldier and put in uniform.

Only once after he had commenced regularly to attend the Army meetings had he met Ravachol. It was a meeting held by Louise Michel. Ravachol, the organiser of the assembly, was very busy, and had only time to salute Bonair with a hearty, *Bon jour, compagnon.* But the parallel careers were beginning to diverge and divide, the one leading henceforth upwards and onwards into light, and life, and love; the other downwards and backwards into hatred, darkness, and death.

Ravachol, carrying his theories to their logical conclusion, studied and worked to prepare his explosives, just as Bonair in prayer and Bible study and Salvation work sought to possess the powers of the world to come and learn the explosive mysteries of godliness. Four terrible explosions following in quick succession spread terror and dismay in the French capital. The name of Ravachol was on every tongue. At last came his arrest and desperate resistance. With the greatest coolness he described in court how he had placed the infernal machines, lit the short fuse, stood in the street to see the awful explosion, and even watched among the excited crowd the work of rescue. He was a fervent advocate of propaganda by fact and act.

In this, again, he was on parallel lines with Bonair and the Salvation Army, who believe that one real conversion, which, like an explosion, shakes a neighbourhood and scatters dismay among worldly relatives and comfortable sinners,

IS WORTH A MULTITUDE OF SERMONS.

Bonair, consistent with his conversion, gave up a situation where he had been obliged to tell lies, and soon was to be seen selling our Salvation paper in the same places where he had formerly colported Anarchist literature.

He commenced to pay off his debts, and I have a letter before me in which he wrote at that time how glad he was of the special opportunity afforded by such debt-paying visits, of testifying for God. One of his creditors had changed his address, but Bonair persevered in his researches till he found him. From the very first he was gifted with remarkable courage, counting upon Divine power with childlike faith. "Once He asked of me something which was a terrible trial to flesh and blood," he said. "It seemed impossible, but He gave me his strength. Now, looking at his faithfulness which gave me victories in the past, I have confidence in the future. Blessed be God for ever for his power and love to me, amen." He wrote thus when offering himself for training as an officer after a year and a-half of hard fighting as a soldier. The difficulties of the work at Saint Etienne have ever been great, and he had been tried in the fire. Thus the beginning of 1892 saw these two former Saint Etienne companions both in Paris, serving their cause with ardour, but with means as widely different as the Antipodes.

The most frightful explosion of all, that of the Rue Clichy, occurred quite close to our Central Salvation Hall, where Captain Bonair led powerful meetings, with many souls at the penitent form, and where the dynamite of love burst asunder chains of sin and sorrow, and whirled souls from death to life and from darkness to light.

CHELSTON, TORQUAY.—The Chelston Evangelistic Mission, which is doing a good work among the working class population of that neighbourhood, has been favoured with a visit from Mr. Frank Cockrem, assistant secretary of the London Open-air Mission. On Lord's Day, Jan. 1, he gave two earnest and impressive Gospel addresses. On Monday he delivered the lecture on "The Broad and Narrow Way."

The Week of Prayer.

TUESDAY'S MEETINGS.

The subject to-day was prayer for the Church universal. At Cornhill, E.C., Rev. J. G. Train, addressing a numerous assemblage, pointed out that it is not so much necessary to plead the promise of the ascending Lord, "Ye shall receive power after that the Holy Ghost is come upon you" (Acts i. 8), as to receive the blessing which God's grace offers. The promise has been fulfilled and the Spirit shed forth. It is more honouring to God to act on the promise than merely to plead it. Now, the Holy Spirit is the Spirit of energy, and there are few things more in antagonism to Him in believers than indolence. If the demonstration of the Spirit is to be witnessed in the Church, then all the members of the Body need to be more active in response to the promptings of the Holy Ghost. To be indolent is to grieve the Spirit, because it is opposed to the display of its energy and power. Holy Scripture is the fuel which feeds the fire of the Spirit; religious books will not take the place of the Word of God.

Having pointed out that the strength of the Church lies not so much in protesting as in attesting, the speaker referred to the hope of Christ's appearing, showing what an important place it occupies in the Epistles. It is implied that unless we look for his appearing we shall not be found living soberly, righteously, and godly (Tit. ii. 12, 13); also that we may come behind in some gift if we do not wait for the coming of our Lord (1 Cor. i. 7).

The second meeting was addressed by Rev. H. W. Webb-Peploe, who based his remarks on Luke i. 73-75. "The oath which He sware to our father Abraham, that He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness before Him, all the days of our life." Directing attention to the high, and holy, and heavenly calling of believers, he quoted Gal. iii. 16, 29, to show that Christians, being the spiritual children of Abraham, have a right to that which was covenanted to Israel. The enemies from which we are to be delivered are:—Sin, the world, the devil, and death. Evangelical Christians are in the habit, when talking of salvation and deliverance, to confine it to justification. That, however, is only the preliminary part of salvation, which goes on to holiness and glory. When our sins are washed away, we start upon a conflict which, first of all, is against sin.

Proceeding to quote Rom. vi. 6, "Our old man is crucified with Him, that the body of sin might be destroyed," the speaker repudiated perfectionism, saying that he preached a perfect Saviour, and knew nothing about a perfect sinner. The Greek verb rendered "destroyed" is *katargein*, and the meaning is, that the moral force of the body of sin might be destroyed. The power of sin, which lies as a moral force against us, has been rendered inoperative, and has been put away in the person of Jesus Christ. Passing on, after a remark upon the victory of Christ over the world and the devil, Mr. Webb-Peploe quoted 2 Tim. i. 10, and other Scriptures, to show that Christ has "abolished death," vanquished "the last enemy." The Christian Church goes downcast because she is afraid of her enemies. But it is the intention of God that, being delivered from our enemies, we should "serve Him without fear." If we would put the world to shame, overcome the devil, meet the tyrant sin, and have no longer fear of death before our eyes, it will be because we have no fear except the simple fear of God. This will be by the power of the Holy Ghost, whereby we shall live godly lives, in holiness towards God and righteousness towards men.

WEDNESDAY.

The West End meetings were continued during the week, but, owing probably to the severity of the weather, the attendance has been smaller than might have been expected. On Wednesday the subject appointed was:—

Nations and their Rulers.—*Prayer* that all earthly rulers may acknowledge their responsibility to the King of kings; that all persecutions of Christians may be stayed; that anarchy, oppression, and slavery may cease; that drunkenness, impurity, and gambling may be put away; that the opium traffic may be speedily abolished; that trade disputes may yield to truth and righteousness; that the "making haste to be rich" and the love of luxury may be arrested, and that God's Day may be nationally honoured.

Sir William Willis, who presided, briefly introduced the subject by dwelling on the value of united prayer, and the need there is at the present time for petition on behalf of the nation. Without entering on political matters, he might urge that earnest prayer should be made in view of the serious questions likely soon to arise in Parliament.

Rev. Gilbert Karney, M.A., said: These are *prayer* meetings, and the addresses ought therefore to be but hints or suggestions for prayer. We are asked to pray for our nation, for nations and rulers. Now our prayers on such a theme ought first of all to be intelligent. There was a time when God dealt peculiarly with one nation. But by reason of Israel's sin He turned to other nations. We are living now in "the times of the Gentiles," and the rulers of the Gentiles exercise delegated powers, and in praying for them we must bear this fact in mind.

Then, again, we should pray with humiliation. As nations we have sinned; witness the national wrongs, the persecutions of Christians and of Jews; the opium traffic, the drink trade, the sins of drunkenness, debauchery, and gambling. There is need for us Christian citizens to humble ourselves this day. Whilst this is so, let us pray with thanksgiving, for God has blessed our nation and given her great opportunities, blessing the peoples under her sway in many ways, and blessing our efforts to make known his Gospel.

Finally, let us pray with expectancy. The full answer to all our prayer will only come when He, our absent Lord, returns to reign; but meanwhile He hears and answers prayer, and as we pray for blessing on people and nation, we also pray "Lord Jesus, come quickly."

Mr. A. J. Arnold referred to persecutions in Persia, Spain, Austria, and Russia, and indicated the steps which the Evangelical Alliance had felt it right to take in these cases. He held that even yet, in answer to prayer, these efforts would result in some deliverance, particularly to the cruelly-wronged Stundists.

The first speaker at Cornhill on Wednesday was Rev. F. W. Macdonald, secretary of the Wesleyan Missionary Society, who pointed out that inside the general direction for Christian intercession with God lies the instruction to pray for kings and all who are in authority. The welfare of communities is always determined by the character of individuals. Those who lead, who rule, heading the procession in this direction or that, are few; the multitude follow. In the order of Providence men are influenced immeasurably for good or for evil by individuals. Therefore we should pray for kings—for rulers of men, whether they extend the sceptre or use the pen; and those members of the human race upon whose action and character depends the happiness of millions here and hereafter. Let us not overlook those who write for young people and are believed in and followed by them.

Rev. F. B. Meyer followed, pointing out that the New Testament recognises the Divine authority of government. Though maintaining Christ's absolute royalty, and being persecuted on that account, the early Christians were taught to submit in temporal concerns to the governments under which they found themselves living. We to-day should discharge our duties to the powers that be—giving to Cæsar that which he may properly demand; but the faculties of most Christians will be better employed in endeavours to win men to the allegiance of Christ than in political or municipal work, or the promotion of social reforms. Those who are so occupied must be careful to maintain the walk with God, as did Wilberforce and those who co-operated with him in the anti-slavery crusade, who never allowed their spiritual life to suffer through their many secular engagements.

Mr. Meyer remarked that he was prepared to advise suitable young men who have opportunities of serving their fellows in politics or society, to do so in the fear of God—not in order to get name or fame, but with a high aim and sincerity of motive, remembering that whether they labour thus or in definite Christian work, they obey the command of Him who said: "Render unto Cæsar the things which be Cæsar's, and unto God the things that be God's."

THURSDAY.

The subject for prayer on Thursday was:—

Foreign Missions.—*Praise to God:* For great missionary progress within recent years. *Prayer:* For missionary churches and societies, Bible and tract organisations, and for all efforts for diffusing the pure Gospel in the heathen and Mohammedan world; for native churches and their pastors; for secret believers who have not yet openly confessed Christ; for missionaries—men and women—evangelistic, educational, medical—and all their helpers: for the removal of all hindrances to Christianity.

Mr. T. Morgan Harvey, who presided, briefly dwelt on the present importance of foreign missions, and the happy awakening in all the Churches on this great subject.

Rev. J. R. Wood said: The deeply interesting subject before us is one that demands praise as well as prayer; and praise may be termed the wings upon which prayer rises to heaven. We give thanks first of all for the great change wrought in the home Churches with regard to the whole subject of Foreign Missions. Wherever we go we find Christians of one mind as to the importance of missions; but we cannot help remembering that a hundred years ago many were hostile and the vast majority indifferent to the question of missions to the heathens. We cannot but be thankful for the change.

Then again a hundred years ago all doors were closed, and an open door was the exception; now the case is reversed—all doors are open to the Gospel, and a closed door is exceptional. For this we ought to give praise.

We have to give thanks also for the long roll of Christian heroes, raised up from all the Evangelical Churches, who have proved in the eyes of the sceptical that the Gospel has not lost its power, and that the martyr spirit still lives.

Moreover, we have to render praise for the many triumphs won, for the tens of thousands of precious souls saved in heathen lands, and for such victories as Madagascar and Fiji, among the Karens and Telegus, also in Tinnevelly and Travancore. These are but illustrations of what we have to give thanks for in connection with foreign missions.

But prayer is also needed, not so much for money—that will come when the heart is right—as for men and women, messengers of the Churches, chosen and thrust forth by God to witness among the heathen.

Then let us pray for the missionaries in the field, and not least for the young missionaries, feeling for the first time the awful chill of heathenism, and let us pray for the native converts, with small light, and many of them sorely tried. Lastly, let us pray, above all for a mighty outpouring of the Holy Spirit. Without Him we have no power; with Him we shall yet see great things done among the heathen.

Rev. E. A. Stuart was the first speaker at Cornhill. He expounded the words "that ye might be filled with the knowledge of his will" in Col. i. 9, as having reference to the universality of the Gospel, and showed from the context, and Eph. i., that this prayer of the Apostle was a missionary prayer. Two great dangers beset the Church at Colosse—speculation and ritualism; and the antidote to these was a knowledge of God's will, to gather together all things in Christ, Gentiles being fellow-heirs with Jews, and of the same body. The church that is not a missionary church must soon become a decaying church. The means by which the Holy Ghost sanctifies a church is by making it go forward May we not all pray the prayer of the Apostle, that all our powers may be absorbed with the knowledge of the will of God? What will be the result? We shall then "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" (10).

At the second meeting words of encouragement were spoken by Rev. R. Handcock, and an address delivered by Rev. J. J. Fuller, of the Baptist Missionary Society. The latter showed what great blessing has attended Gospel work in Jamaica, of which he is a native. Not only were the missionaries blessed in their work, but for some time Jamaica has independently promoted mission work. Having rehearsed in brief the story of his missionary labour in the West of Africa, telling of the cruelties which abound in the dark places of the Continent, he remarked that when on one occasion he repeated the message, "God so loved the world that he gave his only begotten Son," etc., a poor woman inquired, "Is that true?" Being assured that it was, she rejoined, "Then why did not you come before?" She learned the way of life, and died in the faith after a consistent walk of forty years.

FRIDAY.

This morning the meeting in Portman Rooms was largely attended. The subject was:—

Home Missions and the Jews.—*Praise*: For the success increasingly vouchsafed to every branch of evangelistic work, and for blessing which has attended Missions to the Jews. *Prayer*: For all Christian workers, and that every personal effort to win souls for Christ may be conducted with wisdom and power. *Prayer for God's Ancient People, Israel:* That the veil upon their hearts may be taken away;

that all persecutions of the Jews may cease; that Christians may clearly understand God's purposes concerning Israel, and let their light so shine among Jewish neighbours as to attract them to the Gospel of Christ.

After the reading of Acts iv. by the chairman, Sir Charles Aitchison, K.C.S.I., and a season of prayer,

Rev. G. F. PENTECOST, D.D., in giving the address, said: The two topics before us may seem a little apart, but the whole Kingdom of God is really in touch. There are two thoughts on my heart which bear on these two subjects, the first as concerning our work, and the second as concerning the Jews. In the chapter just read (Acts iv.) we find the apostles spoke with boldness and with great power testified. Boldness may be called one element of power. It may seem wonderful that it requires boldness to tell men that God loves them. We can understand that Noah wanted boldness to testify of coming destruction; but why should it need boldness to tell the message of love? Yet it does, and unless we are willing to speak boldly, we shall not speak with power. I am persuaded one secret of our non-success in preaching the Gospel is that we often preach in word only, and not, as Paul did, in power and in demonstration of the Spirit. We may be very orthodox and logical, and yet without the Spirit we shall avail nothing. Our Gospel, like that of Peter, must be preached "with the Holy Ghost sent down from Heaven."

Many admit this, but seem to think it impracticable for them to get this power. The fact is, we have fallen into a kind of heresy—thinking apparently that the Holy Ghost is used up, or that somehow He only works now in extenuated measure. I regard that as a heresy. It is our lack of faith and not his lack of power that is to blame. The Holy Spirit is ready and able to do all that He ever did, if we but rely confidently upon Him.

That is my first point on the need of Divine power. And now a word or two about the Jews—only eight millions, yet the most important single community on the face of the earth. I speak with sympathy, for I am a little bit of a Jew myself, as my grandmother was pure Hebrew. The Jews are undeniably the people of the past, they are largely the people of the present, and they are certainly the people of the future. They are, everybody says, a disagreeable people. I have not found it so, but if they are, let us think: how would we be if we had been cruelly treated as they have been for centuries. God said it would be so, but that does not excuse our sin. But this scattered and persecuted people are not forgotten by God. He keeps them as the apple of his eye, and He will yet have mercy upon them.

Do you remember when the disciples asked their Master, "When shall the end be? and what shall be the sign of thy coming?" that He told them, among other things, "This generation shall not pass away till all these things have been fulfilled." That has been variously interpreted, and we have read into it the words "then living," making it to signify that ere twenty or thirty years from that time these things would be fulfilled. I believe it means simply—This generation, this race, this people—that is, the Jews—shall not pass away till these things be fulfilled. The standing miracle of history is the preservation of the Jews distinct from all peoples. Every means has been tried to extirpate them, but all in vain. Neither earthly nor unearthly power is able to destroy them, and they still stand as a monument of marble to the faithfulness of God. I believe that until his great purpose with regard to the Jew be fulfilled, that glorious day shall not come. If we wish to hasten that day, we must use our best effort to bring Israel to a knowledge of the truth.

At the first meeting at Cornhill, Rev. W. R. MOWLL based some helpful remarks on 2 Cor. vi., emphasising the opening words, "We then as workers together with Him" (Christ). Having spoken of the privilege of this relation, he asked how far Christians have attained to it. How is it that, with all the preaching that goes on, there is not a higher moral tone among believers, not to say in the world? There is much fleshly power in our work, but not much spiritual power. We have been workers, doubtless; but have we been workers *with Him?* Therein lies the cause of spiritual weakness. We have perhaps been engaged in philanthropic effort, but not in work solely for the glory of God and the salvation of souls.

Pointing out from the context the apostolic description of such as are workers together with Christ "giving no offence," "in much patience," "by kindness," "by love unfeigned," etc., the speaker asked how far these marks distinguish us in daily life. How common it is to ask, "How near can I sail to the wind?" rather than recognising that a separated life is the cross which a believer has to carry.

Rev. Dr. GRATTAN GUINNESS was the second speaker. He pointed out the position of the Church in regard to the evangelisation of the world. Jesus Christ redeemed the world, and went back to heaven without evangelising it. He left the Church to do that. We could not redeem; only He could, and He did, at a great, great price. Before He went back, He promised the Church the Holy Spirit of power, and said, "Go, and tell the good news." So we are trustees—put in trust with the Gospel. What a tremendous responsibility rests upon the Church—to be fellow workers with the Son of God in saving the lost! There are two steps: first, God was in Christ; and then He is, through the Spirit, in the Church. Now it is, as though in Christ's stead we beseech men to be reconciled to God. In further remarks the speaker applied these thoughts to mission work at home and abroad.

SATURDAY.

The subject selected for the closing day of the week was:—

FAMILIES AND SCHOOLS.—*Prayer* that God's Word may be accepted as the one true basis of the education of the young, in the home, the school, and the college; that husbands and wives, parents and children, masters and servants, may, in their mutual relations, observe the law of Christ; that family worship may become more general, and that domestic life may be sweetened and hallowed by godliness; that increasing blessing may rest upon Sunday-schools, Bible-classes, and Young Men's and Young Women's Christian Associations.

Mr. GEORGE WILLIAMS, who presided at the West-end meeting, read a portion of Deut. vi., and dwelt on the importance of family religion. Piety in the home made a deep and lasting impression on the young. It was to be feared that in many cases the rush and hurry of external life interfered sadly with the hallowed sweetness of the home life. As to Sunday-schools, he rejoiced to say that the Sunday-School Union (only one out of three large Unions), reported for last year alone that 16,000 scholars had been added to the Church of Christ. Surely that was something to give thanks for. Similarly the Y.M.C.A. and Y.W.C.A., had been greatly blessed in the winning of young people.

Rev. W. DARLOW SARJEANT said: I have recently been much impressed by the increasing godliness in some of our large houses of business. I know one such house, employing 300 young men and women, in which the most of them are soundly converted. Of course there is another side to it. These houses have many dangers and temptations; and we cannot but rejoice thankfully in every effort to help and to save the young people employed in them.

Passing to speak of home piety, Mr. Sarjeant referred to Deut. vi. 6-9, and urged the application of their injunction to family and household life. He believed that if Christian parents do their duty faithfully, they may expect to see their children grow up in the fear of the Lord. There is no reason why we should wait until our children grow up and then pray for their conversion; we should pray for, labour for, and expect that in their earliest years they may be led to the Saviour. The promise is unto us and to our children, and he believed that as a matter of fact the majority of Church members are the children of godly parents.

At Cornhill, on Saturday, Mr. N. R. HUGHMAN presided. After reading Psalm ci., he commented on the sixth verse: "I will walk within my house with a perfect heart." He referred to the growing tendency in these days for Christian workers—heads of households in particular—to neglect the responsibilities of home life. Is it not too often the case that children of tender years are left in charge of servants while the parents are attending meetings? In many cases the children grow up to be a source of anxiety and sorrow. Mr. Hughman spoke of the great increase in Y.M.C.A.'s. In 1883 there was a membership, including associates, of 45,955; last year the total was 83,817. In the former year there were 2528 associations and auxiliaries; in the latter 4982.

The meetings at Cornhill were attended for the most part by men, a good proportion of them young men. Meetings were held each evening for prayer or addresses on mission work. On Friday evening, as in former years, a praise meeting was held, the united evangelistic choirs taking part

BOURNEMOUTH

Meetings were held twice a day in the Shaftesbury Hall. No list of speakers was announced, and no chairman was appointed. Each meeting was entirely in charge of one person, who read the Scripture and gave the address. Probably this arrangement, combined with the severely cold weather, had something to do with the smaller attendance during the week as compared with that of previous years. But it served the purpose of making the meetings more distinctly meetings for prayer. This is a clear gain, for which all concerned may be thankful.

As an expression of the unity of Christians, the week of prayer in Bournemouth has been a lamentable failure. The Nonconformist ministers have been loyal, and have given their presence and interest in many meetings; but it is a matter for deep regret that, with the simple exception of Rev. Mr. Burrows, of St. Paul's, not a clergyman of the English Church, in active service in Bournemouth, has been on the platform. The first utterance of Major-General Hutchinson (a Churchman) at the noon meeting on Monday was an expression of deep grief and disappointment that the ministers of his own church could not make it possible to attend and show their true oneness with evangelical Christians.

There is added point to the reproof in the fact that such men as Rev. C. Bullock, so well known as a defender of evangelical truth, and Rev. Dudley Ryder, of Barton, were present and took part in the meetings. This manifest want of unity in the town is noticed, and works incalculable mischief. It would appear that an ecclesiastical system, which is being so extensively abused to Ritualising and Romanising ends, is more to some of these men than those evangelical doctrines which many Churchmen value equally with other Christians.

The conclusion to which the "Week of United Prayer" leads is that in Bournemouth Christians are not united; and that if true revival can come only from the united cry of believers, as on the Day of Pentecost, then no signs of such a revival appear as yet.

ALDERSGATE STREET.

As in former years, the daily noon meeting here was brought into harmony with the world-wide concert of prayer arranged by the Evangelical Alliance. On Monday, Jan. 2, Mr. ROBERT PATON presided. An address was given by ARCHDEACON SINCLAIR. The season, he said, led each one to consider his ways. There must be in every heart a sense of dissatisfaction at past unfaithfulness and demerit. If our past course will not bear self-examination it will ill bear the scrutiny of our Father in heaven. Even the most spiritually minded must have much to lament. The world with its methods and aims makes inroads upon our hearts and lives.

The message the speaker brought was, "He restoreth our souls." We are not called upon to restore our own souls, to repair the breaches in our own hearts. God restores; He is still omnipotent. His arms are outstretched to save the most wilful, and sinful. Again, God restores our souls when we ask Him to do it; ask Him—not slothfully, but with due self-examination and with full purpose of heart to watch and pray and henceforth to abide in Him.

During the meeting the chairman took occasion to praise God for the many saving agencies now at work, seeking the salvation of souls that, during past years, took their rise in this noon prayer-meeting.

On Tuesday Mr. M. H. HODDER presided. Rev. WM. PIERCE, of Tollington Park, enforced very earnestly what he called the commonplace remark, that God's kingdom is a spiritual kingdom. It is only little by little that we grasp this truth. His kingdom is not of this world; if it were, riches would be the great criterion. He believed, on the contrary, that all true revivals in the Church had come in times of depression and poverty. We are so apt to put confidence in fleshly means. His kingdom is advanced by the outpouring of his Holy Spirit. Hannibal's army, mighty in war, was destroyed by the luxury of Capua, its winter camp. Christ's army is in very different circumstances, but in similar danger. We are apt to say, "If I only had the money"; whereas we have all the power we need if we will only grasp it. Though as poor as Job in his poverty, with the Spirit of God we can do all things. Are we going to be wiser this year? The years are slipping by. If this year is to be better

the secret lies in a nutshell: "Ye shall receive power after that the Holy Ghost cometh upon you."

On Wednesday Mr. Colin Young presided. Rev. J. E. Wakerley, of Clerkenwell, was, at the last moment, prevented from addressing the meeting.

On Thursday Mr. George Williams presided, and the address was given by Rev. F. A. C. Lillingston. Taking one of the passages suggested in the topic for the day, Ps. lxvi. 10-12, he said that these were wise words when taking a retrospect. The first two and a-half verses were full of trouble; the last half verse was full of blessing. One lesson we should learn from these verses is to trust God more implicitly when things are against us, as well as when for us. God sends affliction to prove us. The luxuriant vine is cut and pruned. Christ is with us. "The form of the fourth" is always like the Son of God. One effect of trial is to make us long for home. We learn to set our affections on things above. Another effect of trial is to humble us. It is a hard lesson to learn—to let people ride roughshod over us. But don't we need it sometimes? When it comes do not let us pride ourselves on our good conscience, but let it drive us, as poor, shortcoming sinners, nearer to Christ. "God's greatest blessings are often wrapped in ugly parcels." The five hard experiences in the early verses are more than compensated for by the blessing in the end, "He brought me into a wealthy place."

On Friday, Mr. R. C. Morgan presided. The address was given by Rev. George Cousins, one of the secretaries of the London Missionary Society. He said he so often pleaded for foreign missions, that he rejoiced to direct the thoughts of his hearers to those at our doors. He remarked on the marvellous ingenuity with which Christian people in these days are taking hold of every class of the people to bring them to a knowledge of Christ. Home missions have a paramount claim upon all Christians, because all can do it, and because Christ said, "beginning at Jerusalem." He urged personal examination in this relation. "What am I doing for Jesus Christ? What personal service can I render this New Year?" God rejoices to use his children, and will not depute their work to angels.

CITY YOUNG MEN.

According to custom, Mr. George Williams gave his New Year's address on Jan. 1, at Aldersgate-street Y.M.C.A., to a well-attended meeting of young men. He took for his tent the motto for the year—"Only be thou strong and very courageous." Other friends, by whom he was supported, also spoke.

On Thursday, June 5, Mr. and Mrs. Williams received the members and associates. Major Liebenrood, who has recently conducted a very successful Gospel Mission at this Association, gave a special address, based upon the words "What think ye of Christ?" Mr. W. R. Lane, who with many other Association friends was present, added a few earnest words on the same theme. As the result many young men accepted an invitation to adjourn to a room upstairs, where they gladly availed themselves of an opportunity of conversing about the question of personal salvation.

On Sunday last a new departure in the afternoon was made by the adoption of the "Pleasant Sunday Afternoon" movement. Notwithstanding the depressing condition of the weather on the sudden breaking up of the frost, the ordinary attendance was more than doubled. Had the City young men known what a pleasant afternoon was in store for them they would have filled the hall. Mr. J. E. Borland, F.C.O., organist of Park Church, Highbury, has succeeded in gathering a most excellent orchestral band, who not only accompanied the singing with marked ability, but played some delightful voluntaries at the commencement and close of the meeting. Two solos were sung with good effect, "At Jesus' Grave," by Mr. W. Windsor, and "There is a green hill far away," by Mr. John McMillan.

The whole service was based on the thought of Jesus Christ, the friend of sinners. On this theme a brief but pointed address was given by the General Secretary. We have confidence that, notwithstanding the outwardly dull condition of the City of London on a Sunday, this meeting will prove one of the most useful and successful in connection with this old-established Association. Mr. Borland will be glad to secure a few more instrumentalists for his band.

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OPENING OF WILLESDEN HALL.

The ground owned by the Evangelistic Mission, in Willesden-lane, off High-road, Kilburn, is now partially occupied by a temporary iron building, accommodating about 500 persons, erected within a month, and opened for Gospel services on the 5th inst.

Mr. R. C. Morgan presided over a public meeting in the evening. The statement of Mr. C. Russell Hurditch, as founder and director of the mission, showed that in view of the rapidly-increasing population in the district, it had been determined two or three years ago to do something towards the pressing need for evangelisation, by establishing on the purchased site a plain but substantial centre of Gospel light. But as the necessary amount for building had not yet been raised, it was well to get to work at once in a temporary structure, which, however, must give place in three years at most to the bricks and mortar, which are an absolute necessity if our growing city and its teeming suburbs are to be evangelised. Meanwhile a portion of the site was let so as to be available for the purposes of the mission at very short notice. It was hoped that the converts and workers, who would be gathered in the place, would soon be able to bear their own local expenses, so leaving the director free to go forward in planting halls for faithful testimony to God's grace in other spiritually needy neighbourhoods. Seeing that the same Gospel, pure and simple, would, by God's help, be preached here as in the halls of the mission, they might count upon God for a repetition of the blessings which had been so abundantly realised for so many years, while praying for the power of the Holy Ghost, and, at the same time, showing practical interest in the building fund.

The Chairman regarded mission work as among the most healthy forms of Christian life in our land. The photographing of ghosts might occupy the attention of the newspaper world, but the things which are increasingly exercising many Christian minds are—holiness of life, union of hearts, and anxiety for the spread of the Gospel, matters which have a very close connection spiritually, constituting the only real "line of advance" in what God counts progress. Addresses followed by Messrs. D. C. Apperly, John M'Call, A. Boake, and J. E. Taylor.

WINTER.

Beautiful, beautiful winter,
Snow-wreaths pure and white,
Hoar-frost that glistens like diamonds
Catching the rays of light;
Feathery gems of crystal,
Floating about in the air,
Wonderful strings of fairy pearls,
Flung from the branches bare.

Light-hearted, fur-robed figures,
Chatting and smiling and gay,
Hastening to reach the river,
Skating the hours away;
Talking of winter parties,
Soirées and treats to be,
Clothing to buy and presents to make,
People and sights to see.

. . .

Terrible, terrible winter;
Oh how the blinding snow,
Oh how the biting hoar-frost
Add to the hunger and woe!
Down through the streets and alleys,
Oh how the wind howls by,
And mingles ever its hollow moan,
With the desolate orphans' cry.

Shivering, half-clad figures,
Anxious and weary and sad,
Hastening onward, at last to find
There is no work to be had;
No one is coming to see them;
Nothing the morrow can bring,
But a harder struggle, a weaker frame,
And a heavier burdening.

Weary ones, sinking in sadness,
Crushed 'neath the load of care,
With neither knowledge, nor time, nor heart,
To enter the house of prayer;
O, Father, merciful Father,
Thou dost the ravens feed,
Out of thy pity, and boundless love,
Look on thy children's need.

Caroline Tickner.

THE BRIDGE OF HOPE.

I have been asked by Miss Steer to express her deep gratitude for the gifts which have been bestowed by many kind friends at this season, and which have enabled her to have the joy of giving comfort and enjoyment to the many poor and destitute gathered under the roof of the Bridge of Hope, and the many branch homes for the little ones.

It has been my privilege to spend this Christmas at the refuge, and to hear the expression of the deep thankfulness by many poor wanderers brought in from the far country, for the contrast this Christmas has been to them compared to the past. Of many under this roof it may be said, "Ye have not passed this way heretofore;" and if by Christian love a gleam of gladness can be shed on their path, it is an encouragement to persevere in the hitherto untrodden strait and narrow way.

Under this roof it may be said that almost every kind of distress finds its representative. Even in early youth there are hearts so bowed down with sorrow that a smile on their sad faces seems hard possible. One such expressed her astonishment that she ever could have been so happy. She was a homeless orphan brought by a policeman to the ever-open door of the night shelter. On that Christmas night, when each inmate of that branch house received a new Bible and hymn-book, she could scarcely realise these were to be her very own. One among the older ones had only a few days before been saved from a watery grave.

It is well to recall an incident that happened some little time ago, which reveals some of the misery concealed in the whirlpool of London life. A young woman was received in the night shelter, and in the morning was found so suffering she was taken to the infirmary. In the course of the day a message came that she was dying. She had confessed to having taken poison before she applied to the Bridge of Hope. The report of the inquest held after her death appeared in the daily papers, and mention was made of the refuge in which she had spent her last night on earth. For days after, broken-hearted mothers applied to know if it was their missing daughter who had thus passed away. No correct answer could be given them, for it was not possible to know if she had given her true name.

Seed sown in past years is springing up, sometimes where least expected, and in these days, when the deadly curse of drink seems the most difficult to combat, it is an unspeakable joy to know of many who have been its willing slaves, now, by the grace of God, filling most responsible positions.

In many ways the power of the enemy can only be described as "coming in like a flood," but we know that the Spirit of the Lord shall lift up a standard against him. May the hands of willing workers be strengthened and their hearts cheered by the sympathy and help of those who cannot themselves "put their hands to the plough," but who will, for Christ's sake, help their toiling sisters.

Clara M. S. Lowe.

Among the Sailors at Marseilles.

Marseilles is the Liverpool of France, being the largest shipping port in the country. English ships call in great numbers, over 20,000 British seamen visiting Marseilles annually. For their benefit a Sailors' Home and Reading Room has been in existence many years, under the guidance of the British chaplain; having been started nearly forty years ago. The home affords good accommodation for both officers and seamen, receiving all shipwrecked, distressed, and convalescent men under the British and American Consuls' charge. The home is under the management of Captain J. H. Baker, C.A., who is a Church Army officer; the matron, Mrs. Baker, is a trained hospital nurse.

The shipping, hospitals, and prisons are visited regularly by the chaplain and resident Scripture-reader; men are urged to consider God's claim and their own need of salvation; pledges of total abstinence are taken; letters are written home, and in every possible way the poor crimp-beset tempted sailor is helped to better his condition. Christmas week saw a large number of ships in port, so it was resolved to supplement the usual services and meetings with others. Christmas morning found the church crowded, and the sailors present joined heartily in singing out the old Christmas hymns, listening very attentively as the chaplain told out the grand old story. In the afternoon a service of praise was held, and in the evening a service, consisting of addresses, hymns prayers, and testimonies, lasting from six until ten. The same thing happened each evening during the week, there being crowded audiences. Services were also being held on board ship by permission (and in some cases with the assistance) of the captains in charge.

CHRISTIAN NURSING.

DR. LASERON'S well-known Deaconesses' Institution and Hospital at Tottenham, like that at Mildmay mentioned in our last issue, sends out only Christian women ready to speak for the Master, and expected so to do when circumstances permit. The value of such godly nurses in the sick chamber is increasingly felt by many, and hence institutions which seek to train ladies inspired by the desire to serve God, by pointing weary sufferers to Him who taketh away the sin of the world, ought to be cordially and well supported.

We understand that at present Dr. Laseron has seventy-two nursing sisters, and had he ten times the number they would find plenty to do, as the applications are too numerous to be complied with.

The medical and surgical work of the Hospital has proved valuable not only as a training ground for the nurses but also a boon to the poor. "God," says the director, "is giving definite blessing on the prayerful efforts of our sisters to lead souls to Himself, and many a poor wanderer has found peace in believing while lying in the hospital ward."

Twelve out-stations are carried on. "Cork Union Protestant infirmary is our oldest out-station, the sisters having laboured there for twenty-one years. We have worked in Sunderland Infirmary for nineteen years, in South Dublin Union for ten years, in King's Cliff Hospital for seven years, and in the English Hospital for Jews in Jerusalem for four years. We have two Children's Homes, one in Woodford and one in Scarborough, and six District Nursing stations. In all these places the Lord has richly blessed the work."

Apart from the hospital and out-stations, the object of the institution is to supply, as we have said, "Christian women for the performance of work of active benevolence, such as nursing sick, etc." The rules show that these sisters are not paid fixed salaries, but are provided for and have an annual allowance. No charge is made for their services, but the family or patient is expected to give as felt right.

An appeal is made for more nurses—young ladies willing to devote themselves to such work, and willing to be trained. There is also urgent need of financial aid. Address M. Laseron, M.D., Deaconesses' Institution, Tottenham, N.

RATCLIFF STRANGERS' REST.

THE monthly workers' meeting on Friday took the form of a missionary farewell. Six sisters about to proceed to China in connection with the Inland Mission were severally commended to God in prayer by Dr. CORY, who presided.

Mr. ISAAC, the hon. secretary, gave a very encouraging account of the Christmas meetings, and asked for more help at the ordinary meetings held on Tuesdays, Wednesdays, and Thursdays. One or two ladies are also needed to go to Zanzibar.

Rev. J. HUDSON TAYLOR spoke on "The secret of fruit-bearing." The key to the whole subject, he pointed out, is contained in the first two words of John xv., "I am." Fruitfulness does not consist in what we are, or in what we feel, but in what Christ is. As the whole life of the vine is enjoyed by every branch, so there is a perfect Christ for every believer. How blessed the fact that the "Father is the husbandman"! He cares for every branch Himself, and makes no mistakes. He knows exactly what to do, and does it Himself. God orders the universe so as to bring most blessing to his people, however much things may seem against them.

Mr. FROST, of Toronto, the secretary of the American branch of the C.I.M., told the story of how God led in the matter of the formation of that branch of the work. He gave some delightful testimony of God's dealings with him and his fellow-workers.

Mr. EDWARD PEARSE, who is shortly returning to China after furlough, narrated some of his experiences of God's gracious help and deliverance during times of difficulty and need.

Some of the outgoing sisters were to have spoken, but as the hour was late a second meeting was arranged for the 12th inst. in order to afford them an opportunity of giving their testimony of the Lord's leadings. It is hoped that a good number will be present to hear them.

MR. VARLEY IN BOMBAY.

MR. HENRY VARLEY has recently held in Bombay a fortnight's mission. Morning prayer meetings and Bible readings were held in the Grant-road Methodist Episcopal Church, meetings for English speaking natives in the Framjee Comasjee Hall in the afternoons, and evening evangelistic meetings in the Y.M.C.A. Hall. Great interest was awakened, and there were very marked tokens of God's blessing. Christians were urged to a more whole-hearted consecration to God, and many unconverted were aroused, and professed to trust in Jesus as their Saviour.

By far the most interesting of the services were the meetings for English-speaking natives. The attendance was usually between 200 and 300, chiefly Parsees and Hindus, and at the closing meeting, so greatly valued had been the services, that a spontaneous vote of thanks to Mr. Varley was proposed by a native pleader in the High Court, and was warmly accorded.

During the Sundays, Mr. Varley occupied the pulpits of the various Evangelical churches, and at the close of the mission departed for a rest, returning for the Decennial Conference, December 29 to January 4.

P.S.A. MOVEMENT.

IT may appear to some premature for me to speak about the P.S.A. Movement, seeing that it has been started at Christ Church for so short a time. But from what I have seen of it I feel able to say that, in my judgment, it is capable of almost endless development in gathering the working classes back to the churches from which they have so largely ebbed. I will simply cite my own experience.

The church stands in a densely-populated district, but is so elegant and commanding in its architectural proportions, and has been so long associated with the well-to-do, church-going people, that the working men as a whole (though, of course, there have been several exceptions), have stood aloof from its services. The problem was, How to bring the church and the working people together. The first steps in this direction have been taken.

On the first Sunday in December we held our first meeting, after having given notice of it by posters and by bills distributed in the homes. We had an attendance of about 150, but the numbers have been improving, and last Sunday there must have been between 250 and 300 men in attendance. I take the chair myself; we have three solos carefully chosen under my direction, two brief addresses, reading of the Bible and prayer.

It would, of course, be quite possible that the addresses should be deficient in Gospel teaching, and the solos rather chosen for effect than to influence the hearts and lives of the hearers, and so the movement might fail of the highest results; but every movement of this sort is liable to the same objections, and there is no reason why the P.S.A. movement should not be a direct Gospel agency of the most important nature.

But the most interesting feature is the eager manner with which the working-men themselves have taken the whole matter up. They have formed themselves into four committees, one to arrange for the promulgation of total abstinence principles, one to visit absentees, one to arrange for a benefit society, and one for the management of the meetings themselves. These committees have the indirect effect of introducing the men to one another, and giving them a stake in the concern.

A string band has also sprung into existence which affords much interest. We call one another "Brothers," so that there is quite a bond of sympathy linking us together, and I have been very pleased to see many of them attend the public service in the evening.

The services do not entail so much strain on me as my Bible class at Regent's-park for young men, as I have but to give direction and tone to the meeting in the four minutes allotted to the chairman's speech. The great attraction of the meetings seems to be their brightness and variety, some fourteen different items being included in the programme of a single afternoon. Lord Kinnaird, Frank Smith, late of Salvation Army, and others have given me efficient help; and indeed the meetings do not make a severe demand upon anyone but are well described by the three words which head all our bills "*Brief. Bright, Brotherly.*"

F. B. MEYER.

MESSRS. SMITH AND BELL.

THE mission begun in Lisburn the first day of the year by Messrs. Smith and Bell continued during the week—the interest, the members, and blessing evidently increasing. Mr. Merton Smith's earnest, practical, unconventional addresses have been vehicles of the Spirit's power, and night after night many have declared themselves on the Lord's side.

On Friday afternoon a meeting was held specially for Christians, addressed by Rev. Henry Montgomery, of Belfast, and Mr. Smith. Although the weather was very severe (as it has been, indeed, since the mission began), a large number were present to hear very stirring words as to the necessity and privilege of full consecration to the service of the Master.

As on the first day of the Mission, so again last Sunday four services were held, all of them largely attended, despite dreadful weather. The Lord was present moving many hearts. Great numbers of young men have been attending these services, and many of them have been savingly blessed.

Although held in Railway Street Presbyterian church and lecture hall, all the churches in Lisburn have been well represented at the meetings, and all have been receiving blessing.

It is arranged to have afternoon meetings from Tuesday till Friday of this week. Friday will be the last day of the mission, unless it is manifestly God's mind that the evangelists should postpone other engagements and remain here longer. The deepening and extending interest, as well as the abundant blessing being bestowed, would seem to indicate a continuance of the mission. This, however, must be decided nearer the end of the week.

Meanwhile, there is abounding cause for thanksgiving and joy that God has sent his servants to speak and sing so powerfully and delightfully his "sweet evangel," and many here will remember with abiding gratitude these opening days and weeks of 1893. H.

[A lengthy telegram descriptive of the Monday evening meeting reaches us as we are closing up for press; we must defer details till next week. The meeting had to be adjourned to the largest building in Lisburn, and Mr. Smith related his life story to an audience greatly moved by the thrilling recital —ED.]

PASTOR BROWN'S ANNIVERSARY.

ALTHOUGH our brother has had, since April last, the sorrow and anxiety of domestic affliction in the serious illness of his wife, the East London Tabernacle has continued to prosper, and, in spite of weekly journeying to and from the Isle of Wight, where Mrs. Brown has been lying, the pastor has stuck manfully to his work. Naturally enough he has felt the strain, and intimates that he is anxious to be freed for a season—a request which the church will doubtless at once accede to.

At the anniversary, held on Monday week, Mr. Brown spoke of twenty-six years' fellowship, and continued:—"If I had the whole of my ministry to live over again, though I might make alterations in my style of preaching, yet, in the presence of the Lord, I can say I would make no alteration whatever in my theme or in the doctrines which I have preached. The longer I live the more Calvinistic I get." The simple preaching of the Word of God was, he thought, the only thing to keep and save a congregation. As to special work, he said that during the whole year no less than £2,352 had been received from the church for home mission work, and £2,207 had been expended, leaving a balance in hand of £145. The money had bought boots, coals, potatoes, clothes, and such like, and paid for emigration, boarding-out of children, and seaside home, into which during the past year they had received 300 inmates. With regard to the spiritual condition of the church, 231 had been received into membership during the last twelvemonths. Nearly twenty years ago 240 had been received during one year, and on the average since then 200 had been the annual number. Since the formation of the church 5,384 had been received, and the present membership was 2,375.

A vigorous and sympathetic address by Rev. A. T. Pierson, D.D., concluded the proceedings.

MR. J. PASSMORE EDWARDS has undertaken to bear the entire expense, estimated at £1200, of laying out Woolwich Parish Churchyard as a public garden.

The Book World.

AMONGST HOP-PICKERS.

When the attention of earnest Christian men was first directed to the annual assemblage of pickers in the hop-gardens, it seemed hopeless to attempt mission work. The very "scrapings of society" (a phrase used by a picker) seemed to be there, and the pioneers had need of courage and constancy in venturing among them. Men of the right stamp were, however, found, difficulties overcome, and a hearing gained. Amongst these brave pioneers, Rev. J. J. Kendon won an honourable place, and he has done well to publish in the volume now before us—Amongst the Hop-pickers, by Rev. R. Shindler (*Morgan & Scott*, 3s. 6d.)—the story of his mission in Kent. The illustrations faithfully present life as seen in the hop camps and gardens; while the chapters on hops, hoppers, and strange experiences in missioning amongst the pickers must deeply interest every reader by reason of their freshness and vigour. Many telling incidents are given, with trophies of the power of the Gospel amongst the most hopeless, while kindly and brotherly reference is made to fellow-workers in other hop districts. The book reveals afresh the romance of missions, and ought to be widely circulated.

"TAYLOR THE NAVVY."

Under this terse title a sketch of the life and work of Wm. Taylor, the navvy evangelist, has been published by *J. J. Rae*, 127, *Stockwell-street*, *Glasgow*. (1s. 6d.) As Capt. W. E. Smith says in a brief introduction, "The many friends whom he gained by his genial manner and attractive preaching of the Gospel, will doubtless, welcome a memoir. . . . I trust it will have a wide circulation both among those who, like Taylor, are engaged in work for God, and those whom he loved so well and knew so well how to attract—the working men."

For our own part, knowing Mr. Taylor's work well, we have read the book with very great interest indeed. Much of it, referring to earlier days, was dictated by himself to his son-in-law, Mr. W. Dixon. The story of his mission work, and of the blessing attending it, is compiled from the testimony of others. The purpose of the book is "to bring before the unconverted a remarkable trophy of Divine grace," and to show how God often uses unlikely instruments in doing his work.

We welcome this memoir heartily, and feel sure it has only to be made known in order to secure, as it deserves, a large circulation.

THE ORIGIN OF RELIGION.

In The Distinctive Messages of the Old Religions (*Blackwood and Sons*), Rev. George Matheson, D.D., Edinburgh, conducts a series of studies worthy of his reputation as an original thinker and his power as a persuasive writer. We are unable to say more, for we believe his position to be unsound from the beginning to end. It is one thing to hold that God has gradually unfolded his will to man, but quite another to speculate regarding the (assumed) development of the religious faculty from the fetich worship of "primitive man" to Christianity in its fulness and purity. Many forms of religion are examined in these pages, and the idea of incarnation—"belief in the identity of nature between man and the object of his worship"—is declared to be the common element in them all; and it is maintained that "what distinguishes Christianity is the largeness and the fulness of that which is incarnated; and the largeness and the fulness lie in its moral standard." Hence the faiths of the past are not, to Christianity, to be "dead faiths"; for each and all there is "a seat in the Christian Pantheon, and a justification in the light of the manifold wisdom of God." This is doctrine that we have no patience to characterise. It shows us, however, the legitimate conclusion of development logic which is so seductive in our day. We are astonished that any should allow the Apostolic dictum that "the world through wisdom knew not God," and yet reason as if such knowledge were attainable by superstitious practices in conditions of degraded ignorance.

The other side of the question is presented with cogency and force in The Genesis and Growth of Religion, by Rev. S. H. Kellogg, D.D., of Toronto. (6s. *Macmillan.*) The volume contains the L. P. Stone Lectures for 1892, at Princeton Theological Seminary, New Jersey. The theories of Wallace, Spencer, Max Müller, and others are examined with acuteness and care, and it is shown that man has not risen from the worship of nature, or fetiches, or ancestors, to the worship of the living God; but, on the contrary, the history of religion exhibits, as a general law, a tendency to fall away in these and other directions from the purity of monotheistic faith. "Hence, the hypothesis that man began his religious life with some low form of religion, from which by a normal process of natural development monotheism has been at last evolved, is not sustained by facts." Dr. Kellogg ably maintains that man began with knowledge of God, his creator, and that animism, polytheism, pantheism, atheism, and all other forms of religion, or religious philosophy, must be regarded as various forms of degeneration from that primitive faith. The Biblical representations of the monotheism of the first men, and of the origin of all heathenism in the natural aversion of all sinful men from God, are justified on scientific grounds. This is a sound contribution to a great subject, and a useful answer to a dangerous type of modern speculation.

CASSELL'S PERIODICALS.

Cassell's Family Magazine (7d.), in addition to instalments of stories, has papers on Parliament, the United States Weather Office, and the National Gallery, all of them well illustrated. Work (6d.), an illustrated journal of practice and theory, should be held in high esteem in artisan homes, for its information is of a useful type, and very plainly worded. Chums (6d.) is calculated to wake up young people. Tales of adventure are interspersed with directions for pastimes; but we could have wished that these had stopped short of "My First Bout with the Gloves." Cottage Gardening (3d.) is a cheap and useful periodical, including just the undertakings upon which people in a small way require help as the seasons go by.

In Green Pastures is a little volume of daily readings for a year, by J. R. Miller, D.D. Many of the paragraphs are spiritual gems. (*Nelson.*)

At His Feet. A little book containing seven brief, simple, and helpful meditations for mothers, by Mrs. Barnett. (*Messrs. D. Wyllie and Son, Aberdeen.*)

Beyond the Stars; or, Heaven, its Inhabitants, Occupations, and Life, by Thomas Hamilton, D.D., LL.D., has reached its third edition. (3s. 6d. *T. and T. Clark.*)

The Baptist Messenger, volume for 1892, is replete with instructive matter, including sermons by the late C. H. Spurgeon, and gleanings from Dr. Maclaren's discourses. (*Office*: 61, *Paternoster-row.*)

A Primer of Church Fellowship (1s. *Hodder & Stoughton*) is a well-arranged manual for use in Baptist and Independent churches, from the pens of Rev. Wm. Pierce and C. Silvester Horne, M.A.

The Holy City, Jerusalem: Its Topography, Walls, and Temples. By S. Russell Forbes, Ph.D. (*Chelmsford: E. Durrant & Co.*, 90, *High-street.*) A small book, but one filled with information clearly arranged, and set forth with several plans and illustrations.

Sketches from the Gospel of Mark is a thoughtful little book by C. E. Stuart. (1s. 6d. *Partridge.*) Mark's independence as a writer is maintained, and his graphic manner of delineation is pointed out. Students of the Scriptures will find these sketches very suggestive.

Two useful publications by *W. Hunt & Co.* are: Higher Criticism (3d.), some thoughts on modern theories about the Old Testament, by Bishop Ryle; and First Steps Upward (6d.), a clear statement of Evangelical doctrine, based on the Church Catechism, by Canon Garratt.

Messrs. Lang Neil & Co. have published a little school book, by Rev. Geo. Hugh Jones, entitled Higher Religious Teaching: Questions and Notes on the Gospel according to St. Luke. (1s. 6d.) It is intended as a companion to Archdeacon Farrar's "St. Luke" in the Cambridge Bible for Schools.

A Few Recollections of Robert Cooper Lee Bevan (1s. *Nisbet*) is a little book which will have a special interest for those who knew our departed friend. An appendix gives some of his Biblical notes. The pages are an unpretentious memoir of a life of beautiful simplicity and practical piety.

At the Holy Communion: Helps for Preparation and Reception. By H. C. G. Moule, M.A. (*Seeley & Co.*) The Church of England "order" is opened up by a sound spiritual counsellor, whose notes of exposition and exhortation are calculated to be helpful to many. A number of hymns are given at the end, including some choice original compositions.

The Herald of Mercy (*Morgan & Scott*), a halfpenny Gospel monthly, is already known and valued by hosts of Christian workers as attractive, acceptable, and pointed. The January issue contains a telling Gospel story by Lady Hope. Each page of the paper presents a complete article or narrative, and thus the number can be cut up into distinct and useful tracts.

Our Domestics and Their Mistresses. By J. Forbes Moncrieff. (1s. *Dyer Brothers, Paternoster-square.*) A sensible contribution to "The Servant Question," dealing with its moral, social, and religious aspects. The author admits having taken the cream off a number of books on the subject; and this he has done wisely and well. The book may be commended to all servants and their mistresses, for its perusal is calculated to profit both.

Haggai's Prophecy: A Voice to the Present Time. By David Baron. (*W. G. Wheeler.*) A deeply interesting and instructive Bible reading, by one who is "apt to teach." Some sections of the paper appeared in our columns a few months ago. The lessons conveyed are eminently practical, and the little book deserves a wide circulation.

Evangelical Christendom, the monthly organ of the Evangelical Alliance, opens the year with articles and items of news which cannot but have peculiar interest for earnest Christians. Among the selections gathered in the January issue is Rev. Hay Aitken's remarkable letter to the *Record* on United Communion Services. (6d. *J. S. Phillips*, 121, *Fleet-street.*)

The Sunday School is a new penny weekly paper edited by Rev. James Hastings, who conducts "The Expository Times" with so much success. Thoughtful teachers will find in its pages just the help they require in elucidating the International Lessons, the historical, explanatory, and expositional matter being from the pens of well-known scholars and preachers. The other features of the paper are full of promise. (*Hall*, 28 *to* 32, *Hutton-street*, *Fleet-street*, *E.C.*)

"So Great Salvation." By Rev. G. H. C. Macgregor, M.A., Aberdeen. (1s. *T. and T. Clark*). Rev. Handley C. G. Moule, in an introduction, well says of this little work:—"The message of a full Gospel is presented, not only clearly, but sympathetically; not only tenderly, but searchingly; and, above all, so as to bring out proportions and connections in the things which accompany salvation, as they are seen revealed in the holy Word." The book treats of man in six conditions: fallen, accused, awakened, justified, kept, sanctified; we trust it will have many readers, and bring much joy to them as well as its author.

Home Weal and Home Woe. By Mrs. Bayly, author of "Ragged Homes and How to Mend Them," and her daughter, Elizabeth Boyd Bayly. (5s. *Nisbet and Co.*) A fascinating book, in which Mrs. Bayly tells in her own strong and noble style how she started the first mothers' meeting; how it gradually civilised and transformed many scores of hearts and homes, and embraced both the children and elder girls in its operations; how the women themselves caught the spirit of Christian benevolence; and how, after six or seven years, and with the help of her husband, the late Captain Bayly, the movement extended to the men, with such success that in the first fifteen months several hundreds of the reckless and drunken pig-feeders of the Kensington Potteries were converted to total abstinence, and for the most part to vital Christianity. Miss Bayly then takes up the tale, and tells, with all that insight, sympathy, and skill of workmanship we expect from the author of "Jonathan Merle," how the first self-supporting and really popular publichouse-without-drink was established; how the converts were organised, and brought in new converts at the rate of fifty a month; how, at a low computation, £10,000 per annum was diverted from the drink shops of the neighbourhood, to be spent sensibly and healthily; and how nobly these converts adorned their profession. The book is much more than a noble tale of a noble work. It is both an inspiration and a guide. We have in it an almost ideal combination of deep spirituality with broad and tender humanity, a strong sense of justice, most generous sympathy, and common-sense that never fails. It is emphatically a book for the time, overflowing as it does with wise and fruitful suggestions. It should be read by Christian workers everywhere. If only some rich man would send a copy to every City Missionary and Bible woman!

Helps Heavenward; or, Fighting the Good Fight of Faith. By James Wharton. (3d. *Holness.*) This is a book for the help and encouragement of young believers.

Snow Flakes is the title of a booklet by our familiar contributor, "J. K." It contains a number of his thoughtful and tenderly-expressed poems. Some hearts would be specially touched by the words of our literary Irish agriculturist. Post free, three-halfpence. (*John Kee, Larch-hill. Donemana, Strabane.*)

Evolution a Myth is a pamphlet giving the opinions and conclusions of scientists of high degree, showing evolution to be indefensible and irrational. It has been compiled by Henry Holme. It contains scientific facts and doctrines which scientists are themselves overlooking in their advanced theorising. (3d. *Crocker and Co., 3, Amen-corner, E.C.*)

BOOKS RECEIVED.

From *Elliot Stock.*—Twofold Life; or, Spirit Songs. By R. Alleyne Harris. The Pastor in Prayer, being a choice selection of C. H. Spurgeon's Sunday morning prayers.

From *Eyre and Spottiswoode.*—Naval and Military Funds and Institutions. By Colonel Gildea. 1s. 6d.

From *Longmans, Green, and Co.*—Some Lights of Science on the Faith. Bampton Lectures for 1892. By Bishop Barry. 12s. 6d.

From *G. P. Putnam and Sons.*—John Wyclif, last of the Schoolmen and first of the English Reformers. By Lewis Sergeant. 5s.

From *Jarrold and Sons.*—The Three-Cornered Plot. A tale by Mary H. Jay. 1s.

AMERICAN NOTES.

FROM OUR OWN CORRESPONDENT.

THE great religious sensation just now is the reported restoration of Dr. McGlynn to the Romish priesthood. During the five years of his excommunication no man has done more to degrade the Papal system, and especially the hierarchy, than Dr. McGlynn by his terrific denunciations of bishops and priests. His lectures have had universal circulation, nor will his future subservience to the Pope neutralise the immense good he has done in pointing out to the public eye the iniquities of Popery. The public believed him then, and many priests severed themselves from the Church; his promise of future good behaviour has belittled his manhood, even before his own people.

But a few days before the public announcement of Dr. McGlynn's reconciliation, two priests, yet in Rome, but full of complaint against her assumptions, told the writer that if he should ever yield to pressure it would be proof of mental derangement. But as the Church is elastic when threatened by dangers, overtures may have been made which Dr. McGlynn may consider a complete vindication of himself. However, his guns are spiked, and so the outspoken priest, whose words blazed around the world, revealing the evil deeds of Roman dignitaries, will henceforth perform his sacerdotal functions with silent protest.

This Romish question is with us the question of the hour. Bishops have been arrayed against bishops; even archbishops have crossed swords in the arena. The school-question is one bone of contention. Shall there be parochial schools supported by the State where Catholicism will have rule, or shall the public schools be recognised by the Church? Many schemes of a compromising nature have been presented, but none are workable. Americans are very jealous of their free Institutions, and they who slight the public schools are tabooed as disloyal to the Republic. Foreign bishops are chiefly suspected, with their bevy of zealous myrmidons, while American Catholics stand under the Stars and Stripes.

The internal heat having come to boiling and to broils, priests and bishops have submitted their quarrels to ecclesiastical arbitration. In one notable instance a Father Corrigan, American in his ideas, has gained a signal victory over his bishop, whose German proclivities and practices called out Corrigan's opposition. The old method of summoning to Rome being tedious and expensive, the Pope has finally sent over his ablegate, Mgr. Satolli, who is now the Court of Appeal.

Satolli is feared by the foreign element. His rulings thus far are clearly square with American ideas. He it is who has restored Dr. McGlynn, having come armed with Papal authority. His decisions will not be repealed. Practically the Pope is here, and will possibly remain. Thousands of priests are, therefore, relieved who often prayed for an American Pope. Instead of going to Rome with their complaints, to lose both their case and their cash, Satolli comes to them. But shrewd heads look further than parish difficultics as the cause of this extraordinary movement on the part of Leo XIII. One fact is undisputed—viz., that many priests and people are leaving the Papal Church. Father O'Connor's house of shelter, in New York, is never empty. A few days ago we met there an American priest studying Church History and the Holy Scriptures; an Italian priest who had forsaken the faith of his fathers, and a French priest whose soul is yearning for the peace which Jesus gives. These are all intelligent men, who avouch that hundreds of priests would leave their Church to-morrow if they saw before them an open door of employment.

Our people have welcomed dear Mr. Moody home—home to the nation. Please do not borrow him again. Invitations are pouring in upon him, and soon the old combination of Moody and Sankey will be again at work in their great life business of preaching and singing the Gospel. Preachers of the rationalistic school have been disgusting the Christian people with their denials of answered prayer, criticising Mr. Moody for daring to express his conviction that the *Spree* was saved in answer to believing intercession. Even men who occupy pulpits of Evangelical churches have joined in the cry that Mr. Moody is mediæval and superstitious, and that we live in too intelligent an age for any to believe that God interferes with winds or waves, or steam power. But why refer to it? Alas! your own Britain has also suffered from German infidelity—nay, from the infidelity of the human heart. Surely, we must take heed lest there be in any of us an evil heart of unbelief in departing from the living God.

A NEW MAP.—With the January number of *Relief* is issued a map of England and Wales, illustrative of the expenditure upon stimulants at workhouses during the year 1891, as given in the latest Government return relating to this subject.

Y.M.C.A. NOTES.

AT Keene, New Hampshire, many conversions are reported.

The railroad branch of the Pittsburgh Y.M.C.A has lately been remarkably blessed.

The preliminary steps have been taken for the formation of an Association at Hendon.

More than a thousand conversions are reported by the Associations in Indiana during the past year.

Rev. A. Nathan has been holding special services, with good results, amongst young men in Nebraska.

The Adelaide Association has lately been making very special efforts on behalf of the rough boys of the city.

The annual meeting of the Haverhill Association was held recently. The attendance was one hundred. The reports were the best ever given.

Arrangements are in progress at the hands of the entertaining committee for the holding of the World's Conference of Y.M.C.A.'s in London in 1894.

Numerous testimonies have been received that the recent week of prayer (for young men) was remarkably blessed in the winning of the unconverted.

Mr. L. D. Wishard's addresses in Indiana and other States on his observations amongst young men during his recent tour round the world have aroused much interest.

The West Bromwich Association reports an addition of sixty-eight young men to its roll during the past six months. An effort is now in progress to free the building from debt.

A quarterly "open" meeting, for young women as well as young men, has been established by the Weston-super-Mare Association. At the first gathering there was a crowded attendance.

At Cuba (Ill.) special meetings were continued with good results two weeks after the week of prayer. The work of the Association is very encouraging, especially along the spiritual line.

The City of London *Association News* in its January issue has excellent portraits of Mr. Emerson Bainbridge, president of the Sheffield Association, and of Professor Agar Beet.

Mr. Holmes, missionary secretary to Egypt and Palestine, has organised work at Port Said and Cairo. He is now at Alexandria, where assistance in the formation of a branch has been rendered to him by Admiral Grant.

Mr. Wetmore, chairman of the International Committee, New York (for twenty-one years treasurer), has been compelled by pressure of business to resign. His place has been filled by Mr. E. B. Monroe, an old and tried friend of the Y.M.C.A.

The committee of the Bristol Y.M.C.A. pleads for the replenishing of the library with a good supply of standard and modern books, so that the institution may keep pace with the well-furnished free libraries of the city. The secretary is F. J. Rayner, St. James's-square, Bristol.

Mr. Robert McCann has completed his first tour amongst the Associations of the Bombay Presidency—viz., Bombay, Poona, Lanawli, Kolapor, Igatpuri, and Nasik. The Poona Association, second only in importance to the excellent institution in Bombay, is making rapid progress, and has funds in hand towards the erection of a building.

Y.W.C.A. NOTES.

THE Factory Helpers' Union report much recent encouragement in their work among the 200,000 work girls of the metropolis.

The City Y.W.C.A., Finsbury-square, issues an attractive prospectus for the New Year. The work here has lately been very encouraging.

The London Y.W.C.A. have issued a capital penny almanac, giving the daily readings for the year, and much matter useful to members and friends. Copies may be had from the head office, 316, Regent-street.

A Y.W.C.A. branch reports:—"Several of our members are actively engaged in a 'Young People's Society of Christian Endeavour,' started in the neighbourhood—two as Bible women—while some have devoted themselves to foreign mission work, and one to nursing in an Indian infirmary."

Anyone interested in a girl wishing to emigrate should write to Miss C. Hope, 7, Ovington Gardens, S.W., who, if the candidate prove suitable, will, by the aid of the United British Women's Emigration Society, see that she travels with a protected party under a suitable matron, and obtains a situation on arriving at the colony.

Rev. F. B. Meyer gave an earnest address at the annual tea, on January 3, of the members of the Sunday Bible Class in connection with the Hove branch. It is conducted by his sister, Miss Annie Meyer. There were about 250 members with their friends present. The class has a registered membership of 300.

TEMPERANCE NOTES.

THIRTY-ONE members of the Glasgow Town Council are abstainers.

The *Speaker* advocates the sale of licences to the highest bidder!

The foremost men in nearly all the Churches in Scotland are total abstainers.

The Welsh Temperance Union have passed a resolution demanding for the people an unfettered direct veto over the issue and re-issue of all drink licences.

The people of the State of Maine, after thirty-three years' experience of prohibition, have embodied that principle in their constitution, by a majority vote of 47,000.

The Duchess of Bedford has been an abstainer for fully eleven years, having become a member of a total abstinence society in 1881, when she was Marchioness of Tavistock.

Dr. Clouston, medical superintendent of the Royal Edinburgh Asylum, lecturing before the University students, strongly advocated total abstinence for people who desire to use their brains.

The W.C.T.A. is doing, at Manchester, a good work amongst barmaids and waitresses. Miss A. Finney is visiting such constantly, and already there are fifty pledged abstainers amongst them.

The annual report of the Chief Constable for Nottingham shows that the drink traffic plays a prominent part in the crime of that town, and is responsible for many of the offences committed.

The Good Templar Order is making steady progress in India, and doing good work in the cause of temperance and moral reform among a people who appear to be fully alive to the evils of intemperance.

A Band of Hope meeting was held recently on board the *Arethusa* training ship, when 160 boys assembled on the main deck to listen to an address from Mr. E. Welsh. Twenty afterwards came forward to sign the pledge.

There is a great demand for tickets for the meetings in Manchester, on January 23 and 24, when Lady Henry Somerset and Miss Frances E. Willard will speak under the auspices of the United Kingdom Alliance in the Free Trade Hall.

Arrangements are being made for the holding of a an important National Temperance Convention in Glasgow on January 17, which is expected to be a noteworthy demonstration of the unity, progress, and power of the temperance movement in Scotland.

Many of the cases of enteric fever at St. Mary's Hospital are treated throughout the whole of the attack without the use of alcoholic stimulants. It is the rule to avoid the giving of stimulants unless they are called for by special indications.—*The Hospital.*

Mr. R. W. Perks, M.P. for the Louth Division of Lincolnshire, has consented to take charge of the Sunday Closing Bill. Mr. H. Stevenson, M.P., who is abroad on account of his health, will not return to England until some time after the meeting of Parliament.

A missionary in Terra del Fuego writes with reference to the drink traffic: "It is just killing our people out here, body and soul; they are very weak, sober; very little drink makes them a toy, if I may use the word, in the hands of their enemies, to do as they like with."

A numerous company of London temperance workers assembled lately at Ling's Temperance Hotel, on the invitation of Mr. W. S. Caine, M.P., to meet Messrs. John and Ebenezer Smedley, of Belper, who are starting for India in the interests of the temperance cause.

The Good Templars' Lodge at Zurich, Switzerland, instituted a year ago by Sister Miss Charlotte A. Gray, has now taken possession of a building hitherto used as licensed premises, and transformed it into a Good Templar Hall, with a public café and dining room attached.

In spite of sharp criticism prohibition goes on its beneficent course in the United States, and in spite of political defeat here and there, it proves itself to be the greatest success of this generation wherever the people of any State are intelligent and high-minded enough to put it in force.

The Duchess of Rutland's article in *The New Review* on "How Intemperance has been Successfully Combated," has been reprinted with additions in a sixpenny pamphlet by Messrs. Cassell and Co. In a concise form it describes the results of the best-known temperance efforts of recent times.

There is a Temperance Slate Club at West Ham, composed of fifty-five members. They pay 4d. per week, and when sick receive 10s. per week for ten weeks, and 5s. per week for ten weeks more. The sickness has been so small this year that, after paying all claims and secretary's salary, with 2s. in hand to start with next year, the members, at the distribution just made, shared 13s. per member, which speaks well for total abstinence.

SCOTTISH NOTES.

There is a proposal to make the island of St. Kilda a retreat for inebriates.

The Evangelical Alliance programme for the week of prayer was observed in Edinburgh.

At the monthly meeting of the Glasgow F.C. Presbytery, Dr. Stalker and other speakers made feeling reference to the loss sustained in the death of Dr. Bonar.

In the F.C. serial *Youth* for January, Principal Brown, of Aberdeen, gives some personal memories of the "Ten Years' Conflict" that preceded the Disruption.

Miss Maggie Grant, daughter of Mr. Grant, farmer, Dunscroft, Gartly, has been appointed to an important post in the Free Church Missionary College, Calcutta,

The Free Church Presbytery of Inverness have declined to carry out the provisions of the Declaratory Act, in connection with the form of subscription required of ministers entering the church.

Rev. Dr. McCosh, of Princeton, has given £250 to the Kirk session of the East Free Church, Brechin, to help any deserving young man in the congregation who wishes to study for the ministry of the Free Church.

At a musical meeting in connection with the Carrubber's Close Mission, Edinburgh, Dr. Macgregor declared his belief that the English and Scottish peoples are growing less drunken, less immoral, less criminal, and less irreligious.

In some parts of Scotland the publicans, as a rule, followed the recommendations of the magistrates, and closed their saloons on January 2. A great deal of excessive drinking, however, was observed among young people in Dundee during the holidays.

IRISH NOTES.

The week of prayer, under the auspices of the Evangelical Alliance, was observed last week in Belfast, Newry, Dublin, and various other towns and cities of Ireland.

Miss Fowler, of Liverpool, has given an extensive site and a sum of £15,000 to Rev. Dr. Stephenson to establish a branch of the Children's Home at Littlemount, near Enniskillen.

A farewell missionary meeting, to bid good-bye and God-speed to the first batch of seven young men going to Mr. Moody's Chicago Schools, will be held on January 23, in the Metropolitan Hall, Dublin.

Evangelistic services have been held at Rountree's Hill, Portadown, by Revs. Wm. Maguire and Jas. Alley; and at Larne, Carrickfergus, and Castlefin, by Rev. W. A. Meaton, of the Irish Evangelical Society.

Several Methodist ministers are at present laid aside through illness, including Revs. W. G. Price, of Knock; Chas. Robertson, of Bandon; Wm. Sproule, of Wexford; and Colin M'Kay, of Ballymacarrett.

Messrs. Whittle and Stebbins conducted Gospel services in the Metropolitan Hall, Dublin, on Sunday week. A watch-night service was held on the Saturday evening in Merrion Hall. The evangelists are now in the South of Ireland.

A health society, having for its objects the promotion of personal and domestic cleanliness, self-denial, temperance, and the laws of health generally, has been formed in Belfast, with Rev. Dr. Hamilton, of Queen's College, as its president.

The thirty-ninth annual report of the Bible and Colportage Society of Ireland, which has just been issued, shows that the Society has now twenty-five colporteurs, sixteen in Belfast, five in Dublin, and four in Derry. These have found easy access to all classes during the year, and have had much encouragement in their work.

At a meeting of the University Temperance Society, recently held in Trinity College, Dublin, Professor Barrett said one great hindrance to temperance work was that so many people held shares in distilleries and breweries. He declared that unless the temperance question was soon boldly faced, Ireland would become bankrupt.

BOURNEMOUTH.—The Missionary Prayer Union in connection with West Cliff Tabernacle, Bournemouth, which has now been in existence for twelve months, held its fourth quarterly meeting on Sunday, January 1. The amount received for the last quarter is about £14, making the total for the year about £60. At the meeting, Pastor Geo. Wainwright stated that one of the young men in the church had offered himself to be the missionary to represent the Prayer Union, and about nine persons were appointed to act with the pastor as an executive to decide upon this application. The new year commences with considerable hopefulness.

BIBLE SOCIETY NOTES.

In the Republics of Chili and Peru excellent work in the circulation of the Scriptures is done by the Valparaiso Society. The British and Foreign Bible Society, as the most effective way of exerting its influence in these countries, subsidises the Valparaiso Society by an annual grant. A recent letter gives very satisfactory accounts for the year. The saltpetre "oficinas" of the north, as well as the seaports and inland towns, have been visited, and the colporteurs have been able to do a considerable amount of work—in some instances not only in the way of selling books, but organising for the study of the Scriptures little bands of those interested in the Gospel.

The demand for Scriptures, and other Christian literature, among the people of Uganda is—as one of the secretaries of the C.M.S. says in an application to the Bible Society—"quite phenomenal," and nothing can be more full of promise. In answer to the request conveyed, a supply of some of the epistles ready for transmission up country is being sent to Zanzibar. The Ganda New Testament is now rapidly approaching completion, and the first instalment of the Old Testament, in a translation of the Book of Joshua, has been received at the Bible House.

Mr. Cairns in Scotland.

Mr. G. R. Cairns has held an eight days' mission in the Victoria-street Baptist Church, Galashiels, Selkirkshire. Owing to so many counter attractions at this season of the year, the services were not so largely attended as they would otherwise have been. But from the first night it was apparent that the Spirit was at work. A great number professed to have received the Saviour. As the result of the meetings we had seven baptisms last Sabbath, and have other ten applications for Sabbath first.

We have had quite a revival, and expect still more results from Mr. Cairns' visit.

George Thomson, Sec.

Ragged School Union.

The workers at the Camberwell Ragged School met on Monday evening for a conference and social meeting, when the various departments of effort were passed under review, and a stirring "Forward" address was delivered by Mr. Bonny, the chairman. Wednesday evening saw a large gathering of infants around a heavily-laden Christmas tree. Warm garments were given to the most ragged guests.

The Assembly Hall, Mile End, was filled with a merry party on Tuesday and Wednesday evenings, when some 5000 poor children, gathered by the Ragged School Union, were entertained by a monster Christmas tree, with abundance of good things provided by the editors and readers of *The Pall Mall Gazette* and *Budget*.

Jewish New Year Teas.

On Tuesday and Wednesday last week, in the new Central Jewish Mission Hall, Whitechapel, New Year's treats were given by the Mildmay Mission to the Jews—on the first evening to 350 men and women, and on the second to 400 children. Mr. Wilkinson and his helpers took care that the Gospel was fully and clearly set forth at both gatherings. A worker says: "After tea the children delighted their teachers by intelligently answering questions put to them on what they had learnt in Scripture. One girl, aged ten, recited John iii., another Isaiah liii.; two children, aged respectively four and five, sang 'Jesus loves me, this I know.' Several hymns and a carol were heartily sung, and we felt it indeed a privilege to hear from infantile Jewish lips the praises of Jesus."

Christian Friend Society.

A New Year's treat was given on Monday week at the Temporary Chapel, Well-street, adjacent to the Sailors' Home, at which some 300 sailors, drawn from the docks and wharves, were present. A large number sat down to a hearty tea, after which a public meeting was held. Rev. G. J. Hill expressed the hope that the next New Year's Day would be spent in the larger and more comfortable building the Society was erecting, at a cost of £6000, half of which sum was in hand; he wished God would put it into the heart of some rich merchant or shipowner to enable the Society to open the new premises free of debt. Other addresses were given, and several seamen testified to the happiness they had experienced from a changed life since attending the services at the chapel and kindred places.

At the close of the festival many signed the pledge, and quite a number professed a desire and intention to lead a changed life.

Letters to the Editor.

THE BIBLE IN THE SCHOOL.

Sir,—In these days of Bible criticism and godless education, it surely is very refreshing to see such words as the following in an interesting leading article in *The Standard*, of Dec. 23, on the late Conference of Head Masters on Education:—

"Let the head masters take heart and go on bravely and hopefully on the old lines of Bible reading. The interpretation of the particular passage may be forgotten, but the whole spirit and drift of the story unfolded in the pages of that grandest of all Books remains throughout the life of the man his best possession and noblest inspiration."

The whole article is worth reading, but I think every true lover of his Bible will feel thankful for such words in one of our leading daily papers.

Yours faithfully,

Francis Palin.

St. Alban's-road, Willesden, N.W.

VIVISECTION.

Sir,—Will you allow me space for a short reply to "H.'s" letter on "Vivisection" in your issue of December 29? Taking his suggestions *seriatim*, I would answer:

1. That nobody would attend illustrated lectures on so painful a subject.

2. That great exception was taken to the diagrams posted about some years ago, owing to the bad effect they were supposed to have upon the nerves of delicate women and children.

3. That a great number of articles and letters are appearing on the subject of scientific cruelty at the present moment, but of course fresh openings for discussion of the question should be constantly sought.

4. That as even the slight protection afforded to poor animals by the Vivisection Act is nullified by the present method of its administration, M.P.'s should be pressed by their constituents to thoroughly investigate the matter with a view to reform. (Be it noted, by the way, that it is competent for any "non-medical man" to vivisect if he provides himself with the necessary licence, and subject to this condition he incurs no possible punishment.)

A list of non-vivisecting hospitals can be obtained from any anti-vivisection society.—Yours faithfully,

X.

A HOME FOR FRIENDLESS BOYS.

Mr. W. L. Engelhardt, for some years manager of the "Carter Home" for destitute boys, Hide-street, Clapham, has, within the past few months, founded another Home for a similar object at Garfield House, West Barnes Lane, New Malden, Surrey. He has begun this new work in faith, renouncing worldly prospects, and defraying, for the first year, the expenses to a large extent out of his own private means. This Home, which began with seven boys, now numbers twenty-four, which already is a large family to clothe, feed, and care for. The Hon. Secretary of this institution is Miss Smith, 17, Chelsham-road, Clapham, S.W.

It is to be hoped that the Lord's stewards will show practical sympathy with this new movement, which is constituted on industrial and unsectarian lines; the object is to reclaim to society and to the Saviour lads that otherwise might drift with the stream. We are sure Mr. Engelhardt would welcome a visit from any friends in sympathy with this form of relief and prevention work, where both body and soul are cared for; and would be grateful for any subscriptions or donations, which he himself or the Hon. Sec. would receive.

Odiham, Hampshire.

Dr. Barnes, M.A., formerly head master of the Grammar School in this town, has concluded a week of evangelistic effort. The afternoon Bible readings on Assurance of Salvation (based on John vi. 37-40) were seasons of much spiritual blessing and help to God's children; while the evening meetings were well and increasingly attended. The power of the Spirit was manifested throughout; every day some professed decision for Christ. On the concluding evening many stood up and testified that the simple Gospel of Jesus Christ was indeed the power of God to salvation. "I've been to church and taken the sacrament ever since I can remember, and yet I always knew there was something wanting, and now I thank my Heavenly Father I've got it," said an old man of 74.

Much prayer is asked for this place, and for a blessing on the work of the local colporteur; that an abundant harvest may be reaped from the sowing just concluded.

Obituary.

CANON M'NEILE.

Canon Edward Hugh McNeile, vicar of St. Paul's, Prince's-park, Liverpool, died on Sunday evening, after a few days' illness, of pneumonia, supervening on pleurisy, the result of a neglected cold. Deceased was about fifty years of age, and was son of the late Dean of Ripon, Dr. Hugh McNeile. Canon McNeile was a prominent member of the Liverpool School Board.

MR. W. I. PALMER, READING.

We sincerely regret to record the death of this well-known and universally esteemed Christian philanthropist and temperance reformer, after a brief illness. As we hope to give his portrait and a sketch of his public life in our next issue, we do not at present enter into any details. He will be sorely missed, not only in Reading, where he resided, but throughout the south of England.

MRS. H. W. SOLTAU.

Many who recall with thankfulness the late Mr. H. W. Soltau, whose labours as a teacher were so highly valued, and whose children have done and are now doing useful service in the East, in France, and at home, all such will hear with sympathy and sorrow of the death, at the age of eighty years, of his beloved widow, Lucy Tate Soltau, who passed peacefully to rest on Thursday last at Elm-road, Beckenham.

MR. W. J. PAUL, J.P., PORTADOWN.

The death of Mr. W. J. Paul, of Portadown, inflicts not only a serious loss on the Methodist church with which he was identified, but on the whole community. The deceased had been for many years a devoted class leader, an earnest Sabbath-school teacher, and a visitor of the sick, the poor, and the erring. He used to follow the drunkard to his own home, and try to encourage him by sympathy and exhortation to lead a sober, godly life. His kindness to the needy will never be known, and this class will sorely miss him. In his own home he was a model employer and father. He was most solicitous for the spiritual and temporal welfare of the young people under his roof.

REV. JOSEPH ACHESON.

This aged minister passed peacefully away on Wednesday week at the advanced age of eighty-six. Having for some years retired from active labour at Castlecaulfield, he had gone to reside at Larne, where he fell asleep. We learn that during the Revival of 1859 he entered heartily into the stirring work that was then going on, and in conjunction with the rector of the parish conducted united services, which were a great blessing to the neighbourhood. After a happy and singularly useful ministry of forty-three years, he retired from active duty. His aim was pure, his piety simple, his nature genial, his temperament placid, and his life, as the outcome of all, blameless and influential. When called to help he knew no creed, and was as popular with his Roman Catholic neighbours as with his Protestant ones. For over sixty years ardent spirits had not crossed his lips, and he not unnaturally considered himself with pride the surviving father of the temperance cause in Ireland.

Marchmont Home, Belleville.

A SUMMARY of work carried on by Mr. and Mrs. Bilborough Wallace among the children at Marchmont Home, Belleville, Ontario, has reached us. It is stated that "the Lord graciously permits us to see from time to time the fruit of our labour, and we are encouraged by receiving letters telling of boys and girls turning to the Lord, and accepting the Saviour they have so often heard of in the old home. Our family of ither folks' bairns numbered 208 this year—not quite so many as last, but still sufficient to keep heart, and head, and hands busy. Applications were never more numerous or urgent, giving us the choice of many homes, and enabling us to give each boy and girl a really good start in life, under conditions favourable to a happy and successful future."

Extracts from the Home Diary are given, showing how funds are supplied, how constant communication is kept up with the boys and girls placed out, and illustrating the varied experiences of such service for the children.

SOLDIERS' INSTITUTE, GIBRALTAR.—On the Monday succeeding Christmas Day, a most successful gathering of soldiers and friends took place at this institute. During the evening a number of young soldiers testified to the grace of God, which they had personally experienced. Several pledges were taken at the close. The work of the institute is conducted on evangelical and undenominational lines, and has been blessed to souls. Those willing to share in this good work should address the Hon. Sec., Colonel Clark, Essendene, The Downs, Wimbledon.

Personalia.

Rev. James Spurrell, who died in July of last year, leaving £580,000, bequeathed to charitable purposes £181,500.

Rev. J. Guinness Rogers has, on attaining his seventieth birthday, received hearty and loving congratulations from many who revere him for his work's sake.

Rev. R. M'Cheyne Edgar, M.A., the Moderator of the General Assembly in Ireland, has been seriously ill since his return from America, but is now able to resume his labours.

Professor Sawyer, for some years principal of Mr. Moody's Mount Hermon School, and well known to many friends in this country, has been appointed Professor of Biblical and Ethical Science in the Tongaloo (Miss.) University.

Rev. R. J. Ward writes from Aden, *en voyage* for India, describing life on board the s.s. *Peshawur* with a party of no less than eighteen missionaries. Delightful Bible readings were being led by Messrs. Ward, Wilder, Winston, and others.

Miss M. F. Cusack.—Some friends are endeavouring to raise a fund for the personal needs of this lady, who literally left all for Christ when she shook herself free of the Church of Rome. We doubt not many friends of liberty and Reformation truth will count it a privilege to join in this tribute.

Rev. John Robertson, of Gorbals Tabernacle, Glasgow, has been requested by Mr. Moody to join him this summer in the evangelistic services at the World's Fair in Chicago. Mr. Robertson has agreed to go; subject to the consent of his Presbytery, as it will entail his absence from his congregation for the four months from July to the beginning of November.

Rev. Oscar Michelsen, whose sad bereavement we reported last week, will remain for a short time in England, during which he will be glad of opportunities to tell the story of God's wonderful work in Tongoa. He illustrates his lecture by means of a large number of excellent slides from original photographs, and a powerful limelight lantern. His present address is 89, Grosvenor-road, Canonbury, N.

Mr. Fairweather, who has received a unanimous call from the congregation at Regent-square Presbyterian Church, is a young man of great promise. At present he is pastor of the church at Kinfauns, in Forfarshire, and though he has been only eighteen months in the ministry, he is known in the North of Scotland as an eloquent and learned preacher. Mr. Fairweather studied at Edinburgh University, where he had a distinguished career.

Mr. W. Lethaby embarked from Liverpool on January 1 for Alexandria, where he will confer with friends as to proceeding farther. Mrs. Lethaby hopes to return to Jerusalem *en route* for Moab at the end of February to rejoin Miss Arnold and the other workers there. Mr. Forder is busy in earnest toil, and Miss Bowyer also is finding how great is the need of work among the women and girls. Mr. and Mrs. Lethaby desire to thank friends in this country for interest shown in the past, and crave a continued place in their prayerful remembrance.

Rev. J. Mountain (Compiler of "Hymns of Consecration and Faith"), who has been for the last four years the minister of Emmanuel Church, Tunbridge Wells (Countess of Huntingdon's), is about to relinquish his pastorate shortly. Mr. Mountain's reason for leaving his present important sphere, where he is much esteemed and beloved, is that his views on baptism have undergone a change. He now seeks to be associated in practical work with some congregation where the baptisms of believers by immersion is recognised. Mr. Mountain's address is Emmanuel Parsonage, Tunbridge Wells.

A Band of Bible Students.—Now that Dr. Andrew Bonar is gone (says *The Daily Mail*), there remain but few survivors of that company of eighteen fellow students who (as recorded in his memoir of M'Cheyne) met every Saturday morning in Edinburgh from 1832 onwards for several years for Biblical study. Perhaps the wonder rather is that out of so small a company there should still be four survivors. "'Tis sixty years since." Dr. Patrick Borrowman still lives in retirement at Aberdour; another of the band is Rev. Dr. Thomas Brown, author of "The Annals of the Disruption," Moderator of the Free Church in 1890; a third is Rev. W. B. Clarke, once minister of Half-Morton, in the Presbytery of Langholm, now living in Quebec; and the remaining member is Rev. Dr. William Laughton, formerly minister of St. Thomas's Church, Greenock, and Moderator of Assembly in 1881.

Mr. E. J. Kennedy, Exeter Hall.—In our note in this column last week there were some mis-statements which we very gladly correct. Mr. Kennedy informs us that the report of his interview with one of the staff of *Pearson's Weekly* was not submitted to him in proof as promised, and consequently the article was unseen by him until publication. He did not, as represented, describe another London association as "one of our branch establishments." With respect to our statement that "he is only secretary to the Exeter Hall Institution" we are informed that, in addition to being general secretary of the Exeter Hall Association, he is hon. sec. of the English Y.M.C.A. National Council, of which body Mr. W. H. Mills is secretary, and one of the hon. secretaries of the Metropolitan Council of Y.M.C.A.'s, conjointly with Mr. Hind Smith and Mr. Mills. Nothing was further from our wish than to do Mr. Kennedy any injustice, and we regret having been misled by the statements in *Pearson's Weekly*, from which we quoted.

THE LOST SHEEP.

Luke xv., 3—7.

THE ninety-and-nine in the wilderness may represent the present shepherdless condition of the Jews as a nation, they having received Him not (Jo. i. 12). He seeks to save the lost (Luke xix. 10, Rom. xi. 11). We might notice here:—

I. A SAD DISCOVERY.—"One lost." Immediately the Shepherd's heart goes after "that which is lost" (Gen. iii. 9). Such is grace. To be lost is just to be *outside* the fold, following our own desires, instead of the Shepherd (Jo. x. 27).

II. A LOVING PURPOSE.—"He leaves . . . and goes after." Herein is love. "He who *was rich*, for our sakes became poor, etc." (2 Cor. viii. 9).

III. A PATIENT SEARCH.—"*Until* He finds." He was weary with his journey (Jo. iv. 4), but he shall see of the travail of his soul (Isa. liii. 11).

IV. A JOYFUL FINDING.—"He layeth it on his shoulder *rejoicing*." No rod used. No reproach given. He rejoiceth with singing (Zeph. iii. 17).

V. A RESTFUL JOURNEY.—"On his shoulders." The place of safety, and the place of rest. How sweet to be *alone* with the Shepherd. "He knoweth the way" (Deut. xxxiii. 12).

VI. A HAPPY HOME.—"When he cometh home," etc. He does not leave the lost one in the wilderness, "I will never leave thee." His joy is not complete until he gets the found one into his own home (John xiv. 3).

J. SMITH.

Mr. Fay Mills at Omaha.

THIS evangelist has closed a united mission in the Exposition Hall, Omaha. At the first meeting of the series every seat in the building was filled soon after the doors were opened. One of the most important meetings as to immediate results was a meeting for pastors and Sunday-school workers, on Saturday evening. It was like a council of war just before an important battle. Plans were laid to make the Sunday-school session in all of the allied churches meetings for prayer and inquiry, giving the teachers an opportunity to invite each scholar to accept Christ as a personal Saviour. It has since appeared that pastors and teachers spent much of that night in prayer, and on the Sabbath following they saw wonderful answers to their prayers. In some classes all of the scholars who were not members of the Church signed the special cards provided for the occasion. On the same Sunday Mr. Mills addressed two large congregations of young people at Exposition Hall.

But the most striking service was a meeting for men on the evening of the same Sunday. The hall was uncomfortably full, many standing in the aisles and passages, and hundreds were unable to gain admittance. Many of those who sat or stood through a long service were not of the church-going class; but they listened to a plain Gospel with evident interest, and at the after meeting 300 cards were signed.

DOLLS FOR MISSION SCHOOLS.—A free holiday in Switzerland! The January issue of *The Review of the Churches* contains an offer which may well commend itself to some of our readers. One free ticket and five at half-price for the Young People's Gathering at Lucerne (which Dr. Lunn is organising in connection with the second Reunion Conference next summer) are to be awarded to those who send in the best-dressed dolls. All the dolls will be forwarded by Mrs. Lunn to the different missionary societies for their mission schools in India and China. Mrs. Lunn worked actively in these schools when in India, and she knows, as does every missionary worker, how real is the value of such a contribution. Many a Brahmin girl will prolong her education an extra twelve months for the sake of obtaining a real English doll! The *Review* contains all particulars, and those who are not prize-winners will have the satisfaction of doing really good work for the missionary cause. The judges will be Mrs. Lunn, Mrs. Buckland (wife of Rev. A. R. Buckland), and Mrs. W. J Dawson, of Highbury.

Among the Churches.

CHURCH OF ENGLAND.

Rev. G. W. Woodhouse, vicar of Albrighton, near Shifnal, Salop, has just entered on his ninety-fourth year.

It is stated that Dr. G. Wright, now on his way home from Uganda, nearly lost his life through blackwater fever.

Rev. Dr. Allan, who recently resigned the living of St. James's, Bermondsey, has accepted the Vicarage of St. Mary's, Bungay.

Rev. W. C. Ingram, vicar of St. Matthew's, Leicester, and Honorary Canon of Peterborough, has been appointed Dean of Peterborough.

The Bishop Suffragan of Nottingham, Dr. Edward Trollope, has just completed his fiftieth year as rector of Leasingham, near Sleaford.

Rev. W. H. Stone, labouring at St. James's, Hatcham, finds it necessary to erect a brick mission church, the present building being much too small.

"The Apology of Aristides" was the subject of the second lecture in Norwich Cathedral, delivered last Thursday evening by Rev. J. Armitage Robinson, B.D.

The newly-appointed vicar of St. Thomas's, Huddersfield (Rev. S. Swire), announces that arrangements have been made whereby the sittings will be free and open.

The Gold Coast Chronicle says that Canon Taylor Smith has been holding special mission services in the Court-house, James Town, Accra, which have been fully attended.

Rev. W. A. Challacombe, M.A., after four years' faithful work as curate of Christ Church, Dover, has just left for the vicarage of New Malden, to which he has been appointed by the trustees.

The prospects for the coming F.S.M. (February Simultaneous Meetings in connection with the C.M.S.) seem encouraging, the arrangements being taken up heartily in many quarters.

Prebendary Stephenson, of Lympsham, has celebrated the jubilee of his ministerial life. He has been rector of Lympsham since 1844. Few incumbencies of such duration are now chronicled.

A new organisation is being formed with the object of providing services for Church people unable any longer to attend their parish church. It is to be called the Church Protestant Aid Society.

Rev. G. Hemming, in entering on the vicarage at Hotwells, Bristol, preached a vigorously Evangelical sermon, declaring he had accepted the charge in the firm resolve, "I will go in the strength of the Lord God."

The King of Ukerewe, at whose instigation Smith and O'Neill, of the first Uganda party, lost their lives, has again asked that the English teacher at Nassa should come and help his people. From Nassa itself, where Natanieli, a native from Uganda, has been working with so much success, there is most encouraging news of progress.

The Sheffield Clerical Society has selected the following subjects for discussion at the monthly meetings during the current half-year:—(1) The Church of Christ: its Foundation and Security; (2) What Doctrines of Rome were Rejected by the Church of England at the Reformation, and for what Reasons? (3) What do Dissenters lose by Separation from the Church of England? (4) The Unity of the Church of Christ as set forth in John xvii.; (5) The Apocrypha: its Origin, Characteristics, and Teaching; (6) Our Lord's Use of the Title "Son of Man."

Rev. J. Lancaster, of Holy Trinity, Worthing, has issued an interesting report showing good progress and much blessing in the work of the Church. He remarks: "We hear a great deal said in this day of the decay of Evangelical truth, and that the Protestants are shortly to be extinct or reverently buried. The past ten years point to nothing like decay, nor can I detect the seeds of consumption in the body corporate. Protestantism will live and prosper so long as it derives its vitality from the Holy Ghost and an open Bible. We have just had a most blessed mission. Souls have been converted to God, and my ministry has been most fruitful in the salvation of souls."

CONGREGATIONAL.

Rev. D. Stephen, of Boston, has accepted the pastorate at Hinckley.

Rev. D. Bloomfield James, of Wimbledon, has resigned his charge.

Rev. Samuel Pearson commenced his ministry at Tynemouth on Sunday week.

Rev. James Johnston, of Bolton, has accepted the pastorate of Hollins-grove Church, Darwen.

Rev. J. F. T. Hallowes has conducted an eight days' mission at New Shildon Congregational Church.

Rev. F. F. Longman, of Calcutta, has, owing to the state of his health, been transferred by the L.M.S. to Almora.

The Hon. Cecil J. Rhodes, Premier of Cape Colony, has given £200 towards the cost of erecting a new church at Inyati, Matabeleland.

At the New Year's Communion service at Latimer Chapel, East London, twenty new members were received into the fellowship of the Church.

It is intended shortly to celebrate the jubilee of the Lancashire Independent College. The number of students now in residence is forty-three.

The Christian Band in connection with the Crescent-road Church, Liverpool, are providing Sunday morning free breakfasts for starving children.

During the pastorate of Rev. William Glover at the Heaton-road Congregational Church, Newcastle-on-Tyne, thirty new members have been received into fellowship. All the institutions of the church are in a flourishing condition.

The directors of the Independent College, Taunton, are offering three scholarships of £25, £20, and £15 each, to be competed for in the present month, and thereafter in Sept. each year. Particulars can be had of the Principal, Rev. F. W. Aveling.

It is remarkable that during the past year the Congregational Union of England and Wales has lost four expresidents by death—Revs. Dr. Allon, Dr. Conder, and Dr. Thomas earlier in the year, and finally Dr. Falding, whose death we announced last week.

At Carr's-lane, Birmingham, the motto for 1893 is Heb. x. 24, 25: "Let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together." Dr. Dale founded his sermon upon this passage on the first Sunday morning of the year.

It is stated that Cavendish College, Cambridge, is to be converted into an undenominational training college. Homerton College, which was founded as a Congregational training college, but which has recently been converted into an undenominational establishment, will shortly be removed to Cavendish.

Rev. G. S. Barrett's motto sermon for the New Year, preached in Prince's-street Church, Norwich, was from the text, "We know that all things work together for good to them that love God." The sermon, says a correspondent, was inspiring and helpful. It was shown that the highest form of good was in *being*, not in *having*; in wealth of heart, in aspiration after the pure, the holy, the Divine—in moral and spiritual character—in sympathy with and conformity to the will of God.

Rev. J. L. Green, in a letter to the directors of the London Missionary Society, tells of a visit paid to Rev. J. Ketley, in Georgetown, Demerara, by about twenty aboriginal Indians, led by a converted Portuguese. "They had travelled over a thousand miles right away from the interior, near the Brazilian frontier, and had taken seven weeks in coming. These all sought baptism, and pleaded very hard for a missionary, guaranteeing a congregation of one thousand persons every Sunday."

Mr. Harold Wills, who went from Bristol to Travancore in connection with mission work, writes home announcing his arrival on the frontier line of Travancore, where he and his party were received with joyous demonstration by a number of natives, who had walked many miles from Trevandrum—the destination of the English missionaries—to receive them. These natives bore innumerable garlands of flowers with which, according to their custom, they decorated Mr. Wills and his comrades till they were quite burdened with floral tributes.

BAPTIST.

An iron church has been erected at Lillie-road, Fulham.

We hear of the safe arrival of Rev. and Mrs. Thomas at Delhi.

Mr. Tranter, of the Pastor's College, has accepted the pastorate at Great Driffield.

Rev. B. W. Jackson, of Queen's-road Chapel, Dalston, has accepted the pastorate at Castle-green, Bristol.

Rev. B. Moir Duncan gives in *The Missionary Herald* a graphic account of missionary travelling in Shensi.

Dr. and Mrs. Percy Webb (designated for Walham Station) and Mr. G. R. Pope (for Stanley Pool) left for the Congo on Saturday last.

Mr. John J. Hargreaves, senior student of Rawdon College, has accepted an invitation to the pastorate of the Baptist Chapel, Great George-street, Salford.

At Mare-street Chapel, Hackney, Rev. Evan Thomas on Sunday week welcomed into church fellowship twenty-six young people—some of very tender years.

The Baptist Missionary Society is forming a Centenary Prayer Union, in the hope that this New Year may be one of unusually fervent prayer, and consequently of unusual blessing.

Rev. J. Bell Johnstone has concluded a series of evangelistic services at Peterhead, N.B. Much blessing has been received by God's people, and not a few have given themselves to Christ.

At the thirtieth anniversary of the church at Maindee, Newport, Mon., cheering reports were presented from the church, the Sunday-school, band of hope, men's Bible-class, the Dorcas Society, and other organisations.

We hear of the safe arrival of Rev. R. W. and Mrs. Hay, from Dacca, East Bengal. The condition of Mr. Hay was so grave prior to his leaving India that the medical authorities ordered his immediate voyage to England.

Pastor W. C. Minifie, of Arthur-street Chapel, Camberwell, has received and accepted an invitation to the pastorate of Lansdowne Baptist Church, Bournemouth, and will commence his ministry there on Easter Sunday.

The United Methodist Church at Banwell has been purchased by the Bristol Baptist Association, and a new cause has been formed under the designation of Hope Church, the pulpit being supplied by the Bristol Itinerant Society.

Rev. J. J. Turner, of Tai Yuen Fu, Shansi, North China, in consequence of ill-health and pressing family circumstances, has been compelled to return home, and for twelve months at least will have to remain in England.

In the January number of the monthly magazine issued from Woodberry Down Chapel, N., Mr. Hay Morgan, the pastor, says he thinks it may be necessary to put a placard on the platform for the Wednesday evening meetings with the words "He won't bite," as the people persist in getting as far away from the speaker as they can.

The other Sunday evening Rev. J. E. Bennett, pastor of the "Thomas Cooper Memorial," Lincoln, preached specially to young men, the subject being, "The Young Man of to-day and the Bible." A goodly number of young men assembled to listen to the sermon. At the close Mr. Bennett invited any of the young men, who had difficulties in connection with the Bible, to state them. This invitation was promptly responded to by several, who publicly questioned the preacher on his address. The questions were clearly answered by Mr. Bennett.

METHODIST.

The P.S.A. Saturday evenings at Beverley are reported "a grand success."

The Wesleyan Middle-class Schools at Ealing have been burned to the ground.

A series of enthusiastic missionary meetings have been held in various chapels in the Gresley circuit.

The Clapton Mission has had a very busy fortnight, making special efforts among the unemployed.

A new chapel at Boscombe is to be erected at a cost of £2765, and a tender for the same has been accepted.

The Methodist Times has been enlarged from sixteen to twenty-four pages, and many improvements introduced.

A new chapel is to be erected at Hoyland Common, near Barnsley, and about £500 has already been promised towards the cost.

A new chapel with school will be erected at Bolton-on-Dearne at a cost of £1200, the present buildings being inconvenient and uncomfortable.

The Leeds Young People's African Missionary Society, which is doing good service, has just held a united public meeting with good results.

It is proposed to place in Wesley's Chapel a memorial to Mrs. Burgess, Rev. J. E. Malkin, and others who perished in the wreck of the *Roumania*.

The accounts published of the Christmas and New Year gatherings in connection with the West London Mission show that the highest expectations have been exceeded.

At the Evangelists' Home a welcome has been given to two young men, who join as the direct fruit of the labour of one of the evangelists. It was the privilege of Mr. Ellis to lead them to Christ during his mission in the Isle of Man. To-day they are here preparing to do a similar work.

Some years ago the late Mr. J. Clarkson Kay left a legacy of £250 towards the cost of a new chapel at Pits-o'-th'-Moor, near Bury, on condition that the work was commenced within ten years, and as the period is nearing expiration the congregation have secured a site in Pine-street, and will at once commence building.

A great demonstration in connection with the Wesleyan London Mission was held in Wesley's Chapel, City-road, on Monday week. In every part the building was crowded. The interest of the audience was maintained to the end by Revs. Dr. Stephenson, H. Price Hughes, W. D. Walters, Peter Thompson, and J. E. Wakerley.

Dr. Wenyon, of China, states that at the Missionary Hospital at Fatshan, South China, between two and three thousand patients have been under medical treatment during the past year. At Shiukwan, Dr. Macdonald has had some two thousand under his medical care. Both hospitals are self-supporting, the fees at the former amounting to 2,500 dollars. The other Wesleyan medical missions are at Hankow, Wuchang, and Teh Ngan.

The League of the Children's Friends, in connection with Dr. Stephenson's work, makes satisfactory progress. New branches have been formed in Liverpool, Birkenhead, Derby, Gainsborough, and other parts of the country. The Gordon Hall Mission is being prosecuted with vigour. At the Wesleyan Deaconess Institute, which is entirely independent of the Children's Home, both as to its funds and management, there is still a need for suitable candidates to become probationers.

PRESBYTERIAN.

A new church is about to be erected in Guernsey.

Mr. William Williams, Llywesog Hall, has presented a site for a chapel at Morfa Bael.

The Presbyterian Sunday-school Union will hold its meeting this day at Nechells, Birmingham.

Rev. J. Reid Howatt has been appointed Presbyterian editor of *The Review of the Churches*, in succession to the late Rev. Dr. Donald Fraser.

The church at Branton appears from the report presented at its anniversary to be in a flourishing condition, and doing vigorous work.

Rev. A. Connell, of Westbourne-grove, delivered, on Sunday afternoon, the monthly Gaelic sermon in Crown-court Church, Covent Garden.

In Presbyterian circles some anxiety is being expressed as to the funds for the support of the Jewish Mission, which at present threatens a deficit.

The Regent-square congregation have resolved to call Rev. D. Fairweather, of Kinfauns. Mr. Thomas Mackay has been appointed assistant and missionary at Regent-square.

The jubilee of the Birmingham Sunday-school Union has proved very encouraging; and in connection Dr. Dykes preached a special sermon to teachers at Broad-street, Birmingham.

The special collection towards Bala Theological College has been taken up in earnest. Already close upon £10,000 has been promised, nearly £3,000 of which comes from the Welsh churches of Liverpool.

The St. John's Wood Women's Missionary Association held a meeting on Tuesday week, which was addressed by Mrs. H. Erle, of South Africa, on the work done at Johannesberg and the Natal goldfields.

From the Camden-road Church notes we learn that the past year has been marked by decided advance in the work of the Leighton-road Mission. The congregation has also opened a new mission-room in York-road.

A meeting was held last week in Glasgow at which a large and representative committee was formed, to take such steps as might be necessary for the purpose of preparing for the meeting of the Council of the Presbyterian Alliance which is to be held in Glasgow in 1896.

The treasurership committee of the Presbyterian Church in England call very special attention to the state of the Sustentation Fund, the primary object of which is to secure a suitable stipend for every minister in the Church, and, as far as possible, an equality of stipend from the fund.

The English chapel built at Tonypandy, Rhondda Valley, some five years ago, has already become too small, and the public hall has been engaged for the Sunday services. The last few Sundays even the hall, which will seat 1,000 persons, has been crowded. A movement is on foot to erect a large temporary building to meet the requirements.

SOCIETY OF FRIENDS.

A committee of four Friends is to be appointed to join other Nonconformist bodies in watching over the interests of truth, both from a social and parliamentary point of view.

The Essayist is a new monthly paper beginning with the year, and is not to deal with learning or controversial themes but in the solaces of life, of books, pictures, and quiet enjoyment.

William Smythe, of Rochester, has just set out to join a French Friend in visiting parts of the south-west of France where an opening appears for spiritual work. The law of conscription makes it extremely difficult for Friends to spread in European countries, though peace is being ably advocated at present, and the citadel of the war god is doubtless being undermined to his ultimate fall.

At the meeting for Sufferings this day week very touching reference was made to the death of several Friends, especially to the irreparable loss sustained not only by the Church but by the poor widows and orphans, and by the great temperance cause generally, by the unexpected death of Wm. Isaac Palmer, J.P., of Reading. Different parts of England are thus being bereaved. In the north, George Tatham, Alfred Pryer, and Thomas Emmott; and southward and westward Wm. I. Palmer and Saml. J. Lury.

FALLEN ASLEEP.

At Colombo, Ceylon, aged seventy-six, Mr. A. M. Ferguson, of the *Ceylon Observer*, known to many missionaries passing through on their way to other fields as a generous and sympathising host.—At Chelmsford, aged seventy-nine, Mr. John Hall, a devoted member and worker of the Congregational Church.—At Southampton, Mr. William Beer, for years one of the leaders in Christian work, specially at Carlton Baptist Chapel.—At Congleton, on 1st inst., Rev. Joseph Moore, who was appointed to go with Dr. Moffatt to Africa, but afterwards went to Tahiti.—At Chelmsford, somewhat suddenly, on 1st inst., Mr. Henry Brown, aged forty-six, a valued town missionary.—At Rochdale, aged thirty-two, Mr. H. H. Scott, superintendent of the Sunday-school at West-street, and known and loved by Christians of all denominations for his active service.—At Derby, Mr. James Meakin, for thirty years a useful preacher of the Gospel.—At Rawcliffe Bridge, Goole, Mr. John Beachell, very suddenly, while taking part in the services in the Wesleyan Chapel.—At Wellington, on 31st ult., Alderman Groom, J.P., a helper in the Lord's work.—At Birmingham, on 1st inst., Alderman Downing, a valued local preacher.—At St. John's Park, Upper Holloway, on 2nd inst., Rev. A. G. Gristock, aged forty-three, described as "an ardent worker, a sound divine, and a man of promise."—At Orton Waterville, Rev. J. Mills, Rector of the parish for fifty-five years.—At Thurloe-place, South Kensington, on the 27th ult., Miss M. H. Cust, a helper of many.—At Stockbridge, Isle of Wight, on the 26th ult., Rev. P. Hookins, for forty years Vicar of Barford St. Michael, Oxon.—At Wurley Mount, Brentford, on 30th ult., Rev. R. B. Tower, for thirty-seven years Rector of Moreton, Essex.—At Sawley, Derby, Rev. Samuel Hey, aged eighty-seven, who for many years did good work in the parish, but had lately lived in retirement.—At Dublin, Mr. W. A. Hunter, an earnest Presbyterian elder and Christian worker.—At Bannfoot, Lurgan, Mr. C. Abraham, a Methodist class leader.—At Larne, Rev. Joseph Acheson, Presbyterian minister, aged eighty-six years.—At Cookstown, Rev. J. P. Wilson, Presbyterian minister, aged seventy-five years.—At Edenderry, Mr. J. R. Joly, LL.D., Chancellor of the diocese of Tuam.

The Christian.

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Notes and Comments.

NEXT week we purpose giving a portrait and sketch of the Rev. JOHN WILSON, Baptist Pastor, Woolwich.

☞ There are a few subscribers to THE CHRISTIAN who have not yet sent their remittances for 1893. Will they kindly do so by first post, in order to secure the due despatch of future copies? Full particulars will be found above.

The following is translated from an official notice that has been posted from Bombay:—

At present the right of selling children's (opium) pills has been given to the Bombay opium contractors, and such pills can be bought of all the Government opium shops in Bombay.

This painfully confirms the statements and reflections of Miss Soonderbai Powar in another column.

The other day the magistrates of Wisbech inflicted a fine upon a man who was charged with having publicly used profane oaths. We can only regret that similar action is not taken in other places. It is too evident that the habit of swearing is largely on the increase; and as there is an Act of Parliament which was specially framed for the suppression of profanity, there is no reason why steps should not be taken by the authorities to repress an evil which is developing to a great extent in our midst. Perhaps, however, the more Christian method would be first personally to remonstrate with the offender.

Dr. Westcott, the Bishop of Durham, who a little while ago brought about a settlement of the Durham coal miners' strike, has since shown much personal sympathy with the workers. After having made himself acquainted with life in the mines, his chaplain having accompanied him in the inspection of the deepest workings, he has been visiting the miners in their homes, especially in districts where the surroundings are not of a satisfactory nature. These visits will be valuable on both sides, for if the toilers benefit from his practical kindness and sympathy, Dr. Westcott on his side will gain a close knowledge of the life led by myriads of those upon whose labour so much of our comfort and prosperity depends.

The question of the alien immigrant has lately been forcing itself upon the public mind, and, difficult as the subject may be, the time is rapidly approaching when its consideration as of national importance cannot any longer be delayed. Mr. J. Lowther, M.P., has notified his intention to bring the matter before Parliament with the view of bringing about prompt and decisive action on the part of the Government. We trust, however, that when the subject is dealt with it will not be forgotten that if there are economic and sanitary conditions concerned, there are equally important if not higher considerations involved which can be treated only from the standpoint of our Christianity.

Amongst the opinions expressed in "The Life of Mrs. Booth" is a sharp condemnation of what are called "Miniature Missions" carried on in "isolated mission halls," concerning which it is said that "the first deviation from the laws of common-sense consists in their separation of themselves from every organised section of Christ's host." These mission-halls appear to us to be simply on the footing of "Independent Churches," and it is at least open to question whether they would be stronger for being attached to any "organised section of Christ's host." There is no record of the Apostle Paul having formed the churches into organised sections; nor was the Apostle John directed to address his Epistles to an organised section, but to seven independent churches, which yet represented in their unity the one Church of God.

But without discussing the advantages or otherwise of "organised sections," we are bound to say in defence of independent missions, that in the East and West of London they compare favourably with the Salvation Army, as to "continuity of effort," "continuity of doctrine," or "continuity" of results. Some of the best-instructed officers in the Army have been gleaned from some of these despised "miniature missions." Some of those who from various causes have been dismissed from or have left the Army have been astonished to find so much life and continuity outside of it. Surely it is not well to depreciate others in this way. With all our affection for Mrs. Booth while living, it was scarcely necessary to reproduce in her memoirs all her antagonistic views, some of which she might have seen reason to alter had she lived a few more years.

It presses upon us increasingly that Evangelicalism and Protestantism will only overcome Romanism and Popery in proportion as they are themselves free from the errors of that system. We therefore ask, Is there any suggestion in the New Testament that an "ordained" man is essential to the valid observance of the Lord's Supper? Is it in accordance with New Testament teaching to describe any order of men as exclusively appointed "to administer the Sacraments"? Is there any ground in the New Testament for calling Baptism and the Lord's Supper Sacraments? What is a Sacrament? The answers to these questions bring us down close to the Pagan roots of Papal error. We must be free from these ourselves if we would exorcise the assumption of the priests and the subservience of the people.

The directors of the London Missionary Society invite all their friends and supporters and all well-wishers of foreign missions to observe next week, January 22nd to 29th, as a special week of prayer and self-denial. The object of this request is to further the new Forward Movement, which if successfully carried out will add 100 new missionaries to the staff by the Society's centenary in 1895. Already thirty-eight additional missionaries have entered upon their arduous labours, and the Society has good reason to believe that the remainder will follow in the time appointed. The proceeds of the self-denial week last February were nearly £10,000; this year it is hoped that considerably more will be raised, and the directors ask for the £25,000 which their new undertaking requires.

When we remember that the Salvation Army collects £40,000 by a similar week, and bear in mind the aggregate wealth of the Congregational churches and other supporters of the London Missionary Society, £25,000 does not appear an extravagant amount, and is by no means beyond the power of the Society's constituency if all will take the matter up with the prayerful earnestness that it deserves. The appeal is not for new or additional subscriptions, but for the exercise of self-denial in giving up some luxury or practising some economy for a week, and devoting the money saved to the cause of foreign missions.

We hope that all ministers and Sunday-school superintendents will give their congregations and schools the opportunity of responding to this appeal by circulating as widely as possible the Self Denial leaflets and envelopes prepared by the Society. During the last ten days half a million of these have been sent out in various directions from the Mission House, and the secretaries are prepared to supply all who may yet apply for them. Much good will result to the Society's work if in one or more of the regular services next week special reference is made in every church to the subject of foreign missions, and earnest prayer offered for their enlargement and success.

While we have those among us who say they long to see the Continental Sunday introduced as an English institution, it is well worthy of notice that the open-eyed intelligent foreigner when he visits our country sees much to admire in our reverent attitude towards the Sabbath. Dr. Karl Clemen, a German scholar, who resided for some time in London, has been enlightening his countrymen on the religious superiority of English life compared with theirs. He singles out as especially characteristic of English Christianity these two features: respect for the Bible and the ordering of the life thereby; and the strict observance of Sunday. He considers this an incalculable blessing to the English people. For him the English Sunday is an institution to be carefully conserved, and a blessing which he would gladly see introduced among his own countrymen.

Thanks are due to Rev. J. Johnston, secretary of the Christian Literature Society, for his comprehensive survey, in *The Indian Female Evangelist*, of the progress of Christianity in India. He shows how that in 1853 Christ was comparatively unknown. By 1890 a marvellous change had taken place:—

An educated population had grown up numbering more than thirteen millions, most of whom were more or less familiar with the name of Jesus and his life and work on earth.

How few realise that the process of "a nation being born in a day," is going on before our eyes.

An incident, the effects of which may have an important influence upon European and Eastern politics, is reported from Egypt. The young Khedive has dismissed the Premier and other Ministers who have given a steady support to the reforms advocated by the British representative. He has appointed as his new Premier Fakhri Pasha, a man of a decidedly different type, who, in the words of *The Times*, is "not only absolutely opposed to reform, but is devoid of the qualities of a good Oriental ruler, and is as far from commanding the respect of the natives as he is from enjoying the confidence of Englishmen."

A correspondent (Mr. Arthur C. Tessier) writes with reference to a note in our issue of Jan. 5, p. 8:—

The righteousness imputed to the believer is five times called "the righteousness of God" (Rom. i. 17; iii. 21, 22; x. 3, and 2 Cor. v. 21), and twice "His (*i.e.*, God's) righteousness" (Rom. iii. 25, 26), but, Sir, when and where is it called "Christ's righteousness"?

For the meaning of the phrase "the righteousness of God," I cannot do better than quote the Rev. H. C. G. Moule on Rom. i. 17 (in the Cambridge Bible series); he says:—"As regards Pauline usage it is plain that Rom. iii. is the locus criticus for its leading meaning, which meaning we may expect to find here. iii. 26 appears to supply the key to this meaning. The righteousness of God is something which is reached or received through faith in Jesus Christ, and it is declared in such a way as to show Him just, yet justifying. On the whole it is most consistent with most passages to explain it of the 'righteousness imputed by God' to the believer. It is 'God's righteousness' as being provided by Him and availing with Him."

It is a righteousness which God imputes to the believer. "Abraham believed God, and it was imputed to him for righteousness." God counts the person righteous who believes Him when he declares that He delivered up Jesus our Lord for our offences and raised Him for our justification (Rom. iv. 24, 25), but I cannot find in Scripture the prevalent teaching that "Christ's righteousness" is imputed to the believer.

Our note said that Christ's righteousness, *and much more than this*, is included in John's declaration, "Ye are IN HIM that is true." We "are made the righteousness of God IN HIM." Having been baptized into Christ, into his death, and raised in Him to walk in newness of life, we are vitally united to Him, and He is ours and we are his. We admit very readily that "the righteousness of God" is the Scriptural term.

REDEEM THE TIME!

REDEEM the time, for evil days
Are those thy pilgrim eye surveys;—
It is enough that, uncontrolled,
The sons of earth should live for gold;
Be thine the higher, nobler craze,
To live for God, to walk his ways,
As mindful his all-searching gaze
Each mood, each motive can behold:
Redeem the time!

Though Christ his coming long delays,
He is at hand: thy head upraise.
Where hopes are dark, and hearts are cold,
Let love be strong in service bold:
Thus meekly win thy Master's praise.
Redeem the time!

S. S. M'C.

HONAN, CHINA.—Mr. J. J. Coulthard writes from Cheo-Kia-Kéo:—"The blessing us in this province of Honan. [illegible] churches were established, one at [illegible] Vision, eighty miles N.W. of this, where six have been baptised, and prospects of more from among the many interesting enquirers who are being instructed. In our city six have been added by baptism. We praise God, not only for these, but for the real advance in grace and growth of some of the Christians."

154.

"Of One Accord."

IT was very pleasant to see the signatures of so many, holding widely different views as to the fulfilment of prophecy, subscribed to the appeal to Conveners of Conferences in our issue of the 5th inst.

They ask for a united testimony as to the coming of the Lord. Is it possible to maintain this? Yes; if the blessed hope itself be kept before the minds and hearts of the hearers. No; if competing schemes of fulfilment are dwelt upon and advocated. In this case the attempt at united testimony will only lead to separation and bitterness.

Although all the details of the birth, life, death, and resurrection of the Lord Jesus were foreshown in type or prophecy in the Old Testament, it would have been impossible for anyone, except by inspiration of God, to have conceived the mode and circumstances of their fulfilment, or the order in which they would take place. Is it not probable that the same is true of the prophecies of his second coming, and that all the various schemes put forth in the endeavour, in minute detail, to forecast the future, are not only useless but misleading?

Even in regard to the main outlines there is disagreement: the question whether the Lord's coming for his Church is to precede the final troubles of this age, or whether she will pass through that crisis, is still undecided, each view having its warm advocates.

It is urged on behalf of the former view that if any event is interposed between us and his coming, then we must be expecting the event and not his appearing, and cannot, therefore, be "looking for the blessed hope and the appearing of the glory of our great God and Saviour Jesus Christ." But is this certainly true? May not a wife in England be looking wistfully and joyfully and with all her heart's affection for the return of her husband from the Antipodes, although she may imagine, or even be convinced, that some event will precede his return? If we "are children of God through faith in Christ Jesus, we know that if He shall be manifested we shall be like Him, for we shall see Him as He is; and He that hath this hope set ON HIM purifieth Himself even as He is pure." Our hope surely may be set on Him and the appearing of his glory, and that hope supremely influence all our inner and outer life, whether we think it may be fulfilled to-day or after some intervening and overwhelming sorrows. The crown of righteousness is laid up for all them that HAVE LOVED his appearing. These can scarcely, by a sound exegesis, be *confined* to such as believe that no event can lie between them and that appearing.

As a fact, Paul knew, when he wrote his second epistle to Timothy, that he should die before his Lord's appearing. Peter also knew it, for the Lord had "shewed it" to him, in the presence of six other disciples, before his ascension, and all those to whom they may have made it known, and all who read Peter's Epistle, or heard its contents, knew also that Peter would die. Yet no one supposes that Paul and Peter, and those who knew that these apostles would die a violent death before the Lord's appearing, were shut out from the crown of rightcousness laid up for all those who loved the appearing of the Righteous Judge.

The *Speaker's Commentary* enumerates four methods of interpreting the Apocalypse: the Preterist, the Presentist, the Futurist, and the Spiritual. All of these appear to us, if not absolutely necessary, at least natural, allowable, and capable of being held simultaneously and harmoniously.

In the early ages, under the persecutions which drove the Church into the Catacombs, they could scarcely help regarding the visions of John as receiving their fulfilment in their own experience. The persecuting Pagan Roman Emperors must each in turn have seemed to be the Antichrist, and heathen idolatry the system out of which God called his people to come. This is the view now called the Preterist.

As time rolled on, and the apostasy developed, and history repeated itself on a larger scale, it was not strange that the saints should regard the Antichrist as a succession of men, and see in the persecutions prolonged through the Middle Ages, down to the Reformation, the great tribulation, and that they should regard the Romish Babylon as the Mother of Harlots and Abominations of the earth. This is substantially the Presentist, or Historical, or Protestant interpretation.

As the time of the end draws near, we can scarcely help reasoning from the analogy of history that the evidently impending crisis must be controlled by some commanding mind; and we therefore look for a personal Antichrist. All the forces which have been at work during these nearly nineteen hundred years must be intensified at the close; and, seeing the Great Babylon of worldly religion hurrying to her doom, we hear the cry, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." This is substantially the Futurist system.

The rapids of the River Erie predict the cataract of Niagara, and the cataract points back to the river; the ages of violence produced the Flood, and the Flood pointed back to those centuries of Titanic wickedness; every crisis presupposes a history, and individual or national wickedness necessitates a crisis; therefore, a Futurist interpretation presupposes an Historical, and an Historical necessitates a Futurist. But as to the detail of interpretation, let every one be fully persuaded in his own mind, and let no one judge his brother by any means.

But there is a fourth fulfilment of the Apocalypse. Because the world is in the heart of man, and every individual is a microcosm, therefore if there were only one man in the world, fallen and redeemed, the visions of the Apocalypse would be in his measure fulfilled inwardly in him. In this view Religious Self is Pope, Ungodly Self is Antichrist; and the locusts from the pit are the lusts of our hearts deceitful above all things and desperately wicked.

For ourselves, we implicitly believe such a fourfold interpretation to be substantially and necessarily true. But no two minds see all the details in the same light: nor can we force our own views on one another. No two persons see the same rainbow; no two persons gather precisely the same ideas from the same book; how impossible is it, then, that diverse finite minds should all see alike the deep and wonderful mysteries of God. But we can be pitiful, we can be courteous; and we may be lowly enough to receive the counsel of the chameleon to those who disputed about its changing colours:

> And when next you go out to view
> Think others see as well as you.

M.

ANTI-OPIUM.—On behalf of his countrymen, Mr. Raju Naidu, from Madras, addressed a meeting last week, at Plaistow, on the wrongs India suffers through the opium traffic. Mrs. Bryson, lately arrived from China, bore testimony to the havoc that opium causes in Chinese homes. The meeting unanimously passed a resolution condemning the traffic.

Revival the Church's Power.

BY REV. WM. ROSS, GLASGOW.

WHAT has revival done for the believer, for the Church, and for the world? It has given us our men of noblest Christian character, and enabled the Church to reach the highest landmark in attainment and Christian effort. As the highest mountain peaks are the upheaval of subterranean fires that have shaken the foundations of the earth, so the most notable men in the record of the Church are themselves frequently the fruit of revival. Saul of Tarsus, like a piece of moist peat hissing out its moisture on the glowing embers, was set on fire in the Pentecostal revival. Luther, Melancthon, Knox, and others were kindled into flame in the outpouring of the Spirit at the Reformation.

Some men have borne personal testimony to this. Dr. Charles P. McIlvaine says of himself:—"Whatever I possess of religion began in a revival; the most precious, steadfast, and vigorous fruits of my ministry have been the fruits of revivals." It is not too much to say that most of the men who entered the ministry of the Free Church of Scotland, and who were specially owned of God in his work before the revival of 1860, were themselves the product of the great Scottish revival, that moved over the land in successive waves for a period of forty years from 1811.

Is it not also the case with the great mass of the men who form the living ministry of America, and who were themselves the outcome of the continuous revival in the colleges at the close of the last century and the beginning of this? And what is true of the ministry is true also of the membership in Europe as well as on the American continent. From 1815 to 1840 we are told that the Spirit was poured out on from 400 to 500 churches and congregations annually on an average. During some of these years, we rejoice to learn that from 40,000 to 50,000 were added by profession in a single twelvemonth to the membership of the Christian Church. The Presbyterian Church of Wales is herself the fruit of revival in a membership that dominates the Principality. She has had an almost unceasing revival for 150 years. It is said that one man in the Principality, and he by no means a man of intellectual power, was instrumental, under God, in the revival of 1860, of adding 10,000 to the spiritual life of the Church. That great wave of blessing brought at least as many into the Church in Ireland; and those who remember the same blessed time in Scotland know that the spiritual harvest was universal over that land.

Such seasons, though they have been too often intermittent and partial, have nevertheless enabled the Church to reach her highest landmark in Christian effort. Shortly after the Disruption a site was refused for the congregation at Strontian, in the West Highlands; not an inch of land could be had whereon to build, but all under high-water mark is generally the property of the Crown. A number of Christian gentlemen in Glasgow provided an iron church, which was anchored in the bay, and there the people began to worship God according to their conscience and the dictates of his Word, coming and going from the shore in boats. In a short time a storm arose, and with it came an exceptionally high tide that lifted the iron church and carried it high above the highest mark ever known on that coast, and there they were henceforward privileged to worship. So times of refreshing have raised the individual soul and the Church of God far beyond the level of former experience, and have given their greatest power to those aggressive agencies that prove instrumental in turning the wilderness into a fruitful field.

The revival of a hundred years ago gave us all our missionary societies, our Bible societies, our tract societies, and sent the living Gospel strong in increasing power through the arid wilderness of the world. From 1784 to 1810 the Church became sensitive in an unwonted degree to the cry of the perishing heathen, and the Church on both sides of the ocean was warmed up to an aggressive movement hitherto unprecedented. Is it not notorious that every revival, whether in the congregation, or the community, or over the entire Church, is the one instrumentality to supply the missionaries that are required at home and abroad for the conversion of mankind?

Is there not something in all this which the Church of God to-day ought to lay to heart, and for which earnest, unceasing, believing prayer must be made? Is the intelligence of the cloud, small as a man's hand, hovering over the horizon, to be met in the spirit of unbelief or in the attitude of faith? Are we to make haste to turn aside to questions of debate and vain wrangling that profit little, or to hasten to the seed time and the harvest which God is undoubtedly preparing for the future of the Church and the world? In the presence of prevalent sin and rampant evil are we to be always putting the question, Why could we not cast them out? or shall we hear our Lord saying, "All things are possible to him that believeth"? Shall we not then answer: "Lord, I believe, help Thou mine unbelief"? "O Lord, revive thy work; in the midst of the years make known; in wrath remember mercy."

JEWISH MISSION TOUR.

MR. C. T. LIPSHYTZ, of the Barbican Mission to the Jews, has returned from a brief tour through France and Germany, in the course of which he visited a large number of Jewish families, and preached the Gospel as occasion offered. Nearly a week was spent in Paris, where a decided impression was made upon some who heard the evangelistic addresses. Two young men have followed the missionary to London for further instruction. Mr. Lipshytz was welcomed in quarters where, a year ago, he was treated with contempt. At Strasburg he circulated a large number of New Testaments and tracts, and was made to realise that his much-loved work was not to be pursued without obstacles. A hostile faction reported him to the police as "a French agitator." This resulted in much annoyance, for he had not only to produce his passport, but to stand a protracted examination as to his purpose and work.

Passing on to Stuttgart, he accompanied Dr. Fürst, late of the Free Church of Scotland Mission, to the house of an influential rabbi, with whom they had a long interview. To this perplexed man Mr. Lipshytz tried to be of service in explaining the Christian doctrine of justification by faith, and in showing that Christ was Son of God as well as Son of man. At Heidelberg a highly-cultured family was visited by invitation of an English clergyman who had made their acquaintance. Several friends in Darmstadt having been seen, a conference was attended, at which the cause of the Jews was pleaded before clergymen who had in some cases been identified with the anti-Semitic movement. After calling at Frankfort, Mr. Lipshytz returned home by way of Cologne, much cheered by the incidents of his tour.

The work at the mission-house, 33, Finsbury-square, E.C., proceeds satisfactorily. In addition to the meetings on Saturdays and Sundays, there are daily Bible-classes, a night-school, and mothers' meetings. There were three baptisms on Monday last week. A Sunday-school for Jewish children is well attended, as also is a class for grown-up girls. The reading-room is an important adjunct of the work.

The Line of Advance.

WE find the following significant question, with an answer, in *The Deliverer*, a publication of the Salvation Army:—

Are YOU in the Line of Advance?

For the importance—the comparative importance—of individuals depends much more upon whether they are on the right line of progress, than upon their intrinsic value.

There were probably men of much more commanding genius and far greater intellectual attainments in the Court of Pharaoh of the Exodus, than Caleb the son of Jephunneh, or Joshua the son of Nun, or even of Aaron, the first of the high priests; but all the pundits and the potentates of Memphis have gone down into the abyss of oblivion, while the friends and companions of the hero who led the Jews through the wilderness still count for permanent factors in the evolution of man. The reason for this was that the Exodus marked the beginning of a new departure, pregnant with immeasurable consequences to the future of the world. Hence, to have carried a spear or packed a wagon in the Israelitish hosts, was a task fraught with more world-wide consequences than the more imposing duties of commanders-in-chief or ruler of provinces in Egypt.

A shrewd mechanic who helped Stephenson to perfect "Puffing Billy" was worth more to the world's progress than the ablest engineer of his day who applied himself solely to the perfection of the old stage coach. The great question is whether you are in the line of advance, whether you have grasped the coming truth, or whether you are merely doddering on with the worn-out remnants of an exhausted system. The man who rears a stately mausoleum may be rich and mighty and noble and famous, but he is nowhere compared with the poorest nurse in his own household, for the builder of sepulchres for corpses belongs to the past, whereas the nurse of the child sits by the cradle of the future.

W. T. STEAD.

These are striking and stirring words from the herald of the New Journalism. Yet they have an old-time ring. They recall the confession of that Spirit-filled man, who was at once the last of the old line of prophets and the forerunner of "that Prophet" to whom they pointed—"He must increase, but I must decrease." They remind us of the Bridegroom's testimony to his friend: "Of them that are born of women there hath not arisen a greater prophet than John, but he that is least in the Kingdom of God is greater than he."

John could only convict of sin, and call to confession, and baptize in water unto repentance. But He whose shoe-latchet John exultingly declared himself unworthy to unloose has put away sin by the sacrifice of Himself, and baptizes his people in the Holy Ghost and in fire. That old covenant, "This do and thou shalt live," which had been broken by every individual born under it, or circumcised into it, had in John's day decayed and waxen old, and was ready to vanish away. And He who then stood among them introduced a new covenant ordered in all things and sure: "Believe and live." "I will put my laws in your minds and write them upon your hearts; and your sins and iniquities will I remember no more." Yes, "the great question is, whether *you* are in the line of advance; whether you have grasped the coming truth, or whether you are merely doddering on with the worn-out remnants of an exhausted system."

The greatest prophet born of woman is less than the least prophet in the Kingdom of God. For the preaching of the Kingdom of God marks the advent of a new age. Into that kingdom there is no entry but by a new birth. Adam is "worn out." He has been proved not to be "in the line of advance." They who cleave to him cling to "an exhausted system." But the Creator of heaven and earth and man has interposed Himself by incarnation and nativity. Offering Himself in the likeness of sinful flesh, He has, by the

shedding of his blood, broken the entail of sin which descended with the blood ("for the life of all flesh is in the blood") and opened the Kingdom of Heaven to all believers. "The great question is whether *you* are in the line of advance, whether you have grasped the coming truth,

THE TRUTH ALREADY COME;

or whether you are merely doddering on with the worn-out remnants of an exhausted system."

"The Kingdom of God." It is hidden now in the hearts of the people who are being gathered out of the nations for his name. Meanwhile the world goes on, earthly, sensuous, demonish; for Satan is its prince and god.

Earth buildeth on the earth
Palaces and towers;
Earth sayeth to the earth,
"All things are ours."
Earth walketh on the earth
Glittering with gold;
Earth goeth to the earth
Sooner than it wo'ld.

But the Bride of the Lamb by every soul she wins is making herself ready; believers in Him who raised up Jesus our Lord from the dead—virgin souls who follow the Lamb whithersoever He goeth, going forth unto Him without the camp, bearing his reproach, are hastening the coming of the day of God: wherein the heavens being on fire shall be dissolved; and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness? But once more "the great question is, whether *you* are in the line of advance; whether you have grasped the coming truth; or whether you are merely doddering on with the worn-out remnants of an exhausted system." M.

THE WALDENSIAN CHURCHES.

Everywhere in the Waldensian valleys, as well as in our Italian mission churches, the week of prayer has been a success. We feel that the Spirit of God is at work. I had much pleasure, with three colleagues, in visiting three parishes from hamlet to hamlet, and we felt the presence and the power of the Holy Spirit. How many souls touched to salvation; what a joy, what a happiness in many of those mountaineers who have a very hard work in the struggle for life, but who are very rich in Christ.

I had also much pleasure in visiting the Riviera. We have there three places of worship—one at Bordighera, another at San Remo, and the other one at Genoa. At Bordighera, the boys' home is flourishing and prospering under the wise administration of six teachers, and under the direction of Mr. and Mrs. Tron, who are very interested in that kind of work. The home is clean, well kept, and the children look bright and happy. We invite all our friends to cast a look at that flower of the Gospel in Italy.

At San Remo, the Rev. Petrai, with some ladies, is supporting a home for girls out of work, and flourishing schools in which the children are taught in the fear of God. The Roman Catholic priests are angry, and trying to take the children out of our influence, and sometimes they are successful, but not always. At all events, the seed is sown in those young hearts, and something will remain, notwithstanding the efforts of the enemy.

At Genoa the evangelical work generally is prospering, and I saw many and many listening with the greatest interest to the explanation of the Gospel.

The Columbian Exhibition has been a very good opportunity for making known evangelical truth.

We hope in a bright future. We prepare the ground, and sooner or later the thirsty souls will come to the great fountain always fresh and pure—to Jesus Christ, the Saviour, in whom only we have salvation. C. A. Tron.

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Fatherhood and Sonhood.

Is Dr. Dale, after all, to be regarded as an opponent of the doctrine of Universal Fatherhood? Some of his published utterances gave warrant for the idea that the advocates of that doctrine could regard him as its ablest and most earnest champion. We are devoutly thankful that he has explained his position more clearly in a sermon recently published in *The British Weekly*. The title of the sermon is, "Who are the sons of God?" and the text, which is a reply to the question in the title, is "Ye are all sons of God, through faith in Christ Jesus" (Gal. iii. 20). The sermon is a faithful exposition and a vigorous enforcement of the statement of the text, with a no less vigorous attack upon the opposite theory.

We must quote some of his own words. After quoting the text, Dr. Dale asks:—

Is not this a narrowing of the Christian Gospel? Are not men born sons of God—all men? Do they not remain sons of God, always—in this world and the next? Can they ever be anything else, whether they are sinners or saints, believers or unbelievers? It is clear that Paul did not think so. He says plainly enough that men are sons of God "*through faith*"; and if this is true, men who have no faith are not, in Paul's sense, sons of God...Why "*in Christ Jesus*"? Are not all men sons of God by nature, whether they are in Christ Jesus or not? Paul says No; "it is only in Christ Jesus that we are sons of God."

Nothing could be more satisfactory than this. We have used similar language, as we thought, concerning Dr. Dale's own utterances. Whether we misunderstood him, or he has altered his position, we are devoutly thankful to find him now writing thus.

Dr. Dale continues:—

But are we not all "in Christ"? Were we not "created" in Christ? Is not the whole universe "held together" in Christ? Yes, Paul would answer... but, in the sense in which he uses the words "in Christ" in this place, all men are not "in Christ"; and it is only those who are, that are sons of God in the great sense in which Paul is using this glorious title.

Dr. Dale adds the testimony of other scriptures upon this subject. The words of Jesus Himself are described as "more stern and startling than the apostles ever used," when He "peremptorily rejected the claim of some of the Jews to be children of God—rejected it *without qualification and without reserve.*"

To those who still prefer to teach that all men are the sons of God, Dr. Dale says:—

Proclaim that, if you please, but take care to tell men that this is not what Paul taught, not what John taught, not what Christ taught. Tell them that it distinctly contradicts what Christ and his apostles taught. If what you proclaim is true, do not give Christ credit for it. If it is false, do not charge Him with responsibility for it.

These being Dr. Dale's convictions, then in what sense are we to understand his frequent references to the Universal Fatherhood of God? His own words shall give the answer:—

It is true that we are God's offspring. We derive our life from Him, we have moral freedom, we have understanding, reason, conscience. All these are indications of our origin, and of our *natural* kinship to the Supreme. But this relationship, according to the teaching of the Lord Jesus Christ and his apostles, though very wonderful, is but the condition of a relationship far more wonderful and glorious. And it is to those who realise this higher relationship, that they habitually restrict the great title "sons of God!"...To be sons of God, we must share the life of God, and the life of God is a life of righteousness, purity, compassion, holiness, love. Where these are not, the life of God is not. Where these are not, men are not in the great sense the sons of God, for those who have not the life of God cannot be his sons.

Dr. Dale adds a fact from Church history that is deeply significant:—

In the fourth and fifth centuries—probably earlier—only believers in Christ who had been received into the full communion of the Church were taught the Lord's Prayer and allowed to be present at services where it was offered. For heathen men to call God "Our Father" was, in the judgment of the Church of those days, a profanation. Even the catechumens, who were persons receiving religious instruction as a preparation for baptism, were not allowed to offer it. Not until a man was believed to be regenerate of the Holy Ghost was he permitted to regard himself as a son of God and to call God Father.

If there is a point in Dr. Dale's sermon to which we take exception, it is that in which he makes so much, we believe *too* much, of God's Fatherhood of all men as resulting from his creation of all. He does not appear to see that if the sonship to which faith in Christ introduces us is a more than natural sonship, the Fatherhood of God becomes to the believer more than the natural Fatherhood. The relationship resulting from creation is not the same as that resulting from the new birth; and Dr. Dale distinctly affirms that "it is by being 'born again' that we become in the great sense children of God."

No part of the sermon is more vigorous and forcible than that in which the two forms of teaching are contrasted, and the dangers of the modern teaching are exposed:—

The assumption (*i.e.*, that all are sons of God) breaks the force of every terrible warning that came from the lips of Christ and his apostles; if they are the children of God, it is impossible that they should eternally perish. Ah, yes; but suppose that they are not the children of God—what then?... God will make his children perfectly righteous in the next world, if not in this. Ah, yes; but suppose they are not God's children?...I entreat you not to take it for granted that you can remain indifferent to that supreme effort of his mercy, and yet be redeemed...Resist that, and you pass beyond the reach of those moral and spiritual forces by which alone you can be saved. Christ is the propitiation for the sin of the world; there is no other; reject Him, and there remaineth no more any sacrifice for sin, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries.

We have quoted this at length because we know how great an influence Dr. Dale wields, and how, on previous occasions, we have had to express ourselves differently concerning some of his utterances on this very subject. Alarm for the consequences of the modern theory has evidently taken hold of him. We heartily rejoice that he has spoken in such clear and forcible terms.

Geo. Wainwright.

THE HOLY SPIRIT.

Come, Holy Ghost, with quickening power,
Our spirits and our lives renew;
Come gently as the summer dew,
And bless us in this evening hour.

Be Thou our Teacher and our Guide,
Impart Thy gifts, the sacred seven;
And, as we walk the way to heaven,
Rule in our will, subdue our pride.

Teach us to know that we are one
With Christ, and all his people here;
Create in us clean hearts, sincere;
To us the Father's love make known.

By Thee we "Abba, Father," cry,
We know that God will hear our prayer,
And Thou wilt each for heaven prepare;
To our adoption testify.

Give us to see, with faithful eyes,
Our treasure hid with Christ above,—
Our home of perfect peace and love,
Behind the veil, beyond the skies!

L. Lucen.

LEEDS LODGING-HOUSE MISSION.—This mission founded three years ago by three earnest young men, is now doing a good work among poor men and women driven to seek shelter in these places. The annual tea given a few days ago to about 600 persons was followed by a Gospel address, illustrated by magic-lantern views.

Joshua and the Land of Canaan.*

By REV. F. B. MEYER, B.A.,

CHRIST CHURCH, WESTMINSTER BRIDGE ROAD.

THE WILES OF THE DEVIL.—Joshua ix.

The whole country was in arms. Minor differences were obliterated, a truce was given to tribal wars, and those who had been deadly foes were driven by the very necessities of the case into a combination against the dreaded invader. Just as the Pharisees and Sadducees, who were hereditary foes, combined to destroy Christ, so did all the kings, whether Hittite or Amorite, Perizzite or Hivite, gather themselves together to fight with Israel and with Joshua, "with one accord." In front of that common danger all minor contentions held their peace.

Tidings of this formidable coalition found their way into the camp of Gilgal, whither leader and people had recently returned from their pilgrimage to Shechem. Probably Joshua heard the tidings without great dismay, but to the princes it was welcome news to learn almost simultaneously that there was the possibility of forming a league with those who were likely to stand by them at that solemn juncture. This league, however, was to cost them as much anxiety, if not more, as the sin of Achan.

Whenever we are threatened with unprecedented difficulty, we may expect to encounter just such a temptation as that which the Gibeonites presented to Israel.

I.—THEY DID WORK WILILY.

One day a strange spectacle presented itself at the gates of the camp. A group of strangers announced themselves, who seemed to have come from a far country. In every article of dress, as well as in the trappings of their asses, there were the signs of long journeyings. Their shoes were clouted, their garments faded, their sacks in holes, their wineskins patched, and when they turned out the remnants of their bread, the mould suggested the days that had passed since it left the oven. All the camp gathered to see them enter, and as they passed through the lines of eager spectators, from one to another the word passed, "Who are they? whence came they? Wherever they come from, they are evidently foreigners in this country." Compassion would be freely expended on them for the weary fatigue of their travel, and no one suspected for a moment that beneath the clever disguise was concealed a band of Hivites. But so it was. For the first time, within the precincts of the camp, which was holy unto the Lord, there stood a company of those inhabitants of Canaan which Israel had been expressly commissioned to destroy.

Had it not been for their disguise they would not have been permitted to come within the circle of the tents. A cry of horror would have passed from lip to lip, drowning any attempt of theirs to speak; but their story was so reasonable, their references to Jehovah so reverential, their appearance so in keeping with the account they gave of themselves, that they threw Joshua, princes, and people, completely off their guard.

It is in this way that we are tempted still, more by the wiles of Satan than by his open assaults, more by the deceitfulness of sin than by its declared war. And it is little matter for wonder that those who succeed at Jericho and Ai fall into the nets woven and laid down by the wiles of Gibeon. Better to meet Caiaphas than Judas. A black devil is less to be dreaded than a white one.

Take up the chronicles of the early Church. With no prestige, or wealth, or human learning to help her, she swept forward on her beneficent mission, during the first centuries of her existence, freeing the slave, lifting woman from her degradation, smiting down gigantic systems of idolatry and philosophy, and winning myriads of trophies for Jesus Christ. There was no reason to doubt that she would speedily accomplish the will of her Divine Founder in encompassing the world with the tidings of redemption, and proclaiming his Gospel to every creature. All through these days each step was taken at a great cost of agony and blood. The kings of the earth set themselves in array, and the rulers were gathered together against the Lord, and against his Christ. Ten awful persecutions rolled up against the Ark, threatening to engulph it in their blood-red waters. The great dragon persecuted the woman, and the serpent cast out of his mouth after her water as a river, that he might cause her to be carried away by the stream.

But the effect of all this was most salutary. There was no temptation to hypocrites to join the ranks of the faithful, and these counted not their lives dear unto themselves if only by word and life they might commend the Gospel of their Lord. Those were the days when the saints walked the earth in white, and God was not ashamed to be called their God, and men were attracted by the sheen of a celestial beauty.

Then, since the adversary could not prevail by force, he had resort to wile. Constantine was his agent, through whom an alliance was effected between the new young faith and the expiring systems of Paganism. The great fasts of the Christian faith were commemorated on the days consecrated from time immemorial to heathen festivals, and after a while in the garments and with the rites by which those festivals had been signalised. A league was formed between the Church and the world, between truth and falsehood, between the new and the old; and the religion of Jesus Christ struck hands in solemn covenant with the old shoes and clouted, the old garments, the mouldy provision of Babylonish idolatry.

From that moment a change passed over her. What she gained in prestige of worldly power, she lost in character and spiritual strength. And from that moment the course of the professing Church has been always downward; and to-day it is her weakness and shame that she has so unaccountable a liking for the old relics of a defunct Paganism.

Many a soul that has withstood the attacks of the more pronounced forms of temptation has succumbed before the treacherous arts of the flatterer. Young Christians have much to fear from those who introduce themselves as being also religious, and as enthusiastic as they, and who proceed to urge them "not to overdo it." We have all to beware of those insinuating themselves into our affections, our counsels, our homes, or our businesses, who assume an interest in religion which they do not feel, who talk glibly and falsely of the fame of God, and who offer to do all in their power to further and help our interests whilst they are plotting our ruin. There are plenty of Gibeonites about. "Beloved, believe not every spirit, but prove the spirits, whether they are of God, because many false prophets are gone out into the world." "Bear with me; I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and the purity that is found in Christ."

II.—THEY ASKED NOT COUNSEL OF THE LORD.

The leaders of Israel seem at first to have been a little suspicious of their visitors. "And the men of Israel said unto the Hivites, Peradventure ye dwell among us, and how shall we make a covenant with you?" But their suspicions were allayed as they listened to their story, and saw the apparent evidences of their long journey. Here surely was an opportunity of proving their sagacity. They had not been allowed as yet to show their bravery and might, but they could at least now give proof of their superior insight! This was altogether too obvious a matter to need to be referred to Phinehas with his Urim and Thummim! And so they took of their provisions, mouldy as they were, in token of their willingness to count them allies and friends; indeed, the princes of the congregation sware unto them. "But they asked not counsel at the mouth of the Lord."

What an ominous sound there is in those words! They portend disaster, and it befell. Up to this moment the initiative had always been taken by the Lord. Now for the first time it is taken by Joshua and the people. In all the previous chapters, the words run thus: And the Lord said unto Joshua; but there is no such phrase in this. Israel through her chosen leaders acted for herself, and easily fell into the trap. If only they had inquired of the Lord, the dimming light in the sacred stone would have betrayed the fatal secret and arrested the formation of the league.

Let us lay the moral to our heart. Earth's sombre tints and cross-lights are very perplexing; and it is often extremely hard to detect the truth. The foolish virgins are so much like the wise; the tares so resemble the wheat; the hireling imitates so precisely the Shepherd's voice; the devil's mimicry of an angel of light is so exact; Bye-path meadow is parted from the King's Highway by so narrow a boundary. We urgently need, as the Apostle prayed for his Philippian converts, that we may have, not only all knowledge, but all discernment, so that we may prove the things that differ (Phil. i. 10, R.V. margin).

In one place this power to discriminate is said to result from use (Heb. v. 14); whilst in the passage already quoted it is attributed to an abounding love. But following the suggestion of the narrative before us, we may say that it will follow naturally on the careful cultivation of the blessed habit of asking counsel at the mouth of the Lord.

Never trust your own judgment. When your common sense is most sure of the rightness of a certain course of action, it will be best to make assurance doubly sure by lifting up your soul into the presence of God, that it may dim with his No or glisten with his Yes. When voices within or without would hasten you to decide on the strength of your own conclusions, then be careful to refer the whole matter from the lower court of your own judgment to the supreme tribunal of God's. If there is any doubt or hesitation left after such reference, be sure that as yet the time has not come for you to understand all God's will. Under such circumstances wait. Throw the responsibility of the pause and all it may involve on God, and dare still to wait. As a traveller over the hills, when the mist has come down, elects to stand or lie where it overtakes him, rather than wander on, perhaps to the brink of a precipice; so wait. If you trust God absolutely, it is for Him to give you clear directions as to what you should do. And when the time for action arrives, He will have given you such unmistakeable indications of his will, that, though a fool, you will not be able to mistake them or err therein. "None of them that wait on Him shall be ashamed."

Life is full of difficulties. The pointed spear awaits the unwary at the bottom of the pit, the top of which is covered by a slight film of earth. The snare of the fowler, the pestilence that walketh in darkness, the net privily laid, the decoy-bird, the devil in the wily serpent form, of these we need to beware. But prayer is like the spear of Ithuriel; and before its touch evil will be compelled to show itself in its native deformity; so that we may be thrown instantly upon the watch.

Before entering into any alliance, taking a partner in life, going into a business with another, yielding assent to any proposition which involves confederation with others, be sure to ask counsel at the mouth of the Lord. He will assuredly answer by an irresistible impulse, by the voice of a friend, by a circumstance strange and unexpected, by a passage of Scripture. He will choose his own messenger, but He will send a message.

III.—"HEWERS OF WOOD AND DRAWERS OF WATER."

There are some oaths better in the breach than the observance, as would have been the case with Herod's. And if there had been certain peril that these Hivites would corrupt Israel, it had been better for them, notwithstanding the oath of the princes, to have been cut off like the rest of the Canaanites. But all danger of this peril according was carefully guarded against by their reduction to servitude. "Hewers of wood and drawers of water, for the congregation and for the altar of Jehovah." This position they retained, and in after years heavy disasters befell Israel, because Saul in his mad zeal broke the solemn league and covenant into which Joshua and the princes had entered with them (2 Sam. xxi. 2).

This is a beautiful and comforting example of the way in which God overrules our mistakes, and brings blessing out of our sins, as the chemist obtains his loveliest dyes from the refuse of gas retorts. Inadvertently, and without due consideration, some of my readers may have entered into alliance with a Gibeonite, whether in marriage, in business, or in some other sphere. Are they therefore to abandon their high privilege, and forsake their lofty ministry to the world? Must they cease to be God's portion, and the priests of men? Not necessarily. Let them turn to God in repentance and confession, and He will teach them how these very hindrances may become great means of help, so that they shall hew the wood for the burnt-offering, draw the water for the libations, and promote the prosperity and well-being of the soul. Out of the eater shall come forth meat, and out of the strong sweetness.

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"If any brother hath an unbelieving wife, and she is content to dwell with him, let him not leave her. And the woman which hath an unbelieving husband, and he is content to dwell with her, let her not leave her husband. For the unbelieving husband is sanctified in his wife, and the unbelieving wife is sanctified in the husband. How knowest thou, O wife, whether thou shalt save thy husband, or how knowest thou, O husband, whether thou shalt save thy wife? But God hath called us in peace."

It is very sweet to think of the grace of God which forgives our sins, as the preliminary condition to transforming the results of those sins to blessing. Again is repeated the ancient prediction that instead of the thorn there comes up the fir-tree, and instead of the briar the myrtle-tree, and these are to the Lord for a name and an everlasting sign.

It is true that the natural consequences of our sin may have to run their course. The hand of the reclaimed drunkard will still tremble. The constitution of the prodigal will never be able to throw off the effects of the fever contracted from the swine-troughs. The Gibeonite will always, in this world at least, be tied to you. But these things shall not rule, but serve; shall not impede, but promote. They shall hew the wood and draw the water for the inner shrine of character, and for the promotion of the loftiest ends.

EAST-END FACTORY GIRLS.

A sad air is apt to come over the East-end Christian worker whenever the factory girl becomes the subject of discussion. She left the elementary school as soon as ever she passed an exemption standard, and at once changed her condition from being one under authority at home and at school to that of an irresponsible money earner, mistress of her income, and with the wild freedom of the streets at her disposal when working hours are over. That her working hours are long, and the atmosphere depressing; that she is ignorant and untrained; that the place she calls "home" is a crowded one room; that she has no friend or companion save those who have been degraded by the unsocial society she lives in—all these things tell heavily against her. Little wonder that as she grows to the maturity of youth and womanhood the reaction from her dismal surroundings leads her to exuberant boisterousness, physical excess, reckless self-assertion, and an utter contempt for modes and manners that do not belong to her sphere.

To help her seems almost impossible; she has so little in common with true womanhood, that the zone of contact is of the narrowest. But, thank God, there is a zone of contact; and there are those who are spending their lives within its narrow compass, cultivating opportunities, sowing good seed, and reaping the harvest, and slowly widening the area of touch, to the sphere of Christian womanliness. Many years ago Dr. Barnardo saw the imperative necessity of making an effort on behalf of these young women. The work was well begun, and to-day it is maintained by a staff of deaconesses at the Institute, Copperfield-road, E.

A visit to the institute would show the various class-rooms inconveniently crowded and each girl busy with some work. All the year round they come; some of them never miss one class. They are taught to cut out, to sew, and to make, and every stitch worn by some of them is made by their own hands. Reading and writing are diligently studied. Better than all, the Gospel is lovingly explained to them, and some of them have not only learned to love the teacher, but the Divine Master it is her aim to serve. These converted girls are of great helpfulness, they serve as monitors, and some of them have hied off to join the Salvation Army.

Once a year festivity is followed on a large scale, and nothing less than the hall of the Edinburgh Castle will serve. There, last week, for three successive evenings, parties of six hundred were entertained, and the prize-winners of the year received their awards under the wistful eyes of their less diligent companions. These were chosen by Dr. Barnardo, according to his ideal of ethical influence, prizes to stimulate to further effort, for they were principally of calico and cloth.

This work is an absolute necessity if Christian influence is to have any hold on the coming generation that will crowd our East-end districts, and help to make or unmake our nation.

Papers for Young Christians.

WHAT IS CHRIST TO ME?

HIS DEATH.

Have you ever considered why it was that Jesus *died* in order to save you? You believe in Him as Divine, and able therefore to do all things; why, then, could He not have saved you without giving Himself to the cruel death of the cross?

For, of course, *He did give Himself*. His death was not because his enemies were too strong for Him. His own words were, "I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (Jno. x. 17, 18). Other men die because they must. Jesus died because He would.

But why did He choose to die? Turn to the Bible for the answer. You get it in his own words (Luke xxiv. 46); and in the words of the apostle (Gal. iii. 21). Read both passages; for in both it is asserted that his death was necessary, and that it was the *only* way in which He could save you.

The question still presses for an answer—Why? Do not read another line without pausing to think. What answer can you suggest?

Was it simply to *show forth his love?* There can be no doubt that love never found a more wonderful expression than in his death. Read Jno. xv. 13; and put it side by side with Rom. v. 6-8. The very highest point that human love can reach is far exceeded by Him who died, not for his friends, but for his enemies.

But this answer cannot satisfy you. For one to die for another, where there was no necessity for death, is no proof of love. Was it, then, to *fulfil the Scripture?* Certainly the Scripture had foretold it (see Psa. xxii. and Isa. liii.), and the Scripture cannot be broken (Jno. x. 35). His enemies, in putting Him to death, were only fulfilling the Word of God (Acts xiii. 27—29). But we are not yet at the true answer. The death was not made necessary because Scripture foretold it; Scripture foretold it because it was necessary.

We repeat—Why was it necessary? Let the Word of God furnish the answer. Here are two groups of texts. Find them, and ponder their meaning. First, read Isa. liii. 6 (last clause); 1 Pet. ii. 24; 2 Cor. v. 21. All these declare that sin was laid upon Jesus. The language in one of them is very strong. Pause to realise if possible what can be meant by the Sinless One being made sin.

Next read Isa. liii. 5; 1 Cor. xv. 3; 1 Pet. iii. 18. As the Sinless One, Jesus could have claimed to be free from the power of death. But when He consented to be identified with sin, He yielded Himself to suffer all that sin deserved. Only in this wondrous method could the righteousness of God display itself in punishing the sin, and in saving the sinner.

The answer to our question, then, is this:—Sin deserves death as its righteous punishment; those whom He came to save were guilty of sin, and exposed to its punishment; He so became one with them that their sin was laid upon Him, and He received what it deserved.

Illustrations of this abound in the Old Testament types. The Passover is perhaps the best known. You know the story as told in Exod. xii.? In every home the life of the firstborn was forfeited. The lamb was God's appointed substitute for his people. The death of the lamb instead of the firstborn was their only security. "When I see the blood I will pass over you" (Exod. xii. 13). Jesus Christ is *our* Passover (1 Cor. v. 7), who died instead of us. What we deserved He endured. The love displayed in his death becomes more wonderful still when we understand how really He took our place.

Having read this brief paper, will you now take time to think of this: "He loved *me*, and gave Himself for *me*"? Say it, not only to yourself, but go into his presence who, though He died, now lives again, and say to Him, "Lord, I thank Thee that Thou hast borne my sin, and suffered my punishment. Teach me the meaning of thy death."

THE ANTI-OPIUM WAR.

BOURNEMOUTH.

Three important and influential meetings were held last week at Bournemouth in connection with the Society for the Suppression of the Opium Trade. On Friday a large and representative gathering assembled at Lindisfarne by invitation of the Dowager Countess Cairns, at which Rev. Mr. Elliot presided, in the absence of his father, Canon Elliot. In the evening an enthusiastic meeting was held in Shaftesbury Hall, General Ward in the chair; and another on Saturday afternoon in the parish room of St. John's Church, Boscombe, Rev. A. S. Selwyn presiding.

The deputation from the Society were Miss Soonderbhai Powar and Dr. Pringle.

Miss Powar said: I want to see my India free from this opium curse. For in India opium is sold openly. The sale of arsenic to poison rats is guarded and restricted, but a child of eight can buy 360 grains of opium. Since I returned to England I have heard that my sister's baby has died from opium given by its Hindoo nurse. English children suffer from this poison given by native nurses. The high-caste women of India are prisoners in the zenanas. Sometimes their husbands kill them if they have even been seen by another man. But when they heard of anti-opium meetings their interest was so intense that they crowded to them without fear. They say if the English want money let them come into our houses and take all our goods, and we will work; let them take the skin off our bodies to make them shoes: but spare us the opium curse. But if they *will* sell opium, let them kill the wives and children of the opium smokers.

The *Times* has said that the drug is harmless, and that it is good for fever. Did you ever see hundreds perish from a harmless thing? In India we never use opium for fever.

The opium den is large, dark, filthy; 20, 40, 100, 200 men, and sometimes women, are there, wallowing like pigs in mire; no earthly power can rescue them; they are going to hell. When I spoke to them several smokers said, "Woe to us; the English people have brought this on us." To promote the sale they will drug tea and coffee with opium to produce the desire for it. You drink it a few times, and you want that tea or coffee, not knowing why, but in a little while you are an opium eater or smoker. These opium dens are really Government hells. You hear that there are 11,000 licences: but each licence allows for ten, twenty, or thirty shops. While millions are perishing, for your gain, God says your gold and your silver are cankered, and shall eat your flesh as it were fire.

It is not good for India. The opium smoker disgraces his family and degrades himself; and starvation, want, and misery reign. Few in India can write, yet last year we sent petitions with 54,000 signatures against this cruel and destructive trade. I come from heathen Indian women to implore Christian England to put an end to it. We want opium to be sold, as in England, only for medicine, and its sale restricted as any other poison. Last year I spoke in England, Scotland, and Ireland, and I went home and told my people, "Now you will have justice." But it is the same as ever. So I have come back again. This battle is God's, and if you Christian people all join together in prayer and work, the battle will be won, and India will be freed from this dreadful blight.

Dr. Pringle spoke after long personal experience in India. He declared that while we were putting down smugglers at home, we had been, before the wicked opium war, systematic smugglers of opium into China. Of all the awful crimes of one nation against another, none equalled this; and everyone who heard the testimony of the witness from India who had just spoken incurred a great responsibility to do all that is possible to bring this hideous traffic to an end.

A resolution strongly denouncing the traffic and demanding its total suppression was passed, and copies ordered to be sent to various statesmen and members of Parliament.

An interesting and promising feature in the anti-opium agitation is the fact that four societies have declared their united and harmonious action.

COLLEGE FOR THE BLIND.—Whenever a poor blind child enters the Normal College for the Blind, Norwood, that moment the cloak of pauperism falls from off his shoulders. He is trained to help himself, to become happy and useful, and to earn his own living.

Apocalyptic Scenes.

By Sir S. A. Blackwood, K.C.B.

I.

THE REVELATION OF JESUS CHRIST.

The Revelation of Jesus Christ! Given unto Him by the Father, that He might give it to his servants, to show unto them things which were shortly to come to pass.

The Apocalypse, the Revelation, the Unveiling, is then intelligible, and meant to be read and studied. It is not, as many urge, a dark place, but as Peter declares of all prophecy, "a light that shineth in a dark place" (2 Peter i. 19). There may be difficulty in deciphering the hieroglyphic language in which it is conveyed, for it was so written that only "the wise shall understand" (Daniel xii. 10); but it was to enlighten, not to confuse, the servants of God, that it was given. This is pressed upon us more than once. "The Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done" (ch. xxii. 6); and again, "I, Jesus, have sent mine angel to testify unto you these things in the churches" (ch. xxii. 16). To put it aside because it contains "some things hard to be understood," to neglect it because there have been differences among Christians in interpreting it, is to dishonour its Divine Author, to charge Him with inditing and publishing as part of the Bible that which is unnecessary, and to imply that we can do very well indeed without it. Yet this is practically what the mass of professing Christians do. With the exception of the first three chapters, the vision of glory in the seventh, and the last three, the Apocalypse may be said to be an unknown, or at least an unstudied, book. Until the last few years it was, except on one or two occasions, entirely omitted from the public reading of Scripture in the Church of England, and Christian people generally followed the example thus set them, and turned to what they chose to regard as the more "practical" parts of the Bible. "The more practical parts"! Was not this a high and dangerous line to take? Where and when did we receive power and authority to distinguish thus between this and that portion of the Word of God? Psalm xxiii., John xiv., Romans viii., were judged to be "more important" than "obscure chapters in the Revelation"! Who made any of us judges of the relative importance of different books, or chapters, or verses? And what is the criterion whereby "importance" is to be estimated? Is it the importance to God or to man that is to be decided by our finite and fallen faculties? Said one of old:—

"Every word of God is pure."

"All thy commandments are faithful."

"I esteem all thy precepts concerning all things to be right."

Saints of earlier days—such as Enoch, Noah, Abraham, Joseph, Moses, David, Daniel, Simeon and Anna—sustained their faith and hope by the prophetic word. To weary captives in Babylon, as well as to oppressed Israel in Egypt, the promises and predictions afforded light and renewed life. But God's "servants in the churches"—except when terrible persecutions or fierce struggles with the corruptions and oppressions of anti-Christian powers drove them to the store-house of prophetic truth, that they might get light in the dark place, or weapons for the conflict—thought that it was useless to pore over the imagery and symbols of "the Revelation of Jesus Christ." Though their course lay amid rocks and quicksands and breakers and shoals, they did not think it essential, or even prudent, to study the Divinely-provided chart, or to take the soundings which it indicated as all-important. So far as they were concerned, they, like Jehudi, cut out a good many pages of God's most blessed Word, and treated them as dead letters.

Ask ninety-nine out of every hundred—yea, nine hundred and ninety-nine out of every thousand Christian people—to give an intelligible view of the structure or scope of the book, of the meaning of its symbols, or of its leading characteristics, and what answer will be given? Though its seven seals have been opened for 1800 years, the majority will practically say, "I cannot read it, I am not learned. The book is sealed" (Is. xxix, 11, 12).

And why is this? Some will say, "It is so mysterious, so hard to understand." But it is a *disclosure* of mysteries, an *opening* of secrets, and if its meaning does not lie on the surface, but needs patient, prayerful, persistent study and search, is that a justification for neglecting to read our Saviour's last letter to us—a letter to which He has called our special attention in such solemn and earnest words?

"No," says another; "but there are so many views, and interpreters differ so widely in their expositions, that one only gets more and more confused by reading them." This may be a reason for not studying human interpretations, but surely it affords no justification for putting Divine utterances on one side. But even this excuse is greatly exaggerated. What are these differences of which so much is made? That there are, or have been, three main principles of interpretation may be quite true; as also that, among those who have advocated one of these principles—that which regards the Book as describing the history of the Church and the world during this dispensation—there are diversities of application of some of its symbols.

But, in the first place, these diversities are by no means so great as has been often represented. They are no greater than the different views of certain theological doctrines which have been held by various sections of the Christian Church from the beginning, and are more than counterbalanced by the remarkable agreement of interpretation in many of the main predictions—an agreement which has been increasingly exhibited as days have advanced.

And, in the next place, such diversities of view are exactly what might have been reasonably expected. If in the case of the cuneiform writings, and of the hieroglyphs of antiquity, learned men have adopted and urged opposing theories, is it to be wondered at that in attempting to decipher the mysterious symbols of a book, designedly so constructed as to be absolutely unintelligible to the world, Christian students should adopt very varying hypotheses? Was anything else likely?

But, do these or other excuses afford any justification for putting aside as unworthy of notice that book of the Holy Scriptures upon the study and retention of which our Saviour has pronounced such a blessing? Surely we are to blame if such has been our conduct. Surely, also, must we have suffered serious loss.

For what are the contents of the Apocalypse?

"THINGS WHICH MUST SHORTLY COME TO PASS."

It is a disclosure of all that was to happen, both in the future immediately succeeding the time when it was given, and in the succeeding centuries that should elapse between the first and second Advents. Does not such a disclosure demand attention; should not such a revelation awaken interest? If the men of the world could get a certain knowledge of what would happen in the next few hours, in commerce, in politics, in sport, would they not spend time, money, labour, in the effort to acquire it?

"The children of this world are wiser in their generation than the children of light." Apostles have exhorted us to be "mindful of the words which were spoken before by the holy prophets and of the commandment of us the Apostles of the Lord and Saviour," and have told us that it is by "knowing these things before" that we shall be guarded from "being led away with the error of the wicked," and be preserved in steadfastness: and yet we neglect "the more sure word of prophecy," "the light in a dark place."

But not only primarily is the book of the Revelation an unveiling of "things which must shortly come to pass." It is secondarily, though in a most important degree, an apocalypse or discovery of JESUS CHRIST Himself, in the glories of his person, and in the gracious offices which He has undertaken in relation to his beloved people.

Herein does He reveal Himself as SAVIOUR, and that by his vicarious and atoning death. His pre-eminent title throughout the book is that of THE LAMB. He is

"THE LAMB IN THE MIDST OF THE THRONE."

"THE LAMB SLAIN FROM THE FOUNDATION OF THE WORLD."

"THE LAMB STANDING ON THE MOUNT ZION."

"THE LAMB, THE TEMPLE, and THE LIGHT" OF GLORY.

Here, more frequently, more markedly, than in any other book of Scripture, is the propitiatory death, the precious blood, the all-prevailing value of that wondrous sacrifice set forth. No less than twenty-eight times is He spoken of as THE LAMB. Oh, how needful, how profitable, thus to consider Him; in a day when, beyond all others, the atoning death of Christ is denied or explained away, and that by professing Christians. In loudest and clearest tones does the Apocalypse cry, "Behold the Lamb of God which taketh away the sin of the world!"

Herein does He reveal Himself as PRIEST. He is the First-begotten from the dead. For it was in resurrection that He was "made an High Priest" by "Him that said unto Him, 'Thou art my Son, this day have I begotten Thee'" (cf. Acts xiii. 33, and Heb. v. 5). Mark Him as, clad in sacerdotal robe, He walks amid the seven golden lamps, his eyes as a flame of fire, searching all things—his mouth, whence proceedeth the sharp sword, reproving, warning, commending, blaming—his hand sustaining the angels of the churches, or laid in deepest tenderness on the one whom the sight of his ineffable glory has withered and humbled to the dust.

Herein does He reveal Himself as THE PROPHET. For He is "the Faithful and True Witness," "the Amen," "the Prophet like unto Moses." That is, not only the One who declares the things which are to come to pass, but the One who testifies concerning the works and ways of the churches, and who makes known the mind of God with perfect knowledge thereof.

Consider that faithful testimony as He delivers it to the seven churches by his servant John. All is brought to light, the diligent labour, the patient zeal, the jealousy for the truth, the decline of the first love, the tribulation and courage here, the admission of false doctrine there, the creeping in of worldliness, the slumbering, half-alive condition of some, the holy walk of others, the firm grasp of his word of patience, the lukewarmness and self-sufficiency—every phase of Christian life is passed under review, to each is given the word of approval or of blame by Him who "searcheth the reins and hearts," the infallible Director of the consciences of men.

And if the wounds of this Friend are faithful, how gracious is his counsel as the true Prophet, how lovingly importunate his urgent pleading for admission to the heart, how spirit-stirring and stimulating his glorious promises to him that overcometh. Of Him it is written, "Him shall ye hear *in all things*, whatsoever He shall say unto you."

Herein, once more, is He revealed as THE KING. He is "the Prince of the kings of the earth." He is "in the midst of the throne." "On his head were many crowns." "And He hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS." "And He shall reign for ever and ever."

The Apocalypse is the book of the Throne. It is the prophetic description of the victories of the once slain but now risen Lamb, on behalf of his people; of his companionship with them in their tribulations; of the great triumph, after centuries of conflict, of Him who, having "tasted death for every man," is now crowned with glory and honour—"the blessed and only Potentate." "Of the increase of his government and peace there shall be no end." "All kings shall fall down before Him; all nations shall call Him blessed." "And the whole earth shall be filled with his glory."

He is soon to be revealed in all his glorious majesty. Shall we not attempt to discern the signs of the times which He has revealed as heralding his return; and as we note the successive accomplishments of those things which were to precede his coming, lift up our heads with joyful hope because our "redemption draweth nigh"?

"Behold, He cometh with clouds; and every eye shall see Him; and they also which pierced Him; and all kindreds of the earth shall wail because of Him. Even so, Amen."

"THY KINGDOM COME!"

BETHESDA MISSION, DALSTON.—The fourth anniversary of this mission was celebrated on Jan. 3 at the hall, London Fields. After tea the chair was taken by Mr. Richard Friday. Revs. B. W. Jackson, W. Miall, and Evan Thomas, Mr. Stallard, and Mr. G. F. Trewerton addressed the meeting, which was well attended. The report showed that during the year 1892, three hundred and forty-five meetings had been held in the hall, eighty-eight open-air meetings in the neighbourhood, and one hundred and ninety-seven meetings conducted, or taken part in elsewhere. About a hundred persons had professed conversion during the year in the various meetings, and scores of Christians had testified to great blessing received.

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For the Young.

MOTHERLESS.

The rill on the mountain side makes such a gentle sound that you have to listen to hear it. It trickles over the tiny stones till presently, as you watch it, the streamlet gathers itself together, and wanders down till it broadens out into a stream, and still goes on increasing till it loses itself in the river.

I was standing by the side of such a river this afternoon, and was led all the way back to its source. But it was not a river of water, but a river of love and kindness which rose in the lanes and alleys of St. Giles' and runs fair and fresh near the Downs at Eastbourne.

It commenced in a Sunday-school class in Mr. George Hatton's Mission in St. Giles', conducted by Miss Lee. She loved these boys and girls and wanted to do all she could for them. When the children stayed away from her she used to go and visit them, and thus came to know many of their homes. So the children discovered that their teacher cared for them, and nothing would tempt them to stay away from her class, and it grew till Miss Lee had to take a large room all to herself. She soon gathered some two hundred children, and taught them several times a week.

Sometimes these boys and girls came so cold and hungry that Miss Lee gave them breakfast before she commenced the Scripture lesson. When the children were ill, she visited them in their poor homes. You would hardly call them homes at all, for many of them lived in underground cellars which were very cold and the only light which reached them came through the grating of the pavement above; and the beds in many cases were only made of straw heaped together in the corner of the room.

Some of these homes had a yet sadder story. The children had no mother. It was lonely for them, was it not? Their fathers were out most of the day, and there was no one to befriend them and help them in their little cares, no one to make and mend their clothes and get them their dinner.

Miss Lee could not see this distress without deciding to lessen it, and I will tell you what she did. She hired a few rooms in St. Giles', but soon they grew too small for her, and she took a little house; but so many came that she decided to take a larger house in Plaistow, and here she welcomed the motherless children. The numbers increased so rapidly that Miss Lee felt she must admit only girls, because the boys, she thought, were stronger and could battle their way through the world with more chance of success. They were a happy household with such a kind foster-mother.

About eight years ago Miss Lee came to Eastbourne, and this afternoon we went to see her and her large family of girls. I wish you had been there too. The children were all busy doing their lessons; some were learning to read and write, others were doing their sums, and one or two were mending their clothes. They have a Scripture lesson every morning, and a text is chosen out of their daily portion and written on a slate in the schoolroom. The text for to-day was, "My grace is sufficient for thee."

I think I ought to tell you about the smallest girl in the home. She is such a fair little maid, with soft brown hair and rosy cheeks. Her name is Florence, and she is four years old. Two years ago a deaconess was threading her way through the busy East-end of London. A working-man came up to her and begged her to go and see a family who were in great distress. There were five little hungry children all alone. Their mother had died quite recently, and her sister had come to London to befriend these little motherless ones. The winds were very cold then and the aunt got a bad chill. She became very ill, and in a few days died. When the deaconess heard this story she went at once to the house. The five little children were crying for food, and the poor aunt lay in her coffin among them.

The father was out. He was a young man, stunned and bewildered by all the trouble which had come to him, and he did not know what to do for his motherless children.

The deaconess knew Miss Lee, and she begged her to take in one of the children; this was how Florence Grey came to the Eastbourne Home.

Just before we went away Miss Lee asked us if we would like to hear the children sing. When we gathered in the schoolroom the children sang a hymn which you will find in "Golden Bells," called "Nothing to Pay." Here is one of the verses—

> Nothing to pay, yes, nothing to pay.
> Jesus has cleared all the debt away;
> Blotted it out with his bleeding hand;
> Free and forgiven and loved you stand.

And when these motherless children were singing these words together, I thought of the many boys and girls who have loving mothers to care for them, and happy homes to live in, and who, best of all and beyond everything else, know that the Lord Jesus Christ loves and cares for them, and has forgiven them all their sins. You would surely like to help Miss Lee in giving a home to these poor children, would you not? She wants to tell them of a love which is greater than their mothers', a love which can never, never die, the everlasting love of the Lord Jesus.

It costs a great deal of money to pay for the Home. The rent and taxes, the food and clothing and many other things cost a good deal, and Miss Lee sometimes wonders where she will get the money. She had a matron once to help her, and a little cottage to which she could send the children when they were ill; but she has had to give up both of these because she was unable to pay for them.

So Miss Lee has to work herself now. Once she had to do all the cooking for the children, and she did not know how to do it, and she just did what you and I do who know the Lord Jesus. She went to Him and told Him all her difficulties and He helped her, as He always does.

When you come to Eastbourne next you must go and see Miss Lee and her happy household, for it will be a pleasure to her, as well as to you. Her address is Home for Motherless, Destitute, and Orphan Girls, Hurst-road, Eastbourne. S. E. S.

Eastbourne.

JEWISH CHILDREN IN BOMBAY.

In the city of Bombay there are large numbers of the Hebrew race. Among them are those known as Beni-Israel, more or less a mixed race. These speak the Marathi language. Besides this community and the European Jews there are a good many Arabic-speaking Jews from Baghdad, and Malayalim-speaking Jews from Cochin, both of which classes use Hindustani in Bombay,

There are mission schools for the Beni-Israel, but nothing was done for the others until I opened a girls' school, early in 1891, in the street which is the centre of the district they frequent. The poor children had before no real education, as a rule, only being taught to read Hebrew and English, with very little understanding of either. Not one child on entering my school could read or write anything she understood, or knew anything of the contents of the Old Testament. Needlework, too, was untaught in their own schools, where there are no women teachers.

This small school is but a little light; from the difficulties to be encountered one could not look for a large attendance, but most of the scholars are very regular and diligent, as well as affectionate and tractable, and we believe that the Holy Spirit will give us a rich harvest from the seed of the Word sown in their hearts.

I carry on this school independently, not only of any society, but also of Government aid. We cannot give the requisite number of hours to secular instruction to secure a grant in aid, for the Bible is our chief text-book, and it is read in Hindustani, Hebrew, and English. We can gratefully say, however, that "hitherto hath the Lord helped us." My husband has a day and Sunday-school for poor Hindu boys, besides his special work among his own people, the Parsees; and I have some zenanas, and work among the Eurasian poor, many of whom live in a sad state of poverty and spiritual darkness, as bad as that of the heathen.

I much needed a fellow-worker, as there are more openings than I can enter, and the Lord has at length sent me a suitable one, but not as yet the means for her support. Perhaps this may meet the eye of some one who is hindered from personally going into the foreign missionfield, but who would like a substitute there. If so I should feel grateful for aid towards the support of this helper, who is a young English widow, and an experienced worker.

Isette Teresa Mody.

Falkland-road, Bombay.

CHILDREN'S SCRIPTURE UNION.—Jan. 22, S., Daniel xii. 1-13; 23, Psalms cii. 1-12; 24, cii. 13-28; 25, ciii. 1-12; 26, ciii. 13-22; 27, civ. 1-18; 28, civ, 19-35.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. A. G. Dodderidge, *Ealing*, to Jan. 22; *St. Leonards*, Jan. 28 to Feb. 5; Mr. H. Hutchinson, *Newcastle-under-Lyme*, Jan. 17; *Swinton*, Jan. 18; *Manchester*, Jan. 19; *Altrincham*, Jan. 20; *High Lane, Stockport*, Jan. 21 to 23; *Hooley Hill*, Jan. 24; *Stalybridge*, Jan. 25; *Didsbury, near Manchester (Christ Church)*, Jan. 28 to Feb. 7; Rev. W. S. Standen and Rev. Martin J. Hall, *Trinity Church, West Hampstead*, Jan. 20 to 27; Mr. Livesey Carrott, each Sunday in January, at *Bolton Rooms, Drayton-gardens, S.W.*, at 3.30; Mr. G. Goodman, *Stepney Green Tabernacle*, Jan. 15 to 19; Mr. W. H. Wilson, *Carlisle (Willow Holm)*, Jan. 16 to 20; *Kendal*, Feb. 4 to 12.

CHRISTMAS HOLIDAY MEETINGS.

Mr. E. Arrowsmith, assisted by University men, *Blackheath*, to Jan. 20; *St. John's, Penge*, Jan. 22 to 28.

PUIR WEE BAIRNIES.

Day by day they come to us, sent by that Loving One, who, when He dwelt on earth, nestled them to his bosom. As we behold their touching need, starvation written all too plainly to require one pleading word, how gladly we receive them in his name! They come not from the gutters, but from widows and widowers, who have neither food nor fire for their little flocks.

"This God is the God we adore, our faithful unchangeable Friend," who has honoured us to add another piteous family (the 67th) to the 5700 children now doing well in Canada. Our sister, Mrs. Birt, has rescued 3500 from wretched surroundings in Liverpool, and is now busy with another hundred.

As it is increasingly difficult to help the drunkards, shall we not be doubly in earnest to save their children? Nothing does this so effectually as new surroundings, away from the withering, demoralising influences of drink.

About a dozen of our well-to-do young fellows have come this winter on a visit to see their folks in Old England. One week of it, and they, without an exception, were so disgusted with the custom of "standing treat," that most of them have already hurried back to Canada, having a return ticket ready. They had learned a calmer, sweeter way of life.

Our way is to drown the miserable past, quickly dry the tears, and press daily onward, with full expectation that all will form a redeemed family in the glory, to praise together our God who permits you and me, dear reader, to feed and clothe one more, these desperately cold days. Who will seek to add another jewel to the diadem of Jesus? This will tend to deepen spiritual life, even if it should involve self-denial. His own bright smile will reward each one of you, who have clothed the little ones, fed the hungry, and cheered many a despairing family through the "little while" until we see our glorious King.

Since Christmas we have had the joy of giving to about two thousand of our poor people, young and old, a bright, happy evening, and have distributed several thousand gifts—warm garments, and many useful things sent by our kind friends. The widows' day (January 2) was a very happy one. They had their usual hot dinner, suitable gifts of clothing, packets of tea from one friend, and a piece of cheese sent from Canada for the purpose.

The 700 Sunday-school children took up three evenings, and each party of them seemed happier than the previous one. But among the most responsive of our crowds were the "infants," numbering about two hundred. These little people were wide awake for all the enjoyment, and their delight over the beautiful pictures shown by the magic lantern, and their grateful smiles over the dolls, and toys, etc., were ample reward for any toil involved by the preparation and thought necessary.

Annie Macpherson.

29, Bethnal-green-road, E.

SUNDAY TRAVELLING.—The Southwark and Camberwell Anti-Sunday Travelling Society held a meeting on Thursday evening in St. Winifred's Mission Hall, Rotherhithe, when addresses were given by Messrs. H. F. Morris, B. Warren, B. Reeves, and others.

JEWS IN SMYRNA.—Rev. James Murray has been helping many refugee Jews, who arrive in a pitiful condition. He has already had over £160 sent from Scotland, and has been able to do a good deal, but much remains to be done until the hard season passes away. Rev. Mr. Macnaughton is helping in the same work at Magnesia, where at least thirty families have been in utter destitution.

NOTES ON DAILY READINGS.

SUNDAY, JANUARY 22.—2 SAMUEL XI.

THERE are times when God's kings hear from afar the sound of war, and go forth to battle. If then we linger in luxury and ease at home we expose ourselves to great temptation. Well may we put our eyes into the keeping of the Lord! How often does temptation enter through them! However great our attainments in the Divine life, we are never beyond the peril of falling into sin which will blacken our record, and bring sorrow on all our days. The sweet Psalmist of Israel was exposed to even fiercer temptations than others, as the captain of a host is always most exposed to attack. The more intimate you are with God the more virulent will be the devil's hate, and the more strenuous his attempt to throw you down from your excellency. Watch as well as pray.

When we have committed a sin, we are more anxious to conceal it before men than to confess it before God. The thirty-second Psalm tells us that David kept silence to God about his sin, for probably a twelvemonth; but so soon as it was committed he sought to obliterate its traces from the eyes of his fellows. He was prepared to sacrifice Uriah to the hiding of the fatal secret. In God's sight he was guilty, not only of adultery, but of murder. What a contrast between the sturdy bravery of Uriah and the duplicity of the king! Oh that we who profess so much may never fall beneath the standard of character maintained by men of the world! David's subterfuge succeeded with man. God loved him too well to let it pass.

MONDAY, JANUARY 23.—2 SAMUEL XII.

Months passed by of bitter soul agony to the king. His bones waxed old beneath the heavy hand of God. That his sin was hidden from man could not appease the gnawing of conscience. He must be made to confess. The poison must be pressed from the ulcer, and God brought matters to a head by the mission of Nathan.

We are apter at judging others than ourselves. Let us sometimes look at ourselves as we should other people, and judge ourselves by the standard we should apply to them. Often in life God brings some incident of fiction or literal life before us, concerning which we have no difficulty in passing a judgment; and when we have given the verdict, his Spirit flashes upon us the words, "Thou art the man." So He makes manifest the counsels of our hearts. He chastens us that we may not be condemned of the world. If we were less dear to God, He would be less careful in the use of the two-edged sword.

Sin may be forgiven, but its results linger in hearts and lives and households, though out of them God will bring a Solomon.

Those who mourn the loss of little children will understand something of the anguish that rent David's heart. But let them be comforted by the certainty that the lambs are with the Good Shepherd, and that parents will recognise and be recognised in the world where we know even as we are known.

Wonderfully does the chapter end! Confession (Psa. li.) had brought forgiveness, and this victory.

TUESDAY, JANUARY 24.—2 SAMUEL XIII.

The sins of the parents pass into their children, and as we see them repeated in those that wear our likeness we learn their venom and see the blackness of their darkness. For this, if for no other reason, we should exercise self-restraint, and live with girded loins, lest the evil of our hearts be reproduced in others.

Awful as these chapters of the Bible are, they are necessary. That would be no true picture of the heart of man which omitted records like this. Are not the germs of these sins in us all? It is by the grace of God that they have been prevented bearing fruit. How may we not thank God if He has restrained us! One act of passionate indulgence may devastate the life, as the irruption of a volcano does a fertile valley.

Let us not turn from temptation simply, but let us ask that, through the grace of Christ, we may climb through temptation to strength on that side of our nature where we have been assailed.

WEDNESDAY, JANUARY 25.—2 SAMUEL XIV.

Joab had probably his own ends to serve in seeking the return of Absalom, which he endeavoured to attain by the use of this woman. She ran a parallel between God's treatment of the banished, and man's, and urged David to devise means for the return of his outcast son (vv. 13, 14). But she made this profound mistake. The means which God devises involve on the one hand the vindication of his holy law, and, on the other, the confession of sin. But in the case of the return of Absalom, there was neither the one nor the other. He came back simply to gratify his father's weak indulgence, and this led to the disasters that ensued. Some men think that God can welcome his Absalom back, just because He wills and loves. If He did, there would be a revolt in the universe, like that headed by Absalom in the kingdom of David. The means that God devised must include the Incarnation and Crucifixion, Regeneration and Confession.

Beauty of body is very often a snare, and is consistent with outrageous deformity of soul, like a flower-sprinkled grave hiding corruption. But true beauty of moral character tranfigures the body. Too often are we content to exist without seeing the King's face. It is a fatal loss, and we should be prepared to make similar efforts to those of Absalom to stand in the inner circle.

THURSDAY, JANUARY 26.—2 SAMUEL XV.

When evil has not been extirpated to the very heart, it is apt to crop up again as it did with Absalom. Oh my soul, be willing to bear the most searching scrutiny by thy God, lest the Absalom of thy pride or uncleanness head a revolt in the inner kingdom. Sin always begins by stealing away the heart.

David was conscious of ill-desert, hence his resolve to flee. How different his bearing now to that of the day when Goliath fell beneath him. And yet there was a beautiful spirit of resignation welling up amid the salt waves of his bitter sorrow. When we are passing through dark hours we cannot do better than repeat his words, "Behold, here am I, let Him do to me as seemeth good unto Him." What thoughtfulness of Ittai! What pathos to Zadok! What humility as he climbed Olivet! What trust still in God to turn the counsel of Ahithophel into foolishness! It is a lovely picture of the attitude of the resigned spirit.

Noble words were those uttered by Ittai, whose name associates him with David's stay in Philistia. For a stranger and an exile was he. But let us address our King in these days of his humiliation as he did David, "In what place my lord the king shall be, whether for death, or for life, there also shall thy servant be" (Jno. xii. 26; 1 Thess. v. 10).

FRIDAY, JANUARY 27.—2 SAMUEL XVI.

There may have been some truth in Ziba's statement, but we should put beside it 2 Sam. xix. 24. We should be very careful to maintain the love which believes all things. How sweet to feel that however men think of us, our King knows our hearts. He knows the worst of us, and the best.

When men curse us, and speak despitefully against us, let us look through them to the permission of God's will. "The Lord hath said unto him, 'curse David!' Let him curse, for the Lord hath bidden him." Do not try to avenge yourselves, but rather give place unto wrath. Vengeance is with God; He will recompense, and requite good for evil to those that are oppressed.

In the midst of the weariest hill of difficulty, our God provides refreshment, so that weary souls may get to themselves new courage to persevere. No difficulty without its arbour of ease! No wound without its palliative! No desert without its water-spring!

By wisdom shall no man prevail. God takes the wise in their own craftiness. Beware of that counsel which falls in with the dictates of your own lowest self. He who counsels you to do what is morally wrong, can never safely guide you in matters of prudence. God, who does not upbraid us, however weak we are, and repeated our requests, gives wisdom when we ask. When we have asked, let us reckon that we have received it, and act.

SATURDAY, JANUARY 28.—2 SAMUEL XVII.

No doubt Ahitophel's counsel was the wiser, but Absalom and his followers were blinded by passion and sin, were unable to discriminate, and so fell easily into the net laid by Hushai. The delay was of the utmost value to David. When we are following the counsels of our own heart God is against us, and our wisdom is turned to foolishness.

Messages are constantly coming to us to haste, to take refuge from pursuit, but how indifferent we are in our obedience; voices speak, but we hear not; indications come from the world of the unseen, but we forbear to take warning. Unlike David, we make no response, and are overtaken by disaster. "Arise ye and pass quickly over the water." Leave behind the river of death, and get you to the hills, from whence cometh your help.

Then upon the further side of Jordan God again provided for David and his hosts through the kindness of Machir and his friends. But nothing could compensate him for the loss of the house of the Lord. The harts in the forest glades of Bashan furnished a meet emblem of his heart's yearning for the house of God. The very distance lent sweetness to the ordinances of the Lord's house, which now seemed to be lost for ever; but in the midst of all there were the unwavering hope and certainty that days of praise were coming; confident expectation of going again to the altar of God, and of singing his praise on the harp as aforetime. Ps. xlii. and xliii. indicate the emotions that filled the exile's heart in this the bitterest episode of his life, most bitter because its darkness was attributable to his own sin.

INTERNATIONAL S. S. LESSONS.

JANUARY 29.

THE SPIRIT OF THE LORD, Zech. iv. 1—10.

GOLDEN TEXT, verse 6.

THIS vision was given on the same night as that of our previous lesson (i. 7), and was designed for the encouragement of Zerubbabel. His difficulties were many and great: the workers were few in number and full of fears; the Samaritans were using every means against them; they were not sure of the favour of the Persian King; and some of their own people looked disdainfully upon the new building—no wonder if he was discouraged. This vision teaches him and all other servants of God that no one succeeds because he is strong and his difficulties are few, and none need fail because he is consciously weak and face to face with insuperable difficulties. The Spirit of God is the only essential for success in any work for God.

THE VISION (1—3). Note its details: the seven branched candlestick or lampstand; the bowl upon the top of it; the seven pipes connecting the bowl with each lamp, denoting fulness of communication; and the two olive trees supplying the oil (12). Recall Exod. xxv. 31—37. The vision represents the people of God (Rev. i. 20), and teaches many things. *Gold* represents their preciousness; *light*, their object. Christ is the light of the world (Jno. viii. 12), but He gives light by means of his Church (Matt. v. 14.) *Seven*—their completeness, yet their diversity in unity. *The bowl*, the Lord Jesus Himself, from whom the Church derives everything. The perfect communication of his fulness to each church and to each individual is represented by the seven pipes from the bowl to each lamp. *The oil* is the Holy Spirit, which is ours only as we are perfectly united to Him, and which is the only true need of his people. The *two olive trees* are an important feature in the vision (see 11—14). They indicate that the oil is supplied not from a vessel that may soon be exhausted, but from living trees, so that the supply is continuous. The two anointed ones (14) are Joshua and Zerubbabel, in whom the priesthood and the royalty were represented. Anointing was used in connection with both offices. They are not the trees, but the *two branches* (12). In the trees Christ Himself appears as Priest and King. "It is precisely in proportion as Christians practically use Christ as their King and Priest that they receive his Spirit."

Nothing could have been more suited to its purpose than this vision. It turned attention from the building to the people and showed how precious they were to God, and how closely united to Him. It directed the expectation, not to Zerubbabel and Joshua, but to the true King and Priest of his people.

THE APPLICATION (6—10). "*Might* is the strength of many combined; *power*, that of one man" (see 2 Chro. xiv. 11). Neither Zerubbabel nor any other Christian worker to-day has any might except "through God" (1 Cor. iii. 6; 2 Cor. x. 4). Our difficulty often is, not in assenting to the truth that all is by God's Spirit, but in consenting to give up every other confidence. O *great mountain* (7).—The difficulty is not less in itself, but it is met now in the power of the Spirit of God (Isa. xl. 4; Matt. xxi. 21). Every worker knows that the smallest obstacle becomes a mountain when the Spirit of God is not with us, and the mightiest difficulty vanishes before Him. *Headstone.*—"It was customary for the chief magistrate to lay the foundation, and also the crowning top stone." The *shoutings* recognise that as grace commenced, so it completes the building and must continually preserve it. Christ is both foundation stone and top stone (Heb. xii. 2). *Day of small things* (10). The new building, the people employed in the work, and perhaps even Zerubbabel himself, were all regarded with a measure of contempt. Faith should learn to look above these things. In her calculations God is not left out. *The seven eyes* of God (R.V.) watched the work with interest, though it was despised by the people. What power can defeat a work which He undertakes? (Compare 2 Chro. xvi. 9; Prov. xv. 3.)

THE CHRISTIAN EXCAVATORS' UNION was started about eighteen years ago, when a few Christian men banded themselves together to work and live for the Lord Jesus. Since then the Union has steadily increased; and new members are found on many of our large public works, and their testimony has been useful to many.

HAVRE.—Since my return the Lord has given us great blessing, especially in the Perrey district, where two halls were opened last summer. A number of young men have been coming to the meetings. About twenty of them come on Saturday evenings to read and study the Bible. The young women, hearing we had begun a class for the men, have asked for a young women's Bible class.

D. S. MACKENZIE.

8, *Rue d'Iéna, Havre, France.*

Mildmay Bereaved.

A shadow has fallen upon Mildmay, so long the centre of a bright and happy life. But the covenant promise has not been forgotten:—"When I bring a cloud over the earth the bow shall be seen in the cloud."

Mrs. Pennefather, the revered head of this great institution, and more than mother to thousands, passed away at three o'clock on Thursday morning, Jan. 12. We cannot speak at this time of the loss; it is too keenly felt; but the beauty and fragrance of her life will linger with us. Of that precious gift death cannot despoil us, nor can time rob us of her blessed influence.

Her last illness was brief, and was attended with great suffering; but through it all shone out the wondrous grace of God. Those who ministered to her in her last hours were privileged beyond the common lot in that they were witnesses of her marvellous self-control, and her absolute victory over suffering. During all those restless nights and days she never uttered a word of complaint, and was as unconscious of self as she was thoughtful for others.

After the first severe attack she rallied, and it was a great comfort to those who were with her to hear her last words. Her mind was clear and her judgment sound. She expressed a wish to hear something about the "glorious things of God." When told of the meetings of the Week of Prayer her face brightened and she seemed to rejoice most of all that it was *universal;* she dwelt upon this fact with peculiar delight.

The Universal Church! This is the faith on which Mildmay was founded. It shone out bright and clear in her last hours. "Grace be with all them that love our Lord Jesus Christ in sincerity." "All who have the living sap are the real branches of the true vine." "There are many members, but they form not many bodies but one." It seemed to pain her that people failed to grasp this great truth, and to manifest the unity of God's people before the world.

Lastly, she spoke of our Lord's return. This theme seemed to inspire her with joy. She said, "It is a pity there are so many opinions about it. It can be summed up in this, 'He that shall come will come and will not tarry.'" She repeated this twice. She spoke of the letter on this subject, signed, among many others, by Dr. Andrew Bonar, who before the letter was published was taken home. Her friend repeated two lines of a favourite hymn:

"Head of the Church triumphant,
We joyfully adore Thee."

She said, "Yes, yes, that's it," with a look and tone of exultation.

For a few days hope revived in many hearts, but the Master was calling and she was eager to go. She said to one of her family, "I think it is the Lord's will that my work is done." At times she thought herself talking with friends as she was accustomed to do so often; then she would speak in her old way, saying what was often on her lips in her days of health. Once she said, "We need an open door and a shut door. Good night, dear, separation will not be so dreadful."

Again, speaking comfort to one who was in trouble, she said, "We must not forget all the great things God is doing for us, and will do, though it is very hard sometimes to know what way He is leading us. God bless you, dear friend, and give you much of his presence. May He keep you under the shadow of his wings; yes, yes, his own safe place." So through many hours she was giving comfort to those who she imagined were by her side.

Once she broke out into this short prayer, "Have pity, have pity, O Lord, upon the souls of those who do not know Thee, and who do not love Thee." A friend present said, "I thought she would say, 'Have pity on me'; but not a word for self." This was the keynote of her life—all for others, nothing for self.

Her loss is not alone for Mildmay; it is a national loss. No one can ever give a proper estimate of what she has done in the quietest way. The wheels of blessed influence that have been set in motion by the power of her life and example can never be known on earth. It has been as noiseless as the dew. "But there is a silence louder than thunder."

One of her suggestions for the guidance of those in authority was, "When you are doubtful about anything, ask yourself 'Will this bear multiplication?' If so, it will do." There are few people of whom we could say that the life as a whole could pass this test. But if such as she could be infinitely increased it would hasten the coming of our Lord.

H. J. C.

Nearly twenty years have passed away since devout men carried the beloved William Pennefather to his burial, and made great lamentation over him. Of the large group of mourners that stood beside his grave in the churchyard of Ridge, near Barnet, in April, 1873, "the greater part remain unto this present, but some are fallen asleep." And now the Lord has called away from the scene of her earthly labours that noble and gifted woman, Catherine Pennefather; who had the double honour of being her husband's wise counsellor and helper while he lived, and his patient and loving successor in many Christian enterprises left incomplete at his death.

On Monday morning St. Jude's church was filled by a company of mourners for our beloved and departed friend. Then a long line of carriages followed the coffin, covered with wreaths and surmounted by a floral crown, to the same country churchyard where her beloved and gracious husband awaits, now with her, the coming of their Lord.

When we review the progress of the Mildmay institutions during the last twenty years, we find that they have grown and prospered, and become enlarged to an extent that their beloved founder could scarcely have expected or foreseen. With wise counsel and a strong faith in God, Mrs. Pennefather and a noble band of Christian workers, drawn to her side by strong affection and sympathy, have not only maintained the valuable institutions which William Pennefather left as his monument, but have multiplied them fourfold. With holy courage and zeal, they have added house to house, and school to school, for various branches of home and foreign missionary work. They have built two hospitals, now in fu operation; and time would fail to enumerate the various minor branches of the ever-extending labours of the Mildmay deaconesses, nurses, and missionary workers at home and abroad.

None would have been more ready than Mrs. Pennefather herself to attribute the success of these labours, under God's blessing, to the holy men and women gathered in residence at Mildmay, or associated with it by ties of prayer and mutual intercourse. But all who know the inner life of Mildmay, can testify that the beloved Catherine Pennefather, though seldom seen, and still more rarely heard in any public gathering of God's people, was the animating spirit, whose influence pervaded that busy scene of Christian labour, and whose eye and voice seemed to reach every one, down to the most remote and humble worker.

A mother in Israel has been taken from among us, and the Church on earth is poorer by the removal of our beloved friend. Let us have faith in God that, having taken to Himself, and laid up among his treasures, one so precious to us, He will not fail to supply his Church and to enrich Mildmay with many consecrated and powerful women whose service shall make up that which is now lacking. In this confident assurance we will not give way to any sorrowful thought as we deposit in the grave by the side of dear William Pennefather the precious dust of one whom in life he loved and honoured. How greatly he loved and honoured her, even at this distance of time our memory brings back to us, as we recall happy days of quiet intercourse spent in their home or on their visiting our own domestic circle. No, we will not grieve or murmur that death no longer divides these blessed ones, who were lovely and pleasant in their lives. They were alike eminent in their labours for God, and we rejoice to know that both now rest from their labours. "The sleep of a labouring man is sweet" (Eccl. v. 12). So sweetly now sleeps in Jesus our beloved Catherine Pennefather, "until the day break and the shadows flee away." Does not the Spirit of God put into our mouths, as a fitting epitaph, his own inspired words, "A woman that feareth the Lord, she shall be praised; give her of the fruit of her hands, and let her own works praise her in the gates"? (Prov. xxxi. 30, 31.)

H. C. N.

In an early issue we purpose giving a portrait and sketch of the life work of our departed friend.

IN MEMORIAM.

He was all love, his labours manifold;
Great heart of fire—he lured all to his side;
While she, reserved and calm, and stately-souled,
Yet set abroach the life-streams far and wide.
Earth's meanest task heaven's touch had dignified;
The Christ's great name was over all writ bold;
Bright bands of maidens round her ceaseless plied
Through day and night for love-sake toils untold.

Her life was one long study of distress;
Sin and despair her fair soul mirrored well,
Yet kept its bloom, lost nought of loveliness;
Long that lone love-life stemmed the tide of hell.
The chastening veil that waning sight now cast
Was but the Master's shadow come at last!

Charles A. Fox.

REV. J. McNEILL IN SCOTLAND.

The greatest gatherings of people ever known in Motherwell have been seen this week in connection with the mission conducted by Rev. John McNeill and Mr. Burke. It lasted from Sabbath, 8th, to Friday, the 13th. On Sabbath morning Mr. McNeill preached in the parish church, which was filled. In the evening the Town Hall was crowded, first with an audience of women, and then with one of men. Each succeeding evening the mission was continued in the same place. The building has sitting accommodation for about 1200; it was crowded from the first, and evening by evening the number increased till multitudes had to turn away, unable to find admission. On Friday evening the floor of the hall was nearly emptied of seats, and packed to the back with standing men; in this way room was made for over 2000. Afternoon meetings were held for four days in churches, which also came to be crowded to their utmost capacity.

The attendance, especially at the afternoon meetings, was drawn from a large district of country round Hamilton, Bellshill; Wishaw, Uddingston, Blantyre, Strathaven, Lanark, and even Biggar, being all represented; while all classes of the resident population, composed of steel and iron-workers, miners, railway-men, waggon-builders, and engineers have been thoroughly reached. It gladdens one's heart to realise that the power which attracted such crowds was nothing but the simple Gospel of Christ, powerfully and faithfully preached by Mr. McNeill, persuasively and touchingly sung by Mr. Burke.

From the first there were tokens of blessing. Anxious inquirers were dealt with every evening, and many passed out of darkness into the glad light of the Gospel. But all the workers engaged are persuaded that there is still much of the fruit of these services to be gathered, and they hope to reap it in the continuation of the mission of Messrs. Ferguson and Bissett, evangelists. Indeed, preparation for their work had been made when the visit of Mr. McNeill and Mr. Burke was somewhat unexpectedly announced, and it is no doubt to this state of preparedness that much of the success of their meetings is to be traced. Another contributory cause is unquestionably the spirit of brotherly union which has characterised the whole effort. Denominationalism has been entirely unknown in this united mission, and the ministers and Christians of all churches in the town have prayed and laboured together, seeking only the triumph of Christ in the salvation of men.

WEEK OF PRAYER.

SAN REMO.

Meetings have been held at Nice, Mentone, Cannes, and San Remo. Revs. Lord Forester, Dr. Morgan, Dr. Murray Mitchell, A. P. Cox, W. Brookes, and several French and German pastors took part. The meetings have been exceedingly well attended.

M.

CANNES.

The week of prayer has been observed in Cannes better than ever before. All denominations were represented. English and French participated. Much prayer was the order of the day. Short and few were the addresses. A revival seems impending in Cannes. After many years of earnest persevering labours by the various evangelists, the reaping time is coming. As a result of the week of prayer a series of evening meetings has been commenced, in which special prayer is to be offered for a continuous spirit of union among the various workers.

B.

THE LATE WILLIAM ISAAC PALMER, J.P.,

"EVERYBODY'S FRIEND."

"THE white flower of a blameless life" may often be claimed for those who die young. But sixty-nine years of warfare among difficulties of all kinds, while still keeping purity of heart and life unsoiled, is the greatest proof a man can give of a strong soul stayed upon God. WILLIAM ISAAC PALMER lived such a life to its very close. Its opening page first saw the light at the Old Manor House, Elberton, Gloucestershire, and the last leaf of his life was turned down on Wednesday, January 4, 1893. His parents, of good old yeoman family, were members of the Society of Friends, and he followed in their footsteps.

At the death of Mr. Thomas Huntley he joined his brothers as a partner in the well-known firm of Huntley and Palmer, after preparatory training in the firm, and also in a business house at Liverpool. He lived in Reading, and his widowed mother with him, until she died twelve years ago. He loved and venerated her as few men have loved a mother, and she was always anxious for his highest welfare. On one occasion, when a presentation was made to him from one of the numerous societies in which he was interested, she said, "I hope William will not grow uplifted with all this praise." At another time she remarked, "My sons are getting so rich, I am afraid lest they should grow too fond of money."

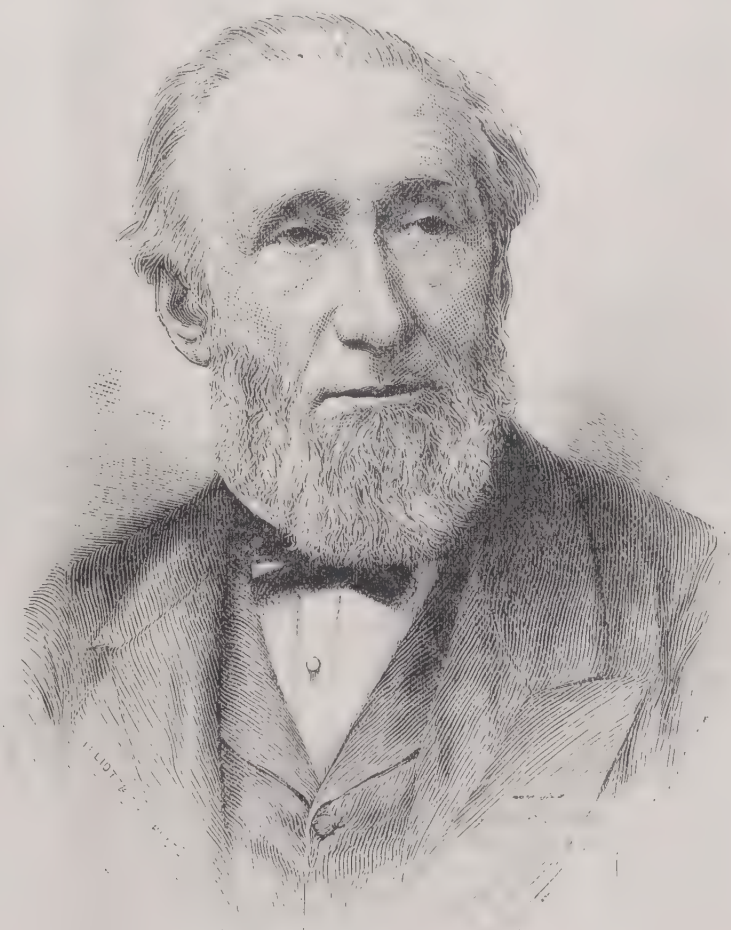
But he did not grow uplifted, though public and social honours were repeatedly offered him. His soul was too lowly to rest content in earthly honours, which he consistently put from him while he continually rose to heights of self-abnegation and self-sacrifice for the good of others. Nor did he grow too fond of money. That, too, was held in trust to be spent on others, though the commercial instinct was developed in him in a remarkable degree, causing him to plan and organise as only princes among merchants have the ability to do. Among lesser men it is often found that the money-making faculty is given—and nothing else—but William Palmer was wonderfully versatile and many-sided.

Always an energetic citizen, he worked indefatigably for town and county, but left municipal honours to others. He refused a seat in Parliament, though no one had a doubt about his return. The only civic honour which he accepted was that of Justice of the Peace, and this was done because he felt he would have a stronger influence and greater opportunities of good towards the culprits brought before him. The townspeople found in him a generous supporter of all public enterprises, and towards the erection of the new town hall alone he contributed over £20,000. Of the Schools of Science and Art at Reading he was the moving spirit.

In music he took great delight, and when ability was shown among those who had no means of procuring education, it was no unusual thing for him to give them an Academy course. He firmly believed in the power of bright cheerful music as an aid in raising people sunk in degradation, to a better life. For himself he often remarked that some of his most restful hours of rare recreation were passed in listening to the beautiful singing of a niece and friend who often stayed with him. He inaugurated Popular Saturday Evenings for the People in Reading, and presided over them for seventeen years. Professor André's choir was liberally financed and encouraged by him, as was also the introduction of small instruments, such as the guitar, mandoline, dulcimer, violin, &c., for he was convinced they would largely influence and refine the home life of the people.

Unknown authors and rising *littérateurs* found in him an ever-ready friend. More than one editorial chair is occupied to-day by men whom he took by the hand at a critical moment, and diverted from a course of "Fleet-street Fever." His influence in o case alone brought forth twelvefold fruit, for the journalist who signed the pledge at his instigation induced twelve others to join him. Mr. Palmer was chairman of the Reading Free Library and Museum Committee, and was the first President of the Reading University Extension College, inaugurated last year by the Dean of Christ Church, Oxford.

Horticulture was also a very favourite pursuit. He was Chairman of the Reading and District Gardeners' Association, and a member of the Royal Agricultural Society. His flowers often gained prizes at various shows, and so did the beasts which he bred on his model farm, at Grazeley Court, a house of historic interest, being formerly the home of Miss Mitford, the authoress. He had great sympathy for those suffering from agricultural depression, and was strongly of opinion that the cultivation of dairy farms would increase trade throughout the land, by causing the millions of money which are annually sent abroad, for eggs and butter, to enrich the pockets of our own people.



(From Photograph by Messrs. Elliott & Fry, 55, Baker Street, London, W.

One of the pioneers of temperance reform, he discovered in youth how much harder it was to live a life of total abstinence then than it is now. Becoming the possessor of Miss Mitford's cottage at Three Mile Cross —"Our Village"—midway between Grazeley Court and his town house in Reading, he turned it into "The Mitford" Coffee House, and in connection with it built a hall, where on Saturdays and Sundays as many as 300 people from the surrounding neighbourhood assemble for temperance entertainments, meetings, Gospel services, etc. This practical interest was shown in the welfare of the villagers by the sinking, at considerable cost, of a well to provide pure water, as their only supply was from a dipping pool. This was typical of what he did in numerous villages and upon his estates in Berks and other counties. The District Mission of the Reading Temperance Society was a special agency for the promotion of work in about fifty villages around Reading, in which over 200 meetings were held at "full moon" in the autumn and winter seasons.

Not only in the villages, but in the town itself, was William Palmer the life and soul of temperance work. He joined the committee of the Reading Temperance Society, and was one of the founders of the Temperance and General Philanthropic Society in 1852. Ten years later he was the means of building West-street Hall, and in 1871 became president, when the society was reorganised. In 1877 he started the Help Myself Society, a

personal effort which has achieved remarkable success, having grown to a membership of over a thousand men. The Reading Lads' Association was also a development of temperance work in which he took an intense interest, enabling its conductors, by his support and advice, to afford healthful moral and physical exercise to no less than 600 lads. His concern for the young was specially shown to the orphan children of Wargrave District Schools, where he was, until two years ago, Chairman of the Board of Management.

Not only in Reading but in the great metropolis did Mr. Palmer seek to forward the temperance cause. In 1878, when William Noble introduced the Blue Ribbon movement to Great Britain, Mr. Palmer was the means of the successful launching of a mission which has left its mark upon the progress of the greatest reform movement of modern times. Hoxton Hall was secured, and has been largely maintained through his munificence. For fifteen years twenty-five meetings and classes have been held weekly, appealing to men and women through the agency of sectional societies. At the last annual meeting of one of its numerous branches (the Girls' Guild of Good Life), held on his birthday, Mr. Palmer was presented with a cabinet, containing specimens of work done in their daily occupation by factory girls, of whom there are over 900 in membership.

It was in 1878, too, that William Palmer assisted the late Lloyd Harris in starting a branch of the Help Myself Society at Southwark, at the Church from which the Pilgrim Fathers started on their voyage in the *Mayflower*, to seek freedom to worship God. This society has increased and multiplied, until there are now 900 men in full membership. It is significant that Mr. Palmer's last public appearance in London was at their quarterly tea on the last Wednesday of 1892, when he announced his resignation of the Presidency, handing over the symbol of office to his successor.

Among many other centres of active work in the metropolis he was interested in the Lambeth Baths meetings, Tolmer-square Institute, and the West London Mission. He was constantly opening bazaars, and in many ways showing practical help and loving sympathy wherever real work was being done, but he had a great abhorrence of the kind of work which is principally shown on paper or proclaimed from platforms, and he loathed "cant," whatever shape or form it took. So great was his breadth of interest in all parts of England, among all sects and parties, that private donations constantly found their way to outlying towns and hamlets, even when he could not help by personal presence which he did if any way possible. Of him may well be said:

"He had an industry in doing good,
Keen as the peasant's toiling for his food."

And not only parts of England, but the nation at large shared in his far-reaching sympathies. One of the organisations nearest his heart was the National Temperance League, of whose committee he was chairman. Heartily agreeing with the League in its efforts to influence the upper and middle classes by literature and other educational means, he saw how such teaching had sent its ever-widening circles into remote spheres, and felt that now the time had come when it could yet further extend its usefulness in making more special efforts to reach the masses. For such purposes he believed in men and women who had been under the temptation of the drink spell, and nobly overcome, going to their suffering brothers and sisters, and telling them how they had been strengthened to gain the victory. He selected those of striking individuality, and placed them at the disposal of the League for work in mission enterprises.

He was a vice-president of the United Kingdom Band of Hope Union, the Western Temperance League, and the National Temperance Choral Union, and showed a keen regard for the United Kingdom Railway Temperance Union. Those who really knew him can say, "He was renowned for a munificence more than princely, one of those tall men in whom the desire to relieve distress assumes the form of a master passion."

His delicate tact was never brought into greater play than in dealing with weak and irresolute drunkards, for his strong magnetic power imparted itself to them, causing them to feel an added strength to overcome in the present, and greater hope for the future. He invariably looked for the best in people, and by the subtle force by which a person knows, without spoken words, whether the best or worst in their character is being sought, he drew them to try and live up to the idea he had formed of them. His marked gentleness of manner to those in trouble caused some to feel they could deceive him, and he sometimes allowed them to do so, because he hoped, with time, they would rise to higher things. But an occasional glance from his shrewd penetrating eyes flashed like a revelation through them—he was not a keen business man and Justice of the Peace for nothing.

Widows, orphans, and other solitary people whom he helped with comforting words, and in many cases a yearly income, will find the world cold and desolate now he has left it.

He was essentially a leader of men, with clear incisive insight as to the best ways of managing. When a course was decided upon, no time was lost in carrying it out, every obstacle was swept away that lay in the path of a thing it was wise and right to accomplish. His coming to the front was always thrust upon him, he believed in esteeming others more highly than himself, and in working behind the scenes to allay the friction which crops up, even in philanthropic work, thus teaching the spirit of forgiveness which works in love.

He was, in brief, an example of life lived on New Testament principles, which many say "are impossible to follow in business life in the nineteenth century." His strongest force was his fervent prayerfulness. One who lived with him and loved him said, "When he retired to his room at night he often prayed so earnestly that the prayer rose above the whispered invocation to the subdued murmur which showed he was wrestling with God for some soul, and quite unconscious that he could be heard by others." This was the secret of his success. He *knew* that God could and would interfere on our behalf. During the last two days of his life he was in constant communion with God, and though he suffered intense pain he never complained.

He went as he had always wished to go, in the midst of his work, with no long period of inactivity. His life was happy with noble thoughts, quick impulses for good, strong sympathies with his kind, a full life bound on every side by success, because he abhorred failure, had immense perseverance, and never became hopeless; if one means failed another would be tried until earth's laurels crowned his efforts. Now God's laurels crown his brow.

The scene at Reading, on the occasion of his funeral, on January 9, was unparalleled in the history of the town. Every shop was closed, including even the public-houses; while all public buildings showed signs of mourning. Notwithstanding a dreary downpour of rain, some thousands of persons thronged the streets, representing not merely the town and district, but the numerous metropolitan and national agencies with which Mr. Palmer was associated. The procession of some fifty carriages containing his family and friends, the business staff and deputations from public bodies, was preceded by the employés at the factory. It wended its way to the Friends' Meeting House in Church-street, where after a singularly touching service, taken part in by a number of representative men, the mortal remains of William Palmer were laid to rest under a covering of the lovely flowers he loved so well. It was a striking feature of the atmosphere of spiritual oneness that pervaded his life that simultaneously with the service at the Meeting House Canon Barker conducted one in St. Laurence's Church, attended by the corporation and other municipal bodies, while the Free Churches of the town united in the afternoon, and the temperance friends in the evening, to pay their tributes of affection and respect to him, who, by the grace of God, without distinction of creed, party, or position, was "Everybody's Friend."

CARDIFF SAILORS' REST.

The friends of this work will be interested to hear that 1892 has been a very encouraging year; there has been an increased attendance at the various meetings, and manifest spiritual results. Two missionaries (English and Scandinavian) are now employed to visit the ships and boarding houses. A branch of the "Christian Lifeboat Crew" has also lately been established; the members are a great help to the workers in soul-winning. Open-air work was carried on in the summer months.

During the week following Christmas Day, two teas were given, one to the English and the other to Scandinavian sailors, at which about 300 were present. Literature to put in the bags, for use on board ship, is urgently needed, and will be gratefully received by Miss Tilly, Hon. Supt., Sailors' Rest, 180, Bute-road, Cardiff.

RAGGED SCHOOL UNION.—There was a large gathering of friends in the Pastors' College, Newington, on Tuesday last week, when the Lansdowne-place Ragged School held its fortieth anniversary. Dr. Pierson said he had rarely heard a more touching story of a work for God carried on with such simplicity, fervour, and economy. Mr. Fisher, the superintendent, pleaded for an extension of the premises at a cost of £500; further addresses were delivered by Mr. Geo. Nokes, Mr. John Kirk, and others.

FAREWELL TO MISSIONARIES.—The adjourned meeting to bid God-speed to several Scandinavian and English missionaries bound for China was held at the Strangers' Rest, Ratcliff Highway, E., on Thursday last. Dr. Cory again presided. The several missionaries having been individually commended to God, six ladies who were present gave their testimony briefly. Two of them (one in Norwegian and the other in Swedish) added a few words of earnest appeal to their sailor countrymen, a large number of whom were present, and crowded around them at the close of the meeting, each glad to get a shake of the hand.

Islington Clerical Meeting.

THIS annual gathering of Evangelical clergy, held on Tuesday week in the Wilson Memorial Hall, Islington, proved this year peculiarly spiritual in tone and practical in suggestion. Rev. W. H. Barlow, M.A., vicar of Islington and convener of the meeting, presided.

Rev. HANDLEY C. G. MOULE, in the course of an address on "The need of more abundant gifts of the Holy Spirit for the work of the Christian ministry," said: An unspiritual pastorate means not only so many unspiritual individuals, but a frost at the heart of the community. And a pastorate fully spiritual means not only so many devoted Christian men, but a quickening of all the pulses from a heart supernaturally animated and glowing.

This is wonderfully implied in Eph. iv. 8—11. You must often have noticed the grand paradox there, in which the ministry is regarded as nothing less than the gift of Pentecost. "He ascended up on high, and gave gifts to men." And what are the gifts? Not (in this passage) tongues and miracles, or even the fire of love; but apostles, prophets, evangelists, and pastor-teachers; in short, the Christian ministry. Scripture makes it amply certain, we hold, that this does not mean that the pastoral leaders were to be sacerdotal mediators, loaded as it were with a spiritual deposit which they were to "liberate" to the laity, and which was only to be got through them. Yet the passage assures us that, in a practical sense, in the Lord's purpose, the apostolic ministry was to be immeasurably important to the spiritual life of the Church. As were the "messengers, watchmen, and stewards," so on the whole would be the community. As they realised their Pentecostal ideal, so on the whole would it be realised in others, where they spoke the word and lived the life.

My brethren in the Lord and in his ministry, so it is still, upon the whole. Where is the English pastor who is at all realising the Pentecostal idea of the pastorate who does not sooner or later, under God, generate a Pentecostal life and work around him? Where is the pastor who has never realised it, or who has ceased to realise it, who does not more or less check and blight around him the life of God in the community, or more commonly, perhaps, prevent (as far as man can) its entrance, yea, the very knowledge that it exists at all?

All this we know. And we meet here to press it home upon one another's hearts. For us the Christian ministry is no abstraction. It is ourselves. It is *we* who must be to our churches either gifts of God—or something most sorrowfully different. It is we who cannot but be conductors either of power or of paralysis, of faith or unbelief, of love or selfishness, of life or death. To us the Eternal Master writes his seven epistles, which yet are for our churches too. To us He is exalted to give his glorious fulness, that He may give it also to them. So we meet to look one another in the face, and by our very presence together to ask each of each, "Hast thou thus received, art thou thus receiving, O my brother, the Holy Ghost?"

Prebendary EARDLEY-WILMOT followed in a telling address, in which he aimed, he said, at clenching and enforcing the truth so forcibly stated by Mr. Moule.

Revs. F. J. CHAVASSE and F. W. TRACY read suggestive papers on definite religious teaching in universities and schools.

The next subject was "Evangelistic and Pastoral Work among the Masses," dealt with by Canon FAVELL and Rev. A. J. ROBINSON. The former said:—Our proposition asserts "the need of more direct and systematic evangelistic work," and none can gainsay it. The need arises from the spiritual condition of man; described by the pen of Inspiration "as dead in trespasses and sins," "asleep" amid all the realities of life, "far off" from God and hope and holiness; portrayed by the Saviour of the world as "sheep without a shepherd." The need is intensified by the centralisation of population in ever-growing numbers in our large towns. The last census told us that of the twenty-nine millions of population in England and Wales nearly twenty-one millions reside in our towns.....During a ministry of twenty-five years, it has been my lot to work for six years in Birmingham, and for ten years among an artisan population at St. George's, Sheffield. My experience and my conviction is that while, alas! there is widespread indifference and unconcern about religion, practical Agnosticism and Materialism, as life is engrossed with the cares—what shall we eat? what shall we drink? wherewithal shall we be clothed?—there is no active hostility either to Christianity in the abstract or to Christian ministers in the concrete. I do not mean to say individual exceptions to this rule may not be found, but I am speaking generally. In place of active hostility, sympathy, appreciation, encouragement, is extended to any clergyman who with a warm heart, a ready sympathy, and an earnest spirit goes amongst his people to promote their temporal and spiritual well-being. Bishop Walsham How tells of a clergyman in the East-end of London who arranged for an open-air service in a low court in his district. On his arrival he found the court full, and on the front forms some eight or nine of the roughest men in the neighbourhood. He thought they must have come on purpose to disturb his service. Having secretly asked wisdom from above, he gave out his hymn and conducted his service. When it was ended he shook hands with the men, and said to the roughest of them, "I did not expect to see you here." The answer was, "I heard you were coming, so I said to my pals, 'Parson's coming, it's a queer court, let us go and see there's fair play; he's been kind to our kids.'"

A useful discussion ensued on home mission work, followed by a paper on "The Church and the Press," by the Archdeacon of London and Rev. A. R. Buckland, who dwelt on the power of literature, and maintained that more use ought to be made of the Press in the work of the Church.

On a Cannibal Island.

IN his forthcoming narrative of mission work on Tongoa, New Hebrides,* Rev. Oscar Michelsen says:

Our little party sailed north, a distance of thirty miles, from Nguna to Tongoa during the night, and suddenly we found ourselves under lee of the island. The natives, with their merry *o-ah! o-ah! o-ah!* were bounding down on the dark strand, and natural beauty made the sight lovely beyond imagination. . . .

The previous day, racked with fever, I thought of little else but dying—an event which I believed to be very near. The Lord had now inspired me with faith and hope for future usefulness. I thought no more of dying; but was fully determined to go forward in the strength of the Lord to do his work.

Some native Christians from other Islands accompanied Messrs. Robertson and Macdonald, missionaries labouring in other islands of the group, and myself. We landed on the west side of the island, on which there were but two villages, one large and the other very small. No other part was so fit for a mission station. Immediately on landing I asked for Malakaleo, the chief of the larger village, named Lumbukuti. He soon presented himself, and did not favourably impress me. A stout, gross-looking man, his eyes bore testimony to his strong animal instincts. A load of white beads, several pounds in weight, hung round his neck; a small whale's tooth served as a nose jewel; a fathom of Turkey twill secured a broad belt of bark to his waist. With various other ornaments, these indicated that the chief aspired to hold a place among the dandies of the island.

Round one of Malakaleo's eyes a black ring had been painted, and round the other a yellow one; a plume of cocks' feathers stood in his lime-besmeared hair, and in one hand he carried a short rifle. These were exhibited as proofs that the chief was

A MIGHTY MAN OF WAR.

Finally, a large number of pigs' tusks, borne round the wrist of his favourite wife, served to announce that he was a social power, for each of these was taken from pigs presented to him by chiefs desirous of doing him honour.

This then, was the man I had to deal with. He smiled graciously when he came down to meet me, and asked at once what I had in the carpet-bag in my hand. "Come up under the trees," I said, "and I will show you." His eyes glistened as I took out a small hatchet and gave him. Then I produced a clearing-knife, *i.e.*, a butcher's knife with a fourteen-inch blade—a useful tool with which to reduce the bush for plantation purposes. I also presented him with a fathom of Turkey twill, and other things highly esteemed by the natives of these islands. He was getting quite demonstrative, and seemed nigh to embracing me.

I then asked if there were any other chiefs present; for I not only wanted to prepare the heart of this all-important personage, but was desirous of doing my best to remove all evil influence. Quite a number of men presented themselves as chiefs. In my own mind I felt—what later experience has proved to be the fact—that these were nearly all "got up for the occasion." However, I had intended to give away all I had in the bag; so if some real chiefs neglected to defend their prerogative for the sake of helping some of their friends, they did so at their own expense. When the bag was empty, I thought the time for action had come. I turned to Malakaleo, and said, "I would like to live here altogether. Could you not sell me a place at your village, where I could put up my station?" I thought that he would surely like to have such a friend living beside him. The man's countenance fell. He said, hesitatingly,

"WE ARE AFRAID OF YOU."

Nothing that I could say was of any avail to move this stern savage. Underneath the rough exterior there was a conscience. He was an ambitious man, who delighted to see his people victorious over their enemies, even if he now and then lost a few of his own men. He also loved to be shown honour at heathen feasts, which he knew I would discourage.

Malakaleo was a vicious cannibal, who, soon after I settled on the island, made use of the expression, "I hunger for human flesh!" To prevent cannibalism, I sent him a tin of preserved meat. He was a "sacred" chief, who pretended to have power to do many wonderful things. It was perhaps a matter of doubt with him if these powers would bear the light of day. It need hardly be added that he was a thorough sensualist. How would all this agree with Christianity and its representative now standing before him? "Axes, knives, calicoes, beads, etc., were all very good; but—I cannot have this man beside me, and follow my old course." These were his reasonings. Hence his laconic reply, "We are afraid of you."

Should I draw back? If I had the "I am with you" as my strength, surely it would not do to allow such a miserable worldling to stop me! The Lord often bids his people to go forward, but at the same time requires them to stoop. There was yet that other chief, of the small village Panita, on the same side of the island. I therefore turned to him. Maritariliu's answer was, "I require some time to think over it."

After more than an hour he returned. Doubtless he had consulted other chiefs. "Yes, he could sell me a piece of ground for a mission station." We all proceeded up to his place. A native kindly allowed me to lay my elbow on his shoulder, as, with a stick in my right hand, I walked up to the village. When we arrived there he demanded payment for his services! I felt it would be making a very bad beginning to give him anything; so I told him that I had come there as their *friend*, and if he wanted to be paid for a little kindness like that, it was quite clear that *he* did not wish me to be there; nor did he mean all the words he had spoken to me by the way! He did not press the matter further.

The chief of Panita pointed to a ridge as being the spot he would sell. After examination, the land, covering five or six acres, was bought and well paid for in various kinds of barter—value about £7 or £8. ...

Clearing was at once commenced. I noticed that the Tongoans, who were quite willing to help, were particularly careful not to touch the precise part where I wished to build the house. They left that to the

EFATE AND ERROMANGA CHRISTIANS,

who had come with us to help to build.† The fact of the matter was, it was a "sacred place," an old graveyard terribly "infested with ghosts"! It would be a splendid thing to have a missionary there—a man over whom they believed the spirits had no power! His living there would indeed drive away the ghosts, and make the place like the neutral ground around. So the natives reasoned.

My two missionary friends, assisted by sailors from the mission ship, and "the foreign natives," had the roof on the house in nine days from the time we arrived at the island. The walls were far from "light proof," and there might be divided opinions as to whether the house really was habitable. Being unable to do anything myself, I had to be thankful that the house was as it was.

* CANNIBALS WON FOR CHRIST: A story of missionary perils and triumphs in Tongoa, New Hebrides. Numerous illustrations. *Morgan & Scott.* Ready shortly.

† The Efatese helpers I paid for their work. The Erromangans said they had done it for the Lord, and would have no payment from me!

A LETTER TO A FRIEND.

My Dear Brother,—It seems to me that our position differs from yours in that *we* think we need the atoning blood not only for what we do, but on account of what we *are*.

It was the inherent sinfulness of the man that caused the contact with the bone of a man, or a grave, to render him unclean (Num. xix.). He was one of the nation which had turned back from Kadesh-barnea, and though he may not have been one of the generation whose carcases were falling in the wilderness during those forty years, he was one of the race, and there was an affinity between him and the sinner whose bone he trod upon. The ashes of the red heifer, which were mingled with the water of separation, and sprinkled upon him, were the ashes of a sin-offering, for the heifer was slain and burned without the camp as the sin-offering was. The clean person, who sprinkled the unclean, was himself made unclean for the same reason of affinity which made the man unclean by touching a bone. He that is spiritual, in restoring one overtaken in a fault, and considering himself, lest he also be tempted, becomes conscious of his own affinity to the one whom he has restored, and, in proportion as he is spiritual, feels that he has suffered by the contact with the fault, and that he needs the atoning blood of the sin-offering. Yet the need is not such as to require a sin-offering to be slain, still less a *trespass*-offering; it is met by the ashes laid up and applied in the water of separation. The New Testament counterpart of this seems to be found in 1 Jno. i. 7, 8.

You mentioned the case of the leper. This disease was itself a very vivid type of inward sin, and was in Israel a proof of sin, if not in the individual yet in the people. For none of those diseases would have been allowed to afflict them had they walked obediently with God.

If John vi. 50—58, be compared with Matt. xxvii. 26—28, it will be seen that the blood is *shed*, for the *remission of sins*; therefore, it is the blood of *atonement*.

The sin-offering was for sins of *ignorance*, yet the person offending was *guilty*, and needed an *atonement*, then his sin which he had sinned was forgiven him (Lev. iv. 22—35; v. 17).

It has been beautifully said of the stars:

Soft they shine
Thro' that pure shrine,
As beneath the veil of thy flesh divine
Beams forth the light
That were else too bright
For the feebleness of a sinner's sight.

If that be so, how could any of us walk in the light as of the Great White Throne, its search-light making manifest our manifold infirmities, if it were not that the blood of Jesus, His Son, is continually cleansing what the light is continually making manifest?

You spoke, I think, of the blood sprinkled upon the mercy-seat as not being atoning blood. Typically, the sin of Israel entered and defiled the Tabernacle even to the most holy place. Actually, our sin defiles *the heavenly things themselves*, of which the vessels in the Tabernacle were the copies, so that while the Tabernacle was purged by the blood of bulls and goats, the heavenly realities require better sacrifices than these (Heb. ix. 18—28). It was not the sin of Gentiles, but of Israel, "a people near unto Him," that penetrated the Tabernacle. It is the sin of his redeemed people, who draw near to the throne of grace, that causes the need of purging the heavenly things themselves. Is it not a startling and humiliating truth that our sin defiles the very heavens? and is it not surpassingly blessed that the only blood which could cleanse them has been shed, and that Jesus the Son of God, our Great High Priest, has gone into heaven itself by virtue of that his own blood, now and always to appear in the presence of God for us? Let us bow our heads and worship.

Ever yours in his great love, R. C. M.

RIO DE JANEIRO.—The report of the Mission to Seamen in this Brazilian port shows that since the lamented death of Mr. Wesson, the work is being actively carried on by Mr. Williams. It is stated that "Just now our great crying need is for more commodious quarters, and we are making an appeal for money to furnish them. The reading room we have to use for worship, and the place is literally packed—which is neither comfortable nor healthy in this climate." The Hon. Sec. is Lt.-Col. Hobbs, 7, Warwick-square Carlisle,

TRADING IN THE SOUTH SEAS.

Sir,—I have been in America for some time pleading the cause of foreign missions, and specially of our New Hebrides Mission; and as Sir John Thurston, the Governor of Fiji, suggested, commissioned by the Federated Assembly of the Presbyterian Churches of Australasia to plead with America on high moral grounds in the interests of humanity to unite with Britain in prohibiting by traders, as trade with the islanders, the use of firearms, ammunition, dynamite, intoxicating drinks, and opium, on the New Hebrides and Western Pacific Islands. These destructive agencies cause much suffering and loss of life among the savages, and have occupied a chief part in the atrocities of the shocking Kanaka labour traffic, as it demoralises and sweeps away the population of each island.

We had been informed that if America would join in this prohibition, France and Germany would also unite in it, and the smaller Powers would be sure to follow in the action of the four Great Powers.

Hitherto America had refused to unite in this with Britain, which stood alone in prohibiting all her traders from using as trade with the natives intoxicating drinks, firearms, etc., while, regardless of the consequences, traders of all other nations there forced them upon the islanders, and placed the British traders at a great disadvantage, for the chief wants of the heathen are firearms and brandy.

Now we praise God that America has not only agreed to the principle in her triple protectorate with Germany and Britain over Samoa, but her highest authorities have kindly signified their willingness to extend their prohibition as trade of those destructive agencies, with Britain, etc., to the New Hebrides and Western Pacific Islands, and the Government is now waiting for the British reply, with the terms of the national prohibition, to, if possible, agree to it. I earnestly hope Britain will soon supply them, to get, as quickly as possible, the vice, misery, and loss of life caused by intoxicants and firearms stopped on our islands.

It will also stop a principal cause of crime and murders in the Kanaka labour traffic, or slavery, which has been so rapidly depopulating our South Sea Islands to supply cheap labour to Queensland and other sugar plantations and work. The money profits of this traffic, as carried on by British and other traders, is leading even avowed slavers to enter into it (see Philadelphia papers of December 21 and 24), and if British and French subjects are by law allowed to carry it on, why not the subjects of all nations? A short time ago a returned labourer from Queensland, along with his wife and other four, were landed on the opposite side of the island from his own land and people, in violation of the law, and as the vessel was leaving the savages shot him dead, confiscated his box and his wife, and feasted on his body. On Malo a chief's wife and child were kidnapped, and forced to be returned, etc.; yet this is the traffic in which Sir Samuel Griffiths, Queensland statesmen, planters, and even ministers of the Gospel, assured the world that all its evils in the past are now swept away and unknown in it; but now, as all along its line, it is steeped in human suffering, bloodshed, and murders. I wonder how long Britain will be blinded as to its real character by its advocates and employers, and tolerate it in her colonies and by her own degraded subjects.

Be it proclaimed to the great honour of America that in her last official reply to Britain, asking her to unite in this national prohibition of intoxicants, firearms, etc., America's excellent Chief Secretary Foster says: "By direction of the President, I am happy to be able to express his assent to its general scope, provided American citizens be handed over to their own Government when arrested for offences against the declaration. He does not approve of the suggestion of the second paragraph, to except from the prohibition of the declaration sales of liquors, and arms, etc., made under special licence of one of the contracting Powers. Such a provision would destroy uniformity of action, and he fears might lead to abuses which would substantially defeat the object of the declaration." Surely all can see that if such licensed houses cause such poverty, vice, and crime in our leading cities, in defiance of laws and police, they would be a thousand times worse where society has no such safeguards, and few crimes can be punished.

I have been pleading the cause in churches and at public meetings for the last four months, and had pleasant interviews with the good President, the Chief Secretary, and many Senators and Congressmen, and with many ministers of the Gospel and leading men, and if Britain does not now delay, but acts promptly, I believe America is prepared generously to enter this national prohibition, which may our God complete soon, to save from destruction our poor downtrodden, oppressed islanders!

Yours faithfully,

John G. Paton.

New York City,
126, *West Forty-fifth-street, Dec.* 27.

THE WYNAAD, SOUTH INDIA.

Coonoor is our pleasant headquarters for the winter. I have come out with Miss Wallinger to help her for a few months in her C.E.Z.S. work, and on Nov. 13 we set out for a fortnight's evangelistic tour in the Wynaad. It is the undulating country on the lower plateau, between Ootacamund and the Indian Ocean on the west; coffee, tea, and cinchona (quinine) plantations lie all around. Till about six years ago its name was scarcely known to English missionary societies. Now schools are opened, and more are asked for; there are native teachers and preachers, and many of the people are turning their faces towards the light.

The C.M.S. catechist accompanied us from place to place, and explained the Scripture pictures of the magic lantern. We constantly use it. At one time we have about sixty people on the verandah of the empty store, where we are camping for the night. The catechist had been round this village to invite the people, but the Roman Catholic priest of a neighbouring town had got wind of it, and warned them not to come. At the appointed hour only six or seven were present. Then and there we asked God to defeat the plan, and the catechist went down again to collect an audience. Amongst others two leading Hindus appear, bringing a few of the Hill men, who came again the next night with many more, and the head man asks for a school to be started in their village.

Now we hang the sheet on the verandah of a little shop, and put the lantern in the inner room. Many passers-by stay for two or three pictures, while a considerable number listen to the end to the earnest words of the catechist. Now the exhibition is in a schoolroom, and I am told between 100 and 200 are present, and at the end I am asked to say a few word in English, as many understand it. After that the native agents strike up the chorus, "Come to Jesus, just now." A quiet morning is assigned to me in one place, and I prepare to enjoy it on the verandah of the Travellers' Bungalow. But visitors keep coming to buy books. Canarese, Malayalim Tamil, and English are asked for, and the prices paid.

A flying visit only, to the school of fourteen Todas, was paid on our downward journey, but on our way back we stopped again. A small party of those most interested, including Miss Ling, C.E.Z.S. the Tamil pastor from Ootacamund, and ourselves had agreed to meet there for the dedication of the school for a prayer room, and the baptism of a Wynaad girl, the subject of four years' prayers and hopes. She remained behind while the other Christians had the Lord's Supper, but the twenty-one Todas went away. They had listened more eagerly while Miss Ling talked to them in their own unwritten language.

Another bright spot is the Chinese huts. The wife of the Wynaad catechist has gathered some scholars, whom she teaches at odd times; many have already begun to go to work. We had a Bible talk with the little company of people, who, like all our Tamil friends, presented us with wreaths and limes, and threw petals of flowers over us, while they sang their lyric of welcome. Our latest idea is to create a little fund to provide the catechist with a stock of books to sell, and with the proceeds to support the Wynaad children, who are placed either in the C.E.Z.S. boarding schools, Ootacamund, or in the C.M.S. schools, Trichur, where Malayalim is the language.

There is a cluster of several other Toda huts or "munds" near Government Shoulder, needing a school and someone to live there as a Christian teacher. For either of these objects we should be thankful to receive donations, which should be sent to my father, Mr. E. F. Gedge, Red Hill, Surrey. C. Katie E. Gedge.

The Irish Revival

MESSRS. WHITTLE AND STEBBINS.

ON Sunday week Major Whittle, who was accompanied by Miss Whittle and Mr. Stebbins, began a series of meetings at Naas, co. Kildare. The Town Hall, which had been engaged, was at the last moment refused, consequently the meetings were held in the adjoining Presbyterian church, the only other available place in the town.

The first meeting was held at 3 p.m., when the church was filled, many of the leading families in the neighbourhood being largely represented. All the succeeding meetings were well attended, the church being crowded; especially on Thursday and Friday, when every available space was occupied. Two meetings were held each day, one at 3 p.m. and the other at 8. The last of the series was held on Friday night, and was a very solemn meeting.

At the close, Major Whittle asked all who had accepted Christ to stand up, when a large number of both young and old responded. Many were under deep emotion, and no one could doubt but God's spirit was at work.

The ministers of the different churches were present, and took part in the meetings. It has been a marvellous time in Naas, nothing like it having occurred before. It being the first occasion in which a united effort was made, all classes and all Churches were represented, and the blessing has been confined to none.

Major Whittle is peculiarly adapted to such work in the South of Ireland. He is sympathetic and earnest, and delivers the message so plainly and simply that all can understand. Mr. Stebbins was always present, and besides leading the singing, sang solos and took part in duets with Miss Whittle. Apart from his singing, which was very attractive, and much appreciated, his kindly manner quite won the hearts of the people.

Miss Whittle worked exceedingly hard. Her power as a singer is well known, and to a people so fond of music as those in the South, it was delightful. Besides taking part in the singing, she conducted meetings for women, which were greatly blessed, and many have, through her winsome presentation of Jesus Christ, accepted Him as their Saviour and are determined to be out-and-out for Him. Many prayers were offered to God for this mission, and for its success. To Him be all the glory.

Naas WILLIAM ELLIOTT.

MESSRS. SMITH AND BELL.

The mission in Lisburn continued last week with increasing numbers and blessing. On Monday night Mr. Smith told the story of his life. This had been announced on the Sunday, and long before the hour of opening it became apparent that the lecture-hall could not hold the crowds that were coming. So the church was opened, and although there were upwards of a thousand in it great numbers had to go away. It was a thrilling story, both in its exhibition of human sin and the riches of God's grace.

On Tuesday night the meeting was held in the lecture-hall, when over 800 were packed together, and many outside. The remaining meetings of the week were held in the church, which was filled night after night.

Large numbers remained as inquirers each night. It was proposed that the men's after-meeting might be held in the schoolroom behind the church, and the women remain in the church. This succeeded well. While very many women, young and old, have been blessed, it has been specially gratifying to see the numbers of fine young men who have taken Christ as Lord and Saviour.

On Sunday last, four meetings were again held. The early one for Christians at 8 a.m. was more largely attended than before, and it was a time of refreshing from God's presence.

Mr. Smith preached to a large congregation at the midday service. In the afternoon the lecture-hall was crammed with young and old, and in the evening at eight o'clock, such was the rush of people to the church that an overflow meeting was held in the Lecture Hall, addressed by Rev. R. W. Hamilton. Mr. Bell sang at both the evening meetings. He has been greatly blessed both by his singing, and by his meetings with the children on several nights an hour before the other meeting.

All during last week there was an afternoon meeting, well attended and most delightful and helpful to Christians.

The Ballymena friends, with whom Messrs. Smith and Bell were to have been on Sunday last, the 15th, kindly postponed their mission till the 22nd, at the request of Lisburn friends. So we have entered on another week, and with every evidence that the hand of God is upon us, laying hold of many hearts, and claiming them for Himself. H.

A LIVELY WATCH-NIGHT SERVICE.

I HAVE wandered all over the British Isles in evangelistic work, preaching in churches many, and in halls not a few—often, too, taking a turn in the street with friends I have found to hand. But, for a bit of lively work, commend me to the Old Tolbooth, Glasgow. It has been my privilege for some years to conduct its "watch-night" service, and I suppose it is on such occasions that one sees "the mission" in its most interesting aspect, and learns best to appreciate the noble work carried on by the two merchant brothers, A. P. and C. D. Anderson, of the Glasgow Polytechnic.

This year we began about eight in the evening, with Mr. Payne (Messrs. Anderson's missionary) in command. A sharp, shrewd man is "Brother Payne," and one who is as able to discern a genuine case among those with whom he is brought into contact as to spot an impostor. The first item on the programme was tea; how the Tolbooth people manage to tea the numbers that crowd up those worn stairs into the hall, with so little confusion, is as much a mystery to me to-day as it was some six or seven years ago. During tea I had to perform my old part of a cornet player, accompanying the gentleman who presided at the organ. Then came the time for the addresses. My heart somewhat failed me as I walked from "College" Station to the Tolbooth, for I solemnly vow the very air was tainted with the stench of whisky. Numbers in the street were already drunk, and as some had broken their "Old Year bottles" by falling, or other misadventure, it seemed to be whisky, whisky, everywhere; and I knew that we should have some, and perhaps many, of those I met at our after-gatherings.

Before opening God's Word, however, we had several swinging choruses, the choirmaster throwing in a very pretty solo, after which I approached my audience with God's question, "How shall I give Thee up?"

Of course, I expected the friend who is always anxious to know everything about Cain's wife, or some other like profitable question, there; nor was I disappointed. He was quieted. Then the drunken woman started off. She had to go down the steps. A knowing-looking gentleman who had taken a seat a few feet from the platform so far forgot himself as to tell a Liverpool City Missionary, who followed me, that he was a liar. The greatest of forbearance is always shown by the Tolbooth workers, and it is only when the disturber is preventing others from hearing the Gospel that there is a compulsory movement towards the door. So this fellow was quieted, but we were not rid of him yet, for he suddenly fell down in a fit, and began kicking so vigorously among those around him, that he had to be hoisted half shoulder high, and introduced to the fresh air outside the hall. Some young men and women who had got a corner of the hall to themselves received a gentle reminder that it would pay them to cease disturbing the meeting, and they acted on the hint.

As a protest on their Divine Master's behalf, the Messrs. Anderson always go down, together with their fellow-helpers, among the street revellers, between the hours of eleven and twelve, and this custom was observed as in other years. Forming a large circle of workers, "Brother Payne" took his stand in the centre and began to sing some wild, weird thing that Charles Inglis was said to have brought home from the Southern States of America. But wasn't it a success? Hundreds of people took up the refrain, "Then we'll sing the New Song," and sang it with the greatest of gusto.

Some might have objected to the use of such means for sowing the seed of life in such unpromising ground, but as I watched the faces of some of the singers in the glare of the gaslight I was made to feel that the very idea of a blessed home beyond this wretched world could be used of God as a means for bringing some poor wanderer back to Himself. Of course, we had a large percentage of the drunken with us. One well-dressed fellow made me wish, in a moment of weakness, that force might be used as a remedy in dealing with nuisances; and at last it was, for two policeman came quietly on the scene, and when they left us again I realised that our troubler had disappeared between them. Another who made himself disagreeable was checked by a fellow rough, the latter afterwards going off with Mr. Aleck Anderson and breaking his whisky bottle over a sink.

Returning to the hall, we let the old year merge into the new while engaging in silent prayer. Then followed addresses, choruses, and prayers, the whole of the proceedings coming to a close with the Tolbooth custom of quoting seasonable texts. The solemnity of this practice was very much deepened when the eldest son of Dr. Sinclair Paterson, whose sainted mother had been a sister of the Messrs. Anderson, came forward and gave us the last text that had ever come through her lips, "Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city."

To the credit of Glasgow be it said that, as I had noticed on other occasions, I did not see a single drunken person through the whole of the Lord's Day following. Judging from its seen results, Sunday closing seems to pay in Scotland.

JOHN ED. LINNELL.

Pavenham Vicarage, Bedford.

FLOWER GIRLS IN WINTER.

THE work among London flower-girls and street-sellers is always most trying in the winter months. This season it appears to be more than usually arduous or difficult, partly on account of Christmas having proved a sadly disappointing time as regards the coming in of funds. The distress among the flower-sellers and the women street-traders generally is reported to be very great; and, as want begets sickness, the nurse and the other visitors find plenty to do in different parts of London. Many of the girls are Irish, and are oftentimes found to be interesting characters. Having taken to flowers they will keep to the traffic in all seasons, invariably undergoing great privations in winter, in severe weather suffering even to the verge of despair.

Mr. Groom is wont to say that the constituency he seeks to benefit shows greater depths of poverty than any other class. The scenes witnessed in their poor rooms at such a time as this are often very saddening; but these are the people who endure in seclusion without any attempt at parading their hardships before the public. Many who suffer most keenly are mere children—little gir's who oftentimes have to be taken entirely away from their surroundings in order to save them from early death or life-long ruin. The nurse or visitor is always a Gospel messenger as well as a ministering angel as regards temporal things; and some of the best rewards of the service are found when these poorest of the poor are amenable to religious influence. Many are, indeed, abroad in the streets pursuing their trying work who would not be what they are to-day if it were not for this mission. Humanly speaking, there are large numbers who owe all they are, as well as all they possess, to those who have befriended them.

In as great a degree as possible a spirit of self-help is fostered among them. A goodly number, who are members of the Flower Girls' Guild, are also banded together in the bonds of Christian union, the girls enjoying the privilege of meeting regularly at the stations in different parts of London with which they are connected. As it has grown, the work has shown a tendency to become more and more comprehensive, and new agencies have been added as occasion has required.

In regard to the number of famished Board school scholars he helps through the winter by giving them cocoa breakfasts and stew dinners, Mr. Groom may be said to take the lead. We are not aware that such a centre of hospitality exists anywhere else in the town. He is pre-eminently the friend of the children on the one hand, and the evangelist of the flower girls on the other; while the full congregations on Sunday evenings at the Foresters' Hall, Clerkenwell-road, tell of earnest Gospel work for the masses. Being almost without funds, and in some perplexity as to how he shall proceed, Mr. Groom naturally makes the matter a subject for prayer, and he then makes a strong appeal to the Lord's stewards to show sympathy for an exceedingly poor and deserving class, by helping him out of his difficulty.

London's Young Men.

This great city is the theatre of many an earnest experiment, and the seat of many a deep and seemingly insoluble problem. Few of these can exceed in importance the mission of the Y.M.C.A., which seeks to reach and save its young men. There has been much criticism of the Y.M.C.A., of late, from different quarters. How much of it is justified we do not care to enquire. Criticism is cheap enough at any time, and those who do least are likely enough to find most fault. What human institution is there, not excepting any of the organised forms of church endeavour, that is not abundantly open to criticism?

It is much more to the purpose to note that the burden of London's young men is pressing heavily on the hearts of some who are labouring in this field, and who are fervently longing for light on the pathway to larger and more successful efforts for the salvation of their brother young men. In the hope and expectation of getting some help of this sort, the Secretaries of the Aldersgate-street Y.M.C.A. called a conference last week; speaking by the card, it was desired to submit some proposals "for the organisation of a new form of definite aggressive work amongst the young men of London." The responses to the invitation, we regret to say, were comparatively few. Yet the theme was worthy enough and vast enough to have attracted a multitude of those whose spirits are attuned to the tender compassion of the Master, who wept over another city when He beheld its sins and foresaw its impending sorrows.

The little company at Aldersgate-street was presided over by Mr. Robert Paton. The main business of the evening was to hear a paper read by Mr. J. H. Putterill on the subject of conference. He had marshalled his facts in a lucid and impressive way. He told us, first of all, that the estimated number of young men in London between the ages of sixteen and thirty-five is over 800,000. To help the mind to grasp the magnitude of such a figure, he said that, placing them four abreast and marching them past a given point, one rank per second, nearly fifty-six hours would elapse before all had gone by. As to the spiritual condition of this great army of young immortals, Mr. Putterill stated that the most comprehensive estimate would not include more than 100,000 as church or chapel attenders; while the Y.M.C.A. and other agencies might possibly influence an equal number. We were still face to face with the appalling presumption that 600,000 young men, in London alone, are outside the pale of all direct religious effort. Add to this negative aspect of the question, the positive presence of many subtle allurements and temptations, and the way is opened for a heartrending vision of "wrecked lives and lost souls."

Mr. Putterill, in the next section of his paper, admitted that neither the ordinary church arrangements nor the ordinary Y.M.C.A. programme had succeeded, and probably would never succeed, in attracting this careless, pleasure-loving mass. If they were in physical peril many hands would be stretched out to succour them; as to spiritual perils, it was not easy to awaken enthusiasm among editors, orators, or societies. Moreover, church officials have their hands full, and elderly Christian men of business are preoccupied with the claims of the fireside and the shop. If anybody is to step into the breach, and lead the attack on this lapsed mass of misdirected youth, it must be done by the Christian young men. For this very end the Y.M.C.A. was called into existence nearly fifty years ago.

Suggestions as to what form the new crusade might properly take, filled up the second half of the paper. These may be briefly condensed. A special service force should be organised, to consist of Christian young men of experience who will allot a specified portion of their time to the work. The band should be led by a qualified director. As to methods of work, there might be street skirmishing in the neighbourhood of popular places of amusement; meetings in theatres, music-halls, etc., at fitting times; pleasant Sunday afternoons; work among artisans by lantern services, lectures, etc.; special efforts for special classes of young men such as policemen, postmen, busmen, and so forth.

Of course money will be needed if this effort is undertaken; but Mr. Putterill had faith enough to believe that help of that kind would not be lacking if the Christian public can be convinced that the work is real.

We have given only the structural bones of the scheme, which was submitted tentatively, and not at all as a cut-and-dried programme. Conference followed on the reading of the paper, but it did not yield much in the way of practical helpfulness. Some urged that the proposed services should be bright and lively, and not killed by long prayers; others said that Christ crucified alone must be the theme; but all that may in the meantime be taken for granted. It was thought by one speaker that the movement should be kept within the present boundaries of the Y.M.C.A.; others were of opinion that persistent personal effort in City houses, on the tops of trams and omnibuses, in trains, etc., was preferable to any organised scheme; but it was pointed out that the new crusade need not supplant or hinder any existing form of work. One friend thought the first step was to find the God-inspired and God-equipped man to take the direction and the lead.

Three mountain peaks of thought emerged from the evening's business. (1) More than half a million of young men in London are without God, and without hope in the world. (2) The Saviour's direction, "beginning at Jerusalem," is still on his statute-book for London Christians, especially the young men among them. (3) If the thing is to be done it ought to be done quickly, thoroughly, and with a will. We invite helpful suggestions. Probably many methods may have to be tried—"if by any means we may save some." Those who are in sympathy; who desire to become partners in this service, and are willing to take the lowest post—or the highest if God so orders it—should put themselves into communication with the Secretaries, Y.M.C.A., 186, Aldersgate-street, E.C.

CHRISTIAN ENDEAVOUR.

The secretary of the Walthamstow Society reports that they have as many members as the room will hold, and will have to refuse additions for a time in consequence. A tea was recently given to which sixty were invited. Much thankfulness is expressed for the good work done during the past fifteen months.

The Gideon Society at Bristol has carried out an eight days' mission with much success. A lady missioner has conducted the services, and the members of the society have given personal invitations to all in the neighbourhood. A blessing has been experienced not only by those who attended, but also by those who carried out the arrangements.

Rev. J. B. Morgan, 2, Exton-park, Chester, suggests that a small party should be got together in this country for the Montreal Convention in July next. Those who decide to do so could go thence to the World's Fair at Chicago. Possibly, special terms might be arranged. Any who think of joining the party should communicate with Rev. J. B. Morgan in the first instance.

The society in connection with the Gospel Hall, Wood Green, held its first anniversary on Tuesday last week, when a very encouraging report was given of the year's work. The society started with fourteen active members, while now the number is forty-five. Out of nine who have joined during the year as associates, five have since become active members, having made profession of giving their hearts to the Saviour, and of their desire to serve and follow Him. The attendance at the meetings has been well sustained, and the members, besides taking part in the weekly meetings, have set to work in various ways, some collecting missionary pennies, and others distributing tracts inviting non-churchgoers to the Gospel services, and in doing other useful work on the various committees. Altogether the society has much to thank God for, and has commenced its second year full of hope that it may develop and increase in spiritual life and good works, and amidst much prayer for the guidance and power of the Holy Spirit.

Decennial Conference, Bombay.

Miss Reade, of the South Arcot Mission, India, who attended this conference, writes on Dec. 31:—'More than 500 missionaries are met together. We meet in the Wilson College, a beautiful building. There have been four sessions so far, each and all most deeply interesting. To me it is intensely so, as in my little sphere I seem to have been called to solve every mission problem to the best of my ability, and in the solution I have independently come to, it is encouraging to find I have the support of many whose opinions are of weight."

SCOTTISH NOTES.

The Pan-Presbyterian Council of 1896 will meet in Glasgow.

The centenary of Trinity U.P. Church, Glasgow, was held last week.

Rev. J. Wright, minister-emeritus of the East Free Church, Alloa, has died at the ripe age of 83.

The scheme for clothing destitute children in Edinburgh is finding plenty of scope in this trying weather.

Rev. Geo. Jackson, of the Wesleyan Mission, Edinburgh, fell in the street last week, and fractured his right leg.

The death is announced of Mr. W. Dingwall, a native of Aberdeen, who has been engaged in mission work at Rio Tinto, Spain.

Rev. M. P. Noble, Congregational pastor, Macduff, has gone to Kilsyth. Under his oversight the Macduff congregation prospered greatly.

Rev. F. B. Meyer preached in Free St. George's Church, Edinburgh, last Sunday, and addressed the Students' meeting in Oddfellows' Hall.

The Home for Destitute Children at Saltcoats has done good work during the year on behalf of Glasgow's poor; but it needs more generous support.

At a meeting in Edinburgh of the Italian Evangelisation Society, a hopeful report was presented, especially as to the schools and colleges in Florence.

A great temperance demonstration was held in Edinburgh last week, when the popular call for legislative reform was emphasised. The opposition of the secular press was deplored.

Mr. W. Quarrier's annual treat to the street children of Glasgow was largely attended. A resolution was passed, calling on the Provost and magistrates to take steps to protect young street traders.

IRISH NOTES.

An interesting missionary conference has been held in Rev. Wm. Wylie's Schoolroom, Newry.

A united communion service has been held in Trinity Presbyterian Church, Cork. Presbyterians, Methodists, and Congregationalists took part in the proceedings.

The Belfast Town Mission is making gratifying progress. During the past month the agents paid 1500 visits, and got fifteen families to join churches. Evangelistic services were also held.

A new parish hall, in memory of Captain Dunbar, has been built at the expense of deceased's sister, Mrs. Dunbar-Buller, at Carrowdore. It is to be used for Sunday-school and religious purposes.

The Belfast branch of the National Society for the Prevention of Cruelty to Children has established a shelter for desolate children. During the past month the inspectors investigated fifty-four cases in which 459 children were concerned.

Much regret is felt at the sudden and serious illness of Rev. Jas. Donnelly, of Portadown, the Secretary of the Irish Methodist Conference. After preaching a most earnest sermon on Sunday week he was seized with a fainting fit during the observance of the Lord's Supper.

Albert Bridge Congregational Church, Belfast, of which Rev. James Cregan is the pastor, is in a flourishing state. Ten years ago, when Mr. Cregan came to the Church, it had only forty members. In two years its membership had increased to about 300, and the church was enlarged. Now it is found necessary to enlarge it further, so as to seat 1800 persons.

Gathered Gold.

THE POWER OF GOD'S WORD.

The Bible in-worketh: (1) To transform, Jas. i. 18; (2) to enlighten, Ps. cxix. 105; (3) to cleanse, John xv. 3; (4) to sanctify, John xvii. 17; (5) to keep, Ps. xvii. 4; (6) to comfort, Rom. xv. 4; (7) to strengthen, Acts xx. 32; (8) to equip for work, 2 Tim. iii. 17.

"The hour draws near, howe'er delayed and late,
When at the Eternal Gate
We leave the words and works we call our own,
And lift void hands alone
For love to fill. Our nakedness of soul
Brings to that Gate no toll:
Giftless we come to Him who all things gives,
And live because He lives."

THE "SHALL NOTS" OF JOHN'S GOSPEL.

The believer *shall not* come into condemnation, John v. 24; *shall not* walk in darkness, John viii. 12; *shall never* hunger, John vi. 35; *shall never* thirst, John iv. 14; *shall not* be plucked out of Christ's hand, John x. 28; *shall not* perish, John iii. 15; *shall never* die, John xi. 26.

CHICAGO NOTES.

THERE is something very beautiful about the steady gain of Christianity in a great and throbbing city. Three new churches were dedicated the other day, and several others are nearly completed and ready for use.

At Englewood, in the southern part of the city, the Y.M.C.A. have decided to build a new structure to cost 125,000 dols. It will be erected on the old lot, which is in the very heart of a dense population. The building is much needed. The old frame edifice will be moved to the rear of the lot and still used until the new one is done. The branch located at this place is very flourishing, and has a splendid band of workers.

Chicago has a great Jewish colony, and it is increasing very rapidly. Why these thousands are flocking here is a mystery. They seem to be industrious, will work for a pittance, live in the most degraded manner, and have no friends outside of their own circles. It is a problem what to do for them. One mission has been opened, and it is struggling for existence. A few Christian men are trying to reach them, but they are so blinded and bigoted that it seems a barren field.

Not so in the French missions, for a goodly number are coming to Christ. Two services are held on Sundays for the deaf mutes, and they are well attended. Philip G. Gillett, president of the State Asylum, opened the first mission two years ago, and the success has been marvellous.

There will be a splendid advance made by the Young Men's Christian Association this coming year. Already the fine thirteen-story structure is rising in La Salle-street, and with the valuable lot will be worth more than a million dollars. It is to be ready for use by June, 1893, and will be a splendid place of resort for the Christian people. There is wonderful zeal among these associations, and special efforts are being made to reach the masses as never before. It is believed that Bro. Moody's coming home for awhile will again awaken even more interest in soul-saving efforts.

There are many encouraging revivals now in progress, and the Christian public is very active.

JOHN O. FOSTER.

Deaf and Dumb in Dublin.

THE work of the Dublin Association for the Propagation of the Gospel among the Deaf and Dumb goes on steadily and well. In a little paper just issued, "A Day among the Deaf and Dumb," a Christian lady tells how thankful those who can neither speak nor hear are that someone should bring into their silent homes the tidings of salvation. The evangelistic services, conducted in the finger speech, are valued and blessed; the reading-room has been greatly appreciated; many have been aided in finding suitable employment, while the sick have been visited, helped, and cheered. The missionary and secretary is Mr. M. F. G. Hewson, 21 Room, Metropolitan Hall, Lower Abbey-street, Dublin.

Valencia, Ireland.

MRS. DELAP, Valencia Island, co. Kerry, writes:—"I have succeeded, after two years, in collecting £400, and have built a very much-needed Fishermen's Reading-room and Recreation Hall on Valencia Island, where there was no public room of any kind available and no shelter save the public-houses. This fine building has exhausted my funds. The mackerel fisheries come in March and I most urgently need £100 to complete my work—seats, tables, lamps, book-presses, and, above all, most requisite sanitary arrangements. Without these extras the hall will be useless as a resting-place and shelter for these numerous men, who toil for our comfort and luxuries. Books and pamphlets will be most welcome gifts for the library."

HELP FOR CHRISTIAN JEWS.—Rev. J. B. Barraclough is founding a Training Home and Employment Agency for Hebrew Christians, especially for well-educated young men from the Continent or the East, desirous of qualifying for and obtaining employment as foreign correspondents, &c., in business houses. Suitable men will be prepared for entering training institutions for missionaries; and a temporary home will be given and employment sought, as far as possible, for all comers, being Christian Jews or Jewesses. The primary object will be to deepen and strengthen the spiritual life of each and all. Mr. Barraclough purposes engaging a Christian ex-schoolmaster and his wife to take charge of the Home. He is anxious to raise from £100 to £150 at once wherewith to furnish, and will need at least £500 a year for its support. Communications may be addressed to Mr. Barraclough, at 11, King Edward-road, Hackney, N.E.

Y.M.C.A. NOTES.

NEW Associations have lately been formed at Polo and Blue Island (Ill.), and Robesonia (Pa.).

The annual convocation of the North Ceylon Union of Y.M.C.A.'s will be held early in January.

The Y.M.C.A. work amongst the winter wood and lumber men in Minnesota is going on vigorously this season.

The Colombo Associations are planning to hold a Convention of all Associations in Ceylon, in February or March.

Mr. F. H. Wood, B.A., recently appointed Secretary of the Madras Association, has held a series of meetings in Colombo.

The Devonport Y.M.C.A. is pushing vigorously forward, notwithstanding its heavy loss through the death of Mr. W. D. Pink.

Mr. Robinson Souttar, president of the Oxford Y.M.C.A., has been holding special and fruitful services for young men in South Carolina.

The West Hartlepool Association issues a strong programme for the half-year, giving great prominence to Evangelistic and Bible class work.

Mr. C. S. Crain, secretary of Milton (Pa.), has gone to Cuba (N.Y.), while Mr. E. C. Van Ness, secretary at Port Huron (Mich.), has accepted a similar post at Blue Island (Ill.).

The vice-president of the Athens Y.M.C.A., Mr. Isidore M. Schapira (formerly of the Edinburgh Y.M.C.A.), writes that this association has fifteen members, who are doing their utmost to bring the Gospel before their fellows.

The secretary of the Central branch, Philadelphia, has issued a letter proposing that members of the Y.M.C.A. should show their disapproval of the Sunday opening of the World's Fair at Chicago by declining to visit the exhibition.

At a district Y.M.C.A. convention held in Waterloo (Ia.), a paper on "Social Purity" was read. The discussion of the topic aroused great interest, and resulted in a request being sent to the pastors of the city asking them to preach special sermons on the subject.

The committee of the Kingston Association has secured the services of Mr. Percy W. Polson as resident secretary of the new institute which has been built by Mr. William McComas, J.P. Bible classes have been started, which are well attended. The members now number 430.

At the thirteenth annual State convention of the Nebraska Y.M.C.A., lately held at Hastings, a little over two hundred delegates assembled from the thirty-four associations in the State. The papers displayed the one absorbing desire of the convention to be "to save the young men."

In Omaha, Nebraska, last year the membership has grown from 433 to 820. The attendance at the building has doubled, now being over half a thousand per day; 528 persons took some active part in carrying forward the work during the year. The Bible classes have quadrupled in attendance.

A very fine building, thirteen stories high, is being erected by the Y.M.C.A., Madison, New York. The building will contain two audience rooms, one capable of seating 250 persons and the other 1,000. It will also have a swimming tank, gymnasium, and rooms of various kinds for the use of the association.

On Wednesday evening, the 11th inst., Mr. and Mrs. George Williams gave a New Year's reception to the members and friends of the Stafford Rooms Association. A large company gathered. Short addresses were given by the chairman, Mr. J. H. Lydall, Mr. W. H. Mills, and the secretary, Mr. Basil Hewer.

Y.W.C.A. NOTES.

THE new institute and boarding-house acquired by Guildford Association has been opened by the Hon. Emily Kinnaird.

The St. John's Wood Association suffered some loss, last week, through a gas explosion, and, unhappily, two young women were injured.

At the Y.W.C.A., Newcastle-on-Tyne, a time of blessing was vouchsafed at the New Year's meeting for consecration. Many members dedicated themselves afresh to the Lord.

The Windsor and Eton Y.W.C.A. state that during the last twelve months the work has greatly developed, and the association is a growing power of usefulness among young women of all classes in Windsor and Eton. The number of members, which had risen in 1890 from 49 to 103, has since increased by 66.

"We can all do more than we have done,
And not be a whit the worse:
It never was loving that emptied the heart,
Nor giving that emptied the purse."

TEMPERANCE NOTES.

THE *Band of Hope Chronicle* begins the New Year in an enlarged form, with a tinted wrapper, and with various other improvements.

A fund is being raised to erect a memorial over the grave of the late Mr. Samuel Sims, whose valuable temperance work endeared him to many. Communications should be made to Mr. F. Sherlock, 30, New Bridge-street, E.C.

The United Kingdom Alliance appeal this year for upwards of £20,000 in view of the near approach of practical legislation, and the need for special effort. The address of the Metropolitan Department is 15, Great George-street, S.W.

The fifty-third report of the Fitzroy Teetotal Association shows continued good work. Inquiry has been made concerning the first 200 members of the Band of Hope, and it is found that 25 per cent are, after forty years, still keeping the pledge.

"How Intemperance has been Successfully Combated" is the title of a pamphlet by the Duchess of Rutland, just issued by Cassell and Company Limited (price 6d.), being a reprint, with additions of an article which appeared in the *New Review*.

Disclosures of a somewhat novel kind were made at the last meeting of the Guardians of the City of London Union. It was asserted that beer had been supplied to the paupers by means of fishing rods employed for that purpose by sympathising friends outside.

A veteran total abstainer, Dr. Severin Wielobycki, whose career abounds in striking, romantic, and deeply interesting incidents, has just completed his hundredth year, and is still in the enjoyment of remarkable health and energy. His centenary was celebrated on Tuesday, Jan. 10, in the rooms of the Medical Society of London.

In the tropical climate of India certain regiments, consisting of 5,610 soldiers, were placed under observation. They were divided into three classes, free drinkers, moderate drinkers, and teetotallers. The mortality of the former was forty-four per thousand, moderate drinkers twenty-three per thousand, and teetotallers eleven per thousand.

Neither Rev. Thomas Evans nor the *Bombay Guardian* will be mistaken for enemies of missionaries, yet the one writes and the other inserts a serious statement as to "whisky drinking in missionary circles in Madras." No unseemly excess is even hinted at, still we should hope that the self-indulgence is confined to a very limited circle indeed.

Miss Jessie A. Ackerman, of the W.W.C.T.U., writes that Northam, in West Australia, is the stronghold of the cause in the Colony. Some time ago a suburban town was laid out, and in each deed was a clause stating that the land should never pass into the hands of any save total abstainers. The result is, in this place the working classes are well-to-do, and a more prosperous community could not be found.

A correspondent of the *Midland Free Press*, writing on the subject of Christmas beer, says:—"There are no gladdening properties in it. Even from the strongest beer the gladdening feeling is *quasi* only—the joy is not real. I have spent nearly fifty Christmases without beer or drinks more strongly primed with the poisonous alcohol, and all this long time I have looked in vain for their gladdening effects upon others."

At the monthly meeting of Liverpool Town Council last week, Mr. Archibald Williamson moved that it was desirable that the number of public-houses and beer-houses owned by the Corporation should be reduced, that steps should be taken to get possession of such property, and not relet for the same purpose. He excluded, however, *bonâ fide* hotels or refreshment rooms, or houses leased for seventy-five years. The motion was adopted.

A law has recently been passed by the Legislature of the State of New York, establishing an institution for female inebriates. The law permits of the admission of women addicted to the inordinate use of alcohol, opium, morphine, or any other intoxicant, by voluntary commitment for three months. But they may also be committed for a year by a judge of a court of record upon the certificates of two physicians, with the privilege of the term of commitment for another year, if deemed necessary for a completion of the cure.

Mr. F. H. Dawe, speaking last week at Epping to young men, said: "Young men, act up to your convictions at all costs. Let me tell you of two young men I knew in the City. Both professed to be converted to God, but both were in the cursed liquor traffic, with good prospects of worldly advancement; both had strong convictions that they were wrong in continuing in their situations. Which should it be, God or the world? One chose to suffer loss rather than grieve the Holy Spirit, and washed his hands of the whole affair. To-day he is a happy, prosperous business man, and a successful evangelist and pastor. The other suppressed his convictions, and his business became his own snare. To-day he is a poor, unhappy drunkard."

The Book World.

BOOKS OF CONSOLATION.

Poetic insight is never put to better use than when it sets in verbal framework the faith and hope that enable the Christian to pierce the veil which hides the rest and glory given to our beloved dead. Mourners, like the poor, are always with us. For the hunger of their hearts Dr. Robertson Nicoll has provided a right royal dish in his collection of Songs of Rest, now gathered, with additions, into one pretty volume. (5s. *Hodder & Stoughton.*) He has culled from many popular writers, and also from those less known; but every page projects its ray of light on the shadowed side of human life, and reveals the silver lining that proverbially brightens the darkest earthly cloud.

Another book in the same vein is Gems on the Brow of Night (*Shaw & Co.*) The compiler has in this case also shown ample catholicity in the selection, but all the extracts, whether prose or poetry, are well fitted to carry comfort to the sorrowing and the sad.

Rock Light is a new monthly paper for sailors (1d. *Shaw & Co.*). It is conducted on undenominational lines, contains clear Gospel appeals and helpful teaching, and gives a prominent place to temperance principles.

Rev. David Macrae, of Dundee, has long been known in the North as a born writer and reader of stories homely and pathetic. In Little Tiz and other tales (1s. *Morison Brothers*) we have good specimens of both kinds.

Unclaimed Privileges, by Rev. Evan H. Hopkins, is a little volume of studies, ten in number, on the fulness of Gospel blessing. The way to rest of soul is pointed out in Mr. Hopkins's well-known lucid style. (1s. *Marshall Brothers.*)

The Sword and Trowel makes in the January number a good start for the New Year with a Mentone meditation by the late editor, Mr. C. H. Spurgeon, and papers by Mr. Thomas Spurgeon and Dr. Pierson. With the number is also presented a fine photo-print portrait of the late Pastor. (*Passmore & Alabaster.* 3d.)

The annual volume of Wee Willie Winkie, the children's magazine edited by Lady Aberdeen and her youthful daughter, makes a capital collection of genuine tit-bits for the boys and girls. A great deal of it is the production of very juvenile pens, and therefore all the more likely to interest its special clientèle. (*Partridge.*)

Sermon Pictures for Busy Preachers. By Rev. T. D. Hyde, B.A. (4s. 6d. *R. D. Dickinson.*) Here are fifty full-drawn sketches of sermons, by one who has previously made useful contributions to homiletic literature. The volume is the first of a series, and the discourses are described as for "fasts, festivals, saints' days, and special occasions."

The National Temperance League's Annual (*The League Depôt*, 33, *Paternoster-row*, 1s.), forms a capital and useful handbook for temperance speakers and workers, summarising, as it does, all manner of facts and movements bearing on the cause. Portraits are given of Mr. S. Sims and Misses Robinson and Weston, also papers by well-known writers.

Farewell Words.—Under this title an account has been issued of meetings held in connection with the departure of Rev. Walter Searle for the Cape. The addresses are such as to rouse missionary interest, and in this way we feel sure their issue in separate form will do good service. (*Cape General Mission*, 2, *Berkeley-terrace, Wimbledon.* Price 3d.)

The Pastor in Prayer: Being a choice selection of C. H. Spurgeon's Sunday-morning prayers. (*Elliot Stock.*) Here are verbatim reports of twenty-six of those wonderful prayers which Mr. Spurgeon was wont to address to the throne of grace. The volume will prove a precious memento to many. In every case the text is given of the sermon which followed the prayer.

Well-springs of Life. By Rev. Frederick Whitfield, M.A. (*Nisbet.*) A series of twenty-eight expository papers by the well-known and highly-esteemed vicar of St. Mary's, Hastings. Some of the hidden treasures of the Word of God are disclosed, and the volume may not only be heartily commended as a circle of devotional teaching, but also as a fund of suggestion for pulpit preparation.

Memoranda Sacra. By J. Rendel Harris. (3s. 6d. *Hodder & Stoughton.*) Fifteen short meditations on lofty themes—constituting the first volume of "The Devotional Library." The thought is not profound, but it is full of freshness and rich suggestion, and indicates a high water mark of spiritual experience. The antique binding and uncut edges seem in keeping with the well-seasoned quality of the contents.

How to Read Jeremiah, by Rev. Buchanan Blake, B.D. (4s. *T. & T. Clark.*) This third volume of a useful series contains the text of Jeremiah's prophecies arranged chronologically in their historical setting, accompanied by lucid explanations, a glossary, etc. Not all expositors would agree with just every position taken up in this arrangement; but the work has been carefully done, and if used with discrimination will prove of service to students.

Bible Class Expositions: St. Luke. By Alexander Maclaren, D.D. (3s. 6d. *Hodder & Stoughton.*) Another step in the progress of a valuable series. Dividing the third Gospel into convenient sections, the expositor opens up its meaning with freshness and force. Facts and doctrines are surveyed as well as examined; and the entire work is instructive in substance and spiritual in tone. To many the book will supply all the purposes of a practical commentary.

That clever Scotch humorist and anecdotist, "Nicholas Dickson," has written a very pawky and entertaining little book—The Auld Scotch Minister. (1s. *Morison Brothers, Buchanan-street, Glasgow.*) It forms a fitting companion to "The Elder at the Plate." The vagaries of ministers and would-be ministers, especially in the bygone generation, provided a fruitful field for anecdote of a harmlessly humorous sort, and Mr. Dickson has shown laudable industry in this collection.

Notable Sayings of the Great Teacher, is another volume of Biblical studies by Henry Thorne. Besides the chapters which furnish the title to the book, there are Bible readings on the Acts of the Apostles, on portions of Scripture specially instructive to young men, and on some aspects of the character and teaching of the Apostle Paul—fifty-two in all. The pages afford evidence of wide reading, as well as intimate knowledge of Scripture and ability to exhibit its lessons for life and godliness. (2s. 6d. *Drummond's Tract Depot, Stirling.*)

The Universal Bible Dictionary. By Rev. John Macpherson, M.A. (6s. *Hodder & Stoughton*). This is a very useful manual, having the advantage of being based upon the latest authorities. Students who possess older dictionaries on a larger scale will welcome this as an addition to their library, while those whose books are necessarily limited in number will find Mr. Macpherson's compilation as useful as it is compendious and lucid. While in some instances the newer ideas are still open to question, the bulk of the book is, we believe, thoroughly good and trustworthy.

The Opium Traffic.—Hardly a week passes without more light being thrown upon the opium iniquity. Two fresh pamphlets, issued by *Dyer Brothers, Paternoster-square*, are: An Indian Woman's Impeachment of the Opium Crime of the British Government (1d.), a plea for justice for her country people, by Soonderbai H. Powar, of Bombay: and Errors and Falsehoods of Opium Apologists (1d.), light on a criminal attempt to deceive the British public upon a great wrong being done to India and China, by Alfred S. Dyer. An appendix to the latter pamphlet contains important statements by Rev. Dr. C. S. Valentine, of Agra, and Dr. J. R. Wallace, of Calcutta.

The Divine Art of Preaching, by Dr. A. T. Pierson (2s.), is a series of thirteen lectures delivered at the Pastor's College. Practical and pointed, they are characterised by much vigour. Dr. Pierson has something to say about the proper matter of Gospel preaching, as well as the desirable manner. His other recent book, Papers for Thinking People (1s.), will also have attractions for theological students. A paper entitled "Two Great Laws of the Sermon" is given with one on the ethics of the dance, and others on the Word of God, Christian giving, etc. The Bible: God's Rock of Ages (2d.), is an able lecture delivered recently by Dr. Pierson in the Metropolitan Tabernacle. (*Passmore & Alabaster.*)

A truly delightful volume is that published by *Messrs. R. & R. Clark, Edinburgh*, containing a brief sketch of the life of the late Lady Grisell Baillie, written by her relative the Countess of Ashburnham, with a selection of her ladyship's addresses to mothers' meetings. If it be still comparatively true that not many noble after the flesh are called to heights of Christian attainment, it is equally true that there are some grand exceptions; and Lady Grisell Baillie certainly was one of the grandest in modern times. By God's grace she adorned the doctrine of Jesus Christ in a special degree, and her name must carry with it a wondrous fragrance for many a day in the part of Scotland where she lived. The addresses are models of simplicity and spirituality.

BOOKS RECEIVED.

From *Elliot Stock.*—The Time is at Hand; or, Things which must shortly come to pass. By E. Wardell-Potts. Cheaper edition.

From *Partridge and Co.*, What the Prophetic Scriptures Teach Concerning the Antichrist and the Second Advent. By Mrs. Alfred Packman. 1s.

From *C. H. Kelly.*—Stories from Indian Wigwams and Northern Camp Fires. By E. R. Young. 3s. 6d. Lady Marjorie, a Story of Methodist Work a Hundred Years Ago. By Emma Leslie. 2s. 6d. Jacob Winterton's Inheritance. By the author of "My Brother Jack." 1s. 6d. Sinclair's Museum, and other stories. By Wm. J. Forster. 1s. Nell, the Clown's Wife. By Emily Gradidge. 1s.

Personalia.

Rev. John Smith, of Edinburgh, left last week for a tour in Egypt on account of his health.

Miss James, of Wimbledon, has accepted the post of directress of the British Syrian Mission, Beyrout.

Rev. A. Clifford, well known in Calcutta for his work among the poor, was on Saturday consecrated Bishop of Lucknow.

Mr. Joseph Hannington is, we understand, up the Nile in a dahabeeyah, doing Gospel work, and is purposing to go through the Holy Land again for the sixth time.

Rev. Dr. Morison, Moderator-elect of the English Synod, contemplates visiting the Holy Land, intending to be back before the meeting of Synod at the end of April.

Dr. Parrott, medical missionary, with his wife, left for China on Wednesday. At the noon prayer meeting, Aldersgate-street, on Tuesday, he was earnestly commended to God.

Principal T. C. Edwards, who has been in a somewhat serious condition, is now believed to be recovering. When strength permits he proposes going to the south of France to recruit.

Bishop Smythies.—*The Guardian* states that the bishop, who was unable to attend a farewell service last week, is suffering from a bronchial attack. His departure for Africa is postponed indefinitely.

Rev. F. G. Gange, who has been minister at Old Broadmead Chapel, Bristol, for the last twenty-three years, has accepted an invitation to succeed Rev. F. B. Meyer as minister of Regent's Park Chapel.

Sir S. A. Blackwood, K.C.B., who has been somewhat unwell, owing, it is believed, to his returning too soon to duties after his illness some months ago, is now at Bournemouth, hoping soon to leave for the south of France, in order to recruit his health.

Rev. Dr. James Spurgeon is seriously ill at his residence, West Croydon. At the Metropolitan Tabernacle on Sunday evening, a letter was read from his wife to the congregation, in which she expressed the hope that she might be divinely supported at the present period. Special prayer was made on his behalf.

Mr. Benjamin Clarke, Editor of *The Sunday School Chronicle*, and Secretary of the Homes for Little Boys, Farningham and Swanley, lies very ill, suffering from a severe attack of influenza. As it will be some weeks before he can possibly leave his home, all his present engagements are to be considered cancelled.

Rev. Dr. Angus has addressed a farewell letter to the old students of Regent's Park College in anticipation of his early retirement from the principalship, which he has filled for many years. Since his appointment 400 students have been trained for home or foreign work, and a sum of £60,000 has been raised for various purposes connected with the college.

Pasteur Ch. Merle-d'Aubigne has left La Louvière and settled in Liége, in succession to M. Gagnebin. He thus finds himself at the head of a large congregation, and in a most important sphere of mission work. Liége has 150,000 inhabitants, and only one other resident pastor. Communications to Mr. Merle-d'Aubigné should be addressed 267, rue St. Gilles, Liége, Belgium.

Rabbi Lichtenstein.—Since he seceded from Judaism, this brave defender of Christ has been called upon to endure keen persecution. His wife, moreover, has been very ill, and other circumstances have been peculiarly untoward. In a recent letter to a correspondent, the Rabbi says, with resignation: "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God."

Dublin Visiting Medical Mission.

This unsectarian agency, which was only inaugurated last spring, closed the year as an institution in vigorous operation. The dispensary is open to all comers on Monday, Wednesday, and Friday mornings, and on Tuesday evenings to men only. It is doing a great work amongst the poor of a wide area of the city. When not engaged in the dispensary, Dr. Long visits patients in their homes. He is assisted by a trained nurse, five lady dispensers, and several lady helpers. Many friends not connected with the mission speak to the patients at the dispensary.

To carry on the work at least £400 or £500 is required; and, in addition to this, the committee want immediately £200 to buy out a middle landlord, and thus effect a saving in rent of £23 a year. Many have been the expressions of gratitude on the part of the patients for the sympathy and kindness, as well as for the medical aid, received; and in several cases lives have been completely changed.

Communications regarding the work may be addressed to Mrs. E. J. Figgis, jun., 6, Simmons Courtvillas. Donnybrook Dublin.

Evangelistic Notes.

Mr. Oscar Owers has closed a ten days' mission at Robertsbridge, and the precious seed sown will doubtless bring forth much fruit.

Mr. W. Chester Turner, of the Evangelists' Home, Birmingham, has completed a ten weeks' mission in Herefordshire. It has been blessed by God to the salvation of some and the deepening of the spiritual life in the hearts of others.

Mr. B. F. Weaver, who has done good work at the Imperial Hall, Hanley, has been evangelising in the Albert Hall, Nottingham, and Mealsgate, Carlisle. His brother Frank accompanies him as singer of the Gospel. Their address is Fallibroome, Macclesfield.

Lurgan.—Messrs. Loney and Robinson, of the Irish Evangelisation Society, have closed an eight weeks' mission here, which is believed to be "the most fruitful mission held in the town since 1859." The whole place appears to have been stirred greatly.

Bible Christian Connexion.—During a mission at Garndiffaith, in the Blaenavon circuit, conducted by Mr. Jabez Mules, over seventy persons have professed conversion. Some who have lived in the neighbourhood for more than forty years, say they have never witnessed a richer baptism of grace and power.

Upper Tooting.—Mr. W. R. Lane has concluded a blessed mission here. The afternoon Bible-readings were very helpful, and the Gospel preaching was with great power. A considerable number of men, women, and children expressed publicly their resolve, God helping them, to trust Christ. "To God be the glory." C.

Rev. R. Balgarnie has concluded a seven days' mission at Tottenham, which has been exceedingly fruitful; not only were the services largely attended, but the spiritual interest deepened every night. At the closing service an opportunity for public testimony was given, when many rose to witness a good confession for Christ.

The Lowestoft Fishermen have concluded a fourteen days' mission at Princes Hall, Buckhurst Hill, which God has greatly used for blessing both to the unsaved and believers. Each afternoon a meeting has been held for Christians, and many useful topics have been considered with great profit and blessing. For nearly eighteen years the work at this hall has been fruitful in blessing to the neighbourhood. G. H. LORD.

Blackheath Hill. — An unsectarian mission is carried on by Miss Whitfield at the "Very Welcome," Blackheath-hill. There is a small hall which is used for evangelistic services, mothers' meetings, etc. The object of the mission is to reach the souls of those who do not go elsewhere to hear the Gospel preached. A good many persons have been converted through attending the meetings. The neighbourhood is a thickly populated one, and there is much poverty and sickness, the winter being a hard one for the poor.

Mrs. Horton and Miss Parker are experiencing much blessing in their present mission at Ruabon. The congregations have increased each evening, many last Sunday night being unable to get into the hall. A band of earnest, hearty workers are happily and unitedly labouring with the evangelists, and much success is attending their united efforts. Large numbers remain to the after meetings, and in a quiet, thoughtful manner many during the past week have come over to the Lord's side. The week afternoon meetings and Bible readings have been seasons of rich blessing.

POLICE-COURT MISSION.

A WELL-ATTENDED meeting of the Rochester Diocesan Branch of the Church of England Temperance Society was held last week at the Royal Victoria Hall, Waterloo-road, to promote the efficiency of the Police-court Mission in London, south of the Thames, by adding a seventh missionary to the staff. Rev. G. A. Ormsby stated that the population in this part of the metropolitan area numbered one and a-half millions, and the work performed by the mission was that of prevention, rescue, and restoration. A vigorous temperance address was delivered by Archdeacon Farrar, who incidentally declared that the working classes held the solution of the social problem in their own hands by giving up drink. He concluded by reminding his audience that four of the present Cabinet Ministers had taken the chair at the United Kingdom Alliance meetings, and they would not be supported by the temperance party unless the Government satisfied their legitimate aspirations.

Lady Frederick Cavendish also spoke, directing attention to the temptations placed in the way of the students attending the Morley Memorial College by the rebuilding of a small public-house in the neighbourhood on a large scale, the renewal of the licence of which establishment, she said, would be opposed.

Obituary.

REV. E. E. BLISS, D.D.

Dr. Edwin Elisha Bliss, for nearly fifty years a missionary in Turkey, is dead. He was born in Putney, Vt., 1817, and graduated from Amherst College, 1837. After a full course at Andover Theological Seminary, he married Isabella H. Porter, of Portland, Me., and sailed for his chosen field of service. His first sphere was at Trebizond from 1843 to 1852, and then at Marsovan, in Armenia, for four years more. He went to Constantinople in 1856, and remained there ever since. In 1869 Amherst gave him the degree of D.D. He was the author of the "Bible Handbook" in Armenian. Since 1865 he had edited the *Messenger*, published at Constantinople, in both the Armenian and Turkish languages. A widow and four children mourn his loss.

REV. ROBERT HEWITT.

Much regret is felt among a wide circle of friends in Ireland at the death of the Rev. Robert Hewitt, Methodist minister, who has passed away at Springfield, Ontario. The deceased, who was in his 84th year, laboured with great zeal and marked success in such centres as Wicklow, Clones, Strabane, and Westport. For five years he acted as Conference evangelist, and during that period travelled about 20,000 miles, while nearly 3,000 persons professed conversion as the result of his labours. For two years he filled with marked ability the position of chairman of the Sligo district, and in Canada, where he resided for the last few years, he was held in the highest esteem by all who knew him. He was an able preacher, a faithful pastor, and a true friend.

MR. EDWARD WHITWELL, KENDAL.

With regret we have to record the decease of this well-known and much esteemed Christian brother, which took place at Kendal last Thursday, after a brief illness. Some time since he had a paralytic seizure, but it was hoped that the effects of it had passed away. Mr. Whitwell was a man of very earnest character, and was seldom seen in public places without a packet of tracts, which he was industriously distributing. He took special interest in the movement on behalf of the Sunday closing of drink shops, and frequently rallied for united prayer and effort those interested in the promotion of temperance. He was at an early period of his life a member of the Society of Friends, but he joined the Congregational body. His body was interred on Monday last.

MR. THOMAS BOYD, COLERAINE.

The new year was but young when this faithful follower of the Lord passed away peacefully from the service below to that above. Mr. Boyd was a native of Coleraine, where he was pre-eminently known as a man of God; the lustre of his devoted life was seen by all with whom he associated. For more than half a century he was a successful Sabbath-school teacher, and many were the tokens he received that the good seed sown by him, with much prayer, took root and brought forth fruit. Mr. Boyd took a prominent part in the Revival of 1859, and mainly through his instrumentality an anniversary service has been held every year since. His funeral was attended by members of all denominations. An impressive service was held in the First Presbyterian Church, of which Mr. Boyd was a ruling elder.

MR. WILLIAM LEATHAM BARCLAY.

We regret, says *The Friend*, to record the death of William L. Barclay, who passed away quite suddenly at 1.30 p.m. on the 6th inst., at his residence, The Briars, Reigate. Although the event was to some extent expected, it was a sad surprise at the last. W. L. Barclay was the second son of Joseph Gurney Barclay, of Leyton, Essex, and was forty-seven years of age. He was treasurer of the Friends' Home Mission Committee, and was a useful member of the committee of the Friends' Foreign Mission Association. He was deeply interested in the work of the Missionary Helpers' Union, of which his wife, Ellen Barclay, was the founder, and is still the active secretary. Many of our missionaries who have received a warm welcome and hospitality at their house will feel that they have lost a personal friend.

REV. J. P. WILSON, COOKSTOWN.

We announced last week the death of Mr. Wilson, who had been Presbyterian minister at Cookstown (Ireland) for forty years. We are informed that he proved himself an able and devoted minister of the Gospel, earnest in spirit, indefatigable in work, watching over the flock with the love and fidelity of a faithful shepherd, and scrupulously attentive to the details of pastoral work. Said Dr. Wilson, in the course of his funeral sermon: "He was specially desirous to see the young brought under the power of the Gospel, and gave himself much to prayer for the success of his work. I understand that during his illness he was often praying for you, and specially for those whom he considered careless of their spiritual interests. He was faithful, conscientious, earnest, and laborious as a pastor in the Lord."

MRS. HEAL, WAVERTREE, LIVERPOOL.

The railway men of Liverpool and district are sorrowing over the removal by death, on January 10, after a very brief illness, of Mrs. Heal, who has been their true and devoted friend, and one of the most earnest and energetic workers connected with the Railway Mission. For many years Mrs. Heal had been a class leader in connection with the Wesleyan body. Some years since she became interested in the railway men employed at the station near her home, and held a weekly Bible-class for them, which was very successful, and through which many of the men were led to give their hearts to the Saviour. About two and a-half years ago she undertook to superintend all the work connected with the Liverpool Branch of the Railway Mission, and, along with others, worked with so much zeal that there are now twelve branches of the Mission in that city, at which over twenty meetings are held every week.

MISS MARY TUMMON.

This lady, who has carried on Christian work among fallen women in Aldershot for the past ten years, was transferred to the Church Triumphant on Monday night last, at the age of seventy-three. About fifty years ago she did excellent service in connection with the Queen-street Independent Chapel, Sheffield, working in the lowest quarters, and among the very poorest of that town. She also had a mothers' meeting, mustering several hundred members, and was the means of doing for them untold good. After a time, failing health compelled her to relax somewhat her self-denying labours.

Meantime, Rev. J. P. Gledstone, who had been her pastor at Sheffield, removed to Streatham Hill, London, and began carrying on rescue work in his neighbourhood. Strongly feeling at this time the need in Aldershot for a similar work, he induced Miss Tummon to come to Aldershot, the result being that she settled there in 1883, and carried on, till within a single week of her departure, a most successful mission, rescuing and raising hundreds of women and girls from a life which was worse than death—of sin, and sorrow, and shame. J. A.

REV. CANON BROUGHTON.

After a long and painful illness this clergyman entered into rest on January 6, at his residence in Bedford, at the age of seventy-four. For exactly half a century he had been one of the most beloved and honoured incumbents in the diocese of Peterborough. For nearly thirty years he had been vicar of Wellingborough, where his name is still a "household word" with all classes for whatsoever things are true, honest, just, pure, lovely, and of good report, although it is now two-and-twenty years since he left that town.

His greatest delight, next to the preaching of the Gospel, was in the nurture and admonition of the young, and the Sunday schools in his three successive parishes of Wellingborough, Polesbrook, and St. Mary's, Leicester, were models of what Sunday schools should be. His sweetness of nature and genial brightness of manner, combined with his deep hold of Christian truth, obtained for the proclamation of the "old, old story" from his lips a ready and attentive hearing. His preaching was with power. He combined the unusual gifts of great strength of character with great and most winning gentleness in a remarkable degree. His friends among all classes were very many.

MR. W. MANTLE SEAMAN.

The services at Down Lodge Hall on Sunday last had special reference to the sadly sudden death of Mr. W. M. Seaman, which occurred at his residence, Tower House, West Hill, Wandsworth, on Wednesday, January 11. Mr. Seaman, who for many years was closely allied with the work of Westminster Chapel, under the late Rev. Samuel Martin, was one of the original committee nominated by Mr. Moody at the close of his Wandsworth Mission in 1883, for the carrying on of permanent evangelistic work in the district. He eventually became one of the trustees of the hall afterwards erected for that purpose by Dr. Watney, and until quite recently had acted also as treasurer and secretary; these offices were only relinquished on account of his indisposition.

At the afternoon service, Mr. David M'Laren referred with much feeling and emotion to the valued services of his friend and co-trustee in connection with the Lord's work carried on at the hall. At the evening service Mr. Augustus Churchill also made reference to Mr. Seaman's death in fitting terms. Mr. Alfred J. Mayers sang as a solo, "The Christian's Good Night," the whole congregation standing as a tribute of their respect for their departed friend.

The unobtrusive, simple-hearted character of Mr. Seaman was very marked. Kindness and true-hearted generosity such as his will not only be missed by the Down Lodge Hall Mission, but by many kindred institutions, such as the Royal Hospital for Incurables and the British, and Foreign Bible Society, in the active work and truest interests of which it was his delight to labour.

Letters to the Editor.

"BEHOLD, THE BRIDEGROOM COMETH."

Dear Sir,—Heartily concurring "in the value of a united testimony," advocated by so many eminent servants of our Lord Jesus Christ in the appeal as presented in page 9 of your last number, deeply important and imperative as such testimony is, I would desire to invite all who love our Lord in sincerity to give the heart fully to carry out this glorious object. We are none of us ignorant of the teachings of our Lord in John xvii. The instruction there given is dwelt upon with continued pleasure and approval as often as we read it, but are we prepared to carry out its precepts as there given?

Ever since the days of the Apostles estrangement has existed among the disciples. Has this been eradicated, or does it still exert its baneful influence? The injunction that we should love one another as Christ loves us seems to have been for ages so obliterated as if it had never been written! Every individual is thoroughly persuaded that his ecclesiastical position is the only one justifiable; that even the teaching of the Holy Spirit in the Word cannot be allowed to interfere in opposition. We are and have been until now governed, beguiled by tradition, by sentiment, by associations, by what is right in our own eyes—the very sin against which the God of Israel carefully warned his people.

And even in these last days, when the prospect of the return of our Lord has awakened many minds, is there not a beginning of doubt whether matters are quite right as to division—a disquiet in thoughtful minds, accompanied with a leaning towards one another, evinced by the conventions now frequent, unknown formerly; a fraternal feeling pleasing to ourselves, and how much more pleasant to our God!

But the old leaven, inadmissible on the altar, either of festival or of malice and wickedness, is not yet burnt out of us. Still it struggles for the mastery. We approve of the better course, yet follow the worse, to our own detriment and to the dishonour of our ever gracious Master. Long has He borne with our waywardness, but we must not hope for his approval if we continue to make light of earnest affectionate appeals that we should love one another as He has loved and still loves even us.

Much as He values the devoted energy of his servants in proclaiming the riches of his grace to their fellow sinners, it cannot be satisfactory to violate one command by giving attention to another.

Robert Nelson.

January 8.

Dear Sir,—I am rejoiced to see in The Christian the recommendation to the conveners of Christian conferences that they should take up the subject of the return of our Lord. I may say that without knowing any such suggestion was to be made, I have been arranging such a conference to be held in Sunderland, April 17-21. I am proposing to the brethren invited that they should deal with the characters in which Christ will be revealed when He comes for and with his saints, as it seems to me that the key that unlocks the details of his advent is to be found in the title in which He is presented in any given passage of Scripture as indicating the tone, time, and temper of his manifestation. The details of our conference will be somewhat as follows:—

CHRIST'S COMING AS

The *Fulfiller* of his word to "come again."

The *Bright and Morning Star* as the hope of his beloved.

The *Living One* to raise those who have fallen asleep that they may partake in the resurrection *from* among the dead.

The *Gatherer* of his people to Himself.

The *Saviour* to complete the redemption of his people.

The *Bridegroom* to receive his espoused Bride.

Lord to test the work of his servants and to reward them.

The *Messiah* to convict Judah of sin and to save them.

The *Man of War* to overthrow the enemies of Israel.

The *Destroyer* of the antichrist.

The *Son of Man* to judge the nations.

The *Stone* to break in pieces Gentile power.

The *Deliverer* to the groaning creation.

The *Priest-King* to reign over Israel.

Judge to punish the wicked dead.

I am sure readers of The Christian will pray that the Lord's blessing may rest upon the above conference.—Yours, very sincerely,

F. E. Marsh.

Bethesda Free Chapel, Sunderland.

The convener of the Hope Hall Convention, Liverpool, also writes, expressing thankfulness that the subject of the Lord's Coming should be brought before those responsible for Christian conferences. Having referred to the ignorance of the Word which lies at the root of forgetfulness of the promise of his coming, the writer adds:—

"I believe if the conveners of the various conferences give a prominent place to the teaching of the Second Coming that blessing will follow, as we read of in Mal. iii. 10. Brethren, let us look this matter in the face; let us remember that there is a crown of righteousness to all who love his appearing and to those who are true elders and fulfil 1 Peter v. 1-4, a "Crown of Glory." Do we not want to hear his "well done"? though who of us would dare to say we can ever deserve it? Still, these things are in Scripture, and the wise will give heed to them. If we really desire Christians to live godly in Christ Jesus, teach that He may come at any moment; if we desire to see thousands going out to the mission field, show how He may come, and so this opportunity may be lost; and last—but not least, and should be first—show how He cannot come until the very last Jew as well as Gentile is gathered in, and how sadly the Lord's brethren according to the flesh have been neglected by the Christian of the past as well as the great majority of the present day; show how, if they had been faithful in this one thing, that to-day we might have had thousands of Jewish missionaries all over the world, and his coming hastened, yea, He might have come long ere this if those who had been trusted with the true riches had proved faithful."

DR. BONAR AND ROBERT McCHEYNE.

Dear Sir,—In the reminiscences of Dr. Andrew Bonar, published in The Christian of last week, your correspondent speaks of a conversation he had with the subject of his memoir on the life and character of Robert McCheyne. I am forcibly reminded by it of a never-to-be-forgotten Sunday I had the privilege of spending with Dr. Bonar at Glasgow in the autumn of 1877. I remember asking him how he accounted for the early fruitfulness and remarkable spiritual growth of his friend; and he replied, "Ah! you see, the Lord knew he had but a short time, and gave special grace that the best use might be made of it."

We may well hope that the calling home of Dr. Andrew Bonar may cause many to read that helpful record of a wonderful life, in which there was exhibited such true humbleness of spirit, combined with great depth of spirituality and earnestness in seeking souls.—Yours faithfully,

E. Holroyde.

Christ Church Lodge, Woking.

MOROCCO.

Dear Sir,—A paragraph in your pages of the 3rd November last, entitled "Encouragement in Morocco," has just caught my attention, after two months' absence from Tangier in the interior and among the Atlas chain of mountains to the south.

Whilst agreeing in the main with the spirit and tenour of your informant's letter, I feel constrained, in order that the Christian public at home may know the true facts of the case, to write you what I have seen and found during my journey. Among other important towns situated in the mountains, I have visited Dinmat, two long days' mule-travelling to the south-east of Morocco city, in company with Mr. Geddes, one of the brethren of the South Morocco Mission. From thence we struck off from the main road, hugging the line of mountainous country to Bil Muddin, and crossed the river El Akhdar, with the intention of piercing through into the district known as Ait Atab. From here we were obliged to retire, the Kaid or Governor of the district having received strict orders from the Sultan to stop any European attempting to penetrate into the lawless country beyond him.

Whilst not finding sufficient evidence in these places visited to declare openly that there are Christians there, yet I have found men undoubtedly acquainted with the Holy Gospel, being diligent readers of the same, and who may be termed "inquirers"—the word "convert," as we understand it in England, seems to me too strong a term to use; but that the Holy Ghost has begun the work of regeneration in the hearts and lives of some of these people is abundantly evident to me—and we may confidently look forward to the coming years in which an abundant harvest of souls shall be gathered into the fold of Christ from among these out-of-the-way mountain regions of Morocco; that is, if we do not hinder God's work whilst in embryo, by our impatience to see springing up Church communities before the Grace of God has struck root firmly.

Full particulars of my journey may be obtained from Mr. Glenny, our Hon. Secretary, 21, Linton-road, Barking, E., who has my diary in full.

Yours faithfully,

J. Edwards.

North Africa Missionary, Tangier.

Fez, Morocco.

IMPROVIDENT MARRIAGES.

Sir,—A remark appeared in your paper recently to this effect:—"In our poor law a man must tumble into the gutter before he can be picked up. In Germany they try to prevent a man tumbling into the gutter. It is a question whether this is not cheaper in the end; it is certainly more humane."

What special poor law arrangement this refers to I do not know, but it would certainly be a very happy thing if by any means men and women could be prevented from taking one step, which is in many cases the first step to the gutter. I allude to early and wholly improvident marriages, to which, at present, no check whatever is given.

I live in a small healthy parish, in the centre of a hop district. Deep poverty (except from drink) is really unknown. There is remunerative employment for women and children at certain seasons of the year. The parish, having been well organised for years, has its benefit, coal, clothing, and other clubs ready to help those who help themselves; and friends are willing to aid cases of sickness or accident, and respectable aged ones who are past work, irrespective of sect or denomination.

Everyone knows that clerical incomes are one-third less than they were a very few years ago. Incomes derived from land are probably more diminished still, while rates, taxes, and calls for charitable aid from all quarters are certainly on the increase; consequently no landowner or farmer can possibly afford to employ more labour than their land requires, and they must discourage the building of cottages for more labourers than their land will support. Yet families go on increasing—averaging at least five or six children in each. The greater part of these children must *necessarily* seek subsistence elsewhere; but no thought of the future enters the minds of most young people of the present day. Early marriages are unchecked. The year before last, in this small parish three marriages took place, all the parties being under age, and one wife not sixteen. Many are in no benefit club. What can they do in sickness? Many marry without any settled place or regular work in prospect; and many without a stick of furniture except what is hired, thus exercising less foresight than even the birds of the air, who always provide a well-lined house for their little ones.

Now is it not clear that such improvident couples have wilfully taken the first step to the gutter? Is it quite certain that some of the many men who harangue the unemployed on the fancied duty of Government to provide work for as many children as anybody chooses to bring into the world may not have added to the misery which they assert others ought to relieve by having made some improvident marriages themselves?

How can more provident conduct be insisted on? Parents are helpless; education, such as it now is, has not tended to gain more respect for the Fifth Commandment, nor, I fear, for any of the Commandments. I have been intimately acquainted with parochial matters in the country for more than half a century, and I feel not a doubt that these early and improvident marriages are a long step towards the creation of the gutter population. I could point out several others, but I hope cleverer writers than myself will take up the subject.

I can testify by personal knowledge to the patience, endurance, unselfishness, and neighbourly kindness of many of the dwellers in cottage homes. It is the wilful conduct of the young to which I seek to draw attention in this letter. I see with the deepest anxiety how their heedless improvidence must operate to the increase of the misery of the single-roomed dwellers in the pestiferous air of the crowded alleys of our great towns, these being the places to which the population whom the land cannot support must resort, to seek for shelter and for work.

Four things are needed to make a provident marriage: (1) Both man and wife to be in a benefit club (in case of sickness); (2) To have money enough between them to furnish the home with some comfort; (3) To have a sufficiently certain prospect of settled employment; (4) For both to be of full age, that is, not to marry earlier than the age at which those medical men who have well considered the subject deem essential both for the health of the parents themselves, and which may give a reasonable hope of securing a healthy constitution to their children.

C. G. S.

THE CONGO STATE.—Dating from Brussels, Jan. 12, Reuter's Agency says:—*The Indépendance Belge* to-day confirms the reported settlement of the question of the delimitation of the frontier between the Congo State and the French possessions in that region, and adds that an understanding, the initiative in which was taken by France, has been almost finally arrived at in the matter

The Christian.

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Notes and Comments.

NEXT week we purpose giving a portrait and sketch of Pastor R. SAILLENS, of Paris.

*** There are still some subscriptions for 1893 outstanding. These being payable *in advance*, we must request our friends to give their attention to this matter at once, in order to secure the due despatch of future copies. Full particulars will be found in the special announcement above.

*** Will our subscribers please note that receipts are not now sent for subscriptions to THE CHRISTIAN, except when specially asked for, and in such cases a postcard must be enclosed with remittance, or an extra stamp to cover postage of the receipt.

Mr. Eugene Stock, secretary of the C.M.S. writes to us from Bombay, under date of Jan. 6:—"I am just starting on a rapid tour through North India. I return to Colombo in March, and sail thence on the 16th in the *Britannia* for England. The Lord has been gracious to us indeed, and blessed our work beyond our highest expectations."

By the death of Mr. William Isaac Palmer the National Temperance League has lost its most liberal supporter. Some of his good intentions towards the League are unfulfilled because of the extreme suddenness of his death. As the work in which their deceased friend and fellow-labourer took so deep an interest cannot be continued on the same scale without additional help, the committee of the League are appealing for increased contributions to enable them to carry on and extend its operations.

The first volume of "The Story of the China Inland Mission," by M. Geraldine Guinness, makes us long for the second in which the inspiring record will be completed. In a brief introduction the founder, Rev. J. Hudson Taylor, says of the mission:—

Its history now covering more than a quarter of a century; its stations now scattered over an almost continental area; its missionary workers now numbering five hundred and fifty, together with over two hundred native helpers, supply an ample illustration of the feasibility and safety of relying upon God's power and resources for the carrying out of his purposes.

Supplied with maps and many portraits and other illustrations, the volume will prove to many a real means of grace; for its pages not only describe devoted labour for God, but show how implicit faith has been signally honoured by interpositions of Providence. (3s. 6d. *Morgan and Scott.*)

We have received the following statement with respect to the work for soldiers in which Miss Daniell takes such an active part:—

The Chatham Soldiers' Home was enlarged and repaired in 1886-87. Great difficulty was experienced in getting in the final account from the builder, who has only this last year sent it in. The balance owing for the enlarging and repairs of the Home and other repairs since, with architect's expenses, amounts to over £1100. It would have been comparatively easy to collect the money at the time. But in 1888 there came the announcement of a legacy, and it was hoped there would be no difficulty about it. This legacy has never been paid owing to the greater part of the premises being on mortgage, and so not available for charitable legacies. We have done all we could about it, but legacies left by the same lady to other institutions have not been obtainable.

Accidents and storms, whether by land or sea, seldom fail to reveal some of the finest qualities lying latent in unknown heroes. This winter has been full of pathetic and moving incidents. Perhaps the silent uncomplaining patience of the humble poor as they go about the painful work by which they earn their daily bread is as touching as anything to be seen. The hardships of sailors, sailing our stormy northern seas, have been terrible, but the men take them as an inevitable part of their lot. Night watchmen must so far have had sharp times; one of them, aged sixty-six, night watchman of a colliery, was found dead at his post. "The quiet patience with which these people work the year through," said a Wiltshire gentleman, "is a wonder to see." We only want to open our eyes to see a great many wonderful things which are close at hand.

The sight of some men doing their work in inclement weather is enough to make one shiver. Much needless pain, we are confident, is inflicted on many. It may not be possible to protect our omnibus drivers beyond covering him with as many wraps as possible; but on the cable-trams the drivers might surely be sheltered from the weather. Why should not the "bogie" on which they ride be protected by glass in the front and at the sides? It is done on railway engines, and yet we well remember the time when they had nothing but a sheet of iron with two glass panes in front for driver and stoker to look through; then the iron was carried higher and bent over their head; next it was carried right above them as a roof; and now they travel in some comfort. Men are not worse workmen for being cared for; only masters do not always duly consider their needs.

The Working Men's Trade Council in Dublin and the Corporation of that city have passed resolutions calling upon the Government to introduce a measure to deal with the growing evil of bogus clubs. The existing laws have no bearing upon these places, which in too many cases are simply drink shops. It was stated at the Corporation meeting that in one street alone no fewer than twenty of these places had been opened, the result being "degrading and pestiferous." Perhaps the hands of the movers in this effort to influence the authorities would be strengthened if other cities and towns followed their example.

In our correspondence columns will be found a letter on the question of "Fatherhood and Sonship," referring to some former notes on the same topic. We said, in the notes referred to, that "some of the deepest truths of the Gospel become clear and simple when we regard them as the reversal of what took place at the Fall." Of course, we did not mean that the Gospel of the glory of the blessed God was *only* the reversal of the Fall; or that things which are parallel to each other are in all respects similar and equal. When the Lord Jesus said, "Be ye wise as serpents and harmless as doves," He placed men, and doves, and serpents on parallel lines, so far as his exhortation and illustration went; but He did not imply that they were alike in nature. Things may be similar, yet not equal. A sovereign and a shilling are similar, but they are not of equal value.

In saying that Satan imparts his nature to those who believe and obey him, and that God imparts his nature to those who believe and obey Him, we do not forget that Satan is a creature finite, fallen, depraved, unclean, and that God is the Holy and Almighty Creator. In saying that by belief in and obedience to Satan a man becomes a partaker of the satanic nature, and that by belief in and obedience to God he becomes a partaker of the Divine nature, we do not imply any of the dreadful things which our friend attributes to us.

On the other hand, we think that he unduly minimises the word of the Lord Jesus, if we are right in understanding him to mean that it is by metaphor, or oriental imagery, that Jesus spoke of these Jews in John viii. as children of the devil. We believe that morally and spiritually, not by "metaphor or Oriental imagery," but in actual fact, they were, and all like them are, children of the evil one. "As a man thinketh in his heart, so *is* he."

Stier says on John viii. 44: "*Ye are of your father the devil*," etc.:—

And now is plainly uttered the final word of thunder, penetrating their hearts, whether it found hearing or not, with its flash of conviction, disclosing the secret principles of their sin:—"Your unlikeness to Abraham shows that ye are not his true children; your want of susceptibility to the word of the Son of God, whom you fight against, shows that ye cannot possibly be the children of the same God; your likeness to him who was a liar and a murderer from the beginning, the spirit of contradiction and hatred, the false antigod—demonstrates your actual origination from *him*. This is the other father whom I meant."

Alford says:—

It is quite impossible to suppose an accommodation to Jewish views, or a metaphorical form of speech, in so solemn and direct an assertion as this.

Says Dr. David Brown:—

What a verse is this. It holds up the devil, first as the murderer of the human race; but as this is meant here in the more profound sense of spiritual death, it holds him up, next, as the parent of this fallen human family, communicating to his offspring his own evil passions, and universal obliquity, and stimulating these into active exercise. But as there is "a Stronger than he," who comes upon him and overcomes him (Luke xi. 21 22), it is only such as "love the darkness," who are addressed as children of the devil.

This latter remark is an important one in this discussion, and one which we entirely endorse.

In the third paper of a series on "Christian Perfection" in *The British Weekly*, Rev. John Macpherson, author of a commentary on Ephesians, speaks of the teaching which excludes "mistakes" and "involuntary transgressions" from the category of "sins,"

while it admits that those "mistakes" are so remarkably like "sins" that "they need the atoning blood." Mr. Macpherson truly says that "it is utter nonsense to speak about applying the atoning blood to anything that is not sin. . . . Transgressions of all sorts, if there be different sorts, are sins, and only as such are they in need of 'the atoning blood.'" Nothing is gained except obscurity and self-deception by toning down the conception and definition of sin and of holiness to meet an imperfect experience.

"When Bishop Berkeley said there was no matter, I think it was no matter what he said." That opinion of Lord Byron very well expresses the judgment of most people, whether Christians or otherwise, concerning a poem which is for the moment the occasion of a sensational newspaper correspondence. No one can take it seriously when a creature deliberately and ostentatiously seats himself on a mock throne of judgment, and presumes to arraign before his puny bar the Creator and Ruler of the Universe, and the Man who is his Fellow, of whom He has said, "I will overturn, overturn, overturn, until He shall come whose right it is, and I will give it Him." The discussion of this blatant poem by the popular preacher at St. James's Hall, not only once, but for several succeeding weeks, gives it, as we think, an importance of which it is entirely unworthy.

There has been much discussion on the subject of "Evening Communions," consequent upon a declaration by the Archbishop of York that he would "do all in his power to discourage" them. "Presbyter Academicus," who writes to *The Times* from Oxford, after pointing out that a High Church correspondent "carries back the practice of fasting communion to the time of St. Basil (A.D. 380)," makes the following remarkable contribution to the subject:—

But whence was a custom, apparently so alien to the circumstances of the original institution, imported into the Christian Church?

Probably, like so many other novelties of ritual and doctrine introduced into the Catholic Church in the third, fourth, and fifth centuries, from a Pagan source. The initiated in the Greek mysteries at Eleusis, before they were allowed to drink of the mystic κυκεὼν and eat of the sacred cakes, were required to fast for a day (See Hatch's Hibbert Lectures for 1888, p. 298).

It was not till the conquered Paganism had begun to take such dire revenge by imposing much of its own philosophy and its own ritual on the victorious Church, that the necessity of fasting communion was taught by the Fathers.

Were it not for the difficulty in these days of delicate organisations and diminishing endurance, of combining this practice, probably Pagan in its origin, with a late celebration of the Eucharist, it is plain, from the correspondence in your columns, that we should hear of no objection to evening communions.

The lengthy correspondence is inevitably leading up to the vital question we suggested in our last—How much of our thinking and acting, under the name of religion, is of Pagan, and how much of Christian origin?

Under the suggestive title, "Work for the Churches in 1893," *The New York Independent* devotes many pages of its first issue for the year, to a Symposium in which some of the foremost Christian workers of America deal with present problems in Home Evangelisation. As we read the various articles, we observe that many of the questions which press most strenuously on workers in our own great cities are arising in similar form in the populous centres of the new world.

Dr. E. Judson, who opens the Symposium, deplores the fact that in the suburban drift, so characteristic of American as well as of English cities, the poor are left behind to cluster in dense masses. The larger churches follow their members, and, unless special means be adopted in the forsaken districts, "the appliances of the Gospel become feeble." He pleads, not for great institutions, but small churches or "missions," "little groups of Christian men and women distributed throughout the city." He aptly remarks that "a succession of street lamps is better for illuminating a city than a flaring search light."

Other workers, such as Messrs. Jacob H. Riis, A. S. Hatch, Ballington Booth, H. H. Porter, and R. C. Bedford, Revs. J. O. S. Huntington, H. A. Schauffler, D.D., H. Wilson, and S. L. Baldwin, D.D., deal with various phases of the question, with most of which we are familiar enough. Amongst these are "The Tenement House Problem," "The Submerged," "The Negroes," "Fallen Women," and "The Criminal Classes." Special classes, presenting peculiar difficulties, are also considered. Mr. Comstock writes incisively on "The Vicious Class," and, as might be expected, insists upon the necessity for suppression (of the inducements and temptations) as well as on evangelisation. "We must," he exclaims, "stop the seed-sowing." To quote a couple of sentences:—

The laws of suppression and repression must be enforced, apace with the preaching of the Word of Life, and the restoring, converting and healing influences of mission and social reforms. The sewer pipes that are belching forth poisonous gases into the community, especially through the "gin-mill," "dive," disorderly house, devil's printing-press, etc., must be closed; otherwise religion and morals will be infected, diseased, corrupted, debased and overthrown.

Amongst other papers dealing with special classes is one by Rev. J. L. Scudder, on "The Gambling Fraternity." The following remark as to professional gamblers sounds strangely: "You might as well try to convert a shark." The grace of God has proved its power even in such cases, but many earnest evangelists and ministers have similarly testified to their own sad experience of the hardening effect upon the heart of the vice of gambling. Work among "Socialists and Anarchists" is described in a short paper by Rev. Josiah Strong, who gives one pointed saying: "Working men do not object to Christianity, but to Churchianity."

One very interesting paper merits special notice, inasmuch as it deals with a class too often overlooked—viz., "The Neglected Rich." The writer, Dr. C. L. Thompson, fully admits the claims of the poor, but urges that, "snared by the deceitfulness of riches," and hedged in by many conventional barriers, large numbers of the wealthy are not only unconverted, but are practically unreached by the Gospel. Yet, he rightly maintains, it is our business to reach rich as well as poor, and the good tidings are needed by the one as well by the other. The paper concludes in these words:—

If asked how to reach prosperous people, now outside of religious influences, I would say:—

1. Make our principles and our practice correspond by making our church appointments as free and generous as our truths. No class churches. The best religious services open to all on equal conditions.

2. Spiritual life in the churches. The rich are in need of one thing which the Church can give—a higher life. The soul's hunger is deeper than human conditions and as universal as humanity.

3. A holy courage, especially among prosperous Christians. Religion is their comfort far more than all their possessions—what is their need is the need of their prosperous neighbours. Let them be consistent in their lives, and they may then have any amount of courage in approaching their neighbours with the Gospel.

We rejoice that our transatlantic contemtemporary has thus boldly faced one of the most urgent questions of the times, "How is the Gospel to be made known to and pressed upon all classes of the people?" We trust these papers will arrest attention and arouse concern. This great work will never be done aright until it is recognised as a responsibility resting on each believer, according to his or her opportunity and gifts. So long as it is largely left to pastors, ministers, and missionaries, as their official duty, it will, to a great extent, remain undone. For these it is too vast. When "the disciples are scattered everywhere preaching the word," when every Christian becomes a witness, then there is hope the work will be overtaken in some adequate measure.

CHURCH MISSIONARY SOCIETY.

A LARGELY-ATTENDED meeting of clergymen took place on Monday at Sion College, in reference to the special meetings which are about to be held in connection with the Church Missionary Society, on the claims of the heathen and Mohammedan world on the Church of Christ. The Bishop of London, who presided, said in the course of his address: We know that the Lord had commanded the Church to go forth and teach all nations. One thing which hindered Christians as a body from recognising their obligations in the matter was the idea that the command was only given to the apostles and the ministers of the Gospel and to those whom the Lord selected from his people to do work of this kind. They must stir up men's minds to see that the duty of preaching the Gospel was a duty incumbent upon the whole Church of Christ, that it was not the minister only who was called upon to preach the Gospel, but it was the whole body of Christian believers. Everybody in his own measure, by his money, by his prayers, by his advocacy, and by the general tenour of his life, was bound to show that he was not only a member of Christ's Church, but that he recognised why Christ's Church had been created, and recognised his own share in the aims for which the Church existed. Was there any aim for which the Church could exist which could rank higher than preaching the Gospel of Christ?

At a large gathering held in the evening at the Church Missionary House, in connection with the Lay Workers' Union, Mr. James Monro, late Chief Commissioner of the Metropolitan Police, but recently engaged in mission work in India, called attention to a truth which had, he said, been much lost sight of—namely, that the missionary call was not to a select few amongst the clergy, but was to the whole Church, to the laity as well as to the clergy. One result of this exclusion of the laity was that the number of missionaries had been very much limited. It had also created the impression in the minds of the natives of India that laymen had nothing to do with religious teaching. He thought that the Church Missionary Society would have to follow up its scheme of associated lay evangelists by one of associated female evangelists.

CORONERS' INQUESTS.—We have from time to time called attention to the objectionable practice of holding coroners' inquests in public-houses, and we are glad to see that public opinion is gradually veering in this direction. In several instances where the election of a new coroner has been under consideration, an instruction has been given to avoid as far as possible the holding of inquests on licensed premises.—*Medical Press.*

WOMEN'S ANTI-OPIUM URGENCY COMMITTEE.—Prayer meetings have been arranged to be held at Exeter Hall on Monday, Feb. 20, and four following days. The meetings will begin at one o'clock, and last for one hour. The traffic will be considered as it affects China, India, and Burmah, and the responsibility of British Christians for its continuance will be recognised in confession and prayer. Further particulars may be obtained from Rachel B. Braithwaite, 312, Camden-road, N.

Revival: Habitual, Unceasing.

By REV. WM. ROSS, GLASGOW.

THE Old Testament promises concerning the Holy Spirit and his working clearly indicate that the gifts and calling of God were without repentance. It may be said with truth that the indications furnished by the Old Testament are of the intermittent working of the Spirit, rather than the habitual and constant manifestation of his presence and power; and yet that is but a superficial view to take. If we regard the antediluvian world, the expression used regarding the Divine forbearance is, "My Spirit shall not always strive with man." This surely seems to indicate even in that dark and sinful time the constant operation of the Holy Ghost. Stephen, connecting the history of the Old Testament Church with that of the New, and speaking of the privileged people, says of them, "Ye do always resist the Holy Ghost: as your fathers did, so also do ye."

If we were to describe the sin of the Old Testament Church, and, for that matter, the cardinal failure of the New, we could find no words more suitable than these: "They limited the Holy One." If we inquire for the crowning sin of the Jewish Church, of the New Testament Church, of the Reformation Church; if we ask for the prevalent condition during their times of greatest declension and formalism and deadness, is it not to be found in this, that they had not sufficient spiritual life and power to become missionary and aggressive?

Are there not now, as there were of old, three classes of men within our borders? The first rely solely upon natural means, and expect in due time to reap what they call the natural results of an exhibition of truth and the evolution of events. A second class go a step further. They believe in the presence and power of the Holy Ghost as the great Quickener, and as applying the redemption purchased by Christ to believers; but Pentecost was the noontide of their day of grace and the shades of evening and the night of darkness and despair are fast settling around them, while they themselves are making heroic struggles to keep alight the torches of truth and testimony.

There is a third class to whom Pentecost was but *the dawning* of the resurrection morning on a feeble church and a lost world. They look upon that time but as the earnest of the Spirit—a gift beforehand, a pledge of coming fulness and a harvest of the first fruits of the Spirit. They cannot believe that a church nearly 1900 years old should have a less realisation of the testimony of the Spirit than the church of the first century. They believe that there are greater, brighter, more glorious times before the Church of God than ever has been experienced in the past. They know that the words of the promise, "I will pour out my Spirit upon all flesh," and "all flesh shall see the salvation of God," have a meaning in them which is worthy of Him who has promised, and which is adapted to accomplish the great end of his mediatorial reign and his engagement to "fill all things."

May we not truly say that the Church has not claimed the promise of God nor risen to the height of her glorious privilege? Let her return in deep humility of heart to Him whom she has forsaken; let her "repent and do the first works," and seasons more glorious than Pentecost will speedily return to her. We must believe this. "All things are possible to him that believeth." Of the Son of God it is said: "He could do no mighty works there because of their unbelief"; and the same is true of the Spirit. He will not take possession of believers beyond their capacity of receiving Him.

Do we not "grieve the Holy Spirit of God by which we are sealed," by our unbelief and our lack of preparation for the manifestation of his quickening, saving, and sanctifying power? Let us compare the proportion of time and thought and activity which we give to the securing of his presence and powerful working, to that which we bestow upon secular inducements to attend the House of God; or upon our efforts to beautify and render pleasing the service of the sanctuary; or even to understand and expound the Word, or to provide the means of maintaining the truth and extending his kingdom. After we have computed that sum, let us ask the question, "Has the Holy Ghost the place in my soul and in our Church, which the Lord Jesus, the risen King, would desire his Spirit to have?" The answer, if honestly worked out, will bring us to our knees, and to a condition of mind and heart which will better fit us for henceforward, being, like Barnabas, "full of faith and of the Holy Ghost"; and our preaching, like that of Paul, which was "not in word only, but in the power of the Holy Ghost."

Have there not been men whose ministry has been a lifetime of revival—men like Dr. McDonald of Ferintosh, to whom was granted an unfailing revival for at least thirty-five years? Finney was a blazing torch for a like period; and there are many others whose names will occur to all who are familiar with this life and literature. All this goes to indicate that this blessing need not be partial, intermittent, and occasional, but rather that we should look for times when the light of the moon shall be as the light of the sun and the light of the sun as the light of seven days.

We can only set to our personal testimony that amidst sin, demerit, and failure the Lord has been pleased not to hide his face nor withhold his Spirit for a period of at least thirteen years, and that for nine years—3300 nights—we have not seen one night without having the privilege of having some sinner to point to the Saviour. "It is the Lord's doing, and marvellous in our eyes." "Not unto us, O Lord, not unto us, but unto thy name give glory." His word to us to-day would seem to be that addressed to his disciples of old, "Ask, and it shall be given you." "If ye, being evil, know how to give good gifts to your children, how much more will your Heavenly Father give the Holy Spirit to them that ask Him?" Then shall be fulfilled his word, "And I the Lord will be your God, and I will make with you a covenant of peace, and will make you and the places round about my hill a blessing; and I will cause evil to cease out of the land, and I will cause the shower to come down in his season; there shall be showers of blessing, and they shall know that I the Lord their God am with them, and that they are my people, saith the Lord God."

CLIFTON STREET MISSION.—The question how old chapels long neglected and empty can be filled has been successfully answered at Clifton-street, Wandsworth-road, where for years past a mission band has laboured to bring in men and women from the working population by means of open-air services all the year round, house-to-house and public-house visitation, services in the lodging-houses, children's services, and other practical agencies. These gratifying facts were abundantly proved in a review (covering a period of several years) made at a meeting on Monday week in the Clifton-street Chapel, at the close of a successful ten days' mission conducted by Mr. Wm. Sampson, the Cornish evangelist, whose earnest addresses have not only been acceptable to the workers but been made a blessing to many.

"A MOTHER IN ISRAEL."

IN a letter to *The Scotsman* on Jan. 18, Mrs. Bright M'Laren, of Newington House, Edinburgh, writes as follows:—"Allow me a little space to make affectionate mention of one whom I may justly call 'a mother in Israel,' who was laid to rest yesterday in Newington Cemetery ground. There are of noble women not a few in our city who live not for themselves, but for others; amongst these was Catherine Ann M'Laren, who passed from amongst us on the 13th inst. She was the sister of Mr. David M'Laren, who some years ago removed to London, making Edinburgh much the poorer by his absence. It has been said that every woman is at heart a mother. Such, indeed, was Miss M'Laren, of Morningside Place. Few countenances could show the brightness of the inner life more than hers did. She gave one the impression that her heart was large enough to take in all who needed to be succoured, cheered, and cared for; and it is with regard to an incident connected with her and the Dean Bank Institution for Destitute Children, for which she was the indefatigable hon. secretary, that I have ventured to ask for a little space in your columns.

"I shall never forget the first time I visited that school, and saw the influence Miss M'Laren's bright, loving nature had upon those poor girls. All looked bright and happy in her presence, as though a loving mother had come to visit them—all, except one girl, bigger than the rest. She sat apart; a heavy cloud seemed to rest upon her; nor did she raise her eyes to look with a girl's curiosity upon a stranger in the room. On asking the cause of this exception to the general happiness, Miss M'Laren said: 'Oh, it is the sad story of the want of wisdom in that law which condemns a boy or girl to a month's imprisonment before being sent to a reformatory school. It was for a trifling offence the girl was sent to prison. She cannot rise above it; she feels marked amongst the others, and never will join with them in anything. We show her every sympathy, and hope love may yet counteract the harm that has been done to her by that unwise law.'

"A good while afterwards my kind friend said to me, 'You will be glad to hear about that poor girl in our institution we all felt so much for. We thought it best at last to remove her to Canada, under good care. She had somehow got to know what her board, etc., with us had cost, and one day, to our surprise, we received a most grateful letter from her, refunding the whole sum.

"Truly 'love is the fulfilling of the law' of Christ, whilst despair and further wrongdoing are often the result of some of our own laws. It requires the full human being to make just and humane laws; this means the united intelligence of men and women.

"A severe accident confined this devoted friend of all who needed help and sympathy for nearly twelve months to her home. Great as this privation was, she bore all that it involved with Christian cheerfulness. Accustomed as she was to keep up a correspondence with the old girls who had been trained in the institution for which she had done so much, she had sent them all their Christmas cards and letters, and just before the close of her useful life she was cheered by a letter from one of the girls who had occasioned her anxiety, telling her of a change of heart and a desire for a better life.

"Sixteen of the girls from Dean Bank stood around the grave along with the sorrowing relatives, and sang a hymn which was associated with their departed friend, and the tears which could not be repressed as the remains of her they so much loved were lowered into their last resting-place told what she had been to them during her life. I have written this so that, whilst dead, she may yet speak."

THE PUNJAUB, INDIA.—Mr. C. J. Dease, Superintendent of Post Offices, Peshawur, Punjaub, India, writes to thank those friends who have sent him parcels and tracts. He is in a position to distribute such literature among six European regiments, three or more batteries, and one cavalry regiment, railway employés, etc., etc., and also finds the sick in hospital are eager to accept all he can give them. The parcels he has received as yet have not been enough to satisfy the Peshawur Hospital alone.

Joshua and the Land of Canaan.*

By REV. F. B. MEYER, B.A.,
Christ Church, Westminster Bridge Road.

"NO DAY LIKE THAT."—Joshua x. 14.

"There was no day like that." It stood alone in the history of the conquest, and of Joshua.

I.—THERE HAD BEEN NONE LIKE IT IN THE NUMBER AND STRENGTH OF THE CONFEDERACY WHICH WAS GATHERED AGAINST ISRAEL.

The highlanders, and lowlanders, and the maritime tribes combined their forces to oppose and crush the invaders, who now, by the defection of Gibeon, possessed a pathway into the heart of the country. Israel had previously dealt with separate cities, Jericho, Ai, Gibeon; but now six of the seven nations of Canaan joined together at the summons of the King of Jerusalem, who was allied with the Kings of Hebron, Jarmuth, Lachish, and Eglon.

The traitor city of Gibeon was the object of the attack of the combined forces, partly because its defection had aroused the fiercest animosity of its former allies, and partly that by its occupation they might be able to interpose one further barrier to the invasion of the Israelites. This was more especially the purpose of Adonizedek, whose name, "lord of righteousness," recalls the ancient glory of Melchisedec, the friend of Abram. The royal city of Gibeon lay only six miles to the north of Jerusalem.

All suddenly, the men of Gibeon found themselves surrounded by a vast host of infuriated warriors, who, not daring to measure themselves against Joshua, because of the awe which his exploits had inspired, were all the more eager to wreak their vengeance upon those who had dared to make a league with him. Relying upon Joshua's fidelity to the covenant so recently formed, a message was sent in breathless haste summoning him to their help. "Slack not thy hand from thy servants, come up to us quickly, and save us, and help us, for all the kings of the Amorites are gathered together against us."

II.—THERE WAS NONE LIKE IT IN JOSHUA'S LIFE FOR HEROIC FAITH.

There had been great days in his life before, the day of the Passover when he marched in the van of his tribe; the day of the flight with Amalek when, beneath the uplifted hands of Moses, he drove the tribes of the desert before him; the day when first he had stood with his master amid the burning splendour of the vision of God; the day when he had returned with Caleb from espying the land, and had heard himself singled out to survive his nation and to enter the land of promise. There had been also some wonderful days lately, when he crossed the Jordan, saw the Angel, and beheld the walls of Jericho fall flat, but there had never been a day in his life quite like this.

It was a day of Vigour. As soon as he received the message, he saw the importance of at once vindicating the trust reposed in him. Ere the sun went down, orders had passed through the camp that the men of war should be ready for a midnight march, and at dead of night he climbed the pass from Gilgal to Gibeon—fifteen difficult miles—and came upon the sleeping host suddenly before they had had time to prepare themselves for fight. Inertness and indolence ill become those who are entrusted with great concerns. The stirring of God's Spirit in man makes the pulse throb quickly, purposes form themselves in the will; and all the nature is braced, and knit, to subserve the heroic soul.

It was a day of Fellowship. Soon after the first message had come, with surely a certain amount of startling surprise, God had spoken to him and said, "Fear them not, for I have delivered them into thy hands; there shall not a man of them stand before thee." And so we may expect it to be always. Sometimes the assurance comes first to prepare us for what is at hand. But if not then it will reach us simultaneously with the alarm, reassuring us, and giving us quiet confidence in the midst of evil tidings, as the bird rocks in its nest over the rush of the waterfall, serene, though the branch beneath it sways in the storm. It was in the strength of that promise that he spake to God, as man had never spoken before, and under the pressure of stirring circumstances.

There must have been hard fighting all the morning. It was dawn when the battle began, and it would have been towards afternoon when the kings gave the signal for retreat, and the Canaanites, unable longer to sustain the successive onsets of Israel, charging to the battle cry of "Jehovah, mighty in battle," broke into flight like a flock of panic-stricken sheep. Ten miles they fled, climbing a precipitous ascent to the high ridge of Beth-horon the Upper. From that point the road drops, broken and rugged, seven hundred feet in two miles. The rock is cut into steps. Down this breakneck steep the fugitives fled, to reach, if only they might, their fastnesses and citadels, which lay in the valley below, and longing for night to put a pause upon the anguish of the pursuit. It was at this point that the storm, of which we will speak presently, burst on them with irresistible fury, as if the whole artillery of heaven had suddenly opened fire, and when Joshua reached the head of the ravine, before him the descent was blocked with the masses of the routed armies; beneath him the valley was thick with cloud, which was venting its contents on his foes; whilst upwards to him there surged the mingled voice of the cry of the vanquished, the shout of the pursuer, and the chorus of the hailstones. Behind him, over the hills of Gibeon the sun was westering. It wanted but an hour or two, and its sudden disappearance would bring on the rapid Eastern twilight, whilst the moon's pale face appearing over the purple waters of the Great Sea was waiting to lead on the night.

It was under these circumstances that Joshua dared to ask an unprecedented gift of God, that the day might be prolonged, "Why should not the sun, which is thy creature, but worshipped too long in this land in thy stead, now subserve thy purpose in the destruction of these who have given it what was thy due? and why should not yonder moon, which has so often looked down upon the licentious orgies of the Amorite, now see their impurity washed out by blood? They are thine, Jehovah; they will perform thy bidding; hearken to my voice and let them stay."

There are high days in human lives when thought and purpose, which had been quietly gathering strength, like waters swelling against a barrier, suddenly leap from their leash, and vent themselves in acts, or words, or prayers, such as stand out from the ordinary routine of existence, like the Cathedral of Cologne from the mean houses that gather around its base. We are not, then, drunk with wine, but we are flushed, as to our spirits, with the exhilaration and sense of power which the Spirit of God alone can give, or, to put it in another form, we catch fire. There is too little experience of this capacity of rising into the loftiest experience of that Spirit life which is within the reach of us all, through living fellowship with God; but whenever we realise and use it, it is as when the feeble, smouldering wick is plunged into oxygen gas, or as when a flower, that had struggled against the frost, is placed in the tropical atmosphere of the hot-house. In such hours we realise what Jesus meant when He said, "Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it."

It was a day of triumphant onlook. Discomfited, weary, vanquished, the kings sheltered in the care of Makkedah; but Joshua did not stay to despatch them; he was too eager to finish what he had commenced and to prevent the Canaanites entering their cities. So he took measures for keeping them imprisoned in the cave till his return. Presently, flushed with victory, and with (as Josephus tells us) the loss of hardly a single life, he came again. The kings were summoned from their hiding-place, and as they crouched abjectly at the feet of their conquerors, Joshua called for all the men of Israel, and said unto the chiefs of the men of war, "Come near, put your feet upon the necks of these kings." And whilst they stood, in that attitude of unquestioned victory, there broke on the exalted spirit-kindled imagination of the warrior-chieftain, the sure prevision of the ultimate issue of the conflict in which they were engaged. He already saw the day when every knee should bow before Jehovah's might, when every king should be prostrate before Israel's arm, and when the whole land should be subdued. So all through the years that followed, he would come back again and again in thought to that moment when he stood on a peak of the mountain of vision and said, "Fear not, nor be dismayed, be strong and of a good courage, for thus shall Jehovah do to all your enemies against whom ye fight."

III.—THERE HAD BEEN NONE LIKE IT IN THE EXTRAORDINARY CO-OPERATION OF JEHOVAH.

The storm that broke in that late afternoon over the rugged descent to Beth-horon was no common one. Oriental hailstones are of great size; it is said that sometimes masses of ice will fall of a pound or more in weight; and these would naturally kill any on whom they fell. But the remarkable thing in this case was that the storm broke in a moment when its fury could be spent on the Amorites without inflicting injury upon Israel. "It came to pass as they fled from before Israel, when they were in the going down of Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died; they were more that died with the hailstones than they whom the children of Israel slew with the sword.'

But the stupendous miracle of the day consisted in the arrest of daylight. It is obvious that vv. 12-15 are a quotation from the poetical book of Jasher. This is clear, because ver. 15 is duplicate with ver. 43, and the style is altogether different from the majestic roll of the historian's prose. But there is no reason to believe, with some, that these verses give us only a metaphorical account of the fight, and of the thoroughness of the victory, as though the poet would say that in that one day Israel did the work of two. Beneath the veil of poetry, so gravely interpolated by the historian, there must be a reference to a marvellous and miraculous episode.

We place no limit to the divine power. He who made all things is the monarch of all. It is indeed easier for Him to impose his will on nature, man, or human wills. The miracle of the Resurrection is so stupendous in the raising of our human nature, incorporate with the divine, to take its place in the heart and forces of the spirit-world, that we need not hesitate to accept any well-accredited marvel. And if it were needful, we should not scruple to believe that God could make the clock of the universe stop, if it were necessary that it should do so.

But it is not necessary to believe this. No doubt here as elsewhere Scripture uses the language of ordinary human life. By some process, the laws of which are at present unknown to us, but of which we get glimpses in refraction in the after-glow of sunset, in the fantastic appearances familiar to travellers in high latitudes and amongst the loftiest mountains, God was able to prolong the daylight until Israel had made an end of slaying their foes, with a very great slaughter, so that only a decimated remnant entered into the fenced cities. The *how* is not material to our present purpose. It is enough to express our belief in the fact itself. Somehow, the duration of that day's light was lengthened out until the people had avenged themselves of their enemies; and there was no day like that before it or after it, that the Lord hearkened unto the voice of a man; for the Lord fought for Israel.

There is no need to follow the steps of the conquerors as they passed from city to city. Some of them, like Lachish, seem to have made an obstinate resistance; others, like Hebron, must have been regarded with intense interest, because of their connection with the lives and wanderings of the patriarchs; others again, like Debir, the city of books and learning. All were treated with the same unsparing severity. The kings were slain, their bodies gibbeted till the evening, and all the souls smitten so that none were left remaining, an utter destruction of all and every one by the edge of the sword.

We must remember that the Israelites were the executioners of Divine justice, commissioned to give effect to the sentence which the foul impurities of Canaan called for. There is a judgment-seat for nations as well as for individuals. Within the limits of the ages as they pass, and on the surface of this earth, that throne is erected and that judgment is proceeding. We get some glimpse of this in the hand that wrote the doom of Belshazzar's kingdom on the walls of the palace which beheld a scene of wanton revelry lit by the light of the Temple's sacred lamps. And the almighty Judge sees to it that his sentences are carried out. He has many agents—the Persian legions to execute his sentence on Babylon, the Vandals on Rome, the Russian Cossacks on Napoleon, as the Israelites on the Amorites, whose iniquity was now full, and threatened to infect the world.

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IV.—SUCH DAYS COME STILL TO MEN.

There are days in our lives so extraordinary for the combination of difficult circumstances, human opposition, and Satanic combination, that they stand out in unique terror from the rest of our lives. Looking back on them, we may almost adopt the language of the sacred historian, "there was no day like that before it or after it."

But these days do not come, if we are living in fellowship with God, intent on doing his will, without there coming also his sweet "Fear them not, for I have delivered them into thine hands." Our only anxiety should be that nothing should divert us from his path, or intercept the communication of his grace. Like a wise commander we must keep open the passage back to our base of operations, which is God. Careful about that, we need have no anxious care beside. The greatness of our difficulties is permitted to elicit the greatness of his grace. We may even be glad to enter the storm that we may make fresh discoveries of the all-sufficiency of Jesus, who is never so near as in these days of special trial. He covers our heads in the day of battle. He is our shield and exceeding great reward. Though an host should encamp against us we will not fear; though war should rise against us, in this we will be confident.

Moreover, these days may always be full of the realised presence of God. All through the conflict, Joshua's heart was in perpetual fellowship with the mighty Captain of the Lord's host, who rode beside Him all the day. The blessed colloquy between the two was unbroken, as between a Wellington and a Blucher, a Napoleon and a Marshal Ney. So amid all our conflicts, our hearts and minds should thither ascend and there dwell where Christ is seated, drawing from Him grace upon grace, as we need, like the diver on the ocean-floor who inhales the fresh breeze of the upper air. At these times it is very necessary not merely to ask God to help us, because the word *help* may mean that there is a great deal of reliance on self, and whatever there is of ourselves is almost certain to give way in the strain of battle. Achilles was mortally wounded in the heel, the one place which did not share in the plunge given him by his goddess mother into the immortal stream. The Divine part of our deliverance will be nullified by the alloy of our own energy, strength, or resolution. Let us substitute for the word *help* the word *keep*. Let us put the whole matter into the hands of God, asking Him to go before us, to fight for us, to deliver us, as He did for his people on this eventful day. "The Lord discomfited them before Israel."

In all such days we may have light which cannot be accounted for on any natural hypothesis. Our sun shall not go down, neither shall our moon withdraw itself, because the Lord shall be to us an everlasting light. Or in words spoken long after, which surely contain an allusion to this marvellous day of Gibeon, "It shall be one day which is known unto the Lord, not day and not night, but it shall come to pass that at evening time there shall be light." (Zech. xiv. 6.)

Only let us seek the grace of the Holy Spirit that we may be kept in such an attitude of soul that we may miss nothing of God's gracious and timely help. Trusting it; reckoning on it; appropriating it. Abiding in Him that we may ask with the certainty that God is hearkening unto the voice of man, and that He is fighting for us.

C.I.G.M.—Having received many communications from friends of the Kurku and Central Indian Hill Mission concerning the paragraphs in THE CHRISTIAN of the last few weeks, showing that there has been misunderstanding in reference to the position of the Ceylon and Indian General Mission, the secretaries of the C.I.G.M. desire to state that 10, Drayton Park remains as before the headquarters of the Kurku and Central Indian Hill Mission, and that the two societies are quite distinct.—G. ERNEST JACKSON, H. C. M. PATERSON, 10, *Drayton Park N.*

THE ANNUAL PRAYER MEETING for Ireland was held at the offices of the Irish Church Missions on January 16. General Haig, who presided, spoke of the remarkable openings for the extension of evangelistic work among Roman Catholics in Ireland; of the great success which had attended open-air preaching and the sale of the Scriptures; and stated that the pressing need of the Society at the present is for young men suitable for the itinerant mission. The clerical secretary having given one or two items of recent news, illustrative of the spirit of inquiry now found among the peasantry in Ireland, and their readiness to listen to Gospel teaching, prayer was offered by many of those present.

From a Worker's Note-book.

THE DISCIPLINE OF FAILURE.

(Concluded.)

THE failure with regard to the second of the two lads who had deserted my class on the ground that his father objected to his son hearing one thing from me in the morning and the opposite from his afternoon teacher, may seem an extreme and rare case; but that it occurs to some degree in many a Sunday-school I fully believe. Here had we—joint teachers of one class—been working for presumably the same end, and yet all the while forgetting one great factor of success We had laboured heedless of the "partnership" between us, not as "yoke fellows"; we had both, I suppose, impressed on the children the need for common as well as for private prayer, and yet we ourselves had forgotten the clause, "If two of you shall agree upon earth," and its accompanying promise.

Speaking generally, is it not true that joint teachers of a class recognise but faintly their responsibility to each other, so that they may work as one, each striving by his especial gift to supplement the other? The lessons would go home with a double force, and there would be a spiritual power none could gainsay, if united supplications, united watchings over the class individually, and an accord on matters of faith and doctrine, were the rule among teachers. In our case the power was lost, because through want of union the one teacher had unconsciously sought to pull down what the other had tried to rear up, and so both efforts ended where they began.

The next two entries in the diary occur a few pages further on, and are separated from each other by a significant blank of six months. The first, over which is scrawled a large "F," reads thus:—"Have given up all parish work as quite below my powers, and a waste of energy. God, I feel, must intend my life to be used for Him in some grand effort of self-sacrifice, It is hopeless to teach a set of clownish Sunday-school lads; and as to a district, it is full of gossips and humdrum old women, who talk of nothing but their ailments. Mean to train as a Deaconess (preferably for Africa, as giving more scope)."

Second entry, six months later:—"Absolute refusal on part of home people (who are unsympathetic) with regard to the Deaconess scheme. Shall wait till I can find some suitable work to do."

Reading the words now, as they stand out black and white on the page before me, I can laugh at the fit of childish petulance that prompted them. Nevertheless, they are the records of one of the very bitter disappointments that come into young lives, and of which grown men and women, with their mature reasonableness, know so little. Verily Victor Hugo was right when he placed beyond the sufferings of men those of women, and, beyond all, those of children.

Oh, the pain and smart of those entries! Even as one reads them years after, a lingering sense of disappointment makes itself felt. And yet out of them grew slowly—very slowly, it is true—the recognition that it is good "in whatsoever estate therewith to be content," and that in religious work, as in any other work, we have no right to pick and choose our path. It is a very favourite way this of trying to work for both God and ourselves at the same time. We delude ourselves into the belief that by some heroic act of charity to others, by some apparently great self-sacrifice on our part, we have killed the self-will within; we talk glibly of self-sacrifice, but its deeper meaning, the *sacer facio*, the making holy of self, has never dawned upon us.

After all, they are the dull commonplaces of home life, the unromantic "drudgeries" of ordinary parish work that afford the sublimest of moral training. They form the severest disciplines, but that which will bear the roughest strain in the long run. To pay no regard to circumstances, those Divine finger-posts which give every man some inkling of his road, and to wearily chafe against them as hindrances to usefulness—how often by so doing we give the lie to our religion! It is not an uncommon thing to see a gifted energetic Christian worker trifling away much of his influence by his continual struggle to edge out of the sphere in which he finds himself, because to him his talents appear wasted.

Take a man, forced in the face of his inclinations to be the centre of some tiny rural population where intellectually he can meet no fellow as equal, and where he considers himself as thrown away. Place him elsewhere, and he will tell you of the great things possible to him—wide influence, marvellous results; here he is a failure. This spirit of self-will is for ever cropping up and marring our religious work; not always in the same shape, but with the same root idea. It may not appear in the sudden desire to wrench one's life forcibly out of an unacceptable environment regardless of a Divine summons, but how often it lurks in merely a refusal to take up an unattractive duty that presents itself.

An hour or two in a crèche hard by, the management of some school library, the amusement of a few Band of Hope children, or an evening in the slums among some unruly factory girls, all of them occupations admitting of little scope, meaning a certain drudgery—these, and the like, we have often shrunk from as unworthy of our powers. These, things are, as one writer quaintly and beautifully puts it, the washing of our Lord's feet rather than the anointing of his head. In my own case I had forgotten that it was everything to have one's place in the Divine plan, and of absolutely no importance as to the particular niche in that plan that had been assigned to the individual worker. I had forgotten that the sons of Merari, with their humbler services in the Tabernacle, were just as much part of the Divine economy as the more prominent sons of Kohath and Gershom. And I had forgotten, more blessed truth than any, that not infrequently the vision is granted to those chained down by overmastering circumstances, when it is veiled or even denied in the rush and whirl of popularity.

To the beloved disciples forced from active service to the world into the solitudes of Patmos comes the Apocalypse; to St. Peter, shut away in prison from his crowds of listeners, or in the trivialities of life, waiting for his mid-day meal, come spiritual light and teaching; and to the two simple-hearted Christian disciples taking an ordinary country walk late on a certain afternoon, comes the Lord Himself.

I. M. M. KENWARD.

AN INTERESTING SPOT IN PARIS.

I WANT to draw the attention of your readers to a truly interesting spot in Paris, where for more than sixty years Christ has been uplifted. The place is hallowed to the memory of many rescued from the power of the evil one. Follow me from the Place de la République on the grand boulevards, through the Faubourg du Temple, up the Rue Fontaine-au-Roi to the end of that street, and you will find yourself in the Rue St. Maur, nearly opposite No. 136. There, at the back of a large courtyard, is a building, divided into two by a vestibule. On one side is a large school-room, on the other a chapel.

The concierge and her family are converts of the Mission. She will show you the place where, since 1830, amidst much opposition, the Gospel has been preached, leading many to trust in Christ as their Saviour. It was here that M. Edmond de Pressensé made his first step in his pastoral career.

Since 1850 the work has been carried on by the Société Evangélique de France, 76, Rue d'Assas, in the most thorough and conscientious way. They have popular meetings to reach any who may be induced to enter the hall. There are catechetic lectures to meet the wants of those whose interest has been awakened. These lectures are always followed by prayer-meetings, where much good is done.

The neighbourhood is not a populous quarter of Paris: the rents are too high; but this interesting work is carried on amongst small tradesmen and clerks. Pastor Cresseil is the agent in charge. Last Christmas two new members were admitted. One was a Catholic lady, a freethinker, who after attending the meetings for two years was led to give her heart to God. The other, a young man, was also a very interesting case. He strove to stand firm amidst the persecution of all his friends. Another woman was saved from utter wretchedness and despair by the visit of the pastor. She found Christ in one of the prayer meetings, and was restored to health. Now she proves her thankfulness for blessings received by an offering of 10 francs, saved penny by penny from her scant earnings.

Is it not true that such and similar facts render the place most interesting to God's children, and make it to shine with a glory not found even amongst the masterpieces of art in the museums of this modern Babylon?

C. W. CREMER, Pastor.

Brive, Corrèze, France.

Apocalyptic Scenes.

By Sir S. Arthur Blackwood, K.C.B.

II.

THE BLESSED STUDY.

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."—Rev. i. 3.

Surely the god of this world, who hath "blinded the minds of them which believe not, lest the light of the Gospel of the glory of Christ, who is the image of God, should shine unto them," has mightily obscured the vision also of them which believe, when, in spite of so distinct a blessing promised to the reader, hearer, and keeper of the words of this prophecy, the Revelation of Jesus Christ has been almost an unread and unstudied book to the vast majority of Christians, and that, too, for centuries—the very period when its teachings were so urgently needed.

"The things that are revealed belong unto us and to our children"; but the Church of Christ, the Bride of the Lamb, has put the letter in which her Bridegroom tells her of the events that shall precede, accompany, and follow his return, quietly on a shelf, and said that it was not particularly necessary or useful.

Some of the reasons for this strange conduct have been glanced at, but is there not another? Has not the hand of the great enemy been at work? The Apocalypse reveals his plans and his procedure; it exposes "the depths of Satan," the operations of his servants, and his irremediable defeat and destruction. Well may he seek to prevent its being read. It exhibits the glory of Christ, in his person and offices, and specially as the Crucified One, the Lamb, who died "that through death He might bring to nought him that had the power of death, that is the devil." Is it not likely that "that wicked one" would do all in his power to obscure that glory?

The diligent study of the book would have put the Church upon her guard, would have revealed the snares laid for her feet, and have quickened her faith and hope and zeal. Was there not enough in all this to set the arch-deceiver at work to deter the servants of the Lord from reading and hearing the words of this prophecy? Well, too well, alas! has he succeeded. "While men slept" he has diligently worked out his plans. The guide-book being discarded, the pilgrims have lost their way, and fallen an easy prey to the strong delusions of their subtle enemy.

Yet still it remains written, "Blessed is he that readeth—they that hear—they that keep." It is not too late for us, whose lot is cast in these last days, to win the prize thus held out. And with that object before us we will ask:

What is the peculiar blessing promised to the readers, hearers, and keepers of the things written in the Apocalypse? How and why are they blessed?

I. Such are blessed because, from the study of the book, and the discernment of the fulfilment of its predictions, *they obtain an irrefragable evidence of the Deity of its Author.* And it is well in these days of abounding scepticism, agnosticism, materialism, or whatever other form unbelief may take, to notice the overwhelming proof of the existence and omniscience of Jehovah that is offered by the fulfilment of prophecy.

The frequency with which He appeals to this evidence is very remarkable:—

> "Show the things that are to come hereafter, that we may know that ye are gods." "Let them show us what shall happen, that we may know the latter end of them—declare us things for to come."
>
> "I am the Lord, new things do I declare, before they spring forth I tell you of them."
>
> "Who can declare this, and show us former things." "Let them bring forth their witnesses that they may be justified, and say, It is truth."
>
> "Who, as I, shall declare, and set in order, the things that are coming?" "Have not I told thee for that time, and have declared it? Ye are even my witnesses. Is there a God beside Me? There is no God. I know not any."
>
> "Who hath declared this from ancient time? Have not I, the Lord? There is no God else beside Me."
>
> "I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure."
>
> "I have declared the former things from the beginning; and they went forth out of My mouth, and I showed them; I did them suddenly and they came to pass." "I am the First, I also am the Last."

Such are some of the instances of the way in which the living God condescended to reason with his people of old, and to urge his claim to be recognised as the Eternal, the Omniscient, the glorious Jehovah, on the ground that none but He had foretold the future, and that with no other predictions had that future, as it came to pass, accurately corresponded.

And in a precisely similar manner does the Lord Jesus employ the same argument.

"Now I tell you before it come to pass (his betrayal by Judas), that when it is come to pass, ye may believe that *I am He.*"

"And now I have told you before it come to pass (his departure and the advent of the Holy Ghost), that when it is come to pass, ye might believe."

"These things have I told you (the coming persecutions), that when the time shall come, ye may remember that I told you of them."

If, then, God has been pleased to afford his servants such "infallible proofs" of his eternal power and Deity, surely they will be blessed who rightly avail themselves of them. To the candid mind that can rightly appreciate the value and bearing of evidence, the exact correspondence of the facts of history—many of them most improbable—with the prophecies that foretold them many centuries before, cannot fail to carry a conviction that nothing can ever shake. The miracles and resurrection of Christ, the prophecies of Scripture, and the spiritual experience of the renewed soul, form indeed "a threefold cord," which "is not quickly," nay, can never be "broken." And of such prophecies the Revelation of Jesus Christ is the most marvellous. Accompanying, moreover, the assurance which the fulfilment of prophecy affords of the existence, power, and foreknowledge of the Most High, is the incontrovertible evidence which is thereby furnished of the inspiration of the Scriptures. In days like these, when this truth is assailed from every side, the argument is of incalculable value. The case for Divine inspiration might indeed, well rest on that alone; and the conviction thereof in the believer's mind is thereby wonderfully intensified. Its reader, hearer, and keeper will certainly be blessed in this way.

II. Such are blessed, because in the Apocalypse they are *furnished with a Divinely constructed chart of the Church's passage through the world.*

That passage was to be very long and very perilous. Long indeed. Two millenniums have nearly run out since it commenced. Dark, fearfully dark, ages have passed, and all along the centuries of weary waiting—of sustained testimony—and often of terrible suffering, the cry has risen to heaven from the pilgrims on earth, "How long, O Lord, holy and true?" And we know how, when these sufferings were the fiercest, the saints of God turned in their extremity to the landmarks set up for their enlightenment and encouragement, and were cheered as they discerned the place in the journey which they had reached, and gathered the special warnings and promises there laid up for them.

And perilous indeed. Every artifice of hell—open enmity or professed friendship—every snare that could be devised by the world that lay "in the wicked one," would be employed to lure the travellers to the city that God had prepared for them, on to the hidden rocks that crowded the channel, or the quicksands where so many had made shipwreck. No unaided human intelligence could possibly discern these perils. But the Master's eye distinguished them afar off. The Master's hand drew the chart, marked the soundings, and buoyed the channel. His loving forethought erected the lighthouse at every dangerous point; and He Himself promised to vouchsafe the needed light when He said, concerning the "other Comforter," "He will guide you—He will show you *things to come.*"

If to be forewarned is to be forearmed, surely the servants of Christ were here provided with armour of proof against the wiles of the devil; here were they furnished with so accurate a description of every kind of danger that could possibly overtake them, that only carelessness or self-confidence could deprive them of the safeguards so graciously provided. And they who availed themselves thereof received the promised blessing. Mistakes of interpretation may indeed have been made, errors in calculating longitude or latitude may have been committed; but while they who presumptuously consulted not the chart were beguiled into every error, the watchful believer who was constantly taking heed to "the more sure word of prophecy," "as unto a light that shineth in a dark place," was thereby preserved from the strong delusions of the wicked one, and the deceivableness of unrighteousness. And in these days also will the reader, hearer, and keeper be likewise blessed.

III. Lastly, such are blessed, because they are *lifted above their own little surroundings into the great sphere of the ways of God.*

And this is indeed a great blessing. We are prone to imagine, or to live as if we imagined, that we individually are the centre round which all revolves, as men once thought that the earth was the centre of the solar system, if not of the whole universe. Our own trials, duties, burdens, cares, sufferings, and responsibilities, fill the range of our vision, and we forget how immeasurably small are all our concerns when compared with the vast plans, and purposes, and proceedings, of the great and glorious God. The stately march of his providence, the mysterious balancings of the clouds, the wonderful works of "Him that is perfect in knowledge," his dealings with the nations and with the churches, his ordering of the angelic hosts, his control over diabolical activities, are unconsidered, while we are absorbed with the comparative trifles of our own immediate circles. We act as if our place in the battlefield were the only one of particular importance, and forget the greatness of the age-long conflict between heaven and hell, the immensity of the issues of the wondrous drama of time—of which redemption is the centre and the key.

And so we belittle ourselves—we lose touch of the great realities of eternity—we get out of sympathy with the purposes of our Father which is in heaven—we become self-centred, and fail to attain that expansion of heart and mind which a contemplation and understanding of the ways of God—so far as they are revealed to us—are meant to produce.

It is, therefore, an unspeakable blessing to be led away from the Christian selfishness, if we may so call it, which leads every man to "look on his own things," and to forget the wider circle of those things which "angels desire to look into."

If the poet's words be true, as I believe they are—

> For I doubt not through the ages one increasing purpose runs,
> And the thoughts of men are widened with the process of the suns,

not less true must it be that the spiritual intelligence and harmony of fellowship of the believer with his God are extended and increased, as he mounts to the very standpoint of the Most High, and thence views the wondrous developments of his glorious purposes.

Nor assuredly will our circumstances, our conflicts, our cares, be less objects of interest to Him, who appoints all things, even the smallest, for us, when He sees us entering with childlike love and admiration into his own works and ways. We shall not lose the blessing of his tender care and deepest sympathy, while we shall gain the great and additional blessing here promised to the hearer, the reader, the keeper of "the words of this prophecy." God grant that we may thus obtain it.

COSTERS' HALL, HOXTON, the headquarters of the Golden Lane Costers' Mission, presented a festive appearance on Wednesday evening, January 18, when 600 children were entertained at a Robin dinner. The feast consisted of meat pies, plum pudding, oranges, and milk. An entertainment followed. These Robin dinners, originated fifteen years ago by Rev. Charles Bullock, have now become almost a national institution.

POSTMEN AND TELEGRAPHISTS.—The fourth annual meeting of the West Post-office Institute, at 25, Chapel-street, Edgware-road, was held on Tuesday, Jan. 17, Rev. G. S. Karney presiding. The work of the institute consists of Bible-classes for sorters and postmen, conducted by Miss M. D. Atthill; classes for telegraph messengers, conducted by Miss E. Karney; a tract band; evening school for telegraph messengers; gymnasium; cricket club, etc. A Post-office Home is also provided by a lady friend at no expense to the institute.

Bound or Free?

By Rev. J. P. Gledstone.

I.—PETER WHEN YOUNG.

"Verily, verily, I say unto thee, when thou wast young thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." So our Lord described the early days of the Apostle Peter and the coming day of his death. The contrast between them is very striking. The days of his youth, when the Apostle walked whither he would, seemed to be the days of his liberty; and his old age, when men did with him as they would, seemed to be the days of his bondage. But the reverse was the truth; he began in bondage and ended in freedom. It is the same with most men; in a modified sense, with all. The borders of liberty are enlarged as submission and captivity to the Saviour are increased; when the man of action learns to become the man of quiet suffering, and the man of self-will to become the man of self-surrender. The larger the room for self, the smaller is the real room for the soul to move in, whereas the more room we leave for our Lord and Saviour, the ampler is the room He makes for us; for He opens the door into his own infinitude.

The young man, Peter the fisherman, was free yet bound; the old man, the martyr, was bound yet free. Neither men nor things are what they seem to be; appearances have to be looked through, not looked at. If there be such a thing as freedom, surely it is to go where you will, to do as you like, to think as you please, to strike down opponents, to boast that you have no weakness, and will never betray a friend. There is something very fine to the bounding life of youth, to the untried soul panting for effort and distinction, to think that nothing is impossible to it. How it scorns the prudence, the carefulness, and the timidity of age! How profoundly ignorant it is, as yet, of the limitations by which it is sternly and securely shut in! A boy, a youth, will go anywhere, and do anything, caring nothing for weather, for exposure, for exertion. It never comes into his mind that he may tire, or sicken, or fail, or die. He gives out of his resources as prodigally as if he had an exhaustless storehouse to draw upon. Admirable and glorious does all this appear in his own eyes and in the eyes of others who are as ignorant and self-sufficient as himself, who, as yet, measure all things by a material and temporal standard. Their physical nature is in the ascendant; the young men are "rejoicing in their strength."

On the hillsides of Galilee, and on the waters of its deep and perilous lake, Peter, as a young man, had spent days and nights in the delightsome exertion of his powers. He had sailed, or rowed, or climbed the hills, or wandered from village to village on the coast just as he would. He was a country athlete, as most young country fellows are. Though fish had to be caught, and some attention paid to weather, yet his life had been fettered by few restrictions, and certainly by none of those highly unnatural bonds which fret and chafe the souls of so many young men who are chained by our modern civilisation. "Thou walkedst whither thou wouldest." He had liberty, and he took it. It was a life of animal enjoyment; not sensual, but sensuous; not degraded and degrading, but spent in the passing hour and on the passing object.

Should we be justified in saying that *intellectually* the apostle, when he was a young man, walked whither he would? Hardly, perhaps. For he does not appear to have had a restless, inquisitive, irrepressible mind, searching into all manner of mysteries. Very likely his mind was free from the cramping pedantries and petty conceits of the teachers of his day. One of the blessings of ignorance is that the mind, retaining something of its original simplicity and openness to conviction, does not get warped by the false notions and intellectual self-sufficiency of the rabbis. Doubtless the young fisherman was an honest, but not bigoted, Jew; entertained a fair share of the mistakes of his countrymen; and was nothing above the average man of his day and his nation. That he maintained, as men in his station commonly do, candour and readiness to hear, both of them excellent conditions for the reception of God and his truth, is proved by the ardour with which he became one of the earliest disciples of our Lord.

How true it is of youth generally, that where there is some intellectual strength there is also intellectual impatience, intellectual self-assertion, even intellectual irreverence. They would walk any whither! They can see no reason why any province of knowledge should be shut off from their inquiries and researches. The universe ought to contain no mysteries. Sometimes they can see no reason why their little theories should not be accepted as an explanation of all phenomena. They are sure *they* are right, whoever else may be wrong.

The right of man to think for himself, even upon the profoundest and most sacred questions (and the more sacred the questions the more is he bound to think), is in danger of being abused, and made a right to attack and to destroy without sufficient thought. Too little, not too much, thought is the fault as a rule. Where liberty is taken it is generally by men who have not gone far enough in their researches and reasonings. They have gone far enough to get into difficulty, but not far enough to get out of it.

But it is not intellectual freedom for a man to mistake the waywardness of his own nature for fair inquiry and rational conclusions. If he does not recognise facts, and take them all into consideration, he is in bondage to fancies of his own devising, and is not an intelligent believer in such views as have grown up in his mind by the action upon it of truth and fact. Intellectual and moral freedom is too often regarded as a breaking off from accepted doctrine or from old ecclesiastical communions, whereas such freedom is only a sure evidence of bondage to crude forms of thought. Not the hint of an objection is here implied against proper inquiry, inquiry by right methods and in a right spirit; nor against growth of thought in matters religious. It is only pointed out that the assertion of our own powers, especially in the days of our youth, against our Saviour, is not real but sham liberty.

One cannot treat of such a subject as that of unreal liberty without remembering how Peter had asserted and maintained his freedom and power in things moral and religious. His was essentially a nature which was impatient of restraint, and loved to have its own way. "Thou walkedst whither thou wouldest." What meaning is seen to be in those words when we remember the bold command of Peter to Jesus not to think of dying at Jerusalem, as if he had said in words, as he did say in substance, "I, Peter, do not wish it, and will not have it." Things were to be as *he* would. His solemn, and no doubt sincere, asseveration that though all should deny Christ *he* never would, is another example of the putting forward of his own free will. Had he not made up his mind, or rather, had he not jumped to his conclusion? Had he not said he would be the one faithful apostle, and who should question his sincerity and sufficiency? Without asking leave of his Master, he smote off the ear of Malchus; why should he not? Was he not justifying his boasted attachment to his Lord? Why should he not do as he would? Was this a time for a disciple and friend to hold back and hesitate?

Up to this point we know how unabated and undoubting was his confidence in himself; beyond—how different!

His was simply the natural self-confidence of every man; some have more, some less: the spirit of self, which thinks it can do anything, and do it without God. It is the spirit of independence and unbelief. It was the cause of man's first sin, and has been and is the fruitful source of all sin. Until it is supplanted by the spirit of love and faith, it will continue to cause falls and disasters; and he who is unwilling to cast it out by giving heed to the Spirit of Christ within, will have to learn by humiliating experience that our liberty to go where we will and to do what we like is only bondage. His attempts to be what he cannot be of himself will surely bring shame and defeat upon him. His resources will be exhausted, his heart broken, and his spirit tamed. The discipline of life is always the experience through which we force ourselves. Self-knowledge grows as self opens to our own view under the light of daily trial and the teaching of the Spirit of God. He who will not learn wisdom by the quiet, gentle teaching of the Holy Ghost, has to learn it by the shocks and disappointments and falls of his daily life. "Fools, because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat; and they draw near unto the gates of death. *Then* they cry unto the Lord in their trouble, and He saveth them out of their distresses. He sends his Word, and heals them, and delivers them from their destructions."

One cannot but wish that young men would be willing to take the right way without first of all having to eat of the fruit of their own way; that they would accept a real freedom instead of wasting themselves in vain efforts, supposed to be free and manly, but destitute of the inspiration of love and the spirit of sonship. The conflict which ensues in their will is tremendous, their inner contentions furious, the Babel of voices calling to them wild and distracting. And yet the motion of this young world is not all useless even from a Christian standpoint. There is education in it. The young are finding out that it is not the best thing in the world to do as they like, that it is better to be subject in all things to Christ.

(To be concluded.)

Papers for Young Christians.

WHAT IS CHRIST TO ME?

HIS INCARNATION.

Not long ago you joined in the celebration of the birth of Jesus, and very properly it was an occasion of great rejoicing. You were reminded that, among other names, He was also called Emmanuel, God with us; but have you ever sought to realise what such words mean? Try to do so now.

Repeat to your own heart a message like this:—He who died for me and thus bore the penalty of my sin was truly God. He did not begin to exist when He was born in Bethlehem. In the plainest possible language He declared that He was with the Father from the foundation of the world (Jno. vi. 62; xvii. 5). Though He assumed such a lowly form, He was worthy to receive the worship of angels (Luke ii. 13, 14; Heb. i. 6). Yet He was also truly Man. He grew up from childhood to manhood, passing through every kind of human experience, sin alone excepted. Think of this; for such facts as these do not take hold of us unless we give them time.

Can you not at once see how this meets your need? If He were God alone you might fear to approach Him; if He were man alone you might hesitate to trust Him. It was man who had sinned, therefore it was by man that the penalty of sin must be borne. For this reason God became man in order to save us. Do you remember the dream of Jacob (Gen. xxviii.)? Jesus is the antitype of that wondrous ladder—the foot of it rests on earth, comes down to your level, and the top of it reaches into heaven. God and man are connected in Jesus. He is the Daysman whom Job desired, and who can lay his hand upon both God and man (Job ix. 33).

Concerning the incarnation let us remember three things:—(1) *It alone does not save us.* The incarnation, without the death and the resurrection, would leave us still dead in sin. The New Testament never speaks of men as saved because God became man, but always because He who was God and man died for our sins and rose again (Jno. xii. 24; 1 Cor. xv. 3, 4). The body that was prepared for Him was in order to his one perfect offering (see Heb. x. 5, 10), by which judgment passed upon sin.

(2) Next, remember that *Jesus is a manifestation of God.* Look up a few texts in proof of this: here are some (Jno. i. 18; xiv. 9; Heb. i. 3). He reveals God not in some, but in all the parts of his life. Not only when He performed miracles, but also when He sighed, and wept, and groaned (Jno. xi. 35, 38). Jesus reveals not only God's power, but his tenderness, his sympathy, his love. How different God is from what we have imagined! Satan slandered God at the first by representing Him as hard (Gen. iii. 3), and he still makes us think unkindly of Him. To know God, truly study the life and character of Jesus. God speaks to us in human tones, and expresses Himself in human feelings in his Son. Does not such a revelation deepen our adoration of Him, and quicken our affection to Him? Worship and love Him who is "God manifest in the flesh."

(3) Remember also that *Jesus is still a man.* Though He is on the throne, He retains his manhood. Have you at all understood that a man is now in heaven as your High Priest? When He hears of your temptations, He knows what they mean, for He "was in all points tempted like as we are, yet without sin" (Heb. iv. 15). You can never be in circumstances of difficulty which He cannot understand. Make full use of Him. Count as confidently upon his sympathy as a child counts upon the sympathy of a mother, and remember that in Him human tenderness is combined with Divine power.

For the Young.

CHILDREN'S FÊTE IN PARIS.

On Monday evening, January 2, I started from the Arc de Triomphe for a distant and not very inviting part of Paris to attend the Children's Fête at the Salle McAll, in the Faubourg Saint Antoine. It was a bitterly cold night, and it took a long hour by 'bus and train to reach my destination. Arrived there, nothing could have been less fête-like than the dark unlit entrance and still darker passage which led to the Salle, and I began to fear I had mistaken the place when I noticed a faint ray of light in the distance. On reaching it I pushed open a door, and suddenly found myself in a bright and crowded hall. A very resplendent object right opposite and at the extreme end lured me still onwards, and I was fortunate enough to secure a seat close to it whence I could survey the whole scene.

And a truly pretty and pleasing one it was; not that a McAll hall is exactly in itself a "thing of beauty," although this particular one had, for the occasion, been adorned by festoons of evergreens. Besides which, was not that majestic Christmas tree, whose top touched the ceiling, and which glowed and sparkled towards every corner, enough in itself to attract? But what made it most beautiful in my eyes was the bright young humanity that filled the benches. There were 300 boys and girls present, the boys on one side, the girls on the other, and a more orderly, better-behaved set of children could not have been found anywhere. There was also a goodly company of young men and maidens, *moniteurs* and *monitrices*, trained by Mr. Greig, and now his active helpers. It is a sight very much appreciated by the parents and friends who look on. Soon there was not even standing room left, which, I fancy, must have been the reason of the outer darkness, lest the general public should have tried to enter.

The magician of the fête was Mr. Greig, and one wave of his wand produced instant and perfect silence when the proceedings began, and continued with a spirit that left nothing to be desired. There were recitations by the girls and by the boys separately, given so distinctly, in complete unison and with a sort of rhythm that was both pleasant and impressive. There were hymns, accompanied by Mrs. Greig on the harmonium, and by two of the young men on violins; but specially beautiful was the part-singing by those young men and maidens, which was done with much taste. Indeed, it would have been worth going if only to hear the recitations and singing.

One or two pasteurs spoke to the children, notably M. Edouard Sautter, who has the gift of making his stories live and move before them, the while he is instilling some useful lesson to be long remembered by them.

All this time the tree has been delighting the assembly by its steady glow, but a Christmas tree is expected to do something more than glow, it must produce gifts somehow, and now we have reached what was perhaps to the children the most interesting part of the evening—the distribution of the presents, which seemed a labour of love to Mrs. Greig, who was called upon to perform it. The long tableful soon disappeared under her hand, but I shall only mention two or three special ones. A young girl got one for rendering great help to Mr. Greig in the Thursday School, when his regular helpers are engaged in their weekday occupations. Another was rewarded for not missing an attendance, while the third was very touching, it was for "their own orphan." It appears that these children, themselves very poor, subscribe their pence to support an orphan (whether connected with themselves I did not learn) at the Deaconesses Orphanage. That awoke many thoughts.

I came away much delighted by all I saw, and even more by all I foresaw. What possibilities lie among those children, and what a moral force is preparing in the McAll schools for the salvation and elevation of France. Will not English children think of the condition of French children, their nearest neighbours. And will they not plan and form circles amongst themselves, and do what they can to help this work. If any apply to the secretary of the McAll English Auxiliary, 4, Trafalgar-square, Charing-cross, for my address, and write to me (or a post card, if you like), I shall be most happy to show how to begin.

A. L. O. F.

THREE THINGS ALL SHOULD DO.

A little boy who had been very regular in his attendance at the Sabbath school, and had for some time given evidence by his life of real conversion to God, was laid aside by sickness. Generally, before going to the class, his teacher visited him, and on one occasion, before leaving, asked, "Have you any message you would like me to take to the class?" The little fellow replied, "Yes, teacher; will you please tell them how anxious I am they should do three things?" On the teacher inquiring what they were, he replied, "First, come to Jesus; next, love Jesus; then, follow Jesus."

No doubt some, and we hope very many, of the young people who read this page have already

COME TO JESUS

—taught by the Holy Spirit of God that though young in years they had sinned, and as sinners were lost, condemned, and liable to eternal death. But God did not leave them in that condition. They were also taught by the same Holy Spirit that "Christ Jesus came into the world to save sinners" (1 Tim. i. 15); that on the Cross of Calvary He died to make an atonement for sin; and now "Whosoever believeth on Him hath eternal life," is saved. Reading, hearing, believing this, they, by faith, came to Jesus, and, though before weary and worn and sad,

Each found in Him a resting-place,
And He has made them glad.

Are you one of the number? Stop here a moment and think. If not, will you not come to Him at once? You little know the happiness you are losing, or the terrible risks you run, by staying away. There can be no pardon, no peace, no rest, no joy or pleasure even, that is worth possessing without coming to Christ. Then you will be sure to

LOVE JESUS.

After a service for children one Sunday afternoon, a little girl with a bright, beaming face was asked, "Do you love Jesus?" Without a moment's hesitation, she replied, "Oh, yes! I love Him very much." "Why do you love Him?" inquired the friend." Because, she replied, "He loved me, and gave Himself for me." Perhaps all of you could not speak out boldly and clear as that little girl did, but having come to Jesus, it is your privilege and should be your delight to tell others of Him.

FOLLOW JESUS.

To follow Jesus is to obey Him, to imitate Him. Are you doing this? "My sheep," said Christ, "hear my voice, and I know them and they follow Me" (John x. 27).

An aged minister used to say, "Christ's sheep are double-marked—in their ears and in their feet, for they hear his voice and they follow Him." Are you known by these marks? You should be so known. Having come to Jesus, loving Jesus, seek help from God that you may day by day follow Jesus, not afar off, but keeping close to Him. Then as you grow in stature you will grow in grace, grow in the knowledge of Christ, and grow more and more like Christ. So shall you have a life of unspeakable blessedness and happiness here, and hereafter dwell with Christ for ever.

G. H.

CHILDREN'S CHURCH, BROMLEY PARK.

A Young People's Mission was conducted by Mr. T. Lewes Sayer (of the Children's Special Service Mission) from January 8th to 17th inclusive. This mission was a time of blessing, which many young people in this place will look back upon with thankfulness to God. About 150 received memorial cards. Mr. Sayer engaged the attention of the young people in a remarkable manner from the commencement, and maintained it throughout.

Altogether, the mission has been a matter for real praise, and much fruit that will remain is confidently expected as the outcome of it.

T. George,
Incumbent of Christ Church.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Christ Church, Didsbury, near Manchester*, Jan. 28 to Feb. 7; *Canonbury Hall, Lewisham*, Feb. 18 to 24; Mr. J. S. Tyler, *Wentworth Park Schoolroom (Wesleyan), Finchley*, Jan. 30 to Feb. 3; Mr. A. G. Dodderidge, *St. Leonards*, Jan. 30 to Feb. 5; Mr. T. Lewes Sayer, *St. John's, Penge*, to Jan. 28; *Dalston*, Feb. 12 to 16; *Home of Industry, E.*, Feb. 19 to 24; *Forest Hill*, Jan. 30 and 31; Rev. W. S. Standen and Rev. Martin J. Hall, *Monkstown, Dublin*, Feb. 4 to 14; Rev. Martin J. Hall, *St. Paul's Cambridge*, Feb. 18 to 24; Mr. W. H. Wilson, *Kendal*, Feb. 4 to 12; Mr. Livesey Carrott, each Sunday in January, at *Bolton Rooms, Bisley*, Feb. 18 and 19; Mr. A. G. Dodderidge, *Grays*, Jan. 26; *Herne Hill*, 28; *St. Leonards-on-Sea*, Jan. 28 to Feb. 10; *Forest Hill*, Feb. 11.

A TENT MISSION IN ALGERIA.

Short accounts of a new work—a tent mission among the French colonists in North Africa—have already been published in your columns. We have just returned from our second missionary tour. This time we went into the province of Constantine, where we spent six weeks in useful and busy work. We should have remained longer but for the rain and the cold, which prevented our putting up the tent. Even in the largest places there is no hall for meetings; the tent is, therefore, quite necessary.

It is oval, and can seat one hundred and fifty people, and looks quite attractive. It creates a great sensation amongst the people, and occasions the most amusing conversations. "It is a balloon," says one. "No," replies another, "it is a tent for acrobats or boxers." We are surrounded by French, Italians, Germans, and Arabs, to whom we speak each in their own tongue. Mrs. Boul, Mr. Pope, and I speak together in English. "They speak all languages," remark the people with astonishment. Their esteem for us is evidently rising. Meanwhile the tent is put up. The curiosity of the people increases. "What is that for?" they ask. "For evangelistic meetings," we say. "I never saw such a church before," says a Maltese, laughing.

"Do you belong to the Salvation Army?" "No," we say. But the people are so little accustomed to see religious demonstrations outside of the Church, that they do not believe us, and go through the town saying that the Salvation Army has come. I explain to the people that what we do we do independently, with no other aim than to speak plainly, familiarly, and clearly of the Gospel, by means of which only a man can be saved from sin and its condemnation.

"Is it so?" they ask. "Nobody has sent you, nobody pays you?" "No." "But who pays your expenses? You must have some advantage in doing this." "None at all; we do it because we love you, and we pay our expenses ourselves." "Very well," says one, putting a small sum into Mr. Pope's hand, "this is to help on such a good work."

We often began the meeting before the hour announced. Sailors, fishermen, workpeople of all sorts, journalists, professors, officers, and lawyers came, and sometimes expressed their sympathy with us. Some advised us to hire a hall and to preach for some weeks, so giving the opportunity for those who wished to adhere to our faith; others thought it would be well to charge an entrance to the tent, so as to keep out the rougher elements. In the afternoons we had private talks with Jews and Arabs, and many scriptures were sold and tracts distributed.

We cannot say what the result of the work may be, but the Word has been preached, not without blessing. Of course the work is not always easy. Difficulties we had anticipated were not so great as we had feared; others were more so. In one place we had some trouble in obtaining permission to put up our tent; in another place we were allowed to put it up in the public gardens. Here, everybody tries to enter, although the tent is already crowded; there, for fear of being seen, few care to enter—there are scarcely fifty people inside, whereas two hundred are standing outside. Some say that we preach a new religion, others that what we preach is preached in their churches. We have often to deal with sceptics, materialists, and freethinkers, as well as to seek to pour balm into the broken hearts.

It is not easy for those in England to realise the spiritual dearth of our colonists. There are missionaries for Jews, Arabs, Kabyles, Italians, Spaniards, but none for the French. I want four helpers for our next campaign, men of courage and heart, of independent means and good workers, speaking French. Is there anyone among the readers of The Christian who will come to our help, were it but for a few weeks? I trust my appeal will not be in vain. I shall be glad to give further details to any who will write to me.

52, *Rue Michelet, Agha, Algeria.* E. Boul.

CHILDREN'S SCRIPTURE UNION.—Jan. 29, S., Psalms cv. 1-15; 30, cv. 16-27; 31, cv. 28-45; Feb. 1, John i. 1-14; 2, i. 15-28; 3, i. 29-39; 4, i. 40-51.

HOME MISSIONS.—The late Prof. Austin Phelps used to say that if he were anxious for the conversion of China he would begin with praying for home missions in America. For similar reasons one concerned about our great cities will naturally find his heart being stirred within him over the character and moral conditions of the villages and country places.

NOTES ON DAILY READINGS.

SUNDAY, JANUARY 29.—2 SAMUEL XVIII.

"WORTH ten thousand of us." This is what we may say to the Lord Jesus Christ, and because of his infinite worth we may rest, blessedly sure of our acceptance with God. And in the tenderness with which David yearned over his erring child we catch a glimpse of God's pitiful love towards us when we go astray. We may have been thoughtless and rebellious, have defied his authority, and refused to give him his rightful place and honour, and yet even though that be the case, He gives charge concerning us, and arranges that we should be spared as far as possible from the working out of the disastrous consequences of our misdeeds. Even Divine love cannot and may not prevent all the natural consequences, though when we repent and turn to Him, He graciously transforms the curse into blessings, and derives glory to Himself, and blessing to men from what had seemed to be unmitigated evil.

Those who are called to high office in the kingdom of God are often summoned to subordinate themselves to their work, their love and affection to the interests which are committed to them, and not to love man less but God more.

MONDAY, JANUARY 30.—2 SAMUEL XIX.

How much it cost David to spare his rebellious son! And in the light of his grief we may understand something of the cost to God, when "He spared not his own Son, but gave Him up for us all." And we may also hear the sob of his heart as He grieves over our sins. The father of the Prodigal Son must have filled his house with words like these, as the empty chambers told of the boy that was lost. Man rather grieves for his personal loss, God grieves for the havoc which is being wrought by our sins on us and others. There are times when our public service demands that we should conceal anguish which is eating out our hearts, as David did when acting upon Joab's advice he sat in the gate. There is no grief like that which we suffer alone, and the very signs of which we must needs repress, and in David's case, there was the constant thought of that one passionate sin which had been the seed of so terrible a harvest.

How seldom the people of God speak about bringing back the King! How slow men are in hastening His return! Ah, when shall the hearts of all be bowed as the heart of one for the return of King Jesus! Then shall all his enemies be ashamed; the Shimeis, the Zibas, and Abishais will be silenced; the Mephibosheths will be understood, and their wrongs righted; the Barzillais shall shine forth as the sun, and shall go in with their children to his palace. Oh! happy day for which the worlds are waiting when the Lord shall come to his own, and resume the kingdom too long wrested from Him by the usurper.

TUESDAY JANUARY 31.—2 SAMUEL XX.

Beware of jealousy. Joab's proud spirit could not brook the thought that Amasa should divide with him the military command. And as he had slain Abner, so now his new rival. And he did it under covert of friendship. We turn from these stories of barbarous cruelty to consider the evil of our own hearts, for we know that but for the grace of God they would have yielded crops of equal crime.

Let us claim that entire deliverance which is offered to us in Jesus. It is not enough to ask Him to *help* us to overcome, for the phrase indicates that *we* should do something, and our part is sure to fail. But let us ask that He should meet the temptation and deal with it for us, that his Holy Spirit should be the antiseptic to our corruption, and that He should so pour his holy love into our hearts that jealousy and hatred may find no foothold.

WEDNESDAY, FEBRUARY 1.—2 SAMUEL XXI.

"He will ever be mindful of his covenant." The Gibeonites had been spared in spite of their deceit to Joshua, because the princes had sworn to them, God could not, therefore, be silent when Saul broke the covenant. The requital demanded by the Gibeonites was terrible, but in keeping with the manners of the time. But out of all those scenes of blood and cruelty shines out the love of motherhood, which has been, and is, and shall be. Rizpah, the daughter of Aiah, kept watch through day and night when the weather in Palestine is comparatively broken, but she knew no hardship, her love counted not the cost, and her love became contagious, and awoke up in David a desire to treat with similar honour the remains of Saul and Jonathan. Fire spreads itself without impoverishment, and love ignites and stirs love in others. Before now a voice raised in prayerful and passionate attachment to Jesus has made volcanic fire leap out where it had seemed extinct. Do not stint a child of God the alabaster boxes, for though they drive a Judas to desperation, they will lead a Peter or a David to take up the long-forgotten duty.

Monstrous sin stalked the earth in the persons of these giants. They beset the old age of David, as they had the youth. For though we may not be assailed by identical temptations as at first, there never will be a time when the progeny of sin will not molest us, if not passion, then jealousy, or pride, or avarice.

THURSDAY, FEBRUARY 2.—2 SAMUEL XXII.

Nine *my's* in two verses. It is thus that the heart sings to God in the day when it is delivered. And in R.V. the words *even mine* accentuate the glad sense of possession. Ah! the many-sidedness of Christ! The soul can only pile one expression on another, and feel them all inadequate. In this sublime psalm, there is, first, an enumeration of the depths into which the child of God may sink, and from out of which prayer may rise. There is no distress so deep, no floods so high, but that our cry may enter into the ears of the Lord God of Sabaoth.

Don't be afraid of the storm, the dark clouds are his stepping-stone (11), nor of the thick darkness, it is the curtain of his pavilion; nor of the thundering, for it is his voice; nor of the stormy wind, it is the blast of his breath. He will be your stay, He will deliver, He will reward according to the righteousness of Him in whom you stand.

Be perfect, that is, whole-hearted towards Him; and He will be whole-hearted in his love and care. His way is perfect (31), and He will guide your way in perfectness (33 R.V.). What cannot we do when we are right with God? He is a lamp, He gives power to run and leap, He is a shield, and a rock. And He is all this so gently that we are insensibly led forward to greatness, a talent to be used for his own use. And from our hiding-place in Him we look fearlessly out upon our enemies, accepting his great deliverance, exalting his holy name, and resting in his loving kindness.

FRIDAY, FEBRUARY 3.—2 SAMUEL XXIII.

Let us place our lips at God's disposal that He may speak by them, and that his words may be on our tongues. How sweet and pleasant then will be our speech. Jesus breaks on the soul like morning light, so gently that sometimes we hardly know that He has come to us, but those first days of manifest love are like a cloudless dawn, when the myriad dew-besprinkled spires of grass reflect the glad morning beams. After rain comes clear shining, and, by the union of the two agencies, the very desert is covered with a delicate veil of green. So sorrow and sunshine are needed in every heart.

When our heart is breaking with domestic or public anxiety, and like Jesus we have nowhere to lay our head, it is delightful to look away to the covenant ordered in all things and sure. Our hope based upon the everlasting covenant cannot be disappointed, and though sometimes it seems as if the development of God's purpose is stationary, "He makes it not to grow," yet his purposes are ripening; beneath the scaffolding, the building is rising; in the bud, the blossom and fruit are getting ready. Ungodly men always gather around the lot of the righteous, but Jesus with the hand that was pierced shall thrust them away.

David's longing for the water of Bethlehem is like the yearning of the grown man for home, and of the backslider for his early peace, but thank God, in the latter case, to wish is to have, for our Mighty Man has broken through the Philistines, and has won for us the wells of everlasting life.

Ought we not to refuse to touch wine or strong drink which has cost, and is costing, the lives of such myriads? God forbid that we should do this, lest we drink the blood of men.

SATURDAY, FEBRUARY 4—2 SAMUEL XXIV.

It was a gross mistake to number the people, apart from the direct instructions of God. In the Chronicles it is attributed to the suggestion of Satan. What God permits is often stated as equivalent to what He appoints. Pride loves to enumerate its resources, and to boast of them. We have nothing that we have not received. The numbers that we love and influence are only a sacred trust, of which we must give an account. Any other thought than this is abhorrent to God and injurious to ourselves.

God puts away our iniquity, but as we have seen elsewhere, so here, we must bear the natural penalties of wrong doing. Though here, as elsewhere, we find that the issue of this is, in the case of the penitent soul, overruled for the glory of God. Out of this pestilence, there came the altar and the threshing floor of Araunah, which led to the purchase of the land on which the Temple afterwards stood, so may God make our mistakes and failures the site of his temple.

Let us not fear to fall into the hands of God, for his mercies are great. He will not suffer us to be tempted beyond that we are able. He will bid his angels sheath their swords, saying, "It is enough, now stay thine hand." At the threshing-floor He will cease threshing.

There is a beautiful touch of self-abnegation on the part of David, in which he was prepared to sacrifice himself if his people might be spared. A spark from the heart of the Lover and Redeemer of our souls.

INTERNATIONAL S. S. LESSONS.

FEBRUARY 5.

DEDICATING THE TEMPLE, Ezra vi. 14—22.

GOLDEN TEXT, Psa. cxxii. 2.

THE foundations of the temple were laid in the year B.C. 536 (iii. 8, 10), soon after the first company of exiles from Babylon had reached Jerusalem. The work was then stopped for over fifteen years. The stirring messages of Haggai and Zechariah (v. 1; vi. 14) did much to lead the people to resume the work. The judgments of God in consequence of the neglect of this work (Hag. i. 3—11) gave power to their messages.

While these two prophesied, new difficulties threatened. Tatnai, governor of Syria, one of the twenty provinces into which the Persian Empire was divided (v. 3), interfered with the work, but without success. The statement (v. 5), "the eye of their God was upon them," explains the significance and value of Zech. iv. 10. The appeal of Tatnai to Darius had exactly the opposite effect to that which he desired (vi. 1—12). The decree of Cyrus (i. 1) was confirmed, and the Governor himself was ordered to give all help needed to hasten the completion of the work (see Prov. xxi. 1).

In B.C. 520 the work was resumed. Besides Cyrus, who gave the decree, and Darius, who confirmed it, mention is made of Artaxerxes, though his help was not given until about sixty years later (chap. vii.). As the record was made by Ezra, it is natural that the king who so helped him should be included with those who had aided the work at the first. How true it is that God has servants everywhere, and can accomplish his purposes by whomsoever He will.

The house was completed B.C. 515, in the month Adar (15), corresponding to our February and March, and about four years after the work was recommenced. The old men who had wept when the foundations were laid were probably now dead, and all who beheld the new temple shared in the rejoicing. If in some respects the building was inferior to that of Solomon; if the Shekinah was absent from the Most Holy Place, and the ark and the tables of testimony were gone, yet the promise that this house should have greater glory than the former (Hag. ii. 9) warranted the most exuberant joy. The old men had looked back with regret; all who remained looked forward with hope.

THE DEDICATION (16-18).—Their joy found expression in two ways:—(1) *In their dedication offerings* (17). These were vastly inferior to those offered at the dedication of Solomon's temple (1 Kings viii. 62, 63). But the people were fewer in number. They gave according to their ability, and their offering was just as acceptable to God (2 Cor. viii. 12). The joy of the Lord expresses itself in devoted gifts to Him (Acts xx. 35). Selfishness is as far as possible from Christian joy. The people brought *a sin offering* as well. Though nearly all the returned exiles belonged to Judah and Benjamin, yet their sin offering was for the whole of Israel. The best we can offer to God is defective and sinful, and can only be acceptable through Him who is our sin offering.

(2) *The proper ordering of the service of the temple* (18). This was after the example of David (1 Chro. xxiv), and according to the command of Moses (Numb. iii. 6-10). The safest way of expressing gratitude for what God has done is by setting ourselves to do his commandments.

THE PASSOVER (19—22). This was observed at the proper season (Exod. xii. 6), and about six weeks after the dedication of the temple. 20. Compare 2 Chron. xxix. 34, xxx. 15. Priests and Levites were proper persons to lead in this service, but they must needs be clean. The ceremonial cleansing was a type of that purity which is required in all who would worship God. 21. Some appeared to be proselytes, who gave evidence of their fitness to eat of this feast by their separation from the filthiness of idolatrous worship. He that would draw near to God must come apart from sin. 22. The joy of the people was not only in the fact that the temple was completed, but also in the manner in which God had influenced the hearts of Cyrus and Darius to render them help. Our service is for the same God. Continuance in any work for Him is sure of success (Gal. vi. 9).

Lessons. God had made them joyful (14). The dedication offering (16) and the Passover Feast expressed the people's grateful joy. A missionary from North Africa lately declared that the natives so watched Christians that an angry or irritable word, an unhappy expression, might undo the work of years. Is not "the joy of the Lord our strength" for home work too?

We are the temples of God (1 Cor. iii. 16, 17; vi. 19). No building, however costly, is so truly the house of God as are the bodies of his people. Dedication does not *make* them his, but only recognises the fact that they *are* his. He fills and sanctifies and uses those who yield to Him (Jno. xiv. 23).

Christ and Christianity.

An absorbing theme of public discussion through the Press during the last fortnight has been that carried on in *The Daily Chronicle* under the somewhat startling caption, "Is Christianity played out?" The debate arose from a review of Mr. Robert Buchanan's new Christmas poem, "The Wandering Jew." *The Chronicle* termed it "a very queer carol." The author wrote defending his production in the trenchant language of which he is a master. Others replied adversely or favourably; and so the wordy warfare has proceeded, mostly through the medium of leader type.

It is difficult to conceive what sort of spirit may have prompted Mr. Buchanan to write and publish his poem. It certainly cannot be said to make for the defence either of Christ or Christianity. But if it had been inspired by the very arch foe of heaven he could not have more completely over-reached himself. The discussion has evoked rejoinders that are weighty and crushing; and it may be asserted with truth that nothing of the poem is left which can claim the respect or the mental adhesion of any serious representative of the Christian faith. The theme and its discussion formed a text for a good many sermons in London pulpits last Sunday. Among others who took up the gauntlet was Rev. H. Price Hughes, in his afternoon conference in St. James's Hall. An audience was attracted which filled the area and the first gallery, and many of the preacher's most pointed utterances were warmly received.

The hymns chosen were those descriptive of the triumphs of Christ's kingdom, past and to come. Two stanzas ran thus:—

> But soon the Victor rose,
> Triumphant o'er his foes;
> And led the vanquished host in chains.
> He threw their empire down,
> His foes compelled to own
> O'er all the great Messiah reigns.
>
> Hail, Saviour, Prince of Peace,
> Thy kingdom shall increase
> Till all the world thy glory see;
> And righteousness abound,
> As the great deep profound,
> And fill the earth with purity.

In his prayer Mr. Hughes made confession of the many shortcomings of Christians: "Forgive us, Lord, for our laziness, our cowardice, our selfishness, our irritability...Multiply the number of Christ-like Christians in this great city...Save us from all kinds of selfishness, family, business, social and ecclesiastical"; and so on. The lesson read was Rev. i. 9—19, wherein the inspired apostle presents a very different picture of our blessed Lord and Redeemer and King from that of the failing and phantom Christ conjured up by the nineteenth-century poet.

The text of the lecture was Mark ix. 19, "Oh, faithless generation, how long shall I be with you? How long shall I suffer you? Bring him unto Me." The preacher gave a brief but comprehensive digest of the contents of the poem, in which there is first an attack on Christ for exciting in men false hopes, and also on God for permitting endless pain. Without attempting to decide whether the poet is here expressing his own views, it will do all devout and orthodox Christians good to read this arraignment of historical and ecclesiastical Christianity. It is well that we should know how we are regarded by outsiders. When we think of the way in which many honest and noble searchers after truth in bygone times have been treated by so-called Christians, we are not surprised that those who look only at one side of the matter should hate historical Christianity, and should be tempted to link with that a hatred of Christ Himself. Let us beware of imitating the folly and wickedness of our predecessors. It can hardly yet be said that we can thank God we are not as our fathers were. There is a great deal in the British Empire to-day that would be a disgrace to Christianity if it were done in the name of Christianity. On this point Mr. Hughes made indignant reference to the opposition made in recent times to the abolition of the State regulation of vice; to the systematic provision still made in the Indian army in this respect; to the continued maintenance of the cursed opium traffic, and to the permitted enormities of the liquor traffic. If these things were Christianity, then we should all say: "Down with Christianity." It is unhappily true that the name of Jesus Christ has been identified with all kinds of devilry; but Jesus Christ is no more responsible for them than is Robert Buchanan. When did Christ wrong any man, or speak a single word that could justify any of the infamous deeds that have been perpetrated by his professed followers? This terrible poem does not even touch the claims of true Christianity; for the only claim of Christianity is Christ Himself. The Church does not constitute Christianity. Christ does not ask any man to believe in a church. He says: Come to Me; obey Me; follow Me. Moreover, the apostate deeds at which the poem is aimed were foreseen by Christ and his apostle Paul, who predicted that deceivers should arise, walking after their own lusts.

Granting all that can be said against much of our historical "Christianity," it must be pointed out that Mr. Buchanan in this poem grossly exaggerates the extent of that failure. He devotes seventy pages to the recital of the dark side of the picture, and only six to the other. Not a single witness since the time of Paul is adduced on behalf of Christ. Never was there a more unjust or more contemptible trial than that which the poem sets forth. Besides, the poet has altogether misrepresented the nature of the social systems that Christianity came to destroy and to supplant. These systems are described as being something very beautiful and desirable; whereas it is indisputable fact that social life in Greece and Italy when Christ came was dark, foul, diseased, and miserable beyond description. Tacitus says it was so bad he could not enter into details. Some idea of it may be gathered from Archdeacon Farrar's books, "Seekers after God," and "Darkness and Dawn," or, best of all, from Paul's letters to the Romans.

Once more, Mr. Buchanan has ridiculously underestimated what Christ has done for the human race. Looking at this cursorily under the three heads of "men," "women," and "children," Mr. Hughes showed how man *as man* owes everything to Christ. Before his day rank and caste ruled society, and the poor man was the slave of the rich. Slavery has been done away with in all civilised lands, entirely through the operation of the truth and teaching of Christ. In its last hiding place, dark Africa, its death knell was sounded by David Livingstone, the Christian missionary. What atheist or mere secularist has ever gone out to Africa to give his life for the redemption of his fellow-man?

Still more true is it that woman *as woman* owes all to Christ. Where the power of his teaching has not been felt woman has been the chattel of man, liable to be cast off or sold into bondage at his caprice. As to children, infanticide was everywhere practised when Christ came. Even in Plato's famous Republic there was special provision made for summarily getting rid of superfluous offspring. The influence of Christ has in these later days produced Mr. Waugh's Society for the Prevention of Cruelty to Children, with its strong hand put forth to protect and save the helpless little ones. Owe nothing to Christ! Why, we owe all to Him—so much that we can never know how much. Even Mr. Buchanan's poem could not have been written till Christ came, and unless the writer had to some extent looked into the face of Christ and seen there the infinite pity and victorious love of God.

Mr. Price-Hughes will continue the consideration of this theme for several succeeding weeks, at St. James's Hall, on Sunday afternoons.

The following interesting testimony appears in the correspondence in Tuesday's *Daily Chronicle*:—

I was for many years a follower of the late Mr. Charles Bradlaugh and Mr. H. M. Hyndman, the leader of the Social Democratic Federation. Rather more than two years ago I was walking in Hyde Park in a very unhappy state of mind—in fact, that very night I intended to destroy my life. I had been asking myself, "Is life worth living?" While walking in the park I heard a voice say loudly, "Is life worth living? No; life apart from Jesus Christ is not worth living." I looked about and discovered a gentleman preaching—Mr. Josiah Nix, of the West London Mission, the superintendent of which is the Rev. Hugh Price-Hughes. In the great crowd that Sunday afternoon I noticed many ladies dressed like hospital nurses. Their presence reminded me of the months that I spent many years ago in children's hospitals as an indoor patient and what they taught me there. The preacher's remarks and the presence of "The Sisters of the People" made me think Mr. Josiah Nix was talking about the power of Jesus Christ to save. I followed the mission band to their hall at Wardour-street, and that very Sunday night I got converted. No, Christianity is not played out.

REV. J. McNEILL IN SCOTLAND.

Mr. McNeill has been quite "at home" in Coatbridge throughout the past week. Some years ago he laboured as a student-missionary in Glenboig, two miles distant from Coatbridge, where he was well known and much loved. He used to preach in the Free Churches in this town while he was stationed in Glenboig. Many of the people here knew him, and many old acquaintances in Glenboig embraced the opportunity of renewing their friendship with him.

The meetings began with a morning service on Sabbath. It was truly gratifying to find six or seven hundred people gathered at such an early hour as half-past nine o'clock. Mr. McNeill opened with an appeal for help in this great work. Few will forget the lifelike picture of "Mattie," who used to visit Mr. McNeill's father's house in times of difficulty "just to help." The appeal went home. Many must have felt ashamed of their false attitudes in Christian work, instead of the simple but useful character of a "help."

In the afternoon a large meeting of women was held, and the Lord was present "to heal." But the meeting in the evening for men only in the cold, draughty theatre of the town crowned the day's work. It was crammed in every corner. In a discourse on the Passover Mr. McNeill succeeded in making the Gospel message plain. Many stepped into the light that night. The scene was most impressive—vast multitudes of horny-handed toilers, men who make either great sinners or great saints, listening with keen attention to a discourse which contained the essence of the Gospel. We bless God for the sight and the issue of that notable gathering.

Throughout the week the meetings in the evening were held in the most central church in the town, Dunbeth U.P. Church. It can seat fully a thousand. The week-night meetings began with a full church on Monday evening. The subdued stillness allowed every point in the address free course. Tuesday night witnessed a large increase of people—passages filled, pulpit stairs occupied, and lobbies crowded out. This was repeated every night. The discourses caught the ear and won the hearts of all. The glistening eye and bright countenance were the visible responses to the word of the preacher. The after-meetings revealed the presence of the Spirit. Men, women, youths, and maidens signified by standing up or holding up their hand their desire to be prayed for. In that atmosphere of prayer not a few found an entrance, an open door into the kingdom.

The afternoon meetings in Free Middle Church were very large for such a community, but they did not meet the expectation at all. The meetings were acknowledged to be times of much refreshing.

Mr. J. H. Burke is Mr. McNeill's right hand. He conducted the choir with great efficiency, he sang with skill and fervour, and best of all with great power. He makes an admirable co-worker.

Hundreds knew Mr. McNeill before from scraps of newspaper reports. And what a caricature they make of him! He is crucified daily in their columns. This visit gave the people a chance of readjusting their opinion of him. Strangers were suprised at the good sense, the kindliness, and the godliness of the man. All the ministers—with the usual exception or two—supported him. We pity the exceptions. One sermon from this man of God would have swept away some cobwebs—if they had given it the chance.

A. W.

RAILWAY MEN IN INDIA.

A large gathering took place in the hall of the Battersea Park Railway Mission on Sunday week, to bid God speed to Mr. Adams, who is about to join the Anglo-Indian Evangelisation Society's staff at Poona.

Mr. Adams, a young man in his twenty-second year, gave an address marked with great spirituality and a deep sense of his responsibilities. Very sincere were the prayers that he might be owned of God amongst railway men in India, as he has been in the past at Battersea.

Mrs. Wrigley, who has been closely identified with this mission from its commencement, gave an intensely earnest appeal to young men. Major Windham gave an account of his conversion through a young soldier whilst out on service in India during the Mutiny.

S. A. N.

PASTOR JOHN WILSON,

BAPTIST MINISTER, WOOLWICH.

IN Woolwich and its neighbourhood the name of Rev. John Wilson is held in high honour. The congregation of which he is pastor is a place of moral and spiritual power, and its influence is exerted over a wide area.

Mr. Wilson's earliest days were spent in rural Scotland. His father had a small farm near Forfar. There John was born in 1854; and to the parish church and parish school of Craichie his feet were early directed. As indicative of the stern character of the religious teaching of that day, it was John, then a lad of sixteen, who first brought to his home the glorious news that assurance of personal salvation is a joyful reality. In a wonderful way this truth had come to his knowledge.

At this period his family lived in Dunfermline, where even then the son was a leader among his fellows. The habits of his companions were by no means straitlaced, nor was total abstinence the popular subject that it now is. One day it dawned on John that not only could he freely partake of intoxicating liquor, but that it had an attraction for him which once it did not possess. He instantly resolved to cease playing with the agent of evil. To leave his environment seemed the easiest way out of the difficulty. He had visited Alloa, thirteen miles distant, on business, and there he had made the acquaintance of a man of most attractive personality—David Brown. To him he would go. With a short good-bye to his mother he set off.



(From Photograph by Mr. E. T. Faulkner, Woolwich.)

David Brown heard the lad's story, and gave him a hearty welcome. "You did well to come to me," he said: "I will find you work, but the body is not all; you have a soul to be saved as well as bread to win." Alloa was rich in good men, zealous for the spread of the Redeemer's kingdom, and as the lad saw the fine work they were doing he was strangely attracted to it. "They," said he to himself, "are living true lives such as I should like to follow. I must be a Christian."

Mr. Brown kept his hold on the lad by making him his companion, and one evening, after four hours' searching the Scripture together, the heavenly light dawned upon his soul. He gave himself to God.

Young Wilson joined the congregation of Rev. George Elder (now of Greenwich), and he soon found himself at the work he so greatly admired. Friends were willing to smooth his way to college, but he took the initiative himself, by applying to Mr. Spurgeon for admission to the Pastors' College. Not receiving a reply he came to London, sought a personal interview with the great preacher, and the matter was settled at once.

Two years later, Mr. Wilson came to Woolwich to take charge of a small chapel. Shortly after, the congregation worshipping at Parson's Hill, close by, resigned their building into the hands of the London Baptist Association. The membership of Mr. Wilson's congregation having grown from ninety to two hundred, the vacant building was applied for, and it was transferred to them with its debt of nearly £1000. It was soon found to be too strait for them, and galleries were added at considerable cost. Thus Mr. Wilson and his people laid their foundations, strong in the faith of the converting power of God.

They were in the midst of a large working-class population. What could be done to bring them within earshot of the Gospel of Christ? Mr. Wilson's experience coincided with the lessons he learned from a study of Mr. Moody's methods. He placed the highest importance on personal dealing. He made it a rule never to close a Sunday-evening service without an after meeting. To-day he cannot tax his memory with an occasion when the Gospel appeal was fruitless. Always somebody stayed, always seeking souls were saved—such is Mr. Wilson's testimony.

To reach the men of Woolwich he tried a variety of tactics. He instituted a series of Sunday-afternoon lectures—for which apologetics, Christian biography, missionary movements, and social problems supplied him with abundant material. Men who never entered a church door flocked to hear the fresh Scottish preacher talking on subjects in which they were interested. He was rewarded beyond his expectations.

Many of his audience followed him from the lecture-room to the church; and among his best workers to-day are to be numbered those to whom the Sunday afternoon lecture proved the first attraction.

It is no slight responsibility to keep a church of a thousand members employed in Christian work. In the summer, open-air preaching is prosecuted. The Woolwich Common is taken possession of on Sunday afternoons; nearly every night Wilson's bands occupy certain street corners, and on Sundays three open-air services are held. Gospel temperance work receives much attention. Every Monday evening it is vigorously prosecuted in a meeting bright and joyous in its methods, with most encouraging results. Many, hopeless of their own staying powers, have been reclaimed by faith in the Lord Jesus. "Few know," Mr. Wilson says, "what is the value of a converted drunkard to the Church, when his old companions learn that one has left their ranks: it is to them a ray of hope, and they gladly come to listen to his testimony. Pledges by the thousand have been taken at these meetings."

Mr. Wilson is in very friendly relations with all his neighbours. He makes it known that as a servant of Christ every man has a right to claim his help. His study has very often the appearance of a labour bureau. He has written thousands of letters to help men to employment, and he finds that as soon as help of a higher nature is needed, his friendly counsel is often asked for.

Interested in the question of elementary education, he is a member of the Greenwich division of the London School Board, and for ten years he sat as a member of the Woolwich Board of Guardians.

The mission work that he and his congregation are carrying on at New Beckton is of a most useful character. Once the place was a swamp, but by the embankment of the Thames it was made into comparatively dry land, and extensive gasworks were built upon it. What with gas-workers, dockers, and coalies, it soon became a populous place. A member of Mr. Wilson's congregation going there to live, he reported that the place was

a veritable wilderness so far as spiritual effort was concerned. He was promised whatever help he required. A Sunday-school was immediately opened in a field, soon a shed was found as a shelter, and very shortly an iron chapel was erected, at a cost of nearly £600.

Every Sunday a band of about fifty Christian workers cross over from Woolwich to visit, to teach, and to carry on the work of a busy Gospel mission. Mr. F. Penny, a worker in the arsenal, is superintendent, and his reports are most encouraging. At one meeting three men made profession of their faith, who had been respectively a bookmaker, a birdcatcher, and a publican. He says they are bright, cheerful Christians, working splendidly.

A disused chapel in Joseph-street, Woolwich, being for sale. it was taken possession of, and is now a busy centre for Gospel services and Sunday-school work. It is under the care of another arsenal worker, Mr. J. Elliott. In all, nearly nine hundred children attend the three Sunday-schools, with seventy teachers on the roll.

Young converts are amongst the best workers in the Parsons-hill congregation. One of their number, Mr. H. Gustav Haupt, after studying at Dr. G. Guinness's institute, went out to Balololand, on the Upper Congo, where a group of missionaries from Harley House have settled among a friendly people. His Woolwich friends supply Mr. Haupt's personal needs in his distant home. Another of Mr. Wilson's young men, Mr. Wotton, after studying in Mr. Spurgeon's College, is a minister of the Gospel in the United States.

Seeing the membership numbers one thousand, the church building is much too strait for the congregation. Two years ago the drill hall, the largest place available in Woolwich, was taken for Sunday afternoon and evening services. The management now proposes to erect a suitable building, a tabernacle, to hold from 1800 to 2000, with Sunday-school and class-rooms, at a probable cost of £12,000. The success which has attended Mr. Wilson's ministry, the great need there is for such accommodation, and the importance of Woolwich as a centre of military and industrial effort, fully justify the proposal. In the prime of his manhood, as the leader of an attached people, as the exponent of the glorious Gospel, we look to him, under God, as a means of much blessing to the people of Woolwich and the Church of Christ.

"DO YOU KNOW?"

Do you know when the summer day dawns fair
The freshness that breathes in the morning air;
The bright-eyed flowers on the dewy green,
The songs of the birds in the hazel screen;
The mist in the glen, like the wreathing snow,
And the croon of the river that runs below;
And youth and health with their joyous thrill,
In this beautiful world that is beautiful still?

Do you know in this world, however fair,
There are spores of death in the balmiest air?
There are snakes that crawl in the grassy green,
There are lions that couch in the leafy screen;
There are tear-dimmed eyes and the hair of snow,
And the moan of the River of Death below;
And age and pain with the blood running chill,
In this ruined world that is ruined still?

Do you know that Christ has redeemed the earth,
And creation waits for its second birth?
Have your sins been washed in the cleansing blood?
Does your spirit live in the life of God?
Is your hand clasped tight in your Father's hand,
To lead you safe to the Sinless Land?
Then fear no fate, for to you is given,
To conquer on earth and to reign in Heaven.

Donemana, Ireland. J. K.

[90]

"The Lads of London."

Seventeen years ago an article appeared with the above title in The Christian. It referred to the special temptations of our working lads in their leisure hours after the day's toil; from the streets, the public-house, the music-hall, and the low theatre. In many instances they have left Sunday-school, do not attend church nor chapel, and are as practically outside Christian influences as the heathen in Africa. The next problem was how to reach them in order to save them. A practical answer was given, recommending the establishment of institutes where they might spend their evenings, and which should provide healthy recreation, with the means of mental, moral, and spiritual improvement.

That article was like a seed in good soil. Readers of The Christian responded with sympathy and money. One lady, residing at Cannes, wrote most kindly, and sent £50 to start the proposed Working Lads' Institute. Rev. W. Tyler also responded, joined the committee, and assisted with his sympathy, counsel, and contributions until his lamented death.

This was a new work, and was looked upon as an experiment, but it soon passed that stage, for so many lads came, and so much good was effected that larger premises became a necessity. In the meantime the idea was adopted by friends in other parts of London and in the provincial towns, and at the present time there are probably twenty such institutes in active work. God be praised!

A freehold site was secured in the best part of Whitechapel, and large and commodious premises erected in 1885. The institute provides a good reading-room and library, class-rooms, gymnasium, and swimming-bath; also dormitories and bedrooms and a lecture-hall. Oh! the blessed work that has been done here only eternity will reveal. Since this work was started, over 5000 lads have been benefited. Most of them have passed away from our view, but the good effected remains. Some are Sunday-school teachers, others evangelists, and yet others engaged in temperance work. Humanly speaking, but for the institute many of these might have been amongst the drunkards and the immoral, or perhaps have perished in their sins.

I wish some of the readers of The Christian who believe in preventive and practical Christianity, and in saving the young, would pay us a visit. They would see lads from fourteen to twenty years of age, some getting their bodies strengthened in the gymnasium, others improving their minds by reading or attending the classes for writing, arithmetic, drawing, shorthand, etc. Magic lantern, lectures, and entertainments and concerts are provided, and to these the poor children of the neighbourhood are frequently allowed free admission. There are sometimes 600 present, and it is a joy to see their pleasure. Surely it is a blessed thing to bring one hour's brightness and music into these dull, sad young lives.

Lately an Employment Department has been added to the many agencies carried on, so that lads who are out of work may gain a living until another situation is found, and thus be saved from having to enter the army or the workhouse, or possibly from ruin. The institute has another special feature, it is a happy Christian home.

There are thirty beds all occupied, and more are wanted. What a boon is thus afforded to a lad coming up from the country, or to an orphan, to reside here, instead of living in some wretched lodging-house!

These varied efforts are all very useful and beneficent, but there are others which have to do directly with the souls committed to our care. Weekly Bible classes and mission services, a mission band and a praying band. On Sunday evening a children's service, and a service for young men. Lately, God has been with us of a truth, and the Holy Spirit has worked mightily in these young hearts. There have been conversions of the old-fashioned sort, followed by changed lives, and earnest prayer and effort that companions might be saved. Indeed, there is scarcely a service held without someone being converted.

And now comes a strange, sad fact. With all this blessing to encourage, and which seems to cry "Go forward," the work is hindered and its continuance threatened for want of the means to carry it on. There are but few regular subscribers, and since the appeals for the colossal Polytechnics, the amount from donations has been inadequate. The position is now desperate, for, unless help comes, and very speedily, we shall be compelled to stop the work altogether.

I have laboured for seventeen years in this work, and have, with members of my family, given over a thousand pounds to it, but so convinced am I of the good it is doing that had I the means I would gladly bear the entire cost. It is indeed a great grief to me that I cannot give more than I have done, nor do more than I am doing. Perhaps some readers may like to help and share with me the service and the blessing. As well as funds, we need friends to give time and service—say, one hour once a week.

Great economy is exercised in management, and the institute is made as far as possible self-supporting. All the lads who attend pay a small subscription monthly, and in addition support their athletic clubs, and last year their contributions amounted to over £200. A great saving is also effected by the large amount of voluntary service given by friends, whereby the funds are saved to the extent of £300 per annum. But the rates and taxes on the premises are heavy, and the expenses of cleaning, lighting, warming, and repairs, etc., must be met. Humanly speaking, £1000 would now save the institute!

The Working Lads' Institute is a lighthouse in a sea of sin and misery, where young lives are constantly being wrecked. Ought the light to be quenched for want of oil? It is a Christian port in the midst of a stronghold of Satan. Enemies would rejoice if it were given up, but I think every true Christian would be grieved. However, this fort is now held by only a handful of devoted soldiers of Jesus Christ, and unless God sends us speedy relief we can hold it no longer. This is no ordinary appeal. During the whole of the seventeen years circumstances have never been so extreme. I have never written in the same way before, and trust I may never have to again. We have laid the matter before the Lord and prayed most earnestly, and we now think it right to make known to his people the present position of his work amongst his little ones in East London.

The response to the first article plainly indicated that I ought to commence the work. A similar generous response would indicate that it should be continued, and would enable it to be done.

Henry Hill,
Founder and Hon. Secretary of the
Working Lads' Institute, Whitechapel.

38, *Bow Lane, London, E.C.*

AN IMPORTANT WORD.

Dear Sir,—I wish to bring to your notice, and it would be well to give it a place in your columns, *an important word*, καταργεω, "*bring to nought*," eight times used, all to the *glory of Christ*.

1 Cor. i. 28.—That He may "bring to nought" the things that are. ii. 6.—The wisdom of this age who are "coming to nought." xv. 26.—The last enemy brought to nought, *death*.

2 Cor. iii. 7.—*The glory of the law* is "brought to nought." 14.—The law is "brought to nought in Christ."

Rom. vi. 6.—That the body of sin might be "brought to nought."

1 Cor. xv. 24.—When He shall have "brought to nought" all rule, and authority, and power.

Heb. ii. 14. That through death He might "bring to nought" him that held the power of death—that is, *the Devil*.

2 Thes. ii. 8. Then shall the *wicked one* be *brought to nought* by the manifestation of *His* coming.

They unfold a sevenfold glory of *His* work for us, and in us. God's use of the word is what all teachers should study to teach.

Yours faithfully, G. J. Windham.

Ashley Lodge, Lavender Hill. S.W.

The Bombay Conference.

BY HENRY VARLEY.

THE Decennial Conference now in session in Bombay has drawn together from the various parts of this great continent about 700 workers in the great harvest-fields of India. The assemblies are held in the noble hall which forms part of the Wilson College buildings found at Chowpatti, and directly facing the sea.

The Conference commenced its eight days' session on Thursday, December 29th. The early morning prayer meeting at 7.30 was largely attended, giving a welcome augury that the minds and hearts of the brethren assembled were directed to the Great Head of the missionary band, our Lord Jesus Christ. It is well that it should be so, for in this vast country not only does there exist an enormous area for service, but great diversity of mind amongst the hundreds of assembled missionaries. There is not a single Protestant Missionary Society in India that is not represented in this remarkable Ecclesia. Though the great majority evidently are Europeans and Americans, a good proportion of the delegates are native pastors and teachers, who represent the fruits of the labour of former years. It was a heart-stirring sight to see the goodly hall crowded to its utmost capacity with India's worthies at the 10 o'clock meeting on the opening day.

The burden of from twenty to forty years of service was reflected in the bronzed and gray appearance of many of the men of God assembled there, but upon the bright and cheery countenances of the great company is written endurance and peace, yea, courage also, and the spoils of this holy war.

No time was lost in getting to the business of the Conference. Dr. MACKICHAN, President of the Wilson College, in a brief but telling address welcomed the assembled ministers, missionaries, and delegates to the friendship, Christian love, and hospitality of Bombay, and then the subject for the day, "Work among the depressed classes and the masses," was entered upon and discussed with earnestness and enthusiasm. The papers which had been written and printed were taken as read, and then discussion upon them, including friendly and well-sustained criticism, was deeply interesting. Amongst such a mass of testimony it is not possible in a brief report to give more than one or two proofs of the facts borne witness to by so many, viz.: that the idolatries and false religious systems of India are being successfully undermined; that many confidences of past ages no longer exist, and that hoary Dagons are falling before the power of the ark of God.

Mr. W. H. CAMPBELL, of Cuddapah, Madras, told of the Mahalers, pariahs amongst the non-caste, lowest classes of Hindus. He stated that the confidence of great numbers in idolatry is gone, that hundreds are passing over to the teaching and preaching of the Gospel of God, that large numbers confess their faith in Christ, that their lives and habits are radically changed, that they are receiving Christianity not by tens, but by hundreds, that many of the leading men already are won over; and he believed that the community were upon the verge of embracing the Gospel of Christ.

GOSPEL TRIUMPHS AT DARJEELING.

Mr. W. S. SUTHERLAND gave a deeply interesting account of the work at Darjeeling. For four weary years there was no fruit. Cast upon the Lord in fervent prayer with faith concerning the reception of special power for service from the Holy Spirit, there came in due time the answer, and then the following interesting case of genuine conversion occurred. A young and intelligent man was awakened, and became anxious about his soul. This was soon made known to his friends at home. They persecuted, threatened, and opposed him. Finding that he would not be turned aside from his purpose, they cast him out. He was baptized at midnight. When this was known the hatred of his family seemed to know no bounds. His own brother threw his food after him, calling him "a Christian dog." The love and strengthening might of Christ prevailed, and the new-born child of God boldly declared "how great things the Lord had done for him." Forthwith he also preached Jesus the Christ. The Lord blessed his testimony, and in others' hearts the good work of God began.

Any number of adversaries came against him, and threatened to kill him if he preached Christ to the people. Nobly did the Lord stand with him. He replied, "You may kill me, but the Lord will raise up seven men of God in my place." Well may it be written, "Ye are of God, little children, and have overcome them, because greater is He that is in you than he that is in the world." "The work went on," said Mr. Sutherland, "and now 400 have confessed the Lord." Our Presbyterian brother's testimony was most refreshing and joyous. How he exalted the personal Saviour! Here is the secret of missionary success! Some of the testimonies given in the printed papers are wonderful, and we record the tidings with great joy. Here is one of the American Methodist Episcopal Church Missions in Northern India. In 1859 we had two native preachers and five communicants, four Christian boys and eight girls in our schools and no baptisms reported. At the end of 1891 statistics showed 261 native preachers, 381 exhorters, with 736 Christian teachers, male and female; 10,261 Christian young people, and 5000 children of inquirers in our schools. Members received into the Church, 9487, with 16,913 probationers, 1164 Sunday-schools, 45,531 scholars, a Christian community of 36,055; so that the numbers now exceed 50,000.

Here, apparently, is cause for great joy! This is a remarkable extract, and certainly it indicates the loosening of the confidence of the people so far as idolatry is concerned. Much prayer is asked that there may be a real and deep turning from sin to the Lord. One of the great evils in India to-day is the practical absence of any definite view in regard to the nature and intrinsic evil of sin. "India for Christ" appears to be the excelsior device wrought on the Conference banner. The hymns, prayers, papers, and speeches all alike yield testimony to faith in God, and a real revival and extension of missionary zeal and enterprise. So far as I have seen, I am impressed with the great missionary company. It would be difficult to believe that either luxury of circumstance or indifference to missionary effort in any sense attaches to the great bulk of those assembled at this Decennial Conference, and I, cannot but think that some of the criticisms which have been made in reference to missionary work and workers in this land are unjust, and the more so because they represent the unwisdom of hasty testimony. We require to know the difficulties of this great work and live amongst it before we are competent to pass judgment.

Bombay, January 7.

With the multiplicity of the meetings at the Conference and my own work amongst the educated natives, I have not found time to send you by this mail a further account of the missionary gathering which has just closed. This I will do next week.

There has been neither the spiritual power, nor the intelligent and thoughtful discussion on education as a missionary agency, which so large and representative an assembly demanded. It was unfortunate that the cities of Calcutta and Madras were so far away from Bombay. To this fact mainly is to be attributed the practical ascendency of the Bombay section of the committee.

In consequence of the many criticisms which have appeared during the past few years in regard to the melancholy fact that scarcely any of the students in the Christian colleges have been brought to Christ, certain men who occupy prominent positions in those institutions have become greatly annoyed. Instead of deploring the facts and making the Conference an occasion for heartfelt confession to the Lord that so little result had been seen, these gentlemen set themselves the task of vindicating the Colleges as educational institutions at the instance and occasion of the Conference just closed.

Now, there was no objection to this, provided room was given for fair and honest discussion. That, however, was denied to the Conference through the action of the Bombay section of the committee. It soon became apparent that great fear existed lest anything should be said which might indicate that the voice of the assembled Conference, heard in England and elsewhere, should endorse the criticisms which have appeared. To such lengths did this determination go that a resolution was actually passed that no subject on which the Conference was not unanimous should have place as a resolution of the Decennial Conference itself.

Not only, therefore, was the educational question handicapped in such a way as to render the debate valueless as expressing the views of the Conference in regard to education as a missionary agency, but this extraordinary procedure also shut out any mention on the part of the committee of the vitally important questions of the debasing opium traffic, the Government regulations in regard to vice, and the terrible fact that India is being inundated with a flood of intoxicants from England, and that liquor licences are by the Government being increased on every hand. Great dissatisfaction has been expressed because the Conference has been put in a false position. The Conference committee has consented to stand with the Government in regard to these great social wrongs, and by silence consented to ignore those questions which are doing more to degrade India than all English civilisation and missionary effort put together has done for her advancement. I will send you during the quiet of the coming week, which I expect to spend in Poona, working amongst the educated natives, an article upon the Conference as a whole. There was much in which we all unfeignedly rejoice.

CONFERENCE AT BRISTOL.

THE eighteenth annual conference of believers, held at the Gospel Hall, St. Nicholas-road, Bristol, on Jan. 17 and 18, proved a season of blessing to the many who were present. The first of the six meetings was a solemn heart-searching time of humiliation and confession before God. In the second meeting the subject for consideration was "Christian Parents' Responsibility in Relation to their Families, Reviewed in Connection with Recreations and Entertainments." Many helpful and practical addresses were given, accompanied by wise counsel and timely warnings. The subject for the evening was, "The Christian's Responsibility in Relation to the Signs of the Times."

Wednesday morning opened with the subject of "Christian Stewardship and Service in Relation to the Judgment-seat of Christ." In the afternoon reports of the Lord's work at home and abroad were given. Messrs. Hutton and Gulston spoke of patient, plodding sowing and reaping in China; Mr. Ed. Hurditch told of a new branch of the Evangelistic Mission opened in Brighton; Mr. William Nobbs related his recent happy experiences in village work; and Mr. Samuel Diprose gave an interesting account of aggressive work in South Wales under the superintendence of Mr. T. M. Wintle.

Several hundred partook of tea together at five o'clock, which was followed by a meeting addressed by eight speakers, each being greatly helped of God in these closing addresses, which were listened to by an overflowing congregation. Many expressed themselves as they left that "the good wine was kept till last." JAS. A. VICARY.

THE ACCEPTABLE SACRIFICE.

DR. A. J. GORDON, of Boston, writes in his paper, *The Watchword*:—

I am tired of using the pulpit corkscrew to draw out of Christians the offerings and prayers and service, which to be of real value ought to be spontaneous. I shall continue to pray and persuade and plead, but I shall not come begging you to do your duty. "*My people shall be willing* in the day of my power," saith the Lord. I can testify to this as one of the most real experiences of my life. I have been in assemblies when the Spirit has been sought, and when the power has come down mightily on the people. And then, to witness the giving and the praying and testimony; you do not have to draw the charge from a well-primed gun. Let a spark fall on it and it goes off of itself. Oh, for Christians charged with the Spirit; then the world would be amazed at the Church, instead of cavilling at its workers as it often does now.

Israel is a heifer that slideth back, says the prophet. One explanation of this text is this; that when the sacrificial offering is brought forward to be slain, it holds back, settling on the haunches so that it has to be pushed and forced before it can be brought to the altar. Think you that this is the kind of sacrifice that God wants of us, my brethren? Nay, "My people shall be a free-will offering in the day of my power." "I beseech you therefore by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, *that you may prove what is that good, and acceptable and perfect will of God.*" A sacrifice which is only an expression of your reluctance, a symbol of your grudging unwillingness, God does not care for. If the love of Christ is not sufficient to move us, God won't thank us to invent some instrument of compulsion.

Cheapness or Efficiency?

THE PECUNIARY NEEDS OF MISSIONARIES.

Sir,—In an issue of The Christian which has only just reached me, I see it stated in an editorial paragraph that "a missionary is able to live in many places on £60 a year, or even less." I have often heard it stated that in China a missionary can live on £50 a year. Both statements are perfectly true, as true as is the statement that a minister in England is able to live in many places on £50 or £60 a year. There are ministers in England who *do* live on that sum, and there are missionaries in China who do the same. Those who can do it, *and have done it*, in England, might do it in China; those who can do it in China, would have little, if any, more difficulty in doing it in England. What it means in England, people in England know; what it means in China, they require to be told.

Two years ago the question of cheap missions was occupying a great deal of attention in England. It is occupying some attention there still, but a great deal more in the Scandinavian Churches and in some of the churches in America. As The Christian has a world-wide circulation, I shall be very glad if you can publish the following letter, originally—in substance—a private communication to a Scandinavian friend, who thought it worth while to translate it into Swedish that the views it contained might be made known amongst his friends. I have reason to know that these views are shared by many missionaries who have consecrated all they have of money, strength, or other talents to the Master's service amongst the heathen, and with whom no considerations of self-interest weigh *for a moment* in the opinions they hold on the question of the pecuniary needs of missionaries.

May I say, at the outset, that I have lived for many years in China, and have, from the first day of my arrival until this day, believed strongly in the duty of carrying on the Lord's work here, as in every other part of the world, England not excluded, as economically as possible. The more economically Christ's servants can live, whether they support others, or whether they are supported by others to do his work, the more funds will there be available for the carrying on of the work. But economy is of two kinds—one more striking and impressive, and the other less so; and the more showy economy is not always either the wisest or the most economical, however excellent the people may be who practise or who recommend it, or however unquestionable may be the sincerity of their motives in doing so.

I knew some years ago a young missionary who, anxious to save the Society all he could, used regularly to return half his salary. He did not spend on himself even all the money he accepted. He lived in a small Chinese house, and on very inexpensive fare, and was generally frugal. By degrees, largely owing to the conditions under which he thought it right to live, his health gave way, and without having any serious illness he became weak, depressed, nervous, and unfit for work, until at length, after a comparatively short term of service, he went home, where it took him nearly two years to recruit. He had, indeed, cost the Society he belonged to £200 or £300 less than other missionaries who had been out the same time; but, without unduly depreciating his work, it must be confessed he had done less than they had in the time, and for the two years he was in England others who had gone out with him were still working in China! A larger sum of money spent on vigorous, energetic work is often a far better and cheaper investment than a smaller sum spent on feebler performances, and I have mentioned the above case, firstly, because an illustration of this sort, drawn from the region of one's own observation, is worth more than a good deal of abstract reasoning as to the probable effects of a certain way of living on many persons; and, secondly, because the missionary to whom I refer felt afterwards that he had made a mistake, and on his return to China thought it right, in the interests of his work, to live more generously.

But let me now call attention to some considerations which have made not a few of the more experienced missionaries in China distrust altogether the cry for cheap missions.

1. It is a matter of the highest importance to remember that the missionary, whether male or female, goes abroad for the *sole object of doing missionary work*. The missionary work proper is to be the business of life, and in a populous land like China a competent missionary will find his duties require all the time and strength that he can give to them. A wise old friend of mine, one of the most experienced missionaries in the East, was once consulted by a young man who had just come out from home full of the idea of cheap missions, and about methods of work. My friend saw what the young man was thinking, and said, "Before I give you any advice in regard to these questions, there is one point I should like to be clear about; do you want me to tell you how you can live in China at the lowest money cost, or do you want me to tell you how you can work most efficiently as a missionary? I can advise you with regard to either of these objects, but the advice I should give in the one case would be very different from that which I should give you in the other." I think the answer helped to make the young man think.

Now it is certain that missionaries and their wives, if they are to work effectively, must, in the first place, learn the language properly, and must, in the second place, have their time free for missionary work. *Missionaries who are underpaid cannot afford to employ good teachers of the language, or to buy the books which are necessary for learning the language.* Is it wise, for the sake of saving a few shillings a week, to compel a missionary either to have no teacher at all, or only a third-rate teacher, or only an insufficient amount of daily instruction? One missionary who has learned the language well, is worth ten missionaries who cannot speak properly, and it is cheaper to pay one missionary who can work £150 a year, than to pay two men who cannot work £100 a year between them. I know that people talk about "picking up" Chinese. Here and there exceptional people may "pick it up," but my experience leads me to think that in the vast majority of cases Chinese that is "picked up" independently of *good instruction*, and careful, thorough study, might as well be left unpicked up, for hardly anybody understands it except the speaker.

Once more, *missionaries who are underpaid cannot employ servants and workmen to save their own valuable time.* A Chinese cook can be got for twenty shillings a month, a washerwoman for ten shillings, a workman such as a bricklayer, a carpenter, or a tailor, for sixpence a day. Is it wise, is it economical, to pay a missionary so little that his wife must herself cook, wash, and do household work, and that when carpenter's work has to be done in the house, the missionary himself must waste his precious time in doing it? Such a method of living and working may be wise in Central Africa, it is, in my opinion, the height of folly in a country like China. One missionary lady with her time free for missionary work is worth at least half-a-dozen who have to spend the best hours of the day in cooking, washing, lighting fires, making clothes, and doing other things that a good servant would do very much better on wages that do not amount to one-tenth part of a missionary's salary.

2. The labourer is worthy of his hire. Some missionaries have at home aged or invalid parents who are poor, or younger brothers and sisters who need to be educated. Is it generous, is it kind, to pay Christ's servants in the mission field such a miserable pittance that they cannot even send home half-a-crown a week to their parents when it is necessary? Then children have to be educated. Is it right to pay missionaries so badly that unless somebody else will educate their children for them these children must grow up almost uneducated? Again, missionaries are liable to meet with losses. Twice within ten years I have been robbed of twenty dollars (£3) at a time If my Society had only just been paying me enough to live upon, what should I have done when thus robbed of say nearly a month's income? Either I must have begged of other missionaries, perhaps no better off than myself, or I must have borrowed, and then actually have had to eat and drink less than I needed for several months in order to pay back the debt!

3. Missionaries like to obey the Scriptural rule of giving up their money to the Lord's work. *Some of the most generous givers I have ever known have been missionaries.* The mission to which I belong owns to-day property worth hundreds of pounds, which has been purchased out of *the salaries of its missionaries*, for the extension of their work, in some cases as the result of great *self-denial*. I say nothing of gifts from the same quarters for the relief of distress, and for the support of native fellow-helpers, but these two have been most generous. Is it treating missionaries rightly to pay them so little that they can give nothing away? Or do our beloved brethren in England who support us think that we are not to be trusted to give anything away, but that we shall be sure to be as luxurious and self-indulgent as we can?

4. Everyone living in England, or anywhere else, knows quite well that amongst good and earnest workers all people cannot live in the same way. One man can live on very little; he has a strong stomach and can eat coarse food; he wants no books; he is not tempted to give presents, and he and his wife being in good health he needs to spend nothing on medicine. Another man, who is not one whit less faithful or earnest, cannot live so cheaply. He cannot eat coarse food, he is fond of reading and likes sometimes to buy a book, he is generous by nature and likes occasionally to give little presents to those he loves, he has a sick wife and has to get medicine for her. Is it right to expect both these men to live on the sum of money that is just sufficient for the first? Would it not be better to pay both enough to supply the—after all—very modest needs of the second, and trust to the first worker using the money that he does not need in a way worthy of a Christian?

But I forbear to say all that might be said on this subject. I have long felt it to be a *very* responsible thing for people who have lived in China to speak in glowing terms to young and ardent souls at home about the *ease* with which they can live on some paltry sum abroad, and on the *joy* which any attendant self-denial connected therewith brings. For some earnest, devoted people it may be easy to live on the sum named, but for many more, *equally* earnest and *equally* devoted, it is not only not easy, *it is not possible.*

Further, while all self-denial of which the enlightened Christian judgment approves is easy to endure for Christ's sake, and brings its meed of joy to those who undergo it, it is altogether different with self-denial which the judgment comes deliberately to disapprove of. It is possible for a thoroughly godly man or woman to come out here on the strength of representations made at home with £50 a year, and to find that the facts do not correspond to the description given of them, and to learn too late that they have undertaken to carry a burden which, not the necessities of the work but only an ill-advised method of working has entailed upon them. It is not with feelings of joy, but of pain and disappointment, that such a burden has to be borne, or at least whatever of joy attends the service is joy due to the fixed determination of the worker to take even this *unexpected and bitter disappointment* as being also in some sense a new cross to be borne for Christ.

My own belief is that, while it is very well for people who *have* a larger sum of money to abandon part of it *when they have tried the mission work for themselves, and know they can do with less*, it is neither right to offer, nor wise to accept, a very small sum, when people are concerned *who know nothing except what they have been told* of the necessary expenses of life in the East, and who have nothing to fall back on but this minimum salary, even though they should find in actual experience that it is utterly inadequate for their needs. Let the givers to our societies only send abroad tried workers, people who can be thoroughly trusted, and then let them thoroughly trust them, and deal generously with them, and they will find the trust is not misplaced, and their money is not wasted.—I am, Sir, &c.,

Arnold Foster.

Hankow, Nov, 29, 1892.

MR. T. V. REES, who, while in the Army, has done good service in Gospel and temperance work, is now home from India, his time with the colours having expired. He hopes to find some employment in which he can work for the Lord. Letters from various chaplains speak in the warmest terms of Mr. Rees' work and influence among the soldiers. His address at present is 180, Victoria-terrace, Woodbridge-road, Ipswich.

BOURNEMOUTH.—Miss Rose Johnson, of the North Africa Mission, gave an address at the West Cliff Tabernacle, Bournemouth, on Monday night, January 15. Her story was full of interest, and made a deep impression upon every heart. On the Sunday following, the executive of the Missionary Prayer Union met, and accepted for missionary work one of the young men in connection with the church, who has offered himself for work in North Africa. It is proposed that he should go out in connection with the North Africa Mission, and be supported by the contributions of the Prayer Union.

The Irish Revival.

MISSES SMITH AND BAX.

EVANGELISTIC services, lasting a fortnight, conducted by these lady evangelists, in the Methodist Chapel, Newton Butler, co. Fermanagh, have just been brought to a very successful conclusion. The attendance, good from the first, increased as the meetings went on, notwithstanding very unfavourable weather for part of the time. The power of the Lord was felt in every meeting; seekers after salvation were brought to Him; backsliders were restored; a large number professed conversion or restoration. At the concluding meeting on Monday, January 16, many testified to blessing received. About fifty signed the pledge and put on the blue ribbon.

SAML. CLARKE.

MAJOR WHITTLE AT KINGSTOWN.

This well-known town on the Irish coast is at present the scene of a mission conducted by Major Whittle, who is accompanied by Miss Whittle and Mr. George C. Stebbins. After some preliminary meetings upon Sunday and Monday, the 15th and 16th inst., in the Presbyterian and Congregational churches, the mission proper began upon Tuesday, January 17, in the Town Hall. All the religious bodies in Kingstown have been in full co-operation with the work, with the exception of the Episcopalian clergy, who are already engaged in preparing for a mission, which is to open simultaneously in their respective churches on Feb. 4.

Two meetings have been held daily, and the attendances have been large. At the afternoon meeting, Major Whittle has given Bible readings chiefly on the work of the Holy Spirit. An inquiry meeting has been held every night; numbers have stood up to be prayed for at the conclusion of the general meeting, and have been afterwards dealt with in the inquiry meeting.

The singing of Mr. Stebbins and Miss Whittle deserves more than a passing word of commendation.

On Saturday afternoon, a children's meeting was held, and the Town Hall was filled. The address was illustrated in the following way. Ten glass ornaments were set before the preacher to represent the ten commandments; and after a story was told of the little American boy who had commenced doing wrong by playing marbles on his way to Sunday school with an evil companion whom he met, Major Whittle asked the children to name the different commandments the boy had broken, and one after another of the glass ornaments was smashed to impress the lesson upon the children's hearts and memories. At the conclusion there were two inquiry meetings held, one for boys and the other for girls, and we believe with good results.

S. S. McC.

MESSRS. SMITH AND BELL.

LISBURN.

The mission which began in Railway-street Presbyterian Church, Lisburn, on January 1, came to a close last Thursday night. There was an overflow meeting in the Lecture Hall on Sunday night, and each subsequent night the church was filled in every part.

Although the hour of meeting was eight o'clock, shortly after seven on Thursday evening it became apparent that the church could not hold the crowds that were coming; the Lecture Hall was therefore opened, and almost filled with people.

Mr. Merton Smith conducted the meeting in the church, and Rev. R. W. Hamilton that in the Lecture Hall. Each of these brethren, however, addressed both meetings, and Rev. H. W. Florance also spoke in the Lecture Hall. Mr. Ritchie Bell sang the Gospel both in the church and hall.

Mr. Smith believes in the importance of getting the young converts to sign the total abstinence pledge, and he had previously announced that he would ask them to do so this last night. The crowds were so great that it was difficult to get pledges taken, and the meeting ran on so late that it was believed many went away who would have liked to sign. However, about four hundred pledges were taken. From his own experience, and from observation, Mr. Smith has a keen sense of the evils of drink, and almost every night presented some telling picture of its awful effects, or some piercing denunciation of the iniquity of the traffic.

Multitudes tarried in the church till a late hour on Thursday night, some to sign the pledge, some to be spoken to on the great question between God and their souls, and many to see the last of the dear brethren who have been so honoured of God as a means of blessing to their souls.

H.

BALLYMENA.

The evangelists arrived here from Lisburn on Saturday to commence a mission under the auspices of the Y.M.C.A. Prayer-meetings had been held each evening since it became known definitely that they were coming, and both were present at the Saturday-night meeting. Mr. Smith took charge of this meeting and gave a short address, and by his kindly, winning manner and earnest words soon was at home amongst us.

On Sabbath Mr. Smith addressed Christians at 8 a.m. A large number attended, and a time of real blessing was experienced. At a meeting of young people in the afternoon the large hall of the Y.M.C.A. was scarcely able to contain the crowd. At six the evangelist occupied the pulpit of First Presbyterian Church.

An evangelistic address was advertised to be given in Y.M.C.A. Hall at 8 p.m., but owing to the large crowd the meeting was transferred to the First Presbyterian Church, which has been placed at the disposal of the Y.M.C.A. during the mission. The word was spoken with earnestness and power at each meeting, and the first day has been fruitful in professed conversions. Mr. Bell sang at each of the services, except that at six o'clock. He also addressed the Sabbath-school of the First Presbyterian Church at 10 a.m., and took the services in the Methodist Chapel.

R. C.

A FAREWELL IN DUBLIN.

IT will be remembered that before leaving Dublin Mr. Moody made a special offer to receive into his Chicago Bible Institute twenty-five young men from Ireland, who were prepared to undergo a period of training for Christian work, and who might be adjudged as qualified for the vocation.

When in the providence of God, Mr. Moody was brought back to Queenstown, on board the *Spree*, in December last, and believing as he did that he had been saved from the jaws of death, he felt it incumbent upon him to acknowledge God's hand in delivering him from the perils of the deep, by securing more labourers to go forth into the harvest-field. Accordingly the Evangelist wrote to Mr. Wm Fry, urging him to announce as widely as possible his desire to increase the number of men and women in training at his schools to a thousand. Since Mr. Moody's intimation, Mr. Fry has been receiving offers from willing candidates, and all these have been carefully examined as to their qualifications, with the result that nine were decisively accepted.

To bid farewell to these a great meeting was convened last Monday evening at the Metropolitan Hall, Dublin. No more fitting place could have been selected, seeing it forms part of the Christian Union Buildings, erected as an outcome of Messrs. Moody and Sankey's former visit to the city. The body of the large hall was filled with men and the capacious galleries with women; yet it was found necessary to open the side "adjuncts" to admit the enthusiastic throng.

Mr. DAVID DRUMMOND, a long-tried friend of Gospel work in Dublin, was in the chair. The opening hymn was "Speed thy servants, Saviour, speed them," and as Rev. Canon MARRABLE led the assemblage in prayer, many hearts responded to the petition that many more Irish young men might be brought into training at Chicago to carry the Gospel to the ends of the earth; or, perchance, to return to their native land to declare the message of God's love. Perhaps the most pleasing feature of the proceedings was the glad recognition by each speaker of God's leading in the past, and the reiterated sense of dependence on Him for all future service. "Except the Lord build the house, they labour in vain that build it," was in effect the utterance of all who took part. Work done upon such a basis is sure to succeed.

Each of the nine selected candidates was allowed five minutes in which to give some words of experience or exhortation. A tenth had been enrolled, but a letter was read from his mother expressing her inability, weak in health as she was, to part from him at this time. She begged the prayers of the meeting that the way might be opened if possible for him to labour nearer home. The following are the names of those going out; they represent, it will be noticed, no less than seven Irish counties:—Henry S. Bolton and Robert Cantwell, Dublin; Daniel Doyle, Wicklow; James Hyde, Kilkenny; John S. Hadden and John C. Wightman, Armagh; Thomas Patterson, Maynooth, Kildare; John Thompson, Down; and W. Youell, Leitrim.

Varied and interesting were the testimonies given as to how they were brought to their present position, but one and all testified to the saving power of God, who had called them out of darkness into his marvellous light. One was converted during Mr. Moody's recent mission; another at the Y.M.C.A. by a word spoken in due season. One was aroused by a verse of Scripture; another in answer to a brother's prayer. "Son, go work to-day in My vineyard" was the message to one, on whom was pressed home the necessity of participation in the new birth before he could engage in service.

"Down there," said another, pointing to a corner in the hall, "while standing by my mother's side, God spoke to me through a worker ten years ago. When, six years later, that mother heard me plead that I might go to the mission field, I wish I could tell you how she looked and what she said as she gave her full consent." Another said he was brought out into service by this word from a minister, "Do not wait for some great thing to do; begin where you are, in your home, or in business-life." Similarly, another did his first act of service for God by kneeling at the bedside of a sick friend who, in answer to his prayers, yielded herself to God. Soon after, when he led in prayer in his father's house, his mother put her arms round him, saying, "Thank God I ever brought up a child who should do that."

Mingled with such personal testimonies were loving entreaties to those still undecided. "I was a bit wild myself," said one, "but now I can see what joy and peace I was losing." Another expressed his experience in the lines:—

Oh the years of sinning wasted,
Could I but recall them now.

Others averred that it needs all one's manliness to come out on the Lord's side; there is no higher calling, no greater joy, than that of soul winner.

To each candidate there was handed by Mr. JAS. BARTON, of Dundalk, with appropriate words of encouragement, a copy of the life of James G. Paton, also a Teacher's Bible. The latter was the gift of one who is perhaps the staunchest friend of young men in Dublin, but whose name was not allowed to transpire. His genial face, however, betrayed the secret as he sat happy in his fancied security upon the platform.

During the evening solos bearing upon missionary work were sung by Mr. G. C. STEBBINS and Miss WHITTLE. Major WHITTLE made an important statement as to the origin of Mr. Moody's invitation. He gave a detailed description of the Seminaries at Northfield and Chicago, where young men and women of promise receive education and training at a nominal cost. These institutions are the outcome of many years' thought on Mr. Moody's part, as to the great needs of the masses of poor and destitute, especially in the large cities, where they are almost totally unreached by any existing agencies. The ordinary Christian organisations must be supplemented by the labours of men and women skilled in the knowledge and use of the Word of God and familiar with aggressive methods of Christian work. These can act as assistant pastors, missionaries, evangelists, and in various other spheres. The method of training is by careful systematic study of the Bible; by cultivation of musical talent, vocal and instrumental, for the service of God; and by practical lessons and experience in all forms of Christian effort, such as street preaching, cottage meetings, Sunday schools, hospital and gaol visiting, etc. In answer to a question as to the necessity of candidates going to Chicago for such training, Major Whittle urged the advantage of personal contact and association with Mr. Moody himself, a man who is unique in his generation; and especially in view of the efforts to be put forth throughout the coming summer at the World's Fair, an opportunity that may never occur again. Mr. Moody's offer holds good till twenty-five men have gone from Ireland. Candidates should apply to Mr. Wm. Fry, 13, Lower Mount-street, Dublin. Others desirous of entering the institutions should write to Mr. Moody direct at the Bible Institute Chicago.

Major Whittle concluded his earnest address by an appeal that others should give their hearts to God, and then dedicate their lives to his service; this would be the best way of cheering the hearts of those going forth. Several present signified their desire to do so.

ON SOUL-WINNING.

Dear Sir,—Your correspondent "G. M. H." expressed surprise that there have been so few letters on this subject. The reason is not that souls are not being won by many of the readers of The Christian, but that those who are being owned in this work have not the time to write out experiences, and also shrink from putting into print circumstances which are naturally of a very private and personal character, and which, unless the personal features are given, can scarcely be of much interest as illustrations.

As we are actively engaged in the Early Morning Adult Sunday-school and Pleasant Sunday Afternoon Movements, I could give scores and know of hundreds as remarkable conversions as any that are recorded in the Acts of the Apostles. Jesus says to his disciples of to-day, as He did to those of eighteen centuries ago, "Follow Me, and I will make you to become fishers of men." First follow Him, then obey Him, and when He says, "Launch out into the deep, and let down the nets for a draught," or, "Cast the net on the right side of the ship," do not argue, but obey.

Let me give a recent experience. Not long since I was appointed a borough magistrate. My prayer was that I might there be made of use for the Master's kingdom. On December 28 a publican was brought before the Bench for two offences, one being drunk on his licensed premises, and the other being drunk and abusive to a neighbour. He was convicted and fined. I recognised him as a first-class carpenter I had known for fifteen years, and whom I had often employed, but until then did I not know he kept a public-house. He seemed to feel keenly his position, while I felt exceedingly sorry to see he had fallen so low. Then came the call from the Master, "Go and seek him and tell him of Me." I had no rest till I obeyed. That same afternoon I went, beckoning him out from a room full of drinking customers, and went into one adjoining. Then I learned that from fourteen to twenty-one he had been an abstainer, member of a temperance society and Sunday-school; but, breaking his pledge at twenty-one, he was tempted into company, his good singing making him popular. Still he continued to attend his chapel regularly till eight years ago, when he took this public-house. Seeing so much money being spent, his frugal wife thought it possible she could earn money at a public-house while her husband worked at his business; but, alas! the eight years had brought them misery and to the verge of ruin in pocket and character. I pointed out Hosea xiv. 1, 4, 9, and Christ's loving messages. With broken sobs he signed the pledge, and in that smoking-room, within sound of the revelry of holiday-drinkers, we prayed together.

I called recently. His wife told me her husband was a completely changed man. He had turned right round, and they were giving notice on the morrow to leave, and return once more to a little cottage. I then sought the man at his carpenter's shop, and found him so full of hope and confidence that I trembled lest he was resting on his own strength; but no, he was fully trusting in God, and the first thing he did on the first Monday morning of this year when he entered his workshop was to kneel down and pray.

May this encourage others to obedience in delivering the personal message—realise that we are only the bearers, that Jesus is the sender; and while we realise that we are honoured on being thus sent, let us remember to act as gently and as lovingly as He ever did in dealing with such cases.

Wribbenhall, Bewdley. E. S.

In a recent issue of *The New York Observer* Rev. Gerard B. F. Hallock wrote:—"Every Christian is a missionary—a 'sent one.' 'As my Father hath sent me, even so send I you.' Every Christian is a missionary appointed by Christ and for Christ, and to and for the world. We are all ambassadors for God, messengers of the Cross. It is the God-given duty and privilege of everyone who knows and loves the Saviour to strive to lead others to his love and service. 'Go work'; 'Go preach'; 'Go teach'; 'Let him that heareth say, Come'; these are the Christian's commands. Have you heard? Then say, 'Come.' Is the marching order yours? Then 'Go.' There is no disciple of Christ—no matter how feeble, no matter how lowly, no matter how old or how young—who ought not distinctly to propose it to himself as an aim never to be lost sight of, that he will lead other souls to the foot of the Cross. That motto deep-cut upon the sides of the great Eddystone Lighthouse would be a grand one for every Christian to take to himself. The words are these, 'To give light and to save life.' *To give light and to save life!* Verily, this is the God-appointed mission of every Christian.

"A recent incident of pastoral experience will give point to this thought. A lady in the congregation of the writer became impressed with the desire to speak with her neighbour, a very dear personal friend, and a woman of wealth, refinement and most excellent character, but not a Christian. One morning she felt that she must go to her friend and frankly tell her about her long-cherished interest in her soul; but so often had she yielded to delay that she could not seem to get the courage. At last she knelt and prayed for strength, and then, without waiting a moment to lose her resolution, she went and told her, at her very door, just what was in her heart. Think how that message, brought in such fear and trembling, was received! The answer was: 'O, I have wondered this long time why you never spoke to me. I have longed for your help, and I am so glad you have come. Will you not, please, come right into the room here and pray with me?' That woman, her husband, and two daughters, soon came into the church, and I know no better members in God's household to-day."

"That is practical soul-winning work. We need more of it. What our churches need to-day is more of that life-giving, vitalising fire of God's Holy Spirit, which will arouse every individual Christian to earnest consecrated personal work. 'Give me,' exclaimed Wesley, 'one hundred men who fear nothing but God, hate nothing but sin, and are determined to know nothing among men but Christ and Him crucified, and I will set the world on fire.'"

JEWS IN PORT SAID.

During the past year, in the midst of trials, we have experienced the Lord's lovingkindness. The poor, ill-treated Jewish refugees from Russia, on their way to Palestine, greatly exercised our faith in God, with regard to supplying their bodily wants.

As to their acceptance of the Gospel, we have seen no decided results; our work is only sowing now; by-and-by, perhaps, we shall find many unexpected sheaves.

The Jews are as hard-hearted as ever, ready to curse when the blessed Name of Jesus is mentioned, although at the same time they willingly accept any help.

A Jew whom I tried to the best of my power to help, and who was for several months under my special care, I found out at last to be a great impostor, who had been Protestant, Moslem, and Orthodox Greek in turn, his three children having been baptized, first at Jerusalem, and secondly here by the Greek priest. Having been asked one night at one o'clock to come and see his wife, who was dying, I found to my horror she was totally intoxicated. This opened my eyes, and of course from that time stopped all help from me. These experiences will serve to give the reader a little insight into the dark side of dealing with this people, who for centuries have had to undergo persecution and hatred from those professing Christianity, which to a large extent has made them what they are at the present day. On the other hand, many hundreds have listened attentively to the message of the Gospel. I have always sought to relieve those in their real bodily want before speaking to them about the Messiah, and great numbers have expressed their gratitude.

During the year several hundreds of Arabs, Europeans in the town and strangers from various parts of the world were helped in one way or another, with medical treatment and relief of bodily necessities; in most cases, the Gospel was presented and Scriptures distributed up to the end of last year, and during thirty years in the Lord's service He has graciously permitted me to distribute one million copies of portions of Scripture in thirty-six languages. G. A. Eoll.

Port Said, January 10th.

"LET HIM TRY."—If you find in a church or a conference a man who thinks he has a mission, give him a free rein. "Let him try," was the motto of Bishop Simpson; and he found in the trial men often accomplished what no one, at first, believed they could do. It is the wisdom of a church to find a place for the most peculiar talents.

PROGRESS IN TRAVANCORE.

Dear Sir,—On entering this town on Saturday, the 17th inst., I was presented with an address from native Hindoo gentlemen, many of whom are of considerable standing and ability. It is a document so extraordinary in its character, and so promising of good results in the future, that I send it to you, in case you may like to print it in your paper.

This is a city covering some nine or ten square miles, and containing some 60,000 people ordinarily, but on festival occasions upwards of 100,000. It clusters loosely round the old walled Fort, in which the Maharajah, Dewan (Prime Minister), and others have their official residences. This Fort is about half a mile square, and is full of the closely-built houses of the Brahmins, who alone are privileged to dwell there. The great Hindoo Temple and sacred Tanks are also within the now very useless walls.

There is an Anglican church, where services are conducted for the Europeans, East Indians, and English-speaking natives, as well as services in the vernacular; a small chapel built in 1837, which is chiefly used by the L.M.S. for their Sunday services, but is open to all Evangelical Christians; and a reading room belonging to the L.M.S., where services are held on Sunday and Wednesday evenings in English for English-speaking Hindoos. Numbers of these attend and seem very interested, and even appear to have a considerable respect for Christ and his teachings. Unfortunately, I fear this is not more than skin deep. Their heads assent, but their hearts are far from yielding obedience. This is shown by their lives. One cannot but be terribly pained at the contrast presented by their talk on the one hand and their walk on the other.

This reading room is a centre for glorious work, and seems well used. The subjoined address is a result of the work done there. We want a number of them, one in each district of the city. By means of these rooms the educated people are reached as they are not by the ordinary methods. Perhaps some of your readers would like to have a hand in putting up such a room. We do not lack workers, but we do lack resources. A room can be erected for £60, or even less, excluding, of course, the cost of the land.

A little money out here goes a very long way. Thus 4s. to 5s. per month will feed, clothe, and educate a child in one of our boarding-schools. From 12s. to 20s. per month will enable us to put on a catechist or pastor. It is true they cannot do much more than exist on this, but they are willing to do their work, and right nobly they do it, even at such a salary. Who would like to set a pastor or catechist to work out here? Some £12 a year will do this. Then a chapel can be built for little more. £20 will put up a very comfortable place, as places go out here. These facts are very inviting. The cost of one dinner party per year will do grand things out here. I, or one of my brethren in this mission, will guarantee that any funds entrusted to us are employed to the greatest advantage.—Yours in the King's service, Harold T. Wills.

C.M.S., Trevandrum, Travancore, December.

[Address.]

Trevandrum, Dec. 17, 1892.

To H. T. Wills, Esq., M.A., B.Sc., F.G.S.

Revered Sir,—It is with the most sincere pleasure that we Hindus and others are here assembled to-day to bid you a hearty welcome to our city, the scene of your future labours. Despite individual differences of opinion in certain ultimate questions, perhaps insoluble to unaided human intellects, it cannot but be a source of endless strength to all seekers after God and his righteousness to have, in their midst, in these days of advancing secular education, a living example of eminent intellectual attainments and earnest devotion to religion—a harmonious embodiment, in fact, of ever growing knowledge and ever growing reverence. Your fame having preceded you, we have been anxiously looking out for your arrival ever since the announcement of your appointment to this station in the full hope of having then in our midst, in your revered person, such an example of culture and faith for us to follow and imitate. From all that we have heard of you, we have not the least doubt that in you we will find, whether Hindu or Christian, a sympathetic friend in our own earnest struggles after truth and holiness, and an enlightened guide in our humble endeavours to reconcile the cool reasonings of the head with the ardent aspirations of the heart.

It does not require, indeed, any extraordinary insight to perceive that the spiritual needs of the times are not the same as those of a few decades back. It is not so much against the superstitions of unfortunate ignorance, we believe, the heat of the fight has now to rage as against the supercilious superficiality of pretended wisdom, with all its train of selfish pleasure-seeking—undermining not merely the common foundations of all religions but the universal principles of morality itself. It is time, therefore, to merge all differences of creed and to show against the common enemy a united front, armed with true culture and catholic sympathy. Fully hoping, as we do, to find in your profound and varied scholarship, and your equally profound and large-hearted devotion, those much-needed equipments for successful leadership in the struggle, we beg to express our

sincere gratification at the choice the good London Missionary Society has made, and to bid you a hearty welcome to our city.

Praying that the God of all nations may in his grace grant you all strength and guidance in your noble work, and crown that work with success,

We subscribe ourselves, revered Sir,
Your friends and well-wishers,
Signed by SOONDRAM PILLAY, M.A.,
Professor of Philosophy in H.H. the Maharajah's English College, and some 100 others.

BIBLE TRAINING INSTITUTE, GLASGOW.

THE Bible Training Institute, which has found a home at 1, Blythswood Square, was opened last week, many of the influential clergymen of the city and others interested in Christian work attending. In the absence of Mr. J. Campbell White, Mr. J. S. Napier presided, and explained that the formation of such an institute had long been thought desirable. Mr. Moody had publicly recommended that such a home should be instituted, and the Chairman was happy that the desire had now ripened into a reality. The institute was formed with one express intention—the educating of young men and women who were willing to consecrate their services to their Maker. Already they had had many applicants, and twelve had been chosen in the meantime. The gentlemen immediately connected with the institute were confident it would be a blessing to many, and would lead to a larger increase in the spread of the Gospel. They had been especially fortunate in having for their superintendent Mr. Anderson, who had been ever ready to further Christian work. That gentleman had been carrying on the Bible teaching in the Christian Institute two evenings every week, and he was gratified to know that there was an attendance of 300 nightly. Finally the Chairman had to say he was glad to see within that room men and women representative of the different classes of church life, but specially representative of the eager spiritual life amongst them.

Mr. Galloway having pointed out the desirability of having such an institute in Glasgow for the training of young men, Mr. Anderson said they had calculated that the evening classes would be attended by 30 or 40, but instead 330 young men were enrolled. Already there had been 30 applications by students to get boarded in the premises in which they were now assembled, and 12 of these had been selected to begin the work.—*Daily Mail.*

Mission to Night Cabmen.

THE thirty-first annual report of this special branch in connection with the London City Mission speaks of patient, persevering work, carried on night by night amongst this class of the London toilers for bread. Some of them have regular customers, others have not. In the cab trade there are the day men, the long day men, and the night men. The latter have the worst side of the cab work, and are brought into touch with much wickedness of various kinds. Great ignorance of holy things has been found amongst them. The night men have two faithful missionaries, who converse with them in their cabs while waiting for a "fare," seek them out in the shelters and their other haunts, and strive to win them to a better life. They also explain to them God's way of salvation, and plead with them not to reject their only way of escape, and to attend a place of worship on Sundays. The mission halls draw many with their bright services and plenty of singing.

As some of the night men are seventy years of age, their opportunities of hearing what is good are lessening fast. There is great need for help in this interesting and blessed service. Communications should be made to Miss E. Hebert, Elmside, The Common, Redhill.

MISS WESTON reports that last year no less than 4,694 pledges were taken by herself and helpers in Devonport and Portsmouth alone.

A MISSIONARY PARTY.—The steamship by which Drs. Morison, Cousland, and McPhun crossed the Pacific Ocean from Vancouver to Shanghai carried some twenty missionaries bound for different Eastern fields, mostly China. They were of various denominations—Society of Friends, Independent, Presbyterian, Baptist, Methodist, Church of England. Dr. Morison describes their intercourse as delightfully brotherly and mutually stimulating. They had Bible readings and "testimony meetings" daily. "It would have been impossible to say what each one was ecclesiastically; but, spiritually, it was clear that we were all one in Christ."

THE GOSPEL OF THE DAY.

"TRUST is born of fear; and fear is born of sin. How can I, who have sinned against God, draw near to Him? Till that question is answered God is but a terror to me. There stands the fact of my sin—all clear and naked in the sight of God. What can He do with it? Hush it up? Make light of it? Then I could not trust that love; my own sense of righteousness would suspect and condemn a love that made light of my sin. Love may pity; love may weep; but true love cannot hush up and hide my sin. *Behold the Lamb of God, which taketh away the sin of the world.* My sin is not hidden. It is brought out into the very face of heaven and hell; and there its penalty is met and satisfied. God Himself hath for ever met and silenced the voice that cried against me—redeemed with the precious blood of Christ, now hath God declared his righteousness for the remission of sins."

Religion means Service.—I pray you, by that agony and passion, by that death and burial, by all that life and death of the Saviour, have no other thought of religion than this—it means *service*, or it means nothing. Of all heresies there is no heresy more deadly than the notion that Jesus Christ has come into this world only, or even chiefly, to save us from hell and to take us to Heaven when we die. He has come to save us from the hell of our own selfishness; He has come to take us now and here into the heaven of doing good . . . He made you a man, and redeemed you at infinite cost for *doing good*. That is your destiny, your calling and election—to do good, to bless the world about you. If nobody is the better for you, how can you hope to get to Heaven? If you do not set yourselves to bless other people, what door can you get in at? "I was hungered, and ye gave Me no meat." It will be a poor thing for us to plead then that we thought religion meant singing hymns and feeling happy. "I was thirsty, and ye gave Me no drink; I was naked, and ye clothed Me not; a stranger, and ye took Me not in; sick and in prison, and ye visited Me not." It will not avail us then to say that we did not believe in that kind of religion. There is no other. The religion that fails me at the Judgment Day will not help me anywhere else; that which Jesus Christ, the Judge, has so commended is the only religion we can afford to have. I do not think the subscription list will count for much that day; doing good by proxy will not greatly serve us. Helpfulness, service, blessing others, that is the very heart of Christianity. Service is the very end and proof of our salvation.

The Loneliness of Christ,—"Now is my soul troubled, and what shall I say? Father, save Me from this hour. But for this cause came I unto this hour. Father, glorify thy name." What was this sudden spasm, so intense, so intolerable, that Heaven's pity burst through the veil, and the Father Himself gladdened and glorified the Son?

It could not have been the agony and shame of the crucifixion. The very bravest man that ever lived was our dear Lord and Master, the great Captain of our salvation. That Cross had no terrors for Him. He *despised* it—looked down upon it and all its shame—*despised* it as a thing that could not affright Him nor cause Him to falter for one moment in his purpose. But something in that approaching hour filled Him with unutterable grief and fear. . . . We call to mind the mystery of suffering in the garden of Gethsemane, when He was exceedingly sorrowful, even unto death. . . . An anguish beneath which it is not too much to say He would have died had not an angel appeared from heaven strengthening Him. On the Cross, as the mother and the loved disciple leave Him, there comes that which he had dreaded with such exceeding grief and fear. There comes a darkness over all the heavens, and out of the depths there rings a cry as of one cast out and hidden from the Divine Presence, "My God, my God, why hast thou forsaken Me?" Let us remember that there was a power of suffering in Christ which, alas! we cannot know. Sin has deadened and numbed us to the favour of God, and to the consciousness of guilt. But in the holy nature of Christ think what guilt meant—the awfulness and hell of it! Think, again, that even amongst us, dulled and insensible as we are to guilt, we can think of no greater grief, no keener anguish, than for innocence to be treated as guilty, to be condemned, to have the faces that have looked with love and trust and gladness turned away and hidden. To Him—the living and naked conscience of the world—what could Scriptures like these mean? "The Lord hath laid on Him the iniquity of us all." "He hath made Him to be sin for us who knew no sin." "He bears our sins in his own body on the tree." "He hath redeemed us from the curse of the law, being made a curse for us." This was the dreaded darkness; this that awful loneliness.

The above are quotations from "The Gospel of the Day," a new book by Rev. Mark Guy Pearse (*G. H. Kelly*). We have given them at length not only because we rejoice in their Evangelical and practical tone, but in order to express our gratification in finding so true a ring in them. That such methods of stating truth are becoming unpopular is well known. When one who commands so large a circle of readers writes of such themes in a manner at once so clear and interesting, we must express the hope that his little book may have a wide circulation.

Not that we could equally commend all that the book contains. In his treatment of our Lord's Temptation we think Mr. Pearse has allowed himself far too much liberty. Statements like the following cannot be admitted:—"From this moment (*i.e.* after his baptism) the life of Jesus is transformed. No more the carpenter dwelling in the obscurity of Nazareth, He at once becomes *the Christ*, the Anointed of God. At that hour there was revealed to Him *the fact of his Messiahship; of the great work that lay before Him;* and *the fact of his Divine relationship.* . . . Let us think of this Divine revelation coming in upon the mind of Jesus, overwhelming Him with wonder and awe. . . . Well might He seek retirement rightly to consider this revelation, and by communion with the Father to surrender Himself utterly for this sublime service." (The italics are the author's.)

We regard it as a serious mistake so to speak of the person of our Lord as though all mystery concerning Him were explained. Beyond the statement that "Jesus increased in wisdom and in stature, and in favour with God and man" (Luke ii. 52), we know nothing. The fact related concerning Him when twelve years old, and his memorable words, "Wist ye not that I must be about my Father's business" (Luke ii. 49), seem contrary to the statement quoted above. Nor can it be properly said that Jesus *sought* the retirement of the wilderness in order to consider the revelation. Mark says "the Spirit *driveth* Him" (Mark i. 12). We are not criticising for the sake of criticism. The matter involved is serious. On all matters touching the person of our Lord we need to say as much, and no more, than Scripture says.

After uttering this word of caution, we commend the book, and trust it may find a large number of thoughtful readers. W.

TO PARENTS AND TEACHERS.

NOT because he is lovely does the mother love her child, but because he is a living part of herself—the child of her heart, a fraction of her own nature.—*Herder.*

NOW is the time for play; let the children have it. Those shoulders are too little to carry a burden, that brow is too young to be wrinkled, those feet are too sprightly to go along at a funeral pace.

Beneficial as sports are when used in moderation, they are injurious when pursued at the expense of a higher purpose, or when they are welcomed as an escape from duty rather than as a help in doing it. —*John Palmer.*

How imperative is the call to Christ's people to sweep away the reproach of neglecting these boys and girls, who will one day have the interests of Church and State in their keeping, either to conserve or to destroy.—*Dr. Barnardo.*

The make-believe of doll life seems to open a little girl's mind to the care and tenderness that will one day be demanded of her by the live dolls laid in her bosom. It is the miniature of a wider interest and deeper solicitude.—*S. S. Chronicle.*

There is no child explicable apart from his parentage. The foundations of one generation are in all respects laid in the antecedent generation. In an important sense the boy begins to live when his father begins to live.—*C. H. Parkhurst, D.D.*

Is it not too much the habit to relegate religious instruction to the governess? "I am too busy, dear, this evening; Miss So-and-so will hear you say your prayers." *Too busy!* What must be the impression made on that child's mind?—*Dr. Francis Pigou.*

How beautiful, how impressive it is to see a mother cherish her children! How much she does with her heart and her eye to control them, how little with her hand. There is no place for passion in her little circle; patience controls it; love hallows it.

Lord Shaftesbury's best legacy to London was the Ragged School Union, an association whose business it is to lend a helping hand to every ragged school in the metropolis, to strengthen the weak ones, and to promote new schools in districts where they are required.

Our Lord was in the habit of watching children as they played in the street or in the field, and they, on their part (we can hardly doubt it), welcomed with smiles and shouts, and laughter, his kindly presence whenever He appeared among them.—*Rev. Gordon Calthrop.*

Letters to the Editor.

FATHERHOOD AND SONSHIP.

Dear Sir,—Referring to some remarks in your last impression on a recently published sermon by Dr. Dale, and believing, as I do, that incorrect views respecting the Fatherhood of God are the most fruitful source of the numberless errors of the present day, may I be allowed to offer a few observations for the guidance of any who may be exercised by these divers and strange doctrines?

1. The truth that all men are by creation, in a general sense, the sons of God, is undisputed, and clearly stated in Scripture. Its meaning is unmistakable, and need not be further dwelt upon.

2. Beyond this, the Socinian of course openly maintains that likeness to the Divine character is the *only* claim to such a title as son of God, and that Jesus, the perfect man, was only entitled to it by courtesy.

3. Further, to limit the idea to "that ethical and spiritual sonship which implies the actual realisation of the life of God in character and conduct," is a step not much in advance of the conception of the Socinian; though it is to be hoped that the author quoted would admit (which a Socinian would not) that that life of God is organic and not evolved. [It is evident throughout Dr. Dale's sermon that he not only admits but affirms this.—Ed.]

4. But to speak of the sonship of believers in Christ as being similar in kind to that of the "children of the wicked one," and the "means of impregnation" as being the same in each case, viz. the obedience of faith to their respective heads, is a solution which I submit plunges us into errors far worse than those which it is proposed to combat. It likens the incarnation of the Son of God, by the power of the Highest (in kind), to the diabolic possession of the Serpent, and the sanctification of the Spirit (in method) to the malignant infusion of sin into our nature, by the suggestions of Satan; and limits the spiritual change in the believer to the restoration of the image of Emmanuel to its place, in lieu of that of Diabolus.

5. Where, then, is the Regeneration of John iii.? Is that mystic and unique action of the Holy Spirit of God to be ignored, whereby those who receive Christ have the right, power, or high privilege of becoming sons of God—not by courtesy, not by attainment, not by moral and spiritual character, but by actual new birth, and are made members of the family of God, not by metaphor, or Oriental imagery, but by the reception of a new and heavenly nature conferred on them by the operation of the Almighty Spirit, to which there can be no parallel in earth or hell?—Yours very faithfully,

Rich. H. Hill.

SACRAMENTALISM.

Sir,—I rejoiced to read the paragraph on this subject in last week's Christian. I have long perceived that the memorial service of the Last Supper is becoming more and more a "fetish," a thing to be worshipped! Like as the brazen serpent became an object of adoration (and was therefore destroyed), so is this Christian ceremony become with many distinctly idolatrous, though intended, I presume, by the heavenly Founder to be a simple reminder of Him, as the atoning sacrifice for sin.

It is written of nowadays as the most solemn of all services, the most sacred of seasons, the most holy act of devotion, and such like. Why? Did our Lord call it so? Did He say that an especial grace would be bestowed on this devotional act more than on any other? Did Paul say so? He warned that punishment would fall on those who by their ill-behaviour showed an unworthy spirit when the Christians met together to eat of the bread and drink of the wine (called by our Lord the fruit of the vine); but surely he would have done the same had the like levity, greediness, and ill-behaviour shown itself at a gathering for prayer only, or some other religious meeting.

No rules seem to have been given as to how often the memorial service should be held,—whether once a year as the Feast of the Pentecost, or frequently,—either by our Lord or his Apostles. Now it appears to be the object of an increasing church party to cram as many "celebrations" as possible into every month of the year, however inappropriate, apparently, the occasions.

Can it be denied that a service that should be one of simple loving obedience is becoming, in many instances, an act of positive idolatry through the influence of unjustifiable ecclesiastical pretensions, leading many far away along the crooked road of error, who will never come back to the straight paths of truth? Yours faithfully,

J. H. F

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RAILWAY SERVANTS.

Sir,—May I trespass on your valuable space to call the attention of Christian shareholders to the continual long hours of railway servants, in spite of the recent accident when the signalman fell asleep? I have received only this morning a letter from a Christian railway guard. He is a widower, with six children; his eldest daughter is ill and not fit for service. I wrote urging him to take her to a doctor. This is his reply:—

I will do all I can for my child as soon as she comes home, but I leave home this week at 8 a.m., and I do not return home again till 11.30 p.m.

This is 15½ hours! If he complains to the company he will be told to leave, though he has been in their employ more than twenty years!

The signalmen generally are better off with their eight hours a day, but even they often have double duty if a mate suddenly falls ill. In their case with double work comes generally double pay, but the guards get nothing extra. I wish the companies generally knew more how to value the hundreds of *Christian* men they employ. On one line I know for certain there is a Christian man in every signal box; and in several more than one, and these are to a man total abstainers! What a protection this is to the public! Yours faithfully.

Highbury. A. R.

HOW SHALL WE GUIDE OUR BOYS?

Dear Sir,—At the close of the Christmas holidays no doubt there are many perplexed Christian parents who would be thankful if some discussion was awakened in your pages as to how to guide our boys with regard to amusements, etc.

I wish some parents who have had a whole family grown up unto the Lord, according to promise, would tell us whether they kept their boys entirely away from all Christmas gatherings for young folk, or if they permitted them to choose for themselves; at the same time, as Christian parents, giving their own reasons for abstaining from scenes where there might be round dancing or acting, if such were their views.

These things are now being so universally introduced into schools, that it seems a question of increasing difficulty to keep our children from being drawn into the prevailing worldliness of the day.

But which line of action has generally proved most successful in turning out manly, earnest, Christian men? To give them, as boys, a certain amount of choice as regards parties, or to steer clear of children's parties altogether? With girls my own opinion is the latter, but with boys the course is not so clear. Boys must see life more fully than girls, and a parent fears if the bow is too tightly drawn with boys lest the after rebound should be greater.

But will not some parents give their experience whose boys have one and all "grown up in their youth" for the Lord?—Yours faithfully,

An Anxious Mother.

KRIKORIAN MISSION, AINTAB.

Miss Krikorian, who returned to her work last autumn, writes:—I found on my return that the two ragged schools had been carried on very successfully in my absence under my father and Mrs. Shepard. About eighty children, from six to fifteen years of age, are learning about Christ, and telling of Him to their parents at home, and in this way some are brought into the fold. Our elder children go round the city and find old and young women who do not know how to read, and teach them the "Wonderful Words of Life."

I commenced to hold district meetings in three different parts of the city on Nov. 15. At first we had but a few women in these meetings, now we have about 100 in one, eighty in the second, and forty in the third. The most interesting is the one we hold on Sunday mornings. It is attended by both men and women. It is an uncommon thing for this country that men should attend a meeting conducted by a lady. Some of these men are given to drinking; one of them has given up the drink, and I understand he has not tasted it for the past five weeks, whereas he had scarcely passed a day without it for thirteen years. He attends the church quite regularly now, and I hope that others will soon follow his example.

A good deal of my time is spent for the Y.W.C.A. Last week, in various meetings, I spoke to about 600 people about Jesus their Saviour, and precious souls were converted to God.

The object of my visit to London, and of my medical training there, was to preach the Gospel in a wider sphere, which, by the grace of God, I am able now to do. I am in great need of a helper in midwifery who would volunteer for Turkey and for Christ.

[Communications respecting Miss Krikorian's work will be received by Mr. J. McDonald, Exeter Hall, London. W.C.]

WORK AMONG THE POOR.

ROTHERHITHE.

I have read with deep personal interest your paragraph on the great poverty and distress of Rotherhithe. I have for nearly twenty years carried on a mission there, and can endorse your statements fully. I may say the spiritual darkness equals the poverty. I have found the best way to relieve distress is to give relief work. For two years we had about a hundred men daily, each working two hours, at mat making. We have now given that up, as we could not dispose of the mats, but we endeavour to find work for the relief we give, to prevent pauperising the people, which is the worst injury that can be done in a poor neighbourhood, except, of course, in the case of the sick.

If your readers will send any donations for the Rotherhithe poor, who are all entreating for coals, I can pledge myself to see them rightly distributed. Our relief funds are nearly exhausted, so that we cannot do the things that we would.

M. Barclay.

Urie House, Tranton-road, Bermondsey, S.E.

WILLESDEN.

This morning I have been visiting among the poor in the vicinity of my church—poor, permit me to say, who have not become beggars, and who for very shame cannot parade their wants before even those who would perhaps help them. Many of these I found without fire, without food.

John Smith (I will call him, though that is not his name), a steady, honest fellow, has been out of work for four months. His wife, a worthy woman, has kept the home going by working in a laundry. Owing to the late inclement times, she has stood at the wash-tub, her feet frozen to the board on which she stood. She is now ill with a violent cold. Is it to be wondered at?

Henry Brown (another fictitious name), a butcher, unable to work at his trade through ill-health. I was just in time to save the woman's sewing-machine from being taken away (after £4 had been paid upon it), because five weeks were in arrears. With this she is able to work, so as to provide a scant supply of bread for a family of five. Here, too, I found no fire, no food; only tears, heart-breaking, and bitter cold.

These are only two cases out of a hundred visited last week, and forty this week. I am in despair, and can only pray to my Father, and plead with my fellow-men. May I, through The Christian, ask its well-to-do readers to help me? Any money or goods sent to my Church Treasurer, Mr. Smart, Mansfield Villa, Church End, Willesden, or to myself, will be thankfully acknowledged.

R. Taylor Warren,
Pastor, Willesden Independent Church.

ST. GILES' CHRISTIAN MISSION.

The workers of this mission in and around St. Giles' find themselves sorely pressed by the poverty and destitution. During the recent severe weather great distress was felt, and even now there are large numbers suffering keenly from lack of work and sickness. Every effort is being made to help really deserving cases, the circumstance in each instance being carefully inquired into.

The three following cases which came before us in one morning last week are simply typical of the daily demands on our sympathy and help. We greatly need liberal support in order that we may extend in such cases the aid so urgently required:—

A girl looking very hungry and wretched came to one of our breakfast rooms. She had a sad letter from her mother, who said the children were without food, and that her husband was ill with consumption. Would we help her and them? The bearer of the note was fed at once, and the wretched home was visited. Necessary food and coals, etc., were provided at once, and within a very little time after the delivery of the note food and warmth were supplied. Even the child who had gone out without breakfast to the Board School was brought home and fed. Blankets were also sent to cover the sick man, who had only a sheet and his coat over him this very cold weather.

A very poor family was found in one of the worst parts of St. Giles'. Three children out of six had died within a very short time of the fever, and the poverty and wretchedness were extreme. This family were provided with food, boots, and other necessaries.

A girl was brought into the office who had fallen out of work. As she could get no employment she had gone on the streets. We admitted her into one of our Women's Homes, where it is to be hoped she will be temporally and spiritually benefited, as many others have been. Wm. Wheatley.

29, *Brooke-street, Holborn, E.C.*

Y.M.C.A. NOTES.

MR. RICHARD CADBURY has become president of the Birmingham Y.M.C.A. for 1893.

From various parts of New York State come reports of blessing on recent special services.

A new Association, founded lately at Grand Forks (N. Dakota), has already 200 members.

Mr. R. D. Cringle, late of Highbury and a worker at the Camden Town Association, has been appointed secretary at Walsall.

The St. John Association, New Brunswick, held lately a series of mass meetings, which were greatly blessed to young men.

The Saffron Walden Association, a young but already vigorous one, has just opened a new building free of financial burden.

Rev. E. P. Marvin has just closed a series of meetings with great blessing in Syracuse, and also in the Y.M.C.A. of Oneida, N.Y.

In Illinois the State Normal Association had a large number of professed conversions, and is among the first in the interest taken in Bible study.

The Derby Association has since the opening of its new building made a bold advance in many directions. Amongst other things a new magazine has been started.

At the college Bible-class conducted by President Hyde, of Bowdoin, the great doctrines and modern theological problems are taken up in the light only of Scripture teachings.

The last report of the Alabama executive committee shows that there are sixteen city and town associations, five college branches, and six men's prayer meetings regularly maintained in the State.

Mr. R. D. Thomas, of Bangor, has arranged for a tour of the Zulu Christian Choir among the Y.M.C.A.'s in North Wales, and expects, as a result of the interest awakened, to form a number of new associations.

Mr. Hind Smith recently visited the Oxford Y.M.C.A., and delivered an account of his tour round the world to a crowded audience. The secretary stated that there were now 600 members in the Oxford Association.

A few friends of the old-established Association at Islington have generously removed the financial deficit which so long encumbered its operations, and the committee has recently been considerably strengthened with a view to enlarged work.

The last statement of the Minnesota executive committee gives the following as the field of the Association in that State: Two thousand college students, 20,000 railroad men, 20,000 woodsmen, 100,000 young men in small towns, 100,000 young men in cities.

The Lydd Y.M.C.A. committee have given up their house and premises, retaining only one large room for spiritual work. The Bible classes and evangelistic meetings have been much blessed, and the number of those attending has greatly increased.

A very successful start has been made by the Hendon Y.M.C.A. In the course of the last twelve months a dozen new associations have been formed in London and the suburbs. They are small, but are doing good work amongst young men. Only two of the metropolitan associations have lapsed during the past year.

Mr. and Mrs. Williams and Mrs. George Hitchcock held a reception at Stafford Rooms, Titchborne-street, Edgware-road, W., on Wednesday evening last week. The newly-appointed secretary, Mr. Basil Hewer, was warmly received, showing that already he has won the confidence and esteem of those among whom he has been called to labour in this old-established centre of usefulness.

Mr. Holmes, Y.M.C.A. missionary, writes that the week of prayer has been observed for the first time in Alexandria. The meetings have been well attended, hearty and helpful, and it will probably be the beginning of future united meetings for Christians of the various churches. The meetings have been held in the Soldiers' Institute. The Thursday meeting was arranged for the German and Arabic speaking Christians. On other evenings the proceedings were in English. It is probably the first time that so many Christians have been gathered together here.

CHRIST CHURCH, WESTMINSTER. — At Mr. Meyer's P.S.A. meeting last Sunday afternoon there were present over 280 *bona-fide* working men. These men are getting up a benefit society, and are also very earnest in temperance work.

MR. WILBURN F. COPELAND, in an elaborate calculation (admitted by trade organs to be fair), computes the annual drink bill of the United States to amount to £1,200,000,000, that being the cost of the liquor actually consumed, and excluding altogether indirect loss of every kind.

Y.W.C.A. NOTES.

THE report of the Bromley Y.W.C.A. shows a good year's work. Shaftesbury House, the new home opened during the year, has proved most valuable for young women far from home. The whole work of the branch has lately been much blessed.

A series of monthly meetings for the deepening of spiritual life are being held in connection with the Y.W.C.A., Blackburn. Amongst the speakers have been Mr. Leonard K. Shaw, Revs. T. G. Williams, E. W. Moore, J. G. Mantle, T. Lancaster, and J. B. Figgis. It is very pleasing to see the crowded meetings, and the great interest aroused, and we earnestly pray that the movement may be made a means of awakening and blessing to the town.

AMERICAN NOTES.

THE acquittal of Professor Briggs by the New York Presbytery is followed by a series of agitations. The prosecutors will appeal to the General Assembly. Professor Smith was condemned by another Presbytery for similar teaching to that of Dr. Briggs. Much wisdom is needed in these days to cultivate a large heart while walking in the narrow way.

The McGlynn episode is still the subject of inquiry. If he did not apologise, then, as is supposed to be the case, Mgr. Satolli backed down, and with him Leo XIII. No censure has been passed upon the rebellious priest; he refused to go to Rome, and, figuratively speaking, he kicked the Pope into the Tiber. McGlynn has certainly the best of it. A number of Protestant ministers are to give him a public reception to thank him for his championing the cause of religious liberty.

While stirring events were daily transpiring within the Romish Church, another movement is seen at work in those who are leaving. The last notable who has renounced Catholicism is no less a person than Dr. Merwin Marie Snell, lecturer on comparative religions in the Catholic University of Washington, also private secretary to Bishop Keane, the rector of the college. Dr. Snell is a learned writer on Catholic theology, heretofore loyal to its creeds and its commands. His abrupt repudiation of that faith is startling. He has taken to himself a wife, the daughter of a Presbyterian minister. He claims that his study of religion made it impossible for him to remain longer an honest communicant of the Roman Church. Father O'Connor has received Father Tobin into his mission. The latter has publicly confessed Christ.

WATER STREET MISSION, NEW YORK.

THE new report of Jerry McAuley's old Water-street Mission, New York, gives particulars of the conversion and Christian life of many of the trophies of God's grace that have been redeemed through the agency of the Mission. The following will serve as a specimen:—

"J. M. W.—This brother came into 316, Water-street, October 20, 1890. He was crazy with drink, and was really on his way to the river to end his unhappy life. A sweet song floated out over the transom that his dear old mother used to sing in his happy boyhood days. It was this:—

"'There is a fountain fill'd with blood,
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains.'

"He came in and took the back seat. When the invitation was given he came up to our Mercy Seat, and there poured out his sorrow to Jesus. He heard his cry and gave him a new heart that night. For twenty years this man had been a drunkard; he had served in the United States Army for thirteen years, and had finally been discharged for 'chronic alcoholism.' The sentries were ordered to keep him out of the yard. To-day he is a Missionary in the Brooklyn Navy Yard under the care of the Seamen's Friend Society, and God is giving him good success."

The superintendent of the work is Mr. Hadley, himself a fruit of the work.

ABORIGINAL WEST INDIANS.—In a letter to the directors of the London Missionary Society Rev. J. L. Green gives an account of a visit paid to Rev. J. Ketley, in Georgetown, Demerara, by twenty aboriginal Indians, led by a converted Portuguese. They had travelled over 1000 miles, and had taken seven weeks in coming. They sought Christian baptism, and pleaded for a missionary, guaranteeing a congregation of 1000 people. They have already erected a church.

IRISH NOTES.

THE annual collection on behalf of foreign missions was taken up in all the Presbyterian churches last Sunday.

A temperance mission has been held in the Congregational church, Armagh, in which Dean Chadwick and several other ministers took part.

A Methodist council has been established in Dublin, and the first general meeting was held last Friday evening, when the subject of a Dublin City Mission was considered and generally approved.

The Dublin Visiting Medical Mission has had a large measure of success during the year it has been in operation. Already over 500 patients, many of whom were Roman Catholics, have been ministered to.

Without intermission since the close of the Moody-McNeill mission in Belfast, special weekly Gospel meetings have been held in the Ballymacarrett district of the city in the various churches. The interest in the effort is still unabated.

Gospel missions have been held at Manorhamilton, co. Leitrim, by Rev. H. W. Gason; at Corlispratten, by Rev. Henry Ball; at Ballinamallard, by Mr. Elliott; at Glencar, by Rev. Hugh Moore; at Ballyshannon, by Mr. B. Jackson,

SCOTTISH NOTES.

THE Salvation Army had two large and enthusiastic meetings last week in the Waterloo Rooms, Glasgow, under the presidency of Commissioner Howard.

Rev. W. W. Peyton, of Broughty Ferry, preached his farewell sermon last Sunday evening. He has been compelled to retire from the active pastorate through ill-health.

The jubilee has been held of the pastorate of Rev. James Goold, of the Reformed Presbyterian Church, Newton Stewart. Mr. Goold was presented with 200 guineas and an address.

The Dundee Advertiser states that Rev. D. Fairweather, of Kinfauns Free Church, has informed some members of his congregation that he intends to decline the call from Regent-square Presbyterian Church, London.

The Aged Christian Friend Society of Scotland, through the generous help of an Aberdeen friend, is able to offer to 100 aged Christians of both sexes annual pensions of £6. The society have eight cottage homes near Colinton.

At the annual meeting of the Scottish Protestant Alliance, the growth of Romish influence in this realm was strongly commented on. The speakers lamented that both political parties lend countenance to the clamours of the Roman Catholics.

At a Scottish National Temperance Convention in the City Hall, Glasgow, Principal Rainy counselled temperance men not to turn their backs on local option because of plausible objections to it; where secured it would be the lever to other reforms.

A meeting on behalf the C.M.S. was held last week in the Royal Hotel, Edinburgh. Rev. E. Cyril Gordon, Uganda, and Rev. W. Morris, from East Africa, were among the speakers. The latter protested against the vile trade in spirits with the natives.

Col. Wroughton, of the Mission to Deep Sea Fishermen, gave many interesting particulars of the work at a meeting last week in the Queen's Rooms, Glasgow. The Chairman Sir J. N. Cuthbertson, said the mission was not so well known in Scotland as it ought to be.

REQUESTS FOR PRAYER.—For a mission being held at Sutton-in-Ashfield, Notts, by Mr. J. Brown.—For much blessing to rest upon six days' special mission services at Halstead, Kent, January 30 to February 4, and for the two young servants conducting for the first time.—A mother for the conversion of her three children, that they may be speedily brought into the fold of God.—For a mission by Mr. William Forbes at Stockton-on-Tees, to begin on Sunday next.—For special services this week at King Stanley, near Stroud, by Rev. A. Johnson and Mr. Opie Rodway, of Stroud, from Jan. 23 to 30.—For a mission to be held at the Hope Mission Hall, Merton, from Jan. 25 to 31, by Mr. Johnson, of the African Mission. — That God may abundantly bless the men being trained at Liverpool as missionaries for the Protestant Reformation Society. PRAISE: For blessing granted on a mission held by Colonel Jacob at Ball's Pond: for backsliders restored and sinners saved.

Evangelistic Notes.

Mrs. Baeyertz is now holding a mission at Cardiff.

Nottingham.—Special missions have been held in various chapels, with very gratifying results.

Rev. J. F. T. Hallowes has concluded an interesting mission at Stretton-under-Fosse. The power of God seemed present to heal.

Loughborough (Notts).—Mr. W. Moyle, district evangelist, has conducted a fortnight's mission here with great success. Many have been brought out of darkness into light.

Mr. Charles Inglis is completing a most successful month's service at the Edinburgh Castle, Limehouse. Great interest has been manifested and much blessing granted.

Manchester. — A week of special services has been held at Radnor-street with many tokens for good. The chapel has been crowded night after night, and many have professed conversion.

Nash Mills, Herts.—Mr. T. Goudie has finished a six days' mission in the Wesleyan Chapel. The meetings proved to be a time of refreshing to the members of the church, and several inquirers were dealt with. Mr. Goudie began a six days' mission at Twowaters Wesleyan Chapel on January 22.

The Lowestoft Fishermen have, since finishing at Buckhurst Hill, held a few days' mission in the Baptist Chapel, Cheam, and several, chiefly young men, professed conversion. These workers are the outcome of a revival some fourteen years ago at the Bethel, Lowestoft, where Mr. Johnson has for many years faithfully laboured.

Rev. C. H. Yatman is holding a series of Evangelistic services in the Union-square Theatre, New York. A transatlantic contemporary states that these services have been well attended by those who seldom go anywhere, and that Mr. Yatman's vigorous style of declaring the Gospel has been the means of blessing to many.

Mr. Richard Weaver, who is this week at the Wesleyan Chapel, Stratford, preached on Sunday evening in Belgrave Church, Halkin-street West, when a large number rose for prayer. Mr. Weaver has been asked to conduct an eight days' mission at this West-end church, which he hopes to do shortly, though the date is not yet fixed.

Capt. Dawson and Mr. Geo. Clarke continue with excellent results, under God's blessing, the Sunday afternoon services in connection with the Y.M.C.A., at the Shaftesbury Hall, Bournemouth. Last Lord's Day both these gentlemen took part. Many still in the town, and many who have left it, owe their salvation to these earnest, interesting, and fruitful services.

Rev. J. W. Chapman has had an abundant entrance into Gospel work in Lincoln, the capital city of Nebraska. For twelve days he preached to great crowds, and large numbers expressed the desire to lead a new life. A writer in *The Evangelist* says that Mr. Chapman's preaching is clear, strong, striking, tender, and evangelical. His spirit is the gentle, loving spirit of the Master.

Mr. Bewley Weaver and his brother Frank are in the midst of a stirring mission at Mealsgate, near Carlisle. There have been many tokens of great blessing. "One gentlemen has had the joy of seeing a prodigal son as well as his two sisters give their hearts to God. Footmen, carters, colliers, farmers are being converted." The prayer meetings have been seasons of great power.

Mr. W. Harry Dawe has completed a two months' mission tour through Devonshire villages, and everywhere there has seemed to be an ear for the Gospel. Good numbers came to hear, and many accepted Christ as their Saviour. At some of the villages the magic lantern proved to be a great attraction. Many rarely seen at such a place were thus drawn in, and so heard the word of Life.

Mr. H. W. Brown.—A work of grace has been going on in the Market-street Church, Seattle, for a month under the labours of Mr. H. W. Brown, of Chicago, closely followed up by Pastor and Mrs. Read and an aroused church membership. Meetings have been held every night during the month, and Bible readings afternoons for three weeks. The house has been crowded most of the time; over fifty have been received into membership.

Ashford.—A successful mission, conducted by Mr. Newton Jones, in connection with the Ashford Sunday School Union, was brought to a close on Thursday last. While the services were mainly intended for children, not a few adults were also blessed. The result of the mission is already felt by the superintendents and teachers, and the remark of a superintendent to his school on Sunday is the echo of all: "If ever a Saviour's love was made manifest, it was last week to the boys and girls of our Sunday schools."

Mr. Matthew Burnett has completed an encouraging eight-days' Gospel Temperance Mission at the Wesleyan Chapel, Weston-super-Mare. The total number of pledges is about 590. The evening meetings increased in attendance until at the last meeting on Sunday night the building was crowded out. Mr. Burnett came in touch with all classes by holding special meetings for Bands of Hope, police, postal and telegraph employés, various friendly societies, and by visiting the homes of the people whenever he had a minute to spare.

Lockerbie, N.B.—Mr. T. W. Canning concluded an eight days' mission here on Sabbath last, which has been much blessed in bringing many to decide for Christ, while Christians have also received blessing. The three ministers in the town co-operated. The first Sabbath evening the evangelist conducted the service and delivered an Evangelistic address in the U.P. Church. During the week the services were held in the Town Hall, and on Sabbath evening last in the Established Church. The meetings were well attended throughout. Mr. Canning began a series of evangelistic services in View Forth Church, Edinburgh, on Monday.

Mr. W. R. Lane has concluded a week's mission in the New Willesden Hall, Willesden-lane, N.W., recently opened in connection with the Evangelistic Mission. Notwithstanding the trying weather, the attendances were good and increased each night. Souls were saved every evening. On Friday, the last day of the mission, when Mr. Lane told the striking story of his conversion, the power of the Spirit of God was marvellously manifested, and the vestry was crowded to the door with persons anxious about their souls. Those unable to gain admittance to the inquiry room were dealt with in the hall, and a really remarkable time of soul-winning was experienced, for which the workers are praising God.

Rev. Thomas Waugh has concluded a ten days' mission in Aldershot. From the first it was manifest that the mission was to mark an epoch in the spiritual history of the place. The congregations increased from night to night. Christians of all denominations were present, and helped to secure the interest and blessing. At first not many inquirers came out, but ere long the response became manifest, growing from night to night, till on the last evening upwards of forty were found seeking Christ. The congregation at the men's meeting on the second Sunday afternoon was the largest gathering of the kind ever seen in Aldershot, while on the same Sunday evening the Wesleyan church was filled with a congregation numbering upwards of a thousand. Nearly all stayed to the after meeting, which in its tone and spirit was most hallowed and fruitful.

MR. CAIRNS IN ASHTON.

Mr. G. R. Cairns has concluded a fortnight's mission in connection with the Albion Congregational Church and Sunday-schools, Ashton-under-Lyne. The services were inaugurated by a watch-night meeting on December 31. Each evening saw the interest deepening, and when the services were brought to a close it was found that over 200 persons had intimated their desire to live a Christian life. Almost all the denominations in the town are represented in this number.

A noticeable feature in connection with the mission is the number of young people who have been inquiring the way of salvation. For the past twelve months, united and incessant prayer has been offered for a work of the spirit among the youths and maidens of our schools. God has answered through the numbers whom the Spirit has touched.

On the first Sunday afternoon of his visit, Mr. Cairns addressed the Ashton P.S.A., a society numbering 1500 men. The chapel was crowded, and a deep impression made. On the second Sunday, Mr. Cairns again addressed a P.S.A. meeting on the occasion of their anniversary, at which about 3000 persons were present.

On the afternoon of Tuesday, Wednesday, and Thursday of each week, Bible Readings were held in the Methodist New Connexion Central Schools, and were well attended. The whole mission has been characterized by a deep earnestness and a quiet operation of the spirit, which has greatly rejoiced the workers.

A scheme of systematic visitation has been devised and put into operation, so that the result of the mission may be followed up by Christian sympathy and fellowship. J. S.

WEST LONDON MISSION.—A special Gospel mission is proceeding this week in Cleveland Hall. There will be a similar effort next week in Wardour Hall, and, after an interval, a fortnight's mission at Prince's Hall and St. James's Hall.

THE PASTOR HIMSELF may aid in the terrible work of killing the Sunday-school. Let him withhold his sympathy from the young men and women; let him forget, if he ever knew, the children's names and only visit the school as seldom as possible.

Personalia.

Rev. W. L. Watkinson has been lying somewhat seriously ill at Hull, whither he went on Saturday week to preach on the Sunday, but was taken ill on the journey.

Mr. G. R. Cairns sails from Liverpool on Feb. 8, per s.s. *City of New York*, to enter on work in America. His address will be 48, South Sheldon-street, Chicago, Ill., U.S.A.

Dr. A. T. Pierson was unable to preach at the Metropolitan Tabernacle on Sunday, as, owing to a severe cold, he had felt it right to go to Bournemouth for a brief rest.

Dr. James Spurgeon is, we are glad to hear, a little easier. The bulletins issued on Monday stated that he had "passed a good night, and has less pain and less fever this morning."

Dr. Bruce, who is expected home shortly, has almost completed the translation of the Old Testament into Persian. The work (says *The Record*) is highly spoken of by such competent judges as have seen it.

Bishop Edward Bickersteth, of Japan, is coming to England to gather recruits for his work. He purposed leaving his diocese at the end of the year and calling at his old mission at Delhi *en route*. He hopes to reach this country by Easter.

Rev. A. Wallace, D.D. of East Campbell-street, Glasgow, has, after nearl fifty years in the ministry, felt compelled to retire. His active and successful labours in past years, both as an evangelist and a temperance advocate, will be remembered by many.

Rev. R. and Mrs. Wallace, of Marchmont Home, Belleville, Ontario, Canada, are again in this country, and intend taking out a party of children to Canada in the early spring. Communications may be addressed c/o Mrs. Bilbrough, 92, Wellesley-road, Croydon.

Rev. R. J. Ward, late of St. Helen's, has been taking part in the great Decennial Missionary Conference in Bombay, attended by upwards of 600 missionaries of various denominations from all parts of India. He will shortly leave for his sphere of labour at Madras.

Dr. A. Thomson, of Rusholme Congregational Church, Manchester, who is about to celebrate his jubilee, has laboured in the city nearly 38 years, while for some years he has filled the chair of Hebrew in Lancashire College. "Few men," says Dr. Mackennal, "have rendered better service."

Professor Rendel Harris, of Cambridge, is about to re-visit the celebrated Catherine Convent of Mount Sinai, the source from which so many valuable manuscripts have already been obtained. It may be anticipated, therefore, that further important discoveries of moment to the Christian Church will be made.

John Newton.—The remains of this Christian poet will be removed this week from the crypt of St. Mary Woolnoth, London, for re-interment in the churchyard of Olney. The fact will interest all those to whom the hymns "How sweet the name of Jesus sounds," "Though troubles assail," "Glorious things of thee are spoken," and others of equal power and sweetness are precious.

Rev. John Stevens and his wife and daughters reached Shanghai on the evening of November 25, and were most cordially received by members of Union Church. A public reception was held in Astor Hall, December 2, which was thronged. Mr. Ponte presided, and an address of welcome was given by Professor Bonnell. Archdeacon Moule, and the Revs. W. Muirhead and J. Reid also spoke.

Mr. W. P. Hartley, treasurer of the Primitive Methodist Missionary Society, and one of the most generous members of that communion, has just given £1000 to his workpeople at Aintree as their share of the year's profits of his business. It has sometimes been said that Christians who contribute large sums to Christian institutions are not equally liberal in the treatment of their employés; certainly Mr. Hartley is not open to that reproach.

The Death of Bishop Phillips Brooks.

Dr. Brooks, Bishop of the Protestant Episcopal Church of Massachusetts, and one of the most brilliant pulpit orators in America, died on Monday morning from pneumonia. The loss of Bishop Brooks will be felt as profoundly in England as in the United States. He was one of the greatest pulpit orators of America; and was not only a big man mentally, but physically also, standing six foot five in his stockings. He was a most unconventional man both in and out of the pulpit. He preached in churches outside his own communion, and in his pastoral work would often draw upon himself sharp criticism by such action.

Obituary.

REV. THOMAS SEAVILL.

WE hear with much regret of the departure of this aged minister. Having lived some years in retirement, he was but little known to the present generation, but in past years he did good and useful service. Born at Deptford in 1814, he was converted under the ministry of Mr. Rees, at Crown-street, Soho. In 1834 he had the care of several chapels built at Swansea, Mumbles, and Newton, by Lady Barham. After some years' earnest work he enjoyed a season of rest at Bath (where he attended the ministry of Mr. Jay). Mr. Seavill then went to Wareham, where for he laboured fruitfully for seven years. Afterwards he was the means of building a chapel and opening a new work in Somerstown, where for many years he carried on most valuable and blessed work. Finally he laboured some years at Swanage, resigning at last on account of his health.

REV. ALEXANDER RODGER.

We regret to announce the death of Rev. Alexander Rodger, of Dalry Free Church, Edinburgh, at his residence, 36, Coates-gardens. Deceased, who was in his 71st year, had for many years been suffering from a chest complaint. He was ordained in 1847, his first charge being at Coldstream, where he remained for several years, and built up a considerable congregation. Mr. Rodger was afterwards called to Stockbridge, Edinburgh, when the first Free Church was erected in the district, and there again he was successful in raising around him a large congregation. In May, 1878, he was invited to take charge of Dalry Free Church, where he may be said to have died in harness, although for some time past he has been assisted in the work by Mr. Westwater. Mr. Rodger was a good classical scholar and an able preacher, and possessed a great amiability of character. He could hardly be said to have taken any prominent part in Church politics, but devoted himself quietly and faithfully to his work as a minister, his large working-class congregation at Dalry demanding all his energies.

CANON MONEY.

We hear with regret of the death on Wednesday week of Canon Money, whose name is known and honoured by Evangelical Churchmen all over the country. There were few more familiar figures in the Church Missionary Committee-room than he. He also took a warm and active interest in the Church Pastoral-Aid Society. He was one of the leading members of the Protestant Churchmen's Alliance; and, indeed, all Evangelical efforts found in him a warm and true-hearted friend. Canon Money was in his seventy-sixth year. As to his work at St. John's, Deptford, where he laboured for twenty-eight years, it is stated that the parish presents several social contrasts, but Canon Money worked assiduously amongst all classes. He set on foot many and varied organisations, and the people living in the slums, in the lower part of his parish, were the objects of his special care. He opened mission-rooms, engaged mission-agents, and provided services and meetings suited to their need. With them he was very popular; they recognised in him a faithful friend, and to-day there are many in the parish who remember with gratitude the good work he did amongst them.

MR. JOHN CARR, J.P.

Many who know something of the work at Great Queen-street Chapel, London, know the part taken by Mr. Carr, who has just passed away. One can scarcely imagine Great Queen-street Chapel without the kindly face of John Carr. Last Christmas morning he sat in his pew, apparently in his usual health. It was his last public appearance. Returning home, he was seized with influenza and acute bronchitis, and after a severe illness, lasting thirteen days, he passed away to eternal rest. Rev. W. E. Codling had a delightful interview with him a few days before his death, whilst his mind was perfectly clear. Asked, "Are you able to rest on Jesus Christ as your only hope?" he replied, "I am. He is my only Saviour. I have no other; I need no other." Mr. Carr was born at Macclesfield in the year 1825. His conversion he owed, under God, to the ministry of Samuel Romilly Hall. For thirty-five years he worshipped at Great Queen-street. As treasurer of the trust he engaged with great zeal and success in the work of reducing the enormous debt which existed some years ago on the Great Queen-street Chapel. This office he retained until his death.

MISS TANNER.

This devoted worker for Christ was called to her Saviour's presence on January 7. For many years her life has been laid out for the spiritual and temporal welfare of others. She had been the counsellor of many a young woman in her trials and difficulties, through the Gosport Branch of the Girls' Friendly Society, of which she was the life and soul. She was much interested on behalf of lads, and founded for their benefit an institute and a gymnasium. Of temperance she was an ardent supporter, and the Victoria Coffee-tavern at Gosport remains as a memento of her activity in this direction. A family of orphans called forth her energetic efforts, nor did she cease till all was provided for materially, and then led into the way of peace and safety. Indeed, many now testify that she was the means whereby they obtained spiritual life.

Entirely unsparing of herself, she had no thought of rest or food while the Master's work was unfinished. It is to be feared that this neglect tended to undermine her constitution. She had been suffering for above a twelvemonth, but this was a season of growing likeness to her Saviour. Even from her sick bed she directed many of her agencies for good. Bright, happy, and peaceful to the last, she conquered death and passed joyously into the light. Her Christian work will be continued by her attached cousin, Miss Gosset, who has already been her fellow-labourer for about eighteen years.

CONVENTION AT NEWCASTLE.

A UNITED conference for the promotion of spiritual life and the consideration of practical methods in work was held on Tuesday week, in the Y.M.C.A. rooms, Newcastle. "The privileges of the Christian Life" were expounded by Rev. F. E. Marsh, while Rev. F. B. Meyer spoke on "Christian Living." Such forms of effort as "Saturday evening socials," "The Sunday evening social hour," and "Lantern services" were dealt with and discussed by Revs. J. Judson, D. C. Ingram, and J. W. Bainbridge.

Rev. W. M. Hudson, speaking of the Y.P.S.C.E., asked how are we to deal with our young people so as best to instruct them in the truth; so as best to bring them together to a confession of Christ; so as best to help them into activity for Christ? The answer is:—The Young People's Society of Christian Endeavour meets this question, and is a most satisfactory agency for properly carrying out the work. The objects of the Society are to instruct and to bring to open confession; to lead to active service the young people of the churches. "For Christ and the Church" is our motto, It is not a mutual improvement society nor a mutual admiration society. It is not a society to provide amusement for young people, but is a direct Christian agency to instruct young Christians to bring to conversion those who are not Christians, and to give every young believer something to do for Christ.

At the evening meeting Pastor Marsh spoke on "The Holy Spirit as the Liberator" and Rev. F. B. Meyer on "Filled with the Spirit for Service."

A Persian Convert's Confession.

REV. J. L. POTTER, of the American Mission at Teheran, Persia, relates the following incident:—

"An intelligent Moslem, who had received considerable Christian instruction, called one day, and after earnest conversation was invited to attend the meeting that evening. He did so, and the address being earnest and searching he was much affected. When the invitation was given for those to rise who desired prayer on their behalf, this man also arose. At the close of the meeting, when approached by one of the missionaries for conversation, he remarked, 'This is a bad custom you have: religion should be a private matter between a man and God.' Immediately he slipped out at the door and was gone.

"He called a few days later and said, 'I had no intention of rising in the meeting, *but something pulled me up.*' He was evidently deeply interested, but not ready to cut loose from the religion in which he had been brought up. After several earnest talks, he called again some weeks later, his face fairly beaming, and after a brief salutation, exclaimed, 'I can now say that Jesus is the Saviour.' His case is an interesting one. He is intelligent and of a very respectable family, and he will encounter much opposition in living a Christian life. Prayers are requested in his behalf."

THE PUYALLUP INDIANS.—Mr. J. M. Pamment writes from Tacoma, Washington State:—During the three months ending with December 31, we have gathered the Indian people every Sabbath for preaching and worship. We have about 150 adults and children, white and Indian. Many have acknowledged blessing and profit. We look and pray for blessing to the children. This is specially desirable, as consumption takes off so many of them. We have an inquirers' class among the older pupils, and shall be glad if your readers will remember this in their prayers. Very determined opposition to our work here has been offered by some of the Real Estate men and others of Tacoma, who have designs upon the Reservation.

TEMPERANCE NOTES.

MR. R. COAD has concluded a good Gospel Temperance Mission in Bradford.

The result of a recent canvass of householders in Lewes, Sussex, on the question of closing of public-houses on the Sunday is as follows: For, 807; against, 204; neutral, 114.

At a meeting of the Edinburgh School Board last week, it was agreed that a special time should be set apart every month for systematic teaching of the subject of temperance, and for encouraging in the children the duty of total abstinence.

Through the efforts of a few earnest ladies, a Home for Inebriates has been opened in Sydney The best medical and other means are employed: but above all it is a Christian Home, and every effort is used to bring the poor victims of drink to the Saviour.

In an appeal from a decision by the stipendiary magistrate at Cardiff, a Divisional Court has decided that under the seventeenth section of the Licensing Act of 1874 the purchaser of beer in a shebeen is, as well as the seller, guilty of unlawfully dealing in beer.

His Grace the Duke of Argyll writes:—"I have not been able wholly to prevent public-houses from existing on my estates. In some peculiarly situated localities I have been able to do so; and I certainly believe the absence of them has had the best effect among the people."

The second of a series of lectures on Inebriety was delivered by Dr. Norman Kerr, Chairman of the British Medical Association Inebriates' Legislation Committee, on Tuesday week in the rooms of the Medical Society of London. The subject was, "The Relations of Inebriety to Insurance."

The Manchester Women's Christian Temperance Association and Police-court Mission held its annual business meeting on the 11th inst. The general report stated that the new field of work which they had undertaken in visiting of members and of girls in the various restaurants, had been of a most encouraging nature.

A short time ago a resolution was passed by the Bermondsey Vestry to the effect that a reduction of the number of public-houses in the parish was necessary, and a memorial has been drawn up by the officials to be presented to the licensing magistrates, with a plan showing the locality of the licensed houses, which number 166.

The Presbyterian Church is moving in the direction of greater effort for the spread of temperance. The Newcastle Presbytery is taking the matter up, and urging the formation of adult and juvenile temperance societies in connection with all the churches. The Liverpool Presbytery is anxious for the work of the Synodical Committee on Temperance to be enlarged so as to include impurity.

"It is impossible," says the Duchess of Rutland, "for those who are acquainted with the deadly dulness that prevails in countless villages not to feel that the temptations offered by the alehouse to the tired labourer must be almost beyond our power to realise." Her fervent wish, "that every hamlet in our land possessed a public-house without the drink open to all, with no rules or regulations," will be echoed by many.

The London *Daily News* St. Petersburg correspondent says:—"In consequence of the demoralisation caused amongst the workmen in the mining districts of South Russia through the unrestricted sale of spirits to the miners by private individuals, the mining congress lately assembled at Charkoff has decided that the drink traffic in the mining districts shall in future be entirely centred in the hands of the Government officials."

More than 62 per cent. of the beer supplied by order of the medical officer at Bristol Workhouse was found never to have been given to the sick at all, but had been allotted by the guardians as payment for work done by healthy inmates engaged in outdoor and other work. The rate of expenditure upon intoxicants at Bristol has for a great many years been double the average of all the other workhouses in the United Kingdom. Upwards of six thousand pounds has been expended upon alcoholic stimulants at Bristol workhouse during the period covered by the last four Government returns.

A few weeks ago (writes Marco N. Popoff) we held a public meeting in the interests of the temperance cause in Sofia. The church was crowded to its utmost capacity, making an audience of about six hundred people, the majority of whom were liquor-drinkers. Many temperance songs were sung, and such topics as the following discussed: "We must work against intemperance," "The influence of the saloon on the home," "Our duty as a nation," "The competition of woman with the saloon-keeper," and "The loss and gain of total abstinence." For two hours and a-half the undivided attention of the audience was held, and at the close of the meeting twenty-one persons signed the pledge.

Among the Churches.

CHURCH OF ENGLAND.

Rev. J. C. Wharton, having been Vicar for fifty years, is resigning the benefice of Gilling, near Richmond, Yorks.

A very successful adult Bible-class is carried on at St. Mary's, Sheffield, and much blessing has lately been granted.

The Archdeacon of Essex pleads for some effectual means to help the farmers of the county, some of whom he declares are in a sad plight.

Mr. Alfred Baker, F.R.C.S., who has lately died in Birmingham at the age of seventy-eight, was an uncle of the Archbishop of Canterbury.

A new mission church, containing 400 sittings, all of which are to be free, is to be provided for the Albert Memorial parish, Harpurhey.

Over three hundred temperance sermons are to be preached at 190 churches in the diocese of Liverpool on "Temperance Sunday," 29th inst.

Rev. A. H. Kelk, of Jerusalem, reports:—"On Christmas Day I had the pleasure of receiving into the Church five Jews who confessed Christ in baptism."

The vacant rectory of Little Berkhampstead, Herts, will be filled by Rev. George Gibson, English Chaplain at Dieppe, and formerly curate of St. Martin's-in-the-Fields.

The Church of England Young Men's Society has now entered upon its Jubilee, and the Council are asking for help to enable them to develop and to extend its work.

The Earl of Stamford was present at the P.S.A. meeting at St. John's Mission Room, Hanley, on Sunday week, and delivered an address on the life of the late Bishop Fraser.

The Bishop of Ripon has appointed Rev. John R. Stratten, vicar of St. Paul's, Leeds, to the honorary canonry in Ripon Cathedral vacant by the death of Canon Edward Jackson.

Rev. T. Walker, of the C.M.S. Mission at Tinnevelly, addressed lately the Lay Workers' Union at the C.M.S. House on the work at Tinnevelly. His account of progress was remarkably encouraging.

It is interesting to note that on Sunday week the Rev. Samuel Smith, rector of Kingsdown, Sevenoaks, a well-known preacher in his time, and the oldest graduate of Trinity College, Cambridge, entered upon his ninetieth year.

Mr. Eugene Stock and Rev. R. W. Stewart are expected to be back in England about April 12. After leaving Bombay Mr. Stock will visit in succession the Punjab, Calcutta, Madras, and Colombo. He will make a short stay in Egypt to settle some matters connected with the mission there.

The Canon Jackson Memorial Fund is making progress. As much as £3000 has already been subscribed, the contributors including persons in all ranks of life and of all shades of religious opinion. The noble work he did in Leeds will be commemorated by the addition of a "Jackson wing" to the Cookridge Convalescent Hospital.

The Archbishop of York's remarkable condemnation of Evening Communion has given rise to a correspondence in *The Times*. Amongst others the Bishop of Exeter writes to *The Times* in reference to the Archbishop's "strong discouragement of Evening Communion," in which he states some reasons which have led many bishops and leading Churchmen to a different conclusion.

The Council of the G.F.S. in the diocese of Winchester have received from Mrs. Harvey, of The Cliff, Shanklin, Isle of Wight, a munificent offer of a seaside convalescent home near Shanklin, standing in its own grounds of about two and a-half acres.

As one of the results of the recent Protestant Congress at Portsmouth, six clergymen of the Established Church united with their brethren of other denominations in partaking together of the Lord's Supper in the Presbyterian Church, Southsea, on the evening of Friday, January 6. An address was given before the Communion, and another after it, by clergymen. It is said to have been a very blessed season, and to have knit the members of different flocks closer together in brotherly love. These seasons of intercommunion will probably be held periodically.

It has been arranged to hold a ten days' mission in the churches of Chichester, from January 28 to February 7. The Bishop has addressed a pastoral letter to the people in Chichester, in which he says:—The mission is for all, and is good for all. Let no one think, "This mission is not for me. It is for the hardened in sin, the dissolute, the abandoned, the lost." My dear friends, the mission is indeed for them, and may the Holy Spirit enable the missioner to carry on his work of conversion and restoration! But the Word of God has a far wider range. Can any Christian say that he needs no improvement, no growth in grace, no help against besetting sin, no cleansing of the flesh and spirit, no advance in the way of holiness? If any be sincere in their profession they will long to draw nearer to God, to live more in His faith and fear, and to follow the example of Jesus Christ. To all such the mission will be welcome. . . . In this restless age there are some who are sore troubled by doubts which sap the very foundations of the faith. Never, surely, was unbelief more active; never was the Divine authority of Christ as an Infallible Teacher so assailed; never were the Holy Scriptures so attacked and undermined. It is within my knowledge that the teaching of missioners has been greatly blessed in meeting the unbelief of the times.

CONGREGATIONAL.

Mr. M. E. Thomas, Trelech, has accepted the pastorate at Staithes, Yorkshire.

Mr. D. Macfadyen, son of the late Dr. Macfadyen, is doing a good work at St. Ives.

Rev. D. O. Davies, Llanelly, has accepted the pastorate at Gowerton, near Swansea.

Principal Morris, of Memorial College, Brecon, celebrated his 80th birthday on Tuesday week,

Rev. D. Davies, of Lytchett Minster, has accepted the pastorate at South Cheriton, near Templecombe.

Mr. A. Whittingham, of Brecon Memorial College, has accepted the pastorate at Dovaston and Wilcott.

The Free and Open Church movement, in a modified form, is making progress amongst Nonconformists.

On Sunday last Rev. W. J. Dawson preached at the Richmond Hill Congregational Church, Bournemouth.

Rev. J. Bamford, after eighteen years' ministry at Castle-street, Launceston, has accepted the pastorate at Newcastle-under-Lyme.

A new Congregational church has been formed at Harringay. Rev. William Pierce presided at the first meeting, when sixty-three persons united in church fellowship.

The present week is being widely observed as a week of self-denial in connection with the L.M.S., and in furtherance of the forward movement intended to raise £25,000 in order to add 100 new missionaries to the staff.

A meeting was held at Tintwistle on Saturday week to bid farewell to Rev. J. Levitt, who is leaving for mission work in Calcutta. All the Congregational ministers of the neighbourhood were present and addressed meeting.

On Tuesday week Rev. J. R. Wolstenholme took farewell of the Committee of the Colonial Missionary Society in view of his early departure for Queensland as minister of Wharf-street Church, Brisbane. The Committee had a frank talk with Mr. Wolstenholme relative to work in Australasia.

The pastor of the Tabernacle Church, Hanley, says in his annual address:—"Our ordinary or rather, our extraordinary, P.S.A. meetings remain as usual, *i.e.*, the church has been filled every Sunday with men. Our Morning Bible Class has grown largely, and has now become a real power. It is in the solid work of Bible teaching that one has most hope of permanent result."

The church in Phalapye, Bechuanaland, of which Rev. W. C. Willoughby is to undertake the pastorate, has 200 members; the building, which is in Gothic style, will hold 1000 worshippers seated, native fashion, on the ground. The King, Khame, who was disinherited by his heathen father, Sekehomi, on his conversion to Christianity, is a member of the church, and his brother is a deacon.

BAPTIST.

At Rowley, Durham, a cheering revival has been in progress and several have been added to the church.

The London Baptist Association proposes raising a fund to assist needy churches in the maintenance of the ministry.

Professor Silas Morris, M.A., of Bangor College, has been appointed the editor of the Welsh Baptist quarterly magazine.

Rev. L. Ion Evans on Sunday week preached his farewell sermon at Mount Pleasant Chapel, Cadoxton, previous to leaving for the mission field in Jamaica.

Mr. J. T. Schofield, senior student at Regent's Park College, has accepted a call to Waterbeach, Cambs, the church in which the late Mr. Spurgeon commenced his ministry.

An interesting meeting has just been held in connection with Wynne-road Chapel, Brixton, for the purpose of debt reduction. Rev. Z. T. Dowen gave encouraging details of the work.

Mr. Rockfeller has, as a New Year's present, given another million dollars (£200,000) to the Chicago University, thus making about £760,000 in all that he has bestowed upon that institution.

Rev. A. H. Collins has resigned the charge of Selby Park Baptist Church, Birmingham, which he has held for twelve years. He is leaving for New Zealand as pastor-elect of Ponsonby Church, Auckland.

The new session of the Tabernacle classes for providing free education to Christian workers commences this week. Those desirous of joining are requested to communicate with the secretary, Mr. G. Hall, Pastor's College, Temple-street, Newington, S E., enclosing stamped envelope for reply.

At the annual meeting of the St. Leonard's Baptist Church the statistical statement showed that sixty-five persons have joined the church during the pastor's, Alfred Hall's, two-and-a-half years' ministry, the present number on the roll being 127. Satisfactory financial statements were made by the treasurers.

At Uxbridge-road Tabernacle, W., pastor and people are rejoicing over manifest tokens of the power of God, and very specially amongst the senior scholars. The other Sunday nearly twenty of these openly confessed Christ, and since then their new lives have given evidence of the reality of the change.

Rev. Frank Harmon, Mrs. Harmon, and children have arrived from North China. Mr. Harmon has been labouring in the Chouping district, in the province of Shantung, where no less than 600 of the natives have recently become Christians. He was formerly an agent of the Bible Society, and became a missionary of the B.M.S. in 1887.

We notice that in connection with Westbourne-grove Church (Rev. J. Tuckwell), a house has been acquired as a "Widows' Home," in which female members of the church over sixty years of age will be permitted to live rent free under the charge of an efficient matron. Each inmate will use her own furniture, and otherwise provide for herself or be provided for by her friends.

METHODIST.

Rev. W. B. Lowther, of Thirsk, is seriously ill.

At Wesley Chapel, Leeds, an all-day Missionary Convention has been held.

A new mission hall, seated for 150 people, was opened at Winton last week.

A capital mission has been held at Barwell by Messrs. A. B. Pinnegar and W. Mawer.

At Stockport the four P.S.A.'s in the Methodist chapels are proving admirable feeders to the classes.

New Sunday-schools, with class-rooms, to accommodate 400 children, have been opened at Reading.

Special services held by "Sister Jenny," of the East-end mission, at Chelmondeston (Ipswich) have proved fruitful.

Mr. William Bell, secretary of the Central Hall Mission, Newcastle-on-Tyne, has accepted the secretaryship of the United Gospel Mission at Nottingham.

An interesting service was held on Thursday week in connection with the departure of Rev. W. Hindes, who is leaving to take charge of a mission in the Orange Free State. Revs. J. Travis, W. E. Crombie, and others gave addresses.

The Manchester Methodist Council have been considering Home Mission extension in that city, especially at Ancoats, Daniel-street, George-street, Ashton, and Stalybridge. The adoption of halls with free seats was most favoured, and an important movement will soon be made at Ancoats.

Hull Mission is helping the poor, who are very numerous just now, especially about the docks. At George Yard a free shelter is largely used by men both night and day. Coffee is sold at a halfpenny per cup. Over 1,200 free breakfasts for children were given last week, and at Wesley Hall soup and bread are being given to scores.

Rev. George Lester, of the Bahamas district, has, in accordance with instructions from the Wesleyan Missionary Committee, been visiting the Florida Keys, in the last of which, Key West, occupied by 10,000 Cubans, and upwards of 7000 Bahamas, chiefly engaged in the cigar factories, it is proposed to establish a Wesleyan Mission.

PRESBYTERIAN.

The cause at Tulse-hill is making most satisfactory progress.

Rev. J. G. Train has attracted large congregations since his settlement at Upper Norwood.

A series of interesting missionary and other meetings have been held at Queen's-road, Brighton.

At Oldham the annual meeting has been held, the reports showing steady progress all round.

Rev. Thos. Ballantine is to be called to the newly-organised congregation at Willowfield, Belfast.

The work at Cowden is reported as going forward well. The friends are, however, praying for a genuine revival.

The Cardiff congregation reports well. The membership is 450, and the congregation carries on a vigorous mission.

Rev. Hugh Rodger, of Southampton, has nearly recovered from his serious illness. He is staying at Malvern, and hopes soon to resume his work at Southampton.

Rev. Robert Stewart, M.A., of Gateshead, was at Brampton last week, and greatly interested large and increasing audiences, both of old and young, for five nights together.

The February *Messenger* is to give the first instalment of a most interesting account by Dr. Morrison of his visit to Swatow, Chao-chow-foo and Ng-kang-phu, and his impressions of the work.

During the twelve months which have elapsed since Mr. McNeill left Regent-square, the congregation have kept well together, and the ordinary finances for 1892 and the contributions to the schemes of the Church are in a very satisfactory condition considering that the pulpit was vacant during the year.

It is stated that an anonymous friend has forwarded £500 through Dr. Monro Gibson towards the proposed new Church Building Fund, which cannot, however, be launched before the meeting of Synod. Two previous building funds have been raised, one of £20,000 and another of £30,000. The scheme to be inaugurated at the Synod meeting in Manchester this spring may reach £50,000, the contributions to be spread over five years.

SOCIETY OF FRIENDS.

John Henry Douglas writes that more than fifty new meeting-houses have been built in the compass of Iowa yearly meetings within the last five years.

Western Quarterly Meeting has been favoured with a series of visits in various meetings by Harriet Green, of Saffron Walden, much to their help and edification. This has been interrupted by a week's mission in Dublin, after which she returns to Penybont to complete her service in the West.

John H. Williams and Ernest Newnings both send cheering accounts of work and openings in India, and the missionaries seem to be actively engaged both in old and new fields of labour. Ernest Newnings has been evangelising among the Gonds. At home various missions have been and are being held.

A very able historical lecture by John S. Rowntree, York, was delivered at Devonshire House on the 13th inst. The title, "Micah's Mother," naturally excited much interest, which the lecture itself sustained. The lesson that an active and vigorous church must face opposition was afresh enforced. Each age has its own work and difficulties to encounter.

The Friends of Plymouth have been cheered and helped by a visit from George Gillett, of London. Besides attending their meeting and school, he attended the Sunday evening service in the Guildhall, and gave the address there. At the quarterly meeting on the 11th inst. he pressed the necessity of true spiritual and vitalising baptism as the basis of a consecrated life.

SALVATION ARMY.

New S.A. headquarters have been opened in one of the main streets of Christchurch, N.Z.

Ratora Pala, coming shortly to England as foreign special, writes telling of great work in South India and Ceylon.

The Russian Government has ordered the immediate withdrawal of the English and Swedish officers in Finland.

The accounts given in *The War Cry* of General Booth's visit to Lancashire show that very great interest and enthusiasm has been awakened.

The Queen Regent of Holland, in appreciation of the social work of the Salvation Army in the Netherlands, has contributed £25 towards the expenses.

In May and June General Booth proposes to have "his annual tour in Europe;" it is also announced that he will possibly this year again visit the United States and Canada.

A "Bi-European Congress" will be held at Copenhagen at the end of next month, in connection with which there will be the dedication of officers for "a great native people hitherto unattacked" by Salvationist warfare.

Apropos of the prolonged Eastbourne disturbance, Mr. Bramwell Booth states that it is intended that the band shall go out there, and he expresses the hope that "the authorities have at last determined to do their duty." The Eastbourne corps marched in procession on Sunday week, after a lapse of ten months, without evoking any disturbance whatever.

General Booth hopes to realise good results from the adoption of what he calls "grace before meat," by which is meant that before a meal is eaten pence shall be dropped into a collecting-box towards "the relief of Lazarus." If all the aid desired is not obtained in this way from "outside friends," the General intimates that he will have to "fall back upon his own dear soldiers."

FALLEN ASLEEP.

At Cromarty, Mr. Taylor, late Provost of the town, an active and zealous Christian worker and Free Church elder.—At Haslington, Manchester, Mr. John Barnes, aged eighty-seven, a valued member of the Baptist Church.—At Woolwich, Mrs. Raitt, wife of Rev. Dr. Raitt, well known to and loved by many.—At York, Mrs. Hollier, aged eighty-two, wife of Rev. G. Hollier, formerly pastor at Sudbury.—In Montague-place, London, suddenly, Rev. Lorenzo J. White, D.D., of Green Bay (Wis., U.S.A.).—At Altrincham, Mr. William Armitage, a valued and highly-esteemed helper of the Lord's work, who will be greatly missed by many.—At Belper, Mr. J. Schmidt, aged sixty-one, a quiet but faithful worker.—At Streatham, Mrs. Salter, widow of Rev. W. A. Salter, formerly of Amersham and Leamington.—At Leicester, Mr. William Dicks, aged sixty-eight, for many years an active Sunday-school worker.—At Bowden, N.B., on 14th inst., Rev. J. Mackenzie Allardyce, D.D., who for nearly fifty years had laboured as minister of the Established Church there.—At Lorrimore-square, S.E., on 14th inst., Mr. F. Smith, aged seventy, a devoted friend of the children and of Sunday-school work.—At Cley, Norfolk, Mr. E. Raynor, for thirty-six years the superintendent of the Sunday-school.—At Outwood, Mr. M. Crossland, for over fifty years a useful class leader.—At Rochdale, Mr. John Sedgwick, for many years a local preacher.—At Heywood, Mr. S. Heywood, a preacher of the Gospel for fifty years.—At Merthyr, Mr. John Rees, aged eighty-four, an active worker at one time.—At Woodbridge, Mr. James Hunt, aged eighty-one, a ready helper of many.—At Whalley Range, Manchester, Mr. George Jackson, aged seventy-nine, greatly respected as a Christian, a giver, and a worker.—At Antrim, Mr. Graham Shannon, a devoted Christian worker.—At Wicklow, Rev. Ed. Ferrar, rector of Templescobin.—At Durrow, Rev. O. J. Tibeauds.—At Edinburgh, Sir Thos. McClure, of Belfast.—At Belfast, Rev. Colin McKay.—At Llanelly, Rev. D. D. Jones, B.D., vicar of St. Paul's, a hard-working clergyman.—At Dyserth (Flint), through an accident, Rev. Thomas Morgan, vicar of the parish.—At Felixstowe, Rev. C. Harwick Marriott, vicar of Walton-with-Felixstowe, a fervent and outspoken preacher, and warm supporter of missions, especially of the Irish Church Missions, Church Missionary Society, and London City Mission.

The Christian.

☞ It is particularly requested that all letters relating to business matters should be addressed to the *firm*, Messrs. Morgan and Scott, and not to individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

All Advertisements for THE CHRISTIAN should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

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Notes and Comments.

NEXT week we purpose giving a portrait and sketch of the late Mrs. PENNEFATHER, of Mildmay.

*** There are still some subscriptions for 1893 outstanding. These being payable *in advance*, we must request our friends to give their attention to this matter at once, in order to secure the due despatch of future copies. Full particulars will be found in the special announcement above.

*** Will our subscribers please note that receipts are not now sent for subscriptions to THE CHRISTIAN, except when specially asked for, and in such cases a postcard must be enclosed with remittance, or an extra stamp to cover postage of the receipt.

Our correspondence this week as to Missionary Methods is instructive and important. We especially mention the letter of "Missionary," as to the primitive and apostolic method of forming native churches under native government, as worthy of consideration.

A friend writes to us from abroad:—

I see your Melbourne correspondent reports the meetings of Messrs. Klein and Edwards. You ought to be informed that these evangelists belong to the "Exclusive Brethren," who have followed in Rev. G. C. Grubb's footsteps everywhere, denounced his teaching, and marred much of his work. In all the colonies and in Ceylon I have seen the sad divisions caused by them.

Mr. Hudson Taylor is impressed with the necessity of providing for the education of the children of the C.I.M. Missionaries, and proposes to spend £5000 in erecting suitable schools for boys and girls at Chefoo, close to the mission sanitarium. The future possesses wonderful possibilities when Chinese-born missionaries, the children of English parents, occupy the China mission field.

A correspondent draws our attention to a method adopted by a Christian lady known to him, which he thinks, if widely adopted, would materially help to solve the problem of poverty, so pressing at this season. This lady has a certain number of poor families, to whom she almost daily sends food from her own table. If other households generally would follow this simple method, so far as their ability extends, the sum of existing destitution and distress would be sensibly diminished.

As we often have to call attention to abuses and wrongs, it is a sincere pleasure to note when they are redressed, or when arrangements are promised by which they may be mitigated and ultimately removed. The working women of England gained a great deal last week, if only by getting some of their troubles fairly set before the Home Secretary and the country. The things they revealed cannot shrink again into obscurity, and cannot be allowed to go on. Even if Mr. Asquith had been less sympathetic than he was, and had not promised the appointment of women inspectors to look after the condition of women workers, the representations made will be sure to touch the nation's conscience and heart. Some places of iniquity are no doubt already nigh to reform; they will not wait until the inspectors come.

A new channel for sympathy and sunshine has just been opened for the benefit of old women and young children in workhouses. It is an opportunity of which Christian women will, we trust, not be slow to avail themselves. The Local Government Board has empowered Boards of Guardians to appoint, at their discretion, committees of ladies, who need not be guardians, to visit the parts of the workhouse where women and children are accommodated, with the view of their reporting to the guardians any matter which appears to them to need attention.

Now that Parliament is sitting, we would remind our readers that they may greatly aid the cause of peace by petitioning in favour of a treaty of arbitration between England and the United States. The way has been wonderfully prepared for the attainment of this object, and if Mr. Cremer, who will bring forward a resolution, gets an opportunity of being heard, and can show that there is a strong feeling in the country on his side, we may see a long step taken in the direction of arbitration.

Another thing which we hope may be done this session would be the passing of an Act which will place immoral men and immoral women on the same footing before the law. Mr. H. J. Wilson, M.P., did get the principle acknowledged by the House of Commons last session, in a bill for the government of Glasgow, but it was rejected at the last minute by the House of Lords. Once make it possible to deal with profligate men in disorderly houses as we deal with profligate women, and there will soon be a change in that wicked sentiment which supports an unequal standard of morality for the sexes.

The chairman of the visiting committee for Pentonville Prison occupies a favourable position for discerning the condition of public morality. He is surprised at the large number of boys upon whom the gaoler's key was turned at Pentonville during the past year. No fewer than 276 boys under sixteen were received, eighty-one of whom had been sent to reformatory schools. One of the lads had told him that his only home was a common lodging-house in Whitechapel, and that there he had been taught the trade of picking pockets. It is a sad comment on our educational progress that schools for criminals are contemporaneous with our national efforts for elementary instruction.

Supplying strong drink to children seems so unnatural that we were loth to believe the crime was at all common. But a case has been tried at Liverpool, which excites suspicion, while it stamps the practice as specially corrupt and immoral. A little girl of about twelve stated in the court that she with two other girls of a like age had been supplied on occasions with rum, whisky, and port wine! The counsel for the defendant did not help his employers by suggesting that "poverty or some other cause had made them prematurely old." The magistrate marked his sense of the wrong by fining the publican. One of the children, sad to say, was committed to gaol for ten days, followed by five years in a reformatory, for robbing her father of the money with which the drink was purchased.

The old-time statement that Christ is "wounded in the house of his friends" unhappily receives many a modern confirmation. The world is very lynx-eyed in detecting departures from the straight line of righteousness on the part of Christian professors; and rightly so. The recent revelations in courts of law have been humiliating enough. In one court a Church of England canon is condemned in heavy damages for the issue of "a false and fraudulent prospectus"; in another a clergyman is successfully sued for divorce; in a third an ex-Wesleyan preacher is summoned for the support of his lawful wife, he having deserted her and attached himself to a branch of "King Solomon's sect"; the recent disastrous failure of the Liberator Society has implicated members of the Baptist and Congregational bodies; the most notorious case of all is that of an adherent of the "Close Brethren," who has been adjudged guilty of obtaining, by improper means, sums of money amounting to £140,000.

For such wicked acts, especially when committed in the sacred name of religion, no words of condemnation can be too strong. But when the sins of the individual are made to reflect on the community to which he may for the time belong, the limits of just judgment are in our opinion overpassed. From the days of Judas Iscariot downwards, there there have been hypocrites and black sheep in every fold, and one communion is not entitled to cast a stone at another. Rather let us all, as churches and organised bodies of believers, whatever be our name, humble ourselves before God, as Israel in the days of Achan, and strive to secure in ourselves and each other that consistent life which is void of offence toward God and men.

An "inquirer" sends us extracts from a sermon recently printed in a contemporary religious journal, which we forbear to quote, but the gist of which may be gathered from the following remarks, which we offer in reply to our correspondent:—Temptation is *testing*. A burglar may *attempt* every door and window in a house without effect, nor find any traitor within to open to him. The Lord Jesus was tested in all points—body, soul, and spirit—but the prince of this world found no response in Him. He was "God manifested in flesh," and He cannot deny Himself. Invisible or manifested; in heaven or in the wilderness; on the throne or in Gethsemane, He cannot contradict his nature. If any suggestion from without could awaken within Him a desire swerving from the

straight line of absolute holiness and righteousness, He would not be God; and if Jesus were not God, He could not have been our Redeemer.

A disciple of the so-called higher criticism shows the effect they may produce in the following sentences:—"It may be at once asserted that the work of archæologists in the past thirty years has all tended to show the historical accuracy of the pictures contained in these chapters"—viz., those from Genesis xii. to l. "In the most impressive way the forgotten inscriptions of Assyria and the undeciphered papyri of Egypt come to light like a witness stepping out of the tomb to reaffirm the truthfulness of our records, just when a pitiless Biblical criticism was disposed to resolve the names into solar myths, and the facts into idle legends."

The question will occur to many minds, If the Book, so far as we can test it, is accurate history, why may we not go a little further, and accept that which, though untested, still bears internal witness of a Divine origin? A learned professor was remarking to a friend that, for his part, he believed that the history began with the story of Abraham, that the rest of Genesis was poetry or mythology, and the names in chapter v. belonged to tribes, not to individual men; whereupon his friend inquired, "Then does it refer to a tribe in verse 24, 'Enoch walked with God; and he was not, for God took him'"? No satisfactory answer was forthcoming.

The Committee of the Palestine Exploration Fund have, it is said, undertaken to publish translations, by Major Conder, of the Tel Amarna Tablets, discovered by a peasant woman in 1887, at the site of the palace of Amenophis IV. in Egypt, on the east bank of the Nile, half way between Thebes and Memphis. This collection of 320 cuneiform tablets is described as the most important historical discovery ever made in the East. They date about the time of the Exodus.

The full value of such discoveries in these days of doubt cannot be told; God is making even the stones and dust of the earth rise up and bear witness to the truth. We are not of those who tremble for the fate of the Scriptures, and we do not therefore rejoice in the testimony of tablets and inscriptions and unburied cities as if we had nothing else to lean upon; but we say that the argument they bring to faith ought at least to be as great as the argument they would bring to unbelief if they told another tale. We should never hear the end of it if they could be used against the historical accuracy of God's Word.

China Inland Mission.

A missionary meeting in connection with the China Inland Mission was held on Thursday last at the Gospel Hall, Wood Green, Mr. R. C. Morgan presiding. Rev. J. Hudson Taylor, director of the mission, pleasantly referred to the fact that two former members of this hall are at work in China under the auspices of the mission—Mrs. Botham (née Barclay) and Miss Annie Sanderson—and spoke in warm terms of the esteem in which both these friends are held, and of the good work which they are doing—Mrs. Botham itinerating in the North-West of China and Miss Sanderson as principal of the girls' department of the schools for the children of missionaries at Chefoo.

Mr. H. W. Frost, of Toronto, gave a stimulating address, telling of some remarkable triumphs of faith in connection with the formation of the North American Council of the Inland Mission, and calling for a more earnest faith and devotion to God in carrying on his work. Mr. Hudson Taylor followed with some very fervent words, drawing many helpful lessons from the past history of the mission.

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The Book of the Kingdom.

I. ITS SUBJECT AND METHOD.

If any title be sought for the Bible which should at once comprehend its contents and particularise its purpose, none would so well answer the requirement as "The Book of the Kingdom." For it is from first to last the story of a kingdom usurped, and the history and prophecy of its recovery.

"A bee line" and "as the crow flies" are observations taken from nature, expressing in language understanded of the people the mathematical definition that "a straight line is that which lies evenly between its two points," or, as more clearly defined, "that in which, if any two points be taken, the part intercepted between them is the shortest that can be drawn."

To that insect and that bird it is given to make manifest one feature of "the wondrous works of Him who is perfect in knowledge." For God always takes that straight line which lies evenly between its two points. A straight line is otherwise called a right line; and God always takes the right line, for the righteous Lord loveth righteousness.

Man having been created, the two points of human history revealed in the Scriptures of truth are (1) the putting of all things on earth under the feet of the first man, and his revolt from the rule of God; and (2) the putting of all things in earth and above the earth and under the earth under the feet of the Second Man, and his delivery of the recovered kingdom back to God. The first man rebelled; the Second Man became a propitiation for the sin of the first: wherefore God hath highly exalted Him; and when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all. The way seems long to us, but God takes the straight line, the direct line, the right line (all his ways are rectilinear), and the Bible is the record of that straight line. It is the Book of the Kingdom, and the inspiring Spirit in telling the story takes a bee line, and travels as the crow flies, in a straight, direct, right line—the shortest that can be drawn—from the revolt of the first man to the subjection of the second man; from the dishonour done to God by Adam to the glory given to Him by Jesus Christ.

The prophet Isaiah takes the ploughman to illustrate the ways of God. Let us also learn a lesson from him. From his starting point he ploughs his first furrow in a straight line, the shortest that can be drawn, to a point which he keeps stedfastly in view on the opposite side of the field. Every other furrow is made parallel to that, not independently of it. The inspiring Spirit ploughs a straight furrow from the Rebellion to the Restoration, from the Revolt of man to the Restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

The salvation of man depends upon his subjection to the rule of God. To a ship's company who have mutinied and deposed their captain, who alone knows how to steer the vessel, there can be no deliverance from tempest or from rocks, except by their submission and renewed allegiance. To a world fallen into disbelief and disobedience, there can be no hope except through the obedience of faith. To a revolted world groaning and travailing under the usurper's heel, there can be no Gospel but the glad tidings of the Reign of God.

The Bible is the product of one commanding mind, and it is written upon one commanding principle. The Kingdom of God, the rule of God, the reign of God—that is the furrow, parallel to which, subsidiary to which, every other furrow has been ploughed. Every truth and every doctrine, every mystery and every revelation, every typical thing or person, all prophecy and all history—all are dependent upon and contributory to the development of this great consummation—the Reign of God.

"Have ye understood all things?"

"Yea, Lord."

"Therefore every scribe who hath been made a disciple to the Kingdom of Heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old." M.

MESSRS. WHITTLE AND STEBBINS.

KINGSTOWN.

The second week of the visit of these evangelists to Kingstown has shown the reality of much of the seed sown in the first. Many who were awakened during the earlier days have declared themselves openly upon the Lord's side, and thus the missioners and the large staff of local workers have been much cheered and encouraged. In spite of a measure of physical weakness, Major Whittle preached twice daily, and the word was with power.

At the concluding meeting in the Town Hall upon Friday night last there was scarcely standing room. At the close of a solemn address upon "Behold I stand at the door and knock," a large number responded to Major Whittle's entreaty to "let the Saviour in," and many, too, who had received blessing during the mission rose to indicate their desire to live unreservedly for the Lord who had bought them. The names and addresses of these were afterwards taken down by the workers.

Major Whittle's Bible readings every afternoon on the office and work of the Holy Spirit have been especially helpful, and were well attended. Another important factor in the work was the morning meeting for young ladies, undertaken by Miss Whittle, in addition to her singing with Mr. Stebbins in the general meetings. Her simple Gospel addresses have been owned of God in the salvation of several young ladies, in many of whose hearts the world had hitherto reigned supreme.

Major Whittle's addresses were characterised with a burning earnestness born of his deep conviction as to the verities he uttered. Frequent and forcible were his appeals to the written Word, and the utter helplessness of the sinner apart from Christ was repeatedly insisted upon. No uncertain sound, either, was heard regarding the necessity of the new birth preceding all service. The healing by our Lord of the man with the withered hand was a subject which lent itself in a special manner to the effective enforcement of this truth. Whatever work the man might do could only be the *result* of healing, and not a *means to attain* it. To an audience containing many nominal members of churches this teaching was not without cause.

During the second week of the mission Major Whittle had the help of Mr. John Currie, of Glasgow, an earnest and lovable preacher of the Gospel, who held several meetings for men only. These gatherings were of especial interest, being attended by men of all classes, from the most ragged to those of high social estate. One poor fellow, disheartened by the results of a sinful life, with little or no idea of the way of salvation, could only express his desire in the simple words, "I want to go where that fellow Whittle is bound for!" May the Lord grant him his petition. There is but one feeling on the part of all who have promoted the mission and helped in the work during this memorable fortnight in Kingstown, and that is that the mission has been a time of real revival. There are a number of genuine conversions, whilst the Christians have been stirred up and stimulated to holier living and increased faithfulness. The forthcoming movements of the evangelists (with the exception of Mr. Currie, who has returned to fulfil engagements in Glasgow churches) are as follows:—Wicklow to Feb. 3rd; Arklow, 4th to 10th; Enniscorthy, 11th to 17th; Athlone, 18th to 25th; Belfast, 26th to March 24th.

Spiritual Power.

Upon the subject of spiritual power we have received letters from many correspondents, but as these are written from different points of view, and as the outcome of different experiences, they are necessarily somewhat incongruous with one another. With the sincere desire to help inquirers on this subject we reproduce a portion of Andrew Murray's chapter on "The Spirit of Power" in his excellent and thoughtful book, *The Spirit of Christ*. We commend his teaching as both Scriptural and sensible, and as evidencing a perfect acquaintance with both the extremes to which some have been led upon this subject. He writes:—

"The baptism of power, the induement of power, is sometimes spoken of and sought for as a special gift. If Paul asked very distinctly for the Ephesians, who had been sealed with the Holy Spirit, that the Father would still give them 'the Spirit of Wisdom' (Eph. i. 17), we cannot be far wrong in praying as definitely for 'the Spirit of Power.' He who searches the heart knows what is the mind of the Spirit, and will give, not according to the correctness of our words, but the Spirit-breathed desire of our hearts. Or let us take that other prayer of Paul (Eph. iii. 16), and plead that 'He would grant us to be mightily strengthened by his Spirit.' However we formulate our prayer, one thing is certain: it is in unceasing prayer, it is in bowing our knees, it is in waiting on God, that from Himself will come what we ask, be it the Spirit of power or the power of the Spirit. The Spirit is never anything separate from God; in all his going out and working He still ever is the inmost self of God; it is God Himself who, according to the riches of his glory, is mighty to do above what we ask or think, who will in Christ give us to be clothed with the power of the Spirit.

"In seeking for this power of the Spirit, let us note the *mode* of his working. There is one mistake we must specially beware of. It is that of expecting always to *feel* the power when it works. Scripture links power and weakness in a wonderful way, not as succeeding each other, but as existing together. 'I was with you *in weakness*; my preaching was *in power*.' '*When* I am *weak*, *then* am I *strong*.' (See 1 Cor. ii. 3-5; 2 Cor. iv. 7, 16; vi. 10; xii. 10.; xiii. 3, 4.) The power is the power of God given to faith, and faith grows strong in the dark. The Holy Spirit hides Himself in the weak things that God hath chosen, that flesh may not glory in his presence. Spiritual power can only be known by the spirit of faith. The more distinctly we feel and confess our weakness and believe in the power dwelling within us, ready to work as need arises, the more confidently may we expect its Divine operation when nothing is felt. . . .

"Let us also make no mistake about *the condition* of the working of this Divine Power. He that would command nature must first, and most absolutely, obey her. . . . . Many pray earnestly for power in or with their work, and receive it not, because they do not accept the only posture in which the power can work. We want to get possession of the power and use it. God wants the power to get possession of us, and use us. If we give up ourselves to the power to rule in us, the power will give itself to us, to rule through us. Unconditional submission and obedience to the power in our inner life is the one condition of our being clothed with it. . . .

"Let us be clear, too, as to *the object* of this power, the work it is to do. Men are very careful to economise power, and to gather it there where it can do its work most effectually. God does not give this power for our own enjoyment, nor to save us from trouble and effort. He gives it for one purpose, to glorify his Son. Those who in their weakness are faithful to this one object, who in obedience and testimony prove to God that they are ready at any cost to glorify God, they will receive the power from on high."

The few notes with which Mr. Murray closes the chapter are too important to be omitted. We quote a few:—

"This 'clothing' with 'power from on high,' this 'receiving the power of the Holy Ghost,' takes place in a way quite contrary to our natural expectations. It is a Divine Power working in weakness. The sense of weakness is not taken away; the power is not given as something we possess. We only have the power as we have the Lord Himself.

"Our great danger is waiting for the sight or sense of power. Our one need is faith, that spiritually recognises the Mighty Lord as present, and knows that He will work in weakness."

ON CHURCH WINDOWS.

The friend who writes in *The Daily Mail* of Glasgow, under the name of "An Amateur Vagrant," has been very active of late in getting up and distributing a "Barefeet Fund" for the relief of the ill-clad and destitute children in the city. Some of his letters have contained very scathing indictments of modern customs. Here is one on church windows and organs:—

"I am a bit savage this week, my blood is up; our workers' wrongs are too much for me. I feel my fingers itching for the club of my primitive ancestors. I am possessed with an almost irrepressible desire to break all the costly stained-glass church windows in Glasgow—*in the name of Christ*. To take the axe of the iconoclast, and let the wind and water out of the gilded organs; to melt the piping, and sell it for his poor. What kind of Christianity is it that spends thousands of pounds on *church windows* while Christ's poor are being trodden to death, and chivied and chased out of existence?

"The idea of stuffing wealth into church cushions, and plastering it on church walls in the shape of gold and tinsel adornments, dados, and æsthetic stencillings, while thousands of the 'little children' He loved so well are being done to death from exposure to the rigours of an Arctic winter like this, and for want of food and shelter! Oh, mockery of mockeries! Oh sin, thrice more heinous than will be laid to the charge of those who drove the iron spikes through the hands and feet of the tender and compassionate Master!

"Ministers of the future must 'minister' to the poor instead of swallowing up the people's earnings and dosing them in return with dreamy doctrines and prelatic puzzles. The test of membership must in future be the family likeness to the Master, proved by the life lived, and not by the gilt and glitter of priestly pomp and ceremony, and the glib-tongued profession of a faith that is known not by its works. The Master's own test must be applied; the time must come when it shall be easier to thread a needle with a camel than unlock a church door with a rich man."

RAGGED SCHOOL CHILDREN.—How personal contact produces sympathy! See these little things, with blue eyes and pinched looks, and you will never forget them. And will not the sight set the head and the hands to work?—*John Kirk*.

A MISSIONARY SPIRIT is thus kindled and sustained in a Sabbath-school at Montrose:—There are eight missionary meetings during the winter. One boy or girl prepares an account of a certain country, others read short sketches of missionaries who have laboured there. Others bring maps of the country which they have made, and all bring what objects of interest they can find that came from it.

CHRISTIANITY IN INDIA.

The India of to-day may be divided into two parts—one part, and that still a small one, marching on the road of education to the goal of knowledge; the other a huge rock-hewn solid mass, to move which seems to need the strength of a Hercules. Christianity stands between these, both unsympathetic, but on distinctly different grounds. The one turns away from our teachings, because it is full of that intellectual arrogance which refuses to accept any light but that shed by human reason; the other shrinks from or mocks at them because it is saturated with the teachings and traditions of a system which, though to us conspicuously baneful, is to it rendered venerable with age, and has intertwined itself with every detail of the life it lives, that it has become part and parcel of itself, which cannot be touched without rudely shocking all preconceived sentiments and crystallised prepossessions.

To aggravate the difficulty, Christianity presents itself as the faith of a foreign master, and I for one hold that this constitutes one of the greatest barriers in the path of Christianity in India, although to some it may be a circumstance of little moment. Reflection will show how this foreign aspect seriously influences both the India of enlightenment, and the India still sunk in the depths of intellectual darkness of a certain kind. I say a certain kind advisedly, for though uneducated classes fall short of our standard of the intellectual, yet are they not altogether strangers to a certain nimbleness of mind which constitutes them one of the most difficult people to deal with in any matter involving that mental process which is called argument.

It is too often the fashion with our missionaries to forget this—than which there cannot be a more fatal mistake. Were the people of India on the same intellectual level as the savages of the Pacific the progress of Christian work would go on without let or hindrance, and Christianity would number annually thousands of converts where it shows now only hundreds. The savage has little or no intellectual past. His ideas are most rudimentary. He easily yields to the force of representation because he has nothing that he knows of to oppose to it. His is the mental grasp of a child, and, childlike, he is readily bent by the operation of a superior will. Not so is the mind of an average Indian, which is extremely acute in finding the weak points in an opponent's contention. Everybody who has had any experience of street preaching in India will support this view.

Therefore it is necessary for missionaries to be well furnished as regards the theme they advocate and extremely careful in avoiding loose, crude, and random statements which give their opponents a chance of a thrust that is frequently disconcerting to the advocate of Christianity, and often provokes the ribaldry and mirth of the crowd. It is not everybody who is fit to go out as a missionary to India. The task of a missionary requires not only a full man but a ready man. This is a matter which is one of great importance, but which is very much neglected.

You will see how essential it is to select your best Christian men for the arduous work. I regret to say that the most important work of saving souls is often deputed to utterly incompetent men, and thereby a vast deal of mischief is worked to the Christian cause. How can progress be expected under such a condition of things?

W. Raja Naidu.

A brother, very experienced in missionary matters, to whom we submitted the foregoing brief article, writes to us:—

"I am very much obliged for your permitting me to read the enclosed letter, which I now return. There is much in the letter that I agree with. I have long been of opinion that missionary societies have not been sufficiently careful as to the kind of agents which they have sent to India as evangelists. I feel that we want the very best men the Church can give, and that there is no field which demands greater care than India, especially at the present juncture."

ANTI-OPIUM MOVEMENT.—It is hoped that the convention on this subject to be held on Tuesday, Feb. 14, at Devonshire House, and on Wednesday, February 15, at Exeter Hall, may be representative of all the Christian Churches, and made the means of awakening afresh the public conscience on this serious question.

Joshua and the Land of Canaan.*

By REV. F. B. MEYER, B.A.,
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"CLAIMING VICTORY."—Joshua xi.

The Merom Water, which must have become encrimsoned with the blood of men on that great day, whose story we are now to tell, is described by travellers as one of the fairest scenes in Palestine.

It is not large, but its blue waters are skimmed by myriads of waterfowl which make their home in the forests of wavy reeds growing at the northern point where the Jordan enters it. On the gentle undulation of the hills that slope to it on the western side all the episodes of pastoral life are transacted, whilst from the further side the gaunt hills, two miles across, frown upon the placid scene.

To this sweet spot as mustering-place, Jabin, King of Hazor, aroused at last to fear and action by the tidings of the day of Gibeon, summoned all the tribes of the north of Canaan. Well would it have been for him (speaking after the manner of men) if he had not delayed so long, but had concentrated his forces in time to co-operate with Adonizedek, marching from the north simultaneously with the attack of the latter against Gibeon. To compensate for his lost opportunity, he now sent messengers with speed to raise the country. Possibly he adopted words like those with which in after years Saul summoned Israel to follow him to Jabesh-Gilead, where he took a yoke of oxen and cut them in pieces, and sent them throughout all the borders of Israel, by the hand of messengers, saying "Whosoever cometh not forth after Saul, and after Samuel, so shall it be done unto his oxen."

Throughout the hills of Galilee the messengers sped, to the far north beneath the shadow of Lebanon, all down the Valley of Esdraelon to Carmel, and along the shores of the Great Sea. The Jebusite heard the summons in the hill country, and the Hivite under Hermon in the land of Mizpeh, and even some remnants of the shattered Southern confederacy seem to have poured their scanty contribution into the accumulated ranks of that great host. "They went out, they and all their hosts with them, much people, even as the sand that is upon the seashore in multitude."

It was no time for dalliance in the camp at Gilgal, whither Joshua had led back his warriors to recruit after their toils; and as soon as tidings reached him he started with his army on the five days' journey that intervened between Gilgal and Merom, and marched to perhaps the greatest battle of his life. Josephus tells us that the united forces consisted of 300,000 foot, 10,000 horses, and 20,000 chariots. The Israelites were terrified at having to encounter the iron chariots which drove swiftly into the ranks of an opposing army, enabling the warriors to discharge their missiles with terrible effect. It may be that some tidings of the immense array that lay waiting for him within the circle of the hills reached Joshua, when he was within a day's march of the camp. A sense of the awfulness of the crisis may for a moment have thrilled his soul, but the stedfastness of his courage knew no shock, because, simultaneously with the tidings, there came the Divine assurance, "Be not afraid because of them, for to-morrow at this time I will deliver them up all slain before Israel."

Joshua repeated the tactics which had been so successful previously. He came against them suddenly, perhaps in the early dawn. As the Israelites fell upon them, the vast host was seized with panic. Angel-hosts no doubt in the heavenlies co-operated with the armies of the Lord, and the vaunted pride of the kings bit the dust as they beheld the awful rout that followed. Thousands must have fallen beneath the avenging sword, whilst three great bodies of fugitives made their way, one to the City of Zidon, forty miles distant, one to the sea-coast, where in after years Elijah sojourned with the widow; one to Mizpeh, sheltering under Hermon.

The strength of the foe was broken, but for some years after this final victory Joshua carried on a campaign against the cities standing, each on its mound or hill (R.V.) according to the custom of the time, from which Jabin and his allies had sallied forth to fight. Hazor was burnt, probably to intimidate the rest, being the most prominent in the alliance against Israel. For the rest, it was deemed sufficient to destroy the inhabitants that could bear arms, to render the horses useless, and to burn the chariots. "As the Lord commanded Moses his servant, so did Moses command Joshua, and so did Joshua; he left nothing undone of all that the Lord commanded Moses."

Even the Anakim warriors of extraordinary height, who had been the dread of Israel, were destroyed, together with their cities; and, nominally at least, the whole land passed into the hands of Israel.

I.—IT WAS A DECISIVE VICTORY.

Often before had the Canaanites rallied to oppose the progress of Israel, but never after this did they dare to meet them in battle array. Their spirit was crushed, their power quelled. And herein we are reminded of the ascension of that greater Conqueror of whom Joshua was a type.

It is not improbable that those dark powers, who had opposed our Saviour throughout his earthly life, mustered for one last struggle, as He left beneath his feet the cloud, bathed in the roseate light of dawn, that hid Him from the eyes of his disciples. There is some trace of this in the words of the Apostle, who tells us that He was raised far above all rule, and authority, and power, employing the very terms afterwards used of our conflict with the wicked spirits in the heavenlies (Eph. i. 21; vi. 12).

But in any case He triumphed over all that opposed him. "Having put off from Himself the principalities and the powers, He made a show of them openly, triumphing over them." And the Apostle, borrowing from one of the sublimest triumphal odes in the world, speaks of Him as leading captivity captive (Eph. iv. 8).

Through the prophetess Deborah the Spirit of God first uttered that wonderful phrase when celebrating Israel's victory over a later Jabin, King of Hazor:—

> Arise, Barak, and lead thy captivity captive,
> Thou son of Abinoam.

The thought undoubtedly is that when the downtrodden becomes at last the victor, he leads captive that which had led him and others in captivity. The captive-making tyrant becomes in turn a captive.

So it was when Jesus rose and ascended into heaven. Up to that time Satan had usurped a supreme power over man: by the wiles of his temptations, by the witchery of the world, and the dread terrors of death and the grave, by the virulence of his accusations. None had been able to withstand him, and it seemed as if devil-power must be for ever triumphant over man—over the strongest as Samson, the wisest as Solomon, the meekest as Moses, the most innocent as Adam. But all this was altered by the glorious deeds of our blessed Master who, in his death, resurrection, and ascension, defeated the devil, and demonstrated for evermore the supremacy of man in Him over all the dark powers that infest the earth, or air, or heavenly places. He led captivity captive. We can almost see the long line of princely captives following his triumphal car as He ascends—the world which he had overcome—Death which he had abolished—Hades, the keys of which were wrenched from it to hang henceforth at his girdle—the devil and his hosts—the principalities and powers of hell led as a long line of slaves.

Never again need that conflict be repeated. It has been decisively demonstrated to the universe, and established for ever, that though the first Adam was not able to withstand the assaults of the Devil, but succumbed with all his race, yet the second Adam has proved Himself more than conqueror, not for Himself alone, but for all who are one with Him by faith. There may be war in heaven, but it will largely resemble the warfare carried on by Joshua after his final victory, harassing and difficult, perhaps, but of no importance as affecting the result of the successes already gained. If Jesus vanquished the powers of darkness when they hurled themselves on Him in the hour of his weakness and mortal agony, is it to be supposed for a moment that they will be able to effect anything now that He sits on the right hand of God, girded with power and glory?

II.—THIS VICTORY NEEDED TO BE FOLLOWED UP AND APPROPRIATED.

Though the victories of Israel were decisive, yet there was a sense in which they were incomplete. It is true that Joshua destroyed the cities and those whom he found in them, but it would seem that many of the inhabitants had previously retired for safety to the rocky fastnesses or caves in the vicinity of their homes, so that as soon as the wave of conquest had passed over the land and subsided, they emerged from their hiding-places and reoccupied the possessions in houses and lands from which they had been temporarily dislodged.

This was according to the word of Moses, who had predicted this very state of things when he said, "The Lord thy God will cast out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee."

It would have been in the highest degree impolitic to have exterminated all the inhabitants, for the land would have gone out of cultivation; the terraces, which were so needful in that hilly country, would have become broken down; and the water-courses would have fallen hopelessly out of repair. And all this in addition to the reason alleged by the great lawgiver that the wild beasts would have multiplied to an alarming and dangerous extent. How much wiser, then, that the displacement of the Canaanites should be by a gradual process. The victories of Joshua were decisive, but they were not final. They needed to be followed up by the various tribes. There was no more doubt as to their success in prosecuting their victories than there had been in winning them. The one was as much guaranteed by the Divine promise as the other. In the same breath as Moses had proclaimed the gradual process of Israel's settlement in the land of Canaan, he announced that the Lord their God would deliver their enemies up before them, discomfiting them with a great discomfiture till they were destroyed (Deut. vii. 23).

The sacred historian even affirms that it was of the Lord to harden their hearts, to come against Israel in battle, that he might utterly destroy them (Joshua xi. 20). We must not suppose, of course, that God stepped in to produce, in the case of these Canaanites, a result which would not have accrued to them by the working out of the natural laws which He has instituted. God loved them as He loves the world. They were included in the propitiation of Christ. They might have been saved, as Rahab was. And when it is said that God hardened their hearts, we must understand that their hearts became hardened by sinning against their light, in accordance with that great principle which God has established, that if a man resists his convictions of right he becomes more inveterate in his sinful ways. God is thus said to do what is done by the working out of the laws of that moral universe which He has constituted. It is clear that the Canaanites knew that God was with Israel. Rahab said, I know that the Lord hath given you this land, and that your terror is fallen upon us, and that all the inhabitants of the land melt away before you. For we have heard . . . And as soon as we had heard it our hearts did melt . . for the Lord your God, He is God in heaven above and on earth beneath (Joshua ii. 10, 11). And the Gibeonites said, We have heard the fame of the Lord, and all that he did in Egypt . . . (ix. 10). There is no doubt, then, that throughout the land there had gone forth the fame of God; and when the kings flung their hosts in battle against Israel it was as it has always been:

> The kings of the earth set themselves,
> And the rulers took counsel together,
> Against the Lord and against his Anointed.

But how rich is the spiritual lesson to be derived from the peculiarity of this gradual appropriation of Joshua's achievements. "Joshua took the whole land, according to all that the Lord spake unto Moses, and Joshua gave it for an inheritance unto Israel, according to their divisions by their tribes." Yet Israel had to fight over every inch of soil to drive out their conquered foes. So, as we have seen, our blessed Lord has won a decisive victory over all our foes, but we have got to claim it repeatedly until, in the case of each of us—Death, that last enemy, is destroyed.

The world is overcome, but we must overcome it by faith. The flesh has been nailed to the cross, and the old man has been done away, but we have by the Spirit to mortify the deeds of the body that we may live. The devil has been vanquished once for all, but we have to hide ourselves in the Only-begotten, trusting Him to keep us, so that the evil one may not touch us. The grave and death have been passed and left behind in the triumphal procession of the second Adam, but we must meet them, unless He come first, saying, as we approach them, "O Death, where is thy sting? O grave, where is thy victory? Thanks be unto God which giveth us the victory through our Lord Jesus Christ." We are more than conquerors in all things through Him that loved us, but there will never be a day in our history when we shall not need to overcome by the

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word of our testimony and by the blood of the Lamb. Therefore the voice of the ascended Jesus speaks in sevenfold benediction to them that overcome.

There is no foe to your growth in grace, no enemy in your Christian work, no dreaded form of evil dominating and cursing the souls of men, which was not included in your Saviour's conquests. You need not be afraid of them. When you touch them, they will flee before you. God has promised to deliver them up before you. There shall no man of them be able to stand before you. Only be strong and very courageous. Fear not, nor be dismayed. The Lord is with you, oh mighty men of valour—mighty because one with the mightiest. *Claim victory.* Whenever your enemies close in upon you, *claim victory.* Whenever heart and flesh fail, look up and *claim victory.* Be sure that you have a share in that triumph, which Jesus won not for Himself alone, but for us all; remember that you were in Him, when He won it, and *claim victory.* Reckon that it is yours, and gather spoil. Neither Anakim nor fenced cities need daunt or abash you. You are one of the conquering legion. *Claim your share in the Saviour's victory.*

WELCOME TO MR. POLHILL-TURNER.

Speaking on behalf of the Army and Navy Missionary Union, Major-General Hutchinson, who presided over a meeting in the "theatre" of the Royal United Service Institution, Whitehall Yard, S.W., last Thursday afternoon, extended a hearty and sympathetic welcome to Mr. Cecil Polhill-Turner, late of the 2nd Dragoon Guards, who has worked hard and suffered much for the cause of Christ's Gospel in connection with the China Inland Mission.

In an address marked by great simplicity, combined with spiritual power, the missionary told how, after setting out with others in February, 1885, his first three years in China were spent in study and itineration, the latter principally in the westerly province of Sï-chuan, one of the largest and most populous in China. The first journey was from Hanchong, a town in the province of Shensi, to Ch'entu, the capital of Sï-chuan, and back. Then there were but two stations in the latter province, with nineteen missionaries and perhaps sixty converts. Now, including Songp'an, from which the missionaries were expelled, there are ten stations, fifty missionaries in the C.I.M., and about the same number in other missions, while at the Ch'entu station alone there are eighty converts.

During the first year in China, Mr. Polhill-Turner was strongly drawn towards Tibet, which is quite untouched by missionaries except for the Moravians in Kashmir on the west. There are thousands of Tibetans to be reached now along the borders of Kansuh, Sï-chuan, and Yünnan, without entering Tibet proper. In the autumn of 1888, Mr. and Mrs. Polhill-Turner reached Sining, in the province of Kansuh, seeking to learn the Tibetan language, and continuing the Chinese work already commenced. They made the acquaintance of a learned Lama (priest), who, while affording them useful lingual lessons, was by no means a careless listener to the Gospel, though he seemed to stop short of a decisive step. Although three years were spent in Sining, it appeared too far from the Tibetans for a permanent centre of work; and in 1891, the missionary went to Songp'an, in the Sï-chuan province, which had been well reported of as a likely Tibetan centre, the help of a native inquirer named Wang having been previously secured. After finding a house, bringing his wife and children to Songp'an, and residing there for two and a-half months, Mr. Polhill-Turner and those who were with him suffered violent expulsion from that place at the hands of those whom the devil stirred up to interfere with work upon which there were undoubted signs of God's blessing. The devoted workers, however, trust to return again to that scene of their loved work for God.

Mr. Hudson-Taylor also spoke, reciting instances of missionary heroism, side by side with evidences of God's providential care for those who devote their lives to his service in foreign fields. He concluded with an eloquent appeal concerning more Gospel labourers for the vast Chinese empire.

A successful mission was held at Martock last week by the C.E.T.S. and the Total Abstinence Society.

Bound or Free?

By Rev. J. P. Gledstone.

II.—PETER WHEN OLD.

Holy Spirit, Right Divine,
King within my conscience reign;
Be my Lord, and I shall be
Firmly bound, for ever free.

Holy Spirit, Peace Divine!
Still this restless heart of mine;
Speak to calm this tossing sea,
Stayed in thy tranquillity.

Into this "tranquillity" Peter entered through the grace of Christ, and when he became an old man he was bound but free. When he was chained and bound, when he stretched forth his hands and another girded him, and carried him whither he would not, when he was dying a martyr's death, he knew and felt himself to be free. The anguish of the cross, borne for his Saviour's sake, was sweeter than the old walks by Galilee and the grand sails upon its gaily moving waters.

There is something here which is better worth looking at and considering than almost any sight under heaven. There is a victory over self-will, over the desires of the flesh, over the power of man, over pain, over the fear of death. The secret power is "the love of God shed abroad in the heart by the Holy Spirit who is given unto us," "We are more than conquerors through Him that loved us." "For I am persuaded, that neither death nor life, nor angels, nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Peter did not gain his victory at once, or rather, he did not at once come into that state of mind in which victory was possible for him. Let us trace *how* he came into it. His mistakes and sins, and the lessons they taught him, were made useful in binding him to Christ. Perhaps we are all more easily taught in this manner than by any warning or admonition, however tender and wise. We *would* go as we wished, and we did; and the end was a fall. The experience of Peter on the night before our Lord's trial must have burnt into his soul a sense of his weakness and sinfulness which no amount of teaching even by the great Master could have imparted. After the denial he went out and wept bitterly; and yet that outburst did not empty his troubled heart; afterwards came the ever-deepening pain and sorrow of a more thorough and searching repentance.

Not by itself, however, would this fall and shame have wrought effectually to produce in him the meek and quiet spirit which distinguished him in his later days; neither will an experience of sin suffice to do it in anyone. All through, there was realised as his, and as present with him, a tender, patient, long-suffering, steadfast love, which no waters could quench—the love of Christ, which was his without money and without price, without desert or worthiness, which had sought him in his wanderings, which had held him by its sweet bonds amid all his strainings after the old mistaken liberty, which had looked *upon* him, not away from him, when he swore he "knew not the man"; which had sent for him to have an interview with him alone; which had recommitted to him the sacred charge of feeding the lambs and the sheep. Thus, along with all his painful self-experience and self-knowledge, was given a corresponding knowledge of the heart of Jesus. Only to have fallen and been humiliated would have made him hard and desperate, as it would any man, but the love of his Lord turned sin and shame into a blessing.

We come out of self-bondage into Christ-bondage, which is liberty, as we see that even our mistakes and sins have not estranged the love of God from us. "Jesus Christ is the same yesterday, and to-day, and for ever." His unchanging goodness made Peter good as He Himself was good, because working always redemptively through Peter's sin and blindness.

Again: Peter discovered amid all his outbursts of passionate self-will that he was girt about and compassed in on every side with forces too strong for him; that he was overborne; that to throw forth his energies in a blind attempt to break down all that opposed him was to hurl himself against Omnipotence. It has been forcibly said that "we become men, not after we have been dissipated and disappointed in the chase of false pleasure, but after we have ascertained, in any way, what impassable barriers hem us in through this life; how mad it is to hope for contentment to our infinite soul from the gifts of this extremely finite world; that a man must be sufficient for himself; that for suffering and enduring there is no remedy but striving and doing. Manhood begins when we have in any way made truce with Necessity; begins even when we have surrendered to Necessity, as the most part only do; but begins joyfully and hopefully only when we have reconciled ourselves to Necessity; and thus, in reality, triumphed over it, and felt that in Necessity we are free." Well said as that is, it only hints at the great truth which Jesus came to teach us, and which He successfully teaches all who will sit at his feet, viz., that the Power which hems us in, which defeats us, which marches right over our obstructions to its goal, is not Necessity, but infinite and eternal Love. To the unbelieving heart Necessity; to the loving heart Love. Our Lord came "to reconcile us unto God," not unto Fate; and He Himself lived and worked under the sense of a Divine compulsion, but it was the compulsion of Love. "I *must* work the works of Him that sent me while it is day." "My meat is to do the will of Him that sent me, and to finish his work." And who sent Him? "*The Father.*" "The Father loveth the Son, and hath committed all things into his hands."

We, too, can only bear the limitations of our lot, our trials, our losses, our pains, in the same manner as did Christ, when we see love behind them all. Peter could stretch forth his hands, and let "another bind him, and lead him whither he would not," as soon as he saw behind the human executioner the will and the love of God and of Christ. For this love places all things in a new light. Our dealings are not with man but with God. Love imposes upon us the burden; love nails us to the cross; love asks for life and all things. It is as love is seen and felt working in and through all our sharpest experiences, that we learn to cultivate and cherish a submission brightened with hope and sweetened with cheerfulness. St. Paul said, "To die is gain," but this high altitude of triumph is reached only when we have ceased from the strivings of self-will, and when Christ lives in us in supreme power and love. Peter could rejoice in the cross, because Christ, who had suffered for him, was in him with his own peace and joy.

These truths, which have to be experienced to be known, were profoundly felt by "Sister Augustine," one of the noble band of women who nursed the sick and wounded soldiers both in the war of Germany with Denmark, and also in that of Austria with Prussia. The vows of service which she had taken upon herself were presently found to be too galling to bear; and with her secret trouble she went one day into a little chapel to pray. As she bowed in prayer, the thought came to her heart as a revelation from God: "It was not the nails, but the love that held Jesus to the cross." Henceforth her life was free, joyful, and beneficent; she had found out the secret of her Lord.

A CALL TO PRAYER.

Dr. W. Fisher, writing from Central Africa, says: "Do urge friends to further energy in the matter of prayer for the spread of the Gospel in these dark lands. We must be united in this matter if we are to see God's mighty power made manifest."

I feel that the uniting of the hearts and voices according to the promise, "If two of you be agreed as touching anything," &c., of those who know and pray for our brethren, Dr. Fisher, Frederick Lane, Joseph Lynn, F. Schindler, and W. Smith, all from London and its neighbourhood, would greatly strengthen and cheer them in their work, as well as all others labouring in Africa. And so it has been arranged that all such should meet for one hour each week from 3.30 to 4.30 in the afternoon at 186, Aldersgate-street, on Monday, Feb. 6, and subsequent Mondays. F. S. Arnot.

A DESIDERATUM IN THE INSTRUCTION OF THE YOUNG.—A correspondent writes:—"Is there a book which sets forth in poetic form, and within the grasp of children, the contents and purpose of God's Word? My idea is that the order of the books, the number of chapters in each, with their object and chief teaching, should be set forth in rhyme and to music, so that the young may learn the glory of the book, as we learned to remember the number of days in the various months." Information as to the existence of any such juvenile helps may be sent to our care.

Apocalyptic Scenes.

By Sir S. Arthur Blackwood, K.C.B.

III.

THE TWELVE TRIPLETS.

A very curious phenomenon arrests us in the opening chapter of the Apocalypse. Whatever may be its object or meaning, the fact is clear that the statements contained in that section of the book, the first of the three sections into which it is divided by its Divine Author, are arranged in a series of triplets, twelve in number.

This is clearly not accidental (if, indeed, that expression may be used with regard to any part of God's Holy Word); it must be as much designed, as the symmetrical arrangement of the Book of the Lamentations in five distinct divisions, each containing twenty-two verses (the number of the letters of the Hebrew alphabet), and each verse, speaking generally, consisting of a threefold division. In the Book of the Revelation, which bears such evident marks of the most methodical structure, and is full of accurately arranged numerical series of visions, the manner in which the first chapter is constructed is evidently of set purpose. We are bound then to notice the fact, and, if possible, to ascertain what it is meant to teach.

The triplets run thus:—

I.

"The Revelation—which God *gave*—and He *sent* and *signified* it (ver. 1).

Divinely Given—Divinely Sent—Divinely Signified.

II.

"John—bare record of *the Word of God*, and of *the testimony of Jesus Christ*, and of *all things that he saw*" (ver. 2).

The Word—The Witness—The Wonders.

III.

"Blessed is he that *readeth* and they that *hear* the words of this prophecy, and *keep* those things" (ver. 3).

The Reader—The Hearer—The Keeper.

IV.

"Grace and Peace from *Him which is, and which was, and which is to come;* and from *the seven Spirits* which are before his throne; and from *Jesus Christ*" (ver. 4).

The Father—The Spirit—The Son.

V.

"From Him which *is*, and which *was*, and which *is to come*" (ver. 4).

Jehovah eternally existent in

Past—Present—Future.

VI.

"The *faithful witness*, the *first-begotten* from the dead, *the Prince* of the kings of the earth" (ver. 5).

Prophet—Priest—Prince.

VII.

Unto Him that *loved* us and *washed* us from our sins in his own blood, and *hath made* us kings and priests unto God and his Father (ver. 5, 6).

Loved—Cleansed—Consecrated.

VIII.

"Behold, He *cometh* with clouds; and every eye shall *see* Him, and they also which pierced Him: and all kindreds of the earth shall *wail* because of Him" (ver. 7).

The Advent—The Vision—The Wailing.

IX.

"The Lord which *is*, and which *was*, and which *is to come*" (ver. 8).

Christ, eternally existent in

Past—Present—Future.

X.

"I, John, who also am your brother and companion in *tribulation*, and in the *kingdom* and *patience* of Jesus Christ" (ver. 9).

Tribulation—Triumph—Testing.

XI.

"I am the *First and the Last;* I am He that *liveth and was dead*, and, behold, I am alive for evermore! Amen; and *have the keys of hell and of death*" (ver. 18).

The All-comprehensive One—

The Dead and Risen One—

The Omnipotent One.

XII.

"Write the things *which thou hast seen*, and the things *which are*, and the things *which shall be* hereafter."

The glorious Vision—the then existing Condition of the Churches—the Prophetic History of the Future.

Such is the series of triplets. The question is, What does this arrangement mean? is it designed to convey any special teaching, and, if so, what is the intended lesson?

In the first place, have the numbers of which the series is composed—$3 \times 4 = 12$—any meaning when considered separately? With regard to the first of these, the number Three, it is, I suppose, generally allowed that it has reference to the three Persons in the Godhead, and is, consequently, regarded as the Divine number.

In like manner, the number Four is believed to refer to man, to things human and terrestrial. The four corners of the earth—the four winds of the earth (Rev. vii. 1, Ez. xvii. 9, and Matt. xxiv. 31), the fourfold division of the sons of Japhet (Gen. x. 5), of Ham (Gen. x. 20), and of Shem (Gen. x. 31), which appears again in Rev. v. 9, vii. 9, x. 11, and xiv. 6, R.V., the four world empires of Dan. ii. and vii., the four Gentile powers and their overcomers of Zec. i. 18—21, the four-cornered sheet, with its fourfold contents of Acts x. 11—12, the four heads of the river which went out of Eden (Gen. ii. 10), the fourfold view of Jesus Christ presented to the world in the Gospels, the four living creatures of Ezek. i. and Rev. iv., with their four faces, four wings, and four hands, exercising control over the earthly movements of the wheels with their four faces—the four-square arrangement of the camp of Israel, and of the New Jerusalem, composed of redeemed sons of men, afford, it is thought, no small amount of proof in support of this view.

If, then, Three be taken as the number symbolic of the Celestial, and Four as that of the Terrestrial, what is their import when conjoined? Seven, which is Three plus Four, is admitted to be the number representing perfection or completeness, and it is noteworthy, as bearing upon what has just been stated, that in the Lord's Prayer—the perfect prayer—the first three petitions concern the things of God, while the last four relate to the needs of man.

But here we have to do with the numbers Three and Four in another relation, not added to each other, but multiplied the one by the other, and thus making Twelve. Has that number any symbolic meaning, and, if so, what is it? Shall we be wrong, if we see in it a reference to the Church of God? As Malcolm White, in his "Symbolical Numbers of Scripture," observes, "If Three be the symbol of the Deity, and Four of the world, how could the Church which God redeems out of the world be better represented than by the product of Three and Four = Twelve"? Without dogmatising upon the subject, there certainly appears to be no little foundation for the supposition.

What was the number of the heads of God's ancient people, and consequently of the tribes into which they were divided? Twelve. What was the number of the jewels representative of Israel that were borne on the high priest's breastplate? Twelve. What was the number of the heads of the Church in the New Testament—the Apostles? Twelve. When the Church appears in her pristine glory and beauty, clothed with the sun, her brow is encircled with a crown of twelve stars—bright with Apostolic truth. When she is presented to us as seated with Christ in heavenly places, the Church composed of the saints of both dispensations, it is as twenty-four elders (12×2), enthroned and crowned, that she is seen. When at different periods of her history she comes into view under certain conditions it is as a hundred-and-forty-and-four thousand ($12{,}000 \times 12$), first sealed by God (Rev. vii.) and then on Mount Zion with the Lamb (Rev. xiv.). And when finally manifested in glory, as the Bride, the Lamb's wife, we find the same number conspicuous in the form of the New Jerusalem. "Twelve gates made of twelve pearls," inscribed with the "Names of the Twelve tribes." "At the gate twelve angels." "Twelve foundations, and in them the names of the twelve Apostles of the Lamb." The wall one-hundred-and-forty-four cubits high. The city's length and breadth and height twelve thousand furlongs. And by the banks of the river of water of life the tree of life, "bearing twelve manner of fruits."

When all this is borne in mind, it is surely not a fanciful view which sees in the number so frequently employed in relation to the people of God, a very distinct reference to the Church, that wondrous new creation of which the Head is Divine, yet partaker of flesh and blood—all the members human, yet "partakers of the divine nature," and so indissolubly one with Christ as to be "His body, the fulness of Him that filleth all in all."

The question then remains, is there any special purpose in that arrangement of the opening chapter of the Apocalypse, which brings the numbers, which may be presumably regarded as symbolical of the heavenly, the earthly, and the union of both, in the Church, so prominently to the front?

As nothing can be purposeless in the composition of this marvellous book, of which Archbishop Trench says that "it is a work of such consummate art, a device of such profound wisdom, that one is slow to assume anything accidental in it," are we not bound, at least, to search beneath the surface for the meaning of so marked a peculiarity in the form of even its preface?

May it be that here, at the very threshold of the sanctuary—in the opening words of the deepest as well as the last book of Holy Scripture, a book which pronounces, both at its commencement and at its close, so emphatic a blessing on those who keep its sayings—there may be a veiled indication of its unspeakably important subject, sufficient to arrest attention, to arouse inquiry, and to form a prelude to the clearer statements, which soon follow, as to its main purpose and scope; just as, to use an illustration, an overture embodies the *motif*, and foreshadows the melodies which are brought out in more sharply-defined form in the music which follows?

Does, then, the use of these symbolic numbers, three, four, and twelve, in the first division of the book, image forth the truth that in its succeeding sections the vision is an Apocalypse of the things of heaven, the things of earth, and the things of the Church of God? Is it not in this view a marvellous epitome of the whole Bible, the first sentence of which speaks to us of "the heaven and the earth"—words repeated, either separately or together, no less than thirty-two times from Gen. i. 1 to Gen. ii. 6—and the last book of which mentions heaven and earth one hundred and fifteen times; while its whole scope is to set forth the dealings of God with men in redemption, and in his new creation, typified at the beginning by the creation and union of Adam and Eve?

As the constant recurrence of the number Seven, which is so conspicuous in the Revelation, unmistakably points in symbol to the completion of "the mystery of God," so may we well suppose that the use of the equally symbolic number Twelve either where distinctly mentioned, or where left, as in the present instance, to be discovered, is intended to call attention to the fact that the paramount object of God in his work of redemption has been to make "a marriage for his Son," "to take out a people for his name," to form the Church, whereby "unto principalities and powers in heavenly places" shall "be known the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord."

That this Church, the body and the bride of Christ, in her Divine calling, earthly history, and future glory, in her tribulation and her triumph, the object of Hell's hatred and of Heaven's care, is the principal figure in the great drama, prefigured in the Revelation, is, as it seems to me, incontestable. The book is written for *her* learning. It was to "his servants" that the Revelation was to be shown (ch. i. 1), "to the seven churches" that the book was to be sent (ch. i. 4)—in the midst of the seven golden candlesticks (or churches) that the Son of Man walks (ch. i. 13)—to the churches that the Spirit speaks in his sevenfold call to the listening ear (ch. ii. iii.), to the churches that Jesus sent his angel to testify these things (ch. xxii. 16).

Can any one attentively examine the book without being struck with the numerous names and figures under which the one, the unique body of the redeemed, the Church, is presented to us from beginning to end? The seven golden candlesticks; the twenty-four enthroned elders; the sealed ones; the white-robed multitude which no man could number; the worshippers in the Temple; the two witnesses (or candlesticks); the sun-clothed, star-crowned woman; the hundred and forty-four thousand on Mount Zion; the victors of the sea of glass and fire; the priestly partakers of the first resurrection, enthroned, judging, and reigning with Christ: the holy city, the new Jerusalem; THE BRIDE, THE LAMB'S WIFE. Such are the terms, varying according to the times, prefigured in the vision, and each teaching its own distinct lesson, which are employed to exhibit her character and history, her temptations and trials, her high calling and her final and eternal glory. If Twelve be the hieroglyphic number denoting the Church, inscribed

over the portals of the Revelation, it may well prelude her eventful and marvellous career, whom her Lord and Saviour "loved," for whom He "gave Himself," "that He might present her to Himself a glorious Church, not having spot, nor wrinkle, nor any such thing," the partner of his throne "throughout all ages, world without end."

Wanted, Crown Advocates.

II.

Let us turn to the description which we find in the Word of God of a class of servants whose business it was to "watch the case on behalf of the Crown." In the first mention of the Watchmen of Israel we find these words: "The watchman lifted up his eyes and looked, and behold a man. . . . And the watchman cried and told the king. . . . And the watchman saw another man . . . and the watchman called and told . . . and the king said" (2 Sam. xviii. 24, 26).

The second mention of a watchman gives the same description of his work. "There stood a watchman on the tower, and he spied . . . and said, I see . . . and Joram (the king) said . . . And the watchman told, saying . . . and Joram said . . ." The watchman in both cases was simply one who "watched the case on behalf of the Crown," reporting faithfully all that he saw to the king.

And as we look closely into these two accounts of the watchman and his work, and compare them with what is said in other parts of the Bible, we get wonderfully clear and full teaching as to the character and work of those of us who hear the voice of the Lord saying, "Son of man, behold I have made Thee a watchman," and turn to his Word to see what such a calling involves, and how we can discharge the responsibilities of the office.

The first thing we are told of the watchman on duty is that he "went up to the roof and looked" (2 Sam. xviii. 24). He went to the place from which he could get the widest possible view. So in the second instance, "There stood a watchman on the tower" (2 Kings ix. 17), and Habakkuk says, "I will stand upon my watch, and will set me upon the tower, and will look forth" (Hab. ii. 4, R.V.).

How often our place of watching and prayer is down in the cellar instead of up on the roof! We enclose ourselves within four walls, on which are written respectively, I, me, my, mine, and within this enclosure, with comparatively no view, we watch and pray. Not that our prayers are necessarily selfish in the strict sense of the term, but how seldom we get for any length of time beyond our own family, our own classes, our own meetings, our own church, our own parish, our own girls, our own mission, our own work, or our own personal friends. How seldom in our prayers we "launch out into the deep" and in faith let down our nets for a draught. How many countries can you overlook from your place of prayer? Let us be roof Christians, and from the highest point within our reach obey the Lord's command—"Lift up your eyes and look on the fields."

This was the next thing the watchman did, after going up to the roof. "He lifted up his eyes and looked." It is not enough to pray with our eyes closed, for "all the kingdoms of the world," or for "all the heathen" in a general way, with no definite knowledge of definite need. We must look out over the expanse of country seen from our roof, watching to see what is happening, and so learning what to say to the King. For in every instance the watchman told the king what he saw. "Thus hath the Lord said unto me, Go, set a watchman; let him declare what he seeth" (Isa. xxi. 6). The faithful discharge of a watchman's duty involves faithful seeing as much as faithful declaring; and only as we are faithful in the looking out can we be faithful in the mediation.

The first thing that attracted the attention of David's watchman was "a man running alone" (2 Sam. xviii. 24); and it will not be long, if we take up our station on the roof, before we have to give the same report to the King, "I see a man running alone." How many of these lonely runners there are scattered over the world, some far away from home and friends, running alone because one and another who were once working alongside of them have been called by the King to higher service, or have been removed from their post by sickness or other circumstances, leaving one man or one woman to run alone; some quite close to us, with many fellow-labourers near at hand, and yet to all intents and purposes "running alone," perhaps by their own fault, perhaps from the force of circumstances or temperament.

Might we not take it as one special part of our work as watchmen to look out for the lonely ones and tell the King of them? Might not one result be that He would let us cheer the loneliness of which we had told Him? For it is not only the far-off ones for whom we must watch and be mediators with the King. There is a danger sometimes, just because we are on the roof, of our being so intent upon what is happening in the distance, that we do not notice what is passing close to the tower. It was not long before the watchman saw *two* men, of whom one "came apace and drew near," while the other was only just in sight (vv. 25, 26), and the watchman gave equal attention to both, and told the king what he saw of each. Do not let us ever get so absorbed in one "runner," however lonely, whether at home or abroad, that we fail to see "another," who may have equal demands upon us, and equal need of our mediation with the King.

As the messenger drew near, the observant watchman detected a peculiarity in his manner of running (v. 27), and it will be impossible for us to watch attentively on the Lord's behalf, without observing many a peculiarity in many a worker for Him as we come into close contact with them, but let us be careful that, as we see them, we speak of them *first to* the King, not to our fellow workers, unless it is done "on behalf of the Crown," and then only *after* we have told the King, never on our way to tell Him. For it may often happen that when we go to tell Him of what we consider a defect in a worker, He will reply as David did—"He is a good man," and even when the adverse opinions that we have formed are altogether true, how different will be the spirit of a judgment, expressed after fellowship with the King, from that which we should utter if we talked things over first with others.

Sometimes, like Joram's watchman, we shall see "furious driving" (2 Kings ix. 20); at other times it will seem to us that people are holding back and hindering the Lord's work from over caution and fear of going too fast. Sometimes we shall see "one running alone"; at other times our cry will be "I see a company" (2 Kings ix. 17). Sometimes we shall see messengers coming towards us bringing tidings of the battle which they have seen, and of the defeat of the King's enemies (2 Sam. xviii. 28); while again and again we shall have to say of messengers whom we saw start out bearing the offer of reconciliation to opposing forces:—"The messenger came to them, but he cometh not again" (2 Kings ix. 18); occasionally because he has deserted to the enemy's ranks, more often, thank God, because he has laid down his life on the King's behalf. But whatever we see, let us tell the King. Who can say what new grace and power might be given to individual servants of the Crown in answer to our believing, watching, and prayer, or how often as we told the King of the sent ones who had not returned, He might, in response, send others to fill the vacant posts (see 2 Kings ix. 19).

The watchman was not only the mediator between the people and the King; he was also the mediator for the King with the people. "Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me" (Eze. iii. 17). If we act faithfully towards God as watchmen, we shall be sure to get messages from Him to men. Our business as watching ones will not only be to tell the King what we hear and see of men, but also to tell to men what we see and hear of the King. For we shall see Him and we shall hear Him. So surely as we "stand continually upon the watch-tower" and "hearken diligently with much heed," we shall be able to say sooner or later "That which I have heard of the Lord of Hosts . . . . . have I made known unto you" (Isa. xxi. 8-10). "I will stand upon my watch, and set me upon the tower, and will look forth to see what He will speak with me (or by me) . . . . . And the Lord answered me" (Hab. ii. 1-2, R.V.), as He will answer every watching and waiting and listening one. He will tell us the meaning of many things that we see, which would be strangely puzzling without his explanation (see Isa. xxi. 7-9).

Sometimes He will answer us by action, by doing what we have pleaded with Him to do; sometimes, as with Habakkuk, He will answer us in word, telling us that the visible answer is "yet for an appointed time"; for the day of God's "answer" is not always the day on which He manifestly gives us what we ask. There is an answering of his heart back to our heart, of his personally-spoken promise to our personally-spoken request, which is as real to faith as the reception of a tangible gift is to sight; and as sure, though the outward reception may be long delayed.

The watchman has pre-eminently need of patience and of persistence. "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that are the Lord's remembrancers, take ye no rest, and give Him no rest, till He establish and till He make Jerusalem a praise in the earth (Isa. lxii. 6)." Nearly two thousand six hundred years have passed since this command was given to the watchmen, and still Jerusalem, instead of being "a praise in the earth," is "a scorn and a derision to them that are round about"; still the promise waits, and still the watchmen wait, and still the Lord waits, but after all the centuries of silence, the day will come when the cry of the watchman on Mount Zion shall be answered by the watchman on Mount Ephraim, saying, "Arise and let us go up to Zion unto the Lord our God"; when "They shall come and sing in the height of Zion . . . and they shall not sorrow any more at all . . ." but "shall use this speech in the land of Judah and in the cities thereof. . . . The Lord bless thee, O habitation of justice and mountain of holiness" (Jer. xxxi. 6, 12, 23).

Are we among the number of the Lord's remembrancers, thus watching and thus waiting for the fulfilment of his promise; watching for literal Israel, his "brethren according to the flesh"; watching for the spiritual Israel, whom "He is not ashamed to call brethren" too; watching for souls, as they that must give account? Or are we, in our watching and in our praying, like the "blind" watchmen, who are not looking forth; "dumb" ones, who cannot make our voice to be heard by God or man, "sleeping, lying down, loving to slumber," instead of standing continually on the watch-tower, looking out for the interests of the King, for the commands of the King, for the coming of the King?

For day by day, as we watch on his behalf, we see on every side the tokens that "He is nigh, even at the doors," and we wait and watch "like unto men looking for their Lord." "My soul waiteth for the Lord more than watchmen look for the morning, I say more than watchmen look for the morning" (Ps. cxxx. 6, R.V.). The watchman, "set in his ward whole nights," looked for the morning, not with doubtful wonder, but with confident anticipation, as for something that he knew was coming; and he not only looked for it, but proclaimed it: "The watchman saith, The morning cometh." And *we* know that "the night is far spent, that the watching time will soon be over," for "the day is at hand." "Yet a little while and He that shall come will come, and will not tarry." "The vision hasteth towards the end, and shall not lie: though it tarry, wait for it, because it will surely come; it will not delay" (Hab. ii. 3, R.V.).

And even as we wait for Him, as we look forth into the darkness for the first streak of dawn that shall herald the everlasting day, watching for Him as for One who has gone away, and is coming again to receive us unto Himself, that where He is there we may be. We hear his own voice close beside us, saying, "Lo, I *am* with you alway." "Couldest thou not watch *with Me* one hour?"

Annie W. Marston.

THE ILLUSTRATED SCRIPTURE MISSION is the present style of what has hitherto been known as the Scripture Gift Mission. The object of the mission is to print illustrated Scripture portions for distribution in hospitals, workhouses, soldiers' barracks, lodging-houses, and such like institutions, as well as among the poorer classes of the community. The Superintendent is Mr. Walters, 79, St. Paul's-churchyard, E.C.

"CRAVEN LODGE" CONVALESCENT HOME, ST. LEONARDS, is intended for respectable women and girls. Situated in St. Margaret's-road, near the sea, the lodge will accommodate twenty-five inmates requiring temporary rest from the strain of work, or quiet during convalescence. The hon. superintendent, Miss Agnes Young, in a brief report just issued, says:—"It has been our privilege to see many, who through serious illness or trouble have become quite unfitted for their work, regain health and strength, and return home once again to face life's battle. We are also most thankful to know that many have received spiritual as well as temporal help from their stay at Craven Lodge."

For the Young.

THE LOST INDIAN.

By Rev. Egerton R. Young.

The following beautiful story deserves a place among the great number of real answers to prayer. Still does the Lord God say to his followers: "I will yet for this be inquired of by the house of Israel to do it for them."

Our Indian converts believe in God. With a simple, childlike faith, they take Him at his word. One of our Indians at his baptism received the English name of Edmund Stephenson. He was an earnest yet simple Christian. His religion made him industrious, and so by his diligent hunting and fishing he comfortably provided for his wife and two little ones.

One evening about the middle of last October he left his family at his little home at Norway House, and started up a rapid river to visit some of his relatives who lived several miles away. In those high latitudes the cold winter sets in very early, and so already the river was covered with ice. To make the trip more quickly he fastened on his skates, and when last seen he was rapidly speeding away on his trip in the evening twilight.

As he did not return the next day, as he had promised his family, they became alarmed, and an Indian messenger was sent to inquire the reason. To his surprise, he was informed by the friends that Edmund had not visited them, and they knew not of his whereabouts. When these tidings were carried home, there was great alarm and a search party was quickly organised. From the point where Edmund was last seen alive, they carefully examined the ice as they hurried along, and after a little time discovered the most conclusive evidence that the poor man was drowned. Over a part of the river where the current is very rapid, they discovered that the ice had been broken through, and although now again firmly frozen over, yet in the congealed mass they discovered one of his deerskin gloves, a button of his coat, and other evidences that here he had fallen through the ice, and had made a most desperate effort to escape.

As it was nearly dark when the searchers made these discoveries as to the place and manner of his death, they were obliged with this to be satisfied, and to postpone the search for the body until the next day.

Early the next morning they diligently set to work. As much snow had fallen during the previous evening they were very much hampered in their efforts, and although a large number of men, with snow-shovels, axes, and grappling-irons, diligently sought in many places for the remains, several days passed by, and they were still unsuccessful in their efforts.

Among the searchers were some Indians who still believed in the skill and supernatural powers of the conjurers, or medicine-men. These having become discouraged in their efforts, resolved to consult one of these old men, and so they said: "Let us go and consult old Kwaskacarp, and get him to conjure for us and tell us where to find the body."

The Christian Indians protested against this, and tried to dissuade them from their purpose. But they would not listen to them, being so discouraged in their efforts. So they carried a gift of tea and tobacco to the conjurer, and told him of the object of their coming. In response to their wishes, and in return for their gifts, he took his sacred drum and medicine bag into his tent and noisily drummed away until he worked himself up into a kind of frenzy or delirium, and then he told them where they were to cut the ice and drag for the body of their dead comrade.

When the Christian Indians heard that these others had thus gone to the conjurer for help they were very much grieved. One especially was very much distressed in spirit. He is a grand old man, by the name of Thomas Mustagan. While feeling deeply the loss of Edmund, he was very much hurt when the news reached him that some of the searchers, instead of going to God in their perplexity and trouble, had, like poor old King Saul, resorted to such disreputable agencies.

No sooner had he received the news of their conduct than he resolved to adopt a very different course. Getting his wife to cook a quantity of food, he carried it with some kettles and tea over to a spot on the shore near to the place in the river where the men were now diligently searching for the body.

Clearing away the snow, he made a fire, and then when the tea was prepared, he called the hungry and almost discouraged men around him and made them eat his food and drink his tea. Then he talked to them of the one living and true God, and of his power to hear and answer prayer. He then spoke of the foolishness and wickedness of the conduct of those who, having heard about Him, had gone and consulted the wicked old conjurer.

"Let us go to that God about whom we have been taught by our missionaries. He is the one to help us in our trouble." Thus he talked with them. Then with the people all around him, he kneeled down in the snow, and earnestly and reverently asked God to hear and help them in their sorrow and perplexity. He prayed that wisdom might be given them, so that they might find the body of their dear friend that was lying somewhere in that cold river, that they might take it up and bury it in their little village graveyard. And very earnestly did he ask God to comfort the poor sorrowing widow and the little helpless children. Thus did this venerable old Indian, of over four score winters, with believing faith call upon God.

When they arose from their knees he said: "Now, trusting in God to answer us, let us go to work."

As much snow had fallen on the ice, they had to first scrape it away, and then use their judgment where, over the rapid waters, to cut through the ice and drag for the body. Although Thomas was such an aged man, he now seemed the most alert and active man in the party. By common consent he was given charge of the party of Christian Indians, who now all diligently worked under his direction. As fast as the snow was scraped away from the ice he carefully scanned every part of it.

In the meantime the old conjurer, Kwaskacarp, in a confident voice told his followers that he had conjured, and the answer was that they were to cut the ice in a certain designated place.

Paying no attention to him and his party, the Christian Indians worked away, and as fast as the ice was cleared of snow Thomas looked through it as well as he could.

All at once he quickly rose up from a spot of semi-transparent ice which he had been carefully examining. Calling to the men with the axes and ice-chisels he said, "Try here." Soon they had a large hole cut through the ice, the grappling-irons were speedily brought into use, and there the body was found and quickly brought to the surface, although it was hundreds of yards from the place where the conjurer had directed his followers to look for it.

Thomas, while intently searching through the ice, had seen on the under surface at that place a quantity of air bubbles. The thought came to him that here the body had rested, and the last air from the lungs had escaped, and formed these bubbles. He asked for wisdom and help, and he obtained it, and in less than an hour after these pious Indians had been on their knees in earnest prayer in the snow, the body of their comrade was being borne away to his home, and from thence to its final resting place in the "God's Acre" of the little Christian village.

THE BOOK OF BOOKS.

The Book of books—the Bible
How gloriously divine!
Around our hearts from childhood,
Its words so sweetly twine;
We lisp its sacred measures
Ere infancy has sped,
And carve its hallowed numbers
Above our sleeping dead.

The Book of books—the Bible,
How practical, how real!
The Trinity of glory
Has set to it its seal;
In heaven—securely settled,
On earth—supremely sure,
Its truths divine, effulgent,
Will age to age endure.

The Book of books—the Bible,
Thank God, to us 'tis given!
To gild our pilgrim pathway
To his fair rest in heaven;
Life, light, and joy gleam from it,
As from the throne on high;
On it I gaze with rapture,
And "Best of Books!" I cry.

Albert Midlane.

ROBIN DINNERS.

The happy thought of Rev. Charles Bullock of a Robin dinner for very poor children fell in good soil. After a growth of fifteen years it is still bringing forth abundantly. This season Mr. Bullock's friends have responded more liberally than ever, and more than 30,000 children will rejoice. Not a penny contributed goes to the cost of management, the agents for the distribution being in the large majority of cases the clergy living and working in the poorest parishes of London, and through the Ragged School Union.

On a recent evening the great hall of the People's Palace presented a fine spectacle as a thousand little lads and lassies enjoyed knife and fork exercise, Truly the guests were of the raggedest, three hundred of them being cripples, members of the Home Cripples Band of the Ragged School Union.

CHILDREN'S SERVICES AT EALING.

An eight days' mission has been held in Ealing by Mr. A. G. Dodderidge, of the C.S.S.M., and Mr. L. T. R. Hutchinson, B.A., of Trinity College, Cambridge. The mission commenced on Sunday, Jan. 15, and, notwithstanding the inclement weather that prevailed, the numbers attending increased daily. Meetings were held in the mornings and on Sundays in Princes Hall for children at home for the holidays, and in the evenings for schoolboys. There were also evening meetings in St. John's Schools, Ealing Dean. The meetings were very bright throughout, and it is believed that many received definite blessing and help.

On Tuesday, January 17, a special Scripture Union meeting was held. Rev. H. G. Thwaites spoke to workers on—

Co-workers with "God the Father,"
Co-sufferers with "God the Son,"
Co-witnesses with "God the Holy Ghost."

On Thursday a large audience assembled to hear a lecture by Dr. C. F. Harford-Battersby on the Niger Mission. Mr. Dodderidge held two special meetings for Sunday-school teachers and Christian workers in the Drill Hall on Sunday afternoons. The mission concluded on Monday evening, January 23, by a praise meeting, when many testified to blessing received. Through these services the work amongst the young has been brought forward publicly, and many new members added to the Scripture Union. The results cannot now be fully estimated, but will one day be revealed, when the "redeemed will with Jesus stand," "washed in his precious blood."

M. L. Hagen, Hon. Sec.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Christ Church, Didsbury, near Manchester*, to Feb. 7; *Liverpool*, Feb. 8; *Colwyn Bay*, Feb. 9; *Canonbury Hall, Lewisham*, Feb. 18 to 24; Mr. J. S. Tyler, *Wentworth Park Schoolroom (Wesleyan), Finchley*, to Feb. 3; Mr. A. G. Dodderidge, *St. Leonards*, to Feb. 5; Mr. T. Lewes Sayer, *Dalston*, Feb. 12 to 16; *Home of Industry, E.*, Feb. 19 to 24; Rev. W. S. Standen and Rev. Martin J. Hall, *Monkstown, Dublin*, Feb. 4 to 14; Rev. Martin J. Hall, *St. Paul's, Cambridge*, Feb. 18 to 24; Mr. W. H. Wilson, *Kendal*, Feb. 4 to 12; Mr. Edward Hughes, *Bisley*, Feb. 18 and 19; Mr. S. J. Hewlett, *Hulme, Manchester*, to Feb. 7; *Chadderton*, near *Oldham*, Feb. 10 to 14; Mr. A. G. Dodderidge, *St. Leonards*, to Feb. 10; *Bexhill*, Feb. 4; *Forest Hill*, Feb. 11; *St. John's, Fitzroy-square*, Feb. 13; Mr. J. S. Tyler, *Wentworth Park Wesleyan Schoolroom, Finchley*, to Feb. 3; *Bisley* Feb. 5 to 10.

CHILDREN'S SCRIPTURE UNION.—Feb. 2, S.; John ii. 1-12; 6, ii. 13-25; 7, iii. 1-13; 8, iii. 14-24, 9, iii. 25-36; 10, iv. 1-14; 11, iv. 15-30.

THE PRODIGAL SON.

Luke xv. 11-24.

What a picture this is, of the pride and foolishness of man and of the love and forgiving grace of God. Look at:—

1. *His selfish demand*—"Give me." His highest idea of happiness is to do his own will.

2. *His wayward journey*—"Far country." Anywhere, where the Father is unknown (Job xxi. 14).

3. *His reckless living*—"Wasted his substance." Abused his father's *gifts*: the selfish life.

4. *His miserable plight*—"Spent all ... famine arose." Want follows waste (Isa. lv. 2) (Luke xvi. 24).

5. *His despairing effort*—"Joined himself." The last attempt at reformation (Rom. x. 4).

6. *His friendless condition*—"No man gave unto him." God only can satisfy the famished soul (Isa. lv. 2).

7. *His wise resolve*—"I will arise and go." The remembrance of a father's love constrains (2 Cor. v. 14).

8. *His gracious reception*—"He fell on his neck and kissed him." Behold what love (John vi. 37).

9. *His happy change*—"Let *us* eat and be merry." The pleasures of sin are exchanged for pure delight. In the father's presence he is saved, reconciled, rested, rejoiced, satisfied.

J. Smith.

NOTES ON DAILY READINGS.

SUNDAY, FEBRUARY 5.—1 KINGS I.

To the end of his life the effects of David's sin followed him. And as Bathsheba and he met for perhaps almost the last time on this dark day, both of them must have remembered the announcement of Nathan, still with them as friend and counsellor, which he had given so long before (2 Sam. xii. 10, 11). How carefully we should walk with God, trusting Him to keep us moment by moment, since one glance of the eye at the forbidden may lead to such disastrous results.

Old age had not dimmed David's clear apprehension of wise policy, nor dulled his sense of God's redeeming mercy. Old age gives us time to review the way in which we have been led, and to recall interpositions of God's helping hand, which in the rush of life we had hardly noticed.

The coronation of Solomon, amid joy that made the earth ring, again carries the heart on to the moment when the Lord Jesus shall be proclaimed as King, not only of his Church, but of the world. Then shall trembling take hold on his foes, and the earth itself shall break into song.

It was very grievous that Abiathar and Joab should turn from their olden allegiance to David, which had been tested by so many years of common suffering and trial. David must have felt their disaffection severely. Let us not put our trust in princes, or in the son of man, in whom there is no help; but in the living and unchangeable Saviour. He cannot fail, nor forsake us.

MONDAY, FEBRUARY 6.—1 KINGS II.

Let us so live that we may not fear to die, and that even when about to pass through the solemn article of death we may speak calmly and helpfully to those who gather around us. Without doubt there will be grace to die by as to live by.

David could speak not only by the inspiration of the Spirit of God, but as epitomising his own experience, and it is good to ponder the sentences in which he embodies his conclusions. To keep God's charge; to walk in his ways; to keep his statutes and commandments: such is the pathway of prosperity and peace. And ever through his heart there ran the sweet assurance of those ever-memorable words of promise. When once God hath passed his word years may intervene, but it shall be even as He hath said.

At first sight it would seem that David carried to the grave feelings of bitter hatred to these men named by him to Solomon, but we must not forget that he spake as much as a politician as a man. He saw that they constituted a source of great danger to the realm, and therefore warned Solomon against them. And, indeed, as this chapter goes on to show, they were each of them discovered in acts of treachery, for which, rather than because of David's injunctions, they suffered death. What a comment on such the expressions as Psalm lv. 23.

TUESDAY, FEBRUARY 7.—1 KINGS III.

Shadows began to gather on the fair dawn. Solomon had no right to take to wife the daughter of the idolatrous Egyptian king, such intermarriages having been distinctly forbidden. And there are two significant *onlys* in the second and third verses. But these reservations may have been due to the want of a proper Temple in which the people might observe their religious rites. In any case, Solomon loved the Lord and the Lord loved Solomon. How pitiful the love of God is, always willing to find a reason why He should not turn aside His mercy.

To each soul, abiding in Jesus, there come the gracious words, Ask what I shall give thee (1 John v. 15). The only limitations are those placed by our faith or ability to receive. Happy are we if we seek not our own, but the things that are Jesus Christ's! For when we seek the kingdom of God and His righteousness, all things else are added. When we are set on doing God's work, He will qualify us for it, giving us the qualities we needed most, and doing for us in other respects exceeding abundantly beyond all that we ask or think. Oh what a wonderful God is ours. There is no good thing that He will withhold from them that walk uprightly. And He not only shows great kindness, but keeps it.

The closing verses of the chapter show how great an insight Solomon had into the human, the mother's, heart. And it has been truly said that Satan, who has no right to the heart, will be satisfied with a bit of it, whilst God, who has a lawful claim on the whole, must have all or none.

WEDNESDAY, FEBRUARY 8.—2 KINGS IV.

How proud and exulting is this record of the greatness of Solomon, his Ministers, his unparalleled riches and honour, his stud of horses and cavalry, the provision for his table, his wisdom and knowledge, and the prosperity of Israel under his reign.

But from Solomon we turn to the greater than he. Who can measure the unsearchable riches of Jesus? What roll-call could contain the names of those who have served Him faithfully, and are now gathered around his throne in his glory? What tongue can recount all his wisdom, who is the Word of God, the home and the fountain of truth? Happy and safe are they who already own Him as their King, and that indeed will be a blessed day when the world shall own his blessed sway.

Let every child of God avail himself of those rich provisions which are ours in Jesus, feasting on his bounties, participating in his wisdom and largeness of heart, and drawing on the resources of that understanding, which, whilst it can deal with the greatest concerns, can also take cognisance of matters as insignificant as the hyssop springing out of the wall. So comprehensive is the heart of Jesus. There is no limit to the height or to the depth of his uttermost salvation.

Well may the New Jerusalem be represented as a city of gold, the metropolis of our great, wise, and glorious King, who more than realises the portraiture of Psalm lxxii.

THURSDAY, FEBRUARY 9.—1 KINGS V.

David, for years before his death, had made great preparations for the building of the Temple, but had not been permitted to erect it, because he had been a man of war. But now war on every side had been exchanged for rest on every side (3-4); and, therefore, the day of temple-building had arrived. It is when the churches are at peace that they are edified (Acts viii. 31.) Times of temptation and difficulty are needed to brace and inure us to hardship, but we grow most in days of calm and loving meditation.

Hiram was a Gentile, perhaps very little instructed in the ways of Jehovah, but he had an important function to perform in the building of the Temple. Indeed, much of its beauty and magnificence was due to him. And in this he foreshadows the part which we Gentiles are called upon to perform in the up-building of the Church.

How careful the historian is to fall back reverently and repeatedly on the Divine promise (12). Amid all the splendour of Solomon's realm, we can never forget the Divine purpose and promise to which all was due. My soul, boast not of aught which thou hast, thou hast nothing which thou hast not received.

Be content to be a hewer on the mountains, shaping rough blocks of granite, so long as thou canst do something for God's temple.

FRIDAY, FEBRUARY 10.—1 KINGS VI.

Three years were spent in preparation, but they were not wasted or misspent. There must be times of subsoil work ere there can be the harvest of results.

The Temple was just twice the size of the Tabernacle, 90ft. long by 30ft. broad, and 45ft. high. It was built on the plan given by God to David (1 Chron. xxviii. 11, 12), and was the type, first, of the body of Jesus (John ii. 21); then, of each believer (1 Cor. iii. 16); and, lastly, of the whole Church of God (Eph. ii. 21, 22). Each of these is the dwelling-place of God, the inner Holy of Holies. The spirit, the Shekinah, still finds its home. There is no need to go into any material structure, or to ascend into Heaven—God is within. He dwells among us, and will not forsake us (13).

The silence in which the Temple was reared was very significant. Like some tall palm, growing amid the silence of the desert, that wonderful building rose upon the summit of Zion. The stone was made ready at the quarry (7). Thus all true work for God is being done in the world.

How rich the pattern, how lavish the gold, how solid the workmanship! No wonder that it took seven years to build. Nor can we wonder that so many centuries have passed since the corner-stone of the Church was laid in the deeps of Calvary.

SATURDAY, FEBRUARY 11.—1 KINGS VII.

There were changes in the Temple from the ancient Tabernacle. Two pillars were erected at the entrance, 27ft. high, and 18ft. in circumference. Jacinth meant "He shall establish," and Boaz "In Him is strength." How needful that we should always remember those two great facts in all worship and service. *The molten sea* (23—36) was substituted for the laver, and reminds us of the constant need of washing our feet ere we enter the presence of the holy God. We need not only the blood of the altar, but the water of the Word, and of that basin from which Jesus washed his disciples' feet. The same lesson is taught in the ten lavers used for washing what was offered as burnt-offerings.

The enumeration of brazen and golden work leads up to the announcement that Solomon left the vessels unweighed, and the margin records the words "was not searched out." In this, too, there is a shadowing forth of the unsearchable riches of Jesus. You cannot weigh them up. They defy calculation. And as you leave the outer courts and go on towards the inner shrine and heart, you find that, however finely burnished the brass is it must give place to the finest gold. In the Christian life there is a sensible advance from grace to grace, from strength to strength. Higher, ever higher! Swifter, and ever swifter! Holier, and ever more like the glorious Lord!

INTERNATIONAL S. S. LESSONS.

FEBRUARY 12.

NEHEMIAH'S PRAYER. Neh. I. 1—11.

GOLDEN TEXT, Psa. xxx. 10.

THE Temple was completed B.C. 515. Between that event (Ezra vi.) and the second return from captivity under Ezra recorded in his chapter vii. a period of about sixty years elapsed. The story of the Book of Esther, about B.C. 473, belongs to this period. It is in the year B.C. 445, seventy years after our last lesson, that the story of Nehemiah begins. Artaxerxes Longimanus (or long-handed) reigned in Persia from B.C. 465 to 423. He was the son of Xerxes, called in Esther Ahasuerus. In his seventh year, he had given permission to Ezra to return with other captives to Jerusalem (Ezra vii. 11—28).

The Persian kings had four capitals for the four different seasons of the year; for the spring in Babylon, for the summer in Ecbatana, for the autumn in Persepolis, and for the winter in Shushan, where our lesson opens. The word Shushan, or Susa, means "a city," and the city was situated on the Choaspes, a branch of the Tigris. It was strongly fortified and possessed a most magnificent palace.

Of Nehemiah we know only what this book tells us. His name means "Compassion of Jehovah." He was probably of the tribe of Judah and the house of David, hence his reference to his fathers' sepulchres (ii. 3). As "cup-bearer" (11) he filled a very responsible position. The term implies that he "was a councillor, statesman, courtier, and favourite." His duties brought him into close connection with the king. Can we not see the providence of God preparing for the blessing of his people by exalting his servant to this position? The *piety* of Nehemiah is most worthy of note. The idolatrous surroundings among which he lived, the lucrative office which he filled, and the favour of the king which he enjoyed did not make him any the less a humble, devoted, loyal servant of God.

Tidings of the condition of Jerusalem were brought to Nehemiah in the month of Chisleu (our November and December) by Hanani, supposed by some to have been an actual kinsman (1, 2). Josephus says that Nehemiah overheard certain Jewish strangers conversing in his own language outside the walls of Shushan, joined himself to them, and learned, on inquiry, the truth concerning Jerusalem. Notwithstanding the people and the wealth which Ezra had taken to the city, the new community was still in deep distress (3). Their subjection to Persia, and the consequent heavy tribute they were called to pay; the oppression practised upon them by subordinates of the Persian power; the forcing of Jewish recruits into Persian armies; the pillaging of their country by day and the kidnapping of their citizens by night; the spectacle of murdered men lying on the road—these were some of their afflictions.—*Geikie.* Besides all this, the walls, broken down 140 years before (2 Kings xxv. 10), were still unbuilt; and in these countries, at that time, "a city without locked gates and lofty walls was no city at all."—*Stanley.*

It was an evidence of Nehemiah's piety that this narrative troubled him deeply (4). His mourning continued for four months (ii. 1). He fasted, as did also Daniel (ix. 3), Esther (iv. 16), and Ezra (x. 6). Distance from the city of Jerusalem did not lessen his grief. He had probably never seen the city, and was enjoying great prosperity himself, but he was not indifferent to the distress of his people there (Ezek. ix. 4). True piety is unselfishness, sympathy, helpfulness.

He did more than fast. That may express, but cannot relieve, our distress. He found relief and deliverance through prayer. No trouble can overwhelm those who know God as the hearer and answerer of prayer (Psa. lxv. 2). The favour Nehemiah desired could be granted only by Artaxerxes but the most direct way to his heart was by prayer to God.

The prayer of Nehemiah (5—11) includes *adoration* (5). We tell out what God is in prayer, not for his information, but for our encouragement. A deep reverential spirit is necessary to the exercise of strong faith. *Confession* (6, 7). He identifies himself with his people, so that their sins become his own. Confession gives glory to God (Josh. vii. 19) by acknowledging the justice of his chastisements, and by recognising the absence of all merit on our part. *Argument*, drawn first from God's promises (8, 9), and next from his former dealings with his people (10). God will not violate his word, nor forsake his people (1 Sam. xii. 22). That He has done so much is a proper reason for expecting more. *Petition* (11). The plan he had formed needed the favour of the king; this is his definite request.

As a model, Nehemiah's prayer is very valuable; but the persistency "day and night" (5) with which he prayed, and the patience which he exercised, and which waited three or four months for the answer, these are necessary to successful prayer.

One Year Ago.

ANNIVERSARY OF MR. SPURGEON'S DEATH,

On the last Sabbath of January 1892, Pastor C. H. Spurgeon passed away at Mentone, from the sphere of his earthly service, into the land of eternal light and Sabbatic rest. Such a circumstance, in our human methods of computation, brings back to the memory a renewed and vivid realisation of the loss and sadness of that sorrowful time. By the day of the month Tuesday was the exact anniversary of the pastor's home-going; but the memorial services in connection with the year-old event began on Sabbath last, when the sermons by Dr. Pierson, morning and evening, had special reference to Mr. Spurgeon's decease. There was also a children's special service in the afternoon, when Rev. H. O. Mackey was the preacher.

At the service of Sunday morning the congregation was a full one. Whatever may be the ultimate bearing of the long-loved pastor's removal on the history of the vast church and congregation at the Metropolitan Tabernacle, it must be said that up to the present time they have kept well together. Under Dr. Pierson's ministry of preaching there seems to be little observable falling off in numbers. As the people flocked into the building on Sabbath morning it was pleasant, and a thing of happy omen, to note the homely brotherly ways of the regular attendants. There was none of that sombre frigidity and starchy sullenness that passes for reverence in so many churches where the life is not too superabundant. Decency and order are very desirable things, but these are not at all incompatible with the hearty hand-shaking and subdued conversation that were so good to see and to hear in the Tabernacle on Sunday morning as the congregation gathered.

Dr. Pierson's brief opening prayer and the hymns, (sung with a fervour that is far better and more inspiring than the product of faultless art), were all in keeping with the memories that dominated the minds and hearts of the assembly. The lesson for the day was from 1 Cor. xv., a passage into which, as the preacher said, Paul seems to have gathered all the available truth revealed with respect to the resurrection from the dead. The latter half of the chapter, was that which Dr. Pierson read, and shortly expounded. The two main points he emphasised were, that a man's resurrection body, though not composed of the atoms that went to make up his earthly body, will yet prove the identity of the individual; and that while the natural body is designed to be a fitting home for the soul of man, the resurrection body will be the glorified temple of his spirit. "The first Adam was made a living soul, the last Adam a quickening spirit."

The second and comprehensive prayer of the service was offered by Mr. William Olney; and a great deal might appropriately enough be written about the wonderful elevation of spirit; the happy grouping of subjects for special petition; and the choice diction in which the prayer was framed. In the very tone and accent of Mr. Olney's voice the listener detects continually recurring echoes of the master tones that rang so sweetly and musically for so many years through the great spaces of the Tabernacle. Mr. Olney prayed that this memorial time of the church's great loss might prove a season of Divine quickening and power. In peculiarly pathetic words he besought a special blessing on the sorrowing widow at Westwood, and on the two sons across the sea. He also prayed with much earnestness for the speedy and full recovery of Pastor James Spurgeon, and finally for the Spirit's power on Mr. Pierson, the preacher for the day.

The sermon might be described as a powerful plea for

THE IMMORTALITY OF MAN.

The text was John xi. 25, 26, "I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die. Believest thou this?"

He began by referring to the two questions propounded in the Book of Job (which he described as the oldest poem ever written), "Man giveth up the ghost, and where is he?" and "If a man die shall he live again?" (xiv. 10-14). There is in these questions a far deeper meaning than we are accustomed to see. Death is the separation of the soul from the body. So there comes this double question: Where is the man himself—the soul? and secondly, Shall the body live again? It is common to say that in these words to Martha our Lord referred to the fact that the bodies of all saints should rise when He comes, and the bodies of the living saints shall be transformed without the experience of death. No doubt his words cover that double mystery; but is there not in them an answer to the two questions in Job—an assertion of the truth that the dead shall be raised, and on the other hand that the living disciple shall never really die, but the life out of the body shall be a continuation of the life in the body? This thought, said Dr. Pierson, had been a source of untold comfort and joy to him in connection with the great sorrow that took from that congregation their beloved pastor, and he wished the same comfort to be theirs.

As to the question of human immortality, the preacher said it was interesting to look at the hints that nature gives. In the great world of nature there is what is called *the correlation of forces*. Everything is related or matched to some corresponding thing by a divine adjustment and adaptation. The wing pre-supposes an atmosphere; the eye is the promise and prophecy of the light, and so forth. If man's instinctive longing for immortality has no immortality to match it, that longing is the only thing in the world that is not correlated. There is also in nature *the conservation of force*. Force may change its mode of operation or the conditions of its existence, but it remains force and can never be lost. Some familiar illustrations of this were given, as for instance the storage of heat in the coal beds, now being released to provide our homes with fire. The most indestructible force in the universe is life, and if inferior forces are never lost, who shall dare to say that the great and stupendous monarch of all forces shall ever be lost? So in nature we have hints of the indestructibility of life.

Nature also gives us hints as to resurrection, through changes in the forms of existence. The dormant caterpillar becomes the beautiful butterfly, and disports itself in the sun. The seemingly dead trees, by the action of the summer sun, burst into new life and verdure.

Coming from the page of nature to the Word of God, we find that throughout that word the doctrine of immortality is taught, directly and indirectly. At the creation we are told that God breathed into man's body the breath of life, and man *became a living soul*—not a body with a living soul. The soul is the man; the body is only the man's habitation. In Ecclesiastes we read that man's dust returns to the earth whence it came, but his spirit returns to God who gave it. That is the Bible notion of death. We say that a thought cannot die, but lives on and on after the man who uttered it is dead. If a thought cannot die, can the thinker who projected it die? Death is but the pulling down of the body, that the man may enter another and grander house—"not made with hands, eternal in the heavens."

Further, throughout the Old Testament, the greatest incentive to obedience is found in the possible union of the obedient soul with the Lord Jehovah. So Enoch and Elijah were taken into full union with God without passing through death. The same thing was indirectly taught by our Lord when he said to the Sadducees that God who is the God of Abraham, Isaac, and Jacob is not the God of the dead, but of the living—inferring that these fathers of the race were then living as much as ever they were.

Two passages were quoted, giving direct New Testament teaching on this point—"To-day shalt thou be with Me in Paradise" (Luke xxiii. 43) and Matt. xvii., where the Transfiguration is described, showing Moses and Elijah, conscious, intelligent, recognising our Lord and conversing with Him. Other passages cited were 2 Cor. v.; Phil. i. 21; 1 Thess. iv. 13. In closing, the preacher said, "All I have to say is that if this doctrine is not true, it ought to be. It has been to me a strength in every sorrow, and I bring it to you this morning to comfort you. You have not buried Charles H. Spurgeon. You could not bury him if you tried. You could bury his body at Norwood, but it makes very little difference to him what you do with his body—whether you bury it or burn it, or sink it in the depths of the sea, or tear it atom from atom and scatter it to the winds of heaven. He is profoundly indifferent to what you do with his body, for he is not there. For nearly a year his redeemed spirit has been present with the Lord. Like Paul, he was in a strait betwixt two, having a desire to depart and be with Christ, which is far better, but he thought his abiding here was needful for you. The Lord settled the question, and his soul passed into the presence of God. The eye that kindled with light has ceased to shine, but the light shines still. The ear that rejoiced in the sound of music and friendly voices has been dissolved in dust, but that heard behind the ear hears better music than was ever heard on earth. No, you have not buried him; I defy you to do it. You cannot catch him to bury him. He has evaded your grasp, and the indestructible life survives. The best monument you can erect to his memory is to follow his example as he followed Christ; to give forth the message of life he proclaimed, and to perpetuate the institutions he founded, and the work to which he laid his hands."

ALL DAY MEMORIAL SERVICES.

Tuesday, the anniversary of the date of Mr. Spurgeon's death, was observed at the Metropolitan Tabernacle as a day of solemn memorial. Three services were held in—the morning for pastors and students, "Pastors' College men"; in the afternoon for ministers and workers of every kind; and in the evening for the public generally.

Professor Gracey, D.D., who presided at the first gathering, in the place of Dr. James Spurgeon (whose illness has caused some anxiety, and has been a matter of much prayer), said that while at the succeeding services of the day much might be said concerning the life and work of the late Mr. Spurgeon, it would be in harmony with his own desire (had he been present) that on this occasion they should seek the source of all strength, and in strong wrestling prayer draw near the spring of Divine power. A few brief words would be interspersed, but prayer would chiefly occupy the morning.

After a season of prayer (in which many took part) the chairman suggested that messages of love should be sent to Mrs. Spurgeon, the two sons, and Dr. J. A. Spurgeon. Proceeding, he said: We are not met here to revive the memory of the departed—that cannot fade; nor to express lamentations or speak in praise of the leader called home. Neither are we met to found a new cult. What, then, are we met for? According to the exhortation of Heb. xiii. 7, to consider his faith and follow it. There were two special features characterising Mr. Spurgeon's faith: his profound reverence for what was of God, and his sense of the Divine presence or nearness to God. The more we study his life and labours, the more we see how potent were these in shaping his whole career.

A telegram was read by Dr. Pierson from Mrs. Spurgeon, giving as comfort and hope John xvii. 24. Then followed Mr. Spurgeon's first student, Pastor T. W. Medhurst, of Cardiff, who spoke in some weakness, giving touching reminiscences, and reading three very characteristic letters penned by the late pastor.

Next came Pastor Williams, Upton Chapel, who, speaking as one who knew Mr. Spurgeon intimately in his later days, paid a fond tribute of love, and boldly maintained that in this "age of preachers the one taken home might be spoken of as peerless amongst all the preachers of this century." Pastor Cuff recalled some blessed memories, and touched on the inexpressible loss the Church had suffered, for she never needed such a defender of the faith more than she does now. In concluding, he ventured to hope and pray that this day might be a day of consecration, and that the brethren might learn to trust one another more heartily and generously than ever. Pastor Hackney, of Birmingham, lovingly referred to the departed president, and ended with ringing words of exhortation as to standing by the cross—preaching a gospel of salvation only, and always through Jesus Christ crucified for sinners.

We hold over to our next issue some account of the afternoon and evening meetings.

THE FIRST STEP in the regeneration of the Church is the laying of a sound religious education in the children; but the Sunday-school must never attempt to do the work of the parent—that is a Heaven-appointed relation, and involves a responsibility which no man can take away.—*Rev. D. McLean.*

"PROHIBITION IN MAINE," says General Neal Dow, "has reduced the volume of the liquor traffic to one-twentieth of its former proportions. In more than three-fourths of our territory, containing more than three-fourths of our population, the traffic is practically unknown. An entire generation has grown up there never having seen a saloon or the effects of one. The drink habit is nearly or quite unknown among the people there. I have seen many of them, men and women grown, who have never seen an intoxicated person."

PASTEUR REUBEN SAILLENS,

OF PARIS.

WHATEVER material aid may come from without in the vast work of bringing France to the knowledge of the Gospel, it is manifest that her chief hope, instrumentally, is in her own sons. It is therefore cause for rejoicing that, in this period of religious freedom and golden opportunity, faithful men are being raised up of God whose one life-passion is that of soul-winning. Among this number, at present all too small for the existent need, is the subject of our sketch.

PASTEUR SAILLENS was born on June 24, 1855, at St. Jean du Gard, in the romantic and historic district of the Cevennes, whose mountains and valleys were, during three centuries, the asylum of the persecuted Huguenots. M. Saillens is a descendant of this race, and their fervent characteristics are not lacking in his mental and moral constitution.

When seven years old he was taken to live at Marseilles, where his father became engaged as a colporteur and evangelist, and six years later another move was made to Lyons. It was here, at the age of sixteen, that the ardent youth was led to devote himself to a religious career, under the influence of the much-honoured Miss Blundell and the late devoted evangelist, M. Eck. He feels to-day that there was a lack of depth and thoroughness in these early spiritual experiences. Howbeit, he entered with great zeal upon Christian work in connection with the Y.M.C.A. of Lyons. Here he was baptized by his father, who was a member of the *Eglises Libres*, a section of which practise believers' baptism.

In November, 1871, M. Saillens founded a Sunday School for Roman Catholic children, the success of which was so great that, at the end of a year, there were six branches in Lyons, with over six hundred scholars. He has in his church in Paris to-day two young women who were converted in these schools. Being at this time urged to devote himself to the regular ministry, he read an appeal for missionaries for South Africa, made by the late venerable missionary, M. Casalis. He offered himself and was accepted, but was subsequently disqualified on account of his baptismal views. Shortly afterwards, Dr. H. Grattan Guinness visited Lyons. He had just started his East London Institute, and easily prevailed upon the young man to place himself under his tuition—a step which he regards as one of the greatest blessings in his life, his contact with the spirit and methods of English Christianity having proved of immense advantage in his subsequent career. We believe also that there are few of whom the honoured principals of this great institution are more proud than of their first French student.

His student life, however, was all too brief, occupying but a single year, for in 1874 he was prevailed upon to join Mr. McAll, who had just commenced his mission in Paris, and was in urgent need of workers. Twelve months later he was obliged to go to Marseilles for a year's military service, but here he found opportunities for Christian usefulness. He spoke week by week in a small reading-room founded by Mrs. George Pearce, the well-known soldiers' friend. The attendance and interest were such that he felt the need for permanent effort there; when he returned to Paris he urged Mr. McAll to take up work in the provinces, and in Marseilles in particular. Mr. McAll could not then see his way to do so; and at the end of two years, after the great work of the Exhibition of 1878, during which he regularly preached twice daily in the well-known Salle du Trocadéro, M. Saillens decided to go to Marseilles upon a small guarantee of assistance from the National Committee of the French Y.M.C.A., and with the practical help and sympathy of that noble giver to missions, Mr. W. T. Berger, of Cannes.



(From Photograph by Mons. Eug. Pirou.)

His success was remarkable. By the end of the first year, three large halls had been opened in Marseilles, and at the close of the fifth year there were nine in Marseilles, two in Nice, one in Cannes, and two in Corsica, whilst the income of the mission, from French and English sources, was £2400. He also founded and directed a school of evangelists, which has given several good workers to France, and, since passing out of his hands, has become one of the recognised institutions of the National Church of France.

Upon the lamented death of Rev. G. Theophilus Dodds, M. Saillens, who had often been urged by Mr. McAll to unite his work with that in Paris, offered to return to the capital in order to assist in the general direction of the combined missions. Before doing so, however, he visited America, in company with the late Rev. Robert McAll, in the interests of the consolidated work, and the result was not only a substantial amount collected for its immediate needs, but the establishment of those auxiliary committees of ladies in various cities which have secured its permanent interest and support. One generous lady alone in Philadelphia contributed 4000 dollars specially for the school of evangelists at Marseilles.

He returned to Paris in July, 1883, and resumed the work of an evangelist with ever-growing success. His special fields were at the hall of the Rue Royale and the Boulevard Bonne Nouvelle. For five years he laboured here, and it was in connection with this last-named hall, the best situated in Paris, that he first realised the necessity of gathering the converts into spiritual fellowship. Some few of these eventually became the first members of his present church.

It was in October, 1886, that Pasteur Saillens experienced a remarkable soul-quickening and increase of spiritual power. In addition to his regular preaching, he was led to hold meetings in his own house, and many conversions resulted. In 1887, the Baptist Church in the Rue de Lille being pastorless, he served it *pro tem.*, at the same time sustaining his previous work. He was pressed to accept the position permanently, but did not consider the building well placed for reaching the masses, and therefore declined. But the pastoral instinct was strong within him, and later, upon the visit of Drs. A. J. Gordon and N. Murdoch, the president and secretary of the American Baptist Missionary Union, an arrangement was concluded with the McAll Mission, by which a special hall, which had formerly been a

convent chapel, was taken in the Rue St. Denis, 133, placed under the charge of M. Saillens, and supported jointly by the two societies. Here, in December, 1888, fourteen converts, who had previously made a profession of faith by baptism, were united in Church fellowship.

Far from realising that definite organisation and the practice of the New Testament ordinances impede evangelistic success, Pasteur Saillens has been encouraged beyond all expectation. To-day he has nearly 200 members, the greater part of them converts from Romanism. Ninety-three of these were added during the past year. Evangelistic services are held on four evenings of the week, in addition to Sundays. These are largely attended, and are seldom without numerous inquirers. There is also a standing congregation, which has reached of late nearly 300, and which meets for worship on Sunday afternoons, and is well represented at the interesting Monday evening prayer-meetings. Midday meetings for working people are likewise conducted every week-day, and the number of those coming in to listen to the Gospel during their dinner-hour ranges from forty to seventy. On the first Saturday of the month a temperance meeting is held, at which the large hall is sometimes filled to the doors, and many have not only been rescued from intemperance, but brought into the full liberty of the Gospel. There are also societies for young men and young women, mothers' meetings, etc., in full and effective operation.

In addition to this extensive work, mission branches are sustained with cheering results outside the Western walls of the city at *Courbevoie*, *Rueil*, and *Buogival*. In all these activities M. Saillens has the devoted co-operation of his colleague, Pasteur Foulquier, and also of a band of workers, male and female, who are mostly his spiritual children, and are busy in proclaiming the Gospel which has so gladdened their own lives.

Mention must also be made of Madame Saillens. Whilst a youth, engaged in the Sunday school work at Lyons, M. Saillens was associated with Mdlle. Cretin, daughter of the now venerable Pasteur Cretin, of La Fére, who was the first Baptist pastor in France, and then had charge of the little church at Lyons. She and her sisters headed the girls' section, and M. Saillens that of the boys, and it was thus that they were drawn together. Their marriage took place in 1877, at Versailles, in the chapel built by the saintly philanthropist, Madame André Walther, who was a warm friend of the bride. Madame Saillens is, in every sense, a true helpmeet to her husband. Her beautiful voice often blends with his in a very telling manner in "singing the Gospel," and in many other ways she seconds his preaching. They are also united in literary labours, both having distinguished gifts in this direction.

In 1889 they were asked to undertake the direction of the illustrated religious papers, *L'Ami de la Maison* and *Le Rayon de Soleil*, which had been ably edited from their commencement by Miss Blundell. Their success has been more than maintained; they have a larger circulation than any other religious papers in France, and are the indispensable supplements of almost every work of evangelisation.

It remains to be said that M. Saillens was led some time since to resign his official connection with the McAll Mission. This step was not taken on personal grounds, but from difference of view as to matters relating to teaching and organisation. That Pasteur Saillens' action did not lack the Divine approval is manifested by the great and increasing blessing which has since attended his ministry.

MISSION WORK IN BUENOS AYRES.

Mr. W. Barnett, who has lately returned to South America, writes as follows with regard to the Spanish and Italian Mission at Buenos Ayres:—

"The long-felt want of a mission hall for this work has at last been met, through the kindness of friends in England, and to-day a permanent centre has been established in Noventa-tres-street, North Barracas.

"The work is carried on amongst the poorest of the people, and it has been found best, while having a central place for free day and Sunday-schools and Gospel meetings to carry the message to the large conventillos, or huge tenement houses, containing as many as 200 people each. A room is taken and seats provided. On one occasion, at the first meeting, no seats had arrived, but the roomful of people stood willingly while they heard the Gospel, nearly all for the first time. For a season this teaching is continued in this room, conversions taking place. Another conventillo is then entered in a similar manner, and with similar results, it being found that converts follow the work and also attend the mission hall services.

"In November, having lately arrived in the city from England, I attended at the conventillo in Herrera-street. The congregation, although small, was an interesting one, composed chiefly of those converted during the mission, which was about to be moved to another place. A good deal of noise took place near the door, two men fighting for the possession of a room. This culminated in women shrieking, a scuffle, a cry, and a heavy fall. The address in Spanish quickly gave place to prayer, while we besought God to have mercy on these poor ones living in the power of Satan. Two of those present were a converted policeman (off duty) and his wife. This man remained quite passive on his knees all the time, but told me afterwards that one of the noisy men was arrested for wounding the other. Such scenes show how much the Gospel is needed.

"Will friends interested in this country specially remember this work in prayer, that those carrying it on—Messrs. Torre, Fletcher, and McCarthy—may be helped and guided? Owing to the increased number of pupils attending the free day-school, the expenses have increased; but as the children form a most important branch of the work, and are well trained in Bible truths by the two Christian women teachers, it is hoped that practical sympathy will not be withheld. Communications may be forwarded to Mr. Geo. Maynard, 1, Palace Gardens-terrace, Kensington."

MISS DE BROEN'S BELLEVILLE MISSION.—"A.K." writes:—"Let those who desire the extension of God's kingdom on earth, and who understand the difficulties of evangelising in France, so ignorant of God, so needy, and so unbelieving, come to the help of this work, and of all who are bringing souls to God. It would be a sad day for the poor were Miss de Broen's Belleville Mission to be seriously crippled, for it is a work long proved, carried on in faith and love; it has great success and wide influence."

CONGO-BALOLO MISSION.

We have just learned that Mr. W. J. Scarnell has died at Bongandanga. He was one of our best workers out there, if one can make any comparisons where all are so devoted and so earnest. He was left alone in charge of Bongandanga station, Mr. Cole and his wife having been obliged to go down to see Dr. Sims at Stanley Pool on account of Mrs. Cole's serious ill-health. We always endeavour to make arrangements which shall prevent any worker being left alone at a station, and Mr. Ellery went up from Ikau to stay with Mr. Scarnell. He was obliged to leave Ikau station vacant in order to do this; but went in spite of that, knowing well the danger of leaving one at a station alone, for it was usually under such conditions that our workers in the early days of the mission died. He seems to have arrived safely at Bongandanga, and found Mr. Scarnell down with fever there. We do not know much more. The news that has reached us is very brief. We gather that while Mr. Ellery was with him, dear William Scarnell succumbed to the fatal hæmaturic fever, the fever of which John McKittrick and John Luff both died.

Strangely enough, these tidings have reached us within a week of the time when, last year, we had a telegram of the death of McKittrick and Luff. Mr. Scarnell must have been called away towards the close of 1892, probably about the anniversary of the date of those first two deaths in our mission. We should be very glad to think that the sympathy and prayers of the readers of The Christian were with our distant workers at this time—with the widowed mother left behind here in London, and with those of us who represent the mission here at home. News such as this comes as a terrible blow, and brings to the leaders of the mission an unspeakably solemn sense of the responsibility of carrying on such a work.

The news was read out at prayers this morning in our college hall, where seventy-five men and women students, members of our missionary household, were gathered for morning worship. Our hearts were deeply stirred by some of the prayers that followed, more than one volunteer offering himself to the Lord as ready and willing to go out and fill the gap. Lucy E. Guinness.

Harley House, Bow, Jan. 24.

KITKATLA, NORTH PACIFIC.

At this station, Rev. F. L. Stephenson, of the C.M.S., is labouring amongst the Indians with much blessing on his work. To readers of the C.M.S. annual report, the name of Kitkatla will call to mind a wild and exposed station on the coast, near the mouth of the Skeena River, where seven years of prayer have resulted in the triumph of the Gospel over a determined stronghold of the evil one; till at last Mr. Stephenson can write:—"The Kitkatlas are now, to a man, the professed followers of Christ."

The wonderful scene when the Chief Skenksh publicly announced his profession of Christianity has been too well described by Bishop Ridley's graphic pen to need repetition. For a part of every year a large proportion of the Kitkatla people adjourn to an island some twenty miles or so out to sea, for the seal-hunt. Thither their pastor desires to follow them, but the passage is dangerous and his canoe is of slight build, easily split or swamped in the waves if used in bad weather. At present he has the use of Bishop Ridley's boat, but this is only a temporary loan. Will those who value the means of grace help to procure a suitable boat such as would enable Mr. Stephenson to minister to the needs of these people, who would be debarred from such privileges but for their pastor's zeal in braving the transit in his own light canoe, as he has done before? The cost of a suitable boat would be £40 or £50.

Stoke Lodge, Ludlow. (Mrs.) P. Bowen.

Miss Mittendorff's Home.

In the new report Miss Macgrath says:—"Children are received at the age of four and kept until sixteen or seventeen. During the year twelve children have been admitted. Eight left the Home, five going to situations. Sixty-six are now in the Home, and some are waiting to be admitted. We have had many mercies and with them many trials.

"The Home can be seen every afternoon. The children are instructed in the word of God, and read it daily; they get a plain English education and are carefully taught house-work, needlework, and knitting, to make and mend their clothes; they are brought up for service." Copies of the report may be had from the Home, Clayton House, Epsom.

Papers for Young Christians.

WHAT IS CHRIST TO ME?

HIS SPOTLESS RIGHTEOUSNESS.

Is it not a very beautiful thought that in Jesus we have One who, from the beginning to the close of his life, was perfectly holy? Of all men that have ever lived He alone never did a wrong act, spoke a wrong word, or cherished a wrong thought. As he looked back upon his life He saw nothing that He had reason to regret. The confession, "We have done the things we ought not to have done, and left undone the things we ought to have done," had no application to Him. His life was such that nothing could be taken from it, nor anything added to it without spoiling its perfection. "He was holy, harmless, undefiled, and separate from sinners" (Heb. vii. 26). Take time to think of this. The youngest child who is able to read this paper has done something—perhaps many things—which trouble the conscience. In this one thing Jesus was happily unlike us. Is the fact at all important to us? Let us see.

His was not the holiness of one who came into the world a full-grown man, as Adam did. As we were reminded last week He began life as an infant, passed through childhood and boyhood into perfect manhood, and was perfectly holy from beginning to end. How do we know this? We have only one incident recorded of his early life, that in which, being found by his parents in the temple, He went home and was subject to them (Luke ii. 42—51), and this is followed by the statement, "Jesus increased in wisdom and stature, and in favour with God and man" (52).

During his public life there is abundant testimony to his spotless innocence. Have you noticed how many and how striking were the witnesses to his holiness? Devils beheld it, and proclaimed it (Matt. viii. 29). Is it not a terrible fact that there are beings so consciously guilty that the very presence of the Holy Saviour was a torment to them? When Jesus challenged his hearers in the words, "Which of you convinceth me of sin?" (Jno. viii. 46), the silence of his hearers was a testimony to his holiness. Pilate, who sentenced Him to death (Matt. xxvii. 24); Judas, who betrayed Him (Matt. xxvii. 4); and the thief who died with Him (Luke xxiii. 41)—all bore the same testimony.

What is still more important, God Himself, on two occasions at least, declared his perfect satisfaction with his Son (Matt. iii. 17; xvii. 5). Turn up each of these texts that you may see how carefully God has secured witnesses to the holiness of Jesus. This should be enough to make you think of it. If it is so important to God it must be important to you.

There are two ways in which it affects us. 1. *Without it He could not have been our Substitute.* This was what God taught men through the types of the Old Testament. Imagine the Israelite in Egypt on the night when the destroying angel is to pass through the land. According to the command of God by Moses, a lamb must be slain in place of his own firstborn (Exod. xii.). May he go to his flock and take the first that comes? If the blood of a lamb is sprinkled on the lintels and door-post, is not that all God requires? The Israelite does not think so. Looking carefully through his flock, he rejects one after another, and at last fixes upon a certain one. Why? Because he can discover on it neither spot nor blemish. From the tenth day to the fourteenth, according to some authorities, the examination was repeated; a defect in the lamb would render its sprinkled blood no security to the Israelite.

The death to which we are exposed is due to us because of sin. The Saviour whose death is to be accepted in our stead must be free from sin, or He would be under sentence of death Himself. How thankful should we be that Jesus was subject to such careful inspection from heaven and earth and hell, and that no single flaw was ever discovered in Him. In the light of this fact read 1 Peter i. 19, and 1 John iii. 5, and give them direct and personal application to yourself. Only a spotless Saviour can avail for guilty sinners.

2. *How much more wonderful it makes his death appear.* Think of it in this way:—The death of Jesus was not like that of the martyrs, who in the midst of great physical suffering could sing and rejoice. They died in the full enjoyment of the favour of God. Why was there such a difference in Jesus? Why had He to cry out as though God had forsaken Him (Matt. xxvii. 46)? Because sin was laid on Him; He was made sin; and it appeared as though the sword of Jehovah woke against Him (Zech. xiii. 7). And yet He alone of all men deserved the favour of God. He was absolutely without sin, and yet He willingly submitted to endure this! How indignantly we repel any false charge made against us. *He* did not resent it when our sins were charged upon Him! Let the thought of his holiness deepen your appreciation of his death.

In the presence of God seek to know the value of Christ's perfect holiness to you. His holy life alone could not save you; but without it his death would not save you either. His righteousness is not put upon you as a garment to cover your sins; but it gives value to his death so that it puts away your sin, and makes you in Him righteous before God.

JOHN NEWTON AND HIS WIFE.

IT may sometimes be difficult to distinguish between that kind of hero-worship which is nothing more than a species of idolatry, and that regard for the memory of God's faithful servants which it is lawful to entertain. Whether it be the one, the other, or neither, being only nine miles distant from Olney, I could not hear that John Newton and his wife had been brought from London, to be laid among the old friends to whom they ministered in Jesus a hundred years ago, and not wish to be present at their re-interment.

One of our churchwardens offered to drive me; he, by the way, comes from a house where John Bunyan was wont to preach more than two centuries since. Away over the hill is "Great Oaks Wood," where tradition tells us Bunyan used to meet the faithful from Turvey, Carlton, Stevington, and Pavenham, and where once, to protect him from the pelting rain, the females of the congregation pinned their aprons together, and spread them over his head.

We had to drive through Turvey, still fragrant with memories of Legh Richmond. The sainted writer of "The Young Cottager" awaits "The First Resurrection" beneath the chancel floor of the ancient church we leave on our right; as, here and there, we pass by houses that must have been standing when he shepherded this village flock, we wonder how often his voice has been heard beneath their roofs. One of his old hearers is still living at Pavenham; another was buried a few months since. Old people tell us that he never entered a home ministerially without saying, "Peace be to this house."

There are some fairly steep hills between Turvey and Olney, and I have often thought, when walking the journey and looking across the Olney meadows to the lofty spire of its old church, that, maybe, it was on the crest of one of these that Newton received the inspiration for that beautiful pilgrim song of his which, excluded from every hymn-book of to-day, was included in every one used by our fathers:—

> As when the weary pilgrim gains
> The height of some o'er-looking hill,
> His heart revives, if, o'er the plains,
> He sees his home, though distant still.

The old idea was now revived, and the pleasanter it was to cherish it as we got nearer the little Bucks town that lay ahead of us.

There is always something in Olney that makes me think of Puritanism. It is old, quaint, small, replete with hallowed associations, and seemingly ready to repudiate anything like innovation. It is evident that a tramway was begun which was to connect it with some other town, but it is quite as clear that it was a failure. Olney belongs to the past, and yet asserts its right to exist at the present.

But here is the historic church where Newton and Scott preached, and where Cowper and Carey sat as listeners. We entered to find two coffins, each with the original breastplate on its lid, standing in the middle aisle. The fine old building soon filled, and the venerable vicar, his son, and the curate of Olney, commenced "The Burial Service." From my seat in the gallery (which was erected when Newton's work began to tell through the neighbourhood, and crowds of visitors made additional accommodation necessary to the church) I looked down on the coffins, and could not keep fancy from following him who lies in the one nearest the pulpit through many of the scenes of his changeful life. Sailor, soldier, slave, slaver, and honoured minister of the Gospel he had been! Now I saw him as the boy-lover; now I hear the whizz of the lash that wheals the deserter's back; now I had before my eyes the poor prodigal who tried to keep body and soul together while feeding on the entrails of the fish which went to his cruel mistress's table.

The first part of the "service" was brought to an end, and the congregation rose to sing:—

> How sweet the name of Jesus sounds
> In a believer's ear!

I was so delighted to mark the absence of everything ritualistic in the proceedings. It was a mixed choir; the tune was old St. Peter's, and all in the church united in singing it. Fancy began to wander again. Where are those who sung this world-known hymn, when under this same church roof it was used for the first time? Did Mr. Newton have the faintest expectation when he took up his pen, in yon vicarage study, across the churchyard, that he was writing these pregnant lines for the joy of the Church through all time? But, with the prayer,

> And may the music of his name
> Refresh my soul in death,

the hymn ended, and, to the strains of "The Dead March in Saul" from the organ, men reverently took up the coffin of Mrs. Newton, and bore it off to the grave prepared for it under the north wall of the churchyard. They returned for that of her husband, and the Vicar of Olney finished the service. There was no address, not a single word; the crowd slowly melted away, and one of the finest opportunities for sowing the Word of Life in ground specially prepared by circumstances, went by for ever—unused.

We had a characteristic address from Canon Benham, after a luncheon at one of the hotels; he rather unnecessarily, as I felt, introduced Cardinal Newman and his "sincerity." There was a shorter address from Sir Henry Peek, much more Newtonian in its way; a few words from Mr. W. H. Collingridge and one or two more visitors: then my friend and I returned home.

J. E. LINNELL.

Pavenham Vicarage, Bedford.

OPEN-AIR MISSION.

A LARGE and animated company of preachers connected with this mission assembled for their quarterly meeting at the Baptist Mission House, Furnival-street, Holborn. After a social tea, Mr. J. Herbert Tritton took the chair, and Rev. Dr. Gritton opened the meeting with a prayer which touched all hearts.

A special address on "Fundamental Truths" had been announced to be delivered by the Rev. Dr. NEWMAN HALL. The venerable Doctor, who still speaks and works with almost youthful vigour, was warmly welcomed as he rose. He began by denouncing the recent trumpeting of infidelity in the columns of *The Daily Chronicle*, and proceeded with much animation to discuss the fundamental truths of inspiration and atonement. Arguing from the existence of the Old Testament in the time of our Lord, and his acceptance of it as Divine, Dr. Hall emphatically said, "If He used it I will use it; if He quoted it I will quote it; if He believed it I will believe it." On the great central doctrine of the atonement the Doctor was equally emphatic and Scriptural, and his address evidently delighted his hearers.

No less profitable were the words of the chairman, who followed Dr. Hall. Indeed, his address was a model of wise and winning speech, and it was listened to with deep interest. Such gatherings as these are of the utmost importance, and the Open-Air Mission sets a splendid example in so frequently calling its members together that they may be the better equipped for their difficult toil.

THE STUDENT VOLUNTEER CONFERENCE.—With a view to binding our members more closely together, and giving them an opportunity of encouraging and guiding one another, we intend to hold a volunteer conference next July. Keswick has been selected as a suitable spot; and though our gathering will have no connection with the Keswick Convention, it will be held on the four days immediately before it, so that all who desire to attend the larger meeting may do so conveniently. By dwelling in tents for a few days, we can carry on the conference for a very small sum. It is hoped that out of this meeting a summer-school may be developed, somewhat on "Northfield" lines.—*The Student Volunteer.*

MRS. BAEYERTZ AT CARDIFF.

The fortnight's mission held in Cardiff by this estimable lady has come and gone, and we hear regrets on all sides and from all classes that it is over. The first day being Sunday, Mrs. Baeyertz in the afternoon gave an address at the Park Hall, when two thousand persons must have been present, notwithstanding that the ground was covered with snow. In the evening she conducted the entire service at the same place, which was well attended, her subject being "The unpardonable sin."

Day after day at the Bible readings, and at night, the interest deepened, until the buildings were not large enough to hold the numbers wishing to attend. The afternoon Bible readings were held in the crush room of the Park Hall. The subjects treated were "The secret of failure in the Christian life," "Clean hearts," "Worries," "Rest," "Fruit bearing," etc., ending with the "Secret of Victory." It is a question among some of us, who have taken part in this delightful mission, whether our sister has been more used in the conversion and bringing to decision of the unsaved and wavering, or in the reviving, refreshing, and establishing the souls of believers. Mrs. Baeyertz has shown us the value of the Old Testament; she has linked truth with truth, from Genesis to Revelation; and many things which the ordinary Bible-reader overlooks she puts in such a way that a flood of light is shed over the Christian life, as well as on the Scriptures. It was in these afternoon meetings, attended almost exclusively by Christians, that there was so specially to be felt the power of the Holy Ghost, producing deep searching of heart, under the application of Scripture truths. She considers the secret of all power is entire subjection to the will and guidance of God; only the surrender must be genuine and complete.

In speaking of the evening addresses, "The Great White Throne," "The Atonement," "Cain and Abel," Coming of our Lord," etc., we find it difficult to specialise, but the one perhaps which seemed most deeply to affect us all was that on Friday night, when, by special request, "The Passover" was given for the second time. In simple but beautiful language, with an utterance refined and sweet, yet so distinct as to be heard all over the chapel, Mrs. Baeyertz addressed three thousand men and women. We felt as we visited with her the different places referred to that we had really been there. We saw the first-born son leading the spotless white lamb into his father's courtyard, slaying it, dipping the hyssop into the blood, and sprinkling it on the door-posts and lintel. Then she took us into the Jewish homes, where the families stand waiting for the destroying angel to pass over at midnight to kill the first-born. In the first home we saw the mother with weak faith, hoping God would see the blood, and save her first-born; in the next we saw them all looking happy, and the mother is sure God will save her first-born, as they have followed his directions and sprinkled the blood. Then she took us to Jerusalem to see the Paschal Lamb upon the cross. While this picture was brought before us, the silence was intense, but at the concluding words, spoken in a most touching voice, such a wave of sound came from the audience as will never be forgotten by those present. A chord had been touched that vibrated through the heart of every believer, and when with her pleading voice she begged the undecided to come to the inquiry room, we were not surprised to see many rise and go in. There has been a large number brought to decision during these meetings, and it has been most touching to see men sobbing and crying aloud for salvation.

Many Jews and Jewesses have attended the meetings, and some of them are anxious to know more about the Savour whom their sister has found.

On Thursday afternoon, January 22, Mrs. Baeyertz addressed over a thousand persons in Wood-street Chapel upon the "Day of Atonement." In the evening she conducted the service at Tredegarville Chapel. A great blessing was felt here, and a number went into the inquiry room. On Monday afternoon an address on the "Enduement of the Holy Spirit" was given. In the evening a holiness meeting was held in the same chapel. Some three thousand were present, each one admitted by ticket. It had never been our lot to attend such a meeting before. We are all very sorry that our sister's labours amongst us are ended. She came at the invitation of the Young Women's Christian Association. When we heard that her first attempt to speak for the Master was tremblingly done to a class of six girls at the Y.W.C.A. in Melbourne, it helped many of us who felt weak to see what may be accomplished if we yield ourselves to God's guidance and training. E. S. Lipscomb, Sec. Y.W.C.A.

Cardiff, January 24.

REV. J. McNEILL IN SCOTLAND.

FALKIRK.

The visit of this specially-endowed preacher has awakened a deep interest in religious things such as Falkirk has seldom witnessed or felt. There were three crowded meetings on the Sabbath. The afternoon meetings during the week have been a wonder unto many. Such large gatherings were thought an impossibility in this district. The Graham's Road U.P. Church was filled to its utmost limits each day at 3 o'clock. These services have resulted in the deepening of spiritual life and the heightening of religious enthusiasm.

The evening meetings in the large West U.P. Church have been stirring seasons. As the week proceeded the interest grew, and before the mission ended all the sitting and standing space was more than required. These large afternoon and evening audiences were mostly composed of regular churchgoers. In one sense this was regrettable, but in another it was opportune. Mr. McNeill believes there are "lapsed masses" within the church as well as outside of it. Few will doubt his position, and therefore it was fitting that they should be aroused out of their sleep and made to feel their need of new life, and their responsibility for the ungodliness beyond their borders. The evangelist has done much to awaken the dead and re-convert those who had stumbled back into the world of careless indifference—a great and difficult work.

The after-meetings are not likely to be soon forgotten. They were quiet, but full of power. It was pathetic to hear fathers and mothers asking prayer for their children, converted sons making the same requests for their Christless parents, and others asking for neighbours and companions still in the darkness of spiritual death.

Mr. McNeill is to the Scotch in prose what Burns was to them in song. He points his arrows well, and sends them home with precision. In his breast there beats a large heart. He has not forgotten his early struggles and varied experiences, and does not blush to make use of them to win men to the Cross.

We have been much indebted to Mr. Burke for his service of song, and for his genial and kindly bearing. Mr. Burke is no mean factor in the success of these great meetings and grand awakenings.

H. M.

BERLIN CHRISTIAN MISSION.

Writing on the work of the past year, Mr. Fritz Schaaff, superintendent of the Berlin Christian Mission, says:—"Our present hall is in a desirable situation, and we have taken it for a term of three years, as changing from one place to another is not conducive to the consolidation of the work. We have been much engaged in distributing tracts and back numbers of our paper, the *Vorwärts*, in the streets. From the Stirling Tract Depot we received about 10,000 tracts, which were very welcome. Also a lot of tracts, about 20,000, touching on the immorality question, now before the German Parliament, were presented by German ladies, and have been distributed in the streets and houses.

"The police gave us a permit to do this. We have established a Sunday-school and a branch of the Y.M.C.A. Both are going on well, and by-and-by will be a great help for the building up of the mission. We have been much pressed on the financial side of the work, and, during the year, took only £22 8s. out of the mission funds for the supply of our personal needs."

Mr. Schaaff's address is 33, Britzer Strasse, Berlin, S.

MR. WILLIAM FORBES gave on Wednesday week, in Waterloo-road Schoolroom, a tea to a large number of women employed in various theatres, who listened attentively to Gospel and temperance addresses. Mr. Forbes has been carrying on these meetings with good result for nearly fifteen years. Recently he has had good work at Olympia, the closing of which has afforded him fresh fields of service among the employées. His address is 71, Tollington-road, Holloway, N.

MR. SCROGGIE AT FRASERBURGH.

Mr. John M. Scroggie has completed a full fortnight of earnest and God-owned work in the Free Church here. He had the assistance and support of nearly all the ministers and earnest Christians of the town. During the week the area of the large church was full; on Sabbath evenings the church was crowded. There has been a general quickening over all the churches, and from the outside not a few have been won for Christ.

It is necessary also to mention that up to the date of Mr. Scroggie's arrival a most successful mission in one of our town halls had been conducted by Messrs. Macfarlane and McKendrick, of Hamilton; now, at the end of nearly two months of daily work, we are prepared to say that the fruits have been manifold and precious. Ministers and congregations have during the last fortnight been brought together and have been heartily co-operating for the common interest of the Kingdom of God.

In regard to all these evangelists, we might truly say that great grace rests on them. They are specially gifted for their work. May the Lord keep them prayerful and single-eyed! They demonstrate the need of both evangelists and pastors in the church. Mr. Scroggie is both an evangelist and a teacher. His addresses are full of Scripture, and he can thus both arouse and edify.

For some time there has been a continuous work of grace in the Free Church here, especially amongst the young men and women. During the present series of meetings most of the cases have been of this class, and even of little children. This may be equally true of some of the other congregations, and we believe that it is so—surely a hopeful sign for the future of our town. There have been some conspicuous cases of conversion among the older people, among whom is a grandmother who was hitherto opposed to evangelistic work.

Amidst many reasons for praise to God, there is still a dark and dead world around us. Aberdeenshire, generally, is in great need of a deep and widespread quickening from God. A Worker.

THE CHRISTIAN'S FAREWELL.

"Thine eyes shall see the King in His beauty; they shall behold the land that is very far off."—Is. xxxiii. 17.

I am leaving, I am leaving, for the country of my King;
Let not words of grief be spoken,
Let not loving hearts be broken.
Rather let the joy-bells ring,
For earth's wintry life is changing into everlasting spring.

I am going to the homeland, to the palace of the King;
There to dwell with Him in glory,
Read in light life's clouded story,
Hear his voice of welcoming,
And pour forth with Alleluias the new song the ransomed sing.

Leaving for the many mansions, for the presence of the King;
See His beauty, more transcendent
Than the morning star resplendent;
Lift, my soul, thy drooping wing,
Rise into the light of Jesus, that can know no shadowing.

J. H. S.

MISS DANIELL'S HOMES.—We hear that an officer (who owes his conversion to Miss Daniell) has come forward in the emergency mentioned in our last and offered to give the last £100 provided the £1,000 required be raised. We trust many will be stirred to come to our sister's aid at this time.

ANTI-OPIUM DEMONSTRATION AT BOMBAY.—On Thursday evening, Dec. 29, Grant-road Methodist Church, Bombay, was crowded, the occasion being an anti-opium demonstration. Missionaries from all parts of India, who had assembled in the city to attend the Decennial Missionary Conference, were among the large audience. Dr. J. H. Condon, late of Cawnpur, now of Mussoorie, presided; and addresses were delivered by Rev. D. D. Fox, M.A., of Poona; Mr. A. S. Dyer, of Bombay; Rev. R. M. Banboo, of Madras; Miss Jessie A. Ackermann, round-the-world evangelist of the World's Women's Christian Temperance Union; and Mr. Henry Varley. The misrepresentations of those who excuse the traffic were exposed by men who spoke with the authority of knowledge, and claimed respectful attention as intelligent and honest observers. The proceedings were reported at length in a supplement to the *Bombay Guardian* of Dec. 31.

A MISSION ON THE HUDSON.

Yonkers-on-the-Hudson is a beautiful suburban city on the rim of New York. A number of countries are represented in its population, among them England, Scotland, Ireland, Wales, France, Germany, Italy, Sweden, Turkey, China, and Japan. The city commands a fine view of our American Rhine and miles of the massive Palisades. To the south is New York, and prominent among the objects in the spacious harbour is the gigantic statue of Liberty Enlightening the World. To the north are Irvington and Sunnyside, where Washington Irving lived and wrote with musical pen. Eastward lie the bright waters of the Sound and the blue hills of Long Island, against which glide the glistening sails of ships oceanward or homeward bound.

To the west, the superb valley of the Hudson unfolds its purple glories. Wealth has erected her mansions on these river banks, and industry fills the counting-rooms, markets, mills, stores, and avenues with the hum of activity and toil. The bells swinging in the spires of the beautiful churches sprinkle the air with holy sounds, and seem to say:—

To the bountiful Father above,
Let us render the tribute of praise,
For the glorious gift of his love,
And the blessings that hallow our days.

But while grace abounds in these homes and streets, wickedness also abounds. The greed of gain, Sabbath desecration, worldly pleasures, intoxication, and other sins degrade manhood and womanhood. A revival of pure and undefiled religion was greatly need. Such a revival came to several of the churches in the early months of 1892, and such a revival blessed the city in November and December, when the evangelist, Gipsy Smith, brought to us tender messages of love from the Master whom he serves.

Four Presbyterian, two Reformed, two Methodist, and two Baptist churches united in the evangelistic services. Various churches were opened for the week-day and Sunday services. The daily papers devoted generous space to the reports of the meetings, and large advertising sheets posted on the bulletin-boards drew the attention of thousands. Prayer meetings addressed by the city pastor and by Gipsy Smith were held every afternoon except Saturdays. The evangelist preached to crowded churches on every evening except Saturday. Simultaneous meetings were held in several churches on Sundays. Two great meetings were attended almost exclusively by men, and two meetings were held for children, one of them a boys' meeting under the auspices of the boys' branch of the Y.M.C.A.

About eight hundred adults and children passed through the inquiry rooms, where they received counsel from Christian friends. When the evangelist told his life story three churches were filled with eager hearers. The meetings were in progress from November 12 to December 5, and gave the churches a spiritual uplift, the value of which is inestimable.

The evangelist supplements his earnest preaching by effective singing. He knows that "a sweet tone is a messenger of God," and he sings the old, old story as a lover sings a love song. In "that last day for which all other days were made," many will rise up and call him blessed.

I, who send across the ocean these good tidings to the churches, am a stranger to you; nevertheless, I am your brother in the Lord. Together we will rejoice in time and eternity, because He who ascended up far above all heavens "gave some apostles and some prophets, and some evangelists, and some pastors and teachers for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ."

Charles Elmer Allison.

Dayspring Presbyterian Church,
Yonkers-on-the-Hudson, N.Y.

"FOR AND AGAINST" is the title of a periodical of which the first number has just been issued. The editor is Mr. James Marchant, who is well known, especially in East London, as a lecturer on Christian Evidences. We trust this new penny monthly will have many readers, and that the infidel classes will be influenced for good through its contents. Published by *Alfred Marchant, 1, Chelmsford-road, Leytonstone, E.*

MELBOURNE JOTTINGS.

[By Our Own Correspondent.]

Y.W.C.A.

On November 22 the tenth anniversary of the Young Women's Christian Association was held in the Melbourne Town Hall. The hon. sec., Miss S. C. Booth, stated that the history of the institution was a continuous history of prayer answered. One very useful department of work carried on by the young women is that of the Travellers' Aid. Ocean and intercolonial steamers are regularly met, and during the past twelve months 279 strangers have been helped and have passed through the Home. Miss Lily Mitchell, the factory visitor, beside visiting the factories, has distributed 1200 Y.W.C.A. letters per month. A number of new branches have been opened throughout the colony during the year.

W.C.T.U.

After a number of months spent in Australia—months of much good and true temperance work done in these colonies—Mrs. Andrew and Dr. Kate Bushnell were accompanied to their steamers on December 3 by a band of loving friends, who bade them good-bye in hopes of seeing them out here some day soon again. The W.C.T.U. is being felt as a power in Victoria, as it has sent delegates to interview Ministers and members of Parliament on important measures relative to social questions within their special domain.

THE MINISTERING CHILDREN'S LEAGUE

held its first anniversary gathering in the Melbourne Town Hall on Saturday afternoon, 3rd December. Much of the success of this interesting League is due to the organising secretary for Victoria, Mrs. Francis Ormond, who has spared herself no pains to consolidate the work and increase its usefulness.

The motto of the League is "No day without a deed to crown it"; and while the members do their best to have some little act of kindness done each day, there are others of riper age who have been banded together in happy union for service, and who are known by the D.C. badge they wear as those who seek to serve each "Day for Christ." There is hope for the Church when the lambs are looked after and when Sunday-school children get united in Christian bonds to serve the Master as Christian Endeavourers, D.C.'s, or workers in Band of Hope and Fellowship Unions.

CHRISTIAN ENDEAVOUR.

At a district meeting held in St. Augustine's capacious Sunday-school, Hawthorn, Rev. Professor Gosman, while welcoming the members of other societies than the one meeting in his own (Congregational) church, stated that the Endeavour movement had taught us two good things. The first was that much prayer could be poured out in a few words; he felt sure many a meeting had been killed by long prayers. The other thing was that excellent addresses could be made in ten minutes. The hearty and crowded meetings of the Endeavour societies are a lesson to the Churches generally.

TEMPERANCE.

Gradually a welcome innovation is being made in a number of the churches in and around our city. I refer to the introduction of the unintoxicating wine at the Communion service. Though the Presbyterians are somewhat behindhand in this matter, only a few churches having made the alteration, the subject is one which is simmering in the Fellowship Union of that church. Amongst a number of the older people, however, a strong feeling in favour of intoxicating wine still prevails. The Endeavour movement, with its high ideal of consecration to Christ, will, it is expected, work a great change in this matter, for the young people begin to say, "We never tasted intoxicating drink till we partook of the Lord's Supper!"

FEMALE CONVALESCENTS.—A meeting of the After Care Association for Poor Female Convalescents on leaving asylums for the insane was held at 83, Lancaster-gate, W. A paper was read by Mrs. Henniker (lady guardian of Fulham) on "The After Care Association from a Poor Law Guardian's Point of View." An interesting discussion followed. A house has been taken for the reception of cases in Surrey; for this funds are much needed. It has also been decided to extend the work of the association to the After Care of Men, for which help is invited. The offices are at the Church House, Dean's-yard, Westminster, S.W.

WORKERS AMONG THE POOR.

CLAPTON.

For upwards of sixteen years I have laboured as a missionary in east and north-east London, yet have not experienced during those years so much to occasion sadness as this winter. The two lay missionaries and three Biblewomen, who are associated with me in the work at Clapton and Hoxton, are daily brought in contact with families in deepest destitution, and we have been grieved by being unable to prevent some of the Lord's poor having the whole of their furniture sold for rent. Our sisters nurse the destitute sick irrespective of sect or party.

We are giving 3000 free breakfasts weekly to poor children who have little or no food at home, and our soup kitchens have supplied upwards of 13,000 quarts this winter to the families of the unemployed. We are in urgent need of funds.

Thomas Jackson.

41, *Powerscroft-road, Clapton.*

COVENT GARDEN AND CLERKENWELL.

Practical Christianity has never found a more worthy way of expressing itself than in the breakfasts which Mr. John A. Groom, of the Flower Girls' Mission, is in the habit of giving to poor girls and women at Covent Garden, and to large numbers of famishing Board-school children at Clerkenwell. It is grievous to learn that his operations threaten to be severely checked through want of funds.

In the dark early hours of a Saturday morning is the best time to see what is being done at Covent Garden. To save expense, a room is hired at one of Lockhart's coffee-houses, and for use on the part of the mission in the early morning only. Among the many anxious buyers in the busy market are homeless women, flower-girls, and even children. The missionary is there also to give a kind and earnest word as he distributes the breakfast tickets. The poor creatures gather in the room a few at a time, when our friend, with his helper, gives cocoa and bread-and-butter all round. Better than the mere giving of a breakfast is the opportunity afforded of proclaiming the Gospel to such needy ones, the Word of Life being to them, indeed, a rescuing word, a door of escape from the evils which afflict them.

The breakfasts to famishing children at the Mission Hall, Clerkenwell-close, are on a larger scale. The tickets are given away to the most needy by teachers; and also by a band of mission visitors who go the round of the courts and alleys. At the present time most heartrending cases of distress are met with. Children starving through the father being ill; widows struggling with helpless dependents; little ones who are motherless, the cry of hungry children in wretched homes are typical cases. Though the breakfast is not given until 8.30, many little ones are to be seen waiting for admission at 6.45; and such a fact is the strongest plea for its necessity. There is an immense number of unemployed persons in the neighbourhood, while the distress among flower-sellers is fearful.

It seems fitting that the young people in happy homes should find such solace in giving to such as are less happily situated. In addition to all this, the missionaries and Bible-women perambulate the streets, and weekly give hundreds of meals at Lockhart's coffee-houses to starving women and children. Mr. J. A. Groom, secretary, 8, Sekforde-street, Clerkenwell, E.C., will be happy to hear from sympathising friends.

Medical Prayer Union.

The annual meeting of this union was held in the Board Room, Memorial Hall, Farringdon-street, on January 25. The president, Mr. J. Croft, F.R.C.S., in some very helpful words spoke of the conversion of Saul. Major Liebenrood (of Reading) gave a stirring address on the words, "What think ye of Christ?" terminating with the solemn question, "What does Christ think of you?"

About forty members were present. The next monthly meeting, to be held at 186, Aldersgate-street, at 5.15 p.m., Monday, February 6, will be open to all members, both senior and junior. It is hoped that as many as can come will do so.

DUNMOW.—Gospel services commenced here by Miss Barker about three years ago are still being successfully carried on. Evangelists from the Evangelisation Society go down every week, and the Town Hall is well filled on Sunday afternoon and evening.

THE BROUSSA ORPHANAGE.

The report of this institution for the past year, prepared by Pastor Gregory Baghdasarian, breathes an earnest evangelistic spirit. Indeed, the work of the Orphanage, besides being directly helpful to the inmates, has been the means of diffusing the Gospel in that dark land. The poverty of the Bithynian Christians is in itself a loud and importunate appeal to the people of our highly favoured land. Some kind friends have responded, but the need is very great. The Pastor says:—

"In the course of eighteen years the Broussa Orphanage has been developed to such an extent that it has become an Evangelistic Mission Work for our neighbourhood, which is inhabited—besides the millions of Mohammedans—by over 200,000 nominal Christians. These once rejected the Gospel and persecuted those who tried to bring to them the tidings of salvation; now, they are not only well disposed, but pleading for the Gospel and—sad to say—no attention is paid to their cry: 'Come over and help us!' Ours is the only Protestant institution of this kind in all Asia Minor, up to the Russian, Persian, Arabic, and Syrian frontiers, while the Jesuits have in all Turkey twelve hospitals with dispensaries, treating yearly 100,000 people; thirty orphanages, fifty boarding-schools, and a great many day-schools, with 20,000 pupils in them. They support these institutions by contributions from the Romanists in Europe. Should it be a hard task for the Protestants in Europe and America to support the *only* Protestant orphanage in this part of the Bible lands?

"We do our best to fulfil our Lord's last order, and preach the Gospel to all with whom we come into contact. But we must do more. We must go to them and send them preachers and teachers. The harvest-field is large—very large indeed—but few are the faithful labourers. The funds committed to our disposal are so small that they even do not cover the expenses of the Orphanage. Last year we received only £563, of which £86 were sent from England. We could not help closing the accounts with a deficit of £45.

"Our task for the new year is first of all the Orphanage; at least our fifty orphan and destitute children should be trained, until they too may, like their many former schoolmates, go out to spread the good seed. Then come the day schools, with fifty boys and girls, and the kindergarten, with twenty-five infants. We have further to distribute Scriptures and other good books, and wish to hire a coffee-hall in the town to make it a 'Rest,' where we can freely talk with many inquirers who are so anxious for the salvation of their souls. The last, but not the least, task of ours, is to send earnest evangelists into the neighbouring villages, who would teach in the schools and preach the everlasting Gospel. To carry out the Evangelistic Mission in Asia Minor we need only £1000 for this new year."

Rev. T. W. Brown, D.D., Secretary of the Turkish Mission Aid Society, 32, The Avenue, Bedford Park, Chiswick, London, will send copies of report.

South American Missionary Notes.

Letters have been received from South America promising Rev. G. C. Grubb a "brotherly reception" on the occasion of his approaching visit.

Mrs. Hay, the first lady medical missionary to Paraguay, has safely arrived at her destination, having travelled by steamers and bullock-cart to the interior of the Paraguayan Chaco. A recent letter informs us that she is "the first Scotchwoman to penetrate these unfrequented wilds of the Chaco," where she was "settled in her palm-log hut, surrounded by the whole population of men, women and children in the place, most of whom had never seen a white woman."

In the south, at Tekenika, Tierra del Fuego, Mr. and Mrs. Burleigh were well satisfied with the site chosen for the new station, where the natives were numerous.

There is much distress in the Settlement, and the people go off in groups in search of food, only (in many cases) to return in a more pitiable and famished condition. To make matters worse Mr. Hawkes was ill with rheumatic fever.

SCRIPTURE PATCHWORK.—A correspondent is anxious to know name and address of the maker of small calico handkerchiefs printed with coloured designs, and bearing Scripture texts and mottoes. Answers may be addressed to "A. K.," care of the office of The Christian.

A TWO YEARS' TALE.

Miss Lucy E. Guinness has prepared a very readable account of recent work in connection with the East London Institute for Home and Foreign Missions. It is entitled, Our Last Two Years, and from its pages we make the following extracts:—

"Twenty years have passed away, and 1872 is exchanged for 1892—Carey's centennial year. The little seed sown in obscure Stepney Green by Dr. and Mrs. H. Grattan Guinness has germinated and grown till to-day it spreads its branches and bears fruit in no less than forty countries. The small private house first taken has developed into three colleges—two in East London, one in Derbyshire. The group of a dozen young men who gathered round the early home-like fireside has grown to include 700 labourers scattered all over the world, and 130 men and women now in training. The first handful of applicants for missionary training has increased to 3500 'cases,' each of which has been carefully considered, sifted, examined, and decided upon.

"Seventeen years' work in both the home and foreign mission sphere lay behind our missionary institutions when, on October 1, 1890, our college session opened with 120 students. Six score young men and women to be provided for, not more than two or three of whom contributed anything towards their support or tuition, meant bills amounting to £200 or £300 a week, and the year began low in funds—no new experience in a work that had from its earliest days leant only on the raven-supply system. Daily bread for daily need has been ours almost always, but we don't have next week's bread till next week comes. Nor do we know in this week whence next week's bread will fall. . . .

"In the spring of 1891 Dr. Harry Guinness went out to visit Lolo Land. His wife and children left us at the same time for a twelve-months' trip to Tasmania. It was the last year that our beloved mother filled the secretary's desk at Harley House. In the spring of 1872 this Congo Mission was founded. In the spring of 1892 came her serious failure in health. The last year was a very hard one, and peculiarly a time of steady 'toiling on.'

"Both the Institute and the Congo Balolo Mission are entirely dependent on the free-will offerings of the Lord's people. Their needs are large and constant, the expenditure on all accounts being about £20,000 per annum. Sir Arthur Blackwood, K.C.B., is the treasurer of the work. We require £400 every week, and there is often but little tangible treasure in the 'treasury' to draw on. Many and many a time has the oil in the cruse and the meal in the barrel seemed exhausted finally. Were it not that God is, we should all lay down at once the work we have in hand. We believe that He who calls out men and women for the evangelisation of the world will not leave his work half-finished, but will also provide the means required to fit and send them forth."

This deeply interesting number of *Regions Beyond* should have a specially large circulation (6d., *Partridge*). It gives a clear account of the recently founded Regions Beyond Helpers' Union, which has already attracted the co-operation of many earnest Christians.

Dr. Barnardo's Homes.

Rev. W. J. Mayers has returned from paying visits to Leeds and Bristol, where he has conducted sixteen meetings on behalf of Dr. Barnardo's Homes. The concluding meeting in Leeds filled the large town hall, and awakened great interest. Mr. Mayers announced that fifty children had been received from the town and neigbourhood since February last. At Bristol (where Mr. Mayers ministered for so many years) the meetings were densely crowded on Sunday afternoon, the 22nd ult., hundreds were unable to obtain admission to the large Colston Hall. The limelight views illustrating Mr. Mayer's tour in the colonies were much enjoyed, and those which presented various aspects of work amongst the waifs and strays deepened the interest in Dr. Barnardo's work.

On Sunday last, Mr. Mayers was preaching at West Croydon Chapel for Dr. Spurgeon, who is still very ill; he will also occupy the pulpit on Sunday next, February 5th.

IN SOME SUNDAY SCHOOLS large sums are obtained for foreign missions by the scholars collecting a halfpenny a week from personal friends. In one Baptist school £115 have been gathered in one year by this method.

LIVERPOOL AND THE CROSS.

TOWN MISSION VICTORIES.

The annual meetings of the Liverpool Town Mission were held on Monday and Tuesday, January 23 and 24, in Hackins Hey and Hope Hall. The gatherings were very largely attended, and included the committee of directors, the subscribers, ministers of the various Evangelical bodies in the city, the missionaries and their wives, as well as several thousands of the general and sympathetic public.

At Monday's meeting Mr. Thomas Matheson, J.P., president of the mission, occupied the chair, being his first public appearance after a protracted illness. The sixty-fourth annual report was read by Mr. F. B. Babcock, hon. secretary. The adoption of the report was moved by Canon Burbidge in a very sympathetic speech, and ably seconded by Rev. John Watson, and unanimously adopted. From the report it appears that the Town Mission have had victories all along the line. An important feature of the mission is its unsectarian character. The Gospel is its only creed, and this the missionaries carry from house to house—the courts, alleys, lanes, streets, garrets, cellars—great and small, rich and poor are alike presented with the Gospel, which is still "the power of God unto salvation to everyone that believeth." In this great field of Liverpool, with its teeming thousands of needy souls, the city missionary has been much encouraged by the labours of last year. Victories for the cross have been his reward in the most unexpected parts, and his heart is glad because the Lord has done great things for the people.

There are at present, the report tells us, thirty-four men on the staff, ably superintended by the energetic and well-known Mr. J. Barnabas Bain, who is a host in himself. Of these, thirty-one are placed on districts which they work up by house-to-house, and in other ways, such as meetings—evangelistic, temperance, lectures, prayer, etc., etc.—seek to win the city for Jesus. Three men are devoted to the visiting of lodging-houses, cabmen, and public-houses. Referring to rescue work, it appears that one missionary "rescued from bad ways" no fewer than 306 lads and sixteen girls during the year. From Kirkdale in the north to Sefton Park in the south, the town missionary is well known and sought after as the friend of everybody. Meetings are held by him at the docks, railway stations, workshops, shipyards, halls, cottages, and in the open street.

The meeting on Tuesday, which was preceded by a reception tea, was presided over by Mr. Babcock. The principal speaker of the evening was the Rev. John Robertson, of Gorbals Tabernacle, Glasgow. The famed Scotch preacher, although suffering from neuralgia, gave an address on "Home Mission Work," full of instruction, interest, warmth, and power.

AMONG JEWS IN PARIS.

At our Mission-hall, 2, Rue du Roi de Sicile, we continue to have crowded meetings. Jews and Jewesses come in such large numbers that on more than one occasion our little hall has proved far too small for all who sought admittance. Their interest in the plain Gospel address, setting forth Christ and Him crucified, is certainly a most wonderful sight to behold, and from the questions they ask, it is evident that they have listened well to the discourse.

A Rabbi, who was several times invited by our colporteur to attend our meetings, but stoutly refused to do so, was at last prevailed upon to enter the hall. He took off his hat, as all do, but put on his little skull-cap, and paid great attention. He was evidently interested in the proceedings, for he not only showed keen attention, but followed the reading of the New Testament, and the singing. Moreover, after the meeting he came forward and asked for a copy of the New Testament. His example was soon followed by many others.

There are many deserving poor among Jewish exiles, who appeal to us for help. They are in great misery and distress, owing to the severity of the weather. We are trying to relieve some; we would gladly do more if we had means at our disposal.

L. C. Mamlock.

Paris.

THE DUKE OF FIFE visited Spitalfields on Tuesday week for the purpose of opening a Church Army Labour Home for youths, which has been in operation since last spring. Already 128 youths have been received into the Home, seventy-two of whom are now doing well in situations outside.

PROTESTANT SCHOOLS IN MADRID.

The building fund for mission and school premises at Chamberi, Madrid, progresses slowly. The gentleman who offered £500 on condition that £2500 were raised (more than £3000 are needed altogether) by January 8, has kindly extended the time somewhat, as he is very desirous that the money be immediately raised for the purpose. Indeed, as it seems necessary for the continuance of the work to build, the sooner it is done the more economical it will be, as some outlay in rent would be saved.

Through donations received the schools continue, and we trust they will. We thank your readers for their kind help. Before men, Mr. Fenn is responsible for this outlay, but before the Lord is it not the Church of Christ? Some inquire whether we think it is the will of God they should continue. Full reasons are given on this point in the little book, "Christian Work in Madrid," by Mr. Kingsmill, 31, Buckingham-place, Brighton.

C. Fenn.

45, Beresford-road, Mildmay, N.

Hyde Park Hall Mission.

Mr. Chas. Cook, having completed twenty-one years' work at the West-end of London, is desirous of having a change of ministry for twelve months. Accordingly, he commences a month's mission at the Great Assembly Hall, Mile-End, on Sunday next, at the close of which he leaves for work in Ireland. After this he will be free to take missions in any town where united efforts would be put forth for the strengthening of believers and the gathering in of the unsaved.

The work at the Metropolitan Music-hall this season has been most encouraging. Last Sunday night numbers were unable to get in, and much power was evidenced in the meeting. During Mr. Cook's absence, the work will be under the care of Mr. R. A. Elvey, and the preachers for February will be Messrs. George E. Morgan, J. H. Lydall, H. M. Sidford, and R. A. Elvey. Friends desirous of a visit from Mr. Cook during the few months he has vacant can address him at 6, Frithville-gardens, Shepherd's Bush, W.

"Christian Endeavour Day."

The following is a copy of a circular which has been sent to the members of a Christian Endeavour Society in the North of London:

On February 2, twelve years ago, the first Christian Endeavour Society was formed in America by Rev. F. E. Clark, D.D. February 2 is, therefore, observed each year by the societies all over the world as "Christian Endeavour Day," and this year it has been arranged to celebrate the Christian Endeavour anniversary in a practical way by setting apart the present week (from January 29 to February 4) as a "Week of Self-denial" on behalf of foreign missions—all members of Christian Endeavour Societies being urged during this week to deny themselves of *something* and to give the proceeds towards the work of sending the Gospel to the millions of heathen who are still in darkness and ignorance of the good news which has brought such joy and gladness into so many of our lives. Myriads of men and women and boys and girls in the dark places of the earth, which are "full of the habitations of cruelty," are waiting and longing for the Sun of Righteousness to arise upon them with healing in his beams. Will you not try to do something—if only a little—to hasten the glad day of salvation for these our brothers and sisters?

We are very anxious that *our* Society should honour itself and its Master by joining with the hundreds of other societies who are observing this Christian Endeavour "Self-denial Week." We, therefore, hope *you* will have a share in this part of "the King's business," and will endeavour to get your friends also to unite with you. We shall have a missionary-box at our meeting next Tuesday to receive your offerings.

"INTOXICATING LIQUOR," says Dr. Joseph Cook, "is the devil's fish-hook. It easily goes in—but not out. The tendency of the use of a little intoxicating liquor is to produce a diseased appetite for more. Wine is a mocker, and he who is deceived thereby is not wise. Tippling is Satan's kindling wood."

THE COST OF STRIKES.—It appears from the statistics furnished to the Labour Commission by Mr. Giffen, of the Board of Trade, that the loss by lock-out and strikes in Great Britain during one year was £1,292,000, and that the total amount of wages represents about £48 per annum for each worker. Mr. Giffen also stated that the total immigration of persons who came to stay in Great Britain represented in 1890 a maximum of 21,000, including the Russian and Polish Jews.

BRUNSWICK HALL, MARYLEBONE.

On Tuesday last week, Mr. Samuel Cawston presided, in the place of Sir Arthur Blackwood (prevented by illness from doing so), at a meeting of friends invited to join in the dedication of a new hall to spiritual uses. The hall is intended to accommodate the meetings hitherto held with considerable inconvenience in the adjoining Brunswick Institute, 85 and 86, High-street, Marylebone. The institute premises will thus be left free for other purposes, including reading-room and club for Christians, classes, gymnasia, and work among ragged and destitute children. The hall will be used for meetings every evening, one for children the other for adults, and for services, Sunday-schools, and meetings on Sunday.

The work is of the kind set forth in the new scheme of the Church Association, and has been carried on for many years with much blessing in the conversion of the young. The meeting was addressed by Rev. C. E. Britton, Mr. A. Jepson, Mr. R. A. Caird, and Mr. Thorne, who laid particular emphasis upon the need of simple Gospel work in parishes where ritualism has the upper hand, and the urgent duty of every Christian living in such parishes to be a Gospel worker among the people. The command is to go and preach to "every creature," and the ritualist parishes are in special need of such preaching.

Mr. Thorne, who is a gentleman of colour, a native of Barbadoes, and expects shortly to be fully qualified as a doctor, gave an account of an Evangelistic, Medical, and Industrial Mission in Africa which he is organising. For some time he has been conducting meetings at the institution. It was announced by the chairman, who, with Lieut.-Col. Sandys, M.P., headed the list with a donation of £50, that nearly half the sum required for the extension had been given or promised.

SOUL CRIES ANSWERED.

Luke iii. 10.—The multitude asked Him: *What then must we do?*—Psalm l. 22, 23, and li. 1—5.

„ iii. 12.—The publicans came and said: *Master, what must we do?*—Matt. ix. 10—13.

„ iii. 14.—The soldiers on service asked: And we, *What must we do?*—John xix. 28—37.

„ x. 25.—The lawyer stood up, saying: *Master, what shall I do?*—Matt. vii. 7—12.

„ xii. 17.—The rich fool reasoned within himself, saying: *What shall I do?*—Luke xxiv. 25, 26.

„ xviii. 18.—The young man kneeled and asked: *Good Master, what shall I do?*—1 Tim. iv. 9—16.

Acts iii. 17.—The men of Israel said: *Men and brethren, what shall we do?*—Acts iii. 19—23.

„ iv. 16.—The council of rulers, priests, and elders said: *What shall we do?*—Luke xxii. 31, 32.

„ xvi. 30.—The jailer fell down and said: *Sirs, what must I do?*—Acts xvi. 31.

„ xxii. 10.—The persecutor Saul said: *What shall I do, Lord?*—Phil. iii. 7—15.

J. McD.

The Poor in Sheffield.

The Sheffield Board of Guardians have adopted a scheme of classification which certainly seems to meet a number of the difficulties in the way of the better treatment of the deserving poor, and we sincerely trust, therefore, that it may meet with the ready approval of the Local Government Board. They propose to erect special buildings, with rooms furnished in a homelike way, for persons sixty years of age with twenty years' residence in the parish, and who have not in that time applied for relief; and to give these inmates further advantages in the way of food and clothing. A second class of inmates will have fewer privileges than these, but more than the third class, while the fourth class, persons of bad character, will receive more severe treatment than at present. The plan is a liberal and admirable one, and the result of its adoption will be looked for with much interest.

BISLEY, SURREY.—Any who are in the neighbourhood of Bisley on a Sunday ought to visit the boys' chapel. The public are admitted. The order of the 300 boys and the interest they take in the services is encouraging to the masters and the preacher.

UNIVERSITY NOTES.

CAMBRIDGE.

The first meeting of the Cambridge University Church Missionary Union was held on Monday evening, January 23, when an opening address was given by the president, Rev. H. C. G. Moule. After noticing the fact that the blessings attending last term's endeavours in the missionary cause furnished matter for deep thankfulness, and pleading for earnest prayer on the efforts of this term, the president gave three biographical sketches of great missionaries of the 17th, 18th, and 19th centuries.—John Eliot, Ziegenberg, and Adoniram Judson.

Great interest is being centred in the forthcoming University mission (February 4—12), to be held by Rev. G. Grubb. Many of the undergraduates are giving practical evidence of their interest by distributing invitations and notices.

There was no special speaker at the first meeting of the Cambridge Inter-Collegiate Christian Union, held on Sunday evening, January 22. Instead of the usual address, a prayer-meeting was held to ask Divine guidance and blessing with regard to the coming mission.

Rev. Joseph Armitage Robinson, B.D., Fellow of Christ's College, has been elected to the Norrisian Professorship of Divinity, vacant by the election of Professor Lamby to the Lady Margaret Professorship.

The University sermon was preached on Sunday week by Archdeacon Sinclair, of London.

The annual meeting of the Cambridge branch of the Missions to Seamen Society was held on Monday week in the large room of the Guildhall. Professor Jebb, M.P., presided over a large and interested attendance.

OXFORD.

As these notes do not usually appear during vacations, it may perhaps be well to refer to the hearty and united meetings held in connection with the Week of Prayer.

The very serious illness of the Dean of Christ Church (Dr. Paget) caused great anxiety last week, but the crisis is past, and recovery is now but a matter of time. The widespread interest and sympathy testified to the Dean's influence and popularity in Oxford.

One very valuable result of Mr. Moody's mission is the formation of the Oxford Prayer Union, open to all Christian workers, for the purpose of seeking for more of the Holy Spirit to rest on the Oxford churches. The inaugural meeting was held in connection with the Week of Prayer, and there will be a monthly meeting at the Y.M.C.A., conducted by various city ministers.

Reports from various quarters testify to the lasting character of many of the cases from Mr. Moody's Mission.

On Saturday last the annual breakfast of the Oxford University branch of the London Missionary Society took place, at the invitation of Drs. Fairbairn and Legge. About 130 guests were present, consisting of graduate and undergraduate members of the University and ministers of city churches. Rev. S. Mateer gave a most interesting account of his thirty-eight years' work in Travancore, and Dr. Mackennal, of Bowdon, closed with a solemn and spiritual address.

On Sunday, Dr. Mackennal preached at Mansfield, and in the evening a missionary meeting was held, with Canon Fremantle in the chair. His presence, and a letter of regret at being absent, through ill-health, from Canon Christopher, testified to the warm sympathy felt for the London Society by these Churchmen, and also showed the Christian union which missionary effort evokes.

The University sermon on Sunday afternoon was preached by Rev. John Matthews, of Derby, whose faithful testimony as an undergraduate thirty years ago is not forgotten, and whose ministry here on Sunday evening, in St. Aldate's Church, was greatly valued.

Mr. Hind Smith was at the Y.M.C.A. recently, and was warmly welcomed by a large meeting. Mr. Robinson Souttar has again been elected president of this prosperous and growing branch.

SIR WILLIAM HARCOURT has caused it to be announced that he does not intend to tax teetotal drinks.

ROMAN CATHOLIC MARRIAGES.—The Roman Catholic journals have taken alarm at the disclosures affecting Romanism in the last report of the Registrar-General, the figures in regard to marriages showing clearly that the Roman Catholic population in England and Wales is decreasing. The Registrar-General shows that out of every 1,000 marriages in the two countries 700 are celebrated in the Church of England, and of the remaining 300 only 42 take place in Roman Catholic chapels.

Letters to the Editor.

MISSIONARY METHODS.

Dear Sir,—I have read with much interest my friend the Rev. Arnold Foster's letter in your issue for this week, headed "Cheapness or Efficiency?" This letter is all the more valuable from the fact that its writer and his wife, who is a splendid Chinese scholar, though on our staff, cost us nothing. They are both Christians of a high type. With your permission we propose issuing the letter as a leaflet.

Very truly yours,
George Cousins, Editorial Sec.
London Missionary Society, 14, Blomfield-street, London.

Dear Sir,—In an article on "Missionary Methods" in your issue of Jan. 12 you say that a correspondent's letter "seems to raise the question whether the principle of sending out missionaries without definite provision is a sound one." Judging from the experience of Paul, I do not think the statements in your correspondent's letter need at all raise the question of the scripturalness, at any rate, of this mode of support. Paul speaks of being "in hunger and thirst, in fastings often, in cold and nakedness." Also as "being poor, yet making many rich, having nothing, yet possessing all things," "in necessities," &c.

But, on the other hand, it shows in what luxury, almost, most of us are living at home, and how many things we might do without in order to minister to the necessities of those who are labouring for Christ in trying circumstances in heathen lands.

I was much pleased with the article headed "Wanted, Crown Advocates," in your issue of Dec. 29. I have for many years tried to help the mission cause in a very similar way, and can speak of the joy and blessing it brings. There are many whose path to the mission-field is blocked who yet might *most really* take part in the work by following the suggestions given in that article.

With Christian regards, yours sincerely,
44, *Dick-place, Edinburgh.* Grant Jackson.

Dear Sir,—Regarding missionary methods, as very justly commented on by you in your issue of Jan. 12, I would add the inquiry, Is there any Scriptural reason to conclude that it is God's will that those labouring for the Lord in foreign fields should be continually under trial of faith as to the supply for their needs of food and raiment? Is it duly considered how much trial is necessarily linked to their calling to foreign service? There are trials connected with the acquirement of the language, trials connected with the effect of climate on the health, heavy trials from all the depressing influence of their surroundings, from loneliness, and from all the "long patience" required from the husbandman.

Does the Church at home really believe that it is God's will that there should be added a continual trial as to the supply of temporal need even to the point of not knowing "where the next meal is to come from"? Are not Christians deplorably deceiving themselves if they think that to relieve those wholly given to the Lord's work of this burden, would be to "clip the wings of their faith"? A stated salary is not necessarily advocated.

Yours faithfully,
T. A. S.

THE C.I.G.M.

Sir,—"The object of the mission is to raise up self-supporting, self-governing, and self-extending churches." Excellent, wise words. God aid those who have written them to carry them out to a practical issue. But to do this all denominational teaching must be eschewed. Paul's method of establishing missions will need to be followed, which, as given in the Acts, was preaching the Gospel till there were real converts, men and women, converted by the Holy Ghost. These were then formed into simple churches, and the government of the same was committed to native elders. Will not the Holy Ghost sanctify the knowledge which such already have, of the customs, characters, modes of thought, etc., of their countrymen, and lead them to set up the form of Church government best adapted to their needs. This knowledge a foreigner can rarely, if ever, acquire.

When will missionary societies in Europe and America send out their missionaries on the Lord's lines—"preach the *Gospel* to every creature," but do not carry our denominational differences and our sectarian feuds into your new fields. Self-supporting and self-extending churches are scarcely likely to arise, unless they are *self-governed*. He (the Holy Ghost) shall teach you all things, said our Lord, and amongst the "all things" which assuredly He will teach to converted natives everywhere is, once that they *are* converted, how to organise and direct a church, and a church so organised and directed they will watch over and support. It is to them as a first-born son; their *hearts* are bound up in its prosperity. Missionary.

A VILLAGE NEED.

Sir,—We are anxious to start a toy industry in our village, as the harvest has been so bad, and the orchards and fruit-gardens have failed, so that for many months our people have had no work. We send thousands of pounds yearly to Germany for toys, which can be made as well and as cheaply in England. We have got a market in London for our toys when made, but require £20 before we can start, as I must pay some one to teach them, and of course they will spoil a great deal of material at first.

I have got £10 towards the amount required. I can get no help from our village, which is in the midst of the Fens, as the farmers are as badly off as the labourers. We do all we can, but our little is only half what it was when we came here. The entire expense of schools, etc., falls on the clergyman. We have a men's Bible-class, with 120 members, whose ages vary from sixteen to seventy-two; a girls' Bible-class, with over fifty members; and a Sunday-school of over 200 children. When we came here there were no Bible-classes, and only forty children in the Sunday-school.

Yours truly,
Bluntisham Rectory, St. Ives. Mina Rumpf.

"HOW SHALL WE GUIDE OUR BOYS?"

Dear Sir,—I am very glad to see in this week's issue of The Christian a letter signed "An Anxious Mother," raising the question of Children's Amusements.

As a father, I had the difficult question to face during the past Christmas holidays, and I was perplexed as to what was the right thing to do. My son, now nearly fifteen, urged me to let him go to a Christmas pantomime, as other Christian parents were allowing their boys to go. However, after earnest prayer for Divine guidance, I declined to let him go, telling him that as a Christian I did not approve of such distinctly worldly amusements, and pointing out to him that pantomimes and so forth had too often been the commencement of a life of pleasure and sin.

I cannot say that the result at present has been altogether satisfactory; I fear it has given him an impression that Christianity is a pleasureless thing, and not suitable, at any rate, for boys. Did I do right or wrong? This is the question I should like answered, as I should be sorry to keep him from any pure and rational enjoyment; but deeply grieved to have been—however indirectly—the cause of his taking the first step in a life of worldly enjoyment.

My own conviction is—be the result what it may—I did the right thing, as in after years, if the sins and pleasures of the world fascinate and allure him, he will never be able to say, "Well, my father is responsible for it."

Yours faithfully,
Kensington Lodge, Folkestone. James Bryant.

Dear Sir,—May I reply to an "Anxious Mother" (as having had something of the experience she asks for) that I do not think she will find any warrant in Scripture for training boys differently from girls, and, therefore, what is bad for the one is surely bad for the other also. The fact that boys have to face life earlier is no reason for giving them the power of choice in the question of amusements before they are properly qualified to judge for themselves. Their safeguard will lie in being early and patiently taught to "obey their parents in *all things*," and to carry out the principles laid down for them in the Word of God.

My own experience has been that keeping children from parties where acting and dancing are the amusements provided is no injury to them, but, on the contrary, helps them to be more decidedly on the Lord's side when they are grown up. But this need not necessitate their being kept from *all* gatherings for young people. There must surely be, in the circle of an "Anxious Mother's" acquaintance, families like-minded with herself, where such amusements are always excluded, but where harmless games, suited to all ages, are provided and greatly enjoyed by both boys and girls. It needs much wisdom and firmness nowadays to draw the line in such matters, but "the Lord giveth wisdom," and if our children go without the amount of worldly amusements now deemed so desirable because of their parents' allegiance to Christ, they need not be without either enjoyment or recreation of a far more healthy kind, which will bring no evil results.

If for ourselves, gambling, dancing, and acting are injurious to spiritual life, they must be equally so for our children, and cannot help them to walk in the way they should go, even if they have not yet confessedly entered the narrow path. I would earnestly counsel an "Anxious Mother" to protect her boys as much as her girls, from such evil influences, but to give *trouble* and *thought* to the attempt to *provide* for them amusements which will be equally enjoyable, but not deleterious in their effects. I should like to recommend a book on the training of children, entitled "Mothers in Council," written, I believe, by one of the Bickersteth family, which I found very helpful years ago. Yours faithfully,

An Older Mother.

RESCUING THE DROWNING.

Sir,—In 1874 Lieutenant Brunel, of Dieppe, introduced his pocket life-saving lines, of which already upwards of 3340 are being used in France, where they now rescue annually some 285 lives. Nevertheless these admirable inventions are almost unknown in our Empire.

Brunel's small pocket line consists of a wooden float round which some ninety feet of stout cord is wound. The other end of the cord terminates in an efficient grapnel armed with four small hooks. The whole apparatus complete weighs only five ounces, and is the most convenient of all life-saving lines. Hence I urge its adoption everywhere, especially for officials and others engaged about our coasts and inland waters. These appliances could be profitably retailed for about 1s. 6d. each, and anyone can make them. I am, Sir, yours, etc.,

J. Lawrence-Hamilton, M.R.C.S.
30, *Sussex-square, Brighton.*

FATHERHOOD AND SONHOOD.

Dear Sir,—In discussing the question of the Fatherhood of God, I think it should not be overlooked that the term "offspring" (Acts xvii. 28—29, a very exact translation of the original), is distinctly inferior in dignity and import to that of "sons," "daughters," or "children." A hen's brood are her offspring; but no one would call them her children, except in the language of poetry.

The Jews were God's adopted children nationally, under the Old Covenant, and believers in Christ are such under the New; but I venture to affirm that there is not a single passage of Scripture where the term, "sons," "daughters," or "children," is applied to mankind indiscriminately. Truly yours,

Horace Noel.

Woking, Jan. 30.

EVENING COMMUNION.

Dear Sir,—Valuing The Christian as a record of evangelistic work all over the world, and having especially appreciated it when far away, I am very sorry to see that you suggest discussion in your columns of the modes of administration of the Lord's supper.

I suppose we may take it for granted that all readers of The Christian are united in their abhorrence of the turning of this memorial of our Lord's death into a sacrificial act. There are, however, many of us, including, I suppose, all Evangelical Churchmen, who believe that the administration of the Lord's Supper by ordained ministers is a wise safeguard against possible abuse.

We should probably reverence more highly our Lord's last command than your correspondent "J. H. F." seems to do, but is it not best that upon the exact modes of administration each should act according to his conscience, and if we cannot all follow the same rule, should we not agree to differ?—Yours faithfully. Charles F. Harford-Battersby.

THE MADRAS TAMIL MISSION.

The latest news from India of this Hindu Christian Mission is very encouraging. The ragged day, night, and Sunday schools, open-air evangelistic work, and free dinners are all working successfully and efficiently. It is pleasing to note that the seal of God's blessing is on all departments of the mission. Six converts of the mission were readily received into Christ's fold by baptism by Rev. Aseervathum Gnanamutthu, B.A., of the Church Missionary Society, Madras.

The annual Musical Festival in connection with our prayer union was held in the upper hall of the Pophams' Broadway School on Christmas Eve. Addresses were delivered by missionaries connected with various societies. Mr. Samuel Israel is very anxious to continue the free dinners to nearly 100 children daily for the next twelve months, as the distress is still keen among the labouring and poorer classes; £40 to £50 will do this.

Gnanamutthu J. Israel.
3, *Prescott-place, Halifax, Yorkshire.*

Y.M.C.A. NOTES.

A new Association has been formed at Burford, Oxon.

The Birmingham Association is contemplating a move into large and central premises.

Mr. S. R. Mabin, the new general secretary at Devonport, has been heartily welcomed.

At Derby 200 young men have joined the Association since the opening of the new building.

The Wandsworth Common Y.M.C.A. has just held its first annual meeting. There was a large and representative attendance.

Tavistock Y.M.C.A. has secured premises in Bank-square, which have been comfortably furnished, and were opened on the 18th inst. About seventy members and associates are enrolled.

Sir Thomas Lee, M.P., president of the Dawlish Y.M.C.A., gave the other night a reception to a large number of young men. Suitable rooms have been secured by this new Association.

Rev. C. C. Walker, who lately visited California, wrote:—"I was delighted with the Y.M.C.A. at San Francisco. The secretary, Mr. M'Coy, is a splendid fellow—a warm-hearted Christian, the right man in the right place. They have a good work going on."

The Greenwich Y.M.C.A. opened new premises on Thursday last in London-street, Mr. G. Ledgett, L.C.C., in the chair. Addresses were given by Mr. Hind Smith and others. Young men coming to Greenwich should communicate with the hon. sec., 47, Royal Hill.

The annual meeting of the Lads' weekly Bible class, in connection with the Newport Y.M.C.A., was held recently, and the report showed an average attendance of sixty. Several boys have shown definite signs of conversion; also many have had situations procured for them.

Chudleigh Y.M.C.A. (Devon), has just held its second annual meeting. The president, Dr. Cunningham, said the Association was in a most flourishing condition. During the year the membership had made a great increase, and capital rooms had been secured and furnished.

The Cork Y.M.C.A. had a discussion last week upon the relation of the Association to the neighbouring churches. It was shown that the Association was a valuable accessory to the churches, introducing many young men to their membership, and training others for service in various departments of church work.

The Mayor and Mayoress of Leicester have given a reception in the museum buildings in connection with the Y.M.C.A. Many members of the corporation and other influential townsmen were present. In welcoming his guests, of whom there were about 700, the mayor spoke in warm praise of the work of the association.

The Buenos Ayres Y.M.C.A. has appointed Mr. A. E. Holder as permanent secretary. The midday prayer-meeting has again been started. The visit from the Keswick Mission party is being looked forward to, and is a constant subject of prayer at the meetings that God may send showers of blessings to this dry and parched land.

The Employment Bureau at Exeter Hall has completed its second year, during which upwards of 12,180 interviews took place, but only 650 were placed on the register, and 126 were brought forward from last year. Appointments were secured for 598. The number registered will give some idea as to the care exercised in registering applications.

Mr. W. R. Lane is to hold a mission in Cardiff, commencing Sunday, Feb. 5; speaking in the Park Hall in the afternoon and the large Philharmonic Music Hall in the evening. Week-days: Afternoon Bible Readings in Y.M.C.A. Hall; and evenings, Ward-street, large chapel, where Mr. Moody's meetings were held. Will the Lord's people earnestly pray for much blessing?

Mr. Holmes, missionary secretary for Egypt and Palestine, has just formed a promising Association at Alexandria. This is the eighth Y.M.C.A. Mr. Holmes has established since the commencement of his tour in October last. Calls are coming in from every side for the services of Mr. McCann, English Missionary Secretary for the Bombay Presidency, who has started upon a second tour of the principal towns. There is reason to hope for a speedy development of Y.M.C.A. work in the Presidency.

Old members of London Y.M.C.A.'s scattered throughout the world will learn with interest that the annual "Radley" meeting, which for more than forty years has brought together the committees of Metropolitan Associations, was held a few nights ago at Exeter Hall. The lower hall was well filled with representatives of the various associations, young committee-men being largely in evidence. Mr. George Williams was in excellent spirits, delivering a brief prefatory address upon the Y.M.C.A. motto for the current year, "Only be thou strong and very courageous." Numerous reports were presented from the different centres, all showing that the good work is being well maintained, and that, so far from being discouraged by their difficulties, the workers are determined to press forward more hopefully and manfully than ever.

Y.W.C.A. NOTES.

Lady Jersey addressing the members of the Y.W.C.A. at Sydney last month, spoke in the warmest possible manner of the value of the association, especially amongst lonely strangers in great cities.

A branch of the Y.W.C.A. has been opened at Blisset-street Mission Room, Greenwich. Hon. Miss Kinnaird inaugurated the opening. Miss Moses, 45A, Devonshire-road, S.E., will welcome young women and give all information.

The Buenos Ayres Y.W.C.A. has just welcomed Miss Ellen Smith (whose sister manages the Protestant Orphanage at Nazareth). She has come out to superintend the work in Buenos Ayres. It is earnestly hoped that in answer to prayer the association may make steady progress and be appreciated.

The annual report of the Ryde Y.W.C.A. shows valuable work and good progress for the past year. The "Seaside Home" is open to all respectable young women from every part of the kingdom, and application for admission, with a recommendation, should be sent to the resident Lady Superintendent, at Garfield House, or to Mrs. J. T. O. Johnston, honorary secretary, at Caithness House, Ryde.

SCOTTISH NOTES.

Dr. Pierson's missionary lectures under the Duff Bequest are to be delivered in Dundee.

A conference was held in Glasgow last week on the need of starting definite temperance work in connection with all the church organisations.

The ministers of the Protestant denominations in Broughty Ferry have arranged for a general interchange of pulpits about the middle of this month.

An enthusiastic public reception was accorded to Lady Henry Somerset and Miss Willard at Glasgow on Monday evening by various temperance organisations.

Dufftown is becoming a rival to Campbelltown in the matter of distilleries. There are already two in operation there, and two others are in course of erection.

News has come that Mr. Cockburn, head of the Church of Scotland Mission at Ichang, China, was made the special object of attack in the recent serious riots there.

A general mission is procceding this week in the Episcopal churches of Edinburgh. Among the missioners are Dr. A. J. Harrison and Canon Newbolt, of St. Paul's.

A correspondent of the *Dundee Advertiser* calls for sweeping improvements in the common lodging houses of the city, in the matter of cleanliness, ventilation, and other important particulars.

During the past year the Society for the Prevention of Cruelty to Children has dealt with cases affecting the welfare of 3876 children in Scotland. Of these cases about 160 were of a serious nature.

Rev. John Robertson and his congregation at Gorbals Tabernacle, Glasgow, are looking for a site on which to erect a larger building, so as to accommodate the great crowds that attend his earnest ministry.

The Regent-square congregation, notwithstanding Mr. Fairweather's refusal of their invitation to the pastorate, will prosecute the call before the Perth Presbytery, in the hope that he may be induced to change his mind.

The agitation against the Declaratory Act proceeds with a quiet persistency throughout the Highlands, a fact which does not bode well for the real spiritual prosperity of the North. Revival does not flourish where controversial bitterness prevails.

The past year's report of the Glasgow Seamen's Friend Society shows much work accomplished for the benefit of seamen sojourning in the port. Mr. R. H. Hunter has retired from the post of hon. sec. and treasurer, his place being taken by Mr. Maclay.

The Scottish branch of the Evangelisation Society has, through its agents, conducted nearly 4600 Gospel meetings in all parts of Scotland during the past year, with a computed aggregate attendance of 900 000 people. The Society needs larger support from the Christian public generally.

We deeply regret to record the death, at the age of 56, of Rev. Duncan Colvin, F.C. Minister of Auchterarder, after an illness extending over several months. He filled a pastorate in Inverness for some years, and has been at the historic little town of Auchterarder for nine years. He took a deep interest in evangelistic work, and was very active in connection with Messrs. Moody and Sankey's visit to central Scotland last spring.

IRISH NOTES.

The Dublin Methodist Council has passed a resolution favourable to the establishment of a central mission in the city.

The Misses Nugent, of London, have given the Representative Church Body £1,000 for the benefit of poor parishes in the south and west of Ireland.

Evangelistic services have been held at Glenady, by Rev. P. E. Donovan, and at Maguiresbridge, by Revs. G. Coulter and T. Walmsley, and Captain West.

The cause of temperance is receiving more attention than formerly in co. Limerick. New branches have been started, and meetings held in various places.

The Belfast Female Mission is doing an excellent work. During the past year the agents visited 15,378 houses, held 946 cottage services, and ministered to 861 sick persons, besides establishing several clothing clubs.

At the annual meeting of the Dublin Deaf and Dumb Association, of which Mr. Hewson is the missionary, it was stated that the work is in need of financial help. A sale of work is to be held at the beginning of March.

CHICAGO NOTES.

The World's Religious Congress has taken definite shape. Its sessions are to be held in the new Art Palace, on the lake front. The building, now nearing completion, is one of the finest and most substantial of any of Chicago's great buildings. All religions are to be represented, and representatives of note will participate in the parliament.

Rev. E. P. Goodwin, of the Congregational Church North-side, has had a great ovation during the past week, celebrating his twenty-fifth year in the active pastorate of a Chicago church, which is something remarkable, for pastors here change so often that the average of years in one pastorate is very low. Dr. Goodwin is a most worthy brother; he has done valuable service for the Master, and is still in the forefront of the battle.

It is the feeling among the brethren that all the evangelists should be called in, and during the next six months the most vigorous campaign of evangelisation inaugurated ever known. There is room for it, and the millions of people coming will certainly be a fit sequel to Pentecost, if the Word of God shall be carried to distant lands by the returning multitudes.

The fight over the closing of the World's Fair on Sunday has been opened afresh, and Congress is besieged this week by the champions, pro and con., and the Press of the land is all awake on the subject. How it will go we cannot tell. To rescind the law already enacted is the effort of the baser element.

A new benevolent movement has been organised in the city. Over one thousand destitute crippled children between six and fifteen years of age have been found; there has no provision heretofore been made for them only to send them to the poorhouse. Some benevolent ladies have secured fourteen lots, several thousand dollars in money, a competent superintendent, and now propose to take care of this long-neglected class. The movement has met the approval of the best men, and will doubtless be a grand success. It is proposed to put up a building worth 50,000 dols. as soon as possible.

Mr. Moody has revisited Chicago in order to consult with the pastors of the city as to planning special work for the World's Fair, and to attend the annual meeting of his Bible Institute. In an interview with a *Tribune* reporter he stated that among those who had promised to work in the city during the summer are Pastor Stocker, of Berlin; Pastor Monod, of Paris; Rev. W. H. Webb-Peploe, Rev. Hubert Brooke, and Dr. John Hall, of New York. Mr. Moody preached at Chicago-avenue Church, morning and evening, on Sabbath, Jan. 16.

John O. Foster.

South Evanston, Ill., U.S.A.,

SUNDAY ENTERTAINMENTS.—We have long wondered why the National Sunday League and the Secularist Society have been allowed to charge for admission to the entertainments and meetings held on Sunday evenings under their auspices. The County Council has, we are glad to note, decided to test the legality of their doing so.

PROTESTANT REFORMATION SOCIETY. — The second monthly prayer meeting was held in the committee room, 20, Berners-street, W., on Friday last. Mr. W. J. Fraser presided, and mentioned that the Rev. Handley C. G. Moule, M.A., Principal of Ridley Hall, Cambridge, had become a vice-president, and that the Rev. Dr. Waller, Principal of St. John's Hall, Highbury, had joined the executive committee. Rev. A. E. Foster delivered an address on Romans v.

Evangelistic Notes.

Mr. J. Hixon Irving, of Leamington, has been holding interesting services and giving profitable Bible readings at Consett, co. Durham.

St. Pinnock, Cornwall.—The Lord has been greatly blessing the labours of Mr. John Elliott in this village. The congregations have increased, and night by night some have professed decision, so that the mission has been extended from three weeks to five.

Mealsgate, Carlisle.—Messrs. Bewley and Frank Weaver's Mission in the George Moore Memorial Hall here has been full of encouragement. The meetings extended over a fortnight, and at every meeting souls professed decision. To the Christians all around the meetings have been a source of deep heart searching and a time of consecration.

Shrewsbury.—We are in the midst of a most interesting work of grace following in the wake of Mr. Moody's meetings. Nightly for the last four weeks the hall has been filled to hear Mr. Wharton, and scores who were awakened then are now rejoicing in Christ. We ask for continued prayer for the meetings still in progress. W.

The Evangelistic Mission.—The work in the new Willesden Hall is giving great encouragement. Scarcely a Gospel meeting has been held without manifest conversions ; and notwithstanding the weather the hall has been well attended on week nights and crowded on Sundays. A blessed time was also enjoyed on Sunday evening at Gibraltar Chapel, Bethnal Green, when about twenty stood up in the after meeting confessing Christ as their newly-found Saviour.

Mr. Thomas Wales commenced on New Year's Day a three weeks' mission at the Town Hall, Farnborough. In spite of the severity of the weather, the services increased night after night, while the hallowing influence of the Holy Spirit seemed manifest throughout the whole mission. Last Sunday night was a memorable one ; the hall was crowded in every part, and many precious souls were brought into the fold of Christ. The services are of a purely unsectarian character.

Rev. E. P. Hammond has been holding meetings in Windsor, Ct. At the first meeting there was a great blessing. Nearly fifty came out on the Lord's side. It was evident that the Spirit of God was present, with great power and blessing. At a meeting the next day, many who had professed conversion related, in a few words, how they had been led by God's Spirit to trust in Christ alone for salvation. On Jan. 8 Mr. Hammond began a series of evangelistic meetings in Waterford, N.Y.

Rev. F. E. Smiley has held a fruitful series of evangelistic meetings in Huntingdon (Pa.), concerning which Dr. D. K. Freeman writes :—"Not since the great awakening of 1876 has this city felt such interest, nor has the spirit of prayer and the personal effort been so manifest among the members of our churches. Mr. Smiley's methods are simple, scriptural, and effective. God has been with his servant, and blesses his labours in reviving the churches, reclaiming the backsliders, and persuading many souls from among the careless and indifferent to follow Jesus."

Mr. Richard Weaver concluded on Monday evening a week's mission in the Grove Wesleyan Chapel, Stratford, E. There were large congregations at the meetings, and many entered upon the new life in Christ. Not only did weary souls realise a peace they never knew before, but some who had wandered from the Christian path were restored to their former joy. Moreover, believers were greatly edified. Mr. Weaver has now begun a short mission at the Gospel Hall, Wood Green.

Rhayader, Radnorshire.—Mr. W. Skinner has concluded a three weeks' united mission here. Services were held in the various chapels alternately. Judging from the large numbers that came night after night to the services, the earnest attention paid to "the things that were spoken," the deep and increasing interest in the mission which was manifested, and the number who professed to have found the Saviour, there is a good prospect that the seed sown will bear much fruit in the quickening of the churches and the conversion of souls.

S. Prosser, Congregational Minister.

Bristol.—Rev. E. Davidson has closed a ten days' mission at Langton-street, which appears to have been very much blessed. A friend writes:—"A considerable number of conversions have taken place. In some cases whole families and whole Sunday-school classes have rejoiced in the fact that all have become members of the household of God. The services of the second Sunday were the most remarkable of all, the presence and power of the Highest being gloriously made manifest. A rich blessing has come to the society. Conspicuous among the workers were some who had only started the new life a few weeks previously."

Dr. Munhall has closed fifteen days' meetings in New Castle, Pennsylvania. Twelve churches united in the work. A large rink was fitted up for the meetings, with seating capacity for eighteen hundred persons. After the second service the rink was burned, and the meetings had to be carried to the churches, no one of which was half large enough to accommodate the crowds, and sometimes two churches were used at the same time. Fully twenty-five hundred persons expressed publicly their desire to begin the Christian life. Between six and seven hundred made confession of Christ as Saviour. In the two closing meetings, held in the opera hall, God wrought mightily.

Mr. Joseph Clarke has just completed a six weeks' mission at the Great Assembly Hall, Mile End. There has been much blessing. The after-meetings have been well attended, the inquiry room being filled each night, and very many have found peace. Mr. Clarke has been particularly successful in his visits to the poor of the neighbourhood, winning his way to many hearts, and carrying into many a wretched room this winter hope and peace. Some terribly destitute ones have been brought to light through his visitation. Through the help of the Tower Hamlets Mission they have in some measure been rescued from their terrible condition. The workers feel they owe much to Mr. Clarke for his indefatigable work of visitation.

The following missions, among others, are being held during February in connection with the Church Parochial Mission Society :—

Rev. W. Hay Aitken, Jan. 28—Feb. 13, All Saints, Chorlton-on-Medlock; Feb. 18—March 6, English Church, Paris.

Rev. J. A. Cleworth, Jan. 28—Feb. 7, St. Stephen's, Chorlton-on-Medlock.

Rev. A. J. Harrison, Feb. 19 and 25, St. Paul's, Beckenham, St. Anne's, Soho ; 20 and 27, Parish Church, Ealing ; 21 and 28, Emmanuel Church, Maida Hill, N.W. ; 15 and 22, Roxeth, Harrow ; 16 and 23, St. James's, West Hampstead, N.W. ; 17 and 24, St. Margaret's, Brighton.

Rev. W. Haslam, Jan. 28—Feb. 7, St. Saviour's, Chorlton-on-Medlock ; Feb. 11—21, All Saints, South Lambeth, S.E.

Rev. J. H. Haslam, Jan. 28—Feb. 7, St. Paul's, Withington.

Personalia.

Messrs. Moody and Sankey began a campaign in Wilmington, Del., on Jan. 22.

Rev. Pedr Williams, of Lower Clapton Congregational Church, has, he states, declined the offer of a pastorate at Leeds.

Professor Henry Drummond will deliver the Lowell lectures at Boston this spring. The subject is to be "The Evolution of Man."

Rev. C. Inwood is about to conduct in Canada, in connection with various denominations, a series of meetings for the promotion of spiritual life.

Rev. C. Spurgeon Medhurst and Mrs. Medhurst, owing to failing health, have been compelled to abandon their mission work at Shantung, North China, and remove to California.

Mr. Richard Weaver will conduct a week's mission at the Conference Hall, Eccleston-street, S.W., beginning on Sunday next. The co-operation of local Christians is earnestly invited.

Dr. Heywood Smith has undertaken the responsible but honorary post of medical director of the medical mission department of the West London Mission, Mr. Howard Barrett finding himself compelled by over-work to retire.

Rev. Lawson Forfeit, of the Baptist Missionary Society, leaves London on Saturday for Antwerp, and proceeds thence per s.s. *Akassa* direct to the Congo river, to resume his missionary labours at Underhill Station, after furlough in this country.

Rev. John Bennett, D.D., in his farewell sermon at Worthing on his removal to St. Luke's, Redcliffe-square, Kensington, W., said nothing was more antagonistic to the New Testament idea of the ministry than the present-day conception of the priesthood. This false idea of the ministry would, he feared, be the ruin of the Church of England.

Miss Geraldine Guinness has been obliged to relinquish for the present the preparation of the second volume of the "Story of the China Inland Mission." For some months she has been suffering from occasional malarial attacks, and is now so prostrate that entire rest is necessary. We regret to learn that though enjoying a measure of strength, Mrs. Grattan Guinness is quite unable to resume her much-loved work.

Rev. John B. Gribble, so well known for his work among the aborigines of Queensland, has been compelled, through continued illness, to quit his post and return to New South Wales for complete rest. He was attacked by malarial fever, followed by pleurisy, while working in the bush country. The work, however, goes on well, under the care of his eldest son, who has been appointed to fill the vacant place.

Mr. Stanley P. Smith.—The connection of Mr. Smith with students' work is so close, says *The Students' Volunteer*, that his movements will be watched with interest. After a period of rest in this country he is now about to resume his work in China. In the January number of *China's Millions* he tells of his deliverance from the state of depression and doubt into which he had been thrown by the death of his wife.

Rev. Dr. Pindor, of Teschen, Silesia, Austria, has been invited to preach the Gospel in the Polish language at the Chicago Exhibition. He intends starting for America after Easter, and would like to stop in London for a few days to address meetings on the martyr history of the Evangelical Church in Austria in general and in the province of Silesia in particular. He aims at securing the sympathy of English Christians with his proposal to build a much-needed Evangelical church in the village of Trsyniec.

Obituary.

REV. C. G. HARTSOCK.

We regret to hear of the death of Rev. C. G. Hartsock, of the American Baptist Missionary Union, who died on Nov. 19 at his station of Irebu, on the Upper Congo. Dr. Harry Guinness reporting this sad intelligence says :—"Mr. Hartsock leaves a young wife, who will need our prayers in this time of her bereavement and trial. He was a brave and good man, one of the best that America ever sent to Central Africa. His work was one of peculiar difficulty, in the midst of a warlike and enterprising people, amongst whom he exerted a marked influence by those traits of Christian manliness and ability that distinguished him. There was a combination of firmness and kindliness which none can readily forget who were personally acquainted with him."

MR. BENJAMIN CLARKE.

We deeply regret to announce the death of Mr. Benjamin Clarke, secretary of the Farningham Homes for Little Boys, and for some time general editor for the Sunday School Union. He died on Monday afternoon of pneumonia, from which he has been suffering for three weeks. As a ready writer of books for young people, and the editor for many years of *Young England* and of *The Sunday School Chronicle*, Mr. Clarke was known and esteemed by a wide circle of friends and fellow-workers. He conducted for about thirty years a mission in the back streets of the Caledonian-road, known as Gifford Hall, where Sunday and evening classes, as well as various religious and philanthropic agencies, were carried on. In this building the first experiment in London of penny dinners for poor school children was made, and boots and clothing were found for those really destitute.

REV. H. J. BEVIS.

This aged minister, who in bygone years did good service, has passed away at Ramsgate, where he settled in 1836, before the Queen came to the throne. He remained pastor of the church for forty-three years, and resided in the town till his death last week, at the advanced age of eighty-one. Ramsgate in these days was frequented by the upper and middle classes, who came from London by steamboat or stage coach. With the exception of the parish church, the Independent Chapel was the only Protestant place of worship until Cavendish Baptist Chapel was built. In his early days Mr. Bevis's style of oratory was florid, but it mellowed with years. His knowledge of the Scriptures, felicitous quotations and similitudes, and command of lucid nervous English, rendered him an attractive and impressive preacher. He never wrote his sermons, but used to prepare them mentally word for word pacing his study floor. His name in Ramsgate and all over Kent will be a watchword of honour for many years to come.

Gathered Gold.

Do you hear the children weeping, O, my brothers,
Ere the sorrow comes with years ;
They are leaning their young heads against their mothers,
And *that* cannot stop their tears.
The young lambs are bleating in the meadows,
The young birds are chirping in the nest,
The young fawns are playing with the shadows,
The young flowers are blowing towards the west ;
But the young, young children, O my brothers,
They are weeping bitterly!
They are weeping in the playtime of the others,
In the country of the free.

—*Mrs. Browning.*

What grand designs some have formed of future service for God! What small results have followed! Ah, it is better to lay one brick to-day than to propose to build a palace next year.—*C. H. Spurgeon.*

TEMPERANCE NOTES.

A most successful mission has been held by Mr. T. Horrocks in the Grand Hall, Maidenhead.

"Teetotalism," says Rev. Peter Thompson, "will solve nearly all our difficulties, including that of the unemployed."

Mr. R. Coad has been conducting a successful Gospel Temperance mission at Wheatsheaf Hall, South Lambeth.

A united Gospel Temperance meeting was held in the Westport Congregational Church, Malmesbury, on Sunday week.

"The life of a man who tampers with strong drink," says Miss Frances Willard, "can be written in two chapters; the first, 'He could have left off if he would'; and the second, 'He would have left off if he could.'"

The fourth and concluding lecture on "Inebriety," by Dr. Norman Kerr, was delivered in the rooms of the Medical Society of London on Tuesday (31st) on the "Relation of Inebriety to Criminal Responsibility."

The temperance mission, conducted in Nottingham by Mr. William Bell, sen., has been attended with much good. The mission extended over the whole of the past week, the meetings being held in Nonconformist chapels.

The Rechabites seem to be doing good work in Wiltshire. The "tents" at Trowbridge, Warminster, and Salisbury report an increase of members for the year. At Swindon a new "tent" has been formed, with thirty members.

The annual meeting of the Bradford Band of Hope Union was held last week. The report showed that the Union included 166 societies, with 29,000 members, and that nearly 8,000 of the members were over sixteen years of age.

Harald Hagan, the Norwegian skater, advises all athletes to abstain from intoxicants and tobacco as very injurious. He has never used either, and is a fine specimen of manhood, twenty-six years of age, over six feet high, and straight as a rush.

An important conference of the Irish Temperance League was held on Wednesday week in Belfast. Representatives were present from nearly all the principal temperance organisations of the land. Canon Barker, Hon. C. Dillon, Mrs. Lamb, and Dr. Mackenzie were among the leading speakers.

Under the auspices of the Western Temperance League an important conference of Temperance workers has been held at Bradford-on-Avon. Mr. T. Harris, of Colne, who has been an abstainer over fifty years, presided. There was a consensus of opinion that the time had come for drastic Temperance legislation; nothing short of Sunday closing, no compensation, and the direct veto.

For some time past, says *The Tablet*, the city of Dublin has been gradually filling with clubs for working-men and persons of the lower middle-class status. It now turns out that these are only so many public-houses open between 11 p.m. and 8 a.m., where thirsty souls can get "a wet," of which, owing to the police regulations, they are deprived in the ordinary drinking-houses "before turning in."

Augustine, speaking of the evil effects of wine-drinking in his day, declared it to be "the mother of all mischief, the root of crimes, the spring of vices, the whirlwind of the brain, the overthrow of the sense, the tempest of the tongue, the ruin of the body, the wreck of chastity, a loss of time, a voluntary rage, a shameful weakness, the shame of life, the stain of honesty, and the plague and corruption of the soul."

The Bishop of Gloucester and Bristol, presiding at the annual meeting of the Gloucester and Bristol Diocesan Council of the Church of England Temperance Society, held at the Shire Hall, Gloucester, said that they were about to effect a union with the diocesan mission work, and a clergyman who seemed very qualified for the work had been engaged. This connection between the mission work of the diocese and the Temperance Society had his heartiest and most cordial approval.

A public meeting in support of what is known as "the Manchester Licensing Scheme" was held on Thursday, in Manchester, under the presidency of the Bishop of Manchester, who explained the provisions of the Bill that has been drafted. While the Bishop was speaking it became apparent that the brewers and publicans were present in considerable force, and in derisive interjections they gave vent to their feelings. A motion in favour of the proposed Bill was submitted by the Archdeacon of Manchester, seconded by Rev. Dr. Goodrich, and supported by Sir Henry Roscoe, M.P. The motion was opposed by Mr. J. G. Groves and Major Heap (two brewers), and others. On the motion being put to the meeting, the opponents of the resolution were found to be in a slight majority, and the announcement of the result was received by the brewers and their friends with loud cheers and the singing of "Rule, Britannia."

The Book World.

THE SOCIETY OF FRIENDS.

Glimpses of George Fox and His Friends. By Jane Budge. (2s. 6d. *Partridge & Co.*) A very readable little book, describing a special type of Christian testimony, and the unrelenting persecution which attended it. The Penningtons, Thomas Ellwood, William Penn, and others are admirably sketched.

The Friends: Who they are—what they have done. By William Beck. (5s. *Edward Hicks. jun., 14, Bishopsgate Without.*) A well-written account of the rise, progress, and present state of the Society of Friends, from religious, philanthropic, social, and industrial aspects. It tells of conflicts for freedom of conscience, followed by victories which have been beneficial to many who are not members of the Quaker community. The book takes a world-wide survey, and records without boasting the great and varied activities of Friends at home and abroad, and many famous names are scattered up and down its pages.

Mr. W. G. Wheeler has issued three thoughtful and stimulating booklets by Dr. A. T. Pierson, entitled, The Pillar of Fire: a Word of Witness from Personal Experience; The Hand on the Plough: or, Some Secrets of Service; and The Dove in the Heart: or, the Perfect Peace of God. (6d. each.)

In Memoriam—Rev. A. A. Bonar, D.D. The sermons preached by Revs. J. H. Wilson, D.D., and D. M. McIntyre on the occasion of the death of this revered minister, have been published, together with notes of a recent sermon by Dr. Bonar himself. Many will value these as a touching tribute, and a precious memorial of him who has gone. (*Glasgow: John Smith and Son.*)

Horner's Stories.—The penny series issued by Mr. Horner are now happily circulated all over the land, doing, we believe, real service in the way of counteracting the cheap and trashy literature so widely spread. We gladly note that the best of these penny stories are now being reissued in pocket form, nicely bound and well printed. Each volume contains at least two stories.

Twofold Life, or Spirit Songs. By R. Alleyne Harris. (*E. Stock.*) Many of the pieces in this little volume are of high merit, and there breathes through all the taste of a cultured mind, the spirit of a true disciple of Christ. If Mr. Alleyne will run over his verses before another edition appears and alter phrases here and there, his work will not only delight the pious-minded but attract the more critical reader.

The Coming of Christ and the Coming of Anti-Christ. The article under this heading which recently appeared in our pages has been reprinted with references, showing whence the various statements are derived. It is designed for convenient circulation in letters. We commend it, especially to those to whom the subject may be somewhat new, as containing a simple outline, which personal research will enable them to fill up. It may be obtained by letter to *J.V.S., Cuffnells, Wimbledon*, post free, three copies 2d.; eighteen copies 1s.

The Question of Questions: "What Think Ye of Christ?" By Samuel Wainwright, D.D. (7s. 6d. *Nisbet.*) This volume, from the pen of an able controversialist, demolishes every argument of Unitarianism, by whatever name it may be known in ancient or modern theology. Passing from the examination of heretical opinions, the author sets forth the true doctrine concerning the God-man, combining ample learning with great power as a persuasive reasoner. We heartily commend the work, not only as an answer to Unitarianism, but also as an important contribution to evidential literature.

Memoir of William Marcus Falloon, Canon of Chester, by Hugh Falloon, vicar of Long Ashton. (*Nisbet & Co.*) The life and letters of this eminent Evangelical leader will interest numbers outside the Church of England. His early days, his active and varied labours, are stimulating and full of instruction, though circumstances have altered considerably since the palmy days of McNeile and Haldane Stewart, etc. Mr. Falloon, though a most influential preacher, excelled also as an organiser and counsellor. Of this latter gift his biographer supplies instances in a well-assorted group of letters, both on public and private subjects.

Characters and Characteristics of William Law, Nonjuror and Mystic. Selected and arranged with an Introduction by Alexander Whyte, D.D. (9s. *Hodder & Stoughton.*) A peculiar interest attaches to every page of this handsome volume. The "characteristics" cover a wide range of teaching, sound and deep; the "characters," taken from "Christian Perfection," "Serious Call," and "Way to Divine Knowledge," are as striking as they are lifelike and quaint. While exercising good judgment in the work of selection, Dr. Whyte has thrown much enthusiasm into the introductory lecture. Surely it would be impossible to improve this outline of a devout and inspiring life. A chronological list of William Law's works is prefixed to this beautifully printed book; at the close are Law's rules for conduct, three prayers for private use, and other useful and interesting matter.

Three powerful temperance pamphlets are: The Dangers of So-called Moderate Drinking; England's Glory and England's Shame; and Bad Trade: Its Cause and Cure. They are all by "J.W.," and published at 1d. each by *J. Wright and Co., the Minster Press, Beverley.*

Two leaflets, for distribution in church on Ash Wednesday and Easter-day, have been published by *Mr. Creech, 55, Seymour-place, Portman-square, W.* One is entitled, Suggestions for the Better and More Useful Observance of Lent, and the other Eastertide. (1s. 2d. per 100 post free).

Rev. A. Hastings Kelk, M.A., minister of Christ Church, Jerusalem, has published in booklet form, with the title Jehovah, six hymns on the Divine name as found in the Sacred Scriptures in composition with distinctive words—"Jehovah Jireh," etc. These hymns deserve a place with the many which the same beautiful designations have from time to time inspired. (*Printed at the L. J. S. House of Industry, Jerusalem.*)

Inspiration Defended and Modern Errors Exposed, by Rev. John Tuckwell, of Westbourne-grove Chapel, is an able reply to arguments of Dr. Clifford which have more than once been combated in these pages (3d. *Holness*). Rev. Henry Sturt, of Dewsbury, has published two sterling pamphlets, one entitled How to Use the Bible—the Old Way and the New (1d.) and the other, The Pentateuch: the Biblical Theory *v.* the Modern Theory (4d.) They are the result of wide reading and sound thinking. (*From the Author, Leeds-road, Dewsbury.*) Rev. John Urquhart's What is the Bible? is well reasoned, and will be welcome to many for circulation among such as have been inoculated with modern doubt as to the Word of God. (2d. *Shaw & Co.*)

BOOKS RECEIVED.

From the *National Temperance League*.—Teetotaller and Traveller: the life of the late John Ripley. By his wife, M. A. Paull Ripley (1s. and 2s.).

China's Millions.—An Australian edition of this well-known missionary magazine is now being issued in Melbourne, edited by Hon. James Campbell, M.L.A.

TO PARENTS AND TEACHERS.

There's a knowing little proverb,
From the sunny land of Spain;
But in North land, as in South land,
Is its meaning clear and plain.

Lock it up within your heart;
Neither lose nor lend it—
"Two it takes to make a quarrel,
One can always end it."

The girl who practises faithfully on the school-room piano till the hour strikes will not fail when called to play her part in the orchestra of life.—*Mrs. A. R. Simpson.*

When thou art contemplating some base deed, forget not thy child's tender years, but let the presence of thy infant son act as a check on thy headlong course of sin.—*Juvenal.*

He is an unhappy child and an ill-omened one who does not have helpful lessons whispered into his young life from day to day, and from Sunday to Sunday, in words that are tender as they are wise.

The boy ceased to care for his mother! Why? I fear that much blame rests upon mothers who fail to study their boys sufficiently fully to understand them, to be able to adapt themselves to them, and to cultivate their affections.

A missionary writes from China that her housewoman's little daughter had just reached the age when her feet should be bound. "Some one must be an example," she said. She unbound her own feet, and she did not bind her baby's. Shortly after four mothers followed her example.

Be patient with your dull boy. Some minds are like Norwegian pines. They are slow in growth, but they strike their roots deep. Dryden and Smith were dull boys. So was Goldsmith; so was Gibbon; so was Sir Walter Scott. Isaac Barrow was so stupid in his early years that his father once said that if God took away any of his children he hoped it would be Isaac.

I was speaking, says Rev. Charles Garrett, in a ragged school, and I asked all who were abstainers to hold up their hands. Every hand was held up. Then I asked a little girl to say why she was an abstainer. In a clear, musical voice the answer came: "Because drink is the children's worst enemy." Let this terrible truth arouse the conscience of every man who loves children and fears God.

A certain father had long and earnest prayer about a bad son, but no mark of grace appeared in his character. Seeking for advice, the parent received this counsel:—"My friend, your prayers won't do that boy any good unless you give him a good deal more of your companionship. Make yourself actively his friend; take an intelligent interest in all his affairs, and he won't seek for other company."

Among the Churches.

CHURCH OF ENGLAND.

LAST week the Bishop of Chester (Dr. Jayne) dedicated a new mission church in Newbridge-lane, Stockport.

The Right Rev. Dr. Travers Lewis, Bishop of Ontario, was on Thursday elected Metropolitan of Canada.

Dr. G. Wright and Mr. F. C. Smith, just arrived from Uganda, speak of the situation there as satisfactory, but not without danger.

The Bishop of London opened last week at Zion College what is called the F.S.M. by a vigorous address to clergy on Foreign Missions.

Canon Jenkins, of Lyminge, Folkestone, did a few weeks ago a graceful and Christian act in preaching a memorial sermon on the death of Miss Fox, a Methodist class leader.

Mrs. Oczeret, widow of Rev. L. Oczeret, formerly missionary at Paris, Jerusalem, and Safed, has been appointed to work as Bible-woman amongst the Jewesses of Bucharest for one year.

During the past seven years a total sum of about £47,000 has been raised in aid of the Bishop of Chester's fund for supplying the spiritual needs of the rural deaneries of Stockport and Mottram.

The *Ashton Reporter* has been informed on good authority that the living of Ashton, vacated by the lamented death of Canon Eagar, has been offered to Rev. George A. Pugh, vicar of Swindon, Dudley.

Rev. A. O'Brian Brandon, who for several years past has been doing clerical duty in North-east London, has been appointed to the vicarage of St. Paul's, Tottenham, vacant by the death of Rev. Hugh McSorley.

The important charge of St. George's, Kendal, has been conferred by the Archdeacon of Westmoreland (Archdeacon Cooper), upon Rev. R. W. Britton, curate of the church. The appointment has given great satisfaction.

Mr. Arbuthnot presided on Monday week over a meeting of the Lay Workers' Union at the Church Mission House, when an address was given by Mr. James Monro, C.B., late Chief Commissioner of the Metropolitan Police.

It is stated that the Bishop of Gloucester and Bristol's examining chaplains rejected in the last ordination half the number of candidates who presented themselves for deacon's orders for imperfect knowledge of the Bible.

The Bishop of London attended the thirteenth annual meeting of the St. James's, Holloway, branch of the C.E.T.S. The president (Rev. E. A. Stuart) took the chair, and the Bishop delivered an address on the claims of total abstinence upon Christians.

The lectures on Church History at St. Paul's Cathedral will be continued on Tuesdays, Feb. 7 and 14, at 7 p.m. The subject of the present course will be "English Church History in the times of Wilfrid and Bede." The lectures will be delivered by Canon Browne.

Taking advantage of the Dean of Achonry's visit to Liverpool in connection with the anniversary of the Church Association, Canon Woodward, D.D. and Rev. H. W. Bainbridge secured his services on Sunday week. The Dean preached at St. Silas', Toxteth, in the morning, and at St. Chrysostom's in the evening. Both deliverances, which were powerful, were listened to by large and interested congregations.

The Archdeacon of London presided on Wednesday week in Manchester at a committee meeting of the Sanitary Association. It was resolved that, in view of the possible return of cholera, it was desirable that the clergy and ministers generally, having special opportunities throughout the country, should call attention to the duty of everyone to concern himself in sanitary matters, and should encourage the formation of sanitary vigilance committees.

The annual meeting of the Sherborne, Dorset, branch of the C.M.S. was held on Monday evening, the 23rd. Sir J. Kennaway presided. Mr. J. K. D. Wingfield Digby, M.P., spoke of the work of the Missionary societies from the Christian-statesman point of view. Rev. A. E. Price, North Pacific, by his spirited and deeply-earnest words carried the audience with him to a high pitch of enthusiasm. Rev. F. B. Westcott, head master of the King's School, Sherborne, gave a helpful address.

CONGREGATIONAL.

A new mission-room has been opened in Queen-street, Midhurst.

Rev. J. Owen Jones, of Chorley, has accepted a call to Drybrook.

Rev. W. Newton, of Redcar, has accepted the pastorate at Rillington,

Rev. T. F. Touzeau has resigned the pastorate of Milton Church, Gravesend.

Rev. D. C. Tincker has been welcomed as pastor at Seaforth Church, Liverpool.

Rev. J. F. T. Hallowes has conducted an eight days' mission of the united churches in Devizes.

As one result of the forward movement at Belgrave Chapel, Leeds, all the sittings are now free and open.

Rev. W. Basil Anstey, late of Leyton, has been welcomed to the pastorate at Tollesbury, in succession to his father.

Rev. F. Vaughan, of Boscombe, is suffering from an attack of paralysis. The service on Sunday was conducted by Rev. Dr. McAll.

The report of the Sidney-street Congregational Chapel, Bethnal Green, E., shows quiet, faithful work and tokens of genuine blessing.

A new Sunday-school and class-room have been erected, at a cost of £550, adjoining the mission church at South Park, Reigate, to accommodate 150 children.

Rev. Llewellyn H. Parsons, in his farewell sermon at Zion Chapel, Bristol, mentioned that during his five years' pastorate 223 had been admitted to church fellowship.

New schools were opened on Thursday at Patricroft, Manchester, by Rev. Dr. Mackennal. Mr. G. Hadfield sent £100 towards the building fund, making his total donation £350.

A meeting was held at Dulwich-grove on Thursday evening, to bid farewell to Mrs. G. Hutchings, who, at her own cost and charges, is leaving for mission work amongst the Eurasians in Poonah.

Rev. D. Picton Jones, a Welsh missionary, who has been labouring for years in Central Africa, is at present on a visit to his old home in Cardiganshire. On their journey home Mr. and Mrs. Jones lost one of their children through death.

At the annual meeting of the Park Hill Congregational Church, Nottingham, Rev. W. Crosbie, the pastor, spoke of the tokens of God's blessing. The secretary's report showed that sixty-three members had joined the church during the year, the largest gain to the church in any year of its history, and many of the new members were from the Sunday-school and the children's classes.

Rev. Dr. E. P. Goodwin, reviewing his twenty-five years' ministry at Chicago, said the population had increased from 300,000 to 1,400,000, and the Congregational churches from eight to fifty-six; the membership from 114 to 10,452, and the Sunday scholars from 1,312 to 21,920. The membership of the First Congregational Church, which in 1858 was 542, was at present 1361. Altogether, 3155 had been received. The income during the quarter of a century amounted to £216,647.

Princes-street Church, Norwich (Rev. G. S. Barrett), reports that during the past year seventy persons have been received into fellowship, the church roll numbers 768. In twenty-five years, during Mr. Barrett's ministry, there have been raised £83,000. In the home school are 822 scholars, 508 being over thirteen and 385 over fifteen years of age. Of the seventy teachers and officers, sixty had been scholars in the school, and sixty-three are members of the church. Of the scholars, twenty have joined the church in the year. Connected with this school is a band of hope with 600 members.

BAPTIST.

At Merthyr Tydvil, Rev. H. Edwards has entered on the pastorate.

Rev. William Pulford has accepted an invitation to the Baptist Church, Largo, Fifeshire.

At Moss Side, Manchester, much vitality is manifest under the pastorate of Rev. A. Streuli.

Rev. J. Harper, of Bury, Lancashire, has entered on the pastorate at the Baptist Church, Ledbury.

The jubilee services of the church at Cinderford were held on Sunday and Monday, Jan. 15 and 16.

At Dorking Baptist Church, on Thursday, fourteen were baptized on profession of faith in the Lord Jesus Christ.

Efforts are being made to organise and advance new churches at Longsight and Grosvenor-street, Manchester.

Special services for young people have been commenced at Broughton, Hants, by Mr. H. M. Bompas, Q.C., Rev. E. R. Pullen, and the pastor, Rev. A. W. Wood.

At the annual tea at London-road, Redhill, reports of the various branches of Christian work in connection with the church were given, which were encouraging.

The Baptist Union for New Zealand, at its recent annual assembly, again engaged the services of Mr. Thomas Spurgeon (son of the late Mr. Spurgeon) as its itinerating evangelist.

At Camden-road Chapel a public service is being held this evening to bid farewell to Rev. Lawson Forfeitt, F.R.G.S., who is returning to his work at Underhill, Congo River, S.W. Africa.

The *Jamaica Baptist Reporter* says that the managing committee of the college at Kingston is making arrangements to celebrate the jubilee of the college, which was opened in the month of October, 1843.

The annual meeting of the London Baptist Association was held in Regent's Park Chapel on Tuesday week, under the chairmanship of Rev. J. T. Wigner. Pastor W. Cuff was elected vice-president for the ensuing year.

To the pastorate of Maze Pond Church, in South London, one of the oldest in the denomination, of whose history all Baptists have reason to be proud, Rev. R. O. Johns, of Haverfordwest, has just received a unanimous invitation.

Rev. E. Carey Pike, B.A., who as successor of the late cultured and spiritual Mr. Bosworth has for the last twelve years filled the pastorate of the Baptist Church at South-street, Exeter, on Sunday evening last intimated his intention to resign.

At Bacup, the anniversary of Zion Chapel has just been held. During the past twelve months the spiritual element in the church has been strengthened, forty-five having been received into fellowship, and at least twenty more are attending the pastor's class for inquirers.

The twenty-fourth annual report of the Baptist Union of Scotland shows that the Union consists of ninety-two churches. From eighty-four of these returns have been received, which report 779 admissions by baptism, as against 698 last year; total increase in membership in forty-two churches, 424; total decrease in thirty-two churches, 324. The number of members is 11,502, as against 11,317 last year.

On Tuesday week the friends at John-street, W.C., gave a tea to two hundred and fifty men and women from the common lodging-houses visited week by week. After the tea a meeting was held, presided over by the pastor, Rev. J. E. Shephard, and addresses by Sister Grace, Messrs. J. Lobb, Evans, and others. Songs and anthems were rendered by the members of the choir. Every week six or seven lodging-houses are visited and the Gospel preached to their inhabitants. During the past year several have been reclaimed from a life of shame, and others have confessed conversion, thus encouraging the friends in their work.

METHODIST.

Rev. George C. Main sailed last week for Cape Coast Castle, West Africa.

The blind evangelist, Mr. G. H. Cox, of Cornwall, has held a mission at Skegness.

A stirring meeting on Home Missions was held the other evening in West-parade Chapel, Wakefield.

The Primitive Methodists propose starting in May a mission van in the counties of Norfolk and Suffolk.

Oakley-place Chapel, Old Kent-road, has been reopened with a revived interest and indications of real blessing.

The Wesleyan work at Weymouth has recently developed remarkable interest, and great results are being granted.

The annual missionary meeting was held in Brixton Hill Chapel. Revs. William Goudie and F. W. Macdonald were the leading speakers.

Rev. J. B. Stoneman is conducting a series of special Sunday evening services at King-street, Oldham. Large congregations gather.

The "Sisters of the People" held last week an enthusiastic meeting in Liverpool, advocating the claims of the Rescue Home at Walthamstow.

In the Shebbear Circuit, which has sixteen chapels, good work is steadily progressing. Additions to the Church have recently taken place at ten of the places.

The death of Rev. Thomas Phillips, Wesleyan minister, at Aberystwith, has removed an eloquent and able preacher. He was a native of Rhymney, and entered the ministry in 1864. Impaired health induced him to reside in Aberystwith, where he acted as supernumerary.

Rev. S. Chadwick, speaking of the Central Mission, Leeds, states that there were 400 conversions last year, and that they had been turning people away for twelve months, the chapel being too small. The congregations consist chiefly of men—four men to one woman.

Through the intolerant bigotry of the Roman Catholic padres, the Governor of Fernando Po has closed all the day-schools of the West African Mission. The British Foreign Office has the matter in hand, and the Spanish Government will probably see the propriety of giving a hint to its imperious little padres on the African coast.

A delightful scene was witnessed at Arkwright-street Chapel, Sheffield, on Thursday week. At the annual church meeting, which was largely attended, in answer to an appeal made by one of the ministers, about a hundred persons stood up and solemnly pledged themselves to endeavour to bring one soul each to Christ during the coming year.

Rev. William Musson, of Richmond College, who is designated for Hong Kong, where he will take charge of the new position created in connection with the Army and Navy Committee there, and Rev. Alfred Woodward, of Handsworth College, who is sent out to open a new Wesleyan station in Burmah, are being ordained at Watford this day.

In his paper at the London Ministers' meeting on Monday week, on "Faith in his Message the true Source of the Preacher's Inspiration," Dr. Jenkins laid stress on his argument that the Gospel is a supernatural message, and to secure a successful presentation of it there must be a demonstrative power which does not belong to mere human reasoning, but is the effect of the illuminating power of the Spirit. It was the preacher's privilege, Dr. Jenkins urged, to claim a special revelation, and some measure of spiritual power for every sermon preached.

PRESBYTERIAN.

The congregation at Forest Hill hope to secure Rev. Martin Lewis.

In connection with the extension movement of the Presbyterian Church of England a new place of worship was opened on Sunday at Finchley.

At the annual meeting of the Nechells congregation it was shown that the most satisfactory advance had been made in every department of work.

Rev. R. C. Gillies refers in the *Monthly Messenger* to the story of Earle-road Church, Liverpool, as a marvellous illustration of successful home mission work.

Rev. O. D. Jones has tendered his resignation to the Park Place Church, Tredegar, where he has laboured for three and a-half years, and will leave in March for his new sphere of labour at Spellow-lane Church, Liverpool.

The annual meeting of the Gosforth congregation, held on the evening of the 17th inst., was the largest, most successful, and enthusiastic meeting of the kind that has been held during the ministry of Rev. W. McLean Brown at Gosforth.

The annual report of the Welsh Calvinistic Methodist Church, Barmouth, shows that the members number 450, and the adherents 780, or more than one-third of the population of Barmouth. A second chapel is in course of erection, and is to be opened in June.

A conference on Sunday-schools, held last week in Belgrave Church, devoted special attention to the causes of comparative failure in Sunday-schools. The changes advocated by Mr. Whyte were certainly sweeping enough, and would need careful consideration before adoption.

The "Proceedings of the Fifth General Council" of the Presbyterian Alliance, held last year at Toronto, have now been published in a volume of more than six hundred pages, carefully edited by Rev. Dr. Mathews, general secretary of the Alliance. It has been brought out by the Publication Committee of the Presbyterian Church (14, Paternoster-square) at the price of 7s. 6d.

THE SALVATION ARMY.

Mrs. Booth-Tucker makes, we regret to hear, but slow progress towards recovery.

Enthusiastic and crowded meetings were held on Tuesday and Wednesday in last week at Exeter Hall.

Two officers, Reynolds and Springer, have been imprisoned at Dulwich, charged with obstruction while preaching in the open air.

General Booth's northern tour has been very successful. His visits to Sunderland, South Shields, and Stockton have awakened great enthusiasm.

The Officer, a new S.A. paper, has appeared. It is devoted, as its title indicates, to the interests of the officers of the Army. So far it is circulated privately.

Mr. Herbert Booth is following up the successful councils recently held in Toronto by holding similar gatherings in the Eastern Provinces and Newfoundland.

The Highgate corps is now without barracks, and is vigorously testifying in the open-air, as the neighbouring corps at Hampstead did for eighteen months.

FALLEN ASLEEP.

At Bloemfontein (South Africa), where he had gone in search of health, on December 27, Rev. W. C. Tucker, Vicar of St. Matthew's, West Kensington, W., aged thirty-four.—At Stirling, Mr. Thomas Aikman, of Glasgow, who was known for his generous philanthropy, and one of the oldest members of Dowanhill U.P. Church.—At Rutherglen, Mrs. Morton, an earnest local worker, who died suddenly as she was entering her mothers' meeting.—At Bedford, Rev. John Millis, who, after twenty-five years useful service, has lately been living in retirement.—At Above Bar, Mrs. Yonge, age seventy-five.—At Westbury, Mr. C. Smith, aged eighty-nine.—At East Dereham, Mr. William Cooper, an active helper, of the Congregational Church.—At Sheffield, Mr. E. Walker, well known as a local preacher.—At Bolton, Mr. W. T. Constantine, aged sixty-seven.—At Swinfleet, Lincs., Mr. G. West, author of "Methodism in Marshland."—At Knighton, Rev. W. R. Dalby, aged sixty, for many years a useful Wesleyan minister.—At Ipswich, Mr. G. J. Sizer, aged sixty-seven, a useful worker.—At Worksop, Rev. T. Denham, who entered the Wesleyan ministry in 1836.—At Swanton Morley, Mr. W. Draper, aged ninety-three, for sixty years a preacher of the Gospel.—At Preston, on 19th inst., Mrs. Sarah Ann Antliff, widow of the late Rev. Dr. William Antliff, in her 78th year, held in high esteem by many ministers who were trained by her husband, and by thousands to whom she was known as a high type of Christian womanhood. One of her sons is Rev. S. R. Antliff, a Congregational minister.—At Marlborough Gate, W., on 22nd inst., Rev. S. Paynter, aged ninety-two.—At Torrington Rectory, on 23rd inst., Mrs. H. Fuller, wife of the rector, and beloved as a helper of many.—At Stirling, on 24th inst., suddenly, through an operation, Rev. Andrew Ritchie, for over thirty years a minister in the U.P Church.—At Wexford, Rev. Wm. Sproule, Methodist minister, aged forty-five.—At Portadown, Mr. Ben Robb, an earnest Christian worker, aged sixty-nine.

CHILDREN'S AID SOCIETY.—During the past year more than a thousand cases have been investigated by the officers of this society, and a large number of children rescued from the cruelty of parents and from immoral surroundings. Seventy-two lads were sent to Canada, where the society has an agent, who, after finding suitable places for those consigned to his care, endeavours to keep up communication with them for at least three years after their arrival in the new country. The secretary of the society is Mr. A. J. S. Maddison, 32, Charing-cross, London, S.W

The Christian.

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Notes and Comments.

NEXT week we purpose giving a portrait and sketch of the late Mr. RICHARD MAHONY, J.P., of Dromore Castle, co. Kerry. To give time for some needful alterations in the portrait of Mrs. Pennefather we prefer its publication for two weeks.

*** There are still some subscriptions for 1893 outstanding. These being payable *in advance*, we must request our friends to give their attention to this matter at once, in order to secure the due despatch of future copies. Full particulars will be found in the special announcement above.

*** Will our subscribers please note that receipts are not now sent for subscriptions to THE CHRISTIAN, except when specially asked for, and in such cases a postcard must be enclosed with remittance, or an extra stamp to cover postage of the receipt.

One of the most striking features of the religious life of our times is the attention which is being paid to the poor but densely populated districts of our large towns. If the churches have been to blame for neglecting them, if well-to-do Christians have forgotten their duty to them, there is now a turn in the tide. Some of the ablest students on leaving college select their first field of labour in the east or south of London, while suburban churches sometimes affiliate a poor church, and supply it with workers and means. The more this is done the better, as well for the rich as the poor. This desire to further aggressive work explains the invitation to Mr. R. F. Horton to undertake the charge of Westminster Chapel, of which Revs. Samuel Martin and Henry Simon were formerly ministers.

The Peace Society has just rendered a great service to the cause of international arbitration by publishing an essay on the subject by Sir Edmund Hornby, a public servant who has discharged not a few duties of a delicate and difficult kind for his country, and who can speak from great knowledge. The simplest mind may see how much better, how much more Christian, it is to settle disputes by rational means than by an appeal to brute force; but it requires great grasp of mind and intimate acquaintance with the difficulties to be overcome for anyone to tell us *how* to carry the rational means into effect. To formulate a plan which shall meet with acceptance is the work of the publicist.

Sir Edmund Hornby has given an essay which will be turned to with satisfaction by all who wish to supersede our present unsatisfactory methods of disposing of international difficulties; it will afford food for thought to those who believe that nothing can be done; and though, possibly, it may be some time before its suggestions are put into practice, their day of service will come. Here and there sentences are found which are full of serious warning for kings and nations, and which we trust may speedily gain currency in the writings and in the conversation of men.

A correspondent recently requested information regarding the training of young people, especially so as to protect them from the evils attending doubtful or improper holiday amusements. We have received a number of instructive replies to this request, some of which are given on page 16. It is exceedingly cheering to read of the blessing which has, in so many cases, attended the anxious efforts of praying parents. It is no less striking to note that these happy and grateful Christians all emphasise the importance of the home being made bright and interesting, so that there may not be that domestic discontent which the tempter can so easily use to the unsettlement and demoralisation of those who, through lack of experience, do not know his wiles.

Among the many who knock at the door of Parliament for redress, it is to be hoped that the friends of India will make themselves heard with regard to the opium traffic. They cannot forget that on April 10, 1891, the House of Commons affirmed the trade to be "morally indefensible." To such an expression of opinion there is only one reasonable issue—abolition. Its retention is a national sin, and no financial reasons ought to stand in the way of its utter suppression. The whole of the East, with the exception of Japan, which would have none of it, lies under the incubus of this curse.

The Roman Catholic world is somewhat exercised just now owing to the intimation by the Public Prosecutor as to the illegality of lotteries in connection with bazaars or otherwise, as it is seen that what one of our Romanist contemporaries calls "this simple and innocent expedient" must be discontinued. Most people will think that attention has not been drawn to the practice a moment too soon, as it was becoming a widespread evil, fostering gambling. It is desirable that other churches should notice the official utterance on the subject.

A friend writes:—"We learned from a minister in Italy that the power of the Pope in that country is entirely broken, and that were it not for England and other Powers the Romish Church would be disestablished. He gave us many interesting facts, illustrating how entirely the Government ignores the Pope, and stated that in Italy he was not even reverenced. I wonder how long England will be in finding out what Italy has learnt through such bitter experience?" Yet it is an English Cardinal who has recently spoken of the Pope's recovery of the temporal power, and asked prayer for himself in his stupendous work of seeking the conversion of thirty millions of England's people.

Rev. Jonathan Lees, of Tientsin, sends home some encouraging reports of the work of God in the Yensan out-stations, which show the power of God in strengthening men against their deadliest sins, and in enabling them to meet death peacefully and hopefully. This victory over death makes a great impression on the heathen as it is a testimony which all can understand and appreciate. Even the unbelieving require a consistent life, and can see that there is something of supernatural power in a triumphant death.

The difficulty of rooting the Gospel in Matabeleland has been very great, and has tried the faith of the missionaries to the uttermost. Now Mr. Rees, of Inyati, sends home the good news of the baptism of the first convert at that station, by name Matambo. One looks anxiously to see what manner of man he is; and from all his antecedents and from the risks he dared in confessing his Saviour, we judge him to be one of those quiet men who stand firm. He seems to be made for a pioneer of the truth.

The little daughter of Rev. Oscar Michelsen, missionary to the New Hebrides, was looking at a copy of *The Graphic*, which had reached the far-off island which it was her parents' mission to evangelise. Many of the natives had become Christians, and the child knew that their conversion had transformed them from warriors into men of peace. Seeing a picture of some Englishmen with a peculiar head-dress, she asked why they wore feathers on their heads. Being told that they were soldiers, warriors, she asked how it was that they had become heathens again, after being Christians.

Is not that process going on continually? Had every converted man gone on preaching the Gospel to every creature within his reach, the world would have been evangelised long ago; the freshness and power of the Gospel would have remained in each; and first love to Jesus would not have been left. But we have settled down and have not spread abroad the Gospel, but have discussed and quarrelled over it in the letter instead of seeing on every hand its life-giving and soul-saving power; so that there is very little exaggeration in the title of a book published some years ago, "Modern Christianity: a Civilised Heathenism." It is a flagrant illustration of reversion to type.

Our correspondent, Rev. Charles Harford Battersby, in his letter last week misconceives us. We have not "suggested discussion in our columns of the modes of administration of the Lord's Supper." What we have suggested goes far deeper than that. We have called in question the perversion of the Lord's Supper into a Sacrament. We said that "Evangelicalism and Protestantism will only overcome Romanism and Popery in proportion as they are themselves free from the errors of that system." We asked whether Baptism and the Lord's Supper are sacraments, and what is a sacrament? We also said, and we repeat, that answers to these questions would bring us down close to the pagan roots of Papal error. This is no question of "exact modes of administration," but of vital and fundamental truth. Souls are being deceived to their destruction by being led to trust sacraments instead of Christ, and if we are not content to remit to our children

a paganised Christianity we must face these questions in the fear of God.

On another page will be found a letter from Mr. Francis Palin, the country secretary of the London City Mission, in which he tells us of unblushing Popery in a parish church, where Mass, high or low, is evidently performed daily. Is this a solitary case, with its prayers for the dead, and its daily "Holy Sacrifice"? Our correspondent does not think so, for he says, "If this is what our beloved Church is drifting into, then the sooner all her faithful and loyal members come out of her the better." This state of things is far too serious for men of God to "agree to differ." Unless Evangelical men are recreant to their antecedents and to their ancestors, they must awake from their sleep, and Christ will give them light.

The letter of Mr. Palin is written under the apprehension that "the turning of this memorial of our Lord's death into a sacrificial act" is on the increase. But making this a sacrificial act is secondary and subsidiary to making it a sacramental act. Sacramentalism is prior to and deeper than Sacrificialism. Sacrificialism may be Levitical; Sacramentalism is pagan.

In like manner Apostolical Succession is a delusion secondary to and less mischievous than Sacramentalism. Apostolical Succession endeavours to confer an exclusive right and power upon the ecclesiastics of one Church which those of other Churches do not possess. But Sacramentalism puts the whole people under priestly domination; and involves both "priests" and people in one common perdition as deceiving and being deceived. It is to be remembered that, by Evangelical men, words and forms are used, whose inherent significance lies in abeyance; but the Romanisers are resuscitating the latent paganism, and Gospellers must go back to Gospel formulæ.

Another correspondent, a member of the Society of Friends, writes to this effect:—

To your question, What is a sacrament? I would reply, The very idea of a sacrament is unscriptural. The term is not in the Bible, and it was not used in connection with Christianity until the Church had lamentably fallen. It was originally an oath administered to Roman soldiers. In Christianity it signified a ceremony combining certain material elements with a certain form of words, and it is understood not only to typify or symbolise a certain grace or divine benefit, but also to convey it. Hence the need for a human priesthood, usurping the place of Christ. Hence the phrase, "administering the sacraments," or "administering the communion," phrases heard too often, not only in Popish or High Church, but in Dissenting places of worship. As if, forsooth, communion were a thing to be administered! Communion is a reciprocal act, a giving and receiving, as when the soul of man enters into loving intercourse with the Heavenly Father, the one in exercises of faith, adoration, thanksgiving, praise, and prayer, the other in filling the soul with a sense of the Divine presence, of pardon, peace, and joy, such as no performance by a priest can ever, in the slightest degree, communicate.

The only way to arrive at the healthy state of things which you desiderate, and become entirely free from the errors which Popery has introduced, is to adopt the view of the Society of Friends, and to discard all symbolic ceremonies, as Christ Himself evidently intended to be done.

We do not think it is desirable at the present moment to leave our testimony against the abuse of the two Christian ordinances, Baptism and the Lord's Supper, and to enter upon a discussion as to their disuse, though it is possible we may come to this. No wiser thing was done by any king of Israel than when Hezekiah broke up the brazen serpent and called it Nehushtan—a piece of brass—because the people of Israel burned incense to it. It was a memorial of the grace and power of God; an object lesson calling their sin to remembrance; the most vivid of all the types of Christ our Redeemer. But, guided by God, Hezekiah broke it up. The two Christian ordinances show forth our second birth and entry into the Kingdom of God; and the means whereby our spiritual life is sustained; but a thousand times better that they should cease to be observed than that they should take the place of the realities of which they are only shadows, and that we should attribute to men the power that belongeth only unto God. Burning incense to the brazen serpent was the priestly way in Israel of sacrificing unto their net and burning incense unto their drag; and the Romanising priests in England are doing very much the same thing.

The Book of the Kingdom.—2.

THE OLD TESTAMENT.—1.

The Creator had, in the nature of things, supreme title to rule that which He had made. But Satan's temptation and conquest of man was not an end, but a means to an end. It was an attempt to undermine and overthrow the authority of God. And the history of man, as written in the Bible, is a solution of the question raised by the adversary in the Garden—"Who shall reign?" God might have stamped out the rebellion by annihilating the rebels, spiritual and human; but in wisdom, as a physician lets the disease manifest and exhaust itself, so God permits sin to work itself out to its extremest issues.

The King-Creator stood aside, and for fifteen dreadful centuries the world was without law or government. The Cainites were the mighty and progressive race—theirs the Music, the Art, the Science, the Agriculture. Of the Sethites it is recorded that they lived so many years, begat children, and died; beyond this we only know that in the days of Enos—frail, miserable man—they began to call upon the name of Jehovah, and that Enoch walked with God and was not, for God took him. But left to itself, without the government of God, man's wickedness was great on the earth; the earth was corrupt before God, and the earth was filled with violence. Anarchy is nothing new. The principle, and all that can come of it, has been tested to its last analysis; and having proved that under Satan—the Lord of Misrule—life on earth had become a scandal in the universe, God swept the human race off the face of the earth, except Noah and his family.

No sooner had the flood subsided, and the few who had been saved had drawn near to God by sacrifice, than God instituted human government (Gen. ix. 1—6). The words, "Whoso sheddeth man's blood by man shall his blood be shed: for in the image of God made He man," laid the foundation of human government. This is a formula parallel to that of the Apostle, speaking of the civil ruler, "He beareth not the sword in vain."

Men again revolted, and at Babel God confounded their language and scattered them. Then He called out the seed of Abraham to be a special people, and gave them right judgments and true laws. Moses was king in Jeshurun, and God continued to Joshua the same delegated power: "As I was with Moses so will I be with thee."

Thus the five books of Moses and that of Joshua tell us of revolt from God; anarchy ending in destruction; government committed to man; again rebellion against God; then the nations left while God called a special people near unto Himself, to whom He gave his good statutes and commandments under Moses and Joshua, who ruled as kings. Thus far, then, government, rule, kingship, is the main subject of the Bible.

The Book of Judges records a period in which there was no king in Israel; every man did that which was right in his own eyes. Had the critics adequately noted this four-times repeated statement (xvii. 6; xviii. 1; xix. 1; xxi. 25) they might have been saved from saying many foolish things about Jael, Ehud, Samson, and others. Public opinion falls far below the Sermon on the Mount when there is no settled government.

The beautiful little Book of Ruth is of historical value, as showing God's preparation for a king of his own choosing.

Then Samuel, Kings, and Chronicles tell the story of the Kings of Israel and Judah, from Israel's rejection of God as their king, in favour of a human king to rule them like all the nations, down to the Captivity, when, with some bright exceptions, the kings had served God not with a perfect heart, or refused Him altogether.

During this period the Prophets prophesy concerning the Kingdom of God. Their time is fixed at the beginning of each book by the Kings who were reigning during the time of their prophecy. Upon the dark background of "the affliction of Joseph" they paint their glowing pictures of the coming reign of the Man of Sorrows.

Ezra, Nehemiah, and Esther tell the condition of the people during the Captivity. Esther is, for those who have eyes to see, a typical epitome of the Kingdom of God; Mordecai, like Joseph, foreshadowing the Elect Servant of the Great King, who says, "Only in the throne will I be greater than Thou."

The prophet Daniel shows the character and foreshows the end of Gentile rule, and links the Old Testament to the New. It teaches the Gentile king that the Heavens do rule, that the Most High ruleth in the kingdom of men, and setteth up over it the Lowest of men, who cried, "I am a worm and no man, a reproach of men and despised of the people."

Thus the leading element of the historical and prophetical books of the Old Testament is—anarchy under Satan, who became prince of this world by Adam's default; human rule under Jew and Gentile, ending in disaster, and the promise of the rule of the Ancient of Days, and under Him the Son of Man, in conjunction with whom the saints possess the kingdom. M.

"SCRIPTURE PATCHWORK."—We are informed that quilt texts—the small calico handkerchiefs printed with coloured designs, and bearing Scripture texts and mottoes, about which a correspondent recently inquired—may be obtained from Mrs. Grimké, Higher Broughton, Manchester. Such handkerchiefs may also be obtained from J. E. Hawkins and Co., 36, Baker-street, W.

SUNDAY REST ASSOCIATION.—This Association, basing its operations on the principle of moral suasion, has been successful in entirely or partially closing very many Sunday-trading businesses, thereby releasing a great number of toilers from desecrating the Lord's Day. It has also induced many thousands of buyers either wholly to abandon or materially diminish their purchases on that day. The distinct and avowed object is to reduce to the very minimum all unlawful and unnecessary labour, as preliminary and preparatory to commencing the righteous use and employment of the Christian Sabbath. During the year 1892 the systematic visitation of the various open Sunday markets, shops, stalls, and barrows of the metropolis has been maintained; as in former years the results have been satisfactory. The secretary is Mr. John Whitehead 22, Charing-cross London, S.W.

Worry.

Not a few Christians live in a state of unbroken, unrelieved anxiety, and others fret and fume terribly. To be perfectly at peace amid the hurly-burly of daily life is a secret worth knowing. What is the use of worrying? It never made anybody strong; never helped to do God's will; never made a way of escape for anyone out of perplexity. Worry spoils lives which would otherwise be beautiful and useful. Restlessness, anxiety, and care are absolutely forbidden by our Lord, who said: "Take no thought"; that is, no anxious thought, "saying, what shall we eat or what shall we drink, or wherewithal shall we be clothed?" He does not mean that we are not to take forethought, and that our life is to be without plan or method; but that we are not to worry about these things.

When standing some time ago in a large manufactory, I saw machinery at work on all sides of me. Men were using oil to prevent friction being caused by the swift revolution of wheels and the quick motion of bars and pistons; everything was kept well lubricated. A full trust in God's love and providence is the oil of human life. It lubricates all the wheels in the human machine.

We may think for to-morrow, and of next week, up to the point of painfulness, but the moment we begin to be anxious we begin to sin.

The people who get through most work with the least amount of wear and tear are the people who are content in daily life to do the will of God. When God cares so much for us, it is a shame for us to be anxious about ourselves. What creates this killing care? Frequently it is an overweening estimate of one's own importance. We bring the great big *I* into all we do, and feel not a little ill-used if other people have not so much regard for it as we have ourselves. So long as that *I* lives we *must* be anxious; we have imposed upon ourselves the task of caring for it which we cannot perform. The *I* is not to be taken care of, but to be crucified, and rest from anxiety will be found in the death. It may be that we have set our minds on being rich. Christ would correct us even in this: "Lay not up for yourselves treasures upon earth." Why? "Where your treasure is, there will your heart be also." Riches without Christ fill the life with care, selfishness, and sin. God is quite content that we should have wealth if our heart is right. But perhaps your anxiety comes from thought for to-morrow; you fidget and fret about next week. "To-morrow," says the Master, "shall take thought for the things of itself."

The plan of your life, if you are fully the Lord's, is mapped out in the sky. Come weal or woe, sadness or brightness, prosperity or adversity, God will take thought for to-morrow, as He did yesterday, and the day before, and last year. "Remember the years of the *Right Hand* of the Most High." Worry is deadening, paralysing; it unfits us for present service; it spreads over the soul like a mist and fog; it ensures failure; it grieves the Spirit of God. We should feel very much offended if our children manifested by their words and acts a fear that we did not care for them. God holds in his hands all our earthly concerns. He steers our life in a course where no rocks can wreck it. It is not for us to meddle with the chart or compass, the all-skilful Pilot will do his own work perfectly if we will let Him.

The only true, sure, and peaceful life is in covenant keeping with God. He does the *keeping*, we the *trusting*. Scale the heights of a life abandoned to God, then you will look down on the clouds beneath your feet. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee."

W. Darlow Sarjeant.

Bible Study for Christians

By Rev. J. F. T. Hallowes, Birmingham.

Bacon says "Some books are to be tasted, others swallowed, a few chewed and digested." God meant the Bible to be chewed and digested. Yet many persons lazily taste it where they ought earnestly to study it. The Rev. Charles Simeon, of Cambridge, was accustomed to say, "Justification comes by faith, but knowledge of the Bible comes by works." God has put his wisdom into this Book, surely we should put our energy into the study of it.

Beware of that fatal languor of thought which steals over the minds of some Bible readers, who only skim the surface of the sincere Milk of the Word. Let such renounce their Scripture-skimming habits, remembering that the Bible cream always goes to the bottom. All Bible readers, then, ought to be Bible students. But in this age of push and pressure the question is, How busy Christians may profitably study the Word of God? I shall attempt to answer this.

I. *Get some time in the morning.* "Be ready by the morning and come up in the morning. . . . . and present thyself there to Me on the top of the Mount." So God would address us as He addressed Moses. As Sunday colours the week, the morning colours the day. "Read your Bible," said Mr. Ruskin to some Oxford students, "making it the first morning business of your life to understand some part of it clearly, and your daily business to obey it in all that you do understand." Rev. H. C. G. Moule thus insists on the importance of morning meditation:—

"Under God immensely much depends on that watch time and its exercises of confession, faith, love, prayer, and praise. Its tendency is to open, as it were, the soul's window skyward for the day." Read a portion of your Heavenly Father's letter to you before you read social epistles and business correspondence, that so by a Divine preoccupation of soul you may get the start of the world for the day; and if on some morning there seems to be a general conspiracy of circumstances to narrow to a few minutes the time you had intended to give to soul exercises in Scripture fields, do not despair. Let intensity of thought do its best to make up for brevity of time; get at least one text into your mind, extracting from it, by occasionally meditating on it during the day, what may feed and even feast your soul, fortifying it, too, against temptation.

II.—*Study the Bible with the help of its Author*—I can understand Milton's "Paradise Lost" without Milton, and Macaulay's "Essays" without Macaulay. But I cannot comprehend the Bible without the Spirit who inspired it, because there is a spiritual element in it, which defies the acutest intellect, and is only spiritually discerned, even as some other things are only microscopically or telescopically discerned. The man who turns from his newspaper to his Bible, expecting no more supernatural aid in comprehending the latter than he did in regard to the former, may grasp the history and geography of the book, and all that is simply the vehicle for its distinctive spiritual revelation of God in Christ; *but that revelation itself* will remain to him an unsolved mystery, without the Spirit's aid. Let us distinguish between the body and the soul of Scripture. Its body unassisted human powers can dissect; its soul eludes the most penetrating mind, unaided by the mind of God.

And the Spirit who shows us the great verities of Scripture can do yet more. He can give them vitality, so that their very life shall seem to pass into us as we ponder them. What is the Bible to many but the dead literature of a former day? But to the spiritually-instructed man the Holy Spirit is still breathing on the Book so that, as Dr. Adolph Saphir beautifully said, "It seems as if the ink were not yet dry, and as if the warm breath of Eternal Love were even now quickening and consoling the troubled soul." As the mercies of God are new every morning, so the truths of the Bible may be to us, but only by Him who makes all things new.

III.—*Study the Bible practically so as to find out God's truth and God's will.*—Men study the time-table that they may find out how they may go by railroad to a certain place. Now the Bible, which is a time-table and an eternity table in one volume, has to do both with our earthly path and our eternal condition. Let us study it to find out how we may better go along the highway of holiness to the heavenly place. Study the Bible so as to pass an examination (which is compulsory on all Christians, and non-Christians, too) in the school of life, by the testings of everyday existence and the temptations of the world, the flesh, and the devil, so as to find the Word "profitable for teaching, for reproof, for correction, for instruction (or discipline) which is in righteousness" that you "may be complete, furnished completely unto every good work" (2 Tim. iii. 16, 17).

Let the Bible be to you seed, telescope, and sword. For the ground of your heart it may be seed to sow all the acres, be they many or few, of the inner man. For the eye of your faith it may be a telescope bringing nearer the things of the Kingdom of God. And for your hand, as a soldier of Christ, it may be a sword whereby you shall better fight the battles of the Lord.

IV. *Study the Bible topically.*—Use if possible Cruden's large unabridged Concordance. But in any case, if that is not practical, use the smaller one. By its help you may trace out the unfoldings of God's thoughts as contained in such words as "grace," "righteousness," "hunger," "saved," "sin," "blood."

Look out for example the word "hunger." You will find at least three interesting applications of the term. (1) The miserable hunger of the unregenerate man. "I perish with hunger." (2) The blessed hunger of the Christian man. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." (3) The vanished hunger of the glorified saint. "They shall hunger no more."

Similarly, the word "saved" has three very suggestive applications:—(1) In the past salvation is divinely perfect, as wrought out for us by Christ. "God who hath saved us." (2) In the present it is humanly imperfect as wrought into our hearts by the Spirit "The Lord added unto them day by day these that were being saved" (R.V.). (3) In the future it is humanly and divinely perfect, as completed in Heaven. "He that endureth unto the end shall be saved."

So, too, you may better understand the theological significance of the word "blood" by following out the numerous allusions to it in the Old and New Testaments. Its frequency there, as contrasted with its absence from some modern sermons, suggests grave deficiencies in the latter.

Joshua and the Land of Canaan.*

By REV. F. B. MEYER, B.A.,
Christ Church, Westminster Bridge Road.

"REST IN THE HEAVENLIES."—Joshua xi. 23.

The Book of Joshua naturally divides itself into two parts, the first of which deals with the conquest, the second with the partition of the Land of Promise. The junction of these two is at the close of the eleventh chapter. There the story of the conquest ends, and that of the partition begins. And just there we have the significant record, "And the land had rest from war"—a note of blessed tranquillity and peace, which is repeated in the fourteenth chapter. But even that is not all, for in the twenty-first chapter we are again told "that the Lord gave Israel rest round about, according to all that He sware unto their fathers."

Now, all this is in precise keeping with the spiritual analogy that we have been tracing throughout this book, and indeed the symbolism is so close that we are certain that we are not following cunningly devised fables, but are tracing the patterns of things in the heavens, sure anticipations of the plans and asserts of God. He who embodied anticipations of Calvary in the sacrifices and offerings of Leviticus, embodied anticipations of the empty grave and the Ascension Mount in the Conquest and Apportionment of Canaan by Joshua. In the case of the glorious Antetype, there was also a pause of blessed rest. Between the completion of his victory and the outpouring of the Holy Spirit, we are told that He sat down at the right hand of God. And in her noblest song, the Church has repeatedly addressed Him thus:—"Thou sittest at the right hand of God, in the Glory of the Father."

The session of our Lord Jesus at the right hand of God is a graphic and beautiful metaphor, pregnant with food for holy thought. Obviously, it asserts the glorious honour of his majesty, that He is one with God in his Divine nature. Equally clearly, it indicates the oneness of the Lord Jesus in the Divine Unity of Being, albeit that He now wears our nature. But with similar force, it teaches us that He rests. The sitting posture naturally suggests repose. And we may reverently ask what was the nature of his rest, that we too may enjoy the Sabbath, which He keeps through the ages.

OUR SAVIOUR'S REST.

It wasnot the Rest of Overweariness. When a man has wrought with vigour, he throws himself into a sitting posture to recruit his exhausted energies. Now it is true that Jesus never spared Himself. The intensity of His love and pity consumed prematurely the lanthorn in which they had been kindled. There had been the strain of unceasing toils, unsleeping vigils, and bitter sorrow; there had been the anguish of the Garden and the weight of human sin; but none of these had availed to exhaust the Divine energy of his being. On the morning of the resurrection, He awoke, as a sleeper from refreshing slumber. He had not fainted, neither was He weary. And whatever else it meant, his session at the right hand of God did not imply that the Saviour had overspent Himself, and needed rest.

Did it mean that He had entered on a period of *inaction*, and that there would be a pause put on his redemptive energies? The supposition has only to be stated to be dismissed. The Evangelist Mark, who ends his Gospel on the high note of the Saviour's session at the right hand of God, instantly and in the same breath tells us that when his disciples went forth and preached everywhere, the Lord *worked* with them, and confirmed the word by the signs that followed. The descent of the Spirit at Pentecost, the government and maintenance of the Church, the perpetual communication of life and power from the Head to the members of his body, prove that behind the veil, which trembles as each spirit whom we have loved enters behind it, Jesus is at work. For Zion's sake He does not hold his peace, and for Jerusalem's sake He will not rest.

The Rest of the Lord Jesus, symbolised by his session at God's right hand, was therefore not that of weakness or inactivity. What was it? Surely it meant that *He had finished* that which He rose up to do. He arose from the throne, emptied Himself of his glory, stripped Himself of much that was his by inherent right, and became flesh, that He might finish transgression, make an end of sins, make reconciliation for iniquity, and bring in everlasting righteousness. All these things He had done. On the cross, He said, It is finished; from the throne, He could say, It is done. As it was said of Joshua, so it might be said of that greater Joshua, "He left nothing undone." And therefore, as the Father entered into his rest, when He had ceased from the work of creation—a rest, not of weariness or inactivity, but of a completed scheme; so did the Son enter into his rest when He ceased from laying the foundations, both of his redemptive work and of the future triumphs of his Church. Not weary; not inactive; but so far satisfied. He had done all that He essayed to do, all that could be done, and He sat down—the attitude of completion; of contentment; of calm expectancy for an inevitable result. "The Lord said unto my Lord, Sit Thou at my right hand, until I make thy foes thy footstool."

There is, therefore, great *doctrinal* significance in this vision of Christ, which perhaps has not been sufficiently considered. To quote words from the last charge of Dr. Wordsworth, the late lamented Bishop of St. Andrews, "It must, I am afraid, be said that the doctrine of Christ's session at the right hand of God, though stated plainly and repeatedly (not less than a dozen times) in the New Testament, and embodied in each of our three creeds, is not receiving from us the attention it deserves. It has been obscured by the undue prominence given to the doctrine of the other character in which He not only intercedes for us, but is supposed to be continually pleading in our behalf the merits of his precious death and sacrifice offered once for all upon the cross." And then he quotes with approval the words of the Liturgy in reference to our Lord's sacrifice:—"He is the very Paschal Lamb which *was offered* for us, and *hath taken away* the sin of the world."

When once the believer apprehends the meaning of the Lord's session at the right hand of God, he is not only assured of the Divine Majesty of Jesus, and of the Father's acceptance of his mediatorial work, but he goes further to realise that there is nothing to be added to that finished work. Since Jesus *sits* in the heavenly places, his sacrifice is sufficient and complete; his blood can avail for sins of crimson dye and for a race of sinners; his obedience unto death has satisfied the demands of law, and its sword is sheathed, and through the universe, like a peal of marriage bells ringing in heaven, there goes the announcement that there is now no condemnation.

But there is an *experimental* significance also in the repeated affirmation of Scripture that our Lord sits at the right hand of God. We must never fail to bear in mind that all the work of Jesus, since He took our nature into union with Himself, is as the representative man. As such He died, and rose, and reigns. And just in proportion as we are one with Him by a living faith, we also shall die, and rise, and reign. Such thoughts were burning in the heart of the Apostle, when he said, "God raised us up with Him, and made us to sit with Him in the heavenly places in Christ Jesus." As the cathedral dome rears itself above the roar and strife, the smoke and mist, the slush and dirt of the streets—above the lounge of the idle, the hurry of the business men, and the cry of the huckster and city Arab—so it is the purpose of God that we should sit with Christ and in Christ; that we should share in his triumph, his reign, and especially his rest; that we should drink deep draughts from the crystal depths of that river which washes the foot of the eternal throne. "The Lord God hath given us rest."

IN WHAT RESPECT CAN WE SHARE CHRIST'S REST?

It is a very needful question. Some of us have been men of war from our youth; we must see to it, lest, like David, we should be debarred from building the Temple of God. Only Solomons, whose names bespeak their peace, are competent for that. It is only when we are at rest that we can do our best work. They say that it is impossible to get the highest results of workmanship when the workers are perturbed by the fever and rush of our modern life. The masterpieces of art come from days when the strain and pace were less, or from workshops where the roar of the tide is hardly heard, and the rush of life's hurricane is almost unperceived. So our best work for God cannot be done unless we have learnt to be quiet: still, that God may mould us; tranquil, that the tremor of our nerves may not interfere with the thrill of his energy; calm, that we may drop the silt and mud, which make our hearts so dull, and so inapt to mirror the deep blue of the heavens above.

The restful heart lives above the storm and strife with Christ. Sensitive to human sorrow and to its own, but able to discern the purposes of Divine wisdom, to await the unfolding of the Divine plan, and to trust the love of the Divine heart, it keeps silence for his word. Its daily tasks are holy. It is not disturbed by emotional change. It is not anxious or troubled about many things. Over all its chambers is written the legend, Occupied and Satisfied. Such is its peace that it has no stumbling-block. Such is its joy that it lives in a perpetual Eastertide. Such is its acquiescence in the Divine will that it is content with whatever comes. Its winters are always going, its springs always coming; the turtles call softly within its woods, the flowers deck its soil. "I felt," said Fletcher, "the will of my God like unto a soft pillow, upon which I could lie down and find rest and safety in all circumstances."

There is no unnatural quietism in this life. Rather the most intense earnestness and activity. When the nature is yielded up completely to the Holy Ghost, it attains to a speed of movement and a strength of endeavour which can only be accounted for by remembering that when once a man has surrendered himself to the current of the Divine nature he will acquire something of its velocity and force. But in the midst of the most rapid and vehement movement there is rest, deep rest, sweet rest. When a wheel is moving most rapidly, it often appears to stand still.

There is *the Rest of Reconciliation.* The soul no longer works up towards the cross to obtain justification. It is assured that all that needed to be done to win it, had been done, when Jesus dying said, "It is finished." Thus standing at the cross-foot, conscious of his acceptance through the precious blood, the redeemed sinner cries, "Who shall lay anything to the charge of God's elect?" And he does not wait for a counter-challenge, because he is so sure that there can be none?

There is *the Rest of Assured Victory.* Before we understand the meaning of our Lord's ascension, we oppose Satan by the armoury of our own resolves and efforts at amendment. We fight and strive, and vow and fail, and start again. But when we realise all that Jesus has done, we come to see that Satan is a conquered foe, that his weapons cannot reach a life hidden with Christ in God, and that so long as we maintain our standing in our risen Lord, we need not dread his attacks, nor be perturbed in the affray. We have but to keep within our fortress, and we shall see him spend himself in vain upon its impregnable walls.

There is *the Rest of a Surrendered Will.* When our wills move off the pivot of self on to the pivot of God, then our lives become concentric with the life of God, our hearts are allured to his love, our feet keep step to the marching music of his Divine purpose. Oh, the bliss of living when our wills blend with his, like perfect words married to perfect music! Then trial and sorrow are treated as our Father's messengers, but in their winter costume. Then our very infirmities indicate the direction into which we should send our energies. Then disappointment becomes impossible, because all is God-appointed. Then we always have our way, because God's and ours are one. Then prayer is the discovery of God's plans, and a taking hold of his willingness. Then the heart keeps Sabbath, like a valley encircled by the great mountains on which the storms expend themselves.

There is *the Rest of Unbroken Fellowship.* For as Jesus is one with the Father, so we become one with Him, and through Him one with the blessed Trinity, according to his own prayer. "I in them, and Thou in me, that they may be made perfect in one." What pen can describe the blessed fellowship between the Father, the Son, and the Holy Spirit, in the serene tranquillity of the Divine nature? Yet something of that may be realised by those who claim that they shall be admitted to enjoy all that Jesus has purchased for his Church.

There is *the Rest of Perfect Love.* Our affections have sorely troubled us, straying far away to forbidden things, and allying us to many drifting islets, lovely to the eye, but unstable as the tide. But when we enter into the life of the Ascended Jesus, which is the life of Pentecost, we find that our

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hearts become pervaded by the love of God. There is no longer the murmur of the babbling brook, because the great ocean has poured its waters up, filling its bed. There is no longer the yearning, and jealousy, and bitterness of unsatisfied desire, because the heart has found in God all its desires more than met. It hungers no more, neither thirsts any more, for the Lamb who is in the midst of the throne satisfies it with the green pastures and still waters of eternal love. It is silent in its love.

There is also *the Rest of the Holy Heart*. It is not occupied with inbred lust, not tossed to and fro on seething passion, or driven by every gusty whim. The flesh is crucified, the self-principle is quelled, the empire of the Holy Saviour is supreme. Immanuel has taken the throne, and all discordant elements are still.

It may be that some who read these lines are passing through great suffering, and in that suffering are tempted to feverish restlessness. They expend themselves as the imprisoned songster from the woods that beats itself passionately against its cage bars. It is almost useless to bid such to rest and be still. They must learn the source of rest. Let them see that Jesus has entered into his rest that they might enter it too. Let them open their hearts for Him to breathe in his gentle resurrection, "Peace be unto you." Let them reverently and believingly claim this also as part of their inheritance, of which they are co-heirs with Christ. And if such will only believe that it is as they ask, and act faith, and adopt a restfulness of demeanour by the reckoning of a trust that cannot be ashamed, they will find that there will be a gradual subsidence of passion; the moaning sea will rock itself to rest beneath a superhuman spell that shall hush its voice into a great silence. "Be still, and know that I am God." "Rest in the Lord, and He will mould thee," so Luther renders one of our favourite texts.

HOW TO ENJOY THIS REST.

But these blessed experiences are only possible through the Power of the Holy Ghost. The ascension of Jesus is mystically and inevitably connected with the descent of the Holy Spirit. As the one Advocate passed up into the Glory, the other came down into the heart of the Church, that He might realise in our experience that which is ours in the purpose and intention of God, creating within us the faith that shall be able to claim our share in that inheritance of rest which Christ has won for us. You cannot divorce these two thoughts, or if you do you will bring inevitable disappointment into human hearts. If we magnify our rights in the glorified Saviour, and fail to unfold the willingness of the Holy Spirit to make them your own in daily and living enjoyment, we set souls the impossible task of climbing inaccessible heights, and they abandon hope. Or, if you always dwell on the Pentecostal fulness, apart from the Saviour, whom the Holy Spirit has come to glorify, you drive souls into a self-analysis, an introspection, a spiritual self-centredness, which is fatal to their true development. Teach men the meaning of Christ's session, and that they have a right to all it means of the rest of God; but tell them also that the power to claim that right is through the grace of the Holy Spirit, whom God hath given to them that obey Him.

We must not anticipate the teaching of the remaining chapters. For what student of the analogies of this wonderful book can doubt that "the much land to be possessed" of the following chapters refers to the gracious fulness of the Holy Spirit which awaits our quest? But as we close this meditation on the rest that awaits all the people of God, who sit with Christ in the heavenly places, let us lift our hearts to the Blessed Spirit, asking that He would reveal to us that which eye hath not seen, nor ear heard, nor the heart of man conceived, but which God hath prepared for those that love Him.

THE McALL MISSION, PARIS.—The Ladies' Committee of the McAll Mission would be glad to welcome a few voluntary workers. Some knowledge of French or music is desirable. There are a few vacancies in the Mission Home. Miss Johnstone, 17, Rue de l'Arc de Triomphe, Secretary Ladies' Committee, will be happy to give any information on the subject.

MRS. MEREDITH'S INSTITUTIONS.—A meeting was held at the Conference Hall, Clapham-road, on Tuesday week, to praise God for giving the means to erect new buildings for the spiritual work of Mrs. Meredith's institutions. Mr. J. H. Hayward occupied the chair, and short addresses were given by Miss Lloyd, Mrs. Hayward, Rev. J. H. Sparshott, and Mr. H. Ernest Waterfield. £300 is still needed to complete the work.

Dr. Stalker in London.

THIS eminent Scottish preacher occupied the pulpit of St. John's Wood Presbyterian Church last Sabbath, morning and evening. At the morning service there was a very full congregation. Quite a number of friends were present from Marylebone Presbyterian Church, from which the Doctor some months ago received a pressing call. The preacher took for his text our Lord's threefold question to Peter as recorded in John xxi. "Lovest thou Me?"

There were special reasons (he said) why this question was thrice addressed to Peter; but it may be regarded as being also thrice addressed to every believer. The real reason why, after getting an affirmative answer, Jesus put the question a second time, was because the first answer was too superficial. Christ wanted an answer from a deeper place. In like manner the second answer was too superficial. There are in the Christian three places from which Christ wishes an answer to the question. The first and most superficial is the Feeling; deeper still is the Intellect; lowest of all is the Will. Or the matter may be put in this way: In the house of each man's life there are three storeys—the basement, the Feeling; the middle storey, the Intellect; and the top storey, the Will. At the door of each of these Christ comes and puts the question of the text.

THE FEELING.

There are in us feelings of many different kinds, but all of them passing by the general name of Love. The feelings of a father and mother toward their child are very different from their feeling toward each other. The gentle kindly feeling of a grandfather toward his grandchild is very unlike the heat and pain of youthful passion. So with the feelings we cherish toward brother or sister, lover or friend. Yet all these feelings and many more pass by the general name of Love. Take love out of life, and how much is left? Take love out of home, and how much is left? A home with love in it is a kind of Paradise; and I suppose a home with love out of it is a kind of Pandemonium. There is not one hearing me who does not know something at least of that of which I am speaking; and there are many who know it in all its heights and depths.

Among all the kinds of love that your heart has known, has love to Christ been one of them? That is a possible kind of love in every life; and I may say without fear of contradiction that it is the most sacred, the most sweet, and the most influential of all species of love. When in you has this possibility become a reality? Can you remember when this love dawned in you as you know that other kinds of love arose? Or if you cannot, can you remember how it has grown in you; and can you say that at present it is the most influential passion in your nature? That is the meaning of Christ's question: "Lovest thou Me?"

THE INTELLECT.

Having got the answer at the basement storey of the soul's life, Christ ascends the stair to the middle storey, where Intellect dwells. He knocks at the door of the intellect and says, "Lovest thou Me?" Some of you may ask what the intellect has to do with this matter; you thought it was altogether a matter of feeling. Let me show you. There is a couple whose hearts have long been united. Their love at first was blind; the impulse was irresistible, and the choice was made. But as far as judgment and common sense were concerned, it might have been disastrous. For they did not at that time know each other well enough, or the kind of life they were committing themselves to. That is long past. They know each other now through and through; and the more they know the more they are satisfied. The mind is satisfied as well as the heart. Their love is not mere feeling; it is also approval and esteem. If the choice had to be made again they would make it with far more decision than at the beginning; for they have done each other good and not evil all the days of their life. So we see how intellect may undergird the feeling.

Christ wishes this intellectual element to come also into the love with which we love Him. With many of us religion began in a kind of outburst of feeling. I daresay not a few here would confess that they were swept in on some wave of popular excitement; perhaps under some tender appeal, or some moving description of the love and the sufferings of Christ. Christ wishes our choice of Him to be one not only of emotion, but of judgment as well.

There are two ways in which knowledge may deepen and strengthen our love to Christ. It may increase our gratitude to Him or it may increase our admiration of Him. Christ has done something for us. Yes, you say, "He died for us." To some people that is merely a common-place and uninfluential claim. To others it is a mystery on which their minds are brooding during the whole of life. They are always trying to understand what it means; to understand what their condition was which made it necessary that He should die; to comprehend the depth of humiliation to which He descended when He gave Himself for them; and to understand the height of privilege and honour to which He has raised them. The more they think of these things, the profounder becomes their gratitude and the brighter burns the flame of love. You say that a man's love to Christ does not depend on his theology. Those who make much of feeling in religion frequently despise theology. I venture to say that the amount of any man's love to Jesus Christ will depend very much upon how much meaning he puts into these words, "He gave Himself for me."

The other way in which knowledge may strengthen and deepen love to Christ is by increasing our admiration of Him. In common life it is not always the man to whom we owe most that we love most. Is it not a maxim in human life that we are not to love anyone because of what he possesses, and has offered to give us, but because of what he is? That maxim applies to Christ as well. Not that we are to disparage or speak lightly of his gifts to us. Yet I think those who have loved Him most profoundly would say that they love Him not so much on account of what He does as on account of what He is.

THE WILL.

Christ ascends to the topmost storey, where the Will dwells. There He stands and knocks at the door and says, "Lovest thou me?" There are two totally distinct kinds of love in this world—the love that receives and the love that gives. The love that receives absorbs its object and enjoys it; but it is easily transferred from one object to another. The love that gives, on the contrary, is absorbed in its object and forgets itself. Its one aim is to do good to another; and it does not change. There is many a man who has only the first kind of love; who imagines that he understands all the heights and depths of passion when he has not yet learned the A B C of real affection.

Our love to Christ has to be submitted to this test. Is it merely a luxurious thing that may be increased when the intellect points out the advantages which love to Christ would bring? What if love to Christ should mean disadvantage, self-denial, and suffering? It was here that poor Peter broke down. As long as love meant mere emotion he had plenty to give. As long as it meant words, who had words so brave as his? But when it came to mean self-denial, taking a stand, running a risk, where was Peter? Love to Christ does mean disadvantage and self-denial. Thus He asks everyone who says he loves Him to take up his cross and follow Him; to take on his shoulders his cause; planning for Him, praying for Him, working for Him, giving to Him.

Of course there must be emotion. I am not running down feeling in religion; there is no such thing as religion without feeling. Yes, but that is only the commencement. We love Christ just as much as we are able to do for Him and to endure for Him; just as much as we are willing to give to Him; just as much as we are nothing, that He may be all in all. That is the pathway of the perfect life.

Such is Christ's question in its height and depth, its length and breadth. What about the answer? You must give that. Jesus Christ goes from pew to pew, from heart to heart, putting this question. What is your answer? When He put it first to me, standing at the door of the Feeling I could answer quite easily. When He put it the second time, at the door of the Intellect, I could answer still more easily. But when He ascended to the top storey and put it at the door of the Will, the answer stuck in my throat. I could only cast down my eyes and murmur, "Oh for grace to love Thee more."

SEAMEN'S CHRISTIAN FRIEND SOCIETY.—The monthly muster of the Christian Harbour Lights took place on Thursday last at the Temperance Seamen's Chapel, Wells-street, E., under the presidency of Rev. G. J. Hill. The testimonies from converted seamen and others were of a most practical and cheering character.

Apocalyptic Scenes.

By Sir S. Arthur Blackwood, K.C.B.

IV.

THE SUBJECT OF THE BOOK.

"Shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased."

Such was the command to Daniel at the close of the Apocalypse vouchsafed to him in the wonderful visions which he beheld concerning the latter days. "Shut thou up the vision, for it shall be for many days." Rapt in prophetic spirit, the course of history extending over 2500 years had passed before his view; the rise, progress, and fall of the four great world empires had been displayed; that which should befal his people in succeeding times had been unfolded; and he is carried on to hear of the resurrection of the dead and of eternal judgment, of the advent in glory of Him whose dominion should be an everlasting dominion, and whose kingdom should never be destroyed.

Then the revelation ceased; the records were to be "shut up"—"the book sealed"; for "many days" were to elapse ere its knowledge would be required, and though doubtless the marvellously minute predictions recorded in the eleventh chapter of the events to occur in the second and third centuries before Christ were of immense value to the Maccabean heroes, and were understood by "the wise," the meaning of the wider and further-reaching prophecies was hidden.

But the seventy weeks foretold in Dan. ix. 24 had passed; "the Most Holy"—the Anointed One—had come, and had Himself announced that "the time was fulfilled." "Cut off," not for Himself, but for others, He had made reconciliation for iniquity and brought in everlasting righteousness. He intimated that those who stood around Him would see the "abomination of desolation spoken of by Daniel the prophet stand in the holy place," and prescribed what they should then do. Very soon the disciple, to whom it was vouchsafed to see the glorious vision of the Apocalypse, declares, "Little children, it is the last time." The closing dispensation therefore had set in, and the roll of the prophetic word, so long "shut up" and "sealed" "to the time of the end," was now to be opened for the instruction, guidance, and warning of the servants of God in the Churches.

The command now is the very opposite to that given to Daniel: "Seal *not* the sayings of the prophecy of this book, for the time is at hand." Many were now to search its mysterious utterances (to "run to and fro" in its pages), and the knowledge thereof was to be increased. (See Septuagint, Vulgate, Luther, De Wette, and other versions.)*

What then should we expect would be the subject of the book? Divesting ourselves of preconceived opinions, and laying aside "schemes" of prophetic interpretation, we should, I think, be led by analogy to expect:

1. That the opened volume of Divine revelation would be a continuation of the one lately closed—closed for a time. The New Testament is the continuation and complement of the Old. When the books of the law and of the prophets ended, the book of the Gospel was opened. Our Lord, when preaching in Nazareth from Is. lxi. 1, "closed the book" in the middle of a sentence, and proclaimed the advent of the dispensation of grace, and we know that He will open it again at the same place and announce that "the day of vengeance" has arrived. So we should suppose that the great prophecy of the New Testament was to commence where that of the Old (with the exception of a few distant glimpses of still later days) ceased.

2. That the symbols being so similar, the subject would be much the same. The greater part of Dan. vii. is occupied with the description of the fourth wild beast with ten horns, which made war with the saints and prevailed against them till the time came that they possessed the kingdom. The most prominent figure in the Apocalypse is the wild beast with ten horns, to whom "it was given to make war with the saints and to overcome them," until, as victors over him, they reign with Christ.

3. That, as the main subject of Daniel was the course of the four great world empires, and the tribulations, conflicts, and final glory of the people of God, the Revelation would be also chiefly concerned with the same.

4. That, as both at the beginning and the end of the book it is declared that the things shown must "shortly come to pass" (ch. i. 1, and xxii. 6), and are described as succeeding "the things which are"—namely, the then existing condition of the seven churches in Asia—the fulfilment of the predictions would immediately commence. In other words, that the prophecy would relate to the history of the last world-empire (the Roman), and of the Church from the time of the Revelation onward. If the visions to Daniel were to be shut up and sealed, because "many days" were to elapse before their fulfilment, and that period was only about five hundred years, the things revealed in the opened book and "shortly to be done" could hardly be supposed to occur after the lapse of a period at least four times as long.

5. That the Revelation being given to show unto the servants of Christ things which must shortly come to pass (ch. i. 1), its contents would relate to things which concerned them most directly and intimately, and not be occupied with matters which, instead of affecting them, referred to a generation which should arise some two millenniums later. For, unlike the prophecies of Daniel, which he was never told to publish to his contemporaries, it is several times expressly insisted upon that it was to the churches then existing, and consequently to those succeeding them, that the Revelation was to be communicated.

"What thou seest, write in a book, and send it unto the seven *churches* which are in Asia," was the very first command of the great voice, as a trumpet: and obedient thereto, the prophet inscribes his testimony with the words, "John to the seven *churches* which are in Asia." Seven times in the epistles is heard the urgent call for him that hath an ear to "hear what the Spirit saith unto the *churches*." And lest it might be said, that while all this could not be gainsaid, as applying to the particular churches with which the first three chapters were concerned, it did not apply to the succeeding contents of the book, the Apostle is told at the close of all the visions that they were to "show unto the servants of God the things which must shortly be done" (ch. xxii. 6); and the Lord Himself declares that "I, Jesus, have sent mine angel to testify unto you these things in *the churches*" (ch. xxii. 16).

Such considerations, among others, would then lead us to expect that the Revelation given to John in Patmos—Christ's last legacy to his dearly loved Church, for whom He had given Himself, whom He lived to save by his perpetual intercession, and for whom He would ere long come again—would be the disclosure of all that was to happen to her during her history of many centuries; her temptations, trials, and sufferings; her internal and external foes; their final overthrow; and her own eternal glory in the triumph of her Lord.

And that such expectation is correct is, I believe, conclusively, nay overwhelmingly, proved by the marvellously exact correspondence of the facts of history during the last eighteen hundred years with the prophecies which the book contains.

It is, however, urged by some:—

First, that the condition, character, and circumstances of the Church on earth being described in the epistles to the seven churches, there is no need for a second and more lengthened delineation. But this ignores the fact that the Divine prediction of future events, has frequently, and specially in the more important instances, been given in a two-fold form.

Next, that if the Apocalypse contains the prophetic history of this dispensation, it is useless to the vast majority of Christians, who, being "the poor of this world," are neither learned in history nor skilled to understand the abstruse language of symbol. But it is forgotten, for one thing, that all prophecy must deal with *the facts of history to come*, and that its fulfilment eventually becomes history. For another, that those who cannot themselves study history must take its facts on trust from those who *have* studied it, just as we take our modern versions of the Bible on trust from those who have studied Hebrew and Greek. And, further, that the symbolic language of Scripture is to be interpreted mainly from the Scriptures themselves, and is itself the easiest language of all.

Again, that as the Church is seen in glory in chapter iv., and takes part in the scene connected with the opening of the book recorded in chapter v., that book cannot be opened until the Church is in glory. Consequently, that the rapture of the Church must precede the opening of the book and the fulfilment of the events therein predicted, and that, therefore, the prophecy cannot relate to the present dispensation during which the Church is on earth.

But this objection is not founded on fact. It asserts that the book has not yet been opened. *But the book has been opened.* Its seals were broken, and its contents disclosed to the apostle, 1800 years ago, and by him published to the whole world. This took place prior to the rapture of the Church, for as certainly as the book was then opened, so certainly is the Church still here, and her presence in glory is, therefore, *not* an antecedent condition to the opening of the book. Though a glance at her final happiness is given in chapter vii., it is not till the end of the book that the vision of the Church in glory is presented. The twenty-four elders seen in chapters iv. and v. represent the Church not in her final glory, but as she now is in the sight of God, and in the experience of every believer—"seated together in heavenly places in Christ Jesus."

I do not here go into the scheme of interpretation according to which it is held, in accordance with the view just referred to, that the events prefigured from chapter VI. onward, all relate to a period subsequent to the rapture of the Church, and that consequently the Church is nowhere seen in the book after the close of the third chapter.

This view, which was originally propounded by the Jesuit Ribera, in order to remove from Rome the stigma of identification with the Babylon of the Apocalypse, has been so fully, as well as effectively dealt with by Dr. Grattan Guinness in his remarkable work, "The Approaching End of the Age," that I should only be repeating his (to my mind) unanswerable arguments to the contrary, and for that the space accorded to me would be inadequate.

* The words in Dan. xii. 4 have no reference, as is so commonly supposed, to the march of science and increase of locomotion. They relate entirely to "the book," which is the subject of the whole passage.

FROM PASTOR CHINIQUY.

Dear Christian Brethren,—Allow me, at the beginning of this new year, to give you and the English benefactors of my mission a few words about the evangelisation of Roman Catholics of Canada and the United States. It is a public fact here that the power and influence of the Church of Rome are visibly shaken to their foundations. From every side we hear of some coming to the Saviour's feet after having broken the heavy yoke of Popery. In the humble Church of St. John we do not have a single meeting without good numbers of Roman Catholics coming, not only to hear but to receive the message of life.

But what fills my heart with an unspeakable joy is that that Evangelical religious movement which brings so many stray sheep into the true fold around me here, is extending all over the world. Almost every day I receive letters from newly-converted Roman Catholics. I could send you hundreds of such letters. The following has just come from China:—

Tainan, Formosa, November 15.

Though unknown to you, still being one in Christ Jesus, we take this liberty of addressing you. Our object is to thank you from the bottom of our hearts for your bold and fearless exposure of the wickedness and idolatry of the Church of Rome. Our dear father died when we were very young, and we went of course under the protection of the American Consul, who placed us under the care of the so-called Sisters of Charity in the Convent of Shanghai, where we remained for over eight years. While in the Convent, our mother married a Christian man, who, in course of time, with the assistance of the Consul, rescued us from that awful place.

Of course, we were both fervent Catholics; it was against our will to live with heretics, and some little pressure had been brought upon us to make us stay with our dear parents. We were four years and one month respectively under the awful yoke, till it pleased the dear Lord to show us what slaves we were, and bring us to Himself. And, oh, we feel we can never thank Him enough for opening our eyes.

We are reading your books, kindly lent us by Rev. Dr. Mackay—"The God of Rome eaten by a Rat!" and your "Fifty Years in the Church of Rome," and we do feel so very grateful to you for exposing the wickedness and idolatry to which we were once being brought up. May the Saviour bless and use you more and more; and may you yet be the means of bringing numberless poor dark Romish heathen souls to the Light and the Truth as it is in the Lord Jesus. Yours, most affectionately in Him,

Maggie and Lucy Strangman.

Though eighty-three years and six months old, by the mercy of God, I am as strong as when forty years old. My hands do not shake, my ears, my eyes, my lungs are as good as then. May the Lord Jesus bless you and all those who love him in your Great Britain. Your devoted and grateful friend,

C. Chiniquy,

14, *Park-avenue, Montreal, Canada.*

MAKING FRIENDS AMONG CANNIBALS.*

"How many guns have you?" was a curious inquiry early addressed to me by a party of Lumbukuti warriors. "None," was the reply. This was quite incredible to men who would not dare to leave their village unarmed. Continuing, I admitted the possession of just one gun, and this I showed to my astonished interrogators. Need it be said that it was the one weapon of Christian warfare—the Word of God. "This," I explained, "is the only gun I have; and in course of time it will silence all the others on the island."

It is excusable that at that time the Tongoans should declare the book without power. They neither knew it as the sword of the Spirit nor the shield of the Lord. To-day a different conviction prevails, for marvels have been wrought in the name of the Prince of Peace.

Within the first month or so all the chiefs called upon me, with the exception of two. Most likely the object of the visitors was to receive presents. One of the two who did not come was Marimaraki, head of Pélé, the bush village, which was engaged in war at the time. The other was Manambalea, of Selembanga, on the east side of the island. This chief, of which much will be said hereafter, was an energetic and courageous man, rather pleasant in appearance. He had made himself no less distinguished as a warrior than as an organiser of friendly gatherings of the tribes.

Manambalea thought well to inquire concerning the new religion before visiting its teacher, so he despatched some of his people to see what they could learn. Now, a week or two before, while working for me, several men of Selembanga had seen a picture of Jesus at the Well, talking to the woman of Samaria. Accompanied by some women, one of these men turned up at the mission house, saying they wanted "to see Jesus." The picture was shown, whereupon the man exclaimed, "Yes, that is it! That is the Son of God who came into the world to save us from our sins and from hell, and to help us to get to heaven hereafter."

The women evidently thought the man had not got a correct version of the story; so they appealed to me, and I explained the wonderful incident, telling of the love and power of Jesus to save. They had heard enough at home to impel them to walk six miles to learn more; and they went back with the feeling that the half had not been told them.

At length the tardy chief made a personal call, and asked for information. An acquaintance was then formed, which has been fruitful of important results throughout the history of the mission. Not knowing the chief's mind, I began by explaining that I had taken up my abode on the island in order to tell the people the way of salvation. Manambalea seemed greatly astonished at the good news. He attended evening worship in the mission house, and afterwards made no sign of leaving. He ceased not to ask questions concerning the Gospel, and when I set forth the truth in song, the uniform request was "Sing it again!"

At a late hour that evening he was asked to retire to rest, with the prospect of hearing more on the following day. His answer was: "I want to go home in the morning, and tell my intentions to my people; but I will return hither in the afternoon." This he did, coming back to learn to read! At that time no person of importance in the island had taken such a decided stand, except Matabuti at Meriu. Meanwhile, in Malakaleo's quarter, strong words and feelings were prevailing against the Gospel.

Not long afterwards a company of Malakaleo's fighting men appeared at the mission station, probably to inquire about Manambalea's object in staying with me. When they met him, they asked if he intended to work for the missionary. Of course, he would be working there, and it would be the easiest thing in the world to say so, and conceal his real object. "No," he said decidedly, "I have come to 'take the Book,'" *i.e.*, submit to religious instruction.

The tone of his voice was such as to discourage further interrogation. He remained a considerable time at the mission house, and made rapid progress in knowledge. It was his real determination from the first to become a Christian; I had to be faithful, and the inquirer had to be honest, or it would not have been possible now to report Manambalea's conversion, and his humble position at the feet of Jesus.

My deliberate judgment is that there is no man on Tongoa who would make the same sacrifices for his Master, nor has anyone exerted himself so much on the island for the Redeemer's kingdom as Manambalea. At times, when all others have failed, I have found a faithful friend in him. The story of him and his work would almost require a separate volume to do justice to it.

* Extracted from Rev. Oscar Michelsen's forthcoming volume: CANNIBALS WON FOR CHRIST: A Story of Missionary Perils and Triumphs in Tongoa, New Hebrides. Numerous Illustrations. *Morgan & Scott.* Ready shortly.

GROWING LIGHT IN HUNAN.

SIR,—A great many Hunan men have been coming about us of late, and among them some very interesting characters. It is now over a year since I became acquainted for the first time with the name of Têng Mou-hwa, one of the three publishing firms in Changsha employed by Chou Han in his anti-foreign crusade. The eldest son of this firm is now at Hankow, reading Christian books and attending Christian services. So far, he has made no profession of faith in the Christian religion. He simply assumes the character of an inquirer and a learner. The first time he made his appearance in my study he was undoubtedly very sceptical and somewhat timid. He was brought in by one of our converts. According to my invariable custom I ordered tea for them both. The Christian took the tea thankfully, and soon drained the cup. Mr. Têng, however, never touched it; and I learnt afterwards that he was under the delusion that it might contain some grains of the *bewitching medicine* used by the missionaries in making converts. Mr. Têng has called on me again, and I am glad to be able to say that he is gradually becoming more enlightened. The last time he paid me a visit he looked more cheerful and confiding. He took my tea without hesitation, and talked as if his mistrust of *me*, at least, had wholly passed away. I hope to send him back to Hunan a wiser and less prejudiced man.

On the 7th of last month two Changsha men came to the London Mission Hospital at Hankow—one afflicted with a hare-lip, and the other a companion. The name of the former is Jen Ch'en-siang, the eldest son of Jen Sing-yüen, who at one time was a major-general in the province of Kuangtung. Mr. Jen Ch'en-siang is a *Yin-sang*, an honorary title conferred on the sons of high officials, indicating that they are noble born. It is Mr. Jen's intention to proceed to the capital early next year, to claim certain emoluments which are due to him on account of military services rendered to the State by his deceased father. It is this that brought him to the hospital. He felt that he could not appear in the capital with this disfigurement upon him, so he came to the hospital to have it removed.

But young Jen had his difficulties. Both he and his companion Huang have had a good deal to do with Chou Han, and they were thorough believers in all the vile reports which have been circulated by him concerning the foreigners and their doings. They very much wished to come down and see the foreign doctors; but the very thought of entering a foreign house or a foreign hospital filled their souls with dread. Fortunately they met a nephew of the Marquis Tsêng, and he advised them strongly to come to Hankow, assuring them at the same time that they would be treated kindly by the foreign missionaries. At last they mustered sufficient courage to leave Hunan for Hankow.

They landed on the Wuchang side of the river, and tarried there a day or two, hesitating as to what they should do. They resolved to come over to the Hankow side, and have a look at the terrible barbarians, but they returned to Wuchang without having called at the hospital. They came across the next day, and timidly entered the waiting-hall of the London Mission Hospital; but again their courage failed them, and they returned to Wuchang without having seen the doctor. On the morning of the 7th ult., they were at the hospital gate once more, but in great perplexity as to whether it would be safe to enter. Fortunately the gatekeeper, who is a very good old man, saw them and spoke kindly to them. They asked him if the rumours about foreigners gouging people's eyes, cutting out people's hearts, etc., were true. The old man assured them that all such rumours were false; and they felt half inclined to believe him.

At that moment I made my appearance, on my way to the chapel, where a marriage between two natives was about to be performed. The old man advised them to follow me, and witness the ceremony. This they were afraid to do; but one of our Hunan converts happened to be present, and he prevailed upon them to accompany him. They were much surprised to see what they saw, and to hear what they heard. Here was a fine opportunity for the perpetration of all the wickedness with which the missionaries and the Christians are charged. But they saw nothing of it, and, as they have told me since, they were simply astonished at the fact. At the close of the marriage service, which seems to have impressed them greatly, they were introduced to me. I took a great liking to them at once, invited them to come to see me at my house, and gave them a letter of introduction to the doctor. Doctors Mackay and Thompson took the case in hand, and, to the infinite delight of Mr. Jen, they have succeeded in giving him a perfect lip.

Mr. Jen and his companion left Hankow for Changsha on the 28th ult., with hearts full of gratitude, and minds completely delivered from all prejudice. Whilst at the hospital they attended all the Christian services held at the chapels, and read everything we could place in their hands in the shape of Christian literature. This they did from their own free will. When leaving they made special application for copies of the New Testament and other books, which they wished to take with them and present to the gentry of Changsha. They also begged me to write a letter to Chou Han, promising to take it themselves to him, and place it in his hands. Of course I wrote a letter and supplied them with books.

I asked Mr. Jen why he hesitated to come to the hospital, and this was his reply:—"I was afraid that if I once entered I might never come out again. I thoroughly believed that the foreigners did gouge the eyes and cut out the hearts of men, women, and children. I know now that it is all false, but this is to be ascribed to the fact that I have seen. I believe that if Chou Han himself could only see, his feelings would change just as mine have changed." Then he told me that in Changsha ninety-nine out of every hundred at least thoroughly believe these reports about the foreigners and their doings.

If two or three *experienced* missionaries could settle down in Changsha, and carry on their work of preaching and healing at Changsha as they are doing at Hankow, a great revolution would soon take place in the Hunan sentiment with regard to us. I pray that that day may soon come. In the meantime we are trying to influence Hunan from Hankow, and not in vain. This year ten of the Huanese have joined the church in connection with the London Mission at Hankow, and there are some fine fellows among them. But this letter will show you that the number of *converts* does not represent the measure of our influence; for not a few good men like Jen and Huang, though not professing Christians, have returned to their homes with enlightened views and right impressions, and will do much towards removing the ignorance and breaking down the prejudice which have long reigned in Hunan. I am, etc.

Hankow, December 3. GRIFFITH JOHN.

THE McALL MISSION, FRANCE.

THE McAll Mission is extending in various directions, and a measure of success attends its operations. A deputation from the Central Agency in Paris has recently narrated at Cannes a good deal of the work of the mission. But the deepest interest is centred in the new departure, namely the Mission Boat. France is intersected with rivers and canals, and it is quite practicable to visit a large part of the interior by means of this boat. Its visits have created great interest wherever it has penetrated, and led to the establishment of several new centres of work.

The local work in Cannes has also experienced a considerable development. Through the kind instrumentality of Mrs. Bevan, a very zealous evangelist has come to the help of the labourers, and there are indications of revival. The neighbouring town of Grasse and the villages of Le Cannot, Mougins, and La Bocca are now comprised in the work of evangelisation, and the cries all round are "Come and help us"; "Why don't you tell us the same good news that you tell others?" It is distressing not to be able to respond to those who are thirsting for the words of life. Help, then, is needed in contributions, in offers of personal service, in the gifts of Gospel portions and Gospel tracts.

C. B.

For the Young.

BILLY THE SHOEBLACK.

"Clean your boots, sir?" Such was the cry that arrested our attention when on the way to a Sunday morning prayer-meeting in Torquay. It came from the lips of a ragged, shoeless, but clean-faced boy, called Billy Smith. After the prayer-meeting was over poor Billy was still at his post by the Market corner, when the following conversation took place. "What is your name?" "Billy Smith, sir." "How old are you?" "Nine years old, sir." "Where is your father?" "I think he must be dead, 'cause I never knowed he. I have to work for my own living. I pays freppence for a bed when I earns enough, and when I can't the landlady trusts me." "Where is your mother, Billy?" "In gaol, sir." "Wouldn't you like to go to Sunday-school, Billy?" "Yes, sir, but I can't afford it." "They don't pay anything." "No, sir, but you can't earn nuffing and I must pay for my bed." "Look here, I'll give you a shilling if you will come this afternoon." "Will 'e, sir?" "Yes." "But I got no coat to go in, sir." "Never mind, come without." "All right, I come; but, I say, you won't make a fool of me. If I come you'll give me the shilling?" "Oh yes, you shall have it."

True to his promise, at three o'clock Billy was seated by the side of half a dozen well-dressed boys. He had borrowed an old coat sadly the worse for wear, but his face was remarkably clean. How eagerly did he listen to the story of God's wondrous love. His heart was touched, tears began to flow, and poor Billy had only the sleeve of the ragged coat to wipe them away with. After school he remained to the prayer-meeting and desired to be prayed for. A few Scriptures were explained to him, such as John iii. 16 and v. 24, and God then saved poor Billy's soul. He was so happy he never said a word about the shilling until it was given to him. We got him better clothes and lodgings, and still Billy continued to cry, "Clean your boots, sir?"

But how tidy and bright and happy he looked. Even the bad boys saw the change, and used to say, "Ah, old Billy is turned religious." I tried to comfort him by telling him of the Better Land. How little did I think that poor Billy would so soon be there. But so it was, for a wretched drunkard knocked him down for trying to stop two boys from fighting. The blow and the fall injured his spine. A policeman lifted him up, and he was taken to Exeter Hospital, and despite the doctors' skill and nurses' care he got worse and worse, until at last he peacefully passed away to be for ever with the Lord. His little body may lie in a pauper's grave; but what matters? he is at rest with Jesus now.

Truly that was a shilling well spent to get the poor lad to the Sunday-school. This was the first precious soul I ever won to Christ, so I shall never forget Billy Smith.

J. Elliott.

A JAPANESE PROVERB.

It is a long way to send a message, but if you will give it the attention it deserves, it will be worth all the trouble.

You live in the West; it may surprise you if you watch how many of the things that make your life pleasant come from the East. I do not mean simply when you are taking breakfast, but even when you are reading the Bible.

Now for my Eastern message. The schools in Japan are very different from those at home, and so is their A B C. They have as many as forty-seven letters to get by heart, and as an aid to memory forty-seven little wise sayings have been chosen and arranged into what is called a "proverb game." As the little children play this game, at the same time they learn their long A B C.

One of these proverbs is, "Defeat is the path to victory." This proverb represents a truth which Japanese parents very much wish their children to learn; and long, long ago, it was coupled with the story of a fish.

The people of Japan have a great love of art, so when they draw a picture, or carve a piece of wood or ivory, they put in here and there the drawing or the likeness of a fish. Then, when the children see it, they remember the story and the proverb, "Defeat is the path to victory."

I will tell you the story in a minute; but, first of all, let me say that "Boys' Day" in Japan is a festival that comes once a year. It would be hard to say whether the parents or the children enjoy it the most, for it is a very merry time for all. Upon that day on every house in which a boy has been born a fine flag flies. You have no idea how much fathers and mothers think about their boys, striving all they can to train them well, that they may be an honour to them and to their Father in Heaven.

So "Boys' Day" is a very happy time. And what do you think in the emblem that is on every flag? It is a fish—a carp in the apt of springing. Oh, yes, fish can spring in a fashion of their own. This brings me to the story. A carp is an active little fish, which, like the salmon of our rivers, attempts to leap the falls. The fish tries to do this at one leap, but it is feeble, and it falls back; then it tries again and again. These leaps, oft repeated, are fine exercise for the carp, and it becomes stronger and stronger every time, until at last, by a grand final effort, it bends itself round, and bounds over the fall into the clear water above.

Now you see how the picture of a carp, in the act of springing, tells to the Japanese boy that "Defeat is the path to victory." But that is not all. Until very lately the Japanese had no Bible, and no knowledge of our Lord Jesus Christ, as you have in England. We poor human beings are so much in need of Divine aid, that where there is no knowledge of the true God, men imagine there must be gods, and then they give them names according to the nature of their supposed character.

This is how the fish story ends. As the carp never gave in, but made each defeat the means for a stronger effort next time, it was said that the gods rewarded it by turning it into a dragon. "Why a dragon?" you may ask. A dragon is supposed to have great wings; and it was thought by them to be the most fitting reward, for then the fish could fly, and so the labour of leaping up day after day would for it be over for ever; so the fish that once could move but a short distance, and by repeated efforts, in the world of waters, was enabled to fly away up in the air, and live in a new world altogether. I think that is a beautiful story, one which may be useful to boys and girls in England and to their parents as well. But those who begin very early in life to find that "defeat is the path to victory" will have the best opportunity for finding it true. Is it really true? Of course it is, and I hope you will find it true in your life.

A little girl I know found it true in this fashion. She was studying music, and she found the early lessons at the pianoforte very dull and uninteresting. She often wished she had never begun; but she was an honest, good girl. She said to herself, "Mamma expects me to practise every minute of the hour, and I will not disappoint her, tiresome though it is." The result was that her lessons soon ceased to be dreary, for she was able to play beautiful music, and she was filled with a pleasure she had never dreamt of before. Defeats were to her the path to victory.

A bright lad, a friend of mine, went to an engineer's shop to learn the trade. Some of the men bought drink, and said he must take some in honour of his coming. He was a total abstainer, and he said so. "Then we will pour it over you," they said. "That may dirty my jacket," he replied, "but it won't spoil my character!" And he went home amid the jeers of his shopmates, with his clothes wet with beer. But he was never asked to drink again, and his conduct that day was the means of the drinking custom being stopped. He, too, was taught that defeat is the path to victory.

Does this put you in mind of something in the life of Jesus? It is said of Him that He was made perfect through suffering. He abased Himself that He might be exalted. He took upon Himself the form of a servant, in order that He might rule. To-day He is the King of kings, the Lord of heaven. The path to victory lies by the way of seeming failure, perseverance, and the sunshine of God's favour.

W. M.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Canonbury Hall, Lewisham*, Feb. 18 to 24; *Reading*, Feb. 26 and 27; *Burnage, Manchester*, March 4 to 12; Mr. J. S. Tyler, *Bisley*, to Feb. 10; *St. Mark's Schools, Nottingham*, Feb. 19 to 26; *Great Baddow, Chelmsford*, March 4 to 10; *Old Radford, Nottingham*, March 12 to 17; *Octavius-street Schools, Deptford*, March 19 to 26; Mr. A. G. Dodderidge, *St. Leonards*, to Feb. 10; *Forest Hill*, Feb. 11; *St. John's, Fitzroy-square*, Feb. 13; Mr. T. Lewes Sayer, *Dalston*, Feb. 12 to 16; *Home of Industry, E.*, Feb. 19 to 24; Rev. W. S. Standen and Rev. Martin J. Hall, *Monkstown, Dublin*, to Feb. 14; Rev. Martin J. Hall, *St. Paul's, Cambridge*, Feb. 18 to 24; *St. James's, Plumstead*, March 4 to 15; *Finchley Parish Church*, March 18 to 24; Mr. W. H. Wilson, *Kendal*, to Feb. 12; Mr. Edward Hughes, *Bisley*, Feb. 18 and 19; Mr. S. J. Hewlett, *Chadderton*, near *Oldham*, Feb. 10 to 14; Mr. J. M. Wigner, *Greenwich (Rev. C. Spurgeon's)*, March 20 to 25; Mr. H. B. Claxton, *St. Mary's Schools, Peckham*, March 18 to 26.

ENCOURAGEMENT IN IRELAND.

Dear Sir,—As a constant reader of The Christian, it is with gratitude and thankfulness I see from time to time your interesting account of work in Ireland, thereby drawing the attention of Christian friends to what is going on amongst us. Mrs. Smyly's letter in a recent issue is deeply interesting, especially the story of the "Little Child Schoolmistress," but such I believe is only one of many hundred similar stories which could be told, showing the good work which is going on unknown to very many of us.

Coming from one of Major Whittle's thronged meetings during the Moody mission in Dublin, I was asked, about 10.30 p.m., by a poor little ragged lad to buy a box of matches. After I had asked him a few questions, he told me stayed at the (R.) Catholic Boys' Home. He knew very many of the sweetest verses in the New Testament by heart, and repeated John iii. 16 quite as fluently as I could myself. He had learnt them, he told me, in Mrs. Smyly's school at Largan-street.

Some time before this, passing along the streets of a town in the West of Ireland, I saw a little girl coming towards me, and singing sweetly—

> We shall have a new name in that land,
> In that land, that sunny, sunny land.

Struck by the familiar words and tune, sung under such unexpected circumstances, I watched her as she moved along, wondering where she could have learnt them. After some days, and many inquiries of friends, I heard she was the child of R.C. parents, going to the convent school each day to the nuns, while in the evenings she went for a few hours each week to the wife of one of the Irish Church Mission agents to learn sewing, and while there had learnt this hymn as well as many others. I could supplement these by others which have come under my notice quite unexpectedly.

We know not what good the Holy Spirit may be pleased to work by means of these poor children both in their own homes and amongst their companions. I know one child who, only a short time ago, let fall by accident among other papers a Gospel tract in her class at the ——— Convent. The teacher, a nun, very quickly picked it up and put it in her pocket with anything but a look of displeasure. These child missionaries, perhaps, may accomplish work in places which are entirely closed to us who are grown up.

Very faithfully yours,

John Carson.

Newchapel, Clonmel.

CHILDREN'S SCRIPTURE UNION.—Feb. 12, S., John iv. 31-42; 13, iv. 43-54; 14, v. 1-13; 15, v. 14-24; 16, v. 25-35; 17, v. 36-47; 18, vi. 1-14.

A MESSAGE FOR CLOUDY DAYS.

Job. xxxvii. 21.

"Not now," when the sun's bright rays
Are hid from the mourner's sight;
"Not now," when the dawn seems waiting long
Do we catch the coming light.

"Not now" in the heavy cloud
May we see the golden thread,
For the earthward side is dark indeed,
And the path seems rough we tread.

But there in the golden land,
We may see the golden side
Of the trial clouds, the Father sent
When his children's faith was tried.

Ah, wait, tho' the night seem long,
For the sun shall rise once more.
And the clouds be bathed in golden light
That were dark and grey before.

Let Faith from the Tower of Hope
Keep watch for the coming day,
And our heart shall sing when morning breaks
And the shadows flee away.

"Not now" with our untrained ears
Can we catch the heavenly sound
Of the minor chords so sad and strange
To the listening ears around.

"Not now" thro' the mists of earth
With sorrowing tear-dimmed eyes,
Do we read the Master's dealings plain,
But we trust the "Only-Wise."

And *there*, when we dwell with Him,
He can teach us all we'd know
Of the trials hard to comprehend
When his children walked below.

F. B.

NOTES ON DAILY READINGS.

SUNDAY, FEBRUARY 12.—1 KINGS VIII.

The Feast of Tabernacles was blended with this solemn ceremony of dedication. All Israel in its most festive attire welcomed the ark to its abiding-place with sacrifices that could not be numbered. And it is a time for rare joy when He, of whom the ark was a type, takes up his abode in the human spirit. Then the glory-cloud fills the whole being, and there is no longer any part dark, but the soul, and mind, and strength, the Holy Place and the outer court, are all aglow. The budding rod and the pot of manna had disappeared. These were symbols of a life that had passed away. But the Holy Law was there. In our most rapturous experiences, meditation on the law gives weight and solidity to our character.

Solomon recited the chain of incidents that had conducted to that august moment. Each link is worthy of notice, especially that clause which declares that though David was not permitted to carry his pious intention into effect, it was yet accepted. "Thou didst well that it was in thine heart." There are many who fully desire to devote their lives to God as missionaries or ministers, but they are prevented by death, or necessary duty to others. But they are credited before God with the desire. In the seed God beholds the perfected plant. We may learn from this prayer how we may intercede, recording before God the cases of such as are in need, and laying out our requests.

MONDAY, FEBRUARY 13.—1 KINGS IX.

God's second appearance to Solomon had a twofold object. In the first place, to assure him that his prayer was heard, and that the new Temple was hallowed. So with us, as soon as we yield ourselves to God, desiring only to be his, He enters upon his possession, hallowing, and guaranteeing our security. In the second place, to declare the conditions on which both king and people might be assured of permanent prosperity. There must be the walk before God in whole-heartedness, and the strict keeping of his statutes and judgments. Obedience to the least prompting of the Divine Spirit is an essential condition of blessedness and prosperity. Let us beware lest we become indolent in the strictness of our self-watch. It is not enough to admit generally that we are not under the law but under grace; we must never forget that we are under the law to Christ.

It was a pity that after all he had done for the building of the Temple, Hiram was so ill-pleased with the cities given him by Solomon. But it is thus that the rewards of this world fail to satisfy us apart from God's presence and favour.

Solomon used the remnants of the Hittites as slaves, but the children of Israel were promoted to high office. Thou art not a slave, but a son, if thou hast been born again, and it shall be thine to reign with Christ, to judge angels, to rule over the cities of the children of men.

TUESDAY, FEBRUARY 14.—1 KINGS X.

We, too, have hard questions, which often perplex ourselves and others. But there is a solution for each of them in Jesus, the greater than Solomon. Too often, alas! we think that we must stay away from Him until they are all answered, and only afterwards go to his blessed feet. But thus we shall never come to Him at all. We must go to prove Him with our hard questions. He invites us, saying, "Come and see." But we must come before we can see. In the presence of Jesus the mists are dispelled.

But when we come to Jesus we feel that the half was never told us. His wisdom and goodness far surpass the power of the tongue of men and angels to utter. The soul basks in a golden radiance of Love and Grace which are unspeakable and full of glory. And it need not go out again from his presence-chambers. It may know the happiness of standing continually before Him, hearing his words. It may feast in his presence. It may live on his royal bounty. Ask, my soul, of Him, what you will, and it shall be done unto you. No good thing will He withhold. He will give grace and glory, exceeding abundantly above all you ask or think; all your desire, whatsoever you ask (13).

How dazzling this description of Solomon's glory! And yet it is excelled by a single lily made by our Father's hands. Fair indeed must Jesus be, the Son of his Love, in whom all that is beautiful and strong and glorious is combined.

WEDNESDAY, FEBRUARY 15.—1 KINGS XI.

Solomon's fall was directly attributable to his wives, whom, in direct defiance of God's command, he married from the neighbouring nations (Deut. vii. 3, 4). Strange women caused him to sin (Neh. xiii. 26). And temples were reared in Jerusalem to the deities of the heathen. The sin was greatly aggravated in his case by the great privileges he had enjoyed of fellowship with God (9). There was no help for it but that he should be severely chastised. He had been specially forewarned that such would be the case (2 Sam. vii. 14).

The more privileged and honoured we are, the more disastrous will be our fall, and the more certain our suffering. If God loved us less, He might spare us more. But because we are capable of such heights, He makes it impossible for us to rest contented in the depths and lengths of our transgression. He punishes us with the rod of men, and with the stripes of the children of men. All the while his mercy does not depart from us, but lingers over us, as a father will listen at the door of the closed chamber of the child to detect the first symptoms of broken-hearted sorrow.

The instruments by whom God chastened Solomon were Rezon, Hadad, and Jeroboam. But the obduracy of his rebellious heart was shown in his endeavour to kill the latter. Thus sadly had the fine gold of his character become dim.

THURSDAY, FEBRUARY 16.—1 KINGS XII.

Solomon's reign had been splendid but very oppressive, and it was reasonable to ask for some relief. And there was much wisdom in the counsel of the older men, "Serve them, and they will be thy servants for ever." That is a true principle. It underlay the sacrifice of Calvary. "Thou art worthy to take the book, for Thou wast slain." It is because Jesus has girded Himself and washed our feet that we gladly bear the brand-marks of his service for ever.

Jeroboam knew better than to make these two calves. Ahijah had clearly told him (xi. 38) that if he would hearken to all that God commanded him, and walk in his ways and do what was right in his eyes, He would be with him, and build him a sure house; but he was not content with this, and set his ingenuity to work to make his position surer. Forsaking the promise of God, he had resort to mere expediency. Fearing that if the people went up to Jerusalem they would return to their allegiance to David's throne and kill him, he set up the worship of Jehovah within the limits of his kingdom, under the form of these calves. He thus broke the Second Commandment, and sowed the seeds of which in days long after his descendants were to reap a bitter harvest. Alas for that devising expedients out of one's own head! We all know something of that.

FRIDAY, FEBRUARY 17.—1 KINGS XIII.

The altar which Jeroboam thought would consolidate and strengthen his kingdom was the cause of its overthrow and of disaster, until Israel was carried into captivity. Oh, that we may never turn from the living God, to hew out for ourselves broken cisterns that cannot hold water. It is impossible to do this and go unpunished.

Literal obedience to God's Word is indispensable in those who would carry his messages. And that was a noble answer that in the first instance the prophet gave the king; when he told him that the bribe of half his house could not induce him to tarry so long as to eat a meal with him. This minute and rigorous obedience stood out in striking contrast to the conduct of Jeroboam.

But when the prophet afterwards violated the distinct command of God and turned back at the earnest solicitation of the older prophet, he incurred God's very decided displeasure.

When God has spoken to us, let us not dare to turn aside at the words of others, however good they seem, and though their proposals be draped in the guise of religion. God does not say yea and nay. But all his commands, like all his promises, are yea and amen in Christ. In Him is no variableness, nor shadow cast by turning.

SATURDAY, FEBRUARY 18.—1 KINGS XIV.

This chapter is full of those results which disobedience and rebellion bring not to kingdoms only but to hearts and homes. We veil ourselves under many disguises, but we do not deceive God; often we fail to deceive man. We are senseless enough to suppose that God can answer our questions, and not read ourselves, can solve our problems and not unriddle us. But God is never mocked, and we reap as we have sown.

It is an awful sentence which is indissolubly associated with Jeroboam's name, "He made Israel to sin." Does it adhere to him on the other side the veil, which parts time and eternity? For certainly if Baxter expected another heaven for himself in the case of each of those who reached heaven through his means, so there will be another hell for each that has brought another thither. May we be preserved from laying stumbling-blocks or being such in others' ways.

How was the fine gold dimmed. Brass was but a poor substitute. But such deterioration in the character of the metal was the outward evidence of sad change for the worse in the spiritual condition of Israel. Mere traditional goodness, like that of David, cannot save us from the strong set of the current away from God; we need the mighty power of the Holy Spirit, in answer to the prayer: "Hold up my goings in Thy paths, that my footsteps slip not."

INTERNATIONAL S. S. LESSONS.

FEBRUARY 19.

REBUILDING THE WALL. Neh. iv. 9—23.

GOLDEN TEXT, verse 9.

It is probable that Artaxerxes had several cupbearers, and that they served him in turn. This may explain why it was four months after his prayer that Nehemiah appeared in the presence of the king (comp. i. 1 with ii. 1). See how fully God answered his prayer. He made very bold requests, but all were granted in the most royal fashion (ii. 1—11). Six months later the work was completed (vi. 15). The journey to Jerusalem probably occupied four months as in Ezra vii. 9. This rapid success, in spite of serious hindrances, was largely due to Nehemiah's enthusiasm, and to the skill with which he planned the work (chapter iii.). "It was like the rebuilding of the wall of Athens after the invasion of Xerxes, like the building of the walls of Edinburgh after the battle of Flodden. Every class of society, every district in the country, took part in it." —*Stanley*. Great things can be accomplished where there are willing, united workers.

Our lesson to-day furnishes an illustration of the difficulties which beset all work for God, and the manner in which to meet them.

I. The opposition had its origin with Sanballat and Tobiah, "who were district magistrates under the government of the Satrap of Syria; and they seem to have been leaders of the Samaritan faction." They were formidable adversaries, and, worked with great subtilty and persistency to defeat the work. They began with *mocking* (ii. 19; iv. 1-3), and sought to laugh to scorn those who attempted it. In all ages the people of God have had to meet this trial (Heb. xi. 36). Next they tried *slander*, and represented that Nehemiah and his companions were preparing to rebel against the king (ii. 19; vi. 6). Thirdly, they determined to make a sudden *attack upon the city*, and, if need be, to slay the Jews rather than allow the work to proceed (7, 8, 11). Add to these the difficulties of the work itself (10), and it will be seen how seriously Nehemiah and his friends were opposed.

In Christian life and Christian service similar difficulties must be expected. Our Lord never promised an easy life to his followers, and if there is a change in the form of the world's opposition, there is no change as to the fact.

II. The example of Nehemiah in meeting these difficulties is worthy of careful attention.

(1) *He did not ignore them.*—He took their full measure. Many a Christian has fallen through under-estimating the strength of his foes. Count the cost (Luke xiv. 28—32). If we do not know, or will not fully recognise the strength and subtilty of our foes, we cannot overcome them.

(2) *He depended on God for victory.*—"Remember the Lord, which is great and terrible" (14); "Our God shall fight for us" (20). We need not fear to see the worst of our difficulties if we have a right view of God. What could Nehemiah and his feeble Jews do against Sanballat and his forces? But what were even these formidable adversaries compared with God? On the front of a hall in North Wales is an inscription in Welsh, which, being translated, signifies, "Without God, without all; with God, enough." See Jno. xvi. 33; 1 Jno. iv. 4.

(3) *He made use of every proper means.*—Faith in God is not a substitute for effort, but prompts and directs it. Work without faith is presumption; faith without work is folly. The means he used were these:—*Prayer* (9). This is first because it was the natural expression of confidence in God without it there could be no prospect of success in the use of other means. It is the first condition of a prosperous life. *Watchfulness* (9). If we expect God to deliver us we must not be unwatchful against our adversaries (Matt. xxvi. 41). The watchman must wake, though it is the Lord who keeps the city (Psa. cxxvii. 1). *Encouragement* (14, 20, 21). He knew that if his workers lost heart the work would cease. *The wise arrangement of his people.*—No general ever displayed greater tact than Nehemiah. Behind those places where the wall was lowest, and upon the highest places, he put a special guard (13), disposing of his forces by families. This was a wise arrangement. It added the powerful incentive of love to their dear ones to the motives of loyalty to God and patriotism. Under such conditions who would not be bold? See how he disposed of his own servants and of the rulers (16), and how all the workmen were prepared either for work or warfare (17, 18). Beside all this, he was himself an example to others of courage and vigilance, and endurance (23). In the Mexican War, when the troops were wavering, a general dashed into the enemy's lines, shouting, "Men, follow!" Encouraged by his example, they dashed on after him, and gained the victory.

Our Boys and Girls.

In our issue of Jan. 26 "An Anxious Mother" asked for advice as to the training of our boys, especially in regard to holiday amusements. Last week we inserted two thoughtful letters on the subject; we now summarise several others, nearly all from parents who have had the joy of seeing their children advance, not only in wisdom and stature, but also in favour with God and men.

"A Thankful Father" writes:—"I have adopted the same plan with my boys as with the girls, and have always kept them away from scenes of dancing, acting, and, indeed, from Christmas parties altogether, feeling sure that such associations were not compatible with bringing them up in 'the nurture and admonition of the Lord.' The results have been most happy, my whole family of four sons and two daughters being brought to the Lord in their youth; they are now connected with the Christian Church, and mostly engaged in happy service for the Master.

"I should like, however, to add that, while not allowing them to choose their own amusements, I have endeavoured to make home the happiest place on earth for them; and although I could not sanction football, cricket, and rowing *clubs*, on account of their associations, yet I have encouraged all these exercises amongst my children and their young friends, at a good deal more expense in one way, but perhaps at less if all were taken into account. Good, bright singing and music, with carefully-selected but readable books and periodicals always at hand, have also contributed to the end in view."

"A Happy Mother" writes:—"We prayed that our children might be the Lord's, and we expected they would be, and therefore trained them for that service into which we believed He would call them. We did not consider worldly amusements would fit them for this. Charades we thought would only give them a taste for the theatre, dancing for all the vanities and follies of the world. We thought that if we took them to the edge of the precipice, and told them not to fall over, they most likely would fall, and so we had better

KEEP THEM FROM THE PRECIPICE.

"We also avoided all parties as they are generally understood. We guarded them, so far as we could, from worldly literature, associations, occupations, and pleasures. On the other hand, we put before them the chief end of man 'to glorify God and enjoy Him for ever'; and endeavoured, by precept and practice, to show them the pleasure of caring for others, the joys of God's service, the rich treasures in his Word, and the satisfying portion in Himself. We were careful also to make their home life bright and interesting, giving as many smiles and kind words as possible, that they might never connect gloom and sadness with separation to the service of God. We gave them to God, and He accepted them; in early life they were the objects of his converting grace, and all are now earnestly engaged in his service. We sought for them 'first his Kingdom,' and He has not been unmindful of his promise."

Another correspondent, "A Thankful Mother," who has brought up a large family of boys, all of whom have grown up Christian believers, speaks of her husband's endeavours to guide and interest them by taking them on excursions and entering into their pleasures. Another correspondent urges the provision of suitable "hobbies," and that parents should make themselves one with their children, thus encouraging their love and confidence. Yet another "Grateful Mother" says:—"My husband and I were believers when we were married. As the Lord gave us children, we gave them back to Him. As soon as they could understand, we taught them their need of a Saviour, and set before them the blessedness of a

LIFE SPENT FOR JESUS AND ETERNITY.

We aimed also, both by precept and example, to teach them that to live for God was one thing, and to live for the world quite another. To the praise and glory of God I can say that in the case of each, before they were fourteen years of age, all seven gave evidence of being born again. As to Christmas parties, etc., they are as numerous with us as in any other locality; but we have had no trouble with our children on that point. They never seemed to care for such things. If, however, as has sometimes been the case, they have expressed a wish to go somewhere or do something which, as parents, we were not quite certain was right, we never considered it wise sternly to refuse them permission, but we have reasoned with them, and if after all they did not seem satisfied, I have gone to the mercy-seat and told the Lord, and left it with Him. Invariably they would seek me out afterwards, and say, 'Mother, I think I won't go now.' We have entered into their troubles and helped them; also made the home bright and cheerful with music and sacred song. One dear girl departed to be with Christ at twenty-two, and a beloved son at twenty-four years of age, leaving behind them glorious testimonies to the power of Christ to save and keep; and this fills our souls with adoring praise to God."

A father, "H.," has followed a somewhat different plan. He says: "My children are not all grown up, but my third child (second son) is just entering college. All have taken dancing lessons, because we felt that it would be more likely to hinder than to help, if we left them no alternative but to say 'we cannot dance.' A few years ago we called the elder ones into a conference at the beginning of the Christmas holidays, and placed the matter before them somewhat as follows:—'There may be nothing inherently wrong in dancing, and if it can be regarded by young people as part of an evening's entertainment, like any other game, or music, or charades, then the line is perfectly clear. On the other hand, dancing parties involve late hours, indiscriminate partners, and

ALL THE EVILS OF BALLS,

whether you call them so or not, and there is no line.' Our young people did not hesitate a moment, and it was agreed that we should refuse every invitation to an exclusively dancing party. There have been some passing disappointments, but we have stedfastly carried out the rule—*always with their approval*—and have acted upon it with our own parties. We engage some professional entertainer, who occupies an hour and a half, and then about the same time is given up to dancing. I am more and more convinced that we have been led to a right plan. Our five eldest children have definitely given their hearts to the Lord, and our house is the centre of much real religious work amongst young people.

"One or two words of caution I would add:—I would never teach boys that it is proper for them to join in amusements to which their sisters could not as properly go, that is, if other girls went. Also, I would always make great efforts to secure for the children friends and associates that are refined, and out-and-out Christians; and I would make it a most important point that the children should coincide in the plan adopted, as being based on principle and not on prejudice. As to theatricals, there may be nothing inherently wrong in acting, as a relaxation; but there is very little that is not wrong in the associations of a theatre. Our young people have never been to a theatre, and have never asked to go, nor has their private acting gone beyond an occasional school play. If there is a spirit of worldliness in the young people, then any such line as we have adopted may look to them merely a concession, hereafter to be further relaxed; whereas my belief is, and it is apparently confirmed by my experience, that as the children grow older, the dancing will be thrown off with other youthful amusements."

Other correspondents make useful suggestions. "Materfamilias" suggests a perusal of Rev. Andrew Murray's book, "The Children for Christ" (*Nisbet*). A mother of six, three of them boys, who in youth professed themselves on the Lord's side, "E. J. B.," writes:—"Our children were

DEVOTED TO THE LORD

from their birth, trained for Him, and taught, to the best of our ability, by precept and example in the home, that religion was a reality, salvation through Christ the only source of real joy, and obedience better than sacrifice. I always felt it was mockery to pray for our children to be delivered from temptation, if we knowingly placed them therein; therefore we never allowed them to go to any entertainments or parties which were even doubtful, teaching them that there was no real pleasure in going where anything was said or done likely to grieve our Saviour King, or if He could not go with us. At the same time, it was our endeavour to make home as bright and lively as possible, and to allow the young people to do everything we could that was a healthy recreation, or combined instruction with amusement."

Miss E. E. Baynes, of 48, Gayton-road, Hampstead, N.W., writes: "In the memoir of Rev. Edward Bickersteth, late rector of Watton, Herts. (Seeley), is a most lovely ideal actualised in the chapter headed 'Private Life at Watton, A.D. 1842.' This has been my ideal for years. No 'novel' I ever read has charmed me more, or proved more elevating in its power over my own aims and efforts, or aspirations, or 'toned' my life to a healthier atmosphere."

"A Father" writes:—"Though the question is asked in regard to 'Our Boys,' I would rather put it 'Our Children.' The temptations and the difficulties for boys may be different in character and degree from those affecting girls; yet the principles involved in every case are the same, whether approached from the child's or from the parents' point of view. What is the duty of the parent in any doubtful case? What is the duty of the child? If we can arrive at an answer to these questions, as in the sight of God, I believe we shall also, if we seek always to be guided by Him, find the path will be made clear, and that blessing will follow.

"What is the parents' duty? It is clearly to bring up our children in the nurture and admonition of the Lord. Not merely in a general and indefinite way, but by making this the first and absolute end and aim before us, by prayer, by faith, by precept, by example. Two instances in the Word of God have always been to us, the one a guide, the other a beacon, in steering through these troubled seas:—Abraham, 'I know him, that he will *command* his children, and his household after him' (Gen. xviii. 19); and Eli, who '*restrained* them not' (1 Sam. iii, 13). I believe the Divine law is responsibility on the parents' side, with the right to command. The child's duty is as clearly to obey. But if they do not obey? Here a most difficult problem comes in. It is certain command and obedience must be no spasmodic things, but the result of early training and continued habit, as in the sight of God. With this I believe in dependence on God's power that the result will be gained and the control be effective. At least, in our experience, we have thankfully to say 'Ebenezer' after a married life of nearly twenty-nine years. We have often been brought to an end of self, and yet his word has been made true. We have always endeavoured to make our home as

BRIGHT AND HAPPY AS WE COULD,

whilst we have set our faces against the theatre, dancing, and questionable amusements, explaining that, though perhaps some might be engaged in by others, and arguments be put forward for them, we were convinced that their tendency was to draw the soul away from Christ, and to entangle it in the world; and therefore we did not allow them in our family and our household. I ought perhaps to say, with great thankfulness to God for his mercy to us, that all our children, ten of whom are living, early gave their hearts to Him, and that active Christian work, suitable to their ages and powers, has filled many an hour which otherwise would have been open for the claims of the world, and in this way lessened the questions that have from time to time arisen amongst the children on these subjects. As we can say 'Hitherto,' so I believe we shall find it true 'unto the end.'"

ROBERTSON MISSION CHURCH.—The report of this working men's church, carried on in the Grassmarket, Edinburgh, in connection with New Greyfriars Church, shows steady, earnest, useful service for the past year, with increasing attendance and many encouraging results. Communications for the mission should be made to Rev. Robert Stewart, D.D., 18, Royal-terrace, Edinburgh.

HOUSE OF REST, ST. JOHN'S WOOD.—Rev. Newman Hall visited Miss Mason's House of Rest on Friday, and addressed a large meeting in the afternoon. He spoke on the privilege of prayer, and from the parable of the importunate widow pointed out the contrast between the hard judge and the loving Heavenly Father. Later, at the prayer meeting, Miss Mason asked prayer for the sum still needed to complete the Aged Workers' Home. In the evening Dr. Montague Miller spoke upon God's plan for his children. Taking the life of Abraham as an illustration, he drew a picture of the steps of a truly surrendered life.

CREATION, REVELATION, AND SCIENCE.—The first of a series of leetures on the above important subjects was given by Mr. J. H. Burridge at Clapham Conference Hall, on Friday, February 3. It was of necessity a mere outline of matters of weighty importance to all Bible students. As the faith of the young is being assailed by books of science falsely so called, and the foundation truths of Holy Writ are being sapped often by those to whom the Word of God is either unknown or falsely quoted, such lectures as Mr. Burridge's ought to be very useful to many. The lectures are given twice a week Tuesdays and Fridays, at 8 p.m.

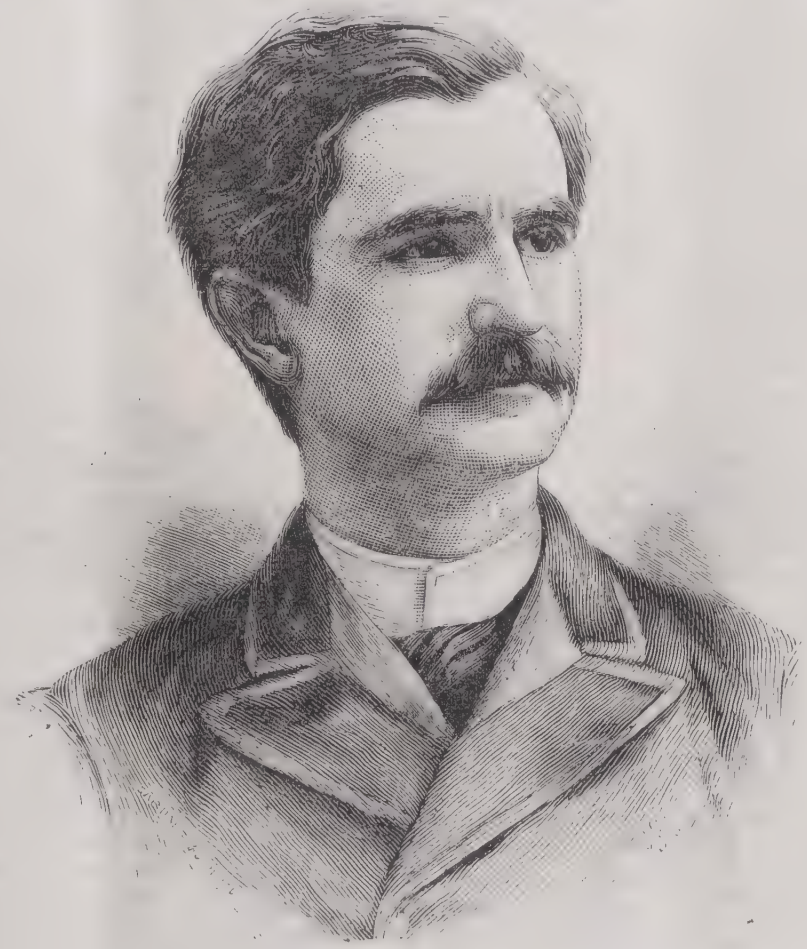
REV. A. C. DIXON,

PREACHER, LECTURER, AND AUTHOR.

IN recent years a goodly band of loyal-hearted men have arisen in the United States who do not shun to proclaim the message of Salvation through a crucified Redeemer. Prominent among these is Pastor AMAZI CLARENCE DIXON, preacher, lecturer, and author. Mr. Dixon is a typical Southerner, fiery, intense, dramatic, eloquent. His father belongs to that great army of frontier preachers who follow the plough and use the spade during six days, thereby supplementing a meagre salary in order that they may bring up their families respectably and preach the Gospel on the seventh.

While yet a child, Clarence accompanied his father to the preaching stations, where religious impressions were made upon his young heart. During his eleventh year he was converted, and at once joined the church of which his father was pastor. At the age of fifteen he entered Wake Forest College, graduating therefrom four years later. He next decided to study law, but some country churches in his neighbourhood needing his youthful energy, he was persuaded to accept the ministry of two congregations. During nine months of this double oversight he baptized a hundred converts.

Thereafter he took a six months' course in systematic theology, after which he accepted an invitation to the pastorate of the Chapel Hill Church, under the shadow of the South Carolina State University. During his fruitful ministry of three years, seventy-five of the University students were won to the Saviour.



(From Photograph by Messrs. Gardner & Company, Brooklyn, New York.)

Mr. Dixon possesses in large measure the evangelistic spirit; he felt therefore impelled to enter upon a new charge in the rising town of Asheville, N.C. There, within three months of his aggressive ministry, two hundred and fifty persons confessed faith in the Son of God. After a prosperous ministry of three and a-half years, the young pastor was elected to the presidency of Wake Forest College, which he wisely declined, preferring the call to the pastorate of a little Baptist Church which had been previously organised in the city of Baltimore. While at Asheville Mr. Dixon received a great access of the power of the Holy Spirit. This became evident in his growing love for the Bible, and in the unction with which he preached its living themes. The reality of a life of faith also possessed him; he was led to enjoy the fact of union with a risen Christ, and to rejoice in the hope of our Lord's personal advent.

Soon after his arrival in Baltimore, the little church under Pastor Dixon's care began to expand, first by internal spiritual development, and thereafter by accessions of converts saved out of the world. A large tabernacle had to be erected to accommodate the crowds pressing forward to enjoy his ministry. The sterling character of his teaching was well illustrated by the active part he took, in company with Rev. G. C. Needham, in organising an inter-denominational conference in Baltimore on "The Person and Ministry of the Holy Spirit." He afterwards edited in a useful volume (*Baltimore: Wharton, Barron & Co.*) the addresses—thirteen in number—delivered during the four days of the conference.

While at Baltimore Mr. Dixon turned his guns on the doctrines and deeds of Papal Rome. In that city Romanism is strongly entrenched, and, under the lead of a vigilant Cardinal, is startlingly aggressive. In the power of God he fairly bearded the lion in his lair. His crushing sermons were heard by a multitude, including many Romanists, and were published widely by the religious journals. During the time of excitement, when priests were publicly praying for his death, Mr. Dixon received a unanimous call from one of the largest churches in the denomination, with promise of abundant salary. He made reply that his acceptance now would be a victory for Rome, and the priests would advertise his removal as an answer to their prayers.

Some of Pastor Dixon's sermons were included in an instructive book, issued by his publishers (already named), with the title, "The True and the False." The first nine chapters set forth the truth as it is in Jesus, and are calculated to prove helpful to such as are involved in intellectual perplexity. The last ten view Romanism in the light of the Bible, and deal ably and faithfully with a tremendous subject.

Two years later he believed it his duty to come to Brooklyn, where he is at present fighting the good fight of faith. Already he has won a front place in the army of preachers in a city designated "the sleeping place of New York." Pastor Dixon realises the need of Bible schools, and he accordingly opened one during the past winter, where twice each week nearly 300 students sat at the feet of the best teachers he could secure. He is an ambassador to the common people. He was a delegate to the great International Sunday School Convention, held in London a few years since, where his tall figure, hearty address, and social qualities brought him into favourable recognition. The late C. H. Spurgeon was captivated by the breezy young Southerner, to whom he wittily remarked as he eyed him slowly from feet to face, "You carry things in America to a great length." It is now the burning desire of Pastor Dixon to preach the Gospel in Ireland also, whose fretting millions lie closely on his great loving heart. Some day "the cloud" may lead him to Erin's harvest fields.

Mr. Dixon is a man of profound conviction; to him the Bible is the Book of Life. He is a man of prayer, a believer in the Holy Spirit, tender and gentle in dealing with inquirers, ever beseeching sinners to be reconciled to God. He writes:—

> Christianity is a book religion. The trite saying, "Christianity is Christ" is no more than that "Christianity is the Bible." Those who oppose Christianity, and those who would subtitute something else than personal faith in Christ as the condition of salvation, must get rid of the Bible. The Book is its own best champion, and has a way of taking care of itself. God is its author, and, like the Christ it reveals, it is perfectly human and perfectly divine.

Mr. Dixon is happily married. His wife is a noble Christian woman, and her husband has been helped by her counsel. Her home is always open to the friends of Jesus, and in that home she shines steadily as a fixed star. The death of her eldest boy, a lad of ten years, has tinged her amiable life with subdued grief, but it is not selfish; towards her guests and children she reflects the joy that is profounder than sorrow. Her tears are for herself, her smiles for others.

AN AMERICAN "ELECT LADY."

I send you Press notices of a noble life devoted to the sinful, the wretched, and the needy for fully sixty years in the city of New York. The friendship of many years leads me to testify to the godliness of Abby Hopper Gibbons. Not long ago she told me that in the home of her childhood the Bible was always at hand. Her mother, a lovely Quakeress, was wont to gather her family around her to read and explain to them the sacred truths of God's Word. Such teaching developed the faith which bore abundant fruit beyond fourscore years. She had the hopeful spirit of a Christian, for notwithstanding her long experience in labours for the degraded and in measures for the defeat of vicious legislation, she said that she never despaired of anybody. God grant to our country for all time women who shall follow her bright example!

Julia Billings.

279, *Madison-avenue, New York City, Jan.* 20.

THE STORY OF A REMARKABLE LIFE.

Mrs. Abby Hopper Gibbons, daughter of Isaac Tatem Hopper, the Quaker philanthropist, and herself a philanthropist of national reputation, died on Monday, January 16, at her home, No. 55, West Forty-seventh-street. Her death ended an eventful life. Mrs. Gibbons was born on December 7, 1801, in Philadelphia. She was the third of sixteen children. Her father was a Hicksite Quaker, an active Abolitionist, a most energetic prison reformer, and was identified with works of charity all his lifetime. His daughter, after teaching school in Philadelphia and New York for several years, was married in 1833 to James Sloan Gibbons, a Philadelphia merchant, who moved to this city in 1835, and who was for many years connected with banks and financial institutions here. He was the author of the song, "We're Coming, Father Abraham, Three Hundred Thousand More," and of several books and articles in magazines on financial subjects. Mr. Gibbons died last October.

Mrs. Gibbons's life was devoted in great part to works of charity. In 1845 she aided her father in forming the Women's Prison Association in this city and in founding homes for discharged prisoners. She was the first director of the Women's Prison Association. She also assisted her father in forming the Isaac T. Hopper Home, and for twelve years she was president of a German industrial home for children found in the streets. The school was a great success, the attendance increasing in four months from seven to 200.

The years just before and during the Civil War were most active ones for Mrs. Gibbons. She was an unrelenting Abolitionist. Her house was a meeting place for all the principal Abolitionists. Horace Greeley, Theodore Parker, and Wendell Phillips were often visitors there. The strongest friendship existed between her and Mr. Greeley. He made long visits to her home, and at one time lived there five weeks.

During the draft riots in 1863 the home of Mr. and Mrs. Gibbons was early selected by the mob as an object of attack. The attention of the rioters was first drawn to their house by some one pointing it out as the home of Horace Greeley. It was at once sacked and partially burned.

The strong anti-slavery sentiments of Mrs. Gibbons were due in part, no doubt, to the great activity of her father as an Abolitionist. Her father's home was a refuge for escaped slaves. It is said that through his efforts not less than 2000 slaves escaped by the "underground railroad." Many of these were concealed in his house. He was "disowned" from the Society of Friends for being associated in publishing *The Anti-Slavery Standard* in this city.

With such a father it was not surprising that when the Civil War broke out Mrs. Gibbons was willing to risk her life by serving as a nurse in hospital and camp. She was in the army hospitals and camps for three years and a-half, making a record of which any woman might be proud.

About the first thing Mrs. Gibbons did after she returned from the army hospitals at the end of the war, was to establish a labour and aid society for the benefit of soldiers' families. She thought if it proved a success that it could be extended so as to aid the poor of all classes. It was carried on successfully one year and then given up, partly because of the discouragement of some of Mrs. Gibbons' friends, and partly because of an illness which prevented her from doing any work. In 1871 she helped to establish the New York Infant Asylum, and in 1873 she established the Diet Kitchen Association. She was for many years president of the Diet Kitchen Association, and presided over its last meeting on January 4 this year. One of the crowning events in her labours for the unfortunate took place last year, when she was successful in her efforts to secure the passage of a bill through the State Legislature establishing a reformatory for women and girls of New York and Westchester, at Bedford, Westchester County. The bill was signed by Governor Flower. It was passed by both Houses of the Legislature in 1889, and was vetoed by Governor Hill. Mrs. Gibbons began working personally for the passage of the bill when she was eighty-nine years old. She went to Albany last year and the year before and made personal appeals, which were successful.

During all the years Mrs. Gibbons lived in New York, she took great interest in the inmates of Tombs prison. She listened to every story of suffering, and did much to relieve and comfort the unfortunate prisoners. Fifty years ago she and Catherine M. Sedgwick, the author, went to Randall's Island, and inaugurated many reforms there. She took some Christmas presents to the children on the island on her first visit, and every year since then she sent hundreds of presents at Christmas time to the children there.

Among Mrs. Gibbons's most striking characteristics were great executive ability and firmness, which account for the success which attended all her undertakings. Her house was always open for the reception of all sorts of unhappy children. Frequently it was so filled with the special objects of her care that her own children and all the members of the household were obliged to seek temporary quarters elsewhere. Mrs. Gibbons was a woman of exceptionally wide views; her charity was never obscured by sectarianism. The last words she uttered were in reference to the reformatory to be built at Bedford.—*New York Tribune.*

The death of Mrs. Gibbons, widow of James S. Gibbons, closed one of the most useful and unselfish lives ever given to the cause of humanity. The current of her remarkable career was determined by pre-natal influences, for a daughter of Isaac T. Hopper must have been foreordained to devote herself to works of philanthropy.

Mrs. Gibbons has left nothing for us to regret in all her more than fourscore-and-ten years. She kept nothing for herself, but gave all she had with a spendthrift hand to the charities, which she directed with wonderful executive ability. Her last achievement was the reformatory for women, and when that task was accomplished she was ready to exchange "this mortal for immortality." At eighty-nine she summoned her failing strength, took the troublesome journey to Albany, held long conferences with the legislative committee, and came home to learn that the Bill had passed.

A close friend of Mr. Lincoln during the terrible years of the war, she took her place in the hospitals, ministered to the comfort of the dying, and performed such signal service that it has become a part of the annals of the time. When the story of her life is written, as it assuredly will be, it will be known that she had more than a man's courage combined with more than a woman's tenderness. She was such an exceptional character that nature gives but few of them to any single generation.

She has closed the book, and, like one who falls asleep, has passed from the dreams of the present to the realities of the future.—*New York Herald.*

SPURGEON MEMORIAL SERVICES.

The memorial services held at the Metropolitan Tabernacle on Tuesday week, and reported in our last issue, were continued with growing interest throughout the day. The afternoon meeting, intended for ministers and workers, was held in the Tabernacle, Mr. George Williams presiding.

Rev. Robert Taylor spoke of his intimate friendship with Mr. Spurgeon, and of the importance of maintaining well the Orphanage. Concluding, he told how, just before his departure on his last journey to Mentone, Mr. Spurgeon sent for him to the sick room, and said to him, "I believe, brother, I am dying." "Ah!" I replied, "we are all dying." Mr. Spurgeon continued, "It may be God's will to raise me up again, but whether it be so or not"—and then he closed his eyes and said with the music of soul that was in that voice of his—"the Father's will be done." Then a moment passed, and I remaining perfectly silent, he said, "What could all their German theories do for me now when I am lying here dying?" And then his eye brightened with a smile, and he said, "Do you know my theology has become very simple, but it is quite sufficient? It may not be quite enough to preach, but it is quite enough to die on, and I can put it into four words—'*Jesus died for me*'—that is enough, brother."

Dr. H. Sinclair Paterson said that the secret of Mr. Spurgeon's successful ministry lay in his close and constant communion with God. He never knew a man who dwelt so constantly in the presence of the King. At any moment he was ready for prayer, and he was always in the mood in which he could hear God speaking to him. This was the greatest thing we could cultivate. Mr. Spurgeon was also a hard worker. He was indeed always working and praying. If men were earnest in prayer, God would drive them into his work.

Rev. James Douglas dwelt on Mr. Spurgeon's deep sense of the "Truth of Truths." One great reason for the downgrade tendency was a disposition in the human mind to philosophise. But he saw that Divine things were not to be made to dovetail so as to suit the exigencies of the human reason or of man's understanding. He realised that the foolishness of God was more than men, and the weakness of God was stronger than men.

Dr. Pierson concluded the proceedings of the afternoon with a few stirring sentences, finding in the character of the departed pastor an illustration of the words, "This one thing I do"; for he had one theme, Christ and Him crucified; one aim, to be of service to God and man; and one Person as the object of his love, even Jesus Christ; so that he could say with Count Zinzendorf, "I have one passion, and it is He, even He, and He alone."

In the evening the Tabernacle was crowded. Mr. Thomas Olney, who presided, said that during the year £9300 had been contributed to the memorial fund to Mr. Spurgeon, of which £3800 was allotted to the general fund by the donors, £3000 to the orphanage, £900 to the college, and the rest to other institutions and objects. Many who had been to Norwood regretted to see the tomb as it was; the reason was that several months ago a monument was ordered, but the slab of granite selected had been found to contain a flaw, and the work had to be begun afresh. The mason, however, had promised that the monument should be ready by April. It had been decided to build at the orphanage a memorial hall for dining purposes and for the accommodation of large gatherings. As an evidence that Christian generosity was not played out, he would mention that on Monday last a cheque was received from Scotland by the secretary of the orphanage for the large sum of £1000.

Addresses followed by Revs. David Davies, F. A. C. Lillingston, John Robertson, and in conclusion,

Dr. A. T. Pierson said that a giant had fallen amongst us. Charles Spurgeon stood in the range of intellectual and moral mountains which adorn this nineteenth century. It would be at least ten years before we should be at a sufficient distance from him dispassionately to estimate his true place among great men. There was no question he had a great mind, and if to be an educated man means to have power to work with the brain, and make the most of oneself for the glory of God and the good of men, Mr. Spurgeon was one of the most highly educated men in England. But even more did his greatness lie in the warmth and volume of his affection.

WORKERS IN CHICAGO.

THURSDAY, Jan. 19, was a great day at the Chicago Bible Institute. It was the annual gathering of the converts of the Chicago Evangelisation Society to meet Mr. Moody. Over 6000 invitations were sent out to those who had been blessed in the work, besides about 1000 invitations to friends. Of these 6000, 1000 were children, only those who had been converted to the work being invited. Of course, a great many could not come, but it was found necessary to hold three separate meetings in the Chicago Avenue Church.

The first meeting was for women, from 3 to 4.30 p.m. It took the character of a large mothers' meeting. After a brief prayer and exposition by Mrs. CAPRON, superintendent of the Women's Department, Miss E. S. STRONG, assistant superintendent, spoke of those who were now telling the story of the Cross in the remote corners of the earth. Twenty-five students of the Women's Department are working as missionaries in India, China, Japan, Syria, Africa. Miss EDITH METCALF, author of "Rich Folks and Poor Folks," told in an effective way the story of a boy who was held in slavery to the greed for money, and in this way emphasised the need of the boys' work.

Opportunity was given for testimony from the women who had been brought to Christ by the institute workers. They told of the transformations that had been wrought in their own lives and how their homes had been entirely changed through the visits of these ladies. One woman told how first she was reached, then her husband, then her sister and her sister's husband, then her brother and sister-in-law, and other members of the family, seven in all.

Many more were ready to speak, but the time allotted to the women's meeting had come to an end, and they gave way to a troop of 300 children who came marching in, singing the songs that they had learned in the tents. Though these boys and girls came largely from homes of poverty and sin, we do not remember ever to have seen a more orderly company of children. For an hour they listened to songs and addresses with intensest interest. Their very faces told the story of the joy that Jesus brings into the lives of those who accept Him.

At the close of the children's meeting, tea was served to them in the lecture-room of the church; to such of the women as wished to stay to the evening meeting with their husbands, and to the men who came right from their work, in the institute building. About 1100 in this way took supper with Mr. Moody.

The evening meeting was principally for men. The Chicago Avenue Church, with a capacity of 2500, was crowded, even the aisles being blocked. Mr. Moody expressed himself as being astonished at the work that had been accomplished. Among those who had been reached were people from all classes of society, from the most hardened criminals to professional men. Three lawyers from one firm, who had been blessed in the meetings, were present with their wives.

A great deal was made of the music at this evening gathering. Male quartettes and mixed quartettes and male choruses from the institute sang with excellent effect. Mr. James McGranahan for the first time in five years sang in public. He had no intention of singing when he came, but was so carried away by the spirit of the meeting that, when Mr. Moody suggested that he should sing something, he replied, "I feel more like it than I have for years." Yielding to the urgent importunities of Mr. Moody and the audience, he and Mrs. McGranahan sang "Some time we'll understand."

The programme was entirely impromptu. Mr. Moody, noticing in the audience one of the first students, Mr. C. L. Kirk, now pastor of the Central Baptist Church in Chicago, called upon him, and he told what the Institute had done for him. He said that the only theological education he had received had been at the Institute, and that he was called out of the railway work into that of preaching the Gospel. Seeing a notice of the Institute while working among the miners in the Rocky Mountains, he and his wife sold their household effects and came on to the Institute, trusting God to carry them through. He had found work in one of the Baptist Churches shortly after reaching the Institute; at the institute he had acquired a love for the Word of God, and a belief in its inspiration, which he had before doubted; he had found there a spiritual atmosphere and communion with God such as he had not known before; he had learned how to take the Word of God and sit down beside a man and lead him, step by step, to the Saviour, he had learnt to exalt the Holy Spirit as well as the word of God, and to realise that a man could do nothing of real worth in Christ's sight without the baptism of the Holy Ghost; he had learnt how to study the Bible for himself and dig out of it in a systematic and thorough way these wonderful truths. Mr. Kirk is a magnetic speaker, and held the audience intensely interested to the end.

Mr. MOODY followed, in a few words calling attention to the way in which Mr. Kirk had been pushed from the railway service into the ministry, and how it would have been impossible for him, at his age, and with his family, to have taken the regular preparation for the ministry. He said the Institute was intended for just such cases as these.

Mr. TORREY gave a report of the year's work. He made special reference to the new effort taken up during the year—work in the jail. During the last two months there have been about 140 conversions in the county jail. Of course, it is impossible to tell at present how many of these are genuine, but a great many of these men give every evidence of being truly born again. Mr. Torrey read a very touching letter from a man still in prison, who had been invited to the meeting, and who replied that he greatly regretted his inability to accept the invitation, as he had not yet been discharged from custody, but saying he would keep the invitation as long as he lived, for it was the first one he had ever received in his life. This little incident deeply moved the audience. Mr. Torrey gave very encouraging statistics as to the attendance at the different classes, and said the present membership of the institute comes from forty-six churches, representing eleven denominations.

Mr. CHAS. HERALD, of Bethesda Tabernacle, Brooklyn, followed with a few words, telling how he was brought into the ministry without regular education, and how God had blessed his work among the poor in Brooklyn. He testified to the spiritual atmosphere he found in the Institute and the wonderful help it had been to him in his personal life.

At this point Mr. Moody called upon two students to tell what the Institute had done for them. One of these students was in charge of a tent last summer. The audience was so aroused by his words that Mr. Moody jumped up, and said "I did not intend to take a collection to-night, but I must do it. Let us make an offering to put this young man in a tent this summer. How many are in favour of doing it?" There was a great deal of enthusiasm; hats were passed, and a very generous offering made.

The hour was getting late; it was nearly ten o'clock. Mr. Moody asked whether they should close the meeting or go on. There was a cry from every quarter to go on, and a motion was made that Mr. Moody himself should speak for thirty minutes. This he thought it not wise to do, and the formal part of the meeting was brought to an end by singing "God be with You till we Meet Again." It was a long time, however, before the church was emptied, the people lingering to talk with Mr. Moody and the workers. The amount of solid and permanent work done by the students and officers of the Institute, as seen in this meeting, was a revelation even to many of the best friends of the Institute.

Missionaries on Furlough.

IT has been observed that many missionaries coming home on furlough are compelled to suffer very serious loss through having to seek for a house, furnish it, and then, at the expiration of their time, sell at great sacrifice. A few friends of the L.M.S., in view of this state of things, have resolved to endeavour to provide suitable furnished houses for the occupation of missionaries who need them at a moderate charge. A good freehold house has been secured at Catford, which is now in the occupation of Mr. Lawes, of Savage Island, and will be put in trust as soon as the funds for its purchase and furniture (£550) have been obtained. Other houses in suitable localities will be provided as funds come in, and also put in trust, with a clause that if one or more be sold and not replaced, the proceeds should go to the London Missionary Society. Many missionaries have written warmly on the great value of such homes. All communications on the matter should be made to Rev. S. T. Williams, Belvin Lodge, Catford, S.E.

CITY YOUNG WORKWOMEN.

A most interesting conference was recently held in the lecture-hall of the Y.M.C.A., Aldersgate-street. A large number of workers and friends assembled. A continued stream of testimony was given by various friends engaged in the evangelistic work and meetings in connection with "The Old Welcome" at Cross Keys-square. It would be impossible to convey adequately by pen the very cheering and encouraging accounts given of results flowing out of services extending over a period of about sixteen years.

A lady who has laboured in one large workroom many years has been led to form a "snowdrop band" amongst the Christians in order to encourage them to exert a good influence amongst the unsaved. Monthly meetings are held for prayer and instruction. Another lady spoke of the great blessing in her workrooms, where she holds a general meeting once a week, and has a meeting another day in the week for Christians, and those who desire to be such.

Miss Berton and her sisters each gave very encouraging accounts of blessing in the large number of workrooms they visit, of many cheering letters received from the girls, of the Bible classes, etc. Scarcely a meeting is held without someone being saved or receiving fuller blessing. They told of the large number that had joined "The Young People's Scripture Union" from one dinner hour service alone. They have formed a "King's Messengers' Band" amongst the Christian young women who distribute tracts and meet at stated times for prayer to seek God's blessing on the Word.

The testimony of one friend will be given in her own words, but, as she has made no reference to her early trials in the work, that must be to help and encourage others. The workroom she visited had many in it. The girls had determined not to receive her. They talked and made a great noise the first visit, and things went on in the same way up to the fourth visit. Then the worker was feeling ill, and quite broken down in spirit. She could do nothing, neither could the friend with her, so she prayed and wept. There was silence; her humiliation and brokenness of spirit quieted every heart. Let her now tell the story.

"I praise the Lord for leading us into the work of visiting the City work-rooms. He has made the crooked places straight. We have seen the hearts of the girls softened by the Spirit; they now look forward to our weekly visits. Four of them have been converted, and are shining brightly for Jesus. Many have told us that they are longing to be right with God, but feel their circumstances pressing heavily upon them. We are praying that the light of the Holy Spirit may illuminate their dark hearts. One girl has been converted about five months. She is now working for God in the lodging-houses."

The evangelistic services held on Tuesday evenings, which are provided for by Mr. Garstin and his Christian employés, are a source of much blessing. Many souls have been saved. We have interesting and touching letters from those who have benefited by "The Home of Rest" at Lancing-on-Sea. We must thank all our kind friends who send us flowers, tracts, books, etc., also clothing and many other gifts. (Mrs.) E. FISHER.

c/o Hall-keeper, 186, *Aldersgate-street, E.C.*

A Country Home.

THE friends at Abbey-road, St. John's Wood, secured in the early spring of last year a house and grounds in the village of Fingrinhoe, near Colchester. To this rural retreat batches of poor children were sent during summer, and in autumn adults, who need such a rest even more than the children. Arrangements are now completed, and the committee for a small payment will receive tired and weary girls or women convalescents needing fresh air and rest. Last autumn some kind-hearted mistresses sent their servants. Some sought out mothers, worn and weary, and gave them a fortnight and three weeks', in some cases a month's, holiday.

Some of our readers may be glad to know of such a home under Christian influence, to which the orphan toilers found in all kinds of situations may be sent. Communications should be sent to Mr. A. H. Cutler, 48, Clifton-hill, N.W.

THE GOOD WORK AMONG THE SHOW PEOPLE, which for some years past has been carried on at the Agricultural Hall, Islington, by members of the B.W.T.A., is still being prosecuted with marked success.

An Appeal from India.

The following appeal, by the 600 missionaries who attended the recent conference in Bombay, has been issued to the secretaries of missionary societies throughout the world :—

The members of the Decennial Missionary Conference of India, assembled in Bombay, overwhelmed by the vastness of the work contrasted with the utterly inadequate supply of workers, earnestly appeal to the Church of Christ in Europe, America, Australasia, and Asia.

We re-echo to you the cry of the unsatisfied heart of India. With it we pass on the Master's word for the perishing multitude, "Give ye them to eat." An opportunity and a responsibility never known before now confront us.

The work among the educated and English-speaking classes has reached a crisis. The faithful labours of godly men in the class-room need to be followed up by men of consecrated culture, free to devote their whole time to aggressive work among India's thinking men. Who will come and help to bring young India to the feet of Christ?

Medical missionaries of both sexes are urgently required. We hold up before medical students and young doctors the splendid opportunity here offered of reaching the souls of men through their bodies.

The women of India must be evangelised by women. Ten times the present number of such workers could not overtake the task. Missionary ladies now working are so taxed by the care of converts and inquirers already gained that often no strength is left for entering thousands of unentered but open doors. Can our sisters in Protestant Christendom permit this to continue?

India has fifty millions of Mohammedans — a larger number than are found in the Turkish Empire, and far more free to embrace Christianity. Who will come to work for them?

Scores of missionaries should be set apart to promote the production of Christian literature in the languages of the people.

Sunday-schools, into which hundreds of thousands of India's children can readily be brought and moulded for Christ, furnish one of India's greatest opportunities for yet more workers.

Industrial schools are urgently needed to help in developing a robust character in Christian youths and to open new avenues for honest work for them. These call for capable Christian workers of special qualifications.

The population of India is largely rural. In hundreds and thousands of villages there is a distinct mass movement toward Christianity. There are millions who would speedily become Christians if messengers of Christ could reach them, take them by the hand, and not only baptize but lead them into all Christian living. Most of these people belong to the depressed classes. They are none the less heirs to our common salvation, and, whatever admixture of less spiritual motives may exist, God Himself is stirring their hearts and turning their thoughts toward the things which belong to his kingdom.

In the name of Christ and these unevangelised masses for whom He died we appeal to you to send more labourers at once. May every church hear the voice of the Spirit saying, "Separate me Barnabas and Saul for the work whereunto I have called them"! In every church may there be a Barnabas and a Saul ready to obey the Spirit's promptings!

Face to face with two hundred and eighty-four millions in this land, for whom in this generation you as well as we are responsible, we ask, will you not speedily double the present number of labourers?

Will you not also lend your choicest pastors to labour for a term of years among the millions who can be reached through the English tongue?

Is this too great a demand to make upon the resources of those saved by omnipotent love? At the beginning of another century of missions in India let us all "expect great things from God—attempt great things for God."

For the reflex blessings to yourselves, as well as for India's sake, we beseech you to "hear what the Spirit saith unto the churches." The manifestation of Christ is greater to those who keep his commandments, and this is his commandment—

"Go ye into all the world, and preach the Gospel to every creature."

A. Manwaring,
J. L. Phillips, M.D.,
Secretaries, Decennial Conference.

Rev. R. J. Ward, of Madras, late of St. Helen's, writes:—I was present at the conference when the appeal was read, and I can testify to the earnestness and solemnity with which it was adopted. May I be allowed to add, as one recently brought for the first time actually face to face with heathenism and the work of Christian missions in India, that I am simply overwhelmed with the vastness of the field and the utterly inadequate supply of the workers. "What are these among so many?" May all your readers hear the voice of the Spirit uttering, through the overtaxed missionary and the uninstructed "man of India," who is crying for the light, the plain and the plaintive plea which surely no heart that knows the love of Christ can resist—"Come over and help us."

OPPOSITION IN JAPAN.

The following extract from a letter recently received from Japan by Dr. A. T. Pierson, will be read with deep interest :—

Thanksgiving Day, 1892.—We are having quite an agitation in Hiroshima just now, in the shape of very active opposition on the part of the Buddhists, amounting even to persecution. Several weeks ago some of the priests hired young men to break up our chapel preaching services, and last week, for a number of nights in succession, they held large lecture meetings in a theatre, for the express purpose of running down Christianity and driving it out of the city. These meetings were attended by large crowds of from 1500 to 2000 people each night. The avowed determination of these opposers is :—

1. To close up the preaching places and churches.
2. To harass the Christians.
3. To drive out the missionaries and preachers.

Last Saturday evening they attempted to put some of these principles into action. Our preaching place in the west central part of the city at "Shusamba" is directly opposite the theatre where the Buddhist lectures were going on. On Saturday night, before the time for opening the meeting, a crowd had filled our preaching place, the theatre, and the entire courtyard between. Our chapel steps were so crowded it was with difficulty that I entered.

The first speaker, a young licentiate, Mr. Fujita, had barely begun when a young man in a loud tone demanded an answer to the question, "Of what use was it for God to create man?" Not being noticed by the speaker, he reiterated his question in still louder tones, and, announcing himself as the representative of a large part of the hearers, appealed to the latter as to whether or not his question deserved an answer. Some fifty young men and boys, evidently well trained for the occasion, supported him most vociferously, and in spite of the efforts of the president of the meeting and several policemen (who told him that the meeting was for preaching and not lecture, and therefore questions could not be publicly answered), the meeting was disturbed for some fifteen minutes, so that the speaker could not proceed. However, at the close of this time the disturbers arose in a body and left the hall in great disorder. While they were thus leaving the Christians united in singing "God is love," and the meeting was resumed with no further serious interruption. The pastor of the Hiroshima Church, near Tomegawa, preached, and I followed him.

At the close of the meeting we found the doorway and steps blocked with people, with some two or three hundred standing in the courtyard. When we appeared the crowd shouted in derision, using the contemptuous term for foreigner, "Ketojin." Several policemen advanced and cleared an opening for us in the crowd, so that we were able to go on, though the crowd pressed after us, into the narrow exit leading to the main street; here for about a minute the police held the crowd back, and we three walked on into the main street and around the corner, where I bade the Japanese brethren good-night, and went to the back of a store to get my bicycle. I had no sooner entered this store than the crowd came surging out. I supposed that I should find it waiting for me when I should go out. However, supposing we had all taken to our heels, the crowd rushed on, not only past me, but past the other two, and a short distance up a side street, but failing in their search, they returned to the main street, though this place was at a considerable distance from the store where I had left my bicycle. So after lighting my lamp, I quietly rode home.

On returning to the main street, the mob of some 200 to 300 people, finding the two Japanese preachers, began to deride and jostle and pelt them with gravel. A police-station being near by, they entered this, and cast themselves upon the protection of the two or three policemen there. The crowd refused to disperse, and the brethren were obliged to wait till midnight before venturing to return to their homes.

This occurrence is neither the beginning nor the end of a persistent opposition of the Buddhists. They have been attempting to break up meetings, to intimidate the Christians, and to injure their property in a mild way with much talk, but very little violence. Several weeks ago they published a list of the Christians' names, with all sorts of slander concerning them, and calling upon the people to refuse to elect any bearing that detestable name. The four churches in Hiroshima, in view of all this, have united, and, beginning to-night, will hold union preaching meetings each week in various parts of the city.

For some weeks we have been praying for the outpouring of God's Spirit upon the Church, and we believe this to be the beginning of God's answer, and we believe, too, that of the death-struggle of Buddhism.

December 5.—Since writing the above, we held a large union preaching service which was crowded with listeners. Very little demonstration was made on the part of opposers, until we were about to leave the building, when a noisy crowd of some 200 people greeted us with jeers, and followed us some half-a-dozen blocks, but no violence was attempted. It is most blessed to think that they can only do what "his hand and his counsel have determined beforehand to be done." Our smaller meetings have been undisturbed, and, since the Buddhist Theatre lectures have ceased, everything has been quiet.

CONGO BALOLO MISSION.

The greatest work in which Christians can be engaged is in carrying the glad news of redemption to our fellow-creatures in the dark quarters of the globe. Oh! to think of the millions in heathen darkness, their degradation, many without a ray of light, living in ignorance, cruelty, regardless of the value of human life, hating one another, actually devouring one another, for cannibalism is rife in many places.

Something is being done for them. Dr. Harry Guinness, lately returned from the Congo, came this way the other day and told us about it. With intense earnestness, with commanding ability, with a heart of love, he depicted the efforts made in the Congo districts to reach the dismal depth of sin, and the wondrous elevation to which the Gospel of the glory of God is raising these swarthy sons of Africa. Even there, where polygamy, cannibalism, and vices unmentionable once reigned, there is being taken out a people to his Name. Beginnings only, but progression established.

Great interest has been elicited in Cannes by the stirring tales unfolded by the young pioneer (tales verified from personal observation), who riveted the attention of audiences in the drawing room of Chalet des Syrphes, and in the Scotch Church—interest manifested by substantial contributions in silver and gold, and in the gift of pictures, etc. One friend, Mr. J. F. Tufnell, promised £80 a year to support a missionary on the Congo. Others, pricked in conscience by a sense of neglect hitherto, formed in their inmost hearts a determination to do what they could in the future. One High Church clergyman sat up all night reading with avidity "Our Last Two Years," written by the talented authoress, Miss Lucy E. Guinness, and said that he felt he must give up his parish and become a missionary.

Great is the sphere of work for Christ in heathen countries. Hasten to bear a hand; hasten to spread the glad tidings, personally or substitutionally, with your gold, for the business presses.

Cannes. Akantha.

CHRISTIAN MISSION COLONY.—Mr. W. F. Davis, of Mount Washington, Chelsea, Mass., is now organising a "Christian Mission Colony," where people can live for 100 doll. a year. All who join must sign a covenant that they repent of their sins, give all to God, take God as their Father, Jesus for their Saviour, the Holy Spirit for their Sanctifier, the Word of God for their Creed and rule, Christians only for their intimate friends, and God's promises for their inheritance.

ON THE BLAENAVON MOUNTAINS.

THE town of Blaenavon, with a population of about 10,000 souls, composed principally of steel-workers and iron-workers, is located in one of the bleakest spots in northern Monmouthshire. The major portion of the town is built on the slopes of the barren hills which environ it on either side. The inhabitants are chiefly poor people of the industrial class, their average earnings being about 2s. per day when working a full week. Most of them, having large families to provide for, find it no easy matter to make both ends meet.

In this district in 1878 Pastor Owen Tidman commenced pastoral evangelistic work. He set about preaching the Gospel in halls, cottages, and every other available building; also in the open air throughout the district. He made personal visits from house to house, distributing tracts, inviting the inmates to come to the Gospel meetings and to send their children to the Sunday-school. This was attended at the outset with great opposition and much persecution, but with wonderful results for good.

After some months, the liquidation of the Iron and Steel Company was followed by indescribable scenes of poverty and distress among the people. During the twelve months of its existence many were compelled to go and seek employment elsewhere, traversing the mountains by day and by night, and often returning to their desolate and dreary homes having failed in their quest. Houses were stripped of their furniture, which was disposed of in order that the families might have bread. In this crisis Mr. Tidman and his devoted wife indefatigably laboured, cheering the poor with words of consolation and sympathy, and providing free meals by the help of kind friends both from far and near who had heard of the distress. And such was the love for the souls of these people and their families that both Mr. and Mrs. Tidman divested themselves of all the garments they and their family of seven children could spare in order to cover the half-naked ones and be instrumental in bringing them to Jesus.

Although the works were re-opened the neighbourhood has never fully recovered from the effects of the failure, and with the continued low standard of wages the workpeople have not been able to do much to better themselves or their families. In the winter months many are greatly tried through the severe weather which prevails on these bleak mountain sides. Through the instrumentality of Mr. and Mrs. Tidman various efforts have been put forth to reach the people. Gospel services, cottage meetings, children's services, Band of Hope and temperance meetings for adults, Bible readings and evangelistic services, etc., have been held, besides visitation of the sick, personal dealing from house to house, Sunday-school, and a free lending and circulating library. Addresses have been given in the brick-works, and the whole has been abundantly blessed of the Lord.

The Sunday-school numbers about 400 scholars, most of whom have been gathered from the woods and lanes. There are about 130 in Christian fellowship, most of whom have been brought to Christ through the earnest and unwearied labours of Mr. Tidman and his devoted wife. The majority of them were people who spent their earnings in the alehouse, and lived in practical ignorance of God and his salvation. Many cases could be cited of both men and women who have embraced Christ through the Gospel, and whose once wretched homes have been exchanged for comfort, cleanliness, and happiness.

Mr. Tidman has been remarkably successful in healing the sick, many of whom had been given up as hopeless by medical practitioners. Some thousands of patients, who have passed through suffering from various painful and sometimes long-standing maladies, have had these cases most kindly and patiently considered, and have been treated in a most skilful manner. The evangelist is frequently called up during the night to attend on sick ones far and near, and he may be often seen wading through deep snow or plodding through heavy rain to administer relief or speak a few comforting words to the dying. He keeps open house, to which the poor sick ones are invited for succour or advice. Little children have been brought in blankets, perambulators, &c., to seek the advice and assistance of this devoted servant of God, and have been greatly benefited. The names of Mr. and Mrs. Tidman have become as household words among these poor people throughout the district.

In addition to the labours enumerated, Mr. Tidman holds evangelistic services in the adjoining towns and villages, and has been eminently successful in the "edifying of the body of Christ" and the conversion of his fellows, many of whom are living earnest, godly lives, and are instrumental in leading others to Christ.

A change, however, we understand is to take place owing to the continued ill-health of Mrs. Tidman, and some of the family for whom Mr. Tidman has had deep solicitude for about three years. The result of an interview with a physician was that the very changeable weather on these bleak mountains was militating seriously against Mrs. Tidman's health, and a removal was urged. Still they laboured on, looking to the Lord, and hoping for improvement, being reluctant to quit the scene of labour in which they had been so greatly blessed. Last year, however, Mrs. Tidman was so prostrate that deep anxiety prevailed as to her recovery, and Mr. Tidman was compelled to think of removing to another sphere as soon as the Lord should open a door. We are glad to state Mrs. Tidman is a little better.

After prayerful consideration Mr. Tidman has been led to undertake a sphere of labour in South Monmouthshire. We believe it is his intention to open up some special Gospel effort among the tin-workers, etc., large numbers of whom are being ruined by the drink and live totally unconcerned about salvation. Great sadness prevails among all the poor people at Mr. and Mrs. Tidman's removal, which is stated to be a great loss to the entire district. The pastor and his wife will be leaving about the end of February. They will be thankful for any books, tracts, etc., which may be addressed to Pastor Owen Tidman, 39, Park-street, Blaenavon, up to the end of the month; after that the address will be Ebenezer Cottage, Magor, Mon. W. J. M.

MESSRS. MERTON SMITH AND BELL.

THESE evangelists have been continuing the services during the week here under the auspices of the Y.M.C.A. On Monday night Mr. Smith told the story of his early life and subsequent conversion to God, taking the opportunity at the different stages of the address of pointing out the loving kindness and mercy of God, and urged his audience to immediate decision. At the close of the meeting a large number made public profession of their decision for Christ.

Deep regret was felt when it became known that Mr. Smith had received a wire stating that his father had become unconscious. When he announced that he felt it to be his duty to cross to Scotland on Tuesday night, hope was entertained that in the providence of God he would be back for Thursday's meetings, but the death of his father prevented this. His place at the night meetings was filled successively from Tuesday to Friday night by the Rev. Dr. Williamson (Belfast), Mr. D. A. Black (sec. Belfast Y.M.C.A.), Rev. Henry Montgomery (Belfast), and Mr. J. Ritchie Bell. The afternoon meetings have been well attended and have been much enjoyed.

Mrs. Smith gave on Wednesday afternoon an interesting account of Christian work in Chicago, and urged the ladies who were present to take part at once in some active Christian work.

The mission has now closed, although large numbers of people were very anxious to have it continued, but can it be truthfully stated that it was a time of real blessing to many? Regarding the numbers who have made public profession of their conversion, suffice it to say that they far exceeded the expectations of the promoters of the mission.

It should be added that Mr. Bell's sweet power of song proved a great attraction to the meetings, and doubtless the Gospel sung so tenderly and sweetly, and listened to so eagerly, found a lodging place in many hearts. C.

WORLD'S FAIR.—For the convenience of visitors to Chicago during the forthcoming Exposition, a mammoth hotel is being erected by the World's Fair Co-operative Bureau. The hotel is in blocks, somewhat after the plan of St. Thomas's Hospital, Thames Embankment, and will contain over 6000 rooms. These rooms will be let at a uniform rate of a dollar a day to those who pay a nominal registration fee beforehand, and thus secure the right of occupancy at any time during the Exposition. Apply to City Press Agency, 51, Coleman-street, London, E.C.

REV. J. McNEILL at ST. ANDREWS.

A SPECIAL evangelistic mission has been conducted during the past few days by Mr. McNeill in the Volunteer Hall, one of the largest in the town. Two meetings were held on Sabbath, Jan. 29. There were 1200 present at the first meeting and 1500 at the second. At the week-evening services large congregations assembled, over a thousand being present on the Wednesday. The afternoon meetings were also well attended.

The services have been characterised by great spiritual power. Mr. McNeill's fresh, faithful, and earnest expositions of the simple verities of the Gospel stirred many a heart to the centre, and led to unconditional surrender to the Lord Jesus. We have had proof upon proof that the Gospel is the power of God unto salvation to everyone that believeth. Many had the courage given to them to stand up and openly confess Christ. It was a time of deep solemnity and joy, and only eternity will reveal the full issues of this week's work for the Master.

Mr. Burke assisted Mr. McNeill by singing at each service several Gospel hymns. Many were moved as Mr. Burke set forth the Gospel in holy song.

This gray city by the sea has been considered a hard soil for evangelistic effort, but Mr. McNeill's mission has proved that there are many here eager to receive and ready to obey the Word when it is set forth in the demonstration of the Spirit and in power. SIM HIRST.

TEN YEARS IN TEMBULAND.

DEAR SIR,—Will you kindly allow me to thank the kind friend who continues to send us week by week a copy of your excellent paper? It is very stimulating to us lonely workers in the mission field to realise that friends in the home country are thinking about and praying for us.

It is now ten years since we left Lovedale Institution to found the new mission here. The Lord has heard the prayers of his people who have been pleading for the work here. We have now ten stations, thirty-five preachers (natives), nine day schools, including an industrial class for teaching shoe-making, with sixteen native teachers (male and female), and attended by 562 pupils. We have 469 communicants, and have received into full communion during the ten years no fewer than 339 converts. At present we have 172 converts under instruction with a view to admission into church membership. £1,176 have been contributed locally for the carrying on of the work. Of that amount we have sent out to help the Gospel in other parts over £198.

From these few facts it will be seen that we have very good cause for thanking God and going forward to a second decade with courage. The promise is sure if we only had more faith in it: "According to your faith be it unto you." But in this great battle which we are waging with heathenism does not much of the success depend upon those who are up on the mount holding up our hands? Any way, we feel that we need the prayers of the Lord's people, and we do hope that will not be denied us, but will be kept up unceasingly. Brethren, pray for us.

Yours sincerely, D. DOIG YOUNG.

Main Tembuland, South Africa, January 5.

Edinburgh Castle, Limehouse.

MR. CHARLES INGLIS has just concluded a month's mission at Dr. Barnardo's Edinburgh Castle Mission Church, E. The Sunday services have been well attended, the large hall, which seats 3200, being almost filled. Large numbers entered the inquiry rooms, and there is every reason to believe that much real good has been accomplished.

At the week-night services, Mr. Inglis has spoken more especially to Christians, and only those who know his thorough acquaintance with the Word, and his happy manner of dealing with it, will be able to understand how greatly his services have been appreciated. Mr. Inglis also conducted a weekly Gospel Temperance meeting, and many pledges were taken.

Mr. Henry Thorne will be the missioner at the Edinburgh Castle during the month of February.

S. E. B

ORPHAN HOUSES, BRISTOL.

As we have now a great number of vacancies for girls in our five large orphan houses, erected to ceive 2,050 boys and girls who have lost both parents by death, I earnestly request Christian friends kindly to assist me in filling up these vacancies by seeking out suitable cases for admission into our institution, by letting the relatives or friends of orphan girls know that they can be received at the Ashley Down Orphan Houses, and by advising them to write to me for their admission.

We receive both boys and girls, bereaved of both parents by death, from their earliest days; keep the boys until they are between fourteen and fifteen years of age, when they are apprenticed; and the girls till they are about seventeen years old, when they are provided with suitable situations. Up to the time that our orphans leave the institution they have a most comfortable and happy home, they are boarded, lodged, clothed, and educated entirely free of all expense to their relatives, and, when leaving, each orphan is provided with an outfit.

When I began the orphan work, fifty-seven years ago, there was accommodation in this country for 3600 orphans only; but since that time, through the blessing of God which has rested so abundantly upon my labours, such an impetus has been given to orphan work that institutions have sprung up in various parts of Great Britain, by means of which more than 100,000 orphans can now be provided for, and for this reason it is that we have so many vacancies at the present time, and find it so difficult to fill them up.

I repeat, therefore, that I shall consider it an especial kindness if Christian friends will take the trouble to seek out destitute orphans, and advise the relatives of such to apply to me for their admission, as we have good and abundant accommodation for them and a large number of efficient helpers.

Ashley Down, Bristol. George Muller.

THE HILL TRIBES OF ASSAM.

The Welsh mission to the Khasi Hills in Assam has recently been visited by a medical missionary, Dr. Macphail, who labours among the Santals. His report of this out-of-the-world quarter may come as a glad surprise even to the diligent student of missions. The mission field is now so wide, and so rich in information, that it seems impossible to keep in touch with all that is going on. He writes:—

"They are an enterprising, industrious, and well-educated people; once amongst the most troublesome of the hill tribes, they are now the most prosperous. Out of a population of 200,000, about 8000 are now Christians, and there is every probability that in a few years the whole country will be Christian. Their chapel at Shillong is the largest and best-built mission church I have seen in India. It holds a thousand people with comfort, and is often well filled."

One of the most beautiful features of this mission is that the Welsh missionaries have carried with them that peculiar institution—the Welsh Sunday-school. Dr. Macphail writes: "It is attended by the entire congregation, some classes consisting of grey-headed men and women. Two advantages are that it affords a good field for voluntary mission-workers, and of these there are no lack; and it ensures that the great bulk of the people, old as well as young, non-readers as well as readers, are thoroughly well-drilled in the Scriptures."

We should not be surprised if the Welsh Sunday-school system became a favourite means of instruction in many other fields of missionary effort.

A THOUSAND BLIND AT TEA.—The annual tea and entertainment to the blind of London was recently held in the Queen's Hall of the People's Palace. About 1,500 sat down to tea, of this number 1,000 were blind, the remainder were guides. These unfortunate people appeared to be happy and contented, and greatly enjoyed their meal. On leaving each was presented with a new shilling, an orange, and a bag of biscuits. During the evening addresses were given by Mr. Spencer Charrington, M.P., Mr. Geo. Nokes, Mr. Wainwright, and others. The Christian Blind Relief Society has done good service in relieving the necessities of this afflicted class in a practical way.

LIVERPOOL WESLEYAN MISSION.

The anniversary of the Liverpool Wesleyan Methodist Mission, superintended by Rev. Charles Garrett, was celebrated on Monday last week. Some "living epistles" were produced, to the delight of the assembled supporters of the work.

Sam Myers, a former inmate of the Boys' Home, now a local preacher, told how he owed all he was at present to the home in Shaw-street. Another young man related the sad story of his life up to some eight months ago. He had been stoker on board a steamship, and on both sides of the ocean had sunk low in sin. A young man, the son of a well-known clergyman, bore in simple language the next testimony. He had been the despair of his father and mother, and had been in various institutions up and down the country. His reformation had been attempted in vain. He had gone from hospital in Liverpool to Woolton Convalescent Home, and from there to the home in Shaw-street. There Jesus had come to him just like a bright shining light. Mr. Garrett carried the hearty assent of all present when he said that no question of money could be put alongside such facts as these.

Mr. Edward Hutchinson presided over the meeting, at which an abstract of the annual report was read by Rev. J. Hodson Smith. The income for the year had been £3,450 1s. 3d., and the expenditure £3,438 18s. 3d., leaving a balance in hand of £11 3s. One class has over 200 names on the book, and an attendance of 120 at the quarterly visitation; another adult Bible-class has 200 attending. Temperance work is kept well to the front.

Rev. Charles Garrett spoke strongly of the needs of Liverpool. He held that every citizen is bound to interest himself, not only with the material, but also with the moral and religious condition of the city; he ought to make himself acquainted with the number of public-houses, as well as with the number of docks and the tonnage that entered the port. There are 700,000 people in Liverpool; and the census taken a while ago by *The Daily Post*, he believed, was not only just but generous, in showing that two-thirds of the people never cross the threshold of any place of worship. Power has passed into the hands of the people; and the vote of a dock labourer is as valuable as that of a millionaire. What follows? Power is in the hands of those who do not know how to use it. Cobden said we have made the people our masters, and must educate them. Further, we must Christianise them. Leave the people in the hands of the publicans, and you leave them in hands which will, under the influence of a Jingo song, put a man at the head of national affairs who will drive the vessel on the rocks of destruction. Mr. Garrett laid blame for the present state of things on legislators, who have gone on the principle of making it hard to do right and easy to do wrong by allowing drink shops to be planted in every street, and by leaving the people at the mercy of wealthy capitalists, who get out of property all they can and put into it as little as possible. Yet he had seen a marvellous change in Liverpool. Twenty years ago he had stood on that platform and denounced these evils, and next day received a lawyer's letter, from the Town Clerk, threatening him with a prosecution for the statements he had made. Liverpool was now awake, as witness the agencies at work in it. The Christian Church ought to feel this is their work, and come to the help of those who are doing it.

Literature for Manitoba.

Sir,—In response to an appeal from me two years ago, readers of The Christian have supplied me with religious papers, tracts, and books for distribution in my pastoral work through North-Western Manitoba. I thank one and all for their kind liberality, and would request a continuance of their valuable aid. Our young country needs the diffusion of sound Evangelical reading matter, particularly such as deals with Romish aggression. Recently the electorate of Manitoba declared emphatically at the polls in favour of one national system of education free from clerical control. Notwithstanding this, the Ultramontane hierarchy, backed by the Catholic vote of other provinces, demand that public money and the authority of the State shall be employed to establish and maintain separate schools to teach Roman Catholic dogma. Yours truly,

James Lang, Presbyterian Missionary.

Arden, Manitoba.

THE CHINA INLAND MISSION.

A meeting was held in Exeter Hall on Monday evening in order to hear from representatives of the American Council of the China Inland Mission some account of the movement beyond the sea.

Mr. Robert Scott, who presided, read Psa. lxxii., and very briefly introduced the proceedings.

Mr. Cecil Polhill-Turner, who was lately expelled from Song-p'an, then gave a brief account of his experiences on the borders of Tibet. His wife and he were permitted to spend only a few months in that city, but that time was full of peril and anxiety. Recounting modestly and quietly the story of the persecution endured, and of the threatened drought, which was attributed to the presence of the foreigner, the speaker gave a vivid idea of the ignorance and prejudices of the people, the devotion of his own Christian servants in suffering gladly for the missionaries' sake, and illustrated by his own uncomplaining method of narration the simple heroism which still animates many of the messengers of the Cross among the heathen.

Miss Broomhall sought to plead the cause of the poor ignorant weary women of China, who lead loveless, hopeless lives into which, save for the story of the Gospel, where it has reached, no ray of hope ever penetrates. There is great need of sympathy and prayer; for it is not in every district that as yet there are tokens of fruit. There is need for much power, as well as of great patience in sowing the seed where for the time there seems little result. Still, even in the darkest places there are souls to be won—and this our sister illustrated by one or two encouraging incidents.

Rev. J. Hudson Taylor indicated the purpose of the meeting—to meet transatlantic co-workers and hear something of what North America is doing for China. Already forty-three workers have gone out from the States and Canada to witness for God in China. Mr. Taylor made also loving reference to Miss Geraldine Guinness, who has rendered so much service, and who is now laid aside for a time. A letter was also read from Mr. Stanley Smith, telling of a safe voyage and of blessing *en route* amongst seamen and passengers.

Mr. H. W. Frost told how the Lord led him to give himself for China. His first offer of personal service in the mission-field had been rejected, to his intense sorrow. In his bitter disappointment he seemed to feel forsaken, but casting himself on God he was led in strange and wonderful ways into a position of responsibility of which he had never dreamed. He had been taught truly that God has more than one way of answering prayer. The Lord laid it on the hearts of some to give for the support of missionaries to represent them in China. Then came a very wave of blessing, many offers of personal service being received; and by and by in the leadings of the Lord an American Council was formed. Telling how he was led to move from Atica to Toronto and open, in simple dependence on God, a Home for those preparing for China, he showed how wonderfully the hand of the Lord had been made known in the whole matter. Story after story followed, illustrating afresh the beauty and joy of simply following day by day the leading of God, realising that in serving Him He gives every grace, and provides absolutely for every need. Lastly, and at the special request of the meeting, Mr. Frost added a few words on his visit to China, and the scenes he had witnessed there.

NUMBER IN SCRIPTURE.—Rev. Dr. Bullinger has arranged to deliver another course of Biblical lectures in Brunswick Chapel, Upper Berkeley-street, W. The special subject will be "The Supernatural Design and Significance of Number in Scripture." The lectures will be five in number, and delivered on Wednesday mornings at 11.30; the first on Feb. 22, and the other four on successive Wednesdays in March.

AGED CHRISTIAN BLIND.—We are glad to note that at length, after nearly three years' effort, Mr Bright has succeeded by quite exceptional energy and perseverance in freeing the new buildings at Crouch Hill of the debt which pressed upon them. In the attention given to this, however, the General Maintenance Fund has somewhat suffered, and is now about £400 behind. Earnest efforts are being made to raise this amount by June next, and thus free every department from debt. In this endeavour we trust this helper of the blind will be successful. The address is—Rev. H. Bright, Homes for Aged Christian Blind, Hanley-road, Crouch Hill, N.

DOWN LODGE, WANDSWORTH.

For eight years a good and vigorous work has been going on at Down Lodge Hall, Wandsworth—a work which, it will be remembered, grew out of Mr. Moody's successful mission in that South-Western suburb. The report just issued shows that the Sunday evening services have been well attended throughout the year. No difficulty is experienced in filling the hall and keeping it full. The Gospel is preached in its simplicity, and attracts all classes. The Sunday morning adult school has done good and useful service among working-men. The week evening prayer and other meetings and classes have been very encouraging in result—the men's and women's Bible classes have been specially fruitful.

As to the latter, it is stated that several of the men have not missed a single Friday for three years, and one has not been absent from the class once during the last six years! Some have left the neighbourhood, and several have been taken by death, but in each case "in sure and certain hope of the resurrection to eternal life through Jesus Christ our Lord."

Other branches, such as the children's services, open-air preaching, temperance effort, as well as the Benevolent Fund, have been carried on actively and usefully.

Closing, the committee urge the need of funds, and remark:—"Of the spiritual results of our labours we do not speak. We dare not reckon up conversions, even for our own encouragement, still less attempt to tabulate the varied sacred experiences that week by week call forth the thanksgivings of our workers. But we must record it to the glory of our prayer-hearing God that He does vouchsafe a rich and constant blessing to our work for Him. We have abundant cause, wherever we look, to thank Him and take courage; and for the full joy of the harvest we are content to wait.

Communications should be addressed, Mr. Clement F. Davis, 4, Westover-road, Wandsworth Common.

Mr. Spurr at Reading

A MISSION of ten days has been held in Wycliffe Chapel, Reading, by Rev. F. C. Spurr. The mission followed close upon much affliction in the church consequent upon the death of Mrs. Hailstone, but the cloud was big with blessing. From the first very large congregations assembled, until, on the Sunday, an overflow meeting was held. The closing service was a hallowed time—the building crowded in every part, and much evident blessing. God's hand was manifest throughout.

The congregations at the afternoon Bible Readings have been made up of all sections of the church. Large audiences assembled daily.

Miss Ada Rose sang the Gospel daily at the mission with wonderful sweetness. Her songs, rendered with telling effect, brought blessing to many.

SHIPWRECKED MARINERS' SOCIETY.—A well-attended meeting of this society was held on Friday, Feb. 3, at the Board Room, 28, Great George-street, Westminster, Admiral E. S. Adeane, C.M.G., presiding. For the current year, since Jan. 1, urgent relief issues were sanctioned in direct aid of 723 persons, comprising 570 shipwrecked or distressed mariners and fishermen, and 153 widows and orphans. The vessels concerned numbered altogether sixty-seven.

THE ORPHAN APPRENTICE HOME.—Mrs. Clarkson, Uplands, Bath, states in a modest little report, that this home was commenced in 1877 to receive orphan boys old enough to be apprenticed to different trades, so that they may be safely sheltered in a Christian home, out of the way of many temptations incident to youth, into which they might fall had they to go out into the world at so early an age. The number at present in the home is ten. Owing to the death of old friends, an urgent appeal is made for help.

"IN HIS NAME" is the record of the Ragged School Union, which, by its numerous and excellent agencies, is accomplishing a noble work amongst the outcast children of the metropolis. Ragged-school teaching may not be a popular ministry, but it is nevertheless a Christ-like service; and while there is much to discourage the most zealous teacher—for the discomfort, the stifling atmosphere, and the insults so often experienced are extremely depressing—yet the prospect of saving the precious souls of those for whom Christ died enables him to plod on, year in year out, in the most self-denying manner. The volume before us tells of various works and workers under the auspices of the R.S.U., and the record of the past year's efforts should bespeak for ragged-school toilers the prayers and sympathy of God's people throughout the kingdom.

STRANGERS' REST, RATCLIFF, E.

AT the usual monthly workers' meeting on Friday last, an address on "Praying in the Holy Ghost" was delivered by Rev. J. R. Wood, Dr. Soltau Eccles being in the chair. Basing his remarks on Jude xx., and observing that it must be taken in connection with Rom. viii. 26, Mr. Wood pointed out that to be enlightened and successful, prayer must be in union with the Spirit of God, and that this union would govern the quality, direction, and fruitfulness of our prayers. Prayer in the Holy Ghost will not be loud, because God's Spirit is a "still, small voice," neither will its worth be measured by its frequency or length, but by its quiet intensity and faith and love. It will be guided by a knowledge of the plans, aims, and objects of the Spirit, and it cannot fail because it is charged with the energy of the Holy Ghost, and must reach its mark.

Mr. Glenny, of the North Africa Mission, gave a brief account of the work, and introduced a small band of workers who are going out with him. Mr. Fenn, of Madrid, and Miss Hoff, on the eve of sailing for China, were also present.

THE CARRUBBERS' CLOSE MISSION.

CARRUBBERS' CLOSE is known far and near as the centre of an energetic, aggressive, and thoroughly evangelistic mission work. The new report just to hand shows that this good reputation is well maintained. The outdoor and indoor meetings of all kinds have continued to be greatly blessed, the Calton Hill services appearing to have been specially fruitful last year. The mission hall open, as in bygone years, nightly all the year round, has been well attended, while the great meetings in the Free Assembly Hall have been marvellously maintained. The Mizpah Band, Male Choir, and the little bands of workers in the Grass Market, and in cottage and kitchen meetings, have been very greatly cheered. Still further, in the summer, the Gospel has been carried afar into many country places.

Situated as the mission is in Edinburgh, it has been a necessity from the first that Gospel temperance should be kept well to the front. "We do not care (says the report) to hazard a guess at results. Cases of complete change of heart and aim in life having their beginning in our meetings are known to us, but there are doubtless many cases of conversion of which we know nothing, as every now and again we gain the knowledge of a case in an unexpected quarter."

The Band of Hope, Sabbath-school, meetings for Bible study and fellowship, together with the efforts for policemen, railway men, and many other special classes, have all shown token of fruit. In short, the impression left on the mind after a careful perusal of this report is that this mission, which we have known and valued in the past, is to-day as full of life and vigour as ever, and promises continue to yield, a rich reward in rescued souls.

We note with regret the statement of the directors that the support accorded to the mission has not been quite so liberal as in former years. They trust that the mere mention of this fact will suffice to awaken sympathy and call forth aid. The secretary is Mr. W. Robertson, 49, Warrender Park-road, Edinburgh.

Evangelistic Mission.

MR. RICHARD WEAVER is this month holding special services in connection with the Evangelistic Mission at Malden Hall, commencing on Sunday.

Mr. Shuldham Henry has paid a fortnight's visit to Beckenham, preaching with acceptance and blessing in the New Hall and other places, including two drawing-room meetings, all of which were well attended. "Many, we are all sure" (writes a correspondent), "have received the glad tidings, and are rejoicing in the knowledge of sins forgiven."

Mr. Russell Hurditch is witnessing increased blessing in the newly-opened hall in Willesden-lane, Brondesbury. It is believed that not a meeting has been held since the opening without some being converted. Several pleasing instances were witnessed on Sunday last.

The paragraphs given above will recall to many the glad scenes in which the three brethren referred to were associated in the times of the memorable revival which began in 1859, and the seasons of refreshing that were witnessed in the following years.

MR. MATTHEW BURNETT has concluded a temperance mission in Newmarket, with the most encouraging results, nearly 100 adult pledges were taken and much spiritual strength was received by the old members of the various societies.

UNIVERSITY NOTES.

CAMBRIDGE.

AT the Cambridge Inter-Collegiate Christian Union, on Sunday evening, January 29, Captain Baring gave the address, enforcing in a very heart-searching and telling manner the elementary truths of the Gospel. An after-meeting was held, to which a good number remained. It was characterised by quiet yet real power, many making the relationship between them and their God a very real matter.

Rev. F. W. Alexander, Telegu missionary, gave the address, on Monday week, at the weekly C.U.S. meeting, Principal Moule presiding. A vigorous and deeply interesting account was given of the successful work being done in the central and eastern parts of India. Mr. Moule expressed his pleasure at welcoming a "veteran" soldier of Christ, whose work had been "patient with the grand patience of the Gospel, and who seemed actually vivified by the mere mention of his labours."

Rev. Dr. Perowne, Master of Corpus Christi College, presided on Monday week, over the annual meeting of the Cambridge branch of the Church of England Young Men's Society. In connection with this society, Mr. Moule, during October and onward, gave fortnightly Bible readings, on such subjects as Acceptance, Holiness, Glory, etc. Mr. Pratt (hon. sec.) records steadily growing interest in the Missionary Union, a decided impetus having been received from the visit of Mr. Wilder in February last.

A public meeting was held in the Guildhall on Tuesday week, in aid of the China Inland Mission. Rev. J. Hudson-Taylor presided. Mr. A. Polhill-Turner, one of the Cambridge "Seven" who went out to China about eight years ago, recalled his hearers to the time when the spiritual life of Cambridge was so marvellously revived by the visit of Messrs. Moody and Sankey, to which visit he owed his conversion. He earnestly appealed for Holy-Ghost-filled men and women for the work in China. Mrs. Polhill-Turner, Mr. Cecil Polhill-Turner, and Miss Broomhall also spoke.

Rev. Mr. Grubb's mission commenced on Saturday evening last, with a Bible reading in Trinity College. Among Christian circles in the University there is a spirit of great expectancy and of dependence upon God.

Mr. T. W. Canning in Edinburgh.

DURING the past fortnight this evangelist has conducted a special mission in Viewforth Free Church congregation. Mr. Morgan, the pastor, has been well known for many years for his evangelical ministry, and Mr. Canning had consequently a splendid opportunity for his peculiar gifts. The blessing has extended to all classes, both old and young; even those who have been believers for a long time have received much spiritual encouragement and stimulus. Mr. Canning has shown himself well adapted to deal with young men, one of the features of this special mission being the large number of young men who have made a stand for Christ. In all Mr. Canning addressed twenty-one meetings. Mr. Canning will conduct a similar mission in the Barclay Church, Edinburgh (Dr. J. H. Wilson's) beginning next Sabbath.

A. M.

"Protestant."

THE London correspondent of the *Manchester Guardian* writes: "There is, I am told, considerable difference of opinion amongst some of the Evangelical leaders as to whether it is wise for them to continue to band themselves together under the name of 'Protestant.' A clergyman in London, who is looked upon as the future chief of the Evangelical party, holds very strongly that they are losing the sympathy and support of moderate men because of their close adherence to the term. It has come to be used in a sense in which it was never intended, and things are done in the name of 'Protestantism' which it is felt are not a credit to Christian men. He therefore holds that they should favour the title 'Reformed.' On the other hand, Rev. Handley Moule insists strongly upon the retention of the word 'Protestant.' He argues that is a positive, not a negative word, and represents vital Christian tenets."

SWEATING.—*The Woman's Herald* gives a painful account of the condition of things at many of the fashionable dressmakers in regard to the hours worked by the assistants, the time given being generally from 8.30 a.m. to 8 p.m., or 10 or 10.30 p.m. The statement made by one of those toilers is almost too painful for reading, yet if there is a vacancy, it is stated, fifteen or twenty candidates will apply for it, though the wage may be only five shillings per week.

Letters to the Editor.

THE GOSPEL IN IRELAND.

Sir,—We notice in your issue of last week a paragraph in "Irish Notes," which we should be thankful to you to let us amend. It was the generosity of English friends and sympathisers with the isolated Protestants of the south and west of Ireland which gave the £1,000 in aid of the Church of Ireland Sustentation Fund for the maintenance of its Gospel in the poorest parishes. We, as the honorary secretaries of the fund in London, had the honour and joy of transmitting it to the representative Church body in Dublin, as a token of the fellowship of English Christians.—Yours sincerely,

Sophia M. and A. St. G. C. Nugent.

29, *Eaton Terrace, London, S.W.*

SACRAMENTALISM.

Dear Sir,—I have read with interest the letters in The Christian upon this important subject. Will you permit me to call attention to a striking omission in Scripture, which is most suggestive, when the circumstances are taken into account? I refer to the epistles addressed by the Apostle Paul to Timothy and to Titus. In not one of the three is there any mention of, or direction as to the ministration of, the Lord's Supper, or of baptism. Special prominence is given to the preaching of the Word. Other matters connected with church arrangements are treated of, but not one word as to the Lord's Supper.

I am aware that Titus iii. 5 is considered by many to refer to baptism. I do not think that it does; but if we allow that it does, it will make it but the more remarkable that there is no allusion to the Lord's Supper.

What were the circumstances under which these epistles were written? They proceeded from an apostle to the presiding bishop or presbyter of the churches. Could it be possible that under such circumstances St. Paul could have written such letters to such men, if sacramentalism occupied his mind, or demanded his injunctions.

The fact is that the glorious Gospel of the grace of God in Jesus Christ shone brightly into his heart, from whence issued the solemn and loving admonitions to those two ministers of the early Church. May we all be taught and led to "speak the things which become sound doctrine."

I am, dear Sir, sincerely yours,

John Hawker.

Cotleigh Rectory, Honiton.

P.S.—I do not wish to esteem lightly any Christian institution. Above all do I value the ministry of the Word, for the efficacy and blessing attaching to baptism and the Holy Communion are closely connected with that.

POPERY IN THE CHURCH OF ENGLAND.

Sir,—During a brief visit to Buxton last week I entered the remarkable old parish church of St. Anne, which, I believe, was closed for some years, but is open again for regular services. Moving about the country a good deal, I see many churches and varied degrees of Ritualistic surroundings, but I must confess I was quite unprepared for the unblushing Popery which obtains in this church, where the Mass, High or Low, is evidently performed daily. The order of services conspicuously placed in the porch I have carefully copied, and as it is so remarkable and startling, I do hope you will be able to present it to your many readers just as it is. It needs no comment from me, but if this is what our beloved Church of England is drifting into, then the sooner all her faithful and loyal members come out of her the better. In addition to the order of services alluded to, there is side by side with it the following notice:—

"Intercession.

"Of your charity pray for the souls of" (here follow the names of thirty-two deceased persons, including the late vicar, "William Lear, priest," who died three years ago).

I will now, as briefly as I can, describe what we saw inside the church (for I had a friend with me). Round the walls I counted eighteen framed pictures, representing scenes in the life of our Lord (stations of the Cross, etc.). In front of the "altar" are suspended seven sanctuary lamps, in ruby glass, which, we understand, are kept always burning; on each side stands a gigantic candlestick, and above the "altar" six smaller ones, with a large bronze crucifix between them, and immediately on the left is a still more conspicuous painted crucifix. On the centre of the "altar," which is a narrow shelf, and not a table, stands the Romish Tabernacle, and on the covering of the "altar" the following Latin words are embroidered: "*Adoremus in aeternum sanctissimum sacramentum.*" In addition to all this, there are many other things utterly inconsistent in a Protestant church, such as a processional crucifix, banners, Sanctus bell, etc., and in a large rustic grotto in the north wall lies a painted figure of the infant Saviour.

The state of things thus revealed is calculated to sadden the heart of every loyal member of the Church of England; and I would here ask, what is the Bishop of the diocese about, to permit these illegal practices, and innovations in the Protestant Church of England? Buxton is in the new diocese of Southwell, I believe, and as the High Church sympathies of the Bishop are only too well known, I fear he will hardly take action against the "priest" he has placed in charge since the death of the late vicar. I have, however, written to his Lordship, and sent him a copy of the order of services, etc., and await his reply with some curiosity.

It is quite evident that since the unfortunate Lincoln judgment these Romanising "priests" are making rapid advances, and are introducing, without fear of interference from their Bishops, services and ritual utterly foreign to the Reformed Church during the last 300 years, and are converting their churches into Popish mass houses. What is to be the end thereof? God's blessing must depart from those churches where idolatry and superstition prevail, for "He loves simplicity and purity in our worship, and deems that service most acceptable which is most spiritual and least tainted with the material and sensuous."

This letter is already too long, and I refrain from further comment, but trust that in one of your next issues you will find room for the facts I have given, and which I hope may be the means under God of opening the eyes of those who view with indifference the introduction of strange ritual and services into their churches, seeing what it will inevitably lead to if unchecked.

Yours truly,

Francis Palin.

St. Albans-road, Willesden, N.W.,
January 26, 1893.

ST. ANNE'S CATHOLIC CHURCH, BUXTON.

15.—Sunday, ii. after Epiphany.
10.30 a.m., sung Eucharist and sermon.
11.45 a.m., morning prayer.
6.30 p.m., solemn Evensong and prayer.
16.—Monday, 10.30 a.m., holy sacrifice (Requiem).
4 p.m., Evensong.
17.—Tuesday, 8.30 a.m., holy sacrifice.
4 p.m., Evensong.
18.—Wednesday, Feast of St. Prisca.
8.30 a.m., holy sacrifice.
4 p.m., Evensong.
19.—Thursday, 10 a.m., holy sacrifice (with hymns).
4 p.m., solemn Evensong.
20.—Friday, Feast of St. Fabian.
8.30 a.m. holy sacrifice (abstinence).
4 p.m. solemn Evensong.
21.—Saturday, Feast of St. Agnes.
8.30 a.m., holy sacrifice.
4 p.m. solemn Evensong.
22.—Sunday, iii. after Epiphany.
10.30 a.m., sung Eucharist and sermon.
11.45 a.m., morning prayer.
6.30 p.m., solemn Evensong and sermon.
Confessions on Friday after Evensong.

ROME AND THE BIBLE.

Sir,—It is astounding to see how rare are the Protestants who really understand the position taken by the Papal Church in reference to the circulation and the reading of the Bible, and how few of these consider it their duty to make the blessed Book known among the millions of souls that are groping after truth in the darkness of that baneful system. Bible societies among Roman Catholics are an altogether forbidden thing, being formally anathematised in the Syllabus; and in Romish lands the colporteurs who go about trying to disseminate the Scriptures have to face much opposition that is due solely to the priest.

It is only recently that in Barcelona the Protestants managed to open a kiosk in one of the most central avenues of the city (which, very curiously, was the property of the corporation) for the exclusive sale of Bibles in the languages of the Peninsula. And what impression did this new departure make on the captains of the Papal host? Did they set up a rival kiosk to sell their own Bibles, and thus compete with the Protestants in the good cause? No, indeed! All that they did is found in a copy of *El Correo Catalan*, which thunders the strongest possible protest against it as being "an awful scandal." I cannot give the whole of this philippic, but in it we are informed that in doing this "the accursed children of Luther's reformation" were allowed far more freedom than is conceded by the law of the country. After making the gratuitous statement "that the filthy merchandise that is usually sold there at a low price has not found many purchasers," which is attributed to "the mercy of God and the stupidity of the Protestants themselves," it goes on to petition the local authorities "that the agents of iniquity be expelled from the Catholic city of Barcelona, even as Christ expelled from his Father's house the traffickers whom He found desecrating it!"

Your readers may ask if this is not merely a private view of the subject. The publication in question is the semi-official organ of the Ultramontanists in the north-east of Spain, issued under the express patronage of the Episcopate, and with the Pope's blessing. Not very long ago its editor was presented with a golden quill, to which most of the eleven hundred clergymen who are set as parish priests over the Catalan provinces had subscribed.—Very truly yours,

F. de P. Castells.

3, *Osborn-terrace, St. Albans, Herts.*

ANGLO-AMERICAN ARBITRATION TREATY.

Sir,—At the Peace Congress, held in Berne in August last, a resolution was adopted in favour of a universal petitioning in favour of peace by the peoples of all countries. In accordance with this resolution, a meeting of representatives of British Peace Societies was held recently, when it was considered that the most practical step to take in this country would be to endeavour to obtain signatures to a petition in favour of the adoption of a Treaty of Arbitration between Great Britain and the United States of America.

Many of your readers are probably aware that in accordance with a resolution of Congress, the President of the United States of America has already invited other nations to conclude Treaties of Arbitration with the United States, so that all that remains to be done is for any Government to accept the invitation.

Mr. W. R. Cremer, M.P., has given notice of a motion in the House of Commons urging the Government to accept the invitation of the President, and it will be desirable that petitions should be presented when Mr. Cremer's motion comes on. Forms of petitions for signature may be obtained at the offices of the Peace Society, 47, New Broad-street, E.C.; or of the International Arbitration and Peace Association, 40, Outer Temple, Strand, W.C.

Yours sincerely,

W. Evans Darby,
J. Fredk. Green, } Secretaries.

TO PARENTS AND TEACHERS.

If I were walking on the cliffs of Dover in company with my sons, I should not go, with my clear head, and stand on a jutting bit of crag, in case I should endanger their lives. Even so with drink: I abstain for my children's sake, for my neighbours' sake. —*Spurgeon.*

It is very touching to observe in all these poor little things a yearning after the idea of a mother, poor little orphans that they are! They are encouraged to speak of all their little troubles. And one came and said, "Oh, ma'am, tell me, *have* I got a mother?"—*A Mildmay Deaconess.*

You ought to go to your class, not to utter some excellent general truths, but to carry a message to children whose individual names you know, whose characters you have studied, whose growth and progress you are interested in, and whose future development is your care.—*The Bishop of Peterborough.*

Workhouse children have nothing, can acquire nothing they can call their own—no toys, books, money. Their life is a species of socialism and communism of the worst type. They grow up without an idea or elementary conception of property. Their very articles of clothing are interchangeable.—*Rev. J. O. Bevan, M.A.*

Joseph and Mary went one whole day supposing the child to be in their company. Just what fathers and mothers do still. But the children, without their noticing it, have left them—dropped out of the line. They cannot be what we were. They have something to think, to do for God, that we never thought, that we never did.—*Canon Scott Holland.*

My impression is that the Bible occupies a less prominent position in the teaching of the young than it did twenty or thirty years ago. But I trust that better days are coming, or that we shall find out some other means of bringing home to the hearts of the children those truths which they used once to learn in their day-schools.—*The Archbishop of York.*

I but faintly realised the extent of the practice of giving opium to mere babies until I called a meeting of my native helpers especially to consider the subject. A few days afterwards I called upon nine native families—Christians—and six of them confessed to me that it was given to their children. "The little things," they said, "gave less trouble." —*Rev. A. W. Pruntch.*

See the mother with her children! What a genius she displays! How she cheats their little hours of temptations, and tides them over the rough places that her eyes sees lying like sunken rocks before her little ships. How skilfully she stills and heals their impulsive little passions by her sudden and absorbing surprise at some miracle in a picture-book, or some astonishing sight under the window.—*Dr. Alex. Whyte.*

Y.M.C.A. NOTES.

THERE are now forty-four Associations in Germany which open their rooms daily.

Y.M.C.A. work progresses in Ceylon, there being now twenty-one branches, with 631 members.

A Y.M.C.A. has recently been formed at Kilmeny, Islay, and already a number of young men have become members.

The International Convention of Young Men's Christian Associations takes place at Indianapolis, Ind., May 10 to 14.

The Association at Aintab, Turkey, has a building of its own, the gift of a Christian friend. Its membership is 120, with a youths' section numbering 150.

The Record of Winnipeg states that the work of the Y.M.C.A. in the Manitoban capital has lately been pushed with great vigour, and accompanied by much interest.

A series of evangelistic meetings are being conducted by the members of the Aberfeldy Association every Sabbath evening. They are largely attended, much appreciated, and full of promise.

The German Y.M.C.A. League has decided to employ a second agent to visit the different Associations, in order to bring the general work and the Associations more in touch with each other.

Mr. J. J. Atkinson, for twenty-eight years secretary of the Islington and Highbury Y.M.C.A., has been heartily co-operating in Y.M.C.A. work in Cambridge, where he is now residing, and his services have been much appreciated.

During the past year, 741 new members and associates joined the Manchester Y.M.C.A., and 1434 entries were made in forty-five evening commercial classes. 543 Bible classes and other religious meetings were held, with an attendance of 9739.

The Camden-road Association gives in the February issue of its little magazine encouraging accounts of progress and real result. A series of missionary meetings is proving a great success. The annual meeting is announced for the 26th inst.

The "Aberdeen Y.M.C.A. Bulletin" for February contains portraits of Mr. William Henderson, Devanha House, the late Dr. Andrew Bonar, and of Dr. Pierson, of America. The late Colonel Kirby left the Association a splendid collection of books.

The Bradford Monthly (Y.M.C.A.) gives a bright and encouraging account of the work of the past month. The mission bands have been in full operation, the P.S.A. has gone on well, and the evangelistic meetings have been well attended and fruitful.

The annual meeting of the Devonport Y.M.C.A. was held on Wednesday, February 1st. The secretary (Mr. S. R. Mabin) reported an increased membership and many signs of spiritual blessing. The financial statement showed a slightly reduced deficit.

A crowded meeting was held by the Greenwich Y.M.C.A. to celebrate the opening of new premises at 31, London-street. Mr. George Lidgett, L.C.C., occupied the chair, and addresses were delivered by Messrs. W. Hind Smith, R. Hughman, W. A. Wilson, and others.

The annual meeting of the Alva Y.M.C.A. was lately held in the Christian Institute. The president, Mr. John M'Whirter, presided over a large gathering. The secretary's report showed that fifteen names had been added to the roll, making the membership at present sixty.

The following towns were visited during the past month by Mr. W. A. Boyd, District Travelling Secretary for the midlands of Ireland, Athlone, Athy, Bray, Kingstown. Good meetings were held and a great opening for Y.M.C.A. work is manifest. The Dublin Association reports an increasing membership.

The annual members' meeting of the Penge and Anerley Association was held on February 1. The report told an encouraging story of revived interest in the work, and the outlook for the future is a cheering one. Major-General Lewis presided, and addresses were delivered by Rev. J. Walmsley and others.

Mr. Matthew Lochhead, who has been compelled by ill-health to give up his work at Lovedale, and is now settled in Johannesburg, writes that the Y.M.C.A. there has ceased to exist, and the building is being used as a court-house. Efforts are, however, being made to revive it. A Scotch firm has made an offer which has enabled the Association to build new premises. The great evil of the town, he states, is drink.

A conference of Christian workers was held on Tuesday last at Princess House, Brompton-road. Dr. Gage Brown presided, and an address was delivered by Mr. Thorne, who told of the remarkable growth of the P.S.A. movement and advocated the adoption of its principles. He also urged special meetings for different classes, *e.g.*, a meeting for butchers, bakers, and for milliners, etc., in the Young Women's Association. A short conference followed the address.

The Sheerness Association has been celebrating its seventh anniversary. The hon. secretary's (Mr. E. J. Penney) report showed that the spiritual work was never better than at the present time, for the members are doing a grand work at the lodging-houses on Sunday evenings, village work, and early Sunday-morning prayer meetings. The building fund has not met with the success the committee hoped. The Association are greatly in need of rooms, for at present only one meeting a week is possible.

The work this quarter at the City of London Y.M.C.A., 186, Aldersgate-street, is going forward with much blessing and success. The Sunday-afternoon meeting commands an attendance of more than a hundred. Rev. F. B. Meyer's class on Saturday afternoon fills the Lecture Hall; he is lecturing on lessons from the Ten Commandments. Professor Adeney, of New College, commenced on Tuesday evening last an interesting course of four weekly lectures on "The Progress of New Testament Revelation," with questions at the close.

The N.B. Daily Mail has an interesting article on "The Religious and Educational Work" of the Glasgow Y.M.C.A., pointing out that, with a roll of over 9000 members, the united Associations of that city are the largest in the world. During his investigations the writer of the article saw and heard "much, alike gratifying and significant, as to the amount of good being accomplished in countless ways amongst the members, the majority of whom belong to that most impressionable and fateful period of life, between seventeen and twenty-one years of age."

Speaking in the Kilburn Town Hall on Friday night, at the annual meeting of the local Y.M.C.A., the Ven. Archdeacon Sinclair said that during the last few months he had visited a great many association centres in London and the provinces, and had seen a great deal that had been very delightful and encouraging. A real hearty good work was going on. Y.M.C.A. work had this very distinct advantage—that, while providing for the spiritual, intellectual, and physical functions of young men, it had, from the very beginning and throughout its remarkable development, been guided by the strong and undeviating principle, that the spiritual should be put first.

The Archdeacon of London, speaking last week at the annual meeting of the Manchester Association, said he regarded the leading object of such associations as the encouragement of members in their Christian course, and the criticisms which had been passed upon them were not of very great force, because they failed to recognise that this was the chief object of the associations. He did not believe in such associations as that except they were founded on such principles. Other clubs might be very useful in their way, but they did not very much concern Christian people. But while the chief object of the association was such as he had indicated, it had many important secondary objects, such as the intellectual and physical recreation of its members.

The assertion made in some quarters that "Y.M.C.A.'s are a failure," has certainly not shaken the spirit of Fulham Y.M.C.A. workers or sympathisers, for on Wednesday last the Town Hall, Fulham, was filled with a most enthusiastic audience. Sir Charles Bernard presided. The secretary's report showed a membership of 134, representing a wide Christian influence brought to bear in the neighbourhood; the new premises at Fairlawn have proved most suitable, and the various meetings, Bible classes, &c., are encouraging. A mortgage of about £1600 upon the building must be paid off in September next, and an effort is to be made to raise this amount. The Foreign Missionary branch has been well sustained. Sir Charles Bernard, who presided, highly commended the work on the ground of economy and direct evangelical effort. Rev. R. Moore, formerly of St. John's, Fulham, gave a stirring address on "Sonship."

BIBLE SOCIETY NOTES.

AT its last meeting the Bible Society Committee made, at the request of the South American Missionary Society, a grant of 1000 copies of the Gospels and Acts at reduced prices and in various languages, for use in the River Plate.

The circulation of Scriptures for the year 1892 in the Society's South Russian Agency, which includes Transcaucasia and Turkestan, as well as the Southern provinces of European Russia, has been the largest on record—about 178,000 copies having been issued.

Recent advices from Antananarivo report that the whole of the consignment of shilling Bibles sent out not long since by the Bible Society, and amounting to 10,000 copies, have been sold, and that thousands of the people are still eager to obtain copies. A new edition of the book is now leaving the press, and full supplies will soon be despatched to the Northern and Southern Committees of Madagascar.

IRISH NOTES.

THE agents of the Belfast Town Mission visited last year 52,000 homes, and induced 127 families to connect themselves with Christian Churches.

The nurses of the Belfast Society for the Sick Poor visit patients at their homes, give them a supply of milk and other comforts, and have at present 178 families on their list.

Gospel missions have been held at Ballingrane by Mr. T. M. Carleton, of the Irish Evangelisation Society; at Larne, by Mr. F. Inwood, of Scotland; at Portrush, by Rev. W. J. Christie; and at Blackhall-place, Dublin, by Rev. Jas. Kirkwood.

Mr. Foster Green, a member of the Society of Friends, well known for his large-hearted philanthropy towards various objects, gave on Friday last a cheque for £1000 to aid the Belfast Society for home mission work among the blind.

Rev. Peter Thompson, of the East London Mission, lectured on Thursday night to a crowded audience in St. Enoch's Presbyterian Church, Belfast, on behalf of the fund for the relief of the city arabs of Belfast, in connection with the Belfast City Mission.

SCOTTISH NOTES.

REV. A. HALLIDAY DOUGLAS, F.C. minister at Huntly, has received a call to the Presbyterian Church, Cambridge.

Mr. W. T. Stead will address a meeting on social questions in the Free Assembly Hall, Edinburgh, to-morrow (Friday) evening.

Numerous cases of cruelty to children have lately come to light in different parts of Scotland through the energetic action of the N.P.S.C.C.

In one of his Gifford lectures on "Natural Religion" at Glasgow, Principal Caird made a strong defence of the Bible doctrine of the Trinity.

The Dundee Tract Society aims at visiting the whole city with Gospel leaflets. A speaker at its annual meeting said there are many districts never visited by the workers.

The condition of female farm labourers in Scotland is being brought to the attention of the Home Secretary with a view to Government inspection of the circumstances under which they work.

Lady Henry Somerset and Miss Willard have aroused much interest in temperance circles in Edinburgh during the past week by their earnest and telling appeals. They were received with great enthusiasm.

At a temperance meeting in Edinburgh last week, Rev. John Kirk said it was his solemn conviction, based on observation and experience, that either the Church must destroy the drink traffic or the traffic would destroy the Church.

A lady and gentleman have not only sent £100 to the Sailors' Orphan Society of Scotland to pay the first year's rent of a country home, but have guaranteed the rent for some years to come. About £200 will be needed to furnish the Home.

Lady Aberdeen held a conference last week with a number of Aberdeen ministers and ladies of the "Onward and Upward" and cognate societies, the object being to consider how the association might become more effectual among women and girls.

A prominent figure has disappeared from social and civic circles in Aberdeen through the death of Mr. Geo. Jamieson, who was at one time Provost of the city. He was a warm adherent of the U.P. Church, and a ready helper of all educational and philanthropic work.

The Episcopal Mission in Edinburgh last week was sustained with energy by the various missioners. The mid-day services were not very largely attended, but some of the evening meetings were large and marked by an earnest spirit. A leading feature of the mission has been the five evidential addresses in St. George's Hall by Rev. A. J. Harrison.

The anniversary of the Y.W.C.A. in Glasgow was an interesting occasion. It was reported that the membership of the Glasgow branches is over 3000. An institute is needed in the East-end of the city. At the meeting Mr. J. Campbell White, of Overton, promised £2000 towards the institute. Dr. Stalker, Lady H. Somerset, and Miss Willard addressed the gathering.

THE NEW HOSPITAL FOR WOMEN, 144, Euston-road, N.W., which enables poor women to consult qualified physicians of their own sex, was begun in 1872 with ten beds; but these were in such demand that since 1875 the number has been increased from time to time until in July, 1890, the New Hospital for Women, with forty-two beds, was opened. The beds have been continuously occupied ever since, and during this year no less than 450 patients have been treated in the hospital, and over 20,000 visits have been paid by out-patients.

Personalia.

Prebendary Calthrop attained yesterday (8th) his seventieth birthday.

Rev. Dr. T. C. Finlayson, of Rusholme Congregational Church, is lying seriously ill at Glasgow.

Mr. William Oatts, the esteemed secretary of the Glasgow Y.M.C.A., is about to make a tour in Palestine.

Rev. T. and Mrs. Rutland, of the Orissa Baptist Mission, have just returned to England, Mr. Rutland being invalided.

The Bishop of Norwich, one of the oldest of English bishops, has felt needful to resign, to the regret of many who know and value his labour and influence.

Canon Henry Postance has, owing to ill-health, resigned the vicarage of Holy Trinity, Toxteth Park, Liverpool, to which he was appointed thirty-five years ago.

Canon C. Wareing Bardsley, Vicar of Ulverston, and brother of the Bishop of Carlisle, has, we hear, resigned his pastoral charge as a result of failing health and impaired eyesight.

Rev. Charles Spurgeon, of Greenwich, who left England several months ago on a visit to Australia, hoping to benefit by the sea voyage, has, according to intelligence just received, been ordered to Spain to recruit his health.

The Duke of York, our prospective King, made his entrance into public life as a speaker by presiding at a dinner on Monday on behalf of the Society for Prevention of Cruelty to Children. Upwards of £2800 was subscribed by those present.

Rev. W. Ruthven Pym, Vicar of St. Andrew's, Sharrow, has been offered by the Archbishop of York the charge of Rotherham, vacant by the death of Rev. W. Law. Mr. Pym is an Evangelical, and would make a worthy successor to Mr. Law and Canon Quirk.

Rev. Glezen A. Reeder, pastor of Meth. Epis. Church at Olmstead Falls, Ohio, and his wife were suffocated by gas on the evening of Dec 26. Mr. Reeder was a devoted friend of missions, having recently given, from his limited means, 10,000 dols. for mission work in Rome, Italy.

Mr. Henry Varley left Bombay on January 11 for Poona, where a theatre has been taken for meetings. Subsequently he hopes to go on to Madras, Calcutta, and Lucknow. He must be back in Melbourne in March, but intends later on visiting China, Japan, and the Straits Settlements.

The late Mr. A. M. Ferguson, of Colombo, will be greatly missed in many circles, not least by passing missionaries, for whom he kept "open house." In his conduct of the *Ceylon Observer* he showed a strong spirit of independent and fearless judgment, especially in condemning what he believed to be against righteousness. He was a native of Ross-shire, N.B.

Rev. Oscar Michelsen, from the island of Tongoa, in the New Hebrides, has been telling to delighted London audiences his story of Gospel perils and triumphs in the South Seas. He is open to accept invitations to address meetings in England during this month, and in Scotland during March. His present address is 7, Marquess-grove, Canonbury, London, N. When he is travelling we shall be glad to receive and forward letters to him.

Rev. W. L. Watkinson, whose illness at Hull we have already mentioned, is gaining strength, but very slowly. He is in a very feeble state, and requires constant care to avoid a relapse. Mr. Watkinson is not likely to resume work for a long time. The physicians insist on six months of absolute rest. When he is able to be moved they recommend that he should go to Bournemouth for a few months. It will, however, be several weeks before he will be able to undertake the journey.

Mr. C. T. Lipshytz, of the Barbican Mission to the Jews, started on Saturday last on a mission tour through France and Spain, in company with a friend who has for some years resided in the latter country. After visiting various French cities and towns, he will seek out the Jewish communities in Spain, in order to open up the Gospel to them and distribute the Word of God and evangelical literature. The home agencies of the mission will proceed as usual, under the direction of Mrs. Lipshytz.

The late Mr. John MacGregor.—It is proposed to raise a fund in memory of the late Mr. John MacGregor, who was one of the founders of the Pure Literature Society, and was specially interested in the libraries granted at half price by the society. More than 8500 of such libraries have been sent out for working-men, schools, and various institutions The committee feel that few things would be more suitable to perpetuate his memory than a fund to assist and to increase the number of these grants.

Evangelistic Notes.

Mr. William Forbes closed an eight days' mission on Sunday last at Stockton-on-Tees.

Richard Weaver's meetings on Sunday last at Eccleston Conference Hall were well attended, and many professed conversion, while Christians received a fresh impetus in the spiritual life.

Mr. James Sprunt has during the past three weeks been conducting evangelistic services and delivering Bible addresses to Christians at the Temperance Institute and Welcome Hall, Southport, Lancashire.

Rev. C. H. Yatman, the well-known evangelist, has been conducting a series of noon meetings in the Union Square Theatre, New York. They are known as the "Metropolitan Meetings," and have been much blessed.

A mission has closed at the Baptist Chapel, Breachwood Green, conducted by Mr. Alexander Clark, of the Evangelisation Society. Large numbers attended the meetings every evening, and much blessing has resulted, especially among the elder scholars of the Sunday-school, several of whom have been brought to decision for Christ.

Mr. William Noble has conducted a brief Gospel Temperance mission at Cavendish Baptist Church, Ramsgate, with very cheering results. Very large audiences listened with rapt attention to his stirring appeals, and Christians have been helped by the high tone of the addresses, always founded on some text, or Bible incident.—George Greenway.

Mr. T. Goudie, a Scotch evangelist, has concluded a seven days' mission at Two Waters Wesleyan Chapel. It has been exceedingly fruitful. The services were largely attended, but the spiritual interest deepened every night; many anxious inquirers were dealt with in the inquiry room, and not a few have professed to give their hearts to the Saviour.

Glasgow.—Messrs. Bewley and Frank Weaver began a ten days' mission in the Tolbooth Hall on Tuesday week. The meetings have been very large indeed. The Word has been preached and sung with manifest power, and every meeting souls have enquired the way of salvation. Next Saturday these two young evangelists begin a mission in Renfrew Town Hall.

Messrs. Moody and Sankey had a very encouraging opening in their mission at Wilmington, Del. There were great crowds on the Sabbath in the Rink, with overflows. Mr. Sankey sang at both meetings, besides speaking at the overflows. Mr. Moody's rousing addresses at the Rink were chiefly bearing on the Christian life. At the after meeting in the church several rose for prayer.

Mr. Rowland Sturt, of the Evangelisation Society, has been conducting an eighteen days' mission under the auspices of the Leicester Ragged School Mission, and large congregations have been drawn together to listen to the old, old story which has been faithfully told. Many, both men and women, have been drawn to the Saviour. The meetings were brought to a close on Monday, Jan. 30, by a praise meeting, at which many testified as to their conversion.

Mr. W. R. Lane.—This servant of God has been with us for the last six days, in connection with the Chingford Congregational Church (Spicer memorial), and we have much reason to praise God for his visit. Believers have been roused and sinners saved. Though the ground was hard the Lord's power has been manifest, and eternity alone will reveal all that has been done. Our brother's addresses were with power, and many prayers are being offered that his work at Cardiff may be a blessed one. Would that his time with us had been prolonged.—H. M. S.

Westmancote.—Great interest has been manifested and much spiritual good accomplished as the result of a mission conducted at the Baptist Church here by Rev. Colin Chrystal, of Dunnington, from January 23 to February 2. Some forty or fifty have been deeply impressed, and several of these have professed decision for Christ. The earnest, quiet, touching appeals went straight to the conscience and heart. At the close of the service a large number of Christians stood and testified as having received blessing, and I do not remember a mission that seemed to promise more gracious, happy, and lasting results.—Edward Balmford.

Fulham.—A fortnight's mission has just been held by Mr. Henry Thorne at Fulham. The work was heartily taken up by Christians of all denominations, and special prayer-meetings were held beforehand at the Y.M.C.A. rooms. Mr. Thorne's afternoon Bible readings have been greatly appreciated, his clear expositions of Scripture helping many to understand and love their Bible better. The Gospel meetings in the Lecture Hall, Dawes-road, has drawn many to hear the Word, and the tokens of God's power unto salvation have been abundantly seen in the enquiry rooms. Workers in Fulham rejoice that a real fresh impetus has been given in the direction of revival; Christians have been aroused to more vigorous service, and sinners have been awakened to flee from the wrath to come.

Mr. Henry Lakin held during the last two weeks of January a deeply interesting mission in St. Alban's Parish, Liverpool. The vicar, Rev. C. J. Musgrave Brown, writes that his band of workers who for months had been earnestly sowing the seed, are now rejoicing over the harvest. The parish is one of the hardest and most degraded in Liverpool, seven-eighths of the population being Irish Roman Catholics of the lowest class, sunk in superstition, drunkenness, and sin. "Many have found peace, while others have been quickened to open their lips in praise and testimony. Whole families have been blessed. In one family the father, mother, three married sons, and son-in-law have come out for the Lord, and two of the sons are already seeking the salvation of their wives. Many other cases might be cited proving the manifest outpouring of the Holy Ghost upon our people."

Obituary.

DR. J. H. HEWER, HIGHBURY.

One of the most useful men and one of the brightest types of a Christian in the North of London, has been suddenly called to his reward, aged sixty-two. A medical man of wide and mature experience, he was, at the same time, a well-read Bible student, helpful alike to the saint and the sinner. His kindly services as a Christian doctor were given to Mildmay Conference Hall, China Inland Mission, and other religious institutions for many years. He was the friend and trusted medical adviser of the late Mrs. Pennefather—whom he did not long survive—and of very many others who now deeply mourn his loss.

REV. THOS. PEARSON, BELFAST.

Irish Methodist ministers have been cut down in rapid succession of late. Rev. Thos. Pearson is the third called away during the month of January. Deceased entered the ministry in 1850, and for several years acted as temperance secretary to the Methodist Conference. He was an ardent total abstainer, and wrote and published much on the subject, including a bulky volume entitled, "The Bible and Temperance." He also published several pamphlets and tracts on various subjects, and had a work ready for the Press on "Church Government." He was also an earnest student of the Apocalypse, and was a good preacher, a faithful pastor, and a true friend. He was sixty-six years of age, and his death is widely regretted.

MRS. MASSY.

Many will hear with regret of the sudden call "home" of this honoured servant of Christ, who died on Jan. 23, after five days' illness, at her residence, Newcourt, Bray, co. Wicklow. God had blessed her with many talents, which were laid at his feet for service. She had ever an open heart and ready sympathy for the needs of his work. At the Rescue Home in Marlborough-street, Dublin, she will be particularly missed, as she took a deep interest in this work, and did much for its improvement. In the Protestant Infirmary of the North Dublin Union Mrs. Massy was well known. Every week the wards were visited by her, and many a word of Gospel truth she dropped by the bedside of the sick and dying. At the Rescue Home in Kingstown she was a constant visitor, aiding with her means and counsel the good work carried on by that excellent institution. The grief of the inmates at the news of her death was very touching. Mrs. Massy leaves a husband and seven children to mourn her loss.

"Slipped on the Ice."

How wonderfully God uses trivial (as men call them) occurrences to work out his will, finds fresh illustration in the following testimonies borne at a recent noonday prayer-meeting in Willard Hall, Chicago, and given in *The Union Signal*:—Said one man, "I was passing and slipped upon the ice in the Temple doorway. In recovering myself I noticed the unusual character of the decorations of the arch (the State shields), and entered, following your beautiful corridor into this hall, where this prayer-meeting is going on. Here I have been converted to God—I, who have not been inside a church for twenty-eight years."

The same day another man stated: "I am only a transient in your city, but I chanced to step into this beautiful building, and found myself here with you, where I have found Christ, and go out into the world a new man."

Like testimonies multiply, and the hour is crowded with spontaneous expression from hearts too full for silence.

TEMPERANCE NOTES.

MR. WOOLLEY has been giving a series of Gospel Temperance addresses in the Friends' Meeting House, Kendal.

Dr. Atkins, of Waterford, succeeds Mr. Henry Barcroft as president of the Irish Temperance League.

During the year 1891, £8,978 2s. 7d. was expended on intoxicating drinks in Irish workhouses—a sum which comes entirely out of the Poor Rates.

A convention of temperance workers was held on Monday week in the Wesleyan Chapel, Eastbourne. Addresses were delivered by the Revs. J. R. Berry and G. Armstrong Bennetts.

The Manchester Retreat for Inebriate Women, The Grove, Fallowfield, appears to be doing a very valuable work in the reclamation and restoration of women addicted to intemperance.

The Manchester W.C.T.U. held its annual meetings in Manchester last week. Lady Henry Somerset and Miss Willard were among the speakers. An encouraging report of the work was presented.

During the past year 1,045 persons have signed the pledge as the result of the Police-court Mission in Belfast, while 768 persons have signed the pledge at the office of the Irish Temperance League.

A Police Temperance Society at Hull which has just been holding its annual meeting consists of two superintendents, one inspector, eleven sergeants, ninety-one constables, and several ex-constables.

The annual meeting of the Bristol Temperance Society and Gospel Temperance Union was held at the Y.M.C.A. Hall on Monday week. Mr. J. S. Fry presided, and the large hall was crowded in every part.

The date of the public Methodist welcome to Miss Frances Willard has now been definitely fixed as Monday, February 27. The meeting will be held at Wesley's Chapel, and may be expected to be of great interest.

There are about 1,000 public-houses in the neighbourhood of the Irwell-street Mission, Manchester. Rev. J. S. Harris is, however, working hard against them, and drunkards are being steadily reclaimed almost every week.

"Poverty is only an accident and consequence of inebriety; is very rarely a cause. I have never seen a case in which poverty was a primary cause. . . . I never knew a case where drinking began in conditions of destitution."—*Dr. T. D. Crothers.*

The Manchester Police Court Mission records 458 cases dealt with during the past year, while the Salford missionary in connection with the Police Court has dealt with 846 women and girls during the year, making a total of 7,723 since the commencement of the mission.

The Leeds Wesleyan Sunday-school Superintendents' Union has passed a resolution urging "that in any measure of licensing reform it is essentially necessary that a clause should be inserted which will prohibit the selling of intoxicating drink in any form to children under sixteen years of age."

The Woolwich and Plumstead Temperance Council has addressed a circular letter to medical men in the locality, calling their attention to the terrible prevalence of intemperance, more particularly among women, and the responsibility which rests upon the medical profession with regard to the prescription of alcohol.

"The People's Café," opened in Cork, in the midst of a densely populous district, where there are few home comforts, is doing a good work. For the men it is a public-house without the drink; for the women it is a bright, cheery place where they can learn to sew or cook, and where they can get friendly advice and words of encouragement in the up-hill fight against their surroundings.

When (says Professor Goldwin Smith) I see the havoc—the ever-increasing havoc—which drink is making with the industry, the vigour, the character of the British race, I have sometimes asked myself whether, if it is incumbent on legislators to stop a cattle plague by closing the ports against contagion, the most deadly of all man plagues ought to be allowed to spread without control.

In an article on "the Increase of Insanity," which appears in the current number of the *Fortnightly Review*, Mr. W. J. Corbet says: "The fact cannot be contradicted that a large proportion of the annual admissions into lunatic asylums is to be ascribed to intemperance," and asserts that with the exception of "hereditary predisposition," intemperance is the most fruitful exciting cause of lunacy.

The World's Fair Temperance Headquarters, the hotel just completed at Chicago under the auspices of the W.C.T.U., was burned down Jan. 9, but only a few hours elapsed before lumber was on the ground for the beginning of a new structure. The hotel company announce that they stand by the enterprise and will make the new "headquarters" a greater success than at first contemplated.

The Book World.

WORTHIES OF THE PAST.

JOHN WYCLIF: Last of the Schoolmen and First of the English Reformers. By Lewis Sergeant. (5s. *G. P. Putnam's Sons.*) This valuable addition to the "Heroes of the Nations" series embodies the important results of modern historical research. The religious and political condition of England in the fourteenth century is admirably delineated. Perhaps no book for popular use has shown so clearly the extent and depth of Wyclif's work and influence. Mr. Sergeant's position may be expressed in two sentences taken from his final paragraph: "Wyclif was no mere forerunner of the Protestant Reformation, but the Reformer-in-chief. In the intellectual domain, in the field of ideas and of spiritual activity, he originated the movement which had its issue in the sixteenth century, when the Tudor monarchs rode but did not raise the storm." Of the reputed portraits of Wyclif, six are here reproduced. It is claimed in the preface that these have never before been brought together. It is not easy to determine which is most likely to be a faithful representation of the man while living in the flesh and fighting against ecclesiastical principalities and powers.

BERNARD OF CLAIRVAUX: The Times, the Man, and His Work. By Richard S. Storrs, D.D., LL.D. (9s. *Hodder & Stoughton.*) This handsome volume of six hundred pages contains eight exhaustive lectures, and fills an important gap in English literature. The tenth and eleventh centuries are depicted with much vividness from social, ecclesiastical, and political points of view; and the personal characteristics of the great Abbot are set forth at length and his life-story developed in chapters which deal with him as a monk, a theologian, and a preacher. Finally Dr. Storrs writes upon Bernard's controversy with Abélard, and his relation to general European affairs. He says of the preacher of the Second Crusade: "Taking him for all in all, he stands before us, I am sure, by no means the supreme philosopher of his time, or its most untiring acquisitive scholar, but as noble an example as that time offers, or any time, of the power which intensity of spiritual force imparts to speech; of the power of that speech, as thus vitalised and glorified, to control and exalt the souls of men. I think of him in his physical frailty and his tender humility, refusing office and spurning all enticements of station, yet confronting Kings, Cardinals, and Popes, ruling and inspiring vast assemblies, raising armies, subduing rebellious minds and wills—sweeping, in fact, the nations before him with his impetuous and passionate discourse, over which brooded eternal shadows, through which streamed celestial lights, and which shot to its purpose from a soul full charged with energy." The work is the result of wide reading and much independent thought, and as there are many valuable foot-notes and a good index, it will prove of special service to students. To most people it will throw a flood of light upon the career of one of whom little is commonly known beyond the fact that he wrote the grand hymn which has been translated into English as "Jesus, the very thought of Thee."

EVANS' TEMPERANCE ANNUAL, 1893 (6d. *Marshall Bros.*), is a varied and useful miscellany of temperance facts, stories, and readings; well adapted for workers in the cause of total abstinence.

BIRTHDAY CARDS.—Here we have a pretty set of floral cards outlined for painting, and accompanied by helpful hints as to colouring. These may be had of N. E. F. C., 29, Avonmore Road, West Kensington, W. (6½d. per packet, post free). They will afford pleasant occupation for deft young fingers.

BURDETT'S HOSPITAL ANNUAL AND YEAR BOOK OF PHILANTHROPY, 1893.—This is a most useful compilation, containing details of a large number of charities. It will be found of great service as a guide to British, American, and colonial hospitals and asylums, medical schools and colleges, religious and benevolent dispensaries, nursing and convalescent institutions. (5s. *Scientific Press*, 140, *Strand, W.C.*)

CLEANSING, PURITY, AND POWER. By V. D. David, Tamil Evangelist. (*Marshall Bros.*) Visitors to Keswick last year made the acquaintance of the interesting author of these collected tracts. David writes from his own very real experience, and if his method of describing it sometimes involves incorrect theology, this does not render the experience untrue, nor in any sense lessen its importance. Many who could correct him in theology may be behind him in experience. There are a simplicity and quaintness about the style which make the book not only easy, but pleasant to read.

THE HIDDEN MYSTERY; OR, THE REVELATION OF THE WORD. By Robert Brown. (*London: Nisbet.*) Second series. Of this work the author says, "It is intended as an illustration of the origin, character, progress, and final issue of the life of God in the soul of man; as manifested in Jehovah-Jesus, pictured in the book of creation, unfolded in the book of the Divine Word, and wrought out in the heart of the sinner saved by grace." Starting with an exposition of the latter part of Psa. xix., the author proceeds to work out a parallel between creation and the work of God in man. No one who is familiar with the method of instruction adopted throughout Scripture will regard this parallel as too fanciful. The author is certainly not open to any such charge. Many striking and suggestive expositions will be found in the book, which indicates a careful and devout study of the Scripture, on the principle of "comparing spiritual things with spiritual." Considerable interest is added to the work by the wealth and variety of illustration which it contains. The author is not only a careful observer, but an omnivorous reader, and knows how to make good use of what he has acquired. Science, history, biography, poetry, and fiction are all pressed into his service. No devout student of Scripture will fail to find both profit and interest in this work.

A new series of TEACHERS' BIBLES is about to be issued by *Messrs. Wm. Collins, Sons, & Co., Limited.* As an addition to their Reference Bible, a supplement, entitled THE BIBLE READERS' MANUAL, and edited by Rev. Chas. H. H. Wright, D.D., Bampton Lecturer, will be bound up with it, the whole forming COLLINS'S TEACHERS' BIBLE. This new volume of Aids to Biblical Study will also include an Index of subjects, a Concordance, a Gazetteer, and a series of Maps.

BOOKS RECEIVED.

From *Hodder & Stoughton.*—SUPERHUMAN ORIGIN OF THE BIBLE. By the late Prof. H. Rogers. Eighth edition, 5s. RIFTED CLOUDS. By Bella Cooke. New edition, 5s. THE EPISTLE TO THE PHILIPPIANS. By Robert Rainy, D.D. "Expositor's Bible" series, 7s. 6d. DR. PARKER'S PEOPLE'S BIBLE. Vol. 18, 8s.

Christian Endeavour.

THE society in connection with Richmond Hill Congregational Church at Bournemouth reports very gratifying success. There are now seventy-three active members on the roll, and the weekly prayer meeting has proved most hopeful, and is always well attended, as a rule over 120 being present.

The Myrtle-street Baptist Society at Liverpool has enrolled forty-one active and twelve associate members in the first six months of its existence. Four of the members have professed their faith in Christ, and two others have joined the church. Various methods of service have been adopted, and it is felt that there is every reason to be thankful for the society.

The Manchester and District Union Young People's Society of Christian Endeavour held good meetings on Saturday in the Congregational Church, Openshaw. In the afternoon Mr. Louis P. Nott presided over a large gathering. A paper on "Consecration—its relation to success in Christian work," was contributed by Mrs. Higgs, of Greenacres, Oldham. A testimony meeting followed, with addresses on "What has the Christian Endeavour Society done for me." Afterwards Rev. J. E. Roberts took the chair at an open meeting, and reports of the work of the Union were presented by Revs R. Sutton (Openshaw) and W. H. Towers. The latter said that in the Manchester and District Union he found that morning that they had sixteen affiliated societies, with over 1,200 members.

Soldiers' Home, Winchester.

ON Thursday last a meeting was held in the schoolroom of the West Cliff Tabernacle, Bournemouth, in connection with the work of this home. Miss Perks and Miss Marsland told their interesting stories with much naturalness and simplicity. In visiting a sick wife, in dealing with an infidel husband, in giving the Gospel to the poor children, or in helping young converts to get to work, the lady workers appear to be equally successful.

Miss Marsland awakened interest in herself by telling how she had been educated in a convent school on the Continent, had intended to devote herself to convent life, and how she had been won to give herself to the work of the Soldiers' Home by seeing the practical Christian life displayed in connection with that work. She is occupied chiefly in correspondence, and some of the soldiers' letters from which she read were of the most touching description.

A collection was taken on behalf of the work. The addresses by the ladies and by Mr. Pericles Green secured for Miss Perks many true praying friends.

THE MISSIONARY PENCE ASSOCIATION has, during the past six months, made steady progress, having now a membership of 170, who are receiving the weekly pence of nearly 2000 contributors. More than £100 have already been secured, whilst the funds of more than twenty missionary societies have benefited.

Among the Churches.

CHURCH OF ENGLAND.

A GENERAL Church Mission was held last week in Manchester and Salford.

Archdeacon Blakeney, we regret to learn, has been suffering from an attack of influenza.

The Curates' Augmentation Fund has just benefited to the extent of £2000 by the will of the late Mr. G. C. Ash.

Canon Honeyburne, of Liverpool, is announced to preside at a meeting to further the building fund of a Wesleyan Chapel.

The Bishop of London has been paying a visit to Rugby, with the object of forming a branch of the Church of England Temperance Society.

Bishop Hornby preached his farewell sermon before leaving for his new diocese of Nyassaland last Thursday evening at St. Matthew's Church, Great Peter-steet, Westminster.

A site has been acquired for the erection of a church in Parliament-street, Liverpool, for the Welsh-speaking Church people in that part of the city. Rev. Owen F. Williams will be the first pastor.

On Sunday last collections were made in the churches and chapels of Sheffield for the medical charities of the town, when the amount realised was £2094. Of this Church of England congregations contributed £1240.

Rev. C. T. Porter intimates that during the sixteen years he has been Vicar of All Saints', Southport, the members of his congregation have contributed about £50,000 to philanthropic, parochial, and various missionary objects.

An interesting meeting was held last week in the Church Missionary House, when the venerable Canon Hoare delivered an impressive address, full of sympathy and fatherly counsel, to the workers in the F.S.M.

The Bishops of London, Rochester, and St. Albans will speak at a meeting to be held at the Mansion House on Friday afternoon, 17th, to consider the question of providing for the spiritual needs of the rapidly increasing population of the Metropolis.

The S.P.G. is shortly about to publish, in two octavo volumes, a digest of its proceedings, journals, manuscripts, letters, and reports, from a record of all the missionaries whom it has supported, from the date of its incorporation by Royal Charter in 1701 to the present time.

We learn from *The Intelligencer* that Rev. Robert Clark, who only returned to Amritsar in November, has since had a serious attack of pneumonia. Happily Dr. and Mrs. Jukes were at hand to assist Dr. Lankester in administering to his needs, and to nurse him in his sickness with assiduous care.

The annual prayer-meeting in commemoration of the entry of the first Protestant Bishop into Jerusalem and the consecration of Christ Church on Mount Zion was lately held at the Inns of Court Hotel. Mr. W. N. West presided, and was supported by several members of the committee of the London Jews' Society.

The discussion on evening communion will be brought before the Canterbury House of Laymen at their ensuing session by Colonel Savile, who has given notice that he will move a resolution affirming the undesirability of restricting the liberty hitherto enjoyed as to the hour in which the service for Holy Communion may take place.

The lady who gave the "Francis Goode" Protestant van to the Church Association has now kindly offered to contribute £100 to pay for another, to be called the "William Goode" van, in memory of the late Dean of Ripon, whose invaluable controversial writings are so well known. This will make the third van out of the six now required.

The Protestant Churchmen's Alliance, says *The Westminster Gazette*, is about to amalgamate with the Clerical and Lay Union. The leaders of the party are said to be not without hope that this amalgamation may do much to reunite the Evangelical party. The Church Association is likely to continue to work on independent lines.

The Bishop of Carlisle, speaking at the annual meeting of the Liverpool Scripture Readers' Society last week, said we were living in a day of very much discussion in reference to the authority of Holy Scripture. He advised his hearers to leave on one side these controversies and test the Book by its results. The Bible was the living memorial of a Divine Person.

The third annual meeting of the Hampstead and Kilburn Branch of the Protestant Churchmen's Alliance was held on Thursday week at the Kilburn Town Hall. The President, Mr. J. O. Chadwick, said that the extravagance of Ritualism went on apace, and the doctrines which the ritual symbolised were assiduously taught by clergymen in defiance of vows taken at perhaps the most solemn hour of their lives. He urged courage and perseverance upon those who were striving to maintain the purity of the faith, for the work was the Lord's and He would surely maintain it. The report showed that during the year a large number of meetings had been held, at which lectures on subjects bearing upon matters of current interest to Churchmen had been given.

CONGREGATIONAL.

Rev. E. W. Evans, of Abergele, has accepted the pastorate at Derwenlas.

East Finchley Church reports 241 members, with 319 scholars in the Sunday-school.

Dr. Newman Hall will preach at Westminster Chapel on Sunday, Feb. 12, and four following Sundays.

The site of Fetter-lane Chapel is at last to be sold, the proceeds being devoted probably to fresh work in the suburbs.

Rev. T. Anthony, B.A., has resigned the pastorate at Victoria-road Church, Newport, which he has held for nearly seven years.

The annual meeting of Dulwich-grove Church was held on Thursday, Mr. Evan Spicer in the chair. The secretary's report showed very satisfactory progress in the various institutions.

Rev. J. R. Bailey, the well-known minister of Park Church, Halifax, is being urged to accept the pastorate at Eccles, Lancs.

Moat Church, East Grinstead, reports fifty-three members, fifteen having been added during the year. In the Sunday-school there are 166 scholars.

The meetings of the Sussex County Association and Home Missionary Society were held last week in Brighton. Eastbourne has been decided on for the autumnal meetings of the association.

A meeting was held last week at Falkland Hall, Green-lanes, to celebrate the anniversary of Harringay Church, which has now sixty-three members and various agencies in active operation.

A course of public lectures is being delivered at Mansfield College, Oxford, by Rev. Dr. Mackennal, of Bowdon, on "The Congregational Idea as affected by the conditions of English religious life."

[1521]

Rev. B. T. Hallowes, for several years secretary of the Herts Congregational Union, has resigned his charge at Hertford, with the intention of entering upon ministerial service in New Zealand.

Hawkshead-street Church, Southport, reports twenty-one new members, including six from the Young Disciples' Class and Christian Endeavour Society. The Sunday-school has 218 scholars, with twenty-one teachers.

Grange Park-road Church, Leyton, reports 187 members and an income of £322. It has been decided to enlarge the Sunday-schools, and a deaconess has been appointed to administer to the wants of the poorer members.

The Central Congregational Church at Brooklyn, with a membership of 1625, has just celebrated the tenth anniversary of the pastorate of Dr. A. J. F. Behrends. During the last year it raised about fifty thousand dollars in all.

At Belgrave Chapel, Leeds, which is now worked on the weekly offering system, the collections for all purposes during the year realised over £1000, and a small deficit on the year of £50 has since been wiped out by special donations.

The manual just issued in connection with Chorlton-road, Manchester (Rev. Dr. Goodrich), gives a total membership of 1104. The Sunday-schools had an addition last year of 229 new scholars, and the Band of Hope of twenty-five fresh members.

At the annual meeting of Great George-street Church, Liverpool, it was reported that, as a result of the first year's working of the weekly offering system, a deficit had been cleared off, and for the first time for many years the treasurer had a balance in hand.

The annual meeting at the Mission Hall in Oatlands, Surrey, took place on Friday. This hall is a branch of the Weybridge Congregational Church. Several gave testimony to the blessing they had received at the meetings conducted by a lady resident, and addresses were given by Revs. T. Pack and F. H. Dawe.

The annual meetings of the Sussex County Association and Home Missionary Society have been held at Brighton. At the public meeting in Clifton-road Church Mr. Halley-Stewart, M.P., presided, and in his address dwelt on the importance of extending aid and sympathy to the village churches. Revs. W. J. Woods, A. W. Johnson, and W. C. Willoughby delivered addresses.

The anniversary meeting of the Lewisham High-road Church was held on Wednesday week. The pastor, Rev. Morley Wright, and Rev. F. B. Meyer addressed the meeting; while the secretary's report recorded the admission of 156 new members, the loss by death and removal of ninety-seven, thus leaving the church-roll at 1062, probably the largest in the United Kingdom.

The annual meetings in connection with the Manchester district of the Lancashire Congregational Union were held in Milton Church Rochdale, on Thursday. In the evening a public meeting was held in the church, the Rev. Dr. Goodrich presiding. Rev. C. H. Hickling spoke on "Free Church Life, the Lever and the Leveller," and Rev. J. M'Dougall gave an address on "The truth we believe and the work we have to do."

BAPTIST.

Westgate Church, Bradford, reports 406 members.

The Baptist Missionary Centenary Fund has now reached £109,000.

Rev. T. Gardiner has been heartily welcomed in his new charge at Penzance.

Rev. J. C. Jones, M.A., at Spalding, on Sunday week, baptized six persons, one being the pastor's grandson.

The anniversary services at Bishop Auckland produced evidence of good faithful work during the past year.

A week's temperance mission at the Bow and Bromley Tabernacle has been brought to a close. 110 pledges have been taken.

Rev. A. G. Everett, on Sunday week, at Ely-place Church, Wisbech, baptized six persons, two of whom were seventy years of age.

Mr. W. Blair Neatby, M.A., has accepted an invitation to succeed the late Rev. Charles Graham at Avenue-road, Goldhawk-road, W.

Rev. T. J. Stockley, pastor of the Portmahon Chapel, Sheffield, has resigned his position on account of ill-health, and will remove to Eastbourne at the end of the present month.

The *Quarterly Reporter* of the German Baptist Mission states that the baptisms and additions to the churches last year have exceeded 2000. The mission is working among nations with an aggregate population of seventy-five millions. A new church has been formed in Dresden.

At the annual church meeting of the Westcliff Tabernacle, Bournemouth, held on Jan. 30, the reports of various organisations connected with the Church were of an encouraging character, and the membership of the Church showed a net increase for the year of twenty members.

Two Brahmins, father and son, were recently received into the church at Rangoon by Rev. F. T. Whitman, who writes that Rangoon is a most favourable place for work among the caste people of India. There are thousands of them there, and the power of their caste is greatly weakened.

In consequence of Dr. James Spurgeon's illness, the Metropolitan Tabernacle annual church meeting, which was to have taken place on Wednesday, has been postponed. At that meeting the question of the temporary pastorate must be raised, and it is to be earnestly hoped that to its consideration, not only impartial minds, but hearts sanctified by the spirit of prayer will be devoted.

The coloured Baptists of the South, forming the Baptist African Mission Convention of North America, are making an earnest effort to develop their missionary work in Liberia. Some six years ago they sent a missionary and his wife to the Congo, under an agreement of co-operation with the American Baptist Missionary Union. The Baptists in Liberia have favourably responded to the proposition to co-operate with their American brethren in work among the heathen tribes, extending from their borders toward the Soudan.

METHODIST.

A successful mission has been held at Magdalen, Norfolk.

Rev. John Pugh has conducted a successful mission at Pwllheli.

Seth Joshua has commenced a week's mission at Crughowell, Breconshire.

Mr. W. H. Archer, formerly a collier, has been conducting special services in Bridlington, which have been blessed to many.

Mr. Gerald Coultas has conducted a seven days' special mission in the Wesleyan Chapel, Thornwood Common, Epping.

At the West London Mission arrangements are being made for a special mission on the lines that proved so successful four years ago.

The total amount received by Rev. Thomas Champness, founder of the *Joyful News* Wesleyan Mission, since its establishment eight years ago, is £30,737.

The West London Mission is in the midst of extremely encouraging special mission services, at which there are numerous conversions every night in the week.

Rev. W. N. Barleycorn, who has now fully recovered from the surgical operation for which he came to this country three months ago, is about to return to his home and work in West Africa.

The Connexion has seven circuits in Sheffield, with eleven ministers in active work. These circuits have just held a united mission at eleven chapels. About thirty persons professed conversion, and the congregations have much benefited.

The district of the Aliwal North Mission is now 150 miles long. In the town of Aliwal is a capital minister's residence, a well-built church, also a native church, and another residence for the native minister, Rev. John Msikinya. What are called "the Boys," in the training school, range from twenty to forty years of age.

The fourth annual missionary meeting—home and foreign—was held on Tuesday by the students of the Wesleyan College, Didsbury. Mr. Thomas Dargue occupied the chair, and recalled the fact that the chairman of the first of these meetings, Mr. Malkin, perished in the *Roumania* a few months ago when on his way to the mission field.

The seventeenth annual meeting of the Liverpool Wesleyan Mission was held on Monday week. The report stated that the income for the year had been £3450, and the expenditure £3438. Rev. Charles Garrett, the superintendent, gave stirring accounts of what the Lord had done in the mission, and referred to the change which had taken place in the city with reference to the drink question during the last twenty years.

The last Wesleyan Conference appointed a special committee to investigate and report upon the existing condition of Methodism in East London. The committee have agreed to report that, notwithstanding undoubted deterioration arising from the great influx of foreign population and the recent establishment of large undenominational missions and social institutions, Wesleyan Methodism in East London is still doing a great evangelising work, and, with some aid, will continue to hold its own.

PRESBYTERIAN.

At Silver Hill, Hastings, thirty-two new members were added last year.

Jesmond Church reports 565 members, and the funds are in a healthy condition.

The chapel at Pentre, Flint, has been enlarged, and the Welsh chapel at Maerdy, Pontypridd, has been rebuilt.

A new school, to seat 300 persons, is to be erected in connection with the Capel Mawr Church, Bala.

Heaton congregation, Newcastle-on-Tyne, reports a membership of 442, a net gain on the year of 111.

Fifty-one new members have been added to the roll of St. Andrew's Church, Nottingham, during the year, making the total 300.

The membership at Sefton-park (Rev. John Watson's) is now nearly 700. Since its formation in 1879, about £75,000 has been raised.

The annual meeting of the Reading congregation was of an encouraging character. Progress was reported in various departments of church work. The church membership stood at 150.

Revs. Dr. Walter Morison, Moderator-elect of Synod, C. Alexander, of Stoke Newington, and A. Sutherland, of Perth, have started for a tour in the Holy Land. They purpose returning about the middle of April.

Dr. Pentecost will make application to the London Presbytery North at its next meeting for admission into the Presbyterian Church. The matter will come before the Synod in the usual form three months hence.

The annual meeting of the Forest Hill congregation was presided over by Rev. R. Taylor. The work and finances were reported to be highly satisfactory. The meeting was addressed by Revs. J. G. Train, J. Reid Howatt, Hugh McIntosh, and D. Matheson.

The annual meeting of the Regent-square congregation was held last week. The report showed that the membership is now 618, a loss of 130 during the year. The income for the year was £2209. The Women's Missionary Association raised £115, against 107 last year. The institute and missions conducted by Regent-square friends are all in vigorous operation.

THE SALVATION ARMY.

The Continental Congress has been postponed to April.

Two days of special meetings have been arranged for Feb. 28 and March 1, in the Colston Hall, Bristol.

General Booth was in the midst last week of enthusiastic meetings at Sheffield, Halifax, Bradford, and Wakefield.

The War Cry says:—The Two Days with God in Exeter Hall, which concluded on Wednesday evening last, registered the High-Water Mark of Spiritual Light, and immediate and manifest results, following any gatherings we have yet been permitted to organise.

Speaking at Halifax on Monday week, General Booth said he had ceased to make personal appeals. He could not spend his days in begging, and if rich people did not feel the responsibility and assist in working out the scheme for the regeneration of the submerged, then the responsibility would be on them.

Prof. G. A. Smith, speaking the other day to the Students' Missionary Society, described a conversation he had held with General Booth on the Army's method of evangelising India, arguing that there had been a needless sacrifice of human life, since seventy per cent. of their missionaries had broken down or retired. General Booth defended his work, but exclaimed, "I'll never send another officer to India. India has been the plague of my life. Nearly all my officers have broken down, or got married, or come home to get married."

(*Fallen Asleep.—See Page* 30.)

REQUESTS FOR PRAYER.—For grace and guidance in endeavouring to reach the Roman Catholics of St. Albans, Liverpool.—For a mission to be held at Clavering by Mr. Henry Murch, February 19 to March 5.—That the "mercy-drops" now falling upon the efforts of the Sedgley Temperance Home Mission may be followed by the "Showers of blessing.—For a sorely bereaved mother.—For one who is in the greatest trouble, that God will send deliverance.—For "showers of blessing" on a united mission in Dalkeith, N.B., conducted by Mr. John M. Scroggie, from February 12 to 20. PRAISE:—For great blessing granted on Mr. Lakin's mission in Liverpool.

The Christian.

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Notes and Comments.

NEXT week we purpose giving a portrait and sketch of the late Mrs. PENNEFATHER, of Mildmay.

*** There are still some subscriptions for 1893 outstanding. These being payable *in advance*, we must request our friends to give their attention to this matter at once, in order to secure the due despatch of future copies. Full particulars will be found in the special announcement above.

*** Will our subscribers please note that receipts are not now sent for subscriptions to THE CHRISTIAN, except when specially asked for, and in such cases a postcard must be enclosed with remittance, or an extra stamp to cover postage of the receipt.

One of our notes last week was, perhaps, not well expressed, and it has led to some misconception which we desire to remove. We are very far from undervaluing the two ordinances of the Christian dispensation—Baptism and the Lord's Supper. We do not think that the abuse of them is any justification of their disuse. We regard them as Divinely ordained object lessons, the former relating to our spiritual birth, and the latter to the maintenance of our spiritual life; and the more that priestcraft perverts them into pagan ceremonies, the more would we hold fast their simple form, and their profound significance.

The circular asking the conveners of Conferences to give special prominence to the Lord's coming, has led "E. J." to ask, "Will *all* believers be caught up to meet the Lord in the air, when He appears a second time unto salvation?" Our correspondent "cannot believe it can be otherwise, although so many seem to throw a doubt on this subject." We think a great responsibility rests upon those who press speculative questions of this kind. Not only because they are difficult to answer, but because they have a tendency to divide Christians into separate sects and camps. All such queries come under the same category as that of the man who said, "Lord, are there few that be saved?" And that of Peter, "Lord, and what shall this man do?" Neither question did the Lord answer. To each questioner He administered a rebuke as well as a direction: "Strive to enter in at the strait gate." "What is that to thee? Follow thou Me."

Such a discrimination, if it be true, must affect not only the generation on earth when the Lord comes, but all those who have fallen asleep. Yet the Apostle says, "Them also which sleep in Jesus will God bring with Him. . . . Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words." These words were to comfort living saints concerning them which were asleep. But the comfort would have been greatly modified if only some of the dead and living saints are to be caught up; and if that is true it is strange that Paul did not mention it.

It seems to us that this theory fails to recognise that the vital distinction is between life and death. We are either dead in trespasses and sins, or we have heard Jesus words, and have believed in Him that sent Him. If so, we have everlasting life, and shall not come into judgment, except at the tribunal of Christ (2 Cor. v. 13; compare 1 Jno. iii. 2), before which we must *all* be manifested, that every one may receive the things done in his body, whether good or bad. At this tribunal it will be decided whether we have built on the one foundation gold, silver, precious stones, or wood, hay, stubble; whether our work shall abide and we receive a reward; or whether it shall be burned, and we suffer loss, though ourselves saved, yet so as through fire.

Let each be fully persuaded in his own mind as to what is revealed in the Word of God; but do not let any speculation be urged as if it were the indisputable truth of God. "Strive to enter in," "Follow thou Me." These behests are based on certainties, and have far more weight than expectations founded on views which, to say the least, cannot be affirmed to be verities of God.

It appears to be seriously considered by some pastors and teachers whether the recent developments of spiritualism do not provide a way of escape from the scepticism, agnosticism, and infidelity which flourish under the influence of modern thought. Organs of professedly Christian opinion, which have for years been undermining confidence in the Scriptures of Truth, seem now to be blindly following the delusions of evil spirits. We entreat our readers to walk in the old paths and to heed the warnings given by God through the Prophet Isaiah: "When they shall say unto you, Seek unto them that have familiar spirits and unto the wizzards, that chirp and that mutter: should not a people seek unto their God? On behalf of the living should they seek unto the dead? To the law and to the testimony! if they speak not according to this word, surely there is no morning for them...They shall look unto the earth, and behold, distress and darkness, the gloom of anguish; and into thick darkness they shall be driven away."

If Christian people were better acquainted with their Bibles, there would not be so much mental perplexity and spiritual distress as there is. Rationalistic criticisms and questionings are often as shallow in reality as they are imposing in appearance; and the man who knows his Bible may detect their true character, while others are being bedazzled by specious theories, and ensnared by faith-destroying errors. In an instructive sermon, in the current issue of *The Homiletic Review*, the celebrated Professor Luthardt, of Leipzig, admirably remarks:—

> Ours is indeed an age of reading; but it is newspapers, periodicals, and secular books that monopolise our time and attention, and the Scriptures are being more and more neglected. The more we forget how to trust the Scriptures as an old friend, by the daily use of them, the more easily objections and foolish ideas of our own and other minds are able to disturb our trust in them as the revelation of our God.
>
> And thus it happens that while we are proud of our Protestant name, and freedom of thought on matters of faith, we are deserting one of the fundamental Protestant principles—namely, that in all matters of faith, of doctrine, and of Christian life, the Scriptures are the highest court of appeal, over against which human opinions and wisdom of all kinds and character are in no way an authority. . .
>
> The Scriptures are God's gardens, in which, as Luther says, there are always ripe fruit, no matter when or how often we come. Therefore, my beloved, when doubts and anxieties come to us in regard to the Holy Scriptures, come and see, come and read, come and hear. Live and move and have your being in the Scriptures—this is the best means of overcoming all erring thoughts.

Our religious and philanthropic societies are busy arranging for their anniversaries in May. Is it too much to hope that some of them may have the originality, the courage, and the faith to get a chairman who is not rich and some speakers who are not popular? Is the custom for ever to prevail of looking, in a chairman, for wealth and social position in addition to sympathy with the object to be promoted? Sometimes, alas! even the sympathy is a very doubtful quantity. No doubt it is good to rally to the help of a cause all the force we can command, but when occasion is given for the sarcasm of "mammon in the chair," the cause is hindered, and other good undertakings suffer.

One of the ablest men in the ranks of Congregational ministers said, after the last May meeting of the London Missionary Society, that he had attended meetings where the intellectual force had been greater, but none where the spiritual power was greater, or where more manifest blessing was experienced. The speakers had, in this case, been sought for their well-known devotion to missionary work, and their anxiety to see the heathen enlightened and saved. And there could be no doubt as to the holy influence they exerted. Intellectual power can as easily be baptized with the Holy Ghost as intellectual feebleness; but the temptation is always presented to seek for a speaker striking in thought and brilliant in expression, thus ignoring the worth of some who have inferior gifts but much grace.

Mr. Stephen Massey, of Manchester, writing from Amoy, points out the new and great danger which is threatening the village churches of China, from the growth of the poppy and the manufacture of opium in that country. Native Christians are now exposed to the temptation of getting rich on the vices of their fellows. He says that at Tong-a-be great anxiety has been caused by eight of the members beginning to grow opium. Three of them, after being remonstrated with, promised to destroy it. The missionary was in favour of their having a week in which to do so, but the native Christians would have it done at once. The five members who were obdurate were suspended from attendance at the Lord's Supper.

Strict purity of church communion is confessedly difficult of attainment, though emi-

nently desirable. It is possible only through great sensitiveness of conscience, great courage, and much faith in God. To judge an erring brother is not right until he has been spoken to in a loving spirit, for he may be ruled, for the time being, by some worldly conventional standard which he has never tested by the Word of God and by Christian principle. If doubtful things were looked at aright by the churches, would it be possible for men who sell intoxicating drink to remain members of them? Setting aside anything in the way of hard-and-fast regulation, and being guided only by love to others, would not that principle lead every Christian grocer to give up selling it? And if all the Christian grocers did so, would not their conduct be one of the most impressive sermons that ever was preached? Would it not give new force to conscience and new sanctity to truth?

The Review of the Churches for February gives important details of the recent Decennial Missionary Conference at Bombay. The Conference refused to pass resolutions dealing with the Government traffic in opium and alcohol; it passed a resolution condemning State-regulated vice, but afterwards rescinded the same, to the great grief of many of the missionaries. Explaining the proceedings in *The Indian Witness*, Bishop Thoburn says:—

The resolution in support of the abolition of the C.D. Acts, and in condemnation of the policy of regulating vice, had first been approved unanimously by the business committee of nine. It was of such a straightforward character that the members of this committee felt certain that it would encounter no opposition in the open conference. It was presented and passed by an overwhelming vote, and amid tumultuous applause. At a subsequent stage of the proceedings the chairman stated that the majority had not been less than six to one. Objection, however, was taken and protests entered, and after a good deal of parliamentary manœuvring a motion was made to permit the committee to withdraw the resolution. The nine members of the committee were still unanimously in favour of it, but wished to withdraw it for the sake of harmony. A gentleman arose, and moved to grant the permission, stating at the same time that he fully approved the resolution and would vote for it, although making the motion in the interests of fairness. Another gentleman made a similar statement in seconding this motion. By a very narrow majority the committee were finally permitted to withdraw the resolution, but the sentiment of the conference had already been expressed, and it can be said that the conference expressed its condemnation of an Act which is universally reprobated among evangelical Christian men and cordially execrated by every Christian woman, by a majority of six to one. The small minority, who insisted on having the resolution withdrawn, were respected solely because many missionaries present doubted the power of a body constituted as the Decennial Conference was, to take action of that kind, and also felt that no such action would be effective unless the vote was practically unanimous.

Bishop Thoburn recommends that the Decennial Conference should be constituted a deliberate assembly, having a delegated membership not exceeding two or three hundred persons, chosen from all the leading missionary societies. This would facilitate the substantial expression of missionary opinion in India, and doubtless the proposal will receive the attention it unquestionably deserves.

Considerable interest has been aroused in Ireland by the somewhat remarkable development of a case which has been occupying the attention of the Queen's Bench Division of the Courts in Dublin. The litigation related to the custody of an orphan girl, who, having been placed in one of Mrs. Smyly's Homes, was now claimed, against her own wishes, by Roman Catholics. Certain features in the pleas curiously recalled recent suits in which Dr. Barnardo has been involved. On this occasion, however, the case came to a strange and well-nigh dramatic conclusion. On the affidavits the Judges were about to make absolute the order for *habeas corpus*, when it transpired that some of the papers were forged and some of the evidence perjured. The counsel for the applicant withdrew from the case, and the whole came to a precipitate end—the child remaining of course in the care of the Homes. The friend who brings the matter under our notice, and supplies the information, regards it as an instructive object lesson in Rome's methods.

The local Press in Birmingham lately contained some terrible revelations in regard to juvenile depravity in that large centre of population. A few days ago a committee of Nonconformist pastors met to receive a special report with reference to the condition of things amongst match-box girls. The report was of an alarming and painful character. Various suggestions were adopted as to the methods to be undertaken to deal with the depravity, which, it was acknowledged, existed to "a horrible extent." The committee asserted that no attempted solution of the great problems could be successful which left the question of the large number of licensed houses and the great facilities for drinking out of consideration. In many of our reformatory movements we begin at the wrong end, and deal with the effects rather than the evident cause.

The Book of the Kingdom.—3.

OLD TESTAMENT.—II.

There remain five books, not in the line of direct historical sequence, to which we have not yet alluded—Job, Psalms, Proverbs, Ecclesiastes, Solomon's Song. Have these any connection with the Kingdom?

The theme of the book of Job is the rule of God in relation to the individual soul. The sons of God—the angels—his ministers who do his pleasure, hearkening to the voice of his word—appear before Him. "Like the ministers and agents of an earthly sovereign, the powers of the universe are responsible to God for their proceedings, and have to give account of all transactions in his dominions."

Jehovah asks the Adversary, "Hast thou considered my servant Job. . . . one that feareth God and escheweth evil?" Satan answers, "Doth Job fear God for nought?" And Jehovah said unto Satan, "Behold all that he hath is in thy power; only upon himself put not forth thy hand," and later, "Only spare his life."

The main purpose of the book is not to develop the character of Job, but to make manifest the equitable government of God. Job's three friends condemn him, because of their false conception of the principles and method of God's rule. Job, while rebutting their unfounded charges against himself, is betrayed into questioning the righteousness of God. Elihu reproves Job for this, and declares, "Touching the Almighty, we cannot find Him out; He is excellent in power."

Then Jehovah Himself answers Job out of the whirlwind, and "the Almighty Maker and King brings before his mind a vast and comprehensive picture of his providential administration of the universe."

He does not argue with his creature, but He reveals Himself by an appeal to "the wondrous works of Him who is perfect in knowledge." He who created and controls the universe with infinite love and wisdom and power cannot deny Himself in his government of the individual members of the race made in his own image. And Job's repentance, followed by Jehovah's vindication of his righteous servant, his acceptance of the three friends upon Job's intercession, and the blessing awarded to the patriarch, show that the Great King sits upon a throne of grace.

The Psalms are sacred songs in praise of the King and his kingdom. The first psalm shows that under his equal government the righteous are like trees planted by rivers of water, and the ungodly like the chaff which the wind driveth away. The last psalm shouts his praise in the firmament of his power, "where his might and majesty are displayed," and the intervening psalms declare his righteous acts toward individual men, toward his special people, and toward the nations of the earth.

The three following are books of royal authorship:—

Proverbs is an educational book, chiefly for the young, but not for them alone. It is such a book as we should expect to emanate from a king to whom the Great King had given such wisdom, that none were equal to him before or after, except the King of Righteousness and Peace, of whom he was the type.

Ecclesiastes is a book of homilies, by the same royal writer, on the providential government of the world. He fitly concludes the whole matter with "Fear God and keep his commandments, for this is the whole man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

Solomon's Song, however interpreted, is a song of loves, in which the bridegroom is the king.

These books find an appropriate and essential place in the Book of the Kingdom.

M.

Visiting in North London.

A correspondent writes:—"I spent the morning and afternoon of Lord's Day, February 5th, in visiting two of the infirmaries near Highgate Archway, and had the opportunity of pressing the claims of Christ on about a hundred people, either personally from bed to bed or collectively in the various wards, having reason to believe one soul moved definitely towards Christ.

"There is a blessed work for God, which any intelligent and devout person may engage in. About twenty-five workers are needed in the North of London at the present time, either ladies or gentlemen, to give some part of the Lord's Day to such work—the love of souls being the chief qualification. Any friends may write to Mr. Josiah Leaver, 13, Pemberton-terrace, St. John's-park, Upper Holloway."

Comfort for Tried Ones.

"All things work together for good to them that love God." What peace, what comfort, yea what joy, we should have in the midst of trial, if we could habitually lay hold of this truth. Here is an aged servant before you who has had to pass through many a heavy trial, and it has been his experience that every one of these numberless trials have proved blessings to him, and some of the greatest trials have proved some of the choicest blessings to him.

As it has been with this aged servant, so it will be with all who are believers in our Lord Jesus Christ when they look back at the end of the journey; yea, even before the journey comes to an end you may yet find in numberless instances how trials turn out to be real blessings, as I have found it to be times without number. Through these trials we get an acquaintance with God, an acquaintance with the vanity of the things of this world, an acquaintance with ourselves, an acquaintance with the power of the devil, an acquaintance with the sustaining power of the Holy Ghost. You will find with these very trials and difficulties in which you are sustained and helped, that they prove you to be not merely a professing child of God, but a partaker of grace, and truly united to our Lord Jesus Christ.—*George Müller.*

Joshua and the Land of Promise.

By REV. F. B. MEYER, B.A.,

CHRIST CHURCH, WESTMINSTER BRIDGE ROAD.

LAND TO BE POSSESSED.—Joshua xiii. 1.

JOSHUA was probably about ninety years of age when the conquest of Canaan was complete. But a very important part of his work had yet to be performed. It would not have been enough for him to have asserted Israel's supremacy over the Canaanites unless he had taken measures to follow up his victories by settling the people in their stead. The work of destruction must be succeeded by that of construction. The warrior must give place to the administrator and statesman.

The first step towards the occupation of Canaan was taken in the summons of the Lord to his servant, who had so faithfully performed all his word. Though he was old and well stricken in years, he was still the confidant of Jehovah, the depositary of his secrets, the executor of his plans. Happy are they whose life knows no cessation in its ever-expanding energies, who pass from the prime of early manhood to the sundown of old age with a perpetual reinforcement and renewal of spiritual force. To bear fruit in old age, to put forth leaves and fruit amid the decay of physical vigour, to sweep on from the rapids of youth to the abundance of the river's mouth with ever-increasing fulness and abundance; to be as able to build up the people of God in the golden autumn, as to lead them to victory in the early spring—this is no common honour, no ordinary achievement. And it was a high tribute to Joshua, that when he had overstepped the ordinary limit of human life by twenty years he was summoned to put the crown on the work of his life.

The method adopted seems to have been, first, a careful survey of the land not yet possessed; then its apportionment among the several tribes according to their size; and lastly the actual appropriation and acquisition of each portion by the efforts of the tribe to which it was assigned. It is with the first of these that we have now to deal. After the Divine voice had summoned the veteran leader to the last great work of his life, it proceeded to enumerate the lands that yet remained; and some time after, when seven of the tribes were as yet unsettled, and there was urgent need for the completion of the task, seven commissioners were appointed to pass through the land, and examine it, and make a report concerning it to the assembled congregation.

It would be interesting, did space permit, to examine the area designated by the Divine Spirit. This at least we must notice as we pass, that it included all the region of Philistia, inhabited by some of the stoutest foes that Israel ever encountered, and who were a perpetual source of weakness and danger till the times of the kings. There were also the rich pasture-lands of the south, and in addition the luxuriant plain of Phœnicia and the fertile upland valleys, cooled by the snow-capped summits and watered from the rills of Lebanon, all portions of the land on which Israel had always a very slender hold. Compare this outline sketch of the Divine intentions, with the territories then actually held, and afterwards possessed by Israel, and the difference between God's ideal and their real inheritance becomes very striking.

The same appalling contrast appears when we recall the original promise made to Joshua, at the beginning of this book. "From the wilderness and this Lebanon, even unto the great river, the River Euphrates, all the land of the Hittites, and unto the Great Sea toward the going down of the sun, shall be your border." Yet as a matter of fact, Israel filled up the measure of this prediction for once only, and for a very short time, during its tenure of Canaan. Solomon did for a brief space realise the Divine ideal, but the radiant glory of his kingdom was soon hemmed in and obscured by the clouds that drew up their dark veils over the sky. Men have sometimes used this as an argument against the Divine veracity. It should rather be quoted as a melancholy confession of human frailty, and of failure to claim and appropriate the promises of God. There is no variableness in God. It is impossible even for our unbelief to make his promises of none effect.

Let us consider whether there may not be a similar contrast between that which God has intended for us and that which we have made our own. Spread out in the Bible, and set forth in the life of Jesus, there is for us, as for Joshua, a map of what God desires for his people. Here, as in a Divine Domesday book, is a list of the mountains of vision and the valleys of blessing, of the green pasture lands and the waters of rest, of the cities we may occupy and the foes we may expel. All is mapped out for us, and we shall do wisely carefully to ponder it, that we may be humbled as we see the slow progress we have made, and may be stirred up to apprehend all that for which we were apprehended in Christ Jesus. It is more than likely that God is continually saying to us, as to his people of old, "There remaineth yet very much land to be possessed. This is the land that yet remaineth. How long are ye slack to go in to possess the land, which the Lord, the God of your fathers, hath given you?" Let us, then, as Lord Bacon advises in his Advancement of Learning, map out the directions in which we should grow towards the Divine outlines.

I.—IN THE DIRECTION OF KNOWLEDGE.

We must distinguish between intellectualism and knowledge. It is not so difficult to acquire the former, with all those aids for acquiring information which abound around us. The very newspaper press, awaking to discover that man has other needs than those of the politician, is beginning to bring the discoveries of science and the contents of books to our breakfast tables. Leisure and taste, memory and mental discipline, observation and society, will do a good deal towards imparting that strange veneer called *culture*, but this is a very different thing from *knowledge*. A man may be utterly destitute of culture, and yet may have that direct and intuitive perception of truth, which as much surpasses it as the blue of heaven does the painted scenery of a theatre. Whereas a man may be quick, clever, and intellectual, well-informed, and able to lay his hands readily on his information, and yet be utterly destitute of the true knowledge.

God meant us to know himself even as Jesus knew Him, in his human life. Remember how often He said, *I know Him.* No mist ever crept up between the outspread landscape of God's nature and the loving ravished gaze that swept over it, passing from the high mountains of his righteousness to the great sea of his judgments, and dwelling with rapture on the verdant tracts of his love and pity and grace, on the mighty rivers that represent the fertilising out-goings of his being, and on the wealth of that blessed existence, like a summer-land, every inch of which is full of ripening fruit. Such knowledge, high and wonderful though it is, and unattainable by our own endeavours, is brought within our reach by our blessed Lord. He gives us eternal life in order that we might know the only true God. He bids us stand on Calvary that we may behold the heart of the Father. He reveals God to us in his own life, so that to know him is to know God. And yet how little do we know Him. We know little about Him and less of Him by personal intimacy and fellowship.

To take the lowest test, our knowledge *of God's Word.* Whilst some individual explorers have pressed on into unknown and untrodden lands, the large majority of professing Christians are content with a few familiar and well-trodden patches. They read and re-read the same passages in the Gospels, the Psalms, or Isaiah, but they never venture into the unexplored territory beyond. And the saddest point of all is that they have no deeper perception of the words which have become so familiar to them than at the first. They are like the busy crowds which pass lightly over the graves of martyrs, obliterating the sacred inscriptions, and missing the deeper thoughts which crowd in on the historian who bends over them in reverent meditation.

There are many subjects which the bulk of Christian people, by a tacit understanding, refuse to enter. Such are, amongst others, the Second Advent, the Restoration of Israel, and its future mission to mankind, the great question of fulfilled and unfulfilled prophecy, the mystical union of Christ with those who believe in Him. In all these repects there is much land to be possessed. Well may we be rebuked by the example of the Psalmist, who took days and nights to master his scanty and meagre Bible! We have much to learn from Nehemiah, and many other characters in Holy Writ, whose prayers and songs are little else than chains of Scriptural quotations. Let us mend our ways, quit the well-trodden paths, and seek for a completer acquaintance with the entire range of truth as given in God's Word. Remember, as Robinson said to the voyagers of the *Mayflower*, that there is much truth yet to break forth from God's Word, and why should not you be its first discoverer: the first to burst into those unknown seas, to tread on those virgin summits, and to behold that fair landscape of truth?

And if we know comparatively little of the Bible, we know less of God. Some of us dwell on one side of his character, in complete ignorance of others. We magnify his mercy at the expense of his righteousness; or his justice at the cost of his grace. Our knowledge of Him, moreover, is borrowed from hearsay evidence, and from the reports of others. We do not hear and know Him for ourselves. We are not content to know at second-hand the symphonies of Beethoven, or the pictures of Murillo. And we ought not to rest content till we can say with the patriarch, "I have heard of Thee with the hearing of the ear, but now mine eye seeth Thee." Oh, to know God, to follow on to know Him, until He break on our hearts as the morning or as the early rain. What ecstasy there is in discovering new traits of character, new beauties in our friends, as we come across some undreamt-of excellence. So there would be a new meaning in life if we began to explore what is to many of us a terra incognita, the Being of God. There is much land here to be possessed.

II.—IN THE DIRECTION OF CHRISTIAN ATTAINMENT.

In us, as in Canaan of old, there are the seven nations of sin. Hereditary tendencies to evil. Unholy habits that have entrenched and fortified themselves. Worldly compliances which have become part of our existence. When first we became Christians we made a determined onslaught on these things, and met with much success. But we have become weary of incessant watchfulness and conflict. We have no taste for the girt loin and the erect, alert soldier-attitude. Our heart is only touched here and there by Christ, and our peace is incessantly broken by the raids of those unextirpated evils, which swoop down from time to time, carrying everything before them. There is much land still to be possessed.

Would it not be well to enumerate the points in which we are deficient? Not in a spirit of morbid self-scrutiny, but of honest self-analysis. Is not the first step towards an amended life, a clear appreciation of what needs amending? We may well turn from our own efforts at self-knowledge and bare our hearts to the inspection of the Spirit of God, asking Him to search us and show us what wicked way there is in us, ere He leads us in the way everlasting.

In some cases it is the business life, the workshop, or the counting-house, which is not possessed by Christ; and is kept altogether and constantly outside the range of his influence. In other cases it is the social element, or the home-relationship, in our nature which is not brought into captivity to Him. The spirit is yielded but not the soul, or the soul and not the body. We accept God's reign over the principal departments of our being, but there are certain outstanding habits over which we are reluctant to admit his sway.

Consider how great is God's ideal for each of us. To be conformed to the image of his Son! Scan his fair proportions. His strength and sweetness. His holiness and pity. His hatred of sin and love to the sinner. His devotion to God. His life of self-sacrifice for man. Is that God's ideal? And does He predestinate each of us to be conformed to it? Then who of us need renounce hope? But oh, how much there is to be possessed! How little do we possess of his beauty, or strength, or tenderness, or holiness! We can almost hear the voice that spake to Abraham speaking again to us, "Arise, walk through the land in the length of it and the breadth of it"? But we have done that till we are almost in despair. Yet notice the succeeding promise: "For unto thee will I give it, and unto thy seed."

The soul is first possessed by Christ, and then it begins to possess Christ. We are apprehended by our Divine Captor, and then we come to apprehend Him. We open our hearts to receive Him into their depths, and then learn to appropriate Him by a living faith. In other words, consecration must precede appropriation. Only when we have given

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ourselves to Christ does He give Himself to us, that we may feed on Him, and drink of his life, and possess the fulness of his grace.

But when once the act of consecration is complete we may begin to possess Him. This blessed habit may be initiated in a single act, but it is built up by a series of such acts, which are maintained, through the grace of the Holy Spirit, till it becomes as natural for us to look up to Jesus and to claim whatever we need as to breathe. Ah, soul! why pine in poverty and starvation? Is it not because thou hast withheld thyself from Jesus? Arise, and yield thyself to Him. Let Him possess thee, and then do thou claim a reciprocal possession of thy Lord. Thus shalt thou begin to enter upon thine eternal inheritance, and commence to spend thyself on pursuits that shall engage thee when sun and moon are no more. For eternity will be spent in learning how to possess more and more of Jesus.

III.—IN THE DIRECTION OF THE GIFTS OF THE HOLY GHOST.

"To each one of us is given grace according to the measure of the gift of Christ." And the context clearly shows that this is not the common grace needed for daily living; but the special gifts of grace of the Pentecostal fulness of the Holy Ghost, acquired for us by the ascended Lord.

If we understand the teaching of the Epistles aright, there is for each member of the mystical body of Christ a distinct share in the Pentecostal gift. We may describe it as a share in his baptism or in his fulness. This is immaterial. But there is surely something more than is ordinarily understood by regeneration, or the gift of faith, or the revelation of the living Saviour. There is a power, an overflowing love, an assurance, an exuberant joy, a freedom, which are not enjoyed by all Christians, but which are as evidently their birthright as they are to be desired.

And, in addition, there are the bestowments of the Holy Spirit, by which we are specially qualified to do Christ's work in the world. Tact in leadership: wisdom to win souls: power to help believers into a fuller life: utility to administer or to speak or to teach: sympathy, facility in utterance, power in prayer. These may be named amongst others. The whole continent of Pentecostal blessing is avoided by many believers as if it were full of swamps, of fever, noisome pestilence; it stands upon their globes as Africa did in the days of our childhood. There is surely here much land to be possessed.

What is meant by the fulness of the Holy Spirit, how that fulness is to be obtained, what differences it will make in the life when it is received, how far our service depends on receiving it,—these are pertinent questions, and if seriously asked will lead some of my readers to see that there is much land to be possessed.

But oh! let us not be content simply to know our failures and deficiencies. Let us arise and quit ourselves like men. Let us ask our heavenly Joshua to settle us in this good land, so that there may be no rill, or valley, or mountain, or tract of territory unpossessed. God has given us in Christ all things which pertain unto life and godliness: let us claim the whole of our inheritance by a living faith, so that we may enter on the possession of all that is possible for us on this side of Heaven.

MR. W. R. LANE AT CARDIFF.

We are very grateful for the visit of our brother and his co-worker, Lord Bennet, to Cardiff. The eight days' mission has been in every way encouraging. The great meeting at the Park Hall and Philharmonic Music Hall on the Sunday evening were times of much blessing, and Mr. Lane was listened to with great attention, and after the evening service not a few gave in their names as concerned about spiritual things.

The weekday meetings for Christians in the Y.M.C.A. Lecture Hall, afternoons, proved very helpful to the Lord's people who were present, and the Gospel messages delivered to the large numbers attending the evening services at the Wood-street Chapel were really owned and blessed of God, especially on the Friday night, when Lord Bennet and Mr. Lane gave the history of their conversion. Eternity alone will reveal the results of the loving appeals to the hearts and consciences of those present, pressed home from the lips of the two speakers. To God be all the praise.

G. Hughes.

From a Worker's Note Book.

III.

THE DISCIPLINE OF FAILURE.

Verily this ancient note book might be called a diary of failures, so large a proportion do the latter bear to the other records, and yet, looking back dispassionately at the work as a whole, I believe the average amount of success fell to my lot. It may seem a hard thing to say, but in these last days is there not a tendency to twist all into some sort of success?

But to return to the last pages of the note book, and to take one or two entries from them. "Have tried every means to influence 'M.' (a wild Irish girl, constantly in prison for drunkenness and assault). Never lecture her, or 'preach' at her, or try to make her uncomfortable, and yet I get no influence whatever over the girl. To-night she was in a softer mood, perhaps because she came out of gaol to-day, and Miss —— had talked to her, 'M.' said to me, 'Oh, that lady, she did talk beautiful, she did, I can tell you; she made us cry!' Query: Why does Miss —— succeed where I fail?"

Ah, if I had known; the reason was not far to seek. It all lay in those last four words, "*She made us cry.*" Herein lay a sermon never to be forgotten. *I* had never made the girl cry, never got below the surface and touched those deeper motives and springs of action which were buried in that wreck of girlhood. I had talked pleasant nothings to her, done little kindnesses, tried to gloss over the ugly scars and seams in her nature, but all these "say nothingisms," as Carlyle calls them, had had no effect whatever on the girl's character.

On the other hand, this prison visitor had been wise. She had gone deeper, and probed to the very heart, and in the intense earnestness of her pleading had brushed aside the mass of rubbish and brought to the light, if but for a moment, a germ of human love and feeling that was hidden underneath. *She had made her cry.*

Is such a failure as mine an infrequent one, I ask? We are brought into contact with some soul, be it scholar or servant, still more friend or relation, and while we would help the one, ay, yearn to do so, we yet shrink from anything below the surface, maybe with the fear of wounding or from a certain curious shame which makes us blush to go deeper. "For years," said a teacher to me some time ago, "I did not dare to speak to my class about the most sacred, most intensely personal part, of my religion. I could speak of Christ as a Divine Being far remote in the ages and as the Pattern for all lives, but as regards reference to Him as the present master and sovereign of my life to whom I owed a daily, hourly obedience—somehow the words died on my lips."

To my shame, be it said, I could have re-echoed these words, and I could have answered that again and again I have faced a lad of seventeen or eighteen knowing that I ought to have spoken out "straight," and yet struck dumb with a shyness of religious speech. Or if I did manage to blurt out the deep truth I sought to drive home, have done it with the red-hot blush of shame, that raised to a higher power, is nothing else than the absolute denial of a Peter. Johnson said bitterly, "Nobody speaks in earnest, sir; there is no serious conversation." How true this is in much of our philanthropic and religious work. We do not get deep enough into the hearts of men and women to influence them. Kindly triflings, chatty gossip, civilising, culturing conversation, as we are pleased to call it, may satisfy ourselves; but as to any lasting deep impression on the life and character of those we strive to benefit—*that* is produced only by the spirit embodied in the girl's answer, "She talked beautiful, she did; she made us cry."

Near this last entry there stands another, which may be taken as an illustration of many of a similar kind, and about which there hovers a certain grim prosaicness, which is the back-side to the romance of charity. "Asked five days ago to visit ——, who was ill. Bad weather, the long tramp, and plans already fixed, made me put off the visit till next week. To-night shocked to hear —— was dead!"

The spirit which underlies such a record as this reappears in a dozen ways, though in various disguises and in different degrees. Here it is the case of workhouse visiting, and the combined causes of a snowy afternoon and a fit of laziness, interrupt the regular visit, and next time there is added to the diary a brief note by way of appendix. "Found ——, with whom I had planned a talk, had gone out."

Or, again, I find in the notes expressed intentions of helping someone "after a while"; but the "while" has passed away, and often the intention has passed away with it, or perhaps even the possibility for its being put into effect. "Fixed engagements" are the virtuous garb in which this self-same spirit of putting off is apt to clothe itself. Some sudden call on our time and energy comes in the midst of the day's work, when our plans have all been made, good plans of useful benevolence, and to break into these for unforeseen interruptions argues a distinct want of method. Humanly it may do so, but I doubt if in this, as in other things, it is not enough for the disciple to be as his Master.

The life of Jesus Christ was one of perpetual interruption. He might cross to the desert shore of Gennesaret for a few hours' rest, but if the multitude stole that rest from Him, He could throw Himself unhesitatingly into their needs. He might start with Jairus to his house, but if someone wanted Him on the way thither, that want must straightway be met. And for us the lesson is no easy one; to be heedless of personal moods and tenses, ready without chafe or murmur to meet the special need of the moment with the God-given power of the moment, is to copy the Divine pattern.

As I close the book of notes, my eye falls on yet one failure more, over which I cannot pass without a glance. It is a type of at once the saddest and yet most instructive records in the diary—I mean the register of an absolute failure. A failure to effect any reformation in a person when every device has been tried for this end. Prayer, pleadings, time, thought, and trouble, every kindness, all have been in vain; humanly, no one could have done more, but still the character seems harder rather than softer. Sad, yes; such failures are sad to every worker, but in spite of their sadness they have taught us the priceless discipline of waiting, instead of that eternal hurry and scurry to see good results directly we would wish them.

Sometimes it has been granted us to see that the success of years afterwards was doubly increased by the very failures of our desire at the time. But if it has not been so, and any failure still mocks us in the face, it is good to remember that the enforced waiting is only the pause before the inevitable music and harmony that sometime must follow. Some one has said, "There's no music in a rest, but there's the making of music in it."

And what is our failure here but a triumph's evidence
For the fulness of the days? Have we withered or agonised?
Why else was the pause prolonged but that singing might issue thence?
Why rushed the discords in, but that harmony should be prized?

Isabel M. M. Kenward.

NICARAGUA INDIANS AND CREOLES.

The work of the Moravian Church in Moskito has been carried on for a little more than forty years, and has been blessed remarkably, especially since a great revival took place among the Indians, about ten years ago. The people travelled great distances on foot across the Savannahs, or in their "doris" (boats), in order to find out the way of salvation. Asked how they knew that in such and such a place they could be told some glad news, they could only reply that "the Spirit had told them." Our work has been confined, so far, to the Moskito Reservation, because the laws of Romish Nicaragua have been against Protestant missions. Only recently our Church received permission to enter the Roman Catholic territory, a forward movement long looked for and prayed for, as there are a goodly number of Indian Christians or others wishing to be taught just beyond the boundaries of the reservation. Before long, we hope, one of our native helpers will have opened a Christian school in Dakura, in Nicaragua.

The work here in Bluefields is different. It is chiefly among English-speaking Creoles, and is becoming more and more difficult. A great many foreigners come here, and scarcely one of them is a regular church-attendant, while many are given to drinking and gambling. Our earnest prayer is that it might be given to us to preach the Kingdom faithfully and with power. The development of Bluefields is so rapid that the spread of the Kingdom of God is needed to prevent it from becoming a godless town. (Rev) Leonard Reichel.

Bluefields, Moskito Coast, Nicaragua, Central America.

Singing Christians.

BY REV. THEO. L. CULYER.

SINGING plays a great part in the Christian life of this world, and if we may take the Bible descriptions of heaven with any good degree of literalness, it will play a great part in the next world. It is more than likely that Adam and Eve sang a duet in the garden of Eden; the birds there might have taught them music, even if they had not taken to it spontaneously. The first song that is mentioned in the Bible was that jubilant anthem which rang out over the Red Sea, when Moses and the children of Israel "sang a song unto the Lord." Jubal may have accompanied his harp and organ with his voice; and Laban told Jacob that he could have cheered his departure with "songs and tabret and harp." The most glorious days of ancient Israel were her singing days, and none of the "higher critics" will ever dislodge my strong conviction that Israel's greatest king was a psalmist. Our blessed Lord probably joined often in a service of song with his disciples. Who supposes that when they chanted together that solemn hymn on that memorable night of the paschal supper that it was the first or the only time in which their voices ever blended together in sacred melody?

What an exquisite touch that is in the Book of Job, where the "widow's heart is made to sing for joy." So Paul and Silas were so filled with the sweet spirit of gratitude and praise that at midnight they made the filthy dungeon of Philippi ring with music. When a devout soul is filled with the love of Jesus, the voice of praise is irrepressible. Martyr's cells and beds of anguish and the wards of hospitals have all been cheered with holy song. The only fault I have to find with the gentle brotherhood of Quakers is that their mode of worship so long discouraged vocal praise: but even they have got their tongues unloosed, and now a "Friends' meeting-house" hears the unwonted sounds of psalmody.

My near neighbour and beloved friend, Mr. Sankey, is one of the greatest benefactors of this age. He has done for English-speaking nations what Luther did for Germany; he has popularised the Gospel in metre, and set the masses to singing. His pieces are heard in the sailors' forecastle and in the soldiers' barracks, and in the cottages of the humblest peasantry. I have even heard an aristocratic old English earl play Sankey's tunes in his private chapel of an ancient feudal castle, while his servants joined in the chorus of "Wash me and I shall be whiter than show." Thackeray says that he could not keep back the tears when in walking through one of the slums of London he came upon a group of little ragged children who were singing:—

There is a happy land,
Far, far away!

The same tender hymn, one of the sweetest ever composed, was sung over the grave of the eloquent Guthrie in Edinburgh. No sermon, no exhortation, no discourse of consolation seems to go so closely to the heart's core as the Gospel of Jesus Christ in the voice of song.

What does all this mean but that God intends that the service of praise shall fill an immense space in his spiritual kingdom. None of us sing enough. I verily believe that those hours in which we do the least sinning are those which we spend in singing the praises of our Lord. Nothing so lifts the soul heavenward as to spread the pinions of song and go up with the lark to the very gates of the celestial city. And in the hours of anguish, what a relief it is to pour out our sorrows into the ears of our loving Saviour, and then to leave our burthens at his feet, and bear away a song.

Our religion is too prosaic; it ought to be more melodious, like the vernacular of heaven. It is too often pitched to a doleful dirge or a querulous whine of despondency. We are *saved by hope*. However dark may be the skies, and however fiercely the storm may beat in our faces, we should tighten the girdle of trust about our loins, and push upward. While blind unbelief is railing at God and trying to hamstring our courage, let us grasp hold of the joyous assurance that all things work together for good to them that love God, and whom God loves. Let us press our way out of the lower regions of mist and doubt and despondency, and we may

Hear Hope singing, sweetly singing
Softly in an undertone.
Singing as if God had taught her
'Twill be *better further on!*

This is the melody to march to heaven by. This is the temper to make religion attractive and win converts to Christ. The doom of sin is "wailing and gnashing of teeth"; the spirit of our Gospel is love and peace and joy in the Holy Ghost; and whatever else may be there, heaven will be full of singing Christians.

Brooklyn.

Papers for Young Christians.

WHAT IS CHRIST TO ME?

HIS BAPTISM.

WE have already seen why it was needful that Christ should *die* to save us: why He who died for us should be *God and man* in one person; why He needed also to be spotlessly *holy*. Let us now think of the fact of his baptism, and see how far it concerns us.

The story is well known. For 400 years there had been no prophet among the Jews. Now one has appeared who, by his manner of life, by his strange dress, by his fearless testimony against sin, and by his announcement of the Kingdom of God, causes a great stir among the people. No wonder that they flocked in crowds down to Bethabara, in the Jordan Valley, to hear his strange message; and no wonder, too, if "they mused in their hearts of John, whether he were the Christ" (Luke iii. 15).

Among those who came to his baptism was Jesus of Nazareth. From the account as given by Luke, we learn that Jesus was baptised when He was thirty years of age, and that as He came up out of the water He was "praying" (iii. 21—23). And from Matthew we learn that Jesus attached such importance to it that He took the long journey from Nazareth in order to be baptized, and that He regarded it, both for John and for Himself, as a necessary part of "all righteousness" (iii. 13—15). Both Evangelists tell of the opened heavens, the descending Spirit, and the voice from heaven. "Go to Jordan if you would see the Trinity"; there God the Son is baptised, God the Spirit descends in shape of a dove, and God the Father speaks. An event so wondrously marked ought to have some importance to us. Do we understand it?

Think of this. John's baptism was a "baptism of repentance unto the remission of sins" (Luke iii. 3). All who submitted to it were "baptised of him in Jordan confessing their sins" (Matt. iii. 6). How could such a baptism be right for Jesus? He had no sin to confess, therefore nothing to repent of, and could promise no amendment in the future; yet He came to John's baptism. Why? Do not read any further until you have thought of the question.

Of course, the rite was symbolical. The washing of the body in water symbolised the cleansing of the soul from sin. Jesus came to John "when all the people were baptised" (Luke iii. 21), and when the water was symbolically fouled with their sins. The first act of his public ministry was, therefore, to identify Himself by this rite with our sins. As you think of John immersing Him beneath Jordan's wave, read the words of the Apostle, "For He hath made Him to be sin for us, who know no sin; that we might be made the righteousness of God in Him" (2 Cor. v. 21). Could He have "fulfilled all righteousness" if He had not thus symbolically taken our sins? Jesus says not (Matt. iii. 15). From this time He looks forward to a further baptism of suffering and death (Luke xii. 50), which He will meet because of our sins, and by which sin is judged and put away.

Can you not see now one important reason why our Lord was baptised? Contrast his baptism with yours. His baptism identified Him with us sinners, ours identifies us with Him—the Righteous one (Rom. vi. 2—4). He then became answerable for all our guilt; we become sharers of all his merit. He the Holy One becomes one with me—(what condescension!); I, the unholy one, become one with Him (what grace!). Have we in any measure understood his baptism? Do not lay this paper aside carelessly. If we have learned the truth with the intellect, let us wait before God until He makes it living and powerful upon the heart.

SOUTHSEA MISSION.—Mr. John Denning, in his new report, tells of steady, earnest work on Southsea Common, and in short missions in different towns and villages. God has been pleased to use these efforts in blessing to many. Mr. Denning's address is Myrtle Cottage, 91, St. James's-road, Southsea.

PASTOR A. G. BROWN'S RECORD.

WE have just received from our friend Mr. Archibald G. Brown his annual "Record of Mission Service." This he opens with a "Letter to my Helpers," in which he dwells on the loss sustained in the death of Mr. Spurgeon, and gives the memorable tribute he (Mr. Brown) was permitted to bear a year ago over the open grave in Norwood Cemetery. As to his own home sorrow, and the work among the East End poor, Pastor Brown says:—

"At this time a deep family sorrow broke with terrible suddenness over the home. My dear wife was laid low with phthisis. In the early spring she was removed to the South Coast, and has been there ever since—a patient, but great sufferer. This has changed all the usual experience of life, and necessitated the change in this annual record of service. To write the usual full account of every branch of the work is impossible. Ceaseless travelling to and fro consumes both time and strength, and makes the idea of writing a book an unbearable burden. *Let it, however, be remembered that the work itself has gone on the same, if its records be diminished.*

"Never, indeed, has any year been so full of blessing as this sorrowful one. The preaching of the Word has been with the 'demonstration of the Spirit,' and many are the souls that have been won to the Saviour. Over one hundred and eighty have avowed their allegiance to Christ by baptism. While repudiating what is termed 'a social Gospel,' we have seen 'the Gospel of the grace of God' bring forth rich philanthropic fruit. The Orphan Homes have been maintained; the Seaside Home has had its full number of visitors; the 'Christian Dwellings' have proved a blessing to the poor saints of God. Here they have been able to possess three rooms and a wash-house for the small sum of 2s. per week. The Soup Kitchen, besides its sales over the counter, has given away tens of thousands of quarts of soup and puddings to the hungry. Hundreds have been clothed, and many widows have been aided in their hard struggle to live by little weekly pensions. The missionaries have been incessantly carrying on their house-to-house visitation, and the sick and dying have been specially cared for. While first and foremost we seek to win the soul to Christ, sorrow, poverty, and the needs of earthly life are not forgotten.

"My whole heart goes out in gratitude to those who have, year after year, enabled me to be 'the hand of help' to many. I pray my Master to reward them, for I cannot. Whether the work will suffer because, through stress of trouble, there is 'only a letter,' instead of 'a report,' I must leave with you. Perhaps, dear reader, if you were in my place, you would not do more. Will you who have helped me when all was bright, leave, now that the clouds hang low? For the poor to suffer loss through my sorrow would be a double grief. Remember my *dear one* in prayer. Remember my *poor ones* in gifts.

"Yours in the work and witness of Christ,
"ARCHIBALD G. BROWN.

"Families visited, 19,600; cases relieved, 9,500; sick ones, 4,100; deaths, 99."

We trust these homely and direct words may touch many hearts, and evoke hearty sympathy and generous support for a work which God has greatly blessed, and which has been the means of dispelling the darkness of despair in thousands in many a sin-darkened and sorrow-stricken home. Mr. Brown may be addressed 22, Bow-road, E.

Annexed to the "Record" is a suggestive and characteristic paper by Pastor Brown on "A Holy Ghost Church," which we feel sure will be read with great interest by many.

BRIGHTON.—The president of the Brighton and Hove Cabmen's Temperance Society, Mr. W. Willett, invited the cabmen of Brighton and Hove, with their wives, to tea at Hove, on Feb. 1. About 150 responded to the invitation. Next evening at the Brighton Town Hall it was estimated that about 400 guests were present. On both occasions earnest Gospel and temperance addresses were given.

PORT OF HULL.—The united committee of the Port of Hull Society and Sailors' Orphan Home have sent us their report, showing earnest evangelical labour in Hull, Grimsby, the Hartlepools, Goole, and the Yorkshire Coast. The missionary agencies have been very successful. Since the establishment of the Home 1233 orphans have been received—769 boys and 464 girls. Full details of this good work may be had of the Secretary, Orphan Home, Park-street, Hull.

Apocalyptic Scenes.

By Sir S. Arthur Blackwood, K.C.B.

V.

THE STRUCTURE OF THE BOOK.

"The orderly arrangement of the Book of the Revelation is," as Canon Garratt says, "too striking to escape notice, and the interpretation of the symbols must be greatly affected by ascertaining correctly the true outlines"; and again, "Everything in the clear understanding of the prophecy depends upon getting the skeleton outlines of the Apocalypse firmly fixed in the mind."

This is indeed of paramount importance. As perhaps nothing is more helpful to the reader of ordinary literature than a methodical table of contents, and appropriate division into chapters, so is it of the greatest assistance to the student of the prophetic word to apprehend at the outset the plan upon which the particular book is framed. The present paper will be devoted to such an inquiry. For some portion of it we have Divine explanation; for others we are left to the resources of prayerful examination and conjecture.

About the first grand division of the Apocalypse there can neither be doubt nor difference of opinion. All are agreed that the Giver of the Revelation has Himself declared its character. His command to the seer ran thus:—

"Write—
"The things which thou hast seen,"
"The things which are,"
"The things which shall be hereafter."

This was to be the threefold division of the contents of the book that he was to write.

"The things which thou hast seen" were clearly the vision described in the first chapter. "The things which are" were those which related to the Seven Churches in Asia. Whilst, however, they had primarily to do with the then actually existing Churches situated in the places named, the symbolical number seven indicated that those Churches were regarded as representative of the whole Church, and the character and contents of the seven letters with the accompanying promises to the individual "overcomer," and the urgent call for attention by the Spirit, leave no room for doubt that "the things which are" were meant to exhibit the spiritual phases and features of the professing people of God during the whole of the dispensation. The applicability of the admonitions, commendations, warnings, and encouragements to the various conditions of spiritual life which have all along obtained, has been recognised by all.

Whether the Seven Churches are to be regarded as prefiguring or illustrating successive chronological conditions of the Church, from the time when the Revelation was given until the end of the dispensation, is another question, and one into which I do not now enter. In its first and simpler meaning "the things which are" must, it is submitted, be understood in the sense in which the Apostle would have understood it, as applying to the whole Church then "militant here on earth," and represented by the seven selected examples.

"The things which shall be hereafter"—"the things which must shortly come to pass" (ch. i. 1)—"the things which must shortly be done" (xxii. 6) would consequently commence when the description of "the things which are" had been concluded. And this is exactly what we find; for no sooner is the seventh epistle ended than an altogether fresh vision is presented to the seer, and the trumpet-toned voice of the Divine Revealer is heard, saying: "I will show thee things which must be hereafter"—or literally "after these things." The prophetic history of the future then commences—that is to say, after a preliminary manifestation of certain glorious scenes in that heaven into which the seer had been spiritually rapt. The prophecy thenceforward deals with that which should immediately begin to take place, and continues to unfold the things which were to come to pass; it ends only when "the mystery of God" is finished, "as He hath declared to his servants the prophets," and the new heaven and the new earth, with all the glories of the New Jerusalem, and the blessedness of the redeemed, have been brought before the entranced gaze of the beloved disciple.

Such are the main divisions of the book. But subordinate to these, and not less important, is the arrangement of that part which is contained in the last of the three sections. This arrangement is a twofold one: that is to say, the things which were to come to pass were exhibited to the seer in two series of visions, each of them covering the same chronological period, and consisting of a double sevenfold succession of prophetic figurations.

This duplication of visions is in accordance with what appears to be the Divine plan in foretelling future events, if we may judge from other examples. Such, for instance, was the method employed when, in his dreams, Joseph foresaw his exaltation to be head over his brethren. It was revealed to him in the double visions of the sheaves and the stars. So again in the case of the dreams of Pharaoh concerning the seven years of plenty and the seven years of famine, which were made known to him under the symbolic forms of the seven fat and lean kine, and the seven good and bad ears. And on that occasion we are told the reason for the double revelation, "For that the dream was doubled unto Pharaoh twice, it is *because the thing is established by God*, and God will shortly bring it to pass." It was to indicate the absolute certainty of accomplishment of the things revealed. And so, once again, when the future history of the world, extending over at least a period of 2500 years, is to be disclosed, it is in a twofold form that the revelation is given; first to the king Nebuchadnezzar, under the figure of the great image, and then to the prophet Daniel, under that of the four wild beasts.

It is, therefore, reasonable to expect that, when communicating to his servants in the Churches the things which were shortly to come to pass, and which were to end in the completion of the mystery of God, and the establishment of his kingdom for ever, a similar method would be adopted, and a double prefiguration of the future be vouchsafed. And such we find to be the case. The Revelation declares the future history of the Church militant here on earth, and of that part of the world which had been the subject of previous prophecies, in a twofold series of visions, for "the thing is established by God."

The structure of that part of the Book which deals with the things that were to happen immediately after the then existing condition of the churches is, I believe, as follows. (The scene and action recorded in the fourth and fifth chapters are introductory to the actually prophetic portion, which accordingly commences with the opening of the first seal, as recorded in the sixth chapter.)

First Series (ch. vi.—xi.)

The seven seals, the seventh of which expands into the seven trumpets, ending with the "last trump," under which the assumption of power by the Lord Jesus Christ, the resurrection, and judgment take place.

Second Series (ch. xii.—xvi.)

Seven signs (the first two and the last of which are thus designated, the intervening ones being left to be discovered); the seventh expanding into the seven vials, ending with the completion of the mystery ("It is done"), the fall of great Babylon, and the final "shaking" of all things.

Both series end, it will be observed, with the "great hail" (ch. xi. 19; xvi. 21.)

These two sets of visions are followed by the explanation of the mystery of Babylon given in ch. xvii.; the fuller delineation of her fall in ch. xviii.; the marriage of the Lamb and the victorious advent of the King of kings in ch. xix.; the millennium and first and second resurrections and judgment of the great white throne in ch. xx.; and the manifestation of the Church, "having the glory of God," in chs. xxi. and xxii.

It will at once be seen that this view of the structure of the Apocalypse differs in one important respect from that which has so long been held with practical unanimity by Protestant interpreters, who have regarded the book as consisting, in its main prophetic portion, of three septenaries, or series of seven visions—the seven seals, the seven trumpets, the seven vials. To that theory the very serious objection attaches that, whereas the trumpet series concludes at the end of ch. xi., the next series, that of the vials, does not commence till chap. xv., thus making a great gap or break in the orderly arrangement of the book of no less than three chapters, xii., xiii., and xiv. Elliott, of whose grand work, "Horæ Apocalypticæ," it is impossible to speak too highly, as the greatest expository classic of later days relating to this marvellous book, treats that portion as a great "retrospective digression, somewhat long and varied." This view involves so violent a breach in the symmetrical structure of a work which, of all the various parts of the holy volume, bears the most distinct marks of, one may almost say, mathematical order in its composition, that it, *primâ facie*, arouses serious doubt of its correctness. The view just given leads, on the contrary, to no such consequence, while it has, as it seems to me, very strong internal evidence in its favour. The great difficulty is, of course, the exact definition of the seven "signs," since though, as I have said, three are specifically mentioned, the remainder are left to be discovered. This fact, however, so far from forming an argument against the correctness of the view, may be regarded rather as telling in its favour; for, in the first place, such a construction would tend to maintain the enigmatical character of the book, making its interpretation the reverse of easy; and in the next, the fact that it had not been apprehended till so late in the dispensation would go to show that it was only in those latter days to which the concluding "signs" related, that it was of peculiar importance to discern such arrangement.

I now subjoin the following enumeration of the seven signs, taken from Canon Garratt's admirable "Commentary on the Revelation," wherein he expounds the view which, so far as I am aware, he was the first to set forth, with much force.

First sign (and thus designated). The woman clothed with the sun, ch. xii. 1, 2.

Second sign (and thus designated). The ten-horned wild beast, ch. xii. 3—17 and xiii. 1—10.

Third sign. The beast with the lamb-like horns, ch. xiii. 11—18.

Fourth sign. The 144,000 on Mount Zion, ch. xiv. 1—5.

Fifth sign. The three angels flying through the midst of heaven, ch. xiv. 6—13.

The sixth sign. The harvest and the vintage, ch. xiv. 14—20.

The seventh sign (and thus designated). The seven angels having the seven last plagues, ch. xv. and xvi.

To some, the foregoing division may at first sight appear arbitrary. The arguments on which it is based will, however, be presented in subsequent papers; when I venture to think it will be admitted that the view thus afforded of the symmetrical structure of the book is one greatly calculated to aid inquiry into the meaning of its marvellous revelations concerning "the things which were shortly to come to pass."

AMONG THE EAST-END JEWS.

Since the opening of the New Central Hall, Philpot-street, E., many more Jews than formerly have been brought under the sound of the Gospel. At week-night services men and women have quietly listened to the preaching of salvation through Christ and Him crucified, while hundreds have been visited in their homes. On Tuesday, Feb. 7, the workers had a hard but blessed day's work at this centre. From 8.30 a.m. till 5 p.m. the doctors and their helpers were engaged in attending to the needs of a hundred patients — women and children. At 10.30 a.m. a party of destitute Jews partook of a hearty meal in the shelter, which is situated in the basement of the building, after which the Gospel was preached to them. The chief event of the day took place at 5 p.m., when about 270 Jewesses belonging to the sewing class sat down to tea in the large hall.

After tea Rev. John Wilkinson delivered a short address. This was followed by a lecture, with dissolving views representing scenes from the lives of the Patriarchs. Great was their pleasure and interest as scene after scene appeared on the sheet, Mr. Redwood drawing spiritual lessons from each, speaking in German. Afterwards the night school for Jewish children was held as usual, and thus, on that Tuesday alone, the Mildmay Mission preached Christ to nearly five hundred Jews and Jewesses.

On Saturday last there were a hundred Jews present at the dispensary, twenty-one at the shelter, and a hundred at the afternoon meeting in the large hall. Needless to say that the work is not carried on without opposition and difficulty.

OUR SAILORS. — The general distress is felt keenly among sailors just now. To help such, Miss Child, of the "Welcome Home," 173, Ratcliffe-highway, has been giving soup suppers. Miss Child finds she can provide soup for eighty men at a cost of fifteen shillings.

MRS. SPURGEON'S BOOK FUND.

MRS. SPURGEON has endeavoured, to the best of her ability, to make the story of her Book Fund on this occasion a song. It is an "In Memoriam" narrative weighted by an ever-present sense of sorrow, which, however, is warmed by the sunshine of grateful retrospect and fond anticipation. The present story of the Book Fund is mainly the story of her soul's grief, and of the many memories and the glorious faith which transfigure it and stud the recital with bells of praise. No one can fail to note how deeply the iron has entered her soul; yet is sorrow swallowed up of joy, both in the incentives to service that remain, and in the sure confidence that "He hath done all things well." "Mercy has outrun misery. Divine love has pierced the gloom of an unspeakable sorrow with a ray of celestial glory."

Interrupted about the middle of 1891 by that terrible time of suffering during which for many weeks the late Mr. Spurgeon's life trembled in the balance, and by that further period of watchful care which the promise of recovery necessitated, the work in connection with the Book Fund was suspended for months, and was not resumed till the spring of last year. The report for 1891 is, therefore, brief. The interruption of the work itself, however, did not interrupt the flow of funds into the exchequer. An embarrassment of riches ensued, which has been overcome by the bestowal of larger grants.

As in former years, Mrs. Spurgeon gives numerous extracts from letters received from ministers, missionaries, and friends from all parts of the world. The area of distribution is as wide as John Wesley's parish, and voices are heard from many lands telling substantially the same tale of thankfulness and appreciation. To one Mrs. Spurgeon's gift of books "came like a ray of sunshine on a dark and cloudy day." Another is unable to tell what such a gift means either to his own life or his work for others. A third, who apparently takes ample time to awake to a sense of his mercies, writes, after three years to say, concerning himself and his father, that "they are just beginning to thoroughly appreciate the gift."

It is pleasing to note in respect of this case how acceptable even slow returns are to the large-hearted donor. Generally speaking, the acknowledgments of recipients leave nothing to be desired on the score of fervency. "I make no secret of it," writes a clergyman, "that I get more help in preaching from Mr. Spurgeon, than from all our bishops and English Church preachers put together." Another clergyman divides his indebtedness between the gift of books and the letter which accompanied the gift, wherein this message was given him as from the Lord—"The Lord keep you clear from the blood of souls." Only in one instance does the characteristic feature of playfulness assert itself in the narrator, and that is when a poor minister, here dubbed "Mr. Diffidence," is taken to task for being so backward in asking, and has his portrait further sketched in the Adam Slowman of "Expectation Corner." The piquant serves as a good spice; and, we are glad there is some of the flavour of it in these "in memoriam" pages.

Part—and perhaps the most important part—of the work of the Book Fund concerns the circulation of the Metropolitan Tabernacle sermons in all parts of the world. For nine years even Russia has been accessible to the evangel of peace in this form. God be praised that in a country so inaccessible to Gospel influences from without, a door has been opened whereby 300 copies of these invaluable sermons reach St. Petersburg, month by month, to be afterwards sown broadcast from Arkangel to Odessa, and from Riga to Siberia! We can recall now as we write this notice, how some two or three years before the end, Mr. Spurgeon said, pointing to where his sermons were, "These sermons will be a tongue for me, when I am gone, to speak for God and his truth, and my hope is God may bless them to many even where the Gospel in other forms may cease to be." This forecast is being verified. "The Book Fund and its Work" is especially strong as to the Divine blessing attendant on the sermons far and near, and the consciousness of this does much to make the "Story" or "Report" a glad song.

There is one matter, however, on which Mrs. Spurgeon enlarges which seriously affects the glad ring of the music, and that is the extraordinary financial distress of multitudes of Pastors at the present hour. We are satisfied that the picture Mrs. Spurgeon draws of their condition is not overdrawn. With scores and, indeed, hundreds of them the question of ways and means presses, morning, noon, and night, so that it is, indeed, and that in cases often where not suspected, a constant scene of "grinding poverty," which, as Mrs. Spurgeon observes "almost crushes the life out of these good men and women." Mrs. Spurgeon's sympathy has ever been practical, and we trust there may be ever a balance in her exchequer, to cheer her on in her philanthropic service to many who, under great privation, labour in word and doctrine.

MESSRS. FULLERTON AND SMITH.

MANY of the churches in Leicester, and the Baptist churches especially, will have reason gratefully to remember the visit of the brethren—Messrs. Fullerton and Smith. Through their united ministry a tide of spiritual blessing has flowed in upon our hearts and churches such as we have seldom witnessed.

By their genial and brotherly manner of associating themselves with the pastors and workers of the churches visited; by their bright, helpful, and stimulating afternoon "hours with the Bible"; and by their Sunday and week-evening evangelistic services, in which Mr. J. Manton Smith so sweetly sings the Gospel, and Mr. Fullerton so tenderly, reasonably, and persuasively presses the truth upon the minds, hearts, consciences of the people, the brethren have made their way into the esteem, confidence, and love of all with whom they have worked. We thank God for his servants and for their "work of faith and labour of love."

They began their mission at the historic chapel in Harvey-lane, associated for ever with the noble William Carey, who went from the pastorage of the church worshipping there in 1792 to undertake his immortal work in India. Commencing on Saturday, January 7, services were held, with ever-growing interest till the 12th. Showers of blessing descended and gladdened the hearts of the pastor, Rev. J. Cornish, and his devoted people.

Next week the evangelists moved to the Carley-street Baptist Chapel (Rev. J. C. Forth's) and the Clarence Hall. There the work gathered volume and power. Many were touched by the message of the Gospel, and confessed Christ in the inquiry room. But it was at Archdeacon-lane, to which the mission was transferred on the 21st, that the work of the brethren reached a point of spiritual power and gracious success that filled us there with a glad and grateful surprise. Our expectations of good had been quickened by preliminary meetings for prayer and evangelistic effort. But so great and abounding a blessing as God gave through the service of the brethren we did not dream of. A crowded chapel opened the mission week on Saturday, the 21st. On Sunday evening numbers went away unable to get into the packed chapel. Up to Thursday evening, the 26th, large and interested gatherings assembled.

Mr. Fullerton and Mr. Smith wisely and admirably, conduct their after-meetings in which they endeavour to focus the influences of the earlier service, and bring the wavering ones to decision. On the Sunday night, amid a stillness most impressive, one and another rose to confess Christ, till the chapel was dotted over with converts and inquirers. Invited to the inquiry room, in twos and threes they trooped into the place set apart for the purpose. Night after night this good work went on, and by Thursday night between 120 and 130 names had been registered of persons who had professed to find Christ, or were anxiously seeking Him. As we look back, we can say, "We were like them that dream. Then was our mouth filled with laughter and our tongues with singing. The Lord hath done great things for us, whereof we are glad."

The week beginning January 28th, was spent at the Victoria-road Church, under the pastorate of Rev. J. G. Greenhough, where also the afternoon meetings have been mostly held, the rest at the Presbyterian Church. How great has been the blessing to the church and congregation at "Victoria" is testified by the hearty and appreciative words of Mr. Greenhough at a social meeting, and again at the close of the mission at his church. He expressed his regret that the services were ended, and his devout thankfulness for the visit of the evangelists, and the results already accomplished in the converts now for the Redeemer's service.

Last week our brethren moved to Humberstone-road Congregational Church—for they are unrestricted by denominational bounds. Crowded congregations and continued blessings attend the services and gladden the hearts of Rev. A. James and his workers in their service for the Master.

This week the two evangelists pass to Melbourne Hall, Rev. C. B. Sawday's centre of work. Here we are looking for a crowning blessing, for to Mr. Sawday's generosity in sharing with us and our churches the service of the brethren—engaged in the first instance to visit Melbourne Hall only—we owe it, under God, that we have partaken of the benefit. May our brother, and the evangelists who visit his church, have a rich reward in spiritual gladness and the ingathering of multitudes who are now outside the kingdom of God, and may "great grace rest upon them."

WILLIAM BISHOP.

REV. J. McNEILL IN PERTH.

THIS evangelist, accompanied by Mr. J. H. Burke, "a sweet singer," began a week of evangelistic services in Perth, on Sabbath, February 5. Perth is not the easiest place for an evangelist to move. Evangelists have left it again and again disappointed. The reason of this is not far to seek. The Perth Christian Conference, which has been in existence for over thirty years, has made evangelistic services a feature of its annual gatherings, and has brought to the "fair city" the most powerful preachers and evangelists of our time. Besides, there is an Evangelistic Association or committee, that is ever on the watch for successful preachers whose services may be secured. All this tends to familiarise the people of Perth with evangelistic preaching and methods.

This, however, seemed in no way to hinder the success of Mr. McNeill's mission. The audiences were very large; indeed on several occasions they were beyond the expectations of the evangelists themselves, and that is saying a good deal. Mr. Burke sang the Gospel story with great beauty, and Mr. McNeill expounded familiar Gospel truth with remarkable freshness and power. Several of the addresses showed quite an extraordinary combination of preaching power in the evangelist. Mr. McNeill used humour as a handmaid in his work; but the handmaid did not often usurp the place of her mistress; almost invariably his intense spiritual earnestness subordinated and overshadowed the humour. To ministers, many of whom from the city and neighbourhood were present, the services were full of interest.

To Christians the preaching was quickening and "searching," while his clear and simple statement of Gospel truth, his intensely powerful appeals, and perhaps also some of his methods, were eminently fitted to bring sinners to decision. Sometimes he had no "after meetings"; at other times to get men to confess Christ he used "after-meeting" methods at the ordinary service. That many were led to decision it is not possible to doubt, but Mr. McNeill did not count them for us. He has left the good people of Perth to do that for themselves.

That God may bless his servants in their mission, and guide them in the use of those gifts with which He has blessed them, is the prayer of many to whom their labours have been helpful.

A WORKER.

SONSHIP.

1, 20, iii. 1, 2.

Christianity, not a theory, but a *Relationship*.

I. *The Christian's Privilege.*—Sons of God.
Sons by birth (1, 20, v. 1).
Sons by confession (Jer. iii. 19).
Sons by adoption (Rom. viii. 15).
Sons by reception (xx. 1-12).
Sons by separation (2 Cor. vi. 18).

II. *The Christian's Boast*—"Behold what love."
1. The objects of this love—"us."
2. The Author of it—"the Father."
3. The manner of it—"bestowed."

III. *The Christian's Relationships.*
1. To God as sons.
2. To the world as strangers—"*Therefore*, the world knoweth us not."

IV. *The Christian's Prospects.*
1. To behold his glory—"We shall see Him as He is."
2. To resemble his Person—"We shall be like Him."

J. S.

For the Young.

LITTLE THINGS.

Who hath despised the day of small things.—Zech. iv. 10.

Perhaps we sometimes think the little things of childhood are rather tiresome; we want to be grown-up men and women at once. There are two books which will help us to be patient, which teach us that the little done well is very important—the Book of God around us, Nature, and the written Book of God, the Bible.

If we open our first book at the page "Harvest Field," what lesson do we find? "First the blade, then the ear, after that the full corn in the ear." If the full corn could speak, it would tell us, "Once I was a tiny seed down in the damp, dark earth, with just enough life to send up a little shoot towards the surface, and little stringy feelers of roots downwards. And I struggled and persevered, and I ate and drank with my little roots, and I slowly crept up and up till I met the air and the sun. And then they helped me on, and I shot up green and hopeful, and the rain drenched me, but it fed me, and the wind came bustling across the field, and bowed me down till I thought I should break in two, but that made me strong, and so everything did me good, and I kept on growing till I was tall, and then my corn grew faster, and the warm sun, and the rain, and the earth, and the air were all good friends to me. And now I am a full ripe ear of corn, and I can feed hungry men and women, and if I am sown again I can go on working away making corn over again." "Ah," we say, "sensible little seed! It did the little thing well."

And if we turn over the pages of our book, we shall see the busy bee going from flower to flower working patiently gathering honey, doing apparently such a little at a time. Yet *all* the little of *all* the hard-working bees fills the honeycomb, and the gloomy winter has no terrors for the hive. Or we shall look down through the smooth blue Pacific and see the coral-polype living its little life, and dying, leave its little crust (armour and memorial-stone in one) behind, just a twig of a stone tree. Only that for all its life work. And generations of corals come and go, and at last an island toils up to the surface, a monument of innumerable little lives content to do little.

And if we take our Bible we shall find God shows us often how much *He* thinks of the little things, for God's other book is full of small things doing great works, always where God Himself has been making use of them. Think how often Jesus spoke about small things in such a way as to suggest sermons to us about the smallest—the mustard-seed, the hairs of our head, the sparrows, the lilies of the field. And you remember what He *did* with small things, when the disciples mentioned the "five barley loaves and two small fishes," almost apologising for speaking of them, "What are they among so many?" But with them Jesus fed the 5000 men. And it was a *boy* who had them. So when children bring their little to Jesus, He does wonderful things with it. He made a sermon of a little child once (Luke ix. 47), to teach great grown men humility.

In the Old Testament, too, we find the importance of little things. Elijah was learning about little things as the ravens came morning and evening, morning and evening, always with the meal God had told them to bring. And to keep up the lesson of the little at a time, the "daily bread," after this came the "handful of meal" and the "little oil" that wasted not and did not fail. And it is wonderful to think with what very small things God destroyed the land of Egypt, flies and locusts, hail, frogs, and lice. With these small things could God render waste that mighty kingdom and bring down the proud hearts of Pharaoh and his Court to humble obedience. It was as if God were showing that his power was so great that the smallest things were enough for him to break men's evil wills with, "the weak things of the world to confound the things which are mighty" (1 Cor. i. 27). Think of the tiny stone striking down the boastful Goliath, the rough stick opening up the Red Sea, the jawbone of the ass, and the ox-goad, laying men dead by hundreds. All strong because God was making use of them. If we have despised the day of small things, it is time we began to think differently.

We must not forget that little things are powerful for harm as well as good. A keeper in the Zoo was bitten by a cobra. He was quickly taken away to an hospital, and everything of any use was done for him, but in one short hour, in spite of surgeons and nurses, he was dead. Only a little puncture in the skin, only a few drops of poison, but nothing in the wide world could save him. What a little thing a gnat is, and how tiny its sting is, but how very uncomfortable it can make us feel. What a very little thing is one rude word, or one unkind retort, but from those we love they make us very unhappy. We all remember the passage in the Epistle of St. James that speaks of the tongue. "The tongue is a little member and boasteth great things." And we all know what follows, that the uncontrolled tongue "setteth on fire the course of nature." Let us ask God to keep our tongues for us, or we shall bitterly repent the doings of our "little member."

How well Satan knows the value of little things. He does not tempt us to some great sin—it is always such a very little thing he begins with; one evil word, that he may lead us on to swearing. One small theft as the foundation for forgery and prison; one little falsehood to pave the way to a life of lying and deceit. See how God shows us the end in the beginning, "Whosoever hateth his brother *is* a murderer" (1 John iii. 15). Dislike, hatred, murder.

Little things are a test. A straw will show which way the wind blows. Joseph, faithful as a slave, and honoured next as ruler of the kingdom. David, brave and honest as a shepherd-lad, full of zeal for the honour of God against the great Goliath, and raised up to the throne of God's chosen people, with the promise of the Messiah to be of his family. God tried them first as shepherd-boy and slave; faithful there, the honour and power followed. Many who would do the great things of life well, break down over the little things. But if we think, we must admit that our life is made up of trifles for the greater part, with the great events coming but now and then. If we feel inclined to be discontented with having such small things given us to do, it will do us good to remember that Jesus, the Lord of heaven and earth, was content to live a quiet, humble village life for thirty years. And in his public ministry He sent the disciples to gather up the fragments that remained, lest they should waste; when He had raised up Jairus' daughter from the dead, He did not forget that she had need of food. If we would be like Him, we must leave no part of our work undone. And at the end it will be the one who has been faithful in the "very little" (the little life of earth), who shall meet with the praise of his Lord. (Luke xix. 17.)

L. R. C. P.

MRS. NASBY VISITS BETHESDA MISSION.

In the fifty-nine year o' my life I havn't saw so much Christmas all put together as there wus in Shekawgo this winter. I'm going to just tell you about the thing I sot most store by. That wus the holiday doin's at Bethesda Mission that the Shekawgo Central W.C.T.U. keeps up. They had three spells at it. Fust wus Christmas eve. We went to the mission and bimeby in they come, a passel of youngsters. The girls' cheeks was a glowin' and their eyes danced jigs every minit, no matter how demure and preachified they tried to be. One of the girls told how a church wus built somewhere out west, and it "took" to beet all. Then another sung, "Jesus, Lover of my Soul," and I declare it wus the purtiest love song you ever heerd. A young man disclaimed something, and one of the other girls sung "While Shepherds Watched Their Flocks." Where the minx learned that, I'd like to know. I hain't heerd it these forty year. Why, it broke the meetin' all down. Old gray-headed men told how their mother used to sing that at Christmas time. Then the leader made a soft little speech like, and seven men riz up for prayers. I hain't seen so many folks want to be prayed for in the two year sence I wus at that mission before. They've been comin' right along this month, and they look as if they do considerable prayin' for theirselves now.

The second spell was New Year's eve. There was more young folks than ever that night, and they had the little room behind the platform in an awful litter with their turkey and oranges and grapes and cake, and lots of bread and butter and ham. The house was crowded. There's grate drawin' power in turkey. The young folks this time that gave the entertainment wus from Plymouth church. A beautiful lot they were, and such good cookin'! The singin' wus lovely, too. There wus sole in it. And underneath, like the roll of the sea under a sailin' vessel, wus the notes of the organ. 'Peared like the voices played on the swell of that organ as porpuses sport on the white caps off Hatteras. I used to have the name of bein' the best treble singer in Pike county, and I hain't lost my ear yit, if my voice is cracked. . . .

I am forgettin' to tell you the best of it, and that's about the meetin' after the turkey, New Year's night. Forty-seven of 'em signed the pledge after the speech, and then they set down for a prayer-meetin', and 'twas half-past twelve, 1893, before we started fer home. A good number of 'em made a splendid start and have been coming to the meetin's ever sence. One of the best things about that meetin' wus the testimony of the men who started there one, two, and some of 'em three and four years ago. Jack says of Keeley hed cured them men the hull United States and Great Britain'd have heerd on't, and he beleeves from what he sees of both, and Jack's where he sees both, that more men is truly and lastingly "cured" in that one mission than in any gold cure. When I asked him why on airth folks don't believe more in it then, he said, "The Lord Jesus Christ don't advertise." That's what Jack said, and I'm tellin' ye of it. Ye kin take it for what its wuth.

The last spell was at the end of the week of prayer, when the young folks come from the Blue Island church with a supper. I reckon the best prayin' them dear children did, wus done that night in feedin' the hungry, and tellin 'em where ther's bread enough and to spare. Besides, they have gathered up and sent in over five hundred garments to clothe the poor. That will go into their own weddin' garments when they come to the marriage of the King's Son.—*Union Signal.*

THE RAGGED SCHOOL UNION.

Lady William Lennox and a party of friends visited Ogle Mews Ragged Schools on Wednesday week and delighted the children and parents with an instrumental concert. Many might thus cheer and aid mission workers among the poor by showing a genuine interest and taking pains to impart some amount of pleasure.

The Rosemary Mission, which, notwithstanding its name, is by no means located in the most fragrant district of Islington, held its annual tea on Monday week. The hon. superintendent, Mr. F. Warman, presided and vigorous addresses were given by Rev. G. Plaford, Mr. John Kirk and others.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Canonbury Hall, Lewisham*, Feb. 18 to 24; *Reading*, Feb. 26 and 27; *Burnage, Manchester*, March 4 to 12; Mr. J. S. Tyler, *St. Mark's Schools, Nottingham*, Feb. 19 to 26; *Great Baddow, Chelmsford*, March 4 to 10; *Old Radford, Nottingham*, March 12 to 17; *Octavius-street Schools, Deptford*, March 19 to 26; Mr. T. Lewes Sayer, *Home of Industry, E.*, Feb. 19 to 24; Rev. Martin J. Hall, *St. Paul's, Cambridge*, Feb. 18 to 24; *St. James's, Plumstead*, March 4 to 15; *Finchley Parish Church*, March 18 to 24; Mr. J. M. Wigner, at *Watford*, Feb. 13 to 18; Mr. Edward Hughes, *Bisley*, Feb. 18 and 19; Mr. S. J. Hewlett, Mr. J. M. Wigner, *Greenwich (Rev. C. Spurgeon's)*, March 20 to 25; Mr. H. B. Claxton, *St. Mary's Schools, Peckham*, March 18 to 26.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending Feb. 25:—Feb. 19, S., John vi. 15-27; 20, vi. 28-40; 21, vi. 41-58; 22, vi. 59-71; 23, vii. 1-13; 24, vii. 14-27; 25, vii. 28-39.

RESIGNATION.

"Thy will be done."—St. Matt. vi. 10.

O, blessed Christ, the yearning and repining,
All, all are past;
Gold-fringed death's robe, grief's cloud hath silver lining.
At last, at last.

As the lone dove, unto the ark door flying,
To Thee I flew;
As the lost lamb, amidst the desert crying,
Thy voice I knew.

Sweet is thy love, I feel its gentle soothing,
In Thee I rest;
Dear were earth's loves, each rugged pathway smoothing,
But thine is best.

Thus would I trust Thee, as each joy or sorrow
From Thee I take;
Till, in the light of thine eternal morrow,
My soul shall wake.

Harriet Julia Evans.

PERSECUTION NEAR CORUNNA.—Mr. G. J. Chesterman, writing to friends at home, describes how cruelly priests and officials at Monforte have been persecuting a poor dying believer, besides casting into prison two Spanish brethren found ministering to the sick one. After six days' incessant besetment and temptation the priests gave up the case as hopeless, and Mr. Chesterman, being permitted once more to visit his member, found him cleaving fast to the Lord, having been wonderfully sustained in it all.

NOTES ON DAILY READINGS.

SUNDAY, FEBRUARY 19.—1 KINGS XV.

How long after David's sun had set did the light of his life glimmer over his house! God keeps his covenant and mercy unto thousands of generations. We may all be inheriting more than we know from the prayers and tears of those who have gone before us. What a pathetic sigh of regret that mention of Uriah is! Oh that we might never turn aside from anything He commands all the days of our life, without any exception! One moment of indulged passion may cast a shadow over long years.

A bad father may have a good son. Let no one feel that a noble life is impossible because of the difficulties of his birth or home surroundings. Through all the true life emerges into the light, as a water lily from the muddy sediment of the pond. There were some things which might have been better even in Asa's reign (14), yet Asa's heart was perfect with God, from which we may infer that the perfect heart is that which lives up to the limit of its light. The work of reformation always must begin in our home, and even if our nearest, like Maachah, encourage idolatry, they must be removed. The Book of Chronicles gives some further interesting details of Asa's life, which show the war of good and evil, and how at last he succumbed to mistrust.

MONDAY, FEBRUARY 20.—1 KINGS XVI.

A noble figure crosses the canvas for a moment, Jehu, the son of Hanani, shining like a star in the night. No age has been without its prophets; no life, however abandoned, without some remonstrating voice; no soul goes over the cataract without a warning cry. And these things, answering to the voice of conscience within, reveal the merciful, pitying love of the Father, not willing that any should perish.

Elah the son of Baasha, and all his house, were so utterly exterminated that none were left to avenge their fate (11 R. V.), but the avenger fell into their sins, and himself was slain by Omri, for in his brief reign of seven days Zimri had found time to walk in the way of Jeroboam, and in his sin. Seven days are long enough to test a man; and in that period he made manifest so great obstinacy and sin as to make longer probation needless, and all thought of reformation hopeless.

Omri's course was even darker than that of any before him. He seems even to have made statutes for idolatrous practices (Micah vi. 16). And Ahab not only set aside the Second Commandment, but the First. The young, beautiful Syrian wife plunged him and his kingdom even further into the darkness, and the inspired artist does not hesitate to paint with Rembrandt colours, that the dark background may show up the illustrious glory of Elijah. The darkest hour before dawn; the keenest suffering before birth; desperation before the step of the Saviour over the wave; Ahab and Jezebel before Elijah.

TUESDAY, FEBRUARY 21.—1 KINGS XVII.

The R.V. suggests that Elijah was of a pilgrim race, and certainly he learnt to stand by himself in fellowship with the living God. He was ever standing in his presence chamber, like the archangel Gabriel, who uses the same words of himself in his address to the mother of our Lord. Oh, that we might always stand in the presence of the living God! The God of an undivided Israel, the ideal Israel.

This drought was the result of prayer. It was as if Elijah felt that nothing else would arrest the king and people (James v. 17). The man who stands before God is not afraid to stand before Ahab. His name meant, Jehovah is my strength, whom therefore should he fear, and of whom should he be afraid? It is not necessary to think that he was possessed of any striking physical or mental attributes; what he was, he was by faith.

Not unseldom God bids his servants hide themselves towards the sunrising, but in these periods of enforced seclusion, He makes Himself responsible for the supply of their want. The brook may dwindle, only to reveal other resources. Not nature only, but human hearts are at the disposal of our Master, who can make a cruse of oil and an handful of meal outlast a famine. Our one aim must be to know God's plan and live on it, then no good thing can fail.

WEDNESDAY, FEBRUARY 22.—1 KINGS XVIII.

Obadiah was in a very anomalous position, but we must not judge him too harshly for being in Ahab's house, unless he was there at the expense of his testimony. Our loyalty to God does not involve leaving the service of men like Ahab, unless we are called upon to violate our conscience. The apostle said distinctly that we were to abide in the calling in which we were when we became Christians. Still, Obadiah was doing what he could, and used his position as a means of sheltering the prophets, and keeping the light burning. He, too, spoke about the living God, but not as his own, "The Lord thy God liveth."

A sinner is strangely oblivious to the real cause of his troubles, attributing them to any other source than to his own sin. When a man forsakes God, he brings drought upon his life. Evil things multiply as the parasites amid decay, and the false prophets in Israel. It is an evil thing, and a bitter. Put God in his right place again, near his altar, and the blood of Baal's priests encrimsons the brook, while the clouds cover the sky.

THURSDAY, FEBRUARY 23.—1 KINGS XIX.

As long as Elijah looked at God he was strong, but when he looked at Jezebel's threat it seemed as if the communication of Divine strength was cut off: "when he saw *that* he arose and went for his life." It was a fatal mistake, as the movement which had been inaugurated collapsed in his absence. Oh! man of like passions with us, we would not excuse ourselves by thy fall, but we are glad to know that thy strength was not thine own, for thou wert naturally as weak as we are, and we may be as strong as thou. Let those who long to die leave God to fix the day, else they may miss the horses and chariots of fire.

To every erring child God sends merciful help. In the wilderness the meal is spread, and instead of remonstrance angel hands soothe the weary and despondent prophet. Our fits of depression and apparent desertion as often arise from physical as spiritual causes, and God knows our frame. Often the Father pays a surprise visit to his lonely and sorrowful child.

Nature is often the vehicle of God's voice. Its storm and passion relieve us by expressing our emotion; its calm melts and soothes us. There is much of God's presence when sounds of gentle stillness (R.V. mar.) steal around. Not the storm of Sinai but the whispers of Calvary touch and open hearts. We all need to get alone with God; our Carmels must be followed by our Horebs. There we receive fresh commissions, and there God teaches us to inspire others with the purposes with which He has filled our own hearts.

FRIDAY, FEBRUARY 24.—1 KINGS XX.

The insolence of Benhadad's demand shows how low idolatry had sunk Israel. He presumed on the cowardice which moral decrepitude always induces. There are no hours when we are tempted to such mean and abject sin as those which follow a great appeal which we have refused to heed. The story of this chapter well succeeds that of the convocation of Carmel.

Through Obadiah's care some prophets were still left to remonstrate with Ahab, and to speak God's word even though Elijah had gone. God is not shut up to one great voice speaking like a trumpet; if that fails Him He will call in another. His work must go on, if not by an Elijah, then by an unknown prophet.

The mercy of the kings of Israel was proverbial and in this case the plea made to it was not in vain. Is it not so that the rebel sinner is encouraged by the thought of the mercy of God which is in Jesus Christ our Lord? From the throne the Saviour stoops to call him "Brother," so soon as he sues for pardon, girded with sackcloth and with the rope around his neck, as one who confesses that he deserves the extreme penalty of the law.

SATURDAY, FEBRUARY 25.—1 KINGS XXI.

Naboth's refusal was probably based upon religious grounds. He said, "The Lord forbid it me." He emphasised the fact that it had come from his fathers, according to the divine institution. And when the king learnt that it was not based on mean and selfish reasons he might have given way with good grace. Jezebel, however, was his evil genius, and initiated the policy which gave him Naboth's vineyard, but made him Naboth's murderer, for, even though he took no conspicuous part in giving the orders for Naboth's death, by his silence he constituted himself an accessory to all that Jezebel did. At God's bar at least he was held guilty. We cannot invest others with our power without being responsible for their use of it. We cannot shut our eyes to what is being done by our employés, and the same time open our hands for the gains of their misdeeds.

We may win the vineyard, but all enjoyment is taken away by the presence of Elijah, like an incarnate conscience. We are blind enough, however, to count conscience our enemy, and God's prophets our foes. Yet these only tell us the natural outworking of our sins, not adding aught of their own, but indicating their inevitable result. Sold unto sin; stirred up to do evil; doing very abominably in following idols; these are the successive records of Ahab's sin, and yet because he humbled himself for a little, the love of God held back the judgment which was nevertheless certain. Let the wicked forsake his way, and our God will abundantly pardon.

INTERNATIONAL S. S. LESSONS.

FEBRUARY 26.

READING THE LAW. Neh. viii. 1—12.
GOLDEN TEXT, Psa. cxix. 18.

THIS incident took place only about a week after the completion of the city wall (see vi. 15). The seventh month was the first of the civil year (comp. i. with vii. 73). Three great feasts were appointed for this month—the Feast of Trumpets on the first day; the Day of Atonement on the 10th; and the Feast of Tabernacles from 15th to 21st (Lev. xxiii. 24—43). It was called Tisri, and corresponds to our September and October.

It was appropriate that the building of the city walls should be celebrated in such a way. For the real strength of a city is not its outward defences, but the character of its people. God is the defence of a people who know and obey his word. The strongest ramparts are worthless if He is disobeyed.

The public reading of the Law (1-8).—"All the people" (1) includes many from the surrounding country, besides those residing in Jerusalem. The number is variously estimated at from 20,000 to 50,000. "As one man" (see Ezra iii. 1). They were united in their desire and purpose to hear the message of God. "All that could hear with understanding" (2)—children as well as parents. The Bible is a book for young and old. We may begin the instruction of our children too late, but we cannot begin too soon. The seeds first sown have first use of the soil; let not the enemy sow tares before we sow wheat. "Before the water gate" (1)—a large open space south of the temple, near the gate through which water was carried for the temple service.

For the first time in this book we meet with Ezra (1, 2). Twelve years have elapsed since the incidents recorded in Ezra vii.—x. During that time it is not known whether he has been back to the court of Artaxerxes, or whether, leaving Nehemiah to do his great work, he has been in retirement occupied in the writing and exposition of the Law. As a scribe (1) this was his special work, and as a priest (2) the people might look to have instruction from him (Mal. ii. 7). He devoutly studied and diligently kept the Law himself (Ezra vii. 10). They are the best teachers whose lives express what they teach. The "pulpit" (4) on which Ezra stood was an elevated platform, sufficiently large to hold thirteen others who stood with him, six on his right hand and seven on his left (4).

Two things are noteworthy:—1. *The work of the teachers.* Ezra led in prayer and worship (6). This is the true way to begin the reading of God's Word. The Bible is like a sundial, for which no light is of any use save the light of the sun. Only in God's light can we see the light of his Word. Of the reading we are told that it was distinct, and was accompanied by exposition (8). Probably Ezra read in Hebrew, while his assistants translated into the vernacular of the people. The reading lasted for about five or six hours (3). It is said of one preacher that on one occasion he wanted so much time for his sermon that he omitted the reading of the Scripture. An old deacon afterwards reproved him, and suggested that he should leave out some of his sermon and give more of God's word. Our teaching is valuable only so far as it teaches the Word of God.

2. *The attitude of the people.*—Their hearty response (6) indicated that they made the prayer their own. They stood when the book was opened (5) as an expression of their reverence. And they were attentive to what they heard (3). These are the conditions that make a lesson enjoyable and profitable. Does not the Word of God deserve to be heard so!

The joy of the people (9—12).—Holy joy is sure to be the ultimate effect of careful and obedient study of the Word of God. Yet it was reached *through sorrow* (9). The first effect is painful. The Bible is the sword of the Spirit. It cuts and wounds before it becomes like the healing balm. It is well when the Word produces godly sorrow for sin. If you see yourself in the mirror of the Bible as a guilty sinner, don't be like the heathen, who sought to destroy the mirror because it revealed his own ugliness. To know the worst of your case is the first condition of experiencing the healing of the Great Physician. It was *grounded in their understanding of the Word* (12). The same Scripture that made them sad also made them joyous. They grieved because they learned what they were; they rejoiced because they learned what God was. *It was holy joy* (10)—in the Lord, his person, his fellowship, his service. Godless joy is the greatest delusion. What true joy can anyone have who is afraid to think of God? This joy is *unselfish*, prompting to generous sympathy for others. "God's bounty should make us bountiful." And it is our *strength* for conflict with evil, and for every holy duty. The best security against being drawn into the pleasures of the world is to have our hearts filled with the joy of the Lord. "They that have no joy seek pleasure."

"Our Boys and Girls."

Several other correspondents have addressed us on the subject of holiday amusements for the young. Rev. C. F. Harford-Battersby speaks as the son of a father who had a high sense of duty, giving a testimony which, he does not doubt, his three brothers would gladly support:—"My father discouraged all kinds of doubtful worldly amusements and pleasures, and took great care not to put temptation in our way. At the same time it was an unwritten code of laws by which we were ruled; but it was an understood thing in the family that such things had better be avoided. This was quite enough for me. I would have stood up for my father's opinion anywhere against all comers. I believed that what he said was the best, without a shadow of doubt, and I never remember regarding these virtual restrictions as in the least a hardship. Theatres and dances, worthless novels and cards, alcohol and tobacco, were thus avoided, and never desired, and I am thankful to be able to-day to bear witness to the wisdom of my father in thus leading us in the right direction."

Mrs. James, the mother of two high-spirited boys, gives the following advice:—"We need to study the dispositions of our boys, to find out what best pleases them, and to

KEEP THEM CONSTANTLY OCCUPIED

that they may never feel dull, and thus gain the impression that 'Christianity is a pleasureless thing.' Many parents do not, I fear, take the trouble to interest their children, but leave them to their own resources. There are so many pleasures we can and ought to give them in exchange for mere worldly amusements. For instance, I sincerely believe that every child ought to be allowed to learn some musical instrument; and if the boy or girl is fond of reading, he or she should be kept supplied with interesting and entertaining reading matter—history, travel, adventure, etc. Again, some boys take delight in some special study. I think that it is pleasant for them to be allowed to have a few chosen young friends occasionally to spend an evening together in romping and the enjoyment of innocent games."

The attractions of the theatre have been felt in the circles of several of our correspondents. "R. H. B." writes:—"Much the greatest part of my life I have spent in Sunday-school work, and I am now in my seventy-fourth year. Some twelve or fifteen years ago, when I had a class of lads and young men, Alfred B. put me this question: 'Do you think there is any harm in going to a theatre?' The Lord was very prompt in giving me a reply. 'Not if you can kneel down and ask God's blessing upon it, Alfred.' The rejoinder was, 'I don't think I could do that.' 'Then,' said I, 'it is not right to go.' Here is the line of demarcation which must not be overstepped. The boy could see plainly that, though he could not kneel down and ask God's blessing upon a visit to a theatre, yet he could do so upon a game of cricket, provided his companions there were not of a dangerous class. Let us all aim to realise more and more that "God is love," and we shall feel that we *must* make our children understand it; and when once this is realised, then comes the joy of serving Him. The devil is so busy with his temptations to try and make us believe that God is a hard taskmaster, whereas He is more than a loving Father to all his children."

Another writer, "S.," says that, being taken to the pantomime by his mother, he became possessed with an insatiable craving for more amusement of the same kind. In order to indulge the desire, he employed theft, falsehood, and intrigue; and grew up with a taste for the theatre which drew him into the society of actors, and light, chaffy, godless companions. He solemnly warns Christian people against allowing their children to be

TEMPTED INTO THEATRE-GOING.

"An Inquiring Mother" writes:—"A picture of my childhood comes to mind. It is of two Christian grandmothers with a large flock of little ones. The children were dressed to go to a children's party where dancing was to be the order of the day. The children went for a farewell kiss to both the old ladies. One with her Bible on her knee shook her head gravely, and said in a way that awed the young ones sadly, 'I fear it is *all* the broad road that leadeth to destruction.' The other granny was in her own room, and likewise had her Bible on her knee and spectacles on her nose, but two kind eyes smiled sweetly as she wished the merry party a very happy evening. 'We only wish you were coming too, dear Gran.' 'Ah! darlings, I have *something better* here,' and she patted the old worn book. The dear old saint is at rest, yet her loving happy words first showed me (her eldest grandchild) that the things belonging to Christ's Kingdom were able to satisfy the heart's craving for true happiness. I now have strong-willed boys and girls of my own, full of life and fun, and it is my humble hope that showing them the 'something better' may lead them to seek those things that are above, and able to satisfy. Whereas, I fear, if the check-string is pulled too tight, inward murmuring at 'mother's strictness,' and lack of caring for their little joys, may do them real harm. These thoughts and questions often arise in my mind, and I am thankful to read, and, I trust, profit by the suggestions of wiser heads than my own."

"A Mother of Ten Children" urges parents not to cease praying while they work. She writes: "Pray for guidance, and then trust the Lord and watch how wonderfully He will lead you and your beloved ones in the way of truth. He will even take away the desires of the children to join in worldly amusements, seeing how happy people can be without them." "A Mother of Boys" says: "Train children from early infancy to read God's Word, prayerfully, early in the morning, asking the Holy Spirit's teaching.

EXPECT THEIR CONVERSION

as children, and use all possible means to help them in a bright, happy way, showing them the privilege of being Christians, and the joy and rest in the true life. Let *every* decision in the detail of life be made according to the verse, 'Seek ye first the kingdom of God,' *not* what even Christian friends think right, but what is *first* for the glory of *God*. It is important, in withholding worldly pleasures, to provide innocent recreation according to the taste of the boy, and to make home the happiest place in the world."

Mr. W. Marshall, writes from Haverstock Hill:—"Permit me as a grandfather to give my opinion. We must remember that since our children are not machines, but beings gifted with powers like our own,—and who will sooner or later be more or less thrown into the wide world, as we are, to fare well or ill according as they independently use their powers,—our labour for their future welfare should be, not to control them, so much as to teach them to control themselves aright. If, therefore, they are kept back from worldly amusements of which we disapprove as simply dangerous and of evil tendency, it should be by their own self-control, and in accordance with reasons of which they themselves approve. If, after time allowed for consideration, their reason in spite of our arguments tells them they should be allowed to go, they should be permitted to do so; but should see that their going grieved and pained us very much.

"They should, however, go fully armed, not only with religious principles and with the habit of prayer, but with such a knowledge of evil and of its evil consequences as is necessary. We should at least answer their questions as to evil, and not leave them to get the answers from evil persons. Only we should impress upon them that the evil was not to be talked about even to each other. Above all, we should, from the very first, gain and always afterwards

KEEP OUR CHILDREN'S RESPECT,

love, and confidence. The mother should be the confidante of her daughters, and, as far as possible, of her sons; the father should be the confidant of his sons, and, as far as possible, of his daughters. The children should be told that when they have done wrong, we shall bring them out of their scrape, and shall be their pleaders and advisers rather than their judges. They should be encouraged to give an account every day of what they have been doing and saying and where they have been, not as confession or as a gratification of our inquisitiveness, but from a feeling that we are deeply interested in them and share in their joys and sorrows; and their frankness should never be turned against themselves either by a course of unpleasant action, manifestly in consequence of it, or by reproach.

"Harsh as it may appear, I would not keep the very best servant or governess long enough to secure the first place in my child's confidence. I need not say that all our efforts are useless without the most fervent prayer on our children's behalf; and our precepts to them should be always under our practice and not above it, for they are very quick-sighted to discover inconsistency. Much may be done by putting good and interesting books in their way, especially for Sunday use. By thus guiding the powers of our children, rather than by forcing their conduct ourselves, we should be both giving to them the very best of education, and also be getting them to regard home as the place not only of religious blessing and love, but of well-ordered liberty."

SIGNOR BONGHI AND THE POPE.

Signor Bonghi, whose "Life of Christ" has made so much stir in Italy, is assuming an increasingly defiant attitude to the Romish priesthood. The organ of the Jesuits, *La Civilta Catolica*, described his work in the following hostile terms:—"It abounds in errors, all put forth with a view to obscure the divinity of the Redeemer, and does not deserve the least confidence or consideration, not only with regard to sound doctrine, but also from the standpoint of biblical criticism."

The following sentences from his work will speak for themselves: "This we must think of and believe regarding the Christ—God in eternity, man in time; the Mediator, by whom human nature is taken up into the Divine, without, however, the one being confounded with the other. Incomprehensible to us it may be, but still, in Him alone the story of humanity has a unity and a significance."

The Rome correspondent of *Evangelical Christendom*, from whose February letter we take the foregoing, writes:—

"The reply of Signor Bonghi to his critics is published in the *Civilta*. In it he says: 'Such writers are past grand masters of falsehood. They intend only to damage a layman who dares to call himself a Christian, although he is not of their ilk, and ventures to tell them to their face what untruths they are guilty of, and to assert that Christ can be adored, followed, and exalted by men who disdain to use Him as a means of gaining worldly power, and scorn to sell Him for filthy lucre. My accusers may well talk of the unity of the Godhead with the manhood of the Saviour, for in the name of his Godhead they send forth anathema, and in the name of his manhood, as men, they exalt themselves above all their fellows. Let them alone! look, and pass on.'

"The 'Open Letter' to the Pope, by Signor Bonghi, published in the first Review of the day in Italy, is exciting universal attention, and carries great weight. In it the writer asks Leo. XIII. whether religion has made progress in his Pontificate or not; and answers the question in the negative. He touches on the Reformation of the fifteenth century, and says that that arose not so much from a revolt against tradition as from a thirst for God and salvation. Italy of to-day is awakening in the same way; and as then, so now, he warns the Pope that if he does not provide them with the water of life (which, he says, the priests are totally unfitted to do), Italians will turn to those who will and can do so, and he will lose a very large proportion of the people. Signor Bonghi goes on to say that 'in matters of reform—for instance, Count Campello's movement—money comes from without, but what the Government should decide is that when the majority in a commune desire a pastor rather than a priest, the salary of the priest should go to the pastor, or at least be divided between them.' The article is a masterly and scathing warning to the Vatican and the course it is pursuing both temporally and spiritually. Although Signor Bonghi states that he intends to remain in the church in which he was baptised, yet the spirit pervading his utterances is absolutely that of the early Roman Church, embodying *de facto* the inspired principles set forth in the Epistle to the Romans."

THE BEST MISSIONARY BOOKS.—The current issue of *Regions Beyond* (*Partridge*) gives particulars of a very interesting plébiscite regarding the best missionary books. It is not easy to pronounce a judgment in such a matter—to select from a growingly large literature—so a number of well-known Christian writers and workers declined to express an opinion. A score or more lists are given, however, and the result is to single out thirteen men as having, above all others, left a lasting impress in the work and literature of missions—Carey, Livingstone, Burns, Martyn, Brainerd, Judson, Patteson, Zinzendorf, Mackay, Williams, Gilmour, Paton, and Hannington. A study of the various lists should prove very helpful to such as desire to prosecute a course of reading on missionary enterprise.

The Late RICHARD J. MAHONY, J.P., D.L.

OF DROMORE CASTLE, CO. KERRY.

On Thursday, December 22, Richard Mahony, of Dromore, entered into rest. His death occurred in London, and on the following Tuesday his body was laid in the grave in the family burial-place by the Kenmare river, not far from the stately home which forms so notable a feature in a landscape of striking beauty. "The funeral" (we quote from the county newspaper) "was, without exception, the largest that has ever been seen in the county. The road was crowded with people who had travelled long distances all the previous night to pay their last respects to the memory of a man whose life, during nearly half a century in their midst, won their warmest feelings of affection and esteem."

Born sixty-five years ago, Mr. Mahony succeeded to his father, who died very suddenly in the year of the potato famine, in the midst of the most earnest efforts for the temporal and spiritual good of those who surrounded him; feeding the hungry, tending the sick and dying, and teaching the people (sometimes even at the peril of his life) to look to the Lord Jesus Christ alone as their Saviour. In all these efforts he was faithfully and ably seconded by his wife, who still survives him, and in her old age is an unwearied worker for her Lord and Master.

Though marked out by his friends for a public career, and fitted by natural gifts for almost any position, Mr. Mahony set himself with characteristic devotion to promote the good of his tenantry and neighbours. In his earlier years it was their temporal affairs which chiefly engaged his thoughts, and these were not forgotten even to the last. In common with many another district in Ireland, South Kerry has emerged from semi-barbarism within the last half-century. Forty years ago the cottages were but rudely-thatched hovels. The bye-roads were but mountain tracks. On some of the large estates there was not a stone bridge and not a wheeled vehicle in use, and agriculture was of the crudest and most primitive type. The Dromore of to-day is a pattern estate which would compare favourably with the best even of English properties.

Here is the testimony of the Dublin *Freeman's Journal*, a paper flagrantly hostile to the landed gentry of Ireland. The quotation is from an article written upon a remonstrance and appeal which Mr. Mahony addressed to Government, when the Land Act confiscated the result of his life work, and closed his career as the pioneer of agricultural reforms in Ireland:—

> From all we have heard of Mr. Mahony, he rather underrates his own kindly relations with his tenants, for he has the reputation of being more a father to his people than a landlord—a doctor and a nurse to them in sickness, a wise and sympathetic counsellor in distress, a kindly and forbearing creditor when they are in difficulties, as well as a captain of industry, directing the operations for the reclamation and improvement of the waste lands in South Kerry. His estate is an oasis in the desert, and has attracted the attention of all travellers and Press correspondents.



(From Photograph by Fritz Bornträger, Wiesbaden.)

None but those who are fully aware of the extreme bitterness which marks religious and class differences in Ireland can appreciate the meaning of such a testimony from such a quarter to a man who never swerved one hair-breadth from the path of duty in search of favour or applause.

The article speaks of his work in land-reclamation. His last achievement in this line is still pointed to with admiration and wonder. The hopeless indolence of the Irish peasantry was the greatest bar to their prosperity. The people were almost Oriental in the dull tenacity with which they clung to old methods and an existing condition of things. Mr. Mahony determined to give them an object lesson in land-reclamation and dairy-farming. For the scene of his experiment he selected a tract of waste land of the most worthless type, a mountain swamp studded with boulders and covered with stones. This land he cleared and drained, there he established his dairies, and the butter he sent to the London market from that farm at once commanded double the price which his tenants had been content to receive for theirs. The particulars of his achievements in this direction attracted the notice of the Duke of Richmond's Commission in 1880.

All this, however, is but a background to set off what we wish to tell about the friend who is gone. The Ulster Revival of 1859 ran its course and waned, without extending to the other provinces of Ireland. In the following year, Dublin was the centre of a spiritual work as real, but wholly dissimilar in its outward aspects. It was not till 1861 that the south was thus visited and blessed. Five years before, Mr. Mahony had married Miss Waller, of Shannon Grove, co. Limerick. Trained up in a religious home, this lady was a true helpmeet to her husband in every effort for promoting piety among the people. Her own work among the young was constant and zealous, and a meeting convened in furtherance of that work was reckoned the epoch of a great spiritual movement in Kerry.

One evening at the beginning of January, 1861, the parochial school children were gathered for a distribution of prizes in the great hall of Dromore Castle, and a number of the Protestant parishioners were invited to be present. Before they separated Mr. Mahony expressed a wish to say a few words to them, and in a brief heart-stirring address he spoke of the love of God and the redeeming work of Christ. That simple appeal was the beginning of a great and widespread revival.

A week or two afterwards Mr. Mahony presided at a prayer-meeting held in his house, as a result of the previous gathering, and some of those present became spiritually awakened. Five of the number met for prayer in one of their cottages the following Saturday evening. A third meeting was arranged, when the number increased to a dozen, and at a fourth meeting, held at the parish schoolmaster's, upwards of twenty were present, most of whom were in anxiety about Divine things. They had no "gift of prayer," nor were there any finely-phrased petitions, with the orthodox formula at the close. One and another tried to pray, but the effort often ended abruptly by a fit of sobbing which choked utterance. The meetings continued and spread. They prayed for the Holy Spirit; they prayed for blessing. They scarcely knew what they meant, or what they wanted; but God knew, and He sent the answer.

Subjoined are a few extracts from a circu-

lar letter written by these men some weeks later (March 1, 1861), and addressed to their friends in other parishes :—

We take this way of telling you what wonderful things God has done for us. It pleased God to bring some of us together near the beginning of this year to ask Him to give us the true saving knowledge of Him in our hearts. We asked for the rain of the Spirit, and even while we asked it came....There have been no outward bodily manifestations; but there has been a deep inward and mighty influence upon the hearts, bringing formal worshippers to their knees in private before God, and making strong men weep like children. There are now nightly meetings through the parish for prayer and praise to Almighty God; and there are men who, a short time since, never spoke or thought of religion, save to utter or to hear a few formal prayers in Church each Lord's Day, now stand up, with bursting hearts, to tell what great things God has done for them....A spirit of union and love has arisen among us such as we never knew before; and we can follow our occupations with a confidence in God's help and a sense of his care, which makes our troubles light and our homes happy.

All this time they had but little knowledge of the doctrine of the Gospel. They had prayed for the "rain of the Spirit," and God had abundantly answered them. They had yet to receive the great truth of Eternal Life in Christ, and when it was brought to them by one whose words by voice and pen have been blessed to very many, both Mr. and Mrs. Mahony were among the most determined in their resistance to it. That people might have eternal life as a present possession, to be realised and enjoyed on simply believing in Christ, they declared was too presumptuous, too perilous a doctrine to be tolerated. If the peasantry got hold of such teaching, they would cast aside all the safeguards against godlessness, and bring disgrace on Christianity and the Protestant cause in Kerry.

But all the same a meeting was arranged, and the dreaded doctrine was proclaimed. The preacher took for his text that sublime passage in the Epistle to Titus, "The grace of God that bringeth salvation to all men hath appeared, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the appearing of the glory of our great God and Saviour Jesus Christ." As often happens in the case of active and subtle minds, the platform testimony, which they could not interrupt, availed where discussion had been fruitless, and before the meeting closed Mr. and Mrs. Mahony were themselves rejoicing in the truth of eternal life in Christ, and from that hour they set themselves to spread the glad tidings, not merely among the people round them, but among their friends throughout the country.

One feature of the work in Kerry was the number of the gentry who took part in it. At the next assizes seven or eight members of the grand jury met together for prayer, and stood side by side in publicly preaching the Gospel in the county town. One of the number, a life-long friend of Richard Mahony's, and next to him the most prominent in the work of God in the south of Ireland, writes as follows :—

To treat in detail of this part of his life, and of the far-reaching effects of the work begun through him, would need a volume. Nor would it be expedient to name the many gifts to the Church, whose conversion might be traced directly or indirectly to the work begun at Dromore; they are well known in this country and in America. The movement spread to all parts of the county, and in some parishes it seemed as though the entire adult Protestant population were savingly converted to God.

The state of Mrs. Mahony's health soon afterwards led to a lengthened absence from Dromore. Crossing first to Edinburgh, where Mr. Mahony preached in several Free Church pulpits, Sir James Simpson's advice decided them to visit some of the Continental health resorts. Their first sojourn was at Schwalbach, and thence they turned south as far as Naples and Ischia. In every place Mr. Mahony found opportunities for preaching Christ. Meetings were convened in the fashionable hotels, and not a few of the rich and noble who frequented them were brought to God. In Italy he also addressed many audiences of another class, speaking to the people in their own tongue.

In days when "lay preaching" had the charm of novelty, his testimony could not fail to be specially attractive. A man of striking presence, he combined a commanding dignity of bearing with exquisite gentleness and courtesy, and intellectual gifts of no common order with the guilelessness of a little child. As a speaker, *The Times* obituary notice of him most truly said that "he possessed in a marked degree the special graces of Irish oratory without any of its extravagances." His addresses were characterised by a poetic richness of thought and an almost classic elegance of diction. Behind all this was a heart aglow with the love of God, and a life entirely devoted to his service. What wonder, then, that his meetings were crowded, and that God owned his ministry in a special manner.

"Having loved this present world," would be a fitting epitaph for some who, in those never-to-be-forgotten days, gave promise for a time of life devotion to God. Not so was it with Richard Mahony. The path to fame was ever open to him, but nothing tempted him from the course he had chosen for himself in earlier days. Though deeply moved by what he deemed the injustice and wrong of recent land legislation in Ireland, and of the still pending agitation for constitutional changes, he refused to be drawn into the strife of political parties. Some brilliantly written pamphlets and one great speech—the chief event at the Duke of Abercorn's famous conference in 1884—were his principal contributions to the controversy. He turned a deaf ear to the appeals of many of his own order that he would take to the platform in England as the champion of their cause. "He served the Lord Christ," may be written over his life to its very close.

Space forbids our noticing specially his gifts as an author. The little he wrote gives proof how much the Church of God has lost from his using his pen so seldom. But he was wholly unconscious of his own genius and worth. As the friend already quoted writes of him, he was "always in advance of his fellows in attainment and grace, and looked up to with peculiar reverence and love, yet ever seeking to efface himself and to take the lowest place."

More than twelve months ago a sudden attack of sickness gave the first warning of the disease which at last proved fatal. During the summer his speech became affected. It was at Totlands in the Isle of Wight, when longing to help in open-air meetings, that he first realised his inability to preach. The discovery was very bitter to him. But, soon recovering himself, he calmly uttered the words, often repeated during the closing days of his illness, "The good Lord knows best." At times too, in the midst of much suffering, he added, "Some day; some day." The good Lord knew best, and some day we shall understand it all. Meanwhile he could calmly rest in "that good and acceptable and perfect will of God."

Thus ended a noble and beautiful life. Those who knew him only at a distance may think the picture overdrawn. His nearer friends will deem it inadequate and poor. Our object, however, is not to exalt the memory of one of the worthiest of men, nor yet to gratify the friends to whom he was so dear. It is in the spirit of the eleventh chapter of Hebrews that we publish this brief record of a life of faith. He is gone hence to join the "cloud of witnesses" by whom we who are still in the arena are "compassed about": let it be our care to "imitate the faith" of such, "considering the issue of their life. Jesus Christ is the same yesterday, and to-day, and for ever."

EAST-END CHEER.

In the cold biting month of January, two lady visitors came to attend our sewing class for widows. The first visitor exclaimed as she entered the hall, "These East-end people are all heavy beer-drinkers." What a mistake she made! We knew to the contrary, and rejoiced that all our widows had become staunch temperance women, and were nobly influencing their children and grandchildren.

The other lady who paid a visit to our dear old women came to celebrate her silver wedding, although her husband had been called home eight years previously. Her desire was to celebrate the day by making our poor widows glad with a bright new shilling each, and kind words and bright smiles for every one, which worked wonders in cheering them that dark, foggy afternoon. A happy hour was spent as they sang to this friend a few of their favourite songs.

As we thanked her on their behalf, she told us that it was her habit on the anniversary of her wedding day to spend £25, giving as many surprises as possible to those who were in need. Her visit and gift to each of our widows was a part that day of her expenditure. We wondered, as we gazed into her peaceful, happy face, and that of her daughter and friend, as they waited on the poor old women at their tea, whether givers or receivers had offered the more abundant praise to Him whom they all loved.

January has been a doubly full month, and, as your happy almoners, a couple of thousand of our people have received a warm garment; while coal, bread, and good soup have been given, about a thousand meals weekly, besides medicine and nourishing food administered to the sick and suffering.

Another two or three thousand in our East-end workhouses have had a happy evening with the magic lantern, and a small gift to remind the lonely isolated ones that they were not forgotten. Words cannot express the grateful appreciation showed by all our dear people for the kindness shown them.

Mr. W. R. Lane gave our people several of his loving powerful addresses, and at most of our annual gatherings souls were found deciding for the Lord Jesus. Our last happy evening was by the invitation of a West-end lady to 130 of our young women from the factories and workrooms. Before the close, four more girls, won by the faithful words spoken, and the testimonies of their converted companions, yielded themselves unreservedly to the Lord.

We are busily gathering in the young emigrants for Canada, to sail early in April—only those who stand the best in our Home, and are proved fit for steady work. Already we have a goodly band of little orphans for adoption. We ask your fervent prayers that the work done in Christ's name may be lasting service, which will redound to his praise through all eternity. Annie Macpherson.

Home of Industry, 29, *Bethnal Green-road.*

SERVICES IN LONDON THEATRES.

ANOTHER report of the Committee for Special Religious Services in Theatres, Halls, etc., in London is issued. Like its predecessors, it abounds with facts of striking interest, showing the growing importance of direct evangelistic efforts for the poor of the metropolis. The services in the various large buildings are conducted with simplicity, directness, and unflinching adherence to the declaration of the saving truths of the Gospel. The report speaks of the greatest and saddest of all facts to every Christian mind, the general alienation of the working classes from places of public worship. Four-fifths of the population of London, now numbering, within its inner circle alone, twice the number it did fifty years ago, are stated to belong to the working classes. One million and a quarter of the four-fifths—a number equal to the united populations of the cities of Liverpool, Manchester, and Bristol—are also so low in the social scale that they have to eke out an existence on something less than 21s. a week. It is these classes that the committee seek to reach with the Gospel of Christ.

During the past series the committee are able to report that 647 services have been held, attended by about 248,800 persons. The following cases of good resulting are selected from many others reported.

THE PAVILION, WHITECHAPEL.

On the last Sunday in October, 1891, a most desperate-looking man was induced by one of my stewards to go into the theatre. The doorkeeper belonging to the theatre came to me and asked if I meant to admit this man, adding that on week evenings he was always a trouble, and had to be ejected by the police. I told him that of course I should admit him, and, in addressing the man, told him that he could go into the boxes. He said, "Sir, I ain't no box gentleman; the pit is my place." But I persuaded him that he would be more comfortable there. After a little hesitation, he said, "Oh! sir, you have knocked the devil out of me. I came here with the intention of getting up a disturbance." I kept a sharp look-out for this man, and was delighted to see how attentive he was. After the service he came to me and said, "Sir, I was knocked down flat by that there preacher; do pray for a hard-hearted wretch like me." I invited him to my mission hall several times, and am pleased to say that this man has become as docile as a lamb, and by the power of Christ has been made whole.

SHOREDITCH TOWN HALL.

A few months since a nurse who attended a man's wife persuaded him to go to the Shoreditch Town Hall. He promised her he would, and he kept his word. The Sunday he came Mr. George Nokes gave the address, and Mr. B—— was powerfully impressed. He went home and told his wife that he knew and felt that what the preacher said was true. From that time he became a regular attendant, and he evidenced by his life that a change had taken place. Such is his love for the services, that he told me if it was the last penny he had in his pocket he would give it to help in the support of the meetings at the Shoreditch Town Hall.

Another cheering case is that of Mr. P——. When I first knew him he believed in having a nap after his dinner on Sundays, and he never went to a place of worship. Some time since he was induced to attend the town hall service, and he has since come regularly, not missing, I believe, a single Sunday. Again and again he has intimated to me that the bright, impressive, and powerful services have been much blessed to him, and he delights to be present. When he heard that they were to be given up for the present, he was greatly concerned, and told me he wished with all his heart they were going to be kept on, as he would be glad to come all through the summer months. Not only has he come himself, but he has induced his wife and two daughters to come likewise. I am sure the whole of this family have got good through attending, and their home has been the happier and brighter for it.

From the Poplar Hall alone during the past year thirty persons have joined various churches and chapels in the neighbourhood. The meetings were held in fourteen centres last winter, and grants of money were made to various smaller halls and mission rooms.

Help is urgently needed at present, the committee commencing their work this season with a debt to their bankers of £150, and with absolutely no funds in hand. The secretary is Mr. C. M. Sawell, 3, Bridewell-place, E.C.

THE CLAIMS OF THE HEATHEN.

THE series of February Simultaneous Meetings organised by the C.M.S. came to an end last week, when two enthusiastic aggregate gatherings were held in Exeter Hall. On Thursday evening the Bishop of WORCESTER presided over a crowded meeting of Sunday-school teachers and lay workers; and stirring addresses were delivered by the Bishop of Ripon, and Revs. A. J. Robinson and E. A. Stuart.

On Friday evening a more general meeting was held, and largely attended by supporters of the mission cause. Rev. B. BARING-GOULD made a short statement on the interest which the simultaneous meetings have excited regarding the claims of the heathen and Mohammedan world on the Church of Christ, showing that the movement is wider than sect, party, organisation, or society, and aims at setting forth the needs of the nations of the earth, as well as impressing upon Christians a sense of their duties and opportunities.

The Bishop of ROCHESTER presided, and delivered an address of warm sympathy with the work of world-wide evangelisation.

Rev. J. E. C. WELLDON, headmaster of Harrow, followed with a capital speech. He told how he had recently been endeavouring to interest his boys in mission work, by giving them a series of addresses on the lives of missionary heroes. He had just received a letter from the father of a Harrow boy, saying that his son had expressed a wish to be a missionary, and adding, "If that wish shall continue and strengthen in his heart, neither his mother nor I will stand in the way." The sphere upon which that young boy's thoughts are centred is Uganda.

This statement was received with much joy. Proceeding, the speaker pointed out that as the grounds upon which a Christian bases his faith are infinitely stronger than he can ever hope to put into words, so the missionary call is irresistible and cannot be subdued. It comes to one and another—who shall say how?—like the breath of heaven, and takes the form, perhaps, of a deep pity for the sin and shame of the world; or an intense longing to do the Master's command; or a feeling of responsibility and thankfulness. That is why the sentiment, the passion, the enthusiasm, for Christian missions is something the world cannot understand. Questions which are canvassed in the newspapers, of whether missions do so much as they are supposed to do, do not exercise the missionary, for he is subject to a Master higher than any worldly statesman or diplomatist. If anything like failure be apparent, it is certainly not real; for the promise of the Master was not that the Gospel should be received by every creature on earth, but that it should be preached to all. When we have carried the Gospel throughout the world our part is done; the rest is his! If there is one thing certain in the future, and one thing only, it is that Christ's promise that his Gospel shall be preached in all the world will be fulfilled.

Mr. Welldon went on to ask: In what spirit should the missionary go forth? The only power in which he can go, with any hope of success, is the simple power of the cross of Jesus Christ. He takes his stand upon certain great indisputable facts—human sin, human suffering, and human salvation. Again, what good have missions done? It is because Christianity has done its main work so effectively, and so utterly abolished and destroyed the abominations which were rife in paganism, that the world is able to ask this question.

Referring to woman's opportunity in the mission field, Mr. Welldon said: Christian womanhood is likely to be a more powerful force in the future of missions than Christian manhood itself. The difficulties which lie before Christian missions arise very much from the position of woman in Oriental countries. The barrier between man and woman is absolutely impassable; but the humblest woman may pass it undaunted and unharmed. There is more waste at present in the lives of women than of men. There are scores of women in England who are at a loss for a life-long and definite occupation. What undertaking is there that they can undertake and prosecute, that will so enhance the utility of their lives, and exalt the dignity of their sex, as the work of Christian missions?

Mr. Welldon closed his address with an appeal for recruits for the foreign mission field. This note was taken up by Rev. R. H. WALKER, of Uganda, who said that in that region of Central Africa there is a deep need for the Gospel and a great thirst for reading the Word of God. The people know now that God has spoken, and they have cast aside their old religion. Hundreds, thousands, of men and women are waiting to be taught. Mr. JAMES MONRO, C.B., late Chief Commissioner of Police, London, now of Nuddea, India, enlarged upon the demands of India upon British Christians, and made an earnest call for a more general obedience to the Lord's parting command, "Go ye into all the world." Finally, Rev. H. W. WEBB-PEPLOE emphasised the same appeal, maintaining that Christians must not be deaf to the divine call, nor traitorous to the orders which their Master gives them.

PASTOR A. J. DIAZ IN CUBA.

SIR,—It will interest your readers to hear of the work of Pastor A. J. Diaz, of Havana. His remarkable conversion to God, and his early work, are already familiar to many in England through your excellent journal. In connection with a visit to Cuba in the interests of Protestant missions, I visited this enthusiastic and successful pioneer. Mr. Diaz, with the assistance of friends who sympathise with evangelistic effort, has purchased for the sum of 60,000 dols. a theatre in the best and most frequented part of the city. The building is capable of seating about 2000 persons. It is strongly and elegantly constructed, and presents an attractive appearance. The missionary has lately begun a series of Saturday evening meetings for the people. These are advertised in the Havana press, and tickets of invitation are freely distributed by the workers. Gospel hymns are sung by a children's choir as the people assemble.

The magic-lantern is brought into requisition, and when any picture relating to the Gospel story was projected upon the screen and explained by the missionary, a silent and decorous behaviour on the part of the large audience was noticeable. To a people who are so much interested in the spectacular as are the Cubans, the "Linterna Majica" is capable of being a valuable agency in the dissemination of Christian truths.

The habits of the Cuban people are unfavourable to Sabbath morning services. The Sunday school, however, is fairly well attended. On Lord's Day evenings considerable congregations assemble in this theatre-church. The tokens of saving power are not wanting. No Sunday passes without seeing some "stand up for Jesus," and the church is growing in numbers and in piety.

Several branch missions gather about this central church, and the work of instructing the young receives special attention.

It is impossible to see Mr. Diaz in his work, as I have seen him, without being moved to gratitude to God that in his providence and grace such an agent for the work of Cuban evangelisation should have been raised up. Of all the Protestant agencies with which I became acquainted none impressed me as possessing anything like the enterprise, the adaptation, and the promise of further success as did this under the superintendence of Mr. Diaz, and in connection with the American Board of Missions.

How great is the need for work for God in Cuba! A land of wonderful beauty, and of vast and varied resources, but, for the most part, destitute of true godliness, and consequently destitute of the instincts of morality, virtue, and self-control. The Roman Church has had uninterrupted and undivided privilege for centuries in Cuba. What has it done for "The Pearl of the Antilles"?—Yours in Him, GEORGE LESTER.

Trinity Parsonage, Nassau, Bahamas, Jan. 9.

MR. LETHABY'S MISSION.—Rev. W. Jackson writes from Cairo:—"Sergeant Cameron has purchased his discharge, and he is going to accompany Mr. Lethaby on his missionary journey across Arabia. Mr. Lethaby is staying with me, and will leave for Port Said to-morrow, and Cameron will join him at Suez about the end of the week. I am proud that a Methodist preacher, accompanied by a Methodist soldier, should be the first to attempt a missionary journey across Arabia . . . Cameron has been a member a long time. He has filled various offices of trust in his regiment, and he enjoys the esteem of his comrades. Sergeant Riley, who was converted at the Covenant service, was also willing to go."

A SUNDAY IN ARKLOW.

(By a Correspondent.)

Since coming to this quaint little town, with a population of four thousand Roman Catholics and one thousand Protestants, I have been daily rejoicing in the work going on here for the Lord Jesus Christ.

The street preaching is now carried on by Rev. R. C. Hallowes and his curate, Rev. J. W. Harrison, without let or hindrance. If every reader could spend one Sunday in Arklow, and be an eye-witness of the things done here, they would praise God, and begin at once to pray that the love of Christ might constrain every clergyman in Ireland to "go and do likewise."

Last Sunday morning I attended the church of which Mr. Hallowes is rector, and listened to the pure, simple Gospel, followed by an earnest appeal to all present to close in with Christ's offer then and there. I am sure there were souls "born again" at that morning service.

Immediately after the service the rector and curate, with about thirty of their people, gathered in front of their church. After singing "Jesus is tenderly calling thee home," prayer was offered, and then the Gospel was proclaimed in a loud voice. It was very noticeable that the prayer and the address consisted chiefly of Gospel verses from the Bible.

The company then moved on, singing:—

I will sing the wondrous story
Of the Christ who died for me.

At a bend in the road they suddenly came upon a funeral procession. Four men were bearing a coffin, and hundreds of men, women, and children followed on foot. There was no priest there to officiate or comfort, for these were poor people, who could not pay sufficient money for the presence of their shepherd!

The company of Christians halted, and sang until the funeral procession was out of sight:—

While I draw this fleeting breath,
When my eyelids close in death,
Rock of ages, cleft for me,
Let me hide myself in Thee.

Not one word of insult, ridicule, or scoffing was heard during the whole outdoor services, which lasted for three hours. The workers passed from one street to another, proclaiming the glad tidings of a Saviour crucified. The people did not gather in crowds to listen, for they would not dare; but there were many open windows where there were anxious eager faces, listening to the words of life. The remarkably strong, clear voices of the speakers rang up and down the streets and penetrated the walls of every house.

It was wonderful to see a town with so small a proportion of Protestants quietly listening to the Gospel proclaimed from street to street. This result was not accomplished in a day. For three years the Gospel has been preached and sung in this way every Sunday afternoon, with the exception of two Sundays, which were spent by the rector and his curate in prison for Christ's and the Gospel's sake.

The Lord has wonderfully owned his servants here, cleared away all the obstacles, and blessed their own souls, abundantly, as they have had courage and been constrained by the love of Christ and the perishing in their own town to witness thus openly for Him. Eternity alone will show how many weary souls found rest while listening to the story of the Cross recited on the streets of Arklow. Surely those who obey Christ's command to "Preach the Gospel to every creature" are under his banner, and should not be deserted by his followers.

Speaking of the mission held in Arklow last week by Major Whittle, his daughter, and Mr. Stebbins, a writer in the Arklow *Reporter*, says:—"It will be long remembered as a time of great spiritual blessing to many. From the outset the greatest unity prevailed among the different Christian denominations, and such a spirit cannot be manifested without the special seal of God's approval being set to the work undertaken by his servants. For several weeks past united meetings for prayer have been held; the Christian spirit displayed by all who took part was an earnest of the great blessings in store, and certainly those expectations have not been disappointed."

The services for children were a deeply interesting feature of the week; Major Whittle's illustrative talks were most effective. A prayer meeting presided over by Rev. R. C. Hallowes was held each morning of the mission.

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MRS. AMANDA SMITH.

Writing from Chicago on Jan. 27, this earnest coloured sister says:—

For a long time I have desired to speak to my many friends in England, the Isles, and the Continent through the columns of The Christian. I had a delightful summer in 1892. After attending the great Methodist General Conference at Omaha, Nebraska, in May last, I proceeded to Ogden, Utah, and attended the First National Holiness Camp Meeting. From there I went to the Annual Conference, held at Provo, Utah. I was appointed to hold special services during the conference time. After spending about two weeks at Salt Lake City, Utah, in evangelistic work, I returned again to Omaha, spent a few days, and held several meetings with blessing. Then on to Chicago.

I spent three weeks and several days at Lake Bluff, at the great W.C.T.U. Convention, and held a number of meetings at different places in the city. Then, by engagement, I went to the great Desplaines Camp Meeting for ten days. There were crowds of people, the presence of the Lord was with us, and souls were blessed and helped of God. Then on to Lena, Ill., to the Camp Meeting. Then on to Decatur, Ill., to another Camp Meeting. There also the Spirit of the Lord was present, and souls were blessed. From there on to St. Louis, and here again we had the assurance that we did not go in vain. The work was signally blessed of God.

From there on to the great Camp Meeting of the season, at Ocean Grove, New Jersey. Oh, what a meeting! For numbers and in spiritual blessing it defies description. Praise the Lord! From there on to Round Lake, New York, to a Camp Meeting. This ended my Camp Meetings for the summer. The next great thing was the Encampment at Washington, D.C. Then the great Holiness Conference held at Boston, in October. From there on to Canada, where I spent two weeks at Hamilton and Toronto. I held several meetings at different places.

From there I came to Chicago to fill a ten days' engagement, commencing October 30th, at South Park Avenue Methodist Church, Rev. Dr. Caldwell pastor. The Lord was with us, and we had a precious time. This was the commencement of my work in this great city of Chicago. God has wonderfully blessed me here, and given me favour among the people. I have just closed two weeks' services at Western Avenue Methodist Church, Dr. Phillips pastor. I expect to be in Chicago most of next summer. It is rather late to make a report of last year's doings, but I have been so busy, and I thought "better late than never."

JEWS IN WEST LONDON.

In connection with the West London Mission to the Jews, a room has been opened at 5, Ganton-street, Regent-street, and a very encouraging work has been carried on by Rev. Joseph Larzen. Meetings for young and old are held during the week, and on Saturdays Gospel addresses are delivered to audiences that steadily increase in numbers.

During the past three or four years there has been a great influx of Jews into West London. Many have come from Russia, and their funds becoming exhausted they have swelled the multitude of poor and destitute. There are now about three thousand Jews in the district in which the Mission Hall is situate. Some houses are entirely inhabited by Jews, and in individual cases they are very hard pressed. Mr. Larzen informs us that in two houses he found sixteen families, some of them with as many as seven children. Each family occupies two small rooms, and occasionally these are shared by a lodger. During the recent severe weather acute poverty has been the lot of these people. In the midst of it Mr. Larzen communicated with the Jewish Board of Guardians, the agent of which refused to render any help when he learned that clothing had been received from the missionary.

So the hunger and nakedness of these distressed families have had to be relieved by the Mission, although no provision had been made for such a painful responsibility. Thus absolute starvation has been prevented; and those whom Pharisaic legality despised have been kindly entreated in the name of Christ, by whose grace, it is hoped, they may be attracted to loving discipleship. Rev. Dr. Bullinger is president of the Mission, the treasurer being Major Hewitt, 25, Argyll-road, Kensington, W.

NAVVY MISSION SOCIETY.

The work of this mission amongst a rough and long-neglected class goes on vigorously and well, and has lately been blessed of God to the conversion of several—one formerly an open infidel. During the winter season very special efforts have been made for the distressed men. The missionary at Walthamstow, who has just died unexpectedly, stated that the last week in December, 1892, was the darkest he had ever known. He had 500 navvies, many of them with families, under his care. Their wages, 4s. a day, depended upon fine weather, and they had had much broken weather and were very poor. When the navvies had sold everything they could part with, their missionary, out of his own poverty, helped many. One man took off his shirt, which his wife washed, and sold it to get a little food for their two children. An old woman (who is now dying) took off her wedding guard and sold it for bread for her lodgers.

John Nicholls visited numbers of such cases daily. From friends he collected the sum of £13 10s. He made soup in his own little house and thus provided over 500 dinners and 150 suppers in eight days, besides sending out 120 to 130 jugs of soup to families. Men walked six miles for this food, and several had nothing to eat from day to day, beyond what they received at his house. Walking long distances in the cold to beg the money, standing for hours in the steam of the soup, frequently giving four or five addresses during the dinner-time, and visiting the sick each day, has, alas! killed this Christ-like missionary. While preparing on Sunday, January 22, he was seized with violent inflammation. The following Thursday he was conveyed to the London Hospital, where an operation was performed, and he died on Friday, the 27th in great agony, leaving a widow and eight children, the eldest fifteen years, the youngest nine months, entirely unprovided for. The Dean of Ripon, or Mrs. Garnett, Ripon, would be glad to receive gifts for the relief of such distressing need.

LEYSIAN HALL MEDICAL MISSION.

This mission has its centre of operation in the densely-populated district of St. Luke's. Chronic destitution is the lot of thousands in that locality. In spite of model dwellings and better sanitary conditions, a vast number of people herd together in poor houses and wretched tenements, under circumstances which invite disease.

The Leysian Medical Mission is quartered in a beautiful hall in Errol street, Whitecross-street, which has rapidly become a busy centre of social and religious enterprise. The mission is under the efficient superintendence of Dr. Griffiths, assisted by Dr. Lowsley, both gentlemen practically giving their time. During the past year 10,600 cases were attended to in the hall, and between 500 to 600 patients were visited in their own homes. Nurses from the Bloomsbury Institute were sent to special cases; while the mission visiting sisters and ladies looked after the necessities of those who were almost destitute. The Gospel is kept prominently before the patients, both at the hall and in their homes. Several cases of conversion have come to light in connection with the work of the Medical Mission.

The treasurer is Mr. J. P. McArthur, 17, Silk-street, Cripplegate, E.C.

Girls' Letter Guild.

The Girls' Letter Guild aims at extending to factory girls instruction, sympathy, and kindly counsel for their daily life by a system of regular and individual correspondence between themselves and cultured Christian women. Each lady in the Guild takes one girl as her charge, and writes to her once a month at least on various subjects which may interest and help her.

Miss A. M. May, hon. sec. of the Leeds branch, writes:—"This branch has much increased of late, and we have now on our books over 1,100 members, of whom 300 (most of them Nonconformists) are waiting for lady correspondents. Some of these have been waiting for months, and ask piteously for lady friends, saying that they would help them so much to lead the better life. I feel sure that numbers of Christian ladies would be glad to render help as soon as they hear of the opportunity. A resident hon. sec. is greatly needed, the head secretary, Miss Porter, being overwhelmed with arrangements for the management of the various classes." Particulars may be obtained by addressing Miss May, High Brooms, Tunbridge Wells.

DRINK IN PARLIAMENT.—Fourteen bills, dealing in various ways with the liquor traffic, are down for second reading in the House of Commons.

MANCHESTER CHURCH MISSION.

[FROM A CORRESPONDENT.]

THIS great effort has been brought to a close, with many unmistakeable evidences that God's blessing has largely rested on it. One hundred churches took part in it, and as most of these have been well attended, probably not less than 25,000 persons must have been under the sound of mission preachers' voices night after night, at the very lowest computation. From right and left tidings of great blessing have reached our ears, and we have every reason to believe that a rich harvest of souls has been gathered in.

Canon Knox-Little at the Cathedral, preaching with his customary earnestness and eloquence, has drawn large crowds. He has been working in much physical suffering and weakness, and an additional, though sorrowful, interest attached to his work, from the impression that this was to be his last mission, which for some reason or other had taken possession of people's minds. With admiration for the intense earnestness and undoubted oratorical ability of this missioner, there must blend a feeling of regret on the part of all Evangelical Christians, that so much of the wood, hay, and stubble of extreme sacerdotalism should be built on his foundation of loving devotion to his Lord.

He was not the only preacher to men of business in the midday hour. Rev. W. Hay Aitken and Rev. T. J. Madden also addressed similar gatherings. Mr. Aitken's addresses were largely attended and seemed to produce a profound impression. An interesting incident occurred in connection with these services. The proprietor of certain large works made arrangements for all his employés to the number of some sixty to attend Mr. Aitken's services during the dinner hour, though this involved a great loss to himself. Day by day he came at the head of his men, and it is believed that the opportunity thus afforded to these working men has been of real spiritual value to several of them. In addition to this his kindness has been the means of producing the most cordial relations between employers and employed, whereas before the mission these relations were somewhat strained, owing to the commercial depression which had rendered it impossible for the men to be allowed to work full time. This state of things usually breeds distrust and suspicion between employers and employed, and it had to some extent, we are informed, done so in this case; but now all this has passed away, and the employés are about, we hear, to present their employer with a Bible in memory of this mission, with a suitable inscription expressive of their liveliest gratitude.

Mr. Aitken has also been conducting a parochial mission at All Saints' Church, where the second week's services have been specially encouraging; numbers of anxious souls have met the preacher and his workers night by night in the gallery of the church, seeking for personal help and direction, and there has been much hopeful testimony.

Mr. Madden's mid-day services, too, have been very well attended, chiefly by warehousemen and factory hands. He has held a most encouraging mission at Christ Church, Salford. "We are having a glorious time here," exclaimed the good vicar, in response to our inquiries. Writing from St. Peter's, Levenshulme, Archdeacon Howell says: "I have seen nothing like this since the days of Pentecostal blessing at Cardiff in 1870! Showers of blessing have indeed been falling there." One of the secretaries of the general mission, Mr. Keeling, gives a similar account of the blessing in his parish, where another Mr. Howell, the vicar of Christ Church, Everton, has been at work. One of the most remarkable missions of all has been at Christ Church, Didsbury, where Mr. Foster Pegg has been working with great acceptance and every token of God's blessing on his work. Mr. Kenneth Jones, another local secretary, gives an equally gratifying account of the solid and good work done by Mr. Asquith, of Taunton.

But it is perhaps invidious to particularise where so many churches have been rejoicing in a great spiritual blessing. God has given a very full answer to much earnest prayer, and we may well rejoice. The Church Parochial Mission Society has had about thirty agents in the field, and they have been doing excellent service; amongst them the veteran missioner, Rev. Wm. Haslam, whose advancing years seem in no way to check his energy or diminish his ardour.

GIBRALTAR MISSIONARIES DROWNED.

LAST week the daily papers recorded the wreck, on the Spanish coast, of the Anchor Line s.s. *Trinacria*. Of the crew of thirty-seven men, only seven were saved by swimming ashore.

The passengers in the *Trinacria* were all going out to Gibraltar in connection with the "Mission to the Soldiers on the Rock," carried on under the direction of Mrs. Osborne, of Glasgow.

Miss Stirling was one of the lady evangelists of the Lanarkshire Christian Union, and in that capacity she was frequently addressing meetings in Kirkintilloch. Last year she conducted a six months' mission in that town, and by her bright and winning disposition won many friends. She was lately present at a meeting in Kirkintilloch, and spoke with great hopefulness of her future labours in Gibraltar, a work with which in its early stages a Kirkintilloch lady had been closely associated. Miss Carswell was one of the most valued agents of the mission, having learnt to speak Spanish like a native, and on that account her services were highly esteemed. Mrs. Bell was on her way to join her husband, who is engaged in missionary work in Algiers.

Writing from Rysland, Newton Mearns, N.B., Mrs. Todd Osborne says: "Mrs. Bell was going out to Algiers, to her husband Mr. Archibald Bell, who joined our mission in October last. She had remained in Scotland for a short medical training. Mr. and Mrs. Bell hoped to have opened a new station in Tarifa early next month. Miss Carswell was returning off furlough to her post at Algiers, where she has been for three years past much used of God among Spanish women. Miss Stirling, who has been for four years in the Lanarkshire Christian Union, was proceeding to Gibraltar to take up the work among the soldiers and their wives, in connection with our Home Europa, Main Road, Gibraltar.

"Will your readers pray the Lord of the harvest to send forth labourers to take the places of those who have been called to serve Him day and night in his temple, and to comfort and sustain those who with me mourn their loss? Will they also remember the friends of the crew who died with them?"

AT EVENING-TIME.

AT evening time it shall be light:
Dark, darker grows the day.
The shades foretell the coming night,
The cheery sunbeams, golden bright,
Have slowly died away.

At evening time thy light shall rise,
Oh, patient, trustful heart!
Oh, loved of God, lift up thine eyes;
His starlight soon shall gem the skies,
The gloom shall yet depart.

At evening time thy soul shall see
The Lord thy God is love;
When lingering hopes 'mid shadow flee,
He shall eternal sunshine be—
Around, beneath, above.

At evening time, when all grows dim,
And trembling prayers arise,
When oft the wistful tears o'erbrim,
Then, heavy laden, come to Him,
Who wipes the weeping eyes.

At evening time, from fear set free
Thy song of praise shall ring;
The pity of the Lord shall be
A lamp of gold that burns for thee,
Thy footsteps home to bring.

At evening time the bells of peace
Adown thy road shall peal;
The Lord will bid thy sorrow cease,
And grant thee from thy load release:
Thy heartache He will heal.

At evening time it shall be light,
In God's assurance rest!
Thou shalt not grope in lonely night;
His mercy is thy beacon bright;
Steal sunward to his breast.

M. S. HAYCRAFT.

YOUNG WOMEN AT CHRIST CHURCH.

STEP by step Rev. F. B. Meyer is weaving a network of aggressive Christian agencies in connection with his new charge at Christ Church, Westminster Bridge-road. The latest addition is a Young Women's Christian Union, which will be affiliated with the Y.W.C.A. Mr. Meyer's earnest and sympathetic style of preaching is well fitted to attract young women, and they appear now to form a large contingent in his congregations. At any rate that was the case last Sunday evening, when he preached a sermon specially addressed to young women. His audience was such as would have inspired any man, and the preacher kept it fairly under the spell of his heart-felt discourse while he expounded, with manifold and manifest applications, the story of Christ and the woman at Sychar's well.

The readers of this journal do not need to be told that in Mr. Meyer's utterances there is a wonderful glow of vivid descriptive colour, combined with the utmost modernness and practicality. These qualities were well to the front in this discourse. With many a fine and pathetic touch he portrayed the meeting of the tired Saviour and the sin-weary woman; the self-revelation that came to her as the Saviour put his finger on the dark spot in her life; the unassuaged thirst of the soul of many a young sister in this day, in spite of her repeated draughts from the wells of pleasure and fashion; the lonely and perilous situation of many a young woman in this great city, who is so sorely tempted to eke out in sinful ways the meagre, starvation pittance she can get by her daily toil; the probing of the Samaritan woman's soul that she might be taught of the inward spring and source of satisfaction that Christ alone can create. These and other points embraced in the narrative were made to stand out with startling sharpness and with convincing power. The social allurements of modern city life were depicted with a firm, yet gentle, hand, and their perils faithfully pointed out. Last of all, there came the moving appeal to leave all these unsatisfying waterpots, and accept the gift of everlasting life, which is free to every sincere and penitent soul. Those who were away from home and friends, and who had tasted the forbidden waters of unhallowed pleasure, were tenderly counselled to write a letter to home in these terms:—

"Dear Mother,—I have not been the girl I meant to be when I said good-bye to you. I would not like you to know all that I have been and done; but, mother, Jesus has met me, Jesus has taken me to be his own sister; I have seen a Man that told me all things that ever I did, and that has forgiven me all the things that ever I did. Mother, there have been a lot of letters in the papers lately as to whether Christianity is played out or not; but I know that my Redeemer liveth, for He has met me and forgiven me, and saved me; and I want you and father, and brothers and sisters, to come with me to heaven."

After the sermon, some four or five hundred young women accepted Mr. Meyer's invitation to adjourn to the Lecture Hall, where he explained to them the basis of the newly-formed "Young Women's Christian Union." The main points of this basis are: (1) Consecration and loyalty to Christ as Saviour, Friend, and King; (2) habits of total abstinence; (3) modesty in dress and behaviour; (4) self-sacrifice for the good of others; (5) the abjuring of unkindly speech and action towards others. Mr. Meyer also intimated that the Thursday evenings in each month would be devoted to the Union, thus:—First Thursday, meetings for mental improvement; second, a "Girls' At Home"; third, consecration and devotional meeting; and fourth, the "Home Circle," when young men as well as young women will be invited, and when friendly and Christian acquaintance between the sexes will be encouraged.

At this second meeting in the Lecture Hall, an address was given by Hon. EMILY KINNAIRD, who spoke very wisely and profitably both to her Christian sisters and to those who were still undecided. The former were urged to prayer and to loving service; the latter to an acceptance of the Saviour as the rest-giver, with a view to service for Him.

This somewhat novel but hopeful experiment in church work will be watched, we feel sure, with much sympathetic interest, and with many earnest prayers that it may be richly successful.

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WORK FOR THE BLIND IN INDIA.

On my own behalf, and on behalf of the Native English Reading Agents, I thank the kind friend who continues to send us The Christian, and also other kind friends who, hearing of our needs through your columns, send us many helpful publications and books.

The close of the year shows an increase in the number of Christian adherents of over 400, making the total of the Pareychaley district over 15,000. Pray for us that God's Spirit may revive us. Our native contributions for the year have increased by over 600 rupees, making the yearly contributions now over 4300 rupees. Besides this, there are contributions of rice and the money spent directly by the Christians on buildings, etc.

We have thus cause for thankfulness. But, oh! that the Spirit of God might descend upon us, and make us more earnest, more devoted, more consecrated, and more willing to be just his. One little work accomplished during the year has given me the greatest pleasure. I have taught a poor blind Pariah boy to read Tamil, and he is now engaged as a little colporteur, selling religious books and Scriptures. He also plays a concertina.

Many of your readers will know the Braille method of teaching the blind to read by means of raised dots on paper. This method, so successful in France, England, and America, has now been successfully applied by Mr. L. Garthwaite, ex-inspector Government schools, Madras Presidency, etc. (address, Kolar, Mysore, Madras Presidency, S. India), to Hindustani, Urdu, Mahrathi, Bengali, Canarese, Malayalam, Singhalese, Tamil, Burmese, etc., and reading books have been prepared, by means of which any blind person of ordinary intelligence may easily be taught to read and write within a month. All the apparatus necessary for making books is a simple blind writing frame, costing about 5s., and stiff paper. Either Mr. Garthwaite or myself will be glad to communicate with anyone interested in ameliorating the lot of the blind in India or the East.

Joshua Knowles.

London Missionary Society, Pareychaley, Martandam, Travancore, S. India.

THE BIBLE IN UGANDA.

At its last meeting the committee of the Bible Society had the opportunity of meeting one of the Christian natives of Uganda. Sema Timba began life as a slave lad, but in the course of a somewhat romantic career became a trusted and capable retainer of the native court. He delivered to the committee, and in his native Ganda, the characteristic message, "Make friends with all black people." Mr. George Williams, struck by the genial and intelligent smile on the dark face, asked, with a responsive smile, its cause. The reply was unaffected and immediate, "It is the words of our Lord."

Sema Timba was accompanied by Rev. R. H. Walker, of the C.M.S., who translated what he said. Mr. Walker gave some very noteworthy items of information on Uganda affairs. There are now, he said, about 500 baptized Protestant converts, and all of these can read. Not a few of the natives commit large portions of the Gospels to memory. The Old Testament story is known partially, and only as yet through the current reading-book; but the New Testament, which those who can read in the Swahili, is studied with exemplary care. The native temples are falling into decay, the priests are disappearing, and the great and general eagerness to read and possess the New Testament is one of the best evidences of the approach of a new period in their history.

THE DAWN IN INDIA is the new title of the organ of the Christian Literature Society for India, and it is a better name than the old "Light for India." Rev. James Johnston, the editor, gives, in the February issue, much valuable information regarding the progress of the Gospel in our great Eastern dependency. (3d. *Office of the Society, 7, Adam-street, Strand.*)

CANADIAN PRIESTS AND THE BIBLE.—Several Canadian ministers write to *The Montreal Witness* of Jan. 5 stating that "the time has come when the public should know how the Roman Catholic priesthood discourage the reading of the Holy Scriptures; and how, in almost every instance where the New Testament is found in a Roman Catholic family, it is condemned to the flames as a book which endangers their salvation."

UNIVERSITY NOTES.

OXFORD.

During the last ten days "Father" Ignatius has been holding a mission in Oxford, and attracting large audiences, especially of men, on Sunday evenings at the University Church. He has also conducted Bible readings in College rooms, and the University Daily Prayer Meeting. His public utterances on this visit have been strictly faithful to what is known as evangelical truth, on such subjects as the Atonement, the need of the Holy Spirit, and the consecration of the believer's life. He has also spoken out very clearly on the integrity of God's Word against recent criticism by prominent Oxford professors. But it is impossible to rest satisfied with all this, in the face of his attitude regarding Monasticism, Mariolatry, and the intercession of Saints. On this and other grounds it is regretted by many that the Oxford Y.M.C.A. has permitted him to hold a meeting in its rooms.

Canon Christopher's annual missionary breakfast has once more been an unqualified success, the number of undergraduates being much larger than that of last year. The speaker was Rev. H. M. M. Hackett, of Allahabad, and a more acceptable and appropriate address one could hardly imagine. The gathering cannot but be provocative of increased interest in missionary work.

The breakfast is always the prelude to the annual meetings of the Oxford C.M.S. Sermons were preached on Sunday, and meetings held on Monday and Tuesday. As the deputation, there were, in addition to Mr. Hackett, Mr. James Monro, late Chief Commissioner of the Metropolitan Police, and Rev. R. H. Walker, of Uganda.

CAMBRIDGE.

Dr. Swete, Regius Professor of Divinity, has given two highly-interesting lectures on the newly-discovered fragment of the Gospel of Peter. Prof. Rendel Harris, of Clare College, is now at St. Catherine's Convent, Mount Sinai, making further researches.

Prof. Ryle has also been drawing attention in his lectures on Joshua, etc., to the recently discovered Tel-el-Amarna tablets, showing their marvellous confirmation of the Biblical history.

A strong factor in the spiritual life of University men is the prayer meeting held daily at 2 p.m. in the Henry Martyn Hall. This is the root from which much of the Christian energy of Cambridge springs.

Principal Moule preached on Sunday evening last in Holy Trinity Church upon "The Natural Depravity of Man." His sermon was closely reasoned, spiritual, and heart-searching. Interesting attention was drawn to the fact that cynics and philosophers attest this great truth by so often attributing all human action to a greater or less degree of self-love.

At the weekly C.M.U. meeting on Monday week, Rev. G. C. Grubb gave the address on "Work among the Jews." Many interesting reminiscences were given of his own experience amongst them.

On Sunday evening last week, the large room of the Guildhall was packed with University men, gathered to hear the Gospel from Mr. Grubb. His subject was the "New Birth." Every evening during the week Gospel addresses have been given to University men only in Holy Trinity Church. These services have been fairly well attended. Very encouraging it is to hear reports of blessing following the missionaries' labours. Every morning Mr. Grubb was at liberty for private interviews upon spiritual matters, and many availed themselves of this privilege. The mission will mark an epoch in the spiritual history of many at the University.

A meeting in support of the Cambridge Mission to Delhi was held in the Divinity School on Sunday week, Rev. Dr. Butler, Master of Trinity, presiding. This mission received its first inspiration from three commanding spirits—Bishop Lightfoot, Bishop Westcott, and Dr. Hort. Rev. A. Haig, missionary at Karnal, near Delhi, gave an interesting account of itinerant work done among the villages around that town. Despite difficulties, the work of raising a native pastorate was progressing. An appeal was made for University men to devote themselves to this work.

Mr. Haig also gave an address upon the work of the mission in Queens' College on Tuesday evening.

OPORTO.—The Sailors' Rest has issued its report for last year, showing that the missionary has been constantly and successfully visiting the men on board ship; while many happy and profitable meetings have been held at the Rest. There has been an increase of 551 in the number of visits to the Rest, and a decrease of seventeen in the ships arriving at this port; by which we sea that the Sailors' Rest has gained ground under Mr. Lamb's administration.

IRISH NOTES.

Another batch of twelve young men leave Dublin on March 8 for Mr. Moody's Chicago Institute. A farewell meeting will be held on March 6.

The half of his fortune, valued at about £38,000, has been left by the late Sir Thomas M'Clure to religious objects chiefly connected with the Presbyterian Church.

The Belfast Prison Gate Mission has had a busy and yet prosperous year, during which 288 discharged prisoners and seventy-one boys passed through the home, and it is believed that the classes and Bible readings have been the means of touching some hearts.

Much regret is felt in Dublin at the death of Surgeon-General Gunn. Deceased was interested in every movement for the social and religious welfare of the country, and took an active part in the work of the Christian Union buildings. He was an ardent temperance worker, and his record of active service was a very distinguished one.

A series of illustrated lectures on the life of Dr. John G. Paton have lately been given by Mr. William Watson in various churches and halls in and around Belfast. These have drawn large and delighted audiences and revived missionary enthusiasm generally. A net sum of no less than £45 has been sent to Dr. Paton for his work in the New Hebrides as a result of Mr. Watson's efforts.

Evangelistic services have been held in Christ's Church, Blackrock, by Rev. F. W. Gason; in the Parish Church, Donaghendry, by Rev. M. B. Hogg, of Keady; in the Methodist Church, Portrush, by Rev. W. J. Christie, of Glenady; in the Presbyterian Church, Magherafelt, by Rev. W. J. Macaulay, of Portadown; in Queen-street Methodist Church, Lurgan, by Mr. Jno. Brandon; and in Stewartstown by Mr. F. A. Elliott. In each case there were professed decisions.

SCOTTISH NOTES.

The death is recorded of Rev. R. Reid, U.P. minister, Orkney, at the age of seventy-seven.

The past year has been one of quiet and steady progress at the Soldier's Home, Maryhill, Glasgow.

The Free Church congregation at Queen's Cross, Aberdeen, of which Professor G. Adam Smith was the late pastor, are giving a hearty call to Rev. Martin Lewis, Gravesend.

The proposed Suspensory Bill to be applied to the Established Church of Scotland has awakened no small excitement among the defenders of the union of Church and State.

The Glasgow Free Church Presbytery has declined to sanction the proposed new building for Gorbals' Tabernacle; it was objected that the site chosen is too far from the crowded population.

The Association for Relief of Incurables, at Broomhill Home, Glasgow, is doing a good work. At the annual meeting last week, Mr. W. T. McAusland, sec., reported ninety-six inmates, with 195 outdoor pensioners.

One of the members of the Kelso Free Presbytery, has given notice of motion calling on the Free Church General Assembly to approach the supreme courts of the other Presbyterian communities with a view to uniting them all in one ecclesiastical body.

Mr. Stead's proposals as to the founding of a "Civic Church" in Edinburgh, submitted to a meeting in the Free Assembly Hall, were well received. A resolution was passed calling on the various religious societies in the city to consider some plan for united action.

Rev. John Robertson, of Glasgow, is to move at the next meeting of the Free Church Presbytery that the Assembly be asked to ordain that "no distiller, brewer, publican, licensed grocer, or shareholder in said traffic shall be eligible for the spiritual office of elder in the Free Church of Scotland."

In a conference in Edinburgh on the condition of the poor, Chief-constable Henderson said that since the institution of the scheme for clothing of children over 700 children had been clothed, and there had only been one case of overlapping. In only one case also had there been an attempt to dispose of the clothing that had been supplied.

Dr. Pierson gave his first missionary lecture in the Free Assembly Hall, Edinburgh, on Sunday evening, the subject being "The New Pentecost and its openings." He maintained that the records of missionary enterprise show that the wonders of Pentecost have been reproduced, and the signs of the times point to a new awakening. There was a crowded audience.

SALOON V. FAMILY.—If a man undertakes to support a saloon and his family, it inevitably happens that the saloon grows richer and the family poorer.

AMERICAN NOTES.

MESSRS. MOODY AND SANKEY are about to visit Baltimore.

Jan. 26 was observed as a day of prayer for American colleges.

A Salvation Army Congress has been held in Tremont Temple, Boston.

The death of Dr. G. E. Shipman, founder of the Foundlings' Home, Chicago, is recorded.

A large International Sunday-school building is to be erected near the World's Fair in Chicago.

Gipsy Smith has been evangelising at Calvary Methodist Episcopal Church, Harlem, New York.

Dr. Cuyler has been giving a course of lectures on pastoral work at New Brunswick Theological Seminary.

Rev. Dr. H. M. Field, Editor of the New York *Evangelist*, is spending several weeks on the Barbary coast for literary purposes.

The American religious papers have long obituary and memorial notices of the late Bishop Phillips Brooks, all of them in the highest degree appreciative.

Princeton College, N.J., has been passing through one of the most enthusiastic religious revivals it has ever seen. Nightly meetings have been held, and the building has been crowded at every meeting.

Dr. T. De Witt Talmage, of Brooklyn, who has just entered on his sixty-second year, has received a coadjutor in the work of the Brooklyn Tabernacle in the person of Rev. Chandler A. Oakes, of Stroudsburg, Pa. He will relieve Dr. Talmage of some of the pastoral work.

The Detroit churches continued special evangelistic services after the week of prayer, with good results. Pastors and elders from the different churches held services in other churches than their own, and the intercourse and association were mutually pleasant and profitable. On January 22 a number of additions were made to the churches.

Rev. Joseph Cook inaugurated the "Monday Lectures" for 1893, at Tremont Temple, on February 6. As usual the preludes will touch on current events. Among the subjects to be treated will be: "The Lord's Day, Loyalty and Lawlessness, or Sunday, Its Use, Abuse, Authority, and Assailants, with special reference to the agitation for Sunday Opening of the World's Fair, and the protection of working men's rights to rest a day."

A grand temperance movement on the lines of Gospel work (says our American contemporary) has been inaugurated in the State of Connecticut by Mr. Thomas Edward Murphy, son of Mr. Francis Murphy. As a result, all New England is becoming aroused on the subject. Letters are pouring in upon Mr. Murphy asking his aid in starting the work. Thousands of hard drinkers are being rescued, and many of them have been converted.

Police-superintendent Byrnes, of New York, and Dr. Parkhurst are at swords' points. The issue between them is whether the police shall be held to their sworn legal duty of suppresing open prostitution and gambling. Dr. Parkhurst's demand is that they shall enforce the laws against both vices. They are splendidly paid to do this, and don't do it. Mr. Byrnes says they cannot suppress these harpies, but can drive them into localities out of public sight.

Mr. Quinn, the converted gambler, who not long since made an extensive tour in New England and New York in his anti-gambling railroad car, has just completed two weeks of excellent work in Washington. He spoke twice at the rooms of the Christian Association to a packed house, as a result, a number of young men not only resolved to cease gambling, but as many as a score in each meeting began a Christian life. He also spoke in many of the larger churches in Washington, in the police-court, and at the railroad depots to railroad men.

The Lousiania Lottery, which, by force of a concentrated and educated public opinion, has been compelled to give up business in the United States, has found a home in the Republic of Honduras, whither it will move on Jan. 1, 1894. It has been granted a monopoly of the lottery business among that unfortunate people for a period of fifty years. The use of the Island of Guanaja in the Bay of Honduras has been conceded to it. For these privi leges the company pay the Government 1,000,000dols. in gold and a percentage on the face value of all tickets sold by them.

One of the most effective and encouraging lines of Gospel work carried on in the United States is that among the lumbermen of Wisconsin and Michigan. The mission is under the charge of the King's Daughters and Sons, and reaches a large class of men who are otherwise destitute of all religious privileges, and often reckless, profane, and vile to the last degree. The number of men at work in the forests is estimated at 100,000. Never, it is said, did the Gospel so reach the hearts of the woodsmen. "Godless camps became praying camps. In some cases whole camps were awakened."

Y.M.C.A. NOTES.

EIGHTY-SIX new members have been added to the Norwich Y.M.C.A. during the past quarter.

The committee of the Wednesbury Association have just secured the old municipal offices for Y.M.C.A. purposes.

The South Molton Y.M.C.A. reports an increased membership for the past year. The figures have gone from ninety-six to 135.

The Sunderland committee hope soon to have the plans out for their new building before the Corporation. The cost will be £6,000.

New associations have been formed at Lytham, Lancashire, and Thornbury, Gloucestershire; and in Ireland in Killorglin and Fermoy.

The thirty-ninth anniversary of the Brooklyn Y.M.C.A. was observed on Sunday, January 29, in forty-five churches in that city with special services.

The Aberdeen Y.M.C.A. lodging-house workers gave the other evening a supper to some 120 poor persons, who listened to earnest Gospel and Temperance addresses.

Letters from Russia to the Central International Committee state that Association workers there are much hampered by the religious disabilities prevailing in that country.

In reference to a note on the observance of the Week of Prayer at Alexandria, a friend writes that this is not the first time it has been observed, as in 1887 similar meetings were held.

The report of the Birkenhead Association shows 693 members and associates. The Gospel services and other meetings are very interesting, while the P.S.A. gatherings have proved a valuable auxiliary.

The quarterly meeting of the Birmingham Y.M.C.A. was attended by 200 members and associates. The chair was taken by Mr. S. H. Harrison, and the gathering served as a delegates' meeting of the Midland District Union.

The twenty-fifth anniversary of the Haarlem Association took place on January 30, with Rev. Dr. George R. Van De Water as the principal speaker. The total membership of the branch is 1,017, which is a marked increase over last year.

In view of the growing need in Ireland for open-air testimony, arrangements are being made to bring the Gospel by story and song to every part of the country. The Dublin and other Y.M.C.A.'s will, it is hoped, take up this work in the coming season.

The Anglo-American Y.M.C.A., 160, Rue Montmartre, Paris, is going on well. Lately, Madame Peyron-Roussel has been giving Gospel addresses. The social and physical departments are not forgotten. Funds are urgently needed from England.

At the fortieth anniversary of the New York Y.M.C.A., Secretary McBurney read an abstract of the annual report, which was most encouraging in its exhibition of growth and usefulness. The association has now fifteen different branches, covering a great amount of varied Christian activity,

The Grays (Essex) Association had a very successful social evening on Monday, February 6. Mr. W. A. Philbey presided in the evening, and Mr. C. W. Mainwaring, the new secretary, gave an address on the past, present, and future of Y.M.C.A. work, urging all to take as their motto, "Young men for Jesus Christ."

Mr. W. Hind Smith, of the National Council, addressed a special meeting convened last week by the Mayor of Chesterfield in behalf of the local association. This meeting was followed by a crowded and most enthusiastic meeting in the Town Hall, presided over by the mayor, the speakers being Mr. Alderman Bemrose and Mr. Howard Lloyd.

An association was started at Hurstpierpoint ten months ago, which has now a membership of nearly seventy, and a reading-room open and supplied with good literature. To maintain this room, £30 per annum is required, of which very little is supplied in the village. The work is kept on spiritual lines, and the need is felt for some help in carrying it on.

The review of the past year, just issued by the Bournemouth Association, shows that the spiritual work has been carried on vigorously and successfully. The Bible classes have been well sustained; while the Sunday services in the Shaftesbury Hall (now incorporated in the work of the Association) have been greatly blessed. The whole work in every department is at present in a healthy condition, and the workers thank God and take courage.

The *City Quarterly* states that:—No previous quarter in the history of the Cornhill Association can show a better record of work done. The number of meetings held, and the attendances at such, have been larger than in any previous period, resulting in much spiritual blessing and increase of both members and associates. Of course, increased work means increased expense, towards which we would appeal for an increased number of annual subscriptions, that the growing work which has resulted from our new position may not be fettered for lack of funds.

A Voice from Italy states that in the Waldensian Valleys the Y.M.C.A.'s have increased in number and vigour. In 1890 there were twelve, now there are twenty-four. In these last two years several Y.W.C.A.'s have also been formed, having mutual edification for their principal object. In one of the parishes (Angrogna) there are four Y.M.C.A.'s, with 125 members. In another (Villar-Pellice) there are five, with 168 members. The pastor of this last parish is happy to be able to say that he can rely upon the co-operation of *eighty* persons, who speak and pray in the different meetings.

Y.M.C.A. work in Turkey has received a check in the closing of the conferences by the Government, who fear political designs therein. Says a correspondent: This is a comparatively new experience. Until within two or three years there has never been any question about holding meetings anywhere; but the foolish talk of a few persons about Armenian independence has frightened the Government, and although high officials confess that the Sultan has no more loyal subjects than the Protestants, they cannot understand why conferences should be held, except for some political end. A good many Y.M.C.A.'s have been organised, but they have, for the most part, been given up on this account: sometimes by the advice of friendly officials.

Y.W.C.A. NOTES.

A BRANCH has been successfully started at Sheringham, under the presidency of Mrs. H. Upcher. Forty members have been enrolled.

The Leicester Association reports fifty-six new members, but removals leave the total at about 130. The Duchess of Rutland is president.

In London the Association benefits some 37,000 girls annually, the number benefited by the whole associations being upwards of 138,000.

A conference of members of the Y.W.C.A. is arranged to take place in April next. Only members will read papers and take part in the discussions.

The Dean of Windsor intends holding on Sunday, as opening the Week of Prayer for young women, a special Y.W.C.A. service in St. George's Chapel, Windsor.

Next week is being widely observed as a Week of Prayer for young women. The Y.W.C. Associations are taking up the matter thoroughly, and in many cases arranging for special meetings.

Including fifty-two paid agents, it is estimated that more than 2000 workers are engaged in connection with the London Young Women's Christian Association. The number of workers in the whole Association is upwards of 8600.

By means of a penny trading scheme an endeavour is being made to get members of the Y.W.C.A. to raise funds in aid of the London work. A large number of members in London and the country are taking pennies for this purpose.

CHRISTIAN ENDEAVOUR NOTES.

REV. G. W. FURBECK maintains that it is time the Y.P.S.C.E. added definitely to its operations a united forward missionary movement.

Nine Christian Endeavour Societies of Schenectady, N.Y., lately held a union meeting. Two-minute addresses were the order of the evening.

Christian Endeavour Day was observed by many societies on January 29, the Sabbath nearest the exact date of the twelfth anniversary of the organisation of the first Christian Endeavour Society (February 2, 1881).

A correspondent of *The New Zealand Methodist* regrets that the members of that church in that land have been slow in taking up Christian Endeavour, and adds:—"The Baptists, Congregationalists, and Presbyterians are taking up the work heartily, and it is only natural to expect like results will follow their efforts here as elsewhere."

"Wanted—a crusade," is the title of a telling article in *Zion's Herald*, concluding thus:—"This whole continent of ours is groaning under the terrible slavery of the liquor power. But how long could that power endure if the Epworth League and the Christian Endeavour Society should join hands and hearts against it, from the Gulf of Mexico to the confines of eternal snow, and from Boston's gilded dome to San Francisco's Golden Gate?"

SABBATH TRADING IN PARIS.—The movement in favour of the observance of the Lord's Day continues to gain ground in Paris. Quite recently one of the largest—if not the very largest—of the business houses in that city requested their customers not to give any orders entailing work on Sundays unless absolutely unavoidable, and it is stated that 99 per cent. of their customers willingly agreed, and expressed their pleasure at the arrangement.

Letters to the Editor.

THE LORD'S SUPPER AND SACRAMENTALISM.

Dear Sir,—In some of the correspondence which has appeared of late in your columns upon the subject of the Lord's Supper, such as the letter of "J. H. F.," a want of comprehension of the full significance of this rite is apparent, with a consequent undervaluing of it. I trust, therefore, in view of the present discussion, you may deem the following from the deeply spiritual mind of the late Adolph Saphir worthy of insertion, as many of your readers may never have seen these words of wisdom and spiritual insight:—

"The great task of our Christian life is to hold fast the beginning of our confidence, and not to depart from the simplicity which is in Christ Jesus. We remain poor and needy, guilty and sinful, dependent entirely and exclusively on the grace of Christ. Were we to live a thousand years after our conversion, at the end of our course we would say, with as much truth and reality as at the commencement—

Nothing in my hand I bring,
Simply to thy cross I cling.

"Now, see the provision that our Saviour has made for the believer, and this will confirm what I have said, and what some persons, perhaps, may think is too great a narrowing-in of the whole believer's life, that he must know nothing but Jesus Christ and Him crucified. What did our Saviour do? The task was this: He wished to institute something that would secure the believer's growth and well-being upon earth. Christ Himself must be remembered; peace of conscience must be maintained; the mystery of sanctification must be set forth; the doctrine of the Church and the unity of believers must be taught; the position of the believer in the world with regard to sin and everything that is around him must be pointed out; and the bright hope of the future, the return of Christ, must be set before the eye of the believer.

"How is it possible to combine all doctrines into one institution? What seems impossible to human ingenuity was accomplished by the infinite wisdom of the loving Saviour. The same night in which He was betrayed the Lord Jesus took bread and blessed it, and brake it, and gave it to his disciples, and said, 'Take, eat; this is my body; this do in remembrance of Me.' Likewise also, when He had supped, He took the cup and said, 'This cup is the new testament in my blood; drink ye all of it, for as often as ye eat this bread and drink this cup ye do show the Lord's death until He come.'

"Here is the whole doctrine of Christianity, the whole experience of the Christian, all that we need during our pilgrimage, 'Jesus Christ and Him crucified.' For here is Christ for us the broken body; and the wine, the blood shed. Here is Christ in us—we eat the bread and drink the wine. Here is the doctrine of the Church—we are his body, He and the believers are one. Here is the union of all believers—we all eat of the same bread. 'Drink ye all of it.' Here you see the attitude of the believer with regard to the world. He is dead to the world. We show the death of the Lord. And here is the expectation and hope of the believer. He does this 'until He come.' Jesus Christ crucified is thus all the believer's experience."

The author then amplifies each of the above points, and in concluding says:—

"Remember, that it is a joyous thing to be 'a debtor to mercy alone,' to depend on the Lord Jesus Christ; to be at the Lord's Supper. For it is a feast, a festival; here is true rejoicing. The people of the world, whenever they rejoice, or give a festival, banish two thoughts from their minds; that we are sinners, and that we must die. What a strange thing it would be thought by the world if there was announced a great festival of rejoicing, and if the two prominent ideas of this festival were to be sin and death. When we come to rejoice in the Lord Jesus Christ, the two prominent ideas are sin and death. But our sin is forgiven, and our death is swallowed up in victory. Jesus is our righteousness, and Jesus is our life. His joy is thus ours, as He saith: 'I will declare Thy name unto my brethren; in the midst of the Church will I sing praise unto Thee.'"

Yours faithfully,

Stuart Lloyd Richards, Lt.-Colonel.

Eversleigh, Preston-road, Southport, Feb. 11.

Dear Sir,—There will be, I feel sure, many thoughtful readers of The Christian who, like myself, deeply regret the tone of your "Notes and Comments" upon the discussion in your columns, of which the letters at page 24 of your issue of the 9th inst. are the latest development.

Kindly permit one, who is not only a decided Evangelical member of the Church of England, but actively employed upon the leading societies of that Church, to reply (very humbly and with all charity towards those who differ) to the position you and some of your correspondents have taken on this very important question.

In doing so, I would premise that I take the Word of God as the only safe standing ground and standard of faith and practice in respect to all such questions.

First, I would ask your assent to this axiom, that to argue, from the abuse of anything against the use of that thing is a dangerous and illogical form of argument. You carry this so far as to write (after giving prominent insertion at page 8 to a letter from a member of the Society of Friends): "We do not think it desirable at the present moment . . . . to enter upon a discussion as to their (the Sacraments) disuse, though it is possible it may come to this." In other words, because some misguided men exalt Christ's ordinance above Christ Himself, you are prepared to contemplate a disobedience to Christ's commands.

Your correspondent, after giving his views about the derivation of the word "sacrament," advises you to adopt the views of the Society of Friends, and to discard all symbolic ceremonies as Christ Himself evidently intended to be done.

I would point out to him and to all your readers that he is wrong on both points. The true etymology of the word is to be found in late Latin, from "sacrare," to render sacred; from the L. sacr—stem of sacer (holy), which is from an old Aryan root, *sak*, meaning to sever, to set aside; that is, to divide from what is common and of ordinary use. The sacramentum, or military oath, is certainly found in the earlier Latin, and had a similar origin, but it is the later significance of holy, and, therefore, consecrated, that led to the use of the word sacrament in the earliest times of the Christian Church.

Will your correspondent maintain his statement that Christ Himself evidently intended to discard all symbolic representation of deep truths when through the bread and the wine He ordained a perpetual remembrance of his death until He come again; when He called Himself the Bread of Life and the True Vine, and when He spake of the water that He would give, becoming a well of water springing up unto eternal life.

The teaching of the Church of England in her Articles is in strict conformity to the Scriptures, and no better definition of the meaning of the word *Sacrament* can be given than in the words of the Catechism. "I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof."

Again, Article XXVIII. on "the Lord's Supper" is clear in its Scriptural teaching.

The use of the word "administer" and "administration," so objected to by your correspondent, is the Latin form of "minister to." It is, of course, unintelligible to one who rejects every form of Christian ministry as well as the ordinances of the Christian Church; but to those who remember the words, "I came to minister," and the distribution of the loaves and fishes by the hands of the disciples as ministers of his miraculous bounty, it does not seem incongruous that his servants should be called to "administer." There is no idea of the Communion, if by that word is understood the act of fellowship in the breaking of the bread, being administered.

Lastly, is the present state of the Society of Friends such as to induce other denominations of Christians to adopt their views? Is it not notorious that as a body they are dwindling away? There was reason for its inception as a noble protest against mere outward form when there was no spiritual life, but in their desire to emphasise the spiritual to the disregard of the outward and visible, Friends have run upon the rock of disobedience to the commands of the Lord Himself.

Yours faithfully,

February 12. C. E. Chapman.

Dear Sir,—In addition to the argument, referred to by Mr. Hawker, derived from the silence of the three pastoral Epistles of Paul on the subject of baptism and the Lord's Supper, there is another of equal or of even greater weight to be found in 1 Cor. xii. and Eph. iv. In the Epistles to Timothy and Titus are carefully set forth the only two *offices* in the Christian Church, elder or bishop (and these Dr. Lightfoot conclusively showed were synonymous and interchangeable terms), for rule and for teaching; and deacons, whose special work in the first Christian age (Acts vii.) appears to have been that of guardians of the poor of the flock. With all deference to "the Brethren," who on so many points have brought us back to primitive teaching and practice, I believe that these offices were meant for the whole Christian age; and that if suitable men can be found it is still right to set apart elders (or bishops) and deacons.

But when we turn to 1 Cor. xii. and Eph. iv. we find something additional to *offices*; we have a great enumeration of *gifts* in the Church, some temporary, as Apostles, others available to the end of the age. And here is the thing that is memorable and noteworthy—no priests are mentioned in the splendid catalogue of wealthy endowment which the ascended Lord bestows upon his Church. He "will not give his glory to another"; official priesthood as to sacrifice was ended at Calvary (Heb. ix. 26; x. 14), and it "doth not pass to another" (Heb. vii. 24, R.V. margin); official priesthood as to intercession is his sole prerogative now, and it seems to be sacrilege to usurp it in either direction. I stand amazed at the presumption of men who dare call themselves priests if they have acquainted themselves with the first principles of New Testament teaching. In this land of Bibles the marvel is unaccountable.

I am glad to notice in another of your columns that Mr. Handley Moule insists upon the retention of the word "Protestant" amongst all sound Evangelicals. Certainly. What are Protestants? The word simply means "witnesses for" truth, and (by implication) against error. To use this word is said to endanger the loss of moderate men. May I inquire what is the value of moderate men in a time of crisis and of righteous controversy? Of no more use than the lukewarm (Rev. iii. 15, 16), and we know what our Lord thinks of such people.

In the great revival in Scotland, which culminated just fifty years ago in the disruption of the Church of Scotland and the formation of the Free Church, the lukewarm party, which bent its neck to the usurpation of the State, went by the well-remembered name, "The Moderates." A cause that is good and Scriptural will get on admirably without moderate men; it will only enfeeble the cause it champions by drawing into its ranks the half-hearted; an army of such mingled materials will win no victories.

May God open many eyes to see the false positions they occupy in ecclesiastic relationships.

James E. Mathieson.

P.S.—Lest anyone should plead Scriptural authority for being a "moderate man," let me remind him that Phil. iv. 5 is rendered in the Revised Version: "Let your forbearance (or gentleness) be known unto all men. The Lord is at hand."

Dear Sir,—I for one am truly thankful that you are arousing Christians to look into the question of "Sacraments," and may they be led to seek the mind of God in connection therewith. I welcome also with gratitude the exhortation of "A Member of the Society of Friends," more especially as I see so many difficulties in the way of even stopping where we are, that "discarding all symbolic ceremonies as Christ Himself evidently intended to be done," appears to be the only remedy; and the sooner it is done the better for the Church of Christ. At the present time we are having a mission in our neighbourhood, and the young man who is conducting it is faithfully proclaiming the simple Gospel of Jesus Christ as comprised in the five R's, and we are rejoicing that some of our neighbours have been led to accept Jesus as their personal Saviour, and to declare that the burden of their sins has been removed, and they have joyfully accepted his service.

They are now being urged to show their thankfulness by taking "the Sacrament," which they are told by the clergyman is a thanksgiving service specially intended for that purpose! As the mission is under his directions, of course this sacramental service must be only in the form prescribed by the Church of England! The result is that these young converts rejoicing apparently in sins forgiven, clean hearts, etc., will be called upon to declare that they "*bewail their manifold sins, they earnestly repent, and are heartily sorry for these their misdoings. The remembrance of them is grievous, the burden is intolerable*"! Then, asking for mercy and forgiveness, the "priest" administers "the holy mysteries," and declares that now "they are very members incorporate in the mystical body of the Son." With such teaching implanted in their heads if not in their hearts, can we be surprised if they act up to it, and fall into the hands of the Ritualists or Romanising clergy?

I remain, yours very truly,

A Churchman (?)

Dear Sir,—It is not entirely a matter of regret that you suggest in your columns some discussion of the modes of administration of the Lord's Supper. I think that the time has come for it. But I think it a pity that your correspondent, C. Harford-Battersby, whilst deprecating discussion, should have announced his decision that the *mediums* of the Lord's Supper should be "ordained ministers," as a wise safeguard against possible abuse.

Surely this is an assumption of almost the whole question. For at all times since early in the second century this administration has been held tenaciously by "ordained ministers," and have they safeguarded the Table of our Lord from possible abuse?

I revive as little as I can help the sad remem-

brances of ecclesiastical confusions produced by priests, presbyters, or leaders of the people, who have constantly, on questions of discipline or of doctrine, set up tables of their own, opposed one to the other, and the poor affrighted flock had, under pain and penalty of excommunication, to follow their guides into the various sectional divisions of Christendom, until Bethel was turned into Babel, to the grief of the Holy Spirit of God and the triumph of the adversary. For, sad to say, the very table of remembrance of the Lord Jesus was in each case frequently labelled with the distinctive title of division.

Can it be wondered at that many thoughtful men have from time to time asked the question whether the breaking of bread together was not simply a gracious provision on the part of our beloved Lord for his disciples to remember Him by at all times and under all circumstances, a thing which his weakest ones could do as well as the strongest? Two or three believers having no gift or office whatever can remember their Lord because they know Him.

Church office did not exist when He appointed the ordinance, and when all fails in man's hand, as the apostle foretold (Acts xx. 30, etc.), the Lord in Heaven remains the same. The Abiding Comforter and the unchanging Word of his grace are our portion still.—Ever yours,

Stamford Hill. JOHN JEWELL PENSTONE.

SALVATION ARMY IN INDIA.

DEAR SIR,—My attention has been called to a notice in your last issue of some remarks made by Professor G. A. Smith, at the close of a lecture by Rev. John Forgan, of Simla, to the Glasgow Free Church Students' Missionary Society, and which is calculated, I think, to create a false impression as to the character of our work in India, and which also states that my feelings towards India are as follows: "I'll never send another officer to India. India has been the plague of my life. Nearly all my officers have broken down, or got married, or come home to get married."

This statement is an entire misapprehension.

1. I could never say "India has been the plague of my life," seeing that India is one of the most promising fields of labour occupied by the Army. Our success is beyond our utmost expectations, and we are anticipating far greater things still.

2. Neither could I say that "nearly all my officers have broken down, or got married, or come home to get married." Such is not the fact. It is true that some have failed in health, and some have died at their post, but not a larger proportion than that among ordinary missionary workers.

3. I did argue, and I still argue, that India can only be missioned efficiently by native forces, and that owing to the difficulties of climate, language, and habits, the European is not so well adapted as the Asiatic for the practical fighting of missionary life in that country; and that, this being so, it was not my intention at present to send out Europeans as officers in such large numbers as heretofore.

Yours faithfully,

WILLIAM BOOTH.

International Headquarters, London, E.C.

EURASIANS IN INDIA.

SIR,—In thanking you for the kindly notices you have lately published about Miss Anstey's orphanage at this station, I would ask you to be good enough to allow me to explain that in writing on behalf of this institution, it was very far from my intention to hurt the feelings of any class of people, and the correspondents who have taken such a view of the matter cannot be aware of what is now of very frequent occurrence in India. I will give an instance to show what I refer to:—A European regiment, after three years' residence in a station, left the place, under orders, for another station, and it was then ascertained that a number of women and children had been left behind, quite destitute, to all appearances. Most of these women had been married at some registrar's office or mission chapel, of course without the leave of the commanding officer, who could not therefore bring them on the strength of the regiment. Under the short-service system the men leave their regiments after a few years and can go home, or to the colonies, and the offspring of such marriages are left in India to be brought up in the bazaars in the best way they can find.

It is amongst these that Miss Anstey is labouring with very insufficient means, and it is on their behalf that I have written to you to obtain any help we can from the "good folks at home." I have only endeavoured to bring to public notice a state of affairs in India which is well known to all who have any knowledge of military matters. England maintains a garrison of over 80,000 English troops in this country, and it is therefore quite certain that what I have referred to as occurring in our station is going on all over the country. A class of paupers is now being brought into existence and left in such ignorance and destitution that no private means can possibly relieve.

I shall be glad to answer any inquiries about Miss Anstey's Orphanage and the good work she is doing here. Having charge of the Poor-house at this station, I am in a position to know a great deal about these matters, and the misery and destitution which is increasing so rapidly around us, and in endeavouring to alleviate this as much as possible. I deeply regret any one could have supposed I was injuring any respectable individual, and I trust you will kindly allow me to repudiate any such intention, but knowing only too well what were the wants of a large and increasing class of unfortunates, I make my appeal through your columns to the charity of England to assist Miss Anstey in her good work.—Yours faithfully, JOHN F. FISCHER, General R.E.

Bangalore, January 18.

KURKU AND CENTRAL INDIAN HILL MISSION.

SIR,—As we have received many letters showing that considerable confusion and misunderstanding has arisen from the premature publication in THE CHRISTIAN of a manuscript circular giving 10, Drayton-park as the headquarters of the C.I.G.M., we must beg you to insert this letter of explanation.

The C.I.G.M., which has our hearty prayers and warm sympathy, does not, as some of our correspondents suppose, either supersede or in any way oppose the Kurku and Central Indian Hill Mission. But, while the particulars of that society have never yet been officially made public, our mission has been in existence some years, and has thirteen missionaries in connection with it, who have gone out depending upon the Lord alone to supply all their needs in answer to prayer, and are now hard at work, as the paragraph from Rev. A. Müller, our superintendent in the field, which you kindly inserted in your issue of Jan. 12, shows.

After meeting the representatives of the C.I.G.M. for prayer and conference, we wish to state that they will, as they intended from the first, have quite a different address for their society, and that 10, Drayton-park remains therefore the address of the Kurku and Central Indian Hill Mission.

On behalf of the Executive Committee, we are, sir, yours truly,

ELIZABETH BAXTER.
F. W. HOWARD PIPER, Hon. Sec.

33, *Drayton-park, Highbury, N.,*
Feb. 8, 1893.

THE QUEEN'S STATUE FOR HONG KONG.

SIR,—In Whitehall, opposite the Horse Guards, is a statue of the Queen, subscribed for as a jubilee gift for Hong Kong. I should like to ask what it is to commemorate? If fifty years of British rule in that island, ceded "for the purpose of careening ships," but, used alas! for the purposes of "a huge opium warehouse," then I do trust the statue will remain where it is till it is sent out to commemorate the abolition of the opium traffic, and, as the island was ceded in 1843, let us trust that ere 1893 closes a jubilee will be proclaimed, and Britain released from being the chief actor in the opium slavery of the East, and her share in this, only to be remembered as such by its abolition in 1893.—Yours faithfully, ROBT. PRINGLE, M.D., Brigade Surgeon.

Blackheath, S.E., Feb. 11.

THE LIBERATOR RELIEF FUND.

SIR,—The failure of the Liberator Building Society and its allied companies involves a loss to the investing public of about £7,000,000. Great as this amount is, it would not, in the ordinary course of things, call for the formation of a special fund to relieve those who have lost by an unfortunate investment. The circumstances connected with these companies are, however, exceptional. An enormous proportion of this loss falls upon a class of people peculiarly unable to bear it. These companies were systematically introduced to thrifty middle-class and working-class people, who have saved small sums, with the view to provision against old age. These savings have been mercilessly sacrificed. As certain persons connected with these companies are now being prosecuted, reticence is necessary in respect to the doings of the directors. A few words will, however, explain the need of the relief fund. The entire savings of many thousands of people in narrow circumstances have been wrecked, and the prospect of any substantial salvage is exceedingly small. The sufferers were not speculators, but investors at a moderate rate of interest in undertakings which they had grounds for believing were perfectly sound. The destitution caused by this calamity is spread all over the country and among all denominations. The mere announcement of a fund for their relief has brought in over a thousand applications, giving heartrending details. Widows, orphans, old people, persons in infirm health, and others more or less helpless, have been deprived of their all.

A representative committee has been formed to raise a fund to deal with the worst cases. No attempt will be made to help those who, though severe losers, are earning regular incomes; but not less than £100,000 is required to give even partial relief to those who, unable to earn their own livings, are deprived of their entire subsistence. The executive committee will carefully investigate every case before granting help. Contributions are slowly coming in, but not at all adequately to the needs of the case, and we therefore appeal to the public in this special calamity to give liberal help. Cheques may be sent to the account of the "Liberator Relief Fund," City Bank, Aldgate, London, or to the Hon. Secretary.

Signed on behalf of the committee, Arnold Morley, R. C. Bedford, Bishop Suffragan.

J. STOCKWELL WATTS, Hon. Sec.

Offices, 16, *Farringdon-street, E.C.*

SCOTTISH NAVVY MISSION.

THERE are at present about 20,000 men doing navvy work in Scotland. Their ranks are largely recruited from those who have failed in other walks of life. From the new report of the Scottish Navvy Mission Society, we learn that besides mechanics and artisans, there are to be found among them clerks, lawyers, doctors, university graduates, lay, and even clerical, who have had good prospects at starting on their professional career, but have failed and fallen—too often through drink.

The society has seven missionaries, not counting Mr. McRae, the organising secretary, who also does missionary duty. The "Quarterly Letter to Navvies," with a Scotch supplement, and a large number of tracts have been distributed, and the workers have met with much encouragement. A singular incident is reported from Glasgow. A young man, lately led to Christ, was, with several others, placed in imminent peril by the fall of a coil of wire rope. "Get out of the road," he shouted to his mates, "and I'll stand—*I am ready to die, but you are not.*" The mass came crashing down, and fell upon his legs. Bruised and stupefied, he was extricated, and happily, as it proved, not seriously hurt. The foreman called for some brandy. "I don't want brandy," was his reply; "take me out of this, and I'll go home and get a draught of the water of life." A quiet afternoon with his Bible helped to set him to rights again.

Another remarkable case is: On pay Saturday M., along with a few kindred spirits, had a regular drinking bout. They sang and drank well into Sunday morning, and, after a short interval, renewed and carried on their carouse well into the afternoon, when they separated for their respective lodgings. M. was returning anything but sober when the missionary met him, and had a long talk with him. He promised to accept Christ as his Saviour, but the missionary greatly doubted the reality of a profession made under such circumstances. That it was a genuine conversion, however, soon became evident by his earning the name of "Praying M.," and by the fact that he has continued to lead a consistent Christian life.

The acting hon. sec. of the society is Sir Archibald S. L. Campbell, Bart., 23, Moray-place, Edinburgh.

THE WORKING MEN'S MISSION.

THE good work carried on for so many years by the brothers Young in Collingwood-street, Blackfriars-road, is familiar to many; but one branch of it demands a passing notice at this time, when all Christian people are anxiously considering what is to be done for the relief of the distress with which they are constantly brought face to face. The soup-kitchen at the Mission premises is a model of what such a place should be, and some idea of the extent to which the poor and destitute avail themselves of it may be formed from the fact that during last winter something like 120,000 meals were served. This number, large as it is, bids fair to be exceeded during this winter, for at present the average is about 1000 meals per day. About 1100 Board-school children are provided with dinners each week. The soup is sold at a penny per quart, including a large slice of bread, and half the quantity can be had for a halfpenny. It says much for the completeness of the organisation and the economy observed when we learn that last winter the kitchen was nearly self-supporting, the loss on the twenty-two weeks being less than £10. Messrs. Young will be pleased to show their model soup-kitchen to any of our readers who are interested in such work.

Evangelistic Notes.

Mr. William Forbes has taken Finsbury Park Hall for evangelistic services on Sundays.

Mr. Thomas Mormon, a blind evangelist, has conducted a mission at Sowerby Bridge in the Methodist Free Church. There were many inquiries and much interest shown.

Mr. J. Wilbur Chapman is holding, in the Metropolitan Hall, Reading, Pa., special evangelistic services for the masses. The hall, which accommodates 4000, has been well filled, and great interest has been manifested.

Tamworth.—An eight days' mission was concluded here last Sunday, at the Baptist Tabernacle. It was conducted by the pastor, Rev. C. Duxbury, on the completion of the fifth year of his ministry. Many testified to blessing received.

Mr. Joseph Clarke, who has recently completed a six-weeks' mission at the Great Assembly Hall, London, has remained for another month to visit the sick and poor of the neighbourhood, for which work he is eminently fitted. Mr. Clarke is especially loved by the poor, to whom he is a friend indeed.

Hemel Hempstead, Herts.—Mr. Goudie has just conducted a six days' mission in the Congregational Chapel, New-road, Hemel Hempstead. The services were much blessed; God graciously blessed his servants; several, we believe, have accepted the Saviour. Mr. Goudie begins an eight days' mission on the 19th at the Baptist Chapel, Berkhampstead.

Rev. J. F. T. Hallowes, of Birmingham, has lately completed his hundredth mission during the six years in which he has been specially engaged in evangelistic work. While most of his missions have been held in connection with Congregational churches, he has also visited churches of other denominations and Y.M.C.A.'s, and is desirous of utilising all opportunities of service.

Mr. Charles Inglis has been conducting a most successful mission in the St. Giles' Christian Mission Chapel, Little Wild-street, W.C. Much interest has been aroused, many have been attracted, and have listened attentively to the clear and vigorous declarations of the Gospel. Men, boys, and women, who were formerly pests of society, have been among the inquirers, and some of these profess to have found peace in believing.

Mr. Walter Notman, of the Evangelisation Society, has been conducting a series of special services at General Alexander's Mission Hall, Burgess Hill. The Holy Spirit has blessed the word of his grace, several having professed anxiety of soul. It has also been a season of refreshment to the Lord's people. Mr. Notman leaves for Scotland this week, hoping to conduct missions in Dollar and Coalsnaughton. Prayer is asked for this work.

Rev. E. P. Hammond's meetings in Waterford (N.Y.) are increasing in interest and power. Some have supposed that Mr. Hammond's work and chief success are with the children, but wherever he has been, both in America and in Europe, he has reached more adults than children, although he also has a peculiar power over children. Three hundred and fifty children have within a fortnight professed conversion in his meetings in Waterford and Troy.

ROME IN CHINA.

I was glad to see the letters by Mr. Phillips, of C.M.S. Fuh-Kien, *re* "Rome in China," in your issue of August 18. Some people at home and in the open ports of China talk about the priests being self-denying, but they would say differently, I think, if they knew the style in which a foreign priest lives in inland China. In addition to his riding in official manner (four-men chair), the priest requires the Church members to *k'oh t'eo* (prostrate themselves, and knock their heads on the ground) to him, just as to the Mandarins. It is well known that the Roman Catholic Church is one of the wealthiest bodies in China. This is not because they are supported by foreign subscription, but because they own a lot of property which they let at high rents, etc.

The Protestant Church in this district numbers but a few members at present, but we are believing and praying for great things. At one of our out-stations—Ngan-suen-cheo—where we have four Christians, the Romanists have several times tried to get an entrance, but cannot. Though many at first mistake us for Romanists, on the other hand many at once distinguish. Cecil Smith.

Yan-suen-fu, Kuei-cheo Province, West China.

BONA FIDE TRAVELLERS.—In a Divisional Court, consisting of four judges of the High Court, it has been decided that if a man merely walks three miles on a Sabbath morning in order to get a glass of beer, he is not a *bonâ fide* traveller within the meaning of the Act of Parliament.

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Personalia.

Archdeacon Sinclair, it is stated, is to succeed Archdeacon Farrar as Church editor in the *Review of the Churches*.

Mr. Eugene Stock expects to leave Bombay on March 4, and intends pausing for a few days, on his way home, at Cairo.

Rev. W. Lockhart Morton, a Presbyterian minister, Melbourne, while continuing his pastoral work, has established Homes of Hope for Inebriates, which have been very successful.

Rev. James Nicholson, of the Wesleyan Missionary Society, and one of the veterans of the Eastern mission field, is now busy in deputation work, but hopes, it is stated, ere long to return to Colombo.

Dr. and Mrs. F. E. Clark had a warm welcome in Japan, and spent a few busy weeks visiting various places, addressing many meetings and organising fresh Y.P.S.C.E. From Japan they went on to China for similar service.

Mr. Richard Johnson, a life-like portrait of whom appears in the *Manchester Mission Greeting* for February, has rendered excellent service in the central mission committee, especially in the Sunday afternoon services, where his earnest and Evangelical addresses have been a great attraction from the beginning.

Rev. Charles Spurgeon is, we are glad to hear from Mrs. Spurgeon, benefiting by his visit to Australia, and the intelligence, published in the Antipodean papers, and given in our last, as to his being ordered to Spain, is incorrect. He is so far restored to health as to be able to preach and lecture to crowded audiences in various cities in the colonies. He hopes to be able to return to England in April, travelling by the s.s. *Himalaya*.

A SHAMEFUL TRAFFIC.

A St. Petersburg correspondent states that the Russian Press has called attention to the existence of a shameful traffic that is being secretly carried on in the eastern provinces of the Empire. The practice is to abduct young and inexperienced girls from their homes by paid agents, who, under various false pretexts, induce their victims to leave their native country. It is hardly necessary to state that the majority of those who are so foolish as to put themselves in the hands of these agents never see their homes again, and are decoyed over the frontier, where they drag out a shameful existence in houses of ill-fame in Austria, Roumania, Turkey, and other countries.

The *Warsaw Courier*, alluding to this subject, states that many simple peasant girls in Poland have been decoyed abroad by agents, who systematically visit the villages, and hold out to their victims, amongst other tempting offers, remunerative situations at the Chicago Exhibition. A few days ago one of the agents employed in this "business" was arrested by the police at Kishineff, whilst in the act of conveying two young girls into Austria, whom he had promised situations in a cigarette manufactory in Odessa.

Children and Public-house.

The Ragged School Union has recently distributed upwards of 35,000 of the card entitled "Give the child a Chance" among the scholars, in envelopes addressed to their parents by name. The card contains an appeal, enforced by argument and illustration, to parents to discontinue sending their little ones to the public-house. Upwards of 200,000 copies have been distributed in various parts of the country. It is published by Morgan and Scott, 2s. per 100.

WEST LONDON MISSION.—Rev. A. J. Sherwell writes:—We are forming a Free Loan Library for the poorer classes of Soho. Our sisters, and other workers, visit regularly some thousands of families and find an almost entire absence of anything like healthy literature. The results are so lamentable we propose to establish a library at Lincoln House, 60, Greek-street, Soho, which shall be absolutely free to all the working classes of the district. We shall be most thankful for gifts of books, which may be sent to the above address.

RATCLIFF WELCOME HOME.—All enjoyed the muster of the Christian Life Boat Crew at Miss Child's welcome home on Tuesday week, when Mr. Leng led the meeting. Impressive addresses and testimonies were given by Mr. Toner and others, among them two young members, a Russian and a Frenchman, preparing for the foreign field. Many letters were read which proved that the work is progressing in the various branches, whilst others told of blessing resulting from the visits of detachments to the various mission centres. The text for the month given by Miss Child was Ephes. v. 20.

Obituary.

REV. DR. FINLAYSON.

The death is announced of Rev. T. Campbell Finlayson, D.D., for the past twenty-seven years minister of Rusholme Congregational Church. Educated at Glasgow University, after a course of study in the Divinity Hall of the United Presbyterian Church, he was unable to subscribe to the Calvinistic doctrines. Accordingly he migrated into England, and, in 1859, settled at Cambridge as minister of the Congregational church. In 1865 he removed to Rusholme, where he ministered to a warmly attached congregation. Intellectual and quiet, modest and gracious, he was much loved by his people, and though he shrank from public notice, he was called upon to serve as chairman of the Lancashire Congregational Union, and was honoured by his University conferring upon him the degree of D.D. He published several volumes of sermons and lectures. Over a year ago his strength failed, and he went to Glasgow so as to be under the watchful care of his brother, Dr. James Finlayson. Death took place on Tuesday last week, at the age of fifty-seven.

SIDNEY COOPER WESTON, FOLKESTONE.

The loss, at the early age of 50 years, of Sidney C. Weston will be keenly felt, not only by his bereaved family and by friends of Kent and elsewhere, but by the poor, the distressed, the widow, and by the seafaring people of Folkestone. For fifteen years his temperance efforts have been unceasing and unselfish to an extraordinary extent and the liberality with which he supported the cause will never be known on earth. Like the late W. I. Palmer, he shrank from show and praise, but numberless were his quiet acts of beneficence, and many a widow and struggling tradesman will miss his sympathy and timely aid. Largely through his efforts a flourishing congregation of Friends was built up, who will miss him extremely. The funeral on January 28 was very large and representative, and a memorial service was held next day in the Town Hall, in which all classes and creeds united in their love and respect for the deceased. At a public meeting in the Town Hall, on the 1st inst., at which again every church and class was represented, it was decided to have some fitting memorial for so truly good and noble a man, and a committee was appointed accordingly. A new temperance hall was suggested as one in harmony with the life and character and work of love they all wished to honour.

PROFESSOR GRACEY.

We record with much regret the sudden and altogether unlooked-for decease of Professor Gracey, principal of the Pastor's College, Newington Butts. This much-lamented event took place on Thursday night, February 9, the immediate cause being pneumonia, which supervened on a sharp attack of rheumatic fever. The illness altogether was very brief, and to most of his friends the news of his death has come as a profound shock. It was only during the last day or two that grave symptoms were developed, so that even at the college itself, almost to the end, alarm was far distant. Scarce one save those immediately surrounding him—if we may except these—had begun to harbour the thought that he might be taken. But He whose way is in the sea has so ordered it, and now the college, which little more than a year ago lost its beloved president, is bereft of its most valued tutor.

Almost Mr. Gracey's last public act was to preside at the recent memorial service in connection with the anniversary of Mr. Spurgeon's death, which was held in the college buildings on the morning of January 31. The writer of this notice thought him then looking well, but those present who had seen more of him of late remarked how flushed he looked. It occurred to no one, however, that danger was near. Mr. Gracey, after conducting the morning service, attended the afternoon and evening meetings in the Tabernacle. The day following (February 1) he came to the college and took his classes as usual, but complained of feeling stiff and generally out of sorts. He did not again, we believe, return to his college work, but became gradually worse, the illness turning, after a short time, into rheumatic fever, which, being followed by pneumonia, terminated on Thursday night last fatally.

Mr. Gracey has been principal of the Pastor's College for many years, having received his appointment to that office on the retirement from active service of the late venerable Mr. Rogers. Mr. Gracey was much esteemed as a tutor, and was held in very high regard by the students, both present and past. The blow is one which will be much felt, both by his sorrowing household and by the large multitude who have known him personally, and whose course and character he has done so much to shape.

TEMPERANCE NOTES.

ALCOHOLISM is yearly becoming more prevalent and more severe in France. Opium intoxication has been superadded to that from alcohol, especially in Paris.

Science shows that a man's normal power of resisting the inroads of infective disease is diminished or lost when his body is under the influence of alcoholic drinks.—*Sir James Sawyer, M.D., F.R.C.P.*

Mr. William Noble has been conducting a brief Gospel Temperance Mission at Cavendish Baptist Church, Ramsgate. The attendance has been large, and a good number of pledges were taken at each meeting.

Says *The Voice*, commenting on the different views taken of intemperance:—"On the Bowery, New York, whisky causes drunkenness; on Wall-street it causes alcoholism, and on Fifth Avenue it causes heart failure."

Three most successful and enthusiastic temperance meetings have been held in Northampton on the occasion of Dr. Kate Mitchell's visit to the town. Several pledges were taken, and many new members added to the B.W.T.A.

Speaking at the annual meeting of the Liverpool Women's Union and Shelter, the Bishop of Liverpool said he believed that, if only social questions like temperance were taken up more than mere party politics, it would be a great blessing.

The Church Temperance Society of New York is preparing a bill to be introduced in the Legislature at Albany, providing that no more saloon licences be granted in the State until the number is reduced to one for every 500 of the population.

In connection with the discussion on the Bishop of Chester's licensing scheme, his lordship has received more than ninety independent opinions of consuls, vice-consuls, burgomasters, and chiefs of police in Norway, practically unanimous in their testimony to the beneficial working of the Gothenburg system.

A small boy of eight or nine, lying in a London hospital, being visited by a friend, inquired how his father and mother were going on. "All right," was the reply. "They ain't been drunk for a week." "Oh," said the poor little fellow, "wot a good thing! No one knows the trouble I've 'ad with 'em."—*Truth.*

The inauguration of a statue to the great Irish apostle of temperance in Dublin the other day was made much of by temperance workers, but it was a matter of comment that few of the co-religionists of Father Mathew were present. The statue will be a silent rebuke to the dreadful intemperance which exists in Dublin.

The Wesleyan Methodist Sheffield and Rotherham Council has had a census taken of the shops, etc., open on Sundays between the hours of nine and eleven in the morning and seven and nine in the evening. The total is 3057. They include 532 sweet-shops, 204 for the sale of provisions, 216 tobacco shops, and 1518 where intoxicating liquors are sold.

At the annual meeting in connection with the Liverpool Women's Union and Shelter, much excellent work was reported. During the year ending December 31, 1892, fifty women had found a refuge in the Shelter from their besetting sin. The whole of these had given way to intemperance, and seemed utterly unable to recover themselves, unless shielded for a time.

The Bishop of Carlisle, while agreeing with much of the plan of the Bishop of Chester, says there is one part of it that he has no faith in, and would at all times lift up his voice against it—that which proposes to make public-houses so respectable that husband and wife could go there together. Anything that made the public-house so respectable was likely to be a source of untold misery to the homes of our working classes.

The Central News says: "The new Licensing Bill will go considerably beyond any previous attempt to give legislative effect to temperance opinions. It may be pointed out that this is the first Queen's Speech which has recognised the aspirations of those who desire 'Direct Local Control' over 'The Liquor Traffic,' and it is also the first in which these phrases have ever appeared. Although the Government Bill will not apply all the checks desired by the temperance party, it will make a distinct advance in that direction."

Dr. Stephenson is appealing to Wesleyan Methodists to use every possible influence with the members of Parliament to induce them during the coming session to pass a satisfactory licensing bill. The minimum, he thinks, should include the Local Veto, an elected licensing authority, Sunday closing where a locality desires, closing of public-houses on election days, three years allowed before a licence is withdrawn, no municipal management of public-houses. But we agree with *The Methodist Times* that Sunday closing should be national, as in Ireland, Scotland, and Wales, not dependent upon the desire of each locality.

The Book World.

OUR BIBLE CLASS HERALD is the monthly periodical of the young men's Bible-class at Abbey-road Chapel, N.W. (Pastor H. E. Stone). The bound volume for 1892 contains a very complete record of the work carried on by the class. "Holiday Pages" are among the attractive features of the serial. (*C. E. Roberts & Co., Chiswell-street, E.C.*)

GOOD COMPANY: The first volume of the new series of this excellent monthly, edited by the late Rev. J. Jackson Wray, contains last year's monthly parts. The pages are entertaining and instructive, some of the best features being "Home-Spun Homilies," "Lectures in Little," and "Sermons for the Crowd." (*Simpkin, Marshall & Co.*)

THE PREACHER'S DAUGHTER. By Amelia A. Barr. 5s. *Sampson Low & Co.* A clever domestic romance, mingled with not a little serious tragedy, unfolding some phases of experience and character by no means uncommon in real life. The story carries with it the stamp of reality, and it cannot fail to profit, as well as interest, the reader.

LAY DOWN YOUR ARMS: The Autobiography of Martha von Tilling. By Bertha von Sutter; translated from the German. 7s. 6d. *Longmans, Green, & Co.* Surely a life tale was never penned to better purpose, or with a nobler object in view, than this record of Continental experience dearly bought. The gifted authoress has narrated what purports to be her own career as the daughter of an Austrian officer, and the wife successively of two officers, both of whom were snatched from her by the red and ruthless hand of war. Such a powerful and convincing impeachment of the war spirit and the European military systems, has never before been written we should imagine, and we heartily invite all the friends of peace and arbitration to strengthen their convictions and aspirations by a perusal of the book.

CLEWS TO HOLY WRIT; or, The Chronological Scripture Cycle. By Mary Louisa Georgina Petrie, B.A. (3s. 6d. *Hodder & Stoughton.*) This volume develops a scheme of studying the entire Bible, in its historical order, during a period of three years. The author is president of the College by Post, which has many members, at home and abroad, all desirous of knowing more of the contents of Holy Scripture and the heights and depths of its teaching. The College has followed several lines of study, and the present course, the Chronological Scripture Cycle, has many useful features to commend it. Here are studies for nine terms, beginning with the days of the Patriarchs and ending with the days of St. Paul. The expository sections are helpful and the summaries lucid, while the "clews," whether taking the form of keywords, notes of time, or groupings of contemporaneous events, are such as earnest students will not be slow to appreciate. The book has been written for "plain" readers, and we trust it will have many of them.

GEORGE GILFILLAN: Letters and Journals, with Memoir by Robert A. Watson, M.A., D.D., and Elizabeth S. Watson. (7s. 6d. *Hodder & Stoughton.*) We have only one fault to find with this book; it is too late in appearing. Fourteen years have passed since Mr. Gilfillan died; and although in and around Dundee his memory is fresh, and all over Scotland, and the north of England even, his name is with many a household word, a new generation has grown up that never was under the influence of the pulpit in School Wynd, and can never be under the spell that held their fathers, of the eager spirit that welcomed all promise of genius to Paradise Road Manse. It is possible, therefore, that this "Life" will not meet with the response it would have secured if it had appeared shortly after Mr. Gilfillan's death. That will be a pity, for it is excellently well done. Dr. and Mrs. Watson's excellent and appreciative memoir is supplemented by tributes by Dr. Hutchinson Stirling, Mr. John Leng, Dr. Parker, and Mr. Hall Caine; while something of the flavour of Gilfillan himself may be extracted from the letters and journal which make up a full half of this attractive book.

THE GOAL OF THE HUMAN RACE; or, The Development of Civilisation: Its Origin and Issue. By Rev. Dr. R. F. Grau. (3s. *Simpkin, Marshall & Co.*) This important work has been translated from the original German by Revs. J. G. Deimler and W. St. Clair Tisdall, M.A. It is commended to the English public, in a prefatory note, by Sir Monier Monier-Williams. Eminently readable throughout, these pages describe the Hamitic, Japhetic, and Semitic civilisations, first separately, and then as affecting one another at different times. Generally speaking, history exhibits the seed of Ham pursuing religious abominations, and with a despotic form of government. The descendants of the other sons of Noah, inheriting peculiar blessings, have yet been influenced by Hamitic principles and practices, and have uniformly suffered consequences such as Noah's curse foretold. Dr. Grau's studies are supported by Scripture quotation; and not only from the sure word of prophecy, but also from the lessons of the past, he forecasts the goal of the human race. He maintains that, as in the individual communion with Christ is the secret of true spiritual life, so in a people or nation Christianity is essential to real development and permanence. Special attention is devoted to the needs of India, and the duties of Great Britain to evangelise its millions of inhabitants. Accordingly, the book should prove specially stimulating to missionaries; and we are glad to learn that it has been offered to missionary societies in quantities of fifty at half price. Such orders should be sent to Rev. James Johnston, 7, Adam-street, Strand, Secretary of the Christian Literature Society for India, from whom further particulars regarding this arrangement may be obtained.

THE CAMBRIDGE COMPANION TO THE BIBLE is a work in course of preparation by the Cambridge University Press. Many scholars have been engaged upon the production of the helps, which will be bound up with various editions of the Bible.

Some readable and useful pamphlets by T. T. Wade are:—GOD'S REMEDY FOR POVERTY AND DEBT; EARLY SHOPPING AND EARLY CLOSING, FROM A SCRIPTURAL POINT OF VIEW; and HEAVENLY BLANK CHEQUES AND THE BANK OF FAITH. The titles have a decidedly commercial ring about them, but the books are full of valuable counsel on spiritual things. (1d. each. *Bristol: S. A. Perren, 3, North-street.*)

To the list given last week, of booklets setting forth in poetic form the contents and purpose of God's Word, we are glad to add one entitled THE BOOKS OF THE BIBLE, published, at 3d. per dozen, by *Andrew Stevenson, 8, North Bank-street, Edinburgh.* It is a composition which has been frequently reprinted during a generation past; and, as a separate book is named in each line, the rhyme materially assists in the acquisition of the exact order of the books.

TO PARENTS AND TEACHERS.

I ONCE heard an aged woman say to a little child, "If you look at the whole length of your seam, you will never get it sewn; look only at the little bit between your thumb and finger." There was a philosophy of life in those humble words.

If a pastor desires to get inspiration, to live in an atmosphere of sunny hopefulness, to be cheered by generous appreciation, to be assured that he is not labouring in vain, let him strengthen by every means in his power the relationships that bind him to the young.—*Benjamin Clarke.*

There is a phrase which deceives and catches many a lad. It is "seeing the world." When you think of this, think of the noble world, not the ignoble; of the intellectual, not the beastly life; of the high and elevating roads, not the degrading. This is what the phrase truly means.—*President Eliot.*

The boy who does not like to hear bad words or bad stories will soon cease to hear them, for the boys who speak such things will stop when they see he does not laugh. But the boy who likes to hear them will hear plenty, and every day he will become more wicked.—*J. Reid Howatt.*

Without doubt, the young people of a pastor's charge are the most important, the most promising, and far and away the most interesting part of his flock. If he wants to have their tender warm love, their contagious enthusiasm, their joyous and ready service, let him cultivate the young people.—*Benjamin Clarke.*

Respect child nature. Be reverent in handling it. Remember that far more important than emotional outbursts, than cries, and sobs, and tears, is the steady resolve to do the thing that is right, the thing that Christ bids: to be truthful and obedient, and unselfish, and pure and noble.—*Rev. Gordon Calthrop.*

A family without a mother is like a parlour without a fire in winter. The education of boys who are not "mothered," however orderly and well disciplined, must in many respects be one-sided, verging upon the Spartan system, and more apt to form clever citizens and soldiers than good husbands and masters of families.

This is to me the terrible part of the problem. The children who have never known what sobriety or purity is, who are being trained to be drunkards by the authority of a father's or a mother's example. Does not this summon us to put forth all our strength for the salvation of our city and our land?—*Dr. James Stalker.*

Would it not be worth while, says James Dobson, to try the experiment in churches where ministers *can* talk to children, to reverse the present order of things and let the main service in the morning be for the children, and sandwich in a five minutes' address to their seniors, the less hopeful because less impressionable hearers?

The census indicates that in central London the more respectable of the poor are leaving, so poverty there is being intensified. This points to greater support being required by existing ragged schools within the inner radius, and a need for their extension towards the suburbs, whither the respectable poor have gone.—*In His Name.*

Among the Churches.

CHURCH OF ENGLAND.

The first baptism is reported from Tank, in North-west India.

The Bishop of Bangor is confined to his room suffering from a severe attack of influenza.

The consecration of Rev. W. W. Perrin, vicar of St. Luke's, Southampton, as Bishop of British Columbia, is fixed for March 25.

At Bangor, last Saturday, the memorial stones of a railway temperance mission hall were placed by the Bishop of Bangor and Lady Penrhyn.

Rev. W. T. McCormick, in his annual report, gives a most cheering account of the progress of the work at St. Matthew's, West Brighton.

Archdeacon Wolfe sends home news of a determined effort to crush out Christian missions in the north-west districts of the Fuh Kien province.

Bishop G. H. Wilkinson, late of Truro, was unanimously chosen on Thursday to succeed the late Bishop Charles Wordsworth in the see of St. Andrews.

Canon Bullock, Vicar of Holy Trinity Church, Leeds, has gone to Canada in order to conduct a series of mission services at Toronto, Quebec, and Sherbrooke.

Rev. W. H. Wright, M.A., of Llandinabo, an earnest evangelical and able preacher, has been appointed to succeed Dr. John Bennett, at St. George's, Worthing.

Rev. W. R. Pym, M.A., vicar of St. Andrew's, Sharrow, announced on Sunday his acceptance of the Vicarage of Rotherham, which was offered him a few days ago by the Archbishop of York.

Rev. W. H. Binney, rector of Witton, Cheshire, who is about to resign the living in order to take up work in Canada, has intimated his intention of contributing £1000 to the funds of the new boys' school for the parish of Witton.

A meeting will be held in the Mansion House, by permission of the Lord Mayor, to-morrow, at 3 p.m., to call public attention to the urgent spiritual wants of the Metropolis, when statements will be made by the Bishops of London, Rochester, and St. Albans.

Distinct results of the mission of Messrs. Stock and Stewart to Australia continue to accumulate. Mr. H. C. Tugwell, the son of an old C.M.S. missionary, Mrs. Saunders, and her two daughters have already been accepted for service, the latter at their own charges. Other offers are before the committee.

Says the London correspondent of *The Scottish Leader*:—With reference to the controversy on the question of evening communion, I understand that the Bishop of London does not agree with the Archbishop of York. The Bishop has not the slightest objection to the clergy in his diocese, who find evening celebrations appreciated, continuing them.

The Bishop of Nyassaland, with six companion missionaries, left on Friday for their field of labour. The farewell service in connection with their departure was held on the preceding night at St. Matthew's Church, Westminster. There was a large congregation, and the Bishop preached from the words, "We wait for thy loving kindness, O God, in the midst of thy temple."

The Church Parochial Mission Society have arranged for a series of ten lectures, dealing with Christian evidences, and specially intended for the Clergy, to be delivered in St. Martin's Church, Charing Cross, by Rev. A. J. Harrison, B.D., Evidential Missioner of the Church Parochial Mission, Society, at 3.30 p.m., on the Tuesdays and Thursdays in Lent commencing Tuesday, Feb. 21.

In the course of a lecture on "Savonarola," at York, the Dean of Worcester (Dr. Forrest), referring to brotherhoods and sisterhoods, said that when it was advocated that they should leave the world and take upon themselves irrevocable vows, such a course had really neither the sanction of Scripture nor the endorsement of common-sense. It was the act of a coward who fled from the battle, instead of the man who bravely went forward to bear the brunt.

On Sunday afternoon there was a service at Christ Church, Salford, for men only in connection with the Manchester Mission. There was a large congregation, over 1500 being present. Rev. T. J. Madden preached on "Seeing Life," taking as the basis of his discourse the parable of the prodigal son. Mr. Madden has given a course of sermons to business men each day in St. Peter's, Moseley-street, from one to two o'clock on "Some Difficulties—Moral and Scientific—to Belief."

CONGREGATIONAL.

Mr. W. Cander has conducted an eight days' mission at Nether and Over Compton.

The membership at Park Church, Halifax, is 441, and there is an increase of scholars.

Rev. J. Morley Wright and Miss M. C. Gorham have conducted a mission at Cow-end, Woodburn.

Tabernacle Church, Hanley, has 390 church members, and 819 scholars and teachers in the Sunday-school.

East Cliff Church, Bournemouth, reports 213 members, and an income of £664. In the Sunday-school are 500 scholars.

Rev. W. M. Baker, having completed two years' ministry at Oxford-street, Bilston, has accepted the permanent pastorate.

At Preston the membership of Cannon-street Church has increased to 355, the largest number recorded in the history of the church.

Potterspury Church (Rev. J. S. White) testifies to the success of the weekly offering system in substitution for subscriptions and pew-rents.

We regret to hear that Rev. Henry Andrews, of Hitchin, who has been laid aside from his pulpit labours for some time, still remains seriously ill.

Mr. H. E. Fairbairn has accepted the unanimous call to the pastorate of Collier's Rents Congregational Church, Gurney-street, New Kent-road, S.E.

Rev. John Nunn, who after forty-two years' service has resigned the pastorate at Haverstock Chapel, N.W., received last week a regretful and loving farewell.

Sussex Association propose raising £40,000, to be expended in erecting new mission-halls and Sunday-schools and enlarging the present buildings in the villages.

Seaford Church reports 124 members and seventeen non-member communicants. A week of meetings for the deepening of spiritual life is to be held in March.

Russell Town Church reports 460 members on the church roll, exactly 300 more than when the present pastorate began; fifty-seven were received during the past year.

Rev. R. Thomas, Glandwr, Swansea, has accepted the pastorate of the Tabernacle Church, Liverpool, where the late Rev. John Thomas, D.D., was minister for forty years.

On Tuesday afternoon, Rev. Alfred Rowland, of Crouch-end Chapel, delivered the second of a course of four lectures on "The Sayings of Jesus," in the Memorial Hall, Farringdon-street.

Rev. W. Spurgeon, whose ministry at Wood-street Chapel, Cardiff, began on January 1, has received seventy-nine into church fellowship, forty-seven being the result of a mission conducted by Mrs. Baeyertz.

Rev. G. S. Barrett, preaching at Princes-street Church, Norwich, is reported as saying that to touch the Deity of Christ was to touch the very heart of the Gospel; for without the Incarnation there is no Gospel. For this reason, co-operation in Christian work with those who denied Christ's deity was simply impossible. How could one pray with a man with brotherly affection when one's first word of prayer sounded like blasphemy in his ears—when one prayed to Christ as God?

BAPTIST.

A P.S.A. has been opened hopefully in Eastwoodvale, Hanley.

Rev. E. Haggis, Gosport, has accepted the pastorate of Park-road Church, Ryde.

At John-street, W.C., the work is reported as in a flourishing and hopeful condition.

Rev. A. H. Collins, of Selly Park Church, Birmingham, is leaving for Auckland, N.Z.

Rev. W. Hunter has resigned the pastorate of Grosvenor-street Church, Manchester.

Mr. J. C. Hewson has resigned the pastorate of the church at Gurney-road, Stratford, E.

The church at Woodborough-road, Nottingham, has resolved to erect a new chapel.

Mr. Robert Silvey, of Regent's Park College, has accepted the pastorate at Swaffham, Norfolk.

Rev. T. Bailey, one of the Orissa missionaries, has just arrived in this country for a season of rest.

Rev. W. Smith, after twelve years' labour at Henrietta-street, Brunswick-square, has intimated his resignation.

Mr. W. E. S. Rowland, B.A., of Emmanuel College, Cambridge, has accepted the pastorate of the church at Bluntisham, Hunts.

Rev. J. W. Comfort has resigned the pastorate of Bromsgrove Church, after eleven years' ministry, on account of an affection of the throat.

Rev. James A. Andrews, having accepted the invitation of the Mursley Group of churches, has resigned the pastorate of the churches at Epworth and Butterwick, which he has held over five years.

Rev. J. E. Perrin, pastor of Esher Chapel, has announced his intention of resigning in consequence of impaired health. Mr. Perrin first became connected with Esher Church in 1866, and it was largely owing to his exertions that the present building was erected.

The Turret Green Chapel, Ipswich, was formed in 1842, and during its history of fifty years has been served by five pastors. Mr. Blomfield (who at present ministers) entered office in 1886. The statistics for the year show an increase of twenty-two and decrease of seventeen, the present membership being 296.

On the anniversary of the death of Mr. Spurgeon, a memorial service was held in the Baptist Chapel, King-street, Oldham, Rev. W. F. Edgerton, pastor, presiding. An address was delivered by Rev. J. Fairhurst, vicar of St. Andrew's, pointing out the lessons afforded by the life of C. H. Spurgeon, and strongly exhorting all present to contend for the faith once for all delivered to the saints.

The Bacup Church, which from a variety of causes had somewhat declined, is renewing its youth; a gracious revival has taken place. During the past seven months over twenty persons have professed conversion, and four of these received baptism last Saturday evening. There is a spirit of deeper consecration manifested among the workers. The church is contemplating building a new chapel; the old one is worn out, and is unsuited to aggressive work. As the people are almost all of the working class, outside help will be welcome.

The fifteenth annual gathering of Highgate-road Chapel was held on Feb. 8. The present number of members was reported as 689; of these sixty had been added upon a first profession of faith during the past year, and forty-one by transfer from other churches. A summary of the receipts for the year showed that £321 had been contributed for general expenses, £308 for Sunday-school and home missions, etc.; £288 for new mission hall, and £887 for foreign missions. Stimulating addresses were given by various friends, and earnest hopes were expressed for the return of the pastor (Mr. James Stephens) to his people in restored health and strength.

At the annual meeting of the Upton Chapel, Lambeth-road, sixteen reports, representing the organisations of the church, were given, and showed hard, honest, Christian work carried on by the members. Mr. Pensam, church secretary, spoke of the increasing power and acceptance of the pastor's ministry. The church roll numbered 640 members. Reports were given of Sunday-schools, mission auxiliary, mission hall services, visitation to 1,000 families every week, the sick and distressed relieved, Bible classes, mother's meetings, temperance organisations. Rev. W. Williams (pastor) spoke of the Lord's goodness, and said that the reports throughout were most encouraging, showing that a great work was being done at Upton Chapel.

METHODIST.

Mr. J. Harkness has conducted a successful mission at Dunstable.

Mr. A. Buddon is now holding a two months' mission in Hexham district.

Rev. Owen Watkins has been conducting a series of successful missionary services in Plymouth.

An interesting Soldiers and Sailors' Convention has just been held in Wesley's Chapel, City-road.

Mr. Councillor Crowdson, of Louth, has conducted a fortnight's evangelistic services at Fulstow, with gratifying results.

Rev. George W. Clutterbuck, late of Bombay, and now of Oakham, has accepted an invitation to Caledonian-road Chapel.

Rev. Frederick Wandby, who lately resigned the Primitive Methodist ministry at Sunderland, has, it is understood, accepted the pastorate of a small Presbyterian church in East London.

The friends at the Grove Chapel, York, have begun Saturday evenings for the people in their schoolroom. The beginning has been very cheering, and affords every promise of growing success.

Wesleyans in Ancoats are preparing for a great forward movement. They are surrounded by a dense population, three-quarters of which go nowhere on the Sabbath. The locality swarms with public-houses and homes of wretchedness and sin.

The evangelistic movement in the Shebbear Circuit continues to extend. Many have professed conversion at Thornhillhead, at Sutcombe, and at Milton. And in seven other places the interest is prevailing, many souls being saved, and still greater things being expected.

The P.S.A. movement commenced some time ago at the Wesley-place Chapel, Dudley-hill, Bradford, continues to have the greatest success. Every Sunday the commodious building is packed. A Monday class has also been commenced for men, to be conducted on P.S.A. lines.

Last week the United Methodist Missionary Committee met in Darlington. Special proposals for inaugurating a great forward movement in Eastern Africa were considered. It is felt by many that the denomination ought to take full advantage of its present openings, and go along the Tana river.

A local preacher of Kibworth, Leicestershire, who has just celebrated his jubilee, estimates that he has travelled, chiefly on foot, 25,000 miles, having many times walked twenty-six miles and taken three services on a Sunday. Only once has he disappointed a congregation, and then because a bridge had been carried away by a storm.

A remarkable example of anonymous generosity to the needs of the mission fund has been shown by one who is spoken of as "a lowly but devoted son of the Connexion." For some time the Connexion has had a block of buildings, purchased about three years ago, suitable for a medical mission at Tang San, China, but completely at a standstill for want of the necessary funds to provide it with instruments, medicines, and furniture. Rev. Dr. Townsend pathetically referred to this at a missionary meeting, and the next day one of his audience, who insisted on anonymity, told him he had been deeply moved by the statement, and had resolved to give £300 by next conference if the work could be commenced at once.

PRESBYTERIAN.

At Bootle the membership is returned at 624, and the Sun day-school numbers 800.

Dr. Pentecost is drawing large congregations to the church in Upper George-street, Marylebone.

Dr. Thain Davidson and his people feel strongly the need for enlargement at St. Andrew's, Ealing.

The annual meeting at Aldershot proved encouraging, and indications appeared of progress and blessing.

The students of Trevecca College have arranged to hold a fortnight's mission in and around Talgarth shortly. Meetings of a similar kind were held last year, with excellent results.

The work at Cheltenham has been much prospered in many ways, and the pastor (Rev. J. More) speaks of the past year as one of the brightest and best of his twenty-one years in Cheltenham.

The report presented at the annual meeting of the St. John's Wood congregation (Dr. Monro Gibson's) showed a membership of 876 in the parent church and 300 connected with the Kilburn Mission.

It is stated that Rev. J. W. Rodger, of Bournemouth, has been recommended by his medical adviser to take a complete rest on account of an affection of the throat, from which he is suffering, and which is aggravated by public speaking.

At Gloucester the annual meeting has just been held. The reports were of an encouraging kind, and showed that the congregation is steadily increasing. Rev. John More, of Cheltenham, was present and gave a cheering and stimulating address.

At the annual meeting of the Campbell Church, Birmingham, all the reports were of a satisfactory nature, and prove the church to be in a sound and healthy condition. The Sunday-school report was particularly pleasing, the number of scholars on the roll having increased. Mr. E. Williams the evangelist of the church, is doing good work.

The membership at West Hartlepool now stands at 292, the highest in the history of the congregation; the two Sunday-schools contain 472 scholars, and there are forty-eight teachers. The Young Men's Society and the Band of Hope continue in vigorous life. A branch of the Women's Missionary Association has been formed during the year.

At the annual meeting of the Crewe Presbyterian Church the Mayor (Dr. Hodgson) made a very happy speech, saying he had believed that Presbyterianism began with John Calvin, but he had since found out that Timothy was Presbyterian. Rev. R. W. Roberts stated that the reports were all of the most satisfactory character, showing as they did what was done in the Sunday-school, day-school, Young People's Guild, Band of Hope, and Women's Missionary Society.

THE SALVATION ARMY.

Commissioner Railton has enrolled forty new soldiers in Barmen.

The Marechale reports glorious changes in the west and south of France.

Mr. and Mrs. Herbert Booth rejoice over glorious victories in Canada.

Enthusiastic meetings have been held in Sweden, Norway, and Denmark.

In Halifax, Bradford, and Wakefield, remarkable meetings have been held by the General.

Colonel McKie finds among the Belgian Catholic populations a deep longing after God, with manifestations of saving power.

The Birmingham corps held the other day a "No-drink demonstration" in their citadel. Over 200 converted drunkards were present.

Commander Ballington Booth is paying England a short visit, and a party of forty officers are being accepted and despatched to the United States in connection therewith.

Captain George Reynolds, of East Dulwich, who is doing a month in prison, has been appointed as captain to Kingswood, Ely, Ilford, Mitcham, and Dulwich. His offence consisted of praying before a public-house after being requested to move.

SOCIETY OF FRIENDS.

Dr. Elias Jessup of Newberg, Oregon, was welcomed at the last meeting for suffering, and will probably visit many places in England and Ireland as soon as possible. He comes in the interest of Pacific College, Newberg, and is also a minister of the Gospel.

J. J. Neave and John Bellows are still at work in Russia in the interests of the Stundists, and have been well received and courteously treated by the Russian officials. "Every door rightly opens and at the right time. There is only one iron gate left. I believe the Lord will open it, and will Christ Jesus have all the praise."

Evangelistic efforts sustained in many parts of the country. Successful series of meetings have been held at Bletchingley, in Surrey, and Witney, in Oxon, and at Colchester and elsewhere. A prominent feature in this work is the interest attaching to Bible Readings held in the afternoons, and generally well attended and helpful. The re-opening of old meetings and starting new ones is aimed at and measurably realised.

Sorrowful news comes from Mount Lebanon. The work carried on at Baabdat has been given up, under conditions thus described:—"The Baabdat people, who professed to be Protestants, have succumbed to the repeated inducements held out to them by the Pope—the offer of a boarding-school and large sums of money—and have joined the Latins. In review of the last ten months' work at Baabdat, whilst deeply regretting that the door is now closed to a great extent for friends there, the conference cannot but feel that the good seed of the kingdom has been sown with unsparing hand, and God's promise still remains, 'My Word shall not return unto Me void.'" A few, it is hoped will remain open to teaching and good influence.

Fallen Asleep, see page 30.

The Christian.

☞ It is particularly requested that all letters relating to business matters should be addressed to the *firm*, Messrs. Morgan and Scott, and not to individual members. Communications for The Christian should be addressed to the Editor, 2, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

All Advertisements for The Christian should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

SPECIAL ANNOUNCEMENT.

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Notes and Comments.

NEXT week we purpose giving a portrait and sketch of Mr. J. G. Woolley, American temperance advocate.

*** Will those who subscribe for The Christian, but who have not yet remitted for 1893, please give immediate attention to the matter (the subscription being due in advance), in order to secure the due despatch of future copies. Full particulars will be found in the special announcement above.

We are informed that Rev. Hubert Brooke, of Reading, Rev. Charles Inwood, of Dublin, and Rev. G. C. Macgregor, of Aberdeen, propose leaving Liverpool on April 5 for New York, *en route* to Canada, for the purpose of holding conventions in some of the cities of the Dominion for the deepening of spiritual life.

Through the visit of Mr. Eugene Stock, Church Missionary Associations have been formed in New South Wales and Victoria, authorised to select, train, and send out their own missionaries, and to expend their funds upon their maintenance. Plans have been laid for a similar Association in New Zealand. Twelve candidates have been accepted, three of whom are already in the field, and other promising men are offering their services. A training home for candidates has been provided at Sydney by the spontaneous offer of a Christian lady, who has offered her house and her own services for that purpose. There is no missionary church but will rejoice and give thanks at such satisfactory intelligence. It has a significance far beyond the organisation in which it happens.

We recently met Mr. John Currie, of America, who after spending some twenty years evangelising abroad, has returned to Glasgow, his native place, for the purpose of looking up the companions of his young days. All these had belonged to sporting circles. Many of course had passed away during his absence, but among such as remained, and the new generation he found succeeding them, a real work for God has been accomplished. Many of his old companions and friends have been converted, among whom were two prize-fighters. One outcome of this has been the initiation by the men themselves of Gospel effort among their fellow-operatives in the works and factories where they are employed.

We would earnestly suggest to all large employers of labour, the advisability of facilitating such efforts to improve the moral and spiritual condition of their men, by providing suitable accommodation for gatherings of social and religious character, leaving the men free to conduct them in the way best suited to the needs of their fellows. An experiment of this kind has been tried in Glasgow, where a "Gutta-percha Gospel Mission" has been inaugurated in connection with a Gutta-percha factory. We shall be glad to give further particulars to any friends who may interest themselves in such an effort.

There is some small comfort in knowing that the drink bill for 1892 is a trifle less than that for 1891; but it still makes one's heart sad to reflect that we spent £140,886,262 on an indulgence which, even were much of the good that is claimed for it granted, creates the worst of all our evils. No drink, no drunkenness: even *The Times* has to admit in the face of this bill that "drunkenness is perhaps the greatest social evil of our age and country." Some particularly painful facts come to light when the total sum is analysed and compared with our population. As Dr. Dawson Burns says:—"Considering that throughout 1892 complaints of depression in trade were constant, the slightness of the decline in the drink expenditure of the nation is a striking evidence of the power of alcoholic indulgence in the face of diminished private resources." More money in England means more indulgence and more sin; even naked poverty will somehow have the drink.

If we were asked by what means we should like to see the sin and curse removed, we should reply: First, by means of the Church of Christ; by no member of hers using intoxicating drink as a beverage; by no member selling it for gain; by no Church using it at the Lord's table. Second, by means of the people themselves deciding that it shall not be sold as a beverage. So long as there is an open market, so long will there be an open, notorious, and ruinous sin.

An important discussion keeps breaking out among Congregationalists as to the best way of educating their students for the ministry, some advocating large colleges and the non-residence of the men, others smaller colleges and the residence of the students, much as a family. Experiments in the way of amalgamating some of the colleges which were near together have been made, with results which appear somewhat startling—*e.g.*, there are fewer students and less subscriptions, and in one case the staff of professors remains almost the same for the large colleges as for the small.

It is also a serious view of the case, that the smaller colleges appear to have done a far larger amount of evangelistic work among the poor in towns, and especially in villages and hamlets, than the larger colleges. This touches a vital point. For in these humble congregations great good has been done, and the students have got a training *by* preaching *for* preaching, which is far before anything that mere intellectual discipline can impart. Some of our most persuasive ambassadors for Christ have had their true college in the meeting-room or in the village chapel, and any arrangement which makes it less likely that students will get the advantage of these places cannot be conducive to the diffusion of the Gospel. Roman Catholics seem to go upon the plan of having as many colleges for students as ever they can support, for every college is an influence for Romanism in the neighbourhood where it stands.

There is a method of employing sacerdotal words in an evangelical sense, which is greatly in vogue among Evangelical Christians, and which seems to us to be full of danger to the truth. We are, of course, familiar with the way in which Christianity adopted certain terms at the beginning, from the language of heathenism, and imported into them its own peculiar meaning. The same thing is of necessity done in every new language which is made the vehicle of Christian truth. The word "God" is made a new word when "the fulness of the Godhead bodily" is transferred to it, and it remains no longer a symbol for abstract and negative terms. So also with the word "love," which is purified and transfigured when it represents the Christian idea of love.

But this is a different thing from adopting the terms of a debased Christianity, and trying to make them bear a better and evangelical meaning. Not to speak of the term "sacrament," on which a correspondence is going on in our columns, we may mention the term "priest." It has its evangelical Bible sense, as applied to *all* Christians, but by no possibility can it be Scripturally employed in a limited and exclusive sense to any of the ministers of Christ.

Then again "penance" is a term in use among a large section of professing Christians, but surely neither in a limited nor in an unlimited sense can we employ this evangelically. The very breath of the word is anti-Christian. It is not an equivalent for repentance or sorrow or amendment. It suggests salvation by misery, which is the very opposite of the method of the Gospel. On the whole, it is best to avoid terms that of themselves and by their associations and history at once suggest anything but evangelical ideas, and keep to terms that cannot lead astray. If we can find no fuller, no more expressive terms than those which are used in the New Testament, it seems needless trouble to go further, besides which, to do so is almost sure to mislead the multitude, which does not stay to distinguish between the common and the special use of words.

A fortnight ago we said—

> We do not think it is desirable at the present moment to leave our testimony against the abuse of the two Christian ordinances, Baptism and the Lord's Supper, and to enter upon a discussion as to their disuse, *though it is possible we may come to this.*

We were taken to mean that we thought it might come to giving up the observance of the two Christian ordinances, whereas we meant that it might come to discussing the subject. We were never farther from looking in the direction of giving up these divinely-ordained symbols of saving truths than now.

Our insertion of the letter of "Beta" must not be considered as yielding this position. We only regret that such a position can be taken by good men in the face of such commanding words as—"This do in remembrance of Me." "As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come."

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* S704.491.010

For the second time our friendly correspondent, Dr. Harford Battersby, asks, Can we not agree to differ? With courtesy of heart, as well as of expression, towards himself and the brethren to whom he refers, and whom we esteem very highly in love for their work's sake, we reply that we can love each other and be one in heart, while we differ, but how far can we, with loyalty to God, "agree to differ"? We must draw the line somewhere. When the Confederate Ambassadors proposed to President Lincoln that they should agree to differ on the "domestic institution" of slavery, and draw a line between the United and the Confederate States, at the points which the respective armies then occupied, President Lincoln answered: "Gentlemen, this Government must have all." God said to Moses, "See that thou make all things according to the pattern shewed thee in the mount." And to Ezekiel, "Shew the house to the house of Israel, that they may be ashamed of their iniquities, and let them measure the pattern . . . THAT THEY MAY KEEP THE WHOLE FORM THEREOF, AND ALL THE ORDINANCES THEREOF, AND DO THEM." God made no allowance for difference as to what He had commanded.

Papal Paganism is coming in upon us like a plague, and the children of Evangelical men are swelling the numbers in the Ritualistic half-way house to Rome. Aaron did not stay the plague after Korah and his company had been swallowed up, by agreeing to differ. Phinehas did not agree to differ with Zimri and Cozbi; his uncompromising action was accounted to him for righteousness for evermore.

Steel is iron from which all the foreign particles have been hammered out and all the true metal has been compressed together. All the Romish and Babylonish elements must be hammered out of Evangelical Protestantism in order to produce a spear sufficiently highly wrought to slay the Zimri and Cozbi of the present crisis.

In his "Apocalyptic Scenes" article on February 9, Sir S. A. Blackwood, in agreement with ancient and modern expositors of repute, quoted Dan. xii. 4, as showing that at the time of the end many will *search* the prophecy of the book—"running to and fro" in its pages. A correspondent challenges this interpretation, and maintains that the verse refers to "the increase of locomotion and the advance of science as witnessed in our day." It is hardly needful to point out that mere human activity, whether in knowledge or travel, cannot possibly unfold or make plain predictions regarding the Kingdom of God, as the "running to and fro" is said to do. The view taken by Sir Arthur Blackwood is that of the best lexicographers, who have set out significations not merely empirically, but also in the light of the analogy of languages. Such passages as Amos viii. 12 ("run to and fro *to seek*") and Jer. v. 1 ("run to and fro *and see*") illustrate locomotion for the express purposes of survey and inspection. It is but a step, then, to the metaphorical and intensive use of the Hebrew *shût* in the sense of "examine thoroughly," "read through earnestly," "peruse," as given in lexicons and recent translations of the Old Testament.

Rome invites Divine vengeance by her multiplied blasphemous assumptions. From the last issue of *L'Eglise Libre* we learn that in a cantata entitled, "Le Noël des Ouvriers," dedicated to Leo XIII., in commemoration of the French working-men's pilgrimage to Rome last autumn, the Pope has been addressed and referred to as "New Christ" and "New Saviour!" *(Nouveau Christ...Nouveau Sauveur)*. We agree with our contemporary's remark:—

This iniquity, this blasphemy, does not surprise us. Rome has long denied the old Saviour, the Christ of the Gospels, and ours, and has put in his place the idol of the Vatican.

When "New Christ" hides "Very Christ," whom do we see but "Anti-Christ"?

The common sense of governors and magistrates has, on some occasions, been of eminent service to the truth. The man who has no prejudices against the truth, but has a way of looking at things exactly as they are, can generally find a good reason for not persecuting good men. Count Ignatieff, the Governor-General of the South-Western Provinces of Russia, seems to have discerned the value of the Stundists. At any rate, he has suggested to the priests who appealed for the help of the secular arm, that "the best way of eradicating heresy was to work against drunkenness and vice in the villages, and to reform the services of the Orthodox Church." Let that be done, and the spirit of Stundism would be dominant in the Church itself.

In the New York *Independent*, of Feb. 2, Rev. Henry D. Porter, of P'ang Chuang, Shantung, had a useful description of "The Battle of the Books" in China. The literature of the Empire, hoary and powerful though it is, is now confronted by an ever-increasing multitude of books, progressive and spiritual, issued from the presses of the various Bible, Tract, and Missionary Societies. Not only is there a considerable free distribution of papers and books, but, such is the growing interest of the people, there are important and continuous sales. The great centres of this dissemination are Hankow, Shanghai, and Peking. The fierce opposition recently led by Chow Han eventuated in an Imperial edict of toleration for Western influence and religion, and a new era has begun. "It is," writes Mr. Porter, "the era of the exchange of darkness for light, of ignorance for intelligence, of pitiful hesitation for the clear outlook which welcomes every form of helpfulness, whose prophecy is progress and hope." We join in the further remark: "Let the battle go on. It is the battle of truth, the battle of knowledge, the battle of Christian experience, the battle of religious awakening."

The Central Soudan Mission.

Messrs. E. White and T. Holt, pioneer missionaries, sailed on Saturday week per the "Angola," for Akassa, West Africa, *en route* (*via* the River Binue) for Central Soudan.

This mission, which is unsectarian, has its headquarters and training home at Tripoli, Barbary, but owing to the Mohammedans closing the roads inland from Tripoli, these two young men have been sent out to work their way to the central regions, *via* the River Niger. Mr. White, who is a skilled mechanic, takes out with him a valuable quantity of machinery and tools, with which he hopes to reach the natives.

The region they are entering extends 2,000 miles from the Niger to the Nile, and there are sixty millions of inhabitants to whom the Gospel has not yet been preached. Messrs. Bywater, Tanqueray, and Phayre, Limited, 17 Water-street, Liverpool, are the agents for this mission.

SOLDIERS' HOME, SPITAL TONGUES, NEWCASTLE-ON-TYNE.—Mr. A. Draper writes:—"A Gospel meeting is held almost every night. The gatherings for Bible-reading, prayer, and praise are well attended. Several very encouraging letters were recently received from soldiers, now serving abroad, who once met with us here, but are now engaged in active warfare against sin. We are sadly in need of Testaments and tracts, also other help."

The Book of the Kingdom.—4.

THE GOSPELS.

We have seen that the Kingdom is the commanding subject of the Old Testament; that from the revolt of Adam to the Flood the earth was without government, and therefore became corrupt and filled with violence; that civil government was committed to Noah; that after the rebellion at Babel God called Abraham and established law in Israel; that Moses and Joshua were rulers under God; that after the lawless interim of the Judges, his people rejected God as their King, and demanded a king to rule them, like all the nations; that the experiment of kingship in Israel ended in apostasy and captivity; that under Gentile rule the royal prerogative degenerated from gold to silver, brass, iron, because the kings feared not God nor regarded man. Thus, after four thousand years, Satanic lawlessness and human misrule having been exhaustively demonstrated, God fulfilled the prophecy of Malachi:

Behold I will send my messenger,
And he shall prepare my way before Me:
And the Lord whom ye seek shall suddenly come to his temple,
Even the Messenger of the Covenant, whom ye delight in.

In fulfilment of the second Psalm, "Yet have I set my King upon my holy hill of Zion," Jesus is born King of the Jews, and Rachel's children are murdered at Bethlehem that Herod may rid himself of the dreaded rival. John came, preaching, "Repent, for the Kingdom of the Heavens is at hand," for Daniel had taught the great Gentile monarch that "the Heavens do rule." Jesus, baptized, tempted, and having overcome, preaches, like his herald, "The Kingdom of the Heavens is at hand." Jesus lays down the principles of the Kingdom in the Sermon on the Mount; teaches his disciples to pray, "Thy Kingdom come," and to seek first the Kingdom of God and his righteousness.

He goes about all the cities and villages of Galilee, preaching the good tidings that the reign of God is at hand, and, in perfect accord with the character of the ideal King of the seventy-second Psalm, heals every sickness and every disease among the people. He opens his mouth in parables, and his exposition of the first, which is the basis of all the rest, is that the seed of the Sower is the Word of the Kingdom (Matt. xiii. 19), and all the rest, as recorded by Matthew, are parables of the Kingdom of the Heavens.

Jesus promises that some of his disciples shall not taste of death until they see the Kingdom of God come with power, and this is fulfilled in the Transfiguration, in which, from the Man Christ Jesus shines forth the glory of God manifested in flesh.

It may be said this is all from Matthew, who wrote specially of Christ as King. But Mark, who writes of Christ as God's Servant, opens in an equally royal way with "The beginning of the Gospel of Jesus Christ the Son of God." After John is cast into prison Jesus comes into Galilee of the Gentiles, preaching the good tidings of the reign of God; and with authority commanding even the unclean spirits, and they obey Him. He is manifestly Jehovah's elect Servant, but no less manifestly Jehovah's promised King.

Luke, whose view of Jesus is that of Son of Man, tells the same royal story. He went throughout every city and village preaching, and showing, specially to the poor, the glad tidings of the Kingdom of God, with authority forgiving sins, casting out demons, and healing all manner of sickness and disease. He sees in vision the effect of his approaching

death—Satan as lightning falls from Heaven—and gives his seventy messengers power to tread on serpents and scorpions and over all the power of the enemy. The people dream the Kingdom is about immediately to appear, and He tells them the parable of the nobleman who went into a far country to receive for himself a kingdom, and the return.

John writes of Jesus as Son of God. Who should be the King of men but the Word made flesh—in whom from the beginning was life, and the life was the light of men?

Nathanael recognises Him as Son of God and King of Israel; but he shall see yet greater things—the angels of Jacob's vision ascending and descending on the Son, not of Israel only, but of man.

To Nicodemus, a man of the Pharisees—representative, therefore, not only of the nation, but of the race—is declared the truth, not only that sons of Adam are incompetent as kings, but disqualified from being subjects of God's Kingdom. They must die out of what they are, and be spiritually reborn; for flesh and blood cannot inherit the Kingdom of God. Jesus' kingdom is not from hence; but He bears this patent of true royalty: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." "Behold your King!" There is no other King. "Behold the Man!" There is no other Man. This is God's Son and King, for this is God's Ideal Man—this is Jehovah's Fellow.

All the Gospels record his death, and all declare that He was crucified as King. They all record his resurrection, and during the forty days before He returned to Heaven He spake to his disciples of the things concerning the Kingdom—the Reign—of God.

The tempter brought in lawlessness; for "sin is lawlessness." Jesus atoned for sin, and brought in everlasting righteousness.

The fourfold record of the Evangelists is the Glad Tidings of the Reign of God. M.

REV. J. McNEILL IN HADDINGTON.

Messrs. McNeill and Burke began a series of meetings in Haddington on Sabbath, Feb. 12. Mr. McNeill preached in the Free Church to a large congregation at the usual forenoon service, and in the evening he addressed a crowded meeting in the Corn Exchange, at which it was thought about 2000 people were present. In the absence of the evangelists in Glasgow, Monday was left open, but meetings were held on Tuesday, Wednesday, Thursday, and Friday, in the West United Presbyterian Church at three o'clock in the afternoon, and in the Corn Exchange in the evening.

This was the first occasion in which any attempt had been made to have a series of afternoon meetings in Haddington, but the experiment succeeded beyond expectation.

The evening meetings in the Corn Exchange grew night after night until the Friday evening, the whole series being the most largely attended of any such series of meetings ever held in Haddington.

The singing by Mr. Burke was most effective, and was greatly appreciated. Of Mr. McNeill it were superfluous to write. He has to be seen and heard to be understood. He invariably got into fine touch with his audience at the outset, and kept their attention riveted all through the meetings, prolonged, as they were, far beyond the ordinary time. His addresses were most powerful, rich in Gospel truth, and full of apt and telling illustration. A deep impression has been made, and already the fruit is being found. Rev. J. Matthew rightly interpreted the feelings of the people when at an early stage of the Friday evening meeting he expressed gratitude for the visit of the evangelists.

The local ministers who were in sympathy have greatly enjoyed the visit; the meetings have been attended by all classes, Episcopalian as well as Presbyterian. All would have been deeply gratified if Mr. McNeill and his coadjutor could only have prolonged their stay.

Bible Study for Christians.

No. II.

By Rev. J. F. T. Hallowes, Birmingham.

No spiritual life is so rich that it needs not daily enrichment through reading and study of the Word of God. Martin Luther had a fresh and forceful life, but he often confessed that unless every day he read the Scriptures, meditated on Christ, repeated the Creed, and prayed the Psalms, his heart became dead and cold, full of dark and hard thoughts of God, and of dreary and tormenting doubts and fears. I would return, then, to the question which I attempted partially to answer in my last article, "How may busy people profitably study the Bible?" further remarking,

V.—Study it devotionally.

You may study it critically; you must study it devotionally. It is well to use maps of Bible lands, to find out the exact translation of Bible words, to cast the light of contemporary history upon Bible records, to know the special characteristics of the ages when Prophets, Priests, Kings, and Psalmists lived and wrote. But all this may be done, and we may fail to read profitably, because we fail to read devotionally. To adjust the telescope is one thing, to take an observation of a star is another. Do all your "helps" enable you to observe the stars of Scripture truth, and especially that orb of pre-eminent splendour, Christ, the bright and Morning Star? You *must* find Christ in the Scriptures. He Himself said He was there: "In the volume of the Book it is written of Me." Luther asks, "What Book, what Person?" Replying to his own question, "There is only one Book—Scripture; and only one Person—Jesus Christ." In the New Testament Christ is the visible Centre of Scripture. In the Old Testament He is really, though not so apparently, its Centre. The great nation of the Bible, Israel, is a type of Israel's Lord, and the lives and characters of many of her foremost men are typical representations more or less faithful of his life and character.

VI. Study both the Old and the New Testaments, comparing them together.

The Old Testament is the historical basis of the New. Christ came to give the first fulfilment and the second existence. He, the Incarnate Word, binds these two great parts of the Written Word closely together. In the Old Testament He appears as Type, in the New as Antitype. Therefore it has been well said that "the Old Testament is unfolded in the New, and that the New Testament is enfolded in the Old." Nor are we astonished to hear that there are in the New Testament 275 passages which are quotations from the Old. Now, it is a profitable thing to trace out the numerous links between the two books. Compare and contrast the giving of the old law on Mount Sinai with the giving of the new on the Mount of the Beatitudes. Compare and contrast the miracles of the old dispensation with those of the new, and the priesthood of the former with that of the latter.

Thus it will be found that the two Testaments are like two well-polished mirrors placed opposite to each other, having between them a brilliant light, the glory of the "Only Begotten of the Father," which they mutually flash into each other's depths, marvellously multiplying its splendours. And as the pre-established harmony of the two volumes of Scripture are by their comparison more and more discovered, the sense of the inspiration of both will be fortified, and especially will the authority and value of the Old Testament be illustrated. One of the best ways to prove the inspiration of the Old Testament is to show its intimate connection with the New.

The Value of Prayer.

We have reason to believe that a short prayer offered up God on any ordinary day may have results which shall be our glory and rejoicing through all the endless millions of cycles of eternity. As we make our minutes so God will make our ages. All good words and deeds are rendered acceptable by prayer offered silently to the Giver of all good gifts. And energy in prayer gives energy in work.

Let us improve the quality of our gift of prayer as carefully as an artist does his knowledge of colour and design, or a singer his tone of voice. Let us cultivate the power that can raise us up into lofty communion with the Ruler of the universe,

> "And moves the Hand that moves the world,
> To bring salvation down."

That is what prayer can do. What a life of spirituality, of power, of boundless possibilities! Mountains of unbelief would melt away like the mist, and our plans for the good of others would certainly prosper, while our own characters would become bright and hopeful, lovely and dignified, from companionship with "the Lofty One who inhabiteth eternity." We can do our business the same as ever, yet feel a higher and purer and brighter atmosphere around our souls than the air we breathe. That our prayers may be answered, how holy, how beautiful should we make our short stay on earth!

Let us not forget to "wait an answer." The Almighty Father is waiting to be gracious, and his angels minister to the heirs of the promises. His replies are often very striking.

When praying definitely for the spreading of the Gospel of the Kingdom throughout the world, let us sincerely long to see the King of Glory and Beauty. Only He can make us perfectly happy. The vivid electric force of heavenly love and prayer has many a time illuminated my life with flashes of joy far beyond all earthly happiness.

The Lord Almighty, in whom are all the riches of wisdom, makes it possible for the humblest and poorest to have a share in turning "the many to righteousness" through praying fervently for the descent of the Holy Spirit upon missions at home and abroad, and those who do so are true "priests unto God." If the disciples had kept to themselves silver and gold there would have been no Pentecost, as far as they were concerned.

To shine as the stars, for ever and ever, is one of the rewards. There is surely nothing to prevent any of us—pardoned, and clothed in Christ's righteousness, and guided by the Spirit of Truth—from making up our minds to flash brilliantly in the Land of Promise, a glorious constellation, while retaining our own individuality.

Think of Christ's fervent prayers on the Mount of Olives, in Gethsemane, and on the Cross, for our sakes, and pray, oh! pray, that we may add many living jewels to the Saviour's crown. Thus may we melt some of the coldness and indifference of the present day.

Let all of us readers of The Christian make up our minds to say every morning, as we open our eyes, "More fervent in prayer than yesterday!" And soon, "He that seeth in secret shall reward thee openly."

Kobe, Japan, January 17. F. O. E.

Joshua and the Land of Promise.

By REV. F. B. MEYER, B.A.,
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A VETERAN COMRADE.—Joshua xiv.

It was in Gilgal that the apportionment of Canaan took place. There, where the reproach of Egypt had been rolled away, and where the main camp had stood gathered round the Tabernacle during the years that the warriors had been afar from wives and children, fighting the battles of Jehovah, it was fit that the rewards of victory should be meted out. It was a great epoch in Israelite story, as the tribes gathered around their veteran leader, before whom and Eleazar stood the urns, the one containing the name of each, and the other the name of some specified portion of that fair land, which lay all around, smiling from hills and vales to the blue heaven above.

Judah, first in war and march, was the first to draw nigh. It was a great people, and was destined yet to play a greater part in the history of Israel and of mankind. But an incident intercepted the casting of the lot which calls for earnest heed, for, after all, our religious life is a thing for ourselves, and we learn more from the act and word of individuals than from the movement of a tribe. Stand still, then, O Christian soul, and see some counterpart of thyself in thy best moments, in this demand of the grey-headed warrior, this lion's whelp, for so the name "Caleb" means. Strong, bold, heroic, there was a great deal of the lion in him beside his name. He had been the young lion of the tribe of Judah some fifty years before, but he was as strong, as he stepped out of the ranks of Judah to claim his right, as he was when Moses sent him to spy out the land.

I.—THE PRIME CHARACTERISTIC OF CALEB'S EARLY LIFE HAD BEEN HIS ENTIRE DEVOTION TO GOD.

Repeatedly we are told both of him and of Joshua that they "wholly followed the Lord." And there was some trace of this in the words of the old man, as he addressed his comrade in many a hard-fought fight, in many a weary march. The rest of the spies had turned aside, dismayed by the spectacle of giants, and walled-up cities, and vast battle array. They had ceased to keep the eye stedfastly fixed on the movements of God's will, and on the might of his hand, and instead of following hard after Him, as when Jonathan's armour-bearer stole softly after him up the pass, they had yielded to panic, and had made the hearts of the people melt.

But there had been no panic in the heart of Caleb. He was thinking only of how, when God delights in men, He brings them into the lands of milk and honey, and makes it theirs by deed of gift. And as he thought in his heart, so he spake with his mouth. He brought back word again "as it was in his heart." In his rough soldier's phrase he even dared to boast that the Canaanites were but bread waiting to be eaten by the hosts of Israel. And then in more thoughtful fashion he spoke of the shadow of God's protection as having passed from over the land, as if he had the consciousness of it being God-deserted.

He followed God wholly through the weary years that ensued. Amid the marchings and countermarchings, the innumerable deaths, the murmurings and rebellions of the people, he had retained the stedfastness of his purpose to do only God's will, to please Him, to know no other leader, and to heed no other voice. It was of no use to try and involve that stout lion's cub in any movement against Moses and Aaron. He would be no party to Miriam's jealous spite. He would not be allured by the wiles of the girls of Moab. Always strong, and true, and pure, and noble, like a rock in a changeful sea, like a snow-capped peak amid the change of cloud and storm and sun. A man in whose strong nature weaker men could hide, and who must have been a tower of strength to that new and young generation which grew up to fill the vacant places in the van of Israel. The Nestor of the Hebrew camp, in him the words of the Psalmist were anticipated, that he bore fruit in old age, and to the last was fat and flourishing.

And two things lit the path of this Greatheart, mid the gloom of the wanderings and the chaos of the conquest. There was, first, the consciousness that lay upon his heart, like sunshine on a summer ocean, that God delighted in him, that the outgoings of God's nature towards him were full of love and joy, and that the peace of God that passeth all understanding might be his inalienable possession. Walking in the light, as God was in the light, he had fellowship with God, and he bore with him the rest of the Divine nature long before he entered into its transitory type in the Land of Promise.

There was, next, the thought of Hebron. Forty-five years had passed since he had seen the white buildings of that ancient and holy city nestling beneath its terebinths. Probably he had only dwelt there for a single hour or two, whilst his comrades were bartering for pomegranates and oranges and the rich produce of its vales and hills; but it had left an ineffaceable impression upon his heart. He had seen the Vale of Eshcol where they cut down the bunch of grapes, but it had no attractions to him beside the city on which he had fixed his desire. He had beheld Jerusalem beautiful for situation and girdled by its mountains, but to his lover's eye it had no glory by reason of that greater glory that excelled. And even the Plain of Esdraelon, watered by the Kishon brook, could not steal away his fond attachment to Hebron. Hebron, beneath whose oaks Abraham had pitched his tent; Hebron, whose soil had been trodden by the feet of the Incarnate God, as with two angel attendants He visited the tent of Abraham; Hebron, where Sarah and Abraham, Isaac and Rebekah, Jacob and Leah, lay buried, each in their little niche, holding the land in trust, as the graves of the dead always hold the land for the living, until the promise of God was realised and the seed of Abraham had come back to claim its heritage.

God had read his secret, and had arranged that what his heart loved best his hand should take, and hold, and keep. It was one of the things which God had Himself prepared for those who love Him. He had taught him to love it, and immediately on his return to the camp the Divine order was promulgated, "My servant Caleb, because he hath another spirit with him, and hath followed Me fully, him will I bring into the land whereinto he went, and his seed shall possess it." That promise fell into his heart as water on a thirsty soil, or like a lover's last word cherished through long years. Often, as he lay down to sleep beside the camp fire, his last thought would be of Hebron, and amid the noontide haze, when the mirage gleamed on the horizon, it would sometimes seem to him as if the green hills of Hebron were beckoning to him across the waste. What though his comrades were carried out to die day after day, plague could not touch him, pestilence could not harm him, and death itself must drop the point of its spear when it came near his heart.

We have trace of the attitude of Caleb's heart through those long years in the words he spake at this memorable juncture when he said, "Now, therefore, give us this mountain *whereof the Lord spake* in that day . . . as the Lord spake. And now, behold the Lord hath kept me alive *as He spake*." The promise of God was his stay and comfort and exceeding great reward. He had to wait for its fulfilment, and it seemed long, as waiting times always do, especially when man waits for God. The man who knows that God delights in him, who has an assured hope of coming blessing, and who reckons on his promises, is he who can afford to follow fully, and shall live to testify to the generation that succeeds of the Divine faithfulness and truth. It was a great object-lesson for young Israel, as these two old men spoke aloud to each other of the scenes that had vanished behind the mist of the past, and attested the veracity of their covenant-keeping God.

II.—SUCH DEVOTION AS CALEB'S HAS MARVELLOUS RESULTS.

(1) *It is the soil from which such a faith springs as can claim the realisation of promise.*—Five-and-forty years before, God had promised to give Caleb Hebron, but the fulfilment of the promise awaited his claim. "Now, therefore, give me this mountain, whereof the Lord spake in that day." No common faith was needed to make so great a claim. Think of the time that had elapsed! Think of the greatness of the bequest, such a possession! Think of the Anakim that held it in their giant hands! But faith triumphed, and if the words, "It may be," come into his speech, words with a falter in them, the tremor, as it were, of fear, we must understand that they did not spring from any doubt of God, but of that mistrust of self which is a trait in all moral greatness. No man of noblest mould is ever self-confident. Whilst he reckons infinitely on God he always answers the charge of impending treachery with the whisper, "Lord, is it I?"

There was no misgiving in the heroism of Caleb's faith, and we can only account for its strength and steadfastness by recalling the whole-hearted consecration out of which it sprang. Only those who have wholly yielded themselves to God acquire the art of that faith which laughs at impossibilities, levels mountains, fells city walls, and puts to flight armies of aliens.

The weakness of your faith is due, not to any inherent incapacity for faith, but because you have not yet learnt the meaning of the words, "He wholly followed the Lord his God." There is waiting for you an inheritance, some promised Hebron, some blessed gift of God's infinite love in Christ. It is for you to say, "Give me this mountain." But before you can say it with an accent of assured conviction, the estuary of your life must be cleared of silt and sand, so that the tide of Divine energy may freely flow up into it.

(2) *It leads to fellowship.*—Hebron stands for friendship, fellowship, love. The old word means that, and perhaps that is why Caleb was so eager to strike out the new giants' name of Kirjath-arba, and to bring back the word that Abraham had often had upon his lips. It spoke to him of that communion with his Unseen Friend that he had enjoyed through the wanderings and vicissitudes of his long life, and which was not to end now, because, in the seclusion of his estate, beneath the shadow of his own vines and fig-trees, he would speak with him as a man with his friend, and anticipate the experiences of Nathanael in the days when the Gospel walked incarnate on our earth.

So is it ever. You must give yourself away to God, and follow Him, as the novice in Alpine climbing does his guide, or you will never be able to live in the Hebron where God gives Himself to the soul in passages of love which it is not lawful for man to utter. "If any man love Me, he will keep my word, and my Father will love him, and we will come to him and make our abode with him."

The world wants love. It is full of tired faces, and aching limbs, and breaking hearts. The love of God is shut away from it by the very circumstances of his nature, which is spiritual and holy, as contrasted with its life of sense and sin. Only through man does the love of God come to men. This is the reason that the Word became flesh, so that God might be able to pour the full exuberance of his love not only *over* them, as in sunshine and fruitful seasons, but *into* them. And now redeemed men who are one with the Divine man must through Him become the channels by which that blessed love may flow. But if any of us aspire to this he must take up his abode in Hebron, to go no more out. His must be its balmy air, its terraced slopes, its sunny warmth. Like the beloved apostle, whose first epistle might fairly have been dated from the sweet calm of Hebron rather than from the strife of the heathen Ephesus, we must live in the love of God. His love must dwell unhindered in us. But the only gateway into such an experience is the obedience that counts not the cost, and makes no exceptions, but follows fully its highest convictions of the will and law of God.

Those who follow God know God. He turns and sees them following, and hears their inquiry to know his secret place, and bids them come and see. Oh, bliss of bliss! They tarry with Him in such friendship as Moses had on the Mount. Their hearts burn and glow as the hours pass unheeded, uncounted, by. They come forth with the light of love transfiguring their faces, and making their common dress shine with lustrous beauty, as though they, too, had made light their vesture. Would you live in such a Hebron, then follow fully; or if you do not know which way to take, stand still until the twilight grows into the day, and thou wilt see Him going up to his cross, then follow Him.

(3) *It leads to strength.*—"Lo," said Caleb, "I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me; as my strength was then, even so is my strength now for war, and to go out and to come in." Consecration is the source of undecaying strength, because it allows the soul to draw on the strength of God. Just as the sap flows through the tender vine branches in spring, so does the strength of God pass into those that believe, who

are not only united to Him, but fully surrendered and given up to his indwelling.

It is this point that Isaiah emphasises in his sublime contrast between the respective strength of youth and of those that wait on Jehovah. He says that under the circumstances, that sap the vigour of early manhood, so that youths faint and are weary and young men utterly fail, those that wait on the Lord renew their strength. They mount up . . . they run . . . they walk. It is the latter of these that is so difficult. It is not so difficult *to soar*. When the day is young, and the deep blue heavens tempt the exploring wing, and the breeze is soft, it is hard to linger by the few twigs on the top of the bare rocks. It is not very difficult *to run*. When the sunbeams are still aslant, and the dew is not off the grass, and the dust is not stirred, there is a feeling of exhilaration which intoxicates and compels us to substitute our quickest pace for the crawling walk. But *to walk!* To go forward in the sultry heat! To have patience and bear for his name's sake and not grow weary! To resist the temptation to lethargy and indolence, and luxurious ease! This is the greatest exploit of all! But for this, which had been Caleb's task for forty-five years of desert wandering, no human energy can suffice. The soul must learn to take the power which God gives to the faint, and to receive the strength He increases to such as have no might.

But this strength is accessible only to obedience. God cannot and will not bestow it except where there is a thoughtful and deliberate purpose to do his will, to follow his path, and to execute his work. But if you are set on this, then adequate strength for body and soul, mind and heart, will and spirit, will be most certainly forthcoming. The outward man may decay, but the inward man will be renewed day by day.

(4) *It gives victory.*—Of all the Israelites that received their inheritance in the Land of Promise, Caleb appears to have been the only one who succeeded in perfectly expelling the native occupiers of the country. The Israelites generally seem to have made but poor headway against their strong and mighty foes, with chariots of iron and their fenced walls. Repeatedly we encounter the sorrowful affirmation, *they were not able to drive them out.* But Caleb was a notable exception.

What though Arba was the greatest man among the Anakim (15)! What though his three grandsons Sheshai and Ahiman and Talmai, the sons of Anak, were prepared to yield their lives rather than give up possession (xv. 13)! Yet Caleb drove them out—not he indeed, but the Lord, who was with him, and gave him a victory that must otherwise have eluded even his strong hands. The man who wholly followed the Lord was alone wholly victorious.

How precious and searching is the conclusion! Our failures in expelling the giants of the heart, in dealing with inbred corruption and the assaults of Satan, are almost entirely due to some failure in consecration. We have not wholly followed the Lord. There has been some secret flaw, some leakage, some draining away of strength. This must be put right before the other can be secured. But when, so far as we know, we are entirely yielded to God, then no sin can stand before us, because nothing can stand before Him. We humbly and trustfully put the matter into his hands, and believe that He will go forth against our foes in the chariots of salvation.

(5) *It enables us to give blessings to others.*—Twice we are told how Achsah, who was such a prize, as well to repay Othniel for his risk of life in taking Debir, the city of the books, lighted down from her ass to ask a blessing from her father's hands. As dowry he had given her a field that lay towards the south, but destitute of springs. To water it entailed the conducting of irrigating streams from a distance. The newly-married pair talked over the matter between themselves, and felt how desirable it was to be possessed of springs; and as Othniel shrank from asking, she took it on herself to obtain the boon from Caleb. "Give me also springs of water. And he gave her the upper and the nether springs."

In the Epistle to the Galatians the Apostle speaks of men who supplied, or ministered, the Spirit to them (iii. 5). It is a remarkable expression, as though through the "hearing of faith" men were able to become channels through which the Spirit was supplied to others. What a marvellous power! Is this the spiritual reality of which the laying on of hands was the sacrament and sign? May we say that even now there is a spiritual contact with men and women who are living in the Hebron of fellowship, through which the upper and nether springs of spiritual grace are communicated?

Follow the Lord fully, so will you dwell in the land; so will your heart become as a watered garden, and a spring of water that does not fail; so will you be able to obtain promises, not for yourself only, but for others; so shall rivers of living water flow through you, and those who know you best, the Othniels and Achsahs of your home circle, will gather round you to ask a blessing, and you shall have power to open springs of spiritual blessing in the heights of the heavenly places, and in the depths of daily practical ministry, in the valley of human life.

CANMIBALS WON FOR CHRIST.*

THE book that has just been issued from the press entitled CANNIBALS WON FOR CHRIST will be regarded by the reader, we think, as one of the most charming and convincing chapters of Christian evidences that modern missionary enterprise and devotion have produced. It is worthy to rank beside the now famous narrative of the life and labours of John G. Paton; and it tells of work undertaken for Christ and humanity in the same romantic region of the far and sunny south—the islands of the New Hebrides. Mr. Michelsen, the Scandinavian missionary, who is the central figure in the story, is a man of an unusually self-effacing temperament, and he has not chosen to invest his tale with the same halo of personal interest that attaches to many records of missionary effort; but the main facts that compose the volume are similar in character. It is a realistic and delightful record of pioneer Christian work among cannibal and otherwise degraded tribes; of wise and patient toil in the face of numberless difficulties and real perils; of marvellous deliverances from what seemed impending death; of the wonder-working power of the Gospel and the efficacy of fearless, prayerful faith; and of savage, superstitious and bloodthirsty heathen turned into sincere worshippers of the living God, and loving followers of the meek and lowly Jesus.

Mr. Michelsen, with the aid of a competent literary collaborateur, has given us a book that it will take many Robert Buchanans to answer: and which ought to give pause to that misguided poet before he attempts any further proof that either Christ or Christianity is being "played out," as the theatrical phrase goes. We hope it will be widely read; by believers for the confirmation of their faith, and by unbelievers for the chasing away of doubts as to the power of Christ and his Gospel to regenerate and reconstruct the worst of men.

The pathetic circumstance that while Mr. Michelsen has been passing these pages through the press, a mysterious providence has taken from his side the loved partner of his home life and public work, will serve, we trust, to awaken in the minds of many readers a prayerful sympathy for this true-hearted missionary, as he returns by-and-by to the field where he has already been so much honoured of God, and where he hopes to prove still further the reality of God's preserving and sustaining grace.

The numerous illustrations, graphically sketched by a Norwegian artist, under the missionary's instruction, greatly enhance the worth of the narrative; as also does the excellent appendix in which the history of Christian missions to the New Hebrides group is briefly but compendiously told. Dr. Lamb's added description of "the islands and the people" is a wonderfully eloquent bit of missionary literature.

THE POPE'S JUBILEE.—On Sunday the Pope received a congratulatory telegram from Queen Victoria on the occasion of his episcopal jubilee. It wished him every happiness; he replied with an expression of sincere thanks.

THE METHODISTS OF VIENNA resumed on Sunday last the household religious services which were some time ago suspended by the authorities. Rev. T. B. Stephenson, LL.D., ex-president of the Wesleyan Conference, preached, his discourse being translated into German.

* CANNIBALS WON FOR CHRIST. A Story of Missionary Perils and Triumphs in Tongoa, New Hebrides. By Rev. Oscar Michelsen. 2s. 6d. *Morgan and Scott.*

THE MARGARET LOUISA HOME.

BY MRS. J. FOWLER WILLING, NEW YORK.

THIS is the beautiful name of a beautiful Home for self-supporting women in New York. It is the gift of Mrs. Elliott F. Shepard to the Young Woman's Christian Association. It is an excellent thought excellently carried out, as anyone may see who crosses its kindly threshold.

To a novice this great city is an immense spider's web. The keenest brain that the enemy can command is taxed to the utmost to invent snares and traps. Working women are, of all, most imperilled. The Young Woman's Christian Association is their friend, tried and true; but it has had its hands full to find safe, comfortable boarding-places for them when they first come to the city. God lifted a great load off those noble ladies when he put this Home scheme into the heart of Mrs. Shepard. *Né* Margaret Louisa Vanderbilt, she had the means, and straightway this sweet sisterly result appeared.

The Home is in the same block with the Association building, and connected by corridors with the chapel, where are held daily religious services for women. A Bible in every room, "prayers" in the parlour every day, guests admitted only upon references from pastors and employers, and nothing allowed that would not be in a well-regulated family—one must be as safe here as in her own home.

It is economical, because the building was a gift, and the managing brain a benevolence. Nice, well-furnished rooms for fifty cents a day, with two beds eighty cents. Good table board for 3.50 dols. a week. None of its seventy-five guests may stay longer than a month. In that time each can learn the ways of the city, and be better able to take care of herself. Then some newer comer takes her place.

Everything that steam, gas, electricity, soft tints, tiles, books, engravings, music, and pretty ornaments can be reasonably expected to do to make a sweet, restful home Mrs. Shepard has furnished, using her own fine taste in it all.

A woman coming alone from the country or across the sea who wants to spend a month in the city, or one who is seeking instruction or employment, can write to the superintendent of the Margaret Louisa Home, 14E, Sixteenth-street, and engage a room. She will find herself in the business heart of the city, with all transit conveniences at hand, as well as the religious services, the helps to find work, and the free classes of the Young Woman's Christian Association.

Mrs. Shepard has set a noble example for women of wealth. Well may others of them go and do likewise. Why cannot a half-dozen or so in each large city, who might not separately be able to do so much, unite in building such a Home? Its receipts would take care of its expenses; and if its management was likely to be a burden, the Young Woman's Christian Association or the Woman's Christian Temperance Union would gladly accept that responsibility.

One fourth of the people of the United States are in large towns. Multitudes of women are dependent upon their own efforts, and have others dependent upon them. They seek their share of the opportunity that comes from this centring of force. They need a little help at the start, just such help as a Home like this can give. This house is always full of new artists, writers, brain and hand workers who are making their venture for success. In the years to come thousands who stand high in their art, profession, or business will thank God for the safe, kind comfort that tided them over the hardest place in the upward climb, by steadying their courage, their self-respect, and their faith.

SAILORS' REST AID SOCIETY. — The sixth annual report of this organisation is a record of vigorous Christian work among sailors in Mediterranean ports. From various centres Gospel truth is disseminated, alike by the printed page and the evangelist's message. Those who do business upon the mighty waters are shown the way of God and weaned from paths of sin. Temperance influence joins hands with Christian love, and there have been, as a result, many trophies of grace in the shape of men reclaimed from habits of drunkenness and vice. Roman Catholics have entered the Naples Rest and been enlightened; the destitute and despairing have made the acquaintance of the mission workers and been cheered and encouraged in a time of need. The report tells of important extension in Sicily. The secretary of the society is Mr. Stephen Burrowes, 7 Vico 2, Del Filiero, Naples.

Apocalyptic Scenes.

By Sir S. Arthur Blackwood, K.C.B.

VI.

THE SYMBOLISM OF THE BOOK.

The Apocalypse must be a sealed book to us till the fact is clearly apprehended that it is mainly written in hieroglyphic language. To attempt to understand all its expressions literally is to stumble fatally at the very threshold. Nor, indeed, does anyone, or any school of expositors, thus interpret it. Nobody expects to see a real material Lamb in Heaven, a real red dragon with seven heads and ten horns, a real woman clothed with the sun and the moon, under her feet, that the stars of heaven will fall upon the earth, and so on. All admit that these and a number of other expressions in the book are symbols, signs, metaphors, figures, or whatever else you like to call them, and are not to be understood in their literal sense.

The extent to which the language of symbol is used is, however, not so fully apprehended as it should be by many; and as to the exact meaning of the symbols, and their application to this or that fact in history—whether past, present, or future—opinions naturally differ. It is well, then, to consider the symbolic character of the Apocalypse, and in a general way the method by which it should be interpreted.

I.—*The symbolic character of the Apocalypse.* This is clearly announced in its very first verse. It is "the Revelation of Jesus Christ which God gave unto Him"—and He sent and "signified it," *i.e. sign*-ified it, or showed it by signs or symbols—"unto his servant John." It is then a disclosure of hidden things, of future events, by means of certain hieroglyphs, to which there is a key.

This was no new method of revelation on the part of the Most High. Though employed to a greater extent and in minuter detail in the Revelation than elsewhere, symbolism or parabolic language appears to have formed an almost constant means of communicating the mind and purposes of God to the children of men. What was the whole sacrificial system, what were the institutions of tabernacle and temple, but an enunciation in symbolic terms or types of the deepest spiritual truths connected with the character of God and the redemption of men? When He would make known future events to Abraham, to Joseph, to Pharaoh, to Nebuchadnezzar, to Daniel, or to disciples in the days of our Lord, we find Him employing the smoking furnace and the burning lamp, the twelve stars and sheaves, the seven kine and ears of corn, the great image, the four beasts, and all the figures of the parables. At all times that word was true, "I have used similitudes." The Book of the Revelation is but a continuation of the methods adopted in both patriarchal and Mosaic dispensations.

And is it not evident that there was a twofold purpose in this?

For one thing, the language of hieroglyph and symbol, of type and similitude, is one that is intelligible to all. People of every nation under heaven can understand "dumb show," or a pictorial expression of thought, without any effort or linguistic attainment. No knowledge of grammar or foreign tongue is needed to convey to the mind of North American Indian, or South Sea Islander, of Greenlander, or Chinese, the needs of human nature. The little child can apprehend the meaning of visible material objects before it can articulate or understand a single word. And so to the illiterate, the simple, the poor of this world, the ranks from which the majority of the people of God appear to be drawn, the language of signs is peculiarly adapted. It is cosmopolitan in the highest degree.

For another thing, it is admirably fitted to conceal as well as to reveal. "Why speakest Thou unto them in parables?" asked the disciples of our Lord. "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given," was the solemn reply, "Therefore speak I unto them in parables, lest they should see with their eyes, and hear with their ears, and should understand with their heart." "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." The wisdom of this world may master the many tongues of the world; the little child in the kingdom of God can look at his Father's picture-book and learn its object lessons.

To have foretold the future in other ways would, morever, humanly speaking, have supplied a means for frustrating the prediction, or, at least, for attempts to frustrate it. If the haters of God and his truth had been able to perceive, by their unaided intelligence, the things He purposed to do, would they not have sought in every way to prevent their coming to pass? Doubtless they would have failed, and have only helped, as Joseph's brethren, to accomplish them. But the concealment of the plans of God from the world was one of the methods by which He was pleased, silently and unknown to them, to work out his marvellous purposes.

When, therefore, He condescended to give to his servants in the Churches a revelation of the things which were shortly to come to pass, and to map out the course of future history—so far as it concerned them to know it—from the time of his departure to that of his return, and even beyond, our Lord again "used similitudes" and "opened his dark sayings." Such is the character of the book. It is not to be construed literally. Its figurative or allegorical form must be apprehended if its prophetic teachings are to be understood.

It must, however, be borne in mind that mingled with the figurative language of the book there is a great deal of ordinary language. To distinguish where the one or the other is used requires not only spiritual discernment, but also common sense. The latter is apparently often laid aside in handling the Apocalypse. It is forgotten how constantly metaphorical or figurative terms are used conjointly with literal terms in everyday life, and that, as a general rule, common sense suffices to apprehend the distinction between the two. Take, for instance, such expressions as "All London is gone out of town," "Such and such a politician has beat a retreat," "It rained cats and dogs." In each of these both metaphorical and literal language is employed, and no one mistakes the one for the other.

The same obtains in the Revelation, and both spiritual and common sense must be employed in order to decide whether the particular expression is to be understood in a figurative or literal manner. No absolute rule can be laid down. Proper names may denote actual persons or places, *e.g.*, "Jesus," "I John," "Ephesus," "Pergamos," and the other five churches, "Balaam," "Balak," or they may be entirely symbolic in their character, as "Jews" (ch. i. 9, and iii. 9), "Jezebel," "Babylon," "The New Jerusalem"; and both uses may occur in closest juxtaposition. "Here is the mind that hath wisdom." "The wise shall understand."

II.—*The method of interpretation.* I do not say, *How* are they to be applied? That is quite another thing. The application of the symbolic prophecy may vary with the position of the student, his knowledge of history, or his appreciation of the comparative importance of its events. Here there may be room for difference of opinion, and such difference is surely as allowable as it is probable. But concerniug the meaning of the symbols there ought to be, and in reality there is, but little difference. When it is expressly declared that the seven kine meant seven years, that the four beasts denoted four great empires, or that the seven candlesticks represented seven churches, no room is left for diversity of view. The meaning is definite and precise. God is his own interpreter. He has spoken. No other solution is either possible or permissible.

Can we, then, find a key which will unlock the mysterious terms, and open to us "the things which have been kept secret from the foundation of the world?" I believe we can. Such a key is given to us, first in those symbolic prophecies of the Old Testament, which all admit to have been fulfilled, and then in the explanations vouchsafed by the Divine Author of the Apocalypse itself.

First, in the Old Testament. It is astonishing to notice how almost every symbol which is made use of in the Revelation has been already employed by the prophets of former days, and either interpreted by them, or explained by the accomplishment of their predictions. Thus, to take a few instances, we know that the sun and moon and stars of Genesis xxxvii. denoted the heads of Israel, the powers that rule—"the sun to *rule* by day, the moon and stars to *rule* by night," (Gen. i. 16 and Ps. cxxxvi. 8, 9)—that their obscuration or fall figured the overthrow of a dynasty, state, or kingdom—*e.g.*, Is. xiii. 1—10, the fall of Babylon; Ez. xxxii. 2, 7, 8, 11, the destruction of Egypt by Babylon—that the overflowing of a river meant the irruption of a mighty nation over neighbouring territories (Is. viii. 7, 8); that the four wild beasts of Dan. vii. represented four kings or kingdoms which were to arise (verses 17—23); that the locusts of Joel i. prefigured the nations which were to lay Israel waste; that "the sea and the waves roaring" described the tumultuous uprising of peoples and nations (Ps. lxv. 7; Is. v. 30, xvii. 12, lx. 5; Jer. vi. 23, li. 42, 55). Space will not admit of further instances; but the line of study will amply repay the diligent searcher after truth. The Old Testament key will fit many a ward in the Apocalyptic lock.

But, secondly, the Giver of the Revelation, who hath the key of David, has himself placed it in our hands. He has not, it is true, explained every symbol; but he has given explanations of no less than thirteen as a sufficient indication of the way in which his servants are to interpret the remaining ones. They are the following:—

1. The seven stars are the angels of the seven churches (ch. i. 20).
2. The seven candlesticks are the seven churches (ch. i. 20).
3. The two witnesses are two candlesticks, or churches (ch. xi. 4).
4. The dragon, or serpent, is the devil (ch. xii. 9).
5. The three frogs are demoniacal spirits (ch. xvi. 14).
6. The seven heads of the beast are seven mountains (ch. xvii. 9).
7. The seven heads are also seven kings, or powers (ch. xvii. 10).
8. The beast is one of those powers (ch. xvii. 11).
9. The ten horns are ten kings or powers (ch. xvii. 12).
10. The many waters are nations (ch. xvii. 15).
11. The woman is a city exercising paramount authority (ch. xvii. 18).
12. The lake of fire is the second death (ch. xx. 14).
13. The New Jerusalem is the Bride, the Lamb's wife (ch. xxi. 9, 10).

Here, then, we have a Divine solution of the enigma, not, indeed, sufficient to disclose all its import to the world at large, but enough to guide the servants of God in their humble and prayerful search into the meaning of the apocalyptic imagery and to show them the lines on which their inquiries should proceed. The key is in their hands.

I can hardly conclude this paper better than by appending the following extract from Sir Isaac Newton's "Observations on the Prophecies," wherein he gives a general indication of the way in which the symbols of the prophetic word should be interpreted:—

PROPHETIC LANGUAGE AND SYMBOL.

"When a beast or man is put for a kingdom, his parts and qualities are put for the analogous parts and qualities of the kingdom; as the head of a beast, for the great men who precede and govern; the tail for the inferior people, who follow and are governed; the heads, if more than one, for the number of capital parts, or dynasties, or dominions in the kingdom, whether collateral or successive, with respect to the civil government; the horns on any head, for the number of kingdoms in that head, with respect to military power; seeing for understanding, and the eyes for men of understanding and policy, and in matters of religion for Ἐπίσκοποι, Bishops; speaking, for making laws; the mouth, for a law-giver, whether civil or sacred; the loudness of the voice, for might and power; the faintness thereof, for weakness; eating and drinking, for acquiring what is signified by the things eaten and drank; the hairs of a beast, or man, and the feathers of a bird, for people; the wings, for the number of kingdoms represented by the beast; the arm of a man, for his power, or for any people wherein his strength and power consists; his feet, for the lowest of the people, or for the latter end of the kingdom; the feet, nails, and teeth of beasts of prey, for armies and squadrons of armies; the bones, for strength, and for fortified places; the flesh, for riches and possessions; and the days of their acting, for years; and when a tree is put for a kingdom, its branches, leaves, and fruit signify as do the wings, feathers, and food of a bird or beast. When a man is taken in a mystical sense, his qualities are often signified by his actions, and by the circumstances of things about him. So a ruler is signified by his riding on a beast; a warrior and conqueror, by his having a sword and bow; a potent man, by his gigantic stature; a judge, by weights and measures; a sentence of absolution, or condemnation, by a white or a black stone; a new dignity, by a new name; moral or civil qualifications, by garments; honour and glory, by splendid apparel; royal dignity, by purple or scarlet, or by a crown;

righteousness, by white and clean robes; wickedness, by spotted and filthy garments; affliction, mourning, and humiliation, by clothing in sackcloth; dishonour, shame, and want of good works, by nakedness; error and misery, by drinking a cup of his or her wine that causeth it; propagating any religion for gain, by exercising traffick and merchandise with that people whose religion it is; worshipping or serving the false Gods of any nation, by committing adultery with their princes, or by worshipping them, a Council of a kingdom, by its image; idolatry, by blasphemy; overthrow in war, by a wound of man or beast; a durable plague or war, by a sore and pain; the affliction of persecution which a people suffers in travelling to bring forth a new kingdom, by the pain of a woman in labour to bring forth a man-child; the dissolution of a body politic or ecclesiastic, by the death of a man or beast; and the revival of a dissolved dominion, by the resurrection of the dead."—*Sir Isaac Newton: "Observations upon the Prophecies," Chap. II.*

May it be ours to follow the steps of the "man greatly beloved" who, when he had seen the vision of his head which troubled him, "came near unto one of them that stood by, and asked him the truth of all this," and it is added, "So he told me, and made me know the *interpretation* of the things."

LEPERS IN INDIA.

In a letter lately received from Rev. I. B. Bawa, a native minister of the Kolaba District, Bombay Presidency, he says, in speaking of the terrible fate of the leper in his district:—"As soon as a man, or a woman, or even a child, shews some symptoms of leprosy, he is put out of house and village. He cannot put in his appearance in the village, except at the time appointed by the villagers for begging. He must live at a considerable distance from the village, thrown at the mercy of the serpents and scorpions which abound in the Konkan, to say nothing of the wolves, leopards, tigers, etc., which often visit the villages. He can neither pay nor receive visits; he is an outcast, worse than a dog or a pig! His state is worse still if he happens to be from the lower castes."

Mr. Bawa goes on to plead for funds to enable him to erect two small asylums in his district, one near his own home, and one a little further off, at a village. These buildings will cost from £75 to £100 each.

By the same mail by which Mr. Bawa's letter came we received one from Rev. F. Hahn, of Gossner's Evangelical Lutheran Mission, in which, speaking of a visit to our Leper Asylum at Purulia, Chota-Nagpore, he says: "How glad I was to see the happy faces of the leprous women who had got clothes from friends at home, and the bright eyes of the children of the home sparkling with joy about the presents they had received. I questioned several of the leprous men whether they realised the love of Jesus, and if they loved Him in return, and I got very satisfactory replies. I was present at the Lord's Supper on Christmas afternoon, and was overwhelmed at the sight of 154 Christian lepers, men and women, devoutly, and apparently most heartily, partaking of the same. It was indeed a grand spectacle, to see which one might well travel a hundred miles and more, and at which the angels must have rejoiced. The chapel is too small, and some more buildings are required for the accommodation of new-comers. This Leper Asylum at Purulia is indeed the crown of our mission now, and I would be so glad if the means were supplied to carry its work on even on a larger scale."

The contrast between the above two extracts will be sufficient to show the immense benefit which comes to the poor leper when he is taken into one of our Christian asylums.

Wellesley C. Bailey.

17, *Glengyle-terrace, Edinburgh.*

FLORENCE.—A very interesting and useful medical mission is now being carried on in connection with the San Frediano Mission here, conducted by Signor Luzzi. The dispensary is under the charge of Dr. Henderson, ably assisted by three or four ladies as dressers, etc., who themselves have made 700 surgical dressings during the season. There is an average attendance of from 90 to 100 on the two days a week in which the dispensary is open. The usual method of conducting the operations of a medical mission is adopted.

A MODERN INQUISITION.

The following facts are related in the course of an article in the current issue of *The Contemporary Review*, entitled "On a Russian Farm":—

One fine day, when the sun was shining kindly, the flowers smiling sweetly, and the birds proclaiming the goodness of God, a panting lad rushed into the place shouting, "Black day!" The peasants flew from their huts to learn more of the sad news; mothers clutched their babies; fathers clenched their teeth; even little children realised that danger was near.

"What have you seen?" asked the mothers.

"A priest with a district inspector in one waggon, and another waggon full of police."

A thick cloud of dust appeared between the last houses of the village, and soon the two waggons drew up in the centre of the wretched place. Out jumped the priest; behind him stood the soldiers, one of whom held a rope.

"Here, you," said the priest sternly, pointing to the nearest villager, "show me your certificate of having come to communion."

"Dearest father," answered the peasant, "I haven't got it."

"You dog," continued the Gospel messenger, "why did you stay away from communion?"

"The harvest, hard work, my wife was ill. Oh, forgive me, dear little father," cried the wretched man. And falling on his knees, he clutched the hem of the priest's robe.

"I'll teach you to find time," said the priest significantly. "Twenty-five will suit him—eh?" said he, turning to the district inspector, whose military cap, rows of brass buttons, belts, boots, and sword gave a strangely military character to the missionary enterprise.

The inspector had been a non-commissioned officer in the army, had served in the Turkoman campaign, and understood the Oriental methods of earning money by official means. He and the priest were working this route on joint profits, and there was no danger, therefore, that the secular arm of the law would be raised to shield the crouching heretic from the sentence of the ecclesiastical one.

The priest's query was answered by an approving nod, and the police servants promptly produced from beneath the second waggon a bench constructed with particular reference to the dimensions of a human body. The peasant was roped down to this with a dexterity born of constant practice, and a police soldier commenced to lay on the blows with a heavy lash. At the ninth blow the back of the priest's victim suggested the meat on a butcher's block, and at the tenth he roared out: "Dearest father, have mercy; I will pay what I can."

The police inspector ordered a halt, and the priest asked gently, "Well, what will you pay for your sins, my sweet child?"

"Five roubles," groaned the victim.

"That's a fine joke," laughed the police inspector. "You take us for fools. Ha, ha! only five roubles. Go on with the flogging."

"You shall have ten," roared the peasant.

"Nonsense; go on with the flogging," answered the police inspector.

"Twenty," finally came from the half-dead body on the butcher's bench.

The priest leaned his mouth to the poor fellow's ear, and said insinuatingly: "Let me intercede for you; make it twenty-five, that is a nice round sum; it breaks my heart to have you suffer. Shall we say twenty-five?"

The peasant could only nod his head feebly in sign of assent. The soldiers unstrapped him, his shirt was thrown over his bleeding body, and away he staggered to his hovel. The little money he had saved in the hopes of buying a cow, or perhaps paying off arrears of taxes, was taken from him and put into the pockets of the priest and his official partner. That night was a bitter one in the hut of that poor man and his family. His only crime had been to worship God as he thought fit. He had harmed no man, had violated no law which a civilised man can respect. That poor peasant is too poor to emigrate, too ignorant to change his occupation, too helpless to avoid the petty tyranny that presses upon him. His cries never reach the outer world, for to him Heaven is high and the Czar far away. No newspaper correspondents penetrate to his miserable corner, and if they did they would never have gone back alive. Priests and police can do there pretty much as they like. No questions will be raised so long as the government receives the amount of taxes it has reason to expect.

Alsenstorm's story made me feel sick, for it went on to tell me how the clerical beast went on from one peasant to the other, flogging each in turn, until he had squeezed out all the money that could reasonably be expected. Afterwards the cabins were searched in turn for any images or emblems that might be unorthodox, and when the visitation was completed, the peasants stared blankly at one another, as people over whom a devastating blizzard has passed. Of course, I suggested to my friend that the case he mentioned must be very exceptional indeed.

"Exceptional!" exclaimed he excitedly. "I wish it were. The Greek Church, backed by the Third Section, is visiting every village of the empire in the same spirit, if not with the same instruments, that I have referred to. The Protestants of the Baltic Provinces, the Finns, the Poles, the nonconforming Russians in every part of the country, the German colonists in Bessarabia, all are the objects of persecution to the very fullest possible extent. The more remote the heretic, the more brutal are the means employed for his conversion. In communities where the people are educated the priests have to be careful, but the spirit that underlies the war cry of 'Russia for the Russians,' is the same that watched the flogging of that bleeding heretic to the eastward of us. The Russian Church improves nothing; it can only drag down, flog, and exterminate. Give it time, and one day we shall lose the little light that still glimmers in Poland and along the Baltic."

WORK IN SOUTH LONDON.

By LADY HOPE,
Authoress of "Our Coffee Room," etc.

Have you ever looked in a face of God's creation and seen there an utterly helpless, miserable blank? Have you ever felt that upon your shoulders there rests a responsibility regarding that soul? And has that responsibility proved a burden on yourself—a burden heavier than you could bear?

This is our case just now! In the neighbourhood where we are working, there are certain evils that reign almost supreme. They are these—atheism, socialism, Romanism, and drink. These have devastated the human garden, and it needs strong forces to compete with them. Nothing short of the divine influence can conquer our difficulties here. And these I am thankful to say we have obtained, amongst the people in answer to prayer, and constant efforts to bring them in contact with the truth.

The room we have been allowed to use is far too small; nor can we continue to use it permanently. We therefore, at the earnest entreaties of the people, desire to carry on the work in larger premises, and more suitable ones.

A large hall, used in the past for music, dancing, and drinking, is now closed. Why should we not use it for Gospel services, meetings, classes, gymnasium, clothing, and coal clubs? Plenty of friends are willing to help us as workers.

We only want (1) the sum of money necessary to enable us to secure the hall and enter it; and (2) a few friends to promise us good annual subscriptions that the work may be carried on well. So important and useful a centre for good would this place become that its influence would spread far and wide.

The sum required at present is £1500, and this is small indeed compared with the vast necessities of the neighbourhood, or the results that would accrue from an extended Gospel work in it by so great a variety of means as could be possible through this agency. We should be able thus to aid and encourage many smaller efforts that need building up and helping, and often require a larger hall for their special meetings.

The poverty is very great here. But we have seen many homes transformed through the power of Christ and the banishment of the drink curse from their midst. Some of our friends have helped us to relieve in some small degree the sufferings in extreme cases. We always have a heavy list of these before us. Nothing but the most strenuous need for both souls and bodies of these poor people, whose intelligence, gratitude, and willing reception of the Gospel message bring us encouragement, could have induced me thus to put before those who have already so many interests this thrilling work.

Belgrave Mansions, Grosvenor-gardens, S.W.

For the Young.

PUTTING OUT THE FIRES.

Where no wood is, there the fire goeth out.—Prov. xxvi. 20.

Solomon said a great many wise things, and although this little sentence teaches such a simple truth, it is none the less wise on that account. You know very well that if coals were not put on your fires during those frosty winter evenings which we sometimes have, the fires would soon go out, and you would be left in the cold. If the stoker of a railway engine did not keep up the furnace, there would not be much work for the driver, would there?

Very likely some of you will say, "We don't need anyone to prove to us that a fire won't burn without fuel; any child knows that." Agreed; I hope you will say the same when you have read this short paper. First of all we will look at those fires to which we should not add fuel, and which we should allow to die out.

The last part of the verse from which we have taken our text reads thus: "So where there is no talebearer the strife ceaseth." Talebearing is a mean habit, yet how often do boys and girls tell wicked tales about their companions; when they do this, trouble is sure to follow. Both young and old are apt to see the dark side of a person—all his faults and little failings—and so eager are we to find out something against him that we are quite blind to his bright side, all his kind deeds and loving words. We always see his frown—never see his smile.

If we want to avoid strife and quarrelling let us also avoid talebearing. Remember that "it takes two to make a quarrel," in other words, one is the fire and the other is the fuel. If the fuel won't feed the fire, the fire won't burn.

Then there is another fire which greatly troubles some people, and at times it gets so fierce that one almost thinks that it needs a good many fire engines to put it out. I mean "temper." When a boy goes into a temper his schoolfellows often tease him, and make him ten times worse. That is fanning the flame, and piling wood on the fire. How much better to leave the boy alone until the fire has gone out!

Another fire is "selfishness," and we can "keep up" this ourselves, by giving way to selfish habits, by always trying to please ourselves, and by never thinking of the comforts of others.

Another fire is "story-telling." When a girl stoops to falsehoods, she will find the fire within her gives forth such a heat that her friends won't feel comfortable near her, but if she checks the falsehood as it rises to her lips, and forces it back, then the fire would go out for want of fuel.

There is, also, the fire of "covetousness." You know that Commandment which says that we are not to covet anything which is our neighbour's, don't you? Well, how often do you think that Commandment is broken? How often do you break it? Those who have not wealth wish they had. They covet the splendid parks, the high-stepping horses and grand carriages, which belong to other people. Each time this is done a block of wood is added to the fire of covetousness. The rich folks are not always the happiest.

Boys and girls who live in fine houses sometimes treat their companions with contempt. They are thus feeding the fire of "pride" and "vain-glory." There is nothing to be despised more than that feeling which causes some people to look down upon their fellows as "inferior kind of animals." If there is any pride of this kind in our hearts, let us pluck it up by the roots and cast it from us. The love of Christ teaches us that we are all alike in the sight of the Almighty, and if the King makes no difference, surely it must be altogether out of place for one subject to say to another, "I am better than thou."

No doubt you will be able to find many more fires which it would be wise to put out. You can discover them for yourselves. I will just name one or two. The fire of "revenge." A boy is vexed with another boy, and says, "I'll pay him out." "He shall suffer for this." Day by day the wood is piled on the fire, until it suddenly gives vent to its fury, and then—well, sometimes the results are so sad that we don't like to speak of them. We have met a few girls who seem to live only for the display of their "fine clothing." Have you ever seen a peacock strutting about the grounds of a park or pleasure garden? How vain and conceited he looks; and you cannot help thinking what a poor, foolish bird he is after all. Don't you see girls look almost as foolish at times?

But there are fires which should be kept up and even increased. Now we come to the other side of the question, and it is a bright side too. There is the fire of "knowledge," which glows more brightly as it is fed. This applies also to the fires of "purity," "usefulness," "self-denial," and many more. We can add very much to the "happiness" of others—perhaps their fire is low—kind deeds, loving words, true sympathy, are all blocks of wood which we can cast on the fire to make it burn more cheerfully. Very cheap kind of fuel this—is it not? Yet money cannot buy it, and, oh, how much good it can do!

I hope that you have the best fire of all burning right in your heart, "the constraining love of Christ." If you have, feed it by obeying the commands of the Saviour, and by reading of Him in the Holy Book of God. Have you received the promise which He gave to his disciples, "another comforter, even the Holy Spirit"? Does He dwell in the innermost recesses of your heart?

James Herbert.

DISCHARGED FOR WILLIE'S SAKE.

There are often pathetic incidents in real life which never get into books. Here is one clipped from a Chicago paper which will appeal to all the children who read it, and make them appreciate better than ever before the father who has no bad habit, and is an honour instead of a disgrace to his children. It does, indeed, seem strange that a father who has such a good boy as Willie is could ever burden him by getting drunk and being arrested for disorderly conduct. Thank God, dear children, that you have never had to appear at court to plead for your father's discharge for drunkenness.

At the armoury yesterday morning, when Justice Lyon opened his mail, he found the following letter written in a boyish hand: "Jan. 21, 1893.—Judge Lyon—Kind Sir,—If my papa's case comes before you, will you please be easy with him, as my sister Lelia and I have no one to care for us. He is kind and good at all times. His only fault is drinking. Please oblige.—Willie Jordon." When the case of O. S. Jordon, charged with disorderly conduct, was called, a bright-faced sunny-haired boy, not more than ten years old, who had been watching the faces of the prisoners as they were led into the dock, gave a cry of joy and rushed into the arms of the prisoner. Child and man wept, and there was a suspicion of moisture in other eyes when Justice Lyon inquired in a subdued tone what the defendant had been doing. "It was a simple case of drunk," replied Sergeant Ward. "Well, he's discharged this time for Willie's sake," said his honour, and Willie led his father from the dock. At the door leading from the court-room the two were joined by the golden-haired Lelia, who wept for joy.—*N. Y. Evangelist.*

THE SAVIOUR ALONE.

By a Schoolboy.

"When the evening was come He was there alone."—St. Matt. xiv. 23.

Across the lake the sun had nearly set,
The wavelets danced in rippling mellow light,
Soft was the splash as trees and water met,
And low the moaning of the breeze that night.

The day was past and all its trials o'er—
The eager, thronging crowd, the words of love,
The preaching that confounded ancient lore,
The doctrine not of this world, but above.

Now all were gone; deserted was the scene,
No sound disturbed the stillness of the air,
But One of humble though majestic mien,
The only figure on the desert bare.

Slowly He paces on to take his rest,
Gazing with thoughtful eyes where thousands trod,
To get to yonder rugged mountain crest,
The Son of Man ascends to be with God.

Oh, sweet those hours when Son to Father cried,
Upon the Mount to rest and be alone;
E'en though his couch the desert mountain side,
And for a pillow to his head a stone.

The rippling of the lake was but a sound
That seem'd to soothe as wearied down He fell,
And silent were the wings that hover'd round
The sleeping Saviour, Christ Emmanuel.

H. H. B.

CHILDREN'S SCRIPTURE UNION.—Feb. 26, S., John vii. 40-53; 27, viii. 12-30; 28, viii. 31-47; March 1, S., John viii. 48-59; 2, ix. 1-14; 3, ix. 15-29; 4, ix. 30-41.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Canonbury Hall, Lewisham*, to Feb. 24; *Reading*, Feb. 26 and 27; *Burnage, near Stockport*, March 4 to 12; *Liverpool*, March 14; Mr. J. S. Tyler, *St. Mark's Schools, Nottingham*, to Feb. 26; *Great Baddow, Chelmsford*, March 4 to 10; *Old Radford, Nottingham*, March 12 to 17; *Octavius-street (Baptist Chapel), Deptford*, March 19 to 26; Mr. T. Lewes Sayer, *Home of Industry, E.*, to Feb. 24; *Romford*, March 5 to 10; *St. John's, Forest Hill*, March 11; *New Public Hall, Lordship-lane, S.E.*, March 26, April 7; Rev. Martin J. Hall, *St. James's, Plumstead*, March 4 to 15; *Finchley Parish Church*, March 18 to 24; Mr. J. M. Wigner, *Greenwich (Rev. C. Spurgeon's)*, March 20 to 25; Mr. H. B. Claxton, *St. Mary's Schools, Peckham*, March 18 to 26; Mr. A. G. Dodderidge, *Malmesbury*, Feb. 27 to 28; Mr. S. J. Hewlett, *Tunstead, Stacksteads*, to Feb. 28; *Stretton, Burton-on-Trent*, March 4 to 13.

THE CHINA INLAND MISSION.

An officer in the Imperial Customs, who has been for eleven years in China, bears the following testimony to the C.I.M. and its workers.

I-chang, Nov. 23, 1892.

Mr. and Mrs. Beauchamp arrived here by steamer on the 19th inst., *en route* for Chung-k'ing; they were in charge of a party of ladies, some of whom had but recently arrived in China. The party consisted of thirteen, inclusive of Mr. and Mrs. Beauchamp. When they arrive at Chung-k'ing the ladies will be sent on to various stations in the interior; I believe they will go two and two.

Both Mr. and Mrs. Beauchamp are, to my mind, ideal missionaries; when they came to this country they were prepared for and expected hardship and trouble, therefore, when these things happen they are neither cast down nor discouraged. Mr. Beauchamp is quite free from pride, and considers no duty too humble to perform; his dress, while clean, is certainly not lavish; and he is so taken up with his work as to be at all times at the command of the poorest coolie, if only he can teach Christ; his soul is in all he undertakes to do. A great number of men such as he are at once wanted for China. Let them be rich or poor, if they have but the *right spirit*, send them.

I have seen a great deal of the members and of the work of the China Inland Mission during my eleven years' residence in China; and I should like to be allowed to add my humble testimony to the great good they are doing as a body, and to the whole-heartedness with which the members perform their work. None endeavour to shirk an unpleasant post or duty, but they push on manfully; and although they may often meet with opposition, they are not discouraged.

THE MONEY GIVEN FOR MISSIONARY WORK

is not squandered upon handsome dwelling-houses and sumptuous living; but the members live simply, as becomes those whose main object is the conversion of the Chinese, and who realise the fact that many poor Christians deprive themselves of even necessaries so as to be able to give their mite to the Lord's work; the expenses are watched with jealous care.

If I were led to offer myself for mission work, I should prefer to join the C.I.M. to any other mission. You may assure all those who support this mission by their prayers and money that all they give is carefully and prayerfully expended. Should there be any who are desirous of coming to this country in the C.I.M., you can tell them—and let there be no mistake made—that if they expect rich living, fine houses, or a large salary, they had far better remain where they are, as they would be very greatly disappointed. But if they are prepared to trust in the Lord for all things, to live humbly, to be looked upon as fools by many foreigners, then let them come; and I assure them that they will receive a warm welcome upon their arrival from the members of the Mission, and from many who have not the honour of being connected with it.

While I do not say that ladies are not wanted in China, I would point out the great need for more young men. Ladies can do a great deal certainly, but they cannot travel about the country as freely as men can; therefore I would urge upon you to send more men, and quickly too.

It is absolutely necessary for the C.I.M. to purchase land and build a house in I-Chang, as many members of the Mission pass through who have no place to stay in; it should be a station for a married couple. Land, being in great demand, is dear. I just mention this hoping you may know some of the Lord's people who would be glad to give for the special purpose. I have not spoken to Mr. Taylor about this, but I think you will find my statement to be correct.

INTERNATIONAL S. S. LESSONS.

MARCH 5.

KEEPING THE SABBATH. Neh. xiii. 15—22.
GOLDEN TEXT, Exod. xx. 8.

NEHEMIAH seems to have remained at Jerusalem from the 20th year of Artaxerxes to the 32nd year (v. 14, xiii. 6), and then to have returned to the king. How long he remained in Persia cannot be known, but evidently long enough for very serious evils to develop in Jerusalem. The vigorous measures of reform described in this chapter were effected after his return. It is impossible to tell in what year. The conjecture that it was in the year B.C. 426—that is, eighteen years after the previous lesson—is based upon the idea that about six years would be required for the growth of such abuses. In the meantime Ezra seems to have passed away, for Zadok is mentioned as Scribe (13). Artaxerxes Longimanus still reigns in Persia. It is not improbable that Malachi appeared about this time, for some of the abuses were such as he so earnestly denounced (comp. 10 with Mal. iii. 8).

The subject of this lesson is the desecration of the Sabbath, and the stern measures which Nehemiah adopted.

How the Sabbath was profaned (15, 16).—In three ways: (1) By toil. Nehemiah personally "saw" in the country round about Jerusalem the people treading their winepresses. The winepress was a large vat about eight feet square and a foot deep, in which the grapes were trodden by feet of men (Isa. lxiii. 3), and the juice flowed through an aperture into a smaller vat, from which it was collected in vessels.—*Prof. C. H. Toy.* (2) By traffic. The produce of the land was brought in from the country to Jerusalem for storage or sale on the Sabbath day. (3) By encouraging foreign dealers (16). Tyre was one of the cities of Phœnicia, situated on the coast of the Mediterranean, north-west of Jerusalem. It was a great commercial city (Ezek. xxvii.), but as wicked as it was prosperous. It was a fearful abuse that such people were allowed to make the Sabbath a day of traffic in the city of Jerusalem. There was every necessity for Nehemiah's stern measures of reform.

What led to this abuse.—It is always profitable to see how an evil begins. Trace it to its source. To avoid the more serious evils we need to avoid the comparatively trifling beginning. (1) Tobiah and Sanballat seems to have taken advantage of Nehemiah's absence, and to have secured an alliance with Judah. The attitude which Nehemiah had taken against these men may have been deemed too severe. Eliashib, the high priest, was more yielding. They had claimed to be friends, why should he not treat them as such? Hence, Tobiah had a chamber set apart for him in the temple court (5—7), and a grandson of Eliashib was married to a daughter of Sanballat (28). So the abuses began with the formation of these unholy alliances. (2) The result of this was the neglect of temple worship. Tithes were withheld, and the Levites were compelled to forsake their sacred service, and to earn their living by their own toil (10—12). How seriously their evil associations have corrupted them! (3) Other abuses followed, including a return to the evil of mixed marriages, which Ezra had reformed (Ezra ix. 10). Sabbath desecration was a companion evil. It was as foolish as it was wicked. It was a repetition of the very sin for which the nation had been judged and the city destroyed before (Jer. xvii. 20—27). They were deliberately sowing the same seed which produced that harvest of ruin.

How Nehemiah corrected it (17—22).—He began by reproving *the nobles* (17). Possibly they had not committed the actual sins, but they had connived at it in others, had not condemned it, nor used their influence against it. We are guilty of the sin which we allow when we have power to prevent it. Their sin was inviting further wrath upon Israel (18). All sin is folly. As surely as fire burns, so surely does sin destroy. Reproof was followed by *action.* The measures Nehemiah took were characteristic of the man. He was full of energy, determination, courage, and exercised his authority wisely. Those who would profane the Sabbath were not allowed to enter the city, for the gates were shut (19) and guarded (22). Nor were they allowed to be outside the walls. Nehemiah's threats were not empty words (20, 21). The prayer with which the lesson closes is another characteristic of the man. He never lost the consciousness of his relation to God, and of God's nearness to him. Prayer and effort were combined, so that all he did was done by God's direction, and owed its success to God's blessing.

This lesson is an important one for to-day. Sabbath desecration and its accompanying neglect of the sanctuary (Lev. xix. 30) are becoming far too common. False ideas of liberty are working incalculable mischief. That is not liberty which involves disobedience to God's law. The Sabbath law is not abrogated if the day of its observance is changed. It is a law of God, but based upon the physical, as well as the spiritual, needs of man. No nation can ignore it without serious and disastrous consequences. A Paris correspondent of the New York *World* said in 1867, Sunday here "is the day they work the hardest." Only those who have seen can "know the sequences of this feverish activity. There is not an old stonemason, or an old shoemaker, or an old carpenter, or any other old artisan in Paris. An artisan five-and-forty years old is generally so completely worn out that he is fit for nothing." They are no friends of the nation who would counsel the profanation of this day.

Beware of the beginnings of this evil. Many a ruined career began by preferring a walk to the Sunday-school on Sunday afternoon.

NOTES ON DAILY READINGS.

SUNDAY, FEBRUARY 26.—1 KINGS XXII.

God's children will pierce themselves through with many sorrows, if they ally themselves with his foes. What though 400 men professing to be inspired cry Peace, peace. There can be no peace to the wicked. Better a thousand times to be Micaiah, in prison and hated, yet bearing uncompromising witness against stiff-necked iniquity, than to sit beside it without rebuking it as Jehoshaphat did. In the judgment of the ages and of God the prophets who dare to stand alone, and to endure any suffering rather than yield their countenance to the sin of high places, are they who shine like stars. The ivory house of Ahab and the cities that he built have perished, but this simple noble protest is a fountain of life and blessing. Oh, my soul, dare to stand and live alone with God!

When we have set ourselves in a way that is not good, and do not want to know the truth, many voices speak to assure us which deceive us to our doom. Micaiah puts this into a bold metaphor, when he speaks of a lying spirit being commissioned by God. The plain truth is that when men refuse the Spirit of God, they are given over to the spirit of falsehood by the very necessities of the case. Do not hide from a true knowledge of yourself. Judge yourself, nay, ask God to judge you, that you be not judged. Even though you can hear nothing good of yourself, but only evil. It is better so. You may yet be saved from the chariot-washing at the foot of Samaria. No disguise will avail to avert the unerring arrow bearing the summons of God.

MONDAY, FEBRUARY 27.—2 KINGS I.

Ahaziah's messengers necessarily passed Jerusalem on their way to Ekron. It was therefore a direct insult to Jehovah to ask the help of the heathen oracle. As Elijah said, it was as if there were no God in Israel. See how the pride of man rages against the will and way of God! But in vain! The strongest regiments that come up against Him and his servants shall be broken in pieces. Around Elijah there was an invisible cordon of angels, as real as the soldiers of Ahaziah; and so it is with all who live by faith. These are unhurt in lions' dens, unsinged by flames, hidden in the secret of his pavilion, safe folded beneath his feathers. No weapon that is forged against them can prosper, and every tongue that rises in judgment against them they condemn.

These successive fifties perished because they shared in the contemptuous arrogance of their monarch, but as soon as one man spoke in a different tone, the awful destruction of would-be captors stayed. With the froward He shows Himself froward, with the merciful, merciful.

But how different the dispensation in which we live. Referring to this scene, the Saviour said, Ye know not what manner of spirit ye are of; my mission is not to destroy, but to save. We should breathe the spirit of our age, the age of the Holy Ghost, of revealed love, of grace abounding over sin. The fire in which we must believe is that of Pentecost, which destroys not souls but sin. Oh, that we had the power of calling it from heaven, to consume sin and transform sinners! "Thou Spirit of burning, come."

TUESDAY, FEBRUARY 28.—2 KINGS II.

One of the greatest chapters of the Old Testament. Here we see how a man who one day lay on the desert sands and wished to die was translated that he should not see death. A special vehicle was sent to bring him home to his father's palace! Oh, you who are sitting in the shadow of death, there are days of rapture and transfiguration in store for you, only be still and wait patiently. Your God will come. The waters of sorrow shall pass before you, and the fire shall bear you to your home. Be strong; yea, be strong.

They two! How close their kinship! Each noble, but in a different way, one supplying the other's lack. Who can estimate the blessing of such fellowship, tested and tried by repeated experiences borne in company? The older man by repeated invitations gave the younger the chance of dropping off, if he wished, and the tenacity of his purpose showed the quality of his soul. Difficulties in Christian living frequently suggest our turning back. But if we comply, we miss the radiant vision and mighty endowment. Let us dare to persevere, with undeviating, unswerving faith, till we are clothed in living power.

WEDNESDAY, MARCH 1.—2 KINGS III.

How strange it is that, after the terrible lesson received in his alliance Ahab, that Jehoshaphat again drifted into alliance with his son. Ah, experience is not enough to keep us from making fatal mistakes. Nothing but the grace of God and daily watchfulness can avail for that. But even when we have turned aside from Him, God will not desert us, and will answer our appeal for help as He did for these kings and their armies.

In all God's gifts there is the need for co-operation. He alone can send the water, but we must trench the ground. We must prepare the receptacles, which He alone can fill. It is for us to erect buildings, to organise the machinery, to gather meetings, to invite men to hear the Word, to prepare and deliver the message, to build up Sunday-schools, and the other adjuncts of mission and church work; but the living water can only come by the way of the throne. Its advent is often unannounced. There is neither wind nor rain. A gracious influence suffuses the congregation. Heads are bowed, tears fall silently, lives are changed. God's heritage is refreshed, many confess what He has done for their souls. Let us pray for that, doing our work carefully and abundantly, not stinting time or pains in digging the ditches, assured that God will do exceeding abundantly above all that we ask or think.

THURSDAY, MARCH 2.—2 KINGS IV.

Elisha's ministry was one of redemption. He was ever counter-working the effects of sin and evil. In this he is a type of Jesus, who is "the universal Remedy of all evil broken forth in nature and the creature; the Destruction of misery, sin, darkness, death, and hell; the Resurrection and Life of all fallen nature; the unwearied Compassion, the long-suffering Pity, the never-ceasing Mercifulness of God to every want and infirmity of human nature" (W. Law).

Thus does Jesus fill our empty vessels with the Holy Ghost. He puts no limit on their number or size, but always stands ready to fulfil all our need, only lamenting when there is not a vessel more. God's only limitation is that which we impose by our mischief. His oil will never stay so long as we have empty vessels to bring.

So also does Jesus come into our hearts, when we make Him welcome; and coming, He gives life, and life more abundantly—first the life of birth, and then life through death. The law cannot revive dead souls. It lies impassive on their faces. But He communicates it, as a spark from his own body. And Jesus does more. He turns the poison into food, extracting the harm that we had carelessly gathered for ourselves; and multiplies our slender resources, so that they avail for many.

FRIDAY, MARCH 3.—2 KINGS V.

There is a "but" in every life, which is meant to bring us to God. The little maid was "the interpreter," the one of a thousand, who spoke true and health-giving words. Let no one forsake their post in a godless household, because there may be some Naaman, whose life will be given back from death as the result of some simple testimony for God.

The aristocratic sinner has his own notions of the treatment he merits. It is sorely against the grain for the officer, the courtier, the child of fashion to be treated like any ordinary sinner. "Behold I thought" figures very largely with us all. And we must take care not to minister to that kind of pride. Elisha had a special reason in the course he adopted in dealing with this imperious nature. But where the leprosy of sin is eating out the heart and there is no other hope, humility will succeed to rage. Sorely wounded, the soul will gladly catch at any means of cure, though it be bathing in the despised Jordan.

SATURDAY, MARCH 4.—2 KINGS VI.

Though an host should encamp against us, our hearts need not fear. More are they for us, than those against us. This made the prophet so calm in the midst of danger. He was able with the greatest composure to lead this army to Samaria, where he introduced them to the man whom they had come to seek, and where he fed them on New Testament principles. For the same reason he sat quietly in the house, when the king was meditating his death.

Our blessed Lord was always conscious of the environing presence of these horses and chariots of fire. He had only to ask the Father, and He would give Him twelve legions of angels. He reminded his judge that he could have had no power at all, unless it had been given him.

And we also are ministered to. And may God give us the open eye, that we may behold the unseen, and walk as those to whom the mysteries of the eternal world are unveiled.

A Roman Catholic Mission.

BY REV. J. P. GLEDSTONE.

I know that Roman Catholics have always countenanced efforts for arousing the enthusiasm of their people, and keeping them strongly bound to their church; but not until recently have I had an opportunity of seeing how they do their work. To begin with, they announced their work a fortnight before it began as a "mission"; the information was only conveyed to the public by means of large bills posted on the walls which enclose the church, no hoarding or shop window that I noticed contained one of them; the preachers were to be "the Redemptorist Fathers," but no name was given. The nature and object of a mission were explained on the bills, as well as the times and character of the services stated. A mission is an "extraordinary grace"; by attending to it thousands have been saved, by neglecting it many have been lost. "A mission is a message from Almighty God to his children to put them in mind that there is but one thing necessary, the salvation of their souls." This good true note is unfortunately spoiled by other words which make man his own saviour; nevertheless, one could not but be glad to see on a bill displayed that "the one thing necessary is the salvation of the soul."

THE OPENING SERVICE.

I did not care to go to mass; I wanted to hear how and what the "Fathers" preached, so I went to an evening service, and on the way heard a few of the passionately earnest sentences of a band of Salvationists who were in the open air close to the Catholic church. Theirs was a moving congregation, and therefore must have been a fairly large one from first to last. Inside the church some sixty or seventy persons were present, when the "Fathers," one young, one aged, entered with five or six attendants, one of them a local priest. Most of the congregation, which ultimately numbered about 200, came in late. The young "Father" ascended the steps of the "altar," and began in a monotonous low sing-song voice some kind of prayer, in which the people joined him, only one word of which could I distinguish, the word "Hail."

Then he spoke a few sentences on the subject of our Lord's sorrow—why was He in such anguish of soul? "Because the sins of the whole of mankind were laid upon Him, and He had to make satisfaction to the justice of his Father." Again some unintelligible prayer, followed by a few sentences of exhortation touching our Lord's sufferings. "If our Lord carried our sins, how ashamed and grieved we ought to be on account of them!" The sentence that struck me most was one in which, if I rightly caught it, the "Father" spoke of our Lord's sufferings as having been aggravated by his mother, who stood by his cross powerless to aid him. The congregation joined in the devotional part of this early service with perfect familiarity, as if it was an ordinary thing. Next came a hymn, sung very sweetly to an old Methodist tune, all joining as they sat. I say an old Methodist tune, but possibly the Methodists derived it from the Roman Catholics.

THE OLD "FATHER'S" SERMON.

The sermon really was that of the old "Father." Half an hour had been occupied with the devotional service, but the sermon took fifty minutes! Let that be noted in these days when idle Protestants who are ignorant of their indebtedness to preaching lazily wish that their ministers would give them ten or fifteen minutes' sermons. He stood on the steps of the altar, with his biretta on his head, with no book of any kind to refer to, and with no notes to aid his memory.

Having reminded his audience that he had treated of the subject of sin the night before, he announced "the sacrament of penance" as his subject then. You could do nothing with sin until it had been confessed; a man must be sorry for it and cease to commit it, or there could be no pardon. Two ways were possible for getting at the condition of a sinner's heart; God might have given his ministers power to read the thoughts, and thus the priest might have passed down the aisle of the church granting to one sinner whose state of mind was right the gift of absolution, and withholding it from another whose state of mind was wrong. Failing that, the sinner might confess his own sin. Christ commanded as much when He gave the power to remit sins; for how can the priest remit if he does not know?

"But it is degrading to confess your sins to a fellow mortal." And here the "Father" felt he had to grapple with the ingrained hatred of confession which characterises a Protestant nation, but he attacked it in a very unsatisfactory way. He could only quote the Fathers, and lay special emphasis on the fact that the most popular book written by Augustine was his "Confessions."

WHY DO THE PEOPLE NOT COME IN?

From this point he branched out to inquire why the people do not come in to receive the ministrations of the Church. "They have the Scriptures as well as we," he said—a statement which seemed to me to have more truth on one side of it than on the other, and which I thought rather accounted for the people staying away than being a perplexing element in the question of why they stayed away. Then, again, he said, the Church herself is always beautiful, fair and glorious as a city set upon a hill. Why, then, do the people not come to her? "Because of the bad lives of so many Catholics." And now began some speaking which was as plain and downright as any that Latimer or Spurgeon ever indulged in. He said he had "given missions" in all parts of England and Scotland for the last twenty-five years, and he was grieved to have to testify that in every place he went to some of the worst characters were Catholics. He was sometimes ashamed to be known as a Catholic, and would be glad if he could hide himself, or veil his identity.

WHY NOT RETURN TO THE CHURCH?

In illustration of this point he told an anecdote of some family which had once had communion with the Church, but whose father, when he died, had left them in charge of Protestants. The "Father," feeling it to be his duty to try and recover the eldest son, called upon him, and found him reading the newspaper. When asked why he did not return to the Church, he closed his paper, and said: "I cannot argue the matter with you; you are a man of learning, and I should get the worst of it. But if you want to know why I do not return to the Church, look out at the window here and see that gang of young fellows playing at pitch-and-toss. They are some of the most disreputable citizens we have, and they are all Catholics." The "Father" admitted he was silenced, and could only take up his hat and walk away.

THOUSANDS CONFESS, AND YET GO TO HELL.

The admission of such manifest and painful inconsistency, of course, brought up the question, "Then what is the use of confession?" A question which enabled the preacher to pin his hearers in a tighter corner than ever. The inconsistency came from a "bad confession," a point which was illustrated by another anecdote, and one well calculated to impress a predisposed audience. A young woman who was dying was visited by a brother, who congratulated her on her nearness to heaven, and asked her, when she had entered it, to pray for him. To his horror, she replied she was not going to heaven, but to hell; for in her girlish days she had been guilty of some sin of which she had not frankly unbosomed herself to the priest, had made "a bad confession." Her brother rushed off for a priest, but when they came she was dead.

This necessity for full confession was driven home farther by another story quite as impressive as the former, which seemed to show that to an honest priest the work of obtaining full confession from "a poor sinner" was a burden to his own heart. Ordinary humanity would say so. There once fell from the "Father's" lips, the words "Jesus Christ made atonement for our sins," but then the man-made condition of confession to a priest before pardon could be enjoyed took away its effect.

At the close of his sermon, parts of which were delivered with great animation, and sometimes too loudly to be distinctly heard, the "Father" fell upon his knees at the foot of the altar steps, and invoked "our blessed Lord" in an impassioned prayer, apparently extemporaneous, but which it was difficult to follow, because his back was turned toward the congregation. Then followed singing by the whole congregation, more paternosters than I managed to count, the burning of incense, and the elevation of the Host. I came away grieved to think how hard man had made that which is easy, how difficult of attainment that which God had brought nigh, and had offered without money and without price. There was a tone of hardness, of forcing and driving, about the sermon, which was not pleasant, and which appeared to me to come from the hard ungracious teaching delivered as the teaching of the Church. I should say that an ordinary English audience would resist and resent such a mode of address, and that it would never make a convert.

THE CONNELLAN MISSION.

Rev. Thomas Connellan is engaged in a lecturing tour through the Midlands and in some of the towns in Scotland. On Feb. 7 Mr. Connellan spoke to a large meeting in Leicester. The subject of his address was "The Confessional," and a considerable number of Roman Catholics were present. They were very quiet, and even respectful in their demeanour, but one of their body, the local schoolmaster, came on to the platform at the conclusion of the address, and put some questions to the lecturer. The questions were replied to, and after the meeting some Roman Catholics awaited the lecturer at the door and bade him good night.

Mr. Connellan lectured in Northampton on Feb. 9, and again things passed off quietly. Indeed, a member of the Town Council stood up in the body of the hall and, in seconding a vote of thanks to the lecturer, complimented him on the Christian spirit he had displayed towards his former co-religionists.

Things did not pass off quite so pleasantly in Carlisle, however. A controversy has been raging in that town for some weeks in reference to some convent dungeons which Rev. Jacob Primmer exposed, and an angry feeling has been growing, especially among the lower orders of Roman Catholics. Mr. Connellan gave two Gospel addresses in the Drill Hall on Sunday, Feb. 12, and the large hall was crowded on both occasions. Although large numbers of Roman Catholics were present, both meetings were perfectly orderly. On Monday Mr. Connellan lectured on the "Religious Condition of Ireland," Mr. Henry Carr being in the chair. He had not spoken for five minutes when it was evident that an organised opposition had to be faced. The lecturer gave a series of facts, with names, places, dates, &c., and professed his willingness to afford any further information required. Some of the facts seemed to pinch some of the audience severely; the women being even more demonstrative than the men.

On Tuesday night Mr. Connellan lectured on "Why I left the Church of Rome," and the hall was packed in every corner long before the hour fixed for commencing. Fully three thousand people were jammed together within the walls, and almost as many had to turn away from the doors. Roman Catholics were present in large numbers, and a band of woman had taken up a position in front of the platform with school-girls to form a choir. All expected there would have been rough work, but the coolness of the lecturer (most likely the presence of the Lord Jesus, whose aid he asked for in his opening sentence) kept the meeting quiet to the close.

Mr. Connellan's method was certainly well conceived. He held a Douay Bible in his left hand, and quoted first the teaching of the Council of Trent, then contrasted with that the express words of the Roman Catholic Version. For example, on the question of mediators, he said: "There are other mediators of intercession in heaven besides Jesus Christ; such as angels, and saints, and especially the Virgin Mary" (Council of Trent, Sess. 25). Paul says: "There is one God, and one mediator of God and men, the man Christ Jesus" (1 Tim. ii. 5). "Jesus saith to him, I am the way, and the truth, and the life; no man cometh to the Father but by Me" (John xiv. 6).

This was the method adopted throughout, and it seemed to take the Roman Catholics entirely aback. There was scarcely any interruption, and during his concluding remarks on Christ's Priesthood, using Hebrews vii. and ix. for his text, a pin might have been heard to drop.

THE EVANGELISTS' HOME, BIRMINGHAM.—A friend who recently visited Rev. Joseph Odell writes:—"During my stay, I had an opportunity of looking into the work, and I was delighted with what I saw. So far, seventy young men have gone from the Home to preach the Gospel in England and abroad. They work on unsectarian lines, and their labours have been wonderfully blessed. Mr. Odell is about to build a large hall in a thickly-populated part of Birmingham, to gather in the neglected masses. He would not lack the means he so much needs to proceed with this undertaking, were his work more widely known."

The Late MRS. PENNEFATHER,

FOUNDER OF THE DEACONESSES' INSTITUTION, MILDMAY.

THIS century has produced more than its quota of illustrious men and women. As it nears its end, one by one they are being mustered out of service into rest. Poets, statesmen, divines, missionaries, are passing out of sight. What a long line of worthies the nineteenth century has already garnered in, and it is not yet complete!

Among the noble names which have become household words, none stands higher than that of Catherine Pennefather. No one will be more missed or more genuinely mourned. Wherever the Gospel of our Lord Jesus Christ has been proclaimed, there will be lonely and heavy hearts when the tidings reach them that she has passed away.



At three score and fifteen her heart was as fresh and her interest in her life-work as keen as most have at the beginning. She bore her years and infirmities with such a grace that they seemed to those who loved her only added charms. Her death came as a surprise to those who lived in daily contact with her, for up to the few days preceding her last illness her bright and buoyant spirits had lost none of their elasticity, her sound and well-balanced judgment none of its vigour, and her intense longing for God's glory rather increased as her bodily strength failed. Many perplexing questions regarding the work had to be settled at the side of her couch only a few weeks before her death. In those decisions her wisdom, her unselfishness, and loving consideration in every detail were seen by those who knew all it cost her. She had a remarkable grasp of all departments of her many-sided work. She was the constant counsellor and trusted friend of every worker, as well as of the Superintendents of Departments and Heads of Missions.

Mrs. Pennefather was the youngest daughter of the late Rear-Admiral the Hon. James Wm. King. She was born in Angley, Kent, February 9, 1817. In 1847, she was married to Rev. Wm. Pennefather, youngest son of Baron Pennefather, of the Court of Exchequer of Ireland. Mr. Pennefather was then incumbent of Mellifont, near Drogheda, where they spent several years, doing what they could to alleviate the wretchedness and ignorance of that priest-ridden people. Mr. Pennefather's health failing, he accepted a living at Wilton, in Buckinghamshire, where he and his life companion found a field quite needy and suited to their wishes. They soon set in motion activities which changed "this waste land into a garden." In December, 1852, they removed to Barnet, where they initiated the line of work which developed into the present well-known institutions of Mildmay. On April 4, 1864, they began their life-work; having removed from Barnet to St. Jude's, Mildmay, London. Here Mr. Pennefather entered upon his duties as Vicar, and here he remained till his death in 1873.

It is impossible to separate these two as founders of the Deaconesses' Institution; it was given to Mrs. Pennefather to carry out what they planned together with perfect unanimity of thought and feeling. His name is just as much interwoven with Mildmay as hers, although for twenty years the work has been solely under her care.

Not much is known of her early life, but all that is known is interesting as throwing light upon her character. At the age of twelve she was a very earnest Christian, though she never could tell the exact date of her conversion. At fifteen she became a Sunday-school teacher, and from that time till her death she was always in active Christian work. She gave full sixty years of constant and consecrated service to God for the poor and sinful of all classes. Few show such a vigorous and healthful type of Christianity as hers. Her life seemed to be formed upon the great principles laid down by Christ, and these were her rule of action in little as well as great things; thus her character grew into symmetry and beauty.

She was very fond of books, and took great pleasure in learning. Botany was a favourite pursuit, and she never lost her interest in flowers. While young, she made herself acquainted with the wild flowers of Kent; studied their habits and knew their haunts. A friend who spent many holidays with her, later in life, says that after her eyesight had nearly failed her, they were in the north, and she interested herself in the wild flowers brought to her, holding them in the best light and passing her hand lovingly over them, feeling the texture and shape of the leaves, asking questions, using the eyes of others, and thus finding their proper classification. She also had artistic tastes, and painted very well.

If she had devoted her time to literary work, she doubtless would have been a poet of no mean rank. She has written many beautiful hymns and poems. One poem, entitled "Conflict and Choice," throws light upon the struggle which led to the choice of her life-work. She took an intelligent interest in all that was going on in the world, as well as in her own particular work. She conversed with ease, and the charm of her imagination and humour made her a delightful companion. She had a large store of reminiscences, which the young workers delighted to call out.

While she shrank from the least publicity for herself or her workers, yet she believed that woman's powers and abilities ought to be employed for the good of mankind. She started her Deaconess work in the face of opposition. "Yet having obtained help of God it still continues." Indeed, very few women who have been before the public during the last thirty years can show results like these, accomplished in the most quiet manner.

When her husband died, twenty years ago, many fears were felt lest the work should fail, but she showed herself equal to the emergency. She assumed the direction of the Deaconess work, and suggested that a small local board of control or finance committee of gentlemen should be empowered to look into the management of every department, and that they should be consulted in case of an unusual outlay of money. She thought it unnecessary to have a ladies' committee in addition to her own staff of superintendents. All accounts were to be looked into by a qualified accountant.

In accordance with this policy, clearly outlined by her, the work has been carried on for twenty years with most satisfactory results. She has been very fortunate in the

Christian gentlemen who have constituted the board of control, while the growth of the work begun, and the development of new branches, are the best monuments to her wise direction.

The new branches of work need not be enumerated. The missions have been constantly increasing in number and strength. Two new hospitals have been added, and have been in successful operation for a number of years; the one at Bethnal Green was recently reopened with greatly enlarged facilities. For the character of these hospitals enough praise cannot be given. Bethnal Green Hospital is, in the most emphatic sense, a mission hospital. It is connected with a very flourishing medical mission, also established by the efforts of the elect lady. Two other medical missions have been opened as well as the Convalescent Home at Barnet and the Mildmay Home at Margate.

The foreign field has by no means been neglected. At this time one of her deaconesses is on her way to open a new medical mission in the Holy Land; another is *en route* for Jamaica; while a third has arrived in China, and is about entering on work in a new province. These three were taken from the tried workers; and twenty-six from the Training Home at The Willows have recently swelled the ranks of those who had before entered upon this field.

Another subject for anxiety among the friends of Mildmay, at the death of the founder of the Conference Hall, was that of the Annual Conference. While a few thought it could not go on, Mrs. Pennefather never for a moment hesitated, but urged that all the steps should be taken for the usual Conference in June. She planned for this, and wrote to the gentleman who undertook the responsibility, giving some hints as to one or two points which had been arrived at by experience:—

One thing I am sure you will be aware of, is the extreme tenderness and delicacy of the "Unity of the Spirit" in the meetings, the least jar of divided feeling (by whatever cause) seems to vibrate through many hearts and check the full current of blessing. . . . The original difficulty started by good and great men with regard to conferences, and by them considered insuperable, was the immense variety of opinion in the Christian Church. The successful meeting of that difficulty has been accomplished only by rising so high that all opinion was left at the foot of the Mount and one voice heard, "This is my beloved Son; hear Him." . . . May I touch one other point? The object of the addresses is not *theological teaching*, but spiritual *lifting* and advancement in the Christian life—a step nearer God and nearer to one another has been the desired attainment.

That the Conferences has realised this ideal, given twenty years ago, all who have enjoyed them can attest. It is difficult properly to estimate the spiritual power that has gone forth from the Mildmay Conference. It has been emphatically a "rallying point" for those who believe in the unity of God's people and the integrity of God's Word. Any influence that breaks down the barriers that separate believers is an influence greatly needed. Loyalty to one's own branch of the Church Universal has been proved here to be consistent with the most cordial sympathy and loving unity with all who love God and desire his glory.

The Association of Female Workers was organised by Mrs. Pennefather at the request of many ladies of different branches of the Church. Of this organisation she was the beloved president, till death removed her on January 12 of the present year.

It is, however, in the organisation and management of the Deaconesses' Institution that Mrs. Pennefather's remarkable power has been best seen. The principles upon which she chose her field of operation were not based upon worldly policy. This is quite apparent from the location chosen for her first mission. Bethnal Green was one of the most degraded districts of London, and the work was commenced during the cholera of 1866. From that time the needy and destitute parishes have always enlisted her interest.

Mrs. Pennefather was especially fitted for this important work both by nature and grace. She was a woman of unusual symmetry of character; she was self-reliant, well balanced, and endowed with a judgment that was masculine in its comprehensive grasp, combined with a mind that applied itself to detail with facility, and a heart of rare tenderness and love. Men of good, sound judgment sought her counsel and deferred to her opinion.

Her kind consideration for the poor was a marked characteristic, and this was impressed upon every deaconess. Her interest in every case of conversion or reform was quite touching. Nothing seemed to refresh her so much as to hear of blessing in the missions. Her prayers were sought for the difficult cases, and she would remember them by name and inquire for them long after. She has left a large staff of well-trained workers who will be sure to carry on the work in the same loving spirit and mindful of her strong desires. The words she wrote to the workers when the death of Mr. Pennefather seemed to fall with such crushing weight are very fitting to her faithful band now she if gone:—

There is one thought pressing on me night and day. It is that of our responsibility. The signal mercies of bygone days have fastened many eyes upon us, and now it seems the world and the Church are drawing near, like King Darius of old to the confines of our sorrow and saying with him, "Is thy God able to deliver thee?" You and I have to give the answer, while demons and angels stand by to hear. Blessed be his name; others beside Daniel can say, "My God hath sent his angel and shut the lion's mouth." I think our God would have even more than this from us. He would have us, like Abraham, account that He is able out of death and desolation to raise up such a harvest of blessing as eternity alone can measure; and because we believe this to go forward without any faltering in our faith or any collapse in our work. . . . "Believe ye that I am able to do this?"

A full chorus from all her trusted and faithful band comes, "Yes! we do believe." In this faith her work will move on without any falter or collapse.

A CHARACTERISTIC MEMORIAL.

of the late Mrs. Pennefather has been provided in the volume of extracts from her addresses to Bible classes and elsewhere, published by Mr. Elliot Stock, under the title of "That Nothing be Lost." There is an extract for each day in the year, and in some cases a poem is given instead of a prose passage. The title suggests "fragments," but the extracts are weighty enough and substantial enough to deserve a more suggestive designation. As samples, we quote the selections given for February 20th and 23rd; both of these are strikingly appropriate as setting forth the special forms of service that Mildmay and its institutions have rendered to the churches of this generation:—

February 20.

"The Kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost." If only people would remember this verse, we should not hear so much nonsense about sects and diverse opinions, and the disputings that bring souls into endless perplexities. Do we want to gather with Christ, and to help those who are coming to join the ranksof the Prince? Then let us talk about the King and the laws of the kingdom; not of this or that mode of worship; not of meats and ordinances; not stumbling over minor points in which Christians do not agree, nor entering upon subtle questions, which only bewilder; but keeping before those we teach this broad view of great principles.

Speak much of righteousness, peace, joy in the Holy Ghost. For we should remember that the subjects of the kingdom of our Lord Jesus Christ are to be characterised by these three things, righteousness, peace, joy. We shall be a very holy people if we belong to Him, for his kingdom is "righteousness"; we shall be a very loving people, for his kingdom is "peace," peace with God, and peace in our hearts towards all; and we shall be a very joyful people, because his kingdom is "joy,"—joy in the Holy Ghost. Do you not think that if we kept these three simple points before our minds and the minds of those we teach, we should avoid a great deal of disputation? Would it not be better if questions which engender strife were kept in the background, and these primary things brought to the front? The admission to the kingdom, the laws of the kingdom, the future of the kingdom, would surely give us enough to talk about without distracting our thoughts with unprofitable controversies.

February 23.

What a blessed thought it is, when ministering to sick ones, that you are doing what the Monarch of the Kingdom did when down on earth! Of all the vast multitude that intruded on his leisure and broke in upon his moments of rest, He did not reject one, and he had something to do individually with every sufferer. I think those who have much dealing with sick ones may be greatly cheered by the sympathy of Jesus in this work. In the weariness which long nursing produces, and when watching by dying beds, there is for them a special consolation. Ministering to the sick was the voluntary service to which Jesus devoted a large portion of his life on earth. Oh! dear friends, never regard this as an inferior part of service. It frightens me to hear such a word applied to nursing work, or to any little acts of kindness done to the men and women around us. Can it be *inferior* when our Lord chose to do it? Do you not think that by stepping forward Himself to do it He has imprinted upon it such a glory that the most advanced saint may deem it an honour to follow in the Master's steps?

THE LATE ADOLPH SAPHIR, D.D.

As a memorial to this gifted Hebrew Christian minister a few of his friends decided that anything in the shape of a graven or a molten image, a painted window or monumental brass, would be very unsuitable; and that the best way to honour his memory would be to circulate some of his writings, instinct as these are with reverence for Holy Scripture, and manifesting great spiritual insight and firm grasp of truth. About £300 have been contributed by less than fifty subscribers, and 2000 copies of his early work, "Christ and the Scriptures," are in process of distribution, chiefly amongst students preparing for the ministry of the Word. A considerable number of copies of his latest published book, "The Divine Unity of Scripture," have now been acquired, and will be sent to ministers and students with discrimination; and other books will be selected for the same purpose. These works are well fitted to prove an antidote to much of the irreverent and shallow criticism now prevalent within the professing Church.

Bible-loving people will do well to help the committee in furthering this gratuitous circulation of Dr. Saphir's writings in this perilous age, when so many are "giving heed to seducing spirits and doctrines of devils" (1 Tim. iv. 1).

The hon. secretary of the committee is Mr. C. E. Greenwood, Elim, Coper's Cope-road, Beckenham, S.E.; and the hon. treasurer is Mr. Richard H. Hill, 3, Lombard Court, Lombard-street, E.C.

The Anti-Opium Convention.

THE "call to prayer," issued in connection with last week's anti-opium meetings, awakened a good response, and many came together to wait upon God in the matter, hence the various prayer meetings were hearty and earnest.

At the ladies' meeting on Tuesday morning, mentioned briefly in our last, Mrs. Terrell presided, and Mrs. Bryson, of Tientsin, touchingly told something of what she had witnessed of the ravages of opium in China. Miss Petrie, B.A., Miss Headland, and Lady Dodsworth, spoke on various aspects of the question, while Miss Soonderbai Powar concluded with a characteristic plea on behalf of her sisters in India.

Rev. J. S. Adams presided over the afternoon prayer meeting, when Rev. C. P. Hard, from the Central Provinces, India, and Mr. Hutton, of Chin Kiang, China, described facts as they had seen them.

Rev. H. W. WEBB-PEPLOE said in the course of a stirring address: There are deep lessons, singularly appropriate to the present question, in Luke xix. 12-27; we have there three distinct classes: unprofitable servants, faithful servants, and enemies. The enemies were the scribes, pharisees, lawyers, and priests, who, being at first enemies, ended by becoming crucifiers and murderers. We see in the Gospel of John three stages in this development of hate. First in John xi. 48, we find self-interest is alarmed; then in John xviii. 40, we see that Barabbas is preferred to Christ, that is sin, and sinful indulgence is chosen; and lastly, in John xix. 12, we see that worldly policy has much to do with the giving up of Jesus to the cross. I believe that these represent the motives and forces lying at the root of the opium evil, and concerned in maintaining the traffic, notwithstanding the appalling ruin wrought thereby in India, China, and the East generally.

We may not stay to consider the unprofitable servants, who may be taken to represent those professing Christians who fail to use their legitimate influence and raise their voices against what has been proved to be an intolerable evil and a crying iniquity. Then we have the faithful servants, the friends of the absent Lord. These use their gifts and talents, trading with what is his until He returns. We, as servants of the Lord Jesus, have our place and influence in the government of this country, and faithfulness to Him demands we should make the utmost possible use of the power entrusted to us. True, we are a little flock, as our Lord Himself termed us, but with God on our side victory is with us and we shall yet be more than conquerors.

Later in the afternoon Sir Matthew Dodsworth, Bart. (who has done good work in the cause in Yorkshire), presided at a delegates' conference, when a large number spoke, making practical suggestions as to opening up fresh localities, enlisting the aid of temperance and missionary workers, and utilising the Press in the spread of information.

The evening was devoted to a prayer meeting, at which Mr. E. Priestman presided, and in which many friends took part.

On the second day a prayer meeting was held in the morning, and in the afternoon the annual meeting of the Society for the Suppression of the Opium Traffic took place.

THE EXETER HALL DEMONSTRATION.

In the evening a public demonstration was held in Exeter Hall.

Sir JOSEPH W. PEASE, Bart., M.P., who presided, said the committee had thought it right to call the meeting a few months earlier than usual in order that their protest might have some effect upon the new Parliament. The last Parliament passed a resolution declaring that the opium traffic was morally indefensible, and it was sincerely to be hoped that the new Parliament would confirm and strengthen that resolution. Some concessions had been obtained from former ministers, but these were not sufficient. They wished to stop the sale of opium to China. In the present Parliament there were several ministers who were favourable to their views. They had the Churches at their back, and he laid more stress upon that support than upon that of Cabinet Ministers. What they had to fight in reality was not so much public opinion here as Indian officialism. If they had the officials of India with them a way would soon be found for the suppression of the traffic. At the same time, there was cause for encouragement at the progress they had made.

Rev. C. C. FENN, of the C.M.S., moved that "This meeting enters its indignant protests against the declaration of the Secretary of State for India that the opium revenue, which is derived from poisoning and debauching the Chinese people, cannot be dispensed with, solely because an enormous profit is still derived from this immoral manufacture and traffic. In view of the vote of the House of Commons, which has stigmatised this traffic as 'morally indefensible,' and of the declaration of the present Prime Minister, in his last Midlothian Campaign, that it is 'associated with very much of bloodshed and of shame in our former history,' this meeting calls upon Her Majesty's Ministers, at once, to suppress it, and thereby put an end to what Mr. Gladstone, on the same occasion, deplored as 'the human misery and sin engendered in the interval caused by delay' in dealing with this 'abuse,' which has 'fattened, thriven, flourished, from year to year, and generation to generation.'" The speaker went on to give extracts showing that the unanimous testimony of missionaries is that opium smoking is an unmixed curse. The statement that the Chinese smoked the drug with impunity was nothing less than pure and undiluted nonsense. The whole traffic was a huge national crime, and must be swept away for ever.

Rev. HUGH PRICE HUGHES, in the course of a vigorous speech, said that the time for argument was at an end. He declined to discuss the sophisms by which men defended the traffic. The statement that any evil was a necessity was the deadliest form of atheism. The people of India must not be punished for our sins. It is a shame and an abomination if we, with all our wealth, cannot govern India without manufacturing a revenue

OUT OF THE DAMNATION OF CHINA.

Our extravagant pension lists, and many other sources of reduction of expenditure, would cover the loss of the opium revenue many times over. The Government does not hesitate, without our leave, to spend millions of money for the purpose of killing people. Suppose they spend a little now for saving life. If it were true that any missionaries upheld the Governmental vice and liquor and opium traffics in India, it only showed the demoralising effect of association with Anglo-Indian officials. The Chinese missionaries were absolutely unanimous on this question. When he was a little boy, he remembered his blood being curdled by reading an account of the temples of the King of Dahomey being built on a foundation of the skulls of his enemies, but he never thought that he should live to see the day when the temple of Christianity in India would be reared upon the skulls and bones of murdered Chinese. This infamous traffic must be brought to an end, and brought to an end at once.

Rev. W. S. SWANSON, D.D., said: I do not believe that the Christian conscience of this country is dead, but the conscience needs to be awakened. There is a sad lack of information on this matter. We pass any amount of resolutions, but that is the end of it. The time for resolutions has gone, that of action has come. What are we going to do about it? Passing on to speak of his own observations and experience in China, the speaker gave a terrible account of the evils of opium, and added: No man who has spent a quarter of a century in China, who has seen things as they really are, will say, or has ever said, that the opium trade is anything but an unmitigated curse. On the ground of eternal righteousness between man and man, we demand that this soul-destroying traffic be put an end to.

A REMARKABLE REVELATION.

Mr. W. S. CAINE, M.P., moved that, "This meeting would urge upon the Indian Government the necessity, in the interest of the peoples of India, of protecting them against the spread of the insidious vices of opium-eating and opium-smoking, by the adoption and vigorous enforcement of administrative measures, based on the fundamental principles that the sale of opium and other poisonous drugs ought to be restricted to medical and scientific use, in accordance with the principle recognised in the legislation of the United Kingdom, and that discretionary powers for such sale should be entrusted only to responsible and carefully selected persons, who possess adequate knowledge of the deleterious properties of these drugs, who can readily be called to account for any improper use of the discretion conferred upon them, and whose remuneration in no degree depends on the amount of their sales." The most striking part of his telling and vigorous address was when Mr. Caine read the following confidential circular issued by the Commissioner of Excise, N.W. Provinces and Oudh, to all commissioners and collectors in these provinces:—

Sir,—You are already aware that henceforth the chandu and madak smoking is absolutely prohibited on the premises licensed for the sale of the drug. It is impossible to doubt that this prohibition will be followed by the opening in many places of unlicensed places of resort where smokers can obtain the facilities which they require, and that such places will have to be kept under observation, both for general reasons and also with a view to prevent the use of illicit opium. As the law now stands, the authorities have no power to suppress consumption on premises where opium or its preparations are not sold. There is nothing in the law to prevent anyone opening a saloon for the accommodation of opium smokers who bring their own chandu. He can supply pipes and lamps and service, and charge a fee for their use, and the law cannot touch him, unless he is detected selling opium or its preparations, or found in possession of more than the legal quantity. On this point the opinion of the Board of Revenue is that it is not altogether advisable that such places should be suppressed. Collectors should watch such establishments carefully so as to prevent the sale thereat of illicit opium. The known conditions of chandu smoking render the maintenance of some common place for the consumption of the drug an almost absolute necessity. No effort should be made to suppress such places, as it is better that they should be known, and thus be liable to supervision.

A more direct defiance of superior orders (commented Mr. Caine) was never committed by a Lieutenant-Governor than the issue of this confidential circular. It is a clear incitement to every holder of an opium licence throughout India to start a smoking den next door to his shop, putting it under the charge of a nephew or cousin, who would "supply pipes, lamps, and service" with absolute safety, assured by the Lieutenant-Governor that "the law cannot touch him," and that "no effort should be made to suppress him." I hear from all over India that dens of this kind are being freely started, especially in the North-West Provinces.

A PLEA FOR HER SISTERS.

Miss SOONDERBAI POWAR followed with one of her characteristic pleas, telling of what she herself had seen and known of the sad effects of opium pills and other preparations of the drug among her own people in India. Her spirit seem tinged with the sadness of some little disappointment. Last winter when here she had been so well received, that on returning to India she had told her people (oblivious of the slow motion of our nations and rulers in such matters) that England was aroused and would stop the wrong being done, but alas, coming back to this country she found things just as they were and nothing done. Having pathetically told of the recent death of her little niece through a dose of opium administered by a nurse, she concluded by saying that just as Christ waited at the grave of Lazarus, and said, "Take away the stone!" so He is waiting now, and saying to the churches of England, "Take away the stone of the opium traffic!" When that is done, He will say, "India, come forth! China, come forth!"

Sir MARK STEWART, Bart., M.P., followed, giving some statistics indicating a serious increase in the consumption of opium in India. He concluded by suggesting a Royal Commission to ascertain the facts, but the audience, weary of delay, and feeling probably that sufficient information already exists, met this with clamorous shouts of "No! No!"

Mr. RAJU NAIDU said he had come from Madras to bear witness on behalf of the native Christians to the evil, the unmitigated evil, of the opium. As a native he had gone in and out among his people, and he knew the facts as possibly some missionaries do not know them. The speaker proceeded to show by startling instances how opium provokes crime, and concluded with a stirring plea for the abolition of the traffic in this vile poison.

Mourning in Manitoba.

REV. G. COOK (C.M.S.) writes acknowledging the kindness of British Christians who have enabled him to finish the church which he has erected at Staggville, Kinosota, Manitoba. He says:—"The season of Christmas and New Year was very cold, but we managed to minister pleasure to the little ones. I was disappointed in not being able to give a magic-lantern exhibition, my lamp having failed me."

Mrs. Carpenter (Rose Cottage, Compton Bishop, Axbridge, Somerset), who sends us this communications, adds: "A letter dated Jan. 12 tells me that Mrs. Cook has died, leaving an infant and seven other children; the eldest, aged nineteen, is a daughter, upon whom falls all the care of this motherless family. The letter breathes a spirit of patient submission to the Divine will, but we all are touched by the plaintive appeal, 'Remember us in your prayers.' I know that Mr. Cook's own children are in want of clothing; his expenses have of late been very heavy. I am hoping to send a parcel of material to him, and shall be grateful for any contributions towards purchasing the same."

The Revival in Ireland.

IN AND AROUND BALLYMENA.

In our issue of Dec. 29, we gave an account of the remarkable work of Mr. D. Rea, who has been carrying on evangelistic services in and near Ballymena for some months past. In a recent letter to a friend, Mr. Rea says:—

"The news of the work in Ballymena created such an interest and thirst for the Word in the hearts of so many in the neighbouring districts that I felt deeply impressed to take a preaching tour within a circuit of about six or eight miles. I commenced at a place called Ballywatermoy, and from there went to Glarryford, about three miles further round; next I went to a village called Clough. These places were all remarkable scenes of blessing—scenes that I am not able to describe. We had generally four meetings each day. Many gave up work to attend the meetings, which were packed hours before the time; some did not get home till two o'clock in the morning.

"It was so blessed to see Presbyterians, Methodists, Baptists, and Open and Close Brethren, so-called, etc., all united and pleading with God for hours for blessing upon their families, relatives, and neighbours.

"I want specially to tell you about my last four weeks at a village called Broughshane, about four miles from Ballymena, situated at the entrance of a beautiful valley, called the Braid Valley, about six miles in length and two or three in breadth. Efforts were made to keep me out of this village and district. The minds of the people had been influenced against my going there by plausible arguments, saying that I had been rending family ties in other places, etc. I had been promised the use of the Court House, but when I went, found it and all other places closed against me, except a little room that held about a hundred people.

"This was nearly filled the first night, and on the third night there were almost as many outside as inside. The power and presence of God came down so mightily upon us that I could hardly get the meeting separated at the close. I held up my Bible, and said it was strange to see the dear people standing outside on a cold winter's night, and all the places in Broughshane shut against the Gospel. The Lord was pleased to use this word, and we had the Court House and several large stores open the next night.

"The first night in the Court House there was hardly standing room, and soon there were hundreds unable to get in. On Lord's Day night we could hardly get near the door an hour before the time, and the crush was so great at last that a policeman and some others took hold of me and pulled me in almost over the heads of the people. When I had done speaking, the numbers standing outside pleaded with me to speak to them through the window, but this I was unable to do, being completely exhausted, as I had been preaching at the other end of the valley, where a large place was also crowded. There also numbers could not get in, and the cries of the anxious were heard above my speaking. Several had walked twelve miles to the meeting, and had to return the same distance at night; and the scene on some occasions was most touching. I had once to stop speaking, owing to the cries and even wails of anxious souls; that night about twenty professed to pass from death unto life before the meeting separated.

"The second Lord's day at Broughshane the people were gathering at 3.30 p.m., and the meeting did not commence till 7. We dared not open the door of the Court House, the crowd was so great that we feared an accident, but as the night was calm a platform was erected for me outside. We asked the anxious to go inside after the meeting was over, and we had a remarkable time of blessing for some hours.

"It was solemn to see rooms in country places packed with people at one o'clock in the day to hear the Gospel, and young men walking four miles to the prayer meeting in the early hours of the morning, to be spoken to about their souls. A young man, a Roman Catholic, walked eleven miles to be at the meeting on Lord's Day week, and found peace on his way back at four o'clock the next morning."

Mr. Rea is about to go to Kells, a place six miles further on. We would ask the prayers of readers that this work of God and manifestation of his power may spread and deepen.

[1961]

A REMINISCENCE OF 1859.

The foregoing account of revival in and around Ballymena recalls to our memory the interesting fact that a considerable part of the first issue of *The Revival* (which was the forerunner of The Christian), published on July 30, 1859, was taken up with reports of the remarkable manifestations of spiritual interest then occurring. In a lengthy narrative from Ballymena, by an eye-witness, there is a very interesting passage partly relating to a convert from Broughshane, where, as will be seen by the preceding letter, the labours of Mr. David Rea have been so richly blessed. We think our readers will be glad to have this extract reproduced from *The Revival*:—

"I had a brother with me, and we were both asked to speak or address a meeting to be held on the morrow (Lord's Day). He half consented, our hearts were so full, so I expected to be able, out of a full heart, to tell of Jesus: but, my dear brother, when I drew near to the meeting-place (a large quarry) and saw about 5000 people, my heart sank within me, and I felt as if God said this to me: 'Stand back; don't imagine you have anything to do with this people, so just stand aside and let Me act, for the work is all mine.' I thank his name I was enabled to say, 'Go on, Lord God, and do thine own work, and to Thee, not unto us, be all the praise and the glory.' And, brother, He did work; I think about fourteen or fifteen souls in that meeting of three-and-a-half hours were laid prostrate on the earth yelling for mercy.

"When I got forward to look, a young man, a new convert, was addressing the crowd in a clear voice, and most earnest deportment; he was an unlearned and ignorant man, truly, but I 'took knowledge of him, that he had been with Jesus.' He was about eighteen years of age, I suppose; he could not speak five words together grammatically, and had those five words been put together according to the rules of grammar for him, he, even then, could not pronounce them in plain or intelligible English, the accent and language of that part being so peculiar. But, oh, brother, the Gospel of Christ proceeded from his mouth and his heart, and power and unction accompanied him. In describing this man I also describe four or five speakers who followed, all burning to tell sinners of Him who forgave and blotted out all *their* sins by his own blood. They may have varied their illustrations, but all tended to the one object—to exalt Jesus—not the cold technicalities of Providence, the Good Being, the Deity, the Most High—all true in their way, but these are not the warm expressions of loving hearts. Nothing short of Jesus, the blessed Jesus, God the Father and his Holy Child Jesus, will satisfy these wondrous men.

"Near the end of the preaching, one old man stood up to address the multitude; he was a remarkable-looking man. I was beside him before he rose. A dealer in rags would not have given more than sixpence for all the clothes he had on his person. He bore the marks and tokens of a 'hard liver,' a confirmed drunkard. He spoke something to the following effect, as nearly as I can remember:—'Gentlemen,' and he trembled as he spoke, 'Gentlemen, I appear before you this day as a vile sinner. Many of you know me. You have but to look at me and recognise the profligate of Broughshane. You know I was an old man hardened in sin; you know I was a servant of the devil, and he led me by that instrument of his, the spirit of the barley. I brought my wife and family to beggary more than fifty years ago; in short, I defy the townland of Broughshane to produce my equal in profligacy, or any sin whatever; but, ah, gentlemen, I have seen Jesus. I was born again on last night week, I am therefore a week old to-day, or about; my heavy and enormous sin is all gone, the Lord Jesus took it away, and I stand before you this day, not only a pattern of profligacy, but a monument of the perfect grace of God! I stand here to tell you that God's work on Calvary is perfect—yes, I have proved it—his work is perfect. He is not like an architect who makes a drawing of a building, and then he looks at it, and he takes out this line and that, or makes some other alteration, and frequently alters all his plan, and even when the building is going on he makes some other change—but God drew out the plan of salvation, and it was complete, and he carried it out with his blessed Son Jesus, and it is all perfect, for had it not been so, it would not have been capable of reaching the depth of iniquity of ——, the profligate sailor of Broughshane.'

"While listening to this speaker, various cases of God smiting to the earth occurred. I looked around in the direction of a small crowd surrounding a woman, and was attracted by seeing a little boy of about twelve or fourteen years, standing at the head of this woman: he was in earnest prayer for her, and truly his shoes were off his feet, he was barefooted, and he said, 'Lord Jesus, you know I do not know how to pray to you; you know I do not know how to say one word pleasing to you; but you have forgiven my sins, and oh, I ask you to show this woman your loving heart, and that you are willing to forgive her her sins also.'"

IRISH EVANGELISATION SOCIETY.

The evangelists of our society are seeing rich results in the gathering in of men and women to Christ. During the month of January we have had Gospel meetings in forty-six places in Ireland, and I give you a few extracts of letters from some of the workers.

Our movable wooden hall has been erected at Killyman, co. Tyrone, and meetings began January 3. Mr. David Hunter writes on Jan 30, urging a further continuation of the mission, and says, "We are having the most wonderful work of grace that has been known in this neighbourhood, and the work is deepening. For years it was impossible to get the young men of Killyman out to such meetings, but some nights last week there were 500 in the Gospel Hall. Last Sunday night, as Mr. Peat was preaching the felt presence of God seemed to be realised. Tears were running down the cheeks of numbers, and hundreds remained for the after-meeting which lasted for nearly two hours. Even then scores were unspoken to. A large number profess to have been converted to God."

Mr. Montgomery, of Belfast, writes, same date:—"I went on Saturday to Killyman. At the meeting last night scores of young men and women decided for Christ, and such out and out decisions I have never seen. The work is simply marvellous. It was the largest after-meeting I ever saw."

Another evangelist, Mr. Carleton, has been holding meetings in county Tipperary and in county Limerick. In some places several Roman Catholics have attended, and not without encouraging results. In Rathkeale and Ballingrane, co. Limerick, clergymen write of blessing. From the latter, Rev. M. Hynes writes on Jan. 27: "Many young people have decided for Christ, and some older people, too, have found a Saviour."

Fairview, some miles from Lurgan, is a country district, and it has been moved of the Lord. A lady who had invited our mission, writes urging the extension of the mission:—"I write in the name of many aroused souls who live for some miles around. The Lord is working mightily, especially amongst the aged and those who may not for years have had their feet in God's house."

Mr. Gilpin writes on January 17:—"The work is marvellous in such a priest-ridden place as this. Come and see the grace of God in saving sinners like us. The fields are white, and real labourers few; let Mr. Robinson abide with us."

We are not without interesting work amongst Roman Catholics, but deem it wiser to refrain from publishing details at present.

Dundalk. James Barton, Hon. Sec.

MESSRS. WHITTLE AND STEBBINS.

Many will thank God, and are even now thanking Him, for sending his servant, Major Whittle, to Enniscorthy. The large Roman Catholic population and their extreme bigotry fully account for the Meeting House (kindly lent by the Friends) never being filled to overflowing. The mission commenced on February 12th, and on the 17th Major Whittle, Miss Whittle, and Mr. Stebbins left for Athlone. The latter were assisted in the singing of the hymns by a choir of about forty members.

It was among the young men and the children that during the mission the power of God's Spirit seems to have made itself most apparent. At an after-meeting for men only, over twenty-eight stood up and testified their desire to become followers of the Lord, while many more rose to confess that they had found the Saviour, some only the evening before during the evangelist's gentle and pleading address.

The two children's meetings also were greatly used of God in stirring up young hearts to seek Him. This made itself evident in the number of children who returned to the evening meetings to seek a

fuller knowledge of God, and confess that they too felt their need of a Saviour.

The Christians were strengthened and helped, not only by being brought nearer to God through the Word so clearly and faithfully preached, but by being led to seek Him more earnestly in prayer on behalf of those dear to them who were still far from the Kingdom. F. M. C.

MESSRS. SMITH AND BELL.

Two weeks' special services have been conducted at Bangor, co. Down, by these brethren, which have been signally owned of God. The sweet singing of Mr. J. Ritchie Bell (who was assisted by a large choir) proved a wonderful attraction, and not a few have spoken of it as a channel of Divine stimulus, comfort, and joy.

Personal dealing began on the fourth night, and every night after numbers remained as inquirers. The after-meeting on the closing night was one never to be forgotten in Bangor, being made memorable by a band of young men coming out decidedly for Christ. Great was the joy among the Christians that night.

To the Christians the afternoon Bible-readings were most helpful. Mr. Smith was clearly taught of God to feed the sheep, and his searching, powerful words one felt were being fastened like a nail in a sure place by the Master of Assemblies. The young people's meetings were most encouraging. There was an urgent request for the evangelists to remain a third week, but arrangements for Monaghan Mission had been completed, and it was not possible. S. G. M.

COMING EFFORTS.

The Moody-McNeill mission committee, Dublin, which carried out the mission in October and November last, are anxious, with the blessing of God, to promote the evangelisation of Ireland by conducting missions in the provincial towns under the same honoured servants of God who were working with Mr. Moody. For this purpose they have appointed an executive committee to arrange the details and co-operate with local committees in the various places to be visited.

Rev. John McNeill and his fellow-worker, Mr. Burke, cannot, owing to their engagements in Scotland, go to Ireland until March, and, unless a change can be effected in their arrangements, can only remain there for two months. Major Whittle and Mr. Stebbins have been conducting missions in various country towns during January and February.

On every side there are open doors, and there never was a time when the people of Ireland were more ready to receive the Word of God. Is it not our duty or rather our privilege to send forth labourers into this part of the Master's vineyard. Mr. Robert Cotter, Secretary, Christian Union Buildings, Dublin, will be glad to receive communications.

WHITECHAPEL LADS' INSTITUTE.

The sixteenth annual meeting of the Working Lads' Institute and Home, Whitechapel, was held in the lecture-hall of the institution on Thursday, the Lord Mayor presiding. The secretary stated that the total attendance at the evening classes was 149. The average attendance at the weekly lectures and entertainments was 400, and the total number benefited by the institute since its commencement was nearly 6,000. The committee acknowledged with gratitude the generous contributions from the City Corporation and the livery companies. To meet current liabilities a sum of £1,000 was required.

The Lord Mayor said he considered institutions such as this amongst the most useful and beneficial, and he had never seen one better equipped for carrying out the many objects it had in view. From experience he knew the absolute necessity that existed for such safeguards of the youth of the present day, and he hoped they would take every advantage of the opportunities and blessings this home afforded. It was a great Christian, educational, and social centre, and he believed it would add pleasure to their life and be a happiness hereafter. He was not one of those who altogether approved of muscular Christianity, but he rejoiced to know that they indulged in so many athletic exercises and pursuits. He wished the institute every success in its good work, and believedit would enable many to make their way in the world.

Mr. Judd and Rev. Dr. White having spoken, the Lady Mayoress distributed the prizes for the evening classes, swimming and athletic sports.

SOLDIERS AT ALEXANDRIA.

In the eighth annual report of Miss Robinson's Soldiers and Sailors' Institute, Alexandria, Rev. T. R. Lawrence, the superintendent, says:—"Besides those soldiers who frequent the Institute because they look upon it as a home, and value the opportunities of attending religious services and classes, there are many who say, 'I must come here because there is no other place.' By which they mean there is not another respectable place of resort where there is 'welcome without temptation.' This fact was again proved when the fleet was here in the spring, and when, sad to say, the sleeping accommodation of the institute was far too small for the needs of the sailors."

Miss Robinson, in a "memo." added to the report, draws attention to the fact that a building debt still embarrasses the work. She says: "When, in June next, Mr. Lawrence relieves me from further responsibility as to current expenses, this debt will still remain my care, and until this is cleared the permanence of the institute cannot be considered secure. At the very idea of the trustees selling off the property, people exclaim, 'Oh, you must not think of such a thing!' 'It would be a thousand pities.' 'This place is far more urgently needed than any institute in England can possibly be.' But the point is, what will they do to avert such a catastrophe?

"Will friends generously assist me in a special effort I hope to make this year to clear off the sum owing? If they could hear the hearty testimony of Mr. Hind Smith and others who have called on me after a visit to Egypt, as to the usefulness of our Institute, I should not ask in vain for help to continue such a work. A thousand pounds would make it safe, as there is no other encumbrance or mortgage on the property."

More troops are now being despatched to Egypt. The men are sent to Cairo, and the Institute is full of wives and children from a regiment which was stopped on its way home from India.

AMONG THE HIGH ALPS.

In the February issue of "*A Voice from Italy*," Rev. Wm. Meille describes deeply interesting mission work among the high Alps of the Waldensian Valleys. He rays: "From Serre Veit we went to Rima, close to La Balme. The village looks literally perched over the torrent. The schoolhouse is actually in a perpendicular line with the course of the water, and the outer wall is supported by a great beam, which would be left in mid-air but for two fastenings at the point where the building joins the 'strada maestra.' Main road, indeed! only narrow, tortuous, rutted, muddy passages, serving by turns as stream and gutter, a stone here and another there peeping out of the water puddles or manure heaps, defying description. Yet this is the rendezvous of the village people, the scene of their daily life. Here the road is barred by a cow being bled in public; there, branches of larch are being cut up for firewood; elsewhere a man, with a load on his head, waits his turn to put his batch of bread, which is to last him all winter, into the common oven.

"The hour of meeting had come, and the schoolroom was filled, nay, overcrowded to such a degree that the lights were almost put out by the heavy atmosphere. Yet the people did not seem inclined to go away. How pretty these school buildings are! Some are built above the village, sheltered by a great rock; others boldly placed on a promontory; some are smoked, others whitewashed; their massive tables and antiquated benches, residue of the old churches, some of them bearing the date 1752, are the advance guard of a primitive civilisation. At five o'clock lessons are over, and the teacher sends off a girl or boy through the village, calling out, '*A la prierò*,' and the inhabitants with their children gather to listen to the reading of a chapter, and offer up a prayer. It is the Waldensian '*Muezzin*' cry which calls us together at La Mayère, a place we reached with difficulty, owing to the steep slopes, made more slippery and difficult by the layer of pine needles and the ever-thickening mist.

"In like fashion a meeting was summoned at Ribba, where the people contemplate emigrating in a body to America, seeing that for three months of the year, on account of their situation—close on 5000 feet above sea level—the sun deserts them. And now the mist has disappeared and snow is falling. It has been falling for twelve hours continuously, and it is already more than fifteen inches deep. At Praly, the pathways had completely disappeared. 'There will be nobody at the meeting to-night, I think,' said I. The pastor, whose affectionate cordiality has been very precious to me, smiled, for he knew his flock. Over one hundred people, from all quarters, provided with leggings and lanterns, braved every obstacle in a way which was natural enough to *them*, but which filled me with gratitude and admiration. And what a blessed hour we spent in that well-heated church! How heartily the hymns were sung, for there are few churches in our valleys where they sing so well as at Praly, thanks to the pains taken by their teacher! And what a picturesque and touching sight it was to see all the lights disperse in various quarters after the meeting, like an army of fireflies, across the great white plain and away into the mountain mists!"

PERSECUTION OF THE STUNDISTS.

Dear Sir,—A letter has reached me from a reliable and well-informed friend living in South Russia, who writes as follows:—

"I have private intelligence from 'X.' that in a short time extraordinary measures are to be taken against the Stundists in the whole of South-western Russia. It is not yet precisely known what these measures are, but secret instructions have been sent to the local police to furnish certain statistics. It is believed by 'X.' that a certain time (until Easter) is to be given to the Stundists to return to the Orthodox Church, after which all who refuse to do so are to be sent in small detachments, men, women, and children, into banishment to Eastern Siberia and the Caucasus."

When I was in South Russia lately I learned, on good authority, I believe, that the Stundists number about 200,000 souls, all told. Are there any people more worthy of being continually remembered in our prayers than these who are under such fierce persecution for righteousness' sake? Let me recommend them to those of your readers who love to attend the noonday prayer meeting as often as they find opportunity, as subjects for special prayer daily, at these meetings wherever they are held.

I remain, &c.,

Edinburgh. R. S. M.

MR. WOOKEY IN CHICAGO.

In spite of snow and ice, Mr. Moody's Tabernacle was crowded on Feb. 2 with a deeply interested and enthusiastic audience to listen to Mr. J. B. Wookey's story of Dr. Barnardo's work in England. The little boys who accompany Mr. Wookey have all been rescued from a life of destitution, and their musical performances on hand bells and bagpipes were enthusiastically received. Mr. Wookey was listened to with tender interest, as he told his pathetic narrative, during the recital of which not a few were moved to tears. At the close of Mr. Wookey's address, a collection of nearly 200dols., made up in the smal' gifts of the many, was handed in as an expression of warm sympathy with Dr. Barnardo's work among children.

Mr. Wookey is holding meetings in many of the principal churches of the city, after which he will travel East through Pennsylvania to Philadelphia and New York. He asks the earnest prayers of the reader that God will open many doors, and give to the boys and himself favour in the hearts of Christian people everywhere.

Miss Cusack in Liverpool.

Miss Cusack delivered one of her telling lectures on Monday week in Hope Hall, Liverpool, to a densely packed audience of about two thousand persons. The chair was occupied by Mr. J. Bramley-Moore.

The lecture was on the whole well listened to and enthusiastically applauded. Miss Cusack not only pointed out the curse of the Church of Rome, and showed how she was gradually led to see the falsity of that Church, but set forth very distinctly the glorious news of a finished salvation brought nigh to the sinner by Christ Jesus. There were a number of Roman Catholics present and three priests of the Roman Catholic Church.

MADAME TEL SONO.

Dear Sir,—I understand that a kind notice of my intended visit to England appeared in your paper some few weeks before leaving America, where I have been most kindly received for Jesus' sake as well as for the work He has given me to do for Him among my fellow countrywomen. It is but right that I should now tell you of my arrival in London, where, as well as in the provinces, I intend to tell the story of my life and my method for reaching my benighted sisters with the glorious Gospel.

It will be necessary for me to leave England early in May, and in order to make the most of my time I shall be glad to accept invitations to private and public meetings specially arranged for the enhancement of my work.

I have introductions to many prominent ladies and gentlemen in all parts who, I have reason to believe, will give a hearty welcome as becometh saints to their sister from the far East, who out of love to her people makes bold to count on their assistance according to the injunction (Rom. xvi. 12).

I am at present somewhat unsettled, and would therefore be glad if all communications should be referred to my recording secretary, Miss McLean, who has lived many years in Japan. Her address is Conference Hall, Eccleston-street, Belgravia, S.W., where I shall (on due notice) be glad to meet those desiring to see me in connection with my work.

Will interviewers from the leading secular and Christian journals kindly note that I can only see them on Saturdays between ten and twelve noon?

Yours faithfully,

Tel Sono.

[London readers will be interested that Madame Tel Sono will address a meeting at the Conference Hall, Eccleston-street, S.W. this (Thursday) afternoon at 5 p.m.]

MRS. BAEYERTZ AT WINCHESTER.

God is visiting Winchester with a very remarkable outpouring of his Spirit in connection with the mission of Mrs. Baeyertz at the Soldiers' Home, Hyde-street. The mission is only about half through, and though we are conscious that there never existed greater need of care in reporting mission work than to-day, yet I venture to write with a very joyful confidence as to the results of this effort to reach saint and sinner. After many years' service as an evangelist myself, and, therefore, regarding such missions from a critical standpoint, I cannot but cry, "Truly, God is in our midst of a truth."

From the very first meeting there have been souls every night, and while experience has taught the workers here not to unwisely tabulate results, yet all hearts are gladdened by the apparent deep work of grace which the professing converts exhibit. Most of these are men and women in the full sense of the word, and not easily excited juveniles; and to see a dozen staid men, or twenty or thirty women at a time, broken down in soul, and bowed before God, seeking and accepting forgiveness of sin, is rare enough in these superficial days to cause our hearts to exclaim, "'Tis of the Lord."

A deep, quiet solemnity, and a sense of the Divine power and presence have rested upon all the meetings. There has been no working upon the emotional side of the nature only, but a fearless denunciation of sin, of faithful declaration, of God's wrath upon the persistent rejecter of the Gospel. The Word of God has been closely adhered to, and carefully expounded. The atonement, the Blood of Christ, its efficacy, its fulness, its freeness, has been the only salvation preached. Every modern refuge of lies has been exposed, Christ Jesus the sinner's only Saviour has been nightly uplifted, and Calvary has been shown to be the trysting place "where heaven's love, and heaven's justice meets."

Members from every section of the Christian Church have gathered every afternoon constantly increasing numbers to listen to holiness teachings on Bible lines. Human theories have found no place here. God's Word has been the only text book.

Sydney Watson.

13, *Highcliffe-road, Winchester.*

MR. GEORGE BLAIKLOCK has recently conducted a very successful eight days' Gospel Temperance Mission in Glastonbury.

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THE NIGHT OF THE BETRAYAL.

By the late Mr. Richard J. Mahony.

Hell has gone forth in power,
And ye should wake and weep:
Could ye not watch one little hour!
This night is not for sleep.

Earth trembles in the scale,
Yet knows not of the fight,
And if her fearful foe prevail,
It will be always night.

Unpitying as the grave,
Fierce as the winter breeze,
And mightier than the mountain wave
That sweeps o'er midnight seas,

The Prince of Darkness came:
Woe to the hated race!
What man can meet that brow of flame,
Or live before his face!

No seraph's sword of light,
Reddened in righteous wrath,
Flashed downward from the crystal height
To bar his onward path.

No trumpet's warning cry
Rose through the silent air,
No battle shout went forth on high
From guarding squadrons there.

Above, the holy light
Slept on the mountain's breast;
Beneath, the tender breath of night
Hushed moaning woods to rest.

Yet ne'er shall blackest night
Such deepened horror know,
While stars look down on Olive's height,
Or Kedron's waters flow.

For who shall tell his woes,
Whose grief out-gloomed the night,
When his strong love, bright star! arose,
O'erfilling heaven with light?

The gentlest heart on earth
Must taste her sharpest woe;
The tender plant of heavenly birth
Hell's fiercest blast must know.

King! of the wounded breast:
King! of the uncrowned brow:
What faithful heart shall bring Thee rest?
What arm shall aid Thee now?

Lo, sheathed in shining light,
Heaven's wondering warriors stand,
With pinions closed for downward flight,
Waiting their Lord's command.

But never comes that word,
That night knows yet no dawn,
And still must each impatient sword
Sleep on each thigh, undrawn.

Not angels' deathless feet
May dare the darkening path,
Arched by the thunder clouds that meet,
Heavy with coming wrath.

Alone his steadfast eye
Can cleave the rolling gloom,
Where that dread sentence flames on high,
The sinner's death of doom.

Oh! all ye stars of light
Veil all your glowing spheres;
Weep out your radiance; drown the night
In dew of heaven's tears.

Poor Earth! Go mourn beneath
Thy withered roses now;
Thy thorns alone may twine the wreath
To crown the Victor's brow.

Firmer than Carmel's might,
When the long-leaping tide
Shivers its thousand shafts of light
Far up his patient side,

His will unshaken stands,
Though that wild sea of wrath,
Upsurging to its outmost bands,
Breaks foaming on his path.

Soft breezes of the West,
That, sighing as ye go,
Bear ever on, with kindly breast,
Each whispered human woe;

Here droop your wings and die,
Low murmuring at his feet;
Then rise and bear his victor cry
Up the long golden street!

High heralds of his birth,*
Make his new honours known!
Tell how the Blood, despised on earth,
Sparkles before the throne!

Lo! struck from star to star,
The gracious echoes fall
To this poor world that rolls afar,
Lowest and last of all;

Soft, as from weeping skies
Drops the sweet summer rain,
Yet clear through all earth's Babel cries—
Hear them, ye sons of men;

Nor thrust his mercy back,
Who claims your hearts to-day.
Oh! kiss his feet. Their wounded track
Hath crimsoned all the way.

PARIAH CHILDREN IN MADRAS.

The difficulties which missionaries have encountered in India through the prevalence of caste, no doubt suggested to some of the great pioneers of missions in that vast country the idea of overcoming caste distinctions, by enlisting in the ranks of Christianity a number of converts taken from high-caste circles. Whatever prosperity attended mission effort in this direction, in the hands of its noblest advocates and workers—Duff, of Calcutta; Wilson, of Bombay; Anderson, of Madras; and Noble, of Masulipatum—it cannot be said that any success worth mentioning has followed in our own generation. A system which seeks to Christianise a country by gaining first the influential and powerful classes is doomed, in the nature of things, to disappointment and failure. As in all other experiences, throughout the Christian centuries, you must begin with the common people. As the largest adhesions to Christian teaching in the first century were gathered from the slaves of the Roman Empire, we may take it for settled that great ingatherings to Christ will come from the lowest grades of society. Hence the importance of reaching the pariahs of India with the Gospel; if you gain them you will soon break up the caste system; disabilities which beset them on every side as pariahs disappear when they become Christians; then no one will dare to dispute with the converted pariah his free use of the village well, or his contact with higher caste people at every point of social custom; then what becomes of this artificial and unnatural system? It must be broken up.

To raise the pariah socially as well as religiously, is a pressing question; and to elevate him religiously is to lift him higher in the social scale. A collector in the Civil Service thus describes the pariahs:—"They are always badly nourished; clad, if at all, in the vilest of rags; eaten up with leprosy and other horrible diseases; untaught, uncared for, and unpitied."

Mr. W. Raju Naidu, of Madras, who has been moved to attempt special mission work amongst these poor "out-castes" in Madras, has been in England for a few months this winter, aiding in the Anti-Opium movement. On his return shortly to his native land, he is anxiously desirous to give himself up entirely to this unattractive but greatly needed department of service, and to do so systematically, by reaching the children of pariahs as well as grown-up people. To endeavour to mould the minds and hearts of the young he esteems of the highest importance, and, therefore, some school acccommodation appears essential to the accomplishment of his design.

We heartily commend the enterprise to the support and sympathy of Christians of all denominations, being well assured of Mr. Raju Naidu's earnestness and integrity. The sum of £200 per annum would suffice to meet the expenses contemplated in this special effort.

Jas. E. Mathieson, J.P.,
47, Phillimore-gardens, South Kensington.
Joseph G. Alexander, LL.B.,
Lambridge, South Croydon.
Henry Dell,
28, Cromwell-avenue, Highgate, N.
James L. Maxwell, M.A., M.D.
George Gillett.
Morton P. Betts, Esq., Hon. Secretary,
14, Montrave-road, Penge.

A STURDY TEMPERANCE WOMAN of New Orleans recently refused 50,000dols. offered her by a syndicate for a small piece of land, because she learned that the purchasers contemplated building several saloons upon the ground.

* Luke ii. 13.

HIGH CHURCHISM IN WALES.

IN the current number of the *Geniues*, the Welsh quarterly, Dr. Herber Evans, ex-chairman of the Congregational Union of England and Wales, in the course of a brilliant article on "Cymru Fydd," refers to this subject. Dealing with the dangers besetting Young Wales he says:—"There is danger also from the superstition arising from the teaching of the High Churchmen. The clergy of bygone Wales, if careless and apathetic, were Protestants to a man; but now there are in our midst dozens teaching that Protestantism is a greater sin than Popery, and that the confessional is a true and real aid to spiritual religion. Our children are arrayed in white garments, and taught to perform the ceremonies of bending the head, and of turning this way and that according to the regulations; they are prepared for the Papacy, for it is thither their leaders are going, one after the other. Our fathers knew nothing of these players in the parish churches, who now spread their ritualism by means of leaflets and catechisms, as dangerous to the souls of our children as are poisoned sweetmeats to their bodies."

GRAY'S YARD INSTITUTIONS.

THE report of this West-End work covers a period of seventeen months, and tells of hard, earnest, resultful toiling amongst old and young. Mr. P. Gough, on behalf of the Ragged Church, describes the deepening interest in the Sunday morning and afternoon services, when 250 to 500 tramps and casuals listen to the Gospel.

"I could mention, if space permitted, many very interesting cases of persons who came into our midst for the meal, as they were very hungry, but went away satisfied, as they have afterwards told me, with the Bread of Life. Some of these cases I have not heard of until months and even years afterwards. Only recently two men, altogether strangers to me, at different times stopped me in the streets of London, just to tell me how thankful to God they were that they were compelled to go to Gray's Yard for bread, as God had blessed the message of the Gospel to their souls' salvation."

Miss Habershon supplies additional facts as to the men helped, and also as to the mothers' meeting, soup kitchen, and lodging-house.

The ragged schools are reported on by the various superintendents:—"It would surprise a great many West-enders, some of them living within a stone's throw of Gray's Yard, if they knew the kind of homes that many of these children come from. Dear rent and scarcity of work, added to the great evil of drink, too often produce a state of things where common decency is scarcely possible. This is not the case by any means with the homes of all our children, but it is so in not a few."

Notwithstanding all difficulties and discouragement a very real work is going on amongst the children.

"The relief committee meets every Monday morning, to inquire into the cases of those casuals who are seeking an opportunity of regaining their former position in life, many of whom having fallen so low need a helping hand to give them a fresh start. Special efforts are made to reach the lads who attend our Sunday services, and many of whom—young boys even—lead a miserable existence, loafing about in the day, earning a penny or two here and there, just enough to enable them to pass the night at some of the cheap lodging-houses.

"Many of those who come under our notice have been in better positions in life. One was an Indian merchant, sent on to our committee from a friend in Mincing-lane, another a solicitor whose name is still on the rolls, and many others. In many cases their sad condition is due to drink or gambling, but it is often through no fault of their own. The loss of employment through illness is frequently the cause of their distress."

In these various branches most valuable and useful work is being done which surely deserves well of the West-enders whose neighbours these poor are. The hon. sec. of the mission is Mr. A. G. Fraser, 22, Gloucester-place, Portman-square, W.

CONSTANTINOPLE SAILORS' REST.—The ninth report shows that about three thousand sailors visited the Rest last year, and over a thousand ships were visited for mission purposes. Scriptures and religious literature were given away, and much blessing attended the work. Miss Green-Armytage says:—"The boat which was so generously given by our kind friends, Mr. and Mrs. Parker Jervis, of Clifton (the former of whom entered into rest at the beginning of the year), has been in full and constant use ever since. The name 'Grace' given her by them has been appropriate in every way." Communications regarding the work may be sent to Major Robert L. Long, the Conference Hall, Mildmay Park, N.

"PLEASANT SUNDAY AFTERNOONS."

THIS movement is making encouraging headway throughout the country, and is evidently meeting a felt need among the masses of the people who have not hitherto been drawn to the ordinary church services.

Last Sunday the institution found a footing at the Edinburgh Castle, Limehouse, where services are held on Sunday under the direction of Dr. Barnardo. On this occasion there was a large, though not a crowded attendance of men. Addresses were given by Mr. Henry Thorne and Mr. John Blackham, the founder of the P.S.A. There is a danger at present, in some places, of these gatherings becoming mere occasions of social entertainment without due seriousness of purpose and programme. We are glad to note that at the Edinburgh Castle the spiritual element will have full scope; it will be conducted on strictly Evangelical lines and Bible instruction will be a prominent feature.

Much interest was evoked, and Mr. Blackham was invited back to take part in the meeting of next Sunday afternoon. His subject will be "The A B C of the P.S.A." He asks the prayers of our readers, not only on behalf of this meeting, but that the movement generally may be preserved on right and sound lines, and may become a growing power for good in the country.

ALEPPO FREE DISPENSARY.

DEAR SIR,—I shall be thankful if you will allow me space to call attention to this work, and to state briefly some reasons for thinking it worthy of support. I am, of course, myself the more interested in it as my sister is the wife of Dr. Altounyan, who gives freely his skill and time, and is anxious to make his medical work a handmaid of the Gospel; but the reasons which I would offer are apart from this.

Aleppo is a large and important town, having a population of about 120,000, of whom about four-fifths are Mohammedans, the remainder being chiefly Roman Catholics or members of the old Armenian Church, with one congregation of Reformed Armenian Christians. The latter have a native pastor, who sympathises with Dr. Altounyan's effort, and gives what assistance he can. In this large community there is nothing in the nature of a hospital, except the few beds in Dr. Altounyan's free dispensary.

Aleppo lies within the sphere generally recognised as allotted to the American Mission Board, and it has been visited occasionally by some of their missionaries, but they have never settled there, nor entered on serious work.

It has been made matter of reproach to Christian missions that so little has been done to carry the Gospel to the Mohammedan races. This reproach many, it is hoped, will be anxious to roll away.

It is more and more recognised that as far as human means are concerned medical missions afford one of the most powerful levers for opening closed doors, and are in full accord with the mind and method of the Master.

In this case the work has been begun, and the testimony of the Bible Society's agent shows that there is abundant promise of good results. I shall be glad to furnish reports to any of your readers who may desire them. They can communicate with me through Rev. T. W. Brown, D.D., secretary of the Turkish Missions Aid Society, 32, The Avenue, Bedford Park, Chiswick.—Yours faithfully,

EDW. P. RIDDALL, Clerk.

Gospel Work in Cherbourg.

REV. C. H. NINNIM writes of the work carried on at Cherbourg under the auspices of the French Wesleyan Missionary Committee:—

"Cherbourg has a population reaching nearly 40,000 inhabitants, besides about 3000 troops. Meetings are held every night in one or other of our halls, and there is a marked spirit of inquiry among many who attend. Moreover, we are thankful to say that among the many who have of late experienced a change of heart are several young men and elderly persons, some of whom were infidels and others drunkards.

"The glad tidings of salvation have been proclaimed in our halls, on board ship, and in the chamber of the sick; and Bibles and tracts have been distributed on a large scale. We have just begun a mission in one of the suburbs where several hundred men are employed as stone-breakers. More than two hundred of these attended our last meeting and listened most attentively. Our work with the British sailors has also been blessed of God.

"Our committee is doing all that lies in its power to support these undertakings, but it cannot do what it would. Hence English help is always welcome."

CHRISTIAN ENDEAVOUR NOTES.

AN International Convention of Christian Endeavour is being arranged for July next in Montreal. It is anticipated that at least 25,000 Endeavourers will be present.

The formation of branches of the Y.P.S.C.E. in connection with Congregational churches at Bishop's Stortford, Soresby-street, Chesterfield, Shaftesbury, and Stanley. There are now upwards of 470 branches in this country.

It has been definitely settled that the next British Convention of the Young People's Societies of Christian Endeavour will be held in Bradford during the first week in June. Dr. F. E. Clark, United States, the founder of the movement, will take part in the proceedings.

A Y.P.S.C.E. was started in December in the London Street Mission, Dockhead, S.E., has already been the means of bringing out many young people and winning others. Mr. Bustin, the manager of the mission, declares he has found the society the greatest possible help in the whole work.

A convention of local societies was held in West-street Baptist Chapel, Dunstable, on Feb. 16. A conference in the afternoon, presided over by Rev. F. J. Flatts. Papers on the C. E. Pledge, prayer meeting, consecration meeting, and work of committees were read. Addresses followed by Revs. J. B. Morgan and F Thompson. At a public meeting in the evening addresses were given by Revs. F. J. Flatts, J. T. Frost, J. B. Morgan; Mr. T. J. Hobbs presiding.

City of London Bible Class Union.

THE annual meeting of this Union was lately held at the Y.M.C.A., 186, Aldersgate-street. The chair was taken by Mr. Charles Selincourt, the head of one of the City firms who give their hearty support to every good work. The leading wholesale houses were well represented by principals and members of the Union. Rev. J. Hudson Taylor gave an earnest and spiritual address on the faithfulness of God unto those who fully trust Him, and gave his own rich experience of forty years, during which time God did fulfil his promises. He also recommended the consecutive study of God's Word to his hearers.

Rev. A. Boyd Carpenter spoke of the practical use of the Bible in all affairs of life, political and commercial, and how every difficulty could be made to succumb to the power of the Word in our lives. His stirring address was listened to with rapt attention. The concluding address was by Rev. H. E. Stone, who spoke from a knowledge of City life and its temptations; and he urged his hearers, if they were not right with God, to get right, for those who attempted to shape their own course in life it was useless with eternity in view.

At the conclusion of the meeting there was a Social Gathering, and supper was served in the Library, where numbers of the young men and their friends repaired, and where they concluded a very interesting and profitable evening. The Hon. Secretary is Mr. F. W. Beetham, 47, Wood-street, E.C.

A WELCOME GIFT.—A friend called recently at the Bible House to leave there a cheque for £1000. It was a touching as well as a valuable gift. It formed part of the portion saved up for a beloved daughter who had been removed to the home above. The father regarded her portion as sacred to the Lord who had provided for his child. He asked that the share assigned to the Bible Society might be utilised, as the committee might judge best, for some extension of its work, particularly, if that could be arranged, for some fresh development of Bible work for girls and women. He wished to be able to follow the work taken up by his prayers, and he desired that his act should be made known, as it might lead other parents to do likewise and thereby to extend and perpetuate the new work attempted.

GREAT YARMOUTH SERVANTS' TRAINING HOME.—From the eleventh annual report of work carried on at Rampart House, Great Yarmouth, we learn that the committee is endeavouring, by a few months' training, to equip girls of fourteen or fifteen for more efficient domestic service. In very few cases are the girls able to pay anything, so the expense devolves on those who are interested in such work. When the girls are placed in service, they continue to be visited by the matron, and when attending the Bible-classes held in the mission-room attached to the Home, they are sometimes invited to stay to tea, and by this means a mutual interest is maintained. Arrangements are also made for servants requiring a rest and change or sea air to be boarded in the Home, and rooms are set apart where Bible women or other Christian workers may lodge for a time. Copies of the report and further information may be obtained from the Matron, Miss Constable, at the Home.

Letters to the Editor.

THE LORD'S SUPPER AND SACRAMENTALISM.

Dear Sir,—I have followed with much interest the correspondence which has sprung out of your attempt to bring in Scriptural views with reference to that un-Scriptural and ill-used word "sacrament." Of course, you were prepared for the usual difference of thought, and opposition from many quarters, and from divergent motives.

Perhaps even more suggestive than "an old Aryan root," and also interesting, may be the following list of the places where, and where only, I think, the Vulgate has rendered the Greek word *mustêrion* by *sacramentum*, Ephesians i. 9; iii. 3, 9; v. 32 (very suggestive); Coloss. i. 27; 1 Tim. iii. 16; Rev. i. 20 and xvii. 7.

In all Latin Christianity at least (though not in that exclusively) has been seen the tendency to transform the blessed simplicity of the Lord's Supper into "holy mysteries" to be administered by specially authorised persons. Yours faithfully,

J. G. Halliday.

Dear Sir,—I did not see your note of February 9 in time to remark on your allusions to me in your last issue. Permit me, in the first place, to say that I am not "Rev.," as you style me, and that in speaking about the administration of the Lord's Supper I was speaking as a lay member of the Church of England. I cannot quite follow you in your distinctions between "Sacramentalism and Sacrificialism." I would readily admit that "souls are being deceived to their destruction by being led to trust sacraments instead of Christ," but this is quite a different question to that which you have raised as to the meaning of the word "sacrament" and the administration of the Lord's Supper by ordained persons. Mr. Chapman has well expressed what many of us feel on this matter.

I am at present staying at Ridley Hall. Those who know it, and who have had the privilege of being acquainted with its Principal, Mr. Handley Moule, would regard it as one of the strongholds of Evangelical Protestantism. Yet, according to the proposition which you have put forward, much of the teaching given here "would bring us down close to the Pagan roots of Papal error." I do not think that you would state that in so many words, but you imply it, and your implication has pained more than one of the leading young men in Christian work in this University.

There are real evils all around us which we may combine to fight against. There are those, unhappily, who have exalted the Lord's Supper into an entirely false position.

Under such circumstances, is it worth while to spend time in quarrelling over minor differences which divide the Christian bodies? and, as I said in my first letter, may we not agree to differ?

Yours faithfully,

Charles F. Harford-Battersby, M.A., M.D.

Ridley Hall, Cambridge.

Dear Sir,—The difficulty brought forward by "A Churchman" is felt as a real one by many. Soon after my own ordination a county magistrate who attended my church occasionally told me he was kept from going to Holy Communion by the, to him, "too strong language" in the Confession. And many years ago the late Archdeacon of Carlisle, then incumbent of Trinity Church, Reading, said to me, "A., the Brethren get hold of the cream of our congregation." Lately I missed at Holy Communion one of my most regular attendants, and on asking him the reason he said, "Mr. Phelps, I will frankly tell you. The last time I went to the Lord's Supper at Trinity I never enjoyed the service so much before till the very close, when, after thanking God, who dost assure us (who have duly received these holy mysteries) thereby of thy favour and goodness towards us, and that we are very members incorporate in the mystical body of thy Son; and are also heirs through hope of thine everlasting Kingdom by the merits of the most precious death and passion of thy dear Son,' I was called upon to join thrice over in 'Have mercy upon us,' addressed to the Lamb of God. And my peace was all gone at once when I reflected, 'spite of God's assurance,' I have still to pray, 'Have mercy upon us.'" I could only say to him, "If your peace really rested on an inner feeling, and not on the finished work of Christ, I am not sorry it did go."

May I throw out in your columns two thoughts which appear to me to meet such difficulties, honestly felt often, and therefore to be met patiently and tenderly by those "over them in the Lord"?

First. Surely, James v. 16, "Confess your sins (R.V.) one to another and pray one for another that ye may be healed," teaches us the duty of intercessory prayer for our neighbours' sins. If each worshipper were a Daniel, "confessing my sins and the sin of my people Israel" (ix. 20); if each who use the Book of Prayer in common realised the full force of the Master's words, "When *ye* pray, say, *Our* Father"; "When *thou* prayest, enter into thy closet and pray to *thy* Father"; if each who rejoiced in the sense of forgiven sin, of burden rolled away, strove therefore to bear another's burden, how different would be our "public worship," whether in church, or so-called chapel, or even family prayers! Again, was Psalm ii. written by David as an unforgiven sinner? Is the burden, even of forgiven sin, a burden not intolerable? Am I to shrink from confessing to my God, I could not bear it? Am I to think of Calvary and not be grieved still that the pardon of my sins was purchased by the shed blood of Jesus? To say in effect though

"'Twas my sins that nailed to the tree
Jehovah Tsidkenu ['tis] nothing to me,"

now that I am forgiven? Does that harmonise with Ezek. xvi. 63?

Secondly. Are "young converts" as a rule deeply conscious of the plague of their own hearts? Are they gifted with great spiritual intelligence? Is "lowliness of mind" one of the *first* fruits of the Spirit? My own remembrance of the first special revival in which I took part, more than thirty years age, would lead me to give an emphatic "No" to each of the questions above. Again, is not "mercy" an ambiguous word? The pardoned sinner who goes to his house justified needs not to say, "God accept the propitiation of thy Son for my sins" with the publican; yet surely it is very significant that always in his pastoral epistles, never in any other, does Saint Paul implore the "mercy" of God in his addresses. I believe the holiest saint feels most the need of "mercy." I shall never forget Canon Bardsley's upward gaze, as when expressing to him my hope (at the Church Congress at Stoke, 1876), that if never to meet again on earth we may hereafter, he simply said, "Through *mercy*." I felt it such a reflex of St. Jude's words, "Looking for the mercy of our Lord Jesus Christ."

Yours very faithfully,

Arthur W. Phelps.

Amesbury Vicarage, Feb. 18.

Dear Sir,—"Ye do show forth the Lord's death till He Come," are the words of the Apostle received from the Lord directly (1 Cor. xi. 26). How do our friends (Quakers) get over this statement? It cannot be that the passing away of the Jewish age, with its temple, &c., could be made to mean that "He has come." Spiritually He was as much present with his disciples before the end of that age as he has been since—yea, perhaps more so. Besides, the Lord's supper was not only a spiritual one, neither can the coming be only spiritual; though I do not believe it had any spiritual or unreal meaning about it. But the literal and real presence of Himself at his coming would then no longer need the remembrance of Him, and such we are to look for, while remembering Him in the interval. Note the words in v. 20, "Ye cannot (Greek) eat the Lord's supper," neither the "one place," nor the "one body," nor the one ground, nor the one minister, ensures the ability to do this.

Yours faithfully, G. W.

Sir,—Your correspondence on the above subject is of great importance. After many years of careful observation of its results among all classes, and in several countries, I am persuaded that the misconception of Christ's teaching which so largely prevails, on what is called the Sacrament of the Supper, in the Christian Churches, must be held to be answerable for the ruin of thousands of souls.

Your correspondent, Mr. C. E. Chapman, writes that "to argue from the abuse of anything against the use of that thing is a dangerous and illogical form of argument," and he adds, referring to your recent note, that you are prepared to contemplate "a disobedience to Christ's commands." Now this form of argument is argument from assumption—that is to say, argument from that which does not exist! Mr. Chapman assumes that Christ "commanded" the perpetual observance of the ceremonial in question—which is the very point in dispute. Then, because some who challenge the existence of that "command" point to the widespread evil consequences to souls which have followed the setting up of a human tradition as though it were really a command of our Lord, he replies, "Oh, but the abuse of a thing is no argument against its use!"

Mr. Chapman has no authority for calling the members of the Society of Friends "misguided men." Nothing is easier than to substitute abuse for argument, and to bandy hard words. The position of a large number of the ministers of his own Church as regards the Bible and their own Prayer Book is so notoriously unfaithful that one is surprised to find him among those whom he must feel to be "misguided men," their own selves being the judges

The real question as to the Lord's Supper is this: Did Jesus Christ enjoin the ceremonial bearing that and other names *as a perpetual ordinance of his Church?* For myself, a humble student of the Scriptures, I do not hesitate to say that he did nothing of the kind. The spirit of ecclesiasticism, and that alone, has bound this burden of sacerdotal formalism upon the people, and is responsible for the blindness of destruction of a multitude of souls.

Yours faithfully,

Beta.

Pastor C. S. Adama van Scheltema, of Arnhem, Holland, writes:—"For more than forty years I have regretted that, say in the Heidelberg Cathechism and other books of popular instruction, the word 'sacrament' has remained. The heathen word could not but exercise an influence on behalf of Roman Catholic heathenism. . . . I look on baptism and the Lord's Supper, not as ornamental things, but as the heart of revelation—the Gospel, not by mediation of human language, but as a 'speaking' (Heb. xii. 24), intelligible to the personal conscience immediately, by the Father and by our King Saviour—a Gospel prepared by the symbols of the Old Testament to be the eternal gift for sealing the truth in the innermost recesses of every repentant soul."

INDIAN MISSIONS.

Dear Sir,—In The Christian of December 15th you notice a proposal for a new missionary society for India on the model of the China Inland Mission.

In considering this question some time ago I discovered that the conditions are wholly different in India and China. It is very difficult to find unoccupied, or at least unclaimed, territory in India. I thought I had found an unoccupied province of three million souls. But upon my proposing to enter it, I found, like Fitz-James, that every shrub hid a bonnet or a spear. *There were nearly fifty missionaries* already in the province, and my proposition was most vehemently resented. These missionaries issued no report, and were not mentioned in any records or year-books that I had ever seen, though I had searched diligently.

Perhaps, however, a mission not to a territory, but to a *class*, could be useful. There are sixty million Mohammedans in India, and very few missionaries are at work among them. In the Madras presidency are two millions and two missionaries. In Mysore are 200,000, and in Ceylon 200,000 Mohammedans without an ordained missionary specially at work for them. Yours truly,

Ernest H. Bell,
Missionary S.P.G.

Royapettah, Madras, India, Feb. 1.

"A CIVIC CHURCH."

Sir,—We had a visit the other day from Mr. W. T. Stead, who did his best to interest us in his scheme for the establishment of what he calls a "Civic Church," but what he might just as well call a "Charity Town Council," for it seems to me that what he aims at is just a Charity Organisation Society. Certainly the Civic *Church* is a misnomer, and the name leads to a good deal of misunderstanding. Mr. Stead said several things which made me wonder what he really is. He spoke of the Roman Catholics as if they were quite on a level with Protestant Churches, and as if there should be no difficulty in their working together, and he said that although he never made Sensationalism an end, he did and would make it "a means to an end." That is, he approves of the Roman Catholic doctrine that "the means justify the end." This is a most dangerous and erroneous doctrine, which is, I think, doing a great deal in the present day to confuse the minds even of Christian people as to what is right and what is wrong.

I confess I was rather surprised to see the sort of people who supported Mr. Stead. There was a tendency on the part of the speakers to blame the Church for neglect of duty. All the talk was about the Church, and little was said about God, in whose hands the Church is but an instrument. Mr. Stead thinks on some points the world has more to teach the Church than the Church has to teach the world; but it seems to me that he wants the Church to mix up with a great many things she has nothing whatever to do with. Surely the Church has higher duties than attending to sanitary matters, providing free playgrounds, open spaces, free libraries (a very mixed blessing), cabmen's shelters, bands in the parks, etc. Some of these may be good enough, but they are not the sort of things which the Church should have directly to do with. The Church's work is *spiritual*, and, as one of the speakers reminded the meeting, unless we raise men and women morally, and change them spiritually, all our efforts are in vain.

The Church of Christ has already lost much of its power just because it has lost its position. It is now

competing with the world in efforts to amuse the people. It is doing evil things, on the plea that these things keep people from doing worse. It is making desperate efforts to attract the people by sensational services, and all sorts of questionable expedients, all the time forgetting God, who alone is the source of all help and strength, and Jesus who alone can draw all men unto Him. . . . What we want are men filled with the Holy Ghost, full of love for souls and zeal for God's cause, to rouse the churches to a sense of their high calling, and to convince them of the folly and sinfulness of their worldly expedients.

Yours, etc.,

J. Forbes Moncrieff.

15, *Hill Street, Edinburgh.*

UNIVERSITY NOTES.

OXFORD.

Rev. C. Gore, the principal of Pusey House, is preaching a course of sermons to undergraduates on Sunday evenings, which are exceedingly well attended.

The principal of Wycliffe Hall (Rev. F. J. Chavasse) is also preaching a course of six sermons this term on the "Temptations of the Bible," which are being greatly valued by large congregations.

The annual meeting of the Oxford Y.M.C.A. was held on Monday, when a most encouraging report of the first year's work in the new buildings was presented by the secretary, Mr. J. Marshall Badger. The P.S.A. and the week evening Bible-class for men are prominent features in the work. The Archdeacon of London (Dr. Sinclair) and Mr. W. T. Paton (of the Polytechnic) addressed the very large and enthusiastic meeting, the rector of Exeter (Dr. Jackson) being in the chair.

Mr. J. Crofton Rainey is holding evangelistic services at Magdalen-road Mission Hall this week in connection with a special mission there.

CAMBRIDGE.

The weekly meeting of the Cambridge University Missionary Union was held in the Henry Martyn Hall on Monday evening, Feb. 13, presided over by Principal Moule. Rev. H. A. Bren gave an interesting, forcible, and graphic account of his missionary labours in Bombay.

Rev. G. C. Grubb's mission terminated with a well-attended meeting of University men in the Guildhall on Sunday week. The missioner's address was based upon Mark xii., 34, "Thou art not far from the Kingdom of God." Very fearlessly has the missioner proclaimed the cardinal principles of Evangelical truth during his short stay amongst us.

Great regret is felt in many University circles at the inability of Canon Ainger to occupy the pulpit of St. Edward's Church.

An evidence of the keenness of the missionary spirit in the University is the existence of the "Mchwas," an inter-collegiate society of undergraduates pledged to work in the mission field in the future. Its president is Rev. J. Roscoe, missionary to Eastern Equatorial Africa. Weekly meetings are held, each member being responsible for the communication of information concerning some particular branch of the mission work. On February 17th Dr. C. F. Harford-Battersby gave a most helpful address to this society on "Missionary work—its qualifications, preparations, and difficulties."

A Trinity B.A. has started for Delhi to replace the late Rev. Folliott Sandford, who died a short time ago. Mr. Sandford combined a gentle disposition with praiseworthy thoroughness in the pursuit of work for Christ. He graduated from St. John's College, and was for about two years a master at Rossall School. After four years' pastoral labour at Leicester, he joined the Cambridge Mission at Delhi. In a short year his course was run, and his death has been deeply mourned by friends far and near.

BIBLE STAND, CRYSTAL PALACE.

The work of distributing the Word of God through the agency of the Bible-stand goes on prosperously. The operations are almost entirely carried on by unpaid agents. Owing to the liberality of one of the committee and his family the income during the past year shows an increase of more than £200 over that of the previous year, thus enabling us to enlarge the Scripture circulation. It will be a matter for rejoicing if the Lord's stewards should this year enable us still further to increase the giving of the bread of life to perishing souls.

From the Bible-carriage in France 114,000 Gospels have been placed in the hands of the people. One hundred thousand have been sent through the post to Ireland to as many individuals.

William Hawke, Secretary.

The Crystal Palace, Sydenham, S.E.

Y.M.C.A. NOTES.

The Zulu choir have just made a successful tour amongst the Y.M.C.A.'s of North Wales.

Bury Y.M.C.A. held its annual meeting last week. The report showed progress in every department.

The secretary of the West Branch, Savile Row, Regent-street, W., Mr. J. W. Holmes, has tendered his resignation.

Dean Lefroy will preach the annual sermon on behalf of the Norwich Y.M.C.A. on Tuesday, April 11, in Norwich Cathedral.

Archdeacon Sinclair preaches this day (23rd) at St. Peter's-upon-Cornhill, E.C., the annual sermon to young men, under the auspices of the City Y.M.C.A.

The Burton-on-Trent Men's P.S.A. (held in connection with the Y.M.C.A.) is steadily growing in numbers, and increasing its influence for good in the town. There are now 365 members enrolled.

A friend, who for the present wishes to remain anonymous, has expressed a desire to mark his appreciation of the work of the Central Y.M.C.A. by contributing £5000 towards liquidating the mortgage resting upon Exeter Hall.

During the last month the Redruth Y.M.C.A. has experienced a season of exceptional blessing. A series of missions have been conducted, and over one hundred have professed conversion and have been added to the various churches.

The Hackney Y.M.C.A. has just held a most successful "international reception." The German Y.M.C.A. choir sang hymns in their own tongue; speeches were delivered in as many as seven different languages, and a solo was given by a native of the Upper Congo.

The inter-provincial Y.M.C.A. Convention of Ontario and Quebec has just been held in Montreal. Interesting accounts were given of work in many parts of the Dominion. Rev. R. A. Torrey was present, and gave details of the work of the Bible Institute in Chicago.

A special meeting of the Stratford Y.M.C.A. members was held on Thursday week, when Mr. Morris, secretary of Croydon Association, read a paper entitled, "How shall the Y.M.C.A. better reach young men?" Several members took part in a discussion thereon afterwards.

The Archdeacon of London has promised to speak at the annual meeting of the Exeter Y.M.C.A. in April next, and to give an address at Exmouth in connection with the district conference of Y.M.C.A.'s in the South West of England, to be held in that town on Wednesday, April 19.

The eight new Y.M.C.A.'s just formed by Mr. George Holmes, missionary secretary, along the Mediterranean, and several of which give promise of excellent work, are much in need of magazines and other literature for their reading rooms. Papers forwarded to 20, Exeter Hall, will be sent on.

The committee of the German Y.M.C.A in London celebrated on Thursday last week the first anniversary of their "Kellner-Heim" (Christian Home for Waiters) at 44, Clipstone-street, Portland-place, W. The chairman was Mr. J. Steinte, of the Queen's Hotel, Eastbourne. The work of the central institution in Finsbury-square is being much blessed.

The Y.M.C.A. of Calgary, Alberta, Canada, has after a fitful existence been resuscitated. The town has a population of nearly 4000, composed largely of young men, consequently there is great need of a work of this kind. The general secretary is Mr. Joseph Ball, late of Winnipeg, Manitoba, who will be glad to be of assistance, in any way consistent with his official capacity, to persons who have young men relatives or friends in or near Calgary.

The Church of England Y.M.C.A. at Reading has just held its forty-sixth anniversary. Mr. Martin Hope Sutton, who presided, said that the association was intended as a rallying point for young Evangelical churchmen. He was thankful to say God had prospered and blessed it. The report showed a variety of good earnest work. Archdeacon Sinclair followed with a rousing address reviewing the religious condition of the country and insisting on need for work such as carried on by the association.

A large social gathering, in which over 750 young persons of both sexes participated, was held at Exeter Hall on Thursday evening last week, by invitation of Mr. and Mrs. T. F. Victor Buxton. Music and refreshments, together with an exhibition of scientific instruments, pictures, etc., preceded an address of welcome by the host; then followed a short programme of vocal and instrumental selections and recitations; and the proceedings, which were most successful throughout, were suitably closed with a bright and earnest address by Rev. Marcus Rainsford, jun., M.A.

I hear (says the London correspondent of the *Manchester Guardian*), that the authorities of the Exeter Hall Y.M.C.A. have obtained a promise from the Archbishop of Canterbury to speak at the forthcoming annual meeting. This is quite a new departure, and its significance is of much importance. For some little time past there has been a growing feeling of hostility amongst a certain section of Churchmen to what are called "undenominational" agencies. Archbishop Benson, however, does not sympathise with that view, for the Y.M.C.A. is of a most distinctly unsectarian character.

Y.W.C.A. NOTES.

The Duchess of Bedford has consented to open a sale of work early in March at the Finsbury Institute, 14, Finsbury-square.

Several London clergymen and ministers have promised to preach sermons in connection with the Y.W.C.A. week of prayer. Some will make offertories later on in aid of the central fund.

The Duke of Westminster has lent Grosvenor House for a meeting in April in connection with the Y.W.C.A. Conference, and has promised to preside. Lord Kinnaird and the Archdeacon of London will be among the speakers.

Miss Gorham begins this day in Edinburgh a series of special services for young women. These meetings, held in Free Assembly Hall, are expected to awake much interest. Many leaders in Y.M.C.A. work are taking a prominent part. Prayer is desired that much blessing may be granted.

The monthly conference of Y.W.C.A. secretaries and workers was held at the Morley Halls, 316, Regent-street, on Thursday, the 16th inst. The subject for consideration was, "How to make the Week of Prayer more effective." Mrs. Tottenham presided, and an address was given by Mrs. Howard, of Bickley. These conferences, which are held on the third Thursday on each month, are promoted by Miss Wingate, hon. superintendant of the Central Institute, and are felt to be very helpful.

A new branch of the Y.W.C.A. has been formed in Aldershot. Very suitable premises in which to commence such a work have been secured at a moderate rent in the excellent position of the Victoria-road. A certain amount of furniture has been kindly offered, so that some rooms in the house can be speedily prepared for use. It is estimated that from £60 to £80 per annum will be needed for working expenses (such as rent, taxes, wages, stationery, &c.), and an additional sum of £50 at least for completing the furnishing. The hon. secretary is Major E. Owen Hay, R.H.A., 19, Grosvenor-road.

THE LONDON Y.W.C.A.

The Council and Finance Committee of the London Young Women's Christian Association are endeavouring to make a forward movement. Those outside the Association have little idea how rapid has been the extension of the work during the past few years. The membership has doubled, and many new Institutes and departments of work have been started. The income has steadily increased, but not in proportion to the extension of the work. The result has been a deficit which has considerably hampered the efforts of the Society.

The friends of the Y.W.C.A. have resolved not to let this continue. To withdraw from much-needed and invaluable work is felt to be impossible. An effort is therefore being made to clear off the deficit and to strengthen the financial position of the London Association. A sum of £5000 was needed to remove the deficit and give an impetus to the work now in progress; and towards this amount more than £3000 has been already given or promised. Some of the promises are conditional upon the whole £5000 being raised. Those responsible for the work are hopeful of securing the amount named, and we cordially wish them success.

Dublin Visiting Medical Mission.

This mission, started in spring last year, is doing a good work in the dispensary, which is open three mornings a week, as well as one evening for men only. As the name implies, the sick are visited in their own homes, not only by the doctor, but also by a trained nurse and earnest lady helpers. The mission is entirely unsectarian. Amongst those who attend are found many Roman Catholics, and all alike have their cases treated, and all alike hear the message of God's love, the glad tidings of salvation, through the Lord Jesus Christ. Each day, before attending to their bodily diseases, a short Gospel address is delivered to those assembled.

The committee state that, in addition to the funds wanted for maintenance, £200 are required to buy out a middle landlord and effect a saving of £23 per annum. The address is 6, Chancery-place, Dublin.

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SCOTTISH NOTES.

Madame Thoumaian is addressing meetings in Scotland on the work of Armenian missions in Asia Minor.

Professor Drummond addressed a crowded meeting of students in Oddfellows' Hall, Edinburgh, on Sunday week.

Dr. Orr, Professor of Church history in the U. P. Theological College, has been appointed lecturer, for the next two sessions, of the Protestant Institute of Scotland.

Much interest has been awakened by the delivery of Dr. Pierson's missionary lectures in some of the principal towns in Scotland. The lectures will be published in book form.

A correspondent in Edinburgh draws our attention to the recent Episcopal mission in that city, and states that with a few exceptions it was "a huge effort to proselytise and sacerdotalise the people of Edinburgh." Most of the missioners were pronounced ritualists.

The first of this year's conventions for the deepening of the spiritual life was held in Dundee last week. Among the speakers were Revs. C. G. Moore, Dr. Elder Cumming, J. E. Houston, J. G. Gregson, J. Hudson Taylor, Mr. Robt. Wilson, and Dr. White. The gatherings were well attended.

The annual meeting of the United Evangelistic Association of Glasgow was held in St. Andrew's Hall last week, with a crowded attendance. The report of the various branches of the work showed that much blessing had been experienced during the year. Rev. John McNeill delivered a characteristically lively and eloquent address.

Dr. Fry, the new superintendent of the Edinburgh Medical Mission, son-in-law of the late Dr. Lowe, whom he succeeds, arrived in Edinburgh from India on Thursday week, and made his first public appearance there on Saturday week at the Gospel Temperance meeting in Carrubber's Close, where he was received with enthusiasm. Many workers from other missions in the city were present, and extended a hearty welcome to him.

IRISH NOTES.

In connection with the Irish branch of the Evangelical Alliance, Friday, March 17, will be observed as a day of prayer for Ireland.

In order to provide for non-churchgoers during the last nine years the Presbyterian Church built nine new churches in Belfast, costing £60,000, and spent £20,000 additional on school-houses.

A convention was held in the Friends' Meeting House in Dublin in unison with the London meeting. A petition to Parliament was adopted calling upon the Government to take steps to put an end to the opium traffic.

A four weeks' Gospel Mission has been held at Killylea, Co. Armagh, by Rev. Wm. Maguire and others, and a ten days' similar mission has been held at Castledermott, co. Carlow, by Rev. S. L. Webster and Mr. White.

On Sunday last, under the auspices of the Church of Ireland Temperance Society, 133 sermons were preached in that number of churches in Belfast and neighbourhood on the subject of temperance, and twenty-one sermons on the same topic were preached in the diocese of Ardfert.

During the past week missions have been held simultaneously in the Episcopal churches in Kingstown and neighbourhood. Rev. Frank S. Webster was the mission preacher at the Mariners' Church, Rev. Canon Wynne, of Killarney, at Christchurch, Rev. T. R. Robertson at St. John's Church, and Rev. Arthur J. Moore at the Parish Church, Glenageary. There have been good attendances and satisfactory results, many having professedly given their hearts and lives to Christ. Two meetings for men only, held in the Men's Christian Institute, were addressed by Rev. F. S. Webster, who made powerful appeals to the unsaved to put their "good intentions" into effect by deciding definitely and at once for Christ. There is no doubt that much good has been done amongst the formal church-goers of the town.

PALESTINE EXHIBITION.—The interesting exhibition recently on view at Brighton, illustrating the customs, manners, and scenes of Bible Lands, is being held for four days this week in Holborn Town Hall. The proceeds are to be divided among local charities.

EAST END UNEMPLOYED.—An unusually interesting gathering took place last Thursday evening at Blackthorn-street Chapel, Bow Common, when 260 unemployed men were entertained to supper. Mr. Lakin preached the Gospel to them after the meal. On the following evening he spoke also, and many of these rough men were brought to their knees, and it is believed to the Saviour. Four hundred dinners are being given weekly to poor children.

Obituary.

MAJOR-GENERAL G. BURN.

This officer of the Madras Army died on Sunday within a few weeks of his 90th year. He was the son of Mr. Robert Burn, of the East India House, and entered the East India Company in 1819. In 1840 he was appointed to the Judge-Advocate's Department, having previously acted as Deputy Judge-Advocate several times. In 1861 he retired on a pension after forty-two years' service. During his long life he was never ill, and it was only a week before his death that he took to his bed. He passed away without suffering of any kind. He led an exemplary, godly life for many decades. Almost his last words before losing consciousness were addressed to one of the medical men in attendance, "Doctor, do you love the Lord Jesus Christ? Where would I be now if I had not learned long ago to trust Him?"

PASTEUR J. B. CRETIN.

The death is announced of the venerable French Baptist pastor, M. Jean-Baptiste Cretin. He was a brave worker in the cause of Christ, not being deterred by difficulty, contumely, or persecution. He came of Huguenot stock, and laboured for fifty years in many parts of France. When evangelistic work was "irregular" he was not terrorised by citation before the magistrate. He was eighty years of age when he died, at the beginning of the present month. In *L'Echo de la Vérité* M. Saillens has given a portrait and deeply interesting sketch of the deceased, whose death-bed was as beautiful as his life was devoted. In conversation with M. Saillens on the difficulties of the work, the dying pastor said, "Courage! all will go well." Recalling the expression, he said, "No; all will not *go* well (n'ira pas bien); but all will *end* well" (finira bien). And with him it was so, for he died declaring his faith in Christ.

MR. EDWARD W. THOMAS.

Mr. Edward W. Thomas died at his residence, Tollington-road, in his 70th year, on Friday last. As one of the most prominent figures of the present day in the social reformatory work of this country, his departure will be widely and deeply lamented. The work of reclaiming the fallen and friendless of our great cities has always received the support and sympathy of our readers, who have, from time to time, been made fully acquainted with the nature and progress of that branch of philanthropic labour which formed an absorbing power in Mr. Thomas's life. In 1889 we gave his portrait and a sketch of his life work. In addition to the special work of his own mission, Mr. Thomas conducted an extensive correspondence both at home and abroad, having become an authority on female reformatory work, while the institution over which he presided formed a model for the constitution of others of a similar character in various parts of England and the Colonies.

For a considerable time past his friends have seen with pain a marked decline in his powers; formerly a man of method and regularity, he showed signs of late of being unequal to the necessary detail and routine inseparably connected with the daily pursuit of the work among such a sad variety of life and character, much of which was of a lapsed and faulty kind; but no persuasion of his friends availed to induce him to relax his efforts even for a time, and he persevered until the hour of his departure. While nearing the approach of death he struggled more than once to resume his old place at his desk, always lying open in his bedchamber, to direct the work afresh or formulate some new plan for female rescue. In reply to the entreaty of an old and well-esteemed friend to be allowed to read to him one of the consolatory Psalms of David, he gently replied, "Nay, I am trusting in the Lord," and a moment after, "What of these fallen girls?" Very soon afterwards he experienced continued paroxysms of pain, and his last conscious effort in this life was to dictate incoherently to the writer of these lines a few earnest burning words to the inmates of the various homes, asking them to complete the work of their reclamation by becoming—all and altogether—Christians, true believers in the Lord Jesus Christ.

MR. R. A. MACFIE.

By the death in his eighty-third year of Mr. Macfie, of Dreghorn Castle, Colinton, the cause of missions loses a fast and firm friend. He was the eldest son of Mr. John Macfie, a magistrate and deputy lieutenant of Edinburgh, where he was born in 1811. For some years he was head of the firm of sugar refiners, Messrs. Macfie and Sons, of Liverpool, Greenock, and Edinburgh, and was at one time president of the Liverpool Chamber of Commerce and a trustee of the Liverpool Exchange. For some years he represented Leith in the House of Commons. Amid all this activity of public life he was an earnest and devoted Christian, and being warmly interested in foreign missions took a somewhat prominent part in calling the great Foreign Missions Conference of 1888.

MISS PEACOCK, PAVENHAM.

On February 11 there died at Pavenham Miss Peacock, well known in the neighbourhood for her saintly character, and her life of active Christian helpfulness to many good works. We hope in an early issue to give her portrait and a short sketch of her life.

MISS E. JANE WHATELY.

Miss Whately, the eldest daughter of the famous Archbishop of Dublin, died on Sunday morning at Guernsey, where she had been wintering, at the age of seventy. Miss Whately was the eldest of the Archbishop's children, and perhaps the one who inherited the largest share of his special intellectual qualities. She wrote her father's Life in two volumes (afterwards compressed into one), but unfortunately the work had to be done at a time of much personal grief and anxiety, and the writer did not do herself full justice. Her "Cousin Mabel's Experiences" and "Cousin Mabel's Sketches"—conversations cast into a semi-dramatic form, in which theological and other subjects were discussed from the most uncompromising Evangelical point of view—have been much read in Evangelical households. She was a great traveller and linguist, and at one time used to winter regularly at Cairo with her sister, Miss Mary Whately, the well-known head and foundress of the Cairo Mission Schools. Her command of Italian enabled her to give informal Scriptural addresses to Italian navvies and masons working in Switzerland or elsewhere, and she had a very fair knowledge of Spanish, and a really good one of German and French. These accomplishments and this wider experience, joined to an inexhaustible flow of interesting and argumentative conversation, made her as interesting to a large circle of cultivated but above all Christian women, like-minded with herself, as her affectionate, faithful, and profoundly religious nature made her dear, and she will be keenly missed by many.

TEMPERANCE NOTES.

A bill has been brought into the House of Commons and read a first time for the prohibition of the sale of inioxicating liquors to children.

The Liverpool Wesleyan Mission, which, under the superintendence of Rev. Charles Garrett, is doing a splendid work, keeps the temperance question well to the front.

Rev. W. Young, B.A., of Higher Broughton, Manchester, has accepted the post of hon. secretary to the Sunday Closing Association, in place of the late Mr. Edward Whitwell.

Dr. A. H. H. McMurtry, who has acted as editor of the *Irish Temperance League Journal* during the past four years, finds that, owing to the pressure of professional engagements, he must relinquish the post.

On the invitation of the Scottish Temperance League, a meeting of students attending the U.P. Divinity Hall was held in the Synod Buildings, Edinburgh, on the evening of Tuesday week. Many influential men were amongst the speakers.

Dating from Budapest, Reuter's agency says: The *Nemzet* states that an anti-brandy league has been formed in Szatmar-Comitat, and has so far been joined by the inhabitants of four villages, who abstain from the use of any spirituous liquors.

The annual meeting of the Gloucester Temperance Society was held in the Raikes Memorial Schools on Tuesday week. In the annual report Mr. R. Coad's mission in the Corn Exchange was stated to have been a great success, more than 200 pledges having been taken.

A representative of *The Morning* has discovered, on the road between London and Lewes, on a hill-top, a public-house, owned by a clergyman, who controls its management by appointing the manager, and seeing to it that he does not push the sale of liquor. The house is described as a "moral success," and that success, the writer says, "lies in that, rather than a village public-house, it is a village club."

Under the auspices of the Temperance League, a conference of representatives and workers was held at Exeter. The subject for discussion at the afternoon meeting was, "How can the temperance cause be best promoted in the district?" Rev. W. Justin Evans presided, and several speakers advocated a union of the three abstinence societies in Exeter. Rev. W. Stacey recapitulated various suggestions which he thought would promote total abstinence. A well-attended public meeting was held in the evening. Mr. H. B. Varwell, J.P., presided, and speeches were delivered by the Rev. W. Justin Evans, Mr. W. Thompson, Dr. R. W. Batten (chief physician of Gloucester Infirmary), and others.

Personalia.

Rev. W. E. Hurndall's address in future will be 6, Park-crescent, Keymer, Hassock, Sussex.

Archdeacon Blakeney is recovering from his illness, but will be unable to resume work for some time.

The Bishop of Winchester has been very ill indeed, but is now making steady progress towards recovery.

The late Mr. Thomson Hankey, of the Bank of England, has left a legacy of £300 to the British and Foreign Sailors' Society.

Mr. C. L. Boyer has resigned his post of superintendent of the Drift Branch of the Ragged School Union, and is no longer connected with the Society.

Rev. H. B. Macartney, of Melbourne, intends starting on February 25th, for this country. He hopes to be at the Keswick Convention, and probably some other conventions.

Canon Bell, of Cheltenham, has been, on account of weak health, on the verge of resigning his charge; but at the urgent requests of his people has consented to continue at his post.

Dr. Henry A. Stimson, pastor of the Pilgrim Congregational Church of St. Louis, is to be the successor of Dr. William M. Taylor, at the Broadway Tabernacle, New York.

Miss Jessie Ackermann, president of Australia W.C.T.U., is spending six months in India, and later will go to South Africa. She has formed one hundred and eighteen local unions in Australia, four colonial and one national union. Seven thousand women have joined at her meetings.

Rev. F. J. Chavasse, M.A., Principal of Wycliffe Hall, Oxford, is preaching the mid-day Lent sermons this week in St. Paul's Cathedral, February 20 to 24 inclusive. On Monday he took for his text John xvii., 19 ("For their sakes I sanctify myself"), and dwelt upon separation, purification, and self sacrifice, as qualifications for the service of Christ.

Lady Henry Somerset is, we regret to hear, far from well, having never recovered from the effects of a chill caught on the evening of Miss Willard's reception at Exeter Hall. Regardless of this, she has gone on fulfilling her public engagements, until she has become all but prostrate. She has, however, been compelled to curtail her public work, and is now spending a few days at Reigate.

Dr. Sargood Fry is the new superintendent of the Edinburgh Medical Missionary Society, in succession to the late Dr. Lowe. As the Quarterly Paper of the Society states, it has been no small trial to Dr. and Mrs. Fry and family, "to leave the loved work at Travancore, where they have been so happy—so helped of the Lord. At their Master's bidding, however, not in their own strength, but in His, they are coming to take up this much more difficult and responsible work."

Rev. D. Wynne Evans, of Llanelly, stands almost alone in the Welsh Congregational ministry, as an exponent of Scripture doctrine concerning the second coming of Christ. In the January issue of *Y Dysgedydd* (*The Instructor*) he had an article on the subject which attracted considerable attention. In the February *Tywysydd y Plant* (*Children's Guide*), published at Llanelly, there was a portrait and sketch of Mr. Evans, who is reported to be preparing for the press a book on the Second Advent, and thus to fill a real gap in the theological literature of the Principality.

Rev. Thomas Champness, many will be glad to hear, looked well and strong on Sunday week when preaching the anniversary services of the Central London Mission. His arms seemed free from pain and were used vigorously during the sermon. At the close of the evening service Mr. Champness said "The after-meeting will be conducted by Mr. Wakerley, as I am not such a strong man now as I hoped to have been; it is rather a trouble to me to think that I am not the man I once was; but, thank God, the strength has all gone in the Master's service."

THE BRITISH MEDICAL ASSOCIATION and the Society for the Study of Inebriety have both come to the conclusion that a Royal Commission should be appointed to consider the whole question of dealing with inebriates.

REQUESTS FOR PRAYER.—For a mission to be held at North-hill, Cornwall, from February 19th to March 6th.—For an evangelistic mission amongst women in Edinburgh, commencing on Thursday, 23rd March.—For blessing on special services in Corn Exchange, Huntingdon, by Mr. W. R. Lane, from February 26th to March 3rd.—For special services at Mission Chapel, Theydon Bois, and at the Wesleyan Chapel, Thornwood Common, February 25th.—Prayer for a Mission in Market Hall, Hoylake, Cheshire, by Mr. James Wharton.—For blessing on a united mission at Worthing from March 4 to 13, by Mr. Henry Thorne.

Evangelistic Notes.

Messrs. Fullerton and Smith will conduct an eight days' mission in Bloomsbury Chapel from Saturday, March 4, to Saturday, March 11.

Spalding.—Mrs. Horton and Miss Parker have concluded a twelve days' mission in this town. Great blessing has been received by believers, and several men and women have confessed Christ.

Mr. H. Collins, of the Evangelisation Society, has conducted a three weeks' mission at Wraysbury. Much interest has been aroused, believers have been strengthened, and unbelievers led to a saving knowledge of the truth.

Grimsby.—A successful mission has been held at Grimsby by Mr. George Hooper and others. Interesting gatherings were held for the fishermen on the pontoon, while special services were arranged late at night, after the closing of the theatres.

Rev. E. P. Hammond has, since leaving Waterford, held a good mission in various churches at Albany, N.Y. The children's meetings proved very remarkable, and large numbers, young men and women as well as children, professed conversion.

Cleckheaton.—The Y.M.C.A. Mission Band have held a very stirring mission in the Primitive Methodist Chapel. Christians of various denominations united heartily, and great blessing has been granted—a very large number professing a saving change.

Rev. R. Balgarnie has concluded a thirteen days' mission at Norwich, Lancashire, which embraced the Congregational, Baptist, Wesleyan, Primitive, and United Methodist Churches. The central services resulted in a large ingathering, especially from amongst the young.

Newcastle-on-Tyne.—A fortnight's special mission has been held in Coronation Pit by Rev. David Knapp, with the help of a number of local friends. Great interest has been aroused and large congregations attracted. God has granted much blessing, and many sinners have been saved.

Mr. W. Harry Dawe has concluded a week's mission in City-road Congregational Church. Every night some entered the enquiry room, and at the closing meeting a large number professed to have received blessing during the mission. The joy was great in seeing good gatherings each night, but still greater in leading many to the Saviour.

Messrs. Moody and Sankey prolonged their stay in Wilmington, Del., for a third week in response to pressing requests. The attendant throngs have been great, and much real heart-searching work was done. Mr. Sankey's songs were received with great acceptance. After a two weeks' mission in Baltimore, the evangelists are to rest till the opening of the work in Chicago on May 1.

Mr. J. S. Brunning has concluded a fourteen days' mission in the United Methodist Chapel, Kingsworthy, Winchester Circuit. The congregations have been good throughout, and many have professed to accept Christ. In some instances whole families have been saved. Mr. Brunning is now conducting a mission in King's Somborne, on the other side of the Winchester Circuit.

The Evangelistic Mission.—Mr. C. Russell Hurditch rejoices in blessed revival scenes lately witnessed, both in Kilburn and Malden Halls. "I have," he remarks, "never seen anything so like the blessed Revival times of '59 and '60." At Stroud, where he has been speaking, a delightful mission has been held. All the Nonconformist ministers of the town united in the work, and especially in the after-meetings; while the midday prayer-meetings showed much unity and heartiness.

Last Sunday evening Mr. Price Hughes began a fifteen days' mission in Princes' Hall, Piccadilly. A house-to-house visitation of the neighbourhood has informed the residents of this special effort. It has been preceded by similar but shorter missions at Wardour and Cleveland Halls, in the course of which about 250 names have been taken, and there have been some exceedingly interesting conversions. During the fifteen days the services at St. James's Hall will be specially evangelistic, as well as those at Princes' Hall.

Messrs. Bewley and Frank Weaver have concluded an eleven days' mission in the Tolbooth Hall, Glasgow. The meetings have been very large, and much blessing was granted. Numbers came about the meeting stating that they had received blessing through the father, Richard Weaver, thirty-two years ago. The midday prayer-meeting was well attended, and it is believed many have been heaven-born and are now heaven-bound. Since finishing at Glasgow, the brothers Weaver have been holding short missions at Renfrew and Carlisle, whence they go on to Newcastle-on-Tyne.

Mr. W. Sampson has held a delightful mission in Shifnal. Special prayer meetings were held, and both pastor and people were greatly encouraged. Hearty invitations were given by willing workers at nearly every house in the town. Large congregations assembled. At the service for the young in the afternoon of the first Sunday, numbers of elder scholars yielded to the strivings of the Spirit. At the evening service signs and wonders were again wrought. On the second Sunday, after morning service, the evangelist and workers went to the market-place, singing and witnessing for Jesus, thus winning general attention.

Cardiff.—Will God's people unite in thanking God for answered prayer in regard to the visit of Mr. W. R. Lane and Lord Bennett to Cardiff, especially with respect to the last two services at Wood-street Chapel? After addresses with great power on the consequences of sin, appealing to those present to yield themselves up to God, considerable numbers went into the enquiry room, and the plan of salvation was explained by the two evangelists. Many rose up testifying to the fact that they realised sin put away, and went away rejoicing. A hundred names are already given in as the result of the mission, and we have every reason to believe many more are enquiring their way to Him. God has indeed abundantly answered prayer.

Mr. James Wharton, of Barrow-in-Furness, has concluded a very fruitful mission in the Gospel Hall, John-street, Shrewsbury; the mission lasted for five weeks. Every night a band of Christians went out into the streets singing and preaching the Gospel. By this means many were led to the hall. The hearts of God's chileren have been filled with praise by the large gatherings, and seeing night after night fathers and mothers and young people taking their stand for Christ. One noticeable feature was the number of railway men that have professed conversion. Backsliders also have been restored; the solemnity of the meetings has been deepened by the sudden removal (after three days' illness) of one who had just been restored.

The Rev. B. Fay Mills has been conducting meetings in Grinnell and in Sioux City, Ia. In Grinnell the students of Iowa College were deeply interested, and held general and class prayer-meetings; a number were converted. There were also a large number of cottage prayer-meetings, and during the day there was a union prayer-meeting at the Baptist Church, as well as other meetings at the various churches. The service at Sioux City lasted over twelve days, and the results were most gratifying to all the pastors. All Protestant denominations except Unitarians and Episcopalians united in the movement, and at least forty churches shared in the results. Over a thousand cards were signed, and on every hand the results were recognised as most valuable. Mr. Mills's next engagements are at Des Moines.

RICHARD WEAVER IN LONDON.

THIS veteran evangelist has been with us since Sunday week at Malden Hall, Kentish Town, N.W., and God has signally owned and abundantly blessed his plain, practical, and powerful testimony in our midst. God's people have been cheered, backsliders have been restored, and unsaved ones have passed from death unto life. The mission was preceded by a week of special prayer, and each night a large band of workers went forth into the streets to invite the careless and godless ones in to hear the good old Gospel preached by this aged witness; and it has been our privilege to prove that God still hears and answers prayer, and that true "Christianity is not played out," neither has the preaching of "Jesus Christ and Him crucified" lost its charm and power.

On the first night the large hall was crowded, every nook and corner was occupied, and numbers had to stand on the landing and doorways, and God put his Divine seal of approval upon the first service in saving precious souls. Night by night through the week the hall has been filled, and sometimes many standing, and last night (Sunday, 19th) a large overflow meeting was held in the schoolroom, and many went away disappointed in not getting inside. A band of praying ones were pleading with God downstairs while the Word was being preached, and both upstairs and down the power of God was felt and seen in souls being broken down, and many deciding for Christ.

Mr. Weaver is giving his thrilling life-story, From the coal-pit to the platform, for two nights this week, and gives his closing address on Friday evening, the 24th.

Will fellow-readers of THE CHRISTIAN join us in hearty praise to our God and Father for past help and blessing, and pray that a crowning blessing may rest upon our closing services? Also pray for our honoured brother that he may be strengthened physically and still spared to the Church as a faithful and fearless champion of the Cross in this day of blasphemy and rebuke outside, and apathy and apostasy inside, the professing Church of God.

G. H.

Among the Churches.

CHURCH OF ENGLAND.

A special and united mission has just been concluded at Chichester.

Mr. T. Zerbib, missionary in Morocco, is coming to England this year on leave of absence.

The Bishop of Bedford addressed on Sunday week from 300 to 400 men in St. Peter's, Highgate Hill.

Canon C. W. Bardsley, who recently resigned the vicarage of Ulverston, intends to live in retirement at Oxford.

The question of clerical distress has been very seriously discussed at Convocation, both at Canterbury and York.

The February Special Meetings of the Church Pastoral Aid Society were held last week in the North of England.

Rev. E. N. Coulthard, of the Church Pastoral Aid Society, has been appointed to the Vicarage of St. James's, Bermondsey.

The Bishopric of British Guinea has been offered to and accepted by Dr. William Proctor Swaby, vicar of St. Mark's, Millfield, Sunderland.

The annual sermon of the Jews Society will be preached by the Bishop of Sodor and Man in Holy Trinity Church, Marylebone, in May next.

The Archbishop of Canterbury announces that the next Lambeth Conference will be held in 1897, which is the anniversary of the arrival of Augustine in Kent.

A petition to the Convocations of Canterbury and York is being circulated at Oxford protesting against the teaching of the "New Criticism" among the clergy.

Rev. F. J. Chavasse, Principal of Wycliffe Hall, Oxford, is preaching daily during the present week at the special Lenten services at St. Paul's Cathedral at a quarter past one.

Rev. Arthur William Jephson, of St. John's, Waterloo-road, has been appointed to the Vicarage of St. John's, Walworth, vacant by the death of Rev. George Toulson Cotham.

Rev. Harry Mitchell, Vicar and Rural Dean of Prescot, near St. Helens, has been nominated by the Bishop of Liverpool to an Honorary Canonry of Liverpool, vacant by the decease of the Rev. E. H. M'Neile, Vicar of St. Paul's, Princes-park, Liverpool.

Special services were held on Sunday week in celebration of the fifteenth anniversary of the opening of the Seamen's Church, Prince-street, Bristol. In the morning the preacher was Rev. J. E. Brenan, Vicar of Emmanuel, Clifton. The attendance at the service included a good number of merchant sailors.

Archdeacon Farrar has arranged to have a special course of short sermons for business men at St. Margaret's, Westminster, on Wednesdays in Lent, at 1.15. Rev. Edward Carr-Glynn preaches next Wednesday, March 1; the Bishop of London on the 8th; Rev. J. C. Welldon on the 15th; Canon Newbolt on March 22; and Archdeacon Farrar himself on March 29.

The building which is known as Verulam Chapel, Kensington, is about to pass again into the hands of the Church of England. Built more than half a century ago by the Congregationalists, who worshipped in it for a considerable period, it next became a proprietary chapel of the Church of England. Thirteen years since, however, the clergyman who was incumbent sold his rights to the Presbyterians, who did not, however, absolutely acquire the property, which the vicar of the parish has now arranged to purchase.

Says *The Record*:—The traffic in lithographic sermons seems still to be a brisk one. We have received several copies of a circular, dated from Stratford, in which a most comprehensive offer is made to clergy. They can have a course of two sermons a Sunday, but the purveyor also shows much business alertness in moving with the times, for he offers special sermons for "schools, harvest festivals, hospitals, clubs, missions, and for notable occasions, such, for example, as the great event now impending—the Royal Marriage." Who are his customers?

CONGREGATIONAL.

Mr. H. E. Fairbairn has accepted a call to Collier's-rents Church.

Rev. J. R. Bailey, of Halifax, has accepted the pastorate of Eccles Church.

Rev. W. J. Bain has resigned the pastorate of Lake-road Church, Keswick.

Rev. P. T. Forsyth has undertaken to act as secretary of the Theological Institute at Nottingham.

Rev. M. Lewis, who has been pastor of the Tideswell Church since 1875, has resigned his charge.

Cannon-street Church, Preston, reports a membership of 355, the largest total in the history of the church.

Rev. Charles J. Lidstone, late of Kennington Park, has accepted the oversight of Orange-street Church, Leicester Square.

Union Church, Plaistow, reports 552 members, an increase of one during the year. In the two Sunday-schools there are eighty-six teachers and 1123 scholars.

Sunday was observed in 169 churches in the metropolis as a "London Congregational Union Sunday," the claims of London being set forth by special sermons.

The lectureship of the Merchants' Lecture, vacant by the death of Dr. Henry Allon, has been accepted by Rev. Alfred Cave, D.D., Principal of Hackney College.

The church at Bishop Auckland is enjoying a growing vitality. The weekly-offering system has been adopted, and a Pleasant Tuesday Evening for the People commenced.

The annual conference of Latimer Church, East London, was held on Thursday last, the pastor, Rev. J. W. Atkinson, presiding. Encouraging reports of the numerous organisations connected with the church were read. The present membership is 600.

Mr. J. H. Morley, of Western College; Miss May H. Spence, B.A., of Belfast; and Miss A. T. Simmons have conditionally been accepted for foreign service by the London Missionary Society.

In Minnesota during the past five years fifty Congregational churches were organised, and of these only two, except in large cities, were planted in places where there was any other evangelical church.

The report read at the annual meeting of Norwood Congregational Church, Liverpool, showed that since 1882, when Rev. E. R. Barrett commenced his ministry, the number of church members, which stands at 482, has doubled.

At the annual meeting of the Congregational Church, Kensington, of which Rev. Silvester Horne is pastor, it was stated that there had been raised last year £5005; of this sum over £1900 was for foreign missions. The church will during this year celebrate its centenary.

Last Sunday evening Dr. Hiles Hitchens commenced a series of sermons on Christianity in Eccleston-square Church, Belgrave-road. The first of the series was on "Historical Christianity." Next Sunday evening Dr. Hiles Hitchens will speak on "Experimental Christianity."

BAPTIST.

Rev. G. D. Hooper, Hendon, has accepted a call to Luton.

Rev. E. G. Gange enters on his new charge at Regent's Park on March 5.

An elderate has been established at Woodberry Down Chapel, the need being felt for men specially set apart for spiritual work.

Rev. and Mrs. Evan Morgan have reached this country from China. This is Mr. Morgan's first furlough after nine years' labour in the mission-field.

Shoreditch Tabernacle (Pastor W. Cuff) reports ninety additions to church membership during the year, making the total 906. The income was £1,353.

The Baptists of France are making steady headway. They have two places of worship in Paris, with 600 members, many of whom were formerly Romanists.

At St. Mary-street, Newport, Rev. C. Ayliffe is doing valuable work. The membership now numbers fully 300; and the chapel, which seats between six and seven hundred people, is generally well filled. A very important rescue work, also carried on by the church, has been the means of saving many.

At Maindee, Newport, there have been showers of blessing. Since last August over one hundred persons have come forward as anxious souls. The chapel, seating eight hundred, is crowded to excess. On Sunday last ten came into the vestry seeking the Lord. No month has passed for sixteen years without blessing. Pastor, Rev. A. T. Jones.

Rev. E. T. Mateer, of East Dulwich, concluded a series of evangelistic services on Sunday week at the Baptist Tabernacle, Gosport. His addresses were wholly on Gospel lines, and were delivered with great energy and power. The Holy Spirit's presence was felt, and some hearers were converted, and many had their faith refreshed and strengthened.

The Judson Memorial Church, Washington-square, New York, built in memory of Adoniram Judson, the famous missionary, and the father of the present pastor, has now been opened. Some years ago, Dr. Edward Judson resigned the pastorate of a church in Orange, New Jersey, to work "down town" in New York. In a few years, success was so marked that he determined to build a people's church, and this, with funds raised chiefly by dollar contributions from the Baptists of the United States, he has now accomplished.

A month of anniversary services has been held at Wood Green Baptist Church, commencing on Sunday, Feb. 5. special preachers being Revs. G. P McKay, A. B. Middleditch, H. Trotman, Professor A. McCaig, and W. Cuff. At the annual meeting the membership was shown to number 350, forty-five being added during the past year, making a total during Mr. Haines' nine years' ministry of 508 additions. The Sunday-schools have 700 scholars and fifty teachers. The various organisations, including the mission stations at Green Lanes and Bowes Park, are in vigorous operation.

On Wednesday the annual meeting of Woodberry Down Chapel, N., was held. From the Year Book we find that 1892 began with a membership of 348. During the year thirty-nine have been admitted by baptism, thirty-three by profession and sixty-two by transfer, whilst twenty-four have been dismissed, three resigned, and three have died, leaving a total membership of 452, an increase of 254 since Rev. G. H. Morgan settled at Woodberry Down two years ago. The Year Book contains an account of a large amount of solid work in connection with the various branches. We note that the Sunday-school has now fifty-one teachers and 536 scholars on the books, with an average attendance of 391. The Band of Hope has 300 members, with an average attendance of 135. The Young Men's Bible Class has forty-six members, and the Mothers' Meeting 200 members, with an attendance of from 120 to 160.

METHODIST.

The United Methodist Church, Horwich, was burned down last week.

A new chapel and schoolroom has been opened by the United Methodists at New Mills.

Mr. F. Kent, who has done good work at Wandsworth-road, is going to York as an evangelist.

A new Primitive Methodist mission-hall has been opened at Templeborough, in the Rotherham district.

The Jubilee Mission Car has been travelling through Lancashire, and the John Wesley Car through Yorkshire.

Rev. G. Hargreaves, at present home from China, has undertaken the work at Hinde-street until Mr. Watkinson has recovered his health.

Ths mission hall at Cottenham-park, Wimbledon, has been purchased by the Wesleyans for £400, and services are to be commenced forthwith.

An important Wesleyan Conference Committee, to consider the question of junior classes, met in London last week. There are 65,000 young persons in these classes.

The fund to commemorate the jubilee of the formation of the Primitive Methodist Missionary Society has reached £25,000, one-half of the sum which it is proposed to raise.

In the Isle of Man there are some sixty-nine chapels and other preaching places, with sitting accommodation for 15,000. Further accommodation having become necessary, a bold extension scheme is being launched.

As evidence of the success of the Central London Mission, it is stated that St. John's-square Society has 532 members, with 128 on trial and 119 in Junior Society Classes, making a total of 779, old and young, meeting in class. The Tuesday evening service is frequently attended by as many as 300.

The anniversary of the Wesleyan Clerkenwell mission has just been celebrated. At one of the meetings Rev. J. E. Wakerley said that last year was the best that had ever been experienced. Another "sister" is required to work in the district. Revs. Thomas Champness and Walford Green and Drs. Jenkins and Stephenson were among the speakers at the various gatherings.

There are 1323 Wesleyan Methodist local preachers in the three London districts. The question how best to utilise them is occupying the attention of leading ministers and others. Some time ago an attempt was made to draft the surplus men into country circuits not far from London, but this from various causes has broken down. The Methodist Council has appointed a committee to consider the question and bring up a scheme.

Rev. W. Burgess writes to the friends of the Hyderabad Mission:—"Our increase in native members last year is ninety-seven. We have now 409 Indian members, with 1068 on trial. The return of baptisms for the year is 579, the largest number it has yet been our privilege to record in any one year. Our Christian community has risen to 2250 or thereabouts. The outlook for the coming year is rich with promise. Nothing can stop our work now if our friends only sustain us. During the year we have planted the standard of the cross in sixteen new villages."

PRESBYTERIAN.

Rev. W. Murray, lately of Crook, has accepted a call to Penang, Straits Settlements.

Rev. David Fairweather, M.A., of Kinfauns, has finally declined the call to Regent-square.

Rev. A. B. Barkway, of Union Church, Liverpool, is at present laid aside from work by serious illness.

A home for young ladies in business has been formed in connection with Warrior-square Church, Hastings, with over fifty members.

The sum of £1,492 was contributed for foreign missions in connection with the self-denial week of the Presbyterian Church of England.

Dr. Pentecost's application for admission to the Presbyterian Church was laid before the Presbytery last week, and gave rise to an animated conversation.

At the annual meeting of the Camberwell congregation (Rev. J. Reid Howatt), encouraging reports were given from the session, Sunday-school, missions, and other agencies of the church.

Rev. Dr. McEwan has held a week of evangelistic services in his church in Clapham-road. The subjects of his addresses include "The Only Priest," "The True Confessional," and "The Real Purgatory."

Rev. Martin Lewis, of Gravesend, has, we hear, accepted the call to Queen's Cross Church, Aberdeen, in succession to Dr. G. A. Smith, who has been appointed to the Hebrew chair at the Free Church College, Glasgow.

Rev. F. Waudby, a Primitive Methodist minister in Sunderland, has accepted an invitation to take charge of Millwall Church, intending to enter the Presbyterian College, with a view to being received as a minister.

Rev. Dr. Mathews, General Secretary of the Pan-Presbyterian Alliance, left on Monday for a four months' visit to the Presbyterian Mission Stations in Syria and Turkey, embracing Damascus, Antioch, and Tarsus. The visit is in connection with the action of the Turkish authorities in hampering mission work.

The income of the Foreign Mission Fund of the English Presbyterian Church last year amounted to £28,000, the largest sum ever received in twelve months. This was in addition to the £2000 received from the Sturge trustees, and £10,000 paid by the executors of the late Mr. Barbour, for the support of a missionary in China.

The Presbyterian Church of England, Brunswick-street, Manchester, reports a total membership of 542, including 160 at the Mission Hall, Ardwick. It contributed in 1892, for all purposes, £1089, of which £125 was raised in the Mission Hall, and £175 for home and foreign missions and benevolence. There are 668 scholars in the Sunday-schools, taught by sixty-three teachers. There are also three temperance societies, with a total membership of 760.

The annual meeting of the Marylebone Presbyterian Church was held on Thursday. After tea Rev. R. M. Thornton, M.A., Moderator of the Session, summarised the work and progress of the congregation during the last year. The church roll has been purged of 196 names, and now contained the names of a few more than 600 communicants. The large audience-room, seating some 1500 people, was full night and morning on Sundays, and during the ten months in which Dr. Pentecost had been ministering, 132 new members had been added, most of them on confession of faith. Turning to the financial condition, the report of the treasurer showed most gratifying advance all along the line, and notably in the matter of the Foreign Missions. The congregation are waiting with some anxiety to know what the action of the Presbytery will be upon Dr. Pentecost's application for admission to that body, as his continuance with the congregation will depend upon that.

THE SALVATION ARMY.

Mr. Bramwell Booth has returned to duty after his compulsory rest.

Colonel McKie's meetings in Belgium and Holland appear to have awakened great enthusiasm.

Colonel Sowton has opened the army halls in Copenhagen as free night shelters for the homeless of that city.

After completing his northern campaign, the General commenced on Monday week a similar tour in the south. The opening meetings at Brighton proved a great success.

At the recent farewell held at Wellington Barracks, Islington, nearly forty officers were committed to God on the eve of starting for Africa, South America, Jamaica, and other lands.

Commissioner Railton has opened the halls in Berlin as free shelters for destitute men. He reports that during the ten days that this has been going on eighteen hundred men have been sheltered in all, each receiving bread and coffee morning and evening.

FALLEN ASLEEP.

At Hastings, Mrs. J. W. Brown, beloved mother of Pastor Archibald G. Brown, with whom all will sympathise.—At the Rectory, Nunburnholme, on 10th inst., Rev. F. O. Morris, aged eighty-two, an earnest minister, but best and most widely known as a writer on natural history.—At Walsall, on 9th inst., Rev. A. A. Cole, a well-known Baptist minister. He was one of Sister Dora's closest friends, and was the "Nonconformist Minister" who added the last few pages to Miss Lonsdale's life of "The Princess amongst Nurses."—At Wood Green, on 12th inst., Mr. Hawkins, senior elder at Wood Green Presbyterian Church, and father-in-law of the minister.—At Long Melford, Mr. J. G. Steed, locally respected and honoured as a leading Christian worker.—At Titchfield, Hants, Mr. H. Burnett (a brother-in-law of the late Charles Dickens), for many years a willing helper at Rusholme-road Congregational Church, Manchester.—At Ashton-under-Lyne, Mr. J. Knott, aged ninety, for seventy-four years a follower of Christ.—At Garelochhead, on 13th inst., Rev. John Paisley, senior minister in the parish church.—At Bradford-on-Avon, Mr. E. Beaven, a worker at Zion Church.—At Ashby, on 11th inst., Mr. W. Hall, aged eighty-one.—At Dewsbury, Mr. Thomas Turner, a prominent Wesleyan worker.—At Sedbergh, Mr. Miles Greenwood, for many years a faithful preacher.—At Warrenpoint, Mrs. Gilcriest, wife of Rev. John Gilcriest.—At Elswick, Mr. R. Varty, an earnest leader in Christian service.—At Devonport, after a short illness, Councillor J. Perry, aged sixty-three, who, for thirty-four years, served on the committee of the Devonport and Stonehouse Sunday-school Union, and was during that time one of its secretaries. He was also secretary of the local Band of Hope Union, and was identified with many kindred societies, and ever ready to assist in any good work.—At Dover, Rev. R. W. Deane, aged seventy-two, formerly vicar of Turville, Bucks.—At Stone Dean, on 14th inst., Rev. E. Moore, aged seventy-three, for fifty years rector of Boughton Malherbe, Kent.—At Ockbrook, Derby, Rev. E. H. S. Bower, aged sixty-two, late vicar of Ringland, Norfolk.—At St. Ives, Hunts, Mr. E. A. Wallingford, a prominent, active, and devoted Evangelical Churchman.—At Leeds, on 15th inst., Mr. Thomas Dawson, aged sixty-nine, a leader in every good work, Christian and philanthropic.—At Margherita, Florence, Rev. Loftus Tottenham, aged eighty-three, vicar of Donaghmoine, co. Monaghan.—At Bristol, on 14th inst., suddenly in the Council Chamber, Sir Charles Wathen, repeatedly Mayor of Bristol, a great friend and helper of missions generally, and of the Baptist Congo Mission in especial, one of the stations being named after him.—On Feb. 3, Anne Stancomb Wilkins, of Chosen House, Hucclecote, Gloucester, after a short illness, in the peace of Christ

The Christian.

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Notes and Comments.

NEXT week we purpose giving a portrait and sketch of the late Mrs. Michelsen, wife of the missionary to Tongoa, New Hebrides.

In common with all our fellow Christians, we deplore the past misrule of Ireland, and rejoice in the desire and endeavour of all parties in the State to do generous justice to her now. We cannot, however, insert communications either for or against the measure now before Parliament, but we urge upon our readers the call to prayer from the venerable lady whose letter appears in our present issue.

The Pope's hearty approval of the bill cannot but make all Protestants cautious concerning it, and lead us to sympathise with our Irish brethren of all denominations, who, by a great majority, are intensely opposed to it. Its contemptuous repudiation by the Irish people in America is evidence that they seek to inculcate upon their countrymen at home nothing less than separation from Great Britain. But a bill which has taken seven years in preparation must not be rushed into law without giving the country time to understand its significance; unless, indeed, a judicial blindness overtake us for our sins at home and abroad.

Whatever our political views may be, and they are very varied, we can unite at the throne of grace in prayer for both Great Britain and Ireland, that the God of nations may overrule all for his own glory, giving us to prove his holy, acceptable, and perfect will, and to comprehend his wise and far-reaching purposes.

We regret that in the correspondence on Sacramentalism, a correspondent should have charged the Society of Friends with "disobedience to the commands of the Lord" in consequence of a "desire to emphasise the spiritual to the disregard of the outward and visible." This is not correct, seeing that the Friends hold the ordinances to have been intended to be temporary, and that in due course they passed away. We do not agree with their interpretation of Scripture on these points, but we must allow their consistency, which has been well defended in several letters to us. We cannot, however, extend this correspondence into a discussion as to the permanent validity of the two ordinances.

The Temperance Parliament, which sat last week, has apparently created a deep and healthy impression upon the mind of the country. It has conclusively shown that temperance men are not so widely separated from each other as some supposed, and that they are not full of impossible plans which each little section is determined to have carried out at the cost of every other section. A substantial working unity was manifested. If the great Parliament at St. Stephen's will consider what was said and done by the little Parliament at the Memorial Hall, we shall soon see some effective measures taken for turning us into a temperate nation.

One of the knottiest points, and one of the most important, considered by the "Parliament," was that of legislation as to drink-selling-clubs. The delegates called for the suppression of associations which exist solely for the purpose of supplying intoxicating drink to their members, or colourably for some other purpose. And where there are *bonâ fide* clubs which dispense intoxicating drinks, the demand was made for them to be placed under such legal regulations as would ensure their being *bonâ fide* clubs. We ourselves have been in numbers of so-called political clubs belonging to both political parties, where drinking, smoking, and billiard-playing were the occupation of the attendants, and the ostensible object for which they came together seemed to be lost sight of. It will be vain to close the public-house which is regulated, and leave the club open unregulated.

The Anti-Opium News for the current month says that "there are three great missionary societies in India which are having stupendous success, without parallel in the history of missions." They have three points of difference and three points of agreement. They differ in ideas of baptism, in church government, and in methods of work. They agree in their marvellous success, in their unanimous denunciations of the three great governmental crimes, and in the total abstinence of all their missionaries from narcotics and intoxicants. The societies are—the American Baptist Missionary Society, the American Methodist Episcopal Church, and the Salvation Army. Now, there can be no doubt that these parallels are striking, and worthy of the careful attention of our home societies. The lesson which our contemporary draws is perfectly right—if Christian societies are to be as successful as they ought to be they must have "no fellowship with the unfruitful works of darkness, but rather reprove them."

But it seems to us that our contemporary might have gone on to inquire why these three societies have been so exceptionally successful, and why, according to its testimony, the rest have more or less failed. Two of the societies are American, and thus have no connection through their missionaries or in any other vital way with the country whose Government has sinned so grievously against India and China. They are unbiassed: and they are not associated with the ruling classes of India. For our English societies and their missionaries to condemn our national policy is to judge their countrymen and to be in antagonism with British representatives; and it is always a difficult thing to do this. "But the Salvation Army is British, and has done it?" Yes: the Salvation Army has the enormous advantage of never having had complicity with the drinking and smoking habits of the people; and it has had little or no connection with the Anglo-Indian class either here or in India. Its lowliness has been in part its protection.

These facts suggest another reflection. When England had freed her slaves, and had clean hands, she had power in quickening the conscience of America; the anti-slavery party of the States always looked across here for encouragement and support. Now it is America's turn to help us. We only pray that our societies at home and our missionaries abroad may be willing to learn from the facts (for such we presume they are) to which their attention has been so impressively called. No love of our country, and no friendship with British officials, should be allowed to prevent us from absolute loyalty to our Lord and Master.

The protest of the committee of the World's Women's Christian Temperance Union against the action of the Decennial Missionary Conference in regard to the three great curses which British rule has inflicted upon India and China, will doubtless find a response in thousands of hearts which are yearning for the coming of God's Kingdom in those lands. Whatever explanation may be forthcoming from individual missionaries or from the conference as a whole, the fact remains that this important and representative conference did not throw the weight of its influence on the side of the efforts now being made in this country to remove three of the worst hindrances to missionary work. Such action will cool the rising ardour of the churches for missionary work, and give the enemy cause to blaspheme. This has been a sin of omission, and for many a year it will be quoted against missionaries and their work. In view of what is known of the effects of drink and opium, and of what will soon be published of the shameful illegalities carried on for the protection of immoral men, the negative attitude of the conference is nothing short of a calamity.

To those who are interested in the condition of the poor and the question of the necessary improvements in the Poor Law, we may commend an article in the February issue of *The Newbery House Magazine* which deals with the Austrian Poor Law system. It certainly appears that the working of the law in Austria admits of the nicest discrimination being exercised in the treatment of cases of poverty due to misfortune; and also allows of the more kindly treatment of old people and children. The Austrian plan seems worthy of careful study at the present time by all who may be enabled to help forward the movement for an amelioration of the existing state of things in these islands.

A new method of recruiting has been discovered in these days of change. Boys are formed into battalions and cadet corps for the purpose of infusing into them a military spirit, and ultimately leading them to enlist as soldiers. Lord Methuen regards "a cadet corps as one of the finest feeders of the

army." The public who give funds to such a movement ought surely to remember these and similar words, which show that the movement is really military, not philanthropic; it is fostering militarism, which is one of the heaviest burdens, as it is one of the direst curses, of Europe. Our poor boys seem to be regarded as fit food for powder; for only a fortnight ago a magistrate declined to do anything to get back for his father a boy who had been sent from an industrial school into the army without the father's consent. Had a Roman Catholic, egged on by his priest, claimed a boy from Dr. Barnardo, perhaps the result would have been different.

The example which Bradford Nonconformists set some time ago, of making a house-to-house visitation of their town, promises to be followed by other great towns; Birmingham has decided to do it. We shall be curious to see the result. As might have been expected, the visitors at Bradford were generally received with courtesy; in only a dozen cases, eleven of which were villas, had they to endure rudeness. Such a fact points to an open door set before Christians. If the people do not come to the churches and chapels, they yet are willing to receive a visit from Christian men and women who are interested in them. As in every age, the poor are the most accessible.

A division of opinion revealed itself at Birmingham as to whether the Nonconformists should have a Council which should make itself felt in matters of political and social morality. A majority of the conference was in favour of the proposal, another strong indication of the power of "social Christianity." If this be wise, we are, nevertheless, sure that it will need the utmost efforts of spiritual men to keep it from absorbing the mind and energy of the churches, and turning them away from their grand distinctive work. This was the fear of Dr. Dale and the minority led by him.

In a pamphlet just published entitled, "The Three Vital Truths, according to the Bishop of Durham" (2d., *Hawkins & Co.*), Mr. Charles Underwood shows the difference between a very subtle form of error, and the plain teaching of Holy Writ. Analysing the Bishop's work, "the Victory of the Cross," he says:—

> Dr. Westcott designates as "the three truths which seem to be vital," (1) The fulfilment by the Incarnation of the original purpose of creation; (2) The distinction between the remission of sins, bringing with it the restoration of fellowship with God, and the remission of punishment as distinct from sin; and (3) The solidarity of humanity which is realised in Christ; and he judges that "The last will be of the greatest moment in the years to come."

Scripture knows no "solidarity of humanity," but distinguishes the race in general as in Adam from believers in particular as in Christ. Here is separation, not "solidarity" it is through sharing in Christ's death that we become partakers in his glorious life, and heirs of the eternal "solidarity."

A "solidarity" consequent upon the miracle of the Incarnation is an argument for universalism by which the unwary may be easily deceived. The Incarnation, however, was preliminary to the yet more wonderful mystery, the death of Christ, "the Just for the unjust." It is emphatically through the propitiatory work of the Cross that men are saved; for it declares God's mercy and righteousness, how He may himself be just and the justifier of him that hath faith in Jesus (Rom. iii. 21—26).

Bible Study for Christians.

No. III.

By Rev. J. F. T. Hallowes, Birmingham.

VII. Do not neglect all commentaries.

A preacher of some note says, "Personally, I have never got any real good out of commentaries." If this is our experience, there is probably something wrong with us; or we have been unfortunate in our selection of particular writers. Of some commentators no doubt it may be said:

> The commentators each dark passage shun,
> And hold their farthing candle to the sun.

Personally, I would testify to receiving much benefit from such works as Dr. Trench's "Notes" on the Parables and Miracles, Dr. Morison's "Practical Commentary on St. Matthew's Gospel," Dr. Dale's "Lectures on the Ephesians." Specially would I recommend for English readers Jamieson, Fausset, and Brown's "Portable Commentary," published by Collins & Sons, Glasgow, and sold for 8s. nett, as a marvel of excellence and cheapness. The prejudice of some against commentators generally is clearly without proper foundation. The man preaching is edifying; the man commentating is unedifying. And yet the best preaching is commentating! The same Spirit who uses the preacher can use the commentator, making both luminous.

Of course, commentaries can be abused. So can sermons. Both can be made to be a substitute for our own spiritual thinking instead of a stimulus to it. God meant that the very humblest mind, the least endowed with learning, should have thoughts of its own when it comes into contact with Scripture; but assuredly He also meant that they should not be shut up to such things as they can discover of themselves, but should be able to avail themselves of the studies of those who have been life-long students of the Word. Only let us see to it that neither by our own thinkings nor by those of our fellows (often much abler and fuller than ours), do we exclude those voices of God which are seeking to reach our souls. He is so anxious to make Himself understood by us that He will use various vehicles for his voice if we are willing to let them be such and no more.

VIII. Study the Bible with the help of the Revised Version.

The best results of European Biblical scholarship for 270 years are given to us in the Revised Version, which is a somewhat more faithful rendering of the Word of God than is the Authorised Version, even as the latter transcended its predecessors in this respect. As regards the New Testament, King James' translators had an inferior Greek text before them, as compared with that possessed by modern scholars. "Their revision was founded on MSS. of late date, few in number, and used with little critical skill. Nearly all the more ancient of the documentary authorities have become known only within the last two centuries." Many people are prejudiced against the Revised Version because they miss in it many of those phrases which are endeared to them by the associations of childhood and by their own private meditations, and hallowed by the services of the House of Prayer. Admitting that the Authorised Version represents better English than the Revised, that the mingled majesty, tenderness, and simplicity of the language of the former is a little marred in the latter, yet this is not the chief question. If the earlier rendering is more tasteful, the later one is more truthful.

It will be found therefore a profitable thing to compare carefully the Authorised with the Revised Version, noting all the more important variations; although no great truth deducible from the former will be altered by the modern version, some old truths, such as the personality of the devil, will be seen to stand out in yet clearer light. And the very comparison between the two will open up interesting trains of thought, and will tend to impress Bible truth generally on the mind of the reader.

JAPANESE WOMEN.

One of the most interesting visitors from afar that have come to this country of late is Madame Tel Sono, of Tokio, Japan. She is endeavouring to interest British Christians, as she has succeeded in interesting American Christians, in a projected training school in Japan for the educating and uplifting of her countrywomen. As Madame Tel Sono herself stated in these columns last week, her stay amongst us will be brief; she purposes returning to her native land in May. If, as a people, we are effectively to help this Eastern sister in the work to which she has set her heart and hand in the name of God, we must set about it pretty speedily. Christians who realise the deep import of the Divine utterance that "all souls are mine" (Ezek. xviii. 4), and who would enter into the fellowship that pertains to their high calling, are counselled to secure an early visit to their localities from this Japanese lady, in order that she may tell them her touching, simple, and effective story.

That story was told in brief last Thursday to a little company of friends gathered at the Conference Hall, Eccleston-street, S.W. Madame Tel Sono has not yet acquired a perfect command of the English tongue, and her expression of it is what we call "broken," but that seems to add to the piquancy of the narrative, and she has no difficulty in making herself understood. In the most simple and natural way she described last week her early experiences of divine things. At the age of thirteen she was taught by her father to worship the one living and true God. The account she gives of her prayer to God for her father's recovery from sickness is pathetic and moving in the extreme; though she did not then know God as He is revealed in Christ. When twenty-six years old she began business as a lady lawyer in Tokio. In this capacity she gained much insight into the condition of her countrywomen. To acquire greater knowledge and therefore greater power in helping her Japanese sisters, she went to America, where she has resided for some years, and where she had some very strange, not to say amazing, experiences. There, however, she came to know and trust Christ as her Saviour.

Her plan now is to return to her native shores, have a Christian training and school for women erected at Tokio, and devote the rest of her life to the developing and working of this institution. Her hope is in that way to raise the mental and spiritual status of Japanese women of the higher social ranks, who, in turn, will be the saviours, humanly speaking, of those in the humbler walks.

With the artlessness and candour of a true and sincere soul, inspired by a great purpose, she appeals to her audience for the "Jesus money" that will be required for setting her cherished project on foot. A little book containing her autobiography has been published at 2s. 6d., and the sale of these books defrays her necessary personal expenses. All the sums given for the training school are held intact, and are strictly regarded as "Jesus money." Miss McLean, Conference Hall, Eccleston-street, London, S.W., acts as recording secretary, and will receive applications for a visit from Madame Tel Sono, as well as forward copies of the book.

At the close of our sister's address on Thursday, Lord Radstock made some very weighty remarks as to the way in which these ancient nations are groping earnestly, if dimly, after God, and as to the deep responsibility that rests on those who walk in the full light of Christian knowledge and experience, to carry that knowledge as quickly as possible to the peoples that still sit in the darkness of superstition and false belief. Rev. Charles Fox, who was one of the interested listeners, in prayer besought the God of all flesh to prosper and crown with success the work of our Japanese friend.

The Book of the Kingdom.—5.

THE ACTS OF THE APOSTLES.

"THE SHOUT OF A KING IS AMONG THEM."

CHAPTER I.—The ring of royalty resounds through this glorious book from first to last. Jesus the King gave commandments unto the Apostles, the ambassadors, whom He had chosen. During the forty days between his resurrection and ascension, He instructed them concerning the Kingdom of God, because only as scribes instructed unto the Kingdom of Heaven could they bring forth out of their treasure things new and old.

They understand their connection with the Kingdom, but still (like Nathanael) they regard it as limited to Israel. He shows them greater things—that it is as wide as the world, and that the Holy Ghost shall be given to empower them to be his witnesses.

II. The unclean spirit, as a strong man armed, had kept his palace, but the Stronger than he had come upon him, and through death brought to nought him who had the power of death, and God had made that same Jesus whom they had crucified both Lord and Christ.

III. Having healed the lame man by the beautiful gate of the Temple, Peter tells the people that they had denied the Holy One and the Just, and killed the Prince of Life, whom God had raised up; and He who had had authority on earth to forgive sins—a royal prerogative—now from his ascended glory sent to bless them in turning everyone from his iniquities—a still higher exercise of royal power.

IV. His apostolic ambassadors are filled with exultation and enthusiasm as the heralds of the King. Their levers are already beneath the kingdoms of this world: "Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye." Threatened but unpunished, they return to their own company, and cry to God who made heaven and earth and sea, and all that in them is, because the kings of the earth stood up and their rulers were gathered together against the Lord and against his Anointed King.

V. The penalties of the Kingdom are exercised on those who, born of the flesh, but not born again, intrude into the Kingdom of God, and practise the deeds of the liar from the beginning in the presence of God's Spirit.

VII. The sting of Stephen's impeachment is that as their fathers had through envy sold Joseph, who in God's providence became governor of Egypt; and as they refused Moses, saying, "Who made thee a ruler and a judge?" but whom God made a ruler and a deliverer; so now, stiff-necked and uncircumcised in heart and ears, they had become the betrayers and murderers of the Just One.

VIII. The persecuted and scattered Church went everywhere preaching the Word (of the Kingdom, Matt. xiii. 19). Philip at Samaria preached Christ, the Anointed King. Men and women, believing Philip as he preached the things concerning the Kingdom of God and the name of Jesus Christ, were baptized into his name. The terms, "the Word of God," "the Word of the Lord," "the Gospel" (14, 25), are impregnated with the idea of the Kingdom. Philip, implicitly obeying the Royal mandate, leaves Samaria, where he is gathering much fruit, and takes the lonely and desert road to Gaza; he preaches to the eunuch Jesus the Saviour and the King, baptizes him into the Name, and thus an ambassador of the King, a successor of the Apostles, is commissioned to Ethiopia, who is stretching out her hands to God

IX. Saul, smitten to the earth by the glory of the risen Nazarene, immediately acknowledges His royal right to absolute obedience—"Lord, what wilt Thou have me to do?"—and he proved in the synagogues that Christ is the Son of God, and that this Jesus is very Christ.

X. In the house of the Gentile Cornelius, representative of the fourth great monarchy, Peter testifies that he is commanded to preach that Jesus, crucified by men and raised up by God, is He who is ordained of God to be the Judge of quick and dead. And as the Roman centurion at the cross said, "Certainly this was a righteous man; truly this was the Son of God!" so this other Roman centurion received the Holy Ghost, and he and his company spake with tongues and magnified God.

XI. Barnabas sees at Antioch the grace of God. Our coinage testifies that kings rule on earth only by the grace of the Great King. Grace is a royal prerogative. See XX.

XII. Herod the King vexes the Church, kills James, and imprisons Peter; but the angel of the Lord mocks his authority in the name of "another King, one Jesus," by whose power chains fall off, and iron gates swing open of their own accord. But Herod cannot learn; and upon a set day, deliberately appointed, arrayed in royal apparel, he sat upon his throne and made an oration. And when the parasitic people shouted, "The voice of a god and not of a man!" the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms and died. One Herod and his men of war had set Him at nought and mocked Him as the Lowest of men; now another Herod of the same spirit finds that He that sitteth in the heavens can make worms to be his men of war, to set at nought the kings of earth.

XIII. In the synagogue at Antioch in Pisidia, Paul tells them how Jerusalem and its rulers, who knew not Jesus nor the voice of the prophets, fulfilled them in condemning Him: but God raised Him from the dead; and the Apostle declares good tidings—the sure mercies of David—that through Him is preached forgiveness of sins, and that by Him they that believe are justified from all things.

XIV. At Iconium this indefatigable ambassador of Jesus preached the same good tidings, and returning confirmed the souls of the disciples, exhorting them to continue in the faith, because we must, through much tribulation, enter into the Kingdom of God.

XV. Like a king's counsellors, receiving their directions from the Holy Ghost, the Apostles in conference decide difficult questions, and like wise rulers ordained of God they are considerate of habits rooted in the past while they legislate for the present and the future.

XVI. As a servant of the King of heaven, Paul commands the evil spirit in the name of Jesus Christ to come out of the python-possessed girl at Philippi. The magistrates beat and imprison him and his companion, but the God of all the earth shakes the foundations of the prison, looses all the prisoners, causes a heart-quake in the jailer, and turns his night of weeping into a morning of joy. The magistrates when they hear that they are Romans send to let God's ambassadors depart in peace, but they refuse to be cast out secretly, and the authorities of the fourth kingdom upon earth, dreadful, terrible, and strong exceedingly, came and besought them, and brought them out and desired them to depart out of the city. The powers that be are ordained of God, and God's ambassadors, on the King's business, claim the fulfilment of the laws which those powers have made.

XVII. Paul reminds the Athenians that we all are God's offspring, made of one blood, to dwell on all the face of the earth. He commandeth all men to repent, because He hath appointed a day in which to judge the world in righteousness by that Man whom He hath ordained, whereof He hath given assurance unto all, in that He raised Him from the dead.

Paul at Corinth, pressed in spirit, testified to the Jews that Jesus is the Christ. Opposed and blasphemed against, he turned to the Gentiles, and, encouraged by a vision from the Lord, he abode there eighteen months, teaching the Word of God—the doctrine of the Kingdom of God.

Apollos comes to Ephesus, and, instructed by Aquila and Priscilla, mightily confuted the Jews, showing publicly, in the very words of Paul, that "Jesus is the Christ."

XIX. Paul, returning to Ephesus, reasoned and persuaded in the synagogue, and in the School of Tyrannus, as to the things concerning the Kingdom of God; repeating the signs of the twelve and the seventy, healing diseases, and casting out evil spirits.

XX. After a long journey, he sent from Miletus for the elders of the Church at Ephesus, and reminded them how, night and day, with tears, he had testified the Gospel of the Grace of God—preaching the Kingdom of God. Not two gospels—for grace belongs to the kingdom. Only the sovereign can show grace to rebels. Only from the Throne of Grace can grace proceed.

Paul was pure from the blood of all, for he had not shunned to declare the whole counsel of God, the mercy and the judgment, the goodness and the severity, during those two years in which he there reasoned and persuaded the things concerning the Kingdom of God.

XXI.—XXVI. Urged by his brethren not to go to Jerusalem, Paul was ready to be bound or to die at Jerusalem for the name of the Lord Jesus. And when bound there he testified his loyalty to his King since the day of his conversion. In the temptation of Jesus, there was no consideration of Himself, but only of obedience to God; and in this Paul followed Christ.

The chief captain, and Felix, and Festus, and Agrippa, are all made to feel that Paul holds higher office than they; that he is an official of a higher Kingdom than that which they serve; that he is the confidential friend of the King of kings. Felix trembled; Festus, frightened at the contrast which his own life presented to that of Christ's faithful witness, shouted, "Paul, thou art beside thyself, much learning hath made thee mad," knowing all the while that the madness was his own. Agrippa cries, "Almost thou persuadest me to be a Christian." The prisoner is a king in chains, the ruler is a slave in purple.

XXVII. On board the storm-smitten ship the kingly man is Paul, because he is true to God, "whose I am and whom I serve." He takes command, and all he says comes to pass, for he is the mouthpiece of the King.

XXVIII. Arrived at Rome, he "dwelt for two whole years in his own hired house, preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ with all confidence, no man forbidding him." Thus in the metropolis of the fourth kingdom upon earth, God, by his servant, establishes the Imperium in imperio, the Kingdom which shall never be destroyed. "And the kingdom and dominion, and the greatness

of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

More space has been devoted to this royal record because, while the Gospels treat of what Jesus *began* to do and teach, the Book of Acts recites the full-orbed Gospel of Jesus and the Resurrection, preached with the Holy Ghost sent down from heaven.

The Christianity without Christ, the Humanitarianism without God, the New Humanity made out of the old material, the shallow conception of sin against God, the want of power to produce conviction of sin, and therefore the slightly felt need of a Saviour, so rife in the present day, emphasise the necessity of sowing the genuine seed, "the word of the Kingdom." M.

The Lord's Return.*

BY PRINCIPAL RAINY, D.D.

Probably there is no feature in which the average Christianity of to-day varies more from that of the early Christians, than in the faint impressions, and the faint influence, experienced by most modern Christians in connection with the expectation of the Lord's return.

As far as individual life goes, the position of men in both periods is much the same; it is so, in spite of all the changes that have taken place. Then, as now, the mirage of life tempted men to dream of felicities here, which hindered them from lifting up their heads to a prospect of redemption. But now, as then, counter influences work; the short and precarious term of human life, its disappointments, its cares and sorrows, its conflicts and falls, conspire to teach even the most reluctant Christian that the final and satisfying rest is not to be found here. So that the difference seems to arise mainly from a secret failure of faith on this point, due to the impression made by long ages in which Christ has not come. "Where is the promise of his coming? All things continue as they were."

This may suggest, however, that influences are recognisable, tending to form, in modern Christians, a habit of thought and feeling less favourable to vivid expectation of Christ's coming. It does not arise so much in connection with individual experience, but is rather an impression drawn from history and from the common life of men. In the days of Paul, general history was simply discouraging to spiritual minds. It led men to think of all creation groaning together. Civilisation certainly had made advances; civil government had conferred some of its benefits on men; and, lately, the strong hand of Rome, however heavily it might press, had averted or abridged some of the evils that afflicted nations.

Still, on the whole, darkness, corruption, and social wrong continued to mark the scene, and there was little to suggest that prolonged effort might gradually work improvement. Rather it seemed that a rapid dispensation of grace, winning its way by supernatural energy, might well lead on to the winding up of the whole scene, sweeping all away before the advent of new heavens and a new earth. But, for us, nineteen hundred years have well-nigh passed. The Christian Church has been confronted all that time with her great task; and, however imperfect her light and her methods have often been, she has set processes agoing, and pressed on in lines of action, in which she has not been without her reward. Also the public action of at least the European races, stimulated and guided by Christianity, has been inspired by faith in progress and in a reign of justice, and has applied itself to improve the conditions of men.

How much of sin and pain still afflict the world is too sadly evident. But the memory of the successive lives of saints, thinkers, men of public spirit and devoted public action, is strong in Christian minds to-day—it is a long, animating history. And never more than at the present time did the world press itself on the Christian mind as the sphere for effort, for helpful and hopeful achievement. All this tends to fix the eye on what may happen *before* Christ comes; for one asks room and time to fight the battle out, to see the long co-operant processes converge upon their goal. The conflict is thought of as one to be bequeathed, like freedom's battle, from sire to son, through indefinite periods beyond which men do not very often look. And, indeed, the amelioration of the world and remedy of its ills by works of faith and love is Christ-like work. The world cannot want it; the fruit of it will not be withheld; and the hopeful ardour with which it is pursued is Christ's gift to his people. For Christ Himself healed and fed the multitudes. Yet all this shall not replace the coming of Christ, and the redemption that draws nigh with Him. The longing eyes that gaze into the prospects of public-spirited beneficence and Christian philanthropy, do well; but they must also look higher up and further on.

One thing must be said. It is vain for us to suppose we can adjust beforehand, to our own satisfaction, the elements which enter into the future, so as to make a well-fitted scheme of it. That was not designed. And in this case two ways of looking at the future are apt to strive together. The man who is occupied with processes that, as he conceives, might eventuate in a reign of goodness reached by gradual amelioration, by successive victories of the better cause, may look askance on the promise of Christ's coming, because he dislikes catastrophe and cataclysm. First the blade, then the ear, then the full corn in the ear, is his motto. And the man who is full of the thought of the Lord's return, and deeply persuaded that nothing less will eradicate the world's disease, may look with impatience on measures that seem to aim at slow and far results. But neither the one mode of view nor the other is to be sacrificed. Work is to be done in the world on the lines that promise best to bless the world. Yet also this faith must never be let down—The Lord is coming; the Lord shall come.

* Extracted from The Epistle to the Philippians, by Robert Rainy, D.D., Principal of New College, Edinburgh (7s. 6d. *Hodder & Stoughton*), a valuable addition to the "Expositor's Bible" series. The treatment is spiritual and practical, based on ample learning and yet easy of comprehension. The passage which we give is from the chapter expounding the verse, "For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ, etc." (Phil. iii. 20, 21, R.V.).

MISSION WORK IN SOUTH LONDON.—The Mission Band associated with Clifton-street, Wandsworth-road, and Studley-road, Stockwell, Wesleyan Chapels, held its annual meeting at the latter place of worship on Wednesday evening, Feb. 22. An encouraging report was read by the organising secretary (Mr. G. Heath). Services for children and adults indoors, house to house and public-house visitation, personal invitations to street passengers, open-air and lodging house services (winter and summer), are among the various agencies employed successfully during the past year.

Papers for Young Christians.

WHAT IS CHRIST TO ME?

HIS TEMPTATION.

The narrative is found in Matt. iv. 1—11, and is repeated with some slight variation in Luke iv. 1—13. Mark in two brief verses (12, 13) refers to the event, and adds one or two important particulars. Before reading this paper read carefully these Scriptures.

Why should this story concern you? It is the testing time of Him on whom your salvation entirely depends. Can He endure the test? The most important issues depend upon the answer. Here is a wide river over which a skilful engineer has just constructed a bridge. The opening day has dawned. Before it is ready for the use of the public it is to be tested. An engine and carriages, exceeding in weight anything the bridge will have to bear, are run on to it, and are allowed to remain there until its strength and solidity are beyond question. Is not the testing an important matter? Who would trust it if it showed some signs of weakness on the testing day? The temptation of Jesus is his testing. The eternal life of all his people is involved. You would not cross a little wooden plank over a narrow stream unless you were sure it would hold. If Jesus were not thoroughly tested, or if He proved in any particular unable to bear the test, how could you trust Him?

1. *Was He thoroughly tested?*—It must not be supposed that He was never tempted except during his forty days in the wilderness. The devil left Him only "for a season" (Luke iv, 13). In many different forms he renewed the attacks upon Him throughout his after life, sometimes using even an apostle to tempt Him (Matt. xvi. 22, 23). But this wilderness temptation seemed to comprehend every form of assault. Have you noticed the three things that are said to be in the world? They are "the lust of the flesh, the lust of the eyes, and the pride of life" (1 Jno. ii. 16). In the temptation by which our first parents fell these three all appear. Read carefully Gen. iii. 6. Is it any wonder that after Satan had succeeded in the garden he should repeat the same three forms of temptation with our Lord? In the order as given by Luke, the first is an appeal to the lust of the flesh; the second is an appeal to the lust of the eyes; and the third is an appeal to the pride of life. So that "all that is in the world" was brought to bear upon Him. We may be sure that the testing was thorough. No form of attack was left untried. "He was tempted in all points like as we are" (Heb. iv. 15). Every shaft in the enemy's hand was hurled at Him. He assaulted the body in the first temptation; the soul in the second; and the spirit in the third. Satan was not wanting in malice towards Him, and used all his strength and all his subtility against Him. Painful though the experience was to Him, we may be thankful He was so completely tested from all sides.

2. *Did He sustain the trial?*—The question is deeply important. How hopeless, how lost would be our condition if there were any doubt about the answer! He felt the struggle. At the close of it angels came and ministered to Him. It was no sham temptation. The fact that He was the Son of God did not make it less real or less severe to Him. "He *suffered*, being tempted" (Heb. ii. 18). He was not deceived by the subtilty of the tempter. He saw the sin lurking behind the apparently friendly suggestion to satisfy his hunger by the exercise of his miraculous power. He was wise to know what the enemy really meant, and strong to resist his evil purpose. And his victory is the more valuable because He obtained it as a *man*. The weapon with which He met the enemy was the same Word of God which is our weapon too. He knew temptation, but He never knew sin. There was no inward response to the outward suggestion of the evil one.

How does this fact help you? Not simply by assuring you that the Saviour was manifestly sinless, and therefore fitted to be your sin-offering. Other results follow. You are in the same world that assaulted Him; and you are powerless to overcome. Must you, then, be vanquished? Not so; for He is the overcomer. And where is He? Not in heaven alone, but *in you* (2 Cor. xiii. 5). Trust Him to overcome in you; and let his temptation guide you. He did not *go* into it without being "led of the Spirit." Let the same Spirit lead you. He did not parley with the tempter, but met him at once with the Word of God. Let the same

Word dwell in you richly; otherwise with what can the assaults of the enemy be repelled? And count upon his very real sympathy with you even when you fail. Your exalted High Priest is merciful and faithful, and able to succour them that are tempted (Heb. ii. 17, 18).

Is not Christ becoming more wonderful to you? What unsearchable riches are in Him!

Joshua and the Land of Promise.

By REV. F. B. MEYER, B.A.,
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RECEIVING AND REIGNING.—Rom. v. 17.

The allotment of Canaan, which was inaugurated beneath the direction of Joshua and Eleazar in Gilgal, and had been temporarily arrested by the claim of Caleb, now proceeded. And, in the first instance, the three great tribes of Judah, Ephraim, and Manasseh received their inheritance. Half the tribe of Manasseh had already received its lot, given by Moses, on the further side of the Jordan. And therefore the descendants of Joseph, in the first instance, received but one lot, and cities were separated for the children of Ephraim in the midst of the inheritance of the children of Manasseh (xvi. 9; xv. 14).

The limits of these great tribes are carefully mentioned. That of Judah in the fifteenth chapter, even to its uttermost cities. That of the children of Joseph in the sixteenth and seventeenth. From this we may infer that there is a specific share in the gifts of the Ascended Saviour for each of us, just as there is a specific work to be done by each in the building of the church, and the ingathering of men. *Unto each one of us* was the grace given according to the measure of the gift of Christ. (Eph. iv. 7) And again, *to each one* is given the manifestation of the Spirit to profit withal. That there should be diversities of gifts, and workings, and ministrations is not to be wondered at. This is in harmony with the constitution of the human mind, which in no two persons is alike. But though the talents assigned to each vary in the same way that natural ability does; yet no one of the King's servants is left without some precious deposit. All have not five talents, but each has one. For each there is a piece of wall-building, a corner in the vineyard, a place in the ranks of temple-service, and for each there is a store of special grace and gift, won by the risen Lord, and awaiting bestowment from his hands.

Concerning each of these tribes, there is made the same melancholy confession which is heard repeatedly in this and the following book, like the monotonous note of a storm-bell rung by the wild waves on a dangerous coast. "They could not drive them out."

"As for the Jebusites, the children of Judah could not drive them out." (Joshua xv. 63) "And they drave not out the Canaanites that dwelt in Gezer, but the Canaanites dwelt in the midst of Ephraim unto this day" (chap. xvi. 10).

"The children of Manasseh could not drive out the inhabitants of those cities, but the Canaanites would dwell in that land" (chap. xvii. 12).

Mark the strength of that word *would*. It was no word for those Canaanites to use. They were a dispossessed race; they had neither part nor lot in Canaan, and Israel made a profound mistake in allowing them to remain in the face of God's great word, "I will drive them out from before the children of Israel," and yet let us not condemn them lest we condemn ourselves. There is not the least reason why besetting sin or fleshly lusts should hold their own or find any foothold in the region of the saved nature. Never allow them to say *they must* or *they will*. Granted that they would be able to keep us at bay, they have no weight in the presence of that Omnipotence which vanquished them on the cross, and is pledged to destroy them utterly.

The presence of the Canaanites led to an altercation between the children of Joseph and Joshua.

"Why hast thou given me but one lot and one part for an inheritance seeing I am a great people." Like so many more they were content to live on the strength of past tradition, upon their numbers and prestige, and to base upon these considerations, claims which they were too indolent to make good by deeds.

"If you are a great people," Joshua replied, "there is plenty of unoccupied territory within the limits of your inheritance. Forest land perhaps! There fell trees, extract the stumps, and grow crops upon the rich and verdant soil fertilised by the leaves of many autumns." How often we ask God for wider spheres of usefulness whilst we fail to utilize those which lie within our reach. "Cut down wood," is an injunction which might very fairly apply to us all. Do not sigh for missionary employment till you have covered the whole acreage within your reach, in the home circle, or amongst the younger children of some poor neighbourhood. The wood may be thick but the axe of persevering faith will make a clearing there.

"The hill country," persisted they, "is not sufficient, and the valley is filled by Canaanites with their iron chariots; give us more."

"No," said Joshua, "you have power enough to cut down the wood and to drive out the Canaanites, use it." For all the territory which we have to win for God we have sufficient power if we would but use it; there is no work so hard, no temptation so mighty, no post so difficult, but there is also sufficient grace contained within the one great gift of the Holy Spirit to meet our every requirement. Perhaps the best path to the speedy acquisition of spiritual power for the majority of those who shall read these lines would be to claim and use the abundance of grace which is within their reach awaiting them in the living Saviour.

This brings us out upon the text that stands at the head of this chapter, which lies in one of the most rocky and precipitous portions of the Epistle to the Romans, like a tiny lakelet on the bosom of gaunt and rugged cliffs.

In those words three things are patent:—

I.—THE DIFFERENCES WHICH OBTAIN BETWEEN CHRISTIANS.

Some *exist*, others *live*, others again *reign in life*. Some have life, others have it more abundantly. With some the spark of eternal life burns dimly, shrouded by dense wreaths of smoke; with others (would that it might be with thee and me, reader) the light burns and shines clear, fervent, brilliant.

To reign in life is to realise the conception of being kings and priests unto God, a royal generation, a chosen people. The conception includes nobility of demeanour, such as becomes the scion of a line of kings; munificence, as when a prince scatters his largess among the crowd; and victory, as becomes the monarch who has trod his enemies beneath his feet, climbing to his throne.

What do you know of these? Would you dare assert that there is aught in your days to make men think that you reign in life? Do the keys hang at your girdle? Do unholy desires bite the dust in your presence? Is there nobility in your mien? Is there a consciousness amongst others that your religion is not only barely sufficient for your own needs, but that the grace of God has so abounded towards you that you in turn can abound to every good work? If not, you have yet to learn what it is to reign in life.

II.—THE CAUSE OF THIS DIFFERENCE.

It does *not* arise, thank God, from any arbitary allotment on his part of more or less grace. "There are diversities of gifts," but his *grace* is like the wild flowers on the common, or the beauty that lies as a bloom upon nature, or the water which he brews amongst the hills, all of which are free in their unrestrained abundance to every child of the family of man. Not only so, but to each one of us there is an *abundance* of grace within our reach. God is very frugal; there is no waste in creation. What seems superfluous in one direction is eagerly wrought up into fresh and necessary fabrics by armies of mysterious and insignificant workers. It seems as if He is always saying, "Gather up the fragments that remain, that nothing be lost." But just because of this He is able to give abundantly beyond all we ask or think without stint, so that all are fed and baskets are filled to the very utmost of their content.

In grace as in nature there is a divine prodigality beside a divine frugality. God makes all grace abound towards us. His love passes knowledge, his joy is unspeakable, his peace outstrips our understanding, his thoughts we cannot attain unto.

The real reason then that so many fail to reign in life is to be sought, not in some arbitrary enactment on the part of God, but in the different power of receptiveness which obtains amongst his children. Some fail to receive either because they have not learnt the art, or because they have not reached that position in Christian experience in which they can avail themselves of it. See where the Apostle lays the emphasis, it is they that *receive*, the abundance of grace who reign. The difference, therefore, is not to be found on the Divine side but on the human; not in the flow of the river, but in the jerk of the connecting tube; not in the reservoir where the gas is stored, but in the pipe where water stops the free flow to the jet.

Great saints are simply great receivers. They may be deficient in culture, education, and a thousand things which belong to others, but they have learnt the happy art, denoted by that word *receive*, which is found in every part of the New Testament, and especially in connection with the Holy Spirit, "which they which believe on Christ were to receive." We can never forget that He Himself constantly connected that word with the Holy Spirit, as when He breathed on his disciples on the evening of Easter Day, and said, "Receive ye the Holy Ghost."

Do you want that royalty of mien? *Receive* it. Do you want that munificence? You have only to *receive* it. Do you want that victory? There is no other course than to *receive* it. In a word, do you want to reign in life? Then you must *receive* the abundance of grace, and the more you receive of it the more royal will life become. What though the hill country be filled with wood, and the lowlands invested by Canaanites, if you will receive and use the power within your reach, "no weapon that is formed against you shall prosper, and every tongue that shall rise against you in judgment you shall condemn."

III.—HOW TO ACQUIRE THIS SACRED ART.

It is distinct from praying. Not, indeed, that prayer does not enter into it, but that it is only the foundation from which the soul arises into the secret of receiving. None can claim but those who pray; but many pray who do not go further to receive. "Ask and receive," said our Lord, else your joy will not be full. The lack of joy in Christian hearts may often be traced to a failure to discern the difference between the prayer which is only supplication, and that which takes its guerdon from the outstretched hand of Jesus. Too often our prayers seem like lost vessels, when, in point of fact, they have come to the quays richly freighted, but we have not been there to claim our own. It is as if we always occupied the telegraph office, flashing message upon message for goods we need, but never visited the platform to see if they had come to hand. Perhaps these rules may assist you to acquire this blessed art:—

(*a*) Be sure that what you ask is according to the mind of God, offered in some promise or precept of Holy Scripture.

(*b*) Ask for it simply and reverently. Use the name of Jesus; that is, stand in Him, and plead for his glory.

(*c*) Dare to believe that God does hear and answer your prayer altogether apart from the flow of emotion or the rapture of conscious possession.

(*d*) Go your way and reckon that God is faithful. Count on Him as bound to keep his troth.

(*e*) Act as you would if you had all the consciousness and enjoyment possible.

Thus you will find inevitably that the mountain shall become a plain, the woods shall fade into pasture lands, the Canaanites shall be driven before you as the chaff of the threshing floor before the autumn wind, and nothing shall be impossible.

PUBLIC HALL, WEST NORWOOD.—Mr. George Hucklesby writes:—There is a blessed work of grace going on in this hall under the ministry of Pastor Fuller Gooch. It was my privilege last Sunday night to take the gospel service there in the absence of Mr. Gooch, and the large building was quite full. Several professed anxiety about their souls, and desired to be prayed for; this is a constant thing.

RAGGED SCHOOL UNION.—Archdeacon Sinclair pleaded earnestly for the work of the Ragged School Union at a large gathering of friends invited to the residence of Mr. and Mrs. George Newnes at Putney on Saturday last. Lady Jenne also contributed her share to the advocacy, speaking from her personal experience of help rendered in clothing, the country holiday work, and other departments of effort.

Apocalyptic Scenes.

By Sir S. Arthur Blackwood, K.C.B.

VII.

THE SCENERY OF THE BOOK.

If, in order to a right understanding of the Apocalypse, as of any other work, it is necessary to be acquainted with the language in which it is written (in this case symbolic language) and to have a clear idea of its structure, or plan of its composition, it is perhaps of equal importance to form an adequate conception of the appearance of the visions contained therein as they were presented to the eye of the seer. In other words, the scenery of the great drama must be realised.

The visions consist of a series of pictures, dissolving views, or tableaux vivants. The method of their arrangement, the kind of imagery employed, the foreground and background of each of these pictures, and the general effect must be attentively examined if the reader is to obtain any intelligent view of the marvellous scenes which passed before the apostle's gaze.

For the Apocalypse is a dramatic representation; and, as in dramas of human composition, the scenery plays a most instructive part, preparing the spectator, and bringing his mind into harmony with that which he is to hear, so in this most marvellous of all dramas, the author of which is the Lord Himself, a clear apprehension of the inanimate accessories of that which is acted out in vision is indispensable.

For how majestic as well as mysterious is that drama. Think of the *dramatis personæ*. Who are they? The cherubim, angels in myriads, the great archangel, the crowned and white-robed elders, the angel of the bottomless pit, the sun-clothed and star-crowned woman, the mother of harlots and abominations of the earth, arrayed in purple and scarlet, monarchs and merchants, soldiers and sailors, masters and slaves, the martyrs of Jesus, and the spirits of demons. Besides these, the Apostle himself is made one of the actors, and above all the Spirit of God and the Lamb—Prophet, Priest, and King—in august majesty, take part in the events of surpassing interest which are unfolded.

And there are others who contribute their share to the completeness of the representation. Symbolic horses of various colours, with their mysterious riders, denoting victory, civil war, famine and pestilence, locusts like scorpions under Satanic rule, thousands and thousands of fire-vomiting horses, weird and awful heraldic shapes, leopard-like, bear-like, and lion-like, seven-headed and ten-horned, or having the characteristics of both dragon and lamb, eagles and all fowls that fly in the midst of heaven—such are the forms of animal life that come upon the stage.

Such actors, heavenly and infernal, angelic and human, bird, beast, and even reptile, constitute a *dramatis personæ* that requires a scenery of corresponding magnitude and colour. And it is not lacking.

First and foremost—far above all—is the Throne Chamber of the Most High God. Around it flash the lightnings, on all sides reverberate the thunders of the Eternal; clouds and darkness are the habitation of his throne. But there, too, encircling that throne of infinite majesty and holiness is the token of covenant mercy, "a rainbow in sight like unto an emerald."

Stretching out from his footstool is the sea of glass like unto crystal—so calm, so clear—"as the paved work of a sapphire stone, and as it were the body of heaven in its clearness." The seven lamps of fire, symbolic of the Spirit of God in all his plenitude of power, burn before the throne; around are the enthroned elders, and the four mysterious living ones, six-winged, and full of eyes. On that throne is seated One of whose glorious majesty and brightness the seer can only say, "He that sat was to look upon like a jasper and a sardine stone." But there also, "In the midst of the throne and of the four living ones, and in the midst of the elders," is seen "standing a Lamb, as it had been slain," the all-worthy object of celestial adoration and praise, the incarnate manifestation of Deity, the Opener of the book, the Redeemer of the world. Such is the reassuring, if at the same time awe-inspiring, scene which first attracts the prophet's attention.

In the next place he beholds, from time to time, something like the Jewish temple. It is called the "temple of God" (ch. xii. 19), "the temple of heaven" (ch. xvi. 17), "the temple of the tabernacle of the testimony in heaven" (ch. xv. 5). It has its brazen altar of sacrifice, its outer court, its inner precincts with the golden altar before the throne, the ark of the covenant, and the lamps of gold, amidst whose lights walks the Great High Priest. This, since it exhibited the place of worship, represented the ecclesiastical aspect of the attitude and condition of the professing people of God, either dealt with by Christ Himself in secret, as in the case of the seven Churches, or publicly observable, as in the case of the outer court.

Besides this, a view is occasionally presented of the Mount Zion and "the Holy City"; and then, stretched out beneath, is seen a miniature landscape of the Roman Empire and its great city, while above is what Elliott calls "the firmamental heaven"—that is, the sky with sun and moon and stars, denoting the ruling secular powers of the world, the powers "ordained of God."

Finally, after the disappearance of much of the scenery thus exhibited, arises the "great white throne." The lurid light from the lake of fire gleams in the background: the "new heaven, the new earth," are revealed. Then that great city, the holy Jerusalem, descending "out of heaven from God, having the glory of God," bursts upon the sight, and the soul-entrancing view of the jasper walls, the golden streets, the river of water of life, the tree of life, with the throne of God and of the Lamb, closes the marvellous display of the "things which must shortly be done."

Such, in a few words, is the general scenery of the great drama, in which it plays almost as great a part, in the way of the instruction it conveys, as the action or utterances of the living personages.

It is well to try and stand in spirit with the beloved apostle, and to imagine, as far as possible, the changes in that scenery, the leading features of which he was permitted to behold. For it is only thus that we can form any adequate conception of the impression which the successive scenes, as they appeared or disappeared, would make upon the prophet's soul, only thus that we can ourselves derive the instruction which the pictorial representation was doubtless intended to afford.

Fortified by the sight of the throne, for ever settled in heaven, inwardly strengthened by the tender yet mighty right hand of the crucified and risen Saviour so gently laid upon him, and with the echoes of the grand orchestral anthem of the redeemed, the angelic hosts, and the whole creation ringing in his enchanted ear, the seer turns his gaze earthward to view the changing delineations of the stupendous events about to happen as they passed athwart the range of his astonished vision.

At the successive command of one of the four living ones, four horses with their riders cross what we may perhaps call the stage, milk-white, blood-red, black and then livid, the last without a human hand to guide, and ridden by the gaunt figures of Death and Hades. Then the scene shifts to the temple courts, and from the altar, the place where lives are laid down, the plaintive cries of martyred saints rise to the throne, and are answered by the assurance of Divine favour and the promise of justice, though for a while delayed.

Then, suddenly, across the earthly landscape comes a marvellous and appalling change. A world-wide catastrophe takes place. The sky is covered with blackness, the sun ceases to shine, the moon's silvery light becomes crimson as blood. "The powers of heaven are shaken," and the very stars fall. A terrible earthquake overthrows the existing order of things; the mountains melt, and the islands are engulfed. "The foundations of the earth are out of course." Monarchs, with their vanquished armies, flee across the scene. The end of all things is expected. The Lamb is the Victor. Next on the pictorial canvas appears from the brilliant East a glorious angel, sealing God's elect; and then, once more, the throne is seen on high, surrounded by the innumerable company of the redeemed—the Church, once "militant here on earth," now triumphant with their palms of victory. The all-prevailing value of the atoning blood that brought them thither is set forth, and their eternal bliss described in words of exquisite beauty that, like the sound of plashing waters in a day of scorching heat, have refreshed for centuries the hearts of weary pilgrims to the better land.

Now the golden altar is seen, the Great Mediator perfuming with "much incense" the prayers of saints, thus made acceptable on high. But, ere long, whirlwinds of terrific force disturb the stillness; lightnings flash and thunders roll. Fire falls from the inverted censer, and, as successive trumpet blasts peal on the ear, across earth's fairest regions sweep desolating scourges. One-third of that portion of the world which is the subject of prophecy is overwhelmed with deluges of hail, fire, and blood, leaving behind them arid plains where had been smiling crops of grain. Now the blue waters of the Mediterranean are lashed to fury as a great volcano falls into her bosom: her depths are turned to blood, whole navies dashed upon the rocks, and corpses by thousands strew the shores. Anon there falls a great star from the sky streaming with flame, and all the rivers are embittered; and as the fourth trumpet's blast is heard, darkness overspreads a large portion of the landscape, the light of sun, moon, and stars being diminished by a third. An angel flying through the air heralds in loud tones further and greater calamities.

Soon, as another star falls, from the depths of an unfathomable abyss roll forth dense clouds, the atmosphere is again darkened, and out of the smoky canopy emerge mysterious swarms of locusts. Their forms are a compound of the likeness of men and women and horses, the whirr of their wings is as the clash of battle, and death on all sides follows their fearful scorpion sting. Another angelic trumpet sounds, and from the banks of a great river, flowing on the very confines of the scene, rush forth myriads of armed horsemen. Their horses are like lions, and from their mouths belch forth fire, smoke, and sulphur, destroying the third part of men.

And now upon the material darkness of the earthly landscape, and upon the deeper spiritual darkness of idolatries and murders and sorceries and fornications and thefts that pollute mankind—"the dark ages," indeed—there arises a brighter day. A cloud-clothed, rainbow-crowned angel descends from the highest heaven with countenance flashing as the sun and feet of flame. Claiming land and sea as his own, his voice, like a lion's roar, shakes the earth. To it seven mimic thunders roll their reply. But they are only "stage effects"; they are not to be written. Then "the little book open" is delivered to the Seer, who is here himself an actor, and the commission to preach the word is pressed into him, so that it beomes part of his very being.

Now the temple courts are revealed again, and a re-formation of their precincts is effected; the sackcloth-vested, fire-breathing, cloud-staying witnesses appear—called candlesticks (or churches, ch. i. 20). But their testimony is at length silenced, and their lifeless forms, prostrate in the street of the great city, are the occasion of world-wide rejoicing. The joy is, however short; a mighty revival from the Lord and Giver of Life raises the dead, who are rapt on high in a cloud of glory. A fearful earthquake follows, in which walls and palaces crumble to dust, and, amid the terror which falls on the inhabitants, the awful peal of "The Last Trump" heralds the completion of the mystery of God.

Lifting up his eyes, the prophet again beholds the worshippers around the throne; he hears the anthems which celebrate the final establishment of the kingdom of "our Lord and his Christ," and, amid the closing convulsions of the "things that are shaken," the temple of God in heaven is opened, and the blood-sprinkled ark of the covenant—symbol of redeeming grace—is revealed.

Such is the scenery of the first series of visions, that of the seals and trumpets. And the second is like unto it. Space forbids its exposition here.

WAKEFIELD.—A supper was given the other evening to between fifty and sixty cabmen. After supper Mr. Alfred Haley occupied the chair, and said that his chief desire in having that annual gathering was to get them together once a year. Cabmen had a very difficult position and many temptations. There were many who professed to be Christians who did not live up to it. He earnestly asked those present not only to be Christians, but also to live the life of a Christian. Rev. J. E. Pater and Mr. Brogden delivered earnest Gospel and temperance addresses.

THE ESCAPED NUN.—Miss Golding, the rescued nun, is actively engaged in all parts of the country in relating her experience of life in a convent during the period of her incarceration therein, showing the bewitchments by which she was drawn to take the fatal step, giving a most heartmoving and interesting account of her doings and sufferings whilst therein, and relating the way and manner in which she was rescued by her solicitor in Aug., 1891. Miss Golding can enter into engagements for dates open through the medium of Mr. G. J. Waters, Horne, Horley, Surrey.

Escaped from Siberia.

By CHAS. COOK.

Having recently attended the anniversary of "The Friends of Russian Freedom," I there met a number of exiles and refugees whose only crime seems that they have loved their country "not wisely but too well." Some of them had left the land of their birth reluctantly, yet knowing that they would have been arrested without reason, and imprisoned without trial, as by the "administrative process" in operation in Russia a man may be imprisoned without trial for years in a fortress and then deported to Siberia without a hearing. Others had escaped after imprisonment; and one specially from Siberia, from whose lips I heard the story I now relate. A gentle, quiet man, of noble birth and cultured mind, one could but sympathise with him, and pray for thousands of his countrymen who are to-day suffering under the iron heel of the oppressors.

At the age of twenty, while living in Moscow, he was arrested and put in one of the large prisons in that city. Later on he was taken to St. Petersburg, and incarcerated in the dreaded Fortress of St. Peter and Paul, on the Neva. At the expiration of eight months, as nothing could be discovered to incriminate him, he was discharged "under police surveillance to his mother's care." Returning to Moscow, he thought that his troubles had ceased, but he was surprised to find himself eight months later again arrested, taken to the fortress, where for two years he languished in anxiety of mind and weakness of body. At the end of that time he was tried for some supposed infraction of the law, but instantly acquitted. How inhuman and unjust are the laws of a country which could allow an innocent man to be awaiting trial for two years!

He now moved to Odessa, but was only permitted to enjoy the sweets of liberty for two years, when for the third time he was thrown into captivity. There are few Englishmen who could thus suffer without feeling an intense hatred to any authorities who could serve them so cruelly. This was in 1874, and he was kept in prison till late in 1877—over three years—when he was charged with "being a member of a society formed with the intention of overthrowing at some future time the present state of authority." He was deprived of all civil rights, sentenced to Siberia for life, deprived of the rights of husband and father, reckoned as judicially dead, and though a noble by birth degraded almost to a level with the ordinary criminal.

His journey began by his being sent to Nijni-Novgorod by rail, then by convict barges down the Volga to Perm-Perm, to Tieumén, and thence by troitka to Tukalinsk. Here he remained for five years, earning a bare subsistence as best he could. An exile who is sentenced to Siberia for life may legally move about all Siberia; but the authorities invariably—as in our friend's case—send special directions with those who conduct the prisoner "that he is not to be allowed to leave the particular town." This may be situated in the Arctic regions, where the frost is often forty below zero, or it may be on the Mongolian frontier, where the heat is at times a hundred in the shade: this will convey some idea of the extent of Siberia. However, after continual requests to be allowed to do what he legally had a right to, he was permitted to remove "with a special permit" to Tomsk.

Another five years of weary exile passed away, with no comfort, and little society congenial to his refined mind. Then a merchant at Irkutsk offered him employment if he could get permission to come. After much patience had been exercised, he at last received a permit from the Minister of Internal Affairs, allowing him permission to leave Tomsk, and some time after arrived at Irkutsk. Here something like comfort was in store and hope began to dawn upon him; but hardly had he had time to get settled in his new home, when he was told by the authorities he must leave. He was discharged, without home or destination. The police said, "You had better go away." He accordingly moved to another place farther east. Here, also, he was informed, he "must go away." He replied, "That is what they said at Irkutsk; very well, I will go away altogether." A deep resolution was made by him, and which he was determined to carry out. The police, thinking he meant to return westward to Tieumén, wired there that they might expect to see him later on; but he had determined to go east.

Vladivostock is 2,500 miles from Irkutsk, and across the eastern side of Siberia to that port he had determined, if possible, to make his way. How he eventually did so would fill a volume; suffice it to say, after months of travelling and waiting he managed to arrive at this long-looked-for place. He knew English ships were constantly sailing from Vladivostock, and almost the first man he spoke to was a captain of an English steamer, who could only half understand his broken English, and who bade him "come to-morrow."

Entering a chemist's shop, he was recognised by a man who knew him, and he expected hourly once again to be arrested. The morrow, however, dawned; the good captain divined which way "the wind was blowing," and took him on board. He sailed away in a few hours for Nagasaki; then on to Yokohama, and thence to Nova Scotia, and eventually to London, where he is now living, and rejoices to think he is in a land of liberty.

Aunt M'ria.

Aunt M'ria, grim, reticent, unyielding, kept the one important store of Gayfields. It was post and stamp office; and grocery, drapery, and stationery depôt in one. Ten years ago Maria Brown had been appointed to the office, and none knew from whence she came. "Maria Brown" was the name over the door, but whether its owner was entitled to the appellative "Miss" or "Mrs." none could discover. Out of regard to her office the elders of the community called her "Miss Brown"; out of the infinite daring of their hearts, the children called her "Aunt M'ria." Gradually this came to be her usual designation, and she neither resented nor accepted it—she was silently indifferent.

One thing alone served to lift or lower her, as the case might be, out of the reach of her neighbours' sympathies and affections—Aunt M'ria was never known to "attend the sanctuary," week-night or Sabbath. She was once approached on the subject, but only once.

"Powerful good sarmint last Sabbath, wa'n't it, Miss Brown?" suggested Sally Edgill, the village mouthpiece, watching M'ria.

"Wa'n't there, so couldn't say. Threepence change."

The cash-drawer and M'ria's mouth both shut with a snap, at once. But M'ria presently had to face the question: the new minister of Hollamby dismounted at her door, and, stooping under that portal, entered.

"Good day, Mrs. Brown," said he, seating himself at the counter, and drawing off his riding gloves. He was fresh and strong, and Aunt M'ria started when he spoke. She answered, but without her usual asperity:

"It's *been* a good day, but I call it evenin' now."

The new minister smiled, then he said, straight out: "I am the new minister at Hollamby. You are not one of Mr. Barker's congregation—will you be one of mine?"

"No," she replied, yet looking at him weakly. "I won't, I'm not made that way, same as most folks. I can't sing neither, and wouldn't if I could. I hate rantin', singin', and that!"

"So do I," said the young minister. "I agree with you there is nothing more offensive than ranting. But *you* would not rant; as you say, you are not 'made that way.'"

"How d'you know I wouldn't rant?" she asked.

"Because your heart wants something better," was the confident reply.

The woman was trembling, but she would not yield without a struggle.

"Then it will never get it," she replied. "I've no faith in anythin' I can't manage myself. You talk of Providence——"

"No, I do not," said the minister. "It is too vague. The sorrow and the sin in my life demand definiteness. You and I need Christ!"

"You look too young, an' I was goin' to say, too good, to know sorrow," said M'ria. "I dunno why I'm tellin' ye, but I've known sorrow, too. Minister, I wonder what your sorrow was like?"

"When I most needed her, I lost my mother"—the minister was pulling on his gloves as he said it—"and the sorrow in your heart has drawn this sorrow out of mine. I have told none what I have now told you."

"Minister!" cried the deeply-agitated M'ria, "your sorrow is safe with me, for oh, I *must* tell you—when he was four years old I lost my only child, stolen from me by his father! You say my heart wants somethin' better'n rant—tell me, can I ever hope for any comfort, for anythin' but sorrow and death, *now*? Oh, minister, my Archie!"

"Poor mother!"—M'ria started at the word "mother"—"you can, but you must ask for it. Have you ever asked for God's comforting grace?"

"I tell you," she cried, "there'd *be* no comfort 'ithout Archie, and He couldn't give *him* back, else why'd He take him?"

"I don't think He took him; but I think He could give him back. I've often asked Him to let me meet my mother. Will you think of this when you ask Him to receive you and to comfort you?"

There were tears in the young minister's eyes, and he held out his hand. The woman clasped it fervently as she said:—

"You've give me a longin' to be comforted, a longin' to be forgiven; but oh, I know I durs'nt ask *more'n* that!'

"Ask that, and God bless you!" The minister was gone.

The Saturday-night prayer-meeting at Hollamby church was closing—it had been unusually long, for it was nearly ten o'clock—when Aunt M'ria timidly opened the creaking side-door and crept in. Someone was finishing a prayer, but M'ria did not notice that. She sat rocking her body, her head in her hands, till the closing hymn began:

"How sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds—"

At these words M'ria fixed her eyes upon a scroll behind the minister, bearing Christ's promise (Matt. xi. 28). The singing went on till they came to the words, "And to the weary rest," when M'ria broke down. Stretching out her hands to the young minister, she cried:—

"Oh, minister, I've got the forgiveness, but I ain't got the comfort nor the rest yet. I've come here for it, and I can't go 'way 'ithout it, nuther. I want the comforting grace of God."

Nobody was scandalised by this interruption. They were used to broken hearts and God's healing love at Hollamby, and fell on their knees at a wave of the minister's hand. He knelt by Aunt M'ria, and at his own "Amen," put his arms about her, gently lifting her, and facing his people. With her head bowed upon his shoulder, he gave out the Doxology, and to the mothers of the congregation, who came up in tears, he said:

"I have found my mother, but she has fainted. Let me carry her *home*."

"Archie, my son, to think as I've got the forgiveness and the comfort, too! Your words, 'You and I need Christ!' fastened themselves on me, but I wouldn't give in, as I called it, so long 's God kept you from me. Archie, I thought you wuz dead, and I was kind o' punishin' God by keepin' away from Him all the time!"

It was Aunt M'ria speaking, but you would not know her—the disciple and the mother had obliterated the postmistress, Aunt M'ria.

"Yes, mother," said the minister, "and, looking back, I see that the nearer I got to God, the nearer He was drawing me to you."

"To think as you knew me all the time, Archie! Maybe, if I'd 'a given in sooner, the Lord 'ud 'a sent you along quicker. But He couldn't give me the blessin' till I were ready for it. Eh, dear, what miles o' good we lose through keepin' away fro God!"

The copses were in a haze of white, for it was May, and they who loved her were carrying the minister's mother to the little God's acre she had helped to make beautiful. Ten happy years, in which she had shown the power of "a life turned inside out for God," as she would say, she had dwelt among them, and they loved her.

The children loved her, their Aunt M'ria, because she loved them.

The churches loved her because her humble, loving words and ways brought heaven nearer to all. Her son loved her and cherished her because of her crown of beautiful motherliness.

And the simple headstone tells its own quiet story:—

"Maria Brown, the Minister's Mother, 'Was lost and is found.' 'I will abundantly utter the memory of thy great goodness.'"

M. Butler Geros.

BAPTIST MINISTERS AND TEMPERANCE.—The Baptist Total Abstinence Association, in its eighteenth annual report, states that 1410 ministers of the Baptist denomination are now on the total-abstinence list, while out of 224 students in colleges, 216 are abstainers.

For the Young.

DON'T WAIT FOR THE MAN IN FRONT!

I was coming out of the Aldersgate-street Y.M.C.A., in London, one day, and wished to catch a train at Fenchurch-street for Barking. I turned to a friend at the door and said, "I'm not going to 'cab it'; do you think I'll do better by 'bus or on foot?" "Mr. Trot's ponies for me," was the reply. "Try your own pegs down Gresham-street, *but don't wait for the man in front!*"

I took this practical advice, and every time another stood before me, though going the same way as I was, that parting counsel came to my mind, "Don't wait for the man in front!" I took care not to do so, caught my train, and thoroughly enjoyed the hearty little prayer-meeting. But I had had no time to spare, and had I waited for one man in front, or even trusted to the crawling 'bus, so given to waiting for others, I should never have succeeded.

How often trains are missed by waiting for the man in front! How often we leave undone that which we ought to do, because we wait for someone else to set us the example! How often we could testify for Christ amid his enemies, if only someone else would speak first! Would that sort of thing do at cricket or football? Would that sort of thing do in school? Why, then, do we think it may do in serving Christ?

Out here in Barbary, where all our travelling has to be done on the backs of animals, it is a great thing to secure a beast which will go ahead. Nine-tenths of the mounts obtainable are miserable followers of fashion. They will travel well enough in Indian file, but they won't face a ditch, or even a bridge, alone. They are just like so many of us. When we hear the unkind word; when we hear the mocking of fools at sin; when the conversation turns in a godless channel, how easy to join in the titter or laugh, how easy to float with the stream. Perhaps there is some older one in the company whose position or age gives him some rank among Christians, surely his is the duty to stem the tide. How shall we, with all our conscious weakness and sinfulness, step ahead of him? But we must: it is our duty; we must never wait for the man in front.

Our life is a race set before us. Not the race of our school fields, where each does his best to be first, and where only one can win. In life's race, in Christ's race, there are prizes for all, and all we have to do is to push straight forward, our eyes fixed on the goal of joy, the service of God. Could an athlete think of pausing for the man in front? Not for one moment, but turning aside he passes him, with care that there may be no fouling, that no one shall suffer that he may win.

Whatever great things, whatever good things, have been accomplished in this world's history, are due to men and women who have not waited for others, who have seen a path before them and have followed it, who did not wait for the man in front. We want to be both great and good; not great in the empty honours of earth, or good in the eyes of men, but to have that greatness of soul and that goodness of heart which come by reflection from Christ. It may be we have not yet taken the first step towards it, we see so many in front, and we would like to see how they fare.

How many have waited and put off doing some little thing for Jesus till the chance was past? How many of us are even now waiting for the man in front to take the first step in the Christian life, or some subsequent one of duty? Does it not seem very foolish when we come to think of it? Shall we not mend from to-day?

There is One who is ever waiting for us with open arms to receive us whenever we come. There is One who is ever waiting to bless us, whenever we step out from the crowd for Him. There is One who has trodden the whole road before us, from boyhood to man's estate, to death. We can ever follow in his footsteps. He is always at the journey's end, and yet beside us. Let us put our trusting hands in his, and wait for no one; He will lead us on.

J. E. Budgett Meakin.

Tangier.

CHILDREN'S SCRIPTURE UNION.—March 5, John x. 1-18; 6, x. 19-30; 7, x. 31-42; 8, xi. 1-16; 9, xi., 17-31; 10, xi., 32-46; 11, xi. 47-57.

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THE BOOKS OF THE BIBLE.

Old Testament.

In *Genesis* God the Creator we know,
And read of the Fall, and the Flood, and the Bow;
Of Abraham, Isaac, and Jacob, all good,
And Joseph, who high in King Pharaoh's Court stood.

Then *Exodus* tells how the Israelite band
Were rescued from Egypt by God's mighty hand;
How they crossed the Red Sea and journeyed still nigher
To Canaan, conducted by Pillar of Fire.

Leviticus gives us the laws, not a few,
Of the old dispensation, all types of the new:
In the lamb sacrificial by faith we may see
The Lamb of God offered for you and for me.

In *Numbers* the host, half a million and more,
The tribes in their order, are numbered for war;
Here also we read how the wandering men
For their sins were sent back to the desert again.

Deuteronomy tells us what Moses did say
To the people before he was taken away:
He exhorted and blessed them, then went up the road
To the mount where he died and was buried by God.

From *Joshua* we learn how the Israelite band,
After forty years' wandering, reach the good land;
Then, led by brave Joshua, they enter and take
Possession by conquest, but God they forsake.

In *Judges* a very sad story we read—
God's people to worship false gods are agreed:
Oppressed by their foes, they cried to the Lord
Who sent them deliverers, true to his word.

In *Ruth* the short beautiful story is told
Of the maiden who joined the Lord's people of old:
We think, while we read of her gleaning the corn,
Of Christ, her descendant, in Bethlehem born.

The *First Book of Samuel* brings to our sight
The child who was called by the Lord in the night;
And David, the boy who with stone and a sling
Slew the giant, and later was Israel's king.

In *Samuel the Second* all people may read
The conquests of David, and many a brave deed;
His sin and his punishment, sorrow and prayer,
And how God forgave him, these pages declare.

The *First Book of Kings* tells of Solomon's fame,
And the Temple he built to Jehovah's great name:
Of the kingdom divided, and kings good and bad,
Of Elijah, the prophet, who raised the dead lad.

In *Kings Second Book* we read many sad things,—
God's people are ruled by idolatrous kings;
They sin against God, and then, sad, sad to say,
God's people are carried as captives away.

The *Two Books of Chronicles* tell us again
Of the kings that in Israel and Judah did reign;
Of the wars and invasions by Syrian foe,
And how they as captives to Babylon go.

In *Ezra* we see them returning once more
After many years spent in captivity sore;
Nehemiah then tells about building the wall
Of Jerusalem, dear to the Jewish race all.

In *Esther* the young Jewish queen we behold,
Who pleads for her people with love true and bold:
Good *Job* was the man who, when terribly tried,
Most patient and faithful to God did abide.

The *Psalms* are the prayers and the anthems of praise
Which David and others to God's name did raise:
The *Proverbs* of Solomon, wisest of kings,
Come next, and they teach us a great many things.

Then *Ecclesiastes*, by Solomon too,
And *Solomon's Song*, though so old ever new;
Then *Isaiah*, the prophet, who watches afar,
And sees through long ages bright Bethlehem's Star.

Jeremiah comes after, who weeps and laments,
Foretelling so many disastrous events:
His sad *Lamentations* are next to be read,
When Judah is into captivity led.

Ezekiel's visions we then shall be told,
And how the Lord promised His Spirit of old:
Then *Daniel*, who would not his own God desert,
Was cast to the lions and suffered no hurt.

Then *Hosea*, *Joel*, and *Amos* sublime,
Who prophesied all near about the same time:
Obadiah with only one chapter we see,
And *Jonah* who from the Lord's presence did flee.

Then *Micah*, and *Nahum*, and *Habakkuk* read,
Who spoke of the judgments the Lord had decreed;
Zephaniah, and then, when we've *Haggai* passed,
We read *Zechariah*, and *Malachi* last.

New Testament.

St. Matthew, *St. Mark*, and *St. Luke*, and *St. John*,
All tell us of Jesus, God's best-beloved Son.
How often we've read the sweet story of old,
Which they in these wonderful pages unfold!

The Acts tell of Peter; of Paul, once a foe;
And other apostles who journeying go:
The marvellous acts that they did in Christ's name,
And how the Lord blessed them these pages proclaim.

Then comes an Epistle to *Romans* by Paul,
And two by the same to *Corinthians* all:
Galatians, *Ephesians*, *Philippians* view,
Colossians, and then *Thessalonians* two.

Then two more Epistles to *Timothy* speak,
And next one to *Titus*, by nation a Greek.
Then one to *Philemon* about a poor slave,
And *Hebrews*, the last by St. Paul that we have.

The next one is *James*, the Lord's brother we know;
Then two by *St. Peter* Christ's coming foreshow:
Then three by *St. John*, the beloved of the Lord,
Who preaches of love both in deed and in word.

Then *Jude*, James's brother, a short letter writes,
And then *Revelation* our attention invites,
Which into the future allows us to look:
And this is the end of God's beautiful Book.

Edith Greeve

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"THE LIGHT OF THE WORLD"

A little girl of four years brought to her mother the *Sunday at Home* with the frontispiece open—"The Light of the World" (December, 1892). Her concern and her distress, and the remarks made by the child, so struck her mother, that she sat down and wrote the following lines:—

She brought us a picture in childish glee,
Our dear little four-year-old maid;
Her voice was happy—yet reverently—
"That's the dear Lord!" she said.

Her tone was so gentle and full of love,
That we looked in wonder to see
What holy sight could have power to move
A child to such ecstasy.

'Twas a glorious vision that Figure grand,
In his seamless robe of pure white!
With wond'ring eyes she stood and scanned
The jewels, crown, and light.

"I don't like the crown, for the wicked men
Put that on the dear Lord's head."
We showed her the royal diadem,
Her grief then quickly fled.

"Oh, mother! read me the words down there;"
I read how He waiting stands—
"The Light of the world! so calm and fair,
He knocks—with his bleeding hands."

"Oh! the dear good Lord!" she murmured again!
And my heart prayed soft and low—
"Such childlike love be it ours to gain,
For the Christ who loves us so!"

Emmie Seaver.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Burnage, near Stockport*, March 4 to 12; *Liverpool*, March 14; *Leeds*, March 16; *Fulneck*, March 18 to 20; Mr. J. S. Tyler: *Great Baddow, Chelmsford*, March 4 to 10; *Old Radford, Nottingham*, March 12 to 17; *Octavius-street* (Baptist Chapel), *Deptford*, March 19 to 26; Mr. T. Lewes Sayer, *Romford*, March 5 to 10: *St. John's, Forest Hill*, March 11; *New Public Hall, Lordship-lane, S.E.*, March 26 to April 7; Rev. Martin J. Hall, *St. James's, Plumstead*, March 4 to 15; *Finchley Parish Church*, March 18 to 24; Mr. J. M. Wigner, *Greenwich* (Rev. C. Spurgeon's), March 20 to 25: Mr. H. B. Claxton, *St. Mary's Schools, Peckham*, March 18 to 26; Mr. S. J. Hewlett, *Stretton, Burton-on-Trent*, March 4 to 13: Mr. E. Arrowsmith, *Chester*, March 3 to 5; *Colwyn Bay*, March 6 and 7; *Southport*, March 8 and 9; *Orford*, March 10 to 17; *Moseley, Birmingham*, March 18; *Doncaster*, March 19 to 30.

DEACONESSES AND THE CHOLERA.—A communication from Kaiserswerth, referring to the work of the deaconesses at Hamburg during the cholera epidemic, says: "On receipt of the first application for assistance, we gathered that it was a sacred duty to do our utmost for the city which had given the spiritual mother of our deaconesses—Amélie de Sieveking. Besides a sister who went to take care of her own brother, fourteen Kaiserswerth deaconesses went, first eight, then six, for this scene of misery and terror. A doctor to whom I communicated the news said: 'The fourteen will not all see Kaiserswerth again.' I replied: 'God is stronger than all our fears.' And, in fact, the sisters have all returned, having been marvellously protected by power from on high, and sustained by our prayers, in spite of labours which, during long weeks, consumed their energies by day and night."

NOTES ON DAILY READINGS.

SUNDAY, MARCH 5.—2 KINGS VII.

It was the extreme of misery that made these lepers count as a matter of indifference what became of them; but how soon their misery was exchanged for great joy. Such are the experiences of human lives: one day in despair, the next satisfied with all that heart could wish. And most truly is this so with those who turn to Christ. The leper is cleansed, the hungry fed, and the impoverished soul enriched. God opens windows in heaven to supply our need. Look up beyond the mountains for his help. Nothing is impossible to Him. He turneth the shadow of death into the morning.

Indeed, it is not well in a day of good tidings to hold our peace. If we do, punishment will surely overtake us. We do not become poorer when we give, and we have no right to keep to ourselves the Bread of Life, for lack of which men perish. The example of these poor men may well stimulate us, when we have discovered the unsearchable riches of Christ, to tell others the story.

Unbelief will shut us out of the enjoyment of the blessings of the Gospel. They may be all around us, so that we can see them with our eyes, and yet not eat thereof. In the day when through the opened Heaven God rained down the abundance of everything, he alone failed to partake who was blinded by unbelief. Beware, oh! Christian soul, lest thou miss aught in the day of the Lord's deliverances.

MONDAY, MARCH 6.—2 KINGS VIII.

There are symptoms and warnings of coming danger to which holy souls are sensitive, and we are wise to regard them as did the Shunamite, whose son Elisha had restored to life. Enter into thy chambers, until the storm be overpast. Lives which are thus ordered by the will of God are blessed, not only spiritually, but temporally. They are guided in their going out and coming in, as this woman was, who reached the presence of the king at a moment which was specially auspicious. An hour earlier or later would have missed the mark. Her return was precisely ordered to take place at the moment when Gehazi was telling her story to the king. Commit thy ways unto the Lord, and thy works shall be established. Let God choose for thee, and life will be full of coincidences in which thou wilt see his handiwork.

We none of us know the evil of our hearts. In our calmer moments we would count it impossible to do crimes which in the heat of passion we will commit on the morrow. O my soul, walk closely with God. He only can keep thee in that hour when thou wilt be rudely disabused of the notions of thy own goodness.

Elisha's tears resemble those of Christ. In this, as in so many other respects, he anticipated the life of our Redeemer. The unconcerned stare of men of the world; the agony of human suffering caused by sin; the declension of God's own people beneath the vitiating influence of idolatry, these are themes to make our eyes fountains of tears. Oh for fellowship with the sufferings of Christ!

TUESDAY, MARCH 7.—2 KINGS IX.

Is it peace? A question which we instinctively ask as we open the telegram, or the letter in the strange handwriting. And they ask it with greatest alarm who know that their life is not rightly ordered. The man who is wrong with his fellows is always expecting wrong from them. "What peace so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?" Instead of sending messenger after messenger to scout the country, it would be better far to adjust the wrongs at home, then God becomes a sure rock of defence, and the soul ceases to be afraid of evil tidings because it trusts in Him. No weapon that is formed against the sincere child of God can prosper. He wears an armour underneath his clothes that renders him impervious to arrow and spear.

The words of Elijah had left an ineffaceable impression upon the heart of the rough soldier who witnessed the interview between him and Ahab. Let us take care how we speak in the presence of servants and children. Yielding clay soon stiffens and retains for ever the dint. Long after Ahab had passed away the curse of his life blighted other lives. We cast shadows which reach beyond the natural term of our lives. We sow seeds, the harvest of which is reaped by our posterity. There is not one whose life is not a savour of life unto life, or of death unto death. Lamb of God, grant us thy peace, the peace of forgiveness and of a holy life, so that there may be an afterglow to our sunset, lingering with blessing.

WEDNESDAY, MARCH 8.—2 KINGS X.

The work of extermination by Jehu was very thorough, "He smote all that remained of the house of Ahab in Jezreel," great men, familiar friends, and priests, until none remained. And in this he set an example for us to ponder and imitate. There must be no compromise with evil in our hearts or lives. We must not spare one known wrong which rears itself against the obedience of Christ. It may seem important; it may robe itself in the garb of religion, but it must die. Oh for that ruthless sword! that relentless vengeance!

But in Jehu's case, zeal against idolatry was not accompanied by personal holiness. He took no heed to walk in the law of the Lord with all his heart. When the succession to the throne had been secured by the promise of God to his fourth generation, he rapidly deteriorated, permitting the sins of Jeroboam. It is comparatively easy to denounce the sins of others, to be orthodox in our creed, and strong in our denunciation of those who are treacherous to Evangelical truth, and yet we may be permitting in our heart grievous wrongs on account of which God will have to cut us short. Judge yourselves, that ye be not judged. Take the beam out of your own eye, that you may see clearly to take it out of another's. Be careful that your own heart-life is free from the sins you are so quick to discern. Remember that conscience often drives us to find relief by venting on others the remonstrances which it fulminates against the sins of the heart.

THURSDAY, MARCH 9.—2 KINGS XI.

There are suggestions in this chapter which may apply to our inner life as believers. There is a strong, wicked Athaliah principle in most of us, which strongly opposes all that is of God. It usurps his place, and murders his seed. And the holy but lowly Josiah germ of the regenerate life is too often secreted in some remote attic of the nature for long years. Thank God it cannot be discovered or destroyed. It is hidden with Christ in God. But it is exposed to great opposition, and the conflict in the outward life is in the highest degree painful. Then there comes a moment when suddenly it breaks from its hiding place, and, in some moment of revival or consecration, assumes its rightful position on the throne. What predominates in you, flesh or spirit, self or Christ, Athaliah or Josiah?

And is not this also a type of coming events? Surely ere long the Lord Jesus, who is now hidden, will be manifested, and those that have hated Him will be ashamed. Then shall come salvation and the Kingdom of God, from which all Baal worship and every evil thing which exalteth itself against God shall be utterly abolished. The people shall rejoice, and the world shall be at peace.

FRIDAY, MARCH 10.—2 KINGS XII.

We owe more than we know to the influence of godly men like Jehoiada, and it should be our constant prayer that God would raise up such men in these last days. Nay, let us seek to be such ourselves, acting as an antiseptic against pollution, and salt against corruption. Our speech, our behaviour, our daily life, should be so healthful and wholesome as to check the growth of evil.

But we should not be content with this. There is so much positive good that needs doing. The house of God is always needing repair. Such are the breaches caused by false friends or open foes in the moral and religious life of the people that there is ample scope for the most strenuous effort.

It was not very businesslike, perhaps, to have no reckoning with the men who did the work in the temple building. But the fact of it not being needed is a beautiful tribute to their faithfulness. We need more men of this stamp. They often set off in dark relief the characters of those who, like these priests, might have been expected to be the foremost in such holy work. God's noblest servants do not so often come from the classes specially trained, as from those of whom nothing was expected.

SATURDAY, MARCH 11.—2 KINGS XIII.

In their distress men cry unto the Lord, and He saves them out of the stormy sea, but how often they forget Him, and repay his kindness by idolatry and neglect. "The Lord gave Israel a saviour, nevertheless they departed not from the sins of Jeroboam." Oh that the love of God, so undeserved and yet so free, might lead us to repentance!

In strong contrast to the sins around him, Elisha stood as a witness for God, and much holy light shines around his closing record. The King of Israel seems to have expected to see chariots of horsemen, as in the translation of Elijah. Did Elisha expect it? This was not to his end. But the path of his soul from his dying bed was swift and sure. It does not matter how or where we die, in any case Jesus waits to receive us to Himself.

What a model of prevailing faith and prayer is here. We do not consume our foes, because we strike only thrice and cease. We should put no limit on God by our restrained prayer and meagre faith. Let us go with Him as far as we may, and only stay when He says, Ask Me no more.

Mark the posthumous influence of a good man! His example, his words, his books, are full of holy power; and many a dead soul touching his remains lives. Oh that we may live through death, and being dead, may our memory and influence still speak, and energise, and work for God.

F. B. M.

INTERNATIONAL S. S. LESSONS.

MARCH 12.

Esther before the King. Esther iv. 10—17; v. 1—3.

Golden Text. Prov. xxxi. 9.

The first return from captivity led by Zerubbabel took place under Cyrus, King of Persia, B.C. 536. The temple built by Zerubbabel was completed under Darius Hystaspes, B.C. 515 (Ezra vi). Xerxes, the son of Darius, is identical with the Ahasuerus of this book, and reigned from B.C. 485 to 465. The dates for the prominent events of the book may therefore be fixed with some measure of accuracy (see i. 3; ii. 16; iii. 7). The place of Esther in Bible history would be between the sixth and seventh chapters of Ezra. In Ezra and Nehemiah we have an account of those Jews who returned to their own land. In Esther we learn something of those who remained in Persia.

The scene of this story is Shushan, or Susa (i. 2), the winter capital of the Persian kings. The remains of a great palace have been discovered on the site of the ancient Susa. This is the city, and this the palace, in which Nehemiah served as cupbearer to the son of Xerxes.

Esther (meaning a star) was the Persian name of a Jewish orphan girl, of the tribe of Benjamin. Her cousin, Mordecai, who held an office in the household of the king, had adopted her as his child (ii. 5-7). She was evidently very attractive (ii. 15), and after her exaltation to the position of queen had very great influence with the king. Her character, notwithstanding her difficult position, was very beautiful. She continued obedient to Mordecai, and was conspicuous for her piety, courage, and prudence. The name of God is never mentioned in this book, but the hand of God appears in every chapter. It is manifest that Esther was raised up by God for the deliverance of his people (iv. 14), and that all events were being wisely controlled for this object.

This lesson must not be confined to the verses read, but must take in the whole story of the danger and the deliverance of the Jews.

The Jews condemned to death.—Tell the story of Haman's exaltation, and of Mordecai's refusal to pay him homage (iii. 1-4). Why did he refuse? "The Persians, not only from motives of piety, but from prudence also, worship their kings as gods." Prostration before Haman would therefore have been disobedience to God. Haman sought to be avenged, not upon Mordecai alone, but upon the whole of his people (iii. 6-15). Ten thousand talents (9) was a great price to pay for the privilege of destroying the Jews; but he expected to receive much more than this from the spoil which the king allowed him to take (iii. 13). The decree was signed and sealed, and was published throughout all the king's dominions. *Adar*, when the slaughter was to take place, corresponds to our February and March.

Esther's bold appeal.—Tell how Mordecai showed his grief at the king's decree (iv. 1, 2); and, in reply to Esther, gave her charge to make supplication to the king (6—9). *The danger* of this plan (10, 11). The king was capricious and cruel. One story may prove his character. He had been hospitably entertained by Pythias when on his way to Greece. After contributing largely to the expenses of the war, Pythias begged that the eldest of his five sons might be left with him for the comfort of his old age. The cruel monarch caused the son to be slain in the presence of his father, and the body divided into two parts, and his whole army marched between these two parts, placed one on either side of the road. To make a special request of such a king might prove disastrous. *The motives* that prompted her were these: Her own danger (13). The decree would not spare her, though her nationality had not been revealed to the king (ii. 10, 20). Next, the certainty of deliverance from some other source if she failed (14). Mordecai concluded this from the promises of the Word of God. And, lastly, the position in which the providence of God had placed her (14). Had He no purpose in bringing about her exaltation to the position of queen and favourite of Ahasuerus? *Preparations for her appeal* indicate her piety (16).

Esther's success (v. 1-3).—The king and the suppliant met. What an anxious moment for Esther. The fate of many will be determined by the manner in which he receives her. The sign of favour is given, and Esther touched the top of the sceptre in token of her grateful acceptance of his favour (2). Nothing is more remarkable than the manner in which the providence of God overruled matters at this point. Esther's danger is like that of the guilty sinner; her appeal to the king, not according to law, is like the sinner's appeal to the God of grace; and her success that which every sinner will certainly meet.

"I can *but* perish if I go;
I am resolved to try;
For if I stay away I know
I must for ever die."

From a Worker's Note Book.

IV.—THE DISCIPLINE OF JOY.

"There is e'en a happiness that makes the heart grow sad." Whatever this may be, and the sentiment has a touch of heathenism about it, such a joy ought to find no place in the life of the Christian worker. To him there are possible times of unutterable happiness, not to accept which as some of the "perfect gifts," or to take with a certain fearful trembling that there must be a counterbalancing sorrow on the morrow, argues a very poor sort of Christianity. Some very earnest persons *insist* on taking their joys sadly, and will give them but scant space in their religious work, as if they thought the great Father grudgingly doled out a few grains of happiness to them and bid them not rejoice overmuch. I submit that though the greatest lessons for our work may perhaps be learnt from failures, there is yet most practical and definite teaching available from the joys and successes that come to all now and again.

As I glance through the note-book before me I am confirmed in this belief. Let me make one or two random extracts. "Z." met me to-day (a keen, shrewd observer of "religious folk"), and wanted to know why the convention people, who were travelling in the same carriage, were so wretched and woe-begone, and looked so sad? "It doesn't look as if they enjoyed their religion much," said "Z.," cuttingly.

Who can deny that, to some degree, a charge like this is often true? Why do not workers more constantly show to the world the beauty and joy of the religion which has brought such happiness to them—show this joy by manners and words and by outward dress? They forget the enormous power and influence of a joyousness which cannot be hid, but shows itself in every flash of the eye and movement of the body. Here was "Z." prejudiced, and naturally so, against religion by the gloominess and forbiddingness of its professors. If they had only allowed the brightness and life of Christian hope and joy to exercise their irresistible fascination, "Z." might have argued that there must be something worth having in the secret of which these Christians claimed to have possession.

On the other hand, thank God, many of us have realised the charm and influence of outward brightness; we have found that "this world is all too sad for tears," and that it is a lie to believe, as some do, that black is the colour of heaven, and that the more they can make their faces look like midnight the more evidence they have of grace.

Here is another record belonging to those joys of work which are at once of the deepest and most sacred kind—I mean the joys of success. It is difficult to speak of these freely, because, in many cases, they have enshrined themselves in our memories till they are almost a part of our very being. To have succeeded once after a hundred failures, to have helped to raise a soul from the deeps of degradation to a life of purity, to have brought back to a face on which every hope has faded into a dull weariness, new life and energy, *these* are joys that are the sublimest part of a worker's training.

Ask you what training, what discipline, lies in them, and I answer that by them, and by them alone, does the worker learn a quiescence and an absolute calmness as regards future or present worries, and this of itself has an enormous influence on his work and on those around. Such success will in no wise cause boastfulness or a sense of personal skill, nay, on the contrary, it produces an utter personal helplessness and a reliance for the utterance or the deed of the moment on the Master, whose disciple the worker is. Such success makes no refusal of all fair human praise, but with glad acceptance offers it with a "non nobis" as a thanksgiving to Him from whom it came.

With regard to the particular entry before me, I find a case where neither success nor its lesson were learned at the time, but once mastered they would never be forgotten, and as some may be helped thereby I will give the note as it reads in the diary. "S. said,' You taught me everything that evening (some months back) in that last sentence of yours. I can never thank you enough.'" *That last sentence.* What did the man mean? Suddenly the whole scene flashed before my memory, and I remembered S. with all his sceptical doubts, and how I had vainly argued and argued with him till at last, baffled and wearied, I had told him that if he were to *prove* to me the reasonableness of his theories, and to pile up every argument under the sun, he would yet be utterly powerless to take from me what was the greatest reality of *my* life, and the only thing that made life worth living.

Since then I have come to agree with "S.," as regards the value of those words I spoke as a last resource; they were an argument which will succeed I believe when all else fails. A great writer among us must surely hold the same idea, for he says: "The masterpiece of argument is what Jesus Christ has done for *us;* the greatest power we have to help others is in telling them what Jesus Christ has done for *us.*"

Shall I add, in the words of the old Quaker, may we, who have learnt any truths from this ancient notebook, "lay these things to heart"?

Isabel M. M. Kenward.

BLACKDOWN HILLS MISSION.

Many readers of The Christian have been our helpers by their prayers and practical support, and to these we would express our hearty thanks. We rejoice to be able to testify again of the faithfulness of our God and Father, and to record his help in connection with the work of the Gospel here. We praise Him for manifest blessing in souls won for Christ, a remarkable feature being the number of aged persons led to the Saviour after years of soul blindness, and in some cases even of resistance of the truth.

It has also been our joy to see seeds spring up in the early morning of youth, and praise God for large numbers of children's conversions during our many years' mission work on these hills. Many of these are now in their turn diligently sowing the seed of the kingdom in various parts of the world.

A short time ago I was asked to visit an aged person who had come from a great distance to stay awhile with some relatives, and who, a few days after coming, was taken very dangerously ill. I at once went and found the object of my visit, who looked older by far than she proved to be. After a little preliminary conversation, I said, "You are suffering much?" "Yes," she said, "very much, at times more than I can tell."

"It may be," I added, "you will not be here long; have you any fear in the prospect of entering eternity?" "No," she replied, "I feel quite happy and comfortable in my mind, and trust I shall go to heaven."

'Will you tell me what makes you feel 'happy and comfortable'?" I asked. "Oh, because I have lived a good life, and have never done any injury to any, but have tried to do all the good I could to everyone."

"Do you not know that God is a holy being, and heaven a pure and holy place, where no sin can enter, and for which you need to be made fit, as nothing that is sinful can enter there, and you are a sinner?" "Oh, sir, I'm not a sinner; indeed, I am not!" she said with emphasis.

"Do you really believe what you say?" I solemnly asked. "Yes; I have never committed any sins; I have lived a good life, as all my friends would tell you."

"I think I know what you mean," I replied. "You mean to say your outward life has been thoroughly moral and upright, and you have not been guilty of any gross acts of evil; but while that is, I have no doubt, quite true as far as it goes, and in the eyes of man you may be blameless, 'God seeth not as man seeth. Man looketh on the outward appearance, but God looketh on the heart.' Let me read to you what God says of you and of me, and of all." I opened my Bible and read Rom. iii. 23, Ps. xiv. 3, Jer. xvii. 9, Prov. xxiv. 9, Rom. iii. 19, Ezek. xviii. 4, Rom. vi. 23. "Thus you see," I added, "what God's Word says. Let me ask if you ever had a wrong thought?" "Yes, I have no doubt I have," she replied.

"On an average one a day, should you think?" "Perhaps so."

"And one wrong word also?" "Very likely."

"Probably, too, one wrong act on an average daily?" With a tremor in her voice she said, "I am afraid I have."

"Then you are prepared to admit that, on an average, you have committed three sins a day in God's sight." How old may you be?" "Seventy-three," she said.

"So that three sins a day for seventy years amount to more than 70,000 to be accounted for in God's sight." "Oh," she said, with a sob and a burst of tears, "I have never thought of it in that way before, never! never! It must be worse than that."

While her tears fell thick and fast, I waited for her to break the silence. "What must I do?" she at length said.

"I will tell you what Jesus has done," I replied, "and leave you to tell me what you will do." I then spoke of the work of Christ, as much as I could condense into the little time left, as I had to ride four or five miles further to a Gospel service. How eagerly every word was received, her eyes fairly beaming with intensity and filling afresh with tears.

"What will you do after all this?" I asked. "I will submit to it," she fervently replied. "I must; it is God's Word.'

"Will you tell Him so?" I asked, "because it is written, with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." "Indeed, I will," she said. I thereupon knelt down, and she told the Lord she would receive his message and thank Him for it. My heart was glad at this remarkable evidence of the power of God in the old-fashioned Gospel. On my leaving, she said, "Oh, sir, thank you a thousand times for the words you have spoken and the trouble you have taken. No one ever has spoken to me as you have done, or made it so plain to me. Now I can die really happy, because Christ has died for sinners, and so for me." This was my first and last visit to her, for in a few days she died, restful and happy, her last word audible being "Jesus!"

In another parish an aged man of ninety-three, who has not long been able to rejoice in the "liberty wherewith Christ has made us free," said to me on his dying bed a few days ago, as he grasped my hand in both of his, the tears of delight running down his furrowed cheeks: "Oh, 'tis good to see you. I be glad, sure, you've come. I b'ant a bit afraid. I be trusting to Jesus. He have died for me. I'll soon be up there"—pointing with his hand—"and I'll look out for you. I shall sure to see you there. Oh, I be happy, I be happy, I be happy!"

Another—a younger person—said, "I was never so happy in all my life as I have been since I gave myself to Jesus. For a long time I was so miserable that I was afraid to go to sleep, lest I should not wake; but I gave myself up to Jesus in the cowstall when I was milking."

Our day schools, that for over twenty years have been entirely supported by our brethren in Christ—Messrs. Müller and Wright, of Bristol—have been since November 1 cast entirely on the funds of the mission—a great additional burden; but up to the present time help has been sent by various friends for their support, though much more is needed to carry them on even to the end of July, the time of the annual Government inspection. We should be truly grieved to close them for lack of funds. May we earnestly seek the help of friends that these needful schools, which God has so richly blessed and is blessing—the *only* schools in the parish—may be continued.

Yours, very faithfully in the Lord,
W. H. A. Brealey.

MRS. HILTON'S CRECHE.

The twenty-second anniversary of Mrs. Hilton's Crèche, Orphanage, and other branches was celebrated on the premises, Stepney Causeway, Ratcliff, on the 22nd ult. There was a large attendance of children, who received their usual presents of toys, many of which had been contributed by the proprietor of *Truth.*

These institutions are as much needed and as keenly appreciated in the district as ever, but owing to various causes there has been of late a sad falling off in subscriptions. Mrs. Hilton has been obliged to make an earnest appeal for funds to meet a considerable debit balance. In response to this appeal many supporters have supplemented their subscriptions by special donations; and the following contributions recently received from the city companies are gratefully acknowledged:—Goldsmiths' Company, £20; Mercers' Company, £21; Gunmakers' Company, £5 5s.; Dyers' Company, £2 2s.

A GOSPEL TEMPERANCE MOVEMENT has been inaugurated in the State of Connecticut by Mr. T. E. Murphy, son of Mr. Francis Murphy. Great interest has been aroused. Thousands of hard drinkers are being rescued, and many of them have been converted.

MR. J. G. WOOLLEY,

AMERICAN TEMPERANCE ADVOCATE.

THE friend whose portrait appears to-day is one of the foremost living workers in the cause of Gospel Temperance in America. Born near Cincinnati, Ohio, in 1850, he had the influence of a Christian home. His father, Mr. Edwin C. Woolley, removed, on account of failing health, to Illinois, when the son was ten years old. It was there, on the edge of the vast prairies, that his young life was spent, and the aspirations for great things took possession of him.

At the age of seventeen he held the position of head-master in the Public Schools of his home. At nineteen he entered the Ohio Wesleyan University, where he graduated in 1871 with the highest honours, and declined the chair of Belles Lettres offered him by this University. After a European tour, he began the study of the Law, and was called to the Bar of the Supreme Court of Illinois in 1874, when the Chief Justice pronounced the examination of young Woolley the most brilliant of all he had known. After practising four years in Illinois he removed to Minneapolis, where he became States' Attorney and the leading barrister in criminal cases. He was called to the Bar of the Supreme Court of the United States in 1880.

His fall from a fine estate through the influence of strong drink, and his subsequent conversion, are known from one end to the other of the United States. Three thousand people, in Tremont Temple, Boston, wept when he told the wonderful story. A member of the best society, a lawyer of distinguished attainments, a man of culture and tremendous energy and capacity, he has thrown his own whole life into the work of saving men from the cause of his own downfall.



Bitter experience has taught him to place a correct estimate upon the curse of the drink habit, and a brave fight against it has shown him the faults and weak points of the usual methods of reform.

The crying need for some haven of rest where he could send men who earnestly desire to leave off their bad habits and lead a clean life, early presented itself to Mr. Woolley in his Christian work. His Rest Island Mission is the result of this need, as presented to him, and as shown him, after earnest prayer. The work at Rest Island is unique; the central idea is that there is no safety to anyone who has formed drinking habits, except in the love and grace of Jesus Christ. The men live clean, restful lives, and receive daily instruction in the Word of Life. Rest Island is not a "resort," nor an "institution," but a sanctuary. There are no lots for sale; nor any private ends to gain; nor any interests to promote, save only His, who offers rest to every weary, heavy-laden man, with faith enough to come apart with Him awhile.

This island is in the Mississippi River, sixty miles below Minneapolis. It has 160 acres of beautiful woods, just as the Indians left it; in addition, 200 acres have been secured on the mainland for farm and meadow. On this tract he has founded a national mission, where any drinking man who wants to go in for a clean life may come and be at home, until strong enough to make an honourable way in the world. There is no excitement, no games of chance, no tobacco; the great feature is Bible study. The morning opens with prayer and song and Scripture study. The day is spent by the men in some useful employment. Each has his duties to perform about the farm, and the evening is spent in reading and singing and Bible study. Mr. Woolley's fine library and the John B. Gough temperance library, left to Mr. Woolley by Mrs. Gough, afford an ample supply of good reading.

Every summer an unsectarian Christian convention is held for eight days. Last year a great blessing, as of Pentecost, came on all, and many were saved. This year the third convention will be held July 16—23, and eminent men and women from all parts of the world are expected to be there.

In the department of platform work Mr. Woolley stands unrivalled. At the great meetings of the Society of Christian Endeavour he is a favourite speaker, and he is a familiar figure at Mr. Moody's Northfield conferences. As a speaker, he has brought the direct, persuasive, legal method into his new field. In his presentation of his theme there is an utter absence of the declamatory and funny element, but plenty of point and delicate humour, with enormous force and logic. He speaks every time as if he expected to win the whole case that time, and when he has finished there is nothing to say in addition. Every address is, as he says, anchored to some passage of Scripture, and, whether presenting the question in its political or personal aspect, he simply preaches Jesus Christ.

Mr. Woolley has conducted a considerable number of missions in this country. He has been as far north as Aberdeen, and Edinburgh, and Glasgow to Swansea, Cardiff, and Brecon, in South Wales; to Kendal and elsewhere in the Lake district; to Luton, Bromley, Forest Gate, and the north of London; to Manchester and numerous other places for single or consecutive meetings. Everywhere he has made marked and lasting impressions, and in nearly every case has been importuned to pay a return visit.

Describing the mission at Luton, *The Alliance News* said: — "Seven meetings were held in the Plait Hall, the largest building in the town, and averaged fully 1500 people at each. Of Mr. Woolley, the great audiences could not hear enough, and on more than one occasion great numbers crowded to the place of meeting, but failed to gain admission. Mr. Woolley's special mission is to awaken the Christian conscience, and to this task he addressed himself in every speech. At nearly all the meetings a resolution was adopted urging upon the Government and upon the local member of Parliament the necessity of early legislation, enacting the direct veto power, entire Sunday closing, closing of public-houses on election days, prohibiting the sale of drink to children, and no compensation."

It is a source of regret to many that Mr. Woolley is so soon leaving this country for his own. He sails on March 4, and will address his final meeting at Birkenhead, on Friday, March 3. Should he return for another campaign next winter, as is possible, he is fully assured of the warmest possible welcome.

SAILORS' APPRENTICES.

Dear Sir,—Some of your readers may not know, as I did not until I came in contact with them, that when a boy chooses a seafaring life, and has to prepare for Board of Trade examinations, he is apprenticed for four or five years on a merchant vessel. The ships coming to this port carry from two to eight apprentices; they are housed separate from the crew, but otherwise they fare the same. It is hard fare at the best, and it is little wonder that as soon as the lads come ashore after the long four months' voyage anything in the way of good living and sociability has attractions for them.

They receive from half a dollar to one dollar a week for pocket-money. Of course this is generally supplemented by a cheque from home, varying according to the circumstances of the sender; but, as very few of the ships furnish butter to the apprentices while in port, they have to buy this, and often their bread too, out of this money. Of course, these lads have temptations to meet with in every port, like others; but there is one reason why San Francisco is a more dangerous place than many other ports, and that is the antipathy which exists among respectable people towards sailors. It is very rarely that a well-behaved American boy goes to sea; they have no apprentices, and as a ship is looked upon as a safe house of correction for young incorrigibles whom their lawful guardians cannot control, the lads are classed with the usual rough squad to be found in an American forecastle. I do not think there is a respectable house in this city where they would be welcomed. Of course, some come with introductions, and they will find a friendly door open to them; but the majority of lads can only find a welcome in the saloon, the theatre, or the "dive."

Their time is their own after six p.m., and after being four months shut up within the narrow limits of a ship every boy wants to come ashore as soon as he is free to do so. As they go along the street, in the most respectable thoroughfares, the first attraction is the dive. Every sailor loves music, and the sounds of singing and instrumental music, with the tempting announcement "free to all," lure many a lad to step inside these "dens of iniquity." The dives are allowed to be kept open all night; a sort of variety performance is kept up, while half-dressed girls serve drink to customers, and they are paid according to the time they can keep a man amused. One poor girl told me, "We are charged to use every art to keep men in the place, inviting them to drink with us all the time, and we receive thirty-five cents (beyond our pay) for every bottle of wine we can coax them to consume." The Book of Proverbs describes the dive plan so accurately in the seventh chapter that what I have said will at once suggest the concluding words of that chapter, "Her house is the way to hell, going down to the chambers of death"; or at any rate, any lad who visits a dive has taken a long step in the direction of that house. Occasionally the dive proprietors send their emissaries, under pretence of selling small wares, on the ships, to invite the lads to their musical performances.

For the last two years we have been making a very humble effort to help these lads, but our means are very limited, and all we can do is to open our house once a week to any who care to come and spend a social evening. We have had a good number sometimes, but the most we could accommodate does not embrace half the number on the ships, besides it is only one night a week. What we need is a place in which the lads can spend their evenings pleasantly and rationally.

We are striving to get an apprentices' institute, with a good reading-room, recreation and refreshment rooms, etc. We have been told by the captains that they would be very glad of a place where they can write their letters and meet each other, so we might utilise the rooms during the day as a "Captains' Club," and from 6 p.m. till 10.30 it will be for the mates and apprentices. On Sunday the rooms must be open all day; a Bible-class for apprentices and an evening praise service would probably be started at once.

I ought to mention that there is a Bethel here, with all sorts of missionary efforts carried on by two devoted servants of God, but the small reading-room is not enough for their own requirements.

The British Consul in this city is interested, and our friend, Miss Agnes Dobie, Leven Lea, Selkirk, N.B., has offered her help in this matter.

Yours faithfully, Ida Pond.

1513, *Post-street, San Francisco.*

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OUR SOLDIERS IN INDIA.

BY MAJOR SETON CHURCHILL.

For those in England who take an interest in the welfare of our soldiers in India, it is most encouraging to hear how much is being done by Mr. W. B. Harington, who has most justly earned for himself the distinguished title of the "Soldiers' Friend." This public servant of the Indian Government was the means, in the time of the late Lord Lawrence, of getting a Soldiers' Prayer-room sanctioned for every cantonment in India. As a civil engineer engaged in the Department of Public Works, he planned out every detail as to size, shape, and fittings of these prayer-rooms. In an enormous number of stations these institutions were erected before the death of Lord Lawrence, but as Mr. Harington's public duties were then very heavy, he was not able to devote much time to this special work, although it may be said with truth that some men would be proud of doing in their day's work what Mr. Harington used to accomplish in his leisure moments, when he was supposed to be taking recreation.

Lately, however, he has retired on his pension from the Indian Government and given up his professional duties, so as to be able the better to devote himself to evangelistic work among soldiers. With this object in view, he has settled down in India, and the whole of his life is devoted to the spread of the Gospel among the red and blue jackets. The work of establishing prayer-rooms in every cantonment, in which he was engaged as a young man under Lord Lawrence, has been revived, and now such an institution exists in almost every station throughout India. He has formed, also, a branch of the Christian Soldiers' Association in every regiment of infantry and cavalry, and in nearly all the batteries of artillery. As he has been working amongst soldiers for nearly one-third of a century, it goes without saying that he knows the weakness of so many of our men with regard to drink, and he heartily co-operates with the Soldiers' Temperance Association, originated by Mr. Gelson Gregson.

All this work by Mr. W. B. Harington has for upwards of thirty-two years been a work and labour of love, and he has supplied the sinews of war out of his own pocket. But now that he has devoted himself to it more entirely, the work has begun to assume enormous dimensions, and no one individual, however generous, can continue the financial strain. It is only fair, therefore, that those who, like myself, have spent so many years in that country, and know so well the temptations of British soldiers, and the difficulties of carrying on Christian work among them, should come forward and appeal to the public on behalf of this earnest, devoted worker. Letters addressed to Mr. W. B. Harington, Murree, North India, will reach him. The public may be quite sure that their money will be well spent, and not wasted on ecclesiastical buildings or ornaments, for the Soldiers' Friend of India is one who like the apostle of old is "determined to know nothing else but Jesus Christ and Him crucified."

I ought to add that parents and others in this country who have a son, or one in whom they are interested, stationed in India, should at once put themselves into communication with Mr. Harington, who may be able to get into touch with him, as he has a perfect network of machinery distributed throughout the country. Even if he cannot see the young fellow personally, he will probably be able to get a friend to speak to him, and perhaps to influence him for good.

"HELL'S KITCHEN," NEW YORK.

BY A VISITOR.

It was my good fortune to spend an hour lately in Berachah Mission, where one may get well fed and have a good taste left in his mouth. The mission was opened for outcasts by Brother Naylor and wife several years ago. The husband has died, but the wife continues at her post.

I found the mission, as directed, at 471, West Thirty-second-street, in that part of New York which was described to me as "Hell's Kitchen." The meeting was conducted by Sister Naylor and her staff, who are just now assisted by Henry J. Pierson and wife, known somewhat widely and very favourably as pioneers of Gospel wagon work in this country.

The services began with singing, brief and earnest prayers followed, then testimonies from redeemed souls were called for. One would seldom hear surpassed the living earnestness of the heartfelt utterances of a score of men, who successively praised God for converting them at Berachah Mission, and delivering them from the tyranny of drink, tobacco, and gambling habits. Some of these converts have stood firm, as they have told us, for more than a year. The majority, however, were more recently converted, one only two days before.

The work of transplanting these redeemed men into Christian Mission colonies, where, under wise and firm guidance, they can have good opportunity to show their faith by their works, offers admirable occasion for the sympathy and co-operation of many Christians.

Leaving the mission early, I espied a gang of young hoodlums, a little before me on the right, mounted on a huge pile of dirty snow, busily making up snowballs. As the sad thought arose, these may be orphans, or the sons of drunkards or of drunkard-makers, boys, at any rate, who have never known the saving restraints of a Christian home, I could not refrain from saluting the young roughs, as I passed them, with a kindly "Good evening, boys." Of course, I fully anticipated that their answering salute would be a shower of muddy snowballs. But only one was tossed harmlessly in front of me. Half a dozen youngsters promptly echoed "Good evening!" and a whole chorus rebuked whoever tossed the solitary snowball, with a "Don't! don't fire at him!" Evidently conscience is still alive even in "Hell's Kitchen" hoodlums.

So, too, I found it last Lord's Day in 102nd-street People's Tabernacle, located near the centre of what Bro. H. M. Tyndall calls "Darkest New York," a section which, he tells us, contains sixty thousand people within one square mile, and for the evangelisation of which he asserts that only three church organisations of every description are at work. At the session of Brother Tyndall's Sabbath school in the afternoon, the boys, ranging from nine to twenty years of age or upwards, were intolerably ill-behaved. Their disorderliness would be sufficient to drive any person of weak faith from the field, and even to lead one of the utmost patience seriously to question whether no school would not be very much better than such a school.

Nevertheless, when, after the school was closed, I charged these young ruffians with their ingratitude, meanness, and cowardice in thus turning into mockery all their friends' efforts to do them good, they admitted the truth of the accusation, professed to be sorry for their unconscionable pranks, and when exhorted to prove their sincerity promptly complied. Half-a-dozen went to their homes and came back with brooms, and swept up the papers, cigar and cigarette stubs, banana-peels, and other filth with which they had littered the room, and in half-an-hour our broom brigade had put the room in order for the evening meeting, which was serious, decorous, and impressive.

ROMISH SUPERSTITION.—Catholic fetishism, always inventive, pretends to have discovered at ancient Ephesus the house where "the most holy Virgin" lived for many years with the Apostle John. The site has been bought by the Congregation of Lazarists, and an official pilgrimage has been fixed for the month of May.—*L'Eglise Libre.*

RATCLIFF STRANGERS' REST.—Last Thursday evening a tea was given to nearly three hundred sailors. The gathering was of quite an international character. A splendid meeting followed. A detachment of the Stratford Mizpah Band gave substantial help by their testimony, and excellently rendered song. The addresses of other friends present were marked by direct and forcible appeals to decision.

TO CHRISTIAN ENDEAVOURERS.

Nearly a million Christian Endeavourers in the English-speaking countries have signed a solemn pledge commencing with these words:—

"Trusting in the Lord Jesus Christ, I promise Him that I will strive to do whatever He would have me do."

Note the verb—*strive*—the same as is used to translate Luke xiii. 24, literally—*labour fervently*. So we Endeavourers are earnestly to set ourselves to:—

(*a*) Find out Christ's will—John v. 39, "Search the Scriptures."

(*b*) Do Christ's will—John ii. 5, "Whatsoever He sayeth unto you, do it." What is his will?

Nearly a thousand millions of our brothers and sisters have never even heard that Jesus died for them. Yet "God willeth not the death of a sinner, but rather that all should turn unto Him and live." "How shall they hear without a preacher?" (Rom. x. 14). "Ye shall be witnesses" (Acts xviii.). "Go ye therefore and teach all nations" (Matt. xxviii. 19.) Now, are we doing God's will?

Suppose *you* go out to the heathen, will anyone now within the reach of your influence be left without a chance of hearing the Gospel? Yet if you do not go, a whole generation, in some distant land, may pass into eternity without the Gospel, because you are not there to tell it.

God says "*Go*," and "go" does not mean "stop at home." His call has come to all, and is it not far more honouring to Him to rise up and obey, leaving with Him the responsibility of preventing us, if He specially wants us here?

So many say they have no special call to go, whereas one should have a special call to stay at home, for the *general* call is to go.

Is it the love of Christ which constrains you to stay at home? or is it love of friends, and home, and Christian society, and working where you get large and sympathetic audiences?

"He that loveth father and mother more than Me is not worthy of Me" (Matt. x. 37). "If any man come unto Me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he *cannot be My disciple*."

There are plenty of people to do the business of the world: plenty of lawyers, doctors, soldiers—yes, and plenty of ministers, for hardly a church is vacant for which there are not several applicants. The one calling not overcrowded is the missionary's.

In England there is one communicant to every five of the population, so that when you have evangelised (not converted, but preached the Gospel) to four persons you have, as it were, done your share, and are free to go to the regions beyond.

Do you not think that if 100,000 of our most earnest Christian workers left this country before next Christmas to at once occupy the unevangelised lands, untold blessing would come upon the Church at home? Their example would be more telling than ten years of their preaching; lukewarm Christians would be roused to fill their places, and the unconverted would be saved. In less than ten years the Gospel would have reached the wide world over, and Christ's last command be obeyed.

Now, what has all this to do with Christian Endeavourers? Much every way.

If each society would begin to pray that one of its members should volunteer to go as a missionary *this year*, and set to work to collect the needed fund before Christmas, *one-fourth* of the 100,000 would probably be in the field, and the interest aroused might lead to the remaining three-fourths going before the end of 1894.

To prove that this is no wild scheme or day dream, but quite within the scope of reasonable expectation, may I cite the case of our own society? Started about two years ago, it now numbers fifty-two active and thirty-two associate members. One has already gone as a missionary to India.

A second is on the eve of starting for Africa as a self-supporting missionary.

A third goes to China in the autumn as the representative of, and supported almost entirely by, the society; and, to judge from appearances, at least ten more will go forth within the next five years.

From a neighbouring society two have already gone to train for foreign mission work.

Fellow Endeavourer, what is your society doing? Are you going to have your representative in some distant land before next Christmas? Will you bring the matter up at your very next meeting, and commence to pray about it and get each member to pledge himself to give or collect so much per month?

I close with the closing words of Dr. Pierson's wonderful book, "The Divine Enterprise of Missions," which all Endeavourers should read:—

"God is moving on.
His march is swift and our time is short.
No such age has ever before shone on this planet.
No such doors ever before opened to his Church.
Who will fall into line with God,
Join in His majestic march,
And in the sure advance of his plan
Reach the golden fruition of the ages?"

CHRISTIAN ENDEAVOUR NOTES.

A branch of the Young People's Society of Christian Endeavour at Henley-on-Thames has now forty-five members.

The Christian Endeavour Society at South London Tabernacle, Peckham-road, invite the Christian Endeavourers of London to united meetings on Thursday, 16th inst., at 4 and 7 p.m., for conference and consecration.

Christian Endeavour Societies in Presbyterian churches of the United States, from May 1 to November 30 of last year, gave to the Board of Foreign Missions of that church 1659.22dols. more than during the same period the year before.

One hundred and seventy Christian Endeavour Societies were enrolled during the week ending February 2, distributed geographically as follows:—England, thirty-four; Queensland, sixteen; Japan, nine; Turkey, one; the balance from the United States and Canada.

The Y.P.S.C.E. has proved wonderfully helpful at Shanklin. The roll of the Society numbers over seventy. They hold a service on every Sunday evening, and a meeting for consecration monthly. Many persons, old and young, have been converted, and nearly the whole of the first three classes in the Sunday-school profess to have given themselves to Christ.

MARYLEBONE MEDICAL MISSION.

We have received from Dr. Chambers his seventeenth report of the work among the sick and suffering poor of Lisson Grove and Marylebone. "The year," it is stated, "has been one of steady progress in many directions. The attendances at the various meetings have been larger than ever before, and this increase has been most marked at the Sunday and Wednesday evening services. On Lord's Day evenings the hall has been crowded. One very encouraging feature of these gatherings is the large proportion of men who attend, and the great majority of these were never in the habit of attending any such place before they were brought under the influence of the Medical Mission."

Amongst the outcasts themselves good work has also been done. Details are given of the dispensary services and the visiting of the sick in their own homes. Various telling incidents are mentioned of spiritual result.

As to the Relief Fund it is stated: "Apart from the directly medical work, we are compelled to face in some way the misery and wretchedness with which we are daily brought in contact. It is no uncommon thing for the Medical Missionary to find a sick patient—suffering perhaps from bronchitis—lying in a fireless room, and with nothing but an old coat or skirt to cover him or her. No fire, no blankets, no food. While we, in sickness, naturally seek warmth, comfort, and nourishment, the poor have, full often, none of these. The little earnings have ceased; savings there are none, and illness speedily brings the wolf of famine to the door. Whence it follows that our Relief Fund is imperative." Several incidents are given to illustrate this sad state of things and the efforts made by the Mission to render relief in such cases. The perusal of this admirable report of a good work cannot but commend it to many. Copies may be had of Dr. Robert Chambers, Marylebone Medical Mission, 12, Bell-street, Lisson Grove, N.W.

BRIGHTON BIBLE WOMEN.—There is danger of losing the services of one of the Bible women in Brighton, whose salary was paid entirely by the late Miss E. J. Whately. The funds, unless reinforced, will not allow of retaining her in the mission, though for the last seventeen years she has been one of the most valued missionaries. Some of the old subscribers have agreed to double their yearly contributions. Miss Hornbuckle, 3, Alexandra Villas, is hon. sec. and treasurer.

POST OFFICE EMPLOYÉS.

The Postal and Telegraph Christian Association, started in 1887, continues to extend and prosper "not only in numbers but better still in spiritual power."

During the past week a two days of special meetings were held at the City Temple in connection with the anniversary of the P.T.C.A. Most of these meetings were led either by Rev. G. C. Grubb or some one of his mission party, and had as their aim the conversion of sinners and the consecration of believers. They were, in short, a series of meetings for the deepening of spiritual life. Little therefore was said as to the work of the Association, but the splendid way Post-office officials, men and boys, turned out and the hearty and responsive manner in which they listened spoke highly for the work going on.

The Association in its home operations has a senior and a junior branch, both of which are developing well. The city centre is at 11, Little Britain, where a reading room and rest room, and various class rooms, are open all day long for Post-office employés. The report mentions the social hour, from 5 to 6 o'clock on Monday evening, when postmen off duty drop in for a cup of tea and friendly talk, and when the great object of the association, though not obtruded, is never lost sight of. The most gratifying feature of the work is the evidence of the power which God's Word is exercising on the lives of the members, as seen in the unity and cheerfulness which prevail among themselves, and in the increased effort to win their comrades and others outside the office.

From testimonies borne at the meetings last week it appeared that this P.O. work is spreading in the provinces, and that various fresh branches are being formed. Abroad and in the colonies similar work is going on, as in Canada, Cape Colony, and the United States, while in France, Belgium, and Switzerland something is also being done.

The Missionary Branch Report states that:—"We have been encouraged by the number of fresh openings in India during the past year. P.T.C.A. work on a larger or smaller scale is now being carried on in eleven cities or towns of that empire. Both in Calcutta and Madras we have a native catechist giving his whole time. In Lucknow, Burdwan, and Agra we have a catechist giving part time. In Seoni, Schore, Sohagpur, Amritsar, and Karachi, the resident missionaries have kindly undertaken a little distribution of Gospels and tracts at our expense, while from Bombay, as a centre, packets of the same have been sent to 600 post-offices in the Presidency. We should like to go forward and embrace the opportunity offered by the vast postal system of India for spreading the knowledge of Christ in that land, and we should like to extend the same work to Ceylon. The coolies in Madagascar, who run with the letters from the coast to the capital, have also been laid upon our hearts. But we cannot go forward without a decided increase of funds. We have not as yet been able to arrange for work among the postmen of China, partly owing to the want of organisation in their postal system. P.T.C.A. work in Japan is at present at a standstill. It is a land of earthquakes—both physical and social—and openings which gave a fair promise a year ago have closed up again."

Information as to the P.T.C.A. and its work may be had from the secretaries, 11, Little Britain, London, E.C.

SOUL-WINNING.

For many years I have found Bible-classes afford great encouragement in work for our Saviour, all lessons being made a means of leading up to Him. In one class of five, four of the number in a few months became anxious on account of their souls, and have since been active workers, one especially, who soon felt the need of entire consecration. In a letter she addressed to me some years after she said, "You first taught me to love God." In other small Bible-classes either the whole or part have decided for Christ, and in many cases those who were most averse to hearing of Him at first have become and continued the most earnest Christians.

Another help is by a little private, judicious conversation occasionally. This work, however, must be carried on in entire dependence on the help and guidance of the Holy Spirit.—Yours faithfully,

P. H.

In Memoriam.

REV. JOHN BENNETT, D.D.

Many will hear with sorrow of the sudden death of this devout and faithful minister of Christ, and that just as he was leaving Worthing for an important charge in Kensington, to which he had been looking forward for some time.

Dr. Bennett first came into notice by reason of his useful and fruitful work in St. Jude's, Glasgow. When in 1878 Rev. J. G. Gregory left Park Chapel, Chelsea, for Brighton, the trustees of this West-end citadel of Evangelical activity and influence were led to ask Dr. Bennett to come south. Accepting the invitation, he entered on the work at Park Chapel with vigour and energy. His own health was somewhat delicate, but apart from this his success was remarkable; his mark being made both as an expounder of the Word and as an able evangelist. Although a Churchman by conviction, he delighted in informal mission services, believing rightly that thus were the poor and uninstructed to be reached. By means of these special services, at which the Gospel was preached with great plainness, simplicity, and tenderness, many were won to the Saviour.

While, however, this was an important phase of his work, Dr. Bennett was yet more widely known and highly valued as a deeply-taught expositor and teacher. His favourite symbol was that of a householder bringing forth out of his treasures things new and old; and it was very characteristic of his whole teaching that he was seldom far away from Substitution, the atoning work of Christ, his death, resurrection, and coming again. On themes such as these he ever seemed most happy in fluency of speech, readiness of reference, freshness of thought, and aptness of illustration.

After ten years at Park Chapel Dr. Bennett went to St. George's, Worthing, it being generally understood that ere long he hoped to return to St. Luke's, Redcliffe-square. His stay at Worthing, it was trusted, would prove beneficial to his health. Since 1888 he has done good service in this seaside parish, his weekly Bible readings attracting Christians of many denominations, and being much valued by reason of their perspicuity, fervour, and fulness. Meanwhile he was speaking here and there throughout the land. The last time we heard him in public was at the Dundee Conference of the Evangelical Alliance, when he gave a masterly exposition of the orthodox doctrine of Substitution. When in the north in the autumn, staying some time at Rossie Priory, he gave each morning in the library Bible readings on prophetic subjects, which were greatly enjoyed.

Since then he has laboured quietly at Worthing, and on January 22 delivered his farewell address, the text being, "Jesus Christ, the same yesterday, and to-day, and for ever." Ere, however, entering fully on his new responsibilities, he has been called home, to the sorrow and loss of all who knew his worth as a teacher in the deep things of God.

MR. C. INGLIS AT KING'S CROSS.

One of the most encouraging missions ever held in connection with the Baptist Church at Vernon-square, King's Cross-road, has come to a close.

The hearts of God's people are overflowing with gratitude for all they have been permitted to see of his power to save the lost. The addresses that have been given by Mr. Inglis have been of the most solemn and moving character. Many of the incidents related by him were those that came under his own observation, and thrilled his hearers. The address on "The Closed Door," delivered the last Sunday night of the mission, was very powerful. The Spirit of God has been breathing upon the slain the valley of Ezekiel, and numbers have arisen to newness of life. Every evening the inquiry-room has been in use, and as many of the inquirers were known to me I have every confidence of the abiding nature of the work. The work has not been confined to one class, but the Spirit of God has been reaching all—scholars from the Sunday-school, constant hearers of the Word, rough men of the world, backsliders, and strangers to the means of grace. The spiritual life also of God's people has been aided by the meetings. The Bible readings each afternoon grew in interest and in numbers, and many a worker received fresh stimulus and suggestion in regard to the Master's service and kingdom.

Mr. Inglis has left us for Swansea, followed by the prayers of all God's people here. May all his future missions be alike owned of God.

Jno. T. Mateer, Pastor.

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A TEMPERANCE PARLIAMENT.

This term has been applied to the important three days' conference of delegates from all manner of temperance organisations in all parts of the kingdom, held last week in the Memorial Hall, Farringdon-street. The general idea was that of friendly and confidential consultation between coworkers as to methods and measures; hence earnest conversation over practical matters took the place of stirring speeches. The press was not invited, but from an official summary supplied we gather the most salient features of the proceedings. Mr. Leonard Courtney, M.P., presided throughout.

The first day (Tuesday week) was devoted to the consideration of eight practical resolutions bearing on vital points in legislation, demanded and submitted as a basis of discussion. These were:—(1) A measure for suspending the power to grant further new licences; (2) a discretionary power to refuse any licences or renewal of licences: (3) the refusal of licences by local bench should be made final; (4) powers to be given as to the reduction of the hours of drink sale; (5) Sunday closing of public-houses to be made general; (6) public-houses to be closed on election days; (7) the bill prohibiting the sale of intoxicants to children under sixteen to be supported; (8) direct local veto over the issue of licences.

The second day was devoted to the full discussion of the best form of local option, and the constitution of the licensing authority.

On the closing day a very important discussion arose on legislation as to drink-selling clubs—a great and growing evil. There was a general agreement on the part of the speakers as to the enormous evils resulting from the formation and continuance of social and other clubs mainly for drinking purposes, or where drinking largely prevails; and the main question debated was whether or not the resolution to be passed should deal with the dispensing of intoxicating drinks in clubs generally or only with those constituted to evade the licensing laws. Several speakers urged the necessity of taking the first-named course, and the opinion was also expressed that the existing law, if properly enforced, was sufficient to deal with the second-named class; and also that nothing ought to be done as affecting one class that did not apply all round. It was, however, contended that there was a large question outside that of "legitimate" clubs, and further that between the two specific kinds enormous evil arose from small local, political, and other clubs, not formed for the purpose of drinking, which yet become centres of drinking, and often do more harm than an equal number of public-houses. The difficulty of drawing the line was admitted, while the distinction was held to be quite apparent. Different proposed plans of dealing with clubs, by registration or otherwise, were mentioned, while a clearly defined process was insisted on as an essential corollary of the direct veto: and the finding of the Royal Commission on the Sunday Closing (Wales) Act was read to the effect that all clubs where intoxicating liquors are sold or supplied to members should be registered with the local authority, the register and club rules being open for the inspection of the police, and, further, that the Commission was very strongly of opinion "that associations existing only for the purpose of supplying intoxicating drink to the members, or only colourably for some other purpose, should be declared absolutely illegal."

Various other pressing points were considered, and it was generally felt, in closing, that this friendly conference between workers, labouring widely apart one from the other, must largely aid in lending unanimity of tone to the temperance cause.

REQUESTS FOR PRAYER.—For special blessing on a mission to be held in Hengler's Circus, Hull, commencing on March 19.—For great blessing on Richard Weaver's closing meetings at Belgrave Chapel.—For evangelistic services at Basingstoke, to be conducted by Mr. J. J. Scroggie, commencing on March 5.—For a special mission at the Gospel Hall, Wendover, by Mr. W. Monro Collings, commencing March 10.—On behalf of a mission to be held in the Soldiers' Home, Freshwater, Isle of Wight.—For a special mission at Duke-street Hall (Gray's Yard, W.), from March 5 to 19, by Mr. W. P. Crombie.—For a special mission in Grandpont Church, Oxford, March 19 to 27.—For a Gospel Temperance mission being conducted by Mr. Matthew Burnett in Peterchurch, Hereford. PRAISE.—For great blessing on an eight weeks' mission in the North of Ireland, conducted by Mr. Burnett.

TEMPERANCE NOTES.

Intemperance is rated as one of the chief predisposing causes of yellow fever.

At the present time out of 2747 Congregational ministers in England and Wales, 2034 are known to be abstainers.

Mr. Richard Coad, having concluded a temperance mission in Burslem, is now at the Temperance Hall, Pendlebury, Manchester.

According to the last report of the Commissioner of Internal Revenue, there are 215,434 retail liquor dealers in the United States.

Indians in the town of Deer River, in Minnesota, maddened by excessive indulgence in alcohol, have just sacked the place and killed several persons.

Every minister of the Evangelical Union of Scotland of the present day is a total abstainer, and every church uses non-intoxicating wine at the Lord's Table.

The Alford Band of Hope Union has had a visit from Mr. Sidney Wade, who spoke at Swaby, Brinkhill-Aby, Sutton-on-Sea, and also at a meeting in Alford.

Sunday, June 11th, has been set apart as Temperance Sunday in Chicago. This follows the week of World's Temperance Congresses, at which some of the ablest temperance speakers in the world will be present.

Of 285 students in Congregational Colleges in England, 261 are abstainers; in Wales, eighty-six out of ninety-two are abstainers; and in Scotland *all* are abstainers; of 386 students in Great Britain, 356 are abstainers.

The representatives of Great Britain, Germany, the Netherlands, Belgium, and Denmark, have signed the Protocol dealing with the execution of the Convention of 1887, for checking the sale of spirituous liquors to North Sea fishermen.

Mr. John G. Woolley has concluded a remarkable series of Gospel temperance meetings in Luton. Seven meetings were held in the Plait Hall—the largest building in the town—with an average attenance at each of 1500 people. Lady Henry Somerset and Miss F. Willard took part in two of the meetings.

The reputation for longevity which the Prohibition State of Maine, U.S.A., already possesses, is illustrated anew by the fact that the deaths in the State during the year 1892 included those of eleven men and women over 100 years of age, and that there are twenty-one centenarians still living. Prohibition promotes longevity.

"From my own knowledge," says a writer on tropical diseases, "as well as from the observation of others, I aver that those who drink nothing but water, or make it their principal drink, are but little affected by the climate, can undergo the greatest fatigue without inconvenience, and are less subject to the contagion of troublesome or dangerous diseases."

Preparations are being made for a County Temperance Congress for Kent, to bring together temperance workers and sympathisers from all parts of the county. The county town is to be the scene of the gathering, and on April 17, 18, and 19 next, Maidstone will be all alive with temperance folk, who will meet to consider how "The Cause" may be strengthened and pushed forward.

"I have made one thousand dollars in the last three months," said a prosperous liquor-seller to a group of men standing near his saloon. "You have made more than that," quietly remarked a listener. "What is that?" was the quick response. "You have made my two sons drunkards. You have made their mother a broken-hearted woman. Oh, you have made much more than I can reckon, but you'll get the full account some day!"

The "Happy Evenings for the People," inaugurated by Mr. Merton Smith during his visit to Dublin in October last with Mr. Moody, are kept up with unabated zeal by the friends of temperance in Dublin. Captain Fielding, an active Christian officer in the Dublin Garrison, has done much to make the movement a success. It is expected that General Lord Wolseley will take the chair at the next "Military Night." About 800 have signed the pledge since the meetings commenced to be held.

In *Hand and Heart* for this month there is a paper in which, replying to the question, "How do you encourage temperance and total abstinence?" Archdeacon Sinclair says:—"The best way of encouraging a temperance society is the plan adopted in a large parish in Cambridge. The society is divided, on the Methodist principle, into a number of classes. Each class has a name or title, a banner, a leader, and a strong *esprit de corps*. This, I think, is the only plan that I know of that keeps recent total abstainers to their pledges, other of course than Divine grace; it is a great moral support to the converts. They are constantly visited by their class leader and the comrades of the class, and thus a strong public opinion is brought to bear upon them and encourage them."

AMERICAN EVANGELISTS.

Messrs. Moody and Sankey are now closing the third week of their work at Wilmington, Del. From the first the great rink was filled, the fame of these brethren having gone before them. This city was not previously visited by them, hence the spirit of curiosity was great. But in a few days this was eliminated. Seriousness, quietness, and power characterised the assemblies. Mr. Moody arrived weary, but he soon freshened, increasing in vigour to the end. Ministers and people were moved by his weighty appeals. The Gospel, as it leaped from his lips, entered many a heart, for the Spirit wrought effectually.

Mr. Sankey had all the old-time ring of song. With pathos and with power he sang to crowds, who were swayed by the spell of a consecrated voice. Tenderly did he utter words of melting sweetness for broken hearts, and rousing were his bugle notes of warning and entreaty.

Men's meetings are multiplied as the end of their mission draws nigh. Overflow meetings and meetings for women are going on. Wilmington is a stagnant old city of 2500 inhabitants, conservative. But now the stagnant waters are stirred. The Lord has blessed his servants to the conversion of a multitude and the needed quickening of the churches. If the pastors will now throw off the strait-jacket and follow up this grand work, streams of life may still be set in motion.

The evangelists moved next to Baltimore, where they received warm welcome.

Since Dr. Chapman left the pastorate he has had large doors open to him in the evangelistic field. Recently Reading, Pa., had a visit from him, which resulted in a widespread movement. Mr. Mills is moving eastward from the Pacific coast. All the cities welcome him, and thousands flock to hear him. Dr. Munhall continues sowing the seed with liberal hand. His union meetings have been largely effective for good, while his preaching is loyal and intensely aggressive. Other evangelists are pursuing their calling amid many discouragements. Mr. Leonard Weaver is in New York City, having many tokens of blessing. When Americans know him he will be better appreciated.

The Methodists have employed Rev. C. H. Yatman for theatre services and related work in New York. They are making great efforts to reach the lapsed masses. The Salvation Army, under Ballington and Mrs. Booth, is receiving recognition. There are few opposers now. They deserve great credit for continuance in well-doing amid evil report and good report. Their philanthropy has touched a popular chord.

Rev. Wm. E. Needham accepted the pastorate of a Baptist Church in Camden, N.J., recently. Within two months the building proved too small. His official board immediately secured a new opera house, in which Pastor Needham preaches on Sunday evenings. The great auditorium is constantly packed with eager listeners. More unsaved people attend this service than can be found in twenty ordinary churches. Surely it is wise to fish where fish congregate.

Rev. B. C. Needham is pastor at Coatesville, Pa. He expects Mr. Leonard Weaver to aid him in seeking to reach the non-churchgoers. Rev. Thomas Needham confines his evangelism to needy fields in Pennsylvania, building up the weaker churches and reaching outlying districts.

Rev. Geo. C. Needham has recently been several times prostrated through heart weakness. His physician gives him encouragement that after a period of quiet and freedom from his exacting labours he will regain his former health. He will confine his labours to teaching and preaching in Philadelphia, with restricted work not far from his home. Great audiences crowded to hear him in the Camden Opera House for three Sundays, but these services overtaxed him.

Rev. D. M. Stearns is doing a peculiarly grand work. He is a reformed episcopal pastor at Germantown, using his parish as a centre for his field, which is the world. Mr. Stearns is establishing classes for Bible study in various cities and towns, attending to twelve each week. He teaches the S.S. lesson, and gives expositions on prophetic subjects. His teaching has revived the hope of our Lord's coming in many hearts. He also enlightens his classes on missionary movements until they began to maintain workers abroad by voluntary donations. Over sixty missionaries are thus taken care of. In a short time nearly fifteen thousand dollars have been dispersed through several missionary boards and agencies.

MISSION IN BIRMINGHAM.

A most encouraging mission to men was held last week by Mr. W. R. Lane and Lord Bennet in connection with the Birmingham Y.M.C.A. The work was commenced on Saturday evening, the 18th ult., by a meeting with the workers for prayer and conference, and on Sunday Mr. Lane addressed with great power the large P.S.A. of a thousand men, and conducted the evangelistic service at the Y.M.C.A. in the evening. The many prayers which had preceded the mission were signally answered on this day, when the first drops of the shower of blessing began to fall. Monday evening was devoted to a social meeting of members and associates, while the three following evenings saw the hall filled with men, most of whom were under thirty. From beginning to end all listened with deep attention to the earnest and brotherly appeals of Mr. Lane; and Lord Bennet's sacred solos, rendered by one whose heart as well as voice seemed equally trained for this service, awakened many feelings which had been long crushed down by sin and sorrow.

The scene on the last evening will never be forgotten. Five hundred men were packed into the hall to hear Mr. Lane and Lord Bennet's thrilling personal experiences, and when at the close of a most solemn meeting Mr. Lane invited all who wished to decide for Christ to stand, nearly the whole audience rose as with one consent, and though the hour was late, nearly half remained to hear Mr. Lane's closing exhortation. He dwelt with special emphasis on the great importance of prayer and daily reading of the Scriptures, and recommended the inquirers to join the Bible and Prayer Union which has just been started in connection with the association.

Addresses too were given each afternoon by Mr. Lane on "Christian Life and Service," these Bible readings being open to all and much appreciated by those who attended them.

The hearts of the workers have been filled with gratitude to God for the blessings He has vouchsafed, and for the many answers to their prayers. Time alone will show how great was the blessing received; but it is remarkable that in such a short series of meetings, held in a hall only seating 400, over 120 men should have given in their names as being desirous of accepting Christ as their Saviour.

H. W.

MR. G. CLARKE AT BRISTOL.

Dear Sir,—May I invite your readers to join us in praise to God for the great and real revival which has taken place here at St. Luke's? Certainly there has not the like been seen here before, and once again has God shown us that He is able to do exceeding abundantly above all that we ask or think. Blessing we felt sure would come, but none of us, I think, expected to see such constant crowds of earnest seekers after truth, or so many openly professing conversion. I should like to bring to the notice of your readers one or two peculiarities of this mission.

First, the services were conducted by a layman of the Church of England, Mr. George Clarke *inside the church*. Accordingly I had to read the evening service each night before the address could be delivered. This, we feared, might have been a hindrance, but it was not so at all. Again we hardly expected that Nonconformist brethren would come to a mission so conducted, in this respect also we were very agreeably surprised, and there is not a chapel in the district without its representatives among the new converts. One other peculiarity of this mission is the fact that from the second day we had almost incessant rain, so much so that I should think few missions have been held in such depressing weather, and yet with such glorious results. Mr. Clarke probably never spoke with greater power, and the presence of the Holy Spirit was plainly manifested.

Many cases dealt with were truly remarkable—one, a man stopped on the verge of suicide; others, habitual drunkards; others, again, sailors and travellers passing the night in Bristol who stepped into the church to while away the time. So we might multiply them. The Sunday evening services with overflowing crowds, the deep hush, the felt presence of God, the fervent prayers for mercy, none that were present can forget. But the blessing seemed to culminate when at the thanksgiving service concluding the mission nearly 400 Churchmen and Nonconformists knelt together at the Lord's table.

Praise God with us, fellow-labourers, and beseech Him to give us grace to carry on the work so gloriously begun.

Your fellow-labourer in the Gospel,

W. F. Jepson.

St. Luke's Vicarage, Bedminster, Bristol.

REVIVAL AT LEICESTER.

The mission which has closed at Leicester is one which will be remembered in this town with devout thankfulness for many years to come. During the last week of these services our Wesleyan friends were also busily occupied with an extensive mission of their own in other parts of Leicester, conducted by Revs. Thos. Waugh, Thos. Cook, W. Davidson, and others. And in all these various centres of Christian activity the presence and power of God was marvellously displayed. Hundreds of persons, young and old, have come forward to learn of the way of life as the result of this widespread effort; whilst in all the churches taking part in the missions there has been a most blessed awakening among believers. One hears on every hand the opinion expressed that it is a long time since the town of Leicester experienced such a manifest revival as the one which is now, to the glory of God, being chronicled.

Messrs. Fullerton and Smith entered upon the last stages of their mission on Saturday, February 11, at Melbourne Hall (Pastor C. B. Sawday's), when Mr. Smith related his life's story to an immense audience. On the following day many who came to the services found it impossible to get into the hall, and in the evening a large overflow meeting was held in the schoolroom. All through the week our honoured brethren continued their labours, preaching the Gospel "in power, and in the Holy Ghost, and in much assurance," with the glorious result that each evening found us rejoicing in the salvation of precious souls. Twice during the week afternoon meetings for Christians were held at Victoria-road Church, at which Mr. Fullerton gave most helpful and inspiring Bible readings.

Melbourne Hall was again crowded on the Saturday evening for another of the popular song services, and on the last day of the mission, viz., Sunday, February 19, most memorable gatherings took place, God, in a most special manner, bearing his servants witness both with signs and wonders.

According to an urgent request made by the committee, Messrs. Fullerton and Smith remained in Leicester for two extra days, on the former of which they conducted a service of peculiar interest in the Temperance Hall, at which 800 or 900 women belonging to the various "mothers' meetings" of the town were present. On the following day a great farewell meeting took place at Melbourne Hall. So eager were the people to attend this meeting that long before the hour for commencing the service had arrived the place was densely packed, and the Memorial Hall adjoining had to be thrown open for a second meeting. The intense feeling of gratitude to God for the blessings enjoyed in connection with the mission as manifested by the huge assembly, the presence of so many ministers on the platform and their touching testimonies (notably that of Rev. J. G. Greenhough, who has taken such a deep interest and active part in the mission), and the earnest and tender parting words of the evangelists will never be forgotten by those who were privileged to be present on this remarkable occasion.

Thus closed a memorable chapter in the history of the religious life of Leicester. That the influence of this blessed experience will be felt and the fruits of the mission be seen for many years to come is beyond all question. To the Triune God be all the praise and honour and glory! Amen.

Frederick J. Feltham.

THE ANNUAL CRIMINAL RETURNS OF GLASGOW, presented by the Chief Constable for the year 1892, have been issued. The section which more directly relates to indulgence in intoxicating liquors reports a decrease of 1531 in the number of persons apprehended on charges of disorderly conduct, simple assault, and being drunk and disorderly.

THE NOON PRAYER MEETING.

ALDERSGATE-STREET.

These daily meetings, which are held from twelve to one o'clock, prove oftentimes to be seasons of great interest. On a recent occasion there were amongst the personal testimonies which characterise these gatherings, many instances of gracious answers to prayer. One of these related to a large family circle, numbering about one hundred members, concerning whom several of the Christian members in their midst had made constant intercession. As the result, in the case of each one of those who have already passed into eternity—a large proportion—there was good hope for everyone.

Another friend related how recently, when preaching the Gospel in a mining district, he had made an appointment to go down a mine at a certain hour. Arriving, by mistake, half-an-hour too soon, he found that this was providential, for in that house there was lying a young woman on the point of death. She said, in reply to inquiries, that it was all dark concerning the future. After prayer he repeated a few texts from the Word of God, bearing on the facts of sin, atonement, pardon, and life, in the midst of which the dying girl said: "Oh! I see it; He died for me," and a few hours afterwards she passed away in joyful hope.

Another friend related that, during a recent summer, he was staying at one of the large hotels at Braemar, at the time of "the gathering." There were two bishops, many clergymen, and other distinguished guests present. Sunday evening had been spent in the drawing-room in singing sacred songs; the guests were getting their candles and were retiring for the night when he felt constrained, with great reluctance and much nervous suffering, to suggest that ere they parted for the night, never to meet again until the great day, they should acknowledge God in a few words of prayer. All the guests kneeled, while he was enabled to lead them in a few earnest words. At the close many of them lingered behind for conversation, several heartily thanked him for the suggestion. Through subsequent correspondence he learned that as the result of yielding to the mighty constraint he had felt, several of them present had been led definitely to accept the Lord Jesus Christ as their personal Saviour.

A sailor present, who had just returned from a voyage to the Antipodes, said that when they sailed from London there were two Christian men on board, the captain and the carpenter. By the consistent lives and the testimony of these two men the little band was increased to twelve before the ship reached home. At the ports of call, instead of folks from the shore coming on board to evangelise the sailors, they landed and gladly bore testimony to the Saviour to those ashore.

THE GLORY OF GOD.

"We give thanks to Thee for Thy great glory, O Lord God, heavenly King."
"The glory which Thou gavest me I have given them."
—John xvii. 22.

We thank Thee, Lord, for all thy wondrous Power,
Revealed each night upon the starry sky;
And every day, where insect, bud, or flower
Receives the notice of an opened eye.

We thank Thee that thy Wisdom is so vast,
So far exceeding all our finite thought;
Embracing all the ages that are past,
And reaching to creations yet unwrought.

We thank Thee, Father, most of all, that we
May show what ne'er was read on skies above;
A glory never flashed o'er land and sea—
The wondrous glory of Thy matchless love.

That here Thy children, e'en the weakest one,
Set free from self, may be a mirror true;
And show thy glory, as the mighty sun
Is held within a tiny drop of dew.

A. M. Charlesworth.

THE WEEKLY WEST-END MEETINGS for the deepening of the spiritual life, which were formerly held in Portman Rooms, will be resumed on Friday, March 3, at 3.30 p.m., and continued each Friday in March and April (Good Friday excepted) in the Mission Hall, 21, Bell-street, Edgware-road. The speakers will be:—March 3, Rev. E. H. Hopkins; March 10, Rev. J. B. Figgis; March 17, Rev. J. Sharpe; March 24, Rev. F. B. Meyer. Requests for prayer should be sent to Miss Gordon, 19, Seymour-street, Portman-square.

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ROUND THE NEW HEBRIDES.

We have just returned from a trip round the New Hebrides, and have visited almost all the mission stations in the group, as well as a number of traders' stations.

The larger islands, as one may see by looking at a map, are in the northern part of the group. There the population is more dense, and heathenism is stronger. As yet comparatively few of the natives there have been reached by the missionary, but in some places the natives are apparently ready to receive the Gospel.

To the N.E. of Ma'ekula (or Mallicollo, as in most maps) there are several small islands, each about a mile in diameter, with large populations. Uripio is the station of a missionary, with a population of about 300. Walla, a little to the north, with no one save a French priest to teach them, has a population of about 1200; and Vau, a little further north, has a population of about 1500. It will probably be some time before a missionary can reach these; and it must be chiefly by means of native teachers.

Santo, with a population of about 15,000, has two missionaries, and there are very few teachers to assist them in extending the work. Dr. Lamb, a medical missionary, has been settled in Ambrim this year, and the people are evidently in a prepared state to receive the Gospel. The fertile and populous island of Oba, and the islands of Pentecost and Maiwo, are under the Melanesian Mission, with a missionary resident during part of the year, while teachers trained on Norfolk Island are at work there throughout the year. All the other islands are under the Presbyterians.

The great want of the New Hebrides is teachers. A good many have gone out from Eromanga, Fate, Emae, Aneityum, and one or two other islands to the northern part of the group. A number of the more advanced islands have in addition supplied their own islands with teachers, as Aneityum, Aniwa, Eromanga, Fate, Nguna, Tongoa; and now Futuna in the south, and Epi in the north, are training teachers to instruct their own population. It is proposed to start a training institution for teachers, but owing to the resumption of the labour traffic it will be very difficult to get young men to attend such an institution. Our numbers are weakened this year by the enforced return of two members of the mission owing to the ill-health of their wives.

Now that there is a monthly mail to the New Hebrides, papers from Great Britain can reach us in about six weeks after publication; and it would be a kindness if friends who supply missionaries with religious and other literature would send the latest.

(Dr.) William Gunn.

Futuna, New Hebrides, viâ Sydney.

FROM DEACON ABRAHAM.

Writing from Geog Tapa, Oroomiah, Persia, on Jan. 21, Deacon Abraham says:—

"Praise the Lord, that we have been delivered from the plague of cholera, and preserved in the midst of the many trials that oppress and destroy our country. Christians are greatly harassed here. We are weary of pleading our cause to the English Government. We appeal to the Lord, who saves wonderfully; but we are weak and often forget our refuge and salvation.

"Our poor fellow-Christians under Turkish rule, in the mountains of Kurdistan, are also oppressed. For some years past their land has brought forth little produce—corn, &c.—and there is scarcity. More than in any previous year we have sheltered the poor and needy. Sometimes our stables and mangers are full of them, so that our hungry cattle have to give place to the wretched creatures, hungry and almost naked.

"As my door is open to them, they come to our morning prayer meetings. Then I generally give them each a loaf of bread and a handful of raisins; but this we are not able to do always. Our circle of orphans, workers, &c., is more than sixty in all. We ourselves are often in need, but the Lord has been very gracious to us, and we believe He will continue to be so. My good wife is in England on behalf of our work. I ask Christians to remember her, and to help her with drawing-room meetings, or in other ways."

Communications may be addressed to Mr. Henry Tasker, Brookside, Andover, Hants.

DAMASCUS MEDICAL MISSION.

As a sphere of medical mission operations the ancient city of Damascus commends itself to serious consideration. With its teeming population of nearly 200,000 inhabitants, the great majority of whom are fanatically opposed to Christianity, it is without hospitals, dispensaries, poor-houses, asylums, or the other expressions of Christian brotherhood. The claims of the work which Dr. Mackinnon has conducted with so much success have been set forth in a special appeal, entitled, "Damascus," illustrated with photographs. It advocates the extension of the mission operations and the erection of a hospital.

The need of a medical missionary colleague has, it is stated, long been felt. The first missionaries of the Cross were sent out "two and two," and the wisdom of this Divine arrangement is obvious in efficiently carrying on medical missionary operations. In consultations; in operations; in carrying on the ordinary work of the dispensary or hospital, and, at the same time, outside visitation; in itinerary work; in time of sickness or furlough—the presence of a brother medical missionary must prove an incalculable blessing.

With the establishment of an hospital the aid of a fully-qualified nurse also becomes indispensable. To carry out the scheme—the purchase of land and the erection of a hospital, with accommodation for some sixty patients, dwelling-house, dispensary, &c.—about £5000 will be required. Substantial promises have been received, but continued interest is bespoken.

The work is carried on under the auspices of the Edinburgh Medical Missionary Society, and communications may be addressed to Dr. E. Sargood Fry, 56, George-square, Edinburgh.

IKWEZI LAMACI, NATAL.

Those who have been kindly interested in the above mission, carried on by Rev. Samuel and Mrs. Aitchison, will be sorry to learn that there has been famine all round them for some months back (and that it still continues), partly owing to the failure of last year's crops.

Their troubles are also aggravated by the loss of many oxen (including six of Mr. Aitchison's) from the exceptionally severe winter. This means very great inconvenience in the cultivating of land, as well as in other ways. Mr. Aitchison's riding pony has also died.

Donations for this work will be gladly received and forwarded by Agnes A. Bryson.

1, *Belmar Terrace, Pollokshields, Glasgow.*

THE BIBLE IN INDIA.

One of the six auxiliaries of the Bible Society in India is that centred in Bangalore. The report for last year shows, among other noteworthy facts, that the circulation of Scriptures in the Bangalore district—the centre of the Kanarese-speaking population—has within the last six years almost doubled. In 1886 it was slightly over 10,000 copies; the return for 1892 is 19,261, and this in spite of a decrease, owing to various causes, of the number of colporteurs employed.

A revision of the Kanarese Bible is going steadily forward, and good progress has been made during the past year. One object kept steadily in view is to produce a version which shall be essentially *popular*—as easily intelligible as possible to the common people—that is, not only to the Brahman and the scholar, but equally to the children in schools and congregations, and to the illiterate women, ryots and low castes, who hear it at churches and public meetings. In attaining this difficult but important end, the revisers aim at an idiomatic translation—true to Kanarese ways of thought as well as to the original Hebrew and Greek—and speaking to the native mind with the accent and reality of their own familiar tongue. It is hoped that good progress will be made with the more important books of the New Testament in 1893.

THE LORD'S DAY IN FRANCE.—The Sunday Rest League is making progress, chiefly among Catholics; Protestants, who set it going, feeling a difficulty in meeting Romanists on this common ground. One of the largest concerns in Paris, "Le Louvre," sent 10,000 circulars to as many lady customers, asking if they would consent to *not* receiving goods on Sundays. The answer "*yes*," was, so to speak, unanimous. Other houses of business are following this example.—*Evangelical Christendom.*

THE REVIVAL IN IRELAND.

MISSES SMITH AND BAX.

A remarkable mission has been brought to a close at Donegal after three weeks' labours by Miss Smith and Miss Bax. The services were held in the Methodist Church, and from the first night of the mission these devoted ladies had the joy of leading sinners to Jesus. When the last evangelistic service was held it was found that over 160 names were taken as having professed to yield themselves to Christ Jesus as their Saviour. At the praise meeting which was held near the close of the mission, 107 men, women, and children, in one hour, praised God for blessings received during the mission.

Immediately at the close of the praise meeting a Gospel temperance meeting was commenced, at the close of which 120 signed the total abstinence pledge, and more than 100 others who had signed the pledge previous to this mission came forward to have the blue ribbon pinned on. The last night of the mission was devoted to organising a branch of the Christian Endeavour Society, at which eighty-seven names were taken, which is only a foretaste of what will follow.

During the mission, Miss Edith Richardson and Miss S. Fennell, both of Bessbrook, gave very valuable help in all the meetings, and their addresses were greatly prized by old and young who heard them. E. Corneille.

MISSION IN COUNTY DOWN.

The special meetings conducted in Bangor, co. Down, by Messrs. Smith and Bell have been continued since they left for Monaghan. The meetings have been growing in interest, attendance, and power, and it is evident a wave of blessing is passing over this place. The Lord's people have been stimulated to further zeal in Christian work, and have been led to persevering prayer and effort on behalf of the unsaved, and as a result many have been led to decision for Christ. The work will be continued for another week in Trinity Presbyterian Church. Ministers of various denominations are assisting to make the united mission a success. Messrs. Smith and Bell return for the final week at the close of their mission in Monaghan. The following ministers have taken part in the work: Revs. Jno. Waddell, Dr. Williamson, W. Hookens, W. J. Jackson, and Dr. Rogers. F. H.

PRAYER FOR IRELAND.

Dear Sir,—Will you spare me a brief space in your valued paper to call upon all Christians who "know that they have passed from death unto life, because they love the brethren," and upon all who desire that "the Word of God may have free course and be glorified," to plead, both in public and in private, with the faith that takes no refusal, for their Protestant brethren in Ireland, that their lives, their liberties, and the result of their industries should not be permitted to be endangered?

Let them plead no less that the one hope of peace for distracted Ireland, the free course of God's own message of "Peace on earth and goodwill towards men," be not quenched for ever by the tyranny of a priesthood which, wherever it obtains power, closes and banishes the Bible.

Yours faithfully,

The Author of "The Memorials of Captain Hedley Vicars."

MRS. BAEYERTZ IN WINCHESTER.

The second week of this lady's mission at the Soldiers' Home, Winchester, has given great encouragement, in spite of specially unfavourable weather. The spacious hall has been filled to overflowing, the numbers unable to gain admission night after night being very considerable.

In public meeting and in inquiry room alike there has been a deep sense of solemnity, accompanied by manifestations of Divine power. Many unable to obtain admission to the chief meeting—some having walked many miles to be present—thronged into the after-meeting, where Mrs. Baeyertz gave a second address.

The mission closed last Thursday evening with a solemn meeting of prayer and consecration, at which nearly 400 Christians were present.

EAST END DISTRESS.

Life in the far East End is very sad just now. Work is very slack at all the works, and employment is not to be had, though the men tramp from before six o'clock in the morning until what ought to be dinner time seeking it, till their boots are worn off their feet, and they grow gaunt and aged-looking. The women—who would be bread-winners if they could—sit at home and starve, because, as a result of so many of the working classes being massed together, there is no washing or charing to be had. The children come in hungry from school, and there is nothing but bread to give them, perhaps not even that.

Many have pawned all they have to pawn, and often the furniture has nearly all disappeared. Some have no bedding left, but lie down in their clothes on a few rags, with not even a blanket to cover them. Some mothers with young babies get thoroughly exhausted and become very ill. The parish doctor comes and orders nourishment, but unless the parish give it there is none for them. Many of the children die young, those who can walk are often weakly and rickety. These are the children of the genuine unemployed—who would rather starve than beg, and who have been brought to these straits by being out of employ for *months*. Several families are suffering from scarlet fever; those who are recovering need nourishment sorely.

It is for such as these that Rev. S. Smyth, St. Mark's, Victoria Docks, E., pleads for help to enable him to give blankets, coal, meal, and grocery to the sick, the aged widows, and the many suffering poor.

TOWER HAMLETS MISSION.

Mr. E. H. Kerwin, writing from the Great Assembly Hall, Mile End, sends particulars of some cases of distress recently found in connection with the visitation work of the mission:—

A woman who has seen better days; her father died, and left her property, but it has all gone by bits, and now she writes: "As a last resource, I appeal to you before I end my life, which I am sure I must do, as I cannot bear my existence much longer." The visitor reports: "Found this young woman, about thirty, in a most deplorable condition; lives in a 'box' room about 3 × 8. Her bed a piece of wood on four legs, an old feather bed; a frame of a box to sit on; no other furniture in the room; nothing on the walls; no clothes, except an old dress in rags and an old coat; no undergarments whatever; no bed-clothes, and starving; she lived on Sunday on a date and a piece of bread."

Mr. and Mrs. I——, Mile-end, six children, ages ranging from fifteen years to infant in arms. One child with a diseased hip, one with inflammation of the lungs. Scarcely any covering on the bed when visited. Husband has been out of work for two or three months; casual work. No food in the house. A dock labourer and a teetotaller.

H——, Mile-end, docker, with five children, who have scarcely any clothing to go out in. Thoroughly destitute. He often walks miles if he sees a chance of getting a day's work. Had it not been for the help afforded them by the poor relatives, the children must have perished from want of food. Mrs. H—— had nothing but rags to go out in. All earthly possessions gone to raise money for food. There was not a blanket on the bed until the visitor took them some.

I could quote you any number of such cases, adds Mr. Kerwin, and it is for these we want funds to help. They will not, as a rule, make their wants known until it is too late.

RICHARD WEAVER IN LONDON.

God has answered prayer, and given us the best wine last. Night by night last week Malden Hall was packed to its utmost capacity, and the closest attention was shown whilst the evangelist simply and powerfully proclaimed the Gospel message. Numbers remained behind to the after meetings, and a great many men and women were dealt with personally by workers.

At the closing service on Friday many came forward for prayer and personal conversation. On Sunday last, Mr. Clem. Boardman, of Stratford, was greatly helped in following up the work of reaping the fruit which had been sown by Mr. Weaver, who is busy this week at Belgrave Presbyterian Church, Halkin-street, West.

NORTH-EAST LONDON GOSPEL MISSION.

The friends of this mission have been given occasion for rejoicing of late in the blessing that has been recorded in the conversion of several match factory girls at the Bow Common Institute. When the terrible persecution is remembered which follows upon the confession of Christ by this class of girls, it is surely a cause for thanksgiving that they have so far stood their ground. More than usually full classes have been kept this winter, while the "gutter lads" at Kingsland have come in larger numbers than could be accommodated, and spiritual efforts have not been without hopeful signs amongst them.

The congregations of *bonâ fide* poor working people are maintained both at Kingsland, Bow, and Poplar in large and increasing numbers, while, better still, the Gospel message proves to be the power of God unto salvation from week to week.

Turning to the temporal relief afforded, the workers are finding, with many others in East London, the most heart-rending destitution; and beside affording what relief they can in coals, groceries, blankets, and clothing, they are making and giving out 800 quarts of soup weekly, and supplying 500 dinners to unemployed dock labourers and others and their children.

Mr. Chorley has lately added a free medical relief agency at Bow, where the visitors of the mission make a discriminate use of free medical orders to the very poor in supplement to the hospital letters, the supply of which is inadequate, and which the prevailing increase of sickness so intensifies. Communications should be made to Mr. W. Chorley, 6, Clephane-road, Canonbury, N.

LIFE AND THE PHYSICAL FORCES.

An important meeting of the Victoria Institute took place on Monday last week, at which Mr. J. W. Slater, F.C.S., F.E.S., traced the difference between life and the physical forces, and reviewed all those experiments and arguments by which some have sought to prove that a key to the origin of life has been obtained. Contributions to the discussion of the question were made by Sir George Stokes, Bart., V.P.R.S., who stated that Lord Kelvin's recently-alluded to suggestion, that the germs of life on this earth might have come from the bursting of a remote star, was only intended by him to refer to the possible transmission from one part of the universe to another of life germs, but that the first origin of life itself we must all refer to God.

Professor Lionel Beale, F.R.S., in supporting Mr. Slater's views, said that an absolute line must be drawn between the living and the non-living. Living matter is distinguished from all other matter by a property, power, or agency, by which its elements are arranged, directed, and prepared to combine according to a pre-arranged plan and for a definite purpose. There has been no gradual transition from the non-living to the living. Life is a special position independent of and not in any way related to the physical forces; it has nothing in common with any material forces, powers, or properties.

The Zulu Christian Choir.

This band of Christian singers from South Africa have recently been exercising their special gift in different parts of the country. They paid a visit to North Wales, and their songs met with much acceptance with that musical people. They have lately sung at Richmond, among the audience being the Duke of Teck and Princess May. Among other places where they have performed have been St. Paul's Chapter House and Dr. Clifford's Church at Westbourne Park. Their répertoire embraces selections from the Jubilee songs, Mr. Sankey's latest collection, besides well-known sacred solos of a high class.

The choir are open to receive engagements for the months of March and April, after which they hope to return to their native land. The leader is Mr. Saul Msane, who may be addressed, Macready House, Henrietta-street, Covent Garden, London, W.C.

CRIMPS AND SEAMEN.—Upwards of 7,000 seamen have signed petitions at twenty-seven seaports, under the agency of the Missions to Seamen, to the President of the Board of Trade relative to the monthly payment to crews absent on long voyages of half wages either to themselves, to savings banks, or to their relatives, as contemplated by the Merchant Seamen's Wages Act, 1880. The merchant seamen also petitioned for the extension of the plan now in operation in the home ports of transmitting sailors and their wages to their homes on paying off to ports of discharge abroad. This latter method of starving the crimps is under the consideration of an inter-departmental committee.

Letters to the Editor.

THE LORD'S SUPPER AND SACRAMENTALISM.

Dear Sir,—Perhaps you can find room for a few words on one side of the sacramental subject which is worth notice. This is the part belonging to Baptism and the Communion as witnesses.

The former is the witness of reception into the visible Church, and the latter the witness of continuing connection with it. It seems obvious that the officers of a Christian congregation are the right persons to admit by baptism those who seek it. And the seekers, moreover, by seeking it, testify that they believe in Jesus. Again, they who thus testify their faith in the Saviour, and receive baptism on the strength of this testimony, have the opportunity and duty of testifying from time to time that they continue in this faith at the Lord's table. They "show the Lord's death" by partaking of the bread and wine according to his dying command.

Now when an assembled church keeps this spiritual feast, the proper president would naturally be the president of that church, the leader of that flock. He is not only the minister of the Word, but the minister of the two ordinances which his Master instituted.

The enormous exaggeration of the office of the minister in connection with each of these ordinances, as though his agency gave them their virtue and value, has tempted some to go to the other extreme.

But they have a place in Scripture, and how a church can conduct its course without them it is very hard to see.

Possibly these suggestions from one who neither supposes that baptism changes a person's nature nor that bread and wine become flesh and blood in the Eucharist, may remove the objections which some entertain to these standing ordinances of Christianity.

Believe me, yours truly,

W. Sandford.

Edlaston Rectory, Ashbourn, Derbyshire.

Dear Sir,—The word "communion" in 1 Cor. x. 16, is one of those by which the Greek word *koinonia* is translated in the New Testament, and a comparison and study of the passages in which this word is found is indispensable to our right understanding of its meaning, and of the teaching which it is intended we should learn from it. Let us very briefly examine some of these, for which purpose no great scholarship is required.

It is found, for the first time, I believe, in Acts ii. 42, where we are told of those who had "gladly received the word," and, thereupon, had been baptised ("about three thousand souls") that they "continued steadfastly in the Apostles' teaching and in (R.V.) fellowship (*koinonia*), and in breaking of bread, and in prayers." We read further in verse 44, that all that believed were together and had all things common (*koina*), and sold their possessions and goods and parted them to all men as every man had need."

We read in Rom. xv. 26 that "it pleased them of Macedonia and Achaia to make a certain contribution (*koinonia*) for the poor saints" at Jerusalem. And we have this direction in Heb. xiii. 6, "But to do good and to communicate (*koinonia*) forget not."

In 1 Cor. x. 16 Paul reveals to believers, as one of their privileges and spiritual fellowship with Christ, of which their fellowship in worldly possessions was a true though a feeble type. He writes: "The cup of blessing which we bless, is it not the communion (*koinonia*) of the blood of Christ? the bread which we break, is it not the communion (*koinonia*) of the body of Christ?"

What can this mean but that, at the Lord's table, Christ makes his broken body and shed blood common to the believer with Himself?

With perfect truth, therefore, could Paul write, as to himself, in Gal. ii. 20 (R.V.), "I have been crucified with Christ"; but the believer has the risen life of Christ also in common with him, for Paul adds, "Nevertheless I live, yet no longer I, but Christ liveth in me; and the life which I live in the flesh I live in faith, the faith which is in the Son of God who loved me, and gave Himself for me." And thus he could write also in Rom. vi. 11, "Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

In this *koinonia* between Christ and the believer, "if any man is in Christ he is a new creature," since "Christ hath redeemed us from the curse of the law having become a curse for us" (Gal. iii. 13, R. V.), and Christ "was made unto us wisdom, from God, and righteousness, and sanctification, and redemption" (1 Cor. i. 30, R.V.). Again, we read in 2 Cor., v. 21, R.V., "Him who knew no sin God hath made to be sin on our behalf that we might become the righteousness of God in him."

This *koinonia* with Christ provides, further, for the believer "the communion (*koinonia*) of the Holy Ghost" (2 Cor. xiii. 10). "The fellowship (*koinonia*) of the Spirit" (Philip. ii. 1); nay, more, that of God the Father likewise, as we are taught in 1 John i. 3, "That which we have seen and heard declare we unto you, that ye also may have fellowship (*koinonia*) with us, and truly our fellowship (*koinonia*) is with the Father, and with his Son Jesus Christ."

What a flood of heavenly light does the sun of righteousness thus pour on these wonderful words of our Lord, "Neither pray I for these alone, but for them also which shall believe on me, through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us" (John xvii. 20, 21).

I do not find in the New Testament a single passage in support of the doctrine that unless the bread and the wine, at the Lord's table, are consecrated and administered by a priest, there can be no *koinonia* between the believer partaking of these and Christ, or that the partaking of these by the believer is absolutely necessary for the continuance of that *koinonia*. Could any words of instruction be more simple and explicit than those in which our Lord Himself instituted this feast, when He said "This do in remembrance of me, for as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come" (1 Cor. xi. 25)?

The bread and the wine, of which Jesus partook in common with his disciples and at the same table, were but symbols of the death which He was about to suffer, and make common to them with Himself, as everlasting life was already common to them, as believers, with Himself. Had He not said, "He that believeth on Me hath everlasting life" (John vi. 47)?

We have a very solemn warning as to that which is an absolute condition of fellowship with the Father in 1 John i. 6, 7: "If we say that we have fellowship (*koinonia*) with him and walk in darkness, we lie, and we do not the truth; but if we walk in the light, as he is in the light, we have fellowship (*koinonia*) one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

I cannot but express my surprise and grief that the terms "the Lord's Table," "the Lord's Supper," the only terms used by Paul to designate that holy feast for believers, are so systematically discarded by a very large number of the followers of Christ, who seem to know it by no other name than the "Eucharist." When it is considered not only that there is no authority in the Scriptures for such a use of the word, but that, where it is used, this is invariably to express a giving of thanks, it will be seen that, when applied to the Lord's Supper, it conveys but a very limited idea of the privilege intended for the believer in that holy ordinance, and one greatly derogatory to that privilege.

I do not ask to what extent the meaning of the Greek word "Eucharist" has been enlarged by the churches, no matter how ancient; the question for me is, What is the meaning of the word as used in the Holy Scriptures? I readily admit that we find it in the passages in which we read that our Lord "took the cup," and "took bread," and "gave thanks" (*eucharistesas*), but I do not find that the word is used in any other sense in connection with the Lord's supper; and when read in Acts xxiv. 3, that the heathen orator Tertullus used it in addressing a heathen governor, as for whose providence, he says, "we accept it always and in all places, most noble Felix, with all thankfulness" (*eucharistia*), we may well repudiate the use of a word having such a limited meaning to designate the communion of the body and of the blood of Christ.

I remain, &c.,

R. Scott Moncrieff.

Mardale-crescent, Edinburgh.

Dear Sir,—While I have been a constant reader more or less of your paper for twenty-five years, I do not know that I have ever contributed to your columns. Still your publication is among the few that I can take up with satisfaction and find you "earnestly contending for the faith which was once for all delivered to the saints."

Your remarks upon the "sacraments" raise increasingly solemn questions, questions which those who observe the growing inroads of ritualism, rationalism, and spiritualism into our professing Churches can only watch with the gravest apprehension. The time may not have arrived in the judgment of some when Christians shall be justified in refusing to partake of the "sacraments" because of their surroundings, yet the fact remains that these "sacraments" are, in both English and Scottish Churches, being put in the place of Christ and faith in his atoning work.

The testimony of Mr. J. E. Mathieson I would heartily endorse, but writing from Scotland to-day I would say that all our Presbyterian bodies are honeycombed with "Moderatism." With an intimate knowledge of Edinburgh churches and ministers, I cannot count more than a dozen places where Christ and his Gospel are fearlessly preached without the "leaven" of "modern thought." Strange it may be, there is not one left since the death of Dr. Horatius Bonar who proclaims the truth of the Lord's second coming as the hope of the Church and the saint.

Mr. Penstone's statement is so far good, but it tends to recall the doings of "brethren," and the ecclesiastical system which the followers of Mr. Darby reared upon the observance of the Supper. I know I express the feelings of thousands of Christians when I say that what we want is some vantage ground apart from the corruptions of the teachings around us and in our midst.—Yours faithfully,

Edinburgh. C. S. R.

PAPAL PAGANISM.

Dear Sir,—In connection with your remarks on this subject (February 23), in which you say "Papal Paganism is coming in upon us like a plague, and the children of Evangelical men are swelling the numbers in the Ritualistic half-way house to Rome," will you permit me to draw attention to the worse than idle custom (now so prevalent in every family) of associating Christmas in children's minds with an imaginary "saint," or even with "Father Christmas," both of which ideal persons are pagan and papal?

Surely we had better recognise our Lord Himself, as our forefathers did, on the day that bears His name, instead of allowing our children's minds to be filled with the idea that "Santa Claus" gives them everything (who is he or she?). And perhaps "Father Christmas" is even worse, as on a village church window that I have seen, he is represented as an old man (and I shudder to say it), as God the Father.

I have long wondered that no one has yet spoken against the idolatries which have, I am sure, terribly demoralised our children's minds, and fostered infidelity and superstition.—Yours faithfully,

E. F. M.

THE AFRICO-MALAGASY SLAVE TRAFFIC

Sir,—May I, as a Madagascar missionary, call the attention of your readers to the following letter of "A British Resident" in this country, referring to the certain revival of the slave trade from Africa into this island, if the extraordinary instructions of Lord Rosebery on this subject are allowed to go unchallenged by Parliament and the country?

Is it really the fact that a British Government is going, not only to give up all British interests in this island to the tender mercies of a French Protectorate, but also to abandon the long-continued honour England has had of protecting the slave?

Yours faithfully,

James Sibree, Missionary of the L.M.S.

L.M.S. College, Antananarivo, Madagascar.

[copy.]

Sir,—Permit one through the medium of your influential paper to call attention to the recent abandonment of England's right of search of dhows suspected of being in the slave trade in Malagasy waters.

Lord Rosebery, at the request of the French Government, has issued instructions to the officers of the British Navy and the British Consular Agents in this country to in no way concern themselves with exercising a police control over the dhows of the various nationalities in the waters of Madagascar; in fact, notwithstanding the right of search and seizure of all vessels suspected of slaving in the waters of this country being specifically stipulated for by the Articles 16 and 17 of the Anglo-Malagasy Treaty of 1865, his Lordship, according to telegram to hand here, "has directed English ships and the Consuls not to search vessels of any flag in Madagascar waters.

This, in many ways—political as well as philanthropic—is a very grievous abandonment of those rights and privileges the British Government were at pains, in the Anglo-French Convention of 1890 regarding Zanzibar and Madagascar, to reserve to England in their entirety, and to avert the censure which, I have reason to know, is in certain quarters contemplated being publicly pronounced at no distant date on England's abandonment of her interest in the suppression of the Africo-Malagasy slave traffic, the attention of the Government should be called to the spirit in which the Zanzibar-Madagascar Convention was concluded.

When placing the Anglo-French Convention before the House of Lords, Lord Salisbury stated:—"We have taken the opportunity on both sides, not only to reserve all rights and privileges which all subjects of either country (England and France) might have in either Island (Zanzibar and Madagascar), but also to give the most explicit guarantee to missionaries and missions, and of freedom of religious practice and religious teaching." And, Sir J. Fergusson, then Under Secretary of State for Foreign Affairs, said, during the discussion Mr. S. Smith raised on the Convention in the House of Commons, he thought

that all might rejoice with them in what he considered to be the greatest step taken in the last half-century towards the extinction of that accursed traffic (the slave traffic). Following up the Act of Brussels a blow had been struck at the slave trade in its developments and in its sources.

The statement of Lord Salisbury makes clear that it was not his Lordship's intention to abandon any British right or privilege. And the utterance of Sir J. Fergusson makes evident that the facility which Anglo-French co-operation would give for the extinction of the slave traffic was one of the main reasons Lord Salisbury had in signing the Convention regarding Zanzibar and Madagascar. Indeed, so strongly did the Anti-Slavery reasons influence the House of Commons that, amongst other speakers expressing similar approval, Mr. S. Buxton said in the course of the same discussion:—"It was satisfactory to find that careful supervision was going to be undertaken with regard to flying flags of different nations, and no vessel would be allowed to fly the flag of any of the Great Powers without registration and a proper licence. They might thank the Government of France for having conceded what, for some time, appeared to a certain extent against their will—the right of search to all other nations."

This being the spirit in which England and France came to an agreement upon Zanzibar and Madagascar, and this being the spirit in which both Houses of the British Parliament regarded that agreement, Lord Rosebery should reconsider his instructions for H.B.M. representatives not to take part in the reduction of the slave traffic in Madagascar waters. Under the lax surveillance of France the slave trade will assuredly increase with great rapidity, and then attention will be influentially drawn to the matter, and when it is generally known that the increase is due to England having, for no purpose, abandoned her treaty rights, Lord Rosebery will be censured for not pursuing that "continuity of Great Britain's moral policy" which he has recently laid such emphasis upon.—I am, yours, &c.,

A British Resident.

Antananarivo, Madagascar, Jan. 17.

INDIA AND OPIUM.

Dear Sir,—I read with thankfulness the page in last week's Christian on the Anti-Opium Convention. You could not there insert the speeches at length. May I remind your readers that if the whole loss to the Indian revenue has to be made good by the Imperial Treasury—which is most unlikely—even then it could be met by each income-taxpayer having to give up a 120th part of his present income.

Certainly no Christian man will say, "I believe our opium policy to be a huge and hideous crime, but its discontinuance *might* take away from me a 120th part of my present income, and therefore I oppose the discontinuance." Faithfully yours,

C.M.S., Salisbury-square, E.C. C. C. Fenn.

Sir,—With reference to your notice of the crowded meeting in Exeter Hall to advocate the claims of the heathen in your issue of February 16, allow me to draw very special attention to the reiterated question in Mr. James Monro's address, not alluded to in your report—viz., "What message shall I take to the people of Bengal?" This undoubtedly was with reference to the proportion ready to go to the mission field from the Church in this country.

But I do wish Mr. Monro could see his way to assist in taking back the best message which could be sent to the heathen in the East, during the century now nearly closed—viz., the joyful news that Christian Britain had decided to sever all connection with the Anglo-Asiatic opium trade, and to limit her cultivation of the poppy in India to the legitimate use of the drug—viz., medicinal, and its sale only as a poisonous medicine.

The two greatest obstacles to the spread of the Gospel in India, and particularly in Bengal, as I know after thirty years' service in that Presidency, are the unchristian lives of many professing Christians, and the unchristian acts of a professing Christian Government. There is not a native in Bengal but knows the sole object in specially preparing the product of the poppy at Patna and Gazeepoor for export to China; while the extent of this opium trade in the East, and the liquor traffic in India, with the licensing of vice, on the lines of the worship of (according to Sir William Hunter) "the gentle and merciful god" Juggernauth, as I have seen it for some years at Juggernauth, constitute a trinity of evils, utterly obliterating in the eyes of all thinking natives our claim to be styled a Christian nation.

Indeed, were it not for the consecrated lives and work in the mission hospitals and schools in India, unconnected with the Government of the country, and the godly lives of, thank God, not a few official and unofficial residents in India, the claim of Christianity in India to be described as the witness of Him who "went about doing good" would be at a very low ebb. The best message Mr. Monro could take back to India would be to say that Britain was going to "cease to do evil" in the export of opium; and the next that she was going to "bring forth fruits worthy of repentance" by, if need be, meeting the loss of the few millions of the opium revenue by pecuniary help from the country that for a century has realised tens of millions sterling by a trade declared by a vote of the House of Commons, in April, 1891, to be "morally indefensible." Yours faithfully,

Robert Pringle, M.D., Brigade Surgeon.

Blackheath, S.E.

STEEL.

Sir,—I am sorry to observe a scientific error in your last issue, page 8. Steel is not pure iron. The latter would be extremely soft and pliable. Steel is iron with which is associated a proportion of carbon, and, within limits, the more of this impurity the harder is the steel. Scientifically, your parallel might have made the carbon to represent infusion of the Word of God, as wanted in the Evangelical Church; only, using that comparison, the carbon should have been described not as impurity but as diamond, which is carbon in its purest form.

Yours faithfully,

J. Jameson.

Akenside Hill, Newcastle-upon-Tyne.

Y.M.C.A. NOTES.

The annual meeting of the Winnipeg Association showed very great advance in many directions.

Rev. Theodore L. Cuyler, D.D., will deliver the opening address at the forthcoming New York State Convention.

A remarkable revival has been going on in Central College, Fayette, Mo. All the unconverted students, except two, profess to have been converted.

The members of the Y.M.C.A., Northampton, held their meeting last Sunday afternoon in Prince's-street Chapel, where an address was given by Rev. J. C. Roberts, D.D.

A valuable paper, entitled "The Y.M.C.A. as a Missionary Agency," was presented by Mr. David McConaughy at the Decennial Missionary Conference recently held at Bombay.

Dr. Harry Grattan Guinness is conducting the series of Sunday afternoon services in the Mount Pleasant Rooms, Liverpool. His first address, to men only, proved exceedingly searching.

At East Liverpool, Ohio, Rev. F. E. Smiley, assisted by the pastors of the churches and members of Y.M.C.A., is holding meetings with good results. From 1,500 to 2,000 people attend each evening.

The Wakefield Association, at its last social meeting, marked its sense of the devotion with which Mr. Alfred Haley has for so many years laboured for the young men and young women of the town.

The annual meeting of the Camden Town Association on Thursday last was an inspiriting occasion. Mr. J. D. Allcroft presided, and addresses were given by Archdeacon Sinclair and Rev. James Paterson, B.D.

The Hull Y.M.C.A. (in connection with the Young People's Institute), which now numbers 230 members, are making preparations for an eight days' mission which will be conducted by Mr. E. J. Kennedy. They have engaged the Hengler's Circus, which seats 3,500 persons, and much blessing is expected.

A considerable gathering was attracted to St. Peter's-upon-Cornhill, on Friday, by the announcement that Archdeacon Sinclair would preach the annual sermon to young men in connection with the Cornhill Y.M.C.A. To the disappointment of all, however, the Archdeacon was unable to be present, and in his place his brother (Rev. R. Sinclair) preached on public schools and Y.M.C.A. work among commercial young men.

Newton Abbott annual meeting has just been held. The membership has increased in the year from 41 to 109. The meeting of the Torquay Association was a success in every way, several well-known gentlemen and ministers contributing capital addresses. The work of the Association is prospering and the future is full of hope, the number of members on the books being 230.

At New Castle, Penn., Dr. L. W. Munhall has held a two weeks' series of meetings. Nearly seven hundred professed conversion. At a confidential talk to young men over one thousand were present, ninety-nine of whom professed conversion. The average attendance at men's meetings for the past three months has been one hundred and twenty-two, with twelve conversions. The membership has been increased by one hundred and thirty-six since September.

The Chicago Association shows a membership of 3508. As to the spiritual work, it is reported that 70,144 was the total attendance at the religious meetings, as compared with 64,417 in 1891. The total average attendance weekly at the Bible classes has been 146. As a result of the work along this line, 840 men have requested prayer, 410 have professed conversion, 684 have been personally dealt with in religious conversation, and 138 are known to have been led into church membership.

There was a large gathering at the rooms of the City Y.M.C.A., Cornhill, on Tuesday week, to hear Mr. F. S. Arnot give an account of his mission work in Central Africa. In simple language, with no rhetorical display, but in words which chained the attention of every one present, Mr. Arnot told of his wonderful preservation in the midst of these heathens, and how that with the Bible only in hand, but aided by the Spirit of God, his enemies were all overcome and the evil designs and workings of Satan had brought praise to God.

Y.W.C.A. NOTES.

An Association with fifty members has been established at Horley, and suitable premises have been secured. There is a junior branch for girls under the age of fifteen.

A new branch recently started at 25, Anerley-road, Upper Norwood, has proved very successful. Miss E. Elkington is hon. secretary. Already there is a large membership.

The Melbourne Association reports steady progress and much spiritual reviving. A picnic held on Monday, Jan. 2, was turned into a real time of blessing by the power and presence of the Holy Spirit.

A special mission is being held this week at the Central Institute, following a week of prayer, conducted by Miss Parker, of Wimbledon. Rev. W. H. Stone, of St. James's, Hatcham, gives the closing address to-morrow, March 3.

With a view to a vigorous forward movement in connection with the London Y.W.C.A., a special prayer meeting has been called together at the London office, 17, Old Cavendish-street, W., this (Thursday) morning from 11 to 1 o'clock.

The annual meetings of the Y.W.C.A at Bombay showed considerable progress. A fresh feature was the presence of the newly-established Marathi branch, which has reached the number of eighty members. They were welcomed into the ranks of the Y.W.C.A. The English members now number 314.

Miss Hay Chapman has been appointed hon. superintendent of the Y.W.C.A. Park Mission. Two workers are regularly engaged in visiting the parks. Many poor and friendless girls have been helped to situations or passed on to rescue homes. Much spiritual blessing has rested upon the mission. The Bible classes and prayer meetings are well attended, and numerous cases of conversion have occurred.

The World's Fair and the Sabbath.

Rev. Joseph Cook's first Boston Monday lecture, and the eighteenth series, was delivered on February 6th. The lecture had special reference to the proposal to open the World's Fair on the Sabbath. The positions assumed were:—The fourth commandment, found among a rude people, possesses elements indispensable to the best type of social and political life. It came down like a ray of Divine light upon the chosen people, in which the seven most important colours are blended. These were: (1) the law of labour; (2) the law of rest; (3) the law of equality by the exclusion of caste; (4) it was commemorative; (5) secured Divine companionship; (6) worship: and (7) periodicity. These are things an elevated people must regard, and are nowhere more needed than in America.

Congress made a liberal appropriation to the Columbian Exposition on condition that the gates be closed on Sunday. The lobby from Chicago are pleading for a repeal of the law of closing. Their arguments are that the closing will prove a financial damage. The opening, it was replied, will prove a still greater loss, as better people will remain away, as they did at New Orleans with the Sunday desecration. The interests of working people were pleaded, but to this it was replied that days in the week would be allowed for attendance.

The parties in favour of closing are very strong and influential; those from Chicago in favour of opening make an unfavourable impression. The lecturer felt quite sure the gates would not be opened.

The Book World.

Sowing and Reading, by Captain Dawson, is a helpful manual for students of the historical books of the Old Testament. Lessons from the lives of the kings of Israel and Judah are indicated with admirable clearness and succinctness. (*Shaw & Co.* Paper, 6d.; cloth, 1s.)

The Book and the People. By Rev. A. Bernstein, B.D. (2s. *Nisbet.*) Prebendary Gordon Calthrop, in a brief preface, commends this useful little work to the Christian public. The pages throw much light on many passages of Scripture; and we gladly second the well-deserved commendation.

Perfect through Suffering; or, Consolations in the Furnace. By Rev. J. Hiles Hitchens, D.D. We welcome a second edition, enlarged, of this precious little volume. The consolations are genuinely spiritual, and admirably illustrated from Christian experience. (*Glasgow: David Bryce & Son.*)

Rescuers and Rescued; Experiences among our City Poor. By Rev. James Wells, M.A., Glasgow. We are glad to see a new edition of this volume of sketches of men, women, and children met with in home mission work. The pages are as stimulating as the incidents themselves are thrilling and pathetic. (3s. 6d. *Hodder & Stoughton.*)

Simon Peter: His Life and Letters. By W. T. P. Wolston, M.D. (2s. 6d. *Nisbet.*) In twenty-seven chapters the author outlines the story of the Apostle and the special character of his two Epistles. There is, in these very readable pages, direct spiritual appeal as well as much expository matter. The book will doubtless prove of real service to many.

Books for the Young.—Two useful little works are: Bible Narratives in Verse, and Gospel Narratives in Verse, both by Mrs. Marshman. The measure and rhyme are by no means perfect, and the various pieces are not of equal merit. But, nevertheless, Bible stories are presented in an attractive style, capable of being learned with ease by the young. (1s. 6d. each. *Shaw & Co.*)

Catechism of the Prayer Book. By the late Canon Blakeney, D.D. The Protestant Reformation Society, 20, Berners-street, W., has done well to republish (price 3d.) this admirable exposition of the history and interpretation of the Prayer Book. Amongst those who use the Book of Common Prayer we could well wish this catechism widely circulated, as to many it might prove wonderfully helpful.

Pleasant Fruits is the title of a series of meditations on the Christian life, by E. M. Dewhurst, a lady who has for some time been known as the author of helpful books on Bible teaching. The title is taken from Canticles iv. 16, and the chapters emphasise Christian duties and graces. They are styled "Thoughts after Confirmation," and will be most highly appreciated by evangelical members of the Church of England. (*Skeffington.*)

The People's Bible. Vols. XVIII., XIX. Matthew. By Joseph Parker. (*Hodder & Stoughton.*) In the great and wide sea of human life and thought there are things innumerable, both small and great. That the same mind snaps off pistol shots in the *Echo*, describes the actor and defends the theatre in the *Idler*, and draws wise lessons from the parables of the Kingdom of Heaven, is strange, yet true. Dr. Parker excels in deducing from heavenly things lessons for life on earth, rather than in helping us to perceive in earthly things shadows of heavenly realities. We are not much helped to understand the significance of the baptism, temptation, and transfiguration of Jesus; but the obvious outward features of these events are applied with skill and force to daily circumstance. Those who read the first Gospel chiefly with reference to the Jews and to the dispensations, will here find fresh and practical themes for meditation.

Heart Purity and Spiritual Fulness are instructive Bible readings, by Rev. H. C. G. Moule, M.A. (1d. *Marshall Brothers.*)

Mr. J. G. Wheeler, 88, *Mildmay Park, N.*, publishes in a sixpenny packet a number of poems by the late Mrs. Pennefather, called collectively Songs of Service.

There is much valuable teaching in the booklet, Glories of Christ, Illustrated by the Tabernacle of the Wilderness, by H. Forbes Witherby. (3d. *Holness.*)

The Blossom series of twelve booklets, by Mrs. M. A. Wykes, is issued by *Penman & Co.*, 33, *Furnival-street, E.C.*, in fourpenny packets. The booklets are sound and forcible.

No Doubts, by John Fort, is a booklet which Christian workers will find very serviceable. It has been written to dispel doubts with which many believers are distressed. (*Partridge*, 1d. each, 5s. per 100 for distribution.)

A new edition, completing the twentieth thousand, has been issued of the "In Memoriam" booklet, Evelyn, Marchioness of Ailsa, by the author of "Memorials of Captain Hedley Vicars." (3d. *Edinburgh: Andrew Stevenson.*)

A useful addition to Marby's excellent series of Scripture manuals is The Epistle to the Galatians, intended for the use of students preparing for examinations. It is edited by "A Practical Teacher." (*Marby*, 3, *Ludgate-circus Buildings, E.C.*)

Mr. W. P. Gordon has issued "Seven Rules for Christians," printed on a neat card, with Scripture references. The rules and brief exhortations are thoroughly practical. The cards are published by D. Wyllie and Son, Aberdeen, N.B. 1s. per dozen, and 6s. 6d. per 100.

What is a Convention? by Francis Paynter, M.A., rector of Stoke-next-Guildford, and chairman of the Guildford Convention, is a thoughtful booklet, specially written for distribution before or during a Christian convention, for the deepening of the spiritual life. (6s. per hundred. *Marshall Brothers.*)

The lectures on "Bunyan's Characters" by Dr. Whyte, which have drawn such large audiences to Free St. George's, Edinburgh, on the Sabbath evenings of the last two years, are to be revised by the author, and published by Messrs. Oliphant, Anderson, and Ferrier. The first series will be ready in the spring, and will be issued as a half-crown volume.

Chepstow Chips; or, O'er True Tales. In sixpenny packets (1 and 2), containing twenty-five booklets, assorted. *Drummond's Depôt, Stirling.* These narratives are tersely told, each having a very definite object, and in close connection with the title. The writer adds to a soldier's experience a long connection with the London City Mission, and a deep knowledge of the Gospel of grace.

Messrs. Oliphant, Anderson, & Ferrier have published two excellent booklets:—Outline of Practical Christianity (3d.), a text book for those preparing for the Lord's Supper; and Early Days of the Mission to the Jews at Pesth (1d.), by Rev. Robert Smith, D.D., giving by the way the deeply interesting story of the conversion of the family of which the late Dr. Saphir was a distinguished representative. Both are issued for the Publication Committee of the Free Church of Scotland.

BOOKS RECEIVED.

From *Messrs. Hodder & Stoughton.*—Dr. Parker's People's Bible. Vol. xix. Price 8s.

From *Drummond's Tract Depot, Stirling.*—Bible Readings on the Gospel of John. By Henry Thorne. (2s. and 2s. 6d.).

From *T. & T. Clark.*—The Biblical Doctrine of Sin. By J. S. Candlish, D.D. "Bible-class Handbook" series. 1s. 6d.

UNIVERSITY NOTES.

OXFORD.

A public conference in connection with the Friends' Temperance Mission was held last week.

Canon Knox-Little is preaching every Wednesday evening in Lent at St. Barnabas' Church, according to his usual custom, and is, of course, attracting large congregations.

Rev. T. Walker, C.M.S. missionary in Tinnevelly, S. India, gave an earnest address on mission work at the Y.M.C.A. a few days ago, and bore warm testimony to the value of educational work in the foreign field.

The list of speakers at the weekly meetings of the University Church Missionary Association during this term is an exceptionally good one, and the meetings are being well attended—a fact which is most encouraging for the furtherance of missionary interest in Oxford.

The very sudden death of Rev. J. Branwhite French, Congregational minister at Summertown, came as a sad shock and surprise to those who knew him. He seems to have been well on the previous evening, but apparently passed painlessly away during the night. He had only been in Oxford a few months, and was exerting himself on behalf of the new church at Summertown, and hoped very shortly to have had the foundation-stone laid. He took an active interest in Mr. Moody's recent mission in Oxford as a member of the committee, and one of the sketches of that mission in The Christian came from his pen.

CAMBRIDGE.

A meeting of the Student Volunteer Missionary Union was held in the Hy. Martyn Hall on Wednesday evening, February 22nd, to consider the "Evangelisation of the World in the Present Century." Dr. C. F. Harford-Battersby addressed the meeting. After urging his hearers to set aside objections and excuses, and to listen solely to God's voice, he drew attention to the diversity of means employed by God in the mission field, and laid marked stress upon the indispensableness of men who rely wholly on the Divine Spirit, and whose only ambition is to do God's will.

On Tuesday week a meeting in connection with the local branch of the Church of England Young Men's Society was held in the society's rooms. The occasion of the meeting was a lecture on "A comparison and examination of the Lord's Supper and the Passover," delivered by Rev. A. A. Isaacs, of St. Augustine, Bath.

The Bishop of Peterborough, Dr. Mandell Creighton, was on Saturday appointed Hulsean lecturer for 1893-94.

On Wednesday, under the presidency of Dr. Peile, Vice-chancellor of the University, a public meeting was held at the Lodge of Trinity College, for the purpose of taking steps to perpetuate in the University, the memory of the late Dr. Hort. A memorial fund is to be started, from which grants may be made for the promotion of Biblical and patriotic research.

During the past week a series of conferences and meetings has been held in the Guildhall and elsewhere, under the auspices of the National Temperance League.

On Monday evening, at the weekly meeting of the Cambridge Church Missionary Society, in the Hy. Martyn Hall, the Rev. T. Walker gave a description, in a very earnest and striking manner, of missionary work in Tinnevelly, India. Particular attention was drawn to the work of educating missionaries at the mission schools in South India and to the marvellously fruitful results attending this work.

On Sunday, February 26, an address was given to the Cambridge Inter-Collegiate Christian Union by E. H. Kennedy, Esq., his subject being that of "Decision." After bringing forward examples of Biblical decision, the speaker urged the infinitely great importance of deciding now in eternal concerns. A marked impression was made upon an attentive and large audience.

IRISH NOTES.

The Cork Methodists have resolved to take a new departure, and establish a new congregation in the city.

Major Whittle commenced a Gospel mission in Belfast last Sunday, which promises to prove a great blessing.

Mr. Matthew Burnett has conducted Gospel temperance missions at Moira, Maralin, Ligoneil, and Donacloney, at each of which a large number of persons signed the pledge.

Evangelistic services have been held at Springfield by Rev. J. Wright; at Swanlinbar by Rev. Henry Ball, Methodist Conference evangelist; and at Antrim by Mr. Jno. Brandon.

The Irish Baptist Mission has held its seventy-ninth annual meeting at Dublin. The past year was the most successful in the history of the mission. The membership increased in that period 60 per cent.

Mr. Wm. McQuiston, of Belfast, who died last week, was a devoted member of the Presbyterian Church. He left the residue of his property towards the cost of the erection of a new Presbyterian church.

A large meeting of the Evangelical Alliance was held in the Molesworth Hall, Dublin, a few evenings ago, to express sympathy with the Stundists in Russia and with other persons suffering from persecution in Turkey and other countries. The Archbishop of Dublin presided, and gave a long address, and a number of ministers of the various bodies were present. Mr. A. J. Arnold, the secretary of the Alliance, also addressed the meeting at considerable length. Resolutions in favour of an appeal being made for monetary help for the Stundists were passed.

SCOTTISH NOTES.

It is proposed to found a Home for Inebriates in Dundee.

The West Coast Mission has thirty agents at different points engaged in Gospel work among the people.

The National Bible Society of Scotland had a free income last year of over £18,000, besides some £13,000 from the sale of Scriptures.

Rev. Hugh Black, of the Sherwood Free Church, Paisley, has been obliged to visit North Africa, in consequence of a throat affection.

Rev. A. Halliday Douglas, the able young F.C. pastor in Huntly, has accepted the call to Cambridge, much to the regret of his present congregation.

The "Amateur Vagrant" continues his good work of clothing and relieving the destitute in Glasgow. His appeals in the *Daily Mail* are very touching and telling.

Dr. Pierson's second missionary lecture of the Duff series was "The Apostles of the new Era"; short biographies were given of some of the best-known workers of modern times in foreign fields.

Encouraging news has been received from Rev. John Smith, of Broughton Place United Presbyterian Church, Edinburgh, who is still travelling in Egypt. So beneficial has the change been that he writes hopefully of resuming his ministerial work in April.

At the annual meeting of the Aberdeen Evangelical Association there was a conference on the Pleasant Sunday Afternoon Movement. Mr. John Leith read a paper descriptive of the work, and it was stated that the movement had been successful in Aberdeen.

A voluminous correspondence has been sustained lately in the columns of the *Weekly Scotsman* on "Why people don't go to Church." All sorts of reasons are given, but probably the writer who says that "spiritual indifference is at the bottom of the whole matter," is as near the truth as any.

The death is announced of Rev. William Milroy, F.C. minister at Scarbridge, Dumfriesshire. Mr. Milroy had been in delicate health for several months. He was an able preacher, the author of a volume entitled, "A Scottish Communion Season," and he took a lively interest in political and social questions.

Evangelistic Notes.

Rev. Thomas Waugh has been re-visiting Holmfirth, where he has found many tokens of abiding fruit from a mission he held sixteen months ago.

Mr. Herbert R. Hurditch has conducted a fourteen days' mission at Laurel Vale, Tandragee. Many professed conversion, while backsliders were restored and Christians helped.

Dowlais.—A special mission, conducted by Mr. J. Friend, has been attended with gratifying results. Christians have been roused, and many unconverted have been brought out of darkness into light.

Bootle.—A really stirring series of meetings have been held in the large Mission Hall in Rosalind-street. The people have crowded in; much interest and a deep spirit of conviction has been manifested.

Willesden Hall.—A worker writes that the new hall at Willesden is going on very happily. A goodly number of Christians have rallied round, and several souls have professed conversion. The whole work is a source of great joy to us.

Aberdare.—Mr. R. Preston has been greatly blessed in a ten days' mission held here, large numbers professing to have found the Saviour. Some amongst these had gone far astray, having become known as sinful characters.

Wales.—Special evangelistic services held in various parts of Wales are meeting with a remarkable measure of success. The hill districts in particular present most encouraging proofs of the blessed results of systematic Gospel work, accompanied by earnest prayer.

Mr. Newton Jones has conducted a mission at the Baptist Chapel, High-street, Boston, Feb. 19 to 24. From the beginning God's blessing rested in a very marked manner upon the meetings. Many souls were brought to the Lord, both among the young of the Sunday-schools and those of older years.

Mr. Alexander Clark, of the Evangelisation Society, has closed a three weeks' mission at St. Stephen's, Grampound, Cornwall, which has proved a most profitable time to all. Saints rejoiced in the preaching of the good old Gospel, while a goodly number of sinners have confessed Christ as their Saviour.

Little Heath, Potter's Bar.—A fourteen days' successful mission has just been held at Mr. Gurney Sheppard's Mission Hall. Many backsliders have been restored. Much of the success was evidently due to the way in which all denominations threw themselves into the work. The meetings were continued last week at the adjoining village, Potter's Bar.

Mr. Henry Varley's mission at Poona appears to have been much blessed. A delightful work, for example, was witnessed in one school for Eurasian girls, fourteen of these confessing faith in Christ on one morning alone. The meetings at the Y.M.C.A. were crowded to the doors. "It is delightful," says a correspondent, "to hear on every hand the testimony of great blessing received."

The Zulu Christian Choir have been taking part in a week's evangelistic services at Park Hall, Barking, and have charmed everyone with their singing. The preachers were Mr. Edward H. Glenny, Mr. Wm. T. Float, and Pastor D. H. Moore. The building, which holds about 600, was packed night after night, large numbers having to be sent away. The Word preached has been with power, and many souls have had cause to rejoice.

Worcester.—Mrs. Markham is conducting mission services at the Worcester Adult School. Many are nightly brought to the Lord. It is earnestly hoped that this is the commencement of a Pentecostal wave that shall go through the city, for there is much need of it. The Ritualists are making frantic efforts to win the working classes by means of imposing processions on the Sundays and nigger entertainments on the week days. Will the sincere lovers of the Lord Jesus pray for us?—J. H.

Grimsby.—A united mission has just closed in this town. Specially-appointed preachers held services in thirteen chapels. The mission commenced with a united meeting in the Hainton-street Chapel, and during the week Bible-readings were conducted in the Baptist Tabernacle. The mission closed with a united meeting in George-street Chapel, which was crowded long before the time of service, and an overflow meeting held in the lecture hall. Services were held in each chapel every evening, and meetings for men and women on Sundays. All the services were most successful, much good has been accomplished, and the various churches brought into closer relationship.

Rev. E. P. Hammond has held a stirring mission at Albany, N.Y. As to the closing meeting Rev. E. D. Vance writes:—"My pencil can but tamely tell the story of that Sabbath afternoon in Calvary Church. Mr. Hammond preached at night to a full house, and after sermon conducted an inquiry meeting, which did not close until nearly eleven o'clock. Two mothers, one after the other, said, between the tears of joy, 'My daughter came to Christ this afternoon, and my son has come to Christ to-night.' A father said: 'Why should I not rejoice? My son has just said he accepts Christ.' Many others, parents, superintendents, and teachers added like testimony, and it came with the emphasis of joyful exclamation, impossible to describe. Dr. Elder said the simple fact that so many had waited to be spoken with, and were still remaining at this late hour, half-past ten, for conversation, was an indication of the presence of the Holy Spirit."

Messrs. Bewley and Frank Weaver have, since leaving Glasgow, conducted a six days' mission in Carlisle. Although held in the Primitive Methodist Chapel this has been no mere denominational effort, for Christians of various names have heartily and lovingly united in making the meetings known, in bringing in the unsaved, and especially in the enquiry-room pointing the anxious to the Lamb of God. The interest has been great, and the spirit of conviction very deep. From the first meeting, when a young man cried out for mercy, until the final meeting, when two souls sought salvation, the Lord was revealing his power to save. Over forty young men of the Sunday-school decided for Christ. Two young men decided, for whose conversion their father has pleaded for many years. Three Roman Catholics were led to see and accept Christ as their only mediator. Prayer is asked for the mission this week at Newcastle-on-Tyne that God will give many souls, and also for Mrs. Surtees, who goes to continue the work at Mealsgate, Cumberland.

Personalia.

Archdeacon Blakeney has been ordered abroad for a time.

Dr. James Spurgeon has, we are glad to hear, so far recovered as to leave for Devonshire in order to recruit.

Canon Taylor Smith, of West Africa, is now better, and able to work again as missioner. He is at present in Lagos.

Rev. A. G. Bridge, of South Norwood, is suffering from severe illness at Bournemouth, arising from or aggravated by an attack of influenza.

Dean Vaughan is slowly regaining strength, after a somewhat serious illness, involving congestion of the lungs. He is still closely confined to the house.

Rev. E. N. Coulthard, metropolitan secretary of the Church Pastoral Aid Society, has accepted the vicarage of St. James's, Bermondsey, in succession to Dr. Allan.

The Baroness von Langenau, who has so long and faithfully stood by the Wesleyans in Vienna, has made a transfer of valuable property to the Wesleyan Missionary Society.

Rev. Arthur D. Cousins, of Cheshunt College, has been accepted by the London Missionary Society for work in China, and Rev. Pryce Jones, of Hackney College, for work in Madagascar.

Dr. W. J. Adams, formerly Rector of All Saints', Dorchester, which he resigned in consequence of the Lincoln judgment, has accepted the call to the Loughborough Park Congregational Church.

Madame Antoinette Sterling sang on Saturday last at the annual festival of the London Sunday-school Choir at the Royal Albert Hall. This choir has been usefully employed for over twenty years organising festivals at the Crystal Palace and elsewhere.

Archdeacon Wolfe's wife, who has been three years ill, has left China for California, and will come to England for her health. A son accompanies her, the condition of the mission in China requiring the Archdeacon's presence, so that he does not feel he can leave just now

Rev. J. L. Phillips, M.D., D.D., Secretary of the Decennial Missionary Conference just held in Bombay, and Secretary of the Indian Sunday-school Union, is expected to speak at the annual gatherings of the Sunday-school Union in May, and intends spending several months in the United Kingdom.

Rev. A. J. Harrison, B.D., author of "Problems of Christianity and Scepticism" and Evidential Lecturer of the Church Parochial Mission Society, is giving a course of evidential lectures at the Chapel Royal, St. James's Palace, on the Fridays in Lent, at 11 a.m. These lectures are open to the public without ticket or order.

Mr. J. Townsend Trench, J.P., occupied the pulpit of Omagh Methodist Church on Sunday week, and on the following evening delivered a lecture in the same place. He spoke on subjects which are not prominent in modern Methodist teaching, his sermons being on the Judgment of Reward (1 Cor. iii., 2 Cor. v.), and the Judgment of Condemnation (Rev. xx.). The lecture dealt with the Second Coming of Christ and the Signs of the Times.

Obituary.

MR. HENRY HIBBERT.

Yet another sore loss has fallen on the Church at the Metropolitan Tabernacle as well as the College in the unexpected death of Mr. Hibbert, for many years secretary to the Tabernacle as also to the Pastor's College. He died at Guernsey on 17th ult., and was buried there on Tuesday in last week. He had gone there to recruit his health, and was staying with Pastor Baily, in whose house he died. Mr. Hibbert, who was fifty-three years of age, arrived in the island on the 24th January, having gone there in the hope that a little rest and change would brace him up for further service in connection with his official duties in London. He took part in the local Spurgeon memorial service, held the first week in February, and for some days seemed to be improving in health. A sudden unfavourable change, however, intervened. A fortnight ago he took to his bed, and his condition gradually grew worse until the time of his death. He had held the post of secretary for fifteen years, and though of quiet unobtrusive habits, was ever ready to assist and counsel, so doing it that much of his service was never seen by, or known to, the general public.

REV. DR. PEDDIE, EDINBURGH.

Last week Rev. Dr. William Peddie, the "father" of the United Presbyterian Synod, died at his residence in Edinburgh. He was ordained as assistant and successor to his father in Bristo-street Church of that city on October 7, 1828. Dr. Peddie bore an honoured name. His father, who was a man of very superior talents, exercised great influence in the United Secession Church. When his son was settled as his colleague there were fears that its numbers and activity might not be maintained, as he was not in gifts the equal of his father. But these fears proved groundless. Though not conspicuous for originality or eloquence, he was able and cultured; by the fidelity with which he wrought, he kept up his congregation in numbers and liberality. He was not known in Edinburgh as an outstanding preacher. He was more instructive than rousing; the intellectual was higher in him than the emotional. Exposition was his forte rather than preaching. He received the degree of D.D. in 1843 from Jefferson College, Pennsylvania. He was elected moderator of the U.P. Synod in 1858. For some years he edited *The United Presbyterian Magazine*. He last appearance at Synod was in May, 1891.

REV. JOHN MASSON, DUNDEE.

In the death of Rev. John Masson, formerly pastor of Russell Congregational Church, Hawkhill, which took place at his residence, Perth-road, last week, Dundee has lost one of its most respected and venerable citizens. After a long and useful life, extending over eighty-seven years—thirty-nine of which had been spent in the city—Mr. Masson has been called to his rest. Fifteen years ago he resigned the pastorate of Russell Chapel, but since that time he has not ceased to take an interest in the church and the religious welfare of the people. He was a regular attender on the ministrations of the pastors who have followed him, and so recently as Sabbath, Feb. 5, he was present at the forenoon service. On his way home he caught a chill, which led to serious illness, and terminated in his death.

Mr. Masson was an ardent advocate of the temperance cause, but he never offended his audience by rash and uncalled-for criticisms of men who did not join the ranks. He was a noble example of a believer in the cause of total abstinence, for, till a very short time ago, his mental faculties were clear, and to see him on the street one would almost have been correct in saying that his natural strength had not abated. The deceased gentleman, who was one of the oldest Congregational ministers in Scotland, is survived by a widow, a son, and three daughters, one of whom is married to Rev. John Anderson, pastor of the Congregational Church, Lerwick.

POOR JEWS IN PALESTINE.—Miss Walker-Arnott, who has lived at Jaffa for thirty years, in a recent letter describes a method which she has adopted of relieving the poor. A sum of £2 was entrusted to her for the relief of distress, and, instead of dispersing it in small sums, she lent it for a month to a poor widow, who bought wheat with it, and by the resale earned a good living for herself and daughter and grandchildren. The money was duly refunded, and has, indeed, gone forth for a third time. Another widow has been assisted in a similar manner. Mr. Walker-Arnott adds:—"I believe in helping the poor to earn their bread. Money laid out in starting some industry would be a lasting benefit. The people are clever in making matches and brooms, beating up cotton, making mattresses, and preparing flour and semolina. What we have tried to do on a small scale might be attempted on a much larger one, and prove a great boon to many."

Among the Churches.

CHURCH OF ENGLAND.

A new mission and reading-room has been opened at Newport, Brough.

Rev. Leonard C. Wood, of Great Singleton, commemorates this year his jubilee as vicar.

Another colportage mission van is about to be dispatched through the counties of Norfolk and Suffolk.

Rev. S. A. Alexander has entered on his new duties at the Temple. His first sermon on "The Pattern in the Mount" greatly impressed his hearers.

The gross income of the Society for the Propagation of the Gospel in Foreign Parts for 1892 was £127,148, an increase upon the previous year of £10,628.

Students from Wycliffe Hall, Oxford, are delivering Gospel addresses on Friday evenings during Lent in the Icomb Rural Institute, Stow-on-the-Wold.

The clergy of Blackburn have decided to have offertories in their churches on Sunday, March 5, in aid of the distress fund now being raised in the town.

Many will learn with regret that, according to *The Manchester Guardian*, Rev. William Black, one of the Cowley Fathers, will conduct the three hours' devotions at Manchester Cathedral on Good Friday.

Since Rev. H. Foster Pegg, M.A., was appointed vicar of St. Matthew's, Silverhill, St Leonard's, the prosperity of the church and parish, worked on thoroughly Evangelical lines, has increased in a marked degree.

It is proposed to place a stained-glass window in St. Paul's Church, Prince's Park, Liverpool, as a memorial of the late Canon E. H. M'Neile, who succeeded his father (Dean Hugh M'Neile) as incumbent of the church in 1867.

One of the London correspondents of *The Yorkshire Post* learns that the new body which is to come into existence by the amalgamation of the Protestant Churchmen's Alliance and the Clerical and Lay Union will be started by May.

Prebendary Reynolds has resumed his Wednesday afternoon addresses (1.15 to 1.45 o'clock) at the Church of St. Anne and Agnes with St John Zachary, Gresham-street, near General Post Office. He is dealing with various aspects of faith and science.

The Bishop of Lichfield has now two classes of evangelists working in his diocese, viz. (1) "district evangelists," who assist in mission work under the direction of the clergy while continuing to follow their daily calling; and (2) those who devote their lives to mission work, and conduct services in mission and school rooms.

Rev. E. A. Stuart has conducted a special mission in Norwich Cathedral. Never, we are told, in the history of the cathedral, was there such a scene as that witnessed at the first meeting on Sunday week. Every inch between the ante-choir and the west door was occupied, while the aisles were packed. The whole of the vast nave was one mass of eager, interested souls.

Preaching at St. Augustine's, Highbury New Park, on "Evening Communion," Prebendary Gordon Calthrop said: "We Evangelical clergymen, as a body, are supposed to dread the idea of disestablishment, but if the gangrene of sacerdotalism be not exorcised from the Church (though I think she has the vitality to throw out the poison from her system), I for one should say, in the name of God, let disestablishment come."

Rev. J. Thornberry has thrown out a challenge to the English Church Union, by offering a reward of £300 to any member of that Union who can prove to him, on New Testament authority: "1. That our Lord ordained an order of sacrificing priests; 2. That the title *hiereus* is ever applied by the Apostles to a Christian minister, or that our Lord empowered his Apostles to change the substance of bread into his flesh and bones; 3. Or any command of Christ to offer the bread and wine to God as a propitiatory sacrifice, or that the life of a victim is taken in the Lord's Supper." This challenge is the outcome of a statement made at a recent meeting in Brighton of the E.C.U. by Rev. R. W. Enraght, that without the "altar, priest, and sacrifice' there could be no true worship of God.

CONGREGATIONAL.

Lewes Tabernacle reports 234 members.

A special mission is being held in Glastonbury.

The manual of Union Church, Brighton, shows 119 on the church roll.

A mission has been started at Heaton Norris by workers from Heaton.

Rev. J. Bagley has held a good mission in connection with Hoddesdon Church.

Rev. Albert Lee, of Gomersal, Leeds, has been recognised as pastor at Windsor.

Heaton Church reports 120 members, thirty having been added during the year.

Providence Chapel, Middleton, near Manchester, reports 254 members after a careful revision.

Buxton Church reports good progress made during the seven years' pastorate of Rev. R. Rew.

Rev. W. Garrett Horder, of Wood Green, has accepted the pastorate of College Chapel, Bradford.

A mission-room has been opened near Keymer Junction Brick Works, Burgess Hall, for the brickmakers.

Toller Chapel, Kettering, reports twenty-six admissions to the church, during the past year, making 373 during the present pastorate.

Highbury-quadrant Church has received eighty new members into fellowship during the four months' pastorate of Rev. W. J. Dawson.

Rev. Bevill Allen, of York-road has accepted a call to the pastorate of the historical "Defoe" Church at Tooting, which was founded in 1688.

The religious and social work which Bishop Brookes had been doing among Harvard students is now undertaken temporarily, says *The New York Tribune*, by Dr. Washington Gladden.

Rev. H. Moore, of Bristol, has conducted a week's special evangelistic services at the Congregational Church, Chard, Somerset. It will long be remembered as a season of wonderful power and blessing.

At the forty-seventh annual gathering of old scholars and teachers at Craven Chapel, Rev. James Le Pla referred to the encouraging progress the church and schools had made since he entered upon the pastorate.

One hundred and sixty-nine London churches responded to the request of the London Union for the observance of Sunday last as a day for united prayer for London; at eighty-three of these collections were taken for the Church Aid Society.

The first number of *The London Congregationalist*, the new organ of the London Congregational Union, states that the Union has made itself responsible at the present time for £3500 in building grants, and has three new building schemes under consideration.

Rev. Andrew Mearns states that he is more than satisfied with the experiment made on Sunday week, when many churches set apart the day for special services and contributions on behalf of work in London. Most cheering results have already followed, and these may have beneficial influences of a far-reaching nature.

At a special meeting of the governors of the Yorkshire United Independent College, Bradford, held on Tuesday, the question of the amalgamation of the college with the Lancashire Independent College, Whalley Range, Manchester, was considered. After a prolonged discussion it was decided not to amalgamate with the Lancashire College, but to proceed at once to the appointment of a principal for the United College as successor to the late Dr. Falding.

BAPTIST.

Redditch Church reports 168 members.

Appledore Church reports £142 raised for the enlargement of the Sunday-school.

Rev. Thomas Nicholson, of Above Bar Church, Southampton, has been called to Clapton Park Church.

Rev. J. H. Shakespeare, who has done good work at Norwich, has been invited to Hagley-road, Birmingham.

Messrs. Fullerton and Smith are to conduct an eight days' mission in Bloomsbury Chapel, from Saturday (4th) to Sunday, March 12.

Rev. E. G. Gange, who enters his new pastorate on Sunday, begins under the shadow of bereavement, through the death of his son-in-law.

Rev. Frederick C. Hughes (late of Blisworth, North Hants) has accepted the position of pastor of the Borough-road Chapel, Southwark, in succession to the late Rev. G. W. McCree.

Shepherd's Bush Tabernacle was opened on Thursday week. Services have been held here for some time by Rev. G. W. Pope, and now a good congregation has been gathered, while good work is going on.

The Irish Baptist Home Missions reports that the new membership of the mission churches has advanced 12 per cent., notwithstanding the continual drain by emigration; 181 have professed the Lord Jesus Christ in baptism. There are at present three new chapels in course of erection.

Mr. James B. Colgate, New Jersey, is one of the liberal American Baptist millionaires. Just after giving £2000 to the Missionary Centennial Fund, he remarked: "The mass of people should not be shut out from giving. The elevated roads of New York receive £5,000,000 a year, and it all comes from five cent rides."

The fifth anniversary of the Northcote-road Baptist Church was held on Sunday and Tuesday week. The church secretary gave an encouraging report of revival in all branches of the work. 102 members had been added since the new pastor's advent, seven months since; the present membership being 319.

The University of Chicago seems in a fair way to get £100,000 to complete the work necessary on the grounds, and for other general purposes. Mr. Martin Ryerson, who had already given £40,000 towards the endowment and building fund, gives the first £20,000 of the £100,000 now needed, on condition that the balance is raised by May 1.

The Judson Memorial Baptist Church in New York, which has been raised chiefly by dollar contributions, includes an apartment house, day nursery and kindergarten, dressmaking establishment, gymnasium, club-rooms, industrial school for girls, and vestries for the usual church agencies. The inside walls are all marble. All seats are free and unassigned.

On Monday the annual thankoffering day was kept as usual at the East London Tabernacle; Pastor Archibald G. Brown was in the vestry from 7 a.m. till 7.30 p.m. to receive offerings from any who have reason to thank God the place was ever built. During the day eleven hundred persons came into the vestry and contributed £452. Large prayer meetings were held at intervals.

The tenth anniversary of the ministry of Rev. T. J. Longhurst at Cambray Chapel, Cheltenham, was celebrated last week. The secretary stated that the membership of the church had nearly doubled. The ministry commenced with a membership of 209, and of the 408 additions 262 were by baptism. Losses by removal, etc., were heavy, leaving a good membership of 406. The reports were all of a favourable nature. Amongst the branches of work represented were a flourishing literary society of about 100 members, a growing Sunday-school, and men and women's Bible classes, village work, Band of Hope, ladies' working society, and Christian Endeavour Society.

METHODIST.

Richmond College will celebrate its jubilee in September.

Mr. R. Harvey has conducted a month's successful mission at Taunton.

Dr. Rigg has been holding a stirring series of meetings in Truro and Penzance.

Revs. P. Thompson and W. D. Walters have held some capital meetings in Long Eaton.

Dr. Moulton has conducted a convention for increasing Christian life and service at Lowestoft.

Special services in Norfolk-street, Sheffield, have resulted in considerable accessions to the Church.

Special services at Weston-super-Mare, conducted by Rev. J. Foulger, have resulted in many professed conversions.

A mission has been started by Rev. John Pollitt at Woodhouse, Manchester. At present a large cottage serves for the meetings.

At a series of special services on behalf of Home Missions at Thetford, Rev. J. P. Watts (vicar of St. Peter's) gave an address.

The Liverpool Mission Lads' Home has added the next house, and the cost (£1000) has been defrayed. By a timely gift the debt on another branch of the mission has been extinguished.

Private letters from East Africa report that Revs. T. H. Carthew and G. W. Wilson are in excellent health. Mr. Wilson is at Iomore, and will remain there until the new chapel premises are completed.

At last week's monthly meeting of London ministers special attention was given to circuit work in the great city. Dr. Jenkins gave an address on the preaching which would secure the greatest spiritual results.

There is every probability of *The Joyful News* Mission commencing a "Women's Mission," and taking a house for that purpose, where young ladies giving themselves to mission work can reside. Miss Mary Champness will be in charge of this branch.

The Primitive Methodist students at their College in Manchester held their second great missionary meeting on Thursday evening, Feb. 23, in the Central Hall, Oldham-street. The congregation was good, and the meeting throughout was characterised by "Methodist fire."

The burning down of the New Brunswick Chapel, Victoria-road, Horwich (Methodist Free Church), involves serious loss to a poor congregation. The building was insured, but harmonium, Bibles, books will have to be replaced. The pastor is Rev. J. Lineham, Melbourne Grove, Horwich.

Priory-street Bible-class, York, has 805 members, an increase of fifty-two on the year. Of this number 512 are total abstainers, 317 members are attached to religious bodies in the town, and 242 are members of the Wesleyan Church. A labour department has been formed, and a social scheme successfully inaugurated during the year.

A movement is being initiated, say the London correspondent of *The Manchester Guardian*, in connection with the Methodist Free Churches for a vigorous extension scheme of doctrinal and denominational education by means of lectures and classes. There are special and efficient missioners in connection with that body who carry on most successfully evangelistic work. What is suggested is the appointment of specialists, who will deal with matters doctrinal and historical much on the principle of the Oxford University scheme.

PRESBYTERIAN.

Rev. Dr. Cullen, of Leslie, has accepted a call to Darlington.

Rev. A. N. Mackray's church at Croydon reports an income of £1034.

Fisher-street, Carlisle, reports 462 names on the roll, and good work going on.

Rev. W. W. Boyle has been ordained to the pastorate at St. John's, South Shields.

Rev. H. A. Ross, of Newcastle, has held a special mission at York, accompanied by much interest.

Tottenham congregation (Rev. D. Fotheringham) reports a membership of 191, and an income of £725.

Dr. MacEwan, helped by Revs. A. N. Mackray and James Paterson, has had a encouraging mission at Trinity Church.

Rev. Douglas McLellan, of Workington, has decided to accept the call from Everton Valley Church, Liverpool.

A new church has been formed in a populous district of Cardiff called Sportlands. It is an offshoot of the Welsh Church at Pembroke-terrace.

At the annual meeting of the Stratford congregation encouraging reports were presented. Sixty new members had been enrolled, bringing the total up to 437.

At the annual meeting of Leytonstone Church, gratifying reports were presented, showing genuine progress. In March the foundation stone of a new church is to be laid.

Trinity Calvinistic Church, Swansea, has invited Rev. Griffith Ellis, M.A., now minister at Bootle, Liverpool, to take the pastorate vacant through the death of Rev. D. Saunders, D.D.

The Sabbath afternoon class in connection with the Smethwick Presbyterian Church reports that 444 adults are enrolled as members, and that the weekly attendances now fill the church to its utmost capacity. The class has a staff of about twenty-five visitors. From those who regularly attend the meetings testimonies are constantly heard as to the spiritual good received. A number during the course of the year publicly professed faith in Christ by joining the membership of the church. The minister—Rev. David Buchanan—leads this movement; and adhering in this effort strictly to "evangelistic lines," the hitherto unreached are being drawn together by short, bright, and helpful services every Sabbath afternoon.

THE SALVATION ARMY.

A two-days' conference on Work in the West has been held this week in Bristol.

Nearly 300 have professed conversion during the past year at the Lighthouse in Spitafields.

The Dutch wing of the Army has now ten shelters, with a capacity for accommodating 1250 persons.

Mrs. Booth-Tucker was last week somewhat seriously ill. She has now been confined to the house for several weeks.

The General's meetings in the South Coast towns—Brighton, Worthing, Dover, Ramsgate, and the Isle of Wight—have been marked by much enthusiasm.

In addition to the Continental Congress in Copenhagen, which is fixed for April 12 to 17, General Booth will conduct a similar congress in Switzerland in connection with the Ascension Day demonstrations, at which all the leading officers from France, Holland, Switzerland, Belgium, and Italy are to be present. He also purposes passing on from Switzerland to Germany and Norway for central councils during the latter part of May and the first two weeks in June.

The Chicago Tribune gives an interview with two slum lasses who have both left comfortable homes, and now live in the back rooms of a tumble-down grocery store in one of the worst slum districts, the servants of all who are in abject poverty. In cases of sickness they scour the floor and wash the children with their own hands, and sit up all night with the sick. Into the saloons and disreputable houses they go singing and praying. They have made themselves beloved by all in their neighbourhood, and have been called "God's women." They claim only two conversions, but they say that people who once were atheists will come when they are in trouble and ask the sisters to pray for them.

FALLEN ASLEEP.

At Atherton, Lancashire, on 18th ult., Mr. James Stansfield, aged seventy-eight, a servant of Christ for fifty years in connection with the Baptist congregation at Dan Lane.—At Belfast, on 18th ult., Rev. James Donald, one of the oldest ministers in the Methodist Church in Ireland, a diligent pastor and useful evangelist.—At Wells, Shepton Mallet, Mr. John Edwards, a valuable and honoured worker and class-leader.—At Southport, aged seventy-four, Mr. Thomas Porter, who some five or six years ago endowed the Crossley Orphanage of Halifax with a gift of £50,000, and was a liberal supporter of other denominational institutions.—At Halifax, aged fifty-two, Mr. John Leach, J.P., after a lingering illness, an active worker at Park Church.—In Sheffield, aged fifty-nine, Mr. E. W. Oakes, an earnest supporter of Christian work.—At Beccles, Mr. J. Smithers, an active helper of the Lord's work.—At South Walsham, Mr. B. Bird, a useful preacher of the Gospel.—At Ramsgate, Mrs. Howling, aged forty-nine, widow of the late Isaac Howling, beloved of many.—At Spurstowe-road, Hackney, on 19th ult., Mr. E. Newell, aged seventy-five, for more than forty years a worker in Lower Clapton.—At Richmond-road, Dalston, on 18th ult., Mrs. James Miall, a devoted and faithful follower of Jesus.—At Welton, on 20th ult., Canon Paget, aged eighty-one, who laboured in the parish forty-eight years.—At the Vicarage, Bromley, on 18th ult., Rev. G. A. M. How, aged fifty-two.—The death is also announced, at the age of eighty-two, at Rochester, of Prebendary Dalton, of St. Paul's Cathedral.—At Londonderry, Rev. F. B. Moore, pastor of First Dungannon Presbyterian Church.—At Dublin, Rev. Wm. Fearon, an earnest Presbyterian minister.—At Sandymount Mr. Theodore Cronhelm, a devoted Methodist local preacher, aged seventy-three years.—At Ballycarry, Mr. Jno. McKee, an earnest Christian.—Rebecca, wife of Chas. J. Brooks, evangelist, aged sixty-four, after a long and painful illness of nine years.

The Christian.

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Notes and Comments.

NEXT week we purpose giving a portrait and sketch of the late Mr. Benjamin Clarke, of the Sunday School Union.

The alarming subsidence of land at Sandgate on Saturday and Sabbath last has created much havoc and loss in this pretty little Kentish watering-place. If the calamity be the result of the recent heavy rains no human foresight could have prevented it, and the sufferers deserve the practical sympathy of the public. We are very glad to learn that no damage has accrued to the splendid new "Beach Rocks" Convalescent Home of the London Samaritan Society.

Those of our readers who send copies of The Christian to workers in distant lands are reminded of the great importance of prompt weekly despatch. A missionary labouring in the South Seas recently wrote to us:—

Missionaries are glad to get religious periodicals and other literature, but it is a great mistake to suppose (as some do) that anything will do for them. We who are in the front of the battle are much more stimulated by learning what is actually going on in other parts of the line than by reading of what occurred years ago.

The hint will, we are sure, not be lost upon such as desire to sympathise with isolated workers, and aim, by encouraging them, to have a small share in their conflict and ministry in the cause of Christ. We do not think a few shillings could be better spent in the interests of Missions than by subscribing for a copy of The Christian, to be sent direct from the postal department on the day of publication to a foreign missionary station.

A protracted discussion in the London School Board on the question of religious education has raised a new aspect of morals; for one of the members has moved that the children shall be taught that it is wrong to be rich or to wish to be rich, to try and serve God and mammon, to do to others as we would not like others to do to us, to indulge in selfishness. These points all bear on the present social discontent, and are symptomatic of the trend of thought and feeling We are witnessing applications of the word of eternal truth such as never dawned on the minds of our fathers, and they need not make us afraid. In the dependence of men on the Word of God for guidance in practical matters may be found the true antidote to a speculative treatment of the Word which else might paralyse faith.

A recent article in *The Daily Chronicle* contains some very unpleasant, if not alarming, revelations in regard to the condition of a number of the London bakehouses. The existence of such a painful condition of things serves to show how little we know of the surroundings amid which so many of those who minister to our comfort are compelled to spend most of their life. The description of one West End bakery is simply revolting, and the state of many others calls for legal interference; but what shall we say in regard to the fact that in such filthy and unhealthy places as those described, men and boys are frequently required to work from sixteen to seventeen hours at a stretch? No wonder that the majority of bakers die before their fortieth year.

The friends of temperance who have been wondering when the next temperance revival would take place may now have some confident hope that it is not far off. The Liquor Traffic Veto Bill has called the attention of the nation to the question, and opened a discussion which will go forward for years and with ever-increasing intensity. The proposed measure, which has received the general and cordial support of temperance advocates, has been met with threats of uncompromising hostility by the dealers in drink—a good sign that it is on right lines. That it is capable of improvement is readily admitted by its friends, but whether they will get their wishes by having Sunday Closing treated as an Imperial measure applied to the whole of England seems very doubtful. The separation of grocers' licences from the general trade might prove an advantage. We believe the country at large would vote for general Sunday Closing and for the abolition of grocers' licences.

Although the Bill is not a licensing Bill, the subject of licensing has already been brought forward in the House of Lords by the Bishop of Chester. We doubt if the country is prepared to municipalise a trade which blights whomsoever and whatsoever touches it. Those, then, who object to State Socialism had better not begin by transferring the worst trade of all to the control of citizens, or they will soon find the clamour wax loud for good trades also to be taken out of the hands of capitalists, and how could they object? The difficulty of keeping great departments free from corruption is so great that we may well halt before we take a step towards managing the corruptest of all trades. Besides which, this Parliament has a commission to curtail and to suppress the drink traffic, if it has any commission at all.

The Congregationalists have had a two days' important conference on the subject of making a national effort for overtaking the spiritual needs of our great towns. From an external point of view much that was said was weighty enough; from an inner point of view it was wide of the mark. These continual complaints of inadequacy will not be silenced by the building of any number of places of worship. It is "power from on high" that is needed. Let this be given, and then there will be money enough, men enough, and buildings enough. It is a curious fact that, whereas not a word is said in the New Testament about buildings and organisations, much, if not most, of our care today is for the material things.

While this effort to do something material (with which, however, the whole of the Conference did not sympathise) is being urged upon the churches, it is an open secret that the greatest hardships are endured by many of the ministers. Might it not be well, therefore, to try and see whether fresh prosperity would not be granted to the churches if more care were bestowed on the men whom God has sent to preach His Gospel to them? It cannot tend to that happy and loving relation which ought to exist between a pastor and his congregation for members of his church who are able to maintain him free from care to live without any thought as to whether he can "provide things honest in the sight of all men." This hard treatment of ministers (called "sweating" in worldly affairs) is too prevalent in more denominations than one, and cannot but tend to distraction of mind and discouragement of heart. Loving and sustaining them might be a shorter way to a revival of pure religion than spending money on buildings.

It is pleasing to direct attention to the charming story of revival work fifty years ago, which Rev. Dr. Robert Smith has outlined in a booklet entitled, "Early Days of the Mission to the Jews at Pesth." (1d. *Oliphant, Anderson, and Ferrier.*) Dr. Smith was one of the party of missionaries who started the Scottish mission to Jews in Hungary. The late Dr. Saphir was among the earliest converts, several of whom afterwards proclaimed the Gospel among their own people. Dr. Smith's little memoir recalls the joyous time, and as it is written with intimate knowledge it will have special attractions for those who remember the facts as they were first reported to the praying supporters of the enterprise with which the names of "Rabbi" Duncan and Rev. Wm. Wingate were so honourably associated. There is much spiritual profit in the thoughtful perusal of these pages.

Sir Mark Stewart, M.P., has, in compliance with representations made to him by opponents of the opium traffic, withdrawn his notice of motion for a Royal Commission to inquire into the whole question of the opium trade, and has substituted notice of a motion that the sale of opium in India and the Crown colonies ought to be restricted in accordance with the principles recognised in the legislation of the United Kingdom. For this motion he has obtained the third place on the Orders of the House of Commons for to-morrow, Friday. It is extremely desirable that all friends should at once write or telegraph to their representatives in Parliament, asking them to be present and to support Sir Mark Stewart's motion.

The February issue of *The Harvest Field*, an excellent serial from the Methodist Episcopal Publishing House, Madras, gives a very useful summary of the proceedings at the Decennial Conference held at Bombay two months ago. In the course of some introductory remarks, the Editor deplores some injudicious speeches that were delivered. He says: "Much tact and wisdom and grace will be needed to secure the hearty and healthy co-operation of European, American, and Indian. Anything that tends to separate race from

race must be regarded as a calamity to the country, and a hindrance to the growth and development of the Christian Church."

These are timely words of sober truth. It is not only in India, however, that race-separating and Gospel-obstructing actions may be perpetrated; as most of the missionaries know to their sorrow, Governmental measures, for the continuance of which Great Britain is responsible, degrade and oppress multitudes of the natives, and are a serious "hindrance to the growth of the Church." What part hath Christ with the opium traffic, the sale of intoxicating drinks, or the State regulation of vice? The sad fact that, in deference to the wishes of some sticklers for "procedure," the missionaries did not, with spirit and determination, denounce these flagrant and soul-destroying evils, has created an unfavourable impression which, we fear, will not soon be obliterated.

On some matters it would doubtless be impossible to get anything like a unanimous expression of opinion from such an assemblage as the Bombay Conference. The informal vote that was taken in regard to the evils specified was, however, all but unanimous; and doubtless if the resolution had been abstract in character, the vote would have been quite unanimous. Hence, we think, there is a danger of the action of the missionaries as a body being uncharitably misconstrued. Without a knowledge of all the facts, we do well to be calm and suspend our judgments. Certain it is that misunderstanding among Christians, no less than separation of races—both of which the great enemy of souls will diligently promote—may prove a veritable "calamity to the country," and retard for a whole generation that victory of righteousness for which many, both in India and at home, have so long been praying and working.

The wrangle which so sadly marred the Conference was a humiliating exhibition on both sides, and the recrimination by brethren of one another is calculated to neutralise our testimony against the sale of the deadly opium and the perpetuation of the infamous C.D. Acts. The testimony of Spirit-baptised, Spirit-filled, Spirit-anointed witnesses of Christ would be like fire among rotten wood; for the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds.

MR. W. R. LANE will sail with the deputation from the Keswick Convention for the United States and Canada on April 5, and will hold evangelistic meetings subsequently to those of the Convention for the Deepening of the Spiritual Life in the towns which they visit.

MR. C. INGLIS has conducted, in connection with the Swansea Y.M.C.A., a series of Gospel meetings for young men, giving also several Bible readings. Both the addresses and Bible readings were very helpful and instructive; but, more than this, several young men decided to commence the Christian life, while the faith of others was strengthened and quickened.

THE LINCOLN JUDGMENT.—A declaration has been signed by fifty clergymen holding responsible positions in different parts of the country, with reference to the judgment in the Bishop of Lincoln's case. While bowing to the decision of the Supreme Court, the signatories express the belief that the legalised toleration of a diversity of ritual in the administration of the Holy Communion will prove a serious evil, and they fear that there is no finality in the decision. They entertain grave fears as to the effect of the recent decision on many earnest and hitherto loyal members of the Church; but "affectionately urge any persons who are tempted to waver in their allegiance to stand by the Church of England in loyalty, faith, and courage, to put forth renewed and self-denying efforts, and to make her true principles known and felt."

Position and Character.

A PLEA FOR CONSISTENCY.

By Rev. THOMAS KENT.

Many years ago, in the city of York, in connection with an annual gathering of ministers, there were several early morning services. On one of these occasions it fell to the lot of a young and very zealous minister to conduct the service. He took for his text these words from Solomon's Song i. 6:—"They made me keeper of the vineyards; but mine own vineyard have I not kept." In the course of his sermon he lifted up both hands, and exclaimed with considerable emphasis, "Lord have mercy on *this pulpit;* and on all who, from time to time, may occupy it!"

There were in the congregation many of his ministerial brethren; and he took the opportunity of giving them a word in season about personal and family religion, which he thought was in danger of being minified by their official position as ministers of the Gospel.

And there can be no doubt that he was right: the danger not only then existed, but it remains to this day, and has more or less influence in every section of the Christian Church. Every minister, and Christian worker of every kind, is in danger of neglecting personal piety, and of being satisfied with just so much attention to it as may be considered essential to his office and position. But if conscience is allowed to maintain its authority in the all-important question of self-government, there is no doubt that it often stirs up the minds and hearts of God's servants, by reminding them of the words of the Master: 'These things ought ye to have done, and not to leave the other undone." Whatever may be the supposed claims of any office that we may sustain in the church of our choice, we are not at liberty to ignore the prior claims either of our hearts or homes. Timothy was told by Paul that "by taking heed unto himself and the doctrine, and by continuing in them, he should save both himself and them that heard him" (1 Tim. iv. 16). He was also reminded that a bishop must be "one that ruleth well his *own house*, having his children in subjection with all gravity; for," says he, "if a man know not how to rule his own house, how shall he take care of the Church of God?" (1 Tim. iii. 4, 5).

In the same epistle he also urges upon the families of ministers the duty of "showing piety at home, for," says he, "that is good and acceptable before God" (1 Tim. v. 4). On the same principle, it cannot be good that a minister should have one standard of morality for the pulpit, and another, and a much lower one, for his home and the social life of his family. That voice must necessarily give an uncertain sound which in the pulpit says, "Be not conformed to this world," and in the home either sanctions a revised but not improved edition, or abdicates all authority on the subject, allowing everyone to do what is right in their own eyes. A teacher of this kind reminds one of poor old Eli, who had the training of Samuel, but who had no authority over his own sons, and whose grey hairs were brought down to the grave with sorrow.

No; men of God, so called, must be examples to the *believers*, as well as to the world, in "whatsoever things are true, and honest, and just, and pure, and lovely, and of good report." The principal question of every minister of the Gospel is not, How can I be most popular by ignoring the old landmarks of Gospel morality? but, How can I so hold the balances of the sanctuary, that all may see, if they choose, what is the will of God concerning them, and what is the way in which they should walk? "Thou that teachest another, teachest thou not thyself?"

The times in which we live call for a high standard of domestic and social life, for there are many, it is to be feared, connected with all our churches, of whom it may be said, "Ye shut up the Kingdom of Heaven against men, for ye neither go in yourselves, neither suffer ye them that are entering to go in." It matters little by what name we call ourselves, unless from behind the name we are able to say, "Brethren, be ye followers together of me, even as I am of Christ"; for in so doing "ye shall be followers of what is good," and "followers of God as dear children." It is not only when we gather together in his name that "one is our Master, even Christ"; but He is the same, as regards his claims, wherever we are; the same in our homes; the same in our pleasures, the same in health and sickness and death. And whatsoever badge we may assume, or by whatsoever peculiarities we may be distinguished, Christ ought to be magnified by a uniform and blameless walk, and by a practical love, which many waters cannot quench, and which is stronger than death.

Methinks I hear a voice from the Great Head of the Church, speaking to the whole Christian world of the present day, and saying

"Ye different sects, who all declare,
'Lo Christ is here!' or 'Christ is there!'
Your different proofs divinely give,
And show me where the Christians live."

Southport.

TEMPERANCE REFORM.

GREAT MEETING AT CAMBRIDGE.

A high pitch of enthusiasm was manifested at the Guildhall, Cambridge, on Monday evening last, when Lady Henry Somerset and Miss Frances Willard addressed a large meeting of temperance advocates and friends. All available space for standing and sitting was occupied, and although the townsfolk considerably predominated in numbers, still the University was well represented.

One could not help contrasting this gathering with one held for a similar object some ten or eleven years ago, when the speakers—all persons of eminence—were hardly accorded a hearing.

Lady Henry spoke for half an hour, and Miss Willard for nearly an hour, and the only feelings expressed by the audience were those of heartiest approval. Addressing themselves chiefly to a discussion of the Bill now before Parliament, they urged its necessity as well as its expediency on religious, moral, and social grounds. Both ladies had been present in the House when the measure was introduced, and listened "from behind the bars of that cage to which women are admitted" (as Lady Henry feelingly expressed it) to the *pros* and *cons* put forth in argument. It was essentially a "People's Bill," to give the people the power to protect themselves against the traffic that was ruining their homes. The voice of woman must be heard in its support, since it is woman that has seen her home made desolate, and her little ones barefoot; and woman possesses the divine instinct to protect her home. Public-houses are not found adjoining the houses of the rich; but they stand at every corner near the dwellings of the poor, to do their deadly work among those who, as yet, have not the power to protect themselves. This was, Miss Willard declared, "Everybody's War." The strong point of the trade was the vested interest; this must be assailed, so that it may prove its weakest point as well.

The speakers were supported by the Hon. and Rev. A. T. Lyttelton, Master of Selwyn, Rev. Dr. Moulton, Rev. T. G. Tarn, and other gentlemen of influence, who urged that the reforms aimed at should be freed from the grasp of mere party politics, and made matters of national importance.

On behalf of the Cambridgeshire Good Templars, illuminated addresses of welcome were presented amid great enthusiasm. This visit has welded together the various temperance organisations of Cambridge.

The Book of the Kingdom.—6.

THE EPISTLES.

Though not the earliest in date, the Epistle to the Romans fitly precedes the rest, on account of its comprehensiveness, and because it anticipates the strangely-ordered visit to Rome, which was recorded in the previous book, thus linking the Acts to the Epistles.

This letter to the Romans is from first to last a treatise concerning the righteous government of God. It expounds the Gospel of God, the Creator-King, to his rebellious creatures. Jesus Christ, of the seed of David according to the flesh, but declared the Son of God in power, according to the Spirit of holiness, by the resurrection of the dead, demands, through his ambassadors, the obedience of faith among all nations for his Name.

The Fall and its consequences; the distinction between Gentile and Jew, yet their common ruin; God's redemption and its method; justification and righteousness; the condemning power of the Law and the quickening power of the indwelling Spirit; Jew and Gentile as to their present and future, as well as in relation to their past; commands and counsels concerning our outer and inner life, because the Kingdom has its seat within (for "the Kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost," xiv. 17)—these are the absorbing topics of the Epistle.

The closing doxology gives praise to the everlasting God, whose Gospel has been made known to all nations for the obedience of faith.

It is not only that a strain relating to the reign of God runs through the Epistle; but that this is the background of the picture, the very basis of the structure.

To the Corinthians Paul declares that the Kingdom of God is not in word but in power, and that the unrighteous shall not inherit it. The Gospel which he had preached was not only (as generally stated) that the Christ died for our sins, and was buried, and rose again, according to the Scriptures, but also that He must reign till He hath put all enemies under his feet; that when He shall have put down all rule and all authority and power, he will deliver up the Kingdom to God, even the Father; and that when all things shall have been subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all. This is the great and glorious consummation, the reversal, and infinitely more than the reversal, of all that occurred in connection with the Fall. Nothing could be more magnificent. The dark background is the temptation, the fall, and the consequent loss of the Kingdom, by the first man in Paradise; the scene in the foreground is the defeat of the tempter and usurper, by the Second Man, the Lord from heaven, in the wilderness and on the cross, in his resurrection and in his reign, until He lays down the recovered Kingdom (which flesh and blood cannot inherit) with accumulated glory at the feet of God.

In Galatians the whole argument relates to the Kingdom of God, which they who walk in the Spirit shall, and they who do the works of the flesh shall not, inherit (v. 21).

In Ephesians the same Apostle declares that we not only inherit the Kingdom, but have obtained an inheritance in the King Himself. And as, in Corinthians, Christ lays all at the feet of God, so here God gathers together in one all things, in heaven and on earth, in Christ. There He put all under Jesus' feet; here, having put all under his feet. He gave Him to be Head over all things to the Church, which is his body, the fulness of Him that filleth all in all. The majestic sweep of Paul's opened secret is co-extensive with the mystery of the Kingdom of God.

Let Philippians be read with Gen. iii. as its background, and let the "Yea, hath God said?" of the arch-liar be contrasted with the obedience unto death of Christ Jesus, and the consequent bowing of every knee, in the name of Jesus, to the glory of God the Father. Then consider that his redeemed are citizens of heaven, from whence we look for the Saviour, the Lord Jesus Christ, who shall change the body of our humiliation that it may be fashioned like unto the body of his glory, according to the working whereby He is able to subdue all things unto Himself.

Here, as everywhere else, the true point of view is lost, unless we remember that to this, as to every other book of the Bible, the master key-word is the Kingdom of God.

So in Colossians, the Apostle gives thanks to the Father, who hath made us meet for the inheritance of the saints in light, and hath delivered us out of the power of darkness (which fell as a pall upon the souls of Adam and Eve in Paradise), and hath translated us into the Kingdom of the Son of his love, who, having spoiled principalities and powers, made a show of them openly, triumphing over them in Himself. Oh the depth of the riches of the wisdom and knowledge, the meekness and the majesty, of God, the Monarch of the universe! Yet, in writing from his prison-house at Rome, the Apostle can only enumerate three as his fellow-workers unto the Kingdom of God who had been a comfort to him.

To the Thessalonians the Apostle preached the Gospel of God, "who called you to his own Kingdom and glory." He glories in their patience and faith under manifold and severe persecutions, which is a manifest token of God's righteous judgment on the persecutors, but to the end that the persecuted ones may be counted worthy of the Kingdom of God for which they suffer. Then they are forewarned of the Lawless One, whose coming is according to the working of Satan, and who shall be destroyed by the breath of the Lord Jesus, and brought to nought by the brightness of his coming: all in fulfilment of the denunciation upon Satan after the Fall.

Writing to his son Timothy, the Apostle ascribes unto the King eternal, incorruptible, invisible, the only God, honour and glory for ever and ever; and charges him in the sight of God, who quickeneth all things, and of Jesus, who before Pontius Pilate witnessed the good confession, to keep the commandment without spot and without reproach until the appearing of the Lord Jesus Christ, which in his own time He shall show who is the blessed and only Potentate, the King of kings, and Lord of lords, who only hath immortality, dwelling in light unapproachable, to whom be honour and power eternal. Could language more emphatically affirm the overthrow of the usurper and the establishment of the Reign of God?

Therefore let Timothy, his beloved child, not be ashamed of the testimony of our Lord, nor of Paul his prisoner, but suffer hardship with the Gospel, according to the power of God, who saved us according to his own purpose and grace, given in Christ Jesus before eternal times, but now manifested by the appearing of our Saviour Jesus Christ, who abolished death (brought in by the tempter and usurper), and brought life and incorruption to light through the Gospel—the good tidings of the Kingdom of God. Therefore he charges him in the sight of God and of Christ Jesus, who shall judge the dead at his appearing and his Kingdom, to preach the Word [of the Kingdom Matt. xiii. 19], and do the work of an evangelist; for the Apostle is already being offered, and the time of his departure is come. He has fought the good fight, finished the course, kept the faith; henceforth there is laid up for him the crown of righteousness, which the Lord, the righteous Judge, shall give to him and to all who love his appearing. Contrast this with Adam hiding among the trees of the garden from the God of all grace.

The Hebrews are reminded that God hath spoken in his Son, whom He hath appointed Heir of all things, by whom also He made the worlds; who being the brightness of his glory and the express image of his person, and upholding all things by the word of his power, when He had by Himself purged our sins sat down on the right hand of the Majesty on high. He is worshipped by the angels, and his throne is for ever and ever, because the sceptre of righteousness is the sceptre of his kingdom. On account of the suffering of death He has been crowned with glory and honour, because by the grace of God He tasted death for every one. He is King of Righteousness, and consequently King of Peace. Wherefore, we receiving a kingdom that cannot be moved, let us hold fast grace that we may worship God acceptably with reverence and godly fear, for our God is a consuming fire. These Hebrews, as partakers of God's promise to make their nation a kingdom of priests (Exod. xix. 6; Isa. lx., lxi.), would appreciate more than we this kingly-priestly message.

James asks his beloved brethren, "Did not God choose them that are poor in the world to be rich in faith and heirs of the Kingdom which He promised to them that love Him?" The royal law, mercy and judgment, denunciation against fraud and oppression, justification and condemnation, and other forensic terms, demonstrate this epistle to be a Governmental document entirely in keeping with the Book of the Kingdom of which it forms a part.

Peter tells us that Jesus Christ is gone into Heaven, angels and authorities and powers being made subject unto Him. Here we read of the spirits in prison; of Him that is ready to judge the living and the dead; of the eye-witnesses of the Saviour's Majesty, when they saw, in microcosmic vision, the Kingdom of God come with power, in the Holy Mount, and of an entrance to be abundantly ministered to those who give all diligence to ascend by the seven steps of grace, into the everlasting Kingdom of our Lord Jesus Christ.

John tells us that the Son of God was manifested that He might destroy the works of the devil, and that the Father sent the Son to be the Saviour of the world. Thus he touches the central questions of human history, overcomes the power of darkness, and establishes the Kingdom of God.

Though the Kingdom is not expressly mentioned in the few Epistles we have not named, the undertone of governmental authority, and counsel, and direction, will be found no less in 2 Corinthians, Titus, and Philemon than in all the other books. We cannot better close these observations on the Epistles than in the doxology of Jude. "Now, unto Him that is able to guard you from stumbling, and to set you before the presence of his glory with exceeding joy, to the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion, and power, before all time and now, and unto all the ages. Amen."

M.

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Joshua and the Land of Promise.

By REV. F. B. MEYER, B.A.,
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THE CONCLUSION OF THE TASK.—Joshua xviii.

The two great tribes were thus at last settled—Judah, as Dean Stanley suggests, like a lion to guard the south and couch in the fastness of Zion; whilst Ephraim, like the more peaceful but not less powerful bullock, was to rove the rich vales of central Palestine, and defend the frontier of the north. And Joshua was able to turn his attention to the several items which claim a passing notice.

I. JOSHUA ERECTED THE TABERNACLE IN SHILOH.

During the march through the wilderness, when the camp was pitched, the Tabernacle occupied the centre; around it were grouped the tents of the priests and Levites, whilst the tribes occupied specified places, three to each quarter of the compass. An attentive comparison of those positions with the territories allocated to them in the Land of Promise will reveal a striking similarity. It was as though the encampment were, in its main features, repeated in their final settlement in the land. And to complete the parallel, the Tabernacle was now removed from Gilgal and pitched in Shiloh, which lay as nearly as possible at the heart of Canaan.

No striking landmarks distinguish this ancient site. And, unlike most of the holy places of the world, it is said to be almost entirely featureless. Imagine a somewhat wide plain, surrounded by low hills, with a rocky platform towards its northern end. This was the chosen site of the Tabernacle, after its long wanderings, erected probably on that slight plateau. A few broken ruins still standing may represent to-day the position of those outer walls over which the travel-worn drapery of the outer covering was spread. And so was fulfilled the command of the great Lawgiver: "It shall come to pass that the place which the Lord your God shall choose to cause his name to dwell there, thither shall ye bring all that I command you."

Here, then, in the centre of the land, embosomed in the keeping of the strongest tribes, on the east side of the highway that led from Bethel to Shechem, was the chosen spot where the Tabernacle of God was among men, and He dwelt with them. Oh that they had acted as his people! then would He have wiped away every tear from their eyes, and they would have overcome and have inherited all things.

The sacred name, Shiloh, which means Peace or Rest, was also given by the dying patriarch to the Messiah. Jesus is the centre of his people. Around Him they gather. "In the midst" in his death, of the twos and threes gathering in his church and of the Holy City. Not his professing church, not a synod or a convocation, not a creed or a ritual, but the Rest-giver Himself is the centre around whom the people gather. He is both head and heart which make the body one.

Life in the "heavenlies" must have its centre in the risen Saviour, and just in proportion as we focus in Him shall we find ourselves brought into loving fellowship with all who love Him. The Altar of Ed, which was afterwards reared to attest and cement the unity of Israel, was a poor device, which had not been needed if the people had observed the practice of thrice a year gathering at God's centre, Shiloh.

II.—JOSHUA REBUKED THE INERTNESS OF THE PEOPLE.

And Joshua said unto the children of Israel, "How long are ye slack to go in to possess the land which the Lord, the God of your fathers hath given you?" (xviii. 3). Then the twenty-one commissioners arose to walk through the land, surveying it. They embodied the results in a book, in which the land was described by cities in seven portions. This they brought to Joshua. It may be that the account of what they had seen was the means under God of arousing the people from the apathy into which they had sunk.

In our own time the Spirit of God has been sending out many commissioners to pass through and describe the good land into which the heavenly Joshua would fain lead his people. A good many books have resulted from their investigations, which have mightily stirred the hearts of God's people, so that in great numbers they have gone up to possess. And we would fain hope that even these words may incite Christian hearts that they may be no longer slack to go in to possess the land which the God of our fathers hath given us in Jesus.

There is the portion of Benjamin, the beloved of the Lord, to dwell in safety by Him, covered all the day long, and borne between his shoulders—the place where Eastern mothers cradle their babes, giving them warmth and easy carriage. There is the portion of Zebulun, to whose shores the illimitable ocean washes the treasures of the deep; in whose heart Gennesaret lies, with its fragrant memories of God manifest in the flesh, a portion of which the apostle wrote when he said that he longed to know the four dimensions of the love of God in Jesus Christ. There is the portion of Issachar which derived treasures from the sands, emblems of the pearls and crystals of spiritual character. There is the portion of Asher, the oil of whose wine-presses bespeaks the unction of the Holy Ghost, the strength of whose shoes betokens that invincible might which treads down serpent and scorpion. There is the portion of Naphtali, satisfied with favour, and full of the blessing of the Lord, owning rich forests, the circle of Galilee, and the garden of Palestine. Each of these is significant of spiritual endowment, which we ought to arise to possess.

Too long have we been slack to go in to possess that fulness of the Holy Spirit which might be in us as a living spring, making us perfectly satisfied, as a fountain in the courtyard of a beleaguered castle enables the garrison to defy the siege. There is a knowledge of Jesus, a participation in his victory, a realisation of blessedness which are as much beyond the ordinary experience of Christians as Canaan was better than the wilderness. But of all this we, alas! know so little.

The causes of this inertness are many. We shrink from spiritual attainment, because it entails self-denial, the sacrifice of darling but questionable things, together with the ascent of heights where the air is rare and the muscles strained and the head swims. Our love of ease, our attachment to the world, our dread of being singular, our consciousness that we should have to forego much that we cherish, if we essayed to hold fellowship with the Holy God—all these things act on us as the birdlime which holds back the fluttering tenants of the air from their native element.

But how much we miss! The nomad life, with its frail tents, could not afford these seven tribes of Israel so much lasting enjoyment as their own freehold in Canaan. What were the pasture lands of the desert as compared to the oliveyards and vineyards of Esdraelon or Galilee? But the comparison is utterly inadequate to portray the loss to which we subject ourselves in refusing to appropriate and enjoy the blessedness which is laid up for us in Jesus. The yielded life; the members presented to Christ for his use, and held at his disposal; the cleansed heart; the victory over sin; the singleness of purpose; the unbroken fellowship; the Pentecostal Fulness! Let us come to our Joshua at Shiloh, and ask Him to lead us into each of these.

III.—JOSHUA RECEIVED HIS OWN INHERITANCE.

"The children of Israel gave him the city that he asked, even Timnath-serah, in the hill country of Ephraim" (xix. 50). In the following book it is spoken of as Timnath-heres (Judges ii. 9). It was "the portion of the sun."

The old veteran had deserved well of his people, and must have been glad to retire to his estate, on which the remaining twenty years of his life were spent. He did not, however, altogether retire from public affairs. And the greatness of his influence may be inferred by considering the evils that overwhelmed Israel when he was taken, as the sea rushes in when the sea-wall is down. His very presence among the people was a restraint. As for him and his house, he served the Lord, and maintained the sacred rites which Moses had enjoined, so that his example shone like a beacon light and kept the darkness at bay. What a significant testimony to his consistency and stedfastness is furnished by the record. "The people served the Lord all the days of Joshua." He was like the central pillar which supports the entire weight of the roof of some chapter-house, with its Gothic roof, and its exquisite foliage of carved stone.

There is fascination in the name of his inheritance. The portion of the sun! Did it lie specially open towards the sun, catching the first glimpse of sunrise, and holding the last fading gleam of sunset? Perhaps so. But there seems a special beauty in the name when we associate it with his previous career of unswerving fidelity to the will of God. Like Caleb, he had wholly followed the Lord. And as the course of the one ended in Fellowship, the course of the other ended in that dwelling in the Light which is the highest bliss within man's reach.

Be wholly given to God, then you too shall live in the light, as He is in the Light. The warmth of his love shall fill your emotions with its glow, and teach you the art of love: the light of his truth shall banish obscurity and ignorance from your mind, and endow it with direct and certain knowledge; the actinic ray of his presence shall inspire you with strength, vigour, elasticity, immortal youth. Where sunshine is, there is life, health, gladness, vigorous strength. What could be better for us all than to live henceforth in the Portion of the Sun? "Give ear, O Shepherd of Israel. . . . Thou that dwellest between the cherubim, shine forth. . . . Cause thy face to shine, and we shall be saved."

IV.—JOSHUA ALSO MADE PROVISION FOR THE MANSLAYER.

Six cities were apportioned, three on each side of the Jordan, central to the adjacent districts, and easily accessible. Thither the manslayer who had killed any person unwittingly and unawares, might flee from the pursuit of the next of kin. The roads were kept in good repair; clearly-written directions at the cross-ways indicated the route; and according to Jewish tradition, runners, learned in the law, were stationed at various stages to direct and help the fugitive.

Once within the city walls, all breathless with his flight, the manslayer waited at the entering of the gate of the city, till he had stated his case to the elders, who had the right of admitting him provisionally into the city. "They shall gather him into the city unto them, and give him a place, that he may dwell among them." On the appearance of the avenger of blood, the cause seems to have been finally adjudicated, and if it were clearly shown before the assembled people that there was no animosity in the blow which caused death, the manslayer was permitted to remain there, until the death of the high priest then in office.

It is interesting to note this provision, made in the Land of Promise, for the passing over of sins which were not sins of presumption. For the latter no provision was made. But, for wrongs which did not emanate from a fixed or rooted malice, there was, as in the case of sacrifices for sins of ignorance under the Levitical code, this merciful provision. Take heart, O Christian soul, thou hast done many evil things, in thy ignorance or thoughtlessness, for which thou art justly guilty, and which might well exclude thee from the Land of Promise; yet, there is forgiveness for thee; only get thee to the City of Refuge, which is also the city of the priests, and hide thee there; thou wilt not only be safe, but mayest enjoy thine inheritance beside, for the High Priest has died, and in his death has put away thy sin for ever; there is therefore now no condemnation for thee, because thou art in Him.

The Jews specially have acted the part of the manslayer. They killed the Prince of Life, but they did it in ignorance (Acts iii. 17, 18). Therefore they have lost their heritage, but they exist still as prisoners of hope, finding refuge among the cities of the priests, until such time as the Lord Jesus shall wrap up the present age as a worn-out vesture, and shall inaugurate that new and glorious reign when He shall take to himself the kingdom; then Israel shall return, each to his own house, and unto the city from whence he fled.

V.—JOSHUA APPORTIONED CITIES FOR THE LEVITES.

There was an ancient curse hanging over the lots of Simeon and Levi. Brethren by birth, they had been joint perpetrators in a dark crime, which had made Jacob, their father, to stink among the inhabitants of the land, among the Canaanites and Perizzites. The dying patriarch could not forget that deed of treacherous cruelty, and as it rose before his filming sight he said:—

> "Weapons of violence are their swords,
> Cursed be their anger, for it was fierce;
> And their wrath, for it was cruel;
> I will divide them in Jacob,
> And scatter them in Israel."

But this curse was not fulfilled in each case in the same way. With Simeon, it ran its course. Settled

t the south of Canaan, between Judah and hilistia, this tribe became more and more nomadic, id finally faded out of corporate existence. In the ase of Levi, it was transformed into blessing. The ehaviour of this tribe was very remarkable. At inai, when Moses called on all who were loyal to ehovah to gather in the gate of the camp, the evites, to a man, answered his appeal. Phinehas, so, who took such decisive action in the matter of aalpeor, was a Levite, perhaps even a typical one. Thereupon Jehovah entered into a covenant with em of life and peace, took them as a substitute for e first-born sons of Israel, and pledged Himself to their inheritance. "And the Lord spake unto aron, Thou shalt have no inheritance in their land, either shalt thou have any part among them; I n thy part and thine inheritance among the ildren of Israel" (Num. xviii., 26; Josh. xiii. 33). At the Divine command forty-eight cities were ven to the Levites, with 1000 cubits of pasture nd, measured outwards from the city walls. There ey dwelt when not required for temple service, or hen they were incapacitated by age from attend- g on their sacred office.

As Jacob predicted, they were scattered, but the fect was most salutary. They permeated the hole land with the hallowing influence of Shiloh. nagine the effect on the little city of Judah, here Zacharias and Elizabeth dwelt, when they turned to their house on the fulfilment of his inistry! What a halo of sacred interest must ave gathered round the man whose lot it was to ter into the temple of God and burn incense at e solemn hour of prayer. Then multiply this a ousandfold, and consider what a wide and whole- me effect must have been produced throughout e land, especially when Levi fulfilled the lofty ssibilities of its high calling. Moreover, the aching of the law was a special prerogative of the evites, who appear to have travelled through their portioned districts. They taught Jacob his judg- ents and Israel his law, as well as put incense and hole burnt offering on the altar. They caused the ople to discern between the unclean and the ean, and in a controversy stood to judge. They ted as the messengers of the Lord of Hosts Deut. xxxiii. 10; Ezek. xliv. 23; Matt. ii. 7).

So the work was finished. "The Lord gave unto rael all the land which He sware unto their thers; and they possessed it, and dwelt therein. nd the Lord gave them rest round about... ere failed not aught of any good thing which e Lord had spoken unto the house of Israel; all me to pass" (xxi. 43-45). And this is true still. ur Father has blessed us with all spiritual bless- gs in Christ. He has withheld no good thing. Jesus all fulness dwells; all that is needed for e and godliness. We are complete in Him. If ere is failure, it is ours, not his. If the book of dges succeeds to that of Joshua, it is because od's heirs yield to unbelief and sin.

In the eternity, which is at hand, as we stand gether and review our life course, with its battles d marches and experience, its losses and gains, heights of privilege and depths of failure, we all without doubt take up and repeat the glad con- ssion of these noble words, and confess that no od thing failed us of aught that the Lord had oken, but that all came to pass.

DOVER SOLDIERS' HOME.

Many readers may be unacquainted with the very al work which for the past thirteen years has been rried on, under the superintendence of Miss right, in this little Home for our soldiers. God s honoured the faith of his servants, and has undantly blessed the work. Many soldiers at me and abroad can testify to blessing received. he end and aim of every effort is the conversion of uls. Bible readings are held almost daily, and on nday evenings there is a Gospel meeting.

In addition to the work amongst the soldiers ere is a good work going on amongst the women off the strength," who assemble weekly for a others' meeting taken by Miss Wright, who also sits them in their homes. During the past year e attendance at the mothers' meeting has greatly creased, being larger than at any other time since e Home was started, and many have spoken thank- lly of the benefit they have received.

Help is needed. Any friends visiting Dover who uld like to see the Home would be welcomed by iss Wright at 118, Snargate-street.

G. M. F.

Y.M.C.A. EXTENSION.—1.

The sending out of missionary secretaries by the English National Council of Y.M.C.A.'s to inaugurate and help forward work for young men in the different British possessions and in foreign countries, indicates a forward movement in Christian work of very great importance.

Two years since, Mr. W. Hind Smith, in the course of a tour round the world, visited the workers in Palestine, India, Australia, and many other countries, for the purpose of stimulating fresh endeavour. On his return he brought tidings to the home workers of the many openings, and the urgent need he found existing in almost every place visited for aggressive Christian effort on behalf of young men, conducted on lines similar to those followed in the home Association.

Earnest appeals for help in the form of workers of experience and ability to pioneer the work, and for financial aid, have reached the Council since then from India, Ceylon, the Cape, Australia, New Zealand, and other parts of the Empire, as well as from France, Egypt, Palestine, etc. Missionaries and civil servants who have returned home on furlough, as well as leading representatives of colonial associations who have visited England, have again and again pressed home the claims and necessities of the work in the countries whence they came, and have spoken regarding the opportunities for effort amongst young men, of the fields "white already to harvest."

In response to these reiterated applications for help, and in obedience to what appeared to be a Divine leading, two workers were sent out by the Council in October last, viz., Mr. Robert McCann, of Belfast, to help forward the work for young men in India; and Mr. George Holmes, of Norwich, to pioneer the work in Egypt and Palestine.

The very encouraging results which have already accrued from the labours of these workers, of which reports are to hand from different sources, are such as should awaken both sympathy and deep thankfulness. Mr. McCann's field of labour is the more distant and in many respects the more difficult; and some time must necessarily elapse before it will be possible to speak definitely of the progress he is making—though the tidings received show that he has been actively at work since landing in India, and has received a very warm welcome by Christian workers in different places visited throughout the Bombay Presidency.

GIBRALTAR AND MALTA.

The details received at the National Office (Exeter Hall) concerning Mr. Holmes's work afford special cause for thanksgiving. He commenced his labours at Gibraltar, where, on landing, he was warmly welcomed by the many friends to whom he had become previously known whilst engaged for some years as superintendent of the Gibraltar Soldiers' Institute. The fact that he had come as the representative of English Y.M.C.A.'s to initiate work for young men soon became well known, and secured for him a cordial reception by the Governor and other officials. His stay could only be of a fortnight's duration; but he was enabled during this brief period to form a Soldiers' Y.M.C.A. auxiliary at the institutes at each end of the Rock, and a civilian auxiliary for the outlying district at Algeciras. He attended and took part in many meetings; and as the outcome of his visit he writes: "I am impressed very much that South Spain is ready for the Gospel. The Papacy is losing its hold upon the people." The work of the three branches formed here, being in the hands of numbers of earnest young men, promises exceedingly well, and is likely to develop strength and permanence. The need of tracts and general Gospel literature at the institutes is keenly felt.

The second place visited by Mr. Holmes *en route* for his chief field of work was the island of Malta, where he stayed only a few days. These were sufficient, however, for him to come into immediate contact with late members of the Glasgow, Bath, Newcastle, Plymouth, Norwich, Hastings, and London Associations, and to co-operate with this nucleus of young men in the formation of two small associations, one at San Lorenzo, and the other at Floriana. He was much pained at the priest-ridden character of Malta as a British possession, but was the more gratified in experiencing this state of things to have been the means of inaugurating two additional agencies actively to combat the evil influencies at work in the island.

The five associations thus established stand greatly in need of help from workers and sympathisers at home, to whom, perhaps, it should be pointed out that *English* as well as foreign young men are likely to be largely benefited by this movement.

The cosmopolitanism and value of Y.M.C.A. work are strongly exemplified in the number of association members found by Mr. Holmes at Malta, as well as in the fact that upon the steamship by which he left the island he joined Mr. Stanley Smith and a party of Y.M.C.A. men bound for China.

We hope in a subsequent paper to refer to Mr. Holmes's labours at Port Said, Cairo, and Alexandria, where his efforts have been greatly blessed.

SALVATION ARMY IN FRANCE.

Sir,—I have just returned to Paris after a tour extending over six months, during which I travelled through both French and German Switzerland, and right round France, holding meetings and having the opportunity of seeing personally all the officers scattered throughout our 119 stations. It was very encouraging, truly inspiring, to see almost in every place densely-crowded audiences listening to the Gospel of salvation, and that not merely in the form of teaching, but also in the form of testimony from those whom God has raised up throughout those stations as living witnesses to his power.

How many cases of salvation I have met with or heard of whose simplest details make the heart of any lover of Christ throb with joy and thanksgiving! Allow me to tell your readers a few. Catherine Booth-Clibborn.

I.—THE TWO CROWNS;

Or, an Athlete's Triumphant Death.

During my recent visit to the Doubs, I visited the town of Audincourt. On entering the officer's little lodgings, my eye fell on a cabinet photograph of a young man with a magnificent physique. He was in full gymnastic dress, showing to advantage his finely-proportioned limbs, of which he seemed so proud. The picture seemed so out of keeping with the officer's quarters, that I exclaimed, "Why, Captain, who can this be?"

"Oh, Maréchale, you do not know the story. I will tell you. He," pointing to the picture, "was known to be the finest young man in this country. He gained prize after prize, and was at the head of the gymnastic association to which he belonged. He was also a splendid bicycle-racer. His sister, you know, is an officer in the Army, and sometimes he would look in at the meetings, but always said he would think of his soul later on, and so sought after was he by his comrades, and so full of himself, that it was difficult to say anything to him.

"One day he had returned from a racecourse in Switzerland, and brought with him his fourteenth crown. Coming along the road with his comrades, he alighted for a moment in front of our hall, and I heard him say to those assembled around him, that he would not sell that crown for a thousand francs. I ran out through the crowd, and said, 'When will you stop in your wild races for an earthly crown, and seek the incorruptible crown?'

"'Not now—later, later,' was the reply. The same day he was mounting his bicycle, as he had done hundreds of times before, when his foot slipped; a tramcar, coming along rapidly behind, ran over his two legs, mutilating them terribly just below the knees. His anguish was fearful to behold, and the poor body was carried home to his parents, who became frantic with grief. The doctor proposed at once amputation, but the poor young man would not consent to losing both legs so quickly, and the doctor hesitated, and sent for another clever surgeon from a town near; but when the second consultation took place it was too late, gangrene had already set in. He asked for the Captain to come at once, and she talked and prayed with him. He cried to God with tears and sobs for pardon, and he said, 'Now, Captain, if God will heal me I'll serve Him without legs, for that does not matter.' So joyful was he when he received the assurance of peace made with God that the room was filled with his songs of triumph.

"The Captain was with him to the last, and told me his death was most beautiful and triumphant. At the funeral all his comrades of the gymnastic school followed to do him honour. Ensign Chuard (a devoted officer, formerly a Roman Catholic) spoke for upwards of an hour to about 2000 people. Tears flowed on all sides, and at the close of the day seven souls had sought and found peace with God through Jesus Christ."

MR. E. TENNYSON SMITH is still pursuing his temperance work in New Zealand with wonderful success.

Apocalyptic Scenes.

By Sir S. Arthur Blackwood, K.C.B.

VIII.

THE REVEALER OF THE MYSTERIES.

Before the Revelation, the Revealer. The reception of divine communications must be preceded by the vision of Him that makes them. How unspeakably important is this principle. Even Balaam could not announce the destinies of Israel and of the nations without first knowing "the knowledge of the Most High," and seeing "the vision of the Almighty." It was not in his case a saving knowledge, for he did not die "the death of the righteous," yet

True prophetic light
Flashed o'er him, high and bright,
Flashed once, and died away, and left his darkened thought.

But to prophets in whom the Spirit of God dwelt, a far clearer manifestation of the glory of the Lord was vouchsafed, and was indeed indispensable to fit them for the revelations they were to receive, and for the work that devolved upon them.

Was Isaiah to denounce the awful national sins of Judah and Jerusalem, their godlessness and apostasy, and then to proclaim the advent of the Sinbearer and the Saviour? Then, first of all, he must see the Lord upon the throne of his glory, he must hear the seraphic proclamation of his infinite holiness, learn his own overwhelming sinfulness, and experience the blessedness of the removal of his guilt through the atonement upon the altar. Jeremiah's ordination as "prophet unto the nations," his appointment to a work which made his life to be one of constant and excruciating trial, could only be by personal contact with the Ordainer. "The Lord put forth his hand and touched my mouth." The wonderful revelations to Daniel, the "man greatly beloved," must be accompanied by such a "great vision," that his own strength and comeliness were utterly brought to nought, and supernatural strength imparted. Thus only could he receive and apprehend "that which is noted in the Scripture of truth." To Ezekiel, ere he could behold the appalling depths of the chambers of imagery, and learn the fearful judgments that were to fall on Israel and on the surrounding nations, must first be shown, not only the whirlwind, the cloud, and the fire, but the transcendent brightness of the glory of the Lord, as embodied in "the MAN above upon the throne," whose likeness was "as the appearance of the bow that is in the cloud in the day of rain." Then, falling on his face, he could hear the "voice of one that spake."

And so with the beloved disciple. Terrible things were to pass before his wondering gaze. The heights of glory and the depths of hell, the tottering and fall of the fourth world empire—the rise of the great apostasy—the agelong conflict between the old serpent and the Church of God—the sufferings and sorrows of the saints—the overthrow of Babylon the Great—the glory of the New Jerusalem—the course and completion of the mystery of God—all this was to be revealed to him, and then transcribed by him on the "deathless page" of prophecy. How could he bear it? Nature's strength could never stand the strain. Ere he could behold scenes of such awful import, he must be brought to an end of himself, be filled with the Spirit, and come into closest possible contact with his beloved Lord, the Revealer of the deep things of God.

And so, as he turns to see whence comes that voice, clear as clarion note, yet loud as cataract or ocean's roll, he beholds the dazzling form of the One who claimed, as "the First and the Last," to precede and succeed all time, and to vest in Himself, as the Alpha and the Omega, universal fulness. The sight strikes him to the ground. "When I saw Him I fell at his feet as dead." Well as he had known that face, often as he had lain upon that bosom, constant as had been the communion in spirit with his Saviour during the sixty years or more that had passed since a cloud had received Him out of his sight, the transcendent majesty and holiness of the "Son of Man," as He now appears to him, overwhelm him and crush him to the earth. Like Moses of old, he was "afraid to look upon God."

But, lying with his face in the dust, the right hand of Omnipotence tenderly touches him, and the well-known tones of the voice that, in days of yore, had said to sorrowing disciples, "Let not your heart be troubled, neither let it be afraid," fall on his ear, first, with the sweet familiar words "Fear not," and then, with invigorating power, follows the "I AM," already deep embedded by the Evangelist in his inspired record of his Saviour's earthly days—

"I am the First and the Last."

"I am He that liveth and was dead."

"I am alive for evermore, amen, and have the keys of Hades and of death."

Then, like the man greatly beloved of another dispensation, he could say, "When he had thus spoken unto me, I was strengthened—let my Lord speak, for Thou hast strengthened me." Then was he prepared to behold, to hear, and to write "this great vision."

How then to one "in the Spirit," who in deep self-abasement is enabled to behold the glory of the risen Saviour, does the Son of Man appear? I say "*does*," for it is above all things important to remember that it was not only that John might be prepared to receive divine communications that this vision was vouchsafed, but that it is "written for our learning," that we might in our turn apprehend the presence of our Lord, or discern how He still walks among the churches, commanding, rebuking, comforting, warning, trimming the lamps that they may give light in the world, or presaging their withdrawal from this or that locality.

Let us observe with reverence and adoration some of the prominent features of his appearance, as described by the Apocalyptic seer.

1. *The splendour of his glory.*—The sun that shineth in his strength, the piercing flame of fire, the white heat of the burning furnace, are the symbols used to represent the dazzling lustre of Him who is "the brightness of the Father's glory." To Ezekiel the appearance of the likeness of the glory of the Lord was as the fire and as the bow, and there was "brightness round about." To Daniel "his face was as the appearance of lightning." To disciples on Tabor his raiment shone with glistening whiteness. To Saul the light from heaven was "above the brightness of the sun at midday." He is "Light, and in Him is no darkness at all." He is the Light of the world, "and the Light was the life of men."

2. *The perfection of his holiness.*—"His head and his hairs were white like wool, as white as snow." On his forehead Aaron bore the golden plate, "Holiness to Jehovah," but though it typified the moral perfection of the great High Priest, it was external to the human wearer. Here it is intrinsic, the outcome of his nature who is "holy, harmless, undefiled, separate from sinners." He is "Jesus Christ, the Righteous." It is the "Ancient of days"—the One who was before all the times of human chronology, who thus appeared to Daniel (ch. vii.), and who now, in the ineffable purity of his holiness, draws near to his beloved servant.

3. *The high priestly character and position.*—The garment down to the foot, the golden girdle, betokened his office as the minister of the sanctuary, who once in condescending love girded Himself with the towel to wash his disciples' feet, and here appears "girded with strength" to save to the uttermost by his everliving intercession all that come unto God by Him. He who is "in the midst of the throne" (ch. v. 6) is also "in the midst of the seven golden candlesticks," to feed and trim the lamps (Ex. xxx. 8; Num. viii. 2). This is his gracious work, and He still says, not only concerning the Jerusalem which is yet in bondage, but concerning every member of that Jerusalem which is above: "I will not rest till the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." How tender, how constant is his care that each lamp should burn with steady lustre, that each individual believer as well as the collective Church should reflect his glory.

4. *The omnipotence of his grasp.*—"He had in his right hand seven stars." And He will never let them go. The candlestick may indeed be removed from this or that place. This or that church may have its light extinguished, its witness silenced, but no individual child of God can be ever plucked out of his hand. Christ's sheep "shall never perish." And it seems as if He would teach that they whom "the Holy Ghost hath made overseers to feed the Church of God" are very precious to Him as the Great Head of the Church, and that occupying, as they do, positions of special responsibility and prominence, they may rest in the blessed fact that they are in his holy keeping. He still saith concerning them that serve Him, "I will uphold thee with the right hand of my righteousness."

5. *The power of his word.*—"Out of his mouth went a sharp two-edged sword." The word of God is "quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunde of soul and spirit, and of the joints and marrow, an is a discerner of the thoughts and intents of th heart." "And out of his mouth goeth a shar sword that with it He should smite the nations." Oh! the keenness of that sword! No armour o proof has ever been fashioned which it canno cleave. No device of earth or hell has ever turne its edge. Well may the soldier of Christ say, "Ther is no sword like that; give it me." And it is en trusted to them to wield and use. "A two-edge sword is in their hand, this honour have all hi saints." Well may Satan hate it, and the enemie of Christ fear it. It is "the Sword of the Spirit which is the Word of God."

6. *The irresistibility of his judgments.*—"His feet were like unto fine brass as if they burned in furnace." "Like in colour to polished brass." Yes those feet, pierced for sinners, nailed in their helples weakness to the cross, are now almighty to tread dow everything that opposeth his sway. He will "trea the winepress alone." All things shall be unde his feet, for "He MUST reign." Iniquity shal be for ever crushed. "He shall break in pieces th oppressor." It is good to be under his feet now that He may "subdue all things unto Himself." Since, "if He cause grief, yet will He have com passion according to the multitude of his mercies, fo He doth not afflict willingly, nor grieve the childre of men, to crush under his feet all the prisoners o the earth." And he can even "make the place o (his) feet glorious."

7. *The omniscience of his glance.*—"His eye were as a flame of fire." As nothing can escape the devouring fire, so are "all things naked an opened unto the eyes of Him with whom we have t do." Most blessed and comforting truth! To th ungodly a terrifying fact indeed, from the recollec tion of which he would fain escape, but to the sou that trusts in the grace of God his Saviour, th sweetest cordial. "Thou God seest me" is hi rejoicing utterance. "Thou art acquainted with al my ways," "Thou understandest my thought afa off." Past, present, future, the recesses of m heart that I can never fathom, the deep mysterie of earthly history, motives and counsels, all ar known to Him!

"Thou knowest our bitterness—our joys are thine;
No stranger thou to all our wanderings wild;
Nor could we bear to think how every line
Of us, thy darkened likeness and defiled,
Stands in full sunshine of Thy piercing eye,
But that thou call'st us brethren; sweet repose
Is in that word! The Lord who dwells on high
Knows all, yet loves us better than He knows."

MR. HENRY VARLEY IN INDIA.

Mr. Varley began meetings at Kolhapur for th educated natives on January 31. He held tw meetings daily in the American Mission Church i the Bazaar, both being well attended. The interes steadily increased, especially among the students this was shown in their questions, after-discussions private visits, and public expressions of thanks. T use the expression of one of the inquirers, "M Varley has revolutionised the ideas of many of th natives with regard to Christianity." Many ac knowledge that they have held prejudiced views, an that new and very interesting light has been throw on various vital points, especially with regard to th atonement and the Christ-life of faith. Many hav become strongly convinced of the truth as it is i Jesus, and some, we hope, have experienced the re generating power of God's Spirit.

The educated natives have been moved to a faire attitude towards Christianity; the native Christian have become more intelligent in their faith; an the missionaries greatly refreshed and encouraged especially by the morning prayer-meetings, in con nection with Mr. Varley's visit to Kolhapur. H will carry with him our kindest regards and sincer prayers for God's blessing on his work in Madra and elsewhere.—*Bombay Guardian.*

BRITISH GOVERNESSES IN VIENNA.—The Quee Victoria Jubilee Home for British Governesses i Vienna, 1., Weihburggasse 16., is under the protecto ate of the Empress of Austria. During twelv months nearly eighty governesses lived in the Hom for varying periods. The institution cannot be sel supporting for one reason, because it must be centrall situated, and therefore incurring high house ren The hon. secretary is Rev. Francis Gordon, M.A.

The Kind Commandment.

"Come ye yourselves apart into a desert place, and rest awhile."—St. Mark vi. 31.

BY THE AUTHOR OF "THE HARVEST OF A QUIET EYE," "GLEANINGS AFTER HARVEST," ETC.

It was after their first short missionary journey, and at the time of the arrival of the tidings of the beheading of St. John Baptist, that the Apostles, returning to the Lord at Capernaum, "told Him all things, both what they had done and what they had taught." It was at this time that our Lord—Who never spared Himself when overwrought—in tender consideration for his disciples, bade them come apart, into the retreat of a desert (and therefore quiet) place, and rest awhile. Thus they would "avoid the many comers and goers which a time so close to the Passover would be sure to set in motion," and would seek needful rest and privacy in the solitudes of the further side of the Lake. The thoughtfulness of our Lord and Master, whilst on earth, for his disciples' needs, both spiritual and bodily, is here shown. He who, at the Creation, knew the need, and provided for it, of rest for man, gives us this proof that his mind is not changed, nor his care less, and that man's requirement of rest after labour is acknowledged and considered by his Maker.

"Come ye yourselves apart into a desert place, and rest awhile." What tender regard, when the spirit is willing, for the weakness of the flesh! Do not the words recall a provision, as old as the Creation, for man's need? No diligent student of the *whole** Scriptures of God can fail, surely, to note the importance therein attached to the provision of a day of rest, for body, soul, and spirit, of man. Not the rest of inaction, far less of pleasure-seeking, but the rest of communion of the soul with God, while the body is recruited by cessation from toil.

And yet those who would guard from desecration the Sabbath of rest for man are often represented as the enemies of the sons of toil, and as opposed to man's true welfare. How strange the delusion! Is not the Creator the best judge of the needs of the creature? And, in this work-a-day world, in which the curse of toil rests, because of his disobedience, upon fallen man, is not that the kindest of commandments, the command to come apart, at intervals, and rest, amid the coming and going of this leisureless life of ours? To come apart, and *rest*. Rest weary body and weary brain; weary soul and weary spirit. To re-create the tired and blunted faculties. To turn awhile from the toil and moil, the heat and effort, of our week-day work, and to refresh the over-wrought spirit in the cool atmosphere of heaven. To retire "far from the madding crowd," of anxieties, cares, worries, strain and strife and effort; to come away from it all for a day; and, leaving the press of business which gives leisure hardly so much as to eat, to "Come apart into a desert place, and rest awhile." Is it a harsh, a tyrannical injunction, or is it not, rather, a kind command, given not by the foe, but by the Friend of man? "Not leisure so much as to eat," to attend to the needs of the lower part; what leisure, then, for an heir of immortality to minister to that higher part which is akin to the Divine? Leave, then, the crowding requirements, the imperious calls; let them in vain seek thee for this one peaceful day; seek a solitary and, as it were, desert place, where the soul can be alone with God; come apart into it, and rest awhile! Yes, it is a kind command; and the Sabbath was lovingly made, by his merciful Creator for man. But the perversity of a fallen nature, depraved in its appetite, causes him, too often, to choose evil for good, and bitter for sweet. Do we not perceive how, when the pleasurable employment of tending the Garden of Eden was changed, through man's sin, into the toil of labour, the Sabbath, given to man in his unfallen state, was still accorded to his need? His need, so much greater, surely, since the Fall. And yet how often do masters take away from their servants this Day of Rest, or a portion thereof? Whereas our bountiful Creator left to sinful man the boon of the Sabbath Day.

The Sabbath was made for man. Not for the Jew only, nor "for an age," but for *man*—so long as man, with his life of toil and his need of rest, is found upon the earth—and "for all time."

"The Word was with God," we are told, and "all things were made by Him." And we read in Genesis that in Paradise, long before even Abraham was born, not to speak of Moses, or any Israelite, that the Creator of the world "blessed the seventh day, and *sanctified* it; because that in it He had rested from all his work which God created and made." How unreasonable, then, to speak of the Day of Rest as a Jewish institution. A Day of Rest, the first day of man's first week, a prelude to the happy labour of unfallen man, was ordained for unfallen man, in Paradise. And he who as *Creator* appointed the Sabbath, as *Redeemer* confirmed the gift to man. He shook off the bondage which man had attached to God's law, which law, as God gave it, is man's true freedom. But He endorsed his first gift, given at the Creation, to his creature, when He declared that "the Sabbath was *made for man*"—himself made it at the Creation. He must, therefore, have known his intention in its appointment. "Come ye," He said to man in Paradise even, "come ye, and rest awhile." Ah! if then and there, for man under the blessing, for man whose happy occupation had in it nothing toilsome, rest was good, was needful, how much more now! How much more for man under the curse, for man whose sentence was to labour thenceforth *toilsomely*, to earn his bread by the sweat of his brow! Rest! If needful for the never-weary, how far more necessary for the weary and heavy-laden children of Adam! Rest! If needful for man in Paradise, how indispensable, surely, for man exiled "in the bleak world beyond"! Strange that any should teach that the Friend of man took away, at the Redemption of man, the gift He gave at his Creation; that He who invites, "Come unto Me, ye that labour and are heavy-laden, and I will refresh you; I will give you rest," yet took from man that primitive Day of Rest and refreshment in the Lord! Strange to wrest the argument of his Apostle, that *all* the seven days should be regarded unto the Lord, into the injunction that all seven should be—those for business, and this for pleasure—wholly devoted to the world!

It is true that "the Great Atonement offered by the Son of God for the sins of the world brought to a close the Jewish Dispensation."* But not, therefore, and with this, the ordinance made *for man*, at man's Creation. "The first Sabbath sanctified at the beginning of the world again becomes the Sabbath, the Sabbath of redeemed man, the first day of the week, the same as that of unfallen man."

A Sabbath which comes as a rent of blue in the cloudy and dark days of the stormy week; a rest day that is but a type, here and now, of the Sabbath-keeping that remaineth, over and above type and figure, that remaineth, when these *tastes* of rest are over—remaineth, for the people of God.

The Fourth Commandment of the Jewish Law was, then, the First Commandment given by the Creator to the creature. Like all the Commandments, it was given for man, for his true, and highest, and eternal good. It is the *Kind* Commandment.

"Is it likely God, with angels singing round Him," should really *require*, for Himself, our "little human praise"? Yet He deigns to permit it, to require it, and without it "Creation's chorus stops."

And this law was afterwards, when probably in the Egyptian bondage it had fallen into desuetude, written on the tables of stone by the finger of God, among the eternal requirements of the God of religion and morality, and included in the laws of the *first* Table, relating to the requirements of the Godhead from man. Indeed, in the teaching of God's herald's, from Moses to Ezekiel, we find "that the Sabbath was specially appointed by God Himself as a sign between Him and his people." If, then, we desire to be recognised, by friend and foe, as the people of God, let us hold fast by this sign.

Even the mere outward observance of the Sabbath does stamp, if I may say so, the people of this island as, at least in profession, the people of God. Mark the loud hum of London hushed on this one day. See the closed shops, the places of mere worldly amusement inviting not, on this day, which is the Rest Day also for the tired caterers for the amusement of the people. See, wherever the flag of Britain flies, Sunday reverently kept on board the ship, which has been made spick and span for this day. Note in the country the clang of the anvil silent, all things in a sweet unconscious consciousness of rest.

> "We see, among the moonbeams bright,
> The little sparkling flood,
> *The millwheel rests, a quiet thing,*
> Of black and mossy wood.
> We see the fields lie in the sun,
> We hear the plover crying,
> *The plough and harrow, both upturned,*
> Are in the furrows lying."

Yes, for one who has a Sabbath-heart there is an *outward* influence, a subtle magnetism, in the very atmosphere of the Day of Rest.

> "The steer and the steed in their pastures,
> Lie down with a look of peace,
> As if they knew 'twas commanded
> That this day their labour should cease.
> The lark's vesper song is more thrilling,
> As he mounts to bid Heaven good night;
> The brook sings a quieter tune,
> The sun sets in lovelier light.
> The grass, the green leaves, and the flowers,
> Are tinged with more exquisite hues;
> More odorous incense from out them
> Steams up with the evening dews."

In truth, the mere outward observance of the "Kind Commandment" seems to throw a spell of God over the land.

The sweet church bells that, early in the morning, begin to peal, seem, whatever the evil, open or hidden, rife among us, yet to claim the land for God. "Come ye," they seem to say, "Come ye, oh over-wrought people of Britain: Come ye into sweet solitude with your God—and rest awhile!"

Indeed, as with all the commands of God, if we disobey this Commandment, we do it at the cost of punishing ourselves. For, as we are made, and as we are placed, to come apart and rest awhile, amid the hurly-burly of life's toil and travail, is needful for our highest welfare, both of body and soul, during our life of labour here below.

Moses, the servant of God, taught the Children of Israel that God's Commandments were *for their* good, always. Does anyone imagine, really, that *God* was weary and needed rest, after the work of Creation? "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" (Is xl. 28). Is it not evident, upon the least thought about the matter, that the Sabbath was made *for man?* And yet men persist in contending that the Fourth Commandment belongs "only to the Jews";* the fact being that it is the one Commandment that is especially signalised as belonging to the whole human race, and was given by the Creator about twenty-five centuries before the Jewish nation existed. Again, it is the only Commandment to which the word "Remember" is prefixed, by which word God has specially drawn attention to the pre-existence of this Divine Command, as well as to the duty of properly remembering its due observance.

The addition of man's restrictions to the prohibitions of his Maker turned the "Kind Commandment" into a hard Commandment, and its easy yoke into one that galled the shoulder. It was against this human tyranny that our Lord's protest was made. The Sabbath was made for man; to give him the highest freedom, and to meet the need of his being; man was not made for the Sabbath; was not created for the purpose of keeping a day. It came to enfranchise, not to enslave.

Under the Jewish Law—which was a system of temporal rewards and punishments, disobedience being treason to the King, in the Theocracy—we see severe penalties annexed to the breach of the Fourth Commandment. The first public execution recorded was for Sabbath-breaking, and this under the direct authority of Jehovah Himself. He was the King of the Israelitish nation, and *such* punishment of the breach of this Commandment did, no doubt, find place only in this dispensation. Still, it is remarkable that the penalty of breach of the Fourth Commandment should be the same with that of the Sixth. (Gen. ix. 6.) The requirement of its observance was hereby shown in his eyes to be no light thing. And we may gather that the Day of Homage to the King of Kings can be by no means slighted, without disrespect to his Majesty. If an earthly monarch held a reception, and those summoned to attend ignored the summons, would not the ignoring it be regarded as a tacit insult to the king? And there is an aspect in which the day is to be looked at as being God's Day, his requirements as Creator being, however, identical with the true interests of his creature. The Sabbath command was written not only in the Book of the Law of God. It is written also in the book of man's nature, with which that law is in complete accord.

(To be concluded.)

* "General outlines of the Scriptures are known, but much, very much, of God's teaching therein is unknown and neglected." Ignorance of the whole Scriptures is the explanation of the looseness of many professed Christians with regard to observance of the Sabbath Day.

* "The Sabbath." Edinburgh: James Thin.

* "The Sabbath," p. 16.

For the Young.

JESSIE AND JESUS.

BY WILLIAM LUFF.

It was a cold, bleak, wintry outlook. Snow had been falling during Sunday night, and Monday morning saw the London streets in white apparel. A ragged-school teacher was passing along Bow-street, a leading thoroughfare out of the Strand, when she saw, shivering on the kerbstone, a nine-year-old scholar of the previous night.

Poor little mite! Her nose was blue with frost, while her toes were peeping up from holes in her old shoes, as if to sympathise with their more elevated brother.

"Why, Jessie, you half-starved looking little morsel, what are you doing out here in the snow?"

"I's waiting, teacher."

"Yes, I see you are; but what are you waiting for?"

"The black van, teacher," replied Jessie, with a troubled look.

What black van did she mean? The police-court was in Bow-street, the old court before it was removed to the new premises opposite, and to this place of trial prisoners were brought in the Queen's omnibus, free of charge. It was this police-van for which the shivering child was waiting.

"But who do you expect, Jessie?" inquired the friend sadly.

The child hung her head, as if ashamed, and then whispered—

"It's mother, teacher."

"Oh, my darling, I am so sorry! What makes you say so?"

"Last night, teacher, you know how you told us about that man who didn't die, and have to be put in a black box. You said he went to heaven in a chariot of fire, like the Lord Mayor's carriage, only better; and I was so full, I ran home to tell mother all about it. I rushed upstairs (we live atop of the house) and was going head first into the room; but the door was locked. I knocked, and then I kicked; but no one answered. Then I knew mother had gone out to get drink. So I crouched down in the corner and waited. The clocks struck eleven, then twelve, and mother didn't come, then I knew she'd got locked up."

"And what did you do in your trouble?"

"I just told Jesus all about it."

"But what have you had for breakfast?"

"Ain't had no proper breakfast, teacher."

"Well, what have you had?"

"Soon as it was light, I came out and went round Covent Garden Market and picked up some orange peel and I ate that."

Who would not abhor the cursed drink that causes children to thus sleep coverless on the stairs and go supperless and breakfastless!

"I must get you some breakfast," said the lady, and entered a ham and beef shop at the corner, where she bought a pork pie, and then next door a loaf.

"Can you say 'Thank you' to Jesus for this?" she said, as the girl opened eyes, hands, and mouth.

"Yes, teacher, and thank you, too."

"It's a comin', teacher," she suddenly exclaimed; and sure enough the van appeared. Jessie pushed through the little crowd, and when she saw her mother she sprang forward.

"Here I am, mother!" But the police pushed her on one side and hurried the prisoner in.

Four years after, that teacher went to see Jessie in the infirmary, aged thirteen. Neglect and want had done their work.

"Your Jessie is dying, ma'am," said the nurse, as she entered.

"Hush! don't say it so loud; she will hear."

"All right, teacher," said Jessie, "I don't mind." How beautiful!

"Come and sit down, teacher," she continued, and then told about the woman in the next bed.

"She do swear so."

"And what do you do for her, Jessie?"

"Why, I try to tell her about Jesus, teacher. Dear teacher, I don't fret 'cos I'm here. I'm going home to heaven soon, for all my sins are washed away in the blood of Jesus. You won't leave me?"

Then she dozed for a time. Presently she said—

"Tell Polly Bruce my favourite text for a keep-sake, 'There—remaineth—therefore—a—rest—to—the people—of—God.'"

Again she dozed. She had no further property to dispose of. Suddenly she exclaimed—

"It's a comin', teacher!" Bow-street and the police-court rose before the teacher's eye, but it was no black van that she saw; rather it was the chariot of light. Sweetly she explained—

"Jesus is a sendin' for his little Jessie. Here I am, Jesus!" and she reached up her thin hand.

Would she speak again? Teacher kissed her. The lips gave their last utterances on earth—

"Jesus wore a crown of thorns—and I—a crown of glory."

Nurse came and lit the gas, and they had to say of her who told Jesus, thanked Jesus, and worked for Jesus, that she went to Jesus.

"ONE OF THEM."

Willie had a poor mother, so poor that she was obliged to place him in a charitable home for fatherless children, but in spite of her great poverty, Willie's mother was a loyal follower of the Lord Jesus Christ. The parting between mother and child was mixed with joy and sorrow—joy that he would now be warmly clothed and well fed; and sorrow that he would be exposed to temptations that hitherto he had been shielded from. But Willie had, to his mother's intense comfort, one mighty safeguard; he was "one of them." He had not been in his new home many hours, before a group of boys gathered round him, asking his name, where he came from, etc., all of which questions he answered truthfully. It was not long ere they told him, with sneering looks, that there were a few religious boys in the home. There was loud laughter amongst the group, as Willie answered, "I am one of them."

A few years passed away and Willie had risen to a high position in the home, and in the esteem both of masters and boys. There was no doubt about his being "one of them." He had passed through fiery furnaces of temptation, but One was always with him, enabling him to withstand the darts of the wicked one. Ere he left the home one specially fierce temptation assailed him. He had a very sweet voice, and had been sent with others on a month's tour in the north to take part in entertainments given for the purpose of raising funds for the support of the home. With me, he was the guest for a week of a wealthy gentleman, who took a great fancy to him and offered to adopt him as his own son. There was a handsome pony in the stable, and a beautiful boat on the river for his use; his life was apparently to be one long, glad summer day without a cloud to darken it. The boy was delighted with his prospects, till the gentleman said, "There is one other matter, Willie, I must speak to you of. I shall allow you to have one interview with your mother; that interview must be final. After it you must not write to her, speak of her, or see her again."

I do not think I shall ever forget the scene in that magnificent drawing-room. For a few moments there was the most painful silence on all sides. Willie seemed suddenly to grow inches taller, as he said, with a voice well nigh choking with emotion, "Do you think, sir, God would ever smile on a boy who disowned his mother only because she is poor? No, sir, I know you want to be kind to me, but I cannot accept your offer. When I leave the home I want to stand by my weak mother's side and help her all I can." Willie is doing that to-day, and God is blessing him abundantly.

James B. Wookey.

Valparaiso, Indiana.

MISSION AT LEWISHAM.

Mr. Hutchinson's Mission in Canonbury Hall, Lewisham, has been a time of refreshing and blessing to young and old. The young people gathered in goodly numbers night by night. Mr. Hutchinson's bright singing and winning presentation of the Gospel held them spellbound, and deep impressions were made on many hearts. The Scripture Union branch here has received a marked impetus, and the Bible has become dearer to many. The adult meetings have been times of blessing, and friends came from the neighbourhood around once again to see his face and hear his voice. One who found the Lord twenty years before in a meeting conducted by him came to tell the glad news, having never seen the missioner's face since that never-to-be-forgotten evening.

C. T. Lee.

CHEER FOR CHILDREN.

Again the Home of Industry has had a visit of a week of evening services conducted by Mr. Lewes Sayer. He was warmly received by all the teachers, and also by the dear children, many of whom, we believe, accepted Jesus as their Saviour. Rough boys were brought not only to know that the Saviour forgives sin, but is their helper in little things. One eight-year-old said, "Teacher, I have such hard sums to do at school, but I asked Jesus to help me with them, and He did, and they all come right." Rude girls with loud voices, whose hearts the Lord has touched, are now in the young converts' class, looking sweet and gentle. Anxious teachers are praising "the Lord for his goodness, and for his wonderful works to the children of men." Mr. Sayer has been a most helpful link between his audiences of children whose richer parents can afford toys. These boxes, laden with love-offerings of all kinds of things, have been greatly valued by our 800 little ones, and many a box of puzzles and maps and blocks are treasures now to our little emigrants in the adopted home in the backwoods of Canada.

Annie Macpherson.

29, *Bethnal Green-road, E.*

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, *Oxford*, March 10 to 17; *Moseley*, March 18; *Doncaster*, March 19 to 30; Mr. H. Hutchinson, *Burnage, near Stockport*, to March 13; *Liverpool*, March 14; *Rawdon*, March 15; *Leeds*, March 16; *Fulneck*, March 18 to 20; *Bolton, Lancs.*, March 21; *Lincoln*, March 22; *Market Rasen*, March 23; *Swinhope, near Grimsby*, March 24; *Penge*, March 26; Mr. J. S. Tyler: *Great Baddow, Chelmsford*, to March 10; *Old Radford, Nottingham*, March 12 to 17; *Octavius-street Chapel, Deptford*, March 19 to 26; Mr. T. Lewes Sayer, *St. John's, Forest Hill*, March 11; *New Public Hall, Lordship-lane, S.E.*, March 26 to April 7; Rev. Martin J. Hall, *St. James's, Plumstead*, to March 15; *Finchley Parish Church*, March 18 to 24; Mr. T. M. Wigner, *Greenwich (Rev. C. Spurgeon's)*, March 20 to 25; Mr. H. B. Claxton, *St. Mary's Schools, Peckham*, March 18 to 26; Mr. S. J. Hewlett, *Stretton, Burton-on-Trent*, to March 13.

CHILDREN'S SCRIPTURE UNION.—March 12, John xii. 1-19; 13, xii. 20-36; 14, xii. 37-50; 15, xiii. 1-11; 16, xiii. 12-30; 17, xiii. 31-38; 18, xiv. 1-15.

Ragged School Union.

As a practical expression of gratitude to God for mercies received, a lady in Beckenham sent a gift of money to the office of the Ragged School Union, with a request that 400 poor children and 200 mothers should have a comfortable meal. The children were feasted in batches of 100 in four different centres. The mothers were gathered in the Railway Arch, which has long been the home of the Bermondsey Ragged School.

The Clothworkers' Company has again sent a contribution of £50 to the funds of the Ragged School Union.

Mr. J. E. K. Studd presided on Monday last over the annual meeting of mission efforts undertaken in Notting Hill and St. Giles by members of the Polytechnic, Regent-street. Mr. W. J. W. Roome was able to give a good account of the varied agencies at work for the children and elder lads, and Mr. John Kirk described some lantern pictures of London and its street children.

Gathered Gold.

Not without reward do we love God; though we must love Him without expectation of reward. True love brings its own satisfaction. It has a reward, but the reward is in the object which is loved.—*Bernard of Clairvaux.*

The way is weary,
The day is dreary?
Still, still be cheery—
All bravely face
This life thou'rt spending
Will have an ending:
Meanwhile, God's lending
All needed grace.
—*Rev. C. A. S. Dwight.*

LIFE UNTO GOD.

To whom may I more fitly live than to Him except for whose death I should have no life? But I serve Him in perfect freedom, since love gives liberty. Serve you, also, in that love which casteth out fear, which feels no stress of labour, is conscious of no merit, and asks for no reward, and which is more constraining than any other impulse.—*Bernard of Clairvaux.*

BE TRUE.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A grand and holy creed.

NOTES ON DAILY READINGS.

SUNDAY, MARCH 12.—2 KINGS XIV.

There were good traits in Amaziah's character, amongst which was his humanity to the children of his father's murderers, and his willingness (as recorded in 2 Chron. xxv.) to forego the assistance of the army of Israel, when met by the remonstrances of the man of God. He obtained a great victory over Edom, because he dared to trust God, but he fell a victim to the idols of Edom. He brought the gods of the children of Seir, and set them up to be his gods, and bowed himself down before them." Then it seemed as if God's Spirit left him, and gave him up to his own devices. He gave himself up to arrogance and vain glory; challenged the king of Israel to combat; and exposed himself and his people to disastrous defeat. To what lengths of folly and sin may we not go when once we get away from God!

Turning from Judah to Israel, there was a gleam of prosperity in the reign of that valiant soldier, Jeroboam II. But the sin of the people was too deep-seated to warrant that full deliverance which God was prepared to have given them. There was some lessening of the bitter bondage, as though to show what God would have done, but not more, since they would not repent. He is long-suffering indeed, not willing that any should perish. And yet our sins seem often to compel Him to proceed to extremities, that by fire He may deliver us from all evil.

MONDAY, MARCH 13.—2 KINGS XV.

Uzziah's reign was very splendid; fifty-two years of almost unbroken prosperity; the story of it is told in 2 Chron. xxvi. The inspired historian here only emphasises that the glory of his days went down in darkness. We learn from the other record, that at the close of his reign, being deprived of the invalnable direction of Zechariah, he sought to combine in himself the offices of priest and king, a prerogative which could only be realised in Christ (Zech. vi. 13), and that for this he was branded with the awful curse of leprosy, which compelled his absence from the temple till the day of his death.

Disintegration and slavery always follow in the wake of idolatry and disobedience. So it befell in Israel. Rent with revolution, destitute of strong wise men fit to hold the helm, unable to withstand the successive invasions of Assyria, it was indeed in a pitiable plight, and presented a strong contrast to the condition of Judah, then under the wise and evangelical direction of Hezekiah and Isaiah. Israel made alliance with Syria, but the confederacy was broken in pieces, and Assyria triumphed, whilst the virgin daughter of Jerusalem laughed Sennacherib's forces to scorn, and Isaiah, calmly trustful, beheld visions of Christ (Isa. vi., vii., viii.).

We are only safe and happy so long as we do what is right in the sight of God. Rightness is blessedness. If only we will dare to take God's faith, we shall have God's companionship not only as light, but as salvation. To do the will of God is the only clue to abiding for ever.

TUESDAY, MARCH 14.—2 KINGS XVI.

Bitter indeed was the return made to the great vinedresser for all the care He had expended on the vine that He had planted in the very fruitful hill. Verily it brought forth wild grapes. All the abominations of Canaan were practised by the people whom God had taken to Himself as his peculiar possession. Such a descent from the song of redemption at the Red Sea would have appeared impossible. But it came nevertheless. God foresaw it all, yet He did not relinquish his purpose. It is a great comfort to know that our God can never be surprised at any evil thing He sees in us. He loved us, notwithstanding his clear prevision of all we would cost Him. And though such love must chastise, yet it will never leave us until it has brought us back to itself.

How great was the blunder and crime of calling in the help of the King of Assyria to break up the confederacy of Syria and Israel! It was in the teeth of Isaiah's most eager protestations, and it was the first step towards the invasion of the land be that very nation, whose help was like the broken staff, which pierces the hand of him who leans on it.

Delivered from his foes, Ahaz began to copy their idolatrous practices and to imitate the workmanship of their altars. Apparently he did not reason that the repetition of their sins would reduce him and his country to their fate. Beware how you substitute the human for the Divine pattern.

WEDNESDAY, MARCH 15.—2 KINGS XVII.

This chapter reads like a page from the records of the great white throne. God humbles Himself to explain the reasons for his treatment of his people. He shows that it was not without cause that He dealt with them as He did. The story of Israel's sins, in spite of his earnest entreaties, the melancholy record of God-rejection and neck-hardening, of divination and enchantment, of faithlessness and disobedience, is set down without omission and extenuation; and side by side is the golden tissue of goodness and mercy. It is a strange contrast. And yet if the true story of our inner experience could be written, how much there would be in common between it and this. Let us ponder those deep expressions, "they followed vanity, and became vain"; "they sold themselves to do evil"; "Jeroboam drove Israel from following the Lord."

When Israel was taken from the land it was peopled by mongrel races. Every nation served its own gods, and at the same time gave some kind of allegiance to Jehovah as the tutelary deity of the land with whom it was necessary to be on good terms. It is a strange story, and yet there are many amongst us who, whilst really following the idols of their own evil hearts, give a nominal reverence to the name of God, partly because they think it politic, and partly because they wish to maintain a fair appearance among their fellows.

THURSDAY, MARCH 16.—2 KINGS XVIII.

There was to be some hard fighting in Hezekiah's reign, for existence and liberty. The foes of God and his people would come about them as an angry sea encircling a sand bank. The skies were dark with the gathering storm when Hezekiah ascended the throne, which his father had blackened with his crimes. But he made the best preparation possible for meeting all these contingencies by putting away the evils which had alienated the Divine protection. There is no such way of meeting temptation and danger as by putting the heart right with God. Cleave to Him, depart not from following Him, keep his commandments, so shall the Lord be with you, and whithersoever you go forth, He will prosper you.

It was a great mistake to bribe Sennacherib, and, like so many of our expedients, it did not avail. It was a lamentable pity that Hezekiah did not from the first throw himself on the protecting care of God.

The Jews met the taunts of Rab-shakeh in silence. It was wise policy. It is infinitely better to hand over our cause to God, who will avenge our cause and see that right is done, than to defend ourselves by argument and force. The only exception is when a simple explanation may relieve the cause we love from any evil imputation. Rab-shakeh could not understand the attitude of king and people. Men of the world cannot read our secrets. God's hidden ones are as great a mystery as Christ was, but one day they will be manifested with Him.

FRIDAY, MARCH 17.—2 KINGS XIX.

The lesson of this chapter needs but few words. There is no such resort for the troubled soul as God Himself. In the first instance, when Hezekiah heard the blasphemous words so proudly spoken before the walls of Jerusalem, he went up into the house of the Lord, and entreated Isaiah to join him in supplication.

And, in the second instance, when the messengers of Rab-shakeh brought his insolent message, Hezekiah spread the letter out before the Lord, and prayed before Him. There is great beauty and earnestness in that prayer. Supplications for help blend with holy argument and reasonings, and allusions to the effect of the issue on the Divine glory.

In each case God sent an answer of peace through Isaiah. The second of them is a magnificent ode, full of heroic and ecstatic faith, and breathing the spirit of undaunted and unwavering trust. That was probably the sabbatic year, for the produce was promised to be sufficient for two years, but in any case the sabbatic calm had entered the prophet's soul. They that believe enter into rest. And as in the centre of the candle flame there is a vacuum of perfect safety, so amid alarm we may find in Christ's care a resting-place so happy and secure that we too may relieve ourselves of our burdens and sing triumphal odes on the very eve of the battle.

SATURDAY, MARCH 18.—2 KINGS XX.

One trouble often follows on another. With Hezekiah the invasion of Assyria was followed, probably in the same year, by sickness, which threatened to be mortal, and would have been so but for the Divine interposition. Who does not know what it is to turn the face to the wall in unutterable anguish? We must get where God alone can read us. But God hears our prayer and sees our tears; and in answer to his command the shadow of our life goes back on the sundial. With all our care we cannot add one cubit to our life, but God can. He assigns the number of years we have to live, and knows exactly when their number will be up. Oh to spend each hour as being his gift as much as the fifteen years of Hezekiah's life were. God does not always prolong life in answer to prayer, and we should always leave such matters submissively with Him, because He may see reasons why it would be far better for us to be removed at one from this world of temptation and sorrow. If Hezekiah had been taken away by early death he would never have incurred the terrible words of 16th verse. Let us watch against the sin of ostentation. At the best we are only caretakers and stewards. We have nothing that we have not received. But if we forget this, and yield to pride and vainglory, we are liable to forfeit all.

INTERNATIONAL S. S. LESSONS.

MARCH 19.

TIMELY ADMONITIONS.

A Temperance Lesson. Prov. xxiii. 15—23.

Golden Text. Eph. v. 18.

The Golden Text puts the exhilaration resulting from wine side by side with that resulting from being filled with the Spirit. There is some comparison between the two. In both, men are taken out of themselves, are made indifferent to the opinions of men, and are able to accomplish what otherwise they would not dare to attempt. This may explain the remark in Acts. ii. 13.

But the contrast is more striking than the comparison. The one is degrading, as this lesson shows; the other is ennobling. Avoid the one; seek the other. Fleshly indulgence, even when it does not run to excess, often proves an enemy to the fulness of the Spirit. Enforce not only the warnings of the wise man, but also the injunction of the apostle.

15, 16. Nothing is more natural than for parents to be concerned for their children; and nothing is more unnatural than for children to reject their parents' counsel. The conversion of children is the greatest joy a father can know (3 Jno. 4). *Reins* (16) or kidneys, "as being among the most inward parts, are looked on as the seat of the deepest and strongest emotions." No language can be too strong to express this joy. Grief over a wayward son is equally great. True conversion is "*heart wisdom*" (15). There is nothing in which the judgment of God differs more widely from the judgment of men than this. The wisdom of the world is foolishness to God; and a wise man in God's esteem is called a fool by the world. The very first lesson in wisdom is "the fear of the Lord" (i. 7). The fruit of the "*lips*" (16) is according to the condition of the heart. Hence our words condemn us or justify us (Matt. xii. 34—37).

17, 18. A wise heart will not be an *envious heart*. Yet the apparent ease and happiness and prosperity of the wicked have often perplexed the people of God. Does it not seem sometimes as though God were more favourable to them than to his own children? Against this envy are set three things; Live in the continual *fear of the Lord*. Not the fear that hath torment, but the fear of reverence, of trust, of obedience. Next *remember the end*. If "all's well that ends well," how terribly ill must it be with the wicked (Psalms lxxiii. 17). If he had possessed all of this world that his heart could wish, how poor would he be at last. It is well to look at every pleasure, every sinful indulgence in the light of the end. And lastly, *let hope be bright*. The expectation of the godly shall be more than realised. The highest ideal falls short of the reality (Psalms xxxi. 19).

19. All three instructions here are important. The heart will not lead into the right way, and avoid the evil, unless it is *guided* there. And this cannot be unless it is made *wise*. Naturally it tends in the opposite direction (xxii. 15). And the way to be wise of heart is to *hear*. Eargate is one of the most important entrances to the town of man's soul. We need to be warned as to *what*, and as to *how* we hear (Mark iv. 24 with Luke viii. 18).

20, 21. Two evils are specified—drunkenness and gluttony; and the consequences of both described. How much suffering men inflict upon themselves and others for the sake of a foolish and degrading indulgence! Note the warning. Not, "Don't do these things"; but "Avoid even the company of those who do." A man is not only known, but is *made* by the company he keeps. Unconsciously he adopts the habits of his companions. The remedy prescribed for these evils in verses 29-32 is even more strict. No total abstinence pledge could go farther than the wise man's counsel. For the young man this is the safest course. It is easier not to form an evil habit than, having formed it, to avoid going to excess.

23. *The truth* is put in contrast with the deceitfulness of sin, against which the young man has been warned. "The truth is in Jesus" (Eph. iv. 21; Jno. xiv. 6), not only the truth as to ourselves and God, but truth in contrast with all that deceives and deludes and destroys. We *buy* this on what terms? (See Isa. lv. 1.) Yet it is not possessed by the indifferent, the careless, the sin-loving. *Sell it not*, as Demas did (2 Tim. iv. 10); as Judas did (Matt. xxvi. 14, 15; xxvii. 3—5). No man ever made a worse bargain. The silver he coveted only increased his torment, the Saviour he sold was his supremest need.

So God not only warns against that which is evil and hurtful, but He invites to that which it is to our highest interest to receive. In place of the indulgence which the world offers, he presents that which truly satisfies and delights (Isa. lv. 1—3). Shall we waste our life in pursuing the empty bubbles of sinful pleasure, or in seeking the truth, and living it in the power of the Spirit?

Amongst Wild Karens.

The work of the American missionaries among the Brecs or Red Karens, a wild tribe in Burma, is largely carried on through means of native teachers from amongst the Christian Karens, superintended and directed by the missionaries. We have from Dr. T. Johnson, Toungoo, Burma, an account of a conference held by these Karen teachers and preachers from which we extract the following:—One young native teacher having spoken on expectancy in prayer, another added, "What our brother has said is true, we are often surprised at receiving the answer to prayer. Once a swarm of caterpillars appeared about our village and threatened destruction to all our crops. I called my people together, and we prayed that God would deliver us from that scourge. That very night they all disappeared, and my people marvelled greatly. It is also true that we must often wait to see prayers answered. I long hoped some of my scholars would be preachers, but not one chose to work for God. At last I called my people together, and proposed that we should meet once a week to pray for our own village youth, that they might choose to be teachers, and also that we should pray for the heathen. Now we see the answer; some of our children have gone forth from Pelakee."

Other brethren spoke of the frontier work among the Padoung Karens and in the northernmost Brec villages. It is very hard to stay in those places; the privations are great, and some men leave and return to their own pleasanter villages. One said that the people told him, "If you leave us we shall blame all the teachers, and shall not receive another teacher." He replied that he had no intention of leaving them, and he begged the young men to come to those wild regions; but, he added, "be sure you come to stay."

We then heard a thrilling report from two young men who went from Pelakee (as the result of the special prayer mentioned above) to labour in very wild Brec villages far east.

Last year, it appeared, in consequence of the release of two captive children, fifteen Brec villages expressed a willingness to receive teachers. In March Ple Maw and three other Pelakee boys volunteered to go to those villages. When they arrived and found them fighting, the three were too frightened to stay, and as Ple Maw did not think it prudent to stay alone, he was forced to return with them. On reaching home he said to a young man, "If I could find a man brave enough to go with me I would go back." The young fellow answered, "I'll go with you." "Will you stay?" "Yes, I'll stay." So the two went out alone. They settled in two villages near to each other. Neither of them can be more than twenty years old, and their education is very meagre; their appearance too, in our eyes is uncouth; but it is very evident that the Spirit of God is upon them, and they are His chosen vessels of honour. M'g Toe Baw had been but a short time in his village, when they said to him

"THERE IS A HEATHEN VILLAGE BEYOND

with whom we have been in perpetual feud. They hold now as captive a child of ours, eight years old. If we have a Christian teacher we must not fight any more, we must be at peace; but we want you to go and get that child for us, for her mother cries very bitterly." The young teacher thought, "How can I, alone and without authority, get that child?" Then he remembered that he was there doing the Lord's work, and He was his strength and authority, and would help him. So he told them he would go. They called the whole village to a council, but none dared to go. At last one very old man said, "I've no relative living; there is no one to mourn for me; it is no matter if I am killed. I will show you the way."

M'g Toe Baw described what followed:—

So we started out alone. There was hardly a decent path between the villages. The old man followed me far behind, barely keeping me in sight, and calling to me if I left the right path. As soon as I reached the village he turned his back and fled for dear life. I entered the village, where not even a native teacher had ever been, and whose language I could speak but little. At once they surrounded me, asking "Who are you? Where are you from? What do you want of us?" I told them I was a teacher in such a village, and had come for the child they had stolen. "No, no, no, I could not have the child." I sat down on the ground in front of the chief's house, and talked to them a long time. They asked what a teacher was, and who God was, and I told them of salvation. Once they closed in around me with their spears and daks, and I thought my time had come to die; but I began talking to them again about the child, and they stopped to listen. At last they said I might have the child for three guns. I said, "No, I cannot give you anything." "But," they said,

"THESE TWO VILLAGES HAVE ALWAYS HAD A FEUD.

If we let you take this child, they will come and steal one of ours. It has always been so." "No, they will not," I replied, "they have received a Christian teacher, and they want peace." They again begged for a ransom. I said "No, it was wrong to steal the child, it is right to give it back. You must do the right." Feeling in my pockets I found a small piece of white paper, and I said "I will give you this piece of paper." They took it and said I could have the child; but if they gave me the child I must promise to get them a Christian teacher too, for they wanted to live in peace and learn about God. I promised them a teacher. They wanted him at once. I said, "I cannot get one at once, but I will send one as soon as I can."

When I left for the child, the people gave me three ears of corn to eat by the way. It was soon gone, and I was very hungry. So, after awhile, the chief took me up into his house and gave me something to eat, and then drove me down on the ground again, because he was afraid of me. It was now night. In the morning they let me depart with the child, who was so glad that she cried all the way home. When we returned to the village, there was great rejoicing.

"Now," M'g Toe Baw said, "what young man will go to that wild village?" He also appealed to the teachers and all present not to let those Brec villages slip out of our hands. Besides, he knew there were many villages beyond that would receive teachers. The harvest was ripe, and we must gather them in now. It moved all hearts to have that brave young man plead thus for those wild people.

LEPERS IN JAPAN.

The committee of the Mission to Lepers has had an application from two ladies of the Church Missionary Society, at Kumamoto, I. of Kiushiu, Japan, asking them to aid in establishing a hospital there for the lepers. One of these ladies writes:—

"It is computed that there are over 200,000 known cases of leprosy in Japan. Among respectable people it is regarded as such a disgrace that persons affected are at once shut up in a little room, which they never leave until death. Leprosy is more prevalent in this prefecture than in any other in Japan, but the principal garrison doctor here (who has offered his services gratuitously as a consulting physician, if we can establish an hospital or aid of any kind) says that from sixty to seventy per cent. could be relieved if they had good medical advice at first.

"About two and a-half miles from this city is a Buddhist temple, to which lepers from all parts of the country come when they have spent their all, and there they drag out their miserable lives, existing on promiscuous charity of the most meagre kind, having no shelter at night, scarcely any food by day, and no warmth. This island of Kiushiu is semi-tropical, but the winters are severe. The sufferings of these people must be intense.

"Very little pity is bestowed upon them because the Japanese say the lepers cannot be human beings—that no human creature could have such a mysterious and incurable disease. The name for them is 'Hinin,' which means 'outside of humanity.' Our idea is, if possible, to build an hospital by special subscription. It would take several hundred pounds to build and start, special ground having to be found, etc. The few Japanese who know of our desire are full of approbation. One of our Christians said to me, 'It will do more for Christianity in Japan than anything that has been done. My people can argue as cleverly as your people about religion, but they know nothing of such love as this.'"

The secretary of the Mission to Lepers, is Mr. Wellesley C. Bailey, 17, Glengyle-terrace, Edinburgh.

A TWO-DAYS' MISSION in connection with the Wycombe and District Temperance League was brought to a close on Friday week.

GRIEF ON THE CONGO.

The Congo-Balolo Mission is passing through a baptism of fire, and I write to ask your readers to plead with God that the remnant spared may not have passed through the fire in vain. Every mail lately has brought to anxious hearts at home "heavy tidings," and the bereaved ones sorely need our sympathy and supplications.

A few weeks ago we heard that Mr. Scarnell had reached the homeland. He was only permitted to see the harvest-field, and then leave it for others to reap. A fortnight ago we learned with something like dismay that another had fallen a victim to the fatal fever—Mrs. Todd—who, after two days' suffering, entered into rest. And now I have received the following letter from Mr. Haupt, who was a member of the church at Parson's Hill, Woolwich:—"My dear Pastor Wilson,—God has laid his hand heavy upon me; pray for me. My darling wife has left me. The Lord called her to Himself last Sunday evening, December 4, at 5 o'clock. After so lovingly and devotedly nursing me through my hæmaturic fever, she was laid up with fever herself on Saturday morning; she got well again on Sunday morning, and then the fever returned, and at 5 o'clock the poor throbbing heart stood still.

"I hardly know what I am doing. The light and joy of my life are gone out. I am a lone, broken-hearted man. The Lord has pounded me in the mortar of suffering, and when there was no strength left He laid his hand upon the best, and took my all from me. Now I submit. Crushed and down, I am able to say, 'Thy will be done.' I cannot write more this time; my heart is too sore. The grave close by is too fresh."

Afterwards Mr. Haupt was able to add: "He has girded me with strength, and the Lord has lighted my lamp in my darkness."

In a subsequent letter he writes: "An inland Balolo tribe attacked us on the morning of the 16th, and took or destroyed everything they could lay hands on. I received a spear wound in my right arm; otherwise no bodily harm, thank God." He concludes with an earnest request for prayer that the result of all these trials may be glory to his name, and the advancement of his Kingdom.

Mrs. Haupt was a daughter of Dr. Hadden, well known for his Christian work in Dublin. A brave heroic lady, she went out with cheerfulness—I might also say with light-heartedness—so fully had she counted the cost, and weighed it against "the sufferings of Christ" and the needs of Africa. Her letters home are among the most beautiful I have ever seen. Every difficulty was met with courage and fortitude, and every sacrifice made with glad and loving cheerfulness. We cannot help mourning the loss, and some may even feel inclined to say "Why this waste?" But *she* did not think it waste, and we are sure her Master did not. Is He not saying to us to-day, "She hath wrought a good work on me"? She gave all. What are we giving?

Yours sincerely,

Woolwich. J. Wilson.

MISSION AT HUNTINGDON.

A six days' mission has been held in the Corn Exchange, Huntingdon, by Mr. W. R. Lane, assisted by Lord Bennet, who has consecrated his voice to singing the Gospel in God's service. There have been marked signs of blessing. The number of those interested increased each day, representing all classes, until at the last meeting it was found impossible to seat the people.

The Word preached and sung has reached many hearts; men were found (well known for their careless lives) in deep earnest about their souls' salvation, while many, both men and women, confessed the power of Christ to save. As an evidence of the reality of the impressions produced it was noticeable that by far the larger number remained to the after-meeting on the closing nights, while the afternoon meetings were well filled with those thoroughly interested and desirous to know the way of God more perfectly. G. H.

STIRLING TRACTS.—We have from *Drummond's* Tract Depôt, Stirling, a few of their latest issues, also *The Increase*, a year's record of facts and results in this important tract enterprise. The report is not only well calculated to awaken sympathy, but also contains much encouragement for tract distributors. Copies may be had of John Macfarlane, manager, Drummond's Tract Depôt, Stirling.

The Late MRS. OSCAR MICHELSEN,

OF TONGOA, NEW HEBRIDES.

THE work of Christian women in heathen lands cannot be over-estimated. Even among tribes sunk in the deepest barbarism, feminine pity and gentleness have wrought marvels. This week we give the portrait of a lady who exercised a great influence for good in the Shepherd Group of the New Hebrides Islands.

The lamented wife of Rev. Oscar Michelsen was the youngest daughter of the late Mr. John Langmuir, of Dunedin, a gardener and florist, who left Paisley in Scotland and settled in the Antipodes over fifty years ago. She was brought up in the fear of God, and soon after her father had been called to his rest, in 1877, she was the light and sweetness of the lonely widow's home, her brothers and sisters, five in number, having all gone forth to fight the battle of life on their own account.

Some years before this she became known to Mr. Michelsen, who was then engaged at the depôt of the New Zealand Bible, Tract, and Book Society at Dunedin. Her charms much impressed the young man whose joys and sorrows she was afterwards to share in work for Christ on a cannibal island. After two years' work in the Group, Mr. Michelsen returned to New Zealand in 1880, in search of a brief rest from his toils, and also looking out for a wife! His mind was directed to the devout young woman whom he had known as the companion of a pious father, and whom he now found to be the stay and comfort of her aged mother.



Not without considerable hesitation did she accept his proposal. She knew of the degradation of the natives—that they were savages of a terrible type—but of this she said nothing. She recognised the privilege of working for God under circumstances of difficulty and discouragement. On being liberated, for the sake of Christ, from home ties, and on overcoming, through assurance of the sufficiency of the grace of God, the feeling of personal unfitness, she threw in her lot with the missionary, and accompanied him to his sphere of work on the beautiful little Island of Tongoa.

Mr. Michelsen's work on the island had made good progress; but yet there were tremendous moral forces opposing themselves to the Gospel. One of the chiefs had "taken the book," that is to say, placed himself under religious instruction; a true Christian man, he has since been a valued helper of the work. Another chief had threatened the missionary's life, and was still regarding with sullen hatred the religion which declared the righteous judgment of God upon all the native abominations and atrocities. The arrival of the lady was the opening of a new era in the work. Not that all difficulties and trials were obviated thereby; but the object-lesson of a Christian home became influential of much good, the natives being powerfully impressed with the loveliness of mutual regard and unselfish devotion to duty.

Mrs. Michelsen was received with unbounded delight by the women of Tongoa, whom she at once addressed herself to elevate in social habits and instruct in Gospel truth. She taught them reading and sewing, thus doing much to clothe as well as educate them. She had not been long on the island, however, when a hostile tribe plotted to kill her husband and burn down the mission station, hoping by those measures effectually to stamp out Christianity. This wicked device was brought to nought; but in order that the progress of the Gospel might not be hindered, it became necessary to change the mission centre. Under circumstances of peculiar anxiety the brave lady accompanied her husband in flight across the island, a distance of six miles, to Selembanga, the village of Manambalea, the Christian chief already referred to; and not until the weary march was over did they know that a murderous band had waylaid them in the bush, but for some unexplained reason had not carried out their evil purpose!

That was only one of many conspiracies against the mission party, not one of which eventuated in serious mischief, although all of them undoubtedly fell out for the furtherance of the Gospel. After three years' labour, mainly on the east side of the island Mr. Michelsen determined to resume work on the west side. What followed is thus described in the recently-issued story* of the mission:—

> The chief of Panita, Maritariliu, whose attitude to the mission was formerly quite friendly, was now an opponent of the work. He had never been in real sympathy with Christianity, but had expected his village to grow in influence through the residence of the missionary. When the mission station was changed to Selembanga, he was disappointed. Hence his present opposition. At this juncture, however, a kind Providence sent him to Queensland in a trading vessel, on board which he engaged as boatman. Thus the only difficulty in the way of resumed work at Panita was removed.
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> This change of *locale* took place with the warm approval of Manambalea. That unselfish Christian chief assembled his men to transport the necessary mission furniture, and even went with the missionary to reside at Panita until the work was re-established in the west. The resumed operations were attended with signally abundant blessing. Abandoning their heathen customs, the people readily placed themselves under Christian instruction, and a work of grace was evident in the hearts of many. Everything was inspiring gratitude and hope, when a sudden change came over the scene. Maritariliu returned; and, to his great disappointment, found the people rallying to the missionary, and that his was the only heathen family in the village!
>
> This was too much for him; so without delay he sought to pick a quarrel with the missionary, and harass the people back into heathenism. His wives, whom he had strictly forbidden to have anything to do with Christianity, had been unfaithful to him during his absence; and as he could say nothing else against the "New Doctrine," he scolded the missionary for not having kept his wives from improper behaviour. Of course, the charge lay at the door of the heathenism to which the chief had bound them.
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> All day long the chief raved and shouted; and one Sunday morning he sought Mr. Michelsen at a very early hour at the mission station. He reiterated the blame which he had already expressed. It was evidently his purpose to shoot the missionary. He retired to a suitable distance, and raised his gun to fire, when Mrs. Michelsen, who had heard all he said, appeared. This broke the evil spell; and the man, ashamed, lowered his weapon, and went down into the village.

As Mrs. Michelsen used to say, when she apprehended mischief from the action of the hostile chief, she "thought it was time" to show herself. Whenever her husband's move-

* From Cannibals won for Christ: a Story of Missionary Perils and Triumphs in Tongoa, New Hebrides. By Rev. Oscar Michelsen, missionary of the Presbyterian Church of Otago, N.Z. Numerous illustrations. 2s. 6d. and 3s. 6d. *Morgan & Scott.*

ments involved risk or danger, she did her utmost to accompany him, whether by sea or on land. In every sense she was a true helpmeet for the missionary. At length three little ones added to the life and joy of the mission-family; and in 1891 the worn-out workers left the island for a season of rest and change. After visiting friends in Norway, they came to London, and on December 30, 1892, after giving birth to a son, Mrs. Michelsen was called to her rest, an attack of fever being the cause of death. She hoped to return to the islands to continue her work, but the all-wise God ruled otherwise.

The cost of the passage home was defrayed by the sale of arrowroot (value £100) which the grateful islanders made and gave for the special purpose. Mr. Michelsen hopes to be enabled to return to Tongoa to resume the work which God has so signally blessed in his hands. There is no heathenism now on the island—the people have been won from cannibalism to Christ; but much remains to be done by way of instructing them in Christian doctrine and practice. The language has been reduced to writing, and Mr. Michelsen trusts he will be enabled to take back with him a small printing press, in order that much-needed tracts and books may be produced without unnecessary delay. He also needs a small boat in which to make his frequent journeys from one island to another.

He is now in Scotland for a few weeks, open to address meetings, and describe, with a lime-light lantern, the work of God in the islands. Letters for him may be addressed to our care.

BIBLE WORK IN BERHAMPORE.

Some of the readers of The Christian are already interested in the work at Berhampore. Some of these friends may care to hear about another branch of our work, that of the Bible women. Four are working with us at the present time, going two and two into the lanes of Berhampore and into the villages quite near. There they are joyfully received, and many women listen regularly to the Gospel message, looking upon the teachers as their friends, and pouring out to them their troubles.

We are longing to reach the villages further off, where we have been from time to time, and where the people have listened eagerly, but up to the present time anything like regular visits have been impossible. Many of these villages lie within a radius of eight or nine miles, where the people rarely, if ever, hear the Gospel message, and from an occasional visit we return with very mixed feelings—full of joy because so many have listened so willingly, and full of sorrow too that we could not regularly go and teach them.

From one village some little time ago they sent asking one of the ladies to come and visit a woman who was ill. She went, but with such difficulty, on account of the state of the roads, that she could not promise them frequent visits. But on the next visit to her patient she found the very worst piece of road had been repaired, and, on remarking it to them, they said, "Oh, yes, we did it, because we thought you then might come more often."

The people are ready to listen to the Gospel message, if only it is taken to them. For the successful carrying on of this work we need a conveyance drawn by bullocks; then at all seasons of the year we could travel along the roads. Such a conveyance would cost £5 or £6, including the purchase of bullocks, and about £7 a year would, I believe, meet all expenses connected with it, such as the wages of a driver and the food of the animals. The support of a Bible woman costs about £8 a year.

M. N. Tuck.

L.M.S. Zenana Home,
Berhampore, Moorshedabad, N. India.

THEATRICAL EMPLOYEES.—On Thursday afternoon last, in the schoolroom of Bloomsbury Chapel, there was a gathering of theatrical employees, invited by Mr. W. Forbes. After a substantial tea, cheerful hymns and solos were sung. Mr. Forbes gave a very practical and interesting address. Funds are needed to carry on the work.

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MESSRS. MOODY AND SANKEY.

BALTIMORE, Md., U.S.A.

Fourteen years ago, in the winter of 1878 and 1879, Mr. Moody laboured for seven months in Baltimore with wonderful success. During that time many were converted, some of them to-day are pastors of churches or missionaries, and preach the same Gospel that Mr. Moody does; while large numbers are leading consistent Christian lives—living epistles, in fact, to the power of salvation through the blood of Jesus. It was a wonderful winter to our city, and one never to be forgotten. I think it safe to say that every Evangelical Church in Baltimore was revived more or less, besides numbers being added to them.

What a wonderful worker Mr. Moody is! At one time during that winter when he was holding services five times a day, at twelve, three, seven, eight, and nine o'clock, all in different edifices and localities, I remarked to him that I was afraid he would break down. His answer was characteristic of him and very direct. "If I get eight hours' sleep and three good meals a day, I have no fear." I think seven months is a longer time than Mr. Moody has ever spent in any other city as an evangelist. His son, Paul, was born in Baltimore that winter.

Now, after fourteen years, he is again with us, and also his fellow labourer, Mr. Sankey, who was not with him on the former occasion. They received a royal reception at the railroad station; a large number of Christian workers and about 300 members of the Society of Christian Endeavour met them with songs and glad welcome. They were invited to a public reception in the evening, but declined the honour.

The largest building in the city had been secured and fitted up for their use. It is a large circular iron building, and lighted from the roof. Seats for over 3000 were provided, but at every meeting held so far (except one when we had a severe snowstorm) hundreds are turned away for want of room. Two meetings are held daily (except Saturday) at 3.30 and 8 p.m.

All can notice that Mr. Moody has lost none of the vigour and sound common sense with which he is so particularly gifted. In hundreds of our churches, prayer has gone up to the throne of grace for a blessing upon the work of the evangelists.

There is a simple directness about Mr. Moody that goes right to the point and makes every sentence take effect. On the third evening at the beginning of his discourse he said: "I want to know to whom I am to talk to-night, so every one present who belongs to the church please rise." About one in fifty persons kept their seats. "I thought so," said Mr. Moody, "I thought you were all church people, and so the people I am most anxious to reach are not here—I mean the non-church and working people. The latter are not the kind to go one hour ahead of time to a revival meeting as you do, and when they do get here they find you occupying all the chairs. Now I will tell you what I am going to do next week—I am going to have meetings for women in the afternoon, and for men in the evening. I want those men who employ girls and women in their factories to allow them to come to one of these meetings and not deduct anything from their wages for the time lost. The same word to the lady of the house: let her take turns with the servant girl and stay at home one afternoon, and give the girl a chance to come. I think that is Christian advice, and I hope you will act upon it."

At the Sunday afternoon meeting for women only, 2000 could not gain admittance, and an open-air meeting was held, besides a crowded meeting of both sexes in a theatre near by at same time. Rev. H. M. Wharton had charge, and Mr. Sankey sang some of the good old hymns so popular fourteen years ago. It was the same at night (for men only), thousands turned away, and the theatres too small to hold the overflow. There is great interest at all the meetings. The only regret is that the evangelists can stay only two weeks in Baltimore.

Mr. Sankey has lost none of his power and pathos in singing the Gospel.

H. T.

Baltimore, Md.

SLAVERY IN CENTRAL AFRICA.

Dear Sir,—It cannot be, but ought to be, generally known that slavery of an awful character exists unattacked in a region under the direct protection of Great Britain. The country alluded to is situated to the west and north-west of the River Shiré, and is under the administration of H.M. consul and administrator. The "Angoni" are the dominant tribe, and possess from one hundred thousand to one hundred and fifty thousand slaves. The sole possession of these poor creatures is a strip of goat or cat-skin round the loins, frequently only a little bark like cocoanut fibre. Yet these are a surprisingly intelligent and well-featured people, quite European in contour, the skin only different.

These are kept in subjection by their black owners by two species of terrorism. The first is the spear; for an attempt to escape means a probable spearing to death. An escape effected means the applying of the second terror to the relatives, friends, and companions of the escaped slave, viz., the poison ordeal, which is often administered to fifty persons at one time. "Mwabvi" is the name of this poison; it is made from the bark of a tree. Those compelled to drink the poison either vomit or die; if the former, they are judged innocent; if the latter, they are judged to be guilty, and the body is mutilated and cast away. In one village, within a few days of the Shiré river, the other day eleven persons lay dead from this cause. The penalty being so great, the attempts to escape are rare.

What relation have the Christians of Great Britain to these things? Are not these people, owners and slaves, "our neighbours," who are stripped and bleeding and dying? Is not the Lord's command that we love them as ourselves? They have never been told God's will, so they are left to the devices of their own hearts. God's word is definite, and unmistakable as to every Christian's duty. If these cruel wrongs are allowed to remain, the guilt is placed at our door.

In the name of the Lord Jesus Christ the writer asks of those who love their Saviour that they will solemnly resolve by prayer and self-denial and effort that these slaves shall be set free, and that the Gospel of Jesus shall have free course among them.

The writer is deeply convinced that a full and free preaching of the Gospel throughout the Angoni country would result in the voluntary release of these slaves. They are a most industrious people and apt to learn. White men are perfectly safe among them. The effect of Gospel preaching upon these sad and weary slaves is gladdening in the extreme. First, a hopeless stare, then wonder, then bright earnest attention melting into joy and beaming pleasure, proving the Saviour's words to be indeed a great light to them that sit in darkness in a way seldom seen in over-preached Christendom.

Earnestly yours, Joseph Booth.

Mount Michirn, Blantyre Province,
Nyassaland, British Central Africa.

A VALEDICTORY SERVICE of an interesting character was held the other evening in Wesley Chapel, City-road, when farewell was said to six ladies about to embark on foreign service, four of whom were returning to work, and two going for the first time. The "veterans" were Miss Wood, of Canton, China; Miss Male, of Colombo; Miss Parsons, of Tumkur; and Miss Palmer, of Madras. The "novices," Miss Clift, going with Miss Wood to China, and Miss Freeman, daughter of Rev. Alfred Freeman, who is appointed to Madras. All these spoke in the course of the meeting, and addresses were also given by Revs. Marshall Hartley, William T. A. Barber, M.A., and William Goudie.

REVIVAL IN IRELAND.

MISSION IN DUBLIN.

Rev. George C. Grubb has concluded a ten-days' mission at the Mission Church, Townsend-street, Dublin. The meetings were chiefly composed of believers, and all the addresses were directed to the object of stirring up their hearts to increased love and earnestness. The subjects on four nights of the week were the precious things mentioned by St. Peter, precious blood, precious faith, the trial of faith, and precious promises.

Nothing could exceed the intense fervour of the speaker, and every address was sparkling with good things, which seemed to be delivered in the power and energy of the Holy Ghost. The church was crammed nightly. In connection with the present excited state of the Protestants in Dublin, Mr. Grubb remarked one night, "If the Christians in Dublin were what they ought to be, they would not be affected whether there was Home Rule or no Home Rule."

On the last day of the mission a conference for the deepening of spiritual life was held, and the three meetings which took place were addressed, in addition to Mr. Grubb, by Rev. Charles Inwood, Rev. Henry Fishe, Rev. Thos. Heckett, Professor Mackintosh, etc.

THE MISSION IN ARKLOW.

The mission in Arklow recently conducted by Major Whittle, Miss Whittle, and Mr. Stebbins, was, in the estimation of the evangelists, one of the best and most encouraging they have held. They found the field prepared by the local ministers of the Gospel, and together all rejoiced over many who undoubtedly received great blessing. As you have already stated, "from the outset the greatest unity prevailed among the different Christian denominations, and such a spirit cannot be manifested without the special seal of God's approval being set to the work undertaken by his servants. For several weeks united meetings for prayer had been held, and the Christian spirit displayed by all who took part was an earnest of the great blessings in store, and certainly those expectations were not disappointed."

The meetings commenced on the evening of the Lord's Day, after all the churches were closed, and two services were held each day on the five following days, all the afternoon gatherings being "Children's" services, at which almost as many grown-up people as children were glad to be present. At the evening meetings the large hall was filled on each occasion, and as a result there can be no doubt many souls are now rejoicing in the love of Christ which passeth knowledge. At the last meeting on Friday night, when Major Whittle invited all who had during the mission stood up, either to confess their faith in Christ crucified or to express their desire to be prayed for, to go into the adjoining school-house, in a few minutes every seat in the room was occupied. It was a sight to move Christian hearts to see all present, from the aged down to the very young, rise to their feet as a token of having received the Lord Jesus by faith. Some of the workers were engaged for a considerable time collecting the large number of names which had been written out by the inquirers themselves, and were handed in at the closing meeting, the object being to send to each Mr. Moody's book on the "Way to God."

Miss Whittle during the week held several largely-attended meetings for young women and girls, which were greatly blessed.

The singing of Mr. Stebbins and Miss Whittle at all the services was fully appreciated, and no doubt their ministry of song carried home the words of the beautiful hymns to the hearts of many, preparing them for Mr. Whittle's plain and faithful preaching of the Gospel.

A prayer-meeting was held every morning, addressed by Rev. Mr. Carson, Methodist minister, Rev. Mr. Hoffe, rector of Kilbride, and Rev. Thomas Mills, rector of St. Jude's, Kilmainham. On Saturday a considerable number of the people assembled at the railway station at four o'clock to say good-bye to the evangelists, whose visit had brought them glad tidings of great joy. Mr. Stebbins and Miss Whittle having said a few parting words, as the train started the congregation, led by Rev. Mr. Hallowes, sang "God be with you till we meet again." Major Whittle, who had left for Dublin by the morning train, on his return journey to Enniscorthy by the last train on Saturday night, was agreeably surprised when he reached Arklow to find a number of young men and others waiting to greet him. He gave them some parting words of counsel; then Mr. Hallowes and those present sang a verse of the same appropriate hymn.

One of the many good results of this mission was that at the Lord's Supper after evening service in Arklow parish church, the attendance was largely increased, a body of young men coming together to the Lord's Table. Every one of the local ministers of the Gospel stood shoulder to shoulder with Major Whittle, and considered it a privilege to take part in the work with this honoured servant of Christ. Some of the young men have since publicly taken their stand on the Lord's side, and have shown their desire to win others to the Saviour.

It may be interesting to state that the local Protestant paper, *The Arklow Reporter*, gave over four columns of a special supplement to an account of the mission.

MISSION AT MONAGHAN.

The mission conducted by Messrs. J. Merton Smith and J. Ritchie Bell was concluded last week in Monaghan. The meetings have been carried on during the past fortnight. Evening after evening the interest taken in the services seemed to deepen as the large audiences listened to the soul-stirring words and songs of the evangelists. The place of meeting was the Town Hall, a large and commodious building, which was well filled every night. On two occasions for special addresses, when overflowing audiences were expected, the meetings were held in the First Presbyterian Church. On Sabbath evening and on Monday the large church was filled to its utmost capacity by an auditory who listened with marked attention as Mr. Smith narrated with genuine feeling the story of his life and conversion. On the last evening of the mission, many were unable to gain admission. The Spirit of God was evidently present in power on the meeting. At the close of Mr. Smith's address, which was on "The Scarlet Cord Bound in the Window," many remained to be spoken to, and professed acceptance of the Saviour.

The singing of Mr. Bell was made the instrument of leading some of the young to decision for Christ. He sang as solos such hymns as "Christ is all," "What will you do with Jesus?" and others, with rare taste and power. Messrs. Smith and Bell have resumed the work left off by them a fortnight ago at Bangor; they afterwards commence a mission at Strabane.

MISSION IN NORWICH CATHEDRAL.

Rev. E. A. Stuart, Vicar of St. James's, Holloway, has conducted a ten days' mission in Norwich Cathedral. The clergy, as a body, did not smile upon the movement, owing, it was said, to the depletion of their congregations by the nave services. Some of the clergy, however, worked vigorously from the first with the Dean. They circulated the bills, announced the services, invited their workers to attend, and were present in the cathedral. The mission opened on Saturday, February 18, with an address to workers. There were about 400 present.

At every evening service there was an after meeting for the penitent. There were Bible-readings daily. The numbers reached 500. There were also special services for children, for the pupils of private schools, and one of the best attended was that for day-school teachers. The Church schools were also remembered. Nor were the clergy forgotten, for they were received at breakfast at the Deanery, when Mr. Stuart addressed them on the miraculous draught of fishes. Thirty of the clergy were present. On Sunday week there was another service for men only, which was, notwithstanding the rain, well attended, while in the evening there was not even standing room in the vast cathedral. The triforium was opened, barriers were erected in the bays, hundreds stood at the west door, and hundreds could not enter at all.

On Monday evening the special mission addresses were concluded. The subject was "Procrastination." The message was most searching and most solemn. In response to Mr. Stuart's appeal, between fifty and sixty persons rose in their seats, as either deciding for Christ or as seeking the prayer of the supplicating multitude. Inquirers remained behind. Some extraordinary instances of spiritual blessing have been vouchsafed. The interest is deep and wide. A thanksgiving service was held on Tuesday evening.—*The Record.*

RICHARD WEAVER IN BELGRAVIA.

The veteran evangelist concluded an eight days' mission in Belgrave Presbyterian Church on the evening of Sunday last. Night by night the meetings increased until the church was crowded to the door. On the evenings of Friday and of Sunday 140 of Mr. Fegan's boys formed a much appreciated addition to the ordinary audience. A large number of the lads as well as others professed to find the Saviour.

From beginning to end of the mission "the old man eloquent" relied on that old Jerusalem blade called the Word of God. Night after night the Lord worked with his aged servant, confirming the word by tears of penitence. Those of us who worship there, have, during these eight days, seen more of the doings of God in the way of conversions than we have seen in the course of the preceding four years. We did not allow the evangelist to depart without a genuine and hearty "Haste ye back again," from a forest of uplifted hands. As one result of his visit we go on our way rejoicing.

J. P.

DISTRESSED JEWS IN PALESTINE.

Our correspondents in Palestine describe the condition of the Jewish poor as most distressing. Those who in fine weather can find a little casual work, are unable to do so while the severe winter lasts. A letter from a Christian resident, dated Jerusalem, February 13, 1893, speaks of one of the terrible storms of rain, tempest, and snow that continued for almost a week, followed by cold east wind and sharp frost. The writer says:—"The first day of the storm proper was a terrible one indeed. I went among the wretched shanties of the Jewish 'Box Colony' (outside Jerusalem) to find almost every miserable abode wet throughout; men, women, and children, without fires, were shivering in the cold blast, little impeded by the mockery of walls and roofs consisting largely of scraps of boxes and old tin cans (hammered flat). Many of the people were almost entirely destitute of even the poor rags that served others as bedding. Often two or more families occupied the same room, 10ft. to 14ft. square (or even less), where they spend the cold nights on old pieces of straw matting, or rags, lying in their clothes, piled together like animals for life-warmth. In few places did I find the food supply to reach beyond the poorest breadstuff (often little better than bran). While giving small sums of money for immediate purchase of charcoal, I took notes of the bedding and gave tickets accordingly. I then trudged through the snow and slush to the manufacturers in the city, and loaded myself and two strong porters with quilted coverlets, which we carried to a house in the vicinity and gave out as my tickets were presented. Our gifts were received with bursts of convulsive weeping and streaming tears."

Similar accounts are given by our agents at Jaffa and Jerusalem. The grants for the soup-kitchens having been necessarily reduced when Mr. Scott-Moncrieff left Jerusalem, our agents report that great numbers are in utmost need, whom they are unable to relieve. Some are lodged in our House of Shelter at Jaffa. At Abraham's Vineyard, where the number of workers has been increased, we employ some in stone quarrying, the cultivation of the ground, soap-making, and carpentry. Thousands of the starving Jews could be employed in various parts of the country if adequate funds were provided. E. A. Finn, Secretary.

Society for Relief of Persecuted Jews,
41, Parliament-street, S.W.

HOXTON HALL.—The recent Gospel Temperance Meetings here have been specially interesting and useful.

CONVERTS IN HONAN.—Writing from Cheo-Kia-Keo, Honan, China, Mr. J. J. Coulthard says:—"Nine more have been baptized and received into the Church of God in Honan, at our station in Stè-ki-tien, which makes the total number received for the past year twenty-five in connection with our mission in this province, and from the commencement over eighty; but many who believe are lost sight of, and statistics however carefully compiled are never complete, thank God. We hear now and again of some who are living up to the Gospel light received far removed from the mission stations where they first heard the truth."

WILL YOU COME TO INDIA?

To us at the front of the battle-lines, it is specially surprising and sad to read in the home papers that many wish to enter foreign mission work, but can find no openings. Last year, after many urgent appeals, I only succeeded in getting four to come to India for mission work; though several more are preparing. I recently published a call for fifty men, and sent it to many papers. I believe two are now on their way in answer to prayer and our published appeals.

It is utterly unscriptural and unphilosophical to say that the mission question is chiefly one of money. Hindus, Papists, Mohammedans, and Mormons know better than that. They first get men wholly devoted to their cause, men dead to the world, money and everything else, except their crooked faith, and funds are sure to come to feed them through life and to garnish their sepulchres.

Here is something practical. I need six men at once, provided workers can be found to come on New Testament lines. Please study these points carefully and prayerfully:—

1. As to heart experience: 1 Thess. v. 23, 24; Rom. vi. 6; Gal. ii. 20; 1 John iii. 3—10; Acts vi. 3.

2. As to life devotion: Rom. xii. 1, 2; Isa. vi. 7 8; Acts xxi. 13; 2 Cor. vi. 4-10; Rev. vii. 14.

3. Called and sent by God: Mark xvi. 15; Acts xiii. 2-4: 1 Cor. ix. 16; Gal. i. 11, 12, 15, 16; 1 Thess. i. 5.

4. Faith and works for support: 2 Cor. ix. 8; Heb. xiii. 5, 6; 1 Thess. ii. 9, 10; Acts xx. 34, 35.

I am in independent work, with no promise of support from any society or persons; unsectarian and union, co-operating with evangelical Christians. Having no promises but God's, I can give those only to any who wish to come. Any who can venture out at God's call are welcome to come and stay with me as long as He so leads. My office and quarters occupy three small rooms in a block, tenanted by natives and poor Eurasians. Rent £1 per month. I can here accommodate three beside myself, and those whom God sends He will surely provide with the light food and clothing which are most healthful in India. My food, clothing, and other personal expenses averaged £1 monthly last year (fifteen rupees). In 1891, £1 7s. (twenty rupees).

Now I earnestly request (1) that many devoted spiritual Christians search out the above texts and pray with "agonising" (Col. iv. 12, *Gr.*) that God may send us such workers. (2) That young men who are crucified to the flesh and the world (see Gal. v. 24, and vi. 14), and who have given to God and received from Jesus as above texts indicate, would write to me at once their experience, purpose, and circumstances. Do not write until you have studied these texts on your knees, with special searchings of heart, and write me that you are willing to stand by for sixty years in India.

Wallace J. Gladwin.

"India Watchman" Office, Bombay, India.

A WORKER FOR INDIA.

At the invitation of Mr. and Mrs. G. Lampard a large company of friends met on Wednesday last at Ling's Temperance Hotel, Finsbury, E.C., to bid God speed to Mr. John Lampard on the eve of his departure for mission work in India. Wise and loving counsel was given and earnest prayer was offered by Mr. Gelson Gregson, Dr. Heywood Smith, Mr. C. Boardman, and Rev. Geo. Snashall. Mr. Lampard said he had earnestly sought and believed he had Divine guidance in the step he was now taking. His desire was to live Christ and to preach Christ to the natives of India. He was going forth at God's call, unassociated with any society, entirely dependent on the Lord for guidance and confident that the Divine blessing would attend his work. He intended sending home occasional letters descriptive of his missionary efforts and these would be sent to friends who were interested in his movements. Among those present were the Revs. J. M. Gibbon, C. J. Bird, G. J. Hill, Mrs. W. S. Caine, Mrs. Heywood Smith, Mrs. Buller, and Mrs. Boardman. Mr. Lampard is leaving England with the hearty good wishes and loving affection of a large circle of friends, and will be followed daily by their earnest prayers.

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MISS READE'S INDIAN MISSION.

In the present crisis of the opium question I venture to send the testimony of that indefatigable labourer, Miss Reade, of the South Arcot Highways and Hedges Mission. She wrote in 1889, before the spread of the evil in the Madras Presidency:—

"My eyes were opened through the cholera to the extreme evil of a vice, of the prevalence of which, especially among some castes, I had no idea. I refer to the use of opium in its various forms. Almost every case of confirmed opium-eaters proved fatal. Medicines have no effect; and so well known is this that a Government practitioner said to me one day, 'It is no use going to that case; he is an opium-eater.'"

During my three years' residence with Miss Reade I was an eye-witness of the blessing of the Lord attending her medical labours, and her testimony cannot be despised. I grieve to say that my last accounts from her were very distressing. With the exception of an absence, caused by most severe illness in 1881, and subsequently in 1886 a few months spent in England, she has been unceasingly at work for more than seventeen years, in which period is included the terrible famine of 1877-8. The need of rest and absence for a time from the scene of her labours is imperative.

Prayer is earnestly asked that some self-denying servant of the Lord may be willing for a time to take charge of this isolated mission, and that more than one might be willing to give help in her enforced temporary absence.

Miss Reade's address is, Thiruvithi, *viâ* Punrooty, South Arcot, India.

Clara M. S. Lowe.

8, *Childebert-road, Upper Tooting, S.W.*

THE GOSPEL IN SPAIN.

In a recent letter Miss B. Lawrence, writing from 23, Pasco del Remedio, Caldas de Montbuy, Barcelona, Spain, says:—"The Scriptures we have distributed have been most thankfully received. We are reminded of old times — twenty-four years ago—when the free circulation of the Scriptures was first permitted in this country. We have, so far, only given to persons who we believe desire to know the truth. The books are passed from one to another, and we are repeatedly requested for further copies for friends who are anxious to read and search for themselves the beauties of the Gospel."

Among many interesting cases is the following:—"A well-to-do farmer came one night to buy a large-print Bible; he would not accept it as a gift. He is a cousin to one of the priests in the town, and is himself a staunch Romanist. Nevertheless, he said that he had possessed a small Bible for years, but could no longer see to read it. He wished to compare Scripture with Scripture, and was delighted with the large reference Bible with which we supplied him.

"The school prospers in spite of all the opposition of the priestly party. The children carry the hymns and teaching all over the town. The other evening I was delighted to hear some children's voices singing one of these hymns sweetly and distinctly in one of the most public streets, and no one dared or cared to hush their hosannas. In view of all this we feel encouraged to persevere in our work, and leave our needs to the care of the Master, whose we are and whom we serve."

THE CHRISTIAN LITERATURE SOCIETY FOR CHINA seeks to support a work which has already been carried on in China for several years with encouraging results, but inadequate resources, by the Society for the Diffusion of Christian and General Knowledge among the Chinese, of which Rev. Timothy Richard, Shanghai, is now the secretary. In the annual report, just issued, we read: "The changes that have taken place in China during little more than half a century are almost incredible. In the great cities modern science is beginning to excite attention, modern improvements have effected an entrance, modern thought and culture must soon follow. The danger now is lest China should adopt Western science and the material benefits of our civilisation, and ignore or reject Christianity, the source and foundation of all true progress." Further particulars regarding the Society may be had from Mr. A. G. Denholm Young, M.A., 2, Kerrsland-street, Glasgow.

LIGHT FOR THE SOUDAN.

Will you allow me to draw attention to the Hausa Association, founded in memory of Rev. Alf. Robinson (C.M.S.), who died at Lokoja, on the threshold of the Soudan, that great Mohammedan territory that calls so loud for light. The Hausa people trade from Egypt to the West Coast of Africa, and are gentle, courteous, and not uncivilised. Many can read and write, and they welcomed such portions of the Scripture as Mr. Robinson and the late Mr. G. Wilmot-Brooke were able to give them in a form they could read.

But these two scholars of the language succumbed to the climate and overwork. They experienced that their missionary work was impossible till they had a certain amount of knowledge, and as they gained more and more they found the existing translation of portions of the Scripture very far from being correct. Mr. Robinson was impressed with the idea that some qualified scholar should devote his efforts to perfecting knowlege of the language, in order to clear the way for those who would follow; and he was convinced that a good translation of the Scriptures would soon circulate, and be the best agency to benefit the Soudan.

Therefore an association undertook to see his wishes carried out, and his brother, Rev. Charles Robinson, M.A., vice-principal of Truro Theological College, has accepted the task of student. He will be accompanied by a doctor, to facilitate friendly intercourse with the Hausas. It is expected that the work will occupy at least three years, and require £1600. We are anxious that the brave and valuable men starting out to this task should have no anxiety on this score. Any help will be thankfully acknowledged, and further information given by the secretary, Rev. J. O. F. Murray, Emmanuel College, Cambridge, or by myself,

M. E. Sinclair,
Financial Secretary.

Bonny Glen, Donegal.

GATHERED IN.

BY MRS. GEORGE C. NEEDHAM.

In memory of several beloved saints recently called home to be with the Lord.

I.

Gathered in like ripened grain,
Housed with forecast and with fear,
From the coming autumn rain
That the farmer knew was near:
Garnered though the sun was bright,
And the foolish wondered why
There was cause for haste or fright,
Since no signs were in the sky,

II.

Gathered in like scattered sheep,
Called to follow and obey,
From the pleasant slope or steep,
Where in peace they fed and lay;
Brought secure within the fold,
Never one left out astray;
For a stalking lion bold,
Greedy hungered for the prey.

III.

Gathered in as ships at sea,
When the raging waves run high,
Beat beneath some friendly lee,
Where they can at anchor lie:
Sheltered from the tempest's blast,
Comforted in sight of shore,
Till the fearful night is past,
And the winds prevail no more.

IV.

Thus the Lord is calling in
Many choice ones to the tomb,
From that storm of wrath and sin,
Soon to burst in lurid gloom;
He has folded them to sleep
With a Father's tender love,
While each grave-bed angels keep,
Watching from the heights above.

V.

Weep not, then, that they are gone,
Rather weep that we are left;
Theirs with joy to wait that dawn
When the sacred graves are cleft;
Ours to warfare and to stay,
Breasting evils yet to rise,
Grieved from sorrows fresh each day
That are hidden from their eyes.

1330, *Arch-street, Philadelphia, U.S.A.*

GREAT ASSEMBLY HALL.

Mr. Chas. Cook, of Hyde Park Hall, conducted through February a mission in Mr. Charrington's Great Assembly Hall, Mile End-road. Miss Rose Williams added much to the enjoyment of the services by her sweet rendering of sacred solos. Despite the bad weather during the latter part of the month, the services were well attended; those on Sunday night, as usual, were filled.

Mr. Cook had large audiences on Saturday nights, when he has given his popular lectures on "Prisons at Home and Abroad," some illustrated by dissolving views, others being costume lectures. The month's work has not been without blessing, as many have found their way into the inquiry-room to be dealt with about salvation.

THORNE EVANGELISTIC MISSIONS.

At a recent meeting of the committee Mr. Henry Thorne gave a very encouraging report of his missions, which have been attended with very blessed results:—

Ealing: Fifteen days' mission. Large gatherings and a number of professed conversions. Burton-on-Trent: Nineteen services held in ten days; a goodly number found their way into the inquiry room. Hackney: Ten days' mission, and very great success attended the services. Tunbridge Wells: Ten days' missions; many remarkable cases of conversion. At the Polytechnic in July last many young men were led to the knowledge of the Saviour. Mr. Thorne reported work in Annan, Dumfries, Carlisle, and Hawick.

In the autumn a successful ten days' mission at Upper Clapton; several striking cases of conversion. Warminster: Ten days' mission in the Congregational Church; over eighty persons made profession of faith in Christ. Newcastle-on-Tyne: In two of the Churches a very great awakening, especially amongst young people. Fulham and Brompton: In connection with the Y.M.C.A. and Y.W.C.A., when 113 persons accepted Christ as their Saviour. The report closed with a three-week mission at the Edinburgh Castle in connection with Dr. Barnardo's work, attended with much blessing.

The committee thank God for these manifest tokens of his favour and blessing.

WORK FOR THE UNEMPLOYED.

Sir,—In view of the great distress prevailing in London and the country, will you allow me to state that the Committee of the Self-help Emigration Society are prepared to give financial and other assistance to men able and willing to work on the land, and also to families to enable them to proceed to Canada in April next?

Clergymen and others interested in particular cases should apply to me for forms without delay, as the funds in hand for this purpose are limited. The Society has over fifty representatives in Canada who provide employment for its emigrants, and subsequently look after their interests.

The experience of the last nine years proves this work to be one of the best means of permanently relieving distress.

Yours, &c.,
Edward Wilson Gates.
Memorial Hall Buildings, Farringdon-st., E.C.

Seamen's Bethel at Falmouth.

Fifty years ago the sailors' mission began in an old sail loft at Falmouth, and during the whole of that time only three missionaries have been in charge—Mr. Trotter, Mr. Bailey, and Mr. Badger, the present missionary. It is impossible to give an account here of the good work that has been done at the mission during all these years. The fact that the mission has existed fifty years in a small town like Falmouth and with all its work constantly before the public view and open to every kind of criticism, is eloquent testimony of its worth. The ravages of time and the success of the work have caused the building to become unsafe and the audiences too large to accommodate with ease. The committee are therefore appealing for subscriptions to enable them to build, not only a new, but a much larger Bethel than the present one.

MESSRS. VEALE, CHIFFERIEL, AND CO., LIMITED, 31, CURSITOR-STREET, E.C., publish a striking portrait of Dr. Clifford, of Westbourne Park Chapel. It is produced in the best style of lithography. Proofs on India paper, 5s.; copies, 1s. each.

WORK IN CENTRAL FRANCE.

Dear Sir,—You were good enough last year to insert two letters (dated April 14 and July 21) on behalf of the work of Pastor Abel in Le Puy. I told your readers then he was collecting money to build a Protestant church (Eglise Réformée) in a respectable part of the city, the room hitherto used for public worship being badly situated. Since then complications have arisen.

The house he rented was the property of a Protestant, who has since had business losses; he has been compelled to sell the property, which passed into the hands of a Catholic. This is probably just what the Catholics were waiting for, and now they have asked the present proprietor to sell it to a Catholic Fraternity, who say they wish to turn it into an Orphan Home. To those at all acquainted with Roman Catholic tactics it is quite evident that the main aim of the fraternity is to turn the Protestants out of their present building, and thus out of Le Puy, for no "good Catholics" in that fanatical city will rent a house for the heretics to use as a church, nor will they sell a piece of ground on which to build one. Here, I think, your readers will recognise the hand of God in Pastor Abel being led to "rise up and build" *before* he knew that he might so soon be turned out of his present quarters. He is thus able to checkmate the Romanists, for he has already purchased a site to which the only condition attached was that he should not erect a manufactory thereon.

Here is the position in a few words:—He may be turned out of his house in five months. He has purchased a site which must be paid for by March 25. He has many subscriptions promised, but the largest are to be given on the completion of the building. The French Protestants all over the country (so few, alas!) have responded generously to his appeals, but he needs more money than they can give.

Here comes the sad part of the affair. Pastor Abel should have been at present on the Riviera collecting for the new church among the well-to-do followers of Christ who pass the winter there. But a domestic trial has just come upon him. His youngest daughter, a sweet child of eleven, is seriously ill, and threatened with consumption. He cannot leave her, and his heart is sorely burdened with the responsibility of collecting money and his apprehensions for his child. He who says to the tried one "Cast thy burden upon the Lord" says also to His followers, "Bear ye one another's burdens." Who will help to bear the burden of this afflicted father by setting his mind at rest at least as to the purchase of the ground?

This is the only Protestant work of any kind or denomination in Le Puy, and great will be the joy of the Roman Catholics if they succeed in turning Pastor Abel and his work out of the town. For those who may not have seen my former letters I may add that the church is in connection with the Société Centrale of France and the Société Evangélique of Neuchatel. Professor F. Godet, whose commentaries and Biblical studies are so much valued by English Protestants, is president of the latter society, and he takes deep interest in the work in Le Puy, often writing encouraging letters to the pastor.

Communications may be addressed to Miss Green, Moorlands, Bickley, Kent, or to—

Yours in Christ Jesus,
Auguste Berthe,
Pasteur de l'Eglise Réformée de Saint Voy
(Haute Loire).

MEVAGISSEY, CORNWALL.—A three weeks' united mission has been conducted amongst the fishermen here by Mr. John Elliott. Numbers have professed conversion, especially amongst the young people. The Methodist, Bible Christian, and Congregational ministers united heartily in the work, and night after night had the joy of pointing anxious souls to Christ. Mr. Cooke, another evangelist, has been secured to carry on the meetings, as Mr. Elliott has had to leave in order to fulfil a previous engagement with the Y.M.C.A. at Trowbridge, in Wiltshire.

THE FEAST OF PURIM, commemorative of the defeat of Haman's wicked plot (Esther ix. 20—28), is a joyous season in Jewish homes. The poor Hebrews of East London know little of the joy, and their offspring are strangers to the festivity. It was timely, and well, therefore, that on Thursday evening last Mr. H. Ehrlich, of the Hebrew Conference Hall, Whitechapel, should collect some three hundred Jewish children, members of his Band of Hope, and make them happy in true Christian style. In the course of the evening, the children had the story of Esther briefly explained to them, and were shown that, as the Jewish people were saved by the cutting off of Haman, so the death of Christ had, by God's goodness, redounded to the salvation of men.

THE BELLEVILLE MISSION.

Who in Paris will come forward to strengthen the hands of Miss de Broen to continue her wonderful work for the poor of Belleville, and to make known the office of her mission, with its pleasant reading-room, and homelike surroundings at 205, Rue St. Honoré? As a tourist, passing the winter in Paris, it has been my privilege to visit Miss de Broen's mission, and so consider its many aspects, and to see for myself its great proportions, and its need of permanent support. I see the necessity of working this mission on a co-operative basis, to save Miss de Broen from undue strain, and to enable the mission to grow into fuller development in its various departments. Unfortunately the medical department is closed for want of the wherewithal to carry it on, and I now make an appeal for the sick and suffering of that part of Paris, namely Belleville, which to the passing stranger is but a name.

My attention was first called to this mission by an appeal at Christmas in its behalf, printed in the *New York Herald*, which is circulated in Paris. That appeal moved me to visit Belleville, and Miss de Broen's ouvroir, where 130 elderly women were sewing with their matron and assistants. They looked clean, with their white caps, though very destitute, and my heart rejoiced that friends were raised to welcome and help these weary sisters of ours, whose lives have fallen in this communistic part of Paris. Cannot a committee of one hundred ladies and gentlemen be formed, who will organise permanently for the support of this mission?

In closing, may I ask this question of each of my readers, Shall the Belleville Mission languish because of the materialism of the times, or shall we show ourselves sons and daughters of the King, by our fidelity to Him?

C. B. Rogers.
Boston, U.S.A.

"THERE CAME OUT THIS CALF."

Aaron professed to be greatly astonished that the calf should come out; but of course the calf took its shape from the mould in which it was cast; and who prepared that mould but Aaron himself?

Do we not see just the same thing to-day?

Hear how that father laments over his son. "I could not have believed he would turn out so badly; he takes no notice of anything I say to him." But when he was a child he was allowed to have his own way if he only teased and cried long enough. It was much easier to give the child the sugar he cried for than patiently to teach him that he would never get anything by crying for it. Much easier, a few years later, to let him choose his own companions and follow his own pursuits than to take some care about these things, so as, at the same time, to keep his affection and maintain a wise and firm control over him. The mould was made, and the result might have been expected.

Look at that mother, who is breaking her heart because her daughter is obstinately bent on marrying a godless young man! Yet the mother suffered her child to go where she would not have thought of going herself. True, the girl had professed conversion, but she was not taught how the Lord loves obedience, and how there can be no fellowship between light and darkness. "You know young people must have a little pleasure," was made the excuse for all sorts of worldly frivolity, and what has come out of the mould is nothing more than might have been looked for.

When Eli was very old he feebly remonstrated with his ungodly sons, and they did not heed him; but God's charge against Eli was that he did not restrain them when he might have done it (1 Sam. iii. 13). How different what God could say about Abraham—"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment" (Gen. xviii. 19).—*The Believer's Pathway.*

CLAPHAM AND BATTERSEA.—The anniversary services were held at the Union Tabernacle on Feb. 26 and 27. On Sunday the preachers were Revs. T. A. Carver and J. C. Pye. On Monday a public meeting was held. The report read stated that house to house visitation, tract distribution, open-air preaching, and other evangelistic efforts afford means of bringing the Gospel to the perishing, and the good results are shown in the changed lives of not a few. The work in connection with the young in the Sunday-school and Band of Hope has also been much blessed. It was also stated that the building stands in a very poor neighbourhood, and much has been done, especially during the winter, to alleviate the suffering of those out of employment. Addresses followed by various well known friends.

Letters to the Editor.

ADVENT CONFERENCES.

Sir,—The moving appeal lately inserted in The Christian to conveners of conferences will, it is to be hoped, effect its purpose. But if these conferences on the Lord's coming are to secure a maximum of advantage, care needs to be exercised in the selection of subjects. Long experience in Australia, coupled with careful noting of the arrangements in England and America, has forced the conviction that there is room for considerable amendment in this matter. Judging by what has hitherto been usual, it appears to be considered needful to present as complete an outline as practicable of prophetic truth, necessarily including many details.

But this is a proved mistake. The want is united testimony by all who expect the Lord to the fact, the certainty, and the imminence of his return. Given this, and the first requirement of the case is met. Details may be safely left to individual study. Besides, what may be called advanced subjects, well enough suited to spiritually-learned Christians, are wholly beyond the uninstructed. And yet these uninstructed usually constitute more than a moiety of those attending such meetings; while they are the very parties it is of most importance to reach.

Next, the subject wants to be presented on its practical side. Not long since I was referring to these matters in the presence of some missionaries in India, when one of them, with a look of surprise, said, "We are practical men," implying, and evidently intending to imply, that pre-millennialists are unpractical dreamers. I am afraid that the ordinary syllabus has responsibility here. The best and largest meeting on the coming of Christ I saw in Australia was where only two addresses were delivered—one on "Girded Loins," the other on "Lighted Lamps." Multitudes of Christians do not realise that the certainty of Christ's coming is the most practical subject in the New Testament; and that among the incentives to holiness it occupies the premier place. And yet both are facts.

The personal interest of the Lord Jesus in his return, when He will receive his bride, secure his royal rights, and obtain vindication of his character, I have never seen so much as hinted at in any programme issued either in England, America, or Australia. And yet this is the primary matter.

If space permitted, facts could be adduced that would much more than confirm what has been stated. I trust Sir S. A. Blackwood and others will see to this matter. If the pattern is rightly set in England it is sure to be followed elsewhere.

G. W. Gillings.

Bangalore, South India.

A NOTE OF THANKS.

Dear Sir,—Will you allow me to express through your columns my deep gratitude to the very large number of Christian friends who have remembered me in prayer during my recent severe illness? The knowledge of their prayerful sympathy was a great joy and comfort, and one of the many loving-kindnesses and tender mercies which the Lord has vouchsafed to me.

I am thankful to say that, through his goodness, I am greatly restored, and am on my way to the South of France.

May I, however, avail myself of this opportunity of saying that it would be a further kindness if requests to attend meetings, or to undertake evangelistic work, were not addressed to me for some time to come, as I am under strict medical orders to abstain from anything of the kind for at least several months? The labour of correspondence will thus be saved, both to my friends and to myself.

Yours very truly,

S. A. Blackwood.

THE LORD'S SUPPER AND SACRAMENTALISM.

Dear Sir,—I notice in this week's Christian that "C. S. R.," in his letter bearing on "the Lord's Supper and Sacramentalism," makes an astonishing statement, which may not be far from the exact truth—"Since the death of Dr. Horatius Bonar, there is not one left who proclaims the truth of the Lord's Second Coming as the hope of the Church and the saint."

This theme, to me, is one of the most sublime; and one that I very *often* dwell upon in the pulpit. I have said to my people more than once, that if we were to preach in proper Scriptural *proportion*, we should give much more time to the Second Coming of Christ—to the "glories which follow" the sufferings—than to the first coming of humiliation; though it is impossible to *insist too strongly* on this first coming, being the foundation of our good hope in connection with his second coming. It seems to me that the words in the introductory verses of the Book of Revelation intimate most plainly what a blessing congregations who "*hear* the words of this prophecy" will receive.

In conclusion, may I be allowed to thank Mr. R. Scott Moncrieff for his letter in your last issue? It is hardly possible to insist with sufficient force on his statement: "I do not find in the New Testament a single passage in support of the doctrine that unless the bread and the wine at the Lord's table are consecrated by a priest, there can be no *koinonia*, etc." We want to see greater simplicity and less formality prevailing, with regard to this simplest of Christian rites. Probably in the days of the Apostle, the person at whose house there was a partaking of bread and wine, in remembrance of their absent Lord, took the lead in the little service that might be conducted, such as asking God's blessing on this memorial supper, and giving thanks for all that it set forth, so that a woman could—to use an ecclesiastical phrase—"consecrate the elements," and preside at the feast, if she was mistress of the house.

Such ideas sound revolutionary, but they are only a turning back sufficiently far to get at these blessed days before the leaven of unscriptural ceremonialism had come in to obscure the truth.

I remain, yours,

W. Lancelot Holland,
Incumbent of St. Thomas' English Episcopal Church, Edinburgh.

March 3.

INDIA AND OPIUM.

Sir,—In your issue of March 2 I find a letter from Brigade-Surgeon Pringle, in which he suggests that the best message for me to take back to the people of Lower Bengal is the abolition of the opium traffic by the British Government.

My experience of the state of Lower Bengal is quite different from that of Dr. Pringle. I have, however, no wish to enter into any controversy with that gentleman. But I cannot agree with him when he considers the best message which I can convey to the people of Lower Bengal to be other than that which was given by our Lord to his disciples (Mat. xxviii. 19), viz., the Gospel (John iii. 16). This surely is *the* "best message," and the real obstacle to the evangelisation of Lower Bengal is the want of evangelists.

I rejoice to find in another page of your issue (p. 19, "To Christian Endeavourers") this view strongly corroborated, and I earnestly trust that the forcible appeal there made will impress itself on the hearts of all who recognise the obligation laid upon every member of the Christian Church to carry out the last command of our risen Lord. The disciples did not refrain from preaching the Gospel on account of the shortcomings of nations or governments. They carried out our Lord's command, and gave his good news to the Gentiles. Would that I could tell the people of Lower Bengal that thousands or even hundreds of Christian men and women are coming from England to give to their fellow-subjects in that province the best message that ever was, or can be, given to the world.—Yours faithfully,

Norwood, March 2. J. Monro.

THREE VITAL TRUTHS.

Dear Sir,—In a short critique in one of the London morning papers upon my pamphlet, "The Three Vital Truths," noticed by you in The Christian of March 2, I am accused of contending for a "shibboleth," and the writer alleges that, although the Bishop of Durham does not use the word "vicarious" in his statement of the doctrine of the atonement, "the thing is there all right."

We have the Bishop's distinct statement of what he teaches and what he does not teach. You quote in your notice his own analysis of his teaching, which he summarises in what he calls "The Three Vital Truths." In addition, he gives in the clearest terms what he denies. Among other things he says, "Christ was not a substitute for man or men," and "I do not know any passage in the New Testament in which Christ is said to have delivered men from future suffering or from the penal consequences of sin." If words mean anything, the Bishop denies the death of the Lord Jesus as an atoning sacrifice for sin, whereas redemption and the forgiveness of sin through vicarious death is one truth taught throughout Scripture, commencing with Abel's sacrifice, and "by it" the apostle says, "He being dead yet speaketh." The apostle Jude exhorts all who are partakers of the common salvation "to contend earnestly for the faith once for all delivered to the saints," and I invite all evangelical Christians to help to carry out this exhortation by assisting in the circulation of my pamphlet. I shall be glad to receive communications on this momentous subject, and will send a copy of my pamphlet to any one who desires it.

Yours in the common faith of God's elect,

C. Underwood.

23, *Dorset-square, London, N.W.*

[Advt.]

BOOKS FOR PREACHERS.

Dear Sir,—Permit me to appeal to your readers for gifts of books of a theological, expository, or biographical character suitable for inclusion in the "Preacher's Library" at this office. We are anxious to make the library of greater use to our members, and hence it has recently undergone a process of sifting and sorting which needs to be completed by a large addition of good standard volumes, new or second-hand.—Yours faithfully,

Frank Cockrem, Assistant-Secretary.

Open Air Mission, 11, *Adam-street, Strand, London, W.C.*

TEMPERANCE NOTES.

Mr. William Forbes gave addresses at Rainham, Essex, last week.

Under the auspices of the National Temperance League, a very satisfactory series of meetings has been held in Cambridge.

At Hinckley an eight-days' temperance mission, at which Mr. Robert Clough was the principal speaker, was brought to a close on Sunday week.

Mr. T. Barker, of Newcastle, has held a seven-days' mission in connection with the Kingsbridge and Dodbrooke Total Abstinence Society.

Mr. J. Louis Fenn has been holding at Portsmouth, in connection with Miss Weston's work, a capital series of Gospel temperance meetings.

A Chicago Mission sends a coffee-wagon through the busy part of the city in the early morning, selling coffee, as an antidote to alcoholic drinks, for 3 cents per cup.

Dr. Gray states that no alcohol whatever has been allowed in the workhouse at Newmarket during the last twelve years, and that the best results have followed.

The good work of the London Temperance Hospital grows, the statistics of the past year showing an increase of 45 per cent. in the total number of cases treated over the year before.

A handsome statue from the chisel of Miss Redmond, of Father Mathew, the famous Irish advocate of temperance, has been unveiled in Upper Sackville-street, Dublin.

The inhabitants of the heavy woollen districts of Yorkshire have had a treat during the past fortnight by the visit of Mr. J. Leicester, who has been engaged for sixteen nights by the Temperance Union.

Lady Henry Somerset and Miss Willard have arranged to meet the members of the B.W.T.A. of South London on Tuesday, March 14. The gathering will be held in Roupell Park Wesleyan Church, Tulse Hill.

The drink map of Salford, issued by the Corporation, shows that Salford has 800 public-houses in excess of the normal supply. In many parts of Manchester they absolutely swarm, and the city at large is positively cursed with them.

It is proposed to form a public-house mission for the districts of Merton, Wimbledon, Balham, Southfield, and Wandsworth. Mr. J. Nicholson, 5, Trafalgar-terrace, Wimbledon Park, Surrey, will be happy to receive communications from sympathisers

It is stated that out of 50,000 children examined by doctors in 105 schools over the country, more than thirty per cent. were found suffering from physical or mental defects, largely attributable, either directly or indirectly, to the drinking habits of their parents.

Miss Connell, of Gateshead, member of School Board and Board of Guardians, has been addressing successful meetings in York. One of these consisted of eighty teachers of elementary schools in the city, to whom an address was given on the best method of introducing temperance teaching into schools.

The City of London Total Abstainers' Union held lately a warehouse meeting at the premises of Messrs. Ward, Sturt, and Sharp, Wood-street. Mr. Samuel Cawston presided. The principal speaker was Mr. W. S. Caine, M.P., who delivered a stirring address upon the advantages that would result from total abstinence.

The Nottingham Temperance Mission states that the Sunday Gospel Temperance meetings have been well attended, week-night meetings and open-air meetings have been held, whilst the Saturday evening entertainments during the winter months have had a good effect. A female temperance missionary has been appointed.

In temperance circles the Veto Bill forms the chief topic of debate. Varying views are, of course, freely expressed; many would have been glad to see Sunday closing made general and compulsory (as in Scotland), but few are disposed to insist on personal views, the feeling being rather, "Let the Bill pass; it is something gained."

The West London Band of Hope Union, with which is affiliated seventy temperance societies, held last week its sixteenth annual public meeting at Chelsea Town Hall, under the presidency of the Hon. Conrad Dillon. During the evening the Bishop of London spoke at considerable length in commendation of the temperance cause, and congratulated his hearers on the spread of teetotal principles.

THE Y.M.C.A.

A Y.M.C.A. has been formed at East Grinstead, and another at Ballynafeigh, Belfast.

The Berlin Y.M.C.A. is showing splendid vitality, and has a large and rapidly increasing membership.

The York Association has held successful meetings at the Soldiers' Institute to provide funds for the altering and improving of its rooms.

The memorial to the late Provost Swan, of Kirkcaldy, is to take the form of a suite of rooms for the local Y.M.C.A., a free site for which has been given by Mr. Nairn.

The annual meetings of the Eastbourne and Bournemouth Associations were held last week, and passed off very successfully. Mr. E. J. Kennedy was the deputation from the National Council in each case.

The members of the Newport (Mon.) Association are conducting with great success a weekly lantern service in the Model Lodging House, which is much appreciated and largely attended by those for whose benefit it is provided.

The Hastings Y.M.C.A. has held a most successful demonstration against betting and gambling. The Mayor, Dr. Croucher, was in the chair, and addresses were delivered by Mr. George Williams, Archdeacon Sinclair, and Mr. E. J. Kennedy.

The Westbourne Grove Association held last week its annual meeting. The report showed 150 members, and tokens of good work all round. After a sympathetic speech from Mr. J. D. Allcroft, addresses were given by Rev. W. R. Mowll, Rev. W. Darlow Sarjeant, and Mr. R. Burn.

The Southport Y.M.C.A. has had a visit from Dr. Harry Grattan Guinness, who conducted two services in the largest hall in the town on Sunday, February 26, and lectured on "His recent experiences on the Congo" on the following day. A visit from Mr. Hudson Taylor is expected shortly.

Through the kindness of the late Mr. Horace Smith, of Springfield, Mass., 5,000dols. has been bequeathed to the secretarial department of the Y.M.C.A. Training School, a like sum being left to the school for Christian workers. The central branch of the Y.M.C.A. receives from the same source the sum of 25,000dols.

Dawlish Y.M.C.A. formally opened their rooms at Lawn Terrace House on Thursday. Situated in a central position, well lighted, lofty, and adapted to the work, they make a capital home for the association. At the evening meeting there was a crowded audience in the Shaftesbury Hall. Mr. Henry Gadd, J.P., of Exeter, occupied the chair.

A very successful mission to young men terminated at Stratford Y.M.C.A., on Sunday last. Among those who took part in the mission were Lord Bennet, Mr. W. R. Lane, Rev. J. G. Train, Mr. Graham Aspland, and others. Great blessing is reported at all the meetings, both in conversions and deepening of spiritual life.

The Y.M.C.A. at Kingstown held on Tuesday week its seventh annual meeting in the Town Hall, Mr. John R. Fowler in the chair. There was a large attendance, and stirring addresses were delivered by Revs. R. C. Hallowes, of Arklow, S. Prenter, of Dublin, and G. Hanson, of Rathgar. Mr. W. A. Boyd, secretary of the Dublin Y.M.C.A., also addressed the meeting, while Mr. S. A. Martin, secretary of the association, gave a satisfactory account of the work during the past year.

The ninth annual meeting of the Hackney Y.M.C.A. was held last week. The report, presented by Mr. F. L. Porter, the secretary, stated that the association now numbered 269 members, 920 having joined since its foundation in 1884. During the year two of the members had gone out to the mission field, one to the Congo and the other to Central China, whilst five other members were preparing to go out during the present year, one of them having been among the first to respond to the London Missionary Society's call for 100 additional helpers.

The monthly meeting of the English National Executive was held on Friday afternoon at Exeter Hall, under the presidency of Mr. George Williams. Reports of exceptional interest were presented by the travelling secretaries. The associations in the Midland district were said to be characterised by unprecedented healthfulness and activity, almost without exception; and the accounts given of individual associations in other districts were very encouraging. In cases where difficulty exists, advice was taken by the officers with a view to its removal. Among the resolutions that were passed was one to the effect that the Jubilee of the association, to be celebrated next year, when the International Conference will be held in London, should be marked by the Council in the raising of a special Jubilee fund for the provision of several additional travelling secretaries.

The Finsbury Park Association held its annual meeting on Friday last, Lord Kinnaird presiding. The secretary presented a report going over the usual range of agencies carried on, and showing that the association is doing a good and useful work, and exerting a healthy influence among the large numbers of young men who abound in the neighbourhood. The financial statement showed a deficit of over £168, and considering that the total expenditure was only £360, this fact was much commented upon, Lord Kinnaird describing it as a shame and disgrace that there should be any difficulty in raising enough funds for the support of the association in such a neighbourhood, and with such a palpable need of the work it was doing. The other speakers were: Mr. Hind-Smith, Revs. W. Hind, J. B. Wane, and H. H. Pullen, all of whom heartily supported the claims of the association and pleaded its cause.

Dr. W. M. Sinclair, Archdeacon of London, preaching in St. Peter's, Nottingham, on Monday week, to a large congregation, in aid of the Y.M.C.A., took for his text 1 Thessalonians v. 23. In the course of an eloquent sermon he said that what was required in the great towns for young men could only be obtained by co-operation. It would be an admirable thing if they had no divisions, if all belonged to the same denomination or society. They must look facts in the face, and although the great body to which he belonged—the National Church—was by a long way the most numerous, the misfortunes of the past had bequeathed them many independent denominations, who could not see things as they saw them, though they held the Apostles' Creed, the Lord's Prayer, the Ten Commandments, the two Sacraments, and the authority of Scripture, which was all that their own Church required to be believed by members. Co-operation with such believers was not only wisdom but a duty, and they were delighted to say with St. Paul, "Grace be with all them that love our Lord Jesus Christ in sincerity."

THE Y.W.C.A.

Wigan Y.W.C.A., established a year ago with three members, now reports over sixty.

Westbourne Park Y.W.C.A. reports 159 members, an increase of thirty during the year. The classes conducted at the Home for Young Women include one for dress cutting and making, which is well attended.

A meeting on behalf of the London Y.W.C.A. was held at Abbey-road Chapel on Wednesday week. The chair was taken by Rev. H. E. Stone, and addresses explaining the work of the Association were given by the Hon. E. Kinnaird and Mr. H. Kidner. There was a good attendance. A collection was taken for the London work. Mr. Stone preached a special sermon to young women on the preceding Sunday evening.

The committee of the Y.W.C.A. Home, Hastings, feel that a larger house has become a necessity. Between 500 and 600 business girls, school teachers, and others from London, &c., have been passing through the Home each year, seeking rest and change, and the workers feel increasingly the uncomfortable and inadequate size of the present house. A beautifully-situated house, in every way most suitable, has been offered privately for sale for £5000. The workers would be thankful for help to obtain this house. Communications should be made to Miss Douglas Dale, Haroldene, Holmesdale Gardens.

The meeting for special prayer held at the London office of the association on Thursday was divided into four parts of half an hour each, presided over by the Hon. E. Kinnaird, Miss Ardill, Mrs. C. E. Tritton, and Mrs. F. A. Bevan. Subjects ranging over the entire work of the association were allotted to each half hour. Thanksgiving was offered for funds received and for blessing upon the work. Earnest prayer was made for the increase of funds, for the workers, for the various departments, and for greater spiritual power throughout the branches. The work of the F.H.U. amongst the factory girls of London was specially remembered.

A Y.W.C.A. MISSION.

In spite of wet weather, forty to sixty gathered nightly at the Central Institute during the week of prayer for young women, and many found it a time of blessing as well as of preparation for the mission which followed. Though the speakers were different each evening, the consecutiveness of the teaching, without prearrangement, showed the Spirit's guidance, as step by step they led from the work God, by the Holy Spirit, desires to do *in* his children, to that He waits to do *through* them! The claims of the world were forcibly urged by Mrs. Bannister, and missionary service shown to be not for the few but for all, not a matter of choice but of obedience, and of debt, —Christians being debtors to the world—entrusted with the Gospel to pass it on.

The mission conducted by Miss Salome Parker, of Wimbledon, assisted by Miss Mercer, was well attended, and proved a time of fruitful seed-sowing. It was closed by Rev. W. H. Stone, of Hatcham, who urged his hearers to decision in a solemn, pointed appeal, which will not soon be forgotten.

CHRISTIAN ENDEAVOUR.

The Christian Endeavour Society at Upper Holloway Baptist Chapel recently held a missionary meeting, which was addressed by Rev. R. Wright Hay, of Dacca. Rev. J. R. Wood presided. The large lecture-hall was well filled, principally by young people, who listened with deep attention to the impressive address given by Mr. Hay.

He commenced by reading a part of the last chapter of Matthew, and commented upon the words "Come" and "Go," which occur so often. The word "missionary" (he said) does not belong to any class of Christians, and he did not like to be called a missionary for that reason. It seems to be stuck like a label to particular Christians, as though they had special relationship to the heathen and to Jesus Christ. The word simply means one who is sent, and every Christian is a sent one. We must all of us realise that a missionary is sent by Jesus to those who do not yet know Him, and whose salvation will depend upon our faithful delivery of the message entrusted to us. He did not like the word "foreign" missions. It means we Christians are at home in some particular part of the world, and that is not the true conception of the position of Christians in the world. Do not think of your part of the world as home and other parts as abroad. Recognise your duty towards the whole world, and seek from Him at what particular part you are individually sent.

He wished them to think of one solemn fact, that if the people of India were so divided among all the missionaries of all societies, so that each missionary had 50,000 people depending upon him for the Gospel, there would still be 200 millions who had not heard the Gospel.

CHICAGO NOTES.

The Salvation Army has made an aggressive effort on the west side, and has rented the old Carousal Building, West Madison-street, and fitted it up. Meetings are to be held here each evening, but the special work will be the training of recruits for army duty.

The Young People's Society of Christian Endeavour, also on the west side, have finished a commodious church home, connected with the Trinity Reformed Church. A score of these young people's societies are very active just now.

Dr. Atterbury, secretary New York Sabbath Committee, writes:—"The question of closing the Chicago Exposition on Sunday seems now about settled. Those who favoured the opening have apparently abandoned all hope of any reversal of its action on the part of Congress. For this result we are very thankful."

The Pastors' Alliance of Chicago has come to be a gathering of great power. Never in the history of the city has there been more harmony of feeling then at the present. The meeting just held has raised a very important committee, consisting of one minister and one layman, from the principal denominational churches, to have "general supervision of the Evangelical services at the World's Fair grounds, and in the city during the exposition." These brethren are expected to make special preparations, and open all the churches possible for divine services.

Dublin Prison-gate Mission.

The sixteenth annual report of the mission, which was presented to a public meeting held in Dublin a few days ago, gives a cheering account of the blessed results which have followed the labours of the workers during the past year. Since its institution the mission has been the means of bringing joy and peace to hundreds of those who, had they not been met at the prison-gate by the ladies of the mission, might have gone downward and downward in crime. Unfortunately the funds have been exhausted, and the bank account slightly overdrawn. It is to be hoped that friends will lend a helping hand, so that the work may not suffer.

At the meeting, Mr. Wigham, the chairman, stated that half the women who in Dublin were sent to gaol, were sent either for drunkenness or for offences committed when under the influence of drink.

GREENOCK, N.B.—The Christian Mission here has lately had a great deal of blessing, especially among young men. In addition to our regular Gospel meetings, we carry on rescue work and naval work among the sailors and marines of the warships at the anchorage. A short time ago we had blessed fellowship with Mr. Richard Murphy, evangelist, Airdrie, and Mr. John Clunie, evangelist, Paisley, as also with Mr. Daniel McCann, evangelist, Glasgow; with each of these we have had much blessing.—W. Fisher, Hon. Supt.

UNIVERSITY NOTES.

OXFORD.

The Bampton lectures this year are on the very important and pressing subject of inspiration, and there is no one likely to deal with it more calmly, judicially, and Scripturally than Professor Sanday. The second lecture (on the Old Testament) was delivered last Sunday, and the remaining ones will deepen in interest as the plan is unfolded.

A welcome accession to the spiritual forces of Oxford City life has lately come in Rev. A. R. Ezard, late of Brecon, who has been appointed minister of the George-street Congregational Church. The post has been vacant for over two years, and Mr. Ezard's advent will therefore be all the more valuable at this important central church.

Mr. Charles Underhill has been delivering a course of three prophetical lectures at the Y.M.C.A. on Friday evenings on "Our Lord's Last Discourses and the First Resurrection," the main point illustrated being the practical importance of the study of prophecy.

Rev. Charles Berry, of Wolverhampton, preached twice last week at Mansfield College with great acceptance. A novel plan is being tried there just now of having some prominent minister for a fortnight at a time during term "in residence" as chaplain, for personal intercourse with the students and counsel on practical pastoral work.

Captain Williams, R.N., the lay secretary of the Protestant Reformation Society, lectured on behalf of the society in St. Aldate's Rectory Room on Tuesday week to a crowded audience. On the Sunday previous the annual sermon was preached in St. Aldate's Church by Rev. C. J. Casher, president of the University Protestant Union, whose Biblical scholarship and firm grasp of essential Protestant truth are proving most valuable in Oxford, and will be of increasing service to Evangelical religion as time goes on.

CAMBRIDGE.

A meeting was held in the Henry Martyn Hall on Monday evening, Feb. 27, under the auspices of the Colonial and Continental Church Society, for the purpose of hearing an address by Canon Hurst on the work of the society, Rev. H. C. G. Moule presiding. The chairman drew attention to his personal experience of the valuable work done by the society in continental health resorts. Canon Hurst gave interesting reminiscences of his work in Newfoundland; stress was also laid upon the special pleas from the Bishops of Athabasca and Mackenzie River for workers.

The University sermon was preached on Sunday last by the Bishop of Rochester.

Dr. Fairbairn, Principal of Mansfield College, Oxford, preached a powerful sermon in Emmanuel Congregational Chapel last Sunday morning on Job. i. 9.

Sermons are being delivered upon Sunday evenings during Lent in St. Michael's Church, by Professors Kirkpatrick, Stanton, Ryle, and Robinson.

An evidence of the good results of the recent mission held by Rev. G. C. Grubb is the conversion of a young business man in Cambridge, who is now bearing bright testimony to the reality of the change. Formerly deeply versed in spiritualism, he is now an active Christian worker in Barnwell. Often, moreover, the hearts of Christian men are gladdened by news of blessing resulting from the Gospel addresses at the Sunday evening meetings of the Cambridge Inter-collegiate Christian Union.

Rev. R. H. Walker gave the address on Monday evening last at the Henry Martyn Hall to the weekly meeting of the Cambridge branch of the C.M.S., presided over by Rev. H. C. G. Moule, of Ridley Hall. A marvellously graphic, interesting, and fluent account was given of work in Uganda. Mika Sematimba, Muganda chief and evangelist, gave an address in the native tongue, interpreted by Mr. Walker.

The British and Foreign Bible Society held its annual meeting of the University branch at the (smaller) Guildhall on Monday afternoon. Rev. Dr. Kingsmill and Rev. R. H. Walker (from Uganda) urged the claims of the society, especially emphasising its invaluable aid to the work of the missionary in the foreign field.

PREVENTIVE AND RESCUE WORK.—Some men of Kensington have determined to associate themselves in a league for the support and extension of Preventive and Rescue Work. They believe that until men take up the question and openly endeavour to create a healthy public opinion, very little will be achieved in the direction of social reformation. A public meeting will be held at the Town-hall, Kensington, on Friday, March 17, at 8 p.m., to discuss the matter.

SCOTTISH NOTES.

The Glasgow Poor Children's Fresh Air Fortnight has received the gift of £1,600 from a lady to provide one of two needed Fresh Air Homes.

A meeting of twenty-four F.C. ministers in the North who oppose the Declaratory Act was held at Inverness on Tuesday last week. A resolution was passed embodying their objection to the Act.

The death of Professor W. Minto, of Aberdeen University, at the age of forty-eight, removes a figure well known in the literary, educational, and political world. He was widely esteemed as an active public man.

The Glasgow Mission for the care and help of girls and women carries on a variety of agencies of an educative, preventive, and reformatory sort. At the recent anniversary its work was warmly commended by the Lord Provost, Dr. Stalker, and others.

A missionary conference was held last week in Bonnington U.P. Church, Leith. One speaker said that ministers could help missions greatly by taking steps to extend and deepen the interest in them. The weekly meeting might now and then be turned into a missionary prayer-meeting.

At a meeting of the West of Scotland Society for the Prevention of Cruelty to Animals it was stated that a clause had been framed to render cock-fighting illegal, in view of the recent decision of Scottish judges. It is desired to have the law amended this session of Parliament, if possible.

During the past month, fourteen additional orphans have been added to those under the sheltering wing of the Sailors' Orphan Society of Scotland, making 320 under its care. A country house has been secured in a healthy district near Glasgow. About £300 will be needed for furniture and fittings.

At a social meeting last week to celebrate his ministerial Jubilee, Dr. Jeffrey, of the Caledonia-road U.P. Church, Glasgow, received a number of congratulatory addresses. It was stated that during his thirty-seven years' pastorate at Caledonia-road the congregation had raised for various purposes about £47,000.

A meeting of the First F.C. congregation, Thurso, was convened for Monday week to elect a colleague and successor to the venerable Dr. Taylor, now laid aside by illness. Mr. Hall, of Cullen, and Mr. Fraser, probationer, Dingwall, were nominated, but no agreement was come to, and a motion for delay was eventually passed.

A Children's League in connection with the Scottish Society for the Prevention of Cruelty to Children is about to be formed. At a meeting in Edinburgh on Saturday, the scheme was discussed and officers appointed. Lady Clementina Hay, the little daughter of the Marchioness of Tweeddale, is president of the League.

At a Conference in Dundee on the Church and its relation to the liquor traffic some strong statements were made. One Glasgow Baptist pastor suggested that taking the abstinence pledge should be made a condition of membership in the churches. Any man who could not come up to that standard was, he thought, hardly worth having about a church.

The Aberdeen Free Presbytery held a meeting on behalf of missions to the heathen last week. The claims of Africa and India were strongly presented by Dr. Laws, of Livingstonia, Dr. Stewart, of Lovedale, and Rev. Lewis Davidson, of Edinburgh. Mr. Henderson, of Devanha House, who presided, has a daughter working as a medical missionary in India.

In the current *Free Church Monthly*, a number of leading ministers write as to the best way of celebrating the jubilee of the Church at the approaching Assembly. Principal Rainy thinks there should be thankofferings for past mercies, but there is need of humility and searchings of heart; the greatest need will be the spirit of faith, consecration and self surrender.

At last week's meeting of the Free Church Commission of Assembly, Professor Lindsay defended the action of the recent Decennial Conference in Bombay on the opium question. He declared that every member of the Conference was opposed to the opium and drink traffic, and the state regulation of vice, but some objected to the passing of resolutions that carried no representative authority.

At the annual meeting last week of the Glasgow F.C. Presbyteral Temperance Society, gratification was expressed at the introduction by the Government of the Direct Veto Bill. Dr. Stalker said that "You can't make men sober by Act of Parliament," and "You can't diminish the amount of drinking by decreasing the number of public-houses," were old hack arguments which had been led to the tan-yard long ago, and compensation to the publican might also be classed amongst the antiquities of the question.

At a meeting of the Free Assembly Commissioners in Edinburgh last week, Dr. Walter Ross Taylor, of Glasgow, deplored the acrimonious methods of controversy that were too common in connection with Church questions. He appealed to brethren who had anything to do with the conducting of controversies in the Church, that they should so carry these on as to let all in the Church know that, however they might differ upon some points, the Free Church of 1893 was as earnest in its maintenance of Evangelical truth, and as earnest in its preaching of the Gospel, both at home and abroad, as the Church of 1843.

IRISH NOTES.

A series of lectures on Christian Evidences is being delivered in Alexandra College, Dublin, by Rev. Canon Wynne, and others, and is attracting special attention.

The Belfast City Mission has had a prosperous year. Revs. R. C. Johnson and Jas. Grubb have promised to remain in connection with the mission for another year.

Mr. John Topham, of the London Band of Hope Union, has been engaged by the Hibernian Band of Hope Union to deliver a series of scientific temperance lectures in the principal day schools in Dublin and the suburbs.

Through the enterprise of Mrs. Pim and the ladies associated with her in carrying on mission work among the blind in Belfast, a home has been purchased at a cost of £1500, and towards this amount Mr. Foster Green has contributed £1000.

Much regret is felt at the death of Rev. E. F. Rambaut, for twenty years incumbent of Christ's Church, Blackrock. Mr. Rambaut was a zealous Evangelical minister, a great opponent of Ritualism, and an earnest sympathiser with Christian Union. He was a frequent speaker at the annual Christian Conventions in Dublin.

Evangelistic services have just been held in Springfield, by Rev. Henry Ball, Methodist Conference Evangelist; at Inishmore by Rev. T. Dalmsley; at Pettigo by Rev. John Coulter; at Irvinestown by Rev. Wm. Alford; at Loughgale by Rev. Wm. Maguire; and at George-street Hall, Dublin, by members of Rev. Thomas Connellan's Evangelistic Committee.

In the Christian Union Buildings, Dublin, on Saturday last there was a largely-attended meeting specially convened for prayer and supplication to God, to seek for his over-ruling guidance in the present crisis, for the spread of truth and righteousness, and for the future welfare of Ireland. The Archbishop of Dublin presided, and a large number of ministers were present.

CRUMBS OF COMFORT.

"I am the Lord that healeth thee."

Dost thou hear that, weary soul? Is it not the message thy heart yearns to hear? Tossed and troubled, tried and tempted, worn by sickness, bowed down by grief, too weak and weary to struggle any more—lift up thy head! See thy God coming with healing in his beams; balm to pour into thy bleeding wounds; songs for thy sighing.

What is thy distress? Is it past sin that rises up before thee as a great mountain? Listen! "I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Is it present falling back into sin that thou dreadest? Here is a word for thee! "He will keep the feet of his saints." Is it some secret heart-break which none but thy God may know? "As one whom his mother comforteth so will I comfort you, and ye shall be comforted." Is it great bodily suffering which racks thy frame? Behold! "There is a city whose builder and maker is God, where the inhabitant shall not say, I am sick."

Truly these are leaves from the tree of life, which shall be for the healing of the people.

Mildred F. Foss.

A FAITHFUL WITNESS.—An esteemed correspondent calls attention to the useful testimony that is being borne by the American monthly magazine, *The Truth*. He says: "It has entered upon its nineteenth year of publication, and though it is not expected that it will ever become popular, its subscribers steadily increase in numbers. It has advocated from the beginning, and has never in a single sentence swerved from the defence and advocacy of, the doctrines of the Word on which it was founded. It maintains: 1. The verbal inspiration of the Scriptures. 2. The Deity of our Lord Jesus Christ. 3. The absolute necessity of regeneration by the Holy Ghost. 4. A present and certain salvation for the believer through the blood of the Son of God. 5. The personal and pre-millennial advent of the Lord Jesus as the hope set before the Church. I thank God for *The Truth*, and wish it God speed in its work. The cost is one dollar per annum; and it is issued by The Gospel Publishing Company, 83, Fifth-avenue, Chicago."

The Book World.

A Three-corner Plot. By Mary J. Jay. (1s. *Jarrold & Sons.*) A delightful story for young girls. Very simple, yet singularly pleasing and attractive.

Out in the Sunshine. By Mrs. Clayton Adams. (1s. *G. Stoneman.*) A little book of poems, simple and sweet, and mostly appealing to the sympathies of the young folk.

Messrs. S. Bagster & Sons have published a neat and well-printed pocket edition of Bunyan's Pilgrim's Progress, with many illustrations. We hope that through its issue the old but undying allegory will find many fresh readers.

Pearlia. By Haine Whyte. (Bristol: *J. W. Arrowsmith.* London: *Simpkin, Marshall, & Co.*) Here we have three short interesting stories, the first being that of a little one who is early called to the fold above, and who leaves a bright testimony to Him she had learned in childhood to love.

A Way of Escape. By Dora Miller. (1s. *A. Holness.*) A story of the Lord's leading, illustrating from actual life the beauty and profit of simply doing his will and trusting his promise. The brief motto of the book might, in fact, be, "Let thy widows trust in Me," for truly Mrs. Newton was led by a way she knew not.

In a charmingly told little story, called the Reformation at Heath-end Stubbs (*Elliot Stock*), Rev. H. J. Marston, of Icomb Rectory, tells how an unpromising lot of country villagers were changed by the simple preaching of the old Gospel, when the Oxford "New Lights" of the parish pulpit and the vapourings of the Radical cobbler had alike failed to influence them for good.

Manual of Health and Temperance. By T. Broadribb, M.A. (1s. 6d. *Longmans & Co.*) The secretary to the Education Department, Victoria, having provided a simple handbook for use in elementary schools, on health and temperance, Rev. W. Ruthven Pym, of Sheffield, has adapted it for use in English schools, adding besides some telling extracts from "Gough's Orations."

A revised edition of Dr. A. Maclaren's volume of discourses, Paul's Prayers and other Sermons, has been sent out by the publishers, *Messrs. Alexander and Shepheard* (5s.). In the first edition several sermons that had appeared in a former volume were inadvertently included; these are now replaced by other sermons. We are glad of the opportunity of again commending these glowing and practical expositions of Holy Writ.

Jacob's Inheritance. By Emilie Searchfield. (1s. 6d. *C. H. Kelly.*) A simply-told and interesting story of life and work amongst brickmakers—rough and reckless under grievances, but at length won by Christian influence and love. From the same publisher we have also Nell, the Clown's Wife, by Emily Gradidge, and Sinclair's Museum, by W. J. Forster (1s. each), pretty and wholesome tales which the little ones will prize.

Teetotaler and Traveller. By Mrs. M. A. Paull Ripley (1s. and 2s. *National Temperance Publication Depôt.*) An able and interesting memoir of one who rendered valuable service to the temperance cause both by lecturing and evangelising. For many years Mr. Ripley acted as a conductor of tourists on the Continent, and hence he had wide opportunities for observation and witness. Paull Ripley's practised pen has produced a readable memoir worthy of the husband she has lost.

Pastor C. H. Spurgeon: His Conversion, Career, and Coronation. By Rev. Danzy Sheen. (1s. and 1s. 6d. *Primitive Methodist Book Room.*) Mr. Sheen, as the only Methodist minister trained in the Pastor's College, has rendered his tribute of love and remembrance to the departed president, paying, as is but natural, great attention to the circumstances of Mr. Spurgeon's conversion in the Colchester Primitive Methodist Chapel, and proving that the preacher on that occasion was Rev. Robert Eaglen. To Methodist friends especially this memoir will be of great interest.

The Church of the Netherlands. By Rev. P. H. Ditchfield. (6s. *Wells Gardner, Darton, & Co.*) The fourth of a series of volumes on "National Churches," edited by the present author, this work, compiled from the writings of many authorities and historians, appears to be marked by a spirit of candour and impartiality; it is certainly a very instructive record, and of great historic interest to the student of ecclesiastical history. While we do not follow the author in all his ecclesiastical predilections, we give him credit for holding a fair balance between right and wrong methods of propagandism. In the history of "national" churches throughout the Christian era, ecclesiasticism, the lust of power and privilege, and the iniquitous use of such power, have been far more prominent features than the spirit of New Testament Christianity. Of this truth, the chequered career of the churches in the Netherlands is a conspicuous example. Incidentally, we have clear statements as to the rise of some famous controversies on the doctrines of grace, that have not yet burned themselves out.

Behold the Man! and other poems. By John Evans. (3d. *George Stoneman.*) Some thoughtful and well-executed verses on the Life of lives are followed by pieces on various subjects.

Messrs. Marshall Brothers, Keswick House, Paternoster-row, have published in the form of a penny booklet the papers entitled "Wanted—Crown Advocates," by Miss Marston, of Algiers, which recently appeared in our columns.

The Ministry of Rev. E. G. Gange is a very interesting sixpenny "Extra," issued from the *Office of the "Bristol Christian Leader,"* 70, *Park-street, Bristol.* A brief sketch is given of the history of the Broadmead Church since its foundation in 1640.

The Sacraments and Sectarianism. By "A Hebrew Christian" (6d. *Bristol: J. V. Stone,* 1, *St. Stephen-street*), is not, in our judgment, likely to prove of much assistance to inquiring minds. The pages contain many statements that are open to question.

Our Theological Education. The inaugural address, wise in substance and timely in character, delivered in the Synod Hall, Edinburgh, on Nov. 1, 1892, to the students of the United Presbyterian College, by Principal Hutton, D.D., has been published in a neat pamphlet by *Andrew Elliot,* 17, *Princes-street, Edinburgh.*

A new penny illustrated religious weekly, under the title of the *Christian Pictorial,* has appeared. Among the special features promised are a series of papers on "The Creation Tablets," by Mr. Pinches, of the British Museum; articles on "The Invisible Things of Creation," by Mr. B. Lomax, F.L.S., of the Brighton Museum; "Sketches of the House of Commons," from a Christian and philanthropic point of view, by a Member of Parliament; papers on Christian Art, etc. Many well-known divines of all the Churches are in the list of contributors.

Land: Its Attractions and Riches. *Messrs. Dowsett & Co., 3, Lincoln's-inn-fields,* write concerning this work, which we reviewed some months ago:—"In order further to spread the influence in favour of land which the book carries with it, we are willing to sell off the remaining copies at very far below actual cost price. It comprises nearly 900 pages, in ninety-three chapters, by fifty-seven well-known authors, nearly all specialists in their subjects. It is published at 27s. 6d.; from this date we are prepared to sell copies at 10s. each, or 11s. post-free."

Romanism Exposed. A very useful pamphlet in the Romanist controversy is An Old Sword Unsheathed, being a plain statement of the chief differences which exist between the teaching of the Church of Rome and the Roman Catholic Bible, largely taken from the writings of the late Dr. C. F. McCarthy. (3d. *Dublin Office of Irish Church Missions.*) In Vaticanism in Ireland, Mr. Wm. Pentland maintains that "altar denunciation" is a prolific source of crime and outrage, and that the Roman Catholic religion of to-day is not the ancient Irish Christian Faith. Mr. Pentland was formerly a Romanist, and he knows whereof he testifies. Scripture Proofs of the Main Doctrines of Christianity, and on the Leading Points of Controversy with the Church of Rome, is the long title of an excellent little book by Rev. Dr. Charles H. H. Wright, the well-known Biblical scholar and Protestant writer. (2d. *John Kensit.*)

TO PARENTS AND TEACHERS.

A girl is prized in Kaffraria just because she represents so much property to her father. He marries her as soon as possible to any old man who will present him with many head of cattle. The older the man is the better; the sooner she will be a widow, and married a second time.

Too many fathers make their boys feel that they are of little or no account while they are boys. Lay a responsibility on a boy, and he will meet it in a manful spirit. On no account ignore his disposition to investigate. Help him to understand things. Encourage him to know what he is about.

A superintendent of a Sunday school in Rome writes:—We find many children that cannot tell who Jesus Christ is, what He has done for man, nor whether He died upon the cross or by reason of some disease. The ignorance of African or Chinese children is not much greater than that of the children of papal Rome.

There are things well worth our copying in Austria. If a boy in Vienna is left orphaned and destitute, the mayor appoints him a "father;" if a girl, a "mother." Then the little one is boarded out and the Waisen Vater or Mutter is responsible for their well-being and their being properly placed out in life when the right time comes.

COSTERS' HALL.—The Young Men's Bible Class connected with the Costers' Hall, Hoxton-street, held its annual meeting on Thursday week, Mr. W. J. Orsman presiding. The secretary gave a good report of the year's work just brought to a close. Not only have the attendances been increased by a large number, and the members also, but above all the Spirit of God has worked amongst those attending the class, and great good has been the result.

GIRLS AT PECKHAM.—Miss L. Needham, 247, New Cross-road, S.E., secretary of the Peckham Girls' Evening Home, writes:—"We have up to the present met at the Board School, which has proved very disadvantageous in many ways. We are trying to find another room. We can only afford to pay 1s. 8d. a night three times a week. We are seeking to know of a room or shop that would be suitable for our meetings in the vicinity of Rye-lane, Peckham."

Obituary.

REV. GEORGE HILL DICK.

We regret to announce the death of Rev. George Hill Dick, pastor of Eglinton-street U.P. Church, Glasgow. Though he had been in failing health for some years, he was able to preach in his own pulpit on February 19th. Catarrh of the bowels resulted in his death in the short space of three days. The deceased clergyman's ministrations extended over a period of twenty-six years, four of which were spent at Stockbridge, in Berwickshire, and the remainder in Eglinton-street, where he succeeded Rev. Dr. Walter Morrison in 1871. Highly esteemed among his ministerial brethren and by an attached congregation, his death will be deeply regretted.

MR. PHIPPEN, OF READING.

In the death, at a comparatively early age, of Mr. Phippen, nurseryman and florist, Reading has lost a devoted and faithful Christian worker, deeply interested in Gospel and Y.M.C.A. work, as well as temperance and philanthropic efforts. One who knew Mr. Phippen writes: "I should like to express the deep sorrow which is felt by the removal, at so early an age, of a useful citizen and ardent Christian worker. His burning desire to uplift the fallen and impoverished was very manifest by his endeavours to administer to their temporal wants, and then to advise them as to their spiritual interests. His regular attention to the tramps, and the fact that he was instrumental in gathering together all the known thieves of Reading to a supper, was evidence of this. As an employer he was greatly respected, not only for his skill in his profession, but also for his general urbanity and kindliness. To many his loss is irreparable, and the greatest sympathy is felt with his sorrowing widow and other relatives." It is thought that Mr. Phippen contracted the poison into his system during his work amongst the poor in the late severe weather. The seat of the blood-poisoning was near the heart, and could not be touched. He was conscious to the last, and his last words were, "He is calling me."

THE BISHOP OF MOOSONEE.

The Church Missionary Society has received a telegram announcing the sudden death, on January 12, of the Right Rev. John Horden, D.D., Bishop of Moosonee, presumably at Moose Factory, whence intelligence must have been conveyed by foot messengers to Mattawa, the nearest telegraph station. Mr. Horden went out in 1851 to Moose Fort, on Hudson's Bay, as a pioneer missionary, and was consecrated first Bishop of Moosonee on December 15, 1872. His labours have been marked with success, the whole of the Indian population of the Moose district being now nominally Christian. It is believed that the Bishop had just completed the revision of his translation of the whole Bible into Cree, into which language he had also translated the Prayer-book and several works. His widow and family were expecting his speedy return home when he had carried out his purpose of resigning, after a missionary career of forty-two years. The Bishop was sixty-five years of age.

Few (says *The Yorkshire Post*) may remember his old connection with Derby, but to the northern blood in his veins he doubtless owed much of the dogged perseverance and powers of staying which enabled him to work on in the mission field when numbers of younger clergy went home invalided. Horden was the very man for a pioneer, and when he went first to the territory of the Hudson's Bay country it was pioneers who were wanted. Even when a Bishop, he abated nothing of his simplicity of life. He has known the peril of starvation, with no white men within reach, and only starving Indians around him. He has been accustomed to do without things which he could not provide for himself. He could make his own clothes, procure his own food, build his own house, paddle his own canoe on the long river voyages of the Far West, and play his own harmonium at services in a settlement. He was idolised by the Indians, amongst whom he had spent his whole life, and was an object of scarcely less admiration and respect to the white agents of the Hudson's Bay Company. His successor in the field has already reached the diocese, but there is something peculiarly pathetic in the death of the Bishop so far away, just when his relatives and friends were hoping to welcome him home to the rest he had so well earned.

PROTESTANT REFORMATION SOCIETY.—At the monthly prayer meeting, held in the committee room (20, Berners-street) on Friday, Feb. 24, Rev. W. R. Mowll gave an address on 2 Cor. vi., insisting upon the need of being separated to God if we are to be in any way successful in his work. To meet the wishes of many friends, the prayer meeting for next month is altered from Friday to Thursday (March 23, at 3.30 p.m.).

Evangelistic Notes.

Mr. James Sprunt concluded on Sunday last a fifteen days' mission at the Gospel Hall, New Brompton, Kent. The Lord graciously owned and blessed the preaching of the Word to saints and sinners.

Shrawley, Worcestershire.—Mr. R. Jones has just concluded a five weeks' mission in this needy part. House-to-house visitation was carried on daily by this evangelist. Many got a blessing there and then.

Rev. Thos. Cook conducted a five days' mission, from February 26 to March 2, at the Wesleyan Church, Green-lanes, Stoke Newington. The church have to praise God that all the services were attended by the power of the Holy Spirit, and much blessing is the result. Sinners were converted, and believers edified and quickened into newness of life.

Poole.—The Christians of Mount-street Hall have been much helped through Mr. David Newell, evangelist, Banbury, holding a fortnight's Gospel services. Attendances large the last Sunday, hall and class-rooms overfilled. Many professed conversion. A marked feature was his afternoon cottage meetings in many parts of the town with great encouragement.

Berkhamsted, Herts.—Mr. T. Goudie has finished a nine days' mission in Claremont Baptist Chapel. Much interest has been aroused; many have listened attentively to the Gospel. From the beginning God's blessing rested upon the meetings, and many anxious souls were dealt with in the inquiry-room. Mr. Goudie begins, on 11th inst., a twelve days' mission at New Barnet.

Mr. Rowland Sturt, of the Evangelisation Society, has been conducting a fortnight's mission at Hawkhurst, Kent. The meetings, both on the week nights and Sundays, have been well attended, and a great spirit of hearing has been manifested. Many are already expressing their gratitude for the faithful and impressive words to which they have listened, and further results are expected.

Chipping Norton.—A very interesting ten days' mission has been conducted by Mr. W. Sampson. Every preparation had been made. On the first Sunday there was a mighty move, many seeking pardon. The second Sunday was like a Pentecost, with some striking conversions. The Tuesday farewell meeting was a memorable time. The mission has produced substantial additions to the church.

Prescot and St. Helens.—A seven days' mission of remarkable power has just terminated. Rev. J. T. W. Stafford was the missioner, and his heart-searching appeals will be long remembered. The church was filled at the week-night services, and people of every persuasion and of none flocked to the services. Numbers came forward as inquirers, and the work is still going on. It is many years since such a wave of spiritual blessing passed over the town.

Rev. B. Fay Mills.—Great preparations are in progress for the evangelistic services to be held in Milwaukee by this evangelist. These meetings will begin April 5, and continue until the middle of May. For three weeks the campaign will be carried on in various districts, then all portions of the city will meet in the Exposition Building, where the closing two weeks will be devoted to mass meetings and combined efforts of evangelist and all Christian people to win souls and bring them to Christ.

Sheffield.—A successful eight days' mission, conducted by Rev. H. Owen Rattenbury, has closed at Carver-street. Visitation and distribution of invitation cards were efficiently accomplished. A wide district was mapped out into eight divisions, to each of which a superintendent was allotted, with from twelve or fifteen earnest workers. Every house in the vicinity was visited three, four, or even five times. Congregations throughout quite up to expectation, and earnestness characterised the services. During the eight days many professed to have turned from darkness to light.

Miss Radcliffe has held a week's mission at Southport in connection with the Y.W.C.A. The afternoon Bible readings proved full of interest, while the evangelistic meetings were well attended. The mission has been a season of much blessing, some having found Jesus as their Saviour, and others having taken a step forward in the Christian life, resolving that in future "in all things Christ shall have the pre-eminence." The concluding meeting on Friday night proved that our prayers had been abundantly answered, for many testified to the great blessing they had received, for which we thankfully praise our Heavenly Father. A. Swift, Hon. Sec.

Mr. Henry Thorne has just concluded a month's work at the Edinburgh Castle, Limehouse, where his services have been greatly appreciated by the people, and blessed by God to the salvation of many souls and to the quickening and edifying of Christians. During the month the evangelist has also delivered Bible-readings to the lady workers at Deaconess House, and addressed meetings at other branches of Dr. Barnardo's work, including the Girls' Village Home at Ilford and the Boys' Home, Stepney Causeway. Mr. Thorne was able also to render assistance to Mr. Blackham, the founder of the P.S.A., who during the month, at the request of Dr. Barnardo, undertook the formation of a branch of this new movement at the Edinburgh Castle, where it promises to be a great success. S. E. B.

Leeds Central Mission.—A series of special services have been conducted here by Revs. S. Chadwick and V. C. Cook. One who was present says:—Much prayer had been offered for this special effort, and God honoured faith. Men, women, and children were saved every night. Drunkards, "gaol-birds," tramps, backsliders, and many long prayed for were the "slain of the Lord." The results are the more remarkable when it is remembered that almost without exception there have been conversions here every Sunday night during the past two and a-half years. But in spite of this we seem only to have touched the fringe of the great multitude outside the Church of Christ in this city. Truly "the harvest is great." A new convert was heard to remark he only wished all the men who were in the many taprooms in Leeds could be transferred to that meeting, and they would never enter a public-house again.

Dr. J. Wilbur Chapman has been conducting a united mission in Peekskill, N.Y. The merchants closed their stores part of the time of the meetings at seven o'clock every night, so that they and their employés might attend. One day was devoted to prayer, and after dinner every business house in the town closed its doors and kept them closed until the next morning. Even the saloons joined the movement. The most prominent liquor dealers in the city shut their doors. At 8.30 o'clock in the morning of that day a hundred "neighbourhood prayer-meetings" were held at various residences about town, all simultaneously. Other meetings were held during the day, and in the afternoon a monster meeting was held in the Opera House. At night another mass meeting was held, and after the Opera House was packed almost to suffocation, a large church across the street was filled with the overflow. Several hundred converts are reported. Peekskill was shaken to its foundations, and enthusiasm ran high.

Rev. E. Payson Hammond has been constantly engaged since New Year's Day in meetings along the Hudson River valley, commencing with the three churches of Waterford, and successively working in adjoining towns until now Albany, the largest city of the locality, has been reached. Remarkable answers to prayer and large outpourings from on high have attended these efforts, and much prayer is being offered for the mass meeting to-morrow, Feb. 19, at the First Presbyterian Church of this city. Several hundreds if not thousands of children and youth will be present. I hear also of a powerful revival at Peekskill, near by. The prayer of your readers is asked upon this whole region, where Mr. Hammond may yet labour. At a meeting recently held by him in this city the scene was described by eye-witnesses as "a Pentecostal outpouring," "Wonderful," "Never saw such manifestation of God's power." Even Mr. Hammond said the blessing was more than he had expected. May this good work go on.

Edw. D. Vance.

352, *Clinton-avenue, Albany, N.Y.*

WAKEFIELD.—The West Riding Industrial Home for Discharged Female Prisoners is doing a good work in taking hold of women immediately they are discharged from prison, and providing them with home and work. The annual meeting of this institution was held on Wednesday week at the Home, St. John's, Wakefield. Mrs. Godfrey Armytage, hon. lady superintendent, read the report, which stated that during the past year thirty-one women had been admitted, and there were thirty-two inmates at present.

REQUESTS FOR PRAYER.—For a blessing on the Conference on Continental Evangelisation in Exeter Hall on April 27 and 28.—For a mission at Parkeston, near Harwich, to be conducted by Rev. E. E. Gill, from March 18 to 28.—For a mission on Great Glenn, conducted by Rev. W. Hay Aitken, from March 11 to 24, that there may be a large number of conversions and Pentecostal power.—For blessing on special services in Magheragall Church, March 20th to 27th.—For a Christian worker of long standing in a sore trial.—A Christian in very great perplexity and trial requests the earnest prayers of God's people that he may be graciously sustained and Divinely guided, and may not be tried above that he is able to bear.—For Union Gospel Meetings now going on in Malmo, Sweden.—For a mission to be held by Rev. E. T. Reed at Lymm, March 12 to 19.—For special mission to be held at the Boaler-street Gospel, Liverpool, commencing March 12, conducted by Mr. James Wharton. PRAISE.—For tokens of blessing on a five weeks' mission conducted at Shrawley.

Personalia.

Rev. T. B. Stephenson, D.D., ex-president of the Wesleyan Conference, who was recently married to Sister Ella (Miss Macpherson), is now in Rome.

Dr. F. W. Baedeker addressed a meeting in Chatsworth-road Chapel, West Norwood, on Monday evening, on his missionary tours in Germany and Russia, and his visits to the persecuted Stundists.

Miss Cusack lectured last Thursday at Birchwood, Dedham, on "Ritualism the Stepping-stone to Romanism." Mr. R. Scott presided, and much interest was awakened by the weighty statements of the lecturer.

The Lord Chamberlain, Lord Carrington, accompanied by Lady Carrington, paid a visit to Mr. Charrington's Great Assembly Hall, Mile End-road, on Sunday evening last, and occupied a seat on the platform during the service.

Mr. John D. Rockefeller, who is ever doing and giving for the Baptist cause in America, has just contributed £10,000 to the Northern Baptist Centenary Fund, and Mr. J. B. Colgate (whose name is also well known) has given £2000 to the same object.

Father Chiniquy writes that his house, the "Converted Priests' Home," at St. Anne's (Ill.), has been burnt to the ground, and his fine library, 2500 valuable volumes, has been reduced to ashes. Our aged friend pleads for sympathy and prayer in this heavy loss.

Mrs. Hilton, founder of the Stepney Crèche, we deeply regret to say, lies dangerously ill from a complication of gout, bronchitis, and pneumonia. According to our latest information there was a faint improvement, but the physician gives little hope of recovery.

Rev. G. W. Olver, B.A., sailed from Calcutta for Burmah on Feb. 4, having completed his work in India. His conduct of the business of the Triennial Conference of Indian Wesleyan Missionaries, says an Indian contemporary, was the subject of universal admiration.

Mrs. Bramwell Booth holds the two concluding Holiness meetings on the 16th and 23rd inst., at the Rink, Regent-street, Oxford-circus, when she will be specially pleased to see any friends who have received personal blessing at any preceding meetings of the present series.

Mr. F. B. Paton, second son of Rev. Dr. J. G. Paton, has been ordained as a missionary to the New Hebrides. His sphere will be in the cannibal island of Malekula. Mr. Paton enjoys the distinction of being the first young man born in the New Hebrides to go to that field as a missionary.

Rev. W. Y. Kelley, D.D., of New Haven, Conn., who has been elected to the editorship of *The Methodist Review*, is described by *The New York Advocate* as a preacher of rare beauty of style, an enthusiastic student of literature, a chaste writer, proficient in ancient and modern languages, and well versed in Church history and theology.

Pastor Thomas Spurgeon has, we hear, resumed his evangelistic work in New Zealand for the months of February, March, and April. There is, it seems, a possibility that he may go to the United States, in response to Mr. Moody's invitation to assist in the evangelistic services at Chicago during the World's Fair. "He is evidently waiting, as we are," says *The Sword and Trowel*, "to ascertain the will of the Lord concerning his future movements."

The Archbishop of York has given evidence of his real interest in the serious revelations as to clerical distress, by announcing that he will contribute £1000 a year for three years, to be given in annual grants to increase the income of some of the poorest benefices in the diocese. Wishing to make the benefaction doubly efficacious, he requires that in each case the grant should be met by an equal amount, derived from the contributions of parishioners or from others interested in the parish.

Miss Mason's House of Rest.

The meetings at the House of Rest, St. John's-Wood, on Friday, were very well attended. The earnest character of all made the time one of special interest and of much spiritual refreshing. In the afternoon, Rev. W. Darlow Sarjeant spoke on the abandonment of the Christian to God's will. He pointed out the satisfaction, restfulness, peace, and joy which follow the entire surrender of spirit, soul, and body to the guiding hand of the Lord. At the prayer meeting which followed, special thanksgiving was given for those friends who had at any time contributed to meet the needs of Miss Mason's work. The sum of £900 is still required to complete the Aged Workers' Home.

In the evening, Rev. J. A. Bevan gave a solemn heart-searching address, and appealed to those present to consecrate themselves and all they had, in a definite manner, to the care and keeping of the Saviour.

The Christian.

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Notes and Comments.

NEXT week we purpose giving a portrait and sketch of the late Miss Peacock, of Pavenham, Bedford.

We direct the attention of our readers to the powerful presentation of facts with respect to the three great moral evils that afflict India, which we reproduce on page 23, from the columns of *The Methodist Times*. Our contemporary has done good service to the Church of Christ by pourtraying in all their naked hideousness the trinity of wrongs that hinder the progress of the Gospel in our great Dependency.

The paper on "The Book of the Kingdom" is crowded out this week. It will appear in our next. Meanwhile we have received the following note:—

Dear Sir,—Before your useful papers on the Kingdom of God conclude, you might be glad of the following summary of the writings of the New Testament from Dr. G. A. Jacob, published thirty-five years or more ago, which I can only give from memory.

The four Gospels of Christ contain the Founding of his Kingdom; the Acts of the Apostles, the Proclamation of his Kingdom; the Epistles, the Laws and Regulations of his Kingdom; the Revelation, the Conflicts and Triumph of his Kingdom.

C. S. Bird.

Bishop's Waltham.

We regret to say that Sir Lambert Playfair, H.B.M. Consul-General in Algeria, has served a notice on missionaries of the North Africa Mission in Algeria, ordering them at once to cease their work or to withdraw from the country. In case of their disregarding this order, it is said that Lord Rosebery will withdraw the protection of the British Government. This is a serious case, and the Council of the Mission ask that it may be laid in prayer before the God of missions. Much wisdom and grace, as well as courage and determination, are needed. Pray that these may be given, and that the will of Him who sitteth upon the throne may be very plainly revealed and obediently carried out.

We desire also to commend to the prayerful sympathy of our readers, Madame Thoumaian and her husband. The latter, we learn, has been with others put into prison at Marsovan by the Turkish authorities. Full details are not known by Madame Thoumaian, who is in England, but there has been much oppression of the Armenian Christians of late.

Beholding by faith the rainbow-circled throne, and Him that sitteth upon it, should not his people possess their souls in peace? Is it not unworthy of the saints of the Most High to be over-excited and impassioned respecting the conflicts of the hour, as if there were not One sitting upon the throne? "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." The rainbow of promise round the throne is like unto an emerald—the colour of the green earth—as if doubly to assure the seer that the rainbow is the token of God's covenant with the earth. We may be assured that our little sister, the Emerald Isle, is within the circle of his exceeding great and precious promises.

There is at the present time much distress among the London poor. An East-end missionary writes:—

Fearful cases of starvation appeal to me as I visit some 170 lodging houses, with 7742 adults living in them. I will give you a case. A young man and his wife tramped from Bristol to London in search of work. Her feet were bleeding with the rough usage when she arrived. We invited them to our free breakfast on Sunday morning. The man could not eat anything., but that is a common thing with such as have not had food for a day or two. Next day, being very ill, he was sent to the infirmary; small-pox set in, and he died. His poor young wife was taken seriously ill, and lay for a week or so in the infirmary. She is better now, and I am sending her to her broken-hearted mother in Bristol.

These sad stories should touch all our hearts. We shall be glad to receive contributions towards our fund for the relief of London poor.

We gladly note that Messrs. T. S. Heley, J. E. Taylor, and others, of considerable experience in rural evangelisation, have called an All-day Conference on Village Missions. Those who know the spiritual condition of not a few of our rural districts are well aware that the whole subject demands close and careful attention; for in many parts the ignorance of the Gospel in its simplicity and fulness is nothing less than deplorable. The Conference will be held at 186, Aldersgate-street, E.C., on Wednesday, April 19, and will, we trust, prove the means of calling forth fresh workers for a field so much neglected.

That Mr. Cremer should, for the time being, if not for the whole of the session, have lost his chance of bringing his motion before the House of Commons for the establishment of an International Board of Arbitration between this country and the United States, is much to be regretted. The Government may need the time for the transaction of the "necessary business of the country" which otherwise would fall to the "private member," but it will not be a happy circumstance if private members are reduced to mere voting machines to support or oppose the men in office. Never yet in the world's history have moral reforms been started by rulers; that work takes its rise in the convictions of the individual conscience, and proceeds through agitation and struggle to its destination in formulated law, the party in power resisting so long as they can, and then finally registering the will of the nation. We must keep individual action free, or Governments will become oppressors.

Workmen's clubs, and probably some social institutions of a higher grade, will be overhauled and reformed in the course of the present attempt to pass a Local Option Bill. The publicans are opposed to them because they intercept their trade, and can keep open for longer hours. Philanthropists oppose them because they believe them to have a demoralising influence on the people who frequent them. So between these extremes they will probably be pretty tightly squeezed, especially if the press should join in the hue and cry. Already the *Christian World* and the *Daily News* have told more of their doings than is calculated to promote their longevity.

If the workman's club is to be reformed in the matter of the sale of drink, how is the gentleman's club to be ignored or let off scot-free? At the first reading of the Bill, one of its opponents fired a broadsider into the National Liberal Club, but then he should have remembered that his remarks were applicable also to the Carlton, and in fact to almost every club there is. The cleansing process once begun, will go on from one abuse to another, the clashing of interests and the jealousies of classes helping it forward as well as the zeal of Christians. In a small American town the keepers of the large saloons joined the reforming party in sweeping away the small and most objectionable saloons; this done, the keepers of the small places retaliated by joining to suppress the large ones.

Dr. Pierson's address before the Mildmay Conference last year, on "Love in Wrath," is a timely deliverance. Exception will no doubt be taken to his precise and formal, not to say rigid, mode of thinking; but that apart, the burden of his message is good, and the age undoubtedly needs it. The extravagant lengths to which the teaching on the Divine goodness has gone, or rather the omissions from it of certain facts and truths, are already beginning to bear deadly fruit among old and young. The tone of a good deal of what one hears is not that men *ought* to repent and believe and be righteous, but that God and his people ought to feel much indebted to them if they will kindly do so. Is not the confessedly disorderly state of our Sunday schools, for which Boys' Brigades are the new and not wholly unobjectionable remedy, a case in point? For moral obligation we are substituting mechanical obedience.

The homage paid to religion is often very curious. The death and the funeral of M. Taine have revealed his respect for Protestantism, in which faith he had both his son and daughter taught, and according to which he himself was buried, although he did not accept its teachings. He said, according to *The Times*, that it "represented the traditional religious form which he desired for his children." So, too, Renan had his daughter "confirmed by a Liberal pastor." It is said that unbelievers in France generally favour, if they do not even enjoin, the attendance of their wives and children on the services of the Romish Church, and that frequently they embrace, at least in form, on their death-bed the faith they rejected when they were well. Such conduct is strangely illogical and inconsistent, not to say cowardly; for the idea seems to be to live as they like, denying God, and yet by a family proxy keeping on good terms with Him in view of the day of need.

The mistakes into which materialistic thinkers of the present day fall are by no means new, and their refutation has not been reserved for these times. To advise a course of reading in the old theologians might be regarded as an insult by "the advanced school," and yet it might save not a few from making an absurd use of terms, and from great confusion of thought. Sir W. Hamilton confesses his vast indebtedness to Augustine. The term "law," which is so commonly used in relation to the course of nature as the equivalent of power or force, as if law compelled things to follow in a certain succession, was thus defined by Dr. John Owen in his treatise on "Indwelling Sin":—"A law is taken either properly, for a directive rule, or improperly, for an operative effective principle, which seems to have the force of a law."

In an old treatise (1697) on "The Immortality of the Soul Asserted and Practically Improved," written by Timothy Manlove, a friend of John Howe, the absurdity of the idea that the soul is only a form of matter and motion, is hit off with great wit. "Is it possible," says the lively writer, "that any man in his wits should believe, that the notions of moral good and evil, the remorse of a bad conscience, and the joys of a good one, should proceed from nothing else but the shufflings and cuttings of the spirituous parts of the blood up and down the cavities and ventricles of the brain?" And again: "How came these little particles in the brain to dance themselves into a notion so foreign to their nature? Yea, or so much as to start a question about it? How comes that which, according to our author's notion, was no better than wheatmeal or malt the other day, to phansy itself immortal to-day? Sure it is well improved in a very little time." Men make no headway on these great themes without the Gospel of light and immortality.

In the March issue of *The Homiletic Review*, Rev. Dr. Balgarnie, of Bishop Auckland, has a thoughtful study of the miracle at Gibeon (Josh. x.), with special reference to the light which later Scripture throws upon the story. He suggests that the ancient Hebrews did not understand the quotation from the Book of Jasher as implying the actual standing still of the sun and moon. Having pointed out that this is not the only "light" miracle associated with the history of Israel, he asks:—

> Was the sudden, unexpected, mysterious flashing forth of the Divine radiance upon Gibeon the Shekinah brightness they had been familiar with in the wilderness, and whose permanence for the night was all they needed for the victory—was that *in their minds* the sun that stood still and the moon that did not withdraw?

Having referred to passages in which "the glory of the Lord" is described as eclipsing and outshining the natural sun, Dr. Balgarnie mentions among other references to the event, Zech. xiv. 6, in which the prophet declares that Jehovah's intervention on behalf of his people will be repeated in the latter days with all its terrible accompaniments. "The battle is to be refought, the hailstorm shall once again defeat the foe, and the day is to be preternaturally prolonged from nightfall until the morning." "Then shall the Lord go forth and fight against those nations, as when he fought *in the day of battle*.... It shall come to pass that *at evening time there shall be light*." (See R. V., *marg.*). Dr. Balgarnie concludes:—

> The miracle involved no suspension of the laws of nature; had nothing in it that was intrinsically impossible; was fraught with Divine instruction to the people of God; and was a sign of the Judgment Day to his enemies.

Priesthood.

Dear Sir,—In *The Contemporary Review* for March is an article upon "The Holy Catholic Church" by Rev. R. E. Bartlett, excellent in tone in its references to Nonconformists, candid and plainspoken as regards the untenable position sometimes taken by Anglicans in attempting to unchurch believers who refuse to acknowledge official priesthood in the Church other than the priesthood of our Lord Jesus Christ.

But in Mr. Bartlett's article some things are taken for granted which are the key of the position if he could establish them by adequate proof from authentic history, but which, in default of such proof, leave the assumption that official priests are admissible in the Christian system wholly without foundation; and the whole fabric of sacramentarianism in the hands of priests must fall to the ground. He says:—

> "Few persons who have studied the subject would now refuse assent to the very guarded and moderate statement prefixed to the English Ordinal: 'It is evident unto all men diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church: bishops, priests, and deacons.' For this statement in no way militates against the view put forth with unanswerable learning by Bishop Lightfoot in his 'Essay on the Christian Ministry,' that these three orders were never formally instituted by the Apostles, but were evolved gradually to meet the needs of the Church, first the diaconate, then the priesthood, finally the episcopate."

Now will some honest English Churchman, Mr. Bartlett or another, kindly favour me with the authorities for assuming that from the Apostle's time, say from the supposed date of the death of the Apostle John (or earlier), there have been in the Church these orders of ministers, "bishops, priests, and deacons"? Moreover, does not Dr. Lightfoot's admission that the three offices "were gradually evolved to meet the needs of the Church" in the following order, "deacons, priests, and bishops," contradict rather than sustain the contention that "priests" (no one denying that deacons and bishops or elders) had been recognised from the Apostles' time? Neither the English Ordinal nor Dr. Lightfoot asserts that the three offices existed in the Apostles' time, although we all know that the first and last named did so exist in their days and with their sanction; in what year of the Christian dispensation, may we inquire, was the office of priest sanctioned? Does the expression "from the Apostles' time" signify from a period during the lives of the Apostles or of some of them? or does it refer to the period immediately after the last of the Apostles died—say the close of the first or the beginning of the second Christian century? Vague assertions upon a point of cardinal importance ought to be avoided.

But we must really go back one step further. Is it conceivable that the Great Head of the Church, and his chosen Apostles in their manifold utterances and writings, extending from A.D. 60 to A.D. 90, the great formative period of the Christian dispensation, should have wholly ignored the question of priesthood, had they designed that it should have place in the equipment of the Church? To any one brought up outside of a system which has familiarised the minds of its adherents with the idea of priesthood as part and parcel of Church order, it is quite inconceivable that priesthood should be recognised only upon the authority of "ancient authors" who were not inspired men. The adage so familiar to Romanists and Anglicans—*quod semper, quod ubique, quod ab omnibus*—(which, be it remembered, is not found in the Word of God)—will not avail in this discussion, unless *semper* be held to exclude the aforesaid period from 60 to 90 of our era, and unless *ab omnibus* be held not to include the vast multitude of faithful people throughout the Christian age who have protested against priesthood as dishonouring to the Lord Jesus Christ.

This question is really the kernel of the controversy with Rome, and with Romanising men in the Church of England. We need have no quarrel with Episcopacy if the bishops in their rule and manner of living are in accord with Scriptural simplicity, but we prefer the alternative word which calls them "elders," a word which is never associated with prelatic pride, or lordship over God's heritage. But there must remain an undying hostility to official priesthood in the minds of Bible-loving people, as well as to its baneful product, priestcraft. Is there not a cause for warning when we behold the advancing tide of superstition and formalism within our borders? Yours truly

James E. Mathieson.

Eleventh Hour Labourers.

By Rev. F. L. Chapell.

If our Lord's parables cover the whole Christian dispensation, as some excellent interpreters suppose; and if we are now nearing the end of the dispensation, the eleventh hour labourers, mentioned in Matt. xx. 5, 6, may represent a class hitherto unemployed, but now called into service because of the urging of the work during the closing days.

The call at the third, sixth and ninth hours is more ordinary and normal, since these are the common greater divisions of the day, which labourers are wont to observe. But rarely do we hear of workmen being engaged for only the last hour of the day. The action of the householder is unusual and may represent the urgent need of hitherto unemployed labourers as the dispensation is closing.

And is not this the meaning of much that we are now beholding? Certainly a class of Christian labourers hitherto unemployed are by *some* power being urged into the work. And can we deny that they come at the call of the Master? Do they not also work with a zeal corresponding to the urgency of the time? Faith missions, special missions, personal missions, independent missions, undenominational missions, etc., are now added to the old-time and long-time methods of evangelisation. They do not supersede those in the field before them any more than the bicycle supersedes the use of horses and carriages, but simply meet the more urgent demand of the swift-going times.

But if the Lord of the vineyard pays these last first, and gives them equal reward with those in the field before them, are they not precious in his estimation? And are not their labours worthy of special attention? Is there not some need of report concerning these? The regularly established and old time societies have their well-known magazines and reports. Would not some special notice of the Eleventh-hour Labourers be in harmony with the spirit of the *Watchword?* So it had seemed to some of its conductors and readers. Something of this sort, therefore, may be expected hereafter in connection with the Watch Tidings; something that shall show the spirit and temper of those who are so strongly urged to work while it is day.—*The Watchword.*

THE REVIVAL IN IRELAND.

MISSIONARY FAREWELL IN DUBLIN.

A great crowd assembled in the Christian Union buildings, Dublin, on March 6th, to bid Godspeed to fourteen young men about to leave Dublin for Mr. Moody's Training School, Chicago. It will be remembered that during Mr. Moody's visit to Dublin, an offer was made by him to twenty-five young Irishmen to be trained free of expense for work in the mission field. Eleven have already been sent, and the fourteen now *en route* complete the number. The chair was occupied by Lord Bennet, and Major Whittle, Miss Whittle, and Mr. Stebbins also came up from Belfast in order to take part in the proceedings.

The following are the names of the men who are leaving: Mr. Wm. S. Anderson (Belfast), Mr. A. W. Davidson (Hillsborough), Mr. F. W. Wallace (Parsonstown), Mr. W. J. Agnew (Ballina), Mr. J. Cleaver (Athlone), Mr. Chas. S. Wakefield (Portadown), Mr. Richard Lambert (Omagh), Mr. Edward E. Lowans (Newry), Mr. Jno. Porter (Dunmurry), Mr. J. J. Craig (Belfast), Mr. W. M'Coy (Belfast), Mr. Colin Bain (Dungarvan), Mr. W. Hunter (Dublin), Mr. T. W. Boyce (Bessbrook). The programme of the evening was a long one, but time was found for nine of the young men to give a word of testimony and say what had led them to offer themselves for mission work. Many referred to the praying mother left behind, whose supplications for their conversion when children remained graven on their memory. "Seven years ago," said Mr. Anderson, "I heard the voice of Jesus saying 'Come unto Me and I will give you rest.'" Now He calls me the second time saying 'Follow Me, and I will make you a fisher of men,' and I say here," he added, "there is no one else who could make me leave that dear lonely mother in Belfast but Jesus Christ." Mr. Wallace referred with gratitude to the benefits he had derived from being a member of the Dublin Y.M.C.A., and urged all the young men present to join its ranks. Mr. Wakefield told of his conversion through Mr. Moody in Belfast in September last after a long period of anxiously seeking the Saviour. His resolve to go to the foreign mission field was the result. Mr. Cleaver, a fine fellow, six feet high, referred to himself as an old soldier, and one who had been much influenced by the story of the Centurion. Like him, he believed in marching orders, but when he had made up his mind to obey the command and "go," the difficulty was that he had no means and no plan of how to proceed to get into missionary work. He prayed much on the subject, and now God had graciously opened up the way through Mr. Moody's kind offer.

As each young man concluded his remarks, he was the recipient of a beautifully bound copy of the Oxford Teacher's Bible, the gift of Mr. William Fry.

Mr. Fry, in whose hands Mr. Moody had, before leaving Dublin, left the selection of the candidates, gave a short account of how he had carried out the task committed to him. There had been eighty applicants, and strict and full inquiry was made concerning each. Only those had been accepted who had given satisfactory proof that their sole object in wishing to go out was that they might be better enabled to serve Christ. With one or two exceptions, all had left situations of trust and independence for what was, humanly speaking, an uncertainty. When Mr. Fry called upon all the Christians present who would promise to pray for the young men, there was a spontaneous response from the multitude present.

After Mr. Stebbins had rendered a solo, "Go Forth," which had been specially composed for the occasion, a hearty sympathetic address abounding in luminous points was delivered by Major Whittle. He described how the words and influence of Mr. Moody many years ago had led him one night, as they stood together under a lamp in the streets of Chicago, to decide to give up his business and engage wholly in the work of preaching the Gospel, a step which he never regretted. Major Whittle also announced the interesting fact that it was owing to the success which attended the acceptance ten years ago of Mr. Moody's two first Irish candidates, Messrs. Hyde and Stevenson, members of the Dublin Y.M.C.A., that he had resolved to invite twenty-five others at the present time. Our readers will join in wishing that the men who have now gone out may render a similar good account of themselves.

At the close of the more public gathering, some twenty of the friends adjourned to the rooms of the Y.M.C.A., where much prayer was offered for God's blessing on the departing band of young men. The party had another hearty farewell meeting at Liverpool the following day, and when the ship touched at Queenstown a number of Cork friends went on board, and bade them a last Godspeed.

MESSRS. SMITH AND BELL.

The fifth and last week of the mission in Bangor was truly glorious. The large gatherings, the earnestness on the faces, the breathless attention, the quiet power, the anxiety of many in the after-meetings, the warm grasp of the hand, and brightness on the face of new converts, the joy of backsliders restored, the life, liberty, and gladness among the believers, and the expressed desires and earnest prayers of many to be filled with the Holy Ghost for service, were all so unmistakably from the mighty presence of God, that we feel like shouting, "Hallelujah! the Lord God Omnipotent reigneth."

After being here for two weeks, Messrs. Smith and Bell were obliged to leave for Monaghan. During their absence the work was carried on here by ministers of the various denominations, on all of whom the "Power from on high" rested, so that the young converts were much strengthened, and the work of grace solidified and deepened. After two weeks' absence, the evangelists returned, and a hearty welcome awaited them, the Trinity Presbyterian Church being crowded with eager listeners. During the week the interest not only continued unabated, but increased to the end of the mission.

Mr. J. Ritchie Bell sang at all the meetings, and was ably assisted by a large choir. The Gospel songs were most sweetly rendered, and not a few have had their hearts reached by melodies, telling of the Saviour's love.

A feature of the closing week was an all day of meetings, on Thursday, March 9; a number of the shops were closed all day, and most of them from three o'clock. The meeting for prayer at 8 a.m. gathered 160 people, which in a small place like this was astonishing. At 10.30, the Wesleyan Church was filled below, and part of the gallery. Rev. Jas. Robertson expounded "Christian Life," and God helped him much. Mr. Stebbins, evidently led of the Spirit, spoke a few words on "The Cross," before singing with Lord Bennet, "There is a green hill far away." Lord Bennet told the story of his conversion. The question box brought a lively time, and some very homely everyday truths were discussed, Mr. Smith, Rev. Henry Montgomery, and others answering the questions.

At three o'clock the Wesleyan Church was well packed; the subject for the meeting was Christian service. The speakers were Rev. Dr. Rogers, Mr. B. D. Wise, and Mr. W. H. McLoughlin. It was a day much to be remembered. S. G. M.

MESSRS. McNEILL AND BURKE.

Before Mr. McNeill left Ireland in December last he received a hearty request to return and engage in evangelistic work in the southern and western parts of the country. This mission was commenced on Sunday week, and has more than justified the wisdom of those who suggested it.

On the afternoon of that day a goodly company had assembled in the Whitworth Hall, the largest hall in Drogheda, where Mr. McNeill (who looked fatigued after his two months of unbroken labour in Scotland) gave a Gospel address from the closing chapter of the New Testament, "Whosoever will, let him take of the water of life freely." In the evening there was a much larger meeting, when the preacher discoursed with tenderness on the 23rd Psalm.

The meetings steadily grew in numbers and interest from day to day. The Magdalene Hall was filled every afternoon with town and country people, and the Whitworth Hall was packed every night with representatives of every class and section of the population of Drogheda. On Friday night there were about seven hundred persons present, a large meeting for a town in which the entire Protestant population amounts to less than nine hundred souls out of a total population of twelve thousand. All the Protestant clergymen of the town have attended, as well as a number of their country brethren, and contingents of people eager to hear the Word have driven from the neighbouring towns, including Dundalk, which is twenty-five miles distant

We have never heard Mr. McNeill preach with greater power than in his closing address on Friday night, when he expounded Paul's counsel to the Philippian Christians, "Work out your own salvation with fear and trembling, for it is God that worketh in you to will and to do of his good pleasure." This great and comprehensive text he handled in a way that enchained the meeting, and no person could fail to realise that a power not of man was present.

Mr. Burke's singing of such hymns as "I heard the voice of Jesus say" and "When the mists have rolled away" will not be soon forgotten, and will no doubt remain echoing in the ears and hearts of many who seldom or never hear the words which make wise unto salvation. A. H.

MR. CHARRINGTON'S WORK.

Few people have any conception of the amount of work being done in connection with Mr. Charrington's Great Assembly Hall, Mile End. On Monday last the twenty-fourth anniversary was held, and, as one speaker said, "It would take a week to relate all that was being done, and then much would be left out." It certainly is a remarkable network of evangelistic and mission operations. The sight presented every Sunday night, when nearly 5000 persons can be seen eagerly listening to the Gospel, is well worth a journey to witness, and has often been the means of stimulating Christian labourers.

Mr. F. N. Charrington, L.C.C., was the principal speaker. He thanked the numerous workers for all their assistance during the past year. He paid a telling tribute to Mr. Warry, who had been obliged to relinquish work on account of age, and, amid tremendous cheering, announced that Mr. Joseph Clarke, who used to be in the Navy, had now "signed on" to work as visitor and local evangelist. He took his hearers over the early part of the work, and showed how from small beginnings the Lord had blessed, till in that Great Hall they were holding meetings every night all the year round, and had held more than

SIX THOUSAND CONSECUTIVE NIGHTS

Gospel Temperance and other meetings. It proved that the grand Gospel had not lost its power, and he knew of no other place on so large a scale opened every night. The devil's agents are hard at work. Think of what mischief is done in those 365 music halls. The Great Assembly Hall held 1000 persons more than any music-hall in London, and was the

LARGEST MISSION HALL IN THE WORLD.

He hoped the attempt of our legislators to give the people some control over the liquor traffic would not be fruitless. He related how they had recently been enabled to secure large premises for the purpose of extending their children's work, and they still needed £1000 for that part of the work. The year had closed better than the previous one, but they still required £200 for present needs. They were going to have a bazaar at Easter on behalf of the Children's Hall, and trusted friends outside would send to the Great Assembly Hall their contributions, either in work or money. The mission was inadequately supported. Their own poor people contributed over £1000 a year in weekly offerings. During the past year they did their utmost for a work that had been such a blessing to them; but he thought the rich ought to help the poor more than they did.

Miss Turner spoke of the work of the Y.W.C.A., and gave some encouraging incidents of the past year's labour. Rev. Marmaduke Hare, rector of Bow, said that ever since he came to East London he had never heard anything but good of Mr. Charrington's work. He had always rejoiced while at Watney-street, and since he had been rector of Bow he had come across many men and women who had been brought to the knowledge of the truth in Christ Jesus through the work carried on by Mr. Charrington.

Mr. R. C. Morgan felt great sympathy with the children's work, and thought the new scheme propounded by Mr. Charrington would be one of the grandest adjuncts to an already splendid work.

Mr. T. A. Denny, who presided, very warmly commended the work of the mission to the sympathy of God's people, and addresses were also delivered by Mr. E. H. Kerwin, Mr. G. Nokes, and Captain A. Hamilton. It was a most enthusiastic meeting.

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Joshua and the Land of Canaan.

By REV. F. B. MEYER, B.A.,
Christ Church, Westminster Bridge Road.

LIFE IN THE LAND.—Joshua xxii.

When the seven years of fighting came at last to an end, the children of Israel settled down to the enjoyment of their land. It was like the clear shining of the sun after a wild morning, or like a happy and prosperous manhood after a tempestuous youth. The comparative silence of the record suggests the engrossing interest with which the people gave themselves to the culture of the land and the occupation of great and goodly cities which they had not built, of houses full of all good things which they had not filled. Their cisterns which they had not hewn out poured forth refreshing waters to vineyard, oliveyard, or garden, and they ate and were full. What a delightful contrast to the march in the desert, and the garments of the warrior rolled in blood!

As it matures in Christian experience, the soul, though it never ceases to walk carefully, realises more fully the blessings of the heavily places. It is satisfied with the goodness of the Lord, and is like a watered garden. Breezes from the mountains of myrrh fan it. The air is heavy with perfume. In the exquisite language of the Song of Songs, the vines bud, their blossoms are open, the pomegranates flower, and at the door all manner of precious fruits, new and old, are laid up.

It is in such seasons that we learn the meaning of rest, the true source of unity, and the need of patience in dealing with the erring or fallen.

I.—OUR FIRST DISCOVERY IS THE MEANING OF REST.

"The Lord gave them rest round about, according to all that He swore unto their fathers" (xxi. 44). "And now," said Joshua, addressing the two and a-half tribes, "the Lord your God hath given rest unto your brethren, as He spake unto them." And this was the climax of Jehovah's dealings with the chosen people. For this He brought them up out of the sea with the shepherds of his flock. For this He put his Holy Spirit in the midst of them. For this He caused his right hand to go at the right hand of Moses, dividing the water before them, to make Himself an everlasting name. For this, He led them through the depths, as a horse in the wilderness, that they should not stumble. The Divine intention through it all was that as cattle go down into the valley, with its shade and succulent pasture, to hide themselves from the burning heat, so the Spirit of the Lord should cause them to rest (Isa. lxiii. 14).

And there was a very distinct measure of rest. The land rested (xi. 23), and the people also. But it is equally clear that Canaan did not exhaust God's ideal. Fair as it was, its benediction did not go beyond the narrow circle of mere worldly prosperity and material interests. The rich man of the parable well deserved to have the epitaph *fool* written on his monument, because he said to his soul, Soul, thou hast much goods laid up for many years, *take thine ease*. How impossible it is for the soul to take its ease, just because of some large increase in worldly prosperity! As well expect it to grow fat on husks! It was equally impossible that the mere possession of the land of promise could give rest to hearts with infinite capacity for love, or to minds with an insatiable appetite for truth. The rest of Canaan, like so much else in this book, could at the best be only a type and shadow of that spiritual repose, that holy tranquillity, that unspeakable peace, which fill the souls of men with the rest of God Himself. Listen to these words, *my* rest, *his* rest, the Sabbath-keeping of the people of God. These are more than Canaan, with the joys of harvest and the song of the treader in the press. Therefore it is truly said in the Epistle to the Hebrews, "If Joshua had given them rest, then would He [the Spirit of inspiration by the mouth of David] not afterward have spoken of another day. There remaineth therefore a rest to the people of God." (Heb. iv. 8, 9).

There is rest for us from the first, amid the foes of God, but it gets more intense as the years go on, as the hue of the sky deepens from the pale blue of April into the ultramarine of August.

The cause of this is in the ever-growing conviction that God's way is perfect, his will loveliest, his plan best. When first we enter into rest, we have to watch against distrust, to reason with ourselves that all must be well, to solace ourselves with promise and assurance. But, as the days pass, each utters speech to the next, and the accumulated voice of experience gathers volume within the secret chambers of the heart. We come to know Him whom once we did but trust. We remember that not one good thing has failed of all He promised. We see that the most threatening tempest clouds of our lives have either been dissipated or have broken in showers of blessing. We remember that things we prayed against, and fought against, have been our greatest blessings. We are driven to admit that whenever we got our way, it was gall and bitterness, but that when God had his, it was milk and honey. We confess that all the paths of the Lord have been mercy as well as truth, that light has led us, and goodness followed us, and that God has been our exceeding joy.

When such thoughts throng the heart, whilst from some summit in life we review the past, our hearts are filled with emotions of tranquil restfulness. Why should we fret and chafe, or beat our breasts against the bars, or allow our souls to be disquieted within us. All is under law, all under love, all things are working together for good. He will give grace and glory. No good thing will He withhold from those to whom He has given his only begotten Son. In Him the tenderness of motherhood and of fatherhood blend. There is not a step He does not weigh; not a path He does not winnow; not a tear the shedding of which has not been to Him a subject of anxiety; not a stab of pain, the edge of which He has not felt before it touches us; not a sorrow, the weight of which He has not felt before He allowed it to impinge. Such a God is thine, oh my soul: hush thee, trust Him, He is doing all things well, be still and at rest. Thou art as safe as if the gate of pearl were behind thee; thy joy cannot rust or be stolen; every wind is a south wind, every shore thy native land, every circumstance a rough packing-case containing the gifts of thy Father's love.

And so the rest, born of trust, gets ever deeper, because the trust enlarges with growing knowledge. The more we grow in the knowledge of God, and of his Son Jesus Christ, the more absolute is our trust in his everlasting, all-pervading love, and the more unbroken is our rest. It is true that the people entered into rest when they crossed the Jordan; it is also true that seven years after, they drank higher up the stream, where the waters were more pellucid. A meet emblem this of the successive increments of restfulness experienced by those whom the Lamb leads ever further into the heart of the land, unswept by tempests, and within the limits of which there is no more sea.

II. OUR SECOND DISCOVERY IS THE TRUE CENTRE OF UNITY.

The forty thousand warriors who had so nobly fulfilled their early promise received the public thanks of the great leader, and his last advice, "Turn ye, and get you into your tents . . . . only take diligent heed to do the commandment of the Lord." He expressed also in the name of the congregation his fervent desire that they should have much cattle, silver, gold, brass, and iron, with very much raiment—words and wishes which they most certainly deserved.

When they reached the fords of Jordan, and reflected that the stream would presently divide them from the rest of the people, a sudden fear seems to have taken them, lest, in coming days, the seven tribes and a-half might say to their children, "What have ye to do with Jehovah, the God of Israel? For the Lord hath made Jordan a border between us and you: ye have no portion with us." To obviate this, and to make clear for all coming time their identity with the rest of the people, they built an altar on the western bank of Jordan. It was a great altar to see to, not intended for burnt-offering or meal-offering, or for religious rites, but as a perpetual witness that its builders were leal-hearted Israelites.

It was a great mistake. No pattern for its shape had been received from God, nor any direction as to its construction, whilst if they had obeyed the Divine instruction, that three times in the year all their males should appear before God in Shiloh, there would have been no need for this clumsy contrivance. In their view the unity of the people could not be preserved by a merely spiritual bond, but by an outward and mechanical one. The common ties of the altar at Shiloh were insufficient; there must be in addition the great altar of Ed. There was in vogue, however, a truer conception—that of Joshua and the rest of Israel.

Similarly, life in the heavenlies begets in us a truer conception of the true unity of the people of God. And here is another remarkable parallel between this book and the Epistle to the Ephesians, which, whilst it is specially the book of the heavenly places, is also the revelation of the mystery of that body which, amid the diversity of its parts, partakes of the unity of God Himself.

In the early stages of Christian life, we suppose that unity can only be obtained by the formulation of a common creed, and the inclusion of all believers in some great visible body. We build the altar of Ed. Ignorant of God's principle of unity, we make one for ourselves. In a word, we mistake uniformity for unity.

But as we go from strength to strength we discover that all true souls who meet around the altar are one. Coming from all points of the compass, fired by the same hopes, suppliants at the same meeting place, reliant upon the same blood, the common attraction establishes an organic unity, like that of the tree, the multiplicity of whose parts is subsidiary to the one life force, or like that of the body, the variety of whose members is subordinate to the one animating soul.

The nearer we get to Christ, the more clearly we discern our unity with all who belong to Him. We learn to think less of points of divergence, and more of those of agreement. We find that the idiosyncrasies by which each believer is fitted for his specific work do not materially affect those depths of the inner life which in all saints abut on the nature of the living Saviour. As the scattered sheep browse their way up towards a common summit, they converge on each other, and there is one flock, as there is one Shepherd.

It is the supreme vision of the Bible, granted to the most eminent saints, that though the new Jerusalem comprehends the names of the tribes of Israel and of the Apostles of the Lamb, is garnished by jewels of many hues, and has gates facing in all directions, it yet is one, the Bride, the Lamb's wife. What wonder, then, that the world, and sometimes the professing Church, supposes that the Lord's prayer is not fulfilled, and that the unity has yet to be made? The unity is made, but only the spiritual with spiritual discernment can detect its symmetry.

III.—WE DISCOVER THE NEED OF PATIENCE IN DEALING WITH THE ERRING AND FALLEN.

When first the tribes of Israel heard of the erection of the altar, their impulse was to go at once against their brethren to battle. Shiloh was the mustering place, for it seemed as if an offence had been perpetrated against that holy shrine.

But wiser counsels prevailed, and it seemed best to depute Phinehas and ten princes, men of note, to go as a deputation in the name of the whole congregation of the Lord. They found the warriors in the land of Gilead on the point of dispersing to their homes, uttered their remonstrance, and quoted the warning instances of Achan, and Beth-peor, as reasons for fear lest the sin of one should be visited in judgment upon all. Their contention was, that none of the tribes of Israel, or even of individual members of the commonwealth, could sin without involving the whole in judgment. "Rebel not against the Lord, nor rebel against us."

So deeply had the spirit of love wrought in their hearts, that they even proposed to share the land of western Canaan, wherein the Lord's Tabernacle dwelt, with their brethren. "If the land of your possession be unclean, then pass ye over unto the land of the possession of the Lord, and take possession among us."

There was a gentleness, a winsomeness, a desire to attract back the erring, which are quite beautiful, and in striking contrast to much that had been, and was yet to be. And it had its desired effect in eliciting a frank disavowal of any desire to turn away from following the Lord, accompanied by a simple explanation of the motives which had actuated them. Thus the whole episode resulted in a tightening of the bonds of brotherhood, and in glad protestations of thankfulness and praise. "The thing pleased the children of Israel; and the children of Israel blessed God, and spake no more of going up against them to war."

So always. The fiery persecutor ends by beseeching men by the mercies of God. The sword is laid aside for the olive branch. And we who had com-

menced life full of harsh judgments and impetuous heat, whilst not relaxing our steadfast allegiance to truth, learn to deal gently with the erring, restoring them in a spirit of meekness, bearing one another's burdens, and counting it a greater gain to win a brother than to overcome him in argument, or destroy him by sarcasm.

Thus, in the golden autumn, the fruit which had been acrid enough in its first inception becomes mellow and luscious. The fierce beams that struck like swords fall slanting in softening radiance; and Peter, the vehement disciple, administers consolation to suffering believers, out of a heart softened by years of attempering trial.

WORK AMONG TRAMPS.

The report of the Tramps Mission for the past year is full of interesting and encouraging facts. A new and very important sphere of labour has opened to the mission in the visitation of tramps' lodging-houses in various towns. Members of the Young Men's Christian Associations and town missionaries have responded to the appeal made to them for help, and rendered valuable service in visiting the tramps in their lodgings, reading the Word of God to them, distributing Gospels, tracts, booklets, &c. The visits have been gratefully received, and a rich blessing has rested upon the same.

During 1892 the chaplains of Unions and other workhouse authorities have welcomed the efforts of the mission in the casual wards, and testified to their great value. The tramps are encouraged to attend the religious services held by the chaplains, and many avail themselves of the opportunities. In the casual departments of the Unions there are waiting or reception rooms, and it is in these that the tramps are assembled on Sundays. It is an affecting sight to witness the fixed and eager attention of these friendless and homeless ones, as the message of God's love to the lost and perishing is given. One happy result of these efforts has been that many tramps have given up their wandering life, and in the fear of God are now earning an honest livelihood.

Some affecting incidents, the results of efforts put forth to win souls to Christ, are given in the report, and the committee trust that friends will be glad to participate in this work of faith and love. The secretary, Miss Barnett, 2, Eldon-villas, Battledown, Cheltenham, will be glad to give further information.

CHRISTIAN LITERATURE IN INDIA.

Mrs. Haig writes from Ahmednagur, Bombay:—Our special work is the training of native Christian lads and young men as teachers for mission schools, and our old students are employed as teachers, preachers, evangelists in most mission stations where the Marathi language is spoken. We have also day and Sunday schools for Hindu children, and they have been fruitful in many conversions.

From the beginning our society has devoted much attention to the preparation of Christian literature for Indian readers. In the early days of the society readers were few; now, though the percentage of those who can read is still low in comparison with Christian countries, yet it has enormously increased during the last few years; and to meet the wants of this ever-increasing number, our society is devoting special attention to this branch of its work. The majority of the people are poor, and in order to be within their reach, the books have to be sold under cost price.

Now is the time of opportunity for getting good pure books into the hands of the young before their minds are defiled by the low and impure. A few months ago we made a new departure in coloured picture books—'The Life of Christ,' 'Ruth,' and 'Esther.' These met with a ready sale, and the edition of the 'Life of Christ' is already exhausted. The books have found their way into many zenanas and dark homes, and so made known the story of the life and death and resurrection of the Saviour of the world. The Secretary of our society is Rev. J. Johnston, Christian Literature Society, 7, Adam-street, Strand, W.C.

A BILL has been introduced to the United States Senate which, if it becomes a law, will give stricter prohibition to Alaska than it has ever had.

The Divine Promises.

By D. L. MOODY.

Let me say a word or two about the promises given in the Word of God. Some people seem to think that a good many of these promises are unreliable. There are certain promises that they think have never been broken; but they do not see how others are going to be fulfilled. Some promises, of course, they see fulfilled every day, and they cannot help believing them. I believe you could heave an ocean sooner than you could break a promise of God.

But we have got to remember that some of the promises were given on conditions, while others were unconditional. God promised to Adam in Eden that the world should have a Saviour, and no power on earth or in perdition could prevent Christ coming into the world at the appointed time. Again, when Christ was about to leave the earth to return to the glory, He said He would send down the Holy Ghost—the promise of the Father. There was no condition attached; He did not say that if the apostles did so-and-so, the promise would be fulfilled. And so, ten days after He had ascended on high, the Holy Ghost came. There are other unconditional promises in God's word, and I merely mention these two to show what I mean.

There were other promises to which conditions were attached. For instance, we read in Psalm lxxxiv. 11: "No good thing will He withhold from them that walk uprightly." If I am walking uprightly in the sight of God and man, I can claim this promise; but if I am not I cannot claim it. The promise is only for those who fulfil the condition. Again in Deut. xi. 26, 27, there is a promise made to the obedient: "I set before you this day a blessing and a curse; a blessing if ye obey the commandments of the Lord your God which I command you this day; and a curse if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known." Here there is a distinct promise to the obedient, and also a threat uttered against the disobedient. If I am disobedient and disloyal to the truth I cannot hope to receive the blessing that is offered to the obedient. But if I am an obedient child and walk consistently in the commandments of God, I can claim the blessing instead of the curse.

Take the promise made to Abraham in Gen. xv. 5, "Look now toward heaven and tell the stars, if thou be able to number them: and He said unto him, so shall thy seed be." There is not a word said here about Abraham being obedient or disobedient; it was an unconditional promise of what God would do. That promise has been literally fulfilled. Every Jew that you meet is a walking monument of the faithfulness of the covenant-keeping God in his promise made to Abraham. To-day, Abraham's seed are like the stars of heaven for number, or as the sands on the seashore. His descendants are not to be reckoned amongst the other nations; they have been kept distinct and separate all these centuries.

In America there may be found those of almost every nationality under heaven—English, Scotch, Irish, French, Germans, Italians, Bohemians, etc. All these, before they are very long in the country, become so Americanised that you cannot tell where they came from. But if you take a Jew to America, and keep him there for 500 years, he will be a Jew still. They do not mix with other peoples.

I would doubt my own existence as soon as I would doubt the Word of God. I do not know where all the unbelief in the present day comes from. If we only let the Scripture speak for itself, we shall see that all these promises of God are going to be fulfilled. Christ said, "The Scriptures cannot be broken." For six thousand years men have been trying to break God's Word; but they have not done it, and they never will. So when we come to a promise that is for us, let us believe it, and lay hold of it.

Take again the promise made by God to Joshua. "No man shall be able to stand before you all the days of your life if you meditate on the law of God and do it. Be of good courage." Joshua was a man of great courage, and no man was able to stand before him. When the Israelites got their eyes off God they became so discouraged that one giant nearly scared them out of their wits. But in the days of Joshua, the towns and villages of Canaan were full of giants; yet they could not stand before the people of Israel, because they had this promise of God behind them.

Turn over to the closing part of the book of Joshua. The old hero is going home. He calls around him the elders of Israel, and here is his dying testimony: "Behold, this day I am going the way of all the earth; and ye know in all your hearts, and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof" (Josh. xxiii. 14). Everything had been fulfilled to the letter. Joshua had tested God forty years in the brick kilns of Egypt, forty years in the wilderness, and thirty years in the promised land. At the age of 110 the old warrior is going to his rest, and his last testimony is to the unfailing goodness and faithfulness of God. You will find that it is those who do not feed upon the promises who are finding fault with God, and say that He does not keep his word. Any man or woman who feeds on them and complies with the conditions will prove them to be true. They are like the old Scotchwoman who had certain promises marked in her Bible with the letters "T.P." Someone asked her what it meant, and she said it stood for "Tried and proved." Every time she found a promise come true in her experience, she put the letters down—tried and proved.

If you want to draw comfort from these promises look well to see if you are complying with the conditions; if you are, lay hold of them and make them your own. There is an old saying that "there is no desert without a fountain, and no night without a morning." And there is no sorrow on earth for which you will not find some promise of comfort in the Word of God, if you will only look for it and fulfil its conditions. Even if you have got into some darkness or bondage, if you are a child of God, you will get a promise that will help you and lead you, if you will come to the old Book.

MISSIONARIES FOR S. AMERICA.

South America has for some time been on the hearts of Dr. Grattan Guinness and those who labour with him at the East London Institute for Home and Foreign Missions. Some of the students have shared the concern for the unevangelised millions of that neglected continent, and five of them — Messrs. R. Stark, F. Peters, J. Jarrett, T. Joyce, and T. Berkeley—are hoping, at an early date, to proceed to their sphere of labour.

In a circular just issued, Dr. Grattan Guinness says:—"In the September number of *Regions Beyond* for 1891, we published an article on the needs of Peru. We referred to its extent, to its coast line, 1400 miles in length, its lofty mountains higher than the Alps, its broad plateaux traversed by railways, one of which crosses the Andes at an altitude of 15,600 feet, and to its mixed population of 3,000,000 of souls waiting for the word of life. In Lima, the capital, whites, Indians, blacks, and Chinese are intermingled. The aboriginal Inca Indians form fifty-seven per cent. of the population of the country. The prevailing language is Spanish, and the State religion is Romanism. Peru is in a sadly neglected condition. Lima has the reputation of being 'one of the gayest and grossest capitals in the world.' The native Indians are 'wholly uncared for by the Government in every sense—religious, educational, and political. The "priests" of the various provincial districts are habitually drunken, extortionate, and ignorant.' Among the many towns in Peru calling for missionary labours we may mention Truxillo, with a population of 13,000 souls, Arequipa with 20,000, Huamanga with 26,000, and Cuzco with 40,000. We are glad to say that some hearts have already been stirred by our article on Peru to feel for its needs, and that several of our students have volunteered for missionary work in that country, and in the neighbouring state of Bolivia."

Four other missionary volunteers from the Institute are: Mr. James Hayter, who goes to Honduras; Mr. Charles Pittman to South Africa; Miss Matson to South Africa; and Miss Watz to China.

PRAYER UNIONS.—The annual conference of the Associated Prayer Unions will be held at Exeter Hall on Monday, March 27. The conference will be composed of representatives of the various University, professional, and business prayer unions, but the public will be very heartily welcomed. Devotional meeting, 4.30; conference, 5 p.m.

Apocalyptic Scenes.

By Sir S. Arthur Blackwood, K.C.B.

IX.

THE SEVEN EPISTLES AND THE SEVEN PARABLES.

"In the mouth of two or three witnesses shall every word be established."—2 Cor. xiii. 1, quoted from Deut. xix. 15.

Such, as we have already seen, is the Divine procedure in matters of prophetic testimony, as well as the Divine law relating to legal evidence. In several important instances, Joseph's, Pharaoh's, and Nebuchadnezzar's dreams, the revelation was "doubled" in order to attest its certain accomplishment. And such, it has been suggested, is the method adopted in the Apocalypse, where "the things which (were) shortly to come to pass" were prefigured in a twofold series of visions,—the seven seals opening out into the seven trumpets, and the seven signs expanding into the seven vials. Such, it is urged by some, is also the case with regard to the Epistles to the Seven Churches, to which a parallel is found in the seven parables of our Lord in Matt. xiii.

The subject is deeply interesting. In those epistles (chs. ii. and iii.) was revealed to the Apostle the view of the spiritual condition of the seven churches which were in Asia, as seen by Him whose eyes were as a flame of fire, and whose omniscience was infallible. It has, however, been held by many that not only was the condition of the whole Church then militant here on earth (represented by the seven localised churches) made known, and thereby the characteristics of the visible Church in all ages exhibited,—but that beneath the surface there lay a prophetic description of the *successive* conditions of her spiritual history,—beginning with the Ephesian and ending with the Laodicean stage.

It cannot be said that this is a fanciful or far-fetched view. It is at least open to thoughtful examination, and may be found to have much to support it in the agreement of the facts of history with the Divine delineation. And its probability would be greatly increased if it appeared likely that the order in which the various phases were described corresponded with that exhibited in another sevenfold series of utterances by our Lord concerning the Church.

That there is such another series is undoubtedly the fact. The seven parables of Matt. xiii. relate to "the Kingdom of Heaven," the term so constantly used by Christ to denote that polity—that outward and visible Church—which He came to establish on earth. And that there is much to lead to the supposition that the two series are very closely connected, is also the case.

Apart from the contents of the parables and of the epistles, there are three very remarkable points of correspondence, quite sufficient of themselves to suggest identity of subject. First, there is the fact that the seven parables are expressly declared to relate to "the *mysteries* of the kingdom of heaven" (Matt. xiii. 11), and that the seven churches are represented by "the *mystery* of the seven golden candlesticks" (Rev. i. 20). Next, is the repeated call for attentive and intelligent hearing uttered by our Lord (Matt. xiii. 9 and 43), corresponding to the urgent warning of the Spirit to the same effect, seven times sounded (Rev. ii. and iii.). And lastly, there is the peculiar and significant coincidence in the change of position of our Lord, in the midst of the parables, and of the Spirit's call in the midst of the epistles. For it will be seen that in the first case Jesus left the seaside, where He had been speaking to the multitude, at the close of the *fourth* parable, and spoke the remaining three to the inner circle of his disciples; and that at the close of the *fourth* epistle the Spirit's warning call follows, instead of preceding, the promise to the overcomer; *i.e.*, instead of it being addressed to the Church as a whole, it is spoken to the select number who are really engaged in the conflict.

These are presumable indications of identity of subject, and of the method of its treatment. The next question is whether there is internal evidence in each of the series in favour of the hypothesis that the revelations of the seven parables and of the seven epistles have a chronologically successive meaning. An extremely interesting, as well as exhaustive, inquiry into this part of the subject will be found in a work, which I believe is not widely known, but which deserves most careful examination. I refer to "The Javelin of Phinehas; or, Christ's own Judgment upon Christendom," by the late Rev. William Lincoln, and it is mainly therefrom that I now extract the following condensed statement of the points of correspondence between the two series of utterances from the lips of the Great Prophet, and of the alleged applicability of their teachings to the principal features of the growth of error in the visible Church during the past eighteen hundred years. It is, of course, impossible within the limits of this paper to do more than present the matter in the very briefest form, a method which, while it invites inquiry, deprecates hasty judgment.

Assuming, then, as an hypothesis, that in the seven parables and the seven epistles is exhibited a twofold and parallel prophetic view of the course of the Church—both true and false—in its relation to the world, the successive periods may be indicated as follows: premising that each stage of moral character does not necessarily terminate with the end of the particular parable or epistle, but is to be found, more or less, in all, the main features relating to the special period concerned being prominent. It must, moreover, be borne in mind that the parallel view is not necessarily one of similarity, but often of contrast, and that it is the view not easily apparent to all, but pre-eminently that taken by the Lord Himself, and presented in both series in language and symbols of peculiarly mysterious character.

First Parable.—This, while setting forth certain main features of the Kingdom of Heaven, common to every stage of its history, discloses the fact that from the very first, the unfruitful hearers would be to the fruitful in the proportion of three to one, thus laying the foundation for the mixture of the false with the true.

First Epistle.—Exhibits a condition of the Church in which it is manifest that there are a number of "them which are evil," of false professors of religion, "liars" who claimed to be "apostles," and "Nicolaitanes," *i.e.*, destroyers of the people, by means of union with the world.

Second Parable.—This, like the first, is applicable to the whole of this dispensation. It commences with the earliest sowing of the seed by the Son of Man, and continues to the end of the age and the establishment of the kingdom of glory. But it declares the solemn truth that, from the beginning, Satan's work has been to produce a counterfeit of the true Church, to mingle the tares with the wheat—"the children of the kingdom" with "the children of the wicked one."

Second Epistle.—Also reveals the presence in the Church of those falsely claiming to be Abraham's seed, while really of the "Synagogue of Satan"; and then predicts the terrible persecution under Diocletian, which lasted exactly ten years (or ten prophetic days), from A.D. 313 to 323. The name, Smyrna (myrrh), may perhaps be regarded as symbolising the fragrance resulting from the bruised and suffering condition of the churches.

Third Parable.—Brings to view the visible Church, or "Kingdom of Heaven." It has now become a tree, wide-spreading, influential, imposing, and the "fowls of the air" (interpreted as "the wicked one," verses 4 and 19), make it their abode.

Third Epistle.—Also speaks of Satan's dwelling-place or "throne." The "*deeds*" of the Nicolaitanes have developed into "*doctrines*" akin to the doctrine of Balaam, and union with the world has thereby been regularly established. Yet a faithful testimony to Christ, even unto death, is still maintained.

Fourth Parable.—The woman hiding leaven in the meal till the whole is leavened. Leaven, the invariable type of subtle evil, is surreptitiously introduced. A woman, type of the Church (whether true or false), is the agent; resulting in the permeation of the whole mass by the corruption. "The Church, the Church," is now the cry.

Fourth Epistle.—"That woman Jezebel" is the prominent character, actively promoting the corruption of the Church by seducing to conformity to, and union with, the world—or spiritual adultery—the very "depths of Satan." The nominal Church not only leading the movement, but, like Jezebel, fiercely persecuting the true servants of God.

Fifth Parable.—A small treasure, yet so unspeakably precious that the finder, to procure it, gives up all, is in the large field, and the field is "the world" (see v. 38). The few jewels among the mass.

Fifth Epistle.—Much outward profession of life,—"a name that thou livest," but in reality a condition of death (the inevitable result of spiritual adultery, predicted in the preceding epistle, ch. iii. 23). But a few living witnesses, undefiled with the world (compare ver. 4 with Jas. i. 27). A bold testimony to the truth is delivered by such. The "names" of the "few" are prominent in the history of Reformation times.

Sixth Parable.—In this is again set forth the value to the seeker of the "one pearl of great price." There the world drops out of sight, and the Church is alone seen in her unity,—one in the sight of her Saviour, and one in the realisation of her members.

Sixth Epistle.—If the previous epistles have found their counterpart in the successive conditions which have characterised the Church, this, which is addressed to that of Philadelphia, or "brotherly love," may well be regarded as denoting the period in which Christians have learned to ignore outward names, and to recognise the unity of the body to a degree previously unknown. This is the day of the open door for service, and at the same time of an immense amount of outward but unreal profession—men claiming to be the true people of God, or "wheat," but in reality of "the synagogue of Satan," "tares" of his sowing. A day, too, of quickened expectation of His return, who saith, "Behold, I come quickly."

Seventh Parable.—Clearly relates to the end of the dispensation, touched on already in the parable of the tares, but here the exclusive subject. The final separation of the good from the bad, and the rejection of the latter.

Seventh Epistle.—Reveals the fearfully corrupt condition of the professing Church; thoroughly self-satisfied, full of influence, riches, and power, but with Christ so entirely out of her sight that He is represented as standing without her walls, and addressing Himself to the individual believer, here and there, who will hear his voice. The rejection of the professing mass, as loathsome and disgusting to Him, is declared.

It will probably be admitted, on an examination of the two series of Divine teachings, that there is at least some ground for the supposition that they are both intended to serve a double purpose—first, to declare truths of the most important character concerning the condition of the Church at all times of this dispensation; and then to afford a consecutive view of her history with especial reference to her fatal alliance with the world. This latter element may be more apparent in the seven epistles than in the seven parables. Indeed, the correspondence of some of the delineations with certain phases of that history are so striking that even Archbishop Trench, who strongly opposes the consecutive view, is compelled to allow it. "Smyrna," says he, "represents excellently well the *ecclesia pressa* in its last two and most terrible struggles with heathen Rome. So, too, for such expositors as see the Papacy in the scarlet woman of Babylon, the Jezebel of Thyatira appears exactly at the right time, coinciding with the Papacy at its height, yet at the same time with judgment at the door, in the great revolt which was even then preparing."

Both together, they afford a most marvellous exposition of the view which the Great High Priest takes of Christendom, and of that union of the Church with the world, which, whether in the days which were before the flood, in the times of Israel in the wilderness, and subsequently when established in the land, and then in the Christian dispensation, it has ever been the object of the enemy to bring about. Too well has he succeeded. Christendom in the mass is little better than a baptized Paganism. The leaven has corrupted the whole. Happy are they who hear and obey the voice from heaven, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

QUA IBOE.—Messrs. Bill and Baillie, with their wives and two native teachers, labour here, on the West Coast of Africa, among a population of 500,000 people, hitherto unevangelised. During five years of self-denying work a church of forty members has been gathered, and twenty or thirty attend the inquirers' classes. The influence of the Gospel is extending and deepening, and about forty refugees—accused of witchcraft, which is punished by instant death—live with their families on the mission ground, and so are saved from their doom. The converts include a chief, who has shown ample evidence of change of heart. The new report is very encouraging. Copies may be had from the hon. sec. of the mission, Mr. D. C. Hamilton, 43, Laburnum-terrace, Belfast.

Cross-bearing.

BY DR. HUGH MACMILLAN.*

This law of the kingdom is to be carried out in every cross-bearing which we have to endure. If we bear it patiently we rob it of its sting, and convert it from a bane into a blessing. We make the thorn that wounds us to blossom and fruit for our good. We act as the freemen of Christ, who are forced by outward circumstances, but who yield their souls a living sacrifice, and whose acts are therefore priceless, free. We are perpetually meeting the Crucified One on the path of life. We are continually impressed into his service. We are "compelled to go with Him a mile" on the path of duty. We are commanded to deny ourselves, take up our cross, and follow Him along the strait and narrow way that leads to Gethsemane and Calvary.

We are, it may be, in a situation where those about us are disagreeable, and the circumstances trying and the duties unpleasant. We are tied down to a work we dislike, while we are filled with longing for a work which we love; bound to some mechanical, inferior employment, while we feel within us faculties and inspirations for higher service. We are placed, perhaps, in homes which have no attraction or brightness for us, while we have visions of the Eden that might be ours if our circumstances were different. We are wronged or maligned, or undervalued or unloved, wrestling with care, or sorrow, or penury.

We come in, as it were, from the country, like Simon the Cyrenian, thinking only of our own selfish pursuits and enjoyments, and at the strait gate of life, in some crisis of our history, we encounter the Crucified One, and life puts on to us at once a painful aspect. Our holiday pleasure is spoiled, our plans are thwarted, and henceforth we have to gird ourselves for toilsome effort and patient endurance.

The Saviour is thus constantly crossing our path, meeting us as He is said to have met Peter, in the beautiful legend of the Early Church, on the Appian Way, when he was fleeing from the persecution of Nero. "Lord, whither goest Thou?" said the trembling and awestruck apostle, as he saw his Master with his face and step steadfastly turned towards Rome. "I go back to Rome to be crucified a second time," was the reply; and the conscience-stricken apostle, ashamed of his cowardice, went back at once to die with his Lord the martyr's death. Jesus is meeting us, bearing his cross, and asking us to take it from Him, to help Him in the form of some hard duty, some painful self-denial, some humbling employment, some patient endurance of suffering or wrong.

Whatever form of cross-bearing is laid upon us, we feel at first that it is a pressed service, a compulsion which is trying and oppressive. We feel the pain of having to give up our own way, and so have our liberty restricted. At first we are filled with resentment against the Gospel of Christ for spoiling our plans and pleasures. But by-and-by, as God's grace works in us, and makes us willing, the service that we most hated we shall learn most to love. The cross that crushed us to the earth will support us and lift us to Heaven; the things that seemed against us we shall find working together for our good; the compulsion of painful circumstances that brought us to Christ will issue in richer life and grander liberty; and the constrained service will be changed into a lifelong fidelity. How thankful should we be to be brought into Christ's companionship, even if it be by the pressure of the heaviest cross that was ever laid upon human shoulders! How thankful should we be that we may still carry Christ's cross for Him by being crucified in our own souls to the love of sin and the world; by bearing our own sufferings patiently and meekly, and thus knowing the fellowship of his sufferings; by sharing with Him his love for the souls of men and his keen solicitude for their everlasting salvation, undertaking the heavy labours connected with the preaching of the cross, and enduring full sympathy with Him, continual sorrow of heart because of the sins and pains of the ungodly. . . .

We cannot, indeed, in one sense help Christ to bear his cross. Our sufferings, our merits, will not be allowed to compete for a single moment with his infinite atonement. In the sense in which we need Him as our Saviour from sin He stands alone—in an awful supremacy of suffering and in a glorious supremacy of grace. He has trodden the wine-press alone, and of the people there were none with Him. And He might have carried on the work of grace which He thus inaugurated unaided, as He finished the work of creation without help of man or angel. Who are we, and what is our power of service? We are dismayed and disheartened when we think how little we can do in contrast with the magnitude of the work. And yet one of the deepest things in Scripture is the assurance that God has need of us—that He cannot carry on his work of salvation without us. Not more truly did Simon the Cyrenian help Jesus to carry his cross on Calvary than we can help Him still in making that cross efficacious in healing the sins and sorrows of the world. The cross is ours as well as Christ's. There is a Divine necessity laid upon us. We are under Divine compulsion to carry the cross of Christ into the heart of the world's sufferings, to bring its soothing and elevating and healing power to bear upon the case of those who feel life's burdens too wretched to be borne. The love of Christ constrains us. By the irresistible power of that love which even the cross itself has left unexhausted, let us help the Lord to bear the burden of the world's misery, and by bearing it to bear it away, and so end it for ever.

And assuredly we shall find that such gracious compulsion is our grandest freedom and expansion of soul; and such love-constrained service the highest blessedness of man. And whatever be the cross we ourselves may have to bear—and life for each of us is full of crosses—cross purposes, cross callings, cross relationships, cross necessities, cross circumstances and issues of life—let us seek to carry our cross for the sake and in the spirit of Christ, as the Divinely-appointed means by which we are to be crucified with Him to the world and the world to us. And however long it may remain, and however hard it may press, we shall assuredly realise the truth of Christ's own words, "My yoke is easy, and my burden is light." If we take up the cross of others our own cross will fall; and if we take up our own cross and follow Christ, our sorrow will be turned into joy. The cross will crown us, and our bondage will make us free.

* From The Mystray of Grace and other Sermons. 6s. *Hodder & Stoughton.*

LEPERS IN JERUSALEM.

The twenty-first report of the Leper Home is a record of devoted work under the auspices of the Moravian Church. At the end of last year there were twenty-four patients, eleven men and fourteen women. In most cases the disease had made terrible ravages upon the wasted frames. On the whole the inmates lead lives of contentment, thanks to the efforts of the "house father," Mr. Karl Schubert, and those who work under him.

The Word of God is highly prized by some of the lepers. One has declared that "were it not for the comfort that we derive from God's Holy Word, we should have died in despair long ago." The workers aim at spiritual results, and they are cheered by many indications of God's blessing. What but the grace of God could lead one stricken inmate to say, "Leprosy is nothing to me so long as the Lord is on my side"; and another to exclaim, "Surely it is better to be a leper and have fellowship with Christ, than to be in good health and far away from God"?

Three of the lepers died during the year. One of them was Salieh, the young man who penned the grateful letter which Bishop La Trobe published in his pamphlet, "Work among Lepers." At the last he was asked whether he was at peace. "Yes," he whispered, "there is peace, there is light, there is joy." The others both confessed Christ, the last words of one of them being "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's."

There is also work done among the lepers outside the Home. Copies of the report may be had from the secretary, Rev. B. La Trobe, 7, Furnival's-inn, E.C. The position of treasurer, held by the late Dr. Drury, of Bournemouth, has been accepted by Mr. H. Osborne Essex, 12, Fleetwood-street, Southport.

SHIPWRECKED MARINERS' SOCIETY.—A meeting of this society was held on Friday at the Board Room, 28, Great George-street, Westminster. Urgent relief issues were sanctioned for the past month to 671 shipwrecked or distressed mariners, fishermen, and bereaved dependents, the wrecked, foundered, and missi[illegible] vessels concerned numbering seventy-seven

Papers for Young Christians.

WHAT IS CHRIST TO ME?

HIS MIRACLES.

Since our Lord says so much about his works as strengthening his claim to our faith, we must not pass them by unnoticed. There is a wrong way of looking at the miracles of Christ. Among the multitudes who followed Him there were not a few in whom the miracles excited nothing but wonder. Such persons regarded Christ much as they would regard a mere conjurer able to do extraordinary things. Do you remember how "exceeding glad" Herod was to see Him? But it was only because he hoped to have a little sport out of Him by seeing some of his miracles (Luke xxiii. 8, 9). Before such a man Jesus will do no work, and speak no word. His miracles were for a higher and holier purpose than that of gratifying the curiosity of one whose heart was entirely closed against Him. Do not fall into the same mistake. If you delight to think of his miracles, seek also to know why He performs them. How do they help you to believe in Him?

(1) *They are the evidence of his being sent from God.* Moses was sent from God to the Israelites in Egypt. "But," said Moses, "how shall they believe that Thou hast sent me?" Three signs were given him to show the people. First, his rod cast upon the ground became a serpent, and again became a rod in Moses's hand; next, his hand put into his bosom became leprous, and again was made whole as before; and, third, the water of the river poured upon the dry land would become blood (Exod. iv. 1—9). These miraculous signs were to convince the people, so that they might be assured that in receiving Moses they were receiving God who had sent him. Jesus is the Sent One from the Father. For evidence of this He often appeals to his works. He describes this witness as greater than that of John the Baptist (Jno. v. 36). When men were rejecting Him He showed that they were without excuse because they had the evidence of his works (Jno. x. 25, 37, 38). To Philip He said, "Believe Me, that I am in the Father, and the Father in Me; or else believe Me for the very works' sake" (Jno. xiv. 11). Nicodemus admitted the testimony of his works (Jno. iii. 2). They are not unimportant to us. We know from their testimony that He was sent from God, and that God was with Him (Acts x. 38). How could we refuse One who comes with such credentials? What the prophet foretold has been fulfilled in his life, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing" (Isa. xxxv. 5, 6).

(2) *They symbolise the work He does.* Some of Moses' miracles were terrible judgments upon Pharaoh and his people. So also were some of Elijah's. It was the mistake of James and John that they wanted to repeat similar miracles of judgment (2 Kings i. 5—12, with Luke ix. 54). None of the miracles of Jesus were of that character. Only one could be described as a miracle of judgment, and that was upon a leafy, yet fruitless tree, not upon a living person (Mark xi. 20). He came, not to destroy, but to save; and his miracles were in keeping with the object of his coming. He is repeating now in the spiritual experience of men just what He did when on the earth. As then He had power over every bodily disease, so now has He power over all the diseases of the spirit. Learn to make this practical use of his miracles. Was He ever confronted with a case too difficult for Him to meet? Not one. The blind, the dumb, the lame, the palsied, the demon-possessed—He could deal with them all. Even death was powerless against his word. The disciples might be baffled (Mark ix. 18), but He never! Do you ever complain of spiritual sickness? Remember his power is just as unlimited in meeting your need. He can remove blindness from the heart; can open dumb lips; can heal backsliders; and can quicken even the dead. Expect a salvation worthy of Him.

His miracles help you—do they not? Read them again; and see in every one an evidence that Christ is what He claimed to be. The Saviour whom we trust is manifestly sent and indwelt by the Father.

CHELTENHAM.—Mr. W. Mortlock, Police Court Missionary in this town (1, Calcutta Terrace), writes that he is having good success in his work among prisoners, tramps, and lodging-house frequenters

For the Young.

"MY FATHER'S HOUSE."

John xiv. 2.

"My Father's house." This is Jesus's name for heaven. How simple, how beautiful, how attractive it is. The Apostle John once had a glimpse of it, and he did his best to describe it in the closing chapters of Revelation. He tells how beautiful it was, the very street being of pure gold, and the gates, each one was made of a single pearl. But when we think of our homes it is not of their beauty, or grandeur, but of the loving hearts that are there; and when Jesus thought of heaven it was as "My Father's house."

No one could have described it better than He. He had not paid it only a short visit: He had lived in it thousands of years, and He knew it very well. He was shortly to return to it; it was dearer to Him than ever, and the dearest thought of all was that it was his Father's house. How pleasant it must have been to Him to know that very soon He would see home, sweet home, again.

You boys and girls have some place here that you call "My father's house." You are very fond of it, it is the centre of your very life, for in it dwell those who are nearest and dearest to you. To you there is no place like home; you would not exchange it for any in all the wide wide world.

The great wish of Jesus Christ is that all of you should be his brothers and sisters. He came down here to lead us all to know God as "Our Father," and so to touch our hearts with love to Him that we should think of his Father's House as our future home.

But at present you are living in a world that has many dangers, many pitfalls for unwary feet, and you must be careful how you walk and where you walk, so that you may reach that Home at last. If you had wandered away from your home down here, and wished to return, you would not take the first path you met, you would make careful inquiry from those you thought knew the way best.

I cannot see your hearts, but I want you all to ask yourselves, Am I on the right road to the place Jesus called "My Father's house"? If you think more of pleasure, and how to please yourself, let me tell you that you are wandering farther away from it. There is a narrow path that leads straight to it. Do not be afraid, if you are in downright earnest you cannot miss it. You will see in it the footmarks of Jesus all the way.

Oh, happy, happy will you be if your little feet step in them. They may lead you to trial, and danger, and temptation, but if you will stick to the footmarks they will lead you on in perfect safety to your Father's house.

As you get near the end of the journey, you may be afraid of the stream that you will have to cross. Oh, so many are afraid of the river of Death. It flows through a dark valley, but there is nothing in it to harm you.

With Jesus as your friend you will not find it a roaring torrent deep and wide, but a stream which you can safely wade over.

There are many children just now that are at school, and they are going home very shortly to spend Christmas, and they are so joyful about it that they take no notice of things which at other times would greatly annoy them. Why? They are going home! And so the troubles of this world and death itself are as nothing to the dear child of God, whose heart is filled with joy because he is going home to the place Jesus called "My Father's house."

W. M.

EAST LONDON "CRIPPLES."

Rev. J. L. Brooks and Mrs. Brooks, of Stepney, invited about 250 crippled children (members of C. L. Boyer's "Home Cripples' Band") to tea at the meeting house last Friday evening. Mr. and Mrs. Brooks welcomed the little arrivals, and loving hands soon made them comfortable and happy. Terribly afflicted as so many of them are, yet their smiles and calls of recognition to the workers manifest the value of this work in helping to relieve them of the burden of their pains.

After tea short addresses were delivered by various friends. Recitations and sacred songs were rendered by members of the band.

"DID HE DIE FOR ME?"

Words of a little nine-year-old Hindu girl, on first hearing the story of the Crucifixion from the lips of Mrs. N. F. Oldham, in India.

The Christian teacher was telling
The story of Jesus' love;
How he left the mansions in glory,
And his beautiful home above,
To come to earth's sin and sorrow,
To suffer and die for men;
And her heart strangely warmed as she told it,
Though repeated again and again.

There were thoughtful dusky faces
Upturned to catch each word;
There were eager, wondering glances,
For these had never heard
Of a tender, loving Saviour,
Who cares for the children too,
And it came in strange revelation,
This story so sweet and new.

One little Hindu maiden
Among the group that day,
Overcome with deep emotion,
To her tears and grief gave way,
As with wringing hands outreaching,
She cried, "O, can it be
This Saviour, this dear, loving Saviour,
Did truly die for me?

"No one ever before has told me
A story I love so well.
Will you say it again, dear teacher,
So that I may go and tell
Of the love of such a Saviour—
Even mine you say to me?
I'm so glad you came to tell us
That he died for even me.

"May I go and tell my people
Of this Christ who died to save,
And of God, who loves the wide world so,
That his only Son He gave
To be such a gracious Saviour,
That He reaches across the sea,
And has sent some one to tell us
That He died for even me?"

Kate M. Frayne.

Western Christian Advocate.

THE INVALID SISTER.

"I wonder, sister, if the Lord
Is thinking of us now,
As there He sits upon his throne,
With radiance on his brow?
I wonder if He thinks of us,
At such an hour as this,
With thoughts of gracious sympathy,
And loving tenderness?"

"He does, I know, my sister dear,"
The elder one replied;
"I know He loves us with a love
So often proved and tried;
He thought of us when He, in love
Our souls' deep misery met,
And having loved us unto death,
He never will forget.

"It seems as though I see Him now,
The centre of Heaven's throng,
While hosts unnumbered round Him wait
In holy happy song;
And near the throne bright spirits stand,
His pleasure to fulfil;
And yet, I know, amid it all,
He thinks upon us still."

And shining angels bore the words
Up to the streets of gold,
And to the Master's listening ear,
The loving converse told;
It fell like incense on his heart—
Like streamlet's running rill;
He answered with a gracious smile,
"Yes, I remember still.

"Go, tell them they are ever mine,
For them I suffered, died;
Go, tell them that their every need
By Me shall we supplied;
Go, bid them keep their hearts for Me,
Responsive to my love,
Till I shall call them hence away,
To dwell with Me above."

Albert Midlane.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, *Oxford*, to March 17; *Moseley*, March 18; *Doncaster*, March 19 to 30; Mr. H. Hutchinson, *Fulneck*, March 18 to 20; *Bolton, Lancs.*, March 21; *Lincoln*, March 22: *Market Rasen*, March 23; *Swinhope, near Grimsby*, March 24; *Penge*, March 26; Mr. J. S. Tyler; *Old Radford, Nottingham*, to March 17; *Octavius-street Chapel, Deptford*, March 19 to 26; Mr. T. Lewes Sayer, *New Public Hall, Lordship-lane, S.E.*, March 26 to April 7; Rev. Martin J. Hall, *Finchley Parish Church*, March 18 to 24; Mr. T. M. Wigner, *Greenwich (Rev. C. Spurgeon's)*, March 20 to 25; Mr. H. B. Claxton, *St. Mary's Schools, Peckham*, March 18 to 26; Mr. S. J. Hewlett, *Willington, Burton-on-Trent*, until 20th; Mr. A. G. Dodderidge, *Hillsborough, co. Down, and Lisburn*, from March 21.

CHILDREN'S SCRIPTURE UNION.—March 19, John xiv. 16-31; 20, xv. 1-15; 21, xv. 16-27; 22, xvi. 1-11; 23, xvi. 12-24; 24, xvi. 25-33; 25, xvii. 1-13.

IRELAND'S YOUNG MEN.

Now, when all eyes are towards Ireland, and the name is on every lip, many will doubtless be interested to know something of what work is going on to win her sons for Christ, and more especially in the south. In the providence of God the Y.M.C.A. has gained a firm footing in the southern capital, and in the City of Cork there is a flourishing Association. On Sunday evenings after the church services are all over, it is cheering and inspiring to see the lecture hall crowded with young men listening eagerly to the simple story of God's love and the way of salvation as manifested in the death of Jesus on Calvary. This must have far-reaching results, and the committee have been much encouraged from time to time by hearing of definite cases of conversion. Men who were utterly careless, and even open scoffers, men who were slaves to drink and impurity, are now to be found regularly attending the meetings, and showing forth the regenerating power of the Gospel.

Quite recently a young man came seeking help to obtain employment, and on inquiring if it mattered what religion he belonged to he was told not. "Because," said he, "I don't belong to any religion"—in fact, he was an avowed Agnostic. The secretary had a short talk with him, and invited him to attend the Sunday night Gospel meeting. He promised he would, and from that time he became a regular attendant, and at a recent meeting, to the great joy of the workers, he was one of the first to request prayer, and has since decided intelligently to accept Christ as his Saviour, and to become his follower. In a conversation with the secretary afterwards he said he could not account for the power that softened his heart and melted him to tears, but he was deeply impressed with the reality of the whole meeting. Now he is bringing other young men to the meetings with him.

The work has greatly extended of late, and has now several vigorous agencies, viz., three cottage meetings in different parts of the city; a large boys' branch, which has already been greatly blessed and several lads won for Christ; a "Foreign Missionary Parliament," which seeks to disseminate missionary interest among the members; a weekly Bible-class; a workers' training class; and two weekly prayer-meetings. The progress of the work was such that the committee decided early last year that enlarged premises were demanded, and after much prayer and waiting on God they were led to purchase a plot of ground and erect a building. They began by doing what they could for themselves; and by putting forth strenuous efforts to raise the money needed they have raised about £3500, and will require about £1500 more to complete. As they have promised not to go into debt, we sincerely hope that this sum may be speedily forthcoming, and so enable them to enter the new premises for next winter's campaign. Communications should be addressed to the general secretary, Mr. T. A. Bailey, the Y.M.C.A., Cork.

We are very glad to find that while there is much that looks dark and cloudy concerning Ireland to-day there is this bright lamp of hope shining all the brighter because of the darkness around. Erin's future welfare lies greatly in the hands of Erin's sons, and if they can be only banded together for God and right, who knows the possibilities that lie before them for good? All who are interested in the welfare of our sister isle are earnestly asked to pray for this and similar efforts.

FRENCH BRANDY, according to Deputy Guillemet, of the Department of the Vendée, is one of the most dangerous drinks served out to Parisians. M. Guillemet has studied the subject, and has drawn up a report on it in which he exposes the abominable way in which this spirit is doctored and adulterated.

NOTES ON DAILY READINGS.

SUNDAY, MARCH 19.—2 KINGS XXI.

Such sin is revealed in this chapter as recalls the worst abominations of the heathen. And this of the redeemed people of God, incited by the son of the good Hezekiah. How sad the record, that they did even more evil than the nations whom the Lord destroyed before Israel. There could be only one result to all this, that the Lord's help should be withdrawn, and that they should be left to reap the bitter harvest of their sins. God does not cast us off till we have cast Him off, and even then He punishes us by withdrawing to his place only till we acknowledge our offence and seek his face again. Our only defence and salvation consist in our union with God, his deliverance around us, his grace within. But directly we yield to sin, it is as if some obstruction had come into the pipe of communication, and the water falls in the fountain, but not because of any failure in the cistern.

In this reign Hosea, Joel, Nahum, Habakkuk, and Isaiah lived and prophesied. Perhaps their blood is included in that which Manasseh shed. The more sin, the more warning voices. But the greater light, the darker sin. And yet, as we learn from 2 Chron. xxxiii., even Manasseh was saved. In his affliction he sought the Lord. Such is the gain of pain. But his personal repentance could not obliterate the terrible results of his sins or their effect in incurring the penalty of captivity. We may be pardoned, but there is a harvest which even pardon does not avert.

Amon was not stayed by the example of his father's sins or regrets from following the sinful courses to which from childhood he had been inured. As the twig is bent the tree grows. Oh, soul of man, remember that example is more decisive than words.

MONDAY, MARCH 20.—2 KINGS XXII.

How came Josiah, at the age of eight, to seek after the God of David his father? In the midst of his father's court that young life grew up as a young palm in the desert waste. Perhaps one of the prophets, or some attendant, had made him the subject of special care and love, teaching him in the ways of the Lord. At the age of twelve he began to purge Judah and Jerusalem, and at eighteen he put his hand to the greatest work of all, the cleansing of the Temple and the restoration of the holy rites. This is work to which we must all bend our heedful care. The temple of the body must be kept holy for the Holy Ghost, and the inner shrine of the spirit should be maintained in perpetual repair. It is at such times, when rubbish is being cleared, and breaches made good, that the Word of God is found, and comes home to us with new freshness, and becomes first the critic, and then the joy of our hearts.

Probably Shaphan would read Deut. xxviii., xxix., xxx.; and there was plenty in these chapters to fill the young king with dismay. Oh, to read the Bible always with a particular reference to oneself, and then, like Josiah, to proceed at once to put its injunctions and precepts into practice. There is great encouragement here. One copy of the Scriptures, like a seed long buried, suddenly fructified, and led to a reformation. So was it when Luther began to read that copy of the Vulgate at Erfurt. One copy of the Bible is enough to upheave a nation.

There was evidently a godly remnant in Jerusalem, who had survived the massacre of the former reigns. Of these Huldah was one. Women should always live in the uplands, beholding sights and hearing voices which are hidden from the rest of us. The greatest of anomalies is a thoughtless and irreligious woman.

TUESDAY, MARCH 21.—2 KINGS XXIII.

What the king had found good for himself, he gave to his people. It is a good habit to circulate the Scriptures. And how beautiful it was that this covenant should be formed. Let us give ourselves to be only, utterly, and always for God, and then set ourselves to destroy evil, beginning with ourselves.

It is almost incredible to find that the emblems of the most obscene idolatry had been set up in the Temple, and that the holy place had been desecrated by abominable rites. But is there not a solemn warning to us all? Baal-worship is simply the adoration of human energy, and the Asherah the licence of love. May there not be more of these than we know, even in Christian hearts? The valley of Tophet, so called from the drums, *Toph*, used to drown the cries of little children when made to pass through the fires there, was the scene of the fires that smouldered always, consuming filth, and thither were the idolatrous emblems brought. We need to be baptized in fire. In us the consuming fire should burn. Refining fire go through our hearts!

When the purgation of evil is complete so far as we know, we may turn to eat the Passover; and we shall be at one with all the scattered people of God in the act of solemn commemoration (2 Chron. xxxv. 1—19).

The end of Josiah was very tragic (2 Chron. xxxv.). It was the result of his own folly and presumption. A long God-fearing life may end in self-incurred disaster, unless we carefully walk with God to the very end. There is never a moment in the life of the most matured saint when he may lean to his own understanding.

WEDNESDAY, MARCH 22.—2 KINGS XXIV.

Note the entail of Manasseh's sin! He had lived, been forgiven, and died years before, but Judah was irrevocably doomed for his sin. The poison had eaten so deeply into the heart of the people, that only the severest measures could eradicate its effect. Mark also the emphatic statement of the second verse, that the Lord sent against him bands of foes. Nebuchadnezzar, then at the beginning of his reign, little realised that he was only an axe with which God hewed, the rod of his anger, the staff of his indignation. Ungodly men are sometimes permitted to vex God's people for their chastisement. The best way of escaping them is to turn instantly to God in confession and prayer. "At the commandment of the Lord came this upon Judah."

Jehoiakim was not honoured with burial (Jer. xxxvi. 30). The battle of Carchemish was one of the decisive battles of the world. When Jehoiakim was carried to Babylon, where he lingered for thirty-seven years, the sacred vessels were carried thither also; whilst many royal and noble persons, amongst whom were Ezekiel, Mordecai, and Daniel, accompanied them. The false prophets were vigorous in predicting the return, but Jeremiah, like a brazen wall, resisted their unanimous assertions (Jer. xxvii. 16).

Then Zedekiah, infatuated and enticed into a league with neighbouring nations against Babylon, brought on himself and his people a yet more overwhelming destruction. How foolish and insensate is that departure of the heart from the living God which deprives it of rudder and chart, and leaves it to drift before the tide. The fear of God is the beginning of wisdom, and only those have sound understanding that keep his commandments.

THURSDAY, MARCH 23.—2 KINGS XXV.

This was the third siege of Jerusalem. It lasted a year and a half, until the people were reduced to the most fearful deprivations, and perpetrated atrocities which are almost inconceivable (Lam. ii. 20—22; iv. 3). If only Jeremiah had been allowed to sway the king's counsels, much of this would have been averted, but it seemed as if a judicial blindness had been allowed to veil his eyes. And the retribution was terrible: Zedekiah blinded and a captive; the Temple in ashes; the city walls and buildings razed to the ground; the remnant of the precious things carried off; the principal men put to death, whilst a miserable handful of 832 persons were driven into captivity; and as to the remnant of the poorest, like harried sheep, they took refuge in Egypt, and the land was left desolate for seventy years to keep her Sabbaths.

Such is the vengeance of God. He pleads long with man, but if he will not turn, then He whets his sword, and becomes the terrible avenger of sin. Such a story as this makes it possible to understand the anguish of the Hereafter, where men receive the reward of bad things done in the body. But, amid all, we recall the tears of the Book of Lamentations, like the tears of the Son of God. There is that in God which weeps whilst He chastises, which cries, "How shall I make thee as Admah and set thee as Zeboim?" Nor are tears all. He is the Redeemer. He gathers again the outcasts of Israel. There will be a return from the captivity, because He delighteth in mercy.

FRIDAY, MARCH 24.—1 CHRON. I.

Only a list of names. We stand before the stream of humanity, passing onwards with never-ceasing volume, and over the brink into the unseen. A few names only stand out with any special meaning for ourselves. Adam (1), Abraham (28), Isaac (34), Esau and Israel (34). But what do we know or care of the rest?

But let us remember that these are the great branches of the family of man. Adam the root, and these the boughs. Our Anglo-Saxon race can trace its descent, for instance, to the sons of Japheth; and claim its lineage with these mysterious echoes from the great past. But these lines of descent, which ramify in various directions, are briefly mentioned, to be almost at once dismissed; because the inspired scribe, who may have been Ezra, is eager to follow the particular thread which leads one to David, and his royal line, and the Divine Man.

That, after all, is our supreme Guest. Adam was the figure of Him that was to come. By our natural birth we are born into the first Adam, but there must needs be a second before we can be born into the second Adam, the Lord from heaven. Only those that are of faith are blessed with faithful Abraham. What is there to allure us in this mention of the dukes of the line of Esau? We belong to a nobler line, that of Israel, the prince with God! Our brother, Jesus, has made us scions of the Royal House of Heaven.

SATURDAY, MARCH 25.—1 CHRON. II.

The genealogy is now traced from Israel to David and afterwards the sons of Judah and their families are enumerated. It is like reading a page out of the Book of Judgment. Er was wicked. Achar, the troubler of Israel. Maacah, Caleb's concubine. Our Lord Jesus came from a stock which had been deeply tainted with sin. Marvellous that from such a ground so sweet a fruit could have been reared—so peerless a flower!

What a chapter might be written of the line of spiritual descent! No doubt there is such a record being kept by some angel scribe, and we shall be allowed to see it some day. We shall then be able to trace our spiritual progenitors back and back to the days when the heralds of the cross first bade men come to Jesus, and beneath their words souls were regenerated through the Holy Ghost. Of course every spiritual birth is due to Him, and yet there is a distinct part performed by each saved soul as it wins another to Christ.

Children are a heritage of the Lord. Blessed is he that hath his quiver full of them. Interpreted literally that sometimes seems a hard saying in our overcrowded land. But, spiritually, it is ever so. And we should fret, with the bitterness of an Eastern childless wife, until the Lord honours us with spiritual children.

INTERNATIONAL S. S. LESSONS.

MARCH 26.

Review of Quarter's Lessons.

Golden Text—Psalm cxix. 105.

This series of lessons extends from B.C. 536, when the first return from captivity took place under Zerubbabel, to about B.C. 430, when Nehemiah paid his second visit to Jerusalem.

The Babylonian kingdom, represented by the head of gold in Nebuchadnezzar's vision (Dan. ii.), fell shortly before our first lesson. The Persian kingdom had then commenced under Cyrus, by whom the decree for the return of the Jews was issued.

There were three separate returns from captivity:—The first under Zerubbabel; the second under Ezra, B.C. 458; and the third under Nehemiah, B.C. 445. Both the second and third took place while Artaxerxes Longimanus reigned in Persia.

The first six of these lessons deal with events connected with the first return. The prominent persons appearing then were Zerubbabel, the governor; Joshua, the high priest; Haggai and Zechariah, the prophets. About 50,000 people returned (Ezra ii. 64, 65). Their first work was to build the Temple. They prepared for the service of God before they built the walls of the city. Was not this beginning at the right end? It was about fifteen years after the laying of the foundation before the Temple was completed. What caused the delay? Recal the discouraging effect of the wailing of the old men (Ezra iii. 12, 13), and the opposition of enemies (Ezra iv.). Recal how the two prophets Haggai and Zechariah stirred up the people. What special lesson was taught by the two visions of the filthy garments and of the golden lampstand? See golden text.

In lessons vii. to x., Nehemiah appears. After his visit to Jerusalem he stayed there as governor for twelve years (v. 14), and then returned to the king, with whom he stayed long enough for many evils to develop in Jerusalem, which he remedied at his second visit (xiii. 6, 7). His work of reform commenced, as every good work does, with earnest prayer, which, after some months' delay, received an abundant answer (i. and ii.). The rebuilding of the city wall was not accomplished without difficulty and danger. Who were opposing them? And what various methods did their enemies adopt? And how did Nehemiah deal with them? The *character* of Nehemiah is seen in his work. Before everything else he is a man of God, whose habit was to refer everything in prayer to God, and to expect God to do what he asked. But his deep sympathy and compassion for his people are just as prominent. It was this that led him to pray, and the consciousness that they were God's people enabled him to pray with faith. His treatment of his enemies and the vigorous and determined manner in which he reformed abuses show that piety does not necessarily mean weakness. The times needed such a man, and God raised him up for the work.

The story of Esther goes back to a period before the time of Ezra. The Ahasuerus of this book is the Xerxes of history. The purpose of this narrative seems to be to indicate God's marvellous care for those Jews who remained in the land of their captivity.

To tell the whole story of these lessons, and to show how the hand of God is in every event, will be a profitable review.

The Kind Commandment.

"Come ye yourselves apart into a desert place, and rest awhile."—St. Mark vi. 31.

BY THE AUTHOR OF "THE HARVEST OF A QUIET EYE," "GLEANINGS AFTER HARVEST," ETC.

(Concluded.)

The Sabbath, therefore, must be regarded in two aspects. Though a day, pre-eminently of Rest, it must be not only a Day of Rest,* it must be also a Day of Worship, God's Day, and thus, in the highest sense, man's day. Some hours of it must be given to *direct* worship, after the manner of that Son of Man, who, "*as his custom was*, went into the synagogue on the Sabbath day." The whole day should be set apart from the world for more or less conscious communion with God. But some part of it must be offered directly to God. That is, in consideration of his spiritual being, and with a view to his hereafter, a necessity for man's true life. In its requirement of worship, as well as in its requirement of rest, "The Sabbath was made for man." The enemies of God, aye, and the irreligious and thoughtless of mankind, do their utmost to represent this command as a hardship. So did the devil, when man, to his ruin, first listened to him, try to represent as a hardship God's solitary requirement of man's obedience for man's good. Even now, as then, man, reaching after forbidden fruit, after liberty—falsely so called—would fall into real bondage.

"Where the apple reddens
Never pry,
Lest we lose our Edens,
Eve and I!"

"It has," says one, "been demanded as a right, entreated as mercy, on behalf of the labouring man, that he should have one day in seven for the recreation of his *bodily* energies. All well and true. But he who confines his conception of the need of rest to that, *has left man on a level with the brutes.* 'Thou shalt do no work . . . nor thy cattle.' Let a man take merely lax and 'liberal' notions of the Fourth Commandment—let him give his household and dependents immunity from toil, and wish for himself and for them no more—he will find that there is *a something wanting still.* Experience tells us, after a trial, that those Sundays are the happiest, the purest, the most rich in blessing, in which the *spiritual* part has been most attended to. Those in which the business-letter was put aside, and the profane literature not opened, and the ordinary occupations entirely suspended. Those in which, as in the Temple of Solomon, the sound of the earthly hammer has not been heard in the temple of the soul. For this is, in fact, the *very distinction* between the spirit of the *Jewish* Sabbath and the spirit of the Christian Lord's Day. The one is chiefly for the body—'Thou shalt do no manner of work'—the other is principally for the soul—'I was in the spirit on the Lord's Day.'" Rest, for weary body and soul, and worship—the highest refreshment for its needs—worship for his spirit.

Let the day, therefore, be given to the Lord, "not grudgingly, or of necessity, for God loveth a cheerful giver." Let not the aim and the endeavour be to try with how little we can satisfy the requirements of our Maker and our Saviour. Let us not *desire*, even, to give unto our God that which costeth us nothing. Let us give Him his tithe of our possessions,† and his seventh of our time, and his whole of ourselves, our souls and bodies. It is no losing venture to "lend unto the Lord." For look, what we lay out He will pay us again. Royally—a City for a Pound, albeit the pound, even, was *his* trust at the first. Pour out, of your time, a libation for your God. The whole of the remainder shall thus be sanctified, even though employed in common uses. Give of thy time, at his requirement, and He shall give thee whole eternity in return.

What an addition of spiritual character we find given to the day, as we pass on over the bridge of the centuries from the first Adam towards the second! See, in Isaiah lviii. 13, 14, how high the requirements have risen for the spirituality of the day. From Exodus to Isaiah we find a higher and more heavenly tone given to the Sabbath, as the Gospel light began to streak the sky. Spiritual blessing is more and more brought forward as a recompense to those who hallowed God's Sabbaths, and dedicated thoughts and words and acts to his service; not speaking their own words, nor doing their own pleasure, on his Holy Day.

With a view to the immortal needs of our nature, it is wise not to barter and haggle with God as to his special share of the day. For, indeed, *his* share is, in the truest sense, *our* share. It is true, in his service, as of money, so of time, "What we give, we *have*."

So, in its requirement of devotion, as well as in its requirement of rest, "The Sabbath was made for man," wholly adapted to his needs. How should he, without this day of rest from earth's importunities, and of being drawn by the silent influences of heaven, avoid sinking from the spiritual into the animal; surrendering his kinship with God for assimilation to the beasts that perish? Against the centrifugal force of worldly influence, our Sundays are a centripetal force, which keeps us in our orbit about the Sun of righteousness. And, of the Christian Sabbaths kept throughout the globe, it may be said, as Tennyson says of prayer, that—

So the whole round earth is every way
Bound by gold chains about the feet of God.

"A law written by the finger of God"—and whose observance is so insisted upon by God—"will require a repeal as clearly written. And, for this, Scripture will be searched in vain."

Far from this. As has already been said, the more developed and evangelistic the Scripture grows, *the more the sanctification of the Sabbath is insisted upon.* It is not a legal husk from which a Gospel plant develops, putting off, as it leaves the ground, the now useless sheath of the seed. It is rather as a germ which grows—first the blade, then the ear, then the full corn in the ear. The germ for the Patriarchs; the blade for the Israelite; the ear for the Christian; the full corn hereafter in the entering upon the Sabbath-keeping which remaineth for the people of God.

There is much to be learnt from consideration of God's dealing with the Israelites, in which, as St. Paul teaches us (1 Cor. x. 1, etc.), lies a parable for Christians. We see, for instance, in the wandering in the wilderness, typical of our pilgrimage here on earth, how Jehovah Himself practically taught the children of Israel, week by week, during the long period of forty years, his requirement of Sabbath-rest, by the double supply of food sent on the sixth day, and the withholding it altogether on the Day of Rest.

Is there not much food for thought in the contemplation of the care with which God enforced Sabbath observance, and the laxity and carelessness with which many, professing God's service, treat the enactment of the "Kind Commandment"?

Let the earnest and the true seek more of solitude, at any rate, retire from worldly company, during the precious hours of the Sunday-talent. Let them, if they have been through the week, as Martha, waiting on the Lord (for *every work* may be wrought for his glory), be, for the quiet hours of this day, like Mary, at his feet. The right use of our seventh of time is an investment for Eternity.

Yes, I maintain fearlessly, that amid the reek of sin that goes from us, as a nation, up to God, one safeguard is there, as salt, in the corruption, namely, the national observance, at least outwardly, of the Day of the Lord. One of the crowning sins of Israel of old was the non-observance of the Sabbath, so that, for seventy years of exile it was declared that the land should "*keep her Sabbaths.*"

It is probable that there are really not many of those who, with the idea of its being a kindness to the sons of toil, would actually change the English for the Continental Sunday. Yet how slight a rift in a vast reservoir may be widened by a trickling stream, until there come the catastrophe of Sheffield or of Johnstown! Suppose the rift opened with the view of merely giving refreshment by supply of the waters of a pleasant brook. And imagine the horror of the well-meaning opener of it, at the ever-encroaching rush; imagine his vain effort to stay the devastating course of the presently irresistible torrent!

This did not the Son of Man, the Friend of Man, when on earth among us. He broke not up the cistern which holds for us the recruiting draughts that we may draw at the appointed times fresh from the wells of salvation. In that mysterious charge given to his disciples, "pray ye that your flight be not—on* a Sabbath," at any rate, then, the Lord of the Day contemplated the continuation of its sanctity for some forty years after He, upon the Cross, declared the completion and fulfilment of the Anticipatory Dispensation. Where is the authority that should abrogate the Sabbath Day forty years after the Lord of the Gospel of the Kingdom had ascended to the Father; leaving to his apostles charge to go to all the nations, "teaching them to observe all things whatsoever I commanded you"? The Jewish Passover was not altogether abolished by our Lord, but, rather, raised by Him into a higher thing. Even thus may we not say that He dealt with the Sabbath observed by the Jews? The mere ceremonies of the Jews were fulfilled, and passed away. The Sabbath-type was not fulfilled, nor will be, until man, ceasing from his own works, as God did from his, shall enter upon that Sabbath-rest that "remaineth for the people of God."

"Come ye yourselves apart," apart from care, and business, and turmoil, and jostling, and hustling of the crowd of week-day calls, that leave no rest for tired body and weary brain. Apart, into the sweet solitude of the society of God. Apart, to rest awhile. Where is rest in this harassed world? Where refreshment for the over-wrought being of man under the curse? "All things are full of labour, man cannot utter it; the eye is not satisfied with seeing, nor the ear filled with hearing."

The grass hath time to grow in meadow-lands,
And leisurely the opal murmuring sea
Breaks on her yellow sands.

But man, "he only toils, who is the first of things." Where then shall, for him, rest be found?

"The depth saith, It is not in me, and the sea saith, It is not with me.

It cannot be gotten for gold, neither shall silver be weighed for the price thereof."

Destruction and Death say, "We have heard the fame thereof with our ears"—and rumours of a place—"where the wicked cease from troubling and the weary are at rest."

But rest here, rest now, rest from the travail of trouble, the stress of toil, where may we go apart to find it?

"Come unto Me": one voice there is that answers: "Come unto Me, ye that labour and are heavy laden, and I will give you rest!" Yes, "Come apart, into the solitude, come *with Me*, and rest awhile!"

"Is it not a gracious invitation, a *kind command?* Is it not the voice of the tenderness of One that cleaveth closer than a brother—One who knoweth our needs, and "remembereth our frame," and so provides for us rest; and true rest, "rest *in the Lord*"? It is like Him, to bid us "*come* apart," not wait till the multitude cease to throng us, but to turn away from them at the appointed times, and to resort to Him and to rest awhile. Apart from the crowd, but together with the band of his disciples. And where the two or three are met, there is He in the midst.—"My Presence shall up go with you, and I will give you rest."

How dear his Sabbaths here, so regarded, how gracious their provision of rest for the fallen and toiling race of Adam! Foretastes they are of that sublime Sabbath-keeping, where "They rest not day or night, saying, Holy, Holy, Holy."—Yet "They rest *from their labours*," nor toil, nor strive, nor suffer any more. For them, occupation shall be rest, and service, worship. Care and turmoil, effort and labour, strife and warring, the vigil and the watch, all, all shall sink down into the rest of the Great and Eternal Sabbath-calm, which yet remaineth for the people of God. It is of his love that He vouchsafes to us hints and earnests of it here, saying, over the stormy waters, here and now, time after time, his "Peace! be still." And, at his command, the wind is hushed, and the waves subside. And there is a great calm.

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* He "the work ordain'd,
Author and end of all things; and from work
Now resting, bless'd and hallow'd the seventh day,
As resting on that day from all his work,
But not in silence holy kept; the harp
Had work, and rested not; the solemn pipe
And dulcimer, all organs of sweet stop,
All sounds on fret by string or golden wire,
Temper'd soft tunings, intermix'd with voice,
Choral or unison; of incense clouds
Fuming with golden censers hid the mount,
Creation and the six days' acts they sung."

† Because there are no special rules in the *New* Testament as to devoting to God a *fixed portion* of our goods, are we to infer that Christians are exempt from the requirements of honouring God with their substance?

NEW FOREST GIPSY MISSION.—Through the kindness of Mrs. E. Westlake, a drawing-room meeting was recently held in Southampton on behalf of this mission. The large number present were deeply interested with the accounts given by R. S. W. Griffith (hon. treasurer), Mr. Bullen and his wife, of the attempts made to reach the tent and van dwellers in the New Forest, and to bring them under the sound of the Gospel.

* "A," not "The," Sabbath; thus not tying the word to the seventh day of the week

The Late Mr. BENJAMIN CLARKE

CHRISTIAN WORKER AND PHILANTHROPIST.

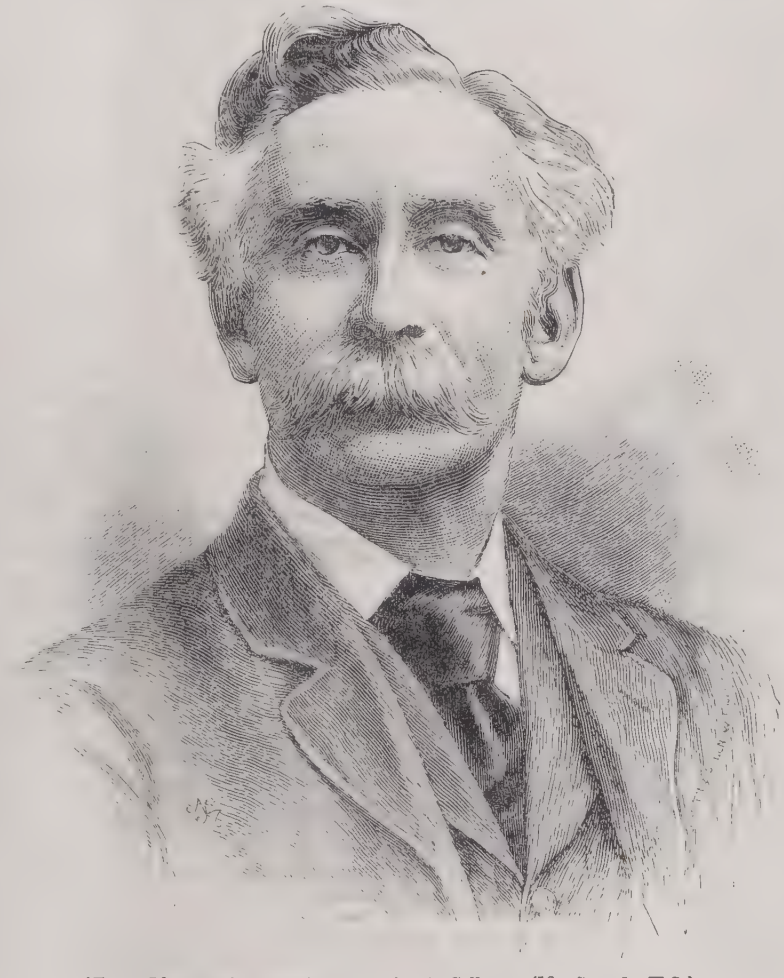
FOR more than thirty years Benjamin Clarke fought in the foremost ranks of Christ's army against ignorance, poverty, and sin. A braver and brighter comrade it would be difficult to find, for men of his stamp are lamentably rare. He possessed no exceptional advantages socially or intellectually. His popularity and power depended entirely upon his personal qualities, which were naturally winsome, but were ennobled by the completeness of his consecration.

Born at Devonport in 1836, and educated at Treganny, and afterwards at the Independent College, Taunton, he early acquired that love of Nature and enjoyment of all outdoor sports which was one of his strongly-marked characteristics. Nothing delighted him more than to lead a group of town-bred lads into scenes like those which had brightened his own childhood; and underlying the boyish zest, betokened by his kindling glance and elastic step, was the filial spirit which whispered of the manifold beauties he saw around him, "My Father made them all."

His life-work, however, lay almost entirely in our great metropolis. From the Taunton school, pleasant memories of which may be found in his well-known book, "Pounceford Hall," he went for a short time to a bank in Aylesbury, and then came to London, where he joined the church at Union Chapel, teaching both in the Sunday school and at Ward's-place Ragged School. Removing shortly afterwards to Haverstock Hill, he at once found work in the Sunday school belonging to Rev. J. C. Harrison's church, and at the same time conducted very successfully an interesting class of men belonging to the Horse Guards (Blue), the likenesses of some of whom still hang in his study.

But these efforts were only preparatory to what we regard as his greatest life-work. Shortly after removing to Islington, where he connected himself with the church at Offord-road under Rev. Paxton Hood, he was invited to become the honorary superintendent of a little mission school at Twyford Hall, then in a very weak condition, and in debt. Into this work he threw himself with characteristic vigour and hopefulness. By giving lectures and concerts, and exhibiting a panorama, he succeeded at last in removing the debt, and the proceeds of a lecture by Rev. Arthur Mursell, on "Joan of Arc," gave him the first clear sum of £5, which appeared alone in successive reports under the head of "The Building Fund."

This for many years was a prophecy to him, but a joke to his friends, until a site for new schools was found in Gifford-street, and the present Mission Hall was built and paid for as the result of his indomitable energy. From that day till the close of his life he devoted an immense amount of time to the work of that mission, beloved as a brother by every one of the workers, and trusted as a counsellor and friend by young and old connected with it.



(From Photograph by Messrs. Martin & Sallnow, 416, Strand, W.C.)

The scene on the day of his funeral in that district will never be forgotten by those who witnessed it. In accordance with his own wish, his body was conveyed to Gifford Hall on the preceding evening, and between 1,500 and 2,000 persons passed through the building to take a final glimpse of the coffin, the silent tears of the poor he had befriended, and of the children he had served, bearing eloquent testimony to the devoted work he had done in that district for his Master.

Few missions in London can vie with this in the variety of its ministrations and the flexibility of its methods. Some of the plans now generally adopted and approved originated with our friend, who had a prolific invention, and would never suffer any sort of "red-tapeism" to prevent a fair trial being given to any new scheme which promised to relieve misery, or bring a little brightness into gloomy lives.

He was the first to start penny dinners for poor children; and the playroom, or nursery, in which many a merry hour was spent by little ones gathered in from their dreary homes, has been happily copied elsewhere. To attend one of his fresh and delightful "treats," for each one of which he invented something new and unexpected, was part of a philanthropic education; and those who went to an "elder scholars' sociable," and contrasted the well-dressed, well-behaved young people with those who had crowded the streets in that neighbourhood a few years before, saw living evidences that Christianity is not played out, but still transforms character, and raises the whole nature of those who are led by a Christly man into the paths of righteousness. Our friend had the singular felicity of seeing large numbers who entered the school as infants continuing as scholars, or working as teachers, after they themselves were married and had infants of their own.

Mr. Clarke's work in connection with the Sunday School Union is widely known and appreciated. He became connected with it when a Civil Service clerk in Somerset House, a position he resigned in order to devote himself more fully to the interests of Christian work among young people. He was a prolific writer, and some of his books have been deservedly popular. As editor of *The Sunday School Chronicle*, he showed much breadth of sympathy, although distinctly evangelical in his religious convictions.

All who came in contact with him appreciated his gracious tact and his unfailing humour, for often he would sweep away an ominous difficulty by his genial fun, as a dark cloud is dispersed by the sunshine. A talk with him confirmed one's belief in the old dictum, "A merry heart doeth good like a medicine." His interest in Sunday-school work generally was shown by his frequent addresses in various parts of London and the country. It was not his official position which necessitated his interest, but his interest which qualified him for his editorship. In him the official was always lost sight of in the man.

The movement known as the "Young People's Society of Christian Endeavour" had his warmest sympathy from the first. The last article he ever wrote was an appeal to Christian ministers to take interest in it, and the last occasion on which he spoke in connection with the church he attended was the formation of a branch of this society, under the presidency of his pastor, Rev. Alfred Row-

land. It is an evidence of his singularly magnetic personality that, though unknown previously to most of these young people, he so won their affections that of their own accord they held a meeting for prayer on his behalf on the night before his death, and one of the most beautiful wreaths placed upon his coffin was from them.

In this brief sketch it is impossible to do more than hint at the manifold forms of Christian activity in which he took part. To the temperance cause he gave from his early days the most strenuous support. In the press, on the platform, and in private conversation, this great movement was often advocated by him. His fund of anecdotes, humorous and pathetic, was largely drawn upon in order to enforce the folly and danger of the drinking customs of English society; and many who are now in the path of sobriety owe much to his affectionate entreaties, and to his steady example, which was the more effective because no one enjoyed more heartily than he the gladness of social life.

The philanthropic work connected with the London Congregational Union was greatly aided by his enthusiasm and sagacity. His fluent pen frequently advocated its claims on the churches, and many a night he spent in the streets of our great city trying to seek and save those that were lost. Through the agency of the Self-Help Emigration Society he was able to assist upward some who had sunk into the depths of degradation, and these, now in a distant land, still cherish as one of their last and pleasantest memories of the old country his bright face and cheery good-bye.

The last few years of his life were spent in a most congenial occupation. Soon after the death of Mr. Charles he was appointed secretary of the Boys' Homes at Farningham and Swanley, a work for which he was peculiarly fitted by his sympathy with the young and his gifts of popular advocacy. He was intensely loved by all the boys, for he seemed to them to be an elder brother rather than an official. On two or three occasions he was able to secure the use of the Mansion House for a display of the boys' work, and for a public presentation of their claims. Excursions were made into the provinces, and under his genial auspices not only were the boys heartily welcomed, but the funds of these noble institutions were benefited.

This short sketch will be sufficient to indicate the multifarious activities of this winsome and Christly man, whose ruling motive in everything he attempted was that of the great Apostle himself, "The love of Christ constraineth me."

CRUMBS OF COMFORT.

Is there any one in this great groaning, travailing universe who needs not at some time or other words of comfort? How often we poor short-sighted mortals blame, when we should raise and comfort.

If there was one path which more than another received the impress of our Saviour's feet, surely it was this path of consolation. At his approach the widow's heart's sang for joy. He who Himself was a "man of sorrows" and acquainted with grief—He it was to whom the sick, and sorrowful, and downtrodden came to be comforted. And to-day the same sweet message comes to hearts oppressed, "I, even I, am He that comforteth you."

Poor lonely heart! take courage. Think not that you are forgotten. He putteth your tears into his bottle. "Weeping may endure for a night, but joy cometh in the morning." You say, The night is long, and He delayeth his coming! Yes, but over the hilltop the dawn is breaking, and the night shadows fleeing away. Be comforted! the dawn is the first streak of the silver with which the cloud of thy calamities is lined. Mildred Foss.

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From a Worker's Note Book.

V.—ILLUSTRATIONS FROM LIFE.

Into this old note book, which, by the way, is yellow and worn with age, often undecipherable, you and I, my reader, have been digging together to gain, if may be, some further insight into the realities of our work. Before we shut-to its clasp and replace it on the shelf, let me say that there is a certain portion of the book which hitherto we have not touched, perhaps from a curious delicacy of feeling that its reminiscences were of too personal a nature to bear dissection. True it is that the sketches which make up this part are those of real men and women, but seeing that they found a place in this note book from no unkindly spirit of criticism, but rather as illustrations of abstract principles which must form part of every worker's training, it would be a mistake to pass them entirely over without choosing out here and there a few broad outlines that may in no wise offend and yet be of service to others.

At the foot of the first sketch I find pencilled this rather odd inscription, "How much pleasanter the world would be if people would give one more room, and not want to be always *touching* others." The words were spoken to me one afternoon while I stood hemmed in by the crowd who were waiting to see some foreign potentate pass. The speaker was an elderly, orderly, little spinster, who, jostled and pushed by the rough street urchins, stood with skirts closely gathered up, striving in vain to keep her dress from contact with their muddy hands.

At the time her remark was jotted down in the diary rather as a jest than in any seriousness, but again and again in after years, in meeting with workers of a certain stamp, the words of this poor old lady have floated back with a far deeper meaning than she ever intended them to bear. We must all know these workers, as they go about our midst, honestly desirous of doing good, but terribly afraid of getting too near to the evil in so doing. You meet some of them in charity concerts, bazaars, drawing-room meetings, and the like, but there they draw the line. Ask them to bring the poor into their homes, to treat them not with patronage, but with consideration and as "brethren"; or ask them to step right down into the midst of the black darkness of sin, to lift Shelley's "painted veil," and to hold out hands of healing and sympathy to sisters unlovely, unromantic, sunk in an irresponsive apathy, and back they will shrink with a flat refusal. You may get such people to take a district or to teach on Sundays, provided the cottages are fairly clean and the children respectful; nay, they will even gladly take part in a few "slumming" expeditions, which, with their charm of novelty and perhaps of a noble escort, involve but little strain, and enable them to discuss glibly the state of the dwellers in the East.

But bring these same people into continual contact with poverty and dirt, let them strive with such conditions week after week, patiently, cheerfully, in company with other workers who are less educated, and who grate upon them by their homely plainness and want of intellectuality, and your friends will sadly tell you their natures are too sensitive for such work. Don't say they are not honest in their intentions. They *are*, up to their light, but they have not got beyond the fear of the grown-up "children with muddy hands," who might come too close and brush up against their finely-textured lives.

"I could not get down to their minds; I did not know what to say to them when I did go," said one such worker to me some time ago! How could it be otherwise, I asked, while you treated these degraded beings as some strange species, rather to be stared at with pity and amaze, than as those of your own kin, you, essentially one with them in nature, only by the grace of God, with fuller enlightenment for their succour and for your own? If we picture to ourselves the many scenes of Christ's healing power, do we not unconsciously linger over those in which the marvellous "He *touched* him" finds a place? Not, indeed, until we too touch them, until we too lay our warm lives close on their dead frames, as Elisha with the child of the Shunammite, shall we raise them to their real life.

A great army are these religious dilettanti, for the same spirit takes to itself many outward shapes. You have it in that minister of Christ who may be a very Demosthenes for eloquence, but who affects to despise his close brotherhood with the commonplace ordinary people of his parish, who will descend willingly enough from his serene and high atmosphere to the very gutters of humanity and slave away his life for them, but who thinks it beneath him to consider the small Christian courtesies in the trifles of daily intercourse with the humdrum, respectable, uninteresting mass of his congregation.

Again you have the same thought with rather different embodiment in that intolerable nuisance of the times, the religious worker who is for ever on the stretch, here, there, and everywhere. I find among the leaves of the diary sketch after sketch illustrative of this type, but before I pass to any of these I would spend a moment on a rough drawing, hard by, which belongs to the same class as all the others, viz., that class of workers who have no Divine passion as motive power to their energy, who, as Emerson quaintly puts it, have not hitched their wagon to a star.

There are two figures in the sketch, a tall, stern, hard-visaged woman, and a little child with the tired and worn face of an old man. Below is the single word "Duty." The story, as far as I remember, was just the rescue of a child from a home of misery, by one whose life was full of the word Duty, but who was destitute of the "milk of human kindness." "Ay," had said the woman, she would "do her duty by the boy; none should gainsay her there; but still children, with their play and laughter, were a trouble and nuisance, and she took precious good care to keep this one under." And so, by a series of petty tyrannies and constant repression, she was killing out the energy and spirit of that young life, and none could make her see that thereby the loveliness of the lovely deed of rescue had well-nigh faded away.

Which of us, I wonder, has not met Christian people with characters somewhat similar to this woman's? Well-meaning people in the main, they have spoiled the beauty of their work by the utter absence of all joyous love. They will visit week after week their district, their hospitals, read to the blind, manage clubs, be scrupulously punctual in all appointments, but they are confessedly glad when some chance throws in their way a few weeks' holiday "off duty." They take their work not as a great God-given gift, a high privilege and honour, but rather as part of the necessary machinery in the life of an ordinary Christian.

Be their work done, the manner of the doing is of little consequence. All to them are "cases." So many homes visited, so many names entered, so much reading got through, and the rest matters not, Find the lost sheep, bring to light the piece of silver, meet the prodigal son, and you have done your duty say they. Not yet have they caught the meaning of the twice-reiterated injunction, "Rejoice," "Rejoice," "Let us eat and make merry." Not yet do they see how the beauty of an initial act, a duty performed, finds its perfection and completement in the spirit of love and joy which wraps in their embraces the objects in question.

Isabel M. M. Kenward.

THE GOSPEL CARAVAN.—The workers hope shortly to start the Gospel caravan, which last year did good work in villages and out-of-the-way towns. The director writes:—"With the approaching return of more open weather, we hope to re-enter on a vigorous Gospel campaign amongst the outlying and neglected districts of our country; and, provided the condition of the finances will allow of it, to engage a suitable and thoroughly trustworthy evangelist to devote his whole time exclusively to this much-needed work." Communications should be addressed Rev. F. Horace Newton, 85, Shaftesbury-road, N.

MISSIONARY SUCCESS.

BY REV. H. B. MACARTNEY.

On Dec. 21, 1876, we published the following abstract of an address delivered by Rev. H. B. Macartney, by way of charge to a young man about to proceed to India for mission work. It was taken from a Melbourne paper, and is now reprinted by request, in the hope that its excellent counsels may prove helpful to many new readers :—

To say all that might be said concerning a healthy condition of the heart would be to re-write the Scriptures. Of all things, however, written therein, this is the substance and the sum: Jesus, Jesus, Jesus; not his word, his work, or his possessions, but Himself. Men may reckon you a good evangelist and a clever scholar, apt to teach and wise to administer the affairs of the native church; but a day spent without Christ, without Christ in the memory and the affections, is a dark day—so is an hour, so is a minute. And life is made up of minutes as they fly.

Consider from the first how the heathen, to whom you go, are to receive a certain impression. By you, or by your Lord? Not by your Lord without you; still less by you without your Lord. Is it not by your Lord abiding in you, and you abiding in Him? I predict certain failure if you get into a groove of work and are content to drag out your life without simple unaffected fellowship with the Father and the Son. On the other hand, conscious union with the Lord in glory will not only give a finish and buoyancy to your outer and inner man, but will perfectly fit you as a winner of souls.

If your ministry is feeble and powerless, there will be a reason for it. There cannot be paralysis in one of Christ's members without a cause. Discover the secret of failure, and remove it, though it cost you your right hand. Discover it, I say, and count it sin ever to be unfilled with the Spirit, ever to cease from prayer, ever to spend a Christless hour, ever to preach a sermon or to converse with a soul in conscious heart-emptiness of God. The Bible without prayer may give light without heat; prayer without the Bible may give heat without light. Let your strength be in God. Let it be so that you are only a drop in the ocean; preserve your identity, and you preserve your power. Awake every morning as Jesus did, "anointed with fresh oil," and you will be charged with the magnetic power of the Cross of Christ; you will be fragrant with the oil of heavenly separation, and sparkling with the dews of heavenly sympathy. Sinners of the Gentiles will as eagerly draw nigh to you as now you eagerly draw nigh to them.

Love conquers, for power conquers, and God is love. You need not strain and strive to be anything; rather love to be nothing, and to be unknown. Whatever of self remains clouds God from the soul, and clouds God from the world. Let self perish. Go to your Bible and to your knees to win Christ every day; and go with that living Christ whom you have won afresh—go *with Him* into the dark pit of heathenism to win souls. Settle it in your minds that there are souls to be won, and then let *Jesus* be your wisdom to find out where these dark diamonds are, and let Him be your power to convert them, when found, into gems of the purest ray.

Beware of being merged in a multitude even of the faithful, or of trusting to the wholesale and necessary progress of a good cause. Again I say, preserve your identity as an individual monument of grace; never let yourself be lost in anything but God—God as known to your soul in Christ.

You cannot be too closely identified with Him. Lose not a moment, dear brother, for "the time is short." You go to be instructed by the Great Master of Assemblies how to find out his erring ones in the most unlikely places, at the most unlikely hours. Be always following, never going before. It were better to be sick in a tent under a burning sun, and Jesus sitting at the tent door, than to be enchanting a thousand listeners where Jesus was not. Be as a *day labourer* only in God's harvest-field, ready to be first among the reapers in the tall corn, or just to sit and sharpen another's sickle.

Have an eye to God's honour, and have no honour of your own to have an eye to. Lay it in the dust and leave it there. Never let your own inner life get low in your search after the lives of others. That is not God's way. Take heed to thyself, and God will take heed to them. May your bow be like the bow of Jonathan, which never turned back from the battle; your sword like the sword of Saul, which never returned empty. Get to know Christ better than you know anyone else in the world, and make Him known further than anyone."

BOSTON MONDAY LECTURES.

We recently intimated the opening of this winter's course of Monday lectures in Boston by Dr. Joseph Cook. Some notes of succeeding lectures and preludes will be read with interest. It will be seen that the Sabbath is the general topic of the lectures.

The prelude at the second lecture of the course dealt with Mormonism in Utah, and the reasons why the Territory should not immediately be admitted to statehood. Polygamy is not abolished; it is only suspended. According to the statements of the Mormons they have now and then new revelations, and polygamy is only suspended. Utah is a large country, as long as from Boston to Washington, as wide as from Boston to Baltimore, and its welfare should be securely guarded.

The remedies against Mormon rule are postponement of admission, and the influences growing out of schools and a better civilisation until Utah is fit to be a State.

Ida B. Wells, a Christian coloured lady of culture and refinement, editor and part owner of the *Memphis Free Speech*, was introduced, who told in classic and eloquent language the story in part of the one thousand cases of lynch law in the South in the last ten years inflicted upon coloured people. She is under the threat of death should she return to Memphis, simply because she denounced lawlessness. A resolution of sympathy was unanimously passed.

In the lecture proper, Mr. Cook discussed the question as to whether the fourth commandment of the Decalogue is binding on us. It is a part of a most admirable code, unequalled by any of the lawgivers, sages, or religious teachers of antiquity. Its principles are a part of the moral constitution of the universe, and are older than Moses or Abraham. The principles embodied in all the other commands are of perpetual and universal obligation. The fourth command contains elements which must enter into all high civilisations—such as rest, worship, etc. Only the authority which gave the command could abrogate it. The command meets the needs of our nature, and cannot be abrogated while these wants remain. The need of a rest-day has its foundation deep in the constitution of man. To do away with this provision would be to abolish human nature. Christ came not to destroy, but to fulfil, the law. The Sermon on the Mount sanctions whatever is contained in this command. The Apostles dropped out the Jewish form, but observed the principles. The Sabbath was made for man; not for the Jews only, but for all men. The Sabbath was before Moses—was among the Assyrians and the Accadians.

A brave audience greeted Mr. Cook at his 231st lecture, for it was little less than a blizzard. The subject of the prelude was "New Black Codes at the South: Murders under Mob Rule." It is high time the American negro should cease to be a nurseling of the North or a victim of the South. The frequency of political massacres were mentioned. The murderers used to go masked, but now lynching in some places is not an unusual spectacle. During President Harrison's Administration thirteen coloured people have been burned by white mobs in the South. A population must be judged not by its laws, but by the laws it executes. No better things could be expected of savages, but better things are expected of the people of the South. Negro votes are suppressed when they are in the majority. The South has from forty to fifty members of Congress more than entitled to, as the votes are suppressed. She has the executive and the legislative departments, and is grasping after the judiciary. Some of the remedies for improving the coloured people are these: National law must protect the national citizen. The cry, I am an American citizen, should be as potent as was formerly that of the Roman. There must be reorganisation to secure the results of the war. Education, evangelisation, and the social and moral forces are needed; but in the end the negro must assert his rights; he will never have justice until he is ready to shed his blood for it.

The lecture answered the question, "Shall we import the Continental Sabbath?" Europe is at our doors. Our steamships have practically annihilated the Atlantic. The better elements in the population once came: now we receive the dregs from the lands least elevated in the scale of civilisation and least free. The cruder elements will in the future predominate in our immigration. The Sabbath of those nations from which our immigrants now largely come is a holiday. Pleasure rather than worship or study is the end sought; and those who make child's play of the Sabbath will for the most part make child's play also of free institutions. The pressure for the substitution of the Continental Sabbath for the Anglo-American Sunday comes from many directions. It is the Sabbath of the Roman Catholic Church, whose members concentrate in the great cities. The railways, luxury, the saloons, scepticism, and the Sunday press, are all contributors to the evil. The new age of machinery and steam and electric power is here, with a tendency to reduce man to a machine.

Why should we not import the Continental Sabbath? The voice of history is against it. The Sunday-keeping nations are the most elevated and able to sustain free institutions. The views of Luther and the reformers on the Sabbath were crude. The tendency in Germany is strongly in favour of a more strict observance. Her scholars are now studying with interest the Anglo-American view, which bases the Sabbath on the Fourth Commandment. The working masses are now demanding in Europe relief from Sunday labour, and the ruling classes are favourable to the change. The same is true of many of the labour organisations in both the old and new worlds. Sunday is an important part of our free institutions, and its observance is indispensable to the perpetuity of the Republic. The seven laws found in the Fourth Commandment are to be held by us as of perpetual obligation.

At the fourth lecture of the season the prelude was on Satolli and the public schools. Satolli is the Pope's echo, and Satolli and the Syllabus will be found one at last. Clerical Catholic rule means disaster. America cannot be Romanised without being denationalised. Our citizens do not wish to take politics from Rome. The clerical Roman Catholics are here to stay and to multiply. There is also a Methodist nation, a Presbyterian, a Baptist. These Protestants are our bulwark; but the struggle between Protestantism and Catholicism will be severe. The remedies: Public discussion should awaken the conscience; there should be a constitutional amendment against diverting public funds to sectarian purposes; public meetings should be held to promote proper sentiment; the untrammelled press should be supported; flags should be on all schoolhouses, and they should be explained; the white denoting purity, the blue justice, the red valour. Children should see Christianity in their flag. The whole child should be sent to school.

The subject of the lecture was "What is Sunday worth to labour?" Sunday will never be the paradise of the poor while it is a playground for the rich. The value of Sunday to health, its economical value, what are the advantages of six days' work rather than the same hours in seven days, the value of change, the benefit of putting the population in clean clothes once a week, were forcibly set forth. Co-operative schemes cannot be carried on without conscience, and conscientious convictions will be lost without Sunday observance. Social Christianity is impossible without a Sunday.

BUSY IN BURMAH.

Mr. John Samuel Aaron, writing from 49, Thirty-eighth-street, Rangoon, Burmah, on February 11, says:—"After arriving in Rangoon with a desire to work among the natives of India, I started among the Tamils and Telugus, and even among the English people in Burma. My time is devoted chiefly to the people employed in the Burma State Railway, who always meet me gladly at their stations. I am continually travelling between Prome and Shevels, a distance of 600 miles; I halt at stations, distribute tracts to the people, and speak to them a few words as time permits. At the principal stations, however, I stay a day or two, and hold Sunday services and prayer meetings. Many people who are destitute of privileges of public worship come in crowds to open-air gatherings.

"God has blessed my labours. Two more Hindoo brothers are desirous of owning Christ as their Saviour by submitting to baptism. Pray for me that I may be strengthened to do God's work more enthusiastically. My pastor, Rev. A. G. Brown, of the East London Tabernacle, takes a lively interest in my endeavours."

A PARISIAN INFIDEL.

It is Sunday evening, and Paris is all alive.

The Boulevards are brilliantly lighted, at the theatre doors the crowds of people are waiting their turn to enter. Here is a band of young men and women in uniform, even more fully intent on arousing these crowds to a sense of their souls' danger than they are themselves intent upon earthly pleasure. Outside the Grand Opera, and at the entrance of our hall, our comrades are pushing our notices and inviting the people into the meeting. As half-past eight approaches, the hall is filled, and the side doors are opened to make more room. At the opening hymn we are aware that we have a difficult audience to deal with, but moral force and patience win the day.

Who is this tall lady who rises to speak? Every eye is fixed upon her, and she has evidently succeeded in gaining attention in a remarkable manner. One can see that it costs her a desperate effort to speak, and the deep earnestness in her voice carries conviction to her hearers...

Eight months ago we find her a perfect infidel, and worse than that, being really hostile to all religion, having seen so much glaring inconsistency and hypocrisy. She had at this time occasion to enter our little flat for a few days, but she had not been with me five minutes before she declared it was altogether useless for me to try to convert her to religion, for she said, "I have seen too much, and the professors of religion are either infidel, imbecile, or hypocrites. There was a time when I was sincere, and I sought the truth, but I was cruelly deceived. I remember once, when a great sorrow had overtaken me, for I was much disappointed in my married life, going to find a priest who was much renowned. He told me that if I was not happy I was perfectly justified in seeking happiness elsewhere, and I was stunned at the propositions he made to me. I left his presence having lost the last ray of hope in religion of any kind. If I had not had something which held me back I might have fallen very low; the last germ of faith in religion was destroyed in my soul. I gave myself up then to study medicine, and my various experiences in the hospitals with students, and also entering into the houses of the rich, where my profession has called me, all have confirmed me in my infidelity; for those who profess religion are no better for it, they are just as selfish, as vain, as worldly, as those who make no profession whatever."

I quietly listened to her as she continued some time in this strain, then I ventured to ask her one thing, "Has your infidelity brought you happiness—peace?"

She looked at me with an indescribable sadness in her eyes. "What *me* happy? *Never!* My life is not worth four *sous*. I have intended several times to commit suicide. I wish I were dead; I wish I had never been born..."

Then I spoke to her of the cause of all her unhappiness, sin. The Holy Spirit helped me wonderfully to convey light to that dark mind. We did not say much the three following days, but privately we prayed that God would deal with her. Mrs. T——, our servant, told me that she had said to her, "I do not know what is the matter with me, I feel so troubled. There is such an atmosphere of peace and love in this house; I never found it anywhere else."

Another day she said, "I am so happy here, I want nothing to eat but bread and water." And one night, after hearing my husband pray with me in my room, she knocked at the door and came sobbing to the bedside, asking us to teach her how to pray! Then followed a confession of one of the saddest lives I have ever heard. Jesus listened, pardoned, soothed, and comforted.

What a transformation from the very first day even in her face. No more novel-reading, no more money wasted in luxurious toilet; on the contrary, every shilling she can spare is put by to help us in saving shipwrecked souls like hers. The day she left us she wrote, "All is dark and dreary in the weather, but all is light and peace in my soul."

At the time of her conversion, there was a quarrel of *eight years' standing between her and her husband.* I showed her that her pride must yield, and she must forgive him. This was the hardest cross of all, as she was very proud, but Jesus' love eventually conquered, and she received him back, and lives with him now.

This is eight months ago, now she is a soldier enrolled in our Rue Auber corps, and she takes our literature and testifies, not only in public, but in the rich houses where her profession calls her, and many an opportunity she has of speaking to souls dead in sin!

Her husband, although an infidel, has been to thank us for the wonderful change. *He* says *we* have wrought in his wife! But Divine power alone can work such miracles as these!

O what stories this lady tells us of behind the scenes of fashionable Paris! What millions of money are ever forthcoming for the service of sin, and how hard it is for us in our salvation struggle to obtain the necessary aid. Our financial burden is specially great this year.

Catherine Booth-Clibborn.

3, *Rue Auber, Paris.*

MR. VARLEY IN INDIA.

You will be glad to hear that the testimony of Christ has been maintained with a goodly measure of success in the various places visited. After leaving Bombay, where for five weeks we had the joy of preaching Christ to large numbers of the educated natives and the Europeans, we went on to Poona. In this large city of 120,000 people for three weeks we had a wide and effectual door opened for fourteen evenings from 5.30 to 6.45. I presented in the city theatre a series of lectures on the fundamental truths of Christ and the Gospel of the grace of God. The interest grew throughout, and the closing meeting was a memorable one. I cannot but believe that some have received Christ, but the costs of discipleship keep many from openly confessing Him. They seem like Nicodemus, and I ask fervent prayer for certain anxious ones now in Poona.

Amongst the Europeans and Eurasians the work has been also real and successful. Poona is a stronghold of philosophic Brahminism and cultured Hinduism, but, in my judgment, as in England so here in India sin in various forms is the chief bondage in which these peoples are held. Deceit, lying, pride, licentiousness, and intemperance stand foremost, and almost all their religion is as corrupt morally as it is grossly idolatrous. Idolatry in India behind the scenes is hateful. The veil of unbelief is indeed upon the hearts of the Hindus and Mohammedans, but their love of sin and habits of wickedness have had to do with the weaving of the thick pall "which blinds the minds." It is astonishing how this great land emphasises the truth that "this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil."

From Poona we went to Kolahpur, where another centre of educated student life is found. The city has about 50,000 inhabitants, and contains a large Government college, where English is taught, and Western civilisation exalted. Politically and educationally, the trend is distinctly anti-Christian. Idolatry in its various forms is not only protected and countenanced, but Christ and revealed truth is regarded as contemptible by the professors and political agents, and as of no great superiority to the idolatries which hold the people in pagan darkness. Was it for such results as these that India was entrusted to England's Imperial sway? This question may have an answer before long. The wind is being sown, the whirlwind has yet to be reaped. Kolahpur is the centre of the American Presbyterian Mission, some of whose members I met at Bombay. Here it was my joy to come in contact with about twenty American and English missionaries. Our fellowship was delightful. The early morning prayer and Bible-reading meetings were seasons of divine refreshing. The brethren came in from the various fields of labour round about, and our hearts burned within us as the Great King joined us during these hallowed days. We held a series of twelve meetings for the educated natives and students in the mission chapel situate in the bazaar in the centre of the city.

The interest was again very marked, though Kolahpur is not possessed of a fifth part of the young men students found at Poona. Deep impressions were produced in some cases, and a mass of truth was carefully sown in the hearts and minds of many. One young Hindu told me that his experience was as "that of being in a new world." Another that he gave up all his confidence to Hinduism, and believed that Christ had saved him. Many of the students pressed me with all kinds of questions. Some of these were absurd, and not a few showed that modern sceptical books have already had a wide circulation in this great heathen country.

By request I gave a lecture to men only. The Public Library was crammed. Many, I believe, were convinced of sin. In nothing is there a more marked contrast to Hinduism and Mohammedanism than in the lofty and pure principles of God's Word on this vital theme. Seldom have I seen deeper impressions, and my conviction is that the seed sown will produce an abundant harvest. Rev. J. M. Gohun, the head of the American Presbyterian Mission and Rev. J. M. Irwin, principal of the Mission High School, gave great sympathy and help, and truly we felt the time all too short in the happy and energetic mission held at Kolahpur.

Here there is a native church. The pastor is a godly man, highly esteemed, and the congregation large. I had the pleasure on the Sunday afternoon of preaching to the Mahrati-speaking people. The pastor translated my address, which appeared to be greatly enjoyed. Amid hearty expressions of mutual love and regret at necessary parting, we left for this city, where, after thirty-three hours of railway journeying, we arrived safely. Our esteemed brother, Rev. W. Gillings, from Australia, now resident at Bangalore, met me, and in the evening the Baptist Church was crowded to hear the Word of Life. Finding that I could reach Madras in time for Saturday morning's arrival, we held a second meeting on the Friday evening, which was indeed felt to be a season of power and blessing. I am glad that Mr. Wilder, whose father founded the mission at Kolahpur in 1852, will reach that city on Friday next, and will continue the meetings amongst the students. I rejoice at this, for surely there is real interest excited in many hearts. By the time this reaches you the work in Madras will be in earnest and active progress. My youngest son, Herbert, is with me, and renders valuable help. Pray for us.

Henry Varley.

Bangalore, South India, Feb. 16.

AMONG THE JEWS IN TUNIS.

Too often it is the case with Christian schools abroad that a flourishing establishment is the result of allowing little to be made of religious differences, and of permitting Christianity to fall into the background. It was a pleasure to find that the schools of the London Jews' Society in Tunis by no means belong to this class, though their condition numerically is excellent. Rev. C. W. Flad, who has been in charge of them for the last year or two, makes a special point of distinctive Christian teaching, with which each day commences, school-time closing with prayer in the Name of the Messiah. The children have to provide their own Bibles, which they consequently take to their homes with them, so that there can be no deception as to what they are taught.

This is a noteworthy point, because while at the excellent schools of the Alliance Israelite everything is supplied free of cost, here the children provide themselves with books and stationery. In this way a slightly better class of children is secured, but it is really marvellous that any come under these circumstances. The arrangements and order of the schools seemed to leave nothing to be desired, so far as could be judged from my brief inspection, but others who had before me gone fully into the matter gave the highest testimony with regard to them. They are conveniently situated, together with Mr. Flad's house, in one big block of buildings, accommodating some five hundred boys and girls.

M. Mercadier, until recently of the North Africa Mission, has commenced to work among the Jews under this society, Mr. Flad's time being partially occupied as chaplain at the little English church, where visitors may therefore hear the Gospel preached for once on their way along the Mediterranean.

J. E. B. M.

SLADE MISSION HALL, PLUMSTEAD.—The report for last year states: The evangelistic services on Sunday evenings have on the whole been well attended; the services have been conducted by the president (Colonel Tuck) and other friends who have kindly assisted him. Mrs. Tippinge has carried on the Mothers' Meetings on Monday afternoons for nearly the whole year; we regret very much that she has, owing to her departure, been obliged to relinquish them; a successor has not yet been found for this most necessary branch of the work. The secretary of the mission is Mr. A. W. Brodie.

REV. J. McNEILL IN DUMBARTON.

Mr. McNeill completed his Scottish mission by eight days work in Dumbarton. From the beginning the meetings were largely attended and greatly blessed. On the two Sundays while he was in the town, he preached in the morning in the Free High Church; at five to women in the Burgh Hall; and at seven to men in the Parish Church. During the week, after the first day, the evening meetings had to be doubled, the address being to women in the Burgh Hall, which holds about 1000, at six o'clock, and in the Parish Church for men only, which is seated for 1200, at eight. From the beginning the meetings were crowded.

A praise and testimony meeting, which was held in the Burgh Hall, Mr. McNeill being present, was densely crowded. That night, after the address, a very large number gave testimony to their having passed from darkness to light during the mission; and many named the night on which they were converted, and the subject which seemed to reach them. Those specially thus referred to were Mr. McNeill's address upon the Passover, and on David in the Cave of Adullam.

Several of the clergymen of the town were constant in their attendance both at the meetings and at the after-meetings, and testimony is borne on all hands both to the lasting effect of Mr. McNeill's mission a year ago, and to the evident results of blessing in connection with this mission. Mr. Burke's singing of the Gospel was a source of great help and encouragement. All through the mission Mr. McNeill's presentation of the Gospel was marked both by power and tenderness, and many every night appeared to be broken down under the powerful preaching.

Mr. McNeill and Mr. Burke are now in Ireland. Before leaving for America in May to join Mr. Moody, they are to conduct missions in Drogheda, Tullamore, Waterford, Galway, Cork, Limerick, and Sligo. As the door for such efforts seems to be opened wide at present in Ireland, it is trusted that many will be earnest in prayer that God would bless the faithful preaching of the Gospel during this mission. J. C. W.

MESSRS. FULLERTON AND SMITH.

The zealous efforts of Rev. James Baillie and his co-workers at Bloomsbury Chapel have been supplemented by an eight-day mission by these evangelists. The church has for some time been alive with Christian activity; and in preparation for and expectation of an enlarged blessing. The mission was begun on Saturday evening, March 4, when a service of song was given, entitled "Homeward Bound," in which Mr. J. Manton Smith, with his silver cornet, was the prominent figure.

On Sunday there were three services. The morning and evening were for adults, that in the afternoon for children and young people. The crowded buildidg and the fixed and eager attention were sufficient testimony to the interest evoked; while the numerous visitors to the inquiry room and the quickened influences experienced by believers were powerful evidences that times of refreshing had come from the presence of the Lord.

On Monday afternoon there was a large gathering of "women only:" many of these were the poor mothers of the district around. Not only were the addresses effective and appropriate, but the personal influence and ministry of Christian ladies found a fitting sphere in the spiritual advice they gave to those in the humble walks of life. On Wednesday afternoon there was "an hour with the Bible," which was much enjoyed.

At the evening meetings during the week there were large audiences, and much manifest blessing on the word preached and sung. There was no meeting on Friday evening, but on Saturday Mr. Smith told his "life story," which was full of interest, and absorbed the attention of the audience that filled the building in every part. Sunday last was the closing day of the mission. In the morning the preacher urged upon all Christians to be filled with the Spirit. In the afternoon there was a meeting for "men only," when Mr. Fullerton preached powerfully. The service in the evening was the crowning one. At the close of the address the usual earnest appeals were made, and anxious souls followed each other in quick succession into the inquiry room. The rooms used for this purpose during the week were too small now, and the large schoolroom was applied to this holy service. "When we left at half-past nine," says a correspondent, "some fifty or sixty anxious souls were being advised and instructed in the ways of the Lord more perfectly." It is to be hoped that the friends at Bloomsbury will follow up this work, that they may continue to gather a rich harvest of souls for the Master's service and glory. W. H.

GROVE MISSION, SOUTHWARK.

Before the evening service last Sunday, Mr. Weston, the hon. superintendent, made a statement regarding some new departures in the work of the Mission. Last December the Grove "Sisters of the People" commenced work among the courts and alleys of Southwark, dealing with the cases of poverty and wretchedness that have to be searched out. After these have been investigated a supply of provisions is sent by a sister, who reads the Scripture and prays with each recipient, and in cases of sickness or infirmity, performs such household work as is necessary. About two thousand people have been benefited through this agency during the past winter. The funds for this special work had been fairly well supplied by friends of all denominations, and every penny given is spent on one or other of the objects for which the sisterhood was instituted. All the workers at the Grove are unpaid.

The success attending the work of "Sisters of the People" had induced them to found a brotherhood, which is intended to be more than local in its operations, and which will include visitation of the hospitals, workhouses, infirmaries, the sick and dying; also the befriending of friendless lads coming to London, the holding of bright services in lodging-houses and the courts and alleys of London, and the distribution of Gospel literature among Sunday-morning excursionists at railway-stations.

VILLAGE OPEN-AIR WORK.

"I trust this mission has been as profitable to others as pleasant to me. It is so cheering to hear the people's thanks. One says, 'It is quite a treat to get such books.' Another, 'I thank you much for these tracts. I am so glad to have them.' Then I am allowed to see the sick folks, read and pray with them. Many are aged and infirm; some deaf, others blind. The weather favoured for open-air work. There has been much influenza in the villages, which seems to lead many to more seriousness." So writes our latest itinerant: one of those who have lately been sent on preaching tours among country villages and hamlets, with the happiest results. In fourteen days this agent visited eighteen villages, walked ninety miles and rode 113, distributed 3000 tracts, and preached thirteen times.

Many villages are spiritually dark, and only an external and non-local aggressiveness can supply the need. The Open-air Mission proposes more than ever to devote itself to the important task of reaching the most scattered and thinly-populated, and therefore the most neglected, places in the land. How eagerly these rural audiences listen to the Gospel. To them it is often a strange and thrilling story.

Men are waiting to be sent forth on these joyful errands—men of God, men filled with the Spirit. Only lack of means hinders their going. The summer, with all its wealth of opportunity, is upon us. Frank Cockrem.

14, *Duke-street, Adelphi, W.C.*

Christian Endeavour.

A society has been commenced at the Wesleyan Chapel, Westbury-on-Trym, with fifteen active members. The first meeting was held on March 2, and was most successful, the members taking part without the least hesitation. The friends are confident that the society will be a means of blessing to the young people.

Over 500 societies have now been registered in the Bristol section. During the past month forty-six societies have been registered, a good proof of the strong hold which the movement has now taken.

The Christian Endeavour, organ of the Bristol section, has met with much acceptance.

IRELAND.—Friday, March 17, has been fixed as a day of prayer for Ireland by the Dublin branch of the Evangelical Alliance.

GEMS FROM THE GUTTER.

All through this winter we have been squeezing into our crowded homes lads who in their last extremity have stretched out their hands to us for help. We simply could not refuse them. For instance, there was

"THE MODERN DIOGENES,"

as the newspapers called the poor boy charged before the Greenwich magistrate last December with sleeping out in a tub when there were sixteen degrees of frost, who the constable in charge of the case testified had been sleeping out for two years. Another time two lads with a banjo and fancy dress, who with blackened faces have been picking up a living as "street niggers"; or one unable to get work in the coal mines of South Wales who tramped to London; or another from a thieves' kitchen who had already been in prison as a pickpocket, and was actually on a thieving expedition when he read the notices on our windows and suddenly resolved to make an attempt to lead an honest life; or two homeless brothers fighting the battle of life together who, out of work, shelterless, and in sheer starvation crave for our help and care.

In spite of all our struggles to cope with this flood of misery, we have never had a happier winter's work. The tone amongst the boys has been capital, and the improvement in their appearance and habits most marked. Many, too, we know, have been deeply convicted of sin, solemnly made to feel their need of the Saviour, and definitely accepted Christ as their Deliverer and Lord.

It is safer to speak of special cases of spiritual fruit after the lapse of some years of testing, so on this point I content myself with

AN OLD BOY'S LETTER

just received from which Canada, says:—

"My financial circumstances would not permit me to attend college this winter, so I took an appointment in a mission station until next October. I think this was the best course in every way, as it will give me an insight into the work to which I am devoting myself. I preached my first sermon on New Year's Day, and I have been preaching every Sunday since. I have two fine stations to supply in a well-settled district. The people are mostly Scotch Presbyterians, with a sprinkling of Methodists and Church of England people; but there is one good thing about them—they are not bigoted, for they all turn out to the services on Sundays. The first service is held in the morning at eleven in a school-house, which is always well filled. Then, after dinner, I have a drive of nine miles to my next station, which is a beautiful little church at the foot of a mountain. We have service there at three, and I tell you we have some grand times. I feel sometimes as if I could take them all and carry them to Jesus' feet."

This is only a specimen of letters I am continually receiving from our old boys in the Far West. We have just received another touching token of their gratitude; they have sent their fifth New Year's surprise gift out of their hard-earned savings, amounting to no less than £230. Their previous gifts were: In 1889, £108; 1890, £148; 1891, £204; 1892, £213. We have also had the pleasure of adding twelve names to the

ROLL OF HONOUR

in our schoolroom *i.e.*, boys who have repaid the £10 laid out on their emigration so as to give another poor lad the same good start in life. These facts need no comment.

We are now preparing our party to leave in a few weeks. I would like to send 120, but I fear I may not have the means. A few friends have privately contributed £475, but we need £725 at once to crown another year's labour amongst "Nobody's Boys." Many friends each year espouse the case of a particular boy, "In memoriam" of some dear one—a father, brother, son, etc., and find the best monument to the memory of their loved departed in a Robert, Charles, or John placed out in life with bright prospects in Canada. We are glad to send a photo and particulars of the boys thus benefited.

May I ask prayer for these boys, that the last few days in their native land may be an impressive time, that they may have a safe passage, and be located in homes on the other side just suited to each particular case?

J. W. C. Fegan.

The Boys' Home, 95, Southwark-street, London, S.E.

CHRISTIAN POLICE ASSOCIATION.

The tenth anniversary of this Association, which is now doing such a valuable work amongst our civic guardians, was celebrated last week by a whole series of gatherings in Exeter Hall and at the Police Institute, attended by delegates from all parts of the land, and taking very largely the form of a conference for the deepening of spiritual life. Nothing was presented in the way of a report, one of the chairmen shrewdly remarking that a crowded, enthusiastic, and sympathetic audience such as he saw before him, composed of policemen and their friends, was better than any report, and the grandest possible testimony to the spiritual result of the work.

On Friday Rev. J. Hudson Taylor gave a moving missionary address dealing with consecration and service, and sounding forth the claims of the heathen for the Gospel.

Mr. A. A. Head, who presided in the afternoon, said: The Association has been making great advances during the past twelve months. There was a time when people asked, Is it possible for a policeman to be a Christian? That time has gone for ever; the C.P.A. has proved that constables can be Christians, and can do grand service for God and his kingdom. The Police Institute in Adelphi, W.C., is doing splendid service, while the Seaside Home at West Brighton is proving most valuable. The new buildings, to be opened in July, will afford opportunities for increased usefulness in this way.

Rev. J. G. Mantle gave a telling address based on the words of Ezek. xxxvi. 23, "The heathen shall know that I am the Lord, when I shall be sanctified in you before their eyes." The speaker dwelt very solemnly on separation from sin, separation unto God, and possession by God.

Rev. G. C. Grubb followed with a searching address on "We esteemed Him not." We can neither be saved nor sanctified until we have a right estimate of Christ, and much depends on the position we accord Him "in whom are hid all the treasures of wisdom and knowledge." The speaker's words were remarkable and valuable because of the high position assigned to the Lord Jesus and his work. Mr. Grubb concluded, as is his wont, with a close and clinching plea to personal decision.

In the evening the hall was again densely crowded. Captain Tottenham presided, and opened with a few solemn and earnest words to Christians and the unsaved.

Mr. E. Millard gave an exposition of Luke xii. 37, dealing with watching, readiness, and cleansing, in view of the Lord's speedy coming.

Rev. G. C. Grubb took as his text the word "Now," from Luke xiv. 17. The invitation was not to a funeral (as many seem to imagine), but to a feast; and it is "Come *now*." Satan believes only in future salvation, and Satan is the inventor of "future probation." We are set as present witnessess to a present salvation by the power of a present Jesus. After dwelling on the guests—the poor, maimed, halt, and blind—Mr. Grubb closed with a moving appeal for personal decision.

The report of the C.P.A. just issued gives interesting evidence of the spread of the work in Canada, the United States; and of hopeful beginnings in Australia, Africa, and India. It is hoped that work will soon be started among the native police of India, and also the native force in South Africa.

As to the home work, it is stated:—"Throughout our branches in England, Scotland, and Ireland, we have seen many evidences of the power of God. While we cannot tell of many new branches opened, we can praise God for a deepened interest in the work, and a spirit of inquiry throughout our forces, especially among the young men, such as we have not seen before."

The Bible-class work has been greatly blessed; so also the visitation from house to house, especially in times of sickness or sorrow, when real loving sympathy seldom fails to gain an opening. A secretary writes: "Hearing one day that an officer had fallen, through drink, into great difficulty, probably reduction or dismissal, I went at once to his house, and whilst dealing faithfully with him about his sin, and pointing him to the Saviour, sought to show every sympathy with his sad circumstances. The next day he called at my house. '*You came to me first*,' he said, 'or I should *never have come to you*. But I'm a miserable man, and I want Christ to save me *now*.' And it was not long before, on his knees, he found the Saviour, and went away trembling, but trusting. 'It won't matter so much now,' he said, 'whether I'm reduced or not, for I'll be a happier man as constable with Christ, than I have been as an Inspector without Him.'"

The Central Police Institute has been a centre of blessing. "Few (says the report) can estimate the value of an attractive Christian home to a young man coming fresh from the country to join our Metropolitan Police Force, or to the Provincial police coming to London on business or leave. It is a boon, not only to the Metropolitan Force, but to the whole country, as men from other forces and candidates always have a welcome to it. Any policeman in trouble of mind or anxiety of soul can always find here someone ready to sympathise with his difficulties, and lovingly to point him to the great Burden Bearer. Many of our young men have come in to find peace and joy in a living Saviour, and gone out to bring in some brother comrade to share with them in the glad tidings.

"'I know you can be saved in this room,' said a detective, who had lately come to Christ, when talking in our reading-room to a young constable; 'I was saved here. There's the very chair where I knelt when I gave my heart to God.'"

Similarly interesting and encouraging accounts are given of various branches of the work. The report, which is well worth perusal, may be had of the Secretary, Christian Police Association, 1A, Adelphi-terrace, W.C.

UNIVERSITY NOTES.

OXFORD.

Mr. Arthur Mercer, secretary of the Cape General Mission, addressed the University Missionary Union recently, and also held a meeting in one of the colleges.

The interest of Oxford men in the work of the Children's Special Service Mission is increasing. Mr. Arrowsmith spoke at a large and crowded drawing-room meeting at Wycliffe Lodge last Friday, and his address was much valued.

The annual meeting of the Oxford Female Penitentiary and the City Refuge was held last week, when Lord Addington presided. The latter home is in the charge of two Mildmay deaconesses, and is the centre of a necessarily quiet but very real work.

The Great Western Railway Temperance Union held a most successful meeting at the Y.M.C.A. on March 8, when earnest addresses were given by Revs. Canon Fremantle and F. J. Chavasse, Mr. M. E. Sadler, steward of Christ Church, and others. The branch is in a healthy condition, and is evidently doing most useful work.

The work at open air meetings at the Martyrs' Memorial continues to be vigorously prosecuted under the leadership of Mr. Alvarez, of Jesus, and good audiences gather every Sunday evening.

The new president of the Inter-Collegiate Christian Union is Mr. E. H. Elwin, of Merton, who may be relied upon to carry on the earnest and admirable work of his immediate predecessors, Messrs. Ketchlee, of Exeter, and Alvarez, of Jesus.

A meeting was held in the hall of Hertford College on Sunday evening last on work in Japan, when the Bishop of Japan gave an account of the Church missions there. Rev. J. Imai, a native ordained clergyman of Japan, also spoke.

Oxford men are looking forward with keen anticipation to the Inter-University Conference which is to be held here on Friday, March 17, and the two following days. Over 100 delegates are expected from Cambridge, Durham, Dublin, and the Scotch Universities, and there is every prospect of a most profitable gathering. The prayers of old Oxford men are earnestly asked for it, while their presence, if they can possibly come, will be heartily welcomed.

CAMBRIDGE.

On Tuesday evening, March 7, a meeting was held at the Guildhall, for the purpose of hearing an account of the Church Missionary Society's work in Uganda from Rev. R. H. Walker, who was accompanied by Mika Sematimba, a Uganda chief. The Master of Trinity presided over a large and appreciative audience. Mr. Walker graphically enforced the difficulties and the reality of the work, and the great need and importance of preparing native Christians for evangelistic labours. Mika, who met with an enthusiastic reception, specially emphasised the oneness of the Uganda and English Christians in the Lord, and the deep thirst among his fellow-countrymen for Christian instruction.

On Friday evening Dr. Monro Gibson preached a very thoughtful sermon upon 1 Cor. ii. 6 at the induction of Rev. A. Halliday Douglas at the Presbyterian Church.

The University sermon was preached at Great St. Mary's on Sunday, March 12, by Rev. W. Page Roberts, St. John's College.

The address at the Inter-Collegiate Christian Union last Sunday evening was given by Mr. H. Bidlake. After giving an account of his own conversion and spiritual experience he exhorted his hearers to lovingly accept Christ as Saviour. A prayer meeting was held at the conclusion of the address.

Rev. Thos. Bowman, at the Monday evening meeting of the Cambridge Missionary Union, gave an interesting account of the work of the Irish Church Mission. Special attention was drawn to its difficulties and needs, and to the ignorance, superstition, and hostility it had to cope with. The value of this branch of missionary enterprise was urged as an excellent apprenticeship for future work in the foreign field.

IRISH NOTES.

Special prayer was offered last Sunday in all the Presbyterian Churches on behalf of Ireland, and a collection taken up on behalf of home missions.

A series of meetings for the deepening of spiritual life has been held in Dalkey by Archdeacon Galbraith, Canon Wynne, Revs. E. S. Daunt, T. E. Hackett, and Professor Macintosh.

The Cork Methodists have commenced a series of "happy Saturday evenings" for the people in their new Central Hall, which promise to be a great blessing, and which have been most favourably noticed by the local Press.

The Association for the Employment of the Industrious Blind is doing a splendid work in Belfast. Last year it gave employment to eighty-three persons—fifty-four men and twenty-nine women—and paid in wages nearly £3000.

Special evangelistic services have been held in the Methodist Church, Skibbereen, co. Cork, by Rev. Jas. Kirkwood; in Carlow Presbyterian Church, by Rev. Jno. McIlveen, of Belfast; in the First Presbyterian Church, Markethill, by Rev. Samuel Lindsay, of Ardstraw; and in Cork Congregational Church, by Rev. W. A. Meaton, of London.

Rev. Samuel McComb, successor of Rev. Dr. Murphy in Elmwood Church, Belfast, has rendered a very important service to the truth by means of a class he has been conducting for some time for the study of "Christianity and Modern Doubt." This class has been attended by agnostics and others. Ministers, lawyers, and business men have listened with interest to the discussions that have taken place.

SCOTTISH NOTES.

The Glasgow United Evangelistic Association give free meals every Sabbath morning to from 1000 to 1500 of the most destitute.

A quiet but effective rescue mission is carried on in Inverness. The need of such work in the city, says a local journal, is greater than is commonly supposed.

Rev. John Robertson's overture to the assembly proposed at a recent meeting of the Glasgow Presbytery, seeking to make spirit-makers and dealers ineligible for eldership was rejected by seventy votes to fourteen.

A sacred concert given on a recent Sunday evening in Inverness by the members of an operatic company has caused much comment in the community. Protests were made by several local ministers at a meeting of Presbytery.

Mr. Wm. Quarrier has received from a friend in Glasgow, who desires to remain unknown, a cheque for £2000 to build and furnish a home in the National group at Bridge of Weir. Mr. Quarrier still requires six additional homes.

In his fourth lecture on missions, entitled "New Converts and Martyrs," Dr. Pierson said he had recently compiled a report from the most reliable sources available, and he had calculated that there were 55,000 persons employed on the different mission fields throughout the world. The remarkable thing was that of that number there were only about 8,000 white people, including missionaries' wives and female medical missionaries, showing that the remaining 47,000 persons engaged in evangelistic work were natives of the countries into which the missions were sent. The fact that these countries furnished six times as many missionaries as civilised Christian countries he regarded as one of the most remarkable proofs of the power and truth of the Gospel.

MRS. HILTON (of the Stepney Crèche), we are very glad to report, shows decided signs of improvement in health, and the doctors are now hopeful of her recovery.

Three Moral Evils.

[From "The Methodist Times."]

Even Christian people are so preoccupied with their own affairs, and so quickly forget social facts brought under their notice, that it is only too probable some sincere Christians in England cannot understand the distress and indignation which has been aroused among well-informed Christian philanthropists by the refusal of the Decennial Conference of Indian Missionaries to express any opinion upon the great moral scourges of that continent. It is therefore necessary, however painful, to give the Christian public at home at least some hint of the actual facts which the Decennial Conference has treated with so much levity. As every English citizen is now personally and directly responsible to God for the government of India, it is impossible to evade responsibility by saying that the subject is disagreeable and by laying it on one side. Every Christian will be compelled to give an account to Christ for his action or apathy on these tremendous moral issues. It is urgently important, therefore, to know something of the facts. A representative of this journal has been in communication with those who have the best and the most recent knowledge. In the light of the information which he has carefully collected, we proceed to state the nature of the three moral evils which the great gathering of Indian missionaries refused in their corporate capacity to condemn.

I.—THE INDIAN STATE REGULATION OF VICE.

The Government of India and the military authorities are under the impression that they can improve the moral law of the universe. They therefore unblushingly license sin. Let us go to Lucknow and see their method. We enter the Serai—a barracks for fallen women, containing nearly a hundred one-room dwellings, *built, owned, and maintained by our representatives in India.* Each room in that British barracks of shame is numbered and occupied by a registered native woman. In the open courtyard between the long rows of dwellings a military policeman is stationed to keep order. To assist him there is here and there another *Government official*—a Mahaldarnee, a sort of forewoman of the registered women, who receives a monthly wage of ten rupees. A part of the business of these official women is *to keep the Government hell supplied with fresh victims.* These are drawn principally from the large class of *child widows.* There is also an *official tariff for sin.* Such places exist in nearly every military quarter in India.

Every year 10,000 soldiers, or "mere boys," as Lord Wolseley calls them, are sent out to India for five years, and there by the English Government are drawn into vice by a system which the British nation has refused to tolerate at home, and which was utterly unknown in India until we introduced it. In most stations the public women are usually examined once a week by the European or native doctors. This is in order to provide "safe" vice for our young soldiers, although, of course, these vile medical dodges are delusive. Besides this examination each Dhai *(the woman in charge)* is expected to examine the women at least twice or thrice weekly. The hapless victims submit to this because the choice lies between starvation and submission. To show how this examination tends to the increase of vice, it need only be said that the soldiers' visits are more frequent after the known examination day.

When the 10,000 men who replace their fellows in India find such ample and careful provision made for lust, it is not surprising that they soon imagine vice to be necessary for men. The officers and generals who carry out the system become drilled in the same deas. We do not wonder, under these circumstances, to read in *The Times of India* that "more than one-half of the total number of European troops in India in 1890 were absolutely unfit to go into the field as the result of self-indulgence." Continuing, *The Times of India* says: "It is now 1892, and if the same rate of increase has been maintained—and there is reason to believe that it has been maintained—the condition of the army in India to-day, so far as two-thirds of its number is concerned, can be little short of rotten." The fact is, the so-called medical "protection" of our boy soldiers is as unreal as it is blasphemous.

Some may imagine that an end was put to all this by the vote in the House of Commons in June, 1888, which condemned any legislation that enjoined, authorised, or permitted the licensing or regulation of the sin of impurity in India. These instructions were carried out in the Colonies, thanks to Lord Knutsford; but in India it was otherwise. There we have been deceived and mocked in the perfor mance. It is true that the Indian Contagious Diseases Act has been repealed, but a new Cantonment Act has been put in force by the Viceroy in Council, which has revived nearly all the iniquities and infamies of the previous laws. What has been described here takes place under it. But God is not mocked. We in England *now* reap that which we allow to be sown in India. The soldiers from India at the end of their short service are shipped home, and let loose in England. By these regulations the virtue of thousands of English women is endangered. The European traffic is largely an effect of the markets of vice established and promoted by the Anglo-Indian system of legalised debauchery. We need not dwell upon the effect of all this deliberate and systematic devilry on the heathen, before whom our soldiers and other representations pose as "Christians." What, above all, do Indian women think of us?

II.—THE INDIAN OPIUM TRADE.

Our opium traffic is a triple infamy. It curses India, Burma, and China. Lord Kimberley says that the revenue from this traffic cannot be dispensed with "for the present." In that particular he closely follows Warren Hastings, who was impeached on this, among other points, and defended himself by saying that it had at least enriched the East India Company by half-a-million sterling. The victims generally begin by smoking opium twice a day, at morning and night, for an hour at a time. After two or three months' use they are completely in the grip of the habit. That is, they cannot leave it off for one day without great suffering. The amount smoked varies according to the means of the individual and the length of the time he has indulged. In multitudes of cases they realise the grip of the habit, and seek to be released. But they are so mastered by it, so incapable of effort, that they are rarely able to endure the physical ordeal of absolute abstention from their habit, which is essential if they are to be free. It is necessary to place the victims under restraint for about ten days before the awful craving is stayed. One point to which our attention is particularly called is this: The Roman Catholic, the German, the Swiss, the Scandinavian, the American and British Churches of China and Japan, without one exception, exclude the opium smoker, grower, and seller from church membership. For the sake of revenue we tempt men with that *the ordinary use of which will debar them from becoming members of the different Christian churches.* In India the churches have no such restriction. The opium traffic places untold difficulties in the way of missionary work. Opium smokers are looked upon as furthest from the kingdom of God. Archdeacon Wolfe says that it is almost impossible to make any impression of a moral or spiritual nature on the victims of opium. Hudson Taylor actually declares that *opium does more harm in a week than all our Christian missionaries are doing good in a year.* Not only are the natives of China debarred by the use of the drug from becoming Christians, but our conduct with respect to the traffic has alienated others who are not victims, but who are wide awake to the results of our infamous system of raising revenue. The amount of opium produced in India now is about 108,000 chests yearly, each chest being 140lb. in weight. Half of this is grown in British India, the remainder in native States directly under British control. 1,000,000 acres of land in India are devoted to its cultivation. If it be asked what India has to do with opium in China, the answer is—everything. Five-sixths of Indian-grown opium is not for Indian consumption, but for export to China and elsewhere. The Indian consumption is comparatively small; but it is growing. It is much larger now than in China at the beginning of the century. If action were taken at once it could be dealt with easily. The Chinese were compelled by force to take our opium. We constrained them to legalise its importation. The result is that about 50,000,000, or one-sixth of the population, are the victims of opium. The Chinese Government for long resisted it. But the subtle influence of gold, which has been the curse of our Indian officials, is creeping over the present Government, and the £2,000,000 revenue which is derived from Indian-grown opium, besides what is derived from China opium, is making them less eager to put the traffic down. That is why outsiders should have something to say on the opium arrangements of India, whether they concern other nations or the people of India itself. The worst feature of the opium question is that we are demoralising our own subjects in India. One-half of the crimes in the opium districts—murder and affrays—have their origin in opium eating. The Indian Board of Revenue proposed to introduce the cultivation of the poppy into Scinde. Here is the answer of the Bombay Governor and his Council: "The Government consider there are very strong objections to the introduction of an industry so demoralising in its tendency as opium cultivation and manufacture into a province where at present it is unknown. It has already been tried in Gujerat, and the result was widespread corruption and demoralisation."

The most damnable part of the whole business is that the cultivation of opium is pressed by our Government for the sake of filthy lucre. To gain an enormous profit the Government is ready to make advances to the cultivator. The price paid is the veriest trifle compared with the Government profits. It may be said that the Government, by charging the maximum price for opium that can be obtained without promoting smuggling, is trying to restrict its use in India. It is well known, however, that that does not restrict the sale. As the export trade to China is undoubtedly to obtain a big revenue, is it likely that the Government has a different code of morality for India? Why is it that all over India the opium licences are sold by auction, or to the highest bidder? Why is it that in this way a premium is put on energetic sales? Does such a system mean morality or revenue?

It may be argued that the growth of the poppy cannot be put down—that it would be against the habits and customs of the people. But a few years ago 100,000 acres were cleared off in Bengal at once, and Assam was cleared *in toto*, when it suited the Government revenue to do it. And such an argument from a Government which *defies the religious feelings and habits of the Burmese in insisting on provision for the sale of opium in both Lower and Upper Burma*, which *ignores the earnest remonstrances of the Chinese Government against its importation*, and the repeated protests of the English-speaking world, is a sham. The real obstacle to the putting down of the cultivation in British India is not the 8000 chests required for internal consumption, but the 90,000 chests to be sold to the Chinese to gain £4,000,000 of blood-money.

III.—THE INDIAN LIQUOR TRADE.

The evils of the liquor traffic in India, as of the opium trade, are due to frantic efforts to raise the revenue. The drink traffic in India is managed by the Government, and the root of the evil is in the Central-Distillery system. But the Government *owns and runs great gin distilleries, which are managed from top to bottom by Government officials.* At these distilleries a burning, fiery, poisonous liquid is made, which rapidly eats out the internal organs of the wretched victims who are entrapped into using it. It is sold at prices ranging from twopence to fourpence the bottle. *English soldiers are not allowed to touch it.* Notices are placed over the doors where the poison is sold to that effect, and heavy penalties are levied on the manager who should dare to supply them. On the natives, however, it is forced at every turn. This would seem to imply that though we may all be of one flesh and blood, what is bad for one need not necessarily be bad for the other!

If the Government has no wish to stimulate the sale of liquor, why does it, through its officers, allow greedy liquor dealers to open up new shops where they never existed before, and where they are not needed? Why does it compel planters to give up sufficient land for the erection of these shops, which will only destroy their coolies? Why do magistrates absolutely refuse to shut up grog shops when the majority of the people protest against them, and petition to have them closed? Why does the Government sanction the settlement of far more shops than the liquor dealers will take up? That is the case in almost every district in India. Why does the Government sell the right to manufacture liquor to the highest bidder by public auction? Why is the minimum guarantee system in vogue in Bombay and the Central Provinces, which means that the native distiller is bound down to a minimum number of gallons of liquor which he is bound to produce, whether he can sell it all or not, the object being to secure the duty from the extra gallonage produced? If the Government only wishes to supply the normal demand of the people for drink, why will it not adopt the local option principle and allow the people to say whether they wish to have grog shops or not? This has been again and again proposed and urged upon the Government, but to no practical effect. Why are *successful* Excise officers always commended by the Board for speedy promotion?

In the days of Mogul Government not a rupee of Excise receipts was allowed to go into the Imperial Treasury, as it was counted bad money. Even the East India Company told its Excise officers that the object which Government had in view was to restrain, and, if possible, to arrest and diminish, the consumption of spirits, being fully persuaded that any amount of revenue that may be lost by the efficiency of the system to this end will be repaid a hundred-fold by the preservation and advancement of moral feeling and industrious habits among the people. That instruction was issued more than fifty years ago. Shortly after the mutiny in 1858, the Excise revenue of the North-West provinces was only 9,000,000 rupees. In 1888-9 it was no less than 55,000,000 rupees. Such may be called financial success. Perhaps to Government it is so, but socially and morally to the people it spells ruin. Surely the people should be of greater value to the Government than the revenue.

Rev. Thomas Evans, of the Anglo-Indian Tempe-

rance Association, who has travelled from one end of India to another, says that from personal observation he finds that all classes are affected with the poison of alcohol by three influences—the example of Europeans, the eagerness of the Government to push the drink traffic for revenue purposes, and the relaxation of social habits and religious restrictions consequent upon the spread of Western secular and, in most cases, godless education. It is madness to suppose that that which is ruining the masses of the people can possibly be financially profitable. It is merely burning the candle at both ends. The drink revenue of the Indian Government is eating up to a tenfold extent the tax-paying possibilities of the Indian people in other directions. All the facts quoted here in connection with the Indian liquor traffic were laid before the Decennial Conference.

The unsophisticated Christian public at home will now be able to judge for themselves the moral significance of the fact that a decennial conference of Christian missionaries in India, face to face with the awful evils we have partially disclosed, refused to condemn them, lightly dismissing the whole subject as "a point of procedure." This is what Anglo-Indianism has brought them to. The Indian Government is a wholesale manufacturer and trader in drink, opium, and fallen women. A majority of the Indian missionaries resolved that they would not say one word in condemnation of so wealthy and powerful a servant of the devil as the Anglo-Indian Government.

Gathered Gold.

PATIENCE.

O give thy servant patience to be still,
And bear thy will;
Courage to venture wholly on the arm
That will not harm;
The wisdom that will never stray
Out of the way;
The love that now, afflicting, knoweth best
When I should rest.

—*J. M. Neale.*

SALVATION—A GIFT.

Salvation is no commercial transaction, in which God, like a merchant, bargains to give so much for so much; but it is a Divine gift, which, in the exercise of Almighty power and God-like bounty, He confers upon the needy and helpless.—*Hon. and Rev. B. W. Noel.*

THE BIBLE.

The Book of God! And is there then a book
Which on its front that awful title bears?
Who hold it, what high duty must be theirs,
And what high privilege, therein to look,
To read, mark, learn, digest! But in this nook
Of earth pent up, and blinded by earth's cares,
Its hopes and joys, if man the treasure dares
To scorn, such scorn shall the Great Author brook!

HINDRANCES IN THE CHRISTIAN LIFE.

Oftentimes the hindrances that lie in the path of duty may be compared to the toll-gates upon our turnpike roads—they are kept shut till we are just upon them; and then fly open, as it were, of themselves. And that is time enough; if they had been open a week beforehand we could but have gone through at last.—*John Newton.*

THE MOTIVE POWER OF CHRISTIAN WORK.

What made Andrew a missionary? The only answer is, Love—love to Christ on one side, and love to his brother on the other. He knew and loved Christ, and he wanted everybody to know and love Him too; and he determined to begin at home. If he could not save a world, he would try to save a soul, and that soul should be his own brother's. He made no excuses about his ignorance or inexperience, but set to work. Constraining love carried him through; he never rested till he had accomplished his object.—*Rev. Charles Garrett.*

DIVINE COMFORT.

I love all the words of God: but there are some that have an aroma of rest around them. Were you ever in such trouble that, when you read the chapter beginning with these sweet words, "Let not your heart be troubled: ye believe in God, believe also in me," you read it in vain? I think I never did. With the tears in my heart as well as in my eyes, I have read that blessed verse again and again, and I have been comforted. That eighth chapter of the Epistle to the Romans is a wonderful light when you are in the dark. When I read those glorious doctrines I find golden stepping stones through the slough of despond. And, as for the Psalms, the man who wrote most of them seemed to be "not one, but all mankind's epitome." He has lived out all our lives, yours and mine, and millions besides; his Psalms breathe peace around us; and as we accept the truths they reveal, we are enabled to rest upon them.—*C. H. Spurgeon.*

Letters to the Editor.

ROTTENNESS AT THE CORE.

Dear Sir,—Time was when, "leaving the first principles of the doctrine of Christ," an apostle could lead on his followers to "perfection." But present-day experience suggests that it would be well if many, who call themselves after the name of Christ, could be brought back from imagined perfection, well to ponder these selfsame principles.

The unrebuked dishonesty that, just now, prevails in the professing Church, with regard to money matters alone, is—the God of Malachi's day remaining unchangeable—enough, of itself, to shut heaven against all special prayer for special blessing. The widow and the orphan, to say nothing of the aged and infirm, are being shamelessly plundered by so-called religious people, with Sabbath-school teachers, church officers, ministers, and even mission preachers among them. Yet scarcely a single voice of protest is raised against this recognised iniquity. Often have I been struck with the unctuousness of some prayer, or the striking nature of some platform address, to find afterwards that others, in the same assembly, have been listening to a man who has for years owed them money without making any effort to restore them their due.

Some time ago a gentleman called on me, full of seeming desire for the salvation of his fellow-men. He had been, and was still, a public man; but, after preaching for me, he gave me to understand that he was in difficulties. I helped him to the best of my ability, and then appealed to a Christian friend on his behalf. The answer I received was this:—"He has already had a thousand out of me." I found another gentleman, who boasted, in my hearing, that he had long enjoyed the victory over sin, to be everywhere in debt, having among his many creditors a poor widow lady who was endeavouring to obtain life's necessaries by keeping a school for young children. That same man, too, was sporting a massive gold chain on his waistcoat, while giving "his experience."

Such is the latitude now granted to this kind of thing, that it is becoming daily more difficult to deal with it. A Noncomformist friend of mine preached a special sermon on the subject, and, after placing before his congregation the plain precept of the Holy Ghost, "Owe no man anything, but to love one another," he told his audience that he had been most deeply pained by hearing a tradesman say that two-thirds of the names "on his books" were those of religious people, and that a great many of these were belonging to his own church.

What was the result of his faithfulness? A church meeting was held, and he was advised to "keep to the Gospel," as if any Gospel from a holy God could be made to harmonise with allowed dishonesty. In case the advice offered was not received and acted upon, he was warned that it might be wise for him to look out for a fresh sphere of labour. Antinomianism is doing its work so rapidly and thoroughly, that in thousands of cases the blessed Saviour is being made to serve as a minister of sin. "It is under the blood," said a man very recently, when a charge of evil-doing had been established against him. "It was not I, but the sin that dwelt in me," said another, when unable to deny a similar accusation. "If God has forgiven me my debts, I don't see why I should trouble about those I owe to my fellow-man," has been the cry of a third.

But what does all this mean? Shall God be mocked? Or rather, will not these unstable souls find that to gratify their own wicked lusts, or equally wicked selfishness, they have been wresting the Scriptures to their own destruction? One thing is most certain, and it is this: If any man go beyond and defraud his brother in any matter, "the Lord is the avenger of all such"; and it is getting high time for some of these well-nigh forgotten Scriptures to be brought to the fore again.

John Ed. Linnell.

Pavenham Vicarage, Bedford.

THE FUTURE OF ENGLAND.

Sir,—I possess a volume, "The History of England from Julius Cæsar to 1852," penned by the Religious Tract Society. After referring to it last evening I happened to glance at the paragraph 759 on the last page. It must have been written about forty years ago, but it seems to be very worthy of serious consideration at the present time. I append a copy, thinking the writer's sentiments and contingencies may be deemed worthy of a place in your columns:—

"What shall be the future of England and the Empire? The question has often been proposed by thoughtful minds. Poetical imaginations have indulged the conception of the Thames again becoming a silent stream, with its waters spread beyond neglected banks; its ancient aspect of a shallow pool resumed: the crane and the heron feeding in the marsh; while some New Zealander is contemplating the ruins of St. Paul's Cathedral from a crumbled arch of London Bridge. History is fraught with examples of the evanescence of national prosperity and power. The fate of Babylon, Nineveh, Tyre, Athens, and Rome furnishes impressive instances of a fall from high estate. Our insular position is some security against attack, but this has been diminished by steam navigation. Of the natural agencies which have led to our commercial and manufacturing superiority we have no monopoly, while our machinery is largely exported, and our artisans are free to emigrate.

"To be outrivalled by other nations, and unable to compete with them in the markets of the world, is certainly within the limit of possibility, though as yet it remains to be shown that any part of the globe combines in such abundance and contiguity the elements of mercantile greatness. The Almighty, by a thousand means inscrutable to us, can easily humble as well as exalt; but in the possession of our facilities, we may look hopefully upon the future as long as by us, as a nation, God is acknowledged in all our ways. Should it unhappily be the case that legislation ceases to be conducted on Christian principles; that contempt is offered by the Senate to the authority and rule of the Bible; that literature becomes deeply depraved, while commerce is conducted without honour; and virtue in society bears an utterly insignificant ratio to vice; we may then tremble for the intregrity of the empire and the safety of the realm, having provoked the wrath of the Most High. But let the righteousness which exalts the nation be cultivated in the councils of the kingdom—the marts of trade and the homes of the people; and the confidence may then be humbly entertained, that, whoever may fight against us, 'around all the glory there shall be a defence.'"

Should the extract be admitted, I have no doubt it will be found that in many points we have come "perilously near" the causes of national decline.

Yours, An Aged Christian.

Bristol, March 7.

TO PARENTS AND TEACHERS.

I had a little daughter,
And she was given to me
To lead me gently backward
To the Heavenly Father's knee.

—*J. Russell Lowell.*

Satan keeps school for neglected children.

The childhood shows the man, as morning shows the day.—*Milton.*

He who plays with dollars in his youth will have to beg for farthings in his old age.—*Hone.*

We require the very highest teaching, the very highest genius and power of the Church, to teach a child.

Mothers who have really earned the love and veneration of their children are very seldom defrauded of either.—*Thomas Binney.*

The most solemn denunciation of One whose words were almost full of tender love was uttered against those who lead little children into sin.

A child is a sunbeam on a winter sea; a flower in a prison garden; the music of bells over the noise of a great city; a fragrant odour in a sick-room.

If you have lost a child, remember that for the one that is gone there is no more to do; for those remaining, everything. Hide your grief for their sakes.

"Is this the way to heaven?" asked a poor little girl who one day strayed into a Sunday school. The teacher said the question came to him like the voice of God.

It was at my little lad's dying bed and at his grave that I learned what a poor slave mother may feel when her child is torn away from her.—*Harriet Beecher Stowe.*

The children are the most impressionable; what can we do with the man who is hardened in sin? Teach them while yet the clay is soft, mould it for God.—*Spurgeon.*

If your children learn that home is a place where faces are sour, and words harsh, and fault-finding common, do not be surprised if they spend as many hours as possible elsewhere.

The liquor traffic can no more be run without destroying boys and girls, youths and maidens, men and women, than a threshing-mill can be run without grain.—*Rev. G. Gladstone.*

The dumb, patient resignation with which the poor children of the slums endure their hard lot is an appeal more irresistible than the loudest proclamation of their wrongs.—*William Mitchell.*

The idea of home life, free, and at the same time restrained, being an utterly new idea in India, has to be carefully taught and then guarded. The true position of a Christian woman as the stay of the house and the guide of the children has to be demonstrated.—*The Hon Emily Kinnaird.*

Personalia.

Rev. F. E. Wigram has been ordered a few weeks' complete rest and quiet.

Rev. R. Shemeld has removed from Estcourt, Natal, to Pretoria, Transvaal, to take charge of Zulu mission work.

Mr. R. F. Horton, who is to be the Lyman Beecher lecturer at Yale College, is expected to reach America early in April.

Dr. T. L. Cuyler is preaching constantly and frequently addressing large Y.M.C.A. conventions on the spiritual life. His health is excellent.

Rev. Oscar Michelsen is telling his story of missionary experiences in the New Hebrides in Scotland. Meetings were held last week in Edinburgh and Lanark.

Rev. Handley C. G. Moule has, in *The Record*, an outspoken article on "The Gospel and Honesty," dealing trenchantly with tricks of trade and recent revelations as to fraud.

Rev. Henry S. B. Yates, the superintendent of the Hull Wesleyan Mission, has been appointed editor of *The Sunday-School Chronicle*, in succession to the late Mr. Benjamin Clarke.

Rev. W. L. Watkinson is, we are glad to hear, gradually regaining strength, and is now in London, although not yet fit for duty. He hopes shortly to leave for the South Coast to recruit.

Rev. Wm. Ross, of Cowcaddens, Glasgow, has returned to this country from New Zealand. He has been absent from his post in Glasgow since the meeting of the Pan-Presbyterian Alliance last autumn in Canada.

Lord Brassey has become the president of Dr. Barnardo's Homes for 1893-94, and has fixed upon Wednesday, June 7, as the date for the twenty-seventh annual meeting of the institution, in the Royal Albert Hall.

Rev. G. W. Olver, B.A., senior secretary of the Wesleyan Missionary Society, is now *en route* for England, and his report on Indian missions, which he has been carefully investigating, is likely to be of an especially interesting character.

Mr. J. E. Budgett Meakin, of Tangier, is arranging to devote himself during next week to lecturing in Great Britain upon the land and people of Morocco. Communications should be addressed to the Lecture Agency, 38, Outer Temple, London, W.C.

Mr. William Joseph Lewis, late of the Spitalfields Gospel Mission, we regret to say, has been suffering from the old complaint in the respiratory organs, and is now quite unable to leave his bed. He desires the prayers of the Lord's people in this time of weakness.

Mr. Wm. J. Taylor, who has laboured with the late Mr. E. W. Thomas and been associated with him for the last twenty-four years in work among friendless and fallen, has been appointed his successor in the secretaryship. The homes and night-reception house will be carried on as formerly.

Rev. Jonathan Seaver, vicar of St. Mary's, Peckham, has accepted the charge of St. John's, Upper Holloway, vacant by the death of Mr. Gristock. Mr. Seaver's ministry of six years in Peckham has been one of marked success. He leaves behind him a well-organised parish, a full church, and a very attached congregation.

Mr. W. Lethaby is on his way to Busheir, in the Persian Gulf, whence he intends to journey to his mission station in Moab by crossing Arabia. Mrs. Lethaby has left London for Port Said, *en route* for Jerusalem and Kerak. The latest news is to the effect that this ancient city enjoys peace and safety, although there are continual rumours of its being brought under Turkish rule.

Rev. Thomas Champness has made a new departure. He has founded a "Home for the Sisters of the Villages" at Rugby. In the "Rugby Home" women workers will be trained as men are trained at Rochdale. Miss Champness will take charge of the household. Mr. and Miss Champness look to the friends of women evangelists led by the Spirit of God to support them in their latest step.

Mr. Geo. C. Needham, the well-known evangelist, has been compelled, through serious illness, to lay aside all work. Physicians assure him that his heart is affected, and prescribe absolute rest for eight months. Mr. Needham was by no means prepared for such unwelcome orders as these, but in communicating the news to a friend, he writes: "Nevertheless, the Lord will provide." Communications may be addressed to our friend, 1330, Arch-street, Philadelphia, U.S.A.

Rev. J. W. Rodger, of Bournemouth, has informed his congregation that he must consider the necessity for some change. This has been understood to mean that Mr. Rodger contemplates resigning his charge, on account of the weakness of throat with which he has been troubled of late years, and the attachment of his people to him is so strong that they are not at all willing to think of his separation from them. Mr. Rodger has been for eight years at Bournemouth, to which he went from Wolverhampton, and his success has been most remarkable.

Rev. W. Hay Aitken's visit to Paris terminated a few days ago. In a highly appreciative notice of the meetings, *L'Eglise Libre* says:—"Mr. Aitken is not one of those English clergymen, of whom there are so many, who coldly read, in a monotonous voice, a sermon which, though faultless, is without life or originality. No; he is a warm and eloquent preacher. The discourse on Matt. xxi. 28 ('Son, go work to-day in my vineyard') was a lecture rather than a sermon. Now natural and familiar, then profound and solemn, it stimulated the zeal of all and stirred up to a new consecration."

Evangelistic Notes.

Dalston.—Mr. T. Lewes Sayer has conducted a series of services for the young people of Shrubland-road Church. Much good was done.

Ripon.—A special mission has been held at Markinton by Rev. F. Cunningham and Mr. Gill. There have been signs of power and blessing.

The Shetlands.—A stirring mission has been held in Northmavin and Delting by Mr. W. Norwell, and in North Roe by Miss Ashford; much blessing has been manifested.

Aberdare.—A delightful work is going on at Aberaman. A special mission was held, much blessing was granted, the services were continued, and many profess conversion.

Mr. John Scroggie opened, on Lord's Day evening, a fortnight's mission at Blackheath. Already much interest has been shown; the hall has been well filled; and some have been cut to the heart and compelled to seek salvation.

Mr. John H. Cooke, of the Evangelisation Society, has held a fortnight's mission at Payton-street Chapel, Stratford-on-Avon. It has been a time of much blessing; many have been saved, and Christians greatly helped. Sometimes the chapel has been packed. A. S.

Mr. Joseph Clarke is having good meetings at the Edinburgh Castle. The Word appears to be with much power, and there have been many anxious inquirers. A very real work seems also going on among the youths from the Labour Home, and about forty of these profess a saving change.

Shepton Mallet.—Rev. Isaac Newton has conducted a series of mission services. There have been many earnest enquiries. A good number have professed to find the Saviour, and some of the cases are of unusual interest. A quickened spiritual life and a stronger bond of sympathy have followed the meetings.

Mr. John Greenwood, of the Evangelisation Society, has concluded a very successful sixteen days' mission at the Baptist Chapel, Burnham, Essex. The addresses to children were greatly owned of God, and at the Sunday evening services the chapel was crowded in every part. Several men and women and children from the Sunday-school professed conversion. C. D. G.

Mr. Ash, of the Evangelisation Society, has held a fourteen-days' mission in the Bible Christian Chapel, Herodsfoot, St. Keyne, Cornwall. The meetings have been well attended, and the stirring discourses of the evangelist were much appreciated. Many found peace through the precious blood of Christ. Christians here are hoping to have him for another mission ere long. J. H. G.

Hoylake.—Mr. J. Wharton has held a fortnight's mission in the Masonic Hall, where a goodly number of promising young people belonging to the Sunday-school and others have been converted. Nearly all the members of our adult Bible-class are now rejoicing in Christ as their Saviour. This has cheered the hearts of the teachers' and given them to see that their labours have not been in vain in the Lord.

Margate.—A ten-days' mission has been held at Ebenezer Baptist Chapel, Margate (pastor, Rev. B. Brigg), conducted by Rev. F. C. Spurr. Miss Ada Rose sang the Gospel with much acceptance. The afternoon meetings for the deepening of the spiritual life were much appreciated by the Christian people of all denominations, who attended in large numbers. Many testified to the help received. A considerable addition to the church is anticipated. J. L. S.

Rev. J. F. T. Hallowes held an eight days' mission in the central branch of the Y.W.C.A., Birmingham, from February 26 to March 7. Our hall was well filled night after night with girls from business houses to hear the Gospel preached in plain, practical, and powerful words, when this skilled missioner brought the Word home to their needs and temptations. Many were deeply impressed, and some, who, we trust, were lastingly blessed, gave in their names. B. E. Udal, Hon. Sec.

Mr. William Sampson brought last week a ten days' mission at High-street, Lincoln, to a close, by describing his evangelistic tour in the West Indies with Alexander McAulay. On Sunday night the chapel was packed to the doors. Half of the congregation lingered till nearly ten o'clock. The sluggish have been thoroughly shaken, and more than sixty passed into the inquiry room. Scores of people in the villages around have been pricked in their hearts as the result of the services.

An interesting incident occurred recently in one of the meetings being conducted by Rev. C. H. Yatman, in New York City. A letter was read by him asking prayer for a man who said that while on his way to a gambling party he had, attracted by the music, come in the preceding evening and been much impressed. After the reading of the letter, a fine-looking gentleman arose, and saying that he was the man, came forward and, with two others, gave himself to God. He was one of five gamblers converted in these meetings.

Mr. William Nobbs, who is preaching this month at the Great Assembly Hall, Mile-end-road, has been much encouraged by the tokens of the Lord's blessing. Last Sunday evening there were several deeply interesting cases of conversion. Towards the close of his address the evangelist was led to ask "How many here are under the shelter of the Rock." At least a thousand raised their arms in response, while a shout went up that seemed to shake the place, "Thank God, we are on the Rock." It was a grand testimony to the work going on at the Tower Hamlets Mission.

Rev. R. Balgarnie has held a mission in Blandford Congregational Church; his labours commenced on Sunday, Feb. 26, and it was soon clear that there was a harvest just waiting for the sickle. At the close of the afternoon service a number of the senior scholars yielded themselves to Christ, and went home rejoicing. Again after the evening services, and on the subsequent evenings of the week, there were manifest tokens of blessing. The last meeting of the mission was a memorable time, as a great number stood up and publicly testified their acceptance of Christ and their desire to serve Him. It is especially gratifying that several members of the men's Bible-class have come out boldly for Christ, and are now working most earnestly for the conversion of their fellow members. Mr. Balgarnie has concluded a seven days' mission at Highbury Chapel, Cheltenham, of which Rev. Henry Varley is pastor. The services have been well attended throughout, and the Divine blessing has been upon them.

Obituary.

REV. CUSHING EELLS, D.D.

With the death of this revered servant of Christ, a most useful and exemplary life has come to a close. It is given to few men to accomplish a work so far-reaching and beneficent, and then to live long enough to see the rich harvest of half a century spent in the service of Christ among the red men of the North-west Territories of the United States. Born at Blanford, Mass., February 16, 1810, Dr. Eells passed away at the residence of his son, the Hon. E. E. Eells, of Tacoma, Washington State, on Thursday, February 16, 1893, realising what he had often desired, that he might reach his 83rd birthday. His public funeral took place at the First Congregational Church, Tacoma, on the 19th February, and was attended by men of all creeds and parties, who had learned to honour this servant of God, who was known to the Indians as "Father Eells," and by the white man as Dr. Eells, the pioneer missionary to the Indians of the Pacific coast. He was a co-labourer with Dr. Whitman, who lost his life in the service of Christ among the Indians so long ago as 1848. He was the last link with those early days in the history of Oregon, and in many ways a very remarkable man.

RAGGED SCHOOL UNION.—It was a good ide on the part of the teachers at the Wurtemburg-street Sunday-school to interest the senior scholars in the needs of their less fortunate brothers and sisters. It was pleasing to see the girls and boys at their weekly meeting on Thursday, the one section busily engaged in knitting and sewing garments, and the other occupied in making scrapbooks, fretwork, etc., for the benefit of the cripple and ragged children helped by the Union.

METROPOLITAN TABERNACLE.—The quarterly meeting of the Sunday School Missionary Fund was held on March 7, in the College Lecture Hall. Mr. G. H. Judd reported that £61 had been given to various missions as the result of the past quarter's contributions. Rev. George Piercy gave an interesting account of his mission to the Chinese in London, more than 2,000 of whom reach our port annually. Mrs. Piercy gave illustrations of Chinese manners and customs in native costumes which were much appreciated.

THE Y.M.C.A.

A new association has been formed at Killin, N.B.

Cowdenbeath Y.M. and Y.W.C.A. are carrying on successful evangelistic meetings in the Co-operative Hall every Sabbath evening.

At the Vermont Convention of Y.M.C.A.'s, great interest was aroused by the addresses of Rev. J. McConnaughy and others on Bible study.

The Brooklyn Association, which has now six branches, and three more being organised, reports great progress and much blessing for the past year.

Blackford Association is in a prosperous state, both in numbers and spiritual tone. Mr. Samuel Smith, M.P., presided, and gave an address at their annual meeting.

During the meetings held by Mr. Fay Mills at Des Moines over three thousand covenant cards were signed. Several of the Association members have taken a bold stand for Christ.

The Weston-super-Mare Y.M.C.A., with Mr. Harrison as secretary, is making much progress. The Bible class numbers 120 young men, with an average attendance of ninety

The Philadelphia Association has thirteen branches. During the past year there were 587,754 visits of young men, an average of 1,633 daily, while 103,668 measured the attendance at Bible classes.

The seventeenth annual report of the Walsall Association gives an encouraging account of the work. A Sunday morning adult school is carried on by the members, and has now seventy persons on the books,

Mr. James Eyres gave Bible-readings last week to large and appreciative audiences at the Y.M.C.A. and Christian Institute, West Kirby, Cheshire. He is conducting evangelistic services each evening this week at same place.

At Cedar Rapids (Iowa), Mr. Harold F. Sayles has been at work, with many professed conversions; at a boy's meeting, fifty pledged themselves to a Christian life; the same day twenty-five men professed conversion. A band of personal workers numbering forty co-operated with good results.

Tracts and illustrated Christian literature for distribution at the barracks, hospital, infirmary, workhouse, jail, cottage meetings, and through a wide area of country, will be thankfully received and carefully distributed if sent to D. Devoir, Y.M.C.A., Castle-street, Brecon.

Private letters, dated February 18, received from Mr. Robert McCann, state that he had returned to Bombay after a long tour of 2,038 miles, extending as far as Agra. He travelled through Guzerat, Rajpootana, North-West Provinces, Gwalior, Central India, Berar, and the Central Provinces.

A Bible class in which members of fellowship meetings, evangelistic workers, and young converts have an opportunity during the week of systematically studying God's Word is an essential part of the work of the Glasgow Y.M.C.A., the average attendance being eighty-eight. Temperance and social purity are strong features in the class, and nearly every member is a pledged total abstainer, while more than two-thirds are members of the White Cross Union.

Says *The Association News:* The success which has, so far, attended the introduction of the Pleasant Sunday Afternoon movement into the work at Aldersgate-street fully justifies the new departure.—The Saturday Afternoon Bible Talks to Young Men, by Rev. F.B. Meyer, continue to be the most popular feature of our work. Week by week the Lecture Hall is filled by young men, who display the closest interest in the lessons which Mr. Meyer draws from the sacred Word.

On Thursday the Dublin Y.M.C.A. held their 43rd annual public meeting. The large Metropolitan Hall was well filled, and the report of the last years' work was very encouraging. The following gentlemen addressed the meeting:—Revs. R. McCheyne Edgar, W. J. Clarke, G. R. Wedgwood, "Father" Connellan, Messrs. Henry Armstrong, Newcastle-on-Tyne, and J. H. Putterill, London. A member of the committee kindly promised to pay the necessary fees for fifty new members, if such a number would join; already the greater number have joined.

Bishop Potter, of New York, speaking at Philadelphia on the Y.M.C.A., wished unequivocally to state that it was an auxiliary of the Church of Jesus Christ. "There was a time when our bishops had not the courage to come upon the Young Men's Christian Association platform." There had been a fear that it was antagonistic to and would weaken the Church. It was a work for young men which the Church had professed to do. It was started, perhaps, from the fact that the Church did not do for young men what it might have done.

Dundalk Y.M.C.A., right in the midst of a Roman Catholic population, writes Mr. D. A. Black, "is doing splendid service. Ballymena, one of the most flourishing of our Ulster Y.M.C.A.'s, is working with most gratifying spiritual results. The Mountpottinger (Belfast) branch now numbers over 500 young men, and is doing a vigorous spiritual work. Our Belfast Association is, thank God, enjoying a season of much spiritual blessing. Major Whittle is at present with us. Great numbers of young men are present at the services, and all hearts are gladdened by the results. There are 2600 belonging to the Association; our Sunday Gospel services have an average attendance of 2000 persons; our Bible class is the largest in Ireland, and has furnished several young men for missions during this winter."

In a communication which is to appear in the forthcoming British Year Book, Pastor Alois Adlof writes from Prague:—"An attempt made to establish a Y.M.C.A. in Pesth has been crowned with success. Eighty-six members are already enrolled. In Bohemia we have established two new associations—one in Vinhrady, a suburb of Prague, and one in Protetin, Moravia. . . . My fervent wish is to establish a branch in Husinec, the birthplace of John Huss. The town is in deep darkness; no Protestants are living there. I was able, by God's grace, to buy the barn and garden belonging to the native house of Huss. This barn I wish to adapt for a house where Christ and his salvation may be offered to sinners. A good beginning would be to gather the young men of Husinec. A furnished room and good library would be necessary. If friends would help me with £30 or £40 I could begin this summer."

THE Y.W.C.A.

The Brompton and Fulham Branch has lately enjoyed cheering tokens of an awakened interest.

A branch has been formed at East Grinstead, and General Wahab has offered his mission-room for the use of the members.

At the tenth anniversary of the Melbourne Y.W.C.A. excellent addresses were delivered by the Rev. J. F. Macrae and Dr. Bevan. The report told of much good work. Three new branches had been formed during the year.

The Ilfracombe committee has just taken a house, 122, High-street, to serve as Y.W.C.A. rooms, and as a seaside home. The sum required for furnishing, etc., is £350, and the committee appeal for help. Several members have already promised between £20 and £30.

A branch of the Y.W.C.A. was formed in Dartford, November, 1890. Up to the present time meetings have been held in a room over offices lent for that purpose. The numbers have so increased that the committee feel the necessity of having a suitable building. This will cost £500, of which £100 are already promised. The hon. secretary is Mrs. Julia Hall, Hazelhurst, Dartford, Kent.

Miss May Chapman will be grateful for letters for hospitals or convalescent homes. Lately there has been so much illness about that there is an unusual number of young women needing rest and change. Often a few weeks' care is all that is required to re-establish a girl's health and give her a fresh start in life. Gifts of clothes and boots are also needed. Parcels or letters should be addressed to the Hon. Superintendent, 16A, Old Cavendish-street, W.

The Y.W.C.A. Holiday Home, New Brighton, has for several years carried on useful work. Last year 140 were received, and it is hoped that the number may reach 200. Ten can be accommodated at one time. The terms are low, and the balance of expenditure is defrayed by one of the originators, the other giving her services and experience as lady superintendent. To governesses, mission workers, and many who are in business, the Home has been of much benefit.

A sale of work at the Finsbury Institute Y.W.C.A. was opened on Tuesday week by the Duchess of Bedford, president of the London Association. The articles were made by members of the Institute. There was a good attendance at the opening. In a short speech the Duchess spoke of the great value of the work of the Institute, and the pleasure which she felt in being present, and then declared the sale open. Messrs. W. Hicks, W. Debenham, and S. Gurney Sheppard also took part in the proceedings. Miss Baldwin, the superintendent of the Institute, recently celebrated her twenty-fifth year in connection with the London Y.W.C.A. She was among the late Lady Kinnaird's earliest workers, and is still bright and full of activity. Mr. Hicks said truly that this institute ought to receive more support from the City of London.

CHRISTIAN LIFEBOAT CREW.—"Exceeding great and precious promises," was the text given by Miss Child at the last monthly muster of the Christian Lifeboat Crew at the Welcome Home, Ratcliff Highway. Several seafarers testified of the Lord's goodness during the past month. Special prayer was asked for Rye Harbour, where a branch has been opened among the coastguards and fishermen.

TEMPERANCE NOTES.

Mrs. Amanda Smith has been made a National evangelist of the W.C.T.U.

Mrs. Henrietta Skelton has organised seven new unions since the Denver Convention.

Miss De Velling has been doing a remarkable work in Oklahoma, the new Western U.S.A. territory.

Large numbers have recently signed the pledge at Donegal, as the result of a three weeks' Gospel Mission.

Mrs. Mary Crowley Bonnett, a valued member of the Coshocton W.C.T.U., passed away on January 10. She was greatly beloved.

One of the oldest temperance organisations in the United States is the Massachusetts Total Abstinence Society, which, in a quiet way, is doing much for the temperance cause.

In the course of a recent address, Dr. Norman Kerr gave evidence of a decided increase of female inebriety in Britain, America, France, Austria, and other continental countries.

The Nottingham Town Council have decided that intoxicating drink ought not to be sold in public parks, and have accordingly withdrawn the licence from the Arboretum refreshment rooms.

Speaking of the Local Veto Bill, the *Lancet* says: In its main object—"to stop tippling," as the Chancellor of the Exchequer defines it—we heartily concur. "Tippling" is only another expression for casual drinking, and casual drinking is the great source of misery and disease.

Under the heading "Bumbledom and Beer," the new metropolitan newspaper, *London*, gives a map showing how much each Union in London spends upon alcoholic drinks. The editor says:—"The expenditure of £12,400 on drink by our Unions is at once extravagant and mischievous."

The Germans are planning extensive displays of beer and wine for the World's Fair. Already two hundred and eighty exhibitors are registered to send one thousand six hundred samples of wine alone, while a brewery is being brought over to illustrate practically the methods of brewing.

The series of temperance meetings which Canon Leigh is arranging at the Portman Rooms, to be addressed by lady speakers only, will be held March 19, 20, 21, 23, and 24. These meetings are expected to be of exceptional interest, and will doubtless prove a means of and presenting the claims of temperance to a large and influential circle.

A Brahmin recently said to a Christian, "If you Christians were as good as your Book you would in five years conquer India for Christ." No wonder if the Chinese, when they see us forcing opium upon them, and the Africans, when they see us deluging them with rum, do not want the religion of the men who do this.—*The Quiver.*

In a paper read before the Philosophical Society of Liverpool, the authors, Dr. H. R. Jones and Mr. H. E. Davies, state that nine out of every thousand children born in Liverpool die by violent means, and the conclusion could not be avoided that the great source of this criminal violence is drink. They also state that more of these untimely deaths occur on Saturday night than upon every other night of the week.

A Norwegian lady residing in Aalesund writes:—"I am sorry to say that drunkenness has greatly increased during the last year or two, especially among the young people. Women have begun to work for temperance. Last week a mass meeting was held, to which no men were admitted, and a petition was drawn up and sent to the Local Board, praying that no café or brandy shops should be allowed to employ waiting-maids or bar maids, and that the brandy shops be forced by law to be shut at an early hour. Seven hundred women signed the petition."

Justly alarmed at the ravages of alcohol in the kingdom, the Government of Belgium has just ordered the display in all schoolrooms of a printed placard giving the following information:—"Of 125,000 deaths, as many as 25,000, or one fifth, are the result of alcoholism. In a period during which the population has increased by fourteen per cent., the consumption of alcohol has been augmented by thirty-seven per cent., cases of madness by forty-five per cent., crimes by seventy-four per cent., suicides by eighty per cent., and beggars and vagrants by 156 per cent."

A writer in *Blackwood*, describing a visit to Bonny Town, in the Niger District, says that the most remarkable feature of the place was the extraordinary number of broken square-face "hollands" gin bottles, which were to be seen strewn about its streets. Gin is so highly appreciated by the natives that they even have a few bottles buried with them when they die. Moreover, as appeared from a wooden image of a god, they have even promoted gin to the dignity of the ancient nectar—the deity in question being represented with a "square-face" bottle in each hand.

The Christian.

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Notes and Comments.

NEXT week we purpose giving a portrait and sketch of the late Principal Gracey, of the Pastor's College, Newington Butts.

We are pressed with correspondence on the subject of Home Rule, but we are satisfied that we shall better serve the interests of the Kingdom of God by maintaining our position outside the controversy. The one thing for the witnesses of Christ to do is to wait on God in prayer. At present it seems impossible for those who feel differently on this burning question either to speak to one another or to unite in prayer about it. Yet their interest is absolutely one—the will of God. The most direct way, the only way, to get the will of God done on earth as it is in heaven is the way of prayer. Hezekiah's method is open to us: whatever our views may be, we can spread the case before Him who sitteth on the Throne; and one breath of God can decide the question.

We need to remember that "the wrath of man worketh not the righteousness of God." Freedom from the heat of spirit engendered by controversy, in those who are the salt of the earth and the light of the world, is of greater moment than the solution of this or any other political question, whichever way it goes. Abraham won by yielding. Jesus triumphed over his and our enemies in Himself upon the cross. We must "follow the Lamb whithersoever He goeth." "He that ruleth his spirit is greater than he that taketh a city."

Through weakness and defeat
He won the meed and crown,
Trod all his foes beneath his feet
By being trodden down.

Oh let us learn this lesson of the cross,
And tread the path the saints have ever trod,
Who, counting earth and self and all things loss,
Have found in inward death the life of God.

Whatever may be the ultimate result of legislation in regard to Ireland, there cannot be any doubt that the influence of recent events in that country has been strongly in the direction of shaking the power of the priest. A leading journal, which for years past has been the blind organ of the priests, is to-day openly spoken of as "the fallen journal." A daily paper, written chiefly by Romanists and strongly opposed to Romish dictation, is taking the lead, and everywhere there are signs of a revolt against a tyranny which, in Ireland, as in every other country where Romanism has got a hold, has not been satisfied with interference in regard to spiritual things, but has endeavoured to enslave the bodies as well as the souls of men.

The meeting at Exeter Hall on Tuesday, with respect to the withdrawal of the resolution at the Decennial Missionary Conference, was marked by the expression of the deepest sympathy with, and confidence in, the missionaries in India, and its result was intended to be the strengthening of their hands in protesting against the three moral evils which they first voted against, and then allowed to pass undenounced by the withdrawal of the resolution. The practice of excluding these great questions, as though they were open and debatable, must be put down with a strong hand. It is not to the point to say that there are other social questions, such as child-marriage and native customs, which equally need to be considered. The Government cannot consistently touch these while its hands are defiled by the wicked legislation which demoralises the natives of India, and provides for the debauchery of its own soldiery.

Rev. Hugh Price Hughes rebuked the false loyalty to one another which is concurrent with disloyalty to Christ. Another of the important points emphasised by him was the effect produced on the Anglo-Indian Government by the unfortunate action of our brethren in India. He also made it clear that the real hindrance in India lies with the missionaries who are in the more influential positions, and who come in contact with the Government officialism, and are leavened with its views.

Dr. Pentecost's few pungent remarks at the close were of great moment. The Decennial Missionary Conference was, he said, completely under the direction of a small company of Brahminized educationalists who have ceased to be missionaries in any real sense, or the true successors of the men whom God awakened to missionary responsibility a hundred years ago. They are not the successors of Duff, Anderson, and Wilson, who would turn in their graves to see the state of things existing to-day. They made converts to Christ; we are educating Brahmins to be our enemies. We want leaders not misleaders of our missionaries. We must cut loose from Government support, and our missionaries must be sustained by Christian money, and not be fettered for the sake of the few hundred thousand rupees received in grants from Government.

When Rothe, in his "Still Hours," said that "one of the greatest hindrances of good in the world is men's unchristian disbelief in the power" of Christianity he spoke what was true. So rooted is the disbelief, and so familiar are the minds of most Christians with the idea that evil is stronger than good, that it causes a shock of astonishment when anyone quietly says that good shall conquer evil, and Christ shall make his enemies his footstool. What conception is entertained of the opening petitions of the Lord's Prayer it would not be easy to say. We have need to enter into the exhortation, "Be not overcome of evil, but overcome evil with good."

The Nonconformist Conference at the Mansion House on the condition of London was a striking evidence of the dissatisfaction of the Nonconformists with the moral and religious condition of the metropolis. In the comparison which was made with the work of the Church of England, there may or there may not be room for congratulation, but the far deeper and more Christian feeling was one of humiliation before God for shortcomings and sins, and an intense desire to find out what more and what better can be done. The secret spring of power and prosperity will be found to lie now as ever in Christian willinghood nourished by the love of Christ. The Nonconformist churches originated in and have been supported by willinghood, and on that they will have to depend, if they are to do their share in spreading "the gospel of the glory of the blessed God."

The Evangelical Alliance has called a special prayer meeting on behalf of the persecuted Stundists. It will be held in the Council Room at the Alliance House, 7, Adam-street, Strand, on Friday, March 24, at 11.30 a.m. The step is as wise as it is Christian. The distressing condition of our brethren can be reached and relieved by one Hand alone; "power belongeth unto God," who "can turn the hearts of men as He turns the rivers of water." Prayer availed to bring Peter out of prison, and it can avail to bring unknown succour to the helpless and oppressed in Russia. We only hope that the purpose to give the time of the meeting almost wholly to prayer will be fully carried out.

The assembled genius of the medical profession, met the other day to do honour to Professor Virchow, made the confession that life remains an unexplored mystery. "It was not yet," said Lord Kelvin, "for man to tell us what life was, to distinguish between cell growth and the growth of crystal. The subject was full of technical interest; it had been the life-long study of Harvey twenty years after he discovered the circulation of the blood, but they had been brought much nearer to the solving of that interesting problem by the researches and studies of Professor Virchow. He had seen from daily observation that life proceeded from life, and, in fact, there was nothing known to science in which life did not come from something that was living before." Spontaneous generation remains nothing more than a dream of the folly which says there is no God. To account for life on scientific grounds, except as proceeding from life, is not yet possible. The Christian position is untouched. "In Him we live, and move, and have our being."

Professor Virchow's method of rallying from the depression caused "by wearying and useless efforts in political, social, and religious matters," is to give himself to scientific work, which work he regards as a recreation. The remedy of work is great in the eyes of many, and it has its place and uses. But what can it avail when a man can work no more, when he is broken by disease, when he is at the point of death? What can we do at such times but stay our hearts on God? We need something which is uninfluenced both by our successes and failures, by our moods and tempers, by the attitude and behaviour of our fellow men; and none

but the Eternal God affords us such repose. "Blessed is the man that trusteth in Him."

The Daily Chronicle has been calling attention to the desirability of appointing lady guardians throughout Great Britain. We are glad to see signs of a movement in the matter. So many of those who fill our workhouses being women and children, it is evident that it would be advantageous to have female guardians, whose visits certainly would be potent in removing many of those evils which are not so easily dealt with by men.

While public attention is mainly occupied by certain great measures before the country, several things are being quietly pushed forward in Parliament which must, one would hope, have a beneficent influence on the great mass of the people. The Welsh Local Veto Bill will not only aid temperance in Wales, but also have a guiding and encouraging influence on the course of temperance legislation for the rest of the nation. The advocates of rival systems are actively expounding and enforcing their views, and we shall be sure to hear a good deal during the Easter recess of the Gothenburg plan. Let friends be sure they see every side of a system before they pin their faith to it. The *omissio veri*, done quite unconsciously and without any intention to deceive, is the thing to be feared.

The laudable effort which is being made to relieve the sufferings of those who lost money in the Liberator Building Society is bringing to light some of the best and some of the worst traits of human nature. The meanness which could refuse help on the ground of political and religious differences from the men who wrought all the ruin, is not, one would hope, very common. Whatever may have been their characters or principles, no one can doubt the high character of many of the sufferers, and the claims of all on pity and help. The gratitude evinced by those who have received help by the gift of a few pounds shows as much goodness of heart as there was greatness of need. The trial has been a fiery trial of faith, and help to meet temporal needs is also an aid to faith. The daily press has rendered generous service by making public something of the real facts of the case.

A case of child-kidnapping in Dublin, which caused a good deal of excitement lately, has been very satisfactorily disposed of by the Vice-Chancellor. The child was inveigled from the Birds' Nest, and detained at the North Dublin Union Workhouse, on the plea that the deceased father, a Roman Catholic, had appointed two priests as guardians. The judge, finding that the child was illegitimate, decided that the father could not lawfully appoint guardians, and that the mother (who wished the child trained at the Birds' Nest) was a lawful guardian, unless the Court should decide otherwise. Costs were properly awarded against the master of the workhouse and the two priests, and the child was restored to the Birds' Nest. The case illustrates once more the unwisdom of mixed marriages between Protestants and Romanists.

MR. AND MRS. FENN, of Madrid, purpose to return to Spain before the middle of April. Until then their address will be, as heretofore, 45, Beresford-road, Mildmay, London, N. Their address in Madrid is Calle Leganitos, No. 1. Mr. Fenn will be glad to see or correspond with any who are led to think of the central provinces as a sphere of service Are there not servants of God who, having private means, could offer themselves to the Lord for this work without needing help from others for personal expenses?

Have You an Anchor?

BY DR. THEO. L. CUYLER.

When Martin Luther was assailed by a tempest of troubles he used to sing the forty-sixth psalm above the roar of the winds; his anchor struck its flukes under the Rock of Ages. God keeps in perfect peace the soul that is stayed on Him. In these times, when doubts are so painfully prevalent—doubts of the inspiration of the Bible, doubts about the future, or the wisdom of God's providence, or the success of his Gospel—there is nothing that will hold a man but a strong grapple to Jesus Christ. "I know whom I have believed," held Paul; it will hold you and me. We do not see what holds a vessel when the storm is smiting her; and in like manner, when a child of God is assailed by doubts or adversities or Satanic temptations, we do not see what it is that holds him so that he is not moved as other men are. But God sees an anchor sure and steadfast down in the secret depths of the soul. It fastens him to Omnipotence.

There is a danger which sometimes proves far greater than the storms of adversity or the assaults of enemies. It is from the stealthy under-currents of temptation. An unanchored vessel may be lying on a calm water as smooth as glass, and yet before the shipmaster is aware the keel may strike a hidden rock! Had a wind begun to blow, the master would have taken the alarm; the undercurrent was slowly drifting him, and he did not heed the danger. So are thousands of professed Christians carried on the rocks, not by tempests of trials, but by the strong and invisible currents of temptation. One church member drifts into neglect of prayer or into laxity in regard to Sabbath observance. Another gets into an undercurrent of social customs and fashions; it swings him slowly but surely away from a spiritual life; no sudden shock is felt; but when we look for this professed Christian where he used to be, and where he ought to be, he is not there. When the world got hold of the keel the anchor had lost hold on Christ, and so the man began to drift. Another one feels the secret power of sensual temptation, but takes no alarm until some open sin is committed, and a hideous rent is made in his Christian character. The undercurrents of this world never set toward holy living, but just in the opposite direction. What we call "backsliding" is really the drift of the heart away from Christ. The heart is not anchored.

It is not strength of brain that saves a man, or orthodoxy of creed, or connection with a church. All these have often proved to be but ropes of sand. They are not proof against the tides of temptation. There must be firm heaven-implanted principle; for no one is safe in business, or in politics, or in social life, or anywhere when conscience is unloosed from God. The parting of the cable may be unseen for awhile; it may even be unsuspected; but it is a mere question of time how soon the backslider may strike the rocks. Jesus Christ never insures anyone who unites with his church and yet has no "anchor sure and steadfast which entereth into that within the vail," and "binds fast to Christ Himself." And if you ever reach heaven, my brother, you will come in, as I often see vessels come into yonder harbour of New York, with the storm-tide anchor swinging proudly at the prow.

"There are ships," said the eloquent Melvill, "that never go down in life's tempests. They shall be in no peril when the last hurricane shall sweep earth and sea and sky; and when the fury is overpast, and the light that knows no night breaks gloriously forth, they shall be found on tranquil and crystal waters, resting beautifully upon their shadows." These are they who have been piloted by the Holy Spirit—the faithful ones whose inner soul was anchored to Jesus Christ.

SCATTER THE LABOURERS.

"How are much people to be added to the Lord?"

I have read with deep interest the two short articles on the same page of last week's Christian—the first by Mr. James E. Mathieson, and the second on "Eleventh Hour Labourers," by Rev. F. L. Chapell. In common with many more, my mind is deeply interested in Mr. Mathieson's article, but I must confine myself in this note to the article on "Eleventh Hour Labourers."

Our blessed Lord, speaking of converted girls and boys, converted young women and young men, and converted old women and old men, speaking, in short, of every truly converted human being, says, "Ye are the salt of the earth; but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

In the infant days of the Church the authorities ordered them not to preach. Their response was: "Now, Lord, behold their threatenings; and grant unto thy servants that with all boldness they may speak thy word." Our venerable commentator, David Brown, on Acts iv. and xxxi. says: "The Spirit rested upon the entire community in the very way they had asked." They were all scattered abroad. "Therefore they that were scattered abroad went everywhere preaching [literally, declaring] the glad tidings" (Acts viii. 1 and 4).

See Acts xi. 19—21, on which Dean Alford, speaking of the thousands of scattered believers, remarks, "The Lord showed it to be his pleasure that they should go on with such preaching, the word them implying the preachers to the Gentiles." If any one should be stumbled by the fact that of the thousands who were scattered abroad some might not have the ability to preach publicly, Mr. Newberry points out that the word "preaching" in Acts xi. 19, is in the Greek simply "speaking," and that the word "preaching" in the following verse is "declaring the glad tidings of Christ."

Why in these late hours of the dispensation should we rest complacently without seeing the wholesale working of the Holy Spirit, and be content with a gleaning of a few scattered ears of corn?

Nay, friends. Let us, I say it with reverence, permit God to choose "the foolish things of the world to confound the wise; and the weak things of the world to confound the things which are mighty; and base [or vulgar] things of the world, and things which are despised . . . . . to bring to nought things that are: that no flesh should glory in his presence" (1 Cor. i. 27—29).

Reginald Radcliffe.

THE BIBLE IN IRELAND.—The claims of the Scripture Readers' Society for Ireland were strongly urged by Rev. W. D. Austin, preaching on Sunday week in St. Kelvin's, Dublin. The work of this society is quite unobtrusive, non-controversial, and intended to benefit Protestants and Roman Catholics alike; while the workers are humble, godly men—men of the Book, men of faith and prayer, and men who preach Christ. The preacher added that he knew of no society working in Ireland that better deserved liberal support; it is not, he said, one-fourth as well supported as it ought to be.

THE NEEDS OF INDIA.—Rev. R. J. Ward writes from Madras, asking if some of the ministers and students of his old county will not join him in India. He says that there will be no difficulty in any of them getting an "introduction," nor need they fear that there may be too many applicants for a vacant post. He adds: "Here is a chance for you to relieve the strain on church secretaries at home, overtaxed with correspondence, and on missionaries abroad, overburdened and overwhelmed with the vastness of the unoccupied fields and the inadequacy of the present staff."

The Book of the Kingdom.—7.

THE REVELATION.

The flower and the fruit prove the quality and tendency of the plant. The Revelation is the flower of Scripture. What was hidden in Genesis, as in the root, is revealed in the Apocalypse, as in the flower.

If the Bible is the Book of the Kingdom, then kingly rule, royal authority, sovereign power will supremely mark its closing portion. Accordingly, while the throne occurs fifteen times in all the other books of the New Testament, it occurs forty-six times in the Revelation.

I. We are greeted with grace and peace from the Eternal, and from the seven Spirits before his throne, and from Jesus Christ, the Faithful Witness, the First-born of the dead, and the Ruler of the kings of the earth.

II., III. Letters to the seven-fold Church. He that hath the sharp sword with two edges knows that his Church dwells where Satan's throne is. But Christ's crowning promise to the overcomer is, "To him will I grant to sit with Me upon my throne, even as I overcame, and am set down with my Father in his throne."

IV. In the Spirit the Seer beholds a throne set in heaven, and One sitting on the throne, and a rainbow round about the throne; and about the throne were four-and-twenty thrones, and upon the thrones four-and-twenty elders sitting; and out of the throne proceeded lightnings and thunderings, and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

And before the throne a sea of glass; and in the midst of the throne, and round about the throne, four living beings full of eyes, who rest not day and night, saying, "Holy, holy, holy, Lord God Almighty, who was, and is, and is to come." And when those living ones give glory and honour and thanks to Him that sitteth upon the throne, who liveth for ever and ever, the four-and-twenty elders fall down before Him that sitteth on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, "Worthy art Thou, our Lord and our God, to receive the glory and the honour and the power; for Thou didst create all things; because of thy will they are, and were created."

V. In the right hand of Him that sitteth on the throne, is a seven-sealed roll. In the midst of the throne a Lamb, as it had been slain, who takes the roll out of the right hand of Him that sitteth on the throne. And many angels round about the throne and the living beings and the elders say with a loud voice, "To Him that sitteth on the throne, and to the Lamb, blessing, honour, glory, power, for ever and ever!"

VI. The kings of the earth, the great and rich, the bond and free, hide themselves, and cry to rocks and mountains, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb."

VII. After the sealing of the 144,000 on earth, and after the great tribulation through which they pass, the Seer beholds a great multitude standing before the throne and before the Lamb, and they cry, "Salvation to our God which sitteth upon the throne, and unto the Lamb." And all the angels stand round about the throne, and about the elders and the four living beings, and fall before the throne and worship God. And those who have come out of great tribulation and have made their robes white in the blood of the Lamb are before the throne; and He that sitteth on the throne dwells among them; and the Lamb in the midst of the throne feeds them, and leads them unto living fountains of water, and God wipes all tears from their eyes.

VIII. The Great High Priest offers much incense with the prayers of all saints upon the golden altar which is before the throne.

XI. The seventh angel sounds, and great voices in heaven say, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and He shall reign for ever and ever." And the four-and-twenty elders sitting before God on their thrones fall upon their faces and give Him thanks, because He has taken his great power and has reigned.

XII. The Man-Child, the Male Son, in allusive contrast to the Pagan worship of the male (see Ezekiel xvi. 17, mar.), is caught up unto God and to his throne.

XIII. The dragon gives the beast from the sea his power, and his throne, and great authority.

XIV. The Lamb on Mount Zion, and with Him the 144,000, having his name and his Father's name written on their foreheads. They sing a new song before the throne, and before the living beings and the elders, which none could learn but the 144,000 redeemed from the earth. In their mouth was found no guile; they are without fault before the throne of God.

XVI. The seven angels pour out the bowls of God's wrath upon the earth. After the first four upon the men who had the mark of the beast, and upon the sea, and the rivers, and the sun, the fifth poured out his bowl upon the throne of the beast; and his kingdom was full of darkness, and they gnawed their tongues for pain, and blasphemed the God of heaven, and repented not.

And when the seventh angel had poured out his bowl into the air (remember "the prince of the power of the air"), there came a great voice out of the temple of heaven from the throne, saying, "It is done!"

XIX. The salvation and the glory and the honour and the power of our God: for true and righteous are his judgments! Alleluia! Alleluia! And the four-and-twenty elders, and the four living creatures, fall down and worship God that sitteth upon the throne, saying Amen, Alleluia! And a voice came out of the throne saying, "Praise our God all ye his servants, and ye that fear Him, both small and great."

XX. And I saw thrones, and they sat upon them, and they lived and reigned with Christ a thousand years. And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away. And whosoever was not found written in the book of life was cast into the lake of fire.

XXI. And He that sitteth upon the throne said, "Behold! I make all things new. Write, for these words are true and faithful."

XXII. A pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and his servants shall serve Him, and they shall reign unto the ages of ages.

"Behold, I come quickly. Blessed are they who keep the sayings of the prophecy of this book."

We have confined ourselves to the throne and the glory which gathers round it. Much more might have been said, but Sir S. A. Blackwood's next paper will be, "The Book of the Throne," and will treat the subject more fully. The quotations here made, however, abundantly prove, by the consummation attained in this, its closing portion, that the Bible is the Book of the Kingdom, and that God is King.

There is a twofold need why his people now should fix their gaze upon Him that sitteth upon the throne. On the one hand, some are cast down, if not in despair, because they see the Church in her lukewarm and Laodicean stage, thinking herself rich, and increased with goods, and in need of nothing, and not knowing that she is spiritually wretched, and miserable, and poor, and blind, and naked. Others rejoice in this condition, and think the Church was never so wealthy and so well as now.

Let not the former be too much depressed. Every good word of promise that has been spoken from the throne has been fulfilled in its season. The woman's Seed has come according to the Scriptures, and has bruised the serpent's head. He has died, and has been buried, has been raised from the dead, and has ascended up on high and led captivity captive, according to the Scriptures. He is now at the right hand of God, ever living to make intercession for us, while expecting until his enemies be made his footstool. Every promise has been fulfilled, except his coming again, for which we wait, and every sign of the times bears witness that very soon the whole heaven will shine with the glory of his return.

On the other hand, those who think they see in human progress, in the advance of science and art, in the spread of democratic opinion, and in the growing power of the people, the tokens of a new era and the rise of a new humanity, need to be reminded that it is He that sitteth on the throne who says, "Behold I make all things new;" that this world was judged, and the prince of this world cast out and brought to nought by the death of Jesus, God manifested in flesh; that the new creation is in Christ not as He was, incarnate, the Seed of the woman, but as He is, risen and glorified; that flesh and blood cannot inherit the Kingdom of God; and that our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change the body of our humiliation, that it may be fashioned like the body of his glory, according to the working whereby He is able even to subdue all things unto Himself.

There is no hope for the Church any more than for the world, in the old creation, which decayeth and waxeth old, and is ready to vanish away. God will not patch the old garment; the new wine of the kingdom must be put into new creatures, and both are preserved. M.

A Mission in Norfolk.

Mr. F. W. Walter, of the Evangelisation Society, conducted a united mission at Burnham Market, Norfolk, from Feb. 19 to March 5. A week of united prayer was arranged for in the early part of January by a committee representing the Congregationalists, Salvationists, Primitive Methodists, and Wesleyans. This was found to be such a great blessing that the spirit of unity was continued by one such meeting each week up to the time of the mission, and on his arrival the missioner found a people prepared of the Lord.

The services were held alternate nights in each of the four places of worship represented by the committee, and were attended by large numbers of people, many of whom yielded themselves unto the Lord at every evening service. Christians were richly blessed and drawn together in harmony. The whole neighbourhood was moved, and many found the Lord in their own homes who had not attended the services. W. T. S.

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Joshua and the Land of Promise.

By REV. F. B. MEYER, B.A.,
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TAKE HEED TO LOVE.—Joshua xxiii.

Eighteen years had probably passed since the events recorded in our last. The rest which God had given had not been broken in upon by any uprising of the Canaanites, and the people had been able to prosecute the toils of husbandry unhindered by the alarm of war. All around them, and mingled with them, were the remnants of the Canaanites, but they were becoming more accustomed to the joint occupancy of the land with the invaders, and even content to share with them a country so rich that it was easily able to sustain them all.

Meanwhile, years as they passed left evident traces on the bearing and energy of the great leader, who had become "old, and well stricken in years." In this respect of course he presents no parallel with the Prince and Captain of the Church, who is leading his people into the Heavenly Places, and sharing with them his rest. He ever liveth. His hair is black and thick with immortal youth. On Him the years as they pass leave no trace.

Knowing that his end was drawing near, Joshua called for the leaders of the people to an audience with him, in some such way as the great Apostle of the Gentiles summoned the elders of Ephesus to meet him on the shore of the Ægean. It must have been an imposing and memorable gathering, either in the vicinity of his own inheritance, or on the sacred site of Shiloh.

Probably Caleb would be there with Kenaz; Phinehas the priest; warriors who had been with him in all the great battles of the conquest, but who had latterly exchanged the sword for the ploughshare, and the spear for the pruning-hook; others also who were beardless youths at the conquest, but now came as heads of families, elders, judges, and officers, the wisdom and chivalry of Israel, convoked to hear the last words of the great chief, who bridged the gulf of time between the passage of the Red Sea, and that moment when the Land of Promise had been for twenty years in their possession.

Standing upon the vantage ground of that gathering, Joshua directed the mind of his auditors into the past, and reminded them of what God had done for them. He had brought them in and planted them in the mountain of his inheritance, in the place which He had made for Himself to dwell in; and not one thing had failed of all the good things that the Lord had spoken; all had come to pass. This episode of the old veteran testifying to the unfailing faithfulness of God has its counterpart in the experience of the matured believer, when memory speaks recalling scenes from the long past, and comparing the harvest of life's golden autumn with the promise of its spring. Be of good cheer, O troubled heart, amid the perplexities of the present; never lose hold of the Divine purpose of Love, which is certainly running through your life; dare to believe that not one good thing shall fail of all the promises of God; and that the day will come when you shall see and acknowledge this with thankful gladness.

Joshua's one anxiety appears to have been about the nations that were left. Seven times he refers to the nations of the land. What God had done to them: how they were allotted to be an inheritance; how God was prepared to thrust them out: and especially how great a temptation would be suggested by their perpetual presence, lest the people should be tempted to cleave unto them, intermarry with them, and adopt their gods. It was as though the old man realised that he was the only barrier between Israel and the inroads of worldly conformity and idolatrous rites. "I know that after my departing grievous wolves shall enter in among you, not sparing the flock, and from among your own selves shall men arise speaking perverse things; wherefore watch ye."

As a preservative against these evil consequences Joshua proposed three safeguards, the *first* of which reminds us of the admonition given to himself at the beginning of this book, that they were to be very courageous, so as to keep and do all that was written in the law of Moses, not turning aside from it to the right hand or to the left. The *second* was the certainty that if they became identified with the heathen in marriage alliance or idolatrous practices, they would not be able to prevail against them in battle, but would find in them a trap, a scourge, and thorns, until they perished quickly from off the good land into which they had come.

But it is on the *third* that we would dwell particularly; "take good heed therefore unto yourselves that ye love the Lord your God." There is a beautiful fitness in this exhortation as coming at the close of this book. The earlier pages are full of bloodshed and strife, but here the soldier speaks as the lover, and the clash of arms is exchanged for the dulcet notes of the harp. The froth is left behind, and the stream runs clear. The storm of the morning has sunk into the gentle zephyr of the evening sunset. The armour of the armed men in the tumult, and the garments rolled in blood have been for burning and fuel of fire, whilst here is talk of the Prince of Peace and of his Kingdom which is love in the Holy Ghost.

Thus the life of Christ leads up to the discourses of the upper room, warm with the glow of love. Thus the Bible finds the maturest expression of its spirit in the Epistles of St. John. Thus the terror of the book of Apocalypse, with its earthquakes and conflicts, its martrydoms and tears and blood, issues in the erection of the Tabernacle for the marriage feast, and the perfect love of bridegroom and bride. And thus in all true life, the asperities, the fightings, the bitter sorrows, the storm and stress work themselves out, and are succeeded by days which anticipate the paradise of God. Thus do winter storms presage the approaching summer. The whole law of God, and of human life, is fulfilled in that one word, "Thou shalt love."

Take good heed to love God, and all other injunctions are comparatively needless. Love God, and you will be content with nothing less than to inherit all the land, even to that great sea of his love upon which the sun never goes down. Love God, and courage must possess you, as the timid bird will assail the dreaded depredator of her nest, her maternal love making her oblivious to all considerations of her own safety. Love God, and you will love his Book, nor wish to swerve from it. Love God, and you will not seek a love which is inconsistent with your supreme affection. Love God, and you will possess God, and be possessed by God, and things which had otherwise been snares, and traps, and scourges, will become stepping-stones to a fuller, richer life. Love God, and you will become one with all holy beings in heaven and upon earth, and throughout the universe, to whom He is the supreme Love.

The one consideration, therefore, which demands our thought is how to fulfil this command, "Take heed to love."

What are the steps by which we may enter into the heart of obedience to that great law, first enunciated by Moses, and re-affirmed by Jesus, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength"?

I.—REMEMBER THAT LOVE IS OF GOD.

The only Being that really is, is God. All other being is derived, his is inherent and essential to Himself. There is probably a deeper meaning than we have ever apprehended in his name, I AM. There is one God the Father, of whom are all things. He is over all, and through all, and in all. Therefore all love and power and wisdom not only reside in Him, but pass from Him into all other beings, according to the measure with which they are prepared to receive them. He is the central Sun, and all that is fair or noble or helpful in anyone is the far-travelled ray of his nature, caught by the soul, consciously or not, to be flashed back again to its source.

What was nature in its first creation, but the reproduction in material forms of thoughts and conceptions that otherwise had been hidden for ever in the depths of the divine nature! What are the forces in the physical world, light, heat, electricity, but manifestations of the energy of God! And what, in the moral world, are virtue, courage, patience, love, but sparks, more or less dimmed by the fallen state of man, of that light which lighteth every man coming into the world!

Let us ascend further, into the highest sphere of all, and speak of love. Love is the crown of human nature, its regal chaplet of flowers, the bond by which the sentient universe is made one, the trait in which we are likest God, for God is Love. In Love's hand lies the clue to unlock the lost secret of concord. She alone can speak the magic word by which the marring effect of sin can be undone, and all the occupants of the many mansions of the Father's house formed into one great family, bound together and to God by the cohesion of a common tie. It is by love alone that angels and redeemed spirits and holy beings everywhere shall be so harmonised as to unite in the new song, which is yet to break in waves of melody around the throne of the Most High. Love must conquer discord, subdue strife, and complete the divine purpose.

But all love, whether in the heart of the babe, that stretches out its hands towards the familiar face which over-bends it, or in the mother, enthralled to a new ecstacy, or in the faithful servant prepared to give his life for his charge; whether in the soul of man or of angel; whether on earth, or beyond it in the blessed spheres that elude our vision—must have its ultimate source, fountain, and origin in the heart of God.

It stands, therefore, to reason that those who would love purely, unselfishly, strongly, must converse deeply with God. There must be a steeping of the nature in his fellowship, as the dyer's hand in the deep colours of his craft, or sea-flowers in the warm waters of southern climes. As the moon must hold converse with the sun, that she may receive the glory which she shall transmit to our night, so our only hope of giving love is to receive it. We must get, if we would give; absorb, if we would transmit; obtain, if we would scatter. Oh! for a closer walk with God. It was from his deep intimacy with Jesus that the Apostle John learnt the Divine art of love, and became like Him in his nature, his speech, and if ancient art be true, even in his face. And they only who live near God shall rightly love.

II.—BUT LOVE IS THROUGH JESUS.

There is, of course, a broad sense in which the love of God reaches all men; but even this is only possible, because of the death and intercession of the Lord Jesus. Unless He had become the propitiation for the sins of the world, the love of God would have had no channel through which, consistently with righteousness, it could have poured forth its tides. Had it not been for Jesus, the flowers of heaven falling into the pit of sin would have been turned to flakes of fire.

But, in a deeper sense, the love of God has been stored in the manhood of Jesus. The Divine essence expresses itself in terms of human affection. And it is when we know Jesus and are united to Him by faith, and through Him are united to God, that we begin to experience the full tide of Divine love as it comes from God the Father, through the Son, to become in us a well of living water, springing up unto everlasting life. Then we begin to experience what Paul meant when he cried "The love of Christ constraineth us."

It has been much debated whether this means Christ's love to us or ours to Him. But it comes to much the same thing. Christ's love to me becomes, as I open my heart to it, his love in me; and I need no more argue which it is his to me or mine to Him than I need determine whether a shower is the product of the cloud that sheds it or of the ocean from which its particles were first derived. It is enough to know that all love is of the Father through the Son; that he who is nearest the Son is nearest the Sire; that to abide in Him is to abide in love: that by faith the love of Jesus may be drawn off into holy hearts; that we have to deal not simply with love, but with the King of Love; and that when He becomes an inmate of the obedient heart, He not only reveals his secret love, but loves through it, and pours forth by its every channel a tender, gracious affection, which sensibly raises the temperature of this arctic world.

Open your heart to Jesus, cultivate his friendship, live in his fellowship, familiarise yourself with constant consideration of what He has done for you. Love begets love; think, then, much how He loved you, when He gave Himself for you. Talk of Him to others till your soul begins to glow. "I sat under his shadow with great delight. His banner over me was love. Stay ye me with raisins, comfort me with apples, for I am sick of love."

III.—LOVE ALSO IS BY THE HOLY GHOST.

The love of God hath been shed abroad in our hearts by the Holy Ghost, which is given unto us (Rom. v. 5). As the grapes of Eshcol were a pledge that God would give the land from which they came, and He did: so the Divine Spirit takes of the love of Christ, and communicates it to us, as an assurance of a hope that can never be ashamed. We argue

from the bliss which is to that which is to be. We are sure of eternity because it is already begun in us. Already we hunger no more, neither thirst any more, and are therefore assured of the land where the Lamb leads his flock to fountains of life.

Let us lay this well to heart, that the fruit of the Spirit is love. Like fruit, it swells gradually on the bough, reddens in the cluster, and ripens, man hardly knows how. Yield to the Holy Spirit; never rest till you have claimed, reverently and humbly, your share in Pentecost; be filled with the Spirit; thus you, too, will receive a baptism of love. When we are strengthened by the Holy Spirit in the inner man, we begin to know the heights and depths, and lengths and breadths of the love of Christ.

IV.—THERE ARE ONE OR TWO FURTHER DIRECTIONS FOR LOVING GOD.

We can only enumerate them as we close.

(1) Distinguish between the emotion of love, which is variable and inconstant, and love.

(2) Remember that it is possible to love God not only with the heart, but with the mind. The will may put Him first, as the pivot around which the whole life shall revolve.

(3) The test of love is not feeling or speaking, but obeying. "He that hath my commandments and keepeth them, he it is that loveth me."

(4) Guard against the intrusion of sense, for where any licence is given to bodily appetite, there is instant loss inflicted on the growth of the soul in the love of God.

(5) Climb to the love of God through the love of man. Dare to treat all men as you know you would if you felt to love them, and you will come to feel tenderly and pitifully to them. This is the beginning of love. This is most like God's love. Act thus always by the power of the indwelling Spirit, and you will certainly apprehend, though never comprehend, the unsearchable love of God.

HILL ARRIANS OF TRAVANCORE.

After a furlough I have returned to Travancore, South India, to my former work among the Hill Arrians and others in the Mundakayam district. God has in the past given much blessing to the work. Ten years ago there were only five stations with about 800 converts; there are now twenty-six stations with about 3000 adherents. Native subscriptions in 1881 amounted to about Rs.123, last year about Rs.900 were raised. Sixteen schools now receive Government grants. Fourteen houses for teachers and four churches have been built by the subscriptions of the people and help from home. Land has been obtained in nearly all the stations, and two other churches and a teachers' house are in the course of erection. All this has been done without any expense to the C.M.S. Many teachers are also supported by friends. But the work grows, and we still have needs. In five stations we need teachers' houses badly. It is imperative for the good of the work that the teacher should be able to live with his family among the people, and in most cases the people unassisted cannot build them.

We also need churches in two stations, simple, inexpensive buildings that form a shelter from the heat and heavy rains where the people can meet together to worship God. £20, with what the people give in money and free labour, will suffice.

By the help of sympathising friends we hope to put up these, and thus increase the efficiency of the work by enabling the teacher to live among the people, and by giving the missionary a little room where he can shelter from the great heat in the day and sleep at night. In a recent number of The Christian it was stated that decennial statistics showed the ratio of progress in Southern India much less than in previous periods of ten years. I can testify that it is not because there are no open doors, not because the people are unwilling to become Christians. It is because at present Southern Indian missions are, comparatively speaking, starved. "The harvest is plenteous, but the labourers are few."

More evangelistic missionaries are urgently needed. But if they cannot be sent let it at least be the care of Christians in England that the few sent be not hampered for want of real necessities while many are being gathered in.

Travancore. A. F. Painter.

MR. JOHN TOPHAM, of the Band of Hope Union, has been engaged to deliver a series of scientific temperance lectures in the principal day schools in Dublin and the suburbs.

Papers for Young Christians.

WHAT IS CHRIST TO ME?

HIS TRANSFIGURATION.

This is perhaps the most striking and interesting incident that occurred during the life of Jesus. Three Evangelists tell the story, each with considerable detail. Of course you have thought about it, and have tried to picture the scene. Will you do so again? for it may be that you will find it will help your faith in Him. That it made a profound impression upon the three favoured Apostles is clear. John refers to it when he says (i. 14), "The Word was made flesh and tabernacled among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." Peter, when he has become an old man, recalls this incident for the strengthening of his faith, "For we have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty" (see 2 Pet. i. 16—18). We must learn to see in this event "the glory" and the "majesty" of Jesus. He will surely become more to us as we enter more fully into the meaning of the Transfiguration.

In all three Evangelists the event stands in the same connection. Jesus had begun to tell the apostles of his approaching sufferings and death; and He had followed this with a very remarkable prediction (see Matt. xvi. 21, 28). Think of the disciples hearing these two strange statements. Their Lord was going to die, and yet some of them were to see Him in his glory before they tasted of death! It seemed impossible for both to be fulfilled. Six days afterwards this event takes place, in which they see the promised glory, and hear further about the coming sufferings and death.

Briefly recall the incident. Perhaps the account in Luke ix. 27, 36, will help us most. It is probably night when Jesus and the favoured three reach the summit of one of the peaks of Mount Hermon. The apostles are soon overcome with sleep, while their Master is at prayer, and for a while they know nothing of the glorious change that passes over Him. They see not yet the face shining as the sun, the raiment becoming white and glistening. But when the bright light awakens them they see the promised vision of "the Kingdom of God." Jesus is not alone. In the glory that radiates from Him are two others, who are recognised as Moses and Elias. The three are heard conversing; and what is their theme? What subject most interests our Lord and his glorified saints? Just that which the apostles had been so unwilling to hear; they "spake of his decease which He should accomplish at Jerusalem" (31). A still greater wonder follows: a bright cloud descended and overshadowed them. It is the emblem of the Divine presence, like the Shekinah that dwelt of old in the Most Holy Place. From out the cloud the Divine voice is heard, "This is my beloved Son: hear Him." Then the vision passes away; and being raised from the ground where, through fear, they had fallen, the disciples see Jesus only.

Such is the story. Dwell upon it in thought and in reverent worship until it becomes to you a fuller revelation of what Jesus really is.

(1) Think of the change that came over Jesus. It is useless attempting to describe it in any other language than that which Scripture uses. Does it not recall to you the change that once came over the face of Moses (Exod. xxxiv. 29, 30)? But it was more remarkable than that. A mere vail upon Moses' face sufficed to conceal that glory; this shone through all the raiment of Jesus and made it bright as the light. The important difference was this, Moses reflected a glory that shone upon him; Jesus manifested a glory that dwelt within Him. Think of this a moment. As He ascended the mount Jesus seemed no more than an ordinary man. Very soon He will be in the hands of his enemies, apparently weak and helpless; but after this vision on the mount you know Him to be more than man. Here the vail of his humanity loses power to conceal the glory of his divinity, and "the God shines glorious through the man." Let your faith believe Him to be what He here appears. This is to you, as well as to John, the revealed glory of the only begotten of the Father.

(2) Think also how Jesus is the centre of all that took place on the mount. The two men appeared in glory with Jesus; the theme of their conversation was the death of Jesus; the Father's voice from the cloud bears witness to Jesus; and when the vision is over the disciples are left with Jesus, and with a Divine call to "Hear Him." How much all this suggests! Do you remember that Moses and Elijah were the two men whom the world lost, and for whom search was made in vain? Do you remember also that one of them died, and that the other was translated without seeing death (2 Kings ii.)? Both these are found in the glory with Jesus. So shall it be when Jesus comes a second time in power and great glory. Saints who have died shall be raised, and living saints will be changed, and both will be with Jesus to behold his glory (Jno. xvii. 24).

Does not the incident awe and subdue you? How much, how very much, is your Saviour in his own glorious Person; to the saints in heaven; and to the Father Himself! Let the message from the cloud be ringing in your heart—"Hear Him." Give yourself time to know what He teaches, and receive all in unquestioning and childlike faith. As you finish reading this paper take opportunity to bow in lowly reverence before such a Divine yet human Saviour.

A CRY FROM MOUNT HERMON.

A native pastor at Hasbeya, Mount Hermon, thus appeals to the Medical Mission Association:—

To the gentlemen, the honoured members of the Christian Medical Mission Association in England, greeting:—

We, the inhabitants of this district, the people of this race, dwelling in the lower portion of "the holy mount" Hermon (1 Pet. i. 18) are lacking all means of healing, in consequence of the great distance between us and Damascus, Beyrout, and Palestine, in all of which these blessings abound, because the eyes of the West are upon them. Compared with these, we live in a wilderness, a dry and barren land, as regards alleviation of bodily suffering, which stands second in importance only to healing of the soul.

On account of this lack, both of physicians and medicines, diseases prevail in these countries and illness abounds. This is true, not only of our own district, but of the surrounding neighbourhood. In Rasheya there are many springs of water, and at certain seasons of the year it is very unhealthy, and there are many deaths. The doctors who used to visit the people had no diplomas, and the Government has forbidden them to give medicines. Those who have studied, and taken diplomas in Constantinople, live in Damascus or Beyrout, or elsewhere beyond our reach. Their charges are high, and by far the greater proportion of the surrounding population are very poor. When disease attacks them they have no means of arresting it; it takes its course, and many fall a prey to its ravages. If we wish to send sick people to Beyrout we have not the money, and the poorer the people are the more they suffer.

We have heard that your country has been a mine of comfort to other lands, east and west, and in the islands of the sea. We have heard of your various branches of work. We present this letter, knocking first at the door of Divine mercy, and feeling persuaded that the Most High will enable you to do us good; for "if the clouds be full of rain they empty themselves upon the earth" (Eccl. xi. 3). Our hope is from you, should God's will permit, and you consider our request worthy of acceptance, that the result may be for God's glory and for the good of the poor people of this and the neighbouring districts. We are like birds opening their mouths for their mothers to feed them. We look for an answer, not because we deserve it, but as Queen Esther went to the king, "not according to the law." We ever remember the kindness of your country to ours in temporal and spiritual matters. We cannot repay it; we pray God to reward you for the good you have done us. You have the prayers of the people, of every creed, of every condition. May God be with you in all these matters, and make you to abound in every good work.

(Signed) Selim El-Hakeem, Pastor.
Hasbeya.

Miss Marriott, of the British Syrian School, Hasbeya, writes:—"May I ask you to pray that God will send a Christian doctor, and the necessary helpers—such as dispensers and nurses—to this very needy and most interesting spot. The climate is like England at this time—quite bracing. In the summer there are the cool mountain breezes, and there a village high up where one can live then.

Apocalyptic Scenes.

By Sir S. Arthur Blackwood, K.C.B.

X.

THE NICOLAITANES—WHO WERE THEY?

"This is not an easy question to answer," says Archbishop Trench, in his Commentary on the Seven Epistles. "Was there any sect existing at the time when these words were uttered which actually bore this name? I am disposed to think there was not." "There has been much dispute who these were," writes Dean Alford. "The prevailing opinion among the Fathers was, that they were a sect founded by Nicolaos, the proselyte of Antioch, one of the seven deacons." But he admits that "we do not gain trustworthy accounts of this sect," and describes the varying explanations given by several of the earliest patristic authorities. Dr. William Smith, in his Dictionary of the Bible, adduces a number of quotations from such sources, and after mentioning those which bear the highest testimony to the moral character of Nicolaos, speaks of most of the traditions about his having been the founder of any particular sect as "worthless."

But if the attempts to identify the Nicolaitanes with any special heretical sect, and to trace their origin to a particular individual, have confessedly failed, we are, nevertheless, bound to use every means at our disposal in order to ascertain who they were, what were their "deeds," and what was their "doctrine." For concerning them the Great High Priest speaks in these mysterious utterances, to which He seven times calls the hearing ear to hearken, not once, but twice. First, He notices for special commendation the detestation with which the Church of Ephesus regarded the "*deeds* of the Nicolaitanes," which He Himself abhorred; and then He marks with special blame, that in the Church in Pergamos there are those "which hold the *doctrine* of the Nicolaitanes," again expressing his peculiar hatred thereof, and coupling it with the doctrine of Balaam, so seductive and disastrous to Israel in days of old. His reprobation is followed by the short, sharp call to "repent," as of a very evil thing, and the intimation that unless this doctrine is put away, He will have no alternative but to inflict chastisement with the sharp two-edged sword.

All this is surely noteworthy in the highest degree. The more enigmatical the utterance, and the more surrounded with mystery, the more are we bound to inquire into the signification of the terms used, and to ascertain if possible (and surely it must be possible, or we should not be told to pay special attention to the warning) what were the "deeds" and what was the "doctrine" so emphatically reprobated by the Faithful and True Witness.

Is the term a *figurative* one? "The other names of this book," says Trench, "Egypt, Babylon, Sodom —in agreement with its mystical character, are predominantly mystical and symbolical, and in all probability this is so as well; while the key to the right understanding of it is given to us at ch. ii. 14, 15, where those that 'hold the doctrine of Balaam' are evidently identical with those that hold 'the doctrine of the Nicolaitanes.' We are here set upon the right track. The name of Balaam, according to the best etymology, signifies destroyer of the people, and Nicolaos is no more than a Grecizing of this name, such alteration or duplication presenting a word now in its Greek and now in its Hebrew aspect, being altogether in the character of the book—Greek in language but Hebrew in form and spirit, and several times recurring in it (see ch. ix. 11, xii. 9)."

Now, how did Balaam act so as to be a "destroyer of the people"? He "taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and to commit fornication." In other words, having failed to carry out Balak's wish, so to curse the people that they might be overcome in open warfare, and eager to obtain "the wages of unrighteousness," he suggested that by means of the attractiveness of the daughters of Moab, Israel might be seduced into such a union with them as would make them no longer an enemy to be feared. Too well did he succeed. The Midianitish women invited the people to the sacrifices of their gods, "and the people did eat, and bowed down to their gods. And Israel joined himself unto Baalpeor." They were "mingled among the heathen, and learned their works, and they served their idols." The "church in the wilderness" was "unequally yoked with unbelievers," and became "conformed to the world." Thus did Balaam act as "a destroyer of the people."

It is clear, then, that if the expression "Nicolaitanes" has the same meaning, we should expect to find that their deeds and doctrines tended in the same direction, and that some had arisen in the early Church to play the same part with regard to the followers of Christ that Balaam played with regard to Israel. And it would be further probable that, as in the church of Ephesus, mention is made of their *deeds* as something existing, but hated; while in the church in Pergamos, where there were those that held "the *doctrine* of the Nicolaitanes," we should find that practices which at first had the character of occasional acts, by degrees (if the epistles describe successive phases of church life) crystallised or developed into a regular doctrine or system, which was first tolerated and then adopted. And it is remarkable that in the very next epistle—that to Thyatira—the evil appears to have made further growth, insomuch that adultery, or alliance with the world, is the sole object of the Lord's denunciation, and is said to be the result of regular prophetic (but *false prophetic*) teaching, symbolised by "that woman Jezebel," thus denoting the prominent and prevailing characteristic of the phase of religious life manifested in that church. This spiritual adultery—or friendship with the world (Jas. iv. 4)—is again referred to as a "doctrine" and as "the depths of Satan."

Now, what are the facts? Did such deeds manifest themselves in the early Church; did they gradually develop into a regular system; was it by means of those who occupied the position of teachers that alliance with and conformity to the world were promoted? Are there other indications in the Scriptures that this was apprehended? Are there warnings that such evils were likely to arise, to grow, and gradually to permeate the whole body? Was it hinted that there would be those who would assume positions of authority over the general community of Christians, and thus, becoming overcomers of the people—or subduers of the *laos*, or laity—would lead them into such utter worldliness as would accomplish the object of the great enemy, and turn the professing Bride of the Lamb into the apostate harlot, Babylon the Great?

Undoubtedly such are the facts. Concerning the rise of such false teachers or prophets, Peter plainly speaks—their covetousness, their uncleanness, their autocratic pride, their abominable practices, and their wide and fatal success (2 Peter ii.). Jude declares that the evil was already at work, ungodly men having crept in, turning the grace of God into lasciviousness, denying the Saviour's person and work, introducing a ritualistic religiousness (the way of Cain), following Balaam in his greed, and usurping the priesthood like Korah (ver. 11). Paul utters express predictions concerning their demoniacal doctrines, their commands with regard to celibacy and fasting, their cauterised consciences (2 Tim. iv. 1-3), culminating in the assumption of Divine authority and power (2 Th. ii. 3, 4). Peter, again, warns the pastors of Christ's flock against taking the position of "lords over God's heritage" (1 Pet. v. 3), and John asserts that even in those early days a Diotrephes had arisen "who loved to have the pre-eminence" (3 Jno. 9).

All this is strong collateral evidence. Can there be, then, a doubt that when our Lord, in figurative terms, alludes to the presence of those who, like Balaam, would seduce his people from the path of separation, and thus destroy them by mingling them with the world, and who, lording it over the general body of Christians, would arrogate to themselves power and wealth, He would speak of them as "subduers of the people,"—the mass or laity of the Church,—and give them the enigmatical title of Nicolaitanes, a title which accurately describes their character and work?

And does not history confirm such an interpretation? Very soon indeed (for the mystery of iniquity had begun to work even in Paul's day—2 Th. ii. 7) did there arise men claiming superiority in spiritual matters, forming themselves into a separate clique or caste of "clericals" (thus applying to themselves the name belonging to the whole heritage, or *cleroi*) calling themselves "the Church" as distinguished from the laity, and becoming, ere long—and notably when the empire became nominally Christian—the prime agents in bringing about that absorption of the world into the Church, or mixture of the Church with the world, that has made what is called Christendom for many centuries little else than baptized Paganism.

They have usurped the dignity of the priesthood appertaining solely to the Great High Priest, assuming to be mediators between God and men, and claiming to offer sacrifices for sins, to forgive sinners, and to admit to or exclude from heaven. They have lorded it over the professing Church with a diabolical tyranny, and have allured into the paths of destruction millions upon millions, by the lusts of the flesh and the false promises of liberty.

Yes. Nicolaitanism is Priestcraft, Clericalism, Sacerdotalism, seen in its full-blown form in Rome, in its blossom in Ritualism, and in its bud wherever a so-called minister of the Gospel of Christ takes a position of superiority over his fellow-Christians—otherwise than as a teacher over scholars—and in any degree assumes sacerdotal functions. Such a one becomes a subduer of the laity—a destroyer of the people, like Balaam, a gainsayer of high-priestly prerogative, like Korah.

Prophecy predicts this terrible evil; history attests its rise and progress; it is that which Christ "hates," and which has done more to debase, degrade, and unchristianise the Church of God than all other forms of error, for it has absorbed them all into itself. It has wrought havoc for nearly two millenniums. Its downfall, thank God, is sure and imminent.

Nicolaitanism is Clericalism, Priestcraft, Sacerdotalism. It is the very "depth of Satan."

Note.—For an exhaustive and overwhelmingly strong demonstration of the position here taken, I must refer to the remarkable work alluded to in the preceding paper, "The Javelin of Phinehas," which, I have learned with regret, is out of print.

THE SALVATION ARMY.

In forwarding a summary of the financial position of the Army for the past year, General Booth writes thus as to the spiritual fruits of the work:—

"The year has been one of no little burden, anxiety, and trial, but it has witnessed some of the most blessed and far-reaching spiritual results that we have been permitted to see in the whole history of the Army. Especially has this been the case in some parts of our Continental field in Australia, in India, and during the last few months in the old country.

"The vitality manifested, and recent extension of the work on the Continent of Europe recalls the fact that it is about ten years since we first commenced our operations there. At that time we had not a single worker on the other side of the Channel. The power of the Spirit of God has enabled us to raise a force of men and women who boldly confess Christ, and carry on the work of evangelisation in 458 towns; and out of their poverty largely maintain 1836 officers. If during the next two or three years we can give support with some liberality to what is already going forward in Germany, Belgium, and Northern Italy, I have no doubt that thousands will be won for God in those countries and that, as is now the case in Holland, Sweden, and Denmark, the work will become in the main a self-supporting agency.

"In India the success of the work far exceeds our own hopes. Our register of permanent converts has been increased during the year by 5000 additions, chiefly won from the heathen. Whole villages have been Christianised, idolatry abolished, and the worship of Christ set up.

"Here, at home, we are daily seeing wonders and miracles wrought in the name of Jesus. The vilest and the lowest are going into the kingdom. During the last three months especially I have been privileged to bring vast crowds under the influence of the truth with such blessed and immediate results as to impress me more powerfully than ever with the greatness of our opportunity to preach the Gospel to the poor."

The gist of the financial position is that £12,050 are needed for foreign missionary work for the remainder of this year; home work for the same period will need £5200, and £2400 will have to be spent on the necessary provision for the recovery of "sick and wounded officers."

CHICAGO EXHIBITION.—Mr. D. L. Moody has consented to receive and distribute as many tracts as we can send him. This obviates the necessity of sending special distributors from this country, and enables us to spend all funds entrusted to us in tracts.—J. R. Mackenzie, Sec. Monthly Tract Society. 181, *Queen Victoria-street, E.C.*

Sketches from Sicily.—1.

BY REV. O. GOLIA MAURO, GIRGENTI.

This island is a peculiar one, differing very widely from England, and also very dissimilar in many ways to Italy. Even from north to south one is struck by the great diversity of the country. In the provinces of Palermo, Messina, Catania, and those parts, the land is very fertile, rich, and well cultivated. Oranges, mandarins, lemons, grapes, figs, olives, and in fact almost all fruits, are very largely grown, as well as many vegetables. All over the island fields of corn, peas, and beans are to be found on every side.

In the south the aspect generally is more barren and dry looking. The mountains stand out ruggedly against the sky, and the deep gorges and rents in the land give it a romance which, to the traveller, must ever be full of charm and fascination. This goes on increasing, whilst the gaze is lost in the midst of the numerous surrounding heights—majestic in their nakedness—on which here and there, at great distances apart, one perceives villages mingling with the masses of chalk and clay which so much abound.

This diversity of landscape produces in the inhabitants a diversity of occupation. In the north it is agriculture which flourishes mostly; in the south it is sulphur mining which forms the speculation of the tradespeople. Indeed, whoever journeys through the provinces of Caltanisetta and Girgenti seems to see only sulphur, to breathe only sulphur, and to hear only sulphur talked of. The hillsides unfold everywhere the mouths of the mines, or the hundreds and thousands of boys, "carusi," ascending and descending from morn till night, one hundred, two hundred, three hundred, and sometimes more, almost perpendicular steps, carrying on their backs stones which contain the yellow mineral.

About the character of this population (whose origin is partly Roman, partly Greek, partly Carthaginian, and partly Moorish) there is nothing so terrible as the pens of some would have us believe. The Sicilian is southern, and as such, generous, hospitable, respectful; but also hot and very quick. What journalists call brigandage is nothing but personal and private vengeance, which unfortunately ends too often with the ransom, the dagger, the carbine, and the revolver. The foreigner is free to go and come where he will; and with him also he who knows how to live in peace with his neighbour. Then he meets with only respect and kindness—especially in the country places, where, without being known, one is continually greeted with salutations, such as "I kiss your hand," "Good dinner to you," "God bless you," etc., etc.

The people add to respect, hospitality. We must go into the house, take a seat, accept the glass of wine which they offer; then one must eat the dried figs and almonds which they place before you—in fact, there is nothing to do but to obey. Patriarchal and familiar customs prove that the intentions are good, and the hearts in general warm and well disposed.

Unfortunately, Roman Catholicism, with its priests, has known so well how to carry on the works of darkness, that here, as everywhere in Italy, and even more so, one sees the deplorable consequences of this system of corruption to the conscience. Thirty-five years ago all the employés under Government, in order to keep their situations, as well as the students at the universities to be able to pass their examinations, had to present the certificate of confession. In Girgenti, at the bishop's palace, they still show you heavy iron rings, four yards from the ground, where on Palm Sunday those who had not confessed were exposed to public view with a collar round the neck like a dog.

It is not astonishing, then, to find, after an imposition so rough in its religious practices, a great indifference and incredulity, with distrust of the priests on the one side, and gross superstition on the other. The unbelief and indifference are the reaction of Roman Catholic inventions. The students particularly confess to believe in nothing—knowing only the religion of images, purgatory, confession, infallibility, and the celibacy of the priests. Common sense persuades them that all these things cannot form true religion. So, disgusted with the errors they have been taught, they reach the negation even of God and a future life. A business man who was speaking to me violently against Catholicism, and of whom I asked what he thought of Jesus Christ and the Gospel, replied excitedly, "The Gospel and Jesus Christ! These are only things invented by the Catholic priests." Indeed, nearly all speak of them disdainfully as epicureans, usurers, and ignorant men. A young gentleman, the son of a famous doctor, said to me only the other day, "In my village there are no less than six priests who live in concubinage."

Finding myself a short time ago in a railway carriage with several people, amongst whom was a Catholic priest, I was witness of an animated discussion between my fellow travellers on the one side and the priest on the other. The Romish errors were combated especially by a lady, who, although a lady and a Catholic, did not fear, in order to prove the immorality of the confession, to relate indignantly her own experiences and those of her friends.

A workman recounted lately that at one time he found himself suddenly the loser of a good sum of money without knowing the thief. It was in reality one of his comrades, who, after having stolen it, went to confess his sin. The confessor then counselled him to spend the money in masses for the soul of the rightful owner. Some years after the thief unveiled the truth to his companion, who wished, of course, to get his money again. He went to the priest, whose only justification was the following reply: "Dear friend, it is for the good of your soul that I have had your amount given over to me. I have anticipated the masses to take your soul out of purgatory after death." Notwithstanding these scandals and deceits, the people continue in their superstitious traditions.

AMONG THE KHONDS.

In a place of this kind, with no other European, and until lately no native Christian, I find The Christian a real help. Having read it myself, I forward it to friends at Cuttack, who read and lend it among English-speaking natives. Finding it stimulating and helpful myself, I trust it is so also to those to whom I pass it on.

For myself, I am engaged in preaching the Gospel daily in Khond villages. Though all do not give the same attention, the people always readily assemble to listen. Some listen with deepest attention, as though they would receive the truth; others are careless. Drunkenness is a great hindrance. Nearly all adult men get drunk, and are able to do so the more frequently through licensed drink-shops which have been introduced, and are being spread through the Khond country; but the men have no objection to their sons being taught not to drink. Youths and boys often form a very attentive audience when men are drinking and getting drunk. I went a few days ago to a village where a feast was going on. Large numbers of people had assembled from other villages; but the men were nearly all in the houses drinking, or staggering up and down the street. So I sat down at the upper end of the street, and read and talked to a large number of boys who gathered around me.

The Khonds seem for the most part to accept what they hear of Christianity and Christ as true, and seldom question anything. But they cannot at once abandon the belief that their own gods have existence and power. The Khonds believe man differs from the beasts in having a soul which lives after the body is dead, but no idea of the future state. Consequently, they listen with great interest to the doctrine of resurrection and judgment. The story of God's love, and of Christ's suffering for man, has ever an interest for people who believe only in gods who desire only to work evil and who are objects of fear, but not of love. How precious is Christian truth and the Christian's hope when compared with a heathen system which gives no light and no hope for the present or the future. It is a joyous privilege to preach the Gospel to such a people, looking to the Holy Spirit to enlighten the darkness of their hearts.

Yours, in the Lord's service,
A. B. Wilkinson.

Udayagori, Ganjam, Feb. 16th.

DEACON ABRAHAM, of Oroomiah, writing at the beginning of February, says: "For years we have not had such meetings as during the past few days. Many backsliders have returned with weeping and joy. At every gathering souls are awakened; and we shall not cease our prayers until our orphans, sixty in number, have all decided for the Lord."

A PLEA FOR MILDMAY.

Dear Sir,—On behalf of Sir Arthur Blackwood and the other trustees of the Mildmay Institutions, may I ask the favour of your insertion of the enclosed circular in your paper?

Your most obedient servant,
J. F. Morton, Colonel.

Conference Hall, Mildmay Park, London, N.

THE MILDMAY INSTITUTIONS.

Dear Friend,—The thought will have arisen in many hearts, What will be the future of the work connected with Mildmay Conference Hall and Deaconess House now that our gifted and honoured friend Mrs. Pennefather has been called up higher, and the deaconesses and nurses are bereaved of their acknowledged and beloved leader? Ere we attempt to answer that question, let us in a word express our thanks to God for the gift He lent to his Church in this saintly lady. Her natural womanly graces were enriched and intensified by his own abounding grace, and her courage and great ability showed no abatement during twenty years of widowhood, into which she concentrated a full lifetime of manifold service for Christ. The outlines of this service saw their birth in the days when her revered husband was yet alive, and they together in love and in wisdom planned the best methods of woman's work that our age has witnessed. May her stimulating example inspire those of us who knew and loved her, and many more to similar devotion for the glory of Christ!

The friends of Mildmay will believe that the trustees who act under the trust created by Rev. William Pennefather, as well as the superintendent of the Conference Hall, and each and all of the ladies at the head of various departments, are at one in desiring that the Lord's work entrusted to their oversight should be continued as efficiently, as harmoniously, and as fully in accordance with the spirit of Jesus Christ as heretofore. We contemplate no important changes in administration, and we hold as firmly as did the founders the same great principles of Evangelical Protestant truth as guiding and governing rules for all who are sharers in the work, and especially for those in responsible positions. This centre, we very earnestly trust, will remain—until the Lord returns—a home and training place for a great company of gifted and consecrated Christian women, who will find in the Missions of Mildmay a suitable and happy outlet for all their energies and devotion. From the platform of the Mildmay Conference Hall we confidently trust there will always be sounded forth the Word of Life with clearness and consistency.

Therefore do we earnestly press, for their present and future support, the claims of this beneficent and soul-saving work upon all large-hearted Christian people. Not a few friends have asked, In what manner do you propose to perpetuate the memory of the noble life which passed into the unseen on January 12 last? And we reply—the best memorial will be a loving, sympathetic, and prayerful sustenance of the works which do follow her, the works she began and so nobly fostered in these bygone years. The residue of her modest fortune she bequeathed to the Deaconess House, but the capital must be invested, and the interest thereon (probably not more than £300 a year) will alone be available. About £2000 are urgently needed for present claims; and a total of £24,000 it, is estimated, will be wanted for the whole year 1893. Donations, large and small, will be gratefully acknowledged by the superintendent, Colonel Morton, at the Conference Hall, Mildmay Park, London, N. (who will gladly send full printed particulars of the various branches of the work on application), or by the directress, Miss Coventry, at the Deaconess House, Mildmay Park.

Yours faithfully,

S. A. Blackwood, A. R. Pennefather,
James E. Mathieson, J. Herbert Tritton,
Harry C. Nisbet, Edward Trotter,
Trustees of the Conference Hall.

SECRETARIES' PRAYER UNION.—At the monthly meeting held at Exeter Hall on Wednesday in last week, it was decided to invite Mr. Hind Smith to be the president for the ensuing year. Mr. Gawin Kirkham was elected last year prior to his death. The position was then taken up *pro tem.* at request of his former colleagues, by Mr. John Kirk. Last week a resolution of condolence was agreed to respecting the departure of Mr. E. W. Thomas. A cordial invitation is given to secretaries of institutes to join by applying to the hon. sec., Mr. Frank Cockrem, Adam-street, Adelphi, W.C.

For the Young.

A NEW HEBRIDES CHIEF.

In his story of mission work in the New Hebrides,* Rev. Oscar Michelsen tells us many things about several of the native chiefs. But of none does he speak so warmly, and concerning none is he able to relate such remarkable incidents, as the chief Manambalea, of a village on the north-east coast of the island. Though so brave-hearted that he may be said never to have known timidity, this man has, by the power of the Gospel, been marvellously transformed, and whereas he was brought up to lead in war he has now taken to advocating the claims of peace.

The love of peace did not come all at once to good Manambalea. In fact, it was after the missionary had done his utmost to instil into all whom he had been teaching "the peaceable fruits of righteousness" that he learned, on returning from a visit to New Zealand, that war had broken out among the various tribes on the island. The people of an interior or "bush" village had proved so troublesome that the other chiefs and their people resolved to "wipe them off!" Not only had Manambalea's men taken part in the war, but the women also. Tying around them their long aprons, they had painted their faces, and decorated themselves with plumes; then, having gathered all the spare muskets in the village, they had been helping the men in what Manambalea regarded as a holy war.

Was not this sad news for a missionary who had done all in his power to impress upon the people the blessedness of peace? Instruction proceeded among the Tongoans "line upon line, here a little and there a little"; so Mr. Michelsen was not discouraged, though much distressed by this terrible intelligence. While a true and faithful disciple of the missionary, Manambalea had yet to learn that the Kingdom of God is not extended by violence, but by "righteousness, peace, and joy in the Holy Ghost."

Mr. Michelsen explained that the island was not to be conquered by war, but by Christianity—which is love, and not hatred; life and not death. Manambalea was soon led to see his error; and, hastening home, he imparted to his people the clearer light which he had himself received. He went further, telling his tribesmen that he intended to go straight up to the bush village, to stop the war. All begged of him to do no such wild thing, saying that the people of Pélé (the bush village) would certainly kill him. As he remained firm in his resolution, the villagers proposed to follow him in a body, well armed, so as to afford protection.

This, however, was not Manambalea's wish. He could see that this plan would assuredly mean more war. So, settled in purpose, he went without escort, only taking with him a devoted young Christian named Karisi, and another youth. He was, however, followed by his wife and her sister, who declared they would go "and die with him."

The warriors of the bush village could not understand the sight that met their view that day—Manambalea, with whose people they had fought many a battle, coming up to them with two defenceless lads! There must be some sinister purpose! The advance of the chief was but part of a plot! Every fighting-man of Pélé grasped his musket, expecting each moment to see their armed enemy in force. But Manambalea held up his hands, and called, "Stop! I am not here to fight," he said, "but to speak peace to you."

At this the men threw their guns to the ground, and stood up in a respectful attitude to hear what Manambalea had to say. In a few words he explained that he had been at the mission house, and had related to the missionary what had occurred. "The missionary," he said, "tells me it is not according to 'the Light' to fight and kill people; but that we should love one another and live at peace."

The worthy chieftain further said that he intended to stop fighting; and he hoped the people of Pélé would do the same, and become learners of the "New Doctrine!" Thus what might have been a very disastrous war was brought to an end. Returning to the mission house, Manambalea described what had happened, and suggested that the Gospel should be taken to Pélé on the following Lord's Day. Through the hostility of another chief this could not at once be done, but a short time afterwards the bush village as well as all the others on the little island received Christian teachers, and many of its people are to-day followers of Manambalea, as he is a true follower of the Lord Jesus.

Manambalea has since been a great helper of the missionary, and he has been privileged to see other chiefs follow his Christian example. He has visited distant islands on errands of love and mercy; and let us hope God will long spare his life as a light-bearer and peace-maker. Until quite recently it was an unheard-of thing for chiefs to die natural deaths in Tongoa; they were always killed, because war was constant on the island. Thank God, this terrible condition of things is now utterly swept away, and people and chiefs alike know that the mission of Christ was to promote "peace on earth and goodwill among men," as well as "glory to God in the highest."

* Cannibals won for Christ: a Story of Missionary Perils and Triumphs in Tongoa, New Hebrides. By Rev. Oscar Michelsen, missionary of the Presbyterian Church of Otago, N.Z. Numerous illustrations. 2s. 6d. and 3s. 6d. *Morgan & Scott.*

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A CRIPPLES' PARTY.

Have you ever attended a cripples' party? Probably not; and you think it would be very dull. Well, it is sorrowful to see so many little ones lame and blind and paralysed, but, then, it is delightful to give them some pleasure, to see the weary wee faces light up with gladness and interest.

I went last Friday to a party of this kind, and I want to tell you a little about it. The Ragged School Union has been working, as you know, in East London among cripples, but now it has been found there are many just like them in South London. They are hard to discover, for people do not put up a sign over their house to say "We have a little helpless cripple here." But two good men are hunting them up, and already they have found 104; and while finding these they have also got hold of a large number of very poor boys and girls who never go to Sunday or ragged school at all.

To interest these some friends of the Ragged School Union gave last Friday in Camberwell Mission a Robin dinner. A large two-horse van was hired to fetch the cripples who could not walk, but many who lived near the hall were carried by some one. Nearly 300 were in the hall, the rough children sat at the sides, and the poor wee cripples in the middle. Oh! it was sad to see their paralysed hands and arms and legs. Some had crutches, but many had no power to use a crutch even if they had it.

I heard some of their stories. Frankie, aged nine, had a sunstroke when he was only four, and since then has lost the use of his legs and of his voice. His mother has carried him every day to school, and so he has learned to read—though he cannot speak or move, and he finds reading a great treat.

Then there was Ada, who is over eleven, and paralysed. Only about a month ago, she nearly sent her poor mother into fits by suddenly saying, "*Mother.*" It was the first time she had ever spoken in her life. Now she is beginning to say a little; but she will never be able to walk.

Such a lot of sad stories I heard, but I must not stay to tell them all now. We gave them a nice dinner. Some could not eat, but we allowed them to carry away what they could. Then several gentlemen spoke nicely, and some ladies gave the crippled ones pretty bunches of flowers, But what they enjoyed most was the singing, reciting, and musical drill of a band of little girls, whose teachers had made for them bright overalls, and who looked so nice and sang so well.

I spoke to some of the sad little guests, and they told me they did enjoy it so, and hoped the Ragged School Union would ask them again to dinner, and would let some lady or gentleman fetch them toys and pictures—as they do to other cripples—to amuse them and make them forget the pain and weariness. Perhaps you have some scrap-books, or toys, or pictures you could spare. If so, send them to Mr. Kirk, at the Ragged School Union office, 37, Norfolk-street, Strand, and he will take care that some poor wee cripple has them to look at in the long dull hours.

Pearl Fisher.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, *Doncaster*, to March 30; Mr. H. Hutchinson, *Market Rasen*, March 23; *Swinhope, near Grimsby*, March 24; *Penge*, March 26; Mr. J. S. Tyler; *Octavius-street Chapel, Deptford*, to March 26; Mr. T. Lewes Sayer, *New Public Hall, Lordship-lane, S.E.*, March 26 to April 7; Rev. Martin J. Hall, *Finchley Parish Church*, to March 24; *Parish Church, Cheltenham*, April 5 to 15; *Beckenham*, April 15 to 24; Mr. J. T. Wigner, *Greenwich* (*Rev. C. Spurgeon's*), to March 25; Mr. H. B. Claxton, *St. Mary's Schools, Peckham*, to March 26; Mr. A. G. Doddridge, *Hillsborough, co. Down, and Lisburn*, during March.

Annual Scripture Union.—Meetings, *Exeter* (*large*) *Hall*, April 13; *Afternoon*, Rev. E. A. Stuart, M.A.; *Evening*, Rev. F. B. Meyer, B.A.

CHILDREN'S SCRIPTURE UNION.—March 26, John xvii. 14-26; 27, xviii. 1-14; 28, xviii. 15-27; 29, xviii. 28-40; 30, xix. 1-15; 31, xix. 16-30; April 1, xix. 31-42.

SPRING'S MESSENGERS.

O sweet, fresh wind! with gentle touch
As soft as birdling's wing,
Thou flittest o'er the uplands bare,
And tell'st the tale of spring.
Thou knowest how to coax the flower
And draw it from its nest,
To nestle like a timid child
On earth's warm mother breast.
Oh, sweep away the saddening thoughts
That fill the heart with pain,
And bid each one be glad, because
The world revives again.

O merry birds, that sit and sing
In budding copse and dell,
Send far your clear and happy notes
The joyous tale to tell.
Cry out aloud that Winter's reign
Is past, and he is fled;
We cannot follow if we would
Where he is banished.
Oh, teach the heart to sing with you,
Oh, lift it from its cares,
To see in every budding leaf
An answer to its prayers.

Oh, flitting butterflies, speed on
Across the dawning green;
Ye preach of hope to drooping souls
Who long no joy have seen.
Frail messengers! ye point to Heaven,
And mutely seem to say:
"There is no sorrow bravely borne
That will not pass away."
In many a sad, desponding heart,
The buried hopes shall rise
That gave the gladness to the earth,
The fairness to the skies.

Ye liquid streams! dash brightly on
And wash away the stain
That lies upon the wintry earth,
And make her fair again.
And as ye go, sing songs of hope
To cheer the listening ear;
For storms and winds have fled away,
And Peace shall follow Fear.
Oh, wash away the anxious doubts
That mar these Eden hours,
And lift the soul to thoughts of Heaven
And never-fading flowers.

Oh, sweet spring messengers! fleet on
O'er plain, and hill, and moor,
And whisper that the heart of God
Beats still for rich and poor.
His love, all-grasping, fills the land,
And broadly blazoned lie
His thoughts for them. We trace his care
In earth, and sea, and sky.
Then listen to the winds that blow,
To birds that sing for glee;
For butterflies and flowers and streams
Have each a word for thee.

Alice M. Stevens.

DRESSMAKERS' HOME, LEAMINGTON.

This home, opened by Miss Taylor in 1875, continues its good work. The report for the past year shows that just one hundred inmates have been received, some as residents, for shorter or longer terms, others as visitors. During the summer, when business is always slack, many have highly appreciated a change and rest with us, and gone away refreshed. It is earnestly desired to receive young business girls and apprentices, and throw around their exposed lives the mantle of a kindly, motherly interest, and earnest Christian influence.

Many and varied are the causes that bring one and another to us from time to time. Some samples of the calls upon our sympathies may serve to illustrate the nature of the work. Late one evening a girl came in trouble, having been dismissed from her situation. She was at once taken in and cared for.

The notices at the stations in connection with the Travellers Aid have also brought several cases needing help, some peculiarly sad. One, who had "run away" from her situation, and took train to Leamington, afraid to return to her friends, found herself "forlorn" and penniless. It is easy to imagine what might be the temptation to which such would fall a prey, if a kindly hand were not extended promptly and effectively. Communications should be addressed, Miss Bagster, 7, Heath-terrace, Leamington Spa.

INTERNATIONAL S. S. LESSONS.

APRIL 2.

THE RESURRECTION OF CHRIST.—Matt. xxviii. 1—10.

GOLDEN TEXT—1 Cor. xv. 20.

It is possible for men to believe that Christ rose from the dead without, in any proper measure, realising the importance of this fact. Let the aim of this lesson be to make the fact real, and then to show its importance. Mark and Luke mention other women. John gives a touching account of the meeting between Mary Magdalene and the Lord. But it is not necessary to go outside the account as given in this lesson.

1. *Mary*, called *Magdalene*, probably because she belonged to Magdala, on the Sea of Galilee. There is no foundation for the tradition which identifies her with the woman of the city (Luke vii. 37-48). The great deliverance which Jesus had wrought for her (Luke viii. 2) filled her with gratitude and affection. The *other Mary* was the mother of James and Joses (xxvii. 56). These two devoted women were last seen after the burial of Jesus (xxvii. 61) sitting near the sepulchre. They had seen Him die; had witnessed the mingled blood and water that flowed from his spear-thrust side; had beheld where He was laid. They had no doubt as to the fact of his death. Their *piety* appears in their resting on the Sabbath; their *affection* in coming so early to the sepulchre on the first day of the week; and yet they had forgotten, or had never properly understood, his word, for they came only "to *see* the sepulchre," and to complete the embalming of his body (Luke xxiv. 1).

2—4. They appeared to know nothing of the watch which had been set; but were troubled only about the heavy stone (Mark xvi. 3). They were not the first to visit the tomb; *an angel* had preceded them. Note his appearance (3); the terrible earthquake that accompanied him; and the work he accomplished. The sepulchre was cut into the rock, and a large stone was rolled to the mouth of it. "Vain the watch, the stone, the seal," when the angel came. Thus were difficulties removed from the path of those who were seeking for Jesus. The appearance of one angel terrified a company of Roman soldiers (4). How can men dwell in the presence of God who are stricken before one of his servants?

5—7. What a strange sight met the women when they reached the sepulchre! Perhaps they were as much affrighted at this as they would have been if they had seen the soldiers on guard. No thought of resurrection entered their minds; what but terror can they see in the open sepulchre and the shining one sitting upon the stone! Three things the angel says to them:—(1) *A declaration.* "Fear not ye"—enemies of Jesus may, but not those who seek Him. "As He said"—did the words recall any of his predictions of this event? If they had but remembered what He had said they might have been spared so much hopeless grief. (2) *An invitation.*—"Come see the place," &c., not to embalm the body; but to see that the tomb is empty, and the grave-clothes are all laid aside as useless (Jno. xx. 6, 7). (3) *A commission.*—"Go quickly," &c. They were to be the first preachers of the resurrection. The promise to meet the disciples in Galilee had been given by our Lord before his death (xxvi. 32).

8—10. How different the feelings with which they leave the sepulchre from those with which they came to it! "Great joy"—though they had not yet seen their Lord. But their joy, and their readiness to fulfil their commission, prove how fully they believed Him to be risen. Is it not significant that they should meet Him while on their way to relieve the sorrow of the other disciples? They have no difficulty in recognising Him. *Worshipped* refers not merely to reverence, but to religious adoration.

The fact of the resurrection is made clear by this narrative. The other witnesses are mentioned in 1 Cor. xv. 5—8. What is its significance?

(1) It establishes the claims of Jesus. See xii. 39, 40; Jno. ii. 18—22. Disprove this, and we can rely on nothing else that He has said. (2) It is the proof of his divinity (Rom. i, 4). (3) It evidences God's satisfaction with the atonement (Rom. iv. 25). It is like the receipt when the debt has been paid. (4) It therefore makes our forgiveness sure (1 Cor. xv. 17, 18), and (5), It is the pledge and pattern of our resurrection. (See Golden Text.)

Of the many illustrations of resurrection, that of the seed used by the apostle (1 Cor. xv.) is most simple. How incredible would it appear to any of us that out of the death of such a seed would spring a beautiful plant if we were not constantly familiar with it!

In the churchyard at Oberhofen, Switzerland, was one grave over which the name of the person buried below was written on paper, with the time of birth and death. This was fastened to a board, and mounted on the top of a stick. Under the little ledge of wood that protected the inscription a *caterpillar had fastened itself*, and here passed into its death-like chrysalis condition, and afterwards assumed its new and beautiful state, and had left the corpse-like relics behind.

NOTES ON DAILY READINGS.

SUNDAY, MARCH 26.—1 CHRON. III.

This chapter follows the line of David. His immediate family was a very numerous one; and how bitterly he suffered in his children! The sword never departed from his house. Partly, no doubt, this was due to polygamy, but his great sin had much to do with it. Bitter to an extreme were his last years, as crime after crime broke out in the circle of his home. And yet how wonderful to discover that a Solomon was being reared there, beloved of God, born of her who is for ever associated with David's fall. Thus does God's discriminating grace approve itself.

The entire chapter is full of these anomalies. Godly sons issuing from men so notoriously wicked as Ahaz and Manasseh, whilst Hezekiah and Josiah are fathers to children so opposite to themselves. Grace is not hereditary, and children are not doomed necessarily to a life of sin because their parents were bad. Jeconiah, the captive (17), recalls the exile. But that could not break the line of the Messiah. Through good and bad, through prosperity and adversity, that golden thread runs through the fabric of human history. The most diverse men and women are found in the tale of his ancestry, as though to show that He is indeed the representative man, not of sin, but of the entire range of temperaments and character. Oh, my soul, repose thou on the assurance that, by a quick sympathy and fellow-feeling He can understand and explain thee.

MONDAY, MARCH 27.—1 CHRON. IV.

Two links of gold arrest us as the chain of unknown men runs out before us—Jabez and Caleb.

Jabez for a moment stays the pen of the Chronicler. We know nothing more of him than is recorded here, not even the time or locality of his birth. His mother associated with his name the special sorrow that attended his birth; but how often the children of sorrow become the children of our right hand. There is no discipline like that of pain. And those that sow in tears reap in joy. The very refinement of this character amid the rough and lawless men amid which it was reared, as a rose among thorn bushes, was probably due to the chastening of pain. This fourfold prayer is worthy of our daily repetition. We, too, need the daily blessing, the enlarged coast for service and ministry, the consciousness that the hand of the Almighty is on us and with us, and our eyes ever toward the Lord looking for deliverance. There is not one of us that may not appropriate such entreaties, and they are such as must be in the line of the purpose of God to grant.

TUESDAY, MARCH 28.—1 CHRON. V.

The tribes across the Jordan, Reuben (1-10), Gad (11-17), and Manasseh (23) next claim our attention.

The sin of Reuben deposed his children from the chieftainship, so that the Prince came of Judah. How far one sin may reach! Reuben abode by his sheepcotes, joined in no great fight for independence, provided no great warrior, and soon ceased to play any part in the life of Israel. His exclusive thought seems to have been of his much cattle, from the day when for this cause he chose the rich land of Bashan, and he was among the first to be carried away into captivity by the King of Assyria. He is a warning to those who will be rich, and who fall into those hurtful snares that drown men.

What a helpful thought is given in the brief record of the war with the Hagarites. In the midst of the battle, which appears to have been going against them, they appeal to the God of their fathers; and He delivered them because they put their trust in Him. Valiant and skilful though they were, these qualities did not avail them apart from God. By strength can no man prevail. So let us look away from the smoke of battle, and claim his deliverance, who is waiting to succour those that are tempted.

As long as the religious life was healthy, Israel retained its national integrity, but as soon as that decayed, the gates were thrown wide open to the invader, and the people wasted from their land. A parable this of Christian experience. The wholehearted life is the delivered life. Let there be the least thing held back from God, captivity and desolation will immediately ensue.

WEDNESDAY, MARCH 29.—1 CHRON. VI.

The sons of Levi are especially the type of Christian service. We are priests of the house of Aaron, and we are also called upon to serve as Levites in various offices, both for our brethren, and in the service of God.

The service of song is an important one, and what a host of sweet singers have stood in their office, according to their order. Heman, the singer, has had many successors. Watts, Keble, Havergal, and many more whose works fill our hymn books, have followed the procession of choristers for God's temple.

A close examination of this chapter will show that these singers did not come from one branch of Levi only. Heman, who stood in the centre, was descended from Kohath; whilst Asaph, descended from Gershom, stood on his right hand, and Ethan (called Jeduthun, ix. 16) descended from Merari, stood on the left. Thus we learn that God's gifts of song are strewn promiscuously throughout all the families of his people, so that every home may be a temple with its service of song.

THURSDAY, MARCH 30.—1 CHRON. VII.

Twice in the genealogy of Issachar, we meet the statement, "mighty men of valour." May we not ask to be that in the war against sin. Mighty, because so conscious that we are nothing. Mighty, because the Mighty One Himself dwells within us. Oh for the might of the Holy Ghost, the might of Pentecost! "By might shall no man prevail." "I am full of might by the Spirit of the Lord."

Of the sons of Benjamin also (6—12) similar statements are made. But only three of his sons are named. What became of the others? As we reach middle life we look round in vain for the companions of our early years, who seemed likely to be as successful as ourselves. But we look in vain. Let us magnify the sovereign grace of God.

Among the sons of Manasseh (14—19) we meet with Bedan, who is mentioned in 1 Sam. xii. 11, as one of the deliverers of Israel, but we know nothing more. It is like walking over the flat graves of a cemetery: each name covers a life. Once so active for good or ill, now unknown. But God remembers. Each of these shall stand before his bar, and receive and award according to his works.

Ephraim's lot (20—29) began in sorrow. The episode referred to probably lies on the other side of the coming to Egypt to buy corn. But it was only a temporary reverse. This tribe became one of the mightiest, and it produced a Joshua. Wait for God. You cannot understand his plan, but it will work out in a fulness of blessedness and joy which the heart of man cannot conceive.

FRIDAY, MARCH 31.—1 CHRON. VIII.

We are led back to Benjamin. The tribe had a great and blessed inheritance, so far as spiritual blessings were concerned. The dying patriarch had described him as a ravening wolf dividing spoil. But Moses spoke of him as the beloved of the Lord, who dwelt in safety by him, covered all the day long, and dwelling between his shoulders. Yet as we review this list of names, we wonder how far any of these knew the deep blessedness within his reach.

There is much about wives, and cities, and war, but of little else. The holy city of Jerusalem, with its temple, feasts, priests, and services was within reach. But mere proximity to the means of grace is not enough. We must claim and possess for ourselves. There must be a daily receiving of the abundance of God's grace, if we would reign. Let us ask ourselves whether we are availing ourselves of all those spiritual blessings which are ours in Christ.

Special attention is given to the ill-fated house of Saul. Like his great namesake in after days, he was a Benjamite. But what a contrast between them. The one refusing obedience to the known will of God and forsaken of Him. The other, daring to say continually, "What wilt Thou have me to do," and exercising himself to have always a conscience void of offence, led into all the fulness of the indwelling of the Spirit of Pentecost. My soul, cultivate the habit of instantaneous and exact obedience.

SATURDAY, APRIL 1.—1 CHRON. IX.

These genealogies are carried over the exile into the return, and we learn something of the first settlers in the desolated city and land. The hand of Ezra or of Nehemiah must have been busy here. There are a few interesting notes.

"Very able men for the work of the service of the house of God." This is a designation we may well covet. To win it we must be clean, whole-hearted, and willing to be used as and when the great Master pleases. We can do nothing, but He is able and willing to make all grace abound.

The priests and porters are classed together (10 and 17). It is not what we do, but the spirit in which we do it, that is dear to God. You may do the porter's work in a priestly spirit. It is pleasant to wait in the king's gate eastward; we may expect to see Him come, and to get the first glint of the dawn.

Those who are set to rule should be very careful to see that God is with them, as with Eleazar (20).

TRACTS.—The committee of the Evangelical Tract Society will be glad to supply Gospel tracts and text-cards to Christian workers abroad upon application. They have in stock tracts in some thirty languages, including Indian in ten varieties. No charge is made; but when possible, a free-will offering to cover postages, etc., is acceptable. Applications should be addressed to Mr. Samuel E. Roberts, No. 26, Paternoster-row, E.C.

A Wilderness Song.

A BIBLE READING ON PSALM LXIII.

BY DR. NEATBY.

We often overlook the little things—or what seem the little things—of the Word of God, and miss their meaning. The word "Jehovah" is not mentioned in this Psalm; it is "God," not "Lord." Some Psalms are characterised by the word "Lord;" others by "God." It makes an immense difference. The word Jehovah indicates God's relationship with Israel; He was thus known to his people. The word "Father" has taken the place of "Jehovah" in the New Dispensation; we know our God now as One who has revealed Himself, in his relationship to his people, as Father.

In this Psalm we have set forth most beautifully the delight and satisfaction of the soul in God Himself; and that in circumstances which are calculated to depress. The faith of the Psalmist surely takes hold of God, and rises above the influences that tend to depress. It has always been so. In the wilderness of Judah there was nothing to nourish or refresh; all help must come from the outside. Just as, later on, the Lord Jesus Christ taught his people a lesson when they were in a desert place. They were slow to learn that the fact of their being in the desert did not matter to Christ. The disciples would have sent the multitude away to buy bread; and of course those who had no money would get no bread so far as the disciples were concerned.

Unbelief can count, but it can do no more. Jesus says "they need not depart." What a volume of meaning there is in those words, "Give ye them to eat." They should have known who was there—that Jehovah "satisfies the poor with bread." They should have taught the people to sit down and should have begun to break, and see whether the five loaves would not have gone over the 5000—perhaps the 15,000 with women and children. So faith always counts.

As connected with the thought here we may note that most remarkable passage in Habbakuk iii. 17, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation." The soul that can truly say, as David says in this Psalm, "O God, thou art my God,"

IS READY FOR ANY MIRACLE.

Oh to say from the heart every moment without hesitation, confident in the Word of God and in the blessed Person of the One in whom He has reconciled his people to Himself, "Thou art my God;" the unchangeable One, untouched by the wilderness of Judah; the One who made the waste places and the desert; who made everything; the satisfying portion of faith, always and in everything.

The more the soul loves God the more it loves the place where his honour dwelleth. But the Psalmist was cut off from the sanctuary. He longed for it. He had seen God's power and glory as it is seen there, but he was removed from all its privileges. Although he longs for it, he turns and says: "Because thy lovingkindness *is better than life*." The devil, who knows human nature pretty well, said "Skin for skin: all that a man hath will he give for his life." Here is David's answer to it, "Because thy loving kindness is better than life, my lips will praise Thee." He will praise God even in the wilderness of Judah. There is an inward enjoyment of the blessed Lord—not a doctrine, or a set of principles, but an inward enjoyment of God—that says calmly, confidently, in the wilderness of Judah, "Because thy lovingkindness is better than life, my lips shall praise thee." Don't you think that if this were the practical experience of our souls every day there would be more testimony in the world to the power of Christ to lift us above circumstances? It would be

A GOOD SONG FOR CHEAPSIDE

every day, as well as for the wash-tub—"Thy lovingkindness is better than life." If there is that mighty faith that brings God into all the circumstances through which we pass, and at the right moment, and keeps high feast with Him, there will be songs in the night. There will be a satisfied heart looking through the eyes and speaking through the lips.

"Thus will I bless Thee while I live." What is it to bless? It is worth while to inquire. Is not God the source of blessing? Is it not He who is to bless us? Yes, all blessing comes from God. What, then, does it mean—"Thus will I bless Thee"? We often say very thoughtlessly, "Bless God for a good dinner." That is, we are thankful to God, who gives the good dinner. But Scripture never uses "bless" instead of "thank." Search from Genesis to Revelation, and you will not find it. The soul blesses God for what He is, not for what He gives. "Bless the Lord, O my soul, and forget not all his benefits." The benefits are not to be forgotten, but "bless the Lord." He is to be blessed for what He is and to be thanked for what He gives. The blessing comes from God; it falls into the heart; it fills the heart with joy and thankfulness, and goes back in blessing through the lips to the source whence it came.

"I will lift up my hands in Thy name." A blessed symbol of worship—doubtless including prayer, but most certainly expressive of worship. You must remember that there is nothing to excite to worship here in the wilderness of Judah. But the Psalmist is almost beside himself with the joy and satisfaction that he finds in God; and he is using words, one after another, that express the perfect satisfaction of the heart, apart from circumstances, in God Himself.

And what is worship? Well, as a matter of etymology I suppose it is the ascription of worth to God. Worship is the soul which has received from God what fills the heart, knowing God in all that He has revealed of Himself and that He communicates to the soul, turning back to say that the God who has given so much is only to be known in what He is Himself. It is the delight of the soul in God Himself; it is the pouring out of the heart to God as a satisfied heart.

Prayer is perfectly consistent with worship, but it is not worship. I go to God in prayer when I want something; I go to God in worship when I have got enough—when I want to tell Him how He has filled my heart. In prayer I receive that I may pour out in blessing. Of course, I need not say there is no contradiction. But there is too little worship in our selfish hearts. I am speaking to myself, from a very cold heart that I carry in me every day. But I know and I feel that there would be more worship, if there were more knowledge of God. If I knew Him better I would say, "Thus will I bless Thee while I live."

Still further, "My soul shall be satisfied as with marrow and fatness." I often want to translate "satisfied," and to say "enoughified." When a soul is satisfied it does not want. The soul that wants

IS NOT A SATISFIED SOUL.

You remember the poor woman who came with her waterpot and referred everything the Lord said to her waterpot—kept her eye close on it. Christ said to her, "He that drinketh of this water (from the well) shall thirst again." She knew that, because she had been there the day before to draw water, and here she was back for it again. "But he that drinketh of the water that I shall give him shall never thirst." Now tell me, does not that mean that the soul shall be satisfied? When you and I thirst as believers, it is a contradiction; because Christ says, "*He shall never thirst.*" The soul that is enjoying Christ cannot want for any good thing; it is a satisfied soul.

"Satisfied as with marrow and fatness." That is a figure of satisfaction, no doubt; but I think it is another thing besides. I think "the fatness of God's house" (Ps. xxxvi. 8), is a little different. The words used in that Psalm, "abundantly satisfied," I think have a distinct reference to the sacrifices in which the fat was entirely burnt to God. The fatness was burnt on the altar; it all went up, because the inward perfections of the Lord Jesus satisfied the fear of Divine judgment. All rose as in perfect delight to God in the sanctuary. So I think there is more than a mere figure here.

"My mouth shall praise thee with joyful lips." When? "When I remember Thee upon my bed, and meditate on Thee in the night watches." That is, when most people would simply give their ears to be asleep. My soul shall be satisfied in the stillness of the night, when there is no excitement, when, on the contrary, it is natural to us all to very much wish we could be asleep if we happen to be awake for a few minutes. God Himself comes down from his blest abode to keep company with the soul as it lies still on its bed.

"Because Thou hast been my help." This is the first reference we have in the Psalm to mercies at all. It has been Himself, not his blessings. Now there is a reference to the blessings, but in what way? "Because Thou hast been my help." It is not so much that I have been helped, but it is "because Thou hast been my help." There is a great difference. The soul is thankful; it has had help; but it traces it all to the heart of God. "Therefore, in the shadow of thy wings will I rejoice."

Does not all this remind us of that wonderful passage in Rom. v., "Not only so, but we joy in God through our Lord Jesus Christ." No doubt you have all noticed that three times in the first eleven verses of this chapter a word is used which in the Greek is one word, but in English three. It is translated in verse two, "we rejoice in hope"; in verse three, "we glory in tribulations"; in verse eleven, "we joy in God." It is the same word "joy" in all three. We joy in God—in the God revealed to us in the face of Jesus Christ; in the God who has brought us to Himself at the immense cost of his only begotten Son's precious blood. We have been brought so near to Him that we delight in his very being.

You did not always delight in Him. I did not. I know there was a day when, if I had dragged God from his throne

I WOULD HAVE THOUGHT MYSELF HAPPY.

Now He knows that I do delight in my God – that all blessings are concentrated in Him.

Thy gifts, alas, can ne'er suffice,
Unless Thyself be given;
Thy presence makes a paradise;
Where'er Thou art is heaven.

One word more:—"My soul followeth hard after Thee." The purpose of the heart is to go on. "Thy right hand upholdeth me." What peace, what confidence, has the soul that knows God, that delights in God, that is satisfied in Him. The Lord help us all to know Him better; to read more of Him on our knees, in humble dependence upon Him. May He give us grace to learn Himself better, and to delight in Himself entirely!

HOME OF INDUSTRY.

The monthly *réunions* of workers at Miss Macpherson's beehive in the busy Bethnal Green-road are always occasions of hearty and genuine interest. Last week there was an extra element of attraction in the presence of Mr. and Mrs. W. H. Merry, of the Stratford Canadian Home, who are now on a short visit to the old country for the first time since their wedding, four years ago. During these years they have been overseeing the placing out of the successive bands of little emigrants, sent across the sea from the institution in the East-end after their period of training and testing. In addition to that they play the part of foster-parents to those children who from varied causes have to sojourn for a while at Stratford. Many friends were present on Wednesday evening to welcome them back to the scene of their former labours, and to wish them God-speed in their special department of service in the Dominion. The presence with them of a comely little daughter did not lessen the flow of congratulation.

It was a most cheering story that Mr. Wm. Merry had to tell, during the second half of the meeting, of progress at the Stratford home; of constant tokens of encouragement in the work of visiting the scattered members of the large family placed out; of spiritual blessing given to those who revisit Stratford occasionally; and of fruit appearing after many days or years of patient toil and trustful hope. It was especially interesting to hear of decisions for Christ on the part of a number of the boys gathered from surrounding parts under the Stratford roof-tree during the week of prayer last January. Some delightful letters were read by Mr. Merry, received lately from those who had been for a period beyond the fostering care of the institution, but who now wrote to acknowledge past benefits received, and to tell of life devoted to the Lord of whom they had been taught. These things encourage the workers on both sides of the sea, and also the many friends who contribute to the sustenance of this Christ-like work.

The Bible-reading given in the early part of the evening by Dr. Neatby was so full of rich and experimental teaching that we furnish full notes on this page.

THE LATE MISS PEACOCK,

OF PAVENHAM, BEDS.

"AS unknown, and yet well known"! Of few could these words of St. Paul have been more appropriately used than of the subject of this sketch. Her secluded life, and the unostentatiousness of its mission, left her comparatively unknown to the world at large; and yet, so had the savour of her saintly life and patience spread itself abroad, that her name had become more or less familiar to many of the choicest spirits in the Church of Christ.

Born in 1809, Miss Peacock was an invalid from her very childhood, and it was this fact that made her life such a striking illustration of God's faithfulness in the cheering promise, "My grace is sufficient for thee; for my strength is made perfect in weakness." Giving both her active and practical sympathy to many of the chief religious and philanthropic societies, it was probably with her that the idea of working for poor fishermen, which afterwards found fuller development in "The Mission to Deep-sea Fishermen," originated.



(From Photograph by Mr. Percy Graham, St. Mary's Studio, Bedford.)

On her first visit to Lowestoft, about the year 1860, she set herself to make "muffatees" for fisherfolk, and continued this work till the winter of 1875, when she had a most serious and painful illness. A notice of what she had been doing was put into *Woman's Work*, she being a member of the A.F.W.; and, in response to the help asked, above a hundred ladies came forward, some of them sending the cuffs, mittens, etc., they made to her, some of them forwarding their work direct to their seafaring acquaintances.

On her recovery, it gave her the greatest joy to realise that increased suffering had been over-ruled by God to mean increased usefulness; and it was often noticed by those around her, when the cruel pains to which she was periodically subjected were coming on, that she met them with the expectancy that God would make them work, among the "all things," for both his own glory and her good. She was a member of "The Invalids' Prayer Union," almost from its foundation. She took a deep interest in "The Mildmay Work," especially that among God's ancient people Israel. "The Sailors' Home" at Lowestoft had in her one of its oldest and truest friends.

Among the local efforts, was the distribution of Gospel literature to postmen, signalmen, and railway men in general, while nearly every villager in Pavenham had an interest in her prayers—the poor and needy in her purse too. In spite of her prolonged suffering she had a keen sense of humour, and would often astonish those around her with the brightest of repartee, when it was well known that she was enduring the most terrible of pains. At one time of her life she was much perplexed and tried by the removal, from various causes, of the valued attendants God gave her. By-and-by, however, she was comforted with the thought that as one was taken from her, another was brought to learn the blessed lessons of the sick chamber.

Remarkable as was Miss Peacock's activity, in spite of weakness, weariness, and pain, still more so was her patience under the many afflictions which, for some mysterious purpose of his own, God allowed to alight upon her. When exhaustion has only permitted her words to come in whispers, the writer of this sketch had often bent over her to hear her tell of the increased preciousness of Christ, discovered during the trial she has just passed through. The only semblance of a murmur that has escaped her lips has been the expression of disappointment that, after going so near to the rest of Paradise, she had been brought back again to earth.

Miss Peacock's funeral last month was attended by numbers who had known and loved her; and, awaiting the first resurrection, her body was laid in the north-west corner of Pavenham churchyard, beneath the trees that also shade the graves of her loved relatives, the late Mr. Joseph Tucker and Rev. W. Burton-Alexander.

Miss Jennie Casseday.

Feb. 7, 1893, closed the career on earth of one of the most remarkable instances of triumph over suffering in work for others that America has known.

Miss Jennie Casseday, of Louisville, Ky., was for more than thirty years prostrate with spinal trouble; yet let us note what she accomplished. She has been the central figure of Louisville charities for more than twenty years. From the dainty white drapery of her couch, her pale face welcomed every visitor with a cheerful smile; few entered there without the impression—this is the very gate of heaven to at least one waiting soul.

Her life-long affliction arose from an accident to her carriage, resulting in severe injury of the spine. Hope of recovery brightened after many weeks, when a second accident to her invalid chair renewed the injury in an incurable form.

Her mind was ever active in devising means for some new charity or the alleviation of individual suffering. She was the president of several organisations; the inspiration in each enterprise of the corps of workers who soon became enthusiastic in carrying out her plans. Her hopes were the brightest, her faith the strongest, her hand the first to draw from her moderate income the means to ensure success. Ministers of the Gospel have visited her and taken from her bedside higher, broader, deeper views of Christianity and its possibilities.

The Flower Mission of the Woman's Christian Temperance Union, the King's Daughters, the Shut-in Band, and the organised effort in prisons of the Bands of Royal Brotherhood, acknowledged her their presiding genius. The Training School for Nurses in Louisville also had its first impetus from her sympathetic heart. One of her last efforts, and the crowning work of her life, was the erection three years ago of Rest Cottage. This project was conceived and planned by Miss Casseday, and carried out by the King's Daughters under her guidance. In this work she interested many of the wealthy young girls of the city, whose hearts and lives have bloomed into fragrance and beauty in furthering the work. The

object of Rest Cottage is to provide a place, easy of access from the city, where working girls can spend a part of their vacation in rest and recreation. The cottage has been used for three summers with great success. Thirty-five guests have been accommodated at one time. The house was furnished by the churches of Louisville.

The Shut-in Band, an organisation perhaps not very well known, was one of her enthusiasms. This society is composed of invalids, blind, and helpless people. They correspond with each other, and the letters are sent around the circle. They have also a circulating library, and thus many a weary hour is beguiled of its tedium. Miss Casseday wrote and spoke well. She had talents and literary accomplishments which made her letters to this society specially helpful and improving.

The state penitentiary has felt the beneficent influence of the Bands of Royal Brotherhood. The convicts sign a pledge of reformation. Miss Casseday received many letters of gratitude for her good influence, and many visits from liberated convicts seeking her counsel in starting life anew.

A member of the Presbyterian Church, devout and earnest, her joy was great when the president of the telephone company proposed placing an instrument at her side, by means of which she could virtually attend divine service every Sunday. It was her custom to be made ready for this service with scrupulous exactness every Sabbath morning. Her attendant placed Bible and hymn-book by her side, and with a quiet "I'm going to church now, I must not be disturbed," she dismissed the nurse from the room, and consecrated that hour to perfect communion with her Saviour.

Long before the hour set for her funeral services, the largest church in the city was filled to overflowing, and still the people crowded in, so that even standing space was occupied. Five sturdy young working men, who had felt the influence of this noble woman, and who, when Miss Casseday was going to Rest Cottage last summer, volunteered to carry her couch to the station, asked the privilege of being her pallbearers. The honorary pallbearers were chosen from different denominations, and the prominent ministers of the churches conducted the services. Thus she who had worked for humanity's sake called forth the grateful, loving appreciation of a Christian community, without regard to class or denominational prejudice.—*New York Observer.*

MISSION AT FORFAR, N.B.

During the last three weeks Mr. Oscar Owers, of London, has conducted a mission here under the auspices of the Y.M.C.A. Owing to the stormy weather and other causes, the attendances were not always so large as we could have wished to see. Notwithstanding these drawbacks, the meetings steadily deepened in interest and power. The Sabbath services were specially well attended.

Mr. Owers' Bible talks on the Sabbath mornings and week-day afternoons were much appreciated by all who were privileged to attend them. His lucid expositions were most helpful and suggestive, and on every hand one heard testimonies of blessings received. The Christians have been greatly quickened and refreshed, and we hope to reap the benefit of his earnest and devoted labours in days to come. G. L.

MR. J. J. SCROGGIE has had an encouraging season of sowing and reaping in Gospel work at Basingstoke in connection with the Brethren. This is the third year in succession in which Mr. Scroggie has visited Basingstoke, and on each occasion there have been decided tokens of blessing.

The Needs of London.

About a month ago members of the Church of England assembled in large numbers at the Mansion House, and heard addresses by several Bishops on the spiritual needs of London. Urging the importance of more churches being erected in Greater London, the speakers paid but slight attention to the work which Nonconformists of various denominations are doing. To some this feature of the proceedings was the cause of pain and regret; others took a more charitable view, and credited the Bishops with such zeal for their own enterprises as left them no time to enlarge upon the labours of others.

The sanction of the Lord Mayor for a conference of Nonconformists on the same subject in the same historic building, was promptly secured by Dr. Parker, of the City Temple. This was held on Wednesday last, the Egyptian Hall being crowded. Dr. Parker commenced with a criticism of the Church of England; others took higher ground, and urged to more united and earnest endeavour to advance the Kingdom of God among the people. The chair was occupied by Mr. Albert Spicer, M.P., president of the Congregational Union of England and Wales.

Dr. Parker, who was the first speaker, deprecated a narrow, self-seeking sectarianism; and maintained that this had done more harm than infidelity to the Christian cause, for the reason that while infidelity makes blind attacks from without, sectarianism affects the very heart and soul of the Church. Asking "What is London?" he said: We speak of a Christian London and have a right to speak so; but there is also a devil's London. He had recently put himself into communication with the young men of his congregation on the subject of city life, asking them very direct questions. The description he had received in reply spoke of a moral atmosphere and moral putrescence which he thought could hardly have survived the ashes of Sodom and Gomorrah. In Greater London they had an annual consumption of more than forty-five million gallons of malt liquor, more than eight million gallons of wine, and four and a-half million gallons of ardent spirits. "What forces," asked the Doctor, "can stand before that Niagara of damning drink?" In the side streets and the alleys and the dens of London they would find a state of things that nowhere under the sun more nearly approached any imagined hell.

The Doctor continued:—What is Greater London? It stands on 700 square miles. It has a population of more than 5,600,000 souls. A thousand ships and 9,000 sailors are in its port every day. More than one-third of the crime in England is committed in Greater London. It has more than sixty miles of public-house frontage. Its brothels may be counted up to a thousand. Eighty thousand paupers are in its workhouses. One million of its inhabitants are habitual church neglecters. Having given figures showing the extent of the operations of the Wesleyans, the Congregationalists, and the Baptists, the speaker called for a consolidation of strength for the work which presses upon the Church of Christ.

Dr. Clifford gave the utmost praise to all the various instruments that are making the Kingdom of God a more living reality in the daily lives of the people; but there was not one of the many useful and beneficent instruments and agencies that could for a single moment compare with the blessed and far-reaching influence of a spiritual society grouping itself about the Lord Jesus Christ, and deriving its life from Him, day by day, hour by hour, and constantly obedient to his authority. The speaker pointed to the faith of the fathers as worthy of emulation, and held that no organisation has greater promise of blessing in the work of the regeneration of London than that which is fashioned on the type of the New Testament, and is upheld by faith in our Lord Jesus Christ.

Rev. J. Guinness Rogers did not want Nonconformity to be a political force, but rather a religious force. All jealousies and misstatements must be put aside, if the churches are to supply the necessities of London. Let us retain our Gospel and our faith, and we shall have strong churches, which will in the nineteenth century do work equal to those of the first century—turn the world upside down.

Dr. Newman Hall gave the young men present some from the lessons of his ample experience. He commended social gatherings, open-air preaching, and total abstinence work. Rev. B. Senior told how the masses had been reached from Surrey Chapel, Blackfriars Bridge-road, and emphasised the need for effort among the youth of the Metropolis.

Mr. R. F. Horton, of Hampstead, said that, with London as it is, the great mass of the people not caring a bit for the name of the blessed Lord, he was for sinking differences, and simply asking—Who is trying to reach London with Jesus Christ? And if he saw anyone doing it, he would hold out the hand and thank him. A worthy outcome of the gathering would be the union of all denominations in efforts to understand the problem of London, to map out all districts where there is destitution of spiritual supply, and then to go to work without any spirit of denominational rivalry, but with a whole-souled agreement that those districts should be won for Christ.

Rev. C. Sylvester Horne advocated a larger ministry, whereby the strong churches should help the weak in every possible way. Brief addresses were also delivered by Drs. Jenkins and Monro Gibson, Revs W. Cuff and E. White.

OUR COUNTRY VILLAGES.

Dear Sir,—Much attention of late has been drawn to the state of our country villages. It is, indeed, sad to notice how neglected the spiritual needs of the inhabitants in many places are. I have been staying lately in a village which is a happy exception. Service at the church is only held once a fortnight, but God cares for the villagers. He has placed in that little spot an earnest Christian farmer, who has held for years, and is still holding, a service in his large kitchen every Sunday evening. Men, women, boys, and girls attend, and weekly the Gospel of Jesus Christ is preached, not, of course, without good results.

The Sunday-school work must not be overlooked. Five classes are held during the Sunday by the members of the household. In addition to this the lady of the house holds a women's meeting every Friday night, to which poor women will come, after a hard day's thrashing, dressed so neatly in their simple country fashion. They bring their own work, or if they require anything in that particular way, a sewing machine is kindly used for them. An interesting book is read or a little social talk permitted. Before separating a hymn is sung, followed by Bible reading and prayer. The women look forward to this meeting as a bright spot in their quiet lives.

Then comes the Band of Hope, which is doing a splendid work among the younger members. The influence is spreading, as children from the neighbouring villages have joined. Neither are bodily needs neglected, the sick are visited and cared for, the dying ones tended, in short, the villagers always know they will find a friend in their beloved Leader, whether they want his counsel or advice as lawyer, guide, or help in any way.

I am sending this account hoping others may see it and be encouraged to "go and do likewise." If some Christian man or woman, living in an out-of-the-way village, will attempt the same thing in "the strength of the Lord," surely he, or she, will be helped and guided by our Heavenly Father, and success will crown the effort.

Yours faithfully,

M. S.

Boys' Refuge Emigration Party.

The largest party of boys ever sent from the Strangeways Homes will sail for Canada at the end of this month. Sir Charles Tupper, the High Commissioner of Canada, has consented to come from London to address the annual meeting of the refuges on Tuesday, March 28, when he will be the guest of the Mayor of Manchester. This gathering will also be the farewell meeting to the party of about seventy boy emigrants; the girls' party will sail later.

The expenses of twenty-six out of the seventy are provided. The average cost is £10 to £12, and the committee of the Strangeways work are anxious to cover the cost of one or more boys.

Revival in Ireland.

MESSRS. WHITTLE AND STEBBINS IN BELFAST.

These honoured brethren have been labouring in our northern metropolis for the last three weeks with a vigour which makes one wonder how they hold out. They have come to us on the invitation, and under the auspices, of the Y.M.C.A., of which Mr. D. A. Black is the general secretary.

Major Whittle, who has on two previous occasions—in 1881 and 1888—conducted missions in our midst, has the ready ear of large numbers of the people. His name to them is synonymous with full, faithful, and fervent Gospel teaching. God brought back his servant amongst us with the old message of mercy, and this message he has been simply, clearly and lovingly proclaiming all through these busy weeks.

The evangelists have visited Belfast at a time of exceptional difficulty for carrying on a mission. The public mind is seriously disturbed; a feeling of uneasiness and unsettledness is abroad, and, while a spirit of prayer is manifested among Christian people, there is at the same time a condition of things—a pre-occupancy of mind—not favourable to such special efforts. Notwithstanding this, God has blessed the visit of his servants.

The work began in Duncairn Church, whose pastor is the Rev. W. J. Jackson, M.A. The building was crowded nightly, and numbers of the neighbouring ministers were present, as they had opportunity.

Inquiry meetings were held for different sections of the audience, the young men being especially invited to adjourn to the Lecture Hall. Here testimonies were given, and inquirers pointed to the Lord Jesus.

The second week was spent in Rev. John McIlveen's church, on the south side of the city. Here similar arrangements were made to those carried out in Duncairn. The young men met in the Moravian Church close by and the young women in the Lecture Hall of the church in which the meetings were held. The third week found the evangelists moving eastward and locating themselves in a large church, whose pastor is Rev. W. Witherow. In the East-end a large united committee of ministers and laymen were interested in the mission, and with Rev. W. J. McCaughan as their hon. sec., gave hearty help to the work. A choir 100 strong took charge of the musical part of the meeting. Work was done for eternity here as in the other parts of the city. Appeal in speech and song was addressed to the crowded congregations in both telling and tender tones, and a goodly number, it is believed, yielded to the Lord.

Mr. Stebbins proved himself a true yoke-fellow with Major Whittle. In company with Miss Whittle he delivered the Gospel in song. Never have these highly gifted friends been heard to better advantage than in the Belfast Mission. Mr. Stebbins touches the organ with the deft hand of a master, and leads the congregational praise so as to make it hearty and united.

Miss Whittle has conducted a series of meetings for young ladies, which have been much appreciated and which we trust will be greatly blessed. Many bright and promising young lives were, it is believed, influenced for good at these gatherings. Miss Gibbons and Miss Boardman also took part in this good work.

Major Whittle found time to hold a series of children's services in the different sections of the city, which were very popular. His illustrated talks to children will long be remembered.

Lord Bennet joined the mission party at the end of the first week, and took an active interest in all the meetings, delivering testimony, dealing with inquirers, and helping in every way possible to press the battle to the gate.

Mr. A. W. Vance and his Fellowship Choir gave their valuable aid to the service of praise, and in the Sunday mass meetings in Ulster Hall, and as often as possible during the week, led in the service of praise.

The mission will conclude this week. The closing services are being held in May-street Church, Rev. Dr. Lynd's. It is expected that the interest will deepen still further, and that the closing meetings may be very fruitful. We give God all the glory for the way He has led and used his servant in our distracted land. Major Whittle has been favoured beyond most men in gaining a friendly and sympathetic hearing for the Gospel message from Galway to Dublin, and from Coleraine to Bandon. He has not only preached the simple Gospel over the land, but he has circulated the word of life. Many of our warm-hearted countrymen will remember his name with feelings of respect and gratitude because God made use of his servant to lead them into the light; and as he crosses the sea many of us will follow him with our prayers that God may bless him and his as they seek to sow beside all waters the good seed of the kingdom.

H. M.

Belfast.

MESSRS. SMITH AND BELL.

These brethren began a series of evangelistic services in Strabane First Presbyterian Church (Rev. E. Clarke's), on Sabbath, March 12th. The morning service was well attended. Mr. Smith spoke with great power and earnestness, and immediately won the attention and sympathy of his audience. The large attendance at the evening meeting gave evidence that the services were to be conducted by a speaker endued with a large measure of the Spirit of God. It seemed to be the universal impression that a good time was in store for Strabane during the week.

The expectation has been abundantly fulfilled. The attendance at the services during the week, which were held in the lecture-hall, increased from the beginning, and on Friday evening the hall was filled to overflowing. A special feature was the eight o'clock morning meeting for special prayer, held in the Methodist Church, which was kindly placed at the disposal of the evangelists by the popular Christian pastor, Mr. Robinson. It has, indeed, been a soul-inspiring sight to see so many Christian people, ministers, business men, women and children gathering round the mercy-seat each day at early morning to invoke the Divine blessing on the work. This is the secret of the success which has hitherto attended the seryices. God has mightily stirred the people of Strabane, and that the work will be permanent in its results is the earnest expectation of all who have taken an interest in these services. The work has gone on steadily.

Mr. Ritchie Bell has a highly cultivated voice and uses it with great effect in bringing the Gospel message home to the heart. His singing in Strabane during the past week has proved that much may be done for the promotion of Christ's kingdom by one who chooses to give the voice of song to the service of the Master. Mr. Bell has been ably assisted in the musical part of the services by Mrs. Ross, of Woodend.

It was originally intended that the services should last for a week, but so great has been their success that it has been decided to continue them through another week. The decision has been justified by the crowds who came out to the second Sabbath Day services. Mr. Smith seems equal to any amount of work. Six services were conducted by him on Sabbath, at each of which Mr. Bell sang, and it can truly be said that the power of the Lord was present. The second week's services will be held in the church, as the Lecture Hall will not be sufficient to hold the increasing audiences.

MESSRS. McNEILL AND BURKE.

A correspondent who has visited Tullamore, where these brethren have been evangelising, says:—

From the start the meetings were well attended, with Roman Catholics coming in. Before Thursday (I left that afternoon) we believed there were from 200 to 250 or more R.C.'s present at the evening meetings. They sat and listened very quietly and came again each night, many remaining on for the after meetings. It was interesting to watch the wondering up-turned faces of many a hungry soul, evidently drinking in the message of life.

The evening meetings were crowded. Some had to go away more than once for want of room, even though the court-house held 600 or 700. The noon meetings were also well attended, many coming from miles round and going back not disappointed. Many a Christian as well as many a careless one will praise God for the mission in Tullamore.

Mr. McNeill spoke with great power, and many a time his eyes were filled while pleading with his hearers to accept a full and free salvation through Christ Jesus. On the Tuesday night a good many stood up to be prayed for, and on Wednesday night many more, while several testified to having found peace.

Mr. Burke's singing has been very fully appreciated. Some said they knew it brought in the Roman Catholics. All the Protestant clergy were united except the rector and his son (who is his curate), who would have nothing to do with the mission. Many from their congregations came regularly to all the meetings, and theirs has been the blessing.

FOREIGN EVANGELISATION.

An interested company met on Thursday afternoon at the residence of Lord and Lady Kinnaird to hear something of evangelisation in France and Belgium from the lips of Professor Bertrand and Rev. C. Merle-d'Aubigné.

These friends are on a visit to this country in the hope of eliciting the sympathy of English Christians in the needy fields in which they are here to respectively represent.

The first named speaker described special work amongst Romish priests carried on in association with the *Mission Intérieure*. His companion, on the other hand, described the progress of the Gospel in Belgium, especially in the mining districts, resulting from the efforts of the Belgian Missionary Church. We hope in our next issue to publish some very interesting details of these important spheres of Christian work.

MRS. BAEYERTZ IN BIRMINGHAM.

Remarkable success has in this city attended the labours of this lady evangelist. She has concluded a fifteen days' mission in the Baptist Tabernacle, Longmore-street, and though there has not been that thronging and overflow in the attendances which in other places have characterised her missions, the results have been great. At her first and last meetings as many as one in twelve of those present were apparently led to decision, while over 300 in the fortnight have given in their names as having received Christ. Many of these are joining the church at the Tabernacle, and others will be recommended to the care of the churches they have previously attended.

Mrs. Baeyertz's addresses have been simple, clear, and pointed expositions of the way of salvation, and in their delivery she has indeed been endued with "Power from on High." The afternoon Bible readings, notably those on the "Clean Heart," the "Perfect Heart," and the "Secret of Victory," have been greatly helpful to Christians.

She begins a mission in Edinburgh on April 9, where the prayers of God's people will follow her.

Charles S. P. Wood, Pastor.

A GIRLS' GUILD.

A really splendid ministry of help is being fulfilled by Mrs. J. T. Rae and her co-workers through the "Girls' Guild of Good Life" at Hoxton Hall. Only infinite patience and courage, inspired by love to Christ and those for whom He died, could enable these ladies to persevere in a work that presents so many difficulties and discouragements. This thought has impressed us much on reading Mrs. Rae's recently-published little book "On Life's Quicksands" (3d. *Hoxton Hall, E.*). The story is admirably told, and illustrates at once the need of such ministry as the Guild affords, and the effective way in which it works for the redemption and refinement of our toiling young sisters in the East End. Ladies whose time hangs heavy on their hands should read it, and try to discover some way of sharing in this truly Christ-like mission.

The manifold work sustained by the Guild is well described, and the value of the little book is further enhanced by Mr. Walter Besant's sympathetic introduction; by an *in memoriam* sketch of the late Wm. I. Palmer; by portraits of Mr. Palmer and the late Mr. Montagu Williams; and by sketchy illustrations from the nimble pen of Mr. Wm. Mark Noble.

THE BIBLE FLOWER MISSION is an evangelistic agency. Its friends in London visit the hospitals and infirmaries, and present the inmates with bouquets, to which Scripture texts are attached. The number of bouquets, lavender bags, and ornamental cards distributed last year was not so large as in 1891. This was owing to a regrettable diminution in the size and number of the hampers and baskets received. This interesting enterprise is one which some of our country readers would be glad to assist, and we advise such to write for particulars to the hon. superintendent, Miss Anne Dove, at the offices of the Mission, 110, Cannon-street, E.C.

NEW YORK CITY MISSION.

The sixty-sixth annual report of the New York City Mission and Tract Society is a book of 250 pages. One characteristic of the work is its many-sidedness—young and old, Americans and foreigners, are sought in their homes and haunts, and instructed in mission houses and churches. We make a brief extract from the report:—

"We have recently made an experiment which any church can make, which even individuals can make, and which will more effectually reach the masses in lower New York than any special effort ever before made. We have turned a tenement house into a church, and this is why we did it.

"A large number of people no more think of entering a church than a good pious old lady would think of going to a walking match, or a sparring contest. The attitude of the vast majority of working people in lower New York is one of absolute indifference to the church, and this indifference arises out of ignorance. The people will not come to church; the thought came to us: 'Can we not bring the church

RIGHT INTO THE COURTS AND ALLEYS

and out-of-the-way places where some of these people live?'

"With this object in view, we rented two small rooms in a court where forty-six families live. We made no announcement of our coming. We did absolutely no advertising. We simply sent a wagon-load of chairs to the court, but this was advertisement enough. A load of chairs, without a bed, a cooking stove, or table, no pots and pans, no old clothes, nothing but chairs! The people wondered what was coming into the court, To carry on this work an extra man was needed. I went to Mount Hermon and laid my plans before the students, and urged them to send one of their members to engage in this work. They generously responded and raised three hundred dollars to defray the expenses. One of the young men pledged twenty dollars, although he had no means. He worked on the school farm during the summer, and in the fall paid his contribution. Mr. Martin F. Luther was selected. He is doing a good work, and is a credit to the young men whom he represents and the institution which educated him.

"On our opening day we sent every family in the court a beautiful card, decorated with a white rose, with the word 'You are invited to attend the

OPENING MEETING OF THE WHITE ROSE,

this afternoon, at two o'clock.' To distinguish our rooms from the rest of the rooms in court, we hung a little red sign, ornamented with a white rose, over the door. We called the mission 'The White Rose,' simply because it was sufficiently indefinite to suit our purpose. We provided a good supply of delicious steaming coffee and cake for everybody; not because we wanted to buy the people, but because no saloon is ever opened without refreshments. The afternoon meeting was designed for women, and eighteen mothers and several little children were present at the services."

To shorten the story, which is from the pen of Rev. W. T. Elsing, pastor of De Witt Memorial Church, the women were delighted with the service. During the months that have since elapsed there have been many impressive scenes in the house. There have also been proceedings of another character; for the door has been kicked off its hinges, and the panels smashed in, while missiles of various kinds have been thrown into the room. But the workers have gained the victory over the disturbers without calling in the police; and many of the most unruly have since expressed a desire to lead a better life. To continue:—

"Our rooms have been too small to admit both children and young men at the same service. We have, therefore, refused admission to children, except to the afternoon services. I have often been touched by the pleading of little boys to be admitted. The order at the children's services is as good as in any Sunday-school in the city. From our experience during the past two months we are convinced that there ought to be one hundred tenement house missions started."

Through the generosity of Mr. John S. Kennedy, the Society shares with three other organisations the United Charities Building, Twenty-second-street and Fourth-avenue.

THE "LIBERATOR" RELIEF FUND now amounts to over £13,000.

THE LONDON MEDICAL MISSION.

For twenty-two years this mission has carried on in the poorest corners of St. Giles's its blessed double ministry—"as well for the body as the soul." The annual report, which has just reached us, begins by describing graphically a day's work:—"Requests such as, 'Would the doctor come immediately and see a sick husband, wife, or child?' are received, and noted in our visiting book, and we are thus brought at once in contact with the people in their own habitations, and witness scenes of misery or hear tales of sorrow which often cause us to shudder. The first case is in the neighbouring court where a poor Roman Catholic is suffering from pneumonia and heart disease. Neither he nor his many friends have the least hope of his recovery; they are told not to despair, as God is able to do all things, and following up the treatment with prayer to Him who alone can heal, we leave the case. In a few days the man begins to recover. His wife and daughters are filled with gratitude, and listen with readiness to all we have to say about the Great Physician of souls; and when the man later on attends at the mission to give thanks, his face beams with heartfelt joy. The next case is that of a poor sweep suffering from bronchitis, who tells us the chief points of a Gospel address he heard at the mission a year ago, when the preacher illustrated the state of a sinner by three pieces of paper with 'black spots on them.'"

Many similar cases are noted and the mid-day services for poor patients are also described. The Sunday and week evening Gospel services have also, it appears, proved most encouraging; while the Sunday-school has gone on well.

"The Invalid Kitchen is now three years old, and we are more than ever convinced of the need of it. We dare not preach the Gospel and leave the sick without creature comforts. It would be un-Christ-like, for the Master fed the hungry, healed the sick, and preached the good news. The new building has provided us with more convenient kitchen requisites. Necessary funds to supply the food is all we need. Through the support of our friends we are able to do a good deal in the way of giving nourishment to the sick, but we could comfort and cheer many more if our funds were larger. We are deeply grateful for supplies of fruit, vegetables, and other country produce, as well as for groceries. The doctors order what they deem best for the patients, and the messengers who bring the medicine-bottles carry home with them the prescribed food."

"The Clothing Department is a valuable adjunct, and we have to thank our helpers for again remembering the poor, shivering bodies of our men, women, and children."

Netley Cottage, the Convalescent Home at Folkestone, has had during the past year 153 inmates. "Of these weak and weary sufferers from St. Giles and other localities, some had been discharged from hospital after operations, others had suffered from neuralgia, dyspepsia, anæmia, and various other ills, consequent upon attacks of influenza. Others again had been admitted in a state of general debility, but were rapidly restored by the fine air of Folkestone, good diet and rest, and went back to their homes with thankful hearts.

"This ministry of loving care is a very delightful one to those who have the immediate superintendence of the home, for they are often permitted to see results in so many lives being brightened and sad hearts cheered; but we would remind our generous subscribers and donors that we are only the almoners of their bounty, and they really share with us in helping those whose homes are scenes of care and suffering, and in some instances whose lives are almost loveless."

The Holiday Home at Brasted Chart has been the happy resort of 254 children who have been privileged to spend a happy health-giving fortnight at this delightful spot.

We venture to think the report, from which we thus quote, affords ample evidence of the value and blessedness of the Medical Mission Service in St. Giles. It speaks for itself, and ought to be read by all. Copies may be had of the Secretary, London Medical Mission, Short's Gardens, Endell-street, W.C.

LIVERPOOL.—A special meeting of the Liverpool Town Missionaries was held in Hackins Hey on Wednesday, March 15, to bid farewell to Mr. W. J. M'Carthy, one of the staff, who is leaving to labour in the South of Spain.

LONDON WESLEYAN MISSION.

Exeter Hall was crowded on Monday evening, on the occasion of the annual meeting of the London Wesleyan Mission. Alderman Agar, of York, presided, and was supported by several prominent ministers and friends of the work.

A brief statement by Rev. W. D. Walters, general secretary, put the assembly in possession of some encouraging facts. The last conference appointed fifteen ministers to work in the mission; there are in addition twenty lay agents, and about eighty sisters and "sisters of the people." Last year it was reported that some 5000 were meeting in class; an increase upon these figures of some hundreds will be shown at the close of the current year. About £3000 has been raised towards meeting the expenditure, leaving nearly £2000 yet to be found.

Rev. Dr. Rigg, president of the Conference, rejoiced at the progress of the work. The ancient purpose of Methodism, in its primitive spirit, was to-day being carried out by means of new methods. All denominations are waking up to the necessity of grappling with the social, religious, and moral needs of London.

Some words of cordial sympathy were spoken by Rev. Dr. Newman Hall. He was glad to notice the splendid work which women are doing in connection with the Mission. The Church was very blind not to utilise the marvellous gifts of woman at an earlier period. On the day of Pentecost the Holy Ghost came down upon women as well as men. Some people object to novelties, but everything that is good was at one time a novelty. There is no variation in the Gospel, though the methods of propagating it may vary; and varied circumstances require variation in methods. The population is going forward with enormous strides, and Christian workers must keep pace with it; the devil is going forward, and we must go forward to counteract the devil; the wealth of London is going forward, and it must advance in making contributions to God's work. The kingdoms of this world are to become the kingdom of our Lord and of his Christ, and we are to go forward and take possession. Danger haunts every path but that of duty, while heaven is at the end of the path of duty and forwardness.

Mr. R. W. Perks, M.P., having urged combination on the part of Christians to combat the forces of evil, Rev. J. H. Hopkins spoke hopefully of the work of the Mission in Southwark; and Rev. J. E. Wakerley described efforts in Central London, where there are 1250 persons in full membership and on trial.

Rev. Hugh Price Hughes rejoiced in the present contest with the drink traffic. He was strongly convinced that the moral section of the community had not done its duty. They had allowed the liquor-sellers, in the interests of foul greed, to fill public places, and sign petitions; and chicken-hearted members of Parliament were beginning to be afraid. In the windows of public-houses the Direct Veto Bill was described as "a rich man's protection Bill." He maintained that the present law was the rich man's protection Bill. The wealthy classes and the magistrates could and did protect themselves. It is now demanded that the poor should have the same power of protection, and he asked that the English on this subject might have as much sense as the Welsh. Why should England grovel before the power of the beer-barrel? Nothing hinders the progress of Christianity so much as the liquor traffic.

After the announcement that the collection had yielded £300, Rev. Peter Thompson delivered a short address, echoing Mr. Hughes's remarks on the local veto question.

MURSHIDABAD, N. INDIA.—The report of work done last year in this district, in connection with the L.M.S., is in many respects encouraging. There is greater willingness on the part of the converts to engage in Christian work." At the Hindu festivals, and at other holiday times almost all the Christian men have been gathered together for a preaching service, usually at Khagra, and thus we have stood a united body to set forth the truths of Christ." Rev. W. G. Brockway and his fellow labourers write: "Many things seem to point to a near crisis in our missionary work. For seventy years the Gospel has been preached in this district; the name of Christ is well known, and respected everywhere. Our work is extending; many are inquiring. Let us then redouble our prayers, and even this century may see such a victory as shall be a new Christian evidence." Mr. Brockway's address is: L.M.S., Khagra, Murshidabad, N. India.

THE GOSPEL IN SPAIN.

The report for last year of the Association for the Diffusion of the Gospel in Spain contains some striking letters from those who are spreading the light in the peninsula. Mr. Armstrong writes from Barcelona :—

As to matters generally in Spain, the state of the country is grave. I have known Spain since 1862, and can never remember noting such poverty, misery, and such lack of hope of better days as is now prevalent. This is not favourable to Gospel work. Moreover, Rome is very powerful now, far more so than during past years. All over the land new monasteries and convents have been built, and the Jesuits are everywhere, while from their educational institutions trained young labourers, male and female, have been sent forth to do Rome's bidding. This means more opposition to all Gospel work, more persecution for Gospel converts.

So much for man's work. Meantime, God's work has gone on. It is in Spain by his will; and so, spite of all possible difficulties from many parts of the land, "a people are being gathered out for his name." The simple preaching of the old Gospel is owned of God to the conversion of souls, and there are ever coming to light clear cases of souls being turned from darkness to light through the reading of God's Word, placed in their hands by some Godly colporteur.

From my correspondent of many years past in Asturias, a colporteur himself, I learn that, scattered over that large province, some hold fast to the faith. But it is from the Argentine Republic that comes a confirmation of how steadfast some Asturian converts are. Four years ago a whole family emigrated there. They were from the group of Norena, which Mr. Southall once visited. They settled in Santa Fé, a most fanatical province, but have lately settled in Rosario. The father held firm all the time to the faith, and finding in Rosario public evangelistic preaching, great was his joy. The Episcopal Methodists have a chapel there, and the Salvation Army a station. "There are certain things," the Asturian brother writes me, "that I do not find in the Book, but the important matter is that the Gospel be preached in its purity."

In the province of Jaen, the mission work carried on for so many years through the efforts of the Neuchatel Committee, is continued. From Iznatoraf as its centre, a very Godly Spanish evangelist goes forth, at times accompanied by a colporteur of the British and Foreign Bible Society, to visit the scattered Christians, and to carry the Gospel to new villages. Open doors are found in many of these, and the sales of the colporteur, considering the misery of the people, are remarkable, proving clearly a desire on the part of the people to have God's word in their possession. In Chiclana, where Mr. Evans worked for some time, and with blessing, the work continues. The evangelist from Iznatoraf has lately visited the place, and says—"A nice little group (it is better not to give figures in Spain) prove their conversion by their life." In Aguilas, province of Murcia, a few hold together. Poor people! their trials are many. "Send us a pastor, or at least a schoolmaster for the children," they write me. If I can so arrange, some Godly man shall visit them, but Spanish converts must learn to cease from man, and to rest on God as teacher.

Communications regarding the work may be addressed to Mr. J. B. Hunter (J. Rew and Co.), Brown's Buildings, Liverpool.

Freedmen's Missions' Aid Society.

A meeting of this Society was held in Trinity Presbyterian Church Lecture Hall, Clapham, on the 14th inst., when a very interesting as well as earnest address was given by Bishop Kephart, of America, on the work which the Society is aiding on the West Coast of Africa, viz.: in the Sherbro, Mendi, and Imperch districts of Sierra Leone; from which the Bishop has just returned after his second tour of inspection. Addresses were also given by Dr. MacEwan, Rev. George Saunderson, Mr. Percy M. Thornton, M.P., and others.

A similar meeting was recently held at Forest Hill Presbyterian Church. On both occasions the Zulu Christian Choir sang several of their native as well as jubilee and other songs with much acceptance.

THE GOVERNOR OF TASMANIA has assented to an Act to provide for the establishment of Hospitals for Inebriates.

ST. GILES' CHRISTIAN MISSION.

This Mission goes on steadily in its numerous departments of service. The evangelistic and other efforts at the Central Mission Chapel in Little Wild-street are well sustained, and a special mission, attended with much interest, was concluded on Sunday by Mr. George Hefford. The various mission branches are also in full and active operation amongst the poor and pitiful children and adults of St. Giles.

The well-known Prisoners' Branch is also going on vigorously. Morning by morning the workers are busy at the prison gates, getting hold of those discharged from gaol, and endeavouring to persuade them to abandon their evil courses. The secretary's office in Brooke-street, W.C., sees daily numbers of men and boys who have done wrong seeking a way of escape, and many of them, being practically helped in their time of need, bid fair to do well, and even now very many erstwhile criminals are leading honest and sober lives, owing their all, under God, to the efforts of this valuable mission.

From the many interesting cases passing day by day under Mr. Wheatley's observation we take the following by way of illustration :—

SICKNESS, POVERTY, AND SIN.

Less than a month ago, an elderly man was remanded to Holloway prison, on a charge of stealing a pair of reins and kneecaps. He was seen by Mr. Wheatley in the course of one of his visits to the prison, and then it was that the following tale of struggle against poverty and sickness was brought to light.

The man's age was fifty. His wife was dead, but he had five children for whom he had no home, as it had been sold up while he had been in the hospital very ill. Everything had seemed to go against the poor fellow. Sickness had left him very weak, but still he did his utmost to fight against it. He got work, but until he could get his first week's wages he had no money with which to buy food. He tried to borrow a shilling or two, but no one would lend him even such a trifle. Under these circumstances he committed the offence mentioned so that he might get some small amount of food. The goods he took he meant to pledge, and then redeem them when he took his first week's wages.

Mr. Wheatley made inquiries into the statement, and finding it correct, communicated with the magistrate, giving him the particulars, and offering to help the man if he was discharged. This was done, and the poor fellow being brought to Mr. Wheatley received the practical help and sympathy he so much needed, and now is in a fair way to continue working honestly as he had done for so many years past. It would be difficult to find anyone more grateful for help given.

But for such aid at a critical moment, this man would, in all human probability, have come out of prison merely to sink deeper into crime. As a convicted thief he would have found the door to honest employment closed in his face. Many similar instances come under notice, and again and again the question has to be faced, Must such be left unhelped to sink or swim? But helping demands funds, and these unhappily come in slowly. Few surely realise the genuine results of this mission service. Full information may be had of the superintendent, Mr. William Wheatley, 29, Brooke-street, Holborn.

WORK IN ITALY.

Writing from 4, Corso Intra, Lago Maggiore, Miss Jane Cox, who is assisting Signor Bossi, says :—"Though this winter has been an unusually severe one, and there has been sorrow and death around, God has graciously preserved our orphans, so that there has not been even serious illness among them. Our girls make very pretty pillow-lace, and if any of your readers would send for patterns we should be very pleased. They make edgings, dress trimmings, scarves, collars, etc., in white, black, or colours.

"The men at Mont Orfano have been undergoing much trial on account of their faith. By much underhand dealing our certificated mistress has been replaced by an uncertificated R. C. teacher, so Signor Bossi has been compelled to open an Evangelical school. Only three of the village children attend the R. C. school, and six others from a neighbouring district are on the books. The priest has been trying various means to get the keys of the church, but our men say they will only give them up with their lives."

THE NORTH AFRICA MISSION.

WORK AMONGST SPANIARDS IN MOROCCO.

Mr. Patrick, of the Pastor's College, who was sent out by the late Mr. C. H. Spurgeon, writes from Tangier recently :—

"No words can tell how fierce is the persecution we are enduring. The Spanish Consul declares that a woman shall be expelled by force to-morrow from Tangier for no other reason than attending our meetings. Men are being turned out of their houses, and have the greatest difficulty in getting others, as the Spanish friars speak against our people to all the landlords in Tangier. One man has been turned out of four houses in less than a year. The falsest of charges have been made against Mr. Barnard, Miss Brown, and myself by a friar, through the Spanish consulate to the English Consul. Mr. Barnard and a Hebrew convert have been stoned and beaten by priests. Some of the Spaniards have wavered, but nearly all stand firm. February was the best month for meetings we have ever had. We held seventeen, with an average attendance of seventy. At our new out-station we had also an average of forty-six each day."

Some may remember that Mr. Patrick's landlord, a Spaniard, has not only obliged him to give up his residence, but also the premises which he had taken for the Spanish meetings, dispensary, etc. Since then Mr. Patrick has been able to secure a suitable building, but only on condition of his paying for the repairs £10, and £48 for the first year's rent before the 1st of April; of this he has £10 in hand. Probably some steward of the Master would like to pay the first year's rent for this well-persecuted, therefore highly-honoured, work. The house contains eight rooms, one which would seat 150; three suitable for the dispensary carried on by Dr. Terry and other N.A.M. workers; and a kitchen, two bedrooms, and a sitting-room, wherein the resident missionary would live. Further particulars can be obtained from the Secretary of the North Africa Mission, 21, Linton-road, Barking. Details of the persecution will probably appear in the May issue of *North Africa*. W. E.

Mr. J. E. Budgett-Meakin, for many years resident in Tangier, writes :—"During the past few months, as the results of Gospel work among the Spanish-speaking population of Tangier have become more apparent, the counter activity of the Romish priests has grown. Pacific means having failed to shake the faith of many, or greatly to reduce the attendance at the meetings or schools, which continues very good, terrorism has been employed through officials, who are completely in the hands of the priests. Repeated threats of expulsion from the country have been made by the Spanish Consul, as well as of imprisonment, and the converts are very hard put to, even though it is doubtful if these threats could be carried into execution. Many have, however, been turned out of home and employment, at a time when work is very scarce and bread unusually dear. The landlord of the meeting-room, a Spanish official, has been compelled, by fear of losing his post, to give notice to the mission to leave. With great difficulty a suitable place has been secured on the condition of paying rent in advance. As an outsider who can testify from ample experience as to the urgent need of this sum for the glory of God, and as to the excellence of the work He is accomplishing through the workers here, I would bring it prominently before the notice of Christians at home, that immediate action may be taken."

ZANZIBAR STRANGERS' REST.—In the second annual report of this enterprise, Miss Granger says: "On Sundays and Thursdays we have our largest meetings. It is most encouraging to hear with what appreciation some of the men speak of the Rest Most of our men belong to the navy, as one or two of their vessels are always here, and we have a few merchant seamen. The trading vessels usually carry foreign crews, and some of the captains will not allow their men to come on shore, knowing how many bad drinkin-ghouses there are on this island. We use every opportunity of visiting these ships, and leave bags of books and Testaments, which as a rule, are gratefully received; when possible we hold services on board. We have had great joy in seeing precious souls won for Jesus, and our hearts have been gladdened by seeing these young converts bring their shipmates to hear the glad news." Communications regarding the work may be addressed to Mr. J. Theo. Isaac, hon. sec. Strangers' Rest, 163, St. George's-street, E.

MRS. MEREDITH'S PRISON MISSION.

The annual meeting of this mission was held at the Conference Hall, Clapham-road, on Monday afternoon. Lord Rookwood, who occupied the chair, said he believed great good had been done in enabling women who had become criminals to regain their position in society, and to earn an honest livelihood. The Princess Mary Village Homes, Addlestone, were of great value in taking the children of criminals and training them for future usefulness.

The report, read by Mr. E. E. Waterfield, showed the extent of the work and the number of instances in which aid had been afforded during the past year. Connected with Mrs. Meredith's institutions there are now 703 volunteer lady workers, and 72 paid agents. During the past year 3200 women and children have been benefited, and since the foundation of the work, 61,970 have been helped. The expenses of last year were more than £13,000, and since the commencement of the work the sum of £160,358 had been spent. Christmas letters to prisoners were sent out to the number of 19,000 last year, making a total of 180,000 which have been written and sent. Many are the cases of gratitude expressed for these letters, and of cases of blessing accompanying the effort.

Addresses followed by Rev. T. H. Sparshott, Rev. M. A. Begbie, Rev. J. Campbell Colquhoun, and Mr. R. C. Morgan. A resolution was passed to the effect that steps should be taken to render the mission a permanent institution for the country by procuring funds to endow it. A number of children from the Princess Mary Village Homes, Addlestone, sang hymns at intervals, and a number of women who had been engaged in the laundry for periods varying from twenty-four to five years were presented by Lady Rookwood with medals for good conduct. A number of friends afterwards visited the laundry, which employs from seventy to eighty women daily.

MR. JOHN CURRIE IN GLASGOW.

Rev. J. J. MacKay, Pastor Trinity Free Church, Glasgow, writing in his monthly *Church Record*, says:—

"February has been for some of us a very busy month in the blessed Lord's work, and also a very blessed one. We have just closed two weeks of special services, conducted by Mr. John Currie. The meetings were well attended, all things considered—the average attendance being about 300 on week nights and 600 on Sabbath nights.

"In a very unexpected way we were led to Mr. Currie, and we thank God for the leading. His addresses were full of Bible teaching, his whole soul seems steeped in the Word, and God's children were much helped by his addresses. The graphic illustrations drawn from his own past life were singularly telling, and at times they came crashing down like very thunderbolts, smashing to pieces all the sinner's defences. Unmistakably the Master used him amongst us, and every night there was manifest fruit in souls awakened, and seeking and finding the Saviour. Many will praise God in time and eternity that He sent and used his servant among us; and God's people were much stirred up by the bright, joyful presentation of the Christian life which he gave. His own life, too, is a standing and happy illustration of the saving, keeping, filling, and using power of God."

PERSEVERANCE is a gift never divorced from faith. Though sometimes it may be disturbed by fits, yet at length it shall set the crown on the head of true piety.—*Thomas Taylor.*

JAPAN.—Funds are needed towards defraying the expenses of two Bible colporteurs in the provinces of Awa and Sanuki (joint population 1,320,000) in the island of Shikoku. The Christians in this district total 300. Until recently the British and Foreign Bible Society supported these two men, but the Bible Society are no longer able to guarantee the salaries; in lieu thereof they grant to each colporteur ten dollars' worth of Bibles, Testaments, and portions per month, free. If the Bible-selling be given up, one of the strongest pioneering agencies (especially in the remote country districts) will be done away with. About £15 per annum is needed to carry on existing work. Mr. H. G. Malaher, 20, Compton-terrace, Islington, London, N., will answer communications.

A PASTOR TO HIS FLOCK.

In his second pastoral letter to the congregation of Brunswick Chapel, Upper Berkeley-street, W., Rev. Dr. Bullinger says:—

We have had evident tokens of real spiritual blessing, and we have seen such indications of God's presence with us that we are enabled to go forward with our faith and hope increased, and with the knowledge that our labour has "not been in vain in the Lord." We count all labour to be "in vain" that is not for *eternity*. This brings us face to face with the very essence of Christian work. It takes us to the secret springs of that which can alone be called "the work of the Lord," *i.e.*, the work which He has prepared for us, and that He would have us to do for Himself and for his glory. Our object is not the popular one of the day—to "raise the masses," but it is to raise that banner which He has given us to display because of the truth. The one aim of work may be expressed by the words:—"Glory to God in the highest," the other by the words, "Good will towards men." Both are right and true, but only in this Divine order and proportion. The vast majority of Christians put the latter *first*; while the world, and its philanthropy, advocates the latter only to ignore the former.

Our desire is not merely to put "glory to God" in the first and highest place, but our belief is that it is only when we do this that we secure that which is really "good will towards men," inasmuch as the greater includes the less. All forms of false religion, and all false forms of religious work, proceed upon the assumption that there is some good in human nature which can be utilised and improved. While true religion, and true Christian service based upon it, recognises man as being utterly ruined, guilty, and undone. It knows that God originally "created man in his own image" (Gen. i. 27), but that after the fall, and when driven out of Paradise, Adam "begat a son in his own likeness, after his image" (Gen. v. 2). All Adam's posterity, therefore, are begotten in the likeness and image of a fallen man, and as it is impossible to "bring a clean thing out of an unclean" (Job xiv. 4), they are all conceived in sin, "shapen in iniquity" (Ps. li. 5)...

As the old man is totally ruined, there must be the creation of a "new man." There must be "a new creation," and the new man must be "born of the Spirit." The Holy Spirit of God is the only agency for effecting, by the Word of God, this wondrous work of the new creation... It is not "the flesh with its corruptions and lusts" trimmed and trained. But it is the Divine nature imparted with all its spiritual blessings and powers. It is "Christ in us." It is not the old heart made clean, pure, temperate or religious, but it is "a new heart," altogether new, the "new creation in Christ Jesus," "who was delivered for our offences and raised again for our justification." This is the "banner" which the Lord has given to us that fear Him, "that it may be displayed because of the truth." (Ps. lx. 4.) This is the foundation on which we desire to build at Brunswick Chapel. This is the great principle on which we wish all our work to be based.

BLIND IN JAPAN.

Mrs. Gideon Draper, of Yokohama, in writing to a friend in this country, with respect to an affection of the eyes from which her daughter is suffering, adds the following interesting facts:—

"Her affliction has led my mother to desire to do something for the blind of Yokohama, and she with her Japanese helper has started a little school. We have ten scholars now, and two more promised, which we think is encouraging, as the school has only been established three months, and it is hard to get them to come. Some of them are quite advanced in years, but are so anxious to learn. The Japanese syllabary has been reduced to a system for the blind, consisting of the arrangement of six dots in different combinations to represent different characters, and we have a couple of machines by which they can learn to write these different combinations. We teach them to knit, to sing, and they learn music by note.

"The work is encouraging in our Yokohama churches. Extra meetings were held this fall, under an evangelist from America, with good success."

GIBRALTAR SOUTH SPANISH MISSION.

The tenth annual report of Mission Work to Mediterranean Garrisons is accompanied by a pathetic letter from Mr. A. Bell, whose wife was drowned, with other missionaries, through the wreck of the *Trinacria* about six weeks ago. Though broken in heart, Mr. Bell is firm in evangelistic purpose, and he hopes to see continued blessing on the work in which he is engaged at Algeciras.

Mrs. Todd Osborne, hon. sec. of the mission, writes:—

"The need of the 19,000 civil population and the 3500 floating population of Gibraltar has been pressed upon us by some of the oldest inhabitants. The young men who have been educated by Christian Scotchmen, and who are only nominally Roman Catholic, are wholly uncared for, no effort having been made to reach them. Only a few hundreds of the civil population are Protestant, while there are thousands of Jews, Spaniards, and Moors, who might be reached had we a missionary who could speak Spanish and a large undenominational hall.

"The Soldiers' Institute has lost a valued helper in the death of Mr. Marshall. God has blessed his faithful testimony. Miss Squires, Young Women's Christian Association, is doing all she can for the poor Spanish women. Her little hall is overcrowded. With deep longing we cry to the Master to thrust out labourers into his harvest. There are towns and villages in South Spain where no missionary has ever been, and lonely hamlets and houses away up in the mountains where no priest ever goes, and where Christian workers would be gladly welcomed. One town, we have been told, has thrown off the yoke which has bound them. They are as 'sheep without a shepherd.'

"In Gibraltar public-houses of the vilest description abound. Young girls are brought from England and used as decoys to tempt the men to drink. We cannot write what we know of the results of all this, but we ask those who sigh and cry for these abominations to help us to turn the battle to the gate, to rescue the perishing in Gibraltar, and to carry the Gospel into Spain. The coming of the Lord draweth nigh; but we long that this people who dwell so near our shore, in what was to the ancients 'the uttermost parts of the earth,' should hear and live."

Mrs. Todd Osborne's address is Rysland, Newton Mearns, N.B.

COLONISTS FOR CANADA.

On Tuesday afternoon last week a meeting was held in Exeter Hall for the purpose of bidding farewell to a party of 336 young people from Dr. Barnardo's homes, who on the following day left London *en route* for Canada. Colonel C. E. Howard Vincent, M.P., presided, and, in the course of some remarks, expressed hearty sympathy with Dr. Barnardo's work—a work attended by many difficulties, but which has resulted in great good. In view of the overcrowded condition of the labour markets of this country, he regarded emigration such as this as one of the best remedies. The work had been going on for many years, and this contingent brought the total sent out to upwards of 6000 lads.

Dr. Barnardo stated that of the 336, 118 came from Middlesex, two from the United States, and the remainder from various parts of the kingdom. The average age was fourteen years and two months, and the average length of residence fifteen months, the older lads bringing down the average in the latter matter; 129 were entirely orphans, 117 had mothers only, and forty-two fathers only.

The Earl of Aberdeen, who was enthusiastically received, congratulated the lads, not because they were leaving the old country, but because, as they were leaving, Canada was the place to which they should go. There were three C's which they must remember—the old Country, the new Country, and Christianity, which included both.

NOTTINGHAM.—Much expectation and prayer preceded the visit of Messrs. Bewley and Frank Weaver to the lace town, where they commenced an eight days' mission on Sabbath last. The large Albert Hall had a good gathering assembled to welcome them on Sunday morning. At night many sought and found their Saviour.

MISSIONS AND MORALS.

The protest, clear, firm, and unmistakeable, raised by the remarkable breakfast meeting held in Exeter Hall on Tuesday morning, was sufficient to show that many Christians are by no means half-hearted in regard to national wrong-doing. The attendance was large, and fairly representative of the various evangelical churches and missionary societies. Moreover, the acting secretary, Mr. James E. Mathieson, read a number of weighty letters from leading men unable to be present, all deploring the evils against which the protest was to be raised; noteworthy among these letters was one from Rev. John Dymock, of the Free Church of Scotland Foreign Missions Committee, who demonstrated clearly the disastrous effects of neutrality with respect to such evils.

Rev. W. F. Moulton, D.D., who presided, gave the keynote of the whole in a few well-weighed and judicious opening words. I speak, he said, under a deep sense of responsibility. Our meeting has been regarded as a protest against Indian missionaries. I do not think so, else I should not be here. It is true that no full and sufficient explanation of the action of the recent Conference, in rescinding the resolution already passed, is yet forthcoming; but at all events missionaries are not lukewarm in this matter, as the protests raised by and the resolutions passed by missionary conferences in Bengal and in the North and South of India amply prove. It is sadly true this action of the Decennial Conference has been mischievously misinterpreted, but none the less are the missionaries, I believe, sound on these great questions, and thoroughly with us in opposing these intolerable evils.

Rev. H. W. Webb-Peploe moved the following resolution:—

This meeting, embracing representatives of the various denominations of the Christian Church in this country, and gathered together to consider the attitude befitting the Church of Christ in view of certain great evils which affect the progress of the Gospel in heathen lands, which evils are especially supported and fostered by the action of the Anglo-Indian Government, resolves as follows:—

That, in face of the fact that the Christian Church in China is perfectly unanimous in regarding the moral level of the opium smoker to be below the standard required as the minimum for a Christian profession in that country; and further, that the Indian Government especially prepares for Chinese consumption a drug, *any use of which, for the purposes for which it has been prepared*, necessarily excludes from the Christian Church; it is the duty of all British Christians not only to testify against such a traffic as in deadly opposition to the progress of the Gospel, but to press through every available means for its suppression.

That the encouragement which, for the sake of revenue, the Indian Government is now giving to the sale and consumption of intoxicating liquors among its people, is inconsistent alike with native desires and habits, and with that regard to the moral interests and social welfare of the people which should characterise any Government representing this country; that it brings our national profession of Christianity into contempt among the heathen, and, inasmuch as it is under the immediate control of Government, sets an example which can only lower and degrade the moral tone of the Indian Empire; and that every opportunity should be taken by the Church of Christ to oppose its continuance.

That the arrangements under the Cantonments Act, whereby the Indian Government continues to do its utmost to provide what is called "clean sin" for the British soldiery in India, is entirely opposed to the spirit of the decision of the House of Commons which condemned the Contagious Diseases Acts, is an offence to Christianity, degrading to our soldiery, and associated with shameful temptation to Indian women; that any argument from necessity is an argument which strikes at the very existence of an army in these days; and that it is incumbent on every Christian man and woman to do his or her best to bring the whole system to an end.

Further, that this meeting, regarding these three evils as greatly intensified by their association with Government patronage and prestige, earnestly deprecates any such silence in missionary conferences either in this country or in India as would for a moment seem to imply either a division of opinion among Christian missionaries on these vices, or a failure to speak boldly against all that upholds them.

He said: This resolution embraces three great branches: (1) the opium trade; (2) the encouragement given by the Government for the sake of revenue to the sale of strong liquor; and (3) the provision made for licentiousness. It is sometimes said the Christian Church is like a house divided against itself, and that until we present a united testimony we cannot expect our protest to carry weight. I maintain that when on such subjects as these now before us, Christian men and women forget all distinctions and differences, and come together with one purpose and determination, demanding that the will of the Lord Jesus should be done, then there is no government in the world which can resist the demand. So it was in the conflict which ended in the abolition of slavery, and so it shall be now. The struggle may be, and often is, long, but the end is sure.

Now as to these three evils mentioned in the resolution, suppose we were suddenly to bring from far-distant orbs into this world an angel who had heard the terms of our Gospel, who was informed that we professed to accept it, that we claimed to be the witnesses and representatives of Christ; and let that one know also that as a people we had rule in all quarters of the globe. Now tell him also that for the sake of a small gain, a few millions in the year, we had compelled a weaker race to admit what they knew to be ruinous, and implored to be delivered from; further that, for the sake of internal revenue, we prepared and forced on our own people a drink so vile that we forbade its sale to our own soldiers; and yet further, that we have come to such a point that British officers provide for the indulgence of sin, even discussing prices, fixing the very tariff, and this, although what were called sanitary precautions resulted in 503·5 in every thousand of our troops in India (over one-half) suffering from consequent disease. Let such a being learn the effects of arrack, or drink manufactured from hemp in India, and the results of opium in China. Let him be told that we force and foster these things, and then that we still profess to love the Gospel, to witness for God, and long for the coming of Christ—what could he do but cover his face and exclaim "My God, what a lie!"

Now, we may be a feeble folk, but with Christ we are in the majority, and in God's name the righteousness and holiness we seek to advance must prevail. We are resolved that the Christian conscience shall be so aroused that men shall be unable to support and defend officially what they would be ashamed of personally.

We have come to a full determination on these great evils, and we are firmly resolved that those who represent us—whether in the mission-field or in the House of Commons—shall represent us aright in a matter touching so closely the interest and well-being of our nation.

Dr. James L. Maxwell based his argument on the fact that for over fifty years the voice of the Christian Church in China—natives as well as missionaries—has been unanimous and unfaltering in its condemnation of opium. No one who uses opium in any form can be a member of the Church. This testimony has been borne by all branches of the Church, by every class and kind of missionary, and is confirmed and endorsed by all Chinamen. What, then, is to be said of our Government encouraging and fostering a traffic in a drug so unanimously and emphatically condemned?

Mr. George Gillett devoted himself to the last clause of the resolution, maintaining that the C.D. Acts, presumably repealed, were even now virtually in force in India. He deplored utterly the miserable way in which in India the fair name of England is disgraced and dishonoured.

Rev. H. Price Hughes said: I believe that loyalty to Christ demands clear speech at this moment. There are times when to keep silence is the basest treachery against our Lord; times when moral courage is the need of the hour. Paul at Antioch had the moral courage to rebuke Peter; the Pope wanted above all things that Luther should be silent; the Church in the Southern States wanted the Christians of the North silenced on the question of slavery; but in all such epochs God has had his witnesses, who refused to be silent, and I believe we are at such a point this day. Even the House of Commons has admitted that "the opium trade is morally indefensible," and surely the Legislature is not in advance of the Church of Christ.

Some excuse the drink system of India by pointing out that we permit the drink trade at home. But, observe, in this country we interfere, professedly at least, to minimise and control; in India to foster the trade and increase the consumption of a liquor so diabolical that we use every possible means to secure that our own soldiers may not be poisoned by drinking it.

After an appalling description of the working of the Cantonment Acts, Mr. Hugh Price Hughes demanded: Are these disputable questions? Are these points on which Christians may differ, and on which silence is possible? They are not. Our reserve has been misinterpreted. Now we must speak out, and that with no uncertain sound. We may be—though I do not believe we are—a feeble folk, but through God we are mighty, and we shall be heard. We demand that these three deadly evils shall curse our Indian Empire no more.

The resolution given above being put to the meeting, was enthusiastically passed.

Lord Kinnaird and Mr. George Williams, briefly moved and seconded a resolution that means should be taken to ensure the voice of this meeting reaching Members of Parliament, editors, and the Press generally.

Rev. G. F. Pentecost, D.D., concluded with a few vigorous and telling words, the burden of which will be found in our editorial notes.

LONDON CITY MISSION.

A conversazione of friends and subscribers to the City and Central Poor Districts Auxiliary of the London City Mission was held on Friday night at the Mansion House. Mr. Alderman Dimsdale presided, and outlined the story of the mission. There are at present 490 missionaries devoting their time and talents to the work, each of whom in a single month pays visits to 600 families, or 2900 individuals. He attributed the expansion of the mission to the fact of its being entirely non-sectarian.

Mr. F. A. Bevan held that there was never a greater need for this work than at the present time. Notwithstanding all the efforts of the churches, there yet remains an enormous population in the metropolis, which need such work as the City missionaries are able to accomplish. There are hundreds of thousands of the really poor in London, only a very small proportion of whom ever go to places of worship, and there is consequently an ever-increasing population whom the churches with all their efforts cannot reach. A great many more missionaries are wanted, but to have them they must have a great deal more money.

Addresses were also delivered by Canon Scott, Rev. T. Evans (Bethnal Green), and Sir T. F. Buxton.

THE WIMBLEDON CONVENTION.

These gatherings for the promotion of practical holiness were held last week in the Drill Hall, Wimbledon. At the preparatory meeting on Monday evening Rev. F. Paynter opened with an address on Bethel. The other speakers were Revs. W. Darlow Sarjeant and A. Wilkes.

Mr. Robert Wilson, of Carlisle, presided on Tuesday morning, and, having read Rev. ii. 1—7, spoke briefly on the Master's loving message therein conveyed.

On Tuesday evening Revs. Evan Hopkins and H. W. Webb-Peploe were the speakers.

Mr. Webb-Peploe (says *The Record*) opened by maintaining that there is no doubt that what we require is not so much an enlargement of doctrine as a strict and simple enforcement of duty. The sinner accepted through the blood of Christ might claim perfect provision for every need which might arise in the daily life, and yet he had seen an advertisement as, "Wanted, in a Christian household, a companion. Must be *cheerful*." It was necessary to put that, and pay threepence a word for it, too! In that graphic manner which Mr. Webb-Peploe knows so well, he gave a word-picture of the life of Abraham when he had entered the land of faith; and from the stumblings and final triumph of the father of the faithful, he pictured the life of the believer who boldly steps out upon the promises of God, the warnings standing out in bold relief. "No compromise with worldliness" was the note which vibrated through all with no uncertain sound, and the picture of Lot, the possible "Mayor of Sodom," unable to influence either neighbours or children in the day of public danger, because though he had "talked religion" he had yet dwelt among the ungodly for worldly gain, was thrown into bright relief by the question, "Would you like to be like Lot?"

Rev. Evan Hopkins spoke on the paralysis and the emancipation of faith, and on Wednesday morning, dwelling upon 2 Chron. xvi. 9, he carefully defined the three aspects of peace, as peace with God through justification in Christ, the peace of God garrisoning the thoughts, and the peace with one another which results from the two former.

THE Y.M.C.A.

The Sunday-afternoon Bible studies at Camden-road Association have lately been deeply interesting.

Birmingham Y.M.C.A. held its annual gymnastic display on the 15th. The occasion created great interest.

The recent special mission at Exeter Hall was fruitful in good, and fresh tokens of result appear from time to time.

The Bury Y.M.C.A. Sunday Evening Evangelistic Meeting has been carried on with continued success during the past year.

The members of the Abergavenny Y.M.C.A. are about to build new premises for carrying on the work of the association on a larger scale. Ground has been selected, and plans are in course of preparation.

The Mayor of Madeley (Salop) presided last week over the annual meeting of the local Y.M.C.A. Though the association is small, a weekly prayer meeting with an average attendance of thirty is sustained.

The Grand Rapids district Conference of the Y.M.C.A. was held in Grand Haven, Mich., February 25 to 27. Interesting papers were read, followed by discussions of the subjects presented. The report showed great progress in the work all over the district.

The will of Miss Mary P. Nutt, of Nashua, U.S.A., bequeaths £10,000 for a building for the Young Men's Christian Association of Nashua, £1,000 for the Amherst High School, £1,000 for the First Congregational Society of Nashua, besides other charitable legacies.

The Foreign Missionary Parliament in the Cork Y.M.C.A., established to deepen the interest of the members in work among the heathen, has lately been discussing Uganda and Japan, finding both among the savage and civilised people a great and pressing lack of the Gospel and of the Gospel messengers.

The "Empire State" Convention just held in Saratoga reports 150 live and vigorous associations, 18 college associations, 27 railway branches, and 60 boys branches—all of which have greatly been blessed. For example, 79 associations report 1232 conversions. Dr. Cuyler, Mr. L. D. Wishard, and other well-known speakers addressed the convention.

Mr. L. D. Wishard, the world's secretary of the International Committee, who has just returned to America from a four years' trip among students in Europe, Asia, and Africa, is giving accounts of the young men of the world, which seem like a page from the Book of Acts. His appeals for more men seem irresistible. Urgent help is needed for pioneer Y.M.C.A. secretaries in India, Japan, Brazil and Mexico.

A successful sub-district conference and delegates' meeting was held at York on Wednesday last week, Mr. C. S. Wilson (Sunderland), Mr. H. Steward, and Mr. John Glaisyer (York) presiding at the different meetings. The travelling secretary, Mr. John C. Moor, reports considerable increase in the interest taken in the York Association. The previous week an interesting conference was held at Workington, Cumberland.

At the annual meeting of the Bury Y.M.C.A., Mr. G. Durrans, general secretary, presented the report, which stated that the membership roll stood at 157, and associates 131. Good work was being done by the Pleasant Sunday Afternoon Bible Class, the Sunday Evening Gospel Meetings, Praise and Bible Readings, the Model Lodging-house Mission, the Open-air Mission, the Early Sunday Morning Prayer Meetings, etc., and other departments of the institution were also proving successful.

The Bombay Y.M.C.A. held lately its annual meeting. The report stated that the work had been well sustained, and great improvements had been effected. Gospel services had been maintained regularly, and the sailors' services on board ship in the docks have regularly taken place throughout the year. The harbour service has been renewed, and for some weeks also special meetings for sailors were held on Sunday nights at the Apollo Bunder Rooms. The work at the various branches was also reviewed, the Home for young men at the Grant-road Rooms being specially mentioned.

Dr. T. L. Cuyler, addressing lately a great Y.M.C.A. gathering, said: "After forty years of service in this good work, I like it more whenever I see it." He emphasised the need of the pre-eminence the Christian life should have over the mental, the power of personality. "Fight your besetting sins. I imagined I had buried mine more than once and attended their funeral, but they were on their legs the next morning. Keep the heart in close contact with Jesus Christ. Live full of Christ, full of soul-winning, then by-and-by go up home and meet the smile and the Master's 'well done' and everlasting crown."

THE Y.W.C.A.

The report of the Leamington Y.W.C.A. shows good work and genuine advance for the past year.

The Brooklyn Woman's Club recently held its first meeting in its new quarters in the Y.W.C.A. building.

The Y.W.C A. work in San Francisco is reported as vigorously carried on, and valuable in result among the working girls of the city.

The annual meeting of the Waltham Abbey, Essex, Branch was held on Friday, March 17. Hon. Emily Kinnaird gave an inspiriting address, and much interest was evinced. Great things are hoped for from this fresh impetus given, and several plans for the future were laid.

We are surrounded (says an American secretary) by a Roman Catholic community, and we make a rule that any girl who wishes to attend the evening classes must remain for the quarter-hour's closing exercises of praise and prayer. We find that the Catholic girls enjoy the hymns very much.

UNIVERSITY NOTES.

OXFORD.

Rev. J. Ossian Davies, of Bournemouth, preached at George-street Congregational Church on Sunday last.

Special sermons were preached last Sunday at New-road Baptist Chapel in aid of the Baptist Missionary Society by Rev. F. Harmon, a missionary from China.

The University sermon on Sunday afternoon was preached by Archdeacon Farrar, the subject being "Messianic Prophecies." Dr. Farrar also addressed in the evening, at the Town Hall, a meeting of the University Total Abstinence Society.

Three well-attended meetings were held last week on behalf of the London City Mission, when Mr. James Caulton, missionary to the East and West India Docks, gave most interesting accounts of his work among the "dockers." There are now nearly 300 dockers who are members of Christian Churches, most of whom were formerly among the worst of characters.

The annual Inter-University Conference of Christian Unions was held here last Saturday and Sunday, when delegates were present from Cambridge and from the Scottish Universities. Reports of Christian work in the Universities were given, and proved very encouraging, but perhaps the most valuable item was the meeting with a discussion on the subject of the Christian's relation to the world in separation and intercourse. Short speeches were delivered by a number of the delegates and the Chairman (Rev. F. J. Chavasse) summed up the discussion in a very telling address. The tone of the whole meeting was high and spiritual, and was full of proof of real work done and promise of still more. The conference closed with a missionary meeting, and the delegates separated with great thankfulness for the conference and with added incentives for future work.

SCOTTISH NOTES.

General Booth is this week visiting Dundee, Glasgow, and other Scotch centres.

A party of 130 boys have left Glasgow for Canada in connection with Mr. Quarrier's Homes.

A good mission work is going on among the 400 navvies employed in making the Forfar and Brechin railway.

Rev. Mr. Ingram, F.C., pastor at Rothiemay, will attain his jubilee next August; all the fifty years have been spent in Rothiemay.

Dr. Black, of Wellington-road Church, Glasgow, has received from his congregation £1,625 on the occasion of the church centenary and the pastor's semi-jubilee.

Dr. Stewart, of Lovedale, in a lecture at Aberdeen, on the partitioning of Africa, said that slavery, though not yet extinct, was doomed. The most likely colonists for Africa, he said, were neither English nor Scotch, but natives of Southern Europe.

A correspondent of the *Daily Mail* is of opinion that the Free Church, judging by the recent vote in Glasgow Presbytery rejecting Rev. John Robertson's motion that publicans should not be allowed to be elders, is far behind the other Churches on the question of temperance.

Mr. George Robertson, whose death took place at Stonehaven on Monday week, has been a Sunday school teacher since 1836. At the Disruption he threw in his lot with the Free Church, being one of the original elders of Stonehaven congregation. He had been fifty years an elder.

Dr. Pierson's fifth lecture on missions had for its title "The New Signs and Wonders." The lecturer claimed that the miraculous had been as patent in the history of modern missions as at any period of the Church's history. He cited many marked instances of the working of the Divine hands.

Rev. Thomas Stothert, senior F.C. pastor at Lumphanan, died last week. He was the second son of Mr. Stothert, of Cargen, Dumfriesshire, who, on his eldest son going into the Church of Rome, sold his estate, fearing it might fall into the hands of the priests. In 1889 the deceased pastor received a colleague and successor in Mr. Bishop.

The jubilee meetings of the Free Church of Scotland, which are to commence in Edinburgh on May 22, will (says the London correspondent of *The Birmingham Daily Post*) have as its representatives from the Congregational Union of England and Wales Mr. Spicer, M.P.; Rev. Dr. John Kennedy, Rev. J. Guinness Rogers, and Rev. Dr. Fairbairn, of Mansfield College, Oxford. These gentlemen will convey to the sister denomination the expression of congratulations and goodwill from the Congregational body. It is interesting to note that Dr. Kennedy, one of the English delegates, was present at the historic Disruption scene in 1843.

IRISH NOTES.

The Saturday happy evenings for the people in the Christian Union Buildings, Dublin, are proving a great success.

The late Mrs. Catherine Hughes, of Belfast, has bequeathed the sum of £700 to religious and benevolent objects, for the most part connected with the Presbyterian Church.

Last Monday was observed as a day of humiliation and prayer by the various Methodist congregations throughout Ireland, and Friday was generally observed by all denominations as a day of united prayer for the same object.

The annual meeting of the Jungle Tribes Mission which has been only about two years in operation, was held in Belfast last week. There are already two missionaries and one native helper at work at Dohad, and the prospects of successful labour are most cheering.

Special Gospel services have been held in Maze Presbyterian Church by Rev. W. H. Warnock, of Drumbo, and others; in Mallow Methodist Church, by Rev. Wm. Crawford, of Cork, and others; in Bantry Methodist Church, by Rev. James Kirkwood, Conference Evangelist; at Gortigal Mission Hall, by Miss Morton; at Killarney and Killorglen by Rev. J. O. Park; at Derryheen, by Rev. H. K. Atkinson; and at Ferns Cathedral by Rev. Canon Robinson of Delgany.

On St. Patrick's Day, three prayer-meetings, under the control of the Evangelical Alliance, were held at twelve, four, and eight, in the Christian Union Buildings, Lower Abbey-street, Dublin. The meetings were especially for Ireland, in connection with the present crisis. At the four o'clock meeting the chair was occupied by Mr. J. R. Fowler, in the unavoidable absence of the Archbishop of Dublin. Rev. W. McMullen presided at the night meeting, and amongst those who took part in the prayers were the Moderator of the General Assembly, Rev. W. J. Clarke, D.D., Rev. Dr. Nicholas, Revs. George Hanson, G. R. Wedgewood, Thos. Good, B.D., W. Proctor, J. S. Fletcher, D.D., and J. C. Johnston.

THE THEATRICAL MISSION.

The cubicles and dormitories at present provided in the two floors of the large institute of the Theatrical Mission are fully occupied, and it is now proposed to provide twenty further beds. "Oh, it is a love!" said a young actress the other day when when she was shown into her pretty blue bedroom, with texts, Bible, and pictures complete.

The twenty cubicles will involve an initial cost of £10 apiece to fit up and furnish. Those who care for the spiritual and temporal welfare of the young people who constantly wander over the country for the gratification of the pleasure-seeking public, and who are themselves willing to pay a small rent each week, are asked to contribute the sum mentioned, and to give the room such name as they desire.

The committee have arranged for their deputation secretary, Mdlle. Victoire Bertrand, who was formerly on the stage, but has been an earnest Christian for several years, to go to America and in the principal cities between New York and Chicago to advocate the claims of the work, and look after the best interests of young theatricals. She will leave London April 11 (D.V.), and any friends who can grant the meetings should communicate with Macready House, Henrietta-street, Covent Garden, W.C.

CHRISTIAN ENDEAVOUR NOTES.

On the first Sunday of each month the Goodwood Baptist Endeavour Society has a sunrise prayer meeting at 6.30.

Already there are twenty societies in Japan, most of them being formed within three weeks of Mr. Clarke's visit, while others are about to be formed.

Miss Minnie Sorenson, the first Christian Endeavour missionary sent out from a Victorian Society, wrote: "Tell them everywhere you go that Minnie Sorenson never ceases to thank God that she belonged to an Endeavour Society, and never forgets the consecration night."

The first convention of the Liverpool and District Union of the Young People's Societies of Christian Endeavour was held on Tuesday in the Myrtle-street Baptist Chapel, Liverpool. A feature of the afternoon session was a "free parliament," at which each speaker was allowed only three minutes.

On Wednesday, Jan. 25, the societies in Kapunda and district held a convention. At 6 a.m. a sunrise prayer meeting was held. Over twenty were present, and a very enjoyable time was spent in communion with God. The convention proper lasted throughout the day, and proved profitable and enjoyable.

Christian Endeavour (said Dr. Clark the other day) does not ask young people to come to church and sit still, but to do something for their Saviour. Christ appealed to the heroism of his disciples: Christian Endeavour, in Christ's name, appealed to the heroic in young Christians. The young people thus made several discoveries, one of which was that they were willing to make sacrifices for Christ, and second, that there was joy in doing it. Through the movement of Christian Endeavour, the churches were discovering more fully what a great power existed in their midst in the willing energies of their young people.

The Christian Endeavour Conference at the South London Tabernacle on Thursday last was a success. Dr. Tully, from America, spoke well. There were about 400 at the afternoon meeting, and about 700 in the evening. Many of the friends had never seen each other before, but were soon on the happiest terms. The gatherings were composed of friends from all parts of London. Twenty-seven Christian Endeavour Societies were represented, as also fourteen schools not having a Christian Endeavour Society. The meetings were full of interest to Christian Endeavourers, and were the largest of the kind yet held in London.

MISSION WORK IN WALWORTH.

At Richmond-street, Walworth, is presented a capital illustration of that live and vigorous mission service now going on in many parts of South London amongst the dense masses living without God and without hope. The workers begin with the children, and through them reach the adults. The Sunday evening schools show 450 children in attendance, the morning and afternoon over 500. Throughout the year there have been unmistakable signs that the Word is being blessed by our Heavenly Father, and much of the seed sown has sprung up and brought forth fruit to his honour and glory. The special services which were held in October were particularly blessed to the salvation of souls; and besides many who were then led to confess Christ as their Saviour, many others were influenced for good, as has been proved by their subsequent behaviour. The children's services, Band of Hope, Young Christian Association, Bible reading, pure literature, and other branches go on well and usefully.

The Evangelists' Association, a band of faithful workers, devotes itself to aggressive Gospel and Missionary service. During the summer months the open-air work was well sustained; seventy-eight services were held in the courts and streets surrounding the mission, and a quantity of tracts were also distributed to the passers-by. The lodging-houses of the Borough were also visited. The reports of the work amongst this wandering and destitute class of people are very encouraging. The association is in great need of more young helpers. There is a great work to do in the neighbourhood, and needs a good staff of earnest workers to carry it on. A hearty invitation is extended to young men who are at present not engaged in evangelistic work to help to extend Christ's kingdom in this benighted part of South London. Besides all this, a vigorous branch mission school is carried on in Townsend-street, a poor and needy corner.

An urgent plea is made for enlargement of the mission buildings, as the operations are much cramped by lack of space. It is also stated that any child of God desiring to work in his vineyard would find an opportunity and a warm welcome at Richmond-street Mission. The secretary is Mr. C. G. Barr, 67, Aytoun-road, Brixton, S.W.

The Book World.

Messrs. Newmann & Co., 84, *Newman-street, W.*, have issued a series of Pictorial Bible Illustrations, for educational use, to which Rev. W. Houghton, M.A., has written a volume of Explanatory Notes. The plates, twelve in number, cost £1 8s.; the handbook, which has an independent utility, 2s. 6d.

The First Book of Algebra, for young beginners, with numerous easy examples and answers, is a well-designed and carefully prepared school-book, by Rev. J. G. Easton, M.A. (3s. *O. Newmann & Co.*) The author has endeavoured to make his work suitable for private students who cannot avail themselves of the assistance of a tutor.

The Time is at Hand; or things which must shortly come to pass. By E. Wardell-Potts. (*Elliot Stock.*) A cheaper edition has been issued of this book, which is an arrangement of the principal prophecies of Holy Scripture, with introductory and other explanations. The book will prove of special value to such as are beginning the study of prophecy.

Memorial Sermons: Rev. Charles Graham. The friends at Avenue-road have been well advised in publishing the sermons preached in connection with the death of their late beloved and honoured pastor. We feel sure that the testimony borne on such an occasion by Pastors W. Fuller Gooch and James Douglas will be prized by many. Copies (3d.) may be had of *C. R. Hicks*, 9, *Macfarlane-road, Shepherd's Bush, W.*

Christ Mystical; or, the Blessed Union of Christ and his Members, by Joseph Hall, D.D., Bishop of Norwich, A.D. 1654, is a valuable addition to the "Devotional Library." (3s. 6d. *Hodder & Stoughton.*) The publication has a peculiar interest as well as a theological worth, for it has been reprinted from a copy which General Gordon marked, and then presented to Rev. H. Carruthers Wilson, M.A., who contributes a brief introduction.

Bible Readings on the Gospel of John. By Henry Thorne. A useful aid to the study of the "Golden" Gospel. The lesson notes are suggestive and helpful, while the list of authorities will guide many who are anxious to dig deeper in order to unearth the rich treasures of the fourth Gospel. Bible-class teachers cannot fail to find this a serviceable companion in their preparation. (2s. and 2s. 6d. *Drummond Tract Depôt, Stirling.*)

The Key Words of the Bible. By A. T. Pierson, D.D. (2s. 6d. *Hodder & Stoughton.*) We welcome a new edition of this little book, which is calculated not only to afford much instruction to students, but to stimulate them to independent research in the mine of Holy Scripture. Though there may be diversity of opinion as to the "key words" of some books of the Bible, there can be no doubt about the sound judgment of Dr. Pierson in discriminating different views on Biblical subjects.

Means and Ways; or Practical Methods in Christian Work. By T. D. Roberts, Superintendent of the Boston Industrial Home. (*Boston: J. H. Earle*, 178, *Washington-street.*) This little book details practical and proved methods, which started in Boston, and are now spreading in an organised form all over the American Continent. The earlier pages of the book tell how Mr. Roberts, after a wild and reckless youth, part of the time as a jockey, was brought into the liberty of the Gospel, and became engaged in the service of the Lord Jesus Christ.

The Churchman's Household Prayers. By the Bishop of Ripon. (3s. 6d. *Nisbet & Co.*) The underlying idea of this useful and handsome book is that family prayer should be Scriptural, liturgical, varied, and not too lengthy. The daily prayers for one month consist of two or four versicles, a short psalm, and selected collects. Where desired, the daily lesson can be found in the calendar prefixed. There are prayers for special occasions, such as births, deaths, marriages, and journeys. Though specially intended for adherents of the Church of England, the book may be appreciated by heads of families in other churches who find a difficulty in framing their own petitions.

Night and Day. Volume 16 of the organ of "Dr. Barnardo's Homes" contains many records of the progress made in the work of rescue among orphan and waif children, besides numerous articles and notes which appeal to the general reader as well as to such as are interested in Dr. Barnardo's special work. The year 1892 has seen expansion and development of the Homes in many directions. A union of boys and girls of eighteen years and under has been established for the benefit of sick and crippled waifs and strays, under the title of the "Young Helpers' League." The League numbers now some 13,000 members or "companions," gathered from all over the civilised world. The profusely illustrated rescue cases appearing under the editor's "Personal Notes" are among the most interesting contents of the volume. (*Shaw & Co.*)

The Divine Programme of the World's History, by Dr. and Mrs. H. Grattan Guinness, is described by the authors in the following brief sentences: "It embraces, though but in outline, the story of the world. And it treats exclusively of fulfilled prophecy. Its object is evidential. The Scriptures contain the Divine programme of the world's history. Programme and history correspond." Many have laboured in this field, but we know of no modern work so comprehensive and reliable as this. Dr. Grattan Guinness and his talented wife desire that the book, which is now in its fourth edition, shall have the largest possible number of readers, and be instrumental in making known their missionary endeavours as well as bearing testimony for the truth of God, so they have arranged to supply it direct from Harley House, Bow, E., for 2s. 6d. (postage 6d. extra), which is less than half the published price. We trust many of our readers will avail themselves of this opportunity of securing a work of substantial value.

Mr. G. Stoneman has in the press a tale of domestic life in China, entitled Aluteh, by Miss Eleanor Streddor. It describes the horrors of the opium traffic, and will be published at one shilling.

In view of the forthcoming International Exhibition at Chicago, *Messrs. Cassell & Company* have made arrangements for the issue of a popular edition, in monthly parts, of Picturesque America, illustrated with several hundred engravings on wood, and numerous steel plates.

Messrs. Hazell, Watson, & Viney have reprinted in booklet form an article entitled, Bad Lads: A "Brief" for Them, by Alex. Devine, which recently appeared in *The Manchester Guardian*. The author knows his subject, and makes some excellent suggestions as to dealing with juvenile offenders.

Messrs. Cassell & Company are about to issue in serial form a new work entitled, The Sunday-school Teacher's Bible Manual, which has been prepared by Rev. Robert Hunter, LL.D., F.G.S., and will be illustrated with woodcuts and coloured maps. The first part will be published on the 27th inst.

Rev. Karl Gottlieb Pfander, D.D., C.M.S. missionary from 1841 to 1865, is the latest "Brief Sketch" of C.M.S. workers by Emily Headland. (2d. *Nisbet.*) It is a deeply interesting story, forming one of a series which should not be overlooked by such as are studying the progress of Gospel work in foreign lands.

Elton Hazelwood. By Frederick George Scott. (1s. 6d. *Oliphant, Anderson, & Ferrier.*) A tragic story, cleverly told, of a life in which great gifts through malign influence were for a time wasted and misused. At the last the hero of the tale died in the act of saving his bitterest enemy. Incidentally we may note a decided leaning on the part of the author to sacramentalism.

Messrs. Virtue & Co., the well-known art publishers, have sent us a beautifully printed Goupil gravure of the three principal figures in H. Schmalz's picture "The Return from Calvary"; it will appear as a full-page illustration, with an article by the artist, in the April number of *The Art Journal* (price 1s. 6d.). The subject has a special interest at this season, and the execution is most impressive.

Spindles and Oars, by Annie E. Holdsworth (*C. H. Kelly*) is a diverting chronicle of humble life on the North-east Coast of Scotland. It is written in the "guid braid Scottish tongue," and tells impartially of joy and sorrow, of life and death, and the hundred-and-one humdrum things that are woven into the web of a primitive society. The "totum Kirkie," as the Methodist Chapel is called, because of its frequent change of pastors, figures prominently in the story.

Messrs. T. Nelson & Sons issue a very simple yet vivid record of the history of the Free Church of Scotland, by Professor W. G. Blaikie, entitled, After Fifty Years. Beginning with Pre-Reformation times, Dr. Blaikie traces the religious movements that led up to the famous Disruption, the jubilee of which is soon to be observed. The little work is a model of clear and conscientious church history, and will form a worthy memorial of the author's year of office as Moderator.

Owen Rees: A Story of Welsh Life and Thought. By Eleazer Roberts. (*Elliot Stock.*) In this artless but well-told tale we have an inside view of social and religious life among the Welsh. It can only be fully appreciated by one who can literally interpret the many Welsh phrases, though in most cases there is a free translation for the benefit of the ignorant Englishman. On the whole, we find that our Cambrian neighbours are wonderfully like other religious communities, very fond of metaphysical and doctrinal discussions, but not always adorning the doctrine discussed.

Theology, an Inductive and a Progressive Science. By Joseph Angus, D.D. (4d. *Religious Tract Society.*) This is the latest "Present-day Tract," and it is worthy of its sixty-seven excellent predecessors. Avoiding speculation, the author treads safe ground, and is specially careful to urge more attention to Scripture teaching. He says: "If Christians will study the Bible, and resolve to hold what it teaches, neither more nor less, we shall have at once an increase of intelligence and holiness and love." Also, a growth of harmony in the churches, the promotion of which is, in fact, the purpose of the tract.

Indian Wigwams and Northern Camp Fires. By Rev. Egerton R. Young. (*C. H. Kelly.*) All who have read Mr. Young's fascinating book "By Canoe and Dog Train," will welcome this most entertaining companion volume. Missionary service in the far North West a few years since took the workers into very romantic and adventurous surroundings, so that Mr. Young has found ample material of a deeply instructive sort. We imagine that the railway and the telegraph are rapidly changing the conditions of life and work among the American Indians; all the more valuable will be these veritable photographs of a bygone time. The work is profusely illustrated, and is altogether a unique product of missionary observation and experience.

Friends for Life. By Blanche A. L. Garvack. (*Glen and Hall*, 329, *Strand.*) Two young ladies have a habit of freely and unreservedly writing down the outstanding experiences of life, and these experiences, intermingled according to the necessities of the story, make up a singularly attractive and readable book. Other young ladies will envy them the literary gifts that enable them to chronicle commonplaces so charmingly; at the same time the readers of whichever sex will find much to enchain their interest and yield profitable matter for reflection. The prevailing flavour of the book may be deemed extra "Churchy" by those who are not wedded to ecclesiasticism. Military life, too, is invested with a halo of glamour that gives a one-sided view of the profession.

Letters to the Editor.

"BISHOPS, PRIESTS, AND DEACONS."

Sir,—Will you allow me to reply briefly to the letter of Mr. J. E. Mathieson in your issue of March 16? He asks for the authority for assuming that from the Apostles' time there have been three orders of ministers in Christ's Church—bishops, priests, and deacons.

1. I would refer first to Acts vi. 1—6. The men then appointed by the Apostles were called deacons.

2. Next, to Acts xiv. 23, where we are told that Paul and Barnabas ordained elders by the imposition of hands in every city. The word "elder" is the same as "presbyter," which has been shortened to "priest," but has no idea of a sacrificing person, so far, connected with it.

These two classes of the ministry are named together in Phil. i. 1 as "bishops and deacons"; as also in 1 Tim. iii. 1—8.

3. Thirdly, to 1 Tim. 3; v. 1, 19, 22, and Tit. i. 5. Evidently these two men, Timothy and Titus, were placed in a position of authority over other presbyters. In Rev. i. 20 they are called "angels." We call them "bishops," *i.e.*, overseers of presbyters. It is unfortunate that the word "priest" is connected in so many minds with "sacrificing." But this arises from its being also used as the translation of a word (*hierens*) totally different from "presbyter," and which describes the sacrificing of Christ, and of the ministers of the Levitical law. Of this circumstance some are apt to take advantage.

Yours truly,
Edward Maxwell.

26, *Woolwich Common.*

THE LORD'S SUPPER AND SACRAMENTALISM.

Sir,—All our churches, episcopal and non-episcopal, are greatly indebted to you for opening your columns to a discussion of the above subject. The right use of the two sacraments ordained by our blessed Lord and Master, and which are monumental witnesses down the centuries to the truths set forth in the Gospels, is one thing. Their abuse by sacerdotalists and others is quite another matter. The letters by Mr. R. Scott Moncrieff and Rev. W. Lancelot Holland, in your issues of March 2 and 9, are especially valuable, as faithfully witnessing against the sacerdotal usurpations of the Church of Rome and of certain High Anglicans, and also as helping to draw attention to the very important distinction between the *inherent power of lay-people*, and their *exercise of* that power; between their Scriptural *right* to do anything that an ordained minister may do—a right acknowledged by early Christian antiquity—and, on the other hand, their abstinence, out of Christian humility and modesty, and for the sake of order, from interfering with the administaation of the two sacraments, and with other functions for which ministers are especially ordained.

Mr. Holland's expression, "an ecclesiastical phrase"—'consecrate the elements,'" has a very significant and a very wide bearing on the subjects before us. The supposed *necessity* for the services of a "priest" (or of any other ordained minister) to "consecrate" the bread in the Lord's Supper, is not taught in Holy Scripture, but is an "ecclesiastical" invention. As Mr. Scott Moncrieff truly says:—We "do not find in the New Testament a single passage in support of it."

In the days of early Christian antiquity, laymen baptized and administered the Lord's Supper.

Mr. Holland is not "revolutionary" but a reformer, in supposing that, under certain circumstances and in her own house, a woman might ask a blessing on the memorial supper, and preside over it. Certainly, "orthodox" ecclesiastics, on their own principles, ought not to object to it. "Ritualists" in particular should, as I think, sanction it. For, the Church of Rome allows the validity of lay baptism. She sanctions, in cases of necessity, baptism of dying infants by midwives.

Now, sacerdotalists hold that baptism is *the* means by which spiritual life is conveyed into the soul. But, the Lord's Supper (or Eucharist) is the means of sustaining or increasing the grace received in baptism. This latter rite then ought not to be regarded by them as of less importance than the other sacrament. If so, the validity of both sacraments by long administration would seem ecclesiastically to follow. In fact, the admissions of ancient writers sanction such acts by laymen as a matter of right and of fitness, whilst urging that, in point of order and of ecclesiastical custom, laymen (cases of necessity excepted) should leave the administration of the sacraments to be performed by the appointed officers of the churches.

As for the *koinonia* (a partaking in common) at the supper, requiring the "consecration" of the bread and wine by a "priest," or by any minister, neither Holy Scripture nor the Church of England's Prayer Book teach any such necessity. On the contrary, they teach that, we rightly feed on Christ, not by eating and drinking consecrated bread and wine, which is a *material* act, but that we feed on Him as spirits alone can feed on our absent Lord, who "is in heaven and not here," namely, "in our hearts by faith with thanksgiving." So, feeding on Christ by faith through the free gift and power of the Holy Spirit in each individual, believers partake in common. Such feeding on Christ is needed in every right act of devotion, in private, in the family, and in public worship.

Where is there a single text of Scripture promising any special grace in the use of the Lord's Supper which is not promised in the use of other means of grace, such as the preached Gospel, believing prayer, reading the Holy Bible, and sanctified affliction?

Yours truly,
H. A.

Obituary.

MR. GEORGE C. BARLOW.

The death is announced of Mr. George C. Barlow, a Bolton philanthropist, in his sixty-second year. He was founder of a charitable institution at Bolton known as the Queen-street Mission, which is conducted on lines similar to those of Dr. Barnardo and Dr. Stephenson, many poor children being cared for.

MRS. GIBSON.

We have learned with sorrow of the death of Mrs. Gibson, wife of the late Major Gibson, remembered by many in connection with earnest Gospel work at Holybourne, Hants. Mrs. Gibson was herself a very earnest worker for Christ and her fellows. A daughter is the wife of Dr. H. M. Williamson, Belfast. We hope next week to give some further details.

MRS. SAMUEL SMITH.

Many will sympathise with that well-known Christian philanthropist, Mr. Samuel Smith, M.P., in the bereavement he has suffered through the death of his dear wife, who passed away on Thursday morning after a long and sore illness. Mrs. Smith, who was the daughter of Rev. John Christie, of Lanarkshire, was married in 1864, and since then has taken a very active part in Christian, temperance, and mission effort, proving herself a willing worker and wise counsellor.

BARON DE BUSSIÈRE.

By the death of Baron Léon de Bussière, a very useful member has been lost to the Protestant community of France. A native of Strasburg, he suffered much by the political misfortunes of France, especially those of his loved Alsace. He was a Christian of humble manner, and full of good works. Since 1873 he had been president of the Paris Society of Evangelical Missions, and with a praiseworthy solicitude he attended to the smallest details of the work, and took a personal interest in the labourers in foreign lands.

REV. ROBERT STEPHENSON, B.A.

From Melbourne we hear of the death by drowning of Rev. Robert Stephenson, who commenced his ministry at Durham, and for fifteen years was associated with missionary work in India. Returning to England, he laboured in Buxton, South Shields, and Bradford. In 1876 he accepted the chairmanship of the Madras district. Later he was stationed at Aldershot, Cross Hills, Manchester, and Darlington. Owing to temporary failure of health he resigned the chairmanship of the Whitby and Darlington district, and went out some twelve months ago to Australia. He was a cousin of Rev. Dr. Stephenson, and was held in high esteem in the districts in which he had laboured.

REV. E. M. F. STACK, OF LUDDENDEN FOOT.

We regret to observe the death of this earnest and devoted servant of Christ, which took place on Friday, 3rd inst., at Mona House, Peel, Isle of Man, whither he had gone to recruit his health. A correspondent writes:—"Although he took no prominent part in the affairs of the Church, but laboured in a secluded village in Yorkshire, it will only be known in the Great Day what his loving, gentle example and sweet, sympathising spirit have done in the glorious work of winning souls to Christ. He was the second son of a C.M.S. New Zealand missionary, whose zeal in evangelistic labour was well known. He was also brother of the Rev. Maurice Stack, whose work in the East-end and premature death are still fresh in many memories."

REV. W. J. BAIN, KESWICK.

It is with the deepest regret that we record the sudden call "home" on Monday morning, March 20th, of this most useful and honoured servant of Christ, after a brief illness of five days. Mr. Bain was greatly beloved and appreciated by all who knew him, especially by the Congregational church over which he was pastor. He preached with his usual vigour and clearness on Sunday, March 12, and was energetically arranging for the Congregational Union meetings, to be held at Keswick on the 21st and 22nd, when the Master laid his hand upon him and called him to a higher work. A funeral service was to be held in the Lake-road Congregational church on Wednesday afternoon, presided over by Rev. W. F. Clarkson, after which the remains were conveyed to Wellingborough, the scene of a former pastorate, to be interred to-morrow (Friday).

MRS. JAMES NICHOLSON, OF CEYLON.

We hear with sorrow of the passing away at Brighton on Thursday week, in the fifty-ninth year of her age, of the wife of Rev. J. Nicholson, missionary in South Ceylon. Her end was very sudden. On the preceding Monday she was well, and by Thursday an attack of pneumonia had carried her off. Twenty-three years of her married life were spent with her husband in work in South Ceylon. Her loving character had endeared her to a wide circle of friends. Her life was consecrated to the welfare of the perishing ones in Ceylon. A friend writes of her: "I am overwhelmed with grief at the distressing intelligence. I have always loved her most truly from my early years. The worth of her piety was always evident in her bright, cheerful disposition, and in her life-long devotion to the cause of the Saviour she loved. We were both looking forward to spending many happy hours in each other's society, but God, the allwise Father, knew what was best for her, and has crowned her with the blessed Crown of Life promised to all who are faithful unto death."

MRS. TOMORY.

The wife of Rev. Alexander Tomory, of the Free Church of Scotland Mission to the Jews, recently fell asleep at Constantinople. She was a native of Aberdeen, and joined the mission in 1856, having been appointed teacher of the Female Spanish School at Hasskeui, then under the direction of Rev. Alexander Thomson, M.A. (now Dr. Thomson, agent of the British and Foreign Bible Society) and his colleagues. To that work she consecrated herself with characteristic devotion. In 1859 she was married to Rev. Alexander Tomory, of the German Branch of the Mission in Galata, Constantinople. Into all departments of the work Mrs. Tomory entered with cordial sympathy and zeal, and was soon led, by the necessities of the case to establish a "Home" for the Christian education of destitute Jewish girls, which by the help of friends she had been enabled to carry on until now. She also took an active part in the Ladies' Christian Association originated by the late Rev. Dr. Somerville, and of which "Somerville House," for the special benefit of English governesses, is the best known method of usefulness.

REV. JOHN HARRIS, OF FLOWTON.

This devoted and honoured pastor has been called to his rest. For nearly sixteen years he faithfully discharged his pastoral duties. Thoroughly Evangelical in his principles, he endeavoured to set before his congregation the truths of the Gospel in their entirety, commending also these truths to their attention by a consistent and godly life. He was seldom seen beyond the limits of his parish. Born at Stourbridge in 1813, he was ordained in 1850. For some years he worked in Stepney Causeway, where, through his incessant labours, he almost sacrificed his own life, so that he was compelled to relinquish the charge. He then removed to Buildwas, Shropshire, where he regularly each week visited the navvies then employed in the construction of the Severn Valley Railway. Leaving Buildwas he went to Madeley, in Shropshire, once the rectory of the "saintly Fletcher," where he continued about twelve years. At the end of that period he went to Flowton, where he finished his course as a faithful servant and preacher of the Gospel. He had been in a declining state of health for two years, but until the last few weeks was seen in the pulpit of Flowton Church, as long as his failing strength permitted, and he has gone to his grave amidst the affectionate remembrances of his people.

REQUESTS FOR PRAYER.—For services by Mr. Opie Rodway, at Whitebrook, near Monmouth, to commence March 21st. For blessing on eight days' mission at Oldfield-road, Rotherhithe, from Sunday, March 26th, to April 2nd, by Mr. F. H. Dawe. For blessing on a week's mission early in April, among the English community, at Neuchâtel, Switzerland. For blessing on the work among the sailors, soldiers, and marines in Cork Harbour. For blessing on the work of the Stratford Mizpah Band in the open-air from Good Friday onwards. That blessing already granted on a mission among young women in Edinburgh may continue and deepen.—PRAISE.—For great outpouring of the Holy Spirit on a special mission to the women of Edinburgh, and for all the souls who have been led from darkness into light.

The Christian.

☞ It is particularly requested that all letters relating to business matters should be addressed to the *firm*, Messrs. Morgan and Scott, and not to individual members. Communications for The Christian should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

All Advertisements for The Christian should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

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Notes and Comments.

NEXT week we purpose giving a portrait and sketch of Miss Elsa Borg, of Stockholm.

A correspondent makes the valuable suggestion that all young people's societies, before breaking up their winter gatherings, should make a contribution towards giving a short summer holiday to the poorer children in their locality.

We continue to receive pathetic appeals from our readers and our personal friends in Ireland. We have already said that we cannot open our columns to the discussion of the Bill at present before Parliament; but, withholding our opinion concerning it, we are justified in expressing our conviction that to hurry into law any measure, on any subject whatsoever, against which a feeling intensely antagonistic and widely spread is daily increasing, would be unwise, impolitic, and unsafe. If this Bill is righteous and necessary it can afford to wait until its merits have been made manifest. It is wise to make haste slowly; a year would be well spent in expounding its nature, and allaying the panic which, in its present form, it has excited.

The salutation with which Philip Henry, father of Matthew Henry, used to greet his family on Sunday morning was: "The Lord is risen indeed." The return of Easter gives emphasis to the truth which is the foundation of our hope. No resurrection, no Gospel. "But now is Christ risen from the dead, and become the firstfruits of them that are asleep." The reason for confidence toward God is that He who died has been raised from the dead by the glory of the Father, and is alive again for evermore. The Sin-Bearer is the accepted Elder Brother, who is not shamed to call us brethren. In the might of his life his people live, and his truth advances from age to age.

In an admirable letter to *The Times*, Lord Radstock deals with a statement by the Bishop of Salisbury, in the House of Lords, that "there are as many sects as days in the year." He points out that under the multiplicity of designations that Christians have chosen for themselves there is a remarkable unity of faith, and that many believers are getting to care less and less for denominational names. With a little more grace and patience all sections of the one Church might harmoniously co-operate in the common cause.

Respecting the recent visit of the Princess of Wales to the Pope, *The Times*, March 24, 1893, reports as follows:—

Rome, March 23rd.—The Princess of Wales had an audience of the Pope this morning. Her Royal Highness was accompanied by the Duke of York and the two Princesses, and attended by Sir Charles Cust, General Ellis (Equerry to the Prince of Wales), Captain Milne, of the *Osborne*, and Miss Knollys. The Royal party drove in two closed landaus to the Vatican, arriving there at a quarter past ten. The ladies wore black dresses with long veils; and the gentlemen were also attired in black. The Pope received their Royal Highnesses with the ceremonial known as that of Private Audiences.

The interview was of a very cordial character. The Pope presented each of his visitors with a portrait of himself, the photographs varying in size according to the rank of the recipient. That presented to the Princess of Wales bore the Pope's autograph. His Holiness made inquiries as to the health of the British and Danish Royal Families, and begged the Princess to convey his welcome to Queen Victoria on the occasion of Her Majesty's visit to Florence, and to thank her for her telegram of congratulation on his episcopal jubilee.

The Princess and her suite left the Vatican at a quarter past eleven, after having paid a visit to Cardinal Rampolla, the Pontifical Secretary of State.

The *Daily News* of the same date further reports that, on leaving, the Royal ladies, as well as the ladies and gentlemen in attendance, kissed the hand of his Holiness.

Is not this an infringement of the spirit of the Act declaring the rights and liberties of the subject, and settling the succession of the Crown (1689, 1 W. & M., Sess. 2, cap. 2, sec. 9 and 8, *commonly called the Bill of Rights*), which runs as follows:—

And whereas it hath been found by experience that it is inconsistent with the safety and welfare of this *Protestant kingdom* to be governed by a Popish prince, or by any king or queen marrying a Papist, the said Lords spiritual and temporal and Commons do further pray that it may be enacted that all and every person or persons that is, are, or shall be reconciled to, or *shall hold communion with the See or Church of Rome*, or shall profess the Popish religion, or shall marry a Papist, shall be excluded, and be for ever incapable to inherit, possess, or enjoy the Crown and Government of this realm and Ireland and the dominions thereunto belonging, or any part of the same, or to have, use, or exercise any royal power, authority, or jurisdiction within the same; and in all and every such case or cases the people of these realms shall be and are hereby absolved of their allegiance, and the said Crown and Government shall from time to time descend to and be enjoyed by such person or persons, being *Protestants*, as should have inherited and enjoyed the same in case the person or persons so reconciled, holding communion, or professing, or marrying as aforesaid, were naturally dead.

And do not acts of this nature directly encourage the efforts of the Romish party in the House of Commons in their attempts to obtain the repeal of these statutes?

It may be that Rome must really get her cruel teeth into this generation before the conviction is forced home that our fathers who, as faithful witnesses of Christ, died at the stake, and "left unstained what there they found, freedom to worship God," were anything more than fanatics and fools.

There is matter for serious reflection in the view of the situation presented by *The Spectator*, and given a far wider circulation by its quotation in *The Westminster Gazette*, which says:—

The *Spectator* has an article on "Some Causes of Nonconformist Decline," and one of these is, it seems, the effect of criticism in dissolving away the old idea of Biblical authority. "We are taught to read the Book with other, if not with larger, eyes; we are shown that, while its spirit is as divine as ever, its letter is no more exempt from errors and contradictions than other ancient literature. As this teaching filters down to the lower levels of the religious public; it becomes a painfully searching problem for multitudes of Evangelicals, what new basis or buttress they can find for their trembling faith. Common men and women demand some plain, practical certainty to rest on. The infallible Book was the dogma with which the Reformers could oppose the infallible Church. The Puritan fathers built their house on the literary inerrancy of the sacred volume, and now that rock is crumbling into sand. There are many signs already that, as modern Evangelicals wake up to find that they can no longer rely on their Bibles with the old familiar security, they will gradually, half-unconsciously, gravitate towards some form of Christianity which claims historic descent and rests on visible institutions. When people generally mistrust their own watches, they begin to find a new value in the town clock—that is, unless they give up trying to be punctual, in sheer despair. And it becomes plainer every day that out of these critical discussions, while the organised churches stand to gain, the unorganised churches stand to lose more certainly still."

The article, as a whole, does not exhibit that absorbing regard for Reformation principles which readers of the extract might expect; nor does the writer by any means set forth the only ground on which churches, Evangelical by tradition and profession, stand to lose. While Popish Paganism is multiplying, the Evangelical portion of the Church of England have an excellent opportunity of putting Christ above Churchism, and recognising all those who are true to Him, though not "Churchmen," as members of the one body, and nearer and dearer than those who are only united to them by churchly bonds. But they make little movement in this direction.

Depreciation of Scripture, which *The Spectator* regards as a cause of the decline of a Nonconformity with which it has no sympathy, we look upon as *the* cause of decay and death in any Evangelical community that it may affect. The so-called Free Churches, if true to Christ, might feed hungering souls who are being filled with husks; but some are much engaged in producing a new society out of old Adam—a kind of spiritual shoddy; others, like Jehoiakim, in cutting out and burning the leaves of the Book, and at the same time cutting the ground from under their own feet. The "Brethren" who have been entrusted with many precious things, might have won multitudes to the faith that worketh by love, but they have been too busy in disputing with one another and criticising everybody else.

In the last issue of *The Review of the Churches*, Archdeacon Farrar refers to the tyranny of High-Churchism in the following terms:—

By a sort of vaunting convention, which has already deceived the ignorant, no one is supposed to do any work but Ritualists. The work of others, though it may be ten times wider and sounder, is ignored, and every merit they possess is either derided or passed over in a conspiracy of silence. The whole cause of the Reformation is going by default, and if the alienated laity who have been driven into indifference by the Romish innovations and Romish doctrines forced upon them without any voice of theirs in the matter, do not awake in time and assert their rights as sharers in the common and sole priesthood of all Christians, they will awake too late and find themselves nominal members of a Church which has become widely Popish in all but name—a Church in which catholicity is every day being made more and more synonymous with stark Romanism, and in which the once honoured name of Protestant is overwhelmed with calumny and insult.

Who that has watched recent events will not acknowledge the truth of these weighty words? Ritualism is obviously having its

day. The latest indication of its progress is the appointment of Rev. John Sheepshanks, of Liverpool, a pronounced High Churchman, to succeed Dr. Pelham, who is a well-known Evangelical, as Bishop of Norwich.

Some sweeping statements having been made as to the shipment to Canada by philanthropists of "cockney sneaks, thieves, and pickpockets," a report has been sent to the Ontario Government by Mr. Massie, Warden of the Central Prison of Toronto, declaring that "of 25,000 children brought to Canada by Miss Macpherson, Dr. Barnardo, Mr. Quarrier, and others, from Great Britain, only three per cent. had lapsed into crime." This is a remarkable record, and speaks volumes for the care bestowed in the training and supervision of these young emigrants.

The final thanksgiving meetings in connection with the Baptist Missionary Centenary took place last week at Northampton. We trust they will prove influential beyond appearance, by inspiring new workers to enter the great harvest field. Mr. A. H. Baynes was able to report satisfactorily of the special Centenary Fund, the cash and promises amounting to £110,800. Dr. Swanson spoke with enthusiasm of native church progress in China; and Rev. R. Wardlaw Thompson showed that a hundred years' experience has taught us the world's needs, and made known the conditions of work. Rev. J. Bailey, of Sheffield, who visited the West Indies as a deputation from the society, told a wonderful story. In the course of his address, he said;—

Just as the writer of the Apocalypse saw the names of the Apostles written on the foundations of the heavenly Jerusalem—so, I believe, could we look to-day with the insight of a seer into the condition and future prospects of the people of Jamaica, we should see inscribed upon the foundations of all their material and religious prosperity such names as Burchell, Knibb, Dendy, and Philippo! What is true of Jamaica is equally true of our mission in the Bahamas and Turks Islands. We landed on some small out-of-the-way places where there are no white people to be found, where the soil is miserably sparse, and the lot of the inhabitants seemed as hard and bare as the rocks that cropped up everywhere ... They know nothing of what is going on in the broad busy world beyond the sea, but they do know that Christ has come to be their Saviour, and that the Baptist Missionary Society has sent them the truest, dearest friends they have ever had.

We are glad to know that the directors of the London Missionary Society have passed a resolution expressing their deep regret at the action of the Bombay Decennial Conference with reference to the three great moral evils which British rule has inflicted on the East. A copy of the resolution will be received at all the stations of the society. Thus good again is coming out of evil; for the present agitation will serve to strengthen and keep in active operation the moral sentiment of all the home churches on sins which have their safest retreat in silence, their surest defence in ignorance.

The Behring Sea Arbitral Tribunal has been received in Paris by President Carnot with a distinction worthy of the Government which it represents, of the important work it has to do, and of the country in which its sittings are to be held. All lovers of peace must earnestly desire that its decisions may remove all causes of misunderstanding between Great Britain and the United States, and may afford one more example to the world of the wisdom of appealing to justice and reason rather than to the sword.

Vigilance work is very thankless, but very important, service rendered to society. Mr. W. A. Coote, the fearless secretary of the National Vigilance Association, recently appeared before a licensing bench, and showed cause against the granting of a licence to a noted, not to say notorious, West End restaurant. Impartial judges, we think, would have thought that Mr. Coote had sufficiently proved the nature of the establishment in harbouring objectionable characters, but the bench decided otherwise, and renewed the license, with a word of caution to the proprietor. The Vigilance Association is persevering splendidly in its efforts to lessen the temptations to vice in public places, and it deserves unstinted support.

Prayer for Ireland.

Christians see differently on the great question of the day for Great Britain and Ireland; and, therefore, all cannot unite in prayer that a certain measure may or may not become law. Still, can we not raise the subject to a higher level than personal opinion?

In former days kings and all that are in high place were in general idolaters, yet the Apostle Paul enjoined that prayers, intercessions, and thanksgivings should be made for them. God raises up men of a ruling character, and entrusts them with a measure of his authority, and this in the State and in the Church. Their position is that of God's ministers. If in the former, they are his servants in civil affairs; and if in the latter, they are his servants in religious affairs. They ought to realise such position, to exercise their functions for his glory and in his fear. The relationship of Master and servant, and of Lord and subordinate lordship, involves this—that the former will supply the latter with what is needful. In the exercise of such delegated authority, just as God acts, so should they—they are not to be a terror to the good, but to the evil. The good ought indeed to receive praise of the same—some consideration and honour. God designs that rulers should be his ministers for good to the good. On the other hand, but on the same principles, rulers are bound to be a terror to evil-doers.

Can there, then, be union in prayer in the existing complexity? Yes, certainly, if our minds are impregnated with the Scriptural doctrines on the subject. All Christians can unite in prayer that the rulers of the nation may, in the power of the Holy Spirit, realise, or realise more powerfully, that they are in the position of God's servants; that they may have a continual supply of the needed wisdom which cometh down from above for the fulfilment of their divinely-appointed duties; that they may be kept from misconceiving their functions; that they may perceive any laws that are unrighteous; and that such change therein, or such further laws, may be made as shall be in accordance with the will of the King of kings and Lord of lords. In such prayer as this all Christians may surely be of one accord; and to such prayer your readers are respectfully and affectionately invited.

A "Friend."

We understand that the suggestion has been made by some of the ministers of Belfast, that Thursday, April 6, the day of the second-reading debate on the Home Rule Bill, should be observed as a day of prayer; business to be suspended, mills closed, and the people to assemble in the various churches. It is hoped that their suggestions may not only be adopted in Belfast, but followed in other places throughout the Kingdom.

The Book of the Kingdom.—8.

DISPENSATIONS NOT ETERNAL.—I.

It was a great gain to restore the Jew to his place in prophecy, and to cease awarding all the curses to the scattered nation, and appropriating all the blessings to the Church. But there is a danger of overstating every case, and of exaggerating the position of the elect nation, as previously it had been depreciated,

For Adam is more than Abraham. The race is wider than the nation. Man is broader than Israel. As the less is included in the greater, so Jewish story is included in human history. The scaffolding is temporary, but the building is permanent. Schooltime ceases, but learning remains. Students occupy the first form or the sixth, but when they have left school these distinctions cease. Dispensations teach their lessons, and vanish in the dispensation of the fulness of times, when God gathers together in one all things in Christ, both which are in heaven and which are on earth, IN HIM.

The gifts and calling of God are without repentance. He called Abram out of Ur of the Chaldees, and promised that in him and in his seed should all the families of the earth be blessed. But the separation of the family of Abraham, and of the nation which descended from it, was not an end, but a means to an end. Not that they might be blessed and all the rest of mankind be rejected, but that through them all other nations might be gathered under the wings of God.

The Jews, however, thought that they were the elect race, not to be the servants of all but to be the lords of all. The principle of true royalty—

Whosoever will be great among you, let him be your minister; and whosoever will be great among you, let him be your servant: even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many—

was quite foreign to their thoughts. John the Baptist had concluded his testimony by declaring Jesus to be the Lamb of God that beareth away the sin of the world. Jesus had taught Nathanael that his relation to the race as Son of Man was a greater thing than his relation to the nation as King of Israel. He had taught Nicodemus that while the typical serpent in the wilderness was lifted up for bitten Israelites, the Antitype, the Son of Man, must be lifted up on behalf of the whole race, for God so loved the World that He gave his only begotten Son, that *whosoever* of all mankind believes in Him should have eternal life. Yet after his death and resurrection and ascension, it needed a special revelation to teach Peter, the leading Apostle, that the Gentiles were not without the pale of God's salvation. When Paul told the Jews at Jerusalem that Jesus had commissioned him to the Gentiles, they cast dust into the air and cried, "Away with such a fellow from the earth, for it is not fit that he should live."

The purpose of these papers has been to show that the main subject of the Bible is the restoration to God, by man in Christ Jesus, of the Kingdom which man in Adam had delivered to Satan, when he believed and obeyed the liar and disbelieved and rejected God. For, strange to say, many of those who have paid most attention to dispensational aspects of Divine truth have regarded the Kingdom as restricted to the Jew, and have thought that the Gospel of the Kingdom—the good tidings of the reign of God—is not the present testimony; is something altogether different from the Gospel of the grace of God; and that both are different from the Everlasting Gospel.

It has been our endeavour to show that these and all other definitions are various aspects of the same Gospel, just as in one chapter (Acts viii.) the testimony is described under seven different terms. The scattered Church went everywhere (1) preaching the Word. Philip went down to Samaria and (2) preached Christ unto them. They believed Philip (3) preaching the things concerning the Kingdom of God and the name of Jesus Christ. The apostles at Jerusalem heard that Samaria had received (4) the word of God, and sent Peter and John, who, when they had testified and (5) preached the word of the Lord, returned to Jerusalem, and (6) preached the Gospel to many villages of the Samaritans. But Philip was sent south, and, joining himself to the eunuch, (7) preached unto him Jesus. Then Philip, being caught away (8, same as 6), preached the Gospel to all the cities, till he came to Cesarea. We all know that these various expressions describe one and the self-same Gospel, and we all perceive the wisdom which, as in a seven-coloured rainbow, thus reveals the fulness of the blessing of the Gospel of the Christ.

But the one inclusive definition which comprehends all the rest is the Gospel of the Kingdom. For "the word" is the word of the Kingdom (Matt. xiii. 19); "Christ" is the anointed King; "the word of God" is the word of the Kingdom of God; "the word of the Lord" is the word of Jesus, the Christ, as Lord of all, *i.e.*, as King; "Jesus" is the Son of God and King of Israel, and because Jesus is the Son of man, and Israel is the kingly race, therefore Jesus is the Ruler of the kings of the earth; though the Kingdom is not yet made manifest, as it will be when He takes his great power and reigns.

If the seven terms of Acts viii. all describe one Gospel, certainly this is also true of the seven terms of Acts xx. 17—27: (1) Everything that was profitable; (2) repentance toward God, and faith toward our Lord Jesus Christ; (3) the ministry which I have received of the Lord Jesus; (4) the Gospel of the grace of God; (5) the Kingdom of God; (6) all the counsel of God; (7) the word of his grace. Each is a special aspect of the good tidings of the reign of God; the Gospel of the glory of the blessed God. And this is the eternal Gospel of eternal life to everyone whosoever believeth in the Son of man, God's only begotten Son, lifted up by men upon the cross, lifted up by the exceeding greatness of God's power to the right hand of the Majesty on high. M.

THE SAINTS, THE CHERUBIM.

In the Holy of Holies was placed a mercy-seat all of beaten gold, the throne of grace, the throne of love. Out of this throne, of one piece with it, rose up two cherubim of beaten gold. They stretched forth their wings, they set their faces one to the other. They together looked down to the mercy-seat. This is the heavenly figure of your Christ, and you, O ye children of love, in your love-union, and spiritual communion. God in Christ, Christ in the glory of the Father, is the golden mercy-seat, the throne of love. The saints are the cherubim, the children of love rising up from the throne of love, of one piece of gold, of one love-spirit with it. With their faces, their divine part, they look one to another, and maintain a mutual society. They spread their hearts, their spiritual understandings, their spiritual affections, to each other, and so meet, so embrace. With united spirits they look down to the throne of love in the midst of them, out of which they grow up together.

O saints, O holy souls, be rooted in love, grow up out of this throne of love, shine forth with faces of love, spread forth wings of love. For God is love.—Peter Sterry: *The Rise, Race, and Royalty of the Kingdom of God in the Soul of Man.*

Practical Praying.

By Rev. A. C. DIXON, Brooklyn.

Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit (James v. 17).

Some think prayer is a mere channel for thanksgiving and praise. Others regard it as a good soul exercise by which we receive a reflex benefit. Many count it a virtuous performance by which we commend ourselves to God and lay up a store of goodness. Others, still, look upon prayer as a means of getting something from God, and prayer that does not consist altogether in begging they count for nothing. Put the first two and the last of these misconceptions into one, and we have perfect practical praying. Prayer is a good channel for thanksgiving; it is a good soul exercise by which we are profited, and it certainly is a means of getting from God what we need. The model prayer Jesus taught his disciples begins with adoration and ends with praise, while the six sentences which lie between are petitions. And thus all our petitions should be sent before God enclosed in the beautiful framework of adoration and praise. Such prayers are truly "apples of gold in pictures of silver."

We learn from the experience of Elijah three things about prayer:

1. God answers definite praying. Elijah prayed for drought and it rained not for three years and a-half. Then he prayed for rain, and the rain came. His purpose was to reform Israel; his motive was the glory of God. Drought and rain were both means to these ends. When Moses besought God to remove the frogs, we are told that God "did according to the word of Moses." God gladly obeys those who are willing to obey Him. Only such can He afford to trust with power. Christ delighted in granting definite requests. The blind man who cried for mercy was required to define more precisely his want before his prayer was answered. The woman of Syro-Phœnicia did not deal in glittering generalities. What she wanted was the healing of her daughter, and she got just that thing.

Much of our praying is like Christmas guns: shot into the air to hear their noise, aiming at nothing. We generalise in our requests and God generalises his answers. We receive blessings in general and nothing in particular, because we pray for things in general and nothing in particular.

2. God answers definite praying for things that human agencies cannot bring about. Elijah had no power to make it rain, or even to assist in making it. All the universities of Egypt and Babylon would have laughed at his praying. They would have informed him that only cause could produce effect, while they refused to count the Almighty among the causes. To them rain in answer to prayer was unscientific, and hence could not be. Elijah, and those who like him trust the great First Cause, are not anxious to see the links between Him and the result desired. God can make the rain. Just how he does not stop to inquire. Joseph said it was not in him to interpret the king's dream, and yet he did it. Daniel knew no natural law by which he could learn the dream the king had forgotten, but he trusted God for it, and it came.

Paul and Silas with their feet in the stocks were helpless, and yet God in answer to their prayer and praise shook open the iron doors and let them out. Elijah liked difficulties. See him on Mount Carmel! To pray the fire out of heaven is hard enough, to be sure. We should doubtless have been very careful to keep the wood dry, and, if possible, would have put dried flesh on the wood that the fire might easily consume it. But not he. "Pour the barrels of water upon it." "Pour other barrels." "Pour others still." The wood and sacrifice are soaking wet and the trenches about the altar are full of water; and now that the difficulties in the way are as great as possible, he looks up to God and expects the impossible. "Where is the Lord God of Elijah?" Is He not with us to-day? Then why should we be appalled by difficulties? "Trust in Him, and He shall bring it to pass."

There are times when instruments and agents are useless. We can only stand still, and see the salvation of God. Such extremities are God's opportunities. In this bustling age we seek opportunities for work. We would like to do all, and then thank God for the honour conferred. And our little activities may push God aside. Verily we have our reward. The results are just what our activities left to themselves will produce. But they are paltry and mean compared with what God would do, if we would only by our faith let him.

In Rubens' painting of the Triumph of Christianity the chariot is drawn by two angelic forms and pushed by two children, followed by Motherhood, Manhood, and Civilisation, in their highest forms. We are weak, because we too often put the natural in the front. It is only the supernatural that can do the impossible. The two children in the picture seem to be as strong as the angels, for at the touch of their little hands the chariot is moving forward. And the men of childlike faith are the men of real power. Our strength, at its best, is but the child's touch. But if we have the child's faith the chariot will move on, for God leads, and, in leading, He draws.

3. God answers definite prayer by a lonely, obscure, and imperfect man. Elijah stood alone. There is power in united prayer, but let us never forget that the promise is also to be individual. Elijah was an obscure man. His home was in a little village, and his family were not prominent enough to deserve mention. And he was intensely human. He could be melancholy and wish to die, like any other tired toiler. "A man subject to like passions as we are." We are under the illusion that the miracle-workers of the Bible were extraordinary men. Not so. They were common men who believed in an extraordinary God. The wonders they did were miracles of grace. Then may I dare to be an Elijah? No. Be yourself and trust Elijah's God. Dare to stand before any Ahab and speak God's truth. Fear not all the plotting Jezebels of earth. Don't sigh for death under some juniper tree. God has something better in store for you. When the time comes, He will send his chariot. It is kind of Him not to answer our prayers of despondency. It is just like Him to answer our prayers of faith. Then let us "have faith in God."

THE SABBATH AND LIBERTY.—Rev. Joseph Cook's 233rd Boston lecture was on "What is Sunday worth to liberty?" He spoke earnestly on the value of Sunday-keeping by the masses. They can become conservators of liberty only by Sunday-keeping training; only in keeping Sunday can conscientiousness be cultivated. A sense of religion can be maintained if once a week holy convocations are held. The lecturer finally enforced the need of a Sunday to protect the poor.

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Joshua and the Land of Promise.

By REV. F. B. MEYER, B.A.,
Christ Church, Westminster Bridge Road.

EVENSONG.—Joshua xxiv.

Once more the veteran leader, who was soldier, judge, statesman, and prophet combined, desired to see his people face to face. His meeting with their representatives was therefore followed, almost immediately, by a gathering of all the tribes of Israel to Shechem, where years before they had stood together in solemn convocation, whilst from the heights of Ebal and Gerizim had rolled the Amens of the people in answer to the blessing and the curse.

The stones on which the law had been written were still clearly in evidence, and the whole scene must have come vividly back to the memory of the majority of those assembled. But from that moment the valley would be associated specially with this touching farewell scene, in which Joshua uttered his last exhortations and appeals.

JOSHUA'S NARRATIVE.

He told again the wonderful story of Israel's past, beginning where God began first with their fathers, in their native land beyond the Euphrates, in the dim dawn of history. What a far-down look was that to Terah, the father of Abraham and the father of Nachor! The reference was possibly intended to give him the opportunity of emphasising the fact that there the family was as much addicted to idolatry as any of the peoples around. This sin was, so to speak, indigenous to the soil of Israel, a weed which would crop up unless the utmost care was exercised against it. Look, O Israel, to the hole of the pit whence ye were hewn; ye were not originally one whit better than others. God did not choose you for any distinguishing trait of monotheistic fervour, but because of his sovereign grace. This alone has made you to differ. Ye were dead in trespasses and sins, but in his mercy, for his great love wherewith He loved you, He chose you for his own.

Isaac, Jacob, Esau — words which made the deepest chords vibrate in his hearers' hearts—were successively recalled in the deep hush that had fallen on the vast assembly. Then the speaker, acting as the spokesman of Jehovah, reached more familiar ground, as he recalled names and events which had played a part in his own wonderful career—the mission of the two brethren, the plagues of Egypt, the cry and deliverance of the Red Sea, the wilderness, Balak son of Zippor, and Balaam son of Beor, the passage of the Jordan, the fall of Jericho, the overthrow of the seven nations of Canaan, the possession of their land.

But throughout the story, the entire stress is laid on the grace of God. *I* took; *I* gave; *I* sent; *I* brought; *I* destroyed; *I* gave; *I* delivered. Not a mention is made of Israel's mighty men. All is attributed to the ultimate source of nature, history, and grace, the supreme will of God. We cannot get beyond that. However many links we interpose between ourselves and the causes of things, ultimately we are shut up to acknowledge the determining counsel and foreknowledge of God. The Christian cannot improve on the creed once formulated by the great heathen monarch: "He doeth according to his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand, or say unto Him, What doest Thou?"

There is nothing more salutary than to stand on the eminence of the years in life's golden evening and review the way by which our God has led us. The far-away home, where faces glimmer out in the daybreak of life's morning, on which we shall not look again till the veil of eternity rends; the hard bondage of early life; the many straits and deliverances; the guiding cloud of the pilgrimage; the daily provision for incessant needs; the human love; the goodness and mercy which have followed all our days. Ah me! what a romance lies behind the meanest life, of sin and forgiveness, of provocation and pity, of grace and gift! Not one of us that shall not hold his own history to be the most wonderful of all, as we exchange experiences in that land which we shall not get by our own sword or bow, dwelling in mansions we did not build, eating of vineyards and oliveyards we did not plant.

JOSHUA'S APPEAL.

It would appear that the people largely maintained the worship of household gods, like those which Rachel stole from Laban. This practice was probably resorted to by stealth. But the germs of evil were only awaiting favourable conditions to manifest themselves, and Joshua had every reason to dread the further development of the insidious evil. The human heart is always so willing to substitute the material for the spiritual, and where the idol takes the place of God there is no longer an antagonistic force left in our nature strong enough to counteract the workings of human passion. Thus in every nation under heaven idolatry has sooner or later led to impurity.

Therefore, with marked emphasis, Joshua appealed to the people to put away the gods which Terah and others of their ancestors had served beyond the river, and those which they had vainly invoked in the slave-huts of Egypt. He did this first at the close of his address (14), and again just before the memorable interview closed (23).

The work of idol-renunciation runs parallel with our deepest experiences in the blessed life. Even St. John at the close of his first Epistle bids his disciples keep themselves from idols. In fact, it is only as the clearer light of heaven falls upon us, that we come to see the true nature of many things, which we had counted innocent, and hugged as dearer than life. We may choose death once for all in some solemn hour of consecration, but we only gradually come to learn all that it involves. Self is our greatest idol, and it is so ubiquitous, so insidious, so protean. Scotched in one place, it breaks out in another. It clings and twines about things which are innocent enough in themselves, but which it transforms into idols, and then they have to be put away. Our Isaacs! our Rachels! our right hands!

Our only hope is to be strong in our choice of God. The negative destruction of self is unsatisfactory. We must deliberately set ourselves towards God. Our will must crown Him. Our soul must make Him first. Our life must be subdued to the least syllable of his command. If thou wouldst do this, peace would come to thee. Anything is better than half-heartedness. Better go back to the vanities of the world, to the idolatries of wealth or pleasure or human pride, than hover doubtfully and hesitatingly on the brink of a great life. Probably less harm is done to a man's moral nature by a reckless course of sin, to which his whole nature is yielded, than by playing with God's claims upon his entire devotion. "I would thou wert cold or hot." It was a magnificent peroration: "If it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were beyond the river, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord."

THE PEOPLE'S FIRST REPLY.

They professed that they had no desire to forsake Jehovah and serve other gods. They freely acknowledged that they owed everything to Him from the exodus to the possession of Canaan. They also expressed their determination to serve the Lord.

JOSHUA'S ANSWER.

Whether they uttered all these vows in thunderous unison, or by the mouth of chosen representatives, or whether the historian gathered up thus the consensus of their feeling, as it passed from lip to lip, we cannot tell. But surely Joshua detected some traces of insincerity in their voice. Perhaps he felt the unreality of their professions because they gave no sign of abandoning their strange gods. Had he hoped for a repetition of the scene that had taken place on that very spot so many years before, when, at the challenge of Jacob, his household gave unto him all the strange gods which were in their hands, and the rings which were in their ears, and Jacob hid them beneath the oak which was by Shechem? Did he expect that the leaders of the people would first bring out their contributions to a pile similar to that which, in Christian centuries, rose in the great square of Florence, at the summons of Savonarola?

But there was no such response. The people contented themselves with their affirmations, but made no sacrifices. There was no holocaust, and Joshua was deeply conscious of the unreality of profession that went no deeper than words. This, said he in effect, is no way to serve the Lord. He is a holy God; He is a jealous God. He will search out these secret sins of yours, He will not be content with the service of the lip, He will not pass over transgression and sin, even though they be hidden in the recesses of your tents and the depths of your hearts. Notwithstanding all the good that He has done to you, He will not pass over the declensions and backslidings of his people.

THE PEOPLE'S SECOND REPLY.

They were full of self-confidence, and vowed, come what might, that they would serve the Lord. There was the energy of their own self-will, the strength of their own resolve, the persistent insistance on their choice of Jehovah. Standing there with Joshua they forgot the many failures of the past, mocked at his fears, derided his suggestions of possible declension, and cried, "Nay, but we will serve the Lord."

What a commentary on those proud words is given by the Book of Judges! Serve the Lord! The very first sentence which follows the record of Joshua's death in that book, tells us that "the children of Israel did that which was evil in the sight of the Lord, and served the Baalim, and they forsook Jehovah, the God of their fathers." And this record recurs with melancholy monotony on nearly every page. We are reminded of that other scene when beneath Sinai, burning with fire, the people pledged themselves to do all that the Lord had spoken, and within six weeks were worshipping Him under the form of a calf, with lascivious dance.

In point of fact, resolution, however good and however strongly expressed, is not sufficient to carry us forward into a life of obedience. Our moral nature has become so weakened by repeated failure that it is not able to resist the appeals of sense. To will is present with us, but how to perform that which is good we find not. No one can look thoughtfully into the workings of his own nature without realising the terrible paralysis which has befallen it. The will sits amid the vassals of the inner realm, issuing commands which it is not able to enforce, like a puppet-king in the midst of mighty chiefs who dispute his authority.

Thus it is that so often young hearts are embittered with disappointment, because in some high moment of resolve they determine that all life shall be new, inspired by constant resolve, and climbing with undeviating purpose the steeps of purity and devotion; but when they descend to the plain of commonplace, to the routine of daily life, they discover that the impetus has died away, and that the power to execute the high purpose of the soul is gone. No; consecration is only possible when it is conceived, prosecuted, and consummated in power not our own, and in the energy of the Holy Spirit.

JOSHUA'S SECOND ANSWER.

"Ye are witnesses," he said, "against yourselves, that ye have chosen the Lord to serve Him." In other words, he appealed to them on the ground of their own asseverations, and sought to bind them to the vows they had made. Did he not intend to probe them deeper, to make them realise the solemnity of the occasion, to compel them to face the greatness of the responsibility they had assumed? By the magnitude of the interests involved, by the mercies and deliverances of God, by the memory of their ancestors, by the great days of Abraham and Isaac, by their own solemn protestations, he urged them to be true.

THE PEOPLE'S THIRD REPLY.

"We are witnesses," they cried, as in after days they met Pilate's repeated challenge by the imprecation upon themselves of the blood of Jesus. Alas, for their self-confident boast, for their headstrong pride of purpose! "By strength can no man prevail." Oh my soul, be warned, that when thou art challenged as to thy resolves, thou makest thy boast in God, setting up thy banners in his name, entrenching thyself within the circle of his environing Almightiness. Only by thy God canst thou leap over a wall, or run through a troop.

JOSHUA'S RESPONSE.

Further words were fruitless, and so he set up a memorial of the pledges by which the people had bound themselves. He wrote their words in the book of the law of God, and he took a great stone, and set it up there under the slab. "Behold," said he, "this stone shall be a witness against us, for it hath heard all the words of the Lord which he spake unto us; it shall be therefore a witness against you, lest ye deny your God." Then he dismissed the people to their homes.

THERE IS COMFORT SUGGESTED TO US BY CONTRAST WITH THIS SOLEMN SCENE.

Even in the Land of Promise, the people introduced the old Sinaitic spirit of duty and obedience as the condition of their tenure. They had said at Sinai, "All that the Lord says, we will do." And they said it again in Canaan. And we are all apt to make the same mistake; we once sought to justify ourselves by our own efforts, and now we seek to sanctify ourselves. Once we made resolutions to earn Heaven by good works, now we make them to maintain our vows of consecration intact. And directly we essay to tread the difficult path of sanctification in our own energy, and by our own might, we expose ourselves to endless misery and chagrin. There is no thoroughfare by this route. We cannot perfect in the flesh that which we began in the Spirit.

Joshua did not give the people rest. Had he done so, David would not have spoken of another day. Canaan was only the *type* of the Sabbath keeping of the people of God, but did not exhaust it. At the best it was only a material and unsatisfying type. It afforded rest from the fatigues of the march, but not to the infinite capacities of the soul. The produce of cornfields, and vineyards, and olive-yards, could not appease the appetite for the infinite that must have made itself felt even in the heart of Israel, as the nation settled in its God-given land. Therefore, as the Holy Ghost tells us, there remained over and above a rest which is open by faith to the people of God of every age.

There is a deep spiritual truth here. Israel could not enter on the real rest of God, because the people persisted in introducing this talk about what they would or would not do. God's rest cannot be entered thus. Though it was the leadership of Joshua, it was the spirit of Moses. And the law can in no shape or form give rest. Is not this why so many Christians miss it still? They profess to be under the captaincy of the true Joshua, but they are all the while counting on their own resolves and boasting their own strength.

It is only when we apprehend the provisions of the New Covenant, which does not mention man, but is full of the *I wills* of God, that we come into the true blessedness of rest and peace. Not what you do, but what God will do; not your bow and spear, but his right hand and his holy arm; not the energy of your good self, but the freeness of his grace. When you confess yourself powerless to maintain the attitude of consecration, and cast yourself helplessly on Him to perform all things in and through you, realising his ideals, and fulfilling his purposes, and when the entire burden is relinquished, and you are content to work out in the strength of his Spirit what He works in, will you experience the fulness of that rest which is deep as God's, like the azure sky that slumbers behind bars of gold, incasing the glory of sunset.

His task ended, Joshua retired to his inheritance, but the influence of his character and life was felt as long as he lived and after. At last he died, one hundred and ten years old, and they buried him. All Israel probably gathered to pay homage to his memory. He richly merited all the honour that he received. He had none of the gifts of Moses. He may be compared to the man of two talents, whilst his great master was dowered with five. But he was strong and wise and true to the great trust committed to his care by the people and by God, and amid the stars that shine in the firmament of heaven not the least bright or clear is the lustre of Joshua, the son of Nun, whose noblest epitaph is written by a subsequent hand—Joshua, the son of Nun, the servant of Jehovah.

SPRING.

The earth is planted in the life of Spring;
All effortless come forth the bud and flower;
With clearest throat the feathery minstrels sing
Among the pearls behind the April shower:
To harpings of soft winds on wood and plain
Dances new life in every heart again.

The soul is planted in the Saviour's death,
And, as the spring breeze quickens bud and flower,
It lives and opens in the Spirit's breath,
And blooms in all his resurrection power;
While seraph songs and harpings from the throne,
Before unheard in sin and death's domain,
Ring now so clear, that the ecstatic tone
Of heaven is caught and echoed thence again.

Donemana, Ireland. J. K.

Papers for Young Christians.

WHAT IS CHRIST TO ME?

HIS AGONY.

Good Friday has brought this event to our remembrance. Let us think of it with deep reverence. It was, perhaps, the most mysterious and awful experience through which our Lord had to pass. Read the account in Matt. xxvi., with the few additional particulars in Luke xxii. It is from Luke we learn that the disciples slept "for sorrow," and that our Lord wrestled in agony until his sweat fell in drops of blood to the ground. Recall the whole story. Every detail of it is full of teaching.

It took place in *a garden*. Is it not strange to put together the two words, "agony" and "garden"? At the beginning of our Lord's public life we read of the wilderness temptation. That seems natural, for we always associate trial and difficulty with a wilderness, but other ideas are suggested by a *garden*. That is a place of beauty, of rest, of delight, yet our Lord's severest conflict was not in the wilderness, but in a garden. Should we not learn the lesson that the most dangerous experiences to us are not those which are difficult and trying, but rather the opposite? Our most pleasant paths may prove most perilous.

Do you remember another garden at the beginning of the history of man? Contrast Paradise and Gethsemane. A similar contest is being decided in both. In Paradise everything was lost by man saying, "Not God's will, but *my* will be done." In Gethsemane, everything was won by the Second Man saying, "Not my will, but the Father's be done." We were lost through self-will in Paradise; we are saved through surrender to God's will in Gethsemane.

How shall we form any conception of what the agony was? Think of it: He took three friends with Him, as though longing for human sympathy. But they slept while He agonised. The prophet had foretold his awful loneliness as one element in the suffering of Christ. "I have trodden the wine-press alone; and of the people there was none with Me" (Isa. lxiii. 3). That He felt this loneliness was clear. Luke says He "was *withdrawn* from them," as though He would have retained their company if He could.

When separated from them his deep unutterable agony is manifested in his posture. At first He "knelt" (Luke); then He "fell on the ground" (Mark); and afterwards He "fell on his face" (Matt.). And when the struggle reaches its climax the body bears witness to the inward agony by the great drops of bloody sweat that fall to the ground. All these particulars are furnished us by Scripture. They are too solemnly important to be overlooked. Think of them prayerfully, until God makes you to realise in some measure what Jesus suffered.

And what is all this to you? Did He thus agonise because He dreaded the thought of dying, and of the physical suffering connected with it? Was it in view of what the Jews and the Roman soldiers were going to do to Him that He suffered so terribly? Was the bitter cup from which He shrank that which his enemies put into his hand? Ah! no. It was more than that. He was to be "made sin"; to endure what it deserved as though He were personally guilty of all. Jehovah's sword was to awake against Him (Zech. xiii. 7). He felt it deeply that men to whom He had given nothing but blessing should give Him only a cross in return; He felt it deeply that the apostles, who had been with Him so intimately, should all forsake Him; but that which He dreaded most was the awful darkness from which issued the cry, "My God, my God, why hast Thou forsaken Me?" And the sin that occasioned his distress was *yours* and *mine*. "Is it nothing to you?" He asks. What does your heart reply?

Begin by thanking Him for the *love* that endured this for you. If such agony was the desert of sin, how hopeless you had been but for his work. But how confident you may be now that the work is done!

Then learn what *sin* really is. Every sin, however trifling it may appear, should be looked at in the light of the Gethsemane agony. Should we not hate and shun that which occasioned Him such anguish?

MR. E. THOS. MURPHY has obtained 21,000 pledges in New Haven, West Haven, Fair Haven, and Meridan, U.S.A.

IN THE VILLAGES.

The weather was in a May mood, the birds were singing, and all nature was gladsome as we started on our long spring tour, 1892, it being the eighteenth time. In a twelve-days' tour it is impossible to give details of 1500 persons daily visited or spoken to, only gleanings here and there.

On the second day we were gladdened to find a large increase of believers in one village. An old man told us a great impression was made by an address of one of our friends years ago. The third day was a very happy one. Soon after starting we met one, then another, then a third, who had been blessed in our work in former years. During the day our route changed, and in that change we found happy guidance. In one village we met with a marked case of blessing, and were told that in the next a young man was buried that day, killed instantly on the railway.

The place was not in our route, but one friend specially wished to go. On the way there are three cottages. In one lives the sister of a man converted in one of Mr. Moody's meetings in Darlington about 1874. He wrote home the news. Soon after we visited their native village, and I believe the message was blessed to the whole family. We had seen this sister but twice since. On calling, with tears she told us it was *her* son they had just buried. At her request we went in and had a memorable meeting, the house being full of mourners.

Passing near on our return journey, some friends told us she thought it so kind of us to visit her in her trouble. We thought the kindness was with Him who, against our plans, sent us there. Our tour took us to Banbury, and into parts of Warwickshire and Worcestershire.

One day we hunted up an old friend, who years ago had left Christian associations in great sorrow. She was still trusting the Lord. The same evening we came to a village, where on a previous visit one Lord's day evening we found a Catholic *fête*. The place was full of sightseers, nuns being conspicuous too. With the fine Catholic church and the lord of the manor's influence, we expected to find many perverts. To our surprise we were heartily received. We could not find a Catholic, except at the priest's. We held a meeting just opposite his house. The words, "The precious blood of Christ" brought such a hearty "Yes" from a poor paralysed woman.

In one village we could not buy bread; "To such as you we give it for Christ's sake," was the answer. One morning we came to a large village, where a long time was spent in visiting, etc. After that we found ourselves in an open country almost houseless. After three miles we drove on to a small village green, and one began speaking. I soon found myself at the inn stable door, where four young men were talking. We soon learned that a little earlier in the day they had helped carry the mangled corpse of a poor man into the adjoining shed crushed beneath the wheels of a traction engine. The whole village was moved, and much concern was shown. As we passed along we announced the sad news, and urged the people to flee from the wrath to come. The news naturally spread, and our visit so soon after was linked with it. Miles away on the following day we were asked if we were the party who almost literally preached over the mangled form of poor Gardner.

We cannot linger to tell of the breezy day Saturday was, of our journey over the Cage Hill range, nor to tell of the happy hours we spent "preaching peace by Jesus Christ." It was Whitsuntide, and early on Monday our party grew less, and by two p.m. I was alone.

That morning, as we were between two villages, two vehicles came along. The first party greeted us heartily, but the second stopped. "Jesus only, Jesus only," was the greeting. At first we were rather bewildered, but soon learned they were at an open-air meeting some three years ago, when "Jesus only" was our text. One warm-hearted woman said "I began the day with it. We are going to Merton Mission Hall, and my one theme throughout the village and day shall be 'Jesus only.'"

Wing, Leighton Buzzard. T. S. Heley.

THE FRESH AIR FUND.—Mr. C. A. Pearson, whose fund in connection with his well-known *Weekly*, was the means last year of giving a day in the country to over 20,000 poor children, has renewed his appeal to his readers, and hopes, in co-operation with the Ragged School Union, to give delight to a much larger number of little East-enders.

Apocalyptic Scenes.

By Sir S. Arthur Blackwood, K.C.B.

XI.

THE BOOK OF THE THRONE.

The Apocalypse is, above all things, the *Book of the Throne*. Therein is asserted, exhibited, and seen, as finally established, the Kingdom, the Supremacy, the Rule of the Almighty God. Above all the din and confusion of earth's conflicts sounds the ancient Psalm of praise: "The Lord reigneth, the Lord on high is mightier than the noise of many waters." As an undertone to the plaintive cries of suffering saints, or as the echoing chord in the grand anthems of triumphant warriors, is heard, now in subdued harmony, now in swelling chorus, the keynote of the music of eternity, "Hallelujah! for the Lord God omnipotent reigneth."

The Apocalypse is the *Book of the Throne*. "I am set down with my Father in his throne," is the final word to the seven churches from "the Amen," whose first word testified of his dignity as "the Prince of the kings of the earth." The opening vision is that of the "throne set in heaven" (twelve times repeated in the eleven verses of the fourth chapter). The first series of predictions—that of the seven seals and seven trumpets, concludes, at the blast of the last trump, with the "great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and He shall *reign* for ever and ever," to which the four-and-twenty enthroned ones (the Church in "heavenly places") jubilantly respond, "We give Thee thanks, O Lord God Almighty, because Thou hast taken to Thee thy great power and hast *reigned*." The second series—that of the seven signs and seven seals—in which is exhibited the marvellous career of the wild beast from the sea, the fourth great world empire of Daniel, to which Satan, "the prince of this world," gives his "throne" (ch. xiii. 2), tells all along of an overruling authority behind the scenes, and introduces the closing judgments of the dispensation with the ascription of praise to the Lord God Almighty, as King of nations (ch. xv. 3. marg.). It is as "King of kings" that the Lamb overcomes all Anti-Christian rebellion (ch. xvii. 14). As "KING OF KINGS AND LORD OF LORDS" He comes forth from the opened heaven with all the armies of the redeemed to the closing conflict (ch. xix. 16). Then there is the millennial reign of Christ with the partakers of the first resurrection; and then the "Great White Throne" in all its dazzling purity.

Once more is the curtain lifted, and amid the beauties, the glories, the blessedness of the city of jewelled foundations, of pearly gates, of jasper walls, of golden streets, of the river and tree of life, we see the supreme government of the Most High established, and thereby the permanence to all eternity of the home and happiness of the redeemed; for we hear the words, "There shall be no more curse, but the throne of God and of the Lamb shall be in it." The Crucified One is enthroned for ever as "the brightness of the Father's glory." The Apocalypse is the Book of the Throne.

It is as the prelude to the prophetic visions that the most striking revelation of the glorious truth that "the heavens do rule," and that "the Most High ruleth in the kingdom of men," occurs. No sooner is the sevenfold message to the churches uttered than the seer's gaze is attracted by the burst of glory that streams through the "door opened in heaven," and in ready obedience to the trumpet-toned command to rise and behold "the things which must be hereafter," he is rapt in spirit into the Divine presence-chamber, and

> Behold, a throne was set in heaven,
> And One sat on the throne.

He can only compare the effulgent glory of Him that sat to the dazzling brightness of the jasper (probably the diamond) and the sardine stone; but, as if to tone and soften that all-piercing light of infinite holiness, round the throne are the gentler prismatic hues of the rainbow, sweet token of covenant grace and mercy, no longer seen, as we see it here, half obscured by the world—but in all its full-orbed perfection encircling the throne.

As he more intently gazes, he becomes aware of other thrones "round about *the* throne," no less than twenty-four. They who sit thereon appear to be kings and priests—for they are apparelled in white raiment, and they have crowns of gold on their heads. As a "royal priesthood," they are "seated together in heavenly places in Christ," far "above all principality, and power, and might, and dominion, and every name that is named, not only in this world but also in that which is to come." They reign with Him. And from their lips bursts forth the new song, "Thou art worthy—for Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests: and we shall reign on the earth."

What, then, is the truth presented thus in vision to the prophet's view? It is two-fold. First and foremost, it is the revelation to him of the unspeakably blessed fact that the government of God is unalterably established. In the words of the 45th Psalm, "Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom." And to one to whom were to be disclosed the risings and fallings of earthly thrones, the shakings of the kingdoms of this world, before whose eyes were to pass

> "The giant germs of empires on their way
> To ruin,"

it was doubtless of unspeakable comfort to be assured that "though the earth be removed, and though the mountains be carried into the midst of the sea, though the water thereof roar and be troubled, though the mountains shake with the swellings thereof," calm and serene above all were the controlling hand, the all-seeing eye, the overruling omnipotence of Him that sat upon the throne. As the very foundations of all things seemed to be destroyed, his heart could quietly echo the words of old, "The Lord is in his holy temple; the Lord's throne is in heaven; his eyes behold, his eyelids try, the children of men."

Thus to prepare his servants, first to behold, and then to communicate the dread events which were to come to pass, by the encouraging assurance of his supreme control, had been God's way in other days. Before Ezekiel is ordained for his ministry of "lamentation and mourning and woe," before he is called to view the awful abominations of his people, and to announce the impending judgments upon them and upon the nations around them, the heavens are opened to him, and he sees "Visions of God." There he beholds the tokens of Divine wrath—the whirlwind, the cloud, and the fire; there the cherubic forms winged for heavenly activity—there the wheels within wheels "upon the earth—" "so high that they were dreadful" (the movements of God in providence) appear before him. And then, as "the noise of the wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host," vibrates through his whole being, in its awe-inspiring tones of thunder, there rises in marvellous brilliancy "the likeness of a throne, and upon the likeness of the throne was the likeness as the appearance of a Man above upon it—'as the colour of amber'—'as the appearance of fire'—'as the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness; and this was the appearance of the likeness of the glory of Jehovah.'" Thus was he prepared. The majesty of the throne, the paramount government of the Lord, was so revealed that he was fitted to enter upon the path of service and of sorrow, which must otherwise have overwhelmed him.

So, too, with Daniel, the greatly beloved. To him are revealed views of the future of transcendent importance—stretching over millenniums—and only terminating in the far-off vista of resurrection and judgment. They fill him with awe. "I was grieved in my spirit," he writes, "and the visions of my head troubled me." "My cogitations much troubled me, and my countenance changed in me." "I fainted, and was sick." "There remaineth no strength in me, neither is there breath left in me." But simultaneously with these overwhelming revelations of things to come, his gracious Master favours him with manifestations of the ultimate triumph of the Kingdom of God. "It shall never be destroyed—it shall stand for ever." "His dominion is an everlasting dominion, and his kingdom from generation to generation." "He doeth according to his will in the army of heaven, and none can stay his hand." "His dominion shall be even unto the end." "All dominions shall serve and obey Him." Thus was the seer "strengthened." And without a similar manifestation of the throne, and of Him that sat thereon, even the beloved Apostle would have been unable to bear the sights he was called to see, or to unfold the mysteries of the things that were shortly to come to pass.

But was there not another truth presented to him, and that one of the most cheering and consoling character! He was about to view the earthly course of the Church of God, of his brethren and companions in the tribulation and kingdom and patience of Jesus Christ. The oppressions and persecutions under which that Church—the beloved Bride of the Lamb—was to pass; the Satanic enmity and wiles which were to harass and tempt her; the corruptions which would arise within her pale, and sully her likeness to her Lord; the obliteration, almost, of her very existence, and the usurpation of her place and privileges by the foul harlot of the Apostasy, Babylon the Great; her woes and wails for centuries of sufferings; all this was to pass in vision before his astonished gaze. Would he not be overwhelmed, would not his faith fail? How could he bear such a soul-appalling sight? For, be it remembered, they who were called to the high privilege of entering into the counsels of the Most High, and on whom prophetic fire was to fall, were not mere unconcerned spectators of the unrolled map of futurity. They who saw the vision of the Almighty, and heard the words of God, had these visions and these words wrought into their inmost souls. The roll of lamentation and mourning and woe became part of their being; they "took and ate it." The little book open made their belly bitter. They were, in the very deepest sense, "moved of the Holy Ghost."

All that they beheld, therefore, agitated them most profoundly. Daniel's comeliness is turned into corruption. Astonishment takes hold of Jeremiah; for the hurt of the daughter of his people he is hurt. He is "filled with bitterness," "drunken with wormwood"; his "eye runneth down with rivers of water for the destruction of the daughter of his people." There is no sorrow like unto his sorrow. Ezekiel bears the sorrows of Israel in an intensely real way. He acts out in his own person the troubles that were to fall on them. He eats his bread with quaking, and drinks his water with carefulness.

And so with the seer of the Apocalypse. He falls "as dead" at the feet of the Great Revealer of Mysteries. He is in an agony of tears at learning that no man in heaven, nor in earth, neither under the earth, is able to open the book, neither to look therein. And now earthquakes, and tempest storms from the abyss, and lightnings from heaven, wars and pestilences, falling stars and melting skies, were to pass in dread array before his eyes. "Mighty thunderings" were to shake his whole soul, and all the terrific imagery of the final scenes of earth's history were to be disclosed to his view. The very Church herself was to be lost to sight, and apparently to be overwhelmed. How could he bear it, but that his Saviour takes him first of all into the serene presence of the all-controlling throne of God, and shows him there, securely enthroned, at that very moment, the Church mystical, the white-vestured, gold-crowned royal priesthood, seated in the heavenlies, co-partner of the throne of the Lamb Himself.

Thus is his heart stayed on God. Thus is he enabled to sustain the sight of all that he was to prophesy and to write.

The book of the Apocalypse is the Book of the Throne.

TO PARENTS AND TEACHERS.

O'er wayward childhood would'st thou hold firm rule
And sun thee in the light of happy faces?
Faith, Hope, and Patience, these must be thy graces,
And in thine own heart let them first keep school.

Mother, do you think your sphere a narrow one? Know that the greatest harvest is to be sown beside the cradle and by the fireside.

Study the characters of your children separately, cultivate them one by one, and not as if you were turning them out by machinery.

The Sunday-school teacher holds a key that opens the door into the largest sphere of work, where no effort can be too great, or service too carefully rendered.

Do not undervalue the advantages of play. It gives physical strength; it teaches courage, discipline, obedience, self-sacrifice, and the value of co-operation.

Study your children, strive for a deeper insight into child nature. You will thus quicken your sympathy, your patience will abound more and more, and unconsciously, on every side, your nature will develop.

THE CITY IN A TEMPLE.

BY THOMAS NEWBERRY, Editor of "The Englishman's Bible."

Rev. xxi. 22, 23.

"And I saw no temple therein: for the Lord God Almighty and the Lamb are *the* temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light [lamp] thereof."

In Revelation xxi. 9 to xxii. 5, we have a vision of the Bride, the Lamb's wife, under the symbol of a city. This is not a vision of heaven, for in both cases where the city is mentioned it is seen coming down out of heaven from God (vv. 2, 10). It is not the habitation of the Bride, but the Bride herself. The language of the angel who showed the vision was, "Come hither, I will show thee the Bride." As in ch. v., the Bridegroom is shown under the emblem of a Lamb as it had been slain, so here the Bride is seen under the similitude of a city. What is a city? An assemblage of habitations with their inhabitants. What is the Bride here seen? The Church in resurrection glory, comprised of all the members of the body, perfect and complete, each individual member having exchanged the earthly house of their tabernacle, as pilgrims in the wilderness, for their house that is from heaven; this corruptible having put on incorruption and this mortal immortality—the Church for which Christ died, the purchase of his blood, the workmanship of his Spirit, a glorious Church, without a blemish and without a spot.

When the Son of Man, the Root and the Offspring of David as the heir of David's throne, takes His Millennial Kingdom, He will be accompanied by the Church, his Bride, who will be manifested with Him in glory. The second Adam, all things having been put under his feet, will have associated with Him the glorified Church (Eph. v. 25-32). She will also be his companion in his dominion over the new earth, thus not only in his millennial, but in his eternal reign (Rev. xxi. 1, 2).

The apostle wrote by Divine direction, "I saw no Temple therein." A Temple in that city would have implied that there was one part more sacred than another, one spot more the centre of the Divine presence than the rest.

The poet has thus expressed it:—

"There no Temple rose before me,
There no glory shone above,
All was Temple, all was glory,
All in all was God, and love."

What then? Was there no worship, no sense of reverence? It was, in fact, not a Temple in a city, but a city in a Temple, and that Temple was God, the omnipresent, ever-present God, who inhabits eternity and fills immensity, whom heaven and the heaven of heavens cannot contain; they lived, moved, and had their being in God. In his realised presence they worshipped, served, and rejoiced.

"The Lord God Almighty." This, according to the Hebrew, would be read, Jehovah El Shadday, the everlasting, almighty, all-sufficient, three in one. Strengthened with all might by the Spirit, Christ dwelling in the affections, those who constitute the city are filled into all the fulness of God, as in an ocean of boundless love, an atmosphere of perfect purity, and in the sunshine of unclouded truth.

"The city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it."

Not that they were excluded from the light of nature, although they were independent of it, even as the holy place of the Temple was furnished with windows, for they bask in a light divine. What the glory of God was in the Tabernacle when first erected, what the glory of God was when it filled the Temple of Solomon, what the Shekinah was in the holiest of all, such will be the realised glory of God to them.

"And the Lamb." Had they been angels in unfallen purity and holiness the Divine glory might have been sufficient, but this Church of the first-born, this Bride of the Lamb, is composed of sinners saved by grace; they had been born in sin and shapen in iniquity, but have been redeemed to God by the blood of the Lamb. Hence we read, "and the Lamb *is* the light [*or* lamp] thereof." What the ark was in the holiest of all in the Tabernacle and Temple, with the cherubim of glory overshadowing it, and the Shekinah glory above it, even such is the Lamb in this Temple of God. What the sprinkled blood was on the doorposts in Egypt, on the horns of the altar, and on the posts of the Temple, and sprinkled once in the year by the finger of the high priest on the golden propitiatory, and seven times before it, such is the blood of the Lamb carried in by the High Priest of our profession, and pleaded before the throne of God. Or, what is best of all, as being the substance of the shadows, and fulfilment of the type, the Lamb as it had been slain Himself in the midst of the throne of God.

"And the Lamb *is* the light [*or* lamp] thereof." The word here translated light is not the ordinary word used for light, but "*luknos*," a lamp. What the one lampstand with its seven lamps was in the Tabernacle, and what the ten lampstands of gold were in the Temple with their sevenfold radiance, such is the Lamb in this Temple of God, the centre and source of spiritual light in all its sevenfold fulness of perfection. And as the lamp is dependent for its light-giving on the oil, even so it will ever be in Heaven what to us it is now, the glory of God in the face of Jesus Christ, made known, revealed, communicated by the Divine, eternal Spirit. He will still continue throughout the ages of eternity, to take of the things of Jesus in all the glory of the Father, and make them fully known to the saints in resurrection glory.

The glory of God in the face of Jesus Christ is now reflected on the page of the inspired word, and whilst we with unveiled face behold as in a glass that glory, we are transformed or transfigured into the same image by the Lord the Spirit from glory to glory. The oftener we gaze, the steadier we look, this transformation goes forward, but when we see Jesus as He is it will be completed. We may realise a foretaste of heavenly blessedness even now by dwelling in the presence of God, for He is not far from every one of us. We may worship in spirit in the heavenly sanctuary, for we have boldness through the blood to enter the holiest; the veil is rent, the door thrown open, our Forerunner is entered, and the Comforter has come forth to lead us into it.

Even into the secret place of the Most High under the shadow of the Almighty.

PAINSWICKE HOMES.

A correspondent writes:—"I was greatly interested lately, in visiting the quiet, picturesque village of Painswicke, situated among the Cotswold hills of Gloucestershire, to find three different efforts of practical Christian work.

"The first is a convalescent home, where two classes are received: lady boarders, who have every comfort provided at a moderate charge, and young women recovering from illness, and needing the benefit complete change of air and rest gives. There are many able in this way, by paying for a fortnight's or three weeks' board, to restore, under God's blessing, health to some weary worker.

"A short distance down the village street we come to a cottage home for orphan and needy children. Here they are gathered in and mothered by kind friends and an excellent matron, and in due time every summer the little ones are chaperoned across the Atlantic and find homes in our Canadian Colony, being received and cared for there by Mr. and Mrs. Wallace, of the Marchmont Home, Belleville.

"A third institution much needed but seldom found is one for the 'feeble-minded.' A number of girls and women, mentally unable to cope with the world and its temptations, are received and given such work as they are capable of doing—knitting, crocheting, sewing, and especially washing, under an experienced laundress. This it is hoped will make it nearly self-supporting. Every Christian worker knows the difficulty of providing for this very dependent and needy class.

Miss Wemyss, who takes an active part in the management of all three homes, would be glad to answer any inquiries with regard to them.

DRURY LANE.—I superintend the City Missionary in Drury Lane, and he has a meeting every Monday. Sometimes I address the people. After one of my addresses some roughs who were gathered about outside said they would like to kill us. So I sent out invitations to them to come to a tea, and some 120 came—men, only, and we had a good time. This evening (Friday, 24) I am repeating the tea, and hope much good will be done.—C. F. Dowsett.

THE FAMINE IN RUSSIA.

The following is an extract from a letter recently received from a lady, Miss Agneff, in a famine-stricken district in Russia, and reveals a state of suffering and distress which appeals loudly for relief. Miss Agneff is well known to Countess Bobrinsky, Villa St. Georges, Cannes, who will be glad to give further information. Many other large provinces are in a similar condition. In one of them, Taula, Count Vladimir Bobrinsky, who is at the head of the Red Cross Society there, has been superintending the relief measures for two years, and is at present responsible for the maintenance of 150,000 persons, though the means at his disposal are wholly insufficient:—

"Last autumn a very few were able to sow, and more than half of the crop has been eaten by blight. I have now about 300 orphans on my hands, perfectly destitute, without clothes or friends, and these have to be fed till the next harvest. In the province of Perm last year, before relief arrived, 500 people died of starvation in one district alone, which had contained about 5,000 people. Whole families died out, not from typhus, scurvy, or cholera, but literally of hunger, and numbers of orphans have been left uncared for. The misery was something appalling! The cattle had all died, except a few which were in the hands of the village usurers.

"Whilst on our rounds (myself and friends), we collected the orphans, and though we could not provide for all, we felt compelled to take 300. Every day more applied to be taken into the orphanage, and naturally we feel that our last crust must be shared with them. It was difficult to find accommodation for so many, so we had to board them out, and in this way a large hole was made in our funds. We, therefore, hired a property, with three unoccupied houses on it, of about 400 acres, for about £30 per annum. I hope that in time, by God's blessing, this may prove a source of maintenance for them. I have an honest schoolmaster in view, who is a good farmer, and who guarantees that after two years the land will sustain them, provided that they can be fed meanwhile. This I could do, and I would gladly give my last farthing, were it not for the pressing needs of others. In the spring we can sow, and thus enable ourselves to prolong the time that we are able to keep the children together. I can still hold on for a little while by keeping the children on half rations; but I tremble for every kopeck.

"The children go to school and learn boot-making, and this has succeeded so well that they have been able to make their own shoes. The girls meanwhile spin. We have already sown seven acres of corn. In spring all the elder children will work in the fields, or be hired out to the richer peasants in return for their food. When one looks at these orphans, one's heart bleeds. Among them there are some quite small babies of a year old. The children look so starved, and seem unable to pick up their strength, for their organs are altogether so impaired that many of them have died. They get a disease called 'norma,' which is a sort of water-cancer resulting from blood-poisoning, produced by bad and insufficient food. Generally it begins in the face, as a sort of gangrene, either in the cheek or the nose, which turns black, and the child ultimately dies in dreadful agony. In spite of the good nourishing food that we have given them, some of them have succumbed to this terrible disease, in consequence of their previous long-continued privations.

"The house is surrounded by birch copses, and in a very good situation on the banks of the river Tistch, which is the southernmost part of the province adjoining Orenburg. The land is very fertile, as it is black soil. Having so many helping hands, it would be very easy to sow flax, which would bring in about fifty roubles (£5) an acre; besides which we could use it for clothing purposes. Here they spin, weave, and dye it, and it serves for all kind of clothing. I am hoping that, without any propaganda, this undertaking will bring about a Christian spirit, by fusing the two races, Russians and Bashkirs (a Mohammedan nomad tribe), and so dispelling the fierce fanaticism of the Mohammedans. They, in their turn, may become bearers of the Christian faith among their own tribes, and also a means of civilisation, by inducing them to become tillers of the ground, instead of lazy and improvident."

For the Young.

"THE MAN THAT DIED FOR ME."

A Story of Good Friday.

BY MRS. J. E. PARNEY.

Many years ago I wanted to go as a foreign missionary, but my way seemed hedged about, and after a few years I went to live on the Pacific coast. Life was rough in the mining country where I lived, and this was my chance for missionary work.

I heard of a man over the hills who was dying of consumption. "He is so vile," they said, "no one can stand it to stay with him; so the boys place some food by him, and leave him for twenty-four hours. They'll find him dead some time, and the quicker the better. Never had a soul, I guess."

The pity of it all haunted me as I went about my work, and I tried for three days to get someone to go and see him, and find out if he was in need of better care. As I turned from the last man, vexed with his indifference, the thought came to me, "Why don't you go yourself? Here's missionary work if you want it." It had not occurred to me before that I could go.

I'll not tell how I weighed the probable uselessness of my going, or how I shrank from one so vile as he. It wasn't the kind of work I wanted.

At last, one day, I went over the hills to the little far-away cabin. It was just one room. The door stood open, and up in one corner on some straw and coloured blankets I found the dying man. Sin had left awful marks on his face, and if I had not heard that he could not move I should have retreated hastily.

As my shadow fell over the floor he looked up and greeted me with a dreadful oath. I stepped forward, and there came another oath.

"Don't speak so, my friend," I said.

"I ain't your friend. I ain't got any friends," he said.

"Well, I am yours, and"—but the oaths came thickly, as he said, "You ain't my friend. I never had any friends, and I don't want any now."

I reached out, at arm's length, the fruit I had brought him, and, stepping back to the doorway, I asked him, hoping to find a tender place in his heart, if he remembered his mother, but he cursed her. I asked him if he ever had a wife, and he cursed her. I spoke of God, and he cursed Him. I tried to speak of Jesus and his death for us, but he stopped me with his oaths, and said, "That's all a lie. Nobody ever died for us."

I went away discouraged. I said to myself, "I knew it was no use."

The next day I went back again, and I went every day for two weeks, but he did not show the gratitude a dog would have shown.

At the end of that time, I said, "I'm not going anymore." That night, when I was putting my little boys to bed, I did not pray for the miner as I had been accustomed to do. My little Charlie noticed it and said, "Mamma, you did not pray for the bad man."

"No," I answered with a sigh.

"Have you given him up, mamma?"

"Yes, I guess so."

"Has God given him up, mamma? Ought you to give him up, mamma, before God does?"

That night I could not sleep. The man dying, and so vile, with no one to care.

I got up and went away by myself to pray, but the moment I touched my knees I was overpowered by the sense of how little meaning there had been in my prayers. I had had no faith, and I had not really cared, beyond a kind of half-hearted sentiment. Oh, the shame, the sham of my missionary zeal! I fell on my face literally, as I cried, "Oh, Christ, give me a little glimpse of the worth of a human soul." Did you ever ask that and mean it? Don't do it unless you are willing to give up ease and selfish pleasure, for life will be a different thing to you after that revelation.

I stayed on my knees until Calvary became a reality to me. I cannot describe those hours. They came and went unheeded, but I learned that night what I had never known before, what it was to travail for a human soul. I saw my Lord as I had never seen Him before. I stayed there until the answer came.

As I went back to my room my husband said, "How about your miner?"

"He is going to be saved."

"How are you going to do it?" he asked.

"The Lord is going to save him, and I don't know that I shall do anything about it," I replied.

The next morning brought a lesson in Christian work I had never learned before. I had waited on other days until the afternoon, when, my work being all over, I could change my dress, put on my gloves, and take a walk while the shadows were on the hill-sides. That day, the moment my little boys went off to school, I left my work and, without waiting for gloves or shadows, hurried over the hills, not to see "that vile wretch," but to win a soul. I thought the man might die. There was a human soul in the balance, and I wanted to get there quickly.

As I passed on, a neighbour came out of her cabin, and said, "I'll go over the hills with you, I guess."

I did not want her, but it was another lesson for me. God could plan better than I could. She had her little girl with her, and as we reached the cabin she said, "I'll wait out here, and you hurry, won't you?"

I do not know what I expected, but the man greeted me with an awful oath. It did not hurt as it did before, for I was behind Christ, and I stayed there. I could bear what struck Him first.

While I was changing the basin of water and towel for him, things which I had done every day, and which he had used but never thanked me for, the clear laugh of the little girl rang out upon the air like a bird's note.

"What's that?" said the man eagerly.

"It's a little girl outside, who is waiting for me."

"Would you mind letting her come in?" said he, in a different tone from any I had heard before.

Stepping to the door I beckoned to her, and then, taking her by the hand, said, "Come in and see the sick man, Mamie."

She shrank back as she saw his face and said, "I'm 'fraid." But I assured her with, "Poor sick man! he can't get up, and he wants to see you."

She looked like an angel, with her faced framed in golden curls, her eyes tender and pitiful, and in her hand the flowers she had picked off the purple sage brush. Bending toward him, she said, "I sorry for 'ou, sick man. Will 'ou have a posy?"

He laid his great bony hand beyond the flowers on the plump hand of the child, and the great tears came to his eyes as he said: "I had a little girl once, and she died. Her name was Mamie. She cared for me. Nobody else did. Guess I'd been different if she'd lived. I've hated everybody since she died."

I knew I had the key to the man's heart, and the thought came quickly, born of that midnight prayer service. "When I spoke of your mother and your wife, you cursed them, and I know now that they were not good women, or you could not have done it, for I never knew a man who could curse a good mother."

"Good women! Oh, you don't know nothin' 'bout that kind of women. You can't think what they was."

"Well, if your little girl had lived and grown up with them, wouldn't she have been just like them? You would not have liked to have her live for that, would you?"

He evidently had never thought of it, and his great eyes looked off for a full minute. As they came back to mine he cried, "O God, no! I'd have killed her first. I'm glad she died."

Reaching out and taking the poor hand, I said: "The dear Lord didn't want her to be like them. He loved her even better than you did. So He took her away where she could be cared for by the angels. He is keeping her for you. To-day she is waiting for you. Don't you want to see her again?"

"Oh, I'd be willing to be burnt alive a thousand times over if I could just see my little gal once more, my little Mamie."

Oh, friends, you know what a blessed story I had to tell that hour, and I had been so close to Calvary that night that I could tell it in earnest.

The poor face grew ashy pale as I talked, and the man threw up his arms as though his agony was mastering him. Two or three times he gasped as though losing breath. Then, clutching me, he said, "What's that, woman, you said t'other day bout talkin' to somebody out o' sight?"

"Its praying. I tell Him what I want."

"Pray now, pray quick. Tell Him I want my little gal agin. Tell Him anything you want to."

I took the hands of the child, and placed them on the trembling hands of the man. Then dropping on my knees, with the child in front of me, I bade her pray for the man who had lost his little Mamie and wanted to see her again. As nearly as I remember this was Mamie's prayer:

"Dear Jesus, this man is sick. He has lost his 'ittle girl, and he feels bad about it. I's so sorry for him, and he's so sorry too. Won't you help him and show him where to find his 'ittle girl? Do, please. Amen."

Heaven seemed to open before us. There stood One with the prints of the nails in his hands and the wound in his side.

Mamie slipped away soon, but the man kept saying, "Tell Him more 'bout it, tell Him everything; but, oh! you don't know."

Then he poured out such a torrent of confession that I could not have borne it but for One that was close to us that hour. Oh, how the Lord Jesus reached out after that lost soul!

By and by the poor man grasped the Strong Hands. It was the third day when the poor tired soul turned from everything to Him, the Mighty to save, "The Man that died for me."

He lived on for weeks, as if God would show how real was the change. I had been telling him one day about a meeting, and he said, "I'd like to go to a meetin' once. I never went to one of them things."

So we planned a meeting, and the boys came from the mills and the mines and filled the room,

"Now, boys," said he, "get down on your knees while she tells 'bout that Man that died for me."

I had been brought up to believe that a woman shouldn't speak in meeting, but I found myself talking, and I tried to tell the simple story of the Cross.

After awhile he said, "Oh, boys, you don't half believe it or you'd cry; you couldn't help it. Boys, raise me up. I'd like to tell it once."

So they raised him up, and between his short breathing and coughing, he told the story. He had to use the language he knew, and this, as well as I can recall it (and, of course, this is true of all the conversations I have quoted) was what he said.

"Boys," he said, "you know how the water runs down the sluice boxes, and carries off all the dirt and leaves the gold behind. Well! the blood of that Man she tells about went right over me, just like that; it carried off 'bout everything. But it left enough for me to see Mamie, and to see the Man that died for me. Oh, boys, can't you love Him?"

Some days after there came a look into his face that told the end had come. I had to leave him and I said, "What shall I say to-night, Jack?"

"Just, Good night," he said.

"What will you say to me when we meet again?"

"I'll say, 'Good morning,' up there."

The next morning the door was closed, and I found two of the boys sitting silently by a board stretched across two stools. They turned back the sheet from the dead, and I looked on the face, which seemed to have come back nearer to the "image of God."

"I wish you could seen him when he went," they said.

"Tell me about it."

"Well, all at once he brightened up 'bout midnight an' smilin' said, 'I'm goin' boys. Tell her I am going to see Mamie. Tell her I'm going to see the Man that died for me,' an' he was gone."

Kneeling there with my hands over those poor cold ones, that had been stained with human blood, I asked to come to understand more and more the worth of a human soul, and to be drawn into deeper sympathy with Christ's yearning compassion, "Not willing that any should perish."

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, *Royal Grammar School, Sheffield*, Holiday Meetings for Schoolboys, April 2 to 14; *Y.M.C.A. Hall, Sheffield*. Holiday Services for Children and Young People, April 16 to 28; Rev. Martin J. Hall, *Parish Church, Cheltenham*, April 5 to 15; *Beckenham*, April 15 to 24; Mr. T. Lewis Sayer, *New Public Hall, Lordship-lane*, to April 7; *Ealing Presbyterian Church*, April 9 to 18; *Forest Gate*, April 22 to May 2; Mr. A. G. Doddridge, *Hildenborough and Limpsfield, co. Down*, till April 10; *Anerley*, April 15; *Beckenham*, April 15 to 22; *Kemp Town, Brighton*, from April 22; Mr. Geo. Goodman, *Stoke Newington Presbyterian Church*, April 9 to 16; Mr. Edward Hughes, *Bognor*, April 2 and 3.

Annual Scripture Union.—Meetings, *Exeter Hall*, April 13: *Afternoon*, Rev. E. A. Stuart, M.A.; *Evening*, Rev. F. B. Meyer, B.A.

CHILDREN'S SCRIPTURE UNION.—April 2, John xx. 1-18; 3, xx. 19-31; 4, xxi. 1-14; 5, xxi. 15-25; 6, Zechariah i. 1-16; 7, iii. 1-10; 8, iv. 1-14.

NOTES ON DAILY READINGS.

SUNDAY, APRIL 2.—1 CHRON. X.

This chapter in its closing verses gives the epitaph on Saul's life. It is very remarkable to notice the contrast in the statements, the one by the historian, the other by the Spirit of God. The first tells us simply how Saul died as a suicide, the second lifts the veil, and tell us that the Lord slew him. All through the Bible we meet with this perpetually recurring thought, that God's purpose is effected even through the sins of men. We are told of Saul's threefold crime: first, that he did not keep the word of the Lord, second, that he asked counsel of a familiar spirit, and thirdly, that he inquired not of the Lord. Let us beware of each of these three sins. They tempt us as they tempted him. Disobedience to the distinct law of God opens the door to even darker crimes which ultimately overwhelm men's souls. Let it never be ours to lift the curtain of the unseen. Our duty is to inquire of the Lord in all times of perplexity, turning to Him only, and waiting until He indicates his will.

The men of Jabesh Gilead teach us a lesson of gratitude. They were more thoughtful of the master who had delivered them from physical death, than we are of Christ, who by his blood has emancipated us from the thraldom of Satan. In the days of the crusades they fought for the sepulchre; in these, let us fight for the crown rights of the living Saviour. Gratitude should constrain us to live for Him.

MONDAY, APRIL 3.—1 CHRON. XI.

Through the condescension and love of Jesus we may address Him, as Israel did David. Since the children were partakers of flesh and blood, He also took part in the same. The King is akin to us. And therefore, by the ties of a common brotherhood, He has a claim on us. It is by Him also that the sheep are led out and brought in. Oh that this was always true of us; that the issues and return-tides of our life were in Him. But, yet again, Jesus is king by prescriptive right. God has made Him king, and shepherd, and prince. "Him hath God exalted by his right hand to be a Prince and a Saviour."

The word king is said to be allied to *can*. David showed prowess as well as statesmanship in taking immediate steps to capture Jerusalem from the Canaanites, and constituting it his chief city. So Jesus stormed the citadel of death when He descended into the grave, and on the third day rose again, more than a conqueror.

It is very stimulating to read the names of these mighty men, and consider their exploits. But what a list is that which is being made yonder of the mighty men of our Lord's army, who have shown themselves strong with Him, to make Him king! Stress is laid on deeds of individual heroism. Let us not trust too much in committees or organisations, but be on the alert for any isolated and single occasions of playing a noble part for our unseen Lord.

TUESDAY, APRIL 4.—1 CHRON. XII.

It is thus that recruits are being gathered for the army of Jesus. He is yet keeping Himself close, and the supreme power seems to lie with his great foe. But ere long He will be manifested, and come to be recognised as the rightful king of the world. Meanwhile his kingdom is in mystery, and individual souls are joining it by ones, and twos, by little bands.

There are Gadites who separate themselves unto Him, equally fit for attack or defence, and swift to do his bidding. Nothing in themselves, but their weakness is their strength, so that, by the power of the Holy Ghost the least is equal to a hundred, and the greatest to a thousand.

There are Benjamites who know something of the peace which is the portion of the Lord's beloved, and who profess entire consecration, crying, "Thine are we, Jesus; and thine, oh blessed Son of God."

There are men of Manasseh who help in the war, and swell the hosts, like the hosts of God.

And what more shall we say of those who come to make Jesus King? Those who have not a double heart, or who can set the battle in array, or who offer an undivided allegiance, or who can keep rank, these are they who eat and drink with the king, and share his joy. Is your name expressed among the names of the heroes who are gathering around the true David, from out the kingdom of Saul?

WEDNESDAY, APRIL 5.—1 CHRON. XIII.

What a great convocation was this! As soon as David came to the throne, the spirit of unity commenced to work among his people. Put Jesus in his right place, and there is a nucleus for a united Church. We become one, not at the bidding of a Church or a creed, but in union with the living King. The more men make of Christ, the less they will make of sectarian differences. He unifies his flock.

It is worthy also of notice that with the recognition of the King and the recovery of the Ark, there came an outburst of holy song. A revived people is always a singing people. So far from consecration silencing the gladness of man there is nothing which is so provocative of the heart's minstrelsy. Put Jesus in his right place, and there will be a new song.

The distinct commands of God could not be put aside with impunity. It was prescribed that the Ark should be borne on the shoulders of living men. This was set aside, and an act of disobedience inaugurated which might have led to others more flagrant and disastrous. It was right and wise, therefore, that this first should be immediately and terribly arrested. However pure our motives may be, we cannot please God if we set aside his distinct commands.

But see, that Ark which was a curse to the disobedient, was fraught with blessing to Obed-edom. The Gospel is a savour of life unto life and of death unto death, but which is entirely determined by the way in which we act towards it.

THURSDAY, APRIL 6.—1 CHRON. XIV.

David perceived! The intelligence only gradually broke on his soul. Such a discovery still breaks on men. As life advances they suddenly learn that they are endowed with specific powers. Happy are they if, simultaneously, there arises the determination to use them only for the sake of others. In David's case the consciousness of his powers seems to have led him into selfish indulgence. And in the gathering around him of many wives he not only injured his own character but sowed the seeds of harvests of bitter suffering in later years.

Twice over the Philistines came. In each case David inquired of the Lord to know his duty. He might have been tempted to suppose that once asking would have sufficed, and that on the second occasion he might act on the guidance given for the first. Well was it for him, however, that he did not, but inquired again. For there was a different lesson to be learnt on each occasion: a different method of deliverance; a different way of escape. Let us ponder the lesson well. Our past experiences will not avail us in new contingencies. Sometimes God says, "Go up"; at other times, "Thou shalt not go up." Not unfrequently we have to wait till we hear the sound of going, as though the hosts of heaven were hurrying past in their battalions. We know so little of the conditions of the heavenly world that we are wise to wait on God to know his way and to act on his bidding. In all cases He fights for his own.

FRIDAY, APRIL 7.—1 CHRON. XV.

The Ark of God could be carried only by sanctified men. Be ye clean, ye that bear the vessels of the Lord. Let all those who are engaged in proclaiming the precious Gospel see to it that they are free from the pollution around them in the world.

Let us always respect the rules and regulations that God has laid down for his service and worship. We cannot expect his blessing unless we act according to the ordinance.

Much attention was given to the minstrelsy; not only as to singers, but as to instruments, cymbals, psalteries, and harps. But the humbler office of doorkeeper is mentioned almost in the same breath, because in God's sight the spirit in which the humblest worker fills his office may lift it and him to the level of the loftiest. It is not what we do, but how we do, that endears us to God.

Psalms lxviii. and cxxxii. were probably, amongst others, composed for this occasion; and it must have been an impressive spectacle to see the solemn pomp with which the Ark was borne to its resting-place. What a searching inquiry is suggested here! Have you put the Lord Jesus in his right place? If not, what wonder that your life is out of sorts? But so surely as He is borne to the prepared place in the heart the song of the Lord will follow, and there will be shoutings and soundings aloud of music, together with assured victory over every foe.

SATURDAY, APRIL 8.—1 CHRON. XVI.

As the act of Mary stirred up the hate of Judas, so did the enthusiasm of David arouse the sarcastic taunts of Michal. It is a sad sign of a lack of holy devotion and enthusiasm when life is destitute of a Michal. But no Michal should stay us in our blessing men or praising God. In each of these David excelled, as this chapter shows. On the one hand he blessed the people, and dealt out to them bread; on the other he made it his chief work to give thanks unto the Lord by his bands of singers.

This Psalm became the basis of several Psalms, into which it was afterwards broken up. It is full of gems of thought and expression. The Psalmist brims over with pions ecstasy. He sings of God's doings and strength; his covenant and promise, his works and name, his mercy and salvation. And his strains rise till they ignite the physical world with sparks of holy joy, and all nature responds.

The minstrels were set apart, like the priests, for daily service, so that no sacrifices were offered unaccompanied with psalms, and hymns, and spiritual songs. There was perpetual mention made of the mercy that endureth for ever. So should it always be. Our sacrifices should not be lugubrious and melancholy, but mingled with the song which faith can sing, though her feet are fast in the stocks.

INTERNATIONAL S. S. LESSONS.

APRIL 9.

AFFLICTIONS SANCTIFIED.—Job v. 17—27.

GOLDEN TEXT: Heb. xii. 6.

Of the many theories about the book of Job, the most probable is that which regards it as an actual history told in poetic form. That Job was an actual person is clear from Ezek. xiv. 20 and James v. 11. "The land of Uz" (Job i. 1), though not identical with Edom, was an extensive region, in which Edom was included (Lam. iv. 21). Of one of three friends of Job, Zophar, nothing else can be known. An *Eliphaz* appears in Gen. xxxvi. 10, 11, as one of the sons of Esau, and as the father of Teman. Teman, as the name of a place, is the same as Edom (Jer. xlix. 7). *Bildad* the Shuhite recalls Gen. xxv. 2, where Shuah appears as one of the sons of Abraham by Keturah. These references make it probable that the events of this book occurred in the region of Edom, and about the time of Jacob and his sons. There is much uncertainty about the authorship of the book, which, however, does not in the least affect its truthfulness or instructiveness.

Before dealing with the verses that form this lesson it will be wise to give the scholars a brief summary of the whole course of this book, from the time when Job, a righteous and prosperous man, is suddenly deprived of everything, and afflicted with a painful and loathsome disease; through the course of the dialogue with his three friends, the address of Elihu, and afterwards the interposition of God; and on to the time when, the affliction having served its purpose, Job is restored to greater prosperity than he enjoyed before. Without some such summary the few lessons from this book will not be understood.

Then seek to realise the scene: Job sitting among the ashes, loathsome to himself and to others; his three friends so affected with the sight that for seven days they sit silent before him (Job ii. 8, 11—13). Then the first to speak is Job, whose deep anguish had been gathering strength day by day, as he "opened his mouth and cursed his day" (iii.).

Eliphaz, probably the eldest of the three friends, is the first to reply. Underlying all he says is the one deep conviction shared by his friends, that all specially severe affliction is the result of some special sin. Is this correct? (See Jno. ix. 2; Luke xiii. 1.) It was a surprise to Eliphaz that Job had not made confession of sin. This theory of Eliphaz, certainly incapable of general application, renders it impossible for us to accept as true all that he has to say. But some of his utterances are adopted in other parts of Scripture as the Word of God. This is true of the verses that form this lesson (comp. Psa. xciv. 12; Prov. iii. 11, 12; Heb. xii. 5). We must interpret them according to God's meaning, not in the sense which Eliphaz attached to them.

"Behold, happy is the man whom God correcteth" (17), is the text of all that follows. The meaning which Eliphaz attaches to this is manifestly that affliction is the direct result of sin, that therefore it should not be despised, and that when the sin is removed, God will cease to afflict, and will restore prosperity and long life to the afflicted one. This appeals to the very spirit which Satan declared to be the secret of Job's piety. To fear God because it pays in a temporal sense, is a poor sort of piety.

To read it in the light of the New Testament enables us to see that God afflicts us as our Father; the subjects of affliction as often trustful and obedient children; the benefits of the affliction as not temporal advancement, but the peaceable fruits of righteousness (Heb. xii. 5-11). Only in a spiritual sense is the deliverance promised by Eliphaz true. The lessons suggested by these verses are:—

(1) *That God is the source of affliction* (17). See the part that Satan had in Job's trial, and the different agencies employed. Yet Job recognises God behind all (i. 21, ii. 10). Eliphaz was right in calling it the Lord's correction. All the forces that surround us, and even Satan himself, are under God's over-ruling power.

(2) *That affliction has always a purpose of blessing* (18). Not always, as Eliphaz supposed, to discover and to punish special sin. There are certain graces of the Christian character that are only exercised in trial. Affliction to the Christian is like pruning to the vine branch, like the fierce fire to the gold.

(3) *That affliction should therefore be patiently received.* We "despise" it when we harden ourselves against it; refuse to inquire the reason for it; and reject the lesson it is intended to teach. A boy who, receiving deserved chastisement from his parents, refuses to show that he feels it, is *despising* what is for his good (Heb. xii. 9).

Do not make the mistake of applying the term affliction to only big troubles like Job's. Young disciples have them—their disappointments, their being misjudged and slandered, their loss of friends, their little persecutions for Christ's sake—these are the chastening of the Lord.

Easter Poems.

In the lovely April morning
Let us early rise and sing
Sweet and loyal Alleluias
To our glorious risen King.
With faith's eagle eye adoring,
Let us gaze upon the Sun,
In the splendour of his dawning
And his onward march begun.

Dark the night and very dreary,
Stained with tears of bitter woe,
For the prophets thus foretold it
In the ages long ago;
But the life, not death, hath conquered,
And He lives for evermore,
And the Father hath by Him for us
Set wide the sin-closed door.

By the precious blood of purchase,
Shed for "whosoever will,"
By the life yet "more abundant"
Each ransomed heart to fill,
Be our aim henceforth to live alone
To Him who freely gave
"His own self," a willing sacrifice,
The sinner lost to save.

All the glory of his calling,
Day by day unfolded still;
Always, spite of seeming failure,
Good triumphant over ill.
So for ever onward, upward,
Into "greater things than these,"
Life's perpetual Easter glory,
Seeking only Him to please.

Set the joy-bells ever ringing,
In the tone, and look, and smile,
Shedding gladness on life's pathway,
All along the "little while,"
Till He comes again in glory,
"This same Jesus," ever ours,
To bring home his own redeemed ones
To the everlasting bowers.

A. A. M.

And when the weeping ones draw near,
Behold the tomb is open wide,
Kind angels bid them not to fear,
Who know they seek the Crucified;
But He for aye hath left the shade,
"Come see the place where He was laid."

Celestial radiance sheds it o'er,
And there they see with wond'ring eye,
The spotless linen clothes He wore,
With careful love are folded by;
He thought of those who loved Him best,
And sadly robed Him for his rest.

The Magdalene bemoaned her "choice,"
And lifted not her anguished eyes;
He speaks, and well she knows the voice
That bade her soul from death arise;
And now He bids her, in his name,
His resurrection to proclaim.

And in the lonely upper room,
All joy, and hope, and aim have fled;
His chosen sit in deepest gloom,
With Jesus, every heart is dead;
When shining through the darkness dim,
They see his face and rise with Him.

But Easter dawn is breaking,
And angel wings do spread,
And heart to heart is whisp'ring,
"The Lord is risen indeed."

O cross with thy sad story,
Our souls would dreary be,
But for the holy radiance
Which Easter sheds on Thee.
With awe we view the nail-prints,
And mark the wounded side;
Lo! He, Himself, is with us,
And we are justified!

Wrentham.

Far away, o'er mead and glade,
In the chequered sun and shade,
Rise the Easter flowers fair
From earth's gloomy sepulchre.

Tender winds are breathing balm,
Birds pour forth their Easter psalm,
Robed in beauty's sweet perfection
Nature wakes to resurrection.

Golden sunbeams, birds, and flowers,
Gladness of these Easter hours,
God's own emblematic preachers,
Say, shall they not be our teachers?

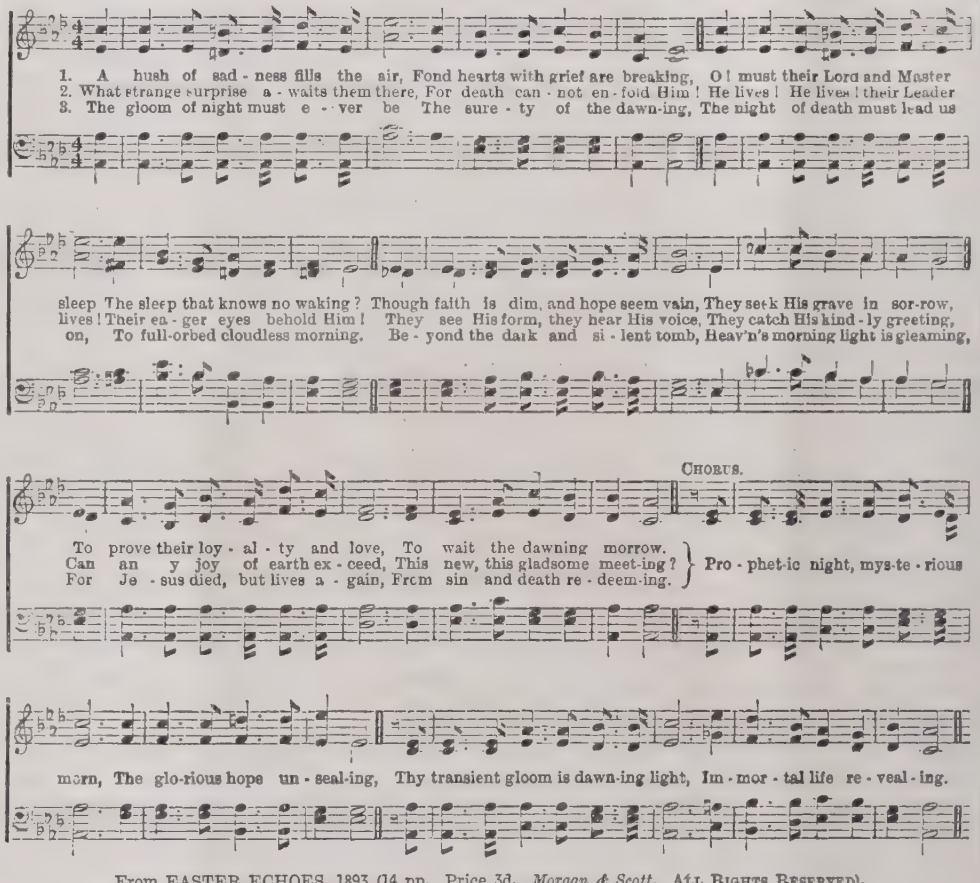
As the flowers, so are we,
Bound by earth's mortality,
Yet, like them, we, too, may rise
To the sunlight of God's skies.

May we chase earth's transient gloom,
With his light its path illume,
Till its shadows pass away
In the light of heavenly day.

Harriet Julia Evans.

Easter Triumph.

F. E. Pettingell. F. A. Lorrilliere.



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LICHFIELD SOLDIERS' HOME.

The third annual report of the Lichfield Soldiers' Home shows that in addition to spiritual fruit there has been good progress in temperance work. Soldiers' wives are gathered in mothers' meetings, and the children are not overlooked. As in all such enterprises there has been disappointment as well as encouragement.

One old soldier who has left the army for civil life writes:—"I have devoted myself to God's work in fighting against the drink. Almost every night I have an hour in the mission hall, and go to visit those who have fallen back from us."

Another soldier, who has been removed elsewhere, writes: "Leaving Lichfield was like leaving home, and I felt it very much. I shall never take to another place like it. Especially during the last eighteen months of my stay there, it was the happiest time that I have experienced in my life, and I look on it as being the birthplace of my Christianity. It was there where I was converted. How I miss the many blessed meetings, which I used to enjoy so very much! The blessings that I have received to my soul at the Soldiers' Home will ever be remembered by me as long as I live, and what it has done for me it has done for many more." Such testimonies, which could easily be multiplied, are very encouraging to the workers.

The refreshment room, which was originally started with the object of providing wholesome food and non-intoxicating drinks to the men, has not only accomplished its original object, but has come in as a most timely ally by providing funds in aid of the home, which assuredly deserves well of those who sympathise with soldiers in their privations and temptations. The hon. superintendent is Major Seton Churchill, White Hall, Lichfield.

"Go, tell that He is risen from the dead."

Hail, glorious morn, hail, hour of strength;
O saints of God, awake, arise.
Our day of triumph dawns at length;
The powers of darkness fall; death dies;
Of victory, victory be our song,
For Christ is stronger than the strong.

In all his might, with willing power,
His life for us He freely gave,
He laid it down, in that dread hour,
From sin and death our souls to save;
But now "He liveth unto God"—
Go tell the tidings all abroad.

At earliest dawn, with earthquake dread,
The mighty Michael earthward flew.
The keepers fell around as dead,
As his bright presence nearer drew,
Then like a monarch taking throne.
He rolled, and sat upon the stone.

But lo, with sudden reverence bow'd,
He wraps his face in veiling wing,
For, rising from his winding shroud,
Behold there treadeth forth his King,
In living majesty his Lord,
Hath woke, and risen, and walks abroad.

Oh, radiant and resplendent Lord,
With reverent joy, and worship sweet,
To Thee our highest love is poured,
And though we may not clasp Thy feet,
Yet all may forth with gladness speed,
To tell that Thou art "risen indeed."

And they that hear, and they that tell,
Must gird the shining garments on
Of life and truth, and strive to dwell
In that bright place where Thou art gone,
Yea, all who feel thy power and love
Must "seek those things that are above."

The pure, the sanctified are there,
And they with us and we with them
Would each become a jewel rare,
To form a glorious diadem,
A halo brighter than the sun,
To crown our King, our Risen One.

Caroline Tickner.

By Mrs. George Foster.

For our transgressions wounded,
The great Sin-bearer died;
Heav'n wore a garb of mourning
When He was crucified.

THE LATE PRINCIPAL DAVID GRACEY,

OF THE PASTORS' COLLEGE.

SOME lives are remarkable for the area they cover; others for the degree of their penetrative power; only a few combine both excellencies in one, and are distinguished alike by range and intensity. The late Principal David Gracey, who so recently has passed from us, belonged to the second class enumerated. He will not be so much widely as deeply remembered; nor will his sudden, and, as it seems to us, early decease, affect so much the unthinking multitude, as the serious few. No higher praise, however, can well be associated with any career than is recorded in this fact. The influence of penetrative power may not be one easy to register; but, like the hidden and silent forces of nature, it is all the more potent because the eye may not follow it, nor the ear adjudge its value.

Mr. Gracey has exercised a formative influence on many minds; in his brief career he has done not a little to mould the habits of thought, and views of truth, of a whole generation of ministers; and now, though his tongue is stilled on earth, the fruits of his work survive in hundreds of teachers at home, in the colonies, and on the mission field, who certainly will not care less for the truths he has taught, and the impress he has made, because the night has come when he can work no more.

Born in 1841, Mr. Gracey had not completed his fifty-second year when on Thursday, February 9, towards midnight, he entered into rest. He was one of Ulster's many capable sons, and was brought up in the Presbyterian faith, which seems now indigenous to that soil. Differing, while yet a youth, from the Presbyterians on the subject of baptism, he joined the Baptists, in whose ranks he henceforth continued. We next find him, after a brief pursuit of commerce, an Art student in Glasgow University, whither his desire for the ministry and strong studious bent had drawn him. It was here, in the middle of his Arts course, that the great event took place which was destined to colour and determine his whole subsequent history.

We refer to his meeting with Mr. Spurgeon on the occasion of his visit to Glasgow in 1861. No sooner had young Gracey heard "the Prince of Preachers" than the desire seized him to enter the Tabernacle College, and be forthwith associated with the great personality that rested now upon him as a spell. To this end he sought an interview with Mr. Spurgeon, the result being that he entered the Pastors' College as a student in the theological classes, and as assistant-tutor in other departments. Very soon, upon the illness of Mr. Cubitt, he became classical tutor, a post which he retained until the resignation of Mr. Rogers in 1881, when he was appointed as Principal of the College. Mr. Gracey's period of service, therefore, in the Pastors' College extends over thirty years, and ranks as the longest official record.

It is not, however, the length but the depth of the service rendered upon which the note of emphasis mainly rests. The students all felt the charm of his personality. As a tutor he won their respect and confidence. Unquestionably he had gifts of a high order, qualifying him for his office. A teacher of students must himself be a student. The ardour of first love for the various studies, theological and classical, must remain; nay, what is more, this ardour must grow. There is no possible means of holding students well in hand, if the themes discussed are anatomically dissected, and if the tongue be but the cold scribe of a lifeless heart. Mr. Gracey remained to the end of his days a student, and was among students but as one of larger growth. He had a felt interest in the knowledge he communicated, and awoke in others the charm which only the sense of it can beget.

Mr. Gracey's order of mind was largely causal. He reasoned more than he compared. He could touch nothing with a light hand. His was a brain of capacity, and no treatment that was one-sided or superficial could be endured. He must be thorough and, if possible, exhaustive in research. Hence his theological lectures were systematic and elaborate, while in classics and Hebrew he showed a scholarship marked by minuteness and care. The grounds of his popularity were solidly laid, and if his convictions on all points were not always quickly formed, they were usually tenaciously adhered to. Mr. Gracey was ever ready, as the debates showed, with many forceful, if not infallible arguments in support of every position he took up.



(From Photograph by Messrs. Elliott & Fry, 55, Baker Street, London, W.)

As might be expected, Mr. Gracey's scheme of theology coincided with that of the late beloved founder of the college, that is to say, it was a scheme of moderate Calvinism. He adhered to the doctrines of grace and stood clear of the "down-grade" tendencies of the times. Howbeit, he did not see, what many perceive, the darkening shadows of the latter days. He was post-millennial in his convictions. Bad as the world was, and ominous as many of the signs of the times were, Mr. Gracey believed, and strenuously taught, that improvement was the law at work in Christendom and throughout the nations. The latter-day glory was gilding the mountain-tops, the Gospel was being diffused, and if events moved slowly, yet they moved surely, to the goal of Christ's eventual triumph. Such sentiments were among Mr. Gracey's latest college utterances.

His personal qualities rendered him much beloved. The basis was strength, but the strength was not rugged, for there was blended with it kindliness and consideration. A rich vein of humour served in lieu of sarcasm, and relieved the necessary duty of plainspokenness.

Exactly seven years ago, dating from the day of his death, Mr. Gracey suffered in a railway accident at Finsbury Park, and was for about a year incapacitated for active work. We are unable to say whether the shock then sustained precipitated the end. This we know, "Our times are in God's hands." Mr. Gracey has fallen on sleep at an unlooked-for hour. Even those watching round his bedside did not suspect, till the afternoon of the day on which he died, that the sun of his mortal life had touched the horizon. Mr. Gracey leaves a wife and a grown-up family of four sons and one daughter to mourn, not his, but their loss, and a gap to fill which is all the greater by reason of his long period of capable service, and the traditions that must needs now cluster around his memory.

Y.M.C.A EXTENSION.—II.

The work done by the missionary secretary, Mr. George Holmes, who has been sent out by the National Council at Gibraltar and Malta, was reviewed in our previous article. Leaving Malta, he proceeded to

PORT SAID,

a seemingly unlikely sphere in which to form a Y.M.C.A. However, many opportunities for usefulness were presented here; and several excellent meetings were held. Among other workers on the spot, Mr. Holmes found a young Egyptian Christian, who was doing a good work amongst the natives, and it was in the mission hall of this friend—nothing better than a low-pitched Arab shanty—that he delivered his first address, which was interpreted into Arabic. A member of the Newcastle Y.M.C.A. was found residing here, in charge of the electric lighting of the Suez Canal; a Mr. Locke also, who superintends the work at the Sailors' Rest, is rendering the best possible service among the sailors and others passing through the canal. The last-named gentleman undertook to be secretary of the Port Said Y.M.C.A. if a branch could be formed, and set apart a good room for Association purposes. It was not then difficult to commence the work, and the names of about a dozen young men who were determined to gather others about them were forthwith enrolled as members. Several of them, Mr. Holmes subsequently learned, left the place shortly afterwards; but sufficient remain to be carrying on what will doubtless prove in time a very useful auxiliary. Any such rallying place for young men is a boon in Port Said, where iniquity and vice of all sorts prevail to a deplorable extent. The quarters of the Association adjoin the Bible Society's House, and, being close to the landing place, will be constantly recognised by passengers to and from the East.

CAIRO.

A variety of interest crowded into the journey of Mr. Holmes from Port Said to Cairo. The land portion of the journey, as far as Tel-el-Kebir, was rendered exceedingly difficult and uncomfortable through the terrible clouds of dust encountered; but from Tel-el-Kebir onward the scenery was greatly enjoyed. Arriving at Cairo, Mr. Holmes was met at the station by a Christian gentleman, who entertained him at his house. He found Cairo full of visitors, English, American, and Syrian, many of whom were more or less interested in Christian work. Several Y.M.C.A. men again crossed his path—notably some from Beyrout. The American missionaries here greatly helped by providing accommodation for meetings; and as the result of several held an association was formed, thirty young men being enrolled as members. A Sunday afternoon Bible-class, a Thursday evening prayer-meeting, and a Tuesday evening literary class were decided upon. All the printing in connection with the preliminary arrangements was gratuitously done by a young Syrian Christian. Great difficulty was found in the matter of acquiring suitable premises for the newly-formed association, rents being exceedingly high. The missionaries referred to have generously placed a room at disposal pending more suitable accommodation being obtained. At least £60 a year will be required for this purpose.

The urgency of the need felt for help from England, in the form of financial support towards the acquisition of premises, and in the provision of a worker who should visit Cairo at regular intervals to help sustain the work, has found expression in an appeal forwarded direct to the National Council, signed by a number of the influential Christian residents in the city. The need for a Y.M.C.A. here is very great indeed. Large numbers of young men of various nationalities reside in or visit the place, and are exposed to *temptations and dangers of an appalling character.*

The kind initiative and generosity of Mr. Richard Cory, of Cardiff, who, possessing intimate acquaintance with the needs of the city, placed £100 at the disposal of the National Council for the purpose, led to the sending out of Mr. Holmes. Other friends have helped, but the fund suffices only to meet the requirements connected with Mr. Holmes's missionary tour. The council are most anxious to help forward *work for young men* at Cairo and other centres. Communications should be addressed to Mr. T. F. Victor Buxton, hon. treasurer of the Colonial and Foreign Department of Y.M.C.A.'s, Exeter Hall.

ALEXANDRIA.

Reaching Alexandria, Mr. Holmes met Admiral Grant, who accompanied him on visits to the different ministers. A meeting was convened, at which upwards of fifty persons were present, comprising some of the principal residents, also a number of English young men from business houses, with a few Syrians, Egyptians, Germans, etc. Admiral Grant presided, and was supported on the platform by representatives of the different missionary societies, three of whom spoke in favour of a branch being formed. Four ministers present stated that they had been members of the Association at home. A preliminary committee was formed, which met at once. Again, the acquiring of suitable rooms for the work presented a difficulty, a rent of £50 being asked. Mr. Adeney, of the British and Foreign Bible Society (formerly a member at Aldersgate-street), provided temporary accommodation, and was appointed honorary secretary, with a young German Christian, a Mr. Gouldner, for his assistant.

Upwards of fifty young men have already joined the Association—English, Copts, Mahommedans, etc. Of the English members, seven are employés of the Eastern Telegraphic Company. A Sunday Bible class, a week evening devotional meeting, and literary and educational classes have been inaugurated.

Mr. Holmes writes:—"All here agree that the need for a Y.M.C.A. in Alexandria is exceptionally great. One gentleman informed me that he knew of many young fellows who had come to ruin after being out here a short time only; and I myself have seen enough to convince me that the road to ruin is a very easy one in Alexandria. Compared with Malta, I think Alexandria has greater temptations to young men, and perhaps of a worse kind; and many have already expressed to me their great pleasure at the prospect before them in connection with the new Association."

Mr. Holmes appeals for Christian papers, including missionary and Y.M.C.A. magazines, to be sent regularly to the new Associations formed during his tour. They are as follows:—

GIBRALTAR.—Mr. F. Coupland, Soldiers' Institute; care of Captain Armstrong, Soldiers' Home.
ALGECIRAS (South Spain).—Mr. H. Watson, care of Captain Armstrong, as above.
MALTA.—Mr. C. Boyle, Sailors' Home, San Lorenzo; Mr. Chas. Dent, care of Messrs. Crockford, Drapers.
PORT SAID.—Mr. A. Locke, "Strangers' Welcome."
CAIRO.—Mr. Fred Phillips, American Mission.
ALEXANDRIA.—Mr. A. J. Adeney, British and Foreign Bible Society.

All the barracks in Alexandria were visited by Mr. Holmes, and a large number of tracts, etc., delivered by him to young men and others. Our next article will deal with his work in Palestine, at Jaffa, Jerusalem, etc.

SEAMEN'S BETHEL, GLASGOW.

A large and interesting gathering of seamen and their friends was held in the Seamen's Chapel, Glasgow, last week, presided over by Mr. George Smith, of the s.s. City Line. A statement of the year's work was given, which showed much good done, many sailors are witnessing to God's saving and keeping power in various parts of the world.

An interesting feature of the meeting was bidding farewell to Miss Jessie Gibson, of Hillhead, who sails on April 8 for work in connection with the Cape General Mission. Miss Gibson has been a worker among Glasgow sailors for ten years and has much owned of God. It was a touching sight to see a number of sailors and friends linger at the close of the meeting to say good-bye to one who had been the means of blessing to their souls.

SIGNOR CAPELLINI'S WORK.

March 14, the birthday of the King of Italy, is always a golden day in the annals of the Military Church; recording as it does the breaking of the bonds of Romanism, the patriotic *fête* may well be celebrated by Evangelical Christians. This year the hall was beautifully decorated with flowers, trophies, and flags, and under the Star of Italy, brightly lighted up, was placed the bust of his Majesty Umberto I. The large church adjoining was filled at the appointed hour, not only by many hundreds of soldiers of all grades, and of all arms of the service, from sailors to *bersaglieri*, but also with over a hundred foreigners belonging to every civilised nation. And all had come to testify to the greatness and importance of this work in Italy, and to listen to the discourses of my fellow soldiers, which treated from various points of view the one subject, "Religion and Country."

Dr. Gordon Gray, of the Scotch Church, presided, and showed, in an opening address, that the progress of the Military Church is notably due, under God, to the constant activity of the pastor, Cav. Capellini, who spares himself no fatigue—witness his journey to Sicily last summer—so as to gather up the members of his congregation. Dr. Gray concluded with the fervent wish that by the twenty-fifth anniversary of the Military Church there may be found money enough to erect a proper edifice in Rome. He then called on the various speakers, all of whom were listened to with the greatest attention, and frequently interrupted with bursts of applause.

Quartermaster Amati spoke more specially on the history of the House of Savoy. The theme of Quartermaster Orlando was "The 14th March and the Church." He showed the great advantages which we possess in our freedom of worship, and how, in a short time, the Gospel will be spread throughout all Italy. Quartermaster Cugini took "Country and Religion," maintaining that the love of country cannot be true and enduring if it is not refined and sanctified by true religion. "Rome, as the capital of the Kingdom of Italy, is an accomplished fact; whilst Rome, as Evangelical, is a fact which has to be carried out, but which progresses, and which the new generation, educated in sentiments of truth, will certainly see fulfilled."

After the singing of a hymn, and prayer by a deacon of the Eleventh Regiment, Sergeant Russo, the president, called on Quartermasters Paglino, Cecconi, and Naddeo to speak. Paglino read a splendid discourse, entitled "To-day." Cecconi held that the Papacy has forgotten the words of St. Augustine, who said that "The Popes, for fear of losing the temporal power, neglected the spiritual, and thus lost the one and the other." He closed exclaiming, "Alleluia is our cry! Christ reigneth! Alleluia!" Naddeo, speaking on "Liberty and the Gospel," closed with the appeal: "Oh, companions in arms, let us all embrace the Gospel, and thus the Papacy will be overturned. The Gospel alone can dissolve the discords which divide Italy into factions and parties: with the Gospel alone the life of the citizens can flourish."

Rev. H. J. Piggott made a *résumé* of all the speeches, in the spirit of a true patriotic Italian. Then followed a thanksgiving hymn, and after a prayer by Quartermaster Gazzera (deacon), the president closed with the Benediction.

Nearly a quarter of a century has passed since this mission was begun; it has already brought forth much fruit, and progresses every day. We soldiers are proud of our church, and of our festival on March 14, which seems to say, "This work exists for the protection of that King whose birthday we celebrate. The church has overcome all the designs laid against it; and thus we can say that even in Rome, with the Papacy, it is possible to preach the Gospel. And whilst the Vatican celebrates its *fêtes* with closed doors, we, the Military Church, with wide open doors, hold our Evangelical rejoicings."

Rome, March 15. Nicolo Piccoli (Elder).

CHILDREN'S FRIENDS.—The East Dorset and West Hants Aid Committee of the Society for the Prevention of Cruelty to Children shows good work for the year, not only in co-operating with and aiding the central society, but also acting locally on behalf of little ones cruelly treated. During the past year seventy-four cases have been dealt with in one way or another. The local secretary is Mr. Cridland, *Observer* Chambers, Bournemouth.

AMONG FRENCH PRIESTS.

"I see clearly that the teachings of the Gospels and St. Paul's Epistles are in several points diametrically opposed to the teachings of the Roman Catholic Church. That sacrilegious perversion of the Gospel, and the sad consequences which it involves, make me groan night and day. I see nothing before me but to leave the false course upon which I blindly entered, but I am dismayed by the disgrace and persecution into which this will plunge me. The conflict wears me out. Do help me!" It is in such terms as these that French Roman Catholic priests, whose eyes have been opened to see the errors of the Papacy, write to M. Eug. Réveillaud and others who are known to be in sympathy with efforts for their spiritual emancipation.

Professor L. J. Bertrand, of Paris, of Huguenot descent and high standing in the French Protestant community, is at present visiting England to advocate the claims of the *Œuvre des Prêtres*. At home and abroad the professor has done much for the enlightenment of his people; he has engaged in home mission work, and ably pleaded on its behalf in America and elsewhere. With others he has, of late, been led to feel deeply for the many priests of France who are seeking and sighing for

GOSPEL LIGHT AND LIBERTY.

And verily their condition is grievous in the extreme, for their seminary training has gone far to render them, to use the language of one, "incapable of doing anything beyond saying mass." In France the University degree is compulsory in many walks of life. Protestant pastors must graduate; but Napoleon I. gave permission to the Roman Catholic bishops to ordain priests without degrees. Hence, when a Papist comes to the light, and wishes to serve God and his compatriots in the Gospel ministry, he has, in effect, to go to school again! Out of the Church of Rome is a severe struggle; but afterwards new difficulties are encountered, for on the one hand there is a lack of commercial aptitude, and on the other hand inadequate education to qualify for professional life.

That there are many unhappy priests in France is evident from the action of the brave few who assert their liberty. It was recently found that with a very small outlay (about £80 per annum) the *Œuvre des Prêtres* had enabled some thirty priests to act up to their convictions. Of these, fifteen are now faithful pastors, evangelists, or missionaries; one is a schoolmaster; and the others are engaged in business. These men had to endure many hardships. Their education had been little beyond a

DEMONSTRATION THAT BLACK IS WHITE,

and white is black; coming to realise the folly of this, they had to learn a new form of religious speech—even Scripture language has been perverted to false significance by Rome. Then such as chose the pastoral sphere had to go through a course of theological study. As for such as were most fitted for commercial life, they had to be befriended at the outset. Quite early in the work it was found that no sooner were unfrocked priests settled in situations than some "friend" or "well-wisher" wrote to their employers casting suspicion upon them, or, indeed, boldly traducing their characters. This is Rome's way of punishing her rebellious sons! Hence, the mission has been compelled to provide sums of money for ex-priests to deposit by way of guaranteeing their honesty. All the guarantees that have so far been advanced have been honoured in a most gratifying manner—the sums have been paid back without a penny being lost.

One after another, ex-priests inform the friends of the work that hundreds of their *confrères* are in the same cruel situation as they were, and know not which way to turn for relief. On one occasion, hearing a coachman scold his restive steed in a forcible classical quotation, Professor Bertrand inquired as to the meaning of such a circumstance. The man then told his painful story. He had been a priest, but could do nothing in the world but attend to horses; so he got work as a coachman. He declared that there are no fewer than

A HUNDRED UNFROCKED PRIESTS

earning their living by coach-driving in Paris. It must be real conviction that sustains men to make such a revolt and incur such privation. By smothering their consciences, they might remain in the Papal system; but this they refuse to do.

One man—first vicar of a cathedral, the next in dignity to the bishop—told Professor Bertrand that he was dedicated to the priesthood for the eternal salvation of his mother. He no longer believed in the Church; but to leave her would kill his mother. What was he to do? He knew nothing of the world—he could do nothing, and was ashamed to beg. "Do you know," he said, "there are hundreds and hundreds of priests in my position? We have more than two thousand vacant churches in France, because our young priests leave as soon as they have opportunity. The rich no longer give their sons to the Church, so we have to recruit the priesthood among the poorest of the people."

The fifth report of the Mission states that those priests who, after training, have

ENTERED THE EVANGELICAL MINISTRY,

have done very useful work. Three are labouring in England or in French-speaking islands under the British crown. One of them, writing recently from Mahé, one of the Seychelles, rehearsed the encouragements and joys of his new ministry, describing the places of worship he had been privileged to build, for those whom he serves and nurtures in the Word of the Gospel. And so on, of workers in various parts of France, as evangelists and pastors, colporteurs and missionaries. Much more might be done were the Society in a position to assist in the many worthy cases which present themselves. As a Papist interviewer of M. Bertrand remarked: "You Protestants do not see your opportunity. If we in the Church of Rome had the chance of converting Holland, England, or the United States, we would find millions of francs. Is it true that the Protestants of Holland, England, and the United States can do nothing to provoke a religious movement in France—nothing more than glean individual souls, as they do to-day?"

Communications for Professor Bertrand may be addressed to 21, Upper Woburn-place, W.C.

UNION HALL MISSION.

The thirty-third annual gathering of the Workers, Friends, and Young Believers connected with this mission took place on Tuesday, 21st inst., at Union Hall, Carlisle-street, Edgware-road. The afternoon meeting for praise and addresses was specially characterised by spiritual power and blessing. The large room, as usual, was well filled with friends from different parts, and it was very cheering to meet so many who sympathise in this good work.

The address given by Mr. Edmund Ives on "Liberty" was very instructive and helpful. Dr. Thos. Neatby followed with a deeply spiritual and powerful address on the words, "Christ Jesus My Lord." All felt that it was good to be there, and that his servant was dwelling in the King's presence for this service.

Nearly 250 persons sat down to tea at six o'clock, and at seven o'clock the hall was occupied by a large and interested audience. Mr. Jas. E. Mathieson occupied the chair, and in his address spoke of the blessing the mission had been made during the past thirty-three years, and of his being the first chairman of the work in 1860. He also spoke of the wonderful blessing God had made this, and many other such like missions since the great revival of 1859 and 1860.

Mr. Robert Bilke read several extracts from the report, which spoke of the cheering work carried on during the past year, and showing that a regular organised mission work is being carried on in several poor localities of this city. The services in the halls, the open-air preaching, the house-to-house visitation, the work among the children and young people, and the Gospel work in the tents all go to show that a great aggressive work is being carried forward by these friends. Mr. Bilke deeply regretted that they had to close the year a little over £30 in debt, and said that throughout the year they had had the greatest difficulty in sustaining the mission.

Impressive addresses then followed by Mr. Thos. B. Miller, Mr. John E. Taylor, Mr. Wm. R. Lane, Mr. Chas. S. Thorpe, and Mr. John McAuliffe.

Mr. Bilke will be grateful for any help sent to enable him to pay off the balance due and to carry forward this important work. His address is Abergeldie, Greenhill-road, Harlesden, N.W.

ORCHARD MISSION, PECKHAM, S.E., commenced a new chapter in its history on Monday, March 5, when the largest house in Blue Anchor-lane was occupied for its work. The secretary is Mr. R. Frank Smith. This mission is situated in the midst of a colony of costermongers and labourers.

ON THE LABRADOR COAST.

The Mission Hospital ship *Albert* worked some time ago on the coasts of Labrador and Newfoundland. Leaving St. John's for Labrador, intending to sail north, and work south with the Polar current, we had to contend with dense fogs, numerous icebergs, and a very imperfectly surveyed coast, which has neither buoy nor lighthouse to guide the stranger. We ran on August 8th into a little natural inlet, where we found a number of mud huts belonging to the fishermen, and one with a few stores in it belonging to one of the merchants. Briefly, there are visiting this inhospitable coast every year a crowd of men, women, and children numbering some 30,000. These fish for cod, which is split, dried, salted, and shipped chiefly to Mediterranean markets. There are also about 5000 people called "livères," who eke out a miserable existence on the Labrador, battling with misery, poverty, and starvation. These are of English descent, are English-speaking, and are British subjects. The coast is 1100 miles long, and for eight months of the year at least it is cut off from the inside world by the frozen sea. . . . . .

To crown the whole and crush what spirit remains in the fisherfolk is the terrible curse of the truck system. A fisherman is seldom or never solvent. He and his belongings are the property of the merchant. Besides, the means for surveying the vessels before they leave for Labrador are wretchedly inadequate, and many a rotten vessel leaves Newfoundland that never would dare to sail from an English port. Overcrowded, and with usually no provision for the separation of the sexes, the small craft leave annually for that barren coast, and as no accurate statistics are kept as to how many leave and how many return, it is possible they may never return.

Then there is no provision for medical assistance. Exposed to all kinds of accident and disease, these poor people have to lie and die. We found places where recently epidemics of diphtheria and influenza had found many victims. In seventy-eight days we treated 900 patients, our cases including gun accidents, boat accidents, consumption, and almost every ailment flesh is heir to.

But, most important of all, there is no provision made for their spiritual welfare. There is one Wesleyan minister up the Straits of Belle Isle, and one up Gross Water Bay, and there is one teacher of the Church of England at the mouth of the Straits of Belle Isle. But what are these on 1100 miles of coast? We found the people very willing to listen to the Gospel. The knowledge that at any moment death's threatening hand may fall on any one helps to remove that expectancy of years of life which so often leads men to postpone the acceptance of Christ.

On returning to St. John's we laid a detailed report before the Governor and principal people, with the result that all recognised the immediate necessity of doing something, and a committee was formed to further the work. The estimated cost for two medical missionaries, two qualified nurses, outfit, keep, and steam launch, will involve an outlay of £2000. The existing condition of the general fund for North Sea work does not justify our council to call on it for the Labrador work.

Wilfred Grenfell, M.R.C.S., Superintendent.
Mission to Deep Sea Fishermen,
181, *Queen Victoria-street, E.C.*

Rev. W. Hay M. H. Aitken's Work.

Prayer was made for a mission at Great Glenn Church, conducted by Rev. W. Hay Aitken. May we now offer praise that the prayer has been literally fulfilled. Truly he has come with the Lord's message, and the hearts of many have been stirred, as in the days of Haggai. The word was with power, and as night after night large and attentive audience listened to the Gospel, many weary hearts came to Jesus and found rest. Many who were captives to sin have found Christ still mighty to save, and have obtained deliverance from their bondage. The afternoon meetings for the deepening of spiritual life have been especially helpful. On some occasions we have said at the close to those who have never been to a Keswick Convention, "What we have had to-day is the cream of Keswick teaching." Will the Lord's remembrancers pray that the blessing inaugurated on this country district may go on increasing. A. E. Walker.
Leicester.

JEWISH MISSION TOUR.

Mr. C. T. Lipshytz, superintendent of the Barbican Mission to the Jews, has been enabled by the generosity of a friend to make an evangelistic tour in France and Spain. Leaving London on February 4, he went to Paris, where he addressed several meetings, and visited many Jews. Among others whom he met was a Swiss rabbi, who, on perceiving that he was a Christian, deplored having held any conversation with such a one. Subsequently the same man was induced to visit the missionary at his hotel, and was so greatly impressed by what he heard that he said, "If the things you tell me are true, we Jews are in the wrong." Isaiah's prophecy regarding the Servant of the Lord (chap. liii.) had never appeared to him in the light presented by Mr. Lipshytz; he not only accepted a Hebrew New Testament, but on taking leave of the missionary, thanked God for having been permitted to meet him!

Following the missionary's diary, we learn that he was kindly received in many families. In one he found that a New Testament had done its work of enlightenment, and the grateful people expressed sorrow for the rudeness they showed last year, and previously, in turning him out of their house. At Bordeaux he met with many insults, and found no disposition to hear of the Messiah. From Bayonne, where he spoke to a few Jews after the synagogue service, and distributed New Testaments, he passed into Spain, in which country, as is well known, the history of the Jews is written in characters of blood. During recent years a more liberal Government has, in some measure, reversed the order whereby, four centuries ago, Jews were expelled from the land; and some thousands of the scattered nation are now settled there.

Mr. Lipshytz was accompanied by Mr. Millne, a gentleman who has laboured for some years in Spain. He writes:—"After preaching in the American Protestant Church at San Sebastian, I left with the cordial 'farewells' of many, who expressed a desire that I would go again. At Burgos I visited four Jewish families, who, having got over their first suspicions as to my motives, listened attentively to my message that, having raised the crucified Jesus from the dead, God hath made him both Lord and Christ. At Madrid, in the absence of Pastor Fliedner, who was in the South of Spain, Mrs. Fliedner gave me all the information in her power. I learned that there are about a thousand Jews in the city, but my cautious informant added:—'We are not known as Jews, and have no desire to be so known in this wretched country, where our fathers suffered so much.' There is no synagogue in Madrid, but once a year, on the Day of Atonement, the Hebrews assemble for service at the house of a banker.

"In some families I was received with much heartiness, but the people could not understand why I should have taken such a long journey to speak to them about the Messiah. I distributed many Gospels and tracts among the Roman Catholics; and was privileged to preach twice at Chamberi, and to visit the schools in connection with Mr. Fenn's excellent work. In company with Dr. Robert Fenn and Rev. J. W. Lord, Wesleyan minister, I visited Toledo, where, centuries ago, the Jews had two splendid synagogues. These have since been converted into Roman Catholic churches, and, in fact, been used for many other purposes.

"The condition of the Jews in Spain is sad in the extreme. They have more or less given up their religious observances, and no effort seems to be made to bring them under the influence of the Gospel. Some of the descendants of those who, in 1492 (the year of the expulsion), under pressure of fire and sword, pretended to embrace the Romish faith, for the sake of permission to remain in the country, are in their hearts Jews, and assemble as such on the Day of Atonement. Having visited Barcelona, where the Jews asked me to go again, I returned home by way of France. At Marseilles I addressed a meeting at the Sailors' Rest, and preached in the French and German Protestant churches. The tour extended over five weeks, and was fruitful and encouraging in a high degree."

With regard to the work at the Mission House, 33, Finsbury-square, E.C., Mr. Lipshytz writes:—"The number of attendants at the services during the past year has been over 20,000. Thirty-five have passed through the Home for converts and inquirers. Some of these have been baptized; others are still under instruction."

VISITING IN SHANGHAI.

Dear Sir,—It is now over a year since I returned from England to resume work among Chinese women. A short account of work done may be interesting to friends who knew of my changed circumstances, and who have been helping me by their prayers.

It has been asked what kind of work we do among heathen women, and it may be well to say a little on the subject. We visit women in their homes, preach the Gospel as one would do to little children, with the help of such books as "Peep of Day" and "Talks with Women," specially prepared in the colloquial style, and which are most helpful. They are the last works of two able missionary ladies now resting from their labours.

As a rule, we are well received. My Bible-woman politely tells them at once that we come to tell them of Jesus and his doctrine. We sing a simple hymn, which brings in the neighbours, and also keeps up the interest. We read from one of our books a short chapter, which takes their attention. Then there is a little talk by the Bible-women, after which we read a portion from one of the Gospels, and explain.

We follow this plan in every house, and usually visit three homes in an afternoon. In this way during a year great numbers of women and children, as well as men, who stand outside, hear something of the Gospel story. We invite the children to attend the mission schools, the women to attend the nearest church, where they will hear good doctrine.

It may be asked: What is the result of all this work? The Chinese are a slow people; the women are very dense and ignorant, so it takes a long time to get a simple truth into their minds. Surely it is cause for praise that they are willing to hear. We are glad indeed to be among the number of those who are called to tell the glad tidings among the heathen.

The Lord is with us, and it is his work, therefore his Word will not return to Him void. There are a few who are interested in the doctrine, so far as we can judge. A shopkeeper's wife, whom we met last July after a hot day's work, on our way home, invited us in to preach the doctrine. She had heard a little before, and wanted her husband to hear, so we sat down and read from the Book as she desired; then she led us to some of her relations some little distance off. On entering she introduced us as the "Jesus doctrine people," she had heard it and thought it good; she liked it, and invited them to hear. The next Sunday she came to church. She was dressed up so that I did not know her till she came and requested me to return to her home and read the Book. I think she has taken us to visit all her relations in order that they might hear the doctrine. I think this woman would teach us a lesson in regard to our unconverted relations.

We have visited several higher class families who are willing to have us come and read to them; and we have reason to believe our visits are not in vain. The other day we were in the home of very respectable people whose mother was aged and in bed. She was very pleased to have us come and read the book, telling us that she and her daughters had gone to church, but did not understand. She invited us to return often. It was somewhat strange: the three ladies were all widows. May the Lord give them to know Him, who is the God of all comfort.

We often meet little children who have been at Christian schools, who, by leading us to their homes, are quite helpful in our work. We were visiting in the French concession one day, when none of the women in one court invited us in. We could not understand the reason. We were speaking a few words at their doors, when a little boy came up, saying, "Teacher, I know the doctrine; come to my house and tell mother." We found the street; they were all Roman Catholics, but the boy's mother invited us in, and our singing soon brought in those who refused to receive us. The influence of Christian day-schools is an immense help in getting the good will of the people.

There is a matter for praise and thanksgiving to God in the aggressive work now going on here. All our missionaries are uniting to work this city and settlements, and afterwards the country round about. To enable me to carry on this work, I need £50 a year. A few small sums from the readers of The Christian would soon supply this need,

Sincerely yours,

Margaret Dalziel.

Shanghai, China.

[We commend the foregoing simple but gladdening record to our readers. Our widowed sister who writes, and who is pleasantly remembered by many London friends, is giving all her time and strength to this work of carrying the light of the Gospel into Chinese homes. Christian friends in this country ought to count it a privilege to supply her very modest needs.—Ed.]

MRS. HILTON AND THE CRECHE.

Dear Sir,—May I through your columns express my grateful appreciation, and that of my family, for the widespread sympathy manifested during my dear wife's serious illness? Many letters expressing affectionate interest in her and her work have been accompanied by the comforting assurance that earnest prayer was being continually offered up for her restoration to health and usefulness. For some time the case was considered quite hopeless, but I am thankful to say that there now appears to be satisfactory, though slow, progress towards recovery.

As to her institutions, our youngest son's wife (Mrs. Arthur Hilton), who is well acquainted with my wife's plans and arrangements, has ably and devotedly carried them out. There is, however, one point of considerable anxiety. After twenty-one years of successful work, during which all her needs have been supplied, she has lately found herself deficient in funds. The last year closed with a balance of £300 on the wrong side. Although many subscribers generously sent special donations, they have not nearly made up the amount. During her illness I fear things have not improved. May He to whom the silver and gold belong put it into the hearts of some of his people to send prompt and special help, so that when my wife resumes her labours it may be free from the embarrassment of pecuniary anxieties.

The announced intention to get up a sale of goods must be abandoned.—Yours faithfully,

John Hilton.

Shore House, Shore-road, South Hackney, N.E.
March 25.

THE RAGGED SCHOOL UNION.

The teachers of the Borough-road School met in Conference on Thursday evening, when a paper was read by a lady teacher on the best way of winning the affections of the children. Mr. Johnson presided, and a profitable conversation ensued.

The Bermondsey Ragged School held its annual meeting on Monday, with Mr. John McDougall, L.C.C., in the chair. Mr. Oxford was able to present an encouraging report showing that all the branches of effort had been well maintained and that spiritual blessing had been manifest. Madame Annie Ryall sang solos between the speeches which followed the report.

Rev. W. Cuff met the workers of his mission centres at an annual meeting on Monday evening, when the various secretaries read reports of the work done. Mr. W. C. Parkinson, L.C.C., attended the meeting on behalf of the Ragged School Union.

The Duchess of Sutherland graciously opened a new Home for Working Boys at Bow on Wednesday. Mr. W. H. Dalton, the hon. director, referred to his work at the George-yard Ragged School, and described the home as a sort of offshoot of it, although on an independent footing. Mr. George Holland, the Hon. Granville Waldegrave, and others spoke in commendation of the work.

STROOD.—A good work is carried on in Strood by working-men, watermen and members of the "Christian Lifeboat Crew," who, three years ago, were led to start this little mission, which has been so blessed that now the Auction Rooms in the centre of the town are crowded. The other Sunday afternoon was devoted to testimonies, and one after another told of changed hearts, changed tongues, changed homes, and changed lives. As the hall can only be had on Sundays, the week services are held in cottages, and the open air, until a suitable building can be obtained. A site has been all but fixed upon, where the work could develop; but the friends are waiting upon God to know his will in the matter. The workers are earnestly devoted and spiritual, and the work itself is well known to Miss Child, of the Welcome Home, Ratcliff Highway, London.

William Luff.

THE RUSSIAN STUNDISTS.

Dear Sir,—Referring to the paragraph in your last issue calling attention to a special prayer meeting on behalf of the Stundists, allow me to say that the meeting was well attended, and especially by men (including several ministers). There was no address given, but the hour was spent in prayer interspersed with singing and reading of Scripture.

My object, however, in writing is to ask you to allow me to urge your readers everywhere to be much in prayer just now on behalf of the persecuted Stundists in Russia. While it is imprudent to give details, I may mention that at this moment an appeal of a private and confidential nature is being made to some of those in authority in Russia; we may plead earnestly for a blessing on this effort; but our hope is in God. If his believing people unite in general and earnest prayer at this time, we may see great changes on the part of the persecutors, and an alleviation, if not a cessation, of the persecutions.

At the meeting last Friday, other cases of persecution were also mentioned, the Christians in Armenia, a convert in Persia (Mirza Ibrahim), the threatened expulsion of missionaries in North Africa, etc. We have, therefore, much need for earnest pleading with God.—Yours faithfully,

A. J. Arnold,
Genl. Secretary Evangelical Alliance.

Adam-street, Adelphi, W.C.

PASTOR CHINIQUY.

In a recent letter with respect to the fire by which his home at St. Anne's, Kankakee, Ill., was destroyed, the pastor writes:—

My first thought was that this fire was accidental; but there is no doubt now in my mind that it is the merciless hand of Rome which has for the fifth time brought that terrible ruin upon me! In 1870 that implacable enemy of the Gospel, after having vainly tried to take away my life, set fire to my chapel and burned it into ashes. Twelve days later she put the incendiary torch to my female college, and I lost 12,000 dollars in those two fires. In the years 1884 and 1885 twice Rome destroyed my press, my stereotyped plates, and almost all the volumes of the second and third editions of my works. But through you and The Christian and some other friends I was saved from a complete ruin, and I was enabled to publish new editions.

Very few people understand the terrible difficulties and daily dangers which surround those who consider that it is the duty of every disciple of the Gospel to fight Rome. But let those who want to know the truth on that subject, come and see the wounds I have received—let them look at the terrible ruins by which I have been surrounded so many times—let them consider the irreparable losses of my house, my library and of everything I possessed in this world. They will understand that Rome is still the "scarlet woman, drunk with the blood of the saints."

However, as my merciful God has kept my health and my vigour, I am more than ever determined to fight as long as the great Captain of our Salvation will keep me among his soldiers. Surrounded by the 45,000 precious souls, already wrenched from the feet of the idols of Rome, and washed in the blood of the Lamb, I will spend my last days on this glorious battle-field.

A CORRECT CARICATURE.

The *Truth-Seeker* is an infidel paper, which is engaged weekly in giving caricatures of Scripture subjects in not too artistic half-page pictures. A recent issue carries on the first page a representation of a stream of desperate characters—liars, thieves, perjurers, murderers—entering "the fold of Christ." It is called "The Sinner's Hope and last Refuge of the Vile." The picture is not a caricature. It truthfully represents a great Christian doctrine. There is salvation for thieves and liars and murderers. This is a great and glorious truth. It is indeed the "sinner's hope," the "last refuge of the vile." It is in this that the divinity of the Christian scheme of salvation appears. The vilest may enter the fold of Christ, leaving their vileness at the gate. Unbelief is fatalistic. It holds that the vile can never be anything but vile. The Christian doctrine is a nobler and truer doctrine. It has hope and the power of reformation in it. For once the *Truth-Seeker* has drawn better than it knew.—*N. Y. Independent.*

MOVEMENT IN AMOY.

Dear Sir,—Following on the week of prayer held here at the beginning of the year, one consultation and prayer meeting after another has been held by the five churches in Amoy proper, to seek the Holy Spirit, and to consider how the "first love" of many Christians may be revived, and how multitudes may be gathered in from the multitudes perishing around.

One proposition was to build a huge tabernacle that might be a rallying point and centre for all good works, somewhat on the old cathedral system; but there is no immediate intention of proceeding with this plan; the salvation of souls from sin is felt to be the need most pressing.

It is curious how the thoughts of the native Christians have turned back to happy experiences in the past. Pathetic references have been made to a sainted missionary who was such a representative of Christ that in the servant the Master might be known; references to early communion services, when if there were no baptisms, this was considered a solemn call to self-humiliation and prayer; references to the earnest way the Sabbath was once kept, all worldly matters being put away and the day observed even with the marvellous attention common to Chinese New Year's Day; references to the plan once in force of native cottage prayer-meetings; references to the love and care early Christians here used to show to one another.

Great searchings of heart have been gone through as to how best to face the facts and check the evils of the use of morphia, said by some to be a cure for opium-smoking. There is a frightful peril from the subtle tendency of the native mind to conceal the real state of heart and home. Then, the want of fully-developed moral stamina makes both pastors and people cautious in exercising discipline, and, where there *is* strict supervision, the spirit of love is sometimes lacking. Multitudes of workers have gone away to the surrounding countries, thus weakening the mother churches. The immoralities of foreigners exert a marked influence.

It must not be supposed there has been *no* progress. In education and self-support there have been great strides. One brother stands up to urge the grounds there are for thankfulness. Still, these united revival services are a good sign of coming blessing. The latest special service held was remarkable for the numbers of Christians who assembled, the deep, fixed earnest attention, the fervour and prompt readiness of many to take part, the urgent pleading with one another for newness of life and for putting away the "old leaven," and the solemn determination to co-operate in all good work, according to a system agreed on.

Those of our friends who daily seek the coming of God's kingdom in China may be encouraged by the consideration of these facts.

I am seeking guidance as to translating Law's "Serious Call." The "Offices of the Holy Spirit," translated last year, is well received.

Yours faithfully, J. Sadler.

Amoy, Feb. 13.

THE GOSPEL ON THE CONTINENT.

Some earnest Christians on the Continent have taken to heart the fact that millions of people in Central Europe have never had a clear Gospel message. Most of them cannot be reached by the living voice; many of them have never seen a Gospel tract. Some time ago two friends began to insert passages of Scripture and clear Gospel messages, as advertisements in Roman Catholic, secular, and socialistic newspapers.

This plan of making known God's love and man's need is capable of considerable development. Those who have so far been engaged in it have been much encouraged.

While some editors have refused the advertisements with scorn, others have readily received them, and in some cases written articles on the verses thus displayed. A circular on this "Message for Every Home" enterprise, signed, among others, by Revs. J. D. Kilburn and A. Frank, of Hamburg, says:—There is hardly a place on the Continent which cannot thus be reached. Every shilling given will send a message into nearly 5000 homes. Contributions may be sent to Mr. A. J. Arnold, Evangelical Alliance; 7, Adam-street, London.

SACRAMENTAL WINE.—It has been ascertained that at all the Nonconformist places of worship in the city of York, unfermented wine is used in the Communion Service.

THE DRINK DEMON IN INDIA.

Dear Sir,—I am about to finish my winter tour in temperance work in India, and when I arrive home at Mussoorie I hope to give the readers of The Christian some notes on this movement in India. For the present I will give but one dark drink picture.

In the neighbourhood of Agra, in the north-west of India, is a native state called Ulwar, of considerable dimensions. The King, or Rajah, had taken to drinking habits, so much so that he was subject to the curse of *delirium tremens*, and was several times on the point of death. One of his Ministers of State, by name Koonj Behary Lall, ventured to remonstrate with His Highness on the evil of drunkenness, and strongly counselled the Rajah to give up the indulgence, or at least to reduce the dose. This so enraged the Rajah that he issued a private order to have Koonj Behary Lall killed.

Some time was taken to find a fair chance to execute the horrible deed. At last it was done by two of the other Ministers of State, named Ram Chunder and Akhay Sing. The Rajah died in a drunken fit the day after his faithful Minister was murdered by the sword of Akhay Sing, Ram Chunder being an accomplice in the dreadful deed.

The foul deed was kept quiet for a while, but at last it came to the ears of the Indian Government, and the Paramount Power put the course of the Indian penal law into action. After a long trial, in which the murderers had both native and English lawyers to plead their cause, it was resolved that one should be transported for life and the other hanged.

One remark made by the murderers is worthy of note. They said to the Court:—"Gentlemen, you try us according to English law in a country where there is but one law—the will of the King. Had we not obeyed the orders of the Rajah he would have had our heads cut off." This, however, did not avail. The murderers were punished, and the Ministers of native States taught the lesson that if they commit murder by the order of their King they will be held guilty by a higher power.

Here we have a treble tragedy through the demon drink. The King killed before he was thirty-five years of age; his faithful Minister murdered by his orders; and one man hung and another transported for life—while the native State has lost its power to govern its own affairs, which result the natives deeply deplore.

It may be asked, How comes it to pass that Indian princes have so taken to the use of liquor? One cause of it is this: while they are minors and wards to the British Government they have often an English tutor to teach them, and they learn indulgence in liquor from their teachers. Whether this was so in the present case I do not know, but I do hear that it often is so, and I think the Imperial Government should see that the tutors given to instruct young native princes should not be given to drinking habits.

Muttra, March 1. Thomas Evans.

FOR THE PROMOTION OF TRAVEL.

In times not beyond the memory of living men, travel was the privilege of the few, and the grand tour, even of Europe, was a luxury only within the reach of the very wealthy. In our days, however, it has been brought within the range of even moderate incomes. To the various schemes already existing to organise, simplify, and economise the movements of the great wandering public, is added the Association for the Promotion of Home and Foreign Travel of which Mr. Percy C. Webb is the managing director (41, Eastcheap, London, E.C.). There are no "coupons," but the mere presentation of a card of membership secures a fixed discount from bills contracted at the 600 hotels already affiliated to the Association an arrangement which will shortly be extended to many more, thus securing for the traveller the maximum of advantage with the minimum of trouble. The annual subscription is 10s. 6d. for a single person, or £1 1s. for a family party. Through tickets are issued to all parts of the world, as well as for cheap circular tours.

OPEN-AIR MISSION.—A Finsbury Park auxiliary of this mission has been formed, with the special object of uniting the various groups of open-air workers who preach the Gospel on Sundays in Finsbury Park. Communications are invited from any interested by Mr. Frank Cockrem, Open-air Mission Office, 11, Adam-street. Strand, W.C.

THE REVIVAL IN IRELAND.

ARKLOW.

The preaching of the Gospel in the streets of Arklow not only continues, but was made remarkable owing to the fact that on the fair day, in February, there stood on the footpath outside the Parish Church, preaching the Gospel of the Lord Jesus Christ, a young man who, a little over two years ago, was a Roman Catholic. Though not in any way connected with the town of Arklow, this young man, when we first went out into the streets, was loud in his denunciation of the heretic Protestant clergyman who dared to stand up in the streets and preach from the Word of God. Having come to know as never before the love of God in the face of Jesus Christ, he gladly availed himself of the opportunity of publicly preaching the Gospel in the open streets of our town.

Our readers will rejoice with us that God has not only by his Holy Spirit made him alive from the dead, but has thrust him out into his vineyard. From the methods and manner of his preaching we feel certain that God has called him to serve Him in this way, and that his testimony for Jesus will be blessed. We have been very much encouraged, we need hardly say, by such a circumstance as this, as also by the way in which this young man approved of our not having yielded to the opposition, but of our persisting in preaching of the simple Gospel. What chance have the many thousands of our fellow-countrymen who are illiterate of ever hearing the pure and simple Word of God read or preached if those who have it and can read for themselves refuse to come out and witness like this young man ? Thank God that so many young men have had their hearts touched by God the Holy Ghost and are being led by Him to give their lives up to God for this service.—*Arklow Parish Magazine.*

MAJOR WHITTLE IN BELFAST.

On Thursday night the concluding meeting of this mission was held in May-street Presbyterian Church. The scene was most impressive, and at times affecting. Dr. Lynd spoke of the sorrow with which all viewed the prospect of Major Whittle's departure from amongst them. He referred to the visit of the evangelist twelve years ago, and again five years ago, in the most favourable terms. Major Whittle, he said, had faithfully warned them, lovingly besought them, and clearly taught them. There was no presumption or assumption about him; his was the simplicity of Christ. Hundreds in Belfast would never forget him, and from many an Irish heart would go up a prayer that God might bless him and use him. The mission, of which that was the closing meeting, had been one of singular unanimity, and their brethren of the Methodist churches had taken a warm interest in its progress. In conclusion, Dr. Lynd regretted that Ireland was to lose the devoted services of one who had been so eminently used in the Gospel.

At the close of Dr. Lynd's remarks, Major Whittle spoke most feelingly of the friendly reception he had received from the ministry and laity of the city. He could never forget that closing meeting, and across the seas would often remember his Irish friends at the throne of grace. The Major afterwards gave an impressive address fron 2 Corin. xiii. 14. At the request of the Major, Miss Whittle sang "Christ is all." A prolonged after-meeting was held, at which, in addition to Major Whittle, Revs. Dr. Lynd, Dr. Williamson, H. Montgomery, and C. Davey took part, and thus closed a mission which many in Belfast and throughout the North of Ireland will have cause to remember with much gratitude.—*Belfast Witness.*

MESSRS. McNEILL AND BURKE.

These brethren began a series of evangelistic services in Galway on Sabbath, March 19. All the Protestant churches joined in the invitation, and met in a united prayer-meeting seeking blessing on the coming mission.

The services were held in what is known as the Assembly Room, and the building, the largest available in the town, was tasked to its utmost capacity. The owner of it stated that he never saw such an audience for any purpose as was assembled on Friday night. Those who know what the West of Ireland has been (and know the great need of this land) will join with us in thanking God that the preaching of the Gospel has become such a power and such an attraction. The audiences embraced all churches and all classes, and it would be difficult to say which was the most interested.

One feature was especially interesting, the presence of a large body of students; and no preacher need ask for more whole-hearted listeners than they were.

There was not a meeting during the whole series, noon or evening, at which all creeds were not represented, and some of the most regular and most interested auditors were members of the Roman Catholic Church. People came from Athenry, Ballinasloe, Athlone, Ardrahan, etc., and the one ground of regret was that the evangelists could not stay longer.

Mr. Burke sang with great sweetness and power. Mr. McNeill's course as an evangelist has been a series of successes, but taking into account all the circumstances, he has had no more astonishing results than in the "City of the Tribes." We do not attempt to describe the after-meetings, or to count those who were blessed; this only we say—the falling tear and broken accents as "Good-bye" was spoken, testified that hearts had been touched to their very depths. Would readers pray for this work and these workers, and try to find out how they may otherwise help the spread of the Kingdom in the West of Ireland?

J. C. C.

A correspondent, writing with reference to the Tullamore Mission, briefly reported in our last issue, says:—

On the last night more than 800 people were present; they came from a district twenty miles in radius, and there was universal sorrow and regret that Mr. McNeill could not be kept for another week. Much good has been done and an unusual interest awakened in spiritual things. What a pity it is that Mr. McNeill could not be retained in our beloved green isle for a year or two! It is the simple Gospel of the Son of God that Ireland wants most to-day; it is the rule of Christ in the hearts and lives of men and women that is the crying want of our age. Our religion is cursed and blighted by the form of godliness without the power. Men and women in vast numbers are building their hopes for heaven upon church-going, upon forms and ceremonies, and this is what they call religion; but it never exercises the slightest influence upon their everyday life and conduct. We know of no living evangelist who is so well fitted to dispel this terrible delusion, that men can serve God and Mammon, as Mr. McNeill.

Messrs. McNeill and Burke's further engagements in Ireland are: Cork, April 2 to 14; Limerick, April 16 to 21; and Waterford, April 23 to 28.

THE IRISH OUTLOOK.

Never before perhaps has there been such general and persistent prayer offered up for the spiritual welfare of the Irish people, and there is abundant evidence that God is hearing and answering our prayer. The reports from all outlying districts are most encouraging. Missionaries labouring in the south and west invariably bear testimony to the fact that there is a growing spirit of inquiry abroad amongst Roman Catholics, and an increasing desire to purchase the Douay Testament, and books of a similar kind. In many cases Roman Catholics have purchased both Testaments—the Douay and Authorised versions—for purposes of comparison. This is quite a new departure.

In Dublin, in particular, this spirit of inquiry is very manifest. Many, of course, refuse to accept any but the doctrines of the Roman Catholic Church. But the numbers who are willing to investigate the respective merits of Protestanism and Roman Catholicism are pretty considerable, and are on the increase. The writer is speaking from experience, and has the very great privilege of talking to and dealing with Roman Catholics every week. He has more opportunities of doing so than he can well attend to. The results are, as a rule, satisfactory. The intelligent, fairly-educated Roman Catholic, once he is got to inquire, invariably leaves his Church, if scripturally dealt with, and becomes, not merely intellectually converted, but yields his whole heart to his Saviour, and rejoicing in his new-found-liberty and peace works with a will for the conversion of others. There is no more zealous missionary among his brethren than the converted Roman Catholic. I know of one, and there are many such; he is but recently converted, and though but poorly educated he has been instrumental in the conversion of more than half-a-dozen others since the Moody and McNeill Mission.

The Catholic (edited by Rev. T. Connellan) is doing good work in this direction also. There is a great desire among Roman Catholics to read it, and its teaching month by month is certainly calculated to shake faith in the Roman Communion. From a letter in this magazine I cull the following:—"I have resided thirty years in this city, and have come in contact with more Roman Catholics who have been led to believe on the Lord Jesus Christ as their personal Saviour within the last six months than in the previous thirty years."

In Dublin, just now, we are in the throes of a struggle that will have an important bearing on the religious future of Ireland. The directorate of the once powerful *Freeman's Journal* are at sixes and sevens, and the Roman Catholic Archbishop, Dr. Walsh, is in the thick of the *mêlée*. A short time ago the *Freeman* gave itself over to the control of the priests. The latter have never been able to run a journal here. They did what they could for the *Freeman*, with the result that the directors quarrelled among themselves, financial difficulties arose, and Dr. Walsh was called in to arbitrate. When prepared to do so, one half the directorate—all Roman Catholics—refused to be bound by the Archbishop's decision, and appealed to the public. At the present time we find curates, up and down the country, taking sides against Dr. Walsh, and it looks as if a split in the clerical camp were imminent. One thing is certain, however, the *Freeman's Journal* is in a bad way, and the voice of the one great clerical organ in Ireland will in all probability be soon dumb. Dr. Walsh's reputation is likely to suffer somewhat in the quarrel.

A Dublin Catholic.

STRANGERS' REST, LIVERPOOL.

The sixteenth anniversary meetings were held on the premises, 24, Park-lane, on Friday, the 24th inst. At the afternoon gathering Mr. S. Breeze presided. The Venerable Archdeacon Taylor, D.D., said he considered the work done there was the best of the kind in Liverpool. He was astonished at the number of meetings that had been held, and was glad to find so much was being done for God's ancient people the Jews. Rev. Robert Lewis, of Prince's-gate Baptist Chapel, said the work done amongst the emigrants and foreign sailors was foreign mission work done at home. Mrs. Reginald Radcliffe read a letter from her husband, the founder of the Rest, who was unable to be present, wishing God-speed to the workers.

Mr. T. A. Leigh read the annual report, which stated that, with the exception of the keepers, all the workers were volunteers. The Strangers' Rest is open from 10 a.m. to 9.30 p.m. every day. The large reading room on the ground floor is occupied all day by emigrants and sailors of all nationalities, especially Spaniards, to whom magazines and Christian books are supplied for reading, and letter paper and envelopes for the purpose of writing home to their friends. The Rest had proved a refuge to many. During the cold weather in November some ten Spaniards were found shelterless, and through the timely help afforded were saved much suffering. Seven were shipped back to Corunna, and the others assisted until room was found in the boarding houses.

During the year 403 meetings were held in the English language, 328 Scandinavian, 182 Jews' meetings, 100 Spanish, seventy-four German, fifty French, seventeen Polish, seven Japanese, two Greek, and two Finnish, making a total of 1165 meetings, being 116 more than the previous year. No less than 20,000 Scandinavian tracts were distributed, 800 New Testaments and 1000 Gospels in the vernacular were distributed amongst the Jews, twenty of whom had professed conversion and twelve were baptized.

The balance-sheet showed a deficit of over £90, and an urgent appeal was made for increased support, or the sub-keeper, Max Markovitz, who had done excellent work, would have to be discharged.

In the evening a prayer-meeting was held at the Rest, conducted by the Rev. Dr. Harrison, rector of St. Mary's Church, Wavertree. Any help towards this work will be thankfully received by the hon. treasurer, Mr. T. A. Leigh, 19, James-street, Liverpool.

MR. C. INGLIS AT YEOVIL.

The hearts of God's people are filled with overflowing thankfulness to Him for all He has been doing in our town during the past fortnight. The great blessing which God was pleased to give on a former visit led the committees of the Young Men's and the Young Women's Christian Associations to invite Mr. Charles Inglis to Yeovil again. We do not remember such a widespread interest in the things of God. The largest building has been filled at eight o'clock on Sunday mornings, and in the evenings so great has been the crush that it has been found necessary to hold service one hour before the advertised time, and even on week-nights hundreds have been unable to gain admission.

The addresses given by Mr. Charles Inglis have been of a most solemn, searching, and soul-stirring character. To watch the waves of emotion pourtrayed on the faces of the vast assemblies, and the deep interest evinced in the telling remarks of the evangelist, was a sight which can never be forgotten by the hundreds of people who had seats on the platform. The result is that large numbers have been brought under deep conviction of sin, and are now rejoicing in the Lord as their Saviour. The Lord has gone far beyond our faith in giving us some remarkable cases of conversion, which we never expected. The afternoon Bible lectures held in the Y.M.C.A. Hall have been filled with Christians from all the churches in the town, and many a worker who has been privileged to attend will be able to use in the Master's service the spiritual lessons received from God's Word.

As an association we are pleased to be able to render this service to the town and neighbourhood, and, indeed, we find it a great honour to have been the means of doing so much to promote the kingdom of Christ among men.

Mr. Charles Inglis is now holding meetings twice every day at Bridgwater, and the prayers of hundreds of God's people in this town follow him.

W. B. Collins, Sec. Y.M.C.A.

MILDMAY MEN'S NIGHT SCHOOL.

The twenty-third anniversary of this institution was celebrated on Friday evening, March 24. Two hundred and sixty men were admitted to the annual tea. The number of guests were limited to those who had been present during the session at least twenty evenings. The tables were beautifully decorated with flowers and abundantly supplied with tempting viands.

After the tea a large number gathered in the Conference Hall for the closing exercises. Colonel Morton, as chairman, called on Rev. J. Wilkinson for the opening prayer, after which was read the report of the winter's work. This was most satisfactory, special credit being given to the Scripture examination, which showed accuracy and spiritual understanding.

Mr. Badenoch then read the statistics of the school, from which we give a few items. The school had been open sixty-seven nights. Number of scholars enrolled, seven hundred and fifty; average attendance, two hundred and sixty-three; number of classes, thirty-five; occupations represented, one hundred and thirty-eight; certificates of merit gained, one hundred and eighty-five; sixteen men studied Pitman's shorthand, and obtained certificates, and sixty-five prizes were given for attendance. Mrs. Sholto Douglas distributed the prizes.

Dr. Barnardo gave the address, which was very stirring and solemn; and made a marked impression on the men. Altogether the evening was pronounced by the guests to be the very best they had ever had.

MOROCCO.—Mr. J. J. Edwards, of the North Africa Mission, has just returned to England after four years and a-half of work in Morocco. He has travelled over a considerable portion of the country, visiting all the chief towns with the Gospel message. During his stay in England Mr. Edwards is desirous of making known what has been done, and what might be done, in that dark empire, and friends who can assist him by arranging meetings, etc., may address him at "Glenelg," Atherton-road, Forest Gate, E. Mr. Edwards brings with him lantern slides illustrative of the people among whom he has laboured, and a selection of their costumes, utensils, etc.

J. F. B. M.

THE GOSPEL IN BELGIUM.

Pastecr C. Merle-d'Aubigne has been addressing meetings among friends interested in the progress of the Gospel, to describe the unenlightened condition of many districts in Belgium. In one, where he had worked for five years amongst a mining population, he found the people illiterate and ignorant, with morals at a very low ebb; the number of illegal marriages exceeding legal ones. The drink evil is also very widespread, there being in some parts a thousand public-houses to a population of 10,000; and in Belgium generally 140,000 public-houses, representing one to every forty of the population, including children.

The religion of the people is purely nominal, they having broken away from definite religious belief, which has been supplanted by infidelity and socialism of the worst kind. Unlike France, where there exist remains of the old Protestant churches of the sixteenth century, Belgium has no native Protestant population. It is under such circumstances as these that the Belgian Missionary Church endeavours to make headway for the Gospel in villages and towns by getting the people themselves to be missionaries to their fellows. There are twenty-six pastors, who, having drawn a congregation together, impress upon the converts their duty towards those around them. One of the most useful methods of spreading the truth is by the distribution of tracts, which reach many who would not read the Bible; but an interest is thus aroused, which often finds outlet in subsequent reading of the Scriptures. Very encouraging results have been noted. The people, though ignorant, seem to

THOROUGHLY ENJOY THE WORD OF GOD,

reading it for hours at a time. Colportage, pastoral, and temperance work, as well as house-to-house visiting, play also an important part, though sometimes considerable opposition is experienced, the colporteurs having occasionally been stoned at the instigation of the priests, who have also gone round demanding to have the Bibles delivered up to them that have been placed in the hands of the people.

Meetings are established in the houses of converts during the winter months, and in the summer open-air meetings are held. At these the singing proves a great attraction, the people being quite unaccustomed to musical harmony in the religious services to which as Roman Catholics they have been accustomed. In one town five public-houses were closed by their owners, who had been converted. The landlord of one invited the pastor to preach from behind the bar. The next time he went he found the counter replaced by a table with a Bible upon it, the partitions taken down, and a staircase temporarily removed, so that

THE LODGERS COULD NOT GO UPSTAIRS

without passing through the bar and hearing the Gospel!

There are now in Belgium twenty-eight congregations with 7000 members, all of which have been brought out of Romanism or infidelity, and year by year an increase of about 500 is registered.

One encouraging feature is that employers of labour are beginning to appreciate these Christian brethren as thoroughly reliable and trustworthy, and acknowledge the elevating effect wrought upon their characters by the power of the Gospel of God.

As regards finances, the members, though all poor work-a-day folk, give well of their little means, contributing not less than 600,000 francs per annum, which often involves no little self-denial. The sympathy of English Christians will, therefore, be well bestowed in helping this encouraging and important work.

A VICTORY FOR SABBATH OBSERVANCE has been gained in Washington. A committee was preparing for Sunday concerts. A protest was sent by Christian and temperance workers to Messrs. Noble and Tracy, who refused the use of the Pension building and the services of the band.

PROTESTANT REFORMATION SOCIETY.—Rev. W. R. Mowll presided at the last monthly prayer meeting of this society and gave a helpful expositi n of Philippians iv. "—7. Prayer was offered on behalf of the society's missionaries and the candidates who are now being trained as missionaries under Rev. R. Hobson at Liverpool. A sum of £10 has recently been paid by the society towards the annuity fund for Miss Cusack, the "Nun of Kenmare."

BRITISH SYRIAN MISSION.

Dear Sir,—It may interest your readers to know that the work so long associated with the name of Mrs. Mentor Mott continues to prosper. After the death of Mrs. Mott, a general meeting of subscribers was called to elect a committee to undertake the control of the mission. During the first year the committee felt considerable anxiety lest the work in Syria should suffer without a directress, and lest the support in England should fall off. We have now to record with deep thankfulness that the work has gone on steadily with an attendance of 2710 pupils in the twenty-nine schools in Beyrout, Damascus, the Lebanon, and Tyre; 790 women have frequented Bible classes, and thirty-one Bible-women and Scripture readers have worked in the secluded harems, in hospitals, prisons, market places, in the military camp, and among the wild Bedouin.

Two medical ladies have brought healing and comfort to suffering women and children, ministering not only to their bodies but also to their souls. The training institution for native female teachers is very full with nearly seventy boarders, and spiritual blessing vouchsafed there flows forth to the day schools, where these trained girls become teachers, over eighty being now employed. Sixteen English ladies superintend the various mission stations, and while careful to give good secular education their first aim is to lead the children to the knowledge of the Lord Jesus as their personal Saviour.

At the end of 1892 the committee offered the post of honorary directress in Syria to Miss James, who most kindly accepted the invitation, and has been warmly welcomed by the other ladies, who were feeling the need of a leader on the spot to give counsel and advice which could not be so well supplied by a committee at a distance.

Mr. Mentor Mott, who deeply felt his great loss, left Syria last summer to travel in Germany and France. He entirely supports two of the mountain schools, and friends in England and Australia have definitely adopted three other schools, while our lady superintendent in Damascus generously contributes the £500 needed annually for the four schools and five Bible women in that city. The whole mission is so economically conducted, that £5500 a year will carry it on efficiently. The regular income is £4500, which leaves us to collect with some difficulty an extra thousand each year; and we want new subscribers for that amount to keep the present agencies at work. But there are openings on every side in Syria for extension; villages appealing for "schools for our daughters," women who have once been visited in outlying villages near our stations, who say with pleading accents to the ladies, "Why did you never come before? When will you come again?"

In our quarterly record, *Daughters of Syria*, will be found deeply interesting details of the work.

Yours faithfully,

Annie Poulton, Sec., B.S.M.

27, *Homefield-road, Wimbledon.*

PARIS MISSION TO THE JEWS.

A deeply interesting work among the Jews of Paris is being carried on by means of the mission which Misses Law and Palmer founded six years ago. The missionary, Mr. Solomon Ben-David Feingold, throws his whole heart into the work, which is varied in order definitely to meet the needs of residents on the one hand, and refugees on the other. The Gospel is regularly preached in the Mission Hall, 21, Quai aux Fleurs; there is a medical dispensary, and the poor and destitute are provided with free breakfasts.

The contact of Jews with other inquiring and believing people is promoted by the use of the hall for more general Christian work. Once a week the building is used in connection with the McAll Mission, and twice it is at the service of M. Saillens. Efforts are put forth to influence the young—Jewish and Gentile—and special work, including the distribution of the Scriptures, is carried on among postmen and others. Mr. Feingold is making good use of the printing press, and we rejoice to learn that his monthly paper, *Ha-Emeth* (*The Truth*), in Hebrew, Yiddish, English, French, German, Polish, and Russian, is proving of service to others who are engaged in evangelistic work among Israelites. Specimen copies may be had from 33, Rue de la Verrerie, Paris.

Letters to the Editor.

THE BOOK OF THE KINGDOM.

Dear Sir,—Rev. C. S. Bird, in his letter in The Christian of March 16, quotes some words of mine "from memory only," and hence not quite accurately. He doubtless refers to a little volume containing four sermons preached before the University of Oxford in 1858, the subjects of which are, "The Manifestation of Christ—In the Gospels, In the Acts of the Apostles, In the Epistles, In the Revelation of St. John."

The concluding words of the last sermon, which Mr. Bird probably had in mind, are as follows:—"And thus is Jesus the Son of God—the Divine Mediator between God and men—manifested throughout the New Testament in all the fulness and variety of his grace and power. (*a*) In the Gospels we see Him personally engaged in the work of man's salvation, and we hear his gracious words. (*b*) In the Acts we hear Him proclaimed to the whole family of man as the one only remedy for lost and suffering humanity. (*c*) In the Epistles He appears as the source of life, and strength, and hope, and holiness, in his union with his believing people. (*d*) And here in the Book of the Revelation of Christ we behold Him exalted on high—walking in the midst of the churches—directing and overruling the course of time—subduing all things unto his power—supporting and preserving his faithful ones—and bringing them at last to that eternal glory which is prepared for their blessed abode."

G. A. Jacob, D.D.

Teignmouth, March 20.

"BISHOPS, PRIESTS, AND DEACONS."

Dear Sir,—If the assumption that the first Churches, under the Apostles' arrangements, are the true patterns for all succeeding Churches be correct, then we must needs first define their composition. This we find ready to hand in 1 Peter ii. 9, where the members are described as "a royal priesthood." They were, therefore, all priests, because a spiritual people, and, to begin with, all on the same level, and expected to offer up the sacrifice of praise to God continually.

Again, they were all expected to be ministers, both in regard to outward and to spiritual things. The rich in this world's goods were to be "rich in good works, ready to distribute, willing to communicate." In regard to spiritual things the same principle was to be acknowledged. Those who had gifts for spiritual service were to see that they used them for the glory of God and for the good of others, both in public and in private. It appears to me that those who did so spontaneously in public are spoken of in Philippians i. 1, and in 1 Timothy iii. 12.

It is worthy of notice that in Titus i. 5 and 7, the words "elder" and "bishop" are used interchangeably. In comparing the New Testament they are found practically to mean the same thing; the first term having reference to age or experience, and the latter having reference to official capacity or oversight.

This is a fertile subject for discussion; but my conclusion is that in the first Churches there was only one class of appointed office-bearers, who may be simply termed "elders," and who may be simply described as a committee of general management. I do not find anything else; and do not see that anything more was required.

I am, yours, &c.

An Ex-Presbyterian.

Dear Sir,—Mr. Edward Maxwell surely underestimates the intelligence of your readers. Does he really consider his letter a reply to my inquiry? And would it not be better to look at the priesthood question by itself, and let alone the question of bishops (or elders) and deacons, concerning which there need be little divergence of opinion; unless indeed he disputes the ruling of Lightfoot that bishops and elders are interchangeable expressions in the New Testament, both alike describing the overseers who feed the flock of Christ? If that be not so, let us know some authority recognised by Evangelical Churchmen whom they accept as more authoritative. But accepting Lightfoot's interpretation, and (for a moment and for argument's sake) also receiving Mr. Maxwell's dictum that presbyter and priest mean the same thing, we should land in the absurdity that the three officers recognised in the Church of England are "presbyters and deacons."

The sarcasm, two hundred years old, that "New Presbyter is but Old Priest writ large," was levelled at the spirit of usurpation and intolerance which characterised Episcopalians and Presbyterians alike, in days when toleration was an undiscovered virtue, and each party when in power persecuted those who differed from them. But it only serves to confuse the issue to tell us that priest and presbyter are synonymous. Says Mr. Maxwell: "It is unfortunate that the word 'priest' is connected in so many minds with 'sacrificing.'" As well tell us it is unfortunate that any good dictionary (as Webster's) should inform us that priest means "one who officiates at the altar and performs the rites of sacrifice." Very unfortunate, indeed, for those who accept the official position of a priest and then want to tell us it indicates no exercise of priestly function. The word, with the position it implies, has been the same in all ages, first of all in Pagan and in Jewish history; was introduced into the professing Christian Church as one of its earliest and deadliest errors; is unshrinkingly accepted by the Greek and Roman apostasies; is claimed as their right by modern Anglicans; and possesses the same significance to-day that it ever did in its necessary connection with sacrifice. We repeat our question, will anyone give us the answer? When did this pseudo priesthood creep into the Church? Not in the Apostles' time. Not with any authority from Christ and his Apostles. It is an invention of man—say rather of Satan—and should be abhorrent—the very name of it as well as the thing signified—to every loving heart.

It would be as reasonable to confuse the elders of the Jews with the Jewish priesthood, as to attempt to make out that New Testament presbyters are identical with priests.

Yours truly,

March 24, 1893. James E. Mathieson.

SACRAMENTALISM.

Sir,—The paragraph in The Christian of January 19, having reference to Baptism and the Lord's Supper, was read by me with all the deeper interest since just at that time I had been led to the conviction that, as stated in the paragraph, "Evangelicalism and Protestantism will only overcome Romanism and Popery in proportion as they are themselves free from the errors of that system." Some days afterwards, the inconsistency of the position held by those who would deny Sacerdotalism, yet virtually practise it, was brought forcibly under my notice, and I cannot do better than quote the words of the writer.* He says:—

"Those clergymen of the Church of England who, on platforms, declaim against Sacerdotalism and "sacrificing priests," in their own churches, rigidly confine the actual celebration (*i.e.*, the reading of the Consecration Prayer, with the accompanying manual acts) to those who are in Priests' Orders. I never heard of their inviting the clerk, or the Scripture-reader, or some devout Communicant to 'do this.' And yet it is clear that the only protest worth anything against Sacerdotalism which such persons can make is a practical protest of this sort. It seems worse than absurd to deny a priesthood in the Christian ministry, and yet to act as if there were a very exclusive one every time you celebrate the characteristic rite of the Gospel. . . . Even those amongst us who stoutly deny all priesthood and all Eucharistic sacrifice seem instinctively to recognise this,"—(that the command to "do this" was given to twelve only). The Presbyterians in Scotland, or the Wesleyans in England, never allow their elders or their local preachers to preside at the Lord's Supper. I have known instances where the latter have taken some pains, in the absence of any minister in full connection, to procure the services of someone who they supposed had some claim to ordination. I confess that I cannot understand such a line taken by bodies who believe that there is no sacrifice more than that which every man can offer himself, and that there is no distribution except of mere emblems."

The rapidly increasing power of the Ritualistic party in the Anglican Church in the West Indies, all the more rapid since their teaching is introduced into a Church in a low spiritual state, practically testifies to the presence of the errors referred to in the paragraph of January 19; they may be hidden, or explained away, but they exist, and prove a powerful lever in the hands of those who go forth to enforce the teaching advocated in the book above quoted.

Yours faithfully, S. W. W.

West Indies.

* "The One Offering: A Treatise on the Sacrificial Nature of the Eucharist." By Rev M. F. Sadler.

TEMPERANCE ENTERTAINMENTS.

Sir,—Some few days ago we were at a convention of Christian workers, where the question arose, "Are not entertainments a help to our temperance meetings?"

Whatever the reply in the opinions given by our worthy brotherhood, and the statements of those who testify to crowded halls, in consequence of what they call innocent amusements being introduced in temperance lectures, if we look at the reason why we hold these meetings, admitting our motive to be the welfare of our fellow-man, we cannot but allow that the groundwork of that motive is the prompting of Divine will.

Such being the case, if we are inspired by God—as human instruments in his hand—designed to work out his purpose for his glory; does it not appear to a thoughtful mind, that we have a plentitude of means for rendering our message interesting, without as it were lowering our standard of Christian purpose and responsibility, for the sake of pandering to the growing passion for entertainment and frivolity whilst professing to do the work belonging to God.

We would not assume that recreation, innocent timely recreation, is to be forbidden. Certainly not! Neither that a merry heart is of necessity against good work; but in the hour, or hour and a-half, set apart for delivering the Samaritan's message, is it not a deviation from duty, that instead of seeking to impress our hearers with the importance of total abstinence, and endeavouring to reach their convictions by the aid of common sense, besides warning the young of the rock ahead in their life-voyage, we allow ourselves, as speakers, to lose the thread of our hold upon their attention by a halt in our subject—for the singing of "a pretty song."

Workers! Our messages are from God. Time is passing! What have we done towards the removal of that social curse spreading and scathing some in our every pathway? What drunkards have we been instrumental in reclaiming? How many have there been saved from the suicidal habit of moderate beginnings through our faithfulness and our zeal? Souls by tens of thousands are floating down with the tide of vice into a vortex of sin and shame, day by day, hurled on by drink. The police-courts confess to crime-sheets of blacker record than ever, of juvenile dram-drinking; whilst some of the best natures in both sexes are transformed by the drink demon into the lowest type of degradation, misery and shame. Hearts are being broken upon every side of us—homes forsaken—hopes blasted—affections crushed, and many who might have trodden the heights of success to-day, lie—cursed by their passion for intoxicants—wallowing in sin, outcasts from society—victims and slaves to the drink-craze power.

Do not these weigh upon our hearts? Do they not call upon us to deliver them from a thraldom great enough to exclude any amusement for the time, if we consider what this danger means to the unfortunate both in body and soul?

Possibly we may not have many inebriates gather in the circles of our temperance meetings of to-day, and yet it is there where we expect our souls to get fired in the attempt to save our fellow creature, and our hearts tuned to a care for the million. It is there where we have an opportunity of banding together in faithful brotherhood for the adoption of humane measures such as might give hope of the lost being won from the allurements of drink, if offered a helping hand and led to reform.

It has been said that in the permission of entertainments in total abstinence meetings, for the sake of sugar-coating the pill, intended to operate upon a nation's needs, we are concocting the coating so carefully that very little of the medicinal pill gets swallowed. If this be so, and we unwittingly lose sight of our object in the digression of our means, may we not naturally infer that instead of rescuing the drunkard, or taking the initiative step of prevention against the downfall of others in danger, we are not only making a huge mistake, but we are engaging in something very like a sham, and frittering away many good opportunities for seeking the moral, and also the spiritual, salvation of those for whom Christ died?

Surely this is ample confession that in so doing we are apt to pat our zeal to sleep in the rocking-chair of entertainment rather than rouse our energies into activity, and so forget our responsibilities to society—and not to society only but to those who, following our example, fix their obligations to their neighbour upon what we do and what we advocate, thereby lowering the Christ-work standard of duty, and making a mockery of what is reputed to be care for the weak.

Were the subject of entertainments merely a question of how to keep our young people together, away from baneful influence and liable associations, we should readily admit recreation to be a necessity sometimes, but as referring to the occasional meetings where it is supposed we gather for the purpose of helping to stamp out the greatest and most terrible enemy of mankind, and to annihilate the power of the cut-throat drink traffic, when we speak of total abstinence meetings we ask in the words of our heavenly Master, "What, could ye not watch with Me one hour?"

Yours faithfully,

Eastbourne. Annie Drummond.

THE FRENCH PRESS has no daily Huguenot paper; but it is hoped that the Protestants of France will soon make it possible for *Le Signal* to appear daily. The revival, a year ago, of this well-known weekly paper, which is at once religious and patriotic, had the realisation of this important end for its ultimate object. In last week's issue readers were asked to interest themselves in the enterprise.

IRISH NOTES.

Within the past month an encouraging series of temperance meetings has been held in co. Kerry by Rev. F. Foster.

A most valuable and important work is being done by the Ulster Society for the Education of the Deaf, Dumb, and Blind, which had under its care last year 100 deaf and dumb children and twenty-five blind.

Evangelistic services have been held in St. Peter's Church, Cork, by Rev. W. Gason; at Kilkinamurry, by Mr. Jas. Miller, of the Irish Evangelisation Society; and at Springfield, co. Fermanagh, by Rev. Henry Ball, Methodist evangelist.

The Protestant Orphan Society of Antrim and Down is now responsible for 640 orphans, at an annual outlay of about £3000; and altogether there are 6000 orphans in connection with the various Protestant orphan societies in this country, maintained at a cost of £24,000 a year.

The Derry Bible and Colportage Society, an undenominational organisation, has been doing for several years past an excellent work. Last year the colporteurs sold over 2000 Bibles and Testaments, and over 11,000 religious books, and had much success among Roman Catholics.

SCOTTISH NOTES.

The Commercial Travellers' Christian Union of Scotland has 129 members.

A day nursery for poor children is to be opened in the Fountainbridge district of Edinburgh.

Mr. Quarrier has four times as many applications for boys than those he has lately sent to Canada.

Miss Golding, the rescued nun, has been giving in Glasgow some of her experiences of convent life in France.

An appeal for £10,000 is being made for the extension of the work of the Broomhill Home for Incurables.

Professor Henry Drummond sailed for America on March 22. He will deliver the Lowell Lectures at Boston, and will re-deliver them at Chatauqua.

A bill has been read a second time in the House of Lords enabling youthful offenders in Scotland to be sent to a reformatory without going in the first instance to prison.

Dr. Pierson's last lecture on missions was on "New Motives and Incentives." Missionary literature, medical missions, and women's work were referred to.

It is stated "on good authority" that a few ministers of the Free Church in the North have decided to separate from that body unless the Declaratory Act be repealed at next Assembly.

Ten students attended the Gospel Training College, Dunoon, last year. The tuition is entirely free. Besides the educational classes there is open-air preaching and house-to-house visiting.

JAPAN.—Missionaries and others proceeding to Japan will be glad to know that Mr. Francis Staniland, who has for some years resided in "the Land of the Rising Sun," is open to meet them on steamers and render them other important services. By an advertisement in the January issue of *Missionary Tidings* we learn that his firm of F. Staniland and Co., general commission agents, 52, Main-street, Yokohama, is in association with Messrs. Bywater, Tanqueray, and Phayre, 79, Queen Victoria-street, London, and similar agencies in other great centres.

THE WAIFS AND STRAYS SOCIETY has rescued upwards of 4000, and has now 1650 little ones under its care. Some of them are boarded out with well-recommended foster parents in the country, under proper supervision; the others are maintained in fifty small homes. The children are received from all parts of the country, and every deserving case is accepted on its merits, no votes or influence being required to secure admission. The income of the Society, however, is totally inadequate to allow the committee to deal effectively with the constantly increasing number of deserving cases.

E. de M. Rudolf, Secretary.

VICHY, ALLIER.—In June, 1892, a home was opened at Vichy, where invalid Protestants of small means might meet with all necessary care and comfort. The numbers who have taken advantage of the establishment have exceeded all expectation. The work having succeeded so well, it is hoped that it may be extended. An unfurnished house of twenty rooms has been taken, and Christian friends are asked to contribute towards the sum needed for the purchase of furniture; between 4,000 and 5,000 francs are required. Monsieur E. Camus, Pasteur de l'Eglise Réformée, 14, Avenue d'Orvilliers, Moulins Allier, France, will answer communications.

Obituary.

REV. JOHN H. TOPPING.

We hear with sorrow of the death of this faithful minister, whose work at Norland Chapel and in association with the late Dr. Adolph Saphir endeared him to many. Of late years Mr. Topping, being far from strong, lived at Camberley, Surrey, where he carried on a quiet unsectarian work. He was in his sixty-third year. The funeral took place on Friday at Kensal Green Cemetery, and was attended by many warmly-attached friends.

MRS. EDIS, NORWOOD.

This lady, widow of Robert Edis, of Huntingdon, passed away in her sleep after three days' painless illness as the day dawned on Friday, March 24. Her bright deathbed was a glorious witness for the truth which maketh free. Thoughtful for others, rejoicing in her innumerable blessings, praying to be spared if she could still be useful, ready to go if her Saviour's will, she sank to rest in her sleep. Mrs. Edis was in her seventy-seventh year. She was the mother of Colonel Edis and Dr. Edis; also of Mrs. G. S. Reaney, names known to many of our readers.

DR. SAMUEL COX.

The death is announced of this well-known theological writer. A minister of the Baptist denomination, he was for many years pastor of Mansfield-road Church, Nottingham, removing on his retirement some time ago to Hastings, where he died. Dr. Cox was for some years editor of "The Expositor," and his works on exegesis have a European reputation. He was born in London in 1826, and was trained at Stepney College. The list of his theological works is imposing, and included commentaries on Job and Ecclesiastes; treatises developing "larger hope" views; and sermons and addresses.

GENERAL JOHN RICHARD ANDERSON, C.B.

After a long and honourable service in the Royal Artillery, this Christian officer fell asleep in Jesus in Edinburgh, on March 23. Five years ago he said to one of his six soldier brothers, "I know that I am saved because I am trusting in Christ, and Christ Himself said, 'he that believeth on Me hath everlasting life.'" Repeatedly and gratefully he recorded how unmerited goodness and mercy had followed him all his days, and of his confident trust in the sheltering "Rock of Ages." The eldest son of the late General Anderson, R.A., a well-known and highly esteemed Waterloo officer, who died in 1865, has now entered into his rest. He also "sleeps in Jesus," and we on earth have the comforting assurance that "them also which sleep in Jesus will God bring with Him."

MRS. MARTHA ROWLAND.

On March 12, Martha, widow of the late Rev. James Rowland, of Henley, and mother of Rev. Alfred Rowland, of Crouch End, passed away gently into the land of light and love.

Her life was bright, happy, and useful; her end was peace. She retained her mental powers until the last twelve hours, when she became unconscious; and as the Sabbath sun was rising, she went forth in the morning brightness to a glorious Sabbath of unending joy. She had never talked much in words of her spiritual experiences, but her life had been eloquent for Christ, nor in her last hours was her spiritual force abated. "I am weak, but He holds me, so I shall not fall," was her testimony. When one marvelled at her patience she pointed to a text on the wall: "My grace is sufficient for thee," and slowly whispered "That's it." She looked forward to the "many mansions" in her "Father's house." Her heart was there, her life was complete, her work was done; and now her reward is won.

REV. THOMAS MORICE, OF MINNESOTA.

We hear with regret of the death of this old student from Harley House, who for some few years has done faithful and useful evangelistic work in the United States. A native of Aberdeen, where his father survives to mourn him, Mr. Morice became interested in Y.M.C.A. and other work. Coming to London to follow a business career, he felt led to enter the East London Training Institute. After his three years' course he went to America, where most of his work was done amongst young men and women, with whom he had great influence for good, and, under God, was the means of winning many for Christ. He was an earnest evangelical preacher, much sought after in the Western States in Sabbath school, Christian Endeavour, and other religious movements. His unexpected death leaves a young widow and two children. His sister was at one time also a student in Dr. Guinness's Missionary College, and went out to assist in work connected with her brother's church, and to pursue her studies for the foreign mission field.

MR. G. GRAVERT, SEAMEN'S MISSIONARY.

Many will hear with regret of the falling asleep of Mr. George Gravert, who for upwards of forty years has laboured faithfully and well among seamen in Sunderland. During that period he has sold and given away many thousands of Bibles and portions of the Scriptures, and has distributed vast numbers of Gospel tracts in many languages. He spoke fluently in the high and low German, Danish, Swedish, and Dutch tongues, and was able to make himself well understood in French; so that in his daily visits to vessels of many different nationalities he came in contact with a great number of seamen, gathering them round him in the cabins and deck houses, reading and explaining to them the truths of the Bible; and while thus becoming well known amongst large numbers of foreign captains and sailors, he was instrumental in the conversion of not a few by whom his memory will be lovingly cherished. He passed away very quietly on Sunday afternoon, March 19, at his residence in Hendon Burn-avenue, after a short illness, in his seventy-second year. We hope to give shortly a portrait and sketch of this devoted man.

Madame Tel Sono.

Dear Sir,—Having notified on my circular that I should be returning to Japan in May, I now write to say that my intention of so doing is indefinitely postponed—at any rate till August or September. My "Lord's money," which I have come here to raise, is coming in slowly. His handfuls of purpose, however, greet me day by day. Truly his hand is upon me for good! Such shall never get discouraged who encourage themselves in Him.

May I also be permitted to say that if your readers would arrange meetings for me (1) in London and suburbs during the month of April, and (2) in Scotland during May, I should feel very much encouraged and grateful. Kindly note my change of address.

Yours faithfully, Tel Sono.

19, *Pelham Place, S. Kensington, S.W.*

Port Luz, Las Palmas, Grand Canary.

Mr. E. W. Searle and his wife have been engaged for two years past in a very interesting and encouraging work among sailors at Las Palmas, in the Grand Canary, within a week's voyage from England, in a charming climate. Last year 2407 vessels (two-thirds of these being steamers) anchored in the port, their crews, embracing twelve nationalities, numbering 70,000 men. More than 1000 visits were paid to ships in port, and about 20,000 books and tracts distributed and many Gospel meetings held.

In a recent letter, Mr. Searle expresses an earnest wish that one or more Christians from this country would make Las Palmas their home. A fine sphere of work is opening up, larger than his time, strength, or resources permit him to overtake. The cost of living would be found moderate. One of Mr. Searle's wants is a mission boat, which possibly one of the Lord's stewards would supply; last year the charges for boat hire, for visiting ships in the offing, amounted to £33.

The treasurer of the work is Col. Morton, of the Conference Hall, Mildmay Park, who will be glad to take charge of any contributions that may be entrusted to him. Inquiries may be addressed to Mr. Searle direct at Las Palmas.

BRISTOL AND WEST OF ENGLAND MISSION TO THE JEWS.—The first tea and social gathering in connection with this mission was held recently at the Mission House, 30, Portland-square. A number of Jews were present, and the meeting was addressed by Revs. H. Goldberg, the missioner, and P. Prescott, Wesleyan minister. Having been educated at St. John's Hall, Highbury, and University College, Durham, Mr. Goldberg has thrown his whole heart into the work, and is meeting with encouragement. Notwithstanding the opposition of the President of the Synagogue, who has attacked the work in one of the local papers, some of the Hebrews rally round it. Communications may be addressed to Rev. Peter Prescott, Merryville, Waverley-road, Redland, Bristol.

HOXTON MARKET CHRISTIAN INSTITUTE.—The annual meeting of this institute was held on Wednesday week at Rectory Road, the president, Rev. Alderman C. Fleming Williams, presiding. The institute embraces a large and small hall, reading room, library, kitchen, baths, gymnasium, and workshop. Over thirty agencies are at work under its roof, including a working lads' and young women's guilds, sewing and dressmaking classes, boys' drill and elocution classes, temperance society, bands of hope, evangelistic services, and men's Saturday social meetings, and a variety of relief work. The hon. superintendent, Mr. Burtt, and several branch leaders delivered addresses upon the work. A monthly illustrated magazine was started with the new year, giving detailed reports of the work.

THE Y.M.C.A.

The committee of the Melbourne Association have called a conference of ministers to consider the relation of the Y.M.C.A. to the churches.

Mr. W. A. Wilson, of Peckham, has been appointed general secretary of the West Branch, Savile Row, Regent-street, vice Mr. J. W. Holmes.

The Dublin Association has just passed over sixty members and associates, a member of the committee having offered to pay the subscriptions of fifty for one year.

Mr. Hughes has tendered his resignation of the secretariat at Cardiff, where he has laboured faithfully for a number of years, and contemplates taking up evangelistic work.

A new Association has been formed at East Grinstead, and the roll already contains the names of thirty young men. A movement is on foot to establish an Association at East Dulwich.

The report of the Croydon Y.M.C.A. shows growing work in that thriving place. In every department—not least in the evangelistic and Bible-class—the advance has been very marked.

The Newcastle Y.M.C.A. is commencing on April 9 a Pleasant Sunday Afternoon. Mr. Blackham, founder of the movement, will address the first gathering, and the Vicar of Newcastle will speak on the second Sunday.

Efforts are being put forth by the National Council to resuscitate the work at Portsmouth, which lapsed a year or two ago. There is now a likelihood of a new organisation being started, which will give pre-eminence to spiritual work.

The visit of Mr. Holmes, missionary secretary, to the Jerusalem Y.M.C.A., was made the occasion for a most interesting meeting, forty-six Arabic young men being present, together with thirty-five belonging to the Anglo-Hebrew section of the Association.

A series of open-air Gospel meetings will be held in the Phœnix Park, Dublin, on Monday evenings from May to September, and the hon. secs., Messrs. Jameson and Poynton, ask for the prayers and sympathy of their brethren in England. Open-air work in Ireland was difficult a few years ago, but now there are grand openings. Rome is losing its power. More prayer, and we may expect a season of much revival, such as was experienced in 1859.

The Kingstown Y.M.C.A. on Saturday last was the scene of an interesting missionary meeting. Mr. D. C. Hamilton, the hon. sec. of the Qua Iboe Mission on the West Coast of Africa, showed a large number of slides by magic lantern, illustrating the work and the people in that distant country. Only two missionaries, Messrs Bill and Baillie, with their wives are at present labouring at Qua Iboe, but it is hoped that during the present year another missionary will join them.

Since October last the new midland district of Ireland has secured the services of an energetic young Irishman for travelling secretary and general secretary of the Dublin Y.M.C.A., Mr. W. A. Boyd, late of Cork, who has already visited Rathmines, Bray, Kingstown, Arklow, Athlone, Tullamore, and has thrown new life into the work. During the present month he will visit Galway, Sligo, Boyle, all in the West of Ireland, and not visited before by Y.M.C.A. men, except once, and that a very special occasion.

A full and successful annual meeting of the Stafford Rooms Y.M.C.A., London, took place on Friday last, when, in the absence of Mr. F. A. Bevan, the chair was occupied by Mr. T. A. Denny. The Archdeacon of London, the Vicar of Paddington (Rev. W. Abbott, M.A.), and Rev. Dr. Pentecost were the principal speakers. The report showed that good work had been done during the year, and that there were signs of increased vigour and enterprise as the result of Mr. Basil Hewer's appointment to the secretariat.

The Sydney Association reports that Mr. Grubb's mission had resulted in an increased activity on the part of the workers, and an accession to their numbers. The Sunday evangelistic services had been prosecuted with unremitting vigour. The aggregate attendance for the year was 17,070, and 644 had remained to the after-meetings. The mission at North Shore had been faithfully carried on in the face of some difficulty and discouragement. Steam and sailing vessels to the number of 1263 had been visited, and many of the apprentices and sailors had made use of the room during their stay in port.

GAMBLING IN NEW ZEALAND.—A friend writes:—The extent to which gambling is carried on here is shocking. The colonials bet on everything—horse-racing, yachting, running, cricket, and shooting matches; while lotteries and sweepstakes are winked at. These are openly allowed in Australia, where Tattersall has two or three sweepstakes of £100,000 each in the course of a year, and numbers of New Zealanders go in for these. A station hand won £27,000 last year in a lottery on the Melbourne Cup.

THE Y.W.C.A.

Some earnest ladies are forming a branch at Coventry.

The Sydney branch is regretting much the departure of Lady Jersey, who during her husband's term of office in the colony has rendered the utmost service to the Y.W.C.A. workers.

The committee of the Y.W.C.A. at Clevedon are about to open a Holiday Boarding House for members of the association. Application should be made to the secretary, Mrs. Fenton, Rutland Lodge, Clevedon.

In response to an invitation from the Southport Association, Rev. J. Hudson Taylor has recently addressed three meetings in that town. The Mayor presided over the last of the meetings, and much interest was manifested in the whole series.

CHRISTIAN ENDEAVOUR NOTES.

A strong society has just been commenced in connection with St. Luke's, Bedminster. With eighty-six active members and fourteen associates, the society should make its influence effective in the parish.

The Society in connection with the Presbyterian Church at Flint has been in existence eight months, and the pastor reports that it has gained strength, and has been a source of much good among the young people.

At Sandford, Isle of Wight, a society has been formed in connection with the Bible Christian chapel. Twenty-one active and six associate members have been enrolled, and the meetings are looked forward to with much pleasure.

The society at Bridgwater is realising much blessing. At the prayer meeting on Sunday week eight sought and found the Saviour, most of them being elder scholars in the Sunday school, and six being associate members of the Y.P.S.C.E. The society was commenced with ten active members, and there are now nineteen.

SEDGLEY TEMPERANCE MISSION.

The thirty-third annual report of this energetic and useful mission shows that great blessing has been granted during the past year. Says the director:—

"The Sunday and Thursday evening Gospel services have been well attended. The Sunday evening addresses, illustrated by limelight, during the winter, have lost none of their attraction, neither, we trust, of their influence for good. We are glad to see the magic lantern being pressed into the service of God; the Gospel by limelight may be a novel phrase, but we may confidently expect it to be abundantly successful."

The outdoor work last summer proved very interesting, the people being most willing to hear the Word. "Tract distribution continues to hold a foremost place in our effort to disseminate the truth. In addition to a general and continuous circulation of tracts, we endeavour to place one in every house, some 600 in our village, on a Thursday."

The mothers' meeting, conducted by Miss Homer, has gone on well. Many unused to attend Gospel services are brought under its influence by this means, as the reading and expounding of God's Word, prayer, and praise form an inseparable part.

The report describes the temperance work, and adds the following trenchant remarks on what is fast becoming the problem of the day:—"Political clubs may exist, clubs upon which the existing laws have no bearing, and which in many cases are simply drinking and gambling dens, can and do flourish, spreading their degrading and pestiferous influence all around; but to promote the glory of God in the salvation of the bodies and souls of men, to free our country—exalted to heaven with privileges—from the blighting, blasting curse of drunkenness, with its concomitant evils, which include every vice under heaven, in the one way and by the one Divinely-appointed means, is practically ignored. To expose, confront, and combat with sin and vice; to aid and strengthen the virtuous; to undertake for the oppressed; to upraise the downtrodden; to constantly bear in mind the common brotherhood of man, is the blessed work that God has committed to his Church; and the only way and means by which this can be accomplished is that originating with, and followed out by God Himself in the person of the Divine Son, even our Lord Jesus Christ, who, in giving Himself a sacrifice for our sins, also gave his life as an example that we should follow his steps."

We would warmly commend this excellent mission to sympathy and prayer. Communications should be addressed to F. A. Homer, Esq., J.P., Sedgley, Dudley.

TEMPERANCE NOTES.

"Uncle Mose" is quoted as saying: "No matter how much de cars dey get loaded, de ingine w'at does the works gits along stric'ly on water."

"Farmer John," writing in an American paper, remarks shrewdly: "'Tain't more temperance sentiment that's needed to banish the saloons; it's more temperance backbone."

Dr. Arthur, of New South Wales, has been calling renewed attention to the deplorable state of things in Sydney, owing to the laxity in control of the drink traffic and its attendant evils.

Meetings in support of the Local Veto Bill have been held in a large number of towns, and resolutions in its favour have been unanimously passed by the various temperance organisations.

Great interest was shown in a "Temperance Crusade" held last week in Portman Rooms convened by the B.W.T.A., and addressed by ladies well-known as leaders in the temperance movement. Amongst these, Lady F. Cavendish, Lady Henry Somerset, Countess of Portsmouth, Mrs. Shaen, Miss Willard, and others.

The spring town elections in New York State have resulted, in many places, in no-licence victories. Ithaca, following the plan which has worked so well in Cambridge, Mass., has achieved a no-licence victory, electing its ticket by 127 majority. All classes of temperance men were united in the campaign in favour of no licence.

The "club curse" is undoubtedly the next great problem confronting temperance workers, as, until these clubs are dealt with in some way, little will after all be gained, even were the public-houses closed. Hence we are glad to notice that a bill dealing with "club registration" has been read a second time in the House of Commons.

The *Pall Mall Gazette* has issued an "Extra" (1d.), containing not only the full text of the Local Option Bill, but also a clear and compendious account of the liquor laws of other nations, previous legislative proposals at home, and interviews with the "trade" and with temperance workers. On the principle that it is well to hear both sides, this "Extra" will, we fancy, be in great demand.

Mr. S. H. Whitbread, M.P., speaking at Luton on Wednesday week, said the Local Veto Bill was a Prohibition Bill pure and simple, and had aroused in the trade a very fierce, and, to a certain extent, naturally fierce, opposition. He suggested that a scheme for the reduction of the number of public-houses and compensation for licences taken away should be carried out on the principle of betterment.

From official reports it appears that drunkenness is largely on the increase among the Indians, half-breeds, and police, in the North-West Territories, owing to the introduction of the licensing system by the Government at Ottawa. The result is the demoralisation of the mounted police, the further degradation of the Indians, and the interruption of civilising and christianising influences throughout the whole region.

The Belgian Consul at Yokohama calls attention to the notable increase in the Japanese importation of alcohol. At first this remarkable importation was credited to the rapid development of chemistry in Japan, but now it appears that the alcohol, imported mostly from Germany, is used for imitating foreign liquours. A mixture of water and coloured alcohol is, besides, sold to the natives in the numerous brandy retail shops in the Japanese Empire.

At a conference of London temperance organisations, held in Exeter Hall on Wednesday evening week to consider the best means of supporting the Local Veto Bill, Dr. Dawson Burns read a letter from Sir W. Harcourt, advising that no attention should be paid to "rumours persistently circulated in the Press" in relation to the bill, as they were entirely devoid of authority or foundation. Mr. Caine, M.P., Sir W. Lawson, M.P., and other gentlemen addressed the meeting.

It appears from a return, issued last week, that the malt and corn used in the manufacture of beer last year in the United Kingdom amounted to 55,852,570 bushels; the sugar used in brewing to 2,096,720 cwt.; and the "licence duty paid and beer duty charged" amounted to £10,079,671. It also appears that London is the largest brewing centre, consuming 10,956,363 bushels of malt and corn, and having 139 breweries; and Burton comes next, with a consumption of 6,228,906 bushels.

An anti-opium meeting was held in the Town Hall, Sandown, on Monday week. The hall was well filled, and much prayerful earnestness and enthusiasm prevailed. The chairman, Rev. W. T. Storrs, denounced the trade in opium as unworthy of a Christian Government, because he knew, when in North India as a missionary, the misery and demoralisation produced by the habit of smoking opium. Messrs. Langman and W. Raju Naidu made stirring speeches, which disclosed terrible facts, relating to the opium trade in China and India.

Personalia.

Mr. F. N. Charrington, L.C.C., is (we are sorry to hear) confined to his bed with an attack of influenza.

Mr. and Mrs. Donald Matheson have moved from Queen's Gate to 46, Harcourt-terrace, Redcliffe-square, S.W.

Dr. F. E. Clark, founder of the Society of Christian Endeavour, has been addressing enthusiastic audiences in Bombay.

Mr. Walter Sloan has been asked to return from China, in order to give help in England, in the work of the China Inland Mission.

The Misses Murray, of Yang-chau, are expected home shortly. During their absence Miss Bessie Hanbury will take charge of the Training Home.

Rev. Evan H. Hopkins is, we hear, to succeed the late Dr. Bennett at St. Luke's, Redcliffe-square. Richmond will miss him much, but West London will welcome him.

Dr. Clough.—*The Madras Mail* of Feb. 1 contains an interesting account of the welcome accorded to the veteran missionary Dr. Clough on his return to the scene of his labours at Ongole.

Mr. and Mrs. Herbert R. Francis have arrived at Dhara Doon, in N.W. India, in good health, intending to spend some time in connection with the Anglo-Indian Evangelisation Society.

Mr. William Joseph Lewis (Swanmore-road, Ryde) is, we are glad to say, recovering from the recently-reported severe attack of lung-congestion, and thanks his friends for their prayers and sympathy.

Rev. Dr. Simon, Principal of the Congregational Theological Hall, Edinburgh, has been appointed Principal of the Yorkshire United Independent College, and Professor of Systematic Theology.

The Bishop of Wakefield has taken measures to close a very unhappy dispute in the glass bottle trade. His action seems likely to bring about the resumption of work, and thus remove the sore distress felt in many families.

Rev. H. W. Webb-Peploe has been appointed Prebendary of St. Paul's. He is surely well entitled to the distinction by reason of devoted labour and varied usefulness; and all will rejoice that these should have found some recognition.

Rev. George Lord, chairman of the Lancashire Congregational Union, has been granted a three months' holiday by the church at Stanley, Liverpool, to which he has so faithfully ministered for thirty years. He is now at Genoa.

Rev. J. Hudson Taylor writes:—"We shall be thankful for prayer for God's blessing on a short visit to Germany, from April 4-12, at the invitation of the committee of the German Alliance Mission, Barmen, who have given us seven workers for China."

Rev. T. Y. Tymms, Principal of Rawdon Baptist College, has since the end of last year been seriously out of health. Having somewhat recovered, he has removed to Grange for a few weeks. It is feared he will not be able to resume work at the college for some time.

Mr. J. E. Duff, who has been helping in the business work of the C.I.M. at Shanghai for some time, is about to proceed to Han-chung to relieve Mr. Easton from the local secretaryship. He was to be married to Miss C. L. Williams before setting out on his journey.

Rev. Thomas Cook, whose missions have lately been so much blessed in South Africa, has, it is stated, decided to ask the Wesleyan Conference of 1893 for a year's leave of absence, in order to hold a series of missions in the colonies. Mr. Cook, should the Conference grant his request, will probably leave England in 1894.

Mr. Stanley P. Smith has undertaken, says *China's Millions*, to visit the mission stations in the three western provinces, Si-ch'uen, Yun-nan, and Kwei-chau, as Mr. Stevenson's representative. (We learn by telegram that Mr. Stanley Smith was united in marriage to Miss Anna Lang before setting out on this journey.)

Mrs. Wilkes, of Manor Cottage, Sturry-street, Poplar, writing as to the needs of her rescue work in the East End, and the death of many leading helpers, says: "The work is steady though small, and the good done is a fact well known to those who see our daily life. Many poor young mothers now are doing well instead of swelling the numbers on the streets, and many by altered lives show that the work is not in vain. I have much to praise God for—health, courage, faith, and hope."

Mr. Cecil Polhill-Turner.—The central committee of the Army and Navy Missionary Union announce that Mr. Cecil Polhill-Turner, of the China Inland Mission, and late of the 2nd Dragoon Guards, has consented to be the union's first representative in the foreign missionary field. Hitherto he has been working in China at his own charges, but circumstances make this no longer possible. Mr. Polhill-Turner remains, as heretofore, entirely subject to the direction of the China Inland Mission.

Archdeacon Sinclair, speaking at St. Paul's on Sunday week from John xiv. 6, "I am . . . the Truth," dwelt very forcibly upon the fundamental distinction between what is inspired and what is not, and the sufficiency of Holy Scripture as the one rule of faith and conduct. If we once admitted tradition, nothing, he maintained, could keep us from falling step by step into acceptance of the Inquisition, the worship of relics, Mariolatry, masses for the dead, transubstantiation, and the infallibility of the Pope.

Mr. W. R. Lane, the well-known evangelist, sails for America in the s.s. *Majestic* on April 5. After two or three weeks with the students in Mr. Moody's Training School, Chicago, he goes to Hamilton, Ontario, and to other towns in Canada, following up some conferences for Christians which have been arranged. Mr. Lane hopes to return to England about the end of June. Letters concerning Gospel missions next autumn and winter should be addressed to him at 3, Upper High Lever-road, North Kensington, W.

Evangelistic Notes.

Mr. Henry Lakin begins on Sunday a series of evangelistic services at the Edinburgh Castle, for which he will be glad of prayer.

Mr. and Mrs. Evens have returned from America after an evangelistic campaign. They have visited some of the largest churches in and around New York, and the Gospel spoken and sung was blessed to many.

Sheffield.—A ten days' mission has been held in Townhead-street Chapel, by Messrs. McKittrick, Newell, and Ruskin, from Cliff College. The service proved most encouraging, and many profess to have been won to the Saviour.

Blackgang and Isle of Wight.—There has been much blessing of late in connection with the fortnight's revival services conducted by Mr. Abraham Wallis, of Forest Gate; several decided for God during the fortnight and others afterwards.

New Barnet.—Mr. Goudie has finished a fourteen days' mission in connection with the Baptist Church. The services were well attended, and it has been a time of real blessing. Many who were impressed were dealt with in the inquiry room, and a good number it is believed have accepted the Saviour.

Evangelist L. W. Munhall has closed a Gospel mission in Worcester, Mass., U.S.A. Twelve churches united. More than four thousand persons publicly expressed their desire to begin the Christian life, and nearly or quite twelve hundred made verbal confession of Christ as Saviour, and handed in their names indicating their church preference. Mr. Munhall laboured in the same field six years ago.

Mr. Newton Jones has conducted a mission here, attended with much blessing. In six days, twenty-six meetings were held, including children's services, Bible readings, enquiry meetings, adult services and meetings for men only. The Bible readings and young people's services were rendered specially interesting and instructive by the use of charts. While known as the "Sunday-school Union Evangelist," our brother reaches with equal effect both young and old. G. C. W.

Nottingham.—The eight days' Gospel Mission, conducted by Messrs. Weaver, has been a season of blessing, which will be long remembered by the workers and friends, most of all by the large number who professed faith in the Lord Jesus Christ as their personal Saviour. Last Lord's Day was a blessed time, forty-two having given in their names as those who had decided to serve the Lord. The committee have invited the evangelists to continue the mission another week.

Chicago.—A roll-call was lately made among the churches concerning revivals. It was found that many thousands had been added to the churches during the period from Jan. 1 to March 1. The Methodists and the Baptists seem to have been the most favoured. These special meetings are not closed yet. A great many evangelists are here and hard at work, and while the city authorities report an unusual influx of the criminal classes, yet where sin abounds, grace much more abounds.

John O. Foster.

Mr. Henry Morgan, with his wife, has paid a visit to Princes Risborough with his Bible carriage. We feel enriched by his visit, for he has not only warned sinners of their danger, and pointed them to the Saviour, but his words have aroused some Christians who were growing listless and despondent to take fresh courage, and sent them to work with a renewed zeal and strengthened faith. We are thankful to God for sending him here, for we do not get many fresh faces to visit us and to speak to us so faithfully.

Alfred Hill.

Thetford.—On Sunday week, two United Mission services were held in the Oddfellows' Hall, by Gipsy Smith. The hall was crowded at each service, there being quite 900 present in the evening, and numbers were unable to find admission. A united prayer meeting was held on the preceding Saturday evening in the Salvation Army Barracks, and prayer was truly answered in the numbers who came to listen to the Word, and the great power which manifestly accompanied it. All denominational barriers were laid aside, and all vied one with the other in doing their best to make the services successful. Revs. J. P. Watts, Rector of St. Peter's, E. Bacock, Primitive Methodist, and other ministers took part.

Miss Jennie Smith has, under the auspices of the W.C.T.U., been devoting the past few months to railroad men, firemen, and policemen in Colorado, Nebraska, Kansas, and other frontier States. Notwithstanding the storms that have so generally prevailed, she has continued her work, and held on an average two meetings every day. Many of these meetings were held in round houses, firemen's halls, and police headquarters, places where the Gospel was for the first time proclaimed. The Spirit of the Lord has been manifested in a remarkable degree in her meetings, and nearly 300 have been hopefully converted. Among this number were drunkards and gamblers, snatched as "brands from the burning," and by Divine grace made new "creatures in Christ Jesus." Instances are given of some of these reformed men now devoting their time to work among their former associates, leading them to give up the service of Satan and take Christ as their leader.

Gathered Gold.

Do good with what thou hast, or it will do thee no good.—*Penn.*

There can be nothing but pity for the man who is as good as he hopes to be.

If we are trusting, we are not troubling; if we are troubling, we are not trusting.

God's blessing is a good roof over our head to defend us from the storms of man's wrath.—*W. Gurnall.*

The serpent broke into paradise, but no wicked one shall ever get into heaven. There is no happiness to be had without holiness.—*John Trapp.*

Other things being equal, or nearly so, he will best explain Scripture who most loves Scripture, and who has most lived Scripture.—*Augustine.*

You might as well attempt to check an earthquake as to prevent the going forth of the spirit of holiness from a soul washed with blood, or a church refined by fire.—*G. C. Wells.*

It is not one grace which makes a Christian. A man may have great knowledge, but if he lacks charity it profits nothing; or if he be a man of courage, but without godliness, he is a hero, but not a saint.—*James Hamilton.*

THE SPIRIT OF THE WORLD.

A worldly spirit is not to be considered as a single sin, or as something that may consist with some real degrees of Christian goodness, but as a state of real death to the kingdom and life of God in our souls.

The heresy of all heresies is a worldly spirit. It is the whole nature and misery of our fall; it keeps up the death of our souls, and so long as it lasts makes it impossible for us to be born again from above.

Publicans and harlots are all born of the spirit of this world; but its highest birth are the scribes, and Pharisees, and hypocrites, who turn godliness into gain, and serve God for the sake of Mammon; these live, and move, and have their being in and from the spirit of this world.

Of all things, therefore, detest the spirit of this world; or there is no help—you must live and die an utter stranger to all that is Divine and heavenly: you will go out of the world in the same poverty and death to the Divine life in which you entered into it. For a worldly, earthly spirit can know nothing of God; it can know nothing, feel nothing, taste nothing, delight in nothing, but with earthly senses, and after an earthly manner.—*William Law.*

BUDDHA—"THE LIGHT OF ASIA."—At a meeting of the Victoria Institute last week, Rev. R. Collins, M.A., late Principal of Cottayam College, gave an account of the life and times of Buddha. Sir Edwin Arnold's poetical idea of Buddha as a divine Saviour was contrasted with the real Buddha, who, as gathered from the earliest known accounts, was only a reforming ascetic among the many ascetics of his day. His reformation of religion was based on the regulation of conduct; instead of the many religious external observances of those amongst whom he lived, he would have right action in a moral sense. What some claim as the superhuman side of Buddha's history, was pronounced to be legendary, originating in times long after Buddha himself lived. It was also shown that Buddha himself did not teach his followers any of those wonderful doctrines that are now disseminated under the names of "Theosophy" and "Occultism."

Among the Churches.

CHURCH OF ENGLAND.

Rev. Charles Ernest Watney, B.A., of Ridley, has been accepted for missionary work.

The Bishop of London has appointed April 23 as Temperance Sunday throughout his diocese.

Rev. J. Seaver will preach his farewell sermon at St. Mary's, Peckham, on Sunday evening.

The Chapel-of-Ease, Holloway, has started a missionary band with the name of "The Ondos."

The Spring Conference of the Church Association (noticed in our last) proved throughout useful, profitable, and full of vigorous spirit.

The Archbishop of York has received, in response to his recent appeal on behalf of raising a fund for augmenting the poor benefices in the diocese, a donation of £1000.

A series of four lectures in connection with the Protestant Churchmen's Alliance have lately been given in the Guildhall, Worcester, by Revs. J. W. Marshall and H. J. R. Marston.

A lecture was delivered in the Shire Hall, Hertford, on Tuesday week, by General Sir R. Phayre, entitled "The Present Systems of Corrupt Christianity as Signs of the Times in which we are now Living."

Mr. Seaver's successor at Peckham (says the *Record*) is Rev. Thomas Goss, Vicar of St. James's, Carlisle, who has spent all his clerical life in the North, and who will be an accession to the strength of the Evangelical clergy in London.

A committee of the Convocation of York has reported that there are in the diocese 144 benefices with an income of under a hundred pounds a year, the average being only £67, and 741 under two hundred pounds a year, the average in the latter case being £156.

The Universities Mission to Central Africa reports that its income for the year 1892 was £21,483, the largest amount ever received by the mission in one year. The sum of £11,200 was also received for the endowment of the Nyassa Bishopric. The expenditure amounted to £19,835.

Miss Frances Wakeham, of Marshalls, Braintree, who lately died, at the age of eighty-one, has bequeathed £10,000 towards the erection and endowment of a new church at Bocking, near Braintree. She also leaves several thousand pounds to existing churches and church institutions.

The Archdeaconry of Middlesex, vacant by the death of Dr. Hessey, has been conferred on Rev. Robinson Thornton, D.D., Vicar of St. John's, Notting Hill, who has been secretary of the Diocesan Conference since its inauguration in 1882, and in other ways has done service in the diocese.

At the annual meeting of the Clerical and Lay Union, held on Thursday in Leopold Rooms, Ludgate Circus, a very animated discussion took place as to the proposed amalgamation of the Union with the Protestant Churchmen's Alliance and the Church Association. The latter has not yet consented to the idea, but the two former seem likely to come to terms.

Rev. H. C. G. Moule, who is not often heard in London pulpits, spoke at Westminster Abbey on Sunday week. His text was 1 Cor. x. 13, "He will with the temptation make a way of escape." The sermon was marked by all the speaker's well-known individuality, and especially by the manifest desire to help his hearers to grapple with the temptations of the inner and the outer life.

The Governors of Queen Anne's Bounty, at their annual meeting last week, made a distribution of surplus funds in grants to meet benefactions on behalf of poor benefices in England and Wales. They were unable fully to respond to all the applications made to them. The benefices approved for augmentation were 154 in number, ranging in value from nothing to £200 per annum. The total value of grants promised was £40,000, and the value of the benefactions anticipated to obtain such grants was £56,103 3s.

The Bishop of Ripon appeals for Easter offerings for the clergy. "It is," he says, "no secret that in the general depression of agriculture the clergy have suffered heavily. From their incomes, already in many cases too slender, heavy deductions have been made for some years past. I shall understate the case if I put the average loss at 15 per cent. What this means to vicars of parishes with incomes of, say, £100 or £200 I know but too well, even anxiety and poverty, mental strain and physical illness." The Bishop adds that he proposes to appeal to the wealthy Churchmen of the diocese on behalf of the 130 or 140 livings which are under £200 a year to provide him with a fund wherewith he may supplement the Easter offerings of the people to the clergy, and so make up in part the loss referred to.

CONGREGATIONAL.

Rev. W. Williams has resigned the pastorate at Norden.

Rev. W. A. Meaton has now completed three months' evangelistic labours in Ireland.

Rev. Rowland Evans, Baptist minister at Girlington, has declined a call to Hare-court Church, Canonbury.

The work at Beckenham, carried on for the last year by Rev. T. Sissons, has of late been remarkably successful.

The year-book of Salem Church, Bradford, shows 332 members, thirty-two having been added during the year.

Ten thousand free breakfasts have been given during the season to poor children by Bath-lane Church, Newcastle.

Rev. John Marsden, B.A., after a pastorate of twenty-one years at Paul's Meeting, Taunton, has intimated his intention of retiring.

Mr. E. Pryce Jones, appointed missionary to Farafanga, Madagascar, was ordained at Park Chapel, Camden-town, on Wednesday week.

Rev. Charles Ashford, for over seventeen years pastor at Bury, has resigned the pastorate and accepted a call to the Whitefield Memorial Church, Bristol.

The young men's Bible-class connected with Victoria-street Chapel, Derby, which has just celebrated its forty-third anniversary, has a membership of 120.

Haverstock Mission Sunday-school, Grafton-terrace, N.W. (in connection with Haverstock Chapel, Maitland-park), reports 409 children. The teaching staff now numbers eighteen.

At the annual meeting of Roe-street Church, Macclesfield, held last week, it was reported that nineteen members were received during the year. Reports of various sections of church work were read, and were all of an encouraging nature.

The annual meeting of the Leeds and York Auxiliary to the Church Aid Society was held last week. The contributions last year amounted to £442. Last year Yorkshire raised £13,375 for the London Missionary Society, and only £2875 for the Church Aid Society.

At the thirteenth anniversary of Rev. Robert Berry's settlement at Islington Chapel, it was reported that 783 members had been received into fellowship during the pastorate—an average of sixty a year—the present membership being 482, as against thirty-eight in 1880.

The report of the Visitation scheme at Bacup states that the total number of houses visited amounts to 4885. The number of families who report themselves as regular attenders at places of worship is 3376, those who do not attend any place 759, those who go occasionally 572. The visitors have been well received everywhere, not above a dozen cases of rudeness being reported.

BAPTIST.

The Baptist Centenary Thanksgiving Fund now amounts to £120,000.

The Pastor's College Conference is fixed for April 17-20; he annual supper being given on Wednesday, April 19.

t Rev. James Evans, who has held the pastorate at Po'emoor, near Huddersfield, since 1875, has accepted an invitation to Whitworth, Rochdale.

Rev. E. H. Ellis, who lately went to Melbourne, writes: "We have fourteen churches vacant, and there are some good openings for good men out here."

Rev. George Boulsher, having, after eighteen years' service in America, returned to this country, has been recognised as pastor of the Baptist Church, Waterloo, Liverpool.

A cable despatch from Boston, U.S.A., states that Tremont Temple, the famous Baptist church in that city, under the pastorate of Dr. Lorimer, was totally destroyed by fire early on Sunday morning.

A special meeting of the church at the Metropolitan Tabernacle was held last night for considering the further supply of the pulpit when Dr. Pierson's present engagement shall in June have come to an end.

The annual meeting of the Baptist Church, Rochester, was held on Wednesday week. The reports of the secretary and treasurer were most gratifying. Thirty-three have been added to the church, twenty-one baptized. The membership now is 123. All the agencies are prospering, and the prospects of the church most cheering.

The East Midland Association for Notts, Derby, Leicester, and Lincoln reports that in each county a considerable number of visits had been paid to village churches by pastors and officers of the larger churches in the towns, and that evangelistic work was being carried on with zeal by most of the churches in the Association.

At the final gathering in connection with the centenary of the Baptist Missionary Society, which took place in Northampton last week, an interesting intimation was made by Rev. W. H. Bentley, to the effect that on the previous night he completed the translation of the Congo New Testament, and he hoped to take it back to that country with him shortly.

METHODIST.

Meadow-lane Mission, Leeds, reports 540 church members and 871 Sunday scholars.

The Wesleyans of Wentworth-street, Peterborough, have just celebrated the removal of £1100 debt.

The anniversary of the Hull Wesleyan Mission showed evidence of much blessing during the past year.

The students at Headingley College have held a very successful home and foreign missionary anniversary.

Miss Morton has just concluded a most successful series of evangelistic services at Gortigal, Stewartstown.

Mr. Kirby proposes to establish a mission centre in York with refreshment bar and various social attractions.

The Primitives at Birmingham propose to commence at once the erection of a conference hall at a cost of £2000.

Rev. S. F. Collier, of the Manchester and Salford Mission, will, it is hoped, continue his work for another year.

Mr. J. Morman, the blind evangelist, has conducted a mission at Worksop. Large congregations have assembled, and many have been saved.

The London ministers' meeting, held last week in City-road Chapel, devoted a good deal of consideration to the question of the value of a Liturgy.

The society at Treharris has been quickened by the turning to Christ of thirty who have listened to the Word in school and chapel for some years.

Special mission services have been held at Mallow by Revs. William Crawford, M.A., Samuel Dunlop, and J. U. Park, B.A.; and at Maryborough by Rev. W. R. Budd.

At a home mission convention of the Nottingham and Derby district, Rev. A. Llewellyn said that forty-six missions during the year had produced 1074 adult inquirers and 577 young people influenced.

At a meeting held at Rugby in aid of the London Mission, a letter was read from Rev. Dr. Perceval, headmaster of Rugby School, regretting inability to attend, and enclosing a contribution to the fund.

A convention for class leaders has recently been held in New-street Chapel, York. Admirable papers were read by Rev. A. Roebuck and Mr. Seaman, and many testimonies to the worth of the class meeting were given, as well as many suggestions for its working.

The third anniversary of the Soldiers' Home, Buckingham Palace-road, was celebrated on Tuesday week, March 21. Striking proof was furnished of the excellent work this institution is doing among the Guards and the men of the London garrison. Since its commencement the work has been carried forward on a strictly unsectarian basis, and this policy has obtained the hearty support and sympathy of the authorities and the representatives of various Christian churches.

PRESBYTERIAN.

Rev. A. H. Reid has felt compelled to resign his charge at Torquay.

At Stamfordham a fortnight's special services has been conducted by Mr. W. Hall, of Annan.

The Bristol Presbytery report that evangelistic and temperance work has lately been most encouraging.

Dr. Thain Davidson paid a visit to his old congregation at Islington, preaching at Colebrooke-row on Sunday evening.

Twenty-seven new members were added to the fellowship of Somers Town Church (Rev. Z. B. Woffendale) on Sunday evening.

Rev. Dr. Swanson has removed from Kilburn, and his address in future will be 19, Greencroft-gardens, South Hampstead, N.W.

The report of Trinity Church, Swindon, shows that the membership is 153. The Sunday-school has 240 scholars and twenty-eight teachers.

The report of the St. John's Wood Church shows steady progress. The members on the roll number 876 at Marlborough-place and 300 at Kilburn mission.

Warrior-square Church, St. Leonards, has just held its tenth anniversary. Rev. Dr. Monro Gibson preached to large congregations in the afternoon and evening of Thursday week.

The executors of the late Mr. Sturge have just handed over another £2000 to the China Mission Fund of the English Presbyterian Church, making £11,000, and the estate is not yet wound up.

Rev. Abraham Roberts, of Newsham Park Welsh Chapel, Liverpool, and Moderator of the Liverpool Calvinistic Presbytery, has decided to accept the call to Charing Cross-road Welsh Chapel, London.

At the annual meeting of the Dudley congregation the minister, Rev. F. Stubbs, expressed his gratification that as his ministry in the town extended to many outside his own congregation, so also did the support accorded to his work.

At the annual meeting of the Westbourne Grove congregation all the institutions of the church were reported to be in a cheering condition. While the senior minister, Rev. Dr. Morison, is in the Holy Land, the services are being conducted by the junior minister, Rev. A. Connell.

For several alternate Sunday evenings recently, Rev. J. Cunningham has, at Wandsworth, been discoursing to large congregations on the Doctrines of the Church of Rome. "The Chair of Peter," "The Seven Sacraments," "Penance," and "The Sacrifice of the Mass" have been taken up successively.

Mrs. Lewis and Mrs. Gibson, of Cambridge, have offered to purchase a piece of ground and present it to the Presbyterian Church, on condition that at some time in the future it should be used as a site on which to erect a Presbyterian Theological College. A further benefaction of £15,000 would also be devised for the building of the college.

SOCIETY OF FRIENDS.

Mr. Thomas Hodgkin, of Newcastle-on-Tyne, has just paid a visit to Dublin which has been a time of much spiritual, intellectual, and social interest.

George Wood, of Oldham, sailed for America on the 25th inst., and Mary A. Marriage Allen is expected to return to London early in the coming month from her labours among the negroes of the Southern States.

It is cheering to be able to report that the new "Friends' Missionary Home" has found a healthy and convenient location in North London, and that a Friend and his wife have offered to reside there and make a home for young men desiring to be missionaries.

By the early death of William V. Wright, of Canada, who spent over three years in Japan, the cause of missions loses an able supporter and noble worker, his bereaved family a loving husband, son, and father, and the Friends' Church a loyal minister and member. He died at Denver, Cola.

The new Friends' Meeting-house and Institute at Dundee was opened on the 24th inst., and is, we hope, a token of "reviving life and activity" among the Friends in the North. The land that produced a Barclay in the seventeenth century, and has blessed the world with so many leaders since, may again take its rightful place in sending forth evangelistic workers for the Friends' Church.

THE SALVATION ARMY.

The meetings in the north appear to have been greatly blessed.

The Hanbury-street Elevator is crowded, and is doing excellent work.

The Blackfriars shelter has been enlarged owing to the pressure for admission.

The Drury-lane Slum Corps have unfortunately been attacked by a rowdy gang.

General Booth's birthday is to be celebrated on April 10 by special meetings in Westminster chapel.

Miss Lucy Booth having recovered, has now returned to her duties as leader of the work in India.

The General spoke in Union Church, Islington, on Monday. He begins this day a series of meetings in Camborne.

With a view to gradually assisting the younger *habitués* of the shelter, Captain Hardy, of Leeds, is forming a shoeblack brigade.

Although Mr. Bramwell Booth is not yet sufficiently strong to bear the strain of conducting large and public gatherings, he is nevertheless taking his share in the March campaign.

Says the *War Cry*: "Australia cables the capture of 650 prisoners the first week. India is the arena of constant revolution—advance and victory. America has commenced a backsliders' campaign. Reports from Germany read more than ever like English, Sweden has set up a three thousand goal, and all other nations are, more or less, moved by the spell and fascination of soul-saving."

FALLEN ASLEEP.

At Hammersmith, on 20th inst., Mrs. Macbeth, aged sixty-five, wife of the Rev. R. Macbeth, and herself beloved for her work's sake.—At Stirling, on 19th inst., Rev. R. Hogarth, senior United Presbyterian minister at Stranraer.—In Canonbury, on 22nd inst., Rev. Uriah Davies, who has laboured devotedly at St. Matthew's, Canonbury, for more than thirty-two years.—At Hull, Mr. W. Norman, aged seventy-seven, a valuable worker at Anlaby-road Church.—At King's Lynn, Captain Matthew Creak, a valued worker and local preacher, who, during the half-century he spent on the ocean, could boast that not one life had been lost in any vessel of which he was captain.—At Great Missenden, Mrs. Dorey, wife of the esteemed Baptist pastor.—At Hendon, on 14th inst., Mrs. Fairfax, aged ninety, formerly well known at Ware, Herts.—At Henley, on 17th inst., Mr. J. L. Pither, aged seventy-five, who at one time did good work in the Antipodes.—At Aberdeen, suddenly, Mr. W. A. Millward, a well-known Manchester merchant, and very active in Christian work.—At Dawlish, Rev. E. A. Bowden, of the Congregational Chapel.—At Peppard, Mrs. E. Francis, aged seventy, a quiet devoted follower of Jesus.—At Stockport, on 15th inst., Mr. John Ogle, well known locally as a faithful worker.—At Castlecomb, Mr. W. James, a ready helper in the Lord's work.—At Norwich, Mrs. W. P. Jarrold, aged seventy-two, long associated with the Chapel-in-the-Field, and with all manner of earnest undertakings.—At Northampton, Mr. H. J. Wilson, aged sixty, a busy worker.—At Dunfermline, Mr. W. Robertson, a warm sympathiser in Christian work.—At Wrexham, Rev. H. Hughes, aged seventy-eight, the first student to enter Brecon College, who laboured for some years in Demerara, and afterwards held pastorates at Horsley-upon-Tyne, Newent, and Cefn Mawr.—At Northampton, Mr. John Higgins, aged fifty-eight, well known in Christian work.—At Folkestone, on 18th inst., Rev. W. R. Bamber, of St. Clement's, City-road.—At Colchester, Rev. H. Caddell, M.A., aged eighty-one, for thirty-nine years vicar of St. Peter's, Colchester.—At Northampton, on 19th inst., Mr. Joseph Gibbs, after a painful illness, a devoted and leading Christian worker.—At Exmouth, on 15th inst., Mr. Gillmore Goodland, aged fifty-one, whose last words were "Christ is on the Father's throne."—News has been received of the death of a well-known Canadian Congregational minister, Rev. Robert Brown, of Toronto, a descendant of the old Scottish Covenanter "John Brown, Priest Hill." His death was accelerated through great exposure while engaged in mission work in Manitoba.—At Minsterworth, on the 20th inst., Mr. C. H. Taylor, aged sixty-nine, a devoted Christian; two of his sons are now useful ministers.—At Dublin, Rev. Geo. T. Hiffernan, incumbent of Newport, co. Tipperary.—At Cork, Mr. J. Harris, assistant manager of the Tract Depot.—At West Kilburn, Rebecca, wife of Mr. R. Brooks, a believer from youth, and during recent years a great sufferer from illness, throughout which she was fortified with Divine grace, and from which she had issue in a peaceful departure.

The Christian.

☞ It is particularly requested that all letters relating to business matters should be addressed to the *firm*, Messrs. Morgan and Scott, and not to individual members. Communications for The Christian should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

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SPECIAL ANNOUNCEMENT.

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Notes and Comments.

NEXT week we purpose giving a portrait and sketch of Rev. Thomas Evans, of Mussoorie, Indian Missionary and Reformer.

☞ Those who send The Christian by post must be careful to keep the stamp on the wrapper, and not to let it partially adhere to the cover of the paper. When this is not attended to, the Post-office charges extra postage on the ground that the paper is "closed from inspection."

Our friend Mr. Fuller Gooch is about to make another forward step in his new pastorate of the Free Christian Church at West Norwood, by the opening on Wednesday next of a large iron hall, which will accommodate nearly 1000 people. Meetings will be held afternoon and evening, and we trust our brother will have the presence and the practical sympathy of many of the friends of Gospel work in London.

We have received a letter from Sir Wm. Fox, of Auckland, N.Z., in which he says:—

You have on previous occasions received from Lady Fox and myself donations for a few London charities. I have now the melancholy duty of enclosing you a bank post bill for £195, to be distributed among the parties and in the sums specified. . . . You will have probably heard of my wife's, Lady Fox's, very sudden death in June last, by an attack of "la grippe." At the same time I was confined to my bed with an attack of the same disease, which prostrated me for nearly seven months, and am now only slowly recovering from its almost fatal effects, which is my excuse for the great delay in communicating with you. I am at present in Wellington, but hope to return to my residence in Auckland in a week or two.

Information is at length being received regarding the persecution of Christians in Asiatic Turkey. The Moslem population is showing anew its hatred of the Armenians, and hundreds of the latter have been thrown into prison at Cæsarea, Marsovan, and other places. The insinuation that the Armenians contemplate revolt is but an excuse for the cruelty that is being shown them, seeing that they are but a weak minority in the towns where the persecutions have taken place. We recently stated that Mr. Thoumaian was among the incarcerated Christians in Marsovan. For him and his work, as well as for others, earnest appeal should be made to the throne of grace at the present time.

In the discussion which took place in the House of Commons on the Early Closing Bill, Mr. John Burns spoke of the utter want of care and good feeling among the working-classes generally towards tradesmen on the point of early shopping. He declared that he had quite failed to create such a healthy sentiment as ought to prevail. Men who themselves clamour for shorter hours can yet by their selfish carelessness, keep others working till late at night, and thus deprive them and their wives and families of the rest and recreation which they need. It will be a good thing if Parliament can do something to emancipate the slaves of the counter; it is almost a better thing that the working classes should have one of their own number who has the courage and honesty to tell them their faults, and also to speak of these faults from his place in Parliament.

If by celebrating the martyrdom of Barrowe, Greenwood, and Penry, who suffered death for conscience' sake three hundred years ago, the Congregationalists can awaken anything of a similar spirit in the men of to-day, the will do an unspeakable service to the Church at large. There is a magnifying of differences which tends to needless divisions, but there is also an easy contentment with anything which is deadly to conscience and consecration. The danger of seeing no difference between truth and error, or seeing it, to make no stir about it, is, on the whole, greater than any tendency to narrow exclusiveness. The true martyr spirit, which places fidelity to God before ease, or honour, or worldly gain, is the very salt of the Church which can alone keep her from corruption.

Amidst the manifestoes, pitiful and pathetic, panic-stricken or defiant, which are issued by our brethren in Ireland, it is cheering to find an utterance like the following, calm and strong, because it leans on God:—

Minute addressed to its Members by Ulster Quarterly Meeting of Society of Friends.

In preparing our report to the Yearly Meeting on the subject of peace, our minds are deeply exercised by the threatening condition of affairs throughout Ireland, which may possibly end in the horrors of civil war.

We therefore most earnestly counsel our fellow members to be faithful to our Christian testimony, and to use all their influence towards allaying the military spirit now prevalent, which is so contagious, and which we believe to be completely at variance with the teachings of our Lord Jesus Christ.

Rather let a holy care rest upon us to abide in that power which gives dominion over the hopes and fears that arise from the concerns of an unstable world.

How numerous and how encouraging are the instances of members of our Society who, in the midst of war and civil commotion, have been strengthened to maintain a faithful testimony, and under circumstances of great outward peril to commit themselves, and all that was dear to them in this life, to the care and keeping of the unslumbering Shepherd of Israel.

John F. Harris, Clerk.

Lisburn, 20 of 3 Month, 1893.

In addition to the remonstrances and protests emanating from bodies of Protestant Christians in Ireland, the Young Women's Christian Association of Ireland has addressed a letter to the Central Council, Divisional Councils, secretaries, and members of the Y.W.C.A. in England, Wales, and Scotland, earnestly protesting against the Home Rule Bill. If the measure before Parliament were much more complete and unobjectionable than, by the confession of its warmest friends, is the case, we think that Christians out of Ireland could not rightly hurry it forward, or forbear to give full and exhaustive consideration to the almost unanimous objection of their fellow Christians in Ireland. All Christians will admit that the subject must be lifted above self-interests; but the question "What is right?" can only be adequately answered by thorough, exhaustive, and dispassionate consideration, which both sides ought readily to accord.

The Easter number of *All the World* contains the following significant little story:—

"I need oil," said an ancient monk. So he planted him an olive sapling.

"Lord," he prayed, "it needs rain, that its roots may drink and swell. Send gentle showers." And the Lord sent a gentle shower.

"Lord," prayed the monk, "my tree needs sun. Send sun, I pray Thee." And the sun shone, gilding the dripping clouds.

"Now frost, my Lord, to brace its tissues," said the monk. And, behold, the little tree stood sparkling with frost. But at evensong it died. Then the monk sought the cell of a brother monk, and told his strange experience.

"I, too, have planted a little tree," he said, "and see, it thrives well. But I entrusted my little tree to its God. He who made it knows better what it needs than a man like me. I laid no condition. I fixed not ways or means. 'Lord, send it what it needs.' I prayed—storm or sunshine, wind, rain, or frost. *Thou* hast made it and *Thou* dost know."

At this time of fear and prayer this little parable may be a word in season. "Man's extremity is God's opportunity." It is also man's opportunity for trusting God. He sees the end from the beginning. Let us remember that He doeth according to his will in the armies of heaven and among the inhabitants of the earth. And all He does is right. Especially let the children of God remember that times of tribulation are eminently times in which his people should prove themselves to be not of the world though in it; that these are occasions for the lights of the world to shine, and for the salt of the earth to prove its saltness.

Bishop Alford has issued a pungent "response" to the Declaration on the Lincoln Judgment, signed by the Deans of Ripon and Norwich and many Evangelical clergymen. He says:—

It is with great regret that Protestant Churchmen study the Declaration on the Lincoln Judgment signed by many well-known and justly honoured clergymen of the Evangelical school. The silence and quiescent attitude so long maintained need not occasion surprise. The difficulty of the situation suggests ample reason for long and patient forbearance, but not for the absence in such a document of a plain and direct protest against the idolatry of what is called "the Catholic Mass," accompanied with sacramental elevation and eucharistic adoration, as now practised in many a parish church.

The object of the Declaration is "truth and peace," but there can be no peace without truth for the foundation. There is no truth in the Mass tolerated under the protection of the Lincoln Judgment; therefore truth protests and peace is wanting. There is no truth in eucharistic adoration. An idol in the parish church, elevated for adoration, brings no peace either to the soul or to the parish.

The Bishop complains that the Lincoln Judgment introduces idol worship into parish churches, alongside or in place of Divine worship, at the will of the priest. The Declaration says: "As loyal Churchmen we bow to the decisions of the Supreme Court;" Bishop Alford responds that "Churchmen cannot but renounce discordant judicial decisions." And

to the discouragement given by the Declaration to all thoughts of secession, the Bishop replies: "We should refuse to worship in a Ritualistic church for the same reason as we should refuse to worship in a Roman Catholic chapel." There could not be stronger endorsement of the remark in our issue of Jan. 19, that "Evangelicalism and Protestantism will only overcome Romanism and Popery in proportion as they are themselves free from the errors of that system."

One of the most gratifying signs of the spread of right feeling between the different classes of our countrymen is the University settlement movement. It will do much to aid the rich and educated to understand the poor and illiterate, and *vice versâ*. The men who work it are finding out, however, that they cannot do without the aid of women to visit the sick and the poor. Separation between the sexes is against the law of nature, and cannot be practised without entailing serious loss. Man's helpmeet has to be with him from the cradle to the grave. The truth of this is more apparent, perhaps, in religious work than anything else, and those who would do the wisest and the best for their age will do well to associate woman with them in their enterprises. The example of the Master ought to be decisive.

Commenting on the punishment which has recently overtaken some of the commercial thieves who prey on society, *The Echo* said: "We cannot but express the hope that the downfall of the Liberator and its kindred societies may act as a salutary check upon the worship of mammon among the followers of Christ." We should be thankful if this were so. Few things are more humiliating than the deference paid by Christians to worldly rank, and the possession of money. The man with the gold ring counts for too much, and is too often put into office, and consulted and followed whether he be worthy or not. How wide the difference between this mercenary view of men, and the guiding principle in the early days, when men were called to the work of dispensing the Church's gifts, because they were "full of faith and the Holy Ghost."

The *Daily News* keeps on making its damaging reports of the doings of Workmen's Clubs, the colour of their politics being no shelter from its attacks. One of them which its commissioners recently visited had for its motto, "Liberty, reform, progress"—which calls forth the vigorous denunciation, "Liberty to set going among the people the gin taps and the beer barrels during the quiet hours of Sunday, and to keep them going into the dead of night, when the deliberate voice of the country and the authoritative decision of Parliament have declared again and again that they ought not to be going! Reform in the accommodation provided in the spirit vaults! Progress in the fuddling and boozing which are the curse of the country, and the stumblingblock in the way of every good and beneficent movement for the welfare and happiness of the masses of the people! A plague on such liberty, reform, and progress!" The publicans also are protesting against rivals which can keep open at all hours and be under no supervision. Thus the very abuses of bad things work their remedy. One thing is sure to follow from the present agitation—drink will be deprived of some of its powers for evil.

The nearness of Sheffield to Doncaster, one of the great racing centres, has been the occasion of a great amount of gambling among its inhabitants. Gambling quite rivals, if it does not exceed, drink in its ruinous influences on the working classes. Troubled by this painful fact, the Chairman of the Congregational Association for the present year made his address bear very largely upon it, and afterwards a resolution was passed urging the Government to introduce a bill making it illegal to publish betting news and prophecies. Fortune-telling is a punishable offence, but the evil it ever wrought is nothing to that which the degraded daily Press causes by its "prophecies." The great towns of the Midlands and the North might be greatly improved by a purer Press.

Those who have always been emphatic in praising the appearance of Continental cities, the absence from the streets of everything calculated to suggest evil, must have found food for painful reflection in the telegram of the Paris correspondent of *The Daily News*, who says that a question has been asked in the Senate on the indecencies of the streets and Press in Paris. Senator Bérenger said that public balls and crowded thoroughfares are alike the scenes of objectionable displays. His chief objection seems to have been to the balls given by the Society of Artists, the committee of which was composed of "elderly and serious artists." Something will now be done to prevent such scandals, and to prosecute the establishments where they go on. The kiosks are also to be cleansed. That there should be any sense of shame and uneasiness in a capital which has done so much to demoralise the youth of the world is a sign of improvement to fill Christian hearts with joy.

The little village of Zsablya, in Hungary, is peopled by Hungarians and Germans who are all Roman Catholics. For a long time past they had their religious services in German; but some weeks ago the Bishop ordered that the services should be held in Hungarian. Against this order the German population protested, threatening to become Protestants. The Bishop became frightened, and replied by telegram that every Sunday they might have two services—one in Hungarian, followed by one in German, and that Hungarian "fêtes" might be celebrated the day following in German. The Germans, finding that they were treated with too much contempt, preferred to sacrifice their religious convictions, and after a touching scene they took leave of their curé, and went bodily over to the Pastor Spaunagl, to become Lutherans.

On one aspect of the action of the Bombay Decennial Conference nothing, so far as we have observed, has yet been written or said publicly, although it is spoken of in private, and has great influence with some minds. It is this, that men living on the spot are best able to judge of the things that are going on before their eyes. To which we reply:—1. Men living on the spot are often the blindest to the things they see; "they see and do not perceive." 2. Other men, also living on the spot, both see and condemn what is going on. 3. The action of the Government in regulating vice is hidden away as much as possible. 4. We who are not on the spot are, in a measure, responsible for what is done, and cannot allow others to act on our behalf. 5. It is quite as easy for us at home as for our brethren in India to know that our Government has no moral right either to sanction vice by regulating it, or to manufacture and promote the sale of things which destroy the bodies and souls of men. Geography really does not come into the question.

Dr. Macfarlane, formerly of New Guinea, says that, although it took seventeen years for European missionaries to win their first converts in Tahiti, to his knowledge it had never taken the natives as many months to win converts. He, therefore, advocates the plan of a native ministry acting under the care of the missionaries. Dr. Moffat also believed that Africa would never be evangelised except by African preachers. This view quite coincides with the history of the Gospel in our own country; for, much as the Romanising party make of Augustine of Canterbury, the real work of making Christ known had been long carried on by men of our own blood and speech. Mr. Low, in his history of the diocese of Durham, says:—"The Northumbrian Church did far more for the spread of the Gospel in England than the Roman mission in Kent, and it is to a presbyter of that Church, the Venerable Bede, that England is indebted for the earliest and most trustworthy history both of her ecclesiastical and civil state."

The work of the London Missionary Society in New Guinea covers (says *The Chronicle*) more than 1000 miles of coast, and employs more than seventy native evangelists from the Loyalty Islands, Samoan Islands, and the Hervey Islands. As these brethren and also the English brethren are dependent upon imported food for support, it is proposed to build a steamship to communicate with them; it will also be useful for conveying the native evangelists to and from their distant homes. The cost of this new effort it is hoped to meet by appealing to the young persons of the several congregations. This small section of missionary work impresses the imagination with the worth of native agency; and, similarly, in India the number of native Christian workers has increased from 1643 in 1881 to 3278 in 1890, just double. How enormously this development of native agency will tell in half a century.

A correspondent writes:—"Some one has written objecting to the word *substitution*, as expressing the work of Christ our Saviour, and wishing to express the saving truth by the word *identification*. An evangelist, however, does not tell the sinner he was chosen in Christ before the world began, but lifts up Christ on the cross as dying the just for the unjust; and the Lord Jesus, when explaining to Nicodemus the manner in which life comes to the sinner, used the serpent lifted up, and did not open out to him the mystery of the Red Sea." Substitution, indeed, does not express the whole truth of the Gospel; but the whole truth cannot be preached in every sermon.

METROPOLITAN TABERNACLE.—A meeting of the members of the congregation took place in the main building of the Metropolitan Tabernacle last week. The object of the gathering was to discuss the question of the future supply to the pulpit. The members were evidently much divided in their opinions as to the most suitable minister for the post of permanent pastor. After much discussion it was decided by ballot, by a majority of more than 1000, that Mr. Thomas Spurgeon should be invited to occupy the pulpit for twelve months, from July, with a view to instalment to the position of permanent pastor, provided his health and the success of his ministry are maintained. A second proposition, suggesting the retirement of Dr. James Spurgeon in June, was also carried by a large majority. Until that date Dr. Pierson and Dr. James Spurgeon will conduct the services.

The Book of the Kingdom.—9.

DISPENSATIONS NOT ETERNAL.—II.

"Unto me (Paul), who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ; and to make all men see what is the dispensation of the mystery which from all ages hath been hid in God who created all things; to the intent that now unto the principalities and the powers in the heavenly places might be made known through the Church the manifold wisdom of God, according to

THE PURPOSE OF THE AGES,

which He purposed in Christ Jesus our Lord." Eph. iii. 8-11. R.V.

Oh, how unlike the complex ways of man,
God's easy, artless, unencumbered plan.
—Cowper.

Let the whole period of human history, as revealed in the Scripture of truth, be represented by a circle, of which He that sitteth upon the throne is the Centre. In describing the circle, start with Gen. i.-iii.—"In the beginning GOD," Creator and Ruler over all; man created, and all things put under his feet, but deceived and fallen, and the dominion delivered over to the liar and murderer, to whom man listened, whom he obeyed, and who thus became by human rebellion and Satanic usurpation the prince and god of this world. Complete the circle with 1 Cor. xv. 24-28—all things subjected to Christ; He, the Son, also subjected to Him that did subject all things unto Him; that GOD may be all in all.

Now mark the circle into segments—(1) Adam to the Flood; (2) Noah to Nimrod and the Dispersion; (3) Abraham to Moses; (4) Joshua to the Captivity; (5) Nebuchadnezzar to John the Baptist; (6) Jesus preaching the Kingdom of God and of heaven as come nigh, but rejected and the King slain—to Jesus coming again to take his great power and reign; (7) His reign, until he has subdued all enemies under his feet and delivered up the Kingdom to God and his Father, that GOD, Father, Son, and Spirit may be all things in all. (Other divisions may be made; but these answer the purpose of our illustration.)

Many diagrams have been devised, in which lines horizontal and perpendicular, stretching forward and upward and downward, represent the great events of God's procedure; but we venture to suggest that the circle divided into segments is better, because it makes manifest the unity of God's purpose, and shows that the various dispensations are parts of one whole, and all tend to one great result—the downfall of the usurper and the vindication and glorification of God, by the revelation of the infinite perfections of his nature and his character, which are all summed up in his one name—LOVE.

Not only did God's ideal Man exist before man was created, but He was in God's purpose the Lamb slain from the foundation of the world; and his Church was chosen in Him before the foundation of the world. The great and far-reaching purpose of God, however, was wrought out by stages and processes, in order that his creatures may comprehend it. Tennyson touched a great truth when he wrote:—

For I doubt not through the ages ONE INCREASING PURPOSE runs,
And the thoughts of men are widened with the process of the suns.

It is one purpose, though it has many parts; just as man's one life has been divided into seven ages.

It is supposed by many that because in the order of the dispensations the Church began at Pentecost, therefore the saints of the Old Testament are not included in that body. But the Kingdom of God was not preached until John the Baptist proclaimed it in the wilderness of Judea; are the Old Testament saints therefore excluded from that Kingdom? The all-important truth, that except a man be born again he cannot see the Kingdom of God, was declared first to Nicodemus; were the Old Testament saints, therefore, unregenerate persons? The same argument that would shut the Old Testament saints from Pentecost would shut them out from Calvary and the Resurrection.

Faith is unrestricted by dispensational limitations; unbelief is not advantaged by dispensational progression. The elders who obtained a good report by faith, overleaped the dispensations in which their lot was cast; they saw the promises and saluted them from afar; were persuaded of them and embraced them; and confessed that they were strangers and sojourners on the earth: of whom the world was not worthy; the latchet of whose shoes we are not worthy to stoop down and unloose. Though they obtained attestation through their faith they bore not away the promise; God having provided some better thing for us, that not apart from us should they be made complete. Surely, then, with us they shall be made complete.

In like manner some have imagined that the Jewish middle wall of partition will be built up again, not as against the Gentile but as against the Jew. In this age of the Gospel the believing Jew is un-Jewed, the believing Gentile is un-Gentiled, and both have put on the New Man, which is renewed in knowledge after the image of Him that created him, where there is neither Jew nor Gentile, circumcision nor uncircumcision, barbarian nor Scythian, bond nor free, but Christ is all and in all. Yet it is believed possible that in the eternal ages, the Jew, to whom were entrusted the oracles of God, to whom pertaineth the sonship, and the glory, and the covenants, and the legislation, and the divine service, and the promises, whose are the fathers, and of whom (as concerning the flesh) is Christ, who is over all God blessed for ever: shall never experience the fulness of the blessing of the Gospel of Christ. That after they have looked upon Him whom they pierced, and mourned for Him as for an only son, and been in bitterness for Him as for a first-born; after their light has come and the glory of the Lord has risen upon them; after men shall have named them the priests of the Lord, and the ministers of our God; after they have solved the great missionary problem, when the remnant of Jacob shall have become in the midst of many peoples as a dew from the Lord, as showers upon the grass; when God shall have blessed them and all the ends of the earth shall fear Him: that then, while Gentile believers are members of the body of Christ, from this vital union the elect nation and the great cloud of witnesses are everlastingly debarred.

It is supposed that Abraham, the friend of God, whom He permitted and honoured to rehearse in type, two thousand years before the fact, the sacrifice of the only begotten and beloved Son; that Abraham, the father of believers, in whom all nations are blessed, and whose seed, whose children, we are, and heirs according to the promise made to him; that our father Abraham and all his seed through Isaac the child of promise—are to occupy an altogether lower place in the eternal future than those of the redeemed who live between the day of Pentecost and the Lord's return; that *we* are members of the body of Christ, the fulness of Him that filleth all in all, while Abel and Seth and Enoch, Noah, Daniel, and Job, Abraham and Isaac and Jacob and Joseph, David and Samuel and the Prophets, before Christ; and all others to the end of time after Christ's return—are not thus united to Him, but are to be limited through eternity to blessing infinitely meaner in kind and infinitely inferior in degree.

These to us incredible suggestions are (if we understand them correctly) entertained by some whom we esteem very highly in love for their works' sake. With unfeigned willingness to sit at their feet and to learn from them, we submit for their consideration whether the non-recognition that the one and all-inclusive question before the universe is—

WHO SHALL REIGN?

may not have been the cause of these transitional and temporary distinctions having been regarded as to be perpetuated for ever?

One issue comprehends all. The tempter's assault on man was a means to an end; through Adam he struck at the sovereignty of God. The glove was thrown down in Eden when the arch-liar gave God the lie, and man accepted Satan as his god. As we have shown, the Bible discusses no other theme except as subsidiary to this. When this is settled all is settled.

Dispensational periods were necessary to show that Satan's dominance meant anarchy, corruption, violence, and ruin. That the few souls saved by water brought antediluvian rebellion into the new world beyond the flood. That the slip of the vine of humanity, taken out of the wood and cultivated in a very fruitful hill, under every favourable influence, could only produce poisonous berries, like the parent plant. That, therefore, by new creation, out of the death of the old, must man be saved. That God's wisdom and love and power foresaw and effected this great salvation in his beloved Son. That man in Christ restores, with infinite increase of glory, that which man deceived by Satan took away. And that God, made a liar by one deluded man in Paradise, is glorified as the God of righteousness and truth in the heavenly Jerusalem, before innumerable hosts of angels, by the general assembly and church of the first-born who are enrolled in heaven, by the spirits of just men perfected.

God's vindication is complete. Love reigns. The slanderer is proved a liar, and is cast into the lake of fire. The glory of God lightens the Eternal City; the Lord God Almighty and the Lamb are the Temple of it.

When the building is finished the scaffolding is removed. "When I became a man I put away childish things." Schoolboy, freshman, undergraduate, are forgotten terms when the education is complete. Dispensational distinctions will have fulfilled their purpose, when the Son shall have delivered up the Kingdom to the Father, and GOD, the Triune Godhead, shall be all in all. Man thenceforth knows only two divisions—all they who in Adam die, and all they who in Christ out of that death are made alive, and are members of his Body for evermore.

M.

SOUTH LONDON.—The Committee of the Friar-street Mission, Borough, state that the hall is situated in the poorest part of South London, and for the last nine years has been open for the preaching of the Gospel by the City Missionary, Sunday-school Work, Mothers' Meetings, Penny Bank, Band of Hope, and kindred objects. This good work has been continued with increasing difficulty year by year, in consequence of many friends who supported the cause at first being removed by death, and the committee fear that there will be no alternative but to close the hall unless others come promptly to their aid. The report shows much good work. It may be had of the secretary, Mr. C. L. Jones, 34, Solon New-road, Clapham, S.W.

The Secret of Peace.

BY DR. J. R. MILLER.*

Let nothing disturb thee,
Nothing affright thee;
All things are passing;
God never changeth;
Patient endurance
Attaineth to all things;
Who God possesseth
In nothing is wanting;
Alone God sufficeth.

Peace is possible to every believer in Christ. No Christian can say, "That is very beautiful. It shines in my friend's face like heaven's radiance. But it is not for me." The peace of God is for every believer. God shows no favouritism in dispensing this blessing. There is great diversity in the natural gifts and abilities bestowed upon individuals. A violet could never become a rose. An apple tree could never become an oak. A sparrow could never reach the eagle's flight. An owl could never learn the canary's song. Not all men can become fine artists. Not all women can become sweet singers. If it were art, or music, or eloquence, or the poet's power, that was set before us as the ideal of a true life, many of us might say, "I never can attain to that." In matters of original endowment God divides severally as He will.

But in grace the best is open to all. The Divine peace is not for a few. No matter how restless, how turbulent, how full of care, how naturally given to worry and anxiety one may be, this sweet, quiet, restful peace of God is possible of attainment.

Yet there are a great many good people who have not yet learned the secret of peace. There are Christian men in business, and in the midst of life's affairs, who are always full of care, fearful of the outcome of their ventures, restless, tossed on the bosom of life's rough sea like leaves on the billows. There are Christian women who love Christ, and read the Bible, and pray, and partake of the Lord's Supper, and work in the Sunday school, and in missionary societies, and who are very dear to Christ, yet whose lives are certainly full of little anxieties. They are easily annoyed. Their faces show lines of care and fret. Now and then they have brief seasons of restful trust, when they seem to have gotten the victory; but in a little time they are back again in the old broken restlessness.

This is not the best the religion of Christ can do for us. More than two hundred and fifty times does the word "peace" occur in the Bible. St. Paul, the homeless, hunted, suffering apostle, used it more than forty times, writing it ofttimes in prison with a chain rattling on his wrist as he wrote. One of our Lord's sweetest farewell words was: "Peace I leave with you"; and when He came from the grave, three times did the benediction fall from his lips, "Peace be unto you." The ideal of life for a believer in Christ is one of peace.

It is very evident that this life of peace is not a life without care. Christ nowhere suggests the thought that his disciples are lifted out of the common conditions of earthly life into a sheltered pilgrimage, where the storms do not beat upon them, where sickness and pain do not reach them, where there are no disagreeable people to live with, and no adversities and disappointments to mar the calmness and quietness of the life from year to year. He said expressly that He did not want his disciples taken out of the world. The Christian is called to live in the midst of the ordinary conditions of life. The winds blow no more softly for him. Bad men are no more gentle because one of God's children is beside them. Sickness turns not away from a home because one of Christ's little ones dwells there. Circumstances are no more kindly because it is a Christian who is being hurt by their pitiless grind.

Care is one of the conditions of human life. The birds have no care. The lambs that feed in the meadows have no care. The savage who lives in nature's wilderness has but little anxiety; his wants are few, and his life lacks that sensitiveness which feels trials. But as life grows in the things that ennoble it and make it worthy, care increases. The love which the religion of Christ teaches makes our hearts more and more sensitive, so that instead of taking us out of the world's trying experiences its makes us feel its hardships and burdens all the more. Life's relationships all bring with them burden and anxiety. The peace which Christ promises is not made by emptying a little spot of all the darkness, suffering, and cost of its condition, and setting us down into it.

Nor is this peace produced by so changing our nature that we shall not feel the things that cause pain and disturbance. To do this our hearts would have to be robbed of the very qualities in them which are noblest and divinest. Only think what it would mean to you to have taken out of your life the possibility of suffering from the trials, the losses, the injustices, the wrongs, the sorrows of life. To be made so that you would not feel these things would be to lose out of your heart the power to love and to sympathise.

Our purest joys and our deepest sufferings lie very close together. To have the capacity to love and be happy is to have also the capacity to suffer. Religion makes our hearts more gentle, more thoughtful, more sympathetic, and prepares us to be pained more, not less, by the friction, the trials, the frets of life. The Christian suffers no less in sorrow, trial, and care because he is a Christian; he probably suffers more. It is no easier in a human sense for a friend of Christ to meet disappointments, adversities, bereavements, and losses, and to endure the frictions and annoyances of life, than it is for the worldly man; it may be harder. It is not by dulling the sensibilities that Christ gives peace. It is a peace in the heart which He gives—a peace which one may have within while without storms are raging; a calm in the soul in the midst of external agitations and tumults; a quiet restfulness which holds the life in serene composure even while all things seem to be disastrous; a spirit unperturbed, unfretted, unruffled, in the midst of life's multitudinous cares.

What are the secrets of this peace? How is it to be gotten? St. Paul gives the answer in two very definite counsels. The first is, "In nothing be anxious." Anxiety is worry. We cannot help having things in life that would naturally make us anxious. Yet, come what may,

WE ARE NOT TO BE ANXIOUS.

There are reasons for this counsel. Worry does no good. It changes nothing. Fretting over a disappointment does not give us the thing we wanted. Worrying about the weather does not make it cold or warm, cloudy or sunny. Our Lord reminds us of the uselessness of worry when He says that by being anxious about our stature we cannot make ourselves any taller.

Anxiety enfeebles and wastes our strength. One day's worry exhausts a person more than a whole week of quiet, peaceful work. It is worry, not overwork, as a rule, that kills people. Worry keeps the brain excited, the blood feverish, the heart working wildly, the nerves quivering, the whole machinery of the life in unnatural tension, and it is no wonder then that people break down.

Anxiety mars one's work. Nobody can do the best work when fevered by worry. One may rush and always be in great haste, and may talk about being busy, fuming and sweating as if he were doing ten men's duties; and yet some quiet person alongside, who is moving leisurely and without any anxious haste, is probably accomplishing twice as much, and doing it better. Fluster unfits one for good work.

Anxiety irritates and frets one. A sweet spirit is an essential feature of every beautiful life. Ungoverned temper is not only un-Christian, but is also most unlovely. There may be a difference of taste concerning many matters. What one thinks beautiful in dress or manner another may condemn. But no one thinks bad temper lovely. Yet worry leads to irritability, makes one censorious, querulous, of a complaining, repining spirit. One cannot have a uniformly sweet spirit, patient, gentle, amiable, without peace in the heart; peace makes the face lovely, even in homeliness. It curbs the tongue, that it shall speak no hasty, ill-advised, impatient words. It gives quiet dignity to all the movements. Anxiety spoils many a disposition, and writes lines of unrest and care upon many a face which ought to keep lovely into old age.

Then anxiety is sin. It is not a mere unhappy thing that wastes the strength, mars the work, and hurts the temper; it is also distrust of God. We say we believe in the love of God, and then we worry over what He sends—the circumstances He appoints for us, the tasks He sets for us, the place He assigns us, the path in which He leads us, the way He deals with us. Worry is sin.

Hence we are to set it down as a positive rule that we are never to be anxious. There are no exceptions. We are not to say that our case is peculiar; that even Job would be impatient if he had our trials; that even Moses would lose his temper if he had our provocations; or that even Paul would worry if he had our cares. This law of life has no exceptions—"In nothing be anxious."

What, then, shall we do with the things which would naturally worry us? St. Paul tells us, "In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." That is, instead of being fretted and distracted over the things which we cannot control, we are to put them out of our own hands into God's by specific prayer, and leave them there. No human wisdom can explain the mysteries of life. No human hand can take the strange complication of life's events and so adjust them that they will make beauty and happiness. But there is One to whose wisdom all life's mysteries are open and clear. There is no confusion in this world as God's eye looks upon events. What is keen trial to us to-day He sees resulting in blessing and good a little while hence. The thousand apparently tangled circumstances and events, amid which our life is moving, are to Him threads with which perfect loveliness is being woven.

We are not to try, therefore, to thrust from us the cares and trials that come to us clearly as God's will, but are quietly to submit to them. It is this restless struggle against the things we cannot compel out of our life that makes such pain and bitterness for so many of us. The bird, which when put in a cage flies against the wires in wild efforts to be free, only bruises its body, and beats its wings into bleeding wounds in unavailing struggle. Far wiser is the bird which, when put in a cage, begins to sing. If we would but learn this lesson, and cheerfully accept the things we cannot resist, as our Father's will for us, we would have peace in our heart, and would get a blessing out of every trial.

Just to be still though tempests break,
To know He never would forsake
The heart He made to be his own;
To know He is not King alone,
But Father, infinite in care
Of every waif that breathes the air.
If this be mine, how light the weight
I bear through changing time's estate.

Just to be joyous in to-day,
To know time's floods, which sweep away
The gold and precious things of life,
With desolation's breathings rife,
Can never touch the arms I hold
Around my gems, more dear than gold
Unless He wills—if this I know,
Fearless my footsteps come and go.

Just to be still and murmur not;
To know He never yet forgot
The child He led! to-morrow's care
To lay on Him—my guide—to bear;
To see the sunlight of to-day,
Nor sigh that it may fade away.
If this my part, my days shall be
Forecasts of immortality.

We are told that the peace of God shall guard our hearts and thoughts. It is a military figure that is suggested. Men sleep in quiet confidence in their tents, with enemies all about, because waking sentinels keep watch through all the night. Our hearts may be quiet and confident in any danger because God watches. "The Lord is thy keeper." "He that keepeth thee shall not slumber." It is not a mere philosophy of self-control that is taught us. There is a keeping not our own. It is possible for us so to commit all our life's sorrows, cares, and alarms to Christ that the Divine love shall wrap us around like a blessed atmosphere, quieting all fear and filling us with holy peace. One asks a question, and then answers it:—

How shall I quiet my heart?
How shall I keep it still?
How shall I hush its tremulous start,
At tidings of good or ill?
How shall I gather and hold
Contentment and peace and rest,
Wrapping their sweetness, fold on fold,
Over my troubled breast?

The Spirit of God is still,
And gentle and mild and sweet;
What time his omnipotent glorious will
Guideth the worlds at his feet,
Controlling all lesser things,
This turbulent heart of mine,
He keepeth us under his folded wings,
In a peace serene, divine.

Is not the lesson worth learning at any cost? It can be learned; it has been learned. Its one secret is perfect submission to the will of God. Every resistance or disobedience causes unrest and sorrow; but quiet acceptance, with loving confidence and joyous song, will bring the peace of God into the soul.

* From a volume of deeply spiritual and experimental papers, entitled The Every Day of Life. 3s. 6d. *Hodder & Stoughton.*

BETHEL AND PENIEL.

BY J. E. BUDGETT MEAKIN.

I.—THE HOUSE OF GOD.

Night fell upon a lonely soul, as it is wont to fall in southern latitudes, abrupt and cold. Jacob, the subtle supplanter, was homeless. Behind him, an injured brother, an angered father, an anxious mother. Before him the dread unknown, with all its possibilities for good and evil. In his present frame of mind there was little thought of good ahead. Padan Aram was very far off, and it was impossible to tell what reception might await him there, even if he reached his journey's end. Many were the dangers besetting the path of a solitary wanderer through that rugged country. There were wild beasts and robbers, and the still more dangerous fever damps at night. Perhaps, as he chose out the stones to form his pillow—his staff, his only load or weapon, by his side—Jacob was placing himself in the way of some such foe, the fate of many.

As darkness settled over him, with all its chill discomfort, seeming to shut him off from every other living creature, so the black night of hopelessness closed in upon his soul. It no doubt seemed very hard, to his way of thinking, that he should thus have been driven forth. By a specious line of argument he had doubtless long since absolved himself from blame for his behaviour towards his brother. The sale of the birthright, enjoyed by his brother through the merest chance, instead of being shared by him as his twin, had been a simple matter of business. Esau would have died had he not succoured him with that red pottage, and then he, Jacob, would have inherited all unchallenged. What could be fairer, then, than the bargain he had struck? Had not the subsequent deception to secure the birthright blessing been the natural consequence of the sale, against which Esau had no right to complain? Of course it had; and, what was more, Rebekah, their mother, had both suggested and sanctioned it. Yet Jacob could not banish the question from his mind, and as he lay and pondered the stars came out.

Shining above him in measureless space, the scintillating lights of heaven raised his thoughts. They spoke of the Creator, of the God of his father and his grandfather. Hitherto that God had helped and blessed them. Was his arm now shortened, or his power stayed, that this should be the case no longer? Could not He who lighted up those heavens raise one star of hope for *him?* Isaac his father had called upon that God to give him of the dew of heaven, and the fatness of the earth, with plenteous corn and wine. The old man's words still lingered in his ears. "The smell of my son is as the smell of a field which the Lord hath blessed."

Yes, already joy was bursting in upon his troubled soul. The glorious firmament which spoke of God revealed Him in its vast infinitude, and every ray from out those priceless jewels of the night sent messages of hope to earth. The thought of it drew from him that which mounted up to where they were, a yearning after God. Angels of light were ascending and descending before his eyes, and the Lord Himself was manifested in his handiwork. Jacob's heart was set in tune to echo angel music, and he heard the voice of God.

Alone, yet not alone, in that wide plain where all just now had seemed so drear, the spirit which had realised that God was there was drinking in the words of promise. A voice within him told that all that land whereon he lay was his, and for his seed; that in that seed, which should be as the sand of the sea shore for multitude, should all the earth be blessed. And then, most precious word of all, he heard the promise, "*I* am with thee, and will keep thee in all places whither thou goest, and will bring thee again unto this land, for I will not leave thee till I have done that which I have spoken to thee of."

Jacob awoke. A glorious future rose before him, as the early sunbeams crowned the distant hills, and showed him something of his vast inheritance. A trusty safeguard had been placed around him, which enabled him to cast all care upon the Lord, who had been ever with him. Where now were his moody forebodings of yester-eve? Where his perils and dark look-outs? "Surely the Lord is in this place, and I knew it not! How dreadful is this place! *This is none other but the house of God, the gate of heaven!*"

Had any change come over his surroundings while he slept? They remained as they had ever been: the change had been in Jacob. He had only learned to realise what always had existed for God's servants, and which still exists for such as lift their eyes above the world, who seek the solitudes where God is found, who let their Maker tune their hearts till every chord reverberates his words. Yet many of us, at the very gate of heaven, fail to see and fail to hear for lack of this.

Awe first, then gratitude, had filled the traveller, and as a token of both feelings he there raised a simple altar to his God, and poured on it a portion of his provender, an offering of oil, vowing to make sacred—sacrifice—a tenth of all that God should give him. And he called the name of that place Beth El—House of God.

So Jacob went forth on his journey, the fear of Esau still behind, but trust in God sustaining him, and all seemed bright. His step was lithe, his heart glowed warm, for he had tasted what is offered to each child of God. Not one of us but in our darkest hour may find our humblest resting place THE HOUSE OF GOD.

II.—THE FACE OF GOD.

Again the night fell upon the path of Jacob. Again, after twenty years of prosperity, Jacob was homeless. Again he was alone, and lost in anxious thought. With his staff he had passed over Jordan; he was now two bands, and a lordly present had gone before him in the hope of appeasing the wrath of that injured brother.

How different his treatment of Esau appeared to him now! No more self vindications, no more excuses, though Esau had taken the birthright after all, and he had taken the blessing. The fear of retaliation which had sent him forth now threatened to prevent return. He had hardly disposed of an awkward question with Laban, when here were four hundred men come out to overwhelm his unprotected droves of animals, with his family of wives and little ones, who had crossed the ford of "evacuation"—Jabbok—before him.

Yet he still remembered Bethel, and the promise that he should return, so often before his mind during those years of servitude, and he had already invoked the aid of the God who had then appeared to him. Jacob, in mind, if not in body, was again at Bethel, once more at the gate of heaven.

Once more the traveller raised his thoughts on high, and this time felt the presence of his God not only in the distant heavens, but in close embrace, as man to man. This time angels were no longer needed as intermediaries, and Jacob laboured in earnest, prevailing prayer. "I will not let Thee go, except Thou bless me." Jacob thought that *he*, a mortal man, could force the hand of God. Alas! it needed but one touch and his power was gone: he could only keep hold. A thorn had been planted in his flesh, a messenger of Satan sent to buffet him, lest he should be exalted above measure. He almost forgot that his very faith, the strength with which he wrestled, was God-given—that it was the grace sufficient for his need.

The day was breaking, and once more those warm beams shone upon the western hills, but the struggle was not yet over.

"What is thy name?" the question came to him.

"My name? Jacob—Supplanter."

Then the answer sounded as the promises had done at Bethel, "Thy name shall be called no more Jacob, but Isra El, a Prince with God, for as a prince thou hast power with God and with men, and hast prevailed." The blessing had come, the prayer was answered, and Israel—Jacob no longer—could glory in his infirmity, successful in his weakness, to God be the praise. He had not been content, as so many are, to rise from his knees in feeble hope that the blessing *might* come, that his prayer *might* be granted: he had asked and received: he had wrestled with God until the night was far spent, and with returning day had come the long-expected answer.

But Jacob was a man, and so real had his struggle been that he still felt the form of a man in his grasp ere he woke, and having been asked his name, he also made a like request, "Tell me, I pray Thee, *thy* Name."

"Wherefore is it that thou dost ask after *my* name? Hast thou not wrestled all night with me? Have I been so long time with thee and yet hast thou not known me, Israel? Why askest thou thus after *my* name, seeing it is Secret, Wonderful, Councillor, the Mighty God, the everlasting Father, and the Prince of Peace."

And He blessed him there.

Jacob was satisfied, and he called the place Peni El—The Face of God—for he said, "*I have seen God face to face*, and my life is preserved." The sun was rising over him in his triumph, but he halted on his thigh; that thorn in the flesh remained, lest he should forget with whose grace, whose power, he had prevailed, and glory in aught but in infirmity. This place had indeed been more to him than the House of God, but had there been no Bethel there could have been no Peniel. He had gone on from height to height, with many a lesson to learn between, but not in his own strength or wisdom, in God's.

"Lord, teach us to pray." Jacob had prayed in secret; he had not needed vain repetitions; his whole soul had gone out in the determination, "I will not let Thee go except Thou bless me." He had not defined the blessing he sought, and endeavoured to direct the will of God. His Heavenly Father knew what things he had need of before he asked Him. So he had no disappointment in unanswered details, but he had his blessing; effectual, fervent prayer had much availed, and the Father which saw in secret rewarded openly.

Jacob resumed his journey, but the much-feared meeting with Esau brought not even unpleasantness, and he went forward strong in his answered prayer, for he had seen what we may see in every trouble, if we do but ask with Jacob's faith, THE FACE OF GOD.

Tangier, March, 1893.

THE SHEPHERD AND THE FLOCK.

Ezek. xxxiv. 16.

The great Shepherd classifying his sheep! What a comfort to all believers, especially to the suffering ones! He does not look at his flock in a mass only, but carefully notes the state of each. He knows the "lost," the "driven away," the "broken," the "sick," and deals accordingly in his unerring love! "Thou hast considered my trouble" (Ps. xxxi. 7). "The Lord thinketh upon me" (Ps. xl. 17). Like a good physician, thoughtfully weighing the case. Some of our troubles we could not, need not, tell to our fellow-men. "Jesus only" is enough, and how closely this binds us to Him. "Thou hast known my soul in adversities" (Ps. xl. 17).

When the sorrow is a secret
Between my Lord and me;
I learn the fuller measure
Of his deep sympathy.

Dear sufferer. Jesus loves to be confided in. It gives Him joy when his love suffices. Let Him "not meet thee in any other field" (Ruth ii. 22).

In verse 4 of this chapter the under-shepherds had failed in their care of the flock, and in verse 16 He says He will do it all Himself. "I myself will feed my sheep" (ver. 15, R.V.). It is just like our blessed Lord to do this—not to allow his flock to suffer. There was a day we never can forget when we heard Him saying, "If ye seek Me, let these go their way" (John xviii. 8).

Suffering child of God, fall back into the hands that still bear the nail-prints. Let the dying, and undying love, of Jesus be your consolation in the day of trial. He will not think lightly of your trouble. Earthly friends, from want of thought or want of experience, often make poor comforters, physicians of no value; but Jesus cares, and He has also an experimental acquaintance with your grief.

One of the titles He won for Himself on this weary earth was "A man of sorrows." How unapproachable his agony—in Gethsemane's garden with his chosen three, and among them the one who had leaned on his bosom! Yet we read that even from them "He was removed about a stone's cast." In that dread hour "God only knew the heart of God." "We have not an high priest who cannot be touched with a feeling of our infirmities."

Ah! well He knows thy pilgrim path—
There was but one too rough for thee;
He gazed upon that path of blood,
And onward pressed to set thee free.

Banchory. B. C.

LECTURES ON MOROCCO.—Many thanks for your kind notice of my lectures; but may I ask you to correct an error? You say "next week," instead of "next winter," which makes a considerable difference. When correcting it you might be so good as to mention that I am arranging to spend the summer in the United States and Canada, and that inquiries there may be addressed to the Y.M.C.A. Entertainment Bureau, Music Hall Building, Boston, U.S.A., For English engagements the Lecture Agency, Outer Temple, Strand, London.—J. E. BUDGETT MEAKIN. *Tangier, March* 26, 1893.

Apocalyptic Scenes.

By Sir S. Arthur Blackwood, K.C.B.

XII.

THE SEALED BOOK.

As the eye of the Seer becomes accustomed to the dazzling light which streams from the "throne set in heaven," and after he has to some extent taken in the marvellous scene of Divine majesty, of life and of glory, that has burst upon him, other features emerge in the picture; and, gazing intently, he sees that in the right hand of Him that sits on the throne is a mysterious book or scroll covered with inscriptions, and sealed with seven seals. And as he calls to mind how, five hundred years before, his fellow prophet, to whom had been vouchsafed such revelations of the future, had been directed to "seal the book to the time of the end," he concludes that the moment for its opening has now arrived, and that "the things that must be hereafter" are to be disclosed. His impression is confirmed by the demand, proclaimed in tones of thrilling power by the mighty angel, that some one shall prove his worthiness to open the portentous scroll; and with eager anticipation he looks for the appearance on the scene of one who shall fulfil the prescribed condition. Alas! neither from the angelic hosts, nor from the Church triumphant in glory, nor from her ranks still militant here on earth, does one come forward; and in an agony of tears the aged disciple sees his hopes crushed. "No one was found worthy to open and to read the book, neither to look thereon." But as he weeps in bitter disappointment, a voice of comfort falls on his ear. He is bid dry his tears and once more lift up his eyes. One has been found worthy. Described in enigmatical terms as "the Lion of the tribe of Judah" and "the Root of David," who had in conflict achieved the victory, and thus obtained the right to open the book, the beloved disciple awaits the appearance of his Lord, in all his Divine majesty, as the One who "sprang out of Judah," the "rod of Jesse's stem," David's Son, yet David's Lord.

But it is no lion that is now seen, no conqueror with insignia of royalty that appears. A LAMB—a Lamb slain, but a Lamb living—the emblem of meekness, innocence, and suffering, occupies the seat of glory in the midst of the throne, of the living ones, and of the crowned elders. It is the One that has laid down his life as a sacrifice and who was "led as a lamb to the slaughter," who now stands, bearing the symbols of omnipotence and omniscience, in the very centre of the throne; a Lamb that has suffered, and yet, because of that suffering, a glorious victor. For by that death He hath prevailed.

O wondrous mystery of the Cross! O marvel of marvels! Crucified through weakness, "He liveth by the power of God." Through death He hath abolished death, and destroyed him that had the power of death. The "Man of sorrows" is the "King of glory." The way to the Throne was by the Cross of Calvary. Does not a new and entrancing light beam upon the prophet's soul, as in the enraptured contemplation of the scene he remembers the words that years before had announced the person and work of the Saviour, "Behold the Lamb of God, which taketh away the sin of the world"—as he seems to hear again the sweet teachings of the Good Shepherd—"I lay down my life for the sheep" — as the wondrous meaning of all the sacrifices from Abel's lamb onward comes to mind, and as he once more stands beneath the cross, and hears the expiring cry of the incarnate Son, "It is finished"?

O wondrous mystery of the Cross! The Lamb as it had been slain is the glory of heaven. He, "who being in the form of God, thought it not robbery to be equal with God, made Himself of no reputation, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name." Dying, He has conquered; dying, He has redeemed the inheritance; dying, He has "reconciled all things unto God, whether they be things in earth or things in heaven." The once slain Lamb is the object of worship—God over all blessed for ever. The Lamb in the midst of the throne leads to fountains of living water. It is the Song of the Lamb which the victors on the shore of the sea of glass mingled with fire triumphantly sing. It is the Lamb who overcomes as Lord of lords and King of kings. It is the Lamb whose espousals are heralded by the voice of a great multitude, and the voice of many waters, and the voice of mighty thunderings in their Hallelujah Chorus. It is the Lamb who is the light of the heavenly city. It is "the Lord God Almighty and the Lamb" who are its temple. The saved are written in the Lamb's book of life. The root and offspring of David, the bright and morning star, is none other than the Lamb. Oh, what unfathomable depths of mystery and wonder lie in the "Cross of our Lord Jesus Christ"! Oh, what inexhaustible streams of living water flow from that smitten Rock! Oh, what eternal glory radiates from that death on the accursed tree! "Christ crucified is the power of God and the wisdom of God!"

The Lamb is all the glory of Immanuel's land!

"And he came and took the book out of the right hand of Him that sat upon the throne. And when he had taken the book——" Well, what then? Oh, then burst forth the melodies of the new song. Then, sweeping the strings of their golden harps with such chords of music as earth has never heard, the white-robed elders sound the first notes of the volume of adoring praise which is to echo through the universe of God. Oh! the ineffable sweetness of that song. If, as is said, Haydn, when he first heard the strains of the Hallelujah Chorus in St. Paul's Cathedral, covered his face, and, overcome with emotion, exclaimed, "This is Heaven," what ecstatic delight must have thrilled the Seer's whole being, as the celestial harmonies fell on his ear, and he recognised in the theme of the harpers the name and work of Him on whose bosom he had leaned in Galilee, and whose words of eternal life had brought salvation to his soul.

THOU art worthy,
THOU wast slain,
THOU hast redeemed us by thy blood,
THOU hast consecrated us to be kings and priests unto our God.

Oh! the glory, pure and peaceful, how unlike earth's shadows fleet,
On its air is borne the music from its golden harps most sweet,
Wafted by its countless echoes is one living name alone—
Its circumference is boundless, while its centre is his throne!

And no sooner have these first notes of praise pealed forth their glorious testimony than they are taken up by the whole angelic host. The "many angels round about the throne," "the number of them was ten thousand times ten thousand, and thousands of thousands," instantly swell the strain. For many centuries they had "desired to look into" "the sufferings of Christ and the glory that should follow." For many centuries it had been their appointed work to "minister for them who should be heirs of salvation." With their Lord, some of them had communed with Abraham, some had rescued lingering Lot; others had thronged the steps of the heavenly ascent from Bethel's wilderness, and had guarded Jacob's return to Canaan; and myriads encircled Sinai's heights at the giving of the Law. They had been despatched to refresh a fainting Elijah, to encourage and enlighten a praying Daniel; their glorious bands had heralded the advent of the new-born King over the plains of Bethlehem; they had ministered to their tempted Lord—had strengthened Him in his agony in Gethsemane, watched by his tomb, witnessed his resurrection, cheered the bereaved disciples. One brought Peter and John out of prison; another had released Peter when condemned to death; a third stood by Paul on the doomed vessel in Adria's sea. All along the ages the tender, loving, mighty ministry of the "angels which excel in strength," had sustained, at Heaven's command, the often weary steps of the pilgrims to Zion's Hill; and now, the mystery of redemption fully revealed, the marvel of the atoning cross of Christ explained, the "innumerable company of angels" utter their "loud voice," and in their sevenfold ascription of praise unitedly cry—

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

Worthy from all eternity He had been, as the everlasting Son of the Father. But the death of the cross had given him a new claim as the One who, having, in matchless grace, identified Himself with sinners, had borne their sins by the sacrifice of Himself, expiated their guilt, and perfected for ever them that are sanctified.

Well may angelic hosts, those "ministers of his that do his pleasure," join the song of the redeemed for whom He died, and "give unto the Lord the glory due unto his name."

But others follow them,

The whole creation join in one
To bless the sacred name
Of Him that sits upon the throne,
And to adore the Lamb.

The solemn diapason of the universe resounds with waves of harmony such as "ear hath not heard," wakening the echoes of creation in all its illimitable depths. Onward from sun to sun, from star to star, rolls the mighty anthem in ever-increasing and entrancing sweetness:—

The planets, glittering on their heavenly way,
The shining constellations join and say,
Alleluia!
The clouds that onward sweep,
The winds on pinions light,
The thunders, echoing loud and deep,
The lightnings wildly bright,
In sweet consent unite their Alleluia.

"Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honour, and glory and power, be unto Him that sitteth upon the throne, and unto the LAMB for ever and ever."

And as by the necessities of the scenic representation, and in order to give place for all that was to be heard and seen, the chorus of the redeemed, of the angels, and of Creation, fades away into stillness, the sublime voices of the four living ones—the Cherubim—"of which we cannot now speak particularly," peal forth the final chord. Their

AMEN

echoes round the throne of glory, and the four-and-twenty elders fall down and "worship Him that liveth for ever and ever."

Oh, that with yonder sacred throng,
We at his feet may fall,
There join the everlasting song,
And crown Him Lord of all.

[In the quotation from Keble last week, "germs of empires" was given for "*forms* of empires."]

"NOT VERY FAR."

By Mrs. A. R. Cousin, Author of "The Sands of Time are Sinking."

Thou art not very far from the Kingdom of God,
Thou hast heard the sweet call of the King,
Thou hast met the glad messengers speeding abroad,
His free-hearted welcome to bring.
And the Kingdom looks bright, but the world is so dear,
With its labour, and pleasure, and sin!
The Kingdom! 'twere sad to have seen it so near
Yet never to enter therein.

Yes, "not very far" is the threshold of grace,
But beware, O sinner, beware!
For "not very far" is a perilous place,
Thou art lost if thou linger there.

Thou art not very far from the foot of the cross,
Its shadow is falling on thee,
And the blood that redeemeth the sinner from loss
Is flowing so precious and free.
That Cross of Atonement! that hallowing blood!
'Tis a saving or sentencing sight!
It is death at the foot of the cross to have stood,
And thy robes never washed and made white!

Thou art not very far from the Saviour's heart,
There is pitying grace in his eye;
There is virtue in Him for each sorrow and smart,
And his garment is waving so nigh.
Oh, follow his footsteps, draw close to his side,
Fall down at his merciful feet,
Lest haply his pathway from thine should divide,
Nevermore through the ages to meet.

Oh, many were once as near heaven as thou,
But they lingered and lost their day;
They are weeping, and wailing, and wandering now,
On the coasts of the cast-away.
They are far from the Kingdom, and far from the Crown,
And far from the ransoming Cross!
Oh, infinite sadness! no tears but his own,
May weep such a fathomless loss!

Yes, "not very far" is the threshold of grace,
But beware, O sinner, beware!
For "not very far" is a perilous place,
Thou art lost if thou linger there.

THE BIBLE IN SOUTH AFRICA. — The South African Auxiliary of the Bible Society has recently issued its forty-fifth report. During last year 25,817 Bibles and Testaments were issued by the auxiliary, and circulated among the people of Cape Colony and the neighbouring states. Of this number 4734 have been distributed by colporteurs. These men have done excellent work, travelling many thousands of miles and traversing thinly-populated districts.

Papers for Young Christians.

WHAT IS CHRIST TO ME

HIS RESURRECTION.

"But you know," said a minister to an old man who had but lately been converted, "Jesus can hear you when you speak to Him like I speak to you." "Oh, but," the old man replied, "Jesus be dead!" "Dead!" said the minister; "no, He is not dead now. He died for your sin; but He did not continue in the grave. He rose again, and is living now." The man looked with astonishment, and said, "Well, I never heard it afore." Yet the man had all his life long known and repeated the Creed, but had never understood even the fact that our Lord rose again.

None of the young readers of The Christian will be so ignorant as that; yet it may be that not a few of them, while believing the *fact* of Christ's resurrection, do not know how much they owe to it. One who had been a true Christian for many years once remarked, "I can see the reason why Christ died for me; but I do not understand why He rose again." There are not a few believers, young and old, who stop at the cross, and never get to the empty sepulchre. The fact associated with Good Friday is more significant to them than that we remember on Easter Sunday.

And yet have you noticed how important a place this fact holds in the New Testament? It was included by our Lord in his predictions of his death (Matt. xvi. 21), and was promised as the one sign which was to prove Him to be the Son of God (Jno. ii. 18-22). It was the fact that first recalled the disciples from the despair into which the crucifixion had thrown them. It was the theme of the Apostles' preaching (Acts ii. 32), and it occupies as prominent a place in the gospel message as does our Lord's death for sin (1 Cor. x. 4). That must be a very imperfect gospel which leaves out such a fact as this, or fails to understand what it means.

What is this fact to you? Endeavour to recall the event itself. It is the evening of the crucifixion. Jesus is really dead; the thrust of the soldier's spear into his side leaves no room for doubt. His body has been taken down from the cross, wrapped in linen, and laid in the tomb of Joseph. The stone rolled to the mouth of the tomb is sealed, and a watch of Roman soldiers is set. Early on the first day of the week the sepulchre is empty, and He who was dead begins to appear again to his disciples, and renews his fellowship with them. His appearances were so frequent, and of such a character, that mistake was impossible. Even Thomas, sceptical though he was, could not but believe at last. That is the fact; what does it mean? Seek prayerfully to understand.

1. Could you believe in Christ if He had never risen? Granted that his life was a very beautiful one, that his works were very wonderful, and that He spake such words as never other man spake, yet would you be able to place full confidence in his teaching? When some had demanded from Him a sign, He had distinctly promised that He should rise again from the dead (Matt. xii. 39, 40). If He has not risen, what becomes of his truthfulness? And if there is doubt concerning one matter, how can we trust Him in the rest? If the tomb continues to hold Him, then his enemies were right when they called Him "a deceiver" (Matt. xxvii. 63). Can you not see that no single promise of Jesus can be relied on if He has not risen from the dead?

2. Could your sin be forgiven if He had never risen? Paul says not:—"If Christ be not raised your faith is vain, ye are yet in your sins" (1 Cor. xv. 17). The death of Christ, if it had not been followed by the resurrection, would not have saved anyone. "He was delivered for our offences, and raised again for our justification" (Rom. iv. 25). For remember, Christ was not only your substitute, He was your representative. He not only acted *for* you, but He acted *as* you. He takes you as far, and *no farther*, than He himself goes. If He goes to death and stops there, you must stop there too. But if He rises again, and ascends to the Father's right hand, He takes you there. You are *in* Him. Read carefully Rom. viii. 34, and note that the death of Christ, important as it is, is followed by something that appears more important still: "*Yea rather*, that is, risen again." You have no assurance of pardon until Christ is seen as risen again. On the cross He was paying our debt; in his resurrection God gives us the receipt. You cannot stop at the cross. Do you see more clearly how important the resurrection is?

3. What you know of the fact of your own resurrection depends upon this fact. Do you know what "firstfruits" means? (See 1 Cor. xv. 20.) His resurrection not only makes yours sure, but it determines what yours shall be. The gospel designs to save as completely as sin destroyed. As the effect of sin was felt in every part of man's being, spirit, soul, and body, so will the salvation brought to us in Christ. Your resurrection body shall be like his. (See 1 Cor. xv. 42—49; Phil. iii. 20, 21.) Cherish this hope; and live in the power of it.

And remember that your Lord is living to-day, all-powerful to save. Expect a salvation worthy of Him who has put away sin, and vanquished death and the grave.

One brief paper cannot set forth all that his resurrection is to us. Let the Easter song, "He is risen," be our song continually.

A NEW HEBRIDES "PARISH."

Rev. J. H. Lawrie, missionary of the Church of Scotland at Aneityum, New Hebrides, thus describes, in the New York *Independent*, recent itinerant work:—

During the past five weeks I have been evangelising over all the out-districts of my parish. While residing at the north side of the island, a series of daily meetings were held; and my joy was very great when, as a result of this special effort, over thirty individuals came as inquirers after their own salvation. The last week of my stay I invited any who felt anxiety about their own personal safety to visit me at the mission house; and for three days the above number of men and women kept me from 8 a.m. to 4 p.m., with scarcely time to take lunch at midday. I tried to be patient and faithful with each individual, and usually spent an hour trying to explain saving truth, and enforce the necessity for taking Jesus into their hearts as a personal Saviour.

The text that was most instrumental in awakening concern at the meeting was a daily ringing the changes on "What shall a man give in exchange for his soul?" When earth and sea and sky were sought in the native parabolic style for equivalents, and nothing of such lasting value as a man's own soul could be found, then came the only conclusion: Jesus offered Himself, and here was the offer of mercy now to any repenting sinner. The fifty-first Psalm was given as a memory lesson, and a number of natives committed to memory the whole Psalm. On the last Sabbath-day I was with the people on the Aname side of the island. The sacrament of the Lord's Supper was dispensed to a most devout company of worshippers. On the previous Friday a number of backsliders were restored to full communion, six men and women were admitted for the first time, and two of these adults were baptised.

At the afternoon meeting on the Communion Sabbath another special effort was made on behalf of outsiders, and five of my oldest office-bearers spoke. One having been the murderer of the last Christian martyr on the island, referred to his own former fighting life, and told how his present desire was to fight against sin and the devil, as he felt that the mercy of God to him had been great. Another, who is a converted drunkard, told how he used to stupefy himself both with foreign liquor and with native kava; how, when he tried to pray, thoughts did not accompany his words, and how hardened he was until awakened to a sense of his danger by the Word and Spirit of God. Then he appealed to all kava drinkers to turn in their hearts ere it be too late. The next speaker dealt with those who try their hands at sorcery, and told how the ulterior object is not simply to bewitch but to seduce: then, again, he pointed to the one cure for all these ills within us and around us.

In conclusion, the last speaker, who was my first pundit and consistent helper, spoke about his own ignorance, but that by receiving the truths taught by the missionary he now rejoiced in Jesus as his Lord and Saviour; then he invited all to the same and only source of salvation. At the close of the service I intimated that a couple of helpers were wanted by a brother missionary on a heathen island, and on Monday morning a stalwart young man and his wife came and offered themselves for this foreign service, where another language is spoken. They were accepted, and in a few days my boat will convey them and their luggage to the harbour station, so as to be ready for the next trip of the inter island steamer.

NORTHFIELD DESCRIBED.

In *The Reaper*, Mr. John Anderson, the editor, is describing his recent tour in America. In the April issue we have the following excellent description of Mr. Moody's native town so far as its physical features are concerned:—

The natural beauty of the place and its surroundings is simply perfect. The valley of the Connecticut here begins to open out till it gradually reaches a width of probably ten miles. From the knoll on which "The Northfield" (hotel in summer and seminary in winter) is built, a magnificent view of the valley is obtained, stretching far eastward. Richly cultivated, well wooded, and dotted all over with pleasant homesteads, the valley lies spread out like a panoramic picture, till, in the remote distance it seems to be hemmed in by a lofty mountain barrier. The valley is guarded and sheltered on either side by a range of softly-rounded and beautifully-wooded hills, of varied configuration, with occasional depressions and openings that give glimpses of more distant peaks, and combine to form a scene of singular loveliness and beauty.

The village proper lies back from the river about half a mile, and consists of one long double row of detached houses, each one standing in its own ground and surrounded by trees, shrubbery, and flower plots. A noble avenue of lofty spreading trees that would grace a nobleman's park extends for nearly a mile in a straight line along the village roadway. The houses are nearly all built of wood, which permits of a greater variety in design, and more attractive treatment in colours, than is possible with stone and lime erections. The first impression on the mind of the belated Britisher is that the structures must be flimsy and incapable of resisting the inroads of time and weather, but a very brief investigation suffices to dissipate that idea. I had the great pleasure of enjoying the hospitality of our beloved friends, Mr. and Mrs. Sankey, on more than one occasion, in their neat wooden villa, and was astonished out of measure to find that it had borne the summer heat and winter frosts of at least 100 years, and it seems to carry within its stout wooden timbers the possibilities of a considerable prolongation of its hale and hearty old age.

These houses are nearly all occupied by their owners, well-to-do tradesmen, who have a plot of ground attached to their dwellings or on the meadow by the river-side. The villagers are therefore, as a whole, in very comfortable circumstances. It was something new for us to see tradesmen waited for and driven home after their day's work by their wives in their own buggies.

The eastern end of the village is more modern and contains several very commodious and attractive-looking wooden residences; but the main features are the fine buildings of Northfield Seminary, consisting of several large dormitories, recitation halls, &c., all substantially built of stone from handsome designs, and admirably equipped in every respect for the work to which they have been dedicated. The grasp and foresight of a master mind are evident in all the plans and arrangements. These buildings are not grouped together in the stereotyped institution fashion, but are built in what might at first sight seem a haphazard way wherever a suitable site offered. But as the eye wanders over the ground and takes note of the arrangements it soon becomes apparent that while the separate buildings stand apart in home-like individuality, they yet unite to form a family group on what is evidently a well-conceived and carefully-arranged general plan. Mr. Moody urges his neighbours to abandon the use of fences round their property, and in this matter sets a good example. The Seminary buildings stand in a stretch of open park ground with carefully kept lawns and paths, but without a single enclosure. There are many charming drives in the neighbourhood.

It was a rare pleasure to be taken over some of Mr. Moody's favourite routes; and the pleasure was doubled when Mrs. Moody, acting as guide and interpreter, pointed out the beauties of the scenery, while, with firm and skilful grip, she handled the reins.

For the Young.

GOD CLOTHING THE GRASS.*

By Rev. D. Davies, Brighton.

Wherefore if God so clothe the grass of the field.

Perhaps it never occurred to you that God clothed the grass of the field; yet Christ tells us here that He does. He was speaking to poor peasant people at this time, who had to make their own clothing; to mothers who had to make their children's dresses, for they could not command such luxuries as dressmakers. Indeed, they had also to spin the yarn, and weave the material in many cases, and often they wondered where they could get the next dress or suit from, and consequently got very depressed. Jesus bade them not be so faint-hearted, and assured them that the Lord who clothed the flowers of the field, yea, the very grass, would not fail to clothe them and their little children.

Now, if we remember that God clothes the flowers and grass of the field:—

1. The blades, leaves, and flowers, ought to be full of interest to us. You see buds, for instance, bursting just now. What are they doing? Only throwing off their winter clothing and donning their spring and summer dresses. Some of us think that they do it rather early, and that they must take care. It is not wise to throw off all our winter's clothing long before May comes in, but these little buds are very precocious; they want to peep out to see the sun. They find it very warm in their winter jackets, and thus want to take them off. Well, what sort of jackets are they? They are water and frost proof. Those little scales of which they are made are in many instances covered with a hard coat of varnish equal to any copal varnish that you have ever seen in your life. The result is that the frost can never touch those little buds all through the winter. They are safe enough in their close jackets all through the winter frosts and winter rains. Now, who gave them those jackets? God. Had he not given them coats just suitable for winter, they would never have seen the spring; the frost would very soon nip them, and that is the reason why we are sometimes a little impatient with the buds for throwing off their jackets too soon, for if the frost comes back it will be sure to nip them. They will catch a terrible cold, which may cause them their death.

Then there are others with jackets of a different sort—chesnut buds, for instance. Their coats are joined together at the seams by a kind of resin or sticky material, so that the rain and the frost cannot go right into the heart of the little bud, and, of course, each little scale that is thus carefully fastened to its neighbour is also quite water and frost proof.

Again, there are other little jackets, covered with a sort of woollen covering inside. Just as your mother gives you under-flannels in order that you may be warm, so God gives those little buds under-flannels inside the hard cases, which keep out the damp and cold.

So far then, I think, I have shown that even the little buds—for I have just spoken of buds in general—those little buds that you see on the trees and shrubs, are taken care of by God all through the winter, even when God is thought by many to have very little to do with the earth. The trees, remember, have to pass through the winter with bare arms in storm and frost, but then those trees are strong, and God has given them good thick bark, but the little buds are under his special protection during all these trying months.

At length the spring comes, and every little bud says, "I want to see the sun and the beautiful landscape. I am so hot in this coat. It was all very well in December and January, but I shall want a nicer and lighter dress than this oilskin now that spring is come." Thus the buds everywhere agree to throw off their clothing. We do hope they have not done it too early. Sometimes the east wind hides round the corner, and says, "What silly little things! I'll make them wish they had their sou'westers on"; and Master Frost says, "They had better not make too bold, or I'll nip their heads off."

Well, if they are not in too much of a hurry, they will have their suits in due time, and each will be exactly fitted for spring and summer. Now look by way of change if you like at some flower-bud, say the primrose. That pretty primrose has come out you know, before most other flowers. And what do you see when the primrose begins to show itself? Oh, the outer covering begins to open. We call that the flower-cup, or the calyx. That is its coat, and as that begins to open, some other garment begins to appear inside, namely, the corolla or flower. That is its fancy waistcoat, and a very gay one it is, such a nice yellow shade, whereas the outside coat was green. Then inside that again there is a something else, what we call the stamen, a sort of ornamental shirt front; and again inside all that, there is what we call the pistil, the most important part of the flower, where its life is hid. So you see God does with the little primrose just as your mother has done with you. He has given it outer and under clothing, in order that its life may be taken care of. The more we notice these wonderful coverings the more we are surprised at the way in which they overlap each other, and thus make a perfect suit between them.

Now, God does that for flowers generally. Then if He takes care of the flowers in that way, He will take care of us. Thus:—

2. The buds and flowers teach us faith in God's loving care of us. That was just the teaching of Christ. "Why take ye thought for raiment?" No doubt some poor mother was wondering what she would do with little Johnny, who was so fast outgrowing his clothes. Every morning he seemed to shove his legs and arms an inch each further than he ever had before. Where could she get the material to cover such arms and legs as his? Jesus said: "You anxious mothers, just think of God, who has provided for that little flower as it outgrows its clothes." "Why take ye thought of raiment? Consider the lilies of the field?" We are not to understand by these those beautiful large lilies that we see, or even the lilies of the valley. The word here refers to flowers in general—little daisies if you like, or little primroses—flowers of the field. Why the flowers of the field? Because they are not watched over. Of course if you have a nice conservatory and a very attentive and clever gardener, you are not so surprised that the flowers live. You know that God takes care of them: but they are also taken special care of by man. Now Jesus does not speak about hot-house plants here. He talks about those that are out in the field, uncared for by anyone but God.

Well consider them—consider that little flower that is just outside your garden, the other side of the wall. I sometimes like to look at the flowers inside the wall, and then at those outside, flowers over which the gardener has been spending so much of his time, and the little flowers over which only God has been watching; and I tell you, those wild flowers sometimes charm me more than all your cultivated flowers. Now just think of these wild flowers that seem to have to fight their own battle, though really God fights it for them. "Consider the lilies of the field, they toil not, neither do they spin." They cannot make their own clothing; cannot put a stitch in time though it saved their lives. "Yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." If I could only show you through the microscope, or even through a common magnifying lens, how beautiful that little primrose looks, and then if I could get the most ornamental thing that your mother wears and just put that under the lens, you would see how very rough that was, and even if Solomon had left us one of his beautiful garments—one of his court suits—to look at through the microscope, we should unhesitatingly give the prize to the primrose, and not give even an "honourable mention" to poor old Solomon's coat.

"Wherefore, if God so clothe the grass of the field which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" Why does God give such beautiful clothes to these little things which so soon die? I will answer that by asking you another question. Suppose your mother knew that you would soon die, do you think she would begrudge you a nice little coat? Do you think she would say, "It is not worth giving a nice little coat to him, he will soon be gone, poor little boy?" I will undertake to say your mother would never talk in that fashion, but would give you the best coat she could get. That is just what God does with the flowers. What if a flower will die to-morrow? God will clothe it beautifully even for to-day. How much more will He clothe us! Then as we look forth into the fields, and see God clothing every flower that peeps above the soil, we will say, "Thank God! we will trust Him, and obey Him in all the future, and we know He will never never leave us, and never never forsake us."

* From Tales with Men, Women, and Children. (6s. 6d. Alexander & Shepheard.)

PRAISE GOD.

O heart of mine, look up and see
God's glorious sun gleams bright for thee;
The flowers put forth their choicest hues
To charm thine eyes; ten thousand views
More beauteous still, break on thy sight,
Each fairer and more wondrous bright.

List! list! the songbirds sing for thee,
How sweet each burst of melody!
Art thou not raptured with the sound
That fills each answ'ring nook around?
Lift up thy voice, thou, too, canst sing;
Then sing and praise thy glorious King.

The streamlets dance along their way,
And they, too, sing a cheerful lay;
Though low, 'tis sweet: the billows roar
Their praise along the trembling shore.
Canst thou be still, O heart of mine?
Nay; raise thy voice, sing praise divine,

The wind, too, sings its wondrous song,
Now sadly sweet, now grandly strong;
Adown the vales, among the trees,
Is heard thy voice of praise, O breeze;
Why shouldst not thou, my soul, rejoice
Before thy God, with cheerful voice?

With bird, and stream, and sea, and wind,
Praise God for all his favours kind;
But most of all for that grand love
Which sent his Son from heaven above
To bleed, to die, to rise, to reign,
For thee, my soul! Lift up the strain.

Dublin. R. McS. Gordon.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Josiah Spiers, *Town Hall, Beaumaris*, April 5 to 14; Mr. E. Arrowsmith, *Slough*, April 5 and 6; *Bedford*, April 7 to 10; *Sheffield*, April 16 to 28; Mr. J. S. Tyler, *Buckhurst Hill*, April 6; *New Barnet*, April 7; *West Brighton*, April 9; *Birmingham* (for Scripture Union Meetings), April 22 to May 13; Mr. A. G. Dodderidge, *Hillsborough, co. Down*, to April 10; *Anerley*, April 15; *Beckenham*, April 16 to 22; *Brighton*, from April 23; Rev. Martin J. Hall, *Cheltenham Parish Church*, April 6 to 14; *Rock Ferry*, April 18 to 28; Mr. T. Lewes Sayer, *New Public Hall, Lordship-lane*, to April 7; *Presbyterian Church, Ealing*, April 16 to 22; *Forest Gate*, April 23 to May 2; Mr. G. Goodman, *Presbyterian Church, Stoke Newington*, April 23 to 30; Mr. H. W. Pewtress, *Hamond-Square, Hoxton*, April 17 to 21.

Annual Scripture Union Meetings.—*Exeter Hall*, April 13 at 3 and 6.30 p.m. *Afternoon*, Rev. Edward A. Stuart, M.A.; *Evening*, Rev. F. B. Meyer, B.A.

CHILDREN'S SCRIPTURE UNION.—April 9, Zechariah viii. 1-12; 10, viii. 13-23; 11, ix. 9-17; 12, xii. 1-10; 13, xiii. 1-9; 14, xiv. 1-11; 15, 1 Peter i. 1-12;

CHRISTIAN ENDEAVOUR.

The Christian Endeavour Society at Oakland, Cal., raised nearly 1000dols. last year.

Translated into the Sioux language, the equivalent of our English words, "Christian Endeavour Society," is "Society of those who want to work for Jesus."

There is a Young People's Society of Christian Endeavour composed of the missionary children of the American Board, with five branches in different parts of Japan. At the annual meeting of the mission an afternoon is given to this society.

The Y.P.S.C.E. which was started last October at Highfield-road Baptist Chapel, Dartford, has been the means of deepening the spiritual life of the young people of the church. The meetings are well sustained and greatly enjoyed, especially the monthly consecration meeting.

At a large gathering of Endeavourers held at Openshaw, Rev. J. E. Roberts, M.A., spoke upon the principles of the Society of Christian Endeavour. These might be summed up under four heads—(1) The value of personal testimony on the part of every member; (2) The recognition that Christ had the first claim upon the Christian Endeavourers; (3) The necessity for personal service in connection with the Christian Church; and (4) The helpfulness of fellowship in working out these aims.

The first united Gospel Mission in connection with united societies of Christian Endeavour has recently been held in Chester. There are now eleven societies in the city, and these co-operated in the work. The missioner was Mr. Henry Thorne, whose services have been graciously owned of God. Many have professed to find peace, besides a general quickening of believers. The afternoon Bible readings were times of great profit and refreshing.

NOTES ON DAILY READINGS.

SUNDAY, APRIL 9.—1 CHRON. XVII.

Nathan answered David with the prompting of a good and holy impulse. But it was not after the mind of God. The impressions and judgment of even good men may be at fault. Before we can advise others or act ourselves we need to retire into the presence of God, where, the soul being weaned and quieted, we may hear his voice and receive our directions from his lips.

What a touching account God gives of his identification with his people. He has walked with them and does so still. He shares their pilgrim life. They are strangers with Him. He not only walks with them, but in them (2 Cor. vi. 16). He needs no habitation other than their believing, loving hearts.

Remark the *I wills* of this address to David. He takes us from the sheepcotes, when we have shown ourselves faithful in a very little, and makes us leaders of others. He cuts off our enemies, and gives us a name like unto the names of those who have won position by their genius. He builds the house and assures the future. Oh, let us thank Him for his marvellous and sovereign grace!

Do as thou hast said. Learn this art of turning God's promises into the prayer which reckons that not one good thing can fail. If God has blessed, then it *is* blessed for ever.

MONDAY, APRIL 10.—1 CHRON. XVIII.

Twice over in this chapter we are told that God gave victory to David whithersoever he went (6, 13). When the heart is right with God, God gives victory. Victory in conflict with temptation and over all our foes. Then, too, we vanquish the plottings of wickedness in our neighbourhoods and towns. There are leagues and combinations of ungodly men, who uphold the various evils that afflict our times, but these would be broken up before the Church of God if only she would become united within herself, and seriously set herself to prayer and action on behalf of the wretched victims of high-handed wrong. We forget to plead and use the binding and loosing power that Jesus gave to the twos and threes.

The spoils of these nations was the nucleus of those vast treasures which David accumulated for the building of the Temple. This is very significant. The heathen shall yet contribute to the building up of the true Temple of God. They shall as converts be built into its walls, as living stones. Their glory and riches shall be brought in to its treasuries. The radiant visions of the prophets (Isa. lx.) shall yet be realised, literally for the Jewish people, and spiritually in the Bride, the Lamb's wife, the new Jerusalem.

TUESDAY, APRIL 11.—1 CHRON. XIX.

Our good intentions are often misunderstood by men of the world, as David's were by Hanun. But this should not alter our behaviour towards them. Our sun must still shine on them, and our rain fall. What though the soil bring forth briars and thorns, that is no sufficient reason for withholding our genial influences. Moreover, if the Son of Peace be not there, our peace returns to us again.

The heathen were the aggressors. This formidable confederacy took the field against David. When such is the case in our own spiritual history, we must certainly play the man, as Joab said; and in reliance on God go forth to the war. However great and terrible the crisis, there is no need for fear. We must be of good courage, and quit ourselves like men, and leave God to decide the result. There are other combatants on the field of battle than we can see. The Captain of the Lord's host is there with his bright legions.

A little village of Chinese Christians was exposed to the inveterate hate of the idolaters around, who on two occasions gathered in infuriated mobs to massacre them, and divide their property. They shut themselves within their doors, and prayed. On the first occasion, their assailants were scattered by a tremendous thunderstorm; on the second, they began on their way to discuss the division of the spoils, and a quarrel arose between the leaders which led to a fight, in which many were killed and wounded, so that nothing was done against the Christians. We are but a little flock, but God is with us. Let us not use the weapons of earthly policy, but trust his deliverances.

WEDNESDAY, APRIL 12.—1 CHRON. XX.

There is deep significance in this tarrying of David in Jerusalem, when his soldiers were away in the field. It was the opening of the door to his great sin. Had he been in his accustomed place at the head of his troops, he had never been exposed to the temptation which proved his ruin. Let us watch against effeminacy or sloth. Probably the great successes that had attended David's arms, and the abundant prosperity that surrounded him like a golden summer, enervated his spiritual vigour and relaxed his watchfulness. We can bear any form of temptation easier than we can unclouded success. In the storm we naturally cleave to Jesus, but in the calm we think we can almost dispense with Him. When climbing the hill of difficulty we lean hard on our guide, but on the level tableland we vaunt our ability to walk of ourselves. There is never such need for watchful prayer as when we dream we can very well do without it.

There always will be giants, till the golden reign of the Prince of Peace. But none of them can stand against our King. Their fall is inevitable. As Goliath fell before Him who destroyed him that had the power of death, so shall all his seed, even to death and the grave, be utterly abolished. All enemies shall be put under Christ's feet.

THURSDAY, APRIL 13.—1 CHRON. XXI.

The opening verse of this chapter gives the true cause of the Divine wrath which followed on David's attempt to number the people. That move of his was suggested by Satan. Even Joab saw the unwisdom of it and sought to dissuade the king from prosecuting his design. But he persisted to his hurt. Probably he desired to see what had been the increase of population during the prosperous times that had been passing over him and his people. There was a spirit of vainglory and vaunting which were very grievous in the sight of God. It was the same spirit as that which afterwards led Hezekiah to show his palace and treasures to the ambassadors from Babylon.

Our contrition which cries "I have sinned, I have done very foolishly, put away the iniquity of thy servant," does not avail to undo the consequences. There may not be punishment, because our stripes were laid on Jesus, but there will inevitably be chastisement. The population on which David so prided himself were to be decimated by famine, pestilence, or sword. Who can wonder at David's choice. Infinitely better to fall into the hands of God, than into those of men. We cannot do so well for ourselves as He will do for us. And there is a delicacy of perception in Him which stays his hand, just so soon as the discipline has fulfilled his Divine purpose.

How remarkable that the site of the Temple should have been the possession and gift of a Jebusite. One of the many indications of Gospel times when Jew and Gentile mingle in the one church! What a suggestive picture—the sword of God's justice arrested at the altar of sacrifice! The fire falls on the sacrifice and not on the city! Oh, Lamb of God, by thy stripes we are healed

FRIDAY, APRIL 14.—1 CHRON. XXII.

The strangers were principally the ancient inhabitants of Canaan. They served a useful purpose in doing the rough work of preparation for the Temple. And David's great war furnished him with abundant material. So all mankind is contributing to the building of the one Church, which is to be exceedingly magnifical of fame and glory throughout the entire universe. War and strife, with their feverish contention, are not helpful for constructive purposes. The Temple can only be built by the King of Peace. The men of rest build most expeditiously and permanently. Drink in Christ's rest, so shalt thou do the best and swiftest work.

Be careful to discover God's place for your life. For God never requires his servants to do aught for Him without making Himself responsible for all they need in the way of materials and fellow-workers. Yes, and even the opposition which other men encounter, or which we had to face in earlier days, subsides and dies out of sight so soon as we set ourselves to execute the Divine purpose. Let us trust God utterly. No good thing will He withhold from those whose heart is perfect before Him.

SATURDAY, APRIL 15.—1 CHRON. XXIII.

The Levites are a blessed example of how we may reverse the disadvantages of our birth and descent. Their father was accursed of Jacob. They were to be scattered in Israel. It seemed as if they were for ever doomed to a subordinate and ignominious lot. But from the moment that they stood in the gate, at the summons of Moses, to slay those that worshipped the golden calf, their position began to improve. Through the wilderness wanderings, they bore the ark, the vessels, and other materials of the Tabernacle, and now they were appointed, since there was no further need to carry the tabernacle and its vessels, to even higher service.

The house of Aaron furnished Israel with priests, to burn incense, and offer sacrifices, and to bless in the name of God. And the Levites were selected to wait on them, and more, to stand every morning and evening to thank and praise the Lord. Theirs was the service of praise (Psa. cxxxiv).

Many are born to high and important possibilities which they mar by their negligence or sin; whilst others enter on life, with the entail of grievous disabilities, who, nevertheless, by faithful continuance in well doing, emerge ultimately to stand in the front ranks of the hosts of God. Oh for more of the Levite service in our own lives! Praising Him; offering burnt-offerings: and caring for the service and charge of his house.

INTERNATIONAL S. S. LESSONS

APRIL 16.

Job's Appeal to God.—Job xxiii. 1—10.

Golden Text, Jno. xiii. 7.

The dialogue between Job and his friends is still proceeding. All three friends have spoken twice, and Job has answered them in turn, without making any acknowledgment of the sin which they believe is the occasion of his trouble. Not that he has claimed sinlessness (see vii. 20; ix. 20, 30, 31; xiv. 17). But he rejects the idea that his special suffering is a punishment for his special sin. This stout assertion of Job's, silences, though it does not convince his friends. And as their theory is the one which he himself has held, he is in great difficulty. How can the theory be maintained when he suffers though he has sought to walk in his integrity before God, while many notoriously wicked are prosperous (xxi. 7—13)?

Gleams of Gospel light appear now and then in the speech of Job, as though in his darkness he was learning what had been hardly understood before. His question about the *Daysman* (ix. 32-35), which Elihu seeks to answer (xxxiii. 6, 7), but which is only answered fully when Jesus appears (Jno. xiv. 6), receives a partial answer in Job's own words (xvi. 19-21). He has also asked a question about *a future life* (xiv. 14). But what is at first only a question, expressing a yearning and a hope, becomes afterwards a joyous confidence (xix. 25-27). If his affliction has brought him even a glimpse of such truths as these, it is already proving a blessing to him.

Eliphaz has just spoken a third time (xxii.). Determined to stand by his theory whatever may become of Job, he insinuates that even the righteousness of Job was selfishly designed to gain God's favour (1-4); then, without any evidence, ventures upon definite charges of sin (5-9), and concludes with a call to repentance, enforced by an appeal to Job's temporal interest (21-30). This lesson commences Job's reply to this last word of Eliphaz.

1, 2. The bitterness of his complaint is more than equalled by the severity of his affliction. This does not justify his complaint, but it condemns the heartlessness of his friends.

3. From them Job turns to God with longing to meet with Him. There is much in God's treatment of him that he cannot understand, but he trusts Him still. Trouble works for our good when it leads us more earnestly to Him. You know now where to *find* Him (Heb. iv. 15, 16).

4. Job was too confident that he could make out a good case for himself. His mouth was not full of arguments when he did meet with God (xlii. 1-6). Yet the children of God may find arguments with which to come to Him in affliction. Let them be drawn from his Fatherhood, his rich promises, and his perfect knowledge of our frame.

5, 6. There are two sides to communion, one in which we speak to God, the other in which God speaks to us. Do we not sometimes lose the blessing because we do not wait to hear his answer? Remember that it is there, at the throne of grace, where you tell your difficulty that God will put strength into you by his answer. *Wait*—if strength is to be renewed (Isa. xl. 31).

7. We dare not use this language as Job used it. Who that knows himself can make mention of his own righteousness before God? In another sense the language may be ours (Rom. viii. 33, 34).

8, 9. On every hand are the works of God bearing witness to his power; but the soul in trouble wants God *Himself*. Even in God's revelations of Himself to us He veils Himself from us. The cloud is always the symbol of his presence.

10. Do you sometimes fail to find God in what He does to you? Does your way appear to be hid from the Lord? Not so. He knows our way. There is a meaning to it we cannot yet understand (Jno. xlii. 7). *Because* it is his way it is mysterious to us (Prov. xx. 24). If we cannot see it now we may anticipate the end. The fire is not in order to consume the gold, but rather to purify it (Jas. i. 12).

ILLUSTRATIONS.

Comprehending God.—Arago complained to Sir David Brewster that he found it impossible to understand the God of the philosophers. "It is of the God of the christian," said Brewster, "that I wish to speak." "Ah," exclaimed Arago, "He was the God of my mother, before whom she always experienced so much comfort in kneeling." God in Christ is what the heart needs and can understand.

Benefit of affliction.—There is on the island of Goa, near Bombay, a tree called "the sorrowful tree." Half an hour after sunset the tree is full of sweet-smelling flowers, which either drop off or close up with the first appearance of the sun. So are there graces which only appear when in the darkness of adversity.

A Striking Incident.

It has occurred to me that an incident connected with the recent close of my ministry at Bow, in the East of London, might be of interest to your readers, as well as a source of some encouragement to those whose work in the Lord's service lies much amongst sceptics.

During 1892 I received several anonymous letters respecting a young lady member of my church, who had grown lax in attendance at the Lord's Supper. The object of these letters was to urge the futility of any efforts to secure more careful observation of the ordinance on the young lady's part, also to convey that she would never prove a satisfactory member. At length the writer so far declared himself as to intimate that he was engaged to be married to the young lady on New Year's Day, 1893; that he was an atheist; that he could not understand how any people could pay attention to such "utter rubbish" as religion, and that when he was married he would see to it that his wife should never enter church, chapel, or any place of worship.

Needless to say our endeavours were redoubled to save our church member from such an unpromising future as lay before her. I tenderly remonstrated with her, pointing out the sinfulness of a union with an avowed sceptic and its certain consequences. It seems she had made a promise to the young man's mother on her deathbed to marry the son. It was pointed out to her that the truest way to observe such a promise was to break it. Deliberate deceit on the young man's part finally turned the scale, the engagement was broken off, and then I thought the matter was settled and done with, and that I should hear no more about it.

On January 15 of this year I preached farewell sermons at Bow, and on the next day received the following letter from the young man, which speaks for itself:

Dear Sir,—I must write: I shall go mad if I don't. This is the dead of the night, yet I must unburden my mind. I cannot sleep. What shall I do? I feel I am utterly lost. God help me. What was it that urged me to go to chapel to-night, the first time I have been in a place of worship since I was a child? I did not think it would affect me in the least, but your words went straight home. I could hardly keep from crying out. Something seemed to be pulling me in two. I can't rest. Oh, can it be possible that God can pardon such a sinner as I? Are my dear sainted mother's and another one's prayers to be answered? Would to God they could. I can't realise that God should care for such a one as I. What harm I have done to his cause! I have always been fighting against Him.

Oh, Mr. Hurndall, if any one needs your prayer it is I. I have gone through some heart-breaking trouble lately, but it sinks into insignificance against this most awful thought, that I am lost, lost! There must be a heaven. I think I am feeling the pangs of hell now. I must come on Wednesday and hear you for the last time. I had a tea ticket sent me. I was half inclined to throw it in the fire, but I am thankful I didn't now. You might be able to say a word of encouragement to one who badly needs it. Would to God I had come and heard you before. When the past comes before me it seems impossible that I can be saved. You can form no idea how wicked I have been. I broke my mother's heart, God forgive me, and I caused the greatest grief to one whom I would gladly lay down my life for; but worse than all, what pain I have given God—Him, whose name I have reviled. Can I ever atone?

There is something else I must confess to you, though it wrings my heart to do so, but I cannot keep it in. I had murder in my heart to-day. Your words have saved me from a dastardly crime. I was desperate. I hardly knew what I was about. I should have [been] in prison to-night if I had done what I intended to do. What must you think of me? But I can go on my knees and thank God that I heard you to-night. I have said there was no God, but I can say so no longer. My eyes are opened at last. What is it but God's hand that is on me now?

I feel I ought not to trouble you when you are so broken down, but I should just like you to know what good you have done to me, at all events. It is such a relief off my mind to be able to confide in you. I pray God to help and comfort you in your great trial. I can understand now how your flock will miss you, but none more so than me, although I have only heard you once. But I shall never forget it. That last hymn, how it touched me, how feelingly it was sung. One more thing before I finish—that is, remember me in your prayers as one who is striving to do what is right, but how hard it seems. I have been so bad, yet I think about what you said to-night. I pray God to help me. Yours heartily, ——

Now for the remarkable issue. This young man was present at the farewell meeting on the Wednesday, January 18, of this year. A few words were spoken to the unsaved. He went homewards at the close of the meeting in deep thought, so absorbed that in crossing a street near his home he did not hear a warning shout behind him. He was struck down by a cab. The cabman happened to know him, and carried him to his home. The young lady member of my church to whom he had been engaged was sent for, and arrived at two in the night, remaining with him until 10 o'clock the next morning, when he passed away. From her lips I have had an account of the closing hours. The young man spoke earnestly and beautifully about spiritual matters; pleaded with his father, a confirmed atheist, and prayed for him; and sent me a special message that he died a Christian.

What a triumph of Divine grace! Of whom should we despair? May this simple uncoloured statement of what it is not too much to describe as a modern miracle quicken the faith of some worn and weary worker amongst the unbelieving.

W. Evans Hurndall.

San Remo, Italy.

From a Worker's Note Book.

VI.

"And we shout so loud, we exult, we rejoice,
That we lose the low moan of our brothers around,
And we shout so adeep down creation's profound,
We are deaf to God's voice."

This, without note or comment, is the heading to a series of sketches that occupy page after page of my diary, and as we can do no more than hurriedly glance through them, it may be most helpful to pick out the ones which seem a fair specimen of the rest. "Three Minutes," as it is named, is a carefully drawn head, with a face which, in spite of its clear, penetrative, shrewd expression, yet leaves in the beholder a certain dissatisfaction.

It is hard to analyse wherein lies the want, unless it come from the restless eyes, the tremulous lips, and the general absence of placidity. To the drawing is linked the memory of two Christian workers—the one a minister of religion, outwardly in the zenith of success; the other a lay worker of the slums, troubled and disheartened by unexplained failure.

The relation between the two is expressed by an interview somewhat similar to this. "Want to speak to me? Oh, certainly. I am very busy—but I'll give you three minutes" (pulls out watch). "Can't get hold of the people — failed, discouraged." "Oh, no, I am sure you are getting on all right—always felt you were a capital hand at it—good-bye, I'm sorry I have no more time, but you must just stick to it." And so they part; and the result is very insignificant, only this, that the younger man leaves the other's presence with an odd frozen-up feeling as if a breath of icy wind had passed over him and shrivelled him up. Not soon again, I fancy, would he unburden his load and crave another's sympathy and advice, for alas! among us, are there not hundreds of "three minutes'" men and women to whom he might have turned with a similar result? They are always busy—bustling is a better word—always on the point of a meeting, or a service, or a class, here, there, everywhere. Generally they are men of strong physique, with a great fund of natural energy, and they have got into their heads the curious notion that religion can best be dinned into people by a system of shouting from every pulpit and platform, secular and religious, and so the noise they make has deafened them to all the gentler voices of life with their mightier influences.

It was the firm belief of a great English preacher who drew thousands to him that far more was wrought by the work of the study, of the fireside talk of individual dealing, than by pulpit sermons or platform teachings. I know some will say, "What men want is truth — truth pure and naked, winning its way without human aid. Personal influence is dangerous, begets hero-worship and the like; what do we want with a man's private life any more than with an actor's when the curtain drops? The kindly human friend, the counsellor, ever at the beck and call of those who want him, ever ready to believe that he needs those who need him; this is sentimentalism. Let a man preach his message, and what more can you expect from him." Now, grant it as true that a few strong souls do find all they want in this abstract Christianity, I yet submit that it is likewise true that the majority of ordinary mortals need human props and support in learning the Divine love.

"God gives us love, something to love
He lends us; but when love is grown
To ripeness, that on which it throve
Falls off, and love is left alone."

Further over these sketches we may not linger. In different degrees, the same spirit runs through them all, the spirit, as some one has called it, of the "everlasting go." On one page it is the good-natured willing worker, who has been drawn into the whirlpool of parish duties, until home with its quiet hours of taking in, and storing up becomes a cipher, and she laughingly admits to you that they do not leave her time now, "even for a cold."

Turn to another picture, the room of a poor working man's house this time. It is filled with litte, untidiness, and every imaginable disorder. The wife excuses herself on the ground that she is so busy with all the children, and confesses that she herself is "rather a bad one at getting up in the cold dark mornings." Your wonder at such conditions in what ought to be a happy orderly home is certainly diminished when the woman proudly informs you that she still teaches a class, and that three evenings every week are spent from home in work for religious societies. This is a case in a thousand, you say, but I believe many workers will bear out my own experience, that the fever of "doing" and "going" is spreading itself rapidly amongst the poorer, as well as the richer classes. There are factory girls I meet with times without number, earnest Christian girls, who see no harm in spending every evening at some society's meeting. Their different teachers urge them to be regular at the classes, pet, and make much of them, but they are all helping to destroy valuable home training, and to make the girls feel an evening with their mothers intolerably dull.

Over the last sketches I must pass hastily. They are entirely different from the others, and they deserve only the most kindly criticism. Those they portray I hold in the highest regard and honour, at the same time seeing in their common peculiarity a great error of judgment—an error which within my own knowledge has had disastrous effects, and done much to drive from the truth rather than to allure to it. Over these drawings is written the text, "Be ye wise as serpents and harmless as doves," and the sketches without exception are those of good-hearted earnest Christian workers, who have never realised the first clause of the command. Tact, wisdom, consideration of the sensibilities of others, skill in the presentment of the truth, in all these they are lacking.

Let us glance together at two types. The first is the well-meaning person who addresses you at every turn, in the midst of uncongenial surroundings, among people who will neither in the least understand nor make allowance, and speaks to you of the sacred things that lie buried deep in your heart, as if they were a mere matter of business. Such workers insist upon forcing on you tracts, they inveigle you into corners, and there ruthlessly and loudly proclaim truths which you may wholly believe, but which your shy, sensitive nature has only handled with great reverence. With their want of tact and blunt speech they not only offend, but draw ridicule from some on their message as well as themselves. They are constrained to pray with you on every possible occasion regardless of your mood or wishes; they think you hopelessly wrong if you cannot grasp truth by exactly the same corner as they, and at last you flee from them disgusted and prejudiced against Evangelical teaching.

For the second type one needs a still greater stock of patience. It is that of the worker who persists in bringing home religion by means of *anonymous* letters and warnings.

Is it, I ask, calculated to make the truth acceptable to a person to besiege him with letters or tracts, written, indeed, with good intention, but to which the writer has not the courage to attach his name? Such action savours of the cowardly and mean, in that it admits of no fair argument, and places the object of pity at a disadvantage; whereas an open avowal on the part of the Christian worker to the man in question that he wished to teach, help, or advise the latter, would be more courteous and more courageous.

And here the diary closes. Many, I know, will see far otherwise than I have on the various points we have looked at together; be that as it may, in one thing we shall surely all agree, and that the most important—viz., the lesson of the various characters and sketches is *wider* tolerance, *larger* charity, and to appeal to ourselves and to our opinions as Cromwell appealed to his Parliament, "I beseech you, my beloved brethren, I beseech you by the mercies of Christ to believe that you may be mistaken."

I. M. M. Kenward.

THE GLASGOW SEAMEN'S FRIEND SOCIETY has issued its report, showing earnest work and much blessing. The two missionaries report 1515 services, attended by over 89,000 seamen and others. All through the year God has graciously honoured his word in the salvation of sinners and in bringing blessing to his own people. The offices are at 128, Hope-street, Glasgow.

MISS ELSA BORG,

THE "ANNIE MACPHERSON" OF SWEDEN.

IF anyone to whom the subject of this sketch is unknown, should ask "Who is Elsa Borg?" no better general reply could be given than that she is the Annie Macpherson of Sweden. Between these two devoted workers for Christ there are many points of similarity, both in their aims and methods of work. Albeit that the one labours in a more remote and comparatively secluded sphere than the other, yet both hearts overflow with a Christian philanthropy leading to self-denying efforts for all sorts and conditions of men; while both are specially characterised by yearning desire for the neglected little ones, who alas! are found in such large numbers among the lapsed masses of humanity. Such workers should live in the hearts and the prayers of all who love the Lord, and it is with the purpose of making our beloved Swedish sister more widely known to all such, that we present our readers with this brief record of her history and work.



Elsa Borg was born in 1826, in Rytterne, Vestmanland, Sweden, where her father was a clergyman of the Established Lutheran Church. She was early left an orphan, and when her education was finished, she became governess for nine years to her step-sister's children. After some time of seclusion and study, feeling she must have someone to live for besides herself, and longing for a definite object in life, she took a situation as teacher to a family in the country. While here, though surrounded by none but worldly people, with no influences likely to bring about such a result, it pleased the Lord to bring her to the knowledge of Himself as He is revealed in Christ; grace led her to yield herself as a living sacrifice to God, her life thenceforth to be devoted to Him. The time had not, however, come for the definite purpose He had in view to be made manifest, so that the next twenty years of her life were spent in varied pursuits, the greater part in a school she opened in one of the Swedish towns. Work for Christ of a mission kind was also engaged in as opportunity occurred, and a training such as Divine Providence saw best suited for future usefulness was acquired.

It was just at the end of this period that the need for something to be done to attack the strongholds of sin which were to be found in Stockholm was laid upon the heart of some of God's people in Sweden. A district known as "the White Mountains," one of the worst parts of the city, was specially thought on, and earnest prayer was made that a way might be opened for Christian work there. It was resolved to start a Home for Bible-women, from whence mission work of every sort might be carried on, and Miss Borg was communicated with, with the view of interesting and engaging her in the movement. The Lord's time had come, the Lord's worker was ready, and in his own way the start was made. On New Year's Day, 1876, a small house in the centre of the district was offered for the first few years rent free if our sister would open it as a training home for Bible-women.

It was a great test of faith; she was no longer young, there was no human help of any account to reckon upon, and no funds, six krona, or less than seven shillings of English money, being the first and largest donation bestowed. Such work at that time was new in Sweden, and little understood, so that it meant entire reliance upon the living God; in no way could the arm of flesh be her support.

The house placed at her disposal needed to be repaired before it could be opened for the new work, and in the meantime Miss Borg paid a visit to England for the purpose of seeing similar efforts carried on in London, spending some time at Mildmay, and becoming familiarised with some of the best-known Christian institutions of the Metropolis. In many ways the time so spent was of great value as a preparation for future service. But everything she saw seemed so great and so well sustained in comparison with the smallness and the difficulties of the sphere to which she had to return; this, however, only served to strengthen and perfect her trust in God, and our friend went back to Stockholm determined to lean hard upon his almighty arm. One of the first questions to be settled was, Should there be a committee of management? This was decided in the negative, and the result, after years of trial, is that, as Miss Borg said recently to the writer, "The Lord has proved a good and precious Director." Trials abounded, and herculean difficulties presented themselves; indeed, if the whole story were told of that first Training Home, and the experiences of its inmates, few works would be found to have involved more real self-sacrifice and heroic endurance.

Miss Borg started with one Bible-woman to begin with, but others came forward, and the Home soon became too small for those desiring admission, only about twelve being able to be accommodated at once. These, after a course of one year's practical training were, and are, sent out into different spheres of Christian activity, such as orphanages, rescue homes, hospitals, sailors' rests, district visiting, etc. The need of enlargement was soon felt, and in 1878 another Home was opened, which is now occupied by a matron with three Bible-women, and twenty-two inmates. More than two hundred workers have gone out from these homes to different parts of the world, some being in Finland, in Russia, Alaska, Persia, Africa, and elsewhere. The visits and efforts of the women while in course of training resulted in much blessing to souls, and revealed great needs in many directions for further efforts. Among fallen women especially their influence for good began to be manifest: cases rescued from this class had to be provided for, and at first were taken to the Training Homes, but this was found impracticable to continue; a small house was therefore taken in the country for the purpose, but subsequently a larger house was provided in Stockholm, near to the Training Homes, and great have been, and are, the results God has permitted to follow.

Another branch of work was laid upon Miss Borg's heart, and rendered a necessity by the pressure of results already attained; it was on behalf of destitute orphans and neglected children. The workers were constantly meeting with these, and some at first were taken to the Homes, but it was soon found neces-

sary to start a separate institution, and in 1881 the first Orphanage was established, commencing with a matron and eleven children. Since then it has moved to a larger house, and has now a matron and helper, with twenty little ones in charge. Soon, in 1884, another house was opened, where twenty-two children are provided for, and in 1885 yet another was added for the accommodation of sixteen more of the otherwise abandoned and helpless waifs of Stockholm.

In 1891 an offer was made to Miss Borg of a house rent free in a lovely country village about thirty miles from the city, if she would remove one of the Orphan Homes there; this offer was thankfully accepted, as was also another similar one since made, so that now two of these homes are removed from all the dangers of town life, much to the advantage of the children both physically and morally. Moreover they are out of the reach of depraved parents and friends, whose influence in many cases proved a great difficulty while in the same locality. It should be said that only girls are received to these homes, such being of all ages, from infants to fifteen or sixteen years of age. The older are set to help the younger, all are trained for domestic service; and now at the village homes for outdoor work, in which women are so much employed in Sweden. A family life is maintained, everything possible being done for the comfort and well-being of the children; and, needless to say, spiritual influence of the purest and most evangelical type is brought to bear upon them all. It was the writer's privilege very recently to visit these orphans in their happy surroundings, and a scene of greater brightness, or a home breathing a more thoroughly Christian atmosphere, it has never been his lot to see. Many of the children are truly converted to God, and Miss Borg counts upon the prayers of some of these little ones as valued aids in her happy work. A fourth Orphanage was opened in 1886, which also has twenty children under its roof.

There is in connection with the city branch a mission hall, where Gospel services are held, and which is the centre of much useful work carried on in the neighbourhood, much blessing resting on the labours of the workers employed. In connection with this mission at "the White Mountains," two or three female workers amongst Arab women in North Africa are sent out supported by voluntary contributions received by Miss Borg for that purpose.

Anything said by way of eulogy or exalting the instrument would greatly grieve the honoured worker of whom we have written, than whom no more simple-minded or unobtrusive toiler has ever been found in the great field of God. For sixteen years she has been upheld by God's power alone, her faith a living testimony to the faithfulness and all-sufficiency of Him who has been her only trust. Often has faith been sorely tried, but as often have signal interpositions of Divine providence been manifest. This was especially seen on one occasion, when the house most important to her needs had to be sold; no means being forthcoming to retain it, when the City authorities were led to purchase it, and allowed Miss Borg to continue in possession at a moderate rent, voting from year to year 4000 kroner in addition to help her work in the district she occupies.

Beside her many other labours, Miss Borg has for many years been the editor of a monthly magazine called *Trans i Tvila*, or "The Rest of Faith," which has been a blessing and help to many, scattering precious seed where otherwise none would fall. Just now, or when the writer last saw her, she was receiving numerous applications from different parts entreating her to take distressing cases into the Orphanages, but all were more than full. It was on her heart to open yet another, and earnest prayer was being offered that the Lord would enable her to do so.

A few small contributions had already been promised or given, which seemed an earnest of more to follow, but they were far too few to warrant action. Would that the hearts of God's people might be opened to send her prompt help, so that this dear aged servant of Christ may be spared in her last days the pain of refusing urgent calls for rescue on behalf of the perishing, simply for lack of money, which spent for God, shall bring praise to Him and salvation to souls for whom the blood of his Son was given.

MESSRS. WHITTLE AND STEBBINS.

These esteemed brethren, after closing up their Irish campaign, have paid a visit to London, much to the satisfaction of their many friends in this city. As noted elsewhere, both evangelists, with Miss Whittle, took part in the annual meeting of the Stratford Conference Hall. At the noon prayer meeting in Aldersgate-street on Thursday last Major Whittle gave a very choice and stimulating address; while Mr. Stebbins and Miss Whittle sang delightfully a new song, composed by the former to words written by the Major.

The same evening the evangelists were present at Dr. Pentecost's weekday congregational meeting in Marylebone Presbyterian Church, which took the form of a service of song. The chief singers were Mr. Stebbins, Miss Whittle, and Dr. Pentecost's eldest daughter. Either as solos, duets, or trios, some of the very choicest pieces from "Songs and Solos," and "New Hymns" were rendered with all the charm and power that come from the combination of richly sympathetic and cultured voices. It seemed to some of the listeners, at any rate, like an hour at heaven's gate.

Major Whittle gave a very telling Gospel exhortation, and Dr. Pentecost interspersed most interesting remarks of a reminiscent character.

On the forenoon of Good Friday Mr. Stebbins, accompanied by Miss Ada Rose, sang at Dr. Parker's service in the City Temple. Our gifted American brother received hearty thanks from the famous preacher, and a cordial welcome to come again whenever he was in London. Mr. Stebbins sailed for New York on Saturday in the *Umbria*.

Persecution in Morocco.

Dear Sir,—Two Spanish Protestants have been sent to prison to-day by their consul for attending our meetings. They were not allowed to call witnesses or make any defence, neither could they obtain a paper stating what they were charged with. They are imprisoned in the foul Moorish prison, in a room containing some thirty or forty thieves, murderers, etc., etc. Both are married men with families, and the wife of one of them is confined to her bed by illness.

The men do not know how long their imprisonment is to last. May I ask for the prayers of all readers of The Christian?

Yours very sincerely, N. H. Patrick.

Tangier, Morocco, March 25.

UNDER THE BANNER.

A HYMN FOR THE LORD'S SUPPER.

"He brought me to the banqueting house, and his banner over me was love."—S. Song ii. 4.

He brought me to the banquet,
Else had I never come;
He taught my heart to praise Him,
Else had my lips been dumb.
With patient quest He sought me—
The sheep that went astray;
With his own blood he bought me—
A price none else could pay.

"Is it for me, sweet Saviour,
This feast of love divine?
For me these precious emblems,—
The broken Bread, the Wine?
With faith so poor and feeble,
With love so faint and cold,
May I approach thy table?
May I communion hold?"

So questioned I. For answer,
He bade me look above:
And lo! displayed above me
The banner of his love.
Inscribed upon that banner
My welcome I may trace;
Oh! how it doth unravel
The mystery of grace!

And now, no more I tremble,
No more my faith is weak;
He surely will interpret
The joy I cannot speak.
And since He spreads the Table,
And doth the feast prepare
For all his chosen people,
I too may venture there.

He brought me to the banquet,
Then surely He is near;
It surely is the cadence
Of his dear voice I hear:
"Not everyone that doeth,"
The message seems to be,—
"But everyone that loveth
Should thus remember Me."

Thrice happy, blest position!
How safe from all alarms!
His arms are "underneath" me—
Those "everlasting arms;"
And over me his banner,
All gloriously unfurled,
Defies the angry armies
Of an unfriendly world.

No party name may blazon
Upon his banquet wall;
No rivalry obtaineth
Where He is "all in all."
His saints should turn their faces
(Like those of cherubim)
In love to one another,
And all in love to Him.

If such the tidal blessing
When fellow-Christians meet,
What of the ocean-fulness
Around his mercy seat?
What of the full communion
Our Father hath in store?
What of the "weight of glory"
That lieth on before?

Who first of us who gather
Within the house below
Shall pass into that glory,
It matters not to know:
Only a blood-red banner
Conceals the House above,
And still the fair inscription
On either side is "Love."

He brought me to the banquet,
Else I had never come;
He taught my heart to praise Him
Else had my lips been dumb.
And in that richer banquet,
Preparing for his bride,
I know that I shall see Him,
And shall be glorified.

Lucy A. Bennett.

SECRETARIES' PRAYER UNION.—Mr. E. J. Kennedy, of Exeter Hall, has consented to act as the President of this Union for the ensuing year.

MILDMAY MISSION TO THE JEWS.

Rev. John Wilkinson's summary of work during 1892, in connection with the Mildmay Mission to the Jews, is full of interest for such as study evangelistic progress. After reiterating the Apostolic rule "to the Jew first," and insisting upon the duty of Christians to give the Written Word as freely as they speak to others of the grace of God, he says—"The world will never be supplied with Scriptures by sales; and the world will never be evangelised without the Jews." It is cheering to learn that the work has extended in various parts of the world, and that the lives and health of the labourers have been preserved.

By way of introduction, Mr. Wilkinson says:—"During the sixteen and a-half years of the existence of this Mission, we have received for general and special objects, in freewill offerings alone, over £80,000, in sums varying from a half-penny to five thousand pounds. We have never been in debt. I am now in my forty-third year of service for Israel, and the service is increasingly happy and blessed."

Glancing at the various institutions, he writes:—"The many thousands of Jews driven out of other countries and flocking to our own country, many to remain permanently amongst us, and others passing through to other lands, will probably make London, to the end of their dispersion, one of the most important centres of missionary effort throughout the world. We have probably in London alone, at the present time, no less than 100,000 Jews, nearly double the number we had when this Mission was commenced. Our provincial towns have probably another 50,000. Nearly all who come to our shores are very poor, destitute, and in deep need. Many were well-to-do tradesmen or merchants, who have lost all by banishment from home, business, and country, to wander over the face of the earth, and to be plundered everywhere of the little all they were able to bring away with them. The poor delicate women and children suffer dreadfully.

"Through the ministry of our Medical Mission we come into repeated touch, during the year of regular work, with about 5000 fresh cases of men, women, and children. The sewing class, night school, Gospel meetings, and the shelter, bring us into contact with many other thousands of needy ones, so that by means of our regular agents and agencies we can wisely administer temporal and temporary relief in food, fire, and clothing, without any extra cost in distributing. This affords our Christian friends a splendid opportunity of doing some real charity in the Lord Jesus Christ's name, among his brethren, and for his sake.

"Our Medical Mission, which of course is exclusively for Jews, reaches the sick poor, and is a blessing to thousands. It employs two qualified medical missionaries, assisted by two trained deaconesses, who speak German, and are aided in service and in song by other devoted lady-helpers. Many through this branch have been led to confess their faith in Christ."

Other useful institutions include—the Convalescent Home at Highgate; the Children's Home at Newington Green; and the Sewing Class, with a weekly attendance of nearly 300 Jewesses. There are accounts, by the various workers, of loving effort at home and abroad. Mr. Levinski, who meets the Jewish immigrants at Tilbury, says that from six to nine boats arrive every week from Hamburg, bringing Jews who have come from Poland, Russia, Germany, Austria, or Hungary. During eight months he met over five thousand Jews on the boats, distributing among them Scriptures in various languages, and assisting them in all the way in his power.

In some concluding words, Mr. Wilkinson says:—"The driving the Jews by hundreds of thousands out of one land is producing a Jewish question in every land, which can be solved only by restoration to Palestine. Restoration has already set in. Eighteen colonies are already established by Jews in the Holy Land; eight in the Jaffa district, five in the Galilee district, and five in the Carmel district. About 400 families are in these colonies, cultivating about 25,000 acres of land. Some of the colonies belong to the Rothschilds, and others to private individuals. During the past year one railway has been opened, and others are in course of construction. Within the last few years more Jews have returned to Palestine than the number who came back from Babylon under Ezra and Nehemiah. Surely these and many other events tell us plainly that the end of Israel's dispersion is very near; and that the return of our Blessed Lord cannot be far off. Let us live in readiness for, and work in expectation of, his speedy coming!"

Copies of the report (6d. to non-subscribers) may be had by addressing Mr. Wilkinson, 79, Mildmay-road, London, N.

"AGE NOT OVER THIRTY."

How often does the above form an item in advertisements for workers for different departments of Christian work—often in conjunction, too, with other qualities which are (except in rare instances) the growth of years of experience and discipline! It seems worth while to inquire if this demand for youthful workers is according to the divine plan. How slow, judged by human rules, are the divine methods, and how long does the Lord take in preparing his servants for the work He assigns?

What are the qualities so desirable in youthful workers? Probably, chiefly, zeal, earnest enthusiasm—what we call "go." But may not these be often secured at the expense of other qualifications, perhaps even more valuable—stability, patience, sympathy with the erring and disappointed? Moses' life illustrates this well—"When he was full forty years old" (not so very young, either) "it came into his heart to visit his brethren,"..."and seeing one of them suffer wrong he defended him, and avenged him"..."I smote the Egyptian." Plenty of zeal and "go." "He supposed they would have understood how that God, by his hand, would deliver them; but they understood not." . . . "Then fled Moses and was a stranger in the land of Midian." . . . "And when forty years were expired" the Lord appeared to him and said, "Come now, I will send thee unto Pharaoh that thou mayest bring forth my people," etc. "And Moses said, Who am I that I should go?" How different his estimate of his own ability and fitness—but had he learnt nothing during those forty years?

Who can imagine that the fiery, impetuous Moses at forty could (humanly speaking) have had the patience he afterwards displayed under all the provocations of Israel's wilderness journey, when the inspired commentary upon his character is "The man Moses was very meek"?

Study the life and work of many of the Lord's anointed ones, and see what long preparation for their life work. John Baptist, though "filled with the Holy Ghost" from birth, was "in the deserts until the time of his showing unto Israel," and even our Lord Himself, though at twelve He "must be about his Father's business," and "they were astonished at his answers," yet was thirty when He entered upon his public ministry.

Looking back over one's own life, one can see that though perhaps at twenty-five there may have been a greater eagerness to undertake work, possibly greater physical power, and a good deal of warm enthusiasm, yet at forty-two there is at least greater knowledge of human hearts, more patience, less confidence in self and more in God. Does experience of repeated disappointment and trial count for nothing?

Are not such splendid instances of fruit in old age, as George Müller, over eighty, and Isaac Sharp, eighty-eight, still actively engaged, and many others, sufficient proof that one is not necessarily worn out at forty, or even fifty?

When staying some time ago at Miss Mason's House of Rest, Eastbourne (which, by the way, is a true resting-place), two cases in point greatly impressed me. One, a young girl twenty-three or twenty-five perhaps, superintendent of a Y.W.C.A., so youthful, inexperienced, and wanting in weight and sobriety, one could not imagine any girl in trouble making her her confidante; the other a lady about fifty, decidedly slow, methodical, &c., but thoroughly good and motherly, had had great experience with young people in the mission field, but could not get employment because too old, though in every way well fitted, and by no means worn out physically.

I commend this subject to those whose work may be to appoint or recommend to different spheres, asking them to consider whether being somewhat past the prime of life is a sufficient reason to reject any applicant. E. M. H.

STRATFORD CONFERENCE HALL.

The work of the Stratford Conference Hall and Young Men's Christian Association has from the first enjoyed in a rich degree the blessing of God. As is well known, the spacious building in the West Ham-lane was erected eight years ago as a memorial of the great harvest of souls gathered in during Mr. Moody's mission in 1884. It has ever since been a rallying point for Christian workers in East London, and within its walls the Gospel has been faithfully proclaimed, and with continual spiritual success.

The report for last year, presented at the annual meeting on Tuesday evening last week, recorded with joy Mr. Moody's second visit to Stratford, last year. Reviewing the work of the year, the members of the council declared: "We are day by day more than ever convinced that, notwithstanding the lamentable increase of soul-destroying errors, the Gospel of the grace of God, faithfully proclaimed, attracts the multitude as no other teaching does. On every Sunday evening our hall is filled with men and women ready to listen to the glad tidings of great joy—a full, free, and present salvation through a definite personal acceptance of Christ and his finished work—and many a soul goes forth rejoicing in pardon and peace." This is a very cheering statement, but it is only one among many in the report. Space fails for more than a mention of the good work of the Mizpah Bands and Evangelistic Choirs; the mission organisations for testimony in the open air and the common lodging houses; and the loving ministries of the Samaritan and Convalescent Home funds. These operations engage men and women alike. The work of the Y.M.C.A., though more restricted in its scope, is by no means secondary in importance or influence. The Sunday afternoon Bible class registers an average attendance of 145, and a large number of young men owe their spiritual enlightenment to it.

The annual meeting already mentioned was presided over by Lord Bennet, who in a few words professed his personal interest in Christ, although he was sorry that his Christian life did not begin earlier than twenty months ago. He intimated that he hoped in a few weeks to go to the United States, to join Mr. Moody in Gospel work.

Mr. W. S. Caine, M.P., struck a high note in a brief address to Christian workers. We have no right, he said, to take all the privileges and refuse the responsibilities of the Gospel of salvation. Christ died not only to save us from hell, but to "purify to Himself a peculiar people zealous of good works." So we are set apart for God's work in the world, to bring about his kingdom. In the Sermon on the Mount, the charter by which Christians must regulate their lives, Christ told his disciples: "Ye are the salt of the earth"; but in order to do its purifying work, salt must come into contact with that which it is to preserve. Christians are as salt in the world of corruption, and they must not be above coming into contact with the vice, wretchedness, and rottenness of society. Only by effort on such lines can men and women living in sin and misery be won to Christ.

With reference to methods of work, Mr. Caine said that in his mission hall at Clapham he sometimes holds ticket meetings, "Somebody Else" being the ticket which secures admission. The plan seemed to commend itself warmly to some who heard of it for the first time. In conclusion, Mr. Caine remarked upon the wealth of many in Gospel privileges, adding, "I have been sucking goodness out of the Gospel for thirty-three years, and there is plenty more yet. But we must not be lazy, or we shall surely be barren in our own souls."

After a few words by Mr. R. C. Morgan, expressing deep interest in the work, Mr. C. Boardman, the treasurer of the institution, made a financial statement, showing a debt of £300 still on the building. Some promises towards the reduction of this amount, as well as towards carrying on the work, were received during the evening. The last speaker was Major Whittle, who was heard with pleasure by many old friends. In the course of the evening, Mr. G. C. Stebbins and Miss Whittle rendered duets, which were highly appreciated.

TEMPERANCE IN RUSSIA.—The Russian clergy have received orders to preach against drinking, which has hitherto been encouraged by the State for fiscal reasons.

MR. JOHN CURRIE IN GLASGOW.

This evangelist has concluded a three weeks' mission in Bridgeton Baptist Church, Glasgow. The meetings have been very much blessed throughout. Though small in attendance at first, they quite overflowed the building towards the close.

Mr. Currie has a wonderful grip of Scripture loctrine, and his addresses make the Bible speak. The members of the church profited much by his teaching, and from the beginning his message was blessed to sinners. Many of the young people of the church were led to decide for Christ, and some who had scarcely ever seen the inside of a church were attracted by our brother and won to Christ. Several of those who knew Mr. Currie in this country before he left for America came to hear, and have been converted. Others notorious for their wickedness are now witnessing a good confession.

Once or twice the meetings were addressed by Mrs. Currie, and on the occasion of the two last meetings, Mr. G. C. Stebbins, the brother-in-law of Mr. Currie, was present, and sang some of his beautiful hymns. These three weeks have been the healthiest season of revival we remember in the church.

Wm. J. Millar, Pastor.

THE GLASGOW BIBLE INSTITUTE.

There has been no increase in the number of students residing in the institute during the month, for, although there have been a good many applications, the directors are desirous of exercising some degree of care in the selections made, more especially as the first session is now pretty well advanced. There have been additional enrolments both in the day and evening classes.

One of the students, in his notes of the day classes, says:—"The work of the day classes for the past month has gone on with unbroken regularity. The Bible, as most will know, is the text book, and the course of study at present is proceeding right through it systematically. Time to the students does seem to fly rapidly. There is inclination enough on their part (if it were possible) to clip the wings of old Time. The examinations for the past month have covered such subjects as the Critical Theories on the Pentateuch; the historical books of the Old Testament, with the contemporary poetical and prophetical books in chronological order; also, the Doctrine of God, etc."

The practical side of the work till the early part of March was mostly confined to visiting and assisting at various mission halls, and with perhaps a rare exception, every night God's saving power has been made manifest. The students assisted Mr. MacKeith (the far-famed children's preacher) in the after meetings of a series of children's services held in Free St. Peter's Church. We have every reason to believe a great work was done for God. The impression seems to be indelibly stamping itself on many minds that the Christian Church has not yet half realised the importance of work amongst the children. It is amazing to see how children of tender years can grasp the truth and be started to work for Jesus. We witnessed a most gladdening sight at Bethany Hall on a recent Sabbath night. There had been a good work among the children there, and Mr. Logan wisely got them started to do something for Jesus; and there in the after meeting were little boys and girls who had been converted, going through among their wee companions, speaking to them about their souls and about Jesus.

During the week commencing March 12, a special mission was undertaken by the students, in Paterson-street Hall (Berkeley-street U.P. Church Mission). The narrow streets adjoining are densely populated, and wickedness abounds. A strong effort was made by house-to-house visitation, open-air meetings, and children's meetings before the evening Gospel meeting, to stir up an interest among the people, and the Lord gave very real blessing. Night after night a number of souls were dealt with, and every evening several (sometimes ten or twelve) made profession of faith in Christ. The work among the children, too, was deeply interesting, and a large number of the little ones professed to trust Jesus. The students are now carrying on a special mission at Bethany Hall, Bridgeton. There are large attendances, and considerable blessing. The work here is of a very lively description, and is evidently telling on the community.—*The Reaper.*

MEMORIES OF M'CHEYNE.

Sunday week was the 50th anniversary of the death of Rev. Robert Murray M'Cheyne, the first minister of St. Peter's Church, Dundee, and one of the most saintly men Scotland ever produced. In M'Cheyne Memorial Free Church — a building erected to commemorate Mr. M'Cheyne's life and work—Rev. Mr. Alexander, the minister, made fitting reference to the occasion. The hymns sung were those of which Mr. M'Cheyne had been fond; the lessons read from the Old and New Testaments were those read fifty years ago when the congregation of St. Peter's met to mourn their deceased pastor. The text consisted of the words inscribed on the front of M'Cheyne Memorial Church—"And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever" (Daniel xii. 3).

The preacher in his discourse said there were not many men who died fifty years ago about whom he should care to preach, but this man was one who stood out from among the men of his generation, whose name was as fragrant in Dundee as it was fifty years ago; and whose fame had gone over all the English-speaking world, and whose life and works were read in every part of Protestant Christendom. His was the name of one of their few Protestant saints. What was the secret of it? His life was short—he died before he was thirty; he was a simple Presbyterian minister; he was not, according to the law of the Church of Scotland as interpreted by the Court of Session, entitled to be regarded as a proper minister of that Church; he had no business to sit among his betters at the Presbytery; he was not a great man as the world counted greatness; and, while their hearts would be thrilled by reading his sermons, they were not the sermons of a great preacher; his ministry was less than six years, and even that time was broken by ill-health. Why was such a man so remembered? There was but one answer—he carried about with him wherever he went the savour of heaven and of holiness. He was a man of God, who daily saw his Maker's face; one who daily came forth from that awful Presence with a message for the people, and who spoke words of power. M'Cheyne was fortunate in having Dr. Bonar as his biographer, and that, too, was one of the secrets of his fame. M'Cheyne was as unlike the popular idea of a religious man as could be. He was a young Christian gentleman, thoroughly accomplished, and, above all, thoroughly earnest.

Touching on the main events of M'Cheyne's life, the speaker said that great results followed his work in the parish of St. Peter's, and the question naturally arose, What was the kind of preaching? It was simply evangelical doctrine, which was often so much despised nowadays. He preached simply the ruin of man by sin, the regenerating might of the Holy Spirit, and the redemptive power of Jesus Christ crucified. In conclusion, the preacher enforced the lessons to be learned from the life of M'Cheyne, both by the members of that congregation which bore his name, and by the Christian community in general.

YOUNG WOMEN IN THE CITY.

Prayer for the three nights' mission at the Old Welcome, Cross Key-square, by Mr. W. R. Lane, for young women in the City, was abundantly answered. The attendance was very large; one night the lecture hall, which seats about 600, was crowded. At the close of the address many were convicted of sin, and earnestly sought salvation. Some with difficulties which before had hindered them finding the peace they needed, were enabled definitely to take Christ for their Saviour and Deliverer.

The Christians also were blessed, and many who had never before confessed Christ were led to do so. Now remains the blessed work of looking after these young converts, and helping them to stand fast in the Lord.

E. Fisher.

THE OPIUM CURSE.—A very interesting and enthusiastic series of meetings was recently held in the Isle of Wight in connection with the Anti-Opium League. Mr. W. Raju Naidu and Rev. A. Langman (of the C.I.M.) were the deputation. All the meetings were well attended, the audiences giving expression to feelings of horror and surprise at the facts revealed concerning the misery and degradation caused by the opium trade.

BOSTON MONDAY LECTURES.

At Mr. Joseph Cook's 234th Boston Monday Lecture on March 13, the prelude was "Perils and Promises of the World's Fair: Crime and Christianity in Chicago." As a nation it is our solemn duty to prevent the World's Fair from becoming a carnival of crime. Chicago has been noted for the lawlessness among its mixed population; but there are as many flies in the ointment in New York as in that of Chicago. They do not, however, buzz as loudly. What are the prospects for crimes being committed at the World's Fair? Among the sources of crime Mr. Cook announced that the W.C.T.U. find a plan for bringing to Chicago 25,000 girls. Against this horrible iniquity they protest to the mayor, who has promised to use the utmost of his power against a crime worse than the burning of victims with fire. Our German forefathers were, on the whole, purer than we. The hope and welfare of a nation depend on chastity. Cases of kidnapping of girls were mentioned.

In the Chicago Fair there are eighty-seven places where liquor is to be sold on the grounds. The sidewalks are to be sprinkled with whisky to allure visitors into the saloons. Miss Willard is needed from England to lead an army of 200,000 women against the liquor interest.

Sabbath desecration will be terribly prevalent. Gambling in its various forms will be there. Schools have opened for instructing youth in gambling. Anthony Comstock will be needed there to make war on gambling, as he is now doing in New Jersey. An instance of open robbery was given in a central part of Chicago. If that is done in the open part of the city, what will it be in the byeways? Already Chicago is feeling that her police cannot maintain order during the Fair, and is calling for help. But New York and other cities will have no duty to send police there. Added to all this is the expectation of having Carter Harrison as mayor. He and 6000 saloons will make Chicago a national disgrace. In fact, there are said to be three Chicagos—the American, the foreign, and the infernal.

On the other hand there will be counteracting influences. Evangelical agencies will be at work for good. Mr. Moody and other men whom God has honoured will be there. The American Sunday will also be there on exhibition. Some are fearing the influence of the Congress of Religions, but more good than evil is to be hoped from it. The signs of the times are favourable.

The lecture considered "the worth of Sunday to religion." The value of social worship was set forth; the good that can be accomplished by allying one's self with active workers. The prodigal son grows old, not more because he is fed by husks than because he is not fed by the Holy Spirit. The value of developing conscience was dwelt upon, and nothing is greater in conscience than God. Phillips Brooks defined conscience as all openness of the soul to God. Baptism, the Lord's Supper, the Lord's Day, preaching, make the Church. Holy convocation is like the sun to vegetation. Secret societies cannot take the place of the Church. The lecturer needed three hours every Sunday for putting adipose on his spiritual ribs. The Lord's Day becomes the devil's day when used as a holiday. We do not wish to be continentalised in regard to Sunday, or to have a continental police army. Mr. Cook read some of the many replies he had received on the Sunday opening question. They all agreed but two. He closed with a summary of the lectures.

The report of the lecture committee, including the resolutions, closed the successful eighteenth year of the course.

A TWISTED CHRISTIAN.—A gentleman in New York recently said to another, "Is Mr. L—— a Christian?" He replied, "Well, yes: Godward he is all right, but manward he is just a little twisted." How many really good people lay themselves open to this description! They do not carry out their Christian principles so as to be void of offence. Their life is not lived up to their faith. In small things they dishonour God. In some of their common-life dealings they do not carry out their principles amongst their fellow-men. We are afraid the "little twist" is more or less to be seen in us all. Alas! twists of temper, twists of inconsistency, society twists, business twists, home twists! May God set us upright and give us in our daily life a straight backbone, so that we may walk upright amongst our fellow-men on our way to heaven!—*The Quiver.*

MR. SPURGEON'S LAST BOOK.*

Posthumous is a pathetic word. Whether they be children or books, or works of any other kind, that see the light after the father or author has closed his eyes in death, they never fail to elicit a tender human interest. Mrs. Spurgeon's wifely preface to this posthumous writing appeals to the hearts of all who loved her husband, and the number of these has been multiplied since he died. She says: "It stands alone in its sacred and sorrowful significance. It is the tired worker's final labour of love for his Lord. It is the last sweet song from lips that were ever sounding forth the praises of his King. It is the dying shout of victory from the standard-bearer who bore his Captain's colours unflinchingly through the thickest of the fight...Much of the later portion was written on the very borderland of Heaven, amid the nearing glories of the unseen world, and almost 'within sight of the golden gates.'"

This is not only an exposition and a commentary. It is an education in the true method of Bible-reading, which is Bible-feeding. It shows us how it was that Charles H. Spurgeon was always so simple, so ready, so overflowing. Not only his soul but his spirit was fed with Scripture truth. Not only the intellectual and emotional part of his nature was interested, but the spiritual part, by which we come into contact with God, who is a Spirit, was taught and built up, as he found his words and did eat them, and they became the joy and the rejoicing of his heart.

These comments, therefore, are even more experimental than expository, for experience is the best expositor. Thus he says, on Matt. xiii. 52: "Old truth is made new by a living experience; new views of truth, if indeed it be truth, are only the old in a fresh light...Only things worth putting into a treasury are worth bringing forth to the household. That scribe had need be well instructed who has to keep on handing out a variety of precious truth throughout a long life."

We believe that few things would please Mrs. Spurgeon better than to be enabled by subscriptions to her book fund to send a copy of their pastor's posthumous book to all those who have passed through the Pastors' College, or who are in it now. It will give them invaluable help in the first of the four Gospels. It contains numerous terse sentences which will be useful for quotation when they have been read, marked, learned, and inwardly digested.

A UNITED MISSION IN NOTTS.

Mr. Herbert J. Knight, of the Evangelisation Society, has concluded a fortnight's mission at Keyworth, near Nottingham. The mission was promoted by the Congregational and Primitive Methodist Churches, and the services were held in the two churches alternately. In each church there was not only accommodation for the large congregations which gathered, but also suitable rooms for conversation and prayer with inquirers. Every house in the village was visited previous to the mission, and united meetings for prayer were held. An outdoor meeting was held every evening.

The services were marked by quiet joy and assurance on the part of Christians, and Mr. Knight's earnest, impressive, and persuasive appeals to the unconverted were followed by many conversions. Men and women of all ages were deeply moved by the Holy Ghost, and were constrained to yield themselves to God through penitence and faith which are in Christ Jesus.

There were separate meetings for men, at which Mr. Knight was able to speak of the peculiar temptations of young men, and to say plain and kindly words of advice and warning. The attendance increased as the time passed on, and interest in spiritual religion increased with the progress of the mission. The co-operation of the two churches was in every way pleasant, and the unity of the Spirit was kept in the bond of peace.

GOUT.—Lecturing recently at Birmingham, Sir Crichton Browne said that gout was almost unknown in Ireland until the introduction of Dublin stout.

* The Gospel of the Kingdom. A popular exposition of the Gospel according to Matthew. By C. H. Spurgeon. With Introductory Note by Mrs. Spurgeon. (6s. *Passmore & Alabaster.*)

MISSES SMITH AND BAX.

On Wednesday, March 15, a mission was commenced in the Methodist Church, Manorhamilton, by Miss Smith and Miss Bax. From the first the attendance was large, and increased daily, until 400 to 500 people were packed into the church. Some prejudices had to be overcome, but the power of God's Spirit prevailed, and day by day during the two weeks of the mission men, women, and children were "inquiring the way to Zion with their faces thitherward."

Tuesday, March 28, was the close, and seemed to be the crowning meeting of the series. In the short space of forty-five minutes 110 persons stood up to witness for Jesus. Miss Bax delivered a most impressive total abstinence address, and fifty signed the pledge. H. M.

RICHARD WEAVER IN LONDON.

This honoured servant of the Lord has again visited Malden Hall, the North-west Branch of the Evangelistic Mission. On Sunday, March 26, the hall was full in the afternoon, and in the evening every part was packed. Some hundreds attended the overflow meeting held in the schoolroom below, and God gave blessing at both services.

On Monday a special effort was made to reach the men of Kentish Town. Each member of the men's Bible-class invited two men to a tea, to which about 250 responded. These occupied the front seats in the meeting upstairs; then the doors were thrown open to the public, and Richard Weaver spoke with very great power. Big, burly-looking men were thoroughly broken down, and wept like children. At the close of the service several got up and went to the front row of seats, confessing their desire to be saved, and some very remarkable cases were met with by the workers.

Such was the case each night of the mission, which came to an end only too soon. Many prayers are going up to God that He will strengthen his servant in body, richly bless him in soul, and still use him more abundantly in his service.

The veteran evangelist hopes to begin a week's mission at the Presbyterian Church, Kentish Town-road, N.W., on Sunday next.

GOSPEL TEMPERANCE MISSION.

In connection with the celebration of the fifteenth anniversary of the Blue Ribbon Gospel Temperance Mission at Hoxton Hall, an interesting meeting was held last week, under the presidency of Mr. William Noble, the founder in 1878 of this particular form of the temperance work. The capacious hall was well filled. Mr. Webb opened the proceedings by prayer.

The Chairman, in calling upon the secretary for his statement, referred to the great disaster which had happened to the work by the loss of Mr. William Palmer, who, he said, had supplied the ammunition for the fight which had been carried on at the hall. They intended that the work should continue, but he reminded them that it depended upon themselves. From the statement of Mr. Rae it appeared that every week throughout the year twenty-five or twenty-six meetings were held, the result of which was that pledges had been taken by 313 men, 324 women, and 335 girls. Mr. Occomore (the visitor), in his report, stated he had made 1856 visits from house to house during the year. The Help One Another Society was still progressing. There were 249 on the book at the end of the year. The Girls' Guild had 905 on the book, all on good standing, with an average of 672 in regular attendance.

The Chairman gave an interesting account of the commencement of the Blue Ribbon Army. He described the difficulties they had had to face, and said since the doors had been opened over a million pledges had been taken, and cards had been issued from Hoxton Hall to every country in the world. They had lost their best friend in Mr. Palmer, but he (the chairman) had faith that if real work was done the means would be forthcoming, that they would not, he felt sure, let the work fall through. With regard to the Government Bill, he said he wished it went to the extent of shutting up the wretched clubs. Mr. Matthew Burnett, Mr. Jones, and others delivered short speeches. During the evening the Zulu Christian Choir sang a selection of sacred and temperance songs.

Y.M.C.A. MISSION AT HULL.

We expected great things, and God has answered our prayers. Hundreds of men and women have been awakened, and many have obtained pardon, and peace through the Word preached and sung by our friends.

The Y.M.C.A. committee engaged Hengler's Circus, the largest building in the town, seating about 3500. On Sunday afternoon, March 19, at a meeting for men only, Mr. E. J. Kennedy gave an address on betting and gambling to a vast audience. He treated the subject with marked ability. The evening meeting was open to all; the building was packed in every part. Numbers were under deep conviction of sin, and there were some remarkable cases of conversion. Miss Ada Rose sang several solos with wonderful effect.

During the week services were held every afternoon and evening (Saturday excepted), and were well attended. Every meeting was fraught with blessing. Mr. G. C. Stebbins arrived on Tuesday, from Glasgow, and remained until the close of the mission. In company with Miss Rose, he delivered the Gospel in song with much earnestness, and we believe won many hearts for the Master.

The closing meetings on Sunday, March 26, will not be soon forgotten. In the morning Lord Bennet presided at a meeting for non-churchgoers. Mr. Kennedy gave an address on "L.S.D." He pointed out the great responsibility of those to whom wealth is entrusted, and spoke of its power for good or for evil. Leaving the monetary view of the subject, he skilfully used the letters to denote Love, Salvation, and Deliverance.

In the afternoon the meeting was devoted to the question of social purity. The circus was crowded with men only—numbers could not obtain seats. Mr. Kennedy handled the delicate subject in a very judicious manner. At the close of this address, Lord Bennet gave the story of his life, and showed how God could "pluck a brand from the burning."

In the evening the throng was so great that a neighbouring chapel was pressed into the service for an overflow; even when a thousand people were packed into it many hundreds were turned away. The inquiry rooms were occupied until nearly eleven o'clock. Mr. Norman Bennet, of Cambridge, Mr. Sweet and Miss Sweet, of London, rendered splendid service at the closing meetings. The one regret expressed by all was that the mission could not be continued another week. The prayers of thousands of God's people in this town will follow Mr. Kennedy and those who assisted him in our Y.M.C.A. Mission. J. W.

BETHNAL GREEN FREE LIBRARY.

Lord Kinnaird presided at the seventeenth annual meeting of this institution, when Mr. Atkinson, superintendent of the work of the Christian Community, read a very satisfactory account of the year's work. The income was £580, and the expenditure £614, in addition to which the income of books, presented by friends, amounted to between two and three thousand volumes. Nearly 34,000 readers attended the reading room in ten months; and numbers out of employment who cannot afford a penny to buy a paper read the advertisement sheets posted up in the street at 7 a.m. The library is really a school of technical instruction to such as choose to make use of it, while evening classes and free lectures are an important feature. On account of the number of books having outgrown the building, the chief want at present is a larger building, in a main thoroughfare, in which the work can be developed by affording more ample space for the readers who wish to attend.

The Chairman, Mr. George Nokes, the Rev. W. J. Dawson, Mr. George Howell, M.P., and other friends spoke earnestly in support of the institution.

BOURNEMOUTH.—A meeting has recently been held in the Digby Institute in furtherance of the Medical Missionary Association, at which addresses of great interest, full of incident and information, were given by Dr. Roberts, late of Belleville Mission, Paris (Mlle. de Bröen), and by Dr. Maxwell (formerly of Formosa), Superintendent of the London Medical Mission, 49, Highbury Park, where a number of students not only have the advantage of medical instruction but of evangelical and evangelistic training. Mr. Jno. M. Douglas and Mr. R. C. Morgan also spoke.

HEBREW CHRISTIAN PRAYER UNION.

The Hebrew Christian Prayer Union is an association of Jewish believers, spiritual successors of Andrew and Philip, who, having found the Lord, promptly sought their kinsfolk and told them of the Messiah. The Union numbers several hundred members, who meet periodically for prayer and mutual encouragement in Christian life and work. The roll contains the names of many pastors and missionaries belonging to the House of Israel; and however undemonstrative its operations may be, as viewed from without, the Union is undoubtedly influential in holy purpose and testimony for God.

It is the custom of the members of the Union to meet with a peculiarly interesting object every year at the Passover season. That object is to commemorate the fulfilment of Mosaic types in

THE ONE PASSOVER SACRIFICE,

by showing "the Lord's death until He come." On Thursday last we had the privilege of attending this solemn yet joyous gathering in the Mission House of the British Jews Society, Church-street, Spitalfields. It was a unique assembly of devoted labourers on behalf of Israel. The antiquated symbols of the past economy, which were engaging the hearts and minds of the thousands of "Orthodox" Jews in the neighbourhood of the Mission House, were, of course, dispensed with; and attention was directed to what took place on that epoch-marking evening "after supper," when the Lord instituted the great memorial ordinance. The deliverance, under Moses, from the bondage of Egypt, which the Passover commemorates, was not forgotten; but its glory was eclipsed by the greater work of emancipation from sin and Satan and death, achieved by the Son of God, not for a nation only but for all the world.

The proceedings were conducted by Rev. A. Bernstein, president of the Union. After Mr. M. S. Bergmann had read Exodus xii., in which the institution of the Passover is described, Rev. J. B. Barraclough engaged in prayer. The special significance of the meeting was then pointed out by the president as commemorating a double event, each of them associated with the shedding of blood. Like all the other addresses, this emphasised the Scripture truth that "it is the blood that maketh atonement for the soul." In conclusion, Mr. Bernstein intimated that the company present included

THE WELL-KNOWN RABBI LICHTENSTEIN.

Of him all must have heard, first as one who for years preached Jesus as the Christ in his synagogue at Tapio-Szele, in Hungary; and secondly, as having, about twelve months ago, broken entirely away from the fetters of Rabbinism and openly confessed his Lord in baptism. The president's hope that the Rabbi might prove in very deed "a teacher sent from God" to instruct Christians as well as enlighten his own people, evoked a spontaneous prayer from the hearts of many present, who had not only learned of the Rabbi's confession but knew something of the persecution he has been called upon to endure for the name of Christ.

A vigorous address followed by Rev. J. M. Eppstein, head of the Wanderers' Home for Believing and Inquiring Israelites, based on Exod. xii. 13, "The blood shall be to you for a token," etc., and Matt. xxvii. 25, "His blood be on us and our children." He showed that the blood shed according to God's command in Egypt brought blessing to Israel, while as a consequence of having shed the blood of the Holy and Just One, they have been pursued by the curse of Cain; and therefore they are in dispersion until this day. The

ENSLAVING POWER OF RABBINISM

led the people to the length they went in regard to Christ, whom they had previously been disposed to take by force and make King. When, however, Israel shall turn to the Lord, then God will "see the blood," and deliver repentant souls. Then that which Israel invoked upon their heads as a curse will, by the God of all grace, be made a blessing.

The thin unleavened Passover cakes (*matsoth*) having been passed round, and the wine having been partaken of after thanks duly given by different members of the company, a few words were spoken by Rabbi Lichtenstein. The resurrection of Christ was his theme—the purest German his medium of discourse. Scripture quotations being also given in Hebrew. When Mary Magdalen and the other Mary visited the sepulchre, but found not Him whom they loved, they wept; but when they afterwards heard that He had risen from the dead, they rejoiced. The Lord is risen indeed; and He has sent forth a spirit of liberty, and joy, and peace. Instead, therefore, of living in fear of man, children of Israel should enter into the love and life of God through the living Christ, and by the operation of the Holy Spirit which has been sent forth from the Father and the Son.

A season of prayer, in which Rev. E. O. C. Roeder, Mr. J. P. Cohen, H. Ehrlich, and others took part, followed the communion service, suitable hymns being sung at intervals.

MR. VARLEY IN INDIA.

The Lord has graciously blessed the ministry of his Word in this large city. Nearly a month ago we erected the capacious tent which Dr. Pentecost used here with such marked success. Our esteemed brother kindly granted me the use of this famous canvas house, and very near the same site it has been re-erected. I have given more than forty addresses in the city during the month, and week by week the interest has spread through the community. The lectures have been attended by hundreds of the students who go to the various colleges, and an aggregate of from 15,000 to 18,000 persons have heard the twenty-two addresses given on the esplanade. Fully one-half have been from amongst the educated natives, and the exhibition of Christ has been signally owned of God.

The latest meetings at the tent were simply wonderful. At one of these, many hundreds bore their testimony to Christ as their Redeemer, Lord, and King. All classes have attended the meetings. Civil and military, Europeans, Hindus, Eurasians, and Mohammedans. I believe backsliders have been restored, whilst many believers have been revived and afresh furnished with living and vital truths. Many careless ones have been aroused, and we have seen in measure the fulfilment of the Word, "If I be lifted up I will draw all men unto Me." Oh, for power to exalt the Christ! This is India's greatest need.

On the closing day I met as inquirers thirty of the students, and fully forty the following Friday. As an illustration of the interest taken by the natives, I may add that a leading Hindu, who has a large business in the city, supplied us in the tent with a very handsome chandelier (two of which, by an unfortunate accident, fell and were smashed), lamps, oil, and attendants for the whole mission. On the closing day I asked for the account. This gentleman writes: "In token of my sympathy and appreciation of the great and glorious work you are engaged in, and for the interesting addresses you have delivered here, to which several of my fellow-countrymen and co-religionists, including myself, have listened with much attention, you will permit me to make no charge for the little I have been able to do in assisting your mission."

I rejoice that quite a number of students are impressed with a deep sense of sin and the power of the Word of God, and they are shaken utterly as to any confidence in the idolatries which have been and are common. I ask fervent prayer from our fellow-believers in England in regard to them and to this deeply interesting work.

When at the closing meeting I intimated that I believed it to be the Divine will that I should go to England for the summer, and return by the end of October for a long season in India, taking Calcutta, Madras, and other cities, the enthusiasm was very great. Asking if any present would like to send greeting to Dr. Pentecost, whom I expected to see in London, hundreds held up their hands.

It is singular that my intention to visit Calcutta first has not been attained. The interest in Bombay, Poona, Kohlipur, Bangalore, and Madras has been so real that I could not hurry the work. The summer is upon us, and it is too late to take Calcutta before my return to England. I expect to arrive in England by the end of April. My purpose is six months of ardent campaigning in the dear old land, and then return to Calcutta.

I am just returned to Bangalore for a final ten days' mission ere I embark for London. There is a sound of blessing. Twenty-two last night confessed Christ. Brethren, pray for us in this great harvest field.

Yours faithfully,

Henry Varley.

Madras, India, March 14.

INDIAN SOLDIERS' TEMPERANCE.

Dear Sir,—It may interest your many readers to know that the membership in the Army Temperance Association, India, on March 1, 1893, reached the highest total ever recorded, 20,111, all total abstainers. Considering that the strength of the British forces serving in India is about 68,000, the proportion of total abstainers is very high. During the present trooping season we have been very successful in our work among the men of the drafts coming out to India.

Excellent work has been done at Kurachi and Deolali, the trooping depots, as well as in every corps when drafts have arrived. The Argyle and Sutherland Highlanders head our "order of merit" with a membership of 519, and there are twenty-two battalions with over 300 members. We are obtaining a firmer hold of the men in the cavalry regiments; the 16th Lancers stand first with 243 members. In the 71st Field Battery there are 105 abstainers out of a total strength of 160, and in the 5th Western, Garrison Battery, 106 out of a strength of 150.

At Singapore, where intoxicating drinks are cheap and very injurious, there are 130 Artillerymen who are abstainers out of a total strength of 200. The number of our military branches is 179. During the winter I am visiting all our branches in continental India. On every hand the work prospers. Our next aim is to secure 30,000 members.

Yours faithfully,

J. H. Bateson, General Secretary A.T.C.

Simla.

FROM THE NIZAM'S COUNTRY.

In company with Dr. W. H. L. Balstone and three native Christians I have been going over the way we travelled. Then we were everywhere surprised to find a people so simple-minded and accessible, yet unreached by the Gospel. We were recognised, and more gladly heard this year than last. It is not possible to tell the encouragements that beckon toward a speedy effort to evangelise these poor aborigines.

Dr. Balstone goes to Jugdulpur to open a medical mission. At least three more doctors or medical missionaries must follow, and a score of other workers for other efforts are wanted. Preachers, teachers, a few ladies, and native helpers will find here a wide-open door for soul-saving work. Judging from what we have seen of these humble Koiwans in the last six years, we incline to the opinion that long-armed efforts will not yield any great results. But let missionaries and devoted native helpers settle down among them, identify themselves fully with their simple life, and preach and exhort with all long-suffering, and we feel sure great results will be seen in the Christianising of these people.

Divided into four dialectic sections, these Koiwans in the Nizam's dominions, the Godavery Valley and Bastar, number about 400,000. Among them are 100,000 low-class Hindus, mostly unbinduised, and just as accessible as the Kois. It is an amazing field. We have now at work five native preachers, and myself with Dr. Balstone are on the ground with our families. We are at work under circumstances of the most promising sort. We assuredly expect a great ingathering of souls soon.

God has raised up some friends in America and some in India to help forward this good work. One Christian brother in India sent us Rs.500 for the opening of a mission work at Sironcha, on the banks of the Godavery River, in British territory—a splendid centre from which to work up and down the river, both sides, and on the frontier of Bastar. Sironcha is a little less than half-way from our headquarters, Yellandu, and the capital of Bastar in our Gospel highway. We have just stationed as we came along two of our best native preachers there. Within fifteen miles they have 10,000 accessible low-class Hindus and Kois, who have been begging us to come to them for two years.

Step by step God is leading us to these long-unvisited denizens of forest and hill. Their plaintive cry for help calls loudly to us to come over and help them now. We specially ask the prayerful and practical sympathy of Christians in England. Either Dr. Balstone or myself will be glad to answer any queries about this great open door.

C. B. Ward.

Yellandu, Nizam's Dominions.

MISSION TO LEPERS.

The annual meeting of the Mission to Lepers in India, henceforward to be known as "The Mission to Lepers in India and the East," was held in the Christian Institute, Glasgow, on Thursday, March 30, and marks an important epoch in the history of the society.

The meeting was opened with prayer by the Rev. J. Elder Cumming, D.D., after which the secretary and superintendent, Mr. Wellesley C. Bailey, presented the report and abstract of accounts for the past year. There was a bright ring about both those documents. More baptisms than ever before are recorded; many more suffering lepers received; new work begun in several places; the Lord had graciously supplied the needed funds for all.

The adoption of the report and re-election of office-bearers was moved in a speech of high tone by Dr. E. Sargood Fry, the new superintendent of the Edinburgh Medical Missionary Society. He said this work among the lepers is one which exemplifies in the most beautiful degree the very essence of Christianity itself. Rev. John Sloan, in seconding, said he had seen the pitiable condition of the lepers at Rangoon, and he urged that the Mission to Lepers should be put in funds to commence work there, where there is much need, and where a resident of the place has offered a gift of twenty acres of land as a site for an asylum.

The second resolution, moved by the chairman, Mr. J. Campbell White, of Overtoun, in an earnest and telling speech, was as follows:—

That inasmuch as the Mission to Lepers in India have now extended their operations to China and Japan, the title of the Society be for the future "The Mission to Lepers in India and the East," and that steps be immediately taken to increase the income of the society.

The resolution was seconded by Professor Lindsay, Convener of the Foreign Mission Committee of the Free Church of Scotland. He said it seemed to him, from a knowledge of Christian work in past centuries, that work amongst the lepers might be almost taken as a thermometer to gauge the evangelistic spirit of the Church. One required to be acquainted somewhat intimately with the history of mediæval revivals to know that whenever God sent abroad a revival of religion in the Middle Ages, somehow or other He put it into the minds of Christians to tend the lepers. It was, he believed, by means of Christian self-denying work that leprosy was banished out of Europe. The Mission to the Lepers was doing as noble a work in India as any agency he knew of.

The society now works in thirty-six different centres in India, Burma, Ceylon, and China, and has made a grant of £200 towards the erection of a home for lepers near Kumamoto, Isle of Kiushiu, Japan. Since the report was prepared appeals have come for help in Central India, Rangoon, and Hankow, Central China, the latter appeal being signed by Rev. Dr. Griffith John and the other missionaries of the London Missionary Society in the district.

CRUMBS OF COMFORT.

"When He giveth quietness, who then can make trouble?"

Job spake from experience. His was not the testimony of one who knew nothing about it! Troubles and calamities had followed fast on his heels, and one by one earthly joys and comforts had fled. Trusted friends, and even the wife of his bosom, had turned against him in the hour of his affliction, and had bade him "curse God and die." Yet from the midst of all this the brave lips utter words which may well be as an anchor to our souls when we, too, are battling in the floods of adversity.

Quietness! When the flocks and herds are gone from the stall? Yes, for "the cattle upon a thousand hills are the Lord's." Quietness! When thy sons and daughters are laid low? Yes, for "the Lord gave and the Lord taketh away," and who knoweth from what dangers and temptations they are saved thereby? Quietness! When every bone and sinew and joint is racked and tortured with agony? Yes, for "He giveth quietness, Who knoweth our frame, and remembereth that we are dust?"

Who can make trouble when God draws near to comfort? What can disturb the quietness over which He has breathed his "Peace, be still"?

Mildred Foss.

THE MALAGASY SLAVE.

Dear Sir,—Your young and other readers who so kindly contributed money for freeing the young Malagasy slave, Rajàmarla (or Mr. Jam), will be glad to know that the negotiations were undertaken by that excellent native pastor, Andrianaivoravèlona (often deservedly called the Malagasy Spurgeon), during February last, at Miss Bliss's request. He has managed many a similar piece of business before, and will see that all the proper formalities are observed.

In a letter from Miss Bliss, dated Ambohimanga, Feb. 15, she writes:—"Nobody sends me The Christian, and I only see an odd number sometimes. So I have not seen Penelle's appeal in it. I am delighted though to hear that there is a chance of setting the dear boy free. I have several times wished that it could be done. I wonder whether the balance (should there be any) may be a nest-egg ready for freeing his sister; she seems such a nice girl, and professed conversion recently."

The "odd numbers" of The Christian that find their way to Miss Bliss are made good use of, for on Sunday evening she gathers about her a few preachers who have learnt a little English, and reads to them articles from The Christian, translating what they do not understand and talking the subject over as they go on. It is very helpful and very interesting. The sister Miss Bliss refers to is Rajàmarla's only sister, and is about a year younger. She is an intelligent girl, and was for some years in our girls' day school. Miss Bliss's address for postal packets, etc., is Ambohimanga, Madagascar, *viâ* Marseilles.

Yours, very truly,

Edinburgh, March 30. A. P. Peill.

A VISITOR'S VALEDICTORY.

Dear Sir,—On my approaching return to my native land, I should be much obliged if you would allow me to convey, through your columns, my best thanks for all the kindness shown to me during my five months' stay in England. I left Madras as the delegate of the Indian Christians of that place, to plead with our fellow-subjects in England for protection from the curse of the opium habit, owing to the open way in which opium is sold in bazaars, much as if it were an ordinary article of diet. This has unquestionably led to the increase of this pernicious vice, for the habit originated in the Government licensed opium dens, when they are closed will, I fear, be carried into the homes in private, and thus, unless stringent measures are taken to restrict the sale to medical purposes, the habit must increase, owing to the present facilities for obtaining this poisonous drug.

I can only earnestly hope and pray that Sir Mark Stewart's motion for the sale of opium in India and the Crown Colonies being restricted by legislative enactments, similar to those in force in this country, may be carried. My countrymen will then see that the benign rule of our gracious Queen-Empress has been extended to opium, for unless something is done, and done soon, an amount of injury, moral and physical, will be inflicted which it is difficult to imagine.

This visit to England has convinced me that what we in India thought and feared was indifference is, in reality, ignorance of the subject, owing to the way in which many of those capable of speaking on it have withheld their testimony. Now I feel it is all changed, and this great question cannot be set aside until it is settled in the light of simple justice to those who, like yourselves, are fellow-subjects of our Queen.

I would also take this opportunity of expressing my grateful thanks to all who in this country are interesting themselves in the work in the zenanas in India, as it is to this branch of Christian work I am, under God's goodness, indebted for all that I know of Jesus as my only Saviour, and all the joy He has given me in working for the advancement of his kingdom, and the removal of all obstacles in the spread of that blessed Gospel which has brought joy and peace into my heart. I shall return to my native land greatly encouraged by the thought that many in this land are, by prayer, holding up my hands in my humble work for Christ among the outcasts (pariahs) of my city.

Your grateful fellow labourer,

W. Raju Naidu.

London, April 3.

FROM MRS. McKITTRICK, BALOLO.

My Dear Friend,—We arrived at this place, the upper end of the Cataract region, a fortnight ago, and are now waiting for a steamer to convey us to the Lolanga River. The land journey is necessarily a trying one, particularly at this season of the year, but our Guide has been with us every step of the way; and in spite of a few fevers and other inconveniences we are all here to-day in good health, rejoicing in the loving care and manifested presence of the Saviour. Prayer has been answered on our behalf, and we want through you to lay before the readers of The Christian our special need of continued earnest prayer.

The Lord is trying our faith just now in the loss of some of our fellow-missionaries, and by the imminent danger in which others are placed. Since we left England early in November three of our number have been called home to God. Mrs. Todd, wife of one of our pioneer missionaries, who has lived and laboured devotedly at Lolanga station, where she will be missed by the thousands who more or less came under the influence of her loving Christianity. Mrs. Haupt, who, a few days after her arrival at Ikau, was called to nurse her husband through a dangerous hematuric fever. He recovered, but two days after she fell ill herself, and is now among those who have passed on before. She will be mourned not only in her Irish home, but by many friends in the East-end of London, as well as all those out here, black and white, who had the privilege of knowing her. Our dear friend Mr. Scarnell is the third who in this short space of time has laid down his life for Christ on the Congo. He had been out nearly three years, and was in sole charge of Bongandanga Station, during the absence of Mr. and Mrs. Cole, when attacked by the fever which has ended for him so gloriously, but for us so sorrowfully.

These are gone from us to our Father's house, and the latest report from up river informs us that the natives of Basa Nkosu, in which district our Ikau Station is situated, have killed two State officials, and the lives of our beloved brethren and sisters there are in great danger. One of them wrote to me that they are being kept in *perfect peace* during this troublous time. Thank God we know what it is to be living in the shadow of his hand.

At each of our stations now on the upper river and here at Stanley Pool, there are hallowed spots where we have laid those who have finished their course to rest "until the day break." We who remain long that Christ may be magnified in us, whether living or dying, and that men and women who count not their lives dear unto them may be sent out to this stronghold of heathendom as ambassadors of the Lord Jesus Christ.

These few words will serve to show you how my return to the Congo has been saddened; but, praise God, we have abundant cause for joy in the spiritual blessing we hear of in many places. A week ago we had the privilege of seeing four young people baptized by Dr. Sims in the waters of Stanley Pool, and at every station we have passed we have seen proofs that the Gospel of Jesus is exercising its saving and transforming power on these dark Africans.

With kind regards, yours in Christian service,

F. Theodora McKittrick.

Kintamo, Stanley Pool, Jan. 31.

THE SCANDINAVIAN TEMPERANCE HOME report shows that during the past year there have been held in the Home 364 Gospel meetings, 52 Gospel Temperance meetings, and about 200 Bible-classes and prayer meetings. Out of the Destitute Seamen's Fund no fewer than 204 men were helped with clothing. During the year some 300 men were granted free night's lodging at the Salvation Army Shelter near the Home. Six hundred and twenty bookbags, all well filled and nicely trimmed, were given away during he year. The report may be had of Mrs. Welin, Temperance Home, West India Docks, E

ORPHANS IN JAPAN.—Mr. Ishii and his associates in the orphan asylum at Okayama have passed through a trying experience of late. Funds have been low, barely enough coming in day by day to feed those 194 children. But their faith fails not and needy as they are they have organised a missionary society to pray and give for work in other lands. The older children are formed into a Salvation Army, and with bugles and tracts, songs and speeches, have witnessed the good confession before crowds of people.—*N. Y. Independent.*

Letters to the Editor.

BISHOPS, PRIESTS, AND DEACONS.

Sir,—In your issue of 23rd ult., Mr. Edward Maxwell replies to a question in Mr. James E. Mathieson's letter in The Christian of March 16. But, as I understand that letter as a whole, the reply, as I think, is insufficient.

Mr. Mathieson does not deny that "deacons and bishops or elders," in other words *two* ministerial orders "had been recognised from the Apostles' time," which view is in accordance with the New Testament and with at least the first hundred years of Christian antiquity. Nor does he, as he says, "quarrel with episcopacy if the bishops in their rule and manner of living are in accordance with Scriptural simplicity." What I understand him essentially to protest against, is that clerical "official priesthood," whose exclusive and intolerant advocates amongst Anglicans have assumed an "untenable position in attempting to unchurch believers who refuse to acknowledge" such an unscriptural caste, with its usurpations, its spiritual despotism, and its unwarrantable denial of the validity of non-episcopal orders, sacraments, and marriages.

"Bishop Lightfoot points out that the sacerdotal functions and privileges, which alone are mentioned in the apostolic writings, pertain to all believers alike, and do not refer solely or specially to the ministerial office."..."The primitive conception of the Christian Church," he adds, "was supplanted by this sacerdotal view of the ministry, of which no distinct traces are visible in the ages immediately after the Apostles."—On "The Christian Ministry" (7th ed., pp. 244-246). The claims of those ultra episcopalians are based on an assertion that an episcopate of three orders, bishops, priests (or presbyters writ short), and deacons was constituted by our Lord and his Apostles, and that an uninterrupted succession of bishops distinct from and superior to presbyters or elders, but historically unproveable, has been perpetuated from the days of the Apostles to our own days, and forms a vital and indispensable element in the validity of Christian orders, and even in salvation. Now, if it be indeed a fact, that such a form of government was ordained of God in the days of our Lord or of his Apostles; if the Divine head of the Christian Church really demanded that no other form was to be allowable until his second coming for the constitution of a true Christian Church; if *any* form was appointed by Him as exclusively lawful, and as absolutely necessary for salvation, then it unavoidably follows, that:—

1. As in the case of the Jewish Church, its priesthood, its symbolic tabernacle, sacrifices, ceremonies, and observances pointing to Christ and his unshareable prerogatives and atoning work of redemption, God gave a *pattern* unto Moses, with the express injunction:—"Look that thou make them after their pattern which was shewed thee in the mount" (Ex. xxv. 40, xxvi. 30; Acts vii. 44; Heb. viii. 1-5), so also to warrant so-called "Church principles" on which the hierarchical scheme of the sacerdotal and ultra episcopalians rests, the Divine pattern (if there be one) for the Christian Churches, their ministry, ceremonies, and modes of worship, a pattern complete in all its parts in the day of our Lord and his Apostles, must be pointed out in the New Testament.

2. From such a divine pattern no deviation whatever, no addition, no diminution, could possibly be allowed. To do so would be the worst sacrilege, the most sinful presumption.

3. But, as no such divine pattern can be shown in the New Testament, the claims of the Greek Church, the Roman Catholic Church, or of any other church, or of certain Anglo-Catholics in the Church of England, but contradicting her principles and her teaching, are absolutely without any adequate foundation.

Moreover, those two churches and those Anglo-Catholics have not even adhered to the most ancient models adopted from convenience and expediency by the earliest churches, with Holy Scripture, and not human tradition, nor usurping "Church authority," as their supreme rule of faith and practice.

For instance, as Bishop Lightfoot remarks of deacons. He "assumes that the office" of the "seven men of honest report" in Acts vi. 1—6 "represents the later diaconate." "The work primarily assigned to the deacons," he points out, "was the relief of the poor. Their office was essentially a 'serving of tables,' as distinguished from the higher function of preaching and instruction. But" (not in obedience to any divine pattern, but) "partly from the circumstances of their position, partly from the personal character of those first appointed, the deacons at once assumed a prominence which is not indicated in the original creation of the office." Elsewhere he remarks that the functions of "the later diaconate" are (not identical with, but) "substantially those which devolved on the deacons of the earliest ages, and which still in theory, though not altogether in practice, form the primary duties of the office."—*Ibid.*, pp. 187—190.

Archbishop Whately, in showing the extreme church system with its imperative succession of bishops (rather than a succession of pure Gospel doctrines) and its unalterable "church principles," consistently and logically *unchurches every episcopal* and every other church on earth, remarks that, amongst other things, the apostolic "order of deaconesses regularly appointed to particular functions in the earliest churches" has been discontinued, "and their deacons appear to have had an office considerably different from those of our own church." He shows differences in the case of bishops. For instance, "A *church* and a *diocese* seem to have been for a considerable time *coextensive* and *identical*."

Now, whilst our Evangelical and Protestant churches are at perfect liberty, on their own responsibility, to adopt on good grounds alterations or additions "not at variance with any apostolical injunctions, or with any Gospel principle," this he forcibly says "is a question which cannot even be entertained by those who hold that no church is competent to vary at all from the ancient model. Their principle would go to exclude at once from the pale of Christ's Church almost every Christian body since the first two or three centuries."—"The Kingdom of Christ," 6th ed., pp. 137-141. H. A.

MISSIONARY SUPPORT.

Dear Sir,—I was pleased to read in your columns of Jan. 26 the letter of Mr. Arnold Foster respecting the cheapness of missions, because I believe he expresses the opinions of many missionaries who refrain from making public their sentiments on this question from a fear of fostering the idea in the minds of some of the opponents of Christianity, that many men enter the mission field only from mercenary motives.

I know the cheapness of living in a foreign country is often painted in very roseate hues by speakers from public platforms and other places, but I think if some of those would make a practical experiment of the theory they wish to inculcate in the minds of the enthusiastic and uninitiated Christian, they would admit that the position resulting from such a procedure had not much *couleur de rose* in it.

Of course, in nearly all cases the pay is quite enough to provide for the food of the body, and just a few other necessary expenses; but is that sufficient? Should the reason and intellect be starved? Assuming that everything be consecrated to the Lord, surely the man with his mind stored with the treasures culled from our best writers is not less efficient for carrying on the Master's work than he whose mind has become dwarfed and stunted from lack of proper pabulum. The purchase of new books is a large item in a missionary's expenditure, and a fair allowance for that purpose ought always to be considered in determining his income.

In looking through your paper, for instance, how many of us have to be contented with just reading the titles of the books, while our souls are earnestly longing to gather some of the pearls which are to be found in the perusal of their pages. Perhaps in isolated stations the want of books is most felt. I wonder how many of your readers at home have one volume out of their abundance that they could easily spare for the benefit of their less fortunate brethren. As literature is scarce here, I for one should deem it a favour and a blessing if any so minded would send me a spare volume or two.

Yours, etc.,
F. W. Savidge.

Mission House, Silchar, Assam, India.

DR. SAPHIR'S BOOKS.

Sir,—A few weeks since you stated that a fund had been opened for the purchase and distribution of the works of the late Dr. Saphir among students and ministers. I applied to the secretary, and have received a copy of Dr. Saphir's latest published book, "The Divine Unity of Scripture." It is a splendid work, and just the thing for circulating as an antidote to the literature of the so-called "higher criticism."

With my small income I could not have purchased this book, and my object in writing is to call attention to this fund. I most earnestly ask those who have the means to subscribe, so that these invaluable works may be distributed throughout the land. The hon. secretary of the committee is Mr. C. E. Greenwood, Elim, Coper's Cope-road, Beckenham, S.E., and the hon. treasurer, Mr. Richard H. Hill, 3, Lombard-court, Lombard-street, E.C.

Yours sincerely,
A Grateful Recipient.

THE BOLTON CORPORATION, being of opinion that the Factory Acts apply to public-houses, has decided to restrict the hours of barmaids to 74 a week.

MANCHESTER REFUGES.

The annual meeting of the Boys' and Girls' Refuges, Strangeways, Manchester, was held last week in the Mayor's Parlour, at the Town Hall. The report, read by Mr. L. K. Shaw, showed progress in many departments. By means of these various branches the institution had received and dealt with a total number of 2,105 children in various degrees of need and suffering during the year. In addition to these, the number of cases investigated and children protected by the Prevention of Cruelty to Children branch was 375, involving the welfare of 1324 children. The Open-all-night Shelter had received during the year, for longer or shorter periods, 368 little wanderers, no less than 109 of whom were brought in between ten o'clock at night and four o'clock in the morning. The beds at this shelter were occupied 1962 times, and the number of meals provided was 5861. The Society for the Prevention of Cruelty to Children carried 40 cases out of 375 into court, and obtained convictions in no less than 37. The punishment ranged from one to fifteen months.

In connection with this branch the report proceeded:—"Our subscribers and the public generally will be glad to know that the committee are taking the most vigorous steps to carry out the provisions of the Act of 1889—first, in preventing the cruelty, and, secondly, in punishing with all the sternness the law allows those who commit it. Our officers are constantly on the alert; they are daily in communication with the police authorities of both city and borough, whose sympathy and co-operation we very thankfully acknowledge. As Manchester was one of the first cities, now over twelve years ago, to seek by legal enactment to ameliorate the condition of her poorest children, so she continues to-day one of the most active workers in the same cause. In this connection we may mention that we have been urging on the authorities the importance of regulating juvenile street-hawking. It is an evil under any conditions, but while allowed by law we believe the evils attending it may be minimised by requiring that each juvenile so occupied should be registered, and carry a licence or badge (revocable at any time for misconduct) showing that such young person is physically and morally suitable for this dangerous calling." The report contained several letters from children who have been emigrated during the past few years. In regard to finances the report says:—"The total cost of a work so large and so varied is of course considerable; it amounts to £12,858 16s. 2d. At the same time we are bound to tell our readers that the total income has only reached £12,319 4s. 7d. Consequently with the debit balance brought forward from 1891 there was a deficiency at the year's close of £1265 2s. 10d.

Addresses followed by the Mayor of Manchester, the Dean of Manchester, Messrs. Henry Lee, F. Platt-Higgins, H. B. Harrison, and others.

MR. H. COOK'S GOSPEL SHIPS.

The new steam mission schooner has made her first tour among light-ship crews in the English Channel. The lonely watchers on board these vessels gave us a hearty welcome. So long away from home and friends, the dear fellows were delighted to see us on our voyage up from Devon, where we had been holding consecration services.

A lady deeply interested in the work, hearing that a friend had kindly advanced £500 to meet present liabilities, has generously offered to give £250 towards clearing this, provided I can raise £250 by June 1st. One friend has given me the first £5, and another has promised £50. May I ask the Lord's people to enable me to clear off this debt, and thus be free? Our work now needs prayerful and practical sympathy, as we are in great need of help to continue the work on the coasts of England and France in our two Gospel ships. *The Herald of Mercy* has been on the West Coast of England since Christmas, and some very cheering times have been realised on board in the conversion of several fishermen, Brother Perry being the evangelist. We are now among the fishing fleet from Lowestoft at Plymouth, where we are hailed with great pleasure among the fishermen. Our next port will be at Penzance, and afterwards in Cornwall. Gifts of Bibles, Testaments, and Gospel books; also comforters, overalls, and bags for books and papers will be very welcome.

Henry Cook.

EAST END THEATRICALS.—On Good Friday in Shoreditch the usual social gathering of those employed in connection with East End theatres was held. Words of valuable counsel were addressed to those present by Mr. George Williams, the host, and other friends.

The Book World.

Seven Lamps of Fire; or, The Seven-fold Gift of the Holy Ghost, is a thoughtful and instructive essay, by Rev. Philip Norton, of Worcester. (1s. *Nisbet.*)

Thoughts on Elijah. By Pastor O. Stockmayer. (6d. "*Christian Herald*" *Office.*) Seventeen lucid and spiritual Bible-readings, translated from the German. There is precious teaching on every page.

The Sunday-school Teacher's Bible Manual is a new serial issued by *Cassell & Co.* It is in the form of an encyclopædia, and seems to have been compiled with much care. The work is to be completed in twelve parts (6d. each), the first of which, just issued, carries the student as far as the name "Azariah."

The Biblical Doctrine of Sin. By J. S. Candlish, D.D. (1s. 6d. *T. & T. Clark.*) This is a valuable addition to the "Handbooks for Bible Classes" series. In twelve chapters, Professor Candlish opens up a great theme, and shows that Scripture and experience are in perfect agreement. The book is scholarly and simple, and should prove of great service to students and thoughtful readers.

Vaughan Persey. By Helen Bristow (*C. H. Kelly*). A story with a purpose. A young man, hoping to help the villagers morally, opens a "Sunday *Recreation* Hall" for them. He finds at length that its effects tend to atheism. The pain and sorrow of this discovery lead to his own conversion, the closing of the hall on the Lord's Day, followed by earnest labour to undo the ill he feels he has done.

The New Art of Healing; or, the Relation between the Principles of Voice Production and Health. By Rev. J. P. Sandlands, M.A., vicar of Brigstock. A useful little volume from the pen of one who has been very successful in treating "clergymen's sore throat." He holds the cultivation or neglect of the voice to have an important bearing upon the general health. (*Marshall Brothers.*)

El Sonador. By the Countess de Gasparin. (3fr. 50c. *Paris: Calmann Levy, 3, Rue Auber.*) The accomplished "dreamer" is kindly affectioned towards Spain; hence the title of her volume of French poems. The pages enshrine lofty thoughts chastely expressed. The Cenci tragedy is the subject of some lines, and an engraving of Beatrice, from Guido's famous painting, forms a frontispiece of the volume.

Led from Darkness: The History of a Life Struggle, is another vivacious little volume from the pen of Pastor H. E. Stone. Agatha Newman escaped from Roman Catholic bondage to the liberty of Christ. The pages illustrate the "wheels within wheels" of the Ritualistic propaganda; and, in detailing the experiences of a country Baptist pastor, introduce us to deacons of various types, some of them decidedly mean and unlovely. (2s. *Marlborough & Co.*)

Who are Israel? By Mrs. Stevenson. (2s. 6d. *Nisbet.*) The author sees no future for Jews or Israelites, save that of absorption into the Church, and argues that no national restoration to the land of Palestine is promised. Consequently, there can be no Coming King in any personal sense; the "blessed hope" cherished ardently by tens of thousands of God's choicest saints fades away, and the predictions of prophet, apostle, and seer must be explained as merely poetic expressions for spiritual blessing. We need scarcely remark that our own study of Scripture leads us to a very different conclusion.

My Mission Tour in South Africa: By Rev. Thomas Cook. (1s. 6d. *C. H. Kelly.*) This devoted evangelist, having recently completed a six months' tour in South Africa, with the result that more than 6000 persons professed conversion, has felt it right to publish the story, avowedly in order to stir up others to enter what he is fully convinced is a fruitful field. He argues strongly the value of preaching to the natives through interpreters, and gives many interesting illustrations of the blessing which attended the Gospel thus set forth by one unfamiliar with the native tongue. Both among colonists and Kaffirs there seems to be abundant entrance for the good news. The book will be read with great interest, and will doubtless lead others to offer themselves for similar service.

The Fall of Adam. By Rev. Stephen Shepherd Maguth, LL.D. A treatise demonstrating evil in its origin to have been the resultant of natural law, under circumstances which were peculiar to the Edenic Period of Time. Two vols. large 8vo. (*Digby Long & Co.*) We are assured by the author that "Now for the first time in the history of the incarnation of man upon this earth has the Holy Spirit of Inspiration revealed in the world, through me, the true nature of the Fall of Edenic man." "I claim, then, under the guiding inspiration of God's Holy Spirit, to have given to the world in this treatise, the true and only solution of that ancient mystery, and of its relation both to God and to man." To us the inspiration seems much more than questionable. It contradicts Scripture, burlesques the narratives of our Lord's temptation, denies the existence of the devil, and substitutes for the Bible narrative of the Fall a supposition which we regard as improbable, unnatural, and revolting.

The liberty of choosing those parts of Scripture which suit his theory and rejecting those which are opposed to it, is exercised without stint, and the result is a revised Bible, a revised history of man, and a revised theology, concerning which we can only say that the old is a great deal better.

Found Out! is a bright and useful address to boys and girls, by E. C. Millard, of Rev. G. C. Grubb's Mission. (1d. *Marlborough and Co.*)

The Hinderer and Daniel's Seventieth Week, by R. Eyles, is a prophetical study on what are called "futurist" lines. (2d. *J. E. Hawkins*).

Jehovah Titles. By James Sprunt (1s. *Stoneman.*) This suggestive little book has reached a second edition. It conveys much spiritual teaching.

Evolution or Special Creation.—Which? By the author of "Haste to the Rescue." (6d. *Nisbet.*) This is not a scientific thesis, but "a word in season for Christians." It is a simple and cogent argument.

Light at Last; or, From Rome to the Gospel, is a very readable booklet, translated from the French, giving the story of one who, by the grace of God, was delivered from the thraldom of Romanism. (1½d. *George Stoneman.*)

What the Prophetic Scriptures Teach Concerning the Antichrist and the Second Advent is a useful outline from the pen of Mrs. Alfred Packman. It is a reverent endeavour to unfold Scripture predictions. (1s. *Partridge.*)

The Bristol Gospel Books, envelope size, are well suited for general distribution. The series includes ten booklets. Sample packets may be had for 7d., post free, from *H. A. Burleigh, Gordon House, Tyndall's Park-road, Bristol.*

Messrs. Bemrose & Sons have issued, in booklet form, with the title Spirit, Soul, and Body, a forcible sermon, based on 1 Thess. v. 23, by Archdeacon Sinclair, preached three months ago at Derby, on the occasion of the opening of the new Y.M.C.A. buildings.

The Lord's Coming. A few hints to the children of God. By Mrs. M. Baxter. A revised and enlarged edition of this useful little book is very welcome. Mrs. Baxter is a clear and sober exponent of the prophetic Scriptures. (3d. "*Christian Herald*" *Office.*)

Exposure of Popery is the title of a very useful publication, by Rev. J. F. Ullmann, missionary at Dehra Dun, N.W.P. It is a translation with additions of a work by the same author in Hindustani, and should prove of real service in India. (4 annas. *Rev. A. W. Prautch, Thana, Bombay.*)

The Helps to the Study of the Bible, which are appended to the Oxford Bible for Teachers, have undergone complete revision, and many important and valuable new features have been introduced. The minion crown 8vo size, on India paper and on ordinary printing paper, will be ready early in May, and the other sizes will follow somewhat later.

Baptismal Regeneration; the Fundamental Error of Christendom. An address by T. W. Moore, LL.D. ("*Christian Commonwealth*" *Publishing Co.*) An instructive, closely-reasoned pamphlet, setting forth the danger of extremes, baptismal regeneration on the one hand, and indifference in regard to the baptismal ordinance on the other; and urging an unquestioning obedience to Christ's command as simply and loyally construed.

SCOTTISH NOTES.

A "Spurgeon Memorial" Baptist Temple is to be erected in Leith.

The Church of Scotland Women's Guild has a membership of 14,000.

The Aged Christian Friend Society of Scotland has seventy pensioners on its roll.

Just now (says *The Dundee Advertiser*) the sunshine and the drought combined are giving a seedtime according to the farmer's own heart. The land was never so easy to work, and the March dust never so abundant.

A bazaar at Kirkcaldy, in connection with the Provost Swan Memorial and Y.M.C.A. Buildings, has been highly satisfactory, over £600 having been realised. This completes the sum required for the buildings, £3000.

At the annual meeting of the Perth City Mission, it was stated that many of the houses occupied by the poor classes were unsuitable for family life. No greater boon could be conferred on Perth than the clearing out of old tenements unsuitable for human habitation, and leaving open spaces for air, exercise, and recreation. From overcrowding, bad air, and general insanitary surroundings, evils of all kinds proceeded.

The Great St. Andrew's Hall, Glasgow, was crowded last week to hear an address by Dr. Harry Guinness on "The Dark Continent." The doctor carried his large audience to far up the Congo, and his clear description and many little incidents related made the lecture most pleasing. The illustrative limelight views were from photographs taken by himself in the interior. He also narrated the life of the missionaries, and the customs and the manners of the people amongst whom they were working.

THE BIBLE FLOWER MISSION, Mildmay Park, hopes to re-open its mission on Tuesday, April 25, and the workers will be grateful for gifts of flowers, with clearly-written and carefully-selected text-cards, suitable for hospitals and workhouses. Parcels should be addressed to Deaconess House, Mildmay Park, London, N.

THE Y.M.C.A.

A Convention on college Y.M.C.A. work has been held at Saratoga.

In South Carolina the Y.M.C.A. report encouraging progress during the past year.

The recent Kentucky convention showed twenty-two associations, with 2,271 members.

In Kansas City the membership roll now records 839 members, while the average attendance at Gospel meetings is 105.

Belfast Y.M.C.A. has a roll of over 2000 members, and carries on a large amount of Gospel work in the city and neighbourhood.

At Kaukauna Song Services have been followed with good success. Twenty minutes of singing and ten minutes of straight Gospel talk win close attention.

The North-East Metropolitan District Union of Y.M.C.A.'s, with Aldersgate-street as a centre, is contemplating the appointment of an evening travelling secretary.

At the annual meeting of the Kingston and Surbiton Association, the new secretary, Mr. A. Hill, was warmly welcomed, and cheering details were given of the work generally.

The Arbroath Association are making a splendid use of their new premises in all departments of their work, the Bible-classes and evangelistic work evidently leading the way.

At Montrose, as a result of a social of over two hundred young fellows, a class of about a hundred juniors, which has been in existence separately for some time, was organised as a branch of the Y.M.C.A.

The Elgin, Ill., Association has just received a gift of twenty-four lots in that city from Mr. G. P. Lord, who has already contributed generously to the work of the Association. These lots are considered to be worth £5,000.

The Glasgow Y.M.C.A. Evangelisation Committee have begun evangelistic services in the Drygate Corporation lodging-house. This makes the ninth "Home" in which services are carried on under the Association's auspices.

An encouraging account is to hand of the work of the nine Associations that have been established in Russia, and two others in course of formation. There are between six and seven hundred active members, and double the number of associates.

The Glasgow Association has at present under consideration suggestions for holiday tours and camps for members of the Associations. Two proposals are in the meantime put forward—a walking tour in the English Lake district, and a Y.M.C.A. camp at Keswick during the following week.

In Minnesota the State committee has done excellent work among the woodsmen, among the young men in small towns and country places, in college work, in district work as well as in the other lines undertaken, especially in the student vacation movement, when seventy young men spent their Christmas holidays in working for the Master in various small towns.

Mr. McCann, missionary secretary, sent out last October by the English National Council, has taken a second extensive tour amongst the towns of the Bombay presidency, helping forward existing work for young men, and, where possible, inaugurating fresh effort in their behalf. The annual meeting of the Bombay Y.M.C.A. was recently held. The gross membership numbers no fewer than 570, and the receipts more than cover the expenditure.

Intelligence has come to hand respecting the Y.M.C.A. at Hobart, Tasmania, where Mr. Herbert Fairfax, late of Brisbane, has become general secretary. The work is chiefly spiritual, and is carried on by a young and energetic band of workers, whose mission efforts have recently been greatly owned of God. Y.M.C.A. and other literature from sympathetic friends at home is appealed for by Mr. Fairfax.

Representatives of the Banks, University, Civil Service, Lawyers', and other Prayer Unions, met in large numbers for conference under the auspices of the National Council of Y.M.C.A.'s at Exeter Hall on March 27th. Rev. Hugh Price Hughes opened what proved to be a very practical and useful discussion upon the subject, "Class Distinctions in Religious Work." He was followed by several speakers, including Archdeacon Sinclair, who presided ever the conference.

TRAM AND 'BUS MEN.—An interesting meeting of the men connected with the tram and 'bus yards of North London was held on Tuesday last in St. James' Lecture Hall, Holloway. After tea stirring addresses were also given by various City missionaries. Mr. J. Barber Glenn, of the Street Tramways Company, also spoke a few words of encouragement, urging the men to be sober and thrifty and to avoid gambling, which led so many men from the path of rectitude.

Evangelistic Notes.

Messrs. Moody and Sankey, having completed their campaign in Baltimore, proceeded next to Charlotte and Wilmington, N.C.

Rev. Thomas Waugh has just concluded a ten days' mission at Brunswick Chapel, Swansea. The services were well attended and very successful in results.

Rev. R. Balgarnie has concluded a seven days' mission at the Congregational Church, Holbeach, Lincolnshire (Rev. J. E. Whittaker, pastor), which has been very encouraging.

Glasgow.—Mr. W. A. Campbell is holding special evangelistic services in London-road Free Church, Bridgeton. The working classes are attending well, and it is believed a very real work is going on.

Mr. A. Gooderham, Manchester City Mission Evangelist, has concluded a fourteen days' mission at the Mission Hall, Holland-street, Pendleton. Night by night many professed to accept Christ as their Saviour.

St. Albans.—Mr. Goudie, of the Herts Union of Baptist Churches, has finished a mission in Soapwell-lane. The services were well attended, many were impressed, and professed to accept Christ as their Saviour.

Mr. Newton Jones conducted a mission at the Congregational Church, Primrose Hill, Netherton, from March 25 to 29. The attendances were large, and it was a time of great spiritual blessing. Many young people entered the inquiry rooms.

Rev. C. J. Hall, of New York, has been holding successful Gospel meetings, under the auspices of the different Y.M.C.A. unions, in Longmont, Loveland, Fort Collins, Berthoud, and Denver, and other cities. God has been pleased to give great blessing.

West Hartlepool.—A special mission has been conducted by Rev. Harvey Field. Preparation was thoroughly made, the whole district being mapped out and well visited. The church co-operated heartily with the preacher. Scores of souls were won, both adults and juniors. Meetings for men and women only were largely attended and proved successful.

Mr. Bray, of the Evangelisation Society, has concluded a Gospel mission at Barnard's Cross. Believers have received a reviving, and have been built up in the faith. Unbelievers have been led to Christ. Opportunities were afforded of reaching railway men, policemen, men's Bible classes, and mission workers; all of these meetings being very encouraging, and signs following.

Mr. Daniel McCann, of the Evangelisation Society (Scottish Branch), has just finished a three weeks' mission in connection with Craigneuk Free Church, near Motherwell. Craigneuk is a very staid place, but night after night the meetings increased in numbers. Some souls have been brought to decision, a number of backsliders brought back, many impressed, and the Christians greatly refreshed.

Gipsy Smith has been doing a good work at Denver, Colorado, and throngs of people have attended the Methodist Episcopal Church in which he has preached. The interest is steadily increasing, and already many have been converted. He is a revivalist of tremendous power, and possesses the rare faculty of holding his congregation as only a magnetic orator can hold an audience. He preaches with the earnestness born of deep conviction.

Mr. and Mrs. Henry Morgan paid a visit to Henley-on-Thames with their Bible carriage, and stayed from Friday till Tuesday. We had the privilege of being with them at an open-air service, where their faithful testimony for the Lord Jesus was attentively listened to. We commend them to the Lord's children in places where they may stay on their journey. We also know that the books they sell have been much appreciated. C. G. Oppermann.

Henley-on-Thames

Rev. Thomas Cook has concluded a very successful mission in the Teignmouth Wesleyan Chapel, preaching every night with great power. About 140 persons went into the inquiry-room for counsel and prayer. The church has been quickened, backsliders have been restored, the unawakened have been converted, and some who had long been halting between two opinions have been brought to full decision for Christ. Many have had the joy of leading those whom they had long prayed for to the Saviour, while one or two whole families have been saved. The services for men and children were well attended, and were seasons of great power.

Eastbourne.—A ten days' mission has been conducted by Mr. W. Sampson. Much prayer had been offered, and the whole town visited, while the mission band nightly missioned the streets. On the first Sunday afternoon scores of children went forward, and on every night there have been conversions. The names of about seventy adults have been taken, some being very remarkable cases. On the last Sunday there was a general break down, and many professed conversion. On the closing night of the mission the Salvation Army and Longstone Hall Mission joined in a large procession of about 300 persons, afterwards crowding the chapel. The work is still going on.

Tasmania.—There is under the Southern Cross a preacher named Rev. John MacNeil who must not be confounded with our own John MacNeill. This Antipodean evangelist has held in various parts of Tasmania special mission services which have been greatly blessed. In Hobart Town we hear that "in addition to services in three churches, Mr. MacNeil conducted two united meetings of the scholars attending the Sabbath-schools of the Presbyterian churches. Open-air meetings were likewise held in the Domain, when large assemblages were drawn together to hear the Gospel. As opportunity offered, Mr. MacNeil visited public institutions and addressed the inmates. The writer was privileged to be present at a memorable meeting in the Hobart Gaol, where by permission of the governor the prisoners, male and female, had the opportunity offered them of hearing the Gospel. With few exceptions the whole of the inmates assembled. With more than his wonted power, and with a tenderness and pathos that moved to tears many all unused to weeping, the Gospel was preached to them. All were visibly touched, while a score with bowed heads and uplifted hands professed their acceptance of the Saviour and their purpose to lead a changed life."

Rev. F. C. Spurr will hold missions as follows:—April 8 to 17, Walworth-road Chapel; April 22-May 2, Romford; May 7-10, Lower Norwood; May 14-17, Brockley.

SOME EAST-END WORKERS.

A visitor writes:—"Finding myself in Shoreditch on a recent Sunday evening whilst the church bells were inviting worshippers, I resolved to look up some of the byways of service. Nichol-street was my first call. Here the doors of the Ragged School were open, as they have been these forty years, and streams of youthful humanity were pouring in. The self-denying workers were present to receive them, and these little ones, to the number of 1000 or more, would listen ere they left to the old, old story of Jesus and his love. Passing round to Club-row, I called at the Home of Industry. Here I found from basement to ceiling the children and young people had possession. One felt the occasion was being used by the teachers for real seed-sowing, and the prayer involuntarily arose that it might be fixed by the Spirit's power on many of the young hearts of this throng of over five hundred children. To reach Albert-street led me through devious pathways with plenty of outside children under the baneful instruction of the street. But inside this spacious institution were children big and little, young men and young women in Bible-classes, and the hundreds thus gathered were being taught to remember their Creator in the days of their youth. Peeping in at the large adult service in King Edward-street, under the same management as Albert-street, I passed to the open Whitechapel-road, and entered the Pavilion Theatre in time to hear Mr. George Nokes—familiarly known as the Bishop of Whitechapel—give his final address for the season. The fifteen hundred or more congregants were held in rapt attention as the story of Felix trembling was depicted and improved by one who knew his audience and their special sins and temptations.

"Finally, I got a warm grip of the hand from the venerable George Holland, as the evening service was forming into an after-meeting of the George Yard Ragged School. The children had gone, the seniors remained, and one felt that the earnest manifold service which had gone on was of the kind from which virtue goeth out. Surely these corners of the Master's vineyard, which need to be sought out, and which proclaim themselves not by beat of drum, count for much in the Master's eyes. There may be some of your readers who might wish to see some of the phases of out-of-the-way efforts when visiting London, and if they have difficulty in guidance from friends, they can get all information and help by applying to the Ragged School Union, at 37, Norfolk-street, as the headquarters of such efforts amongst street children."

A NEWSPAPER FOR THE BLIND has been started. It is in the Braille type, and published every Wednesday. (3d. post free.) *The Weekly Summary*, for that is the title of the paper, contains political, general, and musical news, abridged from the daily papers and from *The Graphic* and *The Saturday Review*, by kind permission of the editors. Though not, strictly speaking, a charitable undertaking, the only object is to benefit the blind. It is not in any sense a commercial enterprise, the staff giving their services. Subscriptions may be paid in advance to the hon. treasurer, Miss L. Bloxam, Eltham Court, Eltham, Kent.

Personalia.

Mr. Eugene Stock and Rev. R. W. Stewart are expected to arrive in London this week.

Rev. Alexander Hamilton, D.D., of Brighton, we regret to hear, is very seriously ill, suffering from a complication of maladies.

Principal Chalmers, whose serious illness we recently announced, has rallied somewhat, but is still lying in a critical condition.

The Dean of Ripon and Mrs. Fremantle have come up to Wimbledon, where they are expected to reside until the beginning of June.

Rev. Dr. Bullinger, we are pleased to be able to say, has made satisfactory recovery from an attack of influenza, which recently prostrated him.

Prebendary Eardley-Wilmot was unable to fulfil his engagement to address the lay workers at St. Paul's on Saturday. He has been compelled to rest awhile.

Rev. W. Wetton Cox, Secretary of the London Association in Aid of the Moravian Missions, has broken down from over-work, and is likely to be confined to his bed for some weeks.

Mr. B. Short, whose Tabernacle lectures here will be remembered by many, has been giving in various churches in Sydney, N.S.W., addresses on the Tabernacle Types, illustrating the whole with his admirable model. To many at the Antipodes these expositions have come as a new discovery.

Rev. G. T. Ennals, of Cann Hall Baptist Chapel, Leytonstone, E., was, at the annual meeting of the Baptist Board a few days ago, elected vice-president, to succeed to the presidency next year. Mr. Ennals has recently been very unwell. His friends will be glad to learn that he is again at his much-loved work.

Miss Lucy Booth, on her recovery from her recent illness, was warmly welcomed back to her post at a great meeting held in the Novelty Theatre, Bombay. Miss Booth delivered a pathetic speech, which was listened to with much interest, describing her feelings at the time when she was given up by the doctors and seemed on the point of death.

Dr. Baedeker is about to pass eight days (beginning April 4) in Barmen and Elberfeld, in company with Rev. J. Hudson Taylor. He hopes to be in Berlin on April 12, and on the following day to proceed to Russia, visiting Riga, Dorpat, Revel, and St. Petersburg, with the object of again penetrating Siberia to preach the Gospel to the prisoners there. Dr. Baedeker asks for prayer that he may be upheld and prospered.

Col. Shephard, the New York journalist who has just died under an operation, had the unique distinction of a love for Scriptural quotations. It was not in his leading articles he introduced them—that would not have been so uncommon, but as a headline to the first column of the leader page. They were a standing feature of his paper, varied, of course, with the successive issues, and it used to be said that he never allowed anyone but himself to choose the texts.

Rev. A. B. Earle, D.D., who for so many years has been much blessed in evangelising, although now in his eighty-first year, is still in active service. The *Evangelist*, giving a sketch of his career, speaks of him as a contemporary of Charles G. Finney, and adds:—"He is the last of the great revivalists. That mighty, searching power of preaching the law and righteous will of God, which probed souls to their depths, and wrought abiding conviction of sin, and anguish of soul under a sense of guilt before God, coming at length to a complete yielding of the heart to God, and to the inflowing of a sweet sense of pardon and acceptance, will cease from the land when this man dies. There are no such men born any more. There are no such preachers appearing any more."

HOME FOR LITTLE BOYS.—The committee of the Home for Little Boys, Farningham and Swanley, have appointed Mr. A. E. Charles, formerly assistant-secretary, son of the late Mr. A. O. Charles, and Mr. W. Robson, of the London Missionary Society, to be jointly associated in the secretariat of the Homes, recently held by the late Mr. Benjamin Clarke.

REQUESTS FOR PRAYER.—For a month's mission at Litchfield Parish Church, Hampshire, by Rev. Walter Bradbury.—For a special mission by Mr. Campbel in the east-end of Glasgow.—For blessing on special work in the North of Ireland.—For blessing on a Bible-class.—For much blessing on a ten days' mission at Swathling, to be conducted by Mr. W. Monro Collings, commencing April 16.—That God's blessing may rest upon a special mission, to be held at St. Matthew's Church, Birmingham, by Rev. W. H. M. H. Aitken, from April 8 to 24, that souls may be won for Christ.—For an eight days' mission to be held at the London Medical Mission, by Mr. Crombie.

The Christian.

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Notes and Comments.

NEXT week we purpose giving a portrait and sketch of the late Mr. Henry Reed, of Tasmania.

An action for alleged slander was lately brought in the Scottish courts against Miss E. M. Stirling, of the Nova Scotia Homes for Children, by a man in Edinburgh on whose personal character she had reflected in a letter published in our columns. Before the case went to proof the plaintiff withdrew from the action and submitted to an adverse judgment with expenses. The friends of Miss Stirling and her efforts on behalf of destitute children will rejoice with her in this deliverance, and will, we trust, make it an occasion for increased sympathy with her life work.

The lack of spiritual power, and the lack of funds for the support of the Lord's work, are doing more to bring Christianity into contempt than all the combined forces of infidelity put together. Miss Mason's new home for aged workers, for example, is now quite ready for habitation, yet the rooms are standing empty for want of funds, and several dear old workers, unable any longer to labour, are pining in back attics, half starving themselves to meet their "rent," who might be housed in these rooms, rent free. And yet we hear of Christian people investing their money in breweries, or losing it in building societies.

"Cruel cheapness" is a theme on which we have often descanted strongly in these columns, and the records of East-end and other sweating dens have furnished superabundant material for criticism. But it is as needful to avoid unfairness towards employers as it is to uphold the natural rights of the toiling workers. A recent case in the police court, in which a worker sued for a week's wages, revealed the fact that ladies' mantles are stitched for a penny, and the statement suggested many unpleasant reflections. Special inquiry on the part of *The Westminster Gazette* resulted, however, in eliciting the additional information that eighteen such mantles could easily be sewn, with machine, by a worker in one hour, which put a different complexion on the case. This ought to be stated in justice; though we fear the white slaves who eke out a starvation wage that the public may buy cheap garments are still a great host.

The Teachers' Union put teachers' grievances in the forefront when it met at Liverpool. Mr. Yoxall gave a picture of the assistant teacher which will probably live in the memory of the nation until a change for the better is made in his position and pay. At twenty years of age the assistant came out of the training college with the idea of "a high calling and election," to find himself "over-worked and under-paid, much inspected and little trusted, often blamed and seldom praised"; he was "the helot and the scapegoat of the public elementary school, his services were undervalued, his person was underrated." The facts are that 872 assistant teachers are paid less than £40 a year, 1978 are paid less than £45, 3087 less than £50, and 9291 less than £75. This is sweating of a bad type.

The Teachers' Union had a case for more than the salaries of teachers; it dealt effectively with the question of child labour, urging that, in consideration of the physical, moral, and intellectual development of the children, the recommendations of the Berlin Conference should be carried out. On whom can the blame be fairly laid that this has not been done? Want of time cannot be pleaded in extenuation; superabundance of red tape might be urged. Meanwhile, the helpless children suffer. "The vast majority of English children still enter the labour market at ten." We are worse than our Continental neighbours. At twelve a boy may be sent to work full time as a miner! This fact makes one's hearth look less bright and attractive.

"The coming legislation on licensed houses, which is now forecasted in the Local Veto Bill, is telling upon the market value of these shares"—*i.e.*, of English breweries. Thus writes an authority on investments, who adds that he does not think it at all desirable to hold the ordinary shares of English breweries in even the very soundest company. This is good news, and, taken along with the present wild exertions of the public-house interest to defeat the Local Veto Bill, is not only a proof of the efficacy of that measure, but a sign that it is at least feared it may pass. Are we right in thinking that the lovers of temperance are not making quite as vigorous exertions for the Bill as the lovers of beer are making against it? Perhaps it is only that their meetings are less noisy, and therefore less notice is taken of them by the Press. When the beer party get on to the platform or into a meeting they are generally very demonstrative.

Dr. Parker went to the core of the question when he said, with regard to the Separatist martyrs of three hundred years ago, that their action was a protest against calling a baptized nation a Christian nation, and against the pretensions of a priesthood. He further affirmed, as to present times, that the Independents of to-day could not have any sacerdotalism at Rome, at Canterbury, or in Nonconformist churches; at the same time, he admitted that there was "a little sacerdotalism among themselves. In his conception of a church, anyone could administer the Holy Supper, and he need not hasten home because his young brother-assistant had not been ordained, and he (Dr. Parker) must therefore preside." This witness, we believe, may be true in some instances, but not in all. A good man, a clerk on a London wharf, used, with the full knowledge and consent of a well-known Independent minister, to dispense the elements at the communion in a poor mission-room. Rags of Popery do, however, hang like burrs, and the sooner they are torn away the better.

Rev. W. Hardy-Harwood, successor to Dr. Allon, touched an important point the other night, when he said that the kind of English history people studied was largely the cause of the ignorance existing about such men as Barrowe, Greenwood, and Penry; some histories said more about a king's mistress than a religious reformer. Especially is this remark important in relation to school books, which are generally taken for granted by parents. In the halo thrown round some character, in the turn given to an event, in the side remark, poison of a subtle and deadly kind may be dropped into a child's mind.

A correspondent of *The English Churchman* says that in Ruskin's "Stones of Venice" (Foundations, Vol. ii. p. 356) occurs the following passage written by Mr. Ruskin's father in 1839, which is of interest, as almost prophetic of present difficulties:—

> It was admitted by all that, by the very act of abandoning the Roman religion, we became a free and enlightened people. It was only by throwing off the yoke of that slavish religion that we attained to the freedom of thought which has advanced us in the scale of society. We are so much advanced by adopting and adhering to a reformed religion, that, to prove our liberal and unprejudiced views, we throw down the barriers between the two religions, of which the one is the acknowledged cause of light and knowledge, the other the cause of darkness and ignorance! We are so much altered for the better by leaving this people entirely, and giving them neither part nor lot amongst us, that it becomes proper to mingle with them again! We have found so much good in leaving them, that we deem it the best possible reason for returning to be among them! No fear of their Church again shaking us, with all our light and knowledge. It is true the most enlightened nations fell under the spell of her enchantments into total darkness and superstition; but no fear of us—we are too well informed!

These wise and prescient words should be well pondered now, for there is ten times more need of the warning than when they were written. Tennyson summed up the essence of the warning in that photographic line, which we have quoted before, and in which one of the chief tendencies of the time is delineated as with a sunbeam—

> Freedom free to slay herself, and dying while they shout her name.

In the name of liberty to let loose a tiger would be pronounced insanity; but what is a tiger to the woman drunk with the blood of the saints of God, and whose nature and character are declared by herself to be unchangeable?

We shall be sure to hear a good deal this month (or, perhaps, for nine days) of an article in *The Contemporary* on "The Policy of the Pope," the author of which speaks as a Catholic himself, who desires, along with other of the faithful, to hold the results of the New Criticism on the Bible, and yet remain in the Church. We do not see why he should not, for if he is willing to do as the Church tells him, he need not trouble about his views as to the Scriptures. His guide is outside the Word of God. But while much will be made of his difficulty, how many writers in the daily or weekly press will have a word to say about the triumphs of the Gospel in

every land to which it has been carried? Let one man loudly state his doubts, and he shall have more hearers than a hundred men who have a settled faith. But for all that, "the word of the Lord grows, and is multiplied."

According to *The Herald of Peace*, a marked change for the better has recently, and very gradually, come over the sentiment of Germany with regard to peace and war. "Indeed, it appears as if Germany is now preparing to assume even a prominent position in the advocacy of peace and arbitration, and to manifest such practical earnestness in this direction as materially to check the extreme military spirit which still dominates the Imperial Government and its Ministry." The proofs of this change which are adduced are certainly of an impressive kind. "They may fairly be considered to be in good degree a result of the labours of those earnest men and women who, at Berlin, Wiesbaden, Frankfort, Leipzig, and other places in Germany, as also in Austria, have of late years formed themselves into committees for the systematic promotion of peace and arbitration throughout the German-speaking population of Central Europe." A most striking illustration of the vitality of truth, and of the wisdom of declaring it amidst the most discouraging circumstances.

Yet the response of Germany to peace ideas has parallels in history. Our own English Peace Society was formed at the close of the Napoleonic wars, when the evils of war had been forced on every one's attention for years. The Quakers sprang into existence in the midst of all the troubles of the Civil War. When the Huguenots had appealed to the sword, and had tasted the bitterness of defeat, some of their more devout members discovered that "carnal weapons" were not the Divine means for establishing the Kingdom of Heaven, and formed themselves into a kind of French Society of Friends. Perhaps one of the most impressive lessons in the history of the Huguenots is to be seen in the demoralisation which always followed any temporary military successes, the pride, the love of show, and the delight in war for its own sake; and, on the other hand, the purification which always followed on defeat, when they were driven into fastnesses and wilderness places. When they were beaten by the arm of flesh they conquered by prayer and grew in numbers.

The Germans ought to have learnt something from the terrible experiences of their war with France. Archibald Forbes gives in *The Daily News* a most impressive picture of the Landwehr-men, most of whom were married:—

He was not precisely melancholy—that would be too strong an expression; but there was a certain pathos in his eye and his aspect was distinctly serious. I will not say that he was taciturn, but he certainly was less loquacious than were his younger comrades of the line. The bivouac of a Landwehr battalion had always a character of comparative silence, which intensified into sombreness on the days when the field post made a delivery of letters from home. It was a curious thing to notice, throughout the German army in the field, how frequently the home letters used to be read with a photograph in one hand and the letter in the other. The photograph which the Linesman drew from his coat-cuff or breast pocket was mostly the portrait of a young person of the other sex who presumably was a sweetheart. The Landwehr-man's photograph, on the other hand, was of a more domestic character—a stout and somewhat careworn woman in the centre, with a varying amount of offspring posed around her. A staunch and brave soldier, the Landwehr-man was acutely sensible how much more to him meant the inevitable risks of the battle-field than to the youngster of the line who had not given hostages to fortune, and for whom the chance of death or wound had not the unselfish apprehension which weighed on the older man, although it did not in the least deter him from encountering loyally the dangers of war.

Of the struggle on French soil, when civilians took every opportunity of killing Germans, he says, "It was war reduced to first principles, stripped of all its specious refinements, and there is little more to be said about it." Now it is just about the facts that we need to hear a good deal more.

For some time past there have been indications in several quarters of a revolt against the fashionable critical speculation in regard to the Bible. Scholars who are not disposed promptly to adopt every boasted "conclusion," have taken to putting very inconvenient questions to the German analysts and their most loyal British followers. The spirit of dissatisfaction is growing, and some who have hitherto held aloof are now speaking out. In the April issue of *The Expository Times*, Professor G. G. Cameron, D.D., of Aberdeen, convicts the critics of "reasoning in a circle," and appeals to them, in the interests of truth and for the information of students, to distinguish between the historical and the unhistorical in the Old Testament. If the reconstruction of the history of Israel is worth anything, this appeal can be complied with. But "criticism" is as deaf as it is incoherent. We firmly believe that the near future will disclose many evidences that it has entered upon its decline.

It is a curious thing that one of the much debated questions of theologians is whether, at any rate in the earliest days, the people of God had any conception of the doctrine of a future life. Texts have been quoted for and against. But, like many other important truths, it surely depends on the broad scope of the Divine life of which these men of God were conscious in their own souls. It is not conceivable that men who walked with God as did Abraham, Jacob, Moses, and Elijah, could regard themselves doomed to extinction. "These all died in faith.....and confessed that they were strangers and pilgrims. .....They desired a better country, that is, an heavenly." When our Lord "brought life and immortality to light," He set before the whole world, by his resurrection, a truth which had been the comfort of his people's hearts. Fa[illegible] embodied and exemplified the reality which lies concealed in the invisible world.

Perhaps the old difficulties which are felt about things invisible are somewhat diminished in our time even by the influence of that science which, while fastening us down to material things, is evermore revealing their marvellous hidden and unsuspected qualities and forces, showing us worlds enfolded in the outer husk.

According to *The Church at Home and Abroad*, the work of evangelising Mexico, which, as a missionary effort, is not quite twenty-one years old, is a remarkable success. The first worker was Miss Melinda Rankin, who began the distribution of Bibles in Northern Mexico in 1850, and continued her pioneering efforts for twenty years, when the missionary societies entered the field. Religious liberty is granted by the Government, and President Diaz, who is anxious for the progress of the country, makes it a reality as far as he can. "The Romish Church is not growing better, but her power to injure is held in check by Divine Providence. Her priesthood is not growing purer or less venal, but its authority and power to terrorise are growing weaker." The chief difficulty is "the frivolity of the people and the widespread prevalence of infidelity and agnosticism"—the old difficulty which a superstitious form of Christianity never fails to produce.

The World's Fair.

During the coming summer, special efforts will be made in Chicago to counteract vice and wickedness of every sort by the influences of the Gospel.

I have drawn up a plan of campaign which provides for evangelistic services in churches, halls, and tents, in different parts of the city. All the forces of the Bible Institute will be brought into action. Many of the best workers in the world have promised to lend their assistance, including Dr. John Hall, Dr. Talmage, Dr. A. J. Gordon, Dr. Pierson, Professor Morehead, Rev. B. Fay-Mills, Mr. Wharton, Major Whittle, Mr. Sankey, Mr. Stebbins, Mr. J. H. Burke, Professor Towner; Dr. Monro Gibson (London); Rev. John McNeill; Rev. J. H. Riddell, Rev. John Robertson (of Glasgow); Pastor Th. Monod (Paris); Pastor Stöcker (Berlin); Rev. Hubert Brooke (England); Rev. Charles Inwood (Ireland), and others.

The expenses will be heavy. May I not ask Christian friends for funds to carry out the work? Kindly address communications to Messrs. Morgan & Scott, 12, Paternoster-buildings, E.C.; or to myself, at East Northfield, Mass., U.S.A.

D. L. Moody.

PEACE, BE STILL.

"Joy cometh in the morning."—Ps. xxx, 5.

Hark! There is joy upon the breeze!
Through morning's gates it comes to me;
Peace falls in calmness o'er the seas;
Jesus hath bid the storm-winds flee.

The night of sorrow lingered long,
Faith sank beneath the surging wave!
But He for tears hath given a song—
"Jesus, Redeemer, Thou canst save."

Clouds roll their darkness from the skies,
Night from his presence hastes away;
Gladness and joy again arise
With the sweet waking of the day.

Hush! There is joy o'er earth and sea!
Praise shall my trembling spirit fill,
Jesus, my Lord, Thy love to me
Hath answered softly "Peace, be still."

J. H. S.

LOVE NEVER SPOILS.—It is the alternation of harshness and weak indulgence which ruins many a poor helpless child, who is made detestable to everybody, not through its own fault, but the fault of its relations.—*Dinah Mulock Craik.*

MR. RICHARD WEAVER is, we regret to hear, laid aside by bronchitis, and has, therefore, been unable to fulfil his engagement this week at Kentish Town. His two sons are supplying his lack of service, and have had good meetings. Many, we feel sure, will pray for this aged and honoured servant of Christ.

REV. DR. PINDOR, whose very remarkable work in Silesia we described in our issue for June 2, 1892, has been invited, in consequence of that article, by Rev. R. A. Torrey, of the Chicago Evangelisation Society, to preach at the World's Fair to the Poles, of whom there are in Chicago alone 70,000, most of them Roman Catholics. While passing through England, Dr. Pindor is endeavouring to awaken sympathy and secure help on behalf of his poor people at Trzyniec, a village near Teschen, where men and women wept when they heard he was about to leave them for a few months. Dr. Pindor may be communicated with through Dr. Guinness, Harley House, Bow, E.

The Book of the Kingdom—10.

THE KINGDOM WITHIN.

The Kingdom of God is subjective and objective; inward and outward; present and future. It must be inward before it can be outward, for every kingdom must have its foundation in the hearts of its subjects, or it cannot last. And this is supremely true of the Reign of Love.

The old creation has utterly fallen through sin, so that "flesh and blood cannot inherit the Kingdom of God." Therefore, "except a man be born again he cannot see the Kingdom of God. . . . Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." Marvel not that Jesus said, "Ye must be born again."

Just as, one by one, by natural birth, we enter into the world, so one by one, by spiritual birth, we enter into the Kingdom of God. And when we enter into the Kingdom the Kingdom enters into us. The Kingdom must be established in the hearts of its subjects before it can be outwardly manifested. In this dispensation, God is taking out from among the nations a people for his name, in whom, in proportion to their faith, every thought is brought into captivity to the obedience of Christ. These are the inheritors of the Kingdom of God.

This is that inward Kingdom of which the Spirit says, "The Kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost." This is the Kingdom which cometh not with outward show. Of this the King Himself spake, when He said, "Be not anxious, saying, What shall we eat, or drink, or be clothed with? But seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you."

Only they in whom is the Kingdom, *i.e.*, in whom God reigns, and who are therefore in the Kingdom, can truly pray "Thy Kingdom come, thy will be done, as in Heaven, so on earth."

All that will characterise the Kingdom in its outward manifestation exists in germ and embryo in the Kingdom within. Man is a microcosm, a little world, and in the believer, according to the measure of his faith, the kingdoms of this inward world have become the Kingdom of our Lord and of his Christ. Here the disorder of earth is reduced to the harmony of heaven. For upon Him who reigns the Spirit of the Lord rests, the spirit of wisdom and understanding, of counsel and might, of knowledge and of the fear of the Lord. Righteousness and faithfulness are his girdle. Every form of inward life is subject to Him. The wolf dwells with the lamb, the leopard lies down with the kid, the calf and the young lion and the fatling together, and a Little Child leads them; they do not hurt nor destroy in all God's holy mountain, when the heart is filled with the knowledge of the Lord, as the waters cover the sea.

Holiness, the deepening of the spiritual life, consecration, sanctification, perfect love, purity, a clean heart, Pentecost, the fulness of the Spirit, are different terms expressing the condition of the soul in whom the Kingdom of God has come with power, and who, receiving grace upon grace, and adding to faith the sevenfold grace—virtue, knowledge, temperance, patience, godliness, brotherly-kindness, love—obtains an abundant entrance into the everlasting Kingdom of our Lord and Saviour Jesus Christ.

Just as the typical men, Joseph and Mordecai, were pre-eminently the loyal subjects of their respective kings, by whom they were entrusted with supreme executive power ("Only in the throne will I be greater than thou," Gen. xli. 40; "Mordecai the Jew was next unto King Ahasuerus," Est. x. 3): so Jesus, as in all things He has the pre-eminence, is pre-eminent in obedience and therefore in authority: "I delight to do thy will, O God, yea thy law is within my heart." His one reply to the threefold temptation to body, soul, and spirit, was "It is written" (in Deuteronomy, the book of the law which he delighted to do). When the people would by force have made Him King, He withdrew alone and prayed; for God's hour of his crowning was not yet come. He became obedient unto death, even the death of the cross, wherefore God hath highly exalted Him. As He taught us by example every other right thing, so He taught us that unquestioning obedience is the way to rule. The Kingdom of God was within Him, therefore God has made Him King. He knocks at the heart's-door of Laodicea to-day, and to him that by obedience overcomes will He give to sit with Him on his throne, even as He by obedience overcame, and sat down with his Father on his throne. M.

"Saved in his Life."

"The power of an endless life."

God has inseparably linked salvation by the priesthood with salvation by the blood. It is one salvation, wrought out on the cross, continued through all our journey here, and perfected in resurrection. We read in the Epistle to the Hebrews, "Being made perfect, He became the author of eternal salvation to all them that obey Him"—not a salvation rejoiced in to-day, and finished in the glory, but one unbroken chain of deliverance all the way through. "Who delivered us from so great a death, and doth deliver; in whom we trust that He will yet deliver us" (2 Cor. i. 10). For this our God and Father made provision in the suffering obedience of Christ's life on earth, just as on the cross in his own body He paid our debt in blood, and so we read (Heb. ii. 18), "In that He Himself hath suffered being tempted, He is able also to succour them that are tempted."

We know that He was essentially perfect as the Holy One of God, but it needed a life-training in suffering that He might lead the flock committed to his keeping as one who had trodden the same way before. In this, as in our redemption from wrath, God our Father spared not his own Son, that nothing might be lacking for the fulness of our blessing every step of the way. He tasted every variety of suffering, short only of sin, that He might minister in the sanctuary above for an erring people, and know with "the tongue of them that are taught how to sustain with words him that is weary" (Isa. l. 4. R.V).

There are some very precious things to be noted concerning this priestly office of Christ. We see that it is, in God's estimation, an office of glory. "Christ glorified not Himself to be made an High Priest, but He that said unto Him, 'Thou art my Son; to-day have I begotten Thee.'" The same word that called Him as the eternal Son of the Father called Him also to the priesthood for an ignorant and erring people. We have this truth prefigured in the garments "for glory and for beauty" of the Jewish High Priest: in the beaten gold and precious stones, on which were graven, "as signets are graven," the names of the children of Israel; not all together, but "every one with his name" on each separate stone, each having its own special lustre and value. Aaron bore those names upon his heart before God continually, and there was Divine provision made that the breastplate, in which the stones were set, "be not loosed from the ephod." What a picture it gives us of God's thoughts of us as bought with the price of blood—what warning that we seek rightly to value the grace that so richly provided for our blessing at such infinite cost. Then it is a priesthood that "passeth not from one to another" as in the days of Jewish ritual. "Being made not after the law of a carnal commandment, but after the power of an endless life." "This man, because He continueth ever, hath an untransferable priesthood. Wherefore He is able also to save them to the uttermost (completely, R.V. *mar.*) that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. vii. 24, 25). The force of this blessed contrast would be understood by Jewish converts whose priests "were not suffered to continue by reason of death." The One who wrought our first deliverance from the awful grasp of the destroyer; who sank "in the deep mire where there is no standing" (Psalm lxix. 2), that He might lift us up to the bosom of the Father, is the one who has led and ever will lead us until He brings us safely home. As a skilled physician knows each minute point of the case intrusted to him; as the maker of a delicate instrument can best bring out the music of its chords; so He knoweth individually our frame, He remembereth that we are dust. He has studied us through and through, and knoweth us altogether. Then, as He knoweth us, so also He knows the Father: and while one hand leads the sheep, the other can open all the treasury of God to supply the smallest need from its infinite resources.

We read again, "Such an High Priest became us who was holy, harmless, undefiled, separate from sinners, and made higher than the heavens; needing not as Jewish priests to offer up first for his own sins, and then for the people's, for this He did once when He offered up Himself." He appears as the proof of the eternal satisfaction of that one offering, once offered, not in earthly sanctuary, but in highest heaven, where God ever sees his face as for us entered, our Surety and Forerunner.

Then also Christ's priesthood is distinctively an office of blessing, being typified by that of Melchisedec, King of Salem, and "priest of the most high God," who came out to bless Abraham in his victory over his enemies. He came of the tribe of Judah, of which tribe no man gave attendance at Jewish altars, and was especially a figure of Him who meets us at every turn of our earthly journey with the bread and wine of heavenly sustenance and cheer, confirmed to us by the purpose and oath of Jehovah.

But while we have such an High Priest, called of God to this most precious service, a minister of the sanctuary and of the true Tabernacle above, what use do we make of it all? One special point of fitness for the priesthood we find in Heb. v. 2: "Who can have compassion on the ignorant and on them that are out of the way." Thus we see it is a provision for the foolish and the erring which it cost God the life-suffering of his Son to make, and which brings us into the closest contact with Christ as our Shepherd and Priest; the One only skilled to lead on those compassed with infirmity, because in infinite grace Himself took our infirmities in the days of his flesh.

God forbid that we should ever become independent of this priesthood for the erring—of the deep compassions of the heart of Christ

for those who are too helpless and too poor to take one step without Him. Let us take heed that we do not put ourselves beyond this Divine provision, lest our eyes should be upon what He has made us rather than upon what He is.

The priestly garments were for the eye of God in the sanctuary. The priest himself was for the worshipper. It was not the glitter of the sapphire or the diamond, on which the name of his tribe was graven, that gave rest to the heart of the repentant Israelite, but the knowledge that the High Priest himself had gone in for him into the holy place, even as Christ has entered heaven itself, now to appear in the presence of God for us. A. E. W.

"They that be with Us."

2 Kings vi. 13-17.

ADDRESS TO YOUNG MEN.

BY REV. JOHN McNEILL.*

THERE is a story which shows, vividly and dramatically, the transition from the blind side to the seeing side, from the darkness to the light. It shows the blessedness of it and the need of it: and it indicates that salvation from darkness, and blindness, and ignorance is not a painful thing which, if a man undergoes it at all, he will undergo rather as if his eyes were being bored out with a red-hot iron, than as if his eyes were being put in. That is the opinion which some men and some young men have —that this Gospel rather (to use their own elegant phrase) pulls the wool over a young fellow's eyes—that it rather puts them out than opens them—that it is a severe, bitter, cruel operation, with a cutting knife a good deal in it, rather than what it is here; the opening of the eyes, with all that that means—deliverance, salvation, freedom, laughing at your enemies, and shouting with all your might because a great and unexpected change has taken place in you. All things have become radically altered, simply because your eyes are opened, and you see the real setting and staging of things as God has appointed them.

You remember the king of Syria was warring, and he could not understand why the trap which he set continually for the king of Israel failed. He had laid his traps well, carefully, adroitly, but all his well-planned, carefully-guarded schemes were continually frustrated; and at last he said, "Will somebody kindly tell me at once what the reason is, to save me cutting off the heads of a lot of you? Will somebody turn king's evidence—for I do not want an indiscriminate slaughter—and tell me who reveals all these things?" And one of the servants said, "Nobody, my lord, O king." This man had been thinking over it too. He had begun to find his own head trembling on his neck, but he found his escape here: "It is that prophet. Never mind the army and the officers, or the king; but, O king of Syria, if you could lay that prophet by the heels, then Israel would be weak and at your mercy." "Oh, oh!" he said, "is that it? Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan. Therefore sent he thither chariots, and horses, and a great host." Think of it. How ridiculous! They came with a great host to catch—to catch God! What a fine world the devil would have made this from the beginning if only he could have caught God! And how often, clever and all as he is, he has tried that same thing. And does he not do it yet? That which for ever baffles him is that it is God he is trying to catch. He grips and clutches at this and that and the other thing, and he says, "Now I have it!" But—phew! away! He has missed it! Missed again! From the beginning, right on to here, right on to the end of the Bible, right on till the end of time, as long as God, by his grace, identifies Himself with men, so long the devil will endure that chagrin.

Alas! alas! it is not all chagrin. He does get some of us. He gets many of us. It is the one big thought that is labouring in my heart—that if God's grace is in you, my young brother, the devil will have an infinite chagrin over the head of you. He will lay many traps, and you will not get into them; not because you are not foolish enough to go, but simply because God is your keeper and your defence. He watches against all the wiles of the devil. It is utterly impossible that you can be taken and snared and captured if you are kept in God's hand.

"He said, Go and spy where he is, that I may send and fetch him. Therefore sent he thither horses, and chariots, and a great host. And they came by night, and compassed the city about." I see this right down through the Bible. It comes out very vividly. When the great Man of God came —the last, the only, the unique Man of God, the heavenly Elisha, the Lord Jesus Christ—the devil, through his servants, rose to the height of it then. "Now," said he, "now if I could get Him!" And he tried it. You remember how Herod killed the children. You remember that dismal story of the weeping in Ramah, and the lamentation when Herod sent out the order that all the male children under a certain age should be killed. What was that but just this old story—an attempt to catch God—to blot out the sun? That is what was meant. But he missed Jesus. He killed a lot, but that same infinite chagrin was repeated, and that howl of disappointed rage was heard again—"Missed it!"

Again and again, down through the Gospel history, when Jesus, the heavenly Elisha, became a full-grown man, and started on his great ministry, the chief priests and Pharisees took counsel together to kill Him—to blot out the sun. And they managed it, and in the height of their triumph they found the height of their disappointment. He rose again from the dead! That is glorious, is it not? "Now," they said, "we have Him"; and they killed Him dead, and put Him down into the grave, and put a big stone on it, and sealed the stone, and got Pilate to set a watch, as if he could set a watch to prevent the rising of the sun to-morrow morning. And hell howled with baffled rage. *He rose!* There is no killing Him. There is no catching Him. And there is no killing, or catching, or arresting of those who are one with Him.

"And when the servant of the man of God was risen early, and gone forth, behold, a host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?" I do not want to give this away to everybody. I dare not. I cannot. I will be amazingly glad if I can find that it is for me; and I will show you how I think it comes to me; and that will be the opportunity for all of us. This happened to the servant of the man of God. We do not know his name; but what makes him at all important is that he happened to be related to the man who was related to Almighty God. "The servant of the man of God." See the link. That is what brought him into the same salvation as the man of God.

Is that your relation? Take this Elisha to stand —and it is no fancifulness—for the great, unique, only Man of God, the Lord Jesus Christ; and here is the point. Take this young fellow's place, and you take this young man's peril first, and deliverance next. But if you do not like the place, do not take it. To become servant to Elisha was an honourable thing. Yet many a young fellow in Israel, when he heard that Elisha wanted a body-servant, would say, "Ah! you do not find me undertaking it. I do not throw myself away on a job like that. I prefer to drive my pigs to a better market, What salary do you give?" And I suppose that the answer would be that there was no salary—that Elisha had no salary to give. He was not a man of means. He was only a poor evangelistic tramp going up and down the country. He was greatly beholden to a woman of Shunem, who gave him a lodging free—gave him a little bedchamber, and a bed, and a chair, and a candlestick, and just what little attention she had time and opportunity to afford him; so that it was no great situation, you see, from the point of view of a young man's pride, or worldly ambition, or worldly honour. So is it to-night.

My dear young brethren, the Lord Jesus Christ wants servants. He is recruiting for body-servants, for a body-guard to be identified with Him. Will you come on? Will you strike hands with Him? I am only the recruiting-sergeant beating the drum and gathering you around me and telling you the terms; but I must not do as the old recruiting-sergeants did. I must not blow your heads up with nonsense. I must not tell you tales about glory and fame, and getting on and on until you become commander-in-chief. I must honestly tell you the other side of it. But I will whisper in your ears that there are no blanks, and that it is all prizes, if you will come and "stick in"—if you will rough it, if you will be true. "To him that overcomes," says Christ, "will I grant to sit with Me on my throne." Will you come? Do you think that it is worth while? Here below there will be persecution, trouble, trial on every side, contempt, despite, scoffing, scorn, seeing ofttimes the prizes of the world go past you, and being content to take what to human pride is the path of extreme lowliness, and a flinging of yourself away. So with this young man. There were far grander prizes in Israel, and he took what seemed to be a blank, the poorest situation in the land, and became the servant of a man who had nothing. He was nobody in himself, but he had joined himself to God's representative in the land. Therefore he was in for it all, and therefore he got it all—first the persecution, and afterwards the glory and the victory.

"Behold, a host compassed the city both with horses and with chariots; and his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them." I can think of the application of this to a young man, and when I am speaking of young men I am thinking of young women, and I am thinking of us all. Ah! here we are. We have come to Christ. We have believed on Him. Just see what that brings. Let any man think quietly for a moment. There is a young fellow full of flesh and blood, to whom Christianity means this—that he comes out in face of his fellows to say, "A clean heart, a pure body, a clean tongue, a clean hand, a clean life for me," and the moment that he makes that confession and profession, see what squadrons of hell sweep and mass and compass round about him; on right and left of him, behind him, and all round about, the powers of the devil are saying, "We will hem you in. We will watch you. We will crush you. We will utterly ruin and spoil you."

Talk about the Light Brigade charging an army! Not only the whole Church, but the individual Christian in the name of Christ charges a world, while the upper world, the angels of God, look down in stupendous, breathless amazement, waiting to shout if he gets through. That is where we are. In view of the public-house, the club-dances, the lascivious music, the card-parties, the theatres, the gambling, the unclean literature, the unclean pictures, the temptations from companions that I cannot describe, the whispered word, the sneer from male or female, and the thoughts within the heart that oftentimes leap out to the temptations from without, that solitary prophet and his servant surrounded by the whole power of a mighty king do not form a spectacle so interesting as the young man who says, "Christ for me! his service to-day, and his glory hereafter." It is a big thing to say it, and an heroic thing to do it, and He who called you will keep you to the very end.

"He answered, Fear not: for they that be with us are more than they that be with them." That is my answer—that is the answer of the heavenly Elisha to all of us to-night. "Fear not." It is the one word that should be on the preacher's lips. We must say sharp things and cutting things. We must at times "be cruel to be kind," but I do not know any words that more continually should ring from every pulpit to every audience, whether of young men or of old men, than just this word, "Fear not," for we are all, as it were, frightened. We are frightened just in proportion as we can see the natural side of things.

"Courage, brother, do not stumble,
Though thy way be black as night."

Fear not, you with the lusts working in your flesh —you with fears rising in you as you go along these streets and see how nearly that shaft was winged to a fatal place to lay you low. Passing the batteries of hell at every turn, well may we fear. Shall we reach heaven? Shall I reach it? After all this preaching and praying, what if the devil seize me in the end? What if I become as Paul even feared, as a natural man, realising the tremendous odds against him and his own insignificance—what if I become a castaway, a derelict, abandoned, beaten, overcome, trodden underfoot? "Fear not." Grand words in your ears to-night, brother, with the great storm whistling through your rigging. "Fear not." Courage! Look up! God is with us! "They that be with us are more than they that be with them."

God knows how numbers tell. God knows that we do not like to be in a minority. We do not. I have been in the minority many times. It is a good

*Condensed from THE BRAZEN SERPENT and other addresses, 1s. *Morgan & Scott.*

bracing exercise. It is a fine tonic to be in a minority, and yet it is hard to bear. You would rather be in the majority. We feel that it is hard, young brother, do we not? We are in a sad minority. The great mass of fellows seem to be on the other side. To be holy, to crucify the flesh, and to be Christ's bodyguard, and worthy of our Master, so that He will not have occasion to turn us off from shame, seems to be utterly beyond us. I say that we are in such a pitiful minority. That is just why the Lord did this wonder. The Lord knows that numbers tell. He knows that numbers tell against Him, and, if I may so put it with reverence. He seems to have said, "I will show that young fellow something. I will show him something for the benefit of all young fellows like him; I will give him a sight of only one corner of the New Jerusalem. I will just give him the sight of a mere handful of the innumerable company to which he belongs, of whom he is a member and an integral part, being as really of them as though he stood in their sinlessness around the throne. "And Elisha prayed, and said, Lord, I pray Thee, open his eyes that he may see. And the Lord opened the eyes of the young man, and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha."

How splendidly it was done. What fools men are to try to entrap God. How He turns the tables upon them. There is Elisha, and there is his servant, and the Syrians come and gather round about them, and say, "Now, all that we have to do is just to close in upon them." But God came also, and outside the circle of the Syrians he planted his own circle. The trappers were trapped, and the enemy were taken in flank and in rear, and driven out contemptuously, God coming behind them. That is the situation still. The trappers are trapped. The beleaguers are beleaguered. The encompassers are encompassed. The gates of hell are stormed. "Chariots of fire and horses of fire round about Elisha." They were not made for the occasion. Elisha did not ask for them. All that was needed was to see them. The difference was an opened eye. Then came gladness, victory, exultation. The seeing made all the difference. To Elisha's eyes it was there. That is why he was so quiet. The Lord open our eyes—the eyes of our understanding.

This incident does not fade away now, or become less interesting. It becomes intensely interesting. My hearer, do you see? Have you seen? Seen what? Seen the defence, the provision. At the back of all that army which I have already described—at the back of all these batteries of hell, have you seen God? Have you seen the mountains? Have you seen how God has planted them and filled them? Do you really understand, and do you believe that those who are for you, poor obscure man, poor obscure lassie in London here, trying to live a clean life and to be Christ's, are more actually, counting head for head, than those that are against you? God could fill the streets so that you would see nothing from morning's hour till evening's close but angels and archangels, Cherubim and Seraphim, and the spirits of just men made perfect, pell-mell, rank upon rank, battalion upon battalion—the armies of heaven around about you.

CRUMBS OF COMFORT.

"The God of all comfort, who comforteth us in all our tribulation."

Tribulation! the word itself signifying the process by which the ancients separated their wheat from the chaff. How significant the meaning for us. Our very sorrows to be the instrument of threshing out of our nature the chaff of worldliness and self-seeking. Who comforteth us in all our tribulations—not one too small for his loving sympathy, not one too great for his omnipotence to control or divert—that we may be able to comfort them which are in any trouble?

It is only those whose hearts have bled with a like anguish who can be entrusted with the divine mission of consolation, and impart to stricken souls the comfort wherewith "He has comforted us."

We look back on the time when the bitter draught was held to our lips, and the flesh quivered at the "drink ye all of it," and yet we realise that hour of intensest sorrow to have been the hour of closest, most intimate fellowship with our suffering Redeemer.

And to those who are passing through such seasons of anguish we would with loving hands lead them through the human sympathy to the Divine, to the God of comfort who has comforted us in all our tribulations.

Mildred Foss.

LITERATURE FOR CHINA.

Sir,—This is the last day of the Chinese year. The snow lies deep on the ground; the slush in the narrow streets of the city is indescribable; the weather is extremely cold; and the people are very busy making their preparations for the new year. The street chapels have been closed to daily preaching these four days. Many of our converts have gone to their respective homes, and we missionaries have a day or two which, in a measure, we can call our own, and which some of us use up in paying off old debts in the shape of letter writing.

Early next week I hope to be off myself on one of our annual visits to the country stations. I feel that I must, before starting, send you a line or two, if only to thank you for continuing to send me The Christian, and to tell you how much I appreciate your kindness in so doing. The paper is always welcome, and always helpful. Having read it myself I give it to others to read, and in this way the copy you send me is seen by many.

I desire also to thank the many friends who have, through you, so liberally responded to my appeal for help on behalf of the Central China Religious Tract Society. The year 1892 was in some respects the most eventful in the society's history. A few days after the annual meeting of that year, the society was deprived of its depot and stock by the great fire of January 12, and left without funds wherewith to obtain more. The loss, at the time, was estimated at about 2500 dols., but it was found afterwards to have been considerably more. The committee lost no time in mourning over the calamity, but resolved at once to go on with the work, and appeal to the friends of the society for the necessary funds. The appeal was made, and not in vain. In a very short time the stock was replaced and lodged in a new and safe depot in the Foreign Concession. During the year we issued over 1,000,000 of books and tracts; and, notwithstanding the immensity of our circulation, the total expenditure was some hundreds of dollars less than the income.

The readers of The Christian will rejoice to know that our prospects as a society have never been brighter than they are to-day. It is impossible to over-estimate the value of the work of the society. At the annual meeting, Jan. 6, I made the following remarks: "This society was born over thirty years ago in a dingy native house, in a narrow lane of the native town. On beginning work in Hankow I soon found that I could not get along without tracts. The people came in crowds to hear a foreigner who could speak Chinese, and my first book was an attempt to answer in print the questions which were being constantly asked by them. This book, 'The Guide to Heaven,' is still in circulation. Then followed the 'Great Themes of the Gospel,' and a small Catechism. As far back as 1882, some of these books fell into the hands of the author of the notorious 'Death Blow to Corrupt Doctrines,' and in an edition of it, which reached me from Hunan a few months ago, no less than nineteen pages of clear, intelligent, though hostile criticism, are devoted to 'The Guide to Heaven,' thus showing that even at this early date these books were read and understood.

"In those days I was the only member of the society, its sole committee, publisher, and subscriber; but I am glad to see that you have grown considerably since then. Nevertheless there has been no change in the spirit and aim of the society. The chief aim of the society from the beginning has been to meet the religious and spiritual wants of the Chinese people. Other societies may have other aims, and we wish them God-speed as long as they keep the instruction and elevation of the Chinese in view. China needs light on all conceivable subjects, and the more that is poured in the better. But what China needs above all else is Jesus Christ. Other things are important, but the spiritual must ever be the first and chiefest. Bearing this in mind, the society has endeavoured from the beginning to reach and influence the masses. The style of our books, though thoroughly good, is simple and intelligible. Our leading aim has been lucidity and definiteness. We never, if we can help it, sacrifice the meaning to the style. Some of our books are prepared in the literary style, and some in the Mandarin dialect, but whether in the one or the other our grand aim has been to make known to this people, in a language that cannot be mistaken, the gospel of the grace of God as revealed in Jesus Christ.

"In acting thus we have made no mistake, as witness our immense circulation. Including scriptures, over a million and a quarter of Christian books and tracts were issued from Hankow last year, and this is being done year by year. Witness also the sum of 2725 dols. subscribed in China last year, chiefly by missionaries, that is, by men who know the books and the good they are doing. God has given us a special work to do, and He will bless us if we trust in Him and continue faithful to our mission."

I then gave instances which had come under my notice recently, of men who showed a remarkable acquaintance with Christian truth, having obtained it entirely from the reading of books. Others gave other instances of equal interest; and before the close of the meeting, we all felt as we had never done before how greatly God had honoured and blessed the Tract Society in Central China.

It was a part of our programme for this year to publish annotated Gospels for circulation among the heathen. The missionaries in China had appealed again and again to the Bible Societies to provide annotated scriptures for this purpose, but in vain. Many missionaries, despairing of anything being done by the Bible Societies, have been urging the Central China Religious Tract Society to take the matter in hand, and, after much hesitation, it had resolved to do so. On January 22, whilst the annual report was in the press, a letter was received from the secretary of the National Bible Society of Scotland, stating that his society was now prepared to issue annotated Gospels, which, though not so full, should yet be similar in the main to the edition proposed by the Central China Religious Tract Society. Although it will very materially affect our plans for the year, we gladly relinquish the work to the National Bible Society, for the burden of such a work falls naturally rather to a Bible society than to a tract society, and because the work can be done much more efficiently by the former than by the latter. We feel, nevertheless, that there is a work to be done in the line of commentaries which no Bible society can possibly attempt, and that it is for us as a tract society to take it up. Our converts need greater help than they have at present in their efforts to understand the Word of God, and we hope soon to commence the publication of a series of commentaries which shall, in easy compass and simple language, meet this need. In this effort we ask for the practical sympathy and earnest prayers of all who take an interest in its work.

As to the action of the National Bible Society of Scotland, I can safely say that it has brought unmingled joy to many hearts in China. We have long been hoping and praying for this, and we cannot but rejoice in it as an answer to both. In taking this step the directors of the society have evinced a true insight into the needs of this people, and no small courage in trying to meet those needs. The notes to hand are on Mark's Gospel, and prepared by the directors themselves. They are simply explanatory, and in no way of a controversial character. Whilst they will be found of great value to the Chinese reader, they contain nothing that any lover of the Bible in the home lands could possibly object to. Personally, I could wish the notes were fuller, and I hope the day will come when fuller notes will be possible. In the meantime we accept these with grateful hearts, and congratulate the National Bible Society of Scotland in this honest and brave attempt to supply the people of China with the Word of God in an intelligible form. The movement is indeed a forward one, and of vital importance to Bible work in this land. It is my sincere hope that the other two societies will not be slow to follow in the footsteps of their younger sister. They have done a noble work in China in the past, but it is within their power to increase their influence a hundredfold.

Yours sincerely,

Griffith John.

Hankow, China, February 18.

WEST AFRICA.—The missionaries attached to the Mendi and Sherbro Mission, on the West Coast of Africa, have discovered an immense deposit of plumbago of the richest quality, and an extraordinary deposit of quicksilver, and some pearl and shell fisheries. A London mining engineer, Mr. V. Richards, has gone to report on these properties, and if the statements should be corroborated a syndicate will found a company to work these valuable concessions.

Apocalyptic Scenes.

By Sir S. Arthur Blackwood, K.C.B.

XIII.

THE FIRST FIVE SEALS.

The great drama now begins. The glorious anthem of the redeemed, of the angelic myriads, and of all creation, winding up with the deep "Amen" of the living ones "in the midst of the throne and round about the throne," has for the time died away. Silence has ensued, and the Lamb, once slain, but now living, Omnipotent and Omniscient, proceeds to undertake the great function for the discharge of which He alone in the universe has proved his worthiness. With what breathless attention must the enraptured though awe-struck seer have awaited the opening of that mysterious scroll, the breaking of its seals, the disclosure of the future till then hidden in the bosom of the Eternal God.

The first seal is opened, and, as with the sound of rolling thunder, one of the living ones utters the word of command to the first actor in the great procession which is to pass across the field of vision, "*Come!*" And there appears a snow-white horse, bestridden by one who bears the distinguishing marks of a bow and a chaplet, and is described as pursuing a course of uninterrupted victory. The horse, the bow, the crown, are all symbols. What mean they?

The horse, in this, as in the succeeding three seals, is the symbol of the then existing earthly empire, whose territory was the home of the Church of God, and the scene of her future history. Different world-empires had been already prefigured in prophecy under the varying symbols of a lion, a bear, a leopard, a wild beast, a ram, an he-goat, each having its particular appositeness in regard to the power which it denoted. Now a horse is chosen, the frequent designation of a heathen military power. (See Ezek. xv. 21, Jer. li. 21, Hagg. ii. 22, Zec. ix. 10.) It is the days of the Roman Empire, and a horse was one of its well-known heraldic or national symbols, just as a female figure with shield and trident is that of the British Empire. It was one of the Roman war-standards (Pliny x. 4; see also illustrative medal of the Emperor Augustus: Elliott, vol. i. p. 122), and a white horse was used by Roman generals in their triumphs. (Pliny, Panegyr. xxii., and Lactantius, De Morte Pers., cap. xvi. quoted by Elliott vol. i. p. 128.)

The rider carries a bow, and the fact is thus signified that the ruling dynasty springs from a race peculiarly identified with the bow as a national weapon. Such were the Cretans, whose manufacture and use of the bow were notorious. A bow on a tombstone denoted the Cretan nationality of the entombed one.

The family that gave imperial rulers to the Roman Empire, came from Crete. Nerva, Trajan, Hadrian, and the two Antonines, unlike the twelve preceding Cæsars, who were almost all of old Roman families, were Cretans. The historian Aurelius Victor says, "Hitherto men of Roman or Italian origin ruled the empire; from after this time foreigners in extraction."

He also wears a stephanos, a laurel crown or chaplet. This is a peculiar note of time. The diadem or jewelled crown of later imperial days, had not yet been adopted. The emperors then wore the stephanos. The career of the dynasty referred to was one of almost uninterrupted victory without the empire, while peace and prosperity, symbolised by the snowy whiteness of the horse, reigned unbroken within its confines. What saith Gibbon, the able, though infidel, historian of the Roman Empire, and the most remarkable, because unconscious, expositor of much of its prophetic history, concerning those days? He describes it as a "golden age" of prosperity; a period in which "the vast extent of the Roman Empire was governed by absolute power under the guidance of wisdom and virtue"—a period "*unstained* by civil blood," and "undisturbed by revolution." He adds, "If a man were called to fix the period in the history of the world during which the condition of the human race was most happy and prosperous, he would, without hesitation, name that which elapsed from the death of Domitian to the accession of Commodus." The columns of Trajan and Antoninus Aurelius attest the almost uniformly triumphant wars of the period, commemorated, moreover, by medals bearing the very words "The going forth." The first seal was the prosperous period of the Roman Empire.

Another thunderous "Come" from one of the living ones, now peals through the air, and in obedience thereto appears a horse of blood-red colour. Instead of the "peace" that had prevailed, war, civil war, ensues; scenes of internecine strife are witnessed, and the symbol of military power—the short sword or machaira, but of exaggerated size, a "*great* machaira"—is in the horseman's hand. Military despotism, civil war, and bloodshed, are written upon the face of the vision in unmistakeable letters.

And what saith history? No fewer than thirteen emperors were slain in internal strifes during the 56 years from 193 A.D. to 249 A.D. They "killed one another." Gibbon commences his history of this period with the words, "The power of the sword." That sword was borne by the Pretorian Prefects as their badge of authority; they were publicly invested with it; here it was one of unnatural, undue size—"there was given unto him a *great* sword." It was to these Roman military chiefs that the wars and bloodshed of the period were almost exclusively owing, Says Gibbon: "The licentious fury of the Pretorian guards was the first symptom and cause of the decline of the Roman Empire."

The third actor is now summoned to appear, and lo! a black horse comes forth, its rider carrying the well-known emblems of justice and fair dealing, while a voice is heard from the seat of supreme control, giving the prices at which the necessaries of life are to be sold, and forbidding injustice in the traffic of oil and wine.

Again the meaning is not far to seek; it lies on the very surface of history. It was the era that commenced with the reign of Caracalla, who issued the memorable edict making the Roman city co-extensive with the empire, and thus imposing the taxes of citizens on the inhabitants of the provinces as well as their provincial tribute. The weight of taxation became intolerable. "The great body of Caracalla's subjects," writes Gibbon, "were oppressed by the aggravated taxes; and every part of the empire crushed under the weight of his iron sceptre." The edict was enforced by the provincial governors, or pretors, whose coins bore the emblems of a balance, an ear of wheat, and a corn measure. "The Roman world," says the historian again, "was darkened [notice the *black* horse] with the deadly shade" of oppression. Then it was that from the seat of supreme government the prophet hears a voice commanding fair dealing in the articles on which the taxes were levied, and naming the very prices at which they should be justly assessed. From the imperial throne of Alexander Severus were made the last authoritative attempts to remedy corruption and oppression. (See Elliott, vol. i., pp. 147-170.)

Once more the thunder shout is heard, and forth stalks a horse of livid hue; no human hand guides it; its ghastly rider bears the name of Death, and following in his train appears some symbolic representation of Hades, the world of the departed. A terrible scene is witnessed. Over a quarter of that part of the earth which is the scene of vision, death reigns supreme. Human strife, famine, and pestilences desolate its fair regions, and the wild beasts of the forests range round its cities and villages to take their prey from among the plague and famine stricken inhabitants.

Listen again to Gibbon, who, apparently unconscious that he is employing the very language of the Book that he derided, describes the period that immediately followed the death of Alexander Severus as "years of shame and misfortune, of confusion and calamity." "The ruined empire seemed to approach the last and fatal moment of its dissolution." He speaks of "the *sword* of barbarous invaders and military tyrants," of "the general *famine*," "the furious *plague* which raged without intermission for fifteen years, 5000 persons dying at one time daily in Rome," and adds that "war, pestilence, and famine had consumed, in a few years, the moiety of the human species." And it is recorded that the ravages of wild beasts over the depopulated portions of the empire had become a crying evil. Thus to each of God's "four sore judgments" (cf. Ezek. xiv. 21, and Jer. xv. 2) was allotted its own fourth part of the desolations of the rapidly dissolving Empire.

And now the scene changes. The prophet's glance is directed, not to the terrestrial landscape, but to the precincts of the temple. The place of sacrifice, the altar, is the foremost object, and at its feet—around it—is a company of the noble army of martyrs. There is something about them—what we are not told—which declares their history. They have laid down their lives in their steadfast devotedness to the Word of God, and because of their outspoken testimony, which even the fiercest persecution could not silence. A cry of irrepressible yearning for the manifestation of God's righteous judgment bursts from the multitude of slain, yet living ones; and the answer comes that it is only delayed till they, who were still in the heat of battle on earth, and who were likewise, with others to follow, to seal their testimony with their blood, should have played their glorious part in the conflict with the powers of evil. They are publicly invested with snow-white garments, and stand faultless and unblemished in the eyes of all. Their memory, once universally aspersed and vilified, is now as widely honoured.

The "Era of Martyrs," pre-eminently thus distinguished, had set in. The Empire, revived for a time under Diocletian and others, entered upon a course of most terrible persecution, designed to exterminate Christianity. Christian blood was shed throughout the extent of the Roman world; for worship the servants of Christ met in the catacombs; their only public witnessing was by martyrdom; and at the end of the ten years of the persecutions the three Emperors, Diocletian, Maximian, and Galerius, raised pillars commemorative of their success. Christianity was believed to have been destroyed. And the blood of the saints cried, like Abel's, for vengeance. For it was not so much that the martyrs themselves invoked judgments on their persecutors (though there were some who, like Tertullian and Cyprian, expected, and in a way predicted, them), as that their deaths called for the vindication of the justice of God. Then were they, who laid down their lives for the truth, led to anticipate that in due time justice would be done, but ere that could take place, other persecutions unto death, under the Antichrist whose advent they expected on the downfall of the Empire, must arise and complete the heroic roll.

Thus far the first five seals.

DR. JOHN G. PATON'S MOVEMENTS.

As many friends of the beloved missionary, learning that he is expected in Britain shortly, are anxious that he should take part in several of the forthcoming "May meetings," and have been repeatedly inquiring regarding his movements, it may prevent misunderstanding and disappointment if you kindly allow me to intimate, through your columns, that, so far as I can judge, his engagements in America render it quite impossible that he can be in London at that season. Not only the importance and number of these claims, and their extraordinary returns in support of the New Hebrides Mission, seem to justify his remaining in the United States, but other matters also required his presence. His evidence against an alleged impostor, at Buffalo, professing to be an agent of the Victorian Church, is imperatively required some time in April. And the change of Government at Washington makes him anxious to secure, before leaving the U.S.A., some definite action of the authorities *re* trading in fire arms and intoxicants in the South Pacific. I have in these circumstances, though with much regret, to request that organisers of public meetings shall not count on his presence, much less advertise it, without some definite authority, as creating unnecessary disappointment, and perhaps misunderstanding.

As my faithful co-worker and friend, Mr. A. K. Langridge, the organiser of the "John G. Paton Mission Fund," has now, to my great joy and that of my beloved brother, given up other Christian work in order to devote his whole leisure after business hours to the New Hebrides Mission, he will, as hon. secretary (address, Hartland, Wilson-road, Southend, Essex), be happy to answer all inquiries, and arrange for any public meetings which it may be found possible for my brother to hold when he comes amongst us; which, God willing, I hope may be ere very long now.

James Paton.
Minister of St. Paul's.

Glasgow, 7th April, 1893.

LIVERPOOL.—Open-air Gospel work is regularly carried on in Great Charlotte-street on Sunday evenings by a few earnest workers.

THIS MAN RECEIVETH SINNERS.

BY REV. R. BALGARNIE.

As an evidence that the Lord Jesus is still receiving such, a striking instance may be given. Two years have elapsed since a mission was held at Spalding, when a well-known farmer and cattle dealer came to the services. His life had been spent in sin; he was the terror of the neighbourhood. No small surprise was evinced when he one night took a seat in the corner of the Drill Hall. There the Lord met him, and the word of conviction went to his heart. He was melted into penitence, and cried, as it were, "Carry me out of the host, for I am wounded." At the close of the address he came into the inquiry room, and, as we both knelt together, he there and then gave himself up to Christ.

When the fact became known it was received with incredulity. One said, "The thing is impossible." Another said, "I have a warrant out against him for poaching." A third said, "I dreaded meeting him in the street, or seeing him in my shop." The evidence of the great change soon became apparent. His boon companions, missing him at their orgies, tried to win him back, but prevailed not. Night after night he returned to the meetings, bringing with him his family and farm-servants, evidently intent that they too should be saved.

At the last service he stood up with many, and testified what the Lord had done for him. He told of the prayers of a godly mother and daughter; of his long-continued rebellion against God; of the wondrous love of Christ in seeking and finding him. Then he poured out his heart in prayer for the conversion of all his household. Many exclaimed, "Is it not wonderful? If this man can be converted no one need despair." I am glad to state that when the person who had taken out the summons against him heard of this blessed change he promptly withdrew it.

The question is frequently put, Will such converts stand? Permit me to give proof in the affirmative, and as a sequel to the above narrative.

Last week I was conducting a week's mission at Holbeach, a town about eight miles from Spalding. On the market day it was arranged that an open-air service should be held for the sake of people from the country. On my way to it, a well-to-do-looking farmer came up and grasped my hand with tears in his eyes. It was my old friend referred to, who, having obtained help of God, continued in the upward way. His face was an index of his mind, for it beamed with joy. His voice was full of praise for what the Lord had done for him. His personal appearance was that of one in whom old things had passed away and all things had become new. He stood up with me in the market place and gave noble testimony for Christ which will be long remembered. Addressing those who knew him, he said, "I have often in this town stood up for the devil; now I am proud to stand up for Christ. You all know that I was the biggest sinner in this part of the country, but the Lord hath pardoned my sins and made me a new man. I cannot tell you the joy I feel, or the change it has produced in my character and life. I want you all to come to Christ. Come and drink of the water of life, and you shall never thirst. I would not change my present experience for all that the world could give."

One man in passing sneered at him. "Ah, my friend," he said, "I understand that sneer. We have often been together in the ways of death; I wish you would join me in the way of life." A poor-looking drover who knew him said, "Give me twopence for a night's lodging." He replied, "Oh, man, I'll give you a new suit of clothes and twopence into the bargain, if you will give yourself to Christ." It was late after the evening service when he started for home, and as he drove off he said, "I have often left this place at midnight in a state of intoxication. Twice I had a narrow escape from death on the way, but, glory be to God, I am in the service of Christ now, and on my way to heaven. Good-bye till we meet again."

THE GOSPEL CARAVAN (Rev. F. Horace Newton, director) started on its work for the present season on Good Friday at Amersham. During the evening two Gospel services were held at different points in the town. The services were continued over Saturday, Sunday, and Easter Monday. In all, ten meetings were conducted during the four days. It is intended to move forward next to Kingshill, Wendover, Great Missenden, etc., etc.

THE SONG OF THE SHOP-GIRL.

A very heart-moving cartoon appears in last week's *Punch*, entitled "Her Day of Rest, the Song of a Shop-girl." The words of a shop-girl, quoted by Sir John Lubbock in his recent speech in the House of Commons on early closing, are given as follows:—"After the fatigue and worry of the week I am so thoroughly worn out that my only thought is to rest on Sunday; but it goes too quickly, and the other days drag on so slowly." The cartoon represents a young woman of thin and pallid countenance who has fallen asleep on a couch, while *The Leisure Hour*, which she has been essaying to read, has dropped from her hand to the floor. We give some portions of the accompanying poem:—

Oh, that inexorable weariness
That through the enfeebled flesh lays crushing stress
  On the young spirit! Young? There is no youth
  For such as I. It dies, in very truth,
At the first touch of the taskmaster's hand.
A doctrine hard for you to understand,
  Gay sisters of the primrose path,
Whose only chain is as a flowery band
  The toil that outstays nature hath
A palsying power, a chilling force
Which freezes youth at its fresh source.
    Only the Comus wand
Of an unhallowed Pleasure offers such
Freedom, and with pollution in its touch.
    The languid lift
Of head from pillow tells us the good gift
Of Sabbath rest is more than half in vain.
  Tired! Tired! In flesh, bone, brain,
  Heart, fancy, pulse, and nerve!
Such is our doom who stand and serve
The unregarding public, thoughtless they
  Of slaves whose souls they slay!

Oh, that long standing—standing—standing yet!
With the flesh sick, the inmost soul a-fret,
  Pale, pulseless patiences, our very sex,
That should be a protection, one more load
  To lade, and chafe, and vex.
No tired ox urged to tramping by the goad
  Feels a more mutely-maddening weariness
Than we white, black-garbed, spectral, girls who stand
Stonily smiling on while ladies grand,
  Easily seated, idly turn and toss
  The samples; and our Watcher, 'neath the gloss
Of courtly smugness glaring menace, stalks
About us, creaking cruelty as he walks.

  . . . . This all too fleeting day
To rest is dedicate. But not the rest
Of brightened spirit and of lightened breast.
The dull, dead, half-inanimate leaden crouch
Of sheer exhaustion on this shabby couch
    Is all my week's repose.
  Read? But the tired eyes close,
The book from nerveless fingers drops;
  Almost the slow heart stops.
But the clock halts not on its restless round.
Weariness shudders at the whirring sound,
    As the sharp strike declares
    Swift to its closing wears
One more of those brief interludes from toil
Which leave us still the labour-despot's spoil,
  Slaves of long hours and unrelaxing strain,
  Unstrengthened and unsolaced, soon again
  To tread the round and lift the lengthening chain;
Stand—till hysteria lays its hideous clutch
On our girl-hearts, or epilepsy's touch
  Thrills through tired nerves and palsied brain.
    Again—again—again!
How long? Till Death, upon its kindly quest,
    Gives a true Day of Rest!

SOCIETY FOR DISTRIBUTING SCRIPTURE TRUTH.—The thirty-fourth annual report shows that this agency still carries on its excellent work of supplying text rolls, cards, etc., to missions, hospitals, waiting rooms, etc. The report says:—"The directors of the Great North of Scotland Railway, one of the very few lines hitherto unsupplied with the society's publications, have kindly granted permission for the placing of Scripture rolls and handbooks in their waiting rooms. The attention of the committee has of late been given to work in London, in relation to the exhibition of their text rolls in refreshment rooms. They are happy to add that encouragement in this branch of work has been given to them through the proprietors of some of these establishments." The depot of the society is at 47, Pevensey-road, Eastbourne; Mr. W. Brown being secretary.

MR. MEYER AT CHRIST CHURCH.

In his magazine, *The Christian Treasury*, for April, Rev. F. B. Meyer has the following among other personal notes relating to his pastorate at Christ Church, Westminster Bridge-road:—Jurston Hall is open every day, with a supply of daily papers for unemployed working men to see the advertisements. About 550 visit it every week, and there seems some special blessing resting on the place, as so many obtain work. But the cost of fire and attendant and cleaning is considerable. Outside Christ Church we now exhibit, four evenings a week, lantern views, consisting of texts and Scripture scenes, together with the advertisements of our meetings. The initial cost of erecting this has been extremely heavy, far more so than I expected, and there is a constant need of money to supply new slides and daily working expenses (apart from the operator). The needs of the neighbourhood are deplorably great. Scores of families, into whose cases we investigate, are constantly on the verge of pauperism. I shall be, therefore, thankful to receive any gifts sent direct to me at Christ Church.

We have still much to be thankful for in the congregations and the spirit of our people. Each meeting has its special interest, and all seem to be sharing in a graciously rising tide. This, rather than any sudden or extraordinary manifestation of blessing, seems just now to characterise the work.

All readers of this magazine who may be in London during the May meetings are specially invited to come to the quiet morning service on Thursdays at 11.30. A considerable number of Christians of various churches are gathering there, week by week, and the cold collation afterwards furnishes an opportunity of social intercourse.

Mr. Moody has invited me to go again to help him, and take part in his great campaign at Chicago. For some reasons I should greatly have enjoyed the opportunities which such an unusual concourse of Christians will afford, but I am rather hoping to be able to spend a quiet month for physical, intellectual, and spiritual recruitment, as the work of this first year at Christ Church has taxed me to the very uttermost, and with my two recent journeys to the States in my vacations I have practically lost my usual rest time; and it is a growing desire with me to be able, so far as I can, to fulfil the great opportunities of service which are now opening around me.

In the midst of a life crowded with continuous work it is very sweet to come across seed which you have counted lost or dead, but which appears after many days; and it was extremely gratifying to hear of an altercation which took place in a small field last autumn. A missionary overheard a number of rough men decrying *parsons* generally, when one of the group spoke out in favour of the man, who years before had met him at the prison-gate in Leicester, and had put him on the path of a better life. Thank God! One does not seek these testimonies, but it is very pleasant to have them in this roundabout and unpremeditated fashion.

A correspondent of *The Christian World*, describing a visit to Christ Church, Westminster Bridge-road, on Sunday evening, remarks:—The congregation was a good one—indeed, the church was nearly full. There was a considerable working-class element—a large number of men, and a noticeable proportion of young men, with a good sprinkling of poor folk—untidy women in aprons and shawls, men in dirty, slouchy clothes. Mr. Meyer's discourse was given without any reference to notes, and in a style that was perfect of its kind, and full of the art that conceals art. There was a ring of passionate sincerity in every sentence, a tone almost tearful in its intensity now and then, and a wonderful variety of phrase and illustration. The power of the preacher over his listeners was very marked. Scarcely one stirred or coughed. Intent, absorbed faces were everywhere, and now and again a sudden movement or change of manner in the preacher evoked a sort of physical response from his audience.

WELCOME HOME.—The informal way in which the musters of the "Christian Lifeboat Crew" are conducted seems to produce a unity of spirit. At the last muster many had to stand at the door of the fo'c's'le for want of space inside. Among the speakers were Colonel MacGregor, Messrs. Cameron, Jay, Luff, and others. Miss Child gave the text for the month, Phil. iv. 7, and spoke with gratitude to God of the progress of the work among the sailors.

For the Young.

FROM DEATH TO LIFE.

On a cold Sunday in March, 'neath the bare branches of a grand old oak in a park of one of our large cities, where the wind whistled and earth showed the loss of her flowers, sat a little girl with tangled tresses of gold, a sad baby face, and a look of longing in her deep blue eyes.

Hearing the clock from a neighbouring church tell the hour of five, she sprang from the seat where she had paused to catch the last rays of the setting sun, and hurrying along was soon outside the great gates, and making her way through the crowded streets. Suddenly she hesitated, and, stooping, caught a tiny brown object, which was being tossed about and bruised by careless feet. Clasping it to her bosom she hurried on, and soon reaching a poor dwelling in a back street, hastened up the miserable stairs. Pushing open a door, she went softly in, taking with her a breath of fresh air and sunshine to the poor, close room.

Glancing at a bed in the corner of the room, and seeing that its occupant was sleeping, she hastily emptied an old box and left the room. Soon she was back again, and busied herself picking the sticks and pebbles from the earth with which the box was now filled. She dug a hole in the soil, but hesitated, and soon decided not to bury the bulb, for this had proved to be her treasure, until her sick father awoke. This he soon did, and opening his eyes, fastened them languidly on the child who eight years before had been left to him by his young wife.

He lay for a time recalling his happy home of the past before the cruel fever came, taking away his dear wife and leaving him paralysed, with only little Ethel to brighten his dark pathway.

Ethel, seeing her father awake, drew a rickety chair near the bed, and holding the piece of lifeless-looking root in her hand, began to tell in her sweet, childish way a wonderful story her Sunday-school teacher had only this morning related to her. How the soul, oftentimes encased in a weak, shrivelled body like the flower inside the bulb, will burst its bonds and spring forth the most beautiful of all God's creations.

The man manifested no interest either in her story or the bulb, and the child, accustomed to his apathetic moods, buried the little root without receiving a word in reply.

Day by day she watered the earth and watched for signs of inward life in the bulb, but at last, after patient waiting, she grew discouraged and lost faith in it, as well as in the hope founded on the story told by her Sunday-school teacher.

But one day, happening to peep under the bed, where she had hidden her box in disgust, she beheld a tiny green sprout shooting from the earth.

Her father, having long ago forgotten about the bulb, was as much surprised as she to see the tender green, and, to make the child happy, promised to watch over it during the day while she was serving as cash-girl in one of the smaller stores. Ethel explained to him that her teacher taught them that unless the soul was watched over every hour, it would grow unfit for the heaven to which it might possibly come at last, and so she thought it must be the same with the flower.

Day by day as the plant increased in size her father's interest deepened, until when tiny white buds showed themselves beneath their tender covering of green he was almost as much pleased as Ethel.

When the spring came and the air became warm and pleasant he would move his pillow near the open window, and during the long days would secretly admire the flower and almost believe that as its fragrance rose to heaven it could understand and comfort him. Somehow his heart gradually underwent a change. A love and longing for better things filled his soul, and by degrees blossomed out as buds blossom into flowers.

Months have now gone by, and though still a suffering invalid he is not the same unsympathetic companion, but tries to brighten the hard path of his little Ethel. Often in the cool evenings, after work, a little group of her friends who have heard of the wonderful flower gather round the window and listen to the low, sympathetic tones of the sick man as he tells them how through the silent influence of this pure messenger there had crept into his heart a sunshine never known before. He tells them how the flower had seemed to come from death to life, and that the same wonderful thing will be possible for them some time in the happy future.—*New York Observer.*

FRIEDENHEIM.

"And Jesus, perceiving the thought of their heart, took a child . . And said unto them, Whosoever shall receive this child in my name receiveth Me; and whosoever shall receive Me receiveth Him that sent Me." (Luke ix. 47, 48.)

These were the strikingly beautiful and appropriate words in the "Children's Scripture Union" portion for July 12, 1892, read that morning at the little gathering for family prayers at Friedenheim, and at noon the first patient (a child of ten) was received into the home. Beatrice Tucker had been an inmate of the old Friedenheim. She left in July, 1891, much recovered, but had a very suffering winter, and as the season advanced got worse and worse. She heard of the purchase of the new Friedenheim, and her great longing was to *see* it, and that it should be "ready" to take her in. Morning after morning she would ask her mother, "Do you think there will be a letter from Miss Davidson to-day, to say the new home is ready?" And at length, when hot summer days came, and the poor mother was nearly worn out with day and night watching, Miss Davidson could resist the promptings of her heart no longer to bring the child out of the small close room to the fresh air and bright surrounding of Sunnyside, where she was herself living, with no paper on the walls, no carpets on the floors, and with only two young servants and the caretakers. She called to say she thought it could be arranged. The move was safely accomplished, and the 12th July found little Beatrice resting radiant and happy in beautiful Sunnyside. "This *is* a big house," she exclaimed, as she was carried half fainting up the wide staircase; and "My! aint it lovely?" she often repeated, as her eyes rested on the green trees and bright lawn, which she could see from her bed.

She lived only four days, but was perfectly conscious to the very last, and delighted in all the attention and kindness she received from everyone in the house, and from many outside. Though very suffering and weary, she never murmured or complained; only now and then would plaintively ask, "Oh! when will Jesus come? I do want Him to come!" One day when the doctor came in the forenoon, she fixed her great earnest eyes upon him, and said very solemnly, "*I* know a Doctor who can make me *quite well*, and He's coming very soon." In the course of the day she said, "I'm very rich; I'm not *poor* Beattie, I'm so happy; Jesus is quite near." Later she said with such a bright smile, "I think I see Him coming; He'll soon be here."

Wednesday night was one of great increase of illness, though the child maintained that she had "no pain, because Jesus had taken it away." She asked so frequently for Miss Davidson that about 4 a.m. Mrs. Tucker, thinking the end was near, went to fetch her, and for hours the child seemed half in heaven. She often asked, "Please repeat some texts to me," and seemed to breathe them in, assenting or commenting on almost every clause; for instance: 1 John i. 7, "The blood of Jesus Christ his Son cleanseth us from all sin"; "*all sin*," she repeated; "not a *little* bit." Ps. xxiii., "I shall not want"; "*I do not want*," she emphatically asserted. "Yea, though I walk through the valley of the shadow of death, I will fear no evil"; "*I do not fear.*" "For Thou art with me"; "*He is.*" "Thy rod and Thy staff they comfort me"; "*They do.*"..." Surely goodness and mercy shall follow me all the days of my life;" "*Only a few more days of life for me*," and so on.

Looking lovingly at Miss Davidson she said (referring to the old home), "It was so good of Miss Brain to bring me to you; you taught me to know Jesus, and you never would let me forget Him. What would I do without Him now? I would have had to bear all this, and I don't know how I could have done it without Him."

Many friends had sent flowers, and in the night she asked particularly that some red and white sweet peas might be brought to her. She evidently connected them in her mind with Isa. i. 18: "Jesu's blood and righteousness." Putting aside the scarlet, she whispered, "Not the red ones now; my *white* flowers. I shall be like these soon."

Very sweet was the faith and very clear was the testimony of the dying child to the "living bright reality" of the presence of the Saviour in that sick room. "He was there!" and no wonder that those who watched her felt it was indeed the consecration of the new Friedenheim.

She passed away about nine o'clock on Saturday evening, July 16, but the "Beatrice" bed in the "Ina" Ward will often recall the memory of the little girl whose brief sojourn did so much to encourage and cheer the workers in a time of waiting and difficulty, and to remind them that Jesus still perceives "the thoughts of their hearts," that He does indeed reveal Himself, and still teaches practical and needed lessons through his little ones.

[The foregoing is taken from the new report of "Friedenheim," the Home of Peace for the Dying, Sunnyside, Upper Avenue-road, Swiss Cottage, N.W.]

A MISSION AT DONCASTER.

Throughout the whole of the meetings conducted by Mr. E. Arrowsmith there was an abundant evidence of the Holy Spirit's working. Both the boys' and girls' meetings were well attended, and many new members were added to the Scripture Union. Of the boys' work we can speak with the deepest thankfulness to God. At each meeting numbers of fellows decided for Christ, and by the end of the mission quite a noble army of boys had rallied round the banner of the Lord and Saviour of all.

The meeting on the last Thursday evening was one never to be forgotten by those who were present, boy after boy rising to testify what Christ had become to him. It was a soul-stirring sight to see and hear of so many young lives consecrated to God. May they stand firm, and be a mighty blessing in their day and generation! N. B.

SPEAK KINDLY.

Speak kindly, for our days are all too few
For any angry strife;
There is deep meaning, if we only knew,
In our brief life.
No nobler mission can be ours, if we
A pang can stay;
Or if amidst the rush of tears we see,
Wipe one away.

Speak kindly. Gracious words, God sent, God given,
Are never lost;
They come all fragrant with the breath of Heaven,
Yet nothing cost.
Kind words are like kind acts: they steal along
Life's hidden springs;
Then in the darkest storm some little song
The sad heart sings.

Speak kindly, graciously, for all around
Are pains and smarts;
The very air is full of moans and sound
Of breaking hearts.
Seek, seek to bind them up at once did He,
Thy gracious Lord;
Then surely will his hand bestow on thee
A bright reward.

S. Trevor Francis.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Josiah Spiers, *Town Hall, Beaumaris*, April 14; Mr. E. Arrowsmith, *Sheffield, Y.M.C.A.*, April 16 to 28; Mr. J. S. Tyler, *Birmingham* (for Scripture Union Meetings), April 22 to May 13; Mr. A. G. Dodderidge, *Beckenham*, April 16 to 22; *Brighton*, from April 23; Rev. Martin J. Hall, *Cheltenham Parish Church*, to April 14; *Rock Ferry*, April 18 to 28; Mr. T. Lewes Sayer, *Presbyterian Church, Ealing*, April 16 to 22; *Forest Gate*, April 23 to May 2; Mr. G. Goodman, *Presbyterian Church, Stoke Newington*, April 9 to 18; *Highbury Quadrant*, April 23 to 30; Mr. H. W. Pewtress, *Hamond Square, Hoxton*, April 17 to 21; Mr. H. Hutchinson, *Dover*, April 15 to 22; *All Souls School, Langham Place*, May 14 to 19.

Annual Scripture Union Meetings.—*Exeter Hall*, April 13 at 3 and 6.30 p.m. *Afternoon*, Rev. Edward A. Stuart, M.A.; *Evening*, Rev. F. B. Meyer, B.A. *Manchester, Strangeways Hall*, May 10. *Southport*, May 11. *Liverpool*, May 12.

CHILDREN'S SCRIPTURE UNION.—April 16, 1 Peter i. 13-25; 17, ii. 1-12; 18, ii. 13-25; 19, iii. 1-12; 20, iii. 13-22; 21, iv. 1-11; 22, iv. 12-19.

SEAMEN'S CHRISTIAN FRIEND SOCIETY.—A goodly muster of the Christian Harbour Lights, consisting of sailors and others, took place on Thursday evening, under the presidency of Mr. George Lampard, at the Temporary Seamen's Chapel, Well-street, London Docks, E. Cheering addresses were given by the chairman, Rev. G. J. Hill, and others; and a number of bright and encouraging testimonies were given by those who had been led to walk in the paths of peace through the efforts of the missionaries attached to this and kindred institutions. At the conclusion pledges were taken, and a petition in favour of the Direct Veto Bill was signed by members and friends.

NOTES ON DAILY READINGS.

SUNDAY, APRIL 16.—1 CHRON. XXIV.

The sons of Aaron were the priesthood of the Temple. They were carefully divided into courses, and the order and work of each course determined by lot. In other words, there was a direct appeal made to God as to the specific work which any member of the priestly band should perform. The work itself had been designated by Aaron, but its allocation to any individual was settled by the lot. Thus there could be no ground for envy or discontent. Let us not doubt that the same direct interposition of God obtains in the Church still. God has not only created us in Christ Jesus to work, but has prepared the work for us to do. Let it be the one ambition of our life to discover what it is. If we received our plan from God each day we should not clash with others, and there would be no ground for heart-burning.

Only eight of the twenty-four courses were from the house of Ithamar, showing that Eli's sin had wrought sad havoc in the ranks of his descendants, as had been foretold through the child Samuel. An instance of the slowness and sureness with which God's mills grind.

The Levites also cast lots for their work. Nothing was left to chance. Each star had its appointed orbit. "To every man his work." We have no need to trust to the casting of a lot, because if we have presented our bodies as an acceptable sacrifice to God, we shall prove what is his acceptable and perfect will.

MONDAY, APRIL 17.—1 CHRON. XXV.

The service of praise came next in the attention of David. Praise was looked on as a distinct branch of work (1). And the singers are classed as prophets. How significant is the statement of the third verse that they prophesied in giving thanks and praising the Lord. We do not make enough of the service of praise in our own secret prayers, or homes. There is no lack of hymnology, but singing hymns does not always edify the saints or glorify God. We should ever keep these two objects before us (Eph. v. 19; Col. iii. 16).

What a happy family Heman's must have been. The whole fourteen sons and three daughters seem to have been musical, and each had mastery of an instrument of music. There is nothing which will tend more to unite and elevate family life than sacred song and minstrelsy. If children show any signs of possessing faculty in these directions, it should be trained. Let all Christians lay out their musical talents for the service of the house of God. "Take my voice and let me sing." There was evident care taken to instruct and train natural gift (7).

In the case of the singers also, the lot was appealed to. Neither age, nor rank, nor proficiency was allowed to settle the question of precedence. All was determined by God. The lot was cast into the lap, but God disposed it. Oh that there were this reference to God's will in all choirs, and amongst all Christian workers!

TUESDAY, APRIL 18.—1 CHRON. XXVI.

The *porters* had important functions to perform (1—19). Some of them were specially distinguished for their strength and bravery. "Able men in strength for the service." Each man, whether singer or porter, was specially qualified for the work he was called to render. So it is still. God makes all grace abound toward us, so that we may have sufficiency in all things and abound. Whatever be the duty you are clearly called to you may claim appropriate grace for.

The *treasurers* also claim attention (20—38). The spoil of battles built the temple. Let us learn to use for God his lessons and victories of our conflicts with sin and Satan. This is the best way of utilising some of the saddest hours of life. How carefully does the Holy Ghost preserve the names of those who have dedicated aught to the service of God. Samuel, Saul, Abner, and Joab are not forgotten. Our prayers and alms are had in remembrance before God. We, too, are stewards. God's truth, the hidden things of his kingdom, our property, and the precious talents with which we are endued, are all put under our care for administration.

Officers and judges were also needed (29—32). Those who could not sing or perform heavier work were able to serve in the office of administering justice. See how twice over (30, 32) the business of Jehovah is classed with the service of the king. The most trivial act performed by any of these for the king was accepted as done to God.

WEDNESDAY, APRIL 19.—1 CHRON. XXVII.

Captains were appointed for every month (1—15). They were chosen from those who had performed great feats of personal valour. Those who have done great exploits are God's chosen leaders. Oh soul, arouse thee, and gird thyself with strength, and go forth to dare and do great things for God; so shalt thou show thyself fit to be a leader in God's host. These captaincies must have dated from David's reign in Hebron, for Asahel is mentioned, who died there. If these arrangements were so complete, what will not be the ordered ranks and array of the celestial armies when they descend from heaven with a shout!

The Princes of the Tribes (16—24).—For some unexplained reason, Gad and Asher are not included in this list. But Abner's son was head of Benjamin. And there is further mention of David's sin in numbering the people. The results of that census were never officially recorded; the statement of 2 Sam. xxiv. was probably culled from tradition and report.

The officers of David's Court were an important body (25—34). He had much tillage—vineyards, olive yards, herds, camels, and other possessions, carefully administered. In addition to these were his private friends and advisers. In what rank or order do we stand? Is our name written in the Book of the chronicles of the kingdom of heaven? Singer, door-keeper, captain, or friend? And are we faithful to Him who has appointed us?

THURSDAY, APRIL 20.—1 CHRON. XXVIII.

It was not presumption but humble faith which prompted David to speak of the Divine choice of himself and his house. Whenever we can get back to what God has said or done for us, we need not hesitate to appropriate it with thanksgiving, and to take our stand on it. The presumption would be if we failed to give God credit for his purposes of love. We are established when we are constant. We must not only observe, but seek out all the commandments of God. The consciousness that we are chosen of God to do a work for Him is no reason why we should become careless and indolent, but an argument for us to be strong and do it. Our first duty is to know God and serve Him. He searches all hearts and understands all imaginations; therefore let us serve Him with a perfect heart, *i.e.*, with entire devotion.

David received the pattern of the temple of imagination from God; and it covered not only the courts and larger buildings, but the size and shape of the bowls, flesh-hooks, basons, and cups. Nothing was left to the device of man. What a suggestion as to the wisest and best course for building up the temple of character and life. When we know we are on God's plan we may well be strong. Who can stay us when we are prosecuting his purposes? He will not fail nor forsake us so long as we are engaged in performing his will.

FRIDAY, APRIL 21.—1 CHRON. XXIX.

Whatever you do for the house of God, do it with all your might. See that you build into the temple gold, silver, and precious stones. Give your own treasures to it, your children as well as your possessions. It is when you have done your best and uttermost, that you can appeal for help from others. It is from a consecrated life that the only moving appeal can go forth for consecration.

How much there is throughout this chapter of willing offering, and the joy which always follows it. People always rejoice when they offer willingly and with a perfect heart. And out of such acts the grandest praise and blessing are ascribed to God. David rejoiced with great joy, and blessed the Lord. Perhaps our praises and joys would flow more easily, if we preceded them by acts of consecration and devotion. Whatever you give God, was first his gift to you. All you are and have is by his arrangement. He makes great and gives strength. But the more we receive the humbler we become. The solemn act of consecration was followed by a feast with great gladness. The tides of joy rolled in with marvellous volume, sweeping over the rejoicing nation.

SATURDAY, APRIL 22.—2 CHRON. I.

When God is with us, we must be strong. "Be strengthened in the grace that is in Christ Jesus." God is with us, as long as we are with Him. He remembers his covenant, the sure mercies of David.

Still God says to us. Ask what I shall give. The Gospels are full of the exhortations of our Lord for us to ask and receive, that our joy may be full. But too often we use our opportunities in prayer selfishly for our own emolument and profit. Like Christ, we have power to turn stones into bread, but unlike Him, we use them for ourselves. Solomon's eye was more single than ours. He sought, as we often fail to do, the Kingdom of God and his righteousness as his first concern, and all other things were added to Him. Let us be more eager for God and the service of men than for ourselves, and we shall have all we need for life and godliness. It is not an easy thing to go out and come in, we need as much grace for the home as for the business and the State. But there is abundance of grace for all our needs in the Good Shepherd, for whom his sheep go out and come in and find pastures.

Solomon's magnificence was great, but in all his glory he was excelled by the flowers of the field; and our Lord who came not to be ministered to, but to minister is greater far.

INTERNATIONAL S. S. LESSONS.

APRIL 23.

JOB'S CONFESSION AND RESTORATION.—Job xlii. 1-10.

GOLDEN TEXT. James v. 11.

Job's three friends have all been silenced, and another has spoken (xxxii. 1,2). We cannot, with any certainty, identify Elihu. By a comparison of Gen. xxii. 21 with Jer. xxv. 23, we learn that Buz was the nephew of Abraham, and that the country of Buz was close to Tema. This would associate him, both as to time and locality, with Eliphaz. He was a younger man than the other three (xxxii. 6), and during the previous discussion had sat by, saying nothing, but thinking much and feeling deeply. He seemed to speak as one charged with a divine message (xxxiii. 1-7). His address closes with a description of a storm (xxxvii.) which was gathering while he spoke. The storm marked the approach of God Himself. With his coming Elihu ceases, and the voice of the Lord is heard (xxxviii.—xli.). His address differs from that of all the other speakers. Its theme is not Job, but God himself in his works of wisdom and power. He does not, as the rest had done, reproach Job with his sin, yet he produces the effect which they sought for in vain. By turning Job's thought from himself to God, He made Job feel and confess his sin (xl. 3-5). He best knows himself who knows God.

It has been noted that God does not directly answer the problem that Job and his friends had discussed. Mystery still remains, but Job is reconciled to it, and his complaints are silenced when the wonderful works of God in Nature are presented to him. It is not in getting rid of all mystery, but in the acknowledgment of our own ignorance and of the infinite wisdom and goodness of God, that the soul finds rest.

JOB'S CONFESSION (1-6).—There are two sides to it—first, what God is, and next, what Job himself is. A right view of God, as doing all things and executing all his purposes (2), makes him plead guilty to having arrogantly inquired into matters that were too deep for him (3, 4). He had proved, not that God's ways were wrong, but that he was too ignorant to understand them, and too proud to know and acknowledge his ignorance. Twice Job quotes from the address of God (xxxviii. 2, 3, and xl. 7), and confesses that he had done what God's word implied. Hence his contrite and humble spirit (5, 6). He is not less a saint when he speaks thus than when God bore such valuable testimony to him (i. 8).

THE THREE FRIENDS REPROVED (7-9).—The confession of Job does not imply that he had been wrong and his friends right in their discussion. The sin which troubles him the most is not that of which his friends had accused him, but that of which he had been guilty in seeking to defend himself against their false charges. Eliphaz, as the eldest of the three, is addressed in these words of severe reproof. It is with them, and not with Job, as they had falsely declared that *God is angry*. Had they not spoken sincerely? True; but none the less were their words wrong. They had misrepresented God, and had added to the anguish of Job. Forgiveness must be based on *atonement* (8). Their offerings were an expression of their guilt, and of their ill-desert. Why demand also the prayers of Job? Because they had wronged him, and their offering to God could not be acceptable until they had acknowledged their wrong to him (see Matt. v. 23, 24).

JOB'S RESTORATION (10).—It is described as a turning of *his captivity*. During his severe affliction he had been as one exiled from God, enduring the loss of everything in the loss of Him. His life was bitter as that of those in bondage under a hard taskmaster. Deliverance came when "*He prayed for his friends*." It was no mean proof of his true piety that he could make such cruel friends the subjects of his earnest intercession.

Temporal restoration followed (11-17). "Better is the end of a thing than the beginning thereof." *The way* of God's dealings with Job cannot be understood unless the *end* is kept in view.

ILLUSTRATIONS.

God's work in Nature, the theme of his message to Job. Dr. Danton says:—"God hath never left the world without witness of Himself. He has engraven his name upon his works, as those that make watches put their names on them; or as he that carved a buckler for Minerva so curiously inlaid his own name that it could not be erased without defacing the whole work."

A gentleman being asked to go with a friend to see a grand building erected by Sir Christopher Wren, desired to be excused, that he might continue to look on a flower he held in his hand. "I see more of God," said he, "in this flower than in all the beautiful edifices in the world."

Job's Confession.—Bradford the martyr, yet subscribes himself "a sinner." They who confess no sin are not only sinners, but ignorant. If they knew God better they would see their sin more clearly. The tree must grow downward as well as upward.

Rabbi Lichtenstein.

BY REV. DAVID BARON.

Many of God's people who have taken a prayerful interest in Rabbi Lichtenstein will be rejoiced to learn that this Jewish witness for Christ, so evidently raised up of God, is now on a brief visit to England. He comes at the invitation of the Mildmay Mission to the Jews, in order to afford him an opportunity of learning something of Christian life in this country, which we trust will be made a blessing to him, and also that we may get what help we can from him, for at least a month, in efforts to evangelise the ever-increasing Jewish community in London, numbering now about 100,000. His addresses in the large Central Hall, Philpot-street, E., are being listened to by numbers of Jews with great respect and attention, his gentle, persuasive style and manner, and the essentially Jewish basis of his arguments in favour of "*Our* Messiah, *Our* Brother and King," disarming all opposition, and preparing Jewish hearts for the reception of the incorruptible seed of the Word of God, which liveth and abideth for ever.

His address on "the Passover," delivered to a large company of Jews on Wednesday evening, March 29, will not soon be forgotten by those who heard it. He reminded his hearers that once our fathers had the blood of the lamb to shelter them, but how has it been these many centuries past? Has Israel been Holiness to the Lord? Has the angel of destruction passed by Jewish houses? Alas! for all these many centuries, Israel has been like to Egypt on that memorable night. Everywhere there has been

"LAMENTATION AND MOURNING, AND WOE."

There has not been a house but what there has been one dead in it! But why? What is this great curse? For what reason does it rest upon us? In our Midrash, there is to be found the following tradition:—After the destruction of the first temple by Nebuzaradan, he one day walked over the ruins, and came across a spot where blood kept welling up from the ground. He called together a number of the priests and elders of the people who remained, and asked them to explain its meaning; and they answered him that it was the place where the altar of sacrifice had stood, and that this was the blood of the animals which had been slain. The captain of the guard then commanded animals to be slain, but on comparing found that the blood which still bubbled up from the ground was not the blood of beasts. He appealed again to the priests to tell him the meaning of this, and in great consternation they had to confess that it was the blood of Zechariah, son of Jehoiada, the high priest, whom they had slain between the sanctuary and the altar. Thereupon the tyrant commanded the assembled priests to be slain, that their blood might be mingled with it; but still the blood kept oozing up. He then had a great company of men, women, and children brought to the spot, and indiscriminately massacred, hoping thereby to appease the vengeance for which the blood was crying, but still the blood kept welling up. At last even the heart of the tyrant was touched with compassion, and he exclaimed, "O, God of the Jews, will Thine anger against this people never rest? Wilt Thou that, for this sin, the whole nation be exterminated?" Then the blood ceased to ooze up, and was at rest.

"Now," said Rabbi Lichtenstein, "what is this but a parable of

THE BLOOD OF OUR MESSIAH?

Many centuries ago our fathers cried, 'His blood be on us and on our children,' and ever since the voice of our Brother's blood has cried against us unto God from the ground. Our city has been destroyed, and our sanctuary laid waste; our old men have been trodden in the mire of the street: our sons and our daughters have fallen by the sword; and still the blood of our Brother Jesus is crying out against us, and the vengeance of God will not rest. 'How long, O Lord, wilt Thou be angry with Thy people? How long?' Until their uncircumcised hearts be humbled, and they acquiesce in the punishment of their iniquity; until Israel shall bemoan this great crime, and say, 'We are verily guilty concerning our Brother, in that we saw the anguish of his soul when He besought us, and we would not hear; therefore is this distress come upon us.' Then shall this precious blood, instead of crying out against us shelter us like the blood of the Passover, so that the angel of destruction shall no more enter our dwellings."

To hear a man with the voice and outer garb of a Rabbi speak in this style, is indeed a new thing, and marvellous in our eyes. It is already known to your readers that he resigned his office as District Rabbi of Tapio Szele, after having held it over forty years, six years of which were after his public confession of Christ. His resignation was against the wish of his congregation, many of whom have been led by him to accept the teaching of the New Testament; but he was led to this step because he could no longer bear to see the sufferings of his people, some of whom have been ruined in their business, and persecuted in other ways because of their attachment to him. He also wishes to be more free to speak and write for the Lord Jesus, in a manner that he could not do while holding office, and connected with the Jewish cultus. But by doing this the old man, now sixty-eight years of age, has, like our father Abraham,

STEPPED OUT ON THE WORD OF GOD,

not knowing whither he goes. Efforts have been made from time to time to win him for this or that church or society, including the Papacy, which sent a special emissary to him with all sorts of tempting offers, if he would join the Romish community and remove to Rome.

It has been my privilege to know Rabbi Lichtenstein from the beginning, having been several times with him in his own home; and it is my strong conviction that it would be a great loss to the cause of the Gospel among the Jews, were he to join any church or missionary organisation. This is what his enemies among the Jews themselves urged him to do from the beginning. They said, "If you believe in Christ, and cannot help speaking about Him, why do you not drop your title of Rabbi, resign your position, and join the Christian Church?" They well knew that immediately he did so his influence would, for the most part, be gone. His answer has always been, "No; no one can say that I have no right to believe in our Jewish Messiah as a Jew, and as a Rabbi."

This independent position, outside the churches, yet with a desire to help all, he earnestly wishes to maintain, and we are anxious to strengthen his heart and hands in this resolution. Surely it need only to be made known that he has in his old age, for the Namesake of Christ, given up everything, and is now, with his wife, in lack of all things, for Christian hearts to be moved with a generous impulse to minister to his needs, which are not many, to enable him still, independently, to speak and write of Him, "who is the Light to enlighten the Gentiles, and the glory of his people Israel."

BY REV. E. O. C. ROEDER.

A fortnight ago Rabbi Lichtenstein, with whom I had been in brotherly correspondence for some time, sent for me. The welcome he gave me was most affectionate—embracing me as a father. He explained his position, and gave me the reasons why he could not be baptized, adding: "I have a work to do as a Rabbi, and should I be baptized, or join any society, my sphere of labour would at once be narrowed." A large number of letters which he showed me, from Rabbis, Jewish teachers, doctors, etc., proved to me that there was much truth in his remark. Last August I wrote to him, advising him to follow the command of our Lord and be baptized. His answer was: "I come from a stiff-necked people, a very stubborn family, and I am resolved not to join any church, as I can serve my Master and my Jewish people better in my present condition."

During our interview he said: "Since the publication of my pamphlets and my decided preaching of Christ as the Messiah, the Jews have shown a spirit of inquiry after Christ and the Gospel, which would astonish anyone visiting Hungary. Do you see these letters which I have received from all parts of the Austrian empire, written to me by Jews, educated and ignorant, rich and poor, old and young, asking my counsel and expressing their desire to know more of my teaching? All this, I believe, would cease should I join a church. Had I studied my ease and comfort surely I would have accepted some of the generous offers made to me by different societies, but

I MUST REMAIN INDEPENDENT

and work on my own lines. For forty years I have been a well-to-do Rabbi, but since I have publicly witnessed for the Truth I have been so persecuted that I had to resign my rabbinate. The illness of my beloved wife, and also of myself for months past, has not improved my position; but my wants are so few that if I am not able to have my heart's desire fulfilled by working amongst my people in Budapest, I shall retire to a small village, where I can live for very little, and do what I can for the Lord, who surely will not forsake me."

The Rabbi is a man of faith, as the following little incident will show. From his recent severe illness he is still very weak, and when embarking at Hamburg for England, his first sea journey, the captain asked him if he was afraid. He replied, "I sail under the Captain who is able to say to the waters, 'Peace be still,' and under his guidance I shall be safe." Wonderful was the voyage, so calm that even in his weak state of health he was not sea-sick; so peaceful were the waters that he was regarded by many on board as a prophet. I have been deeply moved by his simple faith, and his boldness, though so feeble, in declaring the unsearchable riches of Christ.

I will close by giving you a few extracts from his last publication, entitled, "What do I Really Want?" It was first written, five years ago, as an answer to a touching letter from his son, Dr. Emmanuel Lichtenstein. In the letter referred to, the son asks him again to examine the contents of his pamphlets, and advises him, with filial love, to weigh in the golden scale every word and every expression,—to examine his past life and his holy calling as Rabbi. "Should your conscience," added the son, "reproach you, that in your zeal, in your simplicity, you have gone too far, then give the glory to the God of Israel, and, on cool reflection, retract what you have written in the heat of your fantasy. But should you still hold your belief true, and consider it to be the healthy fruit of your ripe meditation—let me then beg of you to give me further teaching, as your devoted and much beloved son and disciple."

The answer to this letter is very interesting, and gives the Rabbi's account of his faith in Christ, and his position towards Judaism. "Study the Bible minutely," he says;

"READ CAREFULLY THE PROPHETS;

try, without prejudice, to understand the New Testament, and you will be convinced that the eternal truths contained in the Old and New Testaments are inseparably interwoven; that they complete one another, as a diamond does a precious ring, the sheltering roof a house, the golden cupola a dome, the branches a tree. Christianity is the pulsation, the vital power, which will give to dying Judaism new life, light, power, colour, and freshness. What I want is, that the Jews, as Jews, should arouse from their lethargy, apathy, and exclusiveness—that like Moses they should stand at the entrance of the camp, and call in trumpet tones—'Come ye that belong to the Lord!' 'Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus' (Rev. xiv. 12)... What do I want? I want to show Jesus in his heavenly glory, in his Divinity, exalted, and great as eternity. I want to proclaim Him as Saviour, as Messiah, as the Prince of Peace, and my witnesses shall be, yea must be, those who call themselves by his glorious name—Christians. Christians, true Christians, anointed and dedicated for the Lord."

VILLAGE CONFERENCE.—We would remind all interested in village work of the conference to be held at the Y.M.C.A. Rooms, 186, Aldersgate-street, on Wednesday next, April 19, at 3 and 7 p.m., on "Work in our Villages." Messrs. J. E. Taylor, T. Heley, G. D. Shipley, Captain Moorhouse, and others will take part.

"THE PROMISED MESSIAH."—The very useful Scripture handbook with this title, which is designed to prove to Jews that Jesus is the promised Messiah, had hardly been published, four years ago, when it was pronounced a work that ought to be translated into Hebrew. It has been issued in Judæo-German, and thus been made accessible to a large section of the Hebrew community. Mr. M. S. Bergmann, of the London City Mission, is preparing a Hebrew version, which will be specially suited for circulation among the more cultured classes of Jews—Rabbis, teachers, students, etc. The work is being revised by Rev. A. Bernstein, of the London Jews' Society; and as soon as sufficient funds are forthcoming, it will go to press. A committee is superintending the enterprise, which has been explained in a circular, of which copies may be had from Major Giberne, 5, Hyde Gardens, Eastbourne

REV. THOMAS EVANS,

INDIAN MISSIONARY AND REFORMER.

THE subject of our sketch this week is a veteran in Gospel testimony and labour in the interest of national righteousness in India.

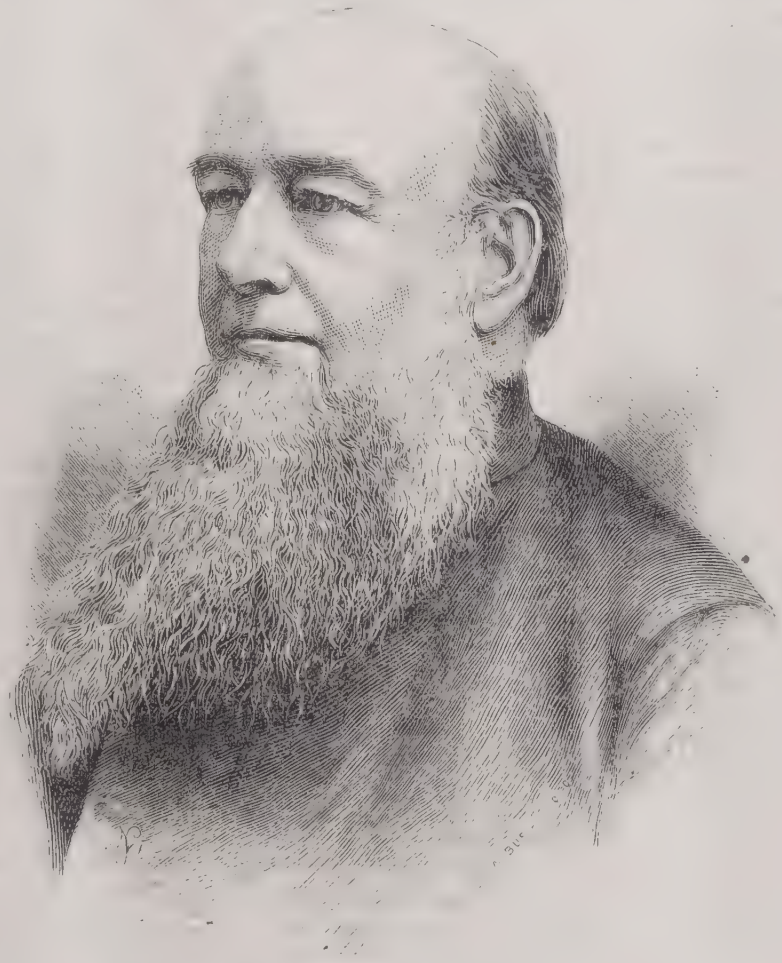
Thomas Evans was born in 1826, and lived until fourteen years of age in the ancient and picturesque little seaport town of Newport, Pembrokeshire. His father was a sea captain, and seldom at home; but a Godly mother trained the child in the nurture and admonition of the Lord. These holy influences early made a deep and last impression.

At the age of fourteen the lad joined his father at sea, and was in due course well grounded in the practical arts of seamanship and the mysteries of navigation. All along there was a disposition to exercise his gift in the Christian ministry; but for a while the charms of sea life held the young heart. Leaving his father's side, he became chief officer of another vessel, sailing from the Welsh principality. When twenty-two years of age he began to preach, and then under very peculiar circumstances. In the summer of that year, while at Cronstadt, in Russia, he found himself face to face with the horrors of the cholera plague. The fell disease made terrible havoc among the people in St. Petersburg and Cronstadt. The sailors being in a state of panic, Mr. Evans proposed a religious service on board ship; many attended, and as God's care and blessing were invoked, their fears were set at rest. Shortly afterwards, a severe thunderstorm passed over the region, and the cholera at once died out.

With his mind seriously exercised as to whether God wished him to exchange the seafaring life for the Christian ministry, he arrived at Liverpool in September, 1848, with the intention of returning to his home in Cardigan Bay, when the master of a ship bound for the coast of Palestine begged him to accompany him as chief officer. As he had a desire to see the Holy Land he consented, but the voyage was disastrously unpropitious. The ship struck on a reef of rocks in the Bay of St. Jean d'Acre, and sank, the crew having a narrow escape of losing their lives. Protected by an escort of Turkish mounted soldiers, they proceeded to Beyrout, whence they went by steamer to Alexandria. Here they were put into quarantine, and while in that confinement Mr. Evans resolved to give his spared life to the work of preaching Christ among the heathen.

Going home he entered Pontypool Theological College, and, after a course of study, accepted, in 1853 an invitation to the pastorate of "The Tabernacle" church at Pontypool. Here he laboured for two years, in the course of which time he was married. The state of his mind at this time, and his subsequent movements, were thus described by himself in a biographical sketch written a few years ago:

My mind was not at ease. I felt that I was (from fear of the sacrifice) shirking the mission of my life, and setting aside my solemn vow in Alexandria. I resolved to apply for mission work, and leave the issue in the hands of the missionary committee in London. I was cordially received, and resolved to go abroad wherever the committee would send me. I was inclined towards Syria or Africa, but I was asked to go to India.



(From a Photograph by Mr. A. Bust.)

In March, 1855, I sailed from Liverpool in the good ship *William Carey*, in company with two other Baptist missionaries, for Calcutta. After being a month on sea, I was plunged into deep, deep, sorrow by the death of my beloved wife. This was the first great trial of my life. The sudden blow stunned me, and for some days I had but one wish, and that was to die. But the Lord spoke, and I rose to the resolve to serve Him and make no more idols for self.

Mr. Evans's first station was the holy Hindu city of Muttra, where he began to preach in the vernacular after a few months' study. As time went on, employing no other tongue for months together, he became more apt and free in the use of Hindi than in English or his native Welsh. He proceeds with his story:—

The Lord shone into my soul, and filled my bereaved heart with his own precious love. I was supremely happy in my work, when, like a thunderclap, the awful Mutiny of the Sepoy Bengal Army drove me for refuge to the Fort in Agra. My house in Muttra, with all it contained, was burnt to the ground. I had a narrow escape of my life, and saved two articles precious to me—my Welsh Bible, and my "Bethel" flag which was used in Cronstadt, and which I had, at the risk of my life, snatched from my cabin just before the ship sank in the Bay of St. Jean d'Acre. All the rest, books, MSS., &c., were consumed in the flames of the Mutiny.

In the Fort of Agra I spent ten months, and just after I was married again, and ready to return to my station, a fire in the Fort consumed all I had—even the Bible and the "Bethel" flag I could not rescue; but we had to run for life at 2 a.m., without time to dress or save any article whatever. We all expected the powder magazine to take fire and blow us up together. But God saved me again. After a while I was again able to return to Muttra, where I found nothing of my property but an empty tin box!

In 1861 I went to Delhi, and as the rains had failed the year before, there was a severe famine. I was asked by Government to become secretary of the famine fund, and about five lakhs of rupees (£50,000) were spent to save the starving people who flocked in by thousands for food to Delhi. This extra work involved extra labour and extra exposure to the burning heat of the sun. This brought on fever, which disabled me, and in 1863 I had to return to England for a change.

Muttra is noted for its "Chowbees"—Brahmins ever on the watch to "spoil" pilgrims on a visit to the birthplace of Krishna. Mr. Evans relates with joy an encounter he had with these gentry between thirty and forty years ago. He says:—

Preaching in the bazaar to a band of pilgrims who evidently heard the Gospel for the first time, I was able to persuade them to turn back and not go any further on, to be robbed by the "Chowbees" at each shrine round the circles of the sacred land known there as "Brig." The "Chowbees" were enraged, but I succeeded; and no sooner had the leaders consulted the band and turned to go back than the holy (?) Muttra Brahmins hurled the vilest oaths and curses at the poor sheep whom they longed to fleece well, as they would lead them on from one shrine to another. This event in my Muttra life I have always regarded as an instance of singular success, and the more so as I got the same people to purchase several copies of God's Word to take home with them to a far-off part of the country.

After visiting many churches in the homeland, stirring up interest in mission work, Mr. Evans returned to India in good health. He officiated for a year as pastor of Circular-road Baptist Church, Calcutta, and then went up to Allahabad, where he laboured for seven years. While preaching in the open air at a large Hindu fair on the banks of the Ganges he had a sunstroke, from which he suffers to this day. Later on, having again visited Britain, he settled at Monghyr, where, labouring earnestly in season out of season for the cause of Christ, he remained until 1885, when, on account of ill-health, he retired from active mission service. In the meantime he had

thrown his energies into the cause of temperance reform in India. He writes:—

I had before taken an interest in the opium traffic, but not in the liquor trade. The starting of the new system of "out-stills" led me to see the great increase of drinking among the people of India. I appealed to Lord Lytton and to the Lieut.-Governor of Bengal, but to no purpose. The system *paid*, and paid *well*, the Government, though it ruined the people; and I was as "a voice in the wilderness" till Sir Rivers Thompson became the ruler of Bengal. He, being a man who feared God, heard the cry of drink distress, and nobly introduced a reform. But this was, after all, but partial. I wrote now to the papers in England, and Mr. Samuel Smith asked me for the further information, which I sent with pleasure. This led to the formation of the "Anglo-Indian Temperance Association," and that led to Mr. Caine's visit to India, which again led to the noble vote in the House of Commons on April 30, 1889, when the Excise administration in India was condemned by a majority of ten votes.

This work of public instruction and agitation still engages his heart and head, as occasional communications from his pen in our columns bear ample witness. He finds some comfort in the fact that Government has introduced measures of reform, and that the people are waking up to a sense of India's danger through the drink traffic; but he is by no means content as yet. He has several times been round the whole of India, and the success already realised inspires him with courage and hope to see yet greater victories over the drink demon in a land where, at one time, water-drinking prevailed.

Mr. Evans has written and published much against the liquor and opium traffics, and among his other works is one entitled "The Hand of God in the Indian Mutiny of 1857." We trust he will long be spared to prosecute his important mission in India.

MR. T. E. MURPHY.

For nearly five weeks this gentleman and his wife have been pleading the cause of gospel temperance in Hartford, Ct., closing with a great meeting at the Foot Guard Armoury. Among the tangible results of the work are 15,000 signers to the pledge, and a great awakening of the public to the interests of temperance. Multitudes have been converted to Mr. Murphy's plan of work. He takes no part in the politics of the subject, though believing strongly in no licence, but simply presents the importance of "closing the bar behind one's own nose," and the Lord Jesus Christ as the drunkard's only hope.

He came to Hartford after remarkable success in New Haven and Meriden, as well as in other parts of the country. Hartford certainly received him heartily, and the ministers with few exceptions gave personal endorsement of the movement. The first three weeks of the meetings were held at the First Baptist Church, and that large edifice was densely packed every night, and many times hundreds were turned away. During the last two weeks the services were at the Fourth Congregational Church, a much smaller building, but the crowds came just the same. Certainly the success of the meetings has been far beyond what was expected, and Mr. and Mrs. Murphy leave with the prayers and best wishes of thousands of our people.—*Religious Herald.*

BIBLE LANDS.

In order to meet the present necessities of the case, there has been a rearrangement of the work of the Turkish Missions Aid Society, the title of which is now altered to "Bible Lands Missions Aid Society," as being more comprehensive and appropriate. The growing infirmities of years has induced the secretary, Rev. T. W. Brown, D.D., to place his resignation in the hands of the committee, and he retires from his post after eleven years of earnest service, carrying with him the heartiest respect of his fellow-workers.

In view of the need of lessened cost of management, the office of secretary has been undertaken by Rev. W. A. Essery, without emolument. The offices of the society have been moved back to 7, Adam-street, Adelphi. The committee, of which Lord Kinnaird is chairman, earnestly appeal to the Christian public to support them in aiding all who labour in Bible lands to gather the lost into the fold of Christ.

Temperance Work in India.

As I promised in my last letter, I now give a *résumé* of my temperance crusade in the north of India during the last four months. I began this year in the extreme north of the Punjaub at Rawal Pindi. Between that place and Lahore I was able within a month to organise eight new associations, comprising a membership of over 2000 names. At one station alone—Gujranwala—I got nearly 400 pledges, and as this was my first visit to the north of Lahore, I felt that the success in breaking up new ground was very encouraging.

I am happy to be able to say that at all stations I visited in the Punjaub I received not only much personal kindness, but also cordial sympathy and practical aid, from brethren of all sections of mission work. To each and all of these I hereby tender my grateful thanks, for I feel that much of the success realised was due to their kindly efforts, and I was also glad to find that they were all total abstainers, as indeed every mission agent in India ought to be, for the natives of this country have no idea of "moderation" in the indulgence of liquor. They drink in order to get drunk, and they think others do the same.

In my last letter I told you about the Rajah of Ulwar, and the tragedy resulting from his love of liquor. In Gujranwala I was told that the late "Lion of the Punjaub," the bold and the brave Runjeet Singh, who almost proved more than a match to the English in the conquest of the Punjaub, was himself conquered and died at a comparatively early age from indulgence in liquor. Yea, more, it may not be much known that the three sons of the celebrated Akbar—the greatest of the Mogul Emperors in India—Moorad, Jahanghir, and Daniel, all died from drink; the first and the last killed themselves with liquor while Akbar was still alive, the other fell a victim to the same demon while yet Emperor of India. Thus we see that the demon regards no class or creed; all who come within the fatal grip of his clutches (if Divine power does not interpose) are crushed to death. And yet men will go on and say, "I can drink without danger"!

In Lahore, as usual, I had splendid meetings and good results. We have here a noble band of missionaries, led by the veteran Dr. Forman, who are enthusiastic in all sorts of good words and works. Lahore is one of our most successful centres in India, and they now speak of putting up a temperance hall, a temperance journal, and a temperance preacher.

Next to the Punjaub, my success this winter has been greatest in East Bengal. There also a number of new societies have been opened, with several hundreds of members. Your readers will perhaps know that my work is almost exclusively among the natives, many of whom, I am sorry to say, have of late, from all classes, taken to drinking habits, and the work carried on by the Anglo-Indian Temperance Association in London, of which Mr. Caine is the hon. sec., is the first systematic effort put forth to check the rising tide of drinking among the people of India. And when I tell you that we have now no less than a hundred associations, with about 100,000 members, in connection with this organisation, you will have some idea of the amount of good done in the course of some four years, and I am glad to be able to say that the good work is progressing more and more, and that chiefly among the higher classes.

In Benares, where we have the strong influence of a native Brahmin on our side, combined with the devotion of a noble missionary, a grand work has been done among the lower orders, and some thousands of men have given up the liquor and taken to milk instead.

I am just now, in concert with a truly Christian gentleman, Mr. R. N. Anderson, of the Dehra Doon Tea Estate, making a move among the labourers of the tea gardens in the neighbourhood, and we hope to-day (March 15), after a number of preliminary meetings, at a general assembly of the labourers to secure some hundreds of pledges. This is quite a new movement, and I hope it may spread and prosper in many tea gardens in India, for the poor people, who have but a paltry pay, spend much of their hard earnings in that which destroys them. I hope the managers of other industries in rural India may be led to imitate and emulate the tea planters of Dehra Doon, who manifest such noble interest in the well-being of the people under them, and I only wish we had a strong agent who could give the whole of his time and efforts to this new line of temperance work in India.

The noble example made by the committee of the Anglo-Indian Society in London might well be followed by others who take an interest in the welfare of the people of India, who are in no small danger of sinking into the terrible vortex of drunkenness, and once India sinks in there will be but faint hopes of its ever getting out of such a fearful pit of corruption—for the people of this country sadly lack in moral courage and manly spirit to escape out of the bonds of such a gigantic demon as the drink crave.

In all lands the motto, "Prevention is better than cure" applies to indulgence in strong drink, but doubly so in India. So what we do here should be done quickly, else it will be too late once the flood of the destructive drink deluge rushes into and over the country. We have made a small beginning, but if we consider the extent and the magnitude of the evil it is but very small so far, and we sadly need the helping hands and the talking hearts of other advocates who will round our blue flag and fight to the death against the army of Bacchus in this land of heathen superstition, where pride and passion rule and reign.

Who will come to the rescue? I have no time now to say how much this social movement tends to prepare the people for the reception of the Gospel of the grace of God, but that it is so I have evidence in abundance.

Thomas Evans.

THORNE EVANGELISTIC MISSION.

The annual meeting of this mission was held at Exeter Hall last Friday evening, April 7, Mr. George Williams in the chair. Mr. Thorne read a very interesting and encouraging report of the year's work in all parts of the country, which had been attended with the most satisfactory results. Mr. J. Pearce, the sec., gave the financial statement, showing that the expenses had been met, with a small balance in hand. He referred to the repeated testimony he received; he read from a letter from Chester, which stated that as the result of Mr. Thorne's mission, 100 persons would be added to the churches in that city.

Mr. George Williams expressed his thankfulness to God for the results of the work. Rev. P. S. O'Brien, D.D., Camden Church, Camberwell, and Rev. James Paterson, Belgrave Presbyterian Church, addressed the meeting on some of the features and striking results of Mr. Thorne's work; they were followed by Mr. Josiah Goodman, of Upper Clapton. Mr. S. E. Burrell, of the Edinburgh Castle, gave testimony of the good work in connection with Dr. Barnardo's work, in February. Mr. Hodges and Mr. Leighton, of Brompton and Fulham, alluded to the blessing of Mr. Thorne's influence in their families.

SAILORS' REST, DEVONPORT.

On Friday afternoon the Prince of Wales and the Duke of Edinburgh, attended by Col. Clarke and Flag-Lieutenant Colin Keppel, visited Miss Weston's Sailors' Rest, Devonport. They were received by Miss Wintz, in the absence of Miss Weston, who escorted their Royal Highnesses round the establishment.

The Prince of Wales expressed himself delighted with all that he saw, and specially admired the cabins. He made the following entry in the visitors' book: "I am much impressed by the admirable management and excellence of this institution.—Albert Edward." On leaving H.R.H. presented £10 to the funds of the Sailors' Rest.

THE CONGREGATIONAL MARTYRS.

The three-hundredth anniversary was celebrated last week of the martyrdom of Henry Barrowe, John Greenwood, and John Penry, who were hanged for refusing to recognise the reigning sovereign as head of the Church—in other words, for objecting to State interference with religious liberty. Speaking on Thursday in the City Temple, Dr. Parker maintained that if Congregationalism were only a polity it would have no martyrs, but it is a doctrine for which men have laid down their lives.

In the evening a large public meeting was held in the same building. Rev. H. Storer Toms, of Enfield, chairman of the London Congregational Union, presided, and in the course of an address, opening up history of three centuries ago, said that the conception of the martyrs was that the Church of Christ should be composed of spiritual men—believers; and in their main contentions the Congregationalists of to-day are in complete agreement with them. Rev. W. H. Harwood remarked that the kind of English history that is usually studied is largely responsible for the popular ignorance about such men as Penry, Greenwood, and Barrowe. Some histories say more about a king's mistress than a religious reformer.

Rev. W. Pierce, of Tollington Park, followed with an address in which he drew a parallel between the early history of the Christian Church and the Separatists of Elizabethan times, and said that he and the men of this generation do not mean to be gagged by respectability. The Rev. J. Guinness Rogers described Barrowe and Greenwood as being "butchered to make a prelate's holiday."

On Saturday afternoon nearly 10,000 persons met in Hyde Park. A procession was formed, and shortly before four o'clock, headed by a band, left the Ladies' Mile, and started across the park towards the Reformers' Tree, carrying a white banner, on which were these words in black letters, with a border of the same colour, "In Memory of Barrowe, Greenwood, and Penry, who died in the cause of Liberty and Truth 300 years ago." At the Reformers' Tree three wagons were grouped to form the platform. Within a few hundred yards is the place were Barrowe and Greenwood were executed. Penry met his death close to the spot now occupied by Maze Pond Chapel, Old Kent-road.

After the singing of Luther's hymn, and prayer led by Rev. W. Pierce, the chairman, Mr. Thomas Ellis, M.P., delivered a suitable address, in the course of which he remarked that in the minds of Welshmen there is a special tenderness for Penry, a native of Wales, who used these words in his last testament:—"If my blood were an ocean sea, and every drop therein were a life unto me, I would give them all, by the help of the Lord, for the maintenance of this my confession."

Rev. Dr. Clifford moved a resolution in the following terms:—"That we who are here assembled (representing Free Churches of London) gratefully commemorate the heroic martyrs of our faith, who died in vindication of our religious privileges three hundred years ago; that we recognise, with devout thankfulness to God, the blessings won for all the people by their fidelity; and that we solemnly pledge ourselves strenuously to maintain the heritage committed unto us, and steadfastly to labour for the perfecting of religious liberty, the spread of religious truth, and the promotion of Christian righteousness and brotherhood among our fellow men." Who, he asked, now talks about the sovereign's supremacy over the conscience? It was death to dispute it 300 years ago, but men scorn it now.

Rev. Hugh Price Hughes, in seconding the motion, spoke specially to the young people present, saying that Penry, just before his death, sent a pathetic letter to his children, entreating them to retain to the end of their days the principles for which their father's blood was going to be shed.

Addresses in support of the resolution were delivered by Revs. Peddr Williams and C. Sylvester Horne. The resolution was carried amid cheers, and afterwards the hymn "God bless our native land" was sung, and the proceedings closed with the benediction, given by Rev. A. Mearns.

BRISTOL.—A proposal to open the Museum and Free Libraries of Bristol on the Lord's Day is being strenuously opposed by some leading Christians in the city. A public meeting will be held on the subject on the 20th inst.

CONFERENCE IN PERSIA.

BY J. H. SHEDD, D.D.

One of the most delightful of the duties of a missionary is to gather the workers and with them study the Word of the Master, and wait upon Him for power from on high. Such an occasion we missionaries greatly enjoyed last week. Fifty of our workers, mostly young men, were here at the college in a three days' conference. The general theme was "The Service of Christ." Many of the phases of this wide and blessed theme were presented. First in influence were the Bible readings, seven in number, on (1) the essentials of this service; (2) the traits of the Master we are to imitate; (3) the promises of the Master; (4) the warnings; (5) the incitements; (6) the methods of the Master; (7) how one servant worked. God speaks, and his words falling, verse after verse, into the heart, have a very deep effect. This effect was manifest in all the reading, and deepest of all at the last, as the example of Paul came before us. The keynote of his service, "Whose I am, and whom I serve"; the way he began his work by asking for directions; how he followed on step by step, under divine guidance; his witnessing, preaching, touring, staying in city after city; his obedience to church rules and fellowship; his building up believers; his pluck and resource in trial and persecution and prison; his tears, sufferings, endurance, triumphant faith and last entreaties seemed but a vivid picture of what we should be and what some are in this service of Christ. Such a view brought tears to many eyes and a fuller consecration to many hearts.

Four excellent sermons gave other views of the same Christlike service. Two of these sermons, by pastors of leading churches, were so full of pathos and power that we must thank God and take courage.

Seven other topics for short papers and discussions filled up the plan of instruction. Many prayers, and prayerful waiting for the promise of the Father, filled up the time of the three days, closing with a very full and tender consecration meeting and the communion of the Lord's Supper. The light of more love to Christ was on every face as the brethren passed out from these three days of sitting in heavenly places to their work.

Already the results are appearing. One of our pastors returned to his church, which has been sadly divided for months past. He preached on Sunday; but what a difference! It must be that the Spirit of Christ spoke through him, for at the close of the service the brethren who had been estranged rushed to his embrace, and with tears and confessions their bitterness and strife melted into a renewal of their old-time love.

In another case the brethren had been sadly remiss in paying up for church and pastor. Three of the young men went from the conference and undertook the job, and from house to house found a delightful response and cleared off the deficiency. Another case of conscience in the conference led the brother to confess his sin in breaking his temperance pledge, and to go home to pour out his wine. If the streets in a hundred villages flowed full of wine poured out, the greatest obstacle to the Gospel this winter would be removed. While we were in our conference the bishop of the Old Church was marrying his nephew to a little girl of ten years. A whole week of drums and fifes, heathenish revelry, and dancing, and drinking wine, till, as the phrase here is, "the very walls were drunk," was so scandalous that the Anglicans would not attend the wedding, though they encourage the use of wine. Evil and good are in close conflict.

Among the means to build up character and quicken the faith and zeal of real workers, I know of none better than such a conference. We expect to hear of greater fruits from it as months go by.—*N.Y. Independent.*

MR. C. E. FAITHFULL, of the Seamen's Rest, Marseilles, is advocating the provision of floating libraries for vessels plying regularly between particular ports. Since his recent tour on the Riviera, he has determined to do something in this direction. He writes: "The Pure Literature Society of Paris has promised fifty volumes as a first instalment, but as each box will cost 10s., I can only begin with six, hoping to increase fourfold when more means and books are forthcoming." The reading rooms of the Rest are much frequented by men of many nationalities. The address is 38, Quai du Port, Marseilles.

REVIVAL AT MINNEAPOLIS.

The Mills meetings in Minneapolis, says an American paper, commenced on March 8. Mr. Mills was assisted by Dr. Chapman, with Mr. and Mrs. Low and Mr. Hillis as singers. Rev. Ralph Gillam assisted Mr. Mills in following up individual cases. The first service was held in the Emmanuel Baptist Church, where over 1,600 people were present. At the same time Dr. Chapman addressed an audience at Hope Chapel. The regular meetings commenced on Thursday morning at the Westminster Presbyterian Church. While much of the attendance was attributed to curiosity, it was still evident that from the very beginning the interest had taken hold deeply upon all, and the pastors joined hands most cordially in the work. The organisation was as complete as possible. Those engaged in the active committee work of canvassing and advertising, as well as the ushers and singers, comprised at the very commencement nearly 2,000 persons, and as the meetings continued their numbers increased.

The general course of Mr. Mills in other places of conducting meetings, especially for the different classes, was carried out with excellent results. One of the most interesting meetings for men was that held in the Swedish Tabernacle. Each day the audience seemed to grow larger, notwithstanding that some fierce storms interfered not a little with attendance; and it was at last decided to transfer the meetings to the great Exposition Hall, which would seat comfortably over 7000 people, and by a little packing could hold 8000 without much inconvenience. Noonday meetings of great interest and value were held in Century Hall. One unique departure from the usual custom was that of having an all-night meeting, beginning at eleven o'clock and lasting until morning; Mr. Mills and his workers were present. Another was an arrangement for a sort of day nursery, where mothers who wished to attend, but could not leave their children at home, could bring them and put them in the charge of ladies who would care for them while the mothers attended the meetings. Estimates made after the evangelists had been at work a little more than a week, showed that over 3000 persons had professed conversion, and the movement still kept on.

On the 20th the meetings developed into an interdenominational Christian convention, for which invitations had been sent to the ministers throughout that section. Pastors and elders to the number of over 500, from almost every portion of Minnesota and the surrounding States, flocked to the city. The first meeting of the convention, in distinction from the Mills meetings, was given up largely to reports by different pastors on the results of the work. The second day's convention discussed chiefly the essential qualifications necessary for good and effective service, the topic of the day being Christian Service, Preparation, and Reward, based upon the passage, "Of his fulness have all we received." Dr. Chapman delivered a final address on the subject, which was followed by shorter addresses by others. In the evening the great auditorium of the Exposition Hall was thrown open. The choir was enlarged so that it included nearly 2000 voices, and 700 ushers and fifty doorkeepers were in attendance.

The third day's meeting of the convention had for its topic Entire Consecration. Short addresses were made by a number of persons, and the meeting was followed by a consecration service. During the service blanks were passed around in the audience for any who wished to write down questions upon the subject, which Mr. Mills would answer. Over a hundred were handed in, and over half-an-hour was taken in answering. The convention closed on the 23rd, but Mr. Mills continued the meetings, most of them being held in the auditorium.

SHIPWRECKED MARINERS' SOCIETY.—A well attended meeting of this national maritime relief organisation was held on Friday at the Board Room 28, Great George-street, Westminster, under the presidency of Admiral E. S. Adeane. The urgent and general relief issues sanctioned for the past month embraced 806 shipwrecked or distressed mariners, fishermen, and bereaved dependents belonging to 90 missing or wrecked ocean-going, coasting, and fishing vessels. Additional relief grants were also sanctioned to 311 widows and orphans already borne upon the society's special distress list.

A LIVE MISSION.

Garscube Hall, 243, Garscube-road, is one of the most active centres of Christian effort in Glasgow. The pastor, Mr. D. J. Findlay, is lovingly and loyally supported by Mrs. Findlay, and a large staff of earnest workers, who seem to have imbibed in a large measure the characteristic spirit of their chief. We had long heard of this "beehive" by the hearing of the ear, but recently we had the privilege of spending a few days with Mr. and Mrs. Findlay, and of witnessing the good work that is being done under their leadership.

What with prayer meetings, early and late; meetings for young men, maidens, and children; evangelistic meetings, open-air services, tent meetings, and special missions, Garscube Hall is the headquarters of a very live work for God, that has proved greatly disconcerting to the enemy of souls. Lord's Day and week-days, indoors and out, the year through, Mr. Findlay and his colleagues keep pegging away at the strongholds of sin, and the slain of the Lord have been many. To see those who have been snatched from the burning, with faces transfigured with holy joy; to hear them sing with full hearts and voices the sweet songs of Zion; to listen to their earnest wrestlings in prayer for their former comrades; or to stand around in the open-air, while one after another pleads in words full of the tenderest concern for souls, is to realise perhaps more than one ever realised before the transforming power of the Gospel of Christ.

One noteworthy feature of the work is that it is all voluntary. Both pastor and people give their services gratuitously, and such has been the success that for long the capacious hall has persistently refused to admit all who are drawn, like cold air to a furnace, to this centre of heat and light, where a crucified and risen Christ is faithfully uplifted. Working bands are constantly hiving off, and other centres are being formed with manifest blessing to new neighbourhoods.

At the present moment there is a special mission on at the hall, the evangelist being Mr. John Currie. At times he moves his large audiences to tears, and again convulses them by his humorous and dramatic touches. He seems the evangelist *par excellence* for the working man. Knowing all the chinks in their armour, he turns himself loose and goes for their souls. At the opening service of the mission, at which the writer was present, five stood up to profess conversion, and night by night the saving work is continued. R. C.

MR. WM. NOBBS IN MILE END.

Mr. Wm. Nobbs has concluded a month's mission in Mr. Charrington's Great Assembly Hall, Mile End. He is one of the few evangelists now left who have taken a month's mission periodically for some years. It is only natural that such men should have a great many friends who welcome their return year b year. Many are those who owe their conversion and present happy lives to these honoured men who give themselves to the Lord's work, and travel land and sea to preach the unsearchable riches of Christ.

Mr. Nobbs has been much blessed during this visit; his addresses to believers have been especially helpful. Those who regularly listened to his Sunday morning addresses have expressed their appreciation of the blessed opportunities afforded them of drinking in precious truths, which, treasured up, will often in the future give comfort and consolation in the time of trouble and difficulty.

Notwithstanding the exceptionally genial weather during March, weather likely to attract people out-of-doors, the meetings have been well attended. On Sunday evenings, as usual, the hall has been filled with nearly 5,000 persons. At one of these services Lord Radstock led the vast congregation in prayer, and at the after-meeting gave a very earnest appeal to the anxious to decide for Christ. Many went into the inquiry room, and professed to find peace in the Lord Jesus.

SERMON LANE MISSION.—May we appeal to the readers of The Christian to help us in the distribution of Gospel books and tracts in this very needy district. We have recently formed a "Tract Distributing Band," who every week visit 600 families in their homes, and have already had much to cheer us in this work. Plain unsectarian Gospel books or tracts will be most acceptable.

W. Harry Dawe. Supt.

54, *Liverpool-road, Islington, N*

A Y.M.C.A. MISSIONARY MEETING.

A missionary meeting of a deeply interesting character was held at the Y.M.C.A., Cornhill, E.C., on Thursday evening, April 6. Mr. W. H. Seagram, who presided, stated that he believed the Y.M.C.A. was to play an important part in the future of foreign missions. More young men are wanted in the field like Mackay, Fred Arnot, and McKittrick, who had been among the pioneers of mission work in Africa.

Mr. F. W. K. Gulston, who has been seven years in China, said he had received his business training (which afterwards proved to be of the utmost value in China) in the centre of the City of London. He had been a member of the Y.M.C.A., and he highly valued the prayers of the brethren in his absence. In the course of his remarks Mr. Gulston referred to various Chinese characteristics, and to the difficulties that beset almost every step of the missionary in the interior. He told of his itinerant work in the provinces of Hupeh and Hunan. The latter is one of the two provinces in China not yet opened up for regular Christian work. They had to contend not only with the prejudice of the Chinese, but the intrigues of the Roman Catholics, who have been in the country for some 300 years.

Mr. A. Forder next spoke of work amongst Arabs at Moab; the charm of his remarks was their extreme simplicity. In a few words he sketched the beginning of the work at Kerak, about 100 miles south-east of Jerusalem nine years ago by Mr. W. Lethaby. When he went there two years ago, the Arabs vowed they would kill him, and came armed to the teeth to carry out their threat. He told them they couldn't hurt a hair of his head, for God was behind him. This seemed to stagger them, for they retired discomfited and never troubled him again. The part of the country where he worked is not under Turkish rule, but under that of petty chiefs, who are very despotic. The place is, in fact, pretty much what it must have been in the days of Abraham. The work is very varied. Besides preaching and teaching, the missionary has to dispense medicines, in fact put his hand to any kind of work. By this means he gains an entrance into the hearts of the people. Long before he had learned the language he had won the people by serving them in love. Many of the people are careless and indifferent to the Gospel, but hearts are being opened to the truth. The work amongst the children is especially valuable. Mr. Forder returns to Kerak on May 5, and a farewell meeting will be held on the preceding day.

Mr. T. Martin spoke briefly of work in North Africa.

AUGUSTINE'S LATE LOVE.

Sero te amavi.—Augustine.

These beautiful lines, by Professor W. M. Blackburn, appeared some years ago in *The New York Independent*:—

I loved Thee late; though early I well knew
From saintly mother what to Thee was due.
And such a mother! following her child
From home to cities, where in riot wild
I lived and sometimes prayed, without a vow;
"Lord, give me purity; but give not now."

I loved Thee late, Lord! After shameful years
Of strife waged hard between desires and fears,
Thy word now checked me; now my will gave rein
To lusts that drew me deep in vice again.
Yet well I knew that, seeking to be free,
The heart is restless till it rests in Thee.

I loved Thee late; and had I never known
That mother's love which brought to me thine own,
My soul had never panted in its thirst
For pardon from my Lord, who loved me first.
O patience wonderful! Thou didst not hate
The lingering heart of him who loved Thee late.

I loved Thee late; nor did my love begin
Till ruin came as my reward for sin.
A wreck, washed on the rock of saving grace,
Was I when Thou didst show to me thy face;
With gentle shining scatter all my blindness,
And with new life grant me thy lovingkindness.

I loved Thee late; too late I loved Thee, Lord;
Yet not so late but Thou dost still afford
The proof that Thou wilt bear with winning art
One sinner more upon thy loving heart.
And may I prove, when all this life is past,
Though late I loved, I loved Thee to the last.

HOME OF INDUSTRY.

Another party of young lads (the 65th band) has started for Canada by the Allan line. Our representatives in Ontario and Manitoba write that applications for them arrive by every post. If a safe voyage is given them, these neglected children will soon find themselves the subjects of constant forethought and care. To their great surprise they will be on terms of social equality with people who own houses and land, horses, cows, and sheep, and whose table is laid with a white cloth and a knife and fork set for them in lieu of obedient service.

The lad starts in life with a box of good clothes and looks just like any boy in the colony he settles in. These clothes give an influence around, telling of a kindly watching power over him in the old land he has left. He is indeed in a new world. There are no flaring gin palaces, hence no midnight rows, no music halls, no want of work. Temptations to street life are changed to a love of animals. He learns to ride and drive horses, he runs after squirrels and rabbits, and makes pets of dogs and all domestic animals.

Instead of being tempted to help himself at every apple-stall, he can there eat all he wishes, he can gather wild berries and chesnuts to his heart's content. His daily athletics have a purpose and tend to health.

Before the summer is over he is wholly devoted to the interests of a country life, and the great city with its sins and sorrows becomes well-nigh forgotten. His tears are dried, he reads his Bible for himself, the Spirit teaches him that our Father in heaven cares and blesses the fatherless and friendless.

Picture our young emigrant, if still of an age to go to school, in morning and evening hours, filling the wood-box from the wood pile, fetching pails of water, running to the wood or field for the cows, not driven beyond his strength, but gently led towards habits of industry. See him going off with the family to church and Sunday-school, and ere long identified by being asked to join the Christian Endeavour, and repeat his piece. He is day by day in the company of good and kindly people, who are telling him what to say and what not to say. In the old land he was a cipher; there, at ten years of age, he is of use to others; his prospect here was a workhouse, or to become a street sharper. In Canada he is treated as any ordinary well-cared-for child.

This is no fancied sketch. Twenty-five thousand such are growing up and being turned into brave citizens, with only three per cent. becoming black sheep, and these were sent off either too old, or not much dealt with individually.

We are more and more convinced that our work has been a blessing to most of the 5760 sent from the Home of Industry, in securing for them a possibility of not only living comfortably, but becoming blessings to society, by living that meek and lowly life shown us in the Gospel of Him who loved them, and died to save them. Our next party sails June 8. £10 rescues one more. Annie Macpherson.

29, *Bethnal Green-road, London, E.*

KIRKCALDY, N.B.—Miss Muckersie, 44, High-street, Kirkcaldy, appeals for tracts and magazines for distribution in the model lodging-houses of the town. She would also be glad of any suggestions from those experienced in visiting such places as to the best methods of work.

WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION.—A large body of information regarding the aims of the Union and its methods of work is given in Lady Henry Somerset's Annual Address (6d.) to the delegates and members of the B.W.T.A. and the W.W.C.T.U., delivered last year in the Memorial Hall, Farringdon-street, and Miss Frances E. Willard's Annual Address (4d.) before the nineteenth convention of the National W.C.T.U., held last year at Denver, Colorado. Other useful publications are the following booklets, envelope size (1s. per dozen, or 6s. per hundred):—By the Duchess of Bedford: Quiet Hours: an address to Christian Workers; and Temperance as it Affects Women of the Upper and Middle Classes. By Lady Henry Somerset: A Wider Outlook; and Woman's Work for a Sober England. By Frances E. Willard: The Modern Temperance Movement; and The World's Woman's Christian Temperance Union's Aims and Objects. By Miss Helen L. Hood: Character Building. By Mary A. Warde Poole: The New Hope. The British headquarters of the W.W.C.T.U. is *Albany Buildings, Victoria-street, Westminster, S.W.*

REVIVAL IN IRELAND.

MESSRS. MCNEILL AND BURKE.

AFTER a five days' mission at Sligo, which was rked by great harmony of spirit and fruitfulness result, these evangelists entered on a twelve s' campaign at Cork, which will close to-morrow. McNeill's peculiar qualities of address are ing for his message access to large companies people, including many Roman Catholics. Next k we hope to give some details of the Cork sion.

MESSRS. MERTON SMITH AND BELL.

We rejoice to hear that these evangelists have n greatly encouraged by the course of events Strabane, where they laboured in the Gospel for e weeks, instead of one as originally arranged. ch interest was awakened and sustained from day lay. An enthusiastic temperance gathering re- ed in 170 pledges. The evangelists are visiting ndalk and Derry, before sailing to America.

SOLDIERS IN IRELAND.

This is an eventful year for Ireland; one finds rywhere a feeling of uncertainty. We are on the shold of we know not what! But, thank l! his people can say:

Peace! perfect peace! our future all unknown!
Jesus we know, and He is on the throne.

The Home Rule Bill has brought the Christians reland to their knees, and to their God in earnest plicating prayer, that He may overrule everything his glory and the salvation of souls. Will not 's people on the other side of the channel join his petition?

am writing from the Soldiers' Home in Belfast. s a nice new building, and the £5000 which it , with the exception of a few hundreds, was all scribed in Belfast. But at the present moment fall in local stocks, house property, and other estments has excited much alarm. Some of the mest supporters of this home are already suffer- keenly, which accounts for its being £170 in t.

now have charge of seven Soldiers' Homes in ind:—Belfast, Dundalk, Dublin, Athlone, Cork, enstown, and Ballincollig. It requires an ome of £2000 a year to maintain these havens efuge for our brave British soldiers and sailors, our loyal Royal Irish Constabulary (for my work udes these three classes); and while the present ression and alarm last the outlook as to iving funds for Christian work in Ireland is most ous. May I not, therefore, appeal to friends in gland and Scotland at this crisis not to allow a k to languish which is carried on mainly for salvation of English and Scotch soldiers and ors?

Thank God, though our faith is being sorely tried nt funds just now, our hearts are being glad- ed by blessed results in the work. Never were homes more appreciated, or our meetings more ely attended by eager and attentive listeners. can rejoice over many a young lad for whom homes have proved the fulfilment of a mother's yer, "God bless my boy and keep his footsteps ight;" and over many an older soldier who found that "If the Son, therefore, shall make free, ye shall be free indeed," not only from the t but also from the thraldom of habits formed ng long years of sin.

Twenty-three ladies are now helping me; they in the different homes, and spend their lives in ng to win our soldiers, sailors, and policemen Christ. These ladies receive no salaries, but er give to the cause.

o pray for the great multitude of young men are continually passing through our army; 00 of whom annually go to India. Many of n come from good country homes to be greeted very snare of the Devil the moment they arrive ur garrison towns. Help us to befriend them, not only to efficiently carry on our present k, but still further to develop and extend it.

will gladly send a sketch of the work, just ted, called "Our Story" to anyone who applies ie for it.

Yours, in the Master's service,

Soldiers' Home, Belfast. ELISE SANDES.

LORD'S DAY REST ASSOCIATION.

ON Monday evening the anniversary of the Working Men's Lord's Day Rest Association was celebrated by a conversazione at the Holborn Restaurant, Sir Douglas Fox in the chair. The report, outlined by the secretary, Mr. C. HILL, stated that a large deputation waited on Mr. Acland to oppose the Sunday opening of museums, on which occasion memorials signed by 146 leading members of Trade Unions, and by 149 secretaries or persons officially connected with various London societies, were presented. Two attempts to open the Guildhall Art Gallery and Museum on Sundays were defeated in May and June. In August and October the Town Council of Sunderland opened their museum, art gallery, and news room on Sundays; in November, by thirty-eight votes against twelve, they resolved to close them again. At Oxford the Sunday opening of the public library had been abandoned, and there are now nine towns—Maidstone, Worcester, Stoke-on-Trent, Chester, Oxford, Coventry, Workington, Sunderland, and Birkenhead—where Sunday opening has been followed by Sunday closing.

The House of Lords, on the motion of Lord Harrowby, has ordered a number of important returns as to the Sunday labour of post-office servants, and it is hoped that these returns will show a great improvement. Efforts to check the working of cargoes in foreign and colonial ports on Sundays have been made. The efforts made both in the United States and in England to prevent the Sunday opening of the Chicago Exposition on Sundays have done good. The Senate, by 34 votes against 17, voted nearly 3,000,000 dollars for the exhibition on the express condition that it be closed on the Day of Rest, and those who favoured Sunday opening have, writes Dr. Atterbury, of New York, apparently abandoned all hope of any reversal of this decision.

The CHAIRMAN, who is president of the Association for the year, pointed out that an important step in the right direction had been taken on the Continent in restricting Sunday labour. It was with the real working-man that this matter rested, and he felt confident if a poll was taken the result would be in favour of Sunday closing. A serious obstacle to the movement arose out of the action of professed Christians who persisted in travelling on Sundays to hear a favourite preacher.

Mr. J. HODGE (president of the last Trades Union Congress) moved a resolution, declaring that the Sunday opening of museums, galleries, and public libraries was opposed by the meeting as tending to increase Sunday labour. Mr. BARTLEY, M.P., and Mr. ROBERT SCOTT supported the resolution, which was adopted.

The next resolution appealed to the Government, to both Houses of Parliament, to the London County Council, and to the Court of Common Council to uphold the laws which secure to the people their right to the rest of the Lord's Day.

SERVANTS' MISSION.—Another happy quarterly meeting in connection with this mission was held at Sloane Terrace, Chelsea, on Thursday last. Mr. James Goodchild, superintendent, presided. Hearty praise was offered for blessings given. Earnest helpful addresses were given by Mr. Palmer and others.

SILVER STAR SOCIETY.—At the annual meeting of this society, Mr. W. S. Robbins (hon. sec.) read the report, showing that during the past year 230 evangelistic open-air, temperance, and lantern meetings had been held, while much gospel, temperance, and healthy literature had been distributed. Earl Compton spoke encouragingly, urging continued service for Christ and sympathy for the suffering. The office of the mission is 23, Carlton-road, Manor Park, Essex.

THE LIBERATOR BUILDING SOCIETY failure has occasioned distress which will not be forgotten for many a day. Eight concerns with which the absconded J. S. Balfour was associated are now being wound up in bankruptcy. In every case there is a serious deficiency, the total loss exceeding seven millions sterling. The Liberator deficiency alone amounts to nearly three millions! Prince Christian has consented to act as patron of the Liberator Relief Fund, which increases far too slowly to promise much alleviation. The distress has been emphasised by the recent call upon the shareholders of the London and General Bank. Rev. J. Stockwell Watts, hon. sec. of the Relief Fund (16, Farringdon-street, E.C.), will be glad to hear from ladies willing to promote branches of the Women's Sympathisers' Fund.

HANTS VILLAGE COLPORTAGE.

SENDING the report of the Hants Village Colportage Mission, the superintendent writes:—The two Bible cars are soon going out for the season, and we want help in starting them with horses, attendants, stock of Bibles, and Gospel books, also a large supply of tracts and Gospel booklets for distribution amongst the village people and at markets, fairs, etc. God has very graciously blessed this effort during the past five years in this and adjacent counties, and very many will be expecting the visit of the cars this season. Our winter's work now closing has also been very encouraging and fruitful of good. The workers as yet have received no payment. This year we expect to have to meet the salary of two workers. The need for this work in the villages of Hants, Sussex, and Wilts increases day by day. Very dark is the outlook unless a most strenuous effort is made to teach the people the truths about Romanism and the principles of Protestantism.

J. HARRIS CHARLTON.
Southampton-road, Fareham, Hants.

Strikers in Bristol.

MR. H. OXLEY, 7, Ranelagh-street, Barton Hill, Bristol, writes:—

Some few months ago a strike took place in connection with the labourers on the timber wharf here, and labour demonstrations were commenced on Sunday mornings by the docks. It was laid on my heart to go amongst these men. I commenced by speaking to them, and was listened to by some hundreds. I told them that I thought of coming every Sunday, and was heartily invited to do so. With the help of a friend I distributed upwards of two thousand tracts, which were gladly received.

We have continued to go every Sunday morning since; the staff of helpers has increased to half a dozen; we conduct a Gospel service for about forty-five minutes, and as they congregate for their labour meetings, and also as they leave, we give away from two to three thousand tracts, which are eagerly received. If your readers will help me with gifts or grants of tracts I shall be extremely thankful.

House of Rest, St. John's Wood.

THE monthly meeting was addressed last Friday afternoon by Rev. L. Stanham, Vicar of St. Bartholomew, Islington. He brought before his hearers the thought of the Christian's victory through Christ over the law, sin, and death, his duty to be stedfast in the faith, and his privilege to be actively employed in working for God.

In the evening Rev. J. A. Bevan gave a very earnest address on Sanctification, viewed in several aspects. He dwelt specially on the fact that it was a doctrine to be apprehended only by faith.

Things that are Past.

Canticles ii. 11.—For lo, the winter is past.
1 John, ii. 8.—The darkness is past.
2 Cor. v. 17.—Old things are passed away.
Job xi. 16.—Thy misery is passed away.
Ps. xc. 9.—All our days are passed away.
Rev. xxi. 4.—The former things are passed away.
Jer. viii. 20.—The harvest is past . . . we are not saved.
Job xvii. 11.—My days are passed, my purposes are broken.

B.

GOD WILL CALL the sigh prayer, and the prayer power; and, if I may venture to say it, the power of God will bow before the power that He has put into the sigh which is from Him.—*Vinet.*

HAMMERSMITH.—A series of pleasant Sunday afternoons for men were successfully started at the West End Baptist Church last Sunday, under the presidency of Rev. W. Page. Dr. Clifford gave a stirring address on "The Pursuit of Pleasure." An orchestra and choir rendered excellent music, and Mr. Lister Newcombe sang "Nazareth" as a solo. Next Sunday Prof. Gladstone gives the address.

SUICIDES IN FRANCE.—From statistics which have been compiled in France, it would seem that suicides in that country bear an important relation to the amount of alcohol consumed. From 1836 to 1840 the consumption of alcohol was upwards of 500,000 hectolitres, and during that period 137 persons committed suicide as the result of alcoholism, and from the same cause there were 226 accidental deaths. From 1880 to 1885, when the consumption of alcohol rose to 1,800,000 hectolitres, there were 868 suicides, and 537 accidental deaths, for which alcoholism was responsible—a very notable increase.—*Medical Press.*

THE Y.M.C.A.

The Reading Y.M.C.A. is considering the purchase of new premises.

Winnipeg Association reports great interest during the past few months.

Fifty members and associates have joined the newly-formed Association at Dawlish.

Mr. Matthew Burnett has held a five days' Gospel temperance mission in connection with the Cornhill Y.M.C.A.

Branch associations for Italian-speaking young men and German-speaking young men have been formed in Philadelphia.

Mr. W. H. Ralston is resigning the secretaryship of the Burton-on-Trent Y.M.C.A., and taking that of the Birkenhead Association.

Mr. J. E. Wolfe has held a special series of meetings in Harting (Nebraska) in connection with which a large number of young men profess conversion.

At a series of ten days' meetings recently held at Royersford, under the auspices of the Association, by Mr. Moncher, many conversions are reported.

The Easter Monday Conference of the North-eastern District was held at West Hartlepool, and was attended by sixty delegates from eighteen Associations.

The West Bromwich Association has started a Sunday evening meeting for boys, at which the attendance has reached between seven and eight hundred.

Between 500 and 600 Sunday school superintendents and teachers weekly attend the class taught in Association Hall, Philadelphia, by Rev. James A. Worden, D.D.

Last year there were ninety conversions in meetings held under the auspices of the Marshalton Railroad Association (Iowa), and sixty of those professing conversion are known to have united with churches.

The *Bradford Monthly* states that the open-air meetings, the Sunday evening services, and the P.S.A. have lately been very successful and interesting. The Foreign Mission Band is also doing good work.

Mr. Northcote Willy, assisted by Mr. George Durrans, secretary of the Bury Y.M.C.A., has conducted a ten days' mission in connection with the Association. A genuine work has been done. Each evening open-air meetings were held.

Rev. W. Crosbie, M.A., of Nottingham, preached lately on behalf of new premises being erected for the Derby Y.M.C.A. This sermon has now been published by *F. Carter*, of Derby, under the title of A Noble Life, and will, we feel sure, secure a large circulation. It is eloquent, thoughtful, and suggestive, and ought to be widely read and seriously pondered both by young men and maidens.

A fourteen days' united mission has been held in connection with the Totterdown Association. The various Evangelical churches joined very heartily and harmoniously in the effort, which was signally blessed by God in the awakening of spiritual concern and in decisions for Christ. A united communion service was held on the last day of the mission, followed by a praise-and-testimony meeting.

The annual conference of the Associations in the Midland District Union was held at Worcester on Easter Monday. The report showed steady progress throughout the district. Five new Associations have been formed, and the membership has been increased by 509. Papers by Messrs. Hy. Johnson, of Sunderland, and Howard Lloyd, of Leicester, were read and discussed. In the evening the annual public meeting of the Worcester Association was held in the Guildhall, addresses being given by Messrs. W. H. Mills, H. Whitwell, and F. C. Bennett, travelling secretary.

The Chicago Association has laid hold of its portion of the World's Fair burden. Under the direction of the general secretary, Mr. L. Wilber Messer, it has for months been making preparation to look after the interests of the Y.M.C.A. during the continuance of the great Exposition. There will be on exhibition in the Liberal Arts building the literature and appliances of Association work in all its various departments. This exhibit will be in charge of a special secretary, and will be conducted also as a bureau of information within the grounds, with the special view of assisting young men along the lines of Association work.

The Ilfracombe association held last week a meeting in aid of the Seaside Home. The secretary, Mr. Thomas, stated that the present rooms had become totally inadequate for the members, who had doubled during the past two years. They had now 156 members and associates, and badly needed increased accommodation. A favourable opportunity presented itself of securing suitable premises at 122, High-street, which could be converted into a seaside home. Mr. W. R. Foster said that the home would only be open to Y.M.C.A. members, and he trusted it would be well supported by all. They did not want to make it a money-making affair, but would be satisfied if their expenses were covered.

The annual meeting of the Stockholm Y.M.C.A. was held on March 18, and proved most successful. After an address by Capt. E. Melander, the president, an account of the work was given by the secretary, Mr. Carl Fries. The number of members is now 656. Gen. A. Rappe, Minister of War, who spoke most sympathetically, said: "The strength of nation is our young men. Those who take care of them ought, therefore, to have the hearty support of the whole nation. Y.M.C.A. want to show young men to the Rock of Ages, where they will find a shield against all storms of sin and unbelief of our present age. Christ is the only Saviour in distress. He never fails to listen to the cry of a praying soul. We wish, therefore, the Y.M.C.A. a great success in their work by the blessing of Christ."

THE Y.W.C.A.

At Darjeeling the Y.W.C.A. has a small branch doing good and useful work.

At the annual meeting of the Brentwood branch about sixty sat down to tea. At the subsequent meeting the chair was taken by Dr. Weymouth, and Miss Perry (the secretary) read the report, which showed that the association was in a highly satisfactory condition, the number of members being sixty.

Special services were held at the Y.W.C.A. Institute, 3, Gipsy Hill, Upper Norwood, on March 19, conducted by Misses Ellis and Bamber. The good attendance was most cheering, and many outsiders were brought in through the kind invitations of the members of the working band, who took up their position each evening outside the institute, delivering booklets and Gospel portions to passers-by. Tokens of God's favour and blessing cheered and encouraged those who took part.

CHRISTIAN ENDEAVOUR.

Schools for deaf mutes at Columbus, O., and Jacksonville, Ill., have good Christian Endeavour societies.

In the Murshedabad district, Bengal, a flourishing Y.P.S.C.E. is led by Mr. and Mrs. Brockway. Both missionaries and native preachers and teachers find the meetings remarkably helpful and encouraging.

A Christian Endeavour day offering to the education of a scholar in a foreign missionary school was lately made by the Indian society at the Santee Agency, Neb. For each of its five years of existence this society can show another society started by its members.

April 17 is announced as the last day on which applications from delegates can be received for the great National Convention of the Y.P.S.C.E. at Bradford. Unregistered societies should at once communicate with the hon. sec. of the British Section, Mr. C. Waters, 56, Old Bailey, E.C. There are now in this country over 500 registered societies.

SAILORS' REST, RATCLIFF HIGHWAY.—In accordance with custom, the friends connected with the Rest provided hospitality for sailors on Monday week. An effort to hold an open-air meeting was the signal for opposition such as recent times have rarely witnessed. Drunken men led in the disturbance, and for an hour or more the Highway was fairly in the hands of the mob. The meeting was held nevertheless; and later on, in the Rest, a pleasant evening was spent by the sailors, most of whom were far from home and friends. What is better, the Word of God was blessed to the spiritual profit of some of the company. On Sunday evening last active opposition was again offered to the open-air preaching. The police afforded protection from violence; but the noise and din made by certain opponents tried the speakers sorely.

YOUNG PEOPLE AT LUCERNE.—There is to be a great summer gathering of young people in Lucerne August 5 to 19. Madame Antoinette Sterling, Mrs. Mary Davies, Miss Annie S. Swan, Rev. W. J. Dawson, Rev. Silas K. Hocking, Mrs. Crawford (Paris Correspondent of *The Daily News*), Rev. H. Price Hughes, Rev. C. A. Berry, and Rev. J. Reid Howatt will take a prominent part in the proceedings. The cost of the twelve days' tour, including the second-class return ticket (first-class on boat) and full hotel accommodation, will be £10 10s. Seven days will be spent in Lucerne, the remainder of the time being devoted to trips to the Rigi, Engelberg, the Brunig Pass, Lake Brienz, Grindelwald, Berne, etc. Parties will leave London every Tuesday and Friday during August, and the tickets will be available to return any time within forty-five days. An illustrated programme containing all particulars can be obtained by sending a stamped and addressed envelope to Mr. F. A. Atkins, Editor of *The Young Man*, 2, Amen Corner, London, E.C.

IRISH NOTES.

Rev. Dr. Kinnear, of Letterkenny, has forwa to Magee College, Londonderry, 100 vols., being fortieth donation of a similar number of books.

The Association of Baptist Churches in Ire now numbers forty-eight, with a membershi 2000, and was never in a more healthy condition.

The Dublin City Mission has at present el agents engaged in visiting from house to house presenting Gospel truth to the poor, sick, and dy

Much regret is felt at the sudden death of Jas. White, which took place on Monday week, being pastor of Donaghmore Congregational Ch for only fifteen months.

The Assembly's College, Belfast, closed its wi session on Thursday week with an address on " Scriptual Simplicity of Presbyterian Worship Administration," by Rev. Professor Robinson, D.

The anniversary of the London Missionary Soc has been held in Belfast, the deputation consis of Revs. Dr. McFarlane, W. Joss, E. A. Wareh and Miss Ashburner. This was the first time a formed a portion of this deputation.

Albert Bridge Congregational Church, Belfast which Rev. Jas. Cregan is pastor, is in a prospe condition; it has a Bible-class of 160 mem a tract society with fifty-five distributors, Sunday-schools with 1000 scholars.

Rev. Jas. Alcock, rector of Ringagona, near I garvan, for over sixty years, has died in his eig ninth year. During the Irish famine of 1847 ceased made himself very active in relieving dist and was an earnest, devoted pastor.

Encouraging Gospel services have been hel Gilford by Messrs. Beach and Steele, "Out-and-O evangelists; at Manorhamilton Methodist Chu by Miss Smith and Miss Bax; at Lisbellaw, by R G. Coulter and T. Walmsley; successful evangel services have been held in the Baptist Chu Lurgan, by Pastor Simpson, of Dungannon; kn as "the blind Evangelist," and at Cork, Ban Fermoy, and Tralee, by Rev. Saml. Prenter, Dublin.

SCOTTISH NOTES.

Mr. W. Quarrier has received over £1,400 tow the purchase of a farm for the Orphan Home Scotland.

Rev. John Smith has now returned to Edinbu from Egypt completely restored to health. occupied the pulpit of Broughton U.P. Church Sunday week.

The St. Nicholas U.P. Church, Aberdeen, has sented Dr. Laws with a communion service for mission church at Livingstonia. In accepting gift Dr. Laws said there are now the beginning five Christian congregations in that field.

Rev. William Rae, Congregational Church, verurie, a promising young minister, has been cu when, as it were, he had just commenced lif carnest. He was ordained to the Inverurie Chu on Feb. 24, 1891. His labours in connection the church were very much appreciated, and sermons had a piquancy and originality about t which drew hearers from all sides. Mr. Rae quite a young man, and only a short time marrie

During the past month 19 orphan children f Glasgow, Greenock, Leith, Dundee, and other pl have been added to the large family of the Sail Orphan Society of Scotland, raising the numbe 340. The society has secured Mount Blow Ho Dalmuir, as a country home for the orphan child It has attached to it 24 acres of ground, par which will be let, and in all respects it will b suitable and healthy place for the children, and b great boon to many of the delicate ones who req extra care and attention. For the fitting-up furnishing about £300 will be required.

At the annual congregational meeting Gorbal's Tabernacle, Glasgow, Rev. John Robert said that theirs was now the largest congregation the presbytery of Glasgow, and he expected that the time he left for America in July it would be largest congregation in Scotland in connection the Free Church. Upwards of seventy were pared for the coming communion. He believed had blessed the preaching of the Word. In July was to join Mr. Moody for a while at the Chic Exhibition, but he hoped they would stick clo together. They need not be frightened—he coming back. So far as he could see, his life's w was in Glasgow. He proposed to visit the home every member of the church during the next th months.

THE KNIGHTS OF LABOUR say that anyone keeps a saloon, or anyone whose family make living by the sale of liquors, is forbidden member in their organisation.

Letters to the Editor.

BISHOPS, PRIESTS, AND DEACONS.

Dear Sir,—In writing of "Bishops, Priests, and Deacons," Mr. E. Maxwell has fallen into the popular error of calling these "the three orders." The Church of Rome, from which Episcopalians undoubtedly inherit their doctrine of the need of Bishops, never held that bishops and presbyters are distinct orders. Rome has seven orders, the highest of which is that of priest. Bishops are no more a different order from presbyters than deans, archdeacons, or archbishops. There is a difference of jurisdiction (derived solely from the Pope, and in England from the Queen), but none of order; just as Presbyterians have professors, principals, and moderators. It is taught by the Canon Law, and Popes and the Council of Trent would not allow the superiority of bishops to be of divine institution.

The doctrine of three distinct orders is exclusively Anglican, the Romish doctrine agreeing with Presbyterians in considering presbyters as the highest order, and both in Romish and Episcopal Churches presbyters share the power of ordaining.

The identity of bishops and elders is proved by Acts xx. 17-28, where Paul reminds the elders at Ephesus that the Holy Ghost had made them bishops.

Jerome and all the ancient writers acknowledge this identity. In the fifth century many villages had "bishops." Peter Lombard, the famous doctor in the twelfth century, says the Primitive Church had only two orders, presbyters and deacons; I say all the Reformers, and the most learned Bishops and divines of modern times, as Ussher, Usin, Lightfoot, Alford, etc.

The office of deacons, whether men or women (Rom. xvi. 1), was to "serve tables," to help the poor, the sick, and the young, and not to act as Rectors.

Faithfully yours,

H. C. M.

Sir,—The position of Evangelical ministers in the Episcopal Church is, as some think, justified, and as others think, discredited, by the ambiguity of the English word "priest." The truth is that the meaning attached to the word by *usage* is totally different from, though not necessarily inconsistent with, the meaning embodied in its *etymology*.

According to its derivation, "priest" ought to mean neither more nor less than "elder"—that is, presbyter, from which Latinised-Greek word it is derived through the old German Prester. Evangelical clergymen truly affirm, and Sacerdotalists admit, that *they are presbyters*, whether or not they mean anything more; nor would it be possible to deny this, in face of the authentic Latin text of the thirty-nine articles, in which the words *Episcopus*, *Presbyter*, and *Diaconus* are more than once used in conjunction.

But the word "priest" is *never once* used in this sense in the English Bible. Therein it always represents either the Hebrew "Cohen" or the Greek "Hiereus," of which the Latin equivalent is "Sacerdos"—that is, a man who has a right of direct access to God, or to a god, which others have not, or an official agent, who negotiates religious affairs on behalf of others. Now, Evangelicals deny, and their antagonists strenuously affirm, that Christian presbyters who have duly received episcopal ordination are priests in this sense; and it must be confessed that the Evangelical contention is *not* sustained by the official documents of the Anglican Church. It is true the word "sacerdos" is nowhere found in the thirty-nine Articles; and there are Latin copies of the Prayer-book to be found from which the same word is carefully excluded. But in the Latin Prayer-book of 1560 the word holds a conspicuous position. In the Daily Prayers the minister is usually called "minister," once "administrator sacrorum," and once "sacerdos sive minister."

In the Litany, "Bishops, Priests, and Deacons" is represented by "Episcopos, Pastores, et Ministros ecclesiæ." But in the Communion Service, "minister" occurs twenty-six times, "pastor" six times, "presbyter" three times, and "sacerdos" seven times. All these seven are characteristic. The priest (sacerdos) is to rehearse the commandments; to pronounce the declaration of forgiveness; to say the "Humble Access"; to say the prayer over the bread and wine; and to utter the final benediction; while the Scriptures are to be read, and the confession made, by "the priest, or some other minister whom he may appoint." Clearly, according to this teaching, some ministers are, and some are not, "priests"; and the functions reserved *exclusively* for the former are those which have always been insisted on as most important by the abettors of priestcraft. It be objected that the Prayer-book of 1560 is not now of authority, the obvious reply is that at every subsequent revision the Sacerdotalist party have been relatively more influential than they were in 1560.

To revise the formularies of the Episcopal Church so as to remove from them the taint of sacerdotalism is, I fear, impossible; nor would disestablishment make the task easier. The only available course for Evangelical clergymen to pursue is, to take advantage of the ambiguity of the standards; and whenever occasion may serve, emphatically to disavow all sacerdotal pretensions. This I have heard done by one bishop, and he by no means the least learned of his order. The kind of protest advocated by S. W. W. and Rev. M. E. Sadler—the inviting of persons not having the imaginary sacerdotal status to perform the reserved parts of the Communion Service—would be illegal, and would in all likelihood bring the protestor's ministry in the Established Church to a compulsory end. But there could be no valid objection to an Evangelical clergyman occasionally *receiving* the Communion from the hands of a non-episcopal minister, the latter in turn taking his place with his fellow-believers in the parish church. And Evangelical clergymen might take advantage of the "Lincoln judgment" to make a very emphatic and effective demonstration against sacerdotalist ritualism.

Why should not the Communion Table, remaining "within the chancel" according to law, be set far enough from the east wall to allow a clear passage around it—as was the case in Bristol Cathedral in Dean Elliot's time; and the minister stand at the northern part of the *eastern* side facing *westward*? Surely if the northern half of the western side is, legally, "the north side," the corresponding half of the eastern side is equally so. And if the priests must be permitted to enjoy their legal triumph in their Papistical "eastward position," the presbyters might base on the same judgment an indefeasible right to assume a Protestant *westward position*.

Milverton. T. G. Crippen.

Dear Sir,—In your last issue Mr. J. E. Matheison says, "We repeat our question; will anyone give us the answer? When did this pseudo-priesthood creep into the Church?" May I venture an answer by quotations? In his "Discourses on Church History," Rev. F. W. Aveling, M.A., says:—

> The apostles and teachers were ministers, not priests. The office of a minister is to preach and teach. He is the servant of the Church. But a priest acts as mediator between God and man. He is supposed to be a superior to a layman. He stands between him and God, and in God's name pronounces pardon. The early Church was happily free from priests. Up to the beginning of the third century, pagans reproached Christians because they had no altar, no priests, no sacrifices, no temple. For the Christian's temple is the whole world, or wherever two or three are gathered together in the Saviour's name; his altar is the cross of Christ; his priest and his all-sufficient sacrifice is his Saviour. In the early Church the ministers were with the people, and the people united with them in all the social ties and common sympathies of every day life. *Tertullian, about the beginning of the third century, is the first to call them priests.* From that time to the Reformation ministers became more and more decidedly priests.

The Jewish priesthood which *Christ did away with*, was a sort of caste. Only the Levites were priests, and these priests did nothing but go through religious ceremonies. They were not, as Christian ministers should be, men amongst men. This Jewish idea of the priesthood crept into the Church during the first three centuries, and increased every generation, till the Reformation checked it, by teaching the Gospel truth that we have only one Priest in our religion—viz., Jesus Christ. And the Roman Catholic revival in the Established Church in this country is but a revival of the same ideal. High Churchmen are only trying to revive those notions of priestcraft, to overthrow which the reformers shed their blood, remnants of which notions the High Churchmen say, with perfect truth, are to be found in the Prayer Book.

The Rev. H. C. G. Moule rightly says in his "Outlines of Christian Doctrine":—

> The ministry is a *medium, not a mediator*. If it wrongly withholds the holy sealing ordinance, or if that ordinance is on any account inaccessible, the true idea of the Church assures us that the benefit will come some other way to the believing man. The guilt and loss will be with the minister, not with the believer. It is remarkable that the Christian minister, as such, is *never* in the New Testament called *hiereus (sacerdos)*. As one of the true Israel, he is "a king and priest to God" (1 Pet. ii. 9; Rev. i. 6; v. 9, 10), but on a *footing precisely that of his lay brethren*.

See also Jennings, Merle-d'Aubigné, Hole, and others.

Priest, by metaphor, is a name given to all Christians, because, purified by the blood of Christ, and brought into close intercourse with God, they devote their lives to Him and Christ alone. In the Christian dispensation, the name primitively given to the public ministers of religion was *presbyteros*, of which the English name "priest" is but a form derived through this old French or Norman *prestre*. Oh that all Christians would heed and obey that blessed word which says, "Ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ!" (1 Pet. ii. 5 (R.V.).

Jesse Aubrey,
Aldershot. Minister of the Word of God.

"H. A." writes: "It may be from omissions in my MS., or from indistinct writing, that the following corrections are needed in my letter of last week:—In par. 3, 'really demanded' should read 'really commanded.' In par. 6, 'the claims,' etc., should read 'the exclusive claims.' In par. 9, 'in showing the extreme' should read 'that the extreme.'"

THE BOOK OF THE KINGDOM.

Dear Sir,—Another than Dr. Jacob has summarised the New Testament Books as I wrote to you, as the founding, proclamation, regulations, conflict, and triumph of Christ's Kingdom.

Three of these four points are in his work, I find, with reference to Christ Himself. But the terse embodiment of them, as already given, is so admirable, whoever wrote it, that I am glad to be corrected in order to repeat it, like Burke, when he mispronounced in Parliament, *Magnum vectigal est parsimonia*.—Yours truly, C. S. Bird.

SCHISM: WHAT IS IT?

Sir,—There can be no question that much more liberal views prevail with regard to religious worship than existed 100, or even 50, years ago. Still, for all that, we hear from time to time the word schism applied to certain ideas of worship which are not in accordance with those held generally by members of (what is termed) the Established Church.

By some, schism is defined as separation from the Established Church; but if this definition be correct, then a border line, such as that between England and Scotland, makes the difference between orthodoxy and schism, and the orthodox Church in England becomes the schismatic in Scotland. In Ireland, as there is no established Church, there can be no such thing as orthodoxy or schism.

Others define it as separation from the Church of England (asserted by some of its adherents to be the only true Church), but according to this idea the Church of Scotland is schismatic, which its followers will be scarcely inclined to admit. The Roman Catholics say theirs is the only true Church, and all who differ from it are schismatics, so I think it is perfectly clear that schism is very different from what is expressed by either of these ideas.

Nowhere in the Bible is it said, Believe in this or that Church, but "Believe in the Lord Jesus Christ and thou shalt be saved," and, moreover, "In every nation he that feareth Him and worketh righteousness is acceptable to Him." St. Paul says, "There is one body (*i.e.* the Church of Christ or the body of believers in Christ) and one spirit—one Lord—one faith (*i.e.* in Christ)—one baptism (*i.e.* of the Spirit) one God and Father of all, who is above all, and through all, and in you all." Paraphrasing what he says in another place, I would ask—What is the Church of England, what is the Congregational Church, what is the Wesleyan Church?—but agencies by which ye believed. One may have planted, another watered, but it is God that giveth the increase. What is schism, then?

It is separation from the general body of Christian believers, or, in other words, the Church of Christ. Canon Wilberforce defines it as "The want of soul-love between members of the same external body, and also the absence of charity between spiritual members of the one body of Christ, even though not in the same external community." There is not the slightest doubt we all need more of the Spirit of Christ, and should do all we can to foster it in others. Let us not forsake the assembling of ourselves together, as the manner of some is, but let us encourage, as far as possible, the spirit of brotherly love.—Your obedient servant,

A Member of the Church of Christ.

DEBT.

Dear Sir,—Very tenderly, the Lord helping me, would I deal with the children of misfortune in continuing this subject. Many, without doubt, have been brought into pecuniary difficulties through circumstances over which they have had no control. These, if real believers, shall call upon the Lord in the day of trouble, and be heard. He shall deliver them, and they shall glorify Him. But what shall be said for those who, in their present troubles, are but suffering the natural consequences of thoughtlessness, thriftlessness, ambition, or other form of pride? God is above his own laws, and is as free as He is mighty to succour the distressed; but a study of facts tells us that it is not often He interferes with the working of any one of his laws. He never works a miracle unnecessarily or from compulsion.

With some selfish aim to be attained by the venture, a man finds himself in some such position as

that which the Lord Jesus occupied when He stood on a pinnacle of the temple. "Cast Thyself down," says the tempter, "for it is written He shall give his angels charge concerning Thee," etc. The Master met Scripture with Scripture. "It is written again," replied He, "thou shalt not tempt the Lord thy God." But the person in question, wresting Scripture to his own hurt, imagines God has bound Himself, by promise, to protect him from mischief, and makes the suggested plunge. The angels don't bear him up in their hands. He does dash his foot against a stone; and, maybe, it appears to him that God has been none too faithful to his word.

But God has not been unfaithful; he himself has been fooled. One may just as well expect to leap from a precipice and remain unbruised; to pass through a fire, and not be burnt; to trust oneself to boggy ground, and not sink, as to thrust oneself into certain circumstance, in spite of the Divine word and warning, and believe that God must necessarily come to the rescue. I will not say *all*, but I fear me that *many* who have allowed themselves to get entangled in money difficulties will have to go through life like those who have weakened the heart's action by unlawful exertion, the eyes with over-study, or the stomach with excess. The *possibility* of recovery may remain—the *probability* will generally be very remote.

Here I would have a word with young men who are desirous of entering the Church, and yet lack the means for entering upon a prolonged course of study. It has now become a fashion to borrow money for the theological college with the idea of easily repaying it after "ordination." It is a mistake; and oh, the humiliation it often entails upon those who fall into it. The fear of wounding the minds of personal friends forbids me to give many cases of those who have become lifelong sufferers through this very thing; but as, poor dear fellow, his earthly woes are now all ended, and none of his relatives are likely to be affected by what I write, I may mention the case of one young man I knew. I believe that his ambition to get the white tie round his neck was awakened by the success of a fellow mechanic in the same direction. Nothing would then do but he must "enter the Church" too. He may have had holy as well as "high" aims influencing him to the effort, but he certainly had nothing like the money needed for it. He borrowed, studied, was ordained, and even married; but, oh, his after agony! He found his income would do little more than pay personal expenses, and yet his creditors were clamouring for their money, and, I should say, threatening him with exposure, because not able to get it. He died in the greatest poverty.

I knew another dear fellow whom, after a friendship of some years, I quite lost sight of. Then, hearing his name, I made inquiries about him, to be told that he had starved himself to death while endeavouring to pay off money presumably borrowed. It ought to be a rule with every bishop, or other Church dignitary, receiving a young man to the ministry, to satisfy himself that, at least, the other is free from debt before allowing him to go further.

But possibly some one is asking whether I cannot suggest any means for retrieving matters where a person has fallen into difficulties, and would, by God's help, obtain honest deliverance. In answer to such a question, I would first say, avoid doing wrong to mend wrong. Don't rob Peter to pay Paul, don't borrow of one brother to pay another; above all, don't turn to the professional moneylender. Be sold up, even to the family Bible, before putting yourself in his clutches. The lion might spare the antelope that lies beneath his paw; the wolf might drop the lamb it had taken between i s teeth; and the python might uncoil itself from around the poor deer it had secured for a prey; but this fellow would never let you go while you had a walking-stick left.

As to doing. A very dear friend of mine once told us at an "experience meeting" that he began his Christian life £400 in debt. "Oh, how I prayed," said he, "but I didn't rise from my knees and sit down with an open mouth turned up towards heaven expecting the Lord to drop food or money into my mouth. I prayed, threw off my coat, rolled up my sleeves, and worked. The Lord answered my prayer by giving his blessing on my work; and now, I thank Him, I am above £400 to the good, instead of being in debt to that amount."

I can see no other remedy for debt than the one suggested by my friend. Pray and work—whether with the head or the hands, work. But work is now esteemed such dishonour that people professing the greatest regard for Christ's honour, will allow that honour to suffer rather than soil their hands with honest labour. I see no dishonour in it. The Master Himself was a carpenter, the most honoured of the apostles a tent maker. I have worked at manual labour in the timber trade from five in the morning till eight at night, and were I ejected from the Church, I know I could turn to it again without any sense of shame. There is much, even for Christians, in the old proverb, "God helps those who help themselves"—I mean with regard to earthly matters; but I believe He hates anything that approaches to "religious cadging," pride, or laziness.

If I am writing for anyone especially desirous of deliverance from debt, ponder the details of daily life, dear friend, and see what there is, in the way of self-indulgence, that you can give up for the sake of rolling odium from the name of Christ. Do you ever ride when you might, without injuring your health, walk? Do you feed and wage a servant for doing work you could do with your own hands? Do you, for the sake of position, or for keeping up appearances, spend money that really belongs to your creditors?

I might ask many other like questions, but time will not allow. Question yourself, and answer your own questions as under the eye of God. If discovering evil in your life—whether positive or negative—put it away; and the worst thing I wish you is that, as in the case of my friend, God may answer your prayers, and smile on your work.

John Ed. Linnell.

Pavenham Vicarage, Bedford.

DR. MACLAREN ON THE PSALMS.*

We very heartily welcome this as one of the most valuable additions to the Expositor's Bible series. The author has aimed to be expository, and it is safe to say that there are few writers who could have crowded into one volume so much clear and forceful exposition. The chapters are of necessity brief, but they are not meagre. No words are wasted; every sentence is weighty. Critical questions affecting date and authorship are only incidentally alluded to. But these brief allusions are not the least valuable part of the book. In a sentence or two the Doctor frequently shows that the conclusions of the critics are without sufficient foundation. Possessing the ability to look more deeply into the Psalmist's meaning, he sees harmony and order where others see discord and confusion. As an instance especially valuable, not only as correcting the conclusion of the critic, but as guiding to a true exposition, we quote the few opening sentences on Psalm xxiv.:—

"Ewald's widely accepted view that this psalm is a composite of two fragments rests on a somewhat exaggerated estimate of the differences in tone and structure of the parts. These are obvious, but do not demand the hypothesis of compilation; and the original author has as good a right to be credited with the uniting thought as the supposed editor has. The usually alleged occasion of the psalm fits its tone so well, and gives such appropriateness to some of its phrases, that stronger reasons than are forthcoming are required to negative it. The account in 2 Sam. vi. tells of exuberant enthusiasm and joy, of which some echo sounds in the psalm. It is a processional hymn, celebrating Jehovah's entrance to his house; and that one event, apprehended in its two sides, informs the whole. Hence the two halves have the same interchange of question and answer, and the two questions correspond, the one inquiring the character of the men who dare dwell with God, the other the name of the God who dwells with men. The procession is climbing the steep to the gates of the ancient Jebusite fortress, recently won by David. As it climbs, the song proclaims Jehovah as the universal Lord, basing the truth of his special dwelling in Zion upon that of his world-wide rule. The question, so fitting the lips of the climbers, is asked possibly in solo, and the answer describing the qualifications of true worshippers, and possibly choral (vv. 3—6), is followed by a long-drawn musical interlude. Now the barred gates are reached. A voice summons them to open. The guards within, or possibly the gates themselves, endowed by the poet with consciousness and speech, asks who thus demands entrance. The answer is a triumphant shout from the procession. But the question is repeated, as if to allow of the still fuller reiteration of Jehovah's name, which shakes the grey walls; and then, with clang of trumpets and clash of cymbals, the ancient portals creak open, and Jehovah 'enters into his rest, He and the ark of his strength.'"

Such a quotation indicates that the author is as skilful in discovering the true meaning of the Psalmist as he is in detecting the mistake of the critic. The whole treatise is equally useful. The devout and thoughtful student will find this volume most helpful and suggestive.

PARIS MISSION TO THE JEWS.—Miss Margaret A. Palmer, hon. treasurer of this mission, writes that the office of the polyglot missionary organ, *The Truth*, and the private address of Mr. and Mrs. Feingold and herself, is transferred from Rue de la Verrerie to 33, Rue des Archives.

*The Psalms. By A. Maclaren, D.D. Psalms i.-xxxviii. (*Hodder & Stoughton*). 7s. 6d.

TEMPERANCE NOTES.

There are in Brazil four W.C.T. Unions, f removed the one from the other, but doing go work.

The *White Ribbon Signal* is a new Gosp temperance journal, started by women workers Victoria.

Drinking leads to drunkenness. Abstinence safe. A drunkard is an *unsuccessful* modera drinker.

The chief justice of Kansas stated lately that pr hibition is as well enforced as any criminal law the State.

W.C.T.U. work is spreading greatly, or, to use t words of an American contemporary, is "on a boon in Louisiana at present.

Michigan has lost an able temperance worker fro its ranks in the death of Mrs. Harriet B. Jaynes, w passed to her reward on February 28.

A series of profitable Gospel temperance servic were held in Owego, N.Y., by Mr. P. A. Burdic Crowded audiences listened attentively each night his earnest appeals upon different phases of temp rance work.

President Cleveland's first query concerning a candidate for a public place is said to be: "Does drink?" While not personally a total abstainer, is evidently discovering the value of the man w does not drink.

The daily papers state that owing probably to t splendid weather, the observance of Easter Mond as a bank holiday was productive of less drunkenne than usual in and about London, judging from t records at the various police-courts.

The National Temperance Fête at the Cryst Palace will this year be held on Tuesday, July 4, t arrangements being in the hands of the Nation Temperance Choral Union, with the cordial c operation of the principal temperance organisations

We understand that, owing to the difference opinion evoked by the publicity consequent on I Cameron's question in the House, the report of t Departmental Committee of the Home Office relati to habitual drunkards is being carefully gone ov again.

A Christian native of Damascus is trying to get licence for the establishment of a brewery in Jerus lem, but Djessid Pasha, the governor of Syria, he tates about granting the request,—"in deference," he says, "to the scruples of the Jewish and Christi residents."

A strong agitation, according to latest mail advice was on foot for opening the public-houses in Per for two hours on Sundays. The clergy and tempe ance bodies vehemently opposed the suggestio which was favoured by the Government, who will guided by the result of a ratepayers' poll on t subject.

The Isle of Man, and Douglas in particular, being cursed by almost free trade in drink. T population of Douglas is about 20,000, and the nu ber of licences in proportion to the population is to 149. In view of the state of things thus broug about, the vicar of St. Georges and two Nonco formist ministers are taking active steps, in spite violent abuse, to check the growing evil.

Keep right away from evil company is the advi given to Sunday School children by Rev. Mark G Pearse, who says: "Nothing will do more to he this than to sign the temperance pledge and to ke it. Strong drink is the very herald of the devil; opens all the gates of Mansoul, and brings in t legions of evil spirits to take possession. Let th lesson end by signing the temperance pledge."

A committee at Union Springs, N.Y., are tryi an experiment in assuming the exclusive sale liquor. They propose to allow no treating, drunkenness or approach to it, and no selling minors. They also reserve the right to refuse liqu to certain persons. They will sell no more than single glass except on a physician's order. T entire profits are to be handed over the town to redu the taxes.

A notice has been issued by the Chief Constable Leeds warning publicans not to supply any but bo fide travellers during prohibited hours on Sunda Many persons, it is pointed out, are in the habit taking drives or walks on a Sunday, and of repr senting at public-houses that they are bonâ fi travellers. In view of the recent decisions publica are requested to exercise more care in future as whom they serve.

A new anti-licence bill now before the Massach setts Legislature provides for the appointment of commission of three, the chairman of which shall designated the state liquor manager. When a tow votes to have liquor sold within its precincts, t commissioner is authorised to establish agencies n to exceed one to every thousand inhabitants; sal to confirmed inebriates are prohibited, only pu liquors are to be sold, and no profit is to accrue to t state.

CHICAGO NOTES.

The energy of preparation at the World's Fair grounds is perfectly marvellous. Wages are enormous, and the declaration that the work will be in readiness is likely to prove true. But the same energy is manifested in the religious departments, and several great undertakings are in full progress. The designs for the Sunday-school building have been adopted, and the work will be pushed to completion as soon as possible.

The American Tract Society has resolved to distribute 750,000 special tracts during the World's Fair, in or near the grounds. The commissioners will not permit handbills and tracts to be scattered broadcast, but these portions of the New Testament, and some new and appropriate material, will be given away at the designated stands.

The list of names now on the special list of Brother Moody's evangelistic corps numbers 250. There will be plenty of work for all to do.

The Moody Institute, as we call it, on the north side, is a veritable hive of industry, and sending out trained workers for the Master. It is a little strange how many foreigners drop in here, and take hold of work, while so many of our American boys and girls go somewhere else. We are glad of the constant welcome for all whom the Lord has called.

The greatest interest within the W.C.T.U. circle has been manifested during the past three weeks over the financial outlook of the great, new, and splendid Temple. It is a marvellous creation, and well worthy the skill and energy of a host.

Down at Jackson Park, where the "white city" shines in all its wonderful beauty, there is probably the busiest centre in all the world. Hundreds of cars are unloaded daily and the exhibits are coming in with a rush. The fair will open May 1, and enormous crowds are already coming. Hotel accommodation will certainly be adequate to the demand, and prices reasonable. John O. Foster.

In a communication to the *Evangelist*, dated Chicago, March 21, Dr. T. L. Cuyler writes:—Chicago, in spite of its smoke and grimy atmosphere and mucilaginous mud, has some rare fascinations. It is a marvellous city; and its godly people must see to it that Satan does not inundate its streets with beer-kegs and whisky-barrels, and Sabbath-breaking theatres, and all manner of abominations. It is the great battle-ground just now between the powers of light and darkness; and no braver soldiers for Christ are to be found on this continent. This morning I addressed the students in Mr. Moody's admirable "Biblical Institute." It has about two hundred earnest men and women preparing for Christian work at home and abroad.

EDUCATION AND FOREIGN MISSIONS.

The wonder is not that there are so few men offering for foreign mission work, but rather that there so many, considering the fact that in the education of most lads this paramount obligation is practically ignored.

Christian parents, if you give your sons to God for this work, you must train them for it from their infancy, not leaving their education to the world, the flesh, and the devil, as is so often the case. Remember that God holds you responsible for their training. If your end in view in it all is the Kingdom of God, then you must use adequate means suited to that end. Everything else must be subordinate—social position, wealth, prospects, friends, etc.

If any such things outweigh the interests of God's Kingdom in the training of a lad, we cannot wonder if they still do so in the choices of his after life.

Tripoli. Hermann E. Harris, B.A.

Evangelistic Mission.

The usual conference of Christian workers and others, convened by Mr. C. Russell Hurditch, was held on Easter Monday. The meetings were presided over by Mr. Geo. Hucklesby. In the afternoon addresses were given by Mr. W. H. Seagram and Mr. A. M. Hewson, the first part of the meeting, as usual, being devoted to prayer. A goodly number sat down to tea, after which the hall was crowded, and eloquent addresses were given by Rev. J. Hudson Taylor and Rev. H. Grattan Guinness, D.D.

A feature of the day was the sweet singing of the orphan girls from Mount Hermon Orphanage, who were entertained at tea.

METROPOLITAN TABERNACLE.—In our brief notice last week of the congregational meeting at the Tabernacle, it should have been stated that Dr. James Spurgeon tendered his resignation of the pastorate, and that this was accepted by resolution by a considerable majority.

Obituary.

MISS SHRIMPTON.

Much sympathy will be felt for Mrs. Marriage Allen on account of the somewhat sudden and unexpected death of Miss Shrimpton, one of her devoted and successful lady visitors at the Shoreditch Christian Mission, where her loss is indeed keenly felt. "She was greatly used of God in winning souls; her visits to the homes of the people, and earnest pleading words at the mothers' meetings at 24, Charles-square, Hoxton, will never be forgotten by those who are so deeply feeling their loss." Her service in this mission was begun ten years ago. Remarkable ripeness and depth of Christian character have been growingly manifest.

M. LEON PILATTE.

The death is announced of M. Léon Pilatte, founder and for over twenty years editor of *L'Eglise Libre*, of Nice. This is a serious loss to French Protestantism. In early life he engaged in evangelistic work, and in his journalistic career he exercised a strong influence for good. Without belonging to any one Church organisation, he followed with interest the progress of the cause of truth and freedom among the French-speaking people. He was of a Romanist family, came to a knowledge of the simple Gospel at the age of seventeen, and lived to the advanced age of seventy-one. He edited a reissue of the works of Calvin, and was himself the author of several useful books, theological and historical.

MR. JOSEPH STANCOMB, OF YEOVIL.

Many will have heard with deep regret of the calling home of this well-known and highly-valued servant of Christ, Mr. Stancomb, who was seventy-five years of age, had ministered in the Word at Coker and Yeovil, besides visiting and speaking at other meetings and conferences. Says *The Eleventh Hour*:—"To know Mr. Stancomb was to love him, and the better he was known the more truly he was respected and esteemed. In his ministry he dwelt much on the heavenly calling of the Church of God and the oneness of all the members of the body of Christ in Him—the Head. He deeply felt the divisions amongst Christians and bore them before God in constant prayer; indeed, anything that dishonoured the name of the Lord was a heavy burden to him. The removal of such a man leaves a blank not soon filled up; but it is good to remember that the Lord watches over his people and is able to raise up helpers according to their need. Mrs. Stancomb, who is in very feeble health, and the family will, we are assured, have a special place in the prayers of many."

MR. CHARLES MORTON SAWELL.

Mr. C. M. Sawell, for over forty years an active and energetic official of the London City Mission, passed away on Monday morning at 2 o'c Originally educated for the Christian ministry at New College, owing to failure of health he entered the offices of the City Mission, and has seen its extension and development from comparatively small beginnings to its present position. In 1859 he was one of the original promoters of the theatre service movement, in company with Lord Shaftesbury, Mr. Samuel Morley, Mr. R. C. L. Bevan, Sir R. Fowler, and Mr. Geo. Moore, all of whom have entered into their rest and their reward. Mr. Sawell was possessed with enthusiastic zeal for the evangelisation of the masses of this overgrown metropolis. The poor of London had no warmer friend, and he will be sorely missed by a large circle, especially by the city missionaries, for whom he promoted the holiday homes at Ventnor, Folkestone, and Weston-super-Mare. The funeral will take place on Friday next; a memorial service will be held at Allen-street Congregational Church, Kensington, W., at noon.

MISS MAGGIE H. SCOTT.

This devoted young sister, who went to China in 1890, after having been greatly used of God in Canada and the States, fell asleep in Jesus at her own home in Ontario in February last. The American supplement of *China's Millions* says:—"When the call came to her to give her life in helping to bring the women of China to a knowledge of the Saviour, she most gladly responded and went forth to the service, accompanied by a younger sister and followed by the prayers and sympathy of her own family circle. She reached China in the beginning of the year 1890, and after a time at the training home at Yang-chau, she spent some time in the Kiang-si province, in the station of Nan-kang Fu. Both there and later on in Huei-cheo Fu, she had the joy of being able to tell many of the Saviour whose love filled her own heart and life. A few years of such service was granted to our sister, and then sickness and pain were again permitted to reach her, In sickness, as in health, the presence of the Saviour filled her soul with deep peace and joy, and her sick-room at Shanghai was often as the gate of heaven to others who were with her as well as to herself." At le 5th she was removed home, and lingered a few months among her own loved ones ere she passed away.

REV. DR. THOMAS BROWN.

Wide-spread regret, especially among the friends of the Free Church, will be caused by the news of the death, in the eighty-third year of his age, of Rev. Dr. Thomas Brown, senior minister of the Dean Free Church, Edinburgh, at his house, 16, Carlton-street. The late Dr. Brown was one of the now fast decreasing number of pre-Disruption members of the Free Church. In 1837 he was ordained minister of Kinneff. At the Disruption Dr. Brown left the Established Church, and, followed by the great majority of his congregation, founded the Free Church of Kinneff. That church had the benefit of his services until 1849, when he settled in the Dean Free Church, Edinburgh, the charge of which he held until his death. In April, 1890, he was appointed Moderator of the Free Church. Since that time he has continued to take an active part in the work of the Church, notwithstanding his advanced age. Some years ago a colleague and successor was appointed to him in the person of Rev. Archibald Bell. In the midst of his pastoral cares Dr. Brown found time to pay considerable attention to theological and literary and scientific studies. His most notable work was perhaps "The Annals of the Disruption;" but his writings have been numerous, and his scientific contributions, which relate chiefly to geology, have been much quoted.

MR. STRONACH OF ARDMEALLIE.

This "Disruption worthy," who played an important part in the famous "intrusion" scene at Marnoch, N.B., in 1841, died last week, after a long illness, at the age of ninety-eight. Mr. Stronach was the third son of the late Rev. William Stronach, minister of the parish of Marnoch. His name came into prominence in connection with the famous intrusion scene at Marnoch, when the Presbytery of Strathbogie inducted Rev. John Edwards as a minister, contrary to the will of the great majority of the congregation. Mr. Stronach stood firmly by the majority of the congregation, and at the settlement of Mr. Edwards his services as a magistrate were called into requisition for the purpose of keeping order in the church, although nothing of a kind requiring active intervention on his part occurred. A new church was built, and was opened in March, 1842. Mr. Stronach was throughout a warm supporter and bountiful benefactor of the church; and he and his wife, by a deed executed in February, 1883, gave stock of the Scottish Australian Investment Company, valued at fully £3000, for the benefit of the Free Church in Marnoch, the interest to be applied by the office-bearers of the church in maintaining the buildings and in other ways pointed out in the deed. This bequest enables the office-bearers to keep all the buildings in good order in all time coming. Mr. and Mrs. Stronach, in addition to this gift, also invested £1000 so that it yields nearly £50 yearly. This sum was directed to be applied each year to the Marnoch Church's contributions to the various schemes of the Free Church, so that these might not suffer when Mr. and Mrs. Stronach themselves ceased to contribute. Mr. Stronach was a man of singularly amiable and loving character, as well as a man of deep religious convictions.

PROTESTANT REFORMATION SOCIETY.—On Wednesday last week a successful meeting on behalf of this society was held in the Young Women's Christian Association rooms at Dover. A lecture was delivered by Captain Williams, R.N., secretary of the society, who asked for help in view of the new mission stations shortly to be opened at Bristol, Brighton, Bournemouth, and Wimbledon, for which missionaries are now being trained.

HASSOCKS MISSION CHURCH.—In connection with the undenominational Christian work carried on here, an interesting gathering was held on Thursday, April 6. A considerable number sat down to tea, after which bright encouraging "three minute" speeches were given by Pastor Albert H. Barker, and various friends. At 7.30 a public meeting took place, presided over by Mr. W. Willett (Brighton). A most helpful and spiritual address was delivered by Mr. H. J. Gammage (of the Connaught Institute).

REQUESTS FOR PRAYER.—For a special mission being held this week by Messrs. Bewley and Frank Weaver, in Trinity Presbyterian Church, Kentish Town-road.—For a mission at Blackthorn-street Chapel, Bow Common, April 9—23, by Mr. George Hefford.—For blessing on the visit of Mr. and Mrs. Newman to London-road Hall, Kettering.—For much blessing on a mission in connection with St. Paul's, Southend, by Mrs. Horton and Miss Parker, from April 9 to May 7.—That a friend may be kept from falling, and that the brightest days of his life may be given up to Jesus.—For one in very severe business difficulties, that God will reveal His will to her, that she may know what to do.

Evangelistic Notes.

Mr. J. H. Cooke, of the Evangelisation Society, has held a fourteen days' mission at Green Street Green, Orpington, Kent.

Mr. E. P. Telford has closed a mission in Newark, N.J., and the Lord has been giving much blessing in the work. The services have been held in the old Dutch Reformed Church, which is almost Presbyterian in doctrine and method.

Rev. E. P. Hammond has held an interesting series of children's services in the Avenue Church, Chicago. At the first meeting over 1800 were present, and at the close many professed conviction and conversion. The subsequent services continued to be accompanied by great interest.

Messrs. Crossley and Hunter have been evangelising with much interest in Toronto. The largest church, the Metropolitan, has been crowded night after night, and on Sundays hundreds of persons were not able to obtain access to the building. There have been some remarkable conversions.

Hyde Park.—Daily open-air meetings are being held near the Marble Arch, from 1 to 2 p.m. At first some interruption was experienced from the roughs, but this has now ceased, and hundreds stand round listening to the Gospel. The work is very encouraging, but more helpers are wanted, and would be welcomed by the leader any day.

Rotherhithe.—The eight days' mission at Oldfield-road, Rotherhithe, conducted by Mr. F. H. Dawe, of the Evangelisation Society, was concluded on Sunday last. The services have been well attended, the interest well sustained, and we doubt not that good results are following. Outdoor singing and invitations every night, and about 800 houses were visited and tracts left. L. E. A.

Leeds.—A series of special missions lately held in Branley and other places in the district was attended by great interest, much enthusiasm, and many tokens of blessing. Similar meetings have subsequently been held in Pudsey, Littlemoor, with good results. Short services have been held in various mills and factories, and in this way considerable interest has been aroused.

Newcastle.—Mr. A. Draper reports:—We have closed fourteen days of special evangelistic services at the Soldiers' Home, Spital Tongues. Local ministers and laymen conducted the services. We have had much of the presence and power of God. Sinners were saved, believers quickened, and others were deeply impressed. These meetings were held chiefly for the men and women belonging to the garrison. At the last meeting on Friday nearly everyone present testified to the receiving of blessing.

Mr. J. A. Smith, evangelist, Aberdeen, conducted a fifteen days' mission in connection with the Y.M.C.A. in Portsoy, N.B. Mr. Smith's addresses attracted large audiences every night, until the Institute Hall was crowded. In the after meetings great numbers waited to be spoken with, and were ultimately led to Christ. A marked feature of the mission was the number of young men and women who were found in the after meetings in deep anxiety. Mr. Smith has succeeded in reaching the youth of the town.

Rev. Thomas Cook has concluded a mission at Spilsby, and the prayer and expectancy with which the visit has been anticipated have not been in vain. Showers of blessing have descended in every service. The services had been thoroughly advertised. A house-to-house visitation of the town was made just before the mission. Night by night, and each Sunday morning, the people came from miles round, and last Sunday evening the spacious sanctuary was crowded. The workers rejoice over young and old who have decided for Christ, and are confident that greater still will be the results arising from the quickened faith and zeal of many children of God.

Nottingham.—Messrs. Weaver brought to a close on Easter Monday what has proved to be one of the most successful missions in connection with our work. A converts' tea was held, when nearly 100 of those who have received blessing during the mission responded to the invitation. At the after-meeting Mr. Richard Weaver, who had conducted the services on Easter Sunday, presided. Wise words of counsel fell from the lips of the veteran evangelist, which we trust will live in the memories and bring forth fruit in the lives of those who have commenced the Christian life. Many were deeply moved at parting with the two young evangelists, who had been so wonderfully blest during their stay. W. Bell.

Hereford.—At the invitation of the Hereford Sunday-school Union, Mr. Newton Jones held a series of special services from March 18 to 23. On Sunday afternoon all the Nonconformist schools of the city were brought in procession to the Baptist Chapel, which was closely packed with scholars and teachers. Mr. Jones held the children spell-bound while he impressed the truth upon heart and memory. On Monday, Tuesday, Wednesday, and Thursday the services were continued at 6.30 each evening for children, and at eight o'clock for adults; whilst on Tuesday, Wednesday, and Thursday afternoons Bible readings were held at the rooms of the Y.M.C.A. The whole were well attended, and proved a season of spiritual blessing to young and old alike. Those who passed through the inquiry room at the after meetings appeared to be calmly and intelligently impressed by the Spirit of God and the power of his truth. Some eighty-five of these enquirers (mostly children and young people) gave in their names, and they will become the charge of the various schools. The three Societies of Christian Endeavour connected with the Union were very helpful during the mission, the members largely supporting the preliminary meetings, and also doing yeoman service as workers during the week.

Personalia.

Miss Mary Reed, of Launceston, Tasmania, is coming to England to recruit her health.

Rev. D. W. Simon, D.D., has, we hear, accepted the principalship of the Yorkshire United College.

Mr. and Mrs. Osborne-Howe have arrived in England from their mission work in South-East Africa.

Mr. Henry Cook, of whose good work with the Gospel ships we gave some account last week, may be addressed, 47, Stoke-road, Gosport, Hants.

Rev. Charles Spurgeon, who is now on his way home from the Antipodes, spent *en voyage* a day or two at Colombo. He fully hopes to be in time for the Pastors' College Conference.

Mr. Eugene Stock returned home on Thursday, looking all the better for his trip, and more deeply impressed than ever with the crying need for more workers in all parts of the mission field.

Rev. H. E. Crudgington, the pioneer missionary who, with Mr. Bentley, first reached Stanley Pool, and who has for the last eight years been labouring at Delhi, has just arrived home on furlough.

Bishop Suter, who retired from the Nelson see two years ago, lies in a precarious state in Nelson, in a house into which he was carried stricken with paralysis, after leaving Bishopsdale on his way for England.

Rev. R. Hoskins, of Cawnpore, has organised and trained a band of young men as musical evangelists. They are to go from village to village with native and English instruments, and sing and preach the Gospel.

Dr. Colin S. Valentine, Principal of the Medical Missionary Institute, Agra, has left Bombay for England, on account of the illness of Mrs. Valentine, who is in that country. He expects to return to India in six months.

Mr. Thomas Spurgeon telegraphs from Auckland, New Zealand, in reply to the invitation to occupy the pulpit at the Metropolitan Tabernacle for twelve months, from July, that he cheerfully and gratefully accepts the invitation.

Miss Mann, well and widely known for her devoted service in connection with the Women's Missionary Association of the Presbyterian Church of England, has unhappily met with an accident, which will probably lay her aside for some weeks.

Madame Rodriguez, of the Figueras Mission, is, we regret to hear, seriously ill, two doctors being in attendance. Friends will consequently understand delay in receiving the "Letter from Spain," which otherwise would have been issued by this time.

Mr. John G. Woolley arrived in New York on March 14. He is well satisfied with his six months' work in England. Much good has resulted to his Rest Island mission, near Minneapolis, Minn., which is the central thought of Mr. Woolley's life and work.

Rev. H. B. Macartney, jun., of Melbourne, who is to take part in the World's Christian Congress at Chicago, spent a week in Adelaide in search of information as to the religious condition of the city, before sailing to England at the beginning of last month.

Mr. Gerald Coultas, who has been engaged in evangelistic work over twelve years, and latterly for nigh three years engaged in mission work in the North of London, is now open to book engagements for missions.—Address: 142, Sandringham-road, Dalston, N.E.

Mr. Hermann Warszawiak, of New York, is directing an ever-growing work among the Jews. He trusts soon to be enabled to build a "Christ's Synagogue" as the centre of his mission. We have received from him an interesting letter, which we hope to insert next week.

Rev. David Baron, of the Mildmay Mission to the Jews, has promised to give short Bible readings at the noon prayer meeting, 186, Aldersgate-street, five days during the week beginning April 17th. Mr. Baron's addresses are always of a helpful character, and the proposed series will deal with Old Testament subjects.

The Primate of New Zealand—Dr. Hadfield—has again announced his intention of resigning his bishopric of Wellington. The bishop's career precisely covers the whole period of the Church's growth in the colony. He was ordained over fifty years ago, Bishop Selwyn pressing him into service amongst the Maoris.

Rev. J. Bennett, D.D., having by his sudden death left his widow and four children almost wholly unprovided for, a few devoted friends are raising a fund in aid, believing that many who valued his teaching will gladly give a little towards the support of those he has left. The secretary is Mr. S. S. Bannister, 9, Redcliffe-gardens, S.W.

Rev. Oscar Michelsen, after sending his motherless little ones to Norway to stay with relatives, proceeds at the end of the present week to Scotland to address meetings at Glasgow and elsewhere, on the work of God in the New Hebrides. He intends on April 28 to go to Norway for a time, to arrange about his young family before returning to his mission sphere.

REFORMED CHURCH OF SPAIN.

After encountering much opposition, and surmounting many difficulties, the Evangelical Temple in Madrid, in connection with the Reformed Church of Spain, has been duly inaugurated. At the opening the spacious building was filled with an audience composed of people of all classes. Among those who also attended were the pastors of the other Protestant congregations in Madrid, and representatives of the German Evangelical Mission and the British and Foreign Bible Society.

A Madrid paper, *La Justicia*, states that after the liturgical portion of the service the Bishop-elect of the Spanish Reformed Church, Don Juan Cabrera, delivered a brief address, speaking of the celebration under three aspects—social, historic, and religious. Pastor Fliedner, after offering the loving salutations of German Protestants, presented, on behalf of his fellow-countrymen, a cup and plate of gold. Don Cipriano Tornos spoke in enthusiastic terms of liberty of conscience.

The entire proceedings passed off quietly, and without any intervention on the part of the governor or his subordinates, who were at the meeting.

FAMINE IN KANSUH.

Dear Sir,—Mr. Hunt, one of our C.I.M. missionaries, pastor of the church at Ts'incheo, province of Kansuh, West China, in a letter lately received, says:—"The people here much need our sympathy. Corn is already at famine prices, and threatens to be still dearer. A small famine is raging, and a greater one is expected if this spring's snow and rain are not auspicious. Many people are going with only one meal a day this bitter weather (thermometer 18 deg.), and some are actually starving. Could you stir up a little practical sympathy for Kansuh when you receive this?"

I should be much obliged if you would permit me to make known the sad needs of these Kansuh poor, who at the best of times have little enough of the wherewithal to support life; so that any of your readers who desire it may have an opportunity to put into practical shape their compassion for these afflicted friends. I am quite sure that such a proof of their loving interest could not fail to impress those who would be the objects of their bounty, as has been the case in other parts of China. Any sums sent to the China Inland Mission, 2, Pyrland-road, Mildmay, N., marked, "For Ts'incheo Relief Fund," would be forwarded to Mr. Hunt.

Yours very truly,
Cecil Polhill-Turner.

Blunham Cottage, Sandy, Beds, April 7.

IMPERIAL MISSION HALL, HANLEY.—We have several times spoken of the excellent inter-denominational work carried on from this centre under the direction of Mr. Lancelot Middleton. The building was formerly a music-hall and circus, and has never yet been out-and-out secured for evangelistic effort. In order that the mission may be more firmly established by the property being placed under responsible trustees, it is desirable that the heavy debt on the building should be reduced. Local sources of help have for the present been exhausted, and, as there are important reasons why the trust-scheme should be completed this month, all who know the work will rejoice if Mr. Middleton's recently issued appeal to the Christian public should meet with a substantial response. Long-sustained anxiety regarding the work resulted a month ago in his health breaking down, but we are glad to learn that he is now recovering strength. Mr. Middleton's address is:—Highfield House, Hanley, Staffs.

The Christian.

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Notes and Comments.

NEXT week we purpose giving a portrait and sketch of the late Rev. David Russell, of Glasgow.

We are frequently asked to reprint articles in separate form. But the difficulty is to get pamphlets into circulation. Letters to the papers, and articles in periodicals of every kind, are the most effective and speedy means of communication. Striking facts, tersely stated, with brief comments showing the tendency and significance of the facts, are in these hurrying and quick-thoughted but superficial days, the necessary and efficacious methods of conveying information and of moving public opinion.

Christian men do not use the secular papers as much as they might. Many a piece of intelligence concerning the churches, missions, and associations, would be inserted if promptly sent to the weekly or even the daily press. Reporters and correspondents generally write about the mere externals of religious intelligence, and entirely miss the spiritual aspects of the meeting or the events reported. They would often be pleased to have a paragraph supplied to them presenting the really salient points. Secretaries of the Y.M.C.A., Y.W.C.A., Y.P.S.C.E., P.S.A., and every other organisation should be trained and expected to consider the provision of communications to the Press one of their most privileged and important responsibilities.

Our readers must have been gratified to read from time to time of the encouraging results of the mission that is being conducted in Ireland by Rev. John McNeill. A friend in Dublin, who is connected with the Moody-McNeill Mission for Ireland, writes that at the present time there is difficulty in raising funds to carry on the work. Many who sympathise with Ireland in her spiritual need will doubtless be glad to lend a helping hand now. The Dublin branch of the mission has its office in the Christian Union Buildings.

The Pastors' College Conference opened on Tuesday morning, when the lecture hall was crowded. Friends generally will be glad to hear that on the motion of Pastor T. W. Medhurst, seconded by Pastor Archibald G. Brown, Dr. James A. Spurgeon was re-elected president for the ensuing year. We are thankful that a question on which some had feared that dissension might arise, has thus been happily and amicably settled.

The discovery by Mrs. Lewis and her sister, Mrs. Gibson, in the convent at Mount Sinai (where Tischendorf discovered the whole of the New Testament in Greek in 1844 and 1859, of a Syriac text of the four Gospels) will aid scholars still further in their work. Particulars must be waited for; comparisons will then be made by many minds; and gradually a consensus of opinion will allocate the latest recension to its due place amongst the ever-growing treasures which illustrate the greatest and most precious book in the world. The wisest of all the teachers whom God gave to the Pilgrim Fathers, John Robinson, reminded them that "God had yet more light and truth to break forth from his Word;" we may add, "Yes, and more light and truth *about* his Word." The broad solid facts of history, found in stone, on brick, on papyrus, on the coffins of the dead, in MSS., which ignorant fanaticism has guarded for centuries, shall be made to serve as illustrations of the truth of Scripture.

The discovery of this Syriac document hardly comes as a surprise, because the East has of late years furnished us with so many literary treasures, but it certainly awakens keen interest and satisfaction. In the early years of our era two versions of the Scriptures held positions of authority, one belonging to the East, the Peshito, or "simple" Syriac, the other belonging to the West, the Old Latin. The Peshito was received in the fourth century by all the sects of the Syrian Church, just as the denominations in England have uniformly followed the Authorised Version. Dr. Westcott says that there is "no sufficient reason to desert the opinion which has obtained the sanction of the most competent scholars, that its formation is to be fixed within the first half of the second century. The very obscurity which hangs over its origin is a proof of its venerable age."

The Peshito is the same collection of sacred books as our Bible, except that it wants the second and third Epistles of John, the second of Peter, the Epistle of Jude, and the Apocalypse. Ancient as it is, there is good reason to believe that we have some remains of the Gospel more ancient still. In 1858 Dr. Cureton published the "Remains of a very Antient Syriac Recension of the Four Gospels in Syriac, hitherto unknown in Europe." These Gospels are arranged Matthew, Mark, John, Luke, and many parts are wanting. It is thought that the author or authors of the Peshito consulted it. "Probably it was a local version made for private rather than public use; perhaps in Palestine."

We draw the particular attention of our readers to Mr. Josephine Butler's pathetic and powerful letter to be found on page 23. We have seen a statement of facts, published privately, descriptive of the state of matters in our Indian cantonments with relation to the provision deliberately made by the army authorities for the unutterable degradation of native women in ministering to the worst vices of a pampered soldiery. We do not wonder at Mrs. Butler's indignation at the contempt shown by the Indian army authorities towards the resolution passed by the House of Commons. If the Christian sentiment of the country will rise to the occasion, and express itself in proper terms, we doubt not these horrible "regulations" will be short-lived.

The Indian census of 1891 appears to have brought to light a very remarkable fact. According to Mr. H. Morse Stephens, who writes in India:—

> Even more striking than the increase of the population in British India is the enormous increase in Native States. During the period between 1881 and 1891 the population of feudatory India has increased by 15½ per cent., or almost four times the increase made between 1872 and 1891. Part of this apparent increase may be due to more thorough enumeration in 1891. But this cannot account for the whole of the increase. It seems as if the better government of the native Princes of to-day is attracting inhabitants from the British districts. If this increase continues, and economic reasons cannot be alleged, it seems from these figures that native rule is becoming more congenial to the people of India than British rule. It is too early to generalise on this subject.

Perhaps so, but it has long been contended by some Englishmen whose patriotism does not consist in praising and backing their country whether right or wrong, that, whatever benefits we have brought to India, and they are many, the natives suffer exactions they cannot endure, and are under a system which is repulsive for its cast-iron hardness. We shall now hear a good deal more on the subject. Will the Government tell us whether our conduct in the matters of the opium, of liquor, and of vice, has anything to do with native preference for native rule? It will be a strange comment on our Christian profession if the very heathen flee from the plague of our rule.

We are delighted to gather from the pages of *The Philanthropist* (New York), that the friends of social purity in America are full of activity and vigour. They keep a sharp eye on all bills proposed either for municipal or state government, in order to see whether any clause contains powers to work a system of legalised sin; they have aided in preventing the passage of several bad measures. They have just had a share in putting down an infamous bill, which has long been pending in the Missouri Legislature. "In the Tennessee Legislature, a question of absorbing interest in the present session has been 'age of consent' legislation." It has been standing at ten years of age! After a prolonged and earnest discussion a bill has finally passed the House by a vote of sixty-six to twenty-nine, fixing the age at sixteen years and one day, but the fate of the measure in the Senate is not known yet. "The general tendency of the discussion was indicative of progress in the direction of a higher moral standard." We hope so. Fancy a number of men needing to discuss such a subject at all! Why did they not settle it in five minutes?

Should any of our readers attend the Chicago Exhibition, let us advise them to reserve June 2 to 4, or parts of those days, to attend the World's Congress on Social Purity, where papers will be read and addresses given on subjects of far greater importance than the latest discovery. "The Double Standard of Morality," "Social Vice and National Decay," "The Unity of the Moral Law," these and similar subjects will be handled by well qualified men and women. It will be an opportunity for those who are fighting one of the hardest battles of our age to shake hands and to know each other, so that henceforth they may have a deeper and

warmer sympathy with each other. Let us also add that we are grateful to the friends at Chicago for warning young girls and their parents and guardians against alluring advertisements and other devices to draw recruits into the army of sin. English people will do well to be on other guard, for the wretches who do this devilish work will compass sea and land for a beautiful victim.

The illustrious Roman Catholic gathering which met at the table of the Lord Mayor of London marked, no doubt, a kind of social triumph for the Roman Church; but we do not think it will make her power stronger, or further her designs among us. Englishmen never did quietly tolerate Papal arrogance, and they will not submit to it now. To place a portrait of the Pope behind the Lord Mayor's chair above the sword and mace, and to give the first toast "The Holy Father and the Queen," will not predispose the average Englishman in favour of Rome; it will either amuse or nettle him; it will neither awe nor win him. It may lead a great many ordinary Christian folk, who believe that the Kingdom of God cometh not with observation, to inquire why all sorts and conditions of professing Christians seem so anxious to go to the Mansion House, which is sacred to great dinners? If they have work to do, or counsel to take, why not meet on their own premises? The disciples met in an upper room in Jerusalem, and from that place went forth a company on whose heads were cloven tongues like as of fire.

No sooner had the Lord Mayor and his guests drunk to "The Holy Father and the Queen" than the secular press began to jibe. The man at Rome had the greatest portion of the speech and the most honours attributed to him, but English common sense could not accept the absurd flattery of the Pope when he was described as "seated on Roman heights, in the incense-laden atmosphere, as the great husbandman, who kept a watchful eye on every portion of his flock, and raised his voice to lead them in all emergencies, and sent forth as he had done to them a careful shepherd to carry out his wishes. To him they owed their princely guest"—Cardinal Vaughan. This bombastic nonsense only makes men say that Leo has his eye continually on the tiny temporal sovereignty, which he longs for as a child for a toy, and that his dear flock is quite a secondary consideration. This witness is true. If the plottings of the Vatican were revealed, they would show that political power as an earthly sovereign is the great object sought.

INDIA'S WOMEN.—The April issue of *Regions Beyond* contains some very readable excerpts from the diary of Miss E. E. Fooks, who recently settled at Sundur, near Bellary, to work under the auspices of the London Missionary Society. She writes:—"In the native town we saw a Brahmin widow draped from head to foot in scarlet (their distinctive costume), leaning sorrowfully against the door of a house, looking out into the world with such sad, despairing eyes. She was young, and had a sweet and striking face, but stamped with the seal of an irrevocable grief. It was a most pathetic sight,—the busy streets, the chattering, interested people, the hum of life all round, but standing alone, forlorn, untouched by anything in life except its pain, unreached by any of its joys and interests, the mute, motionless, closely draped figure, with eyes of unheeding sorrow, watching the solemn sky from which the sunset light had fled. It was hard to leave her to her grief and loneliness without a word of sympathy or comfort, but alas! unavoidable. Oh to know the language, to be able to reach such love-forsaken lives! They lead incredibly wretched lives, these crushed, despised, most miserable beings."

Letters to Dorothy.—1.

Dear Dorothy,—

You remember when we lived in Paris among artists in the Latin Quarter (one sigh for the dear gay life when I thought I was so happy!) what devotion to their art those students showed—some of them half the time hungry, as we suspected, but for ever happy. Every moment not spent at the easel or in an art gallery was given to art-reading. Who could have thought that I would ever find another group of students to remind me of them—as devoted to their calling, as full of enthusiasms, and that the one Book we neglected for the art books should be the only one they study?

By the way, there's ever so much in this very Book for art lovers. Only last week I began a course of reading on the four Holy Houses of which God was the architect—the Ark, the Tabernacle, and the two Temples. With this as a nucleus there is no lack of parallel reading. It's surprising to find how much has been written by men who discovered long ago the value of the Bible as an art book. They all agree that the loveliness of the Temple must for ever be the despair of earthly architects.

I begin to believe there's something for *everybody* in this wonderful Book. Of course the artist mind was not forgotten.

You know how I grieved when called out of the art life. My aim, Sister Dorothy, is to try to make real to you what I was afterwards called *into*; and don't you say anything until in my roundabout way I've told the whole of it.

I've thought a great deal about things lately. Did it ever occur to you, Dorothy dear, how little time we used to give to thinking? What made those art students so happy?

They were developing a part of their nature—training the mind and eye to the perception of form and colour, and the hand into obedience to the mind and eye, in the hope of one day being able to create the beautiful.

Here we do for the spiritual nature what we then did for the æsthetic.

To make it very simple, Dorothy dear, I'm giving to my soul what I used to give my æsthetic faculties—food and work, and letting it grow.

First, about the food. Of course everybody asks, "Don't you get tired of studying the one Book?"

It must be the divineness of it; but one does not tire. What other book could be read continually without weariness?

Indeed, all I found in all the books, when at one time the intellectual nature called for nutriment, and I read fiercely in a reference library, I found again, or the root of it, in this one Book.

"Of making many books there is no end;" but the Maker of this Book put all in one. Of reading many I for the time have made an end. Oh, the simplicity of it—the one Book, and all in it!

My little shrivelled soul expands. It had hungered long for its own food. I wonder why our girls, who wish to be symmetrically educated, and take college courses to develop the brain, training in Delsarte for the physical and perhaps special lessons to strengthen some native talent, should plan so little for the systematic education of the soul-powers.

We study the Book, too, from such different points of view that monotony is impossible.

God bless Dr. Gray, of Boston, and his synthetic method! It was he who told us to read Genesis at one sitting, then re-read it two or three times, if possible, before meeting him.

In the lecture-room he drew *from us* a crisp word-analysis, which fastened the chain of ideas in mind; then elaborated it somewhat, adding general suggestions and a mention of striking texts, types, or lessons.

Next day Exodus, and so on, nearly through the Old Testament in three weeks—rapid yet thorough work. So we gathered up the outline facts—sure foothold for all to follow. It is wonderful what mere continuous and repeated reading reveals. With each reading a book shines out the clearer, as if from a dissolving cloud-mist, until it stands a bold outline in memory. The relation of book to book grows plainer, and the Bible *as a unit*, is ours in a new way.

Can't you hear our old art-master say, "Don't niggle!" It's good advice for a Bible student, too. Learn to see broadly first, details afterward.

Of course, after such "telescopic" work, Professor Weidner, with his "microscopic" study of Genesis, is delightful.

On that little diamond, the Third Epistle of John, we're glad to spend hour after hour of patient, loving study, to dive again and again into the fathomless depths of the Epistle to the Ephesians, or with Professor White, of Xenia, make an exhaustive study of Jeremiah, each student taking a chapter and giving a report upon it.

Sometimes, with the guidance of different teachers, we track one thought of doctrine throughout the Bible.

I have a whole book of Bible readings, with a memory of some character (for as we study the Word we study our teachers too) fastened to each.

In all study our one guide is the Holy Spirit. Acquaintance with the Author of the Book, who alone can interpret its heavenly language, is shown us to be an absolute necessity.

Mrs. Capron tells us: "Never take the Word of God into your hands, dear children, without asking the Spirit's aid. Then you have only to put a portion of its truth into your hearts as trustingly and unconsciously as you would take a piece of bread for your body's need. The Holy Spirit will see that it is assimilated and nourishes the soul. How often He has proven it by flashing upon us in an hour of need the meaning of some word which at the time of reading was but faintly understood."

How different, after all, people know and teach the Bible! You remember that guide who showed us through the Antwerp Cathedral? He knew all about it, didn't he? He rattled off its history and pointed out all the beauties.

Dorothy, that's the way some people know the Bible; but I would rather join those students who are taught to feel what they know, as the sensitive visitors to the cathedral feel what the guide never divines, and are pointed constantly to the Great Architect of the cathedral, who can explain it *to the heart*.

But in all this variety of study, so satisfying to intellect and soul, the desire is born and grows to know something about the Bible *because we must tell others*.

I will tell you by-and-by about that other half of our life, when we meet the friendless poor or the "poor rich," not "rich toward God," and try to help.

Edith E. Metcalf.

Bible Institute, Chicago.

SOLDIERS IN FERMOY.

Miss Williamson, who in 1890 was led to open a Soldiers' Home at Fermoy, and whose work among the redcoats has been much blessed, had her attention called last year to the opportunities for Gospel work presented by the gun practice carried on at Glenbegh, co. Kerry, a wild desolate region well adapted for artillery practice, but affording no facilities for moral or spiritual improvement. Here each battery in Ireland spends annually and in succession about ten days, and hence it is a *point d'avantage* for Gospel work.

Mr. George F. Trench writes: "Miss Alice Williamson, who founded and takes permanent charge of the Soldiers' Home at Fermoy, gave herself entirely, during the two months of the camp establishment, to the Glenbegh work, and was helped in a marked manner, both in regard to finding a suitable vacant farm house in which, with some alterations, to start the Home, and in having earnest helpers raised up to preach to the men. The results have been most blessed, and many souls have, we believe, been turned to the Lord; while letters from the men bear witness most encouragingly to the lasting fruit of true conversion to God in their trying barrack life.

"We are now preparing for this year's camp. It has been suggested that if a wooden building were put up to contain the necessary accommodation for the work and the workers, a great saving of expense would be effected, for thus both the rent of the home and that of the workers' lodging would be saved; and as the latter could not be found nearer than two miles from the camp, the hire of a pony and cart will also be saved. The building, it is estimated by Mr. Price, a Christian civil engineer at Glenbegh, could be erected for about £130, and will contain reading room, bar, meeting room, kitchen, and three or four small bedrooms." Address, Miss A. P. Williamson, The Soldiers' Home, Fermoy.

The Present Position.

Beneath the bitter antagonism which now divides political parties, there is at least one common desire—the well-being and contentment of Ireland. In all controversies the bitterness would be ameliorated if each party tried to look at the question from the other's point of view, as well as from his own. If in the present case a joint committee had been appointed, representing the various interests involved, in order to define to what extent they agreed, and to what extent they differed, the position would be very different from what it is. It is an evil thing that the interests of parties should dominate the interests of the country.

Such a committee would have defined the very ambiguous and misleading term "Home Rule," which means Separation, or Independence, or Local Government, according to the wish which is father to the thought. That the present Bill, in its present form, cannot become law, is, we presume, the conviction of all parties. Is it impossible that when it goes into committee, the discussion on all sides should be ruled by a supreme regard for the permanent interests of the nation; for our children and our children's children; rather than for the temporary interests of the ins or outs. The Home Secretary on Friday night said: "The truth was that one of his right honourable friends was ready to do in 1886 what another right honourable member, to his credit, was ready to do to-day, and which all the opposite side would be perfectly prepared to do to-morrow, *as soon as the exigencies of party permitted.*" But in so saying he equally condemned his own party; for certainly neither party is less affected with partisanship than the other. A keen old American politician was asked by an Englishman on the eve of a Presidential election, what was the difference between Republicans and Democrats? The American replied, "One is in and the other out." How can there be righteous government under such circumstances? "He that ruleth among men must be just, ruling in the fear of GOD."

The greatest calamity that ever befel Christendom was the Paganising of Christianity, with Roman Popery as the result. The chief peril of Anglo-Saxondom to-day is the aggression, at once stealthy and blatant, of this lamb-like, dragon-like wild beast; but neither party in the State, nor Royalty itself, can be regarded as trustworthy in defence of the Protestant Constitution.

In this particular respect we have little confidence in the late Premier, still less in the present one. Mr. Gladstone is in many ways a typical Englishman, of whom we are all, more or less, proud. We owe to him much enlightened and advanced legislation. We are also indebted to him for his often able advocacy of Scripture truth. He is, however, not only versatile but variable. In 1875 he seemed suddenly to wake up with horror to the inherent paganism of the Romish Apostasy. Yet he has always been advancing on Ritualising and Romanising lines, with one remarkable exception. And though for a moment his eyes were opened he has never taken one important step to justify the writing of the tracts on Vaticanism, but he has steadily and incessantly wrought in the interests of Rome.

One of the false issues pressed in the Irish controversy is the assumed equality in evil of Protestant and Roman ascendancy. It is asserted that Protestant ascendancy has long been paramount in Ireland, and that Romish ascendancy is now to have its turn. But the two things are as unequal as oxen and wolves. Tyranny is the nature of Romanism, liberty is the nature of Protestantism. The one enslaves and degrades, the other emancipates and elevates. Travellers and historians have often dwelt upon the contrast between the Roman Catholic and the Protestant portions of European countries under the same Government. Persecution there has been, and there is, among Protestants, in contravention of their principles; but Romanism exists to persecute. The Inquisition at Rome, the Quemadero at Madrid, the fires of Smithfield, are no less her boast than her shame.

Protestant ascendancy is the open secret of Britain's foremost place among the nations. The ascendancy to which Rome is creeping and leaping amongst us is, we believe, a sure sign of England's decadence, and of the judgment of God for her sins against China and India and herself.

We entirely disbelieve the statement that the Irish people hate the English, unless it be those who are stirred up by priestly and other agitators. Nor is it the Irish priesthood that is to be feared so much as the conclave of Jesuit intriguers who manipulate the wires at Rome, and their agents all over Europe and in our midst, in pulpits and in families. Under their direction it is very likely that not only open-air preaching would be forbidden, but that the preaching of the Gospel would be interfered with in every direction.

There is, however, another side even to this. Latimer at the stake encouraged his fellow-sufferer with, "Be of good comfort, brother Ridley, and play the man; we shall this day light such a candle by God's grace, in England, as I trust never shall be put out." What would Latimer think if he could revisit his beloved England now? He would find, perhaps, fewer professed Roman Catholics and more professed Protestants than in his day, but he would perceive that the Protestantism is honey combed with Romanism, that it is as thin as an eggshell, and as dead as the moon. And he would say, "Brother Ridley, a few more candles must be lighted at the Roman stake, for that which we lighted is going out."

We deeply sympathise with the Protestant Churches in Ireland, and with the individual Christians scattered here and there,

> "Fair as a star when only one
> Is shining in the sky."

Let them stand fast IN THE LORD. Property and commerce and life itself are not the Kingdom of God. "The blood of the martyrs is the seed of the Church." The Gospel does not flourish most when there is most liberty to preach it. And as for civil war, whoever else may talk of it, to those who follow the Lamb the Holy Ghost would say, "Let it not once be named among you, as becometh saints."

There is still One whom the opened eye of Faith sees sitting on the throne. It still sees the Lion in the Lamb as it had been slain. Might lies in weakness. "He was crucified in weakness, but He liveth by the power of God." The seven Spirits are still before the throne. He that hath the seven Spirits holdeth also the seven stars in his right hand. The seven Spirits are seven lamps of fire burning before the throne. In the midst of the throne and of the four living beings, and in the midst of the elders, still stands the Lamb having seven horns of power and seven eyes which run to and fro—the seven Spirits of God sent forth into all the earth to show Himself strong on behalf of all who trust in Him.

BISHOP TUCKER IN UGANDA.

The following letter from Bishop Tucker has been received by Rev. H. E. Fox:—

Mengo, Buganda,
December 28, 1892.

Just a line to tell you of our safe arrival here on the 23rd after a wonderful journey. No accident; no sickness. God's blessing has rested upon us from beginning to end. Christmas Day was an ever memorable day. I preached in the new church to a congregation numbering over 5000 souls. The King was there, and all the great chiefs of the country. God be thanked for the wonders of his grace.

The remains of Bishop Hannington will be buried in the chancel of the new church on Saturday. The King will be present, and the native Christians. Once more I say, thank God for his wonderful working. The fourteen loads of books that I brought up country with me will be sold to-morrow. They will go like a puff of wind. There are 8000 copies of the Scriptures in Buganda. The people are full of joy; they are nearly beside themselves with delight. I expect many thousands more books in a few weeks by the other road. The stream must be kept up. The country, I feel sure, is safe. It cannot be abandoned. Uganda seems to me to be the hope of Africa. To abandon it to anarchy and bloodshed would be more than a blunder—it would be a crime.

RESTORATION.

One Sabbath eve, in the bygone years,
A mother bent o'er her kneeling child,
The dimpled hands folded, the blue eyes raised,
As she lisped, "Dentle Desus, meet and mild."

Only two years had the darling seen,
Only two lines of the hymn could she say,
But the mother knew that the chirping voice
Through the joyous anthems of heaven found way.

With loving caresses, with tender touch,
The white-robed treasure was laid in bed;
"Now a kiss for papa in his Indian home,
And one for me, darling," the mother said.

The kisses were given, the blue eyes closed,
And then with a smile they were opened anew,
Low-whispered words thrilled the listener's heart,
"*Me will div oo a tiss for Desus too.*"

Marvel not that, amazed, she shrank
In conscious guilt and unworthiness;
Then with a sob of deep, wondering awe,
Kneeling, she suffered that holy kiss.

She, a sinner, He knew how great,
Had been kissed by those innocent lips *for Him.*
In self-abasement, in reverent joy,
Long time she knelt in that chamber dim.

She prayed that her child, in the coming days
Might ever to faith and love be true,
Might yield up her heart and her will to God,
And render Him service glad and true.

. . . . . .

Mother and daughter, for twelve long years,
Walked in faith's paradise, side by side,
Holding sweet converse of things unseen,
Striving to follow the Crucified.

Then came bright visions of worldly joy,
Dazzling the young and the eager eyes,
False voices promising gold and fame
Lured her to seek for their offered prize.

In spite of a mother's prayers and tears,
In spite of a warning voice within,
As years passed onward, the maiden's feet
Strayed far in the paths of falsehood and sin.

. . . . . .

The seed has been sown, and the harvest reaped;
The golden head has been bowed in shame.
Together once more, at the sacred feast,
They plead the power of the Holy Name.

Though the mother weeps o'er her vanished hopes,
As she thinks of her darling's childhood sweet;
Yet she knows, whatever befall them here,
They shall kneel *together* to kiss his feet.

Rachel.

THE LATE MR. C. M. SAWELL.—The funeral of this active L.C.M. leader took place on Friday at Hanwell Cemetery. A service was held in Allen-street Chapel, which was attended by over 400 City missionaries, as well as many mourning friends. Rev. T. C. Udall gave an address, sketching Mr. Sawell's long and laborious career, and indicating how greatly he would be missed in the London City Mission.

Christ and Circumstances.

NOTES OF AN ADDRESS

BY REV. H. C. G. MOULE.*

The same day at evening, being the first of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you (John xx. 19)

I could not read to you a more familiar passage than this; and it is one which at this blessed season, when multitudes of Christians have been commemorating the risen Saviour, specially stands before us in very particular ways. We seem as if we had been there. It is as if we had ourselves been admitted to examine the upper room; to realise in some faint degree what the room looked like and what the sounds in the room sounded like, when that evening, on a sudden, the blessed Lord stood in the midst. But I shall not make any feeble attempt at painting with words this afternoon. We do not assemble here for a picture, but for the Lord; and so, in the barest and simplest way, I remind you of the wonderful fact that after that day of so many tears and joys, so many alarms and unbounded discoveries of blessing, most of the scattered disciples were gathered together in that upper room. There they were. They had been having a meal; some of the food was still on the table. They were talking one to another, when on a sudden there was a hush; the Lord was there!

How He got into the room we do not know; and we never shall know until He tells us Himself. But that is not very important. The important thing was to know that He was there. He came and stood in the midst, though the doors were shut, and shut for fear of the Jews. And it was just then that He said unto them, "Peace," and showed them his hands and his side; and gave them a boundless joy, and gave them the Holy Spirit, at least in pledge and promise; and gave them such a wonderful work to do for Him—to go, all of them, the Church, the whole company, and be to the world his messengers for the remission of sins.

There is much that might be said upon every detail of the narrative; and, therefore, in our brief solemn time to-day, I speak of one point only, making no attempt to gather up the fragments of glorious blessing that remain. Jesus came when the doors were shut where the disciples were assembled for fear of the Jews, stood in the midst, and said, "Peace be unto you." His first word to the collected company of the disciples after the resurrection was "Peace." They had so recently forsaken Him, and fled—all the leaders in that room anyhow had forsaken Him. Yet to them He comes, and without a reproach—except, as Luke intimates, a loving reproach that they had not sooner believed his victory and his return—about their forsaking and denying Him, He came and showed them his hands and his side, and spoke "Peace" and gave joy.

If I may do so for once, I would this afternoon take this mighty miracle as a precious parable. The doors were shut, and it was when the doors were shut, and, in this instance, in spite of the doors being shut, that the Lord Jesus Christ came. There are times when we may say that He comes because the doors are shut. He bids us go into our chamber and shut our door, not to shut Him out, but to shut Him in. Do not let us forget that in the midst of Christian life and work; especially I would say to all dear honoured friends here who are very specially and markedly engaged in active work for the Lord Jesus Christ, do not forget the word of the Master to enter into your chamber and shut your door and speak to Him who is with you there. Let us remember that not even gatherings like these, not even gatherings in the house of God itself, or round the table of the Lord, can do the work which is to be done by the shut door of the disciples in their chamber. In such cases it is rather because the doors are shut that the Lord Jesus Christ comes, when his follower humbly claims the promise of the Holy Spirit. But you see in this case it was in spite of the doors being shut that the dear Lord Jesus came. The doors had not been shut for any pious purpose; it was for fear of the Jews—a very prosaic and unsentimental reason. For all they knew, there was the city up in arms, so to speak, all around them; a very fanatical population ready to spill their blood. So, evidently they thought, but in the providence of God the fear seems to have been without foundation. When Caiaphas and his friends had got rid of the Lord Jesus, as they thought, they really seem to have thought little about his band of followers. And, if the Lord Jesus Christ is out of the question, the world thinks very little of his followers still. The rulers do not seem to have troubled much about Peter and John, and would hardly have taken pains, as far as we can gather, to burst into the upper room and disturb their helpless meeting. But the disciples were evidently feeling that they were in great physical danger, in the midst of such a multitude as a Passover population in Jerusalem. So they shut themselves in and shut their enemies out. They imprisoned themselves.

It was all, as it happened, in the line of God's will. It was evidently not our Lord's will that till after Pentecost they should go out and tell the world of his precious Name. But the reason why they were there was not any deep-seated regard for the Lord's will; it was for fear of the Jews. They were shut in, so to speak, by circumstance, and then it was that the Lord Jesus Christ came. And they had a wonderful time. Into the midst of that imprisonment and surroundings there came the Lord. And without any elaborately drawn-out reasons for it, the evangelist leaves us to see that, of course, there was peace for them, and joy for them, and there was the courage of hope for them; and they would then wait God's appointed time to go and tell the world of Him.

Do we not see in this scene a parable and a lesson of many a possible condition of the believer's life? How many a life, which does indeed desire to give itself to the Lord, may well be compared to those disciples when the doors were shut round them by hostile circumstances. We will not press the parable into every detail, but here we have a picture of life hemmed in by unfavourable, unfriendly, and it may be greatly dreaded circumstance. And the precious incident of Easter evening tells us that it is the delight of the Lord Jesus Christ to despise such doors; to make light of such bars and locks; to come and stand in the midst at precisely such a time; to show Himself; to show the finished work of which his hands and side were symbolical; and to pour forth the power of the Holy Ghost with the breath of his promise.

In what sense may we say that the doors are shut for us? Do your circumstances seem to be just an imprisonment around you? It may be that you seem to be imprisoned by broken health. You cannot do what you did. Your animal spirits seem to run low; the limbs refuse to do their old work. It may be it is some disease, from which you shall be so divinely healed hereafter, that is upon you; or it may be that old age, from which in God's time you will be delivered, and filled with eternal youth, has shut the doors around you. These things are absolutely nothing to your Saviour. It is his delight to treat them as though they were not there. Will you by faith welcome Him into the imprisoned chamber of sickness, or of age, or other circumstance that seems to shut you in?

There rises up at this moment before me the thought of an earnest Christian friend, young in age, but singularly shut in by circumstance from going out in any active way in the service of the Lord Jesus Christ. It is a typical sort of life—a life lived in a family where means once much more abundant became almost nothing; in which the whole duty seems to be, morning, noon, and night, helping in the house; and that house in a little country town, like many another such town that seems as if everything were half asleep; with absolutely nothing in the natural surroundings to help a life into vigour of purpose and to spiritual power and fulness. And that life, though it may not precisely describe any life here, is typical of a great many in which it is so intensely easy and tempting for a Christian, younger or older, to say, "I am simply hemmed in; I cannot do this or be that; it is as if I were reduced to almost nothing of opportunity for serving the Lord Jesus Christ." Dear friends, such doors can be despised by the incoming Lord. He can stand in the midst of a life so shadowed, so devoid, apparently, of interest and of opportunity, so hemmed in, not fanciedly or self-willedly, but really, by unsympathetic surroundings. He can come into that life in his living power, and stand in the midst of it. And be the room ever so narrow, the windows ever so small, and the walls ever so dingy, the Lord Jesus Christ's presence can make the darkness light, and turn the imprisonment of circumstances into a palace with Him.

In the life of that blessed saint of God, Madame Guyon, who was literally shut up at last in the Bastille, there is a striking passage in which she speaks of having learned the deep secret, with all her intense wish to work for God, of that higher happiness of being willing for God's will, when in a most tremendously literal sense He bade her be shut up. "The stones of my prison," she said, "seem to be rubies, when I realise the will of God and the presence of the Lord." There is many a Christian to whom their surroundings almost seem to be as a prison wall. Then cometh Jesus to his servant who knows Him to be the risen Saviour. The disciples that evening could not call Him that, because most of them did not know it. But we do; we can call Him in; we can appeal to Him to treat the doors as if they were air; and He will respond in the midst of the hampered, troubled, burdened, and it may be bitterly disappointed life, and will make all things new by showing his hands and his side; and saying, "Peace," and breathing the Spirit's power.

One further lesson I will point you to from this passage, connected with what we have been thinking of. It is the Divine simplicity of the secret of the soul's liberty, peace and power. Let us thank God for everything that we clearly and definitely know of the doctrines of Christ. It has been one of the great efforts of my life, such as it has been, to try and make any whom I can influence remember the importance of doctrinal truth. Let us thank God if we have got a clear view of the atoning sacrifice. Let us thank God for a clear, sharp, definitely drawn view of justification by faith; so that we know what it means; that it is no mere phrase, but a thing that we recognise even when it comes dressed in different words; knowing it by its face and not by its clothes. Let us thank God if we know something definitely of what the Bible says about our union with our Head; of the promise of his dwelling in the heart by faith; and of the blessed theory of victory and liberty through faith. Let us thank God for the truths which specially gather us together, on occasions like this; and let us pray for definiteness and distinctness in our grasp of these truths. But, dear friends, what are all these things? They are just so many lines of light, pointing us to Him who is the radiating Centre of them all.

There are times when the Christian's greatest need is to reaffirm a doctrinal truth to himself or herself. There are times when the Christian's greatest need is to take all that for granted, and to grasp the living hand of the Lord Jesus Christ. It is always the time for that, whether it be the time for the other or not. What this passage seems to say, as with the voice of the Lord Himself, is "It is He." Do we want peace? Do we want joy? Do we want the Holy Ghost? Do we want power to step through what seem fast-shut doors into the path of following the Master? Then it must be Jesus in the midst; the Jesus of the Bible, with all the precious creed built upon it; but the living Jesus that we continually have to do with, telling Him, touching Him, employing Him, looking into his face with the inarticulate prayer, "Lord, this work is for Thee: I am thine evermore."

Sure I am that a hundred perplexities of the life of faith are cleared away when, if I may dare to say so, we put life and faith behind the living Object of the living faith. Faith is very seldom strengthened by studying faith. The way to strengthen it is to study and to use the Lord Jesus Christ. You do not feel confident that you are on a firm rock by studying the laws of gravitation, but by taking a fresh look at the immensity of the rock, or by feeling it beneath your feet. And so, in the things that make up the Christian life, day by day, if we are perplexed in our theory of faith, the sure way to the recovery and simplicity of it is, "Jesus in the midst." When the disciples saw Him their fears were gone; as one of them tells us, "Then were the disciples glad when they saw the Lord." They were going to do a great deal for Him another day, and say a great many wonderful things about Him under his own inspiring guidance. There was one there going to write the Epistles of Peter, and another going to write the Epistles of John. Thanks be to God for it, there was the author of Matthew's Gospel there; and some think the author of Acts and of Luke was there also. But what made them happy then? It was just that He in whom all the treasures of wisdom and knowledge, as well as of power and life, are laid up, was there in the middle. They

* Delivered at the Mission Hall, Bell-street, Edgware-road, on Friday afternoon last.

saw Him, and their eyes were rested and filled, seeing Him. And it is when we see the Lord Jesus Christ by faith, taking that Word, and using "for the next thing" Him of whom it speaks, that the doors and the walls of circumstance seem ever to melt away; or to turn into a glass through which we see the wonderful prospect outside the gates of the city, in the distance; and meantime, better than the gates of the city, the Lord of the city with us.

So I close our little time of meditation together by gathering up these two golden treasures which seem to me this Easter time to have been afresh disclosed from this sweet verse. First, that the Lord Jesus Christ not only can, but delights to, make light of circumstances of discouragement and difficulty in the case of his servant, in coming to manifest Himself in spite of them all. Do not some of us present here know what it is to make most delightful discoveries of the Lord Jesus Christ when we were at the lowest turn? It is his wonderful divine generosity. If I am speaking to anyone who feels spiritually depressed this afternoon, may I not dare to say that it is when the evening shadows have fallen, and the doors are shut, and it seems as if a hostile population of difficulties were around you, that Jesus Christ is just outside, and surely will be inside to meet the longing of your heart, despite the doors. He will not stop to open them, but will be at your side.

Then our last thought will be this—that Divine simplicity into which is gathered up all that we know about Him in our deepest, fullest, and most thorough creed of spiritual life—our union with Christ, the indwelling of Christ, the impartation of the power and peace of Christ: all that is embodied, for instance, in that wonderful hymn so dear to some of us, "Jesus, thy life is mine"—all that is for us to use by the humble touch of faith. It is He; it is He. And our life by thefaith of the Son of God is just summed up in this—the life which uses the Son of God in every direction, step by step, in the patient path of his present will.

JEWISH EVANGELICAL MISSION.

The report for last year of the Jewish Evangelical Mission under the superintendence of Rev. Aaron Matthews, of Newcastle-on-Tyne, shows good and varied operations. In an occasional letter Mr. Matthews says:—

"We hardly allow ourselves to dwell upon the dark side of the Jewish mind, and the obstacles it presents to our progress. But we cannot avoid altogether the raising of the veil, so as to permit our Christian friends to see for a moment the weight of opposition we have to contend with. The divinity of our Lord Jesus forms the stumbling-block which prevents the passage of the Jew over to the conviction which forms the basis of the true Christian faith.

"Many of the claims which we make are freely conceded, but this one proves too much for them, as it does also for many who are not Jews, and who would fain be Christians without admitting the truth in question. Therefore, when a young man turns his attention towards the doctrine which we preach, if he is still under the guardianship of his parents, he has a most fearful ordeal to go through. Similar trouble arises more or less in all cases, for there are few who are absolutely free from control on the part of their friends, in regard to their beliefs.

"To the Jew, whose soul is wrapped up in the hope of posterity, and perhaps more especially to Jewish mothers, the loss by the departure of a son from his own religious community to another is a heart-rending sorrow, and one which it is impossible not to regard as entitled to a certain honourable sympathy. Such a case occurred not long ago in our mission. We have had to bear the bitter reproaches and to witness the extreme distress of parents who felt as if we were guiltily robbing them of their dearest possession. And this was not in private, but openly and before all who were present in the Mission House at the time."

Communications to Mr. Matthews should be addressed to 63, Fern-avenue, Newcastle-on-Tyne.

TEMPERANCE WORK AT BRIGHTON.—At a temperance mission, recently conducted by Mr. George Blaiklock, at the Dome, and at Hove Town Hall, Brighton, over 250 pledges were taken.

EVANGELISING IN JAPAN.

The work of the Presbyterian missionaries in the island of Shikoku has been one of the most remarkable and successful of all the efforts made for the evangelising of Japan. It was fortunate in the beginning in having the active sympathy and support of men of national reputation and influence. Some of these have become leaders in religious matters, as they have likewise been in political life. With their advice and hearty co-operation a special effort has recently been inaugurated for the extension of the Gospel in that part of the field.

Rev. Dr. Verbeck was invited to open the campaign by a series of meetings lasting for five weeks. He began these services at Kochi, on the night of the 13th November, and went through the whole programme that had been prepared for him without a single break. With the exception of one day (which was required for travel only) he preached twice on Sunday and once on all other days during the whole time. The most of the meetings were held at night, and the days were occupied in travel. Much of the journeying was done on foot, and often up and down steep mountain paths or through the soft sand of the sea-shore. Some of the places he only saw by moonlight, as he reached there just in time for the evening service, and left at the close for the next place to be visited. Some of these journeys were not completed until after midnight.

The meetings were invariably attended by deeply interested hearers, and when time allowed, inquiry meetings were held, showing real earnestness on the part of both old and young. The audiences differed greatly in size and composition; and the places of gathering included not only churches and preaching places, but private houses, hotels, club-rooms, and even theatres.

In some of the places visited the influence of Buddhism is very strong, but at Kochi neither Buddhism nor Confucianism is prosperous. The minds of the people were, therefore, unoccupied, and ready to receive religious teachings. So great was the interest in and influence of these meetings, that counter efforts were made to draw the people away and prevent their being turned from their old and false systems to embrace the new and foreign doctrines. At one place a Shinto lecturer held forth at one end of the town while Dr. Verbeck was preaching at the other. It is reported that the Shintoist ranted like a crazy man, and in the midst of his discourse tore some leaves from a copy of the Japanese Bible which he had brought for the purpose and then stamped upon them.

During the services at the town of Kochi the Saviour was burnt in effigy as a method of expressing hatred and contempt for the Christian religion. This is an indication how much Christianity is feared, and how futile are the means employed to check its progress. It is said, however, that the best and most sensible of the people have no sympathy with such demonstrations, and in not a few instances such foolish conduct has led persons to inquire seriously into the truth of Christianity, and eventually to their conversion.

The result of these meetings was a conviction in the mind of Dr. Verbeck that whatever may be the condition of the people in other parts of Japan, the island of Shikoku is ripe for the harvest. Since his return to Tokyo a most pressing invitation has been received to return and conduct another series of evangelistic services similar to the first. It is to be regretted that the educational work in which he is engaged does not permit his absence. It is to be hoped that by other means and with other labourers the good work may be pushed forward.

In a recent copy of the *Japan Mail* is a synopsis of an article by the Rev. Mr. Tsunashima on "The Evangelisation of Japan." The article says: "There is a remarkable display of confidence throughout the Christian Press as to the future of their faith in this country. The comparative insignificance of the results of Christian propagandism so far are not concealed by any of the writers; the imperfections of church organisation, and of the lives of professed believers, are frankly acknowledged; the formidable character of the obstacles to Christian progress are freely admitted; but these notwithstanding, there seems to be no discouragement or faltering."

Mr. Tsunashima declares that Japanese Christians lack independence, are poor, and do not labour for their faith as they should; that there are many intellectual differences among them; that they are more like scattered groups of weak soldiers than like an army. But he believes, for all that, that there is no fear justified concerning the issue. As Japanese society advances he sees all the more a place in it for Christian influences. The social problems of this people can find solution only through religion. The Christianisation of Japan, however, must include more than the salvation of the souls. To save this nation really social and political interests should be brought under religious guidance.

In an article by the president of the Doshisha, Rev. Mr. Kozaki, on "New Japan and Christianity," the author begins by quoting Franklin's saying at the founding of the American Republic: "Unless the country is established by the aid of God, it will be like a bubble." Nations founded by force, and for force, fail. The Christian civilisation of the world has never failed, and is steadily progressive. The revolution that inaugurated the present Government in Japan astonished the world, but with that revolution religious and moral power decreased, and in large part became impotent here. Religion is the conscience of the nation. Japan has not yet undergone its true revolution.

The great work of establishing the new Japan lies still in the future. A noble ideal for the nation is necessary. Like the Puritans we must aim to establish an ideal kingdom. Although in one sense old, as a member of the fraternity of nations, Japan is young. The finest parts of Western civilisation are at our command. Here, too, is an opportunity to establish the Kingdom of Christ. The Christians of the land are as yet few in number, but the few best are always the soul of society. In old times the samurai (the scholars and soldiers) were the gold of the realm. Let the 40,000 Christians but dedicate themselves to the welfare of the country, in politics, business, and social life, in all its relations, and the true new Japan will be founded.

Among the Buddhist writers the tone of the articles is generally very different. They are mostly "hopeless, combative, and complaining." The contributors to the Bukkyo Koron take matters very seriously, and see but little light for anything anywhere. The annual retrospect is like a look into a ravine whose gloom is dense, and whose dangers are horrible to remember. A Mr. Suzuki writes thus:—"The light of morality is gone, the nation's spirit is corrupt. All are conspiring to ruin the country. The national destruction has already begun. Cannot Diogenes find one man?"

One Buddhist writer, Mr. Nakanishi, exalts Christ as the world's great moral teacher. "It is," he says, "the glory of mankind that Jesus lived. Much that Christ taught will never decay. Sometimes the wonder arises, Did Christ's teaching come from man or from above man? Every word, every phrase, of Christ's should influence us. In the four Gospels the noblest and wisest morality of the world appears. So simple is it, so easily understood and applied. 'Love God and love man,' as central principles, suffice to regenerate society and lead man to heaven. Christ's character and teachings stand forever."

With such views of Christ and his teachings, how short is the step to true and complete discipleship!

H. Loomis.

Yokohama, Japan.

NAVAL WORK.

Dear Sir,—We are expecting a visit from a French fleet of fourteen ships to this harbour in the beginning of May, and would much enjoy fellowship with many Christians who may be on board. We should be very grateful if any of your readers could furnish us with the names, rank, and ship of any believers in this fleet.

The British Channel Fleet has been here for about a month, and the Christian men on board have encouraged the Spanish believers here. On Sunday afternoons, when leave was granted, we had most bright and happy united meetings of English and Spaniards, everything that was spoken in one language being translated into the other. It is helpful to the believers here to meet others who, though situated differently, have many trials and difficulties.

We are glad to see any Christians passing through this place that we may have mutual encouragement.

Yours truly,

George Mackinlay.

Carretera de Orcase 30, Vigo, Spain.

Apocalyptic Scenes.

By Sir S. Arthur Blackwood, K.C.B.

XIV.

THE SIXTH SEAL.

Thus far the key of history has unlocked the successive doors of the chambers of prophecy. One by one we have seen them open to its touch. The prominent characteristics of the days of the Roman Empire—the fourth wild beast of Daniel—have been depicted for us by contemporaneous historians, and then by the involuntary, nay, the unwilling, hand of the infidel narrator of its Decline and Fall. The correspondence has been marvellous. And as each lock yielded in its turn, the presumption that the master-key was in our hand was fortified by the weight of cumulative evidence. If one apparent coincidence, or a few, had been discovered here and there, this might have been ascribed to accident or fancy. But when, in due and exact order, the events selected as most important by the secular historian have corresponded, one after another, to those prefigured as salient by the pen of prophecy, the weight of evidence has increased in geometrical ratio. Epoch after epoch, described by symbols, has passed before the seer's gaze. The periods of triumphant prosperity, of civil war, of fiscal oppression, of famine and plague, connected with the fourth great world-empire, and then that known as the Era of Martyrs, have each in their turn been described by the most appropriate symbols.

And now the sixth seal is opened; and a scene of the most appalling convulsion of the powers of nature is witnessed. The symbolic heaven stretched over the earth is darkened; the sun is eclipsed, the moon becomes blood red, stars fall on every side, mountains are moved, and islands are engulphed by a mighty earthquake; armies led by kings are seen fleeing, all classes are overwhelmed with terror,—a terror produced by the conviction that the catastrophe which has overtaken them is the consequence of the action of the Crucified One, that "the wrath of the Lamb" has fallen.

All, or almost all, these expressions are symbolic, not literal. That "the Lamb" is a symbol needs no argument; that the stars falling to the earth cannot possibly be understood literally is equally evident. The first question is therefore, What is the meaning of these symbols?

The answer is not far to seek. The Scriptures themselves supply it.

The heaven, the sun, moon, and stars denote the ruling powers. "The heavens do rule" (Da. iv. 26). The sun and moon "rule" (Gen. i. 16). With the stars they represent the heads of a people or race (Gen. xxxvii. 9, 10), rulers spiritual or temporal (Is. xiv. 12, 13; "the King of Babylon," *v.* 4; Dan. viii. 10, 24, and Rev. i. 20 and ix. 1). "The star" and "the sceptre" prefigure the coming King (Nu. xxiv. 17).

Their extinction or fall are repeatedly used to describe the overthrow and ruin of a nation or polity, the downfall of "the powers that be." I ask careful attention to the following passages, where every symbol employed in the sixth seal is used to describe some great national convulsion or catastrophe:—

The shaking of the heavens, the quaking of the earth, the darkening of sun and moon, the falling of stars, set forth the overthrow of Chaldean rule in Babylon by the Medes, called "the day of the Lord," (Is. xiii. 1, 6, 9, 10, 13, 17, 19); see also ch. v. 25, 30, and the destruction of Edom, in ch. xxxiv. 4. The darkening of the sky, the eclipsing of sun, moon and stars, the terror of kings and peoples, represent the conquest of Pharaoh, king of Egypt, by "the sword of the king of Babylon," (Ez. xxxii., 2, 7, 8, 10, 11). The desolation of the earth, the obscuration of the heavens, the oscillation of mountains and hills, prefigure the approaching ruin of the Jewish polity, as seen in vision by Jeremiah (ch. iv., 20, 28). And many of the same symbols are used elsewhere to depict the same event. "Her sun is gone down, while it was yet day" (Jer. xv. 9), "the earth shall quake, the heavens shall tremble, the sun and moon shall be dark, and the stars shall withdraw their shining," describe "the day of the Lord" coming upon Judah and Jerusalem (Joel ii. 1, 10, 11). "The sun" is "to go down at noon" and "the earth" is to be "darkened in the clear day" (Amos viii. 9), "a day of wrath, a day of darkness and gloominess, a day of clouds and thick darkness," the "day of the Lord." (Zeph. i. 14, 15, 18).

The agonising cries of those upon whom these judgments were to fall are almost word for word the same as those uttered by the fleeing hosts of the sixth seal. Refuge is in vain sought in the "clefts of the rocks" and "the caves of the earth" in that "day of the Lord," which Isaiah predicted as shortly to come upon Jerusalem and Judah (ch. ii. 19, 21; iii. 1, 8); and Israel in Samaria, when her desolation came upon her, was to "say to the mountains, Cover us, and to the hills, Fall on us" (Hosea x. 5, 7, 8, 14), words which our Lord told the daughters of Jerusalem would be used by them and by their children in the rapidly approaching days of their national destruction by the Romans. "Then shall they begin to say to the mountains, Fall on us, and to the hills, Cover us" (Luke xxiii. 28-30).

The foregoing passages are quoted at some length—and other instances of nearly similar language may be found here and there in the prophets—because it has been so commonly held that the portents of the sixth seal are so tremendous, so appalling, that they can possibly prefigure nothing less than that which is generally called "the day of judgment." In every one of these passages the identical symbols of the sixth seal have been used to denote, as I have said, some great national convulsion, the complete overturning of an existing order of things. It is therefore evident that the symbols and language employed there do not of themselves compel their application to "the day of judgment."

The place of the sixth seal in the prophecy, moreover, forbids such application. On the assumption that the scenes witnessed under the first five seals have been rightly interpreted as exhibiting the events occurring in the commencing three centuries of the Christian era, the application of the sixth to the final "day of judgment" would require that a gap of at least sixteen hundred years (possibly more) should intervene between the fifth and sixth; and, further, would introduce the prefiguration of that day at what is almost the beginning of the prophecy. Anything more dislocatory of the beautiful order of the most orderly-arranged book of the Bible, or more calculated to confuse the minds of its students, I cannot conceive.

We are, then, I believe, constrained, first by the explanation of the symbols given in other parts of the Scriptures, and next by its place in the book, to interpret the sixth seal as denoting some political revolution of surpassing magnitude, such a subversion of institutions, and fall of governing powers as would induce in the minds of all classes, from kings on their thrones to slaves in their servitude, universal dismay, and the overwhelming conviction that the agency which had wrought the catastrophe was none other than that of the Crucified One, the Judge and Ruler of all.

The question then is, Was there any event of such transcendent importance, occurring soon after the period exhibited under the fifth seal, as could, with any propriety, be described in symbolic language of the kind employed?

Undoubtedly there was such an event, one of such supreme magnitude that it is almost impossible to overrate its importance. It changed the whole face of affairs over the wide extent of the Roman earth; it affected to an extent hardly to be estimated the course of the world for every successive generation down to this day. A revolution took place, described as "one of the most memorable and astonishing facts of history," and referred to by Dr. Adam Clarke as constituting, together with the final destruction of Jerusalem, the two "greatest events that have ever taken place in the world." What was it? It was

THE OVERTHROW OF PAGANISM BY CHRISTIANITY,

an event referred to in terms almost borrowed from the Apocalypse by Gibbon, when he says, "The ruin of the Pagan religion is described by the sophists as a dreadful and amazing prodigy, which *covered the earth with darkness and restored the ancient dominion of chaos and of night.*"

This revolution in the Roman Empire occurred almost immediately after the era of the Diocletian martyrdoms. The conversion of the Emperor Constantine (whether real or not), the adoption by him of the Cross as his ensign, the rout of army after army, emperor after emperor—no less than four being vanquished, Maximian, Maxentius, Maximin, and Licinius—are among the best known facts of history. Of the last-mentioned monarch Gibbon says: "Licinius felt and dreaded the power of the consecrated banner, the sight of which, in the distress of battle, animated the soldiers of Constantine with invincible enthusiasm, and scattered terror and dismay through the ranks of the adverse legions." Galerius, on his deathbed, asked the prayers of the Christians in a public proclamation, and Maximin, in his last agony, called on Christ for mercy.

"Thus," writes Elliott, "in the political heavens had the sun of pagan supremacy been darkened, the moon become eclipsed and blood-red, and of the stars not a few shaken violently to the ground. As Constantine advanced in life he issued edicts for the suppression of pagan sacrifices, the destruction of their temples, and the toleration of no other form of public worship but the Christian. His successors followed by attaching penalties of the severest character to the public profession of paganism. And the result was that before the century had ended its stars had all fallen to the ground; its very heaven, as a political and religious system, vanished, and on the earth the old pagan institutions, laws, rites, and worship had been all but annihilated."

To some it may perhaps seem that the symbols and language of the sixth seal are too tremendous to permit of their being applied to such an event. But it should be remembered that it is very difficult for those living fifteen or sixteen centuries later to appreciate the importance of events occurring so long ago. It may possibly aid such to try and imagine what a similar event would mean in the present day. Imagine, for instance, a parallel occurrence in England; not only the national Church disestablished and disendowed, but every form of Christianity proscribed and penalized, every place of worship turned into a heathen temple,—the religion which had prevailed for fifteen hundred years, and had permeated and influenced the whole social fabric and life of the nation from the cradle to the grave, abolished—and replaced by Mahomedanism! How would men speak of such a politico-religious revolution? There would not be a periodical or a history that would not describe it—if employing metaphorical language—by expressions similar to those which are used in the Apocalypse to depict, in the well-known symbols of the ancient prophets, the overthrow of the powers that had hitherto held sway and the victory of the Crucified.

In order, however, to appreciate the force of the argument employed above, namely, that the prophets of the Old Testament and our Lord Himself, made use of the very symbols and language of the sixth seal to describe, *not the end of all things, but national convulsions and catastrophes*, the passages to which reference has been made should be attentively studied. In a paper like this it has only been possible to quote a few of them, and those by no means in full. They need to be most carefully examined, together with their contexts, and with a knowledge of the facts of history to which they indubitably related, if their value as an exposition of the symbolic language of the sixth seal is to be apprehended.

I would, therefore, most earnestly urge the readers of this paper, some of whom may be indisposed to accept the interpretation which it advances, to adopt the course recommended before arriving at definite conclusions on the subject. I believe myself that the weight of Scriptural argument afforded by the passages in question can hardly be overrated.

MISSIONARY PENCE ASSOCIATION.

This modest "help" to missions continues its useful work, as our contribution column from time to time testifies. Two leading missionary societies have lately received £15 between them, and many others have been helped in smaller sums. One member has collected nearly £9 in her first year, mostly in pennies. A subscriber has contributed his weekly penny for the whole period of his Christian life—amounting to nearly £4. Who will follow his example? Members and subscribers can nominate any foreign mission to which their entire gift will be sent.

Having successfully passed the experimental stage and raised nearly £200 in less than a year, the Pence Association has been officially attached to the Missionary Bureau as part of its work. It has been closely connected with the Bureau from the first. This will further strengthen the Association for its simple, but real, work of gathering in the missionary pennies. Those willing to help should write to the hon. sec. and founder, Mr. John Jackson, 186, Aldersgate-street, London, E.C.

A YEAR OF BLESSING IN CHINA.

The past year having been one of great blessing in our work here, and as many of your readers are praying for us, it is only right that I should tell them how the Lord has been working, that they may join us in our note of praise.

At the beginning of the year the prospect was very bright, and inquirers were steadily on the increase. So many are anxious to hear the Gospel that in some of our out-stations the chapels are being crowded out, and ere long we shall have to provide more room. But this work is not a sudden development, as there has been a steady increase for some years. The Gospel has been faithfully preached in our ten stations and out-stations. Two colporteurs have been at work in the district, so that a good number of books and tracts have been sold. Although we knew this, and that much seed had been sown for more than twenty years, yet we did not expect such an ingathering as we have had.

In the spring I was laid aside with influenza, which unfitted me for active work for several months, but the work still went on, and seventy persons confessed Christ by baptism. As soon as the hot weather was over I was able to visit our out-stations, and found that there was decided progress in all except one. There is a greater desire to hear the Gospel than ever before on every hand, but opposition is also becoming more strong. There have been more cases of persecution this year than for at least ten years before; but, in face of this, where persecution has been the strongest, there our inquirers have been the most numerous.

After visiting four of our out-stations in one district, the received candidates all came to one place to be baptized; so that on Sunday, Nov. 13, I had the joy of baptizing forty-nine persons, the largest number yet baptized in this district. In the afternoon about ninety of us met round the Lord's Table, to remember his death. It was a solemn time; and even the onlooking heathen were quiet for once. This all took place in what was once a heathen temple, but now a chapel. The result of the year's work is 141 baptized, for which we do from our inmost hearts thank God, and take courage.

Perhaps some may be led to ask, "Have you not made some special effort, or tried some new plan to secure this ingathering?" No special effort has been made, nor a new plan adopted. The "Old, old story" as been told out, as usual, and has proved itself—and of itself—to be the power of God unto salvation to every one who believeth, yes, even to the heathen Chinese.

But it is interesting and encouraging to see how these converts have been brought in. Not a few have been hearers of the Gospel for years, again proving that, "In due season ye shall reap if ye faint not." But the majority of them have been brought in by our native Christians. One hears the Gospel perhaps in the chapel, goes home and tells others, who come and hear for themselves; and so it spreads. In some cases it is through a book or tract. One case of this kind is of special interest. In the Chinese first month (our February) a young man bought a small book for less than a farthing, took it home, and read it. Seeing the name of our chapel on the cover, he came to hear more, and to get other books, which he read to his neighbours. Some of them came to hear for themselves, with the result that twelve persons have been baptized, and there are quite a number of inquirers.

Our evangelist and colporteur visited the district several times, and gave very encouraging reports. One of Mrs. Rudland's Bible-women has been staying there a week at a time, with the result that quite a number of women have come for several Sundays five miles with their little feet to hear the Gospel. Then came the offer of an idol temple for a chapel, that a station might be opened, so as to enable those who cannot come so far to hear the Gospel. I have been to see the place and the people, and was requested on all hands to open a station without delay. The place offered is situated in the centre of a cluster of villages, nestling at the foot of a range of hills. A notice has been put up at the temple door stating that the place is to be opened as a place for Christian worship on a certain day, and that those who have any objection to make are to do so before the time fixed. Up to the present no one has made any objection, but many have expressed their pleasure. Should no serious difficulty arise we hope to have the opening services in about a fortnight.

It is an easy thing here to open stations, but not so easy to find workers to put in them. This is our difficulty just now. We have quite a number of young men who would gladly give themselves to the Lord's work, but they need at least a few months of Bible teaching before they are fit to teach others. I have had two here for about a month, but being single-handed I cannot give more time to that work for some months to come. Our "native missionary society" has given the money for four students to come here for study for three months, but there is no one to teach them. May the Lord of the harvest send forth labourers into this harvest-field, and that soon.

W. D. Rudland.

China Inland Mission, Tai-chow.

A DAY IN KENTUCKY PRISON.

BY JAMES B. WOOKEY.

Kentucky State Prison is in Frankfort, Ky., a very beautiful though somewhat backward city, with quite a large negro population, nearly the whole of the adults having been slaves in the dark long ago. Now they are not only free, but large numbers of them are honourable and useful citizens. In religion they are chiefly Baptists, having a large church splendidly appointed and equipped, entirely supported by themselves. From all I heard during my stay, I doubt whether there is a more aggressive church in the city than theirs. And no wonder; they have been emancipated in a double sense, and are able to realise the value of the blessings of the Gospel for the life that now is, as well as the life beyond.

On Good Friday afternoon, our little party, consisting of ten orphan boys, Mr. Henry Arron, and myself, paid a visit to the State Convict Prison, at which I had been invited by the chaplain to conduct an afternoon service. There were nearly one thousand men in the prison, not a few of whom are undergoing life sentences. Contrasted with English prisons, there were many things in which they were far behind us, and in others far ahead. The cells were miserably small and wretchedly lighted, yet often occupied by two persons. There is no classification: consequently a young boy admitted for a first offence comes in close contact with old criminals.

I inquired of the chaplain respecting two very bright-looking boys, between twelve and fourteen years of age. Their histories are peculiarly sad. A grown-up half-brother, who had often ill-used them, one day savagely flogged them both with a whip for some trifling offence. The boys found him soon afterwards asleep; one took an old gun and loaded it, the other fired and blew the brother's head almost from his shoulders. For this they are here undergoing a three years' sentence.

The chaplain and officers do not hesitate to speak of the prison as a school of crime for children, owing to the fact that existing rules and regulations do not admit classification, and that the men and boys can and do mix together without let or hindrance. All the workers feel the time has arrived for the old prison to come down and give place to another and a better, where it would be possible for every prisoner to have a separate cell, and where the friends of the prisoners could carry out many much-needed reforms.

There is a large Sunday School in connection with the prison, attendance at which is quite voluntary. It is cheering to learn that quite eight hundred out of the thousand men habitually attend, teachers being drafted from almost every church in the city. Quite a number of the prisoners have been converted and baptized, and there can be no doubt but that much good is being accomplished by the devoted workers, who devote hours every Sunday either in taking classes or paying personal visits.

For our accommodation, a platform had been erected in the large dining-hall, on which stood our ten little musical boys in their bright attractive uniforms, ready to discourse sweet music on their peal of ninety bells. They gave the "Village Chimes," introducing such hymns as "Abide with Me," "How Sweet the Name of Jesus sounds," and "Our Bless'd Redeemer e'er He breathed," and "Home, Sweet Home," to the great delight and astonishment of the prisoners. I noticed one man near the platform bury his face in his hands, and guessed by the moving of his face that he was sobbing. I found afterwards he was an Englishman in captivity; sin had brought him thither, but he has shown signs of true repentance toward God and man. At the close of the bell ringing, God enabled me to speak about the triumphs of the Cross. I think we all felt that the Holy Spirit was present, and can but trust that not a few of the men were enabled to look to the Lord Jesus for salvation and deliverance from the bondage of evil.

We were deeply touched at the close by the number of poor prisoners who came to us offering their pennies towards helping Dr. Barnardo's work. One wonders whether, if some Christian philanthropist had taken them in hand while they were young boys, they might not now be leading Christian lives, instead of sighing behind prison bars On saying good-bye to the prison officers, there came very vividly back to my mind an experience of my own many years ago. I had not been converted long when I visited one of our large English convict establishments. I was deeply and terribly moved by all I saw and witnessed, but mostly so in the hospital, where there lay dying not a few men, some of whom were evidently very young. I requested the deputy-governor, who was a personal friend of mine, to let me speak to them about their souls. "Only the chaplain can do that," was his answer. "Is the chaplain a converted man?" I asked. "He does not profess to be; neither has he any sympathy with evangelical truths." I pleaded again that I might be allowed to tell these dying men of Jesus, but the answer was, "Don't try to do the impossible, but do that which you may do. Go out into the world and try and prevent any more from coming here." This is the work we believe we are, by God's help, doing in Dr. Barnardo's Homes. As Miss Ellice Hopkins has it, "Better the fence at the top of the precipice than the ambulance at the bottom."

LITTLEHAMPTON HOME OF REST.

Five years ago Rev. W. Darlow Sarjeant took a cottage at Littlehampton as a quiet resting-place for tired Christian workers. In a few months time the work was removed to a larger house, then a second one was taken, and soon after a third was added. This evidenced the need for such a "Rest," and ere long Mr. and Mrs. Sarjeant had to consider a still further enlargement.

About this time a unique structure, embracing several buildings, was offered for sale. Prayer was answered, and the work at the other three houses was transferred to the roomy chamber of the building now known as "The Hillyers," Littlehampton.

During these few years four thousand weary souls have found rest, refreshment, and restoration, within the portals of these homes. In the words of the last report, "The main object of our work at the Home of Rest is to put within easy reach of our fellow Christians physical rest, heartfelt sympathy, and spiritual help." And many are the testimonies to the full achievement of this gracious aim.

An important consideration is the high value of the Christian lives of those who here receive rest and restoration. They are not idlers, but hard-working Christians, whose physical failure or restoration often implies the failure or success of important centres of Christian work, and nothing but the numerous letters Mr. Sarjeant is continually receiving could give anything like an adequate idea of the value and utility of its ministry. It is emphatically undenominational. Clergymen, ministers, and Christian workers, of the several churches have been equally welcomed. A Home for Ministers only has been added, and is situated at Wokingham a healthy locality.

While visitors are admitted who pay moderate or full fare, the numbers freely welcomed who can afford nothing, or only a little, renders the life and ministry of the home dependent upon the gifts of the Lord's people, and, observe, affords those who give the privilege of having a share in doing all the good which is accomplished quite as much as if the Home were to that extent their own.

The present building is now found to be too small for the many weary ones seeking rest, but the nature of its construction affords the opportunity of adding eight additional bedrooms at the moderate cost of £750; of this £100 has been received. The facts need, surely, only to be made known to touch hearts who are now looking forward to their own times of refreshing, to remember their brethren and sisters toiling in the shoals and shadows of life's trying scenes.

For the Young.

GREENLAND AND ITS PEOPLE.*

Greenland is a land of snow and ice. There is only one month in the year when snow *never* falls, and that is July. In September there is ice. In summer the snow melts in the valleys, and then grass and flowers appear in a few spots, while the rest are covered with white moss. Snowland would be the right name for this country, and it was its *first* name. It was a deceitful man who gave it the name of Greenland, to persuade the people in Iceland to settle there.

The Greenlanders use every method to keep themselves warm: yet very hard they find it to avoid being frozen in their beds. Several families live in one house, and the rooms are divided like stalls in a stable; each family has a stall where all its members sleep at night and sit in the day. The house is built of large stones, and roofed with planks cast on the shore by the waves. There are no trees in Greenland large enough for planks, but God has arranged that trees from other countries shall be brought by the waters to this country.

How was the Gospel made known in Greenland? There was a little Danish boy named Hans Egede. He had read that there once were Christians in Greenland, and he wanted to see whether there were any there still. He could not go while he was a *boy*, but when he was a *man* he did. He went in a ship lent to him by some merchants, and he took his wife and his four little children. The ship, having conveyed him, left him there.

He built a hut of stones for himself and his family, and began to try to learn the Greenland tongue. He went to live in one of the Greenland houses for a month, and let his two little boys come with him, knowing they would learn faster than himself. How uncomfortable he must have felt in one of those close and noisy abodes! But he bore all for Christ's sake. Afterwards he took two orphans into his house, hoping they would help to teach *him* while he taught *them*, but when spring came they left him, and, like Noah's raven, returned no more.

He was often in want of food, though ships from Denmark sometimes brought it. As he could not catch seals, he could not provide for his own subsistence. For twelve years he laboured, but saw no Greenlander turn to the Lord. Great was his joy when two Moravian missionaries arrived to help him. Their names were Matthew and Christian Stack. They came from Hernhutt, in Prussia, and they called the place where they settled "New Hernhutt."

The new missionaries were not better treated by the Greenlanders than Egede. When they visited the houses they were often asked when they meant to go. The people, indeed, returned their visits; but it was only to see what presents they could get, or what things they could steal.

A dreadful calamity now befell this wicked nation. A Greenland boy went in a ship to Denmark, returned home, and fell ill of the small-pox. The disease had never been known in Greenland before. It spread rapidly. Numbers died, and no wonder; for the sick used to go out in the cold air and drink cold water. Some, impatient of the burning fever, plunged into the sea and perished there.

All the missionaries visited the dying, but in many houses they found only dead bodies. They received also all the sick people who came to them into their houses, and nursed them with tender care.

In one year two thousand people died of the small pox (nearly *half* the people in the land). It might be expected that those who recovered would be grateful to the friends who had shown them such kindness. Far from being grateful, they continued to treat them with scorn. Their cry was, "We must have seals, fishes, and birds. If your God will give us *these*, we will serve Him; but we care not for your heaven. It might suit *you*, it would not suit *us*."

The stupid Greenlanders had no god, not even an idol, but they talked of one, Torgarsak, who lived under the sea, feasting upon seals' flesh, and to him they thought all good seal-catchers would go when they died; but they did not worship Torgarsak, nor call him "god"; they were "without God and without hope in the world."

Matthew Stack spent a whole month in a Greenland house, as Hans Egede had once done. He found the people one day kind, another day cold; one day they were willing to listen to a Scripture story, the next day ready to laugh at it. During two whole nights there was a ball in the house, when one hundred and fifty people danced and drummed and bellowed.

None but the little children cared for the good missionary, and they ran after him and clung round him, and seemed to love him like the little children who loved Jesus when He was upon earth, and sang Hosanna to his name.

But the time of mercy came at last. One of the missionaries, named John Beck, was seated in his house writing out one of the Gospels in the Greenland tongue, when a little company of natives entered. These people came from a distant spot, and had never heard of the Gospel. The missionary began to teach them. He read to them out of his book the history of Christ's sufferings in the garden. They listened attentively. Suddenly one of them, after hearing of the Saviour's agony, arose, stepped up to the table, and exclaimed earnestly, "Tell me *that* once more, for I too desire to be saved."

The missionary had never before heard a Greenlander utter such words. He was filled with joy. Tears ran down his cheeks while he described the love of the Father in giving up his Son, and the love of the Son in laying down his life.

All the savages were moved, especially Kajarnak, who had spoken first. They left the house, promising to return soon. Many of them did return. Kajarnak showed signs of a change of heart. He delighted in being with the missionaries, and he persuaded his countrymen to come and hear them. He turned away in disgust from the noisy feasts of the heathen, and was often speaking, even with tears, of the love of Jesus. His whole family believed, and were baptized, as well as himself.

While the missionaries were rejoicing over their first convert, they saw with pain that his health was declining. Kajarnak was attacked by a cough and a pain in his side, and in a few months he felt death approaching. But he was not alarmed, he said to his weeping family, "Grieve not, I am going to my Saviour."

The missionary brethren buried him in their burial ground, and knelt down on the snow to thank God for their first-born son in the faith.

After the death of Kajarnak many Greenlanders turned unto the Lord. New Hernhutt became a Christian village. Some friends in Holland sent over a wooden chapel, which was set up near the dwellings of the brethren. The people, though scattered on their fishing excursions, hastened to assemble in this building, the largest they had ever seen.

John Beck preached the *first* sermon, even as he had, by the power of God, converted the *first* Greenlander. Adjoining the chapel are schoolrooms and the dwellings of the brethren; before it lies the missionary garden, with its turnips and lettuces; around are the Greenland houses.

Every morning early the people assemble in the chapel to pray, and to hear a text explained. The children attend school in the morning, but they assist their parents in the afternoon. In the evening, when the men return from their fishing and seal catching, they assemble again in the chapel, and a few Greenland boys lead the hymns to the sound of the flute, the violin, and the guitar. How different from the wild dances and howlings of past times are these sacred employments!

The conduct of the Greenlanders is changed. Widows and orphans are not left to perish as they used to be, but each fatherless family is received into a Greenland house, and supported by the inhabitants. A baby that lost its mother used to be buried along with her, because no one would take care of it; but now such a baby is always nursed by some kind-hearted woman.

There are now six Christian villages in Greenland, containing altogether two thousand people. There are also six missionary stations on the opposite coast, which is called Labrador, and which is colder than Greenland, though it is much further south.

*Extracted from the new edition of Far Off, Part II., by the author of "The Peep of Day." This bulky and compact volume contains descriptions of Oceania, Africa, and America, with maps and many illustrations. The young will revel in the pages of the book, which will doubtless also prove useful to some children of larger growth. (5s. *Longman & Co.*)

CHILDREN'S SCRIPTURE UNION.—April 23, S., 1 Peter v. 1-14; 24, 2 Peter. i. 1-11; 25, i. 12-21; 26, iii. 1-9; 27, iii. 10-18; 28, Psalm, cvi. 1-18; 29, cvi. 19-33,

THE CHILDREN'S SCRIPTURE UNION.

On Thursday afternoon and evening the anniversary meetings of this Union were held in Exeter Hall. Rev. E. A. Stuart presided at the earlier gathering. After prayer, Mr. T. B. Bishop gave an outline of the work, and referred to many tangible tokens of decided progress in many parts of the world. In Tinnevelly, for example, the C.S.U. has found its way into sixty-nine schools and villages, and a native evangelist is supported by the branch. In Japan also a very remarkable work is going on, the effort is actually being made to send a C.S.U. leaflet and a portion of Scripture into every house in some districts of Japan. At home the work was going on well, and it was evident that God was pleased to own in a very marked way this endeavour to woo and win the little ones to read, love, and study the Word of God.

Mr. Eugene Stock, who was warmly welcomed on his first public appearance since his return from the East, recalled the early beginnings of the special services mission in efforts to reach children at St. Jude's, Mildmay Park. Looking back to these early days and pondering the marvellous results, he could not help feeling that there is scarcely any work in existence which had been so wonderfully blessed. During his own recent tour he (Mr. Stock) had seen C.S.U. work in various parts of Australia, also in Bombay, Calcutta, Cairo, and elsewhere. In fact almost everywhere he had come on traces of this Scripture Union work. Study the Bible, exclaimed Mr. Stock in conclusion; that is the secret of blessing and of power.

Rev. E. A. Stuart believed that the Scripture Union might be regarded as the centre and pivot of the whole work of the Children's Special Service Mission. That Union was not antagonistic to or in competition with other workers for children—such as the Sunday-schools or home training; it was merely auxiliary to or supplemental of these efforts. Having incidentally mentioned the bereavement which had fallen upon him in the death, three days ago, of his beloved father, Mr. Stuart proceeded to expound practically the story of the widow and her pot of oil, which failed not until every empty vessel was full.

Rev. F. Bayliss, of the C.M.S., said that his experience had taught him that there is no part of one's parochial work one has to thank God for more than this Scripture Union work. He was also profoundly thankful for the spiritual character and results of the C.S.U. efforts. He might put that all in a nutshell by saying, Be early in the field and be fairly in the fight. Children are never too young to learn to love the Word of God. The speaker proceeded to adduce instances in his experience in college in Christian work as an examiner, and in foreign missions, of the value of leading the young to love and search the Word of God.

Mr. Edwin Arrowsmith began by referring to his approaching visit to America. Passing on to dwell on the dangers lying around children, he called earnest and serious attention to a painfully unscriptural, superstitious, and deadly book now being sold publicly as a manual for children in the Church of England. Many are living in a fool's paradise, and have not the least idea of the soul-destroying work being done by the ritualists amongst children. Mr. Arrowsmith went on to plead for Bible classes on behalf of the upper-class children, who are, alas! frequently in dense ignorance as regards the Bible and the simplicity of the Gospel. He trusted also that everyone present had made up their minds fully to throw themselves into the seaside campaign this year.

Rev. W. R. Mowll said he had been a member of the C.S.U. since its first formation, and therefore he sympathised most heartily in its work, and was delighted to bear unhesitating testimony to the value and usefulness of Scripture Union work which had led many to find in the Word of God the Saviour whom it reveals.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, *Sheffield Y.M.C.A.*, to April 28: Mr. J. S. Tyler, *Birmingham* (for Scripture Union Meetings), April 22 to May 13; Mr. A. G. Dodderidge, *Beckenham*, to April 22: *Kemp Town, Brighton*, from April 23 to May 8; Rev. Martin J. Hall, *Rock Ferry*, to April 28: Mr. T. Lewes Sayer, *Presbyterian Church, Ealing*, to April 22; *Forest Gate*, April 23 to May 2: Mr. G. Goodman, *Highbury Quadrant*, April 23 to 30: Mr. H. W. Pewtress, *Hamond Square, Hoxton*, to April 21: Mr. H. Hutchinson, *Dover*, to April 22; *All Souls School, Langham Place*, May 14 to 19.

Half-yearly Meetings for Scripture Union Secretaries.—*Strangeways Hall, Manchester*, May 10. *Southpo* May 11. *Gordon Hall, Liverpool*, May 12.

NOTES ON DAILY READINGS.

SUNDAY, APRIL 23.—2 CHRON. II.

Hiram, the Gentile, is summoned to help in temple-building, and in doing so is immortalised. The one thing which makes the names of the Apostles live is their share in laying the foundations of the New Jerusalem. If a woman but give her alabaster box of very precious ointment, her name is spoken through the world. It is direct spiritual work that tells. Let us see to it that we do not let our days run to waste in busily doing; but count each day lost in which we do not contribute some gold, or silver, or precious stones to the temple of God, the Church. Ah, how wonderfully great will that Church be which is to be a habitation of the great God and our Saviour Jesus Christ through the Spirit! "This is my rest for ever; here will I dwell."

This chapter reminds us of Isa. lx. 13: "The glory of Lebanon shall come unto thee, the fir tree, the pine, and the box-tree together, to beautify the place of my sanctuary." No one type of character will suffice. For each there is a niche in the temple, for each a special function. Art thou fir, or pine, or box? There is room for thee in the temple of God."

It was good that Hiram was altogether free from jealousy. He was sincerely glad that David had a wise son, endued with discretion and understanding. And this was due to his great love and reverence for Jehovah. When God is first with us, and his honour our supreme thought, we are glad if He be worthily served, even though we are not specially concerned in the act of adoration or service. The patriot loves to see his fatherland prosper, though he be unable personally to aid its cause. Would that such love for God and his cause might make us oblivious to personal interests, and only eager to see his temple rise.

MONDAY, APRIL 24.—2 CHRON. III.

Moriah was designated to Abraham for the offering of Isaac. It was the site of the Temple and Altar. It is now covered by mosques, which make sacrifice impossible. The type has been forcibly put an end to, because the substance has come.

The foundations were massive. Huge blocks of stone have been disinterred, touching the living rock, and reminding us of the foundation of Apostles and Prophets, impinging directly on the Rock Christ Jesus. The gold and precious stones, which are calculated to have been worth some three or four millions of our money, and which were so lavishly laid on the walls of the temple, make us think of the fire and file through which they had passed. The trials and disappointments of our lives are the smelting-furnace and the lapidary's bench, where we are being prepared for our destiny in flashing back from every part of our character that glory which, ere long, is to fall on us from the face of Christ.

The cherubim, representing redeemed creation, remind us that the work which Jesus did for us has sent blessing to the uttermost limits of space, and affected all in heaven, and on earth, and under the earth. "Bless the Lord, ye his angels: Bless the Lord, all his works: Bless the Lord, O my soul."

TUESDAY, APRIL 25.—2 CHRON. IV.

The *brazen altar* tells us of the Cross where Jesus died, and reminds us that we must present our bodies as living sacrifices, on the altar. The *molten sea*, where the priests performed their ablutions, sends our thoughts to John xiii. There must be daily washing. Cleansed and kept clean up to our light. It has been suggested that a fountain rose from out of the centre of this great bath. If so, how beautiful the symbol of the ever-springing life of love in Jesus, which summer cannot staunch nor winter freeze. The increased number of the *candlesticks* was due to the growing requirements of the temple, for which the one seven-branched candlestick would have been insufficient. In the clustered light of seven such candlesticks the Son of Man stood in the apocalyptic vision (Rev. i.). The Church is to be the light of the world. But every part of her must be of pure gold, "perfect gold" (21 R.V.). Even the snuffers, spoons, and firepans must be wrought of that same precious metal. We must give God the best. "To Him shall be given of the gold of Sheba." And we must give without stint. "The weight of brass was not searched out." The riches of Christ are unsearchable, and our gifts to Him should not be measured with a stinting, meagre hand.

WEDNESDAY, APRIL 26.—2 CHRON. V.

This was the last removal of the sacred Ark, which, with the faded remnants of the Tabernacle, was conveyed to the new temple, and remained there until destroyed by fire at the downfall of Jerusalem. The Ark was emptied of the budding rod and the pot of manna, for these pertained to events long past, but it held the tables of the law, because the law can never pass away. It lies ever at the base of God's dealings with men.

How rapturous must have been that outburst of praise! The white-robed choristers, the musicians, the 120 priests sounding with trumpets! Heman in the central place, flanked with Asaph on the right, and Jeduthun on the left. And the one refrain, which so often rings through the Psalter, "The Lord is good, his mercy endureth for ever." That is true for ever. It may not always seem so. But we must dare to believe that it is. Happy are they who do not wait to see it demonstrated by the course of events, but who dare to proclaim it, in dark and lonely and sad days. Come, weary heart, you do not feel it so, but frame your lips to say it; say it again and again, go on repeating it, and ere long you will find that your emotions have caught up the strain, and repeat it with glad acclaim. It is then that the glory of the Lord fills his house. The praise of God is sure to introduce the consciousness of the presence of God. O, Shekinah of God, bearer of the Father's glory, make haste to visit me!

THURSDAY, APRIL 27.—2 CHRON. VI.

The moment and hour are coming, when concerning each word on which we have been caused to rely, we shall be able to say, "The Lord hath performed the word that He spake." "I am risen up, as the Lord promised." God does keep his covenant and mercy for his servants, that walk before Him with all their heart. Write that down on the tablets of memory. "He cannot deny Himself." He does keep with his servants that which He promises. What He speaks with his mouth, that He fulfils with his hand.

But on these convictions, we pile up further petitions; "now keep that which thou hast promised" (16). There is surely no argument which avails better with God, than one deduced from his dealings in the past. Thou didst give manna, now give water; thou hast given water, now give fire.

In every possible circumstance in which we may find ourselves, in our plea for justice from our persecutors, in defeat, in drought, in famine or pestilence, in battle and captivity, there is no such resort as prayer. We must turn towards the altar, where the blood speaks for us. There sin must be confessed, and deliverance sought. Thence the deliverance of God will issue to restore us, and maintain our cause.

FRIDAY, APRIL 28.—2 CHRON. VII.

Fire! The emblem of purity and intensity. The symbol of the Holy Ghost! Our hearts await it with eagerness, for nought else will suffice. Though the temple be reared, and the prayer made, of what avail is it, so long as the fiery baptism tarry? Spirit of burning, come! And though there be something terrible in thy coming, we will be able to cry with more rapture than ever before, "The Lord is good." Before that fire fell, the priests only sang that song, but afterwards the whole congregation joined in the strain. Thus Peter's words were anticipated "Sons and daughters prophesy, young men see visions, and old men dream dreams."

Another blast of sacred psalmody rent the air, and even David, the sweet singer, seemed to be amongst the people again, praising through the minstrelsy which his holy genius had created. "David praised by their ministry" (6 R.V.). And then all Israel shared the contagious joy with feast and shout of song, until the people went to their tents, joyful and glad of heart. We need more of these great convocations to express our love, and incite our praise.

Step by step God went through his servant's prayer. Ah! He remembers even when we forget. Moreover, He assured him of his willingness to do as he had asked. The prayer itself had been originated by the Spirit, who knows the mind of God, because He is God. And that which comes from Heaven is sure to prevail with Heaven.

SATURDAY, APRIL 29.—2 CHRON. VIII.

Again we are borne forward to the glowing words of Isaiah: "Strangers shall build up thy walls" (lx. 10). As Solomon made the remnants of the heathen peoples contribute to the splendour of his reign as bondservants, so even those who cannot be reckoned in God's family of free-born ones are contributing, in one way or another, to the advent of his kingdom and the building of his Church. We, the true circumcision, are not slaves, but sons. The Son has made us free. Our Master has told us all things that Himself doeth. His slaves are promoted to serve Him as priests.

Solomon's wife could not dwell within the hallowed precincts of Mount Zion, because at the most she was but a Gentile proselyte. It is interesting to find Egypt here. The former land of oppression now contributes to the glory of Israel! Surely there are foreshadowings of the presence and work of Gentiles in Him in whom all are one.

The right ordering of the ritual of the Temple was attended to in accordance with the injunctions of David, "the man of God." Yes, notwithstanding his failures and sins, David still lived in the love of his people as one of God's men. Proud title, that! Plenty give themselves to serve their age and their fortunes. Well is it when men give themselves to the interests of God, organs for the accomplishment of his purposes. In doing this they best serve their generation, and are most lovingly and gratefully remembered.

INTERNATIONAL S. S. LESSONS.

APRIL 30.

Wisdom's Warnings.—Prov. i. 20—33.

Golden Text: Heb. xii. 25.

In the Book of Proverbs we are permitted to read, in brief pithy sentences, the counsels of the man whose wisdom was received as a direct gift from God. Recall the interesting story as told in Kings iii. 5—12. This book does not contain all his proverbs, which are said to have numbered three thousand, and to have dealt with a great variety of subjects (1 Kings iv. 32—34). The Spirit of God has selected those which concern the conduct of man towards men, and his relation towards God, because it is upon these subjects that instruction is most needed.

The book of Proverbs has been described as containing "the laws or heaven for life on earth." One writer speaks of it as "the book of divine commonsense—that is, a book of instruction concerning behaviour in the common transactions of life—in which the thought of God and his continual presence holds the chief place." No mention is made of the mere ceremonialism of religion; it is a book of practical Godliness.

Verses 20—21: See (1) *Who speaks?*—"Wisdom," not a mere attribute, but a person. The words were written by Solomon, but a greater than Solomon is here. To none but the son of God can the description of wisdom in chapter viii. apply (see 1 Cor. i. 24). Who would despise a message from such a speaker? (2) *How?* "Crieth," "uttereth the voice." It is the voice of One who means to be heard, whose message is evidently of supreme moment. It is spoken in loud piercing tones so that none may fail to hear, and is repeated with great urgency. (3) *Where?* See 20, 21 R.V. The most public places were chosen, where the crowd would most surely be found. Wisdom's method of reaching the masses was by going to them. Every part of the city is a place of temptation; therefore the message is needed to give warning and direction.

Verses 22, 23. Three kinds of persons are addressed:—*The simple* are those "whose leading characteristic is the absence of good rather than positive activity in evil."—*Arnot.* They are thoughtless, inconsiderate, ignorant, therefore become an easy prey to those who would tempt them to sin. *Scorners* are considerably advanced upon the course of evil. They have learned to scoff at and deride the counsels of wisdom. The habit of scorning has become a sort of luxury; they love it, and are unwilling to forsake it. *Fools*—the term is applicable to both the other two; but in its deepest meaning it describes those who "are hardened, obstinate, perverse, hating the knowledge they have rejected"—*Plumptre.* Wisdom's message to these is not one of severe denunciation, but of earnest entreaty, accompanied by rich promise (23). *Turn you*—that is, in Gospel language, repent. Now, the face is from God and towards evil; to repent is to turn the face from evil and towards God. All the reproofs of Scripture are designed to lead to this. *My Spirit* and *my words*—both are promised, the first to make the turning possible. He who commands repentance also gives it (Acts v. 31): and, next, to satisfy the heart-longings of those who do return. Compare this word with Jno. vii. 37-39. Do not overlook the *union* of Spirit and Word. They are inseparable. The Word is the chariot in which the Spirit rides to his victories:—the Spirit is the power by which the letter of the Word is made living and life-giving.

Verses 24—31.—The *call* was enforced by the *outstretched* hand to help, to impart a blessing, to entreat. When men have been guilty of rejecting such appeals, then follow these solemn words of warning. *How terrible* is the judgment! *How hopeless* it is! Wisdom, from whom alone help could have come, is as one that laughs and mocks. May they not appeal to Him? Yes, *now* if they will (Isa. lv. 6), but not then (Luke xiii. 24—29). And, most of all, it is *self-caused* (29—31). It is no arbitrary infliction, but the deliberate choice of the men themselves. They reap as they sowed (Gal. vi. 7) Sin is hell in the germ; hell is sin in the fruit. He who would escape judgment in the future must avoid sin, and heed the counsels of Wisdom in the present.

Verses 32, 33.—The two courses are here presented to us. Against the one we are warned (32). The wicked may have some prosperity, but even their prosperity shall become their destruction. "What is the value of this estate?" said one, pointing to a fine mansion surrounded by fair and fertile fields. "I do not know its present value," was the reply, "but it cost its late possessor his soul. He began business life as a professed disciple of Jesus; as he prospered and grew rich the cares of this world choked the word. Just before he died he said: 'My prosperity has been my ruin.'" Against this are placed the safety and rest, for time and for eternity, of the man who heeds the voice of Wisdom (33). One of these two courses is ours—which?

THE SALVATION ARMY IN INDIA.

By COMMISSIONER BOOTH-TUCKER.

We have now in India 111 corps or central stations, 186 outposts or sub-stations, eight training homes for the reception and preparation of native officers, three rescue homes, two prison-gate homes, one labour bureau, and a farm colony, consisting of 556 acres of land, besides five homes of rest for sick officers and several elementary schools for our converts and their children. The work is largely self-supporting, and contributions from England, which only amounted last year to about £5000, are devoted especially to homes of rest, sick furloughs of English officers, training of natives, and building of barracks. These last are urgently asked for in view of the late rapid advances, and if our friends would remember that they cost only from £3 in the case of temporary palm-leaf structures to about £15 or £30 in the case of more substantial buildings, we are sure they would be encouraged to help. The converts in each case contribute freely land, material, money, food, or labour.

The condition of my dear wife's health rendering it impossible for us to return at present to India, we are nevertheless privileged as far as possible to direct the Army's operations there, and we only wish it were in our power so to carry its burdens and voice its needs as to obtain all that financial assistance which would ensure the most rapid advance. Not able to go ourselves, however, it has been a joy to us that our dear sister, Miss Lucy Booth, has taken these nations on her heart. She sailed for India last year, and her letters are brimful of love, and hope, and faith for the people. True in years she may be but "a stripling," yet already it is evident that David's God is with her!

The report for the year, entitled *A Handful of Corn*, is full of thrilling interest. It has been penned by one of our English officers, who, previously to joining us, had laboured for some years as a missionary in Orissa. From it we select the following items:—

C. B.—a Roman Catholic of French extraction, a drunkard, and a jail-bird, going to such excesses that he had to leave his island home, came to us destitute and helpless; has got saved, and for some months has held a position of trust as one of the staff of workers on the Labour Yard.

A Parsee, who ran away from his country, lived a wild life, and became a Roman Catholic, came to us as a last resource, professed to get saved, and obtained a situation of responsibility.

A French Roman Catholic, a Mohammedan, and a Eurasian, sworn in as soldiers at one meeting.

Two high-born Jaffna Tamil ladies, who used to decorate themselves with costly jewellery, now wear S. A. uniform, their mother also having found salvation.

One convert, who used to spend Rs. 10 a month on drink, now banks that amount, besides donating the Army handsomely.

A Hindu walks eight miles to get salvation.

A young man who has spent some reckless years in Burmah, gets soundly converted.

A captain stays at a house and wins three of the inmates over to Christ.

One city corps reports: We have two fine Brahmin cadets, recent converts.

Four of the stoutest drunkards in a certain town saved during a series of special meetings.

A backslider who in his wild days spent thousands of pounds in drink and sin, now rejoices in the blessing of holiness.

A Sivite belonging to a theatrical company, decides and testifies for Christ.

A slave to drink and a terror to his family, saved and kept for nine months, and can pass any liquor shop, and has been the means of leading his whole family to Christ.

A rich Hindu comes, like Nicodemus in a quiet way, reads the Bible, seeks and obtains the forgiveness of sins.

A Mohammedan speaking four or five languages, for years a secret disciple, won at last and becomes a cadet.

A pariah, saved at a poor, small corps where there is plenty of rowdyism, is now an officer.

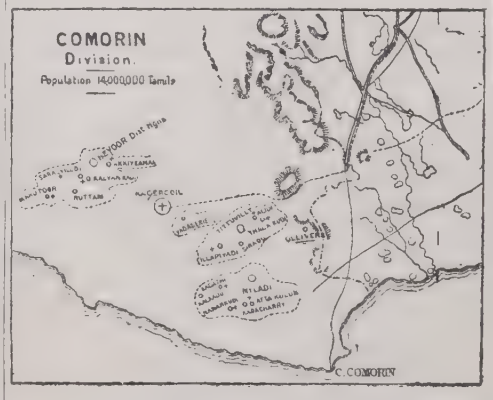
A Mohammedan gharry-walla, once a fierce persecutor, now helps to roll the old chariot along.

The son of a Hindu merchant, through much persecution and suffering, fought his way up to the rank of officer.



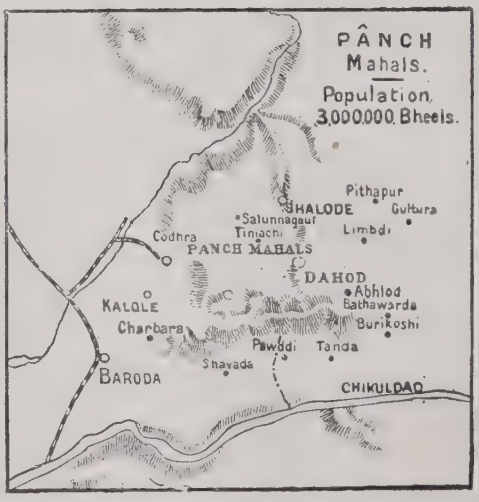
A young Gordon Highlander finds the light in a S.A. officers' quarters, and a sick sailor is saved in the hospital.

A prodigal wanderer, fourteen years an exile from home and friends, is drawn by the happy rejoicing crowd to the barracks where he finds peace



and pardon, and leaves this land to gladden the hearts of the sorrowing ones at home with his presence.

Since the issue of this report, however, still more remarkable intelligence has reached us. A cablegram bears the gladdening news that during the



last week in March, as the result of a special effort which had been put forth during the month, no fewer than 9700 professed conversions had been recorded. To some these numbers may appear almost incredible. But it has long been the opinion of our most experienced missionaries that when India accepts Christianity she will do so *en masse*.

Will contributors to the Salvation Army please note that all contributions for India or any of the various branches of the work should be addressed to the Financial Secretary, 101, Queen Victoria-street, London, E.C., and the particular fund for which the subscriptions are intended should be specified?

MAJOR WHITTLE AT WOOLWICH.

Sunday last was a high day with us at Woolwich. Major Whittle was announced to preach in the afternoon and evening in the Drill Hall, and those who believe that "Christianity is played out" must have had an unpleasant awakening. In the afternoon when Major Whittle commenced his address every chair was filled, at least 2,200, and in the evening the hall was packed before the hour to begin. It was a grand sight to see over 2,500 people assembled to hear the old old story, and a splendid testimony to the value of the previous visits of Major Whittle. He can never be forgotten by us; many owe to him the greatest debt they can owe to another, for it was through his ministry they received life eternal.

His text in the afternoon was "Jesus Christ, the same yesterday, to-day, and for ever." He said: "I come to you with the same message which I delivered in 1884 and in 1890. Many things have changed since then. Some of the friends who were with me in 1890 are not here to-day. All things change here, but He is the same." Then he earnestly and tenderly entreated us to trust the unchanging Christ. It was a word fitly spoken.

The evening sermon was, however, the most impressive. He took for his text John's definition of God, "God is love," and before he had finished one felt everybody must believe it. The word seemed to descend like dew upon the hearts of the multitude. At the close twenty-four expressed a desire "to know and believe the love that God hath to us," and there were others the Major did not see, and many more we believe whom God alone could see. The day will declare it.

Miss Whittle's singing was a splendid auxiliary to the preaching. I have heard most of the singers, and place Miss Whittle among the very best. The music is now thrilling my soul as I write:—

"Though your sins be as scarlet,
They shall be as white as snow."

J. Wilson.

MESSRS. McNEILL AND BURKE.

These brethren began a mission in Cork on Sunday, April 2, and brought it to a close on Friday evening last. Two meetings were held each day, except Monday and Saturday. Four of the afternoon meetings each week took place in the Assembly Rooms, South Mall, which is convenient for the merchants and business men, whilst all the other meetings were held in the spacious circus in King-street.

To describe these meetings with accuracy would be almost impossible. The attendance was large from the first, and continued to increase day by day. The circus at the last meeting was filled in every available spot. Every grade of society was more or less reached. In the same meeting there were present the rich man and the beggar; the merchant and the shop assistant; the student from college and the corner-boy; the Roman Catholic and the Protestant. These all listened with attention, and it is hoped with profit to the Gospel preached so graphically and earnestly by Mr. McNeill. The spirit and power of truth which pervaded the mission were Pentecostal. There is no doubt that many were brought to a knowledge of the truth, and certainly those who had already believed were quickened and very much blest. Every congregation in Cork in some measure has received a spiritual impetus by means of Mr. McNeill's labours amongst us. The feeling is fairly general, and by some strongly expressed that Mr. McNeill should return as soon as may be to do the Master's work amongst us.

All the ministers of the Presbyterian, Methodist, Baptist, and Congregational churches co-operated with Mr. McNeill, and several of the Evangelical ministers of the Church of Ireland attended and took part in the meetings. Mr. J. A. Bailey, of the Y.M.C.A., conducted a prayer meeting at noon each day the last week of the mission, which many attended. We wish Mr. McNeill and his colleague, Mr. Burke, much blessing and success in their work.

Carpus

The Late MR. HENRY REED,

OF TASMANIA.

THE great family of God includes rich and poor, learned and unlearned, some whose lives are an incessant and visible effort on behalf of their fellows, others whose task it is quietly to "watch and pray" away from public view. Our portrait this week outlines the features of a "man greatly beloved," who is no longer with us, but who during many years toiled in the cause of Christ, and heartily encouraged the devotion and exertions of others. His life was eventful in a high degree. Though for a time he earnestly served sin and Satan, during the greater part of his career he hungered for "a closer walk with God," and sought by all means in his power to promote his glory in the earth.



Henry Reed was born at Doncaster in 1806. His father died when he was but five years old, leaving him to the care of a godly and intelligent mother. At the age of thirteen, he entered a merchant's office in Hull, and served his apprenticeship there. In 1826, he sailed for Tasmania, then known as Van Diemen's Land, which had recently been severed from New South Wales, and constituted a distinct colony under the British Crown. For a good many years Tasmania had been a penal settlement, and immigrants who penetrated the island did so at the risk of being robbed and murdered by exasperated natives or escaped convicts.

Arrived in the colony, the young man obtained a situation as clerk in a business house at Launceston. A war of extermination was going on against the blacks, and settlers were kept in a state of terror by bushrangers—criminals wandering at large, and armed for desperate work. Mr. Reed passed through striking adventures, and experienced some hairbreadth escapes during the earlier years of his residence in the colony; none of these however, caused him to think seriously of eternal things. In 1831, having occasion to return to England, he sailed in a vessel called the *Bombay*. It was the middle of winter, and, when off Cape Horn, in a climate so cold that two men lost their lives through the frost, a heavy gale was encountered, with high seas. When the ship became helpless, and was expected momentarily to be engulfed, the wayward passenger was humbled in the presence of God and pleaded for mercy as a sinner. Telling the story afterwards, Mr. Reed said:

It was during that night that God met with me. I went down into my cabin without any thought of eternity or my soul; but when I had shut the door, and was alone, in a moment my whole life appeared to pass in review before me. Things that I had forgotten came vividly to my mind; events that had transpired long before, and had apparently been blotted out of the book of remembrance, came back with wonderful vividness. I saw all the mercies and all the deliverances; and when I saw them, how astonished I was at the ingratitude of the wretch who had been watched over by that loving God, and had not even thanked Him! I saw now that it was God who had delivered me from shipwreck, and bushrangers, and natives, and sickness, and venomous reptiles (for I was badly stung by a scorpion), and for the first time in my life I realised in that cabin that there was a God. I professedly believed it before, but had never known it, never realised it.

Mr. Reed afterwards saw that God was drawing him to Himself in answer to his mother's prayers, and he remembered her solemn words:—"Henry, I always felt that I had hold of thee, however distant; for I was conscious that I had hold of God, and that God had hold of thee." Conviction of sin was ever present with him, and the fear of death. In this state of mind he arrived in England, and in a few months, having married in the meantime, he returned to Tasmania, determining with all his might to serve God. He found sin and iniquity rampant in the colony, and concluded that he should never be able to find rest for his soul amid such surroundings. So he determined to return to England, in order to seek peace with God.

Accordingly he bought a ship, choosing a crew and captain who were to be absolutely under his command; and, forbidding swearing on board, he induced the men to attend religious services, and again started for the homeland. They had not been long at sea when Mr. Reed discovered that the captain had allowed the chronometer to run down; in fact he was quite unfit for the post he was occupying. Retiring from his position, the man yielded the command into the hands of Mr. Reed, who, steering by lunars, brought the vessel home in good time. He had no nautical education, but the voyages in those days being tedious, he had employed his time in observations and practised the use of the sextant.

On landing in England, he took a house in Regent's Park, and wandered about from church to church, seeking rest for his soul. Then it was made clear to him that he had done wrong in leaving Tasmania to seek God, and so back he went, having literally circumnavigated the globe in his anxious desire to find peace! Not by works was he to find God or to please Him. Gradually light penetrated his mind, revealing the love of God to sinners, but with it there was much doubt and fear. At length his health became impaired with continual fasting, and long seasons of prayer. He has described this period thus:

I commenced reading the Bible on my knees, weeping and praying, and crying to God as I read it. I prayed until large sores formed on my knees, and I had then to lean against the wall, and there cry out to God for mercy. I came to the conclusion that it was his will that I should have what my heart longed for—the witness of the Spirit to the fact that I was "born of God." I sought also for this assurance by signs. . .

One night I rose and left the house to meet two converted convicts in a schoolroom, for several at this time had got awakened and been saved. During that night, between two and three o'clock, while in prayer to God for light, I had such a view that it is "by grace we are saved," grace—free, unmerited, "without money and without price"; and that I must have no secret trust in my fastings, prayers, or tears, in sufferings of body, in having forsaken all, gone round the world and been persecuted; there must be no dependence in any or all of these things: but I must go naked, helpless, and having nothing, and look to Jesus for all. I saw it, I looked, and I lived! Christ took possession of this poor, weary, troubled heart. The storms had come, but I found Him not in them; the fire had passed over me, but I found Him not in the fire; but when "the still small voice" came, then I wept for joy; and I have never since had even a temptation to doubt the reality of the work then wrought in my soul by the Holy Spirit. I could now praise God, and say, "Father, Father; my Father!"

After this his career became a very remarkable one. In the midst of abounding depravity and wickedness, a grand work of conversion commenced amongst the most abandoned men, both convicts and settlers. Mr. Reed visited men who were condemned to

death for murder, on one occasion spending the last night with seven of them. Amongst such characters the grace of God was manifested in mighty power, and glorious were the testimonies of some, ere they passed away on the scaffold. There are still living in Tasmania old men and women who, in those early days, were brought to the light. Having found rest and peace, Mr. Reed joined himself to the Lord's people, becoming, in 1835, a member of the Wesleyan Church, in whose mission work in the South Seas he had come to take a warm interest. For several years he was earnestly engaged in work for God in the colony, often walking twenty miles on a Sunday, and preaching three times. His exertions brought forth abundant fruit, the people declaring that "if Mr. Reed were to preach on the mountain top he would get a congregation." The secret was, the people believed in him; he lived what he preached, and knew how to deal with the souls of men, as well as negotiate in worldly concerns.

We find him in England again in the year 1840, but he only remained a short time. Coming again in 1848, for the last time, he remained over twenty-five years. He lived a good while in Yorkshire, where he preached with much power and success. Afterwards he resided in London for a few years, and when settled at Tunbridge Wells, where his house and grounds there were used in various ways in the Master's service. In a summer trip to Scotland in 1868 he was the means of a blessed work in Fifeshire. Then the Lord led him to Harrogate, where a very remarkable revival took place from the year 1870 to 1873, when the call came to him once more to "arise and depart" to the Antipodes.

An excellent man of business, Mr. Reed was also possessed of indomitable energy and unflinching courage; and his zeal for God and the well-being of souls made him a marvellous instrument of blessing wherever he went. Among his greatest friends in later days must be mentioned Rev. William Taylor, of California (now Bishop Taylor of Africa), whose work he followed with deep interest, helping him largely out of his ample means. In one of his books Mr. Taylor has related this incident:—While on voyage with his family in 1840, Mr. Reed stayed at Capetown, when a terrible outbreak of small-pox occurred, communicated by a slaver which had been captured and brought into the harbour. So great was the panic that all business was pretty well suspended, except that of doctors, nurses, undertakers, and grave-diggers. Two pious soldiers waited on him one day to inform him that hundreds of patients were dying, spiritually uncared-for, in an extemporised hospital outside the town; would he come and visit them and tell them of Jesus the Saviour? At first the keeper of the boarding house where he was staying remonstrated with him for venturing to go into the midst of infection, with the risk of bringing it amongst his family and household. Nothing daunted, but in simple faith, Mr. Reed took up the work, and spent his time in going through the wards of the great hospital, until the epidemic abated. The house he stayed in was one of the few that escaped all infection!

Mr. Reed devoted himself to helping forward the Lord's work among the Wesleyans specially, whilst he took also much interest in General Booth's work, the China Inland Mission, and other evangelistic operations conducted on what he considered to be the simple lines of faith in God and prayer. He was intensely opposed to all the modern methods of raising money, such as bazaars, raffles, concerts, entertainments, and again and again his voice and pen were employed in denouncing these, and in exhorting his brethren to abstain from them, and betake themselves to waiting on God. He also had a great abhorrence of debt, and could not bear to hear of Christian men being in debt, nor of churches being involved. He gave large sums privately to free both persons and institutions from debt, on the understanding that such would never again be permitted. To him the Wesleyans are greatly indebted for many buildings which he enabled them to erect for the Lord's work, either providing the site or the building; but in every case his contribution was given on the stipulation that no debt was to be incurred—that the work should remain unfinished rather than there should be an overdraft at the bank.

His care for the Lord's poor was another special feature of his character. During a time of great distress in the East of London he wrote to a friend labouring there to "see that every godly person was clothed and fed," and he went himself to see how many such there were of that class. It was a surprise to the visitors to find, amid all the deep distress, how few there were of the really godly needing help; in fact, it was a long time before the first £100 was disposed of, so sure is the Scripture promise of God's gracious care of his people. Not that Mr. Reed restricted his charity to this class. His soul was too big for any strait-jacket that sects or creeds could make. On grounds of humanity he gave to the needy everywhere and always in their privations, however foolish and wicked.

Tunbridge Wells and Harrogate were the places in England in which he chiefly resided. In the former his large house with beautiful grounds known as Dunorlan,* was the resort of many a wearied worker, and also a place where large gatherings were held of the East-end poor, who were invited to spend their annual outing in those beautiful surroundings. Spiritual refreshment was as much expected on these occasions as purely physical recreation; and many were the times of blessing granted to these poor of the earth, as they listened to his burning words of love and sympathy. In his home in Harrogate a great work was done for the Lord, both among residents and visitors, and by and by hundreds will greet him in the glory as the one used of God to lead them into the light.

Mr. Reed was a champion of the cause of the Lord's Day, maintaining that the Golden Rule alone should lead Christians not to use public conveyances on the Day of Rest. His interest in, and love for, foreign missions was manifested in many ways. In 1874 he became acquainted with the needs of New Guinea, and was practically the father of the mission started by the Wesleyans under the lead of Mr. Brown, supporting the first band of missionaries, and supplying them with a steamer, named after himself, without which they would have been unable with safety to prosecute their work.

Thus God used his servant to spread the knowledge of his truth in many ways and in many lands, the fruit of which remains to this day, whilst numbers whom he led into the light are still bearing witness to others. In 1873, as already intimated, he finally returned to Tasmania with his family. The following day found him in the open air preaching the Gospel; afterwards the Lord opened the way for a mission work especially amongst the poor in the lowest part of the town. It was first commenced in a public-house which Mr. Reed purchased; the work grew rapidly, numbers were saved, and a new building had to be put up to accommodate the growing congregation; this too was soon found too small. There now stands the largest church in Launceston, as the memorial of his work, with a large membership, and a steady stream of blessing overflowing to the town and neighbourhood through it.

In 1880 his health failed, and it became clear that his days of active service were numbered. The closing months of his life were times of wonderful manifestation of the presence and glory of God. His room was as the ante-chamber of Heaven, and his words, amid acute suffering, were full of the Lord whom he loved and served so faithfully. On August 20, 1880, he wrote his dying testimony, in which he bore witness once more to the fundamental truths of the Gospel, the necessity for personal holiness of life, together with a protest against all worldliness and unsound doctrine, and the modern practices of raising money for the Lord's work, as well as the desecration of the Lord's Day. On October 10 he entered into rest, in his home, Mount Pleasant, Launceston, and his remains await the morning of resurrection in the mausoleum erected in a lovely corner of the grounds. "Devout men carried him to his burial, and made great lamentation over him."

* Hence the name of his booklets, "The Dunorlan Tracts," four in number, largely made up of biographical matter, entitled, Christ is All, Incidents in an Eventful Life, "Be Filled with the Spirit," and Closing Experiences in an Eventful Life. (6d. the set, post free. *Morgan & Scott*).

A MISSION TO CILICIA.

Writing from Narash, *viâ* Alexandretta, Asia Minor, March 15, Rev. Krikor Behesnilian, of the Tarsus Bible Teaching Mission, describes in part a missionary tour he has made through Cilicia. On his return from London to his native country he visited Messina, the port of Tarsus. If the people of Messina are to be evangelised it must be (says the writer) through the instrumentality of an educational institution. The Protestant pastor is an aged and experienced person. He preaches on Sabbath days and visits houses and shops on week days. If a Christian and zealous teacher should accompany him the work will further progress in Mersina.

At Tarsus Mr. Behesnilian stayed about ten days, during which he took week-day evening and Sabbath-day services. He also had several meetings in connection with the St. Paul's Institute. The Sabbath-schools carried on in connection with the Institute are very promising. There are about thirty young men and boys at the day-school. Most of them are earnest Christians and zealous in their studies. The work of God at Tarsus is making progress through the instrumentality of the institute. The young men, who come from several parts of Cilicia, obtain education there, and on their return home during summer vacation preach in their towns and villages.

The hon. secretary of the Tarsus Mission is Mr. C. Perrott, 10, Essex-road, Watford, Herts.

CAPE GENERAL MISSION.

It is just four years ago since our mission was founded, on the basis of work begun in the colony by Mrs. Osborn-Howe, and in response to a request made to Mr. Spencer Walton that he would settle in South Africa, God having unmistakably owned his evangelistic tour in blessing numbers of souls.

Now we have a spacious hall in Cape Town, a large book-room, and several branch meeting places. The four years have rapidly passed away, during which trial has been experienced and wisdom gained; to-day, looking back and around, our hearts go up in praise and thankfulness to God for the wonderful way He has led, and the abundant success He has given.

Two of our party have been promoted to glory—Mrs. Spencer Walton and Mr. Malcomson; two have returned; one has gone to labour in China. Yet we number over fifty missionaries and workers, paid and honorary, whose lives are wholly given up to work for God in the Cape General Mission. The colonial branches have been signally owned of God, bringing definite blessing to some of our most earnest workers. The soldiers, sailors, policemen, postmen, railway-men, have all been cared for, whilst the slum work has not been neglected. Crowds have been addressed Sabbath by Sabbath in the open air, Malays taught in Sunday-school, and drunkards sought and reclaimed. A band of seven nurses, under the superintendence of a sister, are fully engaged in ministering to the sick.

But it is the heathen of this darkest Africa, 200,000,000 of whom are unevangelised, that we are seeking more than ever to reach; already we have laboured, by God's grace, to establish the following stations:—Bethany (in memory of the late Mrs. Spencer Walton), in Swaziland, surrounded by over 50,000 Swazies. Barberton, in the north of Swazieland. Basutoland, where we support several native evangelists in connection with the excellent French Protestant mission. Kimberley, the great diamond centre, with its compounds, in which are thousands of raw heathen representing many tribes, who came far away from the Zambesi. Pretoria, the seat of the Government of the Transvaal, where we do both European and native work. The Transkei, where we have two mounted missionaries. Vryheid, in the Transvaal, where our station was started in memory of the late C. H. Spurgeon. Johannesburg, the great gold centre, destined to be the London of South Africa, has been the sphere of labour for some months, and if the means are forthcoming we hope to extend our efforts there. The gathering of all nationalities, the hurtful temptations of wealth, and the increasing employment of native labour in the mines, make this a most important centre.

So many of our workers have devoted themselves to missionary labour in Swazieland, that we have decided to make Pretoria our training home where they may learn Zulu. We have a missionary there who will teach Zulu, and in the night school for the natives our workers will have constant and golden opportunities to master the language. We cannot over-rate the importance of this new arrangement. Five hundred pounds spent there would be better than two thousand spent on training at home. Through the generosity of a friend there who has built us a hall, we have good accommodation for meetings, but for our deaconesses we must build rooms. May the Lord lay this pressing need upon the hearts of dear ones in England.

While directing the holy zeal of our beloved workers into this channel, we desire to use more than ever native agency, because of the better facility these converted Africans have in making known in their own language the Gospel, and the greater ease with which they endure the climate. We have already four or five Zulu evangelists, and others desiring service. Our last enrolled helper, Philip, has a splendid opening in the Transvaal, about 120 miles north of Pretoria. When up in Pretoria I saw Philip, and questioned him about his conversion, and about his field of labour. He told us there is one great chief with 10,000 followers who has actually invited him to settle there. When asked, did they know anything of God, he replied, "Nothing." Were there any witch doctors there? "Plenty," he said. Did I listen to these answers lightly? No, surely; and oh, how will our friends in England regard this statement? Do they know what it means "without God," and yet "with demons"?

I have returned with our director from this long journey of 2000 miles there and back, and I have seen heathenism face to face—in their miserable huts by the rail line, in their locations, their kraals, by the evening fire seated in their blankets round their kettle, or in the hot sunshine trudging on the veldt, the women carrying their babes tied to their backs, or through the streets, the wives carrying loads as the lord and master saunters along, grandly using his white umbrella to shade himself from the glaring sun.

Two things surprise me now that I am in Africa—the vastness of the work, and the feebleness of the effort put forth by God's people at home to send the means to do it.

Never shall I forget the joy I had in giving my first address to these sons of night; speaking through an interpreter, I asked if any would like to be prayed for. One young man rose, and then prayed for himself. Oh! what a prayer! "Great God, who made me, I thank Thee for the favour of coming to a place where Thy Word is preached. I come with a great burden of sin." Before we left, he had lost his load at the cross.

Many in England want to come to share our joy, but they have not the means. Mr. Arthur Mercer, 2, Berkeley-terrace, Wimbledon, will give all information.

Walter Searle, Secretary.

FROM HERMANN WARSZAWIAK.

It has encouraged me many a time to see the sincere interest of many of the readers of The Christian in our work for the Jews here. Since my return to New York with my beloved wife, God has been remarkably blessing our work. I have only held since my return fifteen so-called "chief meetings," which are held every Saturday afternoon from two to six o'clock; but each of them has been, as ever before, well attended by our Hebrew brethren and sisters, the largest being attended by 1040 and the smallest by 515 (with the exception of one Saturday afternoon, when we had only 385 Jews listening to the preaching of the Word, the weather being very stormy that day).

The desire amongst a large part of the 250,000 Jews here to know the truth concerning Jesus the Messiah is, indeed, extraordinary. The daily newspapers of our city have been awakened by our work for the Jews, and notices are to be found now and again in almost every paper of the city.

The Christian people here are realising how great is the demand for the "glorious Gospel of Christ" among our Jewish brethren of all classes, and have thus started several other Hebrew missions right in the neighbourhood of the "De Witt Memorial Church," where I am still preaching, until God shall enable us to build the proposed "Christ's Synagogue," for which about £14,000 is still needed. I am now trying to unite all the Jewish workers of this city in one union and fellowship, and I enclose you a copy of a letter I sent out to everyone of them just a few days ago. My prayer is that I may succeed:—

65, Avenue D, New York, March 9, 1893.

Dear Brother and Fellow-worker in the Gospel of Christ,—Knowing your true interest in our dear Jewish brethren, and earnest efforts to bring them to the knowledge of the truth of our dear Lord Jesus Christ, I beg to invite you to attend a meeting of all the Jewish missionaries in New York, as well as some others who are interested in the cause of Israel, where we may, by mutual conference and prayer, devise methods of work that shall be helpful in our labours among God's people in this city. This meeting will be held in the parlour of our "Home for Persecuted Christian Jews and Enquirers," at 65, Avenue D, *on the first Monday of April, at 2 p.m. precisely.*

Its object will be to talk over Jewish work in general, as well as our mutual help, and prayer for God's blessing on the work in which we all are so deeply interested.

Your fellow-workers, whom I do not know individually, are, of course, invited with you, as we seek *to bring all the workers together.* I myself, if time will permit (or my brother and assistant worker, Mr. Jas. K. Cruickshank), will call on you meantime to converse with you particularly on the subject, and to assure you that we only desire to acquire by this more love and friendship among ourselves, as well as to seek the outpouring of God's Holy Spirit on the work so dear to the hearts of us all, which I think you realise the need of as well as I.

Sincerely yours,
Hermann Warszawiak.

For the last two months I have held every Saturday afternoon, at the close of the preaching, a regular "inquiry meeting" in the Christian Endeavour Hall next to our church, and, glory be to the Lord, this has proved to be of the greatest blessing of every effort we have tried. Hundreds of anxious souls have come in; the meeting lasts for more than an hour, and is chiefly for testimony, praise, and prayer. Everyone who speaks in our "inquiry meeting" has to urge the hearers to decide for Christ, and above anything speak of the way of salvation as clearly and plainly as possible. As a result a great many have become believers in the truth as it is in our blessed Lord Jesus, and only last week I was asked to receive twenty-three Israelites by baptism. Several "Masters in Israel" have also been recently communicating with me, telling me of their conviction that the "Nazarene Jew"—Jesus—was indeed Israel's Messiah.

The work of the distribution of New Testaments, which our beloved brother Wilkinson has put into my hands for this side of the Atlantic, is also blessed of God indeed. During the past year we have distributed in our city and neighbourhood nearly 10,000 Hebrew New Testaments, and about 45,000 Gospels in Judeo-German. For every copy we have given away, we have "a ticket of receipt," with the receiver's full name and address, so that afterwards we may visit these people and instruct them in the truth. We also stamp a notice on each copy that "this Gospel is preached every night and Saturday afternoons in the De Witt Memorial Church, 280, Rivington-street." This year brother Wilkinson has sent me 5000 copies of the New Testament and 25,000 Gospels, to be distributed all over the States, and I hope that ere six months will have passed not a single copy will be left.

Our people are very anxious to unite as a congregation when "Christ's Synagogue" will be built (D.V.); and we have commenced to learn the singing of psalms and hymns in our meetings. A choir of twenty-four Jewish children regularly sings at our meetings, and this makes a great impression on the audiences.

Mrs. Warszawiak is a great help to my work, and I am praising the Lord from all my heart for the re-union, after we had been separated for six years because of Christ. But she suffers greatly on account of the loss of our dear children for the sake of the Redeemer we have accepted. Will you not remember us in prayer from time to time?

Hermann Warszawiak.

65, *Avenue D, New York City.*

DEACONESSES AT TOTTENHAM.

I recently paid a visit to the Deaconesses' Institution. One of the sisters conducted me over the building, pleasantly situated on Tottenham-green. The wards are lofty, light, and airy, and bright with flowers and many texts, and there is a tone of cheerfulness and pleasantness about all the arrangements.

Some of the rooms are for private patients. In one of these I saw a lady who had been there for sixteen months, after an accident. She looked very happy, and said it was "more a home than an hospital." In another room I saw a young woman who had undergone an operation very successfully, having "left it all to the Lord," as she said, and the doctor's testimony was that her Christian calmness was a great help to her recovery.

In another room lay a young man, with a "cradle" to raise the bedclothes from his suffering limbs. He had been in the hospital several months and could not move, but spoke unmurmuringly of the sad trial "which had blighted his earthly life." Everywhere there was the same tone of cheerful resignation; and the brightness of the sisters in charge seemed to impart itself to the patients.

There were many patients in the free wards, and all looked equally well cared-for. I was specially interested in one room set apart for services and prayer meetings to which visitors are invited with the patients.

I was sorry to learn that some of the wards are unoccupied from want of funds. Such an institution should be widely known and well supported, and I feel sure if some could visit the hospital and see it as I have seen it, they would gladly help; and many sufferers would avail themselves of an institution whose arrangements are so homelike and whose officers are so Christ-like. A. E. G.

IF WE WOULD KEEP ENGLAND in any sense at the head of the nations as the country of free institutions, of willing loyalty, of strong family ties, above all of a pure and enlightened faith, we must look to our homes and our children.—*Dean Vaughan.*

Y.M.C.A. EXTENSION.—III.

Stormy weather and a tempestuous sea rendering it perilous to attempt a landing at Jaffa, together with the earnest entreaty of the workers that he would remain longer with them, combined to prolong Mr. Holmes's stay at Alexandria. The newly-formed association there commenced its career amid rumours of war, a regiment of British soldiers having just disembarked to strengthen the garrison, in consequence of the political disturbance created by the Khedive's action in the appointment of ministers without previous reference to the British Government.

JAFFA

was reached on January 30. Mr. Holmes's fellow-passengers from Port Said thither included Bishop Smythies, of Zanzibar, and several other Christian ministers, all bound for Jerusalem. The greater proportion of the party, numbering upwards of thirty, mostly English, to the grief of Christian residents, evinced little regard for the Lord's Day, and continued their journey direct to Jerusalem on the Sunday afternoon.

Heavy rains had rendered the streets of Jaffa almost impassable from accumulations of mud, and macintosh and top boots were in constant requisition. On arrival Mr. Holmes learned that the old association had long since ceased to carry on its work; and during his stay he held two meetings of young men in the house of the resident missionary, the Rev. Mr. Woeters, who is pastor of the only Protestant church at Jaffa; and a third meeting at the mission house, at all of which he urged upon the young men the importance of banding themselves together for mutual help in the spiritual life and for active Christian service. Seven young men professed a desire to see the association re-formed, and a weekly meeting was organised.

JERUSALEM.

On reaching this city, Mr. Holmes went direct to the association, where he found about twenty-five young men assembled, including Arabs, Anglo-Hebrews, and English, who gave him a warm welcome. He had taken them by surprise, having arrived a day before he was expected, and thus deprived them of the pleasure of attending in a body to meet him at the station. The meeting in progress proved to be the first of a course of lectures given by a young doctor, a member of the association, upon "First Aid to the Injured." Mr. Holmes writes: "I notice here that all meetings, whether lectures or others, begin with prayer and a portion of Scripture, and conclude with prayer."

The association thus visited by Mr. Holmes—which now numbers sixty-four members—was formed by Mr. Hind-Smith during his visit to Palestine in the autumn of 1890, since which time a very valuable and useful work has been maintained. It consists of two sections, viz., Anglo-Hebrew and Arabic. At first the work was carried on in rooms kindly lent by private individuals, but in 1891 the association moved to more permanent quarters in the New Greek Buildings, which occupy a conspicuous position in Jerusalem near the Jaffa Gate. The rooms occupied, though not large, are enough for the present requirements of the work. The largest room is used for meetings and as a reading-room, while the adjacent smaller room serves for an occasional overflow and as a refreshment room. As a rendezvous for young men of different nationalities, the association helps to counteract the attractions and evil influences of the low drinking saloons which abound in its locality, while its directly religious meetings are the means of pointing the young men to Christ for life and salvation. Open-air services have been carried on by the members for a considerable time past, with very much success.

On the day after his arrival, Mr. Holmes called on the Bishop of Jerusalem, who received him most kindly, and expressed his willingness to help the work for young men, so far as he was able to be of any service thereto. Personal calls upon leading representatives of the two sections showed that an adjustment of organisation was necessary to the harmonious working of the association, and this, it is believed, through the co-operation of the missionary-secretary, has been effected.

A difficulty arose here, as at Cairo, Alexandria, and elsewhere, in regard to raising the necessary means to meet the cost of renting premises for the work. No fewer than four appeals for financial help for this object have quite recently been laid before the National Council at Exeter Hall, to which, however, it was found quite impossible to respond. The Council could only promise the workers at the centres named to make these needs known, in the hope that individuals interested in such efforts for the spiritual and moral elevation of young men will be willing to aid. Any gifts sent to Mr. Victor Buxton, treasurer of the Fund for Foreign Y.M.C.A. work at Exeter Hall, will be duly forwarded.

Correspondents have been appointed at Bethlehem and Hebron, and at the time of sending his last letter home, Mr. Holmes was on the point of visiting Nazareth, Beyrout, etc.

In another article we hope to give some particulars of the work of Mr. McCann, missionary-secretary for the Bombay Presidency.

THE NOON PRAYER MEETING.

HOLY GHOST POWER.

At the historic gathering place for prayer at noonday in Aldersgate-street, the address last Thursday was given by Major Whittle. Having taken for a text, Paul's question (Acts xix. 2), "Have ye received the Holy Ghost since ye believed?" the Major emphasised the absolute need of the Holy Ghost to the believer, not only for the reception of the new life, but for the understanding of God's revelation, for efficacy in prayer, for victory over indwelling sin, and for power in testimony and service. For the supply of this need Christ provided by his ascension and session at the Father's right hand.

Major Whittle further urged that as the result of this Holy Ghost power in the Christian, there will be separation from all that is "of the world;" and the evangelisation of the ungodly. With this Divine power moving in the heart, how easy it is to work; how impossible not to work. In this connection the speaker alluded to the service faithfully rendered by the late Mr. Thomas Stone in regular daily visitation of the patients at St. Bartholomew's Hospital for twenty-one years. He said he had been at St. Bartholomew's Hospital the previous day just to have the privilege of treading the wards where Mr. Stone had so long ministered spiritual counsel and comfort to the sick and suffering. Such a record should humble ordinary Christians, in considering what the Holy Ghost can do in helping a man to live so devoted and fruitful a life. Another timely allusion by the Major was that made to the festive meeting of Roman Catholics at the Mansion House on the preceding evening, when the Lord Mayor coupled "the Holy Father" with the Queen in proposing a toast, and described the Pope as the vicegerent of the King of kings. To one like himself, who was of Puritan descent, such a circumstance in Protestant England seemed very strange. The only remedy for the inflow of the Romish revival is the filling of true believers with Holy Ghost power.

After prayer, Miss Whittle sang with rare sweetness and power that simple but very thrilling song, "Christ is all."

THE GOSPEL IN AUSTRIA.

On Friday, Rev. Dr. Pindor gave an address on very interesting operations in which he bears an important part, at Teschen, Silesia, Austria. Having glanced at the remarkable history of Protestantism in the Province, he spoke of the poverty and devotion of his people, who support their religious institutions in addition to paying public imposts. The churches are few but very large. On Sunday morning at seven o'clock, at Teschen, the Polish service begins; at ten o'clock the German service; and at mid-day there is another Polish service. Many people come from a great distance, and in order to be in time some have to leave home as early as four o'clock in the morning.

There are twenty cemeteries within the parish, and the Gospel is preached at nearly every funeral, sometimes in rain and snow. Dr. Pindor visits about 300 sick persons in their distant homes, and inspects twenty-five schools. When he stands in the pulpit, it is before audiences of from 5000 to 6000 souls. When the Spirit of God helps him to touch their hearts and lead them to Christ,—when he sees the brightened eyes and the flowing tears, and hears expressions of gratitude,—he is fully rewarded for his arduous labours. The Protestant Poles are very fond of religious books, and Dr. Pindor has written and translated several: including Merle-d'Aubigné's "History of the Reformation," Thomas à Kempis' "De Imitatione Christi," and Baxter's "Saints' Everlasting Rest."

The people of the village of Trzyniec in some cases go to church on Sunday, after having spent all the previous night working in the iron factory. When they return home, it is in order to resume their night shift. These workmen are in a very difficult position; on the one hand Roman Catholics, and on the other Socialists, endeavour to turn them away from their faith. Occasionally services are held in this village, and as there is no suitable place, the inhabitants meet in the entry of the public schoolhouse. Occasionally about 800 persons are crowded together, standing for hours on the stairs and in the passage. The wish of these poor people is to have a church of their own. For this purpose they set aside one day's wages at the end of every month. In this way, being assisted by their neighbours, they have already collected a fund of £1000. But they need much more, because large churches are necessary in manufacturing districts.

RABBI LICHTENSTEIN AND MR. BARON.

During the present week a series of addresses is being given by Rev. David Baron. On Monday, under the title "A Testimony Meeting in the Cave of Adullam," Mr. Baron put Psa. xxxiv. alongside of 1 Samuel xxi., and expounded the psalm as David's testimony borne at a meeting held in the cave—a meeting at which various men who had gathered round him narrated instances of God's protecting care. Looked at from this point of view, this psalm, which has cheered and helped thousands of God's choicest saints, was found once more to be full of precious meaning.

Rabbi Lichtenstein, who was present, followed in a brief address (interpreted by Mr. Baron), introducing himself as a Jew not merely after the flesh, but after the spirit. Referring to Jesus under the figure of the "Star out of Jacob," he spoke of the cradle at Bethlehem, the cross of Calvary, the empty tomb, the resurrection and coming again of Jesus, the Lamb of God. The venerable Rabbi pleaded earnestly for much prayer on behalf of his people and his own work among them.

NORTH AFRICA MISSION.

Dear Sir,—It will be gratifying to the many friends who so kindly came to the help of Mr. Patrick, in response to his letter in The Christian, to know that the whole of the amount he needed was forthcoming by the date it was required, and also a goodly sum was sent in towards the erection of a permanent building. For this prompt and generous response we praise God.

Mr. E. H. Glenny is at present visiting the stations of the Mission in Algeria and Tunis. On his return he will be able to give particulars of the condition of things in those lands. I would now like to lay before them a few facts regarding the Mission, which call for prayer and practical effort.

When the Mission was extended to Egypt in the autumn of last year, we confidently expected that a warm interest would be taken in the spiritual condition of the five or six millions of souls inhabiting the Delta, who are now practically British subjects, and that this branch of the work would be self-supporting. It has not, however, evoked such a generous response as we anticipated, and the funds of the Egypt branch threaten to show a deficiency of considerably over £100, unless further help is speedily sent in.

The Tulloch Memorial Hospital has now a goodly number of "beds" provided for, through the kindness of Christian friends in England; but money is still needed for the expenses of the medical work, which is, to some extent, overdrawn.

The general fund of the Mission is, however, in the greatest need of help, for while many special objects are liberally sustained, the receipts for this are altogether inadequate to meet the many calls which are constantly being made upon it.

We estimate that to send out further supplies to the missionaries for their personal support, and also for expenses of rent, etc, both of which are much needed to meet the various home claims, and to provide for the overdrafts on the "Egypt" and "Hospital" funds, something like £500 is required to close the current year.

I commend these facts to the prayerful consideration of the Lord's people.

Yours in his service,

Wm. T. F[illegible]t, Assist. Secretary N.A.M.

THE OPEN-AIR MISSION.

The fortieth annual meeting of this Mission was held on Thursday evening in Exeter Hall. As might be expected, the whole proceedings were chastened and toned by a sense of double loss, inasmuch as during the past year the two men most closely and constantly associated with the revival of the practice of open-air preaching in this land have been called to their rest—Mr. John MacGregor (Rob Roy) and Mr. Gawin Kirkham.

Lieut.-Col. Phayre (hon. sec.) read an outline of the report, which began by paying a touching tribute to those who have gone, recalling the origin and growth of the Mission, showing the early difficulties, and intimating that now open-air work is fully and fairly recognised as abundantly successful in the winning of souls. At present the members number 1,115, all of whom give time and strength to open-air preaching, and most of whom are leaders of bands of Christians who give themselves to this form of effort. Details followed, illustrated by many incidents of special work, carried out by paid agents set apart for the purpose, on racecourses, fairs, regattas, and similar assemblages of careless and reckless pleasure-seekers. It is to be feared that few who have not studied the subject are fully aware how many thousands of men practically spend their lives in going to and from race meetings and sporting gatherings of various kinds. These men are wholly devoted to betting, and if they are to be reached at all it must be by workers having the peculiar gifts and graces necessary to enable them to encounter and endure the chaff and ridicule certain to assail them when in such gatherings they seek to give away tracts, speak words of personal warning, or hold Gospel services.

Mr. F. A. Bevan, who presided, gave an earnest and sympathetic address, showing himself thoroughly at home in the matter of open-air preaching, and touching practically and helpfully on various phases of the work. One constant discipline imposed on the open-air preacher is the need for holding and interesting his congregation, who otherwise speedily move off. This was not altogether evil, for it compelled the speaker to be at his best at the street corner. In closing, Mr. Bevan said emphatically that this was one of the most economical missions he knew of.

Rev. A. C. Thiselton, of Shrewsbury, spoke on "These forty years" as typical of the history of the Open-air Mission. This mission was only forty years old, but open-air preaching was 6000 years old; and all through the ages men of God had witnessed to Him under the blue sky. From the example of Jesus Himself, as well as of Moses, Elijah, Peter, Paul, and in later times Savonarola, Luther, Latimer, Christmas Evans, Wesley, and Whitefield, the speaker drew useful and practical lessons for open-air preachers.

MR. MEYER TO PREACHERS.

Rev. F. B. Meyer began by remarking that he and they were about the same business. He had learned in college and they in the street; but, after all, some of the most useful things he had learned he had picked up in the streets of Leicester. Now, they had met not merely to celebrate an anniversary, but to reconsecrate themselves to God. The longer and the better we have served Him, the higher becomes our ideal, and the more conscious are we of our need of Him. Be not afraid to put yourselves into your sermons. Sometimes we are tempted to keep back something good—for if we put in all, what shall we have left for the next time? No; no. Throw your best, your all, into every address; and rest assured that as you give out a fresh supply will flow in.

Then one most important essential in service is to keep ourselves clean. As in hospitals they keep the surgical instruments in carbolic acid, lest when used any germ of disease be found on them, so let us be kept holy unto God. "Be ye clean that bear the vessels of the Lord."

There is no text in the Revised Version which has been more blessed to me than that in Rom. xv. 18, in which the Apostle says, "I will not dare to speak of any things save those which Christ wrought through me for the obedience of the Gentiles." There are three sorts of men:—Those who work for God; those who work with God; and those through whom God works. Which are you? I was at the first long enough; the second was better; but the third is best of all, and I would not go back for worlds. Let God work through you; let his word flow through you; be you a channel for his grace; seek to be open at both ends—upward, that God may flow in, outward that the blessing may flow to men. What peace, what joy to realise—it is not my work to worry about, but his work: let Him carry it out as He will.

You need such power, for you have peculiar difficulties at present. On the one side you have the publicans, who naturally are not in the best of tempers just at the moment; and, on the other hand, the sceptics glorying in new and telling arguments from the latest Christian books. You want to be Holy Ghost men; you must carry the Holy Ghost Book, the Bible illuminated by the Spirit of God; and you must remember that He Himself is your best ally in reaching the hearts of men.

A few warm words from Mr. W. H. Seagram, and the proceedings concluded. The Open-air Mission Male Choir sang several pieces, and lent brightness to the gathering.

MISSIONARIES FOR PERU.

The Missionary prayer meeting at Harley House on Friday afternoon last took the form of a special gathering, for the purpose of bidding farewell to Messrs. A. R. Stark, F. J. Peters, and J. L. Jarrett, who have been trained in Harley College, and are going out as a pioneer band to carry the glad tidings to this needy country, which, with its three millions of people, has only one Protestant pastor within its borders. These three brethren have had Peru specially laid upon their hearts, and they are going out in faith, unconnected with any society, but assured that He who has led them to consecrate their lives to South America, and who cares for that Continent's needy millions, will not fail to open to them a door of entrance there.

At the meeting on Friday they were specially commended to God in prayer, there being present, in addition to the band of Harley students and deaconesses from Doric Lodge, a number of friends from different London centres, including some from the East End, among whom these brethren have been working during their sojourn at Harley House, and to whom they have greatly endeared themselves, as well as to all their fellow-students and those connected with the Institute. Dr. Grattan Guinness presided over the meeting, and after prayer and praise and a few well-chosen words by Rev. J. S. Morris, the senior tutor of the college, Miss Lucy E. Guinness gave an address on existing missionary work in the neglected continent of South America, and the need for many more labourers for this vast region. In a few simple, touching, earnest words the three brethren told of the way the Lord had spoken to their hearts, and laid the needs of Peru upon them, and of their determination to go at his bidding, looking to Him for all the needed grace, guidance, and help.

They left for New York on the following morning by the s.s. *Chester* from Southampton Docks, where they hope to find an open door for pleading the needs of South America, and to go forth to their distant sphere, possibly in connection with some of the churches whose pastors were formerly students of the Institute; possibly in association with one of the American Mission Boards, or in some other way as the Lord may guide.

Full and interesting details of this proposed effort are given in the April number of *Regions Beyond*, which can be had from Messrs. Partridge (3d.), or from Harley House, as also in a pamphlet just issued entitled "The Land of the Incas," by Miss Guinness, which can be had from Harley House for 9d. a dozen, post free.

We specially commend these brethren going forth in the name of the Lord to Him, and to the prayers and fellowship of his people. Any communication upon the subject of the work, or for the brethren themselves, may be addressed care of Dr. H. Grattan Guinness, Harley House, Bow, E. E. A. T.

THE BOY IS FULL OF LIFE; all his impulses are clamouring for gratification. Unguided by reason, he rushes headlong into danger. What need there is here fora guiding power that will gently and healthfully lead him into the right way!—*Hoffman.*

WHEN OUR BOYS get to a certain age we let them drift and go to the bad. There is a hole somewhere in the net of the church work where we lose hold of our lads at such an important time. This must be remedied.—*Rev. L. H. Gwynne, Nottingham.*

"THE LORD'S RETURN."

"The world's history as told in Scripture," says a thoughtful writer, "may be described as a series of God's epiphanies and man's apostasies." In these days, when events social, moral, and ecclesiastical seem heading up towards the last great apostasy, it is well that the "glorious appearing of our Lord and Saviour" is ever more prominently kept before his Church. Such was the object of the meetings held on 11th and 12th inst. at various parish-rooms and mission-halls in Clifton.

On Tuesday afternoon, the chair being taken by Rev. Horace Meyer, Rev. J. Gossett-Tanner (vicar of Emmanuel Church, Maida Hill) gave an address on "The State of Professing Christians at the Coming of Christ." In the evening the subjects were "Signs of our Lord's Coming" and "The Coming Antichrist," when Canon Fausset, of York, spoke with his usual force and animation.

On Wednesday afternoon the same speakers gave addresses on "Signs of the Consummation of our Age" and "Spiritualism Paving the Way for the False Prophet." The same evening, at Clifton parish church, Rev. J. Gossett Tanner took for his subject "Christ on the Throne of David"; and on Thursday, at 11.30, Canon Fausset closed the series with a lucid and Scriptural sermon on "The Millennial Kingdom."

Thus the whole field of prophecy referring to our Lord's return and its effects on the Church, the Jewish nation, and apostate Christendom, was surveyed, not controversially, but in a general and practical manner. It must have repaid those who arranged the meetings to see them not only attended by numbers, but by earnest Christians of all denominations.

On Wednesday, at the Memorial Hall (Royal York-crescent), Rev. Nevile Sherbrooke invited to breakfast fifty or sixty of the neighbouring clergy, and very few were absent. Amongst those present were Bishops Hellmuth and Marsden, Revs. H. Dening, Hugh Falloon, James Ormiston, F. Bishop, A. B. Hutchinson (late C.M.S. Mission, Japan), and others. Canon Fausset, basing his remarks on Rev. i. 1—3, pointed out that as the prophecies, like the histories of Scripture, illustrate the grace and righteousness of God, the prayerful study of prophecy cannot but have a sanctifying effect. As the sixteenth century was marked by the Reformation of European Churches, the eighteenth century by a great spiritual revival in Evangelical bodies, so was the close of the nineteenth century marked by meetings for prayer and the study of Holy Scripture in order to promote personal consecration and readiness for the Lord's return. The Church of God had in all ages been a witness for truth in the godless world. Whenever, forgetting her Divine mission, she had formed unholy alliances with the world (as Judah and Israel with heathen powers) the world had become, in God's hand, her chastiser. Our Lord Jesus, having refused the kingdoms of the world when offered by Satan, will hereafter rule them with undisputed sway; and if the Church of Christ will in like manner refuse the dazzling bribes of worldly glory, she shall at her Lord's return reign with Him over the nations. After the address prayer was offered by Revs. H. Dening and H. Falloon, a hymn was sung, and the meeting closed with the Benediction.

THE HOMERTON BOOK DISTRIBUTION SOCIETY is in need of religious periodicals, books, etc., so that its work of gratuitous distribution of religious literature in the homes of the people of Homerton, which has been actively carried on for the last ten years, may be continued. The society is now distributing between 500 and 600 books, etc., weekly, besides which a large number of tracts are sent out. Our funds are small, being subscribed solely by the members of Mr. C. Button's Bible-class.

Matthias Gardner, Hon Sec.

A REST FOR CHRISTIAN WORKERS has been conducted for the past five years by Mrs. Bell, at 5, Alexandra-terrace, Cliff Town, Southend-on-Sea. Numerous visitors testify to the comfort and cheerfulness of the "Rest," as well as to the benefit derived from the bracing air of this delightful resort. The improvements effected throughout the town have rendered this place attractive and popular; whilst its nearness to London and the moderate charges at which Christian workers can be accommodated make a holiday possible to many who could not otherwise afford a change of air. Mrs. Bell is anxious to extend the premises, which are not large enough to meet demands.

MR. GOOCH AT WEST NORWOOD.

Opening of Lansdowne Hall.

In the most auspicious circumstances, the new hall in which Pastor Fuller Gooch is to conduct his ministry, for a season at any rate, was opened by two public meetings on Wednesday last week. The iron structure is at once pleasing to the eye and comfortable in its accommodation. In addition to the main hall, there are accessory rooms for varied forms of church work, so that the pastor and his helpers mean to carry on a well-equipped and aggressive effort for the spiritual well-being of the neighbourhood. The meetings held on Wednesday afternoon and evening were largely attended, and the success of Mr. Gooch's independent ministry is well assured from a numerical point of view.

In the afternoon Mr. J. E. Mathieson presided, and spoke some warm words of sympathy and goodwill to Pastor Gooch in this new sphere of service. Addresses were also given by Rev. S. Wilkinson, Dr. Bullinger, Col. Morton, and Rev. James Douglas; all these friends expressed their high esteem of Mr. Gooch, and their cordial approval of the unsectarian work on which he had entered. Pastor Gooch, in an interesting address, gave utterance to his heartfelt thanksgiving to God for past leading and blessing on an untried path.

Lord Radstock presided over the evening assembly, and was surrounded on the platform by a number of brethren who had come to show sympathy. Other friends sent letters expressing regret at not being able to be present.

In a short statement of principles and plans, Pastor Gooch said that they would gather around the name of Christ without reference to party names, or to any distinctive name whatever. Their sole objects, as given in a little doctrinal manual he had prepared, he declared to be "the glory of God in the maintenance of revealed truth, the union of believers as members of the one body, and the salvation of souls." Touching on matters financial, Mr. Gooch said the new hall and its appointments, with freehold site, had cost between £2300 and £2400; towards this he had received £1700. It was not intended to have pew rents or to make formal collections in the hall; for the support of the ministry they would depend on the freewill offerings of the people by collections taken at the doors. God had marvellously helped them in the past, and they would trust Him for the future. They prayed that He would give many tokens of blessing in the salvation of souls. The thankful nature of Mr. Gooch's statement constrained the chairman to suggest that at that stage the doxology should be sung; this was very heartily done.

A number of excellent addresses followed, in which cordial good wishes for Mr. Gooch were mingled with practical exhortations to the assembled company. Dr. Neatby spoke on the rewards promised (Rev. ii. 17) to overcomers. Dr. McKilliam dwelt on the spiritual character of the true Church, and the need of separation from the evil world. Mr. C. R. Hurditch said that such work as was being carried on at Norwood was a continuation of the Acts of the Apostles. Mr. R. C. Morgan said he believed that some of the simplest and purest and best work of the Church is being done in such halls as this. He was glad to believe that Mr. Gooch's aim would be to feed the saints and to win souls. A great need of the day is the perfecting of the saints for the work of ministering, and this would be attended to under Mr. Gooch's pastorate.

The speaking closed with a delightfully clear and simple gospel appeal from the Chairman, based on the words "Take every man a lamb."

Malagasy Slaves.

Writing from 50, Leamington-terrace, Edinburgh, Mrs. Peill, of Madagascar, says:

I have opened an account at the Royal Bank here, for "Redemption of Malagasy Slaves," with the money received since the £20, which was forwarded to Miss Bliss for Rajamaria. It has £8 16s. 6d. to credit, and £5 16s. 6d. from Jamaica will bring it to £14 13s., which will go a good way towards redeeming Rajamaria's sister, if that be decided upon by the subscribers. We are constantly coming across cases of hardship endured by poor slaves, often very pathetic ones, in Madagascar, and a small fund to use at our discretion for their help would be a great boon in many instances.

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HARROW GREEN, EAST LONDON.

This neighbourhood is situate midway between Stratford and Leytonstone. It is densely populated, the people being mainly poor and migratory. The "Welcome" Mission and Ragged School, an unsectarian effort in Cathall-road, has done an excellent work since its establishment ten years ago, and its usefulness is extending in various ways. For the past five months a room has been open each evening in the week in which several young women have met and found comfort and companionship which are seldom afforded in their own homes. These meetings have been superintended by ladies who have the moral and spiritual welfare of the girls at heart, and will, it is believed, prove a great blessing to the district.

The following incident gives some idea of the spiritual darkness of some of those who are brought under the influence of these meetings. A few weeks ago a girl in conversation with one of these ladies referred to her "young man." She was asked if she loved him very much. "Yes," she said, "I do," and pulling up the sleeve of her dress said, "I've got his name up here. Some time ago I was very ill, and thought I was going to die, so I had his name 'pricked in' on my arm. I thought I should like to take his name with me!"

The building in which the mission is carried on consists of a "converted" public-house containing seven rooms. The largest—probably at one time the billiard room—is occupied by the boys' school; that which was formerly the bar is used for the girls' classes; a large room on the ground floor is set apart for the young women's class; another for the infants; the remaining three rooms being utilised as class-rooms. For some time there appeared little result from the efforts of the teachers; in fact, it is said that the display of rowdyism frequently made it impossible to impart instruction. Still, the earnest labourers toiled on, and continued in prayer, until "showers of blessing" fell abundantly. Some of the youths who had caused the teachers much sorrow were now heard to exclaim, "What must I do to be saved?" The burdened hearts were led to Jesus by those who had long prayed for their salvation; and, confessing their sins, they entered into eternal life.

Some of those converted at the "Welcome" are now earnestly working for God; some have crossed the river of death; but it is a most gratifying fact that three are now engaged in the place of their new birth in pointing others to "the Lamb of God which taketh away the sin of the world."

The annual meeting of the mission was held last week, presided over by Rev. J. T. Dunn, of the Metropolitan Tabernacle. Messrs. H. E. Lester, J.P., G. J. Hoon, and F. Bennett were amongst the speakers, and sacred songs were rendered by Miss Gillingham. The mission is heartily commended by Rev. Colmer B. Symes, B.A., Rev. J. Bradford, both of Leytonstone, and other ministers. The secretary is Mr. George Gain, 1, Fairlop-terrace, Leytonstone, who will be happy to forward the annual report to any who would like to become acquainted with this effort.

CHRISTIAN ENDEAVOUR.

The annual meeting of the Young People's Society of Christian Endeavour at Corsham was held last week.

A Young People's Society of Christian Endeavour has recently been formed at North Shields, under the presidency of Rev. C. Stanley. One good result is the organisation of a "Mission Bank" from its members, and on Sunday, March 26, the Central Hall, Stephenson-street, was opened for weekly evangelistic services in connection with it. Happy results have already appeared.

A ten days' mission of the Chester societies (eleven in number) has been conducted by Mr. Henry Thorne. This is probably the first United Gospel Mission under the auspices of local societies of Christian Endeavour in England. The services on the Sundays were held in different churches—Methodist, Baptist, Congregationalist, Presbyterian—and on week evenings in the Music Hall. Afternoon Bible-readings were held in the Presbyterian church, and were well attended. Over 100 persons, principally associate members, entered the inquiry room. On Good Friday a "Sunrise" prayer-meeting was held in the Methodist New Connexion Chapel, when upwards of 150 were present.

EDINBURGH FREE BREAKFASTS.

The annual meeting in connection with the Edinburgh Sunday Free Breakfast Mission was held last week in the Mission building, Old Fish-market Close, High Street—Rev. Dr. J. H. Wilson presiding. There was a large attendance.

The Chairman said that the report was one of the most interesting, he thought, that had ever been issued since the movement began. It showed that the mission was as necessary as ever, and that the workers were as enthusiastic and self-denying and devoted as ever. He was afraid that so long as the public-houses were kept open there would always be material for the Sabbath morning free breakfast. Perhaps one movement most likely to bring that to an end would be something like the carrying of the bill at present before Parliament, for the shutting up of the public-houses. Until they could go the whole length—have no drink either made or sold—and that was far in the distance, he was afraid—they might make up their mind to have their important work to do.

Mr. Robert Wilson (superintendent) submitted the annual report, from which it appeared that the attendance for the past year at the Sabbath morning breakfasts in the Drill Hall, Forest-road, was: men, 19,296; women, 8473; children, 16,262: total 44,031. A noticeable feature, as compared with the previous year, was stated to be the great increase in the attendance of men—19,296, as against 16,501—which told of widespread distress from want of work. Upwards of 350 children were in attendance during the winter months at the Sabbath school, under forty teachers. Reference was also made in the report to other schemes carried on by the mission.

Rev. Arthur Gordon, St. Andrew's Parish Church, said that unfortunately people in Scotland were so constituted that it required a lot of driving to take the idea out of their head that a certain standard of dress was necessary before they would be welcomed in the place where rich and poor met together—the church. He did not mean that there should be no self-respect, but only that because a standard of dress could not be reached attendance at church should not be neglected. Among Roman Catholics such an idea in regard to dress did not prevail. Until, however, the thought as to dress was removed, the mission would have work to do. The mission was doing a splendid work, dredging into the depths, getting hold of people in the lodging-houses, and people that the ministry of all their churches did not succeed in reaching.

From the printed report of the mission (which has been sustained for eighteen years without intermission) we observe that in addition to the relief work among the young, there are mothers' meetings, Bible-classes, Band of Hope, lodging-house work, savings bank, etc. The address of Mr. R. Wilson, superintendent and treasurer, is 3, Queen-street, Edinburgh.

THE GREATEST FIGHT IN THE WORLD.—This address, delivered by the late Mr. Spurgeon, is being translated into Italian for the Baptist Society at Turin, with a view to its circulation in Italy. Some help is needed towards the expense; fuller information may be had from Signor E. Martinucci, 5, Eastern Quadrant, Brighton.

HOXTON CHRISTIAN INSTITUTE.—Earl Compton, M.P., paid a visit to the Christian Institute, Hoxton Market, N.E., on Saturday afternoon, to open the new Working Lads' Guild. After visiting the coffee bar, soup kitchen, baths, and workshop, his lordship proceeded to the large hall, which was crowded with friends of the movement, and the lads of the guild. The guild superintendent, Mr. Hubbard, read a report of the work and objects of the guild, which had enrolled 130 lads, and started a gymnasium, reading and recreation rooms, night school, cricket club, library, Bible classes, etc., the subscription being one penny per week. Lord Compton expressed his lively interest and admiration for the work, which it was almost incredible to think was being managed entirely by volunteers. He addressed some kindly words to the lads, entreating them to avoid the three peculiar evils of their youth—drink, gambling, and immorality. Mr. Robey, treasurer, announced that £10 had been promised towards the debt of £150, which had to be raised very quickly in order to avail of a promised £100. Further particulars may be had of the hon. sec., Mr. W. A. Procktor, at the Institute.

LEGALISED VICE IN INDIA.

Dear Sir,—A question has been asked to-day in the House of Commons concerning the iniquitous Cantonment Acts in India—Acts involving the full system of the legalising of vice. The fact, known to us for some time past, will shortly be known to the public generally, that this system has been carried out continuously, in spite of the resolution of Parliament in 1888, based on the expressed conviction of the people of the United Kingdom.

I wish to make an appeal, with your permission, to your readers—to all who fear God and respect his laws—and I am convinced that this appeal will not be in vain. I ask that they will use their voice and influence, in every way that it may be open to them to do so, against this great wickedness, and I pray that their hearts may be moved as the heart of one man.

My appeal should have, I hope, some weight, as coming straight from the heart of one who was called of God nearly twenty-five years ago to take courage and stand in the breach, when as yet the country was scarcely aware of that evil thing which, by being legalised, had come to be acknowledged as a necessary and an integral part of our social and national life. I am now growing old, and feeling the effects of years of arduous work; I am also bereft of the support of the noble and beloved fellow-worker and companion of my life, my husband. I am unable to work actively as formerly, but if anything could renew my youth, and give me hope to be able to make yet another effort, it would be the terribly vitalizing force of the indignation which I feel against the Anglo-Indian and military authorities who have so contemptuously and arrogantly ignored the mandate of the British Parliament, and added to my deep compassion for the oppressed native women of India, of whose treatment by the Anglo-Indian Government the public will shortly be made aware.

A Departmental Committee, as you are no doubt aware, has now been appointed, at the instigation of our devoted friends in Parliament, Mr. Stansfeld and Mr. Stuart, "to inquire into the rules, regulations, and practice in Indian Cantonments and elsewhere with regard to prostitutes—in order to ascertain and report how far they accord with the Resolution of the House of Commons, 5th June, 1888." The Department has undertaken to afford all facilities for the production of evidence, whether of witnesses, papers, or records; that the Committee will report to the Secretary of State; that the business will be expedited so as to dispose of it and obtain the judgment of the House of Commons during the present Session; and that the proceedings will not be public, but all the evidence is to be laid before the House of Commons, with the Report.

Judging from past experience, it is to be feared that, in spite of the engagement above expressed, there may be delay, and a dragging on of the inquiry, unless those who are upholders of the condemned system can be made to feel that there is a serious and even threatening weight of aroused public feeling—especially religious feeling—in the country, ready to manifest itself in an agitation which these persons are not at all willing or able to meet. Hence my appeal to the Christian press and Christian people of our land.

My own private conviction is strong that a Parliamentary victory only, won by the courage and skilful strategy of our friends in the House, cannot have the full moral and spiritual force of such a victory vitalised by a great wave of expressed conviction and determination on the part of the people outside.

A powerful expression, once more, of the people's will on this subject is much to be desired. The arousing and expressing of that will is, in itself, a purifying and elevating influence; and the sound of the voice of the people penetrates to other lands, and appeals to other consciences throughout the world, more powerfully than a mere act of justice on the part of the legislature, although such an act is the grand and needful crowning and seal of the people's will. Hence, I pray God that the hearts of the people may once more be deeply moved on this question.

It is a great and even terrible question, sir; for the facts which will shortly be before the public, constitute an overwhelming element in what I must frankly call *the misgovernment of India*. No Government can stand which ignores the first principles of morality. The outward *forms* of government may be good but where such abominations as the opium and drink traffics and organised harlotry are sanctioned by a Government, there can be *no health*, moral or physical, in the unhappy people so misgoverned.

The question before us is therefore the question of our great Indian Empire, of its near future, and of its ultimate destiny. Catastrophe and bitter chastisement may be at hand. But God is merciful, and will hear the cry of his people if—awakened to their full responsibility in this matter—they will now prove themselves strong in the strength of the Lord, in protest and in action.

Yours, on behalf of justice and of the oppressed,
April 17. Josephine E. Butler.

P.S.—Your prayers will not be wanting for our leaders in Parliament, who in the past have set aside, and are again setting aside, all considerations of personal or party interest, in their fidelity to this just cause.

EVANGELISM IN AUSTRIA.

Mr. P. W. Reinmuth and his wife, whose work in Austria we have several times brought before our readers, write:—"Mr. W. McCluer, 6, Balfour-road, Highbury New Park, London, N., has offered to fill the place left vacant in the ranks of our helpers by the death of Mr. Gawin Kirkham, in receiving and forwarding contributions for the evangelistic work we have been privileged to carry on for over twelve years in various parts of this vast and neglected empire.

"We should like to remind kind friends that the work is not only being continued, but is increasing on all sides. Our centre is Gratz, the capital of Styria, 120,000 inhabitants, from whence we carry on a system of itinerant evangelisation, correspondence, and distribution of Gospel literature. In Gratz itself, we have two Bible nurses tending the Protestant sick poor in their houses, and four resident patients in our little Home. We also have weekly Bible-readings, singing, and prayer-meetings, Dorcas Society, Y.M.C.A. and Y.W.C.A. gatherings, a monthly missionary meeting, and some rescue work in connection with our little Home for working girls and servants.

"As all these meetings have to be held privately, we are under the necessity of building a house to accommodate them; hired premises sufficiently commodious cannot be had for such purposes. Some kind friends have helped us with advances at low interest, and we have purchased a very suitable site. If God will, we commence building next month, one Christian gentleman having already given the first £100 of the £1000 required. We desire earnestly to be able as soon as possible to refund the advances, so as not to be burdened with interest, but to be free to extend the work as God opens doors."

Communications may be addressed to 28, Leechgasse, Gratz, Styria, Austria.

ASIATIC LANGUAGES.

An important meeting of the Victoria Institute took place on Monday, at Adelphi Terrace, the president, Sir Gabriel Stokes, Bart., in the chair. After the election of several new members and associates, Major C. R. Conder, R.E., D.C.L., read a paper on "The Comparison of Asiatic Languages," in which he dealt with the ultimate relationship of the great divisions of Asiatic speech, forming the separate families called Aryan, Semitic, and Mongolic, and the affinities of the oldest monumental languages in the Akkadian and the Egyptian. After describing the accepted principles of internal comparison of languages in each group, Major Conder urged that the roots, to which philologists have referred all words in each family, run—in a large number of cases—through all these families, probably indicating a common source of language. He proceeded to draw results as to the primitive condition and original home of the Asiatics, and pointed out that Egyptian was grammatically to be classed with Semitic languages, and Akkadian with Mongolic speech. A comparative list of some 4000 ancient words, from the languages in question, accompanied the paper, which was listened to throughout by a large and appreciative audience, several of whom took part in the discussion which followed.

A CHILD'S FANCIES may be fleeting as the clouds that veil the skies; but its capacities for receiving and retaining moral truths are as abiding as the heavens which are above the clouds.—*W. A. Simcox.*

JEWS IN PERSIA.

Rev. Charles Harvey Stileman, of Julfa, writing to the April issue of *The Messenger*, quarterly paper of the Emmanuel Missionary Union, Wimbledon, announces the baptism of a Jew named Benjamin. He says: "Though he has been much persecuted, he stands firm as another witness for Christ among the Jews of Ispahan. A week before his baptism the enemies of the Truth made a great effort to put a stop to the work: a crowd of Mohammedans, instigated probably by the unbelieving Jews (Acts xiv. 2), assembled outside the little room in which I was conducting the service, and one of them, a Seyyid (i.e. descendant of Mohammed), who brandished a spear, was even threatening to kill me, and abusing everybody in the most unmeasured terms.

"The Jews, some seventy or eighty in number, who had been listening to the Gospel, dispersed in great terror, and two or three of the converts came over to Julfa in the evening, to tell Dr. Bruce that they were in great danger, and did not dare to remain in their own homes. Dr. Bruce informed the Governor what had happened, and he at once took the matter up, and gave orders that our work was not to be interfered with. About thirty Jews came to hear the Gospel the following Saturday, but a week later, in consequence of Benjamin's baptism, the Rabbis succeeded in keeping them all away. I had, however, a very happy hour of reading and prayer with the converts, and the next week some twelve or fifteen of the other Jews again joined us; and on the last Saturday of the year (Dec. 31) there were again about thirty present, which was decidedly encouraging, as the Rabbis had apparently tried very hard to keep them away.

"Since then, I regret to say, they have again been prevented from coming, but by going regularly on Saturdays to read with the converts the door will be left open, so to speak, for the others to return by degrees, and in the meantime it is a very great cause of thankfulness that for more than six months we have been able to preach Christ to his own nation after the flesh."

AUSTRALIAN ABORIGINES.

Dear Sir,—Knowing that many of your readers are interested in Mr. Gribble's work, I enclose a letter from my son, who is now in charge of the Bellenden Ker Mission. My husband has been ill for the last six months; malarial fever and pleurisy, brought on by over-work and hard living, have culminated in lung disease (tuberculosis), and the doctor gives no hope of a permanent recovery.

If you would kindly publish the letter in The Christian, Mr. Gribble will feel that, though he is laid aside from active work, the aborigines and their real needs are before the public. May the Great Father touch the hearts of some of his people to support this work, which needs so much and has so few helpers.

Yours truly,
Mary A. Gribble.

Upper Silver-street, Manickville, Sydney, March 4.

BELLENDEN KER MISSION.

The letter by Mr. Gribble, jun., is dated Jan. 11. He says:—

"You will see that I am again at the mission. I stayed a week in the hospital bad with malarial fever and rheumatism; they wanted me to stay another week, but I was anxious to get back to the station. There are between fifty and sixty natives camped here. They are all very quick at learning, the majority of them knowing the alphabet and can count up to ten, and they all can sing 'Jesus loves me.' I have an hour's school every afternoon from one to two.....If I had not been laid up I would have had the little timber I still require, and thus I could have finished the school, but I am stopped for the want of a few feet of weather-boards and the flooring boards.

"I am in great want of small clothing, for boys especially. I have about forty women's dresses still left, but no children's clothing at all. Boys I cannot provide for, as the makers of the clothing sent seem to forget that there are likely to be boys here. I am still very weak, and cannot do half as much work as I could before.

"The mission has changed since you left on both sides of the creek: there are two villages or clusters of native huts, and coming into the bay in the boat, they look just like African villages. Cairns at the present time is deserted by the natives, and when they go there they only stay a couple of days; then back they come. Mr. Chand, of the Customs, was out here, and was greatly surprised at such a number of children. He told me when he left, that he would do all that he could for the mission in Cairns.

CHARING CROSS VIGILANCE WORK.

The report of the Charing Cross Vigilance and Rescue Committee abundantly proves—if proof were necessary—two facts, viz., the need for such work, and its efficacy. The operations of the committee are embraced under two heads, Rescue and Repression. The Rescue department, carried on by a committee of ladies, has been instrumental, in the five years of its existence, in accomplishing a great work amongst the unfortunate girls of the district. In April, 1888, a shelter was opened where young women could be received and cared for, and since the home was established 277 persons have passed under the care of the matron, Miss King.

The report truly says it is impossible to "accurately tabulate the results. We trust that in many cases which we are compelled to record as unsatisfactory an impression may have been made, which will bear fruit in due time. We firmly believe that earnest sympathy and active efforts are never altogether lost, and we want to carry on the work patiently, hopefully, and trustfully, believing that God will give his blessing to those who go out to seek and save the lost."

The department charged with the Repression work has pursued its course during the past year with diligence and greater success than in any previous period. The list of convictions obtained number 50, the fines inflicted amount to £497, and the punishments awarded evil-doers make a total of seventeen and a-half months imprisonment with hard labour. In certain cases the convictions were obtained by the vestry, which had been moved to action by the committee, and it is by no means the least valuable part of the committee's work when they are able to stir up the duly constituted authorities.

In addition to the definite results above referred to the committee are able to report that "already a different feeling on the subject is spreading over the district, encouraging to the workers and repellant to the promoters of evil." The offices of the committee are at St. Martin's Church Vestry Hall, Charing Cross.

"ONE MORE YEAR'S WORK."

Under this title Miss Child has issued a little paper giving an account of the "Welcome Home," which, she says, is "a Christian Temperance Home" for seamen, where they can be led away from bad influences. We praise God for the many during the past year who found this to be like a haven sheltered from the storms without. The coffee room is also an important factor, and has proved a great blessing to many. The principal work of dealing with souls is carried on in the nightly meetings. What a record will be found in heaven of meetings of prodigals with their friends—of people of affluence and position with those on a "lee shore"—or (in the very lowest scale of society) of the Saviour with sinners of all classes and nationalities. Our "Book-bag Mission" proved last year a great blessing. Any sailor who leaves the Port of London can receive, free of charge, a bag of good books and papers. Another important item is the "safe keeping of the money" earned by our sailors. In addition very many letters have been sent to sailors, and received from them.

From the very origin of the work, an indispensable item has been that of doing as much as possible for the destitute seamen, who need our sympathy even more than most people are aware of. Many of them arrive in this port perfect strangers, when they are captured by landsharks, by whom they are fleeced, and afterwards left in a miserable plight. Thus it has been known in many cases that men have become utterly destitute in a few days, yea, less than that. We have even known men, who came home after having been away for months, and having been paid off with £40 or £50, losing their all within a few minutes of receiving it. In order to help such as these, we have been able, through the kindness of sympathetic friends, to give free suppers and any relief that was necessary. Communications to be addressed, Miss R. Child, Sailors' "Welcome Home," 173, St. George's-street, Ratcliff Highway, E.

ROBERT LUSH lived with his mother, who kept a little shop for stationery. His first place was an errand boy in a solicitor's office. He cultivated diligence, uprightness, and an obliging disposition, and he lived to be Sir Robert Lush, one of the Lord Justices in Her Majesty's Court of Appeal.

WHEN A PASTOR is vexed with the cares that come to him in his work, or weary with its disappointments, or sad at heart at the indifference or inconsistencies that he meets with, let him come into contact with the bright-hearted sunny-faced boys and girls that have always a welcome for him, and he will soon learn that the greatest joy and hope of his work lies in his ministry to the young.—*Benjamin Clarke.*

THE Y.M.C.A.

Mr. J. A. Noble has resigned the secretaryship of the Leeds Association.

The Geneva Y.M.C.A. is about to build an institute which will cost 240,000 francs. Already more than one-half this sum has been collected.

The Sunday Afternoon Straight Talks at Exeter Hall have lately been well attended; while the Sunday Evenings for the People have proved most encouraging.

Rev. H. L. Hastings has been giving in Ottawa telling lectures to young men on the inspiration of the Bible, the influence of the Bible, and the condition of the world without Christ.

A large congregation assembled in St. Mark's Church, Wolverhampton, on the evening of the 12th inst., when the Archdeacon of London preached on behalf of the recently formed association in that town.

At the close of Mr. Kennedy's Hull mission, a testimony and praise meeting was held, addressed by Rev. J. F. Simmonds, Mr. J. Willis, Rev. J. C. Brown, and others. Evidence appeared of a great and abiding blessing.

The Y.M.C.A. at Bury is forming a District Tract Society, in order, during the summer, to visit the villages and fairs in the locality. The secretary would be thankful for supplies of books, papers, and tracts suitable for such work.

Steps have been taken for the revival of the work of the Lincoln Association, and a new general secretary is to be appointed. Mr. Hind Smith, on behalf of the National Council, has co-operated in the effort that is being made.

On Sunday week, a special sermon to young men, under the auspices of the Rochester Y.M.C.A., was preached in the Wesleyan Chapel by Rev. M. P. Gilbert, who chose as his subject, "Esau, who sold his birthright for a morsel of meat."

The annual meeting of the Wakefield Association was held last week, and was attended as speakers by Messrs. E. J. Kennedy and D. A. Black. There was a large audience, and a high spiritual tone pervaded the meeting, as the result of which half a dozen young fellows were led to decision for Christ.

The committee of the Lydd Y.M.C.A. are arranging their programme for the summer, and ask prayer that God may abundantly bless all the meetings. Hundreds of soldiers who are encamped in the town during the summer months have the special opportunity of attending the Y.M.C.A. gatherings, and great effort is exerted to reach and benefit them.

The German Y.M.C.A. celebrated its eighth anniversary in their association rooms, 28, Finsbury-square, E.C., on Thursday last. Colonel J. F. Morton, Mildmay, presided. The president, Mr. J. P. Werner, welcomed the friends present. After which the general secretary, Mr. W. Müller, gave the report of the work done during the expired year, which was both interesting and encouraging, and gave clear evidence that the work was steadily progressing.

The building now being erected for the Chicago Y.M.C.A. will cost about £145,000, and will be one of the finest and best-equipped in the world. The first seven stories of this great building will be used almost exclusively for Association work, and the upper five stories will be rented for offices. On the first floor there will be constructed a great swimming-tank. When the new building is completed, the Association will introduce a very much wider range of work than its present accommodations would permit.

The thirty-seventh annual meeting of Chelsea and Brompton Y.M.C.A. was held at the rooms of the association on the 11th inst., Mr. F. A. Bevan, presiding, who gave a very earnest and practical address on the work of the year, and of the need of all doing their utmost in forwarding the work. An eloquent address followed by the Rev. W. Muncaster, the recently-appointed minister of Trevor Congregational Chapel. The report of the association speaks very well of the continued interest in the Bible Studies held from week to week, and of the blessing attending the Gospel services carried on. There is a deficit, however, of £14 in the balance-sheet, which the committee are desirous of clearing off.

Says *The Association News*, the Aldersgate-street organ:—Notwithstanding the fact that the days are now lengthening, members are reminded that the Monday Evening Gospel Meeting is a permanent fixture amongst our Association engagements. During the past two or three weeks the attendance has shown some signs of falling off; and this has doubtless been caused by a somewhat decreased attendance of workers. It cannot be too frequently stated that the success of these meetings depends upon the presence and energy of the workers' band. We most cordially invite all Christian young men anxious to take part in the special work of seeking to win their fellow young men for Jesus Christ, to enrol themselves as workers in connection with this meeting. The Workers' Prayer Meeting is held at 7.30 p.m., after which slip distribution takes place.

IRISH NOTES.

The Presbyterian Orphan Society has added 208 children to its roll.

The anniversaries of the Wesleyan Missionary Society have been held throughout Ireland. About 200 centres were visited by the deputation.

Successful evangelistic services have been held at Derg by Rev. F. W. Gason, of Dublin, and at Magheragall, co. Antrim, by Rev. Geo. Garrett. In each case the results were very satisfactory.

The amount of work accomplished by the Irish branch of the Evangelical Alliance last year was very cheering, and did much towards bringing the various Churches into closer contact with each other.

The Belfast Town Mission, which employs about twenty agents, who paid during the past month nearly 5000 visits and which is doing an excellent and useful work, finds intemperance to be the great obstacle to its progress.

SCOTTISH NOTES.

The Aberdeen Licensing Bench have, during the past week, reduced the drink licences in that city by twenty-three.

Rev. Robert Reid, senior F.C. minister, Banchory, has died at the advanced age of eighty-two. He has filled the pastorate at Banchory since the disruption.

Mrs. Baeyertz has been holding a Gospel mission in Edinburgh, amid many tokens of large and fruitful interest. The meetings continue throughout this week.

Dr. McCosh, of Princeton, N.J., has invested £200 to provide a bursary for the scholar attaining the highest eminence at the Patna School, Ayrshire, his native county.

The Little Barefeet Fund in Glasgow is closed for the winter season. The "Amateur Vagrant" states that he has given relief to every deserving family who have applied to him.

The Free and U.P. Churches are suffering somewhat from divergent views on the question of Home Rule and the action of some who are taking a leading part in public agitation on the subject.

The Glasgow United Evangelistic Association has sustained its work during March with unusual interest and much blessing. The young men of the Bible Institute have been very helpful in the Bethany Hall work.

At the closing session of the U.P. College in Edinburgh Rev. Dr. Black, Moderator of the Synod, gave an address on the relation of science to revelation. He maintained that Nature and the Bible are both revelations of God, and they cannot be contradictory; but the domain of the Bible is that of moral and spiritual truth.

Gathered Gold.

Guide with thy light my faltering feet
Where Life's perplexing pathways meet.
Call Thou me with thy silent voice,
And I will follow and rejoice!

Selected.

The real victory of faith is to trust God in the dark and through the dark. Let us be assured of this, that, as the lesson and rod are of his appointing, and that as his all-wise love has engineered the deep tunnels of trial on the heavenward road, He will never desert us during the discipline. The vital thing for us is not to deny and desert Him.—*T. L. Cuyler, D.D.*

Envy is acknowledged by all people to be the most ungenerous, base, and wicked passion that can enter into the heart of man. And is this a temper to be instilled, nourished, and established in the minds of young people? I know it is said that it is not envy but emulation that is intended to be awakened in the minds of young men. But this is vainly said. For when children are taught to bear no rival, and to scorn to be outdone by any of their age, they are plainly and directly taught to be envious. For it is impossible for anyone to have this scorn of being outdone, and this contention with rivals, without burning with envy against all those who seem to excel him or get any distinction from him. So that what children are taught is rank envy, and only covered with a name of a less odious sound.—*William Law.*

TO EACH SCHOOL IN QUEENSLAND there is attached about twenty acres of ground. The children are provided with tree roots and flower seeds every year. They plant them in their own plots, and they tend them with jealous pride.

The Book World.

Quaker Ballads and Lyrics, being selections from the poems of John Greenleaf Whittier. *(E. Hicks, jun.)* These compositions include beautiful lines on Barclay of Ury and Joseph Sturge, also a picture of "The Quaker of the Olden Time." The poem on "The Eternal Goodness" gives an essentially one-sided view of God.

The Most Certain Fact in History is the expressive title of a little volume of addresses on the resurrection of Christ, by Rev. T. P. Ring, rector of Hanley. *(Skeffington and Son.)* The aim of the author has been to supply a popular answer to infidel questions and theories, and he has succeeded in producing a book that admirably fulfils its high purpose.

The Arsenal of Devotion. By Paul Parfait. Translated from the French. (3s. 6d. *Paternoster Press*, 29, *Paternoster-row.*) Here are chapters on Romish superstitions in the very language of devotees and apologists. Scripture-instructed and reasonable people will conclude that the mere statement of Papal belief, or credulity, is a good argument against the entire system.

Palestine: Its Historical Geography, with Topographical Index and Maps. By Rev. Archibald Henderson, D.D. (2s. 6d. *T. & T. Clark.*) The second edition, revised, of this handbook is a comprehensive work, affording ample evidence throughout of careful compilation. The results of recent research have been admirably digested, and we cordially commend the book to the attention of students.

Herbert Fry's Royal Guide to the London Charities is a very useful handbook, edited by Mr. John Lane. The new edition, for 1891-92, shows in alphabetical order the names, date of foundation, address, objects, annual income, chief officials, etc., of a host of charitable organisations and missions. An introductory chapter deals with the greater medical charities of London. Provided with a full index, the "Guide" is an excellent work of reference. (1s. 6d. *Chatto & Windus.*)

Rome's Tactics; or, A Lesson for England from the Past. By the late Dean Goode. (3d. *Nisbet & Co.*) Rev. Dr. Bullinger writes a preface for, and edits with notes, this re-issue of a pamphlet of great controversial value, showing that the great object of Popery since the Reformation has been to subvert and ruin Protestant Churches and Protestant States, by dissension and troubles caused by disguised Popish agents. There is a brief notice of Rome's allies in the Church of England.

Christ the Central Evidence of Christianity. By the late Principal Cairns, D.D. (2s. 6d. *Religious Tract Society.*) Six of the valuable "Present Day Tracts" were from the pen of Dr. Cairns, whose decease twelve months ago many have not ceased to mourn. They are here brought together in a volume by themselves, and well worthy they are of the distinction. Devoted to evidential arguments of supreme importance, the pages have grip, weight, and force, and will, we trust, have many readers.

The Message of Quakerism to the Present Day, by Evelyn M. Noble. (2s. 9d. nett. *E. Hicks, jun.*) After developing a theory of inspiration which we are unable to endorse, the author writes very thoughtfully upon George Fox, first as seeker, then as preacher. There is an account of the Friends' "Book of Discipline," and a statement of the "Message" such as will interest many outside the Quaker community. The author's views would, in some points, require considerable modification if the Scripture standard were strictly applied.

The First Book of Kings, expounded by Archdeacon Farrar, is a substantial addition to the useful "Expositor's Bible" series. (7s. 6d. *Hodder & Stoughton.*) In an introductory chapter, the Archdeacon goes out of his way, as it seems to us, to eulogise the higher criticism; but throughout the work, it is gratifying to observe, he treats its assumptions and conclusions with characteristic independence and caution. Though there are some sections in which we fail to follow the exposition, and occasional extravagances of statement that have a depreciative effect, taken as a whole the work will prove of real service to Bible students. The Archdeacon brings wide reading and keen insight to bear upon his analysis of history as well as upon his interpretation of Scripture.

Early Independents. In connection with the tercentenary commemoration of the martyrdoms of Barrowe, Greenwood, and Penry, a series of six instructive penny booklets has been issued by the *Congregational Union of England and Wales*, with the following titles:—The Church in the Prisons, by Professor W. F. Adeney, M.A.; Separatists in the Universities, by C. Silvester Horne, M.A.; Penry, the Welsh Independent, by H. Elvet Lewis; John Robinson, by J. Guinness Rogers, B.A.; The Pilgrim Fathers, by C. Ray Palmer, D.D.: and Congregationalism: Old and New, by John Brown, D.D. The general editor is Dr. Alexander Mackennal, who has also written the preface to a compact bound volume (2s.) entitled Early Independents, containing all the tracts, in large type and with numerous illustrations.

Jesus and the Resurrection: Expository Studies on St. John xx., xxi. By H. C. G. Moule, M.A., Principal of Ridley Hall, Cambridge. *(Seeley & Co.)* These devotional chapters give the substance of addresses delivered in 1874 and 1875 in Trinity College, Cambridge. "At that time," says the author, "I had the happiness, while resident in the College as one of the Deans, to welcome a gathering of undergraduate friends to my rooms on Sunday evenings. We sang a hymn together, and knelt in prayer, and then opened the Greek Testament for half-an-hour of exposition." These grand resurrection chapters were among the Scriptures studied, and Mr. Moule deserves our sincere thanks for having issued them in this compact little volume. The pages will greatly help an intelligent and devotional study of a specially attractive portion of the Gospel story.

Records of the Past, New Series, vol. vi. (4s. 6d. *Bagster & Sons.*) It is to be regretted that this volume closes a valuable series of translations into English of the ancient monuments of Egypt and Western Asia. Professor Sayce, the editor, has done good service in bringing these instructive texts under the notice of the generality of Bible students and archæologists, and it seems a pity that circumstances should only too fully justify his remark, in the preface, that "the curiosity excited by the first attempts at the decipherment of the Egyptian and Assyrian texts appears now to be satisfied, and even students of the Old Testament are contented to allow questions which bear directly on Biblical history and interpretation to be settled by the small but enthusiastic body of workers in the fields of Egyptian and Assyrian research." This final volume of the series is specially attractive. Its contents include historical inscriptions of Rameses III., letters from Phœnicia to the King of Egypt in the fifteenth century B.C., and a translation of the celebrated inscriptions of Sennacherib. There are helpful introductions to each subject, also many explanatory notes.

Some Lights of Science on the Faith. By Alfred Barry, D.D., D.C.L. (12s. 6d. *Longmans, Green, & Co.*) These are the Bampton Lectures for last year, and they deal with a large subject with a grasp and power worthy of their distinguished author. The Apostolic statement that "the law was our schoolmaster to bring us to Christ," is interpreted more broadly than Paul intended or the Galatians could have understood, and from this starting-point Bishop Barry examines the philosophic and other theories of past times and the present day, in order to show that their laws and tendencies point to Christ. His survey includes evolution and heredity; and he advances to investigate positions in social science and criticism in regard to the supernatural and Holy Scripture. The argument, which makes all these to anticipate and emphasise the Incarnate Christ and the work of human redemption, is singularly strong, and sustained with remarkable vigour. Hence the book has many attractions for advanced students of the evidences of Christianity. While, however, we recognise the substantiality and admire the style of the work, we cannot follow the author in many of his concessions to scientific speculation, and to Biblical criticism of the destructive and conjectural order. On the one hand, also, there is a species of sacramental teaching, and on the other an elaboration of univeralist doctrine.

Blots on the Prayer-Book, by Rev. Charles Stirling, M.A., late vicar of New Malden and Coombe, Surrey, is a reprint of a letter which originally appeared in *The English Churchman.* (1d. *John Kensit.*)

Mr. Cheyne Brady's booklet, The Near Return of the Lord Jesus Christ (1d. *Partridge*), has had a large circulation. It gives much Biblical teaching, clearly arranged, in a small compass; and we trust that it will be still more widely disseminated.

Evening Communion: A Divine Institution, and not a Modern Invention, by Rev. J. J. Beddow, vicar of Drypool, Hull, is a pamphlet which many will be glad to peruse just now. Though on a keenly controverted subject, it is not written in a contentious spirit. (2d. *Shaw.*)

How do I know What is the Law and What is the Gospel? is a halfpenny booklet of the "How do I know?" series, which have been circulated by hundreds of thousands. The question proposed is admirably answered, and the booklet is well suited for general distribution. (*Nisbet.*)

The Prospects of the Principles of the Reformation in the Church of England is a manly deliverance by Archdeacon Sinclair. It has been reprinted from *The Churchman*, and will be specially welcome to Evangelical members of the Church of England. (1d. *Elliot Stock.*)

A capital penny booklet on an important question is Shall Gambling Slay Us? by Rev. Joseph Posnett. (1d. *T. Champness, "Joyful News" Depôt, Rochdale.*) As an earnest and practical "appeal to the English and American people," this little illustrated book is calculated to do much good.

The Narrative of the Early Life and Conversion of Rev. James Adler is a twopenny booklet of great interest, issued from the *Mildmay Mission to the Jews Book Store, Central Hall, Philpot-street, E.* The story was well worth telling, and should have many readers. There is a portrait of Mr. Adler.

Thoughts about Sunday, by Bishop Ryle, is a very valuable little book, dealing with the institution, privileges, and due observance of the Day of Rest. The Bishop establishes the intimate connection between the sanctification of the Lord's Day and a healthy and vigorous Christianity. (3d. *W. Hunt & Co.*)

Snowdrop Letters, edited by Mrs. Arnold Watson, of Southwold, Sheffield, is a booklet containing wholesome talks with girls on Sweethearts, Old Maids, Dress, Books, and other homely topics. They were primarily addressed to teachers and "Snowdrop Band" workers; but they are calculated to prove helpful to young women in general (*The Book Society*, 28, *Paternoster-row.*)

BOOKS RECEIVED.

Messrs. Henry & Company.—The Spirit of Love. Three vols. 3s. 6d.

From *Nisbet & Co.*—The Life and Letters of Mrs. Ellis (6s.), compiled by her nieces.

From *Longmans & Co.*—Far Off, part II., Oceania, Africa America. "Peep of Day" series. 5s.

From *The Bible Christian Book Room.*—The Emphasis of Belief. By J. D. Keen, D.D. 2s. 6d.

T. Fisher Unwin.—The Stickit Minister and Some Common Men, by S. R. Crockett. 5s.

Cassell & Co.—John Drummond Fraser: A Story of Jesuit Intrigue in the Church of England. By Philalethes. 5s.

From *Hodder & Stoughton.*—Nature, the Supernatural, and the Religion of Israel. By the late Josiah Gilbert. 9s.; Ezra, Nehemiah, and Esther. By Professor W. F. Adeney, M.A. ("Expositor's Bible" series.) 7s. 6d.

The Religious Tract Society.—Present Day Tracts, by the late Principal Cairns, 2s. 6d. Atonement, by Dr. Newman Hall, 2s. Heavenly Secret of Daily Life, by Rev. J. B. Figgis, 1s. 6d. Barnabas, by C. B. Ryley, 1s. 6d. A Lonely Lassie, 2s. 6d. Tried in the Fire, 2s. Among French Folk, 1s. 6d. Our Father, 8d. Holstone Priory, 1s. 6d.

Letters to the Editor.

THE LIBERATOR RELIEF FUND.

Sir,—In these days of financial dishonesty, when thousands are suffering through having lost the savings of a lifetime in an unsound investment, I think that those who have been mercifully preserved from loss of this kind should be very thankful. Accordingly, I send with this a cheque for £10 towards the Liberator Sufferers' Relief Fund, for which you kindly receive subscriptions. I intend it as a thank-offering for having been saved from bad investments.

It has occurred to me that there may be other readers of The Christian, who have similar reason to be thankful, and who, if the idea were presented to them, might like to send some help on the same ground.

Yours truly,

A Clergyman.

MISSIONARY SUPPORT.

Dear Sir,—I beg to offer a suggestion arising from the letter of a missionary in your issue of April 6, on the question of books for foreign missionaries. It might be worked most simply in connection with each particular society. For instance, many of your readers, no doubt, support the L.M.S. Would not one of them undertake to despatch books, given by other friends of the society, to the L.M.S. missionaries throughout the world in rotation? Your correspondent may, and I hope will, as a result of his letter, be the recipient of several books; but a rotatory system would be impartial to all: necessitating a single manager; or a careful arrangement between a few friends to divide the society's list of foreign workers, each one managing the books for one section.

A few stamps for foreign postage should be forwarded with each book to the despatch-agent; or postage would be lessened by sending a reply postcard inquiring the name and address of the next missionary to receive a book, which would then be posted direct by the giver. Such a plan might voluntarily be established in connection with each society, without burdening it with new office-work.

Of course, the books should be of some real value, theological, devotional, expository, etc. Many of your readers must possess such, which they have read themselves, and which might be a real boon to their brethren and sisters in the vanguard of the army. Missionaries might name any book they especially desire, in case it be forthcoming. And information concerning the management, with invitations to friends to assist by gifts, would, no doubt, be published from time to time in the periodicals of each missionary society.

The Missionaries' Book Agency would afford a very delightful method of assisting the Lord's work, to some who have spare time and strength, without other talents available.

Yours sincerely,

H. M.

TURN FROM WRATH of every kind, as you would flee from the most horrid devil; for it is his—it is he, and his strength in you.—*William Law.*

Obituary.

PASTOR W. H. BROAD, LATE OF POPLAR.

Many who know of the useful work done for a few years, and while strength permitted, by this young pastor, will hear with sorrow of his death on Saturday afternoon. In 1885 Mr. Broad left the Pastors' College and settled at Cotton-street, Poplar, where the Lord blessed him greatly; but his health was feeble, and he was a frequent sufferer. As long as possible he continued to labour, but at length, last year, he was compelled to resign. He removed to Tavistock-crescent, Westbourne-park, where he has passed away at the age of 32, leaving a young widow and one child to mourn his loss.

MR. THOMAS STONE.

Through an oversight, we omitted in our last issue to record the lamented death of Mr. Thomas Stone, of the firm of Peek, Frean, and Co., well remembered by many Londoners as chairman of the committee that arranged Messrs. Moody and Sankey's first mission in London. For a long series of years Mr. Stone has sustained an active but unostentatious work of philanthropy and personal Christian effort. His daily visits to the patients at St. Bartholomew's Hospital are referred to elsewhere. Like his Master, he continually went about doing good to those who had special need, and his benefactions will be greatly missed.

MISS MARY POSTON ARMSTRONG, OF BRISTOL.

Numerous workers in Bristol feel they have suffered loss in the death of Miss Armstrong, who had laboured long and well in connection with Brunswick Chapel. She was in her seventy-ninth year, and for forty-one years had been connected with the Sunday-school as teacher. During that period she was very rarely absent from her post, being present in her class the Sunday but one before she died. There are many evidences that her labours have been used of God to the conversion of many souls. The superintendent on Sunday afternoon spoke of the example she had left behind, and of her earnest and faithful devotion to the work.

MR. JAMES STUART, OF ROXETH.

Many will deeply sympathise with Rev. E. A. Stuart in the loss of his beloved father, who, at the ripe age of seventy-two, passed to his rest and reward on Monday week. Mr. James Stuart had been quite laid aside for the past two years, but though he had been worse the last fortnight the doctor did not think it serious; and, in fact, such was his judgment five minutes before death, for he had only just left him when the heart's action suddenly ceased. He was the second son of Mr. Alex. Stuart, late writer to the signet in Edinburgh. In early life he went to Calcutta as a merchant, and whilst there took the greatest interest in the work of the Calcutta City Mission for Eurasians, the C.M.S., and the Zenana Society. On his return to England he joined the C.M.S. Committee, which he attended regularly as long as health would permit. Latterly he was made a vice-president of the Society. When the Church of England Zenana Society was formed, he became secretary, and remained so till incapacitated two years ago. On his devoted work at Harrow, or on what he was personally and in his family, it is impossible here to dwell. He was laid to rest on Friday in the churchyard of Roxeth Church, Harrow—a church he was mainly instrumental in building some thirty years ago, and which has ever since been a stronghold of Evangelical truth.

PASTEUR BERTHUEL.

Yet another void has been created in the ranks of the pastoral body of France, by the death, in his seventy-first year, of Pasteur Berthuel, of Arbois, in the department of Jura. Born and reared in the Roman Catholic community, he took priestly orders; and, in recognition of his intellectual attainments and teaching capabilities, was installed in the professorial chair of Philosophy and Sacred Oratory in the seminary of Romans, Drôme. Quite early in his career his mind was agitated by doubts as to Rome's fidelity to Apostolic doctrine and organisation; and when at length he faced the express teaching of the New Testament and the obvious lessons of history, he had no alternative but to break with Rome. This rupture involved him in many painful separations and steady resistance to tempting offers by dignitaries of the Papal Church. After a period of study he entered upon work in connection with the Reformed Church. He was associated successively with the Société Evangélique de Paris and the Société Centrale. He did sound missionary work for the last twenty-five years of his life, preaching the Gospel and defending the faith. During the past three years he had suffered much from physical weakness, and expected soon to depart. The end occurred peacefully on Easter Sunday. Feeling equal to some effort, he preached on that day to his little flock at Arbois from the words "Behold the Man!" The Lord's Supper was afterwards observed, and while the bread and wine were being circulated among the worshippers, he sank into the sleep of death. As M. Arnal writes in *Le Christianisme*:—"The communion which was begun on earth with symbols, ended in heaven with a vision of sublime and divine realities."

MRS. MILES.

To many of the readers of The Christian a few lines will be acceptable concerning one who has been suddenly called from a life of active, though unobtrusive, service on earth, into the presence of the King. Mrs. Miles, of Llanwystr, near Crickhowell, in South Wales, entered into rest on Sunday evening, March 26. The previous Sunday she was in church in apparent health and strength. During the evening service she was seized with cold and shivering. During the week influenza developed itself, but no anxiety was felt until the following Saturday, when the medical men began to think the case a serious one. So rapid was the progress of the disease, that on Sunday no hope was given. The beloved patient was free from all pain. On a favourite hymn being said, she joined in whispered tones with every line. From that time she sank peacefully, like an infant falling asleep. It might truly be said she never saw death.

Brought up in the fear and knowledge of God, it was not till the age of seventeen that she definitely closed with the offer of salvation, and accepted Jesus as her personal Saviour. Her brother-in-law, the late Rev. G. Albert Rogers, was the instrument of winning her young heart for Christ. Though surrounded with many temptations to worldliness, all around could take knowledge of her that she was true to the Lord. Some forty years ago a young nobleman, then a frequent visitor at Forde Abbey, their place in Dorsetshire, surprised her husband one day by remarking, "Well, Miles, if anything could make me a Christian, it would be the consistent life of your wife. She is a Christian indeed." Gentle and calm, and reserved in speaking of her inner life, she pursued the even tenour of her way with undeviating regularity. As a Dorcas, no less than as a friend, she will be greatly missed. Her nimble fingers were never idle, and her work-basket was ever at hand, filled with garments she was making for the poor and needy. Her weekly mothers' meetings and classes, her constant attendance at the village school, her care for the poor of the parish, her regular visits every week to the union workhouse, where she was ever devising schemes for the spiritual and temporal welfare of the inmates, will long be remembered. God had entrusted her with means, and these she liberally and unostentatiously dispensed, delighting in acts of sympathy and kindness. She had known many bereavements in her later years, but these had evidently been to her times of blessing. Five years ago she was led to attend the Keswick Convention, and this was a season of distinct spiritual advancement. Her remarkable health and strength seemed to mark her out for a prolonged life of usefulness upon earth. But the Lord who loved her had need of her in his courts above, and, while we deeply mourn her loss, we can but thankfully recall the grace which shone so brightly while spared to us below. E. R.

THE VOICE INFALLIBLE.

To hear a voice that never errs,
To understand its silent speech,
In all that to my life refers:
Is such a voice within my reach?

A million voices throng the air,
Of bards and prophets, old and new,
With words of hope and blank despair;
How can such voices all be true?

The Voice Infallible I seek,
For such there is if God be true;
And He will surely deign to speak
If I in love his Word would do.

A Speaker calm, in language sweet,
From slope of Galilean hill,
In temple-court and common street,
Sends forth a voice man's heart to fill.

He cannot err, for none beside
Is God in flesh, from heaven come down;
His word is all I need to guide
My steps through earth to heights unknown.

Thy voice is final, Son of Man,
For Thou art light, and truth, and life;
It ends for me through time's brief span
All doubt and clang of mental strife.

Attune my ear, O Spirit pure,
That Christ's own voice I hear and know,
Without his accents clear and sure
No single step dare I to go.

W. A. Essery.

Personalia.

Rev. Dr. Doudney is, we regret to hear, seriously ill. Many will pray for this venerable servant of Christ.

Bishop Bickersteth, now arrived from Japan, is insisting strenuously on the importance of extension in Japan, and the need of more workers.

Rev. J. T. Briscoe, whose work at Peckham Rye is so well known, is being urged to accept an invitation to Bradford. His decision is not yet announced.

Rev. Josiah Thomas, M.A., Secretary of the Calvinistic Foreign Missionary Society, has now recovered from a severe illness, and was able to preach on Sunday.

Rev. H. B. Macartney, of Melbourne, the well-known friend of the C.M.S. in Australia, has arrived in England. A few days ago he attended a meeting of the C.M.S. Committee.

Dr. A. T. Pierson, we understand, will not be supporting the evangelistic operations at the World's Fair. The statement in our last issue, that he would be amongst the distinguished workers in Chicago, was a mistake.

Mr. and Mrs. A. R. Fenn returned on Tuesday to their beloved work. Their address is now Leganitos, No. 1, Madrid. Mr. James Kingsmill, 31, Buckingham-place, Brighton, continues to act as English correspondent, and will gladly give information as to the work.

Mr. Charles Cox, who has laboured for seven years as a city missionary in Kentish Town, has been appointed organising secretary for the Northern Counties Auxiliaries of the London City Mission. very interesting farewell meeting was held on t occasion of his leaving his district.

Dr. A. G. Parrott.—Letters have been received from Dr. and Mrs. Parrott, while *en route* for China, reporting a most favourable voyage. They have had interesting work amongst those on board the *Glenogle*, and are now travelling into the interior from Shanghai. Dr. Parrott intends to found a medical mission in Sin-gnan.

"BETHESDA FAMILY MATTERS."

The second edition of this work is nearly exhausted. Of the 5000 printed, but 400 remain, and they are in the hands of the author (Mr. E. K. Groves), who says:—The help afforded by the earlier chapters of these "Conversations," in giving the readers Scripture for the "things that are most surely believed," and by the later ones in drawing "close" and "open" brethren together, especially in Canada and the States, is a cause of unfeigned thanks to God. More than seven years have passed since their first publication, and it is desirable to issue them again in a cheaper form. This, however, will not be done till the stock in hand is sold; by post 1s. 2d., cloth 1s. 8d.

"BETHESDA MISSIONARY MATTERS."

is the name given to a pamphlet just published. It is printed in bold type, so as to serve aged readers, in coloured wrapper, and contains thirty-two pages of matter. The object is fourfold—

(1) To give names and addresses of the twenty-eight labourers who have gone from this church into other lands with the gospel.

(2) To give a brief record of their service, and also some account of the various countries to which they have been called.

(3) To afford friends at home every information concerning postal rates and times of despatch of mails, remittances of money, parcels and boxes to all these countries.

(4) To state definitely their position, our responsibility, and also to give counsel to intending missionaries.

On sale at 78, Park-street, and at 11, Greenway-road, Bristol. Price threepence.

Edward K. Groves.

LONDON'S SPIRITUAL NEEDS.—A general meeting of the London Nonconformist Council was held last week at the Memorial Hall, Farringdon-street, Rev. J. Guinness Rogers presiding. With reference to the recent Nonconformist Conference at the Mansion House, the council adopted a resolution endorsing the strong feeling then expressed that the Free Churches of London could accomplish, and ought to attempt, more for the evangelisation of the people of London. The council calls upon the Churches to make a united and determined effort during the next winter "to win all London for Christ." It is proposed to hold a public meeting in support of this plan of campaign in the City Temple on Tuesday, May 2.

The Christian.

☞ It is particularly requested that all letters relating to business matters should be addressed to the *firm*, Messrs. Morgan and Scott, and not to individual members. Communications for The Christian should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

All Advertisements for The Christian should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

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Notes and Comments.

NEXT week we purpose giving a portrait and sketch of the late Mr. G. C. Barlow, Bolton, philanthropist.

Dr. Alexander Whyte, of Free St. George's, Edinburgh, will occupy the pulpit of Marylebone Presbyterian Church on April 30, morning and evening, in exchange with Dr. Pentecost, who goes to Edinburgh. Dr. Whyte's famous Bunyan lectures, as well as his other published utterances, will quicken the desire of many to hear him for themselves.

We are glad to note that the presidential addresses at the Baptist Union and English Presbyterian Synod—briefly reported elsewhere—are both strongly conservative of revealed truth. No burning questions of the moment seem likely to come up for discussion in either assembly; so much the greater will be the opportunity for solid conference on abiding principles and pressing work.

The conferences being held to-day and to-morrow at Exeter Hall, on Continental Evangelisation, will have, it is hoped, a stimulating effect on all kinds of Gospel work throughout the continent of Europe. The list of speakers is an unusually interesting one, including such men as Pastor Theodore Monod, Père Hyacinthe, and Mons. Eugène Reveillaud. We trust there will be large attendances.

Several correspondents write to us, protesting against our recent remark in these "Notes" as to Christians "losing money in building societies." Of course the reference, as we thought would be patent to the reader, was to the ill-fated Liberator Society. There was no intention to throw discredit on building societies generally; we quite agree with one correspondent who regards such societies as "laudable undertakings, encouraging thrift and sobriety."

Mr. W. T. Stead is a man very prolific in ideas, though we cannot say that they are always worthy of his powers. His ghostly researches seem to us quite a waste of intellectual strength, if not something worse in their tendency. But we can heartily commend to the best consideration of local authorities everywhere the article in the current *Review of Reviews* on "The Wasted Wealth of King Demos." It tells how Capt. Henderson, chief constable of Edinburgh, and his staff of police, have virtually constituted themselves a society for the social salvation of destitute children in the Scottish capital. If Captain Henderson, in addition to his local services, can inoculate other chief constables of large cities with his own generous and sympathetic feelings towards the helpless little children, he will be one of the greatest benefactors of his age.

Speaking in Exeter Hall on Friday, Dr. Harry Guinness used the following beautiful illustration of the fact that everyone can do something:—

When at Colchester lately, I was taken to see a poor woman in the workhouse. She had lain in that one ward, helpless on her back, for thirty-two years. For the first six years there was unrest, but then the peace of God entered her soul, and for twenty-six years there has been "rest, sweet rest." Not only was she bright and joyful, but I found she knew a great deal about missionary work and movements, and took a very deep and prayerful interest in these. "How do you know so much about such things, seeing you are an invalid and a close prisoner?" "People are kind to me, and send me The Christian every week, and *Regions Beyond* every month." So she was able to follow missionary matters in prayer and faith.

Thus the Lord's prisoner in the workhouse ward bears a sweet and potent testimony before the visitors, who marvel at her peaceful patience, and glorify the grace of God in her. Even in her helplessness she has found how to serve by prayer, and by collecting for missions. And the means used in awakening this interest was the sending regularly to her in her seclusion copies of two periodicals containing news from the mission field.

Amid all the labour strife at home and abroad, one thing may be noted as a warning, and one thing as a comfort. The warning is, not to carry temper into the struggle; for the side that shows temper, that is haughty and unreasonable, is sure to alienate sympathy, and injure its cause in the eyes of the public. The comfort comes from the London Conciliation Board, which, at a meeting of delegates, was able to say that between seventy and eighty trade unions were represented on the Board, and that it did a great deal of work in a quiet way. It had brought a strike to an end, and settled several trade disputes. Working men were beginning to see the value of settlements by conciliation. One thing will greatly promote the efficient working of all such bodies of men—the wider diffusion, by Gospel influence, of a peaceable and reasonable temper among all classes.

The Arbitrator is of opinion that the Bishop of Durham, who is being urged in some quarters to bring forward a resolution in the House of Lords in favour of International Arbitration, will commit "a serious tactical blunder" if he yields to the suggestion. We can see several reasons for asking him to do such a thing—his high character, his known attachment to the principles of arbitration, the suitability of a man of peace moving in so good a cause, the absence of pressure on the time of the Upper House; but *per contra*, *The Arbitrator* believes the resolution would be lost, and if lost it would "encourage every opponent and hostile critic in America, and on the Continent." For our part we greatly doubt the wisdom, because we doubt the rightness, of waiting on time and tide when we have a good work to do. The Kingdom of God may wait for ever, if it has to wait for the convenient time when no one shall be made more hostile.

The annual festival of the Homes for Little Boys at Farningham and Swanley has been held. One wonders, on comparing those delightful places with the best we can do at a workhouse school, why the waste boy-life of the country, the nation's most precious treasure, is not more carefully husbanded. For less than it costs the country to educate and keep a pauper boy, these Homes educate and keep a boy, giving him a splendid equipment for his life-work. He lives in a cottage home, one of a small number of boys under the care of a "father and mother"; he receives a good school education, and is technically trained as well; he sees all sorts of handicrafts practised every day, and has to take his share in doing some of the manual work of the place; he can hardly fail to go into the world with well-trained eyes and hands; he also has the advantage of earnest evangelical teaching. All this for a fabulously small sum of money, and in one of the loveliest spots in England.

A somewhat notable instance of the altered tone of the daily press towards religious movements was given last Friday by the *Daily News*, which had an article on the May Meetings full of generous appreciation. It acknowledged that the general purpose of the Meetings spreads far beyond any purely denominational object. "The effort is to seek for the benefit of every denomination and every class. The list of societies whose meetings are held at this season, and which have absolutely nothing to do with purely denominational purposes, is long enough to satisfy everyone that the May Meetings are a congress of philanthropy rather than a congress of conflicting sects....The May Meetings used to be pelted with some cynical ridicule at one time. They are pelted with no ridicule of any kind now. They have had their baptism of fire, and have come out unscathed, and have only now to go on and do their work." Yes, it does seem a long way and a long time since Macaulay sneered at the "Exeter Hall bray"; men who would have scorned to be seen inside such a place go to it now, and pay attention to the thought it mainly represents.

The burgesses of Portsmouth have been canvassed by the publicans for their opinion on the Direct Veto Bill, with the result that 4113 voted for it, 13,519 against it, and 5046 were neutral. Concerning which we have three things to say: First—Portsmouth, a seaport and a garrison town, is no guide as to other places. The feeling varies with the place. Some time ago a vote was taken on Sunday closing, but it embraced a great number of widely different places, and the result was strongly in favour of closing. Why did the publicans not yield to that expression of opinion? Second. The promoters of the Bill do not expect every place to adopt it; they only want two-thirds of the ratepayers in a parish, etc., to be able to close public-houses, if they desire so to do. Third. Why should the publicans mind the Bill if the people will not adopt it? It will be a dead letter at Portsmouth and every other place that is of the same mind as Portsmouth. The publicans know, however, that if the ratepayers once get the power a change of opinion will be more likely to take place.

It is said that another cure for "alcoholism" has been discovered. The more cures the better, provided they do not create a new disease. The unity of God's laws leads us to expect that physical causes will co-operate with moral in effecting a drunkard's reformation. "There is balm in Gilead"—of two sorts. The fear is lest in this treatment of disease, which often has its roots in a bad moral condition, there should not be due attention paid to moral force in the drunkard's regeneration. A drunkard who is one by hereditary tendency from generations of topers and drunkards has undoubtedly a depraved physical condition which must be dealt with, and we believe the pity of God for him is unspeakably more than any human pity; but he must be made to feel his responsibility, and an urgent call must be made to him to seek the grace of God for repentance and faith. He is never soundly reformed until he has thrown the energy of his will on to the side of God.

In its latest article on "Indian Affairs," *The Times* makes a fierce attack on the anti-opium movement. It is of opinion that what has taken place and what is to take place will safeguard "the Indian revenues against the assaults of the cheap philanthropy in which the thrifty British Pharisee loves to indulge....An overwhelming majority of the reformed Indian Legislature, official and non-official, European and native, would be perfectly aware that the prohibition of opium in India means the substitution of alcohol and the degradation of the Indian races." The violence of this language is a good sign; before the devil came out of the young man "he tare him." The difficulty as to money is not so great as is represented, and it would be further reduced if we exercised more economy in the government of the country. A reform in the Army would save a great deal. The drinking of the soldiers alone is a serious item; the immorality we foster is also a heavy money charge. Take the drinking away and dismiss the prostitutes, and a much smaller force would suffice. The alternative of opium *versus* alcohol is absurd, for "the Pharisees" blame the Government for both, and insist that both shall be removed.

The Shop Hours Act is beginning to tell in favour of boys in some places of business. Unfortunately the standard is unequal and is not uniformly applied, so that the full benefit of the Act cannot be enjoyed. But it is a beginning. The area of its operations will be sure to spread until all child labour that is burdensome and injurious is abolished. A curious instance of the way in which young and tender persons are taxed in work more than the strong and well-seasoned, was brought to light when a deputation from the Northumberland and Durham miners waited on the Prime Minister, and said, among other things, that "the hours of boys could not be reduced without doing harm to the interests of the district." The men work less than eight hours, but the boys ten, from bank to bank. The men want to reduce the hours of the boys, but at present they see no way of doing it. Very likely the country, which says that no man ought to be at work more than eight hours in a mine, will say, "No boy shall work more than seven."

A little mercy is, according to *The Chronicle*, going to be mixed with the severe treatment which Russia deals out to her political prisoners. Women will not henceforth be treated as beasts, if the regulations are carried out:—

> Women who are condemned to hard labour or to banishment to Siberia will not in future be flogged or chained to wheelbarrows at the mines. Convicts of the first class undergoing hard labour will be both manacled and fettered, but those of the other classes will be fettered only. Women sentenced to hard labour for an indefinite period will still be kept in manacles but of a lighter pattern. Generally speaking, it may be said that corporal punishment is abolished in the case of women, and refractory prisoners will be punished either by their sentences being prolonged or by temporary confinement in separate cells on a diet of bread and water.

Let us hope that the officials will not forget the alterations which have been made. What wonder that in a land of such terrible oppression, corruption, and ignorance as Russia appears to be, the Czar should have to be guarded in his journey to the south of his dominions by 120,000 men?

The persecutions in Turkey have not arrested the attention that the circumstances demand. Mr. Thoumaian, of Marsovan, in Armenia, whose Gospel work is well known to our readers, has been removed to Angora, to take his trial, with other prisoners, on the charge of having incited to rebellion. All who know anything of the limitations and disabilities imposed upon Christian life in Turkey will be satisfied of the absurdity of any such accusation. As a fact, the scattered believers in Christ are suffering from a display of Mohammedan brutality and zeal. Protestants in Armenia are in constant fear of their lives, owing to the ease with which false charges may be, at any time, brought against them, and the still greater ease with which false witnesses may be obtained.

The American missionaries have for years worked in this field with much success; and only a few months ago, as already reported, an attempt was made to burn down their college at Marsovan. Mr. A. J. Arnold, of the Evangelical Alliance, writes to us:—

> Diplomacy will, doubtless, do its best, for the Washington Government is making vigorous representations to the Sultan's Government. We hope that our own Government will be induced to send an official representative to watch the proceedings of the so-called "trial" at Angora. But, after all, our hope must be in God; and, therefore, we would ask your readers specially to remember in prayer our persecuted brethren—that God would deliver them from their oppressors.

Rev. R. J. Ward, of Madras, writing to *The Independent*, refers to the subject of the Decennial Conference, and says:—

> As the English mail arrives, bringing weekly tidings from afar, we out here are reading with considerable concern the accounts of the impressions produced by the Decennial Conference. Many of us felt at the time that the action of the Conference in withdrawing the resolution condemning State regulation of vice was most disastrous; but what we felt then we *see* now, with vision made even clearer through the corroborative testimony of so many witnesses. Standing orders and red tape were allowed, not for the first time in history, to triumph over principle and conviction. It is sad to think that occasion has been given to the enemy to blaspheme, that a new weapon has been put into the hands of the opponents of missions, and of those who are sceptical and indifferent in relation to missions, and that a stumbling-block has been cast in the way of many a simple and loyal-hearted follower of Christ. Now it remains for us who have it in our power to do what we can to counteract and minimise all this.

This important testimony justifies those who condemned the failure of the Conference on the great moral points. The consciences of our brethren have been roused, and no similar blunder will be made again. Mr. Ward goes on to point out ways in which he thinks the mischief caused by the Conference may be counteracted, and no doubt we shall in due time hear of their having been used.

Letters to Dorothy.—2.

Dear Dorothy,—To-day I am to tell you about the people. We meet them everywhere. We learn their soul-need. We feel that their comfort lies in that Book. We must get our knowledge into shape to carry.

As art students we did not study for the mere love of it, nor even for the development it gave, but to paint pictures; and we here have a final aim, so dear a one as Christ's own—to carry glad news to the people who wait for us.

The two halves of our life, study and work, are beautifully linked, as with a silver chain, by our lectures from Mr. Torrey, "How to use the Bible to help inquiring souls"—and that carries me back to the first impression I, as a stranger and outsider, received of the Bible Institute.

One night I went to a Gospel tent to hear Mr. Moody. How much I have learned since of these Gospel tents that I might tell you!

I brought with me a boy friend, who, though a Christian in his earlier boyhood, had wandered into sinful habits and quite forgotten God.

A few nights afterwards, to my great surprise, he asked me to go to Chicago Avenue Church with him.

At the close of the hour he said, "Shall we not stay to the inquiry meeting?"

I had prayed for him in a half-blinded way for some time. As we sat in the inquiry room I had my first look at Mr. Moody's workers.

Quietly all over the room they were meeting souls—grasping hands with the hesitating seekers for truth, explaining *as if they knew* the Word of God. I could see the faces of the seekers light up as new-found truth penetrated the heart and shone through the eyes.

Will anybody help my friend back to his forgotten God? I sat and hoped.

A young man came down to him soon, and gripped his hand in that right manly fashion which boys like.

He sat down, and with a sympathetic question or two drew from my friend the sorrowful confession of his wandering, and a mention of the barrier that kept him from return. Like a physician, he saw and prescribed. His Book was equal to the emergency.

The remedy was offered. Health of soul seemed again possible. In a few moments they were kneeling together, asking the Great Physician for healing and forgiveness. I, too, knelt in grateful tears that all was done, and the angels could rejoice over "one more."

How was it all done? I had talked, and tried to win him back; had recognised my failure, and retreated to my prayers, afraid lest they, too, lacked prevailing power. Here was a task for thinking. Knowledge of God's Word had done it—applied knowledge—*usable* knowledge. I had talked but my own talk. This worker talked only *God's words*. He presented a Saviour *whom he knew*, and to the sick soul a cure *he had taken*. Two sad truths walked home with me. I did not know God's words; I did not know God Himself. How could I bring my friend to God?

After that experience (for I was always restless there in the library, cramming my mind while starving my soul), I often wandered down at lecture hour to the Bible Institute, which I learned was the home of Mr. Moody's workers. There I found the happiest little company of people I ever met. I looked in vain for a discontented face; they were all shining—aglow with an inner fire! and I whispered to myself, No wonder! It must be joyous to lift a soul "out of darkness into his marvellous light," as that one did my friend. To have it for one's work of life would be blessed.

One after another spoke to the stranger, invited me into the ladies' home across the way, and before I knew it, Dorothy dear, my great desire was to get among those happy people to stay; and then again, before I knew it, I was there.

This would have made a very proper introduction to my letter-series, but if I didn't write "cart before the horse" fashion, it wouldn't be I, would it?

Edith E. Metcalf.

Bible Institute, Chicago.

THE GOOD TEMPLAR ORDER is reported to be doing splendid work at Nairn. In a few weeks 200 members have been initiated. Many trophies have been won from drinking and misery to abstinence and happiness.

Sacramentarianism.

By Rev. ROBERT GRAVES WALKER.

The Epistle of Clement to the Corinthians is the first uninspired Christian writing. From internal evidence it has been inferred that it was written before the fall of Jerusalem, and before the whole of the books of the New Testament were completed. It is strangely in contrast with the spirit of the New Testament. Its feeble tone and want of tenderness and glow are very disappointing. It has other defects. Yet it decides many things as to the faith of the early saints. It is valuable as evidence against modern or mediæval assumptions.

On the identity of overseers, bishops, presbyters, elders or "leaders" sufficient has been said. I may pass away from it by distinctly asserting that the written Word, most of the Fathers, and sound Church of England writers, have exact concord in affirming that, in the words of Jerome, "the presbyter is the same as the bishop." Theodoret, in his commentaries, has proved it from the New Testament Epistles so conclusively that no modern can add to the force of his proof. The bishop of the early Church was not one of three orders and the chief one. Nor was he a prelate. He was, as the Epistle of Clement says, "appointed to minister *to*—not for—the flock of Christ." His function was not to rule "clergy."

But the Epistle of Clement utterly sets aside the sacramentarianism held and advanced by modern heresiarchs. In the whole of the Epistle there is no single reference to the Lord's Supper. This feature it has in common with the following early Christian writers:—Hermas, Polycarp, Barnabas, and the author of the Epistle to Diognetus who was "exceedingly desirous to learn the mode of worshipping God." In this absence of reference to the Lord's Supper the writers specified are in precise contrariety to all developing or developed reverend schismatics. But they are in precise agreement with the New Testament Word of God.

There are altogether twenty-seven books or parts of the New Testament, longer or shorter. Subtract the three first Gospels, which relate the institution of the Supper by the Lord, and there remain twenty-four books or parts; that is eight-ninths of the entire New Testament. Of these twenty-four books, or eight-ninths of the whole, twenty-one, or seven-ninths, make absolutely no reference whatever to the Lord's Supper. This is not the theory of man, but the wisdom of God.

One-ninth remains in which it is thought that mention is made of the ordinance, viz., the Gospel of John; the Acts; and the First Epistle to the Corinthians. John vi. teaches, as Clement of Alexandria, Origen, and Augustine expounded, the "perfect appropriation" by faith of the Lord Jesus, and his blood, his sacrificial death. Acts ii. 42, 46, I count more than doubtful in this connection, because there is no mention of "the cup." Where the Lord's Supper unmistakably is meant, I am myself satisfied the cup is always named.

The result is, that only one book, one twenty-fourth of the whole New Testament written after our Lord was glorified, refers undeniably to the Lord's Supper at all. Twice this Epistle to the Corinthians does so; the second time to correct its profanation, and on the other occasion to show the unity of the Lord's people, as the one bread or loaf of which they partake together. Its observance is not once urged, not once is it the object to magnify its grace. This is the voice of the Spirit—his voice in and by his medium, the Word now printed. And this is his indication of the true import of this holy ordinance.

It is of immense and of practical importance that in this "evil time" of its undue exaltation, the sheep of the Lord Jesus should be awake as to the proper place of the Lord's Supper in life with God. As an instance, I myself heard the evangelical secretary of an Open-air Mission Society say, in his preaching, "The Holy Communion to me is the highest means of grace." Here is the whole of Sacramentarianism in a nutshell.

Every believer on the Lord Jesus should be quite ready, thoughtfully, prayerfully, and scripturally, to answer the question: "What is the highest means of grace appointed by the Father?" They will be compelled to answer this in defiance of the utterances of many who present themselves as Evangelical leaders. As for example Rev. W. Hay Aitken, who in "The Official Year Book of the Church of England," furnishing "Suggestions as to following up a Mission." He said: "It is obvious that Holy Communion should be the centre around which the various agencies for the development of the spiritual should, as it were, cluster." Backsliding is obviated by being "regular communicants."

I repeat, this advice embodies ultimately advanced Sacramentarianism. And its effects on young, immature believers, and on the sons and daughters of the people of God, is to lead them away from the Lord Jesus Himself and from his written Word. Most tenderly I would urge my brothers and sisters in the loving mercies of our Lord Jesus to open their eyes to the fact, and let all faithful teachers of truth teach it—that the highest means of grace are "the Holy Scriptures; able to make them wise unto salvation through faith which is in Christ Jesus." Cluster all round them, through them, round Him.

All shades of heresy are quite awake to it, that this is the key to the whole position. The contest to death lies in the answer to the question, "Is the life of God in the soul of his chosen sustained through the blessed Word or by the Lord's Supper?" Holiness cannot be created by attributing to the Lord's own precious ordinance a place and a power higher than He Himself gives it. As "of his own will He gave us birth by the Word of truth," so "the engrafted Word" carries on the life. It is his specified means; able to save our souls, and of doing it exactly to the extent in which we "receive it with meekness." Oh saints! beloved of the Father, study his Word for the fact, for your own well-being, and for the safety of those you may influence. Remember 1 Peter ii. 2, and retain "milk of the Word" against the new version. "Long for" it, and "grow unto salvation" by it.

One thing I must add. There is no revealed grander development of God in the life or in the person than in the Epistle to the Ephesians; there is no higher reach of the grace of our Lord Jesus Christ; there is no deeper, more mature progress, even in eternity; it is "Christ dwelling in the heart by faith," and it is knowing his love, which shall eternally overpass our knowledge "unto all the fulness of God." Yet, from its first verse to its last, there is in the Epistle not even one slight passing allusion to the Lord's Supper! It is to the lowly mind trembling at the truth, that this speaks! "But if any man be ignorant, let him be ignorant." His doom and his blood are on his own head.

The bearing of the Epistle of Clement on the dogma of a sacrificing priesthood is very conclusive. The object of the Epistle was to correct what Clement calls the unholy "sedition" of "the Church of God at Corinth" against "its presbyters"; urging submission. Now this is precisely the occasion and condition where any exalted claims or privileges of priests would have been put into the very front. The modern paganism which usurps the place of the service of the Lord Jesus, would meet the same state of things by a demand for submission to the mysterious dignity of those who make, or who offer, the body of the Lord; or by a less imposing claim as to conveying God's grace by their office. Clement is as far from any recognition of such priestly claims, as he is from the denial of the Scriptural position of leaders amongst them.

In another direction too, the same testimony is given. Clement speaks of "How to obtain God's blessing," and defines "what are the ways." Never once does he name sacrament, never once priest, but faith, obedience, righteousness, submission to their elders, and kindred graces. The innovations of paganism had not then corrupted the teaching of the early Church.

As on this subject I take my place by Mr. J. E. Mathieson's side. I belong not to those who are interested in replying to his question as to the insidious rise of a "pseudo-priesthood," or in affirming even a mitigated priesthood other than that of all saints. But the reply is ready at hand. It arose partly from ignorance. To that fact, this very Epistle of Clement testifies. Being, as he probably was, contemporary with some of the Apostles, he speaks of the Phœnix as a fact in natural history; he associates with the persecuted elect of God the fabulous Danaides and Dirce of heathen mythology; and quotes as the words of Moses what he never said. Then early Christian writers indulged their imagination. At their head Irenæus, on Gen. xxvii. 27, says strange wild things about the fertility of the earth after the rising from the dead; vines and grains of wheat and all fruit trees shall bear fabulous crops; for instance, every grain of wheat "ten pounds of pure fine flour," which fables Dr. Pusey, "mad upon his idols," said signified "sacramental eating."

But in inflated language chiefly was sacerdotalism nurtured. This probably reached its climax in the assertion of Gaudentius of Brescia; when arguing truly that "a figure is not the reality," he adds, apparently with the idea that the figure is called by the name of the reality—that "in the way in which they say man is the image of God, he may be also called God." Step by step it grew. Not at first supplanting, but growing by the side of, the truth. The prayers and praises and self presentations of believers were termed "the oblations." All saints were priests to God; by-and-by, all saints were priests at the Lord's Supper chiefly; then the presbyter became a priest; then only the priest might offer; then the priest "imitated" the Lord's death; and at last the priest repeated the sacrifice!

To Cyprian especially is due the dark dishonour of perverting the grace of the Lord's victorious dying word, "It is finished!" And dearly do Romanists and Ritualists love and revere his memory for it.

The devotees of this new paganism are remorselessly cruel to their own souls in the tenacity in which they confidently adhere to it. A parallel strong enough is found only in the words of the men of Judah, who knew that their wives burned incense to other "gods," when in the land of Egypt, in Pathros. To Jeremiah denouncing the wrath of the Lord for the "abominable thing that

He hates," they said, "As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee. But we will certainly do whatsoever thing goeth forth out of our own mouth" (Jer. xliv. 16, 17).

The Greatest Enterprise.

A few years ago, in America, Mr. Kimball, upon whose conscience lay as a burden the debts under which many churches groaned, was led to the conviction that they could pay them off if they would. He accordingly visited various localities, and convened meetings to consider the subject. In many instances he urged immediate action, and declared that the debt could be wiped off by those present without their feeling it. Thus challenged and encouraged, in not a few cases the money was subscribed on the spot.

A far more reprehensible indebtedness lies upon the Church as a whole, and upon the churches severally—a debt to God and to the whole world—the obligation to preach the Good Tidings of the Kingdom of God in all the world to all the nations.

No testimony seems more needed than a visitation of all the churches, to urge upon them the greatest and most terribly neglected of all their responsibilities—the evangelisation of the world whose debtors they are. This will never be done upon the present lines. Organisations such as the existing missionary societies are absolutely essential, but these will never overtake the need unless the churches awake to their responsibility as the primary recipients of this Divine command.

The world will speedily be evangelised when the Church collectively and all its members individually rise to their personal duty and personal privilege of exercising this blessed ministry. And when this is done, the Church through all its membership will feel the thrill of personal and vital interest in the missionary and in the people among whom he labours.

There is in the nature of things a great difference between the method of putting money into a pool, out of which either the salary of the missionary is paid, or an amount sent according to the supposed need, where there is no fixed stipend; and on the other hand the method of the missionary being supported directly by the church. There is a like difference between reading the reports of a society, and being in direct correspondence with the individual missionary on the field. How eagerly Christians would gather to the missionary prayer-meeting to hear the monthly letter from their own missionary (especially if one of themselves), rather than to hear extracts read from the Society's magazine. Yet as the interest arose, instead of the magazine declining, it would increase tenfold; for as the people's hearts were drawn out toward their own missionary, the fervour would deepen and increase until it overflowed into a living enthusiasm in regard to the greatest of all enterprises—the Missionary Enterprise in all lands.

Every church surely ought to support a missionary in whole or in part; there are many churches which could easily maintain several; while a few poor churches might unite to support one.

But while churches could maintain the missionaries, they could not locate or supervise them. The organisation—the society—is necessary for this. Its work would be multiplied as the tide of Christian feeling and energy rose higher and higher. And the tone of a society representing and consisting of Christians on fire with the love of souls, and habitually bringing to God in private, in social, and in public prayer, the needs of the heathen world, and encouraged by constant correspondence with their brothers and sisters labouring there, would contrast more than favourably with the hard, secular, and business tone which sometimes characterises religious institutions; and which we are all liable to fall into, unless the heart is kept warm with the love of God.

To make such an advance as this, no revolutionary movement is required. Let us suppose a pastor animated with a missionary spirit, and therefore desirous of promoting the same spirit amongst his people. Probably he has found it difficult to do this. Let him take counsel with them, and make to any Society or Mission, of which he and they approve, an offer to undertake the support of a missionary in any part of the world in which they are specially interested. Let the amount decided upon be paid quarterly to the society for that individual, and let a monthly letter be sent by the missionary to the church, and by the church to the missionary. A missionary spirit would immediately be awakened in that church, and probably from among themselves would arise men and women, the choicest members of the church, who, having heard God's "Who will go for us?" would humbly yet promptly answer "Here am I, send me."

As the becalmed sea feels and ripples to the breeze, so would the older "Societies" and the younger "Missions" respond to a movement of this kind, and the churches, which can never rid themselves of their responsibility to evangelise the world, nor transfer it to a society as their proxy, would experience a revival unequalled since the Day of Pentecost. M.

DESPOTISM VENEERED BY DEMOCRACY.*

The essence of the mystery of iniquity is the misleading and terrorising of the human conscience. God has implanted in man that faculty of discerning between right and wrong which we call conscience, and of which the law of God written in the heart is the arbiter. To supplant and overturn the throne of God by the throne of iniquity which frameth mischief by a law, and to pervert the conscience to obey this evil law instead of the law of God, is the power by which every false religion works. Thus every conceivable iniquity has been perpetrated, from the ancient sacrifices of children to the more modern tortures and murders of the Inquisition, and to the present denial by Popish priests of the right of private judgment—that is of the amenableness of man's conscience to the God who created him. This is Popery. It is the great peril of the present day on the side of superstition, and is the chief cause of the peril on the side of atheism, which is less a denial of the true God than of the false idea of God, which the mystery of iniquity has conceived and spawned upon the world.

The book before us claims to show how this tremendous power for evil works in politics, and its facts and conclusions ought to be weighed and tested by everyone capable of being intelligently interested in the present crisis in English history. We make one quotation:—"In some Roman Catholic countries, no doubt we see very free democratic institutions ruling quietly and peaceably. In the Tyrol, for example, and in a portion of Canada, the people obey the priest, or rather they partake of the priests' idea and sentiments in everything. But this is not freedom. It is despotism veiled under a veneer of democracy."

A SALE OF WORK, in aid of Miss Leigh's Paris Homes for British and American Girls, will be held in the Lecture Hall adjoining St. Paul's Presbyterian Church, Westbourne Grove-terrace, on Tuesday and Wednesday, May 2 and 3.

*The Priest in Politics. By Philip H. Bagenal. (Hutchinson & Co.)

FRENCH MEDICAL MISSION.

The success of medical missions, both at home and abroad, is now so marked and manifest that no arguments need be advanced in their support. Perhaps, however, a simple illustration may explain their usefulness. We wish to take a certain impression for which we require both wax and seal. We have both; but in the one case the wax is hard, and no imprint is left; in the other case the wax is soft, but the seal is missing. When both the wax is melted, and the seal pressed firmly on its yielding surface, the desired effect results and remains.

So the Word may be brought near while the hear is hard, and therefore it repels rather than receives the truth. Or when sickness softens and saddens there may be no friend near to bring Scripture home to the prepared and penitent heart. But the medical missionary carries the message of grace to his patient at the most fitting and critical time. He brings at once healing to the body and health to the soul. Besides, his care, kindness, and skill, bespeak for him a ready, if not even a rapt attention.

In the case of the French Protestant Mission in London there is another advantage of no small importance. Practically, our neighbours from across the Channel find themselves in a foreign country. Their language is not ours. Consequently, when they are ministered to by compatriots speaking a common tongue, they respond to their kindness with the greatest readiness. Indeed, we can scarcely conceive of a more hopeful enterprise than this, which for so many years has been bravely and heartily undertaken by the Bayswater congregation of M. Du Pontet de La Harpe. Only it is not fair that the expense of carrying out such an experiment should fall on a small handful of people whose labours in other directions are so praiseworthy and abundant. Surely there are many friends of France who will gladly avail themselves of the opportunity to assist in an undertaking so rich in promise. This is the only agency of its kind in the Metropolis, although there is a French population of from fifty to sixty thousand. A correspondent who knows the work well writes:—

"Its aim everywhere is to evangelise the French-speaking foreigners in this country, and through them, who form a constantly moving population, to send the Gospel to the Continent, and to France especially. Two years ago, the loss of friends, and the heavy outlay caused by necessary expenditure on drainage, produced for the first time in thirty years a deficit of over £130 in the funds, while within the last few months fifty more supporters have died; so that unless a sum of £300 can shortly be raised, this much needed Medical Mission will have to be closed.

"The Dispensary now located in Oxford Mansions, close to Oxford Circus, was visited by 1667 patients last year, and there is an increasing demand upon it. As in all Christian medical missions, the time spent by the patients in waiting for their turn to see the doctor is seized on to tell them of the Good Physician both of body and soul, and to read to them some of his own words of life. The clear French texts on the beams of the reading-room were from the first a never-failing means of gaining attention and interest. 'The Word of the Lord is living and powerful'—a fact which is often strikingly exemplified among those to whom, like the Roman Catholic strangers in our land, it is unfamiliar. The *Magnificat*, which they so often hear sung in Latin without understanding it, thrills them when read from the French New Testament. 'Are these indeed the words?' they exclaim, and ask for a Gospel that they may read them for themselves. Gospels and even Bibles are freely distributed."

Communications regarding the work may be addressed to Rev. J. H. Du Pontet de La Harpe, B.D., French Parsonage, Bayswater, W.

INDIAN HEMP.—On Thursday last Brigade-Surgeon Pringle read a paper on this subject at the rooms of the East India Association, No. 3, Victoria-street, Westminster. After describing the effect produced on the natives by seeing the Government undertaking the special cultivation, preparation, etc., of the drug, Dr. Pringle maintained that indulgence in "ganja," under any conditions of life in India, to attain any desired object whatever other than its use as a medicine, most carefully prescribed and taken, is not only most dangerous to health, but most subversive of all that is moral and conducive to the public health and safety.

A Young Man's Religion.

AN ADDRESS AT EXETER HALL.

BY REV. J. STALKER, D.D., Glasgow.

I am not going to let out the secret to-night of how a Y.M.C.A. ought to be carried on. But I think I am not very far from it when I say that in an Association we ought to present to young men a conception of religion which will attract and impress them. So my subject will be: The religion of a young man: what it ought to be, and what it ought not to be. I am going to take three "heads"—a very orthodox plan, especially in the northern country to which I belong.

First of all, the religion of a young man should be

NOT A CREED BUT AN EXPERIENCE.

I have never been one of those ministers who run down creeds and systems of theology. This is a favourite pastime with some ministers, and it is supposed to be very popular with young men. But it has always seemed to me slightly vulgar and Philistine. Is it not vulgar to talk as if the thinking of the world had commenced with us, and to cut ourselves off from the piety and learning of past ages? Creeds and theologies are simply the efforts of men and bodies of men in past ages to put into their own words what they had learned from the Bible of the truth of God; and to make clear to themselves the meaning of God's dealings with their souls. If we are both Christians and thinkers this is the work we are doing ourselves, and the more keen our efforts are, the closer should be our sympathy with those who have gone before us.

A friend told me that when he was staying in the country he met a young student who, when in the city, attended the ministry of one of those preachers who are always running down theology and theologians. He asked how he was getting on, and the student replied: "Well, the session before last the minister taught me to disbelieve all the thinkers about religion who had existed before him; and last session I learned for myself to disbelieve in him. The result is that now I do not believe anything at all." I think that was a perfectly natural transition. If the thinkers of past ages have all gone wrong, what likelihood is there that we shall go right? We must believe that the seekers after truth who have preceded us were led by God into the truth.

And yet, in spite of all that, my proposition is that a young man's religion should not be a creed, but an experience. There is a right use of the fruits of the thinkers of the past, and there is also a wrong use. When they are imposed on us from the outside as a yoke, and we are asked to believe the statements of the men of bygone ages simply because they believed them, and are to be accounted heterodox if we do not do so, every manly and fresh mind rebels against the imposition. The right use of the theologies of the past is quite different. They are the testimonies of many witnesses handed down from the past, that in this confused life of ours they found a region of peace and power where they tasted and saw that God is good and Christ is precious.

It is a venerable and impressive testimony, which ought to make us go and seek for that experience ourselves, because it still exists, and it is as free to us as it was to them. God was in the ancient world, but He is in the modern world likewise. Jesus Christ was in Galilee and in Judea eighteen centuries ago, but Jesus Christ is in this nineteenth century. He comes to every one of us; his Spirit dwells in every one of us if we let Him enter. Our religion is then no longer a hearsay, for which we are dependent on the testimony of others, but an experience that no man can take from us. And while, in a sense, this brings us into closer contact with the thinkers of bygone ages, in a very important sense it makes us independent of them. We are able to say to them: "Now we believe, not because of your saying, but we have heard Him ourselves, and we know that He is indeed the Christ, the Saviour of the world."

Secondly, let me say that the religion of a young man is

NOT A RESTRAINT, BUT AN INSPIRATION.

I am afraid there are a great many young men who never think of religion as anything else but a system of restraint. It meets them here and turns them back; it meets them there and says: "You must not go that way." They think it is snubbing them, and seems to be standing in the way of all those pleasant things in life that appeal to young desire. If that is the conception of religion that a young man has, of course he dislikes it; because the instincts of youth are for liberty, and they do not want to be tied up in a strait jacket of prohibitions.

But I deny altogether that this is the true conception of religion. There is in it an element of restraint; we do not deny that. And every one of us knows how much it is needed. For there is in every man a wild beast that requires to be muzzled and tied up if the nobler part is to have any chance at all. But I deny that this muzzling and tying up is the characteristic thing in religion. Religion does not clip the wings of the fresh young spirit; it gives us wings. It does not devitalise us; it pours floods of new energy along our veins. It is not a restraint, but an inspiration.

There is a remarkable saying of St. Paul about this that has always seemed to me of great significance, since I understood the meaning of it. You remember he says in one place, "Be not drunk with wine, wherein is excess, but be filled with the Spirit." It is easy to understand these statements when taken separately; but it was a long time before I saw the connection between them. Yet it is in this connection that the point and the secret lie. Intoxication is simply an outcome of the desire for more life. Those who feel that to them life is grey and monotonous, and that in the channel the water has narrowed to a driblet, are tempted by wine. When they respond to the temptation it seems as if their life were doubled and trebled. The tongue becomes eloquent. The future shines in a rosy mist. The man feels himself strong, and, as Robert Burns said,

Ower a' the ills o' life victorious.

But the reaction comes, and then the mercury registers a lower figure than before; and the dryness of life is greater than before. And every time this resource is applied to the consequences are more tragic.

Yet the desire out of which it springs is a natural desire; in fact, it is *the* desire of man. As one of the poets of this century has said,

'Tis life, of which our nerves are scant;
'Tis life, not death, for which we pant;
More life, and fuller—that we want.

Intoxication is the deceptive answer to that desire; the true answer is Paul's answer: "Be filled with the Spirit." True religion gives the very exhilaration and the sense of strength which drunkenness pretends to give. I am reminded of a curious description of Cromwell, given by one who knew him very well. Richard Baxter, one of his private chaplains, says Oliver "was of such a vivacity, hilarity, and alacrity as another man hath when he has drank a cup too much." I cannot say if it was intended for a compliment, but it seems to me to correspond exactly to Paul's conception of a Christian. And is it not exactly what our Lord Himself meant when He said, "I am come that ye might have life, and that ye might have it abundantly"?

My third point as to the religion of a young man is that it is to be

NOT AN INSURANCE FOR THE NEXT LIFE ONLY, BUT A PROGRAMME FOR THE PRESENT.

This is very important; for I believe there is nothing keeps so many young men back from religion as the notion that its utility is for the next life only and not for this life also.

You know how it is put to us when we are young men. Eternity is described, with its endlessness. Then we are warned that our condition in that endless eternity will be one of exceeding weal or woe, according as we have embraced the salvation of Christ or not before we die. Then it is pointed out that we may die at any time. Life is very uncertain; at any step a trapdoor may open, and we may be sent out of time into eternity. Therefore we are adjured to embrace Christ now, so as to be ready for death whenever it comes.

I am not denying the solemn truth there is in all that; and there can be an appeal founded on it which I believe has led many to religion. But I venture to say that when religion is represented in that way there is a very great deal left out. There are some men, and these not the worst, who will never be affected by it. When religion is represented as a kind of unpleasant dose which a man must take before he dies, or there will be terrible consequences, the temptation is very great to put it off as long as it possibly can be put off; and there are many who will take the risk of doing so. I maintain that religion is misrepresented unless it is made clear that its utility is for this world as well as for the next world; and that it would be good for us to have it now, even if there were no next world.

I remember a friend of mine who had gone far into what is called "a life of pleasure," telling me, when he became a Christian, that what surprised him most of all was this—he had always looked on religion as a burden which he knew he ought to carry; but he found that it was something that carried him and his burden too. He said also that he had enjoyed in a single week, after he was a Christian, more real pleasure than in all the years he had devoted to what is termed the pursuit of pleasure. I am convinced this is the view of religion needed in a great city like London where the individual is lost in the multitude; and that there are many young men who feel that it does not matter how they live, or whether they sink or swim. Ah, but it does matter. It matters for ourselves; surely everyone of us would wish, to some extent at any rate, to justify his having been born into the world at all. And it matters for others. No young man can tell what the limit of his influence will be, if he is filled with the Holy Ghost. And it matters for Jesus Christ. He needs us. He wants us to employ our powers for his Kingdom, and to be a stone in the temple He is going to rear upon eternity.

When I was at college in Edinburgh, an incident happened that impressed us all profoundly. One of our number, a fine young fellow, was injured on the football field. He had to take to his bed, and it soon became evident that he would not recover. Some of those admitted to his bedside spoke to him about Christ and salvation. God opened his heart to receive the truth, but just when he was about to accept the offer of Christ, he turned with a smile to the man who was dealing with him, and said, "Would it not be a mean thing to take Christ and his salvation now, when I have given the whole of my life to the devil?" Well, I hope that did not stand in his way; but it was a true thought and sentiment. I trust there will explode in every young man here the notion of religion which would make a man spend all his life in sin, and at the very last come to Christ to try and make up for it. That is the meanest conception of religion that a young man can possibly entertain. Do not banish Jesus Christ to sick beds and death beds, and the feebleness of toothless age. He is with the old, praise be to his Name; but He is the lover of youth and health and manly strength. Give Him the flower of your age; give Him your young life with all its powers and possibilities. "Lord Jesus, I am thine now; wholly thine, and thine for ever."

"FEAR NOT."

Isaiah xli. 13.

Heart aweary and oppressed,
Trembling 'mid a shadow'd lot!
Soul, with weight of care distressed—
I will help thee; fear thou not!

None thy spirit-burden knoweth;
Yet for ever like a sea
Round thy life My mercy floweth—
I will help thee; trust thou Me.

Stormy winds are loudly sighing;
Tempest-voices sound anear;
Closer is the Love undying—
I will help thee; be of cheer.

Whatsoe'er to-day awaiteth,
Rest thou in the changeless Power
That in darkness Light createth;
I will help thee hour by hour.

Shrink not from an unknown sorrow,
Fear thou not the road before;
Trust Me through each coming morrow—
I will help thee evermore.

Guiding, guarding, and all-knowing,
Heav'nly care is round thee cast:
Grace for utmost need bestowing,
I will help thee to the last.

Never can thy name be moved
From the Heart that counts thee dear;
Still I hold thy hand, beloved!
I will help thee—hush thy fear!

M. S. Haycraft.

MR. WILLIAM DAY has closed a year's work for the Leicester Evangelistic Mission, and accepted an invitation from the committee of the Osborne Hall Association, to commence special services on May 2. Letters may be addressed, 93, Canbury Park-road, Kingston, Surrey.

Apocalyptic Scenes.

By Sir S. Arthur Blackwood, K.C.B.

XV.

GRACE AND GLORY.

The sixth distinctive epoch in the Christian era has passed in vision before the eye of the Seer. The powers of heaven have been shaken; the settled order of things has been overthrown. In the figurative language of Scripture, the earth has been removed and the mountains have been carried into the midst of the sea: a tremendous convulsion and overturning of the existing system has taken place; all classes of society have reeled under the blow, and it is universally acknowledged that the hitherto rejected One, the Nazarene, the Crucified, the Lamb of God, has conquered. The strongholds of heathendom have fallen, Paganism has been dethroned from its position of supremacy, and Christianity has been established in its place. The greatest national religious revolution the civilised world has ever seen, has changed the whole order of things.

All this has been depicted upon the theatre of prophetic action by symbols and figurative scenes, which, interpreted according to the analogous use of similar language in other parts of the Bible, and occurring where they do in the prophecy, could, it is submitted (however illustrative they may be of the Day of the Lord yet to come), have no other definite meaning.

Another link of remarkable strength is thus added to the chain of evidence in favour of the explanation of the seals here given; another ward in the lock of prophecy has yielded to the touch of the Master-key of history, and the truth of the system of interpretation adopted has thereby been increasingly and most strikingly demonstrated.

What is it that the prophet is now called to behold?

The scenes that are recorded in the seventh chapter take place under the sixth seal; they form part of the future history disclosed by its opening. For, although it is common to speak of the sixth seal as describing no more than the events we have just considered, the fact is that it consists really of three distinct visions: the convulsion of nature and society narrated in the sixth chapter, the sealing of the 144,000, and the manifestation of the great multitude before the throne. It is the last two that we now have to examine.

And it will be well before attempting to explain the symbols employed in the vision, to consider for a moment the state of things which succeeded the overthrow of Paganism and the establishment of the Christian religion.

The followers of Christ, hitherto proscribed and fiercely persecuted, were now the favoured ones of the State, and instead of hiding in catacombs and dens and caves of the earth, found that their religion was a passport to Imperial favour, a well-nigh certain means of advancing their worldly position. The change was amazing. Churches arose everywhere; instead of apostasies, candidates in throngs applied for baptism, and the state of things was such that the contemporary historian, Eusebius, only expressed the feeling of the times when he declared that "a day of cloudless serenity now shone on the Church," that "it looked like the image of the very kingdom of Christ, and was altogether more like a dream than a reality." It was almost believed that the Millennium had come.

The natural consequence of the irruption into the Church of the multitudes that now thronged her gates, was the wide substitution of profession for real faith in Christ, and at the same time an undue exaltation of the rites of Christianity. This was, in particular, the case with the introductory rite of baptism, to which a magical virtue was soon ascribed. It was called "the seal, the Lord's mark, the preservative, the investiture of incorruption, the salvation." In the language of an eminent bishop of the day, Cyril, it was "the ransom to captives, the remission of offences, the death of sin, the regeneration of the soul, the garment of light, the holy seal indissoluble, the chariot to heaven, the luxury of Paradise, the procuring of the kingdom, the gift of adoption."

On his reception of baptism, shortly before his end, Constantine, as recorded by Eusebius, said, "This is the time of my enjoying the seal that confers immortality"; thus, as the historian adds, being "regenerated and made perfect, having the Divine seal impressed upon him." "The Fathers of the Church," says Gibbon, asserted "the certain and victorious efficacy even of a deathbed baptism." Neander, Mosheim, Milner, and other Church historians, give similar testimony. The figment of baptismal regeneration spread on all sides; the outward sign was confounded with the inward and spiritual grace; the baptized were the "elect," the "regenerate," "the saints." A religion of sacraments rapidly supplanted the truth of the Gospel, and amidst much outward religionism the true doctrine of justification was scarcely seen.

Such, in the fewest words, was the state of things, with regard to Christianity, which succeeded the overthrow of Paganism, and extended throughout the Roman Empire (the "world" of prophecy), during the greater part of the fourth century.

It was at that period of the prophetic history which was being unfolded, that the vision recorded in the first half of the seventh chapter was shown to the Apostle. What were its main features?

A tremendous tempest about to burst is seen gathering, but ere the four winds sweep in desolating fury over the earth, an angel ascending from the East (the quarter of rising light), and bearing "the seal of the living God" bids the angels of the winds restrain the storm, till out of each tribe of Israel a specific, a definite number had been prominently marked off for preservation. The exact number is heard by the seer; "one hundred and forty and four thousand."

Is the meaning far to seek? The language, be it remembered, is symbolic.

The angels are the ministers of God's purposes—the winds are the destructive agencies He employs. (Is. xxi. 1, xxviii. 2; Jer. iv. 11, 12; Ezek. xix. 12, xxvii. 26; Zech. ix. 14. Notice the connection of the whirlwind and the trumpet.)

The tribes of Israel are the professing people of God. But "they are not all Israel, which are of Israel." The outward seal, impressed by human hands—the visible rite—does not confer salvation, God has his own elect; it is his sole prerogative to seal them for eternal life. This is the truth which must now be brought to light. No less than twelve times is that truth repeated and enforced. It is the living God who alone seals his own.

And what is the period chosen for the fresh revelation of this truth? Again let the infidel historian of the Roman Empire answer. He speaks—unconsciously no doubt—the very words of the Scripture. "The threatening tempest of barbarians," writes Gibbon, "which so soon subverted the foundations of Roman greatness, was still repelled, or suspended on the frontiers." "*The tempest suspended*"! It almost seems as if the man who scoffed at Christianity had been sitting at the feet of the Apostle in Patmos, transcribing the words as they fell from his lips. "The four winds of the earth" are held fast by Divine command, "that the wind should not blow on the earth"! The Goths, hitherto remaining practically outside the borders of the Empire, were about to arise in their strength and to sweep down upon its doomed territory. History records their overwhelming irruptions. "The fourth century," writes Hallam, "set in storms." But for a short time the tempest is restrained.

Meanwhile, another scene arrests the Seer's attention. Looking upward to the throne, he beholds "a great multitude, which no man could number, of all nations and kindreds and peoples and tongues, standing before the throne, and before the Lamb, clothed with white robes, and palms in their hands." What does he gather from the entrancing vision? First, that the blissful and blessed throng are those who have come, not from a life of easygoing and luxurious religiousness, but from battlefields, and out of the great tribulation; next that it is there, not here, that full satisfaction and joy are to be found; and then, above all, that they owe their glorious position to the alone blood of the Lamb, in which they have washed their robes, and made them white.

It is an anticipative glance at eternal glory. The 144,000 are but a section of the Church at any given period of her earthly history; the whole body of the redeemed are represented, later on, by the figure of the heavenly Jerusalem, a *cube*, whose height, and length, and breadth are equal; each living generation is only a square thereof,—144,000, or twelve times 12,000. Tribulation—"the great" indeed, for it reaches from the Apostle's day (ch. i. 9) to the end of the dispensation, already 1800 years—is their portion here, but their tears shall all be dried; the hands that clave to the sword here, shall wave the palm there, and the triumphant hallelujahs of the innumerable multitude shall echo round the throne.

Such teachings were those which the times specially needed. And they were vouchsafed. The light of truth, buried under the sacramentarianism and worldliness of the days of Constantine, burst forth again. It was the time of Augustine. That great master of Scriptural theology, "the light from whose writings," says Milner, "shone with moderate brightness at first, and afterwards glimmered through many ages, down even to the Reformation," taught pre-eminently by voice and pen (as in his "City of God") the doctrines of sovereign grace, electing, quickening, illuminating, preserving. The work just referred to was written to show, above all things, the difference between true Christians and the merely baptized. The former he calls "the elect Israelites," "God's sealed ones." He describes their long tribulation, their ultimate preservation, their final blessedness, in the terms of the prophecy, and, above all, exalts the finished work of the Lord Jesus Christ as the procuring cause of the glory of the redeemed.

With the fresh revelation of these truths, the last two visions witnessed under the sixth seal are occupied. And most strikingly do they, like the contents of the previous seals, correspond to the facts of history. "Then it was that those bodies of Christians began to be formed, which afterwards, in the East and the West, under the names of Paulicians, Albigenses, Waldenses, and other appellations, lived in deserts, and mountains, and dens, and caves of the earth, sealed with Christ's seal, and bearing Christ's reproach."

In these short papers it is of course impossible to do more than give the very briefest summary of those events. Well would it repay those who should devote a little leisure to a careful perusal of the exhaustive elucidation of the subject in Elliott's deeply interesting work, the "Horæ Apocalypticæ." But, alas, few in these days of haste seem able or willing to devote sufficient time to such study.

COUNT CAMPELLO AND HIS WORK.

In the midst of home interests and anxieties we may not all be aware how earnestly Count Campello and his colleagues are pressing on their good work, amid persecution, misrepresentation, and deep poverty. They have gathered together congregations that are attached to the simple Gospel, and have appealed with success to the patriotism of their fellow-countrymen against the Vatican, on the ground that true religion cannot be the enemy of national unity and life. The civic authorities receive them well, and frequently place public buildings at their disposal without charge.

The Italians are now intensely anti-Papal, but have, unfortunately, largely recoiled to infidelity. For this reason the Reformed Church of Italy fails to obtain support from among those Italians that have money. They have come to regard all religious movement with contempt; but that the Gospel does impress the upper classes is shown by Signor Bonghi's magnificent speech in the House of Deputies in support of Bible teaching in Government schools, and the fact that a proposal has been made to appoint a Presbyter of the Reformed Church instead of a Roman priest in parishes where the majority wish it. The adherents of the Evangelical movement are mostly poor, and there is a danger that the work may languish, and that, too, when, if funds were forthcoming to push it on, it would soon become quite national in extent.

A friend in England has kindly promised a contribution of £50 if we can raise £500 in a month. This seems a great deal to undertake, but we feel that those who are rejoicing in the freedom of a simple Gospel faith will sympathise with our struggling brothers in Italy.

(Miss) M. A. Mayor,
Hon Sec., Italian Church Reform Association.
20, *Manor-place, Paddington Green, W.*

JEWS IN ALGERIA.—M. Borloz, who labours at Oran under the auspices of the French Society for the Evangelisation of Israel, speaks in a recent letter of a young Jew who has confessed the Christian faith. Though not yet baptized, he has valiantly endured persecution, having been excluded from the synagogue and had a solemn curse pronounced upon him. M. Borloz has made an extended journey in the country, and enjoys the confidence of a large number of Jews.

THE LATE JOHN ANGELL JAMES'S FORECAST OF THE NEW THEOLOGY.

We cannot but think that the following extract, from a pamphlet by the late John A. James, of Birmingham, written more than thirty-six years ago, will be read with a deep interest, not only by members of that section of the Christian Church in whose ministry he was so conspicuous, but by many in other denominations who are looking anxiously at "the signs of the times," as regards Evangelical churches.

We make no comments, but content ourselves with italicising certain portions that may help to guide our readers to a decision whether this eminent servant of God, were he now to appear among us, would rejoice that his fears had been wholly unfounded; or lament that his vision had been that of a "seer of God." The extract is taken from *The News of the Churches* for 1856. Mr. James makes the quotation which forms the first paragraph:—

"'For years past there has been gradually forming among reading, thoughtful, and devout men, both in the ministry and out of it, an undergrowth of conviction, impatient of, if not hostile to, many of those metaphysical forms in which the teachings of Christianity have been distorted and stereotyped by the dogmatism of theological schools.'

"I am afraid the meaning of this is but too obvious, and that, if followed out, it will lead to a *new theology*, not only in form, but in substance. I am happy, however, in the conviction that the theological teaching of our colleges is the inculcation of a sound orthodoxy, and that, in the main, the doctrines held by our ancestors, the Puritans and the Nonconformists, are the divinity of our seats of learning. I believe the great body of our ministers still hold fast these momentous truths. But I will not conceal my apprehensions, and they are painful ones, that a few of our young ministers, in their anxiety to avoid a stereotyped phraseology, which, if the change be confined to this, would not be mischievous, are in some danger of giving up *truths*,* which were stereotyped nearly eighteen centuries ago upon the page of revelation, and were intended by the Author of inspiration to be stereotyped there for all ages and all generations. It is an age of liberalism and independent thinking, and this is finding its way into our ministry to such an extent that, in the anxiety to get out of the old and deep ruts, some add the danger of getting off the rails. It is one melancholy symptom of the age that orthodoxy, if by one party it has become almost a cant term, is by the other *pronounced with a sneer, or made the subject of ridicule and satire.*

"In some cases, where a sound theology is retained, it appears to me to be held with too slight an idea of its vast importance as the means of all spiritual life. It is maintained as a creed, or a kind of religious science, which cannot be logically disproved; but it is *kept sadly in the background*, as if we could carry on religion without it, and *treated as a thing by itself*, which has no vital connection with Christian experience.

"We hear, indeed, a great deal about 'spiritual life,' but it is a life apart from spiritual truth—a kind of religious, poetic sentimentalism, or of merely a zealous activity—a life and an activity that may be carried on *upon almost any system of doctrine.* A negative theology—I scarcely like to use a phrase so bandied about, yet it is a very expressive one, and I can find no substitute for it—is almost sure, if it be long maintained, to end in positive heresy. If the ground be not occupied by the plants of truth, the weeds of error will be sure to spring up. And I confess that, without being panic-stricken at all, *I see many things, which way soever I look, that make me serious and sad.* There is in some quarters, *if* not among us yet in other places, a mischievous operation going on, of chipping and filing, and edging away Christian truths, *until they square themselves to their places in modern philosophies.*

"But all these attempts to render 'Pauline notions' into the graceful equivalents of 'modern thought,' give us a philosophy which philosophers may well scoff at, and a theology which biblical theologians ought to denounce as little better than covert atheism. *The whole Evangelical church is coming into a crisis, and all the great verities of religious belief, which we thought had been settled, are going to be tried over again.* May God carry us all and others safely through the crisis! I bear in recollection that our body a century and a-half ago, had one great lapse from truth. *Most of the Unitarian congregations which now exist sprung out of those that were once Trinitarian.* And it can neither be denied nor concealed, that some of the periodicals sustained by that body are *already rejoicing in the hope of another defection.* May their hopes never be realised; and, in order that they may not, may a spirit of enlightened and holy zeal for truth be poured out upon our ministers, and *especially the younger portion of them; and may a spirit of earnestness and importunate supplication pervade our churches for the preservation of sound doctrine among us.*"

* Mr. James's own italics.

LIGHTS AND SHADOWS IN CHINA.

Sir,—Two of the London Mission converts, Messrs. P'eng and Yen, have just returned from Changsha. They are both Hunan men, and, so far as we can see, earnest Christian men. They left us for Changsha on December 6, with the hope of being able to do some Christian work within the walls of the city. Though not in the employ of the mission, we were only too glad to second their attempt, and supply them with Christian books and tracts. On their arrival they found everything very quiet at Changsha; the anti-foreign excitement had died down, and they resolved on commencing operations without delay. All went well with them for several days. They sold Christian books openly in the streets of the city, and took in about six hundred cash a day. They also spoke of Christ and the Gospel in the tea-shops and other places without the least interruption. They happened to meet with two men engaged in the work of selling anti-foreign literature. They spoke to them about the illegality of their conduct, and both men at once apologised and begged forgiveness.

Mr. P'eng had received an invitation to visit Mr. Jen Chensiang, the hare-lip man who was cured at the London Mission Hospital some time ago. Mr. Jen is the son of the late Jen Siang-yüen, who at one time was major-general in the Canton province. Mr. Jen, who lives in a very large house, about 40 *li* from Changsha, gave my friend a right royal reception. He invited about twenty of his literary friends to dine with him, and to hear what he had to say about the Christian religion. All seemed highly pleased with what they heard, and my friend P'eng returned to the city with a heart full of gratitude and praise. Moreover, the Christians met regularly for worship at the house of Mr. Siau, one of the London Mission converts residing in the city of Changsha. At these services they prayed, read and expounded the Scriptures, and sang hymns, as we are wont to do at Hankow: several outsiders joined them in these devotions, and most expressed themselves as highly pleased with what they saw and heard.

This state of things continued for ten or fifteen days. By this time our old enemy Chou Han had become aware of the presence and doings of the converts, and an emissary of his appeared on the scene. This man's name is Têng Hien-ting, and he is a member of the Têng Mou-hua family. He seemed particularly anxious to know all about the Christian books they were selling in the city. Having made inquiries about the books, he demanded that Mr. P'eng should be produced and delivered to the mob to be beaten. Fortunately my friend was absent on the occasion. On the same day the head constable of the ward came to ask for copies of the Christian books, saying that he wanted them for the magistrate, who wished to have copies of each kind. The books were given, and on the following morning, long before the sun was up, a deputy from the district magistrate made his appearance at Mr. Siau's house. Having taken down the names of P'eng, Jen, and Siau, and having sealed the books which he found in their possession, he told them that they must leave the city within three days, and that during these three days they were forbidden to sell Christian tracts or preach the Christian religion.

On January 8, being Sunday, the Christians met as usual for worship, and everything was perfectly quiet. On the 10th, Mr. Siau and his family were put out of the city by the constable, and on the 11th Mr. P'eng had to follow. All the books were taken to the boat-house, and the Christians were ordered to leave at once, bag and baggage. But Messrs. P'eng and Siau felt it to be their duty to stick to the place as long as possible, so during the following four days they entered the city again and again. They found the people quite friendly, and were beginning to hope that their difficulties would soon be over. On the 15th, however, they were unfortunate enough to meet their old enemy the constable. He was very angry with them, thrust them out of the city, and told them that the orders of the magistrate were imperative, and that, if they did not leave the place immediately, they would not only bring themselves into trouble, but involve him in trouble also. As they dared not enter the city again, they took a boat, and started on the 17th for Hankow. Such is a brief account of the first attempt made by native Christians to carry the Gospel into the city of Changsha. I think many of your readers will agree with me that it was a brave attempt, and that these Hunan Christians have shown themselves to be men of great courage and downright earnestness.

I have often said that our difficulty is not with the people of China. The experience of these men shows that remark holds good even with regard to the people of Changsha. They had no trouble whatever with the people, and they might have been there still had not the magistrate himself ordered them away. How far the magistrate was influenced by Chou Han and the remnant of his clique I cannot say. My own impression is that the power of that mischievous coterie is pretty well broken, and that in this case Chou Han's emissaries simply acted as spies and informants. The Changsha district magistrate himself is responsible for the expulsion of these converts, and the action simply means that the profession and propagation of Christianity shall not be tolerated in the capital of Hunan. The new governor, Wu Ta-cheng, is supposed to be friendly; but this hostile act has been perpetrated under his very eyes, and, I fear, with his cognisance and approval.

I am, etc.,

Hankow, Feb. 6. Griffith John.

MR. LETHABY'S MISSION IN MOAB.

In a recent circular letter, the London Council of the Kerak Mission urge the need for proper buildings in which to carry on the work. They state: "The buildings now available contain only one room each, about 30 feet square, the mud floor 8 or 10 feet below the ground level, and the roof a few feet above it. There are no windows or chimneys; the door is the only opening at which light and air can enter, and through which smoke, when a fire is lighted, can escape. Under such conditions the houses in some weathers are almost uninhabitable. These inconveniences and discomforts have, however, been cheerfully borne by the missionaries hitherto, but a due regard to their health requires that better accommodation should, if possible, be provided.

"In addition to this, the gradual enlargement of the work of the mission requires that separate rooms should be obtained for the schools, the dispensary, and meetings for public worship. During the past year Mr. Forder has been carrying on the last two departments of work in the one room in which he himself lives, and the school has been conducted in a small room adjoining, which is always liable to intrusion. It has been and still is impossible to have any retirement or privacy for prayer, reading, or meals. Everything has to be done from morning to night in the constant presence of the Arabs, patients, schoolboys, and visitors; the same is much the case in the other house, in which Mr. and Mrs. Lethaby and the other ladies live.

"This is very much to the discomfort of the missionaries, and a great disadvantage to their work. The only possible remedy is the erection of more suitable buildings. For these an eligible site has been found, and a native Greek Christian, who is very influential in Kerak, offers to construct them according to Mr. Forder's plans and designs, at his own expense, providing that £65 be advanced to him for the purpose, the mission recouping itself for this outlay by having the premises rent free for a certain term of years. The work of the mission is now in a very encouraging condition. Peace and harmony prevail between the missionaries and the people, and the troubles which characterised the early years of the mission, and which Mr. and Mrs. Lethaby had to bear, have in great part ceased."

The Council has sanctioned an arrangement for the needful accommodation to be provided, and trust that the needful cost (£150) will soon be forthcoming. The secretary of the mission is Rev. George Piercy, 276, Burdett-road, London, E.

CHRIST CHURCH, WESTMINSTER-ROAD.—Next Sunday morning Rev. F. B. Meyer will hold his first spring morning flower service for young men and women at 7 a.m. Breakfast 8.15, and a conference at 9, to be opened by Mrs. Hannah Whitall Smith.

For the Young.

PICTURES OF DANGER AND SAFETY.

By William Luff.

Pictures are always pleasing to young folks, so I am going to give you eight. As we cannot draw them upon this page, we must "draw upon our imagination," and perhaps some young artist may draw them upon a slate or in a drawing-book.

FOUR PICTURES OF DANGER.

Do you see yonder old hen, with a brood of chicks? How snug and warm they look, peeping from her feathers. But, hark, one of them murmurs:

"I don't like being shut up under my mother's wings. I want liberty."

So off he runs across the farmyard, under the wooden doors, and away as fast as his small legs will carry him.

Now look up. Do you see that bird, almost stationary in the sky? It is a hawk. He is looking for his dinner, and has seen silly Master Chick. Soon he will swoop like an arrow upon him. He is in a place of——

"Danger." Yes, you have guessed rightly. Wandering always leads to danger.

Once a mother rabbit told her children to be sure and not go into a certain plantation, for traps were set there. Her favourite bunny said to himself, "I wonder what a trap is like," and when his parents had gone to market one day, he dared to disobey and go to the forbidden spot. "Is that a trap?" said he. So he looked. Of course he was too knowing to get caught; but he ventured nearer and nearer, and at last—snap! He was done for. He had strayed into a place of——

"Danger." Right again. Public-houses, theatres, etc., are traps.

A sweet little lamb once complained of the shepherd's dog. "It worries me so! I never go a step away from the fold but that nasty dog is barking after me and driving me back." One noon, when the dog was asleep, this wicked lambkin ran away, got through the hedge, and wandered off upon the moor.

"What a mercy there are no dogs here," she said.

But an old fox saw her, and in the evening he crept near, and as there was no shepherd and no dog to drive him away, he soon had his teeth into her poor silly heart. She had gone into——

"Danger." Yes, a third prize guess. Lambs, leave not Jesus, the Shepherd.

A little boy was journeying with a caravan through a great forest. Fires were lit all round the camp at night, and by day they marched. "I am tired of this," said the boy; "I get no chance to play." So early one morning, before anyone was up, he crept under the canvas and away.

The tents were packed, and without missing him, the men moved on. He chased butterflies, picked flowers, ate berries, listened to birds all day; then, tired, lay down under a tree. That night a lion came to the place of the late encampment, and smelling the footprints of the boy, followed, and came up to him fast asleep. There was no wall of fire to keep off intruders now, so the boy was——

"In a place of danger." Right the fourth time.

Boys and girls, look at these four pictures:—

A chicken and a hawk.
A rabbit and a trap.
A lamb and a fox.
A boy and a lion.

Never wander from mother, Sunday-school, Band of Hope, Jesus, for there are many traps and enemies. Now,

FOUR PICTURES OF SAFETY.

Suppose I had a nice, pure, upright white candle, and I tell it I am going to take it out in the storm. It hears the wind and the rain, and despairs, but suppose I show it a beautiful lantern, and promise to put it inside. There, now let us go out with it. The wind waits at the corner and rushes upon it. No, only upon the glass. The rain says, "I will drown it," but the rain cannot get at it, for it is in a place of——

"Safety." Good once more. So Jesus hides us in Himself. We all have to go forth into a stormy world, but in Him we shall be safe.

Did you ever pick up a wee tiny shell by the sea and crush it between your thumb and finger? Suppose that shell was at the bottom of the sea. "Frail shell, a big ship is coming along." "I fear not," says the shell, "I am in a place of——"

"Safety." Yes, and so are we when hidden deep in the sea of God's love.

Look at that tall pear tree! I can reach these pears that grow on the low branches. Any naughty boys can pluck them; but they cannot reach the fine ones at the top boughs, they are out of reach, in a place of——

"Safety." Good again. Jesus is a high "branch," and those He holds and upholds none can snatch away.

I once saw an old lioness with a litter of cubs. They were very small; but as they nestled beneath their mamma's paws I could not steal one of them. Mrs. Lion would soon have taught me not to meddle with her babies: they were in a place of——

"Safety." Quite right. May we be like the candle, the shell, the fruit, the little lions, "Safe in the arms of Jesus."

"Little ones to Him belong,
They are weak, but He is strong."

A SERMON IN RHYME.

A short time ago one of the teachers in a Baltimore Sunday-school, the wife of a prominent physician, died. Before her death her husband asked if there was any unfinished work she wished attended to. It seems she had cut the following verses from a newspaper at some time; she desired that twelve copies should be printed, and one given to each of the girls in her class:—

If you have a friend worth loving,
Love him—yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend—till he is dead?

If you hear a song that thrills you,
Sung by any child of song,
Praise it. Do not let the singer
Wait deserved praises long.
Why should one who thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you
By its humble, pleading tone,
Join it. Do not let the seeker
Bow before his God alone.
Why should not your brother share
The strength of "two or three" in prayer?

If you see the hot tears falling
From a brother's eyes,
Share them. And, by sharing,
Own your kinship with the skies.
Why should anyone be glad
When a brother's heart is sad?

If a silvery laugh is rippling
Through the sunshine on his face—
Share it. 'Tis the wise man's saying,
"For both grief and joy a place."
There's health and goodness in the mirth
In which an honest laugh has birth.

If your work is made more easy
By a friendly helping hand,
Say so. Speak out brave and truly
Ere the darkness veil the land.
Should a brother workman dear
Falter for a word of cheer?

Scatter thus your seeds of kindness,
All enriching as you go;
Leave them. Trust the Harvest Giver,
He will make each seed to grow.
So until its happy end
Your life shall never lack a friend.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. T. Lewes Sayer conducted services at the Presbyterian Church, Ealing, from Sunday, April 16, to Saturday, 22nd. The meetings were well attended by the young people of the district, who showed great appreciation of the addresses, and tokens were not wanting of distinct spiritual blessing. Most of the Evangelical churches in Ealing co-operated in the mission.

Mr. Josiah Spiers and Mr. Robert Westall have held a mission for young people in the Town Hall, Beaumaris. The meetings were well attended, and many of the children decided for Christ. It is eleven years since Mr. Spiers visited Beaumaris, and it is cheering to know that some of the workers at this mission were converted at the former visit. The various churches of the town worked heartily together. Mr. Westall gave a few Bible readings for adults in the Bible-class room, which were greatly valued. Towards the close of the mission Miss Radcliffe, of Liverpool, took part in the work, and at its close held a mission for four days for adults in the same hall; these meetings also were well attended, and proved times of great blessing.

MR. TOYE AND THE ORPHANS.

It is twenty-seven years since Mr. Henry Toye was constrained to open a Home for poor fatherless children in Millwall during a period of much distress. He and his little family shortly after removed to Lewisham-road, Lewisham, and there, ever since, he has been encouraged to carry on a much-needed work for the children, who, through death and misfortune, find themselves absolutely without shelter.

There were peculiar circumstances which induced Mr. Toye to take up the work, but whether he should continue in it was a question not easy to determine. He, however, came to the conclusion that if without solicitation on his part the needed supplies came in, his duty was clear to go ahead. If, on the contrary, the support fell short, and the little folk had to go supperless to bed, he was prepared to abandon the undertaking. In this mind Mr. Toye has continued, with the result that he has never lost faith in the Divine governance of his orphanage, and never once have the children under his roof had to lack for anything.

But it has not always been plain sailing. More than once the trial of faith has been right sharp, for the so-called storeroom has been guileless of stores, and no preparation was made for the next meal. But at the nick of time the needed provision has come. Carter, Paterson, and Co. have come to the door with supplies, in some instances already cooked. Never yet, says Mr. Toye, have we gone without our regular meals.

What Mr. Toye calls his report is a wonderful document. It is a copy of his diary for the past year, and therein, day by day, the welfare of this home for the fatherless may be followed. Up to the month of May it was evidently plain sailing, but opposite May 18 the following appears:—

"This morning, much tried in many ways, especially for the want of means to meet expenses, which is the first time since the commencement of the year. In the afternoon came £10 from Chiselhurst, for the support of a child for a year, and by the last post, £20, from a friend in Ryde; also from London, £1; thus our need was again more than met."

Opposite May 19 is an entry which many friends will read with pleasure:—

"From Woolwich, £1; from readers of The Christian, £70; box at gate, 4s. 11d.; Lewisham, a sack of potatoes.

"July 2. From the South of France, £10; half for the work, and half for my own use; Stockwell Crescent, £1; a basket of flowers from Lewisham High-road Church; 'special' from a friend, 16s.; Greenwich, twenty-six quarterns of bread; from readers of The Christian, £23; £20 as a thank-offering, will this kind friend please accept thanks? Greenwich, 4s.; box at gate, 4s. 6d.

"August 3. To-day I am 72. Thus far hath the Lord helped me along the journey of life; many tokens of love have come."

This record goes on from day to day acknowledging gifts, great and small, that many friends sent for the support of this large family of 150 girls. It is pleasant to read, as it must have been pleasing to Mr. Toye to write, that at the close of the year his storehouse was worthy of the name, and that sound health and the blessing of God rested on his work. On receipt of a note sent to 64, Lewisham-road, Lewisham, S.E., a copy of the annual report will be forwarded.

BARNAVE, DROME, FRANCE. — M. Marchand, Pasteur at St. Laurent du Cros, Hautes Alpes, who is undertaking ministerial work in this parish, will superintend the evangelistic agencies of Mdme. Marziais' Orphanage, which is being affiliated with the Paris Society for the Protection of Children and Young Women. Mdme. Marzials is now in England advancing the cause of this organisation, and will be glad to hear from ladies willing to serve on a committee in the interest of destitute French girls in London. The Society's aim is to provide safe shelter and otherwise befriend homeless young people in Paris, London, and other cities. Communications to Mdme. Marzials may be addressed 226, Euston-road N.W.

NOTES ON DAILY READINGS.

SUNDAY, APRIL 30.—2 CHRON. IX.

As the fame of Solomon attracted the Queen of Sheba to his throne, so does his name, which is as ointment poured forth, attract souls to Christ. Let us go to Him carrying with us all the precious things we have, to enhance his glory, and to shine in the light of his presence. Let us also tell Him all that is in our hearts, sure that He will answer all our questions and explain the mysteries that baffle us.

We first hear of Christ as the people of Sychar did, at second hand. We cannot understand what has so fascinated our old companions, but the glow shining upon their faces is so bright that we turn to the source from which it comes, and then discover that the half was never told. There is that in Christ's nature which is so infinite and illimitable, that the reality will always exceed the furthest superlatives of the tongues of men and angels. Would that we were wise enough to stand continually before Him, and to hear his wisdom! Jesus is what He is because the Father has delighted in Him, and because all has been entrusted to Him for us, that out of his fulness we might receive. As the Queen of Sheba returned laden with the gifts of Solomon, so does the soul which has given all to Christ receive from Him more than all which it administers for others.

MONDAY, MAY 1.—2 CHRON. X.

Solomon's splendour had cost the nation dear! It is not wonderful that the people asked for respite. What a contrast there is between the complaint as to the grievous yoke of Solomon, and the cry of the saint, "his commandments are not grievous;" and in contrast to the heavy yoke of the earthly monarch are the easy yoke and light burden of Jesus, the King of true hearts. Sometimes God does not make our service or yoke easier, but He gives us more strength, or He so fills our hearts with love, that what had crushed or fretted us becomes bearable. No soul, however, goes to God with its complaint and meets with the churlish refusal that Rehoboam dealt out to his subjects.

In ruling men, it is a good motto that the old men gave to the young king, "Be kind, speak good words," conciliate; this is the secret of securing the most devoted adherence. And we may not forget that the Lord Jesus is the King of men, because He saved not Himself, but humbled Himself to the death of the cross. Oh my soul, art thou giving Him all that He has deserved, love for his love, sacrifice for his sacrifice, devotion for his service? The noblest arguments these that can speak to human hearts.

TUESDAY, MAY 2.—2 CHRON. XI.

It did seem natural and almost right to endeavour to preserve the outward unity of Israel, but God's thoughts move on a wider circle than man's, and there were purposes to be served in the apparent dismemberment of Israel that were being fulfilled through the wild and lawless wills of men. "All is right that seems most wrong," and God's will fulfills itself by many means. When men appear to be wrecking God's plan, it suddenly appears that they are fulfilling it, and we hear the voice speaking from within the holy place, "This thing is of Me."

The influx of holy men towards Jerusalem from all parts must have been like the flow of oxygenated blood to the wasted tissues of the body. The whole country must have felt the sacred impulse of their character. We do not wonder, therefore, to learn that "they strengthened the kingdom of Judah, and made Rehoboam strong." Such should be the effect of our lives as Christian people in the midst of our fatherland. We should give it grit and strength, moral muscle and sinew. But this can only be the effect of our lives when we are strong in holiness, self-restraint, meekness.

WEDNESDAY, MAY 3.—2 CHRON. XII.

The old story, old as human nature, and new with every fresh life: when we are strong we forsake the law of the Lord. Nor can we sin alone; we drag down others, as Satan his host of satellites. Then must come chastisement. God loves us too well to leave us to reap the full harvest of wrong doing. He, therefore, suffers us to have some taste of the bitter cup we had mingled for ourselves, standing hard by meanwhile to notice the first symptoms of repentance, that He may hasten to deliver us from the full brunt of the penalty that we had incurred. Humble yourself, you who have brought upon yourself justly deserved trouble. Put your mouth in the dust, and say the Lord is righteous. Confess that you have done wrong, and seek forgiveness; then within a little God will grant you deliverance, and remove the stroke of his hand.

God permitted Judah to serve Shishak that they might be able to distinguish between his service and the service of others, but surely we do not need to learn that lesson in such a manner. What fatherhood is as compared to tyranny, what silken cords are as compared to iron bands, what the south wind of summer is to the searching cold of winter: that is the perfect freedom of the slavery of Jesus as compared to the bondage of sin. Oh, that we served Him with one-half the eagerness and devotion with which the thralls of Satan serve him.

THURSDAY, MAY 4.—2 CHRON. XIII.

The speech which Abijah made was wise and true. He went back on the covenant enduring as salt. This, of course, is the ultimate appeal for us all. In contrast to the allegiance of Jehovah, which was pledged to Judah, he placed the golden calves which Jeroboam had made for gods; and in contrast to the false priests of Israel he placed the sons of Aaron and the Levites in their work. In passing, there is a beautiful glimpse given to us of the holy service of the Tabernacle, maintained amid all changes in the state around. The burnt offerings and sweet incense every morning and every evening, the shewbread ordered on the pure table, the gentle glow of the lamps of the candlestick of gold, burning through the night. But how could Israel hope to prosper in opposition to a cause sealed with the divine sanctions? A man may well stop to think when he finds himself in collision with the most sacred emblems and associations of the religion of his fathers.

There was something more than sentiment in all this. Symbols commemorated a Real Presence, and God vindicated Abijah's trust in the battle. The children of Judah prevailed because they relied upon Jehovah the God of their fathers. Whatever may be your environments of difficulty and ambushments of perplexities, even though your mistake and sin are largely accountable for them, dare to rely upon God, and your deliverance will be as certain as the rising of to-morrow morning's sun.

FRIDAY, MAY 5.—2 CHRON. XIV.

Doing good and right in the eyes of the Lord always begins with taking away. There was a great deal to clear away from the city and land, but all was done with a view of doing law and commandment. There is no merit in putting away wrong things, except they prepare the way for doing right. The kingdom was quiet, emblem this of how the peace of God comes, and how war is absent when the Lord gives rest, the rest of his approval, the peace of his "well done." Whenever men seek God He gives them rest on every side, and rest times should always be building times. It was when the churches had peace that they were builded up (Acts ix. 31). And whenever days come when the birds of peace sit on the charmed wave, there should be the upbuilding of whatsoever things are just and pure and lovely and of good report.

Good lives are not stormless ones. Zerah comes in the reign of Asa, but his advent is only to draw out more conspicuously the faith of Asa, and the help of God. The victor is always the man who feels he has no strength. God's help is only sure to the helpless, but that cause must prevail which can use God's name as its battle cry. How lovely the mention of the Lord's host, as if there were two hosts engaged in the battle against the Ethiopians, one visible, and the other invisible (Josh. v. 14). And it was the latter to which the victory was due. There are more for us than against us, hosts in celestial armour encamp around the saints and fight for them. What spoils are ours then!

SATURDAY, MAY 6.—2 CHRON. XV.

The Lord is with us as long as we walk with Him, taking the direction of his march, falling into line with his purposes. Once discover these, and adjust yourself with them, and nothing can withstand you. If any should read these words who for long seasons have been destitute of the consolations of true religion, and to whom, therefore, there has been no peace, but great vexations, let them now return to God and seek Him, and He will be found of them.

Victory should only make us strong, like Asa, to pursue still further the judging and putting away of evil, and the renewing of the altar of consecration. To such a one others will always fall in abundance. There is a hunger in men which always discovers the man who has got the true Bread of Life.

This covenant resembles those acts of devotion which should have a place in all lives, in which, after great deliverances, we are led to supreme acts of renewed devotion. And in all this there is room for joy, "with shouting, and with trumpets, and with cornets." "All Judah rejoiced at the oath." When we seek God with our whole heart, He is always found of us, and in finding Him we find rest. Asa's heart was perfect, that is, he was whole-hearted. There was no reserve, no withholding, no striking of bargains, and one symptom of it was in the removal of his mother from her position as Queen. No tender emotions, no natural ties, were permitted to influence his entire surrender to the claims of God.

REV. J. W. HORSLEY states that as the result of his experience as prison chaplain, he looks upon crime as simply condensed alcohol, and that if it were not for drink there would be few prisons.

INTERNATIONAL S. S. LESSONS.

MAY 7.

THE VALUE OF WISDOM.

Prov. iii. 11—24. GOLDEN TEXT: verse 3.

Vers. 11—12. The frequent repetition of this counsel indicates its importance (see Job v. 17; Heb. xii. 5, 6; Rev. iii. 19). It teaches us that chastening is from the Lord; it is administered by Him as a Father; it is the evidence of his love. Josiah Conder, when at school, was much troubled because of the strictness of his French tutor. On one occasion he burst into tears before the whole class. The Frenchman responded at once, "Yon foolish boy, Josiah! Do you not see that it is just because you are the only boy in the school that I care for, that I am more severe with you than with all the rest?" Don't interpret God's chastening as being proof of his disfavour. There are two dangers to be avoided—*despising* and *being weary*. They are two opposites. One is making light of the affliction, hardening ourselves under it, refusing to recognise it as coming from God, and not asking the reason for it; the other is feeling it too much, becoming fretful, impatient, despondent. "It is inhuman not to feel thine afflictions, and unmanly not to bear them." God often leads men by such experiences to the possession of true Wisdom. Mr. Simeon, of Cambridge, saw, in Lady Ross's grounds, some blind men weaving. One of them said to Mr. Simeon: "I never saw till I was blind; nor did I ever know contentment when I had my eyesight as I do now I have lost it. I would not change my present situation and circumstances with any that I ever enjoyed before I was blind." (See Psa. cxix. 67, 71.)

Vers. 13—15. "Happy" is plural, and denotes the highest degree of blessedness. This is found in Wisdom, *i.e.*, the fear of the Lord (1—7), including the enjoyment of his favour, obedience to his will, and fellowship with Him. Two young men, who had been schoolfellows, met together at the door of a church. One had chosen the way of Wisdom; the other had sought for pleasure in the world and in sin. "Why, Tom," said the pleasure-seeker, "I have not seen you for an age." "No," the other replied, "you and I have taken different ways. I can heartily recommend my way; can you recommend yours?" The young man hung down his head, for he had begun to taste the bitterness of sin. It is no exaggeration to place the value of Wisdom as above that of every precious earthly thing. Pearls and diamonds and rubies may adorn the person while the heart within is aching with an unsatisfied longing. Be sure that you find Wisdom. See the condition necessary (ii. 3—6). It is the gift of the Lord, but is possessed only by those who seek.

Vers. 16—18. Both hands of Wisdom are full of blessings. With the right hand blessing compare verse 2, Psa. xci. 16; and the eternal life promised in the Gospel (1 Tim. vi. 19). With the left hand blessing compare what the Gospel reveals as to our sonship and heirship (Rom. viii. 14—18), and the promise of a position with Christ upon his throne (Rev. iii. 21). The Gospel puts new meaning into the Old Testament promise. Wisdom has not only gifts to impart, but "ways" in which to walk. We cannot possess her gifts without walking in her ways. Do not judge them as to their outward character. Men see what religion takes away, but not what it gives. If it denies what is sinful it imparts innumerable spiritual pleasures. Overflowing joy is found only in Wisdom's ways (Jno. xv. 11; xvii. 13). The "Tree of Life" recalls that which was placed in Eden. Sin barred our way to that (Gen. iii. 22—24). The Gospel opens the way to the possession of this. Compare the tree in Sol. Song ii. 3. Note how important it is to "lay hold" and to "retain."

Vers. 19—20. Observe well what God by Wisdom has done in nature. He best reads creation who sees in it a parable of the Gospel. Is it possible that any need of ours can be beyond the skill and power of Him who made all these?

Vers. 21—24. See how life within and grace without are conbined (22). The best adorning is that of a true Christian character. Safe walking is promised only "in the way" (23). Forsake the way, and stumbling will follow. This is why Abraham lied when he forsook Canaan, and went down to Egypt; why Lot fell when he chose to dwell near to Sodom (Gen. xii. and xiii.). To get Jesus out of God's way was Satan's temptation (Matt. iv. 5—7). Don't expect God to keep you unless you give Him the choice of your way (see Golden Text). Our sleep as well as our walk is guarded by Him (24). Recall David, when fleeing from Absalom, and surrounded with danger (Psa. iv. 8); and Peter, when expecting to be executed the next day (Acts xii. 6, 7). Of John Rogers, one of the martyrs, it is said that "on the morning of his execution, being found fast asleep, scarce with much shaking could he be awakened." "So He giveth to his beloved sleep."

YOUNG MEN AT EXETER HALL.

Religious London was vastly indebted to the half-dozen good and generous hearted citizens who saved Exeter Hall some twelve years ago, when it was like to be alienated from its historic use as a rallying ground for Christian workers at home and abroad. Since that time the premises have been burdened with a mortgage of £11,000. One of the most welcome announcements made at the Y.M.C.A. annual meeting last Thursday evening was the fact that this debt had been wiped off by the munificence of a few friends, some of them the same gentlemen whose liberality enabled the hall to be secured. It is well that the public should know who these benefactors are. The greatest of them is Mr. George Williams, of St. Paul's Churchyard, who gives no less a sum than £6600; Mr. J. D. Allcroft, Mr. T. A. Denny, Mr. S. Gurney Sheppard, and Mr. F. A. Bevan each contribute £1000; while Mr. John Cory, Mr. J. Gurney Barclay, and an anonymous friend give £500 each. The building is now free of capital encumbrance, and only the current expenses will have to be met.

The annual meeting was in other respects a very interesting and enjoyable occasion. Mr. Williams, of course, was in the president's chair; with the Archbishop of Canterbury and Dr. Stalker as chief speakers, both appearing for the first time at Exeter Hall on the Y.M.C.A. platform. They acquitted themselves so well that a hearty welcome will await them should they repeat the favour.

Mr. E. J. Kennedy's secretarial report was concise and informal, but it palpitated with actuality and with abounding proofs of the live character of the year's work. In the matter of statistics as to the growth of the Y.M.C.A. generally he had some very encouraging figures to quote. Ten years ago there were in the United Kingdom 316 centres of association work; last year there were 846. In 1883 the members and associates within the same area numbered 45,955; last year these had increased to 83,817. The Archbishop truly said in his excellent speech that any society which doubles itself in ten years has a right to be congratulated.

As to the special work of Exeter Hall for the past year, Mr. Kennedy recited the usual long list of varied agencies—educational, social, physical and spiritual. Nearly 600 situations had been found within the twelve months for those seeking employment; and there were close on 114,000 attendances at the 1520 religious gatherings of the year. It was deeply encouraging to hear that a good proportion of those who attended these Gospel meetings are casual passers by in the Strand. Still more cheering was it to know that many of these strangers who had turned aside for a little while out of the tide of traffic had received spiritual impulses and influences, the result of which cannot be tabulated or even imagined. Mr. Kennedy gave details of two or three out of the large number of cases of definite blessing that are known to the workers.

In the region of finance of course the overshadowing item was the clearing off of the mortgage debt, and a portion of the deficit on the year's account which, including previous loans by the bankers, totalled up to £2500. The splendid gifts already mentioned will no doubt stimulate less wealthy friends to copy their example at a distance.

The Chairman's remarks, distributed throughout the evening, were in his customary happy vein. He has the comfortable knack of looking at the bright side of things, and was naturally jubilant at the continued advances which the Y.M.C.A. makes throughout the world. Mr. Williams is expecting a big time next year when the Association jubilee falls to be held on June 6th, and when delegates are expected from the four corners of the earth.

There was nothing lacking of warmth in the reception that was accorded to the Primate of the Church of England, who gave the first address. We append a pretty full report of his remarks, which will be welcome to the reader both on account of their personal interest and inherent worth. The subject of the address might be set down as

KNOWING AND HELPING.

I do not think, said the Archbishop, that it is a matter of no importance what church a person belongs to. Unless it is a very poor church, I certainly think it must be an important factor in his life. I should be a very dishonest person if I did not both think and say that from very early years I dedicated myself to the service of a particular church; and in the course of my life I have been led on, I do believe, into more and more love for the mother whom I own. As a boy I resolved I would never seek a position by applying for it, or by suggesting that I might fill it appropriately, or by collecting testimonials to prove that I could. I determined I would never refuse a position that was pressed upon me, unless it was absolutely incompatible with what I was already pledged to. That is a very short account of a very diversified life, and I like to tell it to you because I feel now that I stand with perfect honesty before you.

But if I could conceive myself to be more attached than I am in love to my own church which has born and nourished me and my forefathers, I should still think this—that a most important basis of Christian work is to be found in three things. The whole of my life has led me to see the extraordinary effect upon character of the most primary truths. And again, nothing has been borne in upon me more, in my real experience of life, than the wonderful double and treble effectiveness of trying to help anybody else to the standing before God which it has pleased Him to give you. And thirdly, there is a special call to the men and women of this generation to combat what is a new phenomenon in some respects—the indifferentism which regards all sects, all religions, and, I had almost said, all truths, as in themselves indifferent.

Apart from any church influence, primary truths have a marvellous effect upon character. How primary was the truth which John the Baptist enunciated: "There comes a judgment, and there comes One after me who is greater than I." How perfectly simple the primary truth when he said: "Behold the Lamb of God that taketh away the sin of the world." There may be wonderful systems of truth built upon these two propositions—that there is a judgment coming, and that there is a Lamb of God, who, before that judgment, taketh away the sin of the world. Like the basis of any great science they are capable of endless expansion and application. To the world's end, however changed the conditions of society may be, or however changed a man's way of looking at things may be, they will have an eternal effect upon character, if I at all understand what character is.

It makes the highest possible difference to every soul that receives the incarnation and the atonement. As soon as a man who has any sense of duty whatever perceives and knows God was clothed in flesh, and took upon Him the form of a servant, and walked about the towns and villages of an insignificant region, in all things looking like a peasant who was pursuing the higher walks of thought; as soon as he knows that upon a certain hill there was a certain erection on which this peasant gave up his life; and that this was indeed the incarnate God dying for the sin of the world—I say whatever treasures of wisdom and knowledge we have to search out and to communicate after that (and I believe them to be very great and very profound, and no intellect of man has yet fathomed them), these simple certainties are borne in upon the heart, and are enough to work what Mr. Williams so truly called "miracles of transformation."

There are many of us made so that we can take in nothing more than primary truths. There are many made so that the things which we build upon them or deduce from them have for them little or no interest. But it is upon these primary truths that even the wisest and the greatest have to lean at the last. The late Bishop of Durham, one of the greatest of English scholars, one of the best of English divines, one of the soundest and most profound of our thinkers, had many days of sickness and quiet and tranquillity as he faded away towards the world to come. His friends thought it must be going wearily with him, and that his brain must be thinking out some of the many great scholarly problems he had begun. They asked him, and he said, "Oh, no, neither weary nor busy"—something to that effect—"I take three or four great truths, and I think upon them always."

Perhaps you know the story of the last moments of his great predecessor Bishop Butler, the author of the philosophical book which has done more to make thinking people true Christians than perhaps any other book of man. You know that he, the simplest, noblest, and wisest of Christians, upon his death-bed had one of those sad, dark moments that often cloud the holiest, when the awfulness of the next world opens upon them and all that this world has held dear becomes as nothing. His chaplain was sitting by his bedside, and the Bishop said, "What shall I lay hold of?" The chaplain reminded him of all he knew and believed; of the atonement of our Lord Jesus Christ, and so on. The Bishop said, "I know it is true, but how shall I know that it is for me?" I always think the chaplain was a wise, good man. He did not turn the dying man back upon his great philosophies or the great things he had done for Christianity. He said simply, "Him that cometh unto me I will in no wise cast out." The Bishop closed his eyes and said, "Oh, this is comfortable." And they were the last words he spoke. I mention these two cases of such powerful thinkers, that we may assure ourselves that in the last great hour of need the things we shall turn back to will be the primary truths.

A word or two about the effectiveness of helping—not to magnify the man himself or to make anybody think how good and kind he is; or with an idea that the person whom he helps will see how good and holy a man he is; but that it shall strengthen the man he speaks to. Here in London there is many an isolated tempted young fellow—tempted beyond the temptations that have come to many of us who think we have been through temptations. It makes all the difference who it is that speaks the first kindly word to such an one. Our Lord was driven out into the wilderness to be tempted of the devil. Very large numbers of his sons and daughters—the larger proportion of them—are some time or other in their lives driven out into the wilderness that they may be tempted of the devil. And I believe there is no wilderness in which the devil's temptations are so powerful as in the awful first loneliness in this wilderness of London.

Your secretary spoke to me this morning about the Strand being the wickedest thoroughfare in the world. If it be so, and no one is more likely to know than he, it is a very terrible affair, and it ought not to be so. But the point I come to is this, that legislation would not make it a bit better than it is. Legislation—I do not care what it applies to—is no good whatever when it outruns public opinion and the feeling of the people. There is nothing worse for a nation than this—that there should be a good many laws in existence which are not observed. And therefore if legislation could and ought to make the wickedest thoroughfare in the world other than it is, it could only be done by that legislation following on public opinion. So that public opinion must be raised, and everybody who belongs to any organisation which has anything to do with it ought to be doing his best to raise it. Public opinion is, after all, raised by private opinion.

In drawing his exhortations to a close, the Archbishop uttered a protest against the diffuse and shallow methods of reading that are common in this age; how rare it is to find "a man of one book."

The highly suggestive and useful address of Dr. Stalker is reported substantially at length on a previous page. The worthy doctor caused some amusement by declaring early in his speech that one has to go to America to learn in perfection how to carry on a Y.M.C.A. But the tables were rather neatly turned on him when Major Whittle, in a few admirable parting sentences at the close of the meeting, said that though he was flattered by the references to America, he must admit that they had to come to London for the idea. Rev. J. S. Hill, Bishop-designate of the Niger (who had just returned from that region looking as brown as a berry), also spoke briefly, making an earnest appeal to any of his young brethren who were not decided confessors of Jesus Christ.

THE "EVEN SO'S" OF JESUS.

Of Mercy.—Matt. xviii. 12—14.
Of Salvation.—John iii. 14.
Of Revelation.—Luke x. 21.
Of Regeneration.—John v. 21.
Of Ordination.—John xvii. 18.
Of Obedience—John xiv. 31.
Of Fruitfulness.—Matt. vii. 16, 17.
Of Neglected Privileges.—Matt. xii. 43—45.

J. G. L.

THE HIGHBURY CORNER GOSPEL MISSION, Sebbon Hall, Sebbon-street, Halton-road, N., purpose resuming their usual open-air meetings at the corner of Highbury Fields the first Sunday evening in May. Christian speakers, singers, players, and workers are invited to assist.

The Late REV. DAVID RUSSELL, D.D.,

CONGREGATIONAL PASTOR, GLASGOW.

BY REV. ARNOLD FOSTER, HANKOW, CHINA.

In The Christian for May 26th last year, there appeared among the obituary notices, a short paragraph announcing the death of Dr. David Russell, late minister of Eglinton-street Congregational Church, Glasgow. No one who had the happiness of being intimately acquainted with Dr. Russell, can help feeling that his character and work deserve to be more widely known than they were in his lifetime. The testimony of one of his dearest friends (his brother-in-law, Dr. Maclaren, of Manchester), given in an address to the Eglington-street congregation just after the death of their former pastor, expresses in few words what all his friends must have felt about him :—

> If ever there was a good man in the world he was one; and the words that come to me in thinking of him are 'blameless and harmless, a son of God without rebuke, shining and holding forth the Word of Life.' I do not think that anybody could be long in his presence without feeling, here is a man whose religion runs through his life like a hidden brook, murmuring a quiet tune, and coming to the surface now and then in deeds of mercy, and words of grace and wisdom.

But if Dr. Russell's personal character was beautiful and a standing witness to the reality of that eternal life in the strength of which he lived, his work was singularly and pre-eminently fitted to illustrate the ideal of the Christian ministry; it is in the hope that God may use this short notice of Dr. Russell to raise the tone and character of some brother minister's work that this notice is written.

Being a quiet and reserved man, with no desire for notoriety, and no fancy for miscellaneous work that did not lie in the direct line of his duty, Dr. Russell was best known as the minister of the church over which for exactly fifty years he presided as pastor. But a man of his sound judgment, practical common sense, businesslike habits, and genial spirit could not altogether avoid public life. For sixteen years he was secretary to the Congregational Union of Scotland, and in 1874 he was chairman of the Union. For more than twenty years he served on the committee of the National Bible Society, and took an active and living interest in all its proceedings. He filled also other posts of a more or less public and influential character.

But all these things were the asides of his life. He was above and before all else a preacher of the Word of God, a pastor watching for men's souls as one that must give an account, a diligent student of Scripture, and a man filled with a deep sense of responsibility for the ministry which he had received from the Lord Jesus. George Herbert, in his "Country Parson," describing his ideal minister, says "The pulpit is his joy and throne"; and again "The country parson is full of all knowledge.... but the chief and top of his knowledge consists in the Book of books, the storehouse and magazine of life and comfort, the Holy Scriptures." This description almost exactly fits Dr. Russell. If not "full of all knowledge," he had, at all events, a well-stored mind; but his knowledge of, and reverence for, "The Book of books," would not easily be surpassed, and it was the constant aim and ambition of his life to bring forth out of this treasure things new and old. For this characteristic of his ministry he, no doubt, owed much to his early training.



(From Photograph by Messrs. Maclure, Macdonald, & Co., Glasgow.)

His father, Dr. David Russell, of Dundee, who sixty years ago was one of the best-known ministers in Scotland, and the author of several valuable theological works, was a man mighty in the Scriptures, and endowed with rare gifts in the exposition of them. David Russell, the son, studied at the University of St. Andrews, where he was a pupil of Dr. Chalmers. Writing of this long afterwards, he said :—

> I was one of Dr. Chalmers' students in St. Andrews in 1827-8, and a member of his Bible class, which he taught in his study on the Sabbath evenings. I look back on those nights with intense satisfaction. The great man was a father to us, and we felt as his children. Intellectual, spiritual, emotional force was all combined in one.

From St. Andrews, David Russell went home to Dundee, and for four years worked in a solicitor's office. The legal training he thus received was of the greatest advantage to him, and helped to foster in him a certain judicial calmness and fairness in dealing with men and things, which was one prominent and very attractive feature of his subsequent life. But the ministry of the Gospel was the sphere in which God designed that his servant's life should be spent, and in 1836 David Russell went to the Glasgow Theological Academy. After passing through the usual course of instruction, he was ordained, on March 6, 1839, pastor over the congregation to which he continued to minister till his retirement in 1889.

To his work as a minister it is impossible to do justice in a brief notice like this. He regarded it as the first and most binding duty of every preacher to study the Scriptures diligently, and so to unfold their meaning by the help of God's Spirit that hearers should be made to realise that they were listening to the thought of God. Few things saddened him more than to listen to preachers who manifested no sense of responsibility for speaking as the oracles of God. His own ideal was a very high one.

For preachers who take texts of Scripture merely as mottoes, and as pegs on which to hang their own thoughts, which are neither evolved from the text nor have any necessary connection with it, Dr. Russell had very little respect. Such treatment of the Scriptures he regarded as being irreverent and impertinent, and as calculated to lower the esteem in which thoughtful men would hold a Book that was treated by its expounders in such an unreal fashion. Keenly enjoying the sermons of other men when they were earnest and instructive, he was impatient of sermons that were neither.

As a pastor, Dr. Russell was faithful and sympathetic. He attached the greatest importance to personal dealing on the part of a minister with the members of his flock. He maintained to the last the good old custom of always being in the vestry of his church at a certain hour every week, to talk with any who wished for spiritual help and counsel; and many a one by availing himself or herself of this opportunity for a quiet talk with the pastor, received comfort and strength.

One of the most touching instances of pastoral care for his flock which Dr. Russell showed was in the manner of his resigning the charge of it. Although feeling at the end

of his fiftieth year of ministry something of the weight of advancing years, he was by no means feeling unfit for further work or weary of preaching. On the contrary, the joy of preaching and of preparation for the pulpit he still felt, though now seventy-eight years of age; but he feared that a time might soon come when, insensibly to himself, his power of preaching with profit to his hearers might decline, and he might only do harm by attempting to fulfil the duties of his ministry when he was past work. At the jubilee of his ordination he retired from the pastorate. He was succeeded by a much-loved friend, Rev. James Ross, who eight years before had joined him as a co-pastor in the church.

Space will not allow of a longer tribute here to one of the most faithful and godly ministers Scotland has had during this century. As a natural consequence of Dr. Russell's method of closely studying and carefully expounding the Scriptures, the sacrifice of Christ for sin formed a very prominent part of his teaching. But more than that, the Atonement was to him one of the greatest realities, and no one could listen to his devout and reverent prayers without feeling how entirely faith in the one sacrifice and in redemption through the blood of Christ pervaded all his thoughts of God.

He passed away three years after resigning the charge of his church. As the church bells were ringing for afternoon service on Sunday, May 15, 1892, he quietly fell asleep. The memory of his ministry and of his love and of his holy influence remains in the heart of the writer of this paper as one of the most precious possessions of a lifetime.

MISSION TO COALIES.

The annual meeting, held last week, was an enthusiastic and pleasant manifestation of good and kindly feelings between between masters and men. There is more influence for good in this direction, in movements of this kind, than in any social or political endeavours to compass the same end. Yet this is not the chief object of the mission. Its main purpose is to lead the men to Christ. The missionary, Mr. Prentiss, has won the hearts of the men by his genial hearty Christian life and testimony, and the work has been so successful that a second missionary has been added. The meeting was held at Mildmay, Colonel J. F. Morton presiding, and hearty words were forcibly spoken by delegates from the coalies in various parts of London, and then by some of their employers and other friends.

The report gives many fresh and cheering incidents in visitation among coal-heavers, describing the informal meetings in coal-yards and elsewhere. The missionary writes;—In the various lobbies and in the open-air I have conducted 486 little gatherings, having read and expounded the Word to some 3020 men. At one of these meetings one of the men gave the following account:—"When you were in the lobby in December last, you advised me to turn; and although I promised you I would turn from my evil ways, that same afternoon I had a loan of ten shillings and spent six shillings in drink; but I said, 'I will give up the drink come the New Year'; and I kept my resolution. But when I got my head clear, I began to think there was something more that I wanted. I commenced to read the Bible. I read the second chapter of Acts over and over again, and all of a sudden it seemed to come to me like this; 'If the Lord could save 3,000 persons in one day, perhaps he could save a poor coalie like me'; so I got on my knees and commenced to pray. No answer came. I went on my knees again, and did not get up until I knew that God for Christ's sake had pardoned my sins." Addressing his mates at one of our quarterly meetings, he said, "When I went to the Conference Hall, and saw some of my mates on the platform looking so happy and speaking for Christ, I thought, 'I should like to be as they are.' Little did I think that so soon I should be speaking for Christ here."

Communications should be made to Mr. G. R. Cole, 3, Bridewell-place, E.C.

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VILLAGE EVANGELISATION.

On Wednesday last week, in the lecture hall of the Y.M.C.A., 186, Aldersgate-street, E.C., a conference was held on Evangelistic Work in our Villages. The invitation issued by Mr. J. E. Taylor, honorary manager of the Bucks Evangelistic Mission, Aylesbury, propounded three questions for consideration—*how*, *when*, and *by whom* the work should be done. Other important points were, however, raised, showing the spiritual destitution of many villages of England, and urging measures by which evangelistic work may be promoted with the best results.

The meeting held in the afternoon was, for the first hour, presided over by Mr. J. E. Mathieson, who remarked on the evils of city life and the need for faithful Gospel testimony in rural districts. On the one hand, Romanism and Ritualism are rampant; on the other hand, religious teachers are giving up the Bible as the sure Word of God. When he left Mildmay he thought he would like to spend the remainder of his days in some needy village; and possibly this might yet be in store for him.

Mr. Taylor, who for thirty years has devoted his time and energies to work in country towns and villages, pointed out how desirable it is that people should be impressed for good before they leave the provinces for the Metropolis. He urged Christians of means to take up residence in the country,

ADDING TEN YEARS TO THEIR LIVES,

and engaging in Gospel work among the neglected villagers, who are, as a rule, very ready to listen. Of course, living in remote places involves some disadvantages, but it affords good opportunities of work for Christ. He had seen believers running from conference to conference with Bibles under their arms, and spending a fortune of money, while if they went through the villages of the land they would find plenty to do, and have great satisfaction in their endeavours.

Mr. T. S. Heley, who has for many years been engaged in this work, said he had just received a letter from Warwickshire, asking for a lady to go and labour in a needy village. For some years he had been wandering from county to county, having much joy in labour in some districts, and being sadly distressed at the condition of things in others, where several chapels and a church compete for the adhesion and support of a mere handful of people. Some of the villages are very dark, the Gospel being but rarely preached in them; and he thought Worcestershire was one of the most destitute counties in England, there being no effort whatever in some of the villages. He was accustomed to travel a thousand miles a year, more or less, for the most part visiting from house to house. He should be glad if a small fund could be started to enable earnest Christian men to go into the country for a few days, thus being benefited by the pure air and helped to engage in Gospel work.

In the conversation that followed, several references were made to the fear in which the villagers are kept in some quarters, where they are not allowed to call their souls their own, pressure being brought to bear by

PARSON AND SQUIRE,

and those who do their bidding. However, it does not necessarily follow that the Word is spoken in vain because there is no congregation. For though they may be afraid to come out and stand round the preacher, the people will listen from their windows. Some of the speakers told of Scripture passages thus heard having been blessed to the conversion of listeners. In other villages there is such thorough independence that a congregation is easily collected. Several of the workers spoke highly of colportage operations, which, like the spoken message, sometimes yield fruit after many days.

The Romanising process in the villages, by clergymen who show no interest whatever in spiritual work, was the subject of some painful observations. One gentleman told of a woman who had received a New Testament and been blessed by it. She was afterwards visited by the clergyman, who told her she had no right to read the book! Other incidents were of villagers being converted through attending open-air meetings, and being afterwards used of God in their homes and among their friends. A devoted worker in Hertfordshire said that, when driving in the country, he would "pick up" some pedestrian, and then turn the conversation in a spiritual direction. There was a general opinion in favour of cottage meetings, at which people can be spoken to with individual directness.

Mr. G. D. Shipley, who has for thirty years been engaged in village evangelisation, described his methods. He occasionally changes his centre, and therefrom penetrates the small towns and hamlets by means of a phaeton which had been given for that purpose. He would like to have

A MOVEABLE WOODEN TENT,

for use in all weathers. House to house visitation should be performed in a leisurely manner by village missionaries; and not only are these workers and evangelists required, but also teachers, to open up the Scriptures, at once establishing Christians in the faith, and instructing inquirers in such a way that they may prove steadfast in the day of temptation.

Mr. R. C. Morgan presided over the second half of the meeting. Among other speakers was a labourer in connection with the London City Mission, who said that many Metropolitan missionaries would be glad to spend a short time in the country. Another friend said that two helpers are wanted in colporteur work in Hampshire. It was held to be desirable that workers should go in twos, not singly; and the difficulty of recommending converts to church or chapel membership was alluded to, but left, as circumstances must decide in each case. It was pointed out that, with friends in the country willing to accommodate City visitors for a few days, all that is needed is an agency to bring these together. In some concluding words, Messrs. Taylor and Heley said that keen persecution is endured by some villagers, and suggested the more general formation of county evangelistic associations.

In the evening a public meeting was held, presided over by Mr. W. H. Seagram. Much was said of a cheering character regarding the distribution of Gospel books in villages, dealing personally with men and women about their souls, and preaching to large or small numbers as they may gather round. Among the methods suggested was the use of

GOSPEL CARAVANS,

in which workers may live and sleep, going from place to place; also the use of wooden tents in sections, that can be easily put up and taken down for removal.

Colportage work, combined with preaching the Gospel, was shown to be a great power for good. Workers should select a good centre, and visit all around. One worker in Bucks, thus acting, takes about twenty-six villages regularly, and calls on rich and poor alike, selling over £200 worth of Bibles and Christian books a year, and giving away over 1000 Gospel books per month. He reads and prays with all sick people, and preaches five or six times every week. Thus thousands are reached with the Gospel. It was shown that members of the Y.M.C.A.'s have tried in some cases to spend their holidays in going from place to place. There might be more of this.

At the close of the conference a committee was formed of well-known workers, and Mr. Taylor and his daughter were asked to act as hon. secs. for the present, the object being to try and bring the workers and the work together. All willing to help in any way should write to Mr. J. E. Taylor, Bible Depot, Aylesbury, Bucks, addressing Miss Taylor with regard to lodgings, &c., for ladies.

A GREAT SALE OF WORK, organised by the Society for Promoting Female Welfare (22a, Devonshire-street, W.), is to be opened this day (Thursday), and continued to-morrow, in the Royal Albert Hall. Many very well-known Christian institutions on behalf of women will share in the results of the sale

PASTORS' COLLEGE CONFERENCE.

Notwithstanding the specially trying circumstances under which the Conference has met, the meetings have been of a decidedly interesting and helpful character. Of course the absence of the beloved founder, for so many years the president of the College, is still sorely felt. And this year the Conference has suffered but recently another heavy blow in the death of Principal Gracey. Few institutions have ever been called to bear such heavy losses; for few, if any, have ever possessed such men to lose. College Conferences with neither C. H. Spurgeon nor David Gracey must be different from the Conferences of other days.

As intimated in our last issue, Pastor James A. Spurgeon has been unanimously elected president. The unanimity and heartiness with which he was re-elected to office, bore witness to the esteem in which he is held.

The presidential address on Tuesday morning was upon the text, Rom. vi. 13. The theme was appropriate from one who has so recently been plucked from the very jaws of death, and the speaker showed evident concern to know the meaning, and to learn the lesson, of his affliction. It was hopeful in tone concerning the future, fearless in its utterance of Evangelical truth, and contained an urgent call to whole-hearted consecration to God prompted by the recollection of what grace had done in quickening us when we were dead. It is safe to say that the Conference will continue to be important and necessary, so long as it bears such faithful and loving witness to the truth.

The meeting at the Orphanage in the evening was enlivened by the songs and music of the boys. Pastor Charles Spurgeon, recently returned from Australia, brought cheering tidings of the brethren there, and gave an earnest and inspiring talk upon "The Faith that removes Mountains." Pastor C. Cole, of Bolton, described the work of the false teachers, who, with their cunning craftiness, lay in wait to deceive the church at Ephesus; and ventured the statement that the Church of to-day was exposed to the influence of similar jugglers with words. Missionary work in India was represented by Mr. Dann, of Delhi, who commended himself to the brethren as one eminently qualified for evangelistic missionary work. China was represented by Mr. J. J. Turner, who drew a picture of the famine in China, in which several millions of people died, not because nothing was provided for them, but because while plenty was at the ports there were no distributors to take it to the dying multitudes. There could not be a more striking illustration of the manner in which the heathen are left to die—not for want of a Gospel, but for want of messengers to tell them the story.

The address of Professor Marchant on Wednesday morning was a carefully prepared and powerfully read paper on the timely theme of "The Excellent Glory of our Lord Jesus Christ." He dealt first with the glory of our Lord's essence, and contrasted the brief and impressive and largely negative utterances of Scripture with the laboured attempts of the Fathers to describe this glory in fitting language. One of the most important parts of the paper was that in which the glory of our Lord's essence, and of his Person as manifested before, and at, the incarnation, and at the Cross, was shown to be preparatory, not final. The glory of his work from the Father's throne, by the power of the Holy Spirit, and resulting in the salvation of men—to this every other expression of his glory tended. The paper, of course, left much unsaid; but it served its purpose in inspiring the brethren with a more fervent desire to make known the Gospel of the glory of the Blessed God.

Detailed reference to the other papers is impossible. Pastor R. Chettleborough well described the duties of the Church in relation to the instruction of its own members, and warned against some of the dangers connected with the work of the Church to-day. It is possible to be very eager to get in the young converts, and neglect them when they are added to the Church. It is also possible to overweight the Church with special societies, and to overlook the fact that the beauty of holiness, like every other beauty, requires the perfect harmony of all its parts. It is not the mission of the Church to provide amusements for the people.

The three papers read on Thursday morning were all of an equally interesting and valuable character. As a description of "The Minister's Personal Equipment for his Work," nothing could have been more wise, more suggestive, more spiritual and gracious than the words of Pastor J. McAuslane. Pastor C. B. Sawday, of Leicester, introduced the missionary subject in a paper on "The Church as the Agent for the Evangelising of the World." This was especially valuable as defining the work of the Church to be that of *making known* to all people the Gospel of Jesus Christ. He protested against committing this work or any part of it into the hands of unconverted men, whether as teachers in the Sunday school, singers in the choir, or chairmen at our public gatherings. He affirmed that the work could be done in a few years if the whole Church would set about it. What the Church needed was not great gifts, but to use well what they had already had. Holiness was the first essential; and the way of sanctification by faith, of victory over indwelling sin by the power of the indwelling Christ, was insisted on. The three R.'s we need to preach are those of Acts ii. 38: Repentance, Remission, and Reception of the Holy Ghost. We must have faith for definite blessing. Preaching is an action. We are sent to open blind eyes, not to talk optics. One of the illustrations with which the paper closed was specially noteworthy. One of the laws of the Lacedemonians forbade them making war too often upon the same enemies lest they might make them too good soldiers. Much of our work in this country is a continual making of war upon the same enemies, who are now so well used to our arguments and appeals, that we have no prospect of success.

Pastor W. Usher's paper defined, as truths that need special emphasis to-day, the inspiration and authority of Holy Scripture; the offices of the Holy Spirit; the ordinance of Believer's Baptism; the Second Advent; and the certainty of eternal punishment. The Atonement of Christ is absent from this list because the writer referred to churches that were already Evangelical. The paper was an exceedingly valuable one, and was received with hearty and prolonged cheering, which became heartier still when it was announced that Pastor Usher consented to act as one of the tutors of the College until the place of Mr. Gracey is filled.

The attendance at the College supper on Wednesday was not so great as in former years, yet the result was very satisfactory. The sum of £1460 was given, £105 of which was from the chairman, Mr. J. Marnham. The Thursday night meeting was most enthusiastic. All the speeches were good. Mr. Tweedie well represented the students in College; Pastor C. Spurgeon gave messages from the churches in Australia; Pastors Geo. Turner and W. C. Minnie spoke for the ministers in this country; but the two speeches which closed the meeting were the most remarkable. One was from Pastor Hiley, of Dalston, on "Uncompromising Witness for God"; and the other from Dr. Pierson on "The Word of God." Though the hour was late, and the place was hot, the people showed no weariness in listening to these brethren. Dr. Pierson defined *inspiration* as in some cases unconscious, as when Caiaphas prophesied of the death of Christ in Jno. xi. 49—52; and as in other cases guaranteeing, not the accuracy of the sentiment, but the accuracy of the statement. The numerical proportion of the Bible opened up a new method of study, which promises to yield an abundant harvest to those who carefully pursue it.

The closing day of the conference was undoubtedly the best day of the feast. Pastor Frank H. White was hardly expected to be able to preach the sermon; but all were delighted to see him on the platform, looking very ill yet ready to give his message. What a gracious message it was! Its theme was Glory; and it abounded in suggestive applications of Scripture, and was delivered in Frank White's own winsome and forcible manner. "I have never stood here since *he* was here; you can know my feelings." The very reference moved the brethren to similar emotion. "When such great gaps have been made, there is nothing better than that we should turn to our Lord and enjoy *his* presence." How evidently the speaker felt, while he quoted the words of Payson:—"If we knew what it is to be a minister of Christ, we should clap our hands with joy." The glory of Christ in its contrast with that of the Old Covenant was described in a sentence, "No one was ever changed into the image of the glory by looking at the face of Moses." "The face of Jesus is the only sight of God we shall ever have; and can we want more than the very brightness of the glory?" "What we need is not what is called *insight*, but *God's* sight. The one is moonshine, we need God's shine." "Grace is God in action; glory is God in vision." Not the least valuable and impressive part of the address was the closing reference to the blessed hope and the appearing of the glory of our Blessed God and Saviour Jesus Christ.

After such a message, the season at the Table, which brought the conference to a close, was a very hallowed one.

FRIENDS' RESCUE HOMES.

The annual meeting of these Homes was held at the Home opened three years ago at 71, Greenwood-road, Dalston, Mr. J. Fyfe Stewart presiding. The presence during the devotional exercises at the opening of the meeting of a number of girls, formerly inmates and now doing well in domestic service, was a cheering sight and a testimony at once to the power of God's grace and to the blessing attending the earnest labours of the matron, Mrs. Dudley, and her assistants.

The reports presented by the lady secretary, Mrs. Richardson, stated that since the commencement of the work 100 girls have been placed in service or returned to their friends. During the past year seventy-one cases have been received, thirty of whom were met with at the breakfast meetings for the destitute held every Sunday morning at the Bedford Institute, Spitalfields, others being sent by lady workers in the same district and elsewhere.

The second Home, which is only a few doors off from the other, was opened about fifteen months ago, and has proved a great help, enabling the committee to classify the cases and to start laundry work. This has not only afforded employment for the girls, but is a source of income; as much work has been received as can be undertaken, and it is turned out in first-class style. In the other Home all the outfits are made. The matron, who has the oversight of both, keeps up intercourse with girls in service, and makes them welcome on their evenings out to her motherly sympathy.

Funds are needed to carry on the work, the expenditure for the year having exceeded the contributions by £200.

Miss Steer, in an address full of practical counsel and encouragement, remarked on the change that had taken place in recent years in the treatment of the fallen. The stern prison-like discipline has given place to the influence of Christian love in such homes as that in which they were now met. The home should be as bright and natural and life-like as possible, and the girls encouraged to speak out their thoughts rather than to brood over them in silence. She was glad to see a little child in the house; its presence brings sunshine and stills bad tempers. Outward reformation is not sufficient without a change of heart. In conclusion, she urged the necessity in rescue work, not only of the spirit of love, but of an understanding heart and clear judgment in dealing with the cases.

Mrs. Bailhache followed, also emphasising as the basis of sucess the discipline of love and personal salvation. She encouraged the endeavour to rescue women as well as young girls; mentioning a striking instance in her own work of one who had long been a victim to drink being restored. She urged upon Christians the importance of dealing with both sides of the question. The Rescue Home only deals with the result, while the cause is too often neglected. She wished that every Rescue Home might also have a vigilance work in connection with it. The evil is found in the places of amusement and refreshment, as well as in the streets; and social purity is the great question that has to be dealt with. After a few words from other friends, the meeting closed with prayer.

The treasurer of the Homes is Mr. G. Gillett, 58, Lombard-street, E.C.

A QUIET DAY FOR CHRISTIAN WORKERS will be held on Tuesday, May 16, at the "Wilfrid Lawson" Hall, Woodford Green, Essex. The meetings will commence at 11 o'clock, and continue all day, with intervals for food, as may be convenient at the time, but it is much to be desired that those who come should stop quietly all day. Friends are invited to join in prayer and waiting upon God for definite blessing and a mighty outpouring of the Holy Spirit upon all workers in home and foreign missions; and for a great awakening and in-gathering of souls throughout the world, into the Kingdom of our Lord Jesus Christ.

YOUNG WOMEN OF LONDON.

The Y.W.C.A., and the devoted workers on behalf of young women, celebrated their anniversary on Friday. In the afternoon a meeting was held in Grosvenor House, and the large Rubens Room being crowded out, another beautiful room was opened for the overflow. The Duke of Westminster, who was unable to be present, sent a donation of £100.

Lord Compton, who presided, maintained in the course of a sympathetic address that there is great necessity for the Young Women's Christian Association. The advantages are recreational, educational, and spiritual, the latter being the chief part of the work. The object was to make girls good, honest, Christian women—that there may be better Christian homes, better Christian mothers in the future. He wished Godspeed to all connected with the work. Mrs. Stephen Menzies moved a resolution setting forth that the constant flow of young women into London and other great cities called for the world done among them by the Y.W.C.A. The speaker gave details of cases in which the association had been of great practical value in Liverpool, and said that the object was to win girls for Christ. Colonel the Hon. F. Bridgman, M.P., Canon Barker, Miss Gollock, and other speakers followed.

In the evening a great gathering took place at Exeter Hall, which was crowded. The Mizpah Male Choir sang admirably at intervals, while Mrs. Crowell and Mrs. Mary Davies rendered several beautiful sacred solos.

Lord Kinnaird presided, and called on Mr. W. T. Paton, who presented a *précis* of the report. There are in London connected with the Association, twenty-five Institutes and Evening Rooms, twenty Homes and Restaurants, and ninety-one other branches, making a total for London of 136, with a membership of upwards of 14,000. The numbers of workers in connection with the London association are 2046 voluntary, and fifty-two paid—a total of 2098. There are twenty-two departments of work, including circulating libraries, convalescent, sick aid, and holiday fund, emigration, employment agencies, factory helpers' union, park mission, educational classes, railway restaurant and public-house visitation, travellers' aid, &c. The evening classes at one institute alone have been attended during the past six months by upwards of 400 students. During the past five months 109 cases of more or less friendless and destitute girls have been helped by the Park Mission. Two workers are regularly employed in visiting the parks. It is estimated that 36,000 girls in London alone are benefited every year by the Association. The expenditure for 1892 was £6980 2s. 7d., and the income £6775 12s. 11d., but a considerable deficit in addition to the expenditure just mentioned was brought forward from the year 1891. The finance committee have, therefore, been making a special effort to raise £5000 to enable them to clear off the deficit, and undertake some much-needed extensions. About £4000 of the amount required has already been given or promised, and it is hoped that the remaining £1000 will be raised speedily.

LADY HENRY SOMERSET ON TENDERNESS.

Lady Henry Somerset, who was enthusiastically received, said: I am here as a substitute, and to be a substitute is an embarrassing thing. When Miss Willard read me Miss Kinnaird's letter, and asked me to come, I had no alternative but to obey. For eighteen years Miss Willard has toiled in the temperance and purity cause. She came to England for rest, but she has worked incessantly, until now she is stopped by order, and obliged to take a real rest. To this magnificent audience of young womanhood, whose deepest feelings she understands so well, I come with her greeting and warmest sympathy.

When I was in Glasgow lately I heard the definition given by a Glasgow girl of what the Y.W.C.A. means, "It means that no girl in Glasgow need ever be without a friend." That sums up beautifully the work you are doing. We are living in extraordinary times; new light is breaking on many questions, a new dawn is glowing on the horizon, and a breath of new hope is stirring the world over. There is a growing sense of brotherhood, of pity and love. Woman's position is becoming better understood; a truer, nobler, and more Christian sentiment towards women is rising in the heart of man.

Now, as I speak to this great meeting, I feel in the depths of my soul that it is impossible to look on rows of faces belonging to young lives just starting on the journey of life, without a great sense of responsibility arising in one's heart. It seems to me as if there is a lack of tenderness, the tenderness that comes from Divine compassion, the compassion and pity that filled his heart as He looked on the great multitudes. We may be able to do but little, yet small and trivial as our service may be, let us so live that men may say when we are gone, "The world is better because you lived."

We read much of the failure of Christianity; and if it were not for the consciousness of the love of God, if it were not for the lives I know saturated with the love of God, I might admit Christianity a failure. When a Government professedly Christian supports the drink trade, sends opium to curse unnumbered millions, and winks at the licensing of vice and the sacrifice—a sacrifice worse than burning on the altars of their idols—of Hindu girls and women to the passions of our soldiers—thinking of these things, I confess Christianity seems to have lost its power; but it has not; it has still its transforming power, and it shall prevail. It is because some seven years ago on a sweet June day the knowledge of God came into my own heart, that I am full of hope and say these things to you. I pray the power of God may transform you, that you may become the means of transforming others.

The Hon. Emily Kinnaird read a letter from Miss Willard expressing her sorrow in being absent, and her deep sympathy with workers for young women. The Gospel in action seemed to her the brief epigram of the Y.W.C.A. She hoped for the time when "Each man's weal shall be each man's care," and when she said "man" she usually meant women.

After a beautiful Gospel solo, "Come unto Him," by Mrs. Mary Davies,

Dr. Harry Grattan Guinness gave an earnest and eloquent address pressing home the Gospel invitation just uttered so sweetly in song.

Rev. F. B. Meyer followed with an address on the missing quality in the lives of many young women, viz., *depth*. This might come through sorrow or love, but best of all through the implanting of a new ideal. When Jesus comes into the heart to reign, then there will be depth and power. In solemn earnest tones the speaker sought to lead his young hearers to the joy of surrender and the simplicity of full trust in the Lord Jesus Christ.

SUMMER TENT WORK.

For nineteen summers we have been sustained in carrying on the Gospel Tent campaign, accompanied by far-reaching results such as eternity alone will reveal. The first year we began with one tent, seating 500 persons; and for several seasons we have had seven and eight tents, with accommodation for 2,000. Great has been the encouragement in the very many cases of conversion we have been permitted to see, as also the restoration of backsliders, and the reviving and the upbuilding of God's people. No suitable site being available at Weston-super-Mare last summer, we erected our large wooden-sided tent at Burnham. During nine weeks 110 consecutive services were conducted under its canvas roof, independent of the many open-air meetings on the sands. By this means the Word of Life was held forth, and the precious seed distributed to the many thousands of excursionists and visitors, in addition to inhabitants, with fruit resulting to the glory of God. Another tent was pitched in one of the most populous and needy suburbs in Bristol—in Mina-road. For thirteen weeks the services were continued with increasing blessing. Those who could not be prevailed on to attend church or chapel flocked to the tent night after night, and many ringleaders in sin and iniquity were savingly converted, and afterwards became efficient helpers.

As sufficient funds have not yet come to hand to secure two new tents to replace those too old and rotten for repairs, which would cost £70, we make use of those we have. Already several spiritually dark and needy villages have been brought to our notice, which we hope to visit with tents as means are forthcoming for the purpose. Our Bible-carriage work has been attended with much encouragement in the way of blessing during the year, the large van being used only during the summer months, the smaller one throughout the winter as well. With thankfulness for the past, and renewed confidence in God for the future, we would seek grace to occupy diligently and faithfully the few ever-shortening moments that intervene ere the Divine Master comes.

Jas. A. Vicary.

63, Ashley-road, Bristol.

EARTHQUAKE IN ASIA MINOR.

GREAT LOSS OF LIFE.*

Dear Friends,—A great calamity has befallen the city of Malatia. About two o'clock last Friday morning an earthquake occurred, which, so far as we can know by telegraph, has left a good part of the city, especially the Christian quarter, practically in ruins. The pastor telegraphs that the church, the school buildings of the four schools, and the parsonage are all thrown down.

The Pasha informs us that 180 dead have been recovered from the ruins up to the present time, and that there are 300 wounded. The shocks have continued for some days, and even the houses still standing are considered unsafe, and the people are living out of doors in their gardens in the mud, while rain and snow are falling nearly every day. A second telegram from the pastor says: "50,000 people are living in the mud and water, with rain and snow falling over them. For the love of God help us! Send tents, medicines, and money as soon as possible."

The Sultan has sent 300 liras—equal to 1320 dols. Our local government is moving, but it is moving slowly. The people of Harpoot, Turks and Armenians as well as Protestants, are making every effort to meet the present distress of the people of all classes in Malatia. Even the poorest of the Protestants are helping. About 90 liras has been collected by missionaries and Protestants and sent; more is coming in. The theological students are scattered among the villages to secure help. The present distress is very great, and we are doing what we can at this distance to relieve it. There was much sickness in Malatia before this calamity, and it is inevitable that the loss of life from exposure will be greater than from the earthquake itself.

Malatia has been one of the best of our out-stations. It has a congregation of about 300 and a church membership of over 100. For many years the church, with great effort and self-denial, has been self-supporting, except that they have received aid from the Board in the support of their schools. It was also the best equipped of all our out-stations. The enterprise of the pastor and the community would not rest until they had secured good substantial buildings. The High School building was repaired last year at quite a large expense, and they were planning to enlarge their chapel during the present year.

Friends at a distance cannot send aid in time to help the people while they are living in the mud during these stormy days of March, but no doubt aid will be needed for some time to come by many who were dependent on their work for their daily bread. Many of the poor will be unable to repair their houses without aid. We hope that, while contributing to relieve the present distress of the people in general, all will bear it in mind that our Protestant congregation will need not a little help for the future. They will not be able to pay the salaries of their pastor and teachers for some time to come, and as for the buildings—the church, parsonage, and schools—it will be utterly impossible for the community to rebuild them. Some of them will need aid to provide shelter for themselves.

In their dire extremity these friends appeal to us, and we commend their case to all the churches and missionaries in this country and to our friends abroad. May we not confidently ask that substantial sympathy be given to these brethren in their sore need.

In behalf of Harpoot Station,
(Rev.) H. N. Barnum.

Harpoot, Turkey-in-Asia, March 7.

Later communications from Mr. Barnum give further details:—

It seems that six or eight Turkish villages on the mountain back of Malatia have fared even worse in proportion, than the city itself. With the Protestant chapel as a centre, it is said that only about twenty houses are left standing within a radius of a quarter of a mile.

Adiaman, sixty miles from Malatia, has also suffered heavily, and a Koordish village of seventy or eighty houses, half way between Malatia and Adiaman, is reported to have been swallowed up bodily, or buried beneath the *débris* from the mountain above it.

* The latest official news puts the total number of dead in the cities and villages at 1046.

AMONG THE POOR IN ROME.

For seventeen years Mrs. E. J. Wall has carried on her deeply interesting work among the Roman poor; and she opens the report of last year's operations with a note of praise to God for the success which He has caused to attend her labours. The social destitution which from year to year she has deplored has of late increased; and not only is there much distress among the aged and infirm, but hundreds of competent artisans languish while waiting for work which they fail to secure. The medical dispensaries are specially useful, and facilitate the continual breaking up of new ground. Mrs. Wall says: "Assisted by the Bible-women, we visit the more needy cases, but the help we have is utterly insufficient in order to avail ourselves of the many opportunities offered for carrying the Gospel to the homes of the people. Several young ladies of true missionary spirit might find work for Christ here, if they would acquire the language, and devote themselves to service in connection with the medical mission."

Among some remarkable stories told by Mrs. Wall is the following, of

SAN GIOVANNI.

We were surprised one day, at our meeting for the poor in Trastevere, to see an aged gentleman, with silver hair, enter the hall, and take his seat with the others. We thought he was curious perhaps to see and hear for himself, so we let him remain without asking any question. At the close of the meeting, as I went to the door to distribute the bread, he stopped me, and, taking my hand in both his, with tears in his eyes, said, "Signora, I thank you for what you have said; your words have touched my heart. I feel you have told us the truth." When all the other men had left the hall, seeing he still lingered, I was about to wish him "Good morning," when he said, "Excuse me, Signora, I am very hungry, and shall be so grateful if you will kindly give me some bread." I saw there was no mistake; under such a scrupulously clean and gentlemanly appearance there were the signs of want.

His case interested us much, and we invited him to the service in the evening, that we might inquire further into his circumstances. We found that he had been a cloth manufacturer at a small town about fifty miles from Rome; and that he had been in England, where he worked as a journeyman in order to learn a cloth-manufacturing process which he was the first to introduce into Italy. He thus rose to influence and wealth, and became Mayor in the city of S—. He was much respected in his native town, but owing to the failure of a bank and the intrigues of his partner, he lost his all, giving everything into the hands of his creditors. He then decided to come to Rome, and try, if possible, to support himself in some other way. He applied to several of the principal men of the city, who in the past had been among his guests and accepted of his hospitality, but although they received him with great kindness, they could give him no permanent employment. His knowledge of French enabled him to give lessons, but these only lasted a few months owing to illness and the removal of families from Rome.

He was now left without money, with no one to whom he could go for assistance, and

READY TO DESPAIR.

It was at this time that he heard of the meetings we held for the poor, where he would be able to get a little bread. He came driven by sheer necessity, and there the blessed Saviour, the Friend of the poor and needy, met him for the first time. He continued to attend the meetings regularly, and became a sincere believer in the Lord Jesus, and an earnest student of the Word of God. For some time past we have been employing him in any work we had on hand, which he was always willing and grateful to do. Last year a large number of New Testaments were given us for the Italian senators, deputies, and officials. We needed someone who could prepare them for the post, and write sufficiently well to address them, as the Italians, and more especially the Romans, would think it an insult to receive anything, if not addressed with their respective titles. San Giovanni could write beautifully, so we immediately employed him some hours every day, at the same time providing him with a small room where he could spend his quiet hours.

In this work, and in preparing Gospels for distribution in the scattered villages, he is often busy for seven or eight hours every day, and works with real joy and pleasure. He does not mourn over his changed condition, but rejoices that he was led to Rome, where he has found the Lord; and says he can see how all his trials have been only so many stepping stones to bring him to know and love the Saviour.

Parcels of clothing for the Mission may be sent to the Baptist Mission House, Furnival-street, Holborn; and other communications direct to Mrs. Wall, 35, Piazza in Lucina, Rome.

THE CONGO BALOLO MISSION.

MR. COOTE AT BONGANDANGA.

Mr. T. Coote, the first missionary of the Hackney Y.M.C.A., who is working in connection with the Congo Balolo Mission, has sent home an interesting letter, giving an account of his voyage up the Congo to Bongandanga, the furthest station of the Balolo Mission. For the earlier portion of the letter, dealing with adventures and observations *en route*, we regret that we cannot afford space:—

It was intended that my post should be at Lulanga Station, but when I arrived there the news came that two of our members at our highest station of Bongandanga, were obliged through illness to leave for England at once, and that the one left in charge of the station was ill with hæmaturia. I volunteered to go and help our sick and lonely brother, and was accepted. After leaving Lulanga for Bongandanga, news came down river that our sick brother was dead. This altered my position; instead of helping a brother, I have now to fill the gap caused by his death. The whole of the responsibility of the work on the station was thrown upon me, a very difficult task for one so recently fresh in the country.

Sorrow succeeded sorrow. A few days after the death of our brother at Bongandanga, Mrs. Todd at Lulanga died, after an illness of only five hours. A week later, and Mrs. Haupt, at Ikau Station, died. Death seemed to be asserting its power, and threatened to remove many more of our members who were dangerously ill. Three deaths within six weeks is an alarming rate of mortality. . . . . I beg of you as a Christian institution not to fail to do your duty to assist in refilling the gaps in our ranks caused by these deaths. It may be my turn to go next; if so, see to it that none other but one from your midst be sent to fill my place.

I thought of you all at Christmas time, and pictured in my mind the many happy family gatherings that were held.

I would not have changed places with any of you, although this Christmas was one of the strangest I have spent.

My fellow missionary (*pro tem.*) had been very ill and weak for a long time. On Christmas eve I was attacked by a fever which caused me to keep my bed. On Christmas night we were both ill in bed, when suddenly two native boys entered the room and said the Ngombe tribe—a cannibal tribe—were about to attack us. What could we do? Neither of us had strength enough to do more than walk across the room. My brother got out of his bed, read the 91st Psalm, and offered prayer for our safety.

Oh, what an indescribable sense of safety and peace filled my soul. I could no longer fear since Jesus had promised, "Lo I am with you alway." We went to our beds again, and slept soundly until the morning, when we awoke all safe and sound. Our brethren at Ikau station did not fare so well as I did. A few days before Christmas the natives secretly arranged to destroy our brother Mr. Haupt's house with fire. An ambush was laid in the tall grass surrounding the house, awaiting a favourable opportunity to apply their lighted torches to the grass roof. At a given signal all the natives made a wild rush for the house, intending to set fire to it, but its contents attracted their attention. It seemed to them a waste to burn so many pretty things, so they commenced to ransack the house. As soon as Mr. Haupt made his appearance the natives threw a shower of spears at him, which he succeeded in dodging; unfortunately one spear struck him in the arm, which was raised to defend his face.

The brethren at Ikau are more fortunate than we at Bongandanga. There is a Government station within an hour of Ikau. As soon as the native attack commenced, a messenger was sent to the Government official, who speedily sent over a band of soldiers to clear and defend the station from the rebels. A native attack at Bongandanga would be a very much more serious affair. We are a long way from civilization, the nearest white man is six days' journey from us. In case of sickness, death, or native attack, it would take six days before I could send a canoe down the river and receive assistance. I feel out of the world altogether in this far-distant and uncivilised spot. No steamer comes to visit us, as they do when you live on the Congo, except when our own little mission steamer brings up provisions, which is not often, sometimes only thrice a year. My colleague and I are the only white men that I know of within six days' journey of this place.

We are isolated from all Christian fellowship and Christian gatherings, which were of so much help to us when in England; but we have a joy and strength which comes from God alone, of which many in England, who have the privileges of Christian gatherings, know nothing.

It is a very dark cloud that has no silver lining. Sorrow must be very bitter that does not contain one drop of joy. Death after death, sorrow after sorrow, has been the dark cloud which has recently overshadowed our mission, but the silver lining is now appearing. God is greatly blessing our work for Him at Bongandanga, souls are being saved daily, and witnessing a good confession to the genuineness of their conversion. The first to give themselves to God were two boys, who voluntarily came to us and said, "I want to forsake the devil and follow Jesus." Two more came to us a few days afterwards, and expressed the same desire. Three more followed the next day. Scarcely a day passes without one or two coming to us to ask the way to follow Christ. Fourteen of the cases I believe to be very genuine cases, as they have been spoken to, and watched for some little time. Join with me in praising God for what He has done; ask Him to strengthen the new and somewhat ignorant converts, and help us to be able to add unto his Church daily. Alleluia! Alleluia! "Not unto us, O Lord, not unto us; but unto thy name give glory for thy mercy and thy truth's sake!"

From December 30, 1892, to January 24, 1893, the Lord has been pleased to work in the hearts of no less than thirty-four men and boys, all of whom have voluntarily expressed their desire to follow Christ, and so far as we can perceive, they are doing so. Last Sunday we had the pleasure of baptizing three of those who had recently been saved. The Lord blessed our service, and we believe not a few were deeply impressed.

DEEPENING OF SPIRITUAL LIFE.

The Conference Hall, Strangeways, Manchester, was well filled afternoon and evening on Wednesday, April 19, when Rev. John J. Luce, of Gloucester, conducted two meetings with the above object. His subject was "Cleansing," illustrated from the Book of Leviticus, bringing out the need of the complete purification of the priests of the Lord.

At the close of the afternoon meeting tea was provided, after which was held an hour of prayer. This was a time of great solemnity, and of much blessing. The varied needs of Africa, China, South America, Ireland, Manchester (especially Manchester ministers) were laid before the Lord. Each subject was introduced by a few suitable words, and hymns chiefly sung kneeling. Prebendary MacDonald conducted this interval meeting, which was a time long to be remembered.

These meetings begun in 1889 on similar lines to those carried on at the Portman Rooms, have been continued monthly ever since, with a brief summer interval, and have been made the means of much blessing. Rev. F. B. Meyer, Rev. E. W. Moore, Rev. W. Haslam, Rev. J. Hudson Taylor, Rev. J. B. Figgis, Rev. Chas. Inwood, Rev. Evan Hopkins, and others have taken part in them.

The closing meetings of the present series will be taken in May by Dr. Elder Cumming, of Glasgow, and in June by Professor Rendel Harris, Cambridge, lately returned from Mount Sinai. These meetings are looked forward to with much prayerful interest. They are supported by earnest Christians from all the churches.

Already the Strangeways Conference Hall has sent forth and supports one missionary in the foreign field (China); and it is hoped that more will follow.

Leonard K. Shaw.

GLASGOW MIZPAH BAND.

The "Rescue Wing" of this band was organised two years ago with the special object of conveying persons found on the street, under the influence of drink, to their homes; always keeping in view the winning of their souls for Jesus.

During 1892, 138 cases were dealt with. Of these, eighteen proved unsatisfactory; of fifty-four the result is not yet definitely known; forty-seven are classed as hopeful and very hopeful; whilst nineteen have professed conversion. The workers are much cheered, and thank God for letting them know of the results of their labours in so many bright instances. Of the nineteen who have professed conversion, some have stood the test of six, seven, eight, ten, and eleven months; one is now a "Rescue Wing" worker, and has already assisted in twelve other cases. Another is a Sabbath-school teacher and treasurer in connection with one of the Mizpah Band districts. Others not only give satisfactory evidence that the change in their life is real, but have become a source of help and stimulus to those with whom they come in contact.

At the New Year the "Rescue Wing" adopted a plan to counteract the drinking customs by having texts in very large type posted on the hoardings. One was from Habakkuk ii. 15: "Woe unto him that giveth his neighbour drink . . . and maketh him drunken." . . . . They had also an oblong board with this and other texts on it carried through the principal thoroughfares by two men. Very many were attracted to read.

The "Rescue Wing" are in want of many more workers, and they believe that no Christian labour or effort will bring forth happier results for the energy expended. Will God's people help by prayer, and by personal co-operation if so led?

Dear Sir,—My object in sending to you the foregoing report of the "Rescue Wing" of the Mizpah Band, is that work of this nature might be adopted by other towns in the United Kingdom. I am encouraged in this belief by the fact that some Christians in Dundee commenced it after hearing of the work in Glasgow. In a letter received from them at the beginning of the year, they say, "We have now a membership of ten, and we hope to add a few more shortly; we have had a good many cases, and are confident that this is a work owned and blessed of God. We find that there is blessing in the work itself; in most cases the workers are well received by the friends of the persons assisted home. Sometimes it is a Christian mother who waits for her wayward son, and then the worker is invited back again."

In this work in Glasgow we find, after helping the men home, that gratitude is aroused in their hearts, and that we have a far greater influence over them than if we had visited them in the ordinary way, and made an appeal to give up drinking. A desire is awakened to know more of the Saviour of those men who have been so kind to them, and who have saved them from the police office, a fine, perhaps loss of their employment, and further degradation in the eyes of their families.

We have at present eighteen workers, who go forth in pairs. A cap is worn with the words on it, "Rescue Wing, Mizpah Band." This is necessary for recognition by the police, as men sometimes look after those who are drunk for the purpose of robbing them. In Dundee, they have a card with the worker's name upon it, to be shown to the police when required. In going forth, we leave ourselves entirely in the hand of the Lord, to guide to the cases where we can be most helpful, and often find Christian wives and mothers receiving their wanderers home.

I would say to anyone starting this work, Trust the Lord to help you, and go on with it in the face of every opposition which may come up. Do not be surprised if the greatest hindrance should arise from those you would expect to give you most help.

I believe that publicity given in your paper to this work of conveying persons to their homes who are found in the streets under the influence of drink (always keeping in view the winning of their souls for Jesus), will induce Christians in many towns to undertake it. Yours in the Master's service,

W. S. Peat.

2, *Salisbury Quadrant, Glasgow.*

MR. JOSEPH MALINS has been elected for the twenty-fifth time as Grand Worthy Chief Templar.

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HOMES FOR LITTLE BOYS.

The dinner festival at the Hôtel Métropole last week on behalf of these excellent institutions was gracefully and sympathetically presided over by Lord Knutsford. His lordship expressed the view that the holding of big dinners for charitable societies is a necessary evil. However that may be, the festive gathering of Tuesday week produced the goodly sum of £1500. Nobody will say that a more worthy institution ever called together its friends and patrons in this way than the Homes at Farningham and Swanley, which are feeding, clothing, educating, and preparing for the stern battle of life over 500 boys, either destitute or orphaned.

It is difficult to say anything new about such noble work; but the mere statement of such a fact ought to be enough. The speeches at last week's dinner had no novelty in them, but all were full of appreciation and commendation. The noble chairman had taken the trouble to visit the Homes and see for himself the good work that is done; so had Rev. W. J. Dawson. The note of personal testimony which both these gentlemen sounded was the most effective part of the evening's advocacy. Speeches were also made by Mr. Willans, the treasurer and only surviving founder, by Mr. W. H. Long, M.P., Archdeacon Sinclair, and others. A band of the boys from the Homes, by their neat, smart, healthy appearance, and by their vocal and instrumental performances furnished a very telling argument for the thorough and beneficent character of the Homes.

Some warm words of welcome were given during the evening to the two new secretaries, Mr. A. E. Charles and Mr. W. Robson, who may be trusted to follow in the footsteps of their much-esteemed predecessors, Messrs. A. O. Charles and Benjamin Clarke. The London office of the Homes is at Bank-buildings, Ludgate-circus, E.C.

HOME OF INDUSTRY WORKERS.

A goodly number of workers and friends assembled at the Bethnal Green Beehive on Wednesday week for prayer and conference on the Lord's work in the East End.

Mr. J. E. Mathieson gave a brief but suggestive Bible reading on Jewels, starting with the expression in Mal. iii. 17, "My jewels." Why should jewels be used as representative of God's people? Because jewels are precious or priceless, imperishable, and safely kept, because they are found in deep, dark mines, and when found have to be ground and polished in order that they may shine, reflecting back the light of God.

Miss Child spoke of work in Ratcliff. We had heard of jewels, and she wished to tell how these were picked up in the mud and mire of "the Highway." She sought to make "The Welcome Home" really a home for seamen far from home, and friends, and in the greatest danger morally. Describing the various branches, she spoke of the coffee-bar, the Fo'c'sle, where meetings are held every night all the year round, and rarely without the conversion of some souls; of the book-bags, the dock visitation, the Christian lifeboat crew, and other forms of effort.

A young Russian was also introduced by Miss Child, who told in broken English, but evidently with a full heart, how God had saved him in the Welcome Home, and how he hoped ere long to become a missionary among his own people. He earnestly asked prayer for sailors and for Russia.

Miss Steer spoke on behalf of the Bridge of Hope, beginning with three incidents from real life of poor degraded wretched women rescued, led to the Saviour, living consistent lives for longer or shorter periods, and by and by passing from earth leaving a good testimony. Were there (exclaimed our sister) but these three cases, these alone would justify the whole cost of the Bridge of Hope. But there are hundreds such; and we have a great deal to thank God for. The work among young girls, many of them of tender years, has of late been developing greatly, and may be regarded as the most important part of the whole work. Some of these, young though they be, are very hard and difficult cases. There are now some 120 little girls in the Homes, twenty women in the Bridge of Hope, and sixty in the Night Refuge. A new recreation-room, which is much needed, will be opened on May 3, at the Bridge of Hope, Betts-street.

Miss Macpherson asked prayer for these sisters in labour and love, and proceeded to mention various causes for praise and prayer in connection with the Home of Industry, and the workers who trained therein have gone out to the mission-field. The sixty-fifth party, which left lately under the care of Mr. W. H. Merry, has been wired, "All well: safely landed," an announcement which was read with thanksgiving to God. The next party is expected to sail on June 8th.

OUR KITH AND KIN IN INDIA.

Sufficient attention has not yet been given to the moral and spiritual condition of our countrymen in India, numbering, it seems, just about one quarter of a million, scattered in all parts of the empire, and in many cases absolutely without any Gospel privileges, or any possibility of hearing the Word of Salvation. To meet in some measure this sorely-pressing need, the Anglo-Indian Evangelisation Society was formed twenty-three years ago, and through its efforts much good has been done, as appeared at the annual meeting held in Exeter Hall (Lower) on Wednesday last week, Lord Radstock presiding.

Rev. John Fordyce, Secretary, gave an outline of the report, showing that the special appeal issued last year for larger funds and additional workers had awakened some response, and it is hoped several will go out next winter on the new plan of the "Forward Movement."

Details followed of the work of Rev. S. J. Jones, who went to Dinapore quite apart from the Society, but took up its work in the North-west Provinces and Upper Bengal, and with growing success. When formerly in India he did good service, having only an allowance for expenses. Now the work extends, his needs increase, and he receives a moderate salary. He has started or revived Sunday-schools at several stations. Mr. J. R. Hewison was appointed early in the year to the district between Baroda and Ajmere. Both he and his wife devoted themselves very heartily to the work at Abu Road and elsewhere. He has now left for a pastorate at Allahabad.

The report says that Mr. Herbert R. Francis, an evangelist of much experience, was appointed to a district partly in the North-West Provinces and partly in the Punjab, with Dehra Dun as his centre. In the beautiful Dun there is an American Presbyterian Mission. Dr. Morrison, who wrote the Ludhiana appeal for prayer that sent a thrill of interest through a great part of Christendom, died at Dehra a few years ago, and a church was erected bearing his name. Two missionaries there are good English preachers; but the Board in New York limit the exercise of their gifts in English, so that application was made to the Society for aid. The Society being purely evangelistic, the directors could not supply a pastor, but an arrangement has been made that Mr. Francis shall aid in the services of the church, and do evangelistic work in the district. Mrs. Francis, who has good gifts for Christian work, is with her husband. Mr. Frederick W. Adams, who had, as a volunteer, done good work among railway *employés*, especially at Battersea, was unanimously appointed, and has taken up the district left vacant by Mr. Hewison.

Rev. Isaac F. Row, a very successful agent, after more than sixteen years in India, is now on his way to England for a well-earned furlough.

The reports of the evangelists emphasise the growing need of scattered Europeans and Eurasians, and illustrate the fact that the Society is doing a work that is not done by any other.

Particulars followed of the Anglo-Indian Ladies' Union, and Mr. Fordyce concluded by giving a few incidents showing how God has blessed the work.

Lord Radstock said he had, while in India, become convinced that the spread of Christianity and progress of missionaries among the natives depends largely on the character of the Europeans and Eurasians. In fact, were all our own people in India consistent Christians, missionaries might almost be dispensed with. Nothing is more potent in winning an entrance for the Gospel than Christianity lived out in the eyes of the natives, who believe in what Christians do rather than what they say. Hence the importance of such a Society as this.

Addresses followed by Col. J. F. Morton, Dr. Pringle, and Gen. Bruce. The address of the secretary, Rev. John Fordyce, is now "Simla," Station-road, Cambridge.

THE BAPTIST UNION.

The opening session of the Spring Assembly of the Baptist Union of Great Britain and Ireland was held on Monday afternoon in Bloomsbury Chapel, there being a large attendance of ministers and others. An introductory devotional service was conducted by the Rev. R. H. Roberts, B.A., the retiring president, after which the incoming president, the Rev. Thomas Mew Morris, of Ipswich, took the chair, and delivered his inaugural address.

Taking as his subject, "Our Greatest Need," he said that he believed this to be a Pentecostal effusion of the Holy Spirit, a revival of true, spiritual religion in the churches. They suffered from many necessities, but this was their supreme need; and if this, their greatest need, were met, all their minor necessities would in due time be satisfied. He would not take a pessimistic view of things, but neither would he close his eyes to the facts of the case. There was material advance in certain respects, which they should not ignore, and for which they should not be ungrateful. Christian people were never more active, were never more liberal. In the matter of merely material increase, as shown by the number of adherents, places of worship, resources, agencies, and instrumentalities of different kinds, they had not very much to complain of; but ought they to be satisfied with these results? Was there not, with devout and serious-minded people in all the churches, a feeling of unrest and of dissatisfaction with the existing state of things? They felt that the great work they were called to do was certainly not being done to the extent to which it should. The number of conversions was small, the tone of piety was low, the distinctions between the Church and the world were obscure, and a large proportion of professing Christians were inactive.

All this should lead them to consider what was their greatest need. Their great need was that they should have a more vivid and influential belief in the supernatural—the divine; in the presence and might of the Holy Spirit, who was ever ready to work in them, and through them, by that almighty power which was able to subdue all things unto itself. They gained nothing, but lost much, by abating the claims and pretensions of the Church in this respect. They often heard it said that they were living in a materialistic age, and that if they were wise they would recognise the fact. Let the Church, it was said, show her sympathy with the spirit of the age, keep her supernatural pretensions in the background, and justify her continued existence among men by works of public and social utility. So far as the Church was persuaded to do this, she gave up the vantage ground which alone could make her victorious. So far as he knew, every age had been materialistic in its tendencies; but in every age there had been that in man which had protested against mere materialism. Man felt that he needed something more, and that he must have something more. The Holy Spirit was needed for the origination and sustentation of Christian life; the ascertainment and realisation of Christian truth; the maintenance and manifestation of Christian unity; and the rendering of effective Christian service; and these points he proceeded to elaborate.

In reference to the question of Christian unity, he said that, in seeking to secure and promote that object, there should be the clearest understanding at the outset that nothing was to be expected on the one hand, or surrendered on the other, the demand or surrender of which should even have a tendency to impair their feelings of mutual or self-respect. Truth must not be sacrificed on the altar of charity; and while they should desire to take large and enlightened views of the positions occupied by those from whom they differed, they must be careful that what they called emancipation from prejudice did not become compromise of principle. Separation from others in worship and work was a sin, if it were not a necessity. Just in the same proportion as they had fellowship with the Father, and with his Son Jesus Christ, would they long to have fellowship with all who loved God, and they would carefully avoid everything which would interfere with that fellowship, or render the maintenance of it difficult. Thus the different sections of Christ's Church, maintaining conscientiously certain differences of opinion, and maintaining certain distinctive ecclesiastical usages, living together on terms of brotherly affection, and working side by side in the service of the common Lord, would present to the world a picture of true unity, more impressive than any exhibition of mere uniformity could be.

In concluding his address, he said they had presented to them opportunities for service, such as had been presented to the Church in no previous age. The world was practically open to the enterprise of the Church, and waiting for its occupation. The agencies of the Church, its instrumentalities, its organisations, its resources, its material equipment, were never such as they were to-day. The one thing needed to lift the Church to a level with its opportunities, and render these vast and varied means effective, was a Pentecostal effusion of the Holy Spirit; and if the Church to-day was to have the enduement of power which was so sadly needed, there must be earnest, united, persevering prayer.

THE PRESBYTERIAN SYNOD.

THE MODERATOR'S ADDRESS.

At the opening of the Synod of the English Presbyterian Church on Monday at Manchester, the new Moderator, Dr. Walter Morison, of Westbourne-grove, London, gave his presidential address.

Thinking of their position as a Church among the years, he might not inappropriately ask them to go a little with him into the inquiry whether change under the influence of the spirit of the time was permissible to them, and if so, in what and how far. It might help them in their inquiry to remember that "our Gospel"—what was in their Confession and was preached by them at any period—was not necessarily identical with Holy Writ. Scripture was a larger word than creed. While the matter of revelation was immutable, their creed and their preaching might not remain always the same. With that distinction he would make the statement—and he would make it as a strong and unqualified one—that the Gospel in its substance did not admit of any change. Their Evangelical faith, with their preaching of it, was a thing unalterable in essence, and the attitude to be maintained by them towards all influences that would corrupt it was that of resistance absolute and persistent. It was "our little systems" that "had their day." The nature of the Gospel was to be a transmuting energy, and its power for effecting its purpose depended upon its continuing what it was and remaining pure. It was "the Gospel of our salvation." It addressed itself, primarily at least, to the redemption of the individual, the unit of humanity.

What did that salvation of the individual include? And was the salvation a thing which was required in one age of the world and not in another, or that could be accomplished in different ways at different times in history? It included the remission of sin. That was a necessity for all the generations of men that came surging up darkly on the horizon. If there was once a time when salvation could come only through the atonement in connection with penitence and faith on the part of the receiver of it, what was there in the circumstances, say, of our day, to make any essential difference in this matter? And there was that other great part of salvation, the redemption of character, the making of a man good. If, on account of the corruption of the human heart, a "birth from above" was necessary in the primitive times, how was such a deep change less necessary in our day? Was there not the same congenital corruption now, or had we in this age of progress discovered any spiritually renewing force with which the men of nineteen hundred years ago were not acquainted?

They had heard a great deal of late, and not one word too much, about the Gospel and the working-man; they had been told that the Gospel as preached by them must be adapted to him. That was so; but it was the man within the working-man who needed the Gospel most deeply; and as a man he was not different from his fellows in any rank of life. Strongly did he believe that the less they had of class distinctions in their preaching of the Gospel the better. By making their appeal to what was most profoundly and abidingly human in their wants and capacities, rather than to what was circumstantial and temporary in their condition, they should best lay hold, and keep hold, or recover hold, as need might be, of the individuals of all classes of society. It was not necessary to have a new Gospel for the nineteenth century, or for the twentieth. Let the old one shine!

While, as to its substance, the Gospel which they preached did not admit of any change with time and its influences, yet was there some sense in which change was not only legitimate but desirable and necessary. The Gospel was *æonian* in the sense of lasting, but it was *æonian* also in always being adapted to the "age" as it went on. An organism that could not adapt itself to its surroundings died. In what belonged to the subordinate matter of the way of presenting the Gospel to the world, there was room for variation of procedure within the great general principles of God's Word; by taking advantage of which liberty wisely they might the better "serve the present age." They perhaps ought to have more freedom in their manner of preaching, and in the persons of the preachers. He was not sure but that change in the condition of society, brought about by Christianity, had altered the position of women in this matter. And why not have "lantern" sermons? They had had dark-lantern ones long enough. But let them go deeper down. As theologians and preachers they did not fear light from any quarter. They could not condemn the spirit of science when employed upon the Bible in what was called the "higher criticism"; they wanted to know the facts in that department. It had been claimed that modern criticism had given us back the Bible, but it might be said with more truth that modern exegesis had given us the meaning of the Bible.

Along with the effect upon their views and teaching of the Gospel, thus produced by the scientific spirit of our time, there was also the effect of what he might call the historic influence—the power of the passing years with their events in drawing out the Gospel in manifestation and for application to circumstances. The modern geography, for instance, had in effect given to the Church a larger missionary commission than it knew in the early times, as being called to "Go into all the world, and preach the Gospel to every creature." Nor had the process of manifestation come to an end; with the call for it there still emerged into prominence now and then that which became the "present truth," the gospel for the day. Our being in India brought out at one time the gospel of anti-suttee, and at another time the gospel of anti-opium. Threatenings of war brought out the gospel of peace. The increase of drunkenness brought out the gospel of temperance, which was no substitute for Christianity, but a part of it.

So in the case of the various social needs of our time. They brought out the gospel for the time. They had in Manchester the headquarters of the "Labour Church"; but it was here before in their churches, and there was no need for a new sect; though, indeed, they of the old Church required to be reminded of "the spirit we are of." The social question dated from the first century—the time of the coming of Christ. Christianity, he admitted, was, and must always be, only a religion, a religion which included ethics; but it affected politics and art and literature and all things. And he did not see how the Christian minister was going out of his place when, in pursuing the spiritual and moral truth, he preached its application to outward and secular things. He must get the leaven into the lump somehow, and that might be by taking part, and that along with others, in public questions and movements, even within the political sphere. In conclusion, Dr. Morison said that with a good conscience they might go forward to the work, for the most part of an immediately practical kind, that lay before them. They had dealt with doctrine and with the subordinate matters of church government and the like; and they had dealt so far with the question of worship, which doubtless would be settled amicably on the lines of spirituality, freedom, and simplicity on which they had hitherto gone. What they had before them was arrangement for future work; and in that let them exercise a wise freedom within the large principles and spirit of the Word, adapting their measures to the needs of the time.

PROTESTANT REFORMATION SOCIETY.— The fifth monthly prayer-meeting of this Society was held last Thursday in the committee-room, 20, Berners-street. There was a good attendance. Rev. W. R. Mowll spoke solemnly of the ignorance that prevails even in educated circles on the subjects of sin and the Gospel. Prayer was offered for the missionaries of the Society, and that our country may be delivered from the power of the Church of Rome.

MESSRS. MOODY AND SANKEY.

A large and influential committee of laymen has been got together, with Mr. J. Herbert Tritton as chairman, for the purpose of arranging that a thoroughly representative and cordial invitation be sent to Messrs. Moody and Sankey to conduct evangelistic services in London and the suburbs next winter and spring. The clergy and ministers of London will be invited to join in signing this invitation; in response to which it is confidently anticipated that these beloved brethren will again visit the Metropolis.

The first meeting of the council was held on Monday last, when upwards of forty gentlemen were present. Mr. James E. Mathieson referred in touching words to the visits of 1873 and 1883-4. Mr. M. H. Hodder prayed that even greater blessing might be the result of the proposed visit.

After electing Mr. T. A. Denny and Lord Kinnaird treasurers of the fund, more prayer followed by Mr. H. W. Maynard, Sir Robert Phayre, and Mr. Edward Trotter. An executive committee, consisting for the most part of younger men, was elected to carry out future plans, whilst the hon. secretaries—Mr. Stuart Trotter, the Hon. Granville Waldegrave, and Mr. Clement Davis—will continue to act until a permanent secretary be appointed. The committee rooms are at No. 1, Circus-place, Finsbury, E.C.

"BEACH ROCKS," SANDGATE.

In brilliant weather, and under the most favourable circumstances, the opening took place on Saturday afternoon of the western wing of the new "Beach Rocks" Convalescent Home at Sandgate. This marks the completion of the splendid Home which the London Samaritan Society, under the energetic direction of Mr. John James Jones, has erected for the benefit of the sick and suffering poor who stand so much in need of rest, and change of air and scene, after trying illnesses. The Home, as it now stands complete, is perhaps the most elegant and comfortable retreat of the kind in the country. Inside and out it is equally pleasing to the eye, while its situation on the sea front gives it every advantage as a resting and recruiting place for the weak and weary.

The west wing contains accommodation for 127 patients, bringing up the total number who can stay at the Home at one time to 250. Most of the beds in the Home have been subscribed for, but there are still some fifty or more awaiting the necessary furniture to make them ready for use; it is much hoped that the funds for these may be subscribed before the summer season arrives. Each bed complete costs £5. There is also still a mortgage on the building of about £10,000, which it is desired to clear off as soon as possible.

The opening ceremony was performed by the Mayor of Folkestone (Alderman Banks, J.P.), who attended in civic state, accompanied by several town councillors, county magistrates, and others. In declaring the wing open, the Mayor spoke some very hearty words in commendation of the good work carried on in connection with the Homes, and recommended them to the liberal support of the public. Mr. Jones followed with interesting information relative to the history and working of the Homes and the Society. Other friends, including Mr. W. M. Dabbs, Mr. George Nokes, Mr. J. Tyler, and Mr. H. T. Tiddeman, also spoke.

Subsequently the company had an opportunity of seeing over the building, with which universal satisfaction was expressed, besides many hopes that the Home might long remain open for the good of our suffering poor.

THROUGH THE "MISSIONS TO SEAMEN" SOCIETY 5736 sailors have been enrolled during the past sixteen years as total abstainers in Cork Harbour alone.

MR. CHARLES INGLIS has held at the Barnet Tabernacle a six days' mission. The Bible readings proved times of great blessing; the Lord's people have been quickened and aroused by the practical and instructive addresses. The Gospel meetings have been fruitful in the ingathering of souls. The attendance grew as the mission progressed. The clear, earnest, and faithful uplifting of Christ was followed by a personal pointing of anxious souls to the Lamb of God. Percy J. Smart.

APPEAL TO VALIANT CHRISTIANS.

Wanted, 100 Men for Epsom Races.

Dear Sir,—Will you please find space in your next issue for this appeal? It is for 100 men, good and true, to help us in our campaign on Epsom Downs. The success of the past fills us with hope and confidence for the future. In the past sinners have been saved; tens of thousands have heard the Gospel that go to no place of worship, and the Royal Banner of the King of kings has been unfurled in the enemy's country and on his strongest fortress. Amid all the noise and tumult, the witnesses of Jesus Christ have given no uncertain sound that He still has power and authority on earth to forgive sins. Every time I go to Epsom Downs my heart yearns for these people, as we see them writhing, trembling, turning hot and cold, cursing and swearing, under the awful power of the gambling demon. Tens of thousands of people come there doomed to sorrow, trouble, distress, and a guilty conscience; and a word of sympathy, tenderness, love, is like balm to their troubled souls. Oh, how I long for workers to carry the balm of Gilead to them! Rouse up! wake up! cast away sloth and fear! come and help!

Workers, do come into this great harvest-field! The harvest truly is plentiful, but the labourers are few, and the harvest is spoiling. Come and help to gather it in. When I saw the Volunteers going away for Easter Monday, I thought, When will they turn out like this for Christ? They had to put up with many difficulties and inconveniences, and walk many weary miles, and then only to take part in an imaginary fight, and no chance to win one real victory. Now, we give you an offer—join our volunteer corps to take part in a real fight, and win real victories, and get a real, lasting reward. The class of volunteers we want—men filled with Holy Ghost power, that long for the salvation of others—men that can pray short and speak short, others that have good voices and can sing well, and one or two good soloists. Nothing impresses the crowd more than good singing.

The races commence on Tuesday, May 30, but we must be on the ground on Monday, May 29. Now book it, don't trust your memory—book the date, May 29. We take no notice of sects or parties at Epsom; if you are saved, and you have no doubt about it, and believe everybody else can be saved, and you are longing for their salvation, you will do. We have no time for discussion about water or incense, kneeling down or standing up; priest or parson or Pope; Church or Dissent. No; the business on hand is the salvation of the masses. So ministers of all denominations may come, and nothing would delight me more than to see the Archbishop of Canterbury, the President of our Conference, General Booth, and others there; but we must have at least one hundred men this year. If God is calling you to this work, write to me at the address below for full particulars. You have plenty of time to make arrangements this year.

One word to our readers before I close. Please pray for us—the work is difficult and costly; pray that the men may come; and when I appeal for funds, kindly respond, and help us to reach the masses for Christ.

Yours sincerely,

Josiah Nix.

124, *Gower-street, London, W.*

THE BIBLE IN CHINA.

Dear Sir,—You may be interested to know how the Bible work of the National Bible Society of Scotland goes on in West China. During the past year 14,000 English miles have been traversed by a staff of nine colporteurs, in journeys extending throughout the provinces of Szechuen, Yunnan, Kueichow, Shensi, and Kansuh. On these journeys 21,000 New Testaments and Scripture portions have been sold, and also 54,000 Christian tracts. The booksellers are all earnest Christian men, who preach and explain the Word as they go.

If any of your readers would like to have one of these good men as his very own representative in the mission field—to pray for and to support—the thing can be done by his sending £10 annually to our secretary, Mr. W. J. Slowan, 224, West George-street, Glasgow. James Murray.

Chungking, China.

BIBLE READING ASSOCIATION.

On Tuesday, 18th inst., the lecture hall of the Sunday-school Union, 56, Old Bailey, was filled by members and friends of the International B.R.A., on the occasion of the eleventh anniversary. The object of the Association is to promote daily Bible reading, and the portions selected for the week are illustrative of the International Sunday-school lesson for the following Sunday, thus assisting teachers and scholars in the preparation for class study.

The Honorary Secretary (Mr. C. Waters) read a statement of the work of the past year, which indicated an increase in membership of 50,000. For 1893 there had been issued 435,000 membership cards in English, distributed in forty different countries. The members of the Association had subscribed £442 for the support of Dr. J. L. Phillips in India as a Sunday-school missionary He had travelled throughout the country, and had organised local committees for the purpose of stimulating and improving Sunday-schools.

The Chairman (Mr. J. Compton Rickett), Rev. C. H. Kelly, Rev. G. P. Mackay, and Mr. T. B. Glasgow (a coloured gentleman from Demerara), spoke on the work of the Association.

In the afternoon there was a conference of branch secretaries, at which a paper was read by Mr. W. H. Nicholson, district secretary for Manchester.

PROPHECY INVESTIGATION SOCIETY.

"The Great Tribulation" was the subject of a thoughtful paper read on Friday last before the members of the Prophecy Investigation Society, at Exeter Hall, by Rev. J. J. B. Coles, M.A. The study was based on Rev. vii. 14, and the following positions were maintained:—

This time of unequalled trouble is referred to in Daniel xii. 1, Matt. xxiv. 29, Mark xiii. 24, Luke xxi. 25, 2 Thess. ii., and in passages in the Old Testament Prophets which speak of the closing crisis of the "Day of the Lord": such as Joel ii. 30, Isaiah xiii. 9, Malachi iv. 1. It is the final crisis at the "end of the age" (Matt. xxiv. 3), immediately before the Lord's second coming to the Mount of Olives, Zech. xiv. 4. It occurs in the closing days of the "time of the end." It is the *telos* of the *sunteleia* of Matt. xxiv. 14. It is the time when God's judgments are in the earth, Isaiah xxvi. 9; and the time of Jacob's trouble, Jeremiah xxx. 7, when the Jews will be delivered.

The Apocalypse, regarded in its "futurist" application and interpretation, deals with the "time of the end" and the great tribulation which closes it. There is no indication in the Scriptures which relate to this great tribulation that any of the true members of the Church, *i.e.*, the Body of Christ, will be in it. The Scriptures relating to the translation of the Church—*e.g.*, 1 Thess. iv. 15—18—were a subsequent and special revelation, and are not to be synchronised with passages relating to the events which occur after the Church is gone. In the present time the Holy Spirit speaks of three classes 1 Cor. x. 32: (*a*) the Jews, (*b*) the Gentiles, and (*c*) the Church of God; whereas, in all the above-quoted passages relating to the "day of the Lord" or the "time of the end," or the "time of Jacob's trouble," there are but two classes found, Jews and Gentiles. There is, therefore, no authority for saying the Church will be in the great tribulation.

IN THE WEST INDIES.

Mrs. Huntley writes from Grenada:—"I left Demerara at the end of January and went to Barbados, where I spent a fortnight. I was pleased to see how the work of the Lord is prospering in the hands of Mr. and Mrs. Gordon. Thence I went to St. Vincent, and was much cheered to see the steadfastness of those who came out with me in 1891.

"In March I came to Grenada, and found a wonderful work going on. Messrs. Mitchell and Swift labour together very happily. The majority of the congregations in the Gospel Hall are men, nearly all blacks. Fifty or sixty attend the Bible readings, and ask interesting questions. Mrs. Swift is very active among the women, and has large Bible classes. Mr. Henry Dyer has visited Barbados, Demerara, St. Vincent, and Grenada, accompanied by his wife. They expect to go to Jamaica shortly.

"I go about among the sick, and hope soon to do hospital and poorhouse work. We have a large demand for Gospel tracts. Perhaps some kind friends will help us to meet the need."

Mrs. Huntley's address is Green-street, St. George's, Grenada, West Indies. Tracts may be sent to her by book post (up to 4lb. weight), at the rate of 4d. per lb.

THE Y.M.C.A.

The Harrogate Y.M.C.A. will shortly remove to improved premises, situate in Parliament-street.

Heckmondwike Association has just held its first annual public meeting, which passed off very successfully.

At the quarterly meeting of the Sunderland Y.M.C.A. the report showed that twenty-nine new members and associates had joined during the past quarter.

The Broughty Ferry Association are, through the generosity of Mr. A. J. Buist, erecting an admirable and complete gymnasium in connection with their present buildings.

Over 100 of the officers, workers, and committee of the Sunderland Association held a social conference upon the invitation of the Ladies' Auxiliary, when papers on the summer work were read and discussed.

At a reception given the other day by Mr. Richard Cadbury to 1300 members, associates, and friends of the Birmingham Y.M.C.A., concerts by telephone from London and Liverpool were among the attractions provided.

The annual meeting of the Exeter Y.M.C.A. was held on Thursday evening last week. "King's Lodge," an excellent property, has been acquired by the Association as its home, and only £350 is owing on this account.

Successful quarterly meetings of the North-Western District Union were held at Keswick. Mr. Peter Thompson, manager of the Keswick and Cockermouth Railway, presided at the evening gathering; and Mr. J. F. Curwen presented the report, showing steady progress.

Mr. A. H. Wheeler, who has been sent to Portsmouth by the National Council to try and resuscitate the Y.M.C.A. work, which collapsed some two or three years ago, hopes to conduct a fortnight's mission for men from April 30, and will be glad of the prayers of the Lord's people that the results may be the ingathering of numbers of the young men of this town.

The half-yearly conference of the South-Western district was held on Wednesday week at Exmouth. There were a large number of delegates present; and the report presented for the district showed an increase in the membership of 724. A resolution was passed affiliating the Tavistock, Teignmouth, and Dawlish Associations to the district. Dr. Hingston delivered an excellent presidential address.

The fine building presented by Mr. Sankey to the Y.M.C.A. in his native town, Newcastle (Penn), has had a very narrow escape from total destruction by fire, having indeed been very seriously damaged. The physical director, Mr. G. T. Thompson, who was sleeping on the premises, was rescued with much difficulty, and amidst the greatest excitement. Happily the building was fully insured, so that the damages will soon be made good.

The annual business meeting of the Edinburgh Y.M.C.A. was recently held, Dr. Carment, the president of the Association, in the chair. The annual report showed improvement and extension, particularly in evangelistic and other religious efforts. The membership showed an increase of thirty-one, and the attendance at the Bible Classes and meetings recorded a large increase during the year. The Foreign Mission meetings had been addressed by many foreign missionaries, and the interest in those missions among the members had been greatly extended. Monetary support had been given to several missions, and the members had resolved to maintain a native evangelist in Santalia. Two members had entered on appointments in Home Mission work, and three members would leave shortly for the foreign field as missionaries.

At the last monthly meeting of the National Executive an invitation was accepted to hold the half-yearly meeting of the Council at Leeds on June 12 and 13 next, immediately preceding the British Y.M.C.A. Conference at Sheffield, June 13—16. Lord Kinnaird kindly undertook to represent the Council at the Religious Congress to be held in connection with the World's Fair at the close of the ensuing summer. A resolution was adopted to the following effect:—"That Young Men's Societies having kindred aims with those of Young Men's Christian Associations shall be deemed eligible for admission into relationship with the Y.M.C.A., provided (1) that the spiritual benefit of young men be included as one of the objects of such societies, and (2) that the character and constitution of such societies be not inconsistent with the Y.M.C.A. basis of union."

A few of us at Mayfield felt burdened for the young men of this town, who Sunday by Sunday could be seen lounging about the streets, and very little being done for their eternal welfare. Earnestly we prayed that God would send along a qualified brother to lead on the van. He answered prayer, and Mr. Coultas was led to take up residence amongst us. Soon his house was opened for young men to come and spend the evening, and some professed definite blessing. So the work grew. Mr. Coultas left the town, but the start he was enabled to give was taken up by others, and last Monday a new hall was opened for the furtherance of the good work, with a week's mission conducted by his son, Mr. Gerald Coultas, of London. God owned the Word, and souls have been saved. The mission has been a means of blessing to Christian workers, and through God's grace has given a permanent start to the work.—William Adams, Treasurer.

OXFORD NOTES.

Prof. George Adam Smith, of Glasgow, preached at Mansfield on Sunday last.

Rev. Thomas Champness, of the Joyful News Mission, preached in the Wesley Memorial Church last Monday evening.

Rev. J. G. Stewart preached last week the annual sermons of the Wesley Memorial Sunday School, and also spoke at the meeting which followed next day.

The list of speakers at the weekly meeting of the Missionary Union for the new term is an exceedingly good one, Mr. Hudson Taylor being among the number.

The anniversary of Commercial-road Baptist Chapel was held recently, when the pastor (Rev. H. B. Case) spoke of good work done in the midst of a poor neighbourhood.

A very large and crowded meeting was held on Monday in the Town Hall in connection with the suppression of the opium traffic. Miss Soonderbhai Powar, of Bombay, Rev. J. S. Adams, of the China Inland Mission, and Mr. Alexander, secretary of the Anti-Opium Society, spoke, and resolutions in favour of the suppression of the traffic were unanimously carried. Miss Powar's testimony and earnest appeal will not soon be forgotten.

A noteworthy appeal has been issued by several prominent Evangelical Churchmen in order to establish an Evangelical Pastorate for University men, by the appointment of two clergymen whose sole work will be the pastoral care of undergraduates. This movement is the direct result of the remarkable address by the Rev. F. J. Chavasse at the last Islington Clerical Meeting, and will be of untold value to the cause of the Gospel in Oxford. The parochial clergy, already occupied with pressing claims, can find but little time or opportunity for work among undergraduates, but the presence of men specially appointed will be permanent influence to the men.

CHRISTIAN ENDEAVOUR NOTES.

At New Mill, Tring, ten members have just been received into the Baptist church from the local Y.P.S.C.E.

The Clarendon-street, Boston, Endeavour Society supports one of its own number as a missionary in Africa, at a cost of six hundred dollars per year.

At Golborne-road, North Kensington, the fifth anniversary of the Christian Endeavour Society has been held, and, from the reports given by the pastor, Rev. H. R. Davies, and the secretaries, it appeared cheering progress is being made.

The Christian Instructor says:—"We have recorded the fact that Secretary Noble refused to grant the use of the Pension building at Washington for a 'sacred concert' on the Sabbath in connection with the inauguration of President Cleveland, and also the fact that the President himself objected to such a concert as constituting any part of the inauguration ceremonies. It has since transpired that the movement against the concert on the Sabbath originated with the Christian Endeavourers of Washington, and that they were heartily seconded by the ministers of the city and other organisations."

THE ALBANY INSTITUTE.—Earl Compton warmly congratulated the friends at the Albany Youths' Institute on Wednesday week, when presiding at the anniversary gathering, upon the solid progress that had been made during the year. One of the founders, Mr. Smith, had been called home after a painful illness. A satisfactory report was read and speeches delivered by several friends, Mr. Spong being the representative of the Ragged School Union.

REQUESTS FOR PRAYER.—For blessing upon evangelistic work in St. Neots, Hunts, during the ensuing summer.—For spiritual blessing upon the services of Mr. W. R. Bradlaugh at London-road Hall, Kettering, from April 30 to May 14.—A very weak Christian asks the earnest prayers of God's people that she may be delivered from that which hinders her following Him, and that she may get strength to do her duty in a very trying position.

SCOTTISH NOTES.

Bishop Wilkinson, the new occupant of the see of St. Andrews, has taken up his residence at Birnam.

The recent licensing courts in Scotland have shown a general tendency to a reduction in the number of licenses.

Mr. and Mrs. Quarrier of Glasgow, are hoping to sail on May 25, with another band of little emigrants for Canada, £240 are still needed to complete the cost of outfits.

The adult free breakfast mission in Dundee has been in active operation during the past winter; nearly 8000 people were breakfasted. The directors of the Curr Night Refuge are formulating a scheme for providing these destitute men with work.

The report submitted to the annual meeting in Glasgow last week of the Sailors' Orphan Society of Scotland showed that 118 children had been admitted last year, making 340 under their care during that period. Legacies of £3500 from the late Mrs. Alex. Allan and £3000 from Mr. Allan were reported. These amounts go towards the endowment fund.

The annual Assembly of the Scottish Congregational Union is being held this week in Aberdeen. Rev. Professor Simpson (Edinburgh) is the moderator. Introductory services were held on Sunday, when sermons were preached by Revs. Hope Davison and Burford Hooke. On Monday night a reception was accorded to the delegates, who number about two hundred, by the Aberdeen churches in the Blackfriars' Hall. The reports to be submitted during the session indicate numerical and financial progress.

IRISH NOTES.

A new Presbyterian Church has been built at Newtownbreda, near Belfast, at a cost of £6700.

There are eight candidates for the Methodist ministry coming forward this year in Ireland, being about the average number.

The series of Pleasant Sunday Afternoon Services in the Ulster Hall, Belfast, was brought to a close for the present on Sunday week, when Rev. Henry Montgomery preached an earnest sermon.

Evangelistic services, extending over four weeks, have been held in the Methodist Church, Clones, by Rev. Henry Ball; and similar services have been held by Mr. S. Montgomery in the Presbyterian Church, Newtownstewart.

The anniversary of the Church Missionary Society has been held this week in Belfast. The report showed that £10,031 was contributed last year in Ireland towards the funds of the society, being the highest amount, with one exception, ever given in twelve months to the same object.

The Irish Church Mission recently held its annual meeting in Dublin, the Bishop of Cashel presiding. Canon M'Cormack and other speakers gave an encouraging account of the work of the society throughout the country. There is no doubt there is an open door for the preaching of the Gospel in Ireland such as was never before experienced in that country.

At the Mariners' Church, Kingstown, Rev. W. E. Burroughs, incumbent, recently received into the fellowship of the Church eight converts from Romanism—five men and three women. Most of these found the Saviour at the meetings held at the Stanhope Mission House, Tivoli-road, Kingstown, where an excellent work is carried on amongst poor Roman Catholics of the neighbourhood by Miss Carr, assisted by other ladies.

An organisation, consisting of all the ministers and elders who are total abstainers in the Belfast Presbytery, and called the Belfast Presbyterial Temperance Association, has been formed, with the objects of diffusing knowledge with regard to the drink traffic, getting people to become total abstainers, disseminating temperance literature, and influencing the Church to manifest an uncompromising attitude towards the drink traffic.

KING'S WEIGH-HOUSE FLOWER MISSION.—The flower mission, in connection with this church, is being resumed on Saturday, April 29. The workers will be glad to welcome anyone who would like to assist in distributing the flowers among the poor in the neighbourhood of the Royal Mint. Contributions of flowers from friends in the country will be welcome. Letters to be addressed, Miss Winey, 8, Aldgate, City. Flowers to be addressed, Mrs. Kirby, Darby-street Flower Mission, Royal Mint-street, E.C.

NO PUBLIC-HOUSES exist in a section of the township of Toxteth, Liverpool, containing about 60,000 people in 200 streets, with 12,000 houses. In this district the dwelling-houses realise rents of about one-third more than those obtained for similar houses in liquor-shop neighbourhoods, and people are so anxious to take them that there is hardly a house to let.

Personalia.

Rev. J. Idrisyn Jones has, we hear, accepted the pastorate of the Congregational church at Welshpool.

Mr. Henry Varley has arrived in England. Communications for him may be addressed to 40, Bassett-road, Notting Hill, W.

Rev. Thomas Champness has now commenced the work of the women's branch of his mission at Rugby. Miss Mary Champness is in charge.

Rev. Thos. Cook has been invited to give a year to evangelistic service in South Australia. The decision rests with the Wesleyan Conference.

Rev. Dr. Perrin, the newly-appointed Bishop of British Columbia, left Liverpool on Thursday for Montreal, on his way to his future labours.

Rev. George Short, B.A., of Salisbury, who was, on Monday, elected vice-president of the Baptist Union, is well-known as a devoted worker and faithful preacher.

Rev. Charles Spurgeon received last week a warm and cordial welcome at the Pastors' Conference on his return from Australia. He looks well tanned, and very much improved in health by his trip.

Mr. J. J. Scroggie is desiring to remove to the neighbourhood of London, as being more central for the work of evangelisation in which he is engaged, His present address is Westmead, North Malvern.

The Misses Leitch have nearly finished their task of collecting and are about to return to Ceylon. They hope to sail about May 1, accompanied by Dr. and Mrs. Scott. The Misses Leslie expect to sail for Ceylon a little later.

Dr. Charles F. Deems, the well-known pastor of the Church of the Strangers, New York, who was stricken with paralysis several months ago and was obliged to give up work, has nearly recovered full power of speech, and can use his limbs a little.

Rev. Oscar Michelsen is still in Scotland addressing meetings in aid of mission work in the New Hebrides. In Glasgow, last week, he spoke in St. Paul's Church (Rev. James Paton, minister), and in Free St. Peter's and Free St. John's. On Monday he was at Alloa.

Rev. Henry Montgomery, of Belfast, through the kindness of his congregation, hopes shortly to take a holiday in America, in order to see something of the evangelistic campaign which Mr. Moody proposes to inaugurate in Chicago. He expects to sail in May, *viâ* Montreal.

Rev. G. J. Hill and Mrs. Hill, of the Seamen's Christian Friend Society, celebrated on Friday their silver wedding, and good meetings were held in connection at the Ratcliff Highway Bethel, when cheering testimony was borne to the remarkable blessing which has rested upon their labours among seamen.

Miss Frances Willard, who, although she came to England for rest, has since her coming been working incessantly, has broken down and is now imperatively ordered complete rest. It is feared that it will be six months ere she is fit for service again. Meanwhile earnest prayer will be made by many on her behalf.

The Boyle Lectures for 1893 will be delivered by Rev. Alex. J. Harrison, B.D., on the Thursday evenings in May and June in St. John's Church, Bethnal Green. They are eight in number, and have for their subject "The Grounds of Certainty in Science and Religion." The first will be given on Thursday, May 4, at 8 o'clock p.m.

Pastor Cremer, of Brive, Corrèze, France, is visiting England again, in order to attend the Conference on Continental Work this week in Exeter Hall, and to address meetings on behalf of the Foreign Aid Society. Friends desirous of arranging meetings in support of this Society should write for particulars to Rev. H. Joy-Browne, Christ Church Vicarage, Barnet, N.

Rev. Edward White intends dealing with Spiritualism in his Merchant Lectures, at the Memorial Hall, during the month of May. The course will review ancient and modern practices and professions regarding necromancy and spirit influence and control; and the light of Old and New Testament Scripture, alike in history and prophecy, will be brought to bear upon the subject.

Mr. William Noble will esteem it a favour if correspondents will send him any general or personal information respecting the work of the Blue Ribbon Gospel Temperance Movement in England, Ireland, Scotland, and the Colonies from 1878 up to date. Special authentic cases reclaimed, with any other items of interest, will be gladly received by him, addressed to Highfield, Wash-road, Newbury, Berks.

The late John Thomas Olney, of the Metropolitan Tabernacle, has bequeathed £1000 for the erection, wholly or in part, of one or more Baptist churches, at the discretion of his executors; £300 to the pastor and deacons of the Metropolitan Tabernacle for the relief of poor members; £200 to the Metropolitan Tabernacle Almshouses; £100 to the Baptist Missionary Society; and £50 to the Kennington Christian Association.

The Late C. H. Spurgeon.—On Wednesday afternoon last week, at Norwood Cemetery, a massive granite and marble monument which has been erected over the grave of the late Rev. C. H. Spurgeon was unveiled in the presence of several prominent members of the Metropolitan Tabernacle, together with a number of delegates to the conference of the Pastors' College then in session. One of the panels of the monument bears a striking medallion portrait in marble of the great Baptist preacher, and immediately below it is a cushion of polished red granite, with open Bible in marble, bearing the text, "I have fought a good fight; I have finished my course; I have kept the faith." In front of the pedestal is a granite door, leading to the vault below, engraved with the simple inscription, "Here lies the body of Charles Haddon Spurgeon, waiting for the appearing of his Lord and Saviour Jesus Christ."

Evangelistic Notes.

Hastings.—Deaconess Cook and Miss Ginger have concluded a ten days' mission at Mount Pleasant. The congregations were excellent. It was a time of great spiritual quickening, and many have found Christ.

Newbury.—Mr. Matthew Burnett has just held a ten days' mission in the Newbury Town Hall, concluding with a sermon in the Wesleyan Chapel, and an evangelistic address afterwards. The audiences each night were crowded and enthusiastic.

H. T. Midwinter.

Pulham Market.—A twelve days' mission has been held here by Miss Bee, and without sensational attractions the chapel has been thronged night after night, and the power of God felt. Men, women, and children found salvation, and the services have been blessed to all.

Mr. Frank L. Smith, who conducted fruitful tent meetings in various parts of the States last summer, has had much blessing upon his work this winter. He has held missions in many New York towns, and men's meetings in the Kalamazoo, Mich., Y.M.C.A., which resulted in the conversion of a number of men.

Bristol.—Mr. Gawyn Cummings has lately held a ten days' mission amongst railway men in the Mission Room at the Joint Station. His labours were owned of God in the conversion of souls and the strengthening of the spiritual life in believers. The workers thank God for his ministry amongst them, and pray that the seed sown may yield a yet more abundant harvest.

Scarfskerry, Caithness.—Mr. J. W. Moodie has concluded a fortnight's meetings in this locality. The people turned out well to hear the Gospel during the week-nights and also on Sabbath forenoons. They listened attentively to the solemn truths declared. As a result Christians have been stirred up, and unconverted souls have been awakened. We are expecting that time will prove that real good will result from the meetings to the glory of God.

James Scott, Baptist Pastor.

Tyldesley.—A good eight days' mission has been held by Rev. R. Stevenson. Large congregations assembled. The names of sixty adults, chiefly sons and daughters of members of the church, were taken in the inquiry-room. Great solemnity prevailed throughout, and there was an entire absence of undue excitement. A Gospel service on Wednesday evenings and a Gospel temperance mission on Saturday evenings have been formed, and continue to draw large congregations.

Swansea.—Rev. T. Waugh has just concluded a successful nine days' mission here. Thorough preparation was made, workers met day after day to pray, and the neighbourhood was systematically visited. Widespread interest was excited, and the congregations increased until the chapel became crowded; each service was a time of spiritual profit. The men's meetings were especially successful, and the missioner spoke with marvellous power. Mr. Waugh had the joy of reaping, and many decided for Christ.

Mrs. Horton and Miss Parker are having much blessing on their present mission at St. Paul's Church, Southend-on-Sea. The Bible readings and meetings for women are well attended, and prove seasons of power. Every night men and women are to be seen in the inquiry-room, and many have professed to decide for Christ, whilst in the meetings for Christians several are seeking a closer walk with Christ, and entering into fuller life. Rev. Alfred Waller, incumbent, has commenced a splendid work in a densely populated neighbourhood, and both he and his co-workers with the evangelists, rejoice at the rich token of God's spirit in their midst.

Moss Side, Manchester.—A successful mission, conducted by Messrs. Fullerton and Smith, has just been brought to a close at Moss Side Baptist Church, Manchester. The whole district has been stirred by the earnest message of these honoured brethren. More than 300 inquirers were dealt with during the fortnight, among them being several professed infidels. So great has been the impression produced by the mission upon the neighbourhood, that every church is able to count among its members some quickened by the special services. The meetings for men and the afternoon Bible readings were specially well attended, and large numbers were turned away each Sunday evening for want of room. It is hoped that a general Nonconformist mission for Manchester may be arranged as an outcome of these services. Arnold Streuli, Pastor.

Dr. L. W. Munhall held during March United Gospel services in Muscatine, Iowa. The city was greatly stirred, many confessing Christ. Dr. Munhall handles the Word of God with great power. There is no trimming in his preaching. His sermons are of the character which produces deep conviction. The *New York Independent* says as to these meetings:—"The community has been profoundly stirred. It is generally recognised that the work has been the greatest, the most notable, and in every way the most satisfactory of any of the sort which has ever been accomplished in the history of the place. No criticism as to 'excitement' has been heard, but the power of the truth and of the Spirit have been felt everywhere. Christian people generally have been greatly quickened, and have been moved to take higher ground in Christian living. Many backsliders have been reclaimed. The value, authority, and power of the Scriptures were magnified constantly, while the great fundamental doctrines were made to stand out in bold relief. The way of salvation was made so simple and plain that no one, not even the youngest, could fail to understand. The examination since of candidates for admission to the churches has abundantly demonstrated this."

Minneapolis.—The revival described in our last issue has been continued with much interest. The meetings have been crowded, none of the churches being sufficiently large to contain the throngs that gathered. Four services have been held each day, commencing with an early morning service. Dr. Chapman remained two weeks, closing the last night in the Exposition Hall especially fitted up for these services. One feature of the work was the all-night prayer meeting. The service was one long to be remembered by those who participated. One would be willing to go a long journey to see so many people waiting upon God through the long hours of the night and into the grey of the dawn. Another marked feature was the presentation by the two evangelists, Mr. Fay Mills and Dr. Chapman, of the doctrine of the reception of the Holy Ghost as a definite transaction. Very much was made by both evangelists of the necessity of receiving the Spirit. Hundreds of people professed to so receive Him. The singing of Mr. and Mrs. Lowe, who accompany Dr. Chapman, was a most attractive feature. Much of the success attending the work was due to the Gospel messages which they sang so effectually. Hundreds of cards have been signed, declaring a desire to become Christians.

Farewell to Missionaries.

A valedictory service was held in connection with the Zambesi Industrial Mission at New Court Chapel, Tollington Park, on Thursday last. A large number of friends met to say God-speed to the outgoing missionaries, Mr. and Mrs. Hawkins, Mr. and Mrs. Miller, and Dr. Hamilton. Rev. Wm. Pierce presided.

Mr. R. Caldwell, secretary of the Z.I.M., gave a brief history of the new movement, showing how successful everything connected therewith had been up to the present time, and what reasons they had to anticipate success for the future. Mr. F. G. Toller, treasurer, explained the system under which the missionaries were to labour. It was expected that at the end of three years each station would become self-supporting and reproductive. Rev. Wm. Pierce stated that the idea of industrial missions was certainly a novelty to him, although men like Moffat had done much in the same direction, and he felt a great interest awakened within him towards the Zambesi Industrial Missions.

Alderman R. Cory, Cardiff, having warmly expressed his sympathy with the aims of the Mission, and the manner in which those aims were being carried out, the outgoing missionaries briefly explained how the Lord had led them, and asked for an interest in the prayers of those present. Alderman Cory then gave the charge to the missionaries, and Rev. Mr. Carter offered up the dedicatory prayer.

LORD CHIEF JUSTICE COLERIDGE declares that judges are "weary with calling attention to drink as the principal cause of crime," and announces that he "can keep no terms with a vice that fills our gaols, destroys the comfort of homes and the peace of families, and debases and brutalises the people of these islands."

Obituary.

MR. WILLIAM WAKEFIELD, KENDAL.

THIS earnest Christian and ardent leader in the temperance cause was called home suddenly on Wednesday evening, dying in the railway carriage whilst travelling between Liverpool and Preston. Mr. Wakefield, whose age was sixty-eight, and who was a banker, was the principal respondent in the well known licensing case of "Sharpe v. Wakefield," a case which formed an important legal decision against compensation. Owing to the character of the death an inquest was held, when it transpired that his father and another relative had died in the same sudden manner. Workers in the North of England mourn Mr. Wakefield's departure as a sore loss.

MR. A. SMITH, OF THE ALBANY INSTITUTE.

A quiet but singularly devoted and valuable worker has passed away in Mr. Abijah Smith, whose work in connection with the Albany Institute, Camberwell, and earlier in West London, is known to many. Mr. Smith, who was but forty years of age, was formerly a member at Westbourne-grove Chapel, where he had an infant-class of 140. Ten years ago he took a similar class—having a remarkable gift for the work—in Boundary-road Sunday-school, Camberwell. He was among those who started the Albany Institute, and from the first was one of the hardest workers. In October, 1885, he became chairman of committee, and threw himself unreservedly into the work. In the summer of 1890 he showed symptoms of cancer in the throat, and since then has passed through several operations, with some hope at first of recovery; but for many months he has been lying, oft in great pain but always in perfect peace and submission, at the doors, waiting for the call. This came on Sunday, April 16, and on Friday his remains were laid to rest in the presence of a great gathering of mourning friends.

REV. JULIUS BRIGG.

This well-known and beloved Wesleyan minister and hymn-writer entered into rest early on Tuesday, last week, after a long and painful illness. Many of Mr. Brigg's hymns have passed into the standard collections of the period, and it will be a long time before the Christian Church will forget to sing "Father, from Thy throne in glory." Mr. Brigg was born at Leeds in 1840, his father, Mr. John N. Brigg, being a well-known Yorkshire woollen merchant. He entered the Wesleyan ministry in 1864, and during the quarter of a century he laboured with conspicuous success in Tenterden, Todmorden, Devizes, Hawes, Barnard Castle, Settle, Stainland, Hexham, Leighton Buzzard, Tewkesbury, and Idle. Whilst in the last-named circuit his health hopelessly broke down, and, about three years ago, he took up his residence in the village of West Kirby, which is rapidly becoming a favourite health resort. He was an eloquent preacher and lecturer, an indefatigable contributor to Connexional literature in England and America, and a man beloved by all who knew him. "The Dictionary of Hymnology," recently published, paid a warm tribute to Mr. Brigg's efforts as a writer of hymns and sacred poems.

DR. D. A. DOUDNEY.

We regret to announce the death of Rev. David A. Doudney, D.D., which took place at Southsea on Friday night. For some time past he had been in declining health, and has passed away at the advanced age of 82. For 58 years he edited *The Gospel Magazine*, for which Toplady, Cowper, and Perronet wrote hymns in the last century; and for more than thirty years he edited *Old Jonathan*, a monthly of which he was the founder. In his early days Dr. Doudney was a printer, and carried on business at the City Press in Long-lane. Shortly after ordination as a clergyman he was appointed to the curacy of Bonmahon, Waterford, where he established a printing school, at which Dr. Gill's celebrated Commentary, a work in six large volumes, and other standard pieces of theology were printed. Subsequently, on his appointment to the living of St. Luke's, Bedminster, he founded a similar school, which was carried on with equal success until three years ago, when he retired on account of the infirmities of old age. In our issue of July 18, 1890, we gave a portrait and biographical sketch of our deceased friend, who was a man of strong religious conviction, high Christian principle, and great energy in work for God. He was the author of a great number of religious works. On his jubilee as editor of the *Gospel Magazine*, in 1890, he was presented by Sir Andrew Lusk, on behalf of a large number of subscribers in England and Ireland, with a testimonial consisting of an address and a purse containing upwards of £800.

REV. ANDREW CARTER.

On Monday week there passed away at Bridge of Allan, in the person of Rev. Andrew Carter, editor of *The British Messenger* and other publications issued from the Stirling Tract Enterprise, Stirling, a gentleman who, though modest and retiring, was very well known. He had been in ill-health for a long time, but it was only on Sunday that matters took a turn for the worse. On that day internal hæmorrhage set in, and he then sank fast, expiring as stated. He was about forty-six years of age, and leaves a widow and large family. Mr. Carter's death is regrettable in many ways, but one of the saddest features in connection with it is the fact of his lying on a dying bed whilst some recently appointed elders, among whom he would have taken his place had he been able, were being ordained in Allan Park Church, Stirling. Mr. Carter was a native of Chirnside, Berwickshire, his father being one of the founders of the seed firm of the same name in Berwick. After having a distinguished college career, and taking his degree with honours, deceased came to St. Ninian's, and for some time acted as missionary to Rev. Dr. Frew, of the U.P. Church there. This was about twenty years ago. After that he was called to a charge in Broughty Ferry, and while there married the daughter of a Dundee merchant. His health, however, failed him, and he had to resign his charge. He then went to London, and there did literary work for several publishers. He remained in London for a number of years, and whilst there the editorship of the Stirling Tract Enterprise publications fell vacant, and on his applying he was unanimously appointed to the post, taking up his duties in September, 1882. But for his health, Mr. Carter would have taken distinguished rank in the ministry. He was a man of wide culture and high attainments, and was of a singularly attractive temperament, which gained him the esteem of everybody who came in contact with him. From his position in the Tract Enterprise he was widely known all over the country, and more especially in the Free and U.P. Churches.—*Stirling Observer.*

TO PARENTS AND TEACHERS.

WE do not need elaborate means of curing children's faults, but we want much forethought, painstaking, and energy to prevent them; and the more careful we are, the simpler may be the means we use—the gentler the better.—*Miss Franks, A.E.S.*

There is nothing more important than to permeate the child's mind with the knowledge that the drink is bad and injurious, and that all the notions with which custom, habit, and appetite have encircled it are false and dangerous.—*Alderman G. White, Norwich.*

A mother was passing along the streets and she heard her little girl say to one of her playmates: "You good-for-nothing little scamp, you come right into the house this minute, or I will beat you till the skin comes off." "Lizzie," said the mother, "I am surprised." "Oh," said the child, "I was only playing! He is my little boy, and I was only scolding him *as you did me this morning.*"

THE BRITISH MINISTER AT BERNE, in a report on the arrangements in force there for the control of the sale of spirituous liquors, remarks that there is observable "a very wide difference in regard to object and effect between the system known as the Gothenburg system and the alcohol monoplies as exercised by the Confederation and the urban Canton of Bâle." The Federal alcohol monoply applies to the importation, purchase and re-sale of raw spirits. It has not any control over the ultimate distribution of these spirits. Still, though its powers are limited, its influence operates to insure the purity of the spirit supplied to the retail trade, and the official statistics show that since its introduction a considerable decrease in the home consumption of spirits has taken place.

MAY MEETINGS, 1893.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
APRIL.				
Thurs. 27	10 a.m.	Baptist Union (third session)	Bloomsbury Chapel	Rev. T. M. Morris.
,,	11 and 3	Foreign Aid Society	*c* Exeter Hall	Abp. of Dublin.
,,	3 p.m.	Ch. of Eng. Temp. Soc. (Women's Un.)	*m* Grosvenor House	Duke of Westminster.
,,	7 p.m.	Wes. Missy. Society (Ladies' Auxiliary)	*m* City-road Chapel	Mr. John Clapham.
Fri. 28	11 a.m.	Wes. Missy. Society (Ladies' Auxiliary)	*s* Great Queen-street Chapel	Prof. Rainy.
,,	3.30 p.m.	Foreign Aid Society	*c* Exeter Hall	Abp. of Dublin.
,,	6 p.m.	Dr. Stephenson's Children's Home	Wesleyan Chapel, City Road	
,,	7 p.m.	Widows' Friend Society	*m* St. James's, Holloway	Mr. B. L. Cohen, M.P.
,,	7.15 p.m.	British Orphan Asylum	Hôtel Métropole	Sir J. B. Maple, M.P.
,,	7.30 p.m.	Church of England Y.M. Society	*s* St. Paul's Cathedral	Canon Scott-Holland.
Sat. 29	9 a.m.	Wesleyan Missionary Society	*b* Exeter Hall	Mr. T. B. Ferens.
,,	4 p.m.	London Adult School Union	*m* Memorial Buildings, Bunhill-row	Mr. A. J. Crosfield.
Sun. 30		Wesleyan Missionary Society	*s* Various Churches	Various.
,,	10 a.m.	British and Foreign Bible Society	*s* Westminster Abbey	Preb. Eardley Wilmot.
,,	7 p.m.	British and Foreign Bible Society	*s* Westminster Chapel	Rev. Dr. Wright.
MAY.				
Mon. 1	11 a.m.	Wesleyan Missionary Society	*m* Exeter Hall	Mr. R. W. Perks, M.P.
,,	6 p.m.	Wesleyan Missionary Society	*s* City-road Chapel	Rev. J. Nettleton.
,,	2.30 p.m.	Christian Evidence Society	*m* Westminster Town Hall	Bp. of Christchurch.
,,	2.30 p.m.	Church Association	*m* Exeter Hall	Capt. Cobham.
,,	3 p.m.	Bri. and For. Sailors' Society	*m* Sailors' Institute, Shadwell	Lord Brassey.
,,	6.30 p.m.	Church Missionary Society	*s* St. Bride, Fleet-street	Bishop of London.
,,	6.30 p.m.	Church Missionary Society	*s* St. Mary Abbott, Kensington	Bishop of Ossory.
,,	6.30 p.m.	Church Missionary Society	*s* Holy Trinity, Marylebone	Canon McCormick.
,,	8 p.m.	Church Missionary Society	*s* St. Mary, Whitechapel	Bishop of Carlisle.
,,	7 p.m.	National Temperance League	*m* Exeter Hall	Mr. W. S. Portal.
,,	7.30 p.m.	Sunday School Union	*m* Metropolitan Tabernacle	Rev. Dr. Pierson.
Tues. 2.	8.30 a.m.	Church Missionary Society	*b* Exeter Hall	Dean of Armagh.
,,	11 a.m.	Church Missionary Society	*m* Exeter Hall	The President.
,,	11 a.m.	Church Missionary Society	*m* St. James's Hall	The Treasurer.
,,	3 p.m.	Church Missionary Society (Ladies)	*m* Prince's Hall, Piccadilly	Mrs. F. E. Wigram.
,,	6.45 p.m.	Church Missionary Society	*m* Exeter Hall	Bp Bickersteth (Japan)
,,	8 p.m.	Church Missionary Society	*m* St. James's Hall	Sir M. Stewart, M.P.
,,	7 p.m.	Bri. and For. Sailors' Society	*m* Sailors' Institute, Shadwell	Mr. John Cory, J.P.
,,	3 p.m.	British Women's Temperance Home	*m* Memorial Hall (Library)	Lady E. Biddulph.
,,	3.30 p.m.	South American Missionary Society	*m* Sion College	Abp. of Dublin.
,,	4 p.m.	British and Foreign Bible Society	*s* St. Paul's Cathedral	Bp. of Peterborough.
,,	6.30 p.m.	Bible Christian Missionary Society	*m* Exeter (Lower) Hall	Mr. Geo. Williams.
,,	7.30 p.m.	Sunday School Union	*s* St. Bride's Church	Canon Fleming.
Wed. 3.	9 a.m.	Colonial and Continental Ch. Society	*b* Exeter Hall	Mr. F. A. Bevan.
,,	3 p.m.	Colonial and Continental Ch. Society	*m* Sion College	Dean of Norwich.
,,	11 a.m.	British and Foreign Bible Society	*m* Exeter Hall	Earl of Harrowby.
,,	11 a.m.	The Church Army	*s* Westminster Abbey	Bishop of St. Andrews.
,,	3 p.m.	The Church Army	*m* Prince's Hall, Piccadilly	Bishop of Chester.
,,	7.30 p.m.	The Church Army	*c* Prince's Hall, Piccadilly	Dean of Winchester.
,,	3 p.m.	Missionary Leaves Association	*m* Exeter (Lower) Hall	Bishop of Bedford.
,,	6.30 p.m.	Salvation Army	*m* Exeter Hall	General Booth.
,,	7 p.m.	Church Pastoral Aid Society	*s* St. Martin's-in-the-Fields	Canon Girdlestone.
Thurs. 4.	11 a.m.	London City Mission	*m* Exeter Hall	Sir Edward Fry.
,,	2.30 p.m.	Church Pastoral Aid Society	*m* Exeter Hall	Mr. J. D. Allcroft.
,,	3 p.m.	Moravian Missions	*m* Exeter (Lower) Hall	Mr. S. Gurney Sheppard.
,,	3 p.m.	Palestine Medical Mission	*m* Conference Hall, Clapham-road	Canon McCormick.
,,	6.30 p.m.	Sunday School Union	*m* Exeter Hall	Sir Jas. Whitehead, M.P.
,,	7 p.m.	British Women's Temperance Assoc.	*m* Memorial (Large) Hall	Lady Henry Somerset.
,,	7 p.m.	Lond. Soc. Promtg. Christny. Among Jews	*s* Trinity Church, Marylebone	Bishop of Sodor & Man.
,,	7 p.m.	Seamen's Christian Friend Society	*m* Exeter (Lower) Hall	Mr. Geo. Williams.
,,	7 p.m.	Wesleyan Conference Temp'ance. Work	*m* Wesley's Chapel, City-road	Mr. Jas. Lovatt.
,,	7 p.m.	British and Foreign Sailors' Society	*s* Metropolitan Tabernacle	Rev. Dr. Pierson.
,,	7 p.m.	British and Foreign Sailors' Society	*s* Weigh House Chapel, Duke-st. W.	Dr. Newman Hall
,,	7.30 p.m.	Open Air Mission	*s* Park Chapel, Chelsea	Archdeacon Sinclair.
Fri. 5.	9 a.m.	Lond. Soc. Promtg. Christny. Among Jews	*b* Exeter Hall	Rev. F. Smith.
,,	11 a.m.	Lond. Soc. Promtg. Christny. Among Jews	*m* Exeter Hall	Sir J. H. Kennaway, M.P.
,,	11 a.m.	British Women's Temperance Assoc.	*c* Library, Memorial Hall	Mrs. Hancock.
,,	3 a.m.	British Women's Temperance Assoc.	*c* Library, Memorial Hall	Mr. Caine.
,,	12 noon	West London Mission	*s* Prince's Hall, Piccadilly	Rev. M. Guy Pearse.
,,	7 p.m.	West London Mission	*m* St. James's Hall	
,,	2.30 p.m.	Church of Eng. Zenana Missionary Soc.	*m* St. James's Hall	Sir Chas. A. Aitchison.
,,	3 p.m.	Native Races and the Liquor Traffic	*m* Mansion House	The Lord Mayor.
,,	3 p.m.	Presbyterian Missions	*m* Portman Rooms	Mrs. H. M. Matheson.
,,	6.30 p.m.	Religious Tract Society	*m* Exeter Hall	Sir Gainsford Bruce.
,,	7 p.m.	Presbyterian Missions	*m* Exeter Hall	Mr. H. M. Matheson.
Sun. 7	11 a.m.	Protestant Reformation Society	*s* St. Paul's, Onslow-square	Preb. Webb-Peploe.
,,	7 p.m.	Reformatory and Refuge Union	*s* St. Matthias's, Bayswater	Canon Fleming.

b.—Breakfast; *c.*—Conference; *m.*—Meeting; *s.*—Sermon.

Among the Churches.

CHURCH OF ENGLAND.

Rev. R. B. Wolf has resigned his charge at St. Mary's, Sheffield.

Mr. R. Callender, B.A., of the Soudan and Upper Niger Mission, has resigned.

Rev. F. L. Ware has been appointed to the Vicarage of St. Mary's, Edmonton.

The London Diocesan Conference was held last week. Special attention was given to the question of religious education.

Rev. E. A. Knox, of Aston, preaching last week on school work, insisted strongly on the importance and necessity for Bible education.

Rev. J. W. W. Moeran, for eight years senior curate of St. Paul's, Upper Norwood, has been appointed vicar of Spring Grove, Isleworth.

Mr. Wm. Gassick (Church Army Evangelist) has been transferred from St. Paul's, Stalybridge, to St. Stephen's parish, Tonbridge, Kent.

Canon Atkinson, Vicar of Bolton and Rural Dean, announced from the pulpit on Sunday his resignation of the charge of Bolton, owing to continued ill-health.

Rev. J. M. Laycock, of St. John's, Highbury-vale, having been forbidden by his doctors to continue work in London, has accepted the charge of St. Peter's, Colchester.

The Bishop of Nyassaland has arrived in Africa, and taken part in a service held in the cathedral built by Bishop Steere on the site of the old slave market in Zanzibar.

The Bishop of London is about to issue a commission to inquire into and report upon the expediency of effecting a union of St. Edmund the King and St. Mary Woolnoth, Lombard-street.

It is stated by the *Liverpool Post* that Rev. J. Russell, who has been in charge of the Wesleyan Chapel, Heath Town, Wolverhampton, for some time, has announced his intention of joining the Church of England.

On Tuesday week one of the largest missionary meetings ever held in Sheffield assembled at the Albert Hall to hear Rev. R. H. Walker give his experiences in Uganda, and to see and hear Mika Sematimba, the native chief, by whom he was accompanied.

Bishop Bickersteth of Japan, who is now in this country, has issued a letter to the members of the Guild of St. Paul's, in which he urges the great need of a second bishop in Japan. He considers it a great cause of thankfulness that an extension of the episcopate should be necessary, but what can be done he does not yet know. "The whole question," he says, "is under consideration."

Mr. Edward Clifford, author of "The Life of Father Damien," has written in the *English Illustrated Magazine* for May an interesting article on "The Church Army Labour Homes," which affords some interesting materials for comparison with the work of the Salvation Army in a similar field. The friendly rivalry of two such organisations in a good cause can only be a matter of congratulation.

The Bishop of Christchurch, N.Z., speaking last week in the City on Sunday-school work, said that coming, as he did, from the colonies, where religious instruction was banished from the State schools, he could tell of the immense loss that was sustained in the character of the children. The Board schools did impart some little idea of the Creator, but it behoved all who loved their Church to see that their schools were maintained in efficiency.

The thirteenth annual meeting of the supporters of the Bishop of Bedford's East London Church Fund was held in the Egyptian Hall at the Mansion House on Monday week, under the presidency of Alderman Sir Reginald Hanson, Bart., M.P. The report showed that the income for 1892 was £14,797, while the expenditure reached £19,291, leaving a deficiency of £4494. The Bishops of Bedford, London, and Christchurch warmly urged the claims of the Fund.

CONGREGATIONAL.

A new chapel is being erected at Shaw, Lancashire.

Rev. W. Legerton has completed twenty-one years' pastoral service at Brentwood.

A new chapel has been opened at North Woolwich, with prospects for good work.

The church at Leyton, Essex, has erected a new mission hall for extended service.

Rev. R. Allan Mines has resigned his pastorate at Berkeley-street Church, Liverpool.

Rev. W. Kelly, of West Bromwich, has accepted the pastorate at Abbeydale, Sheffield.

Rev. W. Heath, of Nottingham, has accepted the pastorate of Tower-street, West Hartlepool.

At Worple-road, Wimbledon, a series of evangelistic services is being held by Rev. A. C. Turberville.

Rev. R. Roberts, of Frizinghall, Yorks, has been seriously ill, but appears now in a fair way of recovery.

At Bishop's Waltham the cause is now worked as an evangelistic centre by friends from Southampton.

After eighteen years' service at Morecambe, Rev. H. W. Burgoyne is resigning, in order to proceed to New Zealand.

Rev. J. Hirst Hollowell, of Rochdale, has recovered sufficiently from his recent illness to resume his pastoral duties.

Rev. W. Young, of Soham, Norfolk, was chosen last week to the presidency of the Cambridgeshire Congregational Union.

Rev. T. R. H. Sturges, late curate of St. Stephen's, South Lambeth, has been preaching at Surbiton Park Congregational Church.

We hear that Rev. H. Whitfield Watson, of St. Andrew's-road Church, Birmingham, while on a visit to London, fractured his ankle-bone.

At Eastwood, Todmorden, the Congregational Church has been celebrating its bi-centenary. Interesting services were held, in which Dr. Bruce, Rev. J. Constance, and others took part.

Rev. J. B. Silcox, of Oakland, California, has been called to fill the pulpit of Emmanuel Church, Montreal, in which the late Rev. J. F. Stevenson, D.D., for many years preached.

On Sunday evening last, at East-parade Chapel, Leeds, the members of the various Congregational churches in the town held their annual united Communion service. There was a very large gathering.

Sutherland Chapel, Walworth-road, London, reports 217 members, an increase of 27; during the year 40 have been received, and during the present pastorate 170. In the Sunday-school are 475 scholars and 36 teachers.

Rev. W. Garrett Horder has commenced his ministry at College Chapel, Bradford. In his first sermon he declared he had come to preach the old Gospel, although on social questions he ranged himself with modern ideas.

The anniversary of the Upper Clapton Congregational Sunday-school was held on Sunday and Monday in last week. 434 scholars are reported, and many tokens of Divine blessing. The children have raised during the past year over £43 for mission work.

Dr. R. W. Dale preached on Monday in connection with the celebration of the centenary of Kensington Congregational Chapel. Taking as his text 1 Cor. xv. 1, the preacher outlined the history of the chapel and its ministers, maintaining eloquently that the Gospel which Paul declared had ever been preached in that place.

Rev. J. F. Perkins, in his presidential address to the Norfolk Congregational Union on "The Demands of the Age on the Ministry and the Churches," urged the necessity for freer and more flexible methods of Christian enterprise, in order to adapt the Churches to the needs of the age. He advocated the extension of the lay-preaching system and the grouping of village churches.

BAPTIST.

Rev. F. E. Robinson, B.A., has resigned the pastorate at Kingsbridge, Devon.

The anniversary at Buckley, Chester, proved interesting by reason of indications of progress.

The church at Woking, Surrey, has celebrated its anniversary with much encouragement.

Rev. W. H. Towle, of Willenhall, has, it is stated, resigned in order to enter the Church of England.

Rev. R. F. Handford has accepted an invitation to the pastorate of Baxter Gate Church, Loughborough.

The church at Graham-street, Birmingham, has now taken over the care of the Anderton-street Mission.

We hear that through failing health Rev. P. H. Blackie has felt necessary to resign his charge at Wick, N.B. He proposes soon to sail to Auckland, where he has a brother.

Rev. W. J. Elliott, some years ago pastor of a church in South Wales, and at present secretary of Grove-road Church, Victoria Park, has received an invitation to take the pastorate at Cotton-street, Poplar.

Mr. T. R. Warner, the indefatigable colleague of Rev. Hugh D. Brown in the work in Dublin, and secretary of the Irish Baptist Home Mission and Training Institute, has started on a second visit to America in the interests of that work.

Pastor Carlile's services at Bermondsey Town Hall are proving to be a time of great revival. Last Lord's Day nearly 2000 people attended in the evening. Mr. Carlile spoke upon the love of the Father, as illustrated in the story of the prodigal. Many at the close of the meeting confessed faith in the Saviour.

The report of the Stockwell Orphanage Sunday-schools states that there had been class teaching on thirty-nine Sundays, by a staff of forty-four teachers, and eight separate services with addresses by various ministers and laymen. The International Bible Reading Association branch had 242 boys and 359 girls as members, including some former scholars, who still retain membership.

The members of the Farsley, Stanningley, Horsforth, Bramley Zion, Bramley Salem, Rodley, and Pudsey Baptist churches held a united communion service in Farsley Baptist Chapel Leeds, on Sunday. The service was conducted by Rev. H. Ellis, M.A., pastor of Farsley, and the address was given by Rev. J. Bonnel, of Meanwood-road Baptist Chapel, Leeds. There was a very large attendance of communicants from the seven churches.

An eight-days' special mission has been held at Sharon Hall, Liverpool, by Alderman R. Cory, Pastors E. A. Carter, H. Cordon, Geo. Goodchild, and A. C. Hodgson. The meetings throughout have been fairly well attended. Open-air services have been held each evening preceding the evangelistic services in the hall. A Men's Bible Class will be commenced here on Sunday next. Arrangements are being made to form a Baptist Church in connection with this place of worship on Monday, May 1.

METHODIST.

A new chapel has been opened at Ballasalla (Isle of Man).

The United Methodist Free Church annual assembly of 1894 is likely to be held at Rochdale.

A fortnight's evangelistic mission has been held with success at Victoria-road Church, Darlington.

New chapels have been sanctioned at Southampton-street, S.E., Aylesbury, Glastonbury (Street), and Fowey.

At the third anniversary of the opening of the Leysian Mission buildings, Mr. R. W. Perks, M.P., presided, and spoke of the great good accomplished in the Whitecross-street district.

A new Wesleyan chapel is being erected in Roundhay-road, Leeds, and a mission room in Roseville-road. The work out of which these have grown has been going on well for some four years.

The Primitive Methodist Connexional Bible and Prayer Union continues to grow in numbers and influence. At the beginning of the year the membership stood at 22,000; it has now reached 30,000.

Special evangelistic services have been conducted at New Brompton by Rev. J. H. Blackwell, and as the result there has been a deepening of spiritual life in the church, and a gratifying increase of membership.

Mr. Briddon, one of the Connexional evangelists, has been engaged to labour for six months in connection with the Wallis-street Church, Bradford. His mission will largely be one of house-to-house visitation in this rapidly growing part of the town.

At the annual meetings of the Manchester district of the Wesleyan Foreign Missionary Society, the Mayoress of Salford gave a remarkably sympathetic and comprehensive address. Great interest is being manifested in the missionary movement.

The annual Holiness Convention has been held at Bellingham, Newcastle. Members from various parts were present, and also representatives of other denominations. Rev. A. Uren presided, and addresses were delivered by Rev. J. Rae (Presbyterian), Mr. Hutson, and others.

At the annual united missionary gathering of the Methodist Free Churches in Leeds, held on Tuesday week, Mr. Longfellow stated that the parent society had seventy missionaries in the foreign field and a church membership of 10,485. Their income for the past year had been £22,771.

According to *The Methodist Recorder's* census, the returns show an increase of 2,780 members, of 4,476 on trial, and 2,512 juniors. The total number of members is 427,739, in addition to which there are 30,016 on trial, and 67,611 in junior society classes. These returns are better than many expected.

Successful services were conducted by Rev. T. Jackson on Sunday week at Southend, in connection with the opening of a new mission there, which will form a branch of the Clapton Mission, and, with the Home of Rest, will be under Mr. Jackson's superintendency. There is every prospect of a most effective mission work being done.

PRESBYTERIAN.

The English Presbyterian Synod is in session this week at Manchester.

Rev. John McCracken has been ordained minister of St. Kilda's, Jarrow.

We are informed that Rev. W. Johnston has not resigned his charge at Wolverhampton, as was stated in error in our issue for April 13.

A new school and lecture-hall, erected by the Presbyterians of Blyth at an expense of £1200, has been opened by Dr. Spence Watson, who referred to his thirty years of work as a Sunday-school teacher.

Under the auspices of the congregational Singing Union the annual singing demonstration took place on Monday week at Hengler's Circus. The choir consisted of 1500 voices. These demonstrations are arranged for the purpose of promoting efficiency in congregational singing.

The new church at Leytonstone has been opened under the most encouraging auspices, many leading ministers taking part, amongst these Drs. McEwen and Pentecost. The pastor, Rev. J. T. Levens, and his helpers are working earnestly, and looking forward hopefully to a prosperous future.

At the annual meeting at St. Andrew's, Gravesend, Rev. Martin Lewis gave a review of 1892, characterising it as "a year of peace, prosperity, and quiet progress." Nearly £800 was raised for current expenses of the church and mission, and a house had been presented by one of the elders for the use of the missionary. The mission Sunday-school has doubled in numbers during the year.

In China the English Presbyterian Church has twenty ordained European missionaries, ten medical missionaries, and the Women's Missionary Association supports nineteen lady missionaries. In addition there are twelve native pastors supported by their congregations, 110 native evangelists, forty-four theological students, forty-four organised congregations, ninety-eight preaching stations, and 3944 communicants.

For several months, as we have ere now mentioned, a curious exchange of pulpits has been made. Rev. R. E. Welsh, of Brondesbury, being in South Africa for his hea th, has been ministering at Port Elizabeth, while Rev. J. T. Lloyd, the minister of that southern church, has been in London preaching to Mr. Welsh's flock. This arrangement has now come to an end. Mr. Lloyd has started for the Cape and Mr. Welsh is soon expected home.

The statistics drawn up by Rev. Dr. McGaw for presentation to the Synod, shows a total income for the English Presbyterian Church of £244,510, against £239,650 in the previous year. The membership has increased from 66,774 to 66,971. The office-bearers (elders, deacons, and managers) number 5058; Sunday-school teachers, 7334; scholars, 78,542; members of Bible classes, 92,234; district visitors, 2090; members of Young Men's Societies, 7307. Nearly a fourth of the membership are engaged in Christian work, teachers being in the proportion of one to nine of the membership.

SOCIETY OF FRIENDS.

George Grubb, of Cork, on his way home from America, spent last Sabbath in London.

Samuel and Anna Baker are on their way home on furlough from India, and expect to be at London yearly meeting.

Dublin yearly meeting commences on Wednesday next, the meeting of ministers and elders convenes the day before. Several American and English Friends are expected to attend.

It was hoped that Theophilus and Susane Waldmeier from Mount Lebanon would be in England next month, but illness may interfere with their plans. There has been much illness of late on the "goodly mountain."

In Japan and in India the mission work is extending and deepening, and more workers are needed there, as well as in Mexico, where the Friends are actively labouring both with the tongue and the Press to liberate the enthralled masses from Popish bo ndage and superstition.

SALVATION ARMY.

The Copenhagen Congress is described as a great and remarkable success.

The enlarged Shelter in Blackfriars-road is now daily thronged and fully occupied.

The Regent's Hall Holiness meetings on Tuesday afternoons at 3 p.m. have been resumed.

At the Westminster Shelter much spiritual interest has been developed and several souls saved.

General Booth has this week been holding large meetings in Birmingham, Walsall, and Dudley. On Sunday he hopes to be in Wolverhampton, and Monday in Worcester.

The Governor-General of Finland has ordered the expulsion of Army officers who are not natives. This will mean the loss to Finland of two English and eleven Swedish officers. It is feared this will involve the total extinction of the Army's work in Finland.

A change is being made in the staff arrangements of the Salvation Army by the division of the country into provinces, each having a provincial officer, who will be responsible for the maintenance and development of the work in his division. The headquarters of the new divisions will be Clapton, Cambridge, Bristol, Liverpool, Manchester, Newcastle-upon-Tyne, Sheffield, Birmingham, Glasgow, and Edinburgh.

FALLEN ASLEEP.

At Commercial-road, London, E., on 10th inst., Mr. Joseph Oxer, aged sixty-three, for years a devoted worker in Bethnal Green-road.—At Southport, very suddenly, Mr. F. M. Brier, an able and good worker and Sunday-school superintendent at Kendal.—At Wakefield, aged seventy-one, Mr. Henry Lee, J.P., a local leader in Christian work.—At Newcastle, Mrs. Bruce, whose honoured and revered husband, Dr. Bruce, died but a year ago.—At Southport, on 13th inst., Mr. George Hanson, Mayor of Ossett, aged fifty-five, beloved and honoured as an earnest Christian and a helper in good work.—At Taunton, at the advanced age of ninety-one, Mrs. Bennett, greatly beloved for her Christian character.—At Rayleigh, Mr. William Clemance, brother of Rev. Clement Clemance, D.D.—At Southwark, aged forty-four, Rev. W. Doel, an earnest and useful pastor.—At Btechin, Rev. A. Gardner, aged eighty-three, minister of the Cathedral Church.—At Athens, on his way back from a visit to Palestine, Rev. S. C. Adams, Vicar of St. Jude's, Wolverhampton.—At Glastonbury, Mr. R. Barrett, a useful local preacher.—At Darlington, on 13th inst., Mr. John Horsley, aged seventy-five, well known locally as Christian poet and Christian worker.—At Ashton-under-Lyne. Mr. Isaac Kellsall, aged sixty-two, for many years S.S. superintendent, and a very earnest Christian.—At Woolston, Southampton, on the 9th inst., Mr. James Kirby, of Oakland, who, having attended church twice that day, died five minutes after returning to his own house. He was long a warm helper in St. Andrew's Presbyterian Church.—At Castlehead, Paisley, on 17th inst., Mr. William Polson, aged 83, senior partner in the well-known starch firm, and for years a warm and hearty helper in the Lord's work.—At Glasgow, on 16th inst., Mr. Alexander Thomson, of Perth, a leading and influential man in the fair city, and prominent official and supporter in Free St. Stephen's.—At Cambridge, on 23rd inst., Prof. R. L. Bensly, a member of the Old Testament Revision Company.

The Christian.

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Notes and Comments.

NEXT week we purpose giving a portrait and sketch of the late Mr. C. M. Sawell, of the London City Mission.

We have been compelled by pressure of the May meetings and other matters to omit for the present Sir Arthur Blackwood's papers on "Apocalyptic Scenes."

In the current week's issue of *The Christian Commonwealth* the first part is given of an interview with Mr. Henry Varley. We have received proof slips, and observe that the question of education as a missionary agency is vigorously discussed.

An attempt is being made to get the London School Board to alter the agreement entered into in 1871, for the simple reading of the Bible in the schools. The famous "compromise" is certainly far short of the definite Bible teaching we desire for the children; but it is better that things should remain as they now are, than that sectarian teachings should be introduced, and the public schools be made a medium for the inculcation of false or dangerous interpretations of the Word of God. By all means the Bible should be read in Board schools, but doctrinal exposition is better omitted than given, as it would be in many cases, by those who disbelieve, and even contradict, that which they are supposed to teach.

It would seem as if our chief battle ground with sacerdotalism will be the Board School. Where the accommodation provided in a Romish school is not all required for Papist children, and there is not accommodation in other schools for Protestant children, these Protestant children may be forced into the Romish school. This is being done all round London; as many as sixty or seventy children are said to be in one school alone. At Amisdale, a suburb of Southport, where a demand has been made for free education, the Secretary for Education has answered that there are free places in the Roman Catholic School, and that the children must go there. The Free Education Act of 1890 is thus being made an instrument of promoting Popery, an end which a great many of its advocates never foresaw.

The great cry of the world to-day is not that men disbelieve in the Christ of the New Testament, but in the Christ represented in the lives of professed Christians. It is said of Jesus that He spake as one having authority, and not as the Scribes; that the common people heard him gladly; that they hung upon Him for to hear Him; and even when He spoke prophecy (which our wire-drawn schemes of fulfilment have made so unpopular), all the people came early in the morning to Him in the Temple for to hear Him. When his messengers live and speak on the people's level, manifest his lowly and loving spirit, and do acts of brotherly kindness in a brotherly and kindly way, we need not wonder that, as "one touch of nature makes the whole world kin," the sacred touch of divinely human sympathy wins multitudes, as in the Master's days. But also, as in his experience, the sifting time will follow, and he that endureth to the end shall be saved.

Dr. Dale seems to have undergone since his illness a kind of Evangelical revival. Not long since he adopted with enthusiasm the remark of a minister, whom he described as one of the ablest of the younger generation of men, that the terms grace and justification would have to be reinstated in the language of the pulpit. And now, at the centenary of Allen-street Chapel, Kensington, he has sought to recover "the teaching of Scripture on heavenly joy as a compensation, and more than a compensation, for the sorrows of this life." If Dr. Dale is right, he justifies what some have affirmed as to the very imperfect Evangelical character of the teaching of the present-day minister. He candidly reflects upon himself. But we know that his view is warmly opposed. It is felt to be an unjust reproach upon men who have preached grace and justification and the joys of heaven. Nevertheless, Dr. Dale's remark is true as to very many pulpits.

On the occasion of the reopening of a very ancient church, which had undergone "restoration," the Bishop of Durham spoke some salutary words of warning:—

> He rejoiced in the energy which had been put forth from time to time in church building and restoration, but that brought little comfort to his mind of assurance for the future. He could not forget the two centuries which were noted for the magnificence of church building—the two centuries which were gathering for the storm that broke out later on. It seemed they would have to look back upon this trouble in the last quarter of the nineteenth century.

These outward signs of power are often the signs of inward weakness and decay. Church building and "church extension" are not the same as the building up and increasing the living body of Christ: often the very contrary, and a great hindrance. The immense attention which has for some time been paid in the Church of England to external things may, as the Bishop more than hints, be a precursor of trouble. "He that hath an ear, let him hear."

We observe in the reports of the County Unions, contained in *The Independent* of last week, that five out of nine counties complain of the struggle which has been kept up with sacerdotalism. The other counties no doubt could tell a similar tale. The chairman of the Herts Congregational Union said that he knew of no county where High Churchism was being so developed as in Herts. On the western side of the county it was increasing most rapidly. "The chairman of the Derbyshire Union said he viewed with much concern the modern gospel of Ritualism, and the veiled idolatry fostered and fed within the borders of the Established Church." The labours of pastors and evangelists in Surrey were said to be in deadly conflict with sacramentarianism. If the Nonconformists of the county can be stirred on this question, which used to have such power over the minds of their fathers, they may, as their fathers did aforetime, do much to save us from Romanism.

The current number of *The Critical Review of Theological and Philosophical Literature* contains notices of no less than forty-six books, foreign and English, which have been deemed of sufficient importance to deserve either an elaborate review or a few lines to indicate their contents and scope. Some are volumes in a series, and some reprints, but most of them are new and complete treatises. The labours of ministers must increase tremendously if they are in any degree to keep pace with the criticism of the products of the times. Forty-six volumes for three months, 184 for the year, to say nothing of books and periodicals which do not come under the head of theological and philosophical! Then come the endless public engagements, which consume so much time. Ministers may well resort to reviews for an epitomised view of such a mass of books, and for some hints as to what books to buy, and what not to buy.

The "Keswick" movement seems to have taken a deep hold on our country. Under the heading of "Coming Conventions" our readers will observe how increasingly numerous these assemblies are becoming; we believe that arrangements for nearly thirty for the present year have already been made. We appreciate the great usefulness of Christian conventions, in bringing Christians of different denominations into closer union; in breaking down the unnecessary barriers of denomination, and for giving expression to the deep truths of the Gospel, as well as drawing God's children to realize the practical result of a life of faith in the Son of God. But there is another aspect of this question. While conventions increase in numbers, the number of speakers hardly keeps pace with them, and we can quite imagine that those conventions may possibly interfere with the ordinary duties of the clergy and ministers who take part in them.

Perhaps the time is approaching when it will become necessary to group these conventions in twos or threes, or even fours, so arranged that access to each convention can be easily had from the several places in the group; thus making the convention biennial or triennial at each place in lieu of annual as at the present time. Or, perhaps, a central town easily accessible by railway, with available accommodation for strangers, might be selected as the one permanent district convention town, where these annual gatherings could be held.

The fruitful mission of Rev. G. Grubb and his companions to South Africa, Ceylon, and Australasia is fresh in our memory. We again commend to the prayers of our readers the delegation, consisting of Revs. Hubert Brooke, Charles Inwood, and G. H. Macgregor in

Canada, and that of Rev. G. Grubb, Mr. Millard, and Mr. Ewbank to South America. Could not similar delegations be sent to the Continent, to Japan, China, India, and Africa, to cheer, encourage, and stimulate the brethren in the different mission stations who are bearing the brunt in the forefront of the Lord's war? We feel sure that missionaries, merchants, and planters would gladly welcome such conventions, though they would not be on the scale we are accustomed to see them at home.

The Press sometimes does splendid service by exposing abuses and searching out evils. *Cassell's Saturday Journal* has sent a representative to inquire into the question of "Do women tipple secretly?" The first batch of evidence—we suppose more will follow—reveals a sad state of things. "There are plenty of grocers who will supply women with drink and charge for it as goods." All manner of deceit and fraud is practised by wives and tradesmen. One man — true, he was an ex-publican, but mark the "ex"—said, "As for grocers' licences, they are the biggest curses on earth to working men. My own sister used to get her stout regularly, unknown to her husband, because it was entered in the book as grocery; and I know scores of similar cases, all up and down the country." Can England not raise a revenue without destroying the people?

It seems only right to sound a note of friendly warning to Christians in view of the commercial failures which continue to take place. Are we always as careful as we ought to be in inquiring into the ways in which money is made by the company in which we propose to invest? Do we properly consider association and fellowship? Can a Christian expect to have as safe a course with an un-Christian as a Christian partner? In taking office in a company, no matter how nominal it may seem to be, ought we not to make the most rigid examination into its condition? The language of Sir Henry Hawkins a few days ago was as firm as it was right:

"It would be more satisfactory to me if directors had a proper sense of their responsibility. It is a cruel thing that people should be deluded out of their savings by high-sounding names. At the same time, there is no criminal law which will punish a director who scandalously neglects his duty, though he takes his money. I think the law might well be altered. Directors ought to be made to do their duty. They ought not to neglect, by what I call criminal negligence, the interests of those who repose confidence in them."

Satisfactory as a whole as was the report which the Baptist Missionary Society had to lay before its friends, there was one feature of it which was not quite comforting,—we mean the special character of the effort made in the year. Without affirming that special efforts are never desirable or necessary, are they not depended upon too much by churches and societies? They seem to imply that we may live at ordinary times below our duty, then by a great effort rise above it. It cannot be right to do the former, or possible to do the latter. We are bound always to give and to labour to the full extent of our ability. These special efforts, it may be presumed, are chiefly useful for stirring the minds of those who have not realised how absolute is the claim of their Lord upon all that they have and are. If, when a higher level has been gained, it can be held and become even the foothold for a further effort, then special efforts may do good; in so far as they become an excuse for worse lethargy and more self-indulgence they are not to be desired.

During the past few weeks the ladies working in Fez in connection with the North Africa Mission have been enabled to open a fresh station in the heart of that semi-civilised land, and they are now looking to their fellow Christians to enable them to retain what in the providence of God has been begun. With every fresh development and extension of the work there comes a call from God for fresh workers and increased support. There are thousands of towns and villages throughout North Africa where nothing has at present been attempted. Are there not some churches that could send forth and sustain one or more of their members in this needy field?

A recent incident in Malta shows what Romanism can do even where the Imperial flag of Britain waves. A lady of title, well known in England, while on a visit to the island, as she walked and rode about, distributed simple evangelical tracts among the people. In the course of a few days five Maltese police put in an appearance, and after detaining her in custody for twenty-four hours, gave her another day to clear out of the island! "This," remarks a correspondent, "is in the year 1893, and in a British possession! Such an outrage against personal right and liberty should be the subject of inquiry in the House of Commons." If the military authorities were to give the priests who instigated the persecution a day in which to "clear out," a new era would begin on the island.

Education and Missions.

In writing to us with respect to Mr. Henry Varley's projected mission to educated natives in India, our friend Mr. Gillings makes the following weighty observations:—

Although I have only been in India two years and five months, I have kept my eyes open, and have reached certain conclusions that lead me to anticipate very valuable results from special Gospel work in India. The conclusions that follow are to be understood as: (1) no more than approximate; (2) the result of limited observation and experience; (3) presenting a kind of average condition, admitting of brilliant exceptions.

Premising so much, I have no hesitation in submitting the following conclusions as my deliberate judgment: 1. That there exists in India a missionary formalism as real as the Christian formalism of India and England. 2. That the tendency of things at present is towards the increase of this. 3. That the movement known as "Mass Conversions," while yielding certain advantages of a civil and physical kind, must inevitably result in multiplying formal professors. 4. That where ignorant natives are thus virtually manufactured into mere Christian professors, they are harder to win to Christ than when heathens, because their profession teaches them that they are already Christians. 5. That the high-class educational movement is tending to civilise, westernise, and rationalise the students, but not to convert them to Christ, and that while shaking their faith in idolatry, is landing them in the coldness and darkness of practical deism.

Greatly as India needs an increase of workers, it much more needs a real revival among those already in the field; with a return, in more quarters than one, to the simplicity and earnestness of Paul, the model missionary. If any part of the world needs the prayers of God's people, it is India. And I should say that if a real revival of apostolic simplicity and of primitive devotedness to Christ is anywhere needed, it is among the Christian workers, real and professed, that constitute the rank and file of the army of missionary workers in India.

G. Gillings.

Whither?

Some time ago one of the speakers from the Mildmay platform said that in his boyhood he had been taught that "Man's chief end is to glorify God, and to enjoy Him for ever." Now, he added with some emphasis, there are many who declare in loud and confident tone, "God's chief end is to glorify man, and to enjoy him for ever." Probably not a few in the hall, though they understood the speaker's meaning, thought the statement rather extreme. Ready to admit grave defections and departures, they were not prepared to allow that such a travesty of plain Scriptural truth would be accepted by any one as a fair presentation of his belief. Certainly no one can be more surprised than he who first gave it utterance, when he finds that a reforming philanthropy adopts and proclaims it as both true and fair.

Speaking from an influential platform, these words fell from the lips of a much-applauded speaker: "May we have power to feel that there are but two words in the language of all the earth, and they are *God and Humanity*. The old catechism said 'What is the chief end of man? To glorify God and enjoy Him for ever.' The blessed Christianity in action of our own day says, and I reverently repeat the words: 'What is the chief end of God? To glorify men, and to enjoy him for ever.'"

We are more than willing to think that these words were spoken of man as redeemed by the blood of Christ, and regenerate by the Holy Spirit; that new creature in Christ Jesus—that new humanity—of which Jesus, crowned with glory and honour, is the Firstfruit and the High Priest. But we fear that not a few will interpret them of man as born of Adam, in whom dwelleth no good thing.

The glorification of Humanity, which by the way is a characteristic of the last Apostasy, is fast growing into greatness. The rights of God are fading and disappearing in the radiance of the rights of man. The duty of God takes the place of the duty of man. Sinners cease to be regarded as rebels; they are interesting patients entitled to the whole attention and best skill of the great Physician. The startling word "guilt" is scarcely found in the modern vocabulary. Sin is something to be pitied rather than to be punished. Instead of man being in debt to God, God is in debt to man.

Unquestionably the whole trend of these novel beliefs is towards universal salvation, apart altogether from present conduct, character, or creed. The spread of these beliefs, which are as demoralising as they are destructive and unscriptural, can only result in spiritual paralysis. Yet who does not know they are at present as pervasive as they are pernicious? There never was more needed a wholesome and worthy delineation both of the greatness of God and the littleness of man; of the sin which is so distinctively human, and the holiness which is so distinctively Divine.

THE JUVENILE SECTION of the Independent Order of Good Templars is making satisfactory progress. There was an increase during last year of 2,575 members, and it now numbers 49,900 juvenile Templars.

Shall we Abandon Central Africa?

BY DR. HARRY GUINNESS.

There is nothing more pathetic in the story of missions than the brave attempts which have been made for the salvation of the lost in Africa. Whether we contemplate the bent form of the veteran warrior whose final conflict was fought and won on his knees in utter solitude by Bangweolo's distant shore, or stand by the dying pallet of Wilmot Brooke or William Scarnell in the moment of their extremity and of their victory, our hearts are moved with deepest sympathy. Those who best know the multiplied sorrows that have attended missionary advance into the vast interior, have often been bewildered and well-nigh confounded by the loss of brave young lives on the threshold of service for their Lord.

To some of us this painful problem has been intensely real, and when, within six months, the ranks of one mission alone have been thinned by the death of four brave men and women, we wonder not that the whole position of Central African evangelisation should by some be called in question. Even those whose faith may never for a moment have wavered have had in such seasons of trial to stay themselves only upon God, and to remember that "as the heavens are higher than the earth, so are My ways *higher* than your ways, and My thoughts than your thoughts."

God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea
And rides upon the storm.

I am reminded of two shipboard cries that linger in the memory. The first, that of the man with the line, who when the vessel has at last cleared the shallow water and breasts the deep sea, rings out with prolonged tone the cry "*No sounding.*" The second, that which we have so often heard at the close of a night watch, in the silence which succeeds the striking of the bells, when from the bow of the vessel comes the reassuring voice, "*All's well.*" And as we stand with heads bowed to acknowledge that "His judgments are a great deep," where there is "no sounding," we rejoice in the midst of our tears that

Through the love of Christ, our Saviour,
All must be well.
I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care.

To encourage, however, any who at this special time of difficulty may be anxious for a helping word, it is well to consider the alternative problems that confront us. We must either evangelise or abandon the millions of the vast interior. There is no other way. Look steadfastly at the thought of abandoning Africa, and grasp a little of its meaning. Shall we take away the one ray of hope that is beginning to shine into the darkest region of the world? Shall we leave one hundred millions of our fellow creatures to the hopelessness, the cruelty, the slavery, and the unspeakable degradation in which they seem sunken almost beyond recovery? Shall we cease to care that they perish, and become callous to the cry of our brother's blood? Shall it be as nothing to us that in this vast area more than eight thousand perish daily whose history has been written in tears and blood? Shall not the unspeakable woes of this vast ocean of humanity appeal to us?

What, shall we abandon the infant Church of Christ, begotten by the labours and sufferings of so many brave missionaries, to that darkness which would certainly prove its death? Shall we forsake the grave of Livingstone and the dust of our sacred dead? After having put our hands to the plough, shall we turn back? Shall we, unlike our blessed Lord, come down from the cross of suffering, and this in view of the ultimate victory?

Or, to go still more deeply, shall we say to the Son of God who bled for the salvation of the world, "It costs too much to follow Thee. Thus far, but no farther, would we go. We would serve Thee without suffering. We will not join with Simon of Cyrene in bearing thy cross along the Via Dolorosa. We shrink from the Valley of Shadow even though Thou hast promised to be with us. We would share thy Mount of Transfiguration and sit on thrones, but cannot watch with Thee in the shadows of Gethsemane." Can we thus speak to Jesus?

Or, if we shrink back in horror from such unworthy cowardice, may we not in secret unbelief be sheltering ourselves behind some thought that his last great word of command has some other meaning less costly than that which it seems to bear? As in the desperate charge of those brave men who rode through the valley of death, though it was clear "someone had blundered," may there not here also be some mistake? Can He really mean "all the world," "every creature"?

Unless we would rob the atonement of its virtue, and the Saviour's parting words of their undying inspiration, let such unworthy thoughts be for ever banished by the Divine declaration, "All authority is given unto Me,...go ye, therefore."

If it be objected that the expense is great (and so it is), what shall be said concerning the far greater expense entailed by those great commercial enterprises in this same region, whose sole object is the exploitation for the purposes of financial gain of the products of the vast interior?

The Congo railway, which is soon to span with its iron limbs the cataract region of 230 miles, has involved not only an enormous outlay in money, but a hecatomb of human lives. No one will ever know how many graves have been necessitated by that stupendous work, and yet these obstacles have never for a moment been deemed insurmountable when the end in view is contemplated.

The rocks must be blasted, the mountains scaled, the valleys exalted, and the ravines bridged over, to make the way of civilisation plain. Whatever was involved in the way of suffering, or of death, was not to be taken into consideration; and even if the sum expended were more than a million sterling, this too, should be gladly subscribed for the work in hand.

But if gigantic outlay be considered advisable for the facilitation of trade and civilisation, shall it not be equally reasonable when expended on the spiritual elevation and eternal salvation of these nations which sit in darkness? Are not these worth more than the rubber of the forest, or the ivory of the elephant?

Surely if Belgian, French, English, and Portuguese traders do not flinch from encountering the dangers of climate, for the sake of worldly advancement, it were a thousand shames were we to lag behind.

And if we turn our eyes for a moment by way of contrast to a still deadlier field, what shall we say?

The firmament breaks up. In black eclipse
Light after light goes out; one evil star,
Luridly glaring through the smoke of war,
As in the dream of the Apocalypse,
Drags others down.

Let the dread scourge of battle speak in trumpet tone. What was the cost of the great American civil war? Sixty thousand lives and ten thousand million dollars. And what the outcome of the awful Franco-German struggle that so recently convulsed Europe? France alone lost 290,000 men and 516 millions sterling.

While at the ghastly field of Gravelotte the victorious Germans lost by death 328 officers and 4900 men, in addition to 591 officers and 14,000 men wounded, the French loss was 13,000 men. What shall we say to the gallant army of 400,000 soldiers lost amidst the snows of Russia by the Great Napoleon, or of wars even yet more diabolical than those of mere aggrandisement, whose object was the establishment of a traffic which was destined to blight a million-peopled Empire? If glory shrouds the soldier's grave who falls upon the battlefield, shall not a brighter crown be his who, in the service of the King of Love, falls in the brave attempt to save?

All Europe recently rang with acclamations when Stanley returned after conducting his army of followers for three years in "Darkest Africa," encountering the blackness of the primeval forest, and the grim realities of starvation and death, in order to rescue one white comrade and a handful of dark-coloured men and women; and would not eternal disgrace be ours if we shrank in dismay from an undertaking infinitely more urgent, in which it was a question of carrying eternal life to millions perishing for lack of those glad tidings of great joy which were to be to all people?

One thing is clear, and that is, that whatever we may do or forbear to do, the officials of the Congo Free State will not desert their post of duty. For the sake of king and country they will even dare to die. They know that glory will immortalise them in the annals of the foundation of Greater Belgium, and as a brave Commissaire said to me, one who had suffered himself from fevers almost to the point of death, and yet had refused to return even for a short furlough to Europe, "Our king shall never lack volunteers." And who shall affirm that those do not nobly and well who say to Jesus, "Blessed Lord, Thou shalt never lack volunteers for thy holy service. If it behoved Thee first to suffer and then to enter into thy glory, we, too, would be willing to suffer with Thee, that we may be also glorified together."

Know well my soul, God's hand controls
Whate'er thou fearest,
Round Him in calmest music rolls,
Whate'er thou hearest.
What to thee is shadow, to Him is day,
And the end He knoweth,
And not on a blind and aimless way
The Spirit goeth.

There is, however, another side to the picture, and one that is full of hope, for whilst our trials and difficulties are undoubtedly great, we have, nevertheless, a comparative exemption from certain hindrances which are found in other mission fields.

We have no religion of antiquity to combat, or ancient system of caste which prevents our ready access to the minds and hearts of the people; and, thank God, no persecution such as in Mohammedan countries so frequently awaits those who make an open profession of their faith.

Moreover, God has markedly prospered the efforts put forth, so that on the lower Congo there are to-day many hundreds of native Christians gathered out of the darkness of superstition into the light of Christ, whilst on the upper river numbers have been baptized, and the cloud is already seen on the horizon which betokens an abundance of rain!

Christ's Kingly March.

A MISSIONARY SERMON.

BY REV. JAMES CULROSS, D.D.

"Art thou a king, then?"—John xviii. 37.

It is unnecessary in such a gathering to point out the connection of this text; the reading of the paragraph is enough.

I do not think the question a scoffing or bantering one. A judge's seat, with human life at stake, is not the place for *that*. Nor is it the question of an inquisitor, drawing the prisoner on to incriminate himself. Rather, Pilate is strangely impressed by the personality of Jesus, and speaks with a grave, half-awed seriousness. This is no vulgar revolutionist or wild visionary who stands before him, but One greater than He seems. Pilate was not alone in being thus impressed. Recall the prayer of the crucified malefactor: "Lord, remember me, when Thou comest in thy Kingdom!" We are taken by surprise. In the rejected, thorn-crowned Sufferer, the dying man sees the King of the eternal Kingdom, and comes boldly as to a throne of grace, with the great request: "In the day of Thy glory, have mind upon the poor suppliant who hung by thy side in thine agony." If Doré, in his picture of Christ leaving the Pretorium, has caught the true idea, I do not wonder at all this. Through that lane of faces, malignant, ruthless, scornful, questioning, pitying, with the ghastly cross awaiting Him at the bottom, He goes down the steps, calm and regal, with a sense of absolute sufficiency for all that lies before Him—a King in verity.

Pilate's question is in ten thousand hearts to-day—thought not articulate. The battle with unbelief, retreating from other points, is gathering around Jesus personally. Who and what is He? In what rank shall we place Him? The day to speak of Him as an impostor or charlatan is past and gone. No serious man ventures to belittle Him. By universal consent some large theory is wanted to account for Him. Even a professed unbeliever endorses the lines:—

> Jesus, there is no dearer name than thine,
> Which time has blazoned on his mighty scroll;
> No wreaths nor garlands ever did entwine
> So fair a temple of so vast a soul.

Take India for illustration. A century ago Jesus Christ was unknown there, and the people sat in darkness, bound in affliction and iron. What had been done for the Gospel there by Englishmen may be guessed by the remark of Captain Bruce to Robert Southey: "If our empire in India were overthrown, the only monuments that would remain of us would be broken bottles and corks." The rulers of India acted as if they were partners with Juggernaut and afraid of Jesus Christ. In truth, in those bad old days European life, with rare exceptions, was viler than heathenism. How is it to-day? Through the preaching of the Gospel, and the lives of Christian men, Jesus of Nazareth has won for Himself a distinct place in the thoughts of that mighty country. Instead of the old dull stolidity, his claims are being eagerly, even passionately, discussed; an extensive awakening of thought is in process, and a yearning after something more satisfying than the ancestral religions can supply. The change that has taken place is really

VASTER THAN A REVOLUTION.

The souls that have been quickened into heavenly life cannot be reckoned up, nor can the indirect benefits and blessings be computed. Lord Lawrence, at the close of his wide and varied experience, referring to the practical results of the Gospel, declared: "Where it has not actually converted, it has checked and controlled; where it has not renewed, it has refined; where it has not sanctified, it has softened and subdued." Years ago, Keshub Chunder Sen pronounced: "Christ will surely reign over India; already his benign rule has brought about many and grand blessings; and soon, in the full light of his revelation, darkness will pass away, and the full and everlasting light shine; for India is already won for Christ." So far as one can judge from the reports of those who know India best, her attitude toward Christ cannot be more accurately indicated than in the question, "Art Thou a king, then?" It is fast coming to be the same with China. These Chinese are among the strongest, shrewdest, most intelligent and capable races in the world. The way the Gospel is laying hold upon them is wonderful, and nowhere do we find a more simple, earnest type of Christianhood. Putting India and China together, you have more than one-third of the population of the globe. The attitude of both lands is one of profound significance and hopefulness, and invites us to the earnest prosecution of our enterprise.

In answer to Pilate, Jesus avows his royalty. His meaning cannot be mistaken. "It is even as thou sayest: I am a King, and there is no true King beside." The claim is made in the most solemn crisis of life. If ever a withdrawal or abatement of the claim was to be made, now was the time. But He answers the governor with an unhesitant *Yea*. The only firm thing the governor did was to record that *yea* in the title over the cross. I do not stay to point out on what a broad and firm basis the claim of Jesus rests. With the New Testament in our hands, that is needless. And not only is He King by right, but also by the willing and glad surrender of hearts to his sway. This surrender is not the mere capitulation and laying down of arms in presence of One who has vanquished us by his omnipotence; the will is in it; the assent of the understanding and the consent of the heart; it is surrender to the magnanimity of holy love, wounded for our transgressions, and bruised for our iniquities; and it means, "Thou art the King of Glory, O Christ."

The past eighteen centuries attest his Royalty. He wears the name that is above every name. Whom will you name second?

THERE IS NO SECOND.

He stands alone. He is not, indeed, as yet, in a numerical majority in any country. There is far-spread ignorance of Him; millions have never heard his name; even where his name is known, his rights of royalty are widely challenged, and his will disregarded. Thousands proudly say, "We will not have this man to reign over us." Yet his empire *de facto* in hearts and lives has gone on widening with the process of the ages, and has never been so vast and grand as now. Its beginning was all but unobserved at the time. Few things are more remarkable than the slightness of the notice which it attracted. To the world-conquering Roman, the new King was merely "one Chrestus," the leader of a hateful superstition. But from the beginning He has been marching on to victory. Every conversion of a soul to God means a step toward the glorious issue, and so does every good and holy purpose created in a Christian heart, and every Christ-like deed wrought by Christian hands. For the convert is not a marble statue, cold and pulseless, set on a pedestal to show the Divine Sculptor's skill, but is a fresh and living force thrown into the battle against evil. No man has read history aright unless he has seen in it the regal governance of Jesus Christ. Down these eighteen centuries—as I read history—He has been the real leader in all that makes for mercy, pity, peace, and love. He has made use of many agencies, often unconscious on their part, as He did of Cyrus: "I girded thee, though thou hast not known Me." I see his power during these centuries in the taming of fierce and barbarous races, in the growth of knowledge, in the advance of civilisation, in the widening of freedom, in the framing of just and humane laws, in the growing reverence for conscience, in the quickening of man's moral nature, in the rising revolt against slavery, war, cruelty, impurity, in the recognition of human brotherhood, in great and holy Christian lives, and in all those influences which make for truth and righteousness. The symbol of his power is the Cross. Those who believe in ships of war and parks of artillery see with surprise how mere physical and brute forces crumble down and come to nothing before the Christ-power of holy suffering love. Prophecy foretells the issue. Earth's monarchs, the proudest and loftiest-throned, shall one day shut their mouths and be silent before

THE MAN WITH THE MARRED COUNTENANCE.

Looking on what He has already done, as a showing of his hand, are we not warranted to take up the words: "Mercy shall be built up for ever; thy faithfulness shalt Thou establish in the very heavens?"

This missionary enterprise, which has convened us to-day, belongs to his method of empire extension. We act under his royal commission. The grandeur of the commission is only beginning to dawn upon our churches. We look out on the great world of men in all its realms: it belongs of right to our Saviour; He has a creator right to it; He has a blood right to it; and the enterprise we have in hand contemplates the bringing of all these realms in loving homage to his feet. We are sent forth to this holy war with divinely-furnished weapons, "mighty through God to the pulling down of strongholds, casting down imaginations and every high thing that exalts itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." We cannot pause while a single inch of territory is held by the Prince of Darkness.

We sometimes glorify our century as if it were pre-eminently the age of missions. It is a profound mistake. We may have wiser methods; but the spirit of Gospel-propagation had an intensity in far back ages, and a heroism and daring before which we may well hang down our heads. But a new beginning has been made. *Something* has been done—if less than might have been expected. Many souls have been brought into God's marvellous light. Churches have been planted—each one a tree whose seed is in itself. Multitudes have been brought to listen with interest to the heavenly message. The Word of God has been extensively translated. A Christian literature is growing up. The world is open to us as in no former period. There never was a grander opportunity for publishing the message of salvation. In view of this opportunity I would name some things made clear by the experiences of this past missionary century.

First, Jesus Christ is mighty to save. A commonplace, you say. Yes, a commonplace on lip and in creed; we all hold it theoretically: the missionary brings it home to us from heathendom almost as a new truth. I say Jesus Christ, and not Christianity. Christianity never saved anybody and never will. But in the mission-field we see Jesus Christ actually saving men. He is no remote spectator of the enterprise. He does not merely send help from the sanctuary. He is with us, as He said, entering in, as of old, among men in their darkness and misery and sin, with good tidings to the poor, healing to the broken-hearted, deliverance to the captive, the opening of the prison to them that are bound; and uncounted numbers have already been blessed in Him. Their life, indeed, is far from perfect, but it is patterned to a new ideal, and is in contrast to what it was before. They see the white-robed Christ before them and meekly say, "I follow after." I might name, for illustration, Jamaica with its broken fetters, Madagascar, Patagonia, or other fields; but I select, for a passing glance,

THE FIJI GROUP OF ISLANDS.

Within the memory of some among us, these islands—an earthly paradise to the eye—were full of the habitations of cruelty. The people were savages and cannibals. The sick were frequently buried alive. Widows were strangled in multitudes, or suffocated. The vices of the people were indescribable in their brutality and shame. Jesus Christ came in where these and like horrors reigned; and already he has changed the whole appearance of the people and the whole conditions of life; a new age has begun; and instead of shrieks and yells, you hear the melody of joy and health. It is the same with individuals as with communities. Take the case of Africander, the terror of South Africa, a wild and fierce savage, to whom robbery and murder were trifles; and think of that man as Robert Moffat described him, subdued by the love of Jesus Christ and changed into a little child. The annals of the missionary enterprise are glorious with similar examples of what Christ can do; forbidding despair on our part, because there is no man so deeply lost but he may be saved by the omnipotence of grace, and made an heir of God and a joint-heir with Jesus Christ.

Next, the experience of the past century has brought clearly into view what sort of men we want as missionaries. Whatever may be said of other things, they must be men whose whole being has come under the power of the redeeming Christ, and who are baptized in the Spirit of Pentecost. By all means let there be volume of being, princely manhood, wide and various culture, grasp and sweep of intellect, valour, hardihood, fulness of resource; but, primarily and fundamentally, there must be souls with heavenly sympathy, that thrill to the touch of Divine love. "He loved me, and gave Himself for me." In that creed you have the true missionary. The man in whose heart it lies as a deep joy, is the man to say: "None of these things move me; neither count I my life dear unto myself that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God."

THIS IS THE LINE OF VICTORY.

It is along this line that any true advance is to be made. It has never been otherwise. How was the Kingdom founded? "He went forth bearing his cross." The servant is not above his Master nor the disciple above his Lord. The blood of the martyr, they said in the old time, is the seed of the Church; and, Madagascar being witness, the principle of the words is as true and as applicable as ever. Many of our own missionaries who have fallen in the field I do not hesitate to call "martyrs," ranking them with those who have gone to stake or scaffold. They would never have been found in the sphere of danger but for the name of Jesus Christ; and they would easily have discovered creditable opportunity to slink away if they had not loved his service better than life. It is by such men that the banner of the Cross is carried forward and planted on captured battlements. It is through the self-sacrificing love of the missionary—unconscious of the self-sacrifice, that the Divine love is disclosed, as the child first sees heaven in the eyes of his mother. I look for example on those graves on the Congo. I can imagine some Congo man asking, "What is the meaning of these graves? The men whose dust lies there—why did they come? They were not traders. They did not make gain of us. They did not bring rum and gunpowder with them, but the good message from heaven. The men *loved* us." And so, through the human love, it comes easier to believe in the love of God. If anything has been made clear by the experiences of the past century, it is this: that the men wanted in the mission-field are men full of the Spirit of Christ, each an incarnate Gospel, with the ambition of the Apostle in his heart—"That I may know Him, and the fellowship of his sufferings, being made conformable unto his death."

At this point, the question presents itself: Where shall we look for such men? Not in Laodicean churches, with no place among them for so awful a Being as the Holy Ghost—but in churches aglow with the love of Christ and with

DIVINE PITY

and a passion for their salvation. Such churches will be prolific of right-hearted men offering themselves willingly for service—men not only with missionary aspirations, but with missionary virtues, to whom the Gospel is an utter certainty, breathing the Spirit of Him who, for the joy that was set before Him, endured the cross, despising the shame, and is now sat down at the right hand of the Throne of God. Such men are not to be got by offering high salaries. Your hundred thousand pounds will not, of necessity, secure one of them. The Holy Ghost is not to be purchased with money, any more than conversions are to be secured at so many per thousand pounds. Nor, on the other hand, are they to be looked for as God's gift to niggardly churches. Niggardliness is akin—and very near of kin—to covetousness, and inevitably it brings a blight over the spiritual life, and impoverishes a church. The gold and the silver thus kept back is cankered, and the rust thereof is a witness against its holder. Our missionaries abroad and we at home are partners—we share the service between us—and the spirit that is required in the missionary is required at home in those who sustain him. Loving interest in Christ's work at home is essential to the success of our joint enterprise. It is easy enough to give money to the funds of a mission while taking no real interest in the work itself, exactly as many people might give half-a-crown to a collection for the wounded man whom the good Samaritan found in his blood by the wayside, but who would not soil their fingers and shock their nerves by binding up his wounds. There is a notion in some minds that it does not matter whence or how money comes if only it reaches the missionary exchequer. I, for one, believe that it matters very much indeed. We cannot perceive the taint which the polluted hand has left on the gold; we cannot distinguish the gift of grateful love from the offering of vainglory or niggardly avarice, as they lie together in the same heap; but the Lord who sits over against the treasury can; and while He accepts the one offering He rejects the other; and we cannot look to Him to use it unless on the same principle on which He makes the wrath of man to praise Him. The drift of all this is that the success of our enterprise rests as truly on the spiritual condition of the churches at home as on the missionary abroad. The partnership is one and the same.

I name, and only name, another great lesson taught by the past century—

THE LESSON OF PATIENCE.

You know how much seeming enthusiasm is a mere fire of straw, that blazes hotly for a time, but speedily burns out, and leaves only a handful of white ashes. Be patient, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receive the early and latter rain; be ye also patient. Be patient with your missionaries. Be patient with the mission converts and mission churches. Above all, be patient with God, and reverently accept his great law of growth. Remember the calm and measured words of Livingstone: "The order of the Divine kingdom is at first silent and slow, often progressing through apparent failure."

Another thing I would point to—how the missionary idea has broadened out and enlarged during the past century. We started with the thought of preaching. But almost immediately it became evident that the Word of God must be translated into the language of those to whom we preach, and the Lord gave us translators. Bible translation in turn meant teaching the people to make use of it; hence came Christian schools and colleges. By-and-by we remembered that the Lord not only said, "Preach the gospel," but also, "Heal the sick," hence came medical missions. Youngest of all, and in some respects most gracious of all, is the Zenana mission, in which heavenly love is told through woman's lips, in

> Compassion's native, silver voice,
> The gentle melody of patient love.

No one of these departments can be neglected without loss.

Only one thing more I name—the past century bids us labour on in the patience of hope. I look back with gratitude, and wonder that service so imperfect should have been so amply blessed. One of the great hindrances to the Gospel is a half-despairing temper—a guilty apathy, if not contentment with non-success. Various things lead to this. There are men with mocking lips who pronounce the enterprise a dream, as foolish as that of the child chasing the rainbow. And there are Christian men who believe they humble human pride by predicting failure. It seems to me that they sometimes humble man at the cost of dishonouring Christ, who has said, "I am with you," and of limiting the gracious power of the Holy Spirit.

GOD HAS NOT REPENTED OF PENTECOST,

nor revoked the mighty promise of that day. What fresh forces shall yet be thrown into the battle on the side of righteousness and truth; what unheard of and undreamed of revelations of Divine power there shall yet be, and what wondrous unbaring of God's holy arm, I do not now inquire. Meanwhile, every mission-field sends us home the message: "Be not weary in well-doing; for in due season ye shall reap, if ye faint not." "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

There are two visions in the Book of Revelation very significant when placed side by side. In the early part of the Book the seer tells us: "I saw, and behold a white horse; and He that sat on him had a bow; and He went forth conquering, and to conquer." Again, near the end: "I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns.....He was clothed with a vesture dipped in blood; and his name is called The Word of God. And the armies that were in heaven followed Him upon white horses, clothed in linen, white and clean. And He hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS."

> Come, then, and, added to thy many crowns,
> Receive yet one—the crown of all the earth,
> Thou who alone art worthy; it was thine
> By ancient covenant ere Nature's birth,
> And Thou hast made it thine by purchase since,
> And overpaid its value with thy blood.

BOOKS FOR MISSIONARIES.—In reference to a letter on this point, which appeared in our issue for April 20, it may be of interest to mention that there is a "C. M. S. Missionaries' Book Fund," carried on by ladies who would gladly welcome additional members and gifts. Information may be had of Miss Tucker, 74, Carlton-hill, N.W.

KESWICK IN MONTREAL.

DEAR SIR,—We have a prophetic reminder, "Shall there be evil in the city and the Lord hath not done it." Here we are with our climatic spring more backward than the oldest inhabitant can remember. Our harbour ice-bound in mid-April, business stagnant, etc. In contrast, and from the same blessed source, we are having a spiritual springtime, thawing out the cold hearts of Protestant Montreal in a way not soon to be forgotten, scattering life and warmth, with the promise of early fruit bearing to many precious souls.

The coming amongst us of three "Keswick Ministers," Rev. Hubert Brooke, C. Inwood, and G. H. Macgregor, with the purpose of deepening the spiritual life of God's children in Canada, is indeed an event worthy of record in our city's history. A short intimation of their coming appeared in one of our city papers, and conjecture was rife as to the special object and character of their teaching. "Keswick" being but little known to those who are not readers of THE CHRISTIAN, many associated it with "sinless perfection" and kindred unscriptural extravagances.

The first utterances of the ministers in the several churches on the Lord's day soon dispelled any such delusion, and at once opened the way for their cordial reception. God's hand has been most signally manifested throughout, the unusual amalgamation of the sects has been blest, bishops, ministers, and people mingling in prayer and praise, and giving earnest heed to the words spoken; and in answer to an invitation, given early in the Convention, for an expression of desire for a higher consecration of life and service to God, the response was most decided and general throughout the large assemblage.

These ministers came out at the instigation of some Christians of Ontario—whence they go to hold similar conventions, making a short visit to the World's Fair at Chicago, to mingle their testimony with others, against prevailing formalism and kindred evils, so deadening to spiritual life and dishonouring to our gracious God. Well, we have had a taste of the good things of our Father's kingdom, and our souls long for more out of the rich store of promises, even to become through faith "partakers of the Divine nature."

The distinguishing feature of the convention was the exaltation of God's Word—there was no room for invidious comparison between the dear brethren; each seemed imbued with the solemnity of his message, in urging upon believers a higher phase of experience and blessing, ready for our appropriation if we would "only believe." Their individuality in method and style was equally charming and persuasive, and they seemed faithful types of the Christian graces—Faith, Hope, and Love.

The repute of our city hitherto has not encouraged evangelistic effort. Strangers seldom come amongst us; possibly because they are not asked, our ministers thinking the field sufficiently well supplied. Well, no doubt we have much to be thankful for in what we have, but is there not a fear of getting too much "set" in our methods of thought and action in Christian as in secular life? Just as these dear brethren, filled with the Holy Ghost, have opened to us sources of blessing which we have over and over read about, but which we never can attain to, independent of our ability to appropriate. We get too satisfied with a dwarfed Gospel, thinking the possession of eternal life the end, instead of the beginning of the Christian course, and thus remain children when it is our privilege to be men and women in Christ Jesus, "filled to the very brim even with the fulness of God Himself."

The closing scene of the convention last night was too solemn to attempt a description of—the last great day alone will reveal it. With gratitude we record the most promising convention (outwardly) yet held in our city. May it prove the most fruitful to the glory of God. W. O. B.

Montreal, April 20.

THE ENGADINE.—A lady well known as a missionary worker is anxious to know if there are any Christian ladies labouring in the Engadine, or in any other high mountainous part of Switzerland such as Chamonix. Being compelled by her health to reside in such a district, she would be glad to know where she could have Christian fellowship (while paying for her board), and render some service.—Address, A. W. M., care of the Missionary Bureau, 186, Aldersgate-street, E.C.

CONTINENTAL EVANGELISATION.

On Thursday and Friday last a conference on the spread of the Gospel on the Continent of Europe was held in Exeter Hall, under the auspices of the Foreign Aid Society. The attendance was limited, but it was evident that the audiences consisted of Christian people warmly in sympathy with the cause advocated. At the opening meeting the chair was occupied by the Dean of Ripon (Dr. Fremantle), who delivered an introductory address, at once instructive in character and hearty in tone.

At the outset he brought home to English Christians a material obligation to the French. Up to the time of the Reformation, England was, generally speaking and chiefly, an agricultural country, with wool for its principal article of commerce. The Continental persecution of Protestants forced Flemings and Huguenots to come to England, and to bring skill, intelligence, and capacity, and a variety of forms of manual and mechanical industry, which subsequently developed so wonderfully, and made England what she is to-day as the centre of manufactures and commerce. The religious intolerance of the kings of Spain and France, the Popes of Rome, and the Inquisition, has brought its Nemesis upon those countries, and at the same time enriched England. The Churches of France, Switzerland, and Italy have, however, a stronger claim upon our sympathy on account of the noble Protestant testimony they have borne; and this statement suggested to the Dean remarks upon the massacre of St. Bartholomew's eve, and the sufferings of the Vaudois in the Hautes Alpes.

Proceeding, the Dean bespoke deeper and more general interest in Continental effort in the name of Christ. He called upon his hearers to tread in the footsteps of the Reformers; declared Christian brotherhood to be superior to questions of ceremonials; and maintained that the supreme authority of the Scriptures and the confession of the Headship of Christ justify and demand co-operation on the part of all believers.

Rev. H. Joy-Browne, secretary of the F.A.S., was unable to be present, owing to illness, but he sent a paper in support of the cause, which was read by Rev. A. W. Freeman.

PASTEUR THEODORE MONOD

spoke on "The Spiritual Forces in France." After the war it was thought that free and obligatory instruction would regenerate the country; but it has been made clear that education is more important than instruction. The standard of public morality has gradually become lower and lower; and it is now realised that the heart must be touched as well as the mind, the conscience as well as the brain. The conclusion is being rapidly arrived at that there is no morality that can work practically except it be founded on religion, which means founded upon a recognition of the living God. Guizot and Thiers, when young men, at the beginning of the present century, are said to have discussed the question of what would be the chief subject that would interest the people at the close of the nineteenth century. Thiers, who was a free-thinker, said he thought it would be the industrial question, and have reference to inventions, the progress of civilisation, etc. Guizot, who was a Protestant, said he thought it would be the religious question. The latter expectation has come to pass. The present is a time of crisis, a change having taken place in the attitude of the French people towards religious questions. Nowadays working men, generally speaking, receive the name of God respectfully, often sympathetically, whereas some years ago it was received with a sneer.

Having supported this statement by illustrative incidents, M. Monod showed that there is at present a reaction in favour of Roman Catholicism. The Papists have made great sacrifices of money in founding schools and newspapers, and have done much in their way to supply religious education. At Easter he saw in the Cathedral of Notre Dame many thousands of men in attendance at early communion, thus making a public profession of their membership of the Roman Catholic Church—a system which puts a priest between the soul and the Saviour, that takes away the liberty of the soul. Referring to the Papal advice to Roman Catholics to cease fighting the Republican form of Government, the speaker said that by and by an effort may be made to combine clericalism and republicanism. Why? Because the Protestants do not offer, on the large scale that is required, the pure Gospel, so that the people can understand it and accept it. The Reformed Church of France is the organisation to which the bulk of the Protestants of the country belong. It has been reorganised on its old basis—that is, in a synodical form of government. During the past twelve years one million eight hundred thousand francs (£72,000) have been raised for various purposes; though not all it ought to be, that sum is sufficient to show that French Protestants are trying to help themselves, and therefore are deserving of outside assistance. Moreover, the spiritual life of the churches is progressing; there is greater activity, the women also doing their part. In the Reformed Church revival and consecration meetings are held, and the work of the McAll Mission is looked upon with sympathy and heartily encouraged. Villagers who hear the Gospel message are asking to have it told over again. If ever there was a time when Christian work should be helped—in France, Belgium, Italy, and elsewhere—that time is the present. There has been enough talk, and the time to do something has at length arrived. The work must be done, *à la Française*, and if done in the power of the Holy Spirit, the one, true, living force, it will grow and abide.

M. Eugene Reveillaud dwelt upon the aggressive work of French Protestantism. Christ sent forward his people "as lambs among wolves"; and the "wolves" have always taken the advance of the lambs as aggression. Between truth and falsehood there cannot be peace or even armistice; and as, at the present time, there is full liberty to preach the Gospel, the responsibilities of Christian people are very great. The speaker expressed his deep conviction that Romanism will meet her fate on the battlefield of France. The system is now being criticised by its loyal adherents, journalists and others having pointed out that it is impossible to recognise the Christian religion in the superstitious fetishism and political intrigue. M. Reveillaud referred to the corrupt character of the daily Press of France, and spoke of the importance of counteracting it by a wholesome and Protestant organ of opinion. The Christian workers in France are throwing out the net at the Master's command; and there are signs of a "great multitude" of fishes being taken. Friends in the neighbouring British "ship" are accordingly asked to render help, as they will share the joy of the glorious result.

THE ARCHBISHOP OF DUBLIN

presided over the afternoon meeting. He showed a keen interest in Continental work, and described movements in Germany, Switzerland, Italy, and Spain; he called for an increase of hope, unity, work, and prayer.

Pasteur Lorriaux, of the Société Centrale, told of the operations of that agency, his address showing a wonderful readiness on the part of the people to hear the Gospel.

Prebendary Webb-Peploe dealt with the subject "How best to create among British Christians an interest in Continental Missions." He recalled his labours as English chaplain at Lille nearly thirty years ago; and enlarged upon the responsibilities of Christians who go abroad as travellers or sojourners, and those who may go from this country as Christian workers. He rebuked the inconsistency of such as, on leaving home, casting off religious restraints, and said he would like to have an opportunity of telling the Anglican Bishops of Northern Europe and Gibraltar of the serious injury to the Protestant cause that must result from their encouragement of Ritualistic practices.

Pasteur Vernier told of the good results of colportage work in France as prosecuted under the auspices of the Evangelical Society of Geneva.

A ladies' meeting was held on Friday morning under the presidency of the Hon. Lady Beauchamp, who gave interesting details of the practical results of work amongst English and French sailors at Havre. The Hon. Alice Baring spoke of effort at Rouen, and of the desire of the people to hear the Gospel. Miss Rose Faulkner described a visit to the West of France, in the province of Poitou, and told of the eagerness with which the people heard the message of salvation wherever she went. Mrs. Gardner James spoke of work among young women in the Southeast of France, and pleaded the cause of the Continental Division of the Y.W.C.A. The meeting was also addressed by Mademoiselle Lecomte and other ladies.

In the afternoon the Dean of Canterbury (Dr. Payne-Smith) presided over a third meeting of the full conference. He emphasised the importance of giving the Bible to the Continental nations.

Pasteur Ch. Merle-d'Aubigne described work in Belgium, especially among the miners. The hard life of these toilers—boys and girls as well as men and women—was sketched, also the devastating work of strong drink among the population. The Roman Catholic Church is no longer a moral or spiritual power, but simply a political agency. Fifty years ago the work of the Belgian Missionary Church was commenced, and now there are seven thousand members, who endure persecution, and make the Gospel known among their fellows. The people are, on the one hand, disgusted with the priests, and on the other hand they have not lapsed into general infidelity. There is respect for Protestantism, and the missionary-pastors enjoy the moral support of many who do not range themselves on the Evangelical side.

Rev. T. Howard Gill, for some years associated with the McAll Mission, spoke of the importance of the work of that evangelistic agency.

The last speaker was Pasteur Cremer, of the Société Evangélique de France, who made an earnest appeal to British Christians for financial support and personal co-operation. In the remote parts of France the most elementary teaching is required regarding sin and salvation.

M. Rougemont intimated that there is hope of a speedy realisation of the purpose to provide a daily Protestant newspaper for France.

In the evening a conversazione was held, when an oration on "Catholic Reform in France" was delivered by Père Hyacinthe.

TOURING IN TURKEY.

Dear Editor,—I desire to thank the donor for that copy of The Christian which continues to arrive for the missionary station of this region. We all are refreshed and strengthened by reading of the efforts of other missionaries.

We have had a very stormy winter, for about seventeen feet of snow has fallen during the entir e winter. When such a great body of snow melts, it must cause destructive inundations in the Tigris and Euphrates rivers. It has rendered slow and uncomfortable, touring by our party among the villages. Mr. Cole and Miss Mary Ely have returned from five weeks' visit among our out-stations on Moosh Plain, and my son has made a circuit among thirteen villages in another direction. In some of these he found fatal cases of cholera, which had broken out last season, where quarantines for months had been established. It is thought that this disease, as well as famine, will assume fearful proportions in the spring, and we expect this will entail additional care and burden on the missionaries, for the people, especially the lower classes, have neither the intelligence nor means to prepare preventives against the invasion of such a terrible disease as appeared here in 1866. At present your periodical continues to reach us saturated by disinfectants.

The inhabitants, especially the Christian portion, are full of forebodings as to their future for reasons we do not consider prudent to mention. We entreat your readers to pray for the visitation of the Holy Spirit upon your missionaries and their people, without which we have no hope of the successful advance of true religion.

Dr. Raynolds, from our neighbouring station, Van, recently passed through here, and gave our inhabitants a lecture interesting and instructive as to the method of forestalling cholera, and how to treat it on its arrival, to whom we all feel very grateful.

Our Protestant Church has recently met with a serious diminution in numbers, which has rendered them discouraged in seeking the conversion of others. Pray that like discouragement may not weigh upon us.

Yours in the Lord,

George C. Knapp.

Bitlis, Turkey in Asia, March 21.

CONSUMPTION HOSPITAL, BROMPTON.—At the services at St. Peter's, Cranley-gardens, on Sunday week, sermons were preached in the morning by the vicar, Rev. Dr. Ridgeway, and in the evening by Canon Fleming. On both occasions eloquent and touching appeals were made by the preachers in behalf of the Hospital for Consumptives, Brompton, whose strong claims to sympathy and support were powerfully urged on crowded congregations. The collections after the sermons amounted to £85.

THE REDHILL CONVENTION.

The fourth Redhill Convention is over. The writer took the opportunity of asking some of the readers of it what impressions it had left upon them. One replied that if he could judge by the countenances and the deep attention paid to the addresses, he had never been at a gathering where there were so few unconverted persons. Another said he thought the deep spiritual Scriptural teaching was never more eagerly sought and listened to. In point of numbers of persons attending the meeting, it was far in excess of any of the three former ones. On the last day a blank card in an envelope was handed to each person present at the testimony meeting, and they were requested to place their thankoffering in the envelope and seal it, then to write their names and addresses on the cards, and to state, in the case of having received a definite blessing, the text of Scripture which had been the means of producing it. A very large number of cards were sent in with the names and texts as requested.

Mr. Robert Wilson, of Broughton Grange, Carlisle, presided at all the meetings excepting two.

The convention had its opening meeting in the school-house of St. Matthew's Church, when two addresses, by Dr. White on Rev. ii., the Message to the Church at Ephesus, and Rev. Evan Hopkins on the Purpose and the Power of God's Will in us, occupied a good part of the meeting. Rev. H. B. Macartney, who had recently arrived from Melbourne, offered earnest prayer for the outpouring of the Holy Ghost on the meeting. Every morning till the following Sunday there was an early prayer-meeting from 8 to 9, including a short pointed address, and many of those who attended, found them a blessed preparation for the large meetings.

On Tuesday forenoon Rev. G. Wilson, of Edinburgh, selected the parable of the Prodigal Son for his theme, applying it to lost saints, not lost as regards salvation, but lost as regarded sanctity. His points were—(1) Self-will. "Father, give me the portion that falleth to me." (2) Self-indulgence. Wasted his substance with riotous living. (3) Self-degradation. "He would fain have filled his belly with the husks that the swine did eat." (4) There was one further step, but that step, self-destruction, did not come, praise the Lord! for self-discovery came first, from thoughts of the Father's home. As there were these downward steps, so there were the restoration steps—(1) Self-discovery, "When he came to himself." (2) Self-denunciation—self-effacement, self-suppression, self-crucifixion. (3) Self-surrender, "I will arise and go to my Father." (4) Self-recovery, "I have sinned." What follows? The forgiveness, the best robe, the ring, and the feast. Surely this is practical holiness for all.

Rev. Evan Hopkins spoke on Gal. v. 3, 16, 17, 18, 22 to 26—Progress, Triumph, Fruit.

In the evening Rev. Darlow Sargeant, who made his first appearance at a Redhill Convention, gave a terse and forcible application of 1 Thess. iv. 3, "This is the will of God, even your sanctification," coupled with Matt. xiv. 22. Rev. Evan Hopkins discoursed practically on 1 Thess. v. 23, 24.

On Wednesday evening the Town Hall was crowded. Rev. G. Wilson took Gal. vi. 14-16, giving St. Paul's aspect of the Cross as the power of deliverance in a believer's life in four different respects—Deliverance (1) from the world, (2) from dead externalism, (3) from weakening worry, (4) from dual ownership.

A new voice which has been absent for some time from Great Britain was heard when Rev. H. B. Macartney took Isaiah lviii. 13. Something we are not to do; we are not to speak our own words. Something we are to do; to break the yokes (Is. lviii. 6). We must get rid of Satan's yoke before we put on Christ's yoke. How many have handled religion, but evaded Christ's yoke! The way to learn of Jesus is to listen. The first thing to learn, to be meek and lowly in heart. Another lesson to ask questions on our knees over our Bibles, and having got our lessons, learn to live them out. The higher life teaches us to get lower down; let us become babes and learn the A B C of God. We have been occupied half with Jesus and half with sinful self. If linked with Jesus now and eternally, there will be no longer the artificial double life.

On Thursday afternoon there was a short after-meeting, when many in the large gathering stood up, to testify that they desired to walk worthy of the Lord unto all well-pleasing, and to claim the filling of the Holy Ghost that they might be fruitful in every good work.

On Friday morning the little hall where the prayer-meetings were held was so thronged that people could not find standing room. Much time was occupied in prayer, about twenty people taking part. Rev. J. Gregory Mantle gave a very short address, full of power, on Ps. xxvii. 4. He spoke of how to maintain blessing—by abiding in Christ; take time to be holy; no short cut to Christ-likeness. We shall show in coming days what we see of his beauty; we shall learn what it is to be on intimate terms with Him; only let us beware of grieving his Holy Spirit and marring his work.

At 11 o'clock a large number of the friends attending the Convention joined in a service at Matthew's Church, at which Rev. C. A. Fox preached from 2 Cor. iv. 5. The Lord's Supper followed, and the members parted, to meet again in the Redhill Town Hall for the praise and testimony meeting, which was largely attended, and where many gave glory to God for the blessings they had received.

The evening was devoted to a general missionary meeting, when addresses were delivered by Mr. Archibald Forder, from Kerak, Moab; Rev. M. G. Goldsmith, from Madras; Mr. John Sloan, from China; and Rev. J. Hudson Taylor.

MR. VARLEY AT BANGALORE.

Mr. Varley had no intention of coming to Bangalore, and was not invited, because it was understood he was bound for Calcutta. But he came first, for one night, on his way to Madras, which was extended to two nights. At the second service there was manifest evidence of the presence and the power of God. At the close of the meeting thirty persons rose to express their desire to accept Christ. It was undoubtedly a blessed meeting.

When Mr. Varley's work in Madras was nearing its end, it became possible for him to return to Bangalore, and arrangements were made for a six days' mission—the first on Sunday, when two services were held in the Ebenezer Church, and on Monday to Friday inclusive, in a large building known as the Bowring Institute.

A second mission was arranged for. Two services, as before, were held on Sunday. At the close of the evening service, in a packed building, fifty persons rose to accept Christ as Saviour. On Monday, the Institute was full to overflowing. This second mission closed on Wednesday, and on Thursday and Friday Mr. Varley was in Madras; but returned on Saturday for a third series of meetings from Sunday to Wednesday, when he left for London. At the close of the last meeting nearly the whole of the large audience rose and testified to their reception of blessing.

In addition to these ordinary meetings, a daily prayer meeting was held from 7.30 to 8.30 a.m., when most helpful addresses to Christians were delivered, and two other meetings as supplement to these were held from 10 to 12 a.m., for prayer and consecration.

By permission of the military authorities two meetings were held in recreation rooms in the barracks for special addresses to men. Hundreds came, and only good could result. If he were available, it would handsomely pay the British Government to give Mr. Varley a large salary to devote his whole time to giving such addresses to the British troops in India as he gave in the Bangalore barracks. The cost of such a man would be saved ten times over in reduced hospital expenses, and in not having to maintain hundreds of privates and officers in enforced idleness—an idleness the direct and palpable result of wilful and deliberate sin.

Of the full effect of such a mission it is, of course, impossible to speak; but it is also impossible to doubt that real blessing over a wide area has resulted.

G. W. Gillings.

"EGYPT IN ITS GRANDEUR" is being described by a cyclorama, which is on view daily in the Niagara Hall, York-street, Westminster. Mr. T. Hunter Boyd, who explains the scenes, has studied the subject with the ardour of an enthusiast. He has recently published a useful pamphlet, entitled "A Crisis in Egypt; or, what happened on the day of the Exodus." (6d. *Dublin: Eason and Son.*)

A MISSION IN BASUTOLAND.

Dear Sir,—Mr. Spencer Walton, of the Cape General Mission, kindly consented to come up to Basutoland on a special mission. I think missionaries ought to be visited by such servants of the Lord Jesus. Think of them as living in a position where everything has a tendency to lower their Christian life, in keeping them in constant contact with the Christian life of the natives, which is mostly as yet superficial and imperfect. See that missionary, alone with his wife, on his station, seeing once or twice, if as much, another white person in the year. The Lord is able to hold him up, but the circumstances in which he is, and the constant contact with the natives, pull him down. He ought not only to be prayed for by his more privileged brethren, who can meet in conventions, and refreshing and revival meetings of all kinds; but he ought from time to time to be visited by such as know they could do him good.

Mr. Walton came to Basutoland, and stayed at Monga four days. Besides, he visited the two of its out-stations. I can only say that the people flocked to hear him, and as several of the meetings had to be held in the open air, they would sit as near as possible to the speaker, not to lose any of his words. The fact that all the addresses and some of the prayers had to be interpreted or translated to the people, did not diminish at all the interest of the meetings. It was as if the teaching was a new teaching; not that the people had never been taught the same great truths; but, being presented by one whom they had never seen and never heard, with much plainness and vivacity, and with plenty of very understandable illustration, the Gospel has produced deep impression upon many, and the results have been very plentiful and gladdening. Many of the old converts have been stimulated and built up. We trust soon to have a meeting for testimony and thanksgiving, and I am sure it will be a very interesting one.

After most of the meetings after-meetings were held, for the believers to listen to the defects of their religion and to their wants. After-meetings were also held for backsliders and heathen; and altogether of these two kinds of men, in four different places, about 320 people came forward to declare that they were choosing that very day to come boldly forward on Jesus' side, forsaking their sins and desirous to begin a new life.

We are very grateful to Mr. Walton and his friend Mr. Sampson for their very useful visit. I only wish it could be renewed from time to time. They have gone to other places in Basutoland, as I write, but I cannot wait to know the results of that trip. I repeat, that missionaries more than any other body of ministering servants of the Lord need to be prayed for and visited, so as not to get poor in their own personal religion, and to enable them to fight against the lowering and weakening circumstances of their position, so that their endeavours to bring the heathen to the Lord may be abundantly blessed, and their whole work furthered.

The Cape General Mission helps our Mission in Basutoland in providing funds for building a station and two or three out-stations in the mountainous part of the country, quite up in the valleys of the Upper Orange River. We are very thankful for that help, without which it would have been very difficult, if not impossible, for us to meet the wants of a pretty large portion of the Basuto tribe.

From here Mr. Walton goes forward in his mission of love to Aliwal North, Dordrecht, Pondoland, and Transkei, down to Cape Town. May the Lord's blessing richly attend him, and further the work he has undertaken for the Lord's glory!

Yours truly, A. Mabille.

Morija, Basutoland, April 5.

A letter from a member of the Cape Mission gives interesting extracts from Mr. Spencer Walton's letters describing his mission to the Basutos. He speaks of great gatherings of people, many coming considerable distances; of numbers impressed and constrained to renew more fully their dedication to God and the Christian life; of some important chiefs having attended, and of several of the wives of the paramount chief having professed conversion.

THE BOYLE LECTURES for 1893, to be delivered in St. John's Church, Bethnal Green, by Rev. A. J. Harrison, B.D., will not begin until May 18th.

For the Young.

PICTURES IN THE ROOM.

BY REV. JOHN MITCHELL, EDINBURGH.

I was spending a week or two in the country not long since, and was amusing myself looking at the pictures on the wall. They were a queer lot, and I thought they would make a good subject for our young friends who read this paper.

The first I notice is a wild boar which has just gone out to seek for its dinner. Suddenly it is startled by hearing the yelping of dogs not far off, and now it makes for home with all its might. But the dogs are gaining upon it, and one of them has jumped on its back and is biting its ears, while the poor boar roars with pain and fury. Soon the other dogs will be upon it, and instead of getting its dinner the boar is turned into one.

How often do young folks go out to the streets or fields when unexpectedly they are overtaken by some dogs of Satan who try to harm them and to ruin their souls! Sometimes we see the warning, "Beware of the dog," inscribed in large letters at the entrance to some workshop or factory. We look around, and notice a big, fierce-looking dog watching its opportunity to snap and snarl at anyone who may go near it.

"Beware of dogs" is a warning we find in the Bible, and refers not to the four-footed creatures of that name, but to people who, like the dog, are always seeking to annoy others. They are of a snarling disposition, and are ready to bite or hurt the souls of all with whom they come in contact.

There are some who can never play with their companions without grumbling at nearly everything. Then there are others who can scarcely pass anyone without calling out ugly names and making grimaces.

And as there are in the world a great many sly dogs which appear to be very friendly, but are really enemies, so there are many people who are sly, and pretend to be seeking your good, and will lead you away to evil places and leave you, perhaps ruined soul and body for eternity. Beware, then, of two-footed dogs!

The boar was conquered because it had no one to help it out from among its enemies. But we have a loving Friend who is both able and willing to deliver us from our enemies if we commit ourselves to his care. Yes, Jesus knows our weakness and wants us to trust Him and to call upon Him in the day of trouble.

The next picture is that of a nice parlour, in which there are two pug dogs and a cat. They have the parlour all to themselves, and so take the opportunity that their mistress has gone to have a quarrel. I cannot tell you what was the cause of dispute, but I know they are looking very angrily at one another. And yet when the family are in the room they are all kindly and affectionate! They will lie together cosily, and the dogs will lick the cat while it sings to them a sweet song in its own way. It has only the one song it can sing, and although there is not much real music in it, it is from its heart, and it does its best to show how happy it is in their company.

Who has not seen children play together so pleasantly while their parents were beside them, but the moment they are left to themselves strange sounds are heard, then angry words pass, and someone bursts out crying? This brings the mother into the room to learn what has happened.

What a pity it is that there should ever be any quarrelling! It does no good, and only causes grief. Those who quarrel make themselves miserable and other people also.

And although father and mother might be out of the room, God is there, and He sees all that goes on.

> My thoughts, before they are mine own,
> Are to my God distinctly known;
> He knows the words I mean to speak,
> Ere from mine opening lips they break.

Another picture shows me a river and a mill side by side. They are very friendly, and the river helps the mill in its work. The water drives the machinery and grinds the corn. But the river would never help the mill if it were not invited to do so by the miller. He makes a channel for it, and it flows in as he wishes it, does its work, and returns whence it came. The miller saves himself a great deal of labour and expense by being friendly with the river.

It would be foolish if the river were to grumble because it was not a mill, or for the mill to grumble because it was not a river.

Some people are apt to grumble because they are not gifted with talents to enable them to do what others can do. Two boys were talking together. One says, "I wish I could play the organ like you, Jim, but father says I have no ear for music and could never be a good player." The other replied, "Tom, I am to play the organ at the village church on Sunday, but they do not know who they will get to blow the bellows. I wish you would come and do that, for you know it takes two of us to do the work, and I can't do my part unless someone helps me." "Well," says Tom, "I never thought of it before, but I see that there must be some people who are good at one thing and some who are good at another. I think I could blow the bellows better than you could, for I often work the bellows for uncle at his forge. Call round for me on Sunday morning, and you will find me ready for you."

So you see that although it may seem a grander thing to play the organ than to blow the bellows, yet the one cannot be done without the other. Each worker is as useful to the Church as the other in his own way. A man may not be able to preach a sermon, but he can keep a door in the house of God, and if he does that out of love to Christ, his service is as acceptable to God as that of the preacher.

Then, instead of grumbling, let us all work in harmony, knowing that we have each to depend upon the other, in order that we may do our duty in life. All honest labour is honourable, whether it makes our faces black or white. The true nobleman is not the man who has the title merely, but the one who works for the benefit of others. A title may make a *duke*, but it cannot make a *man*.

The last picture we shall look at is a shepherd and his dog. A dog is of great use to the shepherd in helping him to gather his sheep and to drive them; but I do not think that the sheep care to be driven by the dog. It frightens them, and makes their life not so happy as it might be. We do not blame the dog, for it does its best, and cannot help its nature. It is a good and faithful servant of its master. All honour to it!

But our Shepherd does not require a dog to gather his sheep, and does not drive but leads them. And the sheep know his voice and follow Him.

In the fold of this shepherd there are lambs who require to be tenderly watched over and cared for. And Jesus loves the lambs and carries them in his bosom. All are his flock who have entered by the door into the fold. "But what is the door?" someone may ask. We give you the answer of Jesus: "I am the door; by Me if any man enter in, he shall be saved." Then, have you entered in? Enter quickly, ere it be too late. Enter in and you shall be saved from sin and its sorrows, you shall be kindly watched over and blessed by a kind, loving, and true Shepherd.

> Safe within the fold He leads us,
> He the Shepherd; we his own;
> And as Him the Father knoweth—
> Precious thought—of Him we're known.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Liverpool*, May 7; *Heaton Moor*, May 8 and 9; *Manchester*, May 10; *Southport*, May 11; *Liverpool*, May 12; *All Souls' School, Langham Place*, May 14 to 19; *Pershore and neighbourhood*, May 28 to 31; Mr. J. S. Tyler, *Birmingham* (for Scripture Union Meetings), to May 13; Rev. Martin J. Hall, *Roxeth, Harrow*, April 29 to May 9; Mr. T. Lewes Sayer, *Sutton*, May 14 to 17; *Rhyl*, May 21 to 23; Mr. A. G. Dodderidge, *Kemp Town, Brighton*, to May 8; *Weybridge*, May 13 to 15; *St. Leonards*, May 20 to 28; Mr. Livesey Carrott, *Bolton Rooms, Drayton Gardens*, every Sunday afternoon, at 3.30.

HALF-YEARLY MEETINGS FOR SCRIPTURE UNION SECRETARIES.—*Strangeways Hall, Manchester*, May 10, at 3.30 and 6.30; *Southport*, May 11; *Gordon Hall, Liverpool*, May 12, at 3.30 and 6.30.

CHILDREN'S SCRIPTURE UNION.—May 7, S., 1 Cor. ii. 1-16; 8, 1 Cor. iii. 1-11; 9, 1 Cor. iii. 12-23; 10, 1 Cor. iv. 1-14; 11, Psalm, cx. 1-7; 12, Psalm cxi. 1-10; 13, Psalm cxii. 1-10.

HUMILITY.—Pride and self have the all of man till man has his all from Christ. He therefore only fights the good fight whose strife is that the self-idolatrous nature which he hath from Adam may be brought to death by the supernatural humility of Christ brought to life in him. The enemies to man's rising out of the fall of Adam, through the spirit and power of Christ, are many. But the one great dragon enemy, called Antichrist, is self-exaltation. This is his birth, his pomp, his power, and his throne; when self-exaltation ceases, the last enemy is destroyed, and all that came from the pride and death of Adam is swallowed up in victory.—*William Law.*

DR. BARNARDO'S HOMES.

In the "personal notes" recorded in his latest issue of *Night and Day*, Dr. Barnardo tells some gratifying recent experiences of Christian generosity in connection with his extensive work. One day in February he received 1413 separate letters containing gifts for the Homes, the total amounting to £1949 1s. 10d. On another day, more recently, the 1651 gifts that came to hand reached the goodly sum of £2500 1s. 6d. He might well remark that if only he had a dozen days like these two, the blank in his treasury would soon be filled up, and all anxieties as to ways and means would quickly pass away. A further occasion of gratitude he finds in the genuine Christian sympathy in the letters that accompany the gifts. He has now the names of over 100,000 corresponding donors in his books, and all are animated by an affectionate interest in the orphan waifs under his care.

Dr. Barnardo expresses natural solicitude lest these unusual gifts in the early part of the year may mean an empty exchequer in the early summer. Every day he needs £150 for food alone, and on some days his receipts are much below that amount. To stimulate his helpers to continued remembrance, the following little narrative is told:—

At the tender age of six, I was able to deliver little Ruth Jones from the custody of a homeless, tramping, immoral mother, who came one night to our Dock-street Refuge. Little Ruth's case illustrates how these ever-open doors for homeless women and children operate. Through their agency I have been permitted, in the providence of God, to lay hands upon many a poor child waif whom otherwise I could not have got hold of. For the goodnes shown to these women with children while they shelter in this Refuge inspires confidence in their breasts, so that they are often ready to surrender a child whom they would not otherwise have given up under any circumstances.

The mother of Ruth was a *dreadful* creature. Her whole life had been discreditable and bad. For the last four years she had been on the tramp; sometimes in the company of one wretched man, at others in the company of another; and this defenceless lamb had been carried with her in her wanderings, often cold and wet, hungry and tired, seldom having sufficient of the commonest food, suffering neglect and even cruelty when her unhappy mother was in drink. What lay before little Ruth but a life of misery for the next few years, until at length girlhood should give place to the dawn of womanhood amid surroundings so degrading and full of temptation that one cannot think of them unmoved or with common patience, who can tell? Happily, as I have said, the effect of the kindness shown to this miserable mother and her child awakened better feelings in her, and led her to wish that little Ruth might be sheltered from her homeless future. So it came to pass that Ruth came into my hands. Poor wee bairn! I hope by God's help to fill her child-life with such happiness and such wholesome influences, as may lead to the upgrowth of a harvest of a far different order than might have been expected.

Who among my readers will pray for little Ruth and love her for the Saviour's sake, and perhaps help me to bear the fresh burden which her care involves? How many thousands of my readers have to thank God for happy homes, and for dear children whose innocent experience has as yet been destitute of sorrow or privation? Which of these will, as a thank-offering, give to the Lord they love enough to bind little Ruth as with the golden chain of Christian charity to their own happy children's lives for many years to come?

THE "PALESTINE EXHIBITION" being held this week in St. Martin's Town Hall, Charing Cross, seems a great success. Under bright and cheerful externals, information on Bible lands, customs, and peoples, as also about missions in the East, is imparted. The prominent features of the exhibition are a Jerusalem street, with shops for the sale of Eastern articles, a panorama of Jerusalem, models of ancient and modern Jerusalem, Eastern pictures by celebrated artists, costumes and curiosities of the country, and numerous exhibits. The object of the exhibition is the furtherance of hospital and medical mission work in the Holy Land in connection with the London Jews' Society.

NOTES ON DAILY READINGS.

SUNDAY, MAY 7.—2 CHRON. XVI.

How obvious and fatal was this mistake! The blockade of Israel was no doubt formidable and trying. But it was a mistake from every point of view, whether religious or political, to meet it by an appeal to Benhadad. The treasures of the House of God ought never to have been employed for such a purpose. Asa's policy succeeded for a time, but it was to have disastrous results, and these were not obscurely hinted at by Hanani, the seer. There is nothing which brings such inevitable disaster as unbelief. We cannot enter into alliance with the heathen without certain injury to ourselves. "From henceforth thou shalt have wars."

Hanani referred to the story of the past; and, indeed, it is full of deep and solemn interest to us all. Let us not forsake the sacred policy of faith, which has brought God into our lives in so many difficult and anxious days. What He has done He is prepared to do. In Him is no variableness. Let us see to it that our heart is ever perfect towards Him; then He will prove Himself strong on our behalf. To be perfect is to refuse to harbour evil or mistrust; and to keep the whole nature open to God. His eyes miss no single soul that is right with Him. His eyes discover and his hand brings help. However lonely and obscure your life, and however weak your arm, if God is with you huge hosts vanish.

Asa went from bad to worse. He would not brook the seer's remonstrance, and imprisoned him, but he could not reverse the Divine sentence. His policy in the State governed that in his home. Physicians cannot help us if we seek their help apart from God.

MONDAY, MAY 8.—2 CHRON. XVII.

There is a touch of pathos in this mention of the first days of David. To walk in them was to be secure of the companionship and alliance of God. God—not Baal; his law—not the deeds of Israel. Out of this comes stability, riches, and honour. What an uplift we get when we follow the ways of the Lord. We mount up with the wings of eagles, and God makes all grace abound toward us.

It is a good thing when princes take part with Levites and priests in the work of instruction. There is no higher work which can occupy the energies of man than to teach men to know and love their Bibles. This is the secret of prosperity, and we are not astonished to learn that a golden time of success and wealth followed on these efforts to circulate religious instruction throughout the land. In addition to this, God provided that there should be no attack from without. It was also a time of internal peace. Such times come in all our lives, and we should gratefully welcome them, and make the most of them. They should not be given up to stagnation and indolence, but to construction, the inspection of spiritual condition, and preparation against days of war and storm.

The Spirit of God is swift to commemorate the willing offering of an Amasiah (16). Let us willingly offer ourselves to God, that He may be able to realise through us the good pleasures of his goodness, and the work of faith with power. And in this attitude, let us wait on the King.

TUESDAY, MAY 9.—2 CHRON. XVIII.

There is an ominous connection in the first verse between abundant riches and honour, and affinity with Ahab. God would more often use prosperity to ennoble and discipline us, but we cannot stand it. And when once we begin to cultivate the friendship of the world, we drift insensibly to lengths the mere suggestion of which would have appalled us. So Jehoshaphat was swept into a war with which he had no necessary connection. Ah! the perils of unhallowed alliances!

What a noble contrast is presented by Micaiah. There was no compromise in his case, no smooth flatteries passed easily off his lips. In strong parabolic form the prophet, wan with suffering, told of the doom towards which Ahab was rushing. The Ahabs hate the Micaiahs because they suppose that their adverse prophecies are dictated by spleen, whereas they only indicate the inevitable issues of evil courses, which are as deep as the very nature of God.

Are you persecuted for righteousness' sake? Is yours the bread and water of affliction. Be of good cheer. It is only for a little while. Your triumph is coming with the eternal ages.

WEDNESDAY, MAY 10.—2 CHRON. XIX.

We met with Hananit in a former reign (xvi. 7): here is his son. Happy are the fathers whose sons take up their work! God cannot allow his children to turn to the right or left without remonstrance and chastisement. He is so strict with us, because He loves us so. We cannot join in sinful and worldly alliances without incurring wrath. Let us cleanse ourselves, then, from all filthiness of the flesh and spirit. It may be the decisive act of a moment, but it will lead us into the blessed enjoyment of almost infinite promises. We may have to sacrifice companionships and associations that are very dear to us, but the compensations are richer, deeper, fuller, than heart can conceive. "I will be a Father unto you, and ye shall be my sons and daughters," etc.

Though he had transgressed, Jehoshaphat was evidently forgiven and restored and used to bring back the Israelites who dwelt on the frontier to God. His directions to the judges who were set to administer justice throughout the land were admirable, and may well be adopted by ourselves in all the work to which we put our hands. There is diligence: *take heed and do it.* There is sincerity: *no iniquity nor respect of persons.* There is faithfulness: *with a perfect heart.* There is the need for moral courage: *Be strong.* There is the assurance of God's presence: *the Lord be with the good.* Over the judges was the high priest. All moral and difficult questions must, after all, be referred to our Saviour, who is the High Priest over the house of God. A light shines from his sacrifice over all the dark problems of life.

THURSDAY, MAY 11.—2 CHRON. XX.

This chapter is full of encouragement and help both to the Church and the individual. Perhaps these awful combinations of trouble are permitted to elicit our noblest trust, and to leave an example for others to learn from. Set yourself to seek God, and summon others to join with you. Look away from your foes to God, and consider his omnipotent might, against which none can stand. Quote the promises by which God has bound Himself. Supposing you are involved in difficulties which have arisen from your determination to do only God's will, then cast on God the responsibility of extricating you from them. Confess your own utter helplessness, it is only when we are reduced to the end of ourselves, that we come to the beginning of God. Keep your eyes on God. Then the answer will come. There are battles, in which we have no need to fight, because the Captain of the Lord's host is there with his legions. We often speak of claiming victory, but here was something in advance, praising for victory.

It is strange that Jehoshaphat again perpetrated the sin of his earlier life in allying himself with Israel. Oh, God! guard and help.

FRIDAY, MAY 12.—2 CHRON. XXI.

The sin of a father may entail sad consequences on his house. Jehoshaphat had been very inconsistent in seeking alliance with Ahab, and as one consequence of this there came marriage between his son, who was heir to the throne, and the daughter of Ahab. In the presence of so direct a violation of God's law, all the splendour of Jehoshaphat's reign and the prudence of his arrangements for the amicable settlement of his posterity were dissipated. No sooner had the young king ascended the throne than there was the outbreak of murderous violence towards the rest of his brethren, and a train of disasters, beneath which the country groaned. Godliness and righteousness are the only guarantees of real prosperity. If we leave God, He leaves us to the mercy of men and things which otherwise He had kept at bay. Apart from God, life is like a rudderless ship, which drifts at the mercy of the waves. When we are right with God, he makes our cause his, and fights for us. When we are wrong with Him, the stars in their courses fight against us.

It is interesting to catch this glimpse of the old prophet Elijah. Though his ministry was principally concerned with the northern kingdom, yet his heart was with the whole people, as was indicated when he built the *twelve* stones into the altar. What a contrast between his chariot of fire and the terrible death of this ill-fated king, who, when his house was in ruins, died without being desired, unlamented by his people. But God was still mindful of his covenant, as He will ever be, and kept the lamp of David's line burning, though but dimly.

SATURDAY, MAY 13.—2 CHRON. XXII.

Jehoshaphat's weak dalliance with the house of Ahab had still further results, as this chapter records. The fell influence of Athaliah, whom Jehoshaphat had taken for his son, blighted the whole kingdom. What an awful record!—"His mother was his counsellor to do wickedly." The house of Ahab seems to have had paramount influence in the counsels of the young king. But those counsels led to his destruction. Evil alliances will certainly work disaster, as well as corrupt the soul.

Ahaziah fell under the hand of the ruthless captain, Jehu, but this destruction was of the Lord. At all costs the cancer had to be cut out of Judah. This Israelite alliance was likely to prove the destruction of the kingdom of Judah, if it were not arrested. The contrast in verse 9 (R.V.) is very significant—between Jehoshaphat, who sought the Lord with all his heart, and the house of Ahaziah, which was powerless to hold the kingdom. Sin has disintegration at its heart.

The young Joash was hidden in the apartments of the priests, whilst Athaliah reigned six years: a significant period of incompleteness and evil; but he was destined to emerge in power and trample her beneath his foot. So will the hidden Lord be manifested ere long, and to Him shall the kingdom be given and victory over all his foes.

INTERNATIONAL S. S. LESSONS.

MAY 14.

Fruits of Wisdom.—Prov. xii. 1—15.

Golden Text: Prov. xi. 30.

In former lessons from this book the young man has been counselled by the voice of Wisdom; in this lesson we are shown what sort of a *manhood* results from receiving or rejecting Wisdom's teaching. The youth determines what the man will be.

1. "Instruction" means correction as R.V. teaches. Discipline, rightly received, is the way to knowledge. No one can "love correction" for its own sake. It may be "not joyous, but grievous"; but the lessons learned by it are invaluable. School lessons are not always easy; but how needful they are! The pride that will not consent to be reproved is contrasted with this spirit of submission. "The fool casts away the precious because it is unpalatable; the wise man accepts the unpalatable because it is precious" (Comp. Isa. i. 2, 3; Jer. viii. 7).

2. Here the man who receives instruction and the man who hates it are contrasted as to their *character* and their *portion*. True godliness is goodness, which is one of the fruits of the Spirit (Gal. v. 22). In God, goodness means beneficence, bountifulness. A good man receives this from God, and shows it towards others. His portion is "the favour of God." It more than satisfies him here (Psa. iv. 6, 7; lxiii. 3), and hereafter (xvi. 11). The ungodly are not so. He not only does wrong, but he devises it—plots it (i. 10—12). His sin is deliberate, and therefore all the more guilty. He is condemned already (Jno. iii. 19, 20). Does he ignore that? How shall he stand when the Judge appears against him (Psa. l. 16—20).

3. Many men have sought to establish themselves by wickedness. Ahab, conspicuous for his opposition to God, had not one out of his seventy sons to sit upon his throne (2 Kings x. 7). The rich fool (Luke xii. 19—21). The righteous are *rooted* in God. Much may be done to the leaves and the branches, but the root remains unmoveable (Rom. viii. 35—39).

4. Woman, though called "the weaker vessel" (1 Pet. iii. 7), should be her husband's brightest adornment. A crown is the symbol, not only of kingly power, but of greatest joy. If she is not this, she is a living disease, like "a worm eating into the heart of a tree and destroying it."—*Jerome.*

5—7. The righteous and the wicked are contrasted (1) as to their *thoughts*. Character is the outcome of what is within. The tree is according to its root. "Out of the heart are the issues of life" (iv. 23). A man cannot speak and act aright if he does not think aright. (2) As to their *words*. In the one case the words tend to evil, as did those of the Scribes (Luke xx. 19—21), and of the forty men who conspired against Paul (Acts xxiii. 14, 15). In the other case, they tend to deliverance. The words spoken by Jesus were words of everlasting life. Let our lips be devoted to a similar service. (3) As to their *end*. "Overthrown" as Haman was (Esther vii. 10); or "stand," as the upright will (Rev. iii. 12). To which of these two do we belong?

8.—"The Master praises, what are men?"

9. In modern language, "Respectful mediocrity is better than boastful poverty." It is easy to see the Gospel in this verse. How lightly is the godly man esteemed, yet how many servants minister to him (Heb. i. 14)! How foolish is the pride of the wicked while they have not "the Bread of Life"!

10. Godliness extends to every detail of a man's life. Cruelty to any creature God has made is sin against God. How considerate God was even for the cattle of Nineveh (Jonah iv. 11).

11. Diligence is another feature of godliness. A lazy Christian is a contradiction in terms. This will apply to the business of this life, and to the opportunities connected with spiritual life. Negligence in tilling and sowing leads to poverty in the time of harvest. There is no lack of "vain persons" to lead men astray, but he who follows them is "void of understanding."

12. Restless unsatisfied craving is the characteristic of the wicked. Every man more prosperous than themselves becomes the object of their envy. But the life of the godly is fruitful (Psa. i. 3). The fruit is the evidence of the healthful root.

13. Instances of the wicked becoming ensnared by his own words are many. The enemies of Daniel (Dan. vi. 7, 8, 24), the people of Jerusalem (Matt. xxvii. 25). The righteous *have* trouble, but they are delivered from it. God knows how to do this work (2 Pet. ii. 9).

14. The words of the mouth and the works of the hands reveal a man's present character, and influence his future. Everything a man says or does reacts upon himself. The principle of recompense is carried beyond this life (Heb. vi. 10).

15. Conceit is the companion of folly, and effectually prevents a man learning wisdom. He needs to become a fool before he can be wise (1 Cor. iii. 18).

May-Blossom.

BY REV. R. BALGARNIE, D.D.

THE fairest daughter of the year is she who comes to us in spring-time. Her step light as the young lambs upon the hill, her voice sweet and low as the music of the brook, her eye bright and clear as the blue of the morning sky, and her locks wreathed with the blossom of the orchard and the woods, "the merry month" is always welcomed by us for her beauty, mirth, and song.

It is the month of fair promises. Like our young Queen at her accession, its motto is—"I'll be good." From hill and glen, from garden and orchard, from solemn wood and rugged moorland, vieing with each other in the beauty and profusion of their pledges, comes the promise of teeming harvest and autumnal fruitfulness.

So spring-time comes to the Church, revival of religion to the soul, the beauty and fragrance of May-blossom to the heart that has newly found its Saviour, and spring music to the lips of those who have been born of grace. Beautiful beyond all that Eden yielded, are the May-blossoms, the early vows, the youthful pledges of the soul's first love to its Redeemer. When the heart opens to Christ, as the flower-bud opens to the sun, it receives and reflects the beauty of his holiness, and becomes all glorious within.

During the London revival, when Mr. Moody's work was so greatly blessed, there were held in many districts early morning prayer-meetings; some at six o'clock. Stirring it was, even to hearts the most impassive, to see the doors opening in the silent streets, and groups of young converts gathering and setting out for the meeting places; to hear the swelling notes of their morning hymn, and the first-attempted prayer to Him who had brought them into light. That was May-blossom and spring-music: the consecration of young life to a holy service, and the song of the heart at rest.

May-blossom is beautiful in itself. The pure delicate pink-and-white blossom of the orchard has a distinct charm of its own, So has youthful piety. Few Bible narratives are so attractive as those of young Joseph, Samuel, David, Abijah, and Daniel. And what shall be said of the beauty of that young face turned so earnestly to the doctors of the law at Jerusalem, as it listened to their questions and inquired about the Father's business?

May-blossom is beautiful in its season. It is seen to most advantage in the environments of spring. Late in the autumn it would appear pale and sickly by contrast. Late conversions and reforms are possible, but these leaves are ever liable to wither in their spring.

May-blossom is beautiful for what it promises. It does not bloom to last, yet no sadness attends the drooping and dropping flowers, because something better—the fruit—is to succeed. May all your early vows and youthful promises to Christ, my young fellow Christians, be kept, and may they, through God's help, yield fruit unto holiness, and may their end be everlasting life!

The Manse, Bishop Auckland.

"DON'T TOUCH" is a phrase that a mother should use sparingly. Rather let the children touch and handle, but let them do it the right way and to some purpose.

THE PROBLEM OF TO-DAY is, What is to be done for the children of outcast London? How to keep the children of depraved and vicious parents from growing up to be as bad as, or even worse than, their parents?—*Miss Steer.*

Letters to Dorothy.—3.

DEAR DOROTHY,—And now, at last, I'll tell you about the other half of our life here.

Soon after I began to study the Bible for a purpose (how dear it grows as one uses it!), I began, too, to speak to one and another here and there in missions, for our little band of people enter into many and varied branches of organised work in the city—need enough for them and a host more in this wicked city, so full of "impotent folk waiting for some one to put them into the pool." But the best use of what we learn came when I was given "a parish" all my own.

Dorothy, dear, you can't think what it is—you poor mortal with your palette and brushes and your books all around you—to have a little group of people all your own; not models by any means, as your people are, but people to be made over, gradually as the Spirit shall aid.

Just a drop, dear—the whole of my work—in the sea. But what a comfort that this drop is *eternal!* A few blocks of a street of poor families, and here I find a measureless field for work, an exhaustless store of lessons for myself.

At first the misery of it all sorely oppressed me; courage oozed away; but just as soon as I saw I could do something to better it, the sense of faintness at sorrow's sight was lost in the joy of trying to relieve it.

What do I do? What can I say to those stranger-people? You see, I know you well enough to anticipate all your questions.

First of all, my dear, I *love* them, and in all possible ways let them know it.

By this time I can only dimly remember they ever were stranger-people, they have grown so dear.

Of course, once I stood knocking, with just a yearning to help, in some yet undefined way, whomever might come to the door, and a good deal perplexed as to how to do it. But Mrs. Capron's oft-repeated words echoed in the heart: "Remember, dear children, four stand on every doorstep—the Father, the Son, and the Holy Spirit, *with you.*" As the sweet sense of such companionship grew, fear fled away.

What if they are strangers? "Mother Great-Heart" says: "Introductions belong to society life. You have no need of them. You come, an ambassador, with a message divine. You are not bound by earthly conventionalities. Speak direct to the heart. Leave them a bit of the heavenly language. They will understand. If you speak only as the Spirit guides, you cannot offend. God never wastes soul-effort. There are not so many ready to run his errands that He can wish to slight the least bit of real service you can render."

"Strengthened with might in the inner man" by such teaching, "for the sake of the name" we go forth, and you'd be surprised to find how many are waiting for us.

The women in these homes, even if they have heard some far-off hint of hope and mercy for them, love to be led by some friendly, if a stranger hand, to the Throne.

Often prepared hearts await us. Only the other evening our blessed Saturday twilight meeting, when we talk and pray together about the work of the week, one of our students was telling us an experience which well illustrates the simplicity of this.

As she knelt before going to her visiting, she asked for a special word for a woman who had always half repelled her, insisting that she had no time for "such things."

In answer to her prayer the story of the foolish virgins was given her. As she entered the door that day—will you believe it?—that woman was filling her lamps! How easy the transition to the story of those other women who did not fill their lamps. Was there a story in that book about filling lamps? She was interested at once and forever after in that strange book, which told about just such common work as she had to do.

Now you may think whatever you like. I *know* that the Holy Spirit gave the story and timed the worker's coming for that lamp-filling. "Being in the way, the Lord led me."

How do I know? Because it is just like Him, as over and over again we prove.

I can't retrace how it all came about—that the lives of these people in "my street" gradually interwove with mine. One would tell me of a neighbour woman, whose child was ill and needed me; another would bring in a friend of hers to our cottage meeting, of which I'll tell you later. Of course, afterwards 'twas most natural to call. In time over thirty families owned me as their personal friend. You scarce can comprehend how much it means to some of them to have a friend.

The entrance to homes was thus made natural; yet even now, I love to search out another stranger to whom I may be a friend. This has its own blessing, for "the Son of Man came to seek and to save."

"The cause which I knew not I searched out." "If thou sayest, behold we knew it not; doth not He that pondereth the heart consider it?" In my next letter I will tell you how my life got tangled up with just one family. EDITH METCALF.

Bible Institute, Chicago.

ST. GILES' CHRISTIAN MISSION.

DEAR SIR,—It is with the deepest sorrow that I learn from my friend, Mr. W. Wheatley (superintendent of the St. Giles' Christian Mission), the very serious condition of the finances of the loved work over which I had the privilege of presiding for more than thirty years, and which is still so dear to my heart. I am convinced that many of your readers will be grieved to know that the need of money has been so urgent that Mr. Wheatley has been compelled to advance all his little savings (more than £1000) in order that the varied operations of the mission might not come to an entire standstill. This is not all, for matters are so pressing that unless substantial help comes to hand some considerable portion of this noble work must be relinquished. I cannot but believe that when these facts become fully known the Lord's stewards will most certainly come to the aid of our friend.

I should like to mention that in the prison department alone upwards of 100,000 men have been assisted during the last fifteen years from a prison career into the paths of honesty and usefulness. During the past year alone 476 lads have been taken from the hands of the judges and magistrates of the Metropolis. Each of these lads has been saved from a first conviction: placed in one of the homes, and provided with suitable employment. All this is exclusive of several hundred thousand men who have been supplied with a breakfast at the prison gates, and earnestly pointed to the Saviour. This is only one department of many, as I think your readers are well aware. I may add that the deep sympathy of the Government officials, including nearly all the prison governors and chaplains, opens such a door of usefulness to Mr. Wheatley as I venture to think has never before been known.

I am not now officially connected with the mission, because my health has entirely broken down, and I have been compelled to seek complete retirement. But I have it on my heart to ask your readers to help me to raise the sum of £1500 at present owing, that we may hand it over to Mr. Wheatley, and so give him the opportunity of continuing his most valuable labours untrammelled by this heavy burden. Most sincerely thanking you for all the help you so readily gave to myself during the past years of happy service for my Lord,

I am, dear Sir, yours sincerely,

GEO. HATTON.

P.S.—Moneys may be sent to Mr. W. Wheatley, 4, Ampton-street, Regent-square, W.C.; or to myself, addressed Newport Lodge, Beulah-road, Tunbridge Wells.

[It is with the deepest regret that we find our friend Mr. Wheatley so heavily burdened with monetary anxiety. Any cessation of his splendid Christian work of helping young lads in danger of being drawn into a life of crime would be nothing less than a national loss and calamity. We are of opinion that the Government ought to subsidise our friend to some extent; at any rate, it is clearly the duty and privilege of the Christian public to free Mr. Wheatley from financial stress, and so release him for undivided attention to the work of rescue and help for which he is so eminently fitted.—ED.]

THERE IS A WAY to teach the lesson under consideration specially adapted to *your* class; find it and follow it. The more you feel that you must know what you would teach, the more you will feel that you must teach what you know. A head and heart overflowing with the truth of the lesson makes the teaching both easy and delightful.—*Rev. L. E. Peters.*

The Late MR. GEORGE CLOUGH BARLOW,

MERCHANT AND PHILANTHROPIST, BOLTON.

"Whose name will liv
Not in the memories, but the hearts of men,
Because those hearts he comforted and raised,
And when he saw God's images cast down,
Lifted them up again, and blew the dust
From the worn feature and the disfigured limb."

SUCH was the life-work of GEORGE C. BARLOW, the subject of our sketch. Born of godly parents, he had all the advantages of a Christian training, and early gave himself to service for God. At sixteen years of age, he became a Sunday School teacher, and at seventeen was accepted as a local preacher by the Wesleyan Methodists of Bolton. At this time, too, he took a prominent part in the Temperance cause, then a much less popular movement than at the present time. Opposition and rebuffs only served to inflame his zeal, and the coldness and indifference of others seemed only a greater reason for increased earnestness and determination on his part. Finding the church with which he was connected was relentlessly hostile to temperance principles, he, with his father and other friends, found a new religious home with the Methodist New Connexionists.

In 1874 some startling facts relating to the ignorance and lost condition of the slum children of Bolton were brought to light by the action of the School Board. These so moved Mr. Barlow that he could not rest until, with the help of some kindred spirits, he had opened a room in the lowest quarter of the town, where, both on week nights and Sundays, neglected little ones were gathered.

Continually witnessing the starved condition of the children, in 1880 he determined to give free dinners in the school every Friday. In this, as well as in the distribution of clogs, he was some years in advance of his time. The Collingwood Court School becoming too small, in 1877 he built, at his own expense, the Queen-street Mission-room. The work here gradually developed into Gospel services for adults, and in 1883 it was found necessary to establish a branch in Bark-street, specially for the poorest and most destitute children. During last winter at these two places no fewer than 27,000 free meals were given, and clogs to the number of 700 pairs were distributed.

Mr. Barlow took up philanthropy before it was fashionable, and for years the work he did was unnoticed and unknown; it was only the extension of the operations, and the need Mr. Barlow felt for public oversight over the expenditure, that gave the mission the prominent place it has recently taken among local institutions. The Queen-street mission now remains as a monument to the energy and kind-heartedness of its founder, and its record is a wonderful example of the power of organisation coupled with spiritual force.

While Mr. Barlow saw the need of helping the poor in their material necessities, he never lost sight of the fact that something more than a change in external conditions was needed to raise the fallen. With him the work of rescue and reform went hand in hand with material help, and at the same time that he set a man on his feet, he awaked within him the aspiration for better things, and encouraged him to help himself.



(From Photograph by Mr. Adrian Smythe, Llandudno.)

In his business life, as a tea merchant, Mr. Barlow was an example of just and Christian dealing, while in his work for Christ two things were most prominent—real, loving, and whole-hearted devotion and retiring modesty. The only attractions used to draw congregations to Queen-street Mission were Christ and his constraining love.

Mr. Barlow had been in failing health for a considerable time, and some few years ago he left the scene of his labours and retired to the little seaside town of Lytham, where he waited in smiling patience for the Master's home-call. It came on Tuesday morning, March 14. The loving heart quietly stopped beating as he slept—the faithful servant had gone home. By his express desire the funeral rites at his interment were not of the customary depressing order, but were rather in keeping with one of the hymns of the day's ceremonial:—

"Rejoice for a brother deceased,
Our loss is his infinite gain."

The departure from the usual melancholy funeral observance was noticed in the bright, everyday attire of the chief mourners, most of whom wore white ties and light-coloured clothes, while the order of the funeral service in the chapel and at the graveside was of a similar bright character.

Though no guests were invited but two or three close friends, the procession was very long, and all through the town the streets were lined with people. Two who stood close to the grave with real mourning in each heart were the Mayor of the town and a ragged, bare-footed little boy. There were a good many rags at that funeral, for the poor had lost a friend.

At a service held in St. George's-road Chapel, Mr. J. Popplewell, missioner at Queen-street, spoke of Mr. Barlow as "a man who looked with contempt on the 'Vanity-fair' kind of life many people lived, and was righteously indignant at the lax business morality of many professing Christians. He deeply regretted the way in which many good men immersed themselves in the baser work of making money, to the exclusion of all self-denying efforts to elevate their less fortunate fellow-citizens, and to extend the kingdom of God among men.

"At home George Barlow was wisely firm, gentle, and affectionate, and received the unstinted love and confidence of his family. As a friend he was trusty and true, and none sought his help or counsel in vain. As a philanthropist he was practically wise and discriminating, and yet ever willing to succour the needy, sympathise with the sorrowful, and to stretch out the hand of pity to the fallen and the lost.

"While he possessed the firmness of a strong masculine mind, it was mingled with the tender sympathies and fervent love of a woman's heart. He was a man who crucified self, and responded to the call of God, and the needs of his fellow-men. After serving his generation, by the will of God George Barlow fell asleep at the age of sixty-two, bearing many garnered sheaves to lay at the Master's feet."

The mission work in Bolton will be carried on by his sons, who, by their father's bright example, have been led to follow the same Lord Jesus Christ whom for forty years he loved and served so well. Before the father's

death a new and commodious mission-hall had been planned, and building operations actually commenced, towards this, and a night shelter for homeless children, which has been suggested in the town of Bolton as a fitting memorial to the departed saint.

NORTHFIELD CONFERENCES.

The present year will be a notable one in the development of the "Northfield idea." The Christian world has become familiar with the two great annual summer gatherings in the home town of Mr. D. L. Moody—the General Conference of Christian Workers and the World's Student Conference. Since the return of Mr. Moody from his last European evangelistic campaign, arrangements have been made to add to these conventions a third one —an International Conference of Young Women. This conference is to be to the college young women what the World's Student Conference has been and is to the college young men of this and other lands. A growing desire for such a conference has found expression in urgent requests from the young women of some of the leading educational institutions. Evidently the time is ripe for the inauguration of the movement.

The Young Women's Conference will be held first, in the order of time, June 20—28; the World's Student Conference next, July 1—9; and that of the Christian Workers last, Aug. 1—13. Mr. D. L. Moody will preside on each occasion. The meetings will be held this year under unusually favourable conditions, with even better facilities and more ample accommodation than before. There will probably be a larger representation of prominent Christian workers from other lands than at any previous season. There is no reason why the confident expectation of an unusual blessing, a mighty spiritual impulse, may not be realised in the Northfield Conferences of this Columbian year, so that it shall indeed prove to be an "acceptable year of the Lord."

CONGO BALOLO MISSION.

In connection with this mission we are hoping to send out almost immediately two parties to reinforce the broken ranks in Lolo Land. Mr. Howell, from Birmingham, is returning to his post at Bonginda, whilst Messrs. Domenjoz and Wooding are joining the transport department of the work in the cataract region, thus liberating Mr. Bowen for labours on the upper river. Later on we are hoping to send out a second party of four brethren, one of whom will be a medical missionary.

To meet our current expenses in addition to those of this forward movement, which has been rendered imperatively necessary by our recent losses, a sum of more than £2000 will be required, and we especially ask the readers of The Christian to join with us in earnest prayer that this amount may be speedily forthcoming.

Should lack of funds retard the outgoing of the party the result might be serious to the brethren and sisters in the field, and we hope that all who sympathise with this effort to extend the kingdom in Darkest Africa will come to our help, and that right speedily. H. Grattan Guinness.

Harley House, Bow, London, E.

EVANGELICAL TRACT SOCIETY.

On Tuesday week Pastor Frank White took the chair at the annual meeting of the British and Foreign Evangelical Tract Society, held in Powis Hall, Talbot Tabernacle. This Society and Prayer Union was formed in March, 1882, to enable tract distributors to help one another in their work for the Master. Its members combine by monthly freewill offerings to sustain the general fund, and contribute to the Foreign Missionary Fund. Tracts are supplied monthly to each worker according to his using. A letter is sent to all members once a month containing items of interest concerning the work, and requests for praise and prayer from workers. The fellowship of tract distributors is invited, and the support of all who are interested in the spread of soul-saving truth at home and abroad is earnestly desired. The income for the past year was £253 3s. 9½d., the total distribution being 930,461 tracts, embracing some twenty European and other languages. The secretary is Mr. S. E. Roberts, 26, Paternoster-row, E.C.

THE OPIUM SHAME.

No more rousing testimony against the national disgrace of our opium traffickings in India has been uttered of late than the speeches made at the recent breakfast meeting in Exeter Hall. The meeting was convened primarily to consider the unhappy action of the Decennial Conference at Bombay, of which so much has been said and written; but the scope of the protest went much further, and embraced the whole question at issue. A full report of the breakfast proceedings, with a most interesting and weighty introduction by our earnest friend, Mr. B. Broomhall, has been published as one of the numbers of *National Righteousness* (1d., *Morgan & Scott*). Nothing could be better suited for wide distribution in circles where the moral sentiment on this important question needs informing and stimulus. We trust many friends will order and circulate copies. From the remarkable speech of Prebendary Webb Peploe we make a very striking extract:—

"TELL HIM THAT——"

"Imagine that we could suddenly bring from a far distant world one who had heard the terms of our Gospel from the angels in heaven; tell him that in this country we claim to be not only the most civilised, but the most highly advanced nation upon earth, especially with regard to Christian things, and to be the representatives to the world of that glorious Gospel that brings salvation to a fallen race. Tell him that it has pleased God, in virtue of this, as I believe, to give us the government over a larger portion of the human race than any other people have ever had committed to their care, scattered over the whole of the globe; and that by virtue of this position we were intended to be the bestowers of the Lord Jesus Christ to the whole family of men. Then tell him that, for the sake of a small gain of a few million pounds a year, we had actually forced about a fourth part of the human race to take in among them that which they pleaded against, that which they implored to be delivered from (though they were themselves in the darkness of heathendom) and that they came with a conscience more highly elevated than our own, and implored to be delivered from that which was cursing and ruining them; and then, again, that for the sake of an excise revenue we were prepared to force upon the two hundred and eighty-five millions of people in India the awful curse of intoxicating liquor which, step by step, we determined to spread through the country; that we literally manufacture for their consumption a drink that we forbid our own soldiers and fellow-countrymen to touch; that it is to be penal if an English soldier drinks a single glass of this filth, but that it is held to be praiseworthy if the excise officers can force it upon the Indians.

"Again tell him this, that we have come to such a point with regard to morality that our officers meet together and consult as to the price at which prostitution is to be placed, that we by our officers so act for the men as to provide them not only with an opportunity if they are determined to do wrong, but with an encouragement to go and do wrong at so much a time; and that, moreover, we have asked for statistics in our House of Commons during the last few months, and find that out of all the British troops in India, no less than 503·5 out of every 1000 were admitted to hospital during 1890 for venereal diseases, 503·5—(remember, that this is more than one half), while of the native troops, who are heathen and not Christian, only 41.1 were admitted, because of their purer habits and greater continency. Tell him this; and tell him again we have asked in the House of Commons what means the advance of lunacy in India, and that we are told by a high Government officer, the Under-Secretary of State, that it is accounted for by the fact that 25 per cent. of those in madhouses in India to-day are there because of their being led to drink the abominable liquor made from hemp, which our Government manufactures for the people entrusted to its charge, merely for the sake of revenue. Tell him this, and then say, 'We glory in our Christianity; we represent the Lord Jesus; we are inviting Him to return; we desire his kingdom; we long for his coming, and hope that He will return to reign ere long;' and I tell you, brethren, that that being would cover his face with his wings, and, bowing his head, would exclaim, 'My God! what a lie!'

"Christians may appear but a feeble folk; yet they live in the rock, and, thank God, if we seem but a feeble folk this morning, and the House of Commons in its greatness of human wisdom may imagine that the Christian churches are but poor governors for the world, they shall yet learn that those who dwell in Christ possess a power that no human wisdom can withstand; that, if we have God on our side, we may be but few, yet we have a majority because 'The Lord of Hosts is with us,' and that we must overcome because, like our Blessed Lord Himself, we would 'with righteousness judge the poor and reprove with equity for the meek of the earth;' and that our humble determination to see justice done is not the mere scream of an offended sentimentality, but the quiet determination of God-fearing men, who have homes to be guarded, who have interests to be considered that are not merely temporal but eternal, and who have hopes in their hearts that the Christ whom they love will ere long come to be the Sovereign of this world. Let us tell them this, both in the Houses of Lords and of Commons, and we shall find that, though we may seem for the moment to be fighting a losing battle, because we are so few and so feeble in ourselves, we may step on with faith in the Lord God Almighty, and we MUST win the day, and that before long! If devoted members of all the Christian churches or denominations represented in this land are truly united together it shall not be long before the conscience of England shall be so roused upon this matter as to bring overwhelming compulsion upon the House of Lords and the House of Commons, which in a little while shall sweep away all opposition; and the men who dared to rise in opposition to our holy purposes as expressed in this resolution would be ashamed, I think, ever to appear in decent society again."

Sir,—Your readers, who take so deep an interest in the abolition of the opium traffic, will be glad to know that it is likely to come before the House of Commons on Friday evening, May 26, when Mr. J. E. Ellis has obtained the first place for the following resolution:—

This house reaffirms the opinion expressed by its vote of May 10, 1891, during the last Parliament, that the system by which the Indian opium revenue is raised is morally indefensible, and urges on the Indian Government without further delay to give effect thereto, by ceasing to grant licences for the cultivation of the poppy and sale of opium in British India, except to supply the legitimate demand for medical purposes, and by taking measures to arrest the transit of Malwa opium through British territory.

If any of them are willing to help in collecting signatures to petitions to Parliament, I shall be most happy to furnish them with forms of petition and all necessary instructions, and with suitable literature for distribution by canvassers.

We are greatly cheered by the recent action of the Government of India under pressure from this country for putting a stop to the evils of opium in Lower Burma. In pursuance of recommendations made two years ago by Sir Alexander Mackenzie, the Chief Commissioner, the Government have at length sanctioned regulations under which the sale of opium will be confined to persons whose names are entered as opium consumers on an official register. After the 1st of July next this register will be for ever closed as regards natives of Burma, and no Burman under twenty-five years of age will be allowed to be registered. As the issue of opium will be confined to the quantities required for the personal use of the registered consumers, this measure appears likely to put an end to the further extension of the opium curse in India. Joseph G. Alexander.

Broadway Chambers, Westminster, S.W.

SALMON'S LANE MISSION, LIMEHOUSE.—The annual meeting of this mission has been followed by a week of special services, which has been much owned of God. At the annual meeting the secretary's report stated that the work has been successful in every department.

The May Meetings.

Church of England Temperance Society.

The annual meeting of this society was held in the library of Lambeth Palace on Tuesday week. The Duke of Westminster presided, in the absence of the Archbishop of Canterbury, who was detained by a committee at the House of Lords. The annual report stated that the year's income of the central council had been £9,451, excluding £596 for the Women's Union, £885 for inebriate homes, and £486 for the United Kingdom Railway Temperance Union. During the year the society had appointed a special agent, an ex-police officer, to investigate alleged infractions of the licensing laws and to prepare evidence. There were now fifty-one missionaries employed by the society in police-court and prison-gate work in London and other large towns, against forty-one last year. The number of cases visited at their own homes was 28,717; 13,543 prisoners were met on their discharge; 1421 persons, chiefly young women and girls, had been placed in homes or restored to their friends; temporary or permanent employment had been given to 1630, while 7053 cases had been assisted with money or in other ways; 4190 persons had been handed over to the care of the parochial clergy, and in 171 cases loss of employment had been averted by the intercession of the society's representatives. The establishment of more labour yards was an absolute necessity of the Police-court Mission, but in the meantime the Croydon yard had been closed for lack of funds. The Duke of Westminster read a message from the Archbishop commending the fruitful vein of real work disclosed in the report of the society, especially in its Police-court and Van Missions. The Duke of Westminster said that at least eleven bills dealing with the licensing laws had been brought in. Among them were the Society's Bill, the Government Local Veto Bill, and the Bishop of Chester's Bill to establish the Gothenburg system. His own wishes were all for the last-named, but he would be very glad to see both that and the Church of England Temperance Bill carried. He concluded by suggesting that it might be possible for all interested in the matter to confer, with a view to uniting their forces.

The report was adopted on the motion of Rev. W. Murdoch Johnstone, seconded by Mr. E. Stafford Howard. Canon Davenport Kelly and Canon Ellison also delivered addresses. In the evening a public meeting was held in the People's Palace, Mile End, under the presidency of the Bishop of London.

Trinitarian Bible Society.

Major-General Synge presided over the sixty-second annual gathering of the Trinitarian Bible Society, which was held on Tuesday evening last week at Exeter Hall. Some extracts from the report, read by Rev. Dr. Bullinger, were at once gratifying and promising. The distinctly Protestant character of the Society was affirmed, and an account given of operations at home and abroad. The income from free contributions shows a steady advance; and the circulation amounted to a total of 115,000 Bibles, Testaments, and portions, over 20,000 complete Bibles being included. Free grants have been made to fifty-five societies, institutions, churches, etc., in various parts of the world.

It was stated that the Massoretic Text of the Hebrew Bible, upon which Dr. Ginsburg has been engaged for many years, is in an advanced state of preparation, and there is every hope that it will be published in about three months' time. This important work, for which many are anxiously waiting, will be specially welcome to scholars, and will doubtless do much to facilitate the correct expression of God's Word in vernacular versions. The Hebrew New Testament is still being disseminated with blessed results, and an order issued last year by the Government of Russia, imposing a heavy duty on books imported into the Empire, was afterwards recalled and restitution made, and the work of circulation proceeds. The Hebrew-German Bible, for the use of Jews who are not familiar with the Sacred Tongue, will shortly be published in a complete form.

The work of Bible circulation in Brittany proceeds with much encouragement. The colporteurs have of late noticed a better feeling of the people towards them; but there is stronger opposition on the part of the priests, who have destroyed as many copies as they could of the book. Some Romish priests tell their parishioners to *read* the Bible, others tell them to *burn* the Bible. Meeting a priest on the railway, and talking of the matter, a colporteur received this explanation:—"Where they are Protestants, people *will* read the Bible; so to prevent them reading your false Bible, we ask them to read the Bible which is sanctioned by the Church. Where there are no Protestants there is no need of any Bible; good Christians ought to be led, and not to think for themselves."

Among other places supplied with Bibles was Tarsus, the native place of the Apostle Paul. An English worker tells the story of a New Testament which was given to a sailor at Milford, and blessed to his conversion. During three shipwrecks the man saved the precious little volume; at length, escaping for his life from a sinking vessel, he brought it ashore in pieces, which he afterwards fastened together. The book was dear to the man because it gave him light regarding the eternal life. In conclusion, the report stated that an increasing number of Christian people support the work, and that there are many new openings for circulation and testimony.

Addresses were delivered by Revs. G. D. Hooper, of Hendon; J. Neil, M.A., of Acton; W. Hunt Lynn, of Brockley; and E. Ashton Jones, of Darlington. All the speakers rejoiced in the extent to which the principles of the Society are recognised in the present day, when the tendency is to depreciate God's Word and minimise the difference between Romish error and Protestant truth.

Christian Colportage Association.

The annual meeting of this society was held on Tuesday week, in Exeter Hall (lower). The report showed that 130 colporteurs are at work, who sold last year 1,352,607 Bibles, books, and magazines, etc., and circulated half a-million of tracts. Pitiful illustrations were given of the evil effects of the abominable literature which is flooding the country and eagerly read by young people. On the other hand, cheering incidents were mentioned as to the blessing which has attended the circulation of the Scriptures and of Christian books. One colporteur for example writes:—

"I sold a Bible to a servant girl—recently come here from the country; to-day who told me she had been wanting one for three or four years but did not know where to go and buy one, and no one ever came round with them at the place she had just come from. I had a good opportunity of speaking to her of the need of reading God's Word.

"I have a very interesting account to report of the conversion of a young man through reading a Bible I sold to his mother who sent it to him. He is a soldier and was a very reckless young fellow, and he has written home to say that through reading the Bible his mother sent, he has sought and found the Lord, 'and now I can say,' he writes, 'the blood of Jesus Christ has cleansed me from all sin.'"

As to village work the report stated that "The great need for evangelising the villages and rural districts is being more and more felt. No agency is so well fitted for this as colportage. The quiet systematic house-to-house visitation of the colporteur, the personal dealing and telling out in simple language in a homely way the truths of the Gospel, and especially taking the Word of God and Christian books to the people's homes, is a work that is being greatly owned of God. Over fifteen hundred villages are thus under regular visitation by our colporteurs, who visit also the smallest hamlets, the lonely farmhouses and roadside cottages within their districts." Work in public-houses and among domestic servants as well as at fairs and markets was described, and a strong plea was made for larger help in carrying on the agency of colportage.

Mr. F. A. Bevan, who presided, warmly urged the claims of the Association, which is not merely a bookselling, but an important missionary society. The "man with the pack," often finds his way to homes where a missionary pure and simple would be rudely repulsed.

Archdeacon Sinclair, D.D., in the course of his address, remarked that if these colporteurs carried the works of Shakespeare, Scott, or Dickens, the reading of these books would not reproduce the writers, but the Book they did carry had the power by the Spirit of God of reproducing the life of its great Author. From his own knowledge of village life the speaker was prepared to welcome heartily these colporteurs who went to the remote hamlets and the lonely farmhouse carrying the Word of God, wholesome books and personal words of Gospel warning.

Messrs. T. A. Denny, W. R. Moore, and Robert Paton spoke on various phases of the work, after which Dr. A. T. Pierson addressed the colporteurs on the necessity for personal contact between the saved and unsaved; the pre-eminence which must be assigned to the Word of God; and the motive power, the indwelling of the Holy Ghost.

The Pentecostal League.

If imitation be the sincerest flattery, General Booth may regard Mr. Reader Harris as one of his most ardent disciples. A Pentecostal League anniversary in Exeter Hall is so closely framed on the model of a Salvation Army festival, that one wonders why our barrister friend should not have enrolled himself and his followers, under the Booth banner, instead of starting what is virtually a new sect. There is the same disregard of conventionality in the matter of programme; the same specialising of subjective holiness teaching; and the same zeal in seeking to bring the lukewarm outsiders within the charmed circle. Like General Booth in the earlier days of his work, Mr. Harris has his "dear wife" by his side.

The fact that the leaguers filled Exeter Hall last week, indicated no small amount of enthusiasm or of organising capacity. Mr. Reader Harris, of course, was Commander-in-chief, and, with the exception of an admirable address from Rev. J. G. Mantle, Mr. and Mrs. Harris did all the speaking. There was nothing of the nature of a report. Indeed the object was clearly not to survey the work of the past year, but to conduct a "holiness meeting" pure and simple.

After rousing song and earnest prayer, Mr. Harris read, with a running commentary, Isaiah xxxv. Coming to the verse which tells of the way of holiness, Mr. Harris said that God gave it that name 2600 years ago, and many are treading it to-day. There is a great revival of Scriptural holiness spreading over the land, and God is thus fulfilling this wonderful prophecy. We believe (he said) in a perfect salvation; we believe it possible to be perfect men and women, as we are indwelt by our God, and only so. Everybody wants perfection in everything but in their religion; they will put up with a shoddy religion. I got a letter the other day from my little daughter of four. There was nothing in it but crosses and twirligigs; the crosses were kisses and the twirligigs were hugs. It was to me a perfect letter; and our Heavenly Father is very willing to be pleased when He has our hearts and we are willing to follow Him.

Mr. Mantle's address was a very impressive exposition of Ezek. xlvii., which speaks of the water that flowed from the temple and carried life and healing and blessing wherever it went. He deplored the lack of spiritual power in many of the churches, but rejoiced that all over the land men and women are beginning to see that their birthright is the baptism of the Holy Ghost. He thought it was the business of the Pentecostal League to bring men and women into the experience of full salvation and then to send them back into their churches to carry the river of the water of life to those among whom they lived. Mr. Mantle told the following incident as illustrating the spiritual condition of some of the Churches: "A gentleman lately said to me, 'Do you see yonder church? It is one of the best attended in this city, and the clergyman is one of the most popular. What do you think happened last Sunday? The church was crowded to excess. The clergyman was preaching on the parable of the Prodigal Son, and his description was so graphic and powerful that a young man started up in the church and said, "That's me, that's me!" What do you think they did? They turned him out. It was a highly ritualistic church; some of the "sidesmen" were by the side of this young man at once, and he was turned out.' I think Mr. Harris would have said, 'My friend, here is the penitent form.'"

Addresses followed from Mr. and Mrs. Harris, with free criticism of the churches; but also marked by much earnest exhortation to a wholly surrendered life.

At the close of his address Mr. Harris invited all to stand who were willing to consecrate themselves wholly to Christ, and a good few representing all ages responded. An after-meeting was held, when some forty persons boldly came forward and knelt at the penitent form. Surely a good night's work, if all, or even a half, of them were led into a deeper and more real apprehension of what it is to be a disciple of Jesus Christ.

The Railway Mission.

The annual meeting, held in Exeter Hall on Wednesday week, proved rousing and encouraging, both by reason of the large gathering and of the fine spirit manifested.

The report, submitted by Mr. R. Nixon, the secretary, showed many reasons for thanksgiving on account of the progress and fruitfulness of the work. The importance of such service arose from the fact that railway men number at least 400,000, and also because these are ever exposed to sudden death or serious injury. As to the Mission, it appeared that thirty-four new branches had been formed during the year, making 365 home branches, holding some 1200 meetings each week, and consequently bringing a very wide influence to bear on the men employed on the railway lines and their families. Over twenty paid evangelists are kept constantly at work preaching the Gospel among railway men.

The Railway Christian Association is looked upon as the inner circle of the whole operations, being composed of Christian men and women united in prayer, love, and effort. The Association has now 8000 members, or an increase of 1000 during last year. The Convalescent Home at Hastings, opened in March, 1892, has done good service to many, both physically and spiritually; but it may be asked, what is one small Home amongst so many thousands of men? Particulars were also given by the secretary of work in South Africa and other colonies.

Mr. S. Gurney Sheppard read the financial statement, and made a strong plea for increased liberality, this plea being emphasised by Mr. T. A. Denny.

Mr. A. Hubbard (deputy-chairman of the Great Western Railway), who presided, thanked God for this Mission, which sought to put brightness into the lives of railway men and to win them for Jesus. The Mission, he was glad to know, has a platform broad enough to admit all Christian Churches, and would to God Christians of every name would unite, forgetting all differences, in one grand common effort to advance the Kingdom of Christ. Proceeding, the chairman showed that the shareholders and directors of railways, as well as passengers and the public generally, are under heavy obligation to the Railway Mission, which has done so much to benefit the men and to check intemperance and gambling.

Miss Ada Rose sang sweetly a solo beginning

> Dear Saviour, take our hand in thine.
> And lead us every day;
> That we may never take a step
> But in the narrow way.
> We cannot on ourselves rely,
> We cannot walk alone.
> Oh! Saviour, take our hand in thine,
> And lead us as thine own.

Rev. A. T. Pierson, D.D., said: I am amazed at this meeting. For thirty years we have been working at railway missions in America, and at first the difficulties were great, though now they have spread over the Continent; but I do not know we have had such a meeting as this. The genius of Christianity is that every saved man should be at work, and every unsaved man should be the object of work; and that is, I believe, the principle of this Mission.

Now, when our Lord was on earth He was wont to take familiar objects as illustrations of his discourse. I wish our preachers would do the same to-day, instead of running off to scientific matters, of which the people know little or nothing. Now, I want to take an illustration from your own calling. We ask about life or conduct, about influence and about character. Where can you find a better illustration of conduct than in the railway track? So long as the train keeps on the rails, following the line of these two bars of steel, all is well, and in darkness as well as daylight the engineer reaches his destination; so "let integrity and uprightness preserve us," let us have definite lines of conduct laid down, and we will be kept right. Then as to influence. What an illustration we have in the coupling! No man liveth to himself. We are ever dragging men upward or downward. There are many coupled to us as the railway carriages are to one another; let us beware how we lead them.

Then as to character. What an illustration we have in a locomotive—one of the finest triumphs of man's constructive genius. What a power a well-constructed, well-balanced man is! And he has weight too, as the locomotive must have. Then the best engine ever made is useless unless the steam is up. So we need the water of the Word and the fire of the Holy Ghost if we are to serve God among our fellow men.

Various railway men from King's Cross, Edinburgh, Crewe, Redhill, and other parts bore witness to the blessing of the Railway Mission work.

Rev. Thomas Cook followed with a stirring Gospel address, based on the words "Son, remember."

City Young Men.

In beginning his brisk and business-like statement at the Mansion House on Thursday afternoon, Mr. Robert Burn, the secretary of the Aldersgate-street Y.M.C.A. remarked on three outstanding facts in the situation. First of all, there was the presence in the chair of the venerable founder of the institution, Mr. George Williams, who has been spared to enter the jubilee year of the Association after forty-nine years of active service for Christ and young men. The second was the world-wide ramifications of the Y.M.C.A., with upwards of 5000 branches. Thirdly, the Association has had a most blessed influence in breaking down the spirit of denominational and ecclesiastical exclusiveness. This threefold cord of interest ran through the whole of the subsequent addresses.

In giving an account of his secretarial stewardship, Mr. Burn said that the aim of the Association was to build up the whole man. Then he told in brief what had been done during the year in the way of educational classes (including university extension lectures, which had been a new feature), in physical equipment, and, most important of all, in spiritual upbuilding. There is a membership of 1160 godly young men who seek to influence for God and for good their fellow young men. Gratification was expressed at the large and well-sustained attendance on Mr. Meyer's Bible classes on Saturday afternoons. There were several special Gospel efforts throughout the year, and these were fruitful in definite conversions. Much good is accomplished through the personal effort of the members employed in warehouses.

It seems to be the usual fate of Y.M.C.A. secretaries to report a balance on the wrong side of the financial account. Mr. Burn had to confess to a deficit of £1620 on the year's work; with £828 standing over, there was a total indebtedness to the treasurer of £2448. Towards this upwards of £500 had been received from City firms and other friends, but £1936 had yet to be made up, rather an unhappy position to occupy on the eve of the jubilee year. A little later on, the chairman hazarded the opinion that the secretary rather liked a little debt, but Mr. Burn did not own the soft impeachment.

The speaking was all good, and strictly to the point. First there came Rev. G. A. Ambrose, a young pastor from Wantage, whom the Chairman introduced as a sample of the work turned out at the Y.M.C.A. Mr. Ambrose told how he came to London, a friendless country lad, and how in a meeting at Aldersgate-street he was led to Christian decision. Since he entered on the pastorate God had blessed him to the conversion of souls, and these in turn would be a channel of blessing to others; so the circle grows. Following up Mr. Ambrose's testimony, the Chairman said that thousands of such young men came up to London every year, and for them the Y.M.C.A. is a place of refuge and of help. To-day there may be found, as the result of its operations, many men in the ministry of the Gospel at home and in mission fields abroad.

Dr. Pierson's speech was in some respects a replica of his address at last year's anniversary in the same place, but it was nevertheless extremely interesting and full of "go" and suggestion. He rapidly surveyed the evolution of modern history as a divinely planned preparation for the Christian activities of to-day. The Y.M.C.A. had come into being just at the time when it could take root and spread, and its growth had been one of the wonders of the age. Its happy influence in checking the rising spirit of sectarianism, and providing a common platform for Christians of all names was commented on. It has enabled the churches to see that the things in which they differ are very insignificant compared to the matters in which they agree. Another point dwelt on was similar to that emphasised so well by Dr. Stalker at Exeter Hall, namely, that creed, though essential and important, is not everything; life and work must have a large place, and this is made conspicuous in the scheme of the Y.M.C.A. Some excellent and telling things were said by Dr. Pierson on the power of "association" in work; it not only supplements, but complements; men of different and even opposing temperaments and capacities come together; the one fills up what is lacking in the other, and *vice versâ*. There was intertwined with exhortation a bit of personal testimony; for the doctor is another sample of Y.M.C.A. work, having been one of the first 100 members of the New York branch when it was founded.

The speech by Rev. H. Price Hughes was in substance a strong and cogent plea for the more generous support of the City of London Y.M.C.A. by City merchants, and other employers of young men whom the Association seeks to reach and to benefit. It is said that there are 200,000 young men engaged in what is known in business parlance as "the City." Great numbers of these are resident within the City bounds, and no language can describe the utter loneliness of many of them. A great city is often the most lonely place in the world; and it is a place of great moral peril. It has been asserted that through the influence of these two factors, not less than 10,000 young men are ruined in London every year—ruined by drink, by gambling, and by impurity. How unspeakable in these circumstances is the boon offered by such an institution as the Y.M.C.A., with its facilities for benefiting the mind, the body, and the spirit, and with its social companionship. Mr. Hughes remarked on the somewhat notable fact that the Aldersgate-street Y.M.C.A. is now carried on in premises at one time occupied by a literary institute, managed on purely secular lines, and which was a failure. All the really successful institutions of the kind in London are now carried on upon a Christian basis. The previous speaker's remarks as to the non-sectarian character of the Association were cordially endorsed by Mr. Hughes, who proceeded to make a powerful appeal to the wealthy City men to show greater practical sympathy for the work that benefits so greatly those in their employ. A strong protest was also made against the way in which many of the young men toilers in the City are herded together in barracks, while those who employ them, and amass wealth through their labour, are rolling in luxury in their West End, suburban, or country residences. It is only a paltry thousand a year that is needed from City men to help in sustaining this Y.M.C.A.—a fourth of the cost of a Lord Mayor's banquet. After Mr. Hughes's speech came the collection, which, we trust, was adequate to the occasion and to the need.

Throughout the afternoon the assembled friends were charmed, as in former years, by the delightful singing of a ladies' choir from the Royal Normal College for the Blind at Upper Norwood.

Baptist Total Abstinence Association.

This society held its annual meeting in the Metropolitan Tabernacle on Wednesday week, Mr. W. S. Caine, M.P., presiding. Mr. J. T. Sears read the annual report, showing that in the various colleges the total abstainers numbered:—Bristol, 21; Haverfordwest, 12; Manchester, 14; Midland, 11; Pastors' College, 68; Pontypool, 19; Rawdon, 15; Regent's Park, 35; Scotch Institute, 10; total, 206. The number of associations now in connection with the society is 110, having an average membership of 169, and having taken an average of 30 pledges to each society during the year.

Mr. W. S. Caine, M.P., said it was the duty of the ministers to bring their congregation into line with themselves. It was still a fact that a large proportion of the congregations were not on the side of total abstinence. Speaking on the Veto Bill, he said that a Government was returned to Parliament who promised, as a part of their political programme, to give the people the power of local veto, and in conformity with that promise had brought forward a Bill. The Liberal Unionists as well as the Liberals, he said, would be found voting with the Govern-

ment. There are no less than twenty measures before the House at the present time all tending in the same direction.

Rev. J. Thomas, Liverpool, maintained that, on account of the great national interests involved in the temperance crusade, they were entitled to ask every true patriot to come over and help them. The cause of temperance was too important to justify the division of political parties now as a serried rank in its support. They were going to create, if possible, a nation of intelligently free and sober men and women? Why were they going to win? Because they were hand in hand with the highest principles, because the success of the temperance cause was bound up with the success of the moral principles generally.

A letter was read from Miss Willard, in which she stated her inability, through illness, to attend. In the letter Miss Willard mentioned the interesting fact that while in the Far West one of the late Mr. Spurgeon's sermons on "Whosoever Will" turned her heart to Christ.

Dr. Pierson, in the course of a vigorous address, held on scientific grounds that intoxicating drinks are of no value for the supply of vital force to the body. He ascribed the unseating of the human reason through strong drink as one of the greatest crimes that could be committed, and concluded with an urgent appeal for the removal of the temptations to drunkenness that existed in so many seductive forms.

Reformatory and Refuge Union.

At the annual meeting of this institution, held in St. James's Hall on the afternoon of Wednesday week, a choir of over 500 children, selected from various homes in London, rendered a variety of pretty pieces.

Mr. A. J. S. Maddison (secretary) read a report showing that the Union, founded in 1856, now had 754 affiliated institutions. During the year two new institutions had been established, a boys' home at New Malden and a training home for feeble-minded girls at Hitchin; while a small industrial school near Salisbury and the West Riding Industrial Home for youths and men discharged from prison had been closed. During the year 328 children had been placed in homes and schools and seventy trained lads sent out to Manitoba. A committee was now considering the matter of the treatment of inebriates. The evidence taken by the House of Commons committee all tended to show that the voluntary retirement of inebriates did very little good. It was hoped, too, that the absurd practice of indefinitely repeating short sentences for drunkenness would be replaced by some rational system such as that adopted in Massachusetts. In regard to juvenile crime legislation was also required. Colonial law was far in advance of that of the mother country in this respect. The receipts of the year had been £2022 for the general fund, £3458 for the children's aid fund—which was in urgent need of more help—and £3414 for the female mission fund. The number of missionaries in the street at night has lately been increased through the liberality of two kind donors. The whole of London is now divided into districts which are systematically visited, and women are assisted at the police-courts, workhouses, infirmaries, and hospitals. The difficulties of this work only those engaged in it know. But it has a bright side, and the missionaries are able from time to time to rejoice over many who by their means have been led to return to the path of rectitude and purity. Another department of a similar work is "The Anchorage," with which the name of Colonel Stuart Wortley was for so long identified. The abundant success of this effort is cause for great thankfulness: the figures show that as many as 98 per cent. of the young women are now doing well in life, even after three years' absence from the Homes.

The Duke of Westminster, who presided, urged the importance of the work of the R. and R. Union. He remarked that he was glad to believe that there was a decrease in maudlin and indiscriminate philanthropy and an increasing tendency to support preventive work; and the remarkable diminution in the volume of crime in this country, especially since 1882, might, he supposed, be fairly attributed to the fact that so many children trained in reformatories and industrial schools had grown up respectable citizens of the Empire.

Rev. C. J. Ridgeway gave a short, but animated, address to the children on "Perseverance," while the claims of the work were pleaded by Earl Compton and Sir T. Fowell Buxton. The Duchess of Westminster distributed the prizes for Scriptural knowledge, and the proceedings terminated with an exhibition of musical drill by some little lads from Farningham.

Baptist Missionary Society

This society had its usual round of anniversary meetings last week, commencing on Sunday with missionary sermons in nearly all the Baptist churches in London. On Tuesday there was the soirée at the Cannon-street Hotel, the speakers including two representatives of the Church Missionary Society—Sir T. Fowell Buxton and Mr. Eugene Stock. On Wednesday morning Dr. Culross preached the missionary sermon, which we give elsewhere, and in the evening Rev. J. M. Gibbon gave a sermon specially to young men in the City Temple.

The annual meeting was held in Exeter Hall on Friday evening. In making his statement respecting the year's work, the secretary, Mr. A. H. Baynes, said he believed they had never had to present a more stimulating and encouraging record of work done and blessing received. All along the line the missionaries reported progress. There had been a larger number of additions to the native Christian churches in India, China, and Africa than in any previous year, as well as a very marked growth in the spiritual power, independence, self-support, and aggressive force of the churches. Ten years ago they had not a single thoroughly self-supporting native Christian church in India, but now they had more than thirty. Not only had these paid the stipends of their pastors, maintained their fabrics, and raised funds to build new chapels, but out of their poverty they had contributed largely to the centenary thanksgiving fund, while on the Congo, their youngest mission, at the two stations of San Salvador and Wathen, the native Christian churches were supporting members of those churches as evangelists in the regions beyond. During the year ten new missionaries had been sent out, and now they were entering upon the new century of the modern missionary enterprise amid most hopeful circumstances. All they wanted was, by the blessing of God, to realise in some more adequate way their sublime privileges and their solemn responsibilities.

Mr. W. R. Rickett, the treasurer, in giving his financial report, said that whereas in raising the centenary fund they had aimed at £100,000, the churches had sent in nearly £115,000, for which result they were devoutly thankful. They had aimed at a second object, however—to raise the annual income to £100,000, and this was the task they had now to set themselves earnestly to do. In closing, Mr. Rickett strongly insisted that every church member should be a regular subscriber to this holy cause.

Mr. Charles Townsend, M.P., of Bristol, who presided, in reviewing the story of the past, said that they had abundant reason to thank God and take courage, and now that they were on the threshold of a new century, they were going forward into the future radiant with hope and promise not only for this society but for Christian missions the wide world over. In looking out upon the foreign field he was struck by the large numbers of wide-open doors, and by the spirit of inquiry and of seeking after God which there is among the heathen. As the days went by he was more and more impressed with the fact that the Gospel of Jesus Christ was the only power which could elevate and uplift the degraded races of the earth, and he urged them to press forward in this work, relying in the future, as in the past, upon the arm of the Lord, upon the devotion of their missionaries, upon the spirit of prayer, upon the grace of God, and upon the love of Christ.

Rev. F. Harmon gave a most interesting account of itinerating evangelistic work in the province of Shantung, North China, showing how in divers ways the missionaries endeavour to reach the people. He was full of hope for the future of China, and although it had been described as the Gibraltar of heathenism, so strongly rooted are the pagan superstitions of the people, yet they were determined to overcome and to capture the enemy's strongholds, and to establish the kingdom of God in the hearts and lives of the people.

Rev. Dr. Pentecost followed with a long address, pointing out some dangerous by-paths into which the missionaries were liable to stray in prosecuting their work. He urgently besought them to give themselves wholly to preaching and teaching the truths of Christianity and of building up the native converts in the knowledge and love of Christ, and training them for the work of the ministry.

Rev. R. Wright Hay concluded the meeting with an address full of deep pathos and Divine unction, calling earnestly for new recruits for the missionary army. His glowing words were listened to in breathless silence by the large audience and there were many hopes expressed that one result of the meeting would be that some of the young people present would henceforth consecrate themselves to God for the foreign field.

On Friday morning there was a breakfast meeting in the Lower Hall, when Professor G. P. Gould opened a discussion on the subject of the duties of all Christians with regard to foreign missions. The closing meeting in the Large Hall in the evening, presided over by Mr. John Chown, was specially for Sunday-school scholars, teachers, and young people, and was addressed by Rev. H. E. Crudgington, of India, J. L. Roger, of the Congo, and Rev. F. Harmon, of China.

Free Church Methodist Missions.

The home and foreign missionary meetings of this body were held last week in Exeter Hall. The afternoon was given to a convention on methods, and the evening to a public meeting, when Mr. J. A. Bowron presided.

Rev. G. Turner read the report, which stated that the year had been a good one. The home work was improving, and the work in China was full of hope. West Africa, America, and Jamaica were steadily moving ahead; but the work in East Africa had been much hindered by fever. The statistics of the foreign work were:—Missionaries, 70; local preachers, 293; leaders, 514; members and on trial, 10,485; chapels and meeting-houses, 150; Sunday-school scholars, 11,811; teachers, 1118. There was a decrease of 25 in membership. The home and foreign returns were:—Ministers, 379; church members, 78,512—an increase of 462. The receipts for the financial year were £22,771; expenditure, £21,662.

The first speaker was Rev. Hugh Price Hughes, who made a vigorous and well-received plea for Methodist reunion.

Rev. J. Truscott, the president, spoke of the desire that young men of private means should devote themselves to mission work. In illustration he mentioned the name of Rev. George Piercy, now in the East-end of London. In touching upon the various mission fields, he gave a word of encouragement to each and a hint, if needed, by which the work might be better carried on or extended. Then he closed with a suggestion that even as Macaulay had advised that young men should study the lives of Senior Wranglers, so they should read and study the biographies of such men as Carey, Moffat, Livingstone, Bishop Hannington, and Alex. Mackay.

The only mission station represented was China. Rev. W. E. Soothill was the deputation, and he had a fine reception. The audience stood up and loudly applauded him. He gave a stirring account of his first call to China, and his subsequent trials and troubles in that land. His description of the arduous work, the constant dangers, and the recent riots was listened to with great attention.

Although the hour was growing late the audience gave Rev. D. Brook a hearty welcome. In a short speech he pictured the ruin that would accrue if Methodism and other Churches gave up their missionary enterprise in South Central Africa. The good traders would withdraw, leaving the people in the hands of evil men; they would be exposed to the cruelties of the slave-dealers, and drink and opium would rule the land.

The Theatrical Mission.

Interesting details respecting the wide field at home and abroad covered by the varied operations of this old and eminently Christian organisation were crowded into the utterances of the ladies and gentlemen who spoke during the brief two hours devoted to its annual meeting on Wednesday afternoon in the Mission's Institute, Macready House, Henrietta-street, W.C.

The statement read by the founder and director, Rev. Courthope Todd, showed that expenditure had exceeded receipts by £80 during the five months ending April 15.

Rev. Marcus Rainsford, jun., who was in the

chair, rejoiced, on the one hand, that godly influence was the chief aim of the work, and, on the other hand, that the institution was benefiting the bodies and souls of a class which had been too long despised and neglected. He also warmly commended to increased and liberal support the work of the Orphan and Seaside Home branch at Hastings. Some of the bright and happy little ones from that Home were present at the meeting, and enlivened it with Gospel songs. The Zulu Choir, too, under Mr. Saul Msana, added a few of their quaint and touching melodies in the course of the afternoon.

Additional "cubicles" erected on the first floor, for extending the sleeping accommodation, which has been so highly appreciated by lonely theatrical employés, were opened by Lady Power; and it appeared, from a subsequent little speech by Mr. Todd, that various firms and friends have associated some of the "cubicles" with their names by bearing the expenses of building, alterations, and furniture—an excellent example, for the imitation of which there is still scope.

Mrs. Springhall cleverly compressed a deal of information about the good results which have flowed from the persevering efforts of ladies who, from love to Christ, serve the Mission in corresponding with actresses on tour.

Then followed Mr. Todd's account of the growing spiritual and protective influence exerted by the Mission's numerous voluntary agents on the Continent. He mentioned that Mademoiselle Victoire Bertrand has arrived in New York, with a view to meetings for the benefit of theatrical employés scattered throughout the principal cities of the Union and in Canada, with special attention to Chicago during the Exhibition.

The scenic reproductions of old cities with which London is shortly to be favoured will also afford to the Mission fresh fields for benefiting the many strangers who will be employed therein.

In the absence of Lady Ashburton, Lady Power and Mrs. Shaw Kennedy distributed prizes to a few young women members of the Institute, and to some of the orphan boys and girls; this function being followed by tea and a visitors' inspection of the premises, which comprise so many of the attractions of a home for "professionals" of both sexes.

Midnight Meeting Movement.

The annual meeting of this society was held on Friday week at Exeter Hall, the Archdeacon of London presiding.

Mr. J. H. L. Christien said that the past year had been one of quiet, continuous, successful work, in pursuance of which various forms of missioning had been adopted. Amongst these had been night and morning meetings, park and street visitation, midnight promenade for the distribution of the Gospels and appropriate tracts, the visiting of railway stations and other places of public resort.

The Chairman said he thought it was very gratifying to learn that there was less cause for anxiety as to the evil against which they were contending than there was a few years ago, and that was owing to the influence, after many years of waiting for it, of a good sound education. Perhaps, in a place like London, which is somewhat different from any great city that ever existed, they could hardly hope ever to overtake the evil. There was more Christianity in London than anywhere else; but at the same time there was an enormous amount of wickedness. He was hopeful that the good influence of the many admirable schools which were now established would be more and more widely felt. Still he could not but feel that meanwhile, in spite of the valuable work of the Girls' Friendly Society, and of the efforts of other labourers, there would be these moral shipwrecks from time to time, and therefore great need for the work of the society.

Rev. W. E. Codling hoped that the report might have a wide circulation, brimful as it was with information which, though startling and saddening, was not without its encouraging side. He expressed the pleasure it afforded him to see the Archdeacon of London in the chair, and to know that representatives of various branches of the Church were present. It was very sad, he said, to think that under the very shadow of our cathedrals and churches there should be this evil, like a great poisonous marsh sending up a deadly miasma night and day. If people did not know this it was because they did not keep their eyes open.

The remaining speakers were Mr. Ireton, Rev. W. H. Dickenson, and Mr. George Williams.

London Adult School Union.

The annual meeting was held at the Memorial Buildings, Roscoe-street, Bunhill-row, on Saturday last, preceded by the usual conference of delegates in the afternoon. The chief item in the afternoon was a paper by Mr. Edward Grubb, of Scarborough, on "Adult schools and the labour movement." He described the labour movement as the struggle of the democracy of this country to attain their freedom—freedom from the tyranny of economic forces and from circumstances that made it impossible for millions to live a full or worthy, or truly human life. The relation of adult schools to this movement should be rather a corrective one. No social or political reform will really succeed unless it is accompanied by an elevation of the characters and lives of individuals, and this could only be obtained by personal contact with the Holy Spirit itself.

The secretary, Mr. Herbert H. Catford, mentioned that new schools had been started at Croydon, Norwood, Beckenham, Penge, Stoke Newington, and men's schools at Hoxton and Southgate-road; also a junior section at Holloway.

At the public meeting in the evening, Mr. A. J. Crosfield, of Reigate, took the chair, addresses being delivered by the chairman and other friends.

Christian Evidence Society.

The annual meeting of this society was held on Monday afternoon in Westminster Town Hall, Dr. C. Julius, Bishop of Christchurch, presiding.

Rev. C. L. Engström, secretary, read the summary of the report, in which the committee remark on the changed position taken up by many friends engaged in ordinary spiritual work, who formerly held aloof from the society because its methods appeared to be hardly consistent with their view of vital Christianity. There is less unreasonable suspicion than there used to be. Intensely practical and deeply spiritual men now testify to their warm and increasing sense of the need of Christian evidences. Instances are given—from Plaistow, Lambeth Baths, and Whitechapel—where devoted workers, seeking to save and elevate struggling, tempted, and almost hopeless humanity, have found Christian evidence lectures an integral and essential element in the means employed. Provincial lecturers are also named who look upon the defence of the Gospel as one of the most urgent needs of the time. Several vigorous branches have been formed. For the present the newer branches have been chiefly concerned to form the members in classes and prepare them for examination in works on Christian evidence. On the other hand, in connection with the oldest branch, that at Manchester, a very large number of lectures (about 300) have been delivered. Quotations from letters show the need for lectures or speak of their results, and indicate also the wide range of the society's work, both as to the subjects about which information is sought, and as to the distance from which inquiries come. 286 students presented themselves for examination; but a much larger number have greatly benefited by the careful study of the prescribed text books. The financial position is much the same as for some years past. The current contributions do not increase with the extension of the operations either in London or the provinces. An appeal issued in the names of Sir George Stokes and Lord Halsbury produced £163; this and the sale of £200 of stock has enabled the committee to close the year with a balance in hand of £47.

The Chairman said he had been asked to touch upon the religious state of things in the Colonies. The whole outlook, from a Christian point of view, is such as may well give rise to serious thought. Apart even from the spread of scepticism and infidelity, the most lamentable injury has been done by certain preachers and evangelists who have come from America or elsewhere, and wrought immeasurable damage by false teaching and evil-doing. Reviewing the various features of modern colonial life, the Chairman came to the conclusion that the position was not without hope, provided the servants of Christ gave themselves distinctly and decidedly to the teaching of the Word of God.

The Dean of Armagh, traced the curious way in which in the very earliest years questions arose in the young mind, and must find an answer of some kind. There were, he believed, some persons who looked askance at the work of this Society, who put but small faith in the use of reason and argument, preferring what they were pleased to term "more spiritual" work. From this aspect, the speaker examined the claims of the Christian Evidence Society, and proved that these are strong and impregnable, and that the whole work of the Society is of the highest value to the Church at large.

Rev. F. B. Meyer, said that in Leicester and subsequently he had found the evidential lecturers sent out by this Society of the utmost service in dealing with working men. Describing some of his experience with such, Mr. Meyer made it clear that the objections raised by many are for the most part not against Christianity at all, but rather against human theories and forms built on or added to the teaching of our Lord Jesus Christ. The difficulties arise rather from misstatements and misconceptions about Christianity than from any well founded dislike to Christianity itself. He wished that our young men, and in particular our Christian young men, had a truer idea of the solid basis on which the Christian faith rests.

Rev. W. J. Dawson laid special emphasis on the work of the open-air agents, for if the lower class sceptics were to be met at all it must be at the street corner. If the working classes are to be got hold of it will be outside the churches rather than inside. His (the speaker's) own experience had been mainly amongst young men, and he had found a large proportion simply indifferent—not hostile, but heedless. There certainly is a large class who have been repelled by the low level lives or unscriptural teachings of some Christians. Another very large class is eagerly inquiring, though they may not always follow on the recognised lines. Enlarging on these thoughts, the speaker dwelt on social and working-class problems, and declared that it is not Christianity that is played out, but very often it is Christians who are played out.

Rev. A. J. Robinson having spoken briefly, the proceedings terminated.

Baptist Zenana Missions.

The ladies who conduct this mission met their friends at breakfast on Wednesday in last week in Exeter Hall.

Miss Angus read an outline of the report, which showed progress at home and on the mission field. In India the band of missionaries had, during the past twelve months, remained unbroken by death or even by serious illness. Last year four new missionaries were sent out, and three more ladies have recently been accepted to go to India this autumn. A short time since a deputation of the Baptist Missionary Society waited on the committee of the Zenana Society with a view to ladies being sent to China for missionary work. After consideration, the committee came to the conclusion that it was their duty to respond to the call, and to commence work in China when funds were supplied and suitable ladies offered themselves. Accordingly, Miss Angus said two ladies hoped to start for work in that country in August. The report also mentioned that the number of ladies at work in the mission field now numbered over two hundred.

Dr. Underhill presented the financial statement, which showed an expenditure of £8704, with an income of £8403, but these receipts included special donations for the new work in China, amounting to £730, whereas the expenditure for China would scarcely begin until the ladies left in August. The entire expenditure for India, therefore, was nearly £700 in excess of the receipts. The year had closed with a balance due to the treasurer of £301.

Mr. G. W. Macalpine, who presided, said the work of the mission was full of hope. It was the work of God, and in knowledge of that fact there was no room for doubt and fear. He did not think the churches sufficiently realised the magnitude of the work which was being carried on by the committee of the Baptist Zenana Society. That name suggested at once the visitation of those women who were imprisoned in the zenanas of India in their homes. But that was by no means the only field covered by the society. If they looked at the report they would find a vast educational system was carried on, and that the children were being taught by the lady missionaries, who also engaged in tract distribution. Then they were preachers of the Word to women assembled at the great melas held in India. They also did much itinerating work, and last, but not least, of all there was the far-reaching medical work of the Mission, which

drew the women from all parts to the centres of the society, and sent them home with the Gospel as well as medicine into distant parts, where the ladies could not go. They secured the means of opening zenanas that otherwise would be shut to the messengers of the Cross.

Addresses followed by Mr. A. H. Baynes, Miss Compston, and Rev. F. Harmon, and the following ladies were introduced as going out shortly to India:—Miss Compston, who is returning to Calcutta; Miss Coombs, of Castle Cary, Somersetshire; and Miss Dyson, who has for some years been head mistress of the Girls' High School at Northfleet. Then the following are leaving for China in August:—Miss Kirkland, who has been trained in medicine, and whose brother has just been accepted for work on the Congo; and Miss Ghalders.

London Flower Girls.

On Monday afternoon about 500 girls and women were entertained at tea at Foresters' Hall, Clerkenwell-road, in connection with the Watercress and Flower Girls' Mission, Clerkenwell Close. The report was preceded by an exhibition of artificial flowers, these being the work of the Industrial Brigade. Mr. John A. Groom, the secretary, has of late enjoyed better health, and has thus been enabled to give more attention to the general evangelistic work. There have been full attendances at the Gospel service held on Sunday evenings at Foresters' Hall, and on Sunday last some hundreds were unable to gain admittance.

Lord Charles William Bruce was to have presided at the twenty-seventh annual meeting, but his place was taken by Mr. E. C. Robinson, barrister-at-law. The abstract of the report, read by Mr. John A. Groom, showed that the necessity for the work is greater than ever; the ever-growing demand for flowers is such, that during the spring and summer there is the greatest inducement to girls and women to engage in the traffic. The work is attended with no small moral danger to them, and the need for the rescue work is urgent. It was shown that many take to the traffic in desperation. Some of the girls are as true as steel; they called them "God's street-lamps"; but the most wretched as well as others are invited into the club-room to have a good word spoken to them. As many as 500 girls and women weekly attended the meetings of the Guild. A number of children from the orphanage at Clacton-on-Sea were present and excited great interest; they were described as having been rescued from surroundings of great misery. The immediate need at Clacton was a laundry, which would cost £500.

The chairman warmly advocated the cause of the mission. Mr. Robert Scott, in his address, made some scriptural allusions to flowers, which he described as the most lovely products of nature. Mrs. Frank Bevan said that the deeds they had seen in what was done for the little children spoke louder than words, and they could not but pray for God's blessing on such service. Rev. J. H. Rose and other friends spoke. The prizes for long service, good conduct, and general progress were distributed by Mrs. Hannah Knight.

REV. W. H. AITKEN IN BIRMINGHAM.

Prayer was asked recently for blessing on a mission in St. Matthew's, in this city. Will those who offered join in praising our gracious God for showers of blessing? Over 230 memorial cards were given out, of which 113 professed conversion to God. At the last men's service close upon 1000 men heard a most touching and soul-moving appeal to reject the bribes of the Devil and cast themselves on "the Mighty to save." It is years since the business men came out at the dinner-hour in such numbers to hear of things concerning sin, righteousness, and judgment to come. St. Philip's Church, especially in the last week, had great numbers present, who listened most eagerly to God's gifted servant. Our hearts are glad and thankful. Would that in this poor and needy part of Birmingham a consecrated band may now go forth, witnessing in lip and life for Christ's glory and honour.

It is to be regretted that the Parochial Mission Society is in need of £500 this year to avoid a deficit. Might not those who have been blessed through the missioners of the Society send a special thank-offering to 7, Adam-street, Adelphi, W.C.?

J. O. West.

St. Matthew's Vicarage, Birmingham.

DR. WHYTE IN LONDON.

It is seldom that Londoners have an opportunity of hearing the premier preacher of Edinburgh, as Dr. Alex. Whyte, of Free St. George's, may, without exaggeration, be called. Last Sabbath he exchanged pulpits with Dr. Pentecost, and spoke to deeply-interested assemblies in Marylebone Presbyterian Church forenoon and evening. The fame of the Scotch preacher drew together many in addition to the usual congregation. Dr. Whyte is fast getting grey, but he seems to have lost nothing of his vigour either in matter or manner. He has escaped the modern tendency towards doctrinal vagaries, but he holds the truth in love, and is essentially strong in his advocacy of applied Christianity in life and conduct.

The morning sermon was evidently designed to have reference to the call which is this week being formally given to Dr. Pentecost to the Marylebone pastorate. The discourse, from Ezekiel ii. 8—10, iii. 1—4, was on the characteristics of a true Christian pastor. It was full of fine practical thinking, expressed in the strong sinewy Saxon speech of which Dr. Whyte is a master. Here is a pregnant paragraph:—

"We must submit ourselves to speak and to hear the whole Word of God. The book of the Bible, the preacher, the cycle of doctrines that we like, may not be the best of us. All God's truth for our full salvation is not shown in one book of the Bible, or in one Testament, creed, or Church. Our ministers have not to be one-sided, sectarian, and censoriously-minded men, and ought not to gather around them a one-sided and party-spirited people. They must preach to them the whole Bible—the broad-minded, large-hearted, brotherly, loving truth—evangelical grace and moral virtue—the righteousness which justifies the sinner, and the holiness without which no man can see God. The Divine end of all religion is to cause and to secure that the whole word of God, the welcome and the unwelcome alike, shall enter our hearts and work salvation there."

At the close the preacher paid a fine and touching personal tribute to the memory of the late pastor at Marylebone.

"The God of your salvation has no better gift to give you this side glory than a good minister of Jesus Christ. You have had such a minister in this pulpit in the late Dr. Donald Fraser. You knew Dr. Fraser as a preacher and pastor. It was during that great awakening and revival that came to Scotland more than thirty years ago that I first made Dr. Fraser's acquaintance. He was then the idol of Inverness, and I was a poor student in Aberdeen. It was at a great open-air meeting at Forres that I first came to know and love your minister. I had never been introduced to him; I was nobody to him. I never knew why he did it, but as one of the meetings was in progress he touched me on the shoulder, and beckoned me to follow him. I knew him, and went after him with another student. He led us into an adjacent cornfield, and kneeling down out of sight amidst the tall yellow corn, he poured out his heart before God, first for his own salvation, then for us as students, and then for the great work at that time in progress in Scotland. I often met and often heard him speak after that occasion, but it is always to that far-off morning I go back when I wish to think of Dr. Donald Fraser."

Of Dr. Pentecost, the pastor-elect, Dr. Whyte said the congregation had in him "one of the most gifted, interesting, and impressive preachers now living."

In the evening the hearers had a taste of Dr. Whyte's peculiar quality as an interpreter of John Bunyan. The lecture was on Bunyan's "Mr. Standfast," and a very noteworthy deliverance it was. He seemed to revel in the Bedford tinker's quaint narration, and the lessons he drew from the character and experiences of Mr. Standfast were very much up to date. His confirmed habit of musing as he journeyed up the heavenly road; his escape, by taking to his knees, from the blandishments of Madam Bubble; his triumphant passage across the river of death—these and other points were illuminated and made real in their application to the Christian life to-day in a way that positively enthralled the attention of the people. Speaking of the account of the death scene, Dr. Whyte said he had long desired to have it printed separately in large type and hung up by the dying beds of those pilgrims whom he visited pastorally. Hitherto he had not done so for fear of the doctors, but he declared his resolve that he would have Standfast's last testimony printed for the comfort and strengthening of dying believers, whether the doctors liked it or not.

This lecture will doubtless find its way into print speedily and we counsel all who can get it to do so and read every word with care. Will not some brother minister prevail on Dr. Whyte to pay another visit to London after a brief interval?

OGLE MEWS RAGGED SCHOOL.

It is not yet fifty years since the Ragged School Union was formed, but some of the schools that were associated to form that beneficent institution have already reached their year of jubilee. The Ogle Mews Schools are amongst this happy group, and on Tuesday, April 25, they celebrated their fiftieth anniversary meeting. Hon Evelyn Ashley presided, in the unavoidable absence of Baroness Burdett-Coutts.

There were some most interesting features in the report read by Mr. John Kirk. It was the members of a Presbyterian church in Wells-street, Oxford-street, who originated the movement on behalf of the children, and though the Wells-street building and congregation have long ago disappeared, one of the leaders, Mr. Robert Hepburn, has been from that day to this its hon. treasurer. To begin with, the expenditure could not have been extravagant, for a disused stable was the scene of the earlier efforts; but so many and varied are the operations now carried on on behalf of the poor neighbours that last year the cost was £1000. The day nursery is so highly appreciated that the daily payments by the parents amounted last year to nearly £170. It is not uncommon that babies should begin to be brought at the tender age of three weeks! For structural and other alterations £500 are required, and the friends present made a goodly collection towards the amount.

Mrs. Lynn was the principal speaker, and she was followed by Rev. T. Turner, Rector of St. Saviours, Alderman Beachcroft, and Mr. John Priestley. During the evening a portrait of the Baroness Burdett-Coutts was unveiled. It is to remain in testimony of her ladyship's life-long devotion to ragged school work, and to kindred efforts on behalf of the poor.

TRIAL IN PROSPECT.

I will fear no evil, for Thou art with me.—Ps. xxiii. 4.

Yes, I see a gloomy valley
Lie before me in the way,
I can trace its darksome shadows
Shutting out the light of day.

I can almost tell the mingling
In that bitter cup of woe;
I can mark the wounding bramble
In the path where I may go.

And although the storm-clouds gather
Thick and dark on every side,
I am calm and free from trouble,
God hath said, "I will thee hide."

And into that shadow'd valley,
I shall never go alone,
For my Shepherd is beside me,
Arms of love are round me thrown.

He will guide me through the valley,
Resting on his mighty arm;
Lions' den, or fiery furnace,
Storms or tempests, cannot harm.

Grace to trust Him every moment,
This will cover all my need;
Changing all the dismal valley
To a place of bliss indeed.

I may never tread that valley,
For my Lord may quickly come!
And before I reach its shadows
I may find myself at home.

Like a weary dove escaping
From the windy storm and rain;
Basking in that radiant sunshine!
Never more to sin again.

Gazing on that face in glory,
Once so marred for love of me!
Feasting on that wondrous story
Through a long eternity!

Banchory, N.B. B. C

THE OUTLOOK IN IRELAND.

[By a Correspondent.]

The rioting in Belfast is at an end, and the Christian people of Ireland are profoundly glad it is over. It may suit partisan politicians to proclaim that the Protestants of Ireland are in sympathy with the rioters. But such is not the case. They have nothing but the most unqualified condemnation for such brutal conduct. As well tax the labouring classes in England for the incendiarism at Hull, as assert that Irish Protestants as a body approved of the recent riots in Belfast. Neither were the riots sectarian. Once bad passions were aroused, sectarianism helped to fan the flame; but the rioters were primarily actuated by political feelings, and their position was most illogical. They feared the intolerance of the Roman Catholic Church if Home Rule was granted. And to demonstrate that feeling they gave the world an exhibition of the most rabid and brutal intolerance themselves.

The fact of the matter is this: there is a description of professing Protestant to be found, chiefly in the North of Ireland, who is Protestant only in name. He goes to no place of worship, knows nothing of his Bible, is consequently ignorant of the very rudiments of Christianity, drinks bad whisky, or worse ether, and is constantly disposed to quarrel with his surroundings. His ideas of religion are purely political. He is always prepared to beat a drum, or take part in a procession, and there his religion terminates.

I well remember addressing a meeting on a recent occasion very far north. The godless Protestants of the neighbourhood gathered in, expecting to hear some strong denunciations of Romanism. At the conclusion of my address the local minister, who presided, declared his satisfaction at seeing some dozens of people present whom he had never beheld in any place of worship or at any religious meeting before. Such people are few, thank God. Day by day they are becoming fewer. They are a diminishing and discredited minority. Their atmosphere is intolerable to a follower of the Master. But they are the stuff of which the Belfast rioters are made. They have hitherto been the worst enemies of the Gospel in this country, and all the while the Christian people of Ireland get credit for being actuated by these motives and feelings.

While on this subject of toleration, let me give an incident illustrative of the toleration that Roman Catholics are prepared to extend to their Protestant countrymen. We constantly hear just now of how mild and indulgent the Church of Rome is in this country. Intolerance, in fact, is only to be found in the North of Ireland. All this sounds well, but it is not true. In this, at least, Rome is consistent; she always was and always will be intolerant. Intolerance is part of her very nature, and she cannot deny herself. Only the other day an ex-Roman Catholic, accompanied by his wife and family, passed through Dublin on his way to Limerick. Limerick is his native place, and he has been for some years now out of the Church of Rome. He got into the town long before the people were astir. In the early forenoon word of his arrival got abroad, and a crowd collected to have a look at the "turncoat." It became so threatening in its attitude that the police had to be called in. The poor man with his wife and family took refuge in the police barracks, and stole out of Limerick under cover of the friendly darkness, and was back in Dublin next morning. Previous to this, and on his first leaving the Church of Rome, he got employment here in Dublin. He was working in a large firm, but his past history was discovered, and matters became so disagreeable all round that his services had to be dispensed with.

It is all very well to assert, as did a prominent Irish politician recently in the House of Commons, that "it is an insult to the Roman Catholics of Ireland to anticipate that they would oppress the Protestant minority." Petty oppression is common at the present day wherever it can be practised by the Church of Rome with safety.

NZANZALA is the name of a little lad of eleven years, whom Rev. W. L. Forfeitt, of the Congo Baptist Mission, bought for 950 brass rods. This is the character given to him: "He has a very good disposition, and does his work always quickly and cheerfully."

MESSRS. McNEILL AND BURKE.

These brethren have had a successful and in many respects eventful mission in the "Emerald Isle." The month of April was given entirely to the South, and the towns visited were Cork, Limerick, and Waterford; the Cork meetings have been noticed in your columns.

In Limerick, the mission was held in the theatre, and from the outset great interest was manifest; every evening the building was almost filled. The mission lasted from April 16th to 21st. Two meetings were held each day except Monday, and it was truly astonishing to see the numbers who gathered in the afternoons.

At the opening service Mr. McNeill said, "Sin and shame and suffering belong neither to Catholic nor Protestant; they are human, and we come with a message to the human heart." These and other cheery words seemed to win the confidence of his hearers, so that from the start he had a thoroughly sympathetic and appreciative audience. All the meetings were marked with deep solemnity and spiritual power, although the speaker, as is his wont, occasionally enforced the truths by some remark or incident which caused a general smile. God's presence was so felt in every meeting that the workers have faith to be assured that a great many were born again, and numbers of believers built up and strengthened.

In Waterford the mission from April 23 to 28 was held in the Protestant Hall. Through some misunderstanding the mission was announced as abandoned in the middle of the previous week, and the only notices of the meetings on Sunday were from the pulpits of some of the churches that morning. However, the hall was fairly well filled. On the Monday posters were put on the walls, handbills distributed, and notices sent out, which resulted in the gathering of a large audience, and a steady increase at each meeting, until on the closing evening the hall was almost crowded.

Mr. McNeill soon won his way to the hearts of his hearers. It was deeply interesting to watch the upturned faces of the listeners as they drank in the glorious story of the Gospel, told with such wonderful freshness and power; occasionally there was a murmur of approval, which almost amounted to a cheer. There were evident signs of blessing, and the intense solemnity which prevailed warrants the belief that God's Spirit was at work applying the truths presented.

Mr. Burke's singing of the Gospel hymns was greatly appreciated, and one could not help feeling that the earnest desire of the singer to be the means of blessing to his hearers was being fully realised.

One remarkable point about this mission in all the cities was the presence of those who do not usually attend mission services. Although the speaker was honest and faithful enough not to gloss over customs and teaching which are misleading and ruinous, but rather to speak out fearlessly and boldly against them, the same people came night after night. Mr. McNeill has done much to strengthen and help the regular Church organisations. In return he was well supported by the Evangelical ministers and clergy. He is a man well suited to cope with the difficulties of evangelistic work in Ireland, and we are hopeful that in the near future he may see his way to come amongst us again. He has asked for our prayers for his future work, and he may rest assured that he and his fellow worker have a warm place in many Irish hearts.

A Privileged One.

THE INTOLERANT SPIRIT.—We often talk about the persecuting spirit of the Roman Catholics, because they set up the Inquisition in Spain, and put people to the rack and various tortures, and even burned them at the stake because they did not bow to the Pope and worship the Virgin; but it is to be feared that there is not a denomination of Christians in the world that could be safely trusted with supreme power. Human nature has never yet been trusted with absolute power without abusing it, and this is as true in the Church as in the State, that the possession of a sceptre needs to be guarded by constitutional limits to prevent its despotic abuse. There remains much unsanctified territory, even in the hearts of professed disciples, and so it is that intolerance and bigotry are so common, even in the Church of Christ.—*Dr. A. T. Pierson.*

MY EXPERIENCE of the trained child shows him to be full of resource and energy, never at a loss for employment, always cheerful, easily pleased, friendly, and sociable.—*Miss Frank.*

MRS. BAEYERTZ IN EDINBURGH.

This lady evangelist has concluded a very interesting and fruitful mission in Edinburgh, extending over sixteen days. She came to the city almost an entire stranger, but leaves it with the warm regard and hearty good wishes of a large number of Christians in it.

Mrs. Baeyertz conducted a daily afternoon Bible-reading for Christians in the hall of the Young Men's Christian Association. The attendance at these meetings steadily grew, until on the last four days the hall was filled to its utmost capacity. Many Christians acknowledge having received help and stimulus at these Bible-readings, especially in regard to a fuller understanding of the nature of the overcoming life, and quickened desire to enter into experimental knowledge of it.

The evening meetings were held on Sundays in the Free Assembly Hall, and on week-nights in the large hall of the Carrubbers Close Mission. The attendance on week-nights increased daily, until it became very large, whilst on the last two Sunday evenings the Assembly Hall was crowded in every part. Special interest was awakened by Mrs. Baeyertz's address on the Passover, illustrated by a table furnished in the modern Jewish fashion. By request this address was repeated during the mission, and again after its close Mrs. Baeyertz re-delivered it in connection with one of the churches. A more instructive and impressive address it would be difficult to imagine.

There were many inquirers every night, who were dealt with by Mrs. Baeyertz in a way peculiarly her own. A number of interesting cases of decision are known to the workers, and it is believed that they are but a part of those which have decided.

Mrs. Baeyertz's closing meeting on April 25 was a time of rich blessing. The hall was crowded to overflowing, very many having to stand throughout the proceedings; nevertheless, the stillness and earnest attention were very striking. A noteworthy feature of the gathering was the large proportion of men present. Mrs. Baeyertz gave a very telling and helpful address on Holiness, and when she invited those who wished to pray to remain to the second meeting, four-fifths of the great audience kept their seats. Several earnest and pointed prayers followed, while those present were on their knees—an unusual occurrence in Scotland. It was a thrilling sight to see, after prayer, hundreds of Christians holding up their hands while they sang with fervour:

I will follow Jesus;
Everywhere He leads me, I will follow on.

It cannot be doubted that the effect of this meeting will be blessedly felt in many a branch of Christian service.

C. M.

THEATRE SERVICES.

At a drawing-room meeting for this important work at the house of Mr. Montague Holmes, 79, Warrington-crescent, on Saturday afternoon, the secretary, Rev. T. C. Udall, said they were now at the close of the thirty-fourth winter course of these services. In no previous year had there been greater interest manifested in the meetings held in the sixteen large buildings, or more cases to report of remarkable conversions to God.

Sir Mark J. Stewart, M.P., chairman, spoke of the large proportion of the working classes alienated from the churches and who are careless or hostile to Christianity. London is now a nation containing six millions of people, and such a democracy without religion is a menace to the State. Mr. Carley, late missionary to the drovers and cattlemen, gave an account of the work at the Agricultural Hall, Islington. Rev. T. T. Snow, St. Peter's, Islington, also gave testimony as to the remarkable work being done in the Hall. Mr. Geo. Nokes, of the Pavilion Theatre services, Whitechapel, followed with a thrilling account of life in Whitechapel and Bethnal Green; his work during the last eighteen years has been among the very poorest and lowest people of that vicinity.

Allusion was made to the great loss sustained by the death of Mr. C. M. Sawell. It was felt that the work was never more needed than now, and that it must go on.

THERE ARE NO DUMB CHILDREN among those that are born of God; they have all the spirit of prayer, by which they not only speak, but cry, Abba, Father.—*Bishop Leighton.*

MILDMAY CONFERENCE, 1893.

Beloved Christian Friends,—No urgent call is needed this year to summon you to Mildmay. Your thoughts, your sympathy, are there already. And the departure from our midst of the one who, for twenty years of widowhood, laboured so lovingly, so unwearedly, for us all, and the loss of whose wise counsel and blessed influence is now felt with such acuteness, will quicken your desires to visit again the scenes where she dwelt and wrought, scenes now hallowed more than ever. You will be feeling, as we do, that now, if ever, is the time when we should draw still nearer together in the name of our blessed Lord, and with hearts more closely knit, and hands more closely joined—take up with zeal rekindled by holy memories the work so dear to her and to him whom she has now rejoined in her Saviour's presence.

As the company of those we have loved and laboured with here grows larger there, as the number of his elect hastens to its accomplishment, it is for us who remain to grasp the weapons they have laid down all the more firmly, and to follow more faithfully their loved and honoured footsteps. For, though one and another of the workers is transferred to yet more blessed service yonder, the work here remains; nay, it seems to grow in importance and in its claims for more devoted labourers as the days pass on. It is his work, and we hear Him saying afresh to us all, "Occupy till I come." "Till I come"—when "He shall see of the travail of his soul and shall be satisfied"—when we shall meet in his blessed presence the loved ones that have gone before, and when "he that soweth and he that reapeth shall rejoice together."

Can we then have for our conference this year a subject more fitted to knit us to one another, to brighten our hope, and to kindle our flagging energy, than "The coming of our Lord Jesus Christ and our gathering together unto Him"? Thus, moreover, shall we be in fellowship with many other conferences of our brethren throughout the land, who in response to a recent suggestion, will probably be occupied with the same bright and blessed theme. We ask you, then, to meet together in worship, in conference, and in meditation on that joyful hope on the 27th, 28th, 29th of June, and to unite with us in frequent prayer, that through the presence and power of the Holy Ghost our gathering may be one rich in blessing, and redounding to the glory of God.

Yours in the fellowship of the Gospel of Christ,

S. A. Blackwood, A. R. Pennefather,
James E. Mathieson, J. Herbert Tritton,
Harry C. Nisbet, Edward Trotter,
Trustees of the Conference Hall.
J. F. Morton,
Superintendent of the Conference Hall.

SUBJECTS OF CONFERENCE.

I.

The Establishment of his Dominion.—"The Kingdoms of this world are become the Kingdoms of our Lord and of his Christ, and He shall reign for ever and ever." "There was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him." "He must reign."

The Manifestation of his Glory.—"When the Son of Man shall come in his glory, and all the holy angels with Him, then shall He sit upon the throne of his glory." "He shall come to be glorified in his saints, and to be admired in all them that believe." "On his head were many crowns."

The Satisfaction of his Desire.—"He shall see of the travail of his soul, and shall be satisfied." "He will rejoice over thee with joy; He will rest in his love; He will joy over thee with singing." "He is able—to present you faultless before the presence of his glory with exceeding joy."

Rev. xi. 15. Dan. vii. 14. 1 Cor. xv. 25. Matt. xxv. 31. 2 Thess. i. 10. Rev. ix. 12. Isa. liii. 11. Zeph. iii. 17. Jude 24.

II.

The Reception of his Saints.—"Unto Him shall the gathering of the people be." "Gather my saints together unto Me." "I will come again, and receive you unto Myself." "I will—that they may be with Me where I am." "Our gathering together unto Him." "So shall we ever be with the Lord."

The Glorification of his People.—"Then shall ye also appear with Him in glory." "Glorified together." "Then shall the righteous shine forth as the sun in the kingdom of their Father." "The Bride, the Lamb's wife—the Holy Jerusalem—having the glory of God."

The Transformation of his People.—"We shall be changed." "We shall bear the image of the heavenly." "Fashioned like unto his glorious body." "We shall be like Him, for we shall see Him as He is." "His name shall be in their foreheads." "Each one resembled the children of a King."

Gen. xlix. 10. Ps. l. 5. John xiv. 3. John xvii. 24. 2 Thess. ii. 1. 1 Thess. iv. 17. Col. iii. 4. Rom. viii. 17. Matt. xiii. 43. Rev. xxi. 9-11. 1 Cor. xv. 51. 1 Cor. xv. 49. Phil. iii. 21. 1 John iii. 2. Rev. xxii. 4. Jud. viii. 18.

III.

The Eternal Purpose which He Purposed in Christ Jesus our Lord.—"That in all things He might have the pre-eminence." "That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in Heaven, and which are on earth." "That in the ages to come He might show the exceeding riches of his grace, in his kindness toward us through Christ Jesus."

The Restoration of Israel and Universal Blessing.—"There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." "What shall the receiving of them be but life from the dead?" "The creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." "Then shall the earth yield her increase, and God, even our own God, shall bless us." "There shall be no more curse." "Let the whole earth be filled with his glory. Amen and amen."

Col. i. 18. Eph. i. 10. Eph. ii. 7. Rom. xi. 26. Rom. xi. 15. Rom. viii. 21. Ps. lxvii. 6. Rev. xxii. 3. Ps. lxxii. 19.

KESWICK CONVENTION.

In sending out the invitation to this well-known convocation, Mr. Robert Wilson, of Broughton Grange, Carlisle, says:—

"Again, in the goodness of our God, the invitation goes forth, to all who love our Lord Jesus Christ in sincerity, to assemble as one in their blessed Master in a convention to be held, God willing, at Keswick from July 24 to 29, 1893. Whilst on our part making humble confession of sin and failure and utter weakness and unworthiness, may we have unbounded confidence in the mighty power of Him who worketh in us 'both to will and to do of his good pleasure.'

"We desire to praise our God for all the blessing granted in past years, and trustfully look to Him to be with us, in the mighty power of his Spirit, revealing more of the fulness of Jesus for every waiting soul. Many loved and honoured brethren will be with us, God willing. May they come in his name to break the bread of life amongst us, in the power of the Holy Ghost. We know not how soon these earthly gatherings of the Lord's children may end, when with joy we shall meet in the great convention in the presence of our Master, when in wondrous grace He declares, 'He shall gird Himself and make them to sit down to meat, and will come forth and serve them.'"

Tent meetings: Prayer meeting, Saturday, July 22, 7.30 p.m.; Sunday, 23 and 30, at 7 a.m. Evangelistic services, Sundays, July 23 and 30, at 3 and 8 p.m.; Monday, July 24, prayer meeting, 7 a.m. First convention meeting, 7.45 p.m. After the convention, so long as the tent stands, other meetings will be held, of which due notice will be given.

Mr. John Postlethwaite, Eskin Place, Keswick, will again kindly act as hon. secretary, to whom applications for information respecting lodgings or hotel accommodation may be sent, stating particulars of what is desired. Anyone taking rooms for longer than one week will find it easier to obtain accommodation early.

RAGGED SCHOOL UNION.

For nearly 100 years there has been Christian work carried on at what is now known as the Camberwell Mission in Toulon-street, Camberwell. The unattractive district still needs such an all-round agency for the children and the parents. The self-denying workers met on Monday week at the anniversary gathering, and were cheered by kind words from the president, Mr. Edward Rawlings, Rev. Thomas Hooper (of Camberwell Green Chapel), Mr. Charles Steinitz (chairman of the R.S.U. Council), Mr. Travers, Buxton, and others. Mr. A. H. Ward, one of the hon. secretaries, was able to give a good record of work done.

Bermondsey is not noted for its salubrity. It has, however, long had the benefit of good earnest work for some of its poor children in the Marigold-place Ragged School. The day school still continues under the motherly influence of Miss Challis. Mr. Donald Matheson, a long-tried friend, presided at the annual meeting on Thursday, when Mr. R. J. Curtis, of the Ragged School Union, with other friends, gave testimonies to the value of the work, and pleaded earnestly for some financial recognition.

Doncaster "Do Without" Missionary Society.

In January last an exhibition of curiosities from the foreign field was held in the Mansion House here, and addresses were delivered by Miss Broomhall, Mr. Hudson Taylor, and Mr. Louis Byrde. Two missionaries are supported by this society in China and one in India, and others are partly maintained. Two native evangelists are supported in Madagascar, and one in India. Two women are being trained in the Converts' Home, Allahabad, and the sum of £15 has been spent in sending New Testaments to Uganda.

On Sunday week Mr. Edwards, of the North Africa Mission, deeply interested the members by the account of the work in Morocco and by his beautiful rendering of Arabic hymns. This mission is going to be helped by the support of a "Doncaster Bed" in the Tangier Hospital. There are now 875 members who are expected every week to do without something, and every day to pray for a blessing on the work of evangelising the world.

A. Christy Wilson, M.D.

IRISH NOTES.

Evangelistic services been held in the Presbyterian Church, Sandymount, Dublin, by Rev. Dr. Black, of Inverness.

The Dublin Methodist Council has decided to establish a central mission in the city, and have guaranteed £250 a year for five years towards the cost.

On Sunday week Rev. Dr. Pentecost, of Marylebone, preached with great acceptance for Rev. Dr Edgar, Moderator of the General Assembly, in Dublin.

A new Baptist Tabernacle, which has cost about £2000, was opened at Ballymacarrett, Belfast, by Pastor H. D. Brown, of Dublin, on Sunday week. Rev. Robt. Clarke is the pastor.

The mission on behalf of the adult deaf and dumb in Belfast, of which Messrs. Magin and Harris are the agents, has made a very successful and encouraging year, and is doing an excellent work.

The Belfast Methodist City Mission has closed for the season its series of "Happy Saturday Evenings for the People," which it has held for each of the four winters, and which has been most successful.

A successful series of temperance meetings has been held at Omagh, Newtownstewart, Limavady, Coleraine, and other places in the neighbourhood of Londonderry, by Rev. T. J. Charlton, rector of Crossduff.

A series of meetings which has been attended by ministers members of various Protestant denominations, has been held under the auspices of the Evangelical Alliance at Parsonstown, Roscrea, and Tipperary, by Rev. Dr. Mullan.

SCOTTISH NOTES.

A proposal for union with the Evangelical Union Church was favourably received at the Congregational Union meetings in Aberdeen last week.

The membership of the U.P. Church shows an increase during the past year of 1777, and it is reported that the operations of the Church generally furnish distinct evidence of a healthful and progressive energy.

Mr. and Mrs. Barclay, Edinburgh, conducted very successful Gospel and temperance meetings in Elgin from Friday, April 21, until the Wednesday following. Mrs. Barclay rendered solos at all the meetings with telling effect.

The huge quarto volume which Rev. R. Howie, of Free St. Mary's, Govan, has compiled, in order to bring home to thinking people in hard, dry, irrefutable figures "the churchless" in Scotland, is a unique proof of what untiring literary industry and a firm belief in the convincing power of statistics can accomplish. The volume is of priceless value, alike to clerymen and politicians.

At a great meeting in St. Andrew's Hall, Glasgow, to celebrate the jubilee of the Free Church, many enthusiastic speeches were delivered. Perhaps the most practical was that by Dr. Stalker, who said that in the future they must fight the drink, fill the home churches, and evangelise the heathen. He repeated with approval the remark recently made by a young minister, that the true dividing line to-day in the churches is not the denominational one, but it is the old distinction between those who teach that men need only to be improved, and those who teach that men need to be redeemed.

O PATIENT MOTHER! what peace she keeps in the house, just by having peace always within herself. Paul can find no better figure wherewith to set forth God's marvellous patience with Israel during her fretful childhood in the wilderness, than just that of such a nurse among her provoking children.—*Alex. Whyte, D.D.*

TORQUAY.—The Chelston Evangelistic Mission, founded about eight years ago by the Dowager Countess of Castlestuart, is doing a good work for God among a working-class population. Mr. Levi Powell is the evangelist. He tells out the old, old story with power and pathos. There have been recently a number of decided conversions. Mr. J. Thacker conducts a large and flourishing Bible-class.

LIVERPOOL.—The Gospel Hall, Boaler-street, in this city, has for the past four weeks been a scene of revival such as we have not seen before since the erection of the hall fourteen years ago. Mr. Wharton, who has laboured so long in connection with the freed slaves, has conducted the services. Mr Nightingale sang the Gospel. The Christians have been stirred up to more earnest work for God, backsliders have been restored, and many homes are happier to-day. Services were held for the young people with gratifying results. A service at the Midnight Mission Home resulted in a number taking their stand for Christ. G. G.

UNIVERSITY NOTES.

OXFORD.

The Bampton Lectures were resumed on Sunday by Dr. Sanday, on the subject of Inspiration.

Rev. J. Hudson Taylor gave the first address of the Term last week at the meeting of the Missionary Union.

Mr. R. Scott Moncrieff, of the Society for the Relief of Persecuted Jews, gave an account of the work of this Society on Monday last in the hall of Christ Church.

The Bishop of Oxford, in his Visitation charge last week, dealt very effectively and helpfully with the question of recent Old Testament criticism, especially in relation to our Lord.

The annual sermon for the Christ Church Mission to East London was preached on Sunday last in the Cathedral by Rev. H. L. Paget, vicar of St. Pancras, and a meeting was also held in aid of the mission. The annual report shows a well-organised centre of various activities for the poor of Poplar, but the work is carried on on distinctly High Church lines.

CAMBRIDGE.

Rev. Dr. Kirkpatrick, of Trinity College, has been appointed to the office of Lady Margaret Preacher for the ensuing academical year.

The University sermon was preached on Sunday, April 30, by Archdeacon Howell. It was delivered with characteristic vigour, both of thought, feeling, and language.

On Tuesday evening last a meeting was held in the Alexandra Hall to hear speeches on the opium traffic. In the absence, through indisposition, of Rev. H. C. G. Moule, Mr. A. J. Tillyard presided, and was supported by Miss Soonderbai Powar (Hindoo Women's delegate) and Mr. F. Marcus Wood (of the China Inland Mission). Terrible word-pictures were painted of the fearful results of this trade, and the abominable condition of the opium dens.

The majority of men were again in residence by April 23, the first Sunday of the May Term—a term during which aggressive Christian effort is somewhat slackened. Still, it is pleasant to record an increase of energy on the part of those who have the success of the daily prayer meeting at heart. Circulars have been sent round to Christian men urging upon them the deep importance to the spiritual life of the University of this too frequently neglected means of grace, and inviting them to be present as often as possible. This is the term for open-air services. Those held at the Barnwell centre for children are full of promise, but fraught with difficulty. Very gratifying is it to see so many men volunteering for this important branch of service.

A QUESTION FOR SMOKERS.

Dear Sir,—As we are in the thick of the great anniversary meetings, I should like respectfully to ask the attention of the clergy, ministers and delegates —during their deliberations—to the question, "Is indulgence in the use of tobacco in its various forms, by members of churches—our young people especially—and the public at large, injurious or not?" I beg to give a few reasons why I think this query should be answered.

The anti-narcotic societies affirm that the effect of this habit is harmful, physically, mentally, morally. They consider the annual expenditure of sixteen millions a waste of money, little short of criminal, when funds for missions, etc., are so much needed. They deplore the fact that multitudes purchase cigars, etc., and smoke them in the streets. The revenue shows that the consumption of this drug is increasing rapidly. Shops for the sale thereof are open in large numbers Sunday and weekday. Their consumers, boys, youths, and adults, throng our streets and public places. With thousands this has become a chief occupation of their lives.

If what I have stated are facts (and much more could be said) I say this question is one that cannot be put aside as trivial, or unworthy the attention of all patriotic and Christian men and women. I especially ask all those who have so nobly protested against the opium traffic in India and China to consider the effects of the indulgence in this narcotic on our own countrymen. In America and some European countries youths and boys are prohibited the purchase and public use of tobacco; the Anti-Narcotic League earnestly ask the aid of all Christians to obtain the same laws in our own country. We are fast becoming a "nation of smokers," and this question is only second to the drink. Surely if we as Christians do not grapple with the evil we shall be in danger of incurring the rebuke of the Great Founder of Christianity. Yours faithfully,

Anti-Narcotic.

THE Y.M.C.A.

A fine new building at West Troy, N.Y., is rapidly approaching completion.

A new association has been started at Gawler, South Australia, being the fourth in the colony.

Dean Lefroy will be one of the principal speakers at the forthcoming British Conference of Y.M.C.A.'s at Sheffield.

The Melbourne Y.M.C.A. has now four members labouring as missionaries in China and Japan, and three in Africa.

Earl Compton presided on Friday at the seventh annual meeting of the Shoreditch Association, 4, Kingsland-road.

The new home of the Sioux City, Ia., Association, is a valuable addition to the list of association properties in the West.

At Sioux Falls, South Dakota, the meetings have grown so much that the regular quarters have been abandoned for a hall which accommodates 500 people.

The Camden-road Association holds its annual breakfast on Sunday morning. The mission band in connection with this branch, at its recent annual meeting, reported good work and cheering results.

Writing from Nazareth under date April 8, Mr. George Holmes, the missionary secretary of the National Council, says:—"I found here Mr. Gollmer (an old member of the Aldersgate-street Association) and also a member of the Norwich Association. It is worthy of note, showing how widespread in its usefulness is the work of the Y.M.C.A., that in nearly every place I have touched, whether village or city, as well as on board ship, I have found traces of our work, and in many cases active Christian workers. This applies to Egypt and Palestine and the whole of the Mediterranean stations."

The Saturday afternoon meetings held at the Aldersgate-street Association, from three to four o'clock throughout the past winter, by Rev. F. B. Meyer, have attracted audiences which have filled the lecture hall. At the earnest request of the young men he has consented to give two further Bible talks as follows:—Saturday, May 6, "The Cleansing of the Heart;" Saturday, May 13th, "The Reception of the Holy Spirit." We feel sure that those who so greatly valued these addresses in the past will avail themselves of this additional opportunity of hearing Mr. Meyer. All young men are heartily invited.

The Cork Association has just held a very successful social gathering to close its winter session. The chair was taken by Col. Wilson, A.A.G., who bore testimony to the Y.M.C.A. as a widespread agency seeking in every way in its power to help and benefit young men, especially those away from home and kindred—which it was able to do by introducing them by letter to the local secretary, and through him to a wide circle of good friends; so that from the very outset a young man or member going to a strange city or town would find himself surrounded by men, who not only welcomed him gladly into their midst, but were often in a position to help him materially in his worldly prospects.

A Fortnight's Walking Tour in Scotland, arranged by the Exeter Hall Y.M.C.A., will start from London on the evening of Friday, June 16, returning on Saturday, July 1. The following among other places will be visited:—Edinburgh, Stirling Castle, The Trossachs, Glen Falloch, Pass of Brander, Oban, Glencoe, Ballachulish, Fort William, Ben Nevis, Glen Spean, Kingussie, Braemar, Balmoral and Abergeldy, Glen Tilt, Blair Athole, Pass of Killiecrankie, Pitlochry, and home *viâ* Dunkeld, Perth, and Edinburgh. There will be an ascent of Ben Nevis, arrangements being in progress by which the Summit Hotel will be secured for one night. The tickets will be—Members of any Y.M.C.A., £9 5s.; non-members, £9 15s. Communications should be made to the General Secretary, Exeter Hall, W.C. There will be opportunities for evangelistic work at Edinburgh, Kingussie, and, perhaps, other points.

The Railway Mission.

A new hall was opened in connection with the Railway Mission at Leicester lately. The hall, which seats about 300, was built by the Misses Walker, who superintend the Leicester Branch of the Railway Mission. The opening services were addressed by Mr. S. G. Sheppard and others.

The annual conference of Scottish branches of the mission was recently held at Perth. Forty delegates attended and gave very encouraging accounts of the progress of the mission throughout Scotland. Nine new branches have been opened during the past year, and five lapsed branches revived. Lord Kinnaird presided at a public meeting on April 15, which was addressed by several friends of the mission.

Obituary.

DR. W. BURNS THOMSON.

We hear with profound regret that Dr. W. Burns Thomson, one of the leaders in the medical missionary movement, passed away on Monday—the very day on which the annual report of the Medical Missionary Association bearing his signature as chairman of the Executive Committee was issued. As those well know who have heard Dr. Burns Thomson plead the value of the double ministry in mission work at home and abroad, his whole soul was thrown into this service, in which, indeed, in past years he himself had been much blessed. We hope to give shortly a portrait and sketch of Dr. Thomson.

REV. W. MOLYNEUX.

The people of Twineham, Sussex, are mourning the somewhat sudden death of the respected Rector, Rev. W. Molyneux, brother of the late Rev. Capel Molyneux. Although the Rector had been ailing for about two months, he continued to conduct the services in his church until Easter Sunday, but it was with great difficulty. He passed peacefully away on Thursday, 20th ult., at the age of sixty-eight, leaving a widow, one son, and four daughters to mourn his loss. He had held the rectory of Twineham for thirty-four years, during which time the church has been re-seated and the day-school erected. He was a minister of decidedly evangelical views, and never failed to warn his parishioners, in no uncertain tones, against the errors of Ritualism and Romanism. His loss will be greatly felt in the parish, and it is to be sincerely hoped that his successor will be one who will be a faithful minister of the Gospel and loyal to Reformation principles. The funeral took place on Monday week amid many signs of respect, the little church being filled to overflowing, the coffin being covered with wreaths. Mr. Molyneux was, we may note, brother-in-law to Prebendary Webb-Peploe.

DR. A. GUNDERT.

On the morning of the 25th ult. Hermann Gundert, Ph.D., after long sufferings from dropsy, patiently borne, fell peacefully asleep at Calw, in Wurtemburg. Dr. Gundert was a well-known and highly-honoured labourer in the mission field in South India. In 1835 the late Mr. A. N. Groves, seeking fellow-workers, found him and others in Germany and Switzerland. The missionary party landed in Madras in July, 1836. For some years he laboured in association with Mr. Groves; subsequently marrying one of the missionary party, a Swiss lady, Julie Dubois, who died some eight years ago. Subsequently Dr. Gundert joined the mission of the Basle Evangelical Society, on the West Coast of India, labouring at Tellicherry and at Cannanore, and neighbouring out-stations. He was a man of unusual mental power and acquirements, and of singular humbleness of mind. Though obliged by failing health to return home to Germany a good many years ago, he was ever full of missionary zeal, and laboured in literary work, and in connection with the Evangelical Missionary Press and Book Depot at Calw, till within the last three years. Latterly he was quite laid aside, and for more than a year bedridden. J. G. Halliday.

CHRISTIAN ENDEAVOUR NOTES.

The Third National Convention of the Young People's Societies of Christian Endeavour is to take place next month, June 6 and 7, at Bradford.

As the outcome of special mission services, a Christian Endeavour Society has been formed in the Congregational Church, Blandford. At the first meeting upwards of forty joined as active members and twenty as associates.

The C.E. Societies of Berkhamstead, Dunstable, Hemel Hempstead, Houghton, Luton, Maulden, Redbourne, and Stopsley have formed themselves into a district union, to be called "The Three Counties Christian Endeavour Union."

Dr. F. E. Clarke, writing from Jaffa, says:—The movement is growing everywhere, and that on this long journey which I am making, I have found strong and vigorous societies of Christian Endeavour not only in Australia, but in Japan, China, and India, and expect to find many more in Turkey.

A conference of the Birmingham and District Christian Endeavour Union lately held at Steelhouse-lane Schools, was attended by 300 Endeavourers, under the presidency of Rev. J. H. Knight. The secretary reported that there were nearly twenty societies in the city and suburbs, with a membership of about 1000.

REQUESTS FOR PRAYER.—For much blessing on a fortnight's mission in the West-end of Glasgow, conducted by Mr. J. M. Scroggie, commencing Sunday, May 7.—A Christian mother, that an evil and vicious companionship may be speedily removed from her home.

The Christian.

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Notes and Comments.

NEXT week we purpose giving a portrait and sketch of Rev. J. E. MARTIN, Baptist Pastor, Erith.

We are being entreated by London workers among the poor to help them, as in former years, in sending their *protégés* for a day's outing in the country. We shall gladly become the almoners of our readers in this matter, so far as their generous responses to this appeal may enable us.

In common with all the loyal subjects of our Queen and constitution, we rejoice at the projected marriage between the Duke of York and Princess Victoria May of Teck. We have had repeated occasion to note the kindly personal interest that the fair young Princess has shown in many good works; we pray that she and her husband-elect may have grace to adorn the high position they will probably have one day to fill. They may be trusted, we hope, to maintain the high traditions of Court life which have been established during the present reign.

Postcards, as a means of communicating information as to Christian work, and facts likely to stimulate others, are by no means utilised to the extent they might be. They have the undoubted advantage of enforcing brevity. Many of our readers, far and near, must know of points of interest in the work of the churches or missions, the Y.M.C.A., the Y.W.C.A., the Christian Endeavour, P.S.A. movements and kindred agencies, also of evangelistic and temperance efforts, or even of the falling asleep of some earnest Christian. We should be thankful if more will help us in such information by sending the facts tersely stated.

By way of clearness let us put it thus:—Wherever and whenever you know of "something attempted, something done" in the cause of Christ send a postcard to the Editor of THE CHRISTIAN, 12, Paternoster Buildings, London, E.C. We do not want mere presentations, list of speakers at some meeting, or praise of man, but facts as to real work done in the Master's name. Such notes are always welcome, and for them a postcard usually suffices.

Here is a bright little testimony from a young missionary friend:—

I find the work among the women in the hospital and in the homes very encouraging; those who become Christians do all in their power (with few exceptions) to bring their relatives and friends to Christ, whom they have learned to love and serve themselves. I often think the Chinese Christians are far better and more faithful witnesses for the Master than we in Christian England are as a rule. They seem to look upon themselves in a great measure as their brother's keeper.

Doubtless this is a true testimony. How humiliating to us at home!

We gave this young sister a concertina when she went out under the L.M.S. She says:—

Your concertina too, is a blessing. I use it constantly, and a disappointed look comes into some faces when I have not got it with me. I often think more good is done by means of that and the hymn explained beforehand than all the talking; "It opens our hearts," they often say to me.

We quote this suggestively. Perhaps others would like to think that an instrument they had given was so appreciated. A missionary soon going to North Africa plays the violin, but has only an inferior instrument. We shall be happy to be the medium of conveying a good one to her from any of our readers.

The Chairman of the Surrey Congregational Union said in his presidential address:—

Ministers have reason to fear the presence among their members of carnal Christians, who are the greatest hindrance to spiritual teaching, because they cannot understand it; to honest, high-toned moral teaching, because they dislike it; and to earnest, self-denying effort, because they will not make it.

These words go to the root of a good deal of the evil in churches; it lies in the hearts of the members. One unspiritual member is a stone of stumbling, over which many stumble and fall—an iceberg chilling every warm emotion, a wall of rock hindering progress. The *vis inertiæ* of one man, especially if his wealth or social position has got him into office, can sometimes keep the whole church standing still.

In the same address the chairman said that the true idea of the Church, as a company of spiritual persons drawn together by the love of Christ for spiritual ends and purposes, needed reviving among Independents; and that the ancient reproach of their chapels being "preaching conventicles" was an honour which should be jealously guarded by a continuance of faithful and earnest preaching of the Gospel. "Only by preaching can a worshipping congregation retain the spirit of worship." "The true guardian of the preaching of the Gospel is that believing spirit which the Gospel created." "Without such preaching you will get, if you get a congregation at all, a crowd of ignorant devotees, or a number of sightseers who turn the house of God into a place of entertainment."

It is lamentable that year after year these unhappy strikes continue to wreak injury upon workers and employers, and upon thousands of unhappy persons who are dependent upon the bread-winner. Is it not time that something were done in the way of legislating for the establishment of a national board of conciliation? The unfortunate dispute at Hull is now costing the authorities of the town twelve hundred pounds per week; when to that sum is added the immense loss in wages, some idea may be formed of the amount of suffering which is likely to fall upon others than those directly concerned in the movement.

The Westminster Gazette gave some excellent advice in one short sentence to the men in London who are being urged to strike in defence of their fellow workmen in Hull:—

The best strike in London would be to strike drink, and send all the drink money to buy food in Hull.

Social and commercial struggles, as well as international conflicts, generally issue in consequences which none could foresee; and if strikes for wages were to be one means of enforcing temperance, the men using their drink-money as a war tax, we should witness some surprising results. A spell of temperance for a temporary object would help temperance as a permanent habit. Victory gained in one trade conflict by a few weeks of self-control would open men's eyes to the immense power they would wield by being always their own masters. A temperate democracy would carry everything before it, and it would be good ground for the Gospel seed.

The Social Purity campaign is just entering upon a new phase. It has been discovered, and can be proved, that the authorities in India have trifled with the power of Parliament, and have carried on a system of regulation after Parliament had decreed its abolition. The registration of fallen women, their compulsory examination, their practical imprisonment, and all the rest of the horrors with which the working of the infamous C. D. Acts made us familiar in England, are in full operation in a country which we ought to strain every nerve to Christianise. The revelation will presently be made as public as possible. The whole thing has been tracked by two American Christian women, Mrs. Andrew and Dr. Kate Bushnell, whose portraits we shall give in an early number of this journal, together with a sketch of their life before taking up this difficult work.

We quite expect that the exposure will be met with a good deal of quibbling on the part of the officials, and with a good deal of bitter resentment on the part of a section of the secular press, and then with a lame attempt to saddle the responsibility upon the Government underlings. As to the first, we were familiar with it through all the painful contention against the C.D. Acts; lies were stoutly told and cleverly supported, but in vain. As to the second, it did no good man or woman any harm, then; it will do none now, neither will it prevent the exposure from producing an immense moral uprising.

As to the third, there must be a determined and persistent effort to put the responsibility upon the shoulders of the right men, however high in office they may be. If the highest in authority are the real offenders, let them be made to know that the will of the nation, as expressed through Parliament, is not to be trampled under foot. For disobedience to the will of one man, the nearest to the throne have suffered death; let there be a worse penalty than that for him or those who have dared to break the law both of God and man. There *are* worse punishments than cutting off the head.

Mr. Booth-Tucker, secretary for the foreign missions of the Salvation Army, writes that a recent cablegram brings intelligence of 9700 souls having sought salvation in one week,

this being the culmination of a great awakening during the past month, not confined to any one nationality, district, or caste, but including at least six different races, separated by hundreds of miles. Whether this report should prove strictly accurate or otherwise, we should never be surprised to hear of awakenings on a great scale, as the result of missions which seek the lost until they find them. However we may differ from the S.A. in its constitution, and in many of its methods, it has taken the right line in some of the most important essentials of evangelisation. Its ideal is that every member becomes a total abstainer, and an active worker for Christ; it trains them at home for foreign work; it sends them to all parts of the world; it treats the coloured races as of one blood with themselves; it uses native converts, and trusts them equally with themselves to preach and teach the gospel of Christ.

The writings of men like the late revered John Angell James have well-nigh faded from the memory of most readers, and are supplanted by a modernised type of thought and expression of an entirely different order. Without disparaging what is really good in present-day teaching, we may safely affirm that the Christian Church would gain by a recall of the solid, Scriptural, and well-defined statements of truth contained in the works of men like the renowned Birmingham pastor and teacher. The Evangelicalism of their day was, to say the least, far more clear and pronounced in its character than much which passes for Gospel now. Spiritual minds find it a relief to turn from much that is more modern to what has become to many a forgotten literature, and to most of the younger members of the Church of Christ is even unknown.

The quotations from Mr. James's article on "The New Theology," given in our last issue, demand more than a passing glance. They call for earnest and prayerful reflection. That the condition of things he foresaw and forewarned us of, has actually come to pass, none can deny who are conversant with things as they are. Many, we fear, would rather rejoice in the change which has taken place, and regard the forecast given as too pessimistic. The sneers at orthodoxy, which he deplored, are increasingly prevalent, while the absence of positive belief and assertion as to doctrinal truth is even more manifest than the actual promulgation of error. The crisis foreseen has come, and we are in the vortex it has occasioned.

What is needed is precisely what Mr. James so strongly desiderated, "a spirit of earnestness and importunate supplication." We do not want a return to formulated creeds or systems of theology, but to an eager search of the Scriptures as the authoritative, because divine, standard of belief and practice. The dictum of man has too much sway in our midst, "What saith the Scriptures?" has far too little. God has spoken, and the voice from heaven is by no means "an uncertain sound." It does not wait for the tongue of the learned among men to give it interpretation, or for the decrees of any Council or Church to unravel its true meaning. All that is required is an eye to see, an ear to hear, a heart to receive what the Spirit says to the Churches. He still speaks through the Word; would that there were a wider and more eager desire on the part of all believers to hear and obey his voice!

Letters to Dorothy.—4.

Dear Dorothy.—Last summer in our Gospel tent on the corner of Desplaines and Harrison streets, far on the west side, I met a little fellow twelve years old, who had been "thinking about being a Christian." I explained the way very simply. In a sincere, though boyish fashion, he yielded up his young life to the Saviour.

I was surprised to find he lived near my Institute home. How ever did he wander so far to a Gospel meeting! I called soon upon my little neighbour to invite him to go with me to another tent far on the North side. He introduced to me a brother two years older, a dear boy, who won my heart quite as much as the other, and with my new-found little brothers I went to Humboldt Park tent. On the way little Johnny whispered to me, "I thought if Jimmy went with us, perhaps he might get saved too."

And, sure enough, Jimmy was "saved" that night. He had once lived away from home in some family where he had been Bible-taught, and with his younger brother's example to encourage him, it was easy to persuade his more mature mind to make the same decision.

But I found the story had only just begun. When I went again to the house to see the mother, and invite them all to go to the tent on Market-street, an older brother still, seventeen years old, wanted to go with us, and there gave himself to the Lord. How glad I was when that trio kneeled in their home and called on God their Father. Compare any other joy to that, it dwindles.

All this time I was getting deeply interested in the mother. One seldom sees a sadder soul.

Though deeply interested in the conversion of her boys, she was powerless herself, so she told me, to find again the hand of God, once tightly held—but scorned for so many years, that she doubted not the Spirit had forsaken her. The father of her three boys had been an earnest Christian, made so through her influence and prayers. How sweet that I had helped to answer his dying prayer for his children! "They will all enter in," she would say, despairingly, "and I be left out at last." I used to be a Christian worker like you in our Canada home. We used to have house meetings like yours in the farmhouses, and I would pray and sing or lead the meetings—so happy. I've led many to the Saviour, only to be lost myself at last! But I've forgotten all that now," she would say, hastily. Surely her present life evidenced it; for she had fallen so far as to marry a drinking man, who made her life most miserable. It was unspeakably difficult to help her hardened heart, for she never found time in her overcrowded life to sit down calmly and consider. In fact, she seemed never to dare to think, haunted, as she was, by her past.

She told me this in snatches as she stood at the washboard or flew about getting supper. I was tempted to despair for her; yet something always said, Hold on to that soul; wait, it is yours if you "endure to the end."

When you come here to me, Dorothy, as I hope (why else do I write all this than to allure you?), you will learn, if God will, what it is to be "burdened for another's soul,"—it was once a meaningless phrase to me—heart-sick for their sin and sorrow.

One day, in direct answer to prayer, God cleared the way for a satisfactory talk. "I'll be alone this evening; come in and talk with me." Do you think any invitation to our delightsome studio oyster parties ever pleased me more?

The time I would have spent in adorning my body for the oyster party, I gave to preparing my soul for this "only talk."

When we sat down by the dim lamp, the Spirit told me to win from her first the story of her wandering. Why did you leave God? Was it his fault? The very sight of her neglected Bible moved her, and before we could go on, she had to tell me the history of it. Then we read Jer. ii. 5-13, "What iniquity have your fathers found in Me? . . . They have forsaken Me." It couldn't have been his fault, for He said: "I will never leave thee nor forsake thee."

And she acknowledged sadly, "No, it was never his fault. I had a sorrow, and I neglected little by little my Bible and to go to Him for comfort, until I lost hold of the divine life, and then I had nothing to keep me from sin, and sin blocked up the way, so I couldn't get back." How glad I was that the dear old Book had full provision in it for just such prodigals as she, who had spent all in a far country, and begun to be in want.

She trembled when we read Solomon's experience in Kings xi. 9-11, and God's punishment for a backsliding people in Amos iv. 11-12.

The Spirit had done his silent work. She was ready to return.

And now, will He receive you? One after another, as the stars come out in the sky, the Spirit illuminated in my mind words that were for her: David's cry after two years of unconfessed sin, "Restore unto me the joy of thy salvation," and its answer in Ps. lxvi. 10-20; and the traitor Peter's loving recognition by our Lord, "Go tell my disciples *and* Peter."

How He loves you! Is it any wonder that He wants his child back again?

Did you ask many questions when your two runaway boys came back last winter all ragged and miserable? Did they have to plead long before you fell to hugging them? Isa. liii. 5-6, Jer. xxxi. 3.

But oh, the North Star, the guiding star for her, after all, was this beautiful passage, Jer. xxix. 11-13. Since then it is written in letters of fire on my heart of hearts, to be given to every straying child.

"For I know the thoughts that I think towards you, saith the Lord, thoughts of peace and not of evil. . . . Then shall ye call upon Me, and ye shall go and pray unto Me, and I will hearken."

She knelt down. The old neglected attitude brought a flood of memories. The frozen fountain of tears was unlocked. Her hand grasped again the outstretched pierced hand of Christ.

A heart-broken burning prayer rose up to Him. The seeking Saviour met the seeking sinner. She had sought with all her heart and found Him!

I doubt not there was "joy in the presence of the angels of God," but there was joy as great, I know, in one heart on earth—your little Edith's.

(To be continued.)

GROVE MISSION, SOUTHWARK.

Revs. Geo. Sanderson, of Clapham, and Jabez Parkyn, of Highbury, preached the anniversary sermons on Sunday. The celebration was continued on Monday with a tea—the largest ever held at the Grove—and a public meeting, presided over by Mr. Geo. Lidgett, L.C.C. Rev. John Fletcher, the pastor, said that in 1888 the membership was only eighty-seven, now it was 200, and the congregations were crowded, while the accommodation for the Sunday scholars had become totally inadequate.

Mr. Weston, the hon. superintendent, spoke of the "sisterhood" work, and remarked that its latest development was a maternity society; and now they were to add a bath and hospital chair for the purpose of bringing the invalid poor to the services. Where the money came from for this social work puzzled people, Mr. Weston observed, but the Lord sent it somehow. Addresses were delivered by the chairman, Revs. Grainger Hargreaves and W. W. Grigg.

HEED WELL YOUR CHILD; many a pearl is still hidden in its oyster.

"I AM IN TROUBLE ABOUT A GIRL IN MY CLASS," said a teacher to me. "She wants to lead a Christian life, and on telling this to her mother, she was only laughed at." Oh! I wonder if there are many mothers like this, who are keeping their little sons and daughters out of the kingdom of heaven!

STEPNEY CRECHE.—A fire broke out on Saturday evening in the infirmary of Mrs. Hilton's Crèche, but it was speedily extinguished by the energetic help of Dr. Barnardo's drill sergeant and a band of trained boys, so that little damage was done. Mrs. Hilton is wonderfully recovered, but is still confined to the house.

STRANGERS' REST, RATCLIFF.—At the monthly meeting for workers last Friday, Pastor Fuller Gooch gave a helpful address, on "Links to the Throne of Grace; or Helping by Prayer." Mrs. Hadland gave a short account of the work at Zanzibar Rest. Mr. Isaacs told how God had interposed to overthrow recent opposition in the open-air work, and appealed for more workers.

WOMEN'S FOREIGN MISSIONARY UNION.—In connection with this Union a series of conference meetings are to be held in Princes Hall, Ealing, on the afternoons of May 15, 17, 19, 24, 26, 29, and 31, at 3.15 p.m. The speakers will include Miss Angus, Miss A. G. Broomhall, Mrs. Constantine, Miss Etches, Miss Lucy E. Guinness, Miss Kimmins, Miss Mary L. G. Petrie, B.A., Mrs. Vanes, Mrs. Greaves, Miss Bartlett, and others.

Missionary Advance.

Dr. A. J. Gordon, of Boston, writing in *The Missionary Review of the World*, has said, "without proposing anything either revolutionary or radical," that he believes "the time has come for decentralisation in missionary operations."

The thought had been forced upon him through reading an able article in which the writer says: "The churches of Great Britain have never as yet made foreign missions a part of their work. The great missionary societies in England are all outside the churches, which, *as churches*, have nothing to do with their maintenance nor management. All that the churches do is to manifest a benevolent neutrality. Missions are not made the *work* of the churches; they are a paragon—we had almost said a by-play or a May-holiday—instead of being the Church of Christ's first work, as it was her Lord's final commission—a work demanding the highest talent and most devoted service."

A writer in *North Africa* says: "We hear a great deal in certain quarters about missionary enthusiasm, but we are inclined to think it mostly exists upon paper. Were there as much real concern for the perishing multitudes on the part of the churches at home as we are repeatedly asked to believe, we should surely not hear so much of trial arising from scanty supplies from those already on the field; nor would the supply of candidates, especially of men, be so miserably inadequate to the need."

Dr. Gordon says: "The Metropolitan Tabernacle is a kind of organised Spurgeon; Northfield is a sort of incarnated Moody. These types of men and method should be transplanted bodily to the missionary field, instead of being minted and restamped with the uniform signature of a missionary board. There are churches which are hot and churches which are cold. Pour their missionary spirit into a common receptacle, and lukewarm is the mean temperature. In some way the most fervent, most evangelical, most spiritual churches ought to make their influence felt directly on the foreign field through agents who shall properly represent them."

One of our correspondents, "who has had constant communications with missionaries for over fifty years, and who has repeatedly heard their bitter wail over the lack of helpers," expresses thankfulness for the suggestion, in the article "The Greatest Enterprise" in our issue of April 27, that every church should maintain one missionary or more. But our friend objects to the burden of a monthly letter being laid upon such a missionary, "because the only time they have for writing is taken from sleep." But missionaries ought not to work at such high pressure, and the monthly letters, warm from their hearts to the hearts of their personal friends at home, would lead to the multiplication of the missionaries abroad.

Our correspondent continues: "Let the congregation supporting a missionary agree with the secretaries of the society they are connected with to have the letter sent on for their perusal." Rather, we should say, let the congregation send the letter to the society; or, better still, the letter can be written in duplicate or triplicate with carbon paper, and a copy sent both to the church and the society. But the church, standing *in loco parentis*, has the first claim.

Another correspondent truly says that many a church has such an attenuated Gospel that it would not be qualified to send out a missionary. But that circle of coldness, and hardness, and error, may be broken in upon from either of two opposite points. Such a church may be awakened, stimulated, and transfigured by the true Gospel being pressed upon it, and so become a missionary church; or the duty and privilege of becoming a missionary church, and its indebtedness to preach the Gospel to the world, may be so made to grip its conscience, that it will feel the necessity of an instrument equal to the work. An engineer will not attempt to bore a tunnel with a leaden drill; and a church which has to drive a hole through the dense rock-wall of heathenism will realise the necessity of a Gospel as penetrative as diamond.

Still another friend has written thus:—

From my experience as a missionary, as a deputation, and now as a pastor, I am fully convinced that the best way to carry out our Lord's command, "Go ye into all the world and preach the Gospel to every creature," is for each church to have its own missionary or missionaries, who are superintended by the societies now in existence.

When I was a missionary, I was partially supported by a church; the result was, I was in direct communication with the friends at home, who daily prayed for me, and did all they could to supply my temporal needs. They sympathised with me in my difficulties and trials, and they rejoiced with me in the time of prosperity. In this way there is a living link between a living church and a living missionary.

I am also fully persuaded that it is only as the church at home moves forward in the spiritual life that the Kingdom of Christ is extended abroad. I once heard Mr. Hudson Taylor illustrate this by saying that you can only move your hand two yards in advance by moving your body. What we want is for the church at home to realise that the missionary belongs to it as much as the hand does to the body, and that it is our duty to do all in our power as churches and individuals to support our "hands" abroad by our means and prayers.

As a deputation I have found great difficulty in stirring up sufficient interest in the mission field, to get the churches to subscribe to any large extent to the funds of a society; but where a church supports its own missionary, and that missionary is constantly in communication with it, the result is, not only that his temporal needs are supplied, but he is continually remembered at the Throne of Grace. So, when the church (or body) is quickened at home, the missionary (or hand) is quickened abroad. May the Great Head of the Church so quicken the churches at home that abundance of spiritual life and funds may flood the regions beyond. Yours very sincerely,

A Pastor.

We feel that there is no more important subject before the Church of Christ than how to fulfil the Lord's behest to preach the Gospel to all nations. But more vital than all methods is the condition of soul essential to the work—to live by the faith of the Son of God; to be constrained by the love of Christ.

CHRISTIAN LIFEBOAT CREW.—At the last muster, held at the Welcome Home, Miss Child announced a message from the Queen of Sweden and Norway to assure her that she continues to take a deep interest in her Home and work in Ratcliff-highway and other places. The text for the month, "Jesus Christ, and Him crucified," formed the keynote of the meeting. Extracts from encouraging letters from different parts of the world were read.

MR. DAVID BARON is preaching at the new Central Hall, Mildmay Mission to the Jews, Philpot-street, Commercial-road, E., every Saturday at 3 p.m., Sunday at 6.30 p.m., and Wednesday at 7 p.m. On Sunday evening the Gospel service is in English for Jews and Christians, but on Saturdays and Wednesdays it is in German. At all these meetings Christian friends interested in the work of making Christ known to the Jews would be welcomed; especially ladies who could help in the singing.

GIRLS' LETTER GUILD.—The annual gathering of the 2000 factory girls, who are members of the Birmingham centre of this Guild, was held in the Town Hall on Saturday last. About 1000 of the girls had tea together, and afterwards they were addressed by Bishop Selwyn and the Mayor of Birmingham. The Guild numbers about 5000 members, but its work is hampered by a lack of lady correspondents. The hon. sec., 280, Hagley-road, Birmingham, will be glad to send all information and rules to any lady willing to take up the work of writing to a girl.

LIP-LESSONS FROM THE MASTER.

By Rev. WALTER MATHAMS, Birmingham.

The art of Divine elocution and eloquence can only be learnt under the teaching of our Lord Jesus Christ. When He spake of the things of God, "all men bare Him witness, and wondered at the gracious words which proceeded out of his mouth." He was the best of all speakers, and his words were always upon the wheels of some clear and holy purpose, and went forth to work out the will of God. If a man, therefore, would speak well and wisely, let him learn of Christ. In his learning he will find how to speak the right thing at the right time and in the right manner in all the circumstances of his life. The marvellous aptness and timeliness of the Master he will reproduce, if he sets about his task with rigorous self-discipline and faithful imitation of his Veacher.

One of the leading elocutionists of the day always says to his pupils, "Carefully watch the movement of my lips; then move your own exactly as I do mine, and keep yourself in constant practice." He told us one day that the late Dean Stanley used to spend hours in mastering the lip-lessons which he taught him, and at last found the secret of speaking with power. But to my mind the lip-lessons of Jesus Christ will be infinitely more serviceable if we put ourselves under his training. We shall know how to speak a word in season to him that is weary, to him that is wicked, and to him who is marching on to victory in the Kingdom of God.

The first lip-lesson of our Lord you will find in Matthew v. Very simple it is, yet sublimely profound—"And He opened his mouth and taught them, saying—Blessed." That is the initial and final word to be practised and mastered in the art of Divine elocution. If you can utter that with the tone of Christ, the world will stop to listen to you, and many a heart will cry:

"Say it over again to me,
Wonderful word of love."

Ah, we have sore need to learn of Christ in this matter. Our lips are too mobile in the utterance of censorious judgment. Nothing is easier to us than to be eloquent in criticism. We see a thing which does not please us, in the action, life, and speech of others, and we express ourselves in words which burn—but not with love. There are times when righteous indignation should come forth from our lips, as it did from Christ in the presence of hypocrisy and sin; but we are so far behind Him in whiteness of soul, and clearness of vision, that it is better in most cases to put our hand upon our mouth, or change our satire into supplication. If we do not, we may fall into the condemnation of "accusers of the brethren." Kind words not only "never die," but they have power to bring hope into life, and to nerve the battling soul into another battle, and a better. The way of love was the way of Christ, and it must be ours.

Watch his lips when a poor wrecked heart is in the dust before Him—"Neither do I *condemn* thee." Watch his lips, when the disciples fall below the standard of right—"Ye know not what spirit ye are of." Watch his lips when the children crowded round him—"He took them up in his arms and *blessed* them." Watch his lips when the lips of Judas scorched his cheek—"Betrayest thou the Son of Man with a kiss?" Watch his lips when the thorn-crown is on his brow, and the jagged nails are passing through his quivering flesh—"Father, forgive them, for they know not what they do." Watch his lips in the last farewell on Olivet—"He lifted up his hands and blessed them." Blessing, and always blessing, was the habit of his life. O gentle Lord, and lover of men, teach us thy secret. Give us thy spirit of benediction. Train us in this art divine, until we can repeat the lessons of thy lips, "in living echoes of thy tone."

HOUSE OF REST, ST. JOHN'S WOOD.—Rev. J. B. Figgis, of Brighton, addressed the usual monthly gathering last Friday afternoon. Taking 2 Thess. iii. 16 as his text, he showed that the peace of God is a gift to be enjoyed by every Christian—not only peace of conscience and heart, but peace under all circumstances in every condition of life. He impressed on his hearers that, though a free gift, it could only be enjoyed by those who are true of heart, and those who never tamper with sin. In the evening Mr. H. E. Millar, of Hampstead, gave an address on sanctification, which led up to definite consecration on the part of many present, and praise for blessing received.

STUDENT VOLUNTEER MOVEMENT.

BY ROBERT P. WILDER.

In my last report reference was made to work among British and Scandinavian Universities. On my return to England I found the Student Volunteer Missionary Union so well organised that my services were no longer required. It was a joy to feel free to leave Europe for my life-work in India.

Of the addresses given prior to sailing I might mention one in Liverpool to a large and representative audience, and one in the Metropolitan Tabernacle in London. I believe that as a result of these and other addresses much prayer has been offered up for the work done among Western students, and for the work to which I was going in the institutions of the East. Among the many friends who came to see us off on the last day were Dr. and Mrs. A. T. Pierson, Mr. and Mrs. MacInnes, Mr. and Mrs. Broomhall, and Miss Geraldine Guinness. The members of the executive of the S.V.M.U. were present, with the exception of one who was in Glasgow. The two representatives from Cambridge said that several had planned to accompany them to London. As Captain Lugard was announced to speak on Uganda that day, they had remained in Cambridge, and sent their messages of farewell instead of bringing them in person.

We were soon on board. Friends crowded into the cabin for prayer. The last words were spoken, and as the *Peshawur* slowly moved away, we heard,

"God be with you till we meet again."

We were told that our ship was the one that had carried Alexander Mackay from his homeland, and that had taken many other workers to their distant fields of labour.

Before the voyage was completed there were eighteen in our daily Bible class. Most of our time was spent upon the three first chapters of the Acts of the Apostles and the Pentecostal gift. I was asked to take the service of Sunday night, Dec. 11. The burning sun had dropped into the Red Sea, and in the cool evening air many of the first and second saloon passengers ventured out to the service which was held upon the hurricane deck. Some were enemies of Christ, whose lives and language could not help the heathen. Others were passive Christians, who had lived, and were expecting to live, negative lives in India. One of these had said to me, "I do not believe in aggressive Christianity." Some of those before me had been Christians at home, but the further they journeyed from praying friends the further they drifted from God. The message given them is found in Gal. vi. 7, 8. I was saddened by the thought that all in that audience, who refused to bow to the Spirit, would not only be corrupt, but would prove to be centres of corruption among the heathen, to whom they should bring eternal life.

There were many opportunities for personal work. I had repeated conversations with a ship's servant, who had at one time been a Y.M.C.A. secretary, and had purposed becoming a foreign missionary, but, falling into sin, he ran off to sea. Every effort to bring him home, every appeal to his past joy and present misery, seemed fruitless. On leaving the *Peshawur* I gave him our Bombay address. The first Sabbath on shore he called, and as we knelt in prayer he came home. The following Sabbath he brought with him three quartermasters from our ship, two of whom found Christ that week in the Salvation Army meetings. We five had a praise-meeting in the Mission House at Byculla, which shall never be forgotten. More than three months have passed, and that ship's servant writes to me that he feels again led of the Spirit to become a foreign missionary.

In Bombay I addressed the American Mission High School and the Y.M.C.A. I was invited to speak to the Decennial Conference upon the Young People's Society of Christian Endeavour, and to take charge of the Sabbath morning consecration service. At this and the other morning meetings there was, on the part of the conference delegates, an earnest spirit of prayer and a desire for more of the Holy Spirit's power for service. There were between thirty and forty student volunteers present at the Decennial Conference. I had the pleasure of addressing them. They formed an organisation, with Rev. John N. Forman as secretary, through whom they will from time to time speak to their fellow-volunteers at home.

The needs of Bombay moved me deeply. I am told that there is no missionary giving his entire time to work among the thousands of English speaking natives. This is said to be the second largest city in the British Empire, having 850,000 inhabitants. It is called the most important manufacturing centre in all the East, and many years in advance of any other place in India in business importance. I feel strongly drawn to the students of this city.

When we left Kolapore in 1875, we were drawn one hundred and fifty miles by bullocks before we reached the railroad. In returning, I went the whole distance by rail. The bungalow, built by my father, the old well, and the rocks upon which I played as a boy, brought back a flood of memories. Shortly after our arrival, the native church gave us a meeting of welcome. I was much touched by the earnest words of the pastor, and by the real joy of the people on hearing me say a few words in Marathi. During this visit to the city of my birth, I spoke twice to the Christians upon the Holy Spirit, addressed the young men of the Mission High School, spoke to the members of the Y.M.C.A., and said a few words in Marathi to the children of the Vernacular Girls' Schools, which are in charge of my mother and sister. The many interviews with those who knew my father and knew me as a child, made it difficult to leave Kolapore. They begged me to remain and work among them.

On January 31 we visited Sangli, and were much interested in the industrial work under Mr. Jolly's charge. It was a privilege to speak to the bright boys in Miss Sherman's school, and to look into the difficulties and encouragements of the life at their station. During an enforced stop of six hours at Bangalore, we visited the English Wesleyan Mission, and called upon Rev. T. E. Slater, of the London Missionary Society. Mr. Slater expressed a wish that I had brought with me a hundred workers to labour among the educated men of India, so needy and important does he regard the field. I received a cordial invitation to hold meetings during the rains in Bangalore and Mysore.

In Madras we were entertained at the Church of Scotland Zenana Mission House. Mrs. Longhurst's hospitality will never be forgotten. At the large gatherings in her drawing-room Mrs. Wilder and I were introduced to most of the Christian workers in that city. My first address was delivered in the Memorial Hall at the annual meeting of the Y.M.C.A. A large audience had assembled to hear Rev. F. E. Clark and myself. On two other occasions I addressed the Y.M.C.A. Mr. M'Conaughy has been greatly used of God in building up such a vigorous Association amid many difficulties. I also addressed the Y.W.C.A. and the students of Doveton College.

On February 8 I lectured to a large number of students in the Madras Christian College, at the invitation of Rev. Dr. Miller, who took the chair. The audience were most attentive while I urged upon them the privilege of believing in Christ, and the duty of immediate confession at any cost. The chairman expressed his regret that I was unable to remain and follow up the lecture by personal work. He and the professors wish me to return. It is evident that there is a great field for a college evangelist in Madras. During the week spent in this city, I spoke nine times.

The poor railway connection necessitated a delay of twelve hours in Bellary. On alighting from the train we proceeded at once to the London Mission House, where Mr. Lewis gave us a cordial welcome. During the afternoon I addressed the English-speaking students in the F.A. College. In the evening we had a delightful conference with the missionaries upon the Pentecostal gift. The long railway journey gave us opportunities of personal conversations. When we could get a Brahmin alone with us in our compartment, he was freer in stating his difficulties and franker in his admissions. Pray that the seed thus sown may bring forth fruit. The Holy Spirit can work as quickly in a Brahmin's heart as in the heart of a Philippian gaoler. February 12 was spent in Miraj. Dr. and Mrs. Wanless have their hands full of work in this important city.

On returning to Kolapore, I found that a deep interest had been aroused by Mr. Varley's meetings. Every afternoon at 5.30 I met educated natives in the Bazaar Church built by my father. That I might not be interrupted, I asked the audience to listen to me one afternoon, and on the following afternoon I should listen to their questions. They felt the fairness of the proposal, and as a result during none of my lectures was there any attempt to ask questions, make remarks, or raise a disturbance. Their attention was almost equal to that of an American audience. Several of the English residents attended the lectures; among them might be mentioned Mr. Candy, Principal of the Raja Ram (Government) College, Dr. Sinclair, Durbar Surgeon, and Miss Little, who is in charge of the Palace Schools. The subjects of my lectures were: "Students and Christianity," "Flesh against Spirit," "The God of the Bible," "The Claims of Christ."

On the afternoons devoted to answering inquiries, Mr. Irwin and I assisted each other. Gladly was I a listener to answers given so clearly and fairly by Mr. Irwin. To show what thoughts are prominent in the minds of educated natives, I will give some questions asked me: "There are many religions in this world. We see that the followers of religions never try to spread their religions, except those of Christianity. Why do these Christians try to spread their religion with their own expense and at the cost of their own lives?" "Would Christianity be beneficial to India? If it would be, how?" "Does Christianity say that all religions except itself are false?" "What is the will of God? Is it fulfilled by the Christians?" "Do you know all the principles of Hinduism?" "What proofs can you put before us that Jesus Christ was the Son of God?" "Is the Holy Bible a divine work or a human one?" "If God is merciful, how did He allow us to kill animals?"

In writing of these services and their effect, I quote from the March number of *Indian Notes*:—

"The attendance is quite good, the attention marked, and the inquiry meetings (that is to say, for answering questions) are full and promising. We are glad to notice that the inquiries are beginning to gather round the atonement, the Divinity of Christ, and the spiritual life in Him. Many are showing much interest, an investigating spirit, and an attitude of sincerity that we hope will ripen into true knowledge of Christ."

Every morning at eight I spoke to the native Christians upon the deepening of the spiritual life and more aggressive work for Christ. There is not room, in this a report, even to outline the many personal interviews with Christians and Hindoos. Before our departure we invited the members of the native church to tea. Here I had another opportunity to urge upon them witness-bearing for Christ in this needy city and in the outlying villages.

On our way to the Hills, at the foot of the mountain I gave a short Marathi address in the moonlight, and three times since our arrival here I have preached in the village of old Mahableshwar. This is regarded as a very sacred spot, because it is situated near the source of five rivers; but its holiness has had no practical effect upon the villagers, who are notoriously wicked. An absence of eighteen years from India has made me rusty in Marathi, yet it is a comfort to be understood by the people, even though genders are not always right and the vocabulary is limited. Oh, for more of God's power! That alone can break in pieces these flinty hearts and drive to the winds their flimsy excuses. The crash is coming. Before long there will be a great ingathering in this Presidency, I fully believe.

In accordance with the very cordial invitation which has come to me from Calcutta, I am hoping to begin work there in June. After this I hope to be better prepared to confer with our Board as to the future. I am advised to see the chief student centres in India before settling down permanently. In the forty-five addresses I have been permitted to give since landing, the attention as well as the size of the audiences has been most gratifying. I look forward to the work before me with unspeakable joy. Pray for me.

My permanent address is, Kolapore, S.M.C., India.

WEST MARYLEBONE MISSION.—The tenth annual meeting was held on Tuesday week at St. James's Hall, George-street, Lisson-grove, N.W. There was a full attendance of helpers and friends. Mr. James Spruit, the superintendent, gave a budget of facts and figures concerning the mission. The spiritual part of the work embraces Gospel meetings, Bible lectures, Bible classes, prayer meetings, open-air meetings, and services for children; the temporal includes free meals at the hall and in the homes of the poor, dinners for invalids, medical and other relief. The report showed that 611 services had been held during the year. Addresses were given by Mr. W. H. Seagram, Mr. G. Stoneman, and others.

A PEEP INTO A BEEHIVE.

The Connaught Institute, Brighton, is a very modest-looking building close to the Lewes-road Station. Casual passers can have no idea of the busy life carried on within its walls. Lest any of my readers should be unaware of the privilege they are losing in not going inside to see, a few words to let them know will not be out of place.

There is a Mission Hall for the evangelisation of the masses, where the Gospel of Jesus Christ, faithfully spoken Sunday and week-day, has been blessed to thousands of men and women. Sad, miserable, heavy-laden hearts have gone from it lightened and cheered. Silent messages from God have spoken to many from off the walls, giving fresh peace and rest, and hope.

As we enter we find ourselves in a warm, comfortable-looking coffee-bar, little tables about, groups at dinner or tea, &c., the working-man enjoying a quiet read. Texts here and there around the walls meet the eye, and fulfil their mission to those who read them.

To the right of this is the Medical Mission Room. Twice a week it is full of men, women, and children, carrying big and little bottles for medicine. Hymns are sung and addresses given during the waiting time, and to many sick ones this hour is looked forward to as the happiest time of the week. Down two or three more steps we enter the library, and beyond it the large hall, which is used for numbers of useful purposes, mission services, men's night school, Sunday school, temperance teas, workers' teas, Band of Hope meetings, etc.

But how can it be used for so many different purposes with all those tightly-packed rows of chairs? inquires the uninitiated. Watch; and in five or ten minutes, willing hearts and willing hands have moved all the chairs into little classes, or set all the tables for a tea, and in less than no time the place looks transformed. The lads, or "rough lads' class" as it is called, have a night school to themselves down in these quarters. Rough they are, and no doubt about it! Their nicknames, such as Jumbo, Poodle-dog, Bogie, Sparrowlegs, Country, are an enigma to the unenlightened, and it is a matter of great amusement to them to see their teacher's difficulty to find out their real ones. These lads spend their lives in the streets, only a few seem to have a little ambition to work, but it is not strange that they are, as a rule, what they are; for most of them have homes not worthy of the name, and drinking and swearing is what they have been brought up to. The marvel is that such should care to come and learn the "3 R's." Surely it is the power of God which draws in these wandering ones, for we know his hands of invitation are stretched out to all who will come.

One of the chief features of the Connaught, the little ones will tell you, is the nice dinner given twice a week. How the eyes brighten, how eager and ready for a feast the fifty little faces look as it appears. First comes the huge dish of steaming hot potatoes, then the favourite roast or boiled joint, followed by sundry jugs of rich gravy and vegetables. Then last, but not least, the big roly-poly treacle-pudding. How they do eat, to be sure! Here and there a well-cleared plate, with the owner thereof anxiously holding it out for more. The fact is, the children know what it is to be really hungry. Possibly some have had no breakfast. So it is well worth the trouble of providing and serving out a dinner to them. These dinners are the result of free-will offerings from the public, but it is sad to say the money scarcely lasts to do even the little that the busy folks in the Connaught try to do with it.

Twice a week, in the lower region, a number of little basins arrive; and at a certain hour dinners are carved off a joint, and sent in these basins to a given number of invalids at home. What a boon this is to the sick mothers or fathers, who have nothing to eat, or at any rate nothing to tempt the varying appetite which sickness leaves; and what a pleasure to the visitor, going from door to door, to be in any way able to help to relieve the pressing need on all sides.

But we must take a peep into the sitting-room where the bees live. It is a good-sized, cheerful room with plenty of tables, books and a piano, sofa and bird—everything, in fact, to make it home-like and happy for the seven deaconesses and their kind superintendent who use it. Perhaps they are having a praise-meeting now for a fresh subscription sent in for the work, or a prayer meeting for more funds, for this institution is wholly dependent on the contributions of the public, so its workers have to walk by faith and trust in the living God.

An Irish Visitor.

ROMANISM IN HAITI.

Dear Sir,—No doubt your readers will be pleased to hear of the progress of the Lord's work in Haiti, W. Indies. The Government is a Republic, and the people descendants of the African race brought to this as to the neighbouring islands centuries ago by slave-traders, amongst whom I fear were not a few English and Welshmen. The established religion of the country is Roman Catholic, and that in a much worse form than seen in England, or even Ireland, at the present time. The priests have had it much their own way so far, but I am glad to say that just now the tide is receding, and that there are prospects of a change in this direction. The more intelligent portion of the people, and even some in Government circles at Port-au-Prince, have a growing dislike for Romanism, knowing as they certainly do how little it has done for them.

Notwithstanding that Haiti is one of the richest (as regards soil and minerals) and one of the most beautiful islands of the West, its inhabitants are at the close of the nineteenth century in dense ignorance, and at this moment "sitting in the region and shadow of death," both commercially and spiritually. The President, General Hippolyte, is a large-hearted, liberal-minded man, and is very much in favour of establishing public schools all through the island for the mental and moral elevation of the people. He and his Ministers are favourably disposed toward Protestants and Nonconformists. This is prophetic of better times dawning on this priest-ridden land, and evidently shows that the people have no longer the confidence they had in Popery and its parasites.

The Creoles who dwell in the mountain districts, and who are not so enlightened as those referred to above, are greatly influenced by *Papa lois* (enchanter) who pretends to possess some mysterious power over both dead and living. Many in the country believe him, and therefore live in constant fear and dread of *Papa*. At this season of the year, the Roman Catholics observe their *carems*, or feasts. On the 30th ult., the day previous to Good Friday, the people here were beating drums, old kettles, and other articles productive of sound, mimicking the earthquake which took place at the time of the crucifixion. Friday was kept as a holiday, when the bells ceased to peal, and business operations were suspended. In most of the streets effigies of Jews were fixed up to be mocked and buffeted by passers-by, thus professing their hatred of the people who murdered the Lord. It is usual on these occasions for a large procession to parade the town, carrying in front of them a covered cross. This procession did not walk on Friday last, but the people gathered together in the evening, and according to custom, with lighted candles, ascended Mount Calvary. This is a place erected on the highest summit in the town of Jacmel, right in front of a small building wherein was a veiled cross with burning incense. Before this building, and right up against the barred gates, a number of persons were praying and singing, while others were scoffing. In company with the secretary of my church (Nosiril L'Herisson), I visited the above spot that I might see with my own eyes the performances carried on by the people in these parts. On seeing, however, the ignorance betrayed, the superstitions practised, and the Christ-dishonouring displays made by the crowd, we failed to restrain our souls any longer, and had to speak out. We mounted the platform in front of the building referred to. I suggested John i. latter part of 29th verse, as a suitable text to my friend L'Herisson to speak from, and he delivered an animated Gospel address to a crowd of about 350 or 400, who listened most attentively and with evident surprise to the words spoken with so much fervour. The writer followed from John iii. 16, speaking, of course, in English, the previous speaker acting as an interpreter.

At the close I heartily invited the people to read the Bible for themselves without the intervention of either pastor or priest, promising to supply copies to those who were without any and willing to study it. On the following morning nine young men, ranging from fifteen to twenty-one, called at my house, some of whom were here before 8 a.m. The people expressed their joy at hearing the glad tidings, and asked us to hold meetings again, some of them even promising to go around to call the people together.

While my brother and I were thus receiving the gratitude of the people, and praising God for giving unto us great boldness of spirit and freedom of speech here, an officer rode up to the store where I was busily writing, charged, as Saul of Tarsus, with warrants (not, however, from, but at the instigation of, the high priests) calling on my friend and me to appear before the court on Wednesday next (exactly four weeks after my arrival here from Wales, *viâ* Jamaica), to give account and stand our trial for what we did on Friday evening last. These summonses we cheerfully received, rejoicing that we should be counted worthy of being persecuted for the Gospel's sake. The priests are very much exasperated against us, and the more so because the people are in our favour, even those who hitherto professed Roman Catholicism commending us for our action in speaking to them.

The indictment against us is, "That we, being Protestants, should preach on premises belonging to the Roman Catholic Church." This, however, is not the real grievance, but simply a cloak to hide the hatred which priestcraft has always cherished for Evangelical teaching; it is, indeed, the old story over again of Protestantism *versus* Romanism. I have refused to be represented on this occasion by a lawyer (Haitian), believing that the Master whom we are serving is not only able, but willing, to defend his servants in the execution of their duty. Let the readers of your paper pray that God's Word may run, have free course, and be glorified. "The battle is the Lord's."

On Sunday the news was all over the town; the conduct of the priests and magistrates was much commented upon and condemned. Our meetings were better attended on Sunday than usual, especially the afternoon English service. Most of the young men who came for the Bibles on Saturday attended both morning and evening. One well-known Roman Catholic came for the first time, and at the close of the service expressed to me his desire to study the Protestant religion. With this object in view he promised to attend my nine-o'clock Sunday-morning Bible-class. This evening late a young man of twenty, who has been for some time frequenting our meetings, came in from the country to ask for baptism; thus the work shows signs of revival.

The present little room where we worship is not only inconveniently situated, but in a very unsafe condition, and riddled with musket balls. A new and very commodious chapel is in course of erection, but is just now at a standstill for want of funds. The sides, which are of strong wood frame, are already put up, with a galvanised iron roof; also there is sufficient lime and stones, for building between the frames, on the premises. The chapel when completed will cost at least £1200, and provide sitting accommodation, including the gallery, for over 700 persons. Towards this sum the church, which is composed of few and poor members, have, with the assistance of friends in town, contributed £300. The Jamaica Baptist Missionary Society, in connection with which the place is worked, has promised £100, and the English Baptist Society has promised the last £100. The Government, in compensation for damages done to the old mission room during the last revolution, has voted £500, thus leaving £200 to be raised in order to complete the work. Are there not amongst the Lord's children in the home country brethren who will come to the help of the Lord—to the help of the Lord against the mighty? With £200, sent either to the office of The Christian, or direct to the writer, the building operations would be at once resumed, and in six or seven months, certainly before this year is out, a chapel for the worship of God and the preaching of the pure Gospel in Jacmel, would be an accomplished fact.

Yours in the Master's service,

April 4, 1893. L. Ion Evans.

P.S.—We shall be greatly obliged to any friends who will supply us with French and a few English Bibles, English copies of Mr. Sankey's hymn-books, and a quantity of anti-Romanist tracts.

THE SPIRITUAL LIFE is nothing else but the working of the Spirit of God within us, and therefore our own silence must be a great part of our preparation for it.

MISSIONARIES IN ALGERIA.

THE NORTH AFRICA MISSION.

Dear Sir,—Your readers have heard of the threat of the French Government to expel British missionaries to the Mohammedans from Algeria, if they did not cease their operations. The reasons assigned were, that on account of the fanaticism of the natives their own countrymen were forbidden to carry on any religious propaganda among them, and that the same rule must be applied to foreigners. It was also said that schools were conducted which were not in conformity with the French laws, and it was suggested that the teaching of the missionaries was hostile to France.

We were at a loss to understand the statement that French subjects were not permitted to carry on mission work among the natives, as the Roman Catholic Pères Blancs have seven stations among the Kabyles, and the Sœurs Blanches have come to work in Djemâa Sahridj, the very village in which our mission has been longest established. Our missionaries have always endeavoured to treat them with consideration and respect, but there have been instances in which this has not been reciprocated. The Roman Catholics have also a Hospital and a Medical Mission at Saint Cyprien, a village composed of natives and orphans rescued by Cardinal Lavigerie after a period of famine. We are given to understand, however, that the French Government is well aware of the existence of these and other French missions; but they referred, when writing of their own countrymen not being permitted to undertake mission work, to an order made some years ago for the expulsion of the Jesuits from French territory; and as the latter had a mission at Djemâa Sahridj they were in consequence obliged to leave some time before the establishment of the North Africa Mission in 1881.

With regard to schools, we were not aware that the religious classes which our missionaries held were of the nature or character of a school, and we understood the French Government inspector to say they were not; but there seems to have been some misunderstanding as to this, and his report to headquarters would appear to have had a different character. Unfortunately, about the time of the last communication from the French Government to the British Foreign Office, this gentleman died. If in any way unconsciously we have not conformed to French law as to schools, we desire to apologise and to conform in future; but we are not aware of having transgressed.

The last point is as to the teaching of the missionaries being hostile to France. This idea is, of course, utterly without foundation. It has ever been the aim of the missionaries to point out to the natives the advantages that they enjoy under French rule, compared with their condition years ago before the French conquest. We are aware that the Algerian Press has frequently contained articles bringing vague and wild charges against English people in general, and missionaries in particular, but they have not, so far as we know, ever been specific, so that they could be either proved or disproved. In these papers, indeed, the danger of our arousing the religious fanaticism of the natives is not much referred to, nor the question of schools, but almost entirely the charge that being British we were spies, dealers in arms and gunpowder, or engaged in stirring up the natives to be discontented with French rule and to desire British rule. It seems almost impossible to understand how such wild and false statements could for a moment be listened to; but there exists unfortunately a good deal of jealousy of England on account of recent events in Egypt and Uganda, the incorrect Roman Catholic versions of what has happened being widely circulated and pretty generally believed.

The Council of the North Africa Mission having requested me to proceed to France and Algeria to explain matters and bring about a better understanding, I went to Paris in March, accompanied by one of our missionaries, Mr. Marshall, and laid the matter before some of the leading French Protestants to whom our work had been known for years. They rendered all the assistance and advice in their power, especially MM. Boegner, Appia, and De Neufville, of the Committee of the Paris Protestant Foreign Missionary Society, and also Pastor Frank Puaux. Thence I proceeded to Algiers, where I had the invaluable assistance of M. Eugène Réveillaud, of Paris, so well known as a barrister and as editor of *Le Signal*, and prominent in many good works. He had to see the Governor-General of Algeria as to a concession of land there for the Vaudois of the Hautes Alpes, and at the same time he was able to inform His Excellency that he had known this mission for years, and could assure him of our loyalty and of the sincerity of our motives.

A few days later, the Governor-General, M. Jules Cambon, granted the favour of an interview to one of our Swiss missionaries, M. Cuendet, and myself. We were able to explain our position and to assure His Excellency of our desire to conform to French law, and to give evidence of our loyalty to the French Republic. It was evident that M. Cambon had heard a good many incorrect statements about the mission, and he promised to appoint some person in whom he had great confidence to investigate the matter, confer with M. Cuendet, and report to him, whereupon he would report to the Government in Paris. The Governor listened to our statements most patiently, and seemed to desire to act without partiality or prejudice. He impressed upon us the importance of not increasing the number of our workers in Algeria for the present, and of sending French or Swiss rather than English missionaries if possible.

We feel we have great cause to thank God for this reception, and as we have everything to gain by investigation, we are encouraged to hope that with a Governor-General so upright, impartial, and able as His Excellency M. Jules Cambon, the missionaries will be proved to be the Republic's best friends, and not its foes.

In returning through Paris, I had the privilege of again meeting with a number of French Protestants and pastors. They expressed their warm sympathy with our mission in its difficulties. The French Protestant missions are prepared, if need be, themselves to bring the matter before their Government. However, with M. Cambon's promise of investigation this does not at present seem to be necessary.

On another occasion I may be able to give further information as to the general progress of the mission in North Africa.—Yours faithfully,

Edward H. Glenny, Hon. Sec. N.A.M.

21, *Linton-road, Barking, Essex.*

A FRENCH VILLAGE SCENE.

I met some of my fellow-workers (alas! so few in number) lately in a little village of the Hte. Vienne named Villefavard, under very interesting circumstances. It was the fiftieth anniversary of a movement in favour of Evangelical truth, which turned the Roman Catholic Chapel into a Protestant place of worship. We met in the morning at the presbytery, where we had a prayer-meeting, during which the people assembled outside. Then we marched in procession (some 200 persons) towards the "temple," half a mile distant.

At the door of the "temple" we were met by the elders of the church, and one of them, a venerable old man, in broken, but deeply earnest, accents bade us welcome. He told us how, fifty years ago, the Roman Catholic priest was converted by the reading of a tract, how he left the Church of Rome, how his flock followed him, and Pastor Napoléon Roussel was sent by the Société Evangélique de France to take charge of his congregation. Moreover, he told us some of the opposition they encountered. The church had to be closed by order of the Government. The sous-préfet and the commissaire de police arrived to put their seals on the door; but during the night some youths took away the doors, and hid them in a pool not far away. The old man humorously added, it would have required a long tape to seal that door. Through God's mercy they were allowed to worship Him in the simplicity and purity of Evangelical truth. The Société Evangélique had not been rewarded for all it had done for the villagers, but God had given them joy in precious souls who had been brought into the light and liberty of God's children.

It was a deeply touching scene, and Pastor Mouron, secretary of the Société Evangélique, after thanking the elders in a few words emphasising the aim and object of the society, entered the church, followed by all the congregation, and preached on Heb. xi. 32—40, a sermon which, I trust, will long be remembered by all of us. Pastor Vinart, M. Bersier's successor in Paris, offered prayer, and before the service closed I was asked to baptize the son of the pastor of Villefavard.

C. W. Cremer, Pasteur

Brive, Corrèze.

LICENSED VICE IN INDIA.

Dear Sir,—It seems right that you who have so long helped us in our righteous cause should know the following facts. *The Medical Reporter*, of Calcutta, an influential journal subsidised by the Government, publishes a long article in favour of the system of licensed impurity. It is very clear that this article has been inspired by the inaction of the late Decennial Missionary Congress at Bombay. Materialists and Regulationists have been so far encouraged by the attitude of that congress as to make an appeal to all teachers of morality to aid them in the full reinstatement and enforcement of the iniquitous system of vice regulation.

I quote the following passage from *The Medical Reporter*:—"Let teachers of morality join hands with physicians and sanitarians, and let them now use the vast influence they would obtain, and which would be characteristic of this union, towards the enactment and enforcement of the law, in such a manner as to minimise the evil resulting." Then follows more in the same strain, and the writer adds: "Moral teaching has been made much of by opponents of regulation. It is right to exalt morality, and to receive with humility its lessons; but it is out of court here, however much we may desire its evidence; for moral teaching will not prevent the spread of contagious affection, but a suitable law will do so effectually." You will observe that this writer speaks of "the evil resulting" from social vice, as if there was to his mind only one evil—the physical one. You will observe also the inconsistency of calling on teachers of morality to join sanitarians, while at the same time he says that moral teaching is out of court.

Our courageous friend and fellow worker, Mr. A. S. Dyer, writes from Bombay, confirming the statement of the above paper being subsidised by the Government.

It is believed that the Indian Government has long had several low-toned, unscrupulous papers in the Indian cities as its special organs, chief among which is *The Pioneer*, of Allahabad; and to these has been added *The Medical Reporter*.

The knowledge of what has been, and is continually going on, and the thought of the terrible sufferings of the Indian women subject to the Cantonments Acts, convince me that it would be well not to delay promoting a serious movement in this country, which I can have no doubt would influence the Home Government, and through them the responsible officials in India.—Yours truly,

Josephine E. Butler.

419, *Wandsworth-road, S.W., May* 4.

AN EAST END ENTERPRISE.

During last winter Stratford Town Hall was used on Sunday evenings by the National Sunday League, who provided entertainments of various kinds for the large East End population in the centre of which the Hall stands. The fact that the League was allowed thus to use a public institution was much regretted by the Christian public of the locality, and many prayed that the scandal might not be repeated next winter.

Determined to be in time for the next "season," the League recently applied for a renewal of their arrangement with the Corporation. There was, however, another applicant for the Hall, Rev. David J. Stather Hunt, the evangelical vicar of St. Paul's, Stratford, who was, of course, able to plead local interest. The Town Council consented to each applicant having the use of the Hall for a period of three months, the question of precedence to be arranged between them! Mr. Hunt would not agree to this, and so the Council gave him the first term of three months. The League then refused to take second place, and so Mr. Hunt has assumed the responsibility of using the Hall on Sunday evenings during the entire winter. The turn which things have taken has caused surprise to many; but those who have been praying for a result that shall be to the glory of God, have been divinely encouraged at every stage.

Mr. Hunt is now organising for the discharge of his great undertaking. He hopes to procure the services of some experienced evangelist for every Sunday evening, and to promote a sound and strong effort to arouse the people. The proceedings will be entirely unsectarian, and the collections will be given to the local hospital. Already some earnest friends have promised to sustain Mr. Hunt's hands. We trust others will join them, and that there will be much prayer for grace and wisdom on the part of the workers, and for blessing upon their efforts.

THE "BRIDGE OF HOPE."

On Wednesday last week there was an interesting gathering in Ratcliff Highway. The Baroness Burdett Coutts visited the "Bridge of Hope," and many of the subscribers and friends of the mission were invited to meet her. This was made the occasion for the opening of a recreation room for the inmates of the Refuge. Mr. Joseph Howard, M.P., the treasurer, presided at the meeting. Rev. Preb. Harry Jones gave a brief but interesting address, speaking of the sympathy with which he had watched the work from its earliest days.

Miss STEER explained that the recreation room had become an absolute necessity to the health and well-being of the young women in the Refuge; for the industrial occupations carried on had so increased that one room after another had been taken for the purposes of the laundry work and knitting, and she considered that the girls themselves had earned the money to build the room, which had cost about £130.

All present were delighted to see Miss ELLICE HOPKINS; though still an invalid, she said she could not refrain from adding a few words. She had known Miss Steer before the work was begun. It was at a meeting which she held at Miss Macpherson's Home of Industry that Miss Steer gave herself up for this work.

The BARONESS BURDETT-COUTTS spoke most sympathetically, and urged all those who were present to help Miss Steer to bear the burden of the financial difficulty which always seemed to be laid upon those who undertook work such as this for the good of others.

The children from the cottage homes (124 in number) made a pretty procession in passing through the room, each little girl carrying flowers, which she had brought from her country home for the inmates of the Refuge. As they passed from the room Miss Steer related the story of some of the children. They were not little orphans—not even all destitute children, but each one had been rescued from grave moral danger. Life in the workhouse, the streets, the hospital, or the prison, would, humanly speaking, have been their destiny had they not been received at the "Bridge of Hope." Here were some of the most shamefully ill-used children from Mr. Benjamin Waugh—while a large contingent came from the National Vigilance Association and similar societies.

The visitors were evidently deeply touched at the sight of the children. Their bright, innocent, happy faces testifying to the tender care and mother-love which now guarded their little lives. By the kind permission of the rector, the children were entertained at tea at St. George's Mission Hall, before going back to their homes. The friends then went over the large Refuge, inspecting the night shelter, and seeing the young women at their various industries.

Much was said about the changed condition of the neighbourhood. We hope the sight of the children, as they passed through the well-known streets, was an object lesson that will not be forgotten. There was many a "God bless you!" from the rough women in the Highway, who, however sunk in sin they may be themselves, are always glad to know of little girls saved from their own sad life. The economy with which the work is carried on was dwelt upon by several of the speakers. It was stated that £70 a week at least is required to support the various homes, and although there is no debt on any branch, the balance at the bank on that day only amounted to £22 15s. 6d.

DAYS IN THE COUNTRY.—Will any lady living near London invite our factory girls down to her garden on a Saturday afternoon? To these girls a few hours in the country, and especially in private grounds, are a real pleasure, and it is often the only day in the year that they get into the fresh air.—Miss A. B. BUTLER, Hon. Sec. for "Days in the Country," Y.W.C.A., 13, Onslow-square, S.W.

JOHN STREET MISSION, PENDLETON.—The thirtieth annual meeting in connection with the John-street Gospel and Temperance Mission, Pendleton, was lately held. The Mayor of Salford (Mr. Alderman Keeyney) presided, and promised prizes in connection with the plumbing and wood-working classes of the institution. Mr. J. Sugden read the annual report, which stated that the progress of the mission was continuous and encouraging. A good work was done in spreading pure literature. The cottage visitation had proved a very useful work, resulting in the relief of many cases of sickness and distress. Other gentlemen addressed the meeting.

LIVERPOOL SHELTERING HOME.

THE work of the Sheltering Home has been sustained and carried on during the winter with its usual vigour. A few weeks ago a party of eighty-six sailed for Canada, and have safely arrived on the other side, where suitable homes and situations were awaiting them. A second party is now being prepared, and will sail next month. Since August, 200 poor and neglected children have been admitted, clothed, fed, schooled, and trained.

Many a tale of woe is contained in the histories of some of these young lives. They were sadly disadvantaged by environment, hard pressed by poverty, hunger, and suffering, with scarcely a chance to grow up good, truthful, honest, and strong in high moral principles. Now, however, their conditions have been wonderfully changed, and in Canada they enjoy a healthy, free, new life, with congenial and regular employment, good wages, and a fine chance of improving themselves, and rising by degrees to an honourable and useful life.

A letter received yesterday illustrates the advantages gained by good adoptions, and how one good and successful case opens the way for another. A lady writes:—"We are highly pleased with our little boy; all who meet him unite with us in thinking him one in a thousand. He certainly is the best-dispositioned child we ever met, and we have never seen him out of humour. He is kind-hearted, thoughtful beyond his years, obedient, truthful, and a remarkably bright child to learn. He has been quite healthy, and is growing fast, and seems very happy and contented. Please let us know when you expect to bring over more children, as we think of adopting a little girl, and would like a good one."

Scores of remarkable cases of success might be given, all showing how well these children turn out when they get a fair chance. The need of the work in Liverpool is as great as ever. There are very many poor, starved, helpless victimised children, needing to be rescued and saved. Intemperance, poverty, overcrowded and unwholesome courts and alleys, and the lesser evils arising out of these, are by no means easily mitigated or swept away, and while these remain we shall still have poor and neglected children in our midst. No greater work can be done than to uplift and save some of these little ones.

L. BIRT.

CHRISTIAN READING FOR INDIA.

DEAR SIRS,—Though I have been in this great country but a few months, I have been greatly struck with the increasing need for English tracts and books, especially of an anti-infidel type. The number of people learning English is rapidly increasing. English scholars evince a strong desire to read all they can, and infidels and others are making strenuous efforts to supply them with their pseudo-philosophical books, which appeal strongly to the imaginative minds of Hindus.

Much good is being done by the various Tract Societies, which are aiding the missions, and by the Christian Literature Society, whose publications are terse and cheap. Missionaries working among the educated classes are very grateful for all such help, yet there is need for tracts and booklets, such as those of Mr. H. L. Hastings, of Boston, U.S.A. Many of us would be very grateful to anyone who would send us parcels of such for free distribution to inquirers. Many are honestly searching the Bible, but like men everywhere are more ready to listen to arguments against its teachings and veracity than to those in its favour.

Allow me to urge upon all lovers of missionary work the need of warmly supporting the Tract Societies, which have a very heavy drain on their resources for free publications. Without these free grants most missionaries would be unable to circulate much literature. To help them is therefore to help materially the missionaries in their work.

There is much cause for thankfulness in the work here, but more need for prayer. This is a centre of education, and my work lies largely among college students and the like. It is very interesting, but difficult, as the Eastern mode of thought is so different from ours. I shall greatly value the prayers of your readers.—Yours in Christ,

HAROLD T. WILLS, L.M.S.

Travancore, South India,

WORK IN MOROCCO.

SINCE our summer change here four years ago, we have felt the desirability of opening a station at Sifro. It is a mountain town about twenty miles south-east of Fez, standing much higher than the latter city; it is cooler, and would be a pleasant place of change from the great heat there. Besides, the people were more friendly, and seemingly open to the Gospel.

Hitherto the Moorish Government has opposed our getting a house, declaring the place unsafe; but at last we have succeeded in renting a three-roomed house, the best we could get, and Miss Mellett and myself are at work here. We trust that an increase in our Fez staff will enable the work here to be permanent. In the room which we have devoted to the people, we are able to seat about fifty on the floor, mattings, and sheepskins, with a couple of mattresses serving instead of chairs.

We have planned out our work thus:—Monday and Thursday mornings we devote to sick Moorish women and children, attending to their ailments as far as we can; and it is a great pleasure to relieve them. Numbers come, and with them quite as many others who only wish to hear our hymn-singing and Gospel message. Tuesday morning we have sick Jewesses. Wednesday afternoon a sewing class for girls. Thursday afternoon a class (Bible teaching and singing) for Moorish boys, it being a school holiday. Friday (the Mohammedan Sabbath) we invite women to come and hear our singing and teaching. They have few home duties, and generally go out to the cemetery. Now it is becoming an institution that they should come here also. These Friday gatherings have been happy times; we have never had fewer than a hundred in our house on that day. One Friday the number reached two hundred, and we might have had overflow meetings in the court for those waiting their turn for admission, although nothing was to be gained by it.

On Saturday we are almost equally busy with the Jews. Women and girls come to us in the morning, and we have a nice class of Jewish boys in the afternoon. Last Saturday we had forty-seven boys, the largest number we have had. Sunday we keep quiet, except for a class of girls which we have in the afternoon. We have visited several houses, Moorish and Jewish, including that of the principal Rabbi. We have not time to go to all the houses open to us.

We know that curiosity in a great measure has brought the people to our house; still, we are only too thankful for the opportunity of telling them our message. Many remember the words they heard from us four years ago, and in one house at least the Bible is being read. Many of the people are really kind and friendly; grateful patients have sent presents of butter and milk. One day a sheep arrived at our door, a present from one of the principal men here. Oh for the light of the Gospel to shine in! We feel it a great privilege to be the only witnesses for Christ here, and we are certain that hearts will be reached by the power of the Holy Spirit. "Pray for us."

J. L. REED.

Sifro, Morocco, April 6.

MAY MEETINGS.

FROM churches that seem divided,
From every tribe and shore
From burning zone to arctic,
Some who never met before.

They meet in their Father's presence,
As a household long apart,
As the children of one roof-tree,
And heart communes with heart.

They know and they love each other,
As the family traits they trace—
One spirit in every heart-breath,
One light on every face.

They have found the same Ark of Safety
From the deluge of sin and woe;
They are bound for the same bright heaven
Where storms can never blow.

So they sing in the flowery springtime
A prelude of the lay
That is sung where the blossoms fade not
In the great eternal May.

J. K.

Donemana, Ireland.

For the Young.

A MISSIONARY PLEA.

"For I know that the Lord is great, and that our Lord is above all gods." "The idols of the heathen are silver and gold, the works of men's hands. They have mouths, but they speak not; eyes have they, but they see not; they have ears but they hear not; neither is there any breath in their mouths." "They that make them are like unto them; so is everyone that trusteth in them."

After reading these verses in the Scripture Union portion for the day, my thoughts instinctively turned to the dark, gloomy, heathen temple not far from where I live; and the sad sights I had often witnessed within its walls—men, women, and little children, old and young, the rich together with the poor, bowing down and worshipping these idols in whom they trusted, the works of men's hands.

Many times I have quietly stood by and watched the worshippers, as one by one, or in groups, they have come in, obtained the incense sticks from one of the priests, for which they paid a few cents, light them and wave them before the god they are worshipping, then present the offerings they have brought—dried duck, vegetables, cakes, oranges, tea and wine; prostrating themselves upon the mat placed for the purpose, I have heard them praying for protection to those which have eyes but see not, ears but hear not, neither is there any breath in their mouths.

Brightly-coloured paper clothing and paper money are next set fire to, and placed in a large iron cauldron, a priest tolling meanwhile a huge gong or bell to call the attention of the gods to what is being done. The deluded worshipper, fully believing that the gods have received the money and clothes just consumed in the flames, and also in like manner the essence of his offerings of food and wine, packs up the visible remains of what he brought with him, and goes happily away.

"How sad!" you say.

Away on the mountains wild and bare,
Away from the tender Shepherd's care.

But how, then, shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And *how shall they hear without a preacher?* And how shall they preach except they be sent?

It is midnight, and in the ward of a hospital not far from the heathen temple mentioned above, the patients lie sleeping, forgetting for a time all pain and suffering. But one young girl tosses restlessly from side to side, both mind and body ill at ease.

"I thought that I had truly worshipped *all* the gods," she says to herself over and over again, "and yet a voice said just now, 'Pray to the one true God to forgive you your sins, and He will.' *Who* is He, *where* is He, that I may pray to Him?" Then ignorantly and blindly, but from the depth of her heart, goes up the cry, "Oh God, I have sinned against Thee; forgive my sin, and save me."

And out in the desert He heard her cry,
Sick and helpless and ready to die.

And the sweet peace of sin forgiven steals over the weary storm-tossed soul, and the fevered frame is soon wrapt in dreamless sleep.

How eagerly she listens to the old, old story, as it is told to her next morning by the lady missionary who daily comes to teach the women patients! No less wonderful than beautiful is it to see before long her loving trust in that Good Shepherd who was even now "searching and seeking out his own," and to see her heart opening, like a flower to the sun, to his divine love. There is joy on earth—in the heart of the sick one, in the heart of the missionary, for "when one for whom Satan hath struggled as he has for me, has gained at last that blessed shore of peace, oh, how this heart doth glow with gratitude and love." And there is joy in heaven,

And the angels echo around the throne,
"Rejoice! for the Lord brings back his own."

Another hospital scene.—The young girl who figured in the last has come out from the ranks of heathenism, and professed her faith in the Lord Jesus by baptism, and now is an earnest worker for the Master amongst her own countrywomen, striving by every means in her power—by example, by earnest believing prayer, by faithful teaching, and loving entreaty, to lead them to the Saviour's feet. As the woman by whose bedside she sits hears from her lips the story of Jesus, the mighty to save, and her own simple testimony, the Gospel is again proved to be the power of God unto salvation unto everyone that believeth; and the strongholds of superstition and heathenism in that woman's heart fall before it. She yields herself in simple faith to the one true God to be cleansed and forgiven, and again the angels echo around the throne, "Rejoice! for the Lord brings back his own," and over another sinner that repenteth there is joy in heaven.

A man's enemies are the men of his own house, and petty persecution from some, bitter opposition from others, follow as a matter of course the decided stand taken on the side of Christ by ———, and her open avowal of Him as the only Saviour of men. But the witness has not been borne in vain. First one and then another of those who had been foremost to oppose are gradually won over by the beautiful influence of a life lived in fellowship with the Master, to love and serve Him, too, and eternity will reveal the influence for Christ this one soul won from heathenism has been enabled, under God's blessing, to exert on others. One verse says, "For I know that the Lord is great, and that our Lord is above all gods." But how many millions do not know, who, if they did, would gladly love and serve Him? The Lord says, "Whom shall I send, and who will go for us?" Who will answer, gladly saying, "Here am I, send me, send me"?

Often since coming out to work amongst the heathen I have been reminded of a beautiful painting exhibited a few years ago in the Royal Academy, called, "If thou hadst known!" It is twilight—the stars just beginning to come out in the deep blue Eastern sky, and alone, on one of the slopes of the Mount of Olives, is the figure of Christ sitting, looking down sorrowfully upon the city beneath, with its thousands of inhabitants who are rejecting him as Lord, and saying "If thou hadst known!" Looking down from his throne above, and beholding the millions of those who worship the works of men's hands, knowing not Him who is above all gods, can we not hear Him to-day saying "If thou hadst known!" But "how shall they believe on Him of whom they have not heard, and how shall they hear without a preacher?"

E. F.

LITTLE CHRISTIANS.

Mark x. 14.

Happy little children,
God's own sunbeams bright,
Seek to live for Jesus,
The dark world's true light.
He, your loving Saviour,
Once was young, like you,
All your joys and sorrows
And temptations knew.
For your sins He suffered
On a cross of wood,
Died, to make you, like Him,
Gentle, pure, and good.
Say, will you not serve Him?
Brave, obedient be?
So that all your dear ones,
Christ in you may see.
Loving little children,
His own precious flowers,
Seek to bloom for Jesus,
Spend for Him your powers.
Let each word and action
Of his beauty tell,—
He, who ever loves you,
He, in whom you dwell.
Seek to do his bidding,
By the dear home hearth,
Or where'er He calls you,
In life's daily path.
Follow his example,
In his footsteps tread,
Thus may you, fond children,
His own sweetness shed.
Darling little children,
Like God's angels fair,
Seek to be earth's blessings,
Chasing sin and care.
Seek to follow Jesus
For his own dear sake,
Swift to run his errands,
Messages to take.
Kind unto the needy,
To the sick, the old,
Melting with your sweet ways,
Hearts that once were cold.
Bringing smiles of gladness
Into faces sad,
Shedding all around you
His own lovelight glad.

Harriet Julia Evans.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Liverpool*, May 12; *All Souls' School, Langham Place*, May 14 to 19; *Pershore and neighbourhood*, May 28 to 31; Mr. J. S. Tyler, *Birmingham* (for Scripture Union Meetings), to May 13; Mr. T. Lewes Sayer, *Sutton*, May 14 to 19; *Rhyl*, May 21 to 23; Mr. A. G. Dodderidge, *Weybridge*, May 13 to 15; *St. Leonards*, May 20 to 28; Mr. Livesey Carrott, *Bolton Rooms, Drayton Gardens*, every Sunday afternoon, at 3.30.

Half-yearly Meetings for Scripture Union Secretaries.—*Strangeways Hall, Manchester*, May 10, at 3.30 and 6.30; *Southport*, May 11; *Gordon Hall, Liverpool*, May 12, at 3.30 and 6.30.

Mr. E. Arrowsmith will be at *Washington, U.S.A.*, May 13-14; *Hamilton, Ontario*, May 16-20; *Toronto*, May 21-June 4; *Montreal*, June 5-12.

CHILDREN'S SCRIPTURE UNION.—May 14, S., Ps. cxiv. 1-8; 15, 1 Cor. viii. 1-13; 16, 1 Cor. ix. 1-14; 17, 1 Cor. ix. 15-27; 18, 1 Cor. x. 1-17; 19, 1 Cor. x. 18-33; 20, 1 Cor. xi. 17-34.

HOMES FOR WORKING GIRLS.

A gathering for praise and prayer in connection with the Homes for Working Girls was held on Wednesday in Hyde House, 27, Somerset-street, W.

From a statement made by the director, Mr. John Shrimpton, it appeared that the Homes had been helpful to many thousands of girls, to whom they have been true homes and peaceful harbours of safety and rest. Too often it is assumed that such cannot want help because they are respectable in appearance. They must dress properly, else they cannot retain their employment, but often enough their hearts are sore and lonely, and their pockets sadly empty, while they are exposed to great danger and constant temptation. The Homes, of which there are now nine in different parts of London, have been established for the benefit of respectable girls employed in London, who, living away from their business houses, would otherwise be left, after these had closed, to their own devices for residence and amusement. All these girls pay for their accommodation, which, if simple, is bright, clean, and comfortable. The latest report shows that the payments made by the residents for their board cover not only its entire cost, but the board of the superintendents and helpers; and the management therefore point out that there is not the slightest pauperism about the work. In the nine houses there is accommodation for 502 residents, and full board—breakfast, dinner, and tea—is provided for 4s. 6d. per week. The rent of bedroom accommodation (including the use of dining and reading-rooms) varies from 2s. to 4s. per week. During 1892, 2022 young persons lived in the Homes for longer or shorter periods, while 17,500 have resided in them since the work began. Every endeavour is made to cause the lives of the impoverished but always industrious and respectable girls who live in them to be as cheerful as possible, and this being the case, there can be little wonder that the demand for accommodation in them is much in excess of the supply.

Every effort is made to win the girls to the Saviour, and the Bible classes and Bible talks, in which several ladies and gentlemen co-operate, have been blessed to many.

A season having been spent in earnest prayer for the blessing of God, brief addresses, warmly commendatory of the whole work, followed by Mr. Daniel Wellby, Revs. James Paterson and J. C. Elliott, and Dr. Gordon Brodie.

In the course of the afternoon it transpired that ere long it is hoped to open a new home in Fitzroy-square to accommodate from fifty to sixty, and eventually, perhaps, a hundred girls. This has been manifestly an answer to prayer. To finish and furnish and open this home free of debt, about £500 is still required.

ATHENÆUM HALL, BRIGHTON.—The work going on in this hall, under the superintendence of Mr. Edward Hurditch, is most encouraging. The attendance has increased so much that the question now is where to plant a permanent work. Towards this end a drawing-room meeting was held last week at Mr. Lewis Ingram's, of Lewes-crescent, Brighton. This was well attended, and addresses explaining the work of the Evangelistic Mission were given by Messrs. C. Russell Hurditch, W. Fuller Gooch, and Dr. M'Killiam. A site has been offered for purchase, but the wherewithal is an important item. A hall could be put up to hold 1500. It is our privilege to hear of souls being saved on every hand. Good open-air services are also being held on the West Front every Sunday afternoon.

Burt Sharp, Secretary.

NOTES ON DAILY READINGS.

SUNDAY, MAY 14.—2 CHRON. XXIII.

The true King of the world is just now in hiding. The kingdom is in mystery. True hearts resort to Him. The Levites have access to Him. But there is a promise of his restoration, which is as sure as that which guaranteed the succession of David's throne to David's line, "Behold, the king's son shall reign, as the Lord hath spoken." The world can never be at rest until the usurper is driven out, and the true King installed.

The certainty of the covenant did not lead to any looseness in Jehoiada's arrangements. He laid his plans with consummate skill. First, the solemn covenant of consecration; then every man entrusted with specific work—no quarter to the enemy, and yet no profanation of the sacred house (8). God's work done in the spirit of obedience to his word. And all the weapons were furnished by the house of God itself. Carnal weapons are useless in spiritual enterprise (2 Cor. x. 4, 5). And then how noble the faith which dared to proclaim Joash while Athaliah was yet alive. Oh my soul, dare to anticipate the hour when thy Lord shall take his great power and reign; prepare for that day; hasten its coming; but ever obey the rules of high spiritual warfare.

MONDAY, MAY 15.—2 CHRON. XXIV.

"Minded to restore the house." It is a good thing when our mind is fully made up in the cause of God. For He who works in us to will, will work in us to perform, and will secure the concurrence of others. The cause of God should ever be a matter of chief concern to those that love God. They cannot bear to see it broken up, and grieve when those who should take the first interest in it hasten it not, as was the case with these Levites. Oh that the zeal of God's house might eat us up. But the king found the people more eager for God's cause than the Levites were, and when the appeal was made to them money flowed in abundantly. How often do poor and ordinary people shame those whose office promised better things. We remember the churches of Macedonia, the abundance of whose joy abounded to the riches of their liberality (2 Cor. viii. 1).

How mighty one life may be in averting evil and affording a channel for holy influences to pass through to others. It would have been almost incredible that king and people should have so soon resorted to idols, did we not know something of the fickleness of our own evil hearts. "Wrath came upon Judah and Jerusalem for this their guiltiness, *yet. . . .*" God does not leave us unpled with. Beware when flatterers make obeisance, it is the beginning of apostasy. And how soon the heart hardens. Zechariah's blood did not flow unnoticed by God, and it was required, not only at the hand of the Syrians, but afterwards (Matt. xxiii. 35). Disaster followed on disaster, so that the king was finally assassinated and refused burial in the sepulchres of the kings. To what depths may we not fall apart from the grace of God. What need for the daily prayer, "Hold Thou me up."

TUESDAY, MAY 16.—2 CHRON. XXV.

Amaziah began right. But his heart was not perfect. There was a little rift in the lute which presently made the music mute. And the first symptom was in his proposal to ally himself with Israel. The experiences of his predecessors should have warned him against this. But he persisted till the man of God remonstrated with him and told him that however strong he made himself God would cast him down. What precious words are here. "God hath power to cast down and to help." How often we court defeat by making ourselves strong, instead of putting ourselves in living fellowship with God, and asking Him to show Himself strong for us.

The question about the 100 talents was very natural. It is not pleasant to forfeit absolutely that which has cost us much. But it is cheap to sacrifice all, if we may count on the presence and blessing of God. Let us dare then to separate ourselves; whatever advantage may have seemed within our reach, let us put it absolutely away; we shall get infinitely more than we lose. The Lord is able to give thee much more than this. In the case of Amaziah victory was easy, the Lord fought for him. But how absurd to worship the gods of Edom, who could not defend their votaries!

WEDNESDAY, MAY 17.—2 CHRON. XXVI.

May we be like Uzziah at the opening of his reign. It is a beautiful record. "He set himself to seek God in the days of Zechariah, and as long as he sought the Lord he prospered." True prosperity is always mated with true religion. If we would set ourselves more deliberately and earnestly to seek God, it would be better for us in every way. We should prosper in our wars, in our aggressions upon surrounding evil, because God would help us. Our name would spread abroad, because we should be marvellously helped. But, ah! how ominous are those words! "He was marvellously helped till he was strong." We are prepared for the announcement which follows, "When he was strong his heart was lifted up, so that he did corruptly" (R.V.).

We cannot stand unbroken prosperity, unless we are extremely watchful. This is probably why so few of God's children comparatively pass through life in unbroken sunshine. Plants and fruits need the dark as well as the light. If things are well with you, do not temper your joy by introducing self-inflicted mortifications, but occupy your heart with the Giver more than with his gifts, and accept all from his hands.

Uzziah wanted to combine the offices of priest and king. This is reserved for one only among the sons of men, who is a Priest upon his throne. The remonstrances of the faithful priests were of more avail, and only aggravated his guilt, till the leprosy branded his forehead, and till he died he was doomed to be excommunicated from the sacred courts. God cannot be trifled with, and those who cast themselves on the sharp point of his prohibitions are necessarily impaled. Oh for grace to walk humbly with God!

THURSDAY, MAY 18.—2 CHRON. XXVII.

The record of Jotham's reign is very brief. But how weighty! He followed in the steps of his father, so far as they were good and right, but avoided his mistake and sin. "And he became mighty, because he ordered his ways before the Lord his God" (R.V.). It was not altogether easy to do this, as the stream of popular feeling and action was in the contrary direction, "The people did yet corruptly." But there was the more honour to him for taking so noble a stand. Do we order our ways before the Lord our God? When from the height of our morning watch-tower we anticipate the coming day, when we are making our plans, when we are preparing for some assault on the sin and evil of our times, do we lay all before God, taking his counsel, and waiting on Him for grace? If only we did, we, too, should become mighty, if not in the eyes of newspaper correspondents, yet in the unseen and spiritual world. Zinzendorf said, "I have one passion only; it is He, Jesus." Jotham's might appeared in his buildings (3, 4), his wars (5), and the tribute paid by the Ammonites. We have not all received the two or five talents, what we have let us consecrate to God and use for Him. Life is flying so quickly away, we shall soon stand before the King; let us so live, let us each moment sow such seed, that there may be golden harvests to reap in that world, where all the issues of life will be clearly perceived.

FRIDAY, MAY 19.—2 CHRON. XXVIII.

What a terrible chapter! Such a son of such a father! "This is that King Ahaz!" (22). The good of the previous reign was scattered to the winds. The worst atrocities of heathenism were imported into Israel. Babes flung into the brazen caldrons, amid the noise of the horrid drums that drowned their cries, while all kinds of abominations were perpetrated in the groves. People and king alike forsook the God of their fathers (6). A graphic picture of the sins and miseries of the time is given by Isaiah, whose righteous soul was sorely vexed by what was transpiring around him. Then, disaster and chastisement befell. First, at the hand of the king of Syria, then of the king of Israel, then of the Edomites. "The Lord brought Judah low because of Ahaz, king of Israel, for he had dealt wantonly in Judah, and trespassed sore against the Lord." How infatuated and precipitate his course. Bribing the king of Assyria, but it helped him not. Sacrificing to the gods of his conquerors, though they were the ruin of him. Shutting up the house of God, and so cutting off the gracious help that would have accrued from his Almighty Helper. Drowning men catch at straws, but if they would only lie back and trust, they would float. If God be against us, who can be for us? When we are right with God, we are strong against a world in arms; when we are wrong with Him, vain is the help of man. What a sweet contrast is presented by Israel's treatment of the captives!

SATURDAY, MAY 20.—2 CHRON. XXIX.

How wonderful that Ahaz had such a good son. Hezekiah was one of the noblest of the Kings of Judah. His reign recalled the memories of David's and Solomon's. He began with the house of God. In the work of reform we must begin within and work outwards. There must be sanctification on the part of those who are to do the work of sanctification. Those who would lead their fellow-believers to a purer, sweeter life must themselves be free of reproach. "Sanctify yourselves and sanctify the house of the Lord." It is a blessed privilege when God calls us to stand before Him, to minister unto Him, to be his ministers and burn incense. Let us esteem our position very highly, and not be negligent to fulfil these high and sacred tasks. When the priests and Levites were sanctified and set to work on the cleansing of the holy place they found enough to occupy them for eight days. They perhaps passed from the Sabbath to the first day of the week with its message of resurrection.

INTERNATIONAL S. S. LESSONS.

MAY 21.

AGAINST INTEMPERANCE.—PROV. xxiii. 29-35.

GOLDEN TEXT: PROV. xx. 1.

THIS has been not inaptly called "the drunkard's looking-glass." He who has commenced, or is in danger of commencing, a career of intemperance would do well to consider the consequences likely to follow. The wise man is not theorising, but describing what must have been frequent in his day, and is not less frequent now.

Present effects of intemperance (29, 30).—These may be classified. First, is *heart-grief*, "woe, sorrow," or in margin of R.V. the interjections, "Oh! Alas!" The forms of grief are too many to be described. Remorse, coupled with a sense of utter helplessness, is the chief ingredient. The thought of what his life might have been but for this indulgence; of the distress brought upon others which might have been avoided; of the very small amount of pleasure enjoyed: fills the heart with bitterest anguish. To this is added *social distress*. "Contentions, babblings," or R.V. complainings. Drunkenness and brawling are companions. The tongue is loosened as the sense departs. Hence the proverb, "When wine is in, wit is out." Someone wisely remarked that he thought the wit must be out first or the wine would never get in at all. There could be no more inappropriate sign for a public-house than that of "The Peaceful Home." I have been in a home when the father has returned full of drink, and have seen the mother take up the child and flee from the wrath of the man who really loved her. Next is *physical trouble*, "wounds, redness of eyes." A soldier may have some pride in his wounds received while fighting his country's battles, but who can feel anything but shame over wounds received through intemperance? The whole countenance of the man bears witness to his sin.

Every daily newspaper furnishes illustrations of these effects following from drink. They are sure to follow in some measure all excess in the use of wine (30). What is more humiliating than the end of Alexander the Great? At the second night's carousal he called for Hercules' cup, which held an incredible quantity, and, after drinking from it twice, he fell to the floor. There lay the world's conqueror, himself the helpless victim of intemperance. In a few days he died, at the early age of thirty-eight.

The Remedy (31, 32).—Since the evils are said to result from excessive indulgence, and from seeking mixed or drugged wine, it might have been expected that the remedy would be found in the use of ordinary wine in moderation. Wisdom does not speak so. It calls for the most rigid *total abstinence*. Nothing is said here of mixed wines. The fascination lies at first in wines as they sparkle in the cup. *Look not* even upon such wine as this. The associations to which this may lead prepare the way for the use of the more dangerous drink. Avoid even looking at it. How often has the look of the eye led to sin! (Gen. iii. 6, Josh. viii. 21.) Is not this a safe course? Is it not a possible course? Should we not either recommend the adoption of this, or indicate a better? The drunkards' ranks include hundreds who were once scholars in our Sunday-schools. The remedy is needed to save others from a like ruin.

The final result of intemperance (32-35).—The second term "adder" refers to the cerastes, a horned snake, exceedingly venomous. We have the greatest horror of the bite of a poisonous serpent; the end of indulgence in drink is compared to that. There is an incident told concerning a man who had charge of the snake house at the Zoological Gardens. Meeting one day with a friend, he spent some time drinking, and, returned to his work with his brain muddled, he imagined himself a snake-charmer, and to the horror of the bystanders played with one, then another of the snakes. Finally he took out the cobra—a most deadly snake—and after playing with it, in his folly he held it towards his face. The creature made one dart at his forehead, and left only one little mark there. The man was at once roused to his senses; and laying the creature back in its place, he fell into a chair. The poison very speedily did its work. In an hour or so he was a dead man. It is as *dangerous to play with strong drink as with a cobra!*

Drunkenness is not alone (33). Impurity is its frequent companion. And, notwithstanding such evils, see how infatuated the man is (34, 35)! He will not see the danger, becomes utterly reckless, waking from one debauch to hasten to another. His course is down hill, with ever-increasing velocity.

Two things should be remembered in applying this lesson: *First*, that the Gospel can save one who has become the victim of drink; and *secondly*, that intemperance is a type of every form of sin. The joys of the service of Christ are better for this life, and beyond conception for the life to come.

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Ministering Women

AT THE HOME OF INDUSTRY.

By An Observer.

The late Lord Shaftesbury was wont to remark, in his public addresses, that this is, *par excellence*, the age of women and children. It has often been said by other watchful observers of current movements that nearly all the specially benign and successful agencies for the betterment of this generation owe their success to God's benison on the consecrated energies of Christian women. The readers of The Christian at any rate will have little difficulty in assenting to that. The share that women have taken in the varied kinds of service which its pages have recorded, for the past thirty years or more, has been a large and ever-increasing one. Among the many godly women who have laboured faithfully and fruitfully in the Gospel in this great London, none has been more signally guided, supported, and honoured by the Master and Maker of us all than Miss Annie Macpherson. Her name is a household word in both hemispheres. Not only for what she has herself been enabled to do, but for what other Christian women have done at her suggestion or by the inspiration of her example, she will be remembered with affection and gratitude long after her own course of earthly service is ended. May that day, however, be far remote.

Older readers of this journal must be tolerably familiar with the many-sided work which radiates from that happily-named East End centre, "The Home of Industry." But a new generation has grown up since this colony of working bees began to gather the honey of loving help and earnest testimony from the somewhat unpromising fields of East-London slumdom. Even those outsiders who know best can scarcely realise without specially acquired knowledge the far-reaching scope of the ministrations of our devoted sister and her helpers. It may be well, therefore, in this and several succeeding sketches to set down, if only in brief outline, the chief features of a mission which embraces both sexes, and all ages of dwellers in the teeming East End, and which has had a marvellous reflex influence on work done for God and humanity in many distant parts of the earth. The enumeration of the leading branches of the work will be a fitting prelude to more detailed accounts, and must in itself excite a deeply sympathetic interest. These departments may be thus set in order:—

(1) Gospel effort among all and sundry.
(2) Infant Sunday-school classes.
(3) Rescue and emigration of destitute children.
(4) Sunday classes for boys and girls.
(5) Night school for lads.
(6) Sewing classes and other agencies for young women in factories.
(7) Adult Sunday classes.
(8) Mothers' meetings.
(9) Meetings specially for widows.
(10) Visitation of the poor and of lodging houses.
(11) Flower mission to hospitals.
(12) Colportage work.
(13) Training of lady workers.
(14) Mission to railway gate-keepers.

This long list is not at all exhaustive, but sufficiently indicates the trunk lines out of which diverge many lesser side-lines of service on behalf of those who need the Gospel of love and help.

PREACHING IN BIRD FAIR.

In her evangelistic work Miss Macpherson has anticipated Mr. Moody's famous solution of the problem, "How to reach the masses—go to them." She begins at Jerusalem; which in this case is "Bird Fair." If it be true that one half the world does not know how the other half lives, it is equally true that one half of London is ignorant of the way in which the other half spends the Sunday. London on the Sabbath is another city from what it appears to be on the six working days. Many thoroughfares which from Monday to Saturday are full of moving traffic, are then given over to comparative desertion and silence; others, in defiance of the law, are turned into busy marts. Of the latter order are the streets abutting from Bethnal Green-road which comprise what is known as Bird Fair. As to the history of this strange institution it is needless for present purposes to inquire. As it exists in the present day it is much more than an open-air exchange for traffic in canaries, larks, finches, and other feathered songsters. These are still the staple articles of sale or barter; but dogs, pigeons, parrots, fowls, and rabbits, not to speak of goats, hedgehogs, and we know not what beside, are here exposed for sale. Shops of many kinds are open in Slater-street, Brick-lane, etc., and there are all the concomitants of a miscellaneous market. Loafers who come to spend an idle hour or two, mingle with the crowd of sellers and buyers, and altogether it is a curious, motley throng, made up almost exclusively of men and lads.

Into this Babel of Sabbath-breakers Miss Macpherson and her helpers have descended week after week for years past. Be the day wet or fine, it matters not. There are two preaching points, one at either end of the fair, under the Brick-lane and Wheeler-street arches of the Great Eastern Railway. There, amid the noise of the passing traffic, the chaffering of the fair, and the rumble of railway-trains overhead, these heralds of the Cross take their stand and deliver their messages. The audiences are shifting, and not local in any sense, for those who frequent the Fair come from all parts of London. A goodly proportion of them are hulking fellows, who go bird-snaring during the week and foregather here on Sunday mornings, each with a cage under his arm, seeking to dispose of their ill-gotten wares.

If the sympathetic reader had visited the Fair with me on a recent Sunday morning, he would have been greatly interested, as I was. Let me try and give (to use an appropriate metaphor) a bird's-eye view of the scene as it presented itself on one of the brightest Sabbath mornings of this bright springtime. As I walked leisurely down Cheapside going eastwards, that otherwise deserted thoroughfare seemed given over to successive shoals of cyclists careering towards the west, *en route* for some suburban resort. Reaching Slater-street before eleven, I found the Fair in full blast, though additions to the crowd came dropping in for some time after. About eleven Miss Macpherson's workers divided into two bands, one taking up a position under the Brick-lane arch, and the other in Wheeler-street, at the western extremity of the crowd. Miss Macpherson and some other lady workers threaded their way through the closely-packed streets, distributing pictorial Gospel leaflets, and speaking a word of counsel as occasion offered. With almost no exception these silent monitors were kindly and courteously received, some promising to read them. At Brick-lane I found Mr. Edward Merry in command, with two harmoniums to lead the song. A considerable company stood around, many of whom seemed transfixed by the hearty singing of the hymns. What an unpriced boon to evangelists is these bright and telling Gospel songs in Mr. Sankey's collection. Many a listless ear is reached by the message of salvation in song that would never be opened to the spoken word. Weak voices are rather at a discount in these noisy streets, but practice in outside speaking and singing improves the tone and timbre wonderfully. Mr. Edward Merry has developed a voice of surprising power. It was a sight to see how the people listened with ears and eyes and mouth as he rang out in a penetrating tenor the urgent notes of the hymn—

> Behold Me standing at the door,
> And hear Me pleading evermore,
> Say, weary heart, oppressed with sin,
> May I come in? May I come in?

Prayer followed the song, and then came exhortation illustrated with striking incident—all well calculated to arrest the attention and create soul concern. The congregation was a shifting one, more or less, but I noticed that some were rivetted to the spot, and drank in eagerly the hot and rousing words of the young preacher. Jewish and other women passed to and fro from their morning's marketing, and to most of these Miss Macpherson did not fail to speak some kindly word of advice or warning.

After spending a little time at Brick-lane I once more traversed the fair, with Miss Macpherson as pilot, and then we joined the band at Wheeler-street, where Mr. James Merry was earnestly and experimentally exhorting an audience that was as attentive as the most sensitive pulpiteer could wish. Here also were two harmoniums played by lady workers, and, in addition, a family group of violinists—a father with three of his children. This good man, a tradesman in the neighbourhood, has taught his olive-branches to play the violin, and they regularly support the workers at these Sabbath-morning open-air gatherings. While Mr. Joseph Merry and his two sons are the unfailing mainstay of the Bird Fair preaching, there are many earnest and able helpers who place themselves at Miss Macpherson's disposal, and give Gospel addresses or personal testimonies as desired. They come from different religious associations; for of course in the Bird Fair work no names are known except the Name that is above every name.

One of the helpers who spoke on the Sabbath of my visit was a young man who is himself a trophy of grace, gained through the work at Bird Fair. A few particulars as to his conversion and subsequent career will better illustrate the blessed fruits of these efforts than anything else I could give the reader. Some four or five years ago this young man, who was then in training for a prizefight, chanced to stroll along Bird Fair way, to pass an idle morning. He sauntered to the edge of the little crowd that was listening to the preaching. Mr. Joseph Merry was at the moment occupying the stand, and his appeals went home, to use the young man's own pugilistic phrase, "like staggering blows." Next to speak was Ned Wright, under whose recitals of prison life and straight square talk about evil-doing and its consequences, this young man was fairly "knocked over." He knew something practically of what the evangelist was describing, and, though altogether unaccustomed to such talk, he felt its truthfulness and left the Fair a convicted sinner. The encounter for the championship for which he had been in training, was to come off the following Wednesday, but the visit to Bird Fair had taken all the fight out of him. As his backers had risked money on him, he was in a quandary as to how he should get out of his engagement. With the new vista of life that had dawned on him, he knew, however, that he should inevitably lose. When Wednesday came, instead of appearing in the prize-ring, he was found on his knees entreating God that He would reveal Himself as a pardoning God and Saviour.

To cut short a story that is full of tragic human interest, I may say that this young man yielded himself to God, and was back at Bird Fair next Sunday to tell of the marvellous change which had come to him. He passed through some severe vicissitudes of trial after his conversion, but God kept him true, and now he is one of the most acceptable speakers at the Fair. The way in which he held the closest attention of the motley audience of men the other Sunday morning was clear proof that God has anointed him for the service of testimony among his fellows.

Space forbids me to enlarge further on this deeply interesting department of the work circling around the Home of Industry. It is, so to speak, a happy hunting ground for souls, and is, of course, a feeder of the other branches of the work. I had purposed referring in this sketch to the many engagements of the Sunday afternoon and evening at the Home of Industry, but that must be deferred to a future issue.

THE PUTNEY CRECHE.

Many poor women in this district working in the laundries are compelled to leave their little ones all day alone or in the care of some incapable person. Finding this need some ladies opened several years ago at 82, Gardner's-lane, a crèche, which has been highly appreciated. More than 3000 attendances were registered last year, and many of the children now attending have been almost brought up there. The Inspector of Health, when he visited the crèche, said that he had never seen a better-conducted institution; and in fact the absence of epidemics at the crèche, in such a neighbourhood, testifies to the watchful care of the matron, a motherly Christian woman, who, having lived before her marriage as nurse in a gentleman's family, is experienced and very particular as to cleanliness, etc.

But all this costs money, and the crèche is dependent on its friends for its maintenance. The money the children bring in does not quite pay half what it costs to keep them.

It would be a sad day for the babies, and their mothers too, if this institution had to be closed for lack of the needful money to carry it on. Thirty or forty pounds a year more than the present income would place the Putney Crèche beyond the reach of financial anxiety. Communications should be made to Miss Redford, Crest House, Putney, S.W.

SAILORS' BOOK MISSION.—The ladies who carry on this mission state in their report that 934 sailors' bags (with books) and 513 Gospel bags have been distributed throughout the year. Ladies willing to help by making bags or sending books, tracts, or other gifts, should write to the secretary, Mrs. J. C. Harris, Hillside, Hampton-road, Redland, Bristol.

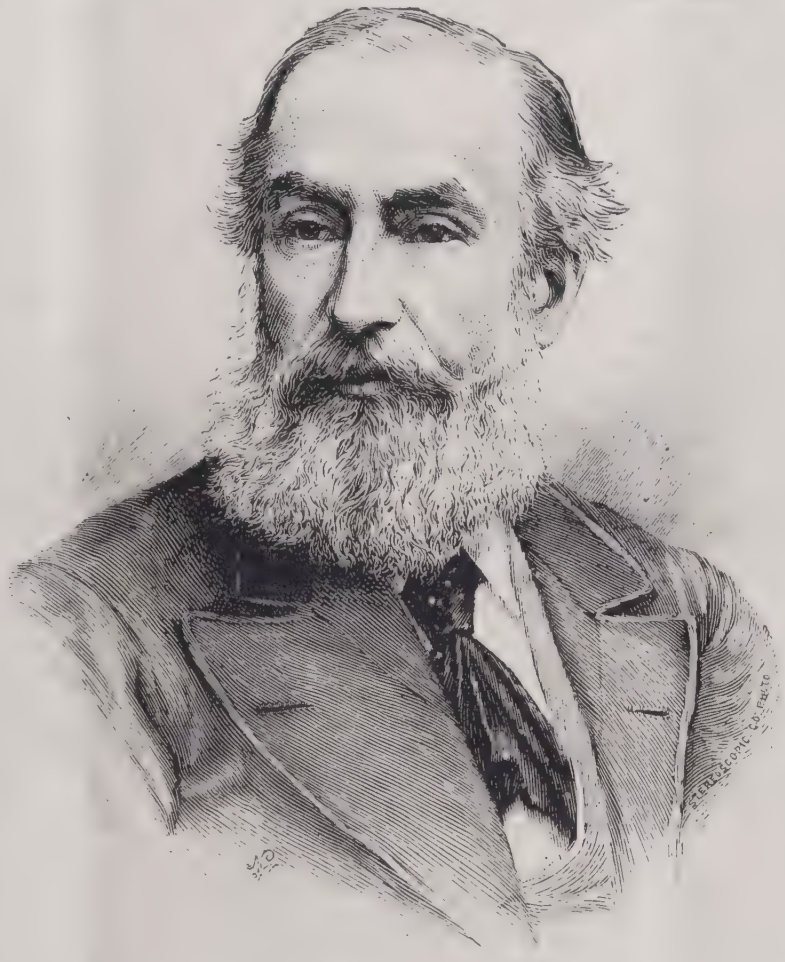
The Late CHARLES MORTON SAWELL,

OF THE LONDON CITY MISSION.

THE nineteenth century will be distinguished as the century of Christian organisations. Its first half saw the rise and development of many of the great religious societies whose anniversaries are being held during this month of May. In 1835 the London City Mission was formed at a little cottage beside the canal that runs through the north-eastern part of the Metropolis. At an obscure cottage beside that humble stream on an early morning, three men knelt in prayer to God, and rising from their knees said, "We three form the London City Mission." One of the three was the great Christian organiser, the young Scotchman, David Nasmyth.

The new society soon developed under the guidance of its first clerical secretary, Rev. John Garwood, and eighteen years after its establishment there entered its office a young theological student fresh from New College, Hampstead. The name of that young Christian man was Charles Morton Sawell. A severe illness, a too active brain, and an extremely fragile frame, had unfitted him for the strain of public work. He threw himself enthusiastically and unsparingly into the organisation of the Mission, and lived to see it develop into one of the best agencies for the evangelisation of London. To do this he had to work behind the scenes, to be at the desk rather than on the platform, to arrange for the publicity of other men, whilst he continued in the shade; to work hours and hours at the office, whilst others basked in the sunshine of popularity and favour. But he realised that

> All work is good and each is best,
> As most it pleaseth Thee;
> Each worker pleases, when the rest
> He serves with charity;
> And neither man nor work unblest,
> Will God permit to be.



(From a Photograph by the Stereoscopic Company, 54, Cheapside, E.C.)

Charles Morton Sawell was born at Tooting, in Surrey, from whence his parents soon after removed to Esher, in the same county. He served the Lord from his youth. At the age of fifteen, through the devout reading of the Sacred Volume, he gave himself unreservedly to the work of God. His great desire was to be a missionary to heathen lands; but the heathen of England's million-peopled city were to be his care. For the poor of Whitechapel, Poplar, Bethnal Green, and the Borough of Southwark he lived and laboured. London was ever on his heart and on his tongue. He was ever talking of the masses of the Metropolis. He was the fast friend of every London City Missionary. For them he cared as no other one man has done. The holiday fund, the seaside homes at Folkstone, Ventnor, and Weston-super-Mare are largely the outcome of his thought and effort. He was anxious that every City Missioner should have a City Mission room, and he often told the writer that he would never rest satisfied until this was accomplished.

In the work of the London City Mission Mr. Sawell found a sphere for his unusual abilities. Its Catholic basis, its unswerving adherence to the eternal verities of the Evangelical faith, its arrangement by which various classes of the artisan and labouring population are visited, not only in the spheres of their daily calling, but from house to house and room to room, secured his warm adhesion. Much of his time was taken up, during the years he spent at the City Mission House, in organising missions to foreigners, to Jews, to sailors, to postmen, to policemen, to public-houses, to cabmen and omnibus-men and stablemen, and to various other trades and occupations. He was always holding meetings, or writing letters or appeals, on behalf of the various branches of the work.

In 1859 he called a conference of Christian leaders, which resulted in forming the United Committee for holding special religious services in theatres, halls, and mission rooms in London. This work has continued for thirty-four winters, and during the winter just closed the blessing has even been more marked than in any previous season. When the services were first commenced the novelty of holding religious meetings in places of public entertainment evoked severe criticism, particularly from the secular press. Its promoters were caricatured in the public prints; but the movement is now acknowledged by every section of the Christian Church. It at once secured the warmest support of the late Lords Shaftesbury and Kinnaird, Sir R. N. Fowler, Sir Wm. MacArthur, Sir Francis Lycett, Mr. R. C. L. Bevan, Mr. Samuel Morley, Mr. George Moore, Mr. Thomas Scrutton, and others. All these gentlemen passed to their eternal rest and reward before Mr. Sawell, and have no doubt welcomed him into heaven.

During the past winter, Mr. Sawell's activities were as great as ever. Night after night he attended at the various City Mission stations, cheering the hearts and upholding the hands of humble mission toilers. Only a few weeks since he said to the writer, when walking with him in a narrow street in Whitechapel, "I have been pacing these East End streets for more than forty years; I wonder when I am to cease walking them, to walk in the streets of the New Jerusalem."

He was unceasing in his labours. He would not believe he was getting old or needed rest, although a weariness and pallor was often observed on his countenance by his friends.

On the Thursday after Easter he was at the office in Bridewell-place for the last time. His appearance greatly alarmed his fellow-officers, and only on their most urgent entreaty did he consent to go home to his residence at Notting Hill. After four days of continuous pain and delirium, he passed away, soon after the close of the earthly Sabbath (April 9), to that Saviour he loved and served, and to that Sabbath which has no end.

His face and familiar form will be sadly missed at Bridewell-place; but he rests from his labours, and his works do follow him. The memorial service at Kensington Chapel will not soon be forgotten. Nearly five hundred missionaries and officers of the City Mission, and two hundred other friends and supporters, filled the floor of that large sanctuary. Strong men wept at the loss of a true and brave comrade. The reading of Scripture and the prayer by the young pastor, Rev. C. Silvester Horne, M.A., were most appropriate; the singing of the hymns by the voices of City Missionaries was very effective. Tributes of affection were offered by Rev. T. C. Udall and Captain Lowe, co-workers. Mr.

Geo. Nokes, of the Pavilion Theatre services, closed the service with prayer.

At Hanwell on a beautiful spring day, amidst the singing of birds and the springing of flowers, the tired worker was laid to rest.

Now the labourer's task is o'er,
Now the battle's day is past,
Now upon the farther shore
Lands the voyager at last.
Father, in thy gracious keeping,
Leave we now thy servant sleeping.

The Book World.

Helps for Teachers and Preachers.

The Biblical Illustrator—Hebrews, Vol. I. Rev. J. Exell's marvellous collection of homiletic and expository matter on the various books of the Bible proceeds apace. Here are 650 full pages on the first eight chapters of the Epistle to the Hebrews; and if in any sense the volume differs from its predecessors in the series, it is in the greater length of the outlines and summaries of discourses. The pages are a mine of suggestion for busy preachers and teachers. (7s. 6d. *Nisbet.*)

The Sermon Bible: Colossians—James. (7s. 6d. *Hodder & Stoughton.*) This is the eleventh volume of a large undertaking, and includes portions of Scripture that are peculiarly attractive and important to the preacher. On the Epistle to the Hebrews alone nearly two hundred pages of outlines and references to published discourses are given, and the other Epistles comprised in the division are illustrated by a large number of homiletic summaries. The selections are as varied as the tastes of preachers, and contributions are presented from quite recent sermonic literature. Another volume will complete the series, and place within the reach of generous patrons of the pulpit a handsome and useful set of volumes, suitable for presentation to hard-worked pastors.

The People's Bible: Discourses upon Holy Scripture. Vol. xx., Mark and Luke. By Joseph Parker, D.D. (*Hazell, Watson, & Viney.* 7s. 6d.) These discourses on the New Testament are quite equal to those on the Old, pregnant, suggestive, incisive, evangelical. We know few books more useful to a young preacher. Many look for the successive volumes with eagerness, and read them with enjoyment. We quote one brief passage: "Read the Sermon on the Mount, and say, Where is the evangelical truth? It is precisely here that a profound mistake is often made by men. Let any man try to carry out literally and morally the Sermon on the Mount, and he will soon find where the evangelical element is. Let a man set himself, when he is smitten on the one cheek, to turn the other also, patiently and nobly, and he will soon begin to inquire for the Cross of Christ. . . . In all our endeavours to carry out a truly noble and heavenly life, we feel that we cannot take one step in the process without knowing Christ alike in the fellowship of his sufferings, and the power of his resurrection."

The Oxford Bible for Teachers* is an edition which many studious Christians have reason to admire and value. Beautifully printed and well bound, these issues of God's Word leave nothing to be desired; while the appended "Helps," covering a very wide field, give the most reliable information as to the history and authenticity of the various sections of what has, with peculiar appropriateness, been styled "The Divine Library." We welcome with special pleasure the publication of a new edition of the "Oxford," with revised and illustrated "Helps" much more compendious and diversified than hitherto. All points of Biblical study—analytical, critical, chronological, historical, and geographical—are treated in an eminently satisfactory manner, the whole being digested with commendable accuracy and succinctness. The book is thoroughly up to date in point of learning, and one of its greatest excellences, in our judgment, is that it takes little or no account of the vagaries of destructive criticism or the views of unbelieving speculation. In every sense the present edition is an improvement upon its predecessors, many scholars of distinction having had a share in the work. There are over sixty engravings of documents and monuments connected with the Bible story, a number of excellent maps, a full subject-index to the entire Scriptures, and a very serviceable concordance. For preachers, teachers, and students in general this is a veritable treasury of knowledge. In due course Bibles of various sizes will be issued with the enlarged "Helps." Already an octavo edition has been published in bold minion type—ordinary paper from 7s. 6d., thin India paper from 13s. 6d. upwards, according to binding. The Helps* have been issued separately in 8vo, printed in long-primer type, from 4s. 6d. upwards. (*Henry Frowde, Oxford University Press Warehouse.*)

The Old Testament and the New Criticism. By Alfred Blomfield, D.D., Bishop Suffragan of Colchester. (5s. *Elliot Stock.*) A considerable portion of this little volume has already appeared in serial publications. The boastful claims and confident assertions of critics are examined in a common-sense manner; and the "scientific" method and its results shown to be unreliable and profitless.

Barnabas; or, The Great Renunciation, by G. Buchanan Ryley. (1s. 6d. *Religious Tract Society.*) The New Testament tells us but little of the Son of Exhortation, but what it does say has been worked up by Mr. Ryley into a very readable and instructive monograph. The secondary title is suggested by the fact related in Acts iv. 37, "Barnabas having land, sold it, and brought the money, and laid it at the Apostles' feet."

The Path of the Redeemed. Sermons by Rev. A. Moody Stuart, D.D. (*Edinburgh: Macniven & Wallace.*) A worshipper, some years ago, in Free St Luke's Church, Edinburgh, took notes of several of the sermons; and, in the retirement of old age, Dr. Moody Stuart has, in compliance with the desire of friends, prepared them for the Press, adding a discourse which he delivered before the General Assembly in 1876. Those who enjoyed any portion of the author's fifty years' ministry will hear his voice again as they peruse these pages, which, while they have a message for all who may read them, are specially calculated to promote peace and joy in the souls of those who have tasted of redeeming grace.

Principles of Biblical Criticism. By Rev. J. J. Lias, M.A. (3s. 6d. *Eyre & Spottiswoode.*) This new volume of the "Bible Student's Library" is a popular statement of important facts and principles. There is a useful description of textual criticism in regard to Old and New Testaments, and an impartial account of the higher criticism. The point of view is that of a Christian scholar and believer in Scripture revelation. There is not much that is new in the book, the object of which is, rather, to outline the contents of many works on inspiration and the canon, the text of Scripture, and the evidences of its integrity. We do not follow Mr. Lias in some of his views, and do not think the time has arrived for such concessions as Evangelical writers are wont to make; but, nevertheless, we thank him for the assistance he has rendered to the exact study of Scripture, and the exposure he has furnished of the irreligious character of much that passes under the name of criticism.

Nature, The Supernatural, and the Religion of Israel. By the late Josiah Gilbert. (9s. *Hodder & Stoughton.*) Mrs. Gilbert edits this work, upon which her husband was engaged when he died last summer. It is the outcome of prolonged thought, and is an attempt to correlate, from the artist's standpoint, the phenomena of nature, the significance of human life, and the supernatural as historically illustrated all down the ages. The foundations of the Christian faith are shown to lie deeper than the negative critics imagine; and the truth of the Scripture story is supported by unexpected arguments. In a chapter on "the Arena of the Supernatural," the author quotes Delitzsch's remark that "the resurrection of Christ is the Ariadne thread to lead out of the labyrinth of Old Testament criticism," and says of the record of the religion of Israel:—"Stopping short of the consummation in Christ, it would be anomalous and perplexing; the climax clears all. It is the climax of a history; the climax of a doctrine; the climax of a supernatural revelation. We call it a history, but it is rather a drama, with a plot running through ages of time, and a dénouement which gathers up the whole into one vivid crisis of suffering and of glory." The book surveys the Bible story from beginning to end, and will be specially valued by those who study the evidences of Christianity.

The Protestant Alliance, 9, *Strand, W.C.*, has issued a timely pamphlet on Convents (2d.) Some of its collected facts should startle into serious concern those who view with cold indifference the multiplication of Romish institutions in our land.

Mr. W. G. Wheeler, 21a, *Warwick-lane, E.C.*, has brought out an ingenious little article called Gasking's "Seek and Find" Scripture Roller (6d.) It consists of a wooden cylinder, round which revolve seven cardboard rings, on each of which are printed twenty-four words. Children will be well occupied in adjusting these words to the formation of texts of Scripture.

BOOKS RECEIVED.

Messrs. James Clarke & Co.—Lyndhurst-road Pulpit Vol. (3s. 6d.)

From *Mr. Edward Arnold.*—Stephen Remary. By James Adderley. 3s. 6d.

From *T. Fisher Unwin.*—Verbum Dei. The Yale Lectures on Preaching, by R. F. Horton, 5s.

From *Wells Gardner, Darton, & Co.*—English Nonconformity and Christ's Christianity. By Joseph Hammond, LL.B., B.A.

Wesleyan Methodist Book-room.—Twenty Minutes Late. By Pansy (2s. 6d.) The Gospel for the Day. By Rev. M. Guy Pearse. (Cheap edition. 1s.)

From *Passmore & Alabaster.*—The Heights of the Gospel. Sermons delivered at the Metropolitan Tabernacle in the winter of 1892-3. By Arthur T. Pierson, D.D. 2s. 6d.

From *Hodder & Stoughton.*—The Place of Christ in Modern Theology, by A. M. Fairbairn, D.D., Second Edition, 12s.; The Lesson of a Dilemma, and other sermons, by Thomas G. Selby, 6s.; Expositor's Bible—Joshua—by W. G. Blaikie, D.D., 7s. 6d.

From *The Religious Tract Society.*—The Chronicles of the Sid, by Adela E. Orpen, 7s. 6d.; More About the Mongols, by James Gilmour, M.A. 5s.; Sweet First-fruits, A True Tale of the Nineteenth Century, with an introduction by Sir William Muir, 2s. 6d.; Social Life among the Assyrians and Babylonians, by Professor Sayce, LL.D. 2s. 6d.; Mr. By-Ends of Fair Speech, and other Sketches from Bunyan, by Leslie Keith, 1s. 6d.; The Romance of Electricity, by James Munro, 5s.

Letters to the Editor.

DR. BARNARDO'S HOMES

Sir,—It was my privilege, a day or two ago, to be one of a party of members of the Hampstead Young Helpers' League visiting Dr. Barnardo's Stepney Homes, and though I was to an extent conversant with the various ramifications of the work, still it proved, I may say, to us all a great revelation of a noble and Christ-like work.

It would be impossible to enumerate briefly the many branches of the work (all tending to one end), but I would strongly urge your readers to take the first opportunity of seeing for themselves exactly what the magnificent work known as "Dr. Barnardo's Homes" really means.

Such a visit would never be forgotten, and would have a dual effect: first, of stirring up sympathisers into greater zeal and interest for the cause, and to those who, for various reasons, are at present holding aloof, it would unconsciously draw them into active and financial sympathy.

People sometimes ask whether "Christianity is played out," but I rather think that such can never be the case so long as there exists a blessed combination of true faith and works, as exemplified in the noble Doctor's work amongst the poor and outcast children of our land.

Yours obediently, Chas. M. Schomberg, Jun.
10, *Narcissus-road, West Hampstead, N.W.*

COLPORTAGE AT EASTBOURNE.

Dear Sir,—The colporteurs in the Eastbourne branch of the Christian Colportage Association for England have, for over ten years, during the season (August and September) had a stall on the beach for the sale of Scripture and Christian literature. Thousands of Bibles and Christian books have been bought by visitors and residents.

Last year towards the close of the season the Eastbourne Town Council issued notices that permission must be obtained from them for placing stalls, etc., on the beach. Application was accordingly made, but permission was refused, and the stall was consequently removed.

Many of our townspeople have expressed great regret at the removal of the stall, and it is proposed to approach the Town Council again with a request for permission to place it on the beach during next August and September when the children's services are held, and a petition to the Town Council is being prepared, to which the signatures of several of the clergy and ministers of the town have been obtained.

My object in writing this is to ask any visitors to Eastbourne, who have appreciated the stall, kindly to support us by writing to me to that effect as soon as possible, as the application must go in to the Town Council in time for their meeting on the first Monday in June. This would be most valuable help, as the wishes of visitors naturally carry great weight.

Yours truly, J. W. Reid.
Clarence House, Granville-road, Eastbourne.

* The Oxford Bible for Teachers, containing the Holy Scriptures, together with a new, revised, and illustrated edition of the Oxford Helps.

* Helps to the Study of the Bible, revised and enlarged edition, illustrated with sixty-four plates, and a new series of maps.

The May Meetings.

The Orphan Working School.

AT the anniversary dinner in aid of the institution, held on Friday evening, Lord BATTERSEA, who presided, said that the school was one of the oldest, and ought to be one of the very best known in this great city. Its age extended long beyond the century—he thought he was right in saying that it was nearly a century and a half old. Like many another institution which started in a small way, it had now become one of the most important of the many important schools. Thirty years ago only twenty boys were educated at the schools, but to-day no less than 630 children were receiving the benefits of the institution.

In 1877 a commodious orphanage was started under the auspices of the Prince and Princess of Wales at Hornsey Rise, where at the present time 200 small children were located, and where they were taught everything which was required in the present day to make a boy or a girl worthy of the generation in which they lived and of the nation to which they belonged. At the age of nine they were drafted from the child-life of Hornsey into the more advanced life of Haverstock Hill, and there they received all the advantages of a modern education, and were instructed how to become good citizens of a great country. At Haverstock Hill 600 children were being day by day trained in the way in which they should go, to fight in the battle of life. No boy or girl left the school without a fitting situation having been found for him or her, and by this means much good work was done.

Last year they obtained £4000 to pay off an extraordinary debt which had been incurred in order that the place might be put in a perfect sanitary state, and made what it now was—the centre of light, of learning, and of health. At the present time they had a debt hanging over them of £5000, and for that reason he asked his hearers to contribute generously towards the funds. He pointed out that many boys and girls who had been educated at the school were now occupying respectable positions in society through the beneficence of former supporters, and he earnestly begged them not to allow the good work which was being done to suffer for want of funds.

Church Missionary Society.

SEVERAL meetings were held on Monday and Tuesday last in connection with the Church Missionary Society. The principal gatherings were on the latter day, in the morning of which Exeter Hall was crowded, while a large "overflow" assemblage listened to addresses in St. James's Hall.

The general review of the year's operations, which Rev. R. LANG read at Exeter Hall, was interesting from beginning to end. It opened with the statement that the interests of foreign and home missions are inseparable; and while praising God for blessings vouchsafed on the inadequate efforts of Christ's servants to spread his name among the heathen, expressed thankfulness to know that the friends of Evangelical truth are urging an aggressive forward movement to combat the irreligion which abounds in our own land. After a survey of the field from Japan to North-west America, specially dealing with the Chinese, Indian, and African fields, there was an appeal for more men, and a plea for a larger place for missions in the prayers and interest of Christian people.

Sir JOHN KENNAWAY, M.P., who presided, concluded a hearty address by some remarks on present opportunity. He said: Everywhere the call is for men, aye, and women too—men of consecrated culture for aggressive work among the higher schools of thought; men of less attainments, but full of love for Christ, and a burning desire to save souls, as evangelists, teachers, artisans, ready to go forth. The Medical Mission is a distinct feature. There is room for all. The calls of Africa, East, West, Central, the millions of China, the intellectual and scientific aspirations of Japan, North-West America, and the unsatisfied needs of India—those young men whose faith has been destroyed by our education, and who as yet have got nothing to put in its place—all raise their voices and cry, "Come over and help us." And what shall be the answer of England, rich in wealth, proud in imperial position, great in power—what shall be the answer but "The fields are white; shall we not send the reapers to enter in and gather the harvest?" The opportunity is ours to-day: it may pass away, never to return. We have the wealth now; it may take to itself wings and fly away. The living agents are to our hands—thousands of young men and women, earnest workers for Christ at home, whose places could be filled here—what hinders them from going forth!

Bishop BARRY delivered a powerful address, dealing for the most part with India, in which he has recently made a tour. He said: What is our highest duty to God in respect to India? It is to impart the moral and spiritual gifts which we owe, in the name of Christ, to the inhabitants of India. In earlier days English rulers in India seemed ashamed of the name of Christ, and the people of India believed that we had no religion at all. This shows what arrears we have to make up, and what a little we have done in this great work. But yet there has been poured forth a marvellous blessing. The population is increasing, but the Christian population is increasing, I think, some sixfold beyond the general increase. We have much to do, but within the last twenty-five years there has been an increase such as has hardly been known upon the earth since the days of the Apostles themselves. We are going on with the work, and, in spite of hindrances, want of faith, and the wretched religious differences, which are a cause of scoffing on the part of the heathen, the opportunity is there, and that opportunity has been wonderfully made use of to do an enormous work in India.

It was my privilege in various centres to deliver lectures, at which I had from 500 to 1000 in the audience of English-speaking natives—many of the highest class—and I was enabled to give my testimony with perfect openness. I was permitted to speak in the presence of the agnosticism that is now largely professed, and I was allowed to declare that Christian morality as a living power could never be dissociated from Christian truth. And in all this I was listened to with marked attention, and even some difficult trains of reasoning were followed with a kind of delight by those audiences of the higher and more intelligent classes of the people. There are scores of thousands of educated men who have gone out to important positions in India, all having appreciated a certain amount of Christian truth, and all having gained at least some reflection of Christian morality. I believe that in this we have a great underground preparation, as it were, for the future, and that when the time comes—and it will come in God's good time—that which is now below the surface will rise to the light of day, and we shall find that we have not been labouring without result, knowing that yesterday, to-day, and for ever, is as one to the Lord Jesus Christ and his Gospel.

Mr. J. MONRO, C.B., spoke of work in Lower Bengal, in which the greater part of his life has been spent. He said that at the present moment the vast majority of educated Hindus have abandoned their old superstitions. They are not crying out for Christianity, but for something better than their discarded fancies and agnosticism, and atheism. There is a most remarkable movement among the women, who, after once hearing the Gospel, implore the lady missionaries to teach them more of the marvellous and wonderful words. The door is wide open, but how is the Church at home embracing the opportunities presented? In conclusion, the speaker was very direct in his appeal, saying: Why do so many of you come here and listen to what missionaries say, instead of going out and sharing the difficulties of their life? Why stop at home and hear the accounts of the battle, instead of going forward into the fighting line, which is sore beset, and very gravely in need both of recruits and reinforcements? It may be wise, it may be prudent, it may be consistent with a limited interest in mission work; but is that obeying the command of our Lord and Saviour Jesus Christ? Put it to yourselves, and answer it honestly in the sight of God.

Rev. T. WALKER, of Tinnevelly, gave instances of the encouragements which missionaries have in their labours. Rev. H. TUGWELL, from Yoruba, spoke of work in West Africa, and was followed by Rev. ISAAC OLUWOLE, who was greeted with much warmth as a future native bishop of the Niger.

Rev. H. B. MACARTNEY, of Melbourne, in some earnest words said:—You are possessing Christ. You have got the secret of his mighty blood, which gave God power to act in mercy towards guilty sinners; just, although the Justifier; the blood that clears the conscience, the blood that sanctifies the soul. How many people, how many nations, have you sprinkled with that cleansing element that has its mighty virtue still? Mr. EUGENE STOCK concluded a great meeting with a few searching words.

In the evening Bishop BICKERSTETH, of Japan, presided over another crowded meeting, which was addressed by Revs. J. S. Hill, Bishop-Designate of the Niger, Ruttonji Nowroji (formerly a Parsee), E. J. Peck (a labourer among the Esquimaux) and others.

Wesleyan Missionary Society.

THE annual meeting of the Wesleyan Missionary Society, which was held on Monday, last week, in Exeter Hall, was characterised by the customary warmth and enthusiasm. Rev. F. W. MACDONALD read the report, which opened with a reference to the revival of missionary interest in Methodist circles. It went on to sketch the widespread operations of the year, and recorded cheering progress in many fields. The total income was £127,000, an increase of £1,900 upon the year.

Mr. R. W. PERKS, M.P., who presided, delivered a hearty address, in which he called attention to the fact that the native Christians in foreign lands contribute towards mission work in a proportion equal to the home churches. Referring to the opium traffic in India, he spoke of the commercial blunder of deriving revenue from such a source. Anything, he said, which tends to sap the commercial and physical strength and the mental energy of a people, and that tends to vitiate a nation, cannot be advantageous, but must bring commercial ruin. In schools and pulpits, in the Press and on the platform, the evils by which India is oppressed must be exposed and condemned.

Rev. Dr. RIGG, president of the Conference, compared the meetings to-day with those of fifty years ago. There may be some diminution in the unique character, interest, and feeling which attaches to the meetings. But taking all things into account, there is circulating amongst Methodist people a deep tide of feeling that grows from year to year. There have been hindrances, mistakes, and unintended rivalries; there has been a little weariness, because God's plans are not our plans. But, the speaker proceeded, more and more every year we are getting to understand what the counsels of Providence are like in regard to the conversion of the world, and patiently, firmly, abidingly to wait on God, doing his work, and never wearying whilst He does not weary, but has patience from age to age. That is the temper, that is the spirit, I believe, which is growing more and more amongst the supporters of Christian missions, not only in our own church, but in all the churches of Christ in this land and in other lands.

Dwelling upon the work, the speaker said: We never were so successful in the heathen field in the whole history of Methodism as we are to-day. There never was so much good being done that means spiritual power, deep conviction, thrilling energy, the influence of the Holy Ghost—there never was so much good in connection with our church as is being done to-day, and we never had such a band of disciplined, skilled, devoted missionaries, many of them masters of the science and philosophy which belong to mission work, especially amongst the ancient races on the Indian and Chinese continents. Let us ask ourselves whether we are worthy of such representatives on the field, whether we are worthy of such labourers. Let us ask ourselves whether we are doing all that ought to be done. It is in point of practice, in point of home organisation, where we fail; not in home intelligence, not in home interest when appealed to, but in home organisation bringing such knowledge as this to the minds of all our people, and therefore bringing to them the opportunity of contributing largely and lovingly to our cause.

Rev. THOMAS COOK told the story of his mission tour in South Africa, where he preached by interpretation to the Kaffirs, with results that were reported at the time. He said that though he spoke upon the law written on the conscience, and the certainty of future recompense, nothing moved the people like the story of the Cross, whereat the audiences wept aloud. He found the fields white unto the harvest, and now thanked God for sending him to South Africa.

Mr. DIGBY F. SHILLINGTON having avouched Ireland's interest in the work, Rev. G. W. OLVER delivered an address, in which he described his recent visit to the mission stations in India and Ceylon. In conclusion, speaking to young men in

training for the ministry, he said: There is not a grander work anywhere than that in India; and if the Missionary Committee were only to tell me that they believed I could serve the cause, I would go to India again. Such is my conviction, that not only is there a great movement going on outside the Christian churches, but that the power of God ere long will come down upon that mighty empire.

Rev. Owen Watkins related his experiences in pioneer work in the Dark Continent. He was followed by Rev. Joseph A. Elliott, of Faizabad, who told many stories of work in India.

Miss Weston's Work for Sailors.

A meeting was held at Exeter Hall last week, when Miss Weston, whose labours amongst the sailors of the Royal Navy are so well known, delivered an address, in which she gave an interesting account of her work. After detailing the origin of the work, the speaker said that a branch of the Royal Naval Temperance Society was now to be found on every vessel of the Navy all the world over, and one in every six sailors in the Royal Navy and Coastguard Service is a total abstainer. The Merchant Seamen were not forgotten, and 72,000 of the periodicals were circulated last year amongst them, but of course the Royal Navy called for special attention.

Last year *Ashore and Afloat* circulated to the extent of 380,670 copies, and *The Monthly Letter* enjoyed a circulation of 529,682 copies. Pleasing testimony was constantly being received of the acceptableness of these periodicals, and their welcome by the men. She narrated a touching incident of the conversion of one sailor by a monthly letter called *The White Ensign*. The Sailors' Rests at Portsmouth and Devonport were a great success in every way, and were more than self-supporting. Last year at two Rests they had taken over the counters for tea, coffee, and light refreshments, in pence and sums of less than one shilling, no less than £11,578, and had lodged in comfortable beds 115,637 sleepers.

Miss Weston told how drunken sailors find their way to the Rests, or are "shipped" there by comrades—how attached some of those drunkards became to her—and how many of them had been reclaimed and become not only teetotallers, but good Christian men. She pointed out the immense influence sober and Christian sailors exercised by their presence in foreign lands, and how, when their life and conduct was seen, it must strengthen the hands of the missionaries abroad. She concluded by pleading earnestly for continued support, sympathy, and prayer.

South American Missionar Society.

The Archbishop of Dublin presided over the forty-second annual meeting of the South American Missionary Society on Tuesday last week. Interesting extracts from the report were read by Rev. R. J. Simpson, clerical secretary. There has been encouraging progress in the mission to the Indians of the Paraguayan Chaco, started four years ago. Mr. W. B. Grubb and his three able assistants, Mr. Bailey, Mr. Hay, and Mr. Pride, together with Mrs. Hay, have amply fulfilled the hopes entertained of their faithfulness, patience, and energy. Mrs. Hay's medical and surgical training has already been of signal use, and the committee anticipate a very bright future amongst the many tribes that inhabit that vast territory, hitherto utterly uncared-for. The influence which Mr. Grubb has justly acquired over the Indians of this territory has led the Paraguayan Government to appoint him "Pacificador del Chaco," while his genial kindness, united to his tact and firmness, has won the respect and affection of the Indians, by whom he is looked upon as a protector as well as a pastor. While the missionaries were encouraged to promote industry amongst the Indians, the committee were strenuously opposed to the society "ranching" or farming on its own account.

With regard to Lota it was stated that, though the civil war in Chili had happily come to a close, it had left sad traces which it would take years to efface. Rev. W. H. Elkin's unwearied ministrations and friendly offices have been a great stay and comfort to his people during this dark and dangerous time. Mr. Robertson was still labouring at Chanaral and Las Animas, where there were also to be found sad traces of the late civil war. As pastor and medical adviser, Rev. Dr. Humble is doing his best in Patagones. Not only English people, but many Danes and Germans have availed themselves of his ready and valuable advice and help. The Rev. H. Davies is carrying on a good and faithful work amongst the Welsh in the increasing colony of Chupat, Patagonia, and the spiritual work among the sailors at Buenos Ayres, Rosario, Rio, and Pernambuco has, under favour of God's good providence, signally prospered.

Addresses were delivered by Messrs. F. A. Bevan, Holmes White, Sydney Gedge, and the Bishop of the Falkland Isles.

British and Foreign Bible Society.

There was a large gathering in Exeter Hall on Wednesday morning last week, in celebration of the anniversary of the British and Foreign Bible Society. The abstract which was presented of the report of last year told of growing interest in Bible work in many lands, and showed how wonderfully the operations of the Society have developed during recent years. The outlay for 1892 was more than met by the income, and the large deficit substantially reduced. The circulation continues to increase, and has reached the total of 4,049,756 copies—over four million Bibles, Testaments, and portions.

The Earl of Harrowby, who presided, delivered an encouraging address, which he concluded by appealing to his hearers to exert themselves in the multiplication of Bible-readers. He said: Sometimes I think that our young people are not so much trained in the Bible now as formerly; sometimes I think that the holy texts are not so much taught in our schools and colleges; sometimes I have thought that the reading of the Bible was not so much part of the family habit as it was formerly. Well, if we want to help our great Bible Society for the good of the wide world—the greatest help we can give it is our prayers; and then we can make everybody within our reach more and more studiers, readers, and learners of the Sacred Book, to have more and more reverence for its truth, and therefore be more and more impressed with the infinite importance of circulating the Book amongst the nations of the earth.

The Bishop of Ripon enlarged upon the greatness of the ministry of the Semitic race, to whom "were committed the oracles of God." Having explained the work of the Prophets of Israel, and maintained that a similar function is to-day performed by the Bible, he urged reliance upon God rather than upon religious organisations. He proceeded: We must remember that deteriorating influences still exist; the dangers of going back are still amongst us, but the treasures of what I would call the moral and spiritual aspects of religion lie here within the covers of the Bible. In other words, if I want to bring my faith back to the purer faith and to a loftier sentiment and larger devotion, I will not read devotional manuals, for I believe the best devotional manual is the Bible, carefully and wisely studied. We have our temptations, and are a little disposed to substitute some other method than this in feeding our souls. We have still delusions, and I do not think these will be the means of forming strong, sterling, worthy Christians.

If there is ever to be a communion among the various denominations of Christians throughout the world, it can only come by the honest, patient, careful, reverent, determined, and unself-willed study of the Book of God. If there is ever to be in communities a high and lofty standard of civic duty and individual duty, and of the life which a man and a citizen ought to live among his fellows, then you can only have that by reverencing once more the Bible. Whatever else has been stolen from us, this remains, and no one has dared to place his hand upon the sacred ark. From the standpoint of the spiritual in the future, if you are still to supply that which would make the hearts of men and the spirits of men to lay hold of God, and the character of men, to ripen into His life, you must still give to them the Book which chronicles the life and reveals the love of the Eternal Father in Christ Jesus our Lord.

Rev. Dr. Glover spoke as a representative of the Baptist denomination. He said: I would like to accentuate the fact that the Bible Society aids missionaries in all fields, and that especially its work enters where missionaries cannot enter. Our missionaries have been driven out of Russian Mongolia. Your translations can still enter there. No English missionary would be admitted into Russia. Neither their orthodoxy nor their politics would permit him to stay there. But you have nearly one hundred labourers in the great Russian Empire, carrying light into the prisons of Siberia, and into the dark, comfortless hearts that rot in sorrow there. We have too little English missionary work in the islands of the Eastern Archipelago. Mohammedanism is there, but Christianity has hardly begun to touch the fringe of that very great demand. But your Society supplies to a considerable extent the lack of the service of the Church of Christ, and is carrying on a great work there. So in South America, so in the Islands of the Sea, so in many places where Christians do not go.

Emphasising the obligation of sending the light of God into the dark places of the earth, the speaker proceeded: It is not a question whether the heathen can do without the light. They have small glimmerings of it. We have the daylight, and we ought to give it to them. Some say that they will not receive it. I do not under-estimate the evil of heathen lands; I have seen it, and know its measure. But beneath and behind all this evil, remember, there is no land in which there are not seekers after God—no land in which there are not men that search for wisdom as for hidden treasure, and say, "Oh! that I knew where I might find Him." Carey's first converts were such—seekers after God. Our first converts in Africa were of that class. What wonderful work God has wrought through our missionaries in North China, where during sixteen years they have gathered in 2000 members; and probably half of these converts have been drawn from those who were worshipping the secret God, and seeking to know and do his will. No Christian missions have ever failed in the past, so far as I know; and when they seemed to have failed they have often become a permeating Christian influence, purifying and ennobling heathen thoughts, and evident in the higher conceptions of the people and in the higher aims by which they live.

Mr. Albert Spicer, M.P., representing the Congregationalist body, declared his warm sympathy with the work of the Society. He was followed by Mr. John Haffenden, the Society's agent for Malaysia, who, in the course of his address, said that region has a population of forty-five millions, among whom Scriptures are circulated in forty-five languages. Mohammedanism is the prevalent religion, but there has of late been a more respectful attitude towards the Bible.

Rev. H. B. Macartney, of Melbourne, eulogised the Bible, saying: Many of us believe that all Scripture is given by inspiration of God, and, outside errors of translation or of copying, we believe there is no mistake—that the Bible is sound as a book of geology, or chemistry, or astronomy, and of science altogether, just as it is sound as a book of morality or religion. My father has been reading the Bible and books about it, both of hostile and friendly criticism, for the greater part of a century, and his belief in the Word of God is more sound and fast to-day than ever it was. He says that everything, as Churchmen, as Protestants, and as believers, rests on our being firm and sure of our ground. Yes, we believe we have sound standing ground here; and I was glad to hear a venerable missionary say to-day, "It is not 'Thus said the Lord,' but 'Thus saith the Lord'"; for He has neither past nor future relation to Himself, but lives in an eternal present, and what He said thousands of years ago is just as true as ever it was. The first thing is believing in the Word, in its truth; and the next is circulating the Word. "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God."

My father's mother trained him to read the Bible every morning at eight o'clock; and my father had all his children to read with him for twenty minutes every morning, and he catechised us, without missing a word, from Genesis to Revelation. That is part of the Divine command, "Teach it to thy children diligently." If we are to be full of God, we must be full of his Word; "if ye abide in Me, and my words abide in you"; "let the word of Christ dwell in you richly." If you are found to be one whose character is built on the Word of God, you will be a power in the world. It is a terrible thing to live in unbelief in the Holy Book "Better that man had not been born, who lives to doubt or lives to scorn."

The London City Mission.

IN the large Exeter Hall, Tuesday was devoted to foreign missions, Wednesday to Bible work at home and abroad, and Thursday to home missions as represented by the London City Mission. True, many warm friends must have grieved sorely when the financial statement showed a deficit of close upon £10,000. Surely this must arise from passing and temporary causes, and not from any slackening of interest in this great work. Whatever other plans be tried, the churches cannot afford to dispense with or weaken the house-to-house and door-to-door visitation of the London City Missionaries, reaching, as this does, thousands who otherwise would never hear the Gospel story, or have the necessity for personal salvation pressed upon their attention.

At the annual meeting of the City Mission, the hall was fairly well filled. After prayer by Canon Christopher, Rev. T. S. HUTCHINSON read a summary of the report, showing that the missionaries, numbering 483, made last year over three and a-half million visits, seeing nearly three hundred thousand sick and dying, holding some sixty-nine thousand meetings, resulting in the conversion of many, the adding to the Church of 2445 persons, the reclamation of 1867 drunkards, and the rescue of 500 fallen women. A careful survey of the report disclosed two special features of the work—first, that there was scarcely any form of vice, of sin, of error, with which the missionaries were not called on from time to time to grapple; and secondly, that when the work of any one missionary was summarised, it left on the mind the conviction that only by faithful constancy could so much have been achieved. The exact number of missionaries on the staff on March 31 was 485, that being thirteen less than on the same day in 1892. Financially there had been a decrease in receipts, the total for the general fund having been £50,597, a decrease of £8975. This was partly due to a decrease of £3792 in legacies.

The expenditure was also less than in the preceding year, but had reached a total of £60,333. The ordinary receipts of the Disabled Fund had been larger, and had reached £4491. An important feature of the work was that of missionaries to special classes, of whom there were 113, embracing such varieties as the North London scavengers, theatrical employés, gipsies, foreign sailors, Jews, and coalheavers. Indifference was met with everywhere, and was one of the evils hardest to remove. The poverty of many was appalling, and owing to the high rentals charged, people herded together; overcrowding was followed by immorality, disease, and death. With regard to intemperance, in districts not a few a decrease in drunkenness was reported. Gambling had sadly developed, not only among men, but among women and children. Infidelity, said the report, was not so strong and "barefaced" as once it was. Socialism was active, and ministers had the full weight of the hatred of those holding anarchist views. Theosophy now presented itself as a foe to the truth. Sabbath profanation was rife, and Roman Catholicism was also mentioned as a difficulty with which the missionaries had to deal.

Sir DOUGLAS FOX, who presided in place of Sir Edward Fry, took a hopeful view of the whole position. It was true that for the moment there seems a slackening of liberality, but the hand of God had been too manifestly shown in the whole history of the mission to permit of serious fears as to the future. The chairman, recalling something of his quarter of a century's experiences in the mission committee, made effective use of various incidents which had come under his own notice.

Rev. G. D. WYATT, the rector of Bermondsey, gave sound reasons for his love of the London City Mission. He regarded the house to house and room to room visitation as the most important and pressing work of the present day. It is, he confessed, monotonous, but while monotonous it is very blessed. Only thus is it possible for the story of God's love to reach the people. They will not come to church or chapel, and unless the good news be carried to them they will never hear of it. Illustrating this point, the speaker described a "prospecting" visit paid on the preceding Sunday to certain courts. In one he found 331 poor families, not twelve of whom even sent their children to Sunday school, let alone the very idea of going to church or chapel. The state of things found in other courts explored was of a similar kind. To get at such people the living agent must go to them with the love of God in his heart and the Book of God in his hand. After touching on various phases of the work, Mr. Wyatt showed how greatly God had blessed it, and how it had been the means of saving many hopeless and fallen. Hence the London City Mission had, he felt, peculiarly strong and pressing claims on the liberality and support of all Christians.

Sir MARK J. STEWART, Bart., M.P., urged the size and extent of London and its rapid growth—outreaching the capabilities of churches and chapels of every kind—as a proof of the necessity for the L.C.M. Further he dwelt on work of the special missionaries among special classes and under circumstances which tend to isolate them from all ordinary Gospel agencies.

Rev. PEDR WILLIAMS, in a racy and rousing speech, adduced strong grounds for his contention that the L.C.M. is one of the most important of our societies, and that, urgent as foreign missions certainly are, we simply dare not leave our own suffering population to perish, or starve the agencies which strive to carry to them the Gospel. Our home foes—intemperance, impurity, discontent, overcrowding, and the like—must be met by godly and earnest men with the Word of God in their hand and the love of God and of men in their hearts, else the result must spell ruin to our nation. In the course of his address Mr. Williams referred to Mr. Charles Booth's researches, as given in his recent volume on the life and labour of the people, showing the state of things among the poor and the need for loving Christian work. Our weapon in this great conflict is evangelisation, and that weapon cuts deeper than any other. By the help of the Holy Spirit we will labour until we change the infidel motto, "God is nowhere," into the rendering of it by the child, "God is now here."

Mr. HAXTON, missionary to the public-houses in Bermondsey, spoke next, and spoke well. He has a fine voice, and is full of fire and life and humour. His style of rendering some of the conversations at the bar was simply delightful, and during his speech more than one Pressman remarked that "A new John McNeill seems to have come south."

The Sunday School Union.

ON Thursday last a series of meetings was held in connection with the Sunday School Union. In the morning Dr. MONRO GIBSON presided over a conference, at which several practical questions were discussed. At an afternoon session, Alderman S. EDWARDS, of Birmingham, in the chair, reports were read of progress in Sunday School work. In the evening the annual meeting was held in Exeter Hall, which was crowded. Sir JAMES WHITEHEAD, M.P., President of the Union, occupied the chair. He said he believed in the Sunday School Union because it included all denominations, and was Evangelical. Mr. F. F. Belsey read a synopsis of the report, and stirring addresses were delivered by Rev. Dr. Glover, D.D. (of Bristol), Rev. W. J. Dawson (of Highbury), and Dr. Phillips (of India). During the evening the silver medals won in the recent teachers' local examinations throughout England were distributed, and the London Sunday School Cantata Choir and Orchestra rendered a programme of music.

Seamen's Christian Friend Society.

THE annual meeting of this society was held at Exeter Hall last Thursday, under circumstances gratifying in almost every particular. Mr. George Williams, the veteran president, occupied the chair. He gave the keynote of the meeting in a touching reference to the needs of sailors, and the claim they in particular had on all classes of the community.

Rev. G. J. HILL, secretary, gave a digest of the report for the year. This told of thousands of Gospel services at the society's various stations, missionary visiting of crews on shipboard and seamen at their boarding houses, the supply of good literature in the form of libraries and bags of books on ship-board, and an immense distribution of portions of Scriptures texts and Bibles in home or foreign languages. At each of the society's stations a rest and reading room is provided. In the course of next month the society will open the new Institute for Seamen, erected at a cost of about £6500, of which about £3000 had still to be raised. Unfortunately the year's expenditure has exceeded the income by £160, making the overdraft at the bankers' upwards of £1150.

Mr. W. S. Caine, M.P., Canon Barker, Rev. C. Leach, Mr. Maynard, and Rev. S. P. Townend, gave addresses in furtherance of the work.

Moravian Missions.

THE London Association in Aid of the Moravian Missions held its annual meeting on Thursday afternoon. Mr. S. GURNEY SHEPPARD, who presided, dwelt briefly on the glorious history of the Moravians, the first Protestant Mission Church, the most romantic, the most wide-reaching, the most devoted and deserving of all the churches of the present day.

Mr. G. E. ROBERTS read an outline of the Report, showing that progress and increased spiritual results have characterised every field, while in the two new missions in North Queensland and East Central Africa there have already been tokens of a coming shower of blessing. Details followed of the Leper Home at Jerusalem, the African Mission, the Australian Missions (to the Blacks), Greenland, Labrador, Alaska, Central Asia (Tibet), Dutch and British Guiana, the Moskito Coast, the West Indies, and among the North American Indians. On the facts shown by the report a strong appeal was based for increased aid, and for personal service among the heathen.

Prebendary WEBB-PEPLOE said that we might well be proud to enrol ourselves as brothers and sisters of the Moravians, and we do so by rendering the assistance which they, a small and poor body, so much need. Surely it is a standing rebuke to us to find that one in sixty of the Moravians is in the mission field, while in our own churches the proportion is more like one in five thousand. Turning, by way of illustration, to the two newest missions of the Moravians, the speaker indicated the marvellous success which has attended even the youngest missions, viz., those in East Central Africa and North Queensland. God had been during all the past years, and is now pleased to make very manifest his presence with these brave, resolute, self-denying Moravian missionaries. Certainly there have been losses, sore losses, but every grave dug among the heathen seems to be a fresh witness to the love and mercy of God. He felt that it is a splendid thing to hear of and minister to such people. The speaker closed with a telling plea for missionary consecration.

Rev. F. B. MEYER, in giving reasons for the support claimed for the Moravians, showed that they were Protestants before Luther was born, and that throughout the centuries they have borne wonderful testimony to the truth of the Atonement, the indwelling of the Holy Spirit, and other fundamental truths. He had been reading the life of Count Zinzendorf, who might be looked upon as the founder of modern Moravianism. Describing the associations formed by the Count, Mr. Meyer showed how a few young men banded themselves together to love the whole world for Jesus' sake. That spirit lives still in the breast of the United Brethren of Moravia. Like the Count, they say,

> I have one passion, and one alone;
> It is He, and He alone.

As illustrative of this heroic spirit, the speaker recalled how two young Moravians actually sold themselves as slaves, this being the only way they could get out to St. Thomas to preach the Gospel among the slaves. So long as such a spirit survives God will bless the work of the Moravian missionaries.

Mr. T. A. DENNY having given various good reasons why he warmly supported the Moravians?

Dr. A. T. PIERSON pointed out that these Bohemian brethren had been the first to utilise the printing press among the heathen. Apart from that, God has given to this church to lead the way in the matter of missions. They follow on apostolic lines, and therefore God has poured out his blessing. They have been taught to regard a Church which is not a missionary Church as a dead Church. They assume that every believer in the Lord Jesus Christ is under marching orders to go where He would have him. Count Zinzendorf said, "Wherever Christ needs me, I will find my native country," and that is the spirit of these brethren to-day. So far, comparatively speaking, the Christian Church has done nothing in obedience to the Lord's command; has yielded nothing in response to his just demands. These facts are, alas! too often forgotten, but they must be driven home into

the hearts and consciences of the Lord's people. He believed in teaching the children missionary hymns, training them in a missionary spirit, impressing on them the claims of the dying heathen, and the just demands which God makes upon us. He felt the Church would never accomplish what she ought to accomplish until she awakes to the self-denial and devotion demanded of her by Him before whose judgment-seat she so soon must stand to give account.

Dr. Wilfred Grenfell, of the M.D.S.F., told something of what he had seen of the devoted Moravian missionaries on the Labrador coast and among the hard unemotional Esquimaux. He felt we are called not merely to support the United Brethren, but also to be United Brethren by being ever ready to give up, to do, and suffer for his Name's sake.

The West London Mission.

St. James's Hall was crowded on Friday evening by an enthusiastic audience fully alive to the importance of the aggressive work carried on by the West London Mission. This, it was clearly explained, was not the anniversary—that being held in the autumn—but was simply the "May Meeting" of the friends of the Mission.

Mr. Walker, of Bolton, who stepped into the gap caused by the unexpected absence of Mr. W. Mather, M.P., who was to have taken the chair, opened with a few hearty and warm words on the work of the sisters—a work which he believed must, by reason of its tenderness, be very near the heart of the Lord Jesus. He trusted that in every department the West London Mission would be loyally and largely supported, and enabled to go on extending and triumphing until the whole district was touched by the power of God.

Rev. T. Morcom Taylor was called upon to give some account of the work at Cleveland Hall. While the great centre of the Mission is at St. James's Hall, the weekday operations are carried on at Cleveland Hall, and some other places. Strangely enough, Cleveland Hall was built as a socialistic and atheistic rendezvous; then it became a dancing resort, then a German Club, and now for some years it has been used for mission purposes. It is open every night of the week. There has been hard, sore work sometimes, but God has given much blessing, many souls have been saved, and those who were open sinners have become earnest and useful workers for Christ. Passing on, Mr. Taylor gave appalling indications of the pitiful circumstances under which many of the children grow up. Amongst these a very large work is now going on at Cleveland Hall. Special missions have lately been held there with most encouraging results, both in the salvation of men and women and the reformation of the slaves of strong drink. The work of the sisters has indeed been much blessed, and their influence in the neighbourhood and over the most sinful is acknowledged by all familiar with the locality to be very remarkable. As to means, the people of the hall have done nobly out of their poverty, but outside help is needed to meet rent, gas, and taxes.

Dr. Clifford said he was present as an advocate of this wonderful Mission, in which he himself had great faith, inasmuch as its fruits were satisfactory and its influence wholesome. To him it seemed a new incarnation of the true spirit of Christian evangelism; a re-expression of the grand old Gospel of the early Methodists. This Mission is alive, it is wide awake, it is all aglow with the intensity of John Wesley, on whom was the momentum of a Divine impulse. That same passion and ardour is on the leaders of this West End Mission. Another feature of the work is that it is an expression of the pity which throbbed in the heart of our Lord when He walked among the sons of men. True Christianity is always most at home among misery: for there it is most needed. Moreover, there is in this Mission the personal principle. Men precede books. The personal wins acceptance for the general. Christ, experienced in the heart, and presented through the warm susceptibilities of those who know Him, is God's means of spreading the Gospel. The question has been put "Can the Churches save London?" It ought to be "Will they?" Going in the spirit and power of Christ, they can save London.

Mr. Thomas Owen, M.P., desired to bear testimony to the great encouragement the success of this Mission, in such a peculiarly difficult centre, has been to thousands of Christians in the country. He dared to say it had been the means of setting many to work on lines which had proved to be adapted to the needs of the times. He was thankful to find such a Mission as this, which preached the old Gospel, established in such a position and so signally owned by God.

Rev. Hugh Price Hughes said that there were only two things about the Mission that ever caused him the least anxiety. First, the need for watchfulness on the part of all the workers, that they should be kept humble and faithful in doing the will of God. The second point is the strange and inexplicable slowness of God's stewards to rise to the wondrous privilege of maintaining such a Mission to all sorts and grades of society. He urged that not a penny of the funds subscribed by friends goes to the support of the ministers, or indeed the working of what might be called the ordinary church expenses. But the opportunity for service is simply unique and unparalleled; and yet the churches generally do not seem to rise to the occasion, and send in their gifts in anything like the proportion demanded by the possibilities. He maintained it was an unsectarian work, that theological differences were unknown, and all seemed animated by the consuming desire of winning souls. As to the spiritual results, these are now greater than ever, as shown by the fact that there are over seventeen hundred enrolled members, most of whom have been converted in the Mission. Mr. Hughes made a strong plea for more workers, especially men, and he rather hinted that he hoped to see a "Brotherhood" formed somewhat on the lines of the "Sisterhood," which has done marvellous things. He then went on to deal in impassioned terms with the evils of gambling, intemperance, and impurity, and closed with a telling appeal for funds, his claim being specially based on unprecedented opportunity and unprecedented success.

Mr. Percy W. Bunting spoke of the victorious and hopeful spirit which had always animated the workers in the Mission, and which he regarded as a happy augury of still better things yet to come. A few words followed by Mr. Bamford Slack, and the proceedings closed, although many were disappointed that Mr. Mark Guy Pearse did not find an opportunity of speaking, as had been expected.

Religious Tract Society.

There was a crowded meeting in Exeter Hall on Friday evening last, when the ninety-fourth annual meeting of the Religious Tract Society was held. The abstract of the report, read by Dr. Borrett White, exhibited an income, including subscriptions, collections, donations, legacies, and trade returns, of £200,146. The trade receipts amounted to not less than £169,905, but the voluntary contributions of £27,328 show an increase of £8563. Expenditure amounted to £174,958. Out of this expenditure grants to societies and individuals, at home and abroad, were made to the extent of £36,702. During the year 639 new publications had been issued, of which 171 were tracts. The total circulation from the home depôt, including books, tracts, periodicals (counted in numbers), cards, and miscellaneous issues reached 50,427,050, of which 19,701,300 were tracts. In addition 15,000,000 were issued from foreign depôts.

Sir Gainsford Bruce, who presided, in a hearty address thanked the society for the assistance it renders to religious education in Board schools. The only way to meet the lying, immoral, and corrupt literature which is so plentifully circulated, is to disseminate pure reading matter such as the society provides.

Archdeacon Sinclair remarked that in the present day, when it is possible for quite humble people to penetrate the most delightful paths of literature, the society renders a great service to the community. It has also solved the religious difficulty, by placing it upon the broadest and simplest basis of Christian truth. Rev. C. Silvester Horne, M.A., Canon Fleming, and others delivered brief addresses.

Native Races United Committee.

On Friday last a meeting of friends was held in the Mansion House. The Hon. T. H. W. Pelham took the chair after the Lord Mayor had opened the proceedings. The report expressed satisfaction that the Brussels General Act, which deals with a vast zone in Central Africa, was ratified by the Powers represented at the conference. Evidence that has been brought before the United Committee shows that the liquor traffic is a great hindrance to missionary effort and legitimate commerce.

The Duke of Fife was glad to know that a large measure of success has attended the Committee's efforts. The British South Africa Company, with which he was intimately connected, strictly prohibited the importation of spirits into their territory, as well as gunpowder and arms, and the administrators were determined to enforce that prohibition.

Sir George Baden-Powell, M.P., related some of his experiences in Australia and South Africa in endeavouring to mitigate the evil.

Dr. Harry Guinness gave a thrilling narrative of his personal experience of the evils of the drink traffic among the natives of Central Africa, and most earnestly appealed to the committee to continue their efforts against it. Rev. J. S. Hill, Bishop-designate of the Niger, Rev. Wardlaw Thompson, of the London Missionary Society, and Captain Lugard also spoke.

Palestine Nurses' Mission.

The annual meeting of this society was held on Thursday last, in the Conference Hall, Clapham-road.

The chair was taken by the Rev. Canon McCormick. The meeting was deeply interesting throughout. The information given by a nurse from the Lebanon showed a great increase in the number of patients attending the dispensary. Baakleen is situated in the midst of a large Druse district and the adjacent villages are all within touch of medical relief. The Mission has a good native doctor, whose services are appreciated, but those of the nurses are indispensable. It is so everywhere in Syria and Palestine. Nurses are the great need to carry the Gospel into households, hitherto jealously guarded against its light.

Rev. H. Graham Thwaites made a stirring appeal for a reinforcement of nurses to go out as missionaries to all lands, and especially to the society working in Palestine. Mr. Waterfield, the secretary, read the report, which was encouraging in spite of difficulties and hindrances at Jerusalem. A party of nurses went out last March, and are already busily at work in the districts outside the walls.

The Ragged School Union.

The bright faces and sweet singing of nearly a thousand elder scholars from the Ragged Schools afforded on Monday evening, at the annual meeting held in Exeter Hall, strong testimony to the reality and vigour of the work of this society. The Right Hon. Lord Reay presided, supported by Lady Jeune, Lord Kinnaird, and many other influential friends of the Union.

From the report presented by the secretary, Mr. John Kirk, it appeared that the work of the Ragged School Union has a two-fold aspect. First, it has large operations for which it is directly responsible; secondly, it is the Central Union of 210 local schools and missions, deriving from it support and aid. The Poor Children's Aid Branch has received 1221 parcels, containing 21,341 garments; also 84,722 books, cards, scrap-books, toys, flowers, etc.; 789 pairs of boots have been purchased, together with large supplies of new clothing. The Holiday Homes Fund shows marked progress during the year. In all 5106 children, seniors, and adults, were sent away for at least a fortnight last year. The Drift Branch is aggressive, and operates upon the many children who, from various causes, are liable to "drift" away from religious influences. Beginning in the East End, it has now been extended to the south of the water, and interesting work among the gipsy and other drift population has been begun. Last year 291 Drift Meetings were held, attended by 59,920 children. The Ashley Mission has continued its useful career in a crowded part of Bethnal Green. Details are given of the Snow's-fields Mission, Hoxton Market Christian Institute, Fox-court, Dove-row, Lansdowne-place, Ogle-mews, Abbey-street, Lamb and Flag Ragged Schools, in all of which building operations have been or are being carried out.

Notwithstanding the help that is rendered by separate organisations, in the way of feeding the hungry, much more has to be done to relieve the destitution which presses upon the local centres. Not less than half-a-million meals were provided last year. This varied and expanding work needs ample means to maintain its efficiency. Not only have the Council these direct responsibilities, but by means of grants-in-aid they also contribute to the work carried on in the local schools. Without such grants, many of the smaller struggling effort

would be unable to continue. The receipts from all sources last year show an increase under several heads, but this is unfortunately counteracted by a falling off in other sections. The result is a serious deficiency for the year, amounting to £1329 19s. 9d. For this the council make an earnest appeal. In the 210 mission centres affiliated with the Union, there are eighty-five Sunday morning schools with an attendance of 6377, 154 afternoon schools are attended by 26,666, whilst in the evening there are open 110 schools with 23,506 in regular attendance, giving a total for the two sessions of afternoon and evening on Sunday of 50,172 children. Children's services allied with these Sunday-schools exist to the number of ninety-five, with an attendance of 9893, there are also thirty-six Christian bands with 1988 members. The 199 separate Bible classes are attended by 5144 young people. Details follow of a vast variety of useful operations.

Lord REAY, in a high-toned and statesmanlike speech, enforced the claims of the Ragged School Union on all unwilling that the children should be left to perish. By such loving and self-denying labours tens of thousands had been changed into good citizens, and better still, citizens of the kingdom of Christ.

Dr. BARNARDO maintained eloquently that the Ragged School Union merited the warmest support, because it had been the germ of most of the efforts on behalf of neglected children, which are the glory of the present day. In illustration of this the speaker showed how the National Refuges, as well as his own Homes, sprang out of the Ragged School. Moreover, the R.S.U. ought to be supported because of its faithfulness to the old Gospel, which it has proved to be God's remedy for the woes of the slums. The results of this work have been marvellous—tens of thousands have been saved and raised; while the restraining influence on the dangerous classes has been of the most valuable character. On these and many similar grounds, Dr. Barnardo earnestly urged the claims of the Union for large and liberal support.

Rev. WILLIAM WILLIAMS, of Upton Chapel, thanked God that the beneficent, benevolent, and divine institution had as its great head the Lord Jesus: it was his work, and He would care for it. The speaker enlarged on the spiritual side of the movement. He was sure that in the many loving and lovely operations, the grand aim of all, the winning of the children to Christ, would never be forgotten.

Rev. A. J. PALMER (Folkestone) addressed the children earnestly and pointedly, adding a few cogent words on the importance of the Ragged School movement.

Lady JEUNE moved a resolution of congratulation to be sent to the Duchess of Teck and Princess May—both warm friends of the poor children. Her Ladyship then distributed the prizes gained by 1084 young people for good conduct and steadiness in situations; while quite a number who had kept their places with credit for over five years received special prizes. One or two bright songs came next, and the proceedings were concluded by the singing of the National Anthem.

Factory Helpers' Union.

THIS society, a most useful and much-needed department of work of the Young Women's Christian Association, recently had a successful demonstration at the Mansion House, when the Duchess of Teck attended to distribute prizes to the members. A considerable portion of the audience was composed of girls and young women, most of them members of one or other of the various institutes connected with the Union, and a large number of these joined in competitions during the evening in singing and musical drill. Among those who took part in the proceedings were the Lord Mayor, Earl Compton, M.P., Lord Kinnaird, Mr. C. E. Tritton, M.P., Mr. Alderman Pound, and Rev. Marcus Rainsford, jun., who specially addressed the girls from the words, "Look unto Me and be ye saved."

The institutes are situated in such neighbourhoods as Bermondsey, Bow, Islington, Holloway, Walworth, and Spitalfields, besides which there are a large number of smaller centres, both in London and the provinces, affiliated to the Union, where Bible-classes and other meetings, specially for the girls, are held. Considering that in London alone there are more than 200,000 factory girls, in addition to those employed in laundries, the need for such a work is very evident.

THE FAMILY is God's ideal Band of Hope.—*G. A. Smith.*

THE CONGREGATIONAL UNION.

THE spring meetings in London of this assembly began on Monday evening in the Memorial Hall, under the presidency of Mr. A. Spicer, M.P. The report of the executive committee referred to the treatment of social questions during the year, and the need of creating a healthy public conscience on the evils of oppressing and underpaying the toiling thousands.

By 400 votes Rev. G. S. Barrett, of Norwich, was chosen Chairman of the Union for 1894.

THE PRESIDENT'S ADDRESS,

delivered to a densely crowded assembly in the City Temple on Tuesday morning, was a very unambitious but businesslike and thoroughly practical deliverance. Mr. Spicer entitled it "The Congregational Churches and their Opportunity." After glancing cursorily at the past and present distinctive testimony of the Congregational body, he went on to show that among the pressing duties of the immediate future are a witness-bearing against sacerdotalism, and such an apportionment of church work as will fully utilise the gifts of the membership. Mr. Spicer said:—

"It seems to me a mockery and a farce for members able to render service to join and remain in our fellowships without contributing in some way to the actual work of the church (apart from donations); better far, small and real fellowships, to larger numbers, with a majority of those who receive but fail to give. Churches, too, must manage themselves more and be managed less, either by minister or by deacon, or by both combined. Many of our churches to-day, both large and small, are being dwarfed and enfeebled by ignoring our Congregational principles in practice."

Here is an interesting reference to the growth of women's work, characteristic of the present time:—

"No class in society has been as largely benefited by Christianity as women, and to-day they occupy a position unknown in bygone centuries. Society has recognised the change, and secular governments are recognising it too by making women eligible for many useful and honourable public positions; and it is very clear that the time is not far distant when all posts for which their fellow-citizens think them eligible will be thrown open. Surely, then, our churches should recognise the change and withdraw the limitations that preclude women from being chosen as church officers where they have the necessary qualifications."

One of the most warmly-applauded parts of the address was that which dealt with the social upheavals and movements of the time:—

"I recognise to the full that the work of our churches first and foremost is to try and save men from their sins; but when they have accepted Christ as their Saviour, what is to be the influence of the Church's teaching on their conduct and life? Are we to defend and apologise for our present social conditions, or are we to make it clear that, being followers of Christ, we must be prepared to do everything we can for the improvement of the material as well as spiritual welfare of our fellow men? Are we to be sincerely desirous of saving our fellow men from their sins, and then go direct from our services to homes we are sustaining on a scale higher than we can afford except by use of the extreme benefit of a low market price of labour? Are we to be known as defenders of true Evangelical faith, and, at the same time, supporters of those who resolutely and systematically oppose every suggestion that means removal of privilege from the few and the extension of these privileges to the people as a whole? I am anxious that we should save men's souls, but I believe we should be more successful in that work were we more solicitous for the welfare of their bodies; and I hope the time is not far distant when we shall take a larger share in the double work (1) of saving men from their sins, and (2) of calling those who are saved to a life of service and self-denial for the material as well as the spiritual welfare of their fellow-men."

Lastly there came an appeal from the pew to the pulpits, desiderating a more comprehensive and close treatment of all topics that affect the practical life and testimony of the churches. We give the following paragraph:—

"We look to you, as Christ's ambassadors, to let us constantly hear his call to go into all the world and preach the Gospel to every creature. Your own teaching and influence will very largely decide the part that your church will take in this great enterprise. If they are to have an intelligent appreciation of the obligations resting upon the Christian Church to fulfil the trust which our Master has laid upon us; if they are to know something of the work that is being done already in our own land, in Europe, in our own Colonies, and in the great heathen world, and of the work that still remains to be done, it will be because you yourselves have heard the Master's command, and because you study the great subject of missions systematically and sympathetically, and do not relegate that part of your churches' education to the annual visit of a missionary deputation or to other visitors. In the measure in which we obey our Lord's last command, we shall strengthen our own faith and widen our horizon as to the glorious possibilities that still await the faithful service of his children."

HELP FOR EPSOM.

DEAR SIR,—The time for making arrangements for the Evangelistic campaign on Epsom Downs has come. You will be glad to hear that a larger number of workers have volunteered for this work than ever before; all seem moved by the Holy Spirit and love for the souls of men.

We go to Epsom on Monday, May 29, and return Friday evening, June 2. With nearly 100 men to keep all that time, we need many things, and I pray that the hearts of all who love Christ and these perishing people will strengthen the hands of those of us who are willing to attack evil in this stronghold. We need £50 in money, 5000 penny Gospels, 50,000 tracts, the loan of a furniture van, some mattresses, bedding, sheets, and blankets, 100 yards blue ribbon, some tea, coffee, sugar, tins of beef, salt beef, hams, gammons, bacon, eggs, cake, biscuits, in fact, anything and everything that is good and wholesome to eat and drink.

Do not let anyone suppose this is a picnic. I am always busy in mission work, but this Epsom week is the most trying and difficult of the whole year. As God has stirred the hearts of his servants to try to reclaim the fallen, let everybody show their sympathy with this earnest attempt to win the racing world for Christ.

Please send money and goods not later than May 26th to JOSIAH NIX.
124, *Gower-street, London, W.C.*

Needle-drivers' Band.

THIS is the short title of an East-end agency, which is otherwise described as "The Thrift and Thrive Needle-drivers' Band, affiliated to the Anti-pin-me-rags-together Association"! Its organiser is Miss Lily Ewer Benn, who has at present over fifty "needle-drivers" and their parents under her care. She writes:—"I am responsible for from twenty-five to thirty meetings a month, twenty for the children, and the rest mother-meetings and Dorcas. On this account I break down every three months from over-strain, and therefore am obliged to have a paid lady helper, which, of course, means extra expenditure; but, thank God, He has never left me without funds up to the present." Miss Benn's address is 38, St. Peter's-road, Mile End, London, E.

SOUTH AMERICA.—Mr. Herbert Bidlake is one of Mr. Grubb's mission party for South America, not Mr. Ewbank.

PRESBYTERIAN FOREIGN MISSIONS.—In our last week's list of May meetings it was stated by mistake that the annual missionary meeting of the English Presbyterian Church would be held on Friday, 5th inst.; the date should have been Friday, May 12 (to-morrow), in Exeter Hall.

TORTURED CHILDREN.—The National Society for the Prevention of Cruelty to Children states that the officers in the course of last month investigated 1132 complaints of starvation, neglect, ill-treatment, and other wrongs, implicating 1875 offenders, and involving the welfare of 2932 children. In 760 cases warnings were given, in 134 prosecutions were necessitated by the gross nature of the cruelty (convicted 133, discharged one), and the rest were otherwise dealt with.

THE HOME OF REST at Walton-on-Naze, opened for respectable women requiring change of air, goes on well. The report states that 225 cases and nine children passed through the Home of Rest during 1892, including young women from the Y.W.C.A., dressmakers, mechanics' wives, young people engaged in shops, warehouses, factories, and servants, all needing change of air. These have been blessed bodily and spiritually. Full information as to this work may be had of Mrs. R. H. Moore, 102, Regent's Park-road, N.

THE Y.M.C.A.

The Scottish National Conference is to be held in Falkirk in September.

The Montreal Association is sending out a missionary secretary to China.

In Winnipeg, special evangelistic services have been accompanied by great interest.

From various points in Kentucky come good accounts of progress in the railway branches.

A new Association has been successfully launched at Bangor, the principal summer resort for the people of Belfast.

The annual meeting of the Carrickfergus Y.M.C.A., which has now 113 members, has been held under hopeful auspices.

A united social meeting of the members of Auchterarder Y.W.C.A. and Y.M.C.A. was lately held, and proved very interesting.

The Norwich Y.M.C.A. has increased its membership in eight months by 136. The spiritual work is in a very healthy condition.

Mr. J. A. Smith, of Aberdeen, lately conducted a fifteen-days' mission in connection with Portsoy Association, with many tokens of interest.

The Carrickfergus Y.M.C.A., which held its annual meeting on the 27th ult., has fine premises of its own, free of debt, and has a membership of 113.

At a representative meeting of the Fellowship Associations and the Y.M.C.A., lately held in Perth, negotiations were entered into for a united institute.

A French Y.M.C.A. has just been started in Philadelphia, U.S.A., and already from 150 to 200 French Protestant young men have become members.

The new building of the Paris Association was opened on Sunday. There are 100 Associations in France at the present time, the three largest being in Paris, Lyons, and Nîmes.

The Berlin and Lausanne (Switzerland) Associations are doing each a very fine work amongst various sections of young men, and are enjoying a season of great spiritual and material prosperity.

The Hackney Association has arranged an excursion to Dovercourt on June 15. On July 1 and 8 Archdeacon Sinclair will personally conduct members of this Association over St. Paul's Cathedral, and entertain them to tea in the Chapter House.

The thirtieth international Convention of the Y.M.C. Associations of North America will be held in Indianapolis, Ind., next week. The topics to be discussed will embrace the subjects of Bible study, educational work, and a wide range of interesting points incident to associational work.

In our report last week of the annual meeting at the Mansion House of the Aldersgate-street Y.M.C.A., we represented the chairman, Mr. George Williams, as saying that the secretary "was not afraid of a little debt." It appears that the remark was intended to apply to Rev. H. Price Hughes, who sat near the chairman, and who has a special gift for clearing off these inconvenient incumbrances.

The Cork Association has issued a capital report showing that the evangelistic department has been much blessed. The missionary branch goes on well. Two members have gone to Mr. Moody's college as missionary students. The Quaiboe mission also goes on well. At home open-air preaching, Bible class, and other work goes on steadily; but as the work extends fresh and further aid is greatly needed.

The appalling need of Association work (writes a correspondent in Minnesota) for the young men of our farms and country places was well illustrated at the recent annual convention of the Rice County Association, held at Fairhault. More young farmers were found in the saloons of the town at 10.30 Saturday night than there were Christian young men in the surrounding county. The presence of, and hearty words of commendation from, the Christian country young men testified to the value of the work already undertaken.

The movement makes measured progress in France. There are now ninety-five associations, with 1154 active members, and 1127 associates. The growth of the past three years is very substantial, and is attributable in a large degree to the energy of the general secretary, Mr. J. Hughes, who, since his appointment in 1889, has given much time and labour to the work. During the present year he is giving all his time. Communications to Mr. Hughes should be addressed, French National Council, Y.M.C.A., Quai de Retz 6, Lyons.

The committee of the Polytechnic have arranged this year, besides many other delightful tours, a yachting cruise to the North Cape, the Land of the Midnight Sun. The route taken will permit of visits being paid to some of the most beautiful of the Norwegian Fjords, with opportunities for land excursions to the chief glaciers and waterfalls, and the Lapp Encampment at Tromsö. The cruise starts Saturday, July 1, lasts three weeks, and will cover 4500 miles. The accommodation is limited to 160 persons, and 100 berths have already been secured. The inclusive fare is £12 15s. Further particulars may be obtained upon application to the secretary of the Polytechnic, 309, Regent-street, London, W.

The Aldersgate-street Y.M.C.A. have issued a comprehensive guide-book under the title, "Summer Holidays for Young Men at Home and Abroad." Routes are sketched out for tours in Switzerland, Italy, and Norway, and useful hints are given as to hotels and points of interest, as well as many little matters likely to be overlooked, yet greatly conducive to the general pleasure. Full details are also given of the proposed walking tour in Scotland, while the Chicago exhibition is not forgotten, both conducted, and independent tours being outlined. Information is also afforded as to the various Y.M.C.A. Seaside Holiday Homes. The Guide may be had at 186, Aldersgate-street, E.C., for the marvellously low price of one penny.

The monthly meeting of the National Executive was held at Exeter Hall on Friday afternoon, under the presidency of Mr. George Williams, and was largely attended by members from various parts of the country. Some preliminary arrangements for next year's Jubilee Conference having been confirmed, it was resolved to issue, as a jubilee celebration, an appeal for £25,000 for the provision of an additional staff of home and foreign travelling secretaries. Of the remaining business, the most important item was the adoption of a report pledging the council to recommend to the Associations of the country to undertake further aggressive missionary work among various sections of young men unreached by existing agencies.

THE Y.W.C.A.

The Oxford Y.W.C.A. has now 120 members, and at the headquarters in New Inn, Hall-street, homes are provided for young women engaged in business.

The fourth international convention of the Y.W.C.A. of the United States and British provinces was held at Toledo, April 27 to 30. Among the speakers were Dr. Thomas C. Hall and Prof. Graham Taylor, of Chicago; Dr. James H. Brookes, of St. Louis; Mr. L. D. Wishard, of New York City; and a number of Association workers.

Mrs. Lloyd, of Hoddesdon, lately started a junior branch of the Y.W.C.A. at Waltham Abbey. A very successful meeting was held. The young people were much interested, and listened attentively. Forty were afterwards enrolled as members of the junior branch. We are trusting this "nursery," in which everyone is a total abstainer, will by-and-bye swell the ranks of the senior branch, for which we hope to train them. C. L. B.

The third anniversary of the Bermondsey branch was held on April 27, when a large proportion of its three hundred and fifty members were present. After tea, Mr. Alfred Lafone, J.P., took the chair, supported by the Rector, and several of the heads of the neighbouring firms. The year's report was read by the hon. secretary, Mrs. Ellson, showing a small balance of cash in hand, and marked prosperity in all its departments. The work is entirely among the upper class of factory employées, and is carried on by its working associates and members of the "Ready Band." The missionary and junior departments are more particularly successful. The mission pennies are bringing in a large increase to the fund. The Bible classes are well attended, and the liberty in prayer grows steadily, proving the branch to be truly a "servant of the Church."

HOW ARE WE TO SAVE THE BOYS? Try to understand the boy-nature. Let us put ourselves in his place, let us try to think what we would like and what would interest us if we were boys.—*Dr. Dille.*

IN MOST CASES the boys who come to school with a character of positive good are benefited; it is the neutral and undecisive characters which are apt to be decided for evil by schools, as they would be, in fact, by any other temptation.—*Dr. Arnold.*

CITY OPEN-AIR SERVICES.—The mid-day services in St. Botolph's Churchyard, Aldersgate-street, which last year attracted considerable attention, were resumed for the season on Monday, when the Bishop of Japan spoke on the power of the Gospel, as illustrated by its progress and triumphs in the isles of the Far East. These services are arranged by Rev. T. S. Henrey, in response to whose invitation a goodly band of singers mustered on Monday, while the crowd of listeners seemed to represent well-nigh every section of city life from the merchant to the porter and workroom girl. The names announced as speakers for the season includes quite a number of Bishops and Canons, also such men as Archdeacon Sinclair, the Dean of Norwich, the Earl of Stamford, Lord Radstock, Sir G. G. Stokes, and Preb. Webb-Peploe.

UNIVERSITY NOTES.

OXFORD.

The Bampton Lecturer for 1894 has just been appointed Rev. J. R. Illingworth, one of the writers of *Lux Mundi*.

The P.S.A. at the Oxford Y.M.C.A. maintains itself as a large gathering of men, chiefly non-churchgoers, who thus hear the "wonderful words of life" from various speakers.

The Principal of Wycliffe Hall (Rev. F. J. Chavasse) is preaching a course of sermons this Term at St. Peter-le-Bailey Church on the "Appearances of the Risen Lord" recorded in Matt. xxviii.

The Y.W.C.A. continues its quiet but most valuable work among city young women under the guidance of Mrs. Palmer, wife of Archdeacon Palmer. The need of such work in Oxford can hardly be overestimated.

CAMBRIDGE.

The University sermon was preached on Sunday, May 7, by Rev. J. A. Robinson, D.D., Morrisian Professor of Divinity. Very graceful reference was made to the loss sustained by the University in the death of Professor Bensly.

On Sunday evening, April 30, a meeting of University men was held in the Divinity School to hear an address from the Bishop of Japan. The attendance was so large, that it was necessary to adjourn from the library to the large hall. An interesting and encouraging account was given of the missionary work in Japan. The Bishop mentioned the striking fact that more conversions had taken place through private conversation than by any other means.

The missionary spirit in the University has received a distinct impetus from the visit of Rev. J. S. Hill, Bishop Designate of the Niger, and Mr. Eugene Stock. An interesting meeting was held at Ridley Hall on Friday last, May 5, under the presidency of Rev. H. C. G. Moule, and on Sunday evening in the Henry Martyn Hall. Successful open-air meetings are now held by University men in various parts of the town on Sunday evenings. Earnest testimony is borne to the power of the Gospel to meet all the needs of the human heart.

CHRISTIAN ENDEAVOUR NOTES.

At Christchurch, Hants, a Christian Endeavour Society has been formed as the result of a recent mission.

The Christian Endeavour Union of Cleveland, Ohio, where the convention of 1894 is to meet, now includes 109 societies.

The Y.P.S.C.E. is making considerable progress in the neighbourhood of Dublin. Branches have recently been started in Brighton-road and Sandymount Methodist Churches.

A Christian Endeavour Society at Galesburg, Ill., has placed a telephone in the room of one of the invalid members, and made connection with its church building in such a way that the unfortunate one may "go to church" though unable to move.

The Marple Branch celebrated its fourth anniversary on Saturday last, when delegates were present from Oldham, Openshaw, Hazel Grove, Macclesfield, Stockport, and other places. At the afternoon conference, a paper was read by Mr. D. Morris, on "The Pledge: the Necessity of its Strict Enforcement." Rev. Robert Allan presided in the evening, and Rev. J. B. Morgan gave an address.

There are now 25,000 societies of Christian Endeavour in the world, with a membership of 1,500,000. There are 3400 junior societies. The movement is growing as never before, an average of over 100 new societies being enrolled every week. There are over 500 societies in Australia, nearly that number in England, and 1500 societies in the Dominion of Canada. Every foreign country and missionary land also has its society.

REQUESTS FOR PRAYER.—For blessing on efforts being made to awaken Christians to the danger of the leaven of rationalism in the Churches.—For a week's services at the Home of Industry by Mr. Richard Weaver's two sons; that God may give much blessing.—For a special address by Rev. E. A. Stuart on Sunday afternoon, at St. Peter's Men's Service, Upper Holloway.—By a widowed mother for her children and grandchildren; that they may be converted. Many prayers have been offered for them, and one, to his mother's agony, has become a Roman Catholic.—For a blessing on the visit of the Keswick Mission under Rev. G. C. Grubb to the River Plate this month.—For the wife of a labourer in the Gospel who has been seriously ill, and has suffered much for the past month.

SCOTTISH NOTES.

MR. LAPSLEY has been evangelising for three weeks at Markinch, Fifeshire.

Six years ago, when Dr. Stalker was settled at Free St. Matthew's, Glasgow, the membership was 647; now it is 1098. There is great difficulty in finding sittings for all who wish to attend.

Rev. H. A. Stewart, Emeritus Minister of Penicuick Free Church, has died at Elgin, at the age of seventy. His colleague and successor is Rev. S. R. Crockett, the author of "The Stickit Minister."

In preaching for Dr. Whyte at Free St. George's, Edinburgh, on Sunday week, Dr. Pentecost made a fervent appeal to young men and women troubled with intellectual doubts to imitate Abraham's faith.

Rev. J. Swan, Congregational minister of Elgin, who is leaving for America to engage in Gospel work, has been presented with an address and a cheque for fifty guineas by the citizens of the town in token of their esteem.

The General Assemblies of the Established and Free Churches both commence their sittings next week. The chief topic of debate in the former will doubtless be the Government proposals for disestablishment. At the latter, the jubilee celebrations will overshadow all other matters that come for consideration. The U.P. Synod opened on Monday.

In a recent sermon on the return of the Jews from captivity in Babylon, Rev. W. J. Macdonald, of Kirkcaldy, said the history of the Free Church of Scotland for the last fifty years proved that the State and the Church are best separate. He thought, however, that while the Church should be free from State control, the State might give pecuniary aid for preaching the Gospel.

On Saturday afternoon a demonstration of Christian workers was held in Glasgow in favour of the Liquor Traffic (Local Control) Bill. A procession, consisting of contingents from all districts of the city, was formed in Blythswood-square, and marched by way of the principal thoroughfares to the Green, where addresses were delivered from four platforms at Nelson's Monument. Resolutions were passed calling on all citizens to unite in seeking the overthrow of the drink evil, and expressing approval of the bill now before Parliament recognising the right of the people to self-protection.

IRISH NOTES.

THE mission services held during the winter with such encouraging results in the Central Hall, Cork, have been brought to a close for the season.

At the Mission Church, Townsend-street, Dublin, on April 30, the interesting ceremony was carried out of admitting twenty-six converts from the Church of Rome into the Protestant Episcopal Church in Ireland.

Upwards of 150 Roman Catholics were present lately at a meeting held in co. Donegal by Rev. G. W. Baile on behalf of the Sunday-school Society, and were so much pleased that they insisted on taking up a collection in aid of the Society.

THE P.S.A. MOVEMENT.

P.S.A. services have been commenced at Conisborough.

At the quarterly meeting of King-street Wesleyan P.S.A. Society, Tunstall, upwards of 400 prizes were distributed, and it was announced that there are over 600 members.

At a meeting held at Ashton-under-Lyne, attended by about seventy representatives, it was decided to form a federation of P.S.A. Societies in Lancashire and Cheshire for the purpose of fellowship, counsel, and co-operation. The total membership of the societies in the two counties is between 30,000 and 40,000.

The first half-yearly distribution of prizes to the members of the P.S.A. carried on by the Birmingham Young Men's Christian Association was held at the Town Hall on Tuesday evening last. The chair was taken by Major Seton Churchill, of Lichfield, who presided over an audience of some 2500. Mr. Whitwell, the president of the class, gave a brief outline of its history. Altogether, between 1200 and 1300 men have been enrolled, and there has been an average attendance of 950. The workers tell that there is cause for devout thankfulness to God for the blessing that has rested on the movement in every way. An address was delivered by Rev. C. B. Sawday, of Leicester. The prize distribution embraced 800 books and 250 certificates, the latter being for full attendances throughout the half year.

THE POPLAR PUBLIC-HOUSE TRACT SOCIETY, during the past twelve months, has distributed 27,000 religious papers or tracts in some seventeen public-houses.

TEMPERANCE NOTES.

THE question of Prohibition for Nova Scotia is being agitated in the New Brunswick Assembly.

The recent licensing courts in Scotland have shown a tendency to a reduction in the number of licences.

A Bill for Saturday and Sunday closing of public-houses in Ireland has been read a second time in the House of Lords.

Shrimant Sampatrao, Gaekwar of Baroda, recently stated that his father, the late Gaekwar of Baroda, had never tasted intoxicating liquor.

Nine-tenths of the missionaries in India are total abstainers, and a large proportion of them actively engaged in the promotion of temperance.

Brigadier-General Sir H. Collett, in a farewell speech at Peshawur on leaving India, contended against the idea that a total abstainer is a milksop as a soldier.

Fifty-three per cent. of the lunatics in the asylums of Bengal are there entirely as the result of using "hashish," a poisonous drug, against the sale of which there are stringent laws in Egypt, Greece, and Turkey.

Two new branches of the Army Temperance Association have recently been formed in India, one among the men of the 49th Field Battery at Trimulgherry, and the other in the 1st Devonshire Regiment at Rawal Pindi.

Lord Roberts has recently expressed his opinion that the remarkable good health of the British troops in India is due to the sobriety of the men, one-third of the sixty thousand soldiers being members of the Army Temperance Association.

In Belfast a Presbyterial Temperance Association has been formed, with the objects of diffusing knowledge with regard to the drink traffic, getting people to become total abtainers, and influencing the Church to manifest an uncompromising attitude towards the drink traffic.

The Young Abstainers' Union held its thirteenth annual meeting in the Portman Rooms on Wednesday week, Mr. A. C. P. Coote presiding, supported by Mr. Hind Smith (founder of the union), Rev. Thos. L. Johnson (a missionary from Africa and an old member of the union), Mr. Tinling, an "A" member, who made a very happy speech. Mr. E. J. Kennedy and Dr. Gilbart Smith gave telling addresses, which were very much appreciated.

EPSOM RACES.

DEAR SIR,—For more than thirty years it has been the privilege of the Open-air Mission to organise a special mission to the frequenters of Epsom Races, and under the devoted leadership of our late beloved and lamented secretary, Mr. Kirkham, to achieve notable Gospel triumphs, often amid fierce opposition. The work is quieter now, but none the less needful, and hence we are seeking to gather all available strength for the campaign.

May I ask your readers for special gifts of sound Gospel literature of an attractive character, which may be sent direct to me, care of Miss Alexander, Town Mission Room, Epsom? There is also ample room for an increased number of men of God who can preach and sing. I shall be very glad if any such will come to the practice of our male choir, at 59, Cornhill, on Fridays, May 12, 19, and 26, at eight p.m.

The races are from Tuesday, May 30th, to Friday, June 2nd, inclusive. Will the Lord's people everywhere pray for a special blessing on this difficult work?

Yours faithfully,
FRANK COCKREM, Assistant Secretary.

11, *Adam-street, Strand.*

ZENANA MEDICAL COLLEGE.—There are at present some vacancies in this college for ladies who desire a short period of medical training with the view of entering on foreign mission work. Applications should be made to the hon. sec., Zenana Medical College, 58, St. George's-road, Pimlico, London, S.W.

THE FRENCH PRESS.—Protestants of France anticipate the realisation, in the near future, of their desire for a daily newspaper that shall be pure as literature and helpful to evangelical principles. M. Eugéne Réveilland, editor of *Le Signal*, is throwing his energies into the undertaking. M. A. H. G. de Rougemont writes to us:—"The need of such a paper is greatly felt, in order that the influence of publications of a hurtful character may be combated. Negotiations have been entered into with an existing journal that will, it is hoped, facilitate a daily issue. About £4000 will be required as share capital; and friends are earnestly requested to take shares of 100 fr. (£4). A deposit of £1 per share may be sent to Mr. Clarence Hooper, Y.M.C.A., Exeter Hall, Strand, treasurer for Great Britain, who will give further particulars."

Obituary.

MRS. HERBERT TOWNEND.

AT Drenewydd, Bromley, Kent, there passed away on April 26 Ellen Jones, aged fifty-two, the beloved wife of Mr. Herbert Townend, an earnest and useful Christian. She who has gone home bore in home and family life a sweet and fragrant testimony to the grace of God. She was a reader of THE CHRISTIAN from its earliest days, and was deeply and warmly interested in labourers at home and abroad, many of whom will miss her loving ministry.

MRS. MARY HILL.

The mother of Mr. Henry Hill, founder of the Working Lads' Institute, Whitechapel, recently passed to her rest in her seventy-ninth year. While always taking the deepest interest in the above institution, her sympathies were not confined to that, nor to a few charitable objects. Peace, Protestantism, temperance, the anti-opium and anti-tobacco movements; all the protests against vice in its varied forms; all opposition to slavery and every kind of oppression—in fact, everything concerning the welfare of humanity, found in Mrs. Hill a ready sympathy and, as opportunity offered, practical help.

SERGEANT-MAJOR FURMINGER.

ON May 4 the mortal remains of Mr. Frederick Thomas Furminger, late Sergeant-Major 12th Lancers, were laid to rest in the Military Cemetery, Curragh Camp. Mr. Furminger served in the 9th Lancers in the Crimea, and many other places. He has been hardly able to get out of bed for twenty years. He lived in a house on the Curragh, and in the room where he lay used to have a Bible class. Many devout officers, non-commissioned officers, and men went there to learn from him. He often seemed to be half way between heaven and earth. He used to receive tracts and papers, and pass them out to many on the Curragh who would go to see and hear him.

MRS. CAMERON, OF THE CONGO MISSION.

Many will hear with sorrow of the calling home, on March 8, of the beloved wife of Rev. G. Cameron, of the Baptist Missionary Society. As Miss Cassie Silvey, Mrs. Cameron went out to the Congo from Manchester early in 1888, and was stationed with Miss Butcher at Bolobo. She returned to England on account of health in 1890, and in the following year went out again, and was married to Mr. Cameron, settling at Wathen. She is the second of her family who have given their lives to the Congo Mission. Her brother, Rev. Samuel Silvey, after three years' faithful labour, was forced by shattered health to leave the country in 1889, but died on his way home, and was buried at sea. Mr. Cameron and his child, who is a year old, are returning home, and the work at Wathen will be left in the charge of Mr. Philip Davies.

MISS M. J. MARTIN, DUBLIN.

The death is recorded of this lady, who is described by an Irish secular paper as "the last of the Martins of Ballinahinch." Of Miss Martin and her sister (who died two years ago) it may be said that they "stretched forth their hands to the poor." Possessed of independent means, they loved to help every good work, and many left penniless were pensioned by them. All was done so unostentatiously that it seemed as if they were only performing a simple duty. Many will miss their gentle, loving ministry. Their father, Mr. Richard Martin, was at one time a well-known figure in Ireland, England, and also on the Continent. He was an M.P., and is remembered as the author of a bill for the protection of animals. He was a great sympathiser with all oppressed and suffering ones, and anticipated the day of rescue missions and midnight meetings.

"HIS SHADOW."

Isa. xxxii. 2.—The shadow of a great Rock—Rest.

S. S. ii. 3.—I sat down under his shadow—Delight.

Ps. xvii. 8.—Hide me under the shadow of thy wings—Protection.

Ps. lxiii. 7.—In the shadow of thy wings will I rejoice—Joy.

Isa. xlix. 2.—In the shadow of his hand hath He hid me.—Place of repair or harbour. (Joel iii. 16, marg.)

Lam. iv. 20.—Under his shadow we shall live among the heathen—Resolve.

F. I. B.

ITALY.—Mr. E. C. Newbery, writing from San Remo, tells of a revived interest in spiritual matters in connection with the mission efforts at Pigna, Alberga, and Cisane. Eager crowds, he says, come to hear the Gospel. Mr. Newbery speaks in strong terms of the ruin and misery that continue to result from the gaming-tables at Monte Carlo.

Personalia.

Dr. Culross has, we hear, intimated his intention of retiring, owing to advanced years, from the presidency of Bristol College.

Rev. William Thomas, of Llanelly, who has been accepted as missionary by the London Missionary Society, will start for Tanganyika at the end of this month.

Mrs. C. H. Spurgeon, it is stated, will retain Westwood, and will make it, as opportunity offers, a home of rest for ministers suffering from overwork or ill-health.

Dr. McAll, of Paris, lies seriously ill. He is in much weakness, and often suffering. Special prayer is asked for him and for the mission under his charge.

Principal Edwards, D.D., of Bala, who is now staying in Rome, is making satisfactory progress towards convalescence. He hopes ere long to be able to resume his work.

Mr. A. Forder.—A number of friends met at the City Y.M.C.A., Cornhill, last Thursday evening to bid farewell to Mr. A. Forder, who was to set out on the following day to Kerak, Moab.

Rev. J. Lawson Forfeitt arrived at Underhill, Congo River, on March 9, and his colleague, Rev. R. H. C. Graham, who had been in charge during his absence, will return to England to recruit.

Mr. Henry Varley is, we regret to hear, suffering from a cold, and was unable to speak as expected at the Central Noon Prayer Meeting on Monday. It is hoped the indisposition will be but temporary.

Mr. William Forbes has closed his services at Finsbury Park Hall, and is now open to conduct Evangelistic services or Gospel Temperance meetings. His address is 71, Tollington-road, Holloway, N.

Revs. Charles Phillips and Isaac Oluwole have, at the suggestion of Rev. J. S. Hill, been nominated by the C.M.S. to the Archbishop of Canterbury for the new assistant bishoprics of the Yoruba country.

Rev. S. Tamatoa Williams, son of Rev. John Williams, the "Martyr of Erromanga," has been elected chairman for the year of the Council of the Metropolitan Auxiliary to the London Missionary Society.

Mr. Elcum has worked for forty years in connection with the Fox-court Ragged School, Gray's Inn-road. Feeling now the weight of years, he has resigned the treasurership to Mr. Alderman Beachcroft, L.C.C.

Rev. E. A. Lawrence, minister of the First Congregational Church in Baltimore, has, in order to obtain a better understanding of the condition of the working classes, left his own residence and taken lodgings in a house in which four families of labourers reside.

Mr. Stephen Burrowes, of the Naples Sailors' Rest, has been lecturing acceptably in London on mission work in the East and on "The Wonderful Book." He purposes having a lecturing tour in Scotland and Ireland, in order to advocate the claims of his work at Naples.

Miss Cusack, "the Nun of Kenmare," has had to cancel her engagements for the present, owing to a throat affection, supervening upon a condition of extreme debility. She has keen anxieties; but so far friends have been raised up to sympathise with her in her solitude. Communications may be addressed to her, for the present, at 67, Warrior-square, St. Leonards.

The Shaftesbury Memorial, which is now being erected at Piccadilly-circus by Mr. Alfred Gilbert, R.A., as a memorial to the late Lord Shaftesbury, is nearing completion. Arrangements are being made for its dedication on June 1, and the Duke of Westminster has consented to perform the ceremony. Mr. H. R. Williams, of 6, Lime-street, E.C., is the hon. secretary of the committee.

Mr. Robert Wilder has been giving at Kolhapur a series of lectures in English to educated natives. The attendance is quite good, the attention marked, and the inquiry meetings are full and promising. The American Presbyterian missionaries state that as a result many are showing much interest, an investigating spirit, and an attitude of sincerity that we hope will ripen into true knowledge of Christ.

Rev. John McNeill accompanied by Mr. J. H. Burke, sails this day (Thursday) for America, to assist Mr. Moody in the special evangelistic services he is holding in Chicago in connection with the exhibition. Mr. McNeill, as his good-bye testimony in Ireland at the present time, preached in Rev. S. Prenter's church, in Dublin, on Sunday week. There were overflowing congregations morning and evening.

Rev. C. S. Horne.—*The Independent* states that under Mr. Horne's ministry, "the best days of Kensington Chapel are being recalled. He is happy in the affection of a united people, whose only fear is that his passion for evangelistic work, together with the calls for services which he is constantly receiving from all parts of the kingdom, may urge him to exertions beyond the measure of his allotted strength."

Rev. Charles Spurgeon has been warmly welcomed on his return from Australia. At a special meeting held at Greenwich, for this purpose, Mr. William Higgs, of the Metropolitan Tabernacle, presided, and the chapel was crowded. Several local ministers took part. It was stated that during Mr. Spurgeon's absence the congregations had kept up well, and all the organisations of the church had been maintained in efficient condition.

Evangelistic Notes.

Mr. Jas. A. Smith, evangelist, conducted a week of special meetings from April 24 to 28 in connection with the Aberdeen Y.M.C.A. Although the attendances were not large, much blessing resulted.

Chesham.—A fourteen days' successful mission has just been concluded at Zion Chapel, by the pastor, H. Trueman, and several local preachers. The Lord's people have been graciously revived, and numbers have professed faith in Christ.

Christchurch.—Mr. G. Clarke has conducted a fortnight's mission in the Town Hall with much spiritual blessing. There has been no outward excitement, but the convicting power of the Spirit of God has been very manifestly made known.

Vacation Evangelisation.—Various students at Harley House and Cliff College would be thankful to hear of openings for evangelistic work during the coming summer vacation. Friends should address Mr. Joseph Fox, Cliff College, Curbar, near Sheffield.

Lichfield, Hants.—For six weeks Rev. Walter Bradbury has conducted a mission in this parish, whilst taking the sole charge of it. Much attention was given to the children and many services were held for them which resulted, through God's blessing, in conversions.

Putney.—For various reasons this riverside suburb has been regarded as a difficult place for evangelistic work. A special mission has, however, just been held at the Presbyterian Church by Mr. and Mrs. H. W. Maynard, and great interest was aroused, followed, it is believed, by not a little blessing.

Mr. Rowland Sturt has concluded a fourteen days' mission in the parish of Newington, Hull. The services throughout, considering the excited state of the town consequent upon the strike, were well attended. Mr. Sturt was assisted during the mission by the vicar and his curates, Revs. W. Brailsford and W. G. Footit.

Shrewsbury.—Mr. Wm. Sampson has held a ten-days' mission at the Gospel Hall, Coleham, where Mr. Whitridge Wordale has for many years laboured with success as honorary superintendent. The power of the Spirit was manifest at every service, and most interesting cases of conversion occurred. Backsliders were restored, and Christians drawn nearer to Jesus, and filled with new joy.

Barking.—On Sunday, April 23, a mission was commenced in the Board School Play-hall by Mr. A. A. Harmer, assisted by Miss Clarkson, who sings the Gospel. The hall was crowded at each service, and many anxious souls were led to the Saviour. During the week the services were conducted in the Baptist Chapel, and each evening there were some seeking the Lord. Mr. Harmer's mission closed on Monday evening, when many testified to blessing received.

Mr. T. W. Canning, Evangelisation Society, has been engaged on a fortnight's mission in Hamilton. The meetings were all well attended, and the audiences on Sabbath steadily increased. Mr. Canning's addresses, in which the Gospel was presented in a clear, thoughtful, convincing, and impressive manner, were greatly enjoyed, and proved the means of much refreshing and stimulus to many Christians. Several young men and women were deeply impressed and brought to decision, and a few backsliders were restored. G. B.

Great Assembly Hall.—Mr. F. S. Ball, of the Evangelisation Society, has closed a successful fortnight's mission in Mr. Charrington's Hall. It was the first time Mr. Ball conducted services in the Great Assembly Hall, and his pointed stirring Gospel addresses made a great impression upon the frequenters of the meetings. Night after night men and women found their way into the enquiry room to be dealt with personally about salvation. Outdoor meetings have been held on the Mile-end Waste before the week-night services in the Great Hall, conducted by Mr. Joseph Clarke.

Mr. Alexander Clark, of the Evangelisation Society, has concluded a three weeks' mission in Watton, Norfolk, which has proved a refreshing time to all. Many of the Lord's people have been stirred up to earnest activity, and not a few have been led to put their trust in Christ. There has not been such a united spirit amongst the Christians in Watton for many years. The meetings were held in the Congregational Church and Primitive Methodist Chapel. On the last Sunday evening there was a united service, when church and chapel people mingled in one holy thanksgiving service. J. E. A.

Coldstream, N.B.—A three-months' mission was brought to a close here on Wednesday night, April 19. The meetings were held in the Mechanics' Hall by two lady evangelists belonging to the Faith Pilgrim Mission. From the first the audiences were good, especially on the Sundays. Both Mr. Govan and the pilgrims dealt faithfully with sinners and sin, and also with Christians and the necessity of a consistent, separated, Christ-like life. Many Christians were led to a higher and grander realisation of the great salvation. Scores of sinners were led to decision. We marched the streets nearly every night, singing, and held a short open-air service with testimonies before going into the hall. Testimonies were often given at the close of the after-meetings, when many declared what God had done for them. A prayer union has been formed, numbering between eighty and a hundred members. J. W.

OPEN-AIR MISSION.

A PUBLIC meeting to inaugurate a Finsbury Park Auxiliary of the Open-air Mission took place on Tuesday week in Finsbury Park Hall. There was a large gathering of Christian workers from the various chapels and missions in the district. Mr. B. Barry Wake presided, and addresses in support of the movement were delivered by Rev. William Pierce (New Court Congregational Chapel), Rev. John R. Wood (Upper Holloway Baptist Chapel), and Mr. Frank Cockrem (assistant-secretary of the Open-air Mission). The speakers endeavoured to impress upon the Christians present the importance of open-air preaching, and the need of a more united and effectual effort to reach the hearts of the many thousands in the neighbourhood who never enter a place of worship, especially those who congregate in the park on Sundays listening in large numbers to the pernicious doctrines of the Freethinkers, Socialists, Spiritualists, and other false teachers.

The honorary secretary's address is 15, Russell-road, Holloway, N., and he would be glad to hear from those wishing to join in the work.

A CHEERING LETTER.

DEAR SIR,—Through the kindness of God's people I am receiving THE CHRISTIAN weekly. I do enjoy it so very much. Could you also send me *The Herald of Mercy*? I am engaged as missionary in connection with the Congregational church. If I were able to pay for these papers I would gladly do so. My district is a very hard and difficult one, but God is with us and souls are being led to Jesus. When I was a little fellow I used to go into a shop on Ludgate-hill and buy a copy of THE REVIVAL, I having just been converted at one of Wm. Carter's meetings at Victoria Hall; so you may guess how much I appreciate THE CHRISTIAN now. Any kind of Gospel books, tracts, etc. are very useful to me in my work for God. With Christian regards, yours, in his service, GEO. MARSH, Missionary.

Lacon, Marshall Co., Ill., U.S.A.

Appeal.

GLAD TIDINGS MISSION, STRATFORD.—Mr. G. F. Rich, 27, Deanery-road, Romford-road, Stratford, E., writes: "Our present place of meeting having proved too small, we have taken a much larger building, known as Tyne Hall, Great Eastern-road. To start free of debt, we require during the next few days £20."

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—E.S.L. J.E.A. J.A. G.E.P. D.P. M.A.P. F.A.G. D.F.L. A.O.H. W.H. J.K.W. E.B.B.W. J.K. J.W. H.W. T.L. W.F. A.G. E.G.T. R.H.C. M.E. A.I. F.W. J.G.L. J.S. R.M.T. C.H.F. J.D.K. H.J.E. B.M. E.G.W. F.P.M. J.E.C. S.H. G.B. F.C. D.G. A.M. C.B. G.L. A.B.B. J.G.M. W.S. J.E. E.A.L. M.W. J.W.W. C.M. A.W.G. W.C. A.J. J.S. F.H.H. A.J. W.H.G. J.G.S. E.J.G. J.R. R.F.McL. M.E.H. M.S. C.T.S.H. W.G. L.B. W.D. G.B. W.P.H. A.D.B. J.M.R. H.C.D. J.G. B.M.W. H.E.S. C.W. H.G.L. J.G.A. T.McA. A.M.R. J.N. W.B. J.B.S. E.H.K. J.F.B.T. S.H.

APPLICANTS FOR TRACTS.—Chas. T. Grimshaw, Lilac Villa, 19, Gipsy-road, West Norwood; Charles Bulstrode, Winchester-road, Bishop Waltham; also old Christian periodicals and pamphlets for district visiting; George Ford, 33, Butcher-row, Whitehorse-street, Ratcliff, E.; Miss Eliza Roberts, Bellevue Cottage, Trurocleave-road, Truro, Cornwall; John Rimmur, 22, Exmouth-street, Birkenhead; Fanny Courtney, c.o. Mrs. Harris, 29, Park-road, Stoke-road, Gosport, Hants; Josiah Wilson, Masborough-street, Masborough; Pte. J. Smith, No. 3494, D Squadron, 7th Hussars, Mhow, Central India; Bandsman H. G. Smith, 7th Hussars, Mhow, C.I., for distribution amongst soldiers in India; A. Valentine, 22, Water-lane, Stratford, E.; G. Brown, Hope Cottage, Hale End-lane, Walthamstow; F. Long, 39, Green-hill, Eastmoor, Wakefield; W. Burgess, for the Epsom races, Benhill-street, Sutton, Surrey; George E. Pearce, Free Library, Camelford; Mrs. S. Male, Helstone, Camelford, Cornwall.

The Christian.

☞ It is particularly requested that all letters relating to business matters should be addressed to the *firm*, Messrs. Morgan and Scott, and not to individual members. Communications for The Christian should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

All Advertisements for The Christian should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

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Notes and Comments.

NEXT week we purpose giving a portrait and sketch of the late Dr. Burns Thomson, founder of the Edinburgh Medical Mission.

We thank the friends who have sent post-card reports in response to our suggestion; most of those received appear in different parts of this issue. Correspondents will kindly bear in mind that advertisements or appeals are inadmissible; what we desiderate are "facts as to real work done in the Master's name."

The work of the London Samaritan Society, under the direction of Mr. John James Jones, having been severely criticised, we are informed by Mr. J. Tyler, a member of the firm acting as solicitors of the trustees, and himself a trustee, that the trustees and council are investigating the matter, and, as soon as their deliberations are concluded, we shall be able to lay the result before our readers.

The most recent official returns show a great increase in pauperism in Great Britain; there were over eighteen thousand more applications for relief in February of this year than in the corresponding month of 1892. The greatest increase was in the northern counties—a fact due doubtless to the unhappy strike in the cotton trade in Lancashire and in the iron trade in Northumberland; but London also contributed largely to the alarming condition of things. It is to be regretted that there is no commensurate falling off in the Drink Bill.

Mrs. Lewis, who recently discovered an ancient manuscript of the Gospels in Syriac, has been relating the story of her travels and researches. Accompanied by her sister, Mrs. Gibson, she penetrated the Arabian peninsula last year, and unearthed the precious document in the Convent of St. Katharine. At the very outset the gentle bearing of the two ladies disarmed the prejudice of the monks; and when, after some waiting, they had been accorded access to the library, they were richly rewarded for their trouble and daring. They were allowed to examine the MS. with care, and photograph it at leisure. Both ladies have a serviceable knowledge of several languages, ancient and modern; and their conduct may furnish an example to others of like taste and talents.

We are grieved and disappointed to see that the income of the L.M.S. from the week of Self-Denial is not so good this year as last. The beginning was a glad surprise to many, and the hope seemed to be cherished that this year would be a further advance. Minor causes, no doubt, have played a part in diminishing the amount, but there must surely be a major cause somewhere. Is it this, that the method has been employed rather as a means of obtaining money than as a means of educating the churches into a higher spiritual life? There is always a danger of resting satisfied with the acquisition of material means, rather than remembering that they are of inferior worth to the motive from whence they spring. It cannot, at any rate, be said that the wealthy Congregationalists practised much Self-Denial during the week specially devoted to that privilege.

Mr. R. F. Horton's new book "Verbum Dei," which we hope to review next week, is characterised by the two qualities for which he is so well known, great liberty of view with regard to the composition of the Bible, and evangelistic fervour. Why he should have pressed the former so prominently into a series of lectures on preaching, delivered to a number of young students, is not very apparent, but we hope they will not fail to notice some inconsistencies in his position. His one aim is to show that every true preacher has a word of God given to him, we presume every time he preaches. Yet Mr. Horton, who is so anxious for him to possess this treasure, can speak of the Bible in a way which, however much he may dread it, will inevitably lead some to undervalue its Divine message and authority. On the other hand,

> Science is a word of God; the *Imitatio Christi* is a word of God. All the great poets, from Homer and Hesiod, down to Browning and Walt Whitman, utter, in the stress of their poetic afflatus, truths and feelings which we can only explain by attributing them to God Himself.

The book is confusing for the stress laid upon this word of God, direct from God Himself, and the equal stress laid upon knowing "the word of God outside the Bible," and then the stress laid upon character in him who has the word to speak it, while character counts for nothing in others who also had the word and spoke it.

The Society for the Prevention of Cruelty to Children is one to make Englishmen ashamed. It presents in plain, hard figures some of our domestic sins. From one point of view we are brutal people—"without natural affection" is one of our characteristics. In one year as many as 11,336 cases of cruelty to children were investigated, and of these 10,171 proved true. The crimes against these poor helpless creatures make one's flesh creep; neglect and starvation, assaulting them with sticks, thongs, straps, boots, and poker, roasting and burning them, sending them out into the cold and wet, perpetrating upon them gross and cruel immorality. The operations of the Society do not yet cover the whole of the kingdom, so that we do not know the worst, but to think that in so-called Christian England more than 25,000 children should have been so abused as to entitle them to the protection of law makes one wonder where we live.

The action of law in these and perhaps many more cases is absolutely necessary; an increase of legal power over parents may even be required, but let us not delude ourselves into the idea that our work and responsibility end here. Power over children by the State is dangerous to a sense of parental responsibility; and until that sense of responsibility and love is deepened and extended cases of neglect and cruelty will always arise. That matters would be unspeakably worse than they are if the law were less inquisitorial, and if less were done for children both by the State and by private philanthropy, we are perfectly sure; nevertheless, there are parents who quietly disencumber themselves of their duty and privilege because they know that someone else will stand *in loco parentis* to their offspring. We may not, even for a temporary advantage to some children, weaken the parental feeling all round. The primary duties of parents to children and of children to parents seem to need a fresh and urgent setting forth in these days.

A correspondent pleads for our insertion of the following letter, which recently appeared in a contemporary headed, "Are Choirs Irreverent?":—

> People really do not know one half of what goes on in church while the sermon is being preached, and I think a surpliced choir, consisting entirely of men and boys, is, as a rule, worse in the matter of behaviour than a mixed one.
>
> Two members of our family are at present choristers in a surpliced choir, and think nothing of writing notes, eating sweets, and laughing during the service, while the elder members settle themselves comfortably for a nap, troubling little about the boys, who relate the account of any special "joke" they have had, when they come home, in very self-satisfied tones.
>
> I have known the vicar of one of our principal churches to stop, not once, but many times, during his discourse, in order to request the choir to make a little less noise.
>
> The boy part seem to think it good fun to be in the choir; it gives them extra pocket-money, helps to train their voices, and makes them feel very important when they come into church. No higher motive for giving his services ever enters a boy's head.
>
> Very few of them derive benefit from attending church twice each Sunday, and often during the week. They do not go in the right spirit, to begin with. They do not think of giving their services to the Church or to God, and what is said in a sermon they regard as meant for the congregation only, their exalted position on the chancel giving them leave to do exactly as they please. Then, when they come out, they do so in the same spirit as they would come from school, or any other place where they have been held under restraint, glad that service is over, and that they are free once more.

We hope this is an exceptional description, and yet we fear it sometimes exists, even where the boys are not surpliced.

The French are peculiarly a newspaper-reading people. Sad to say, however, they have few journals that are elevating in purpose and tendency. There is no Protestant daily paper in France; but we rejoice to learn that plans are being matured for the supply of this urgent need. The present is a very auspicious time, for while everyone reads, many are quite weary of the popular Press, which, as may well be expected in a country where Romanism and rationalism hold sway, is essentially corrupt and degrading. M. Réveillaud, who has long directed the weekly paper *Le Signal*, is one of the promoters of the enterprise, and his name is a guarantee of high motive and journalistic ability. M. Rougemont, another Protestant editor, is lending his support; and although the difficulties are many and great, we cannot doubt but success will attend the exertions that are being made.

We understand that arrangements calculated to help on the enterprise have been made with a Paris daily paper; and we are not surprised also to learn that our French brethren are expecting a sympathetic interest in their undertaking on the part of British Christians. There can be no question of the deep importance of the project, and the special opportuneness of the present moment. Help can be rendered by taking up shares (100 francs—£4 each), in the company which has been formed. Further particulars may be had from Mr. Clarence Hooper, Y.M.C.A., Exeter Hall, Strand.

Lord Roberts has emphatically denied the accuracy of the statements made by Dr. Kate Bushnell and Mrs. Andrew with regard to the continuance of a system of state-regulated vice in India since Parliament decided that it should cease. We said last week that something of the kind would be done. Fortunately a departmental committee is now sitting to receive evidence, and Lord Roberts can appear and give his evidence. We fear no overthrow of what the American ladies have said. We quite expect that Lord Roberts has come home to learn a great deal about the country where he has spent such a large portion of his life, and about the army of which he was the head. One of his complaints, that if the American ladies found "regulation" in existence anywhere, they ought to have told him, and he would have set things right, is amusing, for its naïveté. Does he think they believe that anything would have been done at their suggestion when the will of Parliament was being contemned? And does he think that ladies who were going round the world on a given errand for a great Society, would feel that they had anything to do but fulfil that errand according to the best of their judgment? It was not in their commission to play into the enemy's hands.

MISS LEIGH'S PARIS HOMES.

The lady in charge of these Homes, writes:—"A very acceptable break in our daily routine has recently been given us by the mission held in the Rue d'Aguesseau church, by Rev. W. Hay Aitken. Our Bible-readings and prayer meetings have thereby had a fresh impetus given to them, and we ask our Christian friends in England to join in prayer with us that the young lives in our Homes now consecrated to God may be faithfully devoted to his service.

"Mrs. Crouch addressed some heart-searching, and yet encouraging words, and described our work as one of urgent necessity and of grand opportunities. How often we find her words to be true, for our work is so extensive and touches so many sides of life."

The orphanage has recently admitted an English baby of three weeks old. A sad story encircles this young life—a story sad enough for tears, but too sad to be related here.

These Homes, which radiate so many Christian influences through the hearts of our struggling young country-women in Paris, and help to brighten their lives, are languishing for want of funds.

R. McLeod.

22a, Queen's-road, Bayswater.

REPENTANCE is but a kind of table talk till we see so much of the deformity of our inward nature as to be in some degree frightened and terrified at the sight of it. There must be some kind of an earthquake within us, something that must rend and shake us to the bottom before we can be enough sensible, either of the state of death we are in, or enough desirous of that Saviour who alone can raise us from it. We must with our blessed Lord go over the brook Kedron, and with Him sweat great drops of sorrow before He can say for us, as He said for Himself, "It is finished."—*William Law.*

The Witnessing Church.

THE MESSENGERS OF THE CHURCHES AND THE GLORY OF CHRIST.—2 Cor. viii. 23.

The past century has been in many respects the most remarkable in human history. It is very literally "the heir of all the ages in the foremost files of time." But its paramount interest to Him that sitteth upon the throne, and to the angels that surround the throne, must surely be the reviving obedience of the Church on earth to the great Commission of her ascending Lord: "Go ye into all the world, and preach the Gospel to every creature."

The first Missionary Society was organised and endued with the needed power in the upper room on the Day of Pentecost. The Missionary Society was the Church, and the Church was the Missionary Society. That the Church, as a whole, or the churches of which it is composed, should transfer the responsibility of preaching the Gospel at home and abroad to Home and Foreign Missionary Societies is entirely opposed to the mind of God as expressed in the New Testament.

The Missionary Societies have done splendid work, and God has richly rewarded them. As Obed-edom, the Gittite, received the ark of the Lord, and was blessed in all that pertained unto him, so the societies have accepted the great Commission to evangelise the world, and have been blessed accordingly. But the ark was not at home in Obed-edom's house, nor is the Great Command at home in the Mission House. Its home is in "the House of God, which is the Church of the living God, the pillar and ground of the truth."

We have Pentecostal organisations and much exhortation to surrender self, to seek the fulness of the Spirit, the baptism of power from on high. But the hundred-and-twenty men and women who formed the nucleus of the Christian Church, did not merely wait during those ten days for the promised power of the Holy Spirit coming upon them. They had been constituted by their Lord his witnesses in Jerusalem and Judea, in Samaria and Galilee, and to the uttermost parts of the earth, and it was to equip them for this world-wide and age-long warfare that the power of the Spirit was promised. They accepted the Commission, and they waited for the power, which was abundantly bestowed. God giveth not the Spirit by measure unto his Son; and the only measure by which the Spirit of the Father and the Son is now measured out to us is our capacity to receive. The Lord has never recalled his Commission to every member of his Church to be one of his witnesses, and He has never withheld the promised power from any who have yielded themselves to be his ambassadors.

What God has joined let not man put asunder. To attempt to preach the Gospel without the promised power of the Spirit, and to seek the power for any other purpose than to become Christ's effective witnesses, is to separate into two parts what is one purpose in the mind of God, and must end in failure and disappointment. How slowly we learn. The Keswick Convention began by seeking power, but declined to include the direct advocacy of missionary work. By-and-by it admitted a supplementary missionary meeting. These missions became a distinctive and prominent feature. Soon it formed a Keswick Mission, and sent out missionaries. Their reports and other missionary intelligence and exhortation became the most enthusiastic and most welcome part of the proceedings. Now, it is not so true that Keswick *has* a home and foreign mission, as that it *is* a home and foreign mission. The most hopeful feature of our multiplying conventions is that they tend to equalise the Church's feet (2 Sam. xxii. 34); and that the Church may fulfil its true function, to receive the fire of the Spirit and transmute it into evangelising force.

If the brethren who were entrusted with the temporal relief which was sent by the Churches of Macedonia and Corinth to the poor saints of Judea were in reality "the messengers of the Churches and the glory of Christ," much more must this honourable designation belong to those who bear the bread of life to the heathen world. This greatest honour which God ever put upon men is the inalienable prerogative and duty and privilege of the Church of God, which He purchased with his own blood. It is in the fitness of things that they who live by the Gospel should preach the Gospel; that they to whom the Gospel has brought eternal life should bear the living water to the dying millions for whom the Saviour died. They are the members of the body of the Son of God, the Primal Missionary from heaven, who made the Great Commission to his people possible by Himself fulfilling his mission from the bosom of the Father to suffer without the gate. They have an altar whereof they have no right to eat who serve the Tabernacle; it is given to them to eat of that sacrifice once offered, by going forth to Him without the camp and bearing his reproach.

As Christ claimed the Churches in their every member as his witnesses, so they who carry the truth to souls "far, far away in heathen darkness dwelling" are pre-eminently "the messengers of the Churches and the glory of Christ."

When Jonathan went up against the garrison of the Philistines, he bade his armour-bearer "Come up after me, for the Lord hath delivered them into the hand of Israel." Not in their own name, nor in the name of their family or tribe, did those two men go up to beard the lion in his den; but in the name of the Israel of God. Not in their own name, nor in the name of their denomination or society, does God recognise our missionaries as sent to the heathen world. "Do any inquire about them? They are the messengers of the Churches and the glory of Christ."

The Churches have too much denuded themselves of this, their highest honour. We have neglected the Pentecostal Commission, have largely ceased to be Christ's witnesses, and have, therefore, lost the Pentecostal power of the Spirit. Subscription to a missionary society cannot be substituted for personal witness for Christ. A witnessing Church will be a Missionary Church, and a Missionary Church will be continually receiving the power of the Spirit coming upon it.

The Society, composed of devoted and trusted members of the Church of Christ, is the indispensable executive of the witnessing Church, and every such Society will surely become a thousandfold more useful and more blessed, when the Church of Christ assumes her rightful attitude, and employs the Society to carry out her acknowledged privilege and her accepted responsibility.

THERE IS NO BETTER GAUGE of a nation's progress than the treatment it awards to the young generation.

A LADY MISSIONARY in Africa, in her last letter to her mother in America, said that, as she looked from her window while writing, she saw *nine men lying upon the street dead drunk from New England rum.*

Papers for Young Christians.

WHAT IS CHRIST TO ME?

HIS ASCENSION.

An old saint once surprised her minister by saying that there was one thing which our Lord left unfinished. When asked to explain, she quoted the words, "And it came to pass that *while* He blessed them He was parted from them, and carried up into heaven" (Luke xxiv. 51). He was in the *act* of blessing them when his ascension took place. Was the blessing interrupted by his removal from them? Not so: He ascended that He might continue and perfect the blessing, as would not have been possible had He remained on the earth. If you have never understood the value of his ascension, seek to understand it now.

Long before it took place our Lord foretold it, and led the disciples to expect their highest blessing in connection with it. Recall some of his words: "Because I go unto my Father" is given as the reason why he that believes on Him should do greater works than his own (Jno. xiv. 12). In his departure from them they were to find reason for rejoicing, because He said, "I go unto the Father, for my Father is greater than I" (Jno. xiv. 28). Still more remarkable is the promise, "A little while and ye shall not see Me; and again a little while and ye shall see Me: because I go to the Father" (Jno. xvi. 16). After his resurrection their thoughts were still led in the same direction. "Touch me not, for I am not yet ascended to my Father" (Jno. xx. 17). His resurrection, wonderful and valuable though it was, was only a stage on his way to the Father. Think of these promises. They are for us as well as for those who heard them at the first. Put it to yourself like this: Jesus says that his going from me to the Father is a reason for great rejoicing; that it makes it possible for me to see Him, and to do greater works than those which He did. It is to be feared that few of us have got such blessing as this from his ascension.

But the Apostles did.—Recall the story, and see whether that is not true. The forty days during which the risen Saviour has repeatedly appeared to his disciples are now closing. His last interview with them is on the Mount of Olives, not far from the city of Bethany (comp. Acts i. 12 with Luke xxiv. 50). His last word is spoken; his hands are uplifted in blessing; and lo! He rises before them, and they watch Him as He ascends up toward heaven, until a cloud receives Him out of their sight. With what feelings will the disciples return to Jerusalem? Will they sorrow over their loss with bitter tears and breaking hearts? That is not what we read. "They worshipped Him, and returned to Jerusalem with *great joy*" (Luke xxiv. 52). Will they be powerless now as the nine were when He was with the other three on the Mount of Transfiguration? That is not what we read. Only ten days after his ascension, Peter, standing up with the eleven, witnesses to the multitude in Jerusalem with a power he had never previously possessed, and a success unknown even during the life of Jesus (Acts ii.). And this he attributed to the fact that Jesus was exalted to the right hand of God (Acts ii. 33). The words of Christ concerning his ascension were fulfilled to the Apostles. Much as He had been to them while with them in the flesh, He was far more to them when He had gone into the presence of the Father.

How may his ascension be an equal blessing to us? The special and oft-repeated promise of Jesus was that at his ascension the Holy Spirit should be given (Jno. vii. 37-39). And the experience of the Apostles proves that only after they had received from the risen Saviour the fulfilment of this promise did they know the full measure of blessing designed for them. They obtained much when they forsook all to follow Him in his life; more, when they understood the meaning of his death; still more when they knew certainly that He was risen; but most of all when they were filled with the Spirit after his ascension. To you, and to all of us, his ascension makes possible the same indwelling of the Holy Spirit. Say it to yourself now: Jesus is exalted that I might be filled with the Spirit. His risen, victorious, enthroned life is mine, and will perpetuate itself in and through me. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. i. 3).

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WHAT IS PREACHING FOR?

BY THEODORE L. CUYLER, D.D.

A bright young minister in Iowa writes to me in regard to his work, and says:—

"Here in the West it is very difficult to keep on spiritual lines. Many people desire on Sunday a simon-pure oration; they want a man in the pulpit who can 'draw,' and they think that in order to draw, one must be flowery, dramatic, emotional, sensational—anything and everything but the *one great thing*. When this sort of pressure is brought to bear on me, I read 'Finney's Autobiography,' Albert Barnes's 'Way of Salvation,' B. Fay Mills, and kindred writers."

A wise young man he is; for he understands the one great thing for which he entered the ministry; in fact, the one chief purpose for which the Lord Jesus Christ established a Gospel ministry.

The demand for preachers who can "draw" is not confined to Iowa, or to the West; it is quite universal. Within certain proper limitations it is a reasonable demand; for a minister can do very little good to people who do not like him, and none at all to those who will not come to hear him. Every minister is bound to make his Sabbath services attractive; there is a legitimate and also an illegitimate way of doing this. To many a man the temptation is strong to entice people to God's house by flowery rhetoric, or dramatic delivery, or by divers sensational devices that I have no time or space to enumerate. When he once begins this style of "drawing" he must rack his brains and tax his ingenuity to keep it up, or else his auditors will vanish away. The vital question ought to present itself to his mind—For what purpose have I drawn all these immortal beings into God's house on God's holy day? Have they come here to be entertained, or to have their ears tickled or their sensibilities played upon, or even to have a certain degree of intellectual profit? If they are attracted to the sanctuary for no other reasons than these, it is indeed better for them than to loiter at home, or to squander sacred time in some sort of Sabbath-breaking amusement.

But to draw the possessors of immortal souls into a church edifice, and not to use every possible means to draw their souls to Jesus Christ, is but a pitiful travesty of the Divine art of preaching the Gospel. The chief end of every true minister's labours is to awaken careless souls, to warn the endangered, to instruct the ignorant, to comfort the sorrowing, to help the weak, and to edify believers; in short, *to make*

BAD PEOPLE GOOD, AND GOOD PEOPLE BETTER.

The man who does not aim at this was never called of God into the ministry. He may attract auditors for a time to his pulpit, but he does not attract them to a Christian life; he may win a salary, but he does not win souls. No man has a moral right to enter a pulpit unless he comes there as the ambassador of the Lord Jesus Christ, and comes also—as Moses descended from the Mount—from communion with God, and with a direct message from God. And when he enters his pulpit in that spirit and for that purpose, God will come with him. His preaching will have a power from on high, even though his scholarship be very moderate, and his rhetoric be very unadorned, and his delivery undramatic. Such preaching as this, if it flows out of a warm heart, and is delivered with an honest glow, will *draw*; and it will continue to draw, long after the fireworks of pulpit pyrotechnists have all exploded, and all the tar barrels of the sensationalists have ended in smoke.

My young Western brother is wise in recruiting, and confirming his high and holy purpose by turning to such effective ministers of Christ as those whom he names. If there be one established fact in the history of the Church, it is the fact that those preachers of the Gospel who have aimed the most directly to save souls and to bring men to Jesus Christ have been the preachers who have achieved the most solid results. The ministry of the Apostles had this single aim, and Paul struck its keynote when he proclaimed, "I am determined to know nothing among you save Jesus Christ and Him crucified." The great Reformation, under the lead of Luther and Calvin, was far more than a protestation against Romish errors; it was a direct bringing of souls to Jesus Christ, and the reliance of these heroic reformers was on the

SUPERNATURAL POWER OF THE HOLY SPIRIT.

When a spiritual famine prevailed in Great Britain during the last century Whitefield and the Wesleys rose at once to the demand of the times. They clove at once to the root of the matter; they addressed their fellow-countrymen as sinners exposed to the "wrath to come," and their business was to lead sinners to the only One who could save them for this world or another. Converted hearts made converted lives. Out of these labours sprang the world-wide labours and philanthropies of Methodism. The real power of that great Church to-day lies in its soul-saving power. And if the Methodist pulpit, or the Presbyterian, or Baptist, or Congregational, or any other pulpit should ignore the tremendous facts of man's utter depravity and need of regeneration by atoning blood and the Holy Spirit; if it busies itself mainly in answering the scoffs of the sceptics, or in philosophising, or in pyrotechnics, or even in unfolding general principles of morality, it would soon become

A SHORN SAMSON.

Let every young minister understand that the men who have never failed to "draw" have been the Finneys, the Guthries, the Lyman Beechers, the McCheynes, and the Maclarens, who lifted up Jesus Christ as the only attraction of their pulpits. Spurgeon is admitted on all hands as the most effective preacher of modern times; and he once addressed to me the characteristic question, "How far do your chief American preachers aim at the conversion of souls?" The question showed his estimate of the true mission of the Christian ministry. I feel quite sure that if Phillips Brooks could revisit this scene of his noble, unselfish labours, he would care infinitely less about the universal plaudits of his career, or the promised statues in Boston's public squares, than he would for the sweet satisfaction that he brought many a soul *nearer to God*. He once said, "Work is everything or work is nothing, according to the Lord we work for"; and again he said, "Our religion is not a system of ideas about Christ; *it is Christ*." That one word describes his "drawing" power. This age of ours boasts loudly of its culture, but no culture is a substitute for converting grace; it prates glibly about its "advanced thought," but for its redemption God means that this world shall never advance one single inch beyond the cross of Calvary.

Let my young brother encourage himself that he is working on the right "spiritual lines." Pulpits are not built for the delivery of "orations." Their drawing power—in God's sight—depends on their power to draw weak, sinful man up nearer to *Him*. Nor let my friend under-estimate his work because his pulpit is in a small Western town. For aggregate spiritual influence on the whole land, the country ministry outweighs the city ministry. In New England's best days rural ministers moulded its character, and rural pulpits shaped the theology of America. In our times the names of a few conspicuous city pastors figure in the public journals; and some rural pastors long to fly, like moths, into the candle—a very vain and foolish ambition. Country boys have always become the rulers in this nation, and they are trained by the country ministers and homes and Sunday-schools. Let every minister of Jesus Christ in the villages and farm regions, who has a strong foothold among his people, and whose only purpose is to win immortal souls to the only life worth living, let him "learn therewith to be content." If he is preaching Jesus and saving souls he is doing a work that an archangel might covet.

Brooklyn, N.Y.

WHEN WE FORCE A CHILD to remember trivial details, we do not strengthen, we really weaken its memory, because these useless details take the place in his brain of more important ideas.—*M. Guyeau.*

TO READ ALOUD A STORY to a child, and see how far the child is able to repeat the story for the benefit of another child, forms an admirable method of developing attention.

BOSTON MAY FAIR.—For the third year in succession the Boston open-air mission have hired ground in the heart of the Pleasure Fair, and proclaimed the glorious Gospel of God's grace. Lieut.-Colonel Phayre, Major Liebenrood, Captain Tottenham, and Mr. George Heath joined the local friends for the fair week, and many hundreds stopped to listen to the old story. A large band of consecrated workers were present each evening, and the Gospel was sung into the hearts of some who, perhaps, would not stay to listen to an address.

Archdeacon Farrar on Ritualistic Aggression.*

It ought to be the merest matter of course that we, as members of the Reformed Church, declare ourselves to be true to the principles for the maintenance of which that very Reformed Church, as a Church, exists. We have in our favour, as we believe, both the letter and the spirit of the New Testament, and every authoritative document of the Church of England. In spite of the Prayer Book, in spite of the Rubrics, in spite of the Homilies, in spite of the great utterances of all our greatest divines for centuries, the extreme Ritualistic party (and I do them no wrong in saying it, for they openly avow it) have been doing for the last twenty years their best, and are now doing their best, to Romanise our worship, to Romanise our doctrine, our clergy, and our whole institution. I can understand and I respect the intellectual position of a Romanist, but I cannot so easily understand or so easily respect the position of an English minister, who, being a minister of the Reformed Church, under the shadow of that Church, and in the pay of that Church, is yet, to all intents and purposes, a Romanist. Many have said to me that they are grieved and hurt and even indignant at the present state of things, but they do not wish to mingle themselves up with the question, because, they say, the crisis must come, and when it comes they will take part in it. That seems to me to be absolutely a mistake. The crisis *has* come. We are in the very midst of the crisis now; and when you consider the very extraordinary rapid development of what we know as Ritualism, I say when we consider what has taken place within the last ten years, if the Evangelical party is timid, if they are supine and spiritless, if they are afraid either of loss of popularity, or from love of peace, or of loss of promotion or preferment, to take their part openly and strongly in this struggle, they will have none but themselves to thank if, ten years hence, they find themselves members of a Church which has largely alienated the great heart of the English people, and which is to all intents and purposes Romanist.

ROMEWARD DEVELOPMENT.

I want, if you will allow me, to illustrate this extraordinary rapidity of Romeward development. I take it there are 7000 of the clergy who are avowed supporters of the Romeward movement—that 4000 of them are members of the Church Union, who are pledged to support vestments, lights, wafer bread, the eastward position, and the mixed chalice. In 1882 there were 2581 Ritualistic churches. In 1892 there were 5042. In 1882 there were 336 only in which what may be called "Eucharistic vestments" were used, and now there are 1029. There were then only nine churches in which incense was illegally used, there are now 177. Then there were 581 which had altar lights, and now the number is 2048. That has been the development in ten years. Now, as far as clothes and as far as candles are concerned, I, for my part, am supremely indifferent to them in themselves; but they become a very serious matter when they are the avowed badges of a party, when they are meant as a sign that those that use them are, to a great extent, determined to reverse the position held by our first reformers, and when they are the sign of teaching principles which we believe to be unprimitive, unscriptural doctrines—and false. The essence of the question lies in this extraordinary rapidity of advance, and, therefore, let me give you another illustration on it which is shown by the immense difference of position held by the extreme members of the Ritualistic party now to those who were their leaders only twenty years ago.

When I was a youth I was at King's College, London. It was regarded as a High Church institution. It was under a most esteemed and venerable head—my old friend, Canon Jelf, who was distinctly a High Churchman, and it had a High Church council, of which the present Prime Minister was a member. In those days we were universally taught that the man who was the greatest, most learned, most representative, and most admirable teacher of the true theory of the Church of England was the judicious Hooker. What is the position that the Ritualistic party now holds towards that great acknowledged teacher? I myself have known the Eucharistic liturgy since I was a boy, and I agree with every principle and every word of it. Hooker says, "It hath properly now no sacrifice"—that sacrifice is now no part of the Christian minister. Hooker says "Presbyters" seems to be more agreeable than "Priests." Hooker says the Holy Ghost throughout the body of the New Testament does not make so much as mention of them. Now I may mention that a few months ago Lord Nelson, doing me the honour to write about me, said I was an unfair representative of the Church of England because I posed (whatever that may be) as a denouncer of sacerdotalism and Christian priesthood. Personally, I am profoundly indifferent to what Lord Nelson thought fit to say of me, or what an entire battalion of Lord Nelsons may say. But I think that it is a somewhat extraordinary thing that that remark is made to a man who holds exactly, identically and verbally, the same principles and the same beliefs about sacerdotalism and about a Christian priesthood as were held by Hooker, even by Andrewes, and my late tutor, the Bishop of Durham (Bishop Lightfoot), and as were held—I will not say anything about the writers of the New Testament, but—by every great divine of the Church of England during twenty years. I might show you that they left Bishop Andrewes, who was regarded as a great leader of the Anglicans, far behind them; they even left Archbishop Laud far behind them, because now apostolic succession is made

THE ABSOLUTE KEYNOTE

of the existence of the Church. Even Archbishop Laud said that Apostolic succession was a very good thing if you might have it. He by no means expressed himself that the doctrine of Apostolic succession could be absolutely proved.

I want to show you that the movement has not only left these old leaders far behind, but they have also left their leaders of yesterday. It is well known that Keble had no regard for Eucharistic vestments. When he went into a London vestry and saw them, he looked at them with strange surprise, and showed his disapproval of them. Dean Burgon used language about Ritualists that I, for one, should entirely shrink from using. He called them "Congregationalists," he called them "Sectarians," he called them "Separatists," and he used other words about them: "A party," he said, "which would have been disowned by Churchmen of every age and every school, and, I may add, of every clime from the beginning until now." I will only now quote one more testimony of proof. You all know that the eminent, able, and beloved Wilberforce was regarded as a Father of the Anglican school, and you know in that memorable address, that he gave only four days before his lamented death, to the archdeacons and others of his diocese, he used language in which he spoke in the most unsparing terms of Ritualism. If in twenty years we have had this enormous advance, what shall we come to in ten years more? If they do these things with the green tree, what shall be done with the dry?

There are some things in the Ritualistic movement which we heartily dislike, and some, perhaps I may venture good-humouredly to say, we despise; but there are some things which by the very principles of truth and by what we believe to be our allegiance to the teachings of Christianity, to be the herald of religious materialism and superstition, and in regard to which it is our bounden duty, as true and faithful members of the Church of England, to repudiate with every nerve and fibre of our religious conviction. Convocation is usually regarded as a High-Church body, certainly some of the bodies of Convocation are, at all events, High Churchmen, but the prayer used in Convocation is that we may earnestly repudiate the errors, corruptions, and superstitions of the Church of Rome. We now see how there have entered into the very heart of the Church of England some of the things that we, at any rate, regard as the most serious of those errors, corruptions, and superstitions. I should like just to mention three of these, and I do so with the abject deference which is due from one who is "an unfair representative of the Church of England" to so illustrious a light as Lord Nelson! One of those principles which we repudiate is sacerdotalism. By sacerdotalism we mean the changing of the English presbytery into a sacrificial priesthood, which means the interposition of a class and caste of men between the soul and the most precious and undefinable privilege purchased for us by the blood of Christ, which is a free, immediate, and unimpeded access straight to the footstool of our God! We mean by sacerdotalism the putting forward of a set of men as vicarious and not representative ministers, and as men who are supposed to offer on our behalf a sacrifice such as we declare they have no power to offer.

NEW TESTAMENT TEACHING.

Here certainly we have the whole of the New Testament on our side. Bishop Lightfoot, than whom I can quote no greater authority, says distinctly that the Church of England has no sacerdotal system. It interposes no such barrier between God and man, and St. Paul said: "Let a man so account of us as of ministers of Christ and stewards of the mysteries of God." The word "priest," which we now hear on every side, as though it were the proudest title in the world, is not used in the sense of presbyter, but in the sense of a sacrificial priest. It does not once occur in all the thirteen Epistles of St. Paul. St. Paul wrote to Timothy and he wrote to Titus, and he used ten different names as the names of members of the Christian ministry, and the one name he never gave them is the word "priest." I turn to the Epistle of Peter, and the word "priest" does not occur in it. I turn to St. John, and it does not once occur in it. I turn to St. James, and it does not once occur. I turn to the Apocalypse, and it does occur; but how does it occur? It occurs as a name in a secondary and materialistic sense, and is not given to any ministerial class, but is given to every member of the Christian brotherhood. The Ritualistic party may writhe as they like round the spearpoint of the Word of God; but it is impossible while we have as the Magna Charta of the liberty of the Church of England the great Sixth Article; it is impossible by any amount of sophism or special pleading, by any amount of garbled or misunderstood quotations of the Fathers—it is impossible for them to convey to the mind of any man of ordinary religious judgment the fact that they do not use as the very keynote of an entire system the one express name which from first to last the New Testament absolutely refutes and ignores.

I will only touch on the second doctrine, and that is the doctrine of transubstantiation. The doctrine of transubstantiation was not even accepted by one act of even the Romish Church until the Lateran Council of the thirteenth century. The doctrine of transubstantiation appears to us to be a very terrible

RETROGRESSION INTO MATERIALISM.

It seems to us to be a local materialising of the presence of God which is alien to the entire spirit of the New Testament; and when I hear of a distinguished Canon of the Church of England getting up in a great English cathedral, and saying (if my informant be correct) that he is confident his God "lies on yonder altar," I only say he is using there an expression and a misinterpreted metaphor which we should repudiate with all our energy.

I will only touch on one other doctrine. We may repudiate the other two, we may heartily dislike them; but this is one which I think we ought to more than dislike, and which we ought most energetically to condemn, and that is the doctrine and practice of auricular confession. Auricular confession is a late innovation which was unknown to primitive antiquity. It was unknown, I need not say, to the New Testament, and was unknown to the Fathers. Auricular confession in every country and every age in which it has existed, has brought forth the most bitter and deplorable fruits. Auricular confession is now avowed and openly practised in a large number of parishes in the Church of England, although auricular confession has been branded age after age in history and on the highest testimony with the stigma of intolerable horrors. I have no hesitation in saying that auricular confession as now introduced into the Church of England seems to me to be much more dangerous even than it is in the Church of Rome. In the Church of Rome the abuses of the confessional have been condemned by Council after Council, by Bull after Bull, by Pope after Pope, by writer after writer, in generation after generation, and in country after country. The abuses of the confessional have been condemned by a list of Popes—by Alexander IV., by Gregory XV., and others, and by various writers. Even at the Council of Trent a Romish Archbishop laid before that Council a letter on the abuses of the confessional, which contains as damaging an indictment against it as any Protestant could have written. In the Church of Rome I believe a man cannot take the position

* An address delivered at the meeting of the National Protestant Church Union.

of confessor unless he has a licence to do so, but here in the Church of England any little priestling—for when he is a priest he is just as much a priest in one sense as another; he may be a mere boy in age; he may be portentous in ignorance; he may be remarkable for his stupidity; he may scarcely have been able to get merely a minor degree without being two or three times plucked; he may have found it almost impossible to pass the ordeal of the Bishop's examination; and yet in spite of all this he may go into a parish, and in the first month of his residence he may put in the Parish Magazine that anybody may come to mass, that they are none of his parishioners unless they confess to him, and that—to quote an expression from a Ritualistic manual—they are to kneel before their confessor as a culprit before his judge. Now I do say this, that it is a most dangerous and even

A MOST PAINFUL STATE OF THINGS.

I do not for a moment deny that many of the Ritualists are excellent men—earnest men and sincere and religious men. Many of them are, I was going to say, my own personal friends, but I can hardly say that; I am their friend, but I say this—supposing that they were an innumerable multitude of angels, what possible guarantee have you that there should be something different in their case from the case of every other body of priests in the world, and that you would not find amongst them somebody who would reintroduce some of the abuses of the confessional, which have existed wherever it has prevailed? May not some intriguing priest—for you have got bad priests as well amongst them—poison the peace of your family, dividing the love of the family, and separating the wife from the love of the husband, and alienating the feelings of the daughter against her mother, acting upon the weak, the ignorant, and impressionable, and filling their minds, in all their ignorance and weakness, with a mass of falsity and superstition?

It has been said that this work rests in the hands of the laity of the Church of England—this work of upholding what our fathers died for in battle and at the stake. All I can say to you English members of the laity is this, that if you allow the system of the confessional to be brought back, as it is being brought back into the midst of you—if you are content to see men trumpeted as saints and in all probability elevated to bishoprics in proportion to the eagerness with which they proclaim these views—it will be absolutely and entirely your own fault, and you will have spoilt the heritage of truth and liberty which was won for you at the Reformation. I will ask you, and I will ask the whole Ritualistic party of the Church of England, what they think they would achieve if they carry out this innovation to the bitter and ruinous end.

It is not as if we had no object lessons all around us where the system is carried on in different European countries. Look at Spain. Only yesterday I came across a passage from an eminent writer, who said that in proportion as the Church of Rome reached its highest power, in that very proportion did it sink lowest in scientific inquiry and every moral attribute. Will you compare Roman Catholic Ireland with a Protestant country or Presbyterian Scotland? What do you say to France? A great divine there taught that unless the laity went to mass on Sunday, and confessed and communicated at Easter, they were guilty of mortal sin, which nothing could wipe out except the confessional. Do you wish to see England with a state of things such as you have in France, if Ritualism prevails? I do not believe that Ritualism will ever lead back the English nation to Romanism; it may drive a great part of the English nation into indifference, but I believe the English nation would rather reel back into barbarism and savagery than be led back into the intolerable tyranny of priesthood.

SUNDERLAND.—Pastor F. E. Marsh and his friends hope to hold in Bethesda Chapel, Sunderland, May 23—25, a united convention on the second coming of Christ. Amongst the speakers will be Revs. F. B. Meyer, J. Hudson Taylor, J. Urquhart, and J. Wilkinson. In the letter of invitation it is stated that:—Feeling the importance of this "glorious hope" the above Conference is called that we may prayerfully ponder and practically hear what the Lord has to say upon this subject through his servants; for if the coming of Christ is a living reality to God's people, it must make them prayerful in spirit, holy in life, joyful in soul, pure in heart, earnest in service, clear in testimony, and all for Christ.

The Witness of the Spirit.

A WHITSUNTIDE MEDITATION.

BY REV. MARK GUY PEARSE.*

The Spirit itself beareth witness with our spirit that we are the children of God.—Rom. viii. 16.

The only religion that can satisfy is the work of the Spirit of God in our hearts. By all means look to your creed, and see that it stands firm and square with the Word of God. By all means seek the forms of worship that help you to get nearest to God; and do not think the same form of worship is alike helpful to everybody. But be sure of this, that creeds however true, and forms of worship however solemn, or impressive, or earnest, can never give you the religious life. We must be born of the Spirit. . . . .

There are some who think of the witness of the Spirit as a kind of revelation from heaven; or a thrill of rapture; or a wonderful vision; or a celestial manifestation—something which lifts us up above other people, and singles us out as the recognised and distinguished favourites of God. If anything could make a man a pharisee it is surely that. If anything could fill a man with spiritual conceit—that most deadly and most damnable of all conceits—surely it is a distinction of this sort.

The witness of the Spirit is not *to* our spirits that we are the children; it is *with* our spirits that God is our Father. That is immensely different. The gaze is turned not within, but without—not downward at self, but upward at the Saviour. "He shall testify of Me," said the Lord Jesus, in promising the Holy Ghost. There is in Jesus Christ a sight of our sin that humbles and shames us; yet there is a sight of love that overwhelms us. There is a declaration of righteousness before which we tremble, yet a height and depth and length and breadth of love that is infinite. "The love of God is shed abroad in the heart, by the Holy Ghost given unto us." A blessed consciousness is wrought within us which has no room for pride, but only for self-forgetfulness, wonder, gratitude, and glad obedience. His light and love make our sin a thousandfold more dark and loathsome—a love that humbles and bewilders into lowliest adoration by its constancy and fulness. This is the great truth to which the Holy Spirit witnesses—not to our goodness or superiority, but to the love and glory of Jesus Christ, to the greatness and fulness of his salvation, to the infinite loving-kindness of our Father. Hence it is that there is no place for that which separates a man from the rest of the world and exalts him above other people.

In thinking of this witness of the Spirit, let us remember that it is no less Divine because it moves on the ordinary and natural lines of spiritual influence. There are men and women who, by their contact, do help to create within us a new experience—rest, peace, truth, love, hope, are often imparted to us by contact with others. We cannot mark exactly the influence, how it came and how it wrought. It is in this quiet and natural way, for the most part, that the witness of the Spirit is given. The word *witnesseth with* is one that we need ever to lay emphasis upon as distinct from *witnesseth to*; but the word in the Greek is yet stronger, and may be rendered *co-witnesseth with* our spirits. The idea is of a blending and mingling of spiritual influence.

The Gulf Stream in its beneficent and hidden influence may be taken as a sort of parable of this. England should be naturally and properly a land of almost eternal winter. For some eight months of the year our very seas ought to be frozen over, so that no ship could approach our shores. Our island should be a rough rude tract of country where only the hardiest forms of life could survive—a land of forest where wild beasts should roam, whose furs should give to the place almost its only value, and where the deep snows should make agriculture almost impossible.

What mystery is this which delivers us? Away in the distant southern world, in the fierce heat of the tropics, starts the Gulf Stream. It gathers the warmth of the sun, and sends it for thousands of miles across the seas to lave our shores. Thus the Arctic winter is driven from us and our ports are open all the year round; over us stretch the kindlier skies; about us blow the gentler winds; our fields are covered with grass, our valleys are thick with corn; the pastures are covered with flocks and herds, and this favoured land is shut off from extremes, and has the summer of the north with the winter of the south.

The parable is a many-sided illustration of the truth of nature. Of ourselves we do dwell in a land of winter, frozen and well-nigh dead, without the energy to put forth any life for God. But lo, about us there flowed gracious influences from another world; we know not how, but by the Holy Spirit of God there is breathed about us and within us the love of God, softly transforming, bringing to us a new heaven and a new earth. And now do grow and flourish blessed things which before we knew not. This gift is ours for the simple asking; by the surrender and submission of the heart to his grace.

* Condensed from The Gospel for the Day. (*C. H. Kelly.*)

MISS KRIKORIAN'S MISSION.

The first half-yearly account of this very interesting work is now issued, and copies may be had on application to Mr. J. McDonald, Exeter Hall, Strand, W.C. Miss Krikorian (a sketch of whose life we gave in August last) describes in her report the greatness of the field, and gives encouraging particulars of the progress made in establishing different branches of work, with head-quarters at Aintab, Turkey in Asia. There are a ragged school, meetings for women, Gospel meetings on the Sabbath, temperance work (which has been singularly fruitful), night schools, visitation of the sick and poor, etc. In offering some suggestions to friends in this country, Miss Krikorian says:—

"I have been unable to do any special work in midwifery, as I had intended. The evangelistic work has taken such an important aspect that it required my whole time and strength, and therefore a well-qualified lady physician or an efficient midwife is much needed. Not only am I unable to give time to midwifery, but even the evangelistic work has grown so much that it is impossible for me to carry it on without more helpers in that department too. I hold as many as ten to twelve meetings every week, and thus more than 1000 persons hear the blessed Word of Life. Could the friends of this Mission encourage me to find more helpers for the growing work, or I shall be obliged to cripple it on account of limited means?

"Further, it seems to me that I shall soon require a mission hall to be erected for these meetings. The occasion for it is as follows: Those who attend my meetings are mostly Gregorian Armenians, and they feel rather loth to go to the Protestant church, and the Gregorians are not inclined to give their church or school buildings for such a purpose, as they feel rather suspicious about it. Therefore, when I have a mission hall, then they will feel more free to come. Above all, I need the prayers of God's people."

A letter received on May 4, says:—"Since I wrote last there has been remarkable progress in the work; the number of our temperance society has reached 233; the number of those who attend these meetings has increased to such an extent that no private house could accommodate them, and so we have been obliged to have the meetings, as well as the women's, in our second Protestant Church, which is my father's. Last Sunday there were quite 800 men, most of whom were given to drink. Such a striking progress has roused the anger of our Gregorian priests and elders against us, and they have begun to persecute us in many ways. They want me to stop preaching the Word of God, claiming the whole of the society as members of the Gregorian Church, and insisting that I must stop this work. The greater the persecution the faster the work is going on."

HOME OF REST FOR SUNDAY-SCHOOL TEACHERS.—Tresidder House, Wykeham-road, Hastings, is a "Home of Rest," where female Sunday-school teachers may, at a small cost to themselves, enjoy refreshing repose in comfortable circumstances. More than 1500 teachers from schools in all parts of the kingdom have availed themselves of the benefits of the Home, which has been a great blessing to those who have spent their holidays there, and to others who, in delicate health, have been invigorated by brief residences of from two to four weeks. A subscriber of 10s. 6d. per annum may nominate one teacher for a fortnight. The terms for teachers as visitors are, upon the recommendation of a subscriber, 10s. weekly, to include all expenses of board and lodging. Communications should be sent to Mr. J. E. Tresidder, Sunday School Union, 56, Old Bailey, E.C.

At the World's Fair.—1.

It was not without some timidity that a party of twelve ladies and gentlemen, going west to join Mr. Moody in Chicago, committed themselves and their belongings to the new Cunard steamship, the *Campania*. The anxiety of their friends had found expression in sundry doubts as to the wisdom of so doing, in view of possible delays incident to a vessel on her first trip. But the die was cast and the start made, with the result that every fear was allayed, and the utmost confidence established.

The speed and safety of the renowned Cunard fleet are matters of history, and the *Campania* bids fair to eclipse all previous records of that company, if not of the world. For steadiness she is, I should imagine, unsurpassed; and as she rode one day for several hours through half a gale, the unanimous verdict, even of those who suffered from inevitable sickness, was that she "behaved splendidly." In every respect, Captain Hains, one of the oldest and most experienced of the Cunard officers, may well be proud of his position as her commander.

Touching at Queenstown on Sunday morning, April 22, Major Whittle (with a few of the party) went ashore to bid a final farewell to some friends who had been associated with him, some in spirit, others in person, in his recent Irish campaign. It was well on in the afternoon before, on the arrival of the mails, we steamed out of the harbour. The presence of the great ship, owing to the publicity given to her launching, had attracted a multitude of small boats, filled with soldiers and curious sightseers, as well as a contingent of the native element who had wares to offer for sale. One could not help regretting that so well-conducted a line as the Cunard should, by the dates of its sailings, cause so much Sunday labour ashore in addition to that which is unavoidable on board the ships themselves. Some other lines obviate this. We should like to see this company follow so good a lead.

In the evening, and on various subsequent occasions, an open-air service was held on the lower deck, in which various friends took part, under the untiring leadership of the Major. These meetings brought forward several other Christians who joined the party in smaller gatherings of a more private nature, which were held day by day. Among these may be mentioned Capt. Maclean (a veteran commander of the Allan Line, known to many of our leading mission workers), accompanied by his wife; Miss Smith, an American lady, who has been at work amongst Armenians; and Mr. Warner, of Dublin, associated with Rev. Hugh D. Brown's Church at Rathgar. On arrival at New York, it was found that Bishop Taylor, of Africa, had also been a passenger, but being in need of rest he had not shown himself in public.

Quite an interest was aroused among the saloon passengers, many of whom gathered round to listen to the "part-singing" of the hymns, with which an hour was occasionally passed on deck. In the drawing-room, too (which was fitted with a fine Collard piano and a Mason and Hamlin organ, encased in rich satinwood, in keeping with the rest of the beautiful appointments of the saloon), frequent demands were made upon the vocal ability of Miss Whittle, as well as of Lord Bennet, and it was pleasing to note that many who professed no sympathy with Gospel work could not withhold an evident interest in these little services of song.

Some curiosity was manifested as to who we were, where we were going, and what we proposed to do there; and it was amusing to learn the conjectures that were put forth on these points, *e.g.*, Salvationists going to marshal at the World's Fair,

MISSIONARIES TO THE COWBOYS

of the far West, etc. But, best of all, there were some who evinced personal anxiety as to their own standing in the sight of God, and who listened gratefully to the good news of a Saviour's love. In this connection must also be mentioned Mr. Ed. Kjorkenheim, of Finland, who by dint of private conversation, as well as by interpreting for the English speakers, brought the Gospel before the two or three hundred Swedish and Finnish emigrants who were crossing the ocean to new scenes and spheres of toil.

It was an inspiring sight to watch these "hardy Norsemen" crowding up to the spot where they heard in their own tongue of the wonderful works of God. Mr. Kjorkenheim was formerly a student in Dr. Grattan Guinness's college, where he learned not only a little of the English language, but received also such a grounding in the truths of the Gospel that his work on board was most valuable.

A day of storm and another of fog, especially the latter, impeded our progress, so that we did not reach harbour till the Saturday evening, too late to land. We found the New York Press jubilant that the American liner, the *Paris*, had arrived first, overlooking the fact that by leaving the Irish coast some twelve hours ahead of her new rival that ship had escaped the fog which afterwards settled down.

On Sunday morning the party was met by Messrs. Sankey and Stebbins, whose genial welcome was very refreshing. In the afternoon a crowded meeting was held in the fine hall of the Brooklyn Y.M.C.A., where General Howard, Major Whittle, and Lord Bennet spoke, the song service being led by the singing evangelists mentioned above.

It was much regretted that our arrival was not in time to witness the great naval parade of the day before. In tribute to the discovery of America, the navies of the world met in review in the wonderful New York Harbour, of which Americans are so justly proud, and celebrated the "peace of nations" which now happily reigns. The event formed a text for discourse in several of the city churches the following day, where the paradox of

WARSHIPS AS PEACE OMENS

was alluded to as a hopeful augury of the triumphs of peace, and the superseding of the law of force by that of love.

On Wednesday (May 3) Mr. Moody, Mr. Sankey, Major Whittle, and the English, Scotch, and Irish friends who had made up his party, all met in Chicago, where plans are being threshed out for the Gospel campaign which Mr. Moody is inaugurating. This will furnish matter for future letters. As regards the World's Fair itself, its arrangements are in a state of chaos, from which it will take more than a week or two for order to emerge. But a greater evil by far than this is the announcement that in spite of strenuous opposition it is after all to be opened on the Lord's Day. This is looked upon as a breach of faith, inasmuch as Government money was voted for the Exposition on the express condition that it should be closed on that day.*

In concluding I will add, for the interest of the great throng of friends in the home country whose hearts are in this work, that Mr. Moody and Mr. Sankey are both hale and hearty, and, like Moses, with eye not dim nor natural force abated. I regret to say, however, that Lord Bennet found it necessary to remain at Brooklyn with Mr. Stebbins, owing to a slight chill he had taken. He hopes to come on here when recovered. G. E. M.

Chicago, May 4.

* According to the telegrams in Monday's papers the following decision has been arrived at:—"Chicago, May 13.—The question of the opening of the World's Fair on Sundays was yesterday evening discussed by the directors, who decided that the grounds should be opened but that the buildings should remain closed."—Ed.

SAILORS IN DUNEDIN.

Miss Child, of the Welcome Home, Ratcliff Highway, has received a letter from Mr. A. R. Falconer, of Dunedin, New Zealand, in which he speaks of the work among sailors there:—

"A few months ago I received a short note from you regarding the wisdom of something being done for sailors at The Bluff. I also had thought of the need. Your few lines brought me to decide to act. I took a trip to The Bluff and spent three weeks in the district, endeavouring to stir up some interest in this work. I returned and waited a month to see if any action would be taken either at The Bluff itself or its chief town, Invercargill.

"As nothing transpired during these few weeks, after asking God's guidance, I wrote to the chief newspaper in the district, *The Southland Times*, of Invercargill, a letter headed 'A Plea for a Sailors' Rest,' and followed it up with another. Since then the commander of one of our large inter-colonial steamers has sent a letter on the subject to the same paper. The paper itself has had two leading articles very favourable to the work. The Earl of Glasgow, Governor of New Zealand, was lately in Dunedin, and having been for many years a sailor himself I wrote to him. In reply, he wrote a kindly letter and offered to give £5 to start a subscription towards a Bluff Sailors' Rest. The Postmaster-General of New Zealand also gave £5, so a start is made.

"Southland is the province, The Bluff is the seaport, Invercargill, the chief town, being inland twenty miles from Bluff. If this matter goes forward, as I fully believe it will, I shall keep you posted up. I think the mayor of each town, The Bluff and Invercargill, intend to call public meetings to consider the Sailors' Rest question."

Letters to Dorothy.—4.

(Concluded.)

A few evenings afterwards I joined in the mother's family prayers. We sang with all our hearts, and then she knelt with her boys around her, pouring out her full heart of praise, as if the very floodgates had burst, more than once beseeching God to bless "the dear little woman who wouldn't give me up." She said to me to-day, "I had a feeling from the very first that if you gave me up I should be surely lost: that you were God's last messenger to my soul."

My star, my new star, so hardly won, most precious of all my heavenly crown, when I lie awake to think of its gleaming!

We are friends in a new sense now. She prays for all my people. She comes to my cottage meetings, and adds her newly-restored, rich faith to my own in all my work. A dozen words of hers to her infidel sister are worth more than all my pleading. the first time she went with me to "mothers' meeting." "O, Sally!" she said when she returned, "it's sort of makin' an home instead of losin' it, you come home so rested like; there's such a free feelin' here in your heart, that you can go to work stronger.

"You just sit there, and you needn't to pray or say or do anythin', and there's nobody to talk at you. You needn't be a bit scared to come. Everybody's free and easy, and tells, if they want to, such beautiful stories about their lives. One woman who has an awful hard time of it, worse than you and me has, got up and told what a life she used to lead of it with a whole family of boarders making fun of her when she got religion, and went off to meetings—which she got, this little lady says, at that very mothers' meetin' after bein' come for and come for and refusin' more times than ever this little woman come after us.

"But now, she says, since she began kneeling down every day to pray a prayer for each one o' them boarders, callin' over each o' their names and the number o' their rooms, so the dear Lord will know exactly where to find them, they come, if you'll believe it, and ask her, very civil and nice how she liked the meetin', and what it was about that day; and one gentleman asked her to please leave one of the tracts, as she was accustomed to put in the rooms regular, changin' once in so often.

"And others tell stories as interestin'. It's like readin' a story-book to hear them, tho' some is awful sad, and they prays for each other beautiful and tells how their prayers has been answered in most wonderful ways." Sure enough Sally went next time, though I had told her all this many times, and she had listened as to an "idle tale."

My friend's long unused but once highly-cultivated instincts as a Christian worker reveal themselves once more. She is "a light" not only "to all that are in the house," but in other homes. She interested herself in everyone, and helped us wonderfully by her prayer of faith, which brought the Spirit's power among us. Still, there is the wicked husband of my dear returned one. As little Johnny says, "If papa was only a Christian, there wouldn't be any more trouble in this house;" and we pray "in faith nothing wavering," as that dying thief's mother might have prayed for him, that He who can make "white as snow" even the scarlet sins may remember him.

It is beautiful to see this famished one whose soul had fainted for the courts of the Lord, refreshing herself once more in the House of God; beautiful to see how she is being used again of God, as she hunts up a little orphan boy, once her neighbour in another street, and tells him of the One who "will not leave us orphans but will come to us;" explains the way of salvation to the coloured cook at the club house where she scrubs, or here and there gathers in some poor wandering sheep that reminds her of her old-time self.

Dorothy, these are the delights which do not end. The sequel to such stories is written above. Would you rather, your own self, paint a beautiful picture, or, with the Holy Spirit's help, redeem a life from destruction? And now a loving good-bye. Yours,

Edith E. Metcalf.

Bible Institute, Chicago.

THE NEW BRUNSWICK LEGISLATURE has unanimously passed a resolution requesting the Dominion Parliament to enact a law prohibiting the sale of intoxicating liquors.

"IN PERILS BY THE HEATHEN."

BY DR. HARRY GUINNESS.

In the history of the Congo Free State we question whether there have been any murders quite so audacious as those which have occurred quite recently at Basa Nkosu, one mile from Ikau, the third station of our Congo Balolo Mission. Two brave officials, Messrs. Peters and Termol, were apparently surprised by hostile natives, and before their black soldiers could interfere, the Mongos had beheaded Mr. Peters and speared Mr. Termol, leaving the latter to welter in his own blood, whilst they carried off the head of the former in triumph. The State soldiery immediately sent messengers down country to the station at Wangata, on the main Congo, from whence reinforcements were obtained to punish the murderers and to restore tranquillity in the district.

This was the second occasion in which our friends at Ikau were in imminent danger. Early in December, after the tragic death of his young wife, Mr. Haupt nearly lost his life in a determined attack that was made upon the station by these very people. His goods were stolen but his house was eventually saved from destruction.

Matters had not really quieted down before the occurrence of the atrocious murder alluded to, the success of which fired the people with the desire to exterminate all the white population. They attempted to bribe our neighbours to bind the missionaries, and give them over into their hands, and to this end they offered several slaves, besides other inducements, which were, however, refused by our faithful friends.

For at least a week matters were in a very critical state, and it was quite impossible to say what a day might bring forth. The popular impression that a white man was invulnerable, and could not be killed by a spear, was now exploded, and even at our station at Bonginda, ninety miles below, the effect of this revelation of our weakness inspired a violent chief called Ibengi to threaten death to the missionaries there. One night the feeling at Bonginda was so strained that it was deemed wise to get up steam on board the *Pioneer*, so as to be able, in the event of a night attack, to escape by the river.

The most distant outpost of Christianity in these regions is Bongandanga, where last October brave Scarnell died alone, before relief, which was on its way up river, could reach him. His devoted black boys buried him near the little chapel, and then bore the sad tidings to Mr. Ellery, who only reached the station to find that his companion in labour had finished his course, and been called into the immediate presence of the King. The corn of wheat had fallen into the ground, and the harvest was ensured.

To-day Messrs. Haupt and Coote are holding the fort at this station; they are the only white men within three days' journey, and in case of native attack, or sickness, it would take at least a week to send a canoe down river and receive assistance. We are hoping, at the earliest possible opportunity, to strengthen this station to its full complement of five helpers, and are only hindered in this through lack of means.

After the murders at Basa Nkosu, 120 miles down river, the whole of that district was thrown into a state of ferment, and, in order to escape the vengeance of the State, many of the people deserted their homes and escaped up river. Some of them reached Bongandanga, and their howls could be heard in the bush at night-time. Our brethren were in danger of being murdered by these refugees at any time. This was only an accentuation of their ordinary difficulties, for there is a neighbouring tribe of Ngombe, whose cannibal ferocity has been a perpetual source of peril.

We are most thankful to add that our brethren are in good health and spirits, and God is abundantly blessing their preaching among the people. A chief of one of the villages is amongst the anxious inquirers, and scarcely a day passes without some coming to ask the old question, "Sirs, what must we do to be saved?" After a recent baptism some of the native lads engaged in prayer, and concern them Mr. Coote says:—

"I have heard a great many prayers, earnest, pathetic, and learned, but I never remember hearing any which so affected my heart. I thought what these boys once were when in heathen darkness; I noticed the great change that God had made in them, and I thought of what God might make of them. Mr. Haupt and I are no doubt reaping the harvest that has been sown by Messrs. Scarnell and Cole. Several of those who have professed conversion have testified to the life and teaching of these dear brethren. Scarnell's death seems to have been the means of bringing out many boys to a definite decision for Christ. In addition to the thirty-four who have recently confessed the Saviour, we have a church membership of six boys."

Oh, friends in England, pray, pray, pray for these people. It does not require much to move God's mighty arm—only a little faith even as minute as a grain of mustard seed.

A SEA CAPTAIN'S LETTER.

Dear Sir,—Allow me through your columns, on behalf of my crew and myself, to thank the Presbyterian missionaries at Swatow and some Christian friends at Amoy for their kindness while at these ports. Your space will not permit me to describe how kindly we were treated, and made to feel at home. The meetings were splendid—several souls converted and the hearts of all touched.

Evidently our friends are not yet in the position of "when all men speak well of them." One resident derided them, and stated, as a personal grievance, that his barber had become a Christian and would not shave on the Sabbath. We heard of little communities of seventy or eighty in the villages exposed to all sorts of persecutions. They not only held on, but from their necessities support their own native pastor. I think this is a sufficient reply to the question, "Do the converts stand?"

Passing Port Said, I was glad to find the Sailors' Rest at last located in larger and more commodious premises. Now a few visitors can be accommodated with board and lodging, as well as seamen from the hospital waiting to ship again. Formerly there was only a Greek ginshop for them to go to. As a frequent visitor I can testify to the good work done by the manager and his wife, Mr. and Mrs. Locke. The Rest is not connected with any society; they do not ask subscriptions, and the Lord has always sent sufficient for all their needs, and they believe He will continue to do so. The rent is now much more; will friends willing to help please take notice?

Yours very truly,
St. Ives. Wm. Burgoyne.

In sending the foregoing communication Captain Burgoyne wrote another letter, from which we take the liberty of quoting:—

I think you do not get worried with many letters from ships; at any rate, I have never seen one in The Christian. With nearly a quarter of a century of sea life, I have never before seen so many Christian seamen together as there are in this steamer. As the Lord chose certainly the chiefest of his disciples from seafarers, it seems strange that the Church neglected seafaring people so long. Fortunately that is being altered, and numbers are being brought in. If all workers gave their Master's message with the sanctified common-sense of the friends out in China, there would be more.

We were entertained at the mission in Swatow by Mr. and Mrs. Gibson and Mrs. Milner, and at Amoy by Mr. Hobson, the Commissioner of Customs. Miss Ricketts was staying there, and completed the good work begun in the former port.

Reunion Pilgrimage to Jerusalem.

The Bishop of Worcester has accepted Dr. Lunn's invitation to take part in the discussions on Old Testament criticism at the Lucerne Re-union Conference this year, and has also arranged to join in the Re-union Pilgrimage to Jerusalem which is being organised by Dr. Lunn and the Bishop's son, Mr. Woolrych Perowne. Archdeacon Farrar will also be a member of the party, and will deliver lectures to the pilgrims during their stay in Jerusalem.

A WOMEN'S FOREIGN MISSIONARY UNION has been formed at Ealing, W. Local associations are thus united in one for prayer and effort, and in addition to monthly meetings for prayer and praise there is an annual convention whereat the cause of each society will be pleaded by its own representative. It is the desire and prayer of the members that a missionary should be sent from Ealing, to be supported by Ealing ladies. Friends desiring to co-operate in the scheme are asked to communicate with Mrs. Hanwell, 5, Greffield-road, Ealing, W.

ON THE POLISH FRONTIER.

Mr. Samuel Wilkinson, son of the director of the Mildmay Mission to the Jews, has been journeying on the Polish frontier in company with Mr. Day. Describing meetings in Upper Silesia, he says that, arrived at Beuthen, with Pastor Kradolfer, of Breslau, they hired a concert-hall, advertised a meeting, and notified the burgomaster of their purpose. He proceeds:—

A few minutes before eight o'clock, the time for beginning, the room was fairly filled, and people were still arriving. With the exception of three ladies, the whole of the assembly were men, who with but one or two exceptions were well dressed. Fully a hundred if not more were Jews. We placed our stock of German, Hebrew, and Judeo-German Testaments on a side table, and mounted the little theatrical stage which was to serve us as platform. At this moment the commissioner of police arrived, accompanied by a policeman, and placed themselves at opposite sides of the room, though near the platform, and the constable made his preparations for taking notes. While others still kept entering the room, I studied our audience. Several, who probably were frequenters of the same room for dancing or mirth, and whom the novelty of what are here termed "religious lectures" had brought out, had evidently come to be amused. They conversed jocularly with one another, requisitioned the waiters to bring beer and cigars, and seemed to anticipate a novel entertainment. We reminded the waiters that the beer-drinking and smoke were not according to our wish; but there was no help for it. It was customary; we were not the masters of the situation, and we realised that if we entered the world's stronghold for our Lord's sake we must expect to have to "smell smoke."

One man had settled himself in the front row with the evident object of causing us confusion, if not disturbance, and made remarks in a loud tone of voice to those around him. Under these circumstances, Mr. Kradolfer, as president, opened the meeting by asking all to rise for an opening prayer. Most of them complied. After reading portions of Scriptures Mr. Kradolfer spoke, but not without occasional interruption from the man in the front row. After this I betook myself to the grand piano just below the stage in front of the audience, to sing as a solo a German rendering of "One there is above all others." We could not expect our audience to sing, and the next best thing seemed to be to sing to them. After this, Mr. Day rose to speak, and succeeded for a time in maintaining perfect silence. This was not according to the mind of the man in the front row, who was of the atheistic type; and he recommenced a series of ejaculations, to the amusement of his comrades. The commissioner of police now rose, beckoned to Mr. Day to stop for a moment, and, inquiring who the disturber was, politely requested him to be quiet.

German law is more stringent than English with regard to disturbers of the peace; and I believe that after warning has been given in the manner described, a man who persisted in offending would be liable to pretty severe punishment. From that moment we had a perfectly peaceful meeting. My word was on the Sonship of the Lord Jesus, and ended by a sentence or two of personal testimony to his power. We had nearly 100 Testaments. When at the close we distributed them, they did not hold out to the demand. Old and young stretched out their hands, saying, "I am an Israelite," in order to justify their claims to one.

The next day, having supplied the waiters and servants at the hotel with Gospels, we took train to Oppeln. Some forty or fifty people gathered at the meeting, about half of them Jews. In the morning we had telegraphed to Breslau for more New Testaments, but they did not arrive in time; and we could only give away some odd copies and a few tracts. I proposed that someone in the meeting should volunteer to receive a packet of twenty-five Testaments and distribute them among Jews. Two gentlemen responded, and begged, not only for Testaments, but also for tracts. At the close several Jews stopped for friendly conversation, and confessed themselves much interested.

GOJUMRA, JAPAN, is a total abstinence town, and over each house a motto is placed, reading, "Frugal in all things; liquor prohibited."

For the Young.

THE BABES IN THE WOOD.

"Oh! mother, if it is only as nice inside as it is out, our Nan is doing a treat." So said two little brothers who had walked all the way from Bow Common to Leystonstone, one Sunday in May, to have a peep at the Cottage Home where sister Nan "was doing a treat." Little Nan was indeed having her happiest, merriest time; a season of boundless freedom to her. From one little room in a dreary street, which she shared in common with father, mother, two brothers, and a baby sister, where they all slept, dressed, washed, ate and lived—to a home where she had a room to eat in, a room to play in, a room to work in, a room to sleep in, and a little cosy bed all to herself, and a beautiful forest to roam in. Little Nan knew nothing about May Day, or Maypoles, but she gathered the sweet-smelling blossoms and decked herself with their creamy garlands, and was as happy as any May Queen could be.

Only too quickly sped the happy days, and Bow Common had to be thought about once more. Bow Common does not sound so very bad; surely at least there will be fresh air and green grass to look at. But, alas! the common is only a name, and brings to the mind of those who know it a dreary picture. Street after street of little dull houses, each sheltering two or three families, all poor, and many anything but clean. The Earl of Meath, writing to the *Daily Graphic*, February 27, 1893, says:—

"There is no recreation ground of any kind in the parishes of Bow or Bromley, although their population amounts to over 100,000. The houses in the parish are all those of the working-class. An open space is sadly needed here."

Nan's one-roomed home was not by any means the worst; if there wasn't much space, there was love, for her mother was a Christian, and the love of Christ will do much, even within four bare walls.

Not far from Nan's home there is another, equally poor, where the careworn mother sits stitching at her heavy work. Hour after hour she sits passing the work through the machine, and we wonder if she never means to stir from her seat. Is she not hungry? Hungry enough, no doubt, but there is little to eat, and less time to spare over the eating. She is making knickerbocker suits for the large sum of 4½d. each, and when she has finished twelve complete suits she will have earned 4s. 6d. Presently the children come home from school, and help themselves to the bread that is placed for their dinner. But the woman works on. "Mother, where is Florry?" asked one. Then the woman stops to smile, and tell the envious children that Florry is in the country. Yes, Florry was in the country, enjoying with all her might such a time as she had never known before. She had changed the dreary home and dull streets for glad sunshine, green fields, and shady trees; and instead of the click, click of the machine, the songs of happy birds rang in her ears.

In the country Florry has dinner. Meat is a novelty to her, and the first time she sees the joint arrive she runs in haste to fetch a companion, and, with beaming eyes, points out the almost unknown luxury. "Is that for us?" she asks the matron, and "How long must it last?" "Oh," said her little friend, "we sometimes have meat on Sundays for dinner, but there is never any left for Monday."

Good food and fresh air make a wonderful improvement in Florry, and when she returns home she has marvellous tales to tell to eager listeners of "plenty to eat, and, oh! such lovely pies and tarts, and long walks under the trees, and picnics in the forest, and lakes in the park, and ducks and swans; and when we got back, strawberries for tea!" and as she pauses in her rather incoherent narrative the wondering children echo with a sigh, "strawberries for tea," and wish they had been ill, just to have such a boundless treat.

But let us leave Florry well and happy, and go a little further up the Mile End-road, and turn for a few minutes into the offices of the Tower Hamlets Mission. A poor woman is applying for help, and we will listen to her tale. Tidy and clean, but so white and thin, that she seems scarcely able to carry the little girl, who, with whiter face and languid frame, nestles in her arms. "Yes, sir," she is saying, "I have been ill, and my husband, who is a seaman, has been ill for twelve months. He was eight months in the Infirmary, and he is still so weak that no captain will employ him, although he holds twenty years' good character. I go out washing and charing when I can get work, and generally earn 3s. 6d. a week, sometimes 5s. We have four children; one girl is in service earning 1s. 6d. a week, and my husband's father lives with us; he is old and feeble, and unable to work. My father pays our rent, or I do not know how we could live." "Your little girl looks ill," says the kind questioner. "Yes, sir, she has been very ill, and is still under the doctor: I hardly know what to do for her." This sad case, when investigated, proved only too true, and was promptly relieved. In a month's time little Martha came to the Forest Cottage Home for strength and rest. Just five years old, and a dear little girl. It was not long before she was running merrily about in the sunshine; fresh air, good food, and all the loving attention she received at the home, wrought wonders for Martha, and when she returned home, her mother hardly recognised in the rosy face and bright eyes that greeted her, her once sickly little girl.

Quickly the summer days sped away, every fortnight bringing fresh children to enjoy a happy health-giving time, both at Leytonstone and at Epping. When the autumn days come, blackberry rambles fill up the long sunny hours. I do not think you could give London children a greater pleasure. The long happy walk, revealing fresh delights at every turn, the lunch under the trees, the joy of picking as many berries as you please, and looking for more. No school, no baby to mind, no bundle of work to carry home through the hot dusty streets, no long weary waiting for the scanty pay, but all freedom, beauty, and joy for two short weeks. "But won't we have to pay for them?" asks a little maiden, who is having her first glimpse of the country. "No," said the matron, "eat as many as you like, and carry home as many as you can, and all for nothing." "Oh, my!" said the little girl, with round astonished eyes, and off she ran to follow out to the letter her liberal instructions.

Epping has again been the happy rendezvous of the children. Only an hour's ride from London, but situated in the midst of flowery fields and country lanes, and the forest close at hand. In the cottage homes of good motherly women, and under the kind supervision of the wife of the Rev. D. Granville Lewis, curate of Theydon Garnon, the little Londoners have spent a glorious time laying up stores of health and strength for the winter, and filling their minds with happy pictures that will not readily fade from their memories. What armsful of wild flowers they carry back to their homes; and in the autumn the carefully tied-up handkerchief filled with blackberries testifies to the wealth of Nature in which they have been rejoicing.

[The foregoing is an extract from a charming little book, which contains Mrs. Kerwin's report of her holiday work on behalf of East-End children. We would advise all lovers of the children to get a copy from Mrs. Kerwin (Inchcolm, Wallwood-road, Leytonstone, E.), and give it an attentive reading.—Ed.]

A FREED SLAVE'S LETTER.

Our young readers who contributed towards the redemption of the young Malagasy slave in response to Mrs. Peill's appeal, will be interested to read the following letter which we have received from the young man:—

Ampanory, Atsimon, Ambohimanga,
Madagascar, March 28, 1893.

Dear Sir,—I was very glad on hearing, from the letter of your relation, A. P. Peill, to Mary T. Bliss, that you helped them of my redemption. And when I heard this I was very much glad with all mind; and this is what made me glad: You do not know me, but you would have helped me in redemption; and I am convince that the love of Christ constrained you to do that. And who am I, that you should do that on me? Not to me, but to Christ Himself you have done that.

And therefore, Sir, although I am like the baby in the English language, I must write a short message to you to be thanksgiving you; and of which as I can I shall tell you. May God protect you in your many labours for Him.

Blessed are they who come by the Spirit to do good to the poor as me, much more the poor in soul and stranger to Christ. I am settle that I do not hold others in slavery, for even though I was a slave in the flesh, I am also adopted in Christ. So I have nothing glory besides the Cross of Christ which was bear a good for me. "Thanks be to God for his unspeakable gift."

And so I have not gold or silver to be given you, but what I have I shall be given you: mirth with all heart and thanksgiving with all love. I am exceeding glad and pour forth thank you. Thank you, my dear friend. May you receive my thanks from a full of love heart. Excuse me, dear Sir, that my skill in the English language is little, therefore I cannot talk you more word in writing; even I have most mirth with my heart. I am waxed mirth over my body as the grafting tree.

If you will, my dear Sir, I long to see your face in drawing that I may know you. I have sent my drawing to Rev. F. Peill, Edinburgh, and I hope he shall come it to you, that you may know me. And if you can, Sir, I hope to get your drawing. I long to be one of your own friends, because I have pray to God in order to have one friend in England, and thanks be to God now, for he has answered my prayer in his beloved Son Christ Jesus.

Says your son, Rajamaria.

SEASIDE SERVICES.

A children's service on the beach is now a familiar sight at many of our seaside watering-places in August and September. But probably this is the first time that such a thing has been seen so early in the year. On April 24 and for the following fortnight, each morning a service was held on the shore at Brighton, by Mr. A. G. Dodderidge, of the "Children's Special Service Mission," and two or three undergraduates. Brilliant sunshine, a cloudless sky, and blue sea are what day by day all saw. God's blessing on the work, his definite guidance as to little details, and the seal of his loving approval, are what his children daily recognised and praised Him for.

On Sunday week between 600 and 700 children and adults gathered on the beach and groyne, and listened most attentively to the simple Gospel message. Each evening meetings were held in St. George's Mission Hall, kindly lent by Rev. W. Selwyn, who, with other local friends, co-operated most heartily in the work. There were special meetings for girls, boys, young Christians, and parents and guardians, etc., and most interesting were some of the testimonies as to blessing received.

A schoolgirl of sixteen said, "A fortnight ago I only knew of the Lord Jesus as someone we read about in the Bible. Now I can look up to Him and say, 'Thou hast saved *me*,' and oh, it makes such a difference." A lady said, "I had got bothered with religious doubts and difficulties, but through the words spoken to the children I saw that I had never come to the Saviour myself. I shall thank God throughout eternity for what I learnt at three gatherings on the beach, and three in the hall." F. E. T.

FOREST GATE, E

Mr. Lewes Sayer, of the C.S.S.M., has just concluded special services for young people in this district. The meetings were held in the Woodgrange Church, two others uniting in the special effort. The attendances were very large, on two occasions reaching a thousand. The mission extended over twelve days, and great blessing rested on the work. Two testimony meetings were held, and the numerous testimonies of blessing given by teachers and scholars alike were very delightful. The missioner was greatly aided in his work by the singing of Mrs. French.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *All Souls' School, Langham Place*, to May 19; *Pershore and neighbourhood*, May 28 to 31; Mr. T. Lewes Sayer, *Sutton*, to May 19; *Rhyl*, May 21 to 23; *Lordship-lane Hall*, May 26, 27, and 28; *Croydon*, June 4 to 11; Mr. A. G. Dodderidge, *St. Leonards*, May 20 to 28; Mr. Livesey Carrott, *Bolton Rooms, Drayton Gardens*, every Sunday afternoon, at 3.30.

Mr. E. Arrowsmith will be at *Hamilton, Ontario*, to May 20; *Toronto*, May 21-June 4; *Montreal*, June 5-12; Mr. H. Hankinson, *St. Matthew's, Canonbury*, May 26; Mr. J. S. Tyler, *Consett*, June 4 to 12.

CHILDREN'S SCRIPTURE UNION.—May 21, S., 1 Cor. xii. 1-13; 22, xii. 14-31; 23, xiii. 1-13; 24, xv. 1-11; 25, xv. 12-28; 26, xv. 29-44; 27, xv. 45-58.

YOUNG PEOPLE'S MISSION, WALTHAMSTOW.—For three and a-half years unsectarian mission work among the young has been carried on in the Wood-street neighbourhood of this town. The attendance has been continually growing, and this is more the case than ever, increased accommodation obtained early this year already proving inadequate. The reverent and seemly behaviour of the children is commented on by visitors, and changed lives testify to good accomplished. F. Wimp, Hon. Sec.

NOTES ON DAILY READINGS.

SUNDAY, MAY 21.—2 CHRON. XXX.

No true heart is happy by itself. When once we have tasted of the joy of God, like Hezekiah we send to those who are even beyond the pale of our own school of religious thought. "He wrote letters to Ephraim and Manasseh." The invitation to this convention was the first of many which have followed, and follow even to-day.

The Paschal Lamb is the true centre of unity. National distinctions and ancient feuds are dissipated as we meet around the slain Lamb. To the Lamb in the midst of the throne gathers a great multitude of every nation and tribe. But the pity is that so many scorn the invitation. Indeed, only those can accept it who have humbled themselves. "The one heart" is the gift of God.

There were many mistakes in the ordering of this Passover. In time, and purification, and in respect to the Levites, the ancient ritual was set aside, but as Hezekiah prayed, God looked upon the heart of those who set themselves to seek Him, and accepted it. Better the well-ordered heart with the wrong-ordered rite, than the well-ordered rite and the rebellious heart.

Oh, High Priest of our profession, arise and bless us, and fill our hearts with joy, and let our prayers come up to Thy holy habitation.

MONDAY, MAY 22.—2 CHRON. XXXI.

The cleansed life leads up to festivals of joy and prayer, and from these we again descend to fresh cleansing of things which had escaped us. Hezekiah and the people, fresh from the Passover, became iconoclastic, and then upon the broken ruins of idolatry, arose the right ordering of the worship of God.

If we give ourselves to the service of God, He will see to it that all needed provision is given for the body, and his gifts include not corn only, but wine and oil and honey. He gives us all things richly to enjoy. Happy is the church that depends upon the free gifts of a consecrated people. The munificent generosity of Israel, which gave the priests not enough only, but plenty, sprang from that Passover where they had learnt something of the meaning of redemption.

The small, as well as the great, receive their portion. In God's thought none are small save those whose souls are actuated by mean and selfish principle. It is enough for us to do the duty that every day requires, and to be reckoned in the genealogy of the priests, and we may claim all that we need for this life and the next. No priest went without his portion. No soul goes without the supply of its need. Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

A delightful sketch of Hezekiah's character. He began nothing till he had made God first. Whatever he did, he did with all his heart; and what he wrought for God, was prospered by God.

TUESDAY, MAY 23.—2 CHRON. XXXII.

Very remarkably the Revised Version of this chapter opens. "After these things, and this faithfulness, came Sennacherib." An extraordinary conjunction! But how true in life! Faithful men are often tried men, that they may be greatly delivered men. Never underrate the power of your foe, and never trust in God to the exclusion of making the best possible preparations to meet emergency. Stop the fountains, build up the wall, and make weapons and shields. Do your best as if all depended upon you, and trust in God as if you had done nothing. How heroic the confidence of Hezekiah in God, and how sweet the restful confidence of the people in him. Restfulness is contagious. It would almost seem as if he were quoting Elisha's words to his servant (see marg. R.V.), "There be more with us than with them." Oh my soul, descending into the battle of life, be sure that the Lord your God is with you to help you, and to fight your battles!

It was of little matter what Sennacherib or his servant thought of Hezekiah's action in destroying the altars. They could not understand him, any more than the ungodly can understand us. Our life is hid with Christ in God. Against their jibes and taunts and insinuations, Hezekiah and Isaiah had one reply, "They prayed, and cried to heaven," and the Lord's angel delivered Israel. There is none like our God to show Himself strong for those who trust in Him, but beware lest your heart be lifted up amid the golden summer of success, and you forget that all is due to the unmerited grace of God. We may well pray that He may never leave us to try what is in our hearts.

WEDNESDAY, MAY 24.—2 CHRON. XXXIII.

After a Hezekiah comes a Manasseh, who entirely changed his policy, and undid the work of reform, and the men of Judah and Jerusalem followed him into more evil than did the nations of Canaan. How frail and changeable we are. There is no stability in human virtue. As a garden will return to a wilderness if it be not constantly tended, so would all goodness soon die out of the world if it were not for the grace of the Holy Spirit. The very existence of lovely and noble life among us is a perpetual witness to his being and energy.

There was no sin practised in those dark times that did not flourish under the patronage of Manasseh, until there was nothing left but the severe chastisement of captivity to Babylon. If speaking to us by prophet and holy impulse does not avail, then we must suffer the rod. It may be that this would explain the sad experiences of some who may read these lines. They are suffering the chastisement due to their sins. But let them take heart, and do as Manasseh did. Humble yourself greatly before the Lord, and pray unto Him, and He will hear you and bring you again. If Manasseh was forgiven, there is hope for the most abandoned. "All manner of sin and blasphemy may be forgiven to the sons of men."

THURSDAY, MAY 25.—2 CHRON. XXXIV.

Josiah got the ideal and inspiration of his life from David. How much we owe to the words and lives of the great saints and martyrs of other days. Few subjects have a more salutary effect on young hearts than the study of Christian biography. While only eight years old, he began to seek after God. This was the basis of his strong and useful life. Happy are they whose religious life grows with the dawn of consciousness.

Josiah's fresh young spirit seems to have gathered around him noble men, who entered willingly into his schemes, ignited with the flame of his enthusiasm. He will do most in the world, who can repeat himself through others. Better set a hundred men to work than do the work of the hundred.

FRIDAY, MAY 26.—2 CHRON. XXXV.

Again the solemn Passover was observed, and on the proper day. The King and his princes were very generous in their gifts to the people. So must it ever be with those who prize the Paschal Lamb.

The Levites were conspicuous in the services they rendered, specially in preparing food for those who were busily engaged at the altar, in the choir, or at the gate. It is a work by itself to minister to those who minister, and to provide for their wants, so that they may not be diverted from their high offices. There seems to have been a special interest in this Passover, it was quite unique, and largely so because of the way in which all Israel took part in its holy rites.

Josiah was infatuated in pursuing his suicidal policy of measuring himself in battle with the King of Egypt. He hearkened not unto the words of Nechoh from the mouth of God. And beloved though he was, nothing could avert the disaster which ensued. What need there is to watch and pray against the pride, which inflates our heart, after any, even religious, successes. Only God knows, and He alone can help us.

SATURDAY, MAY 27.—2 CHRON. XXXVI.

Here the story of Judah ends for the present. The people had shown themselves so bent on sin, that clearly no ordinary discipline would suffice to eradicate their strong tendencies towards idolatry. Everything had been tried in vain, and now the blow long threatened fell. We may be sure that God will not use the fire and the knife if his purpose can be served by processes less painful and terrible.

But is it not an awful revelation of the depravity of man's heart to find that, in spite of the memories of Hezekiah, Manasseh, and Josiah on the one hand, and in the very shadow of the coming eclipse on the other, the king and people still perpetrated the worst abominations of Canaan? Zedekiah hardened his heart from turning to the Lord. Moreover, all the chiefs of the priests and the people trespassed very greatly after all the abominations of the heathen. Let us magnify his grace, which makes us differ. The exile was blessed in many ways. We owe to it Psalms and prophetic writings of the utmost value. It was a great step in preparing the world for Christ by scattering Jewish conceptions of God. It wrought so effectually on Israel that they have since been as devoted to monotheism as before to idolatry. And then there came the return. The land might enjoy her Sabbaths, but it could not be alienated from the possession of the children of Abraham. The covenant of God could not be broken. Neither height nor depth can separate from the love of God.

INTERNATIONAL S. S. LESSONS.

MAY 28.

The Excellent Woman.—Prov. xxxi. 10—31.

Golden Text: Verse 30.

Of King Lemuel we know nothing more than this chapter tells us. He was blessed with a godly mother, whose counsel to her son was deemed worthy a place in the sacred Scriptures; and he appears to have been wise enough to value and retain this counsel (see verse 1).

In the Hebrew this lesson is an acrostic poem of twenty-two verses, which begin with the letters of the Hebrew alphabet in order. It forms a part of his mother's counsel to the young king, and is valuable now for young people of both sexes. To young women it is a picture of what they should seek to be, and to young men it is a description of the kind of life-companion they should seek for themselves. In his quaint manner, Matthew Henry calls this a "looking-glass for ladies, which they are desired to dress themselves by, and, if they do so, their adorning will be found to praise, and honour, and glory, at the appearing of Jesus Christ."

Verse 10.—The term *virtuous* is best explained by what follows. "The fear of the Lord" is the basis of the whole character (30); but the religious life here described is not that of a recluse. The highest degree of consecration is not attained in separation from the duties and activities of life. Home is the true sphere for the exhibition and exercise of the qualities of a virtuous woman. The question "Who can find?" suggests the value and rarity of such a woman. Without such a treasure for his wife, a prince is poor—with it, a peasant is rich. Perhaps one reason why such women are so rare is that they are not so often sought for.

Verses 11, 12 describe the confidence a husband has in such a wife, and her constant care to deserve his confidence. *Need of spoil* is, in R.V., "lack of gain," and refers to the result of the economy and frugality with which all the affairs of his home are managed. *She doeth him good*—is a true helpmeet for him in living the godly life. Two are better than one when joined together in mutual affection and in devotion to God. "We are told of a Persian bird Juftak, which has only one wing. On the wingless side the male bird has a hook and the female a ring. When thus fastened together they can fly." A virtuous woman and her husband are mutually helpful and necessary as are these birds to each other."

Verses 13—27.—The home-life here introduced is, of course, widely different in many things from that with which we are familiar; yet the qualities required in a home then are not less needful now. What are they? Here are some:—(1) *Industry* (13, 19, 27). Idleness on the part of the mistress will mean negligence in the servants, and disorder in the household. "Wool and flax"—the materials with which she made her clothing. The distaff held the bunch of flax from which the spinning wheel drew the thread. Such labour was not deemed unworthy of the mistress of the house. Alexander the Great is said to have shown to the Persian princesses his garments made by his mother. Augustus would wear no clothes but such as were made by the members of his own family. It is a mistake for a woman to regard labour as an undignified thing. (2) *Judicious management* (14, 15). Two things she provides for her house, "meat" and "tasks" (R.V.). Either without the other would not be good. The best of servants are none the worse for having wise supervision. (3) *Business qualities* (16, 18, 24). By her own exertions she adds to her husband's wealth. Why should not such qualities be cultivated? There are not a few daughters of clergymen in places of business in London, who prefer the occupation there to the uselessness of a fashionable life. (4) *Propriety in dress*, for herself and for her house (21, 25). "Scarlet was supposed to absorb and retain heat, and, being made of wool, the garments would be warm, as well as stately in appearance." It is this wise preparation for the winter that enables her to "laugh at the time to come" (25 R.V.). Her own dress befits her station. "Silk" should be "fine linen" (22 R.V.). Peculiarity and negligence in dress are no evidence of special piety. (5) *Benevolence* (20). Her manifold cares and duties at home do not make her indifferent to the wants of others. She does not give merely through organisations, but adds to the value of her gifts by her own personal loving ministry. (6) *Intelligence* (26). Her mind has not been uncultivated. She has fitted herself to be her husband's companion; and her words are "with grace, seasoned with salt" (Col. iv. 6). These are some of the qualities which are found in the virtuous woman. They are not likely to be found without cultivation and watchfulness. The beginning of them all is "the fear of the Lord" (30); and it is only as that fear influences every part of life's conduct that such a character can be produced.

THE CONGREGATIONAL UNION.

The meetings last week of the Congregational Union were occupied with several discussions of great denominational interest; but all the same, questions of widespread importance were dealt with at some of the sessions.

Church Extension was one of these, introduced by Rev. T. Robinson, of Colchester. Having shown that the Wesleyans and Baptists are both making special exertions to supply the need of the great towns, he said: I find on looking at the census returns over the thirty years—1861 to 1891—that the forty-seven largest towns in England, exclusive of London, have increased in population by the enormous ratio of 67 per cent.; and even that does not tell the whole tale, for there is not only an ever-increasing drifting of the population from the villages to the great towns, but there is also in the hearts of great towns themselves an enormous drift from the central area to the outside suburbs. The result of this double emigration is that large populations are springing up like mushrooms on the rims of our large towns, and especially London, and their cry for church and chapel accommodation is, as Mr. Mearns has said, rapidly becoming "an exceeding bitter cry." The bodies which face this great duty will receive an ample recompense, for this is a subject not nearly so difficult to deal with as we might suppose at first sight. If we keep our eyes open, it is possible to hit upon sites in the large towns, if we only look far enough, at a comparatively reasonable rate.

Then, again, an iron chapel may be had on extremely easy terms, for I am told that the builders of iron chapels have discovered that church extension in the large towns is a far better mine of investment than a great many investments that are abroad at the present time. Plant your iron chapel at the right place, and before very long it will be filled with a congregation that will not only be able and willing to sustain its own church organisation, but to contribute largely to the needs of the poor churches in the villages and central areas of the large towns, which these people have for the most part left. Those bodies which have the courage and enterprise to step into this fine harvest-field will be rewarded, not merely by the extension of their own borders, but by tapping sources of supply for their home and foreign missionary enterprise, which will go on perennially increasing.

Looking at the three decades to which I have called attention, there is a very startling fact that meets us on the threshold, that, whereas in the first of these decades, from 1861 to 1871, the increase of Congregational accommodation fairly kept pace with the increase of population, in the last of those decades, from 1881 to 1891, that increase has fallen off by the large ratio of 30 to 50 per cent. If we lose hold of our great towns, we shall also lose hold of the villages. As a matter of fact, our village churches, and the churches all over the land outside the largest towns have been more or less on the decline for the last thirty years, and especially for the last ten years, simply because of the diminution of the population round about; and unless we recoup ourselves by laying hold of those great populations that are forming in the large towns, and which have largely come from the village chapels and the small town chapels, we shall lose our hold as a denomination, and our failure will injure more or less the whole of our operations.

A special representative committee was appointed to consider the whole subject of a national movement for church extension in the large towns of England and Wales. Resolutions were also adopted in favour of substituting arbitration for war; and in advocacy of local option in respect of the liquor trade.

In a paper on "Adult Morning Schools," read on Friday, Mr. Edward Smith (Bewdley) said there is abundant evidence that the conscience of the churches is being quickened, and the conviction is being brought home, that Christians must be up and doing if the working men of England are to be won for Christ. The success which has attended the establishment of morning adult schools in Birmingham, since they were started by the late Mr. Joseph Sturge, in 1845, demonstrates the utility of these institutions. The movement has extended to Yorkshire, East Anglia, Somersetshire, Dorsetshire, Wiltshire, and London. The kindly service which these schools—mainly conducted by laymen—render to working men, causes them to alter their views of religion, and to believe that "there is something in it after all." Rev. J. K. Nuttall (Liverpool) read a paper on "The Pleasant Sunday Afternoon Movement." The strongest and best preachers, and the most gifted Christian singers, assist at the meetings in Liverpool. The simpler and more unconventional the service the better, but it should be distinctly and decidedly religious.

In Memoriam.

REV. R. W. McALL, D.D.

Dr. McAll's serious illness, mentioned in our last issue, has proved the King's messenger sent to summon him home to his rest and reward. In the dark days of the Commune Paris was peculiarly laid on this devoted labourer's heart, and (as detailed in our sketch of his career, given December 2, 1886) his early efforts amongst Communists became the seedplot whence, in the wonderful ways of God, has sprung up the McAll Mission, with its network of agencies and stations, not only in the French capital but throughout the land. There are, of course, other good workers in France, but none the less Dr. McAll may be called the pioneer of evangelisation amongst the French people.

The Paris correspondent of *The Times* telegraphs:—"Much regret will be felt on both sides of the Channel and of the Atlantic at the death of



(From Photograph by Ch. Reutlinger, Paris.)

Rev. R. W. McAll, which took place on Thursday night at Auteuil. His grandfather, a Scotsman, was one of Lady Huntingdon's ministers; and his father, Robert Stephens McAll, was an Independent minister, the author of several theological treatises. Mr. McAll was born in 1821, and was for many years a minister at Sunderland and other places. Visiting Paris for the first time in August, 1871, sympathy for the Communists, who had made their last stand at the north-eastern extremity of the city, took him to the corner of the Rue de Belleville, where he was giving away tracts, when a working man, evidently French, but speaking English, said to him. 'You are at this moment in the very midst of a district inhabited by thousands and tens of thousands of us working men. To a man we have done with an imposed religion of superstition and oppression; but if anyone would come to teach us religion of another kind—a religion of freedom and reality—many of us are ready to listen.' Mr. McAll went home, made arrangements for resigning his charge, came back to Paris, engaged a room, and in January, 1872, held his first meeting with twenty hearers, a number increased the next night to 100. Possessing a small competency, so that he never drew a penny from the subscriptions which gradually flowed in, first from Scotland and England, and ultimately from America, Mr. McAll thenceforth, assisted by his wife, devoted his whole time and energies to the mission bearing his name, which has now forty-three meeting places, with 7,400 sittings, in and round Paris, eighty-nine in the provinces, and six in Algeria and Tunis. The 'lapsed masses' being the sole objects of the mission, care has always been taken to avoid attacks on any form of Christianity, or to form a sect encroaching on the French Protestant Churches, and many of the mission converts join the latter. The 'Encouragement du Bien' Society, which comprises eminent Catholics, showed its sense of the admirable character of the mission by awarding Mr. McAll a medal. A testimonial was presented to him on the twentieth anniversary of the mission, chiefly subscribed for by French Protestants; and the riband of the Legion of Honour was conferred upon him last July. Last autumn, under urgent medical advice, he reluctantly left Paris for Norwood, leaving the direction of the mission to Rev. C. E. Greig."

As to his end, a colleague and helper writes:—"For him it is indeed gain, but for the work and all here the loss is heavy. Dr. McAll had been very seriously ill for many months, and we had feared that he might never return to Paris, which he had quitted in October last. He was able to be back again in the beginning of April, and to attend a few of his much-loved meetings, but we saw that his strength was failing. His wonderful energy held him up in spite of the extreme exhaustion of the system. On the 2nd he attended a committee meeting, and the next day was ill again. He had to give up completely, and, after a week of much suffering, he peacefully fell asleep on Thursday evening. He died at the post of honour like a true soldier of Christ."

The funeral took place on Monday, at the Church of the Oratoire. We ask the prayers of all our friends for Mrs. M'All and for the mission in this time of bereavement.

SOUTH-EAST AFRICA MISSION.

After two years of pioneering in South-east Africa my husband and myself embark in a few hours for England, where we hope to spend some months. Our earnest desire is that fitted workers may be led to this wide and needy field, large portions of which still remain untouched.

We have just had the joy of opening our new mission house and a mission hall for Zulus in Durban. Those who attend the meetings are not nominal Christians, but raw heathen, many of whom hardly know how to enter the door, or what to do when in. A night school has also been started for them in the hall. They are taught to read and write their own language in the hope that those for whose conversion we work and trust may carry the Gospel message to their distant homes.

Three hundred miles from Durban, hidden in the valleys around Majuba, are hundreds of kraals. One of these valleys has a population of 2,000 heathen. In this district we are forming a mission centre. The Misses Grieve, of Edinburgh, who joined us a year ago, are already at work there. During our absence they will live in our small cottage at the foot of Majuba. With thankful hearts we have watched their work for some weeks past.

The school held every night for men must continue in the little dining-room (12ft. by 12ft.) until the Lord gives a schoolroom. Meanwhile, we praise Him for using our dining-room, but how to seat the scholars is becoming a problem. A day-school for children must be started also.

On Sundays the Misses Grieve sing and read the Gospel, and will soon be able to speak it. Their ponies will carry them to the kraals, and we are endeavouring to find a native worker to assist them.

Our mission-centre near St. Lucia Lake, Zululand, is now fairly established, and Mr. and Mrs. Olsen-Tryling find their beehive hut both cool and healthy. They will spend the winter months in evangelising the fever district lying below them, impossible work during the summer.

On the Zambesi Mr. Herald represents the S.E. Africa Mission. He writes of the darkness and the need of the thousands on the banks of the great river. Another member of the mission is on the eve of starting for the Zambesi. He also will maintain himself whilst learning the language.

During our stay in England communication may be addressed care of Mr. A. S. Day, Lancaster-road, Wimbledon.

(Mrs.) M. S. Osborn-Howe.

S.E.A. Mission, Box 164, G.P.O., Durban, April 22.

REV. J. E. MARTIN,

SECRETARY, BAPTIST MINISTERS' AND MISSIONARIES' PRAYER UNION.

THIS brother comes of an old Irish family, and was born at Hammersmith. His grandmother, a woman of indomitable will, had a large share in his training, and she mapped out the course in life that he and his brother should pursue. One was to enter the Navy, and the other the Church or the medical profession, and thus keep up the traditions of the family. If they would be dominated by her, all her fortune would be divided between them; if not, the proverbial shilling was to be their punishment.

JOHN MARTIN decided to enter the medical profession, and commenced by studying chemistry and by being registered at one of the London hospitals. At that time he was living at Edmonton with his family, all of whom were staunch "Church" people of the Evangelical school. The church there was ritualistic; and as one of less formal ceremony could only be reached by going a long distance, he strayed one day into a Baptist chapel near home. The anniversary services were being conducted by the late Rev. W. H. Burton, of Dalston, then of Kingsgate-street, Holborn. The simple service compelled his attention, and the straight direct sermon went home to his heart. He felt that Christ was there and needed him: then and there he gave his heart to the Saviour.

Later on the feeling came that this was not enough. Work must be done for the Master. He joined the Baptist Church at Edmonton, and under the helpful care of its pastor, Rev. David Russell, entered joyfully into Sunday-school and mission work. Out of this grew work elsewhere, and he was found in the Sunday-school, and taking mission services at Ponder's End. This developed the preaching faculty latent within him, and caused him to feel a longing to consecrate his life to the service of Christ by entering the Baptist ministry.

Mr. C. H. Spurgeon gladly received him into his College, where he passed a most pleasant and helpful period of training, to which he often makes grateful reference. Long before the end of his course of study he was sent out preaching. While at College he acted as students' secretary, and was also secretary to the College Temperance Society.

A short time after Mr. Martin had attained his twentieth year, Mr. Spurgeon was anxious to found a Baptist church at Erith to reach the lower stratum of society not touched by the existing organisations. Services conducted by Sir Arthur Blackwood had awakened in many hearts the desire for Evangelical teaching for the masses. There were only seven Baptists ready to assist in the work, but they secured the Public Hall for services, and Mr. Martin began to preach. Difficulties arose through the insolvency of the owner of the Hall. Mr. Martin and his helpers determined, by God's help, to build a chapel of their own, and did not rest until they had a pleasant building, which cost about £1700, and held 200 people. The pastor's work was so arduous at this time that his health seriously suffered in consequence, but he would not give in, though sleep went from him through over-strain. To induce it, he often took long walks at the end of the day's service. On one of these occasions, as he was standing admiring the picturesque view presented by a little hamlet under a flood of softening moonbeams, he was startled by hearing terrified screams and yells from one of the nearest houses. Fearing murder was being committed, he entered the door, and found a man ramping round, in the madness of drunken fury, upon wife and children. Having settled the dispute, he at once arranged with one of the neighbours to allow him to hold cottage meetings at her house on certain days of the week. The inhabitants of this place were worse than heathen, not because they were not invited to attend Church by the clergy and ladies who visited them, but because they would not do as they were requested. Perhaps the need was that the service should be brought to them, if they would not go to it. At any rate, they made Sunday their chief day for dissipation at the public-house; the men worked in their gardens, the women did their washing, and the children were sometimes sent out in the streets stark naked, when the open-air services were first started. On one occasion a woman who was notorious as a drunkard came out, beer-jug in hand, on her way to the public-house. Seeing the crowd and hearing the singing, she stopped to listen, and stayed to hear the speaking, the result being that instead of going to buy the beer she went home to seek the Saviour. She gave up the drink, and is now a member of Mr. Martin's church. This was the commencement of his mission work. Now there are three mission stations—Northumberland Heath, Ivy Room (North End), and Slade Green.



(From a Photograph by Messrs. Russell & Sons, Baker Street, London, W.)

John Martin's early and deepest sorrow came through the death of one who was to have shared life with him. It is too sacred a subject for him ever to mention, but a man is made by the sorrows he bravely surmounts and the temptations he vigorously tramples under foot. He has had his share of the ills of life, yet by God's help has bravely overcome, and is therefore able to succour others.

As the years passed, the chapel which the first members caused to be reared became too small. Many invitations have come from time to time from larger and richer churches to our friend, but he has refused them all, feeling that God called him to Erith, and that He has still work there for him to do. At the expiration of seventeen years of Mr. Martin's faithful ministry, his devoted people resolved to build again, so as to accommodate the overflowing congregations. The new building was opened about a year ago, without the payment of one penny interest on borrowed money, and called the Queen-street Baptist Chapel. The old chapel was turned into a school-room and lecture-hall. At the present time seventeen services of various kinds are held every Sunday in connection with the church, and thirty-nine meetings comprise the weekly programme, without counting committee meetings, which are necessarily numerous. It is no uncommon thing for a series of engagements to keep the doors open from seven in the morning until ten o'clock at night.

One bit of work specially near Mr. Martin's

heart is his Sunday-afternoon Bible-class for men, which is held in the dining hall of the Erith Iron Works. All men over sixteen are eligible. In a place like Erith, which is inundated by a stream of men constantly coming and going in the fluctuations of work, this is very necessary.

Many of these men are imbued with infidel notions, and some of them are very rough characters. Drink is ever present among them. As a proof of God's blessing on the work, Mr. Martin can point to men whose lives have been transformed. One secret of his influence is that he presses every one of his congregation into service of some sort for Christ, carefully searching for the visible or latent talent possessed by each. Over thirty men from the Bible-class joined the church in one year. Among his band of workers may be seen those who were once fighters, wife-beaters, drunkards.

For the last ten years Mr. Martin has done splendid work in organising temperance *fêtes* on Bank Holidays for any who may wish to attend. Temperance meetings for the young, combined with a form of "Christian Endeavour," are conducted personally by the pastor every week.

For five years he wrought single-handed to provide dinners for poor children whose parents were out of work. Then he requested the co-operation of others to form a united committee. During last winter they gave over 5000 children free dinners.

In 1887 a sketch of Rev. F. B. Meyer appeared in The Christian. This so impressed Mr. Martin that he wrote to Mr. Meyer asking his methods of work, and was invited by him to a conference of Baptist ministers at Leicester. From this dated a friendship which Mr. Martin feels has helped to produce in him richer fruitfulness in service and fuller enjoyment of personal religion, and through this teaching and influence a more entire consecration of heart and life to Christ. It was a sense of this personal indebtedness which led him to accept the onerous position of secretary to the Baptist Ministers' and Missionaries' Prayer Union, which Mr. Meyer formed, and which now numbers over 700 members in every quarter of the globe.

Mr. Martin, we regret to say, is down with small-pox at present, and has been very ill. A man converted through coming to his Sunday afternoon class was taken with the disease, and his one desire was to see Mr. Martin before he died. The pastor went and caught the complaint; but he is so loved in Erith that two doctors volunteered to sit up with him each night, taking it by turns, and they have helped to pull him through. We trust such a valued life will long be spared.

SAVED TO SAVE.

In the Parish of Coats, Coatbridge, there is a stimulating instance of the way in which the Gospel is diffused. A working man, labouring in the iron-furnaces of that town, had led a "gutter" life for many years. A little over a year ago he was led to enter a mission hall in a part of the parish where Rev. Wm. Hutchison, minister of the parish, was holding a special mission. He was enabled to receive Christ, and his life was changed.

One or two months ago, as he stood at his door, looking out upon the working men's square in which he lives, where the children were playing, he felt urged to seek for their souls. Twice a week they have met in his kitchen. On Tuesday last week, he invited a brother working-man, who testifies to a full salvation from a life of continued debauchery and vice, seven years ago, and now a fellow-member with him of the Parish Church of Coats, to address his meeting. At the close, ten of the young people over twelve years of age definitely chose Christ as their Saviour.

MISSIONARY DECLARATIONS.

We, the undersigned missionaries of Madras, regretting the misapprehension which has been occasioned by the action of the Decennial Missionary Conference of 1892-93, in withdrawing the resolution relating to legalised impurity, and desiring to allay the anxiety caused thereby in the minds of Christian people, do hereby declare our abhorrence of any system which provides for or sanctions the practice of vice.

(Signed) Maurice Phillips (L.M.S.), S. W. Orange (B. and F. Bible Society), Henry Rice (Church of Scotland Mission), L. P. Larsen (Danish Mission), Charles Hadley (American Baptist Missionary Union), P. B. Guernsey (A.B.M.U.), Henry D. Goldsmith (C.M.S.), R. J. Ward (L.M.S.), E. W. Watson (L.M.S.), D. McConaughy (Y.M.C.A.), J. Murdoch (Christian Literature Society), Jno. Lazarus (Danish Mission), H. Jensen (D.M.), J. N. West (American Methodist Episcopal Mission), William Samuel (Church of Scotland Mission), W. L. King (American Methodist Episcopal Mission), E. T. Davies (C.M.S.), *C. H. Pelly (Senior Chaplain Madras Ecclesiastical Establishment), William Curties (American Methodist Episcopal Mission), C. Parthasarathy (L.M.S.), Joseph John (L.M.S.), D. A. Peter (C.M.S.), R. M. Bauboo (Free Church of Scotland Mission), W. H. Beeby (A.B.M.U.), Thomas Little (Wesleyan Missionary Society), Joh. Kabis (Leipzig Evangelical Lutheran Mission), Samuel John (C.M.S.), Abednego David (L.M.S.), Arthur Theophilus (B. and F. Bible Society).

Lady Missionaries.

(Signed) E. S. Gordon, Christina Brown, Effie Barclay, S. Hodges (L.M.S.); E. I. Oxley (C.E.Z.M.S.), M. A. Longhurst, M. McLean, M. N. Woodhouse, M. Ottman, N. Fox (Church of Scotland); Ann Dawson, Harriet Dawson, Amelia Shepherd, M. E. Dawson, J. R. Jackson (English Baptist); Hannah Dudley, J. Evers (Wesleyan), G. Stephens, Emily Jones, Irene West (American Methodist Episcopal); E. Lazarus (Danish), A. Firth (Magdalen Asylum), Phœbe Stead (S.A.), A. Clarke, R. Hensman, G. John (C.M.S.); E. M. Organe (Y.W.C.A.), Mary M. Day, Susie F. Kurtz (American Baptist).

At a session of the Lucknow United Missionary Conference, representing sixty-five missionaries, of five different missionary societies, and stationed at eleven different stations in the North-Western Provinces, which was held on April 17, 1893, the following resolutions were presented and unanimously passed:—

"Resolved, that in view of the fact that the attitude of the Decennial Conference towards great moral questions has been widely misunderstood and misinterpreted, and that on that account Indian missionaries generally have been condemned by public opinion in Great Britain, the missionaries of the Lucknow United Missionary Conference desire to emphasise the fact that, in common with other Indian missionaries, they are unalterably opposed to the State regulation of vice, and to the opium and liquor traffic. Against the State regulation of vice, this Conference sent petitions to the Governor-General in Council and to the British Government as early as January, 1888. In 1891 it sent a memorial to the British Government, urging the abolition of the opium traffic, and suggesting that a grant, on a sliding scale, should be made from the Imperial Exchequer to meet the loss of revenue. It also sent a letter to the churches of Great Britain, setting forth the evils of the Government policy, and urging them to unite heartily in opposition. Last year, on the subject of total abstinence, the Conference passed the following resolution:—'That as a Conference we advocate total abstinence as a principle, to be held before our churches by precept and example, and that by all practicable means we will endeavour to induce all our members to conform to this principle.' "J. Parson, President.

"W. A. Mansell, Secretary."

* Member of the Madras Missionary Conference; other chaplains were not asked to sign, because not connected with the Conference.

VILLAGE EVANGELISATION.

Sir,—The interesting report of the conference on Village Evangelisation in your issue of April 27, leads me to contribute a few lines to the subject. For the past twenty-five years we have been allowed to carry the good news to the poor of Norfolk by means of tents, and every succeeding year only shows more plainly the suitability of this mode of evangelisation.

But for want of money, our three tents would have been already in the field; and it is a matter of much regret that we have had to lose the light evenings and magnificent weather of the present month. I hope, however, God willing, to start again in June; and, by your kind permission, would appeal to your readers for help. May I say that for the £50 for which I ask, three of our tents can be kept going for the season, which lasts from the present time to the beginning of harvest, about the middle of August.

Our plan has always been to take the villages, so far as is possible, in rotation, each tent accomplishing about four separate missions of from four to six weeks each. A shorter period is, humanly speaking, of but little value when dealing with the slow agricultural mind; but the results of reiterated and prolonged Gospel preaching are encouraging beyond words. Our speakers are provided by the Evangelisation Society, and by this instrumentality about sixteen series of simple, well-planned, unhurried Gospel missions may be held during the coming summer, and literally thousands, whose ears would otherwise be strangers to the joyful sound, may hear of Jesus and his finished salvation.

I ought, perhaps, to say that the population amongst which we work is wholly agricultural. The average of wages would be about twelve shillings a week, and many of these people give "to their power and beyond their power," not only to the support of their own ministers, but for the tent work. Still their utmost can be but a few pence. The farmers occasionally help us by the loan of a standing for the tent, and of their horses to cart it from place to place; but do not give much else in these "bad times." The depression is so severe that the greater number of the properties in the county are let to strangers, who recognise no local claims. I might add that the wear and tear of many years have reduced our fourth tent to a mass of rags. A second £50 would replace it.

Fakenham, Norfolk, May 9. S. Hamond.

BLANKENBURG, THURINGIA.

A winter of unusual severity has been followed by spring in all its beauty. The scenery around us is a perfect garden of white and pink blossoms, giving rich promise of fruit. We can thankfully testify that *spiritual* fruit has not been wanting in the past months; souls have found peace in Christ, and the work entrusted to our hands has progressed in many ways. The children have been kept in health and safety, the meetings and Sunday-school were well attended, and our missionary is well received in the villages of the "forest."

Crosses and difficulties have not been spared us, and the enemy has put hindrances in our way wherever he could; yet we know that the Lord of Hosts is on our side. Our work of Bible and tract distribution among the navvies of various nationalities has been taken up again with the fair season, and, in addition to the *Evangelisches Allianzblatt*, a small weekly Gospel paper, the *Thüringer Evangelist*, has been started at the price of about one-twelfth of a penny, so as to put the Gospel message within reach of everyone.

Our new house is ready for occupation, and we hope to have English visitors with us in this, as in former years. I shall be glad to give any particulars as to terms, etc. Our yearly conference for the deepening of spiritual life will open (D.V.) on August 28. After our delightful gathering of last year, we trust again to see our English friends amongst us at that time.

Anna von Welling.

Allianzhaus, Blankenburg, Thüringia, Germany.

The May Meetings.

Prevention of Cruelty to Children.

The Mansion House was crowded as we have seldom seen it, on the afternoon of Tuesday week, when the annual meeting of the National Society for the Prevention of Cruelty to Children was held. The report issued, under the title of "The World of Forgotten Children," gives full details of the society's beneficent operations, and reveals a sea of unmeasured sorrow and shameful wrong-doing towards the little ones. We do not propose now to enter on any analysis of this pregnant report. It demands fuller and more careful treatment than can be accorded it in the report of a meeting; besides, it was not read at the gathering, and may, therefore, be fairly left over for subsequent reference.

The Lord Mayor, in opening the proceedings, said it was a proud thing for the Lord Mayor of London to preside over such a meeting, which had the interests of the children at heart. They were met to do justice to the children and to endeavour to obtain justice for them as for themselves. By the action and influence of this Society the Legislature had granted a great instalment of legal protection to our children, and those who acted as magistrates knew how greatly that protection was needed. He concluded with a reference to the Royal betrothal.

The Hon. A. H. D. Acland (Vice-President of the Council of Education) said that all who were connected with the work of education in the country might well be proud of the advance we had made in the last quarter of a century; and if there were any schools of which we might be specially proud, they were our infant schools, where the little children received so much that was pleasant and happy in their lives. Yet, he thought we must often ask the question—If in what is called their homes they are receiving ill-treatment, and are suffering cruelty at the hands of those who ought to treat them well, what kind of preparation are they receiving for the education the State can give them? It was to remove that evil imputation, which lay upon us as long as these cruelties remained in our midst, that this Society had done such splendid work. He congratulated Mr. Waugh and his friends upon what they had done: he wished them "God speed" in their work, and he hoped every town and village in the country might come under the beneficial influence of this admirable Society. If ever an Act of Parliament had proved itself to be useful, it was the Act of Parliament passed in 1889, which was, indeed, Mr. Waugh's charter. He was now engaged in drawing up an Evening Continuation School Code, and amongst the subjects to be introduced were the duties of citizens, and he should suggest that the Acts of Parliament relating to the prevention of cruelty to children and animals were particularly deserving of careful study. In conclusion, he made an earnest appeal for increased financial support to the Society.

Rev. J. H. Rigg, D.D., said that Mr. Waugh and his co-workers had brought about a revelation of knowledge on this subjectto the people of England; and for himself, though he had had more opportunities than many people of gaining knowledge of the truth, the information given by Mr. Waugh had opened his eyes to what was no less than a terrible revelation. The heart of England, he knew, was engaged in that great work, and he hoped that English people would show by their subscriptions their practical sympathy with the exertions that were being set forth. It was, he thought, a noteworthy circumstance that 96 per cent. of all the cases taken up had actually been successful in the courts. That proved beyond a question the extreme prudence and wisdom with which the affairs of the Society had been conducted. Its work had increased with marvellous rapidity, there being now 225 centres in various parts of the country.

Sir F. Milner, M.P., said that the operations of this Society must appeal to everything that was human in every man and woman. One thing which distinguished that Society was that its aims and objects were such that men and women of all creeds, parties, and classes could heartily co-operate to support it. The work of the Society was in-indeed a branch of our national education, and he would like to see the Society obtain an annual grant from Parliament. Then came Cardinal Vaughan, who heartily supported the claims of the Society. Addresses followed by Lord Barnard and the Earl of Ranfurly, after which

Mr. James Monro, C.B., said that the country was greatly indebted to Mr. Waugh for the work he was doing. It was a real and substantial work in every sense. Personally, he would like to see the day when the Society would be abolished by reason of there being no cruelty to punish; but the way to achieve that object was by increasing their subscriptions in the meantime.

Mr. W. Willis, Q.C., deprecated the suggestion which had been made that it was by terror that the people could be brought to a better sense of their responsibilities. He did not believe the world was becoming more barbarous, and he was sure there was an increasing knowledge of the love of Christ, whose teachings would accomplish the object of that Society.

Zenana Bible & Medical Mission.

This Society's annual meeting is always an interesting occasion, and the gathering in Princes' Hall on Tuesday afternoon, May 9, to hear the annual statement of the Society's work was really a time of cheer and hope and encouragement.

Lord Kinnaird presided. Rev. A. R. Cavalier, secretary, gave an abstract of the report. Two special features were noted—thanksgiving for a year remarkably blessed in its results; from almost every station came tidings of converts, and increased interest. Again the report shows that never before have such pathetic and urgent calls come from India as at present. The Society has eighty-two European missionary ladies in the field, with 206 native helpers. At Lucknow, Benares, and Patna the medical work has relieved 10,604 patients in various ways; some very difficult operations have been successfully performed. A site has been obtained at Patna for an hospital, and the building is to be commenced immediately. No less than 140 millions of women in India live outside the areas reached by lady doctors, and for this vast array in time of sickness no skilled medical aid is available. Educational work is being vigorously continued; the Bombay School is greatly appreciated, and there is also a splendid work among the Beni Israel; 115 young Jewesses are being taught. From the various schools many native Christian workers go to labour in the villages or carry the Gospel message to their own homes. At Poona Mrs. Sorabji's new school has now been completed, and much is hoped for in that place.

Village work is the present crying need in India. Ladies and native Bible-women who go and itinerate are greatly encouraged, and the Society mean to push forward this part of their work. Western India is very short of workers, and there very much might be done in the villages. From Patna, Benares, Lucknow, come cheering news of individuals, and in some cases whole families, accepting the Gospel and being baptized. Twenty-seven candidates are ready to go to India, two fully-qualified doctors and five trained nurses. If the Society only had the means, these fresh missionaries would go forth immediately.

The financial statement was given by Mr. W. T. Paton (hon. finance sec.). The income during the past year had been £19,147, and with a balance of £600 in hand they begun this year. A site at Patna had not only been secured, but also the £3000 required for building the hospital. £1000 had been given by a lady for extending medical work in Ceylon. The Society are very anxious to send out twenty further missionaries at least. To do this they would require £3000 more per annum, and he asked £5000 to begin with. The need for this extension was strongly and eloquently urged on the friends present.

Rev. Ruttonji Nowroji, C.M.S. (Aurungabad), spoke on the work in Western India and the great value of the Christian schools. He showed the marvellous influence missionary ladies had in the homes, and how the native Bible-women going about in the villages had produced a remarkable change; in several districts where some years ago he could not get a hearing, the people now flocked to listen to the Gospel. This was due to the quiet influence of the ladies and the Bible-women in the homes.

Rev. R. A. Squires (from Bombay) testified to the splendid work done by the Society in the district with which he was acquainted; its work is complete so far as its scope is concerned, though, of course, there was need and room for great expansion and increase in every direction. He wished to put one question, "How much owest thou?" Let Christians see that their obligations to God were fulfilled.

Rev. A. T. Pierson, D.D., did not like it that appeals are necessary for such work. Christians should have the facts laid before them, and the methods pointed out; and the response should come at once; if they were really consecrated to God for his service, they should only require to know the need, and it would be met. The way to the women and girls of India is now opened. Many years ago Dr. Duff said that it was like trying to force walls of adamant and gates of steel, but now God has done his mighty work, and Christian ladies may enter in.

The annual report, with full details of the Society's operations, may be had at the office, 2, Adelphi-terrace, Strand.

London Missionary Society.

The anniversary of the London Missionary Society was celebrated last week by a number of meetings and special sermons preached in various centres. The large public gathering in Exeter Hall was held on Thursday, and it was characterised by much enthusiasm.

The chair was occupied by Mr. Mark Oldroyd, M.P., who opened the proceedings with a hearty address. He maintained that the sacrifice of contributors to mission funds is small in comparison with that of the missionaries. The Society began the year with a surplus of £9000, and closed with a deficit of £5000, having in the meantime appropriated £8000 from reserve funds. The total expenditure was £164,550. He laid it as a duty and privilege upon the churches to improve the financial condition of the Society.

Rev. R. Wardlaw Thompson, in an interesting statement, admitted being disappointed at the financial state of affairs, but he would not listen to any suggestion of depression. The anxiety that has been experienced regarding funds arises from the urgent facts that the work advances, the needs increase, and responsibilities become greater year by year. As showing the extent of the work, the speaker called attention to the fact that there are in the field no fewer than 1736 ordained native workers, 6416 native preachers, and 96,116 church members in full communion. Moreover, 69,000 boys and 53,000 girls—children of heathen as well as Christians—are under instruction in the schools of the Society. The forward movement is not failing; God will not let it fail, but will find someone to carry it on if the supporters of the Society are not faithful.

Dr. Sargood Fry, late of Travancore, now superintendent of the Edinburgh Medical Missionary Society, outlined the history of Christian work in the sphere which he occupied in South India. Dwelling upon medical missions, he described the hospital as the most important centre of operations. All of the three last medical missionaries in Travancore have had to build new hospitals; and the one he was enabled to erect had a remarkable history, having been provided in a way that plainly showed the finger of God. Many thousands have benefited by the institution, in which the Gospel is freely preached. There are about a score branch dispensaries, and the influence of the work is unlimited, among Christians and heathens, high and low, mission families and the natives round about. Being an important aggressive agency, mission hospitals should command cordial support.

Rev. W. Pierce, of New Court Chapel, delivered an earnest address. In the past many motives have impelled men to go forth to preach the Gospel to the heathen, and many motives touch our hearts to-day; but slowly and surely there is emerging one great motive that embraces and absorbs all others. That is, the imperial idea of Christianity, that Christ is King and must reign over all lands. In the light of that idea we discover that our own future is involved in the victory of Christ, and that there can be no "Day of the Lord," there can come to us no millennial glory, so long as half the world is lying in ignorance and sin. We are going to conquer the world for Jesus by rendering it the highest service which man can render to his fellow. Two great passions possess human hearts—ruling and serving. The one is the ideal of the world, and the other the conception of Christ and his people. Sometimes benefit accrues from the lust of power; but Christ has told us that, though "the kings of the Gentiles lord it over" their constituents and dominions, those who would be chief among us must "be servants of all." Serving in the name of Christ, we shall have power to subdue the nations unto Him.

Miss Hewlett, of Mirzapur, spoke of the condition of the women of India. Living in ignorance

and degradation in the Zenanas, they hesitate to believe the story of God's love, and it has to be rehearsed to them again and again. None of the children who have been in the mission schools can afterwards be what their mothers were. Women as well as children have come out of heathenism, and have endured persecution for the name of Christ. The workers, however, long for fuller blessing, and await with confidence the time when the heathen strongholds of North India shall fall down, and the reign of Christ progress.

Dr. Pentecost delivered a stirring address, claiming that missions have yet their romance, and that there never was such enthusiasm in regard to the work. The doors of service are open, and the need is that Christians should be consecrated in heart so as to enter the doors.

Rev. T. W. Pearce, of Canton, described work among the Chinese. The native churches are freeing Christianity from the reproach of being "a foreign religion."

Some thoughtful and serious words were spoken by Rev. Eric Lawrence, of Halifax. Until we understand and practise self-denial to a larger extent than hitherto, we shall not support mission work as we ought. *Self-denial is really a denial of self, and not simply a denying oneself of something.* It means the dethronement of the self in us and the exaltation upon the vacant throne of Jesus Christ our Lord. Christian self-denial is realised in us in the measure in which we are able to say with the Apostle Paul, "It is no longer I that live, but Christ that liveth in me." When this position has been attained, we shall look out upon the world with the eyes of Christ, see its needs as He sees them, and hasten to meet them as He did; for it is not we who act, but Christ who acts through us. When John says that Christ "laid down his life for us," he adds, "we also ought to lay down our lives for one another."

Medical Missionary Association.

The annual meeting of this Association was held in Lower Exeter Hall on Thursday afternoon, when Mr. T. A. Denny presided, and in his opening remarks dwelt on the value of medical missions, and, not least, that of women, who were thus enabled to reach and help their dark and sorely-afflicted heathen sisters.

Dr. J. L. Maxwell gave an outline of the report, showing the progress of medical missions by the number of men and women consecrated to this special form of Christian service. On the foreign field there are now 164 medical missionaries. Of these, sixty-three are at work in China, forty-six in India, thirty-one in Africa, nine in Palestine, the remaining fifteen being scattered in various other parts of the world. Of the whole number, one hundred and forty-five are men, and nineteen are women. Of even more interest, however, is the prospect afforded by the *present attitude of medical students* toward foreign missions. Of women there are in London twenty-six, in Edinburgh twenty-two, and in Glasgow eighteen, or sixty-six in all, who are in various stages of medical study with a view to full qualification, and whose aim is to serve Christ on the foreign field. On the men's side, the numbers are diffused over a much larger number of schools, and are not so easily fixed, but the following are known: In London there are forty; in Edinburgh, fifty; in Glasgow, twenty; in Aberdeen, three. We may be satisfied that there are at least as many missionary students in our medical schools to-day as there are medical missionaries on the field, and that, the Lord opening the way, it should not be many years before the present number on the field is doubled.

Rev. F. E. Wigram gave some account of what he had seen of medical missions during his recent tour, and spoke of the attitude of the C.M.S. towards medical missionaries as one of increasing appreciation. For certain fields, such as in Mohammedan lands, medical missions had proved to be of peculiar advantage and service.

Dr. A. C. Hall gave an account of the Islington Medical Mission, which is carried on by the Association.

Dr. Valentine, Principal of the Medical Missionary Institute, Agra, made touching reference to the death of that pioneer and able minister, Dr. Burns Thomson. Passing on, he gave some experiences in India, enlarging particularly on the Institute at Agra for training Christian natives to do medical missionary service among their fellow countrymen.

The Bible League.

The first annual meeting of this League was held last week at the Conference Hall, Mildmay Park. Mr. W. H. Seagram presided at a business meeting in the afternoon. Mr. A. H. Carter, assistant secretary, read the report, which showed that during the past year a large number of conferences and meetings in support of the verbal inspiration of the Bible had been held in many parts of London and the provinces. Letters were read from friends in the various districts, testifying to the importance of the meetings and the great blessings that had attended the efforts of the League.

Lord Kinnaird presided in the evening, and in an earnest address set forth the claims of the Bible, and the necessity for living out individually the Christian life as laid down therein. Dr. A. T. Pierson, in the course of a powerful and closely reasoned address, said that the more he studied the Bible the more he became convinced of its verbal inspiration. Rev. John Urquhart (hon. sec.) advanced many proofs from historical research of the absolute integrity of the Bible. Rev. R. Wright Hay (India) and Rev. Wm. Cuff also addressed the meeting.

British Jews Society.

The meeting held on Friday evening last, at Exeter Hall, was in celebration of the fiftieth anniversary of the very interesting organisation which is specifically known as the British Society for the Propagation of the Gospel among the Jews. The Jubilee motto, "The world for Christ through the Jew," served as a key-note for the entire proceedings. The chair was occupied by Rev. Dr. Hiles Hitchens, president, who intimated that the Society now stands in a better position than ever before.

Rev. John Dunlop, secretary, read a long report, describing work in London, the provinces, and abroad. Incidents were given showing the widespread and deep influence of the work; and the Jubilee visitation of the centres was shown to have yielded great encouragement. The medical mission has been so overcrowded that hundreds have been sent away. The meetings for preaching, praise, and prayer had been times of refreshing, one Jew after another having stood up and prayed in the name of Jesus for pardon and peace. Mr. Dunlop pleaded for increased consecration to the cause of Jewish evangelisation.

Rev. Dr. Cave, of Hackney College, referred to the grand history of the Society; and urging present responsibilities, spoke of the breaking up of the terrible stagnation which has so long characterised Judaism. Yet the claims of Israel are not realised as they should be. A brother minister said to him, "Are you going to speak at that Jews' meeting?" Being answered in the affirmative, the questioner rejoined, "The Jews do not want your mission; they have the Gospel as well as we." Do not "want"? Ah! but they *need!* If the Jews hold high views of the righteousness of God, they know nothing of the blessedness of life in Jesus. They may have a stern sense of duty; but we have learned that "by the law is the knowledge of sin." Instead of the depression which follows this, Christians are enabled to enjoy exhilaration. But over and above these considerations, there is the Lord's command, "beginning at Jerusalem." Dr. Cave showed how we can present the Gospel to the Jew with special promise of blessing—by recognising the splendid traditions and unique genius of the race.

Rev. Theodore Hitchens, of Teddington, eulogised the Jewish people. Rev. Dr. Leach having spoken, an address was delivered by Rev. John Urquhart, who declared his belief that the Jews are going back to their own land, but that they will be put in the furnace, that their stubbornness and hardness of heart may be melted out of them. The Jew will, however, yet be a priest unto God in the earth, and the world would receive the truth from him.

The last of three resolutions contained the following picturesque sentence: "This meeting beholds, with deep indignation and profound sympathy, the iron hand of persecution tightening its grasp upon five millions of Jews, and earnestly prays to God that it may soon be lifted, that the manacled and bleeding Hebrew victims may be drawn to Christ, the great Emancipator, by the magnet of his love as revealed on Calvary; that they, with us, may receive the baptism of fire, the Spirit in his fulness, and thereby be prepared to go everywhere as missionaries of the Cross, that through them the whole desert of the world may soon bud and blossom as the rose."

Barbican Mission to the Jews.

The annual gathering of friends of this Mission was held on Friday last at Exeter Hall; and the attendance included a number of interested workers connected with various organisations engaged in the evangelisation of Israel. The superintendent, Mr. C. T. Lipshytz, gave an outline of the year's operations, which include evangelisation and placing outcast converts in a position to earn their livelihood; Bible classes and meetings for women and children. The reading-room is an important adjunct of the Mission House work.

Archdeacon Richardson, who presided, delivered an address, which showed a warm interest in the subject, and an acquaintance with it in its many aspects. Jewish mission work is, he said, not a matter of choice, but a distinct responsibility devolving upon the Christian Church. As the message of God's grace came from heaven to earth, so from age to age it is handed from man to man, and in this the Divine order "to the Jew first" cannot be ignored.

Rev. J. H. Scott, rector of Spitalfields, advocated work amongst Jews on three grounds: The Jew inherits precedence in the preaching of the Gospel, "to the Jew first"; judgment begins with the Jew—on account of disobedience God has caused "blindness in part" to happen unto them; and, finally, the conversion of Israel will bring life to the world. The speaker showed how during recent years the Jewish people have been marvellously stirred by Christian testimony; and while many are inquiring as to the claims of Christ, others are anxious to witness for God against the materialistic tendencies of our time. Sunday schools have been established in Spitalfields for the religious instruction of the young; and some eight thousand Jewish children are assembled in the neighbourhood every week, and taught to read the Old Testament by ladies and gentlemen of their own community. Long-existing prejudices are disappearing; and though a rabbi has claimed that the work of the missionaries has resulted in an increased earnestness and stronger union on the part of the Jews, those who have watched the movements of Israel more perfectly must admit "that Israel is being provoked to jealousy" in accordance with Scripture prophecy.

Mr. Edwin Smith pointed out that the Church cannot be without its Jewish question any more than the nations of the earth. Rev. T. R. Waltenberg, missionary among the Mohammedans in India, spoke some words of practical encouragement. After some remarks by Rev. A. J. Brideman, of Islington, an address was delivered by Rev. A. Bernstein, of the London Jews Society, who rejoiced the meeting by intimating that a German rabbi has followed the well-known Dr. Lichtenstein in speaking boldly for Christ in the synagogue.

In conclusion, Rev. J. B. Barraclough spoke highly of the Barbican mission, and commended Jewish history and characteristics to the attention of all who would read their Bibles with intelligence, and be in sympathy with the revealed purpose of God.

London Jews Society.

The eighty-fifth anniversary of the London Society for Promoting Christianity amongst the Jews was held a few days ago in Exeter Hall. The president, Sir John Kennaway, Bart., occupied the chair, being supported by an influential company of friends of the work. The report showed that the income had reached the sum of £36,487. God's blessing on the work was cordially acknowledged, encouraging reports being given regarding the schools in London for Jewish children. The hearty welcome given by the parents when visited by the missionaries is a testimony to the value of the school influence.

The Chairman spoke of Christian obligation in regard to Israel. While this is the largest Society engaged in evangelising the Jews, it is by no means the only one, and he was thankful for all who are engaged in the blessed work; and also for the many converted Jews who are labouring for the evangelisation of their kindred. Great blessings are yet in store for the Jews, and the Church will receive great blessings through them.

Sir Joseph Savory, M.P., in a brief address, referred to Israel as "the most interesting nation in the world." As to results, he said: If one is engaged on the old lines in making known the Gospel of Christ, as I am satisfied that this Society is, the promise of God is sure—"So shall my word be that goeth forth out of my mouth; it shall not return unto Me void."

Canon Trefusis, of Exeter, commended the work to all Christians, and expressed the hope that one result of the increasing numbers of young men studying Hebrew would be a wider interest in the Lord's work among his ancient people, and help to hasten the day when both Jews and Gentiles shall be one flock under one Shepherd.

Rev. J. C. Bachert, of Hamburg, described the work in which he has been engaged for more than twenty years. He had seen a statement to the effect that it cost a thousand pounds to convert a Jew. Another account had estimated the expense at three hundred pounds. He humorously refuted this statement by a reference to the report from Warsaw, where in 1892 seventy-eight Jews had been baptised. Had they cost £1000 each the report would show the expenses of that mission £78,000, whereas the real fact is the expenses are £234. Referring to a resolution which thanked God for the preservation of the missionaries during the cholera, he said that thankfulness was not only due for the missionaries, but also for the converts, for not one of them was attacked during that terrible visitation.

Addresses having been delivered by Canon O'Connor and Rev. J. Turckheim, Mr. T. E. Zerbib, a missionary from Morocco, told the story of his conversion twenty years ago, of his experience as a colporteur, schoolmaster, and lay missionary. A young man once asked him if he could not be his friend without always speaking to him about Jesus. He told him that he could not be his true friend if he neglected to speak of Him who alone could give him peace in this world and make him happy for eternity. Some time afterwards he asked the young man to pardon his persistency. The young man replied, "I not only pardon, but I bless you." There is a good work going on in Morocco. Bibles and Hebrew New Testaments are being distributed, and there was every encouragement not to forget in prayer and sympathy dark Morocco and its missions.

Evangelical Alliance.

Thursday last was a hot, tiring day, and it was a great relief to get out of the dusty streets into the quietude and shade of the grounds at Regent's Park College. A similar feeling fills the mind of one who mixes in the clash and turmoil of religious debate so prevalent in these days, as he enters the calm concordant atmosphere of an Evangelical Alliance gathering. It was pleasing beyond degree last week to mingle with the almost œcumenical assembly gathered under Dr. Angus's hospitable roof, and to find Christians of many names and from many lands all drinking tea together, and discoursing on the common salvation. The meeting may not have been so large as on some former occasions, but we have never been at a previous conversazione of the Alliance where the interest was fuller and more absorbing.

A capital chairman was found in the person of Mr. John Paton, a Scoto-American, who has now largely transferred his interest and residence to the land of his nativity. He introduced the speechifying by an admirable little address, with just a spice of Yankee tall talk to flavour words of warm commendation of the noble work of the Alliance on both sides of the sea.

The report, read by Mr. A. J. Arnold, covered the past six months only, as the Alliance year has been changed, and the spring gathering will now be the annual meeting proper. Mr. Arnold told of new branches formed in Jamaica, South Germany, and elsewhere, and of a revived interest in the objects of the Alliance in several European countries. The growth of the week of prayer movement was thankfully referred to; and of course special allusion was made to the recent interpositions on behalf of persecuted Christians in Russia, Armenia, etc. The autumn conference this year will be held at Dublin, and the U.S.A. branch is to hold a great convention at Chicago.

The formal reappointment of the Council was moved by Dr. Murray Mitchell, and seconded by Dr. Hiles Hitchens, both of whom found occasion to say something in praise of the work of the Alliance.

Three addresses followed. Dr. J. L. Phillips, from India, waxed eloquent to a degree as he expatiated on the beauties of Christian unity and the need for a greater exhibition of it in the face of a world's heathendom. He urged that the spirit of the Alliance should not be merely "an organised sentiment," as some cavillers thought it was, but that it should be a vitalising power in work at home and abroad. How much waste might be avoided if Christian workers would agree not to overlap each other, and would combine for united and aggressive effort. On this head he commended the movement under the Alliance in America for the evangelisation of the large cities throughout the States. He urged the need for showing a united front in Papal as well as in pagan lands.

The next speaker was Mr. John Haffenden, a Bible Society agent at Singapore, who described his work in the Malaysian Peninsula as being on Alliance lines—the absence of party names and the union of all for the furtherance of the one cause. He spoke very strongly as to the baneful influences of Popery in these Eastern lands, and the great need there is for counteracting it. Dr. Herrick, of Marsovan, was the third friend who claimed our attention, and some interesting particulars were expected from him as to the Turkish persecutions in Armenia, as he has been for some time in correspondence and treaty with the authorities on the subject. His speech, however, created disappointment on this score, as he went off at a tangent into a strongly-worded protest against godless Government education in India. That is a burning topic, but it was scarcely germane to the object of the gathering. However, Dr. Herrick is in feeble health, and said he had not been able to prepare an address. What little information he did give about the Marsovan prisoners was of an encouraging sort.

Before the proceedings closed, Mr. Donald Matheson proposed the cordial thanks of the assembly to Dr. and Mrs. Angus for the kind hospitality oft repeated in giving their beautiful rooms for the annual conversazione of the Alliance. In a brief reply Dr. Angus said the advantage had been as much on the side of himself and the college as on that of the Alliance, and he had counted it a privilege to invite them.

The following late information as to M. Thoumaian, one of the Marsovan prisoners, will be read with pleasure:—

"Sir F. C. Ford, the British Ambassador at Constantinople, has written a reply to an inquiry from Mr. J. Galloway Weir, M.P., concerning the case of M. Thoumaian, lately referred to in the House of Commons, stating that this case was engaging his best attention, that M. Thoumaian's brother-in-law—a Genevan pastor named Hoffman—was now in Constantinople, and about to start for Angora with letters of introduction from the Ambassador at Constantinople to the British Vice-Consul at Angora. Sir Clare Ford adds that he has no doubt that M. Thoumaian will meet with full justice and a fair trial."

Metropolitan Tabernacle Colporteurs.

The Metropolitan Tabernacle Colporteurs celebrated their anniversary on Monday evening, Dr. James A. Spurgeon in the chair. In the report read by the secretary, Mr. W. Corden Jones, reference was made to the great loss sustained by the death of the president. When the veteran leader fell, it was feared by some that the enterprise would languish, but though faith may have sometimes wavered, "believing prayer and persevering effort were requited, and the committee gladly record the faithfulness of the covenant-keeping God, who has supplied the need as it arose." There are now eighty-seven men on the staff, and nearly all of the districts occupied at the beginning of the year are still retained. A subscription of £40 a year is needed on account of every district maintained. The spiritual work of the year is regarded as being satisfactory, the colporteurs acting as sick-visitors, evangelists, or preachers, as opportunities offer. Many more agents are needed to diffuse Evangelical light in the dark corners of the country; on account of those who seek to propagate sacerdotalism or Romish doctrines, the colporteur is frequently the only teacher of the Gospel in many villages, while numbers of earnest pastors find in the packman a valuable supplement to their labours.

During the afternoon a number of the men met together, under the presidency of Mr. S. R. Pearce, when many striking details of service were given. An address was subsequently given by Dr. J. A. Spurgeon, on "Discouragements in the work, and the secrets of success."

The public meeting in the Tabernacle in the evening was addressed by Dr. Spurgeon, a number of colporteurs, and Dr. Pierson.

Presbyterian Missions.

Judging from the fine attendance in Exeter Hall on Friday evening, the cause of missions lies near the heart of many Presbyterians in London. Comparatively they are a somewhat feeble folk in numbers; let us trust they make up for it in "wecht," to use an expressive Scotticism. They certainly seem to be moving with the times in the matter of vocal praise. A large choir from North London gave selections from Handel, etc., and it was a not inappropriate idea to open the formal proceedings with the Hallelujah Chorus, while the audience stood according to usage. A quite revolutionary item was the voting of thanks by the assembly to the choristers, before the meeting began. It must be said, however, that they thoroughly deserved them.

One of the most familiar figures in London Presbyterianism is Mr. H. M. Matheson, who filled the chair in his own dignified and earnest fashion. After a song of praise, and reverent petition by Dr. Dykes, Mr. Matheson made an introductory speech, taking occasion to make a very warm reference to the jubilee celebration of the Free Church of Scotland Disruption. It was in that time of revived spiritual interest that the China mission of the English Presbyterian Church was started, with the revered William Burns as the first worker.

Presbyterians are proverbially grand listeners, and they had need to be on Friday evening, for there were four speakers set down on the programme. Dr. Swanson was one of the expected speakers, but an attack of influenza kept him in bed, and at short notice Dr. Pentecost took his place.

The opening address was by Rev. W. J. Dawson, of Highbury, who, in rolling rhetoric, gave out his optimistic views as to the worth of missions to civilisation and commerce, as well as to Christian progress at home. The address was quite epigrammatic, but rather filled up with glittering generalities. Commerce follows the Cross. Missions have done more for the home churches than these churches have done for missions. Missions have advanced the federation of Christendom; we must not shatter without reconstructing. God has not given us a vast extension of empire simply that we may make calico for the world. The birthrate of the world is outstripping us, and unless we multiply our workers and our energy we shall never meet the need. The mighty Samson of events has unhinged every door that barred the way to foreign missions. Europe sends fifty missionaries annually to the West of Africa; but she also sends nine million gallons of spirit to that part of the world every year. Mr. Dawson wound up with a little story of missions on the East Coast of Africa, of a young missionary whose expiring words were, "Let a thousand die, but never give up Africa."

The portly figure of Dr. Pentecost next filled the vision; and he filled his twenty minutes by eloquently pressing home afresh the divine sanction that all Scripture reveals as to the claims of missionary effort on the churches of Christ. Ancient Jewish history afforded him abundant and effective illustrations of his absorbing argument. An important difference in the reading of the Great Commission according to the R.V., was very suggestive—"beginning *from* Jerusalem." The work of missions, said the Doctor, with vehement emphasis, is not incidental to the work of the Church; it is fundamental. Send all the pastors on this platform out to China, or India, or Africa, for a year, and they will come back not less devoted to their own respective Church systems, but a thousand times more devoted to the cause of missions. The Doctor was carried away by his theme, and as he perorated he evoked unusual enthusiasm from the phlegmatic, self-contained Anglo-Scots before him.

A member of the L.M.S., Rev. Arthur Bonsey, of Hankow, spoke happily of the harmony and unity that exist in that central city of China, between his own Society and the Wesleyans. Hitherto the speakers had treated the subject in the abstract, but Mr. Bonsey soon landed us in the concrete by a lively and sometimes witty description of the

crowding in a Chinese street; of the indiscoverable intricacies of the Chinese character; of the fine field for preaching among these masses, so that 10,000 people may be reached in one city every week; of the way in which the work spreads to remote places as the result of the chapel meetings; of the grand work being done by the medical missions and hospitals, etc. This young missionary is not only enthusiastic in spirit, but able in statement, and we wish for him a lengthened, fruitful career. His closing words were, "The evangelisation of the world ought to be the passion of the Church of Christ."

Last of all came Rev. John Watson, of Liverpool, who seems to be rapidly taking the position of a leader in his denomination. He humorously dubbed himself, as representing Liverpool, the "commercial traveller" of the evening's platform. His theme might be called "the philosophy of missions;" it was really a protest, couched in choice and telling language, against imposing Western ideas of theology and of church government on Eastern peoples.

No report either of the year's work or of finance was given *viva voce*. The following summary was printed on one of the pages of the programme:—

Our Foreign and Jewish Work.

Mission Fields and Staff.—1. At Amoy (forty-nine stations, thirty-nine native agents), Rev. Dr. Swanson (employed in England), Messrs. McGregor, Sandeman, Thompson, Watson, and Dr. MacLish, with Misses McGregor and Johnson. *At Chinchew*, Drs. Grant and Paton, with Mr. Wales, Misses Graham, Duncan and Ramsay. *At Changpoo*, Dr. Howie, with Misses Maclagan and Lecky. 2. At Swatow (twenty-nine stations, thirty-one native agents), Rev. Messrs. Mackenzie, Gibson, Maclagan, Milne, Steele, and Dr. Lyall, with Mr. Paton, Misses Ricketts, Mann (employed in England) Black and Harkness. *At Chao-chow-foo*, Dr. Cousland. *At Ng-kang-phw*—Hakka Country—(twenty stations, eleven native agents), Rev. Messrs. MacIver, Riddell, and Mackenzie, Dr. McPhun, with Misses Falconer and Balmer. 3. In Formosa (thirty-six stations, thirty native agents), Rev. Messrs. Campbell, Barclay, Thow, and Ferguson, Drs. Anderson and Cairns, with Mr. Ede, Misses Butler, Stuart, and Barnet. 4. At Singapore (ten stations, three native agents), Rev. Messrs. Cook and Lamont, with Miss MacMahon. 5. In India, at Rampore Bauleah (two native agents), Dr. Morrison, with Misses Thomson and Sutherland. 6. In N.W. Africa, at Rabat (Jews), Dr. Kerr, with Miss Graham. 7. In London, at Whitechapel (Jews), Rev. Theodore Meyer and Mr. Poland.

Hospital Work.—Our ten hospitals now average over 3000 patients a year; thus, at least 25,000 seeking bodily healing hear of the Great Physician.

Special Feature.—The aim to raise up a Chinese Church in China, which shall be (*a*) *Self-Governing*—already the business of the three local presbyteries is conducted in Chinese, the native pastors and elders taking part; (*b*) *Self-Supporting*—already twelve pastors are entirely supported by their own flocks; and (*c*) *Self-Propagating*—already the Chinese Christians have in turn become missionaries to others. The Amoy Christians, in this respect, took the lead years ago; the Formosa Christians lately began work in the Pescadores; the Swatow Christians have just begun a new mission on the large Island of Namoa. The cost of these three last-mentioned "forward movements" *is borne by the native Churches. Chinamen for China is our motto.* Already our native Chinese agents outnumber the European staff by two to one.

Growth.—Compare 1876 with the present time. Sixteen years ago (abroad) we had only 1927 Communicants; *now* there are 3944. *Then* we had fourteen organised congregations, *now* forty-four. *Then* forty-nine native evangelists, *now* 110. *Then* fifteen European agents, *now* thirty-three. *Then* only two hospitals, *now* ten. *Then* no native press-work; *now* one station alone issues 139,600 pages a year. *Then* no lady missionaries were employed, *now* nineteen, exclusive of missionaries' wives. *Then* no native pastors entirely supported by their own congregations, *now* twelve.

Home Organisation.—This is still our weak point. The majority of our congregations still depend upon an uncertain annual collection for Foreign Missions. Those who have tried the Association Plan, with quarterly calls, report a greatly increased and a far steadier income. Why should not every well-organised church have (*a*) a General Association, (*b*) a Women's Missionary Association, and (*c*) a Juvenile Missionary Association in connection with its Sunday-school, and loyally supporting our own missions! Why should not all our congregations distribute to every family a (free) copy of *our greatly improved Monthly Messenger*, and defray the cost by an annual collection, or from the church funds?

THE TAUNTON VILLAGE EVANGELISTIC SOCIETY have received a report from their mission committee of the most satisfactory character. In several adjacent villages small churches have been formed as the result of evangelistic services held during the past winter. In one village twenty names of those decidedly "turned to God" have been taken, and weekly prayer meetings are in full swing. This society has of late received a new impetus.

SPITALFIELDS LODGING HOUSE BAND.—The annual meeting of members and friends of the above band (most of whom are engaged in business houses in the City, west, and north of London), took place recently at the Hebrew Conference Hall, Old Montague-street, E. Mr. J. Gilchrist, jun., hon. sec., epitomised the report, dwelling upon the spiritual nature of the work, and giving instances of blessing attending it. Rev. D. B. Hankin (vicar of St. Jude's, Mildmay) gave an inspiring address to workers. Mr. A. T. A. Millership (superintendent), and Mr. Williams, leader of the London City Mission choir, also spoke.

A QUESTION OF FINANCE.

"Will it pay? will it pay?"
Asks the statesman day by day:
Opium has an evil sound,
But, till new resource is found,
Opium gains are no disgrace,
And reform is out of place."

Does it pay? does it pay
Wrong to do if far away;
Vicious appetite to spread,
Poison substitute for bread;
And, by force and fraud allied,
Teach the heathen suicide?

Does it pay, does it pay,
As the thief or ruffian say,
Weakness to ensnare and spoil,
Wealth to gain, avoiding toil;
And content in pelf to find,
Casting honour to the wind?

Does it pay, does it pay
Indian youths and babes to slay;
Multitudes in vice to steep,
Criminals to make and keep;
Stalwart races to unman,
Working out the devil's plan?

Does it pay, does it pay?
From false figures take away
Cost and loss and waste and blight
Till the net is read aright;
Little gain will then be found
From the poison-cursèd ground.

Does it pay, does it pay,
To be hated in Cathay,
Where a quarter of the race
For our commerce would find place,
But for ire and penury
Wrought through a woeful century?

Will it pay, will it pay,
In the great revealing day,
When the murdered millions rise,
And, from out the rending skies,
He to whom all life belongs
Comes to right the nations' wrongs?

J. F. B. T.

Ragged School Union.

Even in the stifling slums of poorest London the sunshine is bringing bright hints of the summer which is soon to dawn upon us. Last year the Union sent over 5,000 City bairns right away from courts and alleys, and smoke and noise, and for a fortnight they lived pure, joyous lives in the radiant country or by the breezy seashore. This is work that should be largely increased. There are thousands of little ones who need such a refreshing change. The Ragged School Union has Holiday Homes at Folkestone, Bognor, Ramsgate, West Brighton, East Grinstead, Godalming, etc.

In place of the old ragged school which for many years has done good service at Snow's Fields, a new building is being erected by a Christian lady who desires to remain unknown. The memorial stones were laid a few days ago by Mr. S. R. Pearce and other friends.

English Sailors at Bayonne.

During the past winter a friend and I have been holding services at Bayonne among the English sailors. There are frequently English ships in the port, and there is no institute for the men, nor any English service nearer than Biarritz, five miles off. During the twenty-one Sundays since we began our work, there have been twenty-five ships in port (besides others which came in and went out during the week), and we have held eleven services, with an average attendance of eight men. These services have been always held on board the steamers, through the permission of the captains, and I may mention that only on two occasions were we refused the use of the saloon.

Now that we have left the place a young lady has undertaken to distribute tracts on the ships, and through the kindness of friends we have been able to leave her a large number of these. Will your readers kindly remember this work in prayer?

E. M.

THAT BABE, lying in its little ark, floating down the dark stream of London life, like its early prototype, starts a grave question. What does it need? Refuges? No! but to be hidden away within a human love.—*Mrs. G. S. Reaney.*

THE R.T.S. BREAKFAST.

This annual gathering was held on Tuesday morning, when from two to three hundred friends interested in missionary work assembled in the Cannon-street Hotel.

Mr. Eugene Stock, who presided, opened with a brief reference to his recent tour, and to the deep debt of gratitude which missionaries everywhere are under to the Religious Tract Society. Rev. James Nicholson gave instances from over thirty years' experience in Ceylon, showing the value of good tracts.

Miss Ashburner told of work among Mongol women in China, mentioning, in a very happy way, that, while in her district there are societies labouring, they manage to present a united front, working together in the fullest harmony. In village and hospital work the literature issued by or aided by the R.T.S. is of the greatest service.

Rev. Frank E. Lawes told how Niúe (Capt. Cook's Savage Island) had been changed and transformed by the Gospel. Rev. T. Bailey spoke of service at Orissa, Rev. W. Hopkyn Rees of tract work in North China, and Rev. J. S. Treanor of the usefulness of the Society's literature in missions to seamen; while, finally, Rev. R. H. Walker gave some account of work in Uganda, where no tracts are yet known, but where the large Bible pictures issued by the Tract Society have proved of the utmost service in conveying to the natives some comprehension of certain unfamiliar words and terms used in the Scriptures, and based on habits and ideas entirely foreign to them. Many of these the eagerly-inquiring natives have found easy of comprehension when presented pictorially.

SOLDIERS' HOME, WOOLWICH.

A largely-attended drawing-room meeting was recently held in Onslow-gardens, S.W., in aid of this Home.

Prebendary Webb-Peploe presided. General Stirling, C.B., testified to the value and necessity of the Home for the spiritual welfare of the men, and Colonel St. Quintin spoke of its pecuniary needs.

Mrs. Digby Dent, for many years the hon. lady superintendent, has now been succeeded by Miss M. Shubrick, who is anxious to raise funds for improving the building and providing greater comforts for the soldiers. One or two baths are much needed, as well as sleeping accommodation for soldiers and their wives, for which constant application is made. A small house in the immediate neighbourhood could be rented for the purpose, but special help would be required for furnishing and fitting it up. This would then prove a source of considerable income.

The spiritual work has been very encouraging. It pleased the Lord to convert to Himself last year a number of soldiers at this Home. These are now for the most part scattered in different parts of India and elsewhere, where He is using them to the salvation of their comrades.

Should any feel led to help in this work, Miss Shubrick, Soldiers' Home, Hill-street, Woolwich, would be very grateful to receive communications.

DUBLIN VISITING MEDICAL MISSION.

The first annual meeting of this mission was recently held at the mission premises, 6, Chancery-place. The chair was taken by Rev. Samuel Prenter, whose church is close to the mission. He thanked God that the mission had opened in such a needy district. Mr. W. R. Wigham, one of the hon. secs., read the report, and expressed deep thankfulness to God for the marvellous way in which his power had been seen and felt each step of the way since the mission was first thought of.

Colonel Yates bore earnest personal testimony to the value of the work. Mr. Alex. Stewart, of Glasgow, also testified to the wonderful growth and progress of the mission. Dr. J. J. Long, mission doctor, gave many touching incidents from his daily experience. Mr. C. F. Hogg, from China, gave the concluding address.

Dr. H. T. Bewley, hon. treasurer, stated that £400 would be needed for the year's current expenses, making, with claims due, about £700 to be made up this year. Mrs. E. J. Figgis, jun., 6, Simmonds Court-villas, Donnybrook, Dublin, is one of the hon. secretaries.

THE "WELCOME" MISSION, PORTSMOUTH.—This branch of Miss Robinson's work, under the care of Mr. T. Hogben, has for a year and a-half had daily services with much blessing. The need of the work is felt to be great. A new hall was opened on Sunday week, when stirring meetings were held, and at least ten men professed faith in Christ.

Letters to the Editor.

"MISSIONARY METHODS."

Cheo-kia-keo, Province of Honan, China,
March 12.

MY DEAR SIR,—THE CHRISTIAN, of January 12, has just reached us, and I am writing to thank you for it, and to draw attention to an error that I think you will like to rectify.

We are always glad to see THE CHRISTIAN. Among the various papers that reach us by the much-looked-for mails from home, none are more welcome than yours. However busy we may be, we always find time to read *that*.

This number, however, contains an anonymous letter, or part of one—under the heading "Missionary Methods"—that seems to me (unintentionally) misleading, and not only misleading, dishonouring to God.

From the article in which it occurs, and the one in your previous issue of which it was the sequel, I gather that this letter refers to the China Inland Mission,* and I think many of your other readers, at home and abroad, will come to the same conclusion.

As the question raised is one of principle, and not of merely passing interest, I venture to call your attention again to the subject.

The principle involved is a *wide* one—*that it is reasonable and right to trust God for supplies, when sent to a heathen land by Him, about his business.*

And this must be applied, of course, with common sense. But this letter proves, so it seems, that when so applied it does not hold good. A very serious charge to bring! And one that ought, surely, to be supported by very convincing facts.

It had seemed to me, that the way God honoured the wholesale application of that principle for many years in this Mission and other similar organisations was one of the strongest proofs that could be found in modern times that "the Lord *is* King": that *if* we seek first his "Kingdom and his righteousness," the "all these things" will, as a matter of fact, be added to us now, as much as 1860 years ago. And surely it is so!

But your correspondent—who writes very kindly—says that these things are not so, in our experience, and implies that he has been "the round of the stations." Could a more serious statement be made against the organisation of the work?

I think, however, his facts will not bear close investigation. Surely he cannot mean quite as much as he says, when he speaks of "going the round of the stations." It would be a small thing by comparison to visit the capitals of Europe. If he refers to the C.I.M. (which I take, in what follows, for granted),* he could not do that in a year! And to do it in *two*, in flying visits, would be an arduous task for an experienced Chinese traveller, if not impossible.

But that is a small point. I should not refer to it but for the sweeping force it gives to the next statement: "Nearly all the missionaries whom I have met have told me how sometimes—yea, often—they have not known where the next meal was to come from—many and many has been the time that they have been obliged to live upon a few shillings a week."

Now, if such is the case, the sooner the constitution of the C.I.M. is remodelled the better. But in the interest of common fairness—to say nothing of the honour of God—*is it?*

True, I have heard of such things happening to members of our Mission. I know they have occurred. And I honour those men, and those ladies, who, for Christ's sake, have faced such trials, and have trusted God through them, for the same reason that I honour Elijah, who, through obeying God, had to depend on ravens for bread and meat, and afterwards on a poor lonely widow for bread alone.

But in Israel men like Elijah, whom God saw fit to trust with such trials, were rare. And in the last twenty-eight years, I think, the members of this Mission, who have had their faith *so* tried, might be numbered up, at the outside, on the fingers of one's hands! (I have only *heard* of four or five such cases, many years ago.)

Be that as it may, I can speak more definitely of the last three years, since I reached this country. During that time I have travelled a good deal, on mission business, never staying *more* than three or four months at a stretch at any one station, usually less; and have thus visited about one-sixth of our stations in one quarter of China. But, besides this, I have been in communication, directly or indirectly, with many other members (more than half—between two and three hundred—of whom are known to me personally) in every part of the country. But during these three years I have not known or heard of *one* instance occurring such as this letter describes.

So that, notwithstanding that these three years, taken as a whole, have been the time of greatest financial difficulty we have ever known since the work began—owing mainly to impressions that have got abroad similar to, and just as inaccurate as, the natural conclusion one would draw from this letter, written by one who is very evidently a well-wisher and a sincere friend of the Mission!—this difficulty, great though it has been at times, has been felt far more by the heads of the Mission at Shanghai and at home than by us the members.

In my own case, though remittances have occasionally needed to be a little low, all these three years I have had *more*—with one exception—than I needed for my current expenses. Extension only has been checked *a little*. (Was it that God saw the need for consolidation?) All my travelling expenses have been paid for me. My share of rent and taxes has been covered. More than sufficient funds have been sent for my medical work in the past: shall I doubt as to the future?

And over and above, the Lord has sent me, month by month unfailing, enough and to spare for my personal needs. These, up here in Honan, are not very serious items! "A few shillings a week" would amply cover them. It is not these things, as a rule, that constitute the self-denial and cross of missionary life. They go deeper.

Here in the interior I can live well and in comfort on native food (which means bread, rice, maccaroni, meat or fish twice a day, eggs in profusion, and as great a variety of vegetables and of fruit in season as one cares to take). In addition, I can have such few foreign stores as I care for, such as butter and milk; and board my cook and pay his wages easily all out of a guinea a month—less than half the lowest monthly remittance I have ever received. And when two single brethren or sisters board together, as we usually do, it costs much less, of course.

Good clothing is very cheap. And the salary of a native teacher (who is indispensable for the first five years, and useful afterwards) is seldom more than 17s. a month, at the present price of silver, not a very serious item when shared by two!

To sum up in a sentence, by God's good care of us, we are very well provided for. I, for one, live well, dress well, work hard, and take the best care I know how to of my health. And, thank God, I am in first-rate condition. And while the Lord reigneth on high, and his faithful servants below love his work, I have *no fear* of ever lacking ANY GOOD THING.

Forgive me that I have gone thus into detail. I have done so because I believe it is a *sine quâ non*, if the world is to be evangelised in this generation, that *individual* faith should test and prove the faithfulness of God, and grow strong thereby for spiritual uses, and that God's money should be made, by his stewards, to go as far as it can, consistently with the welfare of his work and his workers.

Thanking you for all the sympathy you have shown for many years in our work for the Lord, and our unknown friend for the evident kindliness of his intentions, believe me, yours very sincerely,

F. HOWARD TAYLOR, M.D., M.R.C.P.
(Son of J. Hudson Taylor.)

Postal address: China Inland Mission, Hankow.

* The writer of the letter was not referring to the C. I. M. —[ED.]

A QUESTION FOR CHRISTIANS.

SIR,—Your correspondent, "Anti-Narcotic," has raised a very vital question; one that is continually exercising the minds and hearts of young Christians. Shall they conform to the national habit of smoking or not? Devotees of the pipe question the fact that the use of tobacco is injurious. I know they usually safeguard their statements by the qualifying words, "in moderation." I prefer accepting the dictum of eminent medical and scientific men, that tobacco is a poisonous plant, and that the regular use of it is injurious in whatever quantity it may be taken, than the opinion of men addicted to the use of it. As a man I take this stand; as a Christian, endeavouring to lead a pure and useful life, I eschew tobacco. Further, I cannot afford it; smoking is a costly habit, and the Christian Church, the temperance cause, and humanity want all I can give. Smoking panders to an unnatural appetite, and robs God and man. The amount spent on tobacco, pipes, etc. (all for the production of a poisonous vapour), is nearer £25,000,000 than £16,000,000.

What a boon even the odd £5,000,000 would be to missionary societies, home and foreign, and what a grand extension of Christ's Kingdom such a sum would help to effect.

If I understand the teaching of Christ aright, it is that his followers should remove all things that will hinder their physical and spiritual development, or that of their fellows. Possibly I am wrong in my theory, and smoking ministers are right in their practice! If anyone as a Christian is at liberty to defile his breath, make foul his body, and poison the atmosphere around him by tobacco-smoking, is he not also at liberty to do other impure actions? I hold that no Christian is at liberty to do either one or the other, in however small a degree. See Romans xiv. 21. Yours, etc., J. F.

PENTECOSTAL LEAGUE.

DEAR SIR,—In your recent report of our annual meeting you liken us to the Salvation Army. You say that we are "virtually starting a new sect," instead of enrolling ourselves under the banner of General Booth, which you seem to think we ought to have done.

Let me say that the Pentecostal League is not, and, I trust, never will become a sect. We think there are more than enough sects already. Our principles, objects, and methods are not such as would tend to the promotion of a sect. We seek, not to reduce the membership roll of the churches, but to increase the efficiency of their members and greatly add to their numbers. We seek to teach those already in the churches to be over-comers rather than out-comers, and those outside the churches to be in-comers and then over-comers. Instead of being antagonistic to the work of the churches, we seek to combine forces with those already in the field, for the better and more speedy accomplishment of the larger purposes of God in the redemption and evangelisation of the world. The Pentecostal League is a fraternal bond of true Christian fellowship between those who love the Lord Jesus Christ in sincerity and truth and believe that he is able "to save them to the uttermost who come unto God by Him."

We believe that before any great revival takes place, the Church must retrace her steps to Pentecost, to the Pentecostal faith and obedience, to the Pentecostal experience of the Baptism of the Holy Ghost, and then will follow the Pentecostal and abundant service. We believe that every believer ought to be a soul-winner, and we are satisfied that a fire-baptized ministry and a fire-spreading people could win thousands upon thousands for God. We are not only convinced of this in theory, but we are daily witnessing the wonderful way in which God is owning among the churches of different denominations the proclamation of the Lord Jesus Christ as an uttermost Saviour.

Fraternally yours in his service,

READER HARRIS.

51, *Clapham-common, S.W.*

PRAYER FOR RAIN.

DEAR SIR,—May I suggest that it would be well to call attention through your columns to the long-continued drought, and the urgent need there is for Christians to pray that it may speedily come to an end?

A Christian farmer with whom I have stayed several times while conducting missions in his district writes:—"We had a prayer meeting in the market (Aylesbury) last Saturday for rain. It is getting very serious. All our crops are drying up, and there seems nothing for the cattle. Pray for us."

—Yours truly, W. MONRO COLLINGS.

LITERATURE FOR INDIA.

SIR,—As a help and part answer to the missionary appeal for H. L. Hastings's anti-infidel 32-page penny pamphlet expressed in "Reading for India," in THE CHRISTIAN, May 11, permit me to offer, through the generous kindness of a friend, an additional gift of half cost for three months on all purchases from the London publishers above 250 copies. Parcels can now be sent to India 4d. per lb. book post. If purchasers desire, we can circulate by own friends. Already over 100,000 of Mr. Hastings' valuable pamphlets have been distributed throughout India with glorious results.

Praying that God may raise up friends to help our missionaries with literature,

I am, yours truly,

JOHN H. MITCHELL.

12, *St. Peter's-street, Islington, N.*

A REST FOR WEARY WORKERS.

DEAR SIR,—I wonder whether Christian workers who need rest, or wealthy Christians who are anxious to send tired Christians away for rest, know of the charming home at West End, near Southampton. The home is founded for the purpose of benefiting those of limited means. The terms are:—Women, 7s., 8s.; men, 9s., 10s. per week. In every way the accommodation is equal to any ordinary home at a guinea per week. The very large deficiency needed to cover the expenses is gladly provided as a gift to the Lord by the devoted Christian lady who built the home.

Anything more charming for situation, climate, etc., it would be hard to find. It is situated on one of the highest points of South Hants, and is beautifully sheltered on all sides by glorious pine woods. The soil is gravel, and the place is easy of access. I have several times stayed there, and long for others to know the delights of the charming home. I fear to trespass too far upon your valuable space, but feel that at this season of the year there must be very many tired ones who would like to know of the pecuniary advantages of this place.

As a winter home of rest, for warmth and shelter I have never met its equal. Sixteen months ago I left Bournemouth for this place, and found the change highly beneficial. I write unknown to the Christian lady who has built and who largely supports the place.

All particulars may be obtained of the Lady Superintendent, Fir Cottage, West End, near Southampton.

Yours in Christ. SYDNEY WATSON.

Highcliffe, Winchester.

ST. GILES'S CHRISTIAN MISSION.

Dear Sir,—It is with much concern I notice in your valuable paper the sad condition of the funds of the St. Giles's Christian Mission. I have much pleasure in enclosing a cheque, which I will thank you to forward to Mr. Wheatley. I hope many of my brother magistrates may be induced to do the same. All those who have had any experience in sitting on the bench in the Home Counties will be aware of the excellent service done by this Christian Mission, and of the valuable labours of Mr. Wheatley.

I enclose my card, and, hoping the £1500 asked for will soon be raised, remain, dear Sir,

Faithfully yours,

J.P. for the Counties of Middlesex and London.

THE P.S.A. MOVEMENT.

At the Independent Methodist Church, Ince, services have been inaugurated.

P.S.A. services have been commenced under good auspices at Market Deeping Congregational Chapel.

The Nonconformists of Henley have been holding united Sunday afternoon services, which have awakened great interest.

At Great George-street, Liverpool, the class has entered on a new session. Rev. J. K. Nuttall read on Sunday week a number of letters from working men and others who testified to good received from the service.

The P.S.A. gatherings at the United Methodist Chapel, Forest Gate, have been suspended for the summer, and an adult Bible class has been commenced instead. It is stated that as the result of these services nineteen have lately been received into the Church fellowship.

The following resolution passed by a conference of P.S.A. delegates, representing 4,500 members, in the Stockport and surrounding districts, should be regard as an important expression of what is fact as to the essential principle and purpose of P.S.A. Societies:—"In view of the statements made as to P.S.A. Societies that they are only Sunday afternoon entertainments for working men, this conference declares its strong conviction that they should rest upon a purely Gospel foundation, and that their sole aims and objects should be to bring men under the influence and power of the Gospel of Jesus Christ."

THE Y.W.C.A.

A new branch has been formed at Coventry.

At the Ramsgate Institute the number of boarders has increased during the year from 170 to 197, and since the opening of the Institute in 1890, 470 boarders have been received.

On Wednesday and Thursday, May 3 and 4, in connection with the Parsonstown branch of the Y.W.C.A., special evangelistic services were held in the Friends' Meeting House. Miss Wilson, of the Society's Institute, Harcourt-street, Dublin, conducted the meetings and gave earnest Gospel addresses.

The fourth biennial convention of the Y.W.C.A. of the United States and British Provinces met at Toledo, Ohio, April 27-30. This International Association includes 300 city and college Young Women's Christian Associations in thirty-seven states and provinces. About 300 delegates attended the convention.

JESUITISM.—Count Paul de Hœnsbrœch, a member of the "Society of Jesus" at Berlin, has just come out of the fraternity. In a manifesto he sets forth his reasons, specifying, among others, that "Jesuitism suppresses, and to a certain degreeannihilates, personal independence and individuality; moreover, it suppresses, and to a certain degree annihilates, legitimate national sentiment and patriotism."

UNION TABERNACLE, WANDSWORTH-ROAD.—The seventh anniversary meetings were recently held. Sermons were preached on May 7 by Rev. D. M. Cameron and Mr. Stephen Burrowes, from Naples. On Monday, May 8, conferences were held at 4 and 7 p.m., Dr. Dunbar presiding at four o'clock, and Mr. J. E. Mathieson at seven o'clock. Among those who took part in the proceedings were Revs. W. Fuller Gooch, P. A. Milne, E. Henderson, J. W. Rodgers, J. C. Pye, and Mr. Halk, Messrs. Stephen Burrowes, H. C. Crawley, C. Russell Hurditch, J. Brumming, and George Hefford. All who spoke expressed sympathy with the esteemed pastor and his earnest flock in the successful work they have maintained during the past seven years in the populous districts of Clapham and Battersea.

THE Y.M.C.A.

An Association has just been formed at Abertillery, Monmouthshire.

Dr. D. W. Torrance, of the Sea of Galilee Medical Mission, has become Y.M.C.A. correspondent for Tiberias.

The newly-formed Association at Alexandria has already enrolled forty-three members and twenty-four associates.

The Y.M.C.A. in Vancouver, B.C., is about to enter upon a new building which has been specially designed and built for the work.

The Cupar Fife Association has arranged for a series of evangelistic tent meetings to be held in June. These will extend over three weeks.

The Nanaimo Association includes the two flights of stairs leading to their rooms in their physical department, and pronounces them to be good for lung exercise.

During the tempting weather of last month the Young Men's Sunday Afternoon Bible Class of the Ipswich Y.M.C.A. showed the gratifying average attendance of fifty each Sunday.

The "Young Men's Own" meeting, held weekly at Steine House, Brighton, for prayer, Bible study, and conference, has been doing good work, and evidently supplies a felt need among young workers.

The College Association at Beyrout has ceased to exist, but there is a town Association there, which has been in existence for twenty-two years, and which claims affiliation with the home organisation.

Speaking at the recent annual meeting of the Clapham Association, Rev. Gelson Gregson gave a vigorous and rousing address on the unreached masses, and how the Y.M.C.A. gets hold of them.

Major Seton Churchill presided the other day at the first half-yearly distribution of prizes in connection with the P.S.A. attached to the Birmingham Association. Eight hundred books were given away.

Twenty-six young men have enrolled themselves as members of a newly-formed Association at Damascus. Rev. Dr. Crawford, the president, writes to the National Council's missionary secretary: "We are all very much encouraged, and look for a big blessing on this Y.M.C.A."

The Finsbury Park Y.M.C.A. Rambling Club commenced its season by a visit to the head-quarters of the Metropolitan Fire Brigade. During the summer open-air work is carried on by this Association every Sunday evening at St. Thomas's-road. Some of the members also assist in the park services.

A suggestion has been made in view of the Jubile Conference, to be held in London, June, 1894, that the Conference papers should be printed and circulated among the delegates prior to the meetings, at which they would be "taken as read," and thus more time be secured for the discussion of the various subjects.

The report of the Brighton Association contains many encouraging features. The Sunday afternoon and week-night Bible studies have gone on weekly, and the various evangelistic and open-air services have been much blessed, while the recreative portions of the work is flourishing and advancing. The members are full of hope, and looking forward to great things.

The Dublin Association has started for the season its open-air services in Phœnix Park. A worker writes:—We had sixty-two helpers out at a meeting last night in the park. Large numbers assembled to listen to the old old story. What a change from the past! No excitement and no noise; God was with us in power. Will our English friends remember us in prayer?

Mr. E. J. Palmer, secretary of the North Metropolitan District Union, has been, through pressure of other business, compelled to resign, much to the regret of his colleagues in the work. Mr. Eustace C. Brown, of the Camden Town Association, has been appointed secretary *pro tem.* In this district, as indeed all over London, the need for a metropolitan travelling secretary is increasingly felt.

The fourth annual Convention of Y.M.C.A.s in British Columbia was held at Vancouver in April. Delegates were present, and presented reports from Nanaimo, Victoria, New Westminster, and Vancouver. Two features are apparent in all the reports. Firstly, the determination to keep the spiritual work well to the front; and secondly, the readiness to use all lawful agencies as auxiliary methods of reaching young men.

On Sunday week a new central Y.M.C.A. building was opened in Paris. The structure comprises five floors, including an underground one, all fitted up with the most modern requirements. There is a handsome hall seating 600, a gymnasium, a running track, a bowling alley, swimming, warm, and shower baths, a dining room, class rooms, a music saloon, and several furnished rooms for young men. The opening meetings were attended by many influential friends of young men, both French and English.

TEMPERANCE NOTES.

"Licences are blinkers on the eyes of the public." *The Union Signal* says:—For missions, £2,000,000; for saloons, £240,000,000.

The food of 3,000,000 people is said to be annually destroyed in Great Britain in the production of drink.

Jennie Smith's meetings at Springfield, Mo., last month were so crowded that standing-room was not available.

Mrs. Eliza Whitmore Roberts, active in every good work, and a member of the Illinois W.C.T.U., lately passed away in Chicago Lawn, Ill.

The Bolton Police-court Mission is being attended with successful results, and Mr. B. Burton, the missionary, has found plenty of scope for his work.

Twenty superintendents of Inebriate Asylums in America declare that the drink habit is acquired under conditions of comfort, and that destitution follows as a consequence.

Twelve thousand barrels of whisky exploded and burned during a recent fire at Louisville, Ky., the fumes being so intense that many persons were intoxicated by breathing them.

"Whisky is your greatest enemy," said a pastor to an intemperate man. "Well, doesn't the Bible tell us to love our enemies?" "Yes," said the pastor gravely, "but it doesn't tell us to *swallow* them."

Mrs. Ripley ("M. A. Paull") has been elected to the Board of Guardians for Plymouth, an office she has accepted, in the hope that she may be able to do something to lessen the large workhouse drink bill.

A certain saloon-keeper was boasting that he had made one thousand dollars in three months. A listener assured him he had made more than that, for he had made drunkards out of his two sons and a broken-hearted mother in the bargain.

"The temperance movement," says the *Glasgow Herald*, "is spreading rapidly among railroad men. Already 10,000 white buttons, stamped with initials signifying the Railroad Temperance Association, have been distributed among engineers and trainmen."

A notice has been issued by the Lancashire police authorities to the licence-holders in small towns and villages around the great manufacturing centres of the county, warning them of the risk they run by serving persons who, though they are beyond the three-miles limit, are not *bonâ fide* travellers.

The report of the Dalrymple Home at Rickmansworth records an increased number of admissions during the past twelve months, there having been forty-four admissions during that period. In the nine years of this institution's operations 320 patients have been received, and a record is presented of the 305 who have been discharged.

On Saturday last, a conference of Temperance workers at Bedford formed themselves into a "North Beds Temperance Union," the objects of which are: (1) To bring together for mutual fellowship and counsel members from all parts of the constituency. (2) To secure legislation for the better control of the liquor traffic. (3) To enforce existing and future licensing laws. (4) Generally to promote Temperance work by other means in harmony therewith.

The French Minister of Finance has just issued his official report of the totals received for duty on drink for the year 1892. The duties upon drink in France produced last year the enormous sum of 470,053,325 francs. Of this sum alcohol figures for 288,316,023 francs, wine for 142,463,806 francs, beer for 23,961,754 francs, cider for 12,866,370 francs. In comparison with the year 1891, wine has yielded an increase of revenue of 5,000,000 francs.—*Leeds Mercury.*

The *New York Medical Times* gives the following intemperance statistics:—In Great Britain and Ireland 145,000 persons are every year committed to prison as drunkards; 112,000 of these are men, the rest women. Three thousand and four women were murdered in the United Kingdom from January 1, 1889, to January 1, 1891, by drunken husbands. There are 30,000 criminals in German prisons, 14,000 of whom were arrested for crimes committed while intoxicated.

The committee organising the Hyde Park Demonstration in favour of the Local Veto Bill, to be held on June 10, writes:—"We are exceedingly anxious to adopt every legitimate means to give the fullest possible expression to the widespread sympathy that exists towards the Government measure, and to organise an unexampled demonstration of political enthusiasm in its support. From previous experience of the work, we estimate that about £600 will be required to cover the necessary expenses of committee rooms, clerical work, printing, advertising, the circulation of literature, platforms, etc." The treasurer is Mr. F. N. Charrington, and the offices are at 98, Fleet-street, E.C.

UNIVERSITY NOTES.

OXFORD.

Rev. C. R. Tyrwhitt has resigned the curacy of Cowley St. John in order to join the Universities' Mission to Central Africa.

Rev. F. W. C. Rigby, of Mildmay, is always welcome at St. Clement's, Oxford, where he recently preached for the Oxford House of Refuge.

Rev. H. Arnold Thomas, of Bristol, preached at Mansfield last Sunday, as one of the pastors who come there as "chaplains" for parts of the term.

A munificent gift of £15,000 is announced as having been received by Mr. Albert Spicer from a gentleman for the endowment of a chair of Pastoral Theology at Mansfield College.

Rev. C. Gore has resigned the principalship of Pusey House, and has accepted the living of Radley, near Oxford. Rumour is busy with the name of his successor at Pusey House, but nothing reliable is known at present.

The annual sermons were preached on Sunday last in aid of The London Jews Society, and on Monday the annual meeting was held. Rev. A. Lukyn Williams, of Palestine-place, and Rev. C. S. Paynter attended as a deputation, and gave most interesting accounts of the work.

CAMBRIDGE.

On Sunday, May 7, sermons were preached in most of the churches in Cambridge in aid of the Church Missionary Society, and on Monday afternoon, the 8th of May, the annual meeting was held in the Guildhall, under the presidency of the Ven. Archdeacon of Ely. There was a good attendance. Rev. J. Barton (hon. sec.) presented a most encouraging report. Out of sixteen graduates accepted for foreign service last year by the society, ten were from Cambridge. The student volunteer movement now numbers over ninety members in Cambridge alone, each of whom has thus indicated his willingness to go out to the mission-field whenever and wherever God may send him.

On Monday evening, May 8, Dr. Fairbairn lectured in the small room of the Guildhall on "Religion and Ethics, as a question of comparative theology."

The University sermon was preached on Sunday, May 14, by Rev. C. Gore, Principal of Pusey House, Oxford. His scholarly sermon was concluded by an able appeal for men not only of culture, but more particularly of sanctity, devoutness, and consecration of life, to fill the ranks of the ministry of the Church. Great St. Mary's Church was crowded with an interested congregation.

IRISH NOTES.

A fortnight's Gospel services have been held in Armagh by Rev. W. Maguire, Mr. Ernest Jones, and others.

A largely-attended meeting has been held in the Centenary Church, Dublin, to inaugurate the Central Methodist Mission.

The Methodist Church in Ireland shows a net increase of 352 members for the present year, as compared with the previous one. Several new churches are to be built, and there are eight candidates for the ministry.

Havelock-place Mission, Belfast, has completed the most successful winter's work which it has experienced since its commencement nearly six years ago. Some of the most degraded men and women have been reclaimed, husbands and wives have been re-united, and many have been won for Jesus.

The Dublin Free Breakfasts, which were commenced twelve years ago by Mr. J. S. Smithson, were continued during the past year with encouraging success. In that time 26,000 free breakfasts were given, and 31,322 penny dinners, while many for the first time in their lives heard the story of redeeming love.

A Mother's Prayers.

Amongst four who confessed Christ at a recent Sunday evening service, held at the Seamen's Bethel, Falmouth, was a young sailor, a Norwegian. His mother, a bright Christian, had prayed for several years for his conversion. He ran away from home, sailed round the world, and went deeply into sin. On Sunday evening, May 7, he attended the Bethel service. At the close he got to his knees, and thanked God for bringing him there. Three days afterwards he left for home, saying, "She has been praying for me for years. I go home to tell her I 'm Christ's; she will be glad." J. C. B.

SCOTTISH NOTES.

Jubilee meetings of the Free Church have been held in Inverness, Aberdeen, Dundee, and other towns.

Mr. W. M. Oatts, of the Y.M.C.A., Glasgow, who with Mrs. Oatts, has been paying a visit to Palestine, has returned to his post.

Many complaints are made at the way in which the licensing appeal courts upset the decisions of the magistrates, in regranting licences.

At the annual meeting of the Glasgow Society for the Suppression of the Opium Traffic, a strong resolution calling for Government restriction in India, was passed.

The meetings of the U.P. Synod have been marked by much lively interest. The subjects of foreign missions and of morals at home and abroad received special attention, and no uncertain notes were struck.

Miss Ida B. Wells, a coloured lady from America, has lately lectured in Glasgow on the wrongs her race endure from the whites in the Southern States. Miss Wells speaks very forcibly, gaining the sympathy of her audience, as she tells of the savage brutality the negro is the victim of, for he is now in almost a worse state than when in slavery. The cases of lynch law being applied to negroes for unproved crimes are growing very numerous, and the barbarity and cruelty exhibited towards the negro is a disgrace to Christian America. Miss Wells is seeking to arouse Christian sympathy for her race in this country. She has surely a reasonable demand when she asks that the negro may have the right of being judged and punished by law, and not by a lawless mob.

NEW HEBRIDES NOTES.

Details have been received of a terrible hurricane which swept over the New Hebrides in the middle of March. The storm is declared to have been of unparalleled fury. At Ambrim, the mission-station, the whole of the traders' houses and the native villages were completely wrecked, whilst the maize crops and coffee plantations were utterly ruined. The missionaries are urgently appealing for food for the starving people. The violence of the wind may be judged from the fact that it actually stripped the copper sheathing off a vessel which was driven ashore. Two other vessels were capsised, and every soul on board of them perished, excepting a native, who was picked up after he had been fourteen hours in the water.

Rev. T. Smaill, of Epi, writing to his friend, Rev. Oscar Michelsen, of Tongoa, now in Europe, says: "I am glad to see that you have got promises of help for the native teachers, for my district will require a good number. I have just got an additional three, for whom I have been begging for a long while. As to the unpaid salaries, they are still standing over. On Tongoa they can make copra and supply themselves; and on Tasiko they are getting credit for me for whatever things they need."

Dr. William Gunn, of Futuna, describing a trip round the islands, says: "When we were at Ambrim, Dr. Lamb had some natives undergoing training as teachers, and the work was promising. The labour trade is going on full swing in the islands, with abuses just as common as before." Rev. W. Gray, of Weasisi, Tanna, writes: "Here things are not prosperous; the old war chariot has been out, but peace has been since proclaimed."

In a letter to *The Presbyterian Record* (Montreal), Rev. H. A. Robertson, of Erromanga, says: "During the past year fifty persons have publicly renounced all heathenism and joined the Christian party. I have dispensed to, or put up medicine for, 1200 people. The usual early morning schools, five days a week, have been kept up, also the Wednesday prayer-meetings. There are every Sunday two services for the reading and preaching of the Word, and a Sabbath school in every district. During the year 2000 lb. of the finest arrowroot has been sent to Glasgow for sale, the proceeds to go towards printing and binding the Gospels and Acts of the Apostles. They have also given £10 in cash for the support of two teachers. Besides this, a large amount of free labour was given—keeping the schools in repair, and other work in connection with this large mission field."

THE PROTESTANT BIBLE SOCIETY OF PARIS distributed during last year 1840 Bibles and 4749 New Testaments. Three editions of the versions by Legond and Oltramare, justly held in high esteem in France and Switzerland, have now been published. Like other institutions, the Society has sent to the Chicago Exhibition copies of its reports, and a sketch of its history, also the catalogue of its library, which is probably unique in the world in its specialty, for it contains 890 French editions of the Bible and New Testament.

BETHEL SANTHAL MISSION.

Sir,—We have come in from itinerating; 220 villages were visited and preached in. On the whole the people were attentive to the Gospel message. In many places the villages were so hid away in the jungle that we found a difficulty to strike the right track leading to them; and on entering the villagers would *en masse* disappear into the jungle. The sight of a white man in these secluded districts is a wonderful surprise. In one village all the women came out, and bowed before me on their hands and knees. Ignorance and superstition have a great hold upon these benighted people. May God bless the message of salvation to them!

We camped at a hot spring "Mela," one of the largest Santhal gatherings in the Santhal "pergunnahs." For six days thousands of people flocked together—drinking and dancing crowds very prominent. From morn till sunset our band of Christian preachers and school lads were busy singing, preaching, and distributing Scriptures. We found a large picture of "Moses and the brazen serpent" hung in a conspicuous place, a good means to attract the people; hundreds came around, and ofttimes did we hear the cry, "bujouocolem" (make us understand). I think fully 25,000 people listened to the Gospel message.

A hundred and twenty people were baptized during the past fifteen months. Many more seem desirous to serve Christ, but the fear of persecution holds them back. We have now commenced building our fifth mission station. It will be a heavy expense, but our trust is in Jehovah. It is situated in the midst of heathendom, in a very dark and needy district. Two years ago, while itinerating there with Mr. Hearn, we were several times in danger of being beaten. Once I was surrounded by a dozen women brandishing clubs and sticks; at another time a company of men awaited us with sticks; and a lady missionary was grossly insulted in the same place.

Yours in Christ,
A. Hinder.

Bethel Santhal Mission, India.

THE ASHLEY DOWN ORPHAN HOUSES, BRISTOL.

As we have now a great number of vacancies for *girls* in our five large Orphan Houses, erected to receive 2050 boys and girls who have lost both parents by death, *I earnestly request* Christian friends kindly to assist me in filling up these vacancies by *seeking out suitable* cases for admission into our Institution; by letting the relatives or friends of orphan girls know that they can be received at the Ashley Down Orphan Houses; and by advising them to write to me for their admission.

We receive both boys and girls, bereaved of *both* parents by death, from their earliest days, keep the boys until they are between fourteen and fifteen years of age, when they are apprenticed, and the girls till they are about seventeen years old, when they are provided with suitable situations. Up to the time that our orphans leave the institution they have a most comfortable and happy home, they are boarded, lodged, clothed, and educated entirely free of all expense to their relatives, and, when leaving, each orphan is provided with an outfit.

When I began the orphan work, fifty-seven years ago, there was accommodation in this country for 3600 orphans only; but since that time, through the blessing of God, which has rested so abundantly upon my labours, such an impetus has been given to orphan work, that institutions have sprung up in various parts of Great Britain, by means of which more than 100,000 orphans can now be provided for; and for this reason it is that we have so many vacancies at the present time, and find it so difficult to fill them up.

I repeat, therefore, that I shall consider it an *especial kindness* if Christian friends will take the trouble to *seek out* destitute orphans, and advise the relatives of such to apply to me for their admission, as we have good and abundant accommodation for them and a large number of efficient helpers.

George Muller.

New Orphan House, No. 3, Ashley Down, Bristol.

COLWYN BAY CONGO INSTITUTE.—On Tuesday, May 9, the annual meeting was held, addresses were given by two coloured brothers, Rev. T. Johnson and Dr. Scholes. Four new boys have been received at the Institute, and others are writing most pathetic letters asking for admission, which will be granted as funds allow. It is hoped the number of students will be raised from nine to fifty in time. Cheering accounts are received from the students who have returned, and the missionaries find them a great help. D. D.

Personalia.

Rev. C. Spurgeon's future address will be "Haddon," Dartmouth-row, Blackheath, S.E.

The Bishop of Liverpool entered on Wednesday week his seventy-eighth year, having been born at Park House, Macclesfield, on May 10, 1816.

Mr. J. Cullen Reed, son of Rev. Andrew Reed, and grandson of Dr. Andrew Reed, has been accepted by the London Missionary Society for service in the mission field.

Dr. John G. Paton has (says *The Manchester Guardian*) given £5000 from the profits arising from the sale of his autobiography to the mission in the New Hebrides.

Mr. J. Start, who has for some nine years done good work at Speedhurst, Tunbridge Wells, has now removed to Salisbury, where his address is 1, Penrose Villa, London-road.

Mrs. Edith O'Gorman was to lecture in Hammersmith last Thursday, May 11, but a party of Romanists, headed by a Romish priest, came to the hall, and, by their violent conduct, caused the chairman to close the meeting from fear of personal violence to Mrs. E. O'Gorman.

Messrs. Smith and Bell paid a return visit to Derry last week, and had large fruitful meetings. The evangelists left for America by the s.s. *Vancouver* on Saturday last. Mr. Merton Smith's address on the other side will be 64, Beethoven-place, Chicago, Ill., U.S.A.

Gipsy Smith has reached his home in Manchester after nine months' evangelistic work in America, where he held about 300 meetings, saw hundreds confess Christ, and travelled about 12,000 miles by land and water. His address is 78, Brunswick-street, Manchester.

Dr. H. S. Lunn, in view of his strong conviction as to the action of the Bombay Missionary Conference in connection with the moral evils, and with a view to obviate further controversy, has felt compelled to tender to the president his resignation as a Wesleyan minister.

Rev. F. E. Clark, D.D., president of the Society of Christian Endeavour, will shortly reach England. It is proposed to hold a welcome meeting on Monday, June 5, at 7.30 p.m., in the City Temple, when doubtless many friends will rally to greet one who has been the means of starting a movement which has proved a blessing in many lands.

Mrs. Bramwell Booth is sketched by a friendly pen in *The Young Woman* for June, of which we have received an early copy. We note that it was through our columns that Miss Soper, as she then was, got her first introduction to the Army, and was also led to associate herself with its work. The account given of her rescue work is intensely interesting.

Pastor Thomas Spurgeon telegraphs from New Zealand that he intends sailing on May 20 by the San Francisco mail steamer for that port. He proposes to stay in Chicago for a little while, and will probably take part in Mr. Moody's evangelistic services before resuming his return journey to England to occupy the pulpit of the Metropolitan Tabernacle.

The late Principal Gracey was long pastor at New Southgate, where it has now become imperative to build a new chapel. It is proposed that a fund of £4000 should be raised for this purpose, and that when put up it should be called the Gracey Memorial Church. Communications should be made to the secretary, Mrs. M. Buchanan, Clydesdale, Palmer's Green-road, New Southgate.

A Greek Christian, residing in Turkey, has sent to the treasury of the American Board of Missions a draft for £264. "This man," says *The Christian at Work*, "became a Christian some years ago while at Constantinople. He has done much evangelistic work entirely at his own expense, has been the object of protracted persecution, has been often in prison, and from the first has calmly faced the probability of losing all his earthly possessions."

Mr. George C. Needham has, at Mr. Moody's suggestion, gone to reside at East Northfield, Mass. It is hoped that a period of rest amongst the New England hills will continue the work of restoration of his health that has already begun, and enable him to engage once again in active service for the Master. He asks us to thank his friends for the numerous letters of sympathy he has received. In future his address will be East Northfield, Mass.

Mr. George Smith, who has for over a quarter of a century laboured to rescue and bless the canal and gipsy children, and who twenty years ago gave up an income of £450 a year to enable him to prosecute the work, is now in the sixty-third year of his age, and in much need of help. An influential committee has been formed to raise a testimonial fund of £3000, to be put in trust for Mr. Smith and his family. The treasurer is Mr. Edwin Lawrence, 10, Kensington Palace-gardens, London, W.

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Evangelistic Notes.

Mr. John Greenwood, of the Evangelisation Society, has just completed two missions at Melton Constable and Bristow, Norfolk. It has been a time of refreshing to God's people, and of great awakening among others.

The Scotch Fishermen have arrived at Queenstown. A number of them attended the mission service held on Sunday afternoon at the Bellevue Schoolroom, conducted by Mrs. Daunt, the rector's wife. Two of the men gave earnest addresses.

West Hampstead.—A fortnight's mission has recently been held at the Emmanuel Mission House, West Hampstead, by Messrs. J. Brown and George Hefford, of the Evangelisation Society. The hearts of the workers are full of praise to God, for many souls have been blessed.

Rev. E. P. Hammond, while recently in Chicago, held meetings for children in Mr. Moody's church. Principal R. A. Torrey greatly aided in the meetings. Mr. Hammond subsequently paid a short visit to St. Louis, where he is held in high esteem by reason of wonderfully successful labours in past years.

Mr. William Nobbs, after finishing at the East End, held services at Chalford and Brinscombe, and the Lord gave good times. Since then he has been at home resting and seeking to get rid of a cough. He is now much better, and last week was able to help with the Bible carriage at the annual fair in Hereford.

Aldham-by-Colchester.—A successful mission has been conducted at Ford-street, Aldham, by Mr. H. Collins, of the Evangelisation Society. The services were well attended, and many were induced to come to them who hardly ever are seen inside a place of worship. The Gospel was most faithfully preached, and many testified to the blessing they had received.

Sheffield.—Mr. W. E. Newell and Mr. W. E. Horley, students of Cliff College, Curbar, have concluded a fourteen days' mission at Ebenezer Chapel, Bramall-lane, Sheffield. God has richly blessed their labours. Many have professed to find Jesus; backsliders have been restored, and Christians have been greatly blessed. Great blessing resulted from the house-to-house visitation, and the open-air services held every evening.

Holborn.—The mission just concluded by Ned Wright and A. M. Kyd, at Kingsgate Chapel, Holborn, has proved a great blessing. The worst in the district have listened to the Gospel preached, and some remarkable cases of conversion are known. On Monday Ned Wright gave the story of his life, many being constrained to yield to the Christ who so manifested his love and power in his conversion. The word of God, through Mr. Kyd, on May 9 and 10, was also fruitful unto the salvation of sinners.

Messrs. Bewley and Frank Weaver have been used of the Lord to be a great refreshment to the workers who toil amid the ever-increasing masses around the Home of Industry. Saint and sinner, young and old, have felt the influence of their love to win precious souls; at most of their evening meetings men have decided to accept the Lord as their Saviour. May these youthful evangelists be upheld by the prayers of the Lord's people as they labour on, going from city to city upon their heaven-sent mission of wondrous love. A. McP.

Mr. Charles Inglis, who is this month preaching on Sundays at the Edinburgh Castle, E., with crowded audiences and great interest, held last week a special united mission in the Railway Mission Hall, Hastings. The hearty way in which clergymen and ministers, as well as Christians of various denominations, co-operated in the services is worthy of notice. The afternoon Bible readings were largely attended and much appreciated, while each evening the hall was crowded and the power of God seemed present to heal. We understand that Mr. Inglis hopes in August to go to America once more, for evangelistic service at Chicago and elsewhere.

A Remarkable Revival.—A correspondent writing from Collingwood, O., gives the following account of "a great revival without preaching." Special meetings had been held, and a few had sought an interest in Christ. The pastor had a great burden of souls upon his heart, and told his people that the work must go on, for there were many yet to be saved. The people were directed to do evangelistic work by means of personal labour. The news of the conversion of this father and of that mother soon spread through the community, and those converted immediately entered upon the same mission with tangible results. One most remarkable feature of the work was the fact that the converts were chiefly heads of families. A large number joined the Church and greatly enthused pastor and people to push the work more vigorously than ever. Two important elements used in the prosecution of the work are prayer and visitation.

Obituary.

PROFESSOR O. S. STEARNS.

The death is announced of Dr. Oakman Sprague Stearns, Professor of Biblical Interpretation (Old Testament) in the Newton Theological Institution, Mass., U.S.A. Born at Bath, in the State of Maine, in 1817, he inherited a love of Hebrew from his father, and developed valuable talents as an exegete. In 1846 he graduated in the college of which he was for twenty-three years a professorial pillar, a service which came after over twenty years of pastoral labour. He made valuable contributions to periodical literature, and was the author of several theological works. He had, throughout his useful career, to battle against much physical weakness.

PASTOR DJEJIZIAN, OF ADA BAZAR.

A faithful missionary has passed away in Pastor Alex. Djejizian, of the Evangelical Protestant Church at Ada Bazar, in Asia Minor, who died on April 22. When only nineteen years of age, immediately after completing his theological studies under Dr. Cyrus Hamlin, at Bebek, he responded to an invitation to take charge of the vacant congregation at Ada Bazar. Under his earnest ministry the work steadily prospered, until there are now 120 in full communion, and a Christian community of about 400. It has been described by Dr. Joseph K. Green, an American missionary in Constantinople, as "a self-taught, self-governed, self-propagating, and self-supporting body."

REV. FRANCIS HOARE.

Many will have heard with regret of the death, at Milan, on Friday week, of Rev. Francis Hoare, vicar of Holy Trinity, Derby, who had been in ill-health for some time. He was travelling for his health, and spent several weeks in Palestine. On the return journey home he had reached Milan, where, during his sojourn, he fell a victim to the malarial fever. In response to a telegram Mrs. Hoare at once proceeded to him, and arrived at his bedside on Wednesday week. His illness had in the meantime taken a very serious turn, and the end came on Friday morning. Mr. Hoare was ordained in 1857, and came to Derby in connection with the work at Holy Trinity in 1859. Nine years after he was appointed incumbent. *The Derby Express* says:—"With many phases of the movement which has been going on in the Church of England Mr. Hoare had no sympathy, and steadfastly held himself aloof from any countenance of it. His work in his own parish was marked by conscientious devotion to duty, and his death will be deeply regretted by his congregation, and by those interested in the various branches of Church work which have been successfully established there and vigorously cultivated."

SEED THOUGHTS.

Four Conditions of Successful Service.—1. Knowledge of God's Word; 2. Passion for souls; 3. Right methods of work; 4. Baptism of the Holy Spirit.

Hearing the Spirit's Message (Rev. iii, 22).—This text suggests: 1. *Capacity*—"hath an ear"; 2. *Opportunity*—"let him hear"; 3. *Authority*—"What the Spirit saith"; 4. *Pertinency*—"Unto the churches." These four unite to determine *responsibility*.—*Dr. A. T. Pierson.*

Christ's Priesthood.—Jesus is a great priest (Heb. iv. 14); a sympathising priest (Heb. iv. 15); a merciful and faithful priest (Heb. ii. 17); an unchanging priest (Heb. vii. 23, 24).

Faith is the hand that lays hold on Christ; the eye that looks to Christ; the ear that hears the voice of Christ; the mouth that feeds on Christ; the finger that touches Christ; and the key that unlocks the treasures of Christ.—*Rev. F. Harper.*

STUTTGART, WURTEMBERG.—Mrs. C. T. L. Hunt, Villa Luck, Degerloch, *viâ* Stuttgart, writes suggesting that Christians making holiday should visit that most delightful and health-giving place, where she says there exists a state of complete spiritual famine. She will gladly give information about hotels and pensions, which are inexpensive and comfortable.

MISSIONARY EDUCATION.—Preaching for the London Missionary Society, in Raleigh Memorial Church, Stoke Newington, Rev. W. Joss, of Madras, defended the educational system of missionary work against the criticisms of Dr. Pentecost and others, on three grounds. (1) The urgent necessity to train young men under Christian influences, for positions in the learned professions and in the Government service; (2) the opportunity thus afforded to give systematic instruction to all the students in the Old and New Testaments, two hours every day; and (3) the positive results of the system in conversions to Christ, to many instances of which he referred.

The Christian.

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Notes and Comments.

NEXT week we purpose giving portraits and sketch of Mrs. Andrew and Dr. Kate Bushnell, of the World's Women's Christian Temperance Union.

It certainly will be difficult to deal satisfactorily with the extremely pressing question of the gambling and drinking clubs, and yet there are few directions in which early and drastic legislation is more urgently called for. The recent evidence before the Select Committee of the House of Commons points to the fact that only too many of the clubs are simply irregularly licensed drinking-dens, frequented largely by women; and the condition of things in Dublin and Manchester, and similar large centres, is almost too painful to contemplate, so widely spread is the influence for evil of the so-called clubs.

It is satisfactory to find that the Intoxicating Liquors Bill (Ireland) is making steady progress through the Upper House. The object of the measure is to make permanent the Irish Sunday Closing Act of 1878, a yearly Act; and also to extend its restrictive provisions to the five large cities and towns to which at present the bill does not apply. An additional clause has been added, which provides for the closing of all public-houses in Ireland at or before nine o'clock on Saturday nights. As Saturday night in Dublin and elsewhere is the period when there is most drunkenness, the new clause ought to have a remarkable effect upon the public morals.

There is danger in the well-meant efforts of those persons who would pass an Act for the compulsory commitment and detention of inebriates in some place of confinement. A Departmental Committee have just reported "on the best mode of dealing with habitual drunkards," and they are unhesitatingly of opinion that such compulsory power should be given. To say nothing of the possible abuses to which it might be put in ordinary life, and against which its advantages might be a set-off, many helpless and hapless creatures would be at the mercy once more of the policeman.

Our readers, we hope, noticed the request made by Mr. Müller, in our last number, that friends would find out and send to him girls who had lost both parents. He has never asked for funds, but is driven to ask for orphans! He has more accommodation than is occupied. Mr. Müller attributes this to the large number of orphanages started since he opened his, fifty-seven years ago. Then there was accommodation for only 3600 orphans, now for more than 100,000, an increase of nearly thirtyfold. Similar instances of multiplied good may be found. We know a district where only one minister did anything for the people from Sunday to Sunday, and who was the only abstaining minister, but now every church and chapel has a Band of Hope and some sort of Temperance Society. We have heard it said that the late James Parsons, of York, once as well known as Angell James, his intimate friend, was the means of causing every church in York to adopt Sunday evening services.

A return in regard to the prevalence of suicide in France has just been presented to the Government, from which it appears that the increase in the number of suicides is as steady as it is alarming. It goes without saying that the increase is largest in the notoriously irreligious districts, and that more men than women take their own lives. At the same time, too, it is noted that the average duration of human life in France continues to decrease. The inferences to be drawn from this condition of things are so obvious it is not necessary to repeat them.

A Blue-book issued on Thursday last, on the Kanaka traffic, contains serious reflections, of which more will undoubtedly be heard, regarding the New Hebrides missionaries. Of course this Government agent, whose animus is ill-concealed throughout his report, will have to give full proof of his extraordinary statement that the missionaries supply rival sets of natives with ammunition for exterminating each other. He says that at one mission store the goods consisted, not of Bibles, but of "several cases marked 'beer,' one case of 'Old Tom gin,' two large bags of shot, and eight boxes of percussion caps for Enfield rifles."

This Government agent shows a very suspicious interest in the work of the Romish priests; while against the Presbyterian missionaries he not only insinuates outrageous wrongdoing, but prefers the charge of neglect of duty. We are satisfied that his statements are not worthy of confidence. For instance, he reports the fact that missionaries are away on furlough, but he says nothing of the careful arrangements that are made for friendly oversight of their districts on the part of neighbouring workers! Again, he magnifies the efforts that are made in Queensland for the evangelisation of the Kanakas, but he conceals the fact that some of the best of these are Christians before they leave their native islands!

The horrors of the traffic are succinctly outlined by Rev. Oscar Michelsen in his recently published book, "Cannibals Won for Christ." He shows that the traffic takes away from the islands the greater part of the young and strong men, whose wives are left unprotected. He proceeds:

> They are engaged for periods of from three years to nine or ten, but in the majority of cases do not return. Instead of welcoming their husbands back, poor women only receive news of their death in a strange land. These circumstances are productive of immorality, and probably gave rise to the fearful destruction of infant life now so common on all the heathen islands. In a great many of the villages few people are seen besides women and old men and a very small number of children. The able-bodied men, who ought to be the strength of the islands and the strength of the Mission, are in Queensland.

These considerations do not seem to come within the survey of the Government agent; but because missionaries give to them the weight and value they demand, the exasperated agent of a policy of destruction indulges in sneers and reproaches which reasonable people cannot have any difficulty in understanding.

The Jubilee of the Scottish Free Church celebrated last week calls for special remark. No one day in the present century has more right to be marked as a red-letter day in the annals of Church history than the memorable 18th of May, 1843. As the birthday of what has proved itself one of the most valuable auxiliary forces of the Army of the Lord, and as an illustration of the blessing certain to attend loyalty to his name, that day speaks loudly to every thoughtful observer. Those who differ widely from the ecclesiastical standpoint of our Free Church friends, must admire the conscientiousness, courage, and faith, manifested by Dr. Chalmers and his co-secessionists. Every branch of the one true Church of Christ on earth would be the better to-day for an increase of similar virtues in relation to the cause of God and of truth.

A new Life of Dr. Chalmers, by Mrs. Oliphant, the well-known biographer of Irving, is timely in view of the Jubilee referred to. The volume deals largely with the renowned doctor's philanthropic spirit and marvellous organising ability. The latter was so marked that the authoress speaks of him as one who might have ranked among the foremost statesmen of his day, had he chosen the political arena as his sphere. A striking feature of his character was the intense love he had for work as done for Christ, rather than as judged from human estimates. This was so strong in him that, as the late Dr. Fraser has said in his memoir, "he was as glad to preach the Word of God to eighty or a hundred poor people in 'a loft' as ever he had been to address the crowds that hung on his lips in Glasgow or in London." A careful perusal of the story of his work in the Glasgow slums would be an inspiration to many hearts waiting for open doors to service.

The tenacious grasp of Rome has seldom been better illustrated than in the action of Prince Ferdinand of Bulgaria, who is a Roman Catholic, while his subjects belong to the Greek Church. When he came to the throne, it was agreed that he was to remain in his Church, but that his children were to belong to the Greek Church. He has married a Roman Catholic Princess, and now seeks to be relieved from his vows! What are his poor deceived people to do? Accede to his request? Then Rome will never rest till she has got everything into her hands. Refuse? Then they will never know any peace. Perhaps they will have little comfort of their lives anyway; for Russia will not be pleased.

Still, the intolerance against all that dare to differ from the Greek Church in Russia is on the increase, and there seems to be no hope, under the present *régime*, for any alleviation. Some excellent people are now under surveillance of priests and police, and are not

allowed to leave their homes; others have been banished to the Caucasus; again others are under judgment, and some on transport to Siberia, numbered with the transgressors. No attempt is made to conceal these measures; indeed, they are freely spoken of in the Russian papers, and it seems very evident that *no* interference on the part of foreigners will be considered of weight, but will only make Pobedonestseff more determined to pursue his own course. It evidently is a call for united prayer of all the Church of Christ; human help and counsel are vain. But our brethren have a claim on our continued help and sympathy. Many of them are sent to places where they are not able to earn their bread; their families also have to be supported, or in some cases they have to be sent after the husband. Any sums committed to our care will be transmitted through trustworthy channels.

It was not comforting and reassuring to read the news from Paris last week. French deputies are not generally favourable to the spread of the Gospel, and now they talk of France putting her foot on the Hovas, and of her staying in Madagascar. They are interested in the doings of the Bible Society and the missionaries. The omen is bad. The doings of France among the islands of the sea to which missionaries had carried the Gospel have mostly been hostile to its influence. Madagascar would be a good deal better off, more settled, more prosperous, and more likely to develop her own resources wisely if France would leave her alone. The missionaries by whom the island has been evangelised may well be left to continue their useful work. Prayer has done great things for Madagascar, and it may yet avail to save it from French domination and Roman Catholic errors.

"The secret things belong unto the Lord our God; but the things which are revealed belong unto us and to our children for ever, that we may do all the words of this law." Our obedience seems in some way dependent upon our recognition of the limits of our own knowledge and of the unlimited knowledge of God. But one of the strange features of these times is the apparent reversal of this order. We are assured by the younger generation of our instructors that we do know the secret things of God's creation; but that we do not know those things which He has revealed concerning the atoning work of the Man which is his Fellow. One teacher expounds the evolution, from a one-celled protoplastic germ, of man, made in the image of God. Another discountenances all endeavour to expound the way in which the Atonement by the death of Jesus Christ makes man's salvation possible.

The pretension of men of science not only to unveil the secrets of the past, but to deduce from them, and to teach as truth, unproved conclusions which may or may not be found contradictory of the revelation which God has made in the Scriptures of truth, is scarcely just to those whom they profess to teach the way of God more perfectly; and not less unjust is it to cast a covering veil over those things which God has revealed, and which are the indefeasible possession of ourselves and of our children.

For if there is one thing which God has more fully expounded in his Word than any other, it is the significance of the cross of our Lord Jesus Christ. When John, his messenger, sent to prepare his way before Him, pointed to Jesus and said, "Behold the Lamb of God, which taketh away the sin of the world," he identified Him as the antitype of all the offerings from Abel's lamb to the morning and evening oblation which had not yet been caused to cease. When the Apostle said, "Christ our Passover is slain for us," he read the New Testament into the Old, and implicitly taught us to read the Old in the light of the New. "The New Testament lies concealed in the Old; the Old is revealed in the New."

The conscience of a convicted sinner asks many questions to which, according to the modern view, no answer can be given. To every difficulty of the anxious inquirer it would have the soul-physician to reply, "Christ made atonement for sin; Christ died for us." But as to how that atoning death specifically meets the specific need which causes the inquirer's anxiety, it tells us we can give no specific answer.

The passover, the five offerings of Lev. i.—vii., the great day of atonement, the ashes of the heifer, are all invaluable aids in showing the varied way in which the precious blood of Christ meets the need of the sinner; but we are told that this is all Jewish, that the light of the New Testament has made the Old valueless except as history. And having thus cast off God's own teaching as to "the blood which maketh an atonement for the soul," it is not strange that these teachers, self-deprived of the typical teaching by which God foreshowed the manifoldness of the salvation effected by his Son, are unable to expound the doctrine of the Cross.

The thoughts of Tennyson on religious subjects are being added to almost every month by someone who knew him; the late Mr. Symonds has contributed some interesting reminiscences to *The Century*. Tennyson referred to the views of Bruno, the Dominican, who, for his departure from the faith of the Church, was burnt at Rome in 1600, and who held that the universe is infinite, and that each of the worlds in it is animated by the universal soul—a kind of pantheism. Tennyson said, "That conception must react on Christianity—I mean its creed and dogma; its morality will always remain invulnerable." "Somebody had told him that astronomers could calculate 550,000,000 solar systems. 'There is no reason why each of these should not have one planet inhabited by people like ourselves. Then see what becomes of the sacrifice for fallen men upon this little earth!'"

Did Tennyson mean that such a sacrifice was thus made to appear improbable? Or did he hint that thus it was shown to be of infinitely more value and power than is commonly supposed to be the case? If the former, why should God decline to redeem the countless hosts who have inhabited the earth? It is not the size of the globe, but the wealth and worth of the humanity that has been upon it, that is the important factor. Besides which, we know not how far the power of the death of our Saviour extends. Hints lie scattered up and down the Scriptures which seem to imply that it is felt far beyond this world. In this age, when it is a favourite axiom with men that out of the smallest proceeds the largest, we never could see why the smallness of our world could be an objection to its being the theatre of some of God's mightiest acts.

Stones for Bread.

A new euphemism has been invented to soften the repulsive idea which attributes ignorance to the Lord Jesus. While we are told much of the Science of man, we are instructed in the "nescience" of Christ. What a suggestive study for painter or poet—the Laodicean man saying, "I am intellectually rich and have gotten riches and have need of nothing," and Jesus replying, "Because thou sayest I am rich and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eye-salve to anoint thine eyes that thou mayest see. As many as I love I rebuke and chasten: be zealous, therefore, and repent."

Are not our Professors leading the students, whom they are professedly preparing to preach Christ, on to exceedingly thin ice, when they teach them in this fashion:—

"The Son knoweth not the day and hour" of his own Second Coming. If Christ's knowledge was limited on a point so immediately connected with his own work, we need not hesitate to include the Philosophy of History and the Principles of Literary Criticism with other sciences as matters in regard to which Christ "for our sakes became poor." "*Faith and Criticism.*" *Essay on the Old Testament.*

The often-quoted reference of Jesus to his ignorance of the day and hour of his glorious return, is only in accordance with many human traits in his thought, as when He asks for information about simple facts; and when He expresses surprise and amazement. Is not this limitation a proof of the mistake of appealing to our Lord as an authority on extraneous matters which He never undertakes to teach? We do not find Him sitting down to instruct his disciples in geology and literary history. Then is it not unreasonable to look to Him for a pronouncement on these matters? Is it not unfair to take his employment of the Bible as a Divine seal set to the scientific accuracy, say, of the account of the order of creation in Genesis, or his reference to the Pentateuch or to the Psalms, with the use of the popular titles of these works, as a solemn vindication of their Mosaic or Davidic authorship? We have no proof that his knowledge on earth extended to these and kindred topics.—*Ibid. Essay on the New Testament.*

Yet Isaiah had said of Him, "The Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge, and the fear of the Lord." While on earth He said of Himself, "Before Abraham was I AM." And we read of his "straightway perceiving in his spirit that they so reasoned within themselves." When a boy of twelve, the Rabbis were astonished at his understanding and answers. Yet we are asked to believe that twenty years later, in the zenith of his ministry, the Holy Spirit resting upon Him, He did not know "the order of creation," though all things were made by Him, and without Him was nothing made that was made.

Are not our learned professors forgetting that He was "God manifested in flesh"? "But if this is the case, the attempt to" undervalue "the authority of our Lord" beneath "its natural claims must," to use the words of one of the Essayists, "be most disastrous."

In profound sorrow and alarm we ask these Essayists and those who teach similarly, "Of which of you that is a father shall his son ask a loaf and he give him a stone? or a fish, and he for a fish give him a serpent?" Is not this kind of professorial teaching a veritable ministry of stones for bread and of poison for wholesome and nutritious food?

Professor Huxley as Prophet.

In his Romanes lecture at Oxford last week, Professor Huxley dealt with "Evolution and Ethics." The superiority of the Christian and Biblical standpoint to that of the Materialist is well illustrated by some of the learned lecturer's remarks. The hopelessness and uncertainty of unbelief stand out in marked contrast to the "sure and steadfast" hope of the believer who rests his expectation on the sure word of prophecy. The keynote of a brilliant peroration is found in these words:—

> The theory of Evolution encourages no millennial anticipations. If for millions of years our globe has taken the upward road, yet some time the summit will be reached, and the downward route will be commenced.

All that science and philosophic research can give us is the possibility that processes of investigation and organised effort may meanwhile "modify the conditions of existence"; nevertheless the end attained must be "the undefinable latency" from which all things arose.

"Impermanence" is a poor substitute for "everlasting life," and return to chaos and primeval ruin a terrible revulsion from the "new heavens and the new earth," which the believer in Divine revelation is taught to anticipate. The Professor urges men to be "strong in will," to have "stout hearts," and "to strive in one faith towards our hopes." But, alas! our only hope, according to his theory, is in the words:—

> It may be that the gulf will wash us down;
> It may be we shall touch the Happy Isles.

Uncertain even this! Surely they are wisest and most to be envied who, standing on the firm foundation that God has laid, can see a Divine purpose permeating and controlling all the forces and processes of the world. The true doctrine of evolution and the true system of ethics is found in the fact that "all things work together for good to them that love God, to them who are the called according to his purpose."

On this theory even pain, which the Professor calls "the baneful product of evolution," becomes not an evil to be condemned, but a process full of promise and of fruitful result. The ethics of Christ, unlike those of speculative scientists, provide for all the contingencies and complications involved in the course of the world, and show that He, who "out of evil is still educing good," is leading all things on to a triumph which shall be to the praise and glory of his Name as the Creator and Redeemer of men. Courage and devotion born of faith, and inspired by a hope "that maketh not ashamed," are manifestly far superior to the stoical firmness which works in the dark, and which knows not God.

COASTGUARD LETTER MISSION, IRELAND.—In answer to former appeals, many servants of God volunteered to help by corresponding with the coastguardsmen round Ireland, and supplying Gospel literature to them month by month. As the need is ever increasing, the aid of any Christians who are willing to help is again asked. Addresses, and all further information will gladly be given by the Hon. Sec., Wm. A. Garratt, Glenvar, Blackrock, co. Dublin.

THE DARTFORD YOUNG MEN'S BIBLE CLASS now numbers over 200 members, who have their headquarters at the Martyrs' Memorial Hall, carried on by some of the young men in the Dartford Lads' Bible-class and the Dartford Protestant Mission. The work has so grown that extra accommodation is about to be provided, and funds are now being raised for the purpose. The work amongst young men is slowly and steadily increasing, and prayer is asked for a blessing at the forthcoming anniversary.

J. L. M.

Rome's Widowhood.

In Rev. xviii., after the mighty voice, "Come out of her, my people," etc., Rome appears to have so far recovered her spiritual power (gradually lessened from the Gospel-preaching days of the Reformation and by the loss of her temporal power in 1870-1) that she "saith in her heart, I sit a queen and am no widow." But, figuratively, ecclesiastically, and *de facto*, the Church of Rome *is* "a widow" at this time, and has been so ever since the King of Italy, forced by his people, took possession of his nationally lawful capital, and the "temporal power" was taken from her. That power of the Papal European States had been at her sanguinary and destructive call for some 1200 years.

Dr. Döllinger, in his important book, "Declarations and Letters on the Vatican Decrees," shows the tremendous consequences of the dogma of Infallibility, in intensifying retrospectively the pitiless provisions of Rome's worse than Draconian Canon Law, and what is thereby in store for the nations. His opinions, as the Church of Rome's greatest modern theologian and historian, deserve the utmost consideration. Mr. Hislop (Presbyterian), in his "Two Babylons," from what (as he argues) remains of the parallelism between Pagan Babylon and Papal Babylon, comes to a similar ominous conclusion. Bishop Christopher Wordsworth (High Churchman), in his invaluable booklet "Is not the Church of Rome the Babylon of the Apocalypse?" says:

> Let none imagine that Rome is changed, that, although she was once proud and cruel, she is now humble and gentle, and that we have nothing to fear from her. This is not the doctrine of St. John. It is not the language of the Holy Ghost. It warns us that if she regains her sway, she will persecute with the same fury as before (p. 84).

Dr. Goodwin, who is as modest and fair as he is deeply learned and deeply spiritual, whilst alluding to various views and possibilities, gives his own opinion, in his "Exposition of the Revelation," not only of a future persecution by Rome and her allies, but thinks that its chief locality will be England, because so large a proportion of our Lord's true servants will be found here. Dr. Gill, in his commentary on Rev. xi., quotes Dr. Goodwin, and agrees with him. Archbishop Usher, in his latter years, strongly expressed similar views.

The anticipation of *The Spectator* (quoted in Christian, March 30), that many, being led by the "Higher Criticism" to believe, though erroneously, that the Scripture "foundation is destroyed," will probably "gravitate towards" *Rome*, which claims infallibility and "historic descent," is a most real peril to thousands. *Then*, would she not be ready to make short work of the minority or comparatively "little flock" of Christ's true followers?

Let me mention a remarkable point in connection with the present official and historical "widowhood" of the Church of Rome. When the notice of the forthcoming Vatican Council in 1870 was issued under the Pope's authority, M. Louis Veuillot, editor of the important Ultramontane journal *L'Univers*, expressed himself in a most startling way, chronicling an unprecedented fact in the long history of the Papacy. "What!" he remarked, "a council convened at the Vatican, and no crowned head in (R. C.) Europe invited to it. What does this mean? It is an anachronism in history. What is it but a divorce between the Church and the State?"

In effect, the Church of Rome, not feeling satisfied with the political sentiment of her ten husbands (Rev. xvii.) nor sure of their subserviency towards her, had negatively, yet practically, separated herself from them in a Vatican conciliary way for the first time in her history. The Franco-German war was ushered in with a view, on the part of the Jesuits, of paralysing Protestant Prussia. "Man proposes, but God disposes." France was conquered. The Empire of Germany was constituted; Italy, relieved from the presence of French soldiers, on whose bayonets (as a striking cartoon in *Punch* depicted) the Papacy was upheld, was free to take possession of her original and historically rightful capital. Then that husband (representing virtually the opinions politically of the other nine European Latin spouses), forced on by the Italian people, took his rightful temporal power. Thereupon, the imperial (and imperious) scarlet Papal woman diplomatically cried and sulked (comp. Ezek. xvi. 30), and (in flat contradiction to our blessed Lord and Master's declaration that "his kingdom was not of this world") declared, and still declares, that her kingdom was so essentially material and mundane that, without the "temporal" power which she had for twelve centuries or so usurped and used as her sanguinary executioner, she could not satisfactorily get on with her spiritualities. She took up with the sentimental and false part of a pseudo-prisoner, and is still ostentatiously playing it out. Is this a shadow of that mighty world-affecting imprisonment, foretold in Rev. xx. 1—3? Compare John vi. 70, 71; xiii. 21—27; xvii. 12; 2 Thess. ii. 3—9; 2 Cor. xi. 3, 13, 14, 15; Rev. ii. 2—9.

Rome is the religious capital of the Church of Rome, whilst we find her officially claiming the same universal sway as Satan, "the Prince of this world," blasphemously dared to claim as at his command and in his gift—Matt. iv. 8-10, Rev. xvii. 1-4, 12-15; 2 Cor. xi. 1, 2, 3, 13-15; 2 Thess. ii. 3-9; Rev. xii. 9-12, xiii. 8.

We also find her ruling Pope, representing the chief Anti-Christ of the world, officially identified with that "woman" who has been historically exhibited as the chief murderess and despotic ecclesiastical Jezebel of the world's history. Canon Stowell, years ago, preached a splendid sermon on that resemblance from Rev. ii. 20—that most vivid illustration of Rev. xvii. 1—5. Jezebel in the O. T. used the King's signet ring, took the reins into her own hands, and, in effect, symbolised, not the true Christian Church, but essentially the paganised and apostate Roman Church, assuming the rights and the power of the State, and using those prerogatives and that power to persecute unto death, to lay hold on temporalities, and to promote her wicked idolatries. Hence, as I imagine, the bad prominence given to her in the Apocalypse by the Divine Head of his Church from Abel downwards. Heb. xi. 1 Cor. x. 1—4: 1 Peter i. 9—12, with Heb. xi. 39, 40; John x, 16, xvii. 20, 21; Acts xiii. 44—48.

If England persists in pandering to doomed Papal Babylon—(Rev. xviii.), then, according to His holy and righteous dealings, our nation will probably find that Rome herself will sooner or later be used by Almighty God as a scourge for its punishment.

H. A.

ALTON, HANTS.—A quiet but very successful work for God is being carried on here and in the surrounding villages by Mr. W. Sanders, of the Christian Colportage Society. Our brother's faithful testimony of the truth is being much owned of God. One would be surprised how few have any knowledge of the Gospel of the grace of God. His ministry of the Word is used by God to open the blind eyes of many.

E. Ford.

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Papers for Young Christians.

WHAT IS CHRIST TO ME?

HIS INTERCESSION.

In Rom. viii. 34, four facts concerning Jesus are stated as Paul's ground for believing that he could never be condemned. Three of these have been considered in our last three papers. In the death of Christ we saw our sins being judged and put away; in his resurrection we saw the evidence of God's satisfaction with the work done on our behalf; and in his ascension to God's right hand we saw him receiving and shedding forth upon us the Holy Spirit of promise. The fourth fact is his intercession, which we shall consider now.

Do you know what an intercessor is? He is one who speaks on behalf of another. Jesus, in the presence of God, speaks to the Father for us. Is there anything in that fact which we ought to value? God evidently thinks so, for in the Old Testament types the work of intercession appears as closely associated with the work of atonement. No sin was put away without the death of an innocent victim; but it was also necessary that the high priest should enter into the holy place as the representative of the people. He was arrayed in his garments of glory and beauty, with his breastplate of precious stones, on which were engraved the names of the twelve tribes. See Exod. xxviii. 29; and then look through the type to the Great Antetype. The holy place is not that of the tabernacle made with hands, but heaven itself. The priest is not Aaron, nor any of his descendants, but the Lord Jesus, who is made a Priest for ever. The names He bears on his heart are not those of the literal Israel, but yours and mine. Do you see any blessing in all this? To a dying Christian I once stated this, and said, "Can you not see that Jesus is talking to the Father about you?" The fact was full of comfort to her. Say it of yourself—"Jesus is mentioning my name to the Father."

For what does He intercede? See Luke xxii. 31, 32. Peter did not know the danger that was before him, nor his own utter weakness. He thought himself strong enough to endure (33, 34). What a sad thing it would have been if Jesus had been as ignorant of the danger of his servant as Peter himself was! The intercessory prayer of Jesus opposed and defeated the malicious purpose of Satan. Did it secure Peter from falling? No, but it saved him from being utterly cast down. The benefit of the intercession of Jesus appears in the fact that Peter afterwards repented, and returned to the Lord, and learned by his fall lessons that helped him to strengthen his brethen. How often has our Lord's intercession worked similarly for us? When we have deemed ourselves secure and strong, He has seen dangers we knew not, and has had a perfect knowledge of our weakness. His intercession has either prevented our fall, or has secured us from hopelessness when we have fallen. Think of this powerful Intercessor who is ever remembering you. It is through Him that the devices of your great enemy will be defeated.

There is another work described in 1 Jno. ii. 1, which is specially intended for those who have been overtaken by actual sin. Having sinned, how can we hope to be accepted before God again? Jesus becomes our Advocate, and pleads our cause. What can He say for us? Nothing in excuse for sin. He draws his arguments from what He is, as "the Righteous one." Not in us, but in Him, is the reason why God should forgive and accept us. Have you noticed the picture given in Zech. iii.? In Joshua standing before the Lord in filthy garments you may see yourself after sin has overcome you. Satan is at hand to accuse you, and what can you say against his accusations when the filthy garments of your sin cover you? *You* can say nothing; but your Advocate is there (see verse 2). It is He who rebukes Satan, and He who first unclothes and then re-clothes you with change of raiment. What could you do without Jesus as your Intercessor?

"Wherefore He is able also to *save them to the uttermost* that come unto God by Him, seeing He *ever liveth to make intercession for them* (Heb. vii. 25).

THE GAP.—In Johnson-court, Leman-street, E., a small but vigorous mission is carried on under this title by a few earnest friends. The report just to hand shows a variety of good work amongst old and young of the poorest class. The secretary is Mr. E. Guppy, 6, Aldermanbury, E.C.

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"HE ABIDETH FAITHFUL."

2 Tim. ii. 13.

TO THE TRIED AND SUFFERING CHILDREN OF GOD.

What a resting-place for the soul! What a hiding-place—as the dark floods of trouble surge and swell, and the darker floods of unbelief lift up their waves, and make a mighty noise amid the changes and upheavings and tossings to and fro of this mortal life. "He abideth faithful!" "In the Lord Jehovah is the Rock of Ages!" (Isa. xxvi. 4, mar.) "Jesus Christ the same yesterday, to-day, and for ever" (Heb. xiii. 8). We change, "He changeth not."

Have we been tempted to doubt this? For most gracious reasons and purposes the Lord is pleased oftentimes sorely to try the faith of his dear children. Like the disciples crossing the sea of Galilee at their Lord's command, doubtless expecting a peaceful passage. But the storm arose in its fury—ah! some of us know in a spiritual sense—and it is no shallow experience, the meaning of that word. "It was now dark, and Jesus was not come unto them" (John vi. 17). That was darkness indeed—a very valley of the shadow of death! Had He forgotten? Was He indifferent? Nay! "He saw them toiling in rowing, for the wind was contrary." He knew it all—the outward and the inward storm—and in due season he hushed both to rest.

Or we may have been like the disciples when they crossed the sea, and this time the Master was with them in the boat. "I will fear no evil, for Thou art with me."

Yet even then the storm arose, and even then they were "covered with waves, and were in jeopardy" (Luke viii. 23). And the Master seemed slow to act! A sleeping Saviour! Can it be? "Carest Thou not?" Winds and waves put peace and faith to flight! The Lord would teach his children one great lesson—that circumstances in no wise affect Him, and they ought not to affect our faith in Him! Through all these He means to give brighter displays of his power, and grace, and love—calming the storm, forgiving all our iniquity, comforting us in all our tribulation.

In the days of our spiritual infancy we were wont often to plead. "Show us a token for good," and our comfort rose and fell very much as these tokens were given or withheld—very precious must the Master's love token ever be—"handfuls of purpose" graciously let fall for us! but He does not mean us to rest in them, or depend on them, but on Himself, the unchanging One! Above the circumstances, beyond the gifts and the tokens, to the heart of the great Giver!

All else may vary. 'He abideth faithful!'

Let the worst come to the worst, it can but lay us on the bosom of everlasting love! Like a little child we saw the other day, whose feeble, tottering steps had given way, and the little one was injured by the fall. The loving mother was instantly at hand, and the babe was taken to her very heart, and caressed, and soothed, and comforted! There seemed to be such a sweet sadness in the sobs as they died away on her breast, and we remembered the words—

"As one whom his mother comforteth, so will I comfort you, and ye shall be comforted."—Isa. lxvi. 13.

O, Comforter of God's redeemed,
Whom the world does not see,
I wish not to avoid the flood
That casts my soul on Thee.
Who would not suffer pain like mine,
To be consoled like me?

When I am feeble as a child,
And flesh and heart give way,
Then, on thine everlasting strength
With passive trust I stay;
And the rough wind becomes a song
The darkness shines as day.

Banchory, N.B. B. Campbell.

BIBLE TEMPERANCE ASSOCIATION.—The annual meeting of the London Auxiliary was lately held at Exeter Hall. The chairman (Mr. J. L. Aukland) referred in his opening speech to the advance which had been made in every department of temperance work, instancing especially the growing use of unfermented wine at the Lord's Supper. Rev. J. Pyper, of Belfast, and other friends also spoke.

UNITED CHRISTIAN MISSION.—Baron von Oertzen, of Hamburg, the president of the Y.M.C.A.'s of North Germany, has greatly encouraged the friends who are carrying on the work of the United Christian Mission, by promising to receive contributions, etc., on behalf of the mission, and to further in any way he can its great object of sending a Gospel message into every unevangelised home.

THE HOLY SPIRIT AT WORK.

While the writer was touring with a fellow missionary among the hills about fifty miles inland from this coast some weeks ago, an interesting and encouraging work being done by the Holy Ghost, without any human instrumentality, came under our notice. It will be gladly read by readers of The Christian:—

In the village of Jammadavapetta, separated from the nearest mission station by almost untraversable roads, hill torrents, and jungles, there has lived for some two or three years an old pensioned Sepoy named Malayya. Some years ago, when he was serving with his regiment in another part of India, an old native evangelist named Anthravedy, now gone home to be with the Lord, gave him and others copies of John's Gospel. This particular copy seems to have been stowed away in the knapsack, and thought little of at the time, but afterwards was read by Malayya, who became interested in its contents. Especially after retiring to Jammadavapetta the Gospel was read with increasing earnestness, and others were induced to listen to the wonderful words of eternal life which it contained, and four or five met frequently in the Sepoy's mud-house to read the Word together. The result was that these four or five discovered that the forgiveness of sins was not to be secured by doing meritorious works, making pilgrimages, and worshipping Rama or any other idol, and these they ceased, and began praying to the God found in John's Gospel.

When we visited the village there were fourteen persons who had openly declared the idols to be false, and were regularly reading the Word and praying together. This was last November. These fourteen have since received instruction, and been several times visited. They are still helping one another, and now have the whole Word of God to read, and will be regularly visited by native preachers, and when possible by the missionaries. Some of them give indubitable testimony that they have received life, and although they are as yet very weak, there is no room for doubt that the Spirit has begun a good work, which He will carry on and complete to the glory of God.

It is often thought and said that India requires highly educated missionaries to cope with Hindu philosophy. The above is one among many practical evidences that the great power to break down idolatry of any sort is the plain Word of God, backed by the power of the Holy Ghost, and not a human comparison between the Vedas and the Bible, or Christ and Krishnamurty. India sadly needs more missionaries who are willing to put their learning out of sight, and, appearing at times as "fools for Christ's sake," preach the Word. It is not "coping with Hinduism," but the simple presentation of the Living and written Truth, that tells for the glory of God, and the carrying out of his purposes. Hindus delight in a preacher's either publicly or privately reasoning with them on the relative merits of so-called Christianity and Hinduism, and their taste is too often gratified by workers who have not faith enough to believe that the Holy Ghost will use the words, which are declared to be "spirit and life" to the salvation of souls, even though those souls' minds are darkened and prejudiced by heathen superstitions.

The contrast between the Hindu so-called sacred writings and the Word of God, or the Hindu incarnation and our Lord Jesus Christ, are so palpable, that it seeems an insult to Him to place them side by side for comparison or argument. Christians at home should unceasingly pray that God will keep his servants out here from practically losing faith in the mighty Word, and from wasting time and energy in argument and reasoning. The former is a converting power; the latter never yet converted a single soul. I am thinking of the Lord's native servants as much as of Europeans, when I give this exhortation to prayer.

F. W. G.

Anakapelle, India.

STRATHAVEN, LANARKSHIRE.—In connection with a branch here of the Lanarkshire Christian Union we have an open-air meeting every Saturday evening. There is a great influx of navvies engaged in the waterworks for supplying the whole centre of Lanarkshire, and the Gospel seems to engage their attention. These meetings are arousing opposition. A good many young women come out and sing with us. An old woman of seventy is a regular attender. Alex. Taylor.

THE LESSONS OF FIFTY YEARS.

BY REV. JOHN MACPHERSON, DUNDEE.

WE are looking back upon our own little bit of history of the Free Church, and I think it is not difficult to see the lessons which that history plainly teaches. It shows that when men stand for God and for his truth they are always sure in the long run to succeed, and when men sacrifice their own interests to the interests of Christ and his cause, they are sure to get fulfilled to them the promise—a hundredfold more—even in this life, of material good, but certainly, what is better, of spiritual power and spiritual blessing. If we sow great principles we shall reap great results, and when the seeds of vital truth are early sown in a nation's heart they will spring up again—it may be years or it may be centuries afterwards—in a glorious harvest.

The history of the Free Church shows that the movements of the Church are freer and more becoming when she walks without the crutches of State support. Another lesson is clear as a sunbeam—that there is only one thing that will really keep a Church alive. State support, State connection, may be very good in itself; a sound creed (I regard our Confession of Faith as a thoroughly sound creed: I am satisfied with it myself) but even a sound creed will not keep a Church alive; stirring traditions of a glorious history will not keep a Church alive; and even the Word of God itself alone will not keep a Church alive—nothing will keep a Church alive, but the presence and the power and the continuous working of God the Holy Ghost.

Look at the state of the Church in the last century and the beginning of this, and see how the Free Church came into existence, and to be what it at present is. We know that moderatism chilled the life-blood of the Church, and that in those days true religion was sick almost unto death. The Gospel was not preached. The Church's spiritual life was suppressed. If in those times a man had come forward and told the ministers and the elders of the church, that by the grace of God he was a saved man, and knew he was a saved man, they would have set him down as a fanatic and a fool. The question of personal salvation was in the background; there was no prayer meeting, family worship was dying out, and the Church was fast becoming an ecclesiastical fossil. What happened? There came from Heaven a breath of the quickening of the Spirit of God, and a young Moderate minister over there in Fife was converted—Thomas Chalmers of Kilmeny. There came another breath of the Holy Spirit, and young men, students—candidates for the ministry—sprang to their feet with new life. There followed another breath of the Spirit of God, and there arose a band of men in the Church of Scotland that went forth in the spirit and power of the Gospel of Jesus to preach the Gospel of the grace of God throughout the land. They preached it in churches and chapels, and in schools, and in barns, on the hillsides, and by the seashore, in the quiet Highland glen and in the noisy city. They held up Christ and Him crucified before the people; they spoke plainly of sin, but they pointed to the Lamb of God that taketh away the sin of the world.

What a change came then. The people wakened up, they began to take an interest in the spiritual welfare of the young, in home and foreign missions, and in all that concerns the glory of God. When the Disruption came the people were ready as well as the ministers, and the foundations of the Free Church were laid in the prayers and tears and glad songs and consecrated gifts of tens of thousands of men and women in Scotland who had recently in their happy experience come to know that the Kingdom of God was righteousness, peace, and joy in the Holy Ghost.

There is no doubt that through the birth of the Free Church there was born a glorious revival. The men who founded the Church and put their stamp on it, and gave that evangelical teaching which followed the noble sacrifice, gave to the Church form and force and affection which we feel to this very hour. I may venture to say that those evangelical men who went out to preach the Gospel in those days, were in a very high sense a Scottish Salvation Army, with Thomas Chalmers at their head. But what has the Church been doing in endeavouring to carry the Gospel to those people in the city slums, in the mining districts, and elsewhere? In all the larger towns and cities in Scotland, you will find churches planted in the midst of moral waste in the slums of the city; and not only so, but whole congregations that have been gathered out of the lowest depths of ignorance and irreligion, and of the squalor and misery of which we know a little even in this good town of ours. I trust that the Free Church will not slacken her hand in regard to this great work. I believe if those noble men who have gone to their rest and their reward were to reappear amongst us, amidst the solemn hush of their presence, I think their voices would be heard saying on this occasion, "Give the glory to God and not to man." At the same time I also believe that the day will never come when the people of this country will cease to hold in honour the memory of the men that made the Free Church of Scotland and made the Church of Scotland free.

THE OUTLOOK IN SHANSI.

LAST September you were good enough to insert a letter of mine addressed to Pastor Frank H. White, appealing for funds to meet an impending famine. You published later tidings that the rain came in time to avert this fearful calamity. There has been a good deal of distress this winter, caused largely through the district mandarin unmercifully pressing the people to pay their taxes. One poor fellow, a leading persecutor of some of our Christians, died recently from the effects of a severe beating. In answer to the appeal a good round sum was contributed, which is being used principally in the north of this province, where real famine exists with all its accompanying horrors. In a letter received a few days ago from Ta Túng, Mr. McKee says they hear that twenty or thirty people are dying daily, and that they scarcely ever go on the street without seeing corpses, sometimes as many as three or four in one street. If such a state of things exists in Ta Túng, they must be worse west and north-west of Ta Túng. There are no baptized Christians in that district, and this distress may be the means of leading many to thirst for the "Bread of Life."

The people in the distressed districts are friendly, but they have no desire for spiritual things. When the last great famine occurred in this district things were fairly prosperous there. There seems to be quite a wave of blessing going over this district, both here and all the stations south great numbers are meeting for worship, the like of which we have not experienced during the past three years. During the last month or two several families have put away their idols, which, although that does not necessarily mean they have become Christians, yet is a very important step towards it.

We have had an opium refuge this year, and although not very many have availed themselves of the opportunity of breaking off the habit, yet those who have passed through the refuge give us the hope that they found the Lord there. We find that almost without a single exception those who do not become Christians, sooner or later generally within a few months, take to the habit again. It seems the common opinion among friends at home that the Chinese hate us because of the opium. I must say I do not think so. Shansi is an opium-besotted province, and yet I think it is the most friendly disposed towards foreigners.

We are all agreed that in the districts where opium is largely cultivated, there the results of our work are very small. Take Yunnan and Shantung. In the former, as is well known, opium is very largely cultivated, and nothwithstanding the number of missionaries working there, there are not (unless it is quite recently) a score of Christians. In Shantung, where opium growing is strictly prohibited, the converts are numbered by thousands, in fact I think I am right in saying there are more Christians in Shantung, and the yearly increase larger, than any other province. That there are opium smokers I have no doubt, but they are few compared with, say, this province.

The church in this place last autumn decided to support a native evangelist. He started out to-day on his second tour. We have had a fall or two of snow this winter, and if we only get rain in a week or two there is every prospect of a good harvest.—Yours very truly, T. H. KING.

Ping Yung Fu, March 6, 1893.

A BILL was introduced on Friday, in the House of Commons, to prohibit the sale of intoxicating liquors to persons of drunken habits.

AFRICAN MISSIONS VISITED.—1.

BY D. A. HUNTER.

DURING the last twelve months the Comforter has been bringing to my mind over and over again the Master's great cummission left to all his followers—"Go ye into all the world and preach the Gospel to every creature." One recognised the great need abroad, as compared with that at home, when one realised that in Britain there is one pastor to every 1080 of the population, not to speak of paid lay agents, both men and women, and the great host of voluntary workers, while in heathen lands there is only one missionary to every 350,000 of the population, and the percentage of Christian workers much smaller than at home. Yet one could not say to others, "Go and meet this need," without a good reason for oneself remaining at home. What is a good and sufficient reason for staying at home, when Christ says "Go?" For my part, on facing the question fairly, I found business and social position, work among appreciative audiences and many friends, were the real powers keeping me at home, and that were only the constraining power of Christ's love allowed free scope, I must go to the regions beyond.

Business has been given up, farewells said, and I have been led to undertake a tour through part of Africa, especially with a view to visiting mission stations of all denominations, examining their methods, and seeking to find out how men like myself can best help on the coming of God's kingdom throughout the whole world.

God has so circumstanced me that I am able to go out at my own charge, but there are those who have expressed the desire to return with me to Africa, after I have completed this preliminary tour, who are not so circumstanced, yet who desire, like Paul, to make their life's work the spreading of the "good news," while again like him they "sew tents" to pay expenses, or in other words, earn their own living. Were all Christians content with a "living," rather than a fortune, there need be no lack of funds to extend missionary enterprise right over the whole earth. It has been estimated that one-tenth of the income of Protestant Christians would amount to over £400,000,000 per annum, of which only a mere fraction at present goes to foreign missions.

Hence it is that I find myself on board a fast mail steamer, bound for the Cape of Good Hope. With pleasant weather and congenial company a voyage is a source of real enjoyment and rest. There are several missionaries on board, who were escorted as far as Southampton by many kind friends. Farewells were said on deck, and as the tender steamed to shore and we to sea, the strains of "Crown Him Lord of all" floated across the waters as a message of hope, and inspiration to work for, and expect, the time soon to come when He *shall* be crowned Lord of all men.

The captain and chief officer are earnest Christian men, and this seems to give the whole ship a good tone, compared with what one has been accustomed to on some previous voyages.

I have much enjoyed the fellowship of the missionaries on board. We have met together from time to time for prayer and reading of the Word. Especially did we pray that God would make the way clear for us to have a service with the steerage passengers and crew during Sunday afternoon, without any direct planning on our part. About three o'clock we heard strains of hymn singing coming aft, and God had wonderfully answered our prayer, for some of the steerage passengers had found a number of mission hymn books, evidently put on board by some good Christian in London, and they were singing to pass the time. We joined in, and soon quite a crowd had gathered on the deck. After many hymns had been sung, the way opened for an address, which was listened to with marked attention. More hymns followed, and another address by one of the lady missionaries, who told in simple language the story of her conversion, and our service closed with a direct appeal for decision for Christ there and then.

Friendly relations have thus been established on board, from which we look for opportunities of personal dealing, and so God is already using his servants to influence those who will probably spend their lives in close contact with many of Africa's sons, and who, in their turn, may become his messengers of salvation to those who come within their sphere.

At the World's Fair.—2.

Before leaving New York I felt impelled to pay a visit to the veteran Dr. Theodore Cuyler, who, like the noble statue at the entrance of the harbour, has stood forth all these years proclaiming liberty to all comers, the liberty that is in Christ Jesus. He received me at his modest residence in Brooklyn with his accustomed grace and cordiality; and, with an apology for the deafness which has, unhappily, overtaken him in his later years, he led me to a couch to talk. I did not "interview" him, he interviewed me, as he evinced his interest in the old country by a series of questions which followed each other in quick succession.

Having satisfied himself regarding some branches of work in which he was particularly interested, he expressed his warmest sympathy with the campaign to be instituted in Chicago, although it is not quite certain that he will himself be able to take part in it.

He had been asked by some to publish an address of welcome to foreign visitors attending the exhibition, but with characteristic faithfulness he had replied, "No, I cannot in good conscience welcome them to the World's Fair as such, but I will gladly point them to my Master as the exhibition of the redeeming love of God to all nations." And, suiting the action to the word, he wrote a powerful little eight-paged tract to be distributed broadcast, entitled,

"JESUS CHRIST FOR EVERYBODY,"

as "a brotherly greeting to the visitors from all nations at the Columbian Exposition"; from this one or two extracts will not, I think, be out of place here:—

The land of Washington and of Lincoln gives a hearty welcome to her thousands of guests from every country on the globe. Some of you will find your kindred here, who, we trust, are none the worse for having become American citizens. All of you will find a magnificent exhibition of the products which skilled labour has created in every clime. This international exhibition is only another proof that God "hath made of one blood all nations of men for to dwell on all the face of the earth." Each nationality that comes to visit us has some peculiar blessings—of climate or soil or production—for which to thank our heavenly Father. But there is one gift—infinitely more precious than all beside—which he has made to all mankind. "God so *loved* the world that He gave his only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life."... If Jesus Christ should stand among the multitudes at the Columbian Exposition as He once stood among the multitudes in Judæa, he would sound aloud the sweet invitation, "*Come unto Me*, all ye that labour and are heavy laden, and I will give you rest." He offers to be everybody's friend, everybody's guide, and everybody's Saviour.

Christianity is the religion for the whole world. It is equally suited to every country, every colour, and every condition in life—to the old and the young, the rich and the poor, the high and the lowly. The Bible is God's own book for all God's children. Jesus Christ is the Saviour of everybody that comes to Him. In coming to Him there are two steps. One is to quit your sins; that means repentance. The other is to join your soul to Christ; that means faith. Sin would drag you back; cut it off! Jesus draws you towards him; yield and come to Him and obey Him! If these two decisive steps make you a Christian, there will be one more step by-and-by, and that will bring you home to Heaven. . . .

All that is best in our national life has flowed from Christianity. The foundation of our public morals is God's Word; the keystone of the arch is *the right observance of God's day*. The true light of our purest and happiest homes is the Lord Jesus Christ. To possess Him will make you rich indeed; and "there is more of power to strengthen, elevate, and cheer in the word Jesus than in all the utterances of man since the world began."

The words I have italicised are important as expressing the feeling of the Christians generally throughout the country as to the admission to the Fair on the Lord's Day. Yesterday was the first Sabbath after the opening ceremony, and sundry rumours were afloat that the gates would not be closed to visitors. This thought, born, no doubt, of the wish, was, however, disappointed, for neither the commissioners nor directors had power to open them, in view of the contract under which the Government money was voted.

But the question will not be allowed to rest here. Certain stockholders are endeavouring to put the law in motion—with what show of reason it is difficult to see—to secure public admission seven days a week. Of course, the "working man" is made the stalking-horse, but it is obvious that vested interests form the real basis of the agitation. Be this as it may, the whole question is to be exhaustively threshed out before the directors next month, with what result will then be seen. Meanwhile, the present arrangement will remain in force.

The chief feature of the work at the Bible Institute itself of late has been a three weeks' visit of Mr. W. R. Lane, prior to his commencing evangelistic work in Canada. He gave Bible readings eight times a week, besides taking part in sundry other meetings. He is spoken of in glowing terms by the students (whose hearts he won) as having a wonderful power of stating God's truth in such an interesting way that all could lay hold of its teaching. His grasp of the Word of God, coupled with his spiritual power, combined to make his lectures eminently profitable.

MR. MOODY'S OPENING DAY.

Nothing could have excelled the brightness of the weather which ushered in the second Sunday in May, upon which Messrs. Moody and Sankey inaugurated the six months of work which they have planned at Chicago in view of the World's Fair.

While men are mustering in their thousands from all nations to pay homage to the magnificent results of man's perseverance, ingenuity, and skill, and, it is only too probable, to indulge, many of them, in sinfulness and moral riot, the Christians of the city are uniting in an organised endeavour to stem the torrent, and point to the Fountain of Life.

Not that there is anything particularly new in the way of methods to be adopted: they are the same as ever, only more of them. The old familiar hymns roll forth from two or three thousand voices in the Chicago Avenue Church; the old scene presents itself, of stairway and aisles, gallery and floor packed with a solid, hardly moving mass of earnest humanity; the burly form of the evangelist standing well to the front surveying the throng, while his not less stalwart co-partner leads the song; then the brief well-pointed prayer; and an address as full of life as is the building itself—these characteristics find recognition in every land where the feet of these evangelists have trod.

At this opening meeting there were present on the platform such well-known helpers as Major Whittle, Rev. R. A. Torrey (superintendent of the Bible Institute), Rev. T. B. Hyde (pastor of the church), and quite an array of singers, including, besides Mr. Sankey, Messrs. D. B. Towner, H. H. McGranahan, and Mrs. Pierson, a lady of exceptionally fine musical power; formerly employed upon the stage at a large salary, she is now devoted to the work of the Lord.

It was not, perhaps, obvious at first why Mr. Moody should have found his subject on such an occasion in "The Elder Brother" (Luke xv. 28—30), but he is not often found acting without a motive, and it soon became evident that his desire was to disarm and condemn the prejudices which often excite opposition to the work of reclaiming the lost.

"There are quite a number of such men," he said, "right here in this city to-day; they are very religious in outward observance, but they do not know how to sympathise with a prodigal, nor help those who try to lift him up." In his own inimitable way, the preacher went on to demonstrate that there is not one of the Beatitudes the elder brother has not violated, thus placing himself quite outside the sphere of the spirit of Christ. In short, he was

THE MEANEST MAN IN HISTORY

Externally he was all right, internally he was all wrong, and yet he resembles many Christians to-day, nearer than they suppose. His father sought that *both* his sons should be with him; and that is just what God the Father wants; He has room for us all. But many people want the benefit of religion themselves while they grudge it to their neighbours, and try to secure heaven without being identified with the Father "through our Lord Jesus Christ." If they cannot get it on their own terms, they "will not go in." "Arise and claim thy sonship, and hear thy heavenly Father say, 'All that I have is thine.'"

In the afternoon the church was again filled, when Mr. Moody gave another address. The hearts of many were, perhaps not unnaturally, turned in the direction of "Prayer," but the preacher went further than that, and spoke upon "Praise"—praise in anticipation of blessing to come during these next weeks. It was fitting that a fair portion of the meeting should be devoted to vocal harmony, which was rendered by the singers before mentioned, augmented by the Oberlin quartette, composed of members of Oberlin University. The subject which occupied another crowded gathering in the evening was the grand old pleading message in Isaiah lv. 7.

It is to be remarked that the attendance is not by any means composed of the well-to-do. It is a people's church, and the people throng it, support it, and enjoy it, for there they hear words they can understand, ideas they can easily grasp, and lessons which guide and support them in the daily battle of life.

In similar strains was the Gospel preached and sung in the evening by Major Whittle and Mr. Sankey in Dr. Goodwin's Congregational church; by Rev. R. A. Torrey, Professor Towner, and Mrs. Pierson in La Salle-avenue Baptist Church; as well as by numerous students from the Bible Institute in different districts. These were, of course, all in affiliation with Mr. Moody's campaign, but it was also very gratifying to learn from various reliable sources that *the churches generally* throughout the city were exceptionally well attended—an indication that among the foreign visitors there are many whose delight is in the things of God.

Mr. Moody has arranged to hold a convention for the promotion of the higher Christian life from May 18 to 24, when he expects to have as speakers Rev. Hubert Brooke, Rev. Chas. Inwood, and Rev. G. H. C. M'Gregor, of Aberdeen, who have just closed a series of similar meetings in Canada.

Fresh doors are opening in various directions, and no door is open to Mr. Moody long before he walks in.

G. E. M.

Chicago, May 8.

CEYLON AND INDIAN GENERAL MISSION.

Many of our readers will be interested to hear of the Lord's leadings in connection with this new mission to the heathen of Ceylon and India. The director of the Mission is Mr. B. Davidson, a Christian worker who has been engaged in Ceylon in business for several years past, and is thoroughly conversant with the spiritual needs of that island, where truly "every prospect pleases, and only man is vile." Mr. Davidson was led to give up business in order to devote himself entirely to the Lord's work, and in October last, after a period of earnest waiting upon God, He opened up this sphere of service, and gave our brother very manifest tokens of his guidance. The day after the Lord called him to undertake this Mission, a gift of £5 and a packet of jewellery was sent to him marked "for mission work in Ceylon," and within a few weeks other unsolicited gifts came in, amounting to nearly £400. Funds have been coming in since, and the Lord is leading many of his people to take a practical interest in the Mission. Applications for missionary boxes have been received from many quarters, and one family in Scotland has undertaken the support of a native evangelist in Ceylon.

The Mission is unsectarian and evangelistic in its character, and only those are accepted as workers who are prepared to trust the Lord for the supply of all their needs. No solicitation for funds is made, the Mission being supported by the freewill offerings of the Lord's people, as He whose work it is may incline their hearts to give. Rev. George C. Grubb, whose special missions in Ceylon have been greatly blessed, Mr. Walter K. Campbell, a well-known Ceylon tea planter, who has sold his estate to spend and be spent in the Master's service, and Mr. H. Marshall, publisher, London, have become referees of the Mission, and are in full sympathy with it.

Several workers of experience have already been accepted, and the hearts of many are being drawn out towards this promising field of labour. The advantages of a Training Institute in London have been offered to the Mission for any applicants requiring further training. The first party of missionaries are expected to sail for Ceylon in August next. Meanwhile, efforts are being put forth at home by the director and other members of the Mission to arouse and deepen interest in the work of foreign missions. Much blessing has resulted, also from meetings held in London, and in various parts of Scotland and Ireland, for the promotion of practical holiness, as it is felt that the only hope of missions is God-sent and God-anointed messengers. Foreign Mission Bands have been formed in many parts of the country, the objects being to disseminate information of the needs of the unevangelised regions, to pray for all missions, and to stir up Christians at home to definite and united effort for the spread of the Gospel.

Mr. Davidson, who is now in the north of Ireland, giving addresses on holiness and on missionary subjects, hopes to be in England soon, and will be pleased to receive invitations for meetings from Christian friends in any part of the United Kingdom. Invitations to hold meetings, etc., should, meanwhile, be sent to Mr. David Gardiner 20, Henderson-row, Edinburgh.

NOTHING BEGGARS A NATION QUICKER than destroying the wealth-producing ability of its units. The rum business not only does this, but hastens the beggary by saddling the community with the care of its helpless and alcohol-soaked victims.—*The Voice.*

VILLAGE EVANGELISATION.

Since the conference on village work held in London, April 19th, we have received many letters telling of the deep need for the Gospel in our sadly neglected English villages, also cheering accounts of efforts being put forth by many of the Lord's servants to enlighten the spiritual darkness with the light of life. As far as possible, we have endeavoured to answer these letters, but others are still unattended to; for since the conference we have been much engaged in special work every day, in going from village to village with a Gospel caravan, in which we live, sleep, cook, etc., and do all that is needful, so that we are free from all care as to lodgings. We thus have the whole day to visit from house to house, dealing with anxious souls as we meet them, and preaching the Gospel at night to the large numbers who readily gather round, their interest having been awakened during the day. Several striking cases have been met with, and the seed sown by Gospel books as well as by the preaching is being much blessed of God.

The two villages in Bucks, where we are now working, are in a most destitute condition, although thickly populated. The only place of worship is a small church where one short service is held on Sundays, none whatever during the week. The state of the hundreds of children is lamentable, for such a thing as a Sunday-school is unknown. There is no resident clergyman or minister, no one to visit or help in any way. None of the villagers dare give ground for a tent, or open their cottages for meetings. Our horse and caravan had consequently to be sent miles away before field accommodation could be found. Scores of young men and married men spend hours on the Sunday in games, etc., as they have no service to go to.

For a whole week we have been at work in one of these places, and God's power has been with us in a remarkable way, often the whole village coming out to listen night after night; and although we speak for an hour and a-half or two hours, the people are reluctant to leave, longing to hear over again the "wonderful words of life," which are quite new to them, for they say, "We have never heard it like this before!" Such is the yearning to hear, that many of the old people from seventy to eighty years of age, walk great distances in order to listen to the glad news. The attention and eagerness exhibited by the crowds that gather is most encouraging, everyone being orderly and quiet, and one can often see the power of God working amongst them.

The people are broken-hearted at the thought of the meetings coming to an end, and beg us to continue. We have arranged to go on at least for another week, and are hoping for much blessing as the result. During thirty years' work it has not been our lot to meet with two villages in greater need of the Gospel, nor with people so ready to hear it.

Many workers write to us, offering to come and help, but to meet their expenses and needs is beyond our power, for the work of the Bucks Evangelistic Mission is a large and spreading one, and the difficulty of supporting what is already established is a matter of increasing anxiety, and prevents us from enlisting more workers at present. Undoubtedly there is no better way of evangelising our villages than by a caravan. In this way two good workers are essential. To send out inexperienced men (which is often done) is a great mistake, and a waste of time and money. It is a work which is worthy of the best of the Lord's servants, and needs very much grace and wisdom. It is also the most economical method of mission work, and facilitates work in villages and hamlets which otherwise would never have the Gospel taken to them. In a caravan with sleeping accommodation, all this is avoided, and one is free to stay as long, or as short a time in one place as the Lord may direct. The only great working expense is the horse, and this in the summer time, is not a very large item, seeing that the animal can generally be turned out in some field for a nominal sum. As regards the workers, their needs should not be very great. Many of the villagers are only too pleased to show their appreciation of the interest shown them, by sending gifts of eggs, butter, etc., to those in charge of the caravan. The worker who preceded us received several tokens of this practical gratitude.

The Gospel caravan we have been privileged to work for the last three weeks has been most kindly placed at our disposal by Rev. Horace Newton, who will himself take charge of it at the end of the week, and continue the work through the summer. We shall deeply regret bidding it good-bye. Who will send us another? Hundreds of villages are ripe for the Gospel. May the Lord thrust forth more of his workers, and the means to support them. J. E. Taylor, Hon. Manager.

Bucks Evangelistic Mission, Aylesbury.

ITINERATING IN IRELAND.

The following extracts from the journal of two lay helpers in the Irish Church Missions, who have recently returned to Dublin after a tour in the Irish provinces, will be of interest to our readers. During an absence of one month from the metropolis they visited four counties, attending twenty-one fairs and markets, in the majority of which they were allowed to preach freely in the open-air.

We arrived at a place where two-thirds of the people are Roman Catholics. We spread out our books at the Court House Gate, where all the people passed us, and at intervals, as we were able, we read and preached. The people were mostly attentive, but some questioned us, and made objections, which we answered. Some priests passed and heard us, and we fancy warned the people against us, and afterwards prevented others from buying. We remained at the spot for six hours, and we got a bill-poster who was passing to post up for us a copy of "St. Peter's Letter," which he did out of reach of the people, but where everyone could see it and read it. A Roman Catholic man and woman came to us and said they rejoiced some time ago when their son came home bringing a Douay Testament from a fair not far distant that we had visited; it was just what they had been wanting for a long time to obtain.

In a town where we were privileged to preach last year, we had the gladness of hearing from a Protestant bookseller of his having supplied a Roman Catholic priest with Douay Bibles. Many Roman Catholics had also come to buy them from him in preference to going to a bookseller of their own persuasion, who might question him, and perhaps get them into trouble. This good bookseller bought a stock from us of 125 of our books and booklets.

On our way back to the town which we had made our temporary head-quarters, we revisited a village where a very large fair was in progress. We sold our books and preached to the crowds of people for three hours. All were very attentive. One old man who had never read the Scriptures was very anxious to get a Douay Testament, but he had only twopence. However, we let him have it for that sum. We had several good talks with individuals, especially with a Roman Catholic man, on the remedy for sin.

We visited for the first time a very large fair, where the people were very rough, and came around us in immense crowds. We worked there for five hours, at times preaching, reading, and selling. Many showed a decidedly hostile spirit, the result, no doubt, of the presence of two priests, who went about warning the people against us. They influenced a police-constable, who pushed through the crowd and demanded to know what we were selling. We showed him both Testaments, the Protestant and the Roman Catholic, and explained the difference. He seemed perfectly satisfied, and bought a copy of the Douay version. This encouraged the people, and many purchased eagerly. We could have sold a much larger stock than we had with us.

We found ourselves in a large country town, into which the people had flocked from outlying districts to spend a holiday. It was a Roman Catholic Saint's Day, and the people thronged the chapel in large numbers. We displayed our books close by, and as the people returned from mass hundreds crowded around us. We sold a very large number of books, and kept up preaching in turn for a long time. At one time the people became so numerous they blocked the entire street, and the police asked us to stop. They afterwards gave us leave to resume, and apologised for having had to interrupt us.

Whilst preaching at a large fair some days afterwards, one clever Roman Catholic man opposed us on various points of controversy. This, of course, drew a large crowd round us, who heard the simple Gospel as we answered the man's objections from the Douay Testament. The people appeared rather suspicious of us, as though they had been warned against us by the priests, and our sale in that town was not extensive. One day we asked an old man who kept a bookstall in a market if he had ever sold the Douay Testament. He said he had, but the priests would not allow the people to buy, as the books taught them too much. He bought eight copies of us and six booklets to sell again.

We attended a large fair some miles from our headquarters. We had a very successful time, both in preaching and selling. Many heard and bought the Word, and there were only a few objectors. A gentleman who had heard us at another fair some weeks previously, told us that the Roman Catholic priest at the place had ordered all who had purchased Testaments from us to burn them, but the gentleman does not believe the people complied. We had a good conversation with a man for some time on the mass, confession, and Mariolatry. He was a most attentive and interested listener as we read various passages of Scripture which were strange and new to him, and he thanked us. He is now reading the Bible for himself.

We have heard a most interesting account of another man who some time ago bought one of our books, who lent it a friend employed on a railway. This man passed on the book to another Roman Catholic acquaintance, who eagerly read the book, and afterwards got a Douay Testament. He is now said to be "as good as out of Romanism," having given up the Mass and Confession.

PEOPLE'S MISSION, BOMBAY.

Soon after I came to Bombay in July, 1891, my attention was drawn to the disgraceful condition of a certain portion of the district of Cammateepoora known as Kursetjee Suklajee-street, a street thronging with the native population of Bombay, and occupied by houses of ill-fame filled with women of all nationalities. Having to pass that way daily I noticed that it was constantly frequented by Europeans of all classes, and that it was a popular resort of young boys from the age of twelve and upwards, who came there for the purpose of "sight seeing;" yet it was impossible to pass down the street at any time without being shouted after and enticed to vice, on every side. I felt that something should be done, so after taking a careful survey of the locality, I took the matter to the Lord, and after earnest prayer for guidance, I started the mission in a small room at the corner of Bapty-road and Suklajee-street, holding meetings every night, and giving some time to visiting also. A more suitable room has now been taken fronting on Suklajee-street. The Lord has sealed the work with his blessing, many souls have been saved, and I believe eternity alone will reveal the good that has been done. I have had persons in the Fort and other places step up to me and say, "You do not know me now," and remind me of the time when I spoke to them in Suklajee-street, at the same time thanking me for what I said to them, and praising God that from that time they had lived a different life.

Although I have had the responsibility of this work, I have had many willing helpers. Mr. Gladwin joined heartily in the work on its initiation, and only left when compelled to do so by other claims upon his time. Miss Miles and Mrs. Dyer visit the street every Saturday afternoon, talking to the women in their houses, and giving tracts and Scripture portions in various languages. Miss Sherman, Miss Douglas and Miss Bell, of the Pentecost Band, also visit on other occasions. An urgent need is a small Home where women can be taken and tested as to the sincerity of their desire for honest work.

Much has already been effected in the way of checking the public exhibition of vice. All who know the locality say that a decided improvement is visible, though there is still more than enough manifest to make a Christian sad at heart.

Bombay. R. H. Madden.

AMRITSAR, PUNJAUB.—In a letter written to Mr. R. Percy Cockin, Caistor, by Dr. H. Martyn Clark, Amritsar, Punjaub, India, he says:—"I have only been back three months, and I am busier than ever. We had about 62,000 patients last year, and this year we shall have about 80,000. I do operations every day. Your prayer is being heard; such lots of people are learning to love the Lord Jesus through the work of the medical mission. There have been six or seven baptisms already, and on next Sunday there are to be five more."

For the Young.

MAKE ROOM.

A sweet fair face, with glad soft eyes, crowned with a radiance of golden hair, belonged to Minnie Mowbray. Everyone loved her, for who was so gentle in manner, so kind in trouble, so sympathetic in sorrow, so happy in everyone's joy as Minnie? As her schoolfellows were starting for a picnic to the New Forest, there was a cry of welcome as Minnie appeared, and an instant closing-in of the girls in the brake.

"Plenty of room, plenty of room!" they all cried, and crushing one another in their eager attempts to give her space, they managed to squeeze their friend in amongst the party.

"I am sure I am one too many," said Minnie's gentle voice, but cries of "No! no!" silenced her, and one girl, speaking for the rest, said affectionately:—

"We could not be happy without you; everybody likes to make room for you." And in spite of the squeezing that resulted, all declared that they had enjoyed the day twice as much as if Minnie had been left behind for want of room.

. . . . . .

"That's right, girls; spread out your dresses. Marion, cover that chair with our cloaks and hats. Don't leave any room for her, nasty, spiteful creature!"

So spoke a party of girls as they caught sight of another coming up the lecture-room, looking from side to side for a vacant seat. As Ellen paused for a brief moment before their row, some averted their faces, while Marion West, catching her schoolfellow's eye, said coolly, "There is no room in this row; you had better try further on."

The girls laughed together, as Ellen took the hint, and angrily tossing her head, walked on. They cared little for her displeasure, and only congratulated themselves on having got rid of an unwelcome companion.

. . . . . .

Only two everyday scenes in a schoolgirl's life; yet they rise up before me as illustrations of two grand truths, and you who have looked with me at the word-pictures above, read with me the parables they teach.

"*Make room*," first, for the Saviour, your best, truest, most sympathising Friend. His companionship will sweeten life's pleasures and halve life's cares.

Make room, at any cost, for every good thought and feeling that seeks admission into your heart and life. Welcome with a glad smile each holy impression, bright opportunity, or sweet, pure desire.

But "give no place to the devil." When he comes, seeking a resting-place by your side for himself, his vile promptings, and his evil imaginations, cry out, "No room! no room!" Tell him to leave you. "Resist the devil, and he will flee from you."

Have "no room" for evil companions in your daily life; "no room" for bad books in your daily reading; "no room" for unkind words in your daily conversation; "no room" in heart, life, or love for anything that is not sweet, pure, and Christlike.

"Yet there is room!" Where? In the Saviour's heart of love, in the good Shepherd's safe, safe fold. For whom? For the wandering sheep of earth, or the lost lambs of the wilderness. Plenty of room? Why not enter in? See, the Saviour's arms are open wide, and his tender voice welcomes *you*, poor, tired child. You may come to-day and find room, and rest, and pardon for all sin in his blessed enfolding.

The door of the fold is not yet closed: thousands have passed through, and yet there is room.

Weary lamb! leave the wilderness and the long wandering, and find shelter in the fold.

Oh the joy of knowing that we are safe, safe for ever; for "My sheep shall never perish," says the Good Shepherd, "neither shall anyone pluck them out of my hand." Will you take heart to-day, and seek to enter in while yet there is room?

Eva Travers Evered Poole.

CHILDREN'S SCRIPTURE UNION.—May 28, S., 1 Cor. xvi. 1-24; 29, Haggai, i. 1-15; 30, ii. 1-9; 31, ii. 10-23; June 1, 2 Samuel, i. 1-12; 2, i. 13-27; 3, v. 1-12.

ON FAITH.

By the late Dr. Adolph Saphir.

The eleventh chapter of Hebrews is like a gallery of pictures of great men, from the time almost of the creation of the world down to the time of Christ—for 4000 years. Just as in the palace of a king we find a number of portraits of the great kings and princes who belonged to the families that have lived in the same palace, and have sat upon the same throne for centuries before, so it is that in this chapter we have the portraits of our fathers and grandfathers and great-grandfathers in the family of God. We have not a picture of their faces, we have not a description whether Abraham was a little man or a tall man, or what sort of face Isaac had, or Jacob, or Moses, but we have a description of their life and character.

And now after 4000 years these men of whom we read are most precious to God. Everything else is, as it were, forgotten, crumbled into the dust, but these men, who lived and loved God, are most beloved by God; and He has brought them unto Himself just like precious stones, leaving out everything else.

From this we must learn the great truth, that of all things in the world what God loves best is human beings. God thinks that the whole world is nothing compared with a single soul. When God looks back upon the 4000 years He says, "Well, now, what is the use of it? What have I got out of these 4000 years?" And what has He got out of them? Abel and Enoch and Noah, and Abraham and Isaac and Jacob, and Joseph and David and Solomon, and a great number of other human beings who loved Him.

What does God like best in the world? Men, women, children. What does He like best in men? It is not their strength, it is not their knowledge; but it is their heart. God likes men best in the whole world, and God likes the heart best in man. What is that He likes best in man's heart? This chapter tells us what it is He likes best. He likes faith best. God looks down from heaven upon the earth, and He likes men better than all trees, or beasts, or fields, or rivers, or gold, and everything that there is. He says, "I do not care about any of these things compared with the human being." Then, when He looks at the human being, He says, "I do not care for their strength, or size, or cleverness, or knowledge. What I care about is their heart." Then when God looks into the heart, He says, "The only thing I care about is this, that he should believe Me."

So when Christ comes again He will be looking out for faith. It says, "When the Son of Man shall come, shall He find faith on the earth?" Christ will come again, and He will look out where his people are. How will He know them? He will see whether they have faith, and all those that believe Him, and love Him, and think about Him, and depend upon Him, and pray to Him, He will gather and take to Himself.

If we believe in the Lord, our names also are known in the heavens, just as God remembered the name of Enoch, and Jacob, and Moses, and David. Are there any children or grown-up people here who have faith. Their names also are written in the Book of Life. And when Christ comes again we are told that we shall sit down with Abraham, Isaac, and Jacob, in the Kingdom. We shall see all those glorious men of whom we have read in the Bible, and we shall be with them, and with the angels, and the Lord Jesus, for evermore.

This will be a good exercise for the children and the young people—to read the eleventh chapter of Hebrews, and to consult from the Old Testament all that is said about the men who are mentioned here, and then see what the Apostle Paul thought of them. The apostle was generally thinking of these men, and particularly of their history, and the great lesson he had learnt from their history: that God looks at the heart, and that which God sees in the heart is simply this—whether we believe in Him or not. If we have faith God is pleased with us; if we have not faith God is not pleased.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Kingswood*, May 24 to 26; *Worcester*, May 27; *Pershore and neighbourhood*, May 28 to 31; *Langton, Tunbridge Wells*, June 7 and 8; Mr. H. Hankinson, *St. Matthew's, Canonbury*, May 26; *Southsea*, May 29 to June 3; Mr. J. S. Tyler, *Maidenhead*, May 31; *Consett*, June 3 to 12; Mr. T. Lewes Sayer, *Lordship-lane Hall*, May 26, to 28; *Croydon*, June 4 to 11; Mr. A. G. Dodderidge, *St. Leonards*, to May 28; *Kenley*, May 31.

Mr. E. Arrowsmith will be at *Toronto*, to June 4; *Montreal*, June 5 to 12.

LEISTON, SUFFOLK.

The Nonconformist schools of this town were recently favoured with a visit by Mr. Newton Jones, of the Sunday-school Union. The Congregational Church was placed at his disposal, and hearty, bright, healthy, and helpful addresses were given on Sunday morning and evening to the adults, and in the afternoon to the young people. On Monday a children's service was held. The visit of Mr. Newton Jones will long be remembered.

MISSION AT SUTTON, SURREY.

Under the auspices of the Sunday School Union, Mr. T. Lewis Sayer, C.S.S.M., conducted a Children's Mission, May 15 to 19, in the Benhill-street Chapel, Sutton, Surrey. The services were well attended by young people, with very cheering results. Many who passed from darkness to light at Mr. Sayer's Mission in the same place three years ago were present, and helped to make the meetings a success. The principal Nonconformist Sunday-schools in the town co-operated in the work.

"THE VOICE OF MY BELOVED."

At morning prime there is a Voice that calleth,
"Come unto Me."
Upon mine ear its accent brightly falleth,
Tender and free.

In golden noon's warm light the land is lying
With sweet refrain;
It cometh softly in the wind's low sighing,
Or gentle rain.

At the calm evening-time, with church bells ringing,
It falls, in love,
That I forget to hear the wood-bird singing,
Or cooing dove.

At midnight's solemn hour, while deep stars glisten
"Come unto Me."
What, calling still? I clasp my hands and listen:
Who can it be?

Those stirring tones that fill my soul with yearning,
So grave and deep,
Into my waking heart so strangely burning:
I cannot sleep.

Oh, that dear voice—the voice of Jesus blessed
Unceasingly;
It calleth weary soul, by sin oppressed,
To thee, to thee.

O royal Lord, that I have kept Thee calling
From dawn till eve,
In penitence low at thy dear feet falling,
I deeply grieve.

Yea, my Beloved, and henceforth nought shall sever
Thyself and me;
I now renounce all earthly love for ever,
And come to Thee.

Caroline Tickner.

WORKING LADS IN WANDSWORTH.

A deeply interesting and most useful work has been carried on for the last ten years in the neighbourhood of the Wandsworth-road, with continued and ever-increasing blessing amongst working lads and young men, by a lady who has devoted her life and means to the work. It was commenced in one small room, and as the number of lads increased, another room was added, then a house was taken, and still a larger one, and yet the numbers grow. Several lads who came to the Mission in its early days (some coming from homes where drink had been the curse) are to-day sober, respectable working men, and, what is better, Christian men.

In connection with this work there is a Mothers' Meeting for the mothers of the young men; also a Children's Service for their younger brothers and sisters, Bible Classes, Night Schools, Singing Classes, a very good Cricket Club, also a Football Club. Some of the needs of the work have been made known, and daily prayer is offered that God will provide all that is necessary to carry on this work. Hitherto this blessing has been abundantly vouchsafed.

The room in which the meetings are held is far too small, and is inconveniently crowded; and it has been decided to try and get sufficient money to build an Institute, particularly as there is a piece of ground to be sold for £900 in a most suitable position in the Wandsworth-road, where hundreds of these lads pass daily to and from their work. The Institute will comprise a hall, to seat about 250, for Bible classes, lectures, etc., reading-room and library, class rooms, gymnasium, etc., etc. £2,500 will purchase the land and complete the building. Friends disposed to help should write to Miss Mannering, Mission to Working Lads, 186, Larkhall-lane, Clapham, London, S.W.

NOTES ON DAILY READINGS.

SUNDAY, MAY 28.—EZRA I.

God will ever be mindful of his covenant. And there were also many remembrancers, as Daniel and other like-minded pious exiles, who gave him no rest, and were ever asking Him, for David's sake, to bring his people from captivity. The Lord stirred up the spirit of Cyrus (1), and the spirits of the people (5). How clearly the minds of men are subject to his promptings! May we never be disobedient to the heavenly visions that visit us, but always on the alert to work out with fear and trembling whatsoever He may work in.

The opening words of the royal proclamation recall our Lord's last spoken address to his followers: "All power is given unto Me in heaven and on earth, go ye therefore." How absolute should be our obedience to Him, and how certain our confidence in his all-sufficiency. He cannot fail those whom He stirs up. He will see to it that their hands shall be strengthened with silver, and gold, and goods, and precious things. "Where the word of the King is, there is power."

The vessels had been in safe keeping during those years of anarchy and confusion, like the precious MSS. of Scripture during the middle ages. God has strange ways, which are past finding out, but the end always justifies Him to the full. Trust thou in Him; he makes no mistakes.

MONDAY, MAY 29.—EZRA II.

Throughout their history the true Israelites were very eager to maintain their genealogy. All their reverses made them more tenacious of their national stock. And wherever they were scattered, they carefully guarded their national registers. We should not be less prepared to trace our sonship in the great family of God. Each should be able to establish his descent, and to vindicate his claim to be considered a child of God, a joint-heir with Christ, a partaker in the inheritance which God has promised to them that love Him. If you cannot establish your sonship, you may doubt your right to the spiritual blessings which are part of the family estates.

All this is clearly illustrated by the prohibition issued against the priests, whose names were not found in the register, eating of the most holy things. They must wait till the Urim and Thummim attested that they were Israelites indeed. And what that witness was in those olden days, the testimony of the Holy Spirit is within us. He witnesses with our spirit that we are born of God.

The first act of the restored Jews was to set up the House of God. For this they gave willingly, and after their ability. The cause of God must ever be our first concern. And if we seek *first* the Kingdom of God, all things else shall be added.

TUESDAY, MAY 30.—EZRA III.

First the altar. This was the centre of their religion. They could better dispense with all else but this. So the cross of Jesus, whether as reminding us of his work for us in justification, or of his claims in sanctification, is the centre of our worship and of our life. Put the altar in its right place, and all else will gather around it; so if we are right in consecration, we shall grow in grace, and symmetry of character, and in service to God and man.

Foundation laying is not always pleasant work. It means toil under ground, down in the trenches, unnoticed and unknown. And those who begin are often not permitted to finish. In the present case also the foundation-laying recalled the glories that had vanished for ever with the sack and burning of Solomon's Temple. But amid all, the minstrel Hope brought her harp, and sang her sweet strains of encouragement. In spite of the fewness and poverty of the builders the voice of Inspiration had assured them that the glory of the latter house should surpass that of the former. And so by the reckoning of faith, in sure anticipation that God would keep his word, in sublime trust, the builders encircled their foundations with their songs.

See that your apparel is white, clean, O priests of the Lord, and raise your notes on high to cheer God's children as they strive to rear the temple and city of God amid the rubbish and ruin around.

WEDNESDAY, MAY 31.—EZRA IV.

So long as you lead a languid and unaggressive life, the great enemy will leave you alone, but so soon as you begin to build God's temple, you may count on his strenuous opposition. When we are permitted to go on from day to day without much temptation, we may fear that we are doing little to destroy evil and construct good. But the virulent hate of the wicked one is a comfortable sign that his kingdom is suffering serious damage, and he is afraid of worse. Let us so live, that we may give the devil good reason to fear and hate us. But there is a stronger than he.

The first proposal of the enemy is a mutual alliance. He shrinks from declaring open war, and endeavours to attain his end by asking permission to co-operate. We must beware of the proposal to join in with the ungodly. Their arguments may sound very fair, and appeal to a false liberality of sentiment, but the golden cup contains poison, and beneath the kiss is the traitor's hand. This is why so many fair enterprises have miscarried. They have afforded common ground for co-operation between the false and counterfeit Israel, whilst God has been alienated.

Their first proposal being frustrated, they endeavoured to attain their end by going to headquarters, and securing an injunction to stay further operations. But the time was well spent in the further consolidation of the new settlers, and finally the embargo was removed. You cannot thwart God and prosper.

THURSDAY, JUNE 1.—EZRA V.

It does not seem that the Jews waited for any intimation that the royal edict was removed before they began to build the house of God. It was enough that the prophets gave the Divine command, and they were sure that God would make the execution of his decree possible. So in simple faith they stepped out. And it was as they expected, the eye of God was upon them, and the opposition did not make them cease. Whatever the difficulties that may lie in front of you, if you are once sure of God's will, go forward,—the crooked shall be made straight. The eyes of the Lord run to and fro to show Himself strong on behalf of those whose heart is perfect towards Him.

In the letter sent to Darius, we get a side glimpse of the energy with which God's work was prosecuted. "The work goeth on with diligence and prospereth in their hands." There are no such workers as those who have the will of God behind them, and the eye of God above them; and side by side with this there was great humility. They confessed that they had provoked God to wrath, although He had so greatly favoured them. Be as a rock to men, and as a reed to God. Strong to do his work or suffer his will, but ever ready to confess that you are an unprofitable servant, that you are utterly dependent on the grace of God, and that it is only of his mercy that you are employed in his service.

FRIDAY, JUNE 2.—EZRA VI.

How much depended on the finding of that roll! But God knew where it was, and led them to discover it, and inclined Darius to ratify it. When we are anxious and troubled about our relations to our fellow-men, we do little by worrying, we do much by trusting. Missing documents, alien hearts, tangled skeins, all yield before the hand of our Father working for us.

The difficulty raised by their foes really reacted for the benefit of the Jews, for the king decreed that their expenses should be met, and their needs supplied. Day by day sacrifices of sweet savour were to be provided. Thus God makes the wrath of man to praise Him; and thus when we are living upon God's plan and need material resources for his work, He will see that they are forthcoming from the most unlikely sources, and the revenues of heathen monarchs shall be laid under contribution. The earth is the Lord's. Rich men and great men should act as his stewards, ministering his property for the maintenance of his glorious Name.

When the house was finished it was dedicated with joy, and the priesthood was rightly ordered. And from a renovated and restored priesthood, influences spread towards all Israel that led them to separation and purity and joy. We do more by life than by lip. Paint your own cottage, and all your neighbours will paint theirs. And as you see God working on your behalf in turning the hearts of men, be strong to work for Him.

SATURDAY, JUNE 3.—EZRA VII.

The hand of God rests upon those who love his Word, and where it lights, there the hearts of men are inclined to help. The king granted all Ezra's requests. Beneath the covert of that hand we can journey safely.

It is good to set our heart to seek God's law, but searching must always be combined with doing, and when we do we have a right to teach. Oh God, give us the steadfast heart, set on knowing and performing thy will. May the rudder of our soul be held by thy strong hand, that it may vacillate beneath the touch of no cross current.

See how Ezra's love for God's law impressed Artaxerxes with the conviction that it was perfect. He commanded also that the will of God should be the supreme court of reference to Ezra and his brethren in the disposal of the freewill offerings. He further enjoined that they should do *exactly* the commands of the God of heaven. He ordained that all who refused to do the will of God should be punished. So great was his respect for the law, that he left Ezra to do very much as he thought best. This reverence on the part of a heathen monarch for God's law shames us. Oh, to make more of it ourselves! To be people of the Book, and to exalt it as we are exalted by it, in the judgment even of those who do not revere it!

INTERNATIONAL S. S. LESSONS.

JUNE 4.

Reverence and Fidelity.—Ecc. v. 1-12.

Golden Text: Rom. xii. 11.

The author of this book calls himself *Koheleth* (i. 1), a Hebrew word, of which Ecclesiastes is the Greek translation. It is variously interpreted as "preacher" (one who addresses an assembly), "debater" (a member of an assembly), and "collector" (one who calls an assembly together). The preacher represents himself as *Solomon*, the son of David (i. 1 and 12), and there is the strongest reason for believing that he was the author of the book. His Divinely-given wisdom, and the painful experiences of his later years, eminently fitted him for such a task. Others who have abandoned this view are hopelessly at variance among themselves as to authorship and as to date.

As to the plan of the book there is also much disagreement; but the simplest and perhaps most practical is that which regards it as "a confession, written in prose, devoid of plan, except so far as it is a continuous unburdening of self. Its theme is the vanity of life. Its contents are miscellaneous illustrations of the theme, derived from experience, and told with great sadness." The close of the book (xii. 13, 14) gives the conviction to which the author's experience leads.

Apply the lesson:—Nothing "under the sun" can fully satisfy the longing and needs of the heart. "Thou hast made us for thyself, and our hearts can find no rest except in Thee."—*Augustine.* In one of his "Morning Exercises," Wm. Jay contrasts two men, Voltaire, honoured, rich, a companion of kings, a prince in literature, doing some noble deeds, a favourite of the multitude, writes in review of a life of the world without religion, "*I wish I had never been born.*" The holy Halyburton on his deathbed said, "I long for God's salvation: I bless his name. I have found Him, and die rejoicing in Him. *Oh, blessed be God that ever I was born.*"

This lesson is suggested by the preacher's dis, appointment when he found in religion formality, insincerity, hypocrisy, indolence. He does not therefore, condemn religion as some have done, but seeks to correct its abuses.

Counsels for Worshippers (1-7.)—These may be briefly stated thus:—1. *Come to the Sanctuary with reverence* (1). In Solomon's day, the house of God was the Temple; now it is wherever "two or three are gathered in the name of Jesus" (Matt. xviii. 20), Preparation is as needful for the individual worshippers as for the minister who leads the worship. The fatherly relationship which God sustains to his children must not lead to irreverence. Be "ready to hear," not for amusement or for criticism, but for profit and obedience. Thoughtlessness and irreverence make our worship into a sacrifice of fools.

2. *In all the engagements of the Sanctuary be sincere* (2, 3). Thoughtless words, however orthodox in sentiment, however musically expressed, are not worship. It is terrible to reflect how many confessions of sin and expressions of devotion to God are mere utterances of the lip. A few sincere words spoken from the heart are better than fluent prayers which the heart does not mean. Remember to whom you pray, and what a distance there is between Him and you. "Dreams" are a result of the mind's occupation during the day; our worship may be as empty and vain as our dreams. Our faculties must be awake in order to offer acceptable worship.

3. *To the vows made in the Sanctuary be true* (4—7). Vows are not forbidden, but in proportion as a man knows himself he will be careful as to making them. They are to be regarded as promises made to God, and therefore not to be violated without grievous sin. Scripture does not forbid their being made in sickness (Psa. lxvi. 13, 14). But having made them, it is needful to "defer not" as to paying them. Delay does not lessen the obligation, while it weakens the determination. "The angel" (6) may be either literally an angel (1 Cor. xi. 10); or the priest or minister of the Sanctuary (Rev. i. 20).

Cautions for this Life (8 12).—There is the closest connection between a man's relation to God and his relation to men. The worship of the Sanctuary is to fit us for the work of the world.

There are two cautions here:—1. *Against oppression* (8, 9). An unjust king can be a cruel oppressor of his people, yet on his part it is folly, since he is himself dependent on those who till the soil. The One "higher than they" is the Lord Himself, who will in another world right what is wrong here. In the light of the reckoning of the great day, it is better to be the oppressed than the oppressor.

2. *Against inordinate love of wealth* (10—12). The unsatisfied condition of one who has much, and is obtaining more, is contrasted with the contentment that the labouring man may enjoy. The best blessings of life are not to be purchased by money.

Ministering Women

AT THE HOME OF INDUSTRY.—II.

AMONG THE WORKING GIRLS.

The life of a working girl in the East of London is beset with many a difficulty and peril. At an early age, in most cases, she has to become a bread-winner, and to take an active part in the great struggle for existence which goes on among the masses of our city poor. Unfortified by the steadying influences of a matured education, with few home encouragements or helps to a life of high and holy resolve; pent up in a factory during the long working day, with very mixed companions, there is every temptation to her to spend the evening leisure hours in so-called pleasures of an unregulated and doubtful sort. Unless she can be induced to come within the circle of some good influence during these seasons of freedom, the chances are great that the lower side of her nature will gain the mastery, and her life will become full soon a moral wreck.

How vastly important that these high-spirited volatile young sisters should, through the loving agency of Christian women, be taught the virtues of self-help, self-respect, and, best of all, self-renunciation, so that the power of the Mighty Saviour may possess and preserve them along the slippery pathway they have to tread. For a number of years now this work of seeking out and saving the working girls in East London factories has been an integral and invaluable branch of Miss Macpherson's work at the Home of Industry. It showed considerable development when the mission centre was moved from Commercial-street to the more commodious premises at 29, Bethnal Green-road. There a part of the upper floor of the building has been consecrated to this service; and not only consecrated in the sense of being set apart, but richly hallowed by many tokens of the Divine working in the hearts and lives of these toiling sisters.

Much that would be interesting to the reader might be written at second hand about this department of the work, and the outcome of it, but space is pressing and condensation imperative. I will therefore avail myself of a little account prepared by Miss Turner, who has had charge of this branch for years past, and who has greatly endeared herself to her young sisters by her helpful sympathy and unwearied devotion:—

We visit a large number of factories every week, and find the work very encouraging. A hearty welcome is always given to the visitor, and perfect quiet reigns while the message is being given. We value this opportunity of visiting the large factories, as it brings the Gospel to a number of young men and young women who never go to church, chapel, or mission-room. We come in contact with over a thousand of these busy workers in a week. Let us take a peep into a few work-rooms.

We enter a box-maker's establishment near us. It is four o'clock, and the young women are enjoying a quiet cup of tea. They are very hearty, and as soon as we appear they call out, "A stool for teacher." "Teacher" sits down in the middle of a crowd of girls. "Tell us a tale, teacher." Teacher, looking at the tired faces, and seeing how wearily some young form is resting against the table, finds it very easy to tell of the One who being weary, sat thus on the well.

The half-hour passes very quickly, but before we leave the workroom we get a chance for a little individual dealing. What sad stories we hear sometimes. There is a young girl coughing badly. "Have you been to the hospital?" "Yes; the doctor says I need rest, but I can't take it, so there's an end of it."

The happy holiday time is coming, and many a young heart beats high with hope at the thought of bracing sea breezes and quiet evening strolls. Would it not make the young lady's holiday a happier one if, before the hot streets are left behind, she were to see to it that some hard-worked sister is enabled to take a five days' rest and change?

We pass into another factory, a large tailoring place. When we got an entrance into this workroom we asked God to save every girl in the place. Already He has given us an earnest of what He will yet do. It is gladdening to see girls who once frequented the music-hall quietly sitting in our upper room studying their Bibles and preparing themselves to take a share in God's work.

The scene in the workroom is an interesting one. Numbers of the girls are sitting on bales of goods. As we pass among them we, too, sit down, and tell "the old old story, of Jesus and his love." The sunshine is streaming through the large windows; how hot and close it is! But numbers of the girls are laughing merrily, and send us off with a chorus of "Good-byes." As we pass out we whisper to two or three, "Why do you treat the servant so well when you have no welcome for the Master?"

So day by day we sow the seed. In one very rough workroom we have now ten Christian girls; not long ago we had not one professed follower of the Lord Jesus. In this factory the Christian band now numbers nearly two hundred. Some of the members are far away, but they still keep in touch with their old "Home."

This realistic sketch is typical of the work that goes on all around the Home of Industry. Many girls work in cigar and other factories, in a physical atmosphere far from healthy, and where the moral atmosphere is still more deleterious. I may not enlarge on this; suffice to say that the conversation among male fellow-workers is too often of an unrestrained and corrupting kind. How different are the surroundings when these girls gather into their very own parlour up near the roof of the Home of Industry, and have a quiet, restful time; or when they form themselves into a working class and make their own garments, under the guidance of the lady workers, while they listen to good music or a stirring recitation mayhap, or a tenderly-worded Gospel appeal; or when they meet in their "Christian Band" for Bible study or for prayer, under the devoted tutelage of their long-standing friend, Mr. Wilson.

This Home of Industry is in truth to them a haven of rest and refuge from week to week, and from year to year; and they dearly prize its advantages. The early days of difficulty and of wilful disturbance have long gone by. The girls have learned to know, to trust, and to love those who plan and labour and pray for their true happiness; and the work is now as pleasant as it is blessed and fruitful. Habits of economy, industry, temperance, and all the social virtues are inculcated and learned line upon line; above all, the worth of the soul and the need of a Saviour are brought home by loving and winning methods. Who can count the number of those who are thus led to cast their burdens of sin and sorrow and want on the One who is strong to save and ever present to deliver? Who can reckon up the jewels that are being patiently polished for the Master's crown on the day of his appearing.

A great boon in connection with this part of the Home of Industry work would be some quiet, healthy suburban place where the girls could be drafted in small companies and at little expense, during these beautiful summer months, for rest and recreation and renewed health. Who will claim the honour and privilege of providing this House of Mercy? The deed would be thrice blessed. Observer.

FRUIT APPEARING.

About six years ago, my brother and I, aged sixteen and nineteen years respectively, were brought to a saving knowledge of the truth, and started working for Him—speaking on the Sunday in the villages. One village—Beazley End—about five miles from here, was laid especially on our hearts. Two years ago last October we started taking the prayer-meeting there, on the Friday evenings we drove over with other friends and have kept on the meetings nine months in the year ever since.

We saw no fruit of our labours, and often have been tempted to give the meetings up. About three months ago we altered the meeting from Friday to Tuesday—resulting in an increased number of attendants. A friend was preaching there on Sunday evening, May 7, and three lads about sixteen years old were deeply convicted of sin. The following Tuesday, after the usual service, we announced an inquirers' meeting, quite half the people staying, the Spirit of the Lord working mightily. Again, last evening there were numbers pleading for mercy and pardon. It would be vain to try and estimate results, but we know of six, at any rate, who have professed conversion, and are rejoicing in Christ.

I am now working at the Congregational Chapel at a village called Shalford, about three miles from Beazley End, and the Spirit is moving there. Last Thursday and Sunday evenings souls were gathered in. I trust that this record may be helpful to some of my brethren who, unnoticed, are working for Jesus. Frank Martin.

156, *High-street, Braintree, May* 17.

ST. PETER'S, CLERKENWELL.—Rev. W. Haslam hopes to begin, on May 27, a ten days' mission at the Martyrs' Memorial Church, St. John-street-road, E.C. Inviting his parishioners, 9000 in number, to the meetings, the vicar, Rev. W. H. Griffiths, says:—"In this mission an earnest, prayerful effort will be made to rouse the careless, to decide waverers, to restore backsliders, and to deepen the life of God's own children." The mission arrangements impose upon Mr. Griffiths a financial burden, which he looks to outside friends to share with him. The co-operation of singers and other workers will also be welcome. The vicarage is in Ashby-street, Clerkenwell, E.C.

A JUBILEE ASSEMBLY.

This year the Free Church of Scotland celebrates her jubilee; on May 18, 1843, she left the Establishment, headed by Dr. Chalmers and his brilliant lieutenants, Drs. Candlish, Cunningham, Buchanan, Begg, and Guthrie. Since then hers has been a remarkable history, for during that time she has built churches, manses, and schools in well-nigh every parish in Scotland, raised upwards of twenty-three millions sterling, and sent forth hundreds of labourers into the Foreign Mission field. It was not to be wondered at, then, that the Assembly which met in Edinburgh on Thursday of last week should have drawn to itself deep and widespread attention and interest.

The demand for tickets of admission was quite unprecedented, and when the opening day came round, as the hall was free to all, visitors began to arrive at it shortly after eight o'clock, though the services did not commence till noon. By that hour every inch of standing ground, not to speak of the seats, was occupied, whilst hundreds hung about the corridor and lobbies, and many more returned home, utterly unable to get near the doors.

Those, however, who did get inside were rewarded for the martyrdom they suffered because of the heat and crush. The new Moderator, Rev. Dr. Walter Smith, of the Free High Church, Edinburgh, delivered what may be fittingly called an epoch-making address. Throwing aside the trammels of precedent, he boldly faced the present-day duty of the Church of Christ, and put into the hands of his own Church a programme of work, which, if faithfully carried out for the next fifty years, will make a considerable change in Scotland and many other parts of the world. The trumpet at his lips gave no uncertain sound, for he summoned the Church to the work of the Lord against those mighty forces of evil which are creating that dark and tangled social problem which is becoming the terror of statesmen. According to him, it is only faith in the living, reigning Christ which can raise and equip an army fit to cope successfully with these forces; and if his burning words get hold of the heart of the Free Church she will do more in the next fifty-years of her history than she has done in the past, to entitle her to the thanks of Christian men every where. She has all along been characterised by home missionary activity; for the poor and the sunken masses of our large cities ever lay near the heart of her noble founder, Chalmers; but she must bestir herself and do more in this field if she is to answer to Dr. Smith's stirring appeal, which should be printed and circulated broadcast over the country.

That the enthusiasm manifested on the opening day would deepen and strengthen was evident from the character of the proceedings of the next three days. The galleries were generally well filled by the public, even when routine work was being got through, while the body of the house, which is reserved for members of Assembly, always presented a good appearance. The devotional exercises which precede business were engaged in with much fervour, and wherever aggressive Christian work was referred to the audience and house alike plainly testified that they were in deepest sympathy with it. A layman, for instance, fairly captivated the Assembly, when he told how in Glasgow a congregation had grown in two years from 200 to 1500 members by the simple preaching of the Gospel and the earnest work of volunteer labourers, chiefly working men. His own testimony as to how the truth got round his heart deeply moved the ministers present, and will likely induce many of them to be more simple, direct, and homely in their pulpit addresses. A young minister also touched the heart of the House when he said that they were erring by "running their services on stereotyped lines," and advocated solo-singing in the churches, thus utilising a gift which many of their people had in a high degree. He bore witness to the blessing which had accompanied Mr. Sankey's singing, and many in the crowded gathering bore out that testimony by their hearty applause.

Altogether, this bids fair to be a memorable Assembly in many ways; next week we shall furnish our readers with a short sketch of its more salient features

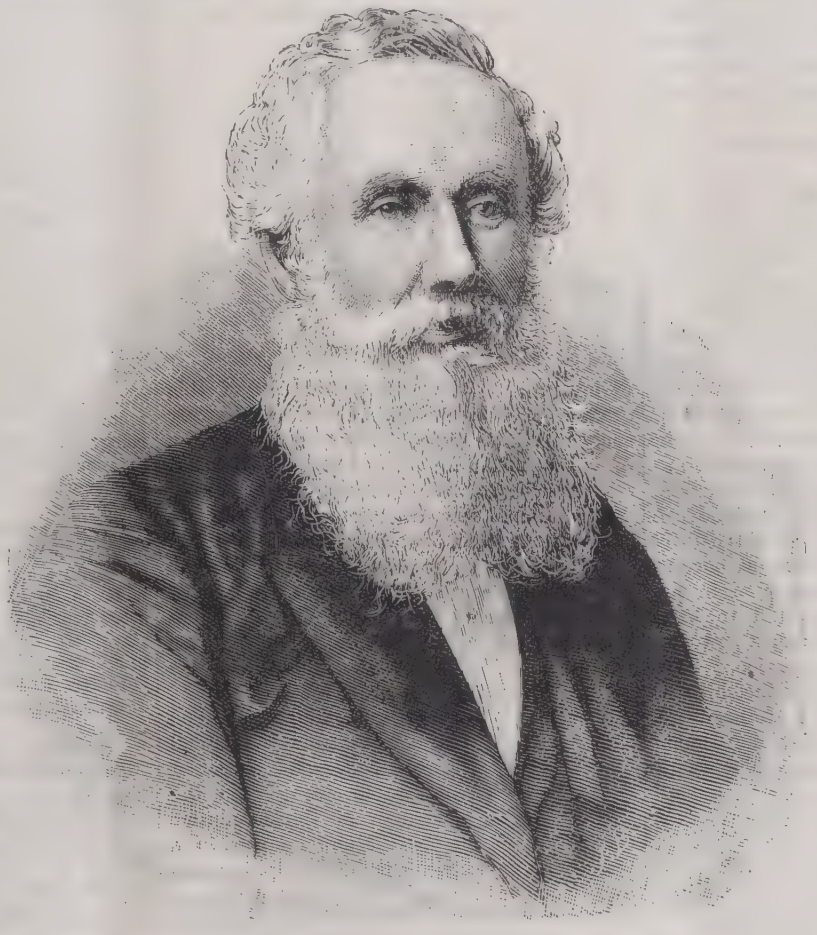
THE LATE

DR. BURNS THOMSON, F.R.C.S.E., F.R.S.E.,

FOUNDER OF THE EDINBURGH MEDICAL MISSION.

AT Bournemouth, on April 29, there passed to his rest the brother beloved whose countenance looks out upon us from this page, and who delighted on all suitable occasions to sign himself, "W. Burns Thomson, Medical Missionary."

His home-going closes a chapter in recent Christian movements which might be entitled "The Rise of Medical Missions," or, as a brother perhaps still more aptly puts it, "The Modern Revival of Medical Missions." When that chapter comes to be written in detail, it will be found that among the many worthy men whose names rise to memory in association with the earlier days of the movement, the central and most conspicuous figure is that of Burns Thomson. On him in particular God laid the burden and travail of lifting the cause of medical missions into the view, and commending it to the acceptance, of the Christian Church. His task was not an easy one. It needed a strong man—one in whom a clear conviction that medical missions form an important part of the Gospel method, and a resolute purpose that the Church should know it, should be blended with a simple and unswerving faith in the guidance and help of God. All who had the privilege of his closer acquaintance know that Burns Thomson was just such a man. And when, in 1859, the Master took him and his like-minded wife, and planted them in 39, Cowgate, Edinburgh, He was initiating that wave of medical missionary interest which has since touched every church and every missionary society in this country, and which is spreading itself, slowly, indeed, but surely, to the various missionary societies of the Continent. From that time medical missions had at least one living exemplification in our midst, and the eloquent pen and speech of our brother, as in all the great cities of the United Kingdom he advocated a cause which was to him, for Christ's sake, more precious than life, accomplished a complete change in Christian opinion. Noble men have risen up since, and by the blessing of God have done much to extend and deepen the interest in medical missions, but Burns Thomson was the man whom God chose for the labour, if also for the honour, of a brave and successful pioneer.



(From a Photograph by Mr. H. P. Robinson, Tunbridge Wells.)

Born at Kirriemuir, in Forfarshire, of godly parents, who died while he was still a lad, and owing much to the care and affection of his elder brother, it was at Golspie, in Sutherlandshire, where, about the age of seventeen, the great decision was made. A vivid reminiscence of those days by the one who was his companion on the occasion, is of a scene behind a hedge at Golspie, when the two lads knelt and dedicated themselves to Christ and to any service to which He might call them. Tutorial work in a private family followed Golspie, and it was then that, in repeated sailings round Cape Wrath, and in other excursions, Burns Thomson developed that taste for natural science which, ere many years, brought him the honour of F.R.S.E., and supplied him through the rest of his career with those analogies which he could so deftly use in handling questions of the spiritual life.

He was well over twenty when he came to Edinburgh to enter on a University curriculum. Like many another Scotch lad, he knew something of the pathos of student poverty. I have heard him tell stories of times of utter pennilessness which became occasions of strong crying to God with tears, and of startling answers which awed him with the sense of the nearness of the Divine presence. Such experiences prepared him for an intense sympathy with all earnest student life. Poverty was a bar which he ignored when he met with real men who were struggling after fitness for service on the mission field. He could count on God to meet the needs of such cases. And, speaking here of prayer, there is one friend living, a friend of forty-five years' standing, between whom and Burns Thomson there was a covenant of prayer, a mutual agreement to ask the Lord concerning certain specified objects, the record of which was carefully kept and the Lord's answers noted, the list of subjects being extended as years went on, and the occasional opportunities of united supplication being ever gratefully welcomed. The last of these opportunities was given to the two friends just a few days before our brother passed away.

His purpose in coming to Edinburgh to study was to enter the ministry. But he looked further than that. His desire and hope were that he might have the privilege of preaching Christ in China. It was at the close of the Arts curriculum, and when he was about to enter on theological studies, that the incident took place which in the hand of God was to determine his career. We will tell it in his own words:—

"I was visiting in Ponton-street, Edinburgh, when an incident occurred that changed the whole current of my life. I went into one of the lowest houses about twelve o'clock in the forenoon to invite the inmates to a prayer-meeting that was to be held on the following Sabbath evening. I had scarcely got into the house when a sharp little Irishwoman came springing into the middle of the floor, and, approaching me, abruptly said, 'What do you want, sir?' I was not so experienced then in visiting as I am now, and the question disturbed me. Although it was only twelve o'clock her son was lying on a low settle at the side of the room the worse for drink. He looked up at me, and, evidently not liking my appearance, he cried to his mother, 'Pet 'im oot, mither.' As I lingered about the room, not knowing very well what to do, the youth got angry and cried, with an oath, 'Mither, canna ye pet 'im oot?' This disturbed me still more, and I remarked to the woman, 'I was just going round your district, and I thought I would look in and see you. You are not looking well.' The thought seemed to flash upon her that perhaps I was a medical man, and in an instant her manner changed, and she answered quite kindly, 'Sure and it's not well that I am, sir.' 'I think you would be the better of a little medicine,' said I. She was entirely of the same mind. Why I was led to make such a remark I cannot conceive, for I knew absolutely nothing of medicine, and the thought of becoming a doctor had never entered my wildest dreams. The efficacy of one drug, however, I had satisfactorily learned in my youth, and, getting a cup from her—it had no handle, I remember—away I went to the nearest druggist and got a dose of castor-oil. I brought it back and presented it to the poor woman, and she received it amidst many expressions of gratitude. On the Monday following, as in duty bound, I called back to see my patient. She received me with open arms, and actually came out with me to the end of the street with my hand in hers. She made the sign of the cross on her forehead, and struck a covenant of eternal friendship between us. I got access to that house ever after, and was freely

permitted to tell of the great salvation offered by Christ."

It was a simple enough incident, but it was a revelation to the earnest student. He began to search his Bible on the subject of medical missions, and was surprised to find them everywhere in the New Testament, and the result was that, while still keeping the same ultimate life object in view, he became a student of medicine. While yet a student he wrote a prize essay on medical missions, which was published and had much acceptance. In 1859 he undertook the superintendentship of the work of the Edinburgh Medical Missionary Society.

The great service of his life to medical missions is bound up with the years 1859—1878. It was a threefold service. He showed to the Church at home what a living power a medical mission could be in the worst part of a great city; how it could attract the poor in crowds, Roman Catholics and Protestants alike; how it could open their doors, when all other agencies had failed, to the entrance of the Gospel message; and how it was an agency which the Lord did not fail to bless, both to the bodies and souls of men. And this experience was an ever-fresh plea in advocating the larger employment of such missions among the heathen.

Then, second, as the head of the first Medical Missionary Training Home, he was able to show, in due time, a band of labourers who, having completed their studies, were fulfilling, at home or abroad, the great calling of the medical missionary. Valentine of Agra and Vartan of Nazareth; Hutchison of Sialkot and Husband of Ajmere; the late Drs. Thomson of Swatow, and Elmslie of Kashmir; Crabbe of Birmingham and Elder of Bristol, etc., etc., men whose names are held in honour to-day, and who have done much to extend the work of the Gospel, were among Dr. Thomson's students. And the influence exerted by the Training Home did not by any means end there. It began at once to tell upon the circle of Christian men in the student ranks in Edinburgh, and to keep before them medical missions as a powerful claimant to their lives and service. This kind of influence has been of the highest value, and is one of the best fruits of the object-lesson set forth by the Training Home.

Once more, it is to Burns Thomson's eloquent advocacy in our great cities that we owe the spread of medical missionary effort in Great Britain. Aberdeen and Glasgow, London, Liverpool, Bristol, and Birmingham, all owed, under God, to his voice and pen the impulse which resulted in the medical missionary efforts, of which they have been or are now the centres. Possibly also Dr. Dowkontt, of New York, might have further witness to give of the influence emanating from Dr. Thomson, which has spurred and strengthened him in his noble work in New York. What our brother did for Madagascar, for Nazareth, for Bombay, and what he did by his little monthly pink sheet to encourage the hearts of his medical missionary brethren throughout the world, would require not a page but a volume to tell.

In 1870, Burns Thomson's connection with the Edinburgh Medical Missionary Society came to an end. His difference with the Society turned upon a point on which there will always be a difference, where a man of such strong individuality and power has to engage in the conduct of some of the most delicate and difficult forms of Christian work, under a body of directors. They, of necessity, are much less in touch with the work than the brother who is nominally their servant, but who is yet more the servant of Christ. A directorate or committee has its rights, and it would be a mistake to make light of them; but a man in his own house with students under him has his rights and his responsibilities also, and his position is such that interference *ab extra* speedily becomes intolerable. To Burns Thomson the question was vital, and he stood like a rock.

After eight years of fresh service in a new medical mission, which he planted in the Canongate of Edinburgh, Dr. Thomson's strength became unequal to the daily toils of such a sphere, and with great reluctance he gave it up. Two winters were spent abroad. In 1881, he came to London to find a congenial home as a voluntary worker at Mildmay. Here, though practically retired from public view, he developed more fully his rare power as an expositor of Scripture, and in his addresses to the Deaconesses, addresses which dealt in detail and systematically with not a few of the books, both of the Old Testament and the New, he became a helper to many of these noble women in their daily labours of love among the poor and needy of this great city. His spiritual counsel was eagerly sought for, and the confidence reposed in him by all at Mildmay was as remarkable as it was deserved. To Mrs. Pennefather, in her years of weakness, his presence at Mildmay was a great solace, and his personal visits to her, especially on Sunday afternoons, were to both of them occasions of refreshing.

Nor in coming to London did Dr. Thomson's interest in medical missions come to an end. The Medical Missionary Association of London had been already established, and after the death of Dr. Fairlie Clarke, he filled the gap in the editorial secretaryship, and he did not rest till he had secured a successor who could give his whole strength to the work. As the chairman of the Executive Committee of the Association, he was in a position to give the very best of help, his long experience enabling him to guide and counsel as perhaps no other could, and his last public act was to sign the Annual Report of the Association. It appears in this month's "Medical Missions."

Besides his early prize essay on medical missions, the Christian public are indebted to Dr. Thomson for one notable work, *Seed-time in Kashmir: A Memoir of Dr. Elmslie.* As a medical missionary biography, it is charming, and has undoubtedly drawn not a few men to a similar career. Messrs. Nisbet have recently issued a fourth edition of it at the price of one shilling, and we know of no work we could more gladly put into any young Christian's hand.

Burns Thomson was a warm-hearted, loyal friend. A double-minded man or a double-minded missionary student his soul hated, but his affection for friends and his affection for true-hearted medical missionary students was very striking. His whole heart went out to little children. The transparent simplicity of his own character made him at home with them at once, and those who knew his ways were never surprised to see him talking with the very little ones by the wayside. He seemed to have a pocket specially devoted to the bairns, and endless little gifts were ever coming out of it into the willing hands of the children, who could not mistrust the kindly eyes that looked down on them from above the snow-white beard. He suffered much in later years, though still able to move about, and often said "It would be nice to get home." He has now reached "home," and we thank God for the gracious memory which he has left behind, and for his good works which do follow him.

James L. Maxwell, M.D.

BACK TO CHINA.

A letter has been received from Dr. A. G. Parrott, who recently returned to China for medical mission work, after a course of study in England. He writes on board s.s. *Sval, en route* for Hankow. It appears that the city of Si'ngan, whither Dr. Parrott wished to go, is not yet deemed to be sufficiently open for settlement, and some other centre in the district will probably be chosen meantime. As to the general outlook, Dr. Parrott writes:—

"Matters in China, from a missionary point of view, are in a very interesting state. Large numbers of men and women are coming from Europe and America and scattering themselves over the eighteen provinces. The Chinese Government is, I am told, getting alarmed at the large influx of missionaries. Li Hung-Chang, the Prime Minister, has suddenly put a new interpretation upon a certain clause in the French treaty (upon the strength of which clause many missionaries have based their *right* to rent houses and to reside in the interior), by which he would make it appear that before a missionary can settle in a place he must obtain permission to do so, first from the mandarin and then from the people, failing either of which he must move on. The representatives of Western Powers have been, or are being, consulted in the matter. It is well for us to remember that the Lord reigns, and the whole question of opening and closing doors is in his hands.

"Please ask much prayer for us. We need to cast ourselves much on the Lord for wisdom and grace in moving amongst the people without a house or a home to go to, and crowded by inquisitive people every hour of the day we happen to be within their reach. It is a great pleasure to me to be back again in a district where I am understood."

Letters for Dr. Parrott should be addressed, care of China Inland Mission, Hankow.

CRUMBS OF COMFORT.

"When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee."

To some natures, perhaps to all in a greater or less degree, how terrible is the thought of loneliness! How the child shivers and trembles alone in the dark! not so much because it is dark, but because it is alone in the dark. How a mother's gentle touch soothes the little one into quiet! And to the children of larger growth is not this one of the spectres that haunt the midnight vigils? This terrible fear, that perchance some day we may have to ford life's river alone. Here is a message for thee: "Though troubles deep and overwhelming as a flood come upon thee, thy God shall be thy stay; and though all else be shifting sand, this is a rock that shall never give way under thee."

Does thy heart faint within thee at the thought of Death's dark river to be crossed at last? Be not afraid! it shall not overflow thee. The shadow of death, as one has beautifully put it, is but the shadow that falls as thou standest for a moment at the gate of the city of gold, and even as thou standest the gates shall roll back, and thou shalt hear the welcome of the Redeemed ones, as they conduct thee in triumph to Him who has brought thee safe through all.

Mildred Foss.

OPEN-AIR MISSION.—A most interesting gathering assembled in Cross-street Baptist Chapel, Islington, on Tuesday in last week, to inaugurate an Islington auxiliary of the Open-air Mission. The audience was large and enthusiastic, and all felt that the new venture was launched auspiciously. Mr. W. Roston Bourke, M.L.S.B., presided sympathetically, and addresses were delivered by Rev. Andrew Miers, Rev. Frederick Jones, and Mr. F. Cockrem.

MR. LETHABY'S JOURNEY.

Dear Sir,—Please excuse my writing you a personal rather than an editorial letter, such as the value of your paper and the help it has been to us seems to demand. I hear from many how they have first heard of Kerak through The Christian.

My own steps this year have been, I believe, God-directed, at least they have led me to see much for which I am very thankful, and in a path which has been, I hope, helpful to more than one. Algiers, Malta, Alexandria, Cairo, Port Said, Bombay, Muscat, and now Bushire, have brought many scenes and a variety of thoughts, whilst everything, first and last, only helps to intensify the strain of your hymn, 446 S.S.S. (the only one of which I remember the number, because it so fully expresses my own thoughts).

Far, far away, in heathen darkness dwelling,
Millions of souls for ever may be lost;
Who, who will go, salvation's story telling,
Looking to Jesus, counting not the cost?

"All power is given unto Me; go ye into all the world and preach the Gospel, and, lo, I am with you alway."

I am greatly impressed by two thoughts: the ripeness of the harvest-field, and the ability and necessity for the many and not the few to be harvestmen. Of the places I have mentioned, I could write special claims for each, and then should not know which ought to be in the abstract first attended to. But my God can supply all their needs, if only his "men" will go in and earn their "penny"—earn it first and get it afterwards; not take it (or a good many pennies) first and then go to work.

Yet though these places are (or should be) so persuasive of their need, the silent ignorance of Ishmael's children appeals above all to my sentiment and my reason. You and I are in the breakfast-rooms in the consciousness of parental company and every comfort they can give; while down in the cellar are our brothers and sisters, and the darkness of their retreat is to them as blindness itself, so that they know nothing of the table upstairs and the places that are ready for them at that table. And yet we have been sent to tell them, "but are afraid of the dark," in which they have to live. And so we show our filial and fraternal love by gorging ourselves until we fall to squabbling, whilst poor Ishmael is still "ready to perish."

Last week the boat which brought me up landed thousands of packages of rice, sugar, and stuffs at Bahreyn, the great mass of which will go into central Arabia; and fortnightly this is repeated—yet so far, not a single package of portions or volumes of God's own message has been landed, nor has a single messenger set foot on the mainland to deliver that message. You will not call it folly at least to make the attempt: but it does call for prayer. I am neither young, nor learned in Arabic, as learning is understood; and watching every mile of the coast as the dog did the manger, is Britain's august ally, the sublime Porte, who will with rifles and bayonets of English manufacture send me and my Bibles into the deep sea, if he can. The Lord willing, I go next week back to Bahreyn, and as He may indicate take the next step. The land visible from the island, is but a continuation of that which, for years we have looked on from Kerak, eastward, a continuation eight hundred or a thousand miles in length, and not a word for "Our Father," or a copy of his book in all those miles, though probably, many a Koran, as there is an ideal fate, by name Allah.

Yet this people are a fine people. We must not call Mohammedanism heathenism, and we must be very careful not to judge all by what has come within our own ken. The Moslems I have travelled with up the Gulf, are totally unlike those we have to do with in Moab, and those of Persia are still different.

I cannot write of India and its peoples as I wish: I only saw *it* and a few of *them;* but I beg you, endeavour whilst you can to see it for yourself—its Parsees, so strange a mixture of good and bad—its stiff-necked and proud Moslems—and its supple, enigmatic Hindus, and the human mire which few missionaries seem to know much about. But it is immortal, and maybe golden mire. Yes, if you can only spend twenty four hours in India, pray do so, and you will not blame me for the advice, as I hope you will not for having written such a discursive letter. Before you get this, I hope to be in "the lion's den," with the God of Daniel, and my wife in Kerak. Please remember us specially at Aldersgate-street Prayer-meeting.

Yours most truly,
William Lethaby.

Bushire, Persian Gulf, March 15th, 1893.

P.S.—Bahreyn, March 30th.—God has brought us here, and I hope will lead us on. We are now indeed in the enemy's land, but in the Divine Hand.

THE EASTERN SOUDAN.

Dear Sir,—Will you allow me to appeal to the Church of Christ in this kingdom on behalf of the perishing tribes of the Eastern Soudan? Nothing whatever is being done for them, and it is almost literally true that no man cares for their souls.

When first we came in contact with them some ten years ago, at the time of the Nile campaign, some hearts were stirred with pity for them, and this feeling found expression to a certain extent in an appeal that was issued by the Church Missionary Society to found a mission at Khartoum in memory of Gordon. But the way has never yet been opened for a mission there. Khartoum is still the centre of the Mahdist power, which rules the tribes along the Nile, from the frontier of Egypt up almost to the great lakes. The interest once felt in these people has consequently long since died out, and it is apparently supposed that no door of access to them is yet open. This, however, is not the case, as I will now endeavour to explain.

These tribes extend over the whole country between the Nile and the Red Sea, north of Abyssinia. They are found in and around Suakin, and the recently re-annexed territory of Tokar. If a line be drawn from that point in a S.W. direction to Khartoum or Berber, on the Nile, the whole of the vast territory lying north of it, up to Assouan, is inhabited by the Bishareen, the Amarars, the Hadendoas, Halengas, and other tribes too numerous to mention. These tribes, or most of them, touch upon the Red Sea on their eastern border, and Suakin is the point where they are most readily accessible, that is to say where missionaries might reside, and from whence they might extend their operations inland. Two Roman Catholic missionaries have in fact been at work there for several years.

The tribes I have mentioned all speak one language, called Beidawiya, though with a few differences of dialect. I had opportunities of studying it during a residence of five months at Suakin two years ago. It is a comparatively easy language, very much more so than Arabic, and I have prepared an elementary grammar and vocabulary of it, which would be available for any missionary commencing work at Suakin, and would, I believe, be found a valuable help. No other work on the subject exists in English. Thus the way is so far prepared for a commencement. Work might be begun either at Suakin or at Assouan (the frontier town of Egypt, on the Nile). At the former are to be found representatives of the Hadendoas, Amarars, Halengas, and Suakinese; at the latter some of the Bishareen.

I give the preference to Suakin for reasons which I need not now specify. The climate of Suakin is pleasant enough from October to March, but there are times in the summer and early autumn when the heat is intense, but there is a way of escape from it; in the beautiful mountains of Yemen, on the opposite, or Arabian, coast, rising to a height of 8000 to 10,000 feet above the sea, quite a temperate climate may be found at all times. A number of English officers, however, live at Suakin all the year round, so I suppose there is no difficulty about missionaries doing the same if necessary. I would not recommend more than two or three being sent at first, as it will be necessary to begin very quietly.

The people are certainly an attractive race. Their splendid courage won the admiration of our soldiers in many a well-fought field around Suakin in the campaigns of 1883-1886. I saw a great deal of them while I was at Suakin, spending five and six hours a day among them in the relief camps during the terrible famine which swept off such immense numbers of them. They are manly and intelligent, the children simply delightful—finer, nobler, manlier boys I never saw. I was obliged once to have two little fellows flogged; they writhed under the infliction, but not the slightest sound escaped their lips.

These tribes are all Mohammedans. They are semi-nomadic, having certain fixed centres around which they cultivate, while the flocks move from pasturage to pasturage.

Now, will not some one take up this work? A highly qualified lady, who has had three years' experience in the North Africa Mission, is most anxious to devote her life to it, but she could not be sent out alone. A married man should accompany her. He should be well educated, capable of mastering both Arabic and Beidawiya, if possible with decided linguistic abilities, as he would have to reduce a new language into form. If any feel their hearts touched by this appeal, let them communicate with the Secretary to the Missionary Bureau, 186, Aldersgate-street, E.C.

The Bureau, I may say, has issued a special appeal of its own upon this subject.

I ought to add that Arabs who cannot be reached in their own country, on the opposite shore of the Red Sea, are met with in Suakin, and may there have the Gospel preached to them.

I send forth this cry for help, looking up to the Lord of the harvest to thrust forth the labourers. We English have slain these people by thousands. The plains around Suakin have been soaked with their blood. I do not say that this might have been avoided, but ought we not now, at least, to arise and take to them that message of love and peace which it is our own highest privilege as a nation to bear to all the ends of the earth?

Redhill, May 19. F. T. Haig, Major-Gen.

THE GOSPEL ON THE CONTINENT.

Several evangelical workers on the Continent have formed an organisation with the somewhat vague title, "The United Christian Mission," having for its object to send at least one clear Gospel message into every home. The work has been carried on for some time by two friends, who have travelled in various lands preaching the Gospel and distributing tracts. This has been done at the expense of the workers themselves, and in several languages. More than once the workers have been arrested for carrying on their propaganda.

A short time ago it was decided, among other means, to insert in secular newspapers, as advertisements, verses of Scripture and Gospel appeals. As a rule the advertisements have been accepted. The following announcement, which may be taken as a specimen, has been made in several countries:—

God Loves You.

"God so *loved* the world that He gave his only-begotten Son that *whosoever* believeth *in Him* should not perish, but have everlasting life."

If these words are true, then God loves the fallen and the sinful.

If these words are true, then God has made the greatest sacrifice He can make that sinners may be saved.

If these words are true, then all will be saved who, turning from sin, trust in Christ.

These Words are true. They are Christ's Words.—John iii. 16.

Wide doors are open everywhere. About three million homes were last year reached by these printed messages. The Romish priests are in some places most angry. In several cases the editors have inserted the message, both in larger type and more frequently than had been arranged for. In addition to inserting these advertisements, the mission is supplying tracts in various languages, free of charge, to scattered, lonely workers who are too poor to buy them. Upwards of 400,000 were thus given last year. Communications regarding the work may be addressed to Mr. A. J. Arnold, Evangelical Alliance, Adam-street, Adelphi, W.C.

AMONG JEWS IN PARIS.—Pastor S. H. Anderson, of the church in Rue Royale, describing work among the Jews of Paris, which are said to number over 40,000, says: "Thousands of families of Israelites remain untouched in the neighbourhood of Montmartre and round the Bastille, near the Hotel de Ville and in the Rue de la Roquette, where hundreds of their abodes are to be found, as well as between the Rue St. Antoine and the Seine. In the Rue des Rosiers there are six Jewish restaurants, and the "Rue des Juifs" justifies its appellation. At the beginning of last winter the Lord put into the heart of one of his servants, Mr. Mark Lev, one of the first converts of Rabinowitch, in Odessa, to come and work among his compatriots here. He has been greatly cheered, both in conversing with Jews, and in distributing Gospels and tracts received from the Mildmay Mission. The inquirers have become so numerous that he has organised meetings in his own house, and at 8, Rue Malher. He also holds a weekly gathering in one of the McAll mission halls." Communications may be addressed to the care of Pastor Anderson, 37, Avenue Grande Armée, Paris.

The May Meetings.

Irish Evangelical Society.

At the anniversary of the Irish Evangelical Society, held in Union Chapel, Islington, the good news that Ireland's heart seems opening to the Gospel was abundantly confirmed. Rev. W. McConnell, who labours in a large district of the North, told of the kind of work by which outlying populations are reached, by taking the Church into the farmhouses, schoolhouses and cottages, so that the aged and infirm, as well as the ill-clad and hard-worked, may hear Christ's call. He told of the people streaming towards such places of assembly, and spoke of rich fruit gathered by such methods and by Biblical instruction of youth and adults in a Sunday morning class.

The facts testified by Rev. James Ervine, of Kingstown, as to the interest shown by Roman Catholics in the Gospel during the last few months, were as welcome as they were wonderful. Hundreds of these inquirers in this place and all over the South and West of Ireland attend mission services and hear the Word gladly. Some who until lately were Roman Catholic priests now preach the Gospel freely to their fellow-countrymen. It seems clear we have seen the beginning of a new era for Ireland.

Excellent addresses were delivered by Rev. J. Lawson Forster, Rev. W. Hardy Harwood, and Rev. W. J. Dawson.

Aged Pilgrims' Friend Society.

Mr. Abel Smith, M.P., presided over the eighty-sixth annual meeting of friends and supporters of the Aged Pilgrims' Friend Society at Exeter Hall a few days ago. The report, read by Mr. J. E. Hazelton, showed that the Society has 663 pensioners living in the metropolis, and 603 in various parts of the United Kingdom. Many churches of Christ, especially in the rural districts, were quite unable to overtake the needs of their poor, and consequently the Society is an auxiliary to them. In the year of the birth of the Society there were three pensioners. Since then the roll has steadily increased, and the number has now reached 5760, of whom 1266 are still living. Upwards of £230,000 had been expended in pensions alone. In the four homes 180 of the pensioners are comfortably housed. A total yearly income of at least £10,000 is needed. Upwards of £7896 was expended in pensions during last year, being the highest total yet reported.

The Chairman spoke of the institution as doing a great, a good, and a real work. Rev. J. Stuart Fox begged young men and women particularly to assist the Society. There is no nation so wealthy as the English, and money ought not to be squandered when it is wanted for a work of that sort. Rev. J. Jull observed that many a heart has rejoiced at receiving the bounty of the Society. Mr. F. A. Bevan remarked that if the work was better known it would have more sympathy thrown out to it from the hearts of the Christian people. Mrs. Noel Thatcher delivered a powerful address, speaking of the many instances she had known of the joy caused to the poor and aged by the Society's gifts. Rev. F. A. C. Lillingston commended the Society and its Homes to the extended support of the Lord's people throughout the kingdom, and declared that the Scriptural foundation upon which the work rested, and its increasing magnitude, rendered it eminently worthy of support. Mr. W. H. Collingridge held that the Society was managed with great care and economy by Christian men for Christian men and women.

Lord's Day Observance Society.

At the annual meeting of this Society held last week in St. James' Hall, Sir Mark Stewart, M.P., who presided, said that all who knew the state of things as regards the keeping of the Lord's Day, knew the need that exists for vigilance and energy. He maintained that the report shows that it is not really the working-man who wishes to have Sunday opening. A small knot of determined men claiming to be their spokesmen are at the bottom of most of the agitation. He earnestly trusted that the example which had been given by England to the other nations of Europe would be continued. The influence of that example had been considerable, and he hoped that it would be extended. Without the rest afforded by the Sabbath, we should be unable to go on for long. After the French Revolution the experiment of substituting every tenth day instead of every seventh was made, and after some time had to be relinquished. This fact should be remembered by those who twit the supporters of the Society with narrow-mindedness.

Rev. F. Peake, LL.D., the new secretary, read a summary of the report, showing the steps taken during the past year for the preservation of the weekly day of rest.

Rev. J. F. Kitto, M.A., referred to the action he had taken in introducing this subject at the London Diocesan Conference. What they had to fear was the increasing desecration of the Lord's Day by the upper classes. Christian charity demanded that the upper classes, who had so much leisure, should refain from such selfish actions.

Rev. W. H. Langhorne defended the existence of the Society on four grounds: those of patriotism, philanthropy, piety, and prudence. He appealed on behalf of the toilers, many of whom had no leisure except on Lord's Day. The meeting of tram-men, addressed by Lord Rosebery at midnight, illustrated this well. In Holland the Lord's Day was sometimes termed the "Lord's Dyke," a term which possessed real significance in a country which lay below the level of the sea.

Addresses followed by Revs. F. A. C. Lillingston and Dr. Kinns, who deplored recent inroads on the rest and sanctity of the Lord's Day.

The National Refuges.

These noble Homes for the destitute children usually furnish one of the most attractive and interesting anniversaries of the springtime. There is an unfailing fascination about sprightly youth, especially when they have been taught to sing like larks; the music, vocal and instrumental, is always a "fetching" part of the programme, and this year there was no falling off. The bâton of Mr. Frank Proudman was kept busy throughout the evening, and the delightful performances of the choir of boys and girls was, as the secretary remarked, one of the most effective arguments for the work of the society. If their training in other departments is as good, they must certainly go out into the world well equipped.

Mr. Bristow Wallen, the secretary, recited in commendably brief outline the operations of the Society, which take the form of homes for the training of homeless and destitute boys and girls. These are placed in different parts of Greater London, with a Working Boys' Home in Shaftesbury-avenue and the two training ships off Greenhithe, the *Chichester* and *Arethusa*. There is accommodation altogether for about a thousand children, who are drilled not only in elementary education, but are taught useful trades and occupations, fitting them for honourably playing their part in the body politic. During the fifty years of the Society's existence no fewer than 12,000 young people have passed through its homes; and letters constantly received give gratifying assurance that they are reflecting credit on the institution which acted as foster parent to them, and launched them in life's duties. Mr. Wallen said the receipts for the year had met the current expenditure, but there is still a large outstanding deficit, amounting to £6480.

Some very hearty if blunt words came from the noble chairman, Lord Leigh. He congratulated the Society on its successful work, and on its efficient secretary; he congratulated the boys and girls on their singing; in short, he congratulated everybody all round, and wished long life and prosperity to the institution.

Archdeacon Sinclair is one of the most popular and large-hearted speakers of the day, and he seems willing to go here, there, everywhere, to advocate any good work. He was one of the speakers at this meeting, and if he did not show great oratorical qualities or exhibit any special acquaintance with the work of the Homes, he was as warm as could be in his advocacy of their operations. He pleaded that this society, as the oldest of its kind, should not be overlooked in the flow of sympathy towards later and, perhaps, more novel organisations. The accumulated deficit came in for mention, and the committee were applauded for not curtailing the work in consequence. From personal experience of the Ealing Home for Girls, Rev. W. E. Oliver seconded the Archdeacon's commendation, but seemed rather inclined to approve of the deficit as a leverage for extracting further help from the pockets of the public. He rejoiced in the religious education of the children, and took occasion on this point to have a fling at the educational policy of the London School Board. Our education, he exclaimed, will be a heathenish education unless the teachers are godly men. He said he hated the phrase "secular education," and repeated with emphasis the old saying that education without Christianising influences will only make children into "clever devils." The approving cheers of many in the audience punctuated the reverend speaker's remarks.

Dr. Allon's successor, Rev. W. Hardy Harwood, moved a resolution to the effect that "The rescuing of orphan and neglected children, and giving them a sound Christian education, combined with industrial training, are calculated to diminish vagrancy and make such children honourable members of society." Who could withstand such an appeal as the children have made to our eyes, ears, and hearts? Some of the letters from children, given in the report, were as tragic and pathetic as anything that could be found in any novel. While rejoicing to the full in the religious education of these children by God-fearing men and women, he entered a caveat against the remarks of Mr. Oliver as to the education of the London School Board. That was a contentious matter that ought to be excluded from such gatherings. Mr. Harwood had carefully conned and digested the report, and the inspiration received from it he gave out in eloquent advocacy of the homes and their work of lifting up the child-life of our great city. That child-life is one of the greatest scandals of the century, and such work as this proves the power of Christianity. For grip, and fire, and go, it was far and away the speech of the evening. He closed by a few earnest words of advice and encouragement to the children who filled up the back of the orchestra.

Not the least attractive part of the evening's work was the musical drill of a selection of the boys and girls, who went through their evolutions in good style and gained much applause. "A sound mind in a sound body" is evidently the motto of the institution, and we hope it will be liberally supported in its work of saving the helpless and friendless children.

London Female Guardian Society.

The annual meeting of this philanthropy was held at the Training Home, High-street, Stoke Newington, on Wednesday, May 17, the Earl of Stamford presiding. This mature institution has a record of 10,190 cases received within its doors, of which number 3326 young women were given a new start in life, and 2142 were reconciled with and restored to friends. The remainder were transferred to hospitals, other Homes, other parishes, etc. During the year just closed ninety-four fresh cases were received, and it is at once an eloquent but painful proof of the need of the institution that of this total of moral lapses two young girls were led astray at the tender age of thirteen, while nine others were under fifteen. Moreover, six of them were unable to read, and seven could not write. No wonder, therefore, that the executive committee testify that every year's experience in rescue work proves more fully the pressing need of such societies. So many calls upon the purses of the benevolent are made that the committee find it difficult to keep the income to its necessary total, but they are able to add that "each year, with its peculiar attendant mercies, ministers to them adequate inducement to thank God and to take courage."

It should be distinctly noted that every inmate of the two Homes is expected to work if able do so. Ladies are asked to assist the charity by entrusting their laundry work to the matron, who has an extensive laundry, fitted with every convenience for doing best work. By this means the inmates have earned £2188 12s., or an average of £12 2s. 6d. each in the year, which sum being deducted from the economical total expenditure of £31 19s. per head, leaves only £19 16s. 6d. per inmate to be provided by benevolence. Another great factor in the prosperity of good management of the Homes is the ladies' committee, to whom the warmest thanks are due for their services in patiently investigating the circumstances and merits of the cases of the applicants for admission, and deciding after due deliberation which should be accepted and which declined.

In administering the affairs of such an institution, the committee necessarily become conversant with much of human weakness and depravity, but in the face of this it is encouraging to note their emphatic declaration that their labours are not in vain or un-

blessed. Year after year they have had to acknowledge the hand of God in transforming the unclean into penitent, useful, and orderly members of society, and striking letters to this effect have been received this year respecting the character and conduct of former inmates. Moreover, the premiums given to inmates for excellence of work was £71. As a remarkable feature of this work, it may be mentioned that while of the total ninety-four cases received last year, sixty-nine were domestic servants, only four were barmaids, whose calling might be supposed to submit them to special temptations.

The speakers on Wednesday included, besides the noble chairman, Rev. W. D. Walters, Rev. J. Stuart Fox, Rev. M. L. Le Pla, Rev. G. P. Mackay, and others.

Friendless and Fallen.

The annual meeting of the Institutions founded by and so long closely associated with the late Mr. E. W. Thomas was held on Wednesday in Morley Rooms, Regent-street. The report, presented by Mr. W. J. Taylor, who has been appointed secretary, gave detailed accounts of the eight homes maintained by the committee, much emphasis being laid on the increase in the preventive side of the work. During the year 324 of the cases admitted to the homes have been of a preventive character, while 204 of the admissions have been of the reformatory class. Similarly in the open-all-night refuge the number of girls saved from danger has exceeded the number of the fallen. Altogether 1226 new cases have passed through the homes during the past year.

As illustrating the way in which these homes have proved a shelter to the friendless, we may give one incident: One bitterly cold winter night the matron of the Holloway Home was aroused by a policeman, who had with him a girl of only fourteen years of age, whom he had been directed by the inspector of the district to bring to the home. Her story was very brief. She had been on a visit to some friends, and, remaining longer than she ought to have done, she lost the train by which she was to have returned home. Not knowing what to do, and feeling her lost condition, she stood crying by the roadside. She was very soon accosted by a woman, who said she knew where the poor child could find a lodging for the night, and artfully contrived to get her purse from her. On the approach of the policeman the woman absconded with the girl's money. She was at once taken into the home, and her parents were telegraphed to, and were very grateful to find their child in safety. This is the fourth case that the matron has had brought to her at midnight by police-officers during the past year.

Generally reviewing the work the report says:—"The efforts made to lessen and relieve that great sum of sin and suffering ever present in large cities, and to bring its victims under the influence of Christianity, have been attended with success. The efforts put forth by philanthropists and Christian workers are already telling, for, notwithstanding the increase of population, the statistics of crime show a marked decrease in juvenile criminality. Gospel missionary agencies watching over the young, Christian teaching in early years, industrial schools, education, and the restraining influence of abstinence societies, have each had their share in bringing about this desirable result. The books show that quite one-half of the applicants are what is termed the 'preventive,' and not, as formerly, of the 'fallen' class, and such being dealt with at once are more calculated to be successful. Instead of being rescued from the 'fallen,' they are prevented from dropping into the dreadful maelstrom of immorality and crime! The internal working of the homes afford much ground for thankfulness. Commercial and agricultural depression has affected the financial prosperity of the Institution to a large extent, and the loss of many liberal subscribers through death has deprived the committee of valuable pecuniary support, though the good work has in no wise been curtailed, and, it is hoped, will still continue to be maintained."

As might be expected under the circumstances, most of the speakers of the evening devoted their remarks largely to deploring the loss which had fallen on the Society, testifying to their own sense of the high character, sound judgment, and valuable service of the late Mr. Thomas. Sir John Kennaway, who presided, was followed by Rev. W. R. Mowll, Sir Charles E. Bernard, K.C.S.I., Messrs. Sydney Gedge, A. Pearce Gould, F.R.C.S., and F. A. Bevan, who, besides paying a tribute to the departed founder, dwelt on various features of the operations, showing that so long as impurity and sin claimed hecatombs of victims, the work of this and similar societies must go on in the name of Him who came to seek to save the lost, and who said to one poor trembling woman, "Neither do I condemn thee; go and sin no more."

Protestant Alliance.

This Society sits on its watch-tower and heralds abroad, with unsleeping vigilance, the many schemes and plots of the Popish propaganda. Its operations have largely a political aspect, but it does good service in keeping the public well acquainted with the insidious attempts that are constantly being made to undermine the stability of our Protestant Constitution and our Reformed faith. The annual gatherings held at Exeter Hall last week extended over two days. On Wednesday forenoon and afternoon conferences were held. At the first it was urged by the various speakers that Municipal and Parliamentary voters ought to show greater activity in returning to power and office men who will safeguard and conserve the freedom and the best interests of the nation. The afternoon conference on the work and position of women with respect to the Alliance was addressed by Mrs. Auffray and Miss Golding, the two ex-nuns, and Mrs. Arbuthnot. A resolution was adopted calling on the women of Great Britain to unite in defence of home and liberty, and in resistance to all sacerdotal assumptions, whether Roman or Anglican.

In the evening the chair was filled by Canon O'Connor, of Wexford, whose vigorous and witty utterances met with the approval of the enthused audience. Speeches full of strenuous protest as to Romish and Ritualistic pretensions were given by Dr. Hiles Hitchens, Rev. W. Muir, Rev. W. Sinden, and Rev. A. A. Isaacs.

The last and perhaps most interesting speaker was Rev. Thomas Connellan, of Dublin. He rather deprecated taking any exaggerated view as to the strength and power of the Church of Rome in this country. While it is quite right to take the measurement of the adversary, let us be strong and very courageous. To show that Romanism is not so flourishing as people sometimes suppose, Mr. Connellan referred to a recent visit of Dr. Vaughan to Tottenham, where there are two thousand nominal Roman Catholics, but only some four hundred of these go to the sacraments. Why should not the true Protestants of that neighbourhood try to reach these lapsing Romanists, and seek to save them from indifference or infidelity? Another fact is both instructive and encouraging. From the Registrar-General's report of marriages last year in England and Wales, only forty-two in the thousand were celebrated in a Romish chapel. If Cardinal Vaughan has any designs as to the conversion of England to the Papal faith he has his work cut out for him.

Mr. Connellan went on to show by a series of striking extracts from Romish authoritative documents what the true and unchanging spirit of Popery is in relation to the persecution and extinction, so far as possible, of those who oppose its claims. From teaching he passed to actual practice, and gave the details of some recent cases in which servant girls in Ireland who had been led to embrace the faith of the Gospel had been spirited away by Romish minions, and had never been heard of since. The meeting was greatly roused by these recitals, and expressed its detestation in cries of "Shame! shame!" It was comforting, on the other hand, to hear from Mr. Connellan that Rome is losing heavily in Ireland, and that the people are showing great willingness to hear the truth that will make them free at once from sin and from Romish bondage.

The secretary of the Alliance, Mr. Guinness, explained the steps that were being taken to counteract Romish tactics by the hiring of halls and the delivery of lectures in neighbourhoods where Dr. Vaughan has been making specially aggressive efforts at proselytism.

On Thursday evening the Hon. P. Carteret Hill presided over a meeting in the large hall. There was a goodly gathering, although the spacious building was by no means full. The Chairman deplored the advance of Romanism and the conspiracy against Reformation principles in the Church of England. He maintained that it is impossible to separate British liberties from the question of religion; and in proportion as Romish doctrines prevail, so Papal tyranny will assert itself.

Rev. H. Sharpe, of Hampstead, declared the Word of God to be the sole rule of faith, worship, and life, and called upon faithful Protestants to unite in asserting and defending this fundamental truth. Though confident that in the end Christ must reign, yet Christian citizens must not overlook their bounden duty at the present time. The Queen at her coronation, and ministers of the Church of England at their ordination, avow their intention to stand by the Word of God. He would like to circulate all over the country the text of these oaths and undertakings, so that the question may be asked of them all, "Do you mean what you say and say what you mean?" As showing the insinuating character of Ritualistic teaching, the speaker read some sentences from an Anglican picture book for children—"to use when they go to mass!" The mass is there described as "the service in which God Himself comes down from heaven to us." This book had the following statements:—"The Church is God's house; the altar is God's throne; the priest is God's servant; the mass is God's service." In conclusion, the speaker spoke of a clergyman who has given up speaking to the children from Holy Scripture, and taken to addressing them about his garments. Touching his chasuble, he inquired, "What is this?" The juvenile answer was: "A Jezebel, sir."

Mr. T. A. Denny spoke of the tyranny of Rome, dwelling upon questions which at present occupy the political mind.

Canon O'Connor followed, enlarging upon the place of the Word of God in the Protestant religion. Developing the argument from prophecy, he outlined the history of Israel, and the doom of the great empires of antiquity, the various predictions concerning which are all evidential of the inspiration of the Bible. In the Dark Ages the Bible was regarded as an insufficient rule of faith and practice. But whence the expression "Dark Ages"? It comes from the fact that the noontide of the Papal power was humanity's midnight! The Bible is the mortal and the immortal foe of the Church of Rome. In proportion as a people are Protestant and Bible-reading they are in the van of humanity; in proportion as they are Papal they are in the rear.

Mr. W. Johnston, M.P., spoke on Romanism in Ireland, with special reference to priestly interference in politics. Rev. Dr. Jeffrey, a minister of the Free Church of Scotland, held that the dominion of Rome leads to political ruin. The last speaker was the Dean of Achonry, whose eloquence and geniality have made him popular on many English platforms. The addresses were largely taken up with political questions on which Evangelical Protestants hold divergent opinions.

Christian Literature Society.

The annual meeting of this Society was held on Thursday afternoon in Lower Exeter Hall. The secretary, Rev. James Johnston, reported continued progress during the past year, especially in the work of the Society in India—the production and circulation of Christian literature in all its branches, which is the great want of India. The number of books and tracts issued last year was 1,460,212, an increase of 230,512 over those of the previous year. Four years ago the great proportion of books issued were school books, and these continued an important part of their work, and their circulation continued about the same, being a little under half a million yearly. It is in general literature to meet the wants of the educated classes that the increase has taken place. Of these they only issued 200,000 in 1889, last year the number was over a million, so that in four years they had increased five-fold. Amongst these books were some specially prepared for work in the Zenana, and for students at or issuing from colleges. The Training Institution at Ahmednagar was in full efficiency, with seventy-three students being trained for Christian village teachers, and the schools in Bengal were never in a better condition. There were 8319 children in 236 schools, in thirty-two circles, under careful superintendence. The income of the society was last year £10,482; the expenditure was £11,057.

The Earl of Northbrook, who presided, urged the claims of the Society. Rev. H. M. M. Hackett (C.M.S., Allahabad) spoke very strongly of the lack of Christian or even pure literature for the use of the fifteen millions of men now able to read in India. The speaker gave some startling illustrations

of the gross impurity and indecency of much of the native literature, whether religious or secular. He testified that this Society has rendered noble service to the missionaries actually in the field, in bringing Christian literature to bear against the ancient Pagan writings of India. Canon Fleming dwelt on some of the serious features in the great problem of India. Rev. G. M. Bullock (L.M.S., Almora) told of the power of Christian literature on the slopes of the Himalayas, and specially in the northern town of Almora. According to the witness borne by a Hindu priest, "These Christian books are entering our homes and saturating our minds, and sapping our old faith and bringing in the new." This the speaker knew to be a fact, and therefore he supported the claims of the society. A few words followed by General Touch and others.

CONGO-BALOLO MISSION.

Another stage in the progress of the Congo-Balolo Mission was reached on Friday last, when, at Harley House, Bow, E., farewell was taken of missionaries about to proceed to Central Africa. Started in 1889 to carry the Gospel south of the horse-shoe bend of the Upper Congo, the Mission now numbers three transport stations, four missionary centres, and over twenty missionaries.

Captain F. Winn, R.E., who takes a warm interest in the Mission, presided over the meeting, which was attended by friends of several efforts for the evangelisation of Africa. Four years ago the Captain resolved to go to Africa himself; but as he had suffered from fever at Gibraltar, his medical adviser would not allow him to think of it, telling him, in fact, that if he went he would require continual nursing, and be a hindrance rather than a help to Mission work.

Dr. Harry Guinness, after referring to the sad loss sustained by Mr. F. S. Arnot's Garenganze Mission, through the death of Mr. Joseph Lynn, told the story of work in Bolololand. He rejoiced in the fruitfulness and the efforts that had been put forth, saying that of late there have been many confessions of Christ, far up the Congo at Bongandanga. The various stations of the Mission are undermanned; in view of the dangers arising from the climate, and the fact that workers have to evangelise over wide areas, there ought to be at least five persons on every station. Men and women willing to go can be got, but the money wherewith to send them out and maintain the work, is not, for the present, forthcoming. Whenever the question arises of sending more labourers to the Congo, brethren in the Institute promptly offer themselves. Recently four trained nurses from Glasgow wrote offering to go. The continent is not simply one to be exploited by traders, but one to be saved through the Gospel of Christ.

Dr. Guinness told with joy of the fidelity of a native boy, who, after awful massacres had been perpetrated in the region, refused to sell the lives of the missionaries into the hands of the enemy, although offered bribes of great value in the eyes of the natives. He went on to explain that Mr. Howell, who has spent three years on the Congo, is about to return, accompanied by Messrs. Domenjoz and Wooding, who will undertake transport responsibilities in the interest of the entire Mission. These latter will be missionaries and Christians first, men of business afterwards. Every man who goes out involves an expenditure of £150 in outfit and travelling, and in addition to the cost of carrying out the new party, about £600 is now required to meet the necessities of the Mission.

In the course of a brief address, Mr. Howell described his settlement on the Congo with the late Mr. McKittrick. Many of the natives who have come to believe in Christ put to shame more instructed Christians by the simplicity of their trust. While yet unable to speak the language, a Christian may by his actions be a living epistle. The people are ever scrutinising the movements of strangers. Mr. Nicholl, who is going to help in Mr. Arnot's Mission, related the story of his conversion, and how he had resolved upon a missionary career through the apostolic appeal in Rom. xii. 1, and the declaration of 1 Cor. vi. 19, 20.

Rev. Charles A. Fox, in a few words, impressed upon workers for God the truth that every Divine commandment is a covenanted possibility of power. If Christ commands us to do anything, He undertakes to enable us to do it. To the church at Philadelphia (Brotherly Love) Christ said, "Behold. I have set before thee an open door." Where there is "brotherhood" there is always an open door. For this generation, Africa is the open door. Moreover, the world is open; we have an open Bible; and the heavens are open in a strange sense, for at this closing part of the century there is a further Pentecost, or revealing of God to the soul in the power of the Holy Ghost. While there is this open door which cannot be closed, there is a shut door which God Himself cannot open. Hence to the church of Laodicea (or Popular Opinion) the message was sent, "Behold, I stand at the door and knock." That is a door closed against the fulness of Christ. We are not only to believe in Christ, but to receive Him in fulness, and be surrendered to Him, so that He may inhabit us—"come in and sup with us" (Rev. iii. 20). The Pentecostal army that is do Christ's great work is described in 1 Cor. i. 27, 28—the five-ranked army of weakness. In order to work for God we need the Holy Ghost, also the equipment of those who testified at the historical Pentecost; they had a vision of the Lord Jesus, ascended, exalted, and returning. These and other points, Mr. Fox emphasised in a helpful manner.

Dr. Newman Hall, in a few words, told the story of the conversion of the late Mr. Adam McCall. In the evening another meeting was held, when God's blessing upon the workers was earnestly besought by several friends of the Mission cause.

A MINISTRY OF MERCY

ST. GILES'S CHRISTIAN MISSION

A mother's letter, crude in composition and feeble in spelling, but tremulous with fond love and bitter sorrow over an erring son, came under the eye the other day of an officer in one of our Metropolitan gaols. Happily he was one of that increasing class of officials who, while strict and faithful in duty, have hearts to feel for those committed to their charge. Touched by the pitiful circumstances revealed, this officer called the attention of Mr. Wheatley to the case, with the shrewd remark, "It's just the sort that most needs your aid, and is most likely to reward your pains."

Promptly the superintendent of the St. Giles' Christian Mission responded to the call, and the next morning found him in the prison cell interviewing the man who was under remand awaiting trial. The sad story was soon told. He had been married two years, and for a time he had gone on comfortably. At length work failed him, and for the last three months he had only had three weeks' employment. One by one his things were pawned for bread, his wife was on the point of her confinement, and in despair he was tempted to break into a railway hut, where he knew money was locked up, and steal the contents of the cashbox. He was detected, arrested, and committed for trial. All this he frankly confessed to Mr. Wheatley with sorrow and shame. Say not it was merely vexation at being found out. Hitherto he had borne an honest name, but in the moment of

FIERCE TEMPTATION, ALMOST DESPAIR,

the poor fellow had yielded; and now in the quietude of the prison cell he realised the wrong he had done, the sorrow of his poor wife, and the shame he had brought on his aged mother, whose loving letter had well-nigh broken his heart. Moreover, his mother not only deplored his sin, but in her letter besought him to seek pardon of God and find in the Lord Jesus a sure Keeper in the hour of trial. These words of pleading had cut him to the heart, and ere speaking of any practical steps to be taken in the matter, Mr. Wheatley took full care to press home the question of sin, and the urgency of personal salvation through the acceptance of the Saviour of sinners. It is yet too early to declare dogmatically the spiritual result, though it is believed the poor man has found pardon, but none the less is such a case worthy of record as illustrating how this mission to prisoners finds marvellous opportunities for individual dealing; for pressing the greatest of all questions on the hearts and consciences of men who otherwise might never have the Gospel brought thus closely home to them.

The Mission, however, goes further than this. It has proved that such fallen ones must be

HELPED TO RECOVER THEMSELVES.

When a man who has been convicted of theft leaves prison he finds that few will employ him. Men who have been in prison are shunned; employers fear to trust them. Hence they are in the gravest danger of lapsing into paths of crime. Pressed by want they are apt to yield to the suggestions ever made to them by evil-doers, and thus the "first offender" too frequently blossoms into the regular criminal.

To avert this, the Mission stretches forth a helping hand to all who seem penitent and sincerely desirous of living honestly. Thus have developed the varied operations of the St. Giles' Christian Mission in providing Boys' Homes, in finding employment for men and boys who have been convicted, in providing, in many cases, for the families of men in prison, and in doing many similar things likely to save repentant men and boys from the sorest temptation. It is

A CHRISTIAN MISSION ABOVE ALL,

and believes that only when a sinner has fled to Christ is he really safe; but it has learned that practical aid of the kind described is of great service in the reclamation of criminals.

So in the particular case just narrated the poor wife was helped in the time of nature's need. Comforts and necessaries of various kinds were provided. Already the aged mother was doing what she could, but though her will was large her means were small. These, however, have now been supplemented by the Mission, and thus the sorrow-stricken wife has been tided over her hour of need. Meanwhile the measures most likely to be of lasting benefit are being taken for the husband, and ere long it is fully hoped he will rejoin his wife and mother to lead a new and changed life.

This touching story is but one out of many such. Hundreds are to-day walking in the fear of God: trusted by employers and respected by their fellows, who but lately seemed doomed to a life of crime. Ask them and they will tell you, as they have told me, "Under God, we owe it all to the St. Giles' Christian Mission, which helped us when we were down, and told us of One who was willing to save."

This mission has been wonderfully blessed of God, both amongst men and boys, as can easily be learned by any who choose to make inquiries at the offices, 29, Brooke-street, Holborn, W.C. Because I know its genuine results, I venture to urge earnestly its present great need. No one who really understands what its issues have been in the conversion and reclamation of law-breakers can be willing to see its operations crippled for lack of funds.

Pearl Fisher.

THE LEITH CHRISTIAN FELLOWSHIP UNION began their open-air work at the dock gates on Sabbath week. There the Gospel is presented in speech and song to the many pleasure-seekers on their way to and from the steamers plying on the Firth of Forth. For two hours in the afternoon several hundreds listened with close attention. This work in former seasons has been greatly blessed, and especially to young men, a number of whom, once among the careless looking on, are now actively helping on the work. Thousands of tracts are given away at these gates, and on the forenoon of each Sabbath a staff of helpers hand out a Gospel message. This also has been owned of God, as the testimony of both old and young has shown. The prayers of your readers are asked, that great blessing may be given in the conversion of the unsaved. A Helper.

Daisy Cottage, Eastleigh.

THE ABORIGINES' PROTECTION SOCIETY.—The annual meeting of this Society was held in the Wesleyan Centenary-hall, on Thursday. Mr. James Cropper, who presided, urged the need of more financial support, and said that no society had done so much with so little money. The annual report stated that there was increasing cause for alarm as to the prospects of African natives in general in the scramble for their continent. In spite of the good intentions of the great British companies and some others in regard to the slave trade, even the philanthropic provisions of the Brussels General Act appeared to have given opportunities for fresh injury to the people of Central Africa. As to the Kanaka labour traffic, the Queensland Act having been sanctioned, there was no advantage in further action till the new and stringent regulations had been tested. Mr. H. Gurney described his visits to Morocco prisons, which were something to open the eyes of any civilized country. Miss Colenso welcomed the growing desire of the Government to deal justly with native races, but calling for greatly increased energy to protect African aborigines from injury by the extension of European influence. Mr. C. H. Hopwood, M.P., and Mr. Sapara a native of Lagos, also spoke.

MR. HORTON ON PREACHING.*

The object which the lecturer has set before himself is to show that every true preacher has a message from God, and that no one, no matter what his fitness or abilities, is justified in preaching unless he is charged and burdened with such a message. The manner of introducing and unfolding his theme would lead one to suppose that he was setting forth something new, or something which, at least, had in these days been lost sight of; but surely it is now and always has been the custom of devout preachers "to inquire at the mouth of the Lord." Every book on the preacher's calling we ever remember to have read, every charge to young ministers we ever heard, every magazine article on the highest aspect of preaching we ever glanced at, made it a matter of supreme importance for the preacher to go to God *first*. The late Dr. Falding made it his business "to charge" young ministers to preach the preaching that God bade them (Jonah iii. 2).

We are thankful for the searching power with which Mr. Horton sets forth his theme. It can hardly, however, fail to bewilder the honest student when he continues his reading, and eagerly asks himself, "What is this 'Word of the Lord?'" "How shall I know that I have it?" For Mr. Horton takes special care to advance all his well-known views as to the large amount of mere human thought there is in the Bible, and at the same time to magnify what he calls "the Word of God outside the Bible." It is true that he is also careful to lavish glowing eulogies on the Bible, but he will not tolerate its being called "the Word of God." He is equally careful to say that the knowledge of science, of language, of history, etc., is not absolutely necessary, but he despises "the man of one book." Indeed, he is constantly shifting his position, as if he felt ill at ease anywhere either with the ambassador of Christ, who is intent only on receiving and conveying his Master's message, or with the man of learning, who finds God in all knowledge as much as in the Bible.

Mr. Horton might have found his path easier and safer if he had more frankly admitted that the point he seeks to enforce is constantly pressing home upon the hearts of faithful preachers; if he had followed older men in saying that a preacher will do well to make himself acquainted with the revelation God has made of Himself in creation and in the history of nations; and if he had vindicated the Bible as a revelation of God so far surpassing every other revelation that we call it "The Word of God." Even on Mr. Horton's own showing, "It would seem to be, as a general rule, a condition laid down by God Himself that, if we would hear Him speaking to us now, we should first study, understand, and assimilate this great historic word which He spoke to the fathers" (p. 108). May not that word, then, be called *par excellence* the Word of God? Again, "The Book will not be superseded—other truths will grow, but their germs will be found there. New knowledge will be gathered, but it will only interpret the old. He began with the Bible, and such is its quality, its Divine quality, that he will end with it" (p. 111). Mark the word "Divine." If the wonders wrought by means of that Word do not prove it to be the Word of God above every other word (while not denying that He has also spoken by other voices), they certainly prove that it is not the word of man. Then what shall we call it? Shall we distinguish it by the characteristic that marks it off from every book under heaven? Or shall we distinguish it by some of those qualities which, as having passed through human media, it possesses in common with other books? Shall we name it after its common, or after its unique, quality?

Curiously enough, Mr. Horton, who is so anxious to thrust into the forefront the human elements of the Bible, and thus to deter students and preachers from calling it the Word of God, is most studious to warn preachers against confounding reason, imagination, feeling, poetry, eloquence, with "the Word of the Lord." But if these are to be found in Isaiah, David, Moses (if he ever wrote or dictated a line!) Paul, why not also in the preacher? Indeed, we should like to know how any Word of the Lord can come except through the faculties whose products we are warned not to confound with the message itself. Yet in the lecture on "Methods and Modes" we see that Mr. Horton has as keen an eye to the advantages of a good voice, an impressive delivery, a pure rhetoric, a clear arrangement of thought, as he has to all human knowledge.

On the whole, we fear that these lectures, in spite of the fine qualities which they possess, will shake the confidence of many a student in the Bible in which he has been wont reverently and prayerfully to look for the message of God to men, and will drive him in on his own imaginations, reasonings, and feelings—the very things from which Mr. Horton professes to be so anxious to save him. The sainted McCheyne said to a seeker after Christ, who wished to know how he was to receive Him, "The only way in which you can receive Him is in his Word"; but now the preacher will be analysing his consciousness, and the hearer will be analysing the preacher. Are we to have, by this rationalistic process, a return to the morbid introspectiveness of a former generation, from which the Word of God has been saving us?

The lecturer is safest and most powerful where he keeps closest to the Bible. If he had a word of the Lord to deliver to his young American audience, it was when he said: "Your danger seems to lie in the engrossing power of material progress, and that ferment of growing lucre which forbids the entrance of the Spirit of God. Is not that mighty Spirit moving you to set your face like a flint against this benumbing influence, to cry aloud and spare not, in resisting 'the narrowing lust of gold'?" We may counsel young Americans to study the teaching of the New Testament on the subject of wealth, especially the Sermon on the Mount, and to ponder also the deep and burning utterances of their noble orator, Wendell Phillips, and at the same time brace their souls with the contemplation of the sacrifice of wealth and social position made by Lloyd Garrison and the whole of the anti-slavery party for the promotion of freedom. These men did not try to make "the best of both worlds." We have spoken out on this vital theme in these pages before, and we shall hail every worker in the great endeavour to save Christendom from the blighting influence of the love of money.

* Verbum Dei: The Yale Lectures on Preaching. 1893. By Robert F. Horton, M.A. *T. Fisher Unwin.*

A VILLAGE MISSION.

Away in the heart of Derbyshire, nestling amongst its great hills, lies the little village of Cowley. Five years ago there was no place of worship at Cowley. Sundays came and went, but no praise ascended to God from its cottages; the children had no Sunday-school, the nearest church or chapel being two miles distant, and the Cowley folk, not being ardent church or chapel-goers, stayed at home.

Eight miles distant, down in the Derwent Dales beyond the moors, stands Cliff College, Curbar, the country branch of the East London Institute for Home and Foreign Missions, where through nine months of the year students are in training for the foreign mission field. Mr. Arnot, one of these Cliff brethren, now in Jamaica, hearing of the need at Cowley, started a cottage mission there. It meant a sixteen miles' tramp across country week by week—no light task with the snow knee-deep, as it often is in winter in Derbyshire; but men who have given their lives to foreign missions expect to meet greater hardships than cold, and drenchings to the skin, and preaching in wet footgear—and the out-station work at Cowley was, in spite of all difficulties, maintained.

Students from Cliff College have continued the work ever since; souls have been brought to Christ, and are brightly witnessing for Him to-day. The room that a kind friend has lent all these years no longer holds the audiences, and the congregation cannot be contained in any place in Cowley. The need of a suitable mission hall is felt. The villagers have raised £30 amongst them, a goodly sum for a very poor hamlet of 150 people. The sum of £50 is required to complete the building.

We trust that the hall will be opened shortly, free from debt. Dr. Grattan Guinness has promised to take the control of the work, and the students from Cliff College will carry on the ministry which their labour has, by the blessing of the Lord, begun. Communications should be addressed to Mr. Knapman, Cliff College, Curbar, viâ Sheffield.

SOUTHSEA CONFERENCE.—The twelfth annual gathering will be held next week (May 29, June 2). Amongst the speakers will be Dr. Elder Cumming, Revs. J. B. Figgis, J. Hudson Taylor, and John Wilkinson. The special object is the deepening of spiritual life, and that in view of the speedy return of the Lord Jesus Christ. Communications should be addressed, Rev. F. Baldey, St. Simon's Vicarage, Southsea.

THE HENERATGODA VILLAGE MISSION, started by Miss Fanny Gregson (now Mrs. Arthur Liesching), and in which she was able to enlist the services of several young ladies of the island, is in a flourishing condition. During Miss Gregson's absence (says *The Ceylon Observer*), the three Colombo young ladies carried on the work by themselves very happily. Now a new impetus is to be given to it by Mr. and Mrs. Arthur Liesching taking up their residence in the village and assuming the supervision of the mission. Miss Dufton, a young lady with a nurse's certificate, has also gone out from England to work as a medical missionary in connection with this very interesting Evangelical village mission.

MISS SHARMAN'S HOME

For the orphans' seaside outing last year a large house was engaged at Southend and a smaller one at Brighton. Some of the children went to Gravesend and Tunbridge Wells. The average time of holidays was a fortnight, the weather was propitious, and the whole affair was a great success. All came home established in health, refreshed in spirit, and full of thankfulness to God. The contributions sent for seaside expenses amounted to £346 10s. 7d. After the holidays were over there was enough money left to keep some of the most delicate children boarded out through the winter, and to give an occasional turn by the sea to a few whose state of health needed it.

Since last report I have received contributions for the Seaside Building Fund amounting to £593 6s. 6d., and now, having in hand the sum of £1003 11s. 6d., it seems as though the time had come for going forward. There is a freehold house for sale at Worthing which may be had for £1400. Worthing air is strongly recommended as suited for delicate and consumptive children; it is easy of access from London, and in many ways seems a desirable spot to fix upon. Charlotte Sharman.

20, *West-square, Southwark, S.E.*

POSTMEN AND TELEGRAPHISTS.

Our readers will doubtless be interested in hearing of the effort made in the West End to reach the Post Office employés. In 25A, Chapel-street there is a capital P.T.C.A. Institute. It contains, besides a large gymnasium, class rooms, coffee bar, etc., several cubical bedrooms, which have already proved a great boon to sorters and postmen.

On Wednesday, the 17th inst.. a special meeting was held, with Mr. G. Bradshaw in the chair. Prebendary Webb-Peploe gave a magnificent address, dwelling on the principle of all class effort, "bear ye one another's burdens and so fulfil the law of Christ." Miss Synge gave a sketch of the work among telegraph messengers; postman Derbridge, sorter Townsend, and messenger Hawe gave short testimonies as to the great benefits they and their brother officers had derived from the Institute.

The chairman told how this Institute aimed to reach the threefold need of these men: the spiritual and moral by meetings and personal talk, the intellectual by educational classes, the physical by the gymnasium, etc. Funds are needed for this work. The Hon. Sec. is Miss Atthill, 25A Norfolk-crescent, Hyde Park, W.

JEWS IN WHITECHAPEL.

The thirty-first annual report of Mr. H. Ehrlich's mission-work amongst the Jews at the Hebrew Conference Hall, Old Montague-street, Whitechapel, is a singularly modest record of untiring devotion. The hall is fully used, old as well as young being cared for; the sick and dying also are cheered, and pointed to the Lamb of God that taketh away the sin of Jew and Gentile alike. The poor abound in the neighbourhood; accordingly, in addition to evangelistic services on Sundays, there is a free breakfast to denizens of the lodging-house. The mothers' meeting, conducted by Mrs. Ehrlich, has an attendance of from sixty to eighty, and there are over five hundred children on the roll of the Band of Hope. These operations are among Hebrew women and children, and they are not the only direct efforts made by Mr. and Mrs. Ehrlich among those sadly neglected classes. Every Saturday afternoon Jews assemble in the hall to discuss the Messiahship of Jesus Christ.

There is not, at the present time, that hostile spirit shown which was common twenty-five years ago; for there is a phenomenal stir in Judaism. Yet some of the more religious Jews were, a little while ago, so shocked at the success of the Mission, that a letter was addressed to the Chief Rabbi, with the result that a committee was appointed to inquire into the matter, and "to devise such plans as may counteract the evil influence of the missionaries in the East-end, more especially with regard to the children."

The work is fuller than ever of interest and promise, and deserves the cordial support of friends of Jewish evangelisation. Communications to Mr. Ehrlich should be addressed, 95, King Edward-road, South Hackney, London, N.E.

LAVENDER HILL UNITED MISSIONS BAND is composed of the mission bands of Wesleyans, Primitive Methodists, Congregationalists, and Baptists who are united for special aggressive evangelistic work. Much good has been done in the neighbourhood. The band would be glad to assist any mission or Y.M.C.A. in the country within fifteen miles of London, on August Bank Holiday. The hon. sec. is Mr. Frank Wm. Cannon, 16, Acanthus-road, Lavender Hill, London, S.W.

EZRA, NEHEMIAH, ESTHER.

"Power in weakness" through the inspiring Spirit and Providential hand of God is the lesson written all over the historical books dealt with in Professor Adeney's volume on Ezra, Nehemiah, and Esther.* The favoured nation, doomed though it be through the prolonged times of the Gentiles to a position of subordination and comparative helplessness, is not forsaken of her God. The heart of the nation is not dead. The pulse of national life still beats. Jerusalem may be out of sight; she can never fall out of mind. He that keepeth Israel neither slumbers nor sleeps.

Profoundly affecting is the history with which these sacred pages are charged. The whole narrative is set in sorrow; nor is it patriotism that is the main ground of the sorrow, but penitence, sorrow for sin, that godly sorrow which looks heavenward for relief, nor looks in vain. These books show the motive power there is in genuine religious concern. And what they reveal in this regard has a voice to us to-day. If we could but grieve more, if we could but enter more feelingly into the religious crisis of our own age, then should we, like Ezra and Nehemiah, pray more from a necessity that knows no law, and out of the depths would come power; for the Living God would look down upon us from heaven, and prompted and strengthened by his Spirit we should resemble the mighty men of old who "knew God and did exploits." It is a sad commentary on the signs of the times that such a theme of debate should arise as—"Is Christianity played out?" Oh! for the deep-hearted concern with which these ancient histories are vocal. The apostolic shout would soon follow, "Thanks be unto God who always causeth us to triumph."

We miss in Professor Adeney's exposition the spiritual incisiveness that the subject demands. The plane of observation is not high enough. His sympathy with the great promoters of the Divine purpose is often more than doubtful. Strictures are freely passed on their course of action, and representations given of their character and motive that savour much more of "modern thought" than insight. It is a feature, too, of this work that what is taken away with one hand—in our judgment without warrant—is restored or replaced, sometimes to a considerable extent, by the other. This has the air of a judicial procedure, but we cannot rank it as a merit. Thus the refusal on the part of Zerubbabel and his associates (Ezra iv.) of the proffered co-operation of their adversaries is regarded by Professor Adeney "with a sense of painful disappointment." He thinks (p. 63) that such an offer from the colonists afforded the Jews a grand missionary opportunity for carrying out the broad programme of the "second Isaiah," who had promised the spread of the light of God's grace among the Gentiles." He follows this up with the remark, "The less pleasing side of religious intensity here presents itself. Zeal seems to be passing into fanaticism," and so forth. This is painful reading, and we have but briefly sampled it; but the subject is not closed till an apology is given, which, under the heading of "the limits of comprehension" paints the evils of latitudinarianism which, under cover of widening the fold, makes the fold itself to disappear. Still, though Professor Adeney rebuts his own charge in part, he returns to it in measure afresh. The separateness of the Jews cannot be wholly condemned, neither can it be wholly condoned. In his view the absorption of the Jews "in sacrificial ritual and its adjuncts, shows that they were too much under the influence of religious externalism." We venture to think that all that bespoke their piety, and disposition to seek God after his own appointed order, and that instead of deserving censure for guarding the purity of their communion, they merit the commendation that is due to true spiritual instinct.

Much more might be written on the back and forth style of exposition that is a characteristic feature of this work, but we forbear. The critical faculty of many that handle the Word of God in these days is largely creative, giving rise to animadversions and apologies that cumber the ground, and tend to questionings rather than to godly edifying.

Another point that demands notice is Professor Adeney's mode of treating the inspired text. It is ever and anon in evidence all along the line, some times incidentally, sometimes in terms of the utmost precision, that the author has given place to the destructive conclusions of the Higher Criticism. Thus the decree of Artaxerxes, which is given in full in Ezra VII., is to be taken *sub grano salis*. "Here, as in other cases," says Professor Adeney (p. 119), "we must make some allowance either for the literary freedom of the chronicler, or for the Jewish sympathies of the translator, for it cannot be supposed that a heathen, such as Artaxerxes undoubtedly was, would have shown the knowledge of the Hebrew religion, or have owned the faith in it, which the edict, as we now have it, suggests." What allowance is to be made for Jewish unveracity is not stated; and, despite the above impeachment, we are told that "there is no reason to doubt the substantial accuracy of the document." Nor is it possible to gather from Mr. Adeney's exposition where the local colouring comes in.

The treatment of the Book of Esther is still more objectionable. We recoil from the conclusion that any book of the sacred canon is to be construed as a work of fiction founded on fact. But Professor Adeney is well content to adopt this hypothesis. According to him "the Book of Job has long been accepted as a sublime poem, founded on fact, perhaps, but owing its chief value to the Divinely inspired thoughts of its author." So "the Book of Jonah is regarded by many cautious and devout readers as an allegory replete with important lessons concerning a very ugly aspect of Jewish selfishness." Even so, by parity of reasoning, it is contended "the Book of Esther need not be dishonoured when some room is allowed for the play of the creative imagination of its author"—a view that is clinched by the astounding argument that "in these days of the theological novel we are scarcely in a position to object to what may be thought to partake of the character of a romance, even if it is found in the Bible."

We exceedingly regret that in dealing with this work we have had occasion to dwell on such serious blemishes. We would rather have descanted on the merits of the work, which from a literary point of view are considerable. Many of the reflections are timely and thought enriching. The comments are often suggestive. But the assumptions of rationalistic criticism spoil the work, giving to the exposition a dual character, and turning even sacred history into "such stuff as dreams are made of."

James Douglas.

* The Expositor's Bible. Ezra, Nehemiah, and Esther. By Walter F. Adeney, M.A. 7s. 6d. (*Hodder & Stoughton.*)

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Missionary Breakfast.

On Whit-Monday the annual missionary breakfast was given at the Talbot Tabernacle, Bayswater. Pastor Frank H. White presided. A large company of missionaries and others interested in the work of the Lord in foreign lands, sat down to breakfast in the lecture-hall behind the church. The provisions being kindly given by various friends, the proceeds of the sale of tickets were devoted to the cause which had drawn so many together. A public meeting was afterwards held in the Tabernacle, when brief but stirring addresses were delivered by Mr. James Monro (ex-Commissioner of Police), Miss Kate Johnson (North Africa), Dr. Pentecost, and Mdme. Lecoat, of Brittany.

THE EASTBOURNE Y.M.C.A. has had its united early breakfast. They hold it at the beginning of May every year at half-past six, and afterwards there are several short speeches of five minutes each. The present one was a very bright, stimulating, profitable, and encouraging occasion. Several ministers and laymen had a terse word in season to about ninety or one hundred members and friends. The meeting had to break up at a quarter past eight, when all departed refreshed and cheered onwards in their Christian life—life in the daily calling. A visitor present commends the custom to the consideration of Associations who have not yet adopted it.

MADRID, SPAIN.—In a letter dated Madrid, May 2, Mr. Fenn announces the arrival of himself and Mrs. Fenn in the city. The journey from England was, on the whole, pleasant, though during some parts of it the heat was unpleasantly great. There were several opportunities of testimony for Christ *en route*. It was very depressing, says Mr. Fenn, to find Vittoria, the capital of the important province of Alava, without the light of the Gospel, and wholly given over to Romish error. The work at Chamberi, Madrid, has been well sustained during the absence of these workers. They found full meetings, overflowing schools, and cases of blessing.

THE McALL MISSION.—The funeral of the lamented Dr. R. W. McAll is described at great length in *Le Signal* for May 20. Addresses full of warm appreciation were delivered on the occasion by Pastors Theodore Monod, G. Appia, S. Anderson, R. Hollard, and others. On the day following the funeral the committee of the Mission formally resolved to continue the work, in reliance upon the Divine aid, with redoubled activity and consecration. M. Louis Sautter was appointed honorary president of the Mission, Pastor Couve succeeding him as vice-president. Pastor C. Greig was nominated director, and confirmed in his position of chairman of committee. It was decided to take steps without delay to inform friends of the Mission that it will be procuted with unrelaxed energy.

PRAISE FROM SYDNEY.

God has honoured my congregation by taking from our midst one Sunday-school teacher for the China Inland Mission (one of the first band from Australia); one for the mission at Ceylon, under David, the Tamil evangelist: and on Saturday next one of our very best young men, filled with the Spirit, a young solicitor, leaves here to join Rev. G. C. Grubb, at Buenos Ayres, for his South American Mission. Has not God blessed us? We have several young people who are waiting for guidance and the call of the Holy Spirit.

We shall never forget the visit of Mr. Grubb some fifteen months back. The Master used him greatly for the deepening of the spiritual life in this parish, and thank God that to-day there are no signs of retrogression. It has never before been my privilege to witness such a craving for spiritual food, and such reading and study of the Word of God; or to see young Christians make such rapid strides in the knowledge of that Word. Our weekly Church prayer meeting seldom numbers less than 100; and there are several private meetings and two open-airs during each week. John Vaughan.

St. Andrew's, Summer Hill, Sydney, N.S.W.

KITKATLA, NORTH PACIFIC.

Mrs. P. Bowen writes from Stoke Lodge, Ludlow:—"You were so good as to print a letter from me on Feb. 2 asking for funds to purchase a mission boat for Kitkatla, North Pacific. I would like now to give more particulars of the mission. In 1885 the heathen destroyed the church and tore up the Bibles. The little band of converts had to bear much persecution, and proved their sincerity by patient endurance.

"The church was rebuilt, but for more than a year no teacher was allowed to land among the Kitkatlas. In 1890, Rev. F. L. Stephenson went to reside amongst them, and now it can be seen that the affliction has not been without its fruits. The new church is so thronged that, although the Indians have erected a western gallery, many cannot find space to sit. On the island to which the Kitkatlas resort for some months every year for the seal-hunting, they have erected a church, felling the trees and shaping them during their leisure hours, while the women sewed sail-cloth for walls and roof, and carried white sand from the beach for the floor.

"Mr. Stephenson writes:—'The mission is at present the joy of the surrounding Christian villages. Long may it remain so.'

"I have little over £4 at present in hand towards the required £50, but I know there are amongst God's people those who will gladly show their sympathy with these Indians by helping to provide the mission boat."

Troubles in Armenia.

At a recent meeting held in connection with the Bible Lands Missions Aid Society, some interesting information was given by Dr. G. F. Herrick as to matters in Armenia. He referred to the case of Anatolia College, which has been settled by the action of the U.S. Government; an indemnity has been paid, and the College fully exonerated from the charges made.

Dr. Herrick acknowledged the existence of knots of seditious Armenians here and there. It is natural that the Ottoman Government should desire to eliminate sedition; the grave mistake of Government officials came in the course they adopted, viz., accusing and imprisoning innocent men, and alienating those who are loyal, as the great mass of Armenians have always been. The imprisoned teachers are innocent of the charge against them, and Dr. Herrick reported from an authentic source the grievous sufferings to which these educated men were subjected on the prolonged journey from Marsovan to Angora. Doubtless by the very means of these painful events, God is advancing the kingdom of Christ among this Eastern people.

The Central Soudan Mission.

This young organisation has a noble purpose and large aims. The director is Mr. Hermann G. Harris, B.A., who, with several others, has resided for some time in North Africa, studying the Arabic and Hansa languages. It is proposed in due course to penetrate the country, and settle on the shores of Lake Tchad, in order from that centre to influence some of the many millions of blacks, who remain utterly unevangelised. Letters for the director should be addressed to the care of Messrs. Bywater, Tanqueray, and Phayre, 79, Queen Victoria-street, E.C.

THE Y.M.C.A.

Open-air work has been commenced by the Walsall Y.M.C.A. in one of the poorest localities of the town with every token of success.

We hear that already arrangements are being made for the jubilee commemoration of Y.M.C.A., to be held in London, June 1 to 7, 1894.

The Y.M.C.A. at Pontypool is anxious to form a library—there being no library in the town. Gifts of books would be welcome. Address, W. J. Gould, care of Pitten, Pontypool.

A new Association has just been inaugurated at Forest Hall, near Newcastle-on-Tyne. Alderman W. D. Stephens presided at the opening meeting, and thirty-one young men have already joined.

Encouraging accounts are to hand of the progress of the work in Sweden. The number of Associations affiliated with the National Alliance has risen in two years from thirty-five to forty-one, and the number of members from 2007 to 3603.

The Association in Montreal is undertaking a new departure in supporting a secretary to organise and sustain a Y.M.C.A. amongst the native Chinese students, either in Pekin or Shanghai, as may be decided. This is another most welcome sign of the extension of Y.M.C.A. work throughout the world.

A social reception of members was held in the drawing-room of the Y.M.C.A., Manchester, when an address on "Life in Australia" was given by Rev. H. B. Macartney. A great deal of valuable information was given by him to the members present on different phases of religious work and commercial life in Australia.

The Spring Conference of the South-Eastern District of Y.M.C.A.'s was held on the 17th inst. at Folkestone, and was attended by much success. Mr. J. Murray, L.R.C.P., presided at the business meeting in the afternoon, and Mr. W. Hind Smith at the evening meeting, when an address was delivered by Mr. John MacInnes, M.A., upon the subject of "Y.M.C.A.'s in the Foreign Field."

At Aldersgate-street, the Sunday afternoon meeting continues to give much satisfaction. The growth in numbers is not so rapid as might be wished, but it is gratifying to know that a large majority of those who are attracted to the meetings become regular attendants. The Monday evening Gospel meeting has been maintained throughout the past month. Workers are much needed in connection with this meeting.

At a very successful gathering, arranged by Mr. W. A. Wilson, the secretary, and held at the West London Branch (Savile-row) on Thursday evening, Mr. R. W. Perks, M.P., had the pleasure of welcoming a large number of young people from the business houses around. Mr. Perks kindly secured the attendance of a very fine orchestra, composed of ladies, and himself delivered an excellent and stimulating address.

The open-air work in connection with the Dublin Y.M.C.A. has been very successful, and each Monday evening, in the Phœnix Park, a noble band of young men are "lifting up a crucified but now risen and glorified Saviour." Many hundreds listen to the good news of a Saviour's love, and his word shall not return void. We ask for the prayers and sympathy of the Lord's children. During the last six months over 200 men have joined the Association, and the general secretary, Mr. Wm. A. Boyd, is much encouraged in his work, and hopes soon to have the debt, £150, wiped off. "All things are possible to him that believeth."

The secretary of the Hackney Y.M.C.A. gives a hearty invitation to any Christian young men desirous of engaging in village evangelistic work this summer to join the members of the Hackney Association for a fortnight's missionary cruise on the Norfolk and Suffolk Broads, from July 22 to August 5. The object of the cruise is the two-fold one of spending a very enjoyable holiday and at the same time engage in active work for the Master by means of tract distribution, cottage visitation, and open-air meetings. Two large, comfortably-furnished wherry yachts have already been chartered for the cruise, together with smaller boats for sailing, rowing, and fishing. The total cost for return rail from London, boats, and provisions will be £5. Address the secretary, 275, Mare-street, Hackney, E.

The Association News states that the troubles in the Australian world have not been confined to commercial circles. We regret to hear that the Melbourne Y.M.C.A. has been passing through troubled waters, and that the committee have had to "shorten sail." The new and beautiful building is for the present to be closed throughout the day, and opened only in the evenings. There are signs of hopefulness about the position, for we understand that, at the same time, the committee are seeking, both in the old world and the new, for the most efficient secretary that can be found for the position. A great deal depends upon the selection of this officer. Above all things, he should be a man in sympathy with all the churches in the city, and able heartily to co-operate with all the ministers and Christian workers.

THE Y.W.C.A.

Under very auspicious circumstances a Holiday Home in connection with the Y.W.C.A. was recently opened by the Hon. L. E. Portman at the picturesque and beautiful little seaside town of Swanage. The chairman, Mr. G. Burt, spoke cordial words of welcome and good wishes. Miss Wingfield Digby gave a most warm and stirring address, speaking of the need of, and the blessing upon, Holiday Home work, and other friends joined in the flow of congratulation and goodwill.

CHRISTIAN ENDEAVOUR NOTES.

A society has been formed in connection with Golborne-street Church, Warrington.

A Christian Endeavour Society, with over forty members, has been formed in Blandford.

Two Bible classes, connected with the Central Hall, Newcastle, have resolved themselves into a branch of the Christian Endeavour Society, and this promises to be a large and helpful gathering of young men and women.

The Y.P.S.C.E. in connection with Rathgar Methodist Church, Dublin, has just concluded a week's Gospel mission. The Lord greatly blessed this effort, and manifested his love and power in the conversion of many souls. Revs. C. S. Laird, W. B. Lumley, and J. Kirkwood were amongst the speakers; the services being conducted by the young people, a number of whom formed themselves into a choir, others leading in prayer, reading the Scriptures, and testifying to the saving power of Jesus.

Those interested in the suppression of the opium traffic will be pleased to hear of an effort made by three little girls to send a contribution towards this good work. They met together and made various small articles for a little sale which was held the other day at Warrington. It consisted principally of dolls' clothes, bags of sweets, text cards, etc. Mrs. Reed opened the sale, expressing pleasure in seeing this result of bringing the subject before the young people of the Christian Endeavour Society. The result of the sale quite exceeded the expectation of the youthful promoters.

Royal Hospital for Incurables.

The annual festival in aid of the Royal Hospital for Incurables, West Hill, Putney Heath, was held on Wednesday week.

Mr. W. D. Freshfield, who presided, made a forceful plea on behalf of the Institution which really was a "home" where poor incurables spent the declining years of their life—he believed in comfort. On a recent visit he found amongst the 250 inmates women who had been there for years, and who were likely to be there for years yet to come, but they were afflicted with diseases which were incurable. What would have become of those poor women had they not had such an Institution as this to resort to? The answer was obvious, they would have had to go into the workhouse. Much care had to be exercised in the selection of outside pensioners, for science had shown us that diseases which fifty years ago were supposed to be incurable were in fact within the range of medical science. The management, therefore, were alive to the importance of being *au fait* with all new forms of medical treatment. Whilst he should like to see the number of their beneficiaires increased, he did not believe that was possible in their present buildings, and if they added another wing they would be compelled to shut out the charming view which was commanded from the windows, and which was undoubtedly a source of pleasure to the patients. Addresses, in support of the Institution, followed by Messrs. J. Rains, J. H. Ellis, and others.

STUDY OF PROPHETIC SCRIPTURE.—The conveners of the Clapham-road Conference (June 14, 15, and 16) dwell in their letter of invitation on the importance at the present time of the subject. The Lord is calling his church, by manifest signs, to observe his acts at this moment in fulfilment of the purposes declared in his Word. He is permitting the Jews to be driven out of the countries in which they have taken refuge; and they are, in ignorance and unbelief, gathering into the land promised to their forefathers. Their national restoration to Palestine is now evidently a question of time. It is one of the most remarkable signs of the nearness of the Lord's coming that so many of his people are being awakened to look for it. This Prophetic Convention is open to persons of all lines of prophetic study.

IRISH NOTES.

There are now 783 orphans under the care of the Tyrone Protestant Orphan Society, which closed the year with a deficit of £50.

Successful evangelistic services have just been held at Tinahely, co. Wicklow, by Rev. W. F. Gason, and at Ballina by Miss Smith and Miss Bax.

At a public meeting held in Dublin last week it was decided to establish a Methodist Central Mission in that city, and nearly £600 was contributed towards the cost of the enterprise.

Rev. J. A. Elliott, of Faizabad, India, who has been visiting Ireland, has made a deep impression in favour of Indian missions by his sermons and addresses. The story of his conversion has been listened to with great delight.

The Methodist Managing Committee met last week in Dublin, and sanctioned the building of several new chapels in various parts of Ireland, as well as arranged the business of the denomination for the annual conference, to be held in Cork in June.

On Saturday evening the foundation stone of a new church, in connection with the Belfast City Mission, to cost £3000, was laid by Mr. J. J. Shillington, J.P., in the presence of a large audience, at Duncairn Gardens, Belfast. Addresses were delivered by Rev. G. R. Wedgwood, of Dublin, and Jno. Waddell, of Belfast.

An excellent work is being done in the Victoria Homes and Shamrock Lodge Schools, Ballysillan, co. Antrim. There are now ninety-five girls under the care of the committee, against seventy-three last year, and these are being trained, both morally and physically, in such a way as to make them, when they grow up, a blessing to their country.

At the annual meeting of the Belfast Branch of the Evangelical Alliance, held last week, it was resolved that the branch should revert to its former practice of direct communication with the head office in London. A weekly prayer meeting has been held during the year, and much has been done to bring Christians of various denominations more closely together.

MISS WESTON'S SAILORS' REST.

H.R.H. the Duke of Edinburgh presided on Tuesday week at the annual meeting of the Sailors' Rest, Devonport. Miss Weston gave an outline of the whole work very much on the lines of her address in London, noticed in our issue for May 11th, various high officers in the Royal Navy having supported the work.

The Duke of Edinburgh spoke of his deep interest in the work which Miss Weston has done for so many years in the Navy. It is not only appreciated and acknowledged by those who, like ourselves, have come to this meeting to-day, but it has created a real and permanent feeling of affection among the men of the Navy for Miss Weston and those who are associated with her in this work. To meet the requirements of this institution more accommodation is necessary, and he was glad to hear that the premises will shortly be extended. Some two years ago he made a suggestion to Miss Weston, which she contemplates carrying out. It was to provide, if possible, some building or rooms in which the wives and mothers of absent seamen could employ part of their time by using the sewing-machine, and by that means supplement the pay which their husbands or sons sent home, and which, perhaps, might be inadequate to maintain them and their families as comfortably as could be desired. If those interested in the welfare of the British sailor would help Miss Weston in this matter, they would be doing a good work. If a crèche could be established for the children, it would also be a most excellent thing.

DR. BARNARDO'S HOMES.—The case of the boy Harry Gossage, which has been before the Courts for some time on a writ of *habeas corpus*, was reheard last week by Baron Pollock and Mr. Justice Hawkins. Dr. Barnardo's counsel stated the steps that had been taken without success with a view to complying with the order of the Court and producing the boy. The judges decided that in all the circumstances a true return to the writ had been made by Dr. Barnardo, and discharged the writ accordingly.

THE GUARDS' MISSION.—In his fifth annual report, Sergeant George Pullinger (late Grenadier Guards), says:—"With deep sorrow, through want of financial support, I have been compelled to close the Home; but I have continued to keep open the meeting-room. Shall the room also be closed, and the meetings cease?" The mission has borne a welcome testimony, and God has abundantly owned it in the past. There is, however, a need for more hearty support. The year terminated with a deficit of £49. Communications to Sergeant Pullinger should be addressed, 58, Hugh-street, Ebury Bridge, S.W.

Evangelistic Notes.

Redditch.—Mr. J. H. Mellar has just concluded a fourteen days' mission at Crabbs Cross. There were crowds each Sunday evening. Large numbers entered the inquiry-room and most of them profess to have found rest in Christ.

Brighton.—The Evangelistic Mission opened a tent mission in the populous neighbourhood of Trafalgar-street on Sabbath last, afternoon and evening. Mr. Edward Hurditch spoke with much power, and there were inquirers.

Mr. H. J. Knight, of the Evangelisation Society, has held a three weeks' mission at Somerley, Ringwood. The earnest and faithful preaching and clear explanation of God's Word has been greatly blessed to those within reach of the tent.

Bootle.—Mr. W. L. Broadbent has just concluded a ten days' mission at Anglesea-road, a mission church situated in a populous neighbourhood, and some of the lowest types of humanity have professed to find peace. There have been many evidences of blessing.

Ormskirk.—Special services have been held here by Mr. and Mrs. Evens. On the first night there were several inquirers, and more on every succeeding evening. Many professed to decide for Christ. The congregations, thin at first, increased till the chapel was quite full. The impression made will long be remembered.

Buxton.—Rev. R. Rew, pastor of the Congregational Church, commenced the eighth season of services in the open air on Sunday last, assisted by a band of young people. These services have been well sustained each summer. There was a very large gathering on the "Slopes," and the first service gave good promise of a successful season.

Deptford.—A sixteen days' special mission has been conducted here by Misses Ginger and Cook. Men, women, and young people have found Christ, besides a good number of children. There were large congregations every evening. There had been much preparation for these services by special prayer meetings and visitation, and now many hearts are full of praise.

Lancaster.—We opened the Central Hall in this town last October for evangelistic services on Sunday evenings, and have had some blessed times. The people have been gathered from the streets. We do not commence our meetings until the regular services are well commenced. Strange to relate, the hall was built by a Roman Catholic about two years ago. We should be glad of the assistance of fellow-Christians. G. H. Weekes.

Mr. Walter Notman, of the Evangelisation Society, has just concluded a three weeks' mission at Kirkintilloch, N.B. It has been a time of great spiritual refreshment. The meetings were brought to a close by a conference for the deepening of spiritual life, the subject being "Separation." Addresses of a helpful character were delivered by Rev. W. Smith, Coalsnaughton, Mr. W. Govan, Glasgow, Mrs. Webster, Rochdale, the chair being occupied by Mr. Notman.

Leicester.—A fortnight's mission in connection with the P.S.A. movement, conducted by Mr. Henry Thorne, was brought to a close on Monday, May 15. The meetings were held in Carley-street and Dover-street Chapels (Baptist), Bishop-street (Wesleyan), Clarence Hall, Evington Hall, and the Y.M.C.A. The afternoon Bible-readings were much enjoyed; the Sunday services were largely attended; deep impressions were made, and a considerable number professed conversion.

New Shildon (Durham).—A special mission has been conducted by Rev. E. Davidson. The first few days were not so successful as desired, but eventually a reaping-time was granted. The men's meeting on the second Sunday was most interesting, many being present who had never been in any place of worship for years. Tuesday night's meeting will live in many memories, a rush being made to the inquiry-room of deeply-convicted penitents. The services were continued after Mr. Davidson left, and souls have been saved each night.

Misses Bax and Smith.—These ladies have had a recently successful ten days' mission in Ballina. The meetings were held in the Methodist Church, and were well attended by all classes and creeds. The singing of the Gospel had a telling effect, as the evangelists sang the old, old story of the Cross with cultured and harmonious voices. Strong men might be seen weeping under deep conviction, and earnestly pleading for pardon; others rejoiced in realised forgiveness. Many Roman Catholics came, and were delighted to hear the Gospel. At the praise meeting scores of people connected with various Protestant Churches stood up and publicly confessed Christ.

Addlestone, Surrey.—Mr. Harmer, Metropolitan Tabernacle Evangelist, has conducted a successful nine days' mission here. For some weeks before, the Christians in the place united in organisation and prayer, and much blessing has resulted. From the first the meetings were well attended, and "the word was with power"; but at the closing service the Village Hall was crowded to excess. The address was on "Choosing Life," and in the after meeting many were led to decision for Christ. We invite our fellow Christians to join with us in praise to the great Head of the Church for "times of refreshing from the presence of the Lord"; also in prayer for the Divine blessing upon the anticipated visit of Mr. Meyer next month. H. B.

Personalia.

Rev. Dr. Chambers, of New York, President of the Presbyterian Alliance, was in London last week.

Rev. Dr. Mathews, secretary of the Presbyterian Alliance, is expected back from Syria about the end of the month.

Rev. Samuel Newth, D.D., for so many years principal of New College, London, celebrates on Thursday, with Mrs. Newth, his golden wedding day.

Mr. John Elliott, Evangelist (The Hill View, Warren-road, Torquay), while working a good deal in Devonshire, is prepared to evangelise in other counties as well.

Dr. Benjamin Gregory, for many years editor of the *Wesleyan Magazine*, has received permission to retire from active service at the ensuing Conference. He will be succeeded by Rev. W. L. Watkinson, superintendent of Hinde-street circuit.

Rev. Ossian Davies (Bournemouth), we regret to state, has been suddenly taken ill, the result, probably, of overwork. He was unable to take his usual services on Sunday. Rest is indispensable. With this it is hoped that recovery may be assured.

Mr. C. H. Soper, Victoria-road, Woolston, Southampton, lately returned from the Antipodes, will be pleased to speak on Brazil, or preach the Gospel in any part of Great Britain, during the next few months. The work in Brazil, he says, is very bright and encouraging; the great need is more workers.

Rev. Walter C. Smith, D.D., who was elected last week "Jubilee" Moderator of the Free Church Assembly, was at one time of Free Roxburgh Church, Edinburgh, a church with which such men as Rev. Dr. James Hamilton and Rev. John McNeill have been associated. Dr. Smith is well known as an able writer and popular preacher.

Rev. Duncan Ferguson, of the English Presbyterian Mission at Taiwanfoo, Formosa, was, according to intelligence received last week, nearly murdered by savages whilst returning from a visit to some of the outlying mission stations. He had got a short distance ahead of his party when he was shot at and slightly wounded. Fortunately he was able to regain the protection of his party before his assailants could overtake him.

Rev. G. F. Pentecost, D.D., having been formally admitted to the Presbyterian ministry, has now fully entered on the pastorate at Marylebone. A crowded and enthusiastic meeting was held in the church on Thursday evening to welcome the new minister. Amongst the speakers were Revs. R. M. Thornton, J. Monro Gibson, D.D., and D. MacEwen, D.D., as well as Dr. Pentecost, whom the ladies of the congregation surprised with the gift of a gown. Mr. Alexander Fraser having dwelt on the valuable service rendered by Rev. R. M. Thornton during the vacancy, presented him with a cheque for £100.

Dr. John G. Paton, in our last issue, was represented, on the authority of *The Manchester Guardian*, as "having given £5000 from the profits arising from the sale of his autobiography to the mission in the New Hebrides." We are requested to state that the sum above quoted has no reference to Dr. Paton's personal liberality, whatever that may be, but to the amount of the "John G. Paton Mission Fund," which readers of the Book in all quarters of the world have, by their spontaneous donations, placed at his disposal to assist in completing the evangelising of the New Hebrides.

RICHMOND-STREET MISSION has for thirty-five years done good work in Walworth, and the success is evidenced by a large number of conversions among those who have passed through the schools. There are now over 100 workers engaged in this Christlike service, who have about 1300 children each week under their instruction and influence, besides ninety mothers and a large number of regular attendants at the adult services. The present accommodation is totally inadequate for want of room. After years of patient waiting, the opportunity of acquiring the freehold of a site upon which to enlarge has been embraced, and an urgent appeal is made for funds to complete the purchase. The site and the probable cost of the building will amount to £2500, towards which about £400 has been already promised or subscribed. The secretary is Mr. Thomas W. How, 42, Saltoun-road, Brixton Rise, S.W.

Obituary.

MISS MINA CLARKE.

After years of faithful service under the auspices of the American Board of Foreign Missions, Miss Mina Clarke died on March 18, at Chisamba, West Central Africa.

REV. ROBERT ROBERTS, MADAGASCAR.

We hear with regret of the death, at the age of twenty-six, of Rev. Robert Roberts, a missionary stationed at Ambohihinamboarina, Madagascar. On March 20 he was rising from his bed after a severe attack of fever, when he fell down and became unconscious; he expired before the medical missionary, Rev. J. Pearse, of Fianarantsoa, could arrive. He was buried at Fianarantsoa on March 24, the officers of the native Government attending the funeral. He left a widow and one child.

REV. J. W. MURRAY, LL.D.

Deep regret is felt in the North of Ireland generally at the sudden death of Rev. J. W. Murray, LL.D., Rector of Ballymena for many years, and Dean of Connor. He was a good speaker and preacher, and took deep interest in the Orphan Society, and all that concerned the welfare of the community. He was the author of several well-known books. At the death of Dr. Reeves he was nominated as bishop of the diocese, and received the second highest vote. He was in the sixty-fifth year of his age, and forty-first of his ministry.

MR. W. COOTE, CONGO-BALOLO MISSION.

In our issue for April 27 we gave extracts from a letter received from Mr. Thos. Coote, the first missionary of the Hackney Y.M.C.A., and penned from Bongandanga. Since then news has been received that on Feb. 27 this brave young missionary has been called home, at his distant and isolated station in the very heart of the Congo-Balolo region. No details are to hand further than that Mr. Haupt, who was working with him, nursed him day and night to the close of his fortnight's illness, and then committed him tenderly to a grave which is alongside that of Mr. Scarnell.

MR. JOSEPH LYNN.

We regret to hear of the death of Mr. Joseph Lynn, who left England two or three years ago to engage in mission work in association with Mr. F. S. Arnot at Garenganze, West Central Africa. His movements were watched with much interest by those who knew him, as he combined many excellent natural qualities with true devotion to the cause of Christ. He settled at Kwanjulula, in the Bihé country, and his diary, as given from time to time in *Echoes of Service*, has afforded many a glimpse of his interesting work in Africa. In the first April issue of *Echoes* he related that on Jan. 16 a strange dog bit himself and Dr. Fisher. The wounds were promptly cauterised, and it was hoped that no serious consequences would result. In the middle of March, however, Mr. Lynn fell ill, and symptoms of the dreaded hydrophobia were soon recognised. He expired on March 18, aged twenty-seven, and his death will be mourned by many.

REV. R. D. ROBERTS, LLANELLY.

This well-known and honoured Baptist minister was called home on the 15th inst. at the age of seventy-three. A native of Llanberis, he was ordained in 1844 to the pastorate of Sardis Chapel. In 1863 he accepted a call to Zoar Chapel, Llwynhendy; on his retirement in 1887 the membership had increased from 109 to 650, and a place of worship had been built to accommodate 1000 worshippers. Mr. Roberts suffered from failing eyesight, and two years ago one of his eyes, which had been attacked with cancer, was removed. "His life work," says *The South Wales Daily News*, "is written in the hearts and lives of the religious community at Zoar, to which he faithfully ministered for years, and in the consciences of tens of thousands of the inhabitants of Wales, before whom in the field of the Cymanfa or in the stately edifices of the town he expounded the Word of God. As a preacher, he was one of the most eloquent and fervid who ever adorned the Nonconformist pulpit in Wales, and his death will be mourned throughout the length and breadth of the land of his birth and service."

C.M.S. IN INDIA.—Rev. E. T. Burrows writes:—"I have been transferred from Umballa to Peshawur. This is the most northern station we have; it is on the borders of Afghanistan. There are 8000 troops in the station, 3000 Europeans and 5000 natives. We require so many as the hill tribes are very unsettled. I shall be glad to receive tracts or illustrated papers to give to the soldiers. They are always glad of anything to read. We have about 30 Christians in the Rifle Brigade, but only a few in the Northumberland Fusiliers. The C.M.S. have a large and well-established mission here, but they find the Mohammedans very difficult to win for Christ."

The Christian.

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of Mr. JOSIAH NIX, Organising Secretary of the West London Forward Movement.

Many of our readers may be glad to know that the remarkable address by Archdeacon Farrar on the advances of Ritualism, which we recently published, is issued as a penny pamphlet by Mr. Kensit, 18, Paternoster-row, E.C.

Rev. Gavin Carlyle's memoir of the late Dr. Adolph Saphir (*Shaw & Co.*, 7s. 6d.) forms a finely-printed volume, and it will be eagerly read by the multitude of friends and admirers of the deceased preacher. The work is one of great freshness and interest; it gives a faithful portraiture of the man and his unique position as a Jewish Christian pastor, and expounder of the Sacred Oracles. In an early issue we purpose reviewing the book at some length. Meantime, we heartily commend it as a most welcome addition to the rich biographical literature of the day.

Some readers may think that in certain of our pages they have had to sup too full of horrors this week. But the horror is not in the telling of the facts narrated: it is rather in the existence of such foul and unnatural doings. We have thought it right to let our earnest coloured sister, Miss Ida B. Wells, tell her terrible story of "Lynch Law in the South," in this and one or two succeeding issues. She knows of what she writes, having lived and edited a paper, in Memphis, Tennessee, till the racial prejudices of the white community, roused by her spirited protests against the savagery shown to negroes suspected of crime, drove her to a safe northern retreat. She visited Great Britain in response to the requests of some Christian ladies in this country, and has been seeking to enlighten the minds and impress the consciences of our people in this matter.

We are hearing much in these days of the "Evolution of Man." Such nameless enormities as we record this week rather indicate "Degradation" and "Reversion to Type." Indeed, it is almost a libel on the aboriginal races to describe these deeds of white men as "savagery." No savage races that we have ever read of have been systematically guilty of such refinements of cruelty, long drawn out, as Miss Wells cites from the Southern States. We share her indignation and surprise that the Christian sentiment of America, North and South, should seem to lie dormant in the presence of such atrocities. Even if it were in every case proved that the negroes had been guilty of the crimes attributed to them (which cannot be admitted), such methods of revenge and reprisal would be utterly indefensible. A great wrong can never be redressed by the commission of a similar or greater wrong.

The infamous arrangements for legalising and regulating vice in India are equally to be condemned. We trust that, as a result of the disclosures procured at great personal sacrifice by Mrs. Andrew and Dr. Bushnell, our legislators will be compelled to bestir themselves, and will bring such moral pressure to bear on the Government as will cause the thorough cleansing of these pestiferous Augean stables.

The work of the Children's Special Service Mission continues to extend its beneficent influence to an extent little realised by many. Its foreign work entitles it to rank among our foremost missionary institutions. Its Gospel leaflets are published in fifty different languages, over thirteen millions of copies having been issued up to the present time. Its cards of membership are printed in thirty languages, and youthful believers in the Lord Jesus Christ are numbered by thousands among the different races represented by these figures. We commend to our readers the little pamphlet issued by the Mission, entitled "The Children of Foreign Lands." Copies can be had from the office, 13A, Warwick-lane. Its report of work done all over the globe furnishes a most cheering outlook.

The special prayers of Christians are asked for the work of this Mission carried on during the summer months in our home villages. A caravan has been started this month, and a tour through Suffolk has been made. The sad condition of many villages in our land, owing to Ritualistic influence, renders work of this kind peculiarly needful and important. The teaching given in numerous village schools is essentially Popish and anti-Gospel, a darkness deep and dismal to contemplate spreading over not a few of the loveliest spots to be found in our country districts. Last year forty different villages were visited, and meetings for children held in the open-air, in schoolrooms, and often in cottages, branches of the Scripture Union being formed in many of them. Work like this is assuredly in accord with the Master's command, "Feed my lambs."

It is gratifying to observe the growing prosperity of such an agency as the Royal National Lifeboat Institution. Its latest report records 1056 lives saved last year, three new stations established, and twenty-one new lifeboats placed on different parts of our coast, making a total in all of 304 surrounding our shores. No fewer than 37,000 lives have been saved by its efforts since the Institution began its noble career. All honour to the hardy, noble-hearted, and self-sacrificing crews who man its fleet, and brave the perils incident to its beneficent mission! We urge, however, upon the Institution the building of so-called self-righting boats, which means capsizable boats, and the use of boats as far as science can make them irreversible.

Spiritually as well as temporally our sailors deserve a larger place in the hearts of landsmen than they possess. Our indebtedness to them as a class is great, and their claim on our thoughtfulness for their welfare is undoubtedly strong. There ought to be no lack of helpers or of money in any of the institutions which exist for the spiritual and social well-being of seamen visiting our ports or belonging to our nation. Christians would do well to inquire more into the needs of societies and homes established in London and other ports for the purpose of caring for hardy toilers on the sea. Workers as well as funds are, we know, much needed in some of them

Among Jewish "signs of the times" is the news that the Sultan has issued an edict for the enrolment of Jews as soldiers in the Turkish Army. The fact, it seems, has been welcomed by his Majesty's Jewish subjects an expression of thanks having been accorded by them, coupled with a request that those of their race who enter the service may be allowed freedom in the observance of their religious rites and beliefs. The awakenment of a military spirit in the breasts of this long-despised and downtrodden people may have an important political bearing on their concentration as a nation in the land of their fathers. This new departure will tend to raise their status in Turkish dominions, whatever may be its actual issue.

Everywhere the seed of Jacob are coming more and more to the front; whether as objects of hate in some quarters, or of favour in others, they are now in evidence all the world over. Their widespread recognition by men proves that they are not forgotten before God. Amid all the varied phases of experience through which they are led, they are still "beloved for the fathers' sakes." "God has not cast away his people whom He foreknew." All the changes and turmoils of their course are under Divine control, and inevitably tend to their ere-long restoration to the land, and reconciliation to God. The Lord hasten it in his time, for "if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?"

The Revival of 1859 led to the establishment of many religious missions and charitable institutions in London, notably in the East-end. The quickened Christian life of many wealthy men gave supporters to these good works, and a large number of not wealthy givers contributed to their maintenance. These donors are rapidly dying off, and the missions will die also unless fresh supporters come forward. These missions have contributed largely to the safety and well-being of London, and fortunes have been made which, without their influence, would never have been accumulated. London, fashionable, commercial, social, owes far more to the Christian element in its midst than its people are aware. We earnestly commend to all its inhabitants, especially those who are well-to-do, the necessity for increased support of these invaluable institutions, which are indeed committees of public safety. But especially Christians should support their brothers and sisters, bearing the burden and heat of the day, and doing the work which the Master has committed equally to

us all. "Evil is wrought by want of thought As well as want of heart." This is eminently true of the evil of letting good societies dwindle and die for want of financial support.

We last week called attention to the outrageous charges made against the New Hebrides missionaries by a Government agent, in a recently-published Blue-book. While those charges are being disproved, and other statements in the Blue-book are being discredited, it is well that some notice should be taken of the larger question—whether Government publications should in any case be made the medium of attacks upon persons who deem it their duty to oppose particular lines of policy or methods of administration. It is hoped that, in due course the attention of Parliament will be called to the need for reports of Government agents being carefully scrutinised before publication.

It is not unusual to find in Roman Catholic publications protests against Rome being accused of antipathy to the circulation of and study of the Bible. *The Catholic Times* of last week, however, expresses its surprise that the British and Foreign Bible Society "still wastes its subscribers' money in printing and throwing away—there is no other word for it—copies of the Holy Scriptures." And in regard to the circulation of the Bible in China the editor goes on to say:—

> They might just as well send the Chinese copies of Beethoven's Sonatas, and imagine that, by so doing, they were teaching them music, as think that they were spreading Christianity in spreading Bibles.

It is usual to regard the Jewish working tailor in the East-end of London as a foreign interloper, who is simply taking the bread out of the native workers' mouths; but to judge from the statements at a recent meeting at St. Augustine's Hall, Commercial-road E., for the purpose of considering whether the 10,000 Jewish tailors in London should strike for a reduction of hours, it appears that their lot is even more unhappy than that of the workers whom they supplant. It was asserted that the arrangement which was the outcome of the strike of 1889, whereby the hours of labour were limited to ten and a-half, was broken through by the employers shortly after it was made, and that now only a more bitter struggle can mend matters, starvation being preferable to the existing condition of the toilers.

The signs are multiplying in number and significance of the approach of a new struggle over the Education question. On one side are those who say that our Board schools ought to give definite religious Christian teaching to children whose parents are willing they should receive it. On the other are those who say that it is not right to take public money, contributed by persons of every creed, to pay for the teaching of doctrines which many do not believe; that such teaching means the appointment only of teachers who pass a certain examination in religious faith; that the method proposed really is an attempt of the Sacramentarian party to seize the schools and the funds of the people and use them for sectarian ends. Shall we find the ultimate path of safety in severing the religious education from the secular, and leaving the churches to use the schools, out of school hours, for such children as may present themselves for religious teaching? Some Churchmen and some Nonconformists think so.

The recurrence of the Miners' International Conference, held this year in Belgium, deepens the impression that the various peoples and nations have only to see how truly their interests are one and the same, and it will be impossible for kings and statesmen to hurl them against each other in battle. They come to see this much more clearly by frequent and friendly intercourse than by merely reading or speaking of intercourse and of common interests. Every miner was, by the very fact of his attendance at this Conference, and by his intercourse with fellow-workmen of other countries, made a pledge of peace and a missionary of goodwill. The highest motives might be wanting, but Christians may perhaps see a way of utilising these admirable international gatherings, and of diffusing the highest teaching on the greatest themes.

All eyes are now directed to Germany to see what will be the result of the appeal to the country on the Army Bill. Parties there are forming and dissolving, dissolving and forming, in a way that is confusing enough to outsiders. Perhaps two facts will come out hard and definite at the end of the struggle: the Catholics will be gainers by the Emperor having bought their adherence, and the Social Democrats will become stronger through the breaking up of other parties. Thus there will be once more the spectacle with which the Continent is only too familiar, of the party of superstition being opposed by the party of unbelief. Can kings and emperors and republics find out no way of dealing with questions of public safety and national development without inciting and strengthening such extremes? One would fain hope that some quiet party of good sense and patriotic feeling, animated by love of truth, may find its opportunity amid the social strife.

The present commercial distresses of Australia will prove an ultimate blessing if they help to abate its rage for money-making, to cripple its gambling, and to lead men to adopt honest work as a way of obtaining a livelihood preferable to speculation. The danger of all young countries is to set physical enjoyment before moral and spiritual character, and hence they soon become carnal and corrupt. Australia has been no exception. In Melbourne a newspaper was founded on the principle of keeping clear of the gambling plague, but it failed. Probably the same would happen to a great many English papers. The time of failure through which all are now passing may serve to open many eyes to a better way, to show that departure from the right will bring chastisement, and that chastisement is intended to lead to repentance.

When we spoke last week of the increase of suicides in France, we did not expect to see within a day of our publication the following pagan defence of suicides in an "editorial" in *The Westminster Gazette*:—

> Surely it is about time that the thing should be faced and reasoned out, for nothing in the history of thought is more inconclusive than the various attempts to find good reasons either for approving or condemning the suicide. No one, for instance, is convinced by the metaphor of Socrates, that man is in a prison, from which he is not at liberty to set himself free. "Oh that the Almighty had not set his canon 'gainst self-slaughter," says Hamlet. But where is the canon? The Roman Church, it is true, condemns it; the Anglican Church has been in the habit of denying Christian burial to all certain and declared suicides; but what has the Bible itself to say? Nothing explicit that we can remember, and we should imagine it to have been the general inference of the Christian world that the only sign of Christian grace which Judas Iscariot ever exhibited was when "he went and hanged himself." And all of us p[r]obably could quote instances in which suicide was [n]ot only venial but heroic, as in the case of those wom[e]n who have braved it lest a worse thing should bef[a]ll them. And would any of us be quick to blame the m[a]n who, having been led into some crime, went decent[l]y out of the world by his own hand rather than e[x]pose friends and family to some blasting disgrac[e]. It is a matter, then, of time and circumstances, as [w]e all either openly or tacitly admit. In one case [i]t may be a proof of courage and the highest sanit[y]; the only reasonable course among a choice of evil[s]; in another it may be folly, weakness, or madne[ss]. Clearly society cannot treat it as of no account, b[ut] equally clearly it ought to find some distinction b[e]tween case and case.

The ignorance and danger of such langua[ge] may very likely lead to a lively correspo[n]dence on the question, "When is suici[de] justifiable?" But we remark that Augustin[e] in his most famous book, "The City of God" dealt with it in his acute, searching wa[y]. Chapter xvi. treats "Of such as choose [a] voluntary death, to avoid the fear of pain a[n]d dishonour." He calls them homicides, a[n]d adds:—

> So much the more guilty doth that killing of hi[m]self make himself, by how much the more guiltless [he] was in that cause for which he killed himself. . . Judas, in hanging himself, added the wickedness [of] being his own death to that other wickedness of h[is] for which he died.

Augustine goes on for chapters, treating, [by] the way, of the case of Lucretia, who kille[d] herself because worse than death had befalle[n] her, showing "that there is no authorit[y] which allows Christians to be their own deatl[h] in any cause whatsoever," and "that voluntar[y] death can never be any sign of magnanimit[y] or greatness of spirit."

The American Advocate of Peace say[s] "It is a noteworthy fact that in those par[ts] of the country—*i.e.* the United States—whe[re] the dislike of England might be supposed [to] linger longest, and be most deeply rooted, [it] has most nearly disappeared. At Boston an[d] Philadelphia, and the other cities of the Eas[t] where the memorials of the revolution are th[e] most numerous, England is respected, an[d] trusted and honoured, as she is nowhe[re] else in the land." May this not be owin[g] in part to the close and continuous intercour[se] which they have had with English people o[n] religious and moral questions? It seems t[o] be the highest testimonial to the value of th[e] Gospel as a power to promote peace and unit[y]. We are thankful to be assured that "th[e] people of the States are, with increasin[g] seriousness, disposed to look upon the[ir] country and Great Britain as "two nation[s] but one people," whose great general interes[ts] are one and the same, whose destinies ar[e] interlocked, who are foremost in creating f[or] the world what in the future is to be the la[w] of the peaceful adjustment of internation[al] difficulties."

Much cause as our missionary societies hav[e] had to rejoice over the number of men an[d] women who have offered their services for th[e] foreign field, not one of them can equ[al] Captain Nansen's volunteer roll of a thousan[d] men to go with him to the North Pole. Tru[e] he drew from all the world, and he, no doub[t] had scores of offers of service which were us[e]less, and he has no such standard of spiritu[al] fitness as is required of a missionary; still, th[e] fact remains that a thousand men profe[ss] themselves ready to go forth on one of th[e] most cheerless and one of the most perilou[s] voyages that can be undertaken on the glob[e]. The spirit of adventure, the contempt [of] danger, the willingness to serve for small r[e]muneration, is yet alive among us; baptize[d] by the Spirit of God, it would carry the goo[d] news to every creature.

Tested Theology.

Some important points bearing on the new ıcology of to-day were dwelt on by Dr. Valter Smith in his address as Moderator of ıe Free Church of Scotland Assembly. Refer- ing to the changes which have taken place ı reference to the Gospel, he said, "More and ıore the tendency is to take the great for- ıative ideas of theology direct from Jesus, ıd to subordinate the words of the Apostles) those of the Master whom they served, ıd whom they, too, exalted as all and in l." It is "the concrete, historical Christ," ıerefore, that forms the burden of modern ıought. "Dogmatic Christianity," such as "discussed in the Epistles," is left out of ght, considered a clog and a hindrance ather than a development and helpful appli- ation of "the truth as it is in Jesus." omparing this modern view with that of the ast, Dr. Smith went on to say that, like ther practical questions, the relative advan- ges of the two systems of thought must be t to a practical test. Doctrine is worth no ore than its proved efficiency to produce ving and sanctifying results. The following xtract may be commended to careful con- deration:—

Now, we know what the old Evangelicalism could . We know what it did for England in the great uritan age, and for ourselves in the times of bitter rsecution. We know what it did through White- ld for the Kingswood colliers, and in the hands of esley for the miners of Cornwall. But we have t yet had any similar experience of what can be hieved by this faith in the personal, historical rist. That it meets the felt wants of some ltured, thoughtful people may be granted. It s helped their spiritual life, and enlarged their iritual vision; and so far that is good. But we ve yet to learn what it can do in the broad field of mmon sin and temptation; whether it can deal fectually with the rough, coarse, elementary forces human nature, as the earlier Evangelicalism did. it is not thus broadly human, it will not last long. it only reaches a particular class, it will be only passing phase. Logic, criticism, lucid and coherent ought, are all valuable in their way; but the proof our Gospel is that it can do the work of the Lord, t for some only, but for all; not merely in feeding e flock, but also in gathering in the erring and the st.

Undoubtedly the Apostles embodied in their eaching the doctrinal truths contained in eir Epistles. Their preaching "turned the orld upside down," and proved itself "the wer of God unto salvation" to tens of ousands in every land. We know what the l Evangelicalism did for their times, as well as r the times of Whitefield and Wesley. With ch a testimony it is hard to discredit its im to be regarded as efficient in the highest gree. The results of the newer departure us far give no promise of equal power in e same direction, to say nothing of improve- ent on the past such as is claimed by its herents. Evangelistic results to-day are t following in its wake. Deadness and rmality are springing up in its path, while ll, as of old, wherever the thrilling story of e Cross is told, and its correlative truths e insisted on, signs follow as of yore.

At least we may resolve on maintaining e "old paths" intact, and on the wisdom standing in them, until the new have oved themselves superior. The proba- n period of the new will otherwise a wasted and a barren epoch, alike ndering what is good, and failing to supply ything better. It is to be feared that while ny are holding truth in solution, and wait- g for the fuller development of a new spel, multitudes are being allowed to ri h for lack of the old. The Apostles of e first century are at least as trustworthy, d as safe examples to follow, as those of e nineteenth. A Gospel which saved mul- titudes in the days of Peter and Paul, and which, until this hour, continues to save on every hand, may well command the faith and the loyalty of all who yearn over the perishing souls of men.

It will be long before those who are as- sured from experience of the worth of the old will desire the new, for on every ground they are compelled to say "the old is better." G.

"Christ in Modern Theology."

In a notebook dating from our student days we find this entry, "A useful and suggestive treatise might be written on the influence of current philosophies on the form of Christian doctrine." To write such a book was an early dream, and it has returned more than once since then, but it has never found fulfilment. The needful material, collected during many years, crowds our shelves, but other duties more near and urgent have claimed all our time. It is, therefore, with no little satis- faction we light on a volume by a master hand, in which the task we dreamt of has been boldly and skilfully essayed.* Not so minute in detail as we could have desired, it nevertheless gives in broad outline a fair and faithful sketch of the whole field. The object of the writer is to determine the character of our present theology, and before this can be done with any success, he wisely says "we must understand the factors and forces that have moved and shaped the theologies of the past." Carrying out his design, Dr. Fairbairn traces the development of doctrine in the two great Churches, Eastern and Western, follow- ing it through the Scholastic period to the Renaissance and Reformation; and from thence onward to the present day.

Though this historical study is of intense interest to all who can appreciate the subtle insight of a keen mind, endowed with a wealth of knowledge, without which it would have searched in vain, our readers are more concerned to know the conclusions reached. What is wise and worthy thought, here and now, concerning Jesus Christ? An answer to this question is eagerly awaited. No one questions the attention specially given to the person and work of the Son during the last half-century. Nor can anyone seriously im- pugn the importance of this study. But it may be fairly doubted whether the thought of the nineteenth century is more clear and Scriptural than that of the seventeenth. Then, it is argued, men emphasised the Sovereignty, now most stress is laid on the Fatherhood, of God!

Unless we greatly misunderstand Dr. Fair- bairn, his contention is that the Sonship of Christ is designed to reveal the sonship of man. God, he maintains, is not only the Father of such as believe and obey the Gospel, but of all men without distinction of state or character. Therefore, all that a Father possessed of infinite attributes can do for them, He will never cease to do. One thing alone is reserved. He will never *compel* their love, or force their freedom. There remains, therefore, the eternal possibility of their refusal to be reconciled. No doubt this possibility is no less awful than absolute. But with the infinite means at the Divine disposal can there be any doubt of ultimate success? The unmistakable ten- dency of this theory is in the direction of final universal restoration. It is at least, as the following sentences indicate, an encour- agement, if not a vindication, of what is known as "the larger hope." "Quantitatively there is no more of the love of God in heaven than in hell, but qualitatively the love differs as much as hell and heaven. The love of the good is complacency, but the love of the evil is pity or compassion. Complacency is twice blessed, gives the mutual joy that is beatitude, happy being in a happy world; but compassion feels double pain—pain for him who needs help, and pain for the evil that causes the help to be needed. Complacency is the double beatitude of God in the universe, and of the universe in God. Pity, too, is double; it is the shadow which evil casts on the Good, and the promise the Good is ever bound to make to himself—never to surrender to evil those who are held by evil."

Thus the judicial element is held to be always and everywhere overborne by the paternal. Sin is to be purged rather than punished. It is a disease to be cured rather than a crime to be condemned. Not so do we read the Scriptures. Guilt is a dread reality no less than corruption. If penitence invites purification, impenitence invites punishment.

Besides, there is an argument against this modern doctrine of the universal Fatherhood of God, to which, so far as we know, due attention has never yet been given. Jesus said: "Except a man be born again he can- not see the Kingdom of God." Surely it is a poor sonship that needs re-birth if it is ever to become real.

While taking decided objection to the drift of such teaching, we must frankly admit there is much in this volume both admirable and timely. The condensed analysis of the books of the New Testament is fresh, vigorous, and eminently suggestive. Of Dr. Fairbairn's ability and earnestness generally there is no need to speak. Scarcely was the first edition in the hands of the booksellers than there was an urgent demand for a second.

Phos.

* The Place of Christ in Modern Theology. By A. M. Fairbairn, M.A., D.D. Second Edition. (*Hodder & Stoughton.* 12*s.*)

Education and Missions.—1.

Dear Sir,—I send you a copy of the paper which I wrote for the Decennial Missionary Conference, Bombay, 1892-3, at the request of the committee appointed to arrange for the conference.

When the paper was in the press, I was informed that my subject, "How can our Missionary Educa- tional Work be made more effective as an Evangelis- tic Agency?" had been changed into "Education as a Missionary Agency," and that my name had been removed from the list of writers on the subject of Missionary Education to that on the subject of "Work among the Educated Classes in India."

I wrote to the secretary of the committee, stating that as my paper was in the press, I hoped the com- mittee would accept it, but if not, that he would frankly inform me—(1) Why was the wording of my subject changed? and (2) Why was my name removed from the list of writers on Missionary Education? I received a vague answer, from which I could only con- clude that pressure had been put on the committee to change the wording of the subject and the writer!

Missionary education is a very important subject, and ought to be considered from all points of view. No good can result from any efforts to prevent its free and full discussion. It is well known that there is much dissatisfaction at home and abroad with the results of our educational work as carried on at present. The Conference, therefore, should consider it in a calm, earnest, judicial spirit, and place it before the public in all its lights and shades.

As my paper is printed, and suggests *a new educa- tional policy*, which may in some small degree help to place our educational work on such a basis as may command confidence at home and abroad, and en- hance its usefulness as an Evangelistic Agency, I feel it my duty to distribute it, though no longer a Conference paper.—Yours truly,

Maurice Phillips.

L.M.S., Egmore, Madras, Dec. 1, 1892

This topic suggests three things: "(1) That the work of missionaries in India is to evangelise the people; (2) That education is an agency used for that purpose; (3) That there is room for making it more effective.

I. There can be no two opinions among

Christian people that the *sole* work of missionaries in India is to evangelise the Hindus. They are the Messengers of the Churches of Europe and America sent out for this express purpose. They are "ambassadors for Christ, beseeching the heathen to be reconciled to God." They are therefore bound to do all in their power to commend the Gospel to the people. Their chief and only aim should be to convert souls; to found churches and place native pastors over them; and so to build up a strong Christian community that they may both sustain the Gospel among themselves and propagate it among their countrymen. The motto of every missionary should be "India for Christ," and every Mission Agency should be directed and made subservient to the accomplishment of this great end.

II. Among the mission agencies used to bring the Hindus to a living knowledge of Christ, education occupies a high and honourable position. Missionary education includes schools of all grades from A. B. to B. A., and also industrial schools. I suppose, however, that the latter do not necessarily come within the scope of this paper, and therefore I shall pass them by.

It must not be supposed for a moment that it is the function of missionary societies to educate the Hindus as a nation. This gigantic work can only be done by the Government and the people themselves; and it is gratifying to note that both the Government and the people are waking up to a sense of their duty, and are putting forth increasing efforts every year to cover the land with schools. The question, therefore, that I have to consider is not, "How can Missionary Societies extend their educational agency so as to overtake the education of the *masses?*" or, "Whether they should *compete* with the Government and the people so as to counteract the influence of the non-religious education of the former and the anti-Christian education of the latter?" but *simply*, "*How can they use the limited means at their disposal for education so as to make it more effective as an Evangelistic agency?*"

This can be done only by using their educational means for the *sole purpose* of building up and extending the influence of the Indian* Church. Thank God, we have now a Church in India, gathered principally by the preaching of the Gospel to the people in their own tongue. It is small when compared with the millions who are still in heathenism, but large enough for missionaries to make it the *base* of their operations against Hinduism. No one can doubt that India must be converted by means of her own sons and daughters. Foreign missionaries have *now* arrived at such a stage in their work as to make it their *paramount duty* to direct their energies towards the consolidation and extension of the Indian Church. Hence all their educational work should be carried on for the promotion of this object.

But it may be contended, "Just so; that is the principle on which we carry on our educational work at present." That is true to a certain extent, for all Missionary education is *intended* to evangelise the people, and so to *increase* the number of the Indian Church. The difference between what is advocated here and the principle on which Missionary education is carried on at present is this. Most, if not all, of our schools and colleges have been established and are being carried on, *irrespective of the needs of the Indian Christians*, with the view of giving Christian education to non-Christian Hindus. The *chief object* is the education of the heathen as the means of evangelising them, and not of the Christians as the means of elevating them. What is maintained here is *that the process should be reversed*, and our educational work be carried on, *chiefly with the view of benefiting the Christians*, and to make the Indian Church learned, strong, and capable of influencing the heathen far more extensively and powerfully than at present.

* "Indian" is used in this paper for "Native," as being more appropriate.

Letters to Dorothy.—5.

Dear Dorothy,—Do you remember my precious washerwoman in the little story I sent you, "Rich Folks and Poor Folks?" She and I continue to be the best of friends. That dear woman's soul reminds me more and more of an opal—almost lustreless until it is held in a sympathetic human hand and then flashing out into all surprising beauties. One of the happiest parts of our service here is looking after our Christians and watching them grow—"watering my plants," I call it.

But the other day I was terribly disappointed to find my most flourishing one frost-bitten and withering. It was all because of that ugly thing, hatred, that somehow entered in. As I went in for my weekly reading with my washerwoman, I saw her eyes were dulled. She had no smile for her "star," for she foolishly says, "You're the only star that ever shines round this place." She was soon pouring into my ears an excited tale of a friend who had wronged her, and whom she could not forgive. If I was disappointed, how much more the Heavenly Father, to see that ugly weed taking root in a heart which had bidden fair to be "like a watered garden."

In a dark moment I thought: After all, shall evil crowd out good? Then I remembered: So has the eternal Father watched over your wayward soul all these years. Thank Him now that He never gave you up, and ask for patience. This is one of your people. She is one of his people, too. She was in no mood to listen to me then. With her words, "I can't forgive," ringing in my ears, I went home to search my Bible, as I had never searched it before, for something to show her that she must. The dear Book never fails me. Before I went again I thought I had learned all God tells us about forgiveness, glad He had made it so plain. How a few days of hate-harbouring had hurt her life! She did not seem the same woman, she had only grown more hard. "I can't forgive, and I don't want to, and I don't want to want to."

I sat down by her ironing table and read the story of the servant who would not forgive his debtor, though the king had so kindly forgiven him (Matt. xviii. 23—35).

I pleaded with her: My dear, how can you pray? Psalm lxvi. 18, says: "If I regard iniquity in my heart, the Lord will not hear me." How can you pray our own Lord's prayer, "Forgive us our debts, as we forgive our debtors"? for right here in sixth chapter of Matthew it says, "If ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses."

Think of Christ upon the cross! And I read the wondrous story of the passion (Luke xxiii.). He asks you to do nothing He has not done Himself. Listen to his patient voice, "Father, forgive them." "If thine enemy hunger, feed him." Who said that?

You can forgive! Paul, did he have no cruel enemies to forgive? He says, "I can do all things through Christ, which strengtheneth me." And yet she was unmoved, and with dry eyes entreated me not to ask her, that she couldn't, and that was the end of it.

I closed the Book, discouraged. Suddenly there shot into my mind a word entirely overlooked in my elaborate preparation for convincing her.

"Seventy times seven," He says, you know, I said almost to myself. "Seventy times seven, did you say?" I know that verse well. Let me look at it in my Norwegian Bible. Somehow that gets to my heart. God knows why, I don't! Where is it?" Now came the puzzle. In what spot of that vast field lay the hidden treasure this soul desired? What did I do? Do I believe in small miracles wrought for God's children in moments of emergency? Yes! I sent up a little flying prayer. "Oh, Holy Spirit, who wrote this Book, show me." I opened it and my eyes fell on the very lines! "Seventy times seven." had stirred up some memory of childhood's teaching in the old Norwegian home. "Yes, I will forgive for Christ's sa who has forgiven me more times than that." went on my way rejoicing.

God knew best. It has done my precious pl good to be frost-bitten and cut back. I find a more vigorous growth there than before. T experience of victory over self has done great thi for her. It was well for her soul to learn the joy forgiving. No trouble about the shine in her e now. Her interest was intense in Tolstoi's li story we read together, "Where love is there G is also," because there was so much in it of Gospel spirit of forgiveness. "I can enjoy it no she said. She was planning to show some kindn to the one who had injured her.

The next time I saw her we talked, as we of do, about the hard conditions of her life, which present prevent her going to God's house. She h before been tempted to abandon efforts to get fr dom for this, but now she was more than usua earnest. She is a reserved woman, like many her race, averse to audible prayer. I have seld knelt with her, as with many others of my peo but to-day she asked me to pray there with all heart that she might be given surroundings wh could make church-going a possibility. She sp much of the example upon her little boy of years. The Spirit had been speaking loudly to on many subjects. Her heart was much burde for her husband, and over and over again she s "Oh, if I had only in those first happy days bef we were married, when my influence over him stronger, given myself to God first, and then t him I would marry him when he became a Chi tian, how different our lives would have been!"

I tried to show her that the best of her life yet before her, and we resolved that from that we two, agreed as touching this one thing, wo pray with renewed energy for her husband's sou

What leaps in the Christian life she is mak in these days!

This poor husband of hers, like the demon boy, seems to have a deaf-and-dumb spirit. hears not God's voice, nor speaks to Him. We l to the dear Lord to cast it out. His will is so what weakened by drink. His strange silent has always frightened me away from speaking m to him of eternal things.

The Spirit once suggested that I get a book him which his wife had said was much loved her country-people. When after long hunting found the book it proved to be a collection of simplest true Gospel tales told by a parish visi She said the miners loved to read it in their n hour.

I did not wonder: though the stories lac literary merit, they had a wholesome taste of uni sal truth.

What I cannot say to this man these "Stra Tales from the Humble Life" do. "He read every evening," she says, "all the time he h This, perhaps, is the Spirit's way. The Gospe that book may yet win him. So I go on, rem bering Him who "shall not fail nor be couraged," because the Spirit of the Lord is u Him—educating these dear people of mine—me while getting educated myself.

Bible Institute, Chicago. Edith E. Metcal

REV. DR. J. H. SHEDD, writing from Oroon (Persia), describes a great temperance revival Following the week of prayer, a second week prayer was observed, with house-to-house visitat Large congregations and deep interest resulted. preaching of the truth was attended with convic and power. The worse characters made humble fession and begged for pardon. Some made rest tion for wrongs done. Drunkards gave up t drink, and every one who resolved to begin a life gave evidence, if he had wine, by pouring it the streets. Several hundred jars of wine, amo ing, perhaps, to forty or fifty barrels, were thus posed of under no other pressure than deep co tion and earnest prayer. An old man arose confessed: "My one enemy is the wine. Come me and we will turn out this enemy." A cr gathered on the flat roofs and in the narrow str to see the wine brought out. One of the bret said: "What a good opportunity for a meeti All were silent, and then another old man spok deep emotion: "I have long been an opposer; now my heart is broken and I yield. Come to house and bring out my jugs of wine. I give up, for it has long held me back from doing my du We greatly rejoice at this temperance revival.

Faith and Criticism.

[First Notice.]

Such is the title given to a series of nine Essays by ngregationalists*, most of them ministers, three them professors in theological colleges. Each s chosen his own theme, but all have endeavoured restate the essential truths of Christianity in the t of modern criticism and research.

The object is a laudable one. The spirit of tructive criticism is abroad, tearing down ancient dmarks, plunging the treasures of the past into crucible, and examining with keen analysis the ndations of our faith. Ancient formularies do mean all they did in the days when they were t compiled. Expressions which were once ade- te fail to convey the fuller conceptions of truth t have come to men with the growing years. d there is a danger lest young hearts should fail distinguish between the essential and the circum- ntial, between truth and its formularies, between eternal jewel and the casket of expression in ich it is presented to human thought. The mer are amongst the things that cannot be ken, whilst the latter may alter with the inevit- e changes that come over human methods of ught and speech.

The great facts of substitution, justification by h, regeneration by the Holy Ghost, and the ine Sonship, for instance, are stable and certain the Throne of God, but if they are stated in ms which Anselm or Origen would have em- yed, their full lustre is obscured from the gaze of ny inquirers after Christian truth. There can no harm, therefore, but good, in restating the rnal facts of God's Word, in phraseology which ll strike the attention and inform the mind of contemporaries in the hope that they may eive it and be saved.

In this direction some of these essays point, and , on the whole, much to be commended. To se we will return in a subsequent paper. But do not hesitate to say that their effect is largely tralised by association in this volume with timents and conclusions which we read with the vest concern.

The essayists, in the preface, distinctly disavow ponsibility for each others' opinions. "Each hor is solely responsible for his own essay." t surely a clause like this is not sufficient to nerate any one of them from the blame of giving name and influence to obtain currency for a k, which, if it contains good seed, carries with histledown enough to counteract any harvest ich might accrue. In our judgment, there is son enough in the first essay, to say nothing ut any others, to undo the good of all the rest. the feather innocent that helps to wing the soned dart?

We hold that the same principle which keeps us n entering certain places, where we might be njured, but where younger and weaker lives uld be smitten by moral blight, but from which abstain, lest our going might make it easy for m to follow, should withhold Christian writers n association, in reunions, or books like this, h others whose opinions they do not themselves lorse. Such association, like a current, may g unsuspecting minds, accustomed to follow sted leaders with unquestioning faith, under the st baneful influences.

The first essay is devoted to the Old Testament, is written by a Professor of Hackney and New ges. He appears to accept almost without rve the conclusions of the most extravagant at criticism. He says that "as regards the es of the authors of the Pentateuch, Joshua, icles, Ecclesiastes, Job, Daniel, and many of Psalms, our certain information is limited to knowledge that the traditional statements and gestions [as to their authorship] cannot be rect."

He assigns the composition of the first six books the Bible to the age of the Monarchy, the Exile, the Restoration. Canticles and Ecclesiastes are Solomonic, but post-Exilic. Daniel belongs to Maccabean period. He thinks it is grotesque unnatural to realise a Moses who could have ten the four different documents of the Pen- uch; and affirms that it is not possible t estab a pre-Monarchic date for any of the more exten- sive documents which give the history of the Judges, the Conquest, the Exodus, and the Patriarchs. He does not seem sure that we may not have to surrender our belief in Abraham, Isaac, and Jacob as historical persons.

Such are some of the sentiments to which currency is given in this essay. And we confess that we are filled with dismay as we consider what the reception of such teaching must mean for the next generation of Congregational ministers. What can unformed minds do when brought, at their most formative time, in contact with assertions so destructive of the authority of the Old Testament?

There are several considerations to be advanced on the other side:—

(1) The positive immorality of those imaginary scribes who palmed off under the great names of Moses and Isaiah and David their own compositions and compilations. What right had they to use the solemn formulary, "And the Lord spake unto Moses," when they were really promulgating their own words, and formulating a directory to increase or buttress up their class, in the days of the return from exile? It is the greatest fraud of history.

(2) The impossibility of obscure, unknown men, in the days that followed the Exile, being able to compose books which have moulded the religious history of mankind, and yet able to preserve their anonymity. Men who could write a Bible out of their own brains must have left some other trace. But in those dreary days there is absolutely no great name to relieve the dull monotony of commonplace.

(3) Modern criticism does not sufficiently allow for the high state of learning and record-keeping which was enjoyed by the Egyptians and Canaanites, and of which Moses and other Hebrew writers may have availed themselves.

(4) The variations in the old MSS. may be fully accounted for by the careful editing to which the sacred documents were subjected at the hands of Ezra and his coadjutors.

(5) It would be contrary to the trend of all we know of religious thought among the Hebrews to find the minute ritual enactments of Leviticus emanating from the same age as produced Isaiah or Daniel.

(6) The authority of Christ and his Apostles in their quotation of Scripture is directly in the teeth of these modern assumptions. The essayist says, however, that they merely refer to passages in Isaiah or Moses, as a modern writer quotes Chaucer or Shakespeare on the authority of current editions, without intending to express an independent opinion as to the authenticity of their contents; and alleges that thus Old Testament criticism brings into relief the reality of our Lord's human nature. But what can be said in face of such statements as this?—"If ye believed Moses, ye would believe Me, for he wrote of Me, and 'The Holy Ghost said.'"

(7) The testimony of the Samaritan Version of the Pentateuch, which was undoubtedly in existence in days anterior to those in which the critics allege some parts of that work to have been written. Moreover, the tendency to qualify the traditional antiquity of the Septuagint (in the Daniel controversy) raises questions which cannot be settled by mere assumption.

But the second essay suggests an answer to the first. The essayist tells us that the wildest theories, which were in vogue half a generation ago, have proved themselves gaseous by exploding. The authenticity and genuineness of our Four Gospels is established. In addition to the first four Epistles, "the great quadrilateral of Christianity," modern criticism permits us to attribute the other Epistles to the pen of the Apostle Paul, though it is still a little doubtful about the Pastoral ones. Even the Epistles to the Hebrews and of James are admitted to be of first-rate rank and worth.

A few years ago such admissions would have been deemed unscholarly and unreliable, but "the rash sharpshooters of the first half of our century have been beaten back by the march of the trained army of criticism in the second half." We may, therefore, possess our souls in patience. Goliath will again be beheaded by his own sword. The very extravagance of Old Testament criticism is the best guarantee of its ultimate harmlessness. It is like summer lightning—too much diffused to be dangerous. A few more years may pass, and the effervescence of the new school will have subsided, leaving us a similar vindication of the Old Testament that shall make it the unquestioned and authoritative Word of God.

One of the most valuable essays in the book, and the one which contains the strongest, clearest thinking, is the third, on Revelation and the Person of Christ. The comprehensiveness of its conception of Christ, and the emphatic testimony to his Godhead, leave nothing to be desired. As an answer to the Socinian view, it is admirable. And it will admirably counteract some of the loose views as to the nature of our Lord which are circulated as current coin. Take these sentences as an illustration, and there are many like them:—"He does not appear to rise to a sense of his unity with the Father in proportion as He overcame the world, but He overcame the world in the progressive strength and exercise of that unity." "In the death of Jesus it was God that died."

Our only criticism on this essay is that it reserves the term Revelation so entirely for the person of Christ, and apparently treats the Bible as simply a record of that Revelation; whereas we believe that God revealed Himself in the *words* of Scripture as well as in the *Word* of God. And we hesitate to admit that our belief in Christ depends wholly on his redeeming, saving grace, as exercised on our hearts. Surely the faith of the Church must ever rest on the fact of Christ's resurrection, attested as it was by many infallible proofs, and accredited by witnesses specially selected and qualified for their work.

We reserve Mr. Horton's essay on the Atonement and other points for a subsequent paper. Meanwhile, we ask our readers to study again the quotations of the Epistle to the Hebrews, with the view of paying special attention to the words by which they are introduced. These are the phrases of which the writer makes use:—"He saith," "The Holy Ghost saith," "The Holy Ghost beareth witness." Throughout it is one voice that speaks through many lips the thoughts of one Being—the great Spirit of Truth. How much more consistent with the history and effects of the Bible is such a phrase than the allusion of one of the essayists to "Paul's attempt to connect the work of Christ in a loose parallelism with the story of Adam's fall."

Faith and Criticism: Essays by Congregationalists—W. Forrest, W. F. Adeney, P. T. Forsyth, E. A. Lawrence, R. F. Horton, H. Arnold Thomas, F. H. Stead, E. Armitage, and T. Raleigh. (Sampson Low and Co.)

THE PEACE SOCIETY.

The annual meeting of the Peace Society was held on Tuesday last week at the Memorial Hall, Farringdon-street, E.C., Mr. Arthur Pease presiding.

A visible growth of peace sentiment was recognised in the report, which was presented by the secretary, Dr. Evans Darby. The recent defeat of the German Army Bill was instanced as a sign that militarism is fast approaching its ultimate limit of development. A struggle is portended between the oppressed people and their rulers, unless wiser counsels interpose. How to maintain the peace of Christendom in such a way as will admit of the relaxation of national burdens is fast becoming the problem of the hour. The most encouraging incident of the year was the constitution of the Behring Sea Arbitration tribunal. Several minor cases submitted to arbitration were referred to, including the disputes of Venezuela with Spain and France. The growth of commercial and industrial arbitration, in place of lawsuits and strikes, was also noticed with satisfaction. The Society claimed a prominent share in the growth of international arbitration, which was largely due to the arbitration protocol in the Treaty of Paris; that protocol having been inserted by Lord Clarendon at the suggestion of a deputation from the Society. References were made to the proposal for the inculcation of so-called patriotism in Board Schools, to the very unsatisfactory replies of the Government regarding the telegraph messengers' drill, and to the anti-Christian military training of boys' brigades in Sunday-schools. These disclose an intention to provide subtle substitutes for the compulsory military service of the Continent.

Mr. W. Hazell submitted a statement showing that the Society's income had been £2390, and that the year closed with a debt of £800. Mr. W. Saunders, M.P., in an address, expressed a hope that much good would result from the commingling of nationalities at the Chicago Exhibition. He described the democracy as conquering the army. Other speakers were Miss Florence Balgarnie and Mrs. J. Wynford Philipps, and Messrs. T. Snape, M.P., T. P. Whittaker, M.P., Fyfe Stewart, and Frank Smith.

AFRICAN MISSIONS VISITED.—2.

BY D. A. HUNTER.

We steamed into Funchal Harbour, Madeira, about 2.30 a.m., and there was but little sleep for anyone after that, for coaling commenced, and the natives were soon swarming round the steamer in their boats, and scrambling on deck, ready to sell basket-chairs, photographs, fruit, and embroidery; dive for coins, or paddle us ashore. They usually ask about twice what they are willing to accept when selling wares or ferrying passengers; but the officers on the steamer tell us they are no more dishonest than some of the European passengers, who get goods from them just as the steamer is being cleared for sailing, and, continuing to haggle about the price, they frequently carry off the goods without paying at all, leaving the poor wronged men in their boats, angry at heart, and perhaps planning how they can best make up their loss when the next mail-steamer comes in. If only Europeans who travel would be fair and square in all their dealings with the natives they meet at such places as Suez, Aden, Colombo, Madeira, etc., how much easier would be the work of the missionaries!

Very early in the morning a boatman came off with a letter from Mr. Smart for the missionaries, inviting them to his house. I was asked to be one of the party, and soon after 6 o'clock we found ourselves being rowed ashore by two stalwart Madeirese. The camera was kept busy with all the delightful "bits" one was constantly coming across; but I have not been able to develop in time to send you any results.

We soon reached Mr. Smart's house, and received a kindly welcome. It called to mind passages in the Acts of the Apostles where Paul and his travelling companions visited, and were welcomed by the brethren in the places they touched at; so we all knelt down and thanked God for his good hand upon us, in going before us, and making friends for us where we thought we had none.

From Mr. Smart I learned that the island of Madeira is about thirty-five miles long by twenty-seven miles wide, with a population of some 106,000. Porto Santo, a contiguous island, has about 6000 inhabitants. Mr. Smart is connected with Miss Weston's work for sailors, and during the recent visit of the Channel Fleet to Madeira he had about 1150 bluejackets and marines ashore to tea and at the services, which latter were attended with considerable blessing. It is hard for anyone who has not been on a long cruise to realise the pleasure to be derived from a run on shore and a kindly welcome; and one cannot but rejoice that the men had such an opportunity, and so fully took advantage of it.

Mr. Smart also acts as agent for the British and Foreign Bible Society, and this gives him another door of entrance, both in Madeira itself and on vessels coming into Funchal Harbour.

The late Dr. Kalley's work in Madeira, now a matter of history, of forty years ago, still bears fruit. Not only in Jacksonville, Ill., U.S.A., Trinidad, and Rio de Janeiro are there Protestant churches started by the converts scattered abroad by the persecution in Madeira, but a small body of Protestants remain on the island, descendants, I believe, chiefly of those who managed to remain in spite of the persecution

The great hope of winning Madeira for Christ seems to be through the children. Mrs. Smart has a school for native children near to the Sailors' Home, and her two sisters carry on one in another part of the town. The Madeirese are very keen on having their children taught English; hence their desire to send them to school. One condition of their being taught is that they remain for the Bible lesson, and thus the good seed is sown in young hearts.

The priests are of a very degraded type, and the people ignorant and superstitious, so there is great need for Christian preaching and teaching. Mr. Smart says there are many openings for more schools on the islands, and gives the average cost of living as rather under £2 per week. Are there not some ladies or gentlemen of independent means who desire to advance Christ's kingdom in neglected parts, and who perhaps require a mild climate on account of health?

Should such read this letter, and feel drawn to the work, I am sure Mr. Smart will be delighted to correspond with them, and give them more particulars, if they will only write to him at the Sailors' Home, Funchal, Madeira.

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After delicious fruit and coffee, we all started under Mr. Smart's guidance for a short tour of inspection, and returned to the jetty by nine o'clock, for our steamer sailed at 9.30. It was a delightful break in the voyage, and as we were rowed off and Mr. Smart waved his adieux, our hearts were grateful to our Father for the kindness He had sent us through his servants; and we sang together "God be with you till we meet again."

PARIAHS OF INDIA.

Much interest has been taken of late in the people who are designated as above. Much was said about them in the late Decennial Conference in Bombay; but, naturally, most of what was said on that occasion was in relation to Christianity. While we believe that nothing but Christianity can elevate these people, we believe that there is much of a secular nature which the Indian Government, instructed by the British public, can do to assist this elevation. None but the voice of the Lord Jesus can call the dead Lazarus from the tomb, but the sympathising bystanders can loose the symbols of death from his limbs.

Rev. T. B. Pandian, a native of Southern India, and a Christian minister of good standing, is enabled by the munificence of a South India Rajah to go to Britain to plead the cause of this degraded and downtrodden people. Nobody knows better than Mr. Pandian, and nobody will acknowledge more freely, the inestimable blessings conferred upon India by British rule. Nobody knows better than the missionaries who support this movement the difficulties which will beset the Government which will undertake to set this people free—difficulties arising from the ignorance and indifference of the people to be benefited, from the hostility of the higher classes, who benefit by their degradation, and from the rigidity of the customs which bind this land as with bands of steel. Still, we know it can be done, and it ought to be done speedily.

Among the many difficulties to be adjusted, and disabilities to be removed, we will refer very specially to the following:—

THE WATER QUESTION.

Water for drinking and household purposes is a vital question, especially in India. Those people seldom have any land of their own, and so cannot dig wells. They are generally too poor to dig them if they had land. On the village site of one or more acres, their miserable huts are huddled so closely together that there is no room for either well or tank. Public wells and tanks, dug and maintained at public expense, there are in plenty; but from their use the Pariah is rigorously excluded by the people and village officials, who are almost exclusively drawn from the higher classes.

Cattle, hogs, and dogs may drink of these, or bathe in them with impunity, but one of these people, even though he has become a Christian, may not touch the water. The larger number of them depend upon the filthy roadside pools, covered with green slime and full of all kinds of abomination, for drinking and cooking purposes during the most of the year. Is it any wonder that fever, cholera, and dysentery are scarcely ever absent from their hamlets?

THE LAND QUESTION.

It is next to impossible for a Pariah to get land. All the native officials and landlords are against him. They know that if he obtained land he might cease to be the pliant tool he is now. It is not because there is no land available. In the Madras Presidency alone there are hundreds of thousands of acres of waste land. The great difficulty is what is called the Mirasi system. By that system, the man whose land adjoins waste land has the first claim. So that should a Pariah pluck up courage to apply for a piece of land, the Mirasadar, as he is called, almost invariably applies for and gets it, though he seldom uses it. By this system much revenue is lost to the Government, and an injustice done to the poor Pariah. This Mirasi system should be done away with.

THE SCHOOL QUESTION.

There is a good school system in Southern India. The schools are maintained and directed by the Government. They are supposed to be free to anybody who will pay the fees, but practically they are for caste people only—for two reasons; few of the Pariahs can pay the fees; but even if they did, they would be boycotted to the death. The teachers, inspectors, boards, etc., are all caste people, and woe to the Pariah who would dare to send his child t school. He would get no work, his house would b burned, he would be beaten, and, if he persiste worse might come. Why not sue his persecutors Yes, before a caste judge, and with every official s court against him, from the man who takes th evidence to the *peon* who ushers him into the pre sence of the Brahman judge. The school inspecto of a certain division in Southern India told th writer that out of 10,000 pupils in the commo schools of his division, there had been but one Paria the previous year, and none the then current year.

There must be separate schools for these peopl with either Christian teachers and inspectors, c men raised up from among themselves. Industri schools should also be established to assist them t maintain themselves independent of their oppre sors.

UNEQUAL JUSTICE.

Another matter which should secure prom attention is the manner in which these people a treated in the courts. If one of these has courag enough to become plaintiff in a suit, he is unable t secure counsel, and so has to conduct his own cas and then his utter ignorance of forms of procedur etc., leaves him an easy prey to bullying, browbea ing, loud-mouthed opposing counsel, or the enem who sits on the bench; if he is the defendant, he in a worse case, for the case is sure to go again him. False evidence, fraud, and bribery are r sorted to freely.

But Mr. Pandian will tell his own story. W hope the Christian people of Great Britain will re ceive him as a brother beloved, give him all th assistance he needs to be heard, give him a patie hearing themselves, and return him again to Ind in the fulness of the blessing of the Gospel peace.

John McLaurin.

Bangalore, South India, May 3.

THE McALL MISSION.

By a Correspondent.

I have seen a friend who, passing through Par three weeks ago, attended a workers' meeting the McAll Mission. She was exceedingly touch by the tone of the meeting. All seemed to be und the shadow of the impending stroke. A pressu lay on every spirit. Financial difficulties also ha to be faced. The apparent necessity of shuttin up some halls was spoken of, and the desire was arrange in some way so as to spare Dr. McAll th poignant distress which always resulted from a curtailing of the work. There was much earne prayer, and an evident casting of a very hea burden on the Lord.

This was, I believe, the first weekly (Frida prayer-meeting at which Dr. McAll himself had n been present since his return to Paris. His joy w to be among his people, as usual, though with dea written on his face. Six days after this meetin he was gone. "He worked till he was too weak speak," says one who was there, "and then he died

The note at the grave was more than regre more than admiration; it was deep, intense than fulness for what God had permitted his servant do. His widow remains in the house and roo where he died, and continues the work in which sh was never for a day dissociated from him. Sh is found at her place, playing the hymns at t weekly prayer meeting, and at other meetings.

Rev. Charles Greig is appointed director. M Greig is a Scotsman, son of a Free Church ministe and was induced to join the work chiefly throu the instrumentality of Mr. Dodds (his person friend) and of Dr. Horatius Bonar. He has ha some fourteen years' experience, is familiar wi every department of the work, and has the cont dence of his fellow-workers and of the pasto Yet the responsibility resting upon him may we seem crushing.

May I conclude by asking earnest prayer, and t help which prayer will surely suggest, for this gre work, so sorely bereaved? Surely a cause so de to the hearts of those who are now in the presen of God must be very dear to God's heart, and shou be dear to us.

A JERUSALEM CONGRESS.—It is proposed Colonel Peyton and others in America to hold 1900 in Jerusalem a Congress of Christians, Moha medans, and Jews of all nations. What the pra tical value of such an assemblage would be, seen singularly doubtful.

HOW TO GUIDE THE BOYS.

I should like to reply to the "Anxious Mother," who wrote in your issue of January 26. God knows every parent must be anxious, if he has a heart for God's work, and a heart for his boys. The mother asks answers from experience. I admire her prudence. We can have no faith in "wise saws," written by non-fathers, nor wonderful "advice to mothers" from a dear, good lady who never had any children about her.

My dear wife and myself are not now young. I am in my seventy-fourth year; we have brought up thirteen children; three of them are in glory, and departed in perfect confidence; ten are alive, and are all, we are convinced, born again, although the boys are the most decided perhaps. Our eldest son is about twenty-seven, another is twenty-five, another twenty-three, and the youngest nineteen. They are all in good health, and I may say three of them are vigorous and strong.

We have trusted more to prayer and prudence than to any mere scheme. The Lord has every day been asked to guide the family, and truly we required the Lord, as our children are very active and vigorous by nature. We never sent a son to Oxford, Cambridge, or any very large centre out of our own reach altogether. They have always, as a rule, lived at home, and although they frequently attended public seminaries, still, in the evening, home was their home. A dear cousin of my own sent his son to Cambridge, and the lad came back seriously injured, and longing to be a great worldling, if possible. Another Christian friend sent his son to colleges out of his own reach, and the lad became by degrees a scapegrace, and my friend mourns over that young man now.

Let your home be your boys' home. "God has made that impossible," you say. Look around you; a way may appear. We were once in a country district, no capable teacher was nigh to us; but suddenly we applied to a country parson. Would he take them? "Yes, gladly," and the work went on well.

We desired that our boys should be strong, vigorous, and manly; yet manly for Christ. We encouraged riding and manly games, asking any young man we could trust to be with them at times. They did become strong and healthy, the eldest is strong and manly, another was one of the best riders in the district, another won the silver cup in a collegiate half-mile run, and the youngest is quite equal to any of his age; the three eldest can speak in public. A very decided bold young Christian asked us not long ago if we would send the youngest to a large sheep-run with him, to live with him, although many others are on the station. God gives such opportunities if we shut ourselves and ours out of the world's ways. Abraham must "command his household after him," and Isaac must not leave home to go "hunting about for the world" when he is young, and not established in the faith.

As children get older, also, they must gradually fall into the place of friends. The elder boys must be treated as friends (not necessarily in private affairs) in all that concerns themselves, and they must be encouraged to be frank, and their errors and mistakes gently touched. Principles must be always exalted, and no ridicule ever encouraged. No poor persons, no unfortunate or weak ones, must ever be ridiculed, and no doubtful persons ever encouraged in the home. The mother must not receive in her house any uncle or near relative who will ridicule truth or ridicule nobility of character, or sneer at good things. Such persons are poisoners. It may be a heavy cross to exclude such, but the Lord will bless the cross.

Do not only take your boys or girls to any sober-minded church, chapel, or meeting place that *you* love. The old believer is often a bad guide as regards youthful religion. The boy only half understands what is said and he cannot eat the dry food you like. Find out good evangelists; take him there. Ask young evangelists to your house—men sound and prudent, but cheerful and bold in preaching:—lively, earnest, and hearty in style. Young hearts love such evangelists; watch the conversation in your own house; season it with salt gently and meekly.

Use your power seldom. A parent's power is a moral power generally, and a moral power is not maintained by force or assertion—it is best maintained when seldom exhibited. Above all make the Lord your hourly friend and adviser: be much in secret prayer and be very prudent. Never say "No" or "Yes" in a hurry when a boy says, "May I go there?" or "May I ask that young fellow to the house?" Answer, "I will think about it and let you know as soon as I can." Be prayerful, be prudent, and the Lord will carry your cares and anxieties as you travel day by day.

New Zealand. A Father.

A TOUR IN KABYLIA.

I should like to tell you of a fortnight's tour I have recently made in Upper Kabylia. The country is very densely populated; villages seem to crown every eminence, and creep down the mountain sides. The Kabyles are intelligent and industrious. It is not rare to find those who have seen Paris, London, or North America. The children often speak French pretty well; certainly better than the Arabs. They are Mohammedans, and very superstitious—so superstitious that they fear incurring a malediction by introducing any change into their customs.

They are very fond of potatoes, and a rich French settler told me that, to induce a Kabyle to plant them, he promised to give him the seed, and buy all the potatoes he would not need for himself. He could not make up his mind to accept the offer, "Because," he said, "no *Mohammedan* ever planted potatoes." This feeling renders them very inaccessible to European influence. "Nothing from the Roumi," is their device. Why "nothing from the Roumi"? Why nothing from the Romance peoples of Europe? Because for the Mussulman the Roumi is a worshipper of images, and he must not adopt the habits or have anything to do with idolaters. The transformation of their religious ideas is therefore the only civilising power which will conquer them, and France will only succeed in assimilating this population, and bringing them into the way of progress, when she shows them a pure Christianity, the Christianity of the Gospel, which is the basis of all real civilisation.

Education is not sufficient. Many Kabyles have passed brilliant examinations in the Lycées, and yet remain what their fathers were. And many Kabyles approve French ideas and methods when they are with the French, without dreaming of making use of them. Whence this strange contradiction? Because they remain Mussulmans, and, *as such, must* repudiate all that comes from the Roumi! There are in the country a few scattered missionaries who are seeking this religious transformation of the Kabyles. They number fourteen, of whom ten are ladies. Their chief means for attaining this end are open-air preaching, children's meetings, sewing classes, visiting, distributing medicines, and, during the present famine, distributions of barley. The people listen well to the preaching, and sometimes ask questions betraying the grossest materialism; at other times questions which testify to religious needs not yet satisfied.

In the children's meetings they are taught Scripture, learn verses by heart, and sing hymns. The Kabyle children have a wonderful memory. According to Kabyle custom, the women bear the burdens and the men sew and knit. It may need some time before the duties change hands. In the meantime, while learning to sew, the women rise visibly in their own estimation. The sick come to the mission station on fixed days, and sometimes from great distances. In serious cases they send a mule for the lady to visit them, and sometimes it is only when death is coming on. Still she has the opportunity of speaking of the great Healer, the Prince of Life, to the living and the dying. The news of her arrival has spread rapidly, and other sick ones are brought. In the little basket stored with the necessary remedies, I noticed a piece of ——— bread! It was fast-time, and at that season, many ills are cured simply by a little bread. The distribution of barley is made twice a week, and those days attract a number of feeble and emaciated old men and women, and poor ragged children. Each receives a litre of barley accompanied by a kind word. By their bright faces, one sees that a great need has been supplied.

The missionaries are the providence of the places they live in, and the Kabyles acknowledge it. A Kabyle one day asked a missionary whether she was not afraid of living alone among them, without anyone to protect her. "You know," he said, "that we could harm you." "You can harm me," she replied; "but God watches over me." "And we also," added the Kabyle. In another village a native said to a lady missionary, "If anyone causes you pain, be sure and tell us; we are all ready to punish him!" Not long ago, as a missionary was crossing the forest of Afridon, he was stopped by three brigands, who, threatening him with their guns, demanded his life or his purse. "I am the English missionary from T.," he replied, "and have no money." "Since you are a missionary," said the three brigands, "we will not harm you, and never will hurt any of you"; and the missionary passed on.

The missionaries have certainly gained the confidence of the Kabyles. They never doubt their word, and often ask their advice. They bring their money and their jewels to be taken care of. They have no trust in each other. This superiority of the missionaries impresses them, and a Kaid said, one day, to a missionary, "You are the Mussulman, and we are the heathen!" An earnest Mohammedan woman said to a missionary, "You are all that is necessary to go to heaven: you only do good; you say your prayers, and God is with you. You only need one thing more: testify to Mahomet." "If I did that," the missionary said, "I should be no better than you. Is it not better for me to testify to Jesus and be better than you?" "You are right," she replied, "you will go to heaven all the same, perhaps even before us!"

Many of the people have a real affection for the missionaries. I visited a village accompanied by two ladies of the mission, and many of the women came out of their houses to meet us, showing real joy at the sight. Each wished us to go into her house. "I will give you some coffee," said one, "I will give you some figs," said another. "Come," said a third, taking the missionary by the hand, "I will make you some cakes." On entering the house all sat on the ground while the missionaries spoke to them of Jesus. When we left we were invited to return next day and have the largest share of their supper at the hour when the sun goes to sleep. One bright intelligent young woman explained that the Kabyles do not usually allow strangers under their roof, but they let us in because they loved us!

There are some converts in all the stations. They are few, and far from being invulnerable. But there are converts, and I deem that the feeblest have a claim on the sympathy of all Christians. We have little idea of the crushing disdain they meet with from the Mussulmans, and the miserable persecutions to which they are subjected. The Koran commands all Mohammedans to cut the throat of any co-religionist who becomes a Christian, and if this crime is not more often committed it is that it cannot now be done with impunity. A young man not long converted, and appointed Kaid of his village, confided to the missionary that he feared lest his mother, who is very angry with him, should steal something, and hiding it in their gourbi, should accuse her own son of the theft. "And then," he added sadly "I, Kaid, and Christian, should be judged as a robber." To escape their enemies, the converts usually leave their village. These refugees are unfortunately not well received, and often succumb. What surprises me is not that there should be defections, but that all do not lose courage.

There should be missionaries in all the villages of Kabylia. Such was the expressed feeling of one of the highest authorities of the country, after having visited one of the six stations in Upper Kabylia. Christians of independent means will find there a great and very important work to do for the Lord. L. Borel.

Algiers, May 1, 1893.

JEWS IN ROME.—Miss Burtchell, of 5, Via Gregorium, Rome, who is still needing fresh slides for the magic lantern, writes.—"My work continues to be encouraging in the steady growth of the Jews and Jewesses in the knowledge and love of Christ, whose coming they begin to desire; but, though several at the hour of death have declared that their hope was in Christ, none have yet had the courage to be baptized."

SEVEN DIALS.—The seventeenth annual report of the Tower-street Mission School, Seven Dials, states that Mr. Paul Keed has succeeded to the position of hon. secretary and superintendent of the girls' school. Much blessing has of late attended the labours of the teachers, both in the Sunday-school and the other agencies. These latter include a Band of Hope, a sewing class, and a lending library. The work is very varied, though only carried out on a small scale. The financial account shows an adverse balance, which is specially to be regretted, seeing that the labour is all voluntary. Communications may be addressed to Mr. Keed, 191, Oxford-street, W.

For the Young.

THE LOVE THAT IS GREATEST OF ALL.

A little boy of eight years old lay on a window-seat looking at a book in the gathering twilight. It was a large illustrated copy of "Pilgrim's Progress" that had been sent to his father the day before, and he had given Kenneth leave to look at it while he and Kenneth's mother were at Meeting, for it was Sunday evening. Kenneth had never seen the book before, and he was interested now in following the life of the pilgrim as it was shown in the pictures. He quickly noticed that at the beginning of the book the man was always represented with a heavy load on his back, firmly bound to his shoulders. Later on this was no longer there. He found the picture where it was last seen. It was a very solemn one. It showed the Cross with the Lord Jesus upon it, and the pilgrim standing beside Him with a look both of awe and joy upon his face. But the part that impressed Kenneth was that where the heavy load was slipping away. The cords were loosed, and it was evidently falling down into a deep pit behind. He looked carefully through to the end of the book, and though he saw some terrible pictures of danger and fear, he did not find any trace of that heavy load again.

The last picture was beautiful. It showed heaven, and the radiant angels receiving the pilgrims at the gates. This pleased him greatly, but after a few minutes he turned back to the picture of the Cross, for here was something he wanted to understand.

Steps on the drive without caused him to look up, and he was glad to see his mother coming into the house. Almost his first words were:

"Mother, I like this picture very much, but I do not understand it. Why does the pilgrim's load fall off here, and why does he never get it again?"

"You know what the load is," said his mother, as she sat down beside him and took the book on her knee.

"No," said Kenneth, "that is one of the things I want to find out."

"You know what the whole book is about?" said mother.

"Yes," said Kenneth, "father told me it was a story of a man who became a Christian, and all that happened to him before he got to heaven. The story of his soul, told in a plain way, so that everyone could make out what it means."

"Yes," said mother, turning back the pages to the earlier chapter. "Here we have the picture of the man at the very beginning. You see he is very unhappy. Try and think why he should be. Do you not know what it is to be unhappy when you think of some naughty thing you have done in the day?"

"Yes," said Kenneth, "I remember feeling like that sometimes."

"It is quite right you should be unhappy," said mother, "because it is a dreadful thing to disobey God. And the more we understand it the more terrible it seems, till at last, sometimes, we feel just like this poor man, with a load we cannot bear. We cannot get away from the load; it is always there, and the more we try to please our heavenly Father, the more difficult and impossible it seems. But if we ask the Lord to show us, He does show us how that dreadful load can be taken away, and how we may really please Him, and lead just the life He wants us to live."

Kenneth's mother had now turned back to the picture, and they both looked at it a little while silently. He was trying to read the words underneath. They were these: "Greater love hath no man than this, that a man lay down his life for his friends."

"The Lord Jesus loved us so much," said mother, "that when He saw we could not bear that load, and did not know how to get rid of it, He came down and bore it Himself. He bore it Himself, as you know, but it cost Him his life, darling."

Kenneth was silent for some minutes, and then he said:

"Why does the man look so happy? He ought to be grieved that the Lord has had to bear so much."

"He was grieved," said mother, "but he was glad too. When you were ill last spring do you remember those long nights when you could not sleep?"

"Oh, yes, mother, and once you sat up bathing my head all night, and father wanted you to go and let nurse come because you were so tired. But you would stay with me."

"Yes, darling; and you said some sweet words I shall not forget. You said, 'I am sorry, mother, dear, you won't go and get rested. But I am glad you won't. I'm glad you love me so much.' And after that you nestled your cheek down on my hand and went fast to sleep. You were sorry and glad both at the same time. Now do you understand why the man looks happy? He is glad because the Lord Jesus loves him so much. It is a beautiful thing to find out how much He loves us. It is almost too wonderful to understand; it makes us very happy and very very grateful to Him, though all the time we are grieved, too, that we helped to give Him all this to bear."

Kenneth's thoughts had gone back to the load again.

"And then," he said, "of course the man was glad when the terrible load slipped away."

"Yes, darling, and you found out it never came back again all through the book. The pilgrim often made mistakes—he did several wrong things, some very wrong indeed. He had to suffer very much for this, and it grieved him sorely, and sometimes he was so discouraged he thought he should never reach the heavenly city. But the load never came back as at first. This is because he saw that the Lord Jesus had died for *all* his sin, and this is the truth that is so dear to us. In spite of his love to us and ours to Him, there are moments when we forget and grieve Him. But if we tell Him and ask Him to take the sin away, and turn away from it with all our hearts, we find that He does take it away from us, and we are once more free from the burden of the sin."

"Yes," said Kenneth, whose eyes were now fixed on the man's face, and the joy on his upraised countenance, "I see now why he looks so happy. It is always nice to be loved. It is beautiful to be loved like that."

"It is a great joy," said mother, "but it is just the beginning. There are other joys just as beautiful that spring out of it. I will try and tell you another. When God made you and sent you here, He did not make you only just to be a happy little boy and get to heaven, though He wants you to be that, and will show you how if you will let Him teach you. But besides that, He has got something for you to do for Him and for the other people in the world. Nobody knows yet what all of it is. But He knows, and it is very important that you should begin at once to learn the way to please Him, so that He may guide you, and teach you all the way. The first thing to do is to find out every day just how to please Him for that one day.

"The great trouble is that often you don't want to listen to Him, and sometimes you don't want to do as He tells you, even when you do listen. But it is different after we have found out how the Lord Jesus has loved us, and when we have begun to love Him back again. Then we really want to do what He tells us. It is not hard to please those we love: we want to do it; and we really want to please the Lord when we see what He has done for us. Before we did not want to, and now we do want to. Do you see the difference?"

Kenneth nodded and his mother went on: "It is hard work to do right when we have no one to help us. When the Lord's love comes into our hearts, some of the things may look hard beforehand, but we find we can do them all, because He is helping us. As a little girl once said when she found this out: 'Lord Jesus, I thank thee I've nothing to do all day but just to mind Thee.'"

Dusk had fallen over the room, and the picture looked dim. It was bedtime now. Mother closed the book, and Kenneth took it from her to put it away. Then he kissed her, and went thoughtfully upstairs.

He had looked at the picture so long that he could see plainly in his mind the Cross with the light behind it, and the words underneath. "Greater love hath no man than this." And his little heart swelled with joy as he thought that some of that love must have been given, too, to him, and in his prayer that night he gave thanks for that great Love.

* From "The Golden Clew."

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Kingswood*, June 4; *Langton, Tunbridge Wells*, June 7 and 8; Mr. H. Hankinson, *Southsea*, May 29 to June 3; Mr. J. S. Tyler, *Consett*, June 3 to 12; Mr. T. Lewes Sayer, *Croydon*, June 4 to 11.

Mr. E. Arrowsmith will be at *Toronto*, to June 4.

CHILDREN'S SCRIPTURE UNION.—June 4, S., 2 Samuel, vi. 1-11; 5, vi. 12-23; 6, vii. 1-17; 7, vii. 18-29; 8, ix. 1-13; 9, xii. 1-14; 10, xii. 15-23.

YOUNG PEOPLE OF FRANCE.

An eminent Roman Catholic critic, M. Ferdinand Brunitère, not long since, in the *Revue des Deux Mondes*, made the astonishing avowal that the Huguenots, for more than a century, were the moral substance of the French nation. All who know France will agree that that is equally true to-day, in spite of the many internal weaknesses of French Protestantism. In order to evangelise France, it is indispensable to strengthen and extend the Protestant Church, numbering only 690,000 members all told after twenty years of religious liberty.

If the Roman Catholic Church is not to-day what it was in the seventeenth century, the improvement is more apparent than real, and the nation is in just as great a need of the pure Gospel. Official statistics show that drink, vice, and immorality are on the increase at an alarming ratio, in spite of gratuitous and compulsory public education. In 1888 there were 1790 more youthful criminals than in 1880. During the last half-century, with scarcely any increase in the population, the number of crimes has more than doubled. Much is being done to meet the great want of the day. But, a most important and practical means for grappling with the evil, and for building up Protestantism, has been singularly neglected, *i.e.*, the Y.M.C.A. and the Y.W.C.A. If to-day Protestants remain such a feeble minority, it is in a very great measure for the want of the Y.M.C.A. and Y.W.C.A. Each year the Church loses nine-tenths of its catechumens as soon as they have been confirmed.

Not only would the Y.M.C.A. and the Y.W.C.A. meet this want, but, better still, they would form so many training schools for voluntary evangelists, enabling the young men and women to use their surplus leisure and energy for the Master amidst their young Roman Catholic friends. It is when the convictions are young and friendships strong, that young men and women may most be easily won for Christ. Paris has now its Y.M.C.A. building with 600 members; Lyons, Bordeaux, and other cities have also rising associations.

The French National Council of the Association greatly desires to spread this work all over France, and has made an earnest appeal to English Christians for help. Communications may be sent to Mr. J. Hughes, 6, Quai de Retz, Lyons.

SOLDIERS AND SAILORS AT GOSPORT.

Miss Ridout's Soldiers' Home, Avenue-road, Gosport, has been carried on since 1888. It is conveniently situated for the barracks and forts, and is open daily to all soldiers and sailors. Miss Ridout and her sister constantly visit men in the hospital and barracks and on the ships. She writes:—"The time-expired soldiers from India and elsewhere are visited the evening they arrive. Our Sunday afternoon meetings at Fort Brockhurst have been continued; the numbers attending have amounted on some occasions to fifty or sixty, and we have been thankful to know that some have not heard God's message in vain. One man writes to say he shall never forget the few words spoken to him on the Sunday after his return to England, and tells us that a few days after reaching his own home, to the great joy of his praying mother, he decided to serve Christ.

"Every troopship this season has brought home a little band of earnest Christian men, who tell us of the good work going on in the prayer-rooms in India, in connection with the Soldiers' Christian Association, and in homes at other places. It has been our privilege to have the help, for a few weeks at the time, of some of the soldiers who had taken an active part in the work in India, and God has used them to be a blessing to several of our young lads here. Marines as well as soldiers bring us most interesting accounts of Christian work at foreign stations, and we are thankful to see an increasing missionary spirit among the men, and to know that some who have served their Queen are now preparing for foreign missionary work. It is gratifying to find that the Home is valued not only by the soldiers, but by their friends."

LORD'S DAY TRAVELLING.—A meeting of the Southwark and Camberwell Anti-Sunday Travelling Society was held at St. Winifred's Mission Hall, Rotherhithe, on Saturday week. Mr. B. Reeve was elected as secretary. It was resolved that a letter should be addressed to the clergy and ministers of Southwark and Camberwell, inviting an expression of opinion on the Sunday question, with a view of publishing a selection of the replies in leaflet form for distribution.

NOTES ON DAILY READINGS.

SUNDAY, JUNE 4.—EZRA VIII.

THERE is always special interest in this chapter for those who are venturing forth on the untried and unknown. The camp at Ahava; the sending for the priests; the waiting for their coming; the recognition of God's good hand in sending a man of discretion; and then the fast and prayer for protection. We can almost see the little band on the point of plunging into the inhospitable and dangerous desert, spending hours in prayer, and restrained from requesting an escort, lest they might invalidate their leader's trustful boast. How careful we should be to do nothing inconsistent with the proud position that faith gives us in the keeping power of God. Seek Him, oh soul of mine, and He will be found, and his hand shall be upon thee for good.

Ezra entrusted the sacred vessels to faithful men, to bear them across the desert, and similarly God entrusts to us the deposit of his sacred truth, and of the interests of his Kingdom, weighing them out to us as holy, and bidding us watch and keep them until we return our trust at the judgment seat of Christ. Take heed to thyself, and to the doctrine.

The good hand of God delivered his people from those that lay in wait. He hath delivered; He doth deliver; He will deliver. God is faithful to keep what we commit to Him.

MONDAY, JUNE 5.—EZRA IX.

The mingling of the holy seed with heathen peoples was always the curse of Israel, and it has been the temptation of God's people in every age. Would that it elicited as much grief from us as it did from Ezra! Do we sufficiently tremble at the words of the God of Israel because of our sins or those of others? The humiliation and anguish of soul experienced by this holy man and his associates are a great rebuke to us. The majority of Christians feel too little for their own sins, and have very little conscience for the iniquities under which our country groans. We are indignant, but we do not view sin from God's standpoint.

Ezra's prayer is very beautiful. Notice its humility—"I blush to lift up my face"; its vicarious confession of sin; its acknowledgment of God's grace in giving a little reviving; its recital of the aggravation which had dyed their sin of a deeper hue. Israel was intended to live in Canaan as a separated people. Its strength and stability depended on its separateness. The land itself could only yield its good, or remain their permanent inheritance on condition of their fidelity to God, and yet the people threatened to plunge themselves from the height of their God-given position to the level of the surrounding nations, for the gratification of desires that overleapt the limit of the Divine restraint. When the confession has been made, let us stand before God in our guiltiness, claiming forgiveness, acceptance, and cleansing, through the precious blood of Christ.

TUESDAY, JUNE 6.—EZRA X.

Ezra's anguish became contagious, and attracted to him a great concourse of those who were like-minded. The emotion of a good man spreads until the rill becomes a torrent, fed in its progress from its source. Before this uprising of the national conscience this evil thing was swept away swiftly and inexorably. It was no small test of the results of the captivity to find the people so willing to put away the accursed thing from their midst. There is a sense in which we have to cleanse ourselves from all filthiness of the flesh and spirit. Part of this process can be wrought by God alone, but there is a part which we alone can accomplish. It is for us to come out and be separate, and not touch the unclean thing.

In the eleventh verse, Ezra makes a good distinction between confession to God and separation from sin. Neither is complete without the other. At the same time it was perfectly legitimate to insist that due care should be taken to examine into each several case, so that proper provision should be made for the women and children who were to be put away, and who were doomed to suffer keenly. When we have sinned we entail upon ourselves consequences which we have no right to treat lightly. We have made and we must bear.

WEDNESDAY, JUNE 7.—NEH. I.

Nehemiah occupied a comfortable and happy position in Shushan, the lily-palace. His circumstances were all that could be desired, but his heart was away in Jerusalem, the city of his fathers, which was in ruins. How little do we understand the sorrow that gnaws at the heart of those who appear to have all that heart can wish. He eagerly inquired of his brother and the rest for tidings, which, when he heard them, overwhelmed him in grief. Oh that our soul were set as eagerly upon the condition of the Church of God!

But what could one man do? Nothing by himself, but everything in fellowship with God. The one question for him to solve was whether he could by prayer, confession, and action become the channel through which redemption and help might come to his people. One human life, when truly devoted to God, may be the channel of untold help and blessing to a nation.

Nehemiah's prayer is a good example of vicarious confession. He confessed sins not his own, and pleaded the promise of God to the outcasts, even to the uttermost, and sought the special and almighty co-operation of Jehovah, in the purpose that had already begun to form itself in his mind. Test the impulses of your heart by prayer. If they stand that test they are of God, and if they are of God He will further them.

THURSDAY, JUNE 8.—NEH. II.

The Persian kings were never permitted to see aught that reminded them of the pain or sorrow of the world; therefore it was high treason to be sad. How different our King, who welcomes mourners that He may comfort them, and remove all trace of sorrow! It was very wise to give the plain and sufficient reason that Nehemiah alleged. We always do best by frankness and sincerity.

Between the king's second question and Nehemiah's answer the simple-minded cup-bearer found time to pray to the God of Heaven. A beautiful example of ejaculatory prayer! Then with the assurance that God was with him, he did not scruple to ask great things; that he might be sent to the city of his fathers, to build it, and that he might receive all the materials necessary for its construction. But he is careful to notice that his requests were granted, not by the clemency of the king, but according to the good hand of God. Do we recognise that good hand enough?

We get glimpses into the inner working of this good man's heart. He felt that God had put his holy purpose there. He did not hesitate to confess this to the Jews, and amid the opposition and scorn of their foes, he strengthened himself in his God, sure that the God of Heaven would not have brought him so far to put him to shame, certain that He would prosper them. Be sure you are on God's lines, and nothing will be impossible to you.

FRIDAY, JUNE 9.—NEH. III.

In this description of the rebuilding of Jericho, each family did its own share, teaching us the desirableness of sharing the work of God, each doing what he can do best. Let us beware of resembling the nobles of Tekoa, who stooped not to the lowly work, which, had they done it, would have made them really noble. Let us notice how the women were permitted to share in the work of rebuilding, though they were daughters of the ruler of half Jerusalem. Let us imitate the work of Baruch, who did his work *earnestly*. Let us remark the work of the priests, who wrought each one against his own house.

Put all these together, and let us add the conception of the Apostle, that we are fellow-labourers with God, that God and we are co-operating in the building of the walls of the spiritual New Jerusalem. God cannot do without us, nor we without Him. He supplies the design and materials; He prompts us to holy and devoted toil; He works by our side, therefore let us work with fear and trembling, lest we should hinder Him, or miss some piece of blessed workmanship.

It is not wise to go far afield in Christian work, unless we have done our best against our own house. Let each man sweep the snow from his own doorstep. Let each make beautiful his own patch in the vineyard. Let each begin at the Jerusalem of his own neighbourhood.

SATURDAY, JUNE 10.—NEH. IV.

Spiteful speeches are difficult to bear, but how wise it is to divert them to the hearing of our God, leaving Him to vindicate us and our work, though we have no right to ask that those who oppose us should suffer.

When spite has exhausted its words, it will come to actions, our answer to which is the double one of prayer and watchfulness. Difficulties are aggravated indeed when to outward opposition is joined the counsel of faint-hearted friends. It will appear as if the Jews in the country districts urged their friends who had gone into Jerusalem to return. But nothing availed to quench the courage of Nehemiah, and his words may well repeat themselves in our experience. "Be not afraid, remember the Lord." The enemy drew off, but the little band took to itself none of the credit, but acknowledged that God had brought the counsel of their foes to nought.

It is a suggestive attitude, the girded sword, the spear in one hand, and the trowel in the other. And so they wrought, with ear intent for the trumpet sound, ready for any emergency, and yet sure that God would fight for them. Trust in God should never take the place of wise and strenuous activity. "Trust in God and keep your powder dry," said Cromwell. The former without the latter would be presumption; the latter without the former would be practical atheism.

INTERNATIONAL S. S. LESSONS.

JUNE 11.

THE CREATOR REMEMBERED. Eccl. xii. 1-7, 13, 14. GOLDEN TEXT, verse 1.

THE value of this counsel is increased by the *extensive and varying experience* of the preacher. He has tried both sides. He knows all the pleasure and all the pain that the world can give. He knows, also, all that can be enjoyed in the service of God. The counsel is given to *the young*. Life is before them to be made or marred. How much they can escape if they are willing to learn lessons by the experiences of others.

EARLY PIETY ENJOINED (1). Is it not strange that any should have to be urged to "remember their Creator"? In a world which is made by Him, and in which everything speaks of Him, can He be forgotten? So it seems. Our natural tendency is to "depart from the living God" (Heb. iii. 12). Is it *very important* to remember Him? How many disastrous things have resulted from forgetfulness. If a signalman forgets to alter his signals many lives may be imperilled. See how God speaks of the consequences of forgetting Him (Deut. viii. 14; Psa. ix. 17; l. 22). Eternal issues depend on our not forgetting Him. *In what way* are we to remember Him? Will it suffice if occasionally we recall the fact that He made us? Not so. Psa. xxii. 27 teaches that truly to remember Him is to turn from sin to Him; and Psa. xx. 7 makes remembering Him to be the same as trusting Him. It is for this he reveals Himself to us in Jesus Christ. *When must* we remember Him? "Now—in the days of thy youth." This is the easiest time. If conversion does not take place in youth, the fear is that it may never take place at all. It is the wisest time, for it ensures safety in the temptations that beset later life. It is the most profitable time, for it fits for usefulness in the service of Jesus Christ.

OLD AGE DESCRIBED (2—7). This is not simply godless old age; for the physical decay here described is true of all. Yet there is a difference. When this life is all a man has or hopes for, it must be distressing beyond measure to feel that it is passing away. To the Christian the prospect of "the house not made with hands" enables him to think without alarm of the decay of the body. (See 2 Cor. v. 1, 2.) Death is here described under the image of a house falling into ruins. 2. The obscuring of the light that brings cheer to the home sets forth the gradual loss of the mental faculties. These infirmities follow one another as "clouds that come after rain." 3. "The keepers" are the arms and hands which begin to tremble with palsy. "The strong men" are the legs which become too feeble to support the body. The stones which daily ground the corn represent the teeth which do the same work for the body, but which fail in old age. "The windows" are the eyes, which become dim and incapable of perceiving the beauty of surrounding objects. 4. "The door" may mean all the senses which communicate with the outer world, or the sense of hearing. With difficulty even the loudest sounds are apprehended. In the decaying house the grinding women are not heard singing at their work, so in old age the most familiar sounds are missed. Sleepless nights succeed weary days, so that the old man rises when the bird wakes. Music and song have lost their attraction for him (Comp. Barzillai 2 Sam xix. 35). 5. He is full of fear; every step is exposed to danger. The white blossom of the almond tree refers to the white hair that covers the head. The most trifling thing—even a "grasshopper"—becomes a burden; and all the appetites and passions lose their force The R.V. reads for "desire," *caper-berry*, which was used to sharpen the appetite. Even this fails to give relish to the choicest food. All these are signs of man's departure from this life. Significantly death is described as going to "his *long* home." It is that for the ungodly (Acts i. 25) and for the saint (Phil. i. 23), but how vastly different! 6. This is not only old age, but death itself. The cord suspending the lamp from the ceiling snaps, and the lamp is broken. So is the lamp of our life held by a slender thread. When that thread breaks our life ceases, and all the bodily activities are no more. 7. Yet does life cease? For the body, yes; it returns to dust. But the spirit goes to God, either for life, or for judgment.

Such is the picture of old age, which is introduced in order to enforce the counsel to the young. How much better to give God our lives in their early vigour than to waste life in sin, and hope for repentance at the last.

The conclusion (13, 14).—This closes the whole book, and is the wise conclusion to which all leads. For the present and for the future there is nothing better than to fear and to obey God. There is no manhood so true as that to which the fear of God leads. The judgment of the future enforces this lesson. It will deal with everything, however secret. Live in the present with that in prospect.

LYNCH LAW IN THE SOUTH.—1.

If it were known that during the past year four human beings had been tortured and burned alive by the savages of Africa, by Asiatic nations, or by South Sea cannibals, the whole of Christendom would consider it a bounden duty to bring all moral forces to bear in an effort to stop this barbarism. On four occasions during the past fifteen months human beings have been burned alive in the United States of America, but these acts have received neither the condemnation nor the protest which their barbarism and atrocity merit. They were committed by white people, have received the tacit approval of American civilisation, and Christendom is silent! Christianity in America is busy trying to convert the heathen in foreign lands, in considering the cruel treatment of the Russian Jews and Siberian exiles, in exposing the vice and wickedness prevailing in India, and in protesting against "English injustice" in the case of Mrs. Maybrick, and sending petitions to the Queen and Mr. Gladstone urging the release of an "innocent" woman from prison. Christianity elsewhere is earnestly absorbed in the good work of sending missionaries to the heathen, in exposing the wickedness and uselessness of vivisection by medical men in the interest of science, and in saving life in the aggregate by urging nations to lay down their arms and be at peace with each other. There seems to be little time, and strong disinclination, to consider the question of the cremation of living human beings in the glare of the nineteenth-century civilisation by Anglo-Saxon people.

The measure of success attending the great moral reforms of temperance, war-abolition, anti-vivisection, and the like, has been the result of prayer and agitation, of vigorous denunciation of wrong and advocacy of right. But there seems a doubt among some reformers that moral suasion will prove as efficacious with those professing Christianity as among the heathen. Then, too, they fear being considered impertinent, or that they will give offence by so doing. It is to the writer an entirely new phase of Christianity that Christians should fail to denounce wrong-doing out of consideration to the wrongdoer. That Christians should be silent from fear of offending those who excuse murder and outrage, amounts to complicity. That anyone should at any time become apologists for lynchers and attempt to justify "lynch law" as it is practised in the Southern States of America, practically means that they believe mobs more fitted to discover the guilt or innocence of an accused person, than are the courts of justice which are maintained for that purpose. To concede this also concedes the right of mobs to punish those they find guilty — in any manner the fancy dictates. These white mobs have lately chosen to burn seven negroes.

In February, 1892, in the town of Texarkana, Arkansas, Edward Coy was accused of outrage by Mrs. Jewell, a white woman. He was bound to a tree, the flesh chipped off his body by anyone who desired, coal oil poured over him, and Mrs. Jewell set fire to him. He died protesting his innocence. Ten thousand persons, so the reports read, were present. Private investigations since then have revealed that Mrs. Jewell was known to be of bad character; that Ed. Coy had supported her and her drunken husband for a year previously to the burning, and that she was forced by the mob to apply the torch to Coy's body. No one has been punished or arrested for this cremation, but the usual verdict was rendered: "Death at the hands of parties unknown to the jury." Mrs. Jewell has since become the inmate of an insane asylum.

In October, 1892, in Monroe county, Alabama, the house of Richard L. Johnson was burnt to the ground. In the *débris* were found the charred remains of the owner, a white man, and his daughter Jeannette. There was no proof that the fire was not accidental, or that it was not the crime of a white man. Melted piles of gold and silver were found which led to the conclusion that the awful crime (?) was not prompted by motives of robbery. The newspapers reported that the whites immediately decided that "brutal lust was the incentive, and as there were nearly two hundred negroes living within a radius of five miles of the place, the conclusion was inevitable that some of them were the perpetrators." The same report stated that Mr. Johnson was on the best of terms with his negro tenants; but the above conclusion made, perhaps, by the real criminals, was acted upon by the mob. Ten negroes were arrested (?), four of whom, according to the mob, confessed that they outraged the daughter and murdered her and her father! These four men, all under twenty-five years of age, were hanged, shot, then burned while yet alive on the night of Oct. 12. The country and the world accepted the finding, and endorsed the horrible punishment inflicted by an irresponsible mob.

The Paris (Texas) holocaust on the day of Feb. 1, 1893, is still fresh. The world knows how a little white child, Myrtle Vance, was found shockingly murdered; how Henry Smith, a negro, was accused of the murder, and was found, five days after the body of the child, in an adjoining state. A deputation of citizens, headed by the district attorney and the sheriff, was sent for Smith, at every railway station he was compelled by these officers to show himself to the crowd in waiting. The railway companies gave free transportation to those journeying to Paris to witness the burning which had been decided upon five days previous. When the prisoner's train reached Paris, a rope was thrown around his neck, and he was dragged out, placed on a four-horse float, and driven through the principal streets of the city. The mayor of the city had given the school children a holiday, and when Smith had been exhibited, he was bound on a scaffold which was built ten feet high. Here the relatives of the murdered child, with red-hot irons branded Smith's body from the sole of his feet to the crown of his head. They rolled the irons across his abdomen and down his back, cooking his



MISS IDA B. WELLS.

flesh. They cooked his tongue, and ran the red-hot poker down his throat to stop his cries. They burned his eyes out. Fifteen thousand persons looked on, and cheered this hour's torture of a human being. Then oil was poured over the almost lifeless body, shavings were placed under him and lighted. The flames, which burned the ropes from his body, brought him back to consciousness for a moment, and burned, maimed, and sightless as he was, Smith rolled off the platform and away from the fire. Then this mob seized his half-cooked body and thrust it back into the flames, and fought over the ashes for bones and buttons as relics.

The State of Georgia was the scene of the next cremation, which took place April 14 last. A white man was found murdered in his store. A strange negro furnished the necessary scapegoat. He too "confessed," and the same report—to more surely justify the deed—adds that negroes also took part in the burning! The Buffalo New York *Express*, commenting on this latest burning, says the mob had so little proof of the man's guilt, that no one knew his name. Yet he, too, was bound, pine and brush piled up around him, kerosene poured over all, and the fire kindled. As he crawled out several times he, too, was thrown back in the flames. "Finally his efforts to escape became so strong that several shots were fired (into the body), which was the signal for a general fusillade. The quivering body did not much longer give any signs of life, but became rigid, while the fire was kept punched up until there was not a vestige left except a pile of ashes." This is from a correspondent to the Cincinnati *Enquirer* of April 15. Can *true* Christianity — nay, common humanity — remain longer silent, and thus condone such practices?

Ida B. Wells.

HOLINESS CONVENTION AT DUBLIN.

The fifth annual convention in Dublin for the deepening of spiritual life opened in the Antient Concert Rooms, Great Brunswick-street, on May 21. Following the arrangement of former years, there were four meetings daily, the one at 8 a.m. being for prayer. At nearly every meeting the hall was well filled, and the large number of friends present from all parts of Ireland showed how wide-spread the interest has become in these annual gatherings. Mr. Robert Wilson presided, and the following speakers gave addresses daily: Revs. Gelson Gregson, F. S. Webster, J. J. Luce, G. Wilson, S. A. Selwyn, and H. B. Macartney (Melbourne). Rev. Evan H. Hopkins, through illness, was able to speak only at the opening meeting on the first day.

On two consecutive days Mr. Macartney dealt with the truth that God hath blessed us with all spiritual blessings in Christ Jesus. A list of the blessings is given in Deut. xxxiii. 3. Rev. Geo. Wilson, speaking from 2 Cor. xii. 9, referred to the means by which St. Paul had obtained the fulness of blessing. Mr. Luce spoke on two typical prayers in Ephesians. Mr. Macartney followed on a third, wherein Paul besought the Ephesians to walk worthily of the calling wherewith they were called. He urged his hearers to search the Epistles for the passages where the Holy Spirit "beseeches."

On Wednesday afternoon a very helpful Bible reading was given by Mr. Wilson, on "Life at the Feet of Jesus." Mr. Webster, speaking on Ephesians i. 13, showed the need for being sealed or baptized after we believe, so that individually we may experience a Pentecost. We may get to heaven without a Pentecost, but heaven will never come to us without a Pentecost. In a second address the same speaker pointed out that there are three baptisms referred to in the New Testament: the baptism of repentance; the baptism into death of the new religious self (Rom. vi. 4); and third, the baptism of the Holy Ghost. Baptism is a vision of God. It was this which brought Job down. "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee; wherefore I abhor myself, and repent in dust and ashes."

Mr. Luce, speaking at one of the early morning prayer-meetings, developed thoughts from Psalm cxliii. 8-10, "Cause me to hear," "Cause me to know," and "Teach me to do." Two searching addresses were given during the week by Mr. Gregson, one on the difference between the carnal Christian and the spiritual believer, and the other, on the last night, on the baptism of the Holy Ghost. At the conclusion of this meeting many were led to seek and to find the fulness of the blessing set forth. The praise meeting on Saturday morning bore full testimony to these, the number of those who stood up to testify being very large.

At the missionary meeting, which was held on Saturday at eleven, Messrs. Selwyn, Macartney, and Wilson spoke. Urging the importance of Christians being missionaries at home if not called to labour in the foreign field, Mr. Selwyn said that he had preached in the open air to heathens in Africa, and had less difficulty and opposition than when preaching in the open air from the Custom House steps in Dublin. So much for the need of missionary work in Ireland!

Speaking to parents as to the responsibility they incur in keeping at home beloved sons or daughters who desire to proceed to the foreign mission field, Mr. Wilson said he once called upon a lady and found her in tears pleading with arms round the neck of a beloved son, who was also weeping, that he would not leave her for the far distant land where he sought to go for Christ. Those who have not got a gift for preaching, or even teaching, may go to Africa and *live* Christ, and thereby win souls. This had been the actual story of a member of Mr. Wilson's congregation, who had last year passed away to his rest, God having abundantly used his life and testimony in the salvation of the heathen.

At the conclusion of the missionary gathering, a large number amongst the audience stood up, signifying their willingness to go anywhere Jesus would call them.

MRS. ANDREW AND DR. KATE BUSHNELL

OF THE WORLD'S WOMEN'S CHRISTIAN TEMPERANCE UNION.

THE name of Mrs. Andrew is perhaps less known in England than that of Dr. Kate C. Bushnell. In a few months both will be known wherever the English language is spoken, as two women whom God has wonderfully prepared for and led into one of the strangest pieces of work which had to be done in our time. Both are members of the Methodist Episcopal Church of America.

Mrs. Andrew is a daughter of one of its ministers, and the widow of one of its College Professors. Along with her husband, she took part in the educational work of Willamette College, on the Pacific Coast. She also had charge of the Mount Vernon Seminary, an educational institute at Washington, where daughters of governors, of members of Congress, and of other men in high positions are trained. Thus she has been brought into responsible contact with the young life of her country. Besides educational work, she has had considerable experience as a journalist, having been eight years on the editorial staff of *The Union Signal*, the organ of the World's Women's Christian Temperance Union, a paper which has a large circulation, and goes into every country. As a result of the excitement caused by Mr. Stead's action on Social Purity, a Social Purity Department was formed in the Union, and Mrs. Andrew, as editor of the literary work, brought out books and pamphlets bearing on the question. Her thoughts were always being brought to bear on this terrible problem, and her sympathies were roused for positive aggressive effort.

In 1890 she was asked to accompany Dr. Kate Bushnell on a journey round the world for missionary purposes in connection with the Union, and consented to go. They were the successors in this work of Mrs. Leavitt, who went round the world in 1884, and of Miss Ackermann, who did the same work in 1888. The main purpose of this journey was to strengthen the hands of temperance and purity workers all the world over. In England they caught the influence of Mrs. Butler and others who were specially interested in India, and made up their minds to go and deliver the poor women there who are held in bondage by British power for the gratification of British soldiers. In July 1891 they left England, and visited Cape Colony, Natal, the Orange Free State, and the Transvaal, and then quietly passed into India at Christmas, and began their work on January 1, 1892. Thus they bring as late tidings of the state of affairs as to regulated vice as we could well have from voluntary and unaided workers who had to find their way from place to place. In this endeavour they proved the value of prayer. Baffled and helpless, they set apart a day for prayer, asking the natives not to disturb them on any account whatever; then doors opened to them of their own accord; persons were interviewed, facts were gathered; documents were secured; things were seen; all was obtained that was needed for safe action on the part of the opponents of legalised sin. God himself lifted the covering from the hidden abomination, and their eyes saw what they are now present to tell us.

Their work in India finished, they went to Australia, Ceylon, Egypt, and Syria, still keeping the object of their mission before them. They have already appeared before a Departmental Committee appointed by the Government to inquire into the alleged violation of the Resolution of Parliament in 1888, by which State regulation of vice was abolished.

Dr. Kate C. Bushnell has had a remarkable career. Her education was gained at Evanston University, a Methodist Episcopalian institution, with 1000 students; Miss Willard being Dean of the Women's Department at that time. Miss Bushnell graduated in medicine at the Women's Medical College in Chicago as a preparation for missionary work, and was sent in 1879 to Central China by the Women's Foreign Missionary Society of the Methodist Episcopal Church, a Church which anticipated the Salvation Army in demanding of its members abstinence from tobacco and drink. In 1882 the young missionary doctor returned from China broken in health. For the next three years she practised medicine in the United States, chiefly at Denver, where she had her attention drawn to fallen women, for whom she gradually began to work. In this new sphere she acquired some fame, and her old friend Miss Willard hearing of it and of her weak state of health, asked her if she would go wholly into purity work. Hence she left Denver for Chicago, to work for women in the Anchorage Mission, which provides a temporary home and lodging for women, where they are classified and aided according to their condition and need. Dr. Bushnell next took up travelling and organising local missions for purity work.



MRS. ANDREW.



DR. KATE BUSHNELL.

In 1888, terrible stories were afloat as to the condition of girls in Wisconsin: it was said that numbers were decoyed away by promises of work, and were held in bondage for the lumbermen who work in the forests. The word of the Lord came to her at night; she woke up to hear the question as if an audible voice had put it, "What will you do for those Wisconsin girls?" Though her father lay dying, she felt she must leave him in other hands, while she obeyed the heavenly vision. She uncovered a state of things almost incredible for fraud, lying, cruelty, and impurity. The whole horrid system was carried on by business men of large means, in a business way; just as they would have procured so many head of cattle for the meat market, they made merchandise of the souls and bodies of girls. And some of these scoundrels, to keep up appearances, had a name and a place in Christian churches. To find the facts out was an enterprise full of peril, but Dr. Bushnell committed her way to the Lord, and He both directed and guarded her steps. Of her plans nothing more need be said than that she seemed to stumble into these terrible settlements, make her observations, and then as strangely stumble out and disappear. The houses themselves where the girls were immured were stockaded around, and guarded by dogs; they stood in little villages a mile or more away from the small towns which mark the fringe of civilisation; they were kept by men whose fierce and pitiless brutality would inflict any violence even up to death.

Of course there had been an official investigation before Dr. Bushnell essayed her perilous adventure, and it had found nothing very bad. They never do, these officials; they seem to be blind and deaf. But Dr. Bushnell found in the far north-west just what Mr. Dyer found in Brussels—that those who ought to have administered the law aided in breaking the law; that the gold gained at the cost of women's tears and blood and virtue was tempting enough to bribe sheriffs, police, judges, representatives, and electors. She succeeded in throwing daylight into the darkest recesses of this inferno on earth, and reported to the W.W.C.T.U. all the facts she had found, with the result that a bill against procuration, commonly called the Kate Bushnell Bill, was passed into law, and is of such a nature that it severely punishes men for the offence, but does not touch women.

How this came about were a long story to tell, but if wicked men had not been blinded by rage and hatred it had never happened. And now, along with her friend, Dr. Bushnell has wandered through *our British* inferno in India, and returns to tell us our abominations. May God shield her, for there probably are other sisters in other lands who have long been wishing and waiting for her coming.

J. P. Gledstone.

LEGALISED VICE IN INDIA.

The Ladies' National Association, of which Mrs. Josephine Butler is president and hon. secretary, and which did so much towards the repeal of the C.D. Acts in England, met last week at St. Martin's Hall, in annual meeting. There was a business meeting in the afternoon, and a public meeting in the evening, which was well attended by the general public. Mrs. Butler presided on both occasions.

In the earlier part of the public meeting it was shown that whereas in 1886 the House of Commons yielded to nearly twenty years of agitation by repealing the C.D. Acts of 1866-69, it was soon afterwards found that the same system of recognising, regulating, and legalising vice was practised with great elaboration by the Indian Government in the military stations or cantonments. The repeal party in England asked for repeal in India as in England, and in consequence the House of Commons in 1888 passed a resolution condemning the whole system in India, and ordering its cessation. Not till 1890 was any alteration made, and then repealers found that the Indian Government had nominally abolished the regulation system, but continued the practice under other names. Representations of this were made to the India Office, which, however, refused to act without specific evidence. By what Professor Stuart, M.P., called a providential interposition, just at this time Mrs. Butler met with Dr. Kate Bushnell and Mrs. Elizabeth Andrew, who were in England for the W.W.C. Temperance Union. These ladies agreed, for the time being, to forego their temperance work, and undertake the mission of inquiry for Mrs. Butler in India. In consequence of these ladies' representations, the English Government appointed this year a Departmental Committee of Inquiry, and these ladies have given their detailed evidence.

Last Wednesday's meeting was made especially important, because Lord Roberts, the Commander-in-Chief of the Indian Army, having just landed in England, has stated to an interviewer that all the evidence about the regulation of vice in India is wrong, that no such system exists, and that every attention and respect has been paid in India to the resolution of the House of Commons.

Mrs. Elizabeth Andrew, one of the lady commissioners to India, met Lord Roberts's denial by a simple narrative of what she and Dr. Bushnell did and saw in India. Indicating the difficulties of the situation, she said that (1) they were unacquainted with the customs of India; (2) they were ignorant of the language; (3) as Americans they were ignorant of all military systems, for in America soldiers are never seen except on the frontiers or at the special academies; (4) they had to make a secret inquiry, hostile to the Indian Government and the military authorities; (5) they were liable at any moment to be arrested and expelled from the cantonments on the simple will of the commander-in-chief or other responsible officer. In these circumstances they first devoted days to prayer and fasting, and waited for God to make their way quite plain. So clearly did Mrs. Andrew recognise the hand of Providence that she said they often visited the Lock hospital or other places only just after the departure of persons who would have opposed their mission had they known of it.

Coming to close quarters with the facts, Mrs. Andrew said, although it had been said that in India there were no Lock hospitals, and no official countenance of vice, she and Dr. Bushnell visited many Lock hospitals, talked with the inmates, and also visited nearly all the chaklas, or official quarters, where the legalised fallen women are housed. In all they visited and inspected ten cantonments, situated many miles apart, and in various parts of the great Indian territory. These officially-registered women were housed by the Indian military authorities under three distinct methods:—

(1) There were in certain cantonments women housed altogether under one roof, or official chakla, viz., at Lucknow, Orissa, Bareilly, Sitapore, and Benares.

(2) In other cantonments the women were housed in different parts of the cantonment, regimentally placed, viz., at Meerut, Meeanmeer, Rawal Pindi, and Umballa.

(3) Where the official women were housed in one street, but under different roofs, or chaklas, as at Peshawar.

(*a*) Mrs. Andrew proceeded to give details of each of these places, and mention her facts. For example, at Lucknow the Government brothel, or chakla, was a great building, not tall, but expansive. In some places the walls were 200 feet long and 12 feet high. Where it reached the railway the wall was low, but further along it was 12 feet or 15 feet high. All round this wall were single rooms—she counted thirty-three on one side. There were two courtyards. On their first visit as many as thirty-seven registered women came in a group to talk to them, round a seat attached to a tree, and the women dragged charpoys, or native beds to sit on while they talked. Mrs. Andrew and her companion asked for the mahaldarnee, or superintendent of the chakla, and this woman declared herself. She said the house was built by the Indian Government, but had recently been sold to a Mohammedan native, whose name she mentioned. This mahaldarnee said she received ten rupees a month wages, paid by the Cantonal magistrate. There was also an official watchman in the chakla, in uniform, with a tin badge bearing the legend "chokidar cantonment," viz., "cantonment servant." He was an official guard, and was relieved by other watchmen every few hours. There were about 100 women in this official house, but the capacity of it was equal to 150 or 200 women, when other regiments arrived, bringing their contingents of official women with them.

At Orissa, the chakla was a wretched place with mud walls and only a few rooms. There were five women and a mahaldarnee in it. Even the price payable by the soldiers was regulated, and of the pittance of four annas paid to the official women, the mahaldarnee was allowed to deduct one-eighth as her own salary! The soldiers therefore paid about 4d., and the women had to pay out of this one halfpenny to the mahaldarnee.

At Bareilly was a huge chakla, surrounded by a courtyard and mud walls. A cantonment watchman was on duty inside. All the rooms abutted on the walls. Each room had two numbers—one large, one small; one indicating the cantonment number of the room, the other the registered number of the inmate.

At Sitapore the chakla resembled an ordinary Indian barrack. It had two suites of rooms, ten rooms on each side, and the doors facing each other.

At Benares the official women were gathered in a good building in a prominent street. The women said the chakla was hired by the Government, and they paid no rent. Three of the inmates had been registered for this life at fourteen years of age.

(*b*) Then the places where women were put in different parts of the cantonment. Meerut was the grand centre, and had four separate chaklas, three of which those lady commissioners visited, viz., at

the Sudda Bazaar, at the Lancers' chakla, and at the Infantry chakla.

From Meerut the ladies went to the Rest Camp of the West Kent Regiment, where there were fourteen tents for registered women for the men of this regiment, which had been in India less than a month. Thirteen women were there, and a mahaldarnee.

At Meeanmeer the ladies visited three separate chaklas, and it was here that they purchased from one of the women her registration ticket, which specified the set days for medical examination, etc., and bore the name of the cantonment magistrate and the initials of the European examining doctor. The chakla in the Sudda Bazaar was a good building, rent free to the women. In the regimental chakla the women paid rent from one rupee to one rupee four annas per month. The Artillery chakla was a room in a native street.

At Rawal Pindi seven chaklas were visited. The official women seemed innumerable. In the Sudda Bazaar chakla (viz., in the chief commercial street or market), the rooms were over the shops. There was also a *native* chakla, where the women congratulated themselves that they were not so strictly regulated as to medical examination as were the registered women set apart for the soldiers. At the Infantry chakla the rooms all faced a large courtyard. At the Artillery chakla the women were afraid for the most part to stay in the house, for the soldiers were so drunken and so brutal that the women's persons were not safe from violent assault. Only five women were in this house—a place with a mud floor, and the most wretched surroundings, with no furniture except a bed. At Umballa the lady commissioners inspected two chaklas used by the men of the Argyle and Sutherland Highlanders and the Gordon Highlanders. From these chaklas the ladies went to the Sudda Bazaar Lock hospital, but of the compulsory medical examination there Mrs. Andrew said she dared not speak. It was too revolting. Oh, human degradation! Oh, womanhood that can be so crushed down under the heel of shame! The signatures of the surgeon and the cantonment magistrate, calling the women to the "voluntary" examination, were also displayed, albeit every testimony from the women themselves, and all the horrible paraphernalia, showed that the examinations were not "voluntary," but compulsory. Here, too, was a child of twelve years, dressed as and practising with the harlot of older years.

(*c*) From Umballa they proceeded to Peshawar, "the Gateway of India," where the chaklas were all congregated in one street, and solely formed that street. Every door bore two numbers: the tin plates, six inches square, indicated the ordinary cantonment number, and the tin plates of fifteen inches diameter showed the registered number of the women.

In response to numerous questions of "What can we do for you?" these poor women never once asked for money, although Mrs. Andrew knew in some cases that they were in debt and wanted bread; they always condemned the regulation system, and asked to be placed in homes of rescue.

Dr. KATE BUSHNELL, the other lady commissioner, also spoke, but much more briefly. Herself and her friend were called "fanatics," "sentimental," "unscientific," but they were not afraid for anyone to follow in their track and investigate the statements they had made. In America it was the custom to conclude that a woman who would break the Seventh Commandment would lie. Why, then, should men who broke that commandment be believed? If the keeper of a brothel declared he did not know what went on in his house, he would be written down as false. Why, then, should the keepers of the Government and military brothels of India be believed, when they coolly declared that they did not know of the existence of these houses, and did not believe in their existence? For her own part she had been trained to believe that a woman who would sell her virtue would lie; but a man or government who would trade on women's virtue had no virtue to lose, and would not hesitate to lie.

Other speakers at the meeting were Mrs. Josephine Butler, Mrs. Henry J. Wilson, Prof. Stuart, M.P., Mr. D. Naoroji, M.P., Mr. W. T. Stead, Lady Henry Somerset, and Miss Frances Willard. A strong resolution against the Indian official chakla system was approved, and ordered to be sent to the Secretaries of State and the Premier.

THE NEW ZEALAND W.C.T.U. CONVENTION, which met at Napier in March, showed indications of considerable encouragement.

"KESWICK" IN CANADA.

MONTREAL has been enjoying a very unusual privilege in the visit of the delegation from Keswick, consisting of Revs. Hubert Brooke, Charles Inwood, and G. H. Macgregor. As a nearly constant attendant at their meetings I would gladly state a few impressions while the thoughts are still fresh in mind. It was novel and refreshing to see representatives of the three British nationalities, and also of the three largest divisions of our Protestant population, the Episcopal, the Methodist, and the Presbyterian, side by side on one platform, and with nothing in appearance, language, or teaching by which an onlooker could distinguish the one from the other.

There was an emphatic condemnation of the extravagance of *perfectionism*. Nothing new was taught, but there was a plain and happy emphasising of certain central truths, which are too often overlooked in practical Christian experience. The meetings were eagerly attended each evening, the large church being crowded to overflowing. At the after-meetings the pledges of personal consecration were responded to by large numbers. At the close of the four days' convention, April 16-20, a feeling of sadness supervened that the end must come, and a sympathy with Peter when he said, "Master, it is good for us to be here; let us make three tabernacles."

The mind of the writer reverted to a similar convention, which it was his privilege to attend in South Africa eighteen years ago. The one I refer to was a varied gathering of missionaries of the Rhenish, Paris, and London Missionary Societies, ministers and theological students of the D. R. and of other Protestant churches, and a few others. The object in view was the same as that of the late convention in Montreal, but it differed in so far as free discussion was allowed and invited. On the second day of the meeting, the chairman, Rev. Andrew Murray, of Wellington, requested one or other present to draw up a short statement of the general mind in regard to the matters under discussion. A paper was accordingly handed in by Rev. Mr. Kolbe, Missionary of the London Society. I do not think it has ever been printed, but a copy has lain in my desk ever since. With your leave I insert it, as it goes to show how wide over the world is the hunger after spiritual growth; also as I think it would indicate very correctly what was the mind of those who enjoyed those meetings at Montreal, had anyone taken the trouble to formulate it:—

Points agreed upon at Conference at Wellington, Cape Colony, May 26 and 27, 1875, handed in by Rev. Mr. Kolbe, of Paarl, L.M.S.

1. It cannot be denied that most believing professors of the Gospel, however correct as to the doctrine of justification by faith, are extremely defective with regard to sanctification.
2. Such an unhealthy condition brings no honour to God, no joy to the heart, and no blessing to the world.
3. The word of God promises us more than most Christians possess; it speaks of being "filled with the Holy Ghost," and of an uninterrupted fellowship with the Lord Jesus Christ—a blessed state, which is doubtless attainable by every believer.
4. This full spiritual life is not a state of absolute perfection, in which a believer shall no more need to pray "Forgive us our Trespasses," but through the continuous indwelling of Christ, and the Holy Spirit, the believer obtains always a victory over sin, so that the flesh is kept under by the spirit, and sin is slain when and whenever it appears.
5. This treasure of sanctification by faith God will give to all who sincerely pray to Him for the fulness of the Spirit, are obedient to his word, and offer themselves for service at the foot of the Cross.
6. Just as little as justification by faith was a new doctrine in the sixteenth century is sanctification by faith a new doctrine in our day. But the Spirit of God is stirring up the Church to place it as a light on the candlestick, to treat it with new earnestness, and to experience the inexpressibly great blessing that flows from it.

I believe, Mr. Editor, I voice the mind of many in expressing the hope that what we have been enjoying may be the precursor of many similar conferences throughout our thirsty Dominion of Canada.

JOHN MCCARTER.

Manse, Mille Isles, P.Q.

SOLDIERS IN INDIA.—A correspondent writes to us in the interest of British soldiers in India:—"How is it that a 'paternal Government' which, in defiance of public opinion even, makes provision for their 'fleshly lusts which war against the soul,' takes no care to provide even the most important stations with a decent water supply?" There is real point in the question, seeing that, while the native town of Agra has long been provided with a pure water supply, the cantonments, where the British soldiers are concentrated, are only supplied from wells, the water of which has first washed the surface of the land. Hence there have recently been deaths from enteric fever, and other soldiers have fallen ill from the same deplorable cause."

MISSION TO DEEP-SEA FISHERMEN.

Two meetings, enthusiastic and interesting, were held in Exeter Hall on Thursday in connection with the anniversary of this Mission, quite a number of trawlers from Hull, Grimsby, Yarmouth, and Lowestoft being present to aid in the singing and to bear testimony to the value of the work.

It appeared that the Mission has now eleven hospital and mission vessels engaged in active work all the year round on the high seas in the fishing fleets. The chief object of the Society is to carry the message of God's love, mercy, and salvation in our Lord Jesus Christ to the fishermen. During the past year upwards of 1200 services were held on board the Mission vessels by thirty-six Christian workers who visited the fleets for the purpose. Besides, three fully-qualified surgeons were constantly afloat on the three hospital vessels, and 8472 in and out-patients were surgically or medically treated, many of them being cases of severe fractures. The operations have extended from the North Sea to the West Coast, the Irish Coast, Newfoundland, and Labrador. On Monday the hospital ship *Albert*, with Dr. Grenfell and two other medical missionaries on board, sailed for another season's service among the cod fishers on the Labrador Coast.

General Sir R. PHAYRE, who presided at the afternoon meeting on Thursday, spoke of his interest in the M.D.S.F., which he regarded as one of the most remarkable and most interesting evangelistic enterprises of the day. He was thankful that the *copers*, or floating grogshops, are being banished by the power of the Gospel, and he thought the Mission-ship might fairly be termed "anti-*copers*."

Prebendary WEBB-PEPLOE eloquently urged the claims of the Mission in carrying the Gospel message to the twenty thousand men and boys engaged in the trawling fleets of the North Sea. Nor must the value of the medical and surgical work be overlooked. Without such aid as this Mission renders the condition of the sick and injured far away at sea is deplorable; and in lending skilful aid at such times a hearing is gained for the message of mercy. The speaker also made a strong plea for the woollen mufflers and cuffs worked by the ladies, and so comforting to the trawlers. At present, however, the great need was for larger funds in support of the Mission.

Rev. R. A. REDFORD spoke of the splendid results already achieved in the conversion of many smacksmen, and the alleviation of much misery. He urged the necessity for keeping the Mission's work well to the front in the public mind.

Mr. T. B. MILLER, chairmen of the M.D.S.F. council, frankly admitted that the financial need of the Mission is at present very great, but he held that God's hand was manifestly in the whole work, and that being so He would incline the hearts of his people to supply every need, even though, for a time, He was pleased to permit faith to be tried.

A number of smacksmen, representing various ports and fleets, bore simple yet strong testimony to the blessing the Mission has proved to the trawlers.

In the evening the large hall was again crowded, and much interest was aroused by the exhibition of dissolving views illustrating life and work in the North Sea trawling fleets and on the Labrador coast. Mr. T. B. MILLER presided, and briefly introduced the various speakers.

Col. WROUGHTON described, with the aid of the aforesaid views, the work of the Mission in the North Sea, while Dr. W. T. GRENFELL similarly illustrated and explained the condition of things in Newfoundland and along the coast of Labrador, to which, as we have said, he was on the eve of returning.

Quite a number of North Sea skippers followed with testimonies to the good the Mission is doing. One, "Fenian Jack," awakened special interest, having formerly been the vilest of characters, while now he is doing service for Christ, inasmuch as many, knowing what he was, and seeing what he is, have said, "If that's what religion can do for Fenian Jack, then here goes for it. If it could save him, can save me."

DR. PIERSON, when asked a few days ago if he had become an abstainer, replied, "No, I have never been anything else"; and he conclusively showed that his position was scripturally sound, whilst regarding the practice of abstinence as eminently conducive to good health or "wholeness."

A JUBILEE ASSEMBLY.—2.

BY A SPECIAL CORRESPONDENT.

The Jubilee Assembly of the Free Church of Scotland was closed on Tuesday by a powerful address from the Moderator, Dr. Walter Smith, of the High Church, Edinburgh, who has, throughout the protracted sittings of the court, discharged the duties of the chair with singular tact and ability. He has had "words in season" on his lips from the very beginning of the proceedings, and these addresses of his, if collected, would form a fitting memorial volume of the Jubilee Assembly. His prayer, also, at the opening of each sederunt, was characterised by great point and fervour, fittingly expressing the thoughts and feelings of his brethren on such a solemn and interesting occasion. So valuable have been the services he has rendered to the Church at this time that, as Dr. Rainy said, the meeting now ended will be lovingly remembered as the Assembly of Dr. Walter Smith.

The leader of the House, as usual, has been Principal Rainy, Professor of Church History in the New College, Edinburgh. He recently met with an accident, but this did not prevent him from taking the chief burden of the business upon himself. Every day he was in his place, and almost every hour of the day he was on his feet, directing and stimulating the Assembly by wise counsel or eloquent appeal. His leadership is loyally accepted by all parties in the House; it is the reverse of dictatorial—genial and brotherly. He has no private ends of his own to serve, but ever seeks the good of the Church.

Whilst warmly attached to its distinctive principles, he has catholic sympathies which enable him to do justice to other Churches and rejoice in the good work they are carrying on. This was finely manifested in the speech with which he closed the proceedings connected with the Jubilee celebrations; though he showed greater intellectual power in the masterly way in which he explained and defended the amount of freedom the Church claimed under the Declaratory Act recently passed, and in his exposition of the reasons which led him to favour Disestablishment as the best means for bringing about a reunion of the scattered forces of Scottish Presbyterianism.

He has still around him a few of the veterans who came out at the Disruption, though the most of those who came prominently before the Assembly as conveners of different committees are men younger than himself. The oldest member of the house was the venerated Principal Brown, of Aberdeen, who generally occupied the chair on the left of the Moderator. He interested himself in all the proceedings, and spoke more than once with point and power. He is now eighty-four years of age, and was in the heyday of his strength when the Disruption happened. On the chair to the right of the Moderator, Dr Blaikie, the ex-Moderator, usually sat, and he, too, is a pre-Disruption minister, who has great influence in the counsels of the Church, because of his varied experience and ripe Christian character. Dr. Thomas Smith, another ex-Moderator, was also there, as active and energetic as ever, though at the time of the Disruption he was a missionary in India. Side by side with these, however, were much younger men, who, like Dr. Rainy himself, were but probationers or students, or boys at school when the memorable exodus from the Established Church took place—such as Dr. J. Hood Wilson, of the Barclay Church, Edinburgh, whose labours in the home mission field have been so signally blessed; Professor Bruce, of Glasgow, whose recent contributions to theological literature have drawn such widespread attention; and Dr. Ross Taylor, of Kelvinside Church, Glasgow, who has now charge of the Sustentation Fund, which is the financial sheet-anchor of the Free Church.

Among the rank and file were to be found many ministers and elders who have given a good account of themselves in Christian work, and to some of these the jubilee services brought up bright memories. They could recall the early days of the Free Church, when Chalmers was in the zenith of his fame, and was ably assisted by the massive strength of Cunningham, the intellectual keenness and daring chivalry of Candlish, the calm wisdom of Buchanan, and the fervent platform and pulpit power of Guthrie. These were the days when the Church was in her first love, and they were crowded with self-sacrificing deeds which even now are an inspiration to many.

Fifty years have passed away, but the spirit of these men still lives in the younger ministers of the Free Church, who are strongly attached to Evangelical truth and delight in aggressive work. That was made abundantly evident in the conferences and discussions on religion and morals, and the home and foreign mission reports. It was a touching sight when one evening in a crowded house six gifted young men, who had run a brilliant academic career, stepped forward to be ordained as missionaries to the heathen; and they were but the representatives of many more who are waiting to be sent out as soon as funds are found for their support and spheres of labour chosen for them. The missionary spirit is strong in the three Divinity Halls of the Free Church, and no fund shows such marvellous progress as that raised for carrying the Gospel to the heathen. This is one of the healthiest and most hopeful features of the life of the new Church, to which all the missionaries in the foreign field clung, including the celebrated Dr. Duff, when the Disruption happened. The past fifty years have seen the pre-Disruption £8000 increase to upwards of £108,000 a year from all sources, and the thirteen missionaries in India multiplied into 975 Christian agents, working in India, South Arabia, Syria, Cape Colony, Natal, British Central Africa, and the New Hebrides.

This activity abroad has been equalled by the work done by the Church at home, for in fifty years she has more than doubled the number of her congregations, increased her contributions to the Sustentation Fund for the support of the ministry from £61,513 a year to £174,000; to the Home Missions and Highlands from £5246 to £17,306; and to education and colleges from £4942 to £42,739. It is thus that her income has advanced, in the five decades since 1843, from £3,046,810 to £3,327,485, to £4,243,098, to £5,989,540, and now to £6,735,876. In all £23,342,809 have been raised for Christian work since the Disruption.

It was not surprising, therefore, when the representatives of sister Churches stepped upon the platform of the Free Assembly, to offer their congratulations to the Church on completing fifty years of her history, that they should speak with some enthusiasm. They came from many lands—from Scotland, England, Ireland, France, Holland, Switzerland, Bohemia, Italy, Australia, New Zealand, Canada, and the United States; and they represented many Churches—Presbyterian, Baptist, Wesleyan, and Congregational; but they were all equally sincere and cordial in their greetings. Some of these deputies had been connected in their early days with the Free Church, and these spoke evidently under deep feeling, remembering all the way by which God had led them, and the great things He had done for the Church of their boyhood. Others of them had never been face to face with the Free Church before, but they, too, testified that their hearts had been gladdened by the triumphs she had won in work for the Master, and that the heroic sacrifices her founders had made had nerved them to fight the good fight of faith in the lands where they lived and laboured.

Some of these speeches produced a deep impression, and will be long spoken about at many a manse fireside in Scotland. There was, for instance, the noble address of the venerable Dr. Maclaren, of Manchester, in which that eminent servant of God counselled the hushed and crowded house to preach Christ simply and lovingly, and thus revealed the secret of his own marvellous pulpit power. He held his audience spellbound; as did also Dr. Dykes, of London, when he dwelt upon the responsibilities cheerfully undertaken by the Disruption fathers, and called upon the children of these noble men to throw themselves with all their heart into the work that lies to their hands. No speech moved the house more deeply than that given by Rev. J. Guinness Rogers, one of the representatives of the Congregational Union of England and Wales. His brother deputy, Principal Fairbairn, of Mansfield College, Oxford, also spoke well; but Mr. Rogers got a firm hold of the heart of the Assembly and awakened intense enthusiasm. He represented the Puritanism of England, and somehow he was able to understand, appreciate, and express the very spirit of the Disruption struggle as very few outsiders could. He was perfectly at home in that crowded house, and the applause with which his happy hits and stirring passages were greeted testified how warmly the Free Church reciprocated the kindly, generous feelings which had been expressed towards her throughout all these jubilee proceedings.

The Assembly is now over, but all who attended it have but one opinion regarding it, namely, that it will mark a new departure in the history of the Free Church, and will tell powerfully for good on the advancement of Christ's Kingdom in Scotland and throughout the world.

MISSIONS TO SEAMEN.

At the recent annual meeting, the Bishop of Bedford presided, and Commander Dawson gave an outline of the report, showing that the Society has fifty-six mission vessels and eighty-nine chaplains and readers who hold services with the crews day by day. There were at least 13,000 merchant ships, fishing vessels, and barges boarded last year, and some 2,300 religious services of various kinds were held on the water, in the roadsteads, etc. Foreigners speaking thirty-three languages participated in the ministrations of the chaplains, and in addition to missions afloat, use had been made of seventy-two seamen's churches, institutes, and mission-rooms in various parts of the world. No less than 76,000 seafaring men had bought Bibles or Prayer-books during the last thirteen years; 8000, besides members of their families, had signed the total abstinence pledge; and upwards of 17,000 outward-bound ships had small libraries placed on board.

The Chairman reviewed the work of the year, dwelt on the great importance and urgency of evangelising the sailors, and pressed the need for more liberal support.

Prebendary Turner narrated how a missionary in India was told of a man who was living a life of solitude and who cared to see no one. He visited this ascetic in the cave in which he had shut himself up, and having obtained admission he set before him the religion of Christ, and spoke to him very earnestly indeed. To all this, however, his auditor made no word of reply, though he went on piling argument upon argument. After a while the man, who had been listening with his head bent upon his breast, raised his face, on which could be seen the marks of emotion. He said, "I know your Christianity; I have landed three times in Ratcliff-highway, and have seen your Christians there. I have seen more sin there than in any large port I have ever visited in other parts of the world." There is noble work, however, being done by this Society in all our ports, and Mr. Turner was thankful that the wants of seamen in London were now to be taken into account.

Rev. W. Bryant Salmon moved, and Admiral Sir Vesey Hamilton seconded, the following resolution:—"That the endeavours of the Missions to Seamen Society to supply the ministrations of true religion to seamen, fishermen, and emigrants afloat and ashore in all considerable seaports, at home and abroad, are deserving of increased support, with a view to sustaining and extending its operations."

On Whit-Monday the Bishop of Durham dedicated a new steam mission vessel at Shields, for the service of the Missions to Seamen amongst the shipping on the Tyne.

REST FOR CHRISTIAN WORKERS.—A friend writes to us to say that he is prepared to bear half the expense of a short holiday at a well-known health resort in North Wales for *bonâ-fide* Christian workers of limited means. The reduced inclusive terms are 25s. per week; the offer applies from now to the middle of July and after September 10. Letters, which should contain a recommendation from some minister of the Gospel, may be sent to our care.

"A HOME BY THE SEA."—With this title the Sunday School Union has issued a booklet, giving an account of the Home of Rest for Female Sunday-school teachers, now open at Hastings, and in which since May, 1890, more than 1000 such workers have found rest and change. To maintain this institution, which has proved to be so necessary and so beneficent, the interest of the Christian public, and especially the Sunday-school world, is earnestly sought.

SYSTEMATIC BIBLE-TEACHING MISSION.—The annual meeting of this society was held in Exeter Town Hall on Friday week. The hon. secretary, Mr. Stoneman, read a brief report, speaking of steady, encouraging progress during the year. Mr. Seagram, the chairman, dwelt on the value of religious instruction at an early age. Bishop Renny, D.D., described the work as non-sectarian and non-political. Revs. J. Matthews, W. Frith, and J. Cornwall, testified to the value they set on the system.

"THE WORD OF PROMISE."

UNDER this appropriate title, Mrs. Robertson, of Hampstead, sends forth another of her deeply interesting annual statements of the work of the Association for the Free Distribution of the Scriptures. Through good report and evil report she continues to throw all her energies, backed up by a quenchless and beautiful enthusiasm, into her life mission of scattering abroad by competent hands among all nations and peoples and tongues, "the words of this life." It is a marvel that anyone should be found to object to such blessed work; but the manifest blessing of God has rested and continues to rest so richly on the free-giving of copies of the Scriptures that Mrs. Robertson is encouraged to go on as far and as fast as her strength and the means at her disposal will allow. Time and labour and the expenses of superintendence are gladly and freely provided, so that every farthing contributed by sympathising friends is spent in the direct purchase of Scriptures, or portions, to be given to those who prize them and profit by them.

The motto chosen for the year's report, is "My word ... shall not return unto Me void," and the truth of that "word of promise" is abundantly verified in the extracts printed from a selection of the letters which Mrs. Robertson is continually receiving. The area from which these testimonies come embraces all parts of the European Continent, North and South Africa, Syria, Persia, India, and China. Here, for instance, is a note of sounding praise from Hungary:—

"The light which comes through the Bibles given by means of the Association becomes brighter day by day. Many have confessed Christ and become believers. Thirty to forty are coming twice a week to my house, and we are together searching the Scriptures. Some villagers also are regularly reading the Word of God and have become Christians. But the most remarkable instance of the good done by one Bible is that of a boy of seventeen, who studied his Bible at home and with me. He confessed Christ as his Saviour, and now witnesses faithfully for Him in the works where he is employed."

Another weighty testimony comes from Mrs. Wall, of Rome:—

"I bless God daily for what your Association has enabled you to do in connection with his own precious Word. I have had a large number of the Gospels marked for the contadini, who, working in the Campagna, come into Rome on Sunday to early Mass. We have a service for these men, when they receive the Gospels and take them into the country. They have in very many instances returned, asking to have their names written down, desirous, as they say, to belong to our Society. They also want to have a New Testament that they may read it to their companions. This winter, we are very anxious to send a copy of the New Testament to all the doctors and lawyers in the Roman Provinces. We should require about 2000. I trust you will do what you can to help us. We are confident this is the only way of reaching them, as many live in the country where the Gospel has never been taken."

Signor Capellini, who works among Italian soldiers, also writes:—"I have returned to Rome, and have before me an immense number of new soldiers, who all wish for the Bible or New Testament, and I am entirely without any. I now turn to you for help. My work has been great; though I only gave one copy among twenty, still I have none left. The work is most successful, with the blessing of God."

An example of fruitfulness in dark, down-trodden Russia is specially welcome:—"A German New Testament, which I gave to a man in Baku two years ago, who at the time was under the influence of drink, has brought good fruit; it has been the means of converting him and making him a witness for the Lord. I hope to-day to speak at an assembly in his house, where I am told many souls have been brought to the knowledge of the truth through this 'brand plucked from the burning.'"

Everywhere the workers have the same glad story to tell; we will only cite one more instance, this time from a worker at Ongole, India:—

"A few months ago I had a very encouraging experience. Two Sudras, of patriarchal appearance, came to us a distance of over seventy miles, professing their faith in our Saviour, and requesting us to baptize them into his death. They had tried various forms of Hindu theology, but had failed to obtain peace for their souls until they read the New Testament, which had been given to them. They read, and read, and in the precious Bible found the balm for their wounded souls. They implicitly believed and desired to follow Jesus, I shall gladly unite with you in praying for the blessed work of the Association."

Surely every reader will follow the example of the grateful Indian missionary; and let all who can add their gifts to their prayers, that they may have a share in this simplest, most economical, and most effective of all forms of evangelisation. Mrs. Robertson, owing to indifferent health, will not hold any anniversary of her Association this year. We trust that her old friends, reinforced by many new ones, will come to her help; that the work of the Society may be sustained and even enlarged in view of the vast and almost illimitable need. Mrs. Robertson's address is Chesils, Christchurch-road, Hampstead, London, N.W.

POST CARDS.

WELCOME HOME.

Miss Child and her co-workers had a busy time in Ratcliff Highway on Whit Tuesday, when about 200 sailors sat down. Gospel addresses were given by various friends in different languages.

OPEN-AIR WORK.

A special open-air band of the Aberdeen Y.M.C.A. are conducting services in the surrounding districts on Wednesday evenings, and are warmly received by the people. The "Ramblers'" pedestrian tours on Saturday afternoons are much appreciated.

D. PRINGLE.

CHRISTIAN EXCAVATORS' UNION.

On Whit Monday the usual annual gathering of the members of this Union (southern division) was held at the Pall Mall Mission Room, Lisle-street, S.W. About fifty attended. The proceedings opened with a service at St. Martin's-in-the-Fields, addressed by Rev. T. Mocran. Several helpful addresses were given during the day. G. M. KINNAIRD, Hon. Sec.

BISHOP'S STORTFORD.

We have recently had a time of refreshing from the Lord. Mr. Sampson (Cornish Evangelist) preached in the Wesleyan Chapel on Sunday, May 14, and three subsequent evenings, except Monday, when he lectured on his mission to the West Indies. Believers have been blessed, the Holy Spirit has been manifestly present, and seventeen souls have professed conversion. A. R. T.

A LINK WITH THE PAST.

Perchance some of our Christian friends who have been interested in Mrs. Fry's work amongst the prisoners in Germany and the Continent generally, may intend visiting Southend during the summer. If so it would afford me pleasure to introduce them to Mrs. Fry's interpreter and companion in her continental tours. She is on the verge of ninety, and is able to relate the tours most vividly.

ALFRED WALLER, Incumbent of St. Paul's Church, Southend.

AN IMPROMPTU MEETING,

held on Wanstead Flats on Whit Monday, by a number of converted Jewish working men, was the means of attracting much attention. A large audience gathered around them, evidently much surprised to see a body of Jews singing and preaching the Gospel of Christ. The Lord's presence was manifested, and many Gentile Christians were deeply moved through the testimony for Christ, given by believing Jews. Two Jews present expressed their faith in Christ, and their readiness to confess Him publicly by baptism. P. E. L.

CHRISTIAN TERMINOLOGY.

My orthodoxy is, I hope, in harmony with the written Word; yet, as a Christian minister, I fail to see the frequent use of the word "Substitution" as setting forth the finished work of our blessed Lord. Daily experience shows me that it is both misleading and mischievous. I know full well what it is intended to show or what is implied in the use of it, but if it was as well known how it is misapplied, it would lead to the more frequent use of the words "Ransom" or "Redemption," much preferable to the mere Schoolman's phraseology of "Substitution"

The free use of this Schoolman's phrase has led thousands of easy-going so-called Christians to nestle quietly at ease in this Schoolman's doctrine of "Substitution" as a finished work that calls for no personal endeavour to honour the Master as our "Ransom," our "Redeemer." The early Christians lived without the use of it; indeed, knew nothing of it till men appeared believing the Scriptures better expounded by the Schoolman than the written Word. In my judgment the word "Substitution" adds nothing to the weight of the Scriptural use of "Ransom" or "Redemption," which meets every need to set forth the finished work of Christ.

Wimborne. JOHN B. BRISTED.

BRIGHTON Y.M.C.A.

The following is an extract from a letter received by the secretary of the Brighton Y.M.C.A. from a young man now resident in Chicago, U.S., and formerly one of our members:—"I often sit here and think of you in Brighton, wonder how all are going on, and cannot help wishing I was amongst you again. I recall those times with thankfulness, for to the Y.M.C.A. of Brighton and its noble and true workers can be ascribed the happy turning point of my life. I am still working in the church here where I have found a good many friends; this is the only real pleasure, to work and strive for God, and the spread of his Kingdom. For sincerity in this work, without any attempt at flattery, I have found none yet to equal Steine House workers, thanks be to God for such a noble band." Comment upon such testimony is superfluous. E. B. V.

SCRIPTURE DISTRIBUTION.

We are just returning to Wilna—four of us—from a New Testament distribution tour to three Jewish towns—Desna, Drissa, and Krislavka. The population of these towns respectively is 8000, 3000, 5000 odd, Jewish proportion in each, 6000, 2000, 3000. About 1000 Testaments in Russian and Hebrew were distributed in each town, including a number left for use of Jews in schools and prisons. The Jewish missionary of the National Orthodox Church being with us, we had every assistance in each place from local authorities, and much opportunity of preaching. The poverty of the population, especially of the Jews, is almost as pitiable as the terrible darkness of Talmudism, which rules and enslaves Jewish minds. Only in one place (this town) did I see Testaments torn, and then but five at most. Pray for the work and the workers.

SAMUEL WILKINSON.

Railway Station, Krislavka, Russia.

BERLIN.

I send you some encouraging tidings about the progress of the Lord's work in our midst. The hall at Moabit, 58, Bremer-st., N.W., in the midst of a dense population, is like a beehive, full of active workers. Our meetings for prayer and Bible study are well attended, and the preaching of the Gospel is blessed to the conversion of sinners. Our commodious hall at 28, Krumme-st., Charlottenburg, is also a centre of widely-extending Gospel testimony. On Whit-Monday it was well filled with believers from Moabit, Berlin, Potsdam. Seven of our brethren, plain working-men, gave suitable addresses. On May 11 some fifty of our friends accompanied me to Potsdam, to have an open-air meeting in one of the woods and a Gospel service in the hall. The work is full of promise. The Lord is with us. Pray for us. If you can visit us, you are welcome.

JULIUS ROHRBACH.

28, *Krumme-st., Charlottenburg, Berlin.*

NORTH AFRICA.

A Medical Mission has at last been started in Tunis. From four patients on the first day our numbers have risen to over thirty, and already the house taken on trial for six months is proving too small for us. The people begin to arrive as early as 5.15 a.m., though they know that the preliminary service commences at eight. To save the women's tears they have to be admitted! Dr. Leach has also many patients to visit, who are physically unable to come to him.

Mr. Mitchell, who usually gives the Arabic address, is now suffering from a severe attack of influenza. We who are trying to take his place feel the responsibility of speaking to so many argumentative, intellectual men, trained from their babyhood to dispute in favour of the Koran and all its fictions. Yet the attention and even pleasure with which some listen for the first time in their lives to the Gospel, much encourages us.

ALICE M. CASE (N.A. Mission).

4, *Impasse Sidi el Bellagh, Halfouine, Tunis.*

In spite of trial through lack of funds I have been much encouraged by the country work since Ramadan. Many encampments, markets, and villages have been visited, the Gospel proclaimed, the people listening with evident interest. Most of my mornings are taken up with Arab visitors, who come in groups of twos and threes; as many as ten coming in one morning. How we wish they were all earnest inquirers. A Bible has been asked for and placed in one large centre, several New Testaments and Gospels have been distributed. We have never had so many Arabs and children come to the house, or been so encouraged in the work. Pray for us.

ARTHUR V. LILEY, North Africa Mission.

Mostaganem, Prov. d'Oran, Algeria.

A STORY OF TWENTY YEARS.

Twenty years will have passed away in June, since a work of God began in a remote part of the Isle of Wight, known as Blackgang; bold cliffs overlook the sea, and grassy slopes with undulating land, covered in springtime and summer with lovely wild flowers, add to the charms of this beautiful and health-giving spot. It was here, through a train of singular providences that, in June, 1873, the late Mr. C. W. Reade, of the Indian Civil Service, on his return from India, was led to reside, with his wife and her sister, Miss Hamilton, and his daughters.

The members of this family from the first week of their arrival in the island were privileged to begin and carry on for many years a truly blessed Christian work. Through their instrumentality it pleased the Lord to bring hundreds to Himself, who by grace were brought to see their need of salvation, and to accept Christ as their personal Saviour. Those thus converted were for the greater part not living in Blackgang, but—as their employment as farm labourers necessitated — in the outlying villages around, Chale, Niton, and some more distant parts of the island, where they were visited from time to time, and earnest solicitude was taken in their growth in grace. The remainder to the number of a hundred and more who lived near at hand, joined themselves to the little church, meeting for worship in the Mission Hall at Blackgang, which had been expressly built for Mr. Reade for that purpose in December, 1873.

A regular work was then organised and carried on most successfully, and with marked encouragement, by the several members of this family. A Sunday-school was opened at that time and weekday services held, in addition to the usual meetings on Sundays. Weekly Bible-classes for men and women were begun, and a band of hope and temperance work started, with Gospel services and other occasional religious meetings as necessity required.

In April, 1884, this truly blessed work received its first most sad and grievous loss in the death of Mr. Reade, who not only had the oversight of the mission, and laboured devotedly in its highest spiritual interests, but for ten years personally bore almost the entire expense of the mission. After Mr. Reade's call home, his widow continued to reside in Blackgang for several years, and in conjunction with her sister, Miss Hamilton, and Miss Edith Reade, carried on the work with much manifest blessing, whilst friends most kindly aided Mrs. Reade in meeting its pecuniary expenses. Revival services held yearly in the outlying villages of the neighbourhood were marked on each occasion with precious tokens of the Lord's presence and the power of his Holy Spirit by the conversion of many to Christ; also the Lord's people meeting for the regular services and Bible-classes held in the mission hall at Blackgang were established in the faith.

In February, 1890—immediately following a successful three weeks' mission in a village not far from Blackgang—Miss Hamilton, after only a few days' illness from influenza, was taken to be with her gracious Lord, whom she had, in her life and work for Him, both in the mission and otherwise, so devotedly and faithfully served unto death. Miss Hamilton's call home was felt by all to be a very deep affliction, and most sore trial to the mission; yet its sorrowing members, trusting in Him who hath said, "*I* will never leave thee nor forsake thee," sought in their grief to say, "Thy will be done!"

In June of the same year Miss Edith Reade was married to Mr. C. W. Smith, whose name is familiar to many as a member of the first committee and the originator of the title of the "Young Men's Christian Association," and as the author of several useful booklets. In November, 1890, Mrs. Reade withdrew from the work, believing that it would now serve the interests of the mission better if it were left in the sole charge of Mr. and Mrs. Smith, who consequently undertook the responsibility, and carried on the work with continued blessing up to the date of Mr. Smith's sudden call home in December, 1892; his removal was another sad shock to the little mission.

Mrs. Smith continues to carry on the work, and will be glad still to do so if suitable workers will help her, or friends send the means for the support of such as need remuneration. If this much-needed aid is not provided, Mrs. Smith would be very glad to hear of its being laid on the heart of some of the Lord's servants to take up the whole work and carry it on for the Lord as heretofore. It is quite unsectarian, and has been the happy meeting-ground of many of the Lord's faithful and well-known servants of many other Christian communities. Live with Christ and walk with Him are the only requisites to insure a welcome from the earnest members of this little church.

It was at first thought, on the removal of Mr. Smith, that this mission might be affiliated with one of the neighbouring branches of the Lord's work in that vicinity; but on further consideration this plan was judged impracticable, owing to the distance of the mission-hall from other places of the kind, and also from the fact that a rental of £30 has yearly to be met, and there being no fund connected with the mission to aid in defraying its current expenses.

If any of the Lord's servants feel led to offer their help for the carrying on of this work in the future, or if they would wish to take up this mission entirely and work it themselves, Mrs. C. W. Smith, of St. Catherine's Villa, Blackgang, Isle of Wight, will be happy to correspond with them on the subject, and will send them any further particulars of the mission they may require.

H. R.

Hampstead, N.W.

NEW TESTAMENT MINISTRY.

A correspondent, "A. M. R." (Oban), writes to us:—Having read with great interest the correspondence on "Sacerdotalism," carried on for some time in The Christian, I beg of you, in order to consolidate what of the truth has been brought forward on this subject, that you would allow one of your correspondents to favour us by stating:

1. How often the Greek word rendered "Deacon" in the A.V. occurs, and where.

2. The same regarding the Greek word rendered "Bishop" in the A.V., and where.

3. The same regarding the Greek work rendered "Elder," and where.

4. I might ask for the same regarding "Minister," which carries as much authority in Scotland as "Bishop" does on the south of the Tweed.

As nothing interprets the Scriptures so well as the Scriptures, a careful study of those passages might do much more to help an inquiring mind than a continuation of the correspondence, interesting as it is in showing what a place we give—perhaps unwittingly—to the opinions of men and how little we go by, "Thus it is written."

The following is a reply to our correspondent's questions:—

1. The Greek word *Diakonos* is, in the A.V., rendered: "Minister" in Matt. xx. 26; Mark x. 43; Rom. xiii. 4 (twice), xv. 8; 1 Cor. iii. 5; 2 Cor. iii. 6, vi. 4, xi. 15 (twice), 23; Gal. ii. 17; Eph. iii. 7, vi. 21; Col. i. 7, 23, 25, iv. 7; 1 Thess. iii. 2; 1 Tim. iv. 6. "Servant" in Matt. xxii. 13, xxiii. 11; Mark ix. 35; John ii. 5, 9, xii. 26; Rom. xvi. 1. "Deacon," Phil. i. 1; 1 Tim. iii. 8, 12. The verb *Diakoneō* is rendered with frequency "minister," "minister unto," "serve," and in one passage (1 Tim. iii. 10, 13), "use the office of a deacon." The noun descriptive of function, *diakonia*, is rendered "ministry," "ministration," "service," etc.

2. The word *Episkopos* is rendered "overseer," Acts xx. 28; "bishop," Phil. i. 1; 1 Tim. iii. 2; Tit. i. 7; 1 Pet. ii. 25. The verb *Episkopeō* is translated "take the oversight," 1 Pet. v. 2, and "look diligently," Heb. xii. 15. The descriptive substantive *Episkopē* is rendered "visitation," Luke xix. 44; 1 Pet. ii. 12; "office of a bishop," 1 Tim. iii. 1; "bishopric," Acts i. 20.

3. The word *Presbuteros* is rendered:—"elder" (adj.) Luke xv. 25; 1 Peter v. 5; "eldest," John viii. 9; "old man," Acts ii. 17; elder woman," 1 Tim. v. 2; "elder" (subst.) Matt. xv. 2, xvi. 21, xxi. 23, xxvi, 3, 47, 57, 59, xxvii 1, 3, 12, 20, 41, xxviii. 12; Mark vii. 3, 5, viii. 31, xi. 27, xiv. 43, 53, xv. 1; Luke vii. 3, ix. 22, xx. 1, xxii. 52; Acts iv. 5, 8, 23, vi. 12, xi. 30, xiv. 23, xv. 2, 4, 6, 22, 23, xvi. 4, xx. 17, xxi. 18, xxiii. 14, xxiv. 1, xxv. 15; 1 Tim. v. 1, 17, 19; Tit. i. 5; Heb. xi. 2; Jas. v. 14; 1 Peter v. 1; 2 John 1; 3 John 1; Rev. iv. 4, 10, v. 5, 6, 8, 11, 14; vii. 11, 13, xi. 16, xiv. 3, xix. 4.

4. Other nouns rendered "minister" in the A.V. are:—*Leitourgos* (a public servant) Rom. xiii. 6, xv. 16; Heb. 1, 7. viii. 2; and *Hupēretēs* (an underrower, an attendant) Luke i. 2, iv. 20; Acts xiii. 5, xxvi. 16; 1 Cor. iv. 1 (elsewhere "servant," as in Matt. xxvi 58, and "officer" as in Matt. v. 25).

BRITISH HOME FOR INCURABLES.—Mr. C. E. Tritton, M.P., presided last week at a festival dinner held in aid of the funds of this charity. He said the institution was started thirty-two years ago, and admittance to the home was only granted to those who were willing to consider themselves rightly designated by that word "incurable." It desired to provide a home for life to incurables, and to provide a pension for life to the extent of £20 per annum for the out-pensioners in connection with the Home. Only those who had been to the Home could have any idea of the homeliness to be found there. The lease of the premises at Clapham had now run out, and they had taken fresh premises at Norwood. The secretary announced subscriptions and donations amounting to £4900, including £1500 for a chapel for the new institution at Norwood from Miss Leicester and £500 from Mr. Pinder Simpson. The new annual subscriptions amounted to £236.

THE CHILDREN'S HOME, TANGIER.

It is now six months since I returned to Tangier, and a beginning has been made amongst Moorish children. Soon after Christmas a suitable house was found and taken for a year. It is in just the right situation, being near the Kasba (Moorish quarter). It consists of seven rooms, the children using those on the ground floor. The necessary alterations being completed, we moved in on March 1, and at once the children began to come. Two or three little ones, who had been coming to me at Hope House, found their way here the next morning; these quickly told others, and so the work has grown. During the first three weeks the attendance averaged five or six daily; during the last few weeks the numbers have been much higher, eleven or twelve each morning, and often sixteen or seventeen. The boys vary in age from three to thirteen; several little girls also commenced to come, but I find I cannot admit them now, as so many boys are coming. The children learn reading, writing, and counting; they also have a daily Bible lesson, singing, and prayer. The rent is £40 per annum, for which I am responsible, and the expenses for moving and alterations were heavy. I feel very thankful to the friends at home who have interested themselves in this effort to reach the children, and have enabled the work to be started. Further help may soon be needed for the teaching, as much of my time is taking up in visiting the homes of the children, attending them when sick, and helping with food and clothing the most needy ones. We feel that to be a success the school must be made really efficient. Besides the school we have a large number of visitors, Moors, Jews, and Spaniards, who listen to the truth. Miss Jennings is now with me, but may be needed, before long, for work elsewhere. One or two friends in England are anxious to come out and help in the work, but at present there are difficulties as to their support. I would ask earnest prayers for this attempt to gather the children into a Christian school.

Wee Hamed, the little boy in whom many are interested, has now grown into a bonnie boy over four years old, and has come to me regularly since I returned to Tangier in the autumn; whether here or at Hope House he scarcely ever misses a day except when ill. After the first week or two he brought with him a little friend, and has since brought another; they all three come from the Marsham village, some distance from here, yet they hardly ever fail to appear, in sun or shower, Sunday or week day, early in the morning. Hamed, always first, bounds into the house, his face all over smiles, and slowly following him comes Hamedo, his fat four-year-old friend. Hamed is making rapid progress in reading and writing, and is the first to answer questions at the Bible lesson; best of all, he is trying to do right, and lately if he has said what was not true he has come to me afterwards and said, "Oh, Sabeeba, it was a lie, and I do not want to lie." Another day he nestled up to me and whispered, "Sabeeba, I am going to belong to God." Will you pray it may indeed be so, and that he and many another Moorish child may early give their hearts to Jesus, and also that many friends may be raised up to help these long-neglected little ones of Morocco?

Jennie Jay.

The Children's Home, Tangier, Morocco

SAUVETERRE BASSES PYRENEES.

In 1878 a Protestant schoolhouse was established in connection with the church in this parish, for the children scattered among a Roman Catholic population. It has been the means of doing much good to those children, and even to some who, though members of the Church of Rome, have yet attended. But since the French Government have ceased to support religious schools, Romish and Protestant, the school has been discontinued, and the house has been transformed into a parsonage. Not only has the pastor a convenient residence close to the church, but also room for a parochial library and a school in which on Thursdays, as well as on Sundays, he gives religious instruction to the young. The sum of £140 is necessary to cover all the expenses incurred in providing this accommodation. Communications may be addressed to M. J. E. Cerisier, formerly pastor at Sauveterre, now at work in the McAll Mission, Paris, 44, Rue des Perchamps.

PARIS.—The Bérenger Society for the Suppression of Vice, acting upon the pledge given by the Minister of the Interior in the Senate, now serve notices upon all booksellers or holders of street kiosques who exhibit obscene prints. Some of these who trade near the lycées and public schools will be prosecuted. It is stated that similar steps will be taken to put a stop to the outrageous and increasing licence of Parisian dancing resorts, and to enforce the censorship over the songs in the repertory of certain *cafés chantants*.

MR. HORTON ON PREACHING.*

[SECOND NOTICE.]

IN a short and modest preface to his recently published Yale Lectures on Preaching, Mr. Horton says: "The general contempt into which preaching has fallen on this side of the Atlantic, where the Established Church promises before long to thrust the sermon into a corner, or even outside the precincts of its sacerdotal shrines, and where the other churches are strongly tempted to secularise the pulpit, is, it seems to me, due to the decay of that conception of preaching which is presented in these lectures." On the question whether this great contempt exists or is growing, we do not care to hazard an opinion; but that the pulpit is seriously threatened by sacerdotalism and secularism is only too apparent. Any honest endeavour, therefore, to recover for the sermon any power it has lost, or is losing, merits a fair and frank consideration. And we hasten to admit that in this book there is a warmth and heartiness in commending the maintenance of a personal loving communion with God as the prime element in all true preaching, which only and altogether commands our unfeigned consent and approval. Had the author confined himself to the enforcement of this, as essential to qualify the preacher to be a living and loving exponent of the sacred volume, we would not utter a single word of dissent.

There is, however, on the part of the lecturer, a manifest desire to claim for the best and highest preaching as real an inspiration as that of Isaiah or Paul! This gives us no surprise, for it has already been persistently urged from many quarters. Nor does it appear to be advanced for the purpose of "levelling up" the utterances of the modern pulpit so much as for the purpose of "levelling down" the inspiration of Sacred Scripture. To make this clear we give three illustrations which are introduced by Mr. Horton "to throw discredit on the faithless supposition that the days of the Word of the Lord are in the past, and on that incredible article of faith which is implied in much of our modern religion, that God, who was so near to prophets and patriarchs in Canaan that they could hear Him speak and receive directions from his lips, is, after all these ages of growing light, and after the consummation of his spiritual revelation, less near, less tangible, less audible, less real to us."

The first illustration is from the personal experience of Stephen Grellet. He tells us that, walking in the fields one day without any special religious concern, he was suddenly arrested by an awful voice proclaiming the words, "Eternity! Eternity! Eternity!" This incident, we are assured, became the turning point of his life. "The purpose for which I cite this illustration," says Mr. Horton, "is simply to show that the Word of the Lord comes to men to-day just as it came to the prophets of Israel."

The second is from the autobiography of Charles Finney. He had been asked to preach in a neighbourhood where there had never been any religious meetings. Under great depression he had consented, and being suddenly enlarged in prayer, he says, "As I rose from my knees *the Lord gave me this:* 'Up, get you out of this place, for the Lord will destroy this city.'" He adds, "I was struck with the fact that the people looked exceedingly angry about me." He learned afterwards that the place had been called Sodom on account of its wickedness, and that the man who had invited him was nicknamed Lot because he was the only professor of religion there. As his sermon proceeded he tells us there fell a great solemnity on the audience, and "the word seemed *literally* to cut like a sword."

The third instance is a page from missionary life among the Canadian Indians. The preacher had failed to touch the apathy of his hearers. Shrouded in their blankets they listened unmoved. Throwing himself on the help of God, springing up he shouted, "I know where all your children are, all your dead children! Yes, I know most certainly where all the children are whom death has taken, the children of the good and the bad, I know where they all are." At once we are told the Indians became interested, and when he added there was only one way to the happy resting-place, speedily one after another broke down with grief, and became anxious for instruction.

Now, be it far from us to insinuate that God may not guide us in a moment of perplexity when we humbly seek his aid; but to compare this with the inspiration claimed for the Bible, cannot even deceive a child in our Sunday schools. Whatever weight these suggestions may have had for their recipients, they are in no sense authoritative for others. Inspiration alone makes the Bible a rule of faith. In the last case the preacher had no divine warrant for his assertion, yet Mr. Horton is bold enough to write, "Was not that exclamation 'I know where all your dead children are,' a veritable word of God? Did ever any saint in Old Testament times receive a more direct or manifest message to deliver?" No well-instructed Christian is likely to be misled by the fallacy which permeates this book. Yet there is an evangelistic earnestness pervading it from beginning to end that cannot fail to stir and strengthen every preacher of the Word. In a well-known story Mr. Dick spoils every memorial he writes by allusions to the head of King Charles the First. If Mr. Horton would only leave the vexed question of inspiration alone for the present, he might do good work in stimulating the energies of both preachers and hearers.

* VERBUM DEI: The Yale Lectures on Preaching, 1893. By Robert F. Horton, M.A. 5s. *T. Fisher Unwin*

THE PAPACY AND POLITICS.

A VALUABLE contribution to British history has been made by the publication of Rev. James Paton's work on Romanism.* It is a survey of events extending over a period of 800 years; and the author's anticipation, in the preface, that the work will take an authoritative place in its special branch of literature, will, we feel satisfied, assuredly be realised. In these two volumes we have no new or fanciful interpretation of events, no attractive historical romancing, but a careful and comprehensive digest of facts, as gathered from the Journals of Parliament and Imperial Statutes. It is a work to study now, and will be useful to all future writers and speakers on the subject of which it treats.

The first part exhibits King and Pope in conflict for supremacy, and after a series of concessions to Popery we scan events of Queen Elizabeth's time. During that reign every concession ever made to Popery was cancelled and withdrawn, with the result that England came to stand in the van of the world as the antagonist of Papal claims. During the reaction under the Stuarts the contest assumed the form of King and Pope *v.* Parliament, and the battle for civil liberty was rightly understood to involve religious freedom. Concessions to an absolute monarch of the Stuart type could not but pave the way for similar concessions to a sovereign pontiff. These were as a fact granted, and, of course, abused; and the Puritan Commonwealth was succeeded by an increase of Popery. At length the concessions were cancelled, the Test Act being concocted, not so much to touch conscience on matters of religion, as to "disable" Papists as the "public enemies" of the nation.

As there was a Protestant Reformation in the sixteenth century, so there was a Protestant Revolution in the seventeenth. Reviewing this grand event, Mr. Paton cannot overlook subsequent retrograde occurrences. He calls upon his readers to "*mark how almost every question of these latter days has already been fought out*, in principle at least, through blood and tears, through prison and fine, through revolution and civil war, by those who have gone before us. There is no claim now made by Popery in Great Britain that has not been substantially made before; there is no concession to Popery, now demanded or suggested, that has not been already made and granted, from the humblest civil and religious toleration, up through every step of equality and supremacy, in Church and State, till we reach a Popish Sovereign seated upon the throne." These are facts that need to be taken to heart at the present time. But Mr. Paton proceeds to enunciate another fact which is emphatically of cardinal importance in the controversy. He says: "The irrefragable testimony of all our history has been that Popery, not as a religion merely, but as making certain political claims, is

DANGEROUS TO THE WELFARE OF THE STATE;

that every concession made to it in the past has been utilised for the interests of the Papacy and against the interests of the nation; and that such concession had in every case to be cancelled and withdrawn, in order to the protection and preservation of constitutional freedom and religious liberty."

The Revolution cry, "A Free Parliament and the Protestant Religion," soon became "antiquated," and the modern reaction set in. This part of the story begins at the end of the first volume, and extends throughout the second. The conflict assumed the form of Pope *v.* Parliament, and the agitations of the past two generations have been carried on in the name of Emancipation and achieved success to the praise of Equal Rights. With the changing circumstances, the Papal tactics have changed; but there has been no modification of motive or purpose on the part of Rome. "The dream of capturing the throne direct, in favour of Popery, perished with the other dreams of Prince Charlie on Culloden Moor. . . . They set themselves to capture one by one all the avenues that lead to political power and influence in the State; to climb back and up the ladder from toleration to equality, and from equality to supremacy." Not a few avenues have already been captured, but the cry is still that of the horse-leech's daughters—"Give, give." Though Acts of Parliament have followed one another to "satisfy" Romish claims, there is ever a "grievance."

These volumes are the result of immense labour; and we trust that one reward of the author will be a renewed and increased interest in the subject upon which his labours throw such a strong light. Writing under a deep sense of the urgency of the controversy, Mr. Paton says in the concluding section: "We must affirm our own invincible assurance that, in the next 'Struggle for Supremacy' in Britain, whether brought on by the measures now looming on the horizon, or by some altogether different and perchance unexpected emergency in national or international affairs, *the destiny of this Empire* will depend on whether the people and their leaders read aright, and wisely apply, the lessons of the past, through British history in relation to Papal claims, or, on the other hand, ignore and even despise all such guidance, and imperil at once our liberty and our religion—at once our Protestant Freedom and our Imperial Unity."

* BRITISH HISTORY AND PAPAL CLAIMS, from the Norman Conquest to the Present Day. By James Paton, B.A., Minister of St. Paul's, Glasgow. In two volumes. 21s. *Hodder & Stoughton.*

THE GREAT REFINER.

TAKE my heart, O Great Refiner,
Plunge it in the cleansing flame:
Heat the furnace seven times hotter—
I shall still adore Thy Name,
I shall hail its hungry roaring,
'Twill be music in mine ear,
If, amid its fiery anger,
Thy sweet, gentle voice I hear.

Yea, I love Thee, Great Refiner;
Yea, I love the burning light;
Dearer than the costliest jewel,
Sparkling, beautiful, and bright!
Is it true that I am worthy
Thus to be made pure from dross?
If I was not wholly cleansèd
Would'st Thou count it as a loss?

Oh, how wonderful Thy goodness,
Far beyond my highest thought!
I can only take, rejoicing,
What thy tender care has brought:
Purged and tried as gold or silver,
This is what I long to be;
Perfected, and wanting nothing—
Work thine own sweet will in me.

Grand assurance! Thou art watching
Most intently all the while;
Welcome is the fining process
Carried on beneath Thy smile;
Or, if Thou in love withholdest
Thy *felt* presence, it is well;
Faith shall triumph over feeling,
Peace shall still within me dwell.

Welcome, welcome every dealing,
Pain or pleasure, joy or woe;
All is sent, O Great Refiner,
By a loving hand, I know.
Daily cares which fret and grieve me,
Small and trifling, yet so keen,
Are on purpose to refine me,
Though by human eyes unseen.

Do not let me miss *one* trial
Which would make me purer still;
When thine image shineth through me
Cease the fining—not until!
When the silver gleams and glitters,
From all earthly dross set free,
With no stain to mar its beauty,
Satisfied Thou then shalt be!

E. L. GOREH.

[Pearce & Co., Printers, Putney. 1d. doz., 6d. 100, post free 7d.]

ICH DIEN is the title of a chaste booklet in which Miss Agnes Weston tells the story of her great temperance work in the Royal Navy, with the special object of raising funds for its consolidation and further promotion. She says: My opportunities are wonderful, ships open, commanding officers willing, the Admiralty most kind in aiding me in every way. I have our great sailors' rests, built at the cost of £100,000, as agents in the work of rescue, and active helpers in our seamen and marines on board Her Majesty's ships; also a great work in the Queen's training service, 2000 lads voluntarily enrolling themselves last year. I want the sum of £2000 for our naval work, to place in the coffers of our great London headquarters, the National Temperance League, that we may go on for years to come. Copies of the book may be had from the Sailors' Rest, Devonport.

Letters to the Editor.

"THE NEW THEOLOGY."

Sir,—Your Editorial comments on quotations from the writings of John Angell James are justly entitled to the prayerful attention of every Christian minister of to-day into whose hands they may fall. Evangelicalism of a generation ago was indeed, to say the least, "far more clear and pronounced in its character than much which passes for Gospel now." Surely such a declension in the case of many calls for self-examination, coupled with humble supplication on the part of every Christian minister, the visible outcome of such spiritual discipline in the case of true believers would, under the divine blessing, show itself (a) in a more firm and abiding belief that the sacred Scriptures form the only unerring standard of faith and practice; and (b) in an ever-increasing determination to preach and teach that Word to the glory of his grace, as the only appointed means, under the Spirit's influence, to save the souls of men; (c) a further result would be that of active and cordial co-operation in spiritual work on the part of ministers belonging to every scriptural branch of the professing Church. No man is so truly free as the believer in Christ, for to him has been given the wisdom to render willing and undivided allegiance to the supreme authority of the living God, as set forth in his written Word.

May our Divine Master increase the number of ministers willing to work on the old lines, proclaiming everywhere a full and free salvation to fallen humanity, *solely* through the merits of the once crucified but now risen and glorified Saviour.—Faithfully yours, W. J. Williams.

Vicarage, Butterton, Leek.

IRREVERENCE IN CHOIRS.

Dear Sir,—Referring to your note respecting the irreverence of choirs, I have in former days been familiar with choirs in churches and in chapels, and know that there is a great deal of disregard for the sacredness of religious services among many who are supposed to lead the praises of the congregation. I have known members of choirs who have habitually left their places during the sermon to go into the nearest public-house for a drink.

I am acquainted with a choir leader who gave up his position as leader in a church because he was compelled to go into a public-house in order to keep on good terms with his choir, and was conscious of drifting into drinking habits in consequence.

I was personally acquainted with three men, all eminent in their vocation, one of them an organist, the others singers, who all died within a few years of each other from drink, having contracted the habit by association with their musical friends. The organist went from the country to a position as organist in London. He was a brilliant musician, and he became a pot-house pianist before he died, a drunkard. Another went to a position as a tenor singer in a cathedral, and he, too, sank low down and died a miserable drunkard.

The great mistake is that individuals are placed in our choirs who are unconverted, and whilst God is thus dishonoured by ministers and others, who make such appointments, the spiritual tone of our services is destroyed.

It is the custom of our church and chapel services to open with an organ voluntary; how much more profitable it would be to have the congregation gather in quiet silent waiting upon God for the Holy Spirit's presence.—Yours truly, G. Shaw.

Marple.

"A QUESTION FOR CHRISTIANS."

Dear Sir,—Under this heading I find a letter in your publication of May 18. May I say a few words upon smoking? I was once a smoker, not only as a matter of indulgence, but also as one to whom it was supposed to be almost a necessity. As a Christian, I became doubtful as to its rectitude, and its consistency with my teaching and profession. Moreover, when I saw any of my young men, who worked in my garden, approaching, I felt a disposition to hide the cigar or the pipe. Thus I became convinced that, even if lawful, it was not expedient.

My work for Christ has been assigned by God, principally amongst young men. I have never had cause to do otherwise than to be thankful that I invariably advised them to abstain from smoking; and that I could present myself as an example to them. May I mention one case? A young man questioned me as to the right or wrong in the matter. I asked him this question: "Supposing you are walking in a London street at night, and that you are smoking, and that you are walking with another young man who is not smoking, which of you would a passer-by of bad character be most likely to address?" He answered at once "Myself most probably." "Then," I said, "you are wrong." To the best of my knowledge he never smoked afterwards.

A Christian under grace should be assured that what he does is right. Negative religion is legal. Grace says, "Whether it be right in the sight of God."—Yours in Christ, John Hawker.

THE LATE DR. BURNS THOMSON.

Dear Sir,—You have inadvertently given a title to my paper on the late Dr. Burns Thomson, which is liable to misconstruction, and for which I must not be held responsible. Dr. Burns Thomson was not *the founder* of the Edinburgh Medical Mission. The Edinburgh Medical Missionary Society was founded by Drs. Abercombie, Coldstream, and others in 1841, and Dr. Thomson did not become connected with it till 1859. I have sufficiently indicated in my paper the supreme importance of Dr. Thomson's life and work to the cause of medical missions throughout the world, but it is not correct to say that he was the founder of the Edinburgh Medical Mission.—Yours faithfully,

James L. Maxwell, M.D.

49, *Highbury-park, London, N.*

A ROUGH RACING RHYME.

The following lines, written by Mr. Thos. E. Varley, though intended for "Cup Day" in Melbourne, Australia, are full of application in every English-speaking community. The curse of gambling can scarcely be exaggerated. The Epsom carnival is going on this week, and the incentive which horse-racing is constantly yielding to the increase of gambling, make the rough rhyme, as the author calls it, admirable as a warning against gambling:—

You need not wake to call me early, to call me early, mother dear,
For to-morrow is the merriest time of the Victorian year;
Of the whole Australian year, mother, the maddest, merriest day,
And I shall be off to the Cup, mother, yes, I shall be off and away.
I know a clever "prophet," mother, who is my friend and guide,
And I've given him all I've got, mother, and a little more beside;
He knows who will be the winner, mother, and has put me in the way
To make a big thing on the Cup, mother, on the glorious Cup day.
Do you ask me what I mean, mother, by "a little more beside"?
It's a pound or two of the office cash that has gone a "little wide."
I can make a thousand per cent. of it, by a little harmless play,
And return it after the Cup, mother, after the grand Cup Day.
So you think this not quite square, mother; that's because you do not know.
There's not the least harm in it; my professional friend says so.
Business is far too slow, mother, I'm tired of that humdrum way;
I can make my "pile" by the Cup, mother, and I mean to be off and away.
Yes, I went to the Melbourne Cup, mother, the greatest event of the year,
From Governor down to news-boy, every one seemed to be there;
The course was all thronged with the crowd, mother; the flags in the breeze fluttered gay;
And the stand was a sea of faces to witness the famed Cup day.
There were Members of Parliament too, mother, Victoria's men of renown,
And doctors, and lawyers, and merchants, ranking high in the "Marvellous" town;
There were ladies exquisitely dressed, mother, and few more eager than they,
For they make a little book, too, mother, once a year for the Melbourne Cup Day.
Now about the result of the race, mother. To tell you it's hard to begin;
For the horse that my guide recommended, I'm sorry to say, didn't win;
And I find he has just left the city, I hear 'tis the bookmakers' way,
To seek for a little retirement after the Melbourne Cup Day.
And my fortune has left me stranded, like a boat at the ebb of the tide.
I have lost all I had thro' the races, and also that "little beside;"
And black as a thunder-cloud o'er me is hanging the settling day—
How I wish I had stayed away, mother, how I wish I had stayed away!
Twelve months have slowly passed, mother, twelve months have come and gone,
And thro' my prison bars, mother, shines in the morning sun;
And my world is four stone walls, mother, so grim, and cold, and grey,
And *I curse* the Melbourne Cup, mother, that fatal grand Cup Day.
Last night as I lay on my bed, mother, barred window and bolted door,
I dreamed that I heard the horse hoofs ring hard on my prison floor;
And a great cavalcade rode past me, swept by me and vanished away,
As they do on the Melbourne Cup Day, mother, as they do on the Melbourne Cup Day.
And the horses were black as the grave, mother, and the riders were pale as the dead,
And the Tempter, dragging an iron chain, was riding hard at their head;
And a voice scared my troubled vision, as the trump of the Judgment Day,
Crying—"Hell is the goal who follows that train adown the gamblers' way."
I woke from my startled sleep, mother, as the clocks were striking four,
And the faint cold light of the early dawn fell across the stony floor;
I have rushed with the giddy crowd, mother, along the downward way,
And my home is the felon's cell, mother, *because* of the Melbourne Cup Day.

UNIVERSITY NOTES.

OXFORD.

One of the most welcome visitors to Mansfield College is Rev. J. Watson, of Liverpool, who preached last Sunday morning.

The Terminal Conversazione of the Inter-Collegiate Christian Union was held at Wycliffe Lodge on Wednesday week, when Dr. Grenfell gave an interesting account of the Deep Sea Mission.

The annual meeting of the Oxford House in Bethnal Green was held at New College last week, when the Archbishop of York and Rev. A. F. W. Ingram, the head of the house, gave addresses to a very large gathering.

A notable minister of the Methodist Free Church died at Oxford last week, Rev. T. Hacking. He was formerly principal of the Training Institute in Manchester, but has been living in retirement in Oxford for the last ten years. His presence will be much missed in the Free Church here.

The successor to Mr. Gore at the Pusey House is at length officially announced to be Rev. R. L. Ottley, of Magdalen. Mr. Ottley is, of course, a pronounced High Churchman, but as a lecturer he is one of the ablest and most attractive, while his personal influence over the men is very striking.

The removal of Rev. H. C. Squires, of St. Peter-le-Bailey, to Richmond, to succeed Mr. Evan Hopkins, causes a vacancy in an important church at a time when the question of an evangelical pastorate for University men is calling attention to the great need felt in the direction of increased work among undergraduates. Mr. Squires has been greatly instrumental in reorganising the Missionary Union on its present satisfactory basis.

IRISH NOTES.

The Belfast Midnight and Rescue Mission has had a successful year. During that period the Society has given protection to 405 women, fully two-thirds of whom can be accounted for as having changed for the better. Drink is the great curse of these women.

The agents of the Society for Nursing the Sick Poor in Belfast, who are doing a most Christ-like work, attended 746 patients during the year, paid 27,729 visits, lent 940 beds, air-cushions, and other medical comforts, and were the means of soothing the last days and hours of 240 persons who passed away.

Gospel services have been held in a tent at Enniskillen under the auspices of the local Christian Endeavour Society. Many anxious ones have decided for Christ, and a spirit of unity and love has been manifested, members of all denominations attending the meetings. Similar services have been held in Christ Church, Belfast, by Rev. F. W. Gason.

The case of Mary Breen, the girl abducted from the house of Rev. Mr. Nixon, in Dungannon, some time ago, and to whom reference was made recently in Parliament, continues to attract much attention. The facts seem to point to the conclusion that she and the girl that leaped overboard the steamer in the Irish Sea from the nuns who were conveying her to the South of France are one and the same person. It is well known that she disappeared about that time from her home in Cowenford, and besides, it is hardly likely nuns would trouble themselves to convey an insane woman to France. There are plenty of asylums in Ireland. Rev. Mr. Nixon's present servant has also become a Protestant, and has to get police protection going to and from the Methodist Chapel and her master's house.

AFRICA IN LONDON.—At 48, Pall-mall, a small but interesting and instructive exhibition, illustrative of Central Africa, has been arranged by Capt. Edward C. Hore, who spent about ten years on Lake Tanganyika, labouring in connection with the London Missionary Society. The exhibition consists mainly of models illustrative of life in Central Africa. On a central platform are types of native houses and occupations. At one side of the room is a large caravan of natives going down to the coast, laden with ivory and other produce of the interior; while another caravan is coming from the coast, carrying boxes, bales, and other articles, many of them of European origin. These caravans are backed by a landscape characteristically African. On the other side is a lake representing Tanganyika, with its picturesque and richly-clad mountains. In an inner room many lake exhibits are arranged, maps and pictures are abundant, and the whole air of the place is delightfully African. Captain Hore describes the exhibition, which is patronised by the Royal Geographical Society, the Anti-Slavery Society, the London Missionary Society, and several individuals well-known for their connection with or interest in Africa.

THE Y.M.C.A.

The Continental Secretaries' Conference was held last week in Paris. England was represented by Mr. W. H. Mills, national secretary.

The work of the Penge Association has experienced a revival, and the members are holding some particularly encouraging open-air services.

The delegates to the forthcoming British Conference of Young Men's Christian Associations will be publicly received by the Mayor of Sheffield in the Mappin Art Gallery on the evening of June 13.

Mr. Stanley Howard, of Thornbury Castle, Glos., presided over the inaugural meeting of the association recently formed at that place, and addresses were delivered by Mr. W. Hind-Smith and the district secretary, Mr. Ralph Morphett.

A Y.M.C.A. (Chinese) is in course of formation at Chefoo, N. China. The workers chiefly interested are Mr. J. A. Stooke and Mr. Tomalin, of the China Inland Mission, and a number of American missionaries, including Dr. Nevius.

The annual meeting of general secretaries of the Y.M.C.A. in America has just been held in Louisville. One of the most important addresses was that given by Mr. L. D. Wishard, who has travelled so widely, and whose report as to condition and progress of Y.M.C.A. work was most encouraging.

The Anglo-American Y.M.C.A., 160, Rue Montmartre, are having good times at their Sunday afternoon Bible class. Major-General McCausland, Mr. George Williams, and others have recently conducted it. All bear testimony to the great value of such an institution for English and American young men alone.

If there is one organisation more than any other in Madras which has brought together young men of different nationalities and religions, it is the Y.M.C.A. It is always a pleasure to drop in at the rooms to see young men of the city enjoying themselves in a most pleasant manner. Even the restaurant has served to break down vulgar caste prejudices. The attendance at the young men's meeting, on Saturdays, is small, but the Sunday meetings are very well attended,

The Oxford P.S.A. has been established about eighteen months, and the interest in the meetings is fully maintained. Every Sunday afternoon the large hall of the Y.M.C.A. is crowded with an audience of men. Members of the University and other gentlemen attend from time to time, and address the class. A large number of those attracted to the class are men who went to no place of worship, and it is believed that the P.S.A. in Oxford has proved to be a source of blessing to many homes.

At a meeting of the Totterdown Y.M.C.A. on Friday, the president, Mr. Wm. Hill, read a paper on "Open-air Preaching; what to say, and how to say it." Open-air services are held on Sunday evenings. A Rambling Club and Evangelistic Band has been formed, the objects of which are recreation, Christian fellowship, and Gospel services in the villages. It has a membership of forty. The first ramble and service took place on May 24th, and are (D.V.) to be continued alternate Wednesdays. Gifts of tracts would be gladly received by J. C. Marsh, hon. sec., Totterdown, Bristol.

The Kingstown Association issue a good report of the various operations. The evangelistic meetings have been worked vigorously, and with encouraging results, and many have been won for the Saviour. An interesting feature has been the frequent attendance of sailors, and even sometimes soldiers. The missionary branch has been accompanied by much interest, and three members of the Association have gone to Mr. Moody's College as missionary students. The employment agency and other branches have gone on well. The year has been rich in soul-saving results, but there is great need for more liberal help.

Bible Carriage Work

The eleventh report of the Ross Bible Carriages and Evangelistic Mission gives many details and incidents in the villages and towns of Hereford, Hants, Shrops, and other counties visited on the two Bible carriages under the care of Mr. Coates. God has been pleased to bless the sale of his own Word, the distribution of tracts, and the preaching of the Gospel. Lately No. 1 carriage has been in Hereford, and the workers have had real times of blessing at the Herefordshire May fairs. On three days alone they sold one hundredweight of Bibles, Testaments, and other Gospel books, and distributed thousands of books and tracts. Copies of the report may be had from Mr. John Coates, Landseer House, Ross, Hereford.

THE ANNUAL REPORT of the Chief Commissioner of Dublin Police states that during the year the number of persons arrested for drunkenness was 9229. Two-thirds of these were penniless, and the remainder had in their possession £6005.

THE Y.W.C.A.

The Cambridge Institute, Holloway, N., has issued its report, showing 235 members. The workers note many tokens of encouragement in their service among the young women employed in the houses of business, and also among the poor girls out of work and homeless. The various classes have been thoroughly appreciated.

The Y.W.C.A. at Clevedon has secured a permanent home at Speen House. The home, managed by an experienced matron, is for the special benefit of shop girls, nursery governesses, etc., who can enjoy, when overworked, rest and recreation on moderate terms, besides having many religious privileges. The secretary, Mrs. Fenton, will be happy to receive applications for admission at Rutland Lodge, Linden-road, Clevedon.

The Dundee Y.W.C.A. shows in its new report good work in three sections—evangelistic, social, and domestic economy, each of which appears to be in a flourishing condition. The domestic economy section has been specially active. The cookery class has been attended by about 250 pupils, the laundry class by about 155, while dressmaking and sewing were taught to 130. A course of lectures on sick nursing was attended by 250 young women, and one on health attracted an average attendance of 500.

The Y.W.C.A., Blackburn, has been holding monthly meetings for the deepening of spiritual life, and these have been greatly blessed of God in quickening of many. The meetings have increased steadily in numbers and interest, the later ones having been especially remarkable for the evident presence of the Holy Spirit. The series concluded with a missionary meeting on May 15, when the claims of the Lord upon his Church for the heathen were urged by Rev. C. G. Moore and Dr. Harry Grattan Guinness. Freewill offerings amounting to upwards of £33 were divided between the two missions represented.

Mrs. Bevan writes that the committee of the Y.W.C.A. in London are very desirous that their members should have the opportunity of obtaining fresh air, rest, and quiet recreation on Saturday afternoons. If friends in the suburbs are willing to receive small parties of twenty to twenty-five young women in their grounds and gardens for a few hours in the long summer days, it would afford them intense pleasure, while entailing comparatively small trouble and expense. Any lady or gentleman who is willing to assist in this good work is requested to communicate with the secretary, Mr. Henry Kidner, 16A, Old Cavendish-street, W.

CHRISTIAN ENDEAVOUR NOTES.

The Christian Endeavour Union of Cleveland, O., where the Convention of 1894 is to meet, now includes 109 societies.

Christian Endeavour is making considerable progress in Dublin. Branches have recently been started in Brighton-road and Sandy Mount Methodist Churches.

Special efforts are being made by members of the Houghton Regis Christian Endeavour Society by conducting an evangelistic service after the usual Sunday evening service. The results have been highly encouraging.

A society in connection with the Congregational Church, Darlington, has now been established. The weekly attendance has increased from four to thirty. It is being arranged to utilise Saturday afternoon excursions for evangelistic purposes.

The Bridgwater Baptist Society was started in 1888, and has at present 77 members. An exceedingly interesting meeting was lately arranged by the Social Section, when a capital model of the Tabernacle in the Wilderness, with its furniture, was exhibited by Miss Reynolds, who had made it herself, cutting it out in wood, scale one inch to a cubit, from the directions to be found in the Bible.

London Medical Mission.

The superintendent of the convalescent home belonging to this Mission writes:—Work has again commenced at our seaside home, and we hope that much blessing, both temporally and spiritually, may result to patients. Already some of our former patients have returned to seek, and, we believe, to find, "health and cure" for wearied and suffering bodies, as well as renewal and reviving for their souls. The fact that this double blessing is often granted by our God to those sent down to Netley Cottage, will, we believe, cause those of our readers who love Him, and desire the welfare of immortal souls, and not simply the tottering tenements thereof, to remember what things we have need of to carry on our work.

TEMPERANCE NOTES.

Miss Smedley has been appointed organiser of the W.C.T.U. for France.

Wyoming has lost one of its very best workers in the temperance cause in Miss L. Annette Northup, who died at Saratoga on April 5, after an illness of only four days.

There is a great and growing interest in the temperance cause, not only in Kingston, but throughout the Island of Jamaica, since the W.C.T.U. started work there.

Gambling houses are reported as being closed in Louisville, Ky., and city officials are being examined by the grand jury, as a result of certain recent developments in wickedness.

The London Grand Division of the Sons of Temperance has just issued its twenty-fifth annual report, showing that the progress of the division has been steady and satisfactory.

Rev. Henry Duncan, convener of the Church of Scotland Temperance Committee, states that only one in every hundred of the membership is allied with any Church temperance organisation.

Mr. E. T. Smith, who has been on a temperance tour in the antipodes for three years, has had most interesting times in New Zealand. He has now left for Chicago, but intends returning shortly to Dunedin.

"The impression given of our white-ribboners in Australia is that they bid fair to lead the van, for they have the 'grit, grace, and gumption' of which dear Mary Allen West was wont to speak," says Miss Willard in a recent letter.

In the last British official report from Lorenzo Marques, Portuguese East Africa, it is said that alcohol is sold there in unlimited quantities. The natives spend the greater part of their wages in drink, and are, perhaps, of the lowest order of Africans.

The Earl of Meath is responsible for the statement that in London some thousands of women and girls belong to what are called drink clubs, a small sum being paid by each member weekly in order that several times yearly all may meet at some public-house and drink what has been contributed.

In the matter of the drink traffic, we suffer from limitations and burdens which past generations, through the channel of ancestral life, have imposed upon us. In a like manner the present generation is engaged in a hand-to-hand conflict, not merely for itself, but for a coming brotherhood.—*Henry Wood.*

A recent visitor to Eastbourne states that he saw in a glass merchant's shop in that fashionable watering-place a number of glasses with engraved mottoes, such as "Mother's Half-pint," "Father's Half-pint," and one for a full pint with the inscription, "By Doctor's Orders!" What do the doctors think of this?

A new form of evasion has come into operation at Cardiff. According to the *Morning Advertiser*, "Field clubs are rapidly taking the place of shebeens at Cardiff. As frequenters of these houses are liable to punishment, they are taking to the fields, clubs established in which have been declared by the Cardiff stipendiary to be genuine on certain conditions being complied with. The original club at Grangetown has been dignified by the title of 'The Hotel de Marl,' and has now nearly 400 members. On Sunday beer-drinking commenced at this club at seven o'clock in the morning, and continued with but little intermission till nearly nine in the evening, during which time close upon a hundred four-and-a-half gallon casks of beer were consumed."

A Hyde Park demonstration in support of the Local Veto Bill has been organised for Saturday afternoon, June 10th. Contingents of the procession which will start from the embankment, are being formed in every quarter of the Metropolis. Some seventy-five of the organisations have promised to come with their own bands. There will be a preliminary public meeting in Trafalgar-square of sections that cannot be accommodated on the embankment. Lady Henry Somerset will preside at a platform of the B.W.T.A. Sir Wilfrid Lawson, Mr. Caine, M.P., and a host of prominent Liberals, Radicals and labour representatives will address the crowds from about seventeen platforms. Mr. John Kempster, 98, Fleet-street, Ludgate Circus, E.C., is hon. organising secretary.

A LADY CORRESPONDENT writes:—"Close to my house some building was going on. Seeing the men collect together for their dinner-time (half-an-hour), I ventured to go and ask if I should read to them. The idea seemed to please, so for some weeks I went four times a week if possible, and I met with great encouragement. Among other things I read Lady Hope's 'Our Coffee-room' and several of Rev. P. B. Power's tracts. I found it was better to read something short than out of a book. I am now forbidden, owing to weakness, to speak or read for any length of time. Surely some ladies could devote a little time to such work."

Evangelistic Notes.

Holiday Evangelisation.—At the end of June several of the Harley House students will be free to undertake evangelising or other Christian work for a few weeks. Address, S. J. Robins, Harley House, Bow-road, E.

Brighton.—The Evangelistic Mission is holding a tent mission in Trafalgar-court, Brighton; and great interest appears to have been aroused. Mr. Henry Varley, who has been co-operating, spoke very solemnly one evening on the story of Dives and Lazarus, and its teaching as regards the future. The tent was crowded, and at the close many were found inquiring the way of life.

Rev. J. F. T. Hallowes conducted an eight days' mission at Westminster Chapel, Buckingham-gate, from 14 to 21. Mrs. Hallowes also took part. There were services for children. Open-air services were held in the streets and in front of the chapel every evening. Some cases of blessing followed this effort. Evangelistic services will ce continued on Sunday evenings in the chapel.

London-street, Dockhead, S.E.—A series of special services has been held here by the Onward Christian Band from Haddon Hall, London-street, and the Y.P.S.C.E. The power of the Spirit was manifest in every meeting. As many as 400 have been present at some of the open-air meetings, and the little room has been well filled. Many have professed to accept Christ. The poor, the lame, the paralysed, the sick, the adulterous, all have found spiritual healing in these meetings.

Minard-Lochfineside, N.B.—Mr. T. W. Canning, (Evangelisation Society) has been preaching the Gospel in this district for the last ten weeks. Night by night as the old Gospel was proclaimed, and its power was felt, the interest deepened and the attendance grew larger. There is cause for much thankfulness for the blessing bestowed. Mr. Clarke, the Free Church pastor, has for twenty-five years proclaimed the Gospel of the grace of God in this place, and is much encouraged by what he has seen in the mission.

Tinahely.—Rev. F. W. Gason has held a very encouraging eight days' mission in Kilcommon Church, Tinahely. The services were well attended, and much blessing has already resulted from them. The earnestness of the preacher found an echo in many hearts, and his faithful lifting up of Christ crucified has, with God's blessing, drawn many to the Saviour. The greatest attention was shown by those assembled, many of whom came long distances each night. At the concluding service the church was filled to overflowing. On Saturday he held a children's service which was largely attended. B.

Mr. W. Spencer Walton, of the Cape General Mission, has held a series of mission services at Dordrecht, a small English and Dutch town in the eastern province of Cape Colony. His labours were almost entirely among the English colonists, and they have been attended with very remarkable success. Large congregations assembled night after night to hear the word, the communion rail was nearly filled every evening with inquirers. Many have felt the Spirit's work in their hearts, and it is hoped they are quietly seeking the Saviour; and a spirit of solemnity pervades the whole neighbourhood. One of Mr. Walton's young men, Mr. C. Sampson, conducted a mission to the natives, and it has been made a great blessing to them. T. D. R.

Rev. F. E. Smiley has been evangelising in Western Pennsylvania. As to a mission just held in Kittanning, Rev. H. L. Mayer, writes:—"The Sunday meetings were successful beyond all description. Hundreds fairly hung with breathless interest upon the evangelist's words. When the address closed there came an appeal to the unconverted. By hundreds they rose to express their interest in divine things and to ask for the prayers of God's people. It was a glorious sight. This alone was worth all the effort and expense of these meetings. Hundreds have expressed a desire to live different lives; many have signed cards saying they wished to become Christians. Many more went nightly into the inquiry rooms and sought special instructions in the things of the kingdom."

Mr. Duncan Wright, evangelist, whose seventeen years' work in New Zealand is so well known, a year ago removed to Princess-street, Kew, Melbourne, and has been actively engaged in different parts of Australia. During the months of August, September, October, and November last he visited the chief towns on the main line of railway between Sydney and Melbourne, and also some of the back blocks far in the primeval forest of New South Wales, and afterwards many of the city churches of Sydney and suburbs. This year, Mr. Wright has conducted missions in Cooma, Bombala, Eden Bega, and Mornya, on the south east coast; and during March and April he was in 'New England," near the Queensland border. He was greatly encouraged by what he saw of God's work in Tenterfield, Armidale, Glen Innes, Tamworth, etc. Both in the large towns and far in the bush, men and women love the "old, old story of Jesus and his love."

Rev. B. Fay Mills has concluded a three weeks' campaign in Milwaukee, and from the opening day the city was stirred, hundreds of people were interested, and many church members were anxious to know more of Christian service. Mr. Mills' custom, in his great meetings at Omaha and Minneapolis, was to hold a convention and spend two or three days in discussing the affairs of the Kingdom, and to teach and train Christian workers for the duties of the hour. A similar convention was called in Milwaukee, and proved a time of great blessing. The Convention was only held during the day, and in the evening all came together in the Exposition building, accommodating five thousand people. Here Mr. Mills preached each evening, and Mr. J. P. Hillis sang. Already several thousand people have declared their purpose to be Christians. Churches and pastors are united in the work, and people of all classes are thronging to hear the Word of Life. People not only hear the truth, but accept the offer of salvation, and every night there are scores who decide the great matter.

Personalia.

Rev. Thomas Spurgeon is expected in London in the first week in July.

Rev. George Piercy is removing from Burdett-road to 50, Leyspring-road, Leytonstone, E.

Rev. S. Chadwick, who did such a good work in the Leeds Central Mission, has gone on a visit to America.

Mr. George W. Chipman, of Boston, has made over his residence and grounds to the Baptists of that city as "a home for the aged poor."

Miss Jennie Smith, who goes as the first graduated nurse sent out by the Church Mission Board of Canada to Japan, has just started from Kingston, Ontario.

Governor Northern, of Georgia, U.S.A., has determined to give himself to the preaching of the Gospel during the rest of his life, after his term of office expires.

Dr. F. E. Clark will be welcomed next Monday, at a special meeting to be held in the City Temple, at 7.30 p.m. Doubtless many friends will rally round on that evening.

Rev. R. H. Roberts, B.A., has resigned his pastorate, which extended over twenty-four years, at Ladbroke Grove Baptist Church, being about to succeed Dr. Angus as Principal of Regent's Park College.

Rev. C. Spurgeon Medhurst, who has done good work in China, has been compelled, in consequence of his wife's ill-health, to resign his connection with the Baptist Missionary Society, in whose service he has laboured during the last nine years. He has accepted a charge in Colorado, residence in that country being recommended for Mrs. Medhurst.

Rev. B. Senior.—A general desire having been expressed by many friends and neighbours to present a suitable testimonial of their esteem to the Rev. B. Senior on his leaving New Surrey Chapel in June for a new sphere of labour in Bath, a committee has been formed for this purpose. Dr. J. Stonely Hill, 33, Great Charlotte-street, London, S.E., is Hon. Treasurer.

Mr. John J. Meek, who has lived for about forty years on the borders of Zululand, and who in recent years has done a remarkable work among the Zulus, is now in London, and willing to tell his deeply interesting story as opportunities arise. He may be addressed, care of Miss Cutbush, 56, Norroy-road, Putney, S.W. We hope in a few weeks to give a portrait and sketch of this evangelist of the Zulu kraals.

Rev. J. B. Murphy and his wife have, according to a postcard received from Stanley Pool, safely reached that point *en route* to their mission station, Equatorville (Upper Congo). They had to wait a fortnight at Stanley Pool for a boat. Mr. Murphy had had a severe attack of fever, but was recovering at date of writing. Mrs. Murphy asks prayer for the missionaries and converts in view of the disturbed and dangerous state of affairs in the region.

Mr. Joseph Rabinowich.—A suggestion has been made that Mr. Rabinowich should visit Chicago this summer, and endeavour to reach the Jews in that city with the offer of the Gospel of Jesus Christ. Mr. Moody has agreed to make arrangements to facilitate Mr. Rabinowich's endeavours to meet his brethren of the flesh gathering at the World's Fair. His London council seek the earnest prayers of all helpers of the Jewish Mission that special blessing may accompany the testimony.

IN LYNN AND SALEM, MASS., every saloon was, on Saturday evening, April 29, declared closed for at least one year.

Obituary.

REV. T. S. COLES.

At Chobham, near Woking, there has just passed away by death Rev. T. S. Coles, an old and valued clergyman. Thoroughly Evangelical, he was ever faithful and sound, both in doctrine and word, preaching Jesus Christ and Him crucified. At the funeral Rev. W. Lee gave a short address, in which he said:—"For long years Mr. Coles has passed in and out amongst you in this place, and has been a true friend and a beloved and faithful shepherd of souls. We, as we mourn the loss of such a one, realise that the loss is on our part, the joy and gain are on his. The seal of a man's ministry is the good that he, by God's grace, can do. The record of all true work is in heaven. It is not so much what we can register, but what God registers of our work. One soweth and another reapeth. The day will come when sower and reaper will rejoice together."

REV. CHARLES HOLLAND.

This devoted man, formerly vicar of Scarrington-with-Aslockton, Notts, who has just passed away, was an Evangelical of a type somewhat uncommon. He was uncompromising and immovable. He studiously avoided all controversy, and thus was a marked instance of a class—too few in number—who hold their own most firmly and regard all most charitably. His parishes always contributed largely to the Church Missionary Society, Church Pastoral Aid Society, and Bible Society, &c., he himself being a liberal supporter according to his means. His sermons were always above the average, both in style and matter, and were delivered with great earnestness. Mr. Holland retired from parochial work in 1885. He has left behind him many friends, who mourn the loss of one whose modest demeanour, sterling character, and ministerial usefulness made his name deservedly honoured and esteemed.

MR. EDWARD WHITE, MISSIONARY TO THE SOUDAN.

News has been received of the death of Mr. Edward White, of the Central Soudan Mission. He left England in February last, after a short period of rest, with the intention of opening up a route into the interior by way of the Benué branch of the Niger river. All who have watched this young African mission and its members will deplore the death, the cause of which is unknown, the cablegram being dated, "Brass, West Africa, May 20." Mr. White was a son of Mr. Hugh White, solicitor, of Rochdale. Formerly a member of the Bible-class at the Young Men's Missionary Association in Bolton, a close personal friendship sprang up between him and his teacher, Mr. Hermann G. Harris, B.A., who afterwards became director of the mission. At the age of eighteen Mr. White commenced Gospel work among the poor in the slums, and rented a cottage for the purpose of mission and rescue work. He was a great favourite among the tramps and the waifs and strays, whom he entertained with the violin. He left England with Mr. Harris in February, 1891, and, having acquired a fair acquaintance with the Arabic language at Tripoli, he returned to England during the autumn of last year to make arrangements to ascend the Benué. He has died, doubtless, while proceeding up the Niger, leaving his companion, Mr. Thomas Holt, alone in a strange region.

DISSENTERS IN RUSSIA.—The police have now turned their attention to the Pashkovites, an energetic body of Russian Protestants, whose adherents are generally found among the upper classes of St. Petersburg and Moscow. Two ladies belonging to this sect are now under police surveillance here, and I learn from St. Petersburg that priests of the Orthodox Church are in the habit of attending Pashkovite meetings there, and engaging in theological polemics with those present, probably to trap them into expressions hostile to the Church.—*Daily Chronicle.*

THE NESTORIANS OF PERSIA.—The New York *Independent* publishes some particulars of the condition of the Nestorians of Persia, who were recently reported to have perverted to the Roman Catholic Church. It seems that last year, Mar Shimun, the patriarch, hoping to strengthen his position, especially in a pecuniary sense, entered into negotiations with Mgr. Stephen Issa, superior of the Romish missions. After a conference at Tiari, it became evident that the outcome would turn out to the political advantage of the Romanists, and strong opposition was promptly shown by the Nestorians of the mountain villages. He following of the patriarch, when most influential, was only small. Mar Khnan Eshoo, the Metropolitan of Nochia, whose prerogative it is to consecrate each new patriarch, was ready to excommunicate Mar Shimun in case he carried out his plan, which has also met with vigorous denunciation in other high quarters in the Nestorian community.

The Christian.

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of Rev. GEORGE C. KNAPP, American Missionary, Bitlis, Turkey.

We remind our readers that Sabbath next, June 11, is Hospital Sunday in London. No arguments, new or old, are needed to prove the invaluable character of the service which the public hospitals render to our great community. Never were they more needed than now; there ought, therefore, to be no slackening in the support accorded to them.

We learn that Mr. A. Webb, M.P., has obtained the first place on Friday, June 30, for the moving of a resolution in the House of Commons condemning the Indian opium traffic. Let Christian electors everywhere petition the House and memoralise their representatives on behalf of the motion. Forms of petition can be had from the secretary of the Society for the Suppression of the Opium Trade, Broadway Chambers, Westminster, S.W. Above all, let much prayer be made.

The Boys' Brigade, which has just had its second May meeting, is an institution which, on account of its methods, its associations, and its tendencies, is not accepted by many as a Christian agency; nay, they distinctly, though sorrowfully, declare it to be anti-Christian. They do not judge the spirit and aim of its founders; and they do not deny that the honest purpose of many who support it is to make good Christians of the boys. They maintain, however, and we think they are right in maintaining, that the necessity of such a quasi-military organisation has never been proved.

The peculiar methods of the Boys' Brigade are felt to be out of harmony with the spirit and way of our Lord. To drill boys as soldiers, to put them through a discipline which is skill in the art of killing men, to place deadly weapons in their hands, or something which represents deadly weapons, is surely not after the manner of Him who came not to destroy men's lives, but to save them. It might be a pretty spectacle to see the boys in Exeter Hall "present" and "fire"; but what were they supposed to be firing at, and what were they supposed to fire for? At men to kill them. Take that out of the programme, and all the sport would be gone. Is that, then, the kind of work our Saviour has given his disciples to do? Is that what He meant by saying, "Feed my lambs"? We can understand Sunday-schools quietly training up generations of boys who should have a repugnance to war, and thus, by ultimately delivering nations from the love and practice of war, bringing in the Kingdom of God; but that they should mix praying and fighting together as they are now doing is saddening to many hearts.

At the meeting of the Peace Society a resolution disapproving of the influence and tendency of the B. B. was passed. Now, this tendency to dispose boys to follow a soldier's life has always been denied, and up to a year or two ago, the question was triumphantly asked, "Can you point to one boy who has entered the army?" Last Friday night the argument was changed; the Chairman virtually admitted that some of the boys had entered the army, and added: "So long as they had an army, no one could object to its being recruited from the best material." Otherwise, let our Sunday-schools be made the recruiting ground of the army; we want the best material. This justifies all that "the peace party" have from the first affirmed would follow this strange departure from the ways of the fathers. Perhaps fathers and mothers may yet have something to say about it.

We are quietly being militarised by the departments. Sir J. Hibbert informed Sir J. Fergusson in the House of Commons last week, that the committee on the employment of discharged soldiers and sailors "recommended the appointment of such men to messengers' places in all public offices; very likely the suggestion would be acted on." Three working-men members objected to such preference being given, one on the ground that "the plan pointed to a military *régime*, and no one knew to what it would lead"; another simply because it was preference; another because civilians who paid the taxes would be handicapped. At the other end of the scale advantages are given to telegraph messengers who enter the army. Thus, by offering a bribe to the young to enter the army, and providing berths for those who are discharged from it, we shall make soldiering a tempting work—for awhile; then we shall want to know why every man should not serve his term? From favouritism to despotism is an easy step.

"God's man, in God's place, doing God's work, in God's way, and for God's glory." Such is the definition given in Miss Geraldine Guinness's "Story of the China Inland Mission" of the workers needed in the mission fields of to-day. Well is this said to be "the supreme necessity." It is so at home and abroad. It is sad to see in many spheres the wasted energy, and the inevitable failure incident to running before being sent, attempting to work on man-made lines, and in self-chosen directions. It is vain to try to force God's hand; He works according to the counsel of his own will. All such workers, as are really used of Him for his work, are called, qualified, and appointed by Himself. He shows where, when, and how to go or stay, and every prayerful aspirant for service will find in God's time the open door, if only his aspiration be self-renouncing, and wholly subject to the Divine will. Time is never lost by waiting on or for the Lord.

It is easier to work than to wait, to be zealous than to be patient. Passive graces are not so highly esteemed by men as active, showy deeds; but they are more regarded by God, and in their exercise often bring more glory to his Name. "They also serve who stand and wait," is an axiom worth keeping in mind. The restless will, the fevered brow, and bustling gait, alike bespeak a soul out of communion with its Lord. In every sphere "it is in vain for men to rise up early, to sit up late, to eat the bread of sorrows; for so He giveth his beloved sleep." It is ever sweet to walk with God, to lean upon his unseen might, and to follow as He leads. Power is never in us, it is all in Him, and must flow through us as coming directly from Himself. We are but channels to convey the blessing; ours it is to see that between us and the ever-flowing spring contact is close and unbroken.

Work, to be *Christian* work, must be done not only *for* Christ, but *with* Christ. To allow the energy expended in service to outstrip the spirit of fellowship with the Master is to fail in securing real spiritual results! We need more worship in these days, work and worship may not be dissociated; cannot be, if efficiency is to be attained. More even than teaching are prayer and praise as essentials for successful labour in the vineyard of Christ. A recent writer has said, "Sermon-worship instead of service-worship appears to control our congregations." So far as this is true, one great secret of powerlessness in Christian instrumentality is revealed. To wait upon man, even the best of men, is a poor substitute for waiting upon God. Saintly George Herbert hit the mark when he said:

> Resort to sermons, but to prayers most:
> Praying's the end of preaching.

Ought not more to be made in Christian experience of obedience to the promptings of the Spirit? He graciously dwells in the heart of the believer to direct and incite to acceptable service. He is no transient or fitful guest, but an ever-present, ever-active friend and guide. But his action may be hindered, the fire of his indwelling love may be quenched, and thus his sacred impulse be unheeded or resisted. We do well to be ever on the watch for his Divine monitions, for when we go on errands as those sent by Him, we are sure of success in the mission. Often blessing is lost, opportunities missed, and duties left undone, through hesitation to obey the inward voice. An American author has said, "The good action you are going to do, is like a good egg. It ought not to be too long in getting marketed." Only let us be sure that we are called of God, and whether it is to be, or to do, or to suffer, the sooner we obey the better.

What are known as "modern" views regarding the Bible and its teachings are turning up in what, to many, must seem to be unexpected quarters. They were, for instance, boldly introduced at the recent London Yearly Meeting of the Society of Friends; but we are glad to observe, from the report in *The Friend*, that the Evangelical position was not allowed to "go by default." Several Wesleyan professors and ministers are known to be in sympathy with "advanced" ideas, and against the influence of these we welcome the series of valuable articles which have appeared in *The Wesleyan Methodist Magazine*, from

January to May inclusive, from the vigorous pen of Dr. Benjamin Gregory, with the title "'Theology in Transition,' and the Bible in 'Suspense.'" Our contemporary *The British Weekly* has of late been dealing in a very helpful manner with current misconceptions regarding the Atonement.

Two notes in the June issue of *The Thinker* should do much to discredit the vaunted critical theories. They simply state some of the conclusions of Professor König, of Rostock, and show how materially his views vary from those which other scholars hold and propagate. As to the Pentateuch and the Psalms, he is very definite in his contentions, the obvious independence of which will compel the attention of all investigators. If, however, a study of the subject in the light of the Professor's position proves anything, it is that the so-called "scientific" process is utterly untrustworthy, inasmuch as it leads those who follow it to various and mutually destructive results. We hold that scholarship and energy are ill-directed when spent upon speculations that neither satisfy the intellect nor benefit the soul of man.

Church discipline, in its relation to personal consistency of walk on the part of Christians in fellowship, becomes more and more difficult in these days of laxity and breadth as to the connection between the Church and the world. This was illustrated by a case of special appeal brought before the Free Church Assembly lately held. A lady in a country district had attended a local ball, and for this had been suspended by the Kirk Session—a course which the Presbytery, it seems, upheld. But, on appeal to the Assembly, the case was referred back to the Session, with the instruction that there are things which, while rightly made subjects of exhortation, and calling for circumspection, yet should not be made points of discipline. Attendance at balls may therefore, according to this decision, be regarded among things permissible, but not advisable in Christian practice. How far the higher Court of Apostolic Appeal is in harmony with this pronouncement may well be viewed as open to question.

The incident suggests the importance of enforcing the necessity for deeper spiritual life on the part of those who profess to be followers of the Lamb. Church rule can never cure worldly conformity, however right it may be to exercise it on occasion. One thing is certain, those who love and frequent the presence chamber of the Heavenly King are not likely to desire the gaieties and frivolities of the ballroom. The vanities of the world have no charm for the lovers of the Lord who dwell in his presence. The question what is lawful and permissible in reference to the world, will give place to the far higher consideration, how near can we approach to the example of Him who said of his disciples, "They are not of the world, even as I am not of the world"? The cure for the lamentable coquetting there is in these days between the Church and the world is only to be found in a revival of spiritual life and power in the hearts of believers. Only let the affection be set on things above, the privilege of being seated in the heavenly places with Christ be realised, and desire for carnal joys will die out, and the King's highway be pursued with alacrity and delight.

Dr. Maclaren's eloquent plea before the Free Church Assembly for a return to "Christ the Divine, the incarnate Christ, the risen, ascended, and royal Christ," deserves to be echoed and re-echoed throughout the entire Church of Christ. His assertion that "the hope of nineteenth-century Christendom" lies "in the firm grasp of the redemptive work and personality of Christ, and of all that flows from it" is worthy of all the fervour and force with which the speaker invested it. The self-life and the self-esteem which are so often coming between Christ and the soul received an effective rebuke when, in dwelling on the need for Holy Ghost influence as the only *real* power for service, the Doctor asked, "Why have we not got this power?" and then replied, "Because we are not willing to be made invisible by the investiture."

We would commend to preachers everywhere the counsel of one so justly regarded as "a prince of preachers" himself: "Burn all your manuscripts, and never write any more to be read in a pulpit. Whatever else you may do with your pen, I believe the worst thing you can do with it is to write sermons with it." Dr. Maclaren spoke of this venturing on a heresy. It may be so in the eyes of some who pose as essayists and moralists, but to all who realise the nature of the true herald's work and who desire above all else to reach the *hearts* of men, we are sure his advice will be viewed as wise and sound. It is when heart speaks to heart, and soul to soul, that the message, backed by the energy of the Divine Spirit, is calculated to reach its goal. As the winged arrow finds its mark when shot by skilful hand from the well-strung bow, so heartfelt testimony, uttered in "thoughts that breathe and words that burn," finds its lodging-place in the human heart and conscience.

Thirst for power and worldly status is as marked a feature of the Romish Church as ever. The announcement that President Cleveland intends to establish a United States representative in Rome, and to elevate the Legation into an Embassy, is a concession to Papal sovereignty much to be deplored. It must tend to strengthen the advancing tide in the direction of Popery, which is already strong enough to cause apprehension and regret. Anything that empowers representatives of one religious system to dominate another, by giving them State influence, is evil as a violation of the rights of conscience, and an imperilment of the liberty which is the birthright of man. So long as Rome is content with moral suasion, she has the right to exert its power, but beyond this her claim to rule among the civil powers of the earth is a delusion and a snare.

It is strange to see countries which, like our own, and like the States, owe so much to Reformation principles, showing so strong a disposition to dally with their old enemy. Romish and Ritualistic movements in our own British Isles go far to show how ready many are to put their necks in the old yoke. America was founded, as we all know, by men whose one object in crossing the sea and establishing themselves on the new soil was to obtain "freedom to worship God." Strange that the descendants of men like the Puritans, the Covenanters, and the Reformers of a heroic past, should, to any extent, welcome to the counsels of the State those whose avowed aim and end is to regain a political ascendency, which, to the blessing of the world at large, they have long lost.

The Sunday Magazine is the authority for saying, in a sketch of "Miss Hesba Stretton at Home," that the Emperor of Russia, Alexander II., published a ukase that copies of "Jessica's First Prayer" should be placed in all the schools of Russia. His successor has thought fit to revoke this order, and, with peculiar severity for such an unoffending member, has condemned all remaining copies found in his dominions to be burnt "by the hangman," if there is such an official in Russia. Comparing this statement with the testimony which comes from all sides, that the reigning Emperor is an eminently home-loving man, one is puzzled to know how such a touching domestic story fell under his displeasure. Is this the explanation, that he is too much engrossed in his home to attend thoroughly to the affairs of his huge empire? He cares nothing for military display, or for political conversation, or for public life; he is only "a simple *moujik*," says M. de Blowitz; meanwhile, the harshest persecution rages against some of the best of his subjects. Men, even fathers, cannot wisely live always in the nursery.

The condition of the blind always appeals powerfully to the sympathy of men, and it is a joy to know that so much is being done, and done successfully, to elevate and brighten it. No less than 80 per cent. of the pupils who pass through the Royal Normal College or the Blind at Upper Norwood become self-supporting; that is, if they take the whole course of training. Last year the aggregate earnings of former pupils exceeded £18,000. The chief power to help themselves seems to lie in their musical ability, hearing making up for sight. One of the wisest and most hopeful features of modern philanthropy is the principle on which so much of it is based, of helping people to help themselves. The pecuniary saving to the nation must be something considerable of the use now made of waste orphans, waste waifs and strays, waste criminals, waste blind persons, and other forms of waste life among us. The most precious saving of all is the moral and spiritual.

The yearly meeting of the Friends has this year gone beyond all former meetings in the urgency of its utterances on the drink question. It has adopted an address urging all members of the Society to abstain from the use of intoxicating liquors as a beverage, and against investing any money in the liquor trade, or taking shares in brewing companies. The Friends, moved by the Spirit which forbids any fellowship with the things by which souls are destroyed, may some day advance even beyond this position, and come up to the position of the Methodist Episcopal Church in America, and the Salvation Army at home. Their increased stringency reminds one of the action of the Friends in America 140 years ago; first they "cautioned" any members against buying imported slaves; next they censured the custom; next they prohibited members from doing it; next they freed their slaves; and finally they compensated them for the wrong they had done them. One of the finest examples on record of the growing power of the Spirit of God, when men honestly follow his teaching.

Under the simple yet expressive title, A Colony of Mercy (*Hodder & Stoughton*), Julie Sutter has penned a delightful book on the famous Westphalian settlements associated with the name of Pastor Bodelschwingh, and described as "Social Christianity at Work." Later on we hope to review this book more fully; now we desire merely to bid it welcome and commend it heartily to our readers.

Education and Missions.—2.

By Rev. MAURICE PHILLIPS, Madras.

The adoption of this principle—that educational work should be carried on chiefly with the view of benefiting the Christians—is what is suggested in this paper as the best method of making it more effective as an evangelistic agency. What does this principle imply?

(1) That no school should be established by missionaries except as an auxiliary to the efficiency and immediate extension of the Indian Church. I know that this will be regarded by not a few as a short-sighted policy, as "walking by sight and not by faith," but I am content to be in the company of the Apostle Paul, who in all his efforts among the Gentiles expected "some fruit." To establish schools among the heathen with the hope that they may be the means of bringing them some day to the Church is of little value, as experience has abundantly proved. But when a village, or some families in a village, embrace Christianity, or express a sincere desire to embrace it, a day school should be established to teach the children, and a night school to teach as many of the illiterate adults as can be induced to attend. The school-room should be made the centre of evangelistic work in the village. The people should be invited to assemble there on week days and Sundays for prayer, Bible-teaching, and public worship. Hindu children may be admitted to be taught with the Christian children, should there be sufficient room and teaching power.

In such a village, under such circumstances, an elementary school *only* would be necessary. But should the Christian children of a town or village be such as to require a middle-class school, it should be provided. And in a district worked by a society, where there are a large number of Christian youths requiring a higher education than afforded in a middle school, a high school should be established. It is a waste of time and resources, however, to place a foreign missionary in such a school. Every high school should be put in charge of a competent Christian graduate, and as many heathen boys should be admitted as can be accommodated without extra expense.

COLLEGES FOR CHRISTIANS.

Mission Colleges should be established and conducted on precisely the same principle. One fully developed Christian College in each of the three Presidencies would probably meet all the higher educational wants of the Indian Christians at present. These colleges need not belong to one missionary society, but may be the joint property of all missionary societies. Every society labouring in India should contribute its share towards their support. They should be Christian Colleges in the sense that they are *expressly for Christians*, non-Christians being allowed to attend as far as space and teaching power will admit. As the Scotch missionaries have a peculiar aptitude for this kind of work, and as they have a fully developed college in each of the three Presidency towns, would it not be well for all Protestant societies to entrust the higher education of Indian Christians to them? For the accommodation of pupils from a distance, hostels could be provided in connection with every college, and placed under the direct supervision of missionaries. Every college should also have a chapel where the students can meet for prayer and worship. Missionaries of the different societies which support the college may be asked to help the Professors to conduct worship in the college chapel on Sundays.

If this plan were adopted, the large sums of money now expended by different societies in carrying on their colleges could, after deducting the amounts allotted to the joint colleges, be expended on scholarships to enable the children of poor Christians to pursue the higher education. A large number of missionaries could be set at liberty to preach the Gospel, who are now chiefly engaged in secular education work. Our colleges would be placed on a permanent footing in the estimation of the people, for they would know that their continuance does not depend on their patronage; and educational missionaries would feel that conversions need not endanger the existence of institutions in which they feel deep interest. The people themselves would estimate Christian education far more highly than they do at present, when under the impression that our schools are only nets to catch their children. Lastly, the adoption of this plan would be the means of raising the Indian Christian community intellectually and socially—a consummation to be most earnestly sought after, as being far-reaching in its influence on the ultimate evangelisation of India.

NO CONVERTS. WASTE OF MONEY.

To carry on the higher education as at present for the sake of the higher classes with the hope of converting them to Christianity is almost a waste of money; for, as a matter of fact, our colleges are the means of producing scarcely any converts *now!* It is true that the first missionaries, who gave such an undue impetus to this method of mission work, had a few converts from the higher castes. But notwithstanding their zeal and earnestness, we cannot view the history of Indian missions for the last fifty years without having the conviction forced upon us that they greatly erred in judgment by departing from Apostolic methods, and were the unconscious instruments of inflicting a severe blow on the work dearest to their heart, which has greatly retarded the progress of the Gospel in India.

For their plan, having been largely adopted by all missionary societies, has been the means of diverting very considerably the stream of missionary energy from the work of vernacular preaching to the masses. It is very much as if the Apostle Paul had settled down in Jerusalem and gathered around him a few of the Scribes, Pharisees, and Sadducees, to teach them Hebrew literature and philosophy, with the hope of *indirectly* convincing them of the truth of Christianity. Or, as if the eloquent Apollos had opened a school in Corinth to teach the Epicureans and Stoics rhetoric, with the hope of saturating their minds with the sayings and doings of Jesus by selecting passages from the Gospel for reading and reciting. How much poorer the world would have been to-day had the Apostles adopted this plan! Ay! and is not India much poorer spiritually to-day than it would have been had the Christian Church not deviated from Apostolic methods? For the past fifty years the direct work of missions has been crippled by the diversion of its energy to a wrong channel. And even now the stream is only beginning to turn backwards. In the Presidency towns educational missionaries predominate out of all proportion. In Madras there are about fifteen, as against two who preach in Tamil, the language of the people. Had the men and money expended on schools and colleges been thrown into the Apostolic method of preaching the Gospel everywhere, the number of Indian Christians would probably be much larger than it is at present.

The history of the triumphs of Christianity in the past ought to teach us that the *Divine method* of converting the world is *from the lower to the higher*, and not *vice versâ*. In India this is a pre-eminently wise Providence, for had the caste-keeping Hindus embraced Christianity *first*, there is every probability that they would retain their caste distinctions in the Church. But as the lower classes have no caste properly so called, in proportion as they rise in the intellectual and social scale to an equality with the caste-keeping classes, they will be able to receive the latter to the Church on equal footing with themselves, and

CASTE WILL QUIETLY DISAPPEAR.

A contrast is often drawn between the success of the first educational missionaries in gaining converts and the failure of those who are now engaged in the same work. This is both unfair and misleading. It is a reflection upon a number of hardworking brethren whose devotion and earnestness are beyond suspicion. How is it then that they do not gain converts like their predecessors? Partly because preparation for university examinations, which the students now consider the "be all and end all," so absorbs their time and thought that they are unable to give the same attention to religious instruction as was given in former days; and partly because missionaries *now* are not so ready to support converts as they were *then*. Many high-caste youths come to me every year and offer to receive baptism on condition that I keep them in college till they take their degree. Educational missionaries could easily lay their hands on such, and many more, if they felt justified in baptizing them on this condition.

But it is maintained that the education given in missionary colleges facilitates the work of conversion. All English education, which is permeated with Bible truths, does this more or less. It clears away superstitious weeds from the mind and prepares it for something higher and purer. But there is no reason to believe that mission college education does this much more effectually than any other college education. Certainly the serious commotion, amounting to a mutiny, which shook the Madras Christian College to its foundation (the best institution of its kind in India) four years ago, because one of its students expressed a wish to be baptized, does not bear out the contention that missionary education facilitates conversion. The students, numbering about 400, held public meetings to express their "horror and dread" at the idea of one of their number embracing Christianity. They visited the would-be convert in the house of the missionary who sheltered him, and used every means at their disposal to dissuade him from being baptized, and with the aid of his relatives they succeeded. Had that student belonged either to a Government or Hindu college, there is no probability whatever that any such commotion or mutiny would have taken place. Indeed, there was no commotion among the students of the Maharajah of Vizianagram's College when one of its students was lately baptized.

Let us, then, give up the fallacy that these institutions are agencies for converting in any but a very vague sense of the term; and *let our colleges be kept up for the sake of the Indian Christians*. Let them be used primarily for educating our pastors, evangelists, and teachers of the higher grades, and for qualifying Christian youths for the learned professions. I know few things more conducive to the welfare and enlargement of the Indian Church than the occupying of responsible positions in the Government service, ir

the medical profession, at the Bar, and in banks and mercantile houses, by Indian Christians. If we spend as much money on them as we spend on Brahmins, there is no reason why, in a short time, they should not occupy the same positions of influence and emolument which are now almost exclusively held by Brahmins. At any rate, it is the *first duty* of missionaries to do all in their power, by means of the higher education, to bring them forward to that goal.

And we have every encouragement to set about the task, for there is no lack of ability in the lower classes from which the majority of our Christians are drawn. Ethnologically they are the same people as the middle classes, who rank next to Brahmins. There are only two distinct races among the Hindus, viz., the Aryans and the Aborigines. The former are represented by the Brahmins of to-day, who form but a small percentage of the inhabitants of India, and the latter by the middle and lower classes. The difference between the lower and the middle classes is of the same nature as that between the peasants of England and the great middle class population. When Christianised and educated, therefore, they are quite capable of holding their own, not only against the middle classes but against the Brahmins also.

"Behold the Lamb of God!"

John the Baptist.

"Behold the Man!"

Pilate.

Perhaps the first experience which the preaching of the Kingdom of God brings to the soul is the apprehension of personal peril, causing the cry, "What must I do to be saved?" Then comes consciousness of transgression against God. Repeated trespass, and repeated failure in the endeavour to avoid it, lead to the knowledge of sin deeply rooted in the heart, which is the source of all the bitter fruit of transgression. Then follows the discovery of the heart's alienation from God, and even of enmity to God, as the chief characteristic of the carnal mind. As more light enters, the defect, the inequality, the inconsistency of character becomes painfully evident to the exercised soul; and as transgression was traced to inbred sin, so this inconsistency of character is found to spring from a fallen nature which cannot please God.

Probably the later of these experiences are only known after regeneration; but they all need atonement, for they are all the evidence and manifestation of sin. Not only does the precious blood of Christ, which makes atonement for the soul, expiate these and every other form of sin and sinfulness, but the winner of souls must understand how to apply the word of truth, the Gospel of our salvation, to the anxious inquirer, as God's antidote to every such experience.

But the evangelist is sometimes authoritatively told that he cannot expect to understand in what way or on what principle the death of Christ procures forgiveness of sins, cleanses the conscience, and enables us to maintain fellowship with God. If he believes this, the soul-physician is shut up to the fact that the blood does indeed atone for sin, but why or how he cannot tell; and, therefore, he is like a physician who does not understand the properties of the medicine he professes to administer. But if he listens to the messenger sent before the face of the King to prepare his way before Him, when, looking upon Jesus as He walked, he said, "Behold the Lamb of God!" the evangelist will not only sing—

Paschal Lamb by God appointed,
All our sins on Thee were laid,
By almighty love anointed,
Thou hast full atonement made;
All thy people are forgiven
Through the virtue of thy blood;
Opened is the gate of heaven,
Peace is made 'twixt man and God—

but he will also seek in the comprehensive and detailed typology of the Old Testament the explanation of the manifold operation of the precious blood of Christ, as of a lamb without blemish and without spot, by which we are redeemed from our vain manner of life handed down from our fathers.

Israel in Egypt was warned of the judgment angel who should go through the land at night, smiting every firstborn son where the lamb had not been slain and his blood sprinkled on the door, and where the lamb was not fed upon. But God assured them, "When I see the blood I will pass over you." From the Passover we learn how to speak words of counsel and encouragement to a soul in dread of judgment because of sin.

The Passover contained the germ of the five offerings prescribed in the opening chapters of Leviticus. They were divided into two classes, those which ascended for a sweet savour, and those which were consumed with devouring fire outside the camp, or otherwise treated as Sin and Trespass offerings. The Sweet Savour offerings represented Christ as He is in Himself, a sweet savour unto God; the Sin and Trespass offerings represented Him as made a curse for us, bearing our iniquity and our transgressions. "The lamb of the Burnt-offering" and "the goat of the Sin-offering" were respectively characteristic of these two classes of offering. And in the provision that the Passover sacrifice might be taken from the sheep or from the goats, the distinction was anticipated which was afterwards more fully set forth in the offerings in Leviticus i.—vii.

The order in which these offerings are described, beginning with the Burnt-offering and ending with the Trespass-offering, is according to God's appreciation of Christ; the order in which we apprehend them, first the Sin-offering, and then the Burnt-offering (Lev. viii. 14-18; xiv. 12, 19; xv. 15, 30; xvi. 5, 15-24), is according to our need as sinners.

We usually come first to Christ as the Trespass-offering. For our sense of danger arises first from the consciousness that we have transgressed against God. The Spirit in convicting us of sin brings some overt act to our remembrance, as "This Jesus whom ye have crucified," "Ye killed the Prince of life." This conviction of transgression is met and the conscience appeased by the Trespass-offering.

But transgression is the outcome of sin as a principle which has usurped possession of the heart, and the knowledge of Christ as a Trespass-offering will not satisfy the conscience which has been awaked to its deeper need. Christ as the Sin-offering must be known as the antidote to this sense of indwelling sin.

As experience deepens, and we become aware of our innate enmity to God, we feel the need of a further knowledge of Christ as our Peace-offering. "God was in Christ, reconciling the world unto Himself," "He is our Peace." Then we are at ease in God's presence, and though, like Mephibosheth, we are consciously lame of both our feet, we sit and eat at the King's table.

Soon we become aware how halting our service is, how inconsistent is our character, for "the feet of the lame are not equal," and we see in the Meat-offering (R.V. Meal-offering) of fine flour, how perfect the character of Jesus is. There is no husk or grit in fine flour, no particle is more prominent than another. Every quality is in perfect proportion and in perfect harmony in the Lord Jesus. He is the perfect revelation of the perfect God.

But this does not of itself make atonement. The Meal-offering is only an adjunct of the Burnt-offering. The righteous acts of Christ do not atone for our defects; the blood, and the blood alone, the poured-out life of God manifested in flesh ("for the life of all flesh is in the blood thereof") makes atonement for sin.

Learning that our defect and inconsistency of character proceed from our fallen nature, we find the antithesis and the antidote in what Jesus is. And laying our hand on Him as our Burnt-offering, which goes up with acceptance on God's altar, we are assured that He is accepted for us to make atonement for us, and we know ourselves accepted in the Beloved Son, in whom his God and Father is well pleased.

The living bird dipped in the blood of the bird (Lev. xiv.) that was killed over the living water, and let loose into the open field, is a beautiful and significant, if faint and far-away, foreshadowing of the death and resurrection of Christ, who, through the Eternal Spirit, offered Himself without spot to God, and by whose blood we leprous sinners are cleansed and sanctified. The Septuagint translates "two little birds," and thus reminds us of *Arnion*, the "Little Lamb" in the midst of the throne; "a lamb as it had been slain."

The dear tokens of his passion,
See, his glorious body bears,
Theme of endless exultation
To his ransomed worshippers;
With what rapture
Gaze we on those glorious scars.

And since "as He is so are we in this world," we are reminded of the Apostle's experience, "Always bearing about in our body the dying of the Lord Jesus, that the life also of Jesus may be made manifest in our mortal flesh."

The two goats of the Sin-offering on the great Day of Atonement show, on the one hand, how the claim of God's righteous law is met, and how, on the other hand, peace of conscience is assured to the confessed sinner; while the fact that remembrance of sins was made every year, showed the ineffectiveness of the type, and necessitated the perfect and effectual Antitype, to which it pointed onward.

The ordinance of the Red Heifer reminds us how easily and unconsciously we may become defiled by unclean sight or sound, or by contact with uncleanness; how he that restores the unclean, himself partakes of the uncleanness; and how the water of the Word is the vehicle for the perpetually-atoning virtue of the Sin-offering.

If we regard the Old Testament only as past history, no wonder that we cannot understand the Atonement. If we reject prophetic type, we must, to be consistent, reject the prophetic Word; for Divinely-ordained prophetic acts are no less inspired and instructive than the words spoken by holy men of God as they were moved by the Holy Ghost.

Before the risen Lord gave his disciples their great commission to evangelise the world, He expounded unto them in all the Scriptures the things concerning himself. O Master and Lord, may we, thy disciples, sit at thy feet and hear thy Word! M.

Repeal in India.

BY MRS. JOSEPHINE BUTLER.*

We have been considering the past and the present. Now the question arises more or less in all our minds as to the future. What is to be done? What hope have we that a repetition of this ignoring of the will of Parliament, the deceptions, the cruelties and oppressions which have been carried on since 1888, will not again, after a brief suspension, be attempted, and the whole system in a short time found to be again in full activity? A more serious or difficult question in regard to our cause we have scarcely ever had to encounter. But I wish firmly to declare that I see nothing to sigh over in the matter; nothing to discourage us. Just let us reflect that the same Divine power which has guided us so far, so wonderfully, so minutely, even in every detail, is not about to forsake us now. We must take care not to imitate the faithless questioning of the Israelites of old, in saying, "He smote the stony rock, indeed, so that the water gushed out, and the streams flowed withal; but can He give *bread also?*" Be assured that He can do all that is necessary for us, remembering that his name is "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." To those who ask He gives wisdom, and gives it liberally, upbraiding not.

We have become deeply convinced in our long warfare that we need not only the mighty impulse of love in the heart, but also *light in the brain;* we need to rally all the forces of our understanding and intellect, and to bring to a focus all the inventive power with which God may have endowed us; and there is nothing which quickens the inventive faculty as to ways and means, so much as a horror of some deep injustice done, and the desire to defeat that injustice and to save its victims. We need not, therefore, look much into the future. I would only suggest that light seems to me already to break somewhat on this problem.

We have all mourned over the inaction of the Decennial Missionary Congress in Bombay. Much has revealed, almost terribly, the fact of the deadening influence, even on spiritual minds, of association with the materialistic portion of Anglo-Indian official society in India, and the lessening of vital power for progressive Christian action which such association produces. From the first, however, I saw a gleam of hope in this whole unhappy business. A great number of the missionaries were betrayed, one may say, into the unfortunate attitude which the Congress assumed. Mr. Alfred Dyer has recently written to me several times from Bombay of the uprising of a multitude of individual missionaries in protest against the inaction of the Congress. He sends me from time to time a long and increasing list of the names of missionaries who are signing protests or declarations against the regulation of vice in India, and other abominations allowed by the State. Mr. Dyer himself is hopeful.

I have also read letters from individual missionaries, who thank God that their eyes have been more fully opened, and express wonder and gladness that they should feel themselves so unexpectedly called to take an active part against this great iniquity, stimulated by the serious error itself into which the Decennial Congress fell. I feel convinced that when the evidence laid before the Departmental Committee by our Lady Commissioners is published, and reaches the hands of these earnest men in India, they will be aroused as they have never yet been. The reaction in favour of our cause will, I think, be strong. Surely many of them will beat on their breasts and say, "Woe is me that I have been so blind to the awful gravity of this matter"; and the spirit of repentance will urge them on to greater zeal than they had ever imagined themselves capable of. I am expressing my own personal hope and belief. This movement will itself help to solve the great problem of how we are to secure the *bonâ fide* abolition of the wicked system in India. When this quickening of hearts and consciences has been brought about by the Divine influence, light will be given in the intellect, and many good brains will be set working in the matter. Man is a very inventive being, and I think that means will be devised even for an effective vigilance work in that vast country of India. At first sight, this does not seem easy. These cantonments are situated at hundreds of miles' distance from each other, some in very remote parts of the country, free from any observation, or expression of public opinion near at hand, and in fact unapproached by any of the influences which exist in the cities of the western world for the correction of a great public wrong.

But even if we should be defeated in some instances, in spite of the vigilance and ingenuity which, I believe, will be aroused, God will find another way; and the sooner the whole question forces the public mind back to the subject of our standing army in India, and its administration, the better will it be for the future. The impression of disgust and contempt is continually growing in our minds at the reasons reiterated *ad nauseam* by military authorities in their public documents, for the continuance of this shameful system of oppression carried out on the helpless and unresisting daughters of a conquered people. The reason they continually give is that presented by Lord Roberts, viz., the physical efficiency of the British soldier. If this reason is to have weight, then our argument must go further back than the official regulation of prostitution; it must be carried back to the whole system of our army administration in India. Any institution, however apparently needful it may be, which involves such professed necessities as this cruel and indecent system represents, stands self-condemned, and the plea which is made for its continuance, itself deals a death-blow to the whole fabric of our military occupation of India.

* The closing paragraphs of a pamphlet which Mrs. Butler has prepared, giving a startling and impressive statement of the facts relating to the recent exposures of military encouragement and regulation of vice in India. We strongly counsel all Christian reformers, especially the mothers of our Indian soldiers, to get this pamphlet, and to prayerfully peruse it. Copies may be had at the World's Women's Christian Temperance Union Headquarters, Memorial Hall, Farringdon-street, London, E.C.—Ed.

RICHMOND-STREET MISSION, WALWORTH.—The annual meeting of this useful institution was held at the Metropolitan Tabernacle on Monday, May 29, Dr. J. A. Spurgeon presiding. The report read by Mr. Barr showed ever-increasing activity by a staff of 100 workers amongst the children and adults of the neighbourhood. Mr. John T. Dunn and Mr. John Kirk made earnest appeals on behalf of the work, and laid special stress on the great need of a larger building, which the committee are striving to raise at a cost of £2500.

HAZELWOOD, RYDE, I.W.—The twentieth annual meeting of this Home of Rest and Recreation for young men was held last week at Exeter Hall, when Mr. Geo. Williams presided. The report stated that nearly 20,000 visitors have enjoyed the advantages of the Home; the average number annually admitted for the past ten years has been 1880. The usefulness of the institution and its appreciation by the young men were clearly set forth. A large number have had bodily health restored, whilst others have been led to a personal knowledge of Christ. The young men have contributed four hundred guineas towards the recent enlargement of the building.

SOUTHSEA CONFERENCE.

The meetings of this Conference were held in the schoolroom of St. Simon's Church, from Tuesday to Friday—May 30 to June 2. The attendance was good, and included representatives of many sections of the Church of Christ. The early morning prayer-meetings were times of quiet but very real blessing, the address of Rev. John Wilkinson on Wednesday morning being especially practical and helpful. What could be more true, as a description of some prayers heard at prayer-meetings, than the illustration of a lady going into the stores, reading out a long list of articles such as the stores supply, but never waiting to carry away any single thing? Ludicrous though it appears, who has not heard prayers which exactly answer to the description?

The afternoon and evening addresses of Mr. Wilkinson, on Tuesday, were equally valuable and interesting. "Who is this?" the question so often recurring in the Scripture concerning Jesus, is still the question of the day, and will be to the end. The Bible-reading in which Mr. Wilkinson began to answer the question took us only a little way through the Scripture, and was valuable chiefly because it created an appetite for much more. Mr. Wilkinson urged the importance of studying the Bible *geographically*, taking a view of the whole range of Scripture; and *geologically*, digging down into a verse, and discovering its hidden meaning. As an illustration of the latter method, his exposition of Jer. xxx. 21 revealed Jesus as Prince, as Priest, and as Surety (see R.V. mar.). In the address upon the Second Advent in relation to the Jew, Mr. Wilkinson was, of course, at home. What a remarkable statement was that with which he commenced! In the Church, he said, there were many who were on the "down grade"; and many others who were looking for the Lord's second appearing. But he knew none who cherished this blessed hope who yet were on the "down grade," nor any on the "down grade" who looked for the Lord's personal pre-millennial advent. The fact is full of significance.

The address of Mr. Arnold, of the Evangelical Alliance, was an important testimony against the evils of disunion among Christians, especially on the Continent, and the blessings resulting from every attempt to manifest before others the oneness of the whole body of believers in Christ.

Dr. Elder Cumming's address upon 1 Cor. i. 26—31, showed the kind of persons whom God took up and used, and enforced the lesson that many might be too strong, but none too weak, for Him to use. In his illustration of this truth he made certain references to Moses, to Stephen, and to the Apostle Paul, which are not fully warranted by Scripture. Where, for example, do we get a hint that Moses was a feeble old man when God chose him? or that Stephen was removed by martyrdom because he was too strong a man for God to use?

The address of Rev. J. B. Figgis, of Brighton, on 1 Jno. ii. 28, was a careful and graceful exposition of abiding in Christ; and this was followed by practical exposition and application of 1 Jno. i. 3-8 by Pastor Geo. Wainwright. The aim of the speaker was to show that while unbroken fellowship with the Father and his Son Jesus Christ is the ideal life of the believer, it can become actual and experimental only as we "walk in the light." Yet our walk is never the basis of our fellowship, but only the condition on which we enjoy it. The *blood*—that is the shed blood—the atonement of Christ, is the only foundation, and no one will be so continually conscious of his need of cleansing by the blood as he who continually walks in the light. Among the other speakers were Rev. R. Graves Walker, Capt. Baring, Lord Radstock, and Rev. Lindsay Young; and at the Missionary Meeting on Thursday afternoon, Mr. Eugene Stock and Rev. J. Hudson Taylor.

The talks about Christian work after dinner, and the brief Bible expositions after tea, were interesting features of the Conference.

RATCLIFF STRANGERS' REST.—The monthly workers' meeting was held on Friday evening. Mr. Theodore Howard, who presided, spoke of the "Rest" as a place where workers had received training for the foreign mission field. Mr. J. T. Isaac, hon. sec., told of wonderful blessing on Whit-Monday, and pleaded for additional workers for the daily meetings. It was absolutely necessary, he added, to "spring clean" the "Rest," and for this purpose £30 is required. Mr. Eugene Stock gave a stirring account of his tour through Australia and India.

At the World's Fair.—3.

Since my last letter, Mr. Moody has been able more fully to mature his plans for the widespread evangelisation of Chicago. That there is ample need for such effort becomes day by day more apparent—not only to the stranger, but also to those residents who are concerned as to its spiritual welfare. There is a general slackness as to moral and religious matters with which even London cannot compare. The outward observance of the Lord's Day is reduced to a minimum; unless a special notice in the window announces otherwise, every shop is open then as on other days. The theatres have performances on Sunday afternoons and evenings; and the seven thousand "saloons" with which this city is cursed are practically open, the "Sunday closing" being confined to the drawing down of a window blind, while the unfastened doors invite all comers. In short, the "Continental" Sunday prevails in all its worst features.

For many years Mr. Moody has had a particular section of the city laid upon his heart, and to this his energies are being especially directed. Having first secured a three-storeyed shop, he has opened the ground floor as a mission hall, the upper rooms being devoted to sleeping and living accommodation for thirty of his students, whom he has for the time-being quartered there. Situate on a busy main thoroughfare, it cannot help attracting passers-by. At two p.m. the hall is opened for singing and conversation, while the neighbourhood is visited from house to house by the rest of the workers in view of the evening's work. A Gospel meeting, preceded by half-an-hour's singing, is held from seven to eight, followed by an hour for private conversation with inquirers. At 10 p.m. a second meeting of an hour's duration is held by another relay of workers, who also occupy an hour till midnight in dealing with the anxious and unsaved. By this means it is hoped to reach those whose only evening resort is the saloon bar, and already fruit is beginning to spring forth and bud.

THEATRE SERVICES.

In the same neighbourhood, indeed in the same street, the use has been acquired, on Sunday mornings, of a large theatre, with a seating capacity for about 3000 persons. Unfortunately the "business" of the house precludes its hire for Gospel work in the afternoon or evening, but the opening service yesterday morning was full of encouragement. "You needn't think we are going to get an audience down there for the asking," Mr. Moody assured his workers when the engagement was first made. "I know the district well, and I know that the working-men don't get to bed till one or two a.m., and they are not coming to an eleven o'clock meeting without some pressure. If we want an audience, we'll have to go out and get it, and that means work. We'll have admission by ticket only, and you'll have to besiege the sidewalk and the back streets, and get the people out."

Then began the work, and the helpers set to it with a will. Not that it was an easy task. One lady, with a heart full of love for the outcast, was met at one house after another with nothing but curses. At last, after a long climb upstairs, she reached the top of a rickety tenement, only to receive more vehement oaths than had been cast at her heretofore. Physically spent, and somewhat discouraged, she boldly tackled her assailant thus: "Now look here, I've had nothing but curses all this afternoon, so don't you begin. Please get me a drink of water instead, for I'm done up!" That "touch of nature" that "makes the whole world kin" had the desired effect, and resulted in a hospitable reception, that was as refreshing as it was unexpected.

Each night last week the hall was filled, and the workers had a busy time with inquirers at every meeting. When Sunday morning came all were rejoiced to see the great theatre packed from floor to ceiling, while the aisles and stage were thronged with those unable to obtain seats. And what of the audience? It was just such a one as was desired. That there was a good sprinkling of the "respectably dressed" element was at once apparent, but in the main it was composed of the class it was intended to reach. The one feature that struck the observer first of all was

THE GREAT PREPONDERANCE OF MEN,

and a careful computation of row after row in all parts of the house showed that they formed from 75 to 80 per cent. of the audience,—and this in a city where the male element in the churches is represented by a lamentably small proportion. It was a gratifying indication that Mr. Moody, so dearly loved by thousands in the British Isles, is no less appreciated in his own country, and by the men as much as the women.

With great power he pictured the brief association of Herod and John the Baptist, showing that although the king had "heard John, and did many things because of him," he yet clung to one sin which shut heaven against him and filled his hands with the preacher's blood. At the close of an earnest address Mr. Moody invited any who were anxious, to meet him in the mission hall a hundred yards away; and there over two hundred men and women thronged in to leave their names and addresses as anxious to receive a book on Regeneration which he had promised. It was a really affecting sight. Side by side stood rough men and fashionably dressed ladies, negroes and working women and gentlemen, all anxiously pressing forward to have their names taken down. Quite a large number were visitors from other States who, passing through the city in pursuit of pleasure or business, were thus arrested by the Gospel message, delivered in such terms that the most illiterate could not fail to understand.

In the evening the First Congregational Church (which the pastor, Rev. Dr. Goodwin, has courteously placed at the disposal of Mr. Moody and his helpers for the entire summer) was crowded, and the evangelist had the joy of pointing many anxious ones to the Cross during the after-meeting which followed.

Rev. John McNeill and Mr. Merton Smith are daily expected to arrive in the city, and for them fresh fields of labour will be immediately opened up.

THE KESWICK MISSIONERS.

In addition to the work described above, the past week has been a busy one at Mr. Moody's own Church and Bible Institute, for besides the usual curriculum, meetings for the deepening of spiritual life have been held thrice daily by three missioners from the Keswick Convention, namely Revs. Hubert Brooke, Chas. Inwood, and G. H. Macgregor. The first is an English Episcopal clergyman, the second a Wesleyan Methodist from Ireland, the third a Scotch Presbyterian; and, since the spirit of worldliness, of pride, of half-heartedness, and general shortcomings, are, alas, prevalent in churches of every name, so that none can cast a stone at another, it is fitting that the various churches should be represented in those who, like these missioners, are seeking to stir up the Lord's people to a holy life.

Mr. Moody's great desire is to organise some really effective work among the masses in Chicago all through this summer, for which he is calling into requisition churches, theatres, tents, and halls for Gospel preaching by foreign visitors, as well as his own staff of helpers and students. But he believes in beginning at the right end. "We cannot lead others nearer to Christ than we are living ourselves," he says, "and it's no use working unless we are filled with the Spirit of God. We want to get down on our faces before Him, and humble ourselves at his feet. Let Him search us and try our thoughts, and see if there be any wicked way in us. This is why I have asked these brethren to come amongst us. They have been greatly used of God in many towns in Canada, and a wave of blessing has come to the churches they have visited. That's just what we want right here in Chicago; and if we get that, then our preaching will be with power, and our work will bear a precious harvest of souls."

Meetings have been held mornings, afternoons, and evenings, some in the Institute Lecture Hall, and some in the church. The discourses have all been on the line of urging a personal whole-hearted surrender to the will of God.

"LET GOD HAVE HIS WAY WITH YOU,"

is a sentence that often falls from one or other of the speakers, and this is practically the gist of the whole. It will involve the removal, the abandonment, the surrender of many a habit in daily life, many a custom in society, many a thought fostered in the heart, and many a sin cherished in the soul. But in the place of these comes the glorious calm, the peaceful rest, which characterises the presence of the Holy Spirit; and the child of God, set free from the bondage of a half-hearted service, goes forth in a new strength to do his Saviour's will. Some of the addresses dealt more especially with the side of surrender, others with that of receiving. But all have dovetailed in with an unbroken harmony, line upon line and precept upon precept, as from the Old Testament and the New the one lesson has been enforced, that no success can be achieved where devotion is incomplete. G. E. M.

Chicago, May 22.

RANGOON LEPERS.

BY HENRY CHARLES MOORE,

Late of Rangoon.

Forty years of beneficent English rule have changed Rangoon from a collection of bamboo and mat huts, built over a malarial swamp, into a large and wealthy city. Pilgrims, as of yore, flock from all parts of the country to kneel on the platform of the Golden Pagoda, and repeat the Pali sentences which they committed to memory while children in the Buddhist schools. They gaze in admiration at the wonders of the famous building—the tall, gilded and jewelled spire glittering in the fierce sun with a brilliancy that is perfectly dazzling, the huge images of Gautama Buddha, the hideous dragons, the horrible frescoes, and enormous bells.

Truly the place is magnificent in its barbaric splendour; but there is one sight which fills every visitor, be he pilgrim, tourist, or European exile, with pity. On the steps of the main staircase which leads to the Pagoda platform sit, from morning till night, a number of poor Burmese lepers, who hold up their maimed hands and beg with husky voices from the passers-by. The condition of the lepers there and in other parts of Rangoon is something terrible. Most of them have their faces disfigured by the fearful disease; many are blind, and some that I saw were so mutilated about the hands and feet that they were compelled to crawl about on their elbows and knees. Unfortunately the number of lepers in Rangoon increases yearly, and will continue to do so, for as the railways open up the country, the lepers will quit their native villages, where they are burdens to their friends, and go down to Rangoon to beg at the Golden Pagoda. The pilgrims as they hurry by respond generously to their afflicted countrymen's appeals; but nevertheless leprosy is a subject which a Burman will not readily discuss with anyone, for he dislikes the very mention of it, preferring to forget, if possible, that the fearful disease exists. If by chance he should talk about it, he declares that lepers are being punished for their sins in a previous existence, and that if they lead meritorious lives they will be born again and live free from the terrible taint. It is quite certain, therefore, that while the Burmese remain Buddhists there is little probability of their ever establishing Leper Homes.

But cannot we at home do something for the poor Rangoon lepers? The Mission to Lepers in India would gladly start a home in Rangoon; but their rapidly extending work, and the increasing demands made upon them, render it impossible for them to do so, unless they receive the necessary funds. If they do open a home, I am confident that it will do incalculable good, and that once started it will receive liberal support from the wealthy merchants, European and Asiatic, who reside in Rangoon. A proof of this has been already received, an English resident hearing of the proposed home having generously offered to give twenty acres of ground as a site for it. This offer, coming from a gentleman who resides in Rangoon, proves unmistakably that the great need which exists for such an institution is recognised in that city, and it will be a very great pity indeed if through want of funds no advantage can be taken of it.

The home would be conducted on the same lines as the one which the Mission to Lepers in India support in Mandalay. That excellent home was started by the energy of Rev. W. R. Winston, of the Wesleyan Missionary Society, who, being struck by the pitiable condition of the lepers in that city, collected funds, and had the place built previous to his departure from the country on furlough. Upon his successor, Rev. A. H. Bestall, fell the duty of gathering in the first inmates, and this he did by going himself to their haunts and persuading them to enter the home. Knowing and thoroughly appreciating its advantages, they come in willingly, and at the present time there are over fifty inmates. A home at Rangoon would undoubtedly be as successful as the one at Mandalay, and I trust sincerely that all who can help will speedily communicate with Mr. Wellesley C. Bailey, the Mission to Lepers in India, 17, Glengyle Terrace, Edinburgh.

THE CHINA INLAND MISSION.

THE annual meetings of this Mission, held at the Conference Hall, Mildmay Park, on Tuesday week, were largely attended, and marked by much spiritual power.

Mr. B. BROOMHALL made a brief statement as to the progress of the work and the number of missionaries. Last year seventeen new missionaries had been sent out to China from this country, seven from North America, and six from Australia, besides twenty-five Scandinavians, and three Germans. This year already fifteen new labourers have gone forth. Thus there are at present on the staff of the China Inland Mission 365 from this land, forty-two from North America, and thirty-four from Australia, while there are 111 associates and others working under the direction of the Mission. Thus the total is shown of 552 C.I.M. missionaries. The income raised at home was £24,632, and in China and elsewhere £9860, showing a certain growth, but not in proportion to the increase in workers. The present stations and out-stations are 207, the communicants number 3637, the hospitals and dispensaries forty-four, and the opium refuges twenty. Notwithstanding the prospering hand of God on the service, the need in China is still unspeakably great, and many more witnesses for Christ are sadly wanted amongst the millions of China.

Mr. GEORGE WILLIAMS, who presided, spoke very warmly of his deep interest in the Mission which, he believed, God is wonderfully using in the accomplishment of his purposes.

Rev. J. HUDSON TAYLOR introduced quite a large number of missionaries present on the platform, explaining parenthetically, in reply to some who might ask why so many are at home instead of at their posts of duty, that it must be remembered there are now over 550 missionaries, and if these have a furlough only once in ten years, there would be fifty missionaries at home at a time. Mr. Taylor reminded his friends that it was four years since he was present at the annual meeting; hence it seemed but natural he should glance at some of the events which had taken place since 1889. Reviewing these very rapidly, Mr. Taylor recalled the Shanghai Conference and its issue in the preparation of three new versions of the Bible by a united committee; his own missionary tour in Australia; and the riots in China—anxious and trying times in which every member of the C.I.M. has been graciously preserved. Passing on to spiritual results, Mr. Taylor gave no figures, but showed that in spite of hostility and riots the blessing has been greater and more definite than ever. There have been more converts and more baptisms than in any previous year, while at this moment there are about a thousand more candidates for baptism than there were at this time last year. For all these things those interested in God's work in China ought surely to render praise and thanksgiving.

Mr. CECIL POLHILL-TURNER, who came next, passed but lightly over the peril and sufferings which he and his wife encountered in their attempt to reach the Tibetans; nor, indeed, are they discouraged from the enterprise, for ere long they hope to return to the same frontier post. Of this, however, he said but little, dwelling rather on the condition of things in Tibet, on the openings God had given among the Lamas, and on the entrance gained from Si-ning on the north and Sung-pan further to the south. He asked much prayer for the people of Tibet, Mongolia, and Turkestan—all within the Chinese empire.

Miss M. MURRAY told of eight years' service in China, of work at Yang-chau and among the children, and in connection with the Training Home. She thanked God for permitting her to go to China, whither she hoped ere long to return.

Mrs. HUDSON BROOMHALL gave a delightful account of work in Ta-ning, a small city in Shan-si, where God had given great blessing. The sneer at Bible work, quoted in our last issue from *The Catholic Times*, received an effective rejoinder in the testimony borne by this sister, that the most useful native pastor in the place, and formerly a Buddhist priest, was converted simply through reading the Gospel of Mark, a copy of which had found its way to him.

Miss GERALDINE GUINNESS, in the course of a glowing address, told of her own longing to get back to China and to the river women, among whom she has already laboured much. Referring to a startling diagram issued by the C.I.M., showing the heathen population of China as 250 black squares, while the Christian converts are represented by a tiny white dot in the corner of one of these squares, Miss Guinness dwelt tellingly on China's unutterable need, notwithstanding all that has been done. God's people need to be awakened on the matter, for, after all that has been said, they do not seem to realise the condition of things in China. Illustrating what can be done when the heart is really touched, the speaker told of a poor East-ender, who the other day gave, out of a weekly income of 5s., a gift of 10s. for mission work; and of a board school teacher who devoted to the Lord's work £40 out of her small savings. There are many conventions, consecration meetings, and so on, but the voice of the Lord still seems to sound, saying:

"BE REAL, BE REAL."

Miss WILLIAMSON described the Lord's dealings in the Mission House at Shanghai, where in making a home for brethren and sisters coming to and fro, or studying, and sometimes sick and dying, she believed she was doing genuine service for God.

Miss BROOMHALL followed briefly on the needs of the women of China, and possibilities of work among them.

Mr. GRAHAM BROWN spoke of work at Lan-chau in far Kan-suh. With regard to what friends at home could do, the speaker cited in a very effective way, the following facts. A class of mill girls in Belfast, becoming interested in China, raised some money and sent it out to support a Bible woman at Lan-chau. Just then, however, no Bible woman could be had, and so the missionaries secured a colporteur and set him to work. One day when selling his books in a temple, this colporteur was blessed to an old Chinese general—a famous man—who, it seemed, had been seeking peace for twenty-six years. Thus the humble offering of a few Irish mill girls was used by God to the conversion of a fine old general.

THE EVENING MEETING.

Mr. R. C. MORGAN, who presided in the evening, said that the touching and graphic story of the C.I.M., written by Miss Guinness, shows that all through its history the director and the missionaries have been consciously dealing with God. One great tendency of modern theological thought is to remove the centre of Christian doctrine from the Atonement to the Incarnation. We owe the preservation of Gospel truth not so much to thinkers as to workers, and missionaries dealing with heathen sinners feel the necessity of the old Gospel to do effective service. A cheering feature at present is that the churches are becoming alive in regard to missions. One living soul in a Laodicean Church, who opens the door to Jesus Christ, may be the means of arousing all its members to the great command of their ascending Lord.

Rev. J. HUDSON TAYLOR added a few points to his afternoon's address. Some had asked how these 550 missionaries are sustained without a guarantee; the answer is that the living God still lives and still cares for his servants. "Those who trust Him wholly, find Him wholly true."

Among the succeeding speakers of the evening, were Mr. WALTER SLOAN, who made an appeal to young men; Miss BLACK, who told of work among women in Hupeh, and of first fruits at Lao-ko-keo; Miss S. E. JONES, who had to tell of journeyings oft, and of witness for Christ amongst boatmen and many outlying classes; Mr. HERBERT TAYLOR, who as a child of five formed one of the famous Lammermuir party in 1866, and who has for ten years been labouring as a missionary in China; and Mr. DUNCAN KAY, who told of God's power in South Shan-si, and of the deliverance of even opium smokers from the bondage and fetters of sin.

TESTIMONY AND JUDGMENT.

Dr. PIERSON, in his closing address, took the words of our Lord in Matt. xxiv. 14 as indicating a great principle of Divine action rather than a definite point in the future, or a prophetical sign. The principle here is—first testimony, then judgment; and this is a universal law illustrated in a thousand ways in revelation and in history. Following this line of thought, the speaker went back to the earliest times, and showed how Noah's rejected testimony ended in the flood; how the testimony and warnings of the prophets ended in the seventy years' captivity; how Israel's rejection of Christ ended in the destruction of Jerusalem, and the long exile of the Jews from their own land. Coming down to later times he showed how Spain smothered the light of the Gospel in blood and fire, and how she has reaped judgment in falling from the front rank amongst nations to the lowest place. There are present and solemn lessons from these considerations. The nations of Great Britain and America have, in these days, marvellous opportunities, never has the Gospel been more fully and faithfully preached than it is now in these lands; yet how many reject it? Moreover, nationally, what an amount of harm they are doing by the drink traffic, the opium trade, and the licensing of vice in India. Inasmuch as nations and churches in their corporate capacity have no future, judgment must come in this life, therefore have we cause to fear it may be inflicted speedily on these highly privileged but unheeding peoples.

Turning from such public matters to the question of missions, the speaker showed similarly how great the opportunities, how wide the open doors, how pressing the needs, how urgent the command; and yet the churches are, to a large extent, supine and unresponsive. Never was there such abundant wealth at the command of the members of the Christian churches, and yet missions at home and abroad are suffering for lack of funds to such an extent that retrenchment has to be considered and the abandonment of strategetic positions contemplated. What must be the inevitable consequence? The paralysis of the churches themselves. Already formalism, rationalism, and worldliness are creeping in and threatening to eat the vitals out of our churches. One of the most potent remedies is activity in service. As Lord Shaftesbury said, the best refuge against scepticism is to be fully engaged in redeeming and uplifting men. In saving others, we do much to save ourselves. Saints must be separate from the world, divorced from the earthly and carnal, and charged with the subtil magnetism of love and spiritual life. To be so we must abide in Him, and abiding in Him we will do his commandments, and his command is, "Go ye into all the world and preach the Gospel to every creature."

The annual meetings of the North American Auxiliary of the Mission were held lately in Toronto, Mr. H. W. Frost presiding. Addresses were given by Mr. E. M. McBrier, Miss E. Webb, Rev. John M'Carthy, Mrs. F. A. Steven, and other missionaries; also by Revs. Hubert Brooke, C. Inwood, and G. H. C. Macgregor, the "Keswick" deputation who were visiting Canada.

PRESBYTERIANS AND JEWS.

IN his customary report to the Free Church of Scotland Assembly, as convener of the Committee of Jewish Missions, Dr. Wells, of Glasgow, said:—

Our mission stations are the same as last year, with one exception. Dr. Torrance is now in his new house, and the second storey of our new hospital at Tiberias is a-building, though we have not yet got money enough for it. Better mission buildings than these you will not find between Dan and Beersheba, and they add vastly to the power of our mission. One ward at the hospital is to be called "The Milne Ward." We have £400 for a memorial to Mrs. Findlay. When we get another £400 for this object we shall build a house at Safed.

Mrs. Tomory, a most valuable missionary, has been taken home. Mr. Ewing is with us, but the bodies of his young wife and infant daughter rest in "a lone Syrian grave." Dr. and Mrs. Torrance have also had to resign their twin sons. We have thus such a hold on the Holy Land as the bones of Joseph in Shechem gave the children of Israel. Mr. Bisset has hopefully begun his work in Constantinople, and both Drs. Hannington and Torrance have, the other day, got assistants, one of whom is a convert from our own mission.

NEVERMORE.

NEVERMORE with his wife and his children,
Shall he sit by the old hearthstone;
Evermore with the saints and the angels
He shall dwell by the Father's Throne.

Nevermore shall we weep with his weeping,
By the Jordan's lonely tide;
Evermore we may sing with his singing,
Beyond, on the heavenward side.

Nevermore in the shadows of Horeb
Shall he quake at the sin-searching word;
Evermore in the glory of Hermon
He shall walk in the light of the Lord.

Nevermore in the valley of sorrow
The cross and its shame shall he bear;
Evermore in the empire of Jesus
The crown of a king he shall wear.

Donemana, Ireland. J. K.

For the Young.

CHINAMEN IN CANADA.

Chinamen who come to Canada are nearly all from the province of Canton. Generally they come from the lower ranks of Chinese society. "Why did you leave China, Sam?" Sam replied with an expressive shrug, "Dis countree good,—nice; no workee, no cents, in China."

From 90 to 120 Chinamen are at present settled in Montreal, engaged, to a man, in the washee, washee business. The entrance fee of a Chinaman to this country is fifty dollars. One laundry will take, say, 600 dollars per year. Out of this a Chinaman will save about 300 dollars. In Montreal the Chinamen, as a rule, are thrifty to a degree, extremely temperate, and of few known bad habits. There is but one Chinawoman in Montreal, and no children. Conversation with the Chinese is carried on with extreme difficulty.

"Why didn't you bring your wife, John?" "Your woman, gell, nice gell; Chinawoman, where is she?" "Na, na, me no Chinawoman. I dunno."

In all his troubles, with the customs or the law—and they are many and irritating—the Chinaman seeks the help of lawyer Lighthall, and so in their spiritual troubles. Mr. Lighthall is the superintendent of the Chinese Sunday-school, held in a large upper room of the American Presbyterian Church. Miss Lighthall superintends the Emmanuel Church Chinese Sunday-school. The average Sunday attendance of Chinese scholars is about sixty.

A talk with Mr. Lighthall last Sunday revealed much that is interesting and new regarding the character of the Chinese located here. "A most striking characteristic of these men," said Mr. Lighthall, "is their sense of gratitude, and their practical way of showing it. They never miss an opportunity of making substantial presents to their teachers. That great chest is full of costly presents. There is one, a magnificent table cloth, imported from China, which must have cost some hundreds of dollars."

The schoolroom presented a novel appearance. Each Chinaman is taught by a young lady from the Sunday schools. The contrasts are striking. The pupil bends earnestly over his books, plodding assiduously from A to Z of the alphabet, or enunciating in pigeon-English, "De bird, ee sing in de tree," or "Mr. Ah Sing, ee hab new 'at."

"This," said Mr. Lighthall, "is the only method of reaching them to teach them the language, and they are very anxious to learn, very industrious, and the young ladies are very patient."

"Have you gentlemen teachers?"

Mr. Lighthall smiled. "Ladies are so patient, you see—they are very good. Of course, we are always glad of teachers, gentlemen or ladies. For instance, had we five more lady teachers, we should at once have six more Chinese scholars."

The Chinaman likes singing. Hymns, songs, and solos were sung in English, with an occasional chorus in Chinese. Throughout the entire Chinese colony, the beneficial influence of these Sunday-schools is felt.

On the counters of the laundries, one finds spelling books, from A B C to moral tales for the young. In many respects the mental capacity of the Chinaman is childlike. Outside expressions relating to washing, the Chinaman's knowledge of English is defective. Inquiries as to their social life, habits, etc., were pursued under difficulties.

"You're a big man, Mr. Ling." "Yeh, yeh; me belly (very) big man; me hab store—londree an' store—me big man. Me go Amelican Plesbyteleen school—Misser Lie-awe, ee good man—heap nice. Mees Lie-awe—she good le Chineeman; belly (very) heap nice gell," and Mr. Ling smiled voraciously.

"Now, Mr. Ling, how do you amuse yourself at night—play, game, lark; good time?" "What dat?" "What you do when no washee washee?" "Me play le God." "What sort of game is that?" "Play, play" (energetically). Mr. Ling turned up his eyes and pointed upwards; then it dawned upon the visitor that the *prayer* was Mr. Ling's recreation. (As previous expressions have shown, the Chinaman cannot pronounce the letter "r," so he employs "l" instead.)

As far as can be learned about the social life of the Chinamen here, sitting down seems to be the favourite amusement. He dwells in constant fear of custom and police officers. The Chinamen's houses are dingy, but cleanly as a rule. Soapsuds flavour the atmosphere, and the Chinaman likes warmth. He cuts his own hair and trains his pigtail with all the solicitude of a tender parent.

In many respects the conduct of our Chinese colony affords examples worthy to be followed by the more "civilised" westerner, notably in that of total abstinence from alcoholic liquors—on which follow thrift, health and happiness, even though it be in a laundry.—*Montreal Weekly Witness.*

HOW TO SHINE FOR JESUS.

Matthew v. 14-16.

There's a mighty lot of darkness in this wicked world of ours,
And it's sometimes hard a-fighting Principalities and Powers,
But, that don't prevent us lab'ring in the power of Grace Divine.—
If there wasn't any darkness, we wouldn't need to shine!

The Lord of Life and Glory hath died mankind to save,
But millions haven't heard it, as they hasten to the grave;
They are calling us to help them, while in bonds of sin they pine,—
Brothers! with these facts before us, don't you think we ought to shine?

There are many stumbling Christians, who profess the Lord to know,
But, their hearts are filled with sadness, and their faces tell you so;
That great joy they haven't tasted of abiding in the Vine,
Which is Jesus Christ, our Saviour, who enables us to shine.

Let us unto Jesus listen, with a loving, trustful heart,
And go where He may lead us, never from our Lord to part;
Let us give Him all we have, and our wills to Him resign,
If we don't do what He tells us, well, we can't expect to shine.

We need not be ascetic, and, like monks and nuns, retire;
But, the Gospel's glorious liberty to publish we'll aspire;
Not get beneath a bushel; nor on beds of ease, recline,
If we don't let people see us, how can they see us shine?

So, since long has He stood knocking, being wounded by our sin,
Our heart's door wide we'll open, and the Saviour welcome in;
With our might, the things we'll do, that His Spirit doth incline,
And, crowning thus King Jesus, the Lord will through us shine.

Thomas A. Young.

MAY CHILDREN HELP THE HOSPITALS?

It has been suggested that the children of the richer classes at home, and the thousands of children who attend Sunday-schools might be pleased with the opportunity of contributing their share to the church collections of the Hospital Sunday Fund. Those who have not specially thought of the subject are inclined to ask why the children's poor little minds should be worried about hospital collections, and why their small pence should be diverted from chocolates and toys into the channel of hospital support? Our experience of children is that their minds are by no means worried when they are appealed to on the subject of giving, but on the contrary, they are usually very proud to be invited to share the responsibilities of their elders.

There are, indeed, some persons who say that the hospitals are quite out of date, and show an extraordinary lack of modern enterprise in not having enlisted the sympathy and help of the children long ago. We are inclined to believe there is some truth in this. The enterprising total abstainer has been much wiser in his day, and has made an effort to include the whole rising generation in his Bands of Hope and Temperance Guilds. So, too, have the missionary societies seen their account in enlisting the sympathies of the young on behalf of the heathen children in distant lands. But are there no children's hospitals, and no children's cots in general hospitals, where suffering and helpless little ones lie; little ones whom their happier and more prosperous fellow-children would gladly smile or cry with, or still more gladly help to happiness and recovery by contributing out of a generous self-denial a few spare pence, or even spare shillings or half-crowns?

The children of to-day will be grown men and women before we elders know where we are, and they will be likely to be much more generous and sympathetic towards hospitals in middle and old age if they have been generous towards them when young. The object of the supporters of voluntary hospitals is to persuade the whole population to voluntarily tax itself according to its means for the help of the sick poor. In no other way can this desirable and statesmanlike object be so widely accomplished as by the systematic training of children in hospital support. —*The Hospital.*

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Josiah Spiers, and Mr. Robt. Westall, *Portmadoc*, to June 12; Mr. J. S. Tyler, *Consett*, to June 12; *Caistor*, June 13; Mr. T. Lewes Sayer, *Croydon*, to June 11; Mr. Ed. Hughes, *Birchington Bay*, June 11; Mr. A. G. Dodderidge, at *Portrush* (*N. Ireland*), during July; *St. Leonards*, from August 10.

Mr. E. Arrowsmith will be at *Toronto*, to June 12.

Central Services for South London, 26th anniversary, at *Hawkstone Hall, Kennington-road*, June 20, at 7 p.m.

CHILDREN'S SCRIPTURE UNION.—June 11, S., 2 Samuel, xiii. 37-39, xiv. 1-11; 12, xiv. 12-24; 13, xiv. 25-33; 14, xv. 1-12; 15, xv. 13-24; 16, xv. 25-37; 17, xvi. 1-14.

GEORGE YARD MISSION.

As a quiet work for God, carried on with remarkable success, the George-yard Ragged Schools and Mission ranks among the most interesting in London. For forty years or so the devoted George Holland has laboured in Whitechapel, and never with more joy than now, never with more cordial co-operation on the part of other Christian workers.

The thirty-ninth annual meeting of the Mission was held on Wednesday evening last, in the large room of 87, High-street, Whitechapel. The chair was occupied by Lord Radstock, and several friends delivered addresses, but the proceedings did not so much derive character from the stimulating words that were spoken, as from the very entertaining report that was given of the many-sided efforts of which the Mission House is the home and centre.

The meeting opened with a few hearty words by Rev. Ernest A. B. Sanders, rector of Whitechapel, who referred with joy to the sincere bond of union and friendship subsisting between the workers of the Mission and those of the parish church on the opposite side of the road. The work is carried on in dependence upon God, and with one two-fold aim—the glory of God and the salvation of souls.

A more comprehensive report than Mr. Holland outlined, it would be difficult for an accomplished *précis* writer to draft. Exertions of various kinds, among children and adults, were in every case justified as to their need, described as to particular methods of operation, and reported upon as to the success achieved. The last point could not be dealt with so fully and definitely as the others, for it is not often the privilege of the sower to share in the pleasures of reaping the spiritual harvest. Who shall estimate the influence of the varied labours among the children, the young men and women, and the mothers who assemble week by week in the rooms of the Mission House, for social entertainment and instruction in Divine things? In the schools, as well as in the other gatherings, the Bible is the principal book, and the teaching imparted has led young and old to trust the Saviour and enter upon the life of faith. Many friends have shown a kindly interest in the various agencies, including the Duchess of Teck and the Princess May, whose generosity in inviting poor women to Kingston-on-Thames, and providing for their comfort while there, was acknowledged, as were also acts of liberality on the part of Lady Compton and others. Mr. Holland had to mourn the loss of friends who have long been warm supporters of the work, but he was nevertheless able to report that all needs had been satisfied without debt being incurred.

In the course of a brief address, Lord Radstock spoke of the source of power in work for God. The next speaker was Rev. W. Frith, who referred to his forty years' acquaintance with Mr. Holland, and called attention to the great results of Bible instruction in the schools and classes. Some hearty words were spoken by Rev. T. Hope Steen, who eulogised the work, in which his devoted wife (formerly Miss Brown) continues to take an active part. What with visitors from a distance and Whitechapel friends, there was a goodly muster. To those who may wish to know more of the Mission, we would repeat Mr. Holland's invitation for them to go to the Mission House, and inspect for themselves the thirty or forty agencies in full operation.

INTERNATIONAL S. S. LESSONS.

JUNE 18.

MESSIAH'S KINGDOM. Mal. iii. 1-12.

GOLDEN TEXT, verse 17.

NOTHING is known of Malachi beyond his name. In i. 1 he does not mention either his family or his office. God's message is valuable, though nothing is known of the messenger.

The only means of judging as to the time when he appeared is by finding the period in the history of the Jews when such evils as the prophet rebukes existed. These evils have been described as "a niggardly slovenliness, amounting to profanity in the temple service—the people withholding tithes and suitable offerings, the priests and Levites passing animals for sacrifice they should have rejected—an unfaithfulness on the part of the priests to the responsibilities of their office, especially in the administration of the law; intermarriage with aliens; and a scepticism which was becoming bold and defiant." In Neh. xiii. it will be seen that these were just the evils which Nehemiah found when he returned to Jerusalem after his visit to Persia. We may consider the prophet as being contemporary with the later years of Nehemiah. If he "appeared slightly before Nehemiah's return, then the practical measures of the governor would seem to be a natural fulfilment and execution of the threats of the prophet. Nehemiah came suddenly to the temple, and cleansed it; he was a swift witness against all wrongdoers; he appeared in the spirit of Elijah, enforcing the law of Moses" (comp. Neh. xiii. 8, 25; Mal. iii. 5, iv. 5). This is, of course, only a limited fulfilment of the prophecy, which anticipated the first advent of the Messiah, and looks forward to the Second Advent as well.

THE FORERUNNER (1).—The people's question (ii. 17) was an implied charge against God for dealing unjustly. Nations that knew not God were more prosperous than his own people. How could that be just? Eastern kings used to send messengers before them to prepare the way for their chariots and armies. So would God send one before Him to do a very needful preparatory work. The prophecy finds its fulfilment in John the Baptist (Matt. xi. 10; Mark i. 2, 3; Luke i. 76). His message, like that of Malachi to his generation, was one of reproof, and a call to repentance. If they do not know and acknowledge their sin the coming of the Judge could only mean judgment to them. In every individual life the same is true, the work of conviction prepares the way for receiving the Saviour. They are not fit to receive Him, and can obtain no blessing from Him, who manifest the spirit of the people in Malachi's day, and of the Pharisees and Sadducees in the days of the Baptist.

MESSIAH'S COMING (1-5).—He came literally to *the temple*—"*his* temple." He was carried there as a babe (Luke ii. 22); appeared again as a boy (Luke ii. 46); and as a man He entered to cleanse it (Matt. xxi. 12). It was this event which made the second temple more glorious than the first (Hag. ii. 9). He claims as *his* temple every heart to which He comes. *Suddenly*, as the priest who superintended the temple arrangements, "who came," says Edersheim, "suddenly and unexpectedly." In this matter his first and his second comings are alike (Luke xxi. 35). His *name* denotes that that He came to fulfil the covenant made by God with Abraham (Luke ii. 72, 73). What this covenant is Heb. viii. 6-13 explains.

His coming will necessarily be for judgment. *Refiner's fire and fuller's soap.* "Two sorts of material for cleansing are mentioned — the one severe, where the baser metals are inworked with the rich ore; the other mild, where the defilement is easily separable?"—*Pusey*. Whether He comes to them or to us, his first work is the destruction of that which is evil. "Either He must by his grace consume the sin within us, or must consume us with it." The work of purification is a delicate one. The refiner "sits" (3) that he may watch more intently, and may remove the metal as soon as the process is completed. A silversmith when asked about this matter said, "The silver is sufficiently refined when I can see my own image reflected in it." That is what our Refiner desires. Note that this judgment needed to begin with the *house of Levi*, the priestly house: and until they were purified their offerings could not be accepted (4). The offerer always determines the value of his offering. *The people* (5) would then know where the God of judgment was (ii. 17). Their sins were just those against which God's judgments had been pronounced. The list closes with the main defect, which was the root of all the rest—"and fear not me." They who cast off the fear of God lay themselves open to manifold sins.

A REMONSTRANCE AND A CHALLENGE (6—12).—God sets his unchanging faithfulness to them over against their constant unfaithfulness to Him (6, 7). They were making the drought a reason for withholding some of their gifts due to the temple, defrauding God in order to meet their own need. Nothing but a curse can fall on those who rob God (8, 9). The challenge is, in effect: "Pay me my dues; see that my house lacks not, and the blessing will be greater than your capacity to receive." They sought by being niggardly towards God to keep what they possessed. A better method is that which God suggests. The principle applies to every life. To lose everything for Him is to gain in the largest measure.

NOTES ON DAILY READINGS.

SUNDAY, JUNE 11.—NEH. V.

THE prospects of the poor people among the returned exiles were deplorable. There had been deficient rains and poor harvests (Hag. i. 6-11), and they had mortgaged their lands to their richer brethren, and had even sold their children to pay the royal taxes and procure means of subsistence. The rich had taken advantage of their necessities, oppressing them with grievous exactions and heavy usury. When Nehemiah heard of it, he seems to have withstood the wrong with strenuous, though lonely, earnestness, depending on his God. And, in a great assembly, he carried the day against selfishness and greed.

What may not one earnest man do? He may be absolutely destitute of all human allies. But if God is with him, strengthening his heart and influencing the minds of men, no weapon formed against him shall prosper, and every tongue rising in judgment shall be condemned. But before that, your own hands must be clean. Nehemiah was able to point to those whom he had bought out of captivity; and taking his place among the rest, said, *Let us* (10).

There is nothing here to condemn mortgage or interest in themselves. Each is a perfectly legitimate method of trade, except when undue advantage is taken of a brother's necessities.

His income as cupbearer must have been considerable for him to be able to support the needful expenditure, but he gladly consecrated it to God's service. Faraday said, "I have no time to make money." "The Christian is withheld by the fear of bringing discredit on his God." What a restraining consideration. "So did not I, because of the fear of God!"

MONDAY, JUNE 12.—NEH. VI.

How often Satan tries to call us off from our work for God. He cannot endure to see us engaged so eagerly on our Master's business, and therefore raises up all sorts of hindrances and hostilities. Amid all these, we have but one duty to perform. We must lose ourselves in our work. Ours to reply, "I am doing a great work, I cannot come down; why should the work cease?" If we will see to God's business, He will see to our safety.

Slander is a favourite weapon in Satan's hands; and at first the soul is frightened to think of the consequences which will accrue, when all men speak evil, however falsely. At these times, the first instinct is to answer the slander, and defend ourselves. But we soon find that all we can do avails nothing. Do not leave your work to defend your character. Go on doing what God has given you to do, and leave Him to vindicate you. "Now, O God, strengthen Thou my hands." This book abounds in such blessed ejaculations.

False friends, who pretend to prophesy in God's name, are even more to be dreaded than open foes. We must learn to discern the spirits. The counsel which savours of self is always to be suspected. Note that Nehemiah accounted that to have feared would have been to sin. But God was with the little band. The work was wrought of God. And when God is with us, none can stand against us. Private whisperings and public opposition are alike in vain.

TUESDAY, JUNE 13.—NEH. VII.

Faithful men are they whom the Church and the world needs—men who will do what they are told to do, and will persevere in doing it, undeterred by frowns, unaffected by flattery. Could these words be written as the true epitaph of our lives, "He was a faithful man, and feared God among many."

There was shrewdness in the arrangement that each man should be appointed to the watch over against his own house. We will do most for our own. And those who do not care for the tender nurslings of the home, are not likely to be of much service to the commonwealth.

Again this enumeration of the restored exiles (Ezra ii.). How mindful God is of his own. There are slight variations in the numbers, showing the presence of the human element here and throughout this book. The Spirit of God is indifferent to these differences, so long as the essential truths of revelation are unimpaired.

Let us rejoice that the Priest, with the Urim and Thummim, has come and stands among us in his risen glory (see Rev. i.).

WEDNESDAY, JUNE 14.—NEH. VIII.

An interesting and solemn spectacle! Surely this was the first public Bible reading! When will the people be again as hungry for the Word of God, as these Jews, who stood in the open space, from early dawn till the scorching noon. What reverence for the Word! "When Ezra opened the Book, all the people stood up." What holy worship! When he blessed the great God, all the people answered, Amen, amen. What a model to us all! "They gave the sense, so that they understood." What searching of heart! "The people wept when they heard the words of the law."

There is nothing which weakens us so as unrestrained remorse. Contriteness of heart is wholesome and helpful, but excessive grief incapacitates us for our duties. It is well to cultivate holy joy: the joy of sin forgiven, of acceptance with God, of blessed fellowship with Christ, of hope that anchors us to the unseen, and cannot be ashamed. You may not be able to joy in yourself or your surroundings, but you may always rejoice in the Lord.

How wise it was in the people to translate the Divine commandments into instant obedience, as in this celebration of the feast of tabernacles. No wonder that there was very great gladness. Accuracy in obedience is one of the great provocatives of perennial joy.

THURSDAY, JUNE 15.—NEH. IX.

The best way is the old way of separation and confession. The people gave as much time to the Word of God as they did to worship and confession. The outgoing of the soul to God should be balanced by an equal incoming of God to us. Those who first have cried unto the Lord are they who can lead the prayers of the people.

Notice the constituent elements of true prayer. There should be ascription and adoration; a loving enumeration of the goodness and mercy which have marked the past; a lowly confession of sin; a thankful acknowledgment of the patience and pity of God's dealings; entreaty for Divine help; consecration in a covenant between God and the suppliant soul. All these elements appear in this prayer.

Several gems are here. "Foundest his heart faithful": God tries us before he employs us. "Thou forsookest them not": we may prove faithless, but God never forsakes, even in the wilderness, because of his manifold mercies. The good spirit to instruct; delight in his great goodness; many times delivered; the withdrawn shoulder; Thou are just in all; Thou hast dealt truly, and we wickedly. All these are notes which are struck in our own experience.

FRIDAY, JUNE 16.—NEH. X.

Here was consecration on a grand scale: a whole people entering into covenant with God. When separation *from* sin has been faithfully performed, there is always a yearning for the other side of separation *to* God.

The consecration-covenant involved—first, obedience; then the purity of the, holy seed from intermarriage with heathen peoples; next, the observance of the Sabbath, and of the Sabbatic year. In addition, there was the yearly charge for the maintenance of Divine worship. We may well go over these items prayerfully and earnestly, asking whether we know these things in our own experience or practice.

The great lack among Christian people is system in the apportioning of their income. They leave their giving to impulse, and thus often give the merest fraction of their possessions to the cause of God. We should give at least a tenth, and as much more as we can afford. If only all who read these words would resolve to imitate these impoverished exiles, and set aside the tithe of all they earn or receive, they would discover the luxury of giving, and a new zest in receiving. When the first fruits of wages and revenue is deemed to be holy, the whole lump is also holy.

SATURDAY, JUNE 17.—NEH. XI.

Jerusalem, the holy city! It seems difficult to understand how that title was deserved. But it shows that God's ideal cannot be wholly frustrated by the sins of men. It was better to dwell there willingly than because the lot had so decided. One volunteer is worth a dozen pressed men. Oh, that God would incline our hearts to choose and do his will, that we may not need to be compelled to it by the stern discipline of his providence!

There must be some to have the oversight of the outward business of God's house (16 v., R.V.), whilst others begin the thanksgiving in prayer, and others keep watch at the gates. Let us not forget to make a settled provision for those who attend to the service of God's house, as every day requires. To care for the proper ordering and maintenance of Divine worship is honouring to God.

As for the rest of Israel, each man dwelt in his inheritance. Let us not forget this lesson. All things are ours in Christ; let us appropriate and use the abundant provision of God's love. "Ye are enriched in Him."

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THE LATE

MR. BENJAMIN THOMAS MARSHALL.

SUPERINTENDENT OF THE SOLDIERS' INSTITUTE, GIBRALTAR.

There are few dwellers in our seagirt country for whom a sailor does not possess a special attraction. The subject of this brief sketch added to the frank, hearty manliness that usually characterises the British sailor the trait of being an ardent follower of Jesus, and a faithful, outspoken witness for Him, both ashore and afloat. Born in North London in May, 1862, he had the great blessing of godly, praying parents; his father was a Baptist minister. The last two years of his school-life were spent at Frankfort-on-the-Maine, Germany, where he gained a conversational knowledge of German and French that afterwards proved most useful in his work for the Master.

About Easter, 1879, he started on his first voyage as an apprentice in the mercantile navy in the *Argonaut*, owned by Messrs. Anderson, Anderson, and Co. Early in 1881 he was transferred to the *Holmesdale*. When outward-bound on this vessel Benjamin Marshall experienced the great change which, in his case, very markedly made all things new. The captain of the ship, an earnest and well-instructed man of God, was the instrument used by the Divine Spirit in bringing him into the light and liberty of the Gospel. Immediately on his arrival in Melbourne he was baptized. During a fourth voyage to Australia he wrote of first efforts in speaking for Jesus to those around him, and of the joy and profit derived from fellowship with some of the Lord's people in Melbourne.

With the spring of 1883 came the successful passing of examinations in navigation and seamanship, and his appointment as one of the officers of the s.s. *Maroon*. Then followed a series of voyages to and from the West Indies, extending over nearly three years, and marked by an ever-growing activity in making known the Gospel on board his own ship. He began by distributing tracts every Sunday among his men. He wrote of feeling a lack of courage in standing up for his Master, but the letters soon told of growing boldness in testimony, until he was enabled, while in port at Jamaica, to hold meetings on board for the crew and for the negroes employed in discharging cargo. The negroes proved most attentive listeners, and begged him to continue the meetings regularly. They were not without blessed results.

In 1885, on a homeward voyage from Jamaica, he had a most remarkable and direct answer to prayer. The *Maroon*, of which he was now first officer, had had a long spell of such bad, thick weather that it had been impossible to take the bearings for some time, and the captain and officers were filled with anxiety, as it was thought she must be somewhere near the Azores. There seemed no prospect whatever of a change in the weather, and real danger of running on the rocks was imminent. Mr. Marshall left the bridge where he was on watch to go to breakfast, and afterwards went to his cabin, as was his daily wont, for a little reading and prayer. In his anxiety the portion for the morning hour in "Daily Light" (Feb. 24) came to him with Divine power. The head text was Ezekiel xxxvi. 37. He fell on his knees and asked that a sufficient glimpse of the sun might be granted to take the bearings. Rising in simple faith, he went, sextant in hand, on to the bridge. It was ten minutes to nine; the observation had to be taken at nine, and the weather seemed as thick as ever. Just at the hour, as he stood waiting, the clouds parted as though an unseen hand had drawn aside a curtain, the sun's rays shot through the narrow rift, and the correct longitude was got. The sun was then again veiled behind the clouds.

But this was not enough. At noon the latitude must also be found, and for this prayer again went up and again prevailed, the occurrence of 9 o'clock repeating itself at 12. The ship was found to be close on to the Azores, and twenty minutes' more steaming would have placed her in imminent peril. Her course was altered and the danger averted. Such an incident is the best commentary on the words, "The eyes of the Lord are upon the righteous, and his ears are open unto their cry." Against this portion in "Daily Light" for February 24 Mr. Marshall wrote these words: "Off Azores, 1885.—Proved and found true."

Early in 1886 he was transferred to the *Orient*, one of the royal mail steamers of the Orient Steam Navigation Company. Before joining the *Orient* he had successfully passed his last examination, taking a captain's certificate. His successes in these examinations were to him always a matter of direct answer to prayer. His progress throughout his sea life was rapid; where many young men were kept waiting for promotion and a ship, he gained time. He found it more difficult on these larger vessels to confess Christ, and stood very much alone, often being ridiculed; but he was enabled to bear witness for God with growing courage and clearness. When changed to a new ship he showed his colours by the Scripture texts and books that adorned his cabin walls and shelves, and which, like the open Bible on Captain Hedley Vicars' tent table, proclaimed on what terms his friendship was to be had. He always aimed at being an out-and-out Christian, and, to use his own words, "longed to adorn the Gospel he professed on his own ship." In spite of their occasional ridicule, his brother officers, won by his sunny, manly character, all respected and liked him, and turned to him for help and sympathy in trouble.

In 1888 Mr. Marshall joined his last ship, the *Lusitania*, and in October of the same year he was married to Miss Brown, a member of the church at Upper Holloway presided over by Pastor J. R. Wood, and one perfectly in sympathy with his highest aspirations. But his calling only allowed of nine short days of the new home-life, and he sailed again, leaving his young wife in England.



(From Photograph by Mr. T. C. Turner, Barnsbury, N.)

During the next two voyages Mr. Marshall had the helpful society of well-known godly clergymen and missionaries on board, and joined with them in holding services and Bible-readings in the second saloon, as well as Gospel meetings on deck for the third-class passengers and the crew, at which not only his subordinates, but also some of his fellow-officers, were always present. These latter would often walk the deck smoking and pretending indifference to what was going on, yet all the same careful to keep within hearing. To have one of their own number preaching on board seemed an almost unheard-of thing, and on more than one occasion Mr. Marshall was told that he had mistaken his calling and ought to have been a parson.

With all this, his sailor-like qualities were recognised, and his marked ability in discharging his duties as an officer of the company won for him the high regard and favour of the captains he sailed under. He was not permitted thus openly to live and speak for his Master without the joy of seeing blessed results. On several occasions souls were saved and backsliders restored. In the summer of 1889 Mr. Marshall gave up the sea and his prospects of certain advancement in his profession, and went to Gibraltar in order to devote himself with his wife to Christian work in connection with the Soldiers' Institute. After three years' work on the Rock, the Master called his servant home. Of his work in Gibraltar we shall give some details in a succeeding paper.

CAMBERWELL.—An energetic Gospel and temperance work is being carried on at the Albany Institute, Albany-road. The children's meetings are also very encouraging.

THE HOUSE OF REST.

Miss Mason's twenty-seventh anniversary was held on Friday afternoon, when friends mustered in large numbers, filling to the doors the Parish Room, adjoining the house, which had been kindly lent for the occasion.

Mr. T. A. Denny, who presided, spoke of the value of such a place of rest for poor tired workers, emphasising especially the large amount of work done at so small a cost. The annual income had been about £1,000, and 831 residents had been received in the course of the year, so that roughly speaking each one had cost but 24s. Next the chairman called special attention to the new development in the Home for Aged Workers, on behalf of which he warmly pleaded.

Miss Mason made a brief statement showing that abundant blessing had been granted. The aim had always been spiritual refreshment as well as bodily rest, and this had been realised largely, as many letters testified. The total number of inmates for the year had been 831—242 at St. John's Wood and 589 at Eastbourne—all of these being Christian workers in some form or another. A new wing has been added during the year to the Finchley-road premises, consisting of a sixteen-roomed house, to form the Aged Workers' Home, the object of which is to give a room, rent free, and firing, to Christian women over sixty years of age, for the remainder of their life, who have laboured in some branch of Christian mission work. Only four of these rooms are yet occupied—the others are closed and empty and must remain so until the means necessary are supplied. At present £800 are absolutely required in order to complete this new Home and fill the vacant chambers with aged ones worn out in the Master's service.

Rev. F. B. Meyer rejoiced in the love and tenderness manifested in this House of Rest towards those who are giving their strength and time to service in the fields of sin and sorrow. He believed that God had very peculiarly called Miss Mason to this great work, and inasmuch as the work is his He will see that its needs are supplied. At present, however, the speaker wished to enlist special interest in the Aged Workers' Home. Few perhaps fully understood how lonely and helpless might be someone who had given a long life, at a very small pay, to Christian work, and, becoming worn out, found she had not a friend to help nor a penny to live upon. On behalf of such he thanked God for this Home, and hoped that, the means being provided, it would be thrown fully open to those in need.

Miss Weston made a womanly, eloquent, and persuasive plea for liberal and prompt aid. Rev. J. Monro Gibson, D.D., followed in stirring and sympathetic fashion. A few words from Mr. W. H. Seagram and Rev. E. E. Gill, and the proceedings concluded. Many of the friends subsequently inspected with much interest the new Aged Workers' Home.

CORK CONVENTION.

The third of these gatherings was held in the Assembly-rooms from Monday, May 29, to Friday, June 2. A preliminary meeting for prayer was held in the Central Hall on Saturday, May 28. On Sunday five of the Convention speakers conducted services in the churches, and addressed evangelistic meetings in the Y.M.C.A., Soldiers' Home, and Assembly-rooms, etc. Mr. Robert Wilson presided at the main conference meetings.

A deep spiritual tone marked all the addresses. The teaching was simple, searching, practical, and powerful. It was evident that many Christians were convinced of failure and shortcoming in their past lives, and from the testimony given on Friday night there were tokens of the gentle dealing of the Spirit in healing the wounds He had in love inflicted. Many confessed to a simple, whole-hearted surrender to the Lord Jesus, believing that from henceforth He would be their Mighty Keeper.

The subject on Wednesday afternoon was Home and Foreign Missions.

FAMINE IN THE NEW HEBRIDES.—Following upon the recent hurricane, famine now confronts the population of several of the New Hebrides Islands. The district occupied by missionaries of the Otago Presbyterian Church has a population of about 7000. Some rice has been sent to them, but a more general effort is needed to prevent acute suffering and a high death rate in the Group.

MR. JOSIAH NIX,

ORGANISING SECRETARY OF THE WEST LONDON FORWARD MOVEMENT.

THESE weekly sketches are not intended to exalt the creature; but to glorify the God of all grace, and to exemplify his wonder-working power in fitting men and women for his service, and blessing them in that service. In most cases the narratives are necessarily from the pen of another, but, where possible, there is a decided advantage in hearing the story of a Christian's experience exactly as it is told by himself. One of our staff called the other day on Mr. JOSIAH NIX, the well-known helper in the work of the West London Mission, under Rev. H. Price Hughes. In compliance with the request of our representative, Mr. Nix gave the following details of his life and work:—

I was born in Oxford in 1847. My parents were earnest Christian people, very loyal and devoted Methodists. My mother was converted the first time she entered a Nonconformist place of worship, where Alfred Barrett, the father of Mrs. Price Hughes, was preaching. Up to the age of twenty-one I was more or less under deep conviction of sin. I wanted to do right but lacked the power. For some years I had seemed to feel that the religious teaching I heard from the pulpits was not quite adapted to my need—I longed for something more practical. It grieved me to see drunkenness, lust, and other evils rampant, while the Christian Church seemed helpless.

At the age of twenty-one, after hearing a sermon by some gentleman whose name I never knew, on the words, "My thoughts are not as your thoughts, neither are my ways as your ways," I was led to put my trust in Christ. I was conscious of a change of heart, and knew that my sins were forgiven, though I was far from satisfied; I really tried to be good for the sake of going to heaven. At the same time I wanted some sunshine down here, but I did not seem able to get what I longed for.

After living in different parts of the country, I married and settled in the city of Oxford, where I was in business for some years. I took a lively interest in local and imperial matters, and sought to further the interests of the working classes. As far as temporal advancement was concerned, I considered that my religion was somewhat in the way; the fact was, as I afterwards found out, that I had not religion enough.

Twelve years ago Rev. H. Price Hughes came to Oxford as superintendent of the circuit. I was captivated by his first address. He told us he considered it was as much the duty of a man to feed the hungry, clothe the naked, visit the sick, and try to put a stop to sin and selfishness in every form, as it was to attend a prayer-meeting or go to the Lord's table. That was exactly the practical sort of religion that I wanted to meet with. At once, at the request of Mr. Hughes, I began to work for God in earnest. Up to that time I had always felt very nervous and timid lest I should be called on to pray or speak in public.

A short time after that I did what I had declared I never would do—I signed the total abstinence pledge. I had told Mr. Hughes that I could not work with him because I knew he was a fanatical teetotaller, and I never meant to give up my glass of beer for anyone. He said we would come to an agreement that if I did not talk to him about beer he would not talk to me about water. With that understanding I went to work, but very soon afterwards I signed the pledge.

During the first six months of Mr. Hughes's residence in Oxford we held a circuit mission that lasted sixteen weeks, and made the city and county of Oxford ring with the news of salvation. Over fifteen hundred adults passed through the inquiry rooms. This opened my eyes to the glorious possibilities of a man who would give himself fully to God. On the Good Friday of that year, when sitting in my pew in Oxford, I heard Mr. Hughes speaking of the sacrifice that Christ had made for us. In one of his earnest appeals he said: "What sacrifice are you prepared to make for Him?" There and then I surrendered myself wholly to Christ, for Him to have and to hold from that day henceforth, and for ever. I was soon conscious that I had lost all nervousness and fear, and began to preach in the streets. I was put on the local preachers' plan, and entered on earnest, aggressive work for Christ with all my heart.*

The time came for Mr. Price Hughes to leave Oxford. Shortly after, I sold my business and followed him to London. I was employed as lay worker in the Brixton Hill Circuit, where I spent three happy and fruitful years. It was somewhat strange and new to me, after many years of business life; but almost at every service, Sunday and week-day, God gave me visible tokens of his presence and of the results of my labour.

When Mr. Hughes moved to the West-end of London I was appointed organising secretary of the West London Mission. The growth of this forward movement has been far beyond my brightest expectations. The openings for work are surprising; at every turn one finds splendid opportunities for rendering help to humanity and bringing glory to God. During the time of my service in this mission my faith in God has grown amazingly. Time after time I have been staggered as I have realised the deep and tender interest God takes in the things that relate to the well-being of men and women. On several occasions, when we have been rather hampered and perplexed, marvellous openings have come to us, and we have been compelled to say, "Of a truth God is our Helper."



(From a Photograph by Messrs. Elliott & Fry, 55, Baker Street, London, W.)

I am more than ever convinced that if the masses are to be reached it will only be by the method of adaptation. It is no good talking about what our fathers or our grandfathers did; we must suit ourselves to the conditions of to-day. As an illustration of what I mean, I will take the use of the magic lantern in Gospel work. Up to a comparatively recent date I do not think I had ever seen a lantern; I certainly had never handled a slide. I was praying over the condition of Soho. We had done the best we knew to get the people inside Wardour Hall, and had not succeeded in any great degree. As I prayed there came flashing into my mind the thought: "Use the lantern on Sunday night." I knew the voice too well to make any mistake. I asked God to reveal to me how the thing could be arranged and managed. It was all made plain to me within the space of ten minutes. The idea was carried out, and at the very first service the hall was crowded; fifty men and women came forward as seekers after salvation. Now I have 1300 Gospel and temperance slides. I have given an address on "The wages of sin is death, but the free gift of God is eternal life through Jesus Christ our Lord" (Rom vi. 23, R.V.), seven times in the same hall by request of the people themselves, and nearly three hundred people have been converted to God through that one address. In the course of the address some thirty pictures are thrown on the screen.

These lantern services are the most solemn have ever taken part in. When delivering my last address, I gave a picture representing the crucifixion. When it was on the screen I said, "Let us sit still and look at this marvellous scene." Three times I repeated the words "Look and live." At the end of the week I received a letter from a working man, telling me that as he walked home from the hall that Sunday night, the words "Look and live" kept ringing in his ears. Next day at his work it was "Look and live." In the public-house in the evening it was still "Look and live." When he got home that Monday night, he told me he did look, and he did live. That is but one out of many instances of real conversion I could tell you of through these lantern services.

I am a great believer in getting the people to help

* Before he reached the happy haven of freedom from nervousness in public speech, Mr. Nix had a curious experience, which we must relate another day, for the encouragement of beginners.

themselves. We adapt the idea of the social club for self-help. We have, in connection with Wardour Hall between 600 and 700 men and women in clubs that provide help in times of sickness or death. Our Christmas Club has been a great success. I found that the drink was at the bottom of nearly all our trouble in our work. I saw it was no use waiting for Acts of Parliament; we must go to work in the most aggressive way, and try to stop it. We formed our goose club, and last year 630 heads of families joined it. Taking the average standard of five persons in a family, that meant 3150 persons who were provided with four meals each at Christmas time. It represented between £200 and £300 in money, ninety per cent. of which had been saved from the publican's bill. The publicans admit that they could put up with the old religion of going to church and taking the sacrament, but the new method of goose clubs and self-help they cannot do with. In fact, they say it is not religion at all.

I do not think the Church of God does its duty unless it is very active in the open air. Some of the greatest trophies won for God in connection with the West London Mission have been reached at our open-air services. We have them in the streets and also in Hyde Park every Sunday afternoon, and sometimes during the summer evenings in the park. We are always busy looking after the poor people, and finding employment for those out of work. On Bank Holidays we take crowds of them into the country, and let them enjoy the fresh air; while at the same time they take part in earnest religious services. It preserves them from the publican; and so in times of special temptation we are ever on the alert to protect our poor friends.

This narrative will suggest to the reader a man of much force of character; and that is a conspicuous element in the make up of Mr. Nix. To see an opportunity for effectual Christian service in some fresh channel, and to seize it without delay, is a primal clause in his life creed. He declares his unwavering belief that the prompting to start lantern services came to him from God direct, and was one to be instantly obeyed. So with the project that he formulated four years ago for a week's evangelising on Epsom Downs during race week. He had never seen a race or a racer, or a jockey; but the Spirit said "Go," and he went. Now, as our report elsewhere of last week at Epsom shows, Mr. Nix has been led to take a step further, and to lay the foundation of an organised mission to all the racing centres in the country. This effort he will superintend, and so far as possible take a personal share in. But his work for the West London Mission fills up the great bulk of his time, and his attachment to Mr. Price Hughes is too great for him to slip his moorings there. With a heart all on fire for souls, a head as shrewd as one can find in a week's march, and a zeal and tact that are well-nigh boundless, Mr. Nix is certainly the very embodiment of that practical religion for which he says he longed in the days of his youth.

A GOOD WORK.

Some years ago Miss Baxter, of Southall, Middlesex, started a lads' meeting called the "True Blues." Her endeavour was to get them to give up drinking, smoking, swearing, and gambling, and to lead them to Christ. In this she has been eminently successful. The work grew, and meetings for adults were held, her father getting evangelists from the Evangelisation Society for Sunday services.

When last it was my privilege to preach there I was sorry to find that Miss Baxter was stricken down with a lingering, painful disease, unable to sit or stand. Amidst her suffering the lads were not forgotten, and, being fine, her couch was wheeled out on the lawn, and the boys gathered round while she told them of Jesus and his love. As I looked upon the little scene, I wondered how many in health and strength were letting the precious moments slip idly by. As I took her thin hand in mine she said, "I do want to win the boys for Christ; some of them have recently trusted Him."

F. H. Dawe.

(5841)

THE EPSOM CAMPAIGN.

There are gratifying evidences that the popularity of the famous races at Epsom is on the wane. An experienced observer is of opinion that the attendance on the Downs on Derby Day last week was less by nearly 200,000 than in past years, and that the "Oaks" on Friday only drew together about half the gathering of 1892. However that may be, the crowds of people who flock to Epsom during race week are still a mighty host. We suppose it forms the greatest open-air assemblage of the whole year within the British Isles. We thankfully record, therefore, that the evangelistic forces on the Downs this year have been stronger than ever before.

On Wednesday (Derby Day) our representative found three strong bands earnestly at work on the crowded course for some time before the racing began. Nearest to the grand stand was the band of Open Air Mission workers, led for so many years by that devoted pioneer in outside Gospel work, Mr. Gawin Kirkham. Further along the course was stationed a strong choir from the London City Mission, whose fine and effective singing with instrumental accompaniment, mingled with Gospel testimony, drew and kept a large crowd. Among the brethren who assisted these two bands were Mr. Charles Inglis, Mr. Charles Cook, Mr. W. P. Crombie, Mr. John Currie, and others.

The largest and most thoroughly-organised effort was that headed by Mr. Josiah Nix, of the West London Mission, with nearly a hundred capable and live helpers in speech, and song, and personal effort. For the fifth time Mr. Nix has pitched his tent in the hollow between the hill and the course. His large company of helpers were all accommodated under the canvas roof. These brethren came from different, and in some cases distant, parts of the country, each paying his own expenses, and giving his help as a pure labour of love. All the week long, from Monday to Friday, they maintained a continuous testimony to the masses of people by whom they were surrounded, and with very happy results.

Intensely cheering was the testimony borne by several of these race missioners at the Friday evening meeting of the West London Mission, in Princes' Hall, Piccadilly, under the presidency of Dr. Gale. One worker said he had never before met a company of more large-hearted, intelligent men. Some of them even rehearsed the day's work in their dreams; one was heard pleading thus in sleep—"You men! Why don't you get saved?" It was a saddening experience to stand beside the "bookmakers," and watch the boys and men freely staking their shillings, half-crowns, etc., and to note the nervous eagerness with which they crowded around at the close of a race to receive their winnings. Through all the tumult and the sin, God was remarkably at work. This worker said he managed on one occasion to slip into the room where the jockeys are weighed. The man in charge he found to be a member of a Baptist Chapel; he made a promise that to every jockey who got weighed he would give a Gospel portion left for the purpose.

Another worker testified to the cordial manner in which the preachers and distributors were received by the people. A bookmaker would come and ask for a Gospel. One night a man came and said, "I am tired and sick of drinking and gambling; can you save me?" The answer was "No, but God can," and they knelt together on the grass, and prayed to God for the man's salvation. He was accompanied to the station by two workers, and so grateful was he for the kindness shown, that he kissed them before he left.

Jim Salmon, one of the band, converted some years ago through the preaching of Mr. Price Hughes, related in a most affecting way the personal dealing he and some others had with a strolling negro performer on the course, who, it is believed, got soundly converted and is now beginning a new course of life.

The chief speaker was Mr. Nix, who had a delightful report to make, in his own happy way. He said this year had been their very best. He rejoiced in the lessening attendance at the races. The people eagerly receive the Gospel literature; nearly 50,000 tracts and cards were circulated during the four days. After giving some incidents of the work, Mr. Nix went on to tell of the realisation of a desire that he has cherished for some time—the starting of

A RACECOURSE MISSION.

On the Thursday evening a meeting of the workers had been held in the tent. He explained to them his idea that a mission should be formed with branches in every British town where races are held, so that no race meeting should come off without a testimony for Christ. Many, he said, had been impressed during the week at Epsom; if the work could be followed up at subsequent races they might be got hold of and savingly influenced. All the workers present were of one mind as to the need of such a mission, and the proposal to organise it was heartily agreed to. Rev. Hugh Price Hughes was selected as the first president; an organising secretary, treasurer, and other officers were appointed. Work will be commenced at once. Some £300 will be needed to provide the necessary apparatus, tent, etc., and for this sum Mr. Nix appeals to all who are interested in work among racing men. Towards this the workers at Epsom contributed on the spot between £30 and £40. "Pray about this matter," said Mr. Nix in closing his statement, "and, if you can help, send your donations to me at 124, Gower-street, W.C."

Mr. F. Cockrem, of the Open-air Mission, 11, Adam-street, Strand, writes:—

We met, some sixty strong. Some had gone down on Saturday evening; others followed on Monday evening, and on Tuesday morning the main body arrived. As in previous years, the kindest hospitality awaited all, thanks to the wise arrangements always so lovingly made by Miss Alexander. It is no small matter to find suitable lodgings during race week for sixty men, and to provide their food, but it is done each year by this devoted lady.

Each morning a prayer meeting, attended by all the workers, was held in the Town Mission-room, and they were seasons of great refreshing. Then we sallied forth. Some took up fixed and prearranged positions at the railway stations, at the junctions of roads, and at all the approaches to the racecourse, armed with bags full of choice and appropriate books and tracts, thus meeting large numbers of foot and carriage travellers. The remainder made for the course itself, and here each morning, opposite the grand stand, and in the very centre of the tremendous concourse, a stream of holy song and speech poured forth for more than two hours.

Then a rapid descent into the town for dinner, followed by an equally rapid ascent up the long hill again, and a series of brief services between the races. Just a hymn, a gathering of the people, an address which lacks introduction and peroration, and is all soul, another hymn, and the bell rings to clear the course. Then the preachers retire out of sight of the races till the next opportunity. This till five o'clock. Tea, a brief rest, and the evening meetings in the town, also the re-occupation of tract-distributors' posts for the returning multitude. Blessing has unmistakably resulted. I myself have heard of three conversions. Will not your readers help to defray the expenses of this work? The need is very great.

AGED CHRISTIAN BLIND.—The annual meeting of the Homes for the Aged Christian Blind was held last week in Jubilee Hall, Hanley-road, Crouch Hill, N. Mr. Joseph Benson presided. The secretary's report showed that during the past year sufficient funds had been raised to extinguish the entire debt which remained on the freehold property of the homes. The general maintenance fund, however, showed a deficiency of £400. Of the eighty-two inmates in the homes there were twenty over eighty years of age, fifty over seventy years, and one ninety-three. They represented nearly every Evangelical section of the Church of Christ, and came from twenty-eight counties of the United Kingdom. The Chairman, Revs. W. H. Allen, J. Seaver, W. Hardy Harwood, and J. Banham gave addresses.

AFRICAN MISSIONS VISITED.—3.

BY D. A. HUNTER.

WE completed our voyage to Cape Town almost a day sooner than was anticipated, and with no stormy weather all the way. Cape Town is finely situated at the foot of Table Mountain, which rises very sheer to a height of 3550ft. Its population is very cosmopolitan—British, Dutch, Malay, and mixed coloured people. From what I am told, the Malays are the most ignorant and spiritually neglected.

A SUNDAY IN CAPE TOWN.

There is much Christian work going on in Cape Town, and one feels that it is not here so much as up country that the need is greatest for Christians to come and settle. In proof of this statement, I might give a *résumé* of how I spent my first Sunday on land. At 9 a.m. I found myself at the holiness meeting of the Cape General Mission. At 10.45 I was asked to address a gathering of children in the same hall, but connected with the Children's Special Service Mission. There are about twelve branches of this work, with a roll of nearly 1500 children, and the attendance averaging some 1100.

At 3 p.m. there was an open-air service at the jetty, with an audience of probably 250 people. The crowd listened attentively, and the service lasted one hour. No sooner had it broken up than the Salvation Army came marching down, and took their stand on the same spot for another hour. I hastened to the Malay quarter, and entered a most interesting Sunday-school, held in a large disused coach-house. There were probably 150 children present, who were learning texts in English, and singing hymns. The Malays allow their children to come to these Christian schools while they are quite young, so there is a grand opportunity of winning them early to Jesus. On the other hand, it is a very hard thing for a Malay to become a Christian. He has to undergo the most fearful persecution, and life itself is threatened.

6.30 found me at St. Andrew's Church, where I saw a goodly number of the Black Watch, half of which regiment is quartered in Cape Town. Some of them, to whom I had the opportunity of speaking, got blessing at the Soldiers' Home in Gibraltar. Another open-air meeting was held at the jetty at 8.15, with an attentive audience of some 250 people, soldiers, sailors, young men, and coloured people, all listening to the Word of Life.

A SELF-SUPPORTING MISSION.

Through the kindness of Rev. Andrew Murray, and his brother-in-law, Rev. Mr. Neethling, I have been introduced to the founder and head of the unique mission station of Peniel, where I am at present a guest. Peniel was originally an old wine farm, dating as far back as 1795. In 1843 a church was built on the edge of the farm, and Mr. Stegmann, then only eighteen years of age, was installed as its minister. His parishioners were principally coloured people working on the surrounding farms, and the question arose, "Why not buy Peniel and settle the coloured people on it, immediately under the eye of the young missionary, and close to the church? They can still go out day by day to their work, and come back in the evening to the mission station."

A friend of missions advanced £1550 at five per cent. interest, and with this money Peniel was bought. The wine store was turned into a school, the dwelling-house repaired, and at the end of five years eighty-six families had settled on the station. If a family wished to settle, they had to build their own house, of a certain standard, on a plot of land which was granted rent free. Besides this, each family has a garden, 100ft. by 60ft., at a rental of 3s. per month.

The whole revenue of the mission is derived from the rents of the garden-plots, and from collections taken Sunday by Sunday in the church. From this source the loan with interest had been paid off by 1872, and there is now over £800 at the credit of the mission. This is a remarkable instance of what can be done in the way of a self-supporting mission. It is undenominational and unattached. Rev. Andrew Murray and another gentleman are the trustees. Mr. Stegmann draws his salary of £126 per annum, and does the work of several. He conducts four services every Sunday, and one almost each night of the week; teaches in the school twenty-five hours per week, keeps the various sets of books (which is no light work in a large establishment of this sort), and attends to the necessary correspondence.

When I tell you that Mr. Stegmann will have been here for fifty years next September; that during that time he has taken no holiday; that he is now teaching the grandchildren of those he first taught; and that his only helpers besides his wife—who is a true helpmeet—are two coloured lady teachers trained by himself, you will form some idea of the man, and cease to wonder at the success he has achieved. There are now 102 families settled on Peniel, numbering about 800 persons; no more houses are allowed to be built, as the place is really full. One of the great temptations of the coloured people is drink, made all the stronger by their environment of wine farms; so no one of them is admitted to church-membership who is not a total abstainer. I have heard some remarkable testimony as I have gone about of the results of this work on the coloured people settled under Mr. Stegmann. Their sobriety and industry as compared with the other coloured people have wrung from farmers hitherto opposed to missions a frank acknowledgment that much good has been accomplished, and their eagerness to get these mission people to work for them proves their acknowledgment to be genuine.

Faith and Criticism.*

[SECOND NOTICE.]

IN our former notice we said there was much in these essays by Congregationalists which was to be commended, and having clearly stated our strong disapproval of the first essay in particular, we feel the more able to express ourselves in this direction.

The Essay on Prayer, its theory and practice, is specially helpful. Mr. Arnold Thomas seeks to analyse the reasons for the quiet scorn for the prayer-meeting and for the indolence in the habits of private prayer which prevails in many quarters. He finds the cause in the tendency of our time towards free and widespread speculation, and in the busy, eager philanthropy whose first concern is to allay the sorrows and remove the burdens of men. "Prayer in its simplest essence is the turning of the soul towards God. It is the thinking not about God, but towards God, though the movement of the mind may scarcely define itself as a thought." The apparent inaccessibility of God, the necessity of concentrated thought, the difficulty of self-interpretation, the indifference we feel towards the best things, our unbelief and disobedient will, are all dealt with wisely and helpfully. We are glad to see that the essayist treats prayer as something more than a high spiritual exercise, and holds that the Maker of all things is surely not less able to influence the world of matter than men are, whose thoughts and will are incessantly producing changes in regions claimed by natural science.

The essay on Christian Missions is also well written and interesting. We were, perhaps, a little disappointed in not finding a completer *résumé* of the progress of missions within the last century. Nor is there a sufficient treatment of some of those difficult questions which are confronting the Church to-day. At the same time we admit that the space at the disposal of the essayist was so limited that it could hardly be expected that he would treat the whole of so vast a subject. He refuses to base Missions on the emotion of pity for men, however tender and generous; or upon the desire to spread the Gospel for the sake of vindicating it. He insists that the one sufficient basis for missionary enterprise is in the command of Christ given on the Ascension mount.

It is a fine conception that it is only as different races are brought to know the Gospel, each race developing its own side, that we can understand the manifold wealth of Christ's nature. "The conquests of Christ compelled a new reverence and worship in his followers, and caused them to inquire more deeply into his true name and nature." "The name of Christ must be enunciated anew, and in the larger vocabulary of a redeemed world."

We confess that we have been somewhat puzzled with the essay on the Kingdom and the Church, by Mr. F. H. Stead. We have returned to it more than once to try and grasp its conception of the distinction between the Kingdom and the Church. We are not sure that even now we understand it. His definition is not specially transparent. "The Church is the Kingdom in its phase of corporate self-consciousness, and corporate self-actualisation." That is, it is where workers for the good of others associate themselves in religious communities, and give audible witness to the facts of the spiritual world, that the Church appears. The whole conception of the Church is, in our judgment, too material, too limited to human organisation. There is but scanty appreciation of the sublime teaching of the Epistles and Apocalypse as to its heavenly character, its relationship to Christ; and the writer fails to distinguish between the Kingdom in mystery as it is at present, and that Kingdom which is to be established by the coming of the Son of Man. It is surely a mistake to speak of either Church or Kingdom in terms so entirely borrowed from human modes of thought and organisation. The heavenly is forced into earthly moulds, instead of the earthly being lifted to the level of God's conceptions and revealed purposes. The Church is surely the Bride, the Lamb's wife, and the Kingdom awaits the coming of the King.

There is a curious absence throughout the book of references to the Holy Spirit. We have only noticed two short paragraphs in which his Person and work are acknowledged. Even if it were impossible to devote an entire essay to the discussion of this great theme, there surely should have been more copious references to his gracious help in the treatment of prayer, in the promotion of Christian missions, and in the treatise on the relations between the Church and the Kingdom. We should be sorry to think that this was a fair specimen of the teaching given in Congregational pulpits.

One of the longest and most important of the essays is that on the Atonement by Mr. Horton. The object of the essay is to show that we must be content to proclaim the fact of the death of Christ, without attempting to explain it. Mr. Horton traces the history of the various theories of the Atonement from the days of Irenæus to the last theory propounded by Dr. Dale, and thinks that there is not one of them that can be deemed entirely satisfactory.

With the three landmarks that he suggests we are, so far as they go, in accord. First, that Christ did not undertake the work of salvation to overcome some reluctance or inability on the part of God, but as the manifestation of God. Second, that the Atonement could only be made through human nature. Third, that the death of the Cross is not only the declaration of the Divine love, but the ground of the Divine pardon. We are glad that Mr Horton repudiates, as a sufficient explanation of the mystery of the Passion, the idea so often promulgated in these days of the "moral theory" of the Atonement. But we have looked in vain for an unequivocal statement that in his death our Lord bore the curse and penalty due to a fallen race from the broken law of God. He says that "Christ has ransomed men from sin in such a way that whoever believes in Him, and by faith comes into a mystical participation of his death and resurrection, is saved from sin, and admitted into conscious fellowship with God." This definition fails to include the propitiation offered by our Lord for the sin of the world, and deals too exclusively with the subjective influence of Christ's atonement on the hearts of God's people. We hold it to be of the utmost importance to insist upon the objective fact, that Christ suffered for us, and gave his life a ransoms *instead of* many. In opposition to Mr. Horton' closing paragraph we affirm our belief, that where Christian truth has most swiftly penetrated the callousness and prejudice of heathenism, the heralds of the cross have been most definite in their teaching of the substitutionary sufferings of Christ for the penalty incurred by man.

On the whole, we turn from this book, feeling that it is an honest attempt to deal with the questions that are perplexing most Christian minds, and to deal with them in a reverent, thoughtful spirit. We confess that we are gratified to find that the younger men among the Congregationalists are not destructive merely, but are seeking to build up a foundation for coming days; and we close our notice, as we began, by expressing our sincere regret that the position of the majority of the essayists has been so seriously compromised by the iconoclasm of the opening essay on the Old Testament.

F. B. MEYER.

* FAITH AND CRITICISM: Essays by Congregationalists. 5s. *Sampson & Low Co.*

A TEACHER was once describing the character of Jesus in all its loveliness and self-denial. She asked, "Now, do you know of whom I am speaking?" "Yes, I do," said a little fellow smiling through his tears, "it must be my mother."

LYNCH LAW IN THE SOUTH.—2.

"Lynch Law" says *The Virginia Lancet*, "as known by that appellation, had its origin in 1780, in a combination of the citizens of Pittsylvania County, Virginia, entered into for the purpose of suppressing a trained band of horse-thieves and counterfeiters, whose well-concocted schemes had bidden defiance to the ordinary laws of the land, and whose success encouraged and emboldened them in their outrages upon the community. Col. Wm. Lynch drafted the constitution for this combination of citizens, and hence 'Lynch Law' has ever since been the name given to the summary infliction of punishment by private and unauthorised individuals."

Lynch law as practised in the Southern States of America, with rare exceptions, is executed only upon negroes, and then only when crime has been committed against *white* persons. The same crime by a white person against a negro is not even punished by the law, much less by the mob; nor does the mob concern itself to avenge crimes committed by negroes upon negroes.

Under these conditions white men commit crimes against each other with impunity. They have only to blacken their faces, as has been done, commit some crime, then accuse some negro, and not rest till he is killed by a mob. Negro life is held so cheaply in the South that there is never any investigation. The simple word of any white person is sufficient to cause white men to lynch a negro.

The four burnings narrated in the last paper are the latest and worst form of the lynching mania, which has raged for the past ten years without hindrance from the authorities. During this time over a thousand negro men, women, and children have been killed by mobs in various ways and on the slightest pretext. In Jackson, Tennessee, in the summer of 1886, a white woman died of poisoning. Her black cook was suspected, and as a box of rat poison was found in her room, she was hurried away to gaol. When the mob had worked itself up to the lynching pitch, she was dragged out of gaol, every stitch of clothing torn from her body, and she was hung in the public court-house square in sight of everybody. Jackson is one of the oldest towns in the State, and the State Supreme Court holds its sittings there; but no one was arrested for the deed —not even a protest was uttered. The husband of the poisoned woman has since died a raving maniac, and his ravings showed that he, and not the poor black cook, was the poisoner of his wife. A fifteen-year-old negro girl was hanged in Rayville, Louisiana, in the spring of 1892, on the same charge of poisoning white persons. There was no more proof or investigation of this case than the one in Jackson. A negro woman, Lou Stevens, was hanged from a railway bridge in Hollendale, Mississippi, in 1892. She was charged with being accessory to the murder of her white paramour, who had shamefully abused her.

It will thus be seen that neither age, sex, nor decency is regarded by mobs, that all pretence of law and order, where negroes are concerned, is discarded. Masks have long since been laid aside, temples of justice and the strongholds of law are invaded, and though the police and civil authorities stand by, negroes were lynched last year in broad daylight on the streets of several of our leading Southern cities. In some cases the Governor of the State stood by. Then a coroner's jury held an inquest, and though members of the lynching party are on this jury, the same verdict is always rendered: "Death at the hands of parties *unknown to the jury*." In the lynching at Clanton, Alabama, August 1891, the mob ranged itself under the body of the negro and had its picture taken. The faces of the men and boys (some of them not over ten years of age) are plainly seen. This photograph was sent to Judge A. W. Tourgee because he had dared to denounce mob law. On it was written in ink: "Here's your martyr. This ——— ——— ——— was hung at Clanton, Alabama, August, 1891, for murdering a little white boy for 35 cents. He is a good specimen of your 'black Christians hung by white heathen.' With the compliments of the Committee."

The following table, compiled by the Chicago *Tribune*, shows the South's lynching record for ten years:—

1882	 52	were murdered by mobs.
1883	 39	" " "
1884	 53	" " "
1885	 77	" " "
1886	 73	" " "
1887	 70	" " "
1888	 72	" " "
1889	 95	" " "
1890	 100	" " "
1891	 169	" " "

Of this number 269 were charged with rape; 253 with murder; 44 with robbery; 37 with incendiarism; 32 no reason given; 27 with "race prejudice"; 13 with quarrelling with white men; 10 with making threats; 7 with rioting; 5 with miscegenation; 4 with burglary. This table is an interesting study to the seeker after truth. It shows:—

(1) That only one-third of nearly a thousand murdered black persons have been even charged with the crime of outrage. This crime is only so punished when white women accuse black men, which accusation is never proven. The same crime committed by white men against black women is entirely ignored even in the law courts.

(2) That nearly as many were lynched for murder as for the above crime, which the world believes is the cause of all the lynchings. The world affects to believe that *white* womanhood and childhood, surrounded by their lawful protectors, are not safe in the neighbourhood of the black man, who protected and cared for them during the four years of civil war. The husbands, fathers, and brothers of these white women were away for four years, fighting to keep the negro in slavery, yet not one case of assault has ever been reported!

(3) That "robbery, incendiarism, race prejudice, quarrelling with white men, making threats, rioting, miscegenation (marrying a white person), and burglary," are capital offences punishable by death when committed by a black against a white person. Nearly as many blacks were murdered for these charges (and unproven) as for the crime of rape.

For nearly fifty of these lynchings no reason at all was given. Why should they give reasons? Each State controls its own governmental machinery. It is a government of white men, by white men, for white men. Hence there is no attempt at concealment, for which no one is held accountable. The latest case of lynching from the United States had the open encouragement of the Governor of South Carolina—the State in which it was committed; and a Senator, one of the State's lawmakers, was prominently mentioned in the reports in their newspapers. A negro named John Peterson was accused of assault on a white woman in Barnwell County. He went to the Governor's mansion, and put himself under the protection of the State executive, declaring that he could prove an *alibi* by white witnesses. A white man, becoming impressed with the man's sincerity, volunteered to go for the witnesses. He telegraphed the Governor that he would return with them on Monday. In the meantime the mob came to Columbia (the State capital), demanded the prisoner, and Governor Tillman *gave him up to the mob*, who promptly hanged him, although the woman in the case said he was not the man. But the mob said, "A crime had been committed, and someone had to hang for it," so he was hanged, and nearly a thousand bullets were fired into his body.

This happened a month ago (April 24) at Denmark, Barnwell County, South Carolina. Governor Tillman, who thus aided and abetted the mob, is reported to have said, when canvassing for re-election as Governor last year, that he would "head a mob to lynch a negro who assaulted a *white* woman." While making this remark he stood under the tree on which had been hanged by a mob eight negroes at one time, only a few years ago in this same Barnwell County.

Ida B. Wells.

OBED-EDOM.

1. *His Home—Blessed.* 1 Ch. xiii. 14.
2. *His Work*—Porter. 1 Ch. xv. 18. Praiser —1 Ch. xvi. 5.
3. *His Condition*—Full of infectious joy. 2 S. vi. 12.
4. *His Family*—Eight godly sons. Sixty-two of his family on the Lord's side. 1 Chron. xxvi. 4, 5, 8.
5. *His Inheritance*—Southward, facing the sun. 1 Ch. xxvi. 15; Mal. iv. 2.

F. I. B.

SAN FRANCISCO has, it is said, a drinking saloon to every ninety-three persons.

SOCIETY OF FRIENDS.

London Yearly Meeting has once more come and gone. It began on the 24th of May, and lasted till the 2nd inst; but the meeting on "Ministry and Oversight" held three deeply interesting sittings on the 22nd and 23rd May. The attendance at both was large, particularly, perhaps, the yearly meeting itself. This, doubtless, arose in part from the important and crucial subject of home mission work that had to be faced, and, if possible, settled at this time. All sections of Friends are practically unanimous that mission work, both at home and abroad, is the duty and privilege of the Christian Church, but there have been somewhat accentuated differences regarding the methods of carrying it out at home. This year, like last, the largest meeting house was crowded before the time of the meeting on Monday, the 29th May, and two large sittings were devoted to the great and burning question, in which the keenest interest was manifest throughout. Probably 1000 to 1200 Friends were present.

In November last year a conference of representatives from all the quarterly meetings had formulated some conclusions for the yearly meeting, and these became very much the basis of discussion, and were practically adopted. According to this arrangement, the new Home Mission Committee, which will be appointed next year, is to consist of eighty-six representative Friends, and to have the help and advice of the old committee for a year, so as to prevent any break in the continuity of the work. The present committee will, therefore, be released in two years, and the new committee become entirely responsible to the yearly meeting, to which it will have to present an annual report. Notwithstanding the strong conviction and deep feeling on both sides, the discussion was conducted with great moderation, and the meeting was obviously under the care and overshadowing wing of the Head of the Church. A sense of thankfulness and relief was felt generally when all was over, and the conclusion realised that the yearly meeting had not taken a step backwards, but forwards. The whole body of Friends will be in a broader sense than ever responsible for the proclamation of the Gospel to all the world, at home and abroad.

The Foreign Mission and Home Mission annual meetings, as well as that of the Friends' Temperance Union, were enthusiastic and encouraging times, indicating the hold these subjects have on the Society. The yearly meeting itself took a great step onwards in the strong minute it sent down to all the subordinate meetings on the subject of temperance. A host of other interests cluster round the annual gathering, including the Syrian and Armenian Mission meetings, Anti-opium, Anti-vivisection, Missionary Helpers' Union, Young Men's and Young Women's Christian Fellowship Unions, *Friends' Quarterly Examiner* reunions, special meetings for young people and for children, protestations against the lynching of the coloured race in the Southern States, educational and life insurance gatherings—all these, together with a marvellous feeling of brotherhood manifest, render London yearly meeting unique among the churches

Friends from Indiana and North Carolina, as well as from Ireland, were acceptably present, and rendered excellent help, and the devotional meetings, held from 9 to 10 o'clock every morning, were times of blessed preparation for the day's duties and responsibilities. The epistle coming out in a few days, and addressed to "Friends in Great Britain, Ireland, and elsewhere," is a very beautiful and expressive letter, which will give much satisfaction. The women's yearly meeting is held concurrently with the men's, and doubtless has helped in the development of their gifts. Altogether the vision and responsibilities of Friends attending the yearly meeting have been enlarged, and many have gone down to their own work increasingly anxious to do the Divine will, and spread the knowledge of the glory of their King and Redeemer.

London, June 3, 1893. Wm. Hobson.

YOU CAN EASILY GET from the circulating libraries books full of hints as to the training up of boys to become successful scholars, or lawyers, or doctors. But as to how we are to travail in birth with our pupils and children till Christ be formed in them—no, there are not too many books on that subject yet. —*Sunday School.*

"MIGHTY IN THE SCRIPTURES."

A happier title than that which heads these lines could not easily be found for a Life of Dr. Saphir*. Gifted with a singularly acute mind, so accurate and intimate was his acquaintance with Scripture, that he could bring the whole relative contents of Revelation to bear, whether by illustration or exposition, upon any theme upon which, for the time, he was discoursing. The *scripturalness* of his sermons was their special charm, and at once arrested the attention and gained the sympathy of all who bowed to the authority of the Word of God. His audience, though often numerous, was always select.

In the present day there are multitudes whose ears and eyes are only arrested by the sensational or spectacular. To them, the simplicity of Dr. Saphir's style and the severity of his attachment to Biblical truth, made no effective appeal. But to the few who were not concerned to hear or see men, who were only careful to be silent before God, the discourses of our lamented friend were precious beyond all price. Their value was not to be weighed or counted in any terms of ordinary argument or eloquence. They were simply inestimable because they brought the whole will of God to bear on life and duty.

When we heard that a biography of our friend, somewhat lengthy in character, was proposed, we feared the result. So uneventful a life as his could hardly, as we judged, be made interesting to the general reader. Mr. Carlyle has disappointed all our fears. By a diligence in collecting materials, and by a skill in arranging them, he has written one of the most interesting and instructive biographies it has been our lot for a long time to peruse. The introductory account of the origin of the "Pesth Mission," of which the conversion of Dr. Saphir formed a leading incident, we would on no account miss. When the Free Church of Scotland sent forth its committee to inquire concerning the best localities for reaching the Jewish nation, the members thereof were specially enjoined to avoid the Austrian dominions. Yet, in the providence of God, by an accident to one member and by the almost fatal illness of another, they were arrested at Buda-Pesth. There they were brought into contact with the Archduchess, who had been long praying for the advent of missionaries who would bring the Gospel of the grace of God home to the hearts of the people. Under such circumstances, so extraordinary—may we not say providential?—the mission to the Jews in Buda-Pesth was begun. This resulted in the conversion of Adolph Saphir and many others.

When Sir Humphrey Davy was asked to name his greatest discovery, he unhesitatingly replied, "The discovery of Michael Faraday." If missions to Israel had not secured to the Church more than one man so gifted and gracious as the subject of this memoir, their efforts would have been amply rewarded. But all who are not wilfully ignorant know well that an "open door and effectual" has long availed for reaching the Jewish heart.

Reminiscences of his sermons, extracts from his intensely interesting correspondence, and the, alas! too short, story of his Christian life, make up a volume sure to be eagerly read and greatly prized.

JEWISH REFUGEES IN PALESTINE.

In a communication on this subject, Mrs. Finn, 41, Parliament-street, S.W., says:—"The Sultan has granted the petition, signed by some 800 Russo-Jewish refugees in Palestine, on behalf of a much larger number, for the removal of the restrictions against Russo-Jewish immigrants occupying land and settling in Palestine. The Sultan has acceded to their desire, and it will now be possible for these people to become self-supporting agriculturists, if the help needed for starting can be given them. The action of the Sultan marks an epoch in the history of the Jewish people in the Holy Land. The present persecution continues. Thousands are being expelled from Russia. Many are forced to leave Roumania. We look with hope and confidence to British Christians to help us to aid those now starving in Palestine, so that they may take advantage of the privileges accorded to them by the Sultan."

* "Mighty in the Scriptures": A Memoir of Adolph Saphir, D.D. By Rev. Gavin Carlyle, M.A. 7s. 6d. *J. F. Shaw & Co.*

GREAT ASSEMBLY HALL, MILE END.

The work carried on by Mr. Charrington in the Great Assembly Hall continues to be blessed and owned by God in the salvation of men and women. The continuance night after night of meetings, now going on for many years, does not seem to lessen the interest taken by those who seem to flow into the great wide thoroughfare of the Mile-end-road, where the hall is situated. The grand old Gospel still retains its drawing power.

In this hall Mr. George Nokes has completed another month's mission. He is known by the "dossers" of the big common lodging-house close to the Pavilion Theatre, where he has meetings every Sunday during the winter season, as "Old George," or by the more respectable portion of the community as the "Bishop of Whitechapel." He is a great favourite among all classes, and as a proof of their love for the man who is trying to do them good, about two years ago the people of Whitechapel presented him with a purse containing about £150, and at the same time gave his wife a gold watch.

Our brother talks to the crowd in his own fashion, and, although a partner in a large business, he does not hide the fact that he has risen from the ranks, and talks to the working men and women as a working man. He is a fluent speaker, full of ideas, which seem to flow naturally, and with a very happy knack of expressing them. His illustrations, which are sometimes most telling, are generally from his own personal experience, and there is no doubt go far to account for his power over his audience. He knows his Bible, and knows how to use its written truths. He is a great believer in the power of the Holy Spirit's work, and always delivers a short prayer before commencing his address, imploring his aid and guidance. He is well known as a vigorous and telling advocate against the drink, and some of his mental pictures of the effects of drunkenness are really striking.

God has much blessed his efforts at the Great Assembly Hall, and he has left with the prayers of many for his success in preaching the Gospel in America, to which country he is now on his way.

GRAY'S YARD INSTITUTIONS.

At the annual meeting, held in the new hall, 13, Duke-street, W., on Wednesday afternoon, Mr. A. G. Fraser gave an outline of the work, dealing with the preventive and the curative aspects of the operations. The Sunday-schools, Bible classes, and sewing classes go on prospering, being largely attended by the poor children of the adjoining courts, yards, and mews. The Ragged Church service has continued to attract crowds of the poorest and most miserable human beings to be found anywhere. A relief committee sit every Monday, to examine all cases brought before them. Last year over 150 were relieved in one way and another after careful inquiry.

Mr. Philip Gough looked back on many years' experience in the Ragged Church, and gave several deeply interesting cases of conversion and restoration. Many of these had fallen from good positions through drink, but there were those who had got into a sad condition through misfortune. For example, a tutor from Scotland, having high references, came to London to look for another engagement, with £100 savings. He was taken ill, and after sixteen weeks rose from the bed of suffering, weak and friendless in our great city, with just £13 left!—all that remained when the bill for lodging, doctors, and nurses was paid. How soon those few pounds went, anyone who knows the difficulties of finding employment in London will easily guess. He appeared one Monday morning at the Relief Committee, his pockets absolutely empty, starving, having had nothing to eat for two days except the piece of bread and cup of tea he had received the day before at the Casuals' tea. He was fitted with a black coat sent by a gentleman, and through the kindness of a friend a berth was found for him. He is now doing remarkably well in a good position.

Addresses commendatory of the good work being done at Gray's Yard followed, from Mr. F. A. Bevan (the chairman), Rev. G. F. Pentecost, D.D., Dr. Harry Guinness, and Dr. A. T. Schofield.

THE BISHOP OF LONDON said in a recent address:—"The evil done by the introduction of strong intoxicating liquors wherever European commerce penetrates is a disgrace to all Europe."

THE BOYS' BRIGADE.

A public meeting under the auspices of the Boys' Brigade, and for the demonstration of its principles and methods of operation, was held on Friday evening at Exeter Hall. As officially worded, the object of the Brigade is, "The advancement of Christ's Kingdom among boys, and the promotion of habits of reverence, discipline, self-respect, and all that tends towards a true Christian manliness." The Brigade is composed of 570 companies, connected with churches, missions, and Sunday Schools, in all parts of the United Kingdom, with an enrolled strength of over 1800 officers and 24,000 boys.

All the speakers at the meeting eulogised the discipline of the movement, and several of them denied that the military spirit is encouraged by the Brigade. The Chairman, the Earl of Aberdeen, in his opening address, maintained that under the externals are religious principles, and the gymnastic and drill meetings, no less than the Bible classes, are opened with prayer. He thought there was no ground for the fears that militarism is promoted by the organisation. Some, he said, would be very glad if they could learn that a great number of the boys enter the army. I cannot honestly say that this is the case; but if we must have an army, I would rather we should have one of the best sort. But that the martial and pugnacious spirit is not fostered, can be positively affirmed by those who are actively engaged in the work.

Archdeacon Sinclair spoke briefly on the manliness of Christianity. Of the Brigade, he said that it provides an interest and occupation for lads during a critical period of life—from the time they leave school till they come to a sense of responsibility. Thus the formation of bad habits is avoided, and obedience, patience, neatness, self-control, and alertness are acquired. I do not think, observed the Archdeacon, that the foolish military spirit of the country has been spread by the Tolunteer movement, which, I believe, tends rather to peace than to war. The discipline to which police constables and fire brigades submit, facilitates the performance of the duties imposed upon those classes of men. So, with regard to the Boys' Brigade, it has nothing to do with bloodshed or military glory, but in its endeavour to form a link between youth and manhood it has approved itself to the nation, and been welcomed on all hands as a beneficent movement. In the diocese of London a Church Boys' Brigade, on similar lines, has been formed in the interest of youths leaving the voluntary schools, and on both Brigades he invoked the blessing of God."

Mr. E. J. Kennedy commended the Brigade on four grounds. Because of the youth of its constituency; its character-forming value; its hopefulness when viewed from a patriotic standpoint; and the high object in view—the advancement of Christ's kingdom. The other speakers were Lord Kinnaird, vice-president of the Brigade, and Rev. W. J. Dawson, who dealt with the national importance of the movement. In the course of the evening the boys went through an attractive programme, including military and musical drill, ambulance display (first aid to the injured), and signalling exhibition.

WORK AT ALDERSHOT.

For ten years a mission has been carried on among women in Aldershot with the happiest results. Miss Tummon, who began and developed it, passed away to her rest early in the year, but her place has been taken by Miss Lane. The work has had scarcely any interruption. Many orphan girls who had fallen into sin have been rescued, and others have been prevented from falling. Homes have been found for the homeless, wanderers have been returned to loving hearts, little girls have been led out of temptation, soldiers' wives have been befriended, and either kept out of sin amid great dangers, or drawn out of it when they had fallen. Soldiers, too, have had the Gospel preached to them in a very direct and personal way.

The little home at 11, Gordon-road, is a haven of refuge, to be used for a few days until girls can be sent to some permanent place of shelter, and trained for life-work. At a cost of about £100 a-year the expenses of the home and of sending girls away, have been paid. Some twenty girls have been rescued for this small sum. Now the work and cost are increasing, and help will be thankfully received by Rev. J. P. Gledstone, 63, Upper Tulse Hill, S.W.

Ministering Women

AT THE HOME OF INDUSTRY.

YOUNG MEN'S NIGHT SCHOOL.

Ever since Miss Macpherson began work in East London, a young men's night school has been her delight. In the very early days, before she had a home for destitute children, she taught, almost alone, a night school of 150 of the roughest lads. Many of these are now filling positions of usefulness and trust. One has been sixteen years a missionary in China; when on a visit home some three years ago, he was pleased to visit the present school, and was not ashamed to tell the lads that he had been converted, and had received valuable teaching, many years previously, in that school.

In the old Home at Commercial-street space was not found to gather in these young men, but when the Lord gave our sister a new home and more commodious premises, Miss Davidson, the autumn following, commenced inviting lads around to come and be taught. In September, 1888, the school was started with two members. How disheartening! someone says. No. God's works mostly spring from tiny seeds. That night the two lads were carefully and cheerfully taught. Next night a dozen appeared, and before the first winter was ended 137 names were on the roll, all in fairly regular attendance.

The branches of learning taught are reading, writing, arithmetic, grammar, drawing, and shorthand. Some of the young fellows, having passed various standards at the Board schools, are able at once to take up the higher branches, such as grammar and shorthand; but there are middle-aged men belonging to the school who scarcely knew their letters when they first attended; now they are thankful to be able to read the Scriptures, and write a good letter.

Many of the lads have taken certificates for shorthand, and some show no small talent for drawing. One outcome of the school has been music lessons given on an extra evening by one of the workers. Now a few of the lads are buying their own harmoniums, and are able to play the hymns they love so well; one leads the singing at the week-evening open-air service.

The young men attend as regularly as possible, but ofttimes many have to be absent, through pressure of their employers in making them work overtime night after night. This is a trial, but they dare not give up their work on that account, for at least fifty would be ready to step into the place of one. This makes employers very independent.

The spiritual work in the night-school is esteemed the most important. Much as Miss Davidson and her helpers love to see the lads improving in various branches of knowledge, nothing less than their souls for Christ is sought for. Half an hour is carefully reserved for a Bible-lesson, before the school closes each evening; while the teachers use every effort, by loving personal influence, to win them to the Lord. "If you were to give up the Bible-lessons, Miss," said one of the converted lads the other evening, "this hall would be crammed, but our mates are so afraid of the Bible." "We'll never give it up," was the reply. "I would rather teach six lads, and tell them of Christ, than instruct 600 merely to get on in this life." Thank God, many trophies of grace have been won. Lads who once found pleasure in all ungodliness are now earnest Christians, living for God in their workshops and in their homes, supporting aged mothers, watching over sisters, and in their spare hours engaging in open-air work and Sunday-school teaching.

Working Men's Mission, New Cut.

The anniversary of this Mission took place last week in the large hall in Collingwood-street, New Cut. The chair was taken by Mr. F. A. Bevan.

Mr. Joseph Ashton, hon. secretary, read the report of the past year's work, which was of an interesting and encouraging character. About 200 pledges had been taken as the result of the temperance meetings, and 1100 homes had been visited weekly by the tract society; 140,000 meals of good and wholesome food had been provided during the winter months.

The income during the year had been £1464, which included a legacy of £450. The working men members had contributed from their weekly wages £198. The meeting was addressed by the chairman, Rev. W. Williams, Mr. T. A. Denny, Rev B. Senior, and others.

CHRISTIAN ENDEAVOUR MOVEMENT.

WELCOME TO DR. F. E. CLARK.

An enthusiastic meeting was held in the City Temple on Monday evening, when Christian Endeavourers filled the place in order to bid a warm welcome to the founder of the movement, Rev. F. E. Clark, D.D., on his arrival in England, after a tour in the Antipodes and in the East.

Mr. R. C. Morgan, who presided, said that while the meeting was held to welcome one whom they loved for his work's sake, it was above all to give thanks to God, who had been pleased to do great things by him. The hand of God had been upon this movement in a marvellous manner, taking hold of the young people at a very critical period of their life, and teaching them the joy of service. The prayer meeting was the grand secret of the vitality of the movement. The pledge simply expressed what every saved person ought to feel bound to be and to do. After referring to the important share taken in the work by Mrs. Clark, the chairman concluded by remarking that while we had given America the Y.M.C.A., America had in turn given us the Y.P.S.C.E.

Rev. A. Rowland, LL.B., opened with a few words of earnest welcome, and passed on to speak of the principles of the Christian Endeavour Society in leading young people to out-and-out decision and open confession, in promoting brotherliness and mutual helpfulness, in aiding them to resist the temptation to worldliness, and in training them to Christian service. For himself he could say he had found his first Christian Endeavour meeting a new discovery, for never had he dreamt of young people being ready and able to take such a part in prayer and testimony. For these and similar reasons he rejoiced in the spread of the movement, and believed that God had yet great purposes to accomplish by it.

Rev. F. E. Clark, D.D., who was received with hearty and long-sustained applause, said that he felt sure the warmth of the welcome was meant not merely as a greeting to him personally, but as an expression of their love and enthusiasm for the cause he represented—the Christian Endeavour Movement. He came, he said, bearing the greetings of Christian Endeavourers in many lands, and specially in English-speaking lands. Having recalled the stirring scenes of the Y.P.S.C.E. Convention, held last year in New York, Dr. Clark went on to tell something of what he had seen in the Antipodes, where the Christian Endeavour has taken a very strong hold. He had also been greatly cheered by the progress of the movement in Japan, its beginnings in China, and its activity in India. As to Turkey in Asia, his account, though couched in guarded terms, was very sad—the Christians are, indeed, passing through fiery trials, and those in happier lands ought surely to pray much for them.

Now why had this Christian Endeavour Movement spread over the world? Because, said the speaker, it is God's work; because it lays emphasis on the spiritual side, rather than on entertainments and the social idea. It is service for Christ: it is a passion for Christ. He is first in everything, and this gives energy and life to the whole movement. Loyalty to Christ is ever foremost; and next comes loyalty to the local church the members may be associated with. It is a great fellowship of the young Christian people of every land in Christ and in service for Him.

Dr. Clark concluded by asking the active members to stand while he read the pledge—a pledge which virtually is, or ought to be, the resolve of every redeemed soul. These active members, and they proved to be a large proportion of the audience, then joined in singing a verse of the consecration hymn, "Take my life and let it be." Next the associate members were asked to rise, and their pledge of hearty helpfulness having been read, all joined in singing—

Lord Jesus, I long to be perfectly whole,
I want Thee for ever to live in my soul;
Break down every idol, cast out every foe,
Now wash me and I shall be whiter than snow.
Whiter than snow, yes, whiter than snow,
Now wash me, and I shall be whiter than snow.

Rev. A. T. Pierson, D.D., who at very short notice had consented to come and speak, gave a brief but vivid address, welcoming Dr. Clark "for his Master's sake." He felt it a joy to see so many associated for Christian Endeavour in days like these, when many seem associated rather for Christian laziness. Every Christian ought to have before him or her three words—Salvation, Sanctification, and Service. Many had been content with the first, some had sought after the second, but Christian Endeavourers aim at the whole three. He had been thinking of two things—motion and the motor, or action and the spring of activity. Christian stagnation is breaking into motion, and life implies motion. Rivers of Christian activity are flowing out over the world. Our young people are learning the delight of service. But what is the great motor? The Spirit of God. Without Him organisation, however perfect, can achieve nothing. In Nature there is matter and force. Matter alone is inert and powerless; but force kindles matter into activity. If we obey the laws of Nature, they obey us and become our servants. So with light, heat, steam, gravitation, magnetism, and electricity; all become our servants when we have mastered their unchanging laws. Thus in the profoundest reverence we may say that when we obey the law of the Holy Spirit that Divine Spirit will work in us and by us, putting his mightiness into our weakness.

ARMY SCRIPTURE-READERS.

The annual meeting of this Society was held on Friday week in St. Martin's Town Hall. Naturally the serious trouble arising out of the defalcations of the former secretary, who for many years had been implicitly trusted, occupied considerable attention at the meeting, and bulked very largely in the report presented. So far as appeared, the funds unaccounted for amounted to £1287—a large part of which was due to the Readers' Sick Fund, which, however, we understand is being guaranteed, so that the humble workers will not suffer.

Field-Marshal Sir J. L. Simmons, who presided, spoke in warm terms of the value of the work. The army scattered over the world might be the means of converting the heathen to Christianity. The dominions of Her Majesty comprised one-seventh of the population of the whole world, and if all soldiers lived righteous, holy, and pure lives, they would be, as Paul said, living epistles, written in words and actions, which would do more to convert the heathen to Christianity than all the missionaries sent out. Missionaries were doing a noble work, but if the soldiers in the army were what they ought to be in the sight of God, they would be even more effective than a few missionaries here and there.

The Dean of Norwich dealt with the work in a threefold aspect—its mode, its constituency, and its sphere. Upon the first he commended the wisdom of the committee in selecting as Readers men of Christian sympathies, who loved Christ above all denominations, and were thus enabled to minister to men of all creeds. As to the constituency, the army was now composed principally of young men, and he showed that they had left behind them the dear old home, with all its associations and its safeguards, and were exposed to sore temptations amidst conditions which were not very helpful to virtue, but rather aids to vice. This was the material with which the Society had to deal. Let such agencies be withdrawn, and the 32,000 men who returned yearly to civil life might be the missionaries of drunkenness, impurity, bad language, of everything, in fact, which made God frown and good men weep. But with such agencies at work amongst them while they were in the army, there was the strong probability that they would return leavened with moral life, and strengthened to influence a nation to which they had not ceased to belong.

Amongst the succeeding speakers were Capt. Lowe, Mr. Morley (a Reader), and Rev. Dr. Edghill.

Ministering Children's League.

A meeting of welcome from the London M.C.L. Branches to Earl and Countess of Meath took place on June 3 at Kensington Town Hall. The Bishop of Marlborough was in the chair. The Bishop of Bedford moved the resolution of welcome, seconded by Canon Erskine Clarke. Rev. C. J. Ridgeway, vicar of Christ Church, Lancaster Gate, in whose parish, seven years ago, was started the first branch of the League, read a beautifully illuminated testimonial, welcoming Lord and Lady Meath to England on their return from organising the M.C.L. in India. All these speakers gave excellent and stirring addresses to the 600 to 700 children of the League who were present. Lord and Lady Meath described their recent tour and work for the M.C.L. in India and Egypt. The office of the League is at 83, Lancaster Gate, W.

ST. GILES' CHRISTIAN MISSION.

A MEETING in connection with the work among discharged prisoners, homes for boys, and refuges and homes for destitute women, carried on by this Mission under the superintendence of Mr. William Wheatley, was held at the Mansion House on Monday afternoon. The Lord Mayor, being imperatively called elsewhere, was unable to preside, but at the opening of the proceedings bore testimony to the great value the magistrates of the city attach to the Mission operations. The results have been such as to confer enormous benefits on the city and the nation.

Mr. F. A. BEVAN read a statement to the effect that during the past thirty-two years the Mission has never needed so much as it does now the sympathy and support of all those to whom the reclamation of the fallen is dear. In many cases the authorities, directly a boy gets into trouble, turn to Mr. Wheatley asking his help. How can that help be refused? We feel most strongly that, putting aside for the moment the religious side of the question, we are bound to do what we can to save the boys. And if we succeed—and by God's help success is ours—not only do we save the *boys*, but we also save the *public;* save them from being further troubled by lads who stand undecided upon the verge of a criminal career. Five or six years ago we opened our first Boys' Home; after a time another was needed, then a third, then a fourth, and now we are under the necessity of renting further premises. The new Home will accommodaate about seventy more boys, and is near the Central Office at Brooke-street.

Though very special efforts are being made for the reclamation of *boys*, yet the work amongst the men and women is by no means neglected. Morning by morning during the year, every prisoner discharged from our London local prisons is invited to a free breakfast in our rooms near the prison gates, plainly warned against a life of wrong-doing, and pointed earnestly and prayerfully to the only Source of strength. The work amongst women has been much blessed. During the past year many a poor wretched girl, who has sought our help in her time of need, has left our women's home to go into the situation we have found her, quite a changed creature in every way, having been benefited both bodily and spiritually.

Alderman RENALS, who filled the vacant chair, maintained in vigorous terms that the good being done by this Mission is most remarkable, and of the highest value to society at large.

Mr. JAMES MONRO, C.B., bore, as an old Commissioner of Police, emphatic testimony that the British public owe a great deal more to this Mission than usually supposed. Hundreds who would now be preying on the community are doing honestly and well. But why, with all this good work, is there a deficit of £1,400 in the funds of the Mission? Largely because it is so quietly done, without sensation and without noise. Mr. Monro went on to emphasise various ways in which all can help in this work: by sympathy, by making the Mission known, and by liberal support. He trusted the debt would be cleared off at once, so that the work may go forward with renewed energy and vigour.

Sympathetic addresses followed by Messrs. Judd, J.P., Montague Crackanthorpe, Q.C., and T. A. Denny; while Mr. Wheatley gave a brief account of how he was led into the Mission, how he believed God is doing a great work thereby, and saving many from becoming criminals. He closed, as, indeed, all the speakers did, with a strong plea for large and liberal aid.

HINTS AND HELPS.

HOW TO OVERCOME DISCOURAGEMENT.

Hag. ii. 4, 5.

Remember (1) the presence of God—"I am with you";
(2) the name of God—"The Lord of Hosts";
(3) the promise of God—"According to covenant";
(4) the Spirit of God—"My Spirit remaineth among you";
(5) the strength of God—"Be strong";
(6) the work of God—"And work";
(7) the help of God—"Fear ye not."

JOHN D. GILMORE.

DR. BLAIKIE ON JOSHUA.*

THIS is an admirable volume in a series that is somewhat mixed. No attempt is made in these pages to eliminate the supernatural or to sit in judgment on the text. On the contrary, the rashness and, we may add, credulousness of those who do, are shown with a tender, but firm, hand. The speculative reason, like the passions themselves, needs to be held in by bit and bridle, otherwise theory takes the place of fact, and the judgments arrived at are no better than distempered fancies. It is a distinguished merit of this work that it applies the scalpel of common sense to the ill-digested reasonings and baseless assumptions of the modern critical method.

The advantage accruing is immense. It is impossible to expound the Sacred Text unless it be received in its true character as the Word of God. If we have to settle as we proceed what is genuine and what is fictitious, what may be safely accepted and what must be disallowed or held in suspense, not only are the activities of the expositor interrupted, but the results, such as they are, are reduced to the level of a mere human communication. All that is Divine being squared in this process to man's limited conceptions of what is Divine, there remains a philosophy of thought in lieu of an exposition of Holy Writ.

Dr. Blaikie's work on Joshua ranks as an exposition. Untrammelled by the critical method which he holds in small respect, this writer allows the seeds of thought in the Word to germinate and display the Divine virtue they possess. The result is an exposition that is one indeed, suggestive, edifying, and spiritually enriching.

For one thing, it is in constant evidence in these pages that Dr. Blaikie feels the charm of the subject of which he treats. Tholuck has said somewhere, "that while we must know the human before we can love it, we must love the Divine before we can know it." Whether this be so or no, it is certain that a preacher's power to expound *His* thoughts depends on the love which they have first excited in his own heart.

We like the glow of appreciation in this work, and all the more that the ground for it is ever made luminous in the reader's eyes. We venture to make one selection, though it be like taking a single flower to specify a conservatory. Speaking of Moses under the homely but exalted title "My Servant," Dr. Blaikie says:—"One of the greatest of men has no handle to his name—he is simply Moses; he has no titles of rank or office—he is simply 'My Servant.' But true greatness is 'when unadorned adorned the most.' Moses is a real man, a man of real greatness; there is no occasion, therefore, to deck him out in tinsel and gilt; he is gold to the core. His own will was thoroughly subdued to the will of God. The people of whom God gave him charge were dear to him as a right hand or eye. To aggrandise himself, or to aggrandise his house, never entered his thoughts. Never was self more thoroughly crucified in any man's breast. Beautiful and delightful in God's eyes must have seemed this quality in Moses—his absolute disinterestedness, his sensibility to every hint of his Master's will, his consecration of all he had and was to God, and to his people for God's sake!"

Another trait in this work is clear perception. *E.g.*, Chapter 5 is devoted to tracing the connection between the twofold charge given to Joshua and the work he had to do. The train of reasoning is of everyday value. We are apt to look on strength and courage in the light of a *gift;* but Joshua was required to look upon them in the light of a *duty*. Apart from strength and courage, he could not be obedient; and unless his authority was steeped in the Book of the Law he would fail alike in acting discreetly or in securing the end designed. For, as is shown, the work to be accomplished was not mainly to conquer the Canaanites or to divide the land for an inheritance: it was not mainly that they might be planted physically over the country; but that they might be "married to it morally"; for Canaan was no land for idolaters—"loyalty to God was the one condition of a happy settlement." How, then, could Joshua do the work if he were not himself profoundly attentive to the law of God and brave enough resolutely to carry out its instructions? The moral is thus pointed:—"And so at all times in dealing with human beings we can obtain no adequate and satisfying success unless their hearts are turned to God. Your children may be great scholars, be successful merchants, or distinguished authors, or brilliant artists, or even statesmen; what does it come to if they are dead to God, and have no living fellowship with Jesus Christ? Your congregation may be large and influential, and wealthy and liberal; what if they are worldly, proud, and contentious? We must aim at far deeper effects, effects not to be found without the Spirit of God. The more we labour in this spirit, the more shall our way be made prosperous, the better shall be our success."

On the whole, we can commend the work of Professor Blaikie as an able and spiritually incisive exposition. The supernatural does not shock him, being the only reasonable explanation of the phenomena that can be found. Nor is there any attempt in these pages to degrade the teachings of the Old Testament by the assumption of a Law of Development which assigns to them a rudimentary value and a temporary place. Deeps there are, and must necessarily be, in the Scriptures, whether of the Old Testament or the New, which no expositor's plummet can sound. It is not wise either to ignore these, or to seek to fill them in. Faith does not contradict reason, but faith goes farther than reason can go. We are glad to say of this expository edifice that faith is its coping-stone. Faith crowns the work. For example, the fact of relative justice is here fully acknowledged. Deeply mysterious as the principle is, as shown in Achan's punishment and elsewhere, it underlies, as this writer points out, Divine Government both in judgment and grace. Reason may not comprehend everything, but certainly reason is never more wise than in seeking "not to be wise above what is written."

JAMES DOUGLAS.

* THE EXPOSITOR'S BIBLE: THE BOOK OF JOSHUA. By William G. Blaikie, D.D. 7s. 6d. *Hodder & Stoughton.*

DUBLIN PRISON GATE MISSION.

THIS Mission continues to do a noble work among the females discharged from the Irish prisons. During the past year the total number of women committed to jail in Ireland was nearly a thousand in excess of those for the previous year; the largest number of committals being of persons between twenty-one and thirty years of age. Of 40,783 commitments in Ireland during 1891, no fewer than 19,075 were for drunkenness; it is, therefore, anticipated that with coming legislative restrictions upon the sale of drink, the work of the Mission will be lessened.

Unfortunately the unsatisfactory condition of the funds made it necessary for a more careful selection to be made in the cases for admission; on the other hand, the debt has been removed. During the twelve months the laundry women earned £1614 3s. 11d., and the button industry brought in nearly a hundred pounds. Thirty-four women during the year have been found good situations, and the general conduct of those in the Home has been remarkably good, many having given cheering signs that the work done is being followed by spiritual blessing. The Mission, with its laundries and sewing classes, and week-day and Sunday services and meetings, and its admirable dormitory, in which an average of forty-one slept each night, well deserves the support of our readers.

THE B. AND F. BIBLE SOCIETY.

DEAR SIR,—In November last one kind friend offered to give the Bible Society £50, £100, and £500, if, respectively, 49, 24, and 9 similar amounts were given it by others before July 1, 1893. That date is now near at hand, and so far the sums received in response to the challenge have been 13 of £50 each, 7 of £100, and 4 of £500.

In February, 1893, another friend brought us a cheque for £1000, part of the portion he had saved for a beloved daughter who had been taken to the heavenly home. He wished it to be devoted to some development of Bible work for girls and women which he could follow in his prayers. He hoped that his act might might lead others to do likewise, and thereby the new work might be extended and perpetuated. The committee resolved to make this gift a nucleus for a special fund for sustaining and enlarging their grants for Biblewomen in the East. By these grants, which are made to some 27 missionary and Bible organisations, about 370 additional Biblewomen are now carrying the Saviour's own words to their untaught and secluded Eastern sisters in India, China, Egypt, Palestine, etc.

Since it became known this year that special gifts would be welcome towards the cost of preparing and sending out large editions of the Scriptures in the language of Uganda, nearly £440 has been sent to this Society for that purpose. More than 30,000 New Testaments, or books of the New Testament, are being prepared for shipment to Zanzibar on June 11, *en route* for Uganda. That will help the C.M.S. But there are other versions, through which we help other missionary societies, towards which special gifts would be equally welcome. For instance, we have recently shipped nearly £500 worth of Bibles for Madagascar. They will be sold there, but local expenses will absorb the lion's share of the proceeds. These help the S.P.G., L.M.S., Friends, and Norwegian Missions.—Yours truly, JOHN SHARP, Sec.

146, *Queen Victoria-street, E.C.*

POST CARDS.

WALTHAM ABBEY.

With much thanksgiving to God a "Forward movement" was yesterday (June 2) made at the Waltham Abbey Y.W.C.A. God has been much owning and blessing the work lately. During the past two months seventy-five members and hon. associates have joined, and the branch is going forward in many ways. Friday, June 2, was the dedication and opening of newsrooms for the extension of the work. C. L. B.

Y.M.C.A., BATH.

The winter's work at the Bath Y.M.C.A. has been full of encouragement. The Sunday evening services have been well sustained, the attendance being larger than in previous seasons. Several cases of conversion are reported as the result of this work. Open-air meetings are held twice weekly. On Sunday evenings a service is held near the park, when large numbers listen to the proclamation of the Gospel message. A. H. W.

THE GOSPEL IN CAMP.

Nearly a thousand men of the South Wales Borderers from various parts of England and Wales will be assembled for their annual training at Brecon in the course of a week. Every year the camp is visited repeatedly and systematically by members of the Y.M.C.A. with tracts and religious papers. The improvement in the conduct of the men is simply remarkable, and about one-fourth are now abstainers. Christian periodicals, tracts (illustrated preferred), and Gospel booklets are earnestly solicited by D. Devoir Thomas, Castle-street, Brecon.

Y.M.C.A., SUNDERLAND.

For many years past the Sunderland Y.M.C.A. has organised monthly breakfasts for young men on the first Sunday in each month, preceded by a devotional meeting. Many of the leading ministers of the town have taken part in these meetings. The average attendance last year was sixty-seven. The proceedings are of a homely and bright character, with brief addresses from the members, and plenty of singing. They have proved to be the most helpful meetings the Association has held. Many young men, especially strangers, have received definite spiritual blessing. H. Johnson, Sec.

FROM ALABAMA.

We began evangelistic services in our church on May 7 and continued till May 21. We held services three times a day; they were interesting and profitable from the first. The Spirit of God applied the truth, and there were anxious souls at every service. Rev. W. M. McIntosh, Cherokee, Alabama, preached. God has highly qualified him for this work. There were about twenty-five who testified to faith in Christ during the services. We received thirty-three into the church on May 21. Other churches also benefited. David Leith, Pastor,

Methodist Episcopal Church, South.

Attalla, Ala., U.S.A., May 22.

THE LANARKSHIRE CHRISTIAN UNION,

having arranged with Rev. Wm. Hutchison, minister of the parish of Coats, Coatbridge, for a special mission in the Coatdyke district of his parish, where the population is one half Irish and Roman Catholic, their Gospel tent was pitched there on Saturday, May 27th. The campaign, which is to be joined in by the three Presbyterian churches, was opened on Sunday the 28th, by a united service, when Mr. Hutchison spoke. On the week-day evenings following, the Christians have gathered in the tent at 7 p.m. for prayer; then, separating into bands, have adjourned to the different working-men's squares to hold open-air services. As 8 o'clock approaches, the several bands march singing to a central demonstration at "the fountain," which is in the central square, after which all march into the tent. The minister of the parish and his assistant have been joined in the open-air work by Rev. A. Maxwell, of the Free Church, and his assistant, Mr. Johnstone. Much blessing is looked for from the united action.

P. A. Kennedy Mackenzie.

Victoria-terrace, Coatbridge, June 3.

THE HABIT OF PRIVATE PRAYER with each of your children establishes such confidence between each little heart and its parent that, as time goes on, schoolboys cling to it and expect it, and young men thank God for it.—*Mrs. MacInnes.*

THE QUESTION, "Please, mother, may I read this?" cannot be heard in too many homes. How sorrowful it is that some parents pay no regard to what their children read, and the budding rose of boyhood is often fed on the drainage of a moral sewer.

THE TEACHER must rest content to be an assistant in Nature's school. He must provide the necessary material, and arrange for suitable experiments. He must be the sympathetic guide and demonstrator; but the children must do the work.—*George Ricks.*

THE ARABIAN MISSION.

The Arabian Mission, which was organised in America in 1889, is an undenominational effort to supply the needs of a long-neglected and almost wholly unoccupied field. During the past year or so the missionaries have visited every large seaport of the peninsula, and made journeys to Sanaä, the capital of Yemen, and other places in the interior. Although every place visited was as much open to the Gospel as other Moslem lands already occupied, and although more than one place offered special advantages or promise of success, after careful and prayerful consideration, it was decided to "locate" at Busrah.

From this city of more than 60,000 inhabitants, the shores of the Persian Gulf to the south, the navigable rivers stretching northward into Mesopotamia and eastward into Persia, the caravan routes westward into the Nejd and Central Arabia, are all within easy reach. In addition to the large Moslem population, there is a considerable English-speaking community, both resident and belonging to the many steamers trading with the port. In addition to purely evangelistic work, there is a free dispensary, and a colportage agency. The island of Bahrein, in the Persian Gulf, has just been occupied, with great encouragement. The field secretary of the mission is Rev. S. M. Zwemer, who may be addressed at Busrah. Major-General Haig, Redhill, Surrey, is a British correspondent of the work.

IMBECILE CHILDREN IN IRELAND.

Encouraged by the success of the Earlswood Asylum in England, Dr. George H. Kidd, a medical man of high repute in Dublin, started a movement which resulted in the foundation of the "Stewart Institution for Imbecile Children." Its title was adopted in recognition of a pecuniary contribution of considerable amount given by another member of the medical profession long associated with the treatment of mental disease. In 1869, the Institution began operations in a comparatively humble way near the little town of Lucan, about nine miles from Dublin. It continued there for about ten years, until the committee were enabled to remove into a fine building specially constructed at Palmerston, several miles nearer to Dublin.

Here its work has been attended with a large measure of success; many hundreds of imbecile children have passed under its care, whilst the instances in which the improvement effected enabled pupils to be returned to their friends practically self-supporting have been remarkably numerous. The means at the committee's disposal only permitted of the erection of a part of the building as originally designed, which affords accommodation for but seventy-five inmates. This is a very small number, considering that the Institution is the only establishment of the kind in Ireland, and that applications from all parts of the country are constantly received. The committee are seeking funds to complete the building, and the necessary work will entail an expenditure of at least £10,000, of which the committee have not more than one half in hand.

It is expected that the extended building will enable at least eighty additional pupils to be received with comparatively little addition to existing expenses of management. The secretary may be addressed, 40, Molesworth-street, Dublin.

LANCING HOME OF REST.

This is the third year of the above desirable Home of Rest for weary mothers with or without infants, and children of all ages. It is gratifying to find, so increasing is the number of applications each year, that the management has again had to enlarge its accommodation, till now over eighty adults and children can be entertained.

Among its happy guests during the past year have been cripples, paralytics, and blind, together with a party of some twenty aged inmates from a London poorhouse, beside very many from the most poverty-stricken and unhealthy localities of the East-end. Troops of merry children keep the quiet village and sea-shore alive with their joyous exuberance, only shaded with sorrow when the morning to return arrives.

It is gratefully recorded that the services given in the Gospel-room attached to the institution have been richly blessed both to visitors and villagers. Thus, not a few poor ones return home having reaped in spiritual things as well as temporal. The Home has enjoyed during the past week a visit from an evangelist staying in the locality, and much cause for thanksgiving has been given in witnessing some most interesting cases of conversion.

Wm. Chorley.

6, *Clephane-road, Canonbury, N.*

MR. HENRY COOK'S WORK.

Describing a visit to Penzance of Mr. Henry Cook's mission steamship *Good News*, Mr. W. A. Radley, of Plumstead, writes:—

"The visit is an annual event, timed to come off when the Yarmouth and Lowestoft fishermen are in the West. During the stay Gospel meetings were held every evening, not only on board the steamship, but also on board the schooner *Herald of Mercy*. The Lord was with us in power, and much blessing attended the Word spoken. At the conclusion of each meeting woollen comforters, mittens, jerseys, etc., with testaments and Gospel books, were distributed among the fishermen, who received them joyfully. The afternoons we spent about the harbour, giving away books as the fishing smacks came in, and inviting the men to the mission vessel in the evening.

"It did one's heart good, as the smacks got berthed and decks washed down, to see the boys pull alongside in the small boats to receive bags of books; and one had the consolation of knowing that if all did not come under the sound of the Gospel, at any rate the Word of God was safely deposited on each vessel. Our hearts were rejoiced at the manifest tokens of the presence of the Lord, in souls deciding for Christ. One cannot but feel grieved that such a work should be hindered through lack of funds, Mr. Cook having recently lost several of his most liberal subscribers by death."

COUNTRY TOWNS MISSION.

A much-needed work is being carried on in our towns and villages by this Mission. Your columns are constantly bearing testimony to the increasing spiritual destitution of many of our country districts, and the urgent need for the simple message of the Gospel to be carried to the people in their homes. The object of this old-established society is to help to meet this need. Its work is of a distinctly missionary character, the agents visiting daily from house to house, endeavouring to bring home to all the claims and blessings of the Gospel. Its efforts have been greatly owned of God.

The society has at the present time fifty-nine missionaries connected with it, who are scattered throughout the country, some of them working in districts where, but for their presence, it is feared many would not hear the Gospel message. The sick and aged, and others who are prevented from attending the ordinary means of grace, are especially cared for.

During the last two or three years many applications have been made to the committee for grants, both to start new and to sustain old work, and they have responded, though with hesitation, on account of the low state of the funds occasioned by the death of some who have been amongst their most generous helpers. But to sustain these grants, I regret to say, the committee have now been obliged to borrow, and unless new help is given they will not only be compelled to refuse further applications, but also to seriously consider the support given to existing stations. As treasurer of the society I shall be glad to receive any gifts in aid of the work.

Harry C. Nisbet.

35, *Lincoln's Inn Fields, W.C.*

CAUSE YOUR PUPILS TO THINK. A question is an incomplete statement, which is begun by the teacher and finished by the scholar. Question out of him what he knows. Question into him what he does not know.

RELIGIOUS SERVICES IN THEATRES.—At the invitation of Mr. and Mrs. Walter Hazell, friends and workers in connection with the "Special Religious Services for the People in Theatres, Halls and Mission-rooms" assembled on Saturday afternoon at 15, Russell-square, W.C., to hear an account of the work. Rev. T. C. Udall (secretary) pointed out that the poor parts of London were now poorer than they had ever been; hence the increasing importance of this work. Much useful work has been accomplished by the movement, and many of those who could not be brought under the power of the Gospel by other plans had by this agency been converted, and had united themselves to the various churches and chapels. Rev. J. B. Barraclough bore testimony to the work which had been accomplished by the movement in the East-end. Mr. G. Williams also testified to the vast amount of good which had been wrought through the present agency. Archdeacon Sinclair referred to the time when both St. Paul's Cathedral and Westminster Abbey were not so free to the public as they are at the present time, when from 5000 to 10,000 people may be found at both morning and afternoon services. That change he attributed to the impulse given by the Theatrical Mission instituted by Lord Shaftesbury. Other speakers were: Revs. F. B. Meyer, Mr. T. C. Chadwick, Captain Lowe, and Rev. George Snashall.

UNIVERSITY NOTES.

OXFORD.

Many old Oxford men will hear with regret of the illness of the Principal of Wycliffe Hall (Rev. F. J. Chavasse), necessitating a change and complete rest for several weeks.

Professor Sanday concluded his Bampton lectures on Sunday last; the interest remained undiminished to the end, and will be further enhanced by the publication in book form.

The annual meeting of the Oxford Mission to Calcutta was held in Exeter College last Sunday evening, when Rev. C. Gore, who was formerly connected with the Mission, gave an address.

Rev. E. A. Barnes Lawrence, of Blackheath, was here last week, and took several meetings for undergraduates. He expressed great satisfaction with the interest manifested, especially as shown by the numbers who attended a special evangelistic meeting. The real spiritual work now going on in the various branches of the Inter-Collegiate Christian Union is most cheering, and gives great promise. The open-air meeting on Sunday last at the Martyrs' Memorial attracted a large gathering, and the testimony given was as clear as it was gratifying.

CAMBRIDGE.

On Sunday, June 3, the University sermon in Great St. Mary's was preached by the Bishop of London.

The foundation of the first block of the new buildings of Ayerst Hall was laid on Wednesday by the Master of Corpus in the presence of a large gathering. In his speech the Principal of Ayerst Hall stated that the object had been and was to combine, upon Evangelical lines, theological training with the University course.

On Sunday evening a meeting in support of the Cambridge Mission to Delhi was held in the Divinity Schools, Dr. Stanton presiding. There was a crowded attendance of University men, including Bishop Barry (who has recently visited Delhi), the Master of Trinity, and Rev. H. C. Carlyon (senior missionary of the Delhi Missionaries). Bishop Barry testified to the reality of the work done by this mission, and eloquently appealed for more devoted helpers. Mr. Carlyon enlarged upon the needs and possibilities of the work, mentioning in an interesting and stimulating address that now Oxford and Dublin both had mission settlements in Delhi.

THE Y.M.C.A.

A party of sixty-six members of the Manchester Y.M.C.A. have reached Chicago safely.

Mr. E. A. Hannant, who for the past few years has been hon. sec. of the Hull branch, has accepted the post of general secretary at Burton-on-Trent.

The Norwich Association has just held its closing social gathering of the season. The work of the past six months has been of a most encouraging and successful character.

The tenth anniversary of the Hammersmith Association was celebrated on the 25th ult., Mr. E. Ellis occupying the chair. The speakers were Messrs. W. Hind Smith, C.C., M. Baker, and B. Hewer

Writing on the difficulties and encouragements in mission work in Bohemia, Dr. A. W. Clark states that the Y.M.C.A. is doing well at Skalitz, and is erecting a new building for mission purposes.

Mr. T. W. Backhouse, one of the trustees of the Sunderland Y.M.C.A., has intimated to Mr. J. C. Moor his intention to give £500 if the proposed plans for the extension of the Association are proceeded with.

At Aldersgate-street the P.S.A. and other religious meetings are giving great encouragement, and the Swiss and Norwegian trips are filling up very satisfactorily. There is still a little room in each for those who desire to join.

Among the speakers announced to take part in the proceedings of the Conference of British Y.M.C.A.'s at Sheffield, June 13th to 16th, are the Revs. Hugh Price Hughes, Rhondda Williams, T. J. Madden, and the Dean of Norwich.

A public inauguration of the Y.M.C.A. recently formed at Bromsgrove took place in the Corn Exchange on the 30th ult. Mr. T. White, J.P., the president, occupied the chair, supported by ministers of the town and other local friends.

At a meeting of the International Committee of Y.M.C.A.'s held at Geneva, May 29, it was agreed to publish a volume to be known as "The Golden Book" of the Associations, containing historical sketches of work for young men in the different countries of the world, as commemorative of the jubilee of Y.M.C.A.'s to be celebrated in London in 1894.

The Barbados Association has acquired a building of its own in a very central position, which for years had been a billiard and drinking saloon, but has now been transformed for the purposes of the Association and become an ornament to the town. Between 200 and 300 persons were present on each of the first two Sundays after the opening. This Association exists as the result of blessing attending efforts put forth by Admiral Grant when visiting the island of Barbades a few years since.

The City of London Association, Aldersgate-street, E.C., has a brass and reed band, numbering sixteen performers. It is being trained to take part in Gospel work, primarily in the Association, and afterwards in Christian work throughout London. The leader, a most competent teacher, is willing to teach learners without charge. Young men who can already play, and others who would like to learn, will be welcomed if they will present themselves at 186, Aldersgate-street, any Friday evening at eight o'clock. There is also an orchestral band, the leader of which greatly needs the assistance of one or two good cornet players, a clarionet player, and players on stringed instruments. These will be welcomed at 186, Aldersgate-street, on Sunday afternoons.

The thirtieth international convention of the Y.M.C.A. was held the week before last in Indianapolis. Addresses were given by a number of prominent persons, including Mr. Wanamaker, General Howard, and others. The committee on the report of the International Committee urged an enlargement of their work. Seventy-one associations reported pledges, and it was found that in all 28,000dols. had been pledged for furthering the extension of the work of the International Committee. General Harrison made a short speech, in which he said, "It is a great pleasure to look into the faces of the earnest young men who are here conferring on the interests of Christianity and the work of improving their fellows. The first Association of which I was ever president was the Y.M.C.A. of this city."

THE Y.W.C.A.

The Edinburgh Y.W.C.A. and Y.W.C.I. are happily amalgamating, being really one in purpose and work.

At the annual meeting of the Peterborough Y.W.C.A., a breakfast was given to a number of policemen, who were off duty.

Somerset Home, Reigate, is to be opened (D.V.) early in July in connection with the Y.W.C.A. Members who are thinking of a holiday would find the bracing air and beautiful walks about Reigate affording them the needed refreshment of mind and body. For information apply to Miss H. Dalton, Tramore, Holmesdale-road, Reigate.

The Y.W.C.A. of Chicago is making a special effort to care for young girls coming alone to that city, and secure for them such homes as may be fitting and direct them to suitable lodging houses. This work will be under the general care of the Travellers' Aid Department, which the Association has carried on for about four years. Agents wearing a blue badge marked "Young Women's Christian Association" meet the trains to assist any who may need help.

The Windsor and Eton branch has increased so much of late that larger premises have had to be secured. In taking possession of these, the committee gave a tea to the workmen who had been engaged on the alterations. Canon Gee and Lady Hope gave addresses. On Wednesday last 150 of the members and friends met together for a social evening. Addresses were given by Hon. Emily Kinnaird and others. We may add that arrangements can be made at the Homestead, Windsor, to provide accommodation and refreshment to parties of female excursionists.

CHRISTIAN ENDEAVOUR NOTES.

The Shoreham Y.P.S.C.E. spent a very happy afternoon last week on the water at Southwick. Mr. Chenery gave a very brief address.

Christian Endeavour is spreading in Ireland, and a number of new branches have been opened lately in Belfast. Dr. Clark is to visit that city on the 13th inst.

Rev. J. C. Lloyd, of Aberavon, spoke in glowing terms on behalf of the Christian Endeavour Movement at the recent meetings of South Glamorganshire Congregational Union.

There are now 630 branches in this country. Societies have lately been formed in connection with Congregational churches at Coatbridge, Dedham, Workington, Battle, Bristol (Redland Park), Carlisle, Creaton, and Swinton.

Dr. F. E. Clark is, we hear, preparing a book concerning his journey around the world, which will be very fully and beautifully illustrated. The volume, of some five or six hundred pages, will be wholly new, and the title will be "In Five Continents."

Dr. Clark has sent to the office of the Society in Boston the names of nearly forty Societies of Christian Endeavour in India, not a quarter of which had been before reported. This undoubtedly shows what is true in other parts of the world, that there are far more Endeavour societies in the great brotherhood than have ever been recorded.

A most successful social gathering was held in connection with the Victoria-street (Derby) Congregational Y.P.S.C.E. on Saturday week. Rev. G. Hunsworth, M.A., pastor, presided, and gave a short address, explaining the objects and methods of the Christian Endeavour Movement, and congratulating the committees on the very satisfactory progress which had been made since last December.

SCOTTISH NOTES.

A party of 140 girls recently sailed from Glasgow for Canada in connection with Mr. Quarrier's Orphan Homes.

Rev. Martin Lewis, late of Gravesend, has been warmly welcomed on his induction to the charge at Queen's Cross, Aberdeen.

Rev. Alexander Dewar and Rev. A. G. M'Alpine have been ordained as missionaries to Livingstonia in connection with the Free Church.

Rev. John Robertson, of Gorbals Tabernacle, Glasgow, has addressed a pastoral letter to his church, stating that in the autumn he will resign his charge, and commence services in the City Hall, Glasgow.

Much gratification is expressed in many circles at the honour conferred on Mr. J. Campbell White, of Overtoun, by his elevation to the peerage. Ex-Provost Henderson, of Aberdeen, has received the honour of knighthood.

The *Inverness Courier* states that at least in two Highland F.C. congregations the threatened separation from the general body of the church has been precipitated by the action of the recent General Assembly approving the Declaratory Act.

The two hundred and fourteenth anniversary of the battle of Drumclog was celebrated last Sabbath, when a service was held on the battlefield. Rev. A. W. Donaldson, Strathaven, preached, and over 1500 people had congregated to take part in the celebration.

A remarkable demonstration took place last Sunday at the lonely moorland farm of Lochgoin, in the north-east of Fenwick parish, where, in celebration of the centenary of John Howie, author of the "Scots Worthies," a "conventicle" was held, and was attended by about five thousand persons. Rev. Dr. Kerr, of the Reformed Presbyterian Church, conducted a most impressive service, and a collection was made in aid of a proposed memorial of John Howie, to be erected at or near Lochgoin.

IRISH NOTES.

A house has been rented by the Dublin Methodist Central Mission, to be used as a "Lifeboat Shelter for Men," and £200 has been promised towards its cost.

The sixty-fourth annual meeting of the Congregational Union of Ireland was held last week in Belfast. Rev. W. G. Davis, of Coleraine, presided, and encouraging reports of the various congregations and departments of the denomination were presented.

The report presented last week by Rev. Thomas Lyle to the annual meeting at Belfast of the Bible Colportage Society for Ireland showed that the organisation has now twenty-five agents at work in various parts of Ireland, and has had an encouraging year.

Gospel tent work has been resumed in various places. Rev. Henry Ball, Methodist evangelist, began on Sunday week in Ballinamallard, and Rev Jas. Kirkwood on last Sunday in Banbridge. The latter has also had series of evangelistic services in the Methodist Church, Wexford.

The Society for the Prevention of Cruelty to Children is doing most valuable service, both of a preventive and remedial character, in Belfast. It has two agents, and last year interfered in the interests of almost 1,000 children, most of whom were the victims, not of poverty, but of drink.

A remarkable work of grace has been going on at Carnlough, co. Antrim. Some months ago two young men of the "Faith Mission" of Scotland commenced meetings in the Town Hall, and these, which have been kept up ever since, have resulted in the professed conversion of scores and scores in the neighbourhood. In some families every member has been blessed.

Personalia.

Miss A. E. Coombs, well known in Birmingham, left on Friday for missionary work at Fihaonana, Vonizongo, Madagascar.

Rev. Thomas Lewis, the honoured missionary at San Salvador, has been compelled, in consequence of illness, to visit the Grand Canary for a few weeks.

Mr. and Mrs. J. L. Roger, of the Baptist Congo Mission, accompanied by Mr. Kirkland, of Edinburgh (a fresh recruit), are returning this week to the Congo.

Mr. and Mrs. Osborn-Howe have arrived in England from South Africa, and may be addressed to the care of Mr. A. S. Day, Lancaster-road, Wimbledon.

Rev. George Cameron, Baptist missionary, has just arrived in England from Wathen Station, on the Congo, bringing with him his motherless infant daughter.

Mr. Robert F. Horton, M.A., of Hampstead, has accepted the chairmanship of the board of directors of the London Missionary Society for the ensuing year, in succession to Rev. William Roberts.

Miss Wells, daughter of Rev. James Wells, of Glasgow, is on the eve of sailing for India for medical mission service. It is intended she should go to Nagpur as colleague to Miss Agnes Henderson.

Mr. Rabinowich, of Kischeneff, is about to visit London on his way to Chicago. On Thursday evening, June 15, at a meeting in Talbot Tabernacle, Talbot-road, W., he will be commended to God in prayer.

Mr. Robert Smith, L.C.M. missionary at Earl's Court, has been appointed to succeed the late Mr. C. M. Sawell as district secretary of the London City Mission, and the work of the district secretaries has been rearranged.

Mr. Shuldham Henry's friends will be sorry to hear that he has had another very severe attack of influenza, accompanied by congestion and bronchitis. He is now better, but very weak. He asks the prayers of the Lord's people for his speedy recovery to health and strength.

Rev. George Kerry, the Indian secretary of the Baptist Missionary Society, is expected in England early next month. He has been in the service of the Mission thirty-seven years. He reports: "A wonderful work now going on in the Jessore district, where forty converts have been baptized."

Rev. James L. Muirhead, father of the Synod of the Presbyterian Church of England, completed the sixtieth year of his ministry in Cheviot-street Church, Wooler, on May 22, being ordained to the pastoral charge there on that date in 1833. Special services in commemoration of the event were held in the church.

Madame Rodriguez writes:—"In March I was taken seriously ill, but through God's goodness have during the last month been gradually recovering. Early in June we hope to visit England for change and rest during the hot months. As the doctors forbid my holding public meetings this summer, we purpose paying visits, and in a quiet way doing what we can to extend interest in the mission. Communications may be addressed to Dr. Macwhirter Dunbar, Hedingham House, Clapham Common, S.W."

M. F. Coillard, of the Zambezi Mission, in his inimitable letters to the *Journal des Missions Evangéliques*, lets us share many of his joys and sorrows. After toiling for six years at Séfula he has moved on to Léaluyi, and founded a new station. In the June issue of the *Journal*, he mourns the indifference and instability of the people, and refers in pathetic terms to the hardness and solitude of his life now that he is not only a widower, but deprived of the kind attentions of fellow-missionaries. He has with him some Basuto evangelists whose fidelity and usefulness he cordially acknowledges Having just read the Life of Mackay of Uganda, he says:—"Describing Uganda and Mtesa, Mackay paints, without knowing it, the Barotsi people and King Léwanika. There is the same duplicity, profligacy, and inexpressible corruption, the same tyranny and pusillanimity, the same mixture of good and evil and contempt of human life."

Orphan Homes of Scotland.

In the Christian Institute, Glasgow, a party of girls from the Orphan Homes of Scotland, Bridge of Weir, recently attended a farewell meeting, at which a large number of friends interested in the work were present.

Mr. Quarrier gave an account of the way in which he had been helped during the past year, which had been a good one, notwithstanding the failure of banks and the depression of trade. 600 children had been received, but by sending out those who were ready, they could still go on receiving others. No child is sent to Canada who does not wish to go: nor is one sent whose health unfits him or her to do so. He had needed £500 for 140 girls going, but the Lord had sent him £700 for emigration, showing that he should hive off twenty more. P. B. L.

Evangelistic Notes.

Mrs. Baeyertz has finished a fortnight's mission at Broughty Ferry. The afternoon Bible readings proved helpful to many. The evening evangelistic addresses were very earnest and powerful. Many professed to decide for Christ, but we believe that the results of the mission cannot be fully estimated. Unexpected testimonies are always meeting one from those who have been established in the faith.

M. D. M.

An Interesting Open-Air Service was held at Boveridge House, near Salisbury, on Sunday week, when Mr. H. J. Knight, of the Evangelisation Society, was invited by Mr. and Mrs. Brouncker to address their tenants and the villagers. Nearly 400 listened to an earnest exhortation from the words, "Almost thou persuadest me to be a Christian." Lying as Boveridge does on the ridge of a hill, and surrounded by lovely woods, the service in the open air seemed an ideal one, and made many wish that others having large country houses and parks, would throw them open and invite evangelists at this time of the year to come and proclaim the good news of salvation and win souls for Christ.

Rev. E. E. Davidson has been holding a capital united mission in Fredonia (N.Y.). For three weeks meetings were held afternoon and evening. The preaching was directed to Christians for several days, preparing them for the work. When the time came to appeal to sinners, the evangelist asked Christians to rise, then those who desired to become Christians, and the latter were asked to come to the front seats; opportunity was also given to rise for prayer. At the close he instructed the inquirers as to what it was to become a Christian. Large numbers gave their names as determined to live a Christian life, and with their name the church of their preference, and these cards were handed to the pastors representing these churches. A goodly number were received into the Church a week after the meetings closed.

Bethlehem, Penn.—Quaint, sleepy old Bethlehem has been stirred by a wave of "revival interest" such as has not been known for many a year. As one of the local papers puts it, "The labours of the evangelists stirred up the community as it has not been stirred since the Rebellion." The work is the universal theme of conversation, and little children in the schools, the students in "Lehigh," the men in the iron works, clerks in the stores, and grey-haired men and women in the homes, are the interested participants. Seven hundred and forty-five people have openly confessed Christ as their Saviour. The services were conducted by Dr. L. W. Munhall and Prof. Birch, and were held under the auspices of the "Ministerial Union of the Bethlehems and Vicinity," in the great Moravian church. The fruit has been shared not only by the churches directly interested in the work, but by the Lutheran, German, Reformed and Protestant Episcopal churches as well. A few Roman Catholics have also been reached, and led to a public confession of Christ as their Saviour.

The Nestorian Tablet in China.

Writing to a Shanghai newspaper, Rev. Moir Duncan calls attention to the condition of the famous Nestorian Tablet in Shensi, North-Western China. Not long ago, in consequence of foreign representations on the subject, the Chinese Government ordered that steps should be taken for the preservation of the tablet from the effects of exposure to the weather. Of the covering which was rebuilt so recently not a trace now remains, save the pedestals for the pillars and atoms of the tiling. An old priest told Mr. Duncan that the stone was blown down by a rushing wind; others, however, said it was deliberately destroyed, because the priests were jealous of the interest manifested in it. Moreover, the stone has evidently been tampered with, several of the characters have been effaced, and there are other signs of malicious hands. Mr. Duncan mentions the inaccuracies, and adds:—"What is still required is that there be brought into service all that the camera and Chinese culture can offer accurately to reproduce and interpret the engraven testimony the stone has speechlessly uttered during these centuries." According to Dr. Wells Williams, this monument is the only record yet found in China itself of the labours of the Nestorian Christians in that country about the sixth, seventh, and eighth centuries of our era. The inscription, which is very long, eulogises the propagation of Christianity—"the illustrious religion"—in China. "This truly Oriental writing," says Dr. Williams, "is the most ancient Christian inscription yet found in Asia, and shows plainly that Christianity had made great progress among the Chinese." In 1859 it was set up again by a Chinese, who had so much regard for it as to rebuild it in the brick wall where it had once stood outside of the city of Si-ngan Fu.

Obituary.

MRS. CLOUGH.

The sudden death, at Evanston, Ill., is reported of Mrs. Clough, wife of Dr. J. E. Clough, of the Telugu Mission. She was killed by a folding bed, which closed upon her and crushed her, while her daughter stood by powerless to prevent it.

REV. PETER PRESCOTT.

At the age of seventy, Rev. Peter Prescott fell asleep on May 29, at Redlands, Bristol. He did good work in his years of active ministry. Of late, while a supernumerary, he has exerted himself in helping lay preachers and young men in training for Gospel work. He recently wrote a searching pamphlet with the expressive title "Wesleyanism and the Bible; or, the true and full inspiration of the Holy Scriptures, with special reference to the ominous aspect of that question in Wesleyan Methodism at the present time."

REV. W. DAVIES.

Many Lancashire Congregationalists will regret to hear of the death, at his residence, Overdale, Woolton, near Liverpool, of Rev. William Davies, first pastor of Woolton Congregational Church. Mr. Davies went through his ordinary course as a student at Lancashire Independent College, Withington, and was ordained as a Congregational minister in 1866. On the formation of the first Congregational Church at Woolton, near Liverpool, in 1867, he was appointed its first pastor. He was deeply devoted to his church and people.

MRS. CARMICHAEL.

Much regret is felt in Dublin at the death of the Hon. Mrs. Carmichael, who has passed away after a brief illness at Great Malvern. Deceased was daughter of the fourth Viscount Mountmorres, and married the late Mr. E. Carmichael, of Monkstown, Dublin, in 1877. Mr. Carmichael's active interest on behalf of the Missions to Seamen is still remembered. Since his death three years ago Mrs. Carmichael acted as honorary secretary of the Irish branch of the society, and laboured very zealously in making the Sailors' Institute in Dublin a boon and a blessing.

MAJOR HENRY WARREN, LATE 60TH RIFLES.

With much regret we notice the death of this faithful servant of the Lord Jesus. Born sixty-eight years ago, he served his country in the Kaffir, Indian Mutiny, and North China Wars. At the first visit of Mr. Moody to Ireland, Major Warren was induced to attend his services, and there he was brought to a knowledge of the Lord Jesus. From the period of his conversion to the day of his death he never swerved to the right hand nor to the left from following his Master. Very early in his Christian career he took a prominent part in witnessing for the Lord in St. Matthias Church, and in the Union Buildings, Dublin, Major Warren's earnest work for the Lord left its clear mark. His Sunday afternoons were spent visiting the patients in the Incurable Hospital, and reading and praying with them. Leaving Ireland four years ago he settled in Tunbridge Wells, where he continued the work which he so much loved; and there he passed away on the 18th ult., leaving a wife, to whom he was devotedly attached, and who was ever his wise counsellor and his true helpmeet.

REV. DR. PRITCHARD.

At the advanced age of 84, Rev. Charles Pritchard, D.D., F.R.S., Savilian Professor of Astronomy at Oxford, entered into rest a few days ago. He was a graduate of Cambridge, and early devoted himself to the study of astronomy, upon which during his long career he wrote many treatises. He was president of the Royal Astronomical Society in 1866, and in the same year he was awarded the gold medal of that society for discoveries in stellar photometry. He was Hulsean lecturer in 1867, and was select preacher both at Oxford and Cambridge; and five times he preached by request before the British Association at their annual meeting. He was the author of a reply to Bishop Colenso, and of one of the most interesting articles in the "Bible Dictionary"—namely, "The Star of the Magi." Several articles in the last edition of the "Encyclopædia Britannica" were from his pen. It was on his representations that the University built the Observatory, and provided lecture-rooms and appliances for astronomical instruction and research. In spite of serious illness of long duration he paid his visits to the Observatory almost to the last.

MOHAMMEDANISM NOT DEAD.—Mrs. Bishop (Miss Isabella Bird), speaking on Friday in Lambeth Palace, in connection with the Assyrian Mission, said it was a mistake to suppose that Mohammedanism was effete. It was making converts at an immense rate from other Asiatic religions. She recognised the good in Islam, but it had degraded woman and destroyed the fundamental idea of the family.

The Christian.

☞ It is particularly requested that all letters relating to business matters should be addressed to the *firm*, Messrs. Morgan and Scott, and not to individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

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SPECIAL ANNOUNCEMENT.

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of the late Rev. JAMES J. BONAR, D.D., of Greenock.

May we again remind our readers of the motion condemning Government complicity in the opium trade, which comes on for discussion in the House of Commons on Friday, June 30? We trust that all electors who can bring any influence to bear on members of Parliament will impress on them the necessity of firm and decided action at this crisis. If any friends have not yet sent in petitions in favour of the motion, they can secure the proper forms and sheets for signature on application to Dr. Maxwell, 49, Highbury-park, London, N.

The United States Court of Appeal has decided that the Government has not sufficient capital invested in the Chicago Exhibition to support its claim to absolute jurisdiction. This decision means that the resolve of the local administration to open the Exhibition on Sundays is not to be interfered with. On many grounds we deeply regret this decision, which deals a heavy blow at the purity of Sabbath observance in America.

The Bishop of Manchester has his anxieties, as every thoughtful Christian must, about the lax observance of the Lord's Day, which is now so universal. The boating and lawn-tennis parties of the rich, the jests and wild mirth, and the late elaborate dinner, are neither works of necessity nor of mercy. The riotous amusements of the poor are also indefensible. The Bishop sees a danger in some "Pleasant Sunday Afternoons," or, as they are sometimes called, "Religious Free-and-easies"; they tempt the children from the Sunday-school. But in those conducted on the original lines the evangelistic element is supreme, and children are not included.

The Bishop might have found another serious aspect of the Sabbath question in the uses made of the day by those who travel long distances to hear favourite preachers, and by visitors to London who go the round of the churches and chapels as if they were theatres.

It might indeed be justifiable to run trains full of workers to needy districts, to spend the day among the poor and forgotten; but nothing can justify the waste of time, of money, of strength, of quiet and peace, of those who are bent only on pleasing themselves. These persons are of little or no use in the places they go to, but they might be very useful in the places where they live. The impression made on the minds of 'bus and tram drivers is that religious people care nothing for them. The peripatetic habits of some are no doubt carelessly indulged; then let them bethink themselves.

It is with special satisfaction that we direct the attention of our readers to the new and important missionary adjunct which has been secured in the founding of Livingstone College, "for the instruction of foreign missionaries in the elements of practical medicine." Details of the scheme will be found on p. 29. We cannot but think that this institution, which has been most happily named, will prove of invaluable service in equipping young missionaries for the fullest exercise of their Divine commission, as well as for the conservation of personal health.

Next week will be held the Mildmay Conference, which undoubtedly, with Keswick, occupies foremost rank among the conventions of the year. Moreover, a special interest will this year be felt by reason of the subject chosen. Important as the study of prophecy ever is, it becomes, at a time like the present, when, in the judgment of not a few Bible students, events are ripening fast, of peculiar urgency and timeliness. Hence next week's Conference will be anticipated with considerable interest, and earnest prayer will be made that God would bless it greatly in the mutual edification of his people and the reviving of "the blessed hope" of the Church.

In our issue of May 18 we stated that the Trustees and Council of the London Samaritan Society were, after careful investigation, preparing a reply to certain charges and adverse statements, which had appeared in a weekly periodical concerning the director of the Society, Mr. J. J. Jones. Their report (extending to sixteen printed folio pages) has now been issued. It appears, on the face of it, to be the result of a comprehensive inquiry. But seeing that the action of the Trustees and Council themselves has been called in question, it would, in our opinion, be well on their part to have the conclusions at which they have arrived reviewed by an independent authority.

Every extension of justice should be hailed with thankfulness. We are, therefore, glad to hear that the Post-office has resolved that examinations for men and women shall in future consist of the same subjects. It may be presumed that the rate of pay will also be the same, when women do the same work as men. Few things make the heart more bitter than to be doing the same work as others, while receiving a smaller wage than they. Boys, young men, and women are constantly wronged in this way, and are soured in spirit. These offences against righteousness make trade unions necessary, and give them all their power.

The great success of women this year in the Cambridge examinations has again raised the question of their unfair treatment by the University. They may pass the examinations, but they receive no advantage save the empty honour—no degree, no place even in the list of successful competitors. This injustice cannot continue; every woman who passes an examination is preparing the way for the granting of degrees more surely than by anything else that can be done; and when the degrees are given, she will have a moral claim to call them hers. It is the old story. Argument goes a short way to obtain a right; it is won by work and by suffering. Our fathers, when they combined to free the slave, accepted the co-operation of women, took their money, their work, their influence, and then denied them the right of meeting with themselves in business meetings and deliberative assemblies! Such glaring inconsistency destroyed itself, and women soon met men on equal terms to do God's work. Thus slowly they are acquiring their natural rights by paying for them.

Mr. Stead has fashioned another novelty in his fertile brain—"A New Pilgrimage" to places of national interest, for the purpose of stimulating and strengthening the sentiment of patriotism. An intelligent love of country is, however, as dependent, if not a good deal more so, on the country's present condition as on the grand things it may have achieved. Working men and women cannot afford the time and money to take a ten days' trip to famous places, but if we can give them healthy surroundings, if we can take the public-house away from the street, if we can make them feel that they have a warm and welcome place in the Church of Christ, if we can set before them as good and open a career as they will find abroad in new lands, then they will love their country. Few men have enough imagination to be roused into patriotic ardour by visiting the Tower, where so many of our noblest Englishmen lost their heads, but the stolidest coal-heaver knows whether his country is now doing its duty to the great mass of its people.

The doctors are seizing the present opportunity of urging that inebriates should be placed under compulsory detention. If this is to be done, the greatest care must be taken to preserve the power from being abused, especially in the case of "fallen women." We may give too much power to medical men even for right objects. Liberty is more easily parted with than regained; and in our desire to improve a great many things we may be proceeding by the wrong method. For example, the doctors insist that few drunken women are reclaimed; then why do they not recommend the abolition of grocers' licences, and thus remove the main temptation? We should prefer the application of compulsion to prevent the evil rather than to cure it.

All lovers of peace will rejoice that on June 16th the House of Commons passed a resolution in favour of Her Majesty's Government lending their hearty co-operation to the Government of the United States, to enter into a treaty of International Arbitration for the settlement of any differences or disputes between the two countries. The discussion on the subject will prove of almost as much value as the resolution, because of the spirit of wisdom and moderation which it breathed; it contained sentences which will possess historic importance and world-wide influence. Mr. Gladstone cordially recognised the ser-

vices of Lord Salisbury's Government by the appointment of the Behring Sea Arbitration Conference, and said that it was not beyond reasonable hope that this Government treaty of arbitration might ere long, under favourable circumstances, be concluded. He declared that war had found another way of making itself oppressive by establishing militarism in the time of peace. He insisted that the most effective of all ways to promote peace was to cherish that habit of mind by which they were enabled to accustom themselves to form just, moderate, and rational estimates of their own claims, and not, by pitching them at extravagant weight, to lay the basis of quarrel, and possibly of bloodshed. All parties joined in passing the resolution; it was agreed to without a division.

Was the German Emperor right when he said the other day at Danzig that "the principal virtues of a soldier were faithfulness and obedience, and he was not to trouble about anything else"? What, not trouble about being pure and truthful and honest and just and gentle? This language justifies to the full the objection made by the Friends to a military life, when they allege that it robs a man of his individuality, and turns him into a machine. The Emperor is also reported to have said that "the fundamental pillars of the State were the army and navy." Lord Macaulay used to say that English probity had done more than English valour to win and keep India for the British crown; and experience has abundantly shown that truth and righteousness, so far as we practise them, are our greatest forces, and so they are of any nation. The nation that puts its trust in material power rather than in spiritual, will find it has trusted to a broken reed. "God is" *not* "always on the side of the big battalions."

The curiosity of the world is now moved to see what the German Emperor will do in the face of the Social Democratic victory. How will he carry out his intentions of strengthening the army? Will this vote prove to be the turning point in the process of arming every man in Europe for fighting purposes, and from the most military nation shall we obtain deliverance from the curse of militarism? The Emperor has an opportunity of doing something really great for the cause of humanity, if only pride and self-will do not block the way. If there could be any similar popular movement in France in the direction of peace it would at least make it easier for him to alter his policy. We say nothing of the political meaning of the vote, which surely must show that the nation will no longer submit to the arbitrary will of one man.

According to the *Daily Chronicle*, the gorgeous vestments stolen from the Ischoodova monastery have been found in the cell of one of the monks. The search for them has also discovered the existence of secret immorality among the monks. These are the men who can persecute Stundists. These, too, are the men who make Stundism grow. *The Independent* reports an address given by Mr. Juakoff Preelooker, late head master of the Government School, Odessa, at Morningside Church, Edinburgh, on "Religious Life and Persecution in Russia," who says that in spite of all the endeavours of the Government and of the Church, Protestantism is spreading rapidly in Russia. The numerical strength of the non-conforming sects could not be estimated accurately, because they are compelled to live and work in secrecy; but Mr. Preelooker thinks that the Stundists alone number a million and a-half. As the Roman Church fell under the weight of her own corruption, so will the Greek Church in due time.

Few things could better illustrate the lordly assumption and proud pretensions of Popery than Cardinal Vaughan's recent letter anent the declared intention to constitute Peter and the Virgin Mary patrons of England. It is not only that the whole business is without a trace of Scriptural sanction, but for "officials" on earth to arrogate the assignment of duties to saints in heaven is, on the face of it, a monstrous piece of sacerdotal presumption and pride. Were it not that Romish tactics seem to gain favour with so many around us, so palpable a delusion and snare might pass by as too trivial to excite concern. As it is, it is well to point out the cloven foot it reveals, as a survival of pagan darkness, and designed to increase the hold which "Mystery Babylon" has upon our land. The proposal should surely be too great a farce for Englishmen in the nineteenth century.

The Archbishop of Canterbury, in declining an invitation to attend the "Parliament of Religions" to be held at Chicago, contends that "the Christian religion is the one religion," and that to rank it among other contending systems is to lower its authority by "assuming the equality of other intended members, and the parity of their position and claims." It is quite the fashion in these days to put all religions on one level. There is an Athenian eagerness to form a pantheon in which gods of all kinds shall be placed, and to bring about a confederacy in which all creeds shall be endorsed. The old story of Dagon's fall before the Ark is surely *apropos* to this design. The religion of Christ is truly the one religion based upon the word God has spoken, and as a Divine revelation abides supreme. It is not on its trial before men; rather, men are on their trial before it.

It is somewhat startling to read that since Jan. 1st of this year, 56,000 Jews have left Russia for Palestine or other lands, and that by the end of December fully a quarter of a million will have emigrated to the Argentine and varied shores. The Divine purpose is evolving itself by sure if slow degrees. The scattered race are scattering still, but the word remains, "He that scattered Israel will gather him, and keep him as a shepherd doth his flock." They are spoken of as "a nation meted out"; the full measure of their sin, and of their correction, must be attained, and then it shall come to pass that "Jacob shall return, and be in rest and at ease, and none shall make him afraid."

"Amongst the many ominous characteristics of our age there is hardly one which stands out so glaringly and alarmingly as the growing *want of quietly-enduring patience*." So wrote the late Dr. Christlieb, of Bonn, not long before he died, and the lesson is one needing more and more to be learned and inculcated. In Christian spheres the need is evident; not content to let God's own processes work out their ordained end, desired results are often sought by methods out of harmony with spiritual lines. Forgetful that, as in Nature so in grace, the Creator's mightiest works are largely secret and slow, impatience seeks to hasten by exciting and obtrusive means. Thus the Spirit is grieved, and steps taken which have painfully to be retraced. Keeping on, and holding out, in calm, trustful dependence upon God, is more effective far than meteoric flash, or bold and spasmodic action.

In the interpretation of Scripture, no less than in the study of other literature, it is a mistake to suppose that full and exact truth may be gained by a microscopic examination of words. To an extent that is not generally realised, the sentence is the unit of definite thought, and must be considered as a whole. Mr. Reader Harris recently ventured the statement regarding 1 Thess. v. 23, that "the aorist tense, in which the word 'sanctify' is in the Greek, suggests a crisis and never a process." Of course, the object of this statement was to emphasise instantaneous as distinguished from progressive sanctification. In last week's *British Weekly* it was well shown that the Greek aorist was as flexible as some of our own tense forms, which we use (although unconsciously) in various modified senses.

If in the passage quoted the Apostle wished to "suggest a crisis," why did he continue, also using the aorist tense, "May your spirit, and soul, and body be preserved entire"? Preservation is a process; so the aorist does not always "suggest a crisis." The correspondent remarks:—

> The believer "was saved," Rom. viii. 24; he "has been saved," Eph. ii. 5, 8; he is "being saved," Acts ii. 47, 1 Cor. i. 18, 2 Cor. ii. 15; and, finally, he "shall be saved," Rom. v. 9. Salvation is thus at once, according to the standpoint from which it is regarded, a complete act, a continuous process, and an assured hope. Sanctification, in like manner, is complete in the will and purpose of God, while in the Christian soul it is a continued work, and it shall end in heavenly perfection. So the Apostle John writes that if we walk in the light, the blood of Jesus, the Son of God "cleanseth us from all sin," *i.e.*, "is cleansing us." The purification is continuous, and the holiest believer needs it daily.

Payson's counsels to workers for Christ are well worthy of repetition. "Love your work—be diligent in it—expect success." Half-heartedness, intermittent effort, and lack of faith are effectual barriers to anything like successful results. A happy illustration of the spirit which should animate every true servant of Christ is found in the words of that well-known worker, Mrs. Amanda Smith. Writing a few days since to an American contemporary, she says:—

> My love for the cause of Christ is the same as when I was in active work—in seeing hundreds converted. It gives me great pleasure when I look over the past and think of the great company I shall meet on the other side. My age is seventy-eight. I cannot expect to stay here long. I am still trusting in God.

Happy all who can thus rejoice in the work of the Lord, not only when it is being done by themselves, but under all circumstances for the Lord's sake.

A Jesuit to the rescue! Is Madagascar about to be saved by the mediation of a Jesuit? It may; anyhow, Father Caussègne has returned from Antananarivo to tell his countrymen that France is wrong in ascribing aggressively hostile intentions to the Hovas, that the fire-eating speeches of the French deputies alarm them and make them procure arms in self-defence, that the treaty with France gives her no ground for the lofty claims put forward in her name. He counsels more conciliatory ways. He wants hospitals rather than barracks, and benevolent institutions rather than palaces. The French will be no losers by listening to him, and Madagascar will be a great gainer.

Missionaries

THE MESSENGERS OF THE CHURCHES.

The circular letter of Pastor George Wainwright, which we reprint in full, gives voice once more to the deepening conviction that the Church of Christ first of all, then each of the churches severally, then every individual member of the church, is responsible for the evangelisation of the world.

That is to say, that neither the Church nor the churches, nor individual Christians, can transfer this privileged responsibility to a Society on the one hand, or to those who go forth as missionaries on the other.

We believe that the societies for the most part are ready to recognize this scriptural and self-evident principle. The esteemed secretary of the Baptist Missionary Society writes us :—

We have individual friends who are supporting entirely missionaries of their own, and we have churches who are supporting missionaries on the field. Moreover, we have a system of missionary correspondence, by which every missionary on our staff is brought into close and constant communication with some Christian friends at home, who keep him supplied with Christian periodicals and papers, and otherwise interest themselves in the welfare and prosperity of the individual missionary. We thoroughly believe in bringing the churches and the missionaries themselves into closer and more constant touch. After all, a missionary organisation or society is but a means to an end—for doing by union what cannot be done in unit. I have always felt that we want to bring the churches and the missionaries into deeper and closer sympathy, and anything which will secure this cannot but be beneficial. It is very desirable to give the churches a living interest in all the fields of missionary labour, and to this end we find our monthly *Missionary Herald* of the greatest value. We have a very large circulation, and we are thankful that it has deepened and quickened the missionary interest throughout our churches.

We shall be pleased to hear from the secretaries of other missionary societies on the same subject. But recently an idea has grown up that those Christians who are obedient to the heavenly vision, and who respond to the Lord's "Who will go for us?" with "Here am I, send me!" are not only to fare forth to the high places of the field, but are to go independently of their brethren at home,—are to go down into the mine without looking to their brethren above to hold the ropes. For example, a "Mission" recently formed declares this to be one of the planks of its platform :—

The Mission is unsectarian and evangelistic in its character, and only those are accepted as workers who are prepared to trust the Lord for the supply of all their needs.

Though this sounds like faith it implies a double fallacy—(1), that the Divine Missionary Method is that the missionary should be sent out by a council of a few individuals, who contract themselves out of any definite responsibility to supply his needs; and (2), that the life of faith is only possible to those who have no stated income.

Carrying out these ideas to their logical conclusion, a friend who is journeying in the East writes to friends at home :—

Anyone who is not prepared to trust wholly in the Lord for guidance and support had better join a society. But for a person determined to trust wholly to the Lord, to look to a society for support and to a committee for guidance, is, to my mind, the height of inconsistency. If one looks to God, how can one look to man or men? If one looks to man or men, how can one look to God? As a matter of fact, just so far as they look to the one they do not look to the other.

Now, in contrast to both of these conceptions of missionary method, we think that those who go forth as missionaries are "the messengers of the churches and the glory of Christ." They are members of the one body, of which Christ is the head, and they do not cease to depend on the Head, because they continue to recognise the oneness of the body and the interdependence of its members.

Created in the Image of God.

BY REV. A. MOODY STUART, D.D.

The greatness of God over-against the littleness of man presents no insurmountable or unsurmounted obstacle to the oneness of God with man in Jesus Christ, and our oneness with Christ; and the light of modern science makes the distance between man and God no greater than man has always felt it to be. This distance is sometimes spoken of as if it were more to us than to Abraham and to John, on account of the magnificent wonders of the starry universe as disclosed by modern research; but it has really been the same in all ages of the world, and is brought out as clearly in what is probably the oldest book in the Bible as in any book of our own day. Through faith, with an enlightened and most vivid imagination, the patriarch Job took a larger grasp of the vastness of creation than any mere astronomer can ever reach by figures and by measurements. On earth the great mountains and the wide sea far exceed man's little reach, and it is not so much a higher mountain and a broader sea that will enlarge our thoughts of their Maker as a roomier intellect, or rather an opener heart, to take in what is already before our eyes. Job sees the awful power and wisdom of God as shown in these his two greatest works on earth; and then looks on his bright work above us as grander than these, and names Arcturus, Orion, and the Pleiades, and the chambers of the south, which yet he speaks of as only the "fringes" of the vast unseen in the star-spangled curtain of the heavens; and, awe-struck with the majesty of the unsearchable Creator in contrast to his own littleness, he exclaims, "If I had called and He had answered me, yet would I not believe that He had hearkened to my voice" (chap. ix. 16; see xxvi. 14, Heb.). This is the voice of nature in man overwhelmed by dark trial; but the true relation of the Divine greatness to our littleness is to be found in the trustfulness and acceptance of the 8th Psalm, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man, that Thou visitest him?"

The truth is, that as regards union and fellowship the distance from God in heaven to man on earth is neither of the same kind, nor at all so great, as the distance between man and the lower creatures of the earth beside him. The wide difference between man and beast, and the comparative nearness and likeness of man to God, are both expressed in the early Divine decree—"Every moving thing that liveth shall be meat for you, even as the green herb; but whoso sheddeth man's blood by man shall his blood be shed, for in the image of God made He man." In the ranks of the humbler creatures passing before man, there is no helpmeet found for him; but the Eternal Son of God, by whom all things were made, takes redeemed man for his companion, his friend, his Bride; and because man is partaker of flesh and blood, He also himself likewise takes part of the same. He takes it in infinite grace and condescension, but with no trace of degradation, and without effacing one ray of his Divine glory; and having taken human nature, He retains it for ever as his own. Man could never become a dog without utter debasement and the abandonment of his manhood; he would cease to be honoured by himself, or loved and reverenced by his former fellows. But the Father does not honour or love his Son the less for having become man, but rather the more, if that were possible, for Jesus says, "Therefore doth my Father love Me, because I lay down my life, that I might take it again."

Between man and the lower animals there is a great gulf fixed which can never be bridged over. There is rule and subjection, command and obedience, and there may be mutual understanding, and even strong affection. But there is no fellowship; and the humblest condescension on the part of man, or the highest attainable elevation of these lower natures, can never effect a mutual fellowship and friendship between them and us. Within their own limits and in their own species they know each other, and cherish their own narrow intercourse; but into either the mind or the heart of man they can never rise, neither can man descend into that which is within them. Man is capable both of apprehending the works, the character, and the thoughts of God, and of entering into his love, in a manner and to an extent in which no beast of the earth or fowl of the air can make the least approach, regarding the works, the character the thoughts, and the affections of man.

Viewed in some of its aspects, the distance may seem little between a man and the dog that follows at his foot. We are both creatures formed by one Maker out of the dust of the same earth, and, although not of one blood, we are both born out of flesh and blood, and at death the bodies of both return to the dust. Fascinated by this resemblance, some acute men of science, ignoring man's creation in the Divine image, and his peculiar and completely distinctive capacity for God, and seeking a oneness for man beneath him and not above him, have pored over this earthly likeness till what is heavenliest in their own faculties seems to have been benumbed; and they have pictured to themselves a man near of kin to the other beasts, only a little higher, and almost, if not quite, self-promoted from among them. As in its childhood the world by wisdom knew not God, but changed his glory into the image of corruptible things, so, again, in its old age, the world seems ready to relapse into a second childhood by returning, after another fashion, to the glorifying of "four-footed beasts, and birds, and creeping things."

Man has been said, rightly enough, to stand in some way in the place of God to the dog whom he feeds and commands. But in all that relates to likeness and fellowship, the difference is vastly wider between the dog and man, who tread the same earth, than between man and the great God who guides the stars in their courses. As regards power, the distance indeed is limited from the worm to the archangel, but is infinite from the archangel to God Almighty; and it is equally so from man to God, man formed out of dust and the great unseen Spirit, infinite, eternal, and unchangeable. Between the littleness of man and the greatness of Him who holds the sea in the hollow of his hand, the distance is immeasurable; and between the creature and the Creator it is absolutely infinite,—between us who are moulded like clay by the hand of our Potter, and God who createth all things out of nothing by the word of his power. Such power, with the manner of its exercise, is to us what has been called in recent phraseology "unthinkable"; and its apprehension is in the Bible denied to the mere intellect of man, for "the world by wisdom knows not God," and is ascribed to the child.

likeness of faith; yet it is so ascribed to faith that the intellect shares in that which faith enables it to grasp, for "by faith we understand (we mentally apprehend) that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear." As creatures the distance between us and this great Creator is infinite; yet man was created in the image of God, but the dog was not created in the image of man; and as concerns oneness, friendship, communion, the distance between man and the dog that serves him is immeasurably greater than the distance between God and man formed in the image of God. Between man and the wisest beast of the field there is interposed a chasm, deep and dark, across which millions of years can weave no thoroughfare. But man was created in likeness and for fellowship with God, and in that likeness we are renewed, and to that fellowship we are more than restored by Jesus Christ: "I in them, and Thou in Me, that they may be made perfect in one." Then "truly our fellowship is with the Father and with his Son Jesus Christ," and our whole training on earth is for its furtherance and perfecting. Under severest trial it was asked of old, "What is man, that Thou shouldst magnify him and set thine heart upon him; and that Thou shouldst visit him every morning, and try him every moment?" and it is answered in the new covenant that "He chastens us for our profit, that we might be partakers of his holiness," that we may be one with Him in likeness and in communion.

THE SALVATION ARMY.

DEAR SIR,—Many of your readers will remember the poem entitled "The Starless Crown," which was published about thirty-five years ago, and which was a trumpet-call to hundreds of half-hearted Christians (myself included) who were seeking to receive the blessed experience from God, which they longed to enjoy, but whose "cruse of comfort" was always in a state of failure, because they did not 'rise and share it with another."

On Tuesday last I was present at the marriage of Captain Mary Hoe, of the Salvation Army, the eldest daughter of the authoress of "The Starless Crown," and I felt the inspiration of the occasion, as I looked back to the time when I read and re-read its truly Spirit-taught appeal to my heart to become a soul-winner. I cannot tell what were the feelings of the dear mother (Mrs. Hoe) as she saw her child stand upon that platform and pledge herself afresh to the holy warfare, in which she has already been engaged for six years. As quite a young child, she learned to know the voice of God, and, praise be to his name, she *obeyed* it, giving herself unreservedly to Him to be his channel of grace to many a sin-stricken, desolate heart, first in Switzerland and France, and later on in the Piedmontese valleys, where, with her husband, Captain William Appleton Salter, she is returning in a few days, to continue a work which God has greatly blessed, and where stars are being added daily to the crown which the band of Salvationists toiling there will one day wear to his glory. Particulars of the progress of the work in Italy, which is very interesting, would be gladly sent by Mrs. Salter, 57, Finsbury Park-road, N.—Yours truly,

June 14. C. ISABEL WALKER.

MADAME TEL SONO.—We are desired to state that Miss Maclean, of the Conference Hall, Eccleston-street, S.W., is no longer acting as secretary for this Japanese lady. Mr. Edward Trotter, 5, Montagu-square, W., who has by request acted hitherto as treasurer, has also relinquished that office. Madame Tel Sono's address is 19, Pelham-place, S.W.

IT IS OFTEN SAID that sermons are wearisome to children, but the truth is that the services are often more wearisome than the sermons; and that man will be a benefactor to the growing race who can show us how to make worship so fascinating to children that the love of worship shall be settled into their young hearts.—*Sunday School Chronicle.*

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State-Regulated Vice.

WE are quite familiar with the objection that is constantly being urged against the publication of facts, and comments upon them, that are calculated to excite inquiry in the hearts of those who are innocent of the great evil of the world; and it is with great diffidence that we address our readers once more upon one of the most momentous moral questions which it has ever been our lot to discuss.

On many occasions we have recurred to the subject; yet again we invite attention to statements which we now make, with a view to urging readers to use every measure within their reach—either of petition, or of influence brought to bear upon members of the House of Commons, and above all by prayer—to save our nation from drifting into a course which must entail the horrors of another Indian Mutiny, or of some intestine strife which should be God's vengeance upon us.

We refer, of course, to the investigations lately made by two heroic ladies, whose patient toils in this direction cannot be too highly commended, when we consider the cost of womanly sensibility and of Christian feeling at which their inquiries must have been prosecuted. But we cannot wonder that Christian principle has urged them to undertake the unsavoury task of tracking the iniquity to which we refer through some of the most abominable manifestations of vice that could well be imagined. For Christ's sake such things have been suffered before, and for Christ's sake worse things may be endured. Because Christ's cause is the cause of man, his people have always led the van in endeavours to combat the crying evils of their time. They have never counted the cost.

It is, of course, well known to most thoughtful Christians that for some time a notion has been abroad in the minds of a section of our legislators, that we should improve upon God's government of the world by breaking the inevitable connection which He has established between the commission of sin and the suffering of its consequences. In those quarters there is an impression that it would make for the best interests of mankind if it could be made possible for young and old to sin with impunity. It is supposed that what is morally wrong can yet be politically right; and that the connection between sin and suffering can be dissolved without at the same time dissolving the foundations of public morality and social purity.

By heroic efforts, for ever associated with the name of Josephine Butler, this abominable attempt to improve upon God's moral government of the world was frustrated so far as the British Isles are concerned. Then came an attempt to establish the system in India, but there again, through the influence of Christian intrepidity and courage, the attempt was defeated, and Parliament decisively declared that no such iniquity should be permitted. It appears, however, from the investigations of Mrs. Andrews and Dr. Kate Bushnell, that although Indian officials have ostensibly complied with the injunctions of Parliament, yet under another name the same thing is being fostered in every cantonment where our English soldiery are located.

As young men, raw recruits fresh from England, land in India and join their regiments, they find that every facility is given for the perpetration of immorality; that those facilities are afforded under the sanction of commanding officers and others, who surely should be held responsible for the morals as well as for the soldierly bearing of their men. In fact, the young soldier finds that he is expected to break one at least of those Ten Commandments which in his home he was trained to reverence; he is taught that the evil in question is, in the eye of men at least, a "necessary" one, to be committed without blame or evil result. Further, he is taught that, for some reason, Hindu women occupy a different position from his own mother and sisters, and that they may be subjected to unutterable horrors, in order that licence may be given to his sin.

We need only state the case before the sacred tribunal of the Christian conscience, to extort a verdict of indignant repudiation. In many cases, those who read are even disposed to throw the paper down, almost offended that a subject bristling with such horrors should be introduced, to break the routine of their ordinary equanimity. But it is impossible that anyone who understands what has been written should persist in so dismissing the matter. We are members one of another. The entire English people is bound together by indissoluble ties, and no one part of the community can condone iniquity without inflicting some detriment upon every other part. In addition to this, each one of us is responsible for the use of that amount of influence with which God has endowed us; and the curse of Christ does not rest only upon those who use that influence amiss, but also upon those who refuse to use it at all. It is the servant who knows the better and does not do it—the Levite who leaves his brother man to welter in his blood—that comes beneath his severest censure.

What can be the effect on India, as it witnesses Britain's condonation of vice? What is the good of our trying to convince Hindus by our Zenana work that we sincerely desire to emancipate woman, when she is being degraded throughout the land? What must be the effect on our young soldiers, as men come home and spread the news that for some reason it is easier to sin in India than in England, and that indirectly our Government is lending its prestige to promote in India a vice which it condemns in England? And what, again, will be the effect in the presence of that God who has so evidently entrusted India to Great Britain for high and holy purposes?

What shall we, as part of the English nation, say to Him when the millions of India accuse us of having degraded them with opium;—with the widespread sale of strong liquor in order to increase our revenue at any cost of life to them;—and with having taught them the infamies of European vice? Let the Church of Christ at last awake; let her rise and lead the sentiment of the nation, which, thank God, is not yet wholly rotten, in a crusade that shall never stay its progress until every form in which this evil still lingers in our vast dominions, has been chased back to the darkness out of which it came.

MORMON EMISSARIES.—Writing from the far West, an American friend deplores the intolerable iniquities practised by the Mormons, who, while prevented at the present from openly "living their religion," are by no means inert or powerless for evil. He thinks Christians ought to be reminded that these Mormons have emissaries in England and Scotland bent resolutely on leading souls astray.

GRANGETOWN, NEAR MIDDLESBROUGH.—The Primitive and Wesleyan Methodists have started a united open-air mission after the Sunday evening's service, the different denominations in the village being invited to co-operate. Accordingly, on Sunday week, members of the Wesleyan, Primitives, Congregationalists, Brethren, and Salvation Army took part in a good meeting, and numbers listened to the Gospel. Prayer is asked that God's blessing may rest upon the work already begun.

THE CHURCHES AND FOREIGN MISSIONS.

BY REV. G. WAINWRIGHT.

We have lately celebrated, with considerable enthusiasm, and perhaps with some little pride, the Centenary of the Baptist Missionary Society. With devout thankfulness to God we have recognised in the pioneers of this movement God's gift to his Church a century ago. But in our gratitude for what is past we have not overlooked the pressing needs of the present. It would be a poor and unworthy thing to pay eloquent compliments to the virtues of our illustrious predecessors if we did not seek to repeat, in our own lives, what we profess to admire in them. The best compliment we can pay to the founder of our Mission, is to accept as a sacred trust the work which he commenced, and to do our utmost to perpetuate and extend it in our own day.

For we may be sure that William Carey would not regard the work of the century with entire satisfaction. Regret for what has been omitted would mingle with thanksgiving for what has been achieved. What he desired as the result of the century's work we know from his own words. "I often wonder," he wrote to Andrew Fuller, "what the state of the world will be a hundred years hence; think you, will the disciples of the Lord Jesus have carried the blessed Gospel to the ends of the earth?" This was the measure of his desire, even if he was not sanguine enough to hope for it. And in view of the fact that thirty years after the day of Pentecost, Paul could speak of the Gospel as having been preached to every creature under heaven (Col. i. 6, 23), would it not have been a reasonable thing to hope that the larger world known to us to-day would have been evangelised in a whole century?

DISPROPORTION.

Yet, let us acknowledge the fact, however humbling it may be, *this has not been done.* It checks every tendency to pride and self-satisfaction to be told that fully half the world remains unevangelised; that in India, China, and Africa, there are large districts, inhabited by millions of people, who have never seen the face of a Christian Missionary, or heard the music of the Name of Jesus; that if the Missionaries in these three countries were equally distributed among the people the proportion would be: In India, one Missionary to every 110,000 of the population; in Africa, one to every 140,000; and in China, one to every 270,000; that notwithstanding the multiplication of Missionary societies, the removal of barriers that were like granite walls in the way of Carey, the opening of countries that seemed absolutely impenetrable a century ago, we have yet not more than 7000 Protestant Missionaries in the whole of the Mission-field. Verily the time for self-congratulation is not yet!

These are the facts that confront us as the

SECOND CENTURY OF MODERN MISSIONS

begins. They call for deep searchings of heart, and for prayerful inquiry into present methods of creating and sustaining, and expressing the Missionary spirit in our churches. To ignore them would be folly; to despair concerning them would be sin. For we remember that the same facts confront our Lord, whose we are, to whom this work belongs, whose heart goes out in love to every individual in the heathen world, and who dwells in the midst of his Church to meet by his infinite resources all the needs of men to-day. And there are not wanting signs that He is awakening his Church to a deeper interest, and is giving counsel as to the direction in which a forward movement may and must be made.

It is surely a sign of his working when several of his servants in different parts of the world, after prayerful study and observation of the facts, agree in saying that, in some form or other, the pressing need is that *the Churches be brought into closer contact with the Missionaries.* Dr. Pierson pleads for this in his inspiriting book on "The Crisis of Missions." Dr. A. J. Gordon, of Boston, makes it the theme of an article in the *Missionary Review;* and writers in some of our most widely-read Christian papers have been giving the same counsel. It is surely not a mere accidental coincidence that so many voices should be saying practically the same thing.

At first sight the recommendation might seem to have little meaning. Let us endeavour to explain it. It means that the Churches should practically, and not in theory only, accept this work as their own; that each Church should regard itself, as God meant it to be, a Missionary Society; that Missionaries should be sent out, not as from a Society, but as from a Church; that the contributions of the Churches, instead of going into a common fund to be spent on Mission work in general, should, in part at least, be devoted to the support of their own Missionaries in the field; that Churches and Missionaries should be kept in living touch with each other, so that Missionary successes should be the Church's joy, and Missionary difficulties and trials and dangers should be the burden of the Church's prayers. In some such direction the longed-for revival must come.

"CHURCHES TO THE FRONT!"

is the call of an old Missionary in China; and we share with him his deliberate conviction, that if separate Churches would take up the work Missionaries would soon be multiplied a hundredfold.

But would not this plan set aside altogether the work of our Society? Our answer is, No; but it would alter and improve the relationship existing between the Society and the Churches. No one believes that the relationship existing at present is as perfect as could be desired. Beside the work of choosing and accepting the right men, selecting for them the right field of labour, sending them forth, supervising their work, and transmitting supplies, the Society has now to send down deputations to indolent Churches to stir up their flagging zeal and to secure support for the work which the Society undertakes. The officers of our Society will welcome a change from a condition of things in which the Society does the work with the help of the Churches, to one in which the Churches do the work by means of the Society. The habit which we deplore, and which we seek to remedy, is that which makes the Society a substitute, and relegates to that the responsibility and the work which

BELONG TO EVERY MEMBER OF THE CHURCH.

We repeat, "the responsibility and the work properly belong to to every member of the Church." For the Church, after the New Testament pattern, is not a social club in which can be realised the best kind of social fellowship; not an organisation for the mere amusement or even social elevation of the people; not a hospital, whose main work is to care for the spiritually sick; but it is a company of men who not only have life, but have it abundantly, and who are called of God for the purpose of making known his Gospel to the heathen. The will of God for the Church in *any* century is recorded in his Word. The commission given to the early Church is equally given to us to-day. To "make disciples of all nations"; to "preach the Gospel to every creature"; to be witnesses for Christ "unto the uttermost parts of the earth," is the very purpose for which the Church exists. Not to do this, is to be useless for the object for which we were intended. Other things we *may* do, but this we *must* do, or be guilty of disobedience and neglect. The obligation must be accepted, not only by every Church in the aggregate, but, by each Member in particular. How solemn a thing it would be if, having given a very partial obedience to this command, and chosen another work in which our success has won us great applause, much of our building should prove but "wood, hay, stubble," which the fire will utterly consume! Let us remember that on that day what our Lord will value and praise, is not success in that which He never required, but fidelity in that which He clearly commanded.

And let it not be forgotten, that it is only as we yield ourselves to this work that the presence and power of the Spirit can be fully known. More than once our Lord linked together the promise of the Spirit and the command to evangelise the world. "Ye shall receive power when the Holy Ghost is come upon you." Too often our reading of the text has stopped there, and when we have prayed to be filled with the Spirit we have wondered why the prayer has not been answered. The next clause would have corrected our mistake. "and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts i. 8). Do not separate

THE PROMISE FROM THE DUTY.

The Spirit of God is here upon a mission; only those who put themselves in line with Him, and who are willing to be used by Him in his work, can know what the fulness of the Spirit's presence and power really means.

But the practical question comes next, How shall we realise this ideal? We answer, Let every Church adopt some such system as that embodied in the Missionary Prayer Union. Seek to extend it until every member of the Church agrees to pray and to give *daily* for Missionary work. If no Missionary has been raised up among yourselves, apply to the Society to have one allotted to you. Let him visit you, and so become known to the Church; and let the Pastor, or someone appointed for the purpose, be in constant communication with him in the field; and let it be understood that while he goes down into the mine it is yours to "hold the ropes"; and every day, as the members pray for him, let them give according to their ability for his support. There is nothing impossible in such a scheme as that; nothing difficult or complicated in its working. It asks of the Members of our Churches nothing more than is involved in their professed allegiance to the Lord Jesus.

"But are not many too poor?" Possibly so; yet it may be found that many of those whom you consider poor will be the first to join such a union. And from others the excuse must not be accepted too readily. A small portion of what some men spend upon doubtful, if not positively harmful, luxuries; of what others spend in very empty and unsatisfying amusements; of what it costs others for useless adornments, would add very largely to the Missionary funds, and would soon multiply the number of workers in the field. Annual self-denial efforts are not the best, nor will they prove in the highest degree successful. Daily denial of self, prompted by a sense of loyalty to Christ, and of responsibility concerning his work, is not only more desirable but more easily within our reach.

THE ADVANTAGES

that will result from the Churches' response to this urgent appeal are many. (1) How the Missionary spirit will grow! The fear that it would tend to limit interest to the field where our own Missionary was at work is a mistake. Many a man who had shown comparatively little interest in this work has found his interest spreading to the whole field when one of his own children has become a Missionary. Christians have been divided into three classes, "mission, anti-mission, and omission." The last two would soon become extinct if these "living links," as Dr. Pierson calls them, could be established between the Churches at home and the Missionaries in the field.

(2) How the spirit of Prayer for Missions would grow! There are some Churches in which (we speak it to their shame) the prayer-meeting is an obsolete institution; and there are many others in which it lacks life and earnestness and enthusiasm. Nothing would

SAVE THE PRAYER-MEETINGS

from decay and death more surely than the thought that there were some representing us in the Mission-field who are our own particular charge. Not only the physical dangers to which they are often exposed; not only the discouragements incident to their work amid such unfavourable surroundings; but the difficulty they must find in maintaining their own piety in a healthy and vigorous condition, would compel the Church to pray. The very life of prayer is a deeply felt *need;* and prayers are all the more in keeping with those of the Great Intercessor when the need that prompts them concerns others beside ourselves.

(3) The question of adequate support for the Missionaries would then be settled. We have no sympathy with those who, while living in comparative luxury themselves, would seek to reduce the amount for the support of the Missionaries to the lowest possible limit. It is possible so to cheapen Missions as to destroy their efficiency. While Christians at home have plenty and to spare, it is a sin which God will judge, if we leave his servants, who are our representatives, with barely enough for their support.

This is our Message to the Churches. Very earnestly we ask,

"WHAT SHALL BE THE RESPONSE?"

Our duty is clear—our Lord's command leaves us in no doubt about that. There is no lack either of men or of means to enable the Church to convey the message of life to the whole world in a very few years. The crisis of missions, in which, as Dr. Pierson says, "grand opportunity combines with great responsibility, the chance of glorious

success and the risk of awful failure, confront each other"—that crisis is upon us now. And from whom, if not from us, may a worthy response to present needs be looked for? What will the world think of our rejoicing in the men that have been, if their names do not inspire us to similarly heroic service? Too long the world has smiled

To see us stir the martyr fires
Of long ago,
And wrap our satisfied desires
In the singed mantles that our sires
Have dropped below.

Oh, let the cross our worthies bore
On us be laid;
Profession's quiet sleep be o'er;
In action's earnest scale once more
Our faith be weighed.

Why ask for ease where all is pain?
Shall we alone
Be left to add our gain to gain,
When to the world's wide battle plain
God's heroes throng?

To suffer well is well to serve;
Stint not nor stay!
The years have never dropped their sand
On mortal issue vast and grand
As ours to-day.

Oh, small shall seem all sacrifice
And pain and loss,
When God shall wipe the weeping eyes,
For suffering give the victor's prize,
The Crown for Cross!

MODERATION AND WORLDLINESS.

In the principal "High Church" here in Cannes may now be seen a side oratory, with paintings and altar, specially set apart for the faithful to pray to the Virgin Mary! All day long the church is open, and deluded votaries prostrate themselves in this Jesuits' corner in adoration of the Blessed Virgin, supplicating her intercession, to the denial of the One Mediator.

From this so-called Church of England already has one able Jesuit, Father Rivington, who used to preach disguised Popery, slid into Rome, and there seems no other ultimatum for the deluded souls who attend this three-quarter-way house.

Gorgeous is now the millinery to tickle the fancy. So-called priests strut in the aisles, attired now with an alb, which was the shirt of the ancient Roman; when this shirt had ruffles it was called a dalmatica, and when the working man officiated he tucked up his sleeves. This shirt, or shirt with ruffles, was the first element of ecclesiastical vestments. The first who wore these things were the infamous Emperors Commodus and Heliogabalus. The surplice was this shirt drawn over the barbarian's dress of skin, and was formerly worn by clergy and laity indoors and out of doors. The rochet, or little coat, of the bishops is now worn in place of the surplice.

The toga, or pallium, otherwise the shawl or blanket, was formerly worn by both ecclesiastics and laity; it is now called the pall of the Archbishop, and confined to him. The cassock was brought into use by a Roman Emperor. The chasuble was an outdoor garment of the clergy until the ninth century, when it was first adopted as a vestment. It was the common overcoat of the wealthy. The cope was a waterproof worn in rainy weather. The chimere, now used by bishops, was formerly worn by ladies when riding on horseback. The mitre was the cap, or turban, worn by nobles in former days. It is now worn by peasant women in Russia, and by some bishops in Rome and England. The stole was formerly a handkerchief, used to wipe the face.

Dean Stanley says, "The surplice, from its position as a frock over the fur coat, came to be regarded as an emblem of imputed righteousness; the turban, or mitre, when divided by its crease, came to be regarded as the cloven tongue. The handkerchief with which the Roman gentry wiped their faces came to be regarded as wings of angels. The ponchos and waterproofs of the Roman peasants came to be regarded in the nineteenth century as emblems of sacrifice, priesthood, real presence, communion with the universal Church, Christian or ecclesiastical virtues."

Such is the nonsense now paraded in the "High Church" to attract the ignorant, and invest with a false sanctity the poor ritualist. They appeal to the worldliness of nominal Christians, and, alas! all these mummeries, instead of being denounced firmly by Evangelicals, are winked at under the dangerous plea of moderation. Let Evangelicals of every denomination withdraw from all worldly affinities, and denounce with all their energies the wretched Romanism which is eating into the vitals of true religion.

Cheyne Brady.

Châlet des Syrphes, Cannes.

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At the World's Fair.—5.

To-day has brought to a close the visit of Rev. Hubert Brooke, who for three weeks has delivered daily Bible-readings similar to those with which his name has for so many years been associated at Keswick. Mr. Moody's Bible Institute has thus become a scene of blessing to a very considerable number of residents and visitors, who, with the 250 male and female students, have combined to make a good large audience on every occasion. For one week Mr. Brooke was accompanied by Revs. Chas. Inwood and G. H. Macgregor in a series of meetings for the deepening of spiritual life. Since then he has had a place in the daily curriculum of the Institute, and his lectures have been full of instruction as well as interest.

The ordinary daily course for the students is as follows:—Breakfast, 7 a.m.; worship, 8; Bible lecture, 9; singing class, 10; Bible lecture, 11; dinner, 12.30. The afternoons are devoted to private study and recreation; supper, 5.30; worship, 6; and in the evening practical Gospel work in various forms in different parts of the city. The first Bible lecture is undertaken by some prominent Biblical expositor (of pronounced Evangelical views) for a period of a month or more at a time.

When I arrived here, early in May, a course of study of the Minor Prophets by Dr. R. F. Weidner (a teacher of some repute in Chicago) was just being completed. For the five weeks supervening Rev. Professor Moorehead, D.D., of Xenia, has presented an exceedingly useful series of lectures upon the Tabernacle and its offerings, together with doctrinal teaching appertaining to it in the Epistles to the Romans and the Hebrews. Some good solid foundation truth was elicited, which will prove of great value to those who heard it, in their practical apprehension and use of the cardinal doctrines of our Christian faith. Other professors alternate with these, while a large share of such work also falls to Rev. R. A. Torrey, D.D., the director of the Institute, who discourses in turn upon the "Biblical Doctrine," "Practical Christian Work," and "Studies in the Books of the Bible." In these three directions lies his special forte, and by what I hear from the students his lectures are of great intrinsic value.

In all of these the members of the Ladies' Department take an equal part, their daily routine being practically the same as that of the men. They occupy a separate building under the very genial and capable management of Mrs. Capron, who undertook the position in 1889 after thirty years of labour as a missionary in Southern India. She is a veritable mother in Israel, in the highest sense of the term, and all who come under her holy, kindly influence, treasure it up as a very blessed memory when the calls to work in many fields necessitate the divergence of their paths. She also conducts a weekly mothers' meeting attended by some hundreds of women, a vast number of whom can testify to the blessing God had wrought in their lives through her teaching.

I alluded in my last letter to the hiring of a huge building accommodating 10,000 persons for Mr. Moody's service last Sabbath afternoon. Considerable effort was obviously necessary to secure a full audience in view of the multitudinous worldly attractions rife in the city on Sunday and week-day alike. Accordingly twenty men visited the "back parts" of the city for several hours on the Saturday night and Sunday morning, distributing tickets of admission from house to house, in drinking and gambling saloons, brothels, and in the streets. On the whole, and especially considering the low type of places visited, a very favourable reception was accorded, and it was especially gratifying to find the unqualified respect in which the evangelist is held even by those whose business suffers at his hands. The individual testimonies to this were quite as forcible as the splendid muster of men of every class who throng every building in which he is announced to preach. Let this statement go forth in strongest refutation of the assertion that his own countrymen heed him not.

An amusing incident occurred during this district visitation. A saloon-keeper becoming enraged at the invasion of his premises for such a purpose, tore up all the tickets he could grab from the hands of his customers, and summoned a policeman to eject the perpetrator of the outrage. A burly form in blue promptly seized the offender who, however, by dint of some facetious remark raised a laugh at the officer's expense. This dispelled the solemnity of the occasion, and he followed up his advantage by asking the saloon-keeper whether, as he objected to his customers going to the meeting, he would not represent them by going himself. "Ah," he said, "you wouldn't welcome me if I did!" "Indeed we would," was the reply; "see, here's a special ticket" (writing a pass to reserved seat on a visiting-card). "Then I'll go," he responded, "that's a bet!" (Nor was it an idle boast; like a man, he kept his word.) Needless to add, the visitor was allowed to repeat his distribution among the customers, and the policeman, somewhat disappointed, resumed his beat alone. In another saloon the keeper, an irascible German, besought the visitor not to "make fool out of himself," which gave rise to a discussion between himself and his wife (who, standing behind the bar, had already accepted a ticket), during which the distribution was continued without further interruption.

As to the meeting itself, there was a splendid concourse of 8000 people, who listened with closest attention to an address longer in point of time than is Mr. Moody's wont; and although the hall did not afford facilities for an after-meeting, about 500 young men responded to an invitation to remain awhile at the close. Many of these proved to be strangers in the city, whom Mr. Moody invited to co-operate in or to attend the various services to be held during the summer for their own blessing and that of others. Such an audience as had assembled was the more remarkable, seeing that the evangelist had already addressed 4000 persons in a large theatre during the forenoon, and that, to say nothing of other attractions, the day was one of the few Sundays in which the Fair would be opened without disobeying the Federal Court, which, as I write, has just given its verdict against Sabbath opening.

The advent of Rev. John McNeill ten days ago has added a further extension to the work, into which he has entered with his accustomed vigour. An open door has not yet presented itself for the securing of a large building as a permanent daily centre of activity in the immediate vicinity of the Fair. In the meanwhile, therefore, various parts are being reached with the object of *working towards* the Fair, so that, by the time such a structure becomes available, the campaign will have become a well-known fact in all sections of the city.

As an item of more general news, an important event of the week has been the Temperance Congress, in which the drink evil has been considered by able men from medical, scientific, and practical Christian standpoints. I close with furnishing the names of those helpers from various parts of the world who, among others, are expected to assist in the work here during the summer:—

Dr. T. De Witt Talmage, Dr. T. C. Cuyler, Dr. A. J. Gordon, Prof. Moorehead, Prof. J. M. Stifler, Rev. B. Fay Mills, Rev. J. W. Chapman, Mr. Geo. D. McKay, Mr. Ferdinand Schiverea, Dr. Wharton, Mr. Merton Smith, Major Whittle, Mr. Frank T. Pierson. For singing, Mr. Sankey, Mr. Stebbins, Mr. John H. Burke, Prof. Towner, Mrs. F. T. Pierson, the Oberlin Quartette and Quartettes from the Institute. From across the sea, Messrs. Charles Inglis and Henry Varley (London); Rev. John McNeill, Dr. John Riddell, Dr. John Robertson, and Mr. John M. Scroggie (Glasgow); Rev. Geo. H. C. MacGregor (Aberdeen); Rev. Hubert Brooke (Reading); Rev. Charles Inwood (Ireland); Dr. J. Pindor (Silesia, Austria), Dr. Theo. Monod (Paris); Dr. Stöcker (Berlin).

G. E. M.

Chicago, June 8.

FOR ALL OUR CHILDREN, nothing can take the place of loving, faithful, and earnest teaching at the mother's knee; and to bring this about there must be true religion in the mother's heart.—*Rev. S. A. Donaldson, M.A.*

MISSION TO PLATELAYERS: MIDLAND RAILWAY.—Miss Murray MacGregor writes from 18, Millfield, Folkestone:—"I desire to bring before readers of The Christian the urgent need of helpers. While our Mission aims at no less a task than that of supplying all the permanent way men with monthly packets of Gospel papers, we have a special interest in the platelayer. These men thoroughly appreciate the monthly packets of papers with which our Mission supplies them, and many who have asked for them are at present unsupplied through lack of helpers. One valued worker who used to send papers to thirty men has now left England. I should be glad to send copies of the report to any who may wish to make themselves acquainted with the work of our Mission."

Key Words of the Inner Life.

By Rev. F. B. Meyer, B.A., Christ Church.

THE FATHER'S WEALTH.

The Epistle to the Ephesians is full of the wealth of God's nature. It is set to that master-chord struck centuries before by a temple minstrel, "Thou Lord art good, and ready to forgive, and *plenteous in mercy* unto all those that call upon Thee." The Apostle struggles with the inadequacy of human language in his attempt to convey some conception of what God is willing to expend upon the heirs of salvation.

We are all familiar with God's prodigality in Nature. Every common hedgerow with its wealth of vegetation; every lazy trout-stream, where the fish lie in the cool depths and the flowers dip down their dainty cups; every square foot of the midnight sky, set thick with rare jewels, attests the unsearchable resources of his power. But these are for all the world to see. And as the man of wealth opens richer stores to those that share his love than he displays to the casual visitor, so God has prepared for those that love Him, things which eye hath not seen, or ear heard, or the heart of man conceived. There are riches of grace in the heart of God, of forgiveness, and pitifulness, and mercy, of which the foremost of the saints in the heavenly ranks, and the chief of sinners on earth, however heavily they have drawn on them, know comparatively nothing. We have no standard for computing infinity, and infinity is the orbit in which God lives and loves. This is what the Apostle means when he speaks of the riches of God's grace.

Eph. i. 7. *Our trespasses are forgiven according to the riches of God's grace.*—Trespass is the term used by our Lord of the negligences, sins, and ignorances, which mark the lives even of those who can look up into God's face and say, *Our Father*. The conjunctive *and* which links the prayer for forgiveness with the petition for daily bread, suggests that we need to plead for the one as often as we ask for the other. And our Father instantly and freely forgives us according to the riches of his grace. He is only too ready to forgive. He yearns over the wayward and stubborn, who keep their faces averted from his. He sorrows for their sin, but sorrows most of all that they will not take the only position in which his tender, forgiving grace can come to them.

As the hungry sea frets down the line of cliff to find an aperture through which to pour itself, and seethes and sobs until it find room; so does the love of God wait impatiently outside our hearts till we open to it in confession and repentance. Then God forgives, not meagrely or stintingly, but royally, gracefully, abundantly. His forgiveness is worthy of Himself, proportioned to the wealth of his glorious being, and according to the riches of his grace. He does more than forgive, He remembers no more. He does more than forget, He sets the joy-bells ringing and cries, Let us make merry. He does more than this, He insets the scars of our sins with jewels, and all because of the Blood that has set free this wealth of mercy.

Eph. i. 18. *God indwells us with the riches of his glory.* His inheritance in the saints is not what they have in God, but what God has in them. "The Lord is the portion of my soul" is one side of the truth; but "the Lord's portion is his people, Jacob is the lot of his inheritance" is the other, and is equally important. We settle on the nature of God as our estate, living on its abundant crop, and mining for its hidden treasures; and God comes into possession of us, as a man might of an estate which had lain for long years exhausted and barren.

Ah, what gladness sings through the deserted acres when the tidings fly from hedge to hedge and from field to field, as though the birds carried them, that one has come into possession who is well able to pour in tons of enriching soil, and to continue doing so for long years, if need be, until corn replaces weeds, fir-trees thorns, and myrtle-trees briars. It may be that some soul, reading these lines, is sick at heart, and cries, I am that barren thorn-cursed soil. Nevertheless, lift up thy head and rejoice, for the Lord has come in to dwell, never to depart, and He will do great things. He will create all that He commands. He will put in what He calls out. He will pour into thee wealth on wealth, as though a millionaire should put ten fortunes into an unproductive mine. He will make thee know the riches of the glory of his indwelling in the heart, and He will not forsake thee until the revenues of thy life begin to repay Him in love and adoration.

Eph. ii. 4–8. *We are monuments of God's wealth.*—That He could love us when we were dead, like Lazarus, in trespasses and sins; that He has linked us in the bonds of indissoluble union with his Son; that He has made it possible for us to share his Resurrection, his Triumph, and his Throne; that we, the poor children of earth and sin, should be admitted into the inner circle of Deity—*this* will be, to all eternity, the mightiest proof of the exceeding riches of his grace.

The word "exceeding" might be rendered "beyond throwing distance." Fling your thoughts forward as far as you can, and there will always be an immense *beyond:* throw them as high as you may, till they outsoar the stars, and there will always be an *above:* let them sink for ever and there will always be a *beneath:* in the exceeding riches of God's grace.

The heavens declare the glory of God, and the firmament showeth his handiwork, but the glory of the position and character of the saints, contrasted with the degradation from which they were raised, will be accounted in all ages the unparalleled exemplification of the riches of Divine grace.

Eph. iii. 8. *God's wealth is for all.*—The special note of this Epistle, and of that to the Colossians, is Paul's desire to express his conviction of the universality of God's bounty. It is not for Jews only, but for Gentiles. His commission was to preach among the *Gentiles* the unsearchable riches of Christ. The mine is inexhaustible, in it are the precious things of heaven above, and of the depth beneath, of the fruits of the sun, of the fulness of the earth, of the abundance of the seas, and of the hidden treasures of the sand; and it is all for *us*.

Eph. iii. 16. *Our strength may be in proportion to our Father's wealth.* Who is there of us all that does not long for strength, whether to suffer or to do? The sapling says, Let me be strong to bear the harvest of the rich autumn fruit. The child says, Let me be strong that I may help mother carry her burdens, and do her work. The invalid says, Let me be strong that I may tread again the heather, and roam the woods, and carry light into darkened homes. Let me be strong, the Christian cries, that I may not faint or be weary, that I may launch the Master's boat, and that I may gather in the golden sheaves. Who would not wish to be strong for his sake, who speaks as a Lamb from the Throne?

The strength of God awaits us, through his Spirit pouring into the inward man. Strange that the invisible power of the Spirit should make souls strong, as the nibbled grass of the upland lawns builds itself into the branching antlers of the stag. Yet, so it may be. Wave after wave of power from the Holy Ghost waits to enter the receptive spirit, until it becomes strengthened according to the riches of the glory of God. Reader, I implore you, in moments of weakness and discouragement, to appropriate that strength in that measure.

A CHILD'S CREED is the shortest, the most comprehensive, and perhaps the most sincere. It is comprised in one word—Mother.

THE ROYAL WEDDING.

God bless our Prince, we pray,
On this his nuptial day,
Upon him smile;
Him in our hearts we bear,
Make him thy special care,
Hear thou a nation's prayer,
Upon him smile.

Bless, too, our Princess dear,
Joined to our Edward's heir,
Our Princess bless;
Standing so near the throne,
Seal her in truth thine own,
Loving and loved alone,
Our Princess bless.

Smile on our gracious Queen,
Thou, who so long hast been
Her guard and stay;
Still strengthened from above,
Sure in her people's love,
May she thy blessing prove,
Strength as her day.

Hear from thy throne on high,
Our swelling notes of joy,
O, bless us all;
Dry up each mourner's tear,
Unite us in thy fear—
Queen, Prince, and Princess, dear,
God bless us all.

Newport, I.W. Albert Midlane.

Now, Lord of lords, to Thee
Bring we a nation's plea
Breathed far and wide;
With Heav'nly gifts endow
Those who with solemn vow
In sacred union bow,—
Bridegroom and Bride.

Heirs of our Royal race,
For them thy bounteous grace
Seek we to-day:
On them thy blessings shower
In joy, in sorrow's hour,
Save by thy mighty pow'r,
Our God, we pray.

Steadfast in love and truth,
Keep Thou their radiant youth,
Guardian and Friend!
Strong for their Fatherland,
Grant them still, hand in hand,
Faithful for Thee to stand
On to the end.

Bless from thy throne above
Those who with parent love
Joyful are seen;
Bless, on to endless days,
Her for whom Thee we praise;
Hear while our prayer we raise—
God save the Queen!

And when the King of kings—
Life-healing in his wings—
Earth shall adore!
When, with angelic train,
Lord, Thou shalt come again,
Grant them with Thee to reign—
Thine evermore!

E. S. E.

[This hymn, which will be sung at the coming Mildmay Conference, may be ordered from Tilley and Capling, 60, Newington-green, N. Price 1s. 6d. per 100.]

SPITE OF WHAT THE SCOFFERS SAY, the religion of Jesus Christ has done and can do more for the children of the slums than anything else. But—alas for the supineness of Christians!—the poor neglected 'human weeds" of the cities continue to suffer vicariously for the sins of others.—*Dr. Barnardo.*

THE MATAMOROS MEMORIAL HALL, MALAGA.—Our readers will be glad to know that this hall is now about finished, the greater part of the funds having been furnished by two devoted Christian ladies who wished to show their respect for the martyr and his country. Gas, water, and seating will require a further outlay of over £50.

THE ROYAL WEDDING.—We are requested to state that a plan is on foot for presenting a Bible to H.S.H. the Princess Victoria Mary on her marriage from members of the Y.W.C.A. and any other women of the United Kingdom. Subscriptions may range from 1d. to 5s. Collecting papers may be had from the Hon. Louisa Kinnaird, 115, Mount-street, London, W., or Hon. Kathleen Ward, Castle Ward, Ireland.

For the Young.

A STORY OF A SOLDIER BOY.

By William Luff.

"Can I be a Christian?" said a little bugler.

The question was asked, after a Sunday evening service at the Soldiers' Home, Winchester, and was answered by Miss Perks, who guides the Mission.

"Why do you want to be a Christian?"

"To be like this soldier," replied the boy, pointing to the man who had brought him to the "Home;" and who was "this soldier?"

He had been invited to a tea some time before, but being of an independent mind had not come until after tea, lest comrades should say he came for what he could get. Hymn 93 in "Sankey" was sung, and the words impressed him:—

Oh, how sweet when we mingle with kindred spirits here,
And tell of Jesus and his love!
When by faith we can see Him, and feel his presence near,
And lift our longing souls above.

He became an eager listener, and then an earnest inquirer, and, though infidel notices had somewhat disturbed his mind, "this soldier" was, bit by bit, convinced that the truth of Jesus dying for sinners was real; and if so, it claimed all his devotion, heart, mind, body, time and talent. He felt

Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my life, my soul, my all.

And for two years in the barrack-room he sought to live this song of consecration.

Being marked for his steadiness, the new bugler had been placed under his special care, and his life had so impressed the boy, that he wanted to be like "this soldier."

Miss Perks prayed with him, and told him he was just the one Jesus died for: so, on his knees, he gave himself over to Jesus to be saved and kept. A little while after, he was seen to be crying.

"You are not sorry you have trusted Jesus and become his soldier, are you?" asked the lady.

"No! oh, no!" he replied, "but it's the boots and belts I was thinking of."

He had heard of wicked cowards throwing such things at comrades who had the courage to kneel by their beds, and he was afraid.

An old artilleryman was there, and, putting his arm round the little chap, he said:

"All right, chummy, don't you fear; I've had them, but I didn't mind the boots and belts; what I was most afraid of was the spurs."

"And what did you do?" said the young convert, looking up through his tears.

"I used to ask Jesus not to let them stick."

"And didn't they?"

"No, never."

Brightened by these words, and with Jesus as his Protector, the dear lad went forth to face the foe. On Monday he appeared at the Home unwounded: more than this, he had captured a prisoner.

"Did any boots come?" asked Miss Perks.

"No, not one." He then introduced his prisoner.

"It's all through the boy, miss, that I have come. I am corporal in his room, and years ago I promised my mother not to neglect prayer; but I did neglect it, and when I saw him come in and kneel last night, it fairly shamed me, and I told the fellows the first one who threw a boot at him I would report."

"That was kind of you," said Miss Perks; "and now you had better start, as he has done, and write home to your mother, telling her the news." He came to Jesus, and he and the bugler were henceforth fast friends. Soon they brought two more, and altogether fifteen came down to the Home, and to Jesus also, it is hoped: thus, through one boy, a great work for God was done in that room.

In process of time he went with his regiment to India, and last spring an officer called, who said he was going on as he had begun.

The first soldier, who brought the lad, has left the Army and is now a lamp inspector at a mine; but he still believes Jesus deserves all, so he has started what he calls "A Little Soldiers' Home," where he has three hundred children, besides meetings for grown-up people. I have copied part of a letter he wrote:

"You want to hear about my work. Well, in the first place, I am twelve hours a day at the colliery. All the spare time that I have is taken up with music, singing, visiting the sick and dying, and with Bible study and teaching the young sometimes on week nights, and I have a class of over forty young men and women every Sunday morning. . . . . I endeavour, by the grace of God, to live a pure and holy life, and to teach the plain simple Gospel."

In addition, "this soldier" has such sweet memories of the old spot where he was saved that every month he sends a subscription. One year Miss Perks received £6 10s. from him. What a pity others besides the bugler do not want to be "like this soldier"!

"THE GOLDEN CLEW."

In the extract from this work, given in our issue of June 1 under the heading "The Love that is Greatest of All," we inadvertently omitted to state the names of the author and publishers of the book. The author is Mrs. Crosfield, and the publishers are *Messrs. West, Newman & Co., 54, Hatton Garden, E.C.* We much regret the omission, and repeat our hearty commendation of the book given in a later issue.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Jas. S. Tyler, *Birchington Bay*, June 25-29; Rev. Martin J. Hall, *Red Hill*, June 24-26; *Altrincham*, June 28; *Southport*, June 29; Mr. H. W. Pewtress, *Winchmore Hill*, Congregational Church, June 25.

Mr. E. Arrowsmith in *Canada* and *United States*.

Mr. L. Carrott, *Bolton Rooms*, *Drayton Gardens*, every Sunday, 3.30.

CHILDREN'S SCRIPTURE UNION.—June 25, S., 2 Samuel xxii. 1-16; 26, xxii. 17-32; 27, xxii. 33-51; 28, xxiii. 1-17; 29, xxiv. 1-14; 30, xxiv. 15-25; July 1, Matt. ii. 1-12.

MR. JOSIAH SPIERS has had a Mission to young people at Portmadoc with very decided blessing. The evangelist is greatly improved in health.

A VOICE FROM THE FEVER WARD.

Not often do we hear a voice from the fever ward of a hospital, and yet messages there are of import to be delivered from within its walls. Having recently left one of these institutions, with great thankfulness for kind and efficient medical attendance and nursing received while there, I feel led to put in a plea that fever patients of the wealthier classes should more generally avail themselves of the advantages afforded by removal to these wards.

Such a course is the best means practical, as yet, of preventing the spread of infection, and of avoiding the great inconveniences and trouble suffered by other members of the family in having the house looked upon as a plague spot, and themselves as unfitted for mixing with others in social and business life. Superior nursing is thus secured, firmer and wiser treatment administered, there are found greater facilities for immediately obtaining medical advice and necessary appliances, also a great saving of expense is ensured.

In some cases, at least, a greater interest might be displayed in these rather melancholy institutions by the Christian public. Naturally enough, they are avoided and unvisited except by devoted pastors and relatives. Being "centres of contagion," all superfluities in the way of decoration or luxury are wisely avoided, consequently there is a painful and exclusively sanitary look about the interior.

In sending flowers, texts, letters, &c., to hospitals, the Lord's people might remember the special needs of the fever wards, which, being generally in the background of the buildings, are too often in the background of the memory. The nurses there deserve kindly sympathy, and if Christians had the mind of Christ in this matter there would not be the painful isolation and neglect experienced in some cases.

One honoured servant of the Lord, for eleven years staff nurse in these wards, complained justly of the total neglect of her minister and fellow-members of her congregation (the latter never visit her except to ask for her contribution to the funds of the church), of being uninvited to social gatherings of the congregation, and of being avoided when she attended Divine service. Christian friends also seemed to excuse themselves from offering her hospitality, on the ground of laying themselves open to infection, a contingency which is conscientiously avoided by carrying out the rules for washing and changing of clothes, preparatory to leaving the wards when "off duty." Surely we have "not so learned the Christ" who put forth His hand and "touched" the leper. E.

Papers for Young Christians.

WHAT IS CHRIST TO ME?

HIS SECOND COMING.

In the New Testament, this event, which is yet future, is as much a part of the Gospel as the first coming of Christ, which is past. The Christian is one who looks back to the death of Christ, as the occasion when his sin was put away; who looks up to the High Priesthood of Christ, who lives to make intercession for him; and who looks forward to the second appearing of Christ as the time when he will be glorified with Him. Read carefully Heb. ix. 24, 28, and see how these three appearings of Christ are put together.

The promise of the second coming was given by Jesus Himself, first to his disciples (John xiv. 3), and then in a very solemn manner before the wicked high priest Caiaphas (Matt. xxvi. 64). It was repeated by the angels, when the apostles were looking up after their ascended Lord (Acts i. 2). And it is further declared in the Epistles so often, that it is impossible to quote the passages. Have you looked through the New Testament for its teaching upon this theme? Do so now; and you will discover, not only how much is said about it, but how very important and practical a truth it is. It is impossible to be indifferent to it without suffering loss.

In this brief paper there is not space for more than a mere summary of what Scripture teaches, and of the lessons connected with it.

It is certain, first, that we are to expect a *literal and personal coming*. The language is incapable of any other interpretation. The angels emphasise this fact in the words "This same Jesus." Paul does the same when he says, "The Lord Himself shall descend from heaven" (1 Thess. iv. 16); John makes it clear when he promises that "we shall see Him as He is" (1 John iii. 2). The Old Testament predictions concerning the first coming have been fulfilled to the letter. The time, and manner, and place of his birth, his appearance before men, the mode of his entering into Jerusalem, the miracles He would perform, the death He would meet, all were foretold exactly as they were afterwards fulfilled. Equally literal will be the fulfilment of all that relates to his second coming. Say it to yourself:—The very same Jesus who was crucified, and who has been absent from the world in the body for eighteen centuries, is coming again.

Next, his coming will be *sudden and unexpected*. This is made clear by such statements as Mark xiii. 32-37. Any attempt to fix definite days, in face of such words, appears like blasphemy. Perpetual watchfulness would be impossible if the date were accurately known. All calculations are likely to be at fault upon this matter. Just when, according to our judgment, it seems most unlikely, then it may take place. Do you think it may interrupt your reading of this message? You think not? Then remember, "In such an hour as ye think not the Son of Man cometh" (Matt. xxiv. 44).

What *important results* will be effected by it! The first result is *the resurrection* of the dead in Christ, and the change of the living saints (1 Thess. iv. 13-18). These are the words with which Paul would comfort the bereaved. Who knows? You and I may be among the number of those who shall not have to die. The *judgment* of believers according to their works is connected with this event. Not that the question of their being saved or lost is to be decided then. That is decided already for everyone who believes in Christ (John v. 24). But their service may be either like wood, hay, and stubble, fit only for burning; or like gold, and silver, and precious stones, able to stand the test of the fire (1 Cor. iii. 12, 15). That day is to decide for us the question of reward or of loss. Is it not a solemn and important event? The return *to the earth with the saints* follows upon this. (See Zech. xiv. 4; Jude 14, 15). With that event the new era for this earth begins. When the King is accepted to reign we share the reign with Him.

Cherish this hope. Live each day in view of the possibility of your Lord's return that day. Watch for his appearing, not with the dread which his foes may well feel, but as you watch for the return of your father after his long absence from home. Should you not long to see One whom you love, and who so loves you? Let the prospect lead you to self-denial (Col. iii. 4, 5), to "purify yourself as He is pure" (1 John iii. 3); to continual abiding in Him that you "may have confidence, and not be ashamed before Him at his coming" (1 John ii. 28).

NOTES ON DAILY READINGS.

SUNDAY, JUNE 25.—ESTHER VI.

THOUGH the name of God does not occur in this book, we are again reminded of the way in which He works for his own, standing in the shadow. The very sleeplessness of the monarch is a link in the chain of providence, and all things are made to work together for the people whom He loved. The prayers of Esther for her people were not forgotten before God, but were had in constant remembrance; and though it might have seemed to them that the answer tarried, yet God was working in the darkness of the night, and in the inner chamber of the palace. Though the answer tarry, wait for it. Sure as the morning, it will break upon the eyes of those who have learnt from God the secret of patience.

It is helpful to see how ineffectual the enemy's attempts are. Satan plots his worst, and meditates our dishonour and destruction, but God turns his evil designs against himself, and takes him in the net that he had laid. The devil brought Christ to the cross by the wicked hands through which He was crucified and slain, but the death of the cross has annulled him that had the power of death, and has delivered those who were all their lifetime subject to bondage. And the same result will accrue in the smallest spheres of our lives. We most of us have a Haman, but we have no cause to fear if we are resting in the protection of our God, No weapon that is formed against us can prosper, and every condemning tongue shall be condemned. "Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity." In the exaltation of Mordecai there is a prediction of the ultimate glory of the saints and the reinstatement of the Jews.

MONDAY, JUNE 26.—ESTHER VII.

If the King was able to make so large a promise to Esther, pledging its performance, though it taxed half the resources of his kingdom, what will not God do for those whom He loves even as He loves his Son? Oh suppliant, understand that He can hold nothing back from thee, which it is fit for thee to have, or which it will not hurt thee to receive. Not to half a kingdom, but to the whole of the resources of God, thy prayer will be granted. He is rich in mercy to all that call upon Him. He will fulfil the desire of them that fear Him. He also will hear their cry, and will save them.

When we plead for our life we are asking for that which is guaranteed by the death of Christ. Esther pleaded against the arbitrary decree of a deceived king. We plead in the line of the purposes of God. Indeed, there is no need for us to plead as though God were unwilling to bestow. It is for us to take. "Let him take the water of life freely."

Haman's fate may reassure any who shall read these lines, and who dread because of the fury of the oppressor. Only trust in God. While he plots against thee, and gnashes upon thee with his teeth, the Lord laughs at him. And when he draws out his sword, and bends his bow, the former enters into his own heart, and the latter is snapped in twain. God takes delight in thy way. Thy goings are established by Him. He shall be thy salvation, and thy stronghold in the day of trouble.

TUESDAY, JUNE 27.—ESTHER VIII.

When the King gave his ring to Mordecai, he empowered him to act in the King's name; and there is a sense in which those who abide in Christ receive a warrant to act in his name. They come to Christ for crumbs, and He puts the key of his granary into their hands, and bids them help themselves. They cry for life, and lo, He makes them co-heirs with Him, of the infinite resources of God.

They who, like Esther, have the right of entrance to the King, should use it on the behalf of others. It was little enough for Esther to escape from death; her tears flowed freely, and her voice pleaded with the pathos which love and heroism can alone inspire, for her nation, her people, her kindred. How swift the posts sped, but not swifter than that woman's thoughts, to all the one hundred and twenty and seven provinces which stretched from India to Ethiopia. See how the purposes of God work themselves out through men. Their schemes and plans, and resistance, and counter-plotting, are made to subserve the decree of the Court of Heaven.

WEDNESDAY, JUNE 28.—ESTHER IX.

When a man's ways please the Lord, his former enemies are inclined to help him. And so those that did the King's business helped the Jews. God can send us help from very unexpected quarters; and if there are no men to be his agents, then angels minister. There was little of the vindictive on the part of the Jews. They stood for their lives, but they took not of the spoil of their foes. The ten sons of Haman were hung on the gallows at Esther's request; thus consciously or unconsciously she was carrying out God's declaration that He would blot out Amalek from under heaven.

Who shall tell of the joy that filled hearts and homes as the Jewish people realised how completely God had turned their sorrow into gladness and their mourning into a good day? And even until now the Feast of Purim brings back to mind the gladness of that great deliverance. Do we sufficiently rejoice in a yet greater deliverance, by which our night has been turned into daylight? But supposing that the Jews had forgotten their benefactress, or supposing that she had purchased their liberty by her blood, and that then they had forgotten her, how stern would have been the verdict of history against them, as wanting in the elements of gratitude! But, alas! we are liable to that condemnation, who have failed to estimate at its true worth and to reciprocate with sufficient gratitude the blood and tears and soul-travail by which we have been redeemed.

THURSDAY, JUNE 29.—ESTHER X.

The Word of God takes no note of the other great deeds of Mordecai's life, though it devotes pages to his interposition on behalf of the Jews, teaching us that much which the world esteems so highly excites no remark in Heaven, whilst those things which the world does not think worth chronicling, deeds of love and mercy to the suffering people of God, are written in the book of the Chronicles of the New Jerusalem.

Let us seek to imitate Mordecai in the two objects which he pursued with undeviating devotion during the remainder of his life. Let us promote the good of our people, and speak peace to our household. Let us judge and put away anything which is inconsistent with the good of another, or which scatters on the breeze the thistledown of maledictions, rather than the perfume of blessing.

Beneath this Eastern story opened eyes have seen a deeper meaning—the King, the Adversary, the Redeemer, the Redeemed.

FRIDAY, JUNE 30.—JOB I.

Let heads of households imitate Job in offering intercessory prayer on their behalf. There seems to be a kind of solidarity of family life before God. No one can sin, or suffer, or be glad, without affecting the life of the rest.

God is pleased with upright men, who fear Him, and eschew evil. He considers them with complacency, beholding them in Christ. Satan considers them with malevolence, imputing wrong motives to them. The point of Satan's remark was that Job's goodness was a species of refined selfishness, and that he was what he was, simply because it paid him well to be good. Strip him of his possessions, and you will cause him to curse. It is devilish to impute sordid motives for noble acts.

How does Job condemn many a Christian, in daring to bless God equally when He took as when He gave. We think God good when all goes well with us. He is not less good when messenger after messenger brings news of disaster.

SATURDAY, JULY 1.—JOB II.

Satan goes to and fro in the earth, as Peter says, like a roaring lion seeking whom he may devour. How little we realise that we are being eagerly considered by envious eyes that watch our every movement, our every thought. And we are also being watched by the principalities and powers in heavenly places, to whom God would make known through us what his Spirit is capable of producing on the lives of his children. It is only through the experiences of his saints that God can show what his grace can do, because it is only his grace that can make a man gentle and resigned amid such trial as had befallen Job.

With Satanic ingenuity Satan again insinuates that Job's patience had sprung from pure selfishness, that he had been willing to pay it as the price for his life. Let him once feel the pressure of God's hand on his body, and nothing would stay him from breaking out into reviling. It is important to notice that throughout this prolonged trial Satan acknowledges that he has no power against God's servants unless it be given him from above. Permission must be sought and obtained before he can lay his evil hand upon him. Learn, O Christian, that evil has no power against thee so long as thou art abiding in the Son of God. The Only-begotten of the Father keepeth thee, and that wicked one toucheth thee not. His hope is by alluring thee from the safe refuge.

His wife added her taunts to his sufferings, and challenged him to renounce God. But he was too firmly entrenched in his faith to be moved. What seemed evil was no less good than what seemed good.

INTERNATIONAL S. S. LESSONS.

JULY 2.

PAUL CALLED TO EUROPE. Acts. xvi. 6—15.

GOLDEN TEXT, Matt. xxviii. 19.

THIS second missionary journey commenced with an apparently unfortunate contention between Paul and Barnabas (xv. 38-41). The apostles were men, and therefore liable to difference of judgment. Yet they seem to have parted as friends, as Paul's references to Barnabas and to Mark clearly prove (1 Cor. ix. 6; 2 Tim. iv. 11). God overruled the event to the sending forth of two companies of missionaries instead of one. Silas, who accompanied Paul, had been a prophet in the Church at Jerusalem, and had returned with Paul and Barnabas to Antioch (xv. 22, 32, 34). The journey commenced A.D. 51, while Claudius was Roman Emperor, and Cumanus was Governor of Judea, soon to be succeeded by Felix. Timothy, evidently a convert of Paul during his first journey, made one of the company (1-3).

The story of their journeyings through the midland districts of Asia Minor is very brief, and introduces many places, whose exact geographical limits cannot now be determined. What is important in this narrative is the manner in which *God guided his servants* (6-9). The Holy Ghost evidently told them when and where to be silent, as well as when and where to speak. For "the Spirit of Jesus" (7, R.V.), is evidently the same as "the Holy Ghost" (6). The *restraints* as well as the *impulses* of the Holy Ghost are to be heeded by the servants of God. These restraints were given either by the closing up o ithe way Paul had determined to take, or by some direct message to his own spirit. Their *journey was not so barren* as this brief record would lead us to suppose. A very interesting and blessed incident that occurred was an illness which the Apostle suffered, which detained them in Galatia, and by which he was led to form the churches there (Gal. iv. 13—15). Sickness is the servant of God, and is overruled for his glory. Led by the Spirit they came to *Troas* (8), on the coast of the Ægean Sea. The people among whom Paul supposed he was to labour were behind him, the open sea is before him, what can be the meaning of such strange leading as this? Would he not ask for light? God gave it that night by a vision—not a dream, but by an appearance of a man whom Paul recognised, either by his speech, or his dress, or both, as belonging to Macedonia (9). The purpose of God's strange leading is known now. Learn that if God thwarts *our* purpose it is only that he may substitute a better.

We cannot read the story of the journey from Troas to Macedonia without recalling, with deep interest, that the apostles had been thus miraculously directed to our own continent of Europe. With this journey the evangelisation of Europe begins. Luke evidently forms one of the company—the pronoun "we," and the more detailed story that begins here (10), prove this. Probably the recent illness of Paul in Galatia had led him to value the services of "the beloved Physician," and at Troas he attached Luke to himself. Macedonia is on the opposite side of the Ægean Sea, and more than a hundred miles from Troas. The island of Samothracia is north-west of Troas. Neapolis was the seaport of Philippi, and is supposed to be identical with the modern Kavalla. Macedonia was founded by Philip of Macedon and his son Alexander, and was afterwards taken from Perseus by the Romans. Philip also built the city of Philippi, the site of which is now occupied by a small village named Filiba. "Chief city" should be rather the *first* which the Apostles reached (12 R.V.). Thessalonica was the chief city of Macedonia.

The first convert in Europe (13-15). The Apostles did not murmur at the comparatively modest commencement of their work. Their only opportunity seemed to be that of quietly speaking to the few devout Jews and proselytes who gathered on the banks of the little river that flowed by the city. Lydia belonged to Thyatira, a city of Asia Minor, and famous for its purple dye, procured from a shell fish; and for its purple fabrics. It was one of the cities of that region in which the Apostles had not been allowed to preach. It is not an improbable conjecture that Lydia, converted in Europe, was instrumental in forming the church in Thyatira on her return home. She was evidently a Jewish proselyte, and the same spirit which led her to forsake idolatry for the Jewish faith, made her ready also to receive further light when the Apostles gave it. Her conversion appears to have been an exceedingly quiet one, and stands in significant contrast to that of the jailor. *God* opened the heart—this is always a Divine work. The *evidence* of her conversion appears at once in her baptism, and her readiness to show hospitality to the Apostles. The story of her conversion has been described as an open heart; an open mind; an open mouth; an open hand; and an open house.

TOTTENHAM DEACONESSES.

The Deaconesses' Institution and Hospital at Tottenham, under the direction of the veteran Dr. Laseron, its founder, is the centre of a remarkably good and extensive work of the highest order. Here is not only a training-ground for young ladies who desire to give up their lives to work for God among the sick and the poor, but a large hospital almost constantly full of patients, who are nursed by the sisters in residence, while the Hospital is also the centre of quite a network of Christian agencies of all kinds for the benefit of the people in the immediate neighbourhood.

The number of sisters at present in residence at Tottenham is forty-five, while there are also thirty-two working under the auspices of the Institution at various "out-stations," being distributed thus:—In Cork, two; Dublin, five; Sunderland, twelve; Scarborough, three; Woodford, two; and in Jerusalem, Sierra Leone, Jaffa, Newcastle, Rochdale, Farnley (near Leeds), Victoria Docks, and Edmonton, one each. The number of patients who have been attended by these sisters during the year just ended was nearly 17,000; in every case the sisters embrace every opportunity of speaking of the love of God and the power of the Great Physician to give new life in the soul.

The annual meeting was recently held. Mr. John Cory, presiding, said that while the present institution had been carried on for twenty-six years, he had known it during twenty years of that time, and he had admired it all through. The work was commenced thirty-two years ago in a little ragged school at Edmonton, and it had continued to increase until it had reached its present splendid proportions. He felt sure if it were more widely known it would receive help from the public. No one (he said) could pay a visit to the hospital without being struck with the splendidly efficient arrangements. One of the most striking features of the institution was the essentially Christian character of the work carried on by the sisters. Mr. Theodore Howard testified that the institution had actually been the very gate of Heaven to hundreds of people. Mr. R. C. Morgan remarked that Dr. Laseron might be taken as a splendid example of the term "bringing forth fruit in his old age." It was the duty of Christians interested in the extension of the Kingdom of God to support such a work. Rev. W. H. Harwood, of Union Chapel, Islington, bore hearty testimony to the good work the sisters are doing in Sunderland, where he formerly laboured. Rev. H. T. Smart, a local Wesleyan minister, added similar testimony as to the work in the district.

After Rev. J. B. Barraclough, Rev. David Fotheringham, and Mr. Eliot Howard had spoken on behalf of the work, Dr. Laseron expresse his hearty thanks to the several medicalmen attached to the Hospital, all of whom give their services free. While it was true that the sisters carried on a spiritual work and nursed the patients, if it were not for the devotion of the medical staff the institution could not possibly hold the position it does. Speaking on behalf of the sisters, he asked if there was not anyone who would give a villa or a cottage as a home for the sisters after they were unable to work any longer? An earnest appeal was also made to those young ladies who, endowed with good health, and still at leisure, are anxious to show their real gratitude for the love of God extended to them. To such, a special invitation is given to come and offer themselves for work in connection with this Institution.

WORDS OF PRAISE are almost as necessary to warm a child into a genial life as acts of kindness and affection. Judicious praise is to children what the sun is to flowers.

THERE ARE STILL SOME who seem to think that the plastic nature of the child must first be hardened into stone, petrified into enmity against God, and alienated from all duty; and then when it has drifted down among the "dangerous classes," it may become a candidate for Christian character, and be saved after it has been lost.—*Canon Fleming.*

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PERSECUTION IN ARMENIA.

MR. THOUMAIAN CONDEMNED TO DEATH.

The worst fears have been realised in the matter of the Armenian trials. Pastor Thoumaian and Mr. Kayayan, both professors in the American College at Marsovan, with fifteen others, have been condemned to death, and a number of other Christian people have been sentenced to long terms of imprisonment. The interesting life story of Mr. Thoumaian and his wife were told in our columns some time ago. We are glad to learn that the representatives of the European Powers at Constantinople are awake to the outrageous character of the recent proceedings. It was stated in the House of Commons on Monday last that Her Majesty's Chargé d'Affaires will use every effort to prevent the sentences from being carried out, pending full consideration of all the circumstances.

It is hoped that Germany will share British vigilance, and that the American Legation will not be wanting in concern for the lives of men who are openly declared to have been condemned on documents forged for the purpose of incrimination.

Several strong protests against the sentences have been published in the daily newspapers. *The Daily News* well remarks:—"The Powers have a right of intervention, under the numerous treaties by which the Turks, in return for important concessions and guarantees, have pledged themselves to reform, and to, at least, a rudimentary justice and humanity. It is a religious question, and it does not touch politics in the least, except in the imagination of the ignorant and fanatical Turkish cadis. The real reason why this horrible holocaust is to be made is, that the Turks have chosen to misinterpret a great Evangelical movement which is now going on in Armenia, principally under the influence of the American missionaries. The movement is in the nature of a religious revival, and the attempt to bring the scattered congregations into union with one another, and with the old Armenian Church, has driven the Turks into a panic of suspicious terror. They detect the deepest designs of disloyalty in a sermon preached on the text, 'Awake, thou that sleepest.' They have themselves awakened with the most appalling consequences. Their prisoners are as whole congregations in number. Of nearly sixty who have been brought to trial, only fifteen have been acquitted. The rest are to be slaughtered by bullet or poison, or to find a somewhat slower death in Turkish gaols."

We sincerely trust that, by Divine intervention, the apprehended evil will be averted. Then, in the words of the journal from which we have already quoted:—"If the lives of the innocent are saved, the Armenians may yet have reason to look back with some satisfaction on this latest outrage, as having at last attracted world-wide attention to sufferings which have been endured for a long time without redress."

At this critical moment we reproduce Mr. Thoumaian's portrait. We are sure that many of our readers will pray God concerning him and his fellow-sufferers; and also beseech the King of kings in his own time to overrule for good the counsels and deeds of the enemies of Christ.



(From Photograph by Mr. H. Randenkolb, Lausanne.)

THE MISSIONARY BUREAU.

On Thursday afternoon last a number of friends of mission work assembled under the Mulberry Tree at Garden House, Mildmay Park, and listened to inspiring reports on the progress of the work of God in foreign lands. Dr. Newman Hall presided; the meeting being held under the auspices of the Missionary Bureau.

Mr. Osborne Howe, of Natal, told o work in which during a goodly period his wife has been engaged in various parts of South Africa. At present she is working with him in the direction of the South-East Africa Mission, which is specially endeavouring to evangelise the many Zulus in the colony, who are practically heathen. The mission has some twelve workers, who preach Christ to Europeans as well as natives. More helpers are required, and the mention of that fact reminded the speaker of the obligation of his mission to the Bureau. When in the past they wanted workers, and could not seek them, he and his wife wrote to the Bureau for two tried men; and they had not ceased to praise God for the workers that were sent out in response to that appeal.

Rev. J. J. Turner, from China, spoke of the needs of that great empire. Taking the lowest estimate of the population, more than a thousand souls pass into eternity every hour, who have never heard the name of Jesus Christ, or only know it as a term of reproach. In 1878, during the terrible famine, nine millions of people succumbed to starvation and disease, although thousands of tons of grain, given by the Emperor for the relief of the people, were stored a few hundred miles away. The food was rotting while the people were dying. Why? Because the roads were bad; there were no railways, and there was a lack of men to convey the food to the starving people. In like manner, people are dying without a knowledge of the Gospel, through the lack of messengers to tell them of Christ. And many are hungering and thirsting for a knowledge of God. A Christian Chinaman, named Li, after receiving, by order of the mandarin, two hundred blows for attending meetings in connection with "the foreign religion," said that the physical pains he had endured were as nothing compared with the pains of his heart, before he knew of Christ his Saviour! For many years he sought for peace of mind. Why for so long? Because no missionaries passed his way. The Missionary Bureau endeavours to send forth messengers of the Word of Life to places that are without them.

Rev. W. Fuller Gooch, urged greater interest in the subject, and more prayer on behalf of missions. He told of a servant maid, who, having found peace with God, insisted upon giving all her savings, amounting to £35, to the foreign mission cause.

The last speaker was Rev. Charles Rudge, secretary of the Bureau, who defined the institution as a central agency having for its object the dissemination of information regarding mission work, and the sending out of suitable workers wherever there is an opening, and a real necessity. It has already introduced fifty workers into the foreign field, and is now arranging to provide suitable preliminary training for intending missionaries.

The Late MR. GEORGE GRAVERT,

"THE SAILORS' FRIEND," SUNDERLAND.

ON Sunday, March 19, Mr. George Gravert, of Sunderland, a much loved and devoted servant of the Lord Jesus Christ, passed into his rest. This brother, who might well be called "The Sailors' Friend," for upwards of forty years was privileged to spend an exceptionally useful life, preaching the Gospel of Christ in seven languages with great acceptance, and lovingly and patiently teaching the truths of the Scriptures, and especially the glorious hope of the Church in the second coming of the Lord. He always spoke with much power, yet with very quiet utterance. How the great gap left by his removal will be filled, is more than we can say.

Mr. Gravert was the son of a captain in the service of the German Government, and was a native of Hanover. He chose a seafaring life, and in the Providence of God was put ashore at Sunderland with a broken leg, through an accident on board ship, and had to remain there for three months. Before leaving he went to hear that faithful and able preacher, the late Mr. Arthur Augustus Rees, shortly after the opening of "Bethesda" Free Chapel, when he was so deeply impressed that it resulted in his conversion. On recovering his health he again went to sea, and after three years returned to Hamburg, when he was ordained a preacher of the Gospel by the late Pastor Oncken. Following a year's residence in that city, he went again to Sunderland, and joined in fellowship with the church at "Bethesda."

Soon after this he became a missionary to foreign seamen, visiting the ships as they arrived in port. Getting permission to hold service on board one of them, the Bethel flag was hoisted, and other crews invited. One friend—still an elder at Bethesda—built a room for him at the docks to hold meetings. This was succeeded by a small chapel, and from there, through the kindness of the late Mr. Edward Backhouse, a large-hearted member of the Society of Friends, he was provided with suitable rooms in the fine structure at the east end of the town, known as "Pottery Buildings" (named after the site). The erection of these buildings was a remarkable answer to prayer.

A number of young men were accustomed to meet at the house of a beloved Christian on Saturday evenings, for prayer and study of the Scriptures, and were joined by Mr. Gravert whenever circumstances permitted. The occasion is well remembered when he entered during prayer, unusually anxious and depressed, exclaiming, "Brethren, I want you to pray for me! My little chapel (at the docks) is surrounded by trucks of timber, and the poor sailors can't find it. Pray that the Lord will give me a suitable place."

After prayer three brethren were led to go and look round for a site, and one, a recently disused pottery, seemed strongly to commend itself. A plan of the site and terms were procured, and the matter was again brought before the Lord, who had meanwhile been acting upon the heart of Mr. Edward Backhouse, who wrote to Mr. Gravert in such a manner about the mission work as clearly to indicate that prayer was being answered; which eventually proved to be so most abundantly, for not only was ample accommodation for foreign seamen provided, but the erection of the magnificent buildings referred to includes a large and lofty hall, where Gospel services are regularly held, and various meetings for the social welfare of the masses.



(From a Photograph by Mr. Martin Fries, 26, Norfolk-street, Sunderland.)

Mr. Gravert spoke fluently in the High and Low German, Danish, Swedish, and Dutch tongues, and fairly well in French. In addition to his daily and nightly visits to the ships, he preached generally four times on the Lord's Day in different languages, besides being ever ready with counsel and help to any who sought them.

It was his custom to invite all anxious ones, or any who might wish to spend a quiet evening, to come to his home and have tea with his family. For many years they never took their Sunday tea alone. There have been Norwegians, Swedes, Germans, Dutchmen, Spaniards, and Russians all partaking of the same meal in perfect friendliness. He was most generous; what he had he gave freely, implicitly trusting the Lord for further supplies. It is needless to add that his faith was often tried, but he never wavered.

Not only was Mr. Gravert a devoted friend of foreign seamen, but also of young men generally, many of whom owe much to him for his valuable teaching. They were specially drawn to him by the tender, loving way in which he dealt with them in their difficulties. He was truly a father in Christ, and all felt that they could fully confide in him. A diligent student of the Scriptures and a man of much prayer, he was ever ready with comfort, counsel, and reproof, yet such reproof as only called forth gratitude. The manner in which he dealt with all opinions by testing them with the Scriptures made a lasting impression.

During his long period of service, Mr. Gravert sold or gave away many thousands of Bibles and portions of Scripture, and distributed untold numbers of tracts in various languages. A large portion of these tracts were his own writing.

This brother's work was arduous, and oft-times dangerous, but he counted not his own life dear unto him. He was the pioneer of missionary work among foreign seamen on the north-east coast, and his loss will be deeply felt far and wide. He had a true helpmeet in his beloved wife, and enjoyed the highest esteem of Mr. Rees, whom he always liked to speak of as his pastor.

The incidents of his life's work are many and thrilling, as well as joyous, and often has he delivered the very last Gospel message to sailors ere they have gone down to a watery grave. He knew and felt deeply his great responsibility, and used to plead as a dying man to dying men.

He literally fell asleep in harness, for the day before his death, unconscious of his own weakness of body, he wished to go down among the ships. He was longing with handsome, beaming face to meet his Saviour, and fell suddenly and peacefully asleep on the Sunday afternoon. His widow and three daughters are bereaved of a devoted and loving husband and father.

THE HOLIDAYS.—Miss C. F. Ryffel, Directress of the Home for Foreign Governesses, 3, Colville-houses, Talbot-road, N., writes:—"We are ready to receive applications from families for holiday governesses."

THE GUILDFORD CONVENTION.

We have no very special feature to record with respect to this gathering, which extended over the whole of last week. The attendances were good, though not quite up, we think, to those of former years. The novelty of the Convention, so far as the townsfolk are concerned, has disappeared, and it is said that they do not attend so freely as at first. The list of speakers is not greatly varied from year to year, and that may keep some away, though there are, doubtless, many on each occasion present for the first time. Rev. Francis Paynter, the genial rector of Stoke, continues to take a paternal interest in the Convention, and presides at nearly all the general meetings. Mr. Paynter is not strong in exposition, and we are expressing the view of many when we say that a little self-effacement in the matter of his introductory talks would not seriously lessen the profit of the convention.

The chief speakers of the opening days were, Revs. A. Barnes Lawrence, of Blackheath, J. J. Luce, of Gloucester, J. T. Butlin, and J. S. Hill, Bishop-designate of the Niger. These brethren gave helpful addresses, throwing fresh and practical light on the sacred oracles, and earnestly exhorting to full consecration of life. The early prayer-meetings were much enjoyed; and it is a very interesting fact that the morning missionary prayer-meetings grew so greatly in interest and attendance that they had to be moved from the church-room to the tent.

A SPECIMEN DAY.

Thursday last was a good specimen day of the Convention. Rev. G. F. Head, of Hampstead, gave the morning Bible reading in the tent, and his words were weighty, as showing the beauty of a life that is well pleasing to God. At the general meeting which followed, the speakers were Rev. Evan Hopkins and Rev. C. A. Fox. Truly admirable were their addresses—that of the former marked by wise discriminative teaching, while Mr. Fox's was brimful of fervour and sparkling with beauty of thought and expression. Some notes of these addresses will afford the basis of profitable study.

HOLY GHOST LIBERTY

was Mr. Hopkins's theme; his text 2 Cor. iii. 13, "Where the Spirit of the Lord is there is liberty." Liberty, he said, is a word that has a gladsome sound; it is the keynote of redemption. The Apostle speaks not here of a future blessing, but a present experience; and it is bound up with the indwelling of the Holy Spirit. The presence of the Spirit was never intended to supersede the presence of the Lord Jesus. In one sense Christ has departed; his humanity is in heaven, but his words were, "Lo, I am with you alway." Some think the visible is the real, and the spiritual is but figurative. Not so; the unseen is the eternal, while the visible is after all but the shadow. What then is the place of the Holy Spirit? To take of the things of Christ and reveal them to the heart of the believer. The Spirit is our Sanctifier; but the Lord Jesus Christ is our Sanctification.

How does the Holy Spirit give liberty? By shedding light into the mind, by bringing purity into the affections, and by communicating power to the will. He imparts the light of truth by leading us to Him who is the Truth—the only embodiment of Truth; by teaching us God's attitude towards fallen men, and towards the atoning work of Christ. What a blessed emancipation this brings to the bound and burdened sinner. Another step—the Spirit purifies the affections. The true believer may be troubled by unhallowed desire, by selfish inclination, by evil disposition. He may battle earnestly against these and yet fail. We are exhorted not only to be pure in outward life, but to be "pure in heart." That does not imply sinlessness or the entire eradication of evil in the flesh. What is the heart? Keeping close to Bible teaching, we find that the heart is the seat of the thought, the affections, and the will. *The heart is not the same as the nature.* The believer gets a new nature, but if he backslides he does not therefore become *un*regenerate. He has *de*generated, his heart has gone astray. This distinction between the heart and the nature throws a flood of light on the whole question of the cleansing of the heart, the purifying of the thoughts and affections, and the giving a right attitude to the will. The Holy Spirit brings freedom from ignorance, and also from evil desire and evil disposition. As Paul expresses it, "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Take a homely illustration. The law of floating bodies makes an object in the water free from the law of gravitation, though this latter law is all the time in force. If the believer abides in Christ he gets the benefit of the new life that belongs to Christ's kingdom. Christ is, so to speak, the Lifebelt; if we get out of communion with Christ—away from the Lifebelt—down we go; so the grand secret is to abide. The Spirit teaches us this, and makes it a reality.

I was speaking on this subject to a working-man, and to illustrate it I tied a little bit of lead to a stick and dropped it into the water; of course it went to the bottom. Then I put a piece of cork at the other end, and the thing went up and down. A great many people are living an up and down life—the cork would go up and the lead go down. I put it into a little lifebuoy, and the lead did not sink at all so long as the lifebuoy was there. The lifebuoy is Christ; the cork is the new nature; the lead is the old nature. If we are out of communion with Christ we have an up and down life, because the new nature is not of itself strong enough for the old nature. The Holy Ghost lusteth against the flesh, we read—not the new nature but the Holy Ghost; and the flesh against the Spirit; so that we need not do the things we would otherwise do if the Holy Spirit were not there. The working man to whom I was speaking got down to pray with me, and he said, "O, Lord, we thank Thee for the Lifebuoy, and we thank Thee that we can be in it, and live in it every day! But, oh, Lord, let us not forget that the lead is there all the same!" Some people think that when they are converted the lead is gone. Well, if that is so, we do not want Christ. But we soon find out that the lead is still there, and that gives the whole force to the saying of Paul, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

Once more the Spirit makes us free by the power. He communicates to the will. Mere strength of human will cannot give the victory. Paul says, "To will is present with me, but how to perform I know not." It is only as we abide in Christ that we shall have victory. This is the lesson that the Christian has to learn for sanctification. First of all as sinners we learn that we cannot save ourselves. The responsibility of saving us belongs to Christ; the responsibility of trusting Him belongs to us. So as Christians the responsibility of keeping belongs to Christ; the responsibility of trusting Him belongs to us. And this in little things as well as great. It is often in the little things that we break down; we need the power of God all the day long in everything. What rich provision we have in Christ; and what grand possibilities there are in Him for daily life! Let us be ashamed of ourselves if we are not living on our resources.

SOME PAULINE PERSUASIONS

were brought before our notice by Rev. C. A. Fox, in applying the truths already set forth. The first was from 2 Tim. i. 12, "I am persuaded He is able to keep that which I have committed to Him against that day." It is the character of God that we trust in this matter—his utter trustworthiness. Having redeemed us from all iniquity He will not leave us in those sins from which He has redeemed us. Jesus saves from the power as well as the penalty of sin. Have we done our part? "That which I have committed to Him." Are we trusting Him in the very things in which we fail and come short? Do we in humble wholeheartedness believe He is able to keep? Then observe that we must not only hand over to Him all our being—the desires, the understanding, the will; as we hand over we must draw our own hands off. Here it is that even Christians fail; it is not to be "God and I," but God altogether. Remember, too, another thing (verse 13). We must "hold fast" the Word of God, the promise of Jehovah. Let us cling to it, and have it ever by us—written in our hearts, and it may be written down on paper by our own hand, and in our pocket ready for use. Another passage in Rom. iv. 21, "Being fully persuaded that what He hath promised He is able also to perform." Do you believe God is able to perform as well as to keep? Abraham was an Old Testament believer, but he was a very strong believer. I wish we were nearly up to him. We read (verse 17), "Him whom he believed, even God, who quickeneth the dead." Do we believe in such a God? Then we will go and preach to those who are dead. Is there some special part of our life that is dead and withered? Do you believe God is able to quicken it into newness of life? I do not think it worth while believing in any other God. We read again of Abraham in the following verse, that "Against hope he believed in hope." Do we nineteenth-century Christians, who think ourselves so far on, believe as Abraham did? In verse 19 we are told that "he considered not his own body," and "staggered not at the promise of God through unbelief." Shall not our faith be as strong as Abraham's?

One more passage, Rom. viii. 38, "I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, should be able to separate us from the love of God which is in Christ Jesus our Lord." Paul was not only persuaded that God was able to keep and to perform, but able to conquer. "In all things we are more than conquerors through Him that loved us." This chapter begins with no condemnation, and ends with no separation; and this comes in between—no defeat. You say there are enemies on all hands. Yes, it is not an easy life; it is no mere singing of hallelujah. It is a dying daily as well. We are "killed all the day long"; but it is "for Thy sake." If we are being killed all the day long for Jesus' sake, we shall not be jealous or envious of others who have greater powers or greater gifts, or more success. We shall not be so trying and so impatient in our tempers. God grant that these persuasions may be a Divine reality to us. Then where the Spirit of the Lord is there shall be liberty.

CHRISTIAN SERVICE

was the subject of the afternoon gathering, when an earnestly solemn word of exhortation was given by Rev. J. S. Hill. From the story of the ointment poured forth by Mary on the feet of her Lord, he deduced the believer's privilege and responsibility to put himself definitely and entirely at God's disposal for service at home or abroad. Being specially interested in the work on the Niger, Mr. Hill pleaded for helpers for that needy part of Africa. He had been up and down the country, he said, trying to get men to go to Africa. There is no difficulty in getting any number of men of the world to go out in the service of the Royal Niger Company, but it is very difficult to get Christian men to show equal readiness in going out for their Master. Are we to come to this Convention and go away simply to consume upon ourselves that which we have received from the hands of God? There are said to be thirteen millions of people in the Niger region who speak the Ebo language; and there is only one English missionary there who knows the language. Three other missionaries have just gone out, but what is that handful among thirteen millions? In the Soudan there are sixty millions of souls dying without the Gospel! It is computed that twenty thousand people die in Africa every week who have never heard the name of Jesus Christ. Have we ever tried to enter into the yearnings and purposes of God with respect to these perishing millions?

At the close of an intensely earnest appeal for African volunteers, Mr. Hill led in prayer, and commended to God's guidance all who were desirous of offering themselves to Him for this service.

The evening speakers were Rev. W. Darlow Sergeant and Rev. Evan Hopkins. The former spoke practically on "Peace"—peace by the blood, peace in service, peace in sorrow, peace at all times, peace for the future. Mr. Hopkins

gave an address on following Christ and the hindrances to be overcome.

THE MISSIONARY MEETINGS.

"Ready to do whatsoever my Lord the King shall appoint." This seemed to be the pervading thought in the addresses at the missionary meetings, on Saturday. The one thing which God commands his people to do (said Mr. EUGENE STOCK, speaking as chairman at the morning meeting), they are not ready to do. To some the doors are closed. The Lord wants everyone to be ready to go with the unquestioning obedience of an officer who recently remarked to him that he did not know where his next appointment might take him, perhaps to far distant parts. "Shall you go?" "Of course; I am under orders." Mr. Stock said nothing had given him more pleasure than to meet in India at their respective posts, two ladies, who recalling to his mind conventions at Blackheath and Guildford, told him they had been there led to consecrate themselves to foreign mission work.

Rev. J. M. EPPSTEIN (London Jews Society) pleaded the cause of Israel.

Rev. J. S. HILL gave one of his intensely earnest addresses, pleading the cause of heathendom with pathetic power. Revs. C. PHILLIPS and ISAAC OLUWOLE, his two coloured assistants, also gave earnest addresses, and at the close these three were commended by Mr. STOCK in prayer to God.

Mrs. GREAVES (Bengal) and Miss CAREY (Karachi) of the C.M.S. Zenana Society, spoke, the latter stating the need for an evangelist to come out this winter to work amongst English-speaking gentlemen in Scinde. Mr. J. MUNRO urged that the command "Go, preach the Gospel," is one not to be evaded, unless before God the conscience can be discharged of the obligation. He spoke scathingly of the apparent interest shown in mission work by attendance at meetings, and the small practical result. Rev. RUTTONJI NOWROJI (C.M.S., Aurangabad, Central India) and Col. FINCH WHITE (Continental Missions) were the concluding speakers; the latter showed a very wide open door, near home, for those unable to go further. France is crying out for something she can believe.

By invitation of Mr. and Mrs. Paynter, a large number gathered in the beautiful grounds of Stoke Hill in the afternoon, where another missionary meeting was held under the wide-spreading branches of the now well-known oak tree. There Mr. EUGENE STOCK testified to the work of individuals in promoting the cause of missions. Among the other speakers were Miss BAUMAN, a lady who went out from Guildford, who specially asked for two lady workers in a certain Indian village, and was cheered at the close of the meeting by two ladies volunteering to go out. The address of Mr. BENNETT, of the Niger, was of special interest. He first sounded a note of thanksgiving, as at the last year's Convention he had been remembered in prayer upon that lawn, and at that time he had been the last out of thirteen Europeans who went out, left there; and he was then very ill; but he had been spared and enabled to remain at his post until the spring. During the last hymn many rose to testify their willingness to go to the foreign mission field, should the way be made clear. Several had also responded in like manner at the morning meeting to this definite call to service.

Next year's Convention will be held between the first and second Sundays in June, so that it may not clash with any other gathering, as it has this year done with that at Bridge of Allan in Scotland.

MISSIONS TO SEAMEN.—Through the munificent gift of Lord Brassey, the erection has been commenced of one portion of the proposed block of buildings for the free use of sailors of all nations frequenting the port of London, which is to be built opposite to the Shipping Offices in Poplar. The Seamen's Institute part is to cost over £5000. But the Missions to Seamen Society, having paid £4000 for the site, is not at present in a position to accept the tenders for the other divisions of the block, which include the seamen's church, £2900; the gymnasium, &c., £1800; the coffee-bar, &c., £1000. The whole building would, if erected at one operation, cost, including the site, £15,100, which is much less than was originally expected. The building now begun will prove a counter-attraction to the many evils of the streets, and a place of refuge, safe companionship, and recreation, as well as of daily worship, to seafarers far from their homes. The secretary of the Society is Commander William Dawson, 11, Buckingham-street, Strand. W.C.

BRIDGE OF ALLAN CONVENTION.

FROM A CORRESPONDENT.

THE arrangements for this year, were very carefully planned, and this added much to the efficiency of the gathering as a means for promoting spiritual life. Visitors could map out their day with confidence, and those who could spare only an hour or two from business were never disappointed in finding exactly that for which they had travelled many miles. Large numbers thus attended the meetings from Edinburgh, Glasgow, Perth, and Stirling, returning home in the evening. Of course, the great majority of the audience was made up of those who had taken lodgings in the village for the whole week, and of the inhabitants of the district.

Hundreds of working men and women came every night from Stirling, and as these were for the most part earnest Christian workers, their presence perceptibly heightened the tone of the meetings. Sometimes they marched to the tent singing inspiriting hymns, and held evangelistic meetings in the open air for the villagers, when the programme of the day had been got through. Stirling has undoubtedly got a rich blessing from the gathering, and many of those who came from lonely Highland glens, and crowded cities, have openly testified that they have carried with them to their various fields of labour a deeper peace, a more abounding joy, and a stronger faith.

The early morning prayers were seasons of great soul refreshment. The ladies' prayer meetings, held in the hall of the museum, opposite the tent, were specially marked in this respect.

The Bible readings, which were held daily from 10.30 to 11.45 a.m., were greatly enjoyed, and at most of them the tent, which is seated for 2100, was fairly well filled. At their former meetings opportunities were afforded to the speakers of showing how scriptural are the aspirations after a higher life, which are now, happily, influencing thousands throughout the land, and how abundantly God has made provision for satisfying these. The reading on the opening day, Tuesday, was a good specimen of what was heard every day. It was given by Rev. CHARLES G. MOORE, London, who chose as his motto-text, Gal. ii. 20, "Not I, but Christ," From John xv. 5, "I am the vine, ye are the branches," he showed that branchhood is the law and method of our life. God has not given us a nature that cannot sin, but a mighty Saviour to keep us from sin. The "I" is the great supplanter of God, but Christ supplants it and restores us to fellowship with God. Our Christian life, by our self-crucifixion, is not reduced to passivity, but to receptivity. We are unceasingly receptive of the life of God, and what a full, busy, crowded life is his. This is God's cure for depression of spirits—"filled with the Spirit of God."

The other Bible readings were given by Dr. White, on the Holy Spirit as wind and fire; by Rev. C. G. Moore, on John xv. 3, 4; and by Rev. J. Hudson Taylor, on 2 Thes. ii. 1—10, "The Coming of the Lord."

At the general meetings, in the tent from 3 to 4.30, and from 7 to 9 o'clock, the attendances were always good, and the attention given to the earnest and pointed addresses very marked. The speakers were Rev. Mr. Aimsley, Cork; Dr. Elder Cumming, of Glasgow; Rev. G. Wilson, Edinburgh; Rev. F. B. Meyer, London; Professor Laidlaw, D.D., New College, Edinburgh; Rev. H. B. Macartney, Melbourne, Rev. G. H. C. Macgregor, Aberdeen; and Rev. R. Leitch, Newcastle.

There were two missionary meetings, which gave the greatest satisfaction to the visitors. The first was held on the afternoon of Wednesday; the needs and claims of the heathen were dwelt upon, and also the responsibility of Christians to consecrate their lives to God's service either at home or abroad. Dr. ELDER CUMMING said a great revolution in public sentiment is needed with regard to mission work at home and abroad. For this work young men and women are needed who are in sympathy with Jesus Christ, who are willing to live for Him, and who know something about being filled with the Spirit. Rev. G. H. C. MACGREGOR, of Aberdeen, who had just returned from America, followed, his subject being—Life (John iii. 5); full life (John iv. 14); overflowing life (John vii. 37 and 38). Rev. J. HUDSON TAYLOR was the last speaker; he delivered an address which deeply enlisted the sympathy of his hearers, and impressed upon them the urgent need that existed for them all being actively employed in the Lord's work.

The second missionary meeting, which fittingly closed the Convention, was held on Saturday from ten to one o'clock, and was felt to be unique in its character. Upwards of twenty addresses of five minutes each were given by those who had been actively engaged in or directly connected with mission work. They came from almost every part of the world where Christianity has a footing, and represented various churches and societies. All exalted Christ, and spoke hopefully of his cause. It is winning everywhere, they said; what is needed to see a great advance all along the line, is that the churches at home should send forth more labourers. Mr. HUDSON TAYLOR gave the closing address.

A correspondent sends to *The N.B. Daily Mail* an excellent account of the Convention, and adds the following deeply interesting facts:—

In addition to this Convention there are other indications of increased spiritual life and vitality. In the Vale of Leven there has been a remarkable movement for several weeks in succession, and many of the choicest young people of the district have come out for Christ. Last winter a similar work manifested itself at Dunoon, to the strengthening of all the churches. At Bellshill the Free and U.P. Churches unite in carrying on monthly conferences, the outcome of a work of grace experienced there some time ago. There is a similar conference at Springburn, the fruit of the awakening there last December, and recently we heard of a minister in the East who had to withdraw from a communion engagement because a revival had broken out in his own congregation.

There is, however, one other indication which must not be passed over. It is well known to those who are carrying on aggressive work, that the getting hold of and keeping in touch with the churches young people from the age of 14 or 15, to 21 or 22, is one of the greatest problems which some earnest people say require solution. The revival, if there is to be one, will be certain to lay hold of this particular class. It has done so in America, and is doing so in our more remote colonies at this moment. The fact that at midsummer the large hall of the Waterloo Rooms was crammed from floor to ceiling, with an audience chiefly composed of young people of the age referred to, and that upwards of a dozen organisations entered heartily into a testimony and consecration service lasting over forty minutes, shows that the Christian Endeavour Society has come to stay in our midst, and the wave of blessing already experienced is fast speeding over Scotland. It is nearly five years since in connection with Miss Tyson's work two or three societies started; within the last eighteen months others have come into existence, and already several congregations and missions feel the thrill of a new life that is prophetic of future—and shall we say early—blessing for our land.

The fields are white unto the harvest. Where are the reapers? The churches will do wisely to organise the movement in the congregations so as to make the most of the harvest, and prevent the loss that must otherwise inevitably be sustained. Was it Hugh Makail who said, "The Covenants shall yet be the reviving of Scotland"? This new movement seems to have much of the old Covenanting spirit in it. If so, we shall certainly have a national revival.

A Bible Reading.

"A godly man."—Psalm xii. 1.

"God's man, in God's place, doing God's will, in God's way, and for God's glory."—GERALDINE GUINNESS, as reported in THE CHRISTIAN of June 8.

1. ONE set apart by God for Himself.—Ps. iv. 3.
2. Brought into the covenant of salvation by grace, resulting in a godly life.—Titus ii. 12.
3. A man of prayer.—Psalm xxxii. 6.
4. Built up by faith.—1 Tim. i. 4.
5. Serving God acceptably and with reverential worship.—Heb. xii. 28.
6. Manifests love to the brethren and to strangers.—3 John 6.
7. Will suffer persecution.—2 Tim. iii. 12.
8. May have sorrow.—2 Cor. vii. 10, 11.
9. But will be delivered out of temptation.—2 Pet. ii. 9.
10. Should train up a godly seed.—Mal. ii. 15.

"Exercise thyself unto godliness, for godliness is profitable unto all things, having promise of the life that now is and of that which is to come."—1 Tim. iv. 8.

H. J.

CLAPHAM PROPHETIC CONFERENCE.

The tenth annual Conference for the Study of Prophetic Truth was held last week in the Conference Hall, Clapham-road. General Sir R. Phayre, who presided at the first meeting, on Wednesday morning, opened with a few words on the importance of the subject, giving his own personal reasons for believing that the time is at hand, and that servants of Christ are called upon in these days very specially to be as men that wait for their Lord.

Canon A. R. Fausset, D.D., followed with a paper on "The Signs of the Lord's Coming and the Consummation of the Age." He devoted himself largely to showing how the way was prepared for our Lord's first advent, and to demonstrating that similar preparations are in progress now, and may be regarded as signs of his second coming. Amongst these signs were the unification of the world under the Romans, and material progress together with moral deterioration. The Pharisees, Sadducees, and Herodians of our Lord's days have their counterpart in the Ritualists, Rationalists, and worldly professors of these latter days. Spiritualism and revived necromancy the speaker regarded as very significant signs of the end.

THE STUDY OF PROPHECY.

Prof. R. F. Weidner, D.D., of Mr. Moody's Bible Institute, read 2 Pet. i. 16-21, and said: I wish in a very practical way to give some hints as to the study of this Book, for it is the privilege of every Christian to study for himself by the help of the blessed Spirit of God. The study of prophecy presupposes certain things, and amongst these is an acquaintance with the teaching of the Word of God. There are those who lay great stress on the historical study, but while that is very good so far as it goes, it is not really the study of the Bible. Then there are a good many who insist on a critical study, analysing, criticising, and dissecting the mere letter of the Book. But there is only one true method of studying the Bible to genuine profit, and that is to approach the Word of God in order to learn what his mind is, and what He has made known to us; to learn what is to be the rule of our faith and of our conduct. But even when we come in the right way there are different methods. One way, which is a great help, is to study the books by themselves; another is by studying a subject. That is, taking up book by book, and getting the truth in it, the special message it conveys; or following out a subject through the different books, and seeing the various aspects in which it is presented. But in all this there must be the spirit of prayer, of humility, of devout experience, so that we may become full of the Word, and live in it.

Now the question must be faced: How are we to regard this Word? There are three views, which may be described as revelation, illumination, and inspiration. Revelation is God making known to man something he did not know before. From this it is evident that while much of the Bible is revelation, much of it is not. There is history, and many other things which are not, strictly speaking, revelation. The Bible contains revelation, but that is a totally different thing from saying that the Bible contains the Word of God, in the sense that all of it is not the Word of God. We maintain that the Bible right through is the Word of God. Whatever it be, history, song, exhortation, doctrine, or prophecy, it is from first to last the Word of God, and what is written is true. Many modern writers insist much on a theory of illumination. What is that? It is that gift of God whereby He enlightens each one of us who comes devoutly to his Word. But this in no way accounts for or describes the means whereby God ensured that holy men of old should write exactly his mind and will. Doubtless they were illuminated from time to time as we are; but the inspiration under which they wrote, as they were taught of the Holy Ghost, is a wholly different thing.

Now, coming to the Bible we find doctrine and duty, history and prophecy. God has been pleased to reveal some of the future; but to understand these things aright we must know God's plan of salvation, founded in Old Testament times, manifested in Jesus Christ, and yet to be fully carried out. We want to have confidence in God that He is able to carry it out, and trust in Him that He is faithful to carry it out. Ere one enters on the deep study of prophecy he should be familiar with the leading doctrines of our faith, as the atonement and justification; he should study what Jesus Himself and the various Apostles have to say on these things. There are in the Word six great centres of truth:—about God Himself; about the person of Jesus; about the work of Jesus; about the Holy Spirit; about the Church; and about eschatology, or the doctrine of last things. Generally speaking, we ought to seek an understanding of these grand lines of truth. The last mentioned will, fully followed out, bring in the whole study of prophecy and the future.

Having dealt at some length with the work of the Holy Spirit in illuminating the devout Bible student, the speaker concluded by very briefly touching on the Apocalypse. He mentioned the three schools:—preterist, continuous historist, and futurist, avowing himself frankly as a futurist. He believed the book is not chronological, but consists from ch. iv. of a series of five great visions, panoramic views of the future, or rather of certain events in the future which it has pleased God to show unto his servants.

At subsequent meetings some of the mysteries of Scripture were made the subject of reverential study, things new and old being brought out of God's Word by Revs. J. Gossett Tanner, on "The Cherubim," and N. S. Taylor on "Apostasies." "The Second Coming of the Lord an Incentive to Service" was ably dealt with by Rev. H. Graham Thwaites, and among other speakers were: Revs. J. J. B. Coles, W. Fuller Gooch, F. A. C. Lillingston, E. Brewer, and J. Urquhart. Canon Fausset further elaborated the "Signs of the Lord's Coming and the Consummation of the Age," and Rev. H. C. Sturdy emphasized the joyous privilege of "Praying for Jesus." On the third day of the conference the Jews, in history and prophecy, occupied attention. Revs. George Ensor and G. D. Hooper were the speakers in the morning, and they made it abundantly clear that God has great and glorious purposes regarding his ancient people. The afternoon gathering had for its specific subject

THE RESTORATION OF THE JEWS.

General Halliday occupied the chair, and read the closing verses of Obadiah. The first address was by Rev. John Wilkinson, of the Mildmay Mission to the Jews, who drew attention to Jeremiah xxx. 1-3, Exek. xxxvii. 20-28, and other Scriptures. Anticipating the objection, "How do you discern between the predictions which relate to the return from the Babylonish captivity, and those which are said to be still unfulfilled?" he pointed to Isai. xi. 11, where it is declared that "the Lord shall set his hand *the second time* to recover the remnant of his people ... from *the four corners* of the earth." Here the reference is to the present (world-wide) dispersion, and to a second (yet future) gathering. The prophets looked forward to a restoration that shall be final, and which, therefore, could not have been enacted by the return from Babylon. "I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord" (Amos ix. 15).

Recent years have seen not only a scattering of Jews from Russia, but a great gathering of them in the land which is still the Land of Promise. Since 1882 seventeen colonies have been established in Palestine, and seven of them are self-supporting; and the Turkish Government has lately made a concession under which Jews may cultivate the land with more liberty than hitherto. Mr. Wilkinson affirmed his conviction that we are on the eve of the promised restoration, and on the very threshold of the return of our blessed Lord. He was, he said, full of hope that he should escape the dishonour of the grave, and, being among those who "remain unto the coming of the Lord," would soon gaze upon Him whom he longed to see face to face. In conclusion, the speaker applied his subject, maintaining the binding character of the Apostolic order "to the Jew first," and pointing out that through converted Jews it would be comparatively easy to evangelise all the nations of the earth.

The other speaker was Rev. J. B. Barraclough, who showed that as fulfilled prophecy was rightly interpreted literally, so also that which is unfulfilled must be construed to mean what it says. "Spiritualisation" yields any meaning that may be desired to supersede the obvious and true meaning. Tyre, Sidon, Babylon, and Nineveh met their doom as plainly predicted, and the future course of Israel is no less clearly expressed. The speaker urged special prayer and effort on behalf of Israel——(1) because this is a Scripture command; (2) because it is a subject on which we have the revealed mind of Christ; and (3) because Apostolic example emphasizes the duty.

In the evening there was a communion service, presided over by Rev. W. Fuller Gooch. This was one of the best conferences ever held in connection with Mrs. Meredith's institution. The attendance was large, and from first to last the interest was well sustained. One of the speakers brought forward the need for a Bible woman in an Oriental town, and a lady present at the conference undertook to provide for the need. At each meeting the singing was led by the choir of Mr. Spurgeon's Orphanage.

AN OPEN DOOR.

Under the heading "The Holy Ghost at Work" we inserted in a recent issue some details of a striking work of grace discovered by a brother labouring in the province of Madras. The writer was Mr. Frank W. Gooch (eldest son of Pastor W. Fuller Gooch, of Norwood), who has been, since the summer of 1891, engaged in Gospel effort among the Telugus. He is working on unsectarian and evangelistic lines, and has met with much encouragement in directions quite outside ordinary paths of service. We learn from other sources of information that a cheering and hopeful outlook presents itself in connection with the new ground he is endeavouring to open up, and we have pleasure in finding space for the following extracts from another letter received from him:—

"My wife and myself are sent out and supported by one Christian family in Canada. After mastering the native dialect, we are anxious to leave the coast and go a little inland to unoccupied territory, and have chosen Anakapalle as a centre of work. We have there a constituency of some 150,000 in a radius of a few miles, and these are but seldom preached to by any missionary. We are building up no denomination but working to teach the unity of believers in Christ, and co-operating heartily with any Christian evangelical missionaries we come in contact with.

"Our friends in Canada are already very large givers to the Lord's work in many of its branches, and I want to find some church gathering or Christian family who would like to interest themselves in some direct mission work from which they could hear from time to time, and support some native workers, or Christian boys or girls in a training school or in some other way co-operate with me in this work. I have an earnest Christian native worker whom I am supporting at a cost of about £20 a year altogether. My wife wants a Bible woman as soon as the Lord will raise her up one, but He must also send the funds, for I find I cannot alone support my preacher.

"My wife's family together sent out enough to build a school-house (boarding), to train Christian children; to carry on this will require a teacher and the support of most of those who attend. Anakapalle is a large place and walled up against the truth, being full of Brahmin influence; I want, if the Lord will, to get a piece of land very near the town, if possible immediately adjoining it, because to influence them I feel I should be as much among them as possible. To do this I must be prepared to pay a (comparatively) large price and must fence it when obtained. This *may* cost me £100, though I *hope* to be able to get it for less. I want this money immediately, and the friends over the Atlantic hope before very long to be able to send some money to build.

"We believe the Lord sent us here. He has much helped and blessed us. He will not let us lack funds to do all He appoints us to do, so this letter is not meant to send the Lord's work a-begging by any means, but I have thought you might be able to place it where some would be glad to work with us financially and in prayer for God's blessing in the salvation of souls."

It is to efforts of this kind we must look for a more rapid spread of the Gospel in the vast districts of India yet unevangelised, and it is to be hoped many similar openings will present themselves on every side. Pastor W. Fuller Gooch, of Lansdowne Hall, W. Norwood, would gladly give further information concerning the work in which his son is engaged, or be a link of communication between him and any of our readers who may be interested in the facts stated.

THE CHILD PAUPERS of England and Wales exceed a quarter of a million, and constitute over one-third of the pauperism of the country.

Letters to Dorothy.—6.

Dear Dorothy,—I had a strange experience last night. I will not always hold the bright side of our work uppermost, lest some of our friends might set sail for it prepared only for sunny seas.

I hate to stumble upon an unconfided secret. We go to these poor homes so often we must learn something of their trials; yet that they, like rich folk, have their sacred sorrows, which they have a right to veil from even friendly eyes, if they can, I never forget. But to-night I went for the friend of whom I told you—the mother of my friend—and "sister Sally" to go to church with me as they had promised. She received me with downcast face.

"How dare I go? I waited till you came because I promised, but I shouldn't enjoy one minute of it if I went. Sister's husband—you don't know, and she couldn't bear to have you: she's so proud over her troubles—has gone off to an awful den of wickedness on the West Side. He was in a terrible state of drunkenness when he started, and picked up a stone to smash her head with when she followed a way, begging him not to go. He's a very quarrelsome man, and she's always afraid he may get killed in some row over there. She's got to go after him. I can't let her go alone, but I must go first and see where my husband is. If he isn't in some of the saloons round here, he's gone too. If they are together there'll surely be trouble."

I braced myself for it (now, my soul, we'll take one square look at life to-night such as some women have it), and said, "I'll go with you to find your husband." We walked around a square within a block of her home, where the feet of her young boys must pass daily; and while I stood by the door she looked into or entered eight or ten doors, which could not have terrified me more had they been the veritable "gates of hell."

"You shouldn't come with me," she protested, in pained tones; "it isn't fit for such as you. I'm used to it. This is my regular evenin' walk—and hers—only she'll be so angry with me because I told you. She wanted you to think her husband was a decent man"—and I had thought so, for when I dined with them once he had played the gentleman.

But why shouldn't I go with her? went on my inner colloquy. If she goes every night from necessity, can't I go with her just one night out of sympathy? "But for the grace of God, there goes old John Bradford."

The straying husband was not there. I could only commend her to that same grace of God which had saved me from such a life, permitted it to her, and let her go. The two must start on their perilous journey to a distant and unsafe quarter of the city to rescue at the risk of their own lives those who only made theirs a torment.

"Pray for us in your church to-night," she said, as I said "Good-bye, and God protect you." "You see now why so often we couldn't come when we promised. It isn't easy for us to be good, is it?"

I prayed for her in the quiet church, and for those like her. The beauty of the service passed over my soul, not into it, that night. I could only think of my desolate sisters; a great wave of despondency rolled over me.

The organ peals could not drown that voice. "You know now, it isn't easy for us to be good, is it?" Going with her had made it real. I could talk it over alone with God better than in the church. "How can I have faith for those people? How can I urge on their faith under circumstances where I doubt if my own would hold?" O God, tell me; and He did.

His answer was written in the book centuries ago for me to find that night.

I read the story of Hagar in the wilderness by the fountain. I saw how the heart of our compassionate Christ Himself so yearned over the desolate woman, that He took the form of an angel and came down to help her.

What first brought Him to our earth before He "was made flesh and dwelt among us," but the unvoiced cry of a desolate woman? What comfort I could carry to my women to-morrow? I could show them how He got Hagar to tell Him all about it (Gen. xvi. 7-16), then told her exactly what to do in her present perplexity, and promised future blessings. "And the angel of the Lord found her"—spoke with her (v. 8), counselled and blessed her (9-12), and she called the name of the Lord that spake unto her, "Thou art a God that seeth, for she said, Have I even here looked after Him that seeth me."

And then I read the New Testament story of a woman at the well—this one so hedged in by sin and pride of sect, that no one could have helped her. So her own Saviour chose to make his first open revelation of Himself—"I that speak unto thee am He." How plain God made it, setting these companion pictures, one in the Old Testament, the other in the New, that no woman need ever say she was too wretched, too shut in, or too sinful for Christ to find her "even here,"

God does know the condition of these lives. To every baffled, tormented soul denied the usual "means of grace" He will reveal Himself. Trust Him to find the way. Henceforth this shall be my Gospel to such hearts. Edith Metcalf.

Bible Institute, Chicago.

HELP FOR NORTH AFRICA.

A straight line from Fez in Morocco to Alexandria in Egypt would be just over 2000 miles long. Another from Alexandria to the north of Lake Albert Nyanza would be 2000 miles more. Thence across the continent to Bathurst at the mouth of the Gambia 3400 miles, and from there back to Fez 1800. These lines enclose an area of 5,000,000 square miles, or nearly half the continent of Africa, one and a-quarter times the size of all Europe, and 100 times the size of England. Its population it is difficult accurately to estimate, but it would probably be 40,000,000, of whom perhaps three-quarters are Mohammedans. So far as I am aware at present there is not one solitary missionary in all these regions; the inhabitants are living like their fathers in a spiritual darkness which they prefer to light. All the mission work at present being done is outside this region of spiritual darkness.

I have returned from visiting the outposts of Christian effort on the northern border land of this citadel of Satan. Even here we cannot point to any great victories won, or many captives freed from their chains of error, so are driven to the Captain of our Salvation for reinforcements of spiritual strength as well as of men and means. Who will join us in our prayers and efforts? At present the work stands as follows:—A few mission stations have been established at longer or shorter intervals across the northern edge of the continent from the Atlantic to Asia, like the skirmishers of an advancing army. The army, however, is not at present visible, and it looks rather as though the skirmishers might be left to fight the good fight of faith without much reinforcement.

I have had the joy of witnessing a few Kabyles holding fast to Christ, notwithstanding trial and persecution, and was greatly struck by the hearty welcome which Mr. Cuendet, a Swiss missionary of the N.A.M., received as compared with ten or twelve years ago when I first visited them. Then they told me, "Though you live here all your life not one of us will ever give up Mohammed, and even should your children come after you and remain all their lives not one of us would turn from Mohammed." Now they say, "Your Christian religion is good, and perhaps our children will become Christians, but we are too old to change." We believe, however, that God can change the hearts of old people as well as young, and more than that we believe the first converts are more likely to be among those of a reasonable age and upward, than among the very young.

From Fez, Morocco's northern capital, come encouraging reports of inquirers and professed converts from among the Berbers or Kabyles in the mountains around, generally known in that part as Souss. The Kabyles and Berbers impressed me on my last visit more than ever with the fact that they are much more ready, by the blessing of God, to accept the Gospel and leave Mohammed than the Arabs. In Tunis and elsewhere, where people are well read in the Koran and well up on all difficult points, they have much more reserve force of resistance to the Gospel. Here our mission has opened a dispensary, and already a number of patients are attending and being treated by Dr. Leach, while Mr. Michell and others deal with them spiritually. The latter, however, I regret to say, has been seriously ill.

The various medical missions under the charge of four medical men and other capable workers are attended by towards 1000 persons a week, or, allowing for certain times when the dispensaries are closed, from thirty to forty thousand a year. To all who come the Gospel message is proclaimed, though no doubt some of this number are the same people who attend several times; still as they return to their homes and repeat what they hear, even a larger number are reached. Itineration through the villages and towns by ladies, as well as brethren, affords opportunities for preaching the Gospel in places far removed from the stations, and is both important and encouraging. Miss Grissell and Miss Harding have lately paid a successful visit to Kairouan, the sacred city of Tunisia.

The Europeans and Jews of North Africa form separate branches of work, and the blessing God has given our brother, Mr. Patrick, among the Spaniards in Tangier makes us long for more labourers among them, as well as among the Jews, French, Italians, and Maltese, who abound along the coast, and who are sunk in the grossest ignorance.

EGYPT

presents a wide field for Christian effort. The members of the N.A.M. who went there a year ago are at present mainly occupied in learning the language. It is hoped before long to begin a medical mission there, and to undertake work among the millions of the Nile delta, where at present little has been attempted. The American Presbyterians have done excellent work, mainly at Cairo and further south, and the C.M.S. are working round Cairo. We are surprised that British Christians are not more interested in the evangelisation of Egypt with its wonderful history and its present British occupation. French Roman Catholics are working energetically; should British Protestants fold their arms?

Many more labourers are needed to assist in all this work. Everywhere these scattered stations need fresh workers to enable them to do what presses upon them and reach forth to those who lie beyond. Men are needed who can learn a difficult language and meet clever fanatical opponents with wisdom and spiritual power. North Africa seems a field in which there is a specially suitable sphere for Christian sisters. Are there not brethren and sisters to whom the fact that the work is markedly difficult would be an attraction? Will friends pray the Lord of the Harvest to raise up labourers suited for the work?

Those who cannot go to these dark lands can help those who do. In this Mission there are twenty workers who are supported either by individual Christians, auxiliaries, or churches, besides fourteen who support themselves. This leaves nearly forty who look to God to sustain them through the general funds of the Mission or in some other way. There are also several new workers desiring to go out this autumn. We know of no better way of increasing the interest of a church, auxiliary, or individual than undertaking to sustain a representative, beside which, it relieves the general funds of the Mission, so that it can help others more liberally, and meet the constantly growing general expenses. The missionaries correspond with those supporting them who are thus stirred to pointed and practical prayer.

Edward H. Glenny,
Hon. Sec. North Africa Mission.
21, *Linton-road, Barking, Essex.*

Children's Convalescent Home.

The supporters of Winifred House met in annual meeting at the Inns of Court Hotel on June 6. Many readers will remember the good work done by the late Mrs. Hampson in the rescue of women. To her memory this invalid children's convalescent home is erected in Wray Crescent, Tollington Park, N. Carrying out Mrs. Hampson's idea, the Home takes poor children who are recovering from treatment in hospital, and gives them the careful and medical nursing, wholesome food, and good air, which they so much need at such a time, and which could not be afforded in their parents' one-room homes.

The cost of proper surgical appliances for inmates is necessarily a large item, but the fifty-four cases treated last year only average £10 each case, although no limit is fixed for keeping the little sufferers. The average stay was seventeen weeks, though two cases remained a year. The committee ask the benevolent who love children to maintain one inmate for £10, and, as the average stay is four months, £30 a year will maintain a cot, which the committee invite subscribers to name. Mr. W. T. Malleson, of New Bond-street, is hon. treasurer.

THE LATE MR. B. T. MARSHALL.

(Concluded.)

The work at the Soldiers' Institute, Gibraltar, was at this time at a low ebb, and there was room for a special effort to bring about a more prosperous state of things. After six months of united labour of Mr. Joseph Hannington and Mr. Marshall, the former proceeded to the East on a missionary tour, and Mr. Marshall took over the entire charge. It was hard, uphill toil, for the next twelve months, gaining the confidence of the men of the garrison and securing their attendance; but cheering results encouraged the workers. The attendance at all the meetings increased, and, best of all, some were saved. The work consisted of efforts for the spiritual and temporal welfare of the men of our army and navy, some vessels either of the Channel or Mediterranean squadrons being always at Gibraltar. In all the varied work of the Institute Mr. Marshall was ably assisted by his wife. It became needful to have a permanent helper, and the committee appointed as Mr. Marshall's assistant one of the Christian soldiers on the Rock, who bought his discharge for this purpose.

Several successful missions were held, especially for men of the fleet, one of which, in March, 1891, fell immediately after the fatal wreck of the *Utopia* in Gibraltar Bay. The terrible disaster being fresh in every one's mind had a solemnising influence, and many a careless heart was aroused to seek after and find salvation. At the farewell service, a large number of sailors were present from the German fleet, which was then in the harbour. Half the meeting was conducted in German for their benefit; Mr. Marshall giving them also a Gospel address in their own tongue. At the close a German sailor came forward thanking him for the blessing received, and stating that it was the first religious meeting he had been able to attend during the Commission, as they had only one chaplain for the whole fleet.

In the summer of 1891 Mr. Marshall visited England, and spent much of his well-earned holiday in addressing meetings, thereby arousing fresh interest in the soldiers and sailors at Gibraltar. During his absence the Sunday evening services were carried on by the late Major Robertson, one of the Christian officers who sympathised with and helped in the work at the Institute.

From the time of his arrival at Gibraltar, Mr. Marshall had deeply felt the need of providing wholesome attractions, and especially sleeping accommodation for sailors of our fleet when ashore, to keep them from the abounding temptations held out on the Rock. Comparatively little could be done for them at the Institute, but on Mr. Marshall's return from England, the Governor kindly granted the use of a large guard-room near by, which, when fitted up, provided comfortable sleeping quarters for about twenty-five men. Mr. Marshall ever aimed at making both this place and the Institute a real home for the men who frequented them, and he spared no efforts to attain his object, at the cost of much personal inconvenience and self-sacrifice. That the Institute has been the means of spiritual blessing to many, and that it is valued and dearly loved by the men who have used it, is apparent from many letters received from soldiers and sailors after their leaving the garrison.

In the early summer of last year Mr. Marshall was so run down in health that his doctor advised a short stay in England as the quickest and surest road to recovery. He, therefore, left the Rock in August, his wife staying behind. He fully hoped to return in a couple of months at most to resume his loved work. In a letter written to the Soldiers' Christian Association, to be opened after his leaving them, he wrote: "Don't think God is dependent on me to carry on his work." How little did writer or reader imagine that those words were so soon to be proved true. Yet so it was; within two short weeks of his departure from Gibraltar, on Aug. 19, 1892, he entered into eternal rest, and "henceforth it was his to be" (in the words of one of his favourite hymns) "safe home, safe home in Port."

For the young widow left at Gibraltar with two little children, without any warning or parting message of farewell, this utterly unexpected loss was irreparable. But how tenderly the grace of God upheld her is known to those with her at the time. The news of Mr. Marshall's sudden death called forth real mourning on the Rock. The Governor sent a special message of sympathy to Mrs. Marshall, and gave expression to the high esteem he had always had for Mr. Marshall, and to his assurance that the effect of his work would never die out on the Rock.

Services in connection with Mr. Marshall's death were held at the Institute. A subscription was set on foot amongst the men with the intention of putting in the Institute some memorial of their late loved leader and superintendent. So many other friends, however, wished to join in contributing that a much larger sum was raised than had been anticipated, and as a result £100 was presented to Mr. Marshall's widow. The remainder was devoted to hanging in the Institute library a portrait with inscription.

Mr. Marshall has been succeeded in the superintendentship of the Soldiers' Institute by Mr. William Ogilvy, who, with his wife, is diligently carrying on the work of the Lord there. The honorary secretary and treasurer of the Institute is Colonel H. S. Clarke, Essendene, The Downs, Wimbledon.

"THE GREATEST ENTERPRISE."

Under the above title there appeared an article in The Christian for April 27, which has only just caught my eye owing to pressure of claims upon my time. Its tone and suggestions are so clear and practical, and thus valuable, that I feel led to narrate a case in point.

About five years since one of the godliest men I have ever met, Rev. W. H. Miller, of Bryn Mawr, Pa., Presbyterian Church, had the claims of the foreign field so laid on his heart that he determined to resign his pastorate and "go." His congregation were completely overcome by the decision, and with tears besought him not to leave them. At last he relented, upon their promising to send him by proxy, *i.e.*, to raise enough money to send and support a man in his place. They looked for one, and finally settled upon Dr. W. J. Wanless, of Canada, then a student of our International Medical Missionary Society; the field was also selected, it being Kohlapur, India, where the aged mother and devoted sister of young Robert Wilder were labouring. Dr. Wanless found a most fitting companion, who was a trained nurse, and they were sent out by the Presbyterian Board, and are doing grand work in India.

Not only was money enough raised, beyond their usual gifts to the Missionary Society, to support the doctor and his wife, but sufficient to support a single man besides. One was chosen, and on his way to China he too found a companion, and the Church gladly responded. When I saw the pastor some months since, I asked him how matters stood. "Why," said he, "we are now looking for a *third* man."

What some have done others may do, and certainly all can try to do. It is not necessary to enlarge, like the mouth of Henry Clay, "It speaks for itself." This is undoubtedly what we want more of, and God grant us to see it.

AFTER TWELVE YEARS.

Before laying down the pen, I feel led to say a little in the way of "reporting progress" to my friends in England. Many of the older readers of The Christian will remember the writer at H.M.S. Dockyard from 1870 to 1876; in Liverpool Medical Mission from 1876 to 1879, when he left for the United States. After spending a year and a-half in Philadelphia, studying and engaging in Medical Mission work, I came to New York City in March, 1881, to found a society for America on the basis of the Edinburgh Medical Missionary Society. In one of the issues of The Christian for August, 1881, there appeared an account of the starting of the work here, with the thoughts of a Medical Missionary College.

Since that time it has gone on growing, until no less than nine branch Medical Missions have been opened, and over 150,000 attendances given to the sick poor. In 1885 a large double house was taken for a residence and institute for students, and in 1887 a second was rented for lady students. Up to date some seventy-five have received appointments under the various mission boards, and have gone to India, China, Africa, Burmah, Siam, Ceylon, etc. Now we have reached

A MOST IMPORTANT CRISIS

in our history, and that of the cause of Medical Missions, and I desire the sympathy and prayers of God's people, asking for guidance and resultant success.

(1) There are only 350 medical missionaries to 1,000,000,000 sufferers in heathen lands.

(2) These people are perishing no less physically than spiritually.

(3) Not only does sympathy demand our aid, but Christ commands it, and wisdom dictates it.

(4) Experience has demonstrated the threefold value of this agency, in opening the way for the Gospel, caring for the missionary and his family, and often providing self-support of the missionary.

(5) Hundreds of young men and women are offering to "go," and are anxiously asking for the needed knowledge and help.

Is it not passing strange that the whole Christian world does not possess a single Missionary School of Medicine qualified fully to educate intending medical missionaries for their work, while there are scores, if not hundreds, of theological institutions? In asking this question, I am not overlooking the noble work in Edinburgh and London, done with hard struggling by the friends who have been doing their best even as we here in the U S.

Thirty years ago some of the medical colleges in America would educate an intending missionary free of charge, or nearly so. Up to three years since we secured for our students reduction of fees of about one-half, so that our young men could get through for 150 dols., or about £30. Now this is altered, and the various colleges demand from 530 dols. to 800 dols. for a full course.

This has led us to apply for a charter for

A MISSIONARY SCHOOL OF MEDICINE

on the basis of some medical schools in Great Britain, where students shall not only be *fully educated*, but be examined and graduated by the University of the State of New York, and thus receive the highest diploma in the State.

The Regents of the University have consented to grant said charter on certain conditions. Our Board has pledged 50,000 dols., and the only thing we are now waiting for is the possession o 50,000 dols. more, when we can obtain the desired document.

Since January 1 nearly one hundred young men and women have written me desiring medical education for missionary service. All we now need is the "Golden Link" to bring the suffering millions and these noble volunteers together; and surely the Master, whose pitying eye beholds it all, will send the silver and gold by some of his servants. One million dollars is the total sum needed to erect, equip, and endow the proposed school of medicine, with hospital for one hundred patients, and dormitories for two hundred and fifty male and female students.

We want to see at least fifty go out each year, till a total of one thousand is reached, and even this will take fifty years, if the service average twenty years each.

We hope to secure the charter early in June. If we do, we shall charge 200 dols. a year (or £40) for full board, furnished room, and complete medical instruction. The entire course will embrace four sessions of nine months each.

Of the 200 dols. charged, 50 dols. is for fees of instruction. After endowment, the charge will only be 150 dols. a-year in full, which will make it as easy for a missionary to study medicine as theology, a point we much desire to attain.

I must close with the Apostolic request, "Brethren, pray for us." Yours to serve,

Geo. D. Dowkontt, M.D.

OPEN-AIR MISSION.

Dear Sir,—Among the aggressive agencies of our time is the Open-air Mission, so long identified with the noble life and efforts of the late Gawin Kirkham. The operations of the Society are simply invaluable. At races, fairs, fêtes, and all similar gatherings of the people its agents are to the front, speaking, distributing good literature, and acting in every respect as the salt amid corruption. Eternity alone will show the greatness of the results that must be perpetually accruing.

It is a marvel that so much work is done for so small a cost, but it is a greater marvel that there should be the least anxiety about finance. May I beg of your readers to consider its urgent need.

F. B. Meyer.

We most heartily commend this appeal.

Kinnaird.
F. A. Bevan.
W. H. Seagrave.

African Missions Visited.—4.

BY D. A. HUNTER.

AMONG THE DUTCH.

I HAVE been for the last few days in touch with the Dutch Reformed Church, and one cannot but praise God for the many signs of real spiritual life in it; they are rather the drops, which are but the earnest of the showers to follow, than a universal spiritual quickening.

Many are descendants of the Huguenot refugees, and still bear French names. They have amongst them books and furniture brought by their forefathers to this new home over the sea, whither they had come, leaving all for Christ's sake.

The late Major Malan was one day introduced to some members of a family of his name, resident for several generations in South Africa, and was greatly struck with their resemblance in feature to his own father and grandfather.

The family records testify to the fact that after the Revocation of the Edict of Nantes, three families of Malans left France, two going to South Africa and the third to Switzerland.

When the French refugees arrived, the Dutch insisted on their dropping their language, and attending the Dutch Church; hence they have become almost entirely assimilated with the Dutch.

In conversation with a young Dutch missionary, who is working among the coloured people, I learned that the greatest hindrance to his work is strong drink. This is, perhaps, the most complex question to tackle in South Africa.

Many of the highly-respectable Dutch families are wine farmers, and have been since their settlement. Their forefathers followed the same calling before they crossed the seas. It is their living, and the one business they know. The custom has arisen of giving the coloured people, who are the labourers on their farms, wine several times a day. Unfortunately it seems almost impossible for a coloured man to be a moderate drinker, and so the taste acquired on the farm is indulged in the canteens to terrible excess. Wine farmers condemn the canteens, yet they themselves make brandy from the refuse of their grapes, and sell it to the canteens. It is so plentiful that a bottle can be bought for sixpence.

To realise the difficulty of the situation, one must imagine oneself in some Continental district where wine culture is a staple industry. There it is considered an honourable calling. So in Cape Colony.

STELLENBOSCH AND WELLINGTON

are two principal centres of education in the western province of Cape Colony, and in both these places one comes across very much that promises well for the future. At Stellenbosch there is a good public school for boys, the Victoria College for young men, and the Theological College of the Dutch Reformed Church. There is also the Bloemhof Seminary for young ladies, many of whom pass their matriculation and middle teachers examinations, and afterwards pass as teachers into village schools and private families all over the colony.

Connected with these institutions are such men as Rev. J. H. Neethling, Rev. Professor N. J. Hofmeyr, Dr. Marais, etc., who, combining earnest evangelicalism with broad mental culture, are influencing for Christ those with whom they come into such close and frequent contact.

Professor Hofmeyr has a large Bible-class for young ladies each Wednesday afternoon, and one for young men every Sunday morning. Those who are acquainted with his book, "The Blessed Life," can form some idea of how well qualified he is to undertake such classes.

I was asked to address a number of the young people on the Christian Endeavour movement, and did so all the more readily, because one had the opportunity of speaking to those gathered from many different districts, who, on returning to their homes, might start Endeavour Societies in their own districts.

From Stellenbosch I travelled on to Wellington, and received a hospitable reception at the home of Rev. Andrew Murray. Mr. Murray's congregation has, at his request, appointed a second minister, so that he is now set free to spend much of his time in evangelistic work, not only in Cape Colony, but also in the Orange Free State and the Transvaal.

At Wellington is found the famous Huguenot Seminary, where so many of the young ladies of the colony have received their training. At the head of it are Miss Ferguson and Miss Bliss, ladies from America, who have brought with them much of what is best in American education, and planted it with great success in African soil. One thing has impressed me as I have moved from place to place, and met ladies trained in this seminary; it is that so many of them seem to have a definite and worthy purpose in life which they are endeavouring to carry out.

Both at Stellenbosch and Wellington the foreign missionary spirit is not only kindled but burning. Some have already gone into the field, while others are now preparing for this grand work. It was a real pleasure to find a prosperous Christian Endeavour Society at Wellington. I was asked to address the young people, and as many present were pledged active C.E. members, we were able to have a regular Christian Endeavour meeting, at which many took part.

At Graaff Reinet there is also a strong C.E. Society, commenced after a Mission held there by Rev. Andrew Murray, and at Rondebosch, a suburb of Cape Town, I had the pleasure of telling some friends about this movement, who have resolved to form a society.

Will all Christian Endeavourers who read this join in prayer to God for his special blessing and guidance on these South African C.E. societies, and that the movement may spread here?

UNUSED TALENTS.

DEAR SIR,—A devoted Christian worker in Surrey has lately discovered an unused talent of which he has now begun to avail himself. It is a horse and roomy chaise, in which he drives a portable harmonium, a lady to play it, and half-a-dozen willing helpers, to the dark villages in his neighbourhood on Sundays. Open-air services are thus held with surprising ease; we send the preacher from Saturday to Monday.

How many have "unused talents" of this sort, which in these glorious days might be used for the Master! Some have lawns where they might gather audiences for Gospel services with delightful facility. A few printed invitations issued, some seats, an instrument, a preacher sent by the Open-Air Mission, and the thing is done. Those are the externals, but the issue who can tell?—Yours faithfully, FRANK COCKREM.

Open-Air Mission, 11, *Adam-street, Strand, W.C.*

THE GOSPEL IN CANADA.

MR. W. R. LANE has completed two eight-day missions in Hamilton, Canada, that have been very much blessed. Lord Bennet assisted him with his musical gifts. The first of these missions was in St. John's Presbyterian Church, of which the Hon. and Rev. Reynolds Moreton is pastor in the east-end of the city; the second was in Erskine Presbyterian Church, of which Rev. J. G. Shearer is pastor, in the west-end of the city. These churches are about two and-a-half miles apart, so that the fields are quite distinct.

The services were well attended in both churches, but better in the latter, because Mr. Lane and Lord Bennet were becoming better known and the meetings were better advertised. A Canadian correspondent reports great good to have been done in stirring up Christians, in restoring backsliders, and in winning the unconverted. Mr. Lane's pointed, practical, and sometimes truly eloquent preaching, and Lord Bennet's singing, were alike highly appreciated by all who heard them.

Mr. Lane is now at work in the Dominion Capital, Ottawa, whence he goes to Montreal; after which he returns to England.

Open Things.

LYDIA, an open heart.—Ac. xvi. 14.
Martha, an open house.—Lu. x. 38
The ministering women, open hands.—Lu. viii. 3.
The poor widow, an open purse.—Mk. xii. 42.
Bereans, an open Bible.—Ac. xvii. 11.
Zacharias, an opened mouth.—Lu. i. 64.
The blind man, opened eyes.—Jno. ix. 30.
Peter, an open door.—Ac. xii. 10.
Stephen, an open heaven.—Ac. vii. 56.
Jesus, an open tomb.—Lu. xxiv. 2. F. I. B.

AS HE WENT, HE WAS CLEANSED.

BY REV. B. FAY MILLS.

ONE night I had invited to come to the after meeting all persons who desired to do right, but who were not as yet believers in Christ. I noticed among those who responded to this invitation a man with a pale, intelligent face, who looked as though he were suffering from great unrest. After a time I asked him if he desired to say a word, and he rose up and said: "You exactly described me in your invitation; I want to do right, but I do not believe in Christ." After that service was done, he asked me if he might speak with me.

When asked what would be the object of the conversation, he said: "I desire to get more light as to how I can lead a righteous life; but I cannot bring myself to believe in Christ." I said: "Then it is understood that, in this conversation, we shall be concerned about one thing, and that is, how you may get light as to the way in which you can live a righteous life. Will you agree, as soon as you see anything that is wrong, that you will give it up; and, as soon as you see clearly anything that is right, you will agree to do it?" He said: "That is only fair, and I will give you my hand on that." I said: "Then we will commence the conversation. What do you do that is wrong?" He said he could not see what that had to do with his finding out concerning the truth of the Bible and the divinity of Christ. I told him that that was the only way to find out any truth, and asked him if he were not conscious that there were things about his life that were morally wrong. He said yes. He finally said, in a hesitating way, that he sometimes became intoxicated. He kept liquor in his home, but never drank it in a public place. I said: "Will you give it up?" He replied: "This conversation is too personal; I wanted to talk with you about the difficulties in the way of becoming a Christian. I can point out fifteen contradictions and inconsistencies in the Gospel of Matthew"; and so he rattled on for three or four minutes.

When he had finished, I said, "Will you give up the drink?" He said, "What right have you to ask me that question?" I said, "You have already agreed to do it, and there is only one way to get right, and that is to give up what you know is wrong. If you are an honest man you will have to do what you agreed at the beginning of this conversation, and make up your mind not to drink any more." After some hesitation, he said, "Well, I will give it up." I said, "Then we will go on to the second point in the argument. What else do you do that is wrong?" He squirmed around for a few minutes, and then said that sometimes he was cross to his wife and children; and, after a discussion similar to the former one, he said he would give this up. We then went on to talk about some things that he felt he ought to do.

He had said, in the conversation, that he believed there was a God, but that he did not believe in Christ nor in the Bible. I asked him if he ever prayed. He said he had once or twice, and when asked what he said when he prayed, he replied: "I said I thought this was a pretty good kind of a world." I told him I thought that was not a very bad prayer, but that he needed to tell God that if He could reveal his will to him he was ready to do it. After some hesitation, he knelt down, in a very awkward way, and said: "I cannot say any more than this; that if God will show me what He wants me to do, I am ready to do it." I said I thought that was one of the best prayers I had ever heard, and bade him good-night.

I did not speak with him again for a week, at the close of which time he came into the inquiry meeting again, and, standing up, he said: "Something tells me that I must acknowledge Jesus Christ. For thirty-five years I have been a blasphemer. The first twenty years of my life I lived in a godless home; the last fifteen years I have been an open infidel, but for the past week I have been trying, with all my heart, for the first time in my life, to give up what I know is wrong, and to commence to do what I know I ought to do, asking God for light and help in my endeavour, and to-night I am forced, in a way that I cannot explain, to stand here and say that I believe in Jesus Christ as the Son of God." That was on Friday evening. On Sunday evening his wife came to one of the pastors, and said: "We had a great bonfire at our house to-day, and burnt up all my husband's infidel library."—*New York Independent.*

Y.M.C.A.

BRITISH CONFERENCE, SHEFFIELD, JUNE 13—16.

(BY A CORRESPONDENT.)

This year's Conference will be remembered by all who were privileged to take part in it as a profitable, varied, and interesting occasion. The arrangements were made by experienced hands and were fulfilled without a hitch. The Sheffield friends entertained their guests with great heartiness, and her public men, from the Mayor and Master Cutler downwards, threw their energies into the proceedings with zest and kindliness.

The Conference delegates, numbering about three hundred, were on Tuesday evening hospitably received by the Mayor and Mayoress of Sheffield in the Mappin Art Gallery, when there were the usual addresses of welcome and response.

WEDNESDAY.

After a well-attended devotional meeting and some official formalities, a paper, entitled "The Work of the Y.M.C.A.—how it may be adapted and extended so as to reach and benefit large numbers of young men," was introduced by Mr. John H. Putterill, Financial Secretary of the City of London Y.M.C.A. The paper dwelt in a lively and earnest spirit with the work at present undertaken, and closed with some valuable suggestions for further development. He urged that the time had arrived when a sustained effort should be made to reach the masses of young men at present untouched by the Association. A brisk discussion followed. While various suggestions were contributed for carrying out the proposals contained in the paper—such as sending papers and magazines, withdrawn from the reading-room, to the soldiers in the neighbouring barracks; the establishing of summer camps for young men and lads; lantern lectures, etc., a tendency was apparent in the speakers to diverge into reports of local work. Towards the close of the session, Mr. George Williams called upon Lord Kinnaird, Mr. E. J. Kennedy (Exeter Hall), and Mr. Thomas Jameson (Liverpool) for their views on the subject. The first-named speaker said that while he agreed that inside the Association there should be no class distinction, yet outside men must be reached by classes. Lord Kinnaird urged increased attention to open-air work amongst the associations with a view to making this department more effective. Mr. Kennedy (Exeter Hall) felt that one of the greatest needs of the work was well-written tracts. Mr. Jameson (Liverpool) mentioned a plan adopted in Liverpool of receiving a batch of young men from large business houses at half the usual fees.

A noon prayer meeting was held, over which Mr. W. H. Seagram presided, and at which Mr. Henry Thorne gave an address. After dinner, Mr. Emerson Bainbridge gave a short account of a recent visit to America, during which he had paid special attention to Association work.

The afternoon was devoted to the reading and consideration of a paper by Mr. George R. Austin, of Sheffield, on "The necessity and usefulness of Special Missions to Young Men and others—how to organise and carry them through." The paper contained many useful hints concerning the organisation of missions. A lively discussion ensued. The necessity of special missions was universally recognised. It was urged that they should be confined to young men, and that they should be well organised. In the end a resolution was moved by Mr. C. Thomson (Bath), and seconded by Mr. T. A. Bailey (Cork), "That the National Council be requested to appoint certain approved office-bearers, who shall be constituted the evangelists of the Young Men's Christian Association." Mr. George Williams undertook that the proposal should be well considered by the Council; the resolution was therefore not pressed.

At night a crowded mass meeting of men was held in the Albert Hall, at which it was computed that there was an attendance of 2,500. Lord Kinnaird, who presided, said he was glad to know that from the Y.M.C.A. the churches got some of their best workers. He believed there was no luxury like working for Jesus Christ, and he trusted the members of the Association would exhibit in their daily life an example of the life of Christ. Rev. T. J. Madden (Liverpool), in a spirited address, dealt with physical and intellectual attainments, but came back to his first theme, that man's highest end is to glorify God. Rev. Hugh Price Hughes followed. He blamed the Y.M.C.A. for not taking a prominent part as an Association in the battles waging against intemperance, gambling, covetousness, and social purity. Mr. Hughes did not mince his language, and, being an orator, he naturally swayed the hearts of those to whom he spoke, evoking great applause. Throughout his remarks he addressed himself more to the duty of the individual in his personal and church relations, taking part in these social struggles, than to the wisdom of the Association, as a whole, identifying itself with such questions.

THURSDAY.

Mr. C. Belk, vice-president of the Sheffield Y.M.C.A., took the chair this morning at the resumed Conference sitting. There was a large attendance. Mr. David Elder (Glasgow) read a paper on "The Y.M.C.A.: its relations to the Churches and the Community." At one time the Y.M.C.A. was regarded as a rival and antagonist to the churches. This view, he believed, had now disappeared for ever. Its true relationship was now recognised as that of an auxiliary and training school. It also was an efficient factor in bringing the several Christian communions into closer fellowship. Mr. Elder considered that, as regards the relation of the Association to the community, it should undertake pioneer work in social questions needing reform; and that a Public Action Committee to initiate such action should form part of each association. After some discussion, a second brief paper was read by Mr. S. A. Martin (Kingstown) on "The privileges and responsibilities of the membership of the Associations." The joint discussion on these two papers merged into the consideration of a proposal to memorialise Parliament in favour of the Local Veto Bill. After a somewhat warm contention, in which Mr. George Williams very happily intervened, the chairman ruled the proposal out of order.

After the noon prayer meeting, the delegates adjourned to dinner at the Cutlers' Hall, Mr. T. G. Shuttleworth presiding on behalf of the Sheffield Y.M.C.A. Committee. Adjournment was then made to the Botanical Gardens, where Mr. Emerson Bainbridge again entertained the delegates and their hosts. In the evening the Master Cutler (Mr. J. F. Atkinson) gave an "at home" in the Cutlers' Hall.

At a subsequent meeting in the banqueting hall, reports of work were given by representatives of the three kingdoms—Mr. John Wilkinson (Ireland), Mr. R. Henderson Smith (Scotland), and Mr. W. H. Mills (England). Dean Lefroy spoke of the great improvement in the condition of young men that had become apparent as the result of the efforts of the last fifty years. He drew attention to what he considered an exceedingly grave matter—the prevailing abstention of men from public worship. He pointed out some of the evils likely to result from this non-attendance, and some of the causes. He went on to speak of social questions, which should at appropriate times occupy the attention of their members, such as labour and capital, thriftless and improvident marriages, strong drink, etc. The drink question, he believed, was not to be settled by legislation, but by individual action, exemplary self-denial, education, and the promotion of a healthy tone of public thought and morality. He marvelled that the whole nation did not rise up as one man, and deal with the drink question, seeing the terrible evils it produced.

FRIDAY.

In the morning there was a communion service at the parish church, conducted by the Venerable Archdeacon Blakeney, vicar. Dean Lefroy gave an address from Ps. lxxi. 14.

The final session of the Conference was held in the Montgomery Hall. Brief papers on Association topics were contributed by various workers. At the close of each questions were put to, and answered by, the readers. This led on naturally to what is known in Association circles as "Question Drawer." Mr. W. Hind Smith presided, and replied to the various interrogatories. These included inquiries as to bagatelle, billiards, smoking, the amalgamation of Y.M.C.A.'s and Y.W.C.A.'s. To all these inquiries Mr. Smith gave an uncompromising negative.

Dinner at the Cutlers' Hall, presided over by Mr. C. Wardlow, and a visit to some of the celebrated works for which the city is world-famed, brought the Conference to a close.

The general secretaries present went *en masse* to Matlock, in which pleasant town they hold, during the ensuing week, a Secretarial Conference.

THE Y.M.C.A.

Mr. Thos. Moffett, of the Newcastle Y.M.C.A., has accepted the secretaryship of the Leeds Association.

Mr. Hannant, for two and a-half years secretary at Hull, has left to take up the post of general secretary of the Burton-on-Trent Association.

All the way from Cape Town we have a neat little "Handbook to the Y.M.C.A.," showing a large amount of vigorous work. Also we observe many evangelistic arrangements and Bible talks.

The York Association held successful open-air services in the Market Place during the race week. Some professed faith in Christ, and it is hoped that as a result of the preaching, and the tracts freely distributed, many more were reached.

The open-air meetings by the Kingstown Y.M.C.A. Open-air Mission have this year begun with great promise, and an earnest body of Christian workers and friends attend every Monday and Wednesday evening at the entrance to East Pier, to sing and preach the Gospel. This has been done with much acceptance, and only on one occasion has there been any real opposition.

The half-yearly conference of the South Wales District Union was held at Abergavenny on the 8th inst. under the presidency of Mr. W. A. Baker, of Newport. In the afternoon Mr. T. W. Beveridge introduced the topic, "The young men outside the churches: Can we reach them?" In the evening a public meeting was held in the lecture hall, at which addresses were delivered by Messrs. W. A. Baker, G. Rutter, W. Hind Smith, W. Pratt, and Fred C. Bennett. The proceedings throughout were hearty and helpful.

On Thursday, June 8, there was a very interesting gathering in the rooms of the Dublin Association, the chief object being to allot the prizes given by a friend for the best answers to questions on the Gospel of John, and for committing to memory the 103rd Psalm and the 8th chapter of Romans. The competition being quite a new feature in the work, aroused a great deal of interest. This new departure in Y.M.C.A. work might well be taken up elsewhere, and be a means of stirring up fresh interest in the study of the Word of God.

The work of the Bridgwater Association, which for some time past has suffered some depression, is now being revived. Messrs. G. Newton and J. Shawcross have been appointed honorary secretaries, and a social meeting recently held to introduce them was so successful as to augur well for the future career of the association. Bridgwater is peculiarly identified with the Y.M.C.A. movement. The founder, Mr. George Williams, was apprenticed in that town, and it is there that a handsome memorial building, paid for by subscriptions from all parts of the world, has been erected in his honour.

The International Y.M.C.A. Training School, Springfield, Mass., is devoted exclusively to preparing men for the general secretaryship and physical directorship of associations. In this it has been so far successful that one out of every ten secretaries and four out of every ten physical directors now employed by the associations in the United States and Canadian provinces have been students at the school, and five in France, Germany, New South Wales, and the Sandwich Islands. During the past five years the school has received the promise of over 45,000 dollars towards the purchase of land and the erection of buildings.

The National Council of Y.M.C.A.'s held their half-yearly meeting at Leeds last week. Mr. George Williams presided, and representatives attended from London and many provincial centres. Mr. W. H. Mills, secretary, presented reports showing thirty-nine new associations, and a membership increase of 3467. Over two hundred places it was stated had been visited by the travelling secretaries, and many visits in the interest of the work had also been made by the chairman, and Messrs. Haley (Wakefield), Kennedy, and MacInnes. Special reports dealing with proposed extension of the work at home and in the foreign field, were presented by Messrs. Kennedy and Macinnes, and proposals for the admission of kindred societies into fellowship, were reported by Mr. Hind-Smith. Mr. R. J. Whitwell read the report of a special committee for strengthening the representative character of the national executive, and the preliminary arrangements for the International Conference at London next year, and the issue of an appeal on the occasion for a jubilee fund of £25,000, were approved.

THE Y.W.C.A. IN SWEDEN.—Madame De Ramsey, of Wilhelmsro, Jonkoping, writes:—"Our Y.W.C.A. had its closing meeting on June 1. It was a very happy gathering. This Association was formed in 1878. Since then it has spread all over Sweden, and its periodical, edited in Stockholm, *Homewards*, is a success in every sense."

BRITISH SAILORS IN FRANCE.

The response to my appeal in The Christian in November last, for means to secure premises for a "Sailors' Rest" in Dunkerque, has enabled me to take the rooms which were opened on March 24 as "Sailors' Rest and Reading Rooms." The house occupies a commanding position facing the three largest docks, and opposite the dock gates, so that sailors entering the port see at once the blue board with white letters, and Bethel flag floating above, inviting them to a place of rest and security.

That they appreciate this effort for their welfare is amply proved by the fact that over 600 have visited the rooms since the opening. Notwithstanding the hundreds of drink shops that line the quays, with their myriad temptations, young sailors come up to spend their evenings at the Rest. It is pleasant to see them writing letters or enjoying the wholesome reading so plentifully provided.

We are greatly encouraged by the blessing attending the Gospel meetings. The bright, hearty singing and simple message of salvation have reached the heart of more than one young sailor, whom we have had the joy of leading to the Saviour, and who has gone back to his shipmates to witness of Him. Lack of space forbids me to tell of the grand opportunities for temperance work in this port, where thirty thousand pounds of British money is sunk annually in drink. A week never passes without some pledges being taken, men often coming for the purpose of doing so.

Funds are needed for the support and development of the work. There are many open doors we would like to enter in this land of spiritual darkness. A. Stewart Mackenzie.

Dunkerque, Nord du France.

ON THE CORNISH COAST.

In response to Mr. Cook's invitation I joined the new Mission steamer at Penzance on Whit-Monday for a few days' mission work. Through the good hand of God upon him, Mr. Henry Cook has succeeded, despite huge obstacles and much opposition, in building a useful steamer specially constructed for the work, and although the *Good News* does not seat so many as the *Herald of Mercy*, yet in other respects she is far and away the most suitable vessel that the Mission has yet sent forth.

After my arrival we remained six days in the dock at Penzance, where good meetings were held nightly, and many tokens of God's presence and power were received. On the morning of the 29th ult. we steamed out of harbour, and in less than two hours we had reached the Longships Lighthouse. Mr. Cook and I were soon climbing up the winding staircase, preceded and followed by three hearty lighthouse men.

After we had seen the working of the lamp we went down into the kitchen, where we conducted a short service, for which the men were most grateful, as also for a good supply of books, tracts, almanacs, Revised New Testaments, and plum cake. On signing our names in the visitors' book, we found that we made the number of visitors up to four for the year. This will show what a lonely life these men live, and one can readily imagine how much they appreciate a visit from the Mission-boat. "Come again soon; we shall always be glad for you to spend an hour with us," was the unanimous cry of not only the men at the Longships, but also at the Wolf, Rock, and Eddystone Lighthouses and Portland Lightship, which were all subsequently visited.

Amongst the many places visited on our homeward journey were Truro and St. Mawes. Interesting and inspiriting services were conducted, the ship being crowded in every part by large and attentive congregations. At the last-mentioned place an old pilot over ninety-five years of age jumped on board as nimbly as a man of fifty, and in the prayer-meeting heartily thanked God for sending the ship into St. Mawes.

Pastors, evangelists, and Christian workers needing rest and change, willing to work for a few days on either the English or French coasts, would do well to communicate with Mr. Cook, Stoke-road, Gosport.

W. Monro Collings, Evangelist.

Gosport.

GUILDFORD.—The mission to Poor Boys and Girls in this country town carries on its good work which has been blessed to many poor little outcasts. Full information may be had of the superintendent, Mr. R. Macdonald, Commercial-road, Guildford.

Letters to the Editor.

"A RANSOM FOR MANY."

Dear Sir,—In the present crisis it surely behoves the saints and the faithful earnestly to contend for the Old and New Testament teaching (by type and anti-type) that our blessed Lord was our substitutional sin-offering and our representative sin-bearer.

I thank Mr. Meyer for maintaining, on p. 19 of June 8, that "Christ suffered for us, and gave his life a ransom *instead of* many." Our blessed Lord Himself, in plain and literal terms, spoke of having come "to give his life a ransom for many." Here our Lord distinctly refers to Himself as a substitutional sin-offering. His life was his own, never forfeited by sin. "That He might sanctify the people by his own blood, [He] suffered without the gate" (Heb. xiii., Lev. vi. 25—30).

The word "ransom," Gr. *lutron*, a price of redemption (Liddell and Scott), is thus used by Demosthenes and Josephus—also an atonement. But his life was given, "*anti pollōn*," for many. The preposition *anti* denotes "for, for the sake of, upon account of, in the stead of." Can, I ask, any words be used which would, or could, describe more plainly a substitutional sin-offering? Liddell and Scott give a quotation to denote worth, or value, "*anti pollōn laōn esti*,"—he is worth many people; hence *instead of*. The two passages, sacred and profane, are identical, and their meaning *a substitutional ransom*. But how much more, then, is Jesus worth many people!

If we wish to be partakers of his inheritance (Ephes. i. 7-14) we must ever hold by "The Atonement." No Agnosticism for us, no Unitarian nor Theosophic sophistry; *fruit from the shores of the Dead Sea!*

"That which is born of the flesh, is flesh," *i.e.* cannot see beyond its natural environment—whether "high critic" or scholar.

If the blind thus lead the blind, both fall into the ditch! for if we listen to "false apostles, deceitful workers, Satan fashioning himself into an angel of light," and thus deny our Lord's Deity, and the Atonement, it will be with us, "an end according to our works"—grace withheld because never sought.—Yours faithfully, Edwd. W. Forster.

Darlington.

THE BOYS' BRIGADE.

Dear Sir,—I am sorry to see in The Christian your comments on the Boys' Brigade, because I am quite sure that if you had any personal knowledge of the real work for God that the Brigade is doing you would have written very differently. I can, however, understand that it might be possible for any one in the audience at Exeter Hall on the 2nd inst. to think that we were giving undue prominence to the military side of the work, which in reality is only a subsidiary thing.

In The Christian of May 25 I find these words under the heading "To Parents and Teachers":—"Please do not talk about saving the country by saving the young men; it cannot be done. Take the boys in hand; if you wait till they are young men, you will never come within sight of them. When I was seventeen my character and habits were fixed." I think all Christians will admit that this is true, and yet while much is being done for young men what is being done for the boys? Truly we have Sunday-schools, and here and there a boys' club, but that is all. I have taught in a London Sunday-school and have superintended, but I always felt that to get a real hold of the mass of the boys something more was needed. My experience (and I think most Sunday-school workers will agree) is that boys come very regularly till they are getting on towards thirteen years of age (*i.e.*, as long as they obey their mothers and go when they are sent), but a little later they get irregular, and a large proportion drop off in the course of the next year.

The object of the officers of the B.B. is to get hold of the boys as soon as possible after they are twelve, and keep the hold till they are seventeen, when they have to leave the Brigade. These boys want to be men; they think it is a manly thing to smoke, but do not think it manly for a man to be an out-and-out Christian. We want to show them that they can carry their religion into all they do; we try to get to know them; in our own company we have a band, a club evening for games, etc., a gymnasium, and during the summer we have cricket, swimming, and then many of the boys go to the camp at Hayling for a week. We have a large Bible-class on Sunday morning of over forty boys, and in addition on one evening of the week we have our drill. This is what you and others object to; but I can only say the boys like it; that by keeping up a certain amount of military discipline at all our meetings, whether Bible-class or gymnasium, we are able to manage things in a manner that would be perfectly impossible otherwise and it speedily produces a great change in the manners and appearance of the boys.

I never heard that if boys used "single-sticks" they want to fight with swords, and we use the model rifles simply to give additional interest to the drill, and I do not believe that a boy ever bothers himself a bit about the real object of a real rifle. I have been in command of a company (the 13th London) in connection with one of the Rev. H. W. Webb-Peploe's poor districts for five years; every boy when he joins must promise to be an abstainer both from alcohol and tobacco, and not to play with or for money. Some 300 boys have passed through the ranks, and during that time one boy, who had been to sea before, has joined the navy, and one other has gone into the Marines. I do not believe that in either case the boys were in any way influenced by the drill they had in the Brigade, but I can say that both are doing well, have joined the temperance society, and are reading their Bibles, and will, I believe, be centres for good in their different spheres.

You write almost as if boys who had been to Sunday-school never went into the army, but surely a much greater proportion than two in three or four hundred Sunday-school boys do enlist. I will not take up any more of your space, but I can assure you that I should have never taken the trouble to learn the drill and give up a good deal of what little spare time I have simply to teach boys drill, much less fighting. Our real object, not our "official object," as you put it, is "the advancement of Christ's kingdom among boys, and of all that tends towards a true Christian manliness"; and I am sure that if some of our critics would take the trouble to see how the units of the Brigade work, their fears would very rapidly vanish away.—Yours very faithfully,

Herbert Lankester, M.D.

1, *Elm-park-gardens, S.W., June* 10.

[We have received a similar letter from "A Mother of Boys." We frankly recognised, in our remarks on the B.B., that the motives of many of the workers were manifestly pure and their object good. We objected to their method. Our correspondent's letter admits our contentions. The drill, and not the influence of Christian words and example, keeps the boys right, and "the rifle adds interest to the drill." The boys may "like" this, but that proves nothing in its favour. They would "like" a great many other things. Other bad or doubtful things have been defended on similar grounds. The gist of the whole matter is here:—Rifles are made and used to kill men with; military drill is to make men efficient soldiers; the Gospel has been sent to bring war to an end; therefore the Church's business is not to teach soldiering, either directly or indirectly.—Ed.]

Soldiers and Preaching.

We understand that an important decision has been arrived at by the military authorities on the subject of officers and soldiers giving religious addresses in public. It appears that an officer in Halifax, Nova Scotia, was advertised to give a lecture on Christian Evidences in a church, at the invitation of the chaplain. The commanding officer forbade the officer to deliver his address, and one of the local papers took up the matter. An influential M.P. addressed Mr. Campbell-Bannerman on the subject, and, after some consideration, it has been decided that the liberty of an officer or soldier is not to be restricted in the matter of giving addresses, unless the individual deals with controversial topics, and then the general officer will exercise his discretion in the matter. For instance, it is obvious that in a country like Wales, with a strong Nonconformist element, it would not do for a officer to create ill-feeling by lecturing on the maintenance of an Established Church, nor would it do for an officer who held strong Protestant views to lecture publicly in a country like Malta, in which a strong Roman Catholic element prevails. Briefly stated, therefore, the authorities do not wish to restrict the liberty of such men as the late General Gordon, Sir Henry Havelock, Sir Hope Grant, etc., in religious matters, but they will not allow them to exercise their liberty if such action is likely to lead to disturbance.—*The Times.*

REQUESTS FOR PRAYER.—For blessing on open-air meetings and house-to-house visitation at Knockholt, Sevenoaks.—That much blessing may result from the visits of the Gospel cyclists to the villages and towns (S.W.) Essex, on Saturday afternoons, to hold short Gospel meetings in the open air.—For barn meetings at Upton, Torquay, being conducted by Mr. John Elliott.—A sister, on behalf of the family, brothers and sisters, sorely suffering through circumstances over which they had no control.—PRAISE.—For great blessing at Romford on 17th inst., when several professed to find Christ.

POST CARDS.

CUPAR, FIFE.

Mr. T. W. Canning, of the Evangelisation Society, commenced the second week of a series of evangelistic meetings in Cupar, Fife, under the auspices of the Y.M.C.A., in a large tent, on Sunday, June 11. The meetings during the week were well attended, and much good has been done. Mr. Canning's addresses are full of love and power, and God is using him in Cupar for his own glory.

CANONBURY.

The Islington Auxiliary of the Open-air Mission has started an effort to reach the non-church-going masses by means of open-air meetings held from 11 till 1 on Sunday morning. A good muster of workers (supported by the Goodinge-road brass band) were present, and a most enthusiastic and practical meeting took place. One of the leading thoroughfares—Canonbury-road—has been selected for these services. Open-air workers are heartily invited to assist. A.

ALTON VILLAGE MISSION.

God has graciously blessed this work to the conversion of souls. During the last thirty years of our pastorate many young men have been raised up to become acceptable preachers and Sunday-school teachers. During the last three months nine young men have been admitted to fellowship, and others are waiting. The labours of our village helper, Miss Lownes, have been owned in the establishment of a Young Men's Bible class, also a meeting for women, at which many attend during the winter season.

S. Chinn.

GOSPEL CYCLISTS.

The visit of the "Gospel Cyclists" to Romford on Saturday evening, 17th inst., was a time of much blessing. The novelty of young men coming into the town on cycles, and holding a meeting in the Market Place, drew a large crowd, and the Word was with power Several at the close professed to have decided for Christ at the meeting. Any earnest young men willing to help in this work on Saturday afternoons should communicate at once with the secretary, Mr. A. F. Borton, Hermon Hill, Wanstead.

LAWYERS' PRAYER UNION.

The fiftieth half-yearly meeting for law clerks was held on Thursday evening, June 15, at the mission hall adjoining St. George's Church, Bloomsbury. The chair was occupied by Mr. Baron Pollock, and the speakers included Mr. Archibald, Mr. P. V. Smith, Mr. W. R. Moore, and two law clerks. Many good words of warning and encouragement were given by the chairman and speakers, all of them hard-working lawyers, who spoke from long experience of the profession, and its dangers and privileges.

GOSPEL CARAVAN.

The Gospel Caravan has been stationed during the last few days amongst the villages of Oxfordshire, including Charlton-on-Ottmoor, Ambrosden, Hidlington, Thrupp, Hampton, Poyle, and Wolvercote. The work of open-air preaching, tract distribution, and colportage has been carried on in all these places, and welcome help in the services has been rendered by young men connected with the New-road Church, Oxford (Rev. Jas. Dann's) and others. In all the villages visited much eagerness has been manifested to hear the Gospel, and great kindness received. The sales of Testaments and Bibles is most encouraging, and shows the need for the early extension of this department.

A LITTLE EFFORT

made for the extension of God's kingdom has lately, through his blessing, met with some success. A Christian worker in London proposed that a sum of money sufficient to support a "missionary substitute" abroad should be collected in small amounts from a number of friends, each subscription to be *extra* to what the donors were already giving to the missionary cause. Bishop Tucker wrote that for £18 two native agents could be supported in East Africa. This sum was quickly raised and sent out. Another £12 was then collected, by means of which a school was opened and a native teacher provided for the Hill Aryans in India. Thus for the small sum of £30 per annum three native workers are now labouring under tried missionaries in those distant lands.

ENCOURAGEMENT.

A respectable-looking man recently called upon Mr. Hugh Davies, chemist, Machynlleth, saying he had made up his mind if he ever came near that he would call and see him. He said he was present at the Tramps' Lodging House, two years ago, on a Sunday evening when Mr. Davies and a few Christian friends spoke words of comfort and hope. The tract which he had received proved a blessing to him, and although he was then in a sad and despairing condition, he heard something that night that started him on an upward career. The Lord had been good to him, and he is now in business for himself. He left his name and address, thanking Mr. Davies with a warm heart, and blessing the friends who interest themselves in this work of love.

TEMPERANCE NOTES.

The Ibberton, Belchalnell, and Woolland Temperance Societies' *fête* was held last week.

The annual report of the London City Mission states that 1867 drunkards were reclaimed by its agents last year.

The U.S.A. Consul in Belgium has reported that there are in that country 750,000 voters, of whom more than one-fourth are proprietors, managers, or agents of drinking saloons.

A conference of temperance workers has been held at St. Cuthbert's Hall, Bedford, when papers were read by Rev. A. C. Downe, Mr. Stimson, Mrs. E. Ransom, and Mr. Sutcliffe.

At the annual meeting of the Salisbury branch of the C.E.T.S., held at Sherborne, it was stated that over 100 clergy in the diocese were total abstainers, and the ordinary members numbered 20,913.

The teaching of temperance principles in day schools has obtained the approval of the Education Department. During last year it was adopted in over 300 departments of schools in Lancashire.

State School Superintendent Poland has announced that it will be hereafter a rule of the Educational Department that school teachers who use intoxicating liquor cannot teach in the public schools of New Jersey.

On Wednesday week a meeting was held in the girls' schoolroom, in connection with the C.E.T.S., at Brentwood. Flowers were brought by the members and others, and sent at the close of the meeting to the poor at All Hallows, Poplar.

It is very significant to find in the *American Economist*, of New York, the following sentence in a leading editorial:—"The drink curse costs us over 800,000,000dols. yearly. Errors of currency or tariff are a feather's weight beside it."

The decision of the Court of Queen's Bench in the case of the Percy Supper Club is regarded with much satisfaction, as showing that proprietary clubs are already, even as the law stands, within reach of the law. The *Morning Advertiser* believes that the decision hits nine out of every ten proprietary clubs.

Under the auspices of the Liverpool Direct Veto Society, the whole of the city of Liverpool and neighbourhood is being canvassed from house to house, to ascertain the feeling of the people as a whole in reference to the bill now before the Commons. All denominations are joining in the canvass.

The annual conference in connection with the Carnarvonshire and Vale of Conway Temperance Union was held on Saturday at Rhostryfan, near Carnarvon. The morning session was presided over by Rev. D. Adams, B.A., Bethesda. Rev. Ishmael Evans, the retiring president of the Union, delivered an eloquent address dealing with the evils of intemperance and the suppression of the liquor traffic.

The open-air Sunday drinking at Cardiff, which has attracted so much notice, has been suppressed, Lord Windsor, on whose land the so-called club had on previous Sundays been run, having given notice that he would prosecute as trespassers any person found drinking on his property. Late in the afternoon a number of working men formed a club on the banks of the river, but were warned off by the police.

A united demonstration in favour of the Direct Veto Bill was held in Manchester on Saturday, under the auspices of the temperance organisations of Manchester and Salford. At each of the meetings a resolution was passed in favour of the bill. Sir Wilfrid Lawson, M.P., said in the course of his address that though the present bill might not be the best bill that could be produced, yet it was a very good one, and his advice was, let them take what they could get, and look for more.

The American Consul at Copenhagen reports to the State Department that the relation of intoxicants to poverty, immorality, and crime in Denmark is very marked, when, with a total population of 2,266,000, the consumption of intoxicating drinks per head of the population is five gallons of distilled spirits and eight gallons of lager beer. In Sweden, where Local Option exists, the quantity consumed per head of the population is only one and three-ninths of a gallon of spirits. Before the change of the law, Sweden was quite as drunken as Denmark.

A meeting was held a few days since in the boardroom of the Church of England Temperance Society, for the formation of an Army Temperance Association for England, upon similar lines to that worked with such conspicuous success by Lord Roberts in India. The Chaplain-General, who presided, stated that the Church of England Temperance Society and the National Temperance League had agreed to relinquish their distinctive work in the Army, and had combined to aid the formation of a new society. General Lord Roberts gave an interesting account of the work in India, stating that one-third of the whole Indian Army were now total abstainers.

UNIVERSITY NOTES.

OXFORD.

It is hoped that an "Oxford Camp" will be formed at Keswick during the Convention, and that it may prove of abiding blessing to the work here.

The Baptist students of the University have formed themselves into a "Baptist Guild," and are rendering valuable services to the city and country churches.

Primitive Methodism in Oxford is doing a good even though quiet work among the very poorest, and a very encouraging anniversary has just been held at the New Street Chapel.

The Home Missions of New Road Baptist Chapel are doing good work in the neighbouring village, as shown by the testimonies at the recent annual meeting, at which Mr. J. Crofton Rainey spoke.

The latest news of the Principal of Wycliffe Hall is more favourable, but the doctors order a complete rest of at least three months, and after that great caution will be necessary. Prayer is asked from many old Oxford men who are readers of The Christian.

Mansfield College annual meeting was held last week, when a very encouraging report was given of the past year's work, telling of an increasing number of students and an enlarged teaching staff, with good news of the Canning Town Settlement, and other branches of work which emanate from Mansfield.

That well-known servant of God, Canon Christopher, read a most valuable paper at Cheltenham last week, on "The Evangelical Teaching of To-day" in which he gave the testimonies of several representative Christian men, to whom he had applied for opinions. The paper is quite unique in several respects, and deserves much prayerful consideration.

The foundation-stone of the new Congregational Church at Summertown was laid on June 13th by Mr. W. Crossfield, M.P., of Liverpool, in the presence of a large and representative gathering of Oxford ministers and other Christian workers. Summertown is now such an important suburb of Oxford that a church is imperatively needed for those who worship as Congregationalists. It will be remembered that the late Rev. J. B. French was the minister of the church, and to his zeal and earnestness the prosecution of the work owes a great deal.

CHRISTIAN ENDEAVOUR NOTES.

At the Vale of Clwyd monthly meeting, Rev. J. Verier Jones, of Rhyl, explained the Christian Endeavour Movement, which was recommended to be adopted by every church within the district.

In connection with the visit which Dr. Clark, of Boston, is now paying to Great Britain, a reception meeting was held at Manchester. Rev. Dr. Maclaren offered prayer, and gave a cordial welcome to Dr. Clark.

At the conclusion of the sessions of the Y.P.S.C.E. at Bradford, the Methodist New Connexion representatives were entertained by Rev. T. Sowby, at Manville Chapel, and afterwards a resolution was passed requesting the Conference to adopt the "Christian Endeavour" movement as a denominational organisation.

Dr. and Mrs. F. E. Clark addressed a meeting at Carr's-lane Chapel, on Friday, under the auspices of the Birmingham and District C.E. Union. Rev. E. Abbott occupied the chair, and stated that there were twenty-three societies in Birmingham, with a membership of about 1100. Rev. George Barber, in welcoming Dr. Clark, emphasised the spiritual aspects of the movement.

After holding cottage meetings during the winter, the Wellhouse (Moravian) C.E.S. at Mirfield have begun open-air services. The first was held on Monday week, and largely attended by a class of people, chiefly colliers, who cannot be induced to enter a place of worship. Their attention was very encouraging. The service was conducted by Rev. E. R. Hasse. It is intended to be the first of a regular series during the summer and autumn.

THE VICTORIA-STREET ANTI-VIVISECTION SOCIETY.—Canon Wilberforce presided on Wednesday last over the annual meeting of this Society for the protection of animals from vivisection. The annual report, read by the secretary (Mr. B. Bryan), spoke of the vigorous prosecution of the work by every available means, and regretted that the Act of Parliament regulating vivisection still continues to act as a protection to the vivisector rather than to the animal. Resolutions were adopted affirming the moral indefensibility of experiments upon living animals, and declining to accept the claim that such experiments are necessary in the interests of scientific inquiry or the practice of the art of healing, inasmuch as their results have again and again proved to be not only unreliable, but also misleading.

The Christian.

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of Mr. JOHN J. MEEK, an evangelist to the Zulus.

We hope none of our readers will pass over the simple, graphic, powerful story of Miss Laura Grundberg. She comes commended to us by Rev. Alexander Francis, pastor of the British-American Church at St. Petersburg, as well as by a very faithful friend who has just returned from Russia. The article "Faith-work in Russia" is the substance of an address given by Miss Grundberg at the last Workers' Meeting in the Home of Industry.

The great naval disaster of last week, by which a British Admiral and nearly 400 men found a watery grave, may be said literally to have eclipsed for a time the gaiety of the nation; a state ball was postponed on receipt of the sad news. Our first thought is of the bereaved relations of those who have faced and met with sudden death in the service of their country. If they had fallen in battle their names and memory would have been held dear. A swift ending has come to their career; let us seek to make up to the wives and children for the loss of the bread-winners. We direct attention to the appeal by Miss Agnes Weston on a succeeding page.

It were bootless to moralise overmuch on the spiritual lessons of the catastrophe. A seafaring man at all times carries his life in his hands, and he has a special call to be ready for emergencies that may cut him off from life and its opportunities. This fact brings into relief the importance of all agencies for the conversion and elevation of our merchant and naval seamen. The disaster also seems to reflect heavily on the wisdom of building such unwieldy monsters of the sea. If these ships can be sent to the bottom in fifteen minutes in a calm sea, and in a peaceful manœuvre, what is likely to happen to them in the rude struggle of war? The imagination almost reels at the thought.

"The debate on the opium traffic to-morrow (Friday) evening will be one of the highest importance. The moral indefensibility and sin of the traffic are more clearly recognised by all parties than ever before, and the question of abolition will turn on the point whether the sin can be given up, even if it involve a temporary sacrifice of about £3,000,000 per annum. In these circumstances there is a call to all to take their place where they can help to the right issue of the debate. Our place is not in the House of Commons, where the decision must be reached, but on the mount of prayer, pleading with Him in whose hands are the hearts of men. Our London members are invited to a special meeting for prayer to be held on the night of the debate in the Friends' Meeting House, 52, St. Martin's Lane, Charing Cross. The meeting will commence at 7.30 p.m., and it is hoped that very many will endeavour to be present. We would urge our friends all over the country to seek to arrange for gatherings for prayer on that night. Even the two or three are mighty." The foregoing is from a circular issued by the Christian Union for the suppression of the opium traffic.

The daily papers briefly described a "scene" which took place at Exeter Hall last week at the meeting called to protest against legalised vice in India, and which we have reported elsewhere. We could wish to believe that the men who made it were in simple earnest, but they are said to appear at all sorts of meetings, and to behave everywhere in much the same way. They pressed as an amendment what was no amendment at all—a resolution affirming that "the social evil" is due to the poverty caused by the present relation of capital and labour, which drives women to keep themselves by vice. We can understand the violence of a man who has had a daughter or a sister ruined as the result of poverty, and we can understand his attacking the social system which almost, if not absolutely, causes the poverty. Anyhow, the "scene" may well deepen the sympathy of Christians for the poor—for poverty means dire temptation—and their determination to forward all reforms by which men and women may be able to live in virtue and honesty. Vice or starvation is apparently the only alternative of thousands. To say so is to condemn both the State and the Church.

Mrs. Josephine Butler said in Exeter Hall that we were always in danger in our work of falling below its high level of tone and motive; we need screwing up again and again. It is true. We need to be much with God, who alone can imbue us with the spirit of warm love and unselfish zeal. To remain away from Him is sure to lower the tone; we somehow lose our sensitiveness, our intenseness, and our depth of feeling. We hold by the purest motives so long as we abide in Him, but when we become less conscious of Him we also become less conscious of them; we do not emphasise them to ourselves, and when we speak to others we rather employ and enforce secondary considerations than call attention to them. We must keep the tone up.

E. Belfort Bax writes in *The Daily News* that "everybody who reads his law and police reports knows" that women are habitually treated more leniently by the administrators of our law than men. Now we did not know that, perhaps because we have not studied sufficiently certain columns; but we are ready to believe the testimony, for we do remember how often a sentimental feeling is raised in favour of a female prisoner if she be beautiful, or rich, or titled. Calm justice is rather rare; prejudice or prepossession is apt to mar it. There should be no sex, no rank, no wealth, no poverty, in its sight; or rather, according to the ancient legend, justice should be blind. But how long would it be borne with? It may be blind in the Statute-book, but a judge is all the better for two eyes, and keen ones, in his head.

It has been computed that as much as a million of money is spent on football in a season. How much is spent on cricket and lawn-tennis? The great matches alone, five or six of which are going on every day in various parts of the country, cost a large sum of money, and to that must be added the cost of the innumerable clubs. The same double calculation would have to be made of the tennis matches and clubs. "Good for trade—good for health," is the observation on these pastimes, and we do not deny that at least there is much truth in the statement; but for all that, the thing may have a great danger. The Athenians loved nothing so much as to tell or to hear some new thing; intellectual curiosity may be called a good thing, but intellectual restlessness is not, as Athens in due time came to prove. And this restlessness of our modern days, which robs us of quietness, which consumes time that ought to be given to higher things, which makes us superficial, which turns churches and chapels into something far different from what they used to be, will do us much harm.

The action for libel which was carried against Mr. Farquharson, M.P., is of more importance than the immediate point involved. It raises once more the question of the moral condition of our public schools. Here is a boy sent away to be out of danger, not because he has fallen into danger, and yet an evil rumour is raised about him years afterwards, and just at a critical time of his career. When he appeals to law, we are told on high authority that everybody knows what public schools are, *i.e.* that they are no better than they should be. If half one hears be true, not only should there be a searching reform, but parents should ask whether they will not do well to keep their children under their own roof until they are old enough to judge of good and evil, as they cannot do when they are very young. And further, instead of leaving it to corrupt boys and girls to fill their minds with forbidden things, ought they not to train them to be pure, as they train them to be honest and truthful?

Persons whose income depends upon money invested in stocks and shares have their "searchings of heart" no less than those who have to confront sinful or doubtful commercial practices. A correspondent puts this question:—

> Is it legitimate trading for me to follow the advice of my share-broker, or even my own judgment, and change my investments for the sake of the profit? Is it right to buy shares to get the dividend, and then sell out in order to buy something else for another dividend?

Though not professing an expert acquaintance with this subject, we cannot but feel convinced that such a course as our correspondent describes is incompatible with legitimate investment. In all essentials it is a system of gambling, participants in which, though they "stand to win" (from others), may one day find themselves involved in unexpected and disastrous loss.

It seems hopeless to expect some persons to grasp the true idea, and to feel the real obligation, of Christian missions. They seem to think that the Church is acting upon some notion of her own, and that she has made an egregious mistake. They point triumphantly to what they call imperfect results, or to the absence of results, and then pronounce judgment accordingly. For this reason, the speech of the Hon. George Curzon, M.P., on behalf of the "slum" districts in St. Matthew's, Westminster, was called "remarkable" by an evening paper. Among other things, he "boldly declared that his experience as a traveller had convinced him that, heroic as were missionary exertions abroad, their results did not justify the expenditure of money and enthusiasm." We have to obey our Lord, and if results are not adequate we must search out our hidden sins and faults; and what if these should be found to lie with the Christians at home who support legalised vice and the liquor traffic and the opium trade?

It is stated that in Japan, where wages are rarely more than sixpence a day, converts to the Gospel gave last year £5400 for mission purposes. An example this, calculated to stimulate those who at home have not as yet learned the privilege of giving at a sacrifice to self. Giving is a privilege quite as much as it is a duty; it is a means of grace to the soul, and brings real blessing in its train. But it must be done on principle, not by impulse, if its blessedness is to be realised. Freeness, cheerfulness, liberality, self-denial, loving regard to the claims of Christ—these are the attributes set forth in Scripture as characteristic of acceptable giving. Happy are all who have learned to regard themselves and all they have, be it little or much, as a whole burnt-offering, laid on the altar of God, and accepted of Him in and through Christ.

Dr. Pierson has said that "the greatest demand of our day is for a higher type of piety on the part of the children of God." The statement is as true, as it is called for by the laxity which prevails on the part of many as to personal consecration of heart and life to God. Salvation and holiness are too frequently looked at as separate experiences. They are really inseparable, both in the purpose of God and in all true spiritual experience. If we are not saved from sin, we are not really saved at all. "For this purpose was the Son of God manifested, that He might destroy the works of the devil;" and that destruction is assuredly effected first of all by delivering those who are born of God from his power, and from the committal of the sins which but for the salvation of Christ would prove us still his captives. A holy life is the best argument we can present for the truth of the Gospel we proclaim.

At the present time, when rationalistic speculation is in a large measure taking the place of sound Christian scholarship, it is needful to exercise care in the selection of books for presentation. An esteemed correspondent, who recently bought the first volume of the re-issue of Smith's well-known "Dictionary of the Bible," expresses great disappointment on finding that the pages reflect in a considerable degree the views of those who would re-write ancient history, and explain away Divine revelation by the uncertain standard of the higher criticism. That Professor Driver is the author of the article on Deuteronomy, is sufficient indication of the destructive trend of things in bringing up to date this well-known work of reference. Others may profit by the unpleasant experience of our correspondent.

Dr. Longstaff has told the Royal Statistical Society what some observers of the habits of other countries already knew, that the depopulation of villages is not peculiar to our own country. The country is too often very dull for the people, and they therefore make for the busy noisy town, where there is plenty to see and hear. Cheap railway travelling also makes it easy for them to gratify their wish. Then, again, the temptation of higher wages is not easy to resist, for the countryman does not know that he will have to pay more rent and heavier rates, and with five or ten shillings a week more wages he will be no better off if he has to pay it away in rent, in tram, train, or 'bus fare, in rates, in doctors' bills. Once in the city he will probably remain there, to be used up in its fierce life, as it uses up horses and cattle. This points to the need for making country life more desirable. Why should our villages not be as beautiful morally and socially as they are physically? We shall have to take to village "slumming" next.

The manner in which ancient customs are revived under new forms and in new places is very curious. The sound of the curfew strikes strangely on the ear when one is walking in a cathedral city such as Durham, and imagination at once speeds back to Norman times. But the Ontario legislature has just passed a measure which is known as a curfew bell measure, because it makes each city responsible to the Provincial Government for the welfare of its waifs and strays, and of the children of dissolute parents. One of its provisions enacts that the children in the streets after nine at night, not being in charge of proper guardians, may be removed. It is a phase of the protection of children to which we have not yet come; the idea was probably suggested by our modern S.P.C., and the nine o'clock limit by our old-world custom. Can we ever say that a thing is obsolete?

Herr Liebknecht, "the veteran leader of the Social Democratic Party" in Germany, has been interviewed by a representative of *The Westminster Gazette*, to whom he said that he thought the Army Bills are almost sure to pass, even should a hostile majority be returned. The effect upon his party he believed would be good, for the Bills "will aid the spread of general discontent, and will thus put a weapon into our hands of which we shall not fail to make the utmost use." They will continue to agitate against the existing military system; because in the place of it they want a national militia, of which every citizen shall be a member up to the age of forty. This would in a few years number 8,500,000 soldiers *for defence*, as against 4,500,000 at present; it would cost less, and it could be used only for defensive purposes. This looks very well in theory, but nations get war crazes as well as kings, and a nation of soldiers is something hideous to contemplate. Salvation for the nations will not come by Social Democracy.

"The foolishness of God" is an expression which, taken by itself, almost sounds profane; yet Paul adopts and adapts it, and makes it serve his high purposes. No wonder the ways of God, especially in redemption, appear foolishness to men; yet in their foolishness is their wisdom. To send his own Son as a man appeared foolish, for the assumed humanity concealed the Deity, yet in this revelation we best see and know God. To allow his Son to suffer and die on the cross appeared the very height of foolishness; yet only thus was the deep evil of sin and sinfulness met. The signs of the Jews and the wisdom of the Greeks could not touch conscience and give satisfaction with regard to guilt. To call poor men, rather than scholars and leaders of society, to do this work seemed foolishness; yet He made apostles out of fishermen, teachers out of renewed slaves, and kings of men out of labourers. To make the preaching of the Gospel the means of building up his Kingdom was foolishness, but inasmuch as He proceeds by love and by personal conviction, rather than by force or craft, He has made a Kingdom which owns no nationality, yet stands on every shore.

We have often drawn the attention of our readers to worldly methods resorted to in connection with the Church; but anything more flagrant and out of keeping with the spirit and teaching of Jesus Christ than the following handbill we have never met with:—

NIGGERS! NIGGERS!! NIGGERS!!!
Grand Performance by the S. Luke's Institute
MINSTRELS
In the S. Luke's Hall, Haydn Park Road, Shepherd's Bush,
ON BEHALF OF THE
CHURCH CHOIR FUND.
Old Ballads, Songs, Comic Songs, Choruses, Jokes, Conundrums, Dialogues.
STEP DANCING, STUMP SPEECHES,
DESCRIPTIVE SONGS, SCREAMING SKETCH,
GRAND NEGRO SPECTACLE,
specially arranged for this troupe.
EVERYTHING NEW! EVERYTHING BRIGHT! EVERYTHING SELECT! and nearly
THREE HOURS OF GENUINE FUN,
CREATING
ROARS OF LAUGHTER,
ON
MONDAY AND TUESDAY, JUNE 12 AND 13.

Romanism and Mariolatry are convertible terms. This has been much impressed upon us by the perusal of some of the booklets and tracts which are now in circulation in France and Switzerland. It is not of God and his Christ that the priests write and speak, but, addressing the simple-minded, they preach "the Kingdom of Mary." The "All-merciful Queen of Heaven" is represented as saying, "If you love me, console me; listen to me; follow me." The "Divine Mary," "Our Lady of Victories," is apostrophised as the Advocate, Life, and Hope of the faithful, who are urged "to give their hearts to Jesus to please Mary"! Here are some lines from one tract:—

Jesus Christ said, "Seek ye the Kingdom of God, and all other things shall be added unto you." But the Kingdom of God is the kingdom of Mary; since it is by Mary, our Mother, that we are born to the life of grace, and that we arrive at the life of glory.

Well may the correspondent who sends us these tracts say: "Let us who have the unspeakable happiness to know Him who is the Way, the Truth, and the Life, often think in prayer of the millions of darkened souls on the Continent."

GUILDFORD CONVENTION.—In reference to a remark in our report last week, which we much regret, more than one friend writes to the following effect:—"If Mr. Paynter exercised a little more self-effacement the Guildford Convention would itself be effaced altogether. As founder and president of the Conference, he has had no option but to say a few introductory words daily. I have frequently found them profitable and helpful." Others have said that the success of the Conference was largely due to the quiet and dignified attitude of the president, and the spiritual tone of his brief introductory addresses. We sincerely honour Mr. Paynter as one to be highly esteemed in love for his work's sake.

The Opium Iniquity.

In our last issue we drew attention to one of those monstrous evils which England is imposing upon the nations of the East, and referred to a second which deserves the serious attention of all Christian people. On Friday night the great question of the Opium Traffic will be introduced to the consideration of the House of Commons, and we fervently hope that every opportunity will then be given for the full and free discussion of this momentous subject.

Simultaneously with the session of the House, in which speeches and petitions will be presented against the perpetuation of this fearful traffic, another gathering will be held, in which a number of devoted souls will plead with the Almighty Ruler of the universe, whose decisions must stand irrespectively of party or Parliament, that He will graciously interpose, so that this great crime may no longer be enacted in the name of Great Britain. None can have read the touching "Life" of the late Canon Butler without being arrested by the part that prayer-meetings have played in the history of that great movement which we described last week. It is interesting to learn that members of the House were in the habit of referring the strength of the speaking and the decisiveness of the result to the influence exerted by the pleading of earnest souls with the Almighty. More was done by those women on their knees in the Westminster Hotel than was wrought by strenuous advocates on the floor of the House. More things are wrought by prayer than we sometimes think. We believe that whenever the Opium Traffic shall be abolished, it will be more largely due to the prayers of God's people than to any other cause; and we therefore urge all into whose hands these lines may come to set apart some portion of the evening of Friday, June 30, commencing at 7.30, for concerted prayer, that God would show Himself strong on the behalf of those who desire that his will should be perfectly done on earth as it is in heaven.

The story of the iniquitous Opium Traffic has been so often told in these pages that we almost hesitate to recapitulate it here and now. It is only because we believe that young and ardent hearts are constantly stepping forth to take up the causes which have engaged the interest of the earnest workers of a previous generation, that we venture to tell again some of the abominations of the traffic, in the hope that some spirits, fired with love for God, and for man, and for fatherland, will be stirred to devote the energy and influence with which they may be endowed to work in this crusade.

More than a generation has passed since England's war with China to compel that great people to accept, against their will, opium exported from India. It was in vain that the Emperor and his advisers opposed the traffic; in vain that the literati demonstrated that many evils would result; in vain that in the heart of England herself protests were raised by far-seeing Christians. Nothing could deter the British Government from forcing China to admit the opium. Reluctantly, and because she could not do otherwise, China opened some few of her ports, in the hope of restricting the sale to a limited area. But you might as well try to arrest a prairie fire. The passion for opium spread rapidly, until it has become the curse of the major portion of China; and in self-defence the Chinese Government have resorted to the growth and manufacture of opium in the Empire itself, in order to keep the business in their own hands, and in some measure to stay its ravages. Thus, by the unerring working out of that infinite justice which shows itself in the judgment of nations to-day as distinctly as it will show itself in the presence of the Great White Throne, the purposes for which England perpetrated her iniquities are being frustrated. The Indian revenue is decreasing so far as it has been obtained by the sale of Indian opium in China.

But the Nemesis of Divine judgment does not end here. The Indian officials avow that they must have the opium revenue, and they have not hesitated, therefore, to promote the sale of the drug in the last dependency that has come beneath British sway—Burmah. A thousand times better would it have been for the unhappy Burmese if they had never been annexed to the Empire of the Queen. We were almost about to say that it were better for them to be decimated by the horrors of their religious rites and tyrannical government, than to be exposed to the mercilessness of this awful plague. But now, as certainly as the British rule is spreading its influence through the country, the opium den is following.

Nor is this all: India herself is becoming decimated by the same plague. The natives there are beginning to contract an inveterate taste for the poppy, and the curse is "coming home to roost" in India where it was bred. God cannot be silent. His justice must not only pronounce but inflict its sentences. It surely will not be enough for Him to punish us through Burmah or through India; but there must be looming in the distance some other judgment, terrible as the red-handed spectre of mutiny and revolt. "Shall I not visit for these things?" We can only hope that ere the cup of England's iniquity has become full, the statutes legalising the sale of opium in our dependencies may be annulled, and the agreement with China for the importation of the drug may be torn into a thousand shreds, and that the coming time may look with amazement upon the possibility of such things having been allowed.

It is said that the Opium Traffic is necessary in order that the coffers of the Indian Government may be filled. What shall we say of the principles of government which demand that it shall be maintained at the expense of the happiness, the energy, and the very life of the subjects? To our mind it is an axiomatic certainty that acts which are morally wrong can never be politically right; and an Empire which is maintained by the bayonet or by illicit gains is doomed by the very laws of the universe to crumble into decay.

HINTS AND HELPS.

GOD IS LOVE.

1 Jno. iv. 7.

It is the nature of love to give, Jno. iii. 16; to forgive, Eph. iv. 32; to think what is lovely, Jer. xxix. 11; to keep on loving, Jer. xxxi. 3; to stand by the loved one, Neh. ix. 17; to keep on giving, Rom. viii. 32; and to hope, Rom. xv. 13.

THE BELIEVER'S ATTITUDE TOWARDS GOD.

Have faith in Him fully, Mark xi. 22; love Him supremely, Mark x. 37; look to Him expectantly, Psalms cxxiii. 2; obey Him implicitly, Exod. xix. 5; trust Him unreservedly, Isaiah xxvi. 3, 4; depend on Him absolutely, Prov. iii. 5, 6; rely upon Him continually, Isaiah xli. 10-13.

FULL SALVATION.

1 Cor. i. 30.

Wisdom.—Salvation from the ignorance of sin.
Righteousness.—Salvation from the guilt of sin.
Sanctification.—Salvation from the power of sin.
Redemption.—Salvation from the presence of sin.

John D. Gilmore.

"BRIDGE OF HOPE" MISSION.

The rescue mission carried on by Miss Steer at the Bridge of Hope, Ratcliff Highway, is a monument of devotion to Christ in the service of the degraded and oppressed. Associated with this peculiarly interesting work is a preventive agency, which is calculated to stir the hearts of all who make themselves acquainted with its operations. Compassion at once deep and broad, implanted by the great Sympathiser, alone could prompt and sustain such an endeavour.

A development of the preventive work at present occupies our attention. In eight cottage Homes Miss Steer cares for about 120 little girls. Four of these, in the Chingford High-road, near Walthamstow, were opened on Wednesday last; and at once "peopled" by children who had previously been lodged at Leigh and elsewhere. Oh, the sadness of some of the life stories! Some of these little ones had been terribly wronged by brutal men; they will, it is hoped, speedily forget experiences over which their benefactors would fain throw a concealing veil. Others have been rescued from surroundings of grave moral danger, and saved just in time from careers of sin, shame, and suffering.

Two of the new Homes face the main thoroughfare, the others being a short distance away on a side road. One of the cottages is the special charge of members of Regent's Park Chapel, and is named accordingly. It was opened by Mrs. Gange, wife of the respected minister. Another cottage is designated "Hampstead," because friends living in that part of North-West London pay the rent; this was opened by Mrs. D. C. Griffith. The children sang melodies, and as they bounded about in the ample gardens, looking all health and happiness, they were, in the eyes of their good "mothers" and rescuers, veritable "buds of promise." Educational facilities are combined with training in domestic work; and among country occupations and pleasures are the care of fowls and pigs, as well as occasional excursions in a pony and trap, kindly given by a friend of the work.

The two other Homes are, "The Nest," opened by Miss Lees, and "The Cot," opened by Miss Smedmore, on behalf of Miss Mayo. The former is for cripples and invalids; and the latter for babies. All the cottages are well appointed; the dormitories are airy and bright, and the general furnishing very comfortable. As we went through the rooms, we could not but help thinking that, while likely greatly to assist Miss Steer in her beneficent work, the additional accommodation is pretty sure to involve her in much anxiety. That such an institution should ever want funds is greatly to be deplored. The Homes offer to their wronged and neglected little inmates their one life-chance; had they not been thus saved, these little girls would almost certainly have grown up to fill our hospitals, workhouses, and prisons.

A goodly number of friends attended the opening proceedings. There was afterwards a sale of needlework, hosiery, etc., made by the girls in the Refuge at Ratcliff. At the present time, Miss Steer would like to hear from such as are disposed to support her in her work for God.

ENGLISHMEN IN ODESSA.

In average years the port of Odessa is visited by from 12,000 to 14,000 English sailors, and there is an English population of about 320. There is no Protestant Church provided for these people. Colonel C. E. Stewart, C.B., whose name is known to many in connection with work in Persia, is now Her Majesty's Consul-General at Odessa, and at his instigation a fund has been started to supply the long-felt need. The English residents have subscribed, and it is believed that a considerable proportion of the sum required will be raised in Russia. It is hoped, however, that help to the extent of about £900 may be contributed from England.

The municipal authorities at Odessa are very friendly to the scheme, and have given a good site for the church. The Archdeacon of London and the Rev. Prebendary Webb-Peploe have promised to be present at a meeting in aid of the building fund to be held on Friday, July 21, at 5.30 p.m., in the Church-room of St. Paul's, Onslow-square, S.W. Rev. E. W. Ford, the chaplain, who has just arrived from Odessa, will give an account of the working of the chaplaincy there and in Southern Russia. Communications regarding the enterprise may be sent to Mrs. C. E. Stewart, 51, Redcliffe-square, S.W.

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The Keynotes of Life.

By Rev. F. B. Meyer, B.A.

IN HIM.

The sponge, as it expands in its native seas, is in the clear warm water, and the water is in it. Thus there is a double *In-ness* between the Lord and the soul that loves Him. He is in the believer, as the sap is in the vine, and the spirit of energetic life in the body. But, in a very deep and blessed sense, the believer is in Christ. Of each of these sides of this marvellous truth there are many illustrations in this Epistle, so specially devoted to the study of the preposition *in*. We are dealing now with those passages only that assure us, as believers, of being in *the Beloved*.

Eph. i. 3, 4, 9, 11. (1) *We are in Christ, in the Father's Thought.* The disclosures made to the Apostle Paul of God's hidden things—hidden from ages and generations—are perfectly overwhelming. He tells us that our connection with Christ, in the thought of God, is not a matter of yesterday or of the day before, but of eternity.

True Science is the handmaiden of Religion, and Religion is under immense obligation to her for her researches into the vastness of that material creation which reveals something at least of the greatness of God. Our views of God have expanded marvellously beyond those held a century ago by our fathers. Perhaps we can add nothing to the sublimity of their conceptions of the moral qualities of the Divine nature, but the reed placed in our hands to measure the eternity, the omniscience, the omnipresence, and the omnipotence of God is much more adequate for its stupendous work.

The foundations of the earth were not laid in a day. But, ere the æons of creation revolved in their vast cycles, before the earth or the world was formed, God chose us in Christ. He chose Christ, and all those who, down the far vista of time, should answer to the attraction of his Spirit and become one with Him in a living faith.

How startling it would be if, according to a suggestion made by another, the geologist, mining deeply into the earth, should suddenly find, amid the footprints of animals long extinct, the initials of his own name cut in the primeval rock. How came those initials there? They must have been graven by the finger of the Creator! Ah, what a rush of awe would fill the breast! But a greater marvel than this awaits us here. For we learn that our names were engraven on the breastplate of the great High Priest before the amethyst or jacinth was wrought in the laboratory of Nature, among her oldest and rarest treasures.

Is there a doubt that we shall be ultimately holy and without blemish, when the stream that would bear us thither started in eternal ages from the Father's heart? Let us at least get comfort from the thought that He who foreordained works all things after the counsel of his will.

Eph. ii. 10. But the eternal purpose does not exhaust the marvels of this revelation. "We were created in Christ Jesus." It is as if the conception of the Man Christ Jesus, the Head, and with the redeemed as his body, were an eternal thought in the mind of God. It is as if they were created in the thought and purpose of God, long ages ere they took shape in mortal form. It is as if the new creation were already accomplished in the intention of Him who calls things that are not as though they were. In his book all Christ's members were written when as yet there was none of them.

Eph. ii. 6. We were in Christ also amid the marvels of his death. In Him we paid the debt: in Him we lay in the grave, and broke from death, and sped on the heavenly track home to the bosom of God. In Him we sat down at the right hand of the Majesty on High, and sit there still. And all this when Rome was mistress of the world, and the northern nations dwelt in unexplored forests, and Britain was undiscovered.

Eph. iii. 9-11. Time is the elaboration in actual fact of the thoughts and purposes of God. Slowly the Divine conception has taken shape in the formation and education of the Church, just as of old it took shape in the making of the world. And it is a great help to us to catch a glimpse of the direction of the Divine movement. The explorer who, from a commanding headland, is able to descry the set or lie of a country, confers a lasting benefit on all who follow him; and it is one of the inestimable benefits of revelation that it removes the obscurity which drapes our mortal lives so closely, and makes all men see the dispensation of the mystery.

Eph. i. 3, 6, 7, 13. (2) *In Christ the blessings of redemption are stored.* All conceivable spiritual blessings needed by us in living a holy and useful life are stored in Jesus. We must therefore be in Him by a living faith to partake of them; as a child must be in the home, to participate in the provisions of the father's care. It is only they, who know the meaning of the life hidden with Christ in God, and who abide in Christ, to whom God gives the key of his granary, and says, Go in and take what you will.

How can mortal man exhaust the wonderful gifts of our Father's grace? But they are all freely be stowed in the Beloved, in whom we also stand accepted. Who can estimate the meaning of redemption, which begins with the forgiveness of our trespasses, and ends in the heart of the sapphire throne? But it is to be found only in Him and through his blood. What do we not owe to the sealing of the Spirit, by which our softened hearts get the impress of the Saviour's beloved face, and are kept safe until He comes to claim us? But the sealing is only possible to those who are in Him. All things are ours when we are in Him.

Eph. i. 1; iii. 17. (3) *Christ as the sphere of daily life and experience.* It is the intention of God that we, who believe, should ever live in Christ Jesus, as the very element and atmosphere of our life; never travelling beyond the golden limits established by his Love, or Life, or Light; in Him as the root in the soil, or as the foundation in the rock. Always in his Love, because never permitting in speech or act what is inconsistent with it. Always in his Life, because ordering our activities by the law of his being. Always in his Light, because saturated by his bright Purity, and illumined by his gentle Wisdom. Oh, to be always one of the faithful in Christ Jesus!

Eph. ii. 12, iv. 21, v. 20, vi. 10. *Then* it would be easy at any moment to have access with boldness into the presence of God, confident that what we asked was according to his mind to give. How could we doubt as to the answers to our prayers when our abiding union with the Son had brought us into living sympathy with the Father's will in our requests (John xv. 7, 1 John iii. 22)? *Then* we should sit at his feet, and be taught in Him, even as truth is in Jesus, learning the secret of putting away the old man and putting on the new. *Then* it would not be so hard always to give thanks for all things in his name. An artesian well, fed from Heaven's deep joy, would *then* make perennial gladness in our hearts. *Then* we should never lack strength, our slender supply being fed from his Almightiness, on which we could draw perpetually. Spirit of God, Divine Anointing which we have received of Him, teach us concerning all things, and especially how to abide in Jesus (1 John ii. 27).

Eph. i. 10. (4) *In Christ is the centre of unity.* It is the evident purpose of God to finish as He began. He began by choosing us in Christ. He will end by summing up all things in Him, both the things in the heavens and the things upon the earth. All the landscape focuses in the eye, all creation finds its apex in man, and all the story of the ages shall be consummated in our Lord, the Divine man.

Eph. ii. 13, 15, 21; iii. 6. That unification is now in progress. The sheep are gathering up the mountain-sides to stand together as one flock, beneath the care of the one Shepherd. Those who were far off are being made nigh. Those who were at enmity are being reconciled, because the middle wall has been broken down. Those who were strangers and foreigners are recognising each other as fellow-members, fellow-partakers of the promise, and fellow-heirs. Amid the many churches, the one Church, which Jesus purchased with his blood, is being formed. From the ruins of many structures the one Temple is being built. All who are one with Christ are one with each other. To be in Him is to belong to the great company of the redeemed, and to know that you are one with them in a Unity which shall ere long obliterate the harsh discord of sin, and bring order and beauty into the universe of God.

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GENOA HARBOUR MISSION.

The twentieth report of the Genoa Harbour Mission, issued by Rev. Donald Miller, conveys the good news that the beautiful "Rest" opened last year is now free of debt. The "Shipping Federation of the United Kingdom" gave what was needed to complete the £5500 the building cost. They and the other generous friends of this Mission will rejoice that nearly 12,000 men found their way to the Rest during the last year. Work among seamen now is very different from what it was in the days of sailing vessels, or even in the first and more prosperous days of steam. The happy-go-lucky character of "Jack" is a feature of the past, and the spirit of discontent and unbelief that reigns on shore is now only too plainly seen afloat. If only these poor men could see that, hard as is their lot, it is enviable compared to that of many of the struggling poor at home, their £3 15s. a month might, with God's blessing, give them some degree of comfort, instead of being to them a source of continued irritation, producing real gangrene of heart and soul If more were rich in faith, a happier future would come not only to missions but to our dear country.

The new note in this report is the extension of the work to sailors of other Continental nations. A sort of polyglot has been engaged to preach to Norwegians, Swedes, Germans, and Dutch sailors, and the ground floor of the "Rest" is specially set apart for them. This means a great increase of annual expenditure to be met by those who have this work really at heart. Foreign sailors are very different from British; they do not wish to be amused, and the very stolidity which prevents their going about to seek amusement prevents them also going on shore, even to Divine service.

Rev. Donald Miller's address is: 4, Via Peschiera, Genoa.

The Arm of God.

Outstretched.—Ex. vi. 6; Deut. vii. 19.
Strong.—Isa. lxii. 8.
Ruling.—Isa. xl. 10.
Sheltering.—Isa. xl. 11.
Everlasting (never tiring).—Deu. xxxiii. 27.
A daily rest.—Isa. xxxiii. 2; Isa. xlvi. 4.
Marked.—S.S. viii. 6; Isa. xlix. 15.

F. I. B.

IMPRESS UPON YOUR CHILDREN from early infancy that actions have results, and that they cannot escape consequences, even by being sorry, when they have acted wrongly.—*Selected.*

THE CHILDREN'S TABERNACLE held its seventh anniversary at Upton Chapel on Sunday week, when Rev. P. Howard gave a special address to the children. This mission is carried on in one of the most needy parts of London, and the poor children in the neighbourhood are being trained to shun the evil that surrounds them, and many of them have already given abundant signs that the labours of the friends have not been in vain. The superintendent is A. Watson, 53, Carron-road, Kennington, S.E.

Apocalyptic Scenes.

BY SIR S. ARTHUR BLACKWOOD, K.C.B.

XVI.

THE SEVENTH SEAL—THE GOLDEN ALTAR.

THE last of the seals is now opened by the Lamb, and the contents of the scroll of mystery are seen to consist, after a preliminary and most important vision, of what is known as *the seven trumpets*. As successive trumpet-blasts are sounded by the angels to whom the duty is entrusted, fresh manifestations of what is to come to pass are presented to the prophet's view in a series of what we have ventured to call "tableaux vivants."

Before we turn to behold those prophetic pictures we ought briefly to touch upon a principle which obtains throughout the Apocalypse, and of which a very striking illustration occurs at this point. It is the principle of what Elliott aptly calls "allusive contrast"; namely, the method by which prevailing errors, or particular events, are indicated, not specifically or directly, but by the exhibition in strong relief of their direct opposites. It was in this way that the rise and spread of the error of baptismal regeneration in the Church was denoted by the vision in chapter vii. of the separation of God's true servants from the professing multitude by the process of sealing with the seal of the living God; and again, that instead of the worldly glory and satisfaction of the Christians of the days immediately succeeding the downfall of Paganism, there was to come the great, the age-long tribulation,—a time of terrible and weary conflict with the powers of evil, and through which, to a greater or less extent, all the blood-washed, palm-bearing multitude round the throne must pass.

In the present instance the truth taught was that of the sufficient, the all-prevailing value of the High Priestly intercession of Christ, to secure the acceptance "of the prayers of all saints"; the error with which this truth was contrasted, and which was thereby condemned, was that of the intercession of saints, the introduction of many mediators, and the virtue ascribed to human merit.

Again, be it remembered, we have to do with symbols. The angel, the golden altar, the golden censer, the much incense, are all symbols, the last three borrowed from the temple worship of Israel, —the scene of vision being now transferred to the Temple precincts, and thus denoting that it was with a question affecting the worship of God that the revelation was concerned.

What, then, were the circumstances which made this figurative scene necessary? Was there anything in the future history of Christendom, which was foreseen by God as calling for so distinct and emphatic a bringing forward of the unspeakable value of the mediatorial office of our Lord Jesus Christ in heaven?

Alas! indeed there was. Ere the fourth century closed, a Christ-renouncing idolatry had permeated the visible Church. It is thus described by Dean Waddington in his "History of the Church": "Enthusiasm respecting the martyrs had easily passed into superstition. Those who had sealed a Christian's faith by a martyr's death were exalted (it was thought) above the condition of men, and enthroned among superior beings...Superstition gave birth to credulity...Hence the stupid veneration of bones and relics. It was inculcated that prayer was never so efficacious as when offered at the tomb of some saint."

Turning again to Gibbon, how do we find him depicting the public worship of the time? "If," says he, "in the beginning of the fifth century Tertullian or Lactantius had been suddenly raised from the dead to assist at the festival of some popular saint or martyr, they would have gazed with astonishment and indignation at the profane spectacle which had succeeded to the pure and spiritual worship of a Christian congregation. As soon as the doors of the church were thrown open they must have been offended by the smoke of the incense, the perfumes of flowers, and the glare of lamps and tapers, which diffused at noonday a gaudy, superfluous, and in their opinion, a sacrilegious light. If they approached the balustrade of the altar they made their way through the prostrate crowd, consisting for the most part of strangers and pilgrims, who resorted to the city on the vigil of the feast, and who already felt the strong intoxication of fanaticism, and perhaps of wine. Their devout kisses were imprinted on the walls and pavement of the sacred edifice; and their fervent prayers were directed (whatever the language of their church) to the bones, the blood, or the ashes of the saints, which were usually concealed by a linen or silken veil from the eyes of the vulgar. They frequented the tombs of the martyrs in hope of obtaining from their powerful intercession every sort of spiritual, but more especially of temporal, blessings...The walls were hung round with symbols of the favours received —eyes and hands and feet of gold and silver; and edifying pictures, which could not long escape the abuse of indiscreet or idolatrous devotions, represented the image, the attributes, and the miracles of the tutelar saint."

Such is the graphic sketch of the famous historian, given in a chapter to which he prefixes the title "Destruction of Paganism, Introduction of the Worship of Saints and Relics among Christians." The merits of dead men had largely obscured and replaced the merit of the living Saviour. So widespread and notorious had the practices just described become that even the Pagan Eunapius exclaimed in A.D. 396: "These are the gods the earth nowadays brings forth—these, the intercessors with the gods—men called martyrs, before whose bones and skulls, pickled and salted, the monks kneel and lie prostrate, covered with filth and dust." And in A.D. 400, the Manichæan Faustus said: "You have but exchanged the old idols for martyrs, and offer to the latter the same prayers as once to the former."

Here was the doctrine of demons, or spirits of the dead, predicted by Paul in 1 Tim. iv. 1, in full operation. Other mediators than Christ were trusted in; and, concurrently with this, the same, or nearly the same power, was soon attributed to the priestly functionaries of the *martyrium*, or church built over the tombs of the martyrs. They were indeed not seldom called "mediators" by the Greek Fathers of the latter half of the fourth century. Thus had Nicolaitanism advanced. The Church herself, through the agency of her teachers and leaders, had, as predicted by our Lord, by Paul, Peter, Jude, and John, introduced the leaven, the mystery of iniquity, into the professing body. A separate caste had arisen, interposing themselves, as invested with priestly powers, between Christ and men: the "laity" were subdued by those who were beginning to "lord it over God's heritage" (or real "clergy"). The Church was amalgamated with the world. In the words of Coleridge, "The pastors of the Church had gradually changed the life and light of the Gospel into the very superstitions they were commissioned to disperse, and thus

PAGANISED CHRISTIANITY IN ORDER TO CHRISTEN PAGANISM."

The way was clear for the great Anti-Christ, whose appearance was expected by the spiritually-minded as soon as the Roman Empire (the "letting" power of 2 Thess. ii. 6-8) should fall—an event now imminent.

What then could more emphatically, though at the same time mysteriously, point to the prevailing and tremendous evil of the times—what could show more clearly to those who had eyes to see, the light in which God beheld these things, and the anger aroused in his mind thereby, than such a vision as was now presented to the Apostle; a vision wherein, by the striking contrast of the truth and efficacy of the intercession of the Great High Priest, the sin of Christendom in seeking and using other mediators was depicted in broadest colours?

For it was the presentation to God, and the acceptance by Him of "the prayers of all saints" through the hands of the One only Mediator who perfumes these prayers with much incense that were therein exhibited. "And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand."

The imagery of the Jewish Temple worship is here freely employed. The golden altar, the cloud of fragrant odour from the inimitable frankincense, the golden censer (used according to tradition by the High Priest alone on the Day of Atonement), and the Priestly Personage (represented by an angel who, as a symbolic character, is invested for the purposes of the vision with the functions of the Great Angel of the Covenant) officiating, were all familiar to the Seer, and could hardly fail to bring to his mind, as "shadows of the good things (that were) to come," the glorious realities which had been introduced by the anti-typical Aaron. How beautifully was the truth set forth which contrasted so strikingly with the anti-Christian errors of the times. The whole picture spake of Christ—one finished work instead of the works of supererogation of departed saints—one glorious Mediator and Intercessor instead of the innumerable mediators on whom Christendom was depending —His perfect merit "for a sweet-smelling savour unto God" instead of the so-called merits of the canonised dead, their bones and relics—the all-prevailing value thereof to secure acceptance of the supplications of his people (in themselves unworthy), since they were enveloped in, or hidden by, its odorous perfume—so that their "prayer (was) set forth as incense, and the lifting up of (their) hands as the evening sacrifice." Christ the Golden Altar, Christ the Sacrifice, Christ the Golden Censer, Christ the much Incense, Christ the sole and mighty Advocate. All spake of Him, for "in his Temple every whit of it uttereth his glory." Such were the blessed and comforting verities for which the earliest Protestants, Augustin, Vigilantius, and others, nobly contended against the Christ-dishonouring and soul-destroying errors which, as we have seen, had spread throughout the professedly Christian Empire. Was it possible for pictorial representations to exhibit more clearly, more emphatically, the truth of God; and thus, by contrast, the lies whereby, as history tells us, the souls of multitudes were being deceived? And how exactly the vision corresponds in its chronological aspect to the very times to which the preceding visions of the seals have brought us.

But while that mediatorial work of "the Minister of the true sanctuary" secured acceptance for the worship of the true Israel, far different was the manifestation of Divine anger with the apostasy which was rejecting both the Priest and the Propitiation. Fire from the inverted censer, the frequent symbol and instrument in days of old of the wrath of God, falls upon the earth, and instantly premonitory symptoms of the tempests about to burst over the doomed Empire are witnessed. "And there were voices, and thunderings, and lightnings, and an earthquake." The calm or "silence" in the firmamental heaven, which had been for about the space of half-an-hour (measured according to the length of the day—the Lord's Day in which the Revelation was vouchsafed), now came to an end. The suspended storm was about to break forth, or, again in the words of Gibbon, "the formidable tempest of the barbarians of Germany seemed ready to burst." The seventy years of tranquillity that had endured from the reign of Constantine to the death of Theodosius had now elapsed. He died January 17, A.D. 395, and "before the winter had ended," writes the historian, "the Gothic nation was in arms." The rumblings of the thunder are heard, the sky is darkened, the lightnings flash, and the earth is moved. "The fourth century," to quote again the words of Hallam, "set in storms."

HE LEADETH US.

"He will be our Guide even unto death." (Ps. xlviii. 14.)

He leadeth us,
Nor always by the way that we would choose,
Nor by the means, nor at the time,
Yet by a way we dare not stop to lose.
"Forth by the right way"—There He leadeth us.

He leadeth us.
Though sometimes when 'tis dark, we cannot see
His presence near; nor even feel
His hand clasp ours, so numb and cold are we
With frost of no-faith—Yet He leadeth us.

He leadeth us,
Despite that we desert Him oft in pride,
In mad attempt to walk alone,
Till, stumbling sore, we fall low at his side,
Who ne'er forsaketh:—Still He leadeth us.

He leadeth us.
Tho' oft "by ways we know not," strange and wild,
Thro' valleys deep, up mountains steep,
On which He seems to dally like a child:
No meaning given—But He leadeth us.

He leadeth us
Yet not thro' desert always up the steep;
But oft in pastures green, and sweet
With flowers of love, by waters still and deep,
Of peace most perfect—There He leadeth us.

He leadeth us
Until earth's shadows swiftly one by one
Dissolve amid his glorious light of love,
Until the music of his blest "*Well done*"
Thrills all our being,—So He leadeth us.

C. J. M.

Perth, N.B.

GLASGOW EVANGELISATION.

In a speech at the opening of the Catharine Mary Fresh Air Home for city children at Dunoon on Saturday last, Lord Overtoun said:—

We are met here to-day to aid in the launch of a vessel called the "Catharine Mary Home," a vessel that has been gifted by loving hands moved by a loving heart in order to try and make brighter the condition of many of the bairns of Glasgow, and the waifs and strays of Glasgow who have little sunshine in their lives. The work that is undertaken in connection with this and other Fresh Air Homes is one of the branches, as you know, of the Glasgow United Evangelistic Association, that took its beginning so far back as 1874 during the first memorable visit of our friend Mr. Moody. Any of you who have looked or may look at the report about to be issued by this Association, will see how from small beginnings it has grown to be an Association carrying on a very great work. It affords what is of the greatest value, a united platform on which ministers, laymen, men, women and children of all the Churches, but holding the one faith in the Lord Jesus Christ, may work together for the benefit of their fellow men and women. The board consists of forty-two members, partly clerical and partly lay, subdivided into a large number of sub-committees, by whom practically the work is done.

We have several departments of the work. There is that which we call the direct work of evangelisation, which has many departments, beginning with the daily noon prayer-meeting in Glasgow, to which we hope a greater number than in the past will yet come. We have three halls scattered through the town—the Tent Hall, in Saltmarket, in the far east of Bridgeton, the Bethany Hall, and nearer the centre of the city the Mizpah Hall, where the work of Gospel Temperance is very specially carried on. There are a great number of children's services connected with this work, in which our brother, Mr. MacKeith, and many of his fellow helpers have done a great deal of blessed work. The work of

GOSPEL TEMPERANCE

has of late happily come very much to the front, and those of you who have recently read the particulars of the life and the early work of Lady Henry Somerset, and what a wonderful power and vigour she has thrown into this work, will feel that this department of the service of Jesus Christ is really only in its beginnings. I think we may hopefully and expectantly look forward to the time when the Christian Church itself will take a greater grip of the work which is to roll out of the way one of the greatest stumbling blocks against the winning of men, women, and children for Jesus Christ.

In connection with this direct Gospel work I think our Association is getting and spending something like £2000 a year, and I can assure you that it is well spent. The greater part of the work, almost the whole of it, is done by entirely voluntary workers, and the expense arises chiefly in the rents of halls, in lighting, cleaning, and looking after these, and in advertising, the providing of Gospel leaflets and hymn books, and other similar expenses.

Then we have the second department, which we term

"AMELIORATIVE WORK,"

which has in view the lifting up socially as well as spiritually of the people who come under our influence. When the work first began in 1874 some of our workers went out to Glasgow Green to find those who had been sleeping on the grass all night, in order that they might preach Christ to them. They brought them in hungry and cold and wet; but it seemed like mockery to preach the Gospel to people in need of food and warmth, so they began by giving them breakfast. That work has been so much blessed that it has been continued, and now there are 1000 to 1400 who get breakfast in the early morning in the Tent Hall and hear the Gospel.

In the Tent Hall also at two o'clock there is a similar work done for the children. Any of you who have not seen that work should go down and see it, and take there any of your friends who may come to Glasgow. I can assure you that it is one of the brightest and best sights of the city. When you hear Mr. MacKeith teaching the children, and holding up to them Jesus Christ, I am sure you will come away with the conviction that a work for eternity as well as for the time is being done there.

There is also the work of the Day Refuges, where during last year 593 children who came there from their poor and miserable homes were sent to the Board schools, and also got their meals from the Refuges, had family worship, and were greatly helped.

There is, too, the work at Saltcoats, where we have a Children's Home, at which nearly eighty orphan children are taken and trained, chiefly for domestic service, and are sent out to trades where in after years they may be both happy and useful. Among these ameliorative agencies, there is also the work carried on under the Fresh Air Committee. That began by sending a very small number of children, who came from the grimiest and most dismal parts of our city, into the fresh air and sunshine of the country for a fortnight. That work was found to be so admirable, and to do so much good for the children, physically, morally, and socially, that it has gradually grown, and now there are something like 5000 to 6000 children in the year being sent out of the city slums to spend a fortnight in the invigorating air of the country.

Last of all, there is our new

BIBLE TRAINING INSTITUTE,

at the head of which is Mr. John Anderson, who used to be of Ardrossan. The work he is undertaking is of the most valuable description. In the home, temporary as yet, and situated in Blythswood-square, there are thirteen young men under training for Christian work, and there are classes which we expected would have been attended by somewhere about fifty, sixty, or seventy, but to which there come a regular attendance of 500 to 600 people, who are anxious to be better trained and drilled in the Bible, and to get that instruction for evangelistic work which Mr. Anderson is so well qualified to impart.

While we have all these ameliorative agencies, I am anxious that we should bear in mind that there is one great motive power at the back of all, without which none of them would be worth anything; and that is the Gospel of Jesus Christ. While we cannot look slightingly on any social agencies that take in hand to lift the fallen and help the helpless, we must ever remember that those who are down in the depths of sin and misery are in too deep a pit to be reached by any rope except the Gospel; and if we are ever to reach them and get them up, it must be through the saving grace of Jesus Christ made known in the Gospel, as we sing that—

"Only Jesus can do helpless sinners good."

There are many in the slums, though, who cannot come under the influences of the Gospel. There are others who will not come, and the only way we can benefit them is by going to where they are. There are many who are cold and hungry and weary and sad. If we try to do anything in the way of feeding them and helping them, there are always a great many people who stand on a platform of propriety, and at once raise a cry that we are pauperising them, and encouraging them in ways of laziness and sin. I suppose there were people in danger of being pauperised, if you so call it, when our Lord Jesus Christ was here, yet He did not disdain to feed them with the bread that perisheth; and though He sometimes sadly said it was because of the loaves with which they were filled that they followed Him, He never turned them away, but ever went about seeking to do them good. When we see classes like that at our free breakfast, many, perhaps, coming for the warm tea and slice of bread and sweet music, but who in receiving these gifts many a time receive the best gifts they can possibly get, we cannot but remember that it must be in keeping with the Lord's wish; for we remember how He says that we should deal out bread to the hungry and needy and

CLOTHE THE POOR AND WRETCHED,

and if we do that, our light will rise in obscurity and we shall be like a watered garden.

One of the things we have to deplore in all our cities, and especially in our great cities, is the gulf between the well-to-do West-end and the poor and needy East-end. We feel that in this work, connected with the Fresh Air movement, there is a bridge made over that chasm, and in this way many of those who are better off in a worldly point of view stretch out a loving hand to those who are not so well off. If we can win some of those poor and needy ones by means of a little kindness, why should we not do it? and if sometimes we fail, as we must do, why not try again, and succeed?

What we have to do is to try and hold out to them the hand of Christian love. There are many who have not the slightest idea in theory or in fact of what tender Christian love is. We have to teach them what fatherly love is; for many of those bairns do not know anything of it in their squalid homes. How can they bow their knees, and say, "Our Father in heaven," if they have no idea what fatherly love is? How can they understand the promise, "As one whom his mother comforteth, so will I comfort you," if they never knew anything of the tenderness and gentleness of a mother's love? Is that not a blessed work to engage in? When we come to those who have grown old in the slums, we find that in spite of all our efforts there are many of them

DEBASED, INDIFFERENT, SODDEN WITH SIN,

and with their hearts dragged down and fixed down by the sad surroundings to which they have been subjected for years. What can we do, after trying our best among those older ones, but turn to the children—those young lives that are so susceptible to loving influences; to those young hearts which yet have no heavenly impressions made upon them? We well call those efforts to rescue children from the power of strong drink "Bands of Hope." Can there be anything more hopeful than the effort made by such workers to rescue those little ones, and teach them those sweet hymns of salvation which tell of Jesus Christ? We should rescue the lambs as well as the sheep, and if those young tender lives can be brought under the influence of a Saviour's love, remember we are not only the means of saving their souls, but of saving their lives also.

What we are trying to do in connection with this work is to reach those children whose surroundings are of the most discouraging description, and, I think I may say, degrading character. In many of their homes—though, happily, there are some bright exceptions—there are squalor and starvation, and the sights that meet the eye everywhere are those of misery and sadness; the sounds that reach the ear are too often those of language that must ever pollute those young minds, of obscene talk, coarse jests, ribald oaths, and continued quarrels and wrangling; and the scents are of the most insanitary kind, of airless and damp dwellings where too often young life is crushed out. Instead of that we seek by these agencies to bring them to the surroundings of cleanliness, bright, green earth clothed with flowers, beautiful mountains rearing their heads to heaven, and to that sea which laps the shore with such sweet sound. We bring them where they may hear the sound of the birds, the humming of the bees, and the lowing of the cows; and instead of the unhealthy scents which reach them, there is the sweet scent of the sea air, of the flowers, of the new-mown hay, and of the pine woods among which they can wander. Are those not sufficient contrasts to make us feel that in bringing the bairns out of the one set of surroundings into the other, we are doing Christ-like work?

The Bible tells us that faith without works is dead, and that any

FAITH IS KNOWN BY ITS FRUITS.

When we look on this Fresh Air movement as one of the fruits of the Christian life, does it not prove that in helping these poor children the love of Jesus Christ is no unpractical thing? I do not need to remind you that it is always need and the direst need that must attract those who love the Lord Jesus; and in seeking out the cases that are to be helped by this blessed scheme, we seek out and find those who are unable to provide such help and enjoyments for themselves. The report will tell you that the cases are all most carefully investigated, and that last year the average earnings of all the families from which the children came to the shelter of those homes were not over 16s. 4d. a week. So that it is not from the well-to-do homes that these children come, but from the homes that could not supply this enjoyment to them.

What a wonderful possibility that is which is brought under the notice of those children of a bright and happy life never dreamt of before—a home life full of comfort instead of misery—and all associated with Jesus Christ and his Gospel. This must ever tend to make Jesus Christ attractive to them. How many there are of those bairns whose hearts are more starved than their bodies, though those bodies are starved indeed. Many Christian people in our cities are not interested in work like this, because they do not know about it, or they have not taken pains to know about it. Possibly you and I never told them about it. One of our objects should be to make up our minds to tell people about this good work being done in the name of Jesus Christ,

When we look into the miseries of the slums we are tempted to turn away and say, "This is too terrible; what can I do?" I will tell you what you can do. If we cannot do it ourselves, we can help those who, like Mr. MacKeith and his fellow workers, are labouring at the work so successfully, and so cheer the hearts of those voluntary labourers who are plodding steadily, week after week, to rescue and to bless those poor bairns of the slums.

We try to make the most we can of the children for the fortnight. In the first place we try to give them the happiness of home—to them something quite new—such as good food, open air. We do not provide fresh air, God does that, but we help them to get as much of it as possible. We try as much as possible to give them as near as possible twelve hours' sleep and twelve hours' play. We have regular hours for meals and exercise. The children get plenty of playing and wading, if they choose to do so, and bathing under proper regulations. Then we teach them the blessedness and the happiness of that which I fear is falling too much out of our Scottish cottar's life, I mean

THE HABIT OF FAMILY WORSHIP.

Once there was scarcely a Scottish home from which praise to God and the sound of prayer did not ascend. I am afraid we cannot say that now, but do not you think that this instrumentality may be the means of introducing once more this desirable habit? We try day by day to put into the memory, and thus into the heart of every one of those children, a text of God's Word, so that they may learn it and know it. Then we find out there is a wonderful power of singing in those bairns, and they learn those sweet hymns which tell of Jesus' love; they get them impressed on their hearts, and carry them to homes where there was little music formerly, but where now there is sweet singing wedded to words about Jesus Christ and his love. Do you not therefore see how the impressions of love, and of the highest truths are made on these young hearts; how they learn of Jesus Christ; how they learn to know the Bible; how they are taught habits of obedience and discipline that must do them good in after life; how they find that there is such a thing as people to take care of them, friends and not foes, and learn that not only those people but God too loves them?

We see the fruits of this work in the gratitude with which they go away back to their homes, and also by the subscriptions they send, made up of pennies they get to spend, and part of their wages whenever they are able to earn them. When we think that every fortnight during the summer, 800 children are coming under those influences, I do not wonder that we are met here to-day to wish God speed to such a beneficent institution. We have homes like this at present for only one-third of the children, and are forced to board out the rest with cottars of the right kind to benefit the bairns.

The matron in charge, day by day, hour by hour, influences those for good under her care. To every one of the Homes there comes down for the Sunday a friend who is known as

"THE PROPHET,"

who takes the responsibility on the Sunday both of helping the children and of teaching them, giving thus complete rest to the matron. I do not know what we can say to those who undertake the great labour which this work involves, to Mr. MacKeith and the committee and the willing workers who engage in all kinds of labour, foundry boys, children's dinner, teaching the Pilgrim's Progress, evangelistic meetings, weary workers' rest, girls' rescue home, and the fresh-air work. They are all doing a great work which very few have any idea of till they see the work for themselves; and all this urged by love of Jesus Christ, many a time without praise of men, but not without praise of God, not by fits and starts, but by steady plodding—week in, week out. I think we ought more and more to pray for and sympathise with our brethren. When the leafy month of June comes we all begin more or less to think of holiday, and of getting away from town, and enjoying a little rest and change; and so many turn their backs on the city, with all its sins and sorrows. When we get back again in a month or two, we find the grimy slums there the same as before, but I am afraid that while we are away we do not often think of those who are left behind. May we learn to think more of the city's sins and sorrows which Jesus Christ came to take away.

FAITH WORK IN RUSSIA.

BY MISS LAURA GRUNDBERG.

WHEN the Lord brought me to Russia I did not know Him, but He was pleased to reveal Himself to me there, and afterwards to use me in his service. Both Miss Wennberg and myself began to distribute tracts and Gospels in the streets. When that was stopped I wished to go to China as a missionary, and spoke with Rev. J. Kilburn about it, who said that I should go. But the next day he told me, "No, you shall not go; your work is here in Russia." This was a blow.

I began to think how I could reach the families, and give them the Word of God. A Russian lady went with me, as I could not speak the language, and so we visited the different lodgings. This work was difficult, but very blessed. The only thing the people could not understand was that they got the Scriptures without money. One day we came to an old woman, who was so surprised that at first she did not say anything, but at last exclaimed: "Oh, God, how good Thou art to think of me to-day, and to give me thy Word." She then told me that it was her birthday. What better gift could we give her on such a day? Another woman thought we had come from Jerusalem, and that we were some kind of saints, and would not believe us when we told her that we lived in St. Petersburg.

This work lasted for about a year. Then the Lord sent me down to Esthonia, where I worked seven years, in the summer only, holding meetings on Sundays, to the great delight of the people, and the great displeasure of the Lutheran pastors. This went on till the Russian police were stationed there, when they wanted to arrest me one Sunday, but the Lord prevented me from going, so that when the police came to the meeting I was not there.

He then opened another way for me, to the great wonder of all the Christians. I asked permission to visit the barracks, to distribute the Gospel to the Russian workmen. This was granted in St. Petersburg and elsewhere, but it lasted only for about a year. All this time the Lord was preparing me for something else—always protecting me so that I should not get in contact with the police. At one meeting where I was, twelve police officers came, seizing the Bibles and books; the people they could not arrest, as they were too many, but they took names and addresses. When my turn came they only looked at me, and let me pass, leaving me my Bible.

About this time a lady came to St. Petersburg, with Royal introductions to the Empress, which opened every way to her. She had such privileges which none before her and none after her ever has had. She began a Home of Correction, which was continued only for about eight months, when it was closed by the authorities. When this was told us, we offered ourselves to the Lord, who most graciously accepted us, and we began without money, without permission, and without any human help, at the beginning—a Home of Prevention. The Lord sent us one girl, and when she told us her story we could only praise God that He had watched over her and placed her under our care. Very soon several girls found a home with us, the Lord all the while protecting us, so that we could carry on this work four years without permission.

At the end of these years a Baptist preacher was sent from Esthonia to St. Petersburg, to preach the Gospel. He was full of the Holy Spirit. The last days of his stay in Russia, a fear of something took hold of his soul, and in this state of mind he left us. Two weeks after his departure, I went down to Esthonia, to the place where he had come from, and the first words that met me were that he had got lost at sea, leaving four little children uncared for, the mother, too, being dead. The Lord told me to take care of these orphans, wherefore I immediately wrote home to ask Miss Wennberg to try to find homes for these children. She got two adopted; the other two we kept. I and the children whom the Lord had given me arrived in St. Petersburg on a Monday, and on Tuesday a French lady called to ask if we could find a family who would adopt two little children. We had been praying God for a "Baby Home" for about three months time, and now He was going to give us this great joy.

We took these children, and soon it was spread about that we took in children; we had about nine little ones, but no beds, and no clothes, and no doctor. Dr. Sellheim came and offered us his services, and he and his wife have been kind friends all the time. As for beds, we had to do the best we could. We prepared clothes-baskets, and tied the legs of easy chairs together, and made beds in that way. We had not to wait long before God saw to our needs, and the first means He used were our English friends. Rev. Mr. Francis had heard about our work, and at one of the week evening services he spoke about it. The day following we had beds sent us, and the ladies formed a sewing circle, so that clothes were provided too.

The blessings of God have been so many and great, that at present we have not room enough for all the clothes we have got. Children were sent us, every day almost, and at last we had twenty-one children, and no permission. The authorities heard about it, and of course paid us a visit,—not in a very friendly way. They were so sorry for the children, who had fallen into such bad hands as ours! We asked for permission, which was not granted, but we were ordered to close the Home within a week. This we did not do, however, because we did not believe that it was the Lord's will. When He gave us the 91st Psalm, in answer to our prayers, we knew that we were safe, and received more children instead. God's ways are not our ways, and little I knew where He would lead me, until I found myself face to face with one of the Grand Duchesses, who was so exceedingly kind that I altogether forgot before whom I stood. She took up my case, most kindly promising to do what she could. On the day of the Emperor's birthday, the permission to keep a "private home" was brought us by the same policeman who first visited us; he now congratulated the children that they had fallen into such good hands as ours!

Our Home was too small, so we began to ask God for another house. The children asked for a house with a garden around. Four years we have continued in prayer. Two years ago I was led to ask God whether He would give us this house, or if I should stop to pray. When I opened my Bible, these words were given, "Furthermore I tell thee, that the Lord will build thee an house." Now we knew what the Lord was going to do, and prayed two years more. This year, on March 1, we moved into our new God-given home. He gave us two houses instead of one, and a park instead of a garden.

We had also been asking for a "cow," the children asking for a "big cow." One morning a note was handed to me with these words: "To-morrow a cow will be brought; the Lord has provided the money. To Him be all the praise." When the cow was brought she turned out to be, as the children had asked, "a big cow." The day I left Russia, a goat was sent us; for this we had not prayed.

I must tell you how I came to England. That is as wonderful as all that the Lord has done. One day, the children asked me if I was going away soon, and if I was going for good. I told them I was not going at all. A week before I left St. Petersburg Dr. Sellheim asked me the same question, and while he yet spoke a lady came to ask me the same. Then I said, "As soon as the Lord sends the money I will go." The following Saturday money was sent to me to go to England. So I am here, knowing that the Lord will do far more than ever I am able to ask or think. What I ask you, dear friends, is to praise Him for the past, and to pray for the Baby Home in St. Petersburg, not only while I am here, but also when I am gone.

PARMITER-STREET SUNDAY SCHOOL AND MISSION.—The report of this mission shows that there are upwards of 400 scholars on the books, although unfortunately there is a lack of teachers. There is a large lending library of 200 volumes, and a branch of the Scripture Union with over 250 members. An earnest appeal is made on behalf of the soup kitchen, which during the winter supplies nearly 100 quarts of soup every week, and also on behalf of the benevolent society, which seeks to aid the sick poor. With regard to the Protestant lectures, which caused some little stir last winter, the committee "earnestly hope that they roused more than passing interest, have done something to stem the increase of error, and have impressed on the minds of those who heard them the great need there is at the present time for us to stand firm to our Protestant principles." Copies of the report may be obtained of the hon. sec., Mr. G. W. L. Barraclough, 11, King Edward-road, South Hackney.

For the Young.

PROTESTANT SCHOOLS IN MADEIRA.

Observing in The Christian Mr. Hunter's account of his visit to Madeira, and his notice of some of the Protestant schools there, I have thought it might be interesting to have a little additional information, specially regarding the work done for Christ by Portuguese Christian teachers among the young people of that beautiful island.

Last month, when voyaging from South Africa to England, I had the opportunity of spending several hours on shore, where I saw and learned all I could about the Portuguese Protestants and their schools. In connection with the Scotch Church there is a small congregation of native Christians.

In the schools there are gathered not only the children belonging to the Protestant Christian families, but also many children from Roman Catholic families. Indeed, the bulk of the scholars has always been drawn from the latter, and often under bitter persecution. In every case the Word of God is carefully taught, and by this means Bible truths are not only communicated to these children, but are also through them conveyed to the homes and families from which they come.

I heard of the good work which is being done at San Roque, a suburb of Funchal, by Señor Gomez and his wife, both veteran witnesses for the Gospel. I had the privilege of visiting the school conducted by Señora Teixeira (long and well known as Christina). Although it was not the best time for seeing the school, there were seventeen children in attendance, a number much below the average. Whatever attention was given to other subjects, it was abundantly plain that instruction in Bible truth held the foremost place. It was gratifying, and even touching, to see the zeal of the teacher meeting with an eager response on the part of her pupils.

The school just named, and that at San Roque, have been in existence for about fourteen years. Another school in Funchal has been taught for a like period by Señora Julia Alvarez, a long-tried and faithful Christian. One or two others have been opened more recently. What I was able to see of this work made it easy to believe what I heard concerning the great blessing which has attended the clear Evangelical teaching of these earnest and faithful Portuguese Christians.

The Madeirese Protestants are, for the most part, very poor, and for the maintenance of these schools funds have been provided by private friends in England and Scotland. Indeed, but for such help these schools would soon have to be closed.

John Smith.

St. John's Wood, London, N.W.

A JOURNEY IN CENTRAL CHINA.

Dear Sir,—I write to tell you something of a journey I have made in company with Mr. Sparham, of this Mission. I do not think I can do better than throw it into the form of a diary.

Friday, April 28.—Left Hankow at mid-day, and walked in a hot sun to Tsieh-king-ho. Hired a boat to take us to Shih-t'eu-pu. The aspect of things has changed wonderfully these last six weeks. You can see fields of bearded barley glinting in the sunlight everywhere; and there are plenty of flowers out, including anemones an inch or more across, and lovely little vetches. The ponds, too, are studded with golden cups.

Saturday, April 29.—Awoke to find ourselves at Shih-t'eu-pu. Walked some eight li or so to our chapel at Yuen-kia-hang. Visited a number of the villages round about, in all of which we found converts. And though we did not succeed in selling many books, yet we trust the little talks were not altogether in vain. At night clouds gathered and broke in heavy rain, which disturbed us before morning by coming in through the roof of our sleeping apartment. We had to wake our obliging coolie up, and get our bedding put out of reach of water-spouts.

Sunday, April 30.—A wet, cold day, raining nearly all the time. But our service in the morning was fairly well attended. And we gladly joined with our native brethren afterwards in remembering the Lord's death. In the afternoon we had a short Bible reading. The chapel is a little building situated on high ground, where four important roads meet. The immediate vicinity is tolerably free from houses, giving it an air of a Sabbatic calm that is very refreshing.

Monday, May 1.—Promises to be a finer day. Set off for Hwang-pi with our original attendants. There was Mr. Yen, the good brother in charge at H., and Mr. Ku, a friend who desires to be baptized, and our coolie. Mr. Ku was an opium-smoker and a fortune-teller. The former habit he abandoned some time ago, and now he has summoned up courage to bring his fortune-telling books to Mr. Foster and renounced all claim to them, for he wishes to be a Christian. If this man turns out as well as I hope, I shall count it no small honour to have been carried "pickaback" by him across a big swamp and a river that intercepted us on our way to H. At one point in our journey we were stopped by a smart shower just as we got to a little village. A Christian woman called us into her cottage where perhaps some 50,000 silkworms were being fed. It gave Mr. Sparham an opportunity of talking to an interesting little crowd of heathen, and Mr. Kee was not slow to detect the hand of Providence in the matter. Hang-pi is a walled city about the size of my own (Hiao-kan). Our premises there are rather unsatisfactory as compared with those at Yuen-kia-hang. But we were only too thankful to have bread to eat and bedding to lie on, and envied no man after our long day's march.

Tuesday, May 2.—Before starting our book-selling, we were invited by Mr. Ngai, a tax-gatherer, to go and preach in his house. I am an infant in Chinese as yet, "waiting for my tongue to be cut," so I left the preaching to Mr. Sparham, in whose hands it is safe. We did a good morning's work on the streets. Our calendars especially sold well, and we netted over 800 "cash." In the afternoon we went about eight li into the country to see Mr. Ku's house. It was a charming walk, the scenery reminding us in many ways of our beloved homeland. The house in question lies at the foot of a spur of the Hwang-pi hills, called Kan-leu-shan, *i.e.* the Hill of Sweet Dew. A woman was overheard giving an eloquent testimony to Mr. Ku's character. "That is a good man," she said. A little above the house is a piece of ground that this good man proposes to present to the mission for the benefit of the cause. If we get this land it is highly probable that we shall set up a small sanctuary there. The view from Kan-leu-shan is beautiful and extensive. They say you can see Hankow, more than eighty li away. I confess I did not see it, but I saw a panorama of hills to the north that is worthy of comparison with anything you have in England or Wales.

This same evening we walked a few li on our way homewards, Mr. Ku still journeying with us. We put up for the night at a native inn in a village called Wu-li-kang, which means "Black Mud Ditch"—not at all a bad name for it, I can assure you.

Wednesday, May 3.—Up early; glorious weather. Walked thirty li, to a place called Söh-k'eu. On every side of us, in every pond, green frogs were croaking in harmonious concert. From Söh-k'eu we slipped down in a small boat towards the Great River, then, exchanging for a larger one, got back to Hankow about three o'clock in the afternoon.

An excellent work is being done in the whole district traversed by us, and we look for your sympathy and your prayers. Do not forget to pray for Mr. Ku. G. S. Walton, M.B.

London Mission, Hankow.

P.S.—*May* 8.—Mr. Ku was baptized yesterday.

CHILDREN'S SPECIAL SERVICE MISSION.

Rev. M. J. Hall, *Edgley*, near *Stockport*, July 3; *Bramcote*, near *Nottingham*, July 5; St. Mark's Church, *Forest Gate*, July 8—17; Mr. Hy. Hutchinson, *Clapham*, July 1; *Crouch End*, July 2; *Mildmay Conference Hall*, July 9; St. John's Hall, *Forest Hill*, July 8, *Chelmsford*, July 12; Mr. J. S. Tyler, St. Paul's, *Herne Hill*, July 3.

Mr. E. Arrowsmith in *United States*.

Mr. L. Carrott, *Bolton Rooms*, *Drayton Gardens*, every Sunday, 3.30.

CHILDREN'S SCRIPTURE UNION.—July 2, S., Matt. ii. 13-23; 3, iii. 1-17; 4, iv. 1-11; 5, iv. 12-25; 6, v. 1-16; 7, v. 17-32; 8, v. 33-48.

A FOREIGN MISSIONARY SOCIETY has been formed in connection with the Southend branch of the Children's Scripture Union. Its object is to make known the Gospel to the children of foreign lands. Particulars may be had from Mr. J. Waters Coldicott, 2, Belmont-villas, Southend-on-Sea.

BARBADOS.—A few Christians in Bridgetown, Barbados, West Indies, are anxious to start a Soldiers' and Sailors' Home. There is much need of such an institution. There are about 600 soldiers in the garrison, and blue-jackets and sailors from various ports are continually coming here.

DEWS OF EVEN.

By M. S. Haycraft.

Softly to the meadow gliding
Come the dews of twilight hour,
When the shadow veil is hiding
Hill and glen and forest flower.

Soon the wild flowers would grow weary,
Fainting, thirsting, far and wide;
Soon would meadow ways grow dreary,
Were the silver dews denied.

When the peaceful day is ending
And the golden sunbeams fade,
Then the kindly drops descending,
Gem the mountain and the glade.

We, like little dews of blessing,
All around may joy impart;
Every life may be possessing
Comfort for some other heart.

We'll be gentle, kind, and tender;
We'll be willing, useful, bright;
Little children help can render,
Like the quiet dews of night.

—*Little Folks.* L. R.

LIVERPOOL SHELTERING HOME.

The young people trained to industrious habits in the Sheltering Home all winter have now found good situations in good families, with better wages than they could have obtained in England. The change already seen in their appearance is marvellous. The voyage has improved their health, and some have the extra advantage of a summer's sojourn with their employers at the seaside until September 1, when they will return to the town residence and the schools, etc.

The wee ones have been happily adopted, and will be lovingly cared for, educated, and brought on to lead useful lives, acting like little sunrays in the homes that have become theirs.

The following incidents, showing the interest and love still cherished for their friends in the old land, are calculated to encourage young people desirous of succeeding in life, and also ourselves who have been enabled to assist them in the first instance. A poor lad, after four years in one situation, was about to change, getting the promise of higher wages. The question of the intending employer to the late master and mistress was, "Are his clothes all in good order? Has he a good quantity, for of course he must have outgrown what the Training Home started him with?" The reply was, "Well, he is a lad that is more devoted to his widowed mother than he is to his own person. Almost all his wages go back to England to her, and but little of them are spent on himself."

A girl called on me last evening. She really might have expended all her earnings upon herself. There were things she required, and other girls would have had them, and let the poor unemployed eighteen-year-old brother in Liverpool starve on. But brave, self-denying Esther said, "You know my elder sister with her little family is struggling very hard to keep my poor brother alive till I get something saved up to send towards getting him out here where there is no lack of employment and good pay. I wish to bank this five-dollar bill towards his passage out."

Is it not work worth your doing, to help such children and young people to rise? to be transplanted out of the misery of the over-crowded city, and given a chance to thrive in better and purer surroundings? All are not successes, but we have to thank God that very many are. Now that the two parties are placed, their good teacher is about to visit them in their new homes and give them the smile and word of encouragement to persevere now as they have begun. Louisa Birt.

Knowlton, Prov. of Quebec, June 8.

AS I APPROVE OF A CHILD that has something of the old man in him, so I am no less pleased with an old man that has something of the child.—*Cicero.*

PROTESTANTISM IN GERMANY shows steady increase, notwithstanding the numbers in which members of the Reformed Church emigrate to the antipodes and America. In 1867 there were 24,291,000 Protestants in the Empire, and 14,564,000 Roman Catholics. In 1891, when the last census was taken, there were 31,026,810 Protestants and 17,671,921 Roman Catholics. In Alsace-Lorraine the Protestants are increasing in numbers, while the Roman Catholics are decreasing.

NOTES ON DAILY READINGS.

SUNDAY, JULY 2.—JOB III.

Birthdays are generally regarded with feelings of thankfulness and rejoicing. With Job its memory brought nothing but regret. He wished that it might be claimed by darkness and forgotten, that it might be regarded as a day of ill-omen, that no stars might look out upon its night. Better, he says, it would have been to have been buried amongst the dead as an untimely birth, or as an infant that dies on the day in which it is born.

His imagery of the grave, where prisoners hear not the voice of the taskmaster and the servant is free from his master, where the wicked trouble not and the weary rest, is full of pathos and despair. We can never experience all his anguish, because we are so much surer of the Father's hand, and of the compensations that await us beyond death. We have learnt that this light affliction, which is but for a moment, is working out a weight of glory with which it is not worthy to be compared. The further the comet passes into the darkness the longer and closer it will stand to the sun. It is through much tribulation that the saints enter the kingdom. The feet of Incarnate Love are arrested, that sorrow and pain may work out his plan.

The thing which he had feared befell Job, but that is no cause why we should think it inevitable that our fears should become facts. Trust, and do not be afraid. God hath prepared some better thing for us.

MONDAY, JULY 3.—JOB IV.

Eliphaz opens the first cycle of talk. In times of sorrow it is helpful to be reminded of words which we ourselves have spoken in former days, and it is legitimate to compare our behaviour under trial with that to which we have exhorted others. But how much easier it is to tell others how to bear trouble than to bear it ourselves.

His friend might have suggested comfort to Job from a retrospect of the past; but instead of this, he directs his thought to his present calamities, and suggests there must have been some failure in his moral life, which had been the procuring cause of his misery. We have learnt better than this, we know that trouble is not always the harvest which we have prepared for ourselves by sowing the seeds of wrongdoing, but that it comes to glorify God, and to afford an opportunity for the education of the soul. In that exquisite paragraph (12, etc.) which describes a dream, the shadowy indistinctness of the apparition is marvellously portrayed, and the announcement which succeeds the silence (17) is very sublime. Mortal man is not more just than God or more pure than his Maker. In Job's case there was the suggestion that though he might not be aware of special sin, yet he must have been guilty of it, or he would lay God under the charge of injustice in inflicting so much sorrow on him. As of old, so now the justice and purity of God are our stronghold. Because He is faithful and just towards our Saviour Jesus we may claim forgiveness and have strong consolation.

TUESDAY, JULY 4.—JOB V.

There is still the suggestion in the speech of Eliphaz that Job had in some way got wrong with God, and that this was the cause of his suffering. He is disposed to class his suffering friend with the foolish and the silly (2 R.V.). He advises him to seek unto God (8). This is always good advice, whether we are conscious of wrong-doing or not. Commit your cause to God, oh suffering soul. He cannot be indifferent to your cry.

In the description of God which follows, there are sentences which are full of hope. Water of life for thirsty souls (10); blessedness for the humble and meek; the frustrator of pride and vainglory; help for the poor and needy; happiness even for the chastened. Verse 17 reappears in Heb. xii. 5. No sorrow which befalls a child of God can be regarded as punishment, because our stripes were exhausted by the sufferings of our Lord: it is rather chastisement, *i.e.*, love is behind it all: love so tender and thoughtful, to which mistake is impossible.

Let us consider the closing verses of this chapter in the light of the Gospel (18-27). They describe the career of the good man, for whom some might even be prepared to die. They anticipate Psalm xci. And the experience of the saints witnesses to their literal truth. With one voice, the holy ones of all ages affirm, "Lo this, we have searched it, so it is." Whatever be our special need, let us claim its antidote.

WEDNESDAY, JULY 5.—JOB VI.

Job tries to justify the strong expressions he had made use of by describing the sharpness and bitterness of his pain. As the animals only cry aloud when they are ill at ease from hunger, so his cryings were justified by his anguish. There is no prohibition in the Word of God against strong cryings and tears. Sometimes nature, rent to breaking, must utter itself. Jesus wept. But, ah, how great is the difference between the expressions of bitter but resigned sorrow, and those of murmuring and rebellion. The one is the godly sorrow that needs not to be repented of, the other worketh death.

Often, with Job, we prefer to be cut right off (9) than to linger in anguish. Better, we say, pain, however bitter, that shall end the strife, than the torture of slow fire. We think that our strength can never last out (12). But at such times let us lift up our hearts to the Holy Ghost, the Comforter. He will teach the blessedness of leaving God to arrange just how long the tribulation should last, and how hot the furnace should be made. He will reveal the great refiner sitting patiently beside the crucible, so careful not to lose one atom of the gold.

Then Job compares his friends to brooks which pour forth their floods in the winter, but dry up in the summer when they are needed most (15, etc.). He protests his innocence, which they refuse to believe. What a contrast to the love of Jesus, unaffected by drought or frost, the same yesterday, to-day, and for ever.

THURSDAY, JULY 6.—JOB VII.

As the farm-labourer counts the hours to sundown, so does the sufferer long for death. The night, that brings rest to other men, is full of tossings to and fro. The days, that succeed so quickly to each other, are spent without hope. And before the eye of the patriarch there seemed no possible alleviation. No hope of the beatific vision, no vision of the fountains ever flowing to which the shepherd leads his flock. Whatever knowledge of these was possessed at that time seemed to have become dim and obscure under the heavy visitation of his sorrow. What could be more despairing than the cry of the sufferer who, with all his physical anguish, was unable to understand the dealings of God, "I loathe my life, I waste away. Let me alone, for my days are as a breath" (16)? "What is man?" (17). Thrice in the Bible this question is asked. Indeed, it is wonderful that God takes note of us. Yet He has magnified us to sit beside his Son. He has set his heart on us. He visits us every moment in his tender solicitude. In another sense than that in which Job used the word, He is the watcher of men, watching his own as a shepherd tends his flock, or a mother bends over her babe.

FRIDAY, JULY 7.—JOB VIII.

Bildad pursues the same line of thought in a somewhat stronger strain. Job's justification of himself and protestations of innocence appear to him like a reflection on God's character. "What," he cries, "do you mean to infer that God can pervert judgment by making an innocent man suffer? Rather than believe that, I prefer to think that you are yourself less good than we thought." It was cruel philosophy. How little these men realised the great gains of sorrow.

We may, however, all bear these exhortations in mind. Let us seek diligently unto God, and make our supplication to the Almighty, and let us be warned by the examples of those that forget God. They wither, and become as the wilted leaves of a plant. They are swept away as a spider's web. They are rooted up from the earth, and others take their place. But how permanent and blessed is the lot of the righteous, of those who are accepted in Christ, and live for Him. God will not cast them away, and He will, after they have suffered a while, fill their mouths with laughter, and their lips with shouting, and clothe their enemies with shame.

SATURDAY, JULY 8.—JOB IX.

In his answer to Bildad, Job seems disposed to admit that there is certainly sin in him, but he hesitates to admit that he is guilty of some hidden sin, on account of which these calamities have been brought upon him. He says that there must always be a great disparity between the holiness of God and the weakness and evil of man. "How can man be just with God? He cannot answer Him one of a thousand."

The description of the greatness of God is very magnificent. That He can remove mountains if He will, that the heavens are his tent, and the waves his pathway, that He does great things past finding out, and without number; that his goings are involved in mystery—these are well-known items in the imagery of Scripture, as well as in the experience of God's people.

From these thoughts of the greatness of God, the sufferer returns to his weary complaining. Thus do our thoughts sway to and fro. It is well not to live in them, but in God, in our will and devotion to Him, and in His love to us.

Job desired a daysman that he might justify himself. Such a daysman was Moses; but the issue of that dispensation was that "God looked for judgment, but behold appression; for righteousness, but behold a cry."

Snow water will not make us clean, but the blood of the Lamb that was slain will. And there is a daysman, an umpire, a mediator, who can lay his hands on both, because though very God He was made flesh—"the man Christ Jesus."

INTERNATIONAL S. S. LESSONS.

JULY 9.

Paul at Philippi. Acts xvi. 19—34.

Golden Text, verse 31.

In many respects the conversion of the jailor is one of the most extraordinary in the New Testament. Very wisely, God has put it side by side with that of Lydia, that it may be manifest that there may be the greatest diversity of experience among those who are truly saved. No man may make his conversion a pattern for everybody else. This is the story with which this lesson deals.

The Circumstances Leading to it.—These help to give to the conversion its remarkable character. Tell briefly the whole story: A woman possessed with a spirit of Python (16, R.V. margin), doubtless a real case of demon-possession; her cries after the apostles (17), which were either forced from her, as the legion of demons were forced to bear witness to Christ (Mar. v. 7), or were intended by the demon to discredit the apostles' testimony; the power of the name of Jesus displayed in the deliverance of the poor girl (18); and the bitter persecution to which this led, prompted by her master's loss of gain. Many a time since then has the Gospel provoked bitter opposition because it has interfered with unjust gains. The arrest and trial follow. The apostles are violently drawn to the market-place, where the magistrates sat, as in the Forum at Rome (19). It was difficult to make a true charge against them, for if they were Jews they were not prohibited from practising their Jewish religion. The charge meant that they were causing *political* disturbance by an attempt to introduce customs which the people as Romans could not adopt. It was false; but that did not matter so long as it served its purpose. The mob was roused; the magistrates, after rending off the apostles' clothes, subjected them to the fearful torture of the Roman scourge. The memory of this treatment remained with the apostle (2 Cor. xi. 25; 1 Thess. iii. 1).

Then they are delivered over to their future convert (23, 24). It is towards this the providence of God has been working. But what a callous, unfeeling, inhuman man he appears. He showed every disposition to aggravate the sufferings of his prisoners; thrust them into "the inner prison," a deep, damp, pestilential place, without either air or light. *The stocks* were an added punishment. "This instrument was a heavy piece of wood with holes into which the feet were placed in such a manner that they were widely distended; hence it was also an implement of torture." A man who could treat these two men so did not seem a likely subject for conversion. By what strange means God brings about his purposes of grace!

The Conversion Itself (25-34).—Three things are in it. (1) *Conviction.* This was brought about by many things—the prayers and praises of the apostles (25). If the jailor heard them as the other prisoners did, it must have been a strange sound to him, and have made a deep impression upon him. The prison had become their temple, and the stocks their pulpit. The earthquake (26) was God's answer to their prayers and praises. Men who could know Him in such circumstances were honoured by Him in return. The despair of the jailor (27) was not owing to his sense of sin, but rather to his dread of the punishment which would fall upon him for the escape of his prisoners. But the word of the apostle arrested him (28). It was an unusual thing for prisoners not to escape if they had the chance, and still more for prisoners who had been treated as Paul and Silas had, to show any concern for their cruel keeper. What he had heard concerning these men came back to his memory, and with it, the thought of his cruel treatment of them. He saw his guilt, and knew his need of the salvation they taught, hence his humble, urgent appeal (29, 30). Their question was the most solemn and important the soul can ask. Conversion begins with the conviction which prompts this question.

(2) *Faith* (31, 32). The answer is very simple, and puts faith in the chief place. To stop short of faith is to be lost. Terrible conviction, such as the jailor experienced, is vain if it does not lead to faith. Yet faith requires *instruction.* We must know in order to believe; hence the apostle explained to him and to his house what Jesus had done, and what reason there was for trusting Him (32). Happy was this man, for he not only believed himself, but witnessed in one night the conversion of "all his house."

(3) *Evidence.* This was seen in his *baptism* (33), in which he and all his house confessed themselves disciples and followers of Jesus. His *joy* (34). A saved man must be joyous; and to the jailor it must have been all the greater after the despair from which he had been delivered. His *conduct* (33, 34). He was as tender now as he was cruel before. Salvation makes an immediate change in the character.

Iniquity Framed by Law.

Passive acquiescence in the evil doings of the time is bad enough; but positive and deliberate connivance at the maintenance of these evils is a thousandfold worse. It is this foul crime of which the Indian army authorities have been found guilty. Deeming themselves wiser than the great Apostle to the Gentiles, they have, with brazen shamefacedness, made provision for the flesh that our Indian soldiers may fulfil the lust thereof. Perhaps the blackest feature of this whole black business is the fact that these official procurations and regulations have been going on when everybody thought they had been sent into the limbo of a discreditable and discredited past.

To strengthen the case against these servants of the Queen, who are thus framing iniquity by law, a meeting was held in Exeter Hall last week, under the auspices of the British Committee for the Abolition of State Regulation of Vice in India and throughout the British dominions. Notwithstanding the season of the year there was a considerable muster of friends, and the mental temperature of the assembly frequently indicated fever heat. A sympathetic chairman was found in Sir William Wedderburn, M.P., who laid down three fundamental principles which, he urged, should not be forgotten. The first was that a nation, acting collectively, should never do anything of which an individual would be ashamed. A nation, moreover, should have the highest standard and the noblest aspirations of which the community is capable. Wherever the State undertakes to regulate evil, the State becomes a partaker of the evil. Another great principle is that the Indian administration must be obedient and subordinate to the will of the British people; events have shown them grossly disobedient to the mandate of the people, expressed in a resolution of the popular House. The third principle laid down was that this system of regulated vice involves a great moral wrong to the righteous dignity of womanhood; all the more that those women who are being wronged belong to another and less enlightened race.

An outline of the history of the Purity crusade from the days of the agitation for the repeal of the Contagious Diseases Acts onward, having been given by Professor Stuart, M.P., a resolution was moved by Mr. Walter M'Laren, M.P., calling for the immediate abolition of the regulations in India that have recently come to light, through the self-sacrificing exertions of Mrs. Andrew and Dr. Kate Bushnell. In supporting the resolution Mr. M'Laren went over again

THE BLACK SHAMEFUL CATALOGUE

of official arrangements whereby so many Indian women are first of all inveigled into a sinful life, and maintained and forcibly retained in that life in order that the evil passions of our soldiery might be gratified. Details have already appeared in our pages, and we hesitate again to soil them with a record of such heartless infamy. All the points of official procuration, registration, supervision, remuneration, examination, and retention, were laid bare, to the accompaniment of cries of "Shame!" from a horror-stricken and enraged audience. In a speech marked by great, but by no means too great, vehemence of language, Rev. Hugh Price Hughes drove home the resolution, and demanded condign punishment for those who had so basely betrayed their trust and set at nought the command of the British Parliament. Mr. Hughes was extremely severe in his criticism of the action, or rather inaction, of Lord Roberts, as Commander-in-Chief of the Indian forces. One must accept his disclaimer of any personal knowledge of these evil deeds on the part of his subordinates; but such ignorance on his part is unpardonable in his position. In the course of his rousing speech, Mr. Hughes paid an eloquent tribute to the services rendered in this crusade by "that heroic Quaker, Mr. Alfred Dyer," whose words on an Exeter Hall platform a year ago re-echoed through India, and modified to some extent at any rate the action of the military authorities. A pathetic, womanly speech followed from Miss Conybeare, calling for the voice of woman to be heard effectively on this subject, and then the resolution was passed by acclamation.

A second resolution, expressing determination to combat all forms of regulated vice, was proposed by Rev. J. P. Gledstone. If there is a contemptible being on the face of the earth, he exclaimed, it is the seducer of trusting womanhood; but still more contemptible and devilish is the man or woman who plays the part of procurer. It is horrible beyond all expression that the Indian military authorities, representing a professedly Christian people, should act as touts throughout that Empire in order to secure women and young girls for our boy soldiery. Mr. Gledstone said that, when he heard of it, his whole nature boiled with rage and shame! The entire system is one that breeds lying and fraud. Those who are thus defaming our national character will have to reckon with the people of this country. Above the authority of the House of Commons, is that of the English nation; whatever the House of Commons does or does not do, this agitation will be carried right into the midst of the people again; and there is no doubt as to what the verdict of the British people will be.

MRS. JOSEPHINE BUTLER

made the closing speech. She looked pale and weary, but she spoke with decision and even with fire. She said: I observe with pleasure on this platform two native gentlemen of India, and their presence induces me to say what I am about to say. I wish in their presence to express the profound sympathy of the women of England for the native women of India. I wish to tell them, and I hope through them to tell their fellow citizens, what we women—at least a large, strong group of us—feel concerning the women of India. They are our sisters. We love them with all our hearts. We have received their messages. We have heard their cry for help. Two American ladies who have come to us lately from India, have told us that again and again these poor women, with whom they talked, when they asked, "What shall we do for you?" replied, "Pray for us to God that He will help you to help us out of this slavery and this horrible life of sin." No day passes in which I do not bow my knees to my God and Father in heaven—their God and mine; their Saviour and mine—imploring Him that He may deliver them from this horrible slavery, and that when this has been accomplished, by the power of his grace our hearts may be hereafter knit together as one heart, in the love of God, of purity, of true liberty, and of truth.

I sometimes hear—I have heard even to-night—expressions which I cannot endorse, in speaking of these poor ignorant heathen women. I do not like to use these expressions. Someone said that these regulations were disgusting and horrible even to heathen women. I have not been in India, but I know from long correspondence and intercourse with India, and from people who know India, that the Indian women are a gentle and womanly race, and that they are naturally a modest race of women. They hate and loathe the criminality into which they are urged and pressed by our English Government; and I would speak of them with the deepest respect and the greatest tenderness.

One parting word. In a great body of singers you know that sometimes the whole choir will drop and begin unconsciously to sing flat. The director will tell them, "You have fallen below the key-note considerably." The key-note has to be struck again and the choir has to come up to it. In any great question we need continually to strike the key-note: to go back and be baptized in first principles. Do not imagine, even you Christian people, that you thoroughly know and feel this question as you ought to, or that you are thoroughly strong to meet every circumstance and every difficulty in the future, unless and until you have faced that question and grappled with it alone in your chamber with God, with the full light of heaven raining down upon it. It is only in that way that we can see it rightly, and can strike the great key-note of our principles again and again. You must go to God, the highest of all; you must contrast the injustice of such regulations with the Divine justice; you must look at their cruelty and want of mercy in the light of the pity and mercy of Jesus Christ. Then you will see how far below the key-note our whole action has fallen.

This is especially the case when we come to deal with the practical difficulties of the case, and the practical solution of the question. People will say: "If you do this worse things will happen—most awful crimes." They have been saying this for twenty-five years. But remember that the things that are prophesied frequently never happen at all. If they do, God gives more light, and shows us our way right through them. Do you believe in your principles? Do you believe in the principle we have announced to-night? If you do, trust yourselves to it entirely. Strike out into it as the swimmer strikes out upon the broad ocean which he knows will bear him up. Then eternal truth will lead you through every labyrinth and difficult path, to the goal to which you mean to go.

Some confusion and excitement were occasioned by the attempt of two professed "Socialists" to submit an amendment involving the discussion of the relations between capital and labour. This was pronounced by the chairman to be irrelevant, and the meeting backed up his decision. Ultimately the chief disturber had to be forcibly removed.

PRINCESS MARY VILLAGE HOMES.

COMMEMORATION DAY AT ADDLESTONE.

There was much disappointment in the pretty Surrey village of Addlestone on Wednesday last week when it was known that Princess May would not be able to grace with her presence Commemoration Day of the Village Homes. The Homes are named after her mother the Duchess of Teck, who, with her now popular daughter, has taken a very warm interest in this part of Mrs. Meredith's work. Both Duchess and Princess have often visited the Homes; and as the approaching nuptials of the latter have given her a place in the mind and mouth of every loyal subject, she would have been doubly welcome. But even a royal princess is not ubiquitous, and failing her the visitors had to be satisfied with the presence and sympathetic speech of three live lords. The day was fine; the Homes were gay with flags; the children looked their best, and all as merry as the proverbial marriage bells.

The special proceedings of the day began with a service of praise in the chapel, when an address was given to the children. Then came an inspection of the cottages, the laundry, etc., where everything was in apple-pie order. The laundry work was of the finest order, and a considerable item in the revenue of the Homes is the amount received in this department from neighbouring customers.

In the afternoon there was a full attendance in Shaftesbury House for the speech-making and the prize-distribution. A number of the girls were present and sang sweetly some of their hymns. One of the staunchest friends of the Homes, Lord Rookwood, did the honours of the chair, and in the most homely, hearty way described the gratifying progress of the work. While regretting the absence of the noble patroness and her daughter, he told, better than he could have done in their presence, of all the personal interest they had shown in this Christlike endeavour to rescue children from positions of peril, and train them for an honest, useful, and happy future. As to the financial position of the institution, his Lordship said it was nearly self-supporting, but its usefulness could be largely extended if the outside help were greater. Lord Meath spoke in the same line of advocacy; as also did Lord Henniker. A new trustee, Mr. Dudley Ryder, added a few words of commendation, and then his fair young wife gracefully presented the prizes awarded to those girls who had shown proficiency in the various branches of education and practical training, as well as for specially good conduct. It was stated that on the following day there would be a reunion of "old girls," when twenty-six of these would receive prizes for retaining their situations for periods of one to ten years. The great bulk of the girls, it may be mentioned, go out into domestic service.

Some of them are emigrated when favourable opportunities occur, and this feature was well dealt with by Mrs. Meredith herself, whose short address closed the formal speaking of the day. She read some bits from the newly-published report; one characteristic letter from a married young woman in Texas, telling of her daily domestic experiences, and her love for the old Home where she was trained and taught to love the Bible, afforded much interesting entertainment. Mrs. Meredith had a fresh little project to divulge—one in which she stated Princess May is much interested. It was a proposal to secure a seaside Home for the ailing girls. The Princess has agreed that the Home should bear her name, and Mrs. Meredith appealed to the friends of the work to give or collect a sufficient amount to provide this aid to the work of the Homes. Her aims are not ambitious, but she is desirous of getting such a comfortable and adequately-sized house by the seaside as will accommodate those children that need recovery of health and physical tone.

A NEW UNIVERSE is created every time a child is born.—*Richter.*

The Late Rev. John James Bonar, D.D.,

of Greenock.

THE subject of this sketch always shrank from speaking of himself, and took effectual precautions that none should possess the means of infringing the reserve which he had maintained. Yet his life is worthy of commemoration, for it was in many respects unique. It was a life spent chiefly among one people; a life of unswerving allegiance to the Church of his fathers, a life of activity and power, a life of wonderful freedom from the worry of ambition or envy. It was a long life, a life of almost unbroken health, a life ending in the quiet sleep of a weary labourer whose toil is over. It was a life, moreover, so intimately associated by affection, principle, and co-operation with the life of his brothers, Horatius and Andrew, that none who knew the three can think of them apart.

John James Bonar was born in Edinburgh, on March 25th, 1803, and was older than Horatius or Andrew. His father, James Bonar, Solicitor-at-Law to the Excise, was a scholar, a scientist, and a critic, who "walked with God." His eldest brother, James, a man of original character and sterling worth, filled a parent's place from the time of his father's death. His mother's childlike faith, gentleness of spirit, and overflowing kindliness, won the esteem and affection of all around her.

Dr. Bonar's thorough training at the High School of Edinburgh opened to him the realm of classical learning; his training at the University kindled an enthusiasm for those philosophical and theological pursuits in which he delighted till the very evening of his days, and introduced him to a group of like-minded friends.

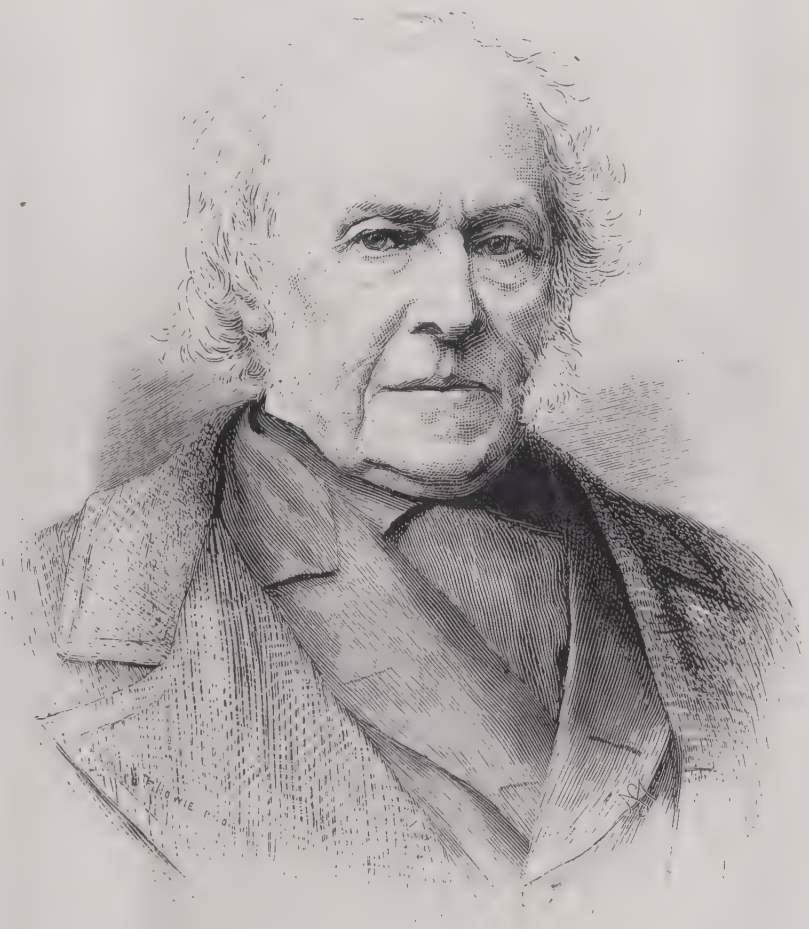
The church of Dr. Bonar's youth was Lady Glenorchy's Chapel, founded by the friend of Lady Huntingdon for the promotion of evangelical preaching, but connected with the Church of Scotland. To the preaching of Thomas Snell Jones, educated at Trevecca, and afterwards minister of Lady Glenorchy's Chapel, the brothers owed their earlier impressions. By the appeals of Robert Gordon (the High Church, Edinburgh) Dr. Bonar was awakened, we believe, to a sense of guilt and apprehension of Divine mercy deeper than he had experienced before. From the philippics of Andrew Thomson (St. George's, Edinburgh) against sin of every kind and in every rank, he caught a trumpet-tone which frequently rang through his discourses. Under the spell of Edward Irving's voice, in 1828, he received an impulse to the study of prophetic truth which never exhausted itself; he imbibed a prophet-like spirit, and acquired a prophet-like style, which often displayed themselves in his utterances.

On September 30, 1819, his father wrote:—"My son John expressed to-day his wish to become a minister—a determination with which I am well pleased, provided only I shall find it to be from motives of real love to God, and desire to be useful to others in their immortal concerns." On August 20, 1835, this "son John" was ordained Minister of St. Andrew's Parish, Greenock, and commenced a pastorate on which he was to lavish thought and energy and means, for more than half a century. In 1843 he joined the Free Church of Scotland. In 1875 his beloved wife was called home. In 1881 a handsome church, reared by his people, was opened for public worship by the three brothers, Dr. Bonar preaching on "Christ as a Prophet," Dr. Horatius on "Christ as a Priest," Dr. Andrew on "Christ as a King." In 1883 he received the degree of Doctor in Divinity from the University of Edinburgh. In 1885 his jubilee was celebrated with the customary congratulations, and by the presentation of his portrait, the painting of Sir George Reid, P.R.S.A. On Sunday, February 12, 1888, he addressed his flock for the last time, and his text was: "I am come a light into the world, that whosoever believeth on Me should not abide in darkness." Thereafter he was laid aside for two or three months by sharp illness, but he rallied wonderfully, regaining health and spirits, and evincing his peace and joy by unfailing cheerfulness and beautifully unselfish consideration for others. At last a brief and painless failure of strength announced that his summons had come, and on the evening of Tuesday, July 7, 1891, his breathing gently ceased. The following Monday a multitude of mourners accompanied their ancient friend to the grave. The day was one of those days when creation is a prophecy of coming glory; and, as we laid him down, and sang—

Saint after saint on earth
Has lived, and loved, and died;
And, as they left us, one by one,
We laid them side by side:
We laid them down to sleep,
But not in hope forlorn!
We laid them but to slumber there
Till the last glorious morn.
Come, then, Lord Jesus, come!

we thought no more of death, but of that hour "when Christ who is our life shall appear."

On the same day, a year after, Dr. Andrew Bonar stood again beside his brother's grave, and listened to the hymn which had been sung at his burial. Now he is gone, and the brothers who were so closely united on earth, are re-united in the presence of their Saviour.



(From a Photograph by Mr. J. Howie, 3, Princes-street, Edinburgh.)

Dr. John Bonar's theology was evangelical, to employ a term convenient if inadequate. His views were definite, and varied little during the course of his life. But he was the slave of no system. With him theology was another name for truth, and truth was another name for life. He was a Calvinist, because he had seen for himself the majesty and righteousness of God. He was an Augustinian, because he had learned for himself the impotence of man and the efficacy of Divine grace. He was a Lutheran, because he had discovered for himself the source of spiritual life in justification by faith. He was a student of prophecy, because he rejoiced in a personal Saviour, and in the prospect of His reign. His habitual question was, "What does the Word of God say to me?" and thus he was peculiarly sensitive to the danger of handling the Bible with reckless touch. He welcomed every well-attested fact or opinion, however novel; but he mistrusted the motives, the methods, and consequently the results, of not a little current criticism; and he evermore remembered that the final Arbiter of our critical controversies is He who talked of Moses and the Prophets as He journeyed to Emmaus.

If Dr. Bonar's life was sustained by his theology, and if his theology was the expression of his life, his preaching was the proclamation of his theology. But it was more. He did not convey his message in elementary

forms of thought and speech. He summoned all his resources of acquirement, of intellect, of poetic fire, to aid him in the composition and delivery of his sermons. He did not clothe his message in forms of thought and speech appropriate to literature. He constrained his resources to observe the conditions imposed by the art of preaching. He was a *Preacher*. He sometimes commented on a book of Scripture: discussing its phraseology, tracing the sequence of its thought, illustrating its lessons. He sometimes delineated a character or an event, with more, possibly, of picturesque brilliancy than of dramatic insight. But he was most impressive when he expounded some important truth; unfolding its nature, its relations to other truths, philosophical or spiritual, its bearings on the Christian life; intrepidly asserting its claims on heart and conscience; tenderly pleading for submission to its demands; dwelling with unfeigned delight on the things which God has prepared for them that incline their ear and come unto Him.

Dr. Bonar published little—partly because of his dislike to publicity; partly because of his aversion from the task of preparing material for the Press; partly because he supposed that the conscientious discharge of ministerial duties was incompatible with the attainment of excellence in writing sufficient to satisfy himself and his readers. But we cannot refrain from mentioning in connection with this a memoir edited by him, entitled, "A Hidden One Brought to Light," and praised by Spurgeon in these words:—"This is a dear, delicious little book, for spiritual people. When we were at Mentone we had this simple little diary of a poor servant read to us piece by piece, and it brought tears to our eyes to hear it. Our very heart seemed to be unveiled as we read the experience of Elizabeth Gow. Quiet, humble young believer, this is the book for you! It is infinitely superior to Legh Richmond's 'Dairyman's Daughter.'"

In visitation Dr. Bonar was at home. He trod the streets and climbed the stairs of Greenock with marvellous alacrity and perseverance. A sunny countenance and a happy manner were his passport; and a sympathetic heart made it easy for him to "rejoice with them that rejoice, and weep with them that weep." While, on the other hand, the suffering and perplexed instinctively felt that here was one who would bring them a message of heavenly advice or comfort. The young especially he claimed as his friends, and they recognized him as theirs: he mingled with kindly zest in the talk and the sports of children; he was a tolerant and sagacious counsellor of youth.

There are few things more difficult than to gauge a man's influence as distinguished from his work. It was plain that Dr. Bonar could not live in Greenock so long as he did, could not devote himself so faithfully to his own work as he did, could not mingle so genially in benevolent and religious efforts beyond the limits of his church as he did, without exerting a potent influence upon his townsmen. And of this there was ample evidence during his lifetime. But not till he had passed away, not till the spell of his influence had been dissolved by death, was it manifest how powerful and how salutary had been its effects.

We have no room to speak of the part which Dr. Bonar took in public affairs, nor to refer to many other things. But we have said enough to show what manner of man Dr. Bonar was; we have said perhaps too much, when we remember how earnestly he deprecated any laudation of himself; when we know that, were he standing at our side, he would write across each column, "Unto me, who am less than the least of all saints, was this grace given." James Bonar.

THE STOCKWELL ORPHANAGE.

"Founders' Day" at the Stockwell Orphanage was celebrated on Wednesday week (the late C. H. Spurgeon's birthday). Had the great preacher been alive he would have accorded the honour of founding the Orphanage to the late Mrs. Hillyard, the widow of a clergyman, who wrote in 1866 to Mr. Spurgeon requesting him to take care of £20,000 which she desired to be put in trust "for the maintenance of orphan boys with a special view of their godly education, in the hope that by Divine grace they might become missionaries in future years." Mr. Spurgeon was naturally taken by surprise at the receipt of such a letter, and for a time was doubtful as to whether it was genuine. He was advised by a friend to call at the address given, and on doing so he saw the lady, and explained that he had called respecting the £200 which she had wished to place at his disposal. Mrs. Hillyard remarked, "Did I write £200? I meant £20,000." The result of the interview was that the securities were forthcoming, and the next year the Boys' Orphanage was inaugurated. With reference to the girls' side of the institution, the same generous benefactress was a prime mover in its establishment. In February, 1879, when a sum of £6000 was presented to the pastor in commemoration of the twenty-fifth year of his public ministry, Mr. Spurgeon said he had a few days before received £50 towards a Girls' Orphanage, but, whilst acknowledging with gratitude the gift, he said he was not feeling very well, and the times were not very hopeful, so he would rather not begin any new work just then. He, however, proposed to keep the £50 in case they were able to build a Girls' Orphanage; if not, it would be handed over for the boys' institution. The lady in question replied, "You are right in your judgment, but take the £50 as the first brick, for many more bricks will surely be added." Mr. Spurgeon therefore said, under the circumstances, he would propose that £50 from the testimonial be placed alongside the other gift, so that they might found the Girls' Orphanage together. The Stockwell Orphanage, thus erected and conducted on the separate home system—several of the cottages being the gifts of individual friends or as representing organisations—has been the means of affording food, clothing, and education to nearly 2000 orphans, who have been selected irrespective of class, sect, or locality.

At last week's festival, notwithstanding some heavy showers, the throng of visitors was well-nigh as great as ever; and as usual the grounds were prettily decorated, and were illuminated in the evening. In money matters the year has been a memorable one. "The fears of some have been disappointed, and the brightest hopes of others have been fully realised." The report states that while the work generally has been well maintained, there have been "evident tokens of the Divine blessing." The memorial fund has reached a total of £9647, of which £3367 will go to the Stockwell Orphanage. The memorial hall to be erected in memory of the late president, has been designed by Mr. James Cubitt, and will cost £4000, while the interior monumental design in three panels will be the work of Mr. George Tinworth. The centre will represent Mr. Spurgeon preaching, while on the one side the pastor will be seen with his students, and on the other side he will be seen surrounded by orphans. The year's income was £16,120, the expenditure £13,675, a sum of £2568 being transferred to the endowment fund. The number of orphans received during the year was eighty-two, making 1668 from the commencement, over a thousand of these coming from London. The catholicity of the Orphanage is seen by the orphans being taken from all religious sections. Thus the Church of England supplied 640, while 445 were of Baptist parentage, 175 Congregational, 146 Wesleyan, and 29 Presbyterian.

Mr. Horace B. Marshall presided at the afternoon meeting. Dr. Spurgeon referred to the prosperity of the year, and showed that the average cost of each child per annum was £27. He also explained that there was no alteration in the management of the Institution. It was seven years since the late C. H. Spurgeon had attended one of their business meetings, so that things had been conducted since his death much as they had been before; but none the less his loss was more felt than ever.

The Chairman referred to the fact that the majority of those who left the Orphanage had turned out well; and he could bear testimony to those who had entered his own warehouse. He urged all to do whatever they could to strengthen the hands of the managers of the Institution.

Dr. Monro Gibson spoke of orphans being God's children. That was the first time he had been at the Orphanage anniversary, but while it was to him a somewhat sorrowful occasion, it was realised that though Spurgeon was dead, he was yet speaking, and in some respects he seemed to be speaking more powerfully when dead than when alive.

Rev. F. B. Meyer said that when so many were disposed to forsake the old paths, he was glad to be with those who kept to them. Nothing short of Evangelical preaching could have brought that Orphanage into existence; and nothing short of that could maintain it. Addresses were also given by Revs. Reid Howatt, Charles Spurgeon, and Thos. Evans.

The chief interest of the festival centred in the laying of foundation-stones for "The C. H. Spurgeon Memorial Hall." The first stone was laid by Rev. John Spurgeon (the venerable father of the late C. H. Spurgeon), who was warmly greeted as he came forward to declare the stone "well and truly laid." He made a reminiscent speech, in which he referred to some interesting incidents of his earlier life. He told his auditors that "Charlie was always a very good boy." He then expressed his sense of privilege at being called on to lay that stone in remembrance of "my dear son, whom God raised up to do so great a work." Mr. T. H. Olney next relaid a stone which was originally placed in the schoolhouse by his father, the late Mr. Thos. Olney, who was at the time senior deacon at the Metropolitan Tabernacle. The third stone was placed in position by Rev. Charles Spurgeon (on behalf of Mrs. Spurgeon, who was unable to be present at the ceremony), and the fourth by Dr. Pierson, who said it was not perhaps inappropriate that America should be represented on that occasion, seeing that the late Mr. Spurgeon had as many zealous and enthusiastic friends and admirers across the sea as he had in Great Britain. The late pastor and founder of the Orphanage in his characteristics reminded him of the properties of the stone, inasmuch as Charles Haddon Spurgeon was built square, solid, and substantial; but his work was likely to be found more enduring than the stone which was being laid in that foundation. Dr. James A. Spurgeon, as president, also laid a foundation-stone for the new Memorial Hall.

The evening meeting had Alderman Cory, of Cardiff, for chairman, and addresses were given by Revs. G. F. Gould, M.A., William Cuff, Dr. Spurgeon, Dr. Pierson, and others.

MADAME TEL SONO.—To avoid any misunderstanding regarding the withdrawal of Mr. Trotter as temporary treasurer for the above fund, he requests us to state that he only did so as he was abroad, and he now commends the work to all interested in Japan. Some £140 is still required for the building fund, and £150 for furnishing the schools. Madame Tel Sono's address is 19, Pelham-place, S.W.

The Mildmay Conference.

OPENING MEETING.

This historic gathering shows no decadence in ttendance or interest. At eleven o'clock on Tuesday orning, when the public Conference opened, there as not a vacant seat in the great hall, which has en the scene of so many of these united assemlies of Christian people, who come literally from he four corners of the earth. The morning was ull and betokened more rain; but the clouds olled partially away, and the Conference opened in air weather.

Sir S. A. Blackwood was in his wonted place in he chair, apparently quite recovered from his ecent serious illness. When the clock had chimed he hour the crowded congregation bowed reverently silent petition, and there was sung as usual Mr. ennefather's beautiful invocation :—

Jesus, stand among us
In thy risen power;
Let this time of worship
Be a hallowed hour.

Another hymn was sung; the congregation read he 97th Psalm; and Rev. W. H. Barlow, vicar of slington led in the opening prayer, which was eeply earnest and comprehensive, embracing etitions for individual, social, and national bless-g. Special reference was made to the loss of the *ictoria*, and prayer offered for the survivors, and or the bereaved relatives of the lost.

THE CHAIRMAN

n his introductory words, referred to his own thankulness in being able to be present, and also made ouching illusion to the inexpressible loss caused by he departure of the late Mrs. Pennefather. Dr. urns Thomson, too, who lived and laboured in onnection with Mildmay, has gone. Being deurred from any lengthened address, Sir Arthur ad portions of Leviticus ix., finding in its opening erses "a full Christ for empty sinners and empty ints." "Aaron's sons presented the blood" (verse 9); is not this our privilege to-day as Christians? Aaron lifted up his hands and blessed them"; eautiful type of our ascending Lord, who stands mong us to-day in his risen power. Other suggesve typical lessons for present-day living were found n this Old Testament narrative. The recent dying xperiences of a friend and earnest Christian orker were mentioned—how he had a wondrous iew of sin and of self as he approached the conines of the spirit world, and stood in the light of od. There was no direct reference by the chairan to the special subject of the Conference this ear—the second advent of our Lord.

In introducing Dr. A. T. Pierson, the chairman aid it was his last address in this country at is time, and he was leaving London that afternoon. change had been made (he added) in the order of he speaking. There was to be but one "selected peaker," so as to leave more room for varied stimony and free utterance. After a brief prayer or constraining, sustaining, and restraining grace,

DR. A. T. PIERSON

roceeded with his address, which turned out to be remarkable one in the comprehensiveness of its cope. He had remained a few days in the country, s said, in order to be at the Conference. In disssing such a subject as the Kingdom of God, our nited experience helps us little, and we must depend n a careful and comprehensive study of the word f God. Explaining briefly the two methods of cripture study known as the deductive and inducve, he said there were difficulties in both. What, e may ask, first of all, is a kingdom? It is a olm ruled by a sovereign, and it has a marked lation to the periods of governments. The peaker entered on a somewhat minute definition s to the different meanings of the three senses in hich the word "world" is used in Scripture, as epresenting the material universe, the Church, nd the ages of time. The æons or ages are as a tructure built up by God in symmetrical order, to e one day headed up in Christ, as a building is eaded up in a dome or spire. There are five such ages" mentioned in Ephesians—iii. 5; i. 21; . 1; iii. 21; ii. 7. These ages, embracing times ast, present, and to come, he regarded as five eriods having to do with different aspects of the ingdom of God.

Confining himself first to "the present age," hich began with the advent of the Holy Ghost, r. Pierson said it is spoken of in Scripture as an vil age, and only an evil age. It is the age of the ut-gathering of the body of Christ from all nations. The Church is not synonymous with the Kingdom. This is also the age of the Gentiles, and of the work of the Holy Ghost. The Spirit is never represented as an incarnated Person. He appeared in varied expressive forms, *e.g.*, dove, fire, and wind. This is the age of the invisibility of the Kingdom, which is not to be confounded with the external and the visible Church. The superficial union of the Church and State does not enter into the idea of the true kingdom; there is no such thing and can be no such thing in this age as a "Christian nation" or a "Christian world." Another point to be noted is the individuality of the kingdom, so far as it exists now. During this present evil age iniquity is and always will be triumphant. Christ has not assumed the throne, and Satan has usurped it. The saints are in bonds of restriction, and the Church is in the wilderness; but Satan is unbound. In Matt. xiii. there are the seven parables, which represent the unfolding of the kingdom, and which all refer to the present age—the pressing of souls into the kingdom, the temporary exclusion of the Jews, &c.

The coming age is the age of the Son, as the present is the age of the Spirit. Christ will then resume and complete his reign, and the words of Joel will be fully realised in the outpouring of the Spirit on all flesh. A feature of this coming age is to be visibility, extensity (one flock and one shepherd), and the salvation of all Israel. It will be the collective age, and the age of completion, when all shall be headed up in Christ. It is to be the period of conquest and the sword. Satan will be bound, and his kingdom will be destroyed. The saints now bound will be unbound, and there will be judgments more or less destructive.

Ten words indicate the whole sweep of the future. They are—Return, Revelation, Refreshing, Restitution, Restoration, Regeneration, Reception, Resurrection, Redemption, Recompense. They may be thus divided into five pairs :—

Return and Revelation—Having to do with Jesus Christ Himself (Luke xix. 12; Rev. i. 13).
Refreshing and Restitution—Respecting the Spirit and his work (Acts iii. 19; iii. 21).
Restoration and Regeneration—Relating to Israel and this world (Acts i. 6).
Reception and Resurrection—Telling of the living and sleeping saints (Rev. xxv.; Luke xiv. 14).
Redemption and Recompense—The final release of the saints from every corruption, the reward of the servants of God, and the recompense of the evil one (Eph. iv. 30; 2 Thess. i. 6; Rev. xxii. 12).

There seems to be an age beyond the coming age—represented by a word which means "for ever and ever." This appears to be the age of the Father's kingdom. The leading text is 1 Cor. xv. 24 onwards, "When He shall have delivered up the kingdom to the Father, . . . and hath put all enemies under his feet," etc. Here is the close of the mediatorial reign of the Son, and the giving of the sceptre back to the Father. Towards this age all other ages move. As Christ says in his prayer, "Our Father who art in heaven, . . . thy kingdom come, thy will be done, as in heaven so on earth." There shall be universal sway and undisputed obedience here as there. This looks even beyond the millennial age. During the present or the next age no such final triumph is represented. It must, therefore, pertain to a period beyond. It will be also a period of the final glory of the saints "in the Kingdom of the Father." The work of the Spirit and of the Son shall have been complete, and God will be all in all.

All illustrations are of course inadequate; but let us suppose a world-wide empire, with the King, and Prince Royal and Princess Royal as only children. To a revolted province there goes first the Prince, who is insulted and rejected; and then the Princess, who fulfils her secret mission. Suddenly the Prince Royal reappears, and all enemies still unsubdued are destroyed, and the reins of power are surrendered into the hand of the King. God shall dwell in the midst of a perfected and glorified humanity.

After a season of prayer, silent and oral, the latter led by Lord Radstock, specific requests were read by Colonel Morton; including the persecuted and the persecutors in Russia, and those who labour in the Gospel there; for the Armenian prisoners now under sentence of death; that Romish aggression may be stayed, and that such blasphemous mockery as the dedicating of England to the "Mother of God" may be overruled to the hastening of Christ's coming and kingdom.

MILDMAY AND ITS WORK.

The gathering dispersed without any further addresses; but the chairman, before the singing of the last hymn, made the following statement :—

Mildmay does not advertise or beg, but its wants are very great, in order to the carrying on of its work. Because it does not advertise or beg it is perhaps overlooked by many who delight to help forward the Lord's work in other ways. I should like to mention, for the information of the gathering, that at the present moment there is a deficit of £3500 in meeting the current expenses. You may not know that connected with the centre here there are maintained two hospitals, three medical missions, twenty missions in and about London, a Training Home for forty ladies for foreign work, an Orphanage, a probation Home, two Convalescent Homes, an Invalid Home. Forty buildings are occupied in the various works connected with Mildmay. Besides that, there are the necessary expenses of the Conference Hall and its services all the year round.

I mention these facts for your consideration. A steward said to Colonel Morton this morning that when no appeal or statement of this kind was made from the platform about one in fifty gave in the retiring collection; when the facts were mentioned, one in five gave. That is an important statement, which I should like to leave also with you. May God incline your hearts towards this service.

THE LOST LAMB.

Miss Blundell, of Andernos, Gironde, France, writes :—A paragraph in a recent issue of The Christian, referring to Tennyson and the myriads of solar systems, brought to my mind the following passage of a sermon on "The Good Shepherd," preached by Cennick, at St. Gennis, in Cornwall, in 1744 :—

Our Saviour, in a certain parable, saith, A shepherd who had an hundred sheep and lost one, left the ninety and nine in the Wilderness, and went out to seek that he had lost, and did not end his search, or give up his care and return till he found it, and then he laid it upon his shoulders and brought it home rejoicing. Afterwards he acquainted all his friends and neighbours of it, namely, that he had found the sheep that he had lost, and was more glad about that one than of all the rest that went not astray.

This He spake of himself, for He is that good shepherd who kept his Father's innumerable flocks, and when the devil, like a roaring lion, had seized one, namely, the human race—which, however great in our eyes, to him must be only like one lamb out of an hundred, and less, since all the nations of the earth to him are like a drop of the bucket. He did not think, "Tush! it is only one lamb, it *is but one world*, I can make me many with a word speaking," nor did He slight his loss and let it pass unheeded, as if it was far better for ten thousand worlds to perish than that He should venture his life and undergo pain and danger. No. He arose from his everlasting throne willingly, and so infinitely He valued us, so faithful was He to his Father's flock, and so tender and loving to us that were lost, that He *left all the worlds above*, parted as it were with the ninety and nine, and came a far journey of thirty years and upwards, and when He had found us, we were in the mouth of the lion and the jaws of the bear, torn, and polluted, and spoiled, and not worth his notice.

Yet He attacked the enemy, and in righteousness made war; He wrestled till his sweat was like great drops of blood falling down to the ground. Nor did He give over till He had no whole part, from the crown of his head to the sole of his foot, but was bruised and sore smitten in body and soul. Nor yet did He yield till, in his last dying pangs, He caught the bear, Death, as it were, by the beard and slew him; and as He poured out his own soul. He trod with such violence on the lion and the dragon that had deceived the nations so long that he gave up his prey, and our Shepherd cried out for joy, "It is finished!" and immediately took a part of his spoil (the soul of one of the thieves) with Him into Paradise, and bid all his angels and saints rejoice with Him, "for now," saith He, "I have found that which I had lost."

Yea, He rejoiced more, and there was more joy in the Holy Ghost and among the angels of God over this redemption, this saving his lost sheep, than over all the rest of his vast eternal creation beside. All the heavens, from that time to this, ring with it. "Now is come salvation." Thus has He merited that great name among the churches, "The Good Shepherd" that "giveth his life for his sheep."

LYNCH LAW IN THE SOUTH.—3.

With such increasing lawlessness, encouraged by officials and unchecked by pulpit or press, it is no wonder that 1892 should have exceeded all other years of the past decade in the territory it covered and in its record of murder by mobs. There were 241 persons lynched in the United States last year, when the burnings in Arkansas and Alabama took place. These two States, with Tennessee and Louisiana, share the odium of the largest list of lynched for last year. Thirty-five of these were murdered in the West and North, the remainder in the South; 161 were negroes, eighty were white.

Only one-fourth of the negroes lynched last year were charged with rape; several had committed no crime whatever. A coloured man, named Hastings, was accused of murdering a white man at Jonesville, Louisiana, last November, and not only did the mob hang him, but his sixteen-year-old son and fourteen-year-old daughter were hanged also and their bodies shot full of holes. A coloured man, near Paris, Texas, bought a horse of John Ashley (a white man), and the horse kept breaking into his old pasture. Ashley thereupon locked him in the stable and refused to give him up to his owner. In a quarrel which ensued, Ashley pulled out his pistol and shot the negro dead. His negro housekeeper was the only witness to the deed, and she was visited one night shortly after by a mob, beaten, then hung up and let down, and told to leave the neighbourhood. She crawled away, more dead than alive, to her brother's house. Next day he and two friends took her to the town of Paris, lodged complaint with the sheriff, and gave the names of her assailants, whose voices she recognised. A few nights after the mob went to the house of these three men, took them out, and hung them all on the same limb. The weight of the first two bodies hanged had swung the branch so low that the third man's feet still touched the ground. To make him swing clear his legs were bent back from the knee and tied to his thighs with ropes. This was in September last. A few days after the burning of Henry Smith, which took place in February last, five months after the above crime, the mob found his stepson, Will Butler, and lynched him. The press despatches said it was because "Butler made himself notorious during the search for his father, by pretending to know Smith's whereabouts, which he would not reveal." An eighteen-year-old negro youth was hanged in Tullahoma, Tennessee, for the crime of being "drunk and saucy to white people."

The brutal lynching of three negroes in Memphis on March 9 gave me my first personal object-lesson as to the cruelty of mobs, and the connivance of the best citizens with such lawlessness, and showed me that the progressive spirit of the leading cities of the New South has made no progress on this line. These negroes were energetic, self-respecting young business men, who invested their money in trade, and built up a flourishing grocery business among their own people. The president of the company was one of the oldest letter-carriers in the city, and a personal friend of mine. He and his associates stood high in the community, with never an ill word against their characters, until the fatal day they fired on white men in defending themselves and property. Although none of the white men were killed, it was as great a crime in the eyes of white men to fire with that intent. From the moment of the shooting on their premises until they were murdered three days after, they were "desperadoes," "roughs who kept a low dive," and were denied opportunity for defence and refused bail. A white grocer named Barrett had kept a store in this locality, which was a thickly populated negro suburb of the city, before the advent of the "People's Grocery." The people mostly gave their trade to these young coloured men, and Barrett's business declined accordingly. After picking a number of quarrels with them, he came into their store and struck one of these young men with his pistol one day. McDowell was much the larger and stronger man, so he took Barrett's pistol from him, knocked him down, and gave him a good thrashing. Barrett then vowed he was coming on Saturday night to "clear out the whole store." Knowing how anxious he was to do so, these young men consulted a lawyer, who told them they would be justified in defending themselves, as they were a mile beyond the city limits and police protection. They accordingly armed several of their friends for the threatened attack, and concealed themselves in the back room of the store. At midnight they saw Barrett and a number of white men enter the back door of the premises, and, remembering the threat, fired into the crowd. Three men were wounded, and afterwards turned out to be officers in citizen's dress, who claimed to be hunting a man for whom they had a warrant, and who could have been arrested by any one of them.

When these coloured men realised their mistake, they gave up their firearms and submitted to arrest, confident they could prove their innocence of intent to fire on officers of the law. But the daily papers fanned the flames of passion, and declared it would go hard with the negroes if the wounded officers died. On Tuesday following the same papers announced that the officers were all out of danger, and would recover; but the very next night the mob went to the gaol, took out these young men, and horribly shot them to death for the crime of defending themselves and property. *The Appeal Avalanche* went to press at three o'clock on the morning of the 9th, and contained a two-column account of this lynching, which took place between the hours of two and three, yet the coroner's jury said it was done "by unknown parties." A mob of 100 men and boys were armed by order of the Criminal Court Judge, and sent out to the "People's Grocery" the day after the lynching, to prevent the coloured people from gathering there. They took possession of the grocery, smoked the cigars, and drank the wines in stock, broke open the cash drawer, and helped themselves to its contents. The creditors closed the place and sold, in less than two weeks after the lynching, a grocery stock worth £100 for less than an eighth of its cost. It was bought by that same Barrett who is running his grocery to-day in the same place without rivalry or competition. He has kept his word, and by aid from the authorities, "cleared out" the "People's Grocery Company" root and branch.

I was at that time editor and part owner of the Memphis *Free Speech*. From that date I began to investigate lynchings, protest against them, and urge our people to leave a city whose laws would not protect them. They did so, to the detriment of all business interests. In two months over 6000 had left the city. It was decided to get rid of my paper which kept up the agitation. In the issue of May 21, excuse for so doing was found in the ollowing editorial:—

"Eight negroes lynched since last issue of the *Free Speech*. One at Little Rock, Arkansas, last Saturday morning, where the citizens broke (?) into the penitentiary and got their man; three near Anniston, Alabama; one near New Orleans, and three near Clarksville, Georgia—the three last for killing a white man, and five on the same racket—the new alarm about outraging white women. The same programme of hanging, then shooting bullets into the lifeless bodies, was carried out to the letter. Nobody in this section of country believes the old threadbare lie that negro men outrage white women. If Southern white men are not careful they will overreach themselves, and public sentiment will have a reaction; a conclusion will then be reached which will be very damaging to the moral reputation of their women."

There were two inflammatory editorials in the morning and evening papers of May 25, commenting on this editorial, and advising the lynching of the writer. A meeting was held the same evening in the Cotton Exchange Building. *The Daily Commercial*, speaking of it two days after, said: "It was not an assemblage of hoodlums or irresponsible fire-eaters, but solid, substantial business men, who knew exactly what they were doing."

A committee was sent to the office of the *Free Speech*, and they ran the business manager out of the city and suspended the paper. I was already absent on business, and both of us were warned not to return, on pain of instant death.

These things go on where all the machinery of law and power for its enforcement are in the hands of those who foster lynching. The judges, juries, and other civil authorities are all white men. There is no chance for the escape of a negro criminal from the penalty of his crimes.

Geo. W. Cable, author of several books on the negro question—a Southern white man, who lives out of the South because of the intolerance of his section—says that out of 1200 convicts in the Georgia State prison, only twenty-two are serving as low a term as one year, while one half that number are serving sentences of ten years each. This for mere fisticuffing. For simple stealing, without violence or breaking in, some of them were serving sentences of twenty, fifteen, fourteen, twelve and ten years each. Ninety per cent. of these are negroes. The Southern States lease out these convicts to companies which build railways, dig mines, and farm large plantations, and pay the State a handsome revenue for their labour. The treatment of these convicts is such that Mr. Cable says ten years is the utmost length of time a convict can be expected to remain alive in one of these prisons. He also says: "A large majority of all these for simple stealing have been virtually condemned to be worked and misused to death." Men and woman are herded together like cattle in the filthiest quarters, and chained together while at work.

The Chicago *Inter-Ocean* printed an interview with a young coloured woman who was sent to the convict farm in Mississippi for six months for fighting. The costs, etc., lengthened the time to eighteen months. During her imprisonment she had two children, but lost the first one from premature confinement, caused by being tied up by the thumbs, and punished for failure to do a full day's work. She and other women testified that they were forced to criminal intimacy with the guards and cooks to get food to eat. The details of vice, cruelty, and exposure thus fostered by the States whose treasuries are thus enriched, exceed anything reported from Siberia. They are practised for the most part upon negroes who are poor, ignorant, and friendless, and have no way of making their sufferings known.

A little black girl, named Mildred Brown, aged thirteen years, was legally hanged by South Carolina last October, and a fifteen-year-old boy is to be hanged by the same State this present month. Alabama hanged a ten-year-old boy last year also.

This is not all, but enough has been taken from their own newspaper reports to show there is no lack of zeal nor opportunity for the punishment *by law* of all criminals. All that the Afro-American race asks is that a fair trial shall be given those who are charged with crime, and punished only when proven guilty by a jury of their peers at due process of law. Knowing something of the situation, will Christianity join with us in stirring up public sentiment which shall give the Afro-American an equal chance in the race of life with other human beings?

Chicago, Ill. Ida B. Wells.

THE SERVANTS' MISSION.

The report of this good work shows the steady continuance of the various branches. Mr. Goodchild writes:—"The 26th year did not pass without trial, but we had much to cheer us and to call forth praise to God. The many letters telling of good received and the stirring testimonies given at the meetings, were of a cheering nature. In October a Mission was held by Frank Brewster, who, twenty years before, was born again while with us. Afternoon and evening, day after day, the glad tidings streamed from his lips. Not a few thank God for the burning words he spoke. Over 15,000 books and tracts were given away during the year, chiefly to coachmen and footmen at Her Majesty's Drawing Rooms, at balls, evening parties, and political receptions. On these occasions many interesting conversations took place with the men. About 250 indoor and 50 outdoor meetings were held. The members of our Christian Servants' Association were also active in their different localities. About 200 different men passed through the Men's Home, and about the same number of women through the Women's." The superintendent is Mr. James Goodchild, whose address is 14, Sloane-terrace, S.W.

SINAI AND SION.

"God chose Mount Sion whence the Gospel was to be sounded forth, as the Law had been from Mount Sinai."

Sinai speaks in voice of thunder,—
This, O people, is for you,
These the Mighty One's commandments,
These are what you have to do—
Lightnings flashing, upward dashing,
Through the throng that stood in awe,
Moses, God-appointed leader,
Brought the tablets of the Law.

Sion whispers, Grace hath done it,
O my people, all for you,
Grace forestalled your lost condition,
Nought there is for you to do—
Grace is streaming like a river
O'er a parched and barren sod,
Come, rejoice in healing waters,
From the blood-sprent throne of God.

Rambagan, Calcutta. H. C. Dutt.

Letters to Dorothy.—7.

My Dear Dorothy,—When my little partner and I—did I tell you I had one now? a beautiful one, who fits in exactly. It seems to make more plain the reason why the disciples were sent out by twos—opposite always in disposition, too, if you study it. Peter had his Andrew, John his James, and I my smiling May to brighten this dull November nature.

We go together, and, if need be, go our different ways, and return to talk it over. Working develops us and helps the work, and then we have the "two agreed as touching anything" when we ask of our Heavenly Father.

Well, as I started to say, when my little partner and I, about once a fortnight, or oftener, are tired and discouraged—which, of course, we never should be—one of us says to the other, "Art thou weary, art thou languid? Let's go to see our oasis." We always come back with smiling faces. Dark indeed would be the cloud her sunny self could not dispel.

"Our oasis" is a beloved old German lady whom we found in one of the first explorations of our parish. All she needs is the halo to make her a saint, if saints could have very round faces and wear "'specs."

Ministering to the saints is not the least pleasant part of our work. There are sure to be some hidden away in our miserable street, but such a one as ours is rare. She greets us with a face like the rising sun for good cheer. Her quaint English makes us smile into the cups of fragrant coffee she gives us. Her golden pound-cake is delicious—like herself.

Her old soldier of a husband adores her. From our window on Sunday mornings we love to see the dear old lovers coming along arm-in-arm to church.

'Twas her birthday to-day. "Father is so foolish, I told him so," she said in a fond protesting voice as she showed his gift, a beautiful carved hand-mirror.

Her great heart overflows with sympathy for our work. No one can excel her as a counsellor, for she is wise with that "wisdom which is from above."

When "we know as we are known," how many of the joyous surprises of our work may be recognised as her answered prayers, for she says she prays every morning that God may guide our every footstep. She says she cannot pray "before people," her English is so poor—but such prayers! She has talked with God so many years that her prayers rise upward on glad strong wings as the lark soars.

Prayer! Such work as ours is blessed for the revelation it brings of the value of prayer. Not only do we rejoice in the unasked prayers of our German saint, but whenever in our little community of souls there is an invalid or one shut in by the care of small children, we beseech them, "Pray for us; you can do that. Join with us in prayer for these people around you, for whose spiritual life we so greatly care. We gather to-night in a cottage prayer-meeting across the way to pray for one another. You cannot come, but pray for us while we pray for you."

We love those for whom we have learned to pray. When once they have promised that, the bond between us is assured.

Somebody in the second floor rear talked mean about you. "Pray for a gentle heart of forgiveness toward her. Pray that God may give her some blessing," we plead. Next week when we call on the second floor rear, she is very likely to say: "Mrs. B. has been mad at me, but to-day I was so surprised; she brought my little sick girl a bowl of soup." "More things are wrought by prayer than this world dreams of." And so all our hearts are "bound by gold chains about the feet of God."

Do we covet only sympathy and a prayer from poor homes? No, indeed, the horizon widens. There is a wealthy friend on the avenue who has grown spiritually weak through a life of too much ease. She listens eagerly to accounts of our work.

"Rich people," as Professor Graham Taylor said to us one morning, "are only common people with more things." Her heart like any other aches to reach beyond itself. Some of these "things" are just what one of my friends in the alley needs. Two and two make four you see, isn't it beautiful? Only some one must add them. My "poorie" is made happy in receiving, she blessed in giving, and I thrice blessed in doing the little sum in addition. Best of all, when with the gift she is won to breathe a prayer for the receiver. As frail a link as that has sometimes bound a soul anew to a neglected Saviour.

When the husband of one of "my women," a man whose limited life has greatly embittered him, said to me one day: "Why do you talk religion just to poor folks; don't these rich sinners up on the avenues need it too?" 'twas good to be able to tell him that I had spent the evening before in serious talk with such "a rich man" as the Saviour once met and loved, warning him that the love of money could stifle his soul's life and urging him to "lay up treasures in Heaven," that he might be "rich toward God"; and another evening writing a letter to another rich friend, who had said he would willingly exchange all he had for so firm a faith as mine in the Bible and the Divinity of Christ, trying to show him with what gentle sympathy our Saviour met that honest doubter, Thomas, and asking him to give up thinking and arguing about it, and to fall on his knees praying, "God, my Father, reveal to me whether the Bible is thy Word, that I may believe it, and Jesus Christ thy Son, that I may follow Him."

One hand upon society life, where can be found those generous hearts only waiting for guidance towards a need, withering ones still capable of refreshing and expansion through the wholesome tonic of work for others, famished ones with souls actually starving for the "Bread of Life:" the other hand firmly grasping the hands of dear people who lack all things, though many of them "rich in faith," and one's eyes looking steadfastly up into the blessed face of Him who, "for our sakes, though He was rich yet became poor"—wouldn't this be the ideal life, Dorothy?

Surely one must "covet earnestly the best gifts" that there may be more to give. Undreamed-of aspirations for character, countless new outreachings of the soul belong with such an ideal of life.

To whom can we go but to the "Giver of every good and perfect gift"? "The water that I shall give him shall be in him a well of water springing up into everlasting life." "Out of him shall flow waters of living water," bubbling up, overflowing, making green and beautiful all the space just around one's own life.

We may talk about the Christian's dependence upon God. We may believe it and teach it, but we learn it in its depths. We live it to the uttermost only when a work utterly beyond our powers is given into our hands.

The very necessity of keeping one's own life pure before we can help others would drive us to the Fountain (Ps. li. 13). "Then will I teach transgressors thy ways." Sound the deeps of David's "then" in the 51st Psalm.

With our own needs and the needs of our people must we not tarry long at the Master's feet?

"Give us this day our daily bread" means more since "us" has come to include them—our dear people.

Edith Metcalf.

Bible Institute, Chicago.

MISSIONERS IN CANADA.

MONTREAL.*

Never certainly did a band of Christian ministers cross the Atlantic with more exalted aim, and never did the Spirit divine more truly authenticate a Christian mission, than that of the Keswick brethren in Canada. Their advent in Montreal was unheralded. Vague rumours were abroad that they were preachers of a perfection absolute, a state sinless, an experience transcendental. These rumours intimidated some of the more conservative ministers, but from the very hour when they opened their commission prejudice disappeared, and the higher and more spiritual element of all the churches was attracted and advantaged by their teaching and influence.

The profound and spiritual expositions of Brooke, the sweet and scholarly address of Macgregor, full of a tenderness that reminded of McCheyne, the manly, vigorous, practical, and powerful utterances of Inwood, will long live in the memory of all who heard them.

Their teachings were to many minds a revelation of the blessed possibility of living the Christ life. These brethren never traversed a standard of one of the churches, never passed beyond the clause in the Anglican service which prays that God would cleanse the thoughts of the heart by the inspiration of his Spirit, that we may perfectly love and worthily magnify his holy name.

Ministers, Anglican and so-called Dissenters, with a goodly company from most of the churches, attested the great spiritual benefit received, which would make life to them more blessed and influential for good. Imperishable memories of mingled mercy and high resolve have followed their labours in this most Catholic city of the Continent. As the brethren have travelled west the influence of their gatherings has become wider and more potential. In Toronto, Guelph, Stratford, and Hamilton they have been the ministers of unbounded blessing, which, we believe, will abide. Earnestly is it desired that consecrated brethren from the Keswick Convention may ever and anon come over in like manner to help in this Dominion, which holds empire in a great future.

Thousands of devout hearts will follow these brethren beloved with their prayers, and cherish the hope of yet once again seeing their faces in our land.

Geo. Douglas.

Wesleyan Theological College, Montreal.

* Some weeks ago we gave an account of the visit of these brethren to Montreal from the pen of an esteemed correspondent. Our readers will, however, be glad to read this report by the Principal of the Wesleyan College.

HAMILTON.

Three weeks of special services conducted by different English workers have been held during the month of May, in the city of Hamilton, Ontario, Canada, which have resulted in blessing to the Lord's people, as well as in the salvation of many souls.

From May 7 to 11, Revs. H. Brook, C. Inwood, and G. H. C. Macgregor conducted a series of meetings for "the deepening of spiritual life" among Christians. The path of separation, consecration, and confidence in the Lord to keep his people from the power of sin was clearly defined. Many have been blessed during these meetings, and a hope expressed that at some future date there may be more such gatherings.

After these brethren left Mr. W. R. Lane (who was soon joined by Lord Bennet) began special evangelistic meetings in St. John's Presbyterian church, as also some Bible readings in the Y.M.C.A. rooms. From each of these efforts, in spite of the rain the first few days, very much blessing has been granted of the Lord, and many souls gathered in, and the people of God lifted up. One very pleasing feature in the work has been the number of young persons who have come out on the Lord's side, and have since been received into the fellowship of the Church.

We promise a very warm welcome for Mr. W. R. Lane should he ever return to these parts; he came wholly a stranger, but has made his way with the people, and has left many warm friends behind who will be ready to receive him if he should come this way again. Canada needs some well-taught evangelists who are free from denominationalism, men who can open the Word; this our brother was able to do very intelligently and acceptably.

In Ottawa he was even more blessed, as we hear of great gatherings, but the season of the year was against him; the autumn and winter are the times for Canada.

R. Moreton.

Rescue Work in Portsmouth.

Mrs. Colebrook has completed thirty years' work for the reclamation in Portsmouth of those erring women who are the usual accompaniment of a garrison and naval town. Her health having been now brought so low, with but little prospect of recovery or regaining sufficient power to conduct the work, her daughter, Miss Colebrook, has lately been appointed superintendent, and there is every hope of the work being carried on with its wonted efficiency. During the past thirty years nearly 3300 women have entered the Home, and a large proportion of these have been hopefully dealt with and placed in positions of safety and honest service. The work in this Home has not merely been that of moral reclamation, but many have had their hearts touched by Divine grace, and have turned out bright and useful Christians. Between forty and fifty inmates can be accommodated in the institution, the chief industry being the laundry.

The total expenditure of the Home and temperance restaurant adjoining the main building for the last year was £1391, while the income was £1213. About £3 daily is required for the general working. The committee are sorry to say there is now a debt of £350 on the general fund, which they earnestly desire to pay off immediately. The hon. treasurer is Mr. P. H. Goodman, The Ferns, Kingston-crescent, Portsmouth.

African Missions Visited.—5.

BY D. A. HUNTER.

LOVEDALE.

Few missionary institutions in Africa are better known or have had a more far-reaching influence than Lovedale, where I am writing these lines. It has come so far within the bounds of civilisation, that one can now travel to within forty miles of it by train; but these forty miles in the mail coach—a two-wheeled Cape-cart, drawn by four horses at a fast trot over rough roads—must be a revelation to any traveller who has only accustomed himself to Pullman cars and luxurious carriages with rubber tyres, easy cushions, and well-tempered springs.

Lovedale is situated about 650 miles north-east of Cape Town, and about forty miles west of King William's Town. It derives its name from an eminent member of the Glasgow Missionary Society, Dr. Love, who was one of the founders of that society, and also the first secretary of the London Missionary Society. The commencement of a Mission, in the erection of a primitive church and missionary's house, was attempted in 1824, in what was then independent Kaffraria, on a site a few miles east of the present one, and now known as Old Lovedale. This station was destroyed in the war of 1835, and it was not until after three changes that the site now occupied by Lovedale was finally determined.

The need of a place and means for educating missionaries' children, and young native men who might be trained as teachers, became so apparent, that the home directors sanctioned the formation of the institute, which was opened on July 21, 1841, by Rev. Wm. Govan, who began work with eleven natives and nine Europeans. At first the natives thought they should be paid for sending their children to school, and three times the work of the institution was interrupted by war; but, despite all difficulties, it has gone on and prospered, until the small beginning has become a great thing.

Several of the principles on which Lovedale is conducted are worthy of note. Only those who have lived where there are both white and coloured people can fully realise the strong feeling there is amongst the former against having any social intercourse with the latter. One might specify India, Ceylon, the West Indies, and the Southern States of North America. The same feeling is strongly developed in South Africa, but at Lovedale this unchristian spirit is combatted. Europeans and natives sit side by side in class; they have a common dining-hall, but separate tables; they meet together in athletic contests, and thus acquire mutual respect and sympathy.

A second principle is the unsectarian attitude of Lovedale. "We did not come to Africa to make Presbyterians, but to make Christians," say the missionaries. "Christianity" and "the Christian Church" are the terms used. Dr. Stewart abolished free scholarships, to which Presbyterians had a preferential claim, and introduced one uniform fee for all natives of whatever church. This put all denominations on the same level. Hence it is that one finds in Lovedale students from missions connected with almost all the great branches of the Protestant Church, and the London Missionary Society supports one of the theological professors who assist in the training of a native ministry for the various denominations.

Amidst the educational work, one rejoices to find ever kept to the forefront what we all need to learn, viz., that "the fear of the Lord is the beginning of wisdom." The aim is to bring each boy and girl into personal contact with Jesus Christ, as their individual Saviour, and fit them, by education and training, to become missionaries, ministers, evangelists, teachers, and artisans among their own people and among those farther in the interior where the Gospel has not yet reached.

I have mentioned the training of artisans, and cannot pass over the industrial departments of Lovedale without a brief notice. When a native is converted he reads in his Bible, "If a man will not work, neither shall he eat." Hitherto his wife or wives have worked for their lord, and it is hard for the African to buckle to regular manual labour. This is a difficulty that the missionary must meet, and it is being met to a great measure in Lovedale. Carpentry is taught, and tables, desks, school forms, clothes boxes, etc., have been made, besides a great part of the new building and alteration being done by the apprentices. A wagon-making and blacksmith department are in full swing, and printing and bookbinding comprise another department.

The twenty pupils with whom Lovedale began in 1841 have increased to between seven and eight hundred. Grandchildren of its first pupils are now themselves pupils, and for those who desire to go into individual cases, let me recommend a perusal of "Lovedale: Past and Present," a volume containing a brief record of two thousand who have passed through this grand institution.

SALVATION ARMY IN FRANCE.

BY CATHERINE BOOTH-CLIBBORN.

THE PRODIGAL BARON.

There is a young man, son of a French baron, who has run through two or three ordinary fortunes. Truly a prodigal son, having spent his substance in every kind of dissipation and sin. He now owes 80,000 fr., which, however, the fortune coming to him at his father's death will cover many times over.

His life is a horrible romance, with his card-playing at Monte Carlo and his fast living. Tens of thousands of francs his parents have paid down at different times, when the son has promised reformation; but they soon learned that at Cannes, Nice, in the United States or Canada, he was again leading the same life. They gave him up as incorrigible, and closed the door upon him.

Often, in his native town, lounging in an open carriage, with a disreputable companion at his side, has he passed his father's carriage, and made horrible grimaces at his parents. At last he drove up to our Rue Auber hall, accompanied by a young woman. He entered our meeting for a joke; but soon the efforts to make-believe became impossible. The following evening he was again present, this time alone. He sat and listened as a soul only listens when it discovers that it has made shipwreck of all. Late in the evening angels rejoiced over that prodigal boy, once "lost" and "dead," now "found" and "alive."

The next day he paid the fare of the girl home to her father's house in Lyons, left the hotel where he had been staying, and told us he was willing to do anything to start a new life. This is several months ago, and he has lived at our headquarters ever since, always willing and happy to serve. All can bear witness to the perfect purity and honesty of his life since the light of heaven fell on his "road to Damascus." His whole and sole desire is to make known his Saviour to this lost France.

When I was in his native town five weeks ago, according to the son's earnest desire I went to his parents to carry the good news of his conversion. On arriving at the door my secretary was stopped by a gentleman, who said, looking at her uniform, "Oh! what have you to do in such a house as that? My poor child, you will have a fine reception!"

But no sooner had we rung than the outer door was opened, and we were shown straight into a luxuriously-furnished reception room. The Baroness quickly arrived, followed by her young married daughter, both elegantly dressed. I at once announced the object of my visit, but, far from being rejoiced at the news, the mother remained silent and stiff; still I persevered, and then the Baroness began to tell me of his bad conduct. I listened for some time, and replied: "I well understand the intense pain that his conduct must have caused you, but allow me to remind you that all this took place when he was a 'Saul'; now, since his conversion, a great change has taken place with the young man. I personally, and those who are constantly with him, can bear testimony to this fact, and this change is owing to the love and grace of God in his heart."

Still the mother remained cold, and I continued: "This is a most important time in your son's career, and so much depends on us, you, and his family to encourage him when taking these first steps in his new life."

I could see that her heart knew nothing of this Divine love and power. Still I pleaded on, and then knelt down to pray with them. But both mother and daughter remained obdurate, cold, and unbelieving, so hard is it for formalists to believe in such transformations. However, I left her to God, determined to mother the poor boy as best I could.

His gratitude is most touching, and he has written frequently to his parents, but they have never answered a single line. The other day he told me that he never felt so encouraged and so moved in his life as when the Commissioner took him into his office and told him he was going to help him, and kissed him, adding that he loved him. The tears came to his eyes, and he replied: "Never before had I felt such a strong affection for anyone. Oh, that did me more good than words can express. For years no one had embraced me with a real affection. I have no recollection of a loving embrace from my father or mother; and when the Commissioner embraced me I felt I was in a family of love, and had found a father, and that was more to me than all else."

We have every reason to believe that he will make a real soul-winner.

FIELD LANE INSTITUTIONS.

The fifty-first annual meeting of Field-lane Ragged Schools and Refuges was held on Wednesday week, at Prince's Hall, Piccadilly. Earl Compton, M.P., presided. During the afternoon the children of the industrial school sang several songs, and the boys' school band played at intervals.

Mr. Peregrine Platt read a summary of the report, stating that the problem before them was how to help the innocent sufferer without indirectly relieving those of whose vices he is the victim, how to conduct a great benevolent organisation so that it shall succour the needy without pauperising them, and how to adapt the modes of operation to the ever-varying forms in which human distress presents itself. The committee have felt that to attempt to deal effectually with the poor without recognising their spiritual needs would be to undertake a hopeless task. They therefore attach great value to the ragged church service, which gathers every Sunday morning a congregation averaging between 500 and 600 of the most destitute of the London poor, who would certainly not be induced to attend any ordinary place of worship. The Sunday and week evening services have also been continued for the poor of the neighbourhood. The Bible ragged schools have been attended by about 400 children on Sunday, and 300 on Friday, and the youths' free night school was well attended during the six winter months, for the golden age has not yet arrived when the ragged child has become extinct. The sewing school for poor girls has been in full operation, being attended by some 250 girls who are taught to mend and make their articles of clothing, and are trained in neatness and sobriety of dress and character. Nearly 1100 garments were made in the school during the year. The meeting for mothers on Monday afternoons has been most encouraging, and forms a compact mission service. It is attended by about 400 women. The male and female refuges have sheltered 525 persons during the year, and have assisted 139 men and women to make a fresh start in life.

The Boys' and Girls' Industrial Schools have met with the greatest success during the year, and the results have been most satisfactory. The children are trained for useful employment, but above all they are influenced for their highest spiritual necessities, and a great many boys and girls have given evidence of possessing Christian principles and newness of life. The schools contain 220 children. The boys' school was enlarged during the year to accommodate 140 boys. The other departments of work touched upon were the servants' home, maternity society, crèche, penny bank, Band of Hope, clothing club, distribution of food, relief of distress, children's dinners. The work tells its own tale and pleads its own cause. For upwards of half a century this Institution has stood in the thick of the conflict against ignorance and vice. It has multiplied its operations, it has varied its methods, it has enlarged its buildings, it has expanded its sphere of labour, but it has never changed its front. What it was in the early days of Lord Shaftesbury it is now. It rests on the same Evangelical basis, it teaches the same simple Gospel, it works among the same squalid poverty, and the committee very earnestly appeal for support to carry on the work in the future, as in the past, with energy and determination.

The cash statement was presented by the secretary, and addresses setting forth the claims of the institution were delivered by Mr. F. A. Bevan, Revs. Dr. MacEwan, Dr. J. Hiles Hitchens, and A. B. Boyd-Carpenter.

IN THE CONSTRUCTION of church buildings, the school-room should be of the first importance. If the Church forgets the young, the young will forget the Church.—*William Watson.*

THE ARMENIAN PRISONERS.

SINCE our last issue the friends in this country of the condemned Armenians have been very busy, endeavouring to lay and mature plans whereby these prisoners, and especially Professors Thoumaian and Kayayan, of Anatolia College, should be released from the effects of so unjust and monstrous a sentence. A number of City gentlemen were called together on Thursday afternoon at 47, New Broad-street, by Dr. Evans Darby, of the Peace Society, who has for some time taken a lively interest in these Armenian brethren. At the meeting, which was presided over by Mr. Albert Spicer, M.P., it was resolved to wait without delay on Lord Rosebery, the Secretary for Foreign Affairs, and a small deputation proceeded to the Foreign Office. Lord Rosebery was absent, but the Parliamentary Under-Secretary, Sir E. Grey, received one of the deputation, and informed him that the Government were fully alive to the importance of the situation, and were only waiting the report of their Turkish Vice-Consul, who attended the trial, before taking decided action.

Meantime, Sir Richard Temple, M.P., who has shown an active interest in the matter, had resolved to move the adjournment of the House of Commons that evening, in order to draw attention to the outrage on freedom and justice, and it was understood that the Government would favour his motion. A statement by the Under-Secretary, in answer to a question, appeared to satisfy Sir Richard, however, that all was being done that could officially be done at the moment, and he did not interpose with his motion for adjournment.

Another meeting of the City friends, who had formed themselves into a committee, was held on Friday, when it was resolved that, despite the assurances of the Foreign Office, there should be no slackening of effort to arouse public opinion as to the urgency of the danger to the condemned men; another meeting, which should more adequately represent the various Christian Churches and missionary societies, was fixed for Monday afternoon. This meeting was accordingly held at 47, New Broad-street, last Monday, when there was a considerable attendance of brethren connected with different religious bodies, besides a number of Armenians.

In the absence of Mr. Spicer, the chair was taken by Mr. R. C. Morgan. Prayer having been offered, Dr. Darby recapitulated the course of proceedings in connection with previous meetings, and explained how under the Berlin and San Stefano Treaties Great Britain had a right to interpose in the internal affairs of Turkey under circumstances like the present. He gave a late item of news which had just reached him, to the effect that no practical result had come from the representations of various Ambassadors to the Porte.

Mr. A. J. ARNOLD, of the Evangelical Alliance, having mentioned the steps taken by that Society towards securing the freedom of the accused professors, Dr. HERRICK, Principal of Anatolia College, gave an address that greatly interested the meeting. He expressed gratitude at the interest and sympathy shown by British friends on behalf of these condemned prisoners, two of whom were his colleagues on the staff of the College. He declared that the American missionaries in the East, and especially the authorities of the College, had not ceased to do all that was possible in seeking to move the Turkish, American, British and German Governments to action, for the release of those of the prisoners of whose innocence of any political crime they were positively assured. He had cherished the hope up to a week ago that the Turkish authorities would acquit the two professors, whose innocence he had emphatically asserted to all Governments concerned. Besides those condemned to death there were others sentenced to fifteen years' imprisonment—a worse fate even than death itself. Among these was one of their pastors, and decided action ought to be taken with respect to them. If it were found that any of the prisoners had really been criminally guilty, they could not in their case interpose; but he strongly urged that the unconditional acquittal of those professors and others whom they knew to be innocent should be demanded as an act of justice; while they might also ask, as a matter of imperial clemency and of wise policy, the free pardon of any political offenders.

Dr. Herrick was followed by Rev. Mr. DWIGHT, American missionary at Constantinople, who detailed the steps that had been taken there in the matter, and also joined strongly in vindicating the two professors from charges of complicity in sedition or any other political offence. He spoke of the calm demeanour and speech of these men under such very trying circumstances, and said they were true Christian men, trusting to their God for support and comfort in this hour of their tribulation. He said that after the sentence of condemnation they had again been put in chains, and were probably now in that condition. As one gleam of encouragement, he said that there was no likelihood of any overt action being taken by the authorities before the hearing of the appeal by the Court of Cassation, and subsequent consideration by the chief of the Mohammedan Church and the Sultan, so that immediate peril to life need not be feared.

After considerable conversation it was resolved that the committee formed should be designated the "Armenian Christian Defence Committee." Mr. Albert Spicer, M.P., was elected president, Mr. R. C. Morgan, treasurer, and Dr. Evans Darby, secretary, having associated with him Rev. H. J. Heath. A deputation of members of Parliament and other influential representatives of the Christian Churches to the Foreign Secretary was agreed upon, and a subcommittee was also appointed to convene and organise a public meeting at some early date, with the view of further informing, arousing, and eliciting public opinion as to the necessity for urgent and effective intervention on the part of the British and American Governments.

Will our readers be instant in prayer that these endangered lives may be spared, and that present events may be for the furtherance of freedom and Gospel light in these Eastern lands? Donations towards the inevitable and necessary expenses of these proceedings will be welcomed by the publishers of THE CHRISTIAN.

THE SUFFERING STUNDISTS.

THE following, penned by one who is exceptionally well informed, will call forth sympathy and fervent prayer for these feeble and persecuted brethren in Christ:—

Concerning our brethren under pressure and in bonds, there is no change for the better, but it seems as if the authorities who persecute were more than ever determined to extinguish what they so readily call "sectarians." At St. Petersburg some of our friends are closely watched, the priests coming in late in the evening to discuss dogmatical Church questions, also they preach in their churches even naming before their audiences those who have left the "Orthodox Church," and trying to excite the people against them. Two of my friends in Moscow have been placed under close supervision, the priests as well as the police visiting them whenever they like—they are forbidden to leave the place. From various parts I hear of fresh cases of persecution, and in some prisons (Moscow, Charkoff) I found brethren in chains, amongst criminals, numbered with the transgressors, and bearing the mark of criminals, waiting to be sent either to Siberia or the Caucasus. It seems to me worse and worse, and that every interference from other nations is stoutly resisted by the Government. Those brethren whom I have had the privilege of meeting in prisons and in chains were full of joy, and they counted it a great honour to bear persecution for the Gospel's sake. Their only hope is in God, and I believe our only hope for them is in Him who sitteth over the water floods.

The united prayers of the Church of God should be called out to rescue our suffering brethren and sisters, and to obtain for them from God the liberty which is refused to them by short-sighted men. I have no doubt but that great blessing will be the fruit of this time of persecution, although it also is a sifting time, and many, who are not firmly grounded on the Rock, may fall away. In the Baltic Provinces the suicidal policy of persecuting Lutherans continues, and in the public papers one can read statements by the authorities naming the Lutheran pastors who have been judged and punished. I do not think it just any longer to withhold from the criticism of the civilised world the cruel treatment by the Russian Empire of her subjects who seek to follow the dictates of the Word or God and of their consciences. There is at the present time greater liberty of conscience in heathen China and Africa than in Russia.

THE ARABIAN MISSION.

REV. JAMES CANTINE, of the American Mission at Busrah, writes:—"A few weeks ago a young man left his friends and employment at Baghdad and came here, hoping that where he was not so well known there would be less difficulties in the way of his meeting the missionaries and studying the Bible. He has been to our house several times. We have read and prayed together, and he has professed to believe in the Son of God. But he found a cross to carry here as well as in Baghdad. All his books were thrown into the river, and he himself threatened and closely watched, so that it is almost impossible for him to see us. Another converted Moslem has been here for a few weeks expecting to help in our Bible work, but ill-health has necessitated his withdrawal.

"During the past quarter the missionaries have been kept in full health and strength. The season has been cold, and, with our open houses, at times too cold for comfort. During the month of February the average daily maximum was 60·6 deg., the minimum 46·8 deg., with occasional frosts. The reserve of vigour laid up in the cool season will soon be needed for the summer's heat and depression. Our new house is making slow progress towards completion. According to the contract it should be ready for use about the middle of July, but this date will doubtless be exceeded by the builders.

"The resident English doctor has resigned his position as consular physician, and will leave for India. Medical work is the one phase of mission effort that is accepted on all sides without question, and we are constantly being asked when our 'doctor' is coming out. It is the question we ourselves would ask of our friends and the friends of missions at home, hoping and praying that some one whom Christ has healed may come over and help tell of the Great Physician. Now and again we have had Moslem young men come to us for instruction in English, but until we have the countenance of a public school such work will always be of an uncertain character. A good school in Busrah we ultimately hope to see, but the Government opposition is pronounced, and hard to overcome. We have lately gained one victory in the restoration to us of a box of Hebrew New Testaments which had been unjustly detained by the local authorities.

"Our Sunday morning service in Arabic has been regularly held, though with a varying attendance. At these and also on other occasions the large organ brought out from America has proved to be a great help and attraction. The magic lantern has also been used with interest to the people and profit as well. Our English work has been carried on as usual. Sunday services have always been held wherever the opportunity offered, and an occasional meeting for prayer and Bible study on a week-day evening has been well attended. These services have all been held on board some vessel in the harbour, and until our house is completed we shall be compelled to forego the advantages of a definite and regular place for Divine worship, and accept the kind offers made to us by the captains of the various steamers stopping here. Papers and tracts are always taken on board, and Bibles and Testaments are offered to all who will pay the nominal price asked. To one steamer a library of twenty-six volumes was loaned, and if we had the books much good might be done in this way. Suitable literature, either magazines or books, sent to us by mail, will be thankfully acknowledged and used for these purposes."

Major-General Haig, of Redhill, Surrey, is a British correspondent of this interesting Mission.

BOHEMIA.—Rev. A. W. Clark writes:—"Gospel work in Skalitz was not long in outgrowing the small hall that was secured for Divine service, and yet until now we have submitted to painful overcrowding. The owner of the house has failed, and his house has been sold. Our cheering work—sixty members and a congregation of eighty—will soon be homeless. We must build. Our poor people are sacrificing nobly, but they cannot raise one-half the amount needed. Our preacher in Skalitz has five out-stations where he regularly preaches the Gospel. Two members that help him most in the smaller meetings are marvels of grace. They have been rescued not only from sin and superstition, but from gross intemperance. In faith that God will help us we have bought a site. A building containing rooms for the preacher, for the Y.M.C.A., and a Gospel Hall for 250, will be erected this summer." Mr. Clark's address is Prague, Smichov, 280, Bohemia.

SPIRITUALISM AND PROPHECY?

The Merchants' Lectures for the month of May were delivered by Rev. Edward White, and have been published at length in successive issues of *The Christian World Pulpit*. They are rich in information, and thoughtful throughout. Having explained at length the Mosaic law against necromancy, or seeking to the dead, as set forth in Deut. xviii., the speaker closed his first lecture:—

"The reason of the prohibition against necromancy, or seeking to the dead for information, guidance, or comfort, is supported by the promise that God would 'raise up' to Israel, *on this side the veil*, 'prophets,' or inspired men, who should afford them all the supernatural guidance they required, both in life and in death; a promise embracing the line of prophets who ministered to the supernatural needs of Israel under the law, and culminating in that great prophet—the Messiah—'who hath the keys of Hades and of death.' He will 'tell us all things that He has heard of his Father,' thereby dispensing with and prohibiting all endeavours to communicate with the dead by the old forbidden arts of necromancy or witchcraft. God has given us *on this side the veil*, by his inspired messengers, all the information He designs that we should have respecting the secrets of the unseen, and this by a line of prophets, speaking from the mouth and by the Spirit of the Lord, and lastly, by His Son. Henceforth there is no need to yield to the temptation of consulting souls departed, or of attempting to rend the veil from the bottom, by the aid of spirits malign and apostate from God.

"And just as in past ages every grand crisis in the world's history, and each corresponding fresh revelation of redeeming mercy in its successive dispensations, has—as in the time of Moses and in the time of Christ—been accompanied by some concurrent outbreak of

SATANIC ACTIVITY IN THE LINE OF FALSE REVELATIONS,

so now the strange and world-wide spread of the phenomena of spiritualism probably indicates, along with the great missionary revival, the near approach of one of the great secular epochs in the history of the spiritual world—I refer to the expected establishment of truth in religion and justice in life and in government over the world, when the Lord Himself shall descend from heaven, with the shout of victory, to dash the rebellious kings of the nations, and their armies, in pieces like a potter's vessel, and to establish in their room his everlasting Kingdom. For 'the dominion, and the kingdom, and the greatness of the kingdom under the whole heaven, shall then be given to the people of the saints of the most High';—the air shall be cleared of infernal spirits—Jacob's vision of the flight of golden steps to the gate of heaven shall be realised in *open communication between this world and the Universe*; while the 'power of the air' shall be vested in good men glorified and their immortal King. And then shall open a new era for the nations; for righteousness, and with it peace, shall reign from pole to pole; when, as says Isaiah, 'the pale moon shall blush, and the sun be ashamed, because Jehovah himself, in greater splendour than theirs, shall reign over the earth, and before his ancient people gloriously.'"

In the second lecture Mr. White dealt with the evidence of modern spiritualism. Speaking of the author of evil, he said: "Philosophers prefer to account for all the vice and wickedness, the violence, the oppression, the injustice, the cruelty, the frightful drunkenness, the impurity, and the reckless extravagance of mankind, by attributing them all to the single action of one nature—the human—which has, they say 'little the matter with it,' rather than on the principle, assumed in the Divine revelation, that this awful sum of evil is the combined result of two depraved natures—the Human and the Satanic—operating together! At all events, the aspect of the earth, after so many ages, corresponds accurately enough with the theory of Revelation, that the world is the scene, not only of a human rebellion against God, but of one in which the chief actors are 'Principalities and Powers in the aerial places,' dominating the human world."

The third and fourth lectures dealt with Spiritualism in the light of the New Testament; and in the course of his summing up, Mr. White said:

"Through the accident of nearly forty years' residence in North-Western London, which was long the very citadel and stronghold of the new 'Revelation,' I became acquainted both with the phenomena reported by highly credible and thoroughly trained witnesses, and with those witnesses themselves. Many of them were very able and amiable people, knowing comparatively, perhaps, little of the Bible, who have now left the world, but, as in all cases, their 'works remain,' to encourage 'intrusion into things not seen,' and the practice of that 'necromancy' which was strictly forbidden by name under the Mosaic law, and as sorcery under the Gospel. And I felt inwardly persuaded that, having had the opportunity of 'perfect understanding by report of the initiated from the very first' of the works and ways of this new 'gospel' of spiritual power, it was my duty, at whatever sacrifice of peace or repute, in my last days, to declare these convictions respecting its quality before I leave this earthly scene.

"And when I reflect upon the details of our Lord's own ministry, and on those of his apostles, as recorded in our sacred books, it seems to me an urgent duty to assist in warning the unwary against even the first steps towards experimental commerce with forbidden necromancy, and much more against yielding assent to the daring and even absurd defences of it, set up by those who cite the holy scene of the Transfiguration of Christ as an encouragement towards this hideous travesty of communion with the invisible realms of God.

"Nor can I close without confessing the persuasion—apart from precise fixtures in chronology—that this striking nineteenth-century outbreak of the demonic energies seems to prognosticate the approach on earth of

A CRISIS IN THE DIVINE GOVERNMENT,

foretold as many think by the prophets, when the evil and deceiving spirits, having been permitted to work their will, '*with all power and signs and lying wonders*,' and to gather the nations to battle in antagonism to the purposes of God, will be suddenly and visibly smitten by his uplifted arm, and consigned to that 'Abyss' of destruction to which they once 'prayed Him' not to deliver them 'before the time.' The predicted Catholic 'Apostasy' has come, 'with all power and signs and lying wonders,' its compulsory celibacy, and its impious Roman autocracy, and thenceforward (says St. Paul to the Thessalonians) will be the 'destruction' of all the Antichrists, the overthrow of the so-called governing 'Wild Beasts,' and 'False Prophets,' the restoration of indestructible Israel, 'the gathering out of the nations,' by angelic 'selection,' of them that cause stumbling-blocks (the chief leaders in rebellion both in Church and State, both in Literature and in Life), and thereupon the establishment of a New World, both in government and thought, in which, thank God, the Lord Christ shall be King over the whole earth, and the spiritual dominate the material. For then all Nature too shall be renewed, and 'break forth into singing,' at the rending of the 'veil' which has so long concealed the loftier spiritual world from mankind, and the deepest yearnings of humanity shall be answered by an absolute working union between the Visible and Invisible Realms. The ethereal physical energies have already become subject to man, and soon those higher spiritual worlds will open by the rending of that 'veil now spread over all nations.'

"Meantime we may enjoy the consolation of a real, a loftier, and a Divine Communion present, and nearer at hand, for all who know the 'secret of the Lord.' Before He left the earth the Lord Jesus said to his sorrowing disciples, 'If any man love Me, he will keep my words; and My Father will love him, and *we will come unto him and take up our abode with him*. Behold, I stand at the door and knock. If any man open the door, I will come into him, and dwell with him, and he with Me.' There is no need to seek for communion with the dead; not with the dead who are in hades, not with the dead who are with the Lord, and certainly not with souls who wander on the earth amidst the trivialities of spiritualism. For the Ever Living One Himself will dwell in our hearts, if we are his servants, and He will guard us even to his eternal kingdom.

MR. AND MRS. J. J. MEEK.—These Zulu evangelists, whose work we have already noticed, spoke last week at a meeting held at Kent House, Knightsbridge, S.W. Mr. T. A. Denny took the chair, and the Zulu Choir sang, and one of them interpreted the vigorous speech of Mrs. Meek. Mr. Meek gave details of his work among the Zulus.

CHINESE IN BRITISH COLUMBIA.

There are said to be about 5000 Chinese in Victoria, and there are probably as many more in other towns of British Columbia. Much of the hard work necessary for turning the wilderness into a fruitful field, the clearing away the forest growth, the making of roads and railways, etc., is done by Chinese; most of them come over from Canton for a certain number of years, and then return to their own country with the money they have made. It would be indeed a grievous thing if these men were to return to their own country as ignorant of the glorious Gospel of our Lord and Saviour Jesus Christ as when they left it. Yet up to a few years ago the Christians of British Columbia were content that such should be the case.

The credit of being the first to initiate a new state of things belongs to the Methodists, and their missions have fully maintained the advanced position due to their being first in the field. They now have three missionaries in the province, and expend about £1000 a year on the maintenance of the work. A thorough knowledge, not only of the Chinese language and idiom, but of their modes of thought, is an essential condition to the success of an evangelist among this intellectual people. The missionary in charge of the Methodist Mission, Rev. J. E. Gardiner, is admitted on all hands to be the one man in Victoria who thoroughly understands the Chinese and their ways. Born in China himself, the stepson of a missionary, he became from his earliest childhood thoroughly acquainted with the Chinese in the neighbourhood of Canton. From thence he went with his relations to Australia, where he kept in contact with the Chinese, and having obtained an appointment at San Francisco, we presently find him interpreting in the law courts on behalf of the Chinese. Not content with befriending the Chinese by helping them in questions of civil right, he also devoted his spare time to teaching them English and telling them of Christ. Giving up his intention to enter the Presbyterian ministry, he resolved to devote his life to the Chinese in the service of the Methodist Church.

Mr. Gardiner is still a probationer for the ministry, but he has had the privilege of leading over 150 Chinese to profess their faith in Christ. In the great majority of cases these men have shown by their lives that they are new men in Christ. There are very few women amongst the Chinese immigrants, and these few are almost all of the degraded class, on whose behalf work has been organised by the Women's Missionary Society, with the result that several have been brought to the feet of the Saviour. Schools as well as evangelistic work are carried on. The Chinese are most anxious to learn English, as it greatly increases their value in the labour market. But the preaching of the Word is the principal method of influencing the heathen. Mr. Gardiner's little church is a plain but substantial building, with seats for 150 to 200, and when the present writer had the privilege of attending, it was occupied by a most orderly and attentive congregation of Chinese. Now and again a stranger would come in, and being instructed by the doorkeeper to remove his hat, he would be politely shown to a seat, with a whispered warning "not to talk." An address was given that evening by Dr. Lin, a Chinese medical missionary who is in charge of the work at Vancouver. The congregation joined most heartily in the hymns, and in the repetition of the Lord's prayer, all, of course, in Chinese. But the most interesting part of the service was the baptism of a convert who had, as Mr. Gardiner told us, during a year of probation, been thoroughly consistent. He had been called upon to endure a great deal of persecution, and had lost his employment owing to his attachment to Christianity.

The Church of England has a well-attended Chinese night school, mainly supported by the devoted labours of half-a-dozen ladies, led by Mrs. Lipscomb, the wife of a clergyman. Since the climate is much like that of England, and there is direct communication with China *viâ* Yokohama, it might be found advantageous to establish a connection between missionaries labouring in the Canton Province and this place. A missionary enervated by the heat of Canton might well visit British Columbia to recruit, and be very useful in helping on the work.

THERE IS NO WASTE SO PITIFUL, so costly, as the waste of child life; save the homeless little ones from the mournful fate of a ruined lifetime.

Letters to the Editor.

"A RANSOM FOR MANY."

DEAR SIR,—Your correspondent (in current number, June 22) is justly earnest in defending the doctrine of "substitution," but in this he commends the rendering that the blessed Lord "gave his life a ransom *instead of* many."

This rendering of the Greek preposition *anti* is, however, but a secondary or tertiary sense of it, if legitimate at all. Its simple radical meaning is as of something that is *before*, or *over against*, another. It is thus the great preposition of "barter" and "exchange" (see Winer's Gram. of N.T. Greek, p. 455). It thus is one of the terms employed in N.T. with metaphorical value derived from the markets: just as *agorazein*, "to redeem," is based on the customs of the *agora*, or "market." Keeping this well in view, we can bring a good key to the figurative sense of *anti*. "Exchange" and "barter" nowadays are largely replaced by "weights and measures," and monetary equivalents. Let us apply it to Jno. i. 16, for example, "*charis anti charitos*." Here expositors (as Alford in loc.) of just account, often see but the secondary, concomitant sense of "grace succeeding grace," "continual accessions of grace." It is not the radical sense, but a deduction from it.

The radical sense is "grace *over against* grace." And what meaneth it? We in our usage, go into market with varied wants, and are variously supplied, *but the standards of capacity and weight are fixed*. The needful commodity is placed by vendor in one scale, the "weight" *over against* it in the other. So in "balance of the sanctuary," the weight, the standard, is an all-sufficient, sole-meritorious Christ. I want my grace, you want yours. With Him in the scale, we get equivalence; "Our God supplying all our need," &c.

So the prophet's paradox, "Buy (yet) without money and without price." It is an equivalence of antithesis, not of repetition, we have here.

And even thus the blessed Lord had "the joy set before him, *over against* the death of the cross" (so Winer, p. 456, rightly). Not one *instead of* the other. The "joy" would so not have been its necessary sequence of purchase, or recompense. But the scale with joy in it "went down"; as did the apostle's "eternal weight of glory" *over against* the "light affliction for the moment." Here the merchantable sense again comes in. It is a N.T. Hebraism. The word for "glory" and "weight" are in the Hebrew alike, *kavōd*.

Thus was the cross endured "for" the glory, not "instead of" it, as one has heard others, as well as your esteemed contributor Mr. Meyer, render it. And so, amongst many examples, was (1 Cor. ii. 15) the woman's hair (*anti peribolaion*) "for," not instead of, "a covering."

The two other prepositions rendered "*for* many" in Matt. xxvi. 28 (*peri*), and "for all" 1 Tim. ii. 6 (*huper*), which will suit your correspondent's purpose well.

I trust this may help others, as it has helped me.

D. J. ROWAN.

Kingstown.

"THE BOYS' BRIGADE."

DEAR SIR,—One of your "Notes and Comments" in THE CHRISTIAN, of 8th inst., closes with the remark, "Perhaps fathers and mothers may yet have something to say about it." This I take to mean that you are not unwilling to receive the opinions of those who, though only viewing the movement from an outsider's point, yet are deeply concerned—as who among us hearing the sacred name of "mother" can fail to be concerned—that the boys, whether our own or other people's, should have such organisations; instituted and carried forward on their behalf as shall be for their best and highest good, and that therefore the methods of proposed organisation should be carefully tested as to whether or not they are calculated to bring about those professedly worthy ends.

Now, in respect of the aims of the Boys' Brigade, as set forth by its founders and promoters, there can be among Christians no two opinions. From its opening clause, embodying the second petition of our Lord's Prayer, down to the last clause, enforcing the Apostolic injunction, "Quit you like men: be strong," each in turn commands unqualified approval.

Nor is it contended by those who oppose the movement, that those high aims are not kept well to the front in the practical working of the organisations; but, if I estimate rightly the adverse criticism, it would appear that all this goes for nothing, because alongside with efforts for "the advancement of Christ's Kingdom, and the promotion of habits of reverence, discipline, self-respect, and all that tends towards a true Christian manliness," there lurks the danger, which dwarfs to insignificance all other dangers that can beset our boys, the risk of their becoming soldier-like. What, then, are the traits of a soldier which the Boys' Brigade promoters consider it worth striving to produce, above and beyond healthy recreation and physical development?

Those we find to be such qualities as cleanliness, order, prompt obedience, self-discipline. Are we to say that these traits are not worth attaining, or that they are gained at too great a price, if their attainment is accomplished by the same means as those which produce like effects in a soldier? In these days of self-assertion are we to say that there is no benefit towards character-making in the fact that a good "drill" must sacrifice everything which makes for prominence, or in any way invites attention to himself? Or because there are certain lessons which are pre-eminently the heritage of the man who, to whatever rank he attains in his profession, never forgets that he is "a man under authority," must we discard them on our boys' behalf just because the same kind of discipline which has achieved these results is that which has produced a good soldier?

Truly I am only a woman, but from my woman's standpoint I would rather see my boys follow their father's example in suffering "wrong," even to absolute injustice, without "reasoning why," and reserving all ardour in respect of "rights" for the upholding of the rights of the oppressed around, for the bearing of "others' burdens," for persuading the indifferent not to despise the heavenly birthright, than see them uphold so-called "Peace Society" objects—as I have seen a member of that Society do by an unseemly exhibition of ill-temper, irreverence, pugnacity, and disregard for the feelings of others, of which I am not afraid to say, after experience in five continents, every Christian soldier of my acquaintance would be heartily ashamed.

To those of us who hold by the Bible teaching, that evil-doing, whether on a small or on a large scale, is to be suppressed and peace maintained by the terror of the sword (Rom. xiii. 3, 4); to those of us who long to promote arbitration among nations, and who recognise that the accomplishment of this end depends largely on the strength of the nations who put forward a demand for it, there appears a little incongruity in the fact that a Society which, if loyal to its tenets, would deliver our empire over to anarchy and lawlessness, or, say, to the despotism of Russia, without striking a blow for law and order, which is, if possible, less peaceable in its language and methods than its logical outcome, should be accepted as an oracle under the misnomer of the "Peace Society." While I say this, I should like heartily to disavow, in respect of the P.S., as you yourself do with regard to the B.B., any wish to call in question the spirit, aim, and honesty of its founders and supporters.

If, in common with yourself and many peace-loving people, I desire that war should be minimised—to which end, viz., as a preventive against war, I realise that in the present constitution of the world we must keep our soldiers (though like policemen, doctors, mariners, grave-diggers, they will find no exercise for their vocations in the glory-land)—still, I confess that I cannot go with you in saying, "We can understand Sunday Schools quietly training up generations of boys who should have a repugnance to war, and thus, by ultimately delivering nations from the love and practice of war, bringing in the Kingdom of God." It seems to me that the Kingdom of God must come, if it comes at all, into the hearts of our boys, in quite another way, viz., through the preaching and teaching of that Word which is declared to the B.B. members "every Sabbath day," accompanied by the power of that Holy Spirit whose presence is invoked even at their gatherings for drill.

—Yours faithfully, A MOTHER OF BOYS.

DEAR SIR,—The accompanying letter from *The Standard* I think supports the view (though not from a Peace standpoint) you have expressed of the warlike spirit engendered by "The Boys' Brigade" movement.—Yours faithfully, E. BRACHER.

Mere, Wilts, June 26.

BOYS WITH BAYONETS.

SIR,—Who is responsible for the issue to mere children of soldiers' bayonets? Here, in Dulwich, a movement has been started for what is called "The Boys' Brigade," and boys of ten and twelve are seen strutting about with belt and bayonet. They chiefly belong to the Board School, and are mostly of the lower order. These boys think nothing of throwing stones, in the heat of temper, at their fellows, and I have seen knives drawn. Is it wise? and I again ask who is responsible for the issue of deadly weapons to such children? Cadet corps, under proper control, are right, the rank and file being of the better class; but if there are to be "Boys' Brigades," give them dummy guns and bayonets.—I am, sir, your obedient servant. J. D.

Dulwich, June 23.

THE GUILDFORD CONVENTION.

SIR,—In the opening remarks of your correspondent at the recent Guildford Convention, he makes some observations upon Mr. Paynter's want of self-effacement as chairman, and says that his views on this point are shared by many. Permit me the equal opportunity of expressing the view, also shared by many, that Mr. Paynter's chairmanship is one of the happiest features of this growing Convention. I have repeatedly heard one and another state their thankfulness for his few opening words; and I can confidently say, as one of the usual speakers, that we on the platform should feel ourselves the poorer were he not to introduce us as he does.

May I add that there was a general consensus of opinion, among those best qualified to judge, that this last Convention was probably the best attended, and certainly the most full of spiritual promise, of those yet held?—Very faithfully yours, A. E. BARNES-LAWRENCE.

Blackheath, S.E.

PARIAHS IN MADRAS.

SOME weeks ago we gave a letter from Dr. McLaurin, a Bangalore missionary, dwelling on the distressed and downtrodden state of the Pariahs in the Madras Presidency. He stated that Rev. T. B. Pandian, an Indian pastor, was about to visit this country to set forth the claims of these people and try to secure some amelioration of their social condition. Mr. Pandian is now in England, and would be glad of opportunities of telling his story to Christian audiences. His objects will be gathered from the following extracts of a little work he has written, "Slaves of the Soil in Southern India":—

"Pariahs form no inconsiderable portion of the population of this Presidency. These are employed in various ways—as tillers of the soil; as watchmen of the Hindu cremation ground; as drudges and menials in Hindu high caste families; as cooks and butlers in European households; as sappers and miners, etc.—and well deserved encouragement. These are at present practically slaves. Their grievances are manifold, the most crying ones being intellectual darkness and practical incapacity to own land. If the Pariahs are to be emancipated as they well deserve to be, they must be educated.

"There must be industrial schools established for the Pariahs—one or more in each district, and in them the ordinary trades of the country must be taught, care being taken not to teach decaying trades or trades which in the nature of things must soon cease. A number of practically free schools should be established, and in them the rudiments of vernacular education should be taught. In certain centres model or normal schools should be established for training Pariah teachers, inspectors, etc.

"Government should make up its mind to a persistent and continued effort, and should not allow partial failure at first to damp its ardour. Government should call in largely the counsel and aid of missionaries and other philanthropists to assist in inaugurating and carrying on the scheme."

Mr. Pandian may be addressed, care of Dyer Brothers, Rose-street, Paternoster-square, E.C.

LOSS OF H.M.S. VICTORIA.

DEAR SIR,—The loss of this fine battleship, with nearly 400 officers and men, has come upon the country like a "bolt out of a clear sky," and is the greatest naval calamity that has happened since the loss of H.M.S. *Captain*. The agony and distress of the wives and mothers round us here in Portsmouth is most distressing—widows left with little children clinging around them and the bread-winner gone. In a very short time their cupboards will be bare. I have organised workers to meet the distress, and am in communication with the Admiralty as to names and addresses, while the sorrow-stricken women are crowding around us, living as we do in their midst. I am drawing heavily upon my own funds, and have already received letters from friends in the country offering help. I shall need help for present needs, while the Patriotic Fund will, I hope, provide for the future, and as in the case of the loss of H.M.S. *Serpent*, I shall be very glad to receive and to utilise for direct help any sums sent to me, not one farthing of which will be spent on working expenses, but all worked out for the help of widows and mothers connected with H.M.S. *Victoria*.

Cheques and postal orders may be sent to me at the Royal Sailors' Rest, Portsmouth, or paid to the account of the Royal Sailors' Rest, National Provincial Bank of England, Devonport.—Yours truly,

AGNES E. WESTON.

Royal Sailors' Rest, Devonport, June 26.

MOUNT HERMON GIRLS' ORPHAN HOMES.—In the twenty-ninth annual report Mrs. Parry says:—"The Lord has not suffered our children to lack a meal, although we have been greatly straitened at times for funds, and I regret to have to close the year's account with a deficit. The children have been kept in health, excepting a few cases of measles in the spring of last year. We have received thirteen new cases, and fourteen left the Homes during the year. One has gone to Australia, and two to Canada; the others to situations in this country. All, as far as I know, are doing well." Communications regarding this interesting work should be addressed to Mrs. Parry, 55, Cambridge-avenue, Kilburn, N.W.

THE Y.M.C.A.

Last month the Exeter Hall Tract Union distributed 17,344 tracts.

A new Association has recently been formed at Grange-over-Sands, and another is in course of formation at Preston.

The Hobart Y.M.C.A. annual meeting proved most encouraging; the work is reported as steadily increasing and full of power.

The general commercial depression has affected considerably most of the Antipodean associations; the work goes on but the funds run short.

The Winnipeg Mission Committee hold services every Sunday morning at the Government Immigration Hall among the newly arrived immigrants.

In Adelaide over 110,000 attendances are reported for last year. The theatre service, open-air meetings, rescue work, and other agencies have been greatly blessed.

The Auckland (N.Z.) Association reports 164 full members with much earnest and useful effort. The annual meeting was the best in tone and spirit held for some years.

The Lydd Y.M.C.A. had last Sunday two addresses from Lieut. Tapp, R.A. There were good attendances, particularly in the evening, when the room was well filled. A service for soldiers only was also held in the Garrison Theatre, Lydd, conducted by Lieut. Tapp and Lieut. Mackenzie, R.A.

The new premises of the Tottenham Association, Bruce Grove, were formally opened by Mr. Joseph Howard, M.P. for Tottenham, on Wednesday week. A thoroughly representative gathering was presided over by Mr. John Cloudesley, the president, and various speakers took part in the proceedings.

A new departure in the Friday evening meeting of the Dublin Association last winter was a monthly "Members'" meeting, when original papers, selections, poems, recitations, and singing were given by members. Taking part in this meeting was a distinct profession of being a follower of Christ, every item being sacred, full of interest and practical help.

A very successful garden party was held on the 21st inst. in connection with the Trowbridge Y.M.C.A., in the beautiful grounds of Hill View, the residence of the president of the Association, Mr. J. P. Haden. The Association is making very satisfactory progress, and the workers are very much encouraged by the past year's results, both spiritual and otherwise.

The "Y.M.C.A. Secretaries' Week," just held at Matlock, was attended by forty-five secretaries, including Mr. Henry Whitwell (Birmingham), Mr. W. H. Newett (Manchester), Mr. W. Oatts (Glasgow), Mr. T. Jameson (Liverpool), Messrs. Hind Smith and Burn (London), and Mr. Mills, of the National Council. Discussions of a useful character occupied the mornings of each day, affording practical and valuable training for the several newly-appointed officers who were present. On Sunday several of the secretaries occupied pulpits in the churches of Matlock and neighbourhood.

A few months ago it was ascertained that the Holden estate on West Monroe-street, Chicago, could be secured for 45,000dols., and remodelled and refitted for 5,000dols. more. Immediately the officials of the West Side Y.M.C.A. set themselves about raising the necessary funds to get possession of this property. One friend offered one-third the whole amount if the other two-thirds would be raised. This generous offer had the desired effect, and the building has been opened with a public reception. The mansion was thronged by over a thousand visitors. Mr. Moody made one of the addresses. The building is very complete.

THE Y.W.C.A.

Mr. J. Combie has made a gift of a library of about a thousand volumes to the Y.W.C.A. of Sydney.

A friend informs us that the Auckland Y.W.C.A. "are doing a noble work among the young women of the city."

At the annual meeting of the Melbourne Y.W.C.A., Mrs. J. G. Paton was elected president for the year. The work of the association goes on vigorously.

The members of the Sydney Association entirely support a China Inland Missionary, who went out from one of the branches. Two others have also offered, or gone to foreign lands.

The Dundee Y.W.C.A. report, full members, 572; associates, 79; juniors, 63. Of these one has gone to be trained as a medical nurse, and two have sailed for New York, having been accepted for the foreign mission field.

In connection with the work of the Park Mission, a Lodge will be opened at 13, Duke-street (Duke-street Mission Hall), Manchester Square, W., on Monday, July 3 at 4.30. An address will be given by Rev. E. W. Moore, of Wimbledon. Old clothes, especially boots and dresses, also letters for convalescent homes and hospitals, are much needed. Address, Miss Hay Chapman, 16A, Old Cavendish-street, Hon. Superintendent of the Mission.

CHRISTIAN ENDEAVOUR NOTES.

The first Chinese Christian Endeavour Society to be established east of California has recently been formed in Chicago.

The growth of the Christian Endeavour movement in Birmingham has been very considerable during the past twelve months, so much so as to call into existence a union, known as the Birmingham and District Christian Endeavour Union.

At the recently held General Assembly of the United Presbyterian Church of North America, it was reported that there are 664 young people's societies in the denomination, which have 28,092 members. These contributed 30,000dols. last year to the general work of the denomination.

The Association Hall, Liverpool, was filled on Friday week, to welcome Dr. Clark, and to wish him "God speed" on his voyage home. Mr. James Barnes, vice-chairman of the Liverpool Sunday School Union, presided, and gave an address on the energy displayed in these days both in secular and religious work. Addresses of welcome were given by Revs. Stanley Rogers, John Thomas, and Henry Gardner. Dr. Clark gave an interesting sketch of his tour round the world, and Mrs. Clark won her way to the hearts of her hearers by a capital little speech on "Junior Endeavourers."

SCOTTISH NOTES.

Rev. G. H. C. Macgregor, of Aberdeen, has received a cordial call to the pastorate of St. James's Presbyterian Church, Toronto, of which Dr. Kellogg was lately the pastor.

On retiring from the office of Principal of the Congregational Theological Hall, Edinburgh, to fill the same office in the Yorkshire College, Dr. Simon, at a farewell meeting, received hearty thanks for his professorial work of the last ten years.

Mr. John Martin, draper, Bridge of Allan, after addressing the morning meeting of the Young Men's Christian Association on Sunday week, took suddenly ill; he was conveyed home, but died in the evening from a blood-vessel bursting in the brain. Deceased was an enthusiastic evangelistic worker, took a great interest in children, was an elder in the Free Church, and a school superintendent.

IRISH NOTES.

Gospel services, including three open-air services and a Saturday-evening service for children, have been held at Magherafelt by Rev. H. Ball, Methodist Conference evangelist.

Rev. Dr. Hall, of New York, has arrived in this country on his annual two months' tour. He intends taking part in the International Sunday School Conference in London before returning to America.

The annual Methodist Conference has been in session in Cork during this and the past week, under the presidency of Rev. Dr. Rigg. Ten young men were set apart for the full work of the ministry; nine ministers died during the year. The membership showed an increase of 431, and the reports from the various parts of the country indicated that the opportunities for preaching the Gospel in the open-air and to Roman Catholics were never before so encouraging.

CHELSEA PREVENTIVE AND RESCUE HOMES.—The seventh annual report of these Homes, which are affiliated to the Fulham Cross Christian Mission, states; "The past year has been one of continued anxiety. Providence has superintended the efforts in a most striking manner. Many lonely and tempted lasses in this teeming Metropolis have been encouraged in the paths of virtue, despite their sad environments. Many servants out of situations have found here a Christian home at such critical periods of their lives. Many unsuspecting and amiable young girls and women, whose first mistake has been secured by vicious and unprincipled men, have been taken into these Homes and tenderly ministered to. No two cases are exactly alike. Each needs special assistance and wise discrimination. The Lord has greatly blessed all endeavours spiritually." Communications regarding the work should be addressed to the hon. secretary, at the office, 168, King's-road, Chelsea, S.W.

IN MEMORY OF JOHN HUSS.

In a recent circular, Revs. A. W. Clark and J. S. Porter, well-known workers in Bohemia, say:—"John Huss was born in Husinec, a small city of Bohemia about 200 miles south of Prague. He was educated as a Romanist; but, influenced by the writings of our Wyclif, he turned from the traditions of the Roman Catholic Church to a study and proclamation of the Gospel. He became a martyr for the truth, but God's instrument for sowing the seed whereby Bohemia and Moravia 'lived unto God.' Of the 3,000,000 Protestants in Bohemia by far the greater part suffered banishment or death; and Bohemia passed from the sunlight of the Gospel into spiritual darkness such as broods over Spain and Mexico. No Protestant church is within miles of the childhood home of the great reformer. More than this, it is a natural centre for work in the many adjacent cities and villages. A young man of experience and zeal is longing to begin the work.

"A national society owns and will preserve the house where Huss was born, but the Huss garden and barn adjoining has been secured by the Free Reformed Church. The legally organised society, 'Bethany,' will hold the title to this historic property. The work of changing the substantial old barn into a chapel with dwelling for the preacher has already begun. Ultramontane influence to the contrary, the name of Huss is among those of Bohemian worthies in the new national museum. A monument is soon to be erected to his memory in the heart of old Prague. Such praiseworthy patriotism, however, will not help us with the work in hand. Men and women who love the God of Huss must be looked to for such aid. To put the barn and garden in proper condition will cost at least £340. Towards this sum we already have £100. May we not receive your aid, little or much, towards establishing a fountain from whence shall flow forth the 'living water,' in the birthplace of that great Christian hero who belongs not to Bohemia alone, but to the whole world?"

Communications to the pastors named may be addressed: Prague, Smichov, Bohemia.

LANSDOWNE PLACE MISSION.

For many years this Ragged School Mission has done a noble work among the poor children in a labyrinth of courts behind Tabard-street, Borough. About thirty years ago Earl Shaftesbury presided at the opening of a new Mission-hall; but at length this became dilapidated as well as too strait for the work. The earnest workers are not, however, to be daunted. Backed by the testimony borne by the late C. H. Spurgeon that "It is a grand work which this gallant band is doing, and it should not cease or be slackened," they set resolutely to the task of collecting and giving (for they give liberally as well as serve faithfully), and in one way or another have raised £500, with which they have renovated and enlarged the place, adding an infant gallery and various much-needed class-rooms, etc. Their rule is never to go into debt; hence they have completed the operations so far as means go, and this renovated building was formally re-opened on Monday afternoon. Really it was open on Sunday, when delightful meetings were held, and many of the young people bore testimony to what God had done for them in the Mission.

At Monday's meeting Mr. John Wilson presided, and as a worker from the earliest days, gave a brief *résumé* of past history and pioneer experiences in connection with this Ragged School.

Mr. F. Fisher, the superintendent, described the alterations which had been made, rejoiced in the increased accommodation afforded, and urged the economy of the Mission (the annual expenditure being only some £145), told something of the cheering results attained in new and changed lives, and concluded by emphasising the present need of £200 in order to complete fully the fitting, furnishing, and adaptation of the place. We may observe that the report shows an amount of good work done altogether out of proportion to the smallness of the income.

Mr. T. A. Denny followed, declaring the building reopened, and adding hearty and sympathetic words on the value and efficiency of the operations.

Rev. F. B. Meyer addressed the workers in earnest and spiritual tones, directing them to the secret of true power and exhorting them to close fellowship and a deep sense of the presence of God in this work to which He had called them and in which He had blessed them.

Mr. John Kirk spoke brightly and cheerily, congratulating the friends on the improved aspect of the place, and exhorting to renewed and vigorous effort to win the children for Christ.

The proceedings concluded with a strong plea for the immediate raising of the £200 still wanting. The treasurer is Mr. J. Passmore, jun., 4, Paternoster-buildings, E.C.

The Christian.

☞ It is particularly requested that all letters relating to business matters should be addressed to the *firm*, Messrs. Morgan and Scott, and not to individual members. Communications for The Christian should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

All Advertisements for The Christian should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of Pastor Bodelschwingh, Founder and Director of the Homes for Epileptics, Westphalia, Germany.

To-day is a day of happy human augury for the stability of the throne of the British Empire. If the Prince and Princess who to-day will be wedded, are spared to see length of days, they will naturally have to fill the highest places in the realm. All their past leads us to hope and believe that they will fill these positions worthily and in the fear of God. We join the vast circle of British men and women who wish them all earthly happiness, and a full meed of wisdom and grace for the due discharge of great responsibility.

In pursuance of the resolution passed by the Armenian Christians' Defence Committee, a public meeting has been convened at Exeter Hall for Monday evening next, at 7.30 p.m., to protest against the continued incarceration and threatened execution of innocent men. The matter is pressing, and the time is short in which to arouse interest and secure attendance at the meeting. We would, therefore, ask our London readers to make all possible efforts in this direction. A strong expression of protest by a large assemblage would help our Government in taking official action.

One of the most hopeful movements of the time, in connection with the young, is the school scheme of the Band of Hope Union. Able lecturers are engaged to visit the elementary schools of the country, and present the scientific side of the temperance question to the children. During the fourth year of the work, just ended, nearly 3000 schools and institutions were visited. There are now 2,664,000 young people in England associated with Bands of Hope.

The development of Ragged Schools still continues. What was impossible in the past, owing to ignorance and irregularity, is now looked upon but as a stepping-stone to yet better things. This remark is called forth by the recent prize distribution, when eleven children from the Field Lane Bible Schools received prizes and certificates in connection with the Sunday School Union Examinations on Nehemiah.

There is no need to follow in detail the lines of advocacy of the Boys' Brigades adopted by several of our correspondents. We simply wish to say, as followers of the Prince of Peace, that all who do follow Him should do their utmost to discourage the military spirit. Europe is oppressed with armaments, the people are taxed to the point of beggary to pay for them: men are unfitted, by their early military training, for work as civilians; their powers are warped and weakened; their prospects are spoiled. Financiers, like Sir John Lubbock, warn us that there is social trouble in such a state of things. Yet in public schools, in some private schools, and now in Sunday schools, we are giving our boys a military training; besides which, in some large centres like Birmingham and Manchester, working boys are enrolled in cadet battalions; and lastly we have the drill of the telegraph messengers. *Soldiers* say that all this does tend to foster a military spirit, and on that account they welcome it. We desire, on the contrary, that our country should lead the nations into a better way.

"When a man's ways please the Lord He maketh even his enemies to be at peace with Him." As with individuals so with nations. If England's ways please God He will be a better defence than the strongest army and navy; He will, by his good Spirit turn the hearts of our enemies to us. In other words, by the cultivation and manifestation of the spirit of justice and mercy, we shall avoid occasions of dispute and the making of enemies, and shall make friends instead. Here lies the true Christian policy which it should be the persistent aim of believers to uphold and press upon their country. All reasoning which leaves God out of the great question of peace omits *the* point on which all turns.

As for keeping our older boys at the very time when they are so apt to forsake the Sunday-school and public worship, why should it be concluded that only by military drill can they be taught order, obedience, and promptitude, and be retained under good influences? We have seen sixty youths and men busy in a parish room two nights a week learning to work in metal, to carve wood, and to make furniture. They earned from eight to ten pounds a year each, a considerable help to a working boy or man. This was a temperance society, a thrift society, and a technical education class, all in one, besides being a link with Christian workers. In a Surrey village we have seen a beautiful wood carving of a head, done by a man who was a farm labourer and a scholar in a similar class. The exhibitions of useful articles made at Band of Hope meetings show that the musket has a rival. Boys and youths may be held quite as easily by means that are unexceptionable as by those which are associated with a state of things which our Saviour came to supersede.

It is right that we should correct any misapprehension which may arise in our readers' minds in consequence of the letter from *The Standard*, which appeared in our last issue, stating that boys belonging to a "Boys' Brigade" at Dulwich were entrusted with bayonets. The secretary of the Brigade movement writing from Glasgow to *The Standard*, says that no bayonets of any kind are used in any of the 600 companies which compose the brigade in the United Kingdom.

What a curious feature of the life of free nations is the appointment of one body of men to watch another and see that they do their duty! The ratepayers choose guardians and vestrymen; and then, in many places, appoint a Ratepayers' Association to protect themselves from excessive rates! We pass laws, and pay for a police force to see that those who break the laws are duly charged and tried; and then we constitute costly voluntary associations like the Children's Protection Society to make the law effectual. Is this because we expect our public servants to do too much, rather than because we suspect them of being unfaithful? "The price of liberty is eternal vigilance." Nations can be free only so long as they rigorously watch and guard their own affairs.

The law for the protection of children from cruel treatment, even when inflicted by their own parents, has exposed parents to a danger. Evil-disposed servants may injure the children and then fabricate a charge against the parents. Such a case has just happened near Chester, but the mother happily sustained her innocence. Still, it is only a poor compensation to come out from the dock with no more than the jury's verdict, "Not Guilty." In these, as in all cases which are *sub judice*, we shall do wisely to wait until all the evidence is heard. An additional motive, self-protection, is supplied to the heads of houses to engage only reputable servants.

"The difficulty is to get them." It *is* difficult. Yet there are as good servants as ever. We know many servants who have been with the same family for a very long term of years: for the last twenty years the door of a friend's house has been opened to us by the same maid, and she was "a bit of the house" when we first knew it. In another house, one of the servants has been there at least thirty years. And the love and devotion of these domestic friends is worthy of any gallery of heroines. One nursed her mistress through a dismal period of lunacy, though her master became too poor to pay her any wage. It took almost all her active life to render this service to God, but she did it without a murmur.

Something of our modern difficulty in obtaining servants, is no doubt owing to the fact that society generally is passing through a radical change, from a feudal to a democratic form. The old supremacy of the well-to-do classes was based largely on the sense of inferiority of the dependent classes; whereas now the sense of inferiority is gone, or fast going, and by combination the sense of dependence is going with it. We cannot mourn over the change. Men are men, whatever their occupation. Those who have been waited on, find, when necessity comes, that they can wait on themselves, and that they are the better for doing it. Our wisest plan is to adapt ourselves to new conditions, rather than sigh for the old which can never return. Servants, and most excellent ones, are, however, still within reach of ordinary English homes.

We have received the following from "J. K. W., of the Nelsonian school":—

Surely the awful and truly sad wreck of the *Victoria* must have brought to you the conversation you and I had in passing lately through the great bulky, lumbering, overclad ironclads in Portsmouth and Southsea waters. Many and many a time have I spoken to other and very leading men on this same all-

important subject, and just before the sad loss of the *Captain*, I told one of the leading admirals of our day, then my Compr. General of Coastguard, that such things would occur, and that these monster vessels were neither seaworthy, manageable, nor to be trusted in fine or foul weather. Only fancy if such things and fearful wrecks take place when in fine fair weather and general exercise, what is likely to occur in war times, with an enemy and gales of wind to battle with. My blood, as an old lifeboat man and naval assessor of the Court of Admiralty, runs cold when I think of the frightful loss of life and property that has already taken place since these sea-drowning leviathan monsters have been introduced into our naval service. In the mercantile marine, if such things were introduced with such sad results, the business men and the public would condemn them, and give them up long since. Surely Christian people ought to speak out in defence of our noble sailors being sent to sea in such coffins—sudden deaths to hundreds, and in many cases, it is to be feared, not fit or prepared for eternal glory.

Much stronger words are used in another letter as to unsailorlike management, and the martyred seamen.

The Rev. Dr. John Brown, the biographer of Bunyan and his successor in the pastorate of Bunyan Meeting, Bedford, has done well to speak to students for the ministry, on "Bunyan as a Model for Christian Preachers." The great dreamer was more than a writer of matchless allegory: he was a man of action; a loving, patient, painstaking pastor; a mighty preacher and evangelist. Dr. Brown well described him as one of the most "living" preachers England had ever known.

He was no piler-up of rhetoric, but a man deeply versed in the lore of human souls, and heaven-taught in the great and wonderful art of getting hold of men. He had given his ideal of the Christian minister in "Evangelist," Watchful," and "Great-heart." His was a remarkable simplicity and directness of expression; he was indeed a master of grand and noble Saxon speech. Lithographed sermons at so much a dozen were not in his way. Bunyan preached what he saw and felt, and he not only told the truth but made the truth to tell. Such a ministry would be effective in the nineteenth century just as it was effective in the seventeenth century. The man who said nothing but the things he thought he was expected to say would be effective in no century. Bunyan knew how to present the truth of God so that all classes understood. The danger that beset scholarly men was that of becoming merely academic in their preaching.

One of the chief sources of weakness in the Church of Christ to-day is lack of what is called "the communion of saints." Weak believers often fall and make shipwreck of faith for want of the strength and help such communion is designed to afford. Many a weary toiler in the vineyard of the Lord is overborne with a sense of isolation and helplessness which Christian brotherhood would remove. Many a good work languishes which would flourish and bring forth fruit, if only united faith and prayer were concentrated upon it. These are not days for true servants of God to stand off from one another. Everything calls for unity on the part of those to whom the name and cause of Christ are dear. Co-operation and concentration abound in secular spheres; surely more of both should be seen in the Church of God.

Can it be of God that those who are through grace "one in Christ Jesus" should be separated by barriers which prevent their approaching each other on equal terms as brethren and sisters in the Lord? Can any system or creed be of Him which tends to alienate true believers, or to range them in rival camps? Can it be the Spirit of Christ which refuses to acknowledge one because he is not of our communion, or another because he is not in everything conformed to our type? These are questions which call for earnest and prayerful consideration.

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Mildmay Memories.

Our recollections of Barnet and Mildmay cover a space of more than thirty years. During all that time we have found both pleasure and profit in our presence at these annual gatherings. In the speeches from the platform, very rarely has there been a single jarring note to awaken suspicion or distrust. By a singular combination of prudence and practicalness, the great themes on which all Evangelical Christians are in entire agreement have been alone in the foreground. Determining to know nothing save "Jesus Christ and Him crucified," denominational distinctions have, for the time, been forgotten, and Christians of many communions have assembled in one place with one accord.

Meanwhile other Conferences have arisen and multiplied. The advantage of special assemblies for the consideration of special departments of Christian life and work need not here be discussed. Yet, despite them all, Mildmay occupies the first place, and in a real sense remains œcumenical. From year to year the audience is no less inspiriting than the speakers. We do not envy the man who can stand unmoved and nerveless before the thousands of intelligent believers who assemble daily in the great hall. Among the mighty dead memory vividly recalls to us the stirring and suggestive addresses of the brothers Bonar, and Mackay of Hull. How thorough was their subjection to Scripture, and how fresh and forcible their utterances! In the present age of doubt, we had almost said of despair, we can only fervently pray that the same tone of calm, confident reliance on the Divine Word may continue to characterise every speech spoken from the Mildmay platform.

The Conference held last week has certainly not been unworthy of any that have preceded. The subject was second to none in importance, and each speaker fairly rose to the occasion. The first address, by Rev. Dr. Pierson, was equally voluminous, compact, and clear. It was a marvellous and masterly survey of the whole field on which the student of prophecy is invited to enter. Good to hear, it will be even more instructive and helpful to peruse and ponder it in the printed pages of the official report.

Most impressive and promising was the address delivered by Mr. Train, on the second morning of the conference. Intensely Scriptural and spiritual, it was no less practical and powerful. His recent settlement in Upper Norwood must be reckoned a great gain to the metropolis.

No one could fail to be carried away by the fervour and unction of Mr. Webb-Peploe's stirring appeal on the last morning. His words are still ringing in our ears. His direct earnestness must surely have touched every heart.

The evening addresses were also of real practical import and worth. Mr. Macartney's vivid and fervid application of the Canticles to the topic in hand, was a genuine piece of fresh exposition of a difficult theme. Dr. Bullinger was eminently suggestive and clear on his special subject of the believer's coming transformation; and Mr. Wilkinson well filled his *rôle* of an advocate for the Jew. Dr. Guinness's brief closing words were timely and weighty.

While it cannot be said that much added light was thrown on advent truth, the main features of the subject were reverently and thoughtfully handled, and there was a happy absence of needless theorising, in the matter of details or disputed points.

The Opium Debate.

On Friday night last, by a majority of seventy-nine, the House of Commons rejected the proposals of the Anti-Opium leaders, and accepted Mr. Gladstone's amendment. As both parties prayed for a Royal Commission, it is important to understand the position and aim of each. Briefly stated, the Anti-Opium party insisted on the claim that the traffic should be regarded as morally indefensible, and that a Royal Commission be appointed to make the necessary inquiries, with a view to devising how the financial difficulties should best be met. The Government, on the other hand, while admitting an evil, declined to accept the standpoint of moral indefensibility, and prayed for a Commission which should not only examine into the moral aspects of the traffic, but which should also take all the financial questions, and especially those which relate to the native States, into full consideration.

The first thought in the minds of the many who have cried to God for the abolition of this unholy traffic must naturally be: Is this Royal Commission in any measure the answer to these prayers? We believe that in one important aspect it will be found to be so. It was, and is, essential to any right solution of the questions involved that Government itself should take them up. We do not pretend to say what results may be contemplated by the Government itself: still less that it looks forward with any eagerness to the thorough treatment by abolition which is desired; but it is an enormous step in advance to have got the Government to move. It will be the fault of the Church if the Government is permitted to drop the question before a final settlement is effected.

But there are other factors in the settlement of this question besides that of Government. On the very morning after the debate in the House of Commons the telegrams from China conveyed tidings which those who have been praying on the subject cannot but regard as deeply significant, and which may make the task of the Commission a much easier one than was contemplated. The many provisions of Mr. Gladstone's Commission are founded undoubtedly on the idea that the revenue in question is an enormous one. But what if the revenue is about rapidly to dwindle? The telegrams told us on Saturday morning that business in Shanghai and Hong Kong is paralysed, as a result of the Indian currency changes. "These have had a ruinous effect upon the import trade, especially upon opium." We thank God heartily for it. He has effective ways of dealing with this wickedness, as well as by Royal Commissions.

There cannot be two opinions among us that the action of Mr. Webb and of Sir Joseph Pease, in insisting on a recognition of the immorality of the traffic as the starting point of any Royal Commission, was absolutely necessary. Throughout the country the Christian men and women who have identified themselves with the anti-opium movement, will thank God that in the face of the Government and its curiously mingled crowd of supporters on the subject, our leaders stood firm to their claim, and determined to divide the House. They will also thank God that no fewer than 105 members of the House opposed Mr. Gladstone in such circumstances. Truly the anti-opium movement has made rapid strides in these last few years.

In the speech of Mr. Gladstone, and also that of his chief supporter, Mr. Curzon, it is painful to note the deliberate way in which our pre

sent opium relations with China are put before the House as being in thorough conformity with national righteousness. Mr. Gladstone's words are: "We had now ceased to force the trade, and the opium now exported to China was left to be freely received if that country so chose. We now, therefore, were doing nothing in respect to any foreign State except that which the freewill of that country admits and desires." And Mr. Curzon's: "By the treaty of 1886 it was possible for the Chinese Government, upon giving twelve months' notice, to repudiate the treaty, or to put a tax on the article, or even, like Japan, to prohibit its introduction altogether." Both of these statements are so incorrect, and proceeding from such men are so entirely misleading, that for the sake of the public we insert *verbatim* the text of the treaty of 1886 bearing on this point:—"The arrangement respecting opium contained in the present additional article shall remain binding for four years, after the expiration of which period either Government may at any time give twelve months' notice of its desire to terminate it, and such notice being given it shall terminate accordingly. In the event of the termination of the present additional article, the arrangement with regard to opium now in force under the regulations attached to the Treaty of Tien-tsin shall revive."

China is free, undoubtedly, to put her neck once more in the halter of the Treaty of Tien-tsin—the Treaty which she signed at the close of the second opium war, one stipulation of which was that in a revision of the tariff, the tariff on opium should not be revised, and which stipulation China endeavoured, but endeavoured in vain, to overturn in 1869. She is free to go back to the Treaty which gave room to no end of local smuggling, and to put herself in a much worse position than she is in at present. And this is what an Englishman who has occupied the post of Under-Secretary for India calls *freedom!* China is free, he dares to say, "like Japan, to prohibit its introduction (Indian opium) altogether." And this singularly inaccurate young statesman proceeds, with all the air of wounded honour, to inveigh against what he calls the "false" statements to be found in Anti-opium Literature. It will not do, however, to be too hard on a pleader who actually quoted as his chief authority on the harmlessness of opium, the opinion of a surgeon whom he had met at Hong Kong, and who has confessed to having been for years an opium sot.

There is, we venture to say, no more significant indication of China's want of freedom than this very Treaty of Chefoo, of which Mr. Curzon makes so much. In 1877 she claimed, for the many concessions which she then made to us, a double right: (1) to check the smuggling of Indian opium by having it put in bond till a purchaser was found and the local taxation paid; and (2) to put upon Indian opium what local taxation she chose. These were fair demands, which could not by any possibility have been refused to France or Spain. But did China get them? No; and why not? Because our Indian Government alleged that such freedom would enable China to put down the Indian opium trade, and China did not conceal that she wanted to have that power.

China continuing to demand something in return for her many concessions, she was told in 1881 that though this unlimited power of local taxation could not be permitted, a way of agreement might be found if she would fix the amount of local taxation at some rate which would hold for the whole of China, and would consent as a further gift to England to allow Indian opium thereafter to pass through all China without further tax. Agreed, said China, and she fixed the amount of local taxation at 120 taels per chest. Did she get it? No; and why not? Because again India said that such taxation would make Indian opium unsaleable to all but the very wealthy in China; and the Chinese statesmen frankly admitted that such was their desire.

Another Conference was held in the same year, and the Chinese reduced their demands to eighty taels per chest, with the intimation that this was final, and that they would have this or nothing. But did they get it? Yes, but only after another FOUR years of struggling over it, till our English statesmen felt that they must either yield or be put in an extremely false position.

But will any honest man call this giving China full freedom? To give her her lowest claim, and that after nine years' haggling, and to tell her that if she dares to venture one step beyond this agreement she will go back to the old Treaty of Tien-tsin—this is not what Englishmen call freedom, but a slave's chain.

It is plain, however, that the opium question cannot *now* pass from public view till it is settled. And there is only one settlement. The relation of our country to this evil traffic must come to an end. The result may be delayed, but, if the Christianity of England has any vitality, the end is sure. Public opinion, perhaps, may be found to ripen even faster than the Royal Commissioners' Report. The agitation of the subject throughout the country will go on, and prayer will not cease till the unholy traffic is destroyed.

The Fever-stricken Missionary.

THE loss of missionary life on the Congo has been saddening in the extreme; so was the death of Ridley and Latimer, and all the martyrs. But it was also sublime. From the death of the first Christian martyr, the Lord Jesus Christ Himself, to the last missionary who yielded up his spirit into the Father's hands, the Kingdom of God has owed more to suffering than to doing. Darkest Africa may not understand the stammering words of the Gospel pioneer, but human nature understands the love which lays down life on its behalf. Many a victory has been gained by hosts advancing over the dead bodies of the foremost ranks; and God's spiritual victories in the heathen world have generally been similarly won. "The blood of the martyr witnesses is the seed of the Church," whether they fall by fever or by fire.

It has been said that these fever-martyrs need not have died; that if they had had faith to claim Jesus as their life, these valuable men, the product of so much prayer and study and labour, would have been saved alive; that there must be something radically wrong, something essentially deficient, where so many precious lives are carried off by fever; and the conclusion drawn is that the special faith in Christ as our life is lacking: "For if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

But if this passage be interpreted to mean that the indwelling Spirit of Christ would have protected the bodies of these men from fever, or when fever-stricken would have preserved them from death, it must mean much more. It would operate at home, as well as on the Congo, and would preserve us, if we exercised the necessary faith, from death from any other cause, including the lapse of years. Why should we die at all?

We venture to think that this view, which seems so spiritual yet is devoid of Scriptural corroboration, and which implies a charge, however unexpressed, of want of intelligence, and want of faith, in those who die, arises from a misconception of the means by which the Kingdom of God advances. It is one of its laws that he that loves his life shall lose it; and he that loses his life for the King's sake shall find it. Paul counted not his life dear unto him. They who overcame the accuser because of the blood of the Lamb and because of the word of their testimony, loved not their lives even unto death. The blood of Abel has not ceased to cry from the ground against the wicked one at whose instigation he was slain by Cain. Stephen's face still shines like the face of an angel in the hearts of men, and reflects the glory of God on the rulers of the darkness of this world. His prayer, like that of his Lord upon the cross, still lives and testifies to the grace of Him that sitteth on the throne. Jesus still encourages his witnesses to be faithful unto death; still acknowledges those who held fast his name and faith when Antipas, his faithful martyr-witness, was slain in Satan's dwelling-place. The faith and faithfulness of the Christians of the Catacombs is fragrant and operative and influential to this day.

In the Epistles to the churches it is seen that the real adversary is Satan. The synagogue of Satan, Satan's seat, where Satan dwelleth, the depths of Satan, are all unmasked, and the Kingdom advances as he is overthrown.

His princedom is of this world; Christ's Kingdom is not of this world. That Kingdom is of the heavens, and is entered through death, and God was manifested in flesh that through death He might bring to nought him that had the power of death, that is the devil. Therefore precious in the sight of the Lord is the death of his saints before as well as since the mighty death of Him who said, "O death, I will be thy plagues; O grave, I will be thy destruction."

It may be that the want of knowledge and experience has caused the death of many missionary saints; but even so, the sons of Africa will not forget that one after another left home, and friends, and all that to the world makes life worth living, and yielded up his life in bearing the light into the dark places of the earth, and telling the love of God in the habitations of cruelty.

The essence of the Gospel of God is that "He loved me, and gave Himself for me." And this is written on the heart of Africa as the epitaph of every one who there has followed Jesus unto death.

It may prove true of the fever-sticken missionary, as of Samson and of his greater Antitype, that he wrought more in his death than in his life. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

PHILANTHROPIC AGENCIES are largely directed to the filtering and purifying of grown-up lives soiled with sinful living; but lives young, and fresh, and beautiful—how few think of nurturing these that they may be spared cruel contamination with evil.—*Mrs. G. S. Reaney.*

The Key-Notes of Life.

By Rev. F. B. Meyer, B.A.

CREATED IN HIM.

Create is one of the great words of the Bible. It is its peculiar possession. Other religious books have their cosmogonies, and attempt to explain how all things came to be. The process of production is traced as far back as possible, but they dare not speak this wonderful word. It is left to the Bible to inscribe the name of God on all things visible and invisible, and append to it the word create. "In the beginning God . . . " "In the beginning God created."

Eph. ii. 10. (1) *It is, however, not with the material but with the spiritual creation that we have to deal.*—When we first knelt at the Cross of the Lord Jesus, we were made new creatures. "If any man is in Christ, there is a new creation; the old things are passed away, behold they are become new." (2 Cor. v. 16, R.V. Marg.)

But there was an older creation than that. If we read aright the Apostle's thought, he takes us back, beyond the limits of our mortal life, to the eternal past, and reveals to us the workings of God's thought before even the earth or the world was made. We were created in Christ Jesus, in the purpose and intention of God, before an angel sped through the newly-created ether or a seraph raised his first sonnet of adoration. Our creation at the Cross was the realisation in our experience of an eternal thought of God.

Let us ponder deeply the Divine purpose in thus creating us in Christ. It was unto good works. The apostle was eager to put these in their legitimate and proper place. There was apparently a tendency among the converts whom he addressed to associate their salvation with their works, or, at the least, to get credit for their faith. He therefore reaffirms our entire indebtedness to grace, and says that even our faith is not of ourselves; it is the gift of God, "not of works, that no man should boast." We are not to work up to the new life, but from it. The good works we do before regeneration are not even reckoned to our account. The apostle calls them *dead* works. They are the automatic convulsive movements of a corpse. The only works that please God, and are accepted through the mediation of Christ, are those which emanate from that new life which He imparts in regeneration by the Holy Ghost. We are *created* unto good works. "He gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for his own possession, zealous of good works." Cain's gift of fruit may be both fair and fragrant, but it is rejected because it is an attempt to purchase God's favour, instead of being the outcome and flower of his faith.

It is very blessed to know that our good works have been prepared for us to walk in. Walking implies *a path*, whether through the cornfield or over the stretch of moorland, or beside the sea; and we may think, therefore, of our life-course as a path which starts from the Cross, where we entered on our real life, and ends, as Christian's did, at the gate of the Golden City.

All the paths begin and end at the same points, but how different their character; and how different the character of the same path at different places. Sometimes a bit of green sward, where at every step the foot sinks deep in flowers; then a few miles of rough walking over jagged flints, which cut the feet; then a climb up the Hill Difficulty, in the face of the pitiless blast; and finally a descent into the Valley of the Shadow. Now we shiver amid the shows of the mountains, and again we are enervated by the scorching heat of the plains. At times we come into the midst of congenial companions and enjoy their blessed fellowship in the Gospel; at other times we are carried into loneliness and isolation, and the work itself tries us to the uttermost.

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But when once we have learned to believe that the pathway of our good works was before prepared for us by God; that He created us for the prepared path, endowing us with all the qualities it might demand; and that He prepared the path for us whom He created, in order to afford scope for our special powers—we come to rest in the perfect adaptation between God's creations and his preparations. Fear not, go forward; He gives what He commands, and then commands what He wills.

What relief is here.—We have no longer to choose our pathway, or to cut it through the thick undergrowth of the forest, or to scheme it through the trackless waste. It is all prepared, and we have but to walk in it, with God, one step at a time. Put your hand into God's, look up into his face, saying, "Lead me, Father, in the prepared way;" "Teach me thy way;" "Make me to know the way wherein I should walk."

What confidence is here.—The only serious matter is to discover the prepared path. We may do this by abiding fellowship with the Spirit. Remember how when Paul essayed to turn aside from the prepared path of his life, and to go first to the left to Ephesus, and then to the right into Bithynia, in each case the Spirit of Jesus suffered him not. For the most part the trend of daily circumstance will indicate the prepared path; but whenever we come to a standstill, puzzled to know which path to take of three or four that converge at a given point, let us stand still and consider the matter, asking God to speak to us through our judgment, and to bar every path but the right.

When once the decision is made, let us never look back. Let us never dare to suppose that God could fail them that trust Him, or permit them to make a mistake. If difficulties arise they do not prove us to be wrong; and probably they are less by this path than they would have been by any other. Go forward, the way has been prepared. The mountains are a way; the rivers have fords; the lions are chained; the very waves shall yield a path; the desert shall be a highway to the land which flows with milk and honey.

What scope for love is here!—Envy and jealousy need have no place. God has prepared the path for each of us, according to His infinite wisdom and love. One way is adapted for one, and another for another. Peter is girded and carried whither he would not go; whilst John tarries until the Master comes for him in the peaceful decease of old age. "What is that to thee? follow thou me." Each, then, can take a loving interest in the life-plan of another, sure that nothing can interfere with the evolution of his own, save his indolence or sin. Prepare us, O God, for all that Thou hast prepared for us. We will not be ambitious of great things, but to walk, day by day, humbly with Thee, and so fulfil our course. Thus shall we become thy workmanship—*thy poem* (Greek, *lit.*).

Eph. ii. 9. *The revelation of the purpose of the Creator.*—The purposes of God have been hidden deep in unfathomable mines. From the first He knew that man would fall from his high estate, but He ordained that his purpose should still be executed of making man his son, his heir, the sharer of his glorious life. Yes, and further, He resolved that his dealings with redeemed men should bring out into clearer relief his own manifold wisdom.

So He created all things through Jesus Christ. The entire fabric of creation was based upon the Person and workmanship of our blessed Lord. He was the medium and organ through whom the creative purpose moved; just as He became that through which the redemptive purpose passed into execution.

For long ages the purposes of God were obscured. Men could not tell their drift, until the Spirit of Pentecost made them understand something of the marvellous design. The mystery, which in other generations was not made known unto the sons of men, was revealed to the holy apostles and prophets in the Spirit. And now all babes who are Spirit-taught, know things which the great and good of previous ages failed to discern.

And when the completed Church stands before the assembled universe, then will the principalities and powers of the heavenlies understand the manifold wisdom of God. To use the figure suggested by the Greek, then will the Church, like a prism, break into its sevenfold colour, the single ray of the Divine wisdom.

A VALEDICTORY IN MADAGASCAR.

Not the first by any means, as we have had such meetings annually for several years at Ambohimandrose, but this year it was unusually interesting and important. On Sunday afternoon, April 9, the largest chapel was well filled with a sympathetic congregation, to wish God-speed to a party of thirty-four young people, appointed to work in different parts of the island. Thirty of these were students and their wives who had finished their course at the training institute. Of these, three and their wives had volunteered for work on the South-East Coast, in the districts under the care of Revs. Messrs. Shaw, and Collins. The remaining twenty-four were destined for work in towns and villages around Ambohimandrose. The others were two evangelists and their wives; one, a Christian, having given up trading, was going out as an itinerant evangelist. The other, a former student, had been at work as village schoolmaster and pastor; having grown in grace and usefulness, he had been raised to the responsible position of evangelist, with several churches under his care.

It was with very mixed feelings that we gazed on this large party leaving us. We sorrowed to part with them, as every one of them had grown very dear to us. Also we knew their spiritual history almost individually. We rejoiced that God had given them to us to train and nurse up in the faith, and that now they were counted worthy to be sent out to teach and preach the everlasting Gospel. We believed that everyone had been born again, though some were weak. It was the largest and best party we had ever sent out. We thank God that the standard is being raised year by year. It is very pleasant to reflect, too, that missionary enthusiasm is increasing among our students, so that more volunteer for distant work than we can afford to appoint, the need being so great around us.

But to return to the meeting. After Mr. Rowlands had introduced them, and stated their respective appointments, they were addressed by one pastor, and commended to God in prayer by another. During the meetings several hymns, such as, "Work, for the night is coming," translated by some of our own workers, were heartily sung; also several of the party spoke, telling of their joy and their hopes of usefulness. Two of them thanked the Governor, who was present, that they had ever been compelled to become scholars. What a dark day that was to them, and how they hated the thought of school; now, however, they could say it was good for them to have been thus afflicted, that they might learn of God, and find salvation.

The Christian Governor responded, and added some wise and gracious words. One of the Government officers, "a man of good repute," did the same; also our town evangelist, "a man full of faith and the Holy Ghost," in pathetic language urged them not to cast away their confidence in God and miss their crown, to which he added his own testimony to the faithfulness of God and to the joy he found in being wholly consecrated to God.

The meeting (though held after Sunday-school) lasted nearly three hours, yet no one seemed tired, and the interest was sustained from first to last.

From the time they had been appointed they met together frequently for prayer and spiritual exercises, and real, good, warm little meetings they were. Most of them belong to our Christian Endeavour Society. Oh, blessed Gospel of the Grace of God, that can so change the hearts of these once heathen people! Oh, blessed privilege of being workers together with God for this end! Here is joy, pure and unalloyed, which no man can take away! It is sought in other ways, but not found. It is only found in doing his commandments, and they are not grievous. Lizzie Rowlands.

Ambohimandrose, Betsilse, Madagascar.

A CONFERENCE for the deepening of the spiritual life was held at Koderkanal, in the Madura district, India, from May 22 to 26 inclusive. The general subject was "Divine Sonship," and many helpful stimulating words were spoken by the various brethren who addressed the conference.

MIDNIGHT MEETING MOVEMENT.—Last Thursday night, on the invitation of Mr. George Williams, one hundred young women and girls were entertained to tea at Exeter Hall. Some were terribly young. "Can it be that these mere children are leading an immoral life?" was the question which pressed itself home on all the workers present. Yet, so it is. All listened most attentively to what was said, and many promised to give up their evil life at once and enter Homes.

THE MILDMAY CONFERENCE.

TUESDAY EVENING, JUNE 27.

Notwithstanding the heavy rain on Tuesday afternoon and evening the various gatherings were largely attended. Mr. H. C. Nisbet, who presided at the evening meeting, made reference to the weather, and called for special thanksgiving for the refreshing showers so sorely needed throughout the land.

The subject of the evening was "The satisfaction of his desire," and the Chairman, having read Prov. viii. 14—36, dwelt for a few moments on the expression, "My delights are with the sons of men." It is, he said, the uniform testimony of Scripture that God seeks the companionship of men; so it was in the days when He walked with man in the Garden of Eden, in the days of Enoch, Noah, Abraham, Isaiah, Daniel, and other holy men of old with whom God spoke as friend with friend. And thus loving men, He has designed the ransom of fallen men, and their restoration to communion and fellowship in order that they may dwell with Him for ever. Even as from the wounded side of Adam there came a bride to be helpmeet and companion, so from the pierced side of the Lord Jesus comes that beautiful Bride, the Church, which He hath purchased with his own blood; and in the day of his espousal He shall say in the gladness of his heart, "Thou art all fair, my love; there is no spot in thee."

"The Satisfaction of His Desire."

REV. H. B. MACARTNEY (of Melbourne).

I hope that you are all praising and blessing God for the wet weather, and are praying that we may be even more enriched by inward and spiritual showers than the British Islands are by the breaking up of the drought. My subject is the satisfaction of the Saviour's desire, when He sees of the travail of his soul in that moment of supreme felicity, his marriage day. The Scriptures say that Jesus *must* be lifted up—that is past; that He *must* increase—that is present; that He *must* reign—that is future; but what has that to do with us? Everything: whatever concerns Him, concerns his elect, and this truth concerns us most intimately.

"Thou too shalt reign—He will not wear
His crown of joy alone!
And earth shall see his royal Bride
Beside Him on the throne."

Let us take our Bibles, and see what God has said about the Bride, by symbols and otherwise, that so we may enter more fully into the thoughts and interests of his heart about her, and more into sympathy with the Bridegroom in the approaching hour.

(1) *Gen. i.* 16. "*God made two great lights*"—Jesus made them, for "all things were made by Him," and we love what we make with our own hands. The second "great light" teaches us the doctrine of the Church and the truth about holiness, with a kind of mathematical exactness. Taken by herself the moon is dull, dark, lifeless and prone to wander. Her experience, if left without a Lord Paramount, would be—fall, fall, sink, sink, into the hideous abysses of eternity; but it is now quite otherwise. Instead of being less than the least of all the orbs of heaven, and utterly unlovely, she is lustrous with borrowed splendour, and scatters the darkness of our planet. Captured by an invisible power, she has never for a single second deflected even one hair's-breadth from her divinely ordered path; she has never been a moment in advance of her time, and never a moment late; her influence is of the mightiest kind in earth and air and sea, but only because of her subjection to control. This is what should be found in the antetype, the Church. In herself she is nothing but dust and ashes, ready every instant to run wild from government; yet, with her eyes on God, she is fair as the morning, clear as the sun; and goes on her way conquering and to conquer. Herself conquered by Him who is invisible, her captivity is as sublime as it absolute—only one will operating, no self-life, nothing but soft submission. This is holiness—do you know it? This is rest and victory. "He that is joined to the Lord is one spirit." Everything is gathered up in those simple lines,

"I'm a poor sinner, and nothing at all;
Jesus Christ is my all in all."

(2) *Gen. ii.* 23. Adam said, "*This is now flesh of my flesh.*" Here is a garden, and a man in a profound sleep. His side is rent—something is taken from it—he wakes, and lo, another! He sees himself in Eve; love now awakes; he claims her as his bride; she is bone of his bone; she is his to-day and for ever. "She shall be called *Isha*, because she was taken out of Ish." There is a garden years after, and another Adam. Behold Jesus in his death sleep! gaze on that fissure in his side! the Church was born there! Surely then He will love her with an everlasting love, and look with a Divine eagerness to the Nuptial Day? We love what we suffer for, what we pay for dearly; and what were his payments, his sufferings? After riches ineffable, coming into contact with this poor world, coming into contact with sinners—that was bad enough—yet not enough; his elect Bride had trespassed, and trespass is debt, and debt means curse and death. Jesus must come in contact with the sin itself—and so He did, in his heaven-born passion to save:—

"And as the load, immense, intolerable,
Of the world's sin, come nearer and more near,
Grounded at last upon His sinless soul,
Then first, from all eternity the first,
From his beloved Son, the Father's face
Was slowly averted, and its light eclipsed,
And through the darkness rang the Sufferer's moan,
Eloi, Eloi, Lama Sabacthani."

(3) *Gen. xxiv.* 65. "*What man is this that walketh in the field to meet us?*" You know the story and its spiritual significance. I need only observe therefore that there are *two* in one country, the father and the son, and *two* in another country, far away, the ruler of Abraham's house and the bride. The steward had only one thought, his master, his wealth, his glory; above all his master's son, "and unto him hath he given all that he hath." Even so the Holy Spirit, proceeding from the Father and the Son, has come down to show the things of Christ, to win our "yes," and to conduct us to the Bridegroom. But how is the Bridegroom occupied? "He goes out into the field to meditate, *to pray*, at eventide" (*v.* 63). His feet are on the path along which his Church is coming; his face is towards her; for her his petitions ascend. *The Church is the fruit of his intercession*, as well as of his creative power and of his great birth pangs, and this will greatly augment his nuptial joy. Who knows but that in another minute He might arise, and we, "caught up," might be asking, "What man is this that cometh to meet us?" Angels would answer, "Your next of kin, your Mighty Man of wealth, the One whom the King delights to honour, the Vine of which you are the branches, the Bridegroom coming out of his palace, the long-expected Jesus."

(4) *Esther ii.* 12. "*Six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women.*" The queen had to "go in unto the King," but only "*thus.*" No sudden thought, no hurried preparation, only "*thus.*" Oh, beloved, you will catch the sacred suggestion. *You* are to be queen, therefore you are to be holy, and that is not a matter of a minute. Alas! for the holiness that is all the fashion just now; it is a cheap and spurious thing. Holiness hymns, a holiness vocabulary, intimacy with holy people, a little Christian service, and a second-hand experience, this is only skin-deep;

IT CANNOT SATISFY GOD.

When Heaven opened at Jordan, there was a great conjunction between God the Holy Ghost and a sinless Man, and Satan saw and trembled. When Jesus was taken up, the earth was void; there was not a man left full of Deity; but when heaven opened again at Pentecost, there was another conjunction of a double kind, the Holy Ghost first joined Himself to sinful men and then He joined them to Jesus.

Think not that this baptism was for purposes of testimony only—it was for purification—it was for suffering as well as service. Union with Christ means union with his afflictions; union with Him in Gethsemane; union with Him in rejection, crucifixion, death, and burial; union with Him in anguish for souls; union with his Spirit in groanings that cannot be uttered. The Holy Ghost *is* in you, beloved; you are aware of his presence theoretically—perhaps you have experience of his power—but do you *know Him?* This knowledge of God can only come when the indwelling is recognised as the greatest thing in life, and oh, how everything is reduced to extreme simplicity when you understand "Christ liveth in me"—not "*is*" in me, but "*liveth*" in me—a springing fountain—the blessed and only Potentate in the temple of my body! This body of ours has not room for two or three lives—life physical, life intellectual, life spiritual—such lives would perplex and entangle one another. Christ is our life, our only life for every purpose, and *thus* God Himself sanctifies us wholly, body, soul, and spirit. Child of God, see not only that when you are "married to Another," "all your garments smell of myrrh," but that you are "all glorious within." Deep-reaching holiness will be a special joy to Jesus, on the Bridal Day, when He makes up his jewels.

(5) *Solomon's Song.* Once you get into this song, it is hard to get out of it; nevertheless let me recal to mind the growth in grace indicated by the altered exclamations of the Bride, "My Beloved is mine" (ii. 16), "I am my Beloved's" (vi. 3), and "I am my Beloved's, and *his desire is toward me*" (vii. 10). Note also how the Bridegroom deals with the soul that has caught the idea of "*his* inheritance in the saints." First, He brings us "into his chamber" (i. 4), that is for converse, alone. Secondly, we are privileged to see the King sitting "at his table" (i. 12), and the "meat" of that table is better than Solomon's (1 Kings x. 5): "My meat is to do the will of Him that sent Me." His gaze is on his Father, but not on Him only; his feast has a second part—He gazes on his people, and He cries, "Thou hast ravished My heart with one of thine eyes." Oh for eyes that sparkle as they look on Him! Thirdly, we "sit down under his shadow" (ii. 3) with other members of the great family of affliction; He, He Himself, shelters us from the burning sun of trial; He wipes the tears from off all faces; He refreshes us with the fruits of Paradise. Fourthly, He brings us "to the Banqueting House" (ii. 4). We enter leaning on his arm. He is not ashamed of us;

HIS LOVE HAS NOT GROWN COLD

from association with us. His own fragrance in us has endeared us to Him, and association has a new commencement from his wedding day, when his cup is full. Listen to his words, "Thou art fair." "Thou art all fair; there is no spot in thee." "A fountain of gardens, a well of living waters, and streams from Lebanon." His love for his Church is proved in another way. In the New Testament we read that his coming will be ushered in by "the voice of the archangel and the trump of God," but here (ii. 8) we get his own voice; it is a cry of wordless joy—"the voice of my Beloved"—and like an arrow from the bow, like a lightning flash from the upper air, "Behold, He cometh!" And see how He comes, not as one loath to leave the heavens, but "leaping upon the mountains, skipping upon the hills." Yes, He is coming, coming quickly, and Solomon's Song ends, as Revelation ends, with "Make haste, my Beloved." The Bride has been so taught by the Holy Ghost, that their voice, their word, their very tone is the same, "The Spirit and the Bride say, Come."

(6) *Ezekiel* xvi. "*I sware unto thee, entered into a covenant with thee, washed thee, clothed thee, girded thee, covered thee with silk, decked thee with ornaments; thy renown went forth for thy beauty, for it was perfect through* my *comeliness which I had put upon thee, saith the Lord God. But thou didst trust in* thine own beauty." Then follows one of the saddest tales ever told in Scripture, a downward course, a terrible backsliding, till we come to "nevertheless" in *v.* 60, and "I will remember." Here we get the truth that the joy of Jesus will be heightened in that day by the trembling recollection that what He had created, purchased, prayed for, purified by his Spirit, and personally delighted in, He had very nearly lost through her unfaithfulness—that she *would* have utterly perished by her worldliness and apostacy had He not, by fresh acts of

marvellous grace, gone after her into the depths of her iniquity to restore her soul. Oh, the gladness of that restoration following on the anguish of departure! He had said: "Return: I will heal your backsliding, I will love you freely; from Me shall thy fruit again be found." "And it shall be in that day, saith the Lord, that thou shalt call Me Ishi"—the husband of the heart (Hos. ii. 16, and xiv.).

(7) *John* xiv. Here we find *two* comings of Christ. First his coming *to* his people (*v.* 18), "I will come to you." Have you ever read a strange book called "Visits to and from the Lord Jesus"? The idea is based on this remarkable chapter. Jesus *does* come to see his people between the time of his espousal and the time of the Royal wedding. "I will love him, and will manifest Myself to him"; "We will come unto him, and make our abode with him." But there is also here the coming *for* his bride, after preparation. "I go to prepare a place for you, and I will come again and receive you unto Myself." Wonderful that any preparation should be thought necessary in such a place as heaven; yet we must bear in mind, *not* the lowly origin of the wife, *but* the dignity and the great love of the Husband.

HE WILL DEEM NOTHING TOO GOOD

for her with whom have been his delights for thousands of years. A charming little story is told of an old African named "Uncle Johnson" (published by *Messrs. Partridge*). His minister looked over the fence one day, and heard him say with uplifted face, "Lord Jesus, will dere be one for me?" Tenderly asking the aged negro what he meant, he replied: "Oh, I was just tinking of Jesus being the carpenter, and so He can build mansions for his people in glory." Then again he looked up through his tears, crying, "Lord Jesus, will dere be one for me?" Yes, there will—one for you, lover and friend of Jesus. His very preparation for you has increased his longing after you. Thus will his full cup overflow upon that "silver morn."

I may add that there will be two other glorious elements in the Saviour's happiness in the day of our gathering together unto Him. (1.) Angelic beings, so far from entertaining jealousy because He has passed them by, to "take hold of" and to exalt an inferior order in creation, will be in a state of heavenly ecstasy. "Unto them is known *by the Church* the manifold wisdom of God." It is the four Living Creatures, the four-and-twenty Elders, and the ten thousand times ten thousand, who make the vault of heaven ring with "Thou art worthy" and "Worthy is the Lamb," because of his redemptive work. (2.) Jesus' "exceeding joy" (Jude 24), when He presents us to Himself, will not be damped by any fear of his earth-born bride being unacceptable when He presents her to his Father. She will be "faultless"; her beauty will be the very beauty of his own beloved Son; but to make our assurance doubly sure, He comforts us with words like these: "Fear not, little flock; it is your Father's good pleasure to give you the Kingdom."

In conclusion, let me remind you that Holiness comes not only, if at all, when we die; we must be holy now; without it "no man shall see the Lord." The test of Holiness is Love. "He that loveth not, knoweth not God, for God is love." Have you tested yourselves? Have you singled out someone beneath you, perhaps intellectually, or socially, or spiritually, who it may be dislikes you—to whom you have a strong natural aversion, who is always crossing your path and fretting your memory—have you, I say, singled out such a one to wrap them round with love ineffable, with God's love for them shed abroad in your heart? Oh, "well is thee and happy shalt thou be," if you make that seeming stumbling-block your stepping-stone to fuller sanctification; your Lord's joy will not then be dimmed at the marriage supper by any feeling of *shame* for you!

Now, workers, at home, in Christendom among the heathen, tell it out from sea to sea, from pole to pole, that men may not only be saved from sin and saved from hell, but that oneness with Jesus, union with God, awaits every believer. Let the thought grow and burn within you—what we are saved *for*, what we are destined *to*. Get more exalted views of God, and of God's Beloved Son, and the higher you soar in your conception of Him, the higher will be your view of your heavenly calling, the more fervent your pleading with those whose eyes are still blinded to such celestial glory. Notwithstanding all that you know against yourself, you will not then be ashamed before Him at his coming. His undisguised gladness will dissipate every fear. "He shall see of the travail of his soul, and shall be satisfied." "He will rest in his love; He will joy over you with singing."

A season of prayer followed, both silent and vocal, in which the sufferings of the persecuted Stundists and Armenians were borne up before God, while the iniquities of the Opium Traffic were also confessed and deplored. Rev. J. Hudson Taylor and Mr. Eugene Stock led the prayers of the Conference at this point.

THE BRIDE AND BRIDEGROOM.

Dr. McKilliam said: We have been speaking of the satisfaction of our Lord in looking forward to the wonderful moment when his heart shall have its highest joy; but the question arises whether his Church has sympathy with her Lord in this longing. In Rev. xix. 7 we read that "The marriage of the Lamb is come, and his wife hath made herself ready." I believe that she is now making herself ready, that as we come closer to this wonderful event the power of the Holy Ghost is coming upon the Church, and awakening a deeper longing after holiness, without which no man shall see the Lord. The readiness spoken of is not merely salvation from sin, deliverance from wrath which we have through Jesus Christ, but rather that sanctification spoken of in Eph. v. 27, the alienating of our heart from anything selfish, worldly, and worthless, and the bringing it by the power of the Spirit of God into fuller sympathy with our Lord's heart and mind about that event to which He is looking forward.

Now, turning to Psa. xlv., you see something of the readiness of which we have spoken. The Father addresses the Bride, the true Church, exhorting her: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people and thy father's house; so shall the King greatly desire thy beauty; for He is thy Lord, and worship thou Him." The speaker proceeded to expound these exhortations in practical and pertinent fashion, showing how God is calling the Bride, in view of the approaching espousals, to closer fellowship, greater separation, and deeper yearnings after her glorious Lord.

WEDNESDAY MORNING.

The Reception of his Saints.

The President directed attention to a conference described in Exodus xxxiv., pointing out the blessedness of being "with the Lord." Moses had said, "Show me now thy way." God "made known his way unto Moses, his acts unto the children of Israel." Many people see his acts who do not know his way. God told Moses that He would show him his glory: "I will make all my goodness to pass before thee." The glory of God is his character; Jesus Christ is the character of God, the brightness of his glory, and the express image, or character, of his person. To see God's glory, we must look at Jesus Christ—full of grace and truth.

REV. J. G. TRAIN.

The subject is "The Coming of the Lord and our Gathering Together unto Him"—words which point to the fact that his coming and our gathering will be coincident. Here, as elsewhere, the Apostle teaches that when the Lord Jesus comes we shall have experience instantly of our gathering together unto Him. It is so in the First Epistle to the Thessalonians, chapter iv., where we are told that the Lord Himself shall descend from heaven, and the dead in Christ shall rise first; and then we who are alive and remain shall be caught up with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. When He comes, those who have fallen asleep, and those who are alive and remain, shall instantly, and universally, the wide world over, be gathered together. The testimony of our Lord Himself is, it seems to me, in the same line. Speaking to his disciples, He said, "I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto Myself." When He comes He will receive us. On the instant of his coming we shall be taken.

I have used the word that is employed in Luke xvii., which refers to the same event, and how solemn is that passage! With what impressiveness does the Lord testify "One shall be *taken* (received) and the other left." Are we really ready for his coming, knowing that when He comes his own shall be gathered?

Thou art coming, we are waiting,
With a hope that cannot fail;
Asking not the day or hour,
Resting on thy word of power,
Anchored safe within the veil.
Time appointed may be long,
But the vision must be sure;
Certainty shall make us strong;
Joyful patience can endure.

At his coming, as now, the Lord Jesus Christ will be the one centre of attraction. The truest preparation for the coming is not an intellectual one, not a storing of the head with information concerning the coming; but it is the preparation of the heart. That Christ will be the centre of attraction would appear from the words "The Lord Himself shall descend from heaven." And in Tim. i. 1 we read of "The Lord Jesus Christ our hope." You remember how, in his earthly life, when speaking to Him regarding the resurrection of Lazarus, Martha said she knew that her brother would "rise again in the resurrection of the last day." Seeming well-nigh grieved that she should put the day far away, he showed that the resurrection was bound up in his own person. He brought it near by saying, "I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live" (a reference, I think, to those who have fallen asleep); "and whosoever liveth and believeth in Me shall never die" (a reference to those who remain unto the coming of the Lord). Then, as now, Christ Himself will be the centre of attraction, and our gathering together will be *unto Him*.

He testifies of this in that tender passage in John xiv. When taking leave of his disciples, He gives remarkable prominence to his personality. How frequently is the word "I" upon his lips! "I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." As many of us as know his salvation have, by the power of his redemption, been gathered to Him spiritually; finally we shall be gathered to Himself in the other sense, as He made request: "Father, I will that they whom Thou hast given Me be with Me where I am, that they may behold my glory." Do not let us be distracted even by the thoughts of glory, so as to get our eyes off the Lord Jesus Christ Himself:—

The bride eyes not her garment,
But her dear bridegroom's face
I will not gaze at glory,
But on my King of Grace;
Not at the crown He giveth,
But on his pierced hand;
The Lamb is all the glory
Of Immanuel's land.

While He will be the centre of attraction in the coming day, the thought of joy in association with all those who believe is not forbidden us. The gathering will have Christ for its centre, radiating from which we shall gladly look on ever-widening circles of those who have believed. There is joy in the thought that the day is coming when we shall find ourselves together. The Apostle says that He "died for us, that whether we wake or sleep we should live together with Him." As we dwell on the joy which the believer now has when associated with all those who believe, we have some anticipation of what is spoken of in Scripture, as our gathering together with Him. Devoted as the Apostle was to the thought of our Lord being the centre, he was not beyond the thought that in that day we shall be in joyous association with others, especially with such as we may have been privileged to bring to a knowledge of the truth. He says: "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" We shall find ourselves in the presence one of another at the coming of the Lord Jesus Christ, and, I doubt not, such as have fallen asleep await, as truly as we do, the glorious consummation; for the blessedness of the believer will not be perfectly realised until the coming of our Lord Jesus Christ, and our gathering together unto Him.

When the weary ones we love
Enter on their rest above—
Seems the earth so poor and vast,
All our life joy overcast.
Hush! be every murmur dumb;
It is only "till He come,"

Further, we are warranted in saying that we have a foretaste and pledge of our final gathering even now, according to the language of another portion of Scripture, while we "forsake not the assembling of ourselves together." In reality, the expression rendered "gathering together" in 2 Thessalonians ii., is only found once again in the New Testament, and that is in Heb. x. 25, where it is rendered "assembling together." We may equally render "assembling together" in the former passage, and preserve the idea of spontaneity, for it will be a spontaneous matter. We are not spoken of as being gathered, but rather "our gathering" is spoken of. When the Lord comes, such will be his attractiveness to all who believe, that instantaneously, universally, the wide world over, we shall assemble ourselves unto Him. Individually, we find the centre of attraction of our lives in the Lord Jesus Christ; and as we look reverently in each other's faces, we cannot but think that we have now and here a pledge and a foretaste of the final assembling which will be accomplished at the coming of our Lord Jesus Christ.

REQUESTS FOR PRAYER.

Colonel MORTON read out the requests for prayer, and they were presented by Dr. PENTECOST. Blessing was asked upon the work of the Cape General Mission, Deacon Abraham's labours in Persia, and the union of the Duke of York and the Princess May. God was praised on behalf of one whose son was saved from the warship Victoria; and for opening the way for the inauguration of a Gospel Hall at Gratz, in Austria. The audience sang heartily the hymn by Miss E. S. Elliott, "The Royal Bridal" (given in our issue of June 22), and the President announced his intention to send word to the Prince and Princess and other members of the Royal family, of the interest which the auspicious event has had in the prayers of the Conference. He added that as, on one occasion a few years ago, the Duchess of Teck and the Princess attended the Conference, the nature of the intimation would be readily appreciated.

REV. E. W. MOORE, OF WIMBLEDON,

alled attention to the oft-repeated prayer, "Thy Kingdom come," and asked, "What constitutes readiness for the King's return?" He answered the question by saying that those who would be ready for the kingdom must have the kingdom established within them. Proceeding, he traced a parallel between the setting up of Christ's kingdom on earth and the full establishment of the same in the soul.

First, *The Source.*—"My kingdom is not of this world." It descends, comes down from heaven. Just the same is the case with the inward kingdom. Education, culture, morality, cannot regenerate the soul. Heaven must enter us, or we cannot enter heaven.

Secondly, *The Characteristics of the Kingdom.*—There will be its universality—"one Lord and his name one." Every knee shall bow to Him, and every tongue confess. It is precisely the same in regard to individual experience. Christ will brook no rival. Alas! that there are many who would have Christ and some darling idol, too. But Christ will wield no partial authority; it must be universal. Moreover, it is transforming and not tyrannical, an inspiring rather than a constraining power. Righteousness and peace belong to Christ's kingdom, which is abiding and not temporary. Those who receive Christ into their hearts receive "a kingdom which cannot be moved."

Thirdly, *The Conditions.*—The first of these is the revelation of the King. Before anything else there must be the advent of the King who is to reign, and whose right it is. If we would have the kingdom in our hearts, we must first have the revelation of the King. But we must see that foes are surrendered. The usurper must be dethroned: self must be crucified if Christ is to be King. If with Christ we are crucified, then with Christ we shall reign.

WEDNESDAY EVENING.

The Transformation of His People.

MR. J. HERBERT TRITTON, who presided, in some opening remarks pointed out that if we would share in future glories we must translate, if not indeed transmute, doctrine into life, belief into practice, faith into works. Those who would be transformed must first reform in their lives, perform God's commands, and be conformed to the image of Christ. Scripture illustrations were given on each of these heads.

REV. DR. BULLINGER.

It is a matter of devout thankfulness that this great and important subject of the transformation of God's people should find a place to-day at Mildmay; and a great and blessed privilege it is to take part in its consideration. There are few subjects that are made more of in the Word of God, and yet there are few subjects that are more set at nought by the traditions of men. I believe it was the late Mr. Spurgeon who lamented the fact that our English theology, while rich in many departments of Christian theology, does not contain a single standard and satisfactory work on this subject; and a reference to a bibliography, such as that given in Alger's "Future Life," will convince anyone of this fact—a fact as instructive as it is remarkable.

We are all constantly confessing in our creeds, "I look for the resurrection of the dead." Do we look for it? We each confess, "I believe in the forgiveness of sins." Do we believe in it? I think the two professions may go together, and that we may say that thousands who utter them know little about the forgiveness of sins, and look but little for the resurrection of the dead. It was with special reference to the resurrection that our blessed Lord said to his enemies, "Ye do err, not knowing the Scriptures, nor the power of God." And we "err" with regard to this subject of the transformation of God's people, because we are ignorant of what the Word of God has to say about it; just as, on the other hand, we are ignorant about all that flows from a knowledge of the forgiveness of sins because our eyes are not open to the blessed

STANDING AND PRIVILEGE

which He has given us in Christ. We separate ourselves from Christ, and we separate this great doctrine from Christ; and hence it is, while He holds out hope for troubled hearts by saying, "If I go away I will come again and receive you unto Myself," and further says in effect, "I am coming to gather my saints—to raise those who are asleep, to change them and those who are alive and remain," we reply, practically, at any rate, "No, Lord, you need not come for me; I am going to die and come to Thee."

Now, while we may draw our own inferences from what the Scriptures state, we shall all agree that it is highly important that we should clothe these views in Scriptural terms, and it is for us to ask and to answer the question, How far have popular views blotted out the hope of the Lord's coming again to fulfil his promise to receive us unto Himself; and also how far have they really blotted out the doctrine of the resurrection and disestablished it from the place it occupies in the Word of God, and also from the various hymn books of the Church as a great object of hope? This error crept into the Church at a very early date. In 1 Cor. xv. 12, the Apostle Paul speaks of some who say, "There is no resurrection of the dead"; and in 2 Tim. ii. 17, 18, he mentions Hymenæus and Philetus, "who concerning the truth have erred, saying that the resurrection is past already." It is remarkable and instructive that although there is so little said about death in the New Testament, at any rate as a hope, much is said about the blessed hope of the transformation of God's people at the resurrection. In John vi. 39—54, Jesus says four times that He will "raise up at the last day" those who are his, and this He will do because it is "the Father's will."

The greatest comfort which the greatest Comforter that the world ever knew, had to give to two sisters who had been just bereaved of a beloved brother, was, "Thy brother shall rise again." All hope is bound up with this great subject; and if our theology has no place in it for this great hope, then the sooner we change it the better! For remember, this subject is wholly one of revelation. There is not a man upon the face of the earth that can tell you anything about it except what he himself shall learn from the Word of God. It is not, therefore, a question of human reason; it is not a question of the private views of this or that great or learned man, or of any system of doctrine or philosophy. It is purely

A QUESTION OF DIVINE REVELATION.

At the present moment a placard is being exposed announcing a book, "Death and Afterward," written by a poor mortal woman. What can she tell us about it, or, indeed, know about it, beyond the lies that have been taught by demons and evil angels? True, even with the Word of God in our hands, we only know "in part"; but, thank God! the time is coming when we shall know in whole—when "that which is perfect is come."

The fact of a resurrection has been the hope of God's people all along the ages; but a great secret regarding it was made known to and by the Apostle Paul. Our Lord in Mark ix. gave a hint of it when (*v.* 9) He spoke of His rising "*from* the dead." The disciples would not have been puzzled if the Lord had simply spoken of resurrection; but he spoke of a resurrection *from* the dead, and we read that "they kept that saying with themselves, questioning one with another what the rising FROM the dead should mean." They knew of the resurrection of dead people, but did not know what it could be to rise *from* the dead. But when the revelation was made to the Apostle Paul, he writes, 1 Cor xv. 51: "Behold, I show you a mystery"—I am going to tell you a secret, to disclose something that has remained hidden. "We shall not all sleep, but we shall all be changed." The heathen world before, and the world to-day, being ignorant of this secret, is saying, "There are many things that are uncertain, but there is one that is certain, and that is that we shall all die." Thank God, we know a secret about that. We shall not all die; but whether we live and remain, or whether we fall asleep, we know we shall be changed and raised at Christ's coming. And whenever the resurrection of the Lord Jesus is spoken of, and the resurrection of his people, it is always with the preposition "from"—which is uniformly expressed in the Revised Version, although not in the Authorised. This is the resurrection from among the dead.

But we may ask—How are the dead raised up? Of course man has his theories about this. His "thoughts" we may be perfectly sure are

CONTRARY TO GOD'S "THOUGHTS."

These theories may be summarised in four great classes. First, comes the *Germ* theory, which is the most ancient one. It was held by the Jews, and is spoken of in the Talmud. It was also entertained by some of the Christian Fathers, including Tertullian, Gregory of Nyssa, and Basil, and consisted of the idea that there is a certain bone or substance in the human body (called "Luz") which can never be destroyed. It was maintained that from that germ the resurrection body would be made. But there is no Scripture for the theory. Indeed, Scripture distinctly says, "That which thou sowest is not quickened except it die." The "germ" never dies; therefore, how can it be quickened? Further, "It is sown a natural body; it is raised a spiritual body. That which is born of the flesh is flesh." A "germ" of flesh must produce flesh! The "seed," of course, is only an illustration, not a strictly analogous process. Christ's body did not see corruption, yet it died, and, therefore, "bringeth forth much fruit."

The second is the *Identity* theory, which found some favour in the early Church. According to this, cripples and infants would rise as such. Jerome held that all would rise as if aged about thirty. The Mohammedans believe that a man will rise exactly as he dies; so when injured in battle they refuse to have their limbs amputated, as the result would be eternal disfigurement. But the teaching of Scripture is opposed to all this: "Thou sowest not that body which shall be"; and "flesh and blood cannot inherit the Kingdom of God" (1 Cor. xv. 37, 50). Again, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God"—a new house, a house from heaven.

The third theory is that of *Re-incarnation*, which is associated for the most part with the ancient religions of the East, and has been revived to-day under the guise of Theosophy—the teaching of evil angels. Satan is getting a circulation for this lie in preparation for the moment when he will reincarnate the Man of Sin. Some modern writers come very near to it—as Archbishop Whately in his "Future State," Bishop Westcott in some of his writings, and Professor Perowne. But Scripture says the body is a *home* for us; and always assumes that our bodies will be *our own*. Job said, "I shall see for *myself; mine eyes* shall behold." Again, the Apostle Paul, "Your whole spirit, and soul, and *body*, be *preserved* . . . unto the coming" (1 Thes. v. 23); Christ "shall change the bodies of our humiliation" (Phil. iii. 20, 21); "*we* shall be changed" (1 Cor. xv. 21). See also John vi. 39-54; Rom. viii. 11. The law of continuity is utterly broken down by this theory.

The fourth is the *Spiritual Body* theory, otherwise known as the Swedenborgian view. It is held

by the Spiritualists, through the teaching of demons, and is much more popular than many of us imagine. This is also an ancient error, and leads to a denial altogether of the Resurrection. According to this theory, resurrection practically takes place at death by a spiritual body being evolved from the mortal body. But this utterly

DESTROYS THE HOPE OF RESURRECTION,

and does away with the hope of all who are Christ's being raised *together*. We are to be changed together, at a definite moment (at Christ's coming), and in a definite order (1 Cor. xv. 23, 24), at "the last day." The "last day" is not the hour of each believer's death, but it is coincident with the coming of the Lord. We that are alive and remain are not to precede those that are asleep. Why? Because they are to be raised first, and then we shall be changed, and caught up together with them in the clouds to meet the Lord in the air. This spiritual body theory utterly reverses the teaching of Scripture as to death and judgment, and makes a mockery of those great solemn statements, "Thou shalt surely die," and "There shall be no more death." It is completely negatived by the fact that the resurrection body is to be like unto Christ's glorious body (Phil. iii. 20, 21), which is the type, illustration, and definition of what the body of the raised saints will be. "We know that when He shall appear we shall be LIKE HIM."

What was Christ's resurrection body like? Women "held Him" (Matt. xxviii. 9); so it could be held. He said, "Handle Me and see" (Luke xxiv. 39); so it could be handled. To Thomas he said, "Reach hither thy finger and behold"; the spear mark was visible, the prints of the nails could be seen! (John xx. 27). There is thus great meaning in those solemn words which refer to Israel, "They shall look on Me whom they have pierced" (Zech. xii. 10). By resurrection He became "the First-born from the dead," and will have many brethren; and He was "declared to be the Son of God with power by the resurrection from the dead" (Rom. i. 4). That is how we shall be declared sons of God; for we are told that when the body shall be redeemed from the grave, the manifestation of the sons of God shall take place (Rom. viii. 19-23). Resurrection was Christ's because of whom He was; it is ours because of whose we are.

Now we ask, How are the dead raised up? and the answer is—By the power of God. Nicodemus asked, *How* can these things be? The answer was, "God so loved the world that He *gave* his only begotten Son" (John iii. 9, 16). God's gift was the answer. The woman of Samaria asked, "*How* is it that thou ... askest drink of me?" Jesus said, "If thou knewest the *gift* of God" (John iv. 9, 10). So also it is here in 1 Cor. xv. 35-38: "Some man will say, *How* are the dead raised up?" The answer is, "God *giveth* it a body as it hath pleased Him." The power of God in the gift of God is the answer to all our questions. Hence, to refer again to 2 Cor. v., *we know* that if—it is no hypothetical conjecture—"WE KNOW" because God hath said so, "that if our earthly house of this tabernacle be dissolved, we have a building of God." In other words, supposing our body should be dissolved in death, we know we shall have a better one, a house that God Himself shall build, not an earthly but a heavenly one.

When shall we have it? Such commentators as I have looked at say we have it at death. But from Phil. iii. 20, 21, it is clear that the coming of the Lord is the point of time. Mark that 2 Cor. v. is a continuation of the preceding chapter, and the "For" with which it begins introduces another reason of our knowing that "he which raised up the Lord Jesus shall raise up us also by Jesus." *Resurrection* (iv. 14) is great subject of 2 Cor. v. 1-10; no mere transition or evolution is contemplated, but a transformation—"the redemption of the body," for which we groan, waiting for the sonship (Rom. viii. 19, 23). Not identity but *continuity* is the word that expresses the truth as to the transformation of God's people. The bodies which we possess now are the same as when we were children, although scientifically and philosophically they are not the same. "He that was dead came forth." "Women received their dead raised to life." The grave has already been robbed of some of its prey, and two—Enoch and Elijah—have escaped death altogether.

CONTINUITY AND RE-CREATION

briefly describe the transformation. Hence we are exhorted in 1 Peter iv. 19 to "commit the keeping of our souls to God in well-doing, as unto a faithful Creator. The transfiguration of the Lord Jesus Christ is a type of the resurrection body, which will be glorious—"white as no fuller on earth can white them." The scene on the Mount was a revelation of the King and his people, a specimen of the Kingdom and its power.

We have other instruction on this wonderful subject in Jer. xviii. 1—4, "The word which came to Jeremiah from the Lord, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hands of the potter; so he made it again another vessel, as seemed good to the potter to make it." If you look at the immediate context, you will see that the *interpretation* of this passage refers to the house of Israel, but there is an *application* of them which goes very much further; it illustrates a great principle, which we see in all the works of God. Man is always marring everything with which God has entrusted him. The covenant of works was marred, and God made another (Heb. viii. 7—9). So with regard to the earth itself. Sin entered, and the curse was pronounced; the earth was marred, but it is not going to be mended, for the Potter will make a new one. "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." So as to our old nature. It has been marred—in our first parents and in each of us. God will not mend it, but He makes a new creation, and gives man a new nature. The new wine cannot be put into the old bottles, nor the new piece of cloth upon the old garment; but new must be put to new, and so both are preserved. These bodies of ours have been "marred upon the wheels." As soon as we are born we begin to die; the seeds of disease and suffering and death are in every one of us. "Marred upon the wheels," but "the potter returned, and made it again another vessel, as it seemed good to the potter to make it." (*v.* 4, marg.) And so, with these transformed bodies at the resurrection, when the great Potter Himself shall return, He will make them again "another body, as it hath pleased Him." So, whether we consider our old nature, our hearts, or our bodies, they are never mended or repaired, or improved and reformed, but they are condemned; and a new nature and a new heart are given, and by-and-by new bodies also will be bestowed. What a depth of meaning then there is in these few simple words—"He made again another vessel, as it pleased the potter to make it." "God giveth it

A BODY AS IT HATH PLEASED HIM."

So in Heb. x., speaking of the sacrifices and offerings of the first covenant, we read that they were all taken away, and then He said "Lo, I come, to do thy will, O God. He taketh away the first, that He may establish the second." Thank God, He has established the second; so these glorious bodies will be established for ever.

This is our hope, and you will see that it is all bound up in Christ. It shuts us up entirely to Christ, and is the subject of the present Conference. But people do not heed it. As the shepherds told of Christ's first coming, the people "wondered." They talked about the same things as occupy people to-day—of taxes, politics, and so on. But the early Christians cherished this blessed hope. Gibbon (vol. 1 ch. xv.) says, "It was universally believed . . . The approach of this event had been predicted by the Apostles; the tradition of it was preserved by their nearest disciples, and those who understood in their literal sense the discourses of Christ Himself, were obliged to expect the coming of the Son of Man before that generation was totally extinguished [they were not "obliged," but they did expect.] As long as, for wise purposes, this error [an expression which shows this to be the testimony of an enemy] was permitted to subsist in the Church, it was productive of the most salutary effect on the faith and practice of Christians." This is hostile testimony, but how true! Oh, that Christians to-day would try the experiment of this "error," and accustom themselves to look for the Lord's return!

As Christ is the blessed object and centre of our hope, so He is presented to us in this great subject. "Every man that hath this hope in Him" (in Christ)—the hope of being like Christ at his appearing—what does he do? He "purifieth himself, even as He is pure" (1 John iii. 3). Why is there such a low standard of walk among Christians? Because this purifying hope is not held. Why are other methods used and sought for the promotion of purity of life, and this Divine method not tried? Here is God's method to secure purity of life. Other methods may be carried too far, and are carried too far; but you cannot look too much to Christ or for Christ. There will be no ill-effects in looking for Him. And when this blessed hope is realised, we shall surely say, "The half had not been told me." It will exceed all our expectation and all we ever desired. For "it doth not yet appear what we shall be, but we know that when He shall appear, we shall be LIKE HIM, for we shall see Him as He is."

REV. J. HUDSON TAYLOR

spoke to young believers, showing that the second coming of the Lord may be divided into two parts—first, to the air *for* his people; secondly, to the earth *with* his people. It is with the latter that all the prophecies of judgment and destruction are connected. Some have supposed that the moment the Lord takes his people all hope for the unconverted will be taken away. He believed, however, that at the coming of the Lord for his saints there will be a Pentecost far greater than that described in the book of the Acts, and a greater ingathering of souls. In Revelation ix. a great multitude which no man can number, gathered from every nation and people and kindred and tongue, are seen. Who are they, wearing white robes? It says that they came out of the great tribulation, and that commences after "the first fruits" have been caught up to meet the Lord in the air, and before the coming of the saints to judgment and to reign. O Lord Jesus, come quickly, that the work which we are doing so badly, may be better done, and all nations may hear the Gospel.

In some further remarks the speaker pointed out that the Lord will not transform into his likeness those who are not like-minded with Himself. How do we become like-minded? "We all, with open face beholding, as in a mirror, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord" (2 Cor. iii. 18). Sanctification progresses as we behold the Master and delight in Him.

THURSDAY MORNING.

God's Eternal Purpose.

Sir S. A. BLACKWOOD again presided over a large assemblage, and in a few sentences commented suggestively on passages from Eph. i. and Romans viii. We append pretty full notes of the address by Mr. Webb-Peploe, which was the only address of the morning.

REV. W. H. WEBB-PEPLOE.

AFTER a brief *résumé* of the subjects of the preceding two days, which dealt with what may be described as events or facts connected with Christ's second advent, the speaker said: We are this morning called to look at what may at first sight appear to some to be abstract or theoretical. How, it may be said, can we enter into the council halls of a past eternity and see the members of the Trinity speaking one to another, in a majesty and solitude which no creature ever approached, and proposing to themselves purposes which should be carried out through time? Were it not for revelation we would know nothing concerning that which God purposed in the past ages before the earth was made. Yet let no one think for a moment that the subject is in any sense to be called unpractical, or lacking in personal interest and blessing for our souls. As we heard yesterday, whatever interests God should interest us. Are we not so closely linked with Christ by the bonds of gratitude and love, that whatever is for his glory must interest his saints on earth? We may in this way test our spiritual condition. There are some who call themselves Christians, who seem to care so little for their Lord, and so much in matters spiritual for their own souls' satisfaction. Would God his Church could be raised to a higher level at this time, so that we may be lifted above the mere selfish considerations: "Am I saved? Is there hope for me? What lies before me in the eternity of the future?" The selfishness of the Church is the curse of the age. Is it wicked or hard to say that of the body of believers? I ask your careful consideration of the assertion that the want of the age is an unselfish body of Christ—a self-sacrificing Church, with the glory of the Lord as the one centre of its being, and the one single idea that absorbs the Church's attention. Therefore I say that whatever interests God should interest us. At the same time, whatever of interest we can feel towards our God is simply a reflection

(*Continued on page* 19).

NOTES ON DAILY READINGS.

SUNDAY, JULY 9.—JOB X.

In times of trouble it is well to give free course to our complaint, and to speak in the bitterness of our soul; when the whole tide of our anguish is poured out to God Himself, there is nothing but gain in asking God to show why He contends. It is God Himself who invites us to this, saying, Come, let us reason together. The very expression of our bitterness in the calm presence of Christ, as when the disciples told Him all that had happened to them, soothes and quiets, and He says, Come and rest.

The one question about which the sufferer is eager is, as to whether God's standard is the same as man's (4, 5), for if love and right and good are the same to Him as to us, there is a common ground on which we can meet. But these questions are answered by the Incarnation, in which God meets us in the humanity of his Son.

To Job it seemed so great an anomaly that God should have done so much for him in his creation, preservation, and continual providence, and that yet He did not save him from suffering, but seemed to delight in heaping it upon his head. There seemed to be a variableness about God which was inconsistent with his immutable love. But there is one underlying purpose which is now revealed to the eye of faith, that God's one desire is to do the best He can for us, and if He cannot realise this except through pain, He loves us well enough to give us pain that He may bring us to his ideal of blessedness. It is one purpose pursued through various processes of light and shade, joy and pain.

MONDAY, JULY 10.—JOB XI.

Zophar followed in the track of the other two. He seemed rather put out that Job had spoken so much, little weening that his own address would produce a third prolific answer. He returns to the suggestion of the other two, that though Job was pure in his own eyes, it would be only necessary for God to speak, and He would show him himself after another fashion, and that in fact God was exacting of him less than his iniquity deserved.

The description of God given is very splendid in what it suggests of his greatness. We cannot find out God, but He knows us and sees our sin, and deals with us as He knows us with an infinite love, which is not turned away or surprised or weary. Our wanderings cannot get beyond the length, nor our falls beyond the depth, of his love.

Let us set our heart aright, and stretch our hands toward Him, and put away iniquity, then will our faces be without a cloud, and our feet without slipping, and the misery of the past shall be forgotten, as rivers that flow down towards the sea. Life will reach its meridian; night shall be without alarm, and men shall find in our help and consolation the supply of their lack. Be right with God, and you will be right with man, and helpful to him. The love of God welling up in the heart pours forth in refreshing streams to the world.

TUESDAY, JULY 11.—JOB XII.

There is a tone of sarcasm in Job's opening words, as though he were driven to extremities by the persistent assertions of his friends. He felt they had no right to insist upon his special sinnership, as though they were so much wiser and better than himself. Why should they make him, a man that had called upon God, their laughing-stock?

Then from men, with their false accusations and imaginings, the sufferer turns to God, and enters upon a sublime description of his Almightiness and Sovereignty. All creation is summoned to bear witness to these mighty facts of the Divine nature. Beasts, and fowls, and fish, alike attest them (7). And still further proofs are found in the history of man. God does as He will. Counsellors and judges, kings and priests, the mighty and the strong, are equally in his hand, and the differences that pertain amongst them do not avail to alter in any special degree God's treatment of them. It is in this conception of God that the patriarch finds refuge.

There is a certain unsatisfactoriness to the Christian heart in this view of suffering. It has the flavour of arbitrariness in God's actions and treatment of his people. We need to supply the further thought of the New Testament of the Father's Love, as revealed in Jesus Christ, his Son, our Lord. Add to God's Almightiness and Greatness his Love and Wisdom, bent on doing the best for each of us, through the varying circumstances of our life, and there is a foundation on which to build amid the dark swirling waters of trouble.

WEDNESDAY, JULY 12.—JOB XIII.

The sufferer turns from the attempts of his friends; he feels that they do not understand his case. They were forgers of lies and physicians of no value, who spoke unrighteously for God, and talked deceitfully for Him. Their memorable sayings were proverbs of ashes, which contained no nutriment; their defences of clay.

But from them all, he turns to God Himself in a splendid outburst of unwavering faith. (15) To trust God even when He seems intent on slaying, as Isaac must have trusted Abraham though the knife was outstretched above him; to argue in spite of appearances from the known facts of God's character: to go back on past dealings as the clue to his heart: this is the true attitude of the child who will believe anything rather than that God has swerved to the right or left from the most perfect love. If any who read these lines are passing through times of rebuke and suffering, tempted by the devil to believe that God has shut up his tender mercies, that his compassions have failed, let them take up these words, spoken so many centuries ago, and let them dare to affirm them in spite of everything that would argue to the contrary. Oh Christian soul, go through the valley of the shadow, saying aloud, Though He slay me yet will I trust in Him. Surely thou shalt come to feel true what thou only sayest to be true, and thy words will cheer another, as Faithful's did Christian.

THURSDAY, JULY 13.—JOB XIV.

Man is fragile as a flower, and transient as a shadow, but how much he is to God, since his earthly life is the vestibule of eternal existence in the home of God. To the frailty and transience of man's life we must add his sinfulness, which contaminates his holiest acts, for clean things cannot come out of unclean. But God loves us, and his grace is sufficient, and He knew our worthlessness before He set his hand to our redemption, and He will not abandon that which He has begun, however great the difficulties. This is the miracle of redeeming grace, that God can do what man cannot. He brings lilies out of muddy ponds, and saints out of Augustines.

In the beautiful similitude that follows, Job contrasts the tree which is cut down, but which sprouts through the scent of water, with man who lies down in the grave, and comes not again. He asks whether a man should live again when he has died. The glimmerings of resurrection hope, of which there are traces in other parts of this book, are struggling with contending darkness and doubt, and in sad need for that more perfect revelation which He gives who has brought life and immortality to light by his Gospel. How blessed it is to anticipate the immortality that shall greet our bliss with its everlasting kiss.

FRIDAY, JULY 14.—JOB XV.

Eliphaz begins the second cycle of talk. From the vague suggestion of special sinnership in Job, the friends now proceed to specific accusations of sins of which they suspect him. "Thou doest away with fear, and restrainest prayer before God." Even his recent speeches are quoted in evidence against him, as adding hypocrisy to his sin, because they supposed that he had claimed a sanctity which he was conscious of not possessing.

Job's friends also find fault with him for not accepting their philosophy of pain. He had dared to protest his innocence so persistently, and to question their rightness in associating special pain with special wrongdoing. This aroused their bitterest recriminations. "Art thou the first man that was born?" "Hast thou heard the secret counsel of God?" "What knowest thou that we know not?" And yet the patriarch was being taught deeper things than they guessed. Do not be afraid when God gives experiences and teachings which are unique in their character. He has a distinct and separate plan for each of us.

The picture of God riding into battle against the proud sinner is very terrible. And no doubt such things are. But we must not, consequently, infer that every one who is exposed to searching sorrow is therefore, a proud sinner. But who of us can be clean in the searching eyes of the holy God, in whose sight the heavens are impure! We can have no hope but in the blood and righteousness of Jesus.

SATURDAY, JULY 15.—JOB XVI.

Miserable comforters! Such were Job's friends. And there are very few who have learnt the Divine art of comfort. We should go to school to learn of the Comforter. He comforts in every sorrow, that we should be able to comfort others, as we ourselves have been comforted of God. Job thinks that if he had been in the place of his friends he would have been more lenient and sympathising. It is only they who have suffered that know how to deal with suffering.

Very sad are the words which follow, in which the sufferer details his anguish. To be delivered to the ungodly and made the mark of arrows, to be broken with breach on breach, to be dashed ruthlessly to the ground—such was his experience. But, ah, how much more truly these words might have been spoken by Jesus. Yet, his patience and gentleness are the more apparent by contrast, for He answered not a word. He was dumb before his shearers.

See how, after all, Job's spirit rises above all his sorrows and carries its cause into the court of heaven (19). There is one there who voucheth for us (R.V.). Our Advocate with the Father!

INTERNATIONAL S. S. LESSONS.

JULY 16.

PAUL AT ATHENS. Acts xvii. 22—31.

GOLDEN TEXT, John iv. 24.

BETWEEN the last lesson and this, Paul has visited Thessalonica and Berea, and in both places has founded churches of Jesus Christ. The Jews of Thessalonica not only persecuted him in their own city, but pursued him to Berea, and stirred up bitter persecution against him there (5—14). Luke appears to have been left at Philippi; for the first person "we" is dropped, and not resumed again until the Apostle reaches Philippi on his return journey (xx. 5, 6). Silas and Timothy were left at Berea (14); while Paul was taken down to the coast, and thence conveyed by ship to Athens, where he appears to have been left alone for some time (15, 16).

Athens was situated about five miles inland from the Saronic Gulf, an arm of the Ægean Sea. The Piræus was its harbour, and had been connected with the city by two long walls, broken fragments of which would be seen by Paul during his journey. The city lay between the two rivers Cephissus on the north, and Illysus on the south. The lofty peak of Lycabettus was beyond the city to the north-east, and within the city were "the Acropolis, the Areopagus, or Mars' Hill; the Pnyx, on which the assemblies of the people were held, and where Demosthenes spoke his oration; and the Museum."

The space enclosed by the first three of these hills was called the *Agora*, or "market" (xvii. 17). It was a beautiful and extensive square, enclosed within magnificent buildings, and adorned with numerous sculptured images. This place, as well as other parts of the city, Paul saw to be "wholly given to idolatry" (16). Temples and altars met him on every hand. "Every god in the Olympus found a place in the Agora. Every public place and building in the city was a sanctuary. And as if that were not enough, altars were erected to such abstractions as Fame, Modesty, Energy, Persuasion, and Pity."

The people were as intellectual as they were superstitious. In the Agora Paul came in contact with representatives of two schools of philosophy (18). *The Stoics*, founded by Zeno about 300 B.C., were practical Pantheists, who regarded God, not as a personal being, but as the rational spirit of the universe. Their creed included neither immortality nor the resurrection. Their ideal was a life of indifference either to pleasure or to pain. The tendency of this system may be judged from the fact that both Zeno and his successor Cleanthes died by their own hand. The *Epicureans* were founded about the same time by Epicurus. They were virtually Atheists, who, if they believed in God at all, did not regard Him as having any interest in the affairs of men. To them body and soul were so alike that at death both were dissolved, and the man ceased to be. Paul alludes to the effect of this spirit in 1 Cor. xv. 32. It led to a life of mere self-gratification. If the Gospel met the spirit of *pride* in the Stoics, it met the spirit of *pleasure* in the Epicureans.

Paul's address to the people was given upon the hill Areopagus, called Mars' Hill (22), from the temple to Mars erected there. Here, upon seats hewn out of the rock, the judges sat to decide most important questions. Below their seats was the Sanctuary of the Furies, which gave additional solemnity to the place. Paul was not brought there as a prisoner, but as one whose words had awakened much interest, and from whom they would learn more.

The address (22—31). Their own inscription (23) furnished Paul a text. It bore witness to the Athenians' desire to worship, and their ignorance of the true object of worship. This was a skilful commencement, for if they were already confessing a need, should they not welcome any instruction that would meet the need? Yet the God whom Paul declared contradicted all their notions of deity. Were such temples and altars as they had built useless in his service? God is to be known as Creator (24), as the source of all blessing (25), and as superintending and overruling all (26). National distinctions such as the Greeks claimed over the barbarians were excluded. In all his dealings with men God's aim is to bring them to seek and find Him (27). The quotation (28) is from Aratus, a Greek poet, and a native of Cilicia. Almost the same words had been repeated in a poem by Cleanthes. We must not force into these words the idea that all men are children of God in the Gospel sense. That is the privilege that results not from creation, but from being born again (Jno. i. 12, 13). The word "winked at" should be "over-looked" (30, R.V.). The aim of the address is to lead to repentance, and the argument with which the call is enforced is that God will judge men by Jesus Christ (30, 31). The thought of judgment should lead all men to repent and turn to God. How shall we meet the Judge if we do not know the Saviour?

For the Young.

A PICTURE OF A BURMAN WOMAN.

By Mrs. W. M. Lisle.

I fear few girls think of the blessings that religion has brought to our Christian country. We look about us, and never dream that all we are and all we have and all we expect is entirely the outgrowth and consequence of the nineteen centuries of Christianity that lie behind us.

It will do us good perhaps to look for a moment at our sisters over the sea, in a country that has, until the last century, been entirely shut off from all knowledge of the one true God. I would like to introduce you to a Burman woman.

She is not crippled with tiny feet like her Chinese sister; she is not condemned to a lifelong imprisonment in a Zenana as her Hindu neighbour; neither does fashion veil her face when she walks abroad, as is the custom in Turkey.

Her right to do all the hard work of the family is not questioned. She may plough the field, and plant the rice, may gather it and thresh it, may cook it, and then stand on one side, and let her husband satisfy his appetite. If any remains she may eat it alone. She may weave the cloth, and make the close jacket and grey scarf, which she drapes around her for a skirt. But the highest honour awarded her is to carry the purse; the wife has charge of the money.

Her household cares are few. The home is only one small room. Mrs. Emily Judson's pen pictures a Burman house as looking "like a last year's haystack," and very true is the resemblance. She has no furniture to be destroyed by moth and rust. A mat for a bed is all the house requires; the floor answers the purpose of chairs and tables. The rice-pot stands outside the door, and at dinner-time a little fire is built around it. From the hour a Burman girl begins to think she is taught that she is vile. When she climbs the beautiful green hills of Burma she must not let her garment touch a man; she would pollute him. Low must her head be bent in the presence of the superior sex, and only as "your servant" can she even address her husband. Even the little boys at play in the street avoid her, as though contagion, yes, the contagion of sin, was in her clothing.

Daily she must feed the many priests, but they may never look upon her, lest they be defiled; and it is an unpardonable sin for a woman to step into the shadow of a priest.

She is told she has no mind, is no better than the monkey in the tree above her; nay, the monkey may once have been a man, and so is better than she is.

The great desire, her highest ambition, is to be born into a man in the next stage of existence, and to attain this she will suffer anything. For this she makes long pilgrimages. For this she feeds the priests, even if she goes hungry herself. The little girl is taught, if she can only make nine pilgrimages to the great Pagoda of Shwaydagong in Rangoon she will surely be a man in the next state; to accomplish this is the aim of every Burman woman.

The priests taught that whoever should put a new top to the great pagoda should recover the country occupied by the English. So a number of years ago the king resolved to accomplish this object. A huge golden umbrella was to surmount this structure, and, to make it, the great sum of sixty thousand pounds were needed. The women of Burma were urged to help in this enterprise, and nobly did they respond; for were they not promised by the priests that their gifts would purchase them the end they desired? They should certainly be men in the next state. So to Rangoon the women flocked, bringing their treasures, their ear-rings, and bracelets, their gifts, small and great.

All they had they gladly poured into the great box placed to receive their offerings. But many a poor woman had no gold, nothing of value; must she be deprived of all share in this labour? No, a missionary saw a poor woman cut off her finger and fling it into the box with the jewels and gold and flowers. Another old bent woman, hardly able to move, vowed if she might only exchange her weary frame for a man's she would walk around that great square surrounding the pagoda, four long miles, seven times in one day, one burning tropical day, and before her task was accomplished, or the sun had set, the tired suffering soul was in eternity.

But if she should attain the summit of her ambition, for which she has sacrificed so much, and leave the old woman's tired body, and look out once more through the eyes of a baby boy in this green world, would that mean bliss? Far from it. For only for a few brief years would she be master, not servant, and for every sin she must pay the full price, and her next state may be that of a spider, or a dog, or even the terrible snake in the jungle, and so on and on must she go through ages upon ages of change and suffering, till the full cup is emptied, and she may sink at last into a state of utter nothingness, and be lost to all pain or pleasure for evermore.

Did the angel at the empty tomb, that Easter morning centuries ago, say to the living Marys, "Come, see the place where the Lord lay, and go quickly and tell"? Dear girls of a Christian land, whose ancestors were as vile heathens as any in Burmah to-day, if we have seen an empty tomb, and a living Saviour, are we in a hurry to "go quickly and tell," to the uttermost ends of the earth, the glad news, that thousands, yea, millions, of ears are waiting to hear?

JESUS—MY FRIEND.*

Friend. Yes that is even what Jesus the King of kings wants to be to you. You know how proud you would feel if a real live prince were to ask you to go and stay with him at his palace and treated you as one of his dearest friends. But think, I want to tell you to-day of something far more wonderful than that: Jesus the King of kings, Lord of lords, Son of God, stoops down to ask you, a little child, "Will you be my little friend?" a friend, one to whom you may go any moment and whisper all your little secrets, yes, even the things you feel you can tell to no one else. Did you imagine that Jesus would not care to enter into all your little cares and troubles? Why, little one, He wants to be such a near and dear Friend that very soon He means to ask you to go and live with Him for ever, and He will share his beautiful home and all that He has with you.

As Jesus draws near to you to-day, will you just place your hand in his and tell him you want a friend so badly, one who will never, never leave you alone, one who will never be too tired or too busy to listen to you? Ah, having a friend like this will make your life so bright and glad, and you will never, never be alone: He will always be beside you, and day by day you will grow more like Him as He holds you by the hand to keep you from stumbling and sinning. Now, dear child, what is the answer you are going to give Him to-day—Yes or No?

"I have called you friends."

CHILDREN'S SPECIAL SERVICE MISSION.

Rev. M. J. Hall, St. Mark's Church, *Forest Gate*, July 8—17; Mr. Hy. Hutchinson, St. John's Hall, *Forest Hill*, July 8, *Chelmsford*, July 12; *Langton, Tunbridge Wells*, July 14; *Conference, S.U. Section*.

Mr. L. Carrott, *Bolton Rooms, Drayton Gardens*, every Sunday, 3.30.

Mr. A. G. Dodderidge, at *Portrush* (*N. Ireland*), during July.

CHILDREN'S SCRIPTURE UNION.—July 9, S., Matt. vi. 1-18; 10, vi. 19-34; 11, vii. 1-14; 12, vii. 15-29; 13, viii. 1-17; 14, viii. 18-34; 15, ix. 1-13.

A PRAYER.

Spirit Divine, thy grace impart;
With ardent zeal the Church inspire;
That love may glow, in every heart,
Fervent as with celestial fire.

Send down the wisdom from above,
First pure, then gentle, free from strife—
The gift of the Eternal Love,
The way of truth, and peace, and life.

The mysteries of grace unfold—
Hid treasures from thy sacred store;
Enrich the Church with gifts untold;
Endue her from on high with power.

Bearing the lamp of truth divine,
May she diffuse the Heavenly Light,
And through earth's mists and darkness shine,
As morning beams dispel the night.

A faithful witness may she prove
For Him who is her living Lord;
Tell of his wondrous grace and love,
Of man redeemed, a world restored.

Marple. Richard le Mare.

* From a penny booklet entitled, "Jesus, the Children's Friend," with messages for every day in a week. (*Marshall Bros.*)

THE GOSPEL IN HYDE PARK.

Sir,—Might I suggest that evangelists, pastors, teachers, singers, Christian workers of all kinds who can afford the time, should visit Hyde Park any of these evenings from five to ten o'clock, and I can vouch that their souls cannot help being deeply stirred with the magnitude of the sphere of work ready to hand in the teeming thousands who flock thither from all parts of London; also, at this season of the year, from all parts of the world. Surely the Churches of London might combine in a work like this, or the Y.M.C. Associations, and reap a glorious harvest.

While listening a few evenings ago near the Marble Arch to several of the speakers there, and gazing on the faces of large crowds of young men eagerly attentive to the blasphemies of the Atheist, the crude panaceas of the Socialist, or the ravings of party politicians, my heart was stirred to pity for our young men and women, whose minds are being filled with all loathsomeness, as well as corrupted by every variety of unbelief.

I ventured to accept the challenge of an atheist lecturer, and for about half-an-hour had the joy of speaking with little interruption to one of the most interesting audiences in my life. I found there at least one answer to the oft-repeated question, "How can we reach the masses?" In Hyde Park, in this glorious weather, you have masses ready to hand. Here is one of the most promising opportunities in London. Here is scope for the best talent, wit, and wisdom of our Christian teachers. Here is a rare place of exercise for the dialectic skill of our best students in the evidences of Christianity. One month's drill at the Marble Arch would marvellously improve the best sermons in our churches, would give more insight into the real battle of life and how to grapple with it, than many years' study of the Commentaries.

Further afield I saw Mr. Chas. Cook's well-known banner, and a considerable crowd surrounding it; beautiful hymns, songs, and solos were rendered with great taste and effect. Portions of Scripture were read, and short, pithy addresses delivered. Much feeling was manifest in the audience, and that night several young men followed into Hyde Park Hall who sought and found the Saviour.

From personal observation I can testify that while the masses in Hyde Park will not listen for one moment to the hackneyed platitudes which have done so much to empty our churches, they will give a patient hearing to a living, loving, sensible testimony for Christ.—Yours, etc.,

Arthur Robertson.

London, June 30.

YOUNG ENGLISHWOMEN IN PARIS.

Daily young English and American girls arrive at the Home, having no friends in Paris and with very little money. Often they have only the address of "Miss Leigh's Homes," given to them by some fellow-traveller perhaps.

One such case came before our notice lately. In much anxiety she presented herself at 77, Avenue Wagram, wondering whether the lady in charge will take her in. The reply is "Certainly." The story of disappointment is told, a situation is sought for her, but eventually the lady in charge advises her to return to England with another girl, who has had a similar experience. These two girls were drafted on to the London Home, 22A, Queen's-road, Bayswater. The lady in charge received them at a moment's notice, until their friends could be written to, and a suitable situation found. Thus the timely help has proved an untold blessing.

It is touching to see the deep gratitude these girls show to the Homes, and to the ladies who do their utmost to lead all who come under their care to the Good Shepherd who gave his life for the sheep. If people could but realise how great this work of timely help is, we should not have to beg for means to sustain it in its integrity. £2000 is urgently needed to continue the work which has been a blessing to so many thousands of English and American girls in Paris.

(Miss) Rhoda Mouncey.

22A, *Queen's-road, Bayswater, London, W.*

A CANADIAN COMMISSION is travelling in the United States for the purpose of inquiring into the efficiency of the prohibitory laws, in order to make a report to the Government.

MR. JOHN J. MEEK,

EVANGELIST IN THE ZULU KRAALS.

AGAIN and again in the story of missions it has been shown how men—called and chosen of God for some peculiar sphere of service—have been trained and fitted for that particular work by the whole course of earlier life and experience. When the hand of God has touched them, when they have been awakened from the death of sin, and made new creatures in Christ Jesus, then it has become evident that, even while God was not in all their thoughts, He was leading them by a way they knew not, and preparing them for the work and witness yet to come. This recognised principle finds fresh illustration in the history of an evangelist to the Zulus, who is now on a visit to this land, and who forms the subject of our present sketch.



(From a Photograph by Messrs. Elliott & Fry, 55, Baker-street, London, W.)

John J. Meek was born in England, but at the age of ten was transplanted to Natal, his father emigrating with his family to South Africa, and settling on a farm with Zulus on all sides. Circumstances threw the lad among the Zulus, and for years he ran almost wild with the native boys, learning their language, ways, and habits of thought until to him these became second nature. Dr. Dalzell, of the Gordon Memorial Mission, thus sums up these early experiences:—"The country was then very different from what it is now. Elephants grazed fearlessly then where villas now stand; lions roared in what is now a crowded busy town, and a tramway now runs where as a boy of fifteen or sixteen he fled at his best pace with a female elephant at his heels. 'I was always a fleet runner,' he says, 'but I beat the record that day.' As a boy he grew up with native boys, and naturally learnt to do all they did and be what they were. He was for many years one of them, and as a consequence was regarded by most as an outcast and a lost man. . . . Thus his knowledge of the Zulu tongue is unsurpassed, as also of their rites, practices, customs, and superstitions. . . . Indeed, the natives say 'he speaks like us, he is one of us.'"

In 1865 Mr. Meek married a Zulu lady, whose position as a princess in her own land secured him great influence amongst the natives. Meanwhile he had been working from place to place, picking up a variety of useful experiences, and settling at length for some years as overseer on Bishop Colenso's farm at Bishopstowe.

In this manner thirty-nine years passed without God, and with scarcely even a rudimentary knowledge of the facts of Christianity. Now, looking back on this time, he frankly confesses that while he was kept living in a fairly honest and sober way, he was frequently conscious of a deep longing for something beyond and above himself. His inner nature was not satisfied, although he could not then understand exactly what was lacking. He hated and despised the Gospel declared by the missionaries, looking on it as fit only for women and children. In the meantime his wife had been converted to God from heathenism in a remarkable way, during a time of illness and through the instrumentality of Mrs. Colenso.

Then came the terrible days of the Zulu war, in which Mr. Meek was fully engaged—not as a combatant, but as transport rider and conductor, owing to his intimate familiarity with the country. It is noteworthy that though his experience and knowledge were unreservedly at the service of the British, he lost none of his influence and respect among the Zulus. The sad scenes of that time are deeply engraved on his memory; the weariness and woe of the few fugitives from Isandaluwana, and the cutting up of such a noble race as the Zulus really are.

So, in all nature's blindness, had God been leading and preparing him for his appointed work; and now came the time of his spiritual illumination. After leaving Bishop Colenso, Mr. Meek had settled on his own farm at Othello, Rorke's Drift. The nearest Christian European was Rev. Otto Witt, a Swedish missionary, who became greatly interested in the stalwart farmer, and sought to win him to the Saviour. "For two and a-half years," says Mr. Meek, "he kept at me, trying to persuade me. All the time I wanted to be saved in my own way, but I could not see how it was possible to be saved by the death of another. It seemed to me so strange that I would not accept it. I wanted to save myself, and I knew little of Jesus. Always the question rose in my heart: 'How can it be?' Then something Mr. Witt had said from the Bible would come to me. At last, when I was at home, Mr. Otto Witt came bringing with him a lady missionary. They sat on each side of me for about two hours, till the sun seemed to shine in, and I said, 'It must be true; God forgives for his Son's sake. It is true; God says so.' I was very dark and blind; I knew so little; but I know now that at that moment I passed from death unto life; that God had mercy on me for the sake of his Son. The burden fell, the day broke, the sun shone in, and it has kept shining ever since. Praise and bless his holy name. That was on the 26th of October, 1889."

The instant and manifest change which came over his view of the object of his existence seems very remarkable in these days, though certainly it has many examples in New Testament times. Of the way of salvation Mr. Meek knew but little, but he had found Christ, and on the very day of his conversion he testified of Him to twelve Zulus. He puts the new idea that came into his mind in this fashion:—

"I know these Zulus; I have lived among them; I love them. But they are heathen; they do not know Jesus. I must tell them. They will hear me, for they know me." So, as we have said, he started right away to speak of his newly-found peace. But although it was quite true that, knowing him, they listened willingly to what he had to say, he had yet to learn something of the depth and hardness of the human heart. So for eighteen months he laboured without evident result. The kraals were everywhere open to him, but the understandings were closed until the Spirit of God moved, and then the stubborn began to yield. Seven out of the first twelve to whom he had witnessed on the day of his conversion were led to the Saviour, and were baptized in June, 1891, the eighth (a sorceress) followed in July, and by the end of the year, a church had been formed numbering thirty-five adults, whose children came with their parents, and heard the Gospel also.

Thus devoting himself to evangelising, his

farm suffered from want of attention, and had to be given up. He believed he was called of God to labour among these Zulus, and he dared not hold back. His plan of work was mainly to form classes which he taught at his own place—the theme being the Gospel—and to ride from kraal to kraal witnessing to Jesus. These rides are long and arduous undertakings, through a pathless country, full of rocks and gullies. He plans out a week's work, knowing every little Zulu farm in the whole district. Then he sends to warn those he intends visiting to be ready for him. Each day he rides as far as a good horse can go, taking each farm by the way. His Zulu runner runs on before to have the people gathered and save time. The distances vary; the difficulties of the way are often very great, the country being very rough, hence three or four kraals (and occasionally, when near together, eight) represent a toilsome day's work. The classes we have referred to are held chiefly at his own farm on the Lord's day, while the week is mainly given to kraal visitation, and two meetings held at his residence every morning and evening, each visitation meaning a simple, earnest Gospel talk and prayer, for as we have been assured by a friend, "Mr. Meek is a red-hot evangelist in Zulu, although somewhat rusty in English."

About the end of 1891 a remarkable addition was made to the infant church in the conversion of a grandfather, father and mother, and three grown sons. Mr. Meek had been dealing with the old gentleman for some time, but he seemed very dark—to him it was all so new and strange. Gradually the light broke. He was ill, prayer was made for him, God was pleased to hear. The old Zulu confessed it was of God, yielded to the Saviour, and witnessed boldly, "We belong to Christ." Then were brought in the son and his wife, and by-and-by the three fine young Zulu lads. This conversion of a whole kraal aroused fresh native interest, and led to other conversions. As the work grew, Mr. Meek's front room became too small for the Sunday service, and he cleared out his stable, turning his hard-worked horses out to rough it like himself, adapting his store-house for meeting purposes. This new hall held 200, but soon it also was too strait. The Gordon Memorial Mission, which has accepted Mr. Meek as an evangelist member, agrees that a mission hall must be put up. Mr. Meek has given ten acres of his own ground at Othello for the purpose; but £400 to £500 are wanted to erect the various buildings. For a time services have been held in the open air, but the hot sun, the heavy rains, and frequent violent thunderstorms in the country interfere with open-air work and render shelter necessary. Besides incessant evangelising, Mr. Meek, in conjunction with the Mission, is training several young Christian Zulus for the same work, while schools are also being organised. His own wife, it should be noted, is a very valuable evangelist, and is almost constantly engaged in the work among her own people with good result.

These two devoted labourers are, during their stay in this country, willing to give accounts of the work, and they have indeed a stirring story to tell. They may be communicated with, care of Miss Cutbush, 56, Norrey-road, Putney, S.W. We trust many will extend them the right hand of Christian greeting and fellowship, so that they may return to their loved service greatly strengthened and encouraged to go forward, according to Mr. Meek's firm resolve that, "God helping me, I cannot go back, I must go on. I must tell the natives, who know all about my past life, about my blessed Lord Jesus, and try and undo some of the evil that the past has wrought. If no one will help me, no matter, I will sell all I have and go on. I must go on and proclaim the Gospel till I die."

ENGLAND'S "CONSECRATION."

A REPLY FROM ST. PAUL'S.

The Ven. Archdeacon Sinclair, D.D., who has come into residence at St. Paul's for the month of July, preached in the Cathedral on Sunday afternoon, on the subject of "The One Mediator." Taking as his text 1 Tim. ii. 5, the Archdeacon said that the sole mediation of our Lord Jesus Christ between man and God was the cardinal truth of Christianity. No access to the Father could be more untrammelled, direct, complete, full, and absolute—sin being the only hindrance; and Jesus Christ was the propitiation for our sins. We need nothing more than that assurance. To that assurance nothing could be added by the prayers of her who was so highly favoured, nor of the glorious company of the apostles, nor of the noble army of martyrs. For all of these, we may be certain some fitting work is found in the land of the blessed; but in face of such divine promises there was no room for intervention, mediation, intercession on their part between us and the Head of that body of which we, like them, are the members. The endeavour to engage such advocates would, on the other hand, be disloyal. It would be distrustful of that near, complete, unhindered love of which we have the pledge. It would be putting Christ further off instead of bringing Him near. When the mother wished, in her fond anxiety, to take a part in the work of her Son on earth, he said to her with quiet decision, "Woman, what have I to do with thee?" When the priest of Jupiter would have done sacrifice at Lystra with the Apostles Paul and Barnabas, what did they say? "They rent their clothes, and ran in among the people, and said, Sirs, why do ye these things? We also are men of like passions with you." "See that thou do it not," said St. John when the glorified elder would have worshipped him, "I am thy fellow servant, and of thy brethren that have the testimony of Jesus; worship God!"

If the primitive Church had allowed the Christian martyrs to give the same homage which a certain section of Christians now give to saints and angels, it might have been argued in the same way that they were not interfering with the supreme honour of God, and they might have escaped. Not only that, but the primitive Church repudiated the worship of saints, and angels in particular, and distinctly condemned it as idolatry. For 300 years after Christ there cannot be produced out of the genuine writings of one ancient father one clear testimony for the invocation of saints or angels. It was in the fourth century, when the Church was recognised by the Emperors, and no longer suffered the wholesome discipline of persecution, that she began to lose the simplicity of the Gospel. We begin to see the asserted superiority of the clergy over the laity, the undue exaltation of the episcopal order, the germs of the supremacy of the Roman See, the unwise privileges and exemptions of the clerical order, the practice of hunting gifts and legacies, the encouragement of clerical celibacy as a state of higher sanctity, the fierceness and almost incredible extravagances of monasticism, the exaggerated devotion to the mother of our Lord. And it was in this century that we first find traces of the invocation of saints, the two eminent and holy men in particular to whom the innovation was owing being Gregory Nazianzen and Basil.

It was at this time that patron saints began to be selected. Ambrose is the earliest witness to the fact, when in A.D. 385 he calls Gervasius and Protasius the patrons of the orthodox at Milan. The usage was much extended by the Gallican poet Paulinus. It was taken up by another poet, Prudentius. Then it began to spread. The possession of a relic was thought to give a right to the patronage of the saint. About A.D. 600 Theodelinda built a church near Milan in honour of John the Baptist, that he might be an intercessor for her husband and children. In the fifth century, Leo the Great, Bishop of Rome, declared St. Peter and St. Paul to be the special patrons of Rome. Other consecrations and developments marked the same period. The idea of a female mediator performing in a higher world offices akin to those labours of mercy and intercession which befit the feminine character on earth, was one which the mind of mankind was ready to receive; and this idea of "Blessed Mary" was welcomed as a substitute for some other ideas that had been lost by the fall of polytheism, with its host of female deities. The pagan superstitions connected with growing departure from Scripture and the primitive Church rapidly increased. Basil calls the saints "Helpers of Prayer." Leo exhorts the people of Rome to keep vigil in St. Peter's. Paulinus tells of a rustic, who had lost two oxen by theft, instead of pursuing the robbers, flying at once to the Church of St. Felix, whom he declared responsible for their restoration. Theodoret says that Christians made a point of giving the appellations of the martyrs to their children, by that means procuring for them safety and guardianship.

Still more alien from the spirit and faith of the Gospel was the dependence placed on the patron saint for protection from the consequences of sin, even at the day of judgment. Prudentius, the unfortunate poet, actually declared that he desired to be placed on the left hand of the Judge in order that the martyr Romanus might come to his rescue at that awful moment! To such a pitch of impious extravagance even at that early period were men led by the incautious words and the improper licence of the Christian poets.

The preacher concluded:—And to our dear brothers of the Roman persuasion, to whom the unbroken development of the Church is of greater consequence than the plain teaching of the Son of God, and to whom the tradition of 1,500 years (whatever its origin) is very dear, we would say this: Oh, think once more of the way in which you are walking! Christ never guaranteed even his disciples against error. They thought St. John would never die. They thought the Lord would come to judgment in their own lifetime. It is not only the authority of the body to which you belong that is of importance, but the accordance of the truth that you hold with the teaching of the Son of God. The Jewish Church was splendidly and magnificently continuous; they had Abraham to their father, yet they crucified Christ. When you talk with such hope and confidence of converting us, is it not a duty of Christian humility, in the face of such strong contradictions as those of which you cannot but be aware, to ask yourselves whether you too may not have been misled? Mistakes have been made by all of us in our time. This access of pagan influences in the fourth century, is it not worth inquiry? Will you not this day join us, laying aside all prepossession and prejudice, in praying the Holy Spirit once more to take us into his own hands and guide us into all truth?—*Daily Chronicle.*

Crews Ashore in London.

The Destitute Sailors' Asylum, built sixty-six years ago, in Well-street, London Docks, at a cost of £2000, has been leased as one of the branch Missions to Seamen Institutes contemplated for the Port of London. It is situated near to where the principal shipping offices of the Board of Trade are about to be moved at the Sailors' Home, and to the Shipwrecked Mariners Society's offices, places much frequented by crews of all nationalities in large numbers.

Whilst the Missions to Seamen has seventy-two Churches, Institutes, or Mission-rooms in use in provincial seaports or abroad, this is the first building it has acquired for the Port of London.

The Mildmay Conference.

(*Continued from page* 14).

of what He in his mercy has felt towards us. We must have been struck with the fact that in those passages in Romans to which our Chairman referred, while in each of them Christ Jesus is the central thought of God and the Person round whom all is gathered, yet we, the Church, the saints of God, are the very persons for whom all the glorification of Christ is to take place.

Let us ask ourselves what are the great purposes of God in Christ Jesus. "I and My Father are one," said the blessed Lord. When Christ Jesus spoke of his unity with his Father, our minds would turn perhaps to the unity of being, of prospect, and of power. But have we ever thought of the wondrous unity of purpose which Christ seems to put forward in these words? As one thought He thought for the other; and as the other thought He thought for the first, if we may dare to separate them in being, when we consider their deity and humanity. As God thought for Christ and thought of Him, as far as He deigned to reveal Himself, Christ came down from heaven that He might be the Saviour of the human race above all other races that exist in the universe. When Christ thought of God He thought, we believe, from what He has told us, how God should be glorified in this perfected human race. So God and Christ are one in their purpose; and the only question of true import to our souls to-day is this—Are we to be one with Christ in his thought, that we may be one with God through all eternity in his thought? Remember this, that Christ Jesus died the just for the unjust, *that He might bring us to God*; and it is when we go back to God in Christ that we are enabled to think of humanity as we ought.

Why are men doing so little for their fellows? Why is the Church hugging itself to sleep in too many cases? Why are there so many conventions and conferences; the same people present many times a year—

ONE OF THE MANY PERILS OF THE AGE

for the Church as it seems to me? For this reason, that the devil perverts every blessing that God gives. A few years ago God stirred the churches to think upon the subject of holiness. Men gathered together for conference, yearning for the truths of God in Christ Jesus. Now the danger is, that men may settle down to eat and drink of the provision of God, forgetting that when we are saved we are sent back to the world to be a blessing to others.

It is a very blessed thought in looking at the three texts given in the syllabus for our consideration this morning, that each of them has in it a manifestation of God's infinite love towards humanity, and at the same time lifts us essentially towards God. Take the first, "That in all things He might have the pre-eminence" (Col. i. 18). Has God had the pre-eminence? The word used here is a remarkable one. It occurs nowhere else in the Bible, and there is a difficulty in the minds of commentators as to its special force. Some say it is a word of time; others think it is a word of power. I think it involves both, and that when it is said concerning the Lord Jesus that He may be acknowledged or recognised as "the firstling" in all things, the intention is to magnify Christ both in regard to time and position. The purpose of God is that his Son Christ Jesus should be known as the very centre and also as the fountain-head of all that is known by the name of authority in regard to things that are called creation.

If you look into the passage you will be struck by the fact that from verse 16 to verse 20 there are no less than seven descriptions of "all things." What a wonderful picture is here of universality. And what is this universality? The pre-eminence of Christ Jesus, as the fountain-head or source of all creation, all authority, all dominion, throughout all eternity. No less than twelve times in these five verses do you find the Greek expressing the word Him or He. It is very remarkable, because it is not usual in ordinary Greek to express the person by the pronoun. God's purpose in Christ Jesus, therefore, is that He should be known from all eternity as the very centre of all existences.

And it is not only in the past eternity. There comes a time in which the Lord Jesus Christ is the first to descend. No one descended until Christ came from the throne of God; He allowed Himself to become incarnate among a sinful race of men. Then He was the first who ever kept God's holy Law, the first who ever was raised up by the glory of God the Father, and the first who ever carried up to the throne of God our humanity in splendid perfection. And now, at the right hand of the throne of the Majesty on high, He has in God's purpose the pre-eminence over all things. He is resting, we are told—waiting till his enemies be made his footstool; but God's purpose is that He should be acknowledged as Lord of all. We wait for the time—would God it were to-day—when the Christ of God, at the voice of the archangel and the trump of God, shall leave the throne where He is resting, and shall take his great power and reign. Then we shall hear the voice saying, "Behold, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ." He shall take the throne which God has given Him; He shall appear in his own glory, in the glory of his Father, and of his holy angels. Is that a theoretical and abstract subject? Is it not the very moment for which the Church of God is aspiring; for which the whole creation groans and travails in pain together until now? If that voice were heard this morning, would it be good news to every soul in this hall? Then shall He have the pre-eminence indeed.

But it cannot be until the Church upon earth begins to give Him as she should the pre-eminence in all things now and evermore. I know few subjects so practical as when we come to ask ourselves—"Is the eternal purpose of God in Christ Jesus being fulfilled to-day in regard to my soul, my life, my all?" It is well to sing hymns and say sweet things before God;

BUT GOD REGISTERS EVERY ONE OF THEM

as against the so-called saint if there be no truth in the utterance. So God claims, not by law, but by the whole force of gratitude and love that ought to stir the hearts of his people, that the life, the soul, the power, the wealth, the all of a man should be yielded to Christ Jesus this day before the astonished world, that they shall be compelled to acknowledge that God is in them of a truth. We ask what is wanted to-day, and the answer is this—a consecrated body of believers for Christ's glory; and that the purpose of God should be so felt in the Church, that when men look at us they should say by necessity (here it is compulsion) that our Christ is not like the other gods and lords that hold authority over men.

Would you answer the scientific disturber of our peace, the rejector of Him whom you call your Lord and Christ? All that men say about evolution and about matter is simply to be answered by the dominion of Christ in and through the lives of his people. Would you answer to-day the Biblical critic who overthrows the Book your soul delights in? You have simply to give Christ his pre-eminence in all things, and men shall be compelled to acknowledge that God is in us and Christ is Lord. Would you answer to-day the haughty demand of the Pope of Rome and his emissary Cardinal Vaughan, who, as I passed Brompton Oratory just now, was gathering his crowds to dedicate our free land of England to St. Peter and the Virgin? You can never answer tradition, and the claims of a system such as Rome, except by the influence that comes from those who are in sympathy with the eternal purpose of God in Christ Jesus. That purpose is that Christ should have the pre-eminence—not Peter or Mary, or mind or matter. The answer to all these is to be given by simply fulfilling God's purpose that in all things Christ should have the pre-eminence. He will have it as the body of believers lifts up its head, because its redemption draweth nigh, and watches and waits and works and walks as God would have his believing Church do.

Let us turn to the second passage: "That in the dispensation of the fulness of time He might gather together in one all things in Christ, both which are in heaven and which are on earth" (Col. i. 10). What shall we say concerning this purpose? As we put forth our theories with respect to it doctrinally, men say, and perhaps justly: "I have no power or time to weigh these theological arguments and considerations." If I understand this glorious picture aright, it means that as all dominion is to be given to Christ Jesus, and the Church is to share that dominion, so here all life and power are to be centred or headed up in Christ Jesus. If we look around and ask as to the lack of life, what shall we say? How death reigns still! How death commands, how death terrifies, and how death absorbs the unwilling attention of the human race. How the cry goes up from every heart, "Oh, wretched manhood! who shall deliver us from the body of this death?" I thank God, says the apostle, through Jesus Christ our Lord. And I thank God for this glorious promise, that in Christ Jesus all things that exist in the earth are to be headed up, so that He shall be the very centre and supply of life. When we talk of physical life and mental life and moral life and spiritual life, we sever, as it were, the departments of man's being. Then we sever the existences in creation the one from the other. But in the purpose of God there is to be no life hereafter

OF ANY KIND BUT THE CHRIST LIFE.

From the blade of grass and the rippling water, so far as it may be said to have life at all, up to the highest angel and archangel; with all the intermediate existences, from the lowest to the highest—from the limpet to the eagle; from the just-born babe to the very highest specimen of human nature that ever lived—all alike, material and spiritual, all classes of life that we denominate life at all, shall have their existence and be summed up and headed up into Christ Jesus the Lord; and He shall be glorified of God as one Life for the universe.

Oh, blessed picture! Is it theoretical or practical? Why surely, as we ought to be giving Christ Jesus the pre-eminence of dominion, authority and power, so we ought to realise that Christ Jesus is our life. "My life is hid with Christ in God." The Apostle says still more strongly, "To me to live is Christ." Every atom even of my physical life now should be Christ's. No wonder that Paul says: "Glorify God in your body and in your spirit, which are his." No wonder he calls on the pleasure-loving Romans to render their creature existence as it were, to God, and give themselves a living sacrifice to God. I would ask tenderly, but firmly, What are many of those who think of giving their spirits to God, doing with their bodies? Is not "London Society" too often largely made up of those who are known as the saints of God? On Tuesday you heard that the "Christian world" is a paradox; but what shall we say of the worldly Christian? What of the men to whom life means getting as much out of Christ as they can; of young people coming to the minister at confirmation, and asking so plaintively, "Must I give up everything? May I have none of my little pleasures if I say I am Christ's?" What we need to-day is a body of believers who realise that life is no life except in Christ; that to exist is misery, except as we exist for Christ. What means that wonderful picture of creation which the Apostle gives in Col. i.—In Him were all things created; through Him were all things created; unto Him were all things created? Then for God's sake, as you claim to be a new creation, remember the words: "If I have known Christ after the flesh, henceforth know I Him no more."

One step further: "That in the ages to come He might show the exceeding riches of his grace, in his kindness towards us through Jesus Christ" (Eph. ii. 7). I love that word—the "kindness" of God. Christ came to tell God's character; to make us know God. Exactly as we are being lifted up to the very apex, which is Christ in God, and God in Christ, so we come back as it were from God to man. Through all eternity in the past God's kindness was sending forth

PRELIMINARY BEAMS OF GRACE.

We hear of the time it takes for a ray of light to touch the earth. How long it took for the beams of God's grace and kindness in Christ Jesus to touch the earth we cannot tell. All we know is that in the fulness of the time God sent forth his Son, made of a woman, and grace began to be revealed in Christ Jesus. We think too much of grace in a limited way, as though it referred only to pardon of sin, and acceptance in the person of Christ, through the blood of the cross. Remember there is grace for the past, but there is also grace for the present, in the Christ life. "My grace *is* sufficient." I have learned much from that word is. God's grace is sufficient for the present battle and distress.

But what of the future? What means Peter when he says: "Gird up the loins of your mind, and hope for the grace that is to be brought unto you at the revelation (or apocalypse) of Jesus Christ"? I know there is a disputed reading, but I affirm my own conviction that it looks forward to the coming of Christ as the full revelation of grace all through eternity. When the top stone comes to be revealed there will be one everlasting song, "Grace, grace unto it." We are called now to take up that blessed song, and to realise the meaning of this

wondrous word grace which occurs a hundred and fifty times in the New Testament. Shall we not go from this gathering feeling more than ever our responsibility, while this present age lasts, to make known the *exceeding* riches of the grace of God which He has shown in his kindness?

Oh brethren, are you kind? There are plenty of doctrinal Christians to-day; the churches are split into groups. As a consequence they are too often split up in their service; they carry none of the consolations of God to the world, because of the asperities with which they dogmatise upon their particular "isms." I do not know, my "Church" brother, if you are sitting this morning next to a Baptist; I do not know if a Wesleyan is side by side with a Presbyterian. But I do know this, that where grace is the centre of all that we hope and desire, the "isms" of men go right away out of sight, and God is glorified.

I close like the Apostle Paul when he came to the climax of his doctrine in writing to the Romans, and broke out into practical exhortation: "Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments (or purposes) and his ways past finding out. For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to Him and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things; to whom be glory for ever. Amen."

[Our report of Thursday evening is withheld till next week.]

Afternoon Gatherings.

GOSPEL LIGHT FOR ISRAEL.

The progress and prospects of the Mildmay Mission to the Jews occupied the attention of a full meeting in the large hall on Tuesday afternoon. Mr. T. A. Denny presided, and spoke about the remarkable way in which the people, anciently favoured of God, are crowding back to Palestine. He read several striking and appropriate Scriptures, and showed that the veil upon Jewish hearts, hindering the recognition of Jesus Christ as their true Messiah, is the primary cause of all their trouble.

Mr. Albert Day, a graduate of Cambridge and Berlin Universities, prefacing his address, as did subsequent speakers, with fervent prayer, narrated some experiences of a three months' continental tour which he had taken with Mr. Samuel Wilkinson, and the greater part of which had been spent in Germany, where the tourists had visited some eighteen towns, preaching the Gospel to the Jews and stirring up native Christians to increased interest in the souls of their Israelitish neighbours. Starting from Berlin, the travellers held meetings in one or two towns on the way to Breslau, where a long stay was made, and much good work was done for the Master. It was delightful to find Miss Sargisson there, doing much in a quiet way to influence young Jewish folk for Christ, through the attraction of much sought lessons in English, combined with social intercourse at this lady's residence. Unexpected fruit in the conversion of a young Jew resulted from a Sunday morning address by Mr. Samuel Wilkinson in the Presbyterian Church. Here there were also very happy English meetings, attended, on one occasion, by the United States Consul, among others. At Dresden some large meetings were held in the Methodist Chapel, there being over fifty Jews present one Sunday evening, most of whom accepted a New Testament on leaving. After contending with Press misrepresentation at Boyton, the evangelists met with much encouragement in connection with a meeting in the public hall at Posen, though the advantage of local support was here lacking. At Konigsberg Mr. Day separated from his companion, and after some meetings in East Russia, rejoined him in Berlin, where their tour closed with a week's meetings, the last of which, a farewell gathering, was convened in the buildings of the Y.M.C.A. by Lutheran friends, this large gathering of German Christians affording an opportunity for some words against the prevalent anti-Semitism. Mr. Day felt that God had been with them throughout their travels, and they had full confidence that He would bless their sowing of his own Word.

Mr. Samuel Wilkinson said that out of three months he had spent only fourteen days in Russia, so that his experience of that country had been very short, but it had sufficed to send him home to England with a very heavy burden about the land which he had visited, where all the Jews are in a miserable condition outwardly and in a hopeless state spiritually. They are found to the number of five millions, shut up to themselves within the pale of settlement, with its twenty-six provinces, and which, though only a small part of the enormous empire, is as big as six Englands. Without discussing the causes, political or otherwise, of the widespread misery which abounds, the facts are patent enough, aggravated as they are by the gross spiritual darkness which has prevailed for centuries through the exclusive action of the Greek Church. But about six years ago God's light was let in through the inauguration by Rev. John Wilkinson of the distribution of Hebrew New Testaments and portions, which has continued and increased ever since, with much acceptance to the people, and with undoubted fruit unto God. Moreover, six months ago, in a most remarkable way, God laid the condition of the Jews in Russia upon the heart of a Greek Church dignitary, who, seeing the English action in the circulation of the Scriptures, appointed a missionary to the Jews from the orthodox national Church of Russia. The latter found that Church's forms and ceremonies unintelligible to those among whom he moved. On this report the dignitary aforesaid had instructions drawn up which, in effect, provided that nothing but the simple Gospel should be preached by his missionary among the people. And, whereas it was once necessary to get permission from the governor of each province, in order to open preaching of the Gospel, it is now only needful when coming into a town for that purpose, to submit our papers to the local police. The way in which the light is thus being let in, should stir Christian hearts to pray for increased liberty of utterance and wider spread of the truth. Among these five millions of Jews the Mildmay Mission has only five or six agents; while of other societies' workers, it is doubtful whether there are more than twenty-five; but, suppose there are fifty, this is only one missionary to every one hundred thousand Jews. The difficulties in the way of English workers entering Russian work seem insuperable, but in answer to prayer God can raise up in Russia itself earnest men, full of the Holy Ghost, to preach the Gospel among these benighted millions. In closing, Mr. Wilkinson described the spirit of intense expectation which reigns in the minds of godly Russian workers with whom he had converse, their earnest longing that the Holy Ghost may be poured out in rich measure upon themselves, and their fervent hope that increased interest and practical sympathy may be stirred in enlightened Christian England concerning the pressing spiritual necessities of dark Russia.

Rev. John Wilkinson began with a few words of affectionate hope concerning his beloved son's present and future part in the work which has engaged the venerable father's energies for so many years. He also mentioned that Mr. Day had come into the work through a drawing-room meeting in Brighton. Recent events in Russia, he said, may well encourage the hope that if the Church of God betakes itself to strong and earnest prayer, there may be in Russia the mightiest movement of the Holy Ghost which has been witnessed since Pentecost. He was inclined to think that the dispensation will close as it opened, in thousands of Jews flocking to Jesus, and justifying the sharpest judgments of God upon an apostate Christendom. The missionary employed in boarding vessels with Jewish refugees, reaching Gravesend and Tilbury from Hamburg, had seen a degree of poverty and wretchedness which was indescribable. Through the unsolicited kindness of Christian friends, the Mission had been able to provide 20,000 meals in ten months. A large hall off Whitechapel-road was opened last November, with five floors and forty-one rooms nearly all appropriated. There has been, too, an extensive distribution of garments made by the loving wielders of busy needles; and the recipients of these and other benefits are plainly told that the liberal kindness shown them comes from love to Jesus. Many a poor Jew has tearfully said, "Oh! bless these dear Christians in England who are so kind to us in our wretchedness and poverty." Mr. Wilkinson told how the Testament and portions distributed had far exceeded his original thought and mentioned his hope of establishing new centres of work in connection with his mission for the whole Eastern world and for North and South America, London remaining the centre for Europe. Thus the whole world of Jews might be evangelised, so that God might work through them upon the Gentiles. n conclusion, he commended to his hearers two statements for prayerful thought. With the Bible in his hands and with facts before his eyes, he was ready to go on testifying until he met his Lord, that there is no hope for the evangelisation of the world without the agency of the converted Jew, and that the world will never be covered with Bibles through sales. "Freely ye have received," freely sell? Nay, "freely give."

At the close of the address a further half-hour or so was devoted to special prayer for Israel.

MEDICAL MISSIONS.

The South Tent was crowded on the first afternoon by those interested in the subject of Medical Missions at home and abroad.

Dr. J. L. Maxwell, who presided, rejoiced in the great missionary revival, and particularly in the re-discovery of the value of medical missions. With regard to this special form of missionary effort, he maintained that the great and pressing need is the multiplication of labourers. There are at present about 350 fully-qualified medical missionaries in the foreign field, but this number ought speedily to be largely augmented. Earnest prayer should be made that many more may be thrust forth into the harvest field. Pains should be taken to bring the claims of Medical Missions before the young men and women now in the medical schools. Further, the Chairman called attention with thankfulness to the efforts being made in India and China in the way of training natives for Medical Mission service. He closed with a touching reference to the death of Dr. Walfridsson, of the Congo Mission—the first man to go from the London Medical Missionary Association.

Dr. Gauld gave an account of the Medical Mission work carried on in connection with Mildmay. Having referred to the Nursing Institutions, and the labours of the deaconesses in Jaffa, Hebron, Cyprus, and elsewhere, he mentioned the Medical Mission branches at Old Ford and Walworth, the Cottage Hospital in the Conference Hall grounds, and the Convalescent Home at Barnet. But his chief theme was the Bethnal Green Medical Mission Hospital, and on this he enlarged, giving various cases in illustration, and dwelling on the large opportunities of service presented in the new Hospital. He trusted the sympathies of many would be awakened in support of this noble work in a needy district.

Dr. Crabb followed with an account of seventeen years' medical missionary labour in Birmingham. During the past year from five to six thousand persons have been treated in the mission, many of them repeatedly. The work goes on, either at the centre or in one of the branches, five days a week, and the result has been most delightful. Thousands have heard the Gospel who otherwise would have remained fast bound in prejudice. The workers in the mission are nearly all spiritual children thereof; and they not only work but they also give largely in proportion to their means. Illustrating the spirit animating many of these, Dr. Crabb told of one poor man who quite lately was crushed fearfully. His first words when he recovered consciousness were "All is well, underneath are the everlasting arms," and his last, ere he passed away, were "His banner over me is love."

Dr. Harry Guinness led the thoughts of his hearers away from London and Birmingham to Central Africa, and urged the needs of the dying millions on the Congo. Medical missionaries are wanted out there—first for the heathen, and second for the sake of the missionaries themselves, exposed to a new and trying climate, and often without medical aid in time of need. While a firm believer in the necessity for fully-qualified medical missionaries, the speaker maintained that every missionary should be equipped with some knowledge of medicine—for his or her own safety, and for the benefit of the natives. As a matter of fact, a missionary in such lands has to do something somehow for sick and injured people, the common idea being that the white man (or woman either, for that part) can help at such times. Therefore, while fully-qualified medical missionaries ought to be sent wherever possible, every means should also be used to furnish all missionaries with some elementary acquaintance with the use of drugs in case of emergency. In order to meet this need it is proposed to found the Livingstone College, at 51, Bow-road, E.

REPORTS OF WORK.

The rain interfered somewhat with the first of the meetings under the mulberry tree, on Tuesday afternoon. About 150 friends, however, gathered to listen to "reports of Christian work."

Mr. ISAACS gave an account of the work at the Sailors' Rest, Ratcliff Highway, and interested the audience in the work being done among the sailors of many nations. Mr. W. H. SEAGRAM spoke of the success accomplished by the Railway Mission, and cited some illustrations of men who had been converted through its agency. A clergyman told of the good influence of the Y.W.C.A., and mentioned that his best workers were members of that institution. There were fifty members of the Y.W.C.A. at work as missionaries in China alone. Following this account came a report of work among factory girls, and very cheering news was brought of the good done in this very arduous sphere of Christian service. Miss GRUNDBERG, from St. Petersburg, gave a most interesting account of meetings held, and homes formed for girls and babies in that city.

The friends were privileged also to hear a most touching account of the St. Giles' Christian Mission from Mr. WHEATLEY, who rightly said "discharged prisoners are not necessarily discharged criminals." Some idea of the usefulness of the mission may be gained from the fact that 500 boys have, through Mr. Wheatley's work, been dealt with under the First Offenders Act, and discharged to his care. A hundred and fifty boys are now in the Homes, and there is room for seventy more. Every discharged prisoner is invited to breakfast by the Mission, and almost every judge on the criminal bench and every magistrate in the police courts, are prepared to tell of the worth of this Mission. One of the most useful of the many branches of the work is the visiting of the wives and children (at their homes) of men who are in prison. Several ladies are giving their time to this work; and sewing machines and mangles are lent by the Mission to help these poor tired ones. Mr. Wheatley told of a man who was tried for his life; sentenced to death; but who to-day is doing noble Christian work in the Seven Dials.

The rain became so heavy as to necessitate the closing of the meeting, which though not large, was most interesting.

THE GOSPEL ABROAD.

A glimpse of foreign missions was afforded by Wednesday afternoon's meeting in the large hall, and, judging by the very full attendance, much interest was felt in the operations of the various agencies represented. After Rev. Dr. H. GRATTAN GUINNESS had opened with prayer, Mr. J. E. MATHIESON, who occupied the chair, read from Matthew xx., about the eleventh hour labourers, and from that subject, in connection with the coming of the Lord Jesus Christ, he derived incentives to increased diligence, earnestness, prayer, and humiliation before God, on the part of Christian workers. He remarked that Rev. J. G. Paton, of the New Hebrides, had not arrived in England in time to be present with them on that occasion, but it was hoped he would reach London in the autumn.

Rev. J. HUDSON TAYLOR said they were met not so much for information as in hope that the Spirit of God might apply in power to their hearts what they already knew. Some of those who had really seen the need abroad were almost appalled in view of the numbers gathered at home conferences, and the question arose: What are we all doing here while there are societies possessed of money but without men, and other organisations able to lay their hands upon willing men, but straitened for funds? Taking a rapid review of the tardy inception and undermanned condition of foreign missions generally, it was wonderful what God had done among the heathen. Jesus is a King coming to reckon with his servants very soon; but does that fact affect our banking accounts, or prevent us from making the world infidel by our unreality? God has been rebuking by financial loss those who forget to bring his tithes into the storehouse. There is need for a larger proportion of young Christians to be giving themselves to God for the heathen. In Tibet the heathen think it a disgrace if at least one son of each family is not devoted to the priestly office, and supported therein by the family from which he comes. Unless China's open door is promptly entered with the Gospel, it seems very probable that, should the Lord tarry, it will not be open in five years' time; seeing that, in America and in our own colonies, the Chinese are meeting with difficulties which may lead to retaliation. In spite of increased hostility to missionaries on the part of the governing class of China, the Spirit of God has been poured out there very gloriously within the last year or two. At a meeting in one Chinese city, where representatives of five Missions were present seeking an outpouring of the Holy Spirit, everyone was consciously filled; so that one expects to hear of much blessing *and trial* following. With a passing reference to England's lamentable complicity in the opium iniquity, Mr. Taylor closed his eloquent address with a prayer that God would make his hearers honest in answering the question whether each one is doing all he can in obedience to the command of the coming One about the Gospel for every creature.

Mr. EUGENE STOCK had lately been in three places where he had found the coming of the Lord made prominent. He graphically pictured the mud walls and floor and the thatched roof of a church building occupied by some thirty converted lepers, in a remote North Indian village. He asked them by interpretation, "Do you think the Lord Jesus Christ will come to-day?" following other questions on that blessed event. The reply was, "We don't know, but we hope so." *They* might indeed hope so, for it was a real thing to them. The second place was a range of low buildings in the heart of an Indian city, with some half-dozen missionary ladies engaged in the activities of school, hospital, and dispensary, with the motto on the wall, "The Lord is at hand." They, too, have a right to look forward to their Lord's coming, seeing that they are doing all they can to bring Him back. The third place is the Hall in which we are assembled, with its days of prayer, song, and speech about the Lord's return. But what are we who are assembled here doing to hasten that coming? True, the Lord is coming to an unconverted world, but the called-out Church has to be gathered; and with tribes, nations, multitudes, in Central Africa, in the heart of Arabia, in Tibet, in Central Asia, in India, in China, and in the Islands of the Sea, who are we that we should assert that there are none of the elect to be gathered in from those lands? How would it be possible to explain our inactivity to the leper church. But what an abundant reward the Lord gives to those who *do* carry out his command. It was beautiful to hear in India Mildmay hymns sung in language after language in various districts. It is cheering, too, to find a whole family of Christian workers scattered in various spheres of service for God, the children of a man who some fifty years ago was a lad in a mission school. Instead of singing "Where are the reapers?" we ought to be bowing our heads in humiliation. An invalid lady, lying on a couch, rebuked Mr. Stock for making certain excuses on behalf of those who do not go out to the foreign mission field. She has a right to speak, said he, for she is sparing her husband, son, and daughter, for India, while she remains on her couch at home, praying for them. She said that the Bible order was reversed by one of the excuses, in that there were, comparatively speaking, thousands on the mountain praying for the three who entered the valley to fight the Amalekites. Her husband, in deprecating another excuse, pointed out that the prayer to the Lord of the harvest was enjoined upon men who were themselves missionaries, and not upon stay-at-homes. If, said Mr. Stock, concluding his address, in answer to our question, Lord, what wilt thou have me to do? *He* puts obstacles in the way of our entry into the foreign field of toil, there are means by which we may still render very effective service to the cause of missions while we remain at home; but alas! to many of us the latter things are impossible, because we have not taken the first step of placing ourselves unreservedly at the disposal of our Lord.

Lord RADSTOCK testified that his travels in India had shown at least widespread aspirations after the supernatural on the part of the people.

Having to leave the meeting at this point, Rev. Dr. PENTECOST spoke a few words in introduction and strong commendation of a cultured and high-class Japanese lady, who had visited America, as a philanthropist, to study methods of education for the benefit of her countrywomen. While there she was converted to God, and consequently returns to her native land with the higher aim of bringing the Gospel to bear upon her own class, which class is inaccessible to the influence of English and American missionaries.

Before the lady spoke, however, Mr. EDWARD GLENNY was introduced to advocate the claims of Africa, the nearest mission field to this country, outside Christendom. The more particularly associated with work in the north of that continent, he dealt with it as a whole. First came a comparison of its vast area, comprising many districts without a single missionary, with the comparatively small home districts, upon which are lavished large sums of money and much effort, and this through many organisations, where one might effectively do the work. Then there was the variety of population, including the Jew and the large, motley aggregations of Greeks, Italians, French, English, and others, who are sunk in the grossest immorality, with the vast bulk of the inhabitants, the heathen, in the Congo, the Soudan, and the greater part of Southern Africa. The few labourers, too, beset with many physical as well as awful spiritual difficulties. It is often asked whether Africa, with its fifty millions of Mahommedans, is to become a Moslem or a Christian country; for the difficulty is that the vices of heathendom have a nominally Divine sanction under Mahommedanism. Cost what it may in precious lives, in sacrifice of gold or of blood, the great commission concerning the Gospel for every creature must be obeyed. Are we prepared to embrace a Christianity which goes beyond the drawing-room and Exeter Hall? It would not be right to ignore what has been done in Africa; but the great bulk of the continent is still in utter darkness; and the fact of blessing having been given, should be an incentive to further effort. In view of the future, we have to recognise individual responsibility. So many wait for others to do something; while the word is, What wouldst Thou have *me* to do? We believe also in united action; for unity is strength. When one here and another there feels that something must be done, God will, in all probability, bring them together. From various parts of the Moslem world, by some regarded as a hopeless field for evangelisation, come encouraging information of Mahommedans turned to Christ; for, there is less fanaticism and more readiness to hear than formerly. God grant that realisation of personal responsibility may lead to united action for putting God's command into practice.

Madame TEL SONO, the Japanese lady already referred to, gave broken but moving utterance to words which, in effect, covered the facts mentioned in Dr. Pentecost's introduction. The Lord had, she said, wonderfully blessed her in America, and had now brought her to London that she might raise the remainder (£250) of the sum needed for the erection and furnishing of her projected school in Japan. Entering upon interesting personal particulars, she stated that her father had never followed the custom of idol worship which is common in her country. Then followed a vivid and affecting description of her inquiries after the true God, and the striking answer which He gave to her supplications for the restoration of her father from a dangerous illness. She besought the prayers of her hearers, and intimated that Dr. Pentecost would receive contributions for her special work.

HOW TO WIN SOULS.

Many evangelists, and other soul-winners, gathered in the tent on Wednesday afternoon anxious to learn how to be more useful in their work. Dr. PENTECOST opened with instructive words. He said: It takes a wise man to win a soul; one talent in particular is wanted to be a soul-winner: you must be a soul-lover. We are not to love a man's clothes, nor his house, nor the subscriptions he may give after his conversion, but his soul. "God so loved that He gave." We are to love, not with human love, for that will not love the unlovely; but with Divine love, the love of Christ constraining us.

Mr. ROBERT BURN said God takes up men we should pass by. He told of a most unlikely young man in a public office who had been instrumental in the conversion of many others in the same institution; he mentioned another case of a young fellow who came to him, "an awkward clumsy young man, whom I put in the background," but whom God brought to the front; who went away into the country and opened a chapel, and who has been greatly blessed."

Mr. KENNEDY, of Exeter Hall, next spoke. The Lord has need of all classes as his message-bearers; individual work is the secret of successful work, and it is good to form a bond of union or sympathy with the soul you are seeking to win. We must be careful also to dwell on the love of God. One friend said, "I could have resisted God's wrath all my life, but his love has broken my heart."

Mr. W. R. LANE followed with a short word from 1 Peter iii. 1, "without the word be won by the conversation," remarking that the old English word

conversation meant behaviour. Often what we have said is spoilt by what we have done; but "by well-doing we are to put to silence the ignorance of foolish men."

Pastor Fuller Gooch remarked that it stands to reason that if more souls are to be won there must be more soul-winners. There are thousands who sit to hear, who should rise to serve. The end of a Christian life should be not simply "to support a minister," but to become a minister oneself. It is often because we have not enough of Christ in us that we do not more often give out; if we go away with more Christ in us there will be more of Christ through us to give out.

Dr. McKilliam told of a lady who was asked if she "ever spoke to any one about Jesus?" and who replied, "No, certainly not. I have my own duties to perform, and I pay my clergyman liberally to do that sort of thing."

Mr. Mallinson, of Staines, spoke on the clearness of the Word in giving us directions "how to win souls." "Preach the old Gospel," said this young evangelist, "and the voice of Jesus, sweeter than a woman's, gentler than a child's, and more entrancing than a nightingale's song, will lead the wanderer home."

Mr. Henry Thorne followed with an exhortation to continuance in prayer. Mr. J. E. Taylor and Mr. Henry Varley also spoke briefly.

EAST-END WORKERS.

Under the mulberry tree on Wednesday a large company assembled to hear of the Lord's work in East London. Mr. W. H. Seagram presided, and, after praise and prayer called on

Mr. F. N. Charrington, L.C.C., who gave an account of his own conversion, and his surrender of the share falling to him of the brewery concern. In passing he alluded to the fact that the eldest son of a well-known brewer has just surrendered in a similar way for conscience' sake his share in the profits of his father's brewery. Proceeding, the speaker traced briefly the history of the Tower Hamlets Mission, from its first beginning with some rough boys in a hayloft, to its present large proportions in the Great Assembly Hall, Mile End. About six thousand meetings have now been held consecutively—for the hall is open every night of the week. God has greatly blessed the work. Very many careless and godless have been converted, and not a few of these are now amongst the best workers. Moreover, through means of the operations carried on several hundreds of houses of ill-fame have been closed. The latest addition is a hall specially for work among boys and girls. An old chapel was secured for this purpose, and is being adapted to the requirements of the work proposed.

Mr. George Holland, the grand old veteran of East End service, came next, telling afresh to the glory of God something of George Yard experiences, trials, and triumphs. The keynote of his whole address was—God is faithful. The work is, he said emphatically, based on total abstinence, because intemperance is the curse of the locality. Moreover, the workers at George Yard believe in the conversion of children, and aim at nothing less than winning them to the Saviour. In every department—and there are at least forty branches—Christ is the centre of all, and his power has been wondrously manifested. Still, however, sin and sorrow are all around, and there is much, very much, yet to be done. The secret, said Mr. Holland in closing, of real useful service is this—Let the Lord be leader; be content to follow where He leads, and all will be well.

Dr. Barnardo maintained that every suffering ignorant child might say to the Church of Christ, "I am what I am, not because I willed it, not because I have given way to vice and sin, but through the wrongdoing of others, and potentially through your neglect." Thank God, the Church is awakening to its responsibility in this matter. It is a grand thing to save men and women out of the depths, but it is a nobler, higher, and more hopeful work to save the children before they become corrupted and degraded. The Doctor went on to give some pitiful and well nigh heartrending stories of the abominable cruelties which some of his rescued children have had to endure in the past, for, as he said, hunger, cold, and pain are by no means the worst they have sometimes to suffer. He rejoiced that his doors were ever open to such. In closing, he referred specially to some recent attacks made on the emigration work, and stated that a systematic investigation has resulted in showing that in the whole of Canada there are but two of his protégés in prison or reformatory, and one of these is only suspected of dishonesty. Considering that 6000 have been sent out to Canada, and the circumstances under which many of these have been rescued, Dr. Barnardo thought, and his hearers cordially agreed with him, that the result was eminently encouraging.

Mr. James Merry, who spoke as representing Miss Macpherson (now on the other side of the Atlantic), devoted his remarks specially to the emigration work. There is, he reminded the audience, a large amount of evangelistic and other service connected with the Home of Industry, but at present he wished to dwell particularly on what is being done in the way of emigration. The 66th party, led by Miss Macpherson personally, has safely reached the distributing Home at Stratford, Ontario. In all these voyages out and home, no serious accident has happened, and no lives have been lost. Moreover, in the vast majority of cases, happy homes have been provided for the children beyond the sea. In some rare cases a change has been necessitated. As illustrating the vigilant oversight exercised in this respect, Mr. Merry described a visiting tour, in which he saw last year 150 young people, and out of the whole there were but two cases in which a change was felt to be desirable. He also told how well many are doing, and how some are now evangelists, pastors, and missionaries, who were rescued by Miss Macpherson, trained, and sent to the new land beyond the sea. Those who know anything of the issue of this work, know that it is being abundantly blessed of God.

EVANGELISTIC ADDRESSES.

The outside gathering on Thursday, under the presidency of Mr. E. J. Kennedy, was favoured with delightful weather. The meeting was opened by prayer by Mr. Chas. Cook, and the first address given by Mr. Norman Bennett, of Cambridge, who gave his personal testimony of what the Lord had done for him in converting him, and enabling him to bear witness for the Lord. Then followed Major Liebenrood with a simple straight talk on man's sin and God's grace. If among the audience at Mildmay there were unsaved people they surely heard words whereby they could be saved. The closing address was given by Mr. Kennedy on the word "Mercy."

Later on a prayer-meeting was held at the same place; a Jewish brother gave a splendid testimony to the power of Christ in saving him and giving grace to carry the Gospel of a despised Saviour to his brethren in Whitechapel.

AN ADVENT SONG.

Until the day break and the shadows flee away.—S.S. iv. 6.

The night is long and dreary now,
But trust Him still;
He has not come in glory yet,
But soon He will.

A cloud of densest darkness rolls
Above the sky;
And for awhile this hides our Lord
From human eye.

That cloud which long ago received
Him from our sight,
Will, when that glorious morn shall dawn,
Shine with his light.

Though through that cloud we cannot see
With natural eye,
Yet faith beholds the dawning light
Beyond the sky.

Faith almost sees the Master leave
His home on high,
And lifts her voice 'mid sleeping ones:
"Your King is nigh.

"Rise, trim your lamps, lest you should hear
The cry 'Too late,'
And find yourselves unheeded stand
Outside the gate."

And so if hand in hand we press
Along his way,
We shall behold our coming King
Through endless day.

West Norwood. Maude Bussell.

A MEDICAL MAN speaking at Wimbledon on the threatened cholera invasion, said the first to succumb to the dread disease were those who had been using alcohol habitually as a stimulant.

GREAT ASSEMBLY HALL.

Another successful month of work for the Master has been brought to a close by Mr. Charles Inglis in Mr. Charrington's Great Assembly Hall, Mile End-road. It has been Mr. Inglis's privilege to labour among the dwellers in the East End of London, in connection with the Tower Hamlets Mission, for twenty years. No evangelist can look back for so long a period and see the wonderful success that has attended the efforts of Mr. Charrington and his helpers. When Mr. Inglis first preached in their midst it was under a canvas roof in a small tent, and in an iron building in Carlton-square. God has spared him to see the gigantic hall reared and in full working order. Although the weather has been exceptionally warm, our brother has had large congregations. He is greatly liked, and his attractive and powerful addresses God has blessed. The friends of the Mission feel they have had a time of refreshing.

Mr. Inglis on his last night alluded to the length of time God had been pleased to spare him, and said, "I have now been coming in and out among you for twenty years. It has always been a great privilege to me to repeat my visits from time to time, but the most pleasing feature has been to see those who have been brought to the truth through my teaching. I thank God that there are some with us to-night who were brought to the Lord twenty years ago in the old tent at the corner of White Horse-lane. This proves the stability of the work carried on by Mr. Charrington, Mr. Kerwin, and other workers. I praise God for this work carried on every night all the year round. In all my travels I know nothing like this work, and I trust God will spare us all to continue it for many years to come."

Mr. Inglis took his departure amid general handshaking of those who claim him as their spiritual father.

K.

THE SHAFTESBURY MEMORIAL.

In October, 1888, a full-length statue of the noble Earl of Shaftesbury was unveiled in Westminster Abbey, and now a more public memorial has been completed. This was unveiled on Thursday afternoon on the site so long reserved for it in the centre of Piccadilly-circus, and consists of a beautiful drinking fountain.

This fountain is symbolical, and is illustrative of Christian charity. It is in bronze, octagonal in form, with lower, central, and upper basins, surmounted by a figure in aluminium, the whole being thirty-six feet in height from the ground line and seventeen feet six inches in width at the base. It is approached by four steps, and is enclosed by a balustrade in stone two feet nine inches in height with four entrances. Facing the Piccadilly and Regent-street entrances, and surmounting the plinth upon which the bronze tablet containing the inscription is fixed, is a life-size bust of Lord Shaftesbury, over which is a handsome canopy supported by four columns. The likeness is very striking, and the whole has been executed in Mr. Alfred Gilbert's most characteristic style. For the convenience and use of thirsty pedestrians eight drinking cups are attached to the fountain by chains, while below, a gentle stream will flow from each angle into a shell-like basin for the refreshment of the canine race.

The tablet bears the following inscription:—"Erected by public subscription to Antony Ashley Cooper, K.G., seventh Earl of Shaftesbury, born April 28th, 1801; died October 1st, 1885. During a public life of half a century he devoted the influence of his station, the strong sympathies of his heart, and the great powers of his mind to honouring God by serving his fellow men. An example of his order, a blessing to this people, and a name to be by them ever gratefully remembered."

The opening ceremony was performed by the Duke and Duchess of Westminster, in the presence of many leading and influential workers for the poor. Mr. H. R. Williams, who has been the life and soul of the movement for the erection of this monument, read an address bearing on the life and character of the great Earl, and explaining the steps taken to commorate his services to the nation.

In connection with this we gladly note that Messrs. Cassell and Co. have issued in cheap form The Life and Work of Earl Shaftesbury, K.G., by Mr. Edwin Hodder. Originally this appeared in two volumes at 32s., now it is issued in one volume at 3s. 6d. Naturally the type is small, but it is readable and clear.

FAREWELL TO MISSIONARIES.

Meetings to bid farewell to missionaries proceeding to the foreign field, after training at Harley House, Bow, E., are of pleasant frequency. More than that, with a growth of activity there is a stronger grasp of the great purposes of world-wide evangelisation. The meetings held on Friday last were largely attended, many who had been attending the Mildmay Conference having remained in London expressly to be present. And what could have been more appropriate than to follow up studies on the return of the Lord with deliberations upon the urgent work of the coming King?

The College Hall would not have been capacious enough for the large assembly in the afternoon, which well filled Harley-street Chapel near by. The outgoing missionaries occupied seats by themselves in the gallery, and they seemed to be a very promising party. Ladies and gentlemen alike, they were in the bloom of health and vigour, and their faces indicated in some degree the enthusiasm and devotion which had possessed their hearts.

Mr. J. E. Mathieson, who presided, appropriately dwelt upon the urgency of mission work. He spoke of present opportunities, and referred to the return of the Lord as an inspiring motive in Gospel enterprise.

Rev. Dr. Grattan Guinness, in the course of an interesting address, told the story of the Institute in its origin and advancement. The missionary work began in evangelistic work. More than twenty years ago, while working at Bradford, he learned that a series of infidel lectures were to be delivered at Keighley. They attacked the character of Christ, and he took means to have them answered. Out of that effort grew classes in which he led young men through works on Christian evidences. Those classes grew into the Institute, with its various departments of work for the training of young women as well as young men for evangelistic work at home and abroad.

The text which he had taken as a warrant in the work was, "The things that thou hast heard of me, the same commit to faithful men, who shall be able to teach others also." These two characteristics, of faithfulness and ability to instruct, had ever been before the directors of the work, and the rule has been to receive only those who have been converted for several years, and engaged for one or two years in Christian work. In all about 1100 have been received into the Institute, and

BETWEEN SIX AND SEVEN HUNDRED

had been sent out to work for God. Of these, eighty are in China, scattered over all parts of the Empire, some in connection with the C.I.M., and others with the British and Foreign Bible Society and the National Bible Society of Scotland. Thirty-one are in India; 103 in Africa—twenty-eight in the North, twenty-eight in the South, five in East Central, and forty-two in the West, chiefly on the Congo. Within the last thirteen or fourteen years the Congo Mission has grown into three—the American, the Swedish, and the English—having about a hundred missionaries between them. Though the mission has been sorely tried, God has greatly blessed it, and at the different stations there are somewhere about 1300 natives who have confessed the name of Christ. In Jamaica there are about twenty workers from the Institute, in South America seventeen, in Canada thirty, in the United States—chiefly in the West and on the Pacific coast—91; and in Australasia, Syria, and Continental countries, 32. In Great Britain and Ireland also many are labouring. Both in the East of London and in Derbyshire the students have experienced much joy in evangelistic work, which God has signally blessed. Over a hundred prizes offered by the Christian Evidence Society were taken by the students. In conclusion, the speaker commended the young people to the prayerful interest of the audience.

Some helpful words were spoken by Rev. H. B. Macartney, of Melbourne, who expressed a hope that the outgoing missionaries would all have an intimate acquaintance with Psalm lxviii. As a key to the understanding of prophecy, he urged attention to the terms of 1 Cor. x. 32, "The Jews, the Gentiles, the Church of God." Passing on, he quoted Acts xiii. 52, "The disciples were filled with joy, and with the Holy Ghost." This is a joy that flourishes in the teeth of adverse circumstances, and is specially needful in missionaries labouring in the midst of heathens.

Rev. R. Wardlaw Thompson, after acknowledging the value of the service that is rendered to the missionary cause by the East London Institute, spoke of the work of the London Missionary Society in India. The present disposition of the people to listen to the Gospel is a great change from the state of things which prevailed a few years ago. God's truth is being disseminated, and his Spirit is working; in due course, perhaps soon, there will surely be a great movement which will signalise the decision of thousands of natives to follow Christ openly and heartily. In the meantime, more workers are required, who can help in the instruction of the people in the things which make for eternal peace.

Dr. Harry Guinness stated that nine of the outgoing missionaries hope to labour in China, four in Africa, eight in India, and three among the Jews. Miss Gertrude Broomhall followed with some thoughtful words of

ENCOURAGEMENT TO THE WORKERS,

and appealed to those who stay at home to pray for such as go into heathen surroundings. The last speaker was Mrs. Bannister, who presented some timely counsel to the lady missionaries on the power of their lives. The Divine message has a power of its own, but the life may illustrate and enforce it. As Christ "declared" the Father, so the Christian should interpret Christ to those among whom he or she moves. In order to do this, there must be absolute self-surrender. In conclusion, the importance of a regular study of the Bible was lovingly urged.

In the evening a largely-attended gathering was held in the East London Tabernacle, Mr. S. Gurney Sheppard occupying the chair. Rev. Archibald G. Brown gave a valedictory address, in which he spoke of the privileges of Christian service which the mission field opens up, and referred to missionaries as the aristocracy—the very cream—of the Church. Dr. Harry Guinness, having commented on the readiness with which £250,000 worth of presents had been given to the Princess May, appealed for further financial support on behalf of the Institute and the Congo mission, both of which need £2000 for carrying on their work.

ZAMBESI INDUSTRIAL MISSIONS.

Meetings have been held at Bristol in view of the approaching departure of a large body of workers in connection with the Zambesi Industrial Mission. The party consists of Dr. and Mrs. Fallon and their two boys, Miss Raynor (daughter of Mr. J. Raynor, secretary of the Y.M.C.A.), Miss Davis, and Miss Mortimer, all inhabitants of Bristol, Mr. J. G. Edwards (of Carnarvon), Mr. and Mrs. George Allen (of Glasgow), and Mr. and Mrs. William Graham and two children (of Broxburn, Scotland). A crowded meeting was held in the Y.M.C.A hall.

Mr. R. Caldwell (secretary) stated that at the present time they hoped to send forth at least ten workers. All told, they had twenty European missionaries now in the field, as well as a staff of fourteen native Christians. There were also fourteen overseers engaged in teaching the natives how to cultivate the soil, how to grow coffee, and how to make the best use of the rich land God had given them. At present 300 natives were in the employ of the teachers, and thousands were waiting for work. The Mission was but a child in age, but it was a man in strength. They had now more than 100,000 acres of rich land honestly bought; but they hoped to build mission and school houses, small chapels, storehouses, etc. Near the mission land was a large tract inhabited by 150,000 natives—savages and slaves. Mr. Joseph Booth, the pioneer missionary, had a plan to set these people free. Taking the people to number say 50,000 families, he was going to offer an acre of land free to each family, on which they could build a hut and live with the missionaries free from tyranny. They would be much disappointed if the plan was not successful. The mission would still have left over 50,000 acres for other purpsses.

Mr. F. G. Toller (treasurer), in the course of an interesting address, said that calico and such goods were much needed in the district. Altogether about £500 of goods had been shipped to Africa. The wages were paid in calico; a man supported himself and his family on eight yards a month! Tools, etc., for the plantations, provisions, building materials, and other necessaries had been sent out in considerable quantities.

THE PARIS CITY MISSION.

The report of this energetic Society is a record to give gladness of heart to all who rejoice in the toils and triumphs of the Gospel. The ten missionaries of the Society are well qualified to spread the light of life through the gay city. As the result, souls are being won for Christ; the oil and wine of the Gospel are poured into the social and religious wounds of our neighbour city.

The incidents of the work are of interest. One woman wrote to the missionary, "You must have wondered why I wept so much at the service of the Lord's Supper. It was because I was overcome with emotion at the thought that my dear husband and myself had at last found our way to Jesus Christ. We have deep gratitude to you for having won us to the Saviour." They had both been Roman Catholics. Here a little girl of ten prays after her mother. There a paralysed Catholic woman calls prayer, "sending up words to God." A Catholic, being invited, sends her children to Sunday-school. An organ-grinder is glad of the visits, and, with his wife, always attends the meetings. A woman joyfully shows a perambulator which her husband, a reclaimed drunkard, brought to her saying, "Here are my small drops." At funerals hundreds of people are addressed, almost daily, in the cemeteries, and one missionary alone addressed fifty-six meetings in a month, both indoors and out. An old Catholic woman said: "I used to go to mass, and understood nothing in it. My daughter reads at night the Gospel you gave her, and this gives me joy." After a meeting held in the Breton language, a man stood up and said, "The Gospel is the power of God; it has made me a new man."

The late Dr. McAll truly wrote:—"The Paris City Mission, in supplying us with self-denying and earnest evangelists, who go from house to house seeking to carry home to the inmates individually the truths announced to them in the mission rooms, is rendering invaluable service."

Successful Christian work is often done under difficulties which lead to the exercise of faith and prayer. This has been the case with the Paris Committee, as through the home-call of several supporters, and reverse of fortune with others, they have been tried of late from lack of money. One of their staff is now under notice to leave. A few gifts cast into this part of our Lord's treasury will avert misfortune to thousands of the Paris poor. The hon. secretary for England, Mr. J. M. Weylland, 14, Nicol-road, Harlesden, London, N.W., will gladly supply information.

MR. GRUBB IN SOUTH AMERICA.

Rev. George Grubb and his companions, Messrs. Millard and Bidlake, landed last week at Buenos Ayres, after quarantine spent on board ship. A party, including representatives from the different churches, welcomed them on landing.

On the first Sunday Mr. Grubb preached both morning and evening at St. John's Church. They have been led, after much prayer, to begin the week-day services at Lomas Church, a suburb about twelve miles off, Canon Prichard having given them a hearty invitation. This morning a united Communion service took place in St. John's Church, the Scotch and American ministers joining. The congregations are not very large as yet: those who know this country will understand this. But interest has been stirred up, and we are believing that God is answering the prayers of his people to this much-needed spiritual movement. Already the brightened faces of many of the Lord's people show how they appreciate the teaching, and are rejoicing. Asking all friends of the Master's work in the "neglected Continent" to continue instant in prayer.

W. Barnett.

Buenos Ayres, May 31.

JEWS IN THE TURKISH ARMY.—Mr. D. C. Joseph writes from Jerusalem:—"I was surprised to read that the Jews are 'satisfied,' and even 'thankful' for the new edict for their enrolment into the Turkish army. The opposite is the truth; here there are lamentations, and fasts are being proclaimed. Men and women are weeping upon Rachel's grave, and the wailing place is thronged every day with praying old men, while the young men are deserting the country. The Jews from Palestine are not willing (and it is no wonder) to serve side by side with the Turkish soldier."

MRS. BAEYERTZ IN DUNDEE.

During the last fortnight Dundee has been favoured with a second visit from Mrs. Baeyertz, the meetings having been held in the Y.M.C.A. Hall. How much of this result is due to the united prayer that has been offered may not be known now; but night after night anxious ones have been brought under conviction of sin, and found peace in the Crucified One. Upwards of 120 have been dealt with, and in the majority of cases have come out on the Lord's side.

The addresses were all new, with the exception of one or two, which were given again by special request, and which could well bear repetition. One under the title of "The Doors" seemed especially powerful, and was blessed to many. The afternoon Bible readings also were greatly appreciated, and, in spite of the counter-attractions incident to the holiday time, a goodly number attended day by day. After a short rest, Mrs. Baeyertz goes to Glasgow, where she is to conduct a mission for Rev. Wm. Ross, Cowcaddens.

CHAMBERI MISSION, MADRID.

An occasional paper has been issued describing the return of Mr. and Mrs. Fenn to Chamberi. These devoted workers have been delighted to find many tokens of spiritual result, and some of the incidents detailed in their letter are of the most encouraging character. The school work appears to be going on well, in spite of considerable opposition.

"Mr. Nisbet and our son have worked happily together for the past ten months, two Spanish gentlemen also helping in public meetings. Mr. and Mrs. Nisbet have also visited some of the villages around, scattering the good seed. He has just returned from a ten days' visit to a village in the province of Guadalajara, 180 miles across country, the journey by train, coach, horseback, and on foot, occupying nearly two days. He was entreated to go by one who had heard the truth and got tracts and the Bible eight years ago at Yuncos, where he goes annually to press olives. Many of the villagers were anticipating the visit of the 'Protestant Pastor,' and a sick woman asked again and again, 'When is he coming?' 'Will he come before I die?' She read the Scriptures, and the old man thought she had laid hold of Christ before she died—six weeks before the visit. An intensely interesting visit it has been, preaching and speaking to the few and the many all day till ten in the evening. He believes he could do much more in the provinces with a bicycle or tricycle, also with a companion."

"Our sisters who give themselves to visiting, cottage-meetings, mothers' meeting, Bible-classes, and special meetings for young women, are doing a most important work. The sisters speak, too, of encouraging visits to neighbouring villages, and have spoken to groups of women sitting at their doors—well scattering gospels and tracts."

In a private letter, Mr. A. R. Fenn writes:—"You will be glad to hear that we expect to have the joy of receiving some ten persons into fellowship to-morrow. Two are old scholars, two from our country station Yuncos, and the rest from the district and thank God there are more to follow."

THE MEN in the Victorian Navy are said to be nearly all total abstainers.

SUNDAY SCHOOL TEACHER, you have entrusted to your care a number of children, who, if you fail in your duty, and allow them to pass out of your hands unwarned, and untaught, may fall victims to the enemy, and their blood will be required at your hands. —*Charles Garrett.*

SIR ANDREW CLARK says the drinking habit is difficult of cure in men; it is all but impossible in women. When taken early in hand, cures are obtained in both sexes; but even then the proportion in women is painfully small. Referring to his own practice, he said:—"I have had a singularly large experience of private dealings with drunkards. I do not think that I could look back upon five recoveries in women, but I can look back upon hundreds—I am within the mark when I say hundreds—in men."

CHILDREN AND BAD LANGUAGE.—A conference of Sunday-school workers, held last week in Clerkenwell, passed a resolution deeply regretting the rapidly increasing use of profane language amongst all classes, but especially amongst children, and affirming that steps should be taken to warn children of the danger into which the use of such language brings them. An adjourned meeting will be held on Friday, July 7, at City-road Congregational Schoolroom, at 8 p.m., to consider how best to bring this question under the notice of scholars

The Book World.

Some July Magazines.

The little folk will find pictures and stories in abundance in Our Darlings. (3d. *Shaw & Co.*), a real children's treasury of delight and interest.

The Children's Special Service Mission set forth the Gospel simply and sweetly in Our Own Magazine (1d.). Well calculated to win many young hearts.

Sunday Reading for the Young (3d.), is an admirable monthly. The reading matter is varied, and the pictures numerous. Little folks may well speak well of "Sunday's." (*Wells Gardner, Darton & Co.*)

The Countess of Aberdeen keeps Upward and Onward (1d. *Partridge*) fresh and pleasing for young women, while her daughter, Lady Marjorie Gordon, provides in Wee Willie Winkie a wonderfully bright magazine, vivid and lively, and all for one halfpenny.

In The Clergyman's Magazine, Canon Tristram continues his valuable series of articles on "Eastern Customs in Bible Lands," and deals with agricultural life. The general contents of this monthly are thoughtful and useful. (6d. *Hodder & Stoughton.*)

The Expository Times is a comprehensive repository of matter bearing upon the Bible. The July issue has useful and attractive articles alongside critical studies that will not help scholars, and can be of little service to the ordinary reader. (6d. *T. & T. Clark.*)

All the World is an attractive and ably-collated review of the doings of the Salvation Army work in different parts of the world, with striking exhortations interspersed. It bears the Army stamp of enthusiasm and *couleur de rose.* (6d. 101, *Queen Victoria-street*).

The English Illustrated Magazine, among other illustrated articles, describes somewhat of "The Romance of Modern London." Bagshot Park, the residence of the Duke of Connaught, is dealt with as one of the "Historic Homes of England." (6d. *Edward Arnold.*)

The chief interest of The Sword and Trowel still circles around its late editor, Mr. C. H. Spurgeon, whose utterances, or facts relating to him, fill a considerable part of the bill of fare. Dr. Pierson discourses on "Unction in Preaching," and Pastor Usher expounds "The Truths needing Special Emphasis to-day."

The Parents' Review is a high-class monthly magazine of home-training and culture. The July part opens with a capital paper by C. Russell, on "Some Aspects of Slojd." Herbert D. Geldart writes on "The Pleasures of Collecting Plants," and the autobiography of Madame Tel Sono is continued. (6d. *Kegan Paul, Trench & Co.*).

The Quiver. (6d. *Cassell & Co.*) A choice family magazine, containing, besides the stories, much delightful reading, as, for instance, the first article, admirably illustrated, on "A Buried Town in England," referring, of course, to Silchester and its Roman remains. "A Talk with Principal Reynolds," by R. Blathwayt, is also very interesting.

Good Words (6d.) has a finely illustrated paper on "Suffolk's Moated Halls." In The Sunday Magazine (6d.), a very appreciative character sketch of the late Bishop Phillips Brooks appears, with portrait. "Dr. Newman Hall at Home" is another item of personal interest. An English Resident in Russia begins an account of Russian dissenters and their treatment by the Government or Czar. (*Isbister & Co.*)

The Century Magazine (1s. 4d.) maintains its well-established fame for literary and artistic excellence. Every earnest reformer will turn this month to the article by Mr. George Kennan, written in reply to the official defence, in a recent number of the magazine, of Russian despotic action towards Jews and Stundists. Mr. Kennan scatters to the winds the statements of the apologist,and strengthens his indictment of Russian official intolerance. St. Nicholas (1s.) is a truly wonderful production. A charmingly-illustrated article on Chicago is a timely feature in the current issue. (*T. Fisher Unwin.*)

The Religious Tract Society's budget is rich in varied interest. The Sunday at Home (6d.) has an article by Dr. Green, on "A Sisterhood of Hymn Writers," with nine portraits of lyrical ladies. The coloured frontispiece of an old warship being tugged to her last berth has a melancholy interest, in view of the recent naval disaster. The Editor writes in The Leisure Hour (6d.) of some "Curiosities of Gout"—not based on experience, we hope; and there is a varied table of contents. The Girl's Own Paper (6d.) caters admirably for its special clients. Lilywhite (6d.), the summer issue of the G.O.P., contains a touching plea for "Fresh Air for City Girls."

Mr. Atkins's trio are this month full of present inte rest. The Young Man (3d.) has sketches of R. L Stevenson, and Mr. J. Clarke, editor of *The Christia World.* Major Seton Churchill takes a rosy view o "The Army" as a profession. In The Young Woma (3d.) the leading place is fitly taken by Princes May, who is pleasantly sketched by Miss Freiderick as she has been wont to appear "at home." Mr Meyer contributes a paper on "Mary Magdalene, and there are many other interesting papers. Amon the chief articles in The Home Messenger (1d.) ar "Beautiful Bournemouth;" a peep at Mr. Thoma Spurgeon as a popular preacher; and "Why I Signe the Pledge," by Mr. Robert Rae. (*Partridge & Co.*

Wedding Bells and the Royal Weddings, b Rev. C. Bullock (1s. 6d. *Home Words Office*), is timely compilation, prepared in the author's chatt and loyal style, with many illustrations.

The Midsummer volume of Little Folks (3s. 6d *Cassell and Co.*) is a rich mine of instruction an entertainment for the children; those young peopl who take it to the seaside with them need never hav a dull day.

"Pansy's" stories are always wholesome. We therefore, welcome the addition of three more (4d each) to *Messrs. Partridge's* cheap illustrated series —Household Puzzles, The Randolphs, and Zu Lewis and his Lamp.

Leaving the Manse, by Kezia (1s. *Nelso & Co.*), is a pretty story of the Scottish Disruption o 1843, and all the loss and self-sacrifice that followe in many a Christian home. Young people will follo with interest the fortunes of the leading character and will also learn in pleasant guise the course of notable event in modern church history.

Homespun (1s. 6d. *Hutchinson & Co.*) is Mis Annie Swan's latest story of Scottish life, and it i second to none of her works in real human interes The characters are "simple folk," but the portrai ture is so realistic and faithful that we follo the development of the story with unabated interes "Dod Aitken," and some of the other character must certainly become classic in Scottish folk lore.

The Story of the English Separatists, b Rev. Dr. Mackennal, has been written to commemo rate the tercentenary of the martyrdom of Greenwoo Barrowe, and Penry in 1593. The pages afford stimulating glimpse of the heroism of men wh counted not their lives dear to them when it becam a question of suffering for loyalty to conscience an zeal for God's will as they understood it. No matte how we may read history or understand duty o controverted ecclesiastical questions, this attractiv illustrated work is a useful explanation of a gres assertion of civil and religious liberty. (*Congrega tional Union Publishing Offices, Memorial Hall, Fa ringdon-street, E.C.*)

Bunyan Characters. By Dr. Alex. Whyte. (3 6d. *Oliphant, Anderson, & Ferrier.*) These graphi commentaries on the creations of the renowne tinker show Dr. Whyte at his best. He is perhap the best living exponent of the theological views o the Puritan allegorist, and these glowing chapter will do much to renew the literary life and usefulnes of the classic "Pilgrim's Progress." It enhance our sense of the profound worth of Bunyan's wor to read these interpretations of it; but it also make us thankful that we have among us such a preache for the times as the eloquent pastor of Free S George's. It is a book that will bear repeate reading, and we could give it no greater praise.

Cassell's Book of Health (Part 12, 6d.) dea sensibly and sympathetically with the developmen of growing children, and the proper method of treatment. The Illustrated History o England (part 79, 7d.) has arrived at 187 and treats of the *Alabama* arbitration wit America, the agitation for the ballot, and othe interesting topics. Cottage Gardening is an exce lent monthly (3d. each part). The information dea with poultry, bees, allotments, food, house, windo and town gardens. This very practical magazin deserves a large circulation. The Sunday-schoo Teacher's Bible Manual is a series to be con pleted in about twelve parts. (6d. each). Part IV begins with "Embroidery," and ends with "Gospel. Illustrations and maps add to the utility of the wor

Some Gaelic Booklets for distribution in the Highland have been prepared, and can be procured from *Mrs. Gran Inveraray, Argyleshire.*

Sinlessness a Delusion, is a penny pamphlet, contai ing extracts from the work of theologians of variou denominations, recently published by *J. Kensit*, 18, *Pate noster-row.*

A Crisis in Egypt, or what Happened in the Day o the Exodus, is a deeply interesting brochure by Thom Hunter Boyd, lecturer at the Cyclorama on Egypt at th Niagara Hall, Westminster. (6d. *Elliot Stock.*)

A new book, written by Mr. E. C. Millard, giving a account of Rev. G. C. Grubb's Mission Tour in Australi and New Zealand, called The Same Lord, will be publishe early in July by *Messrs. E. Marlborough and Co.*

BOOKS RECEIVED.

From *C. H. Kelly.*—Christ in the City. By John M Bamford. (3s.); Stephen Mitchell's Journey. By Pans (2s. 6d.).

The Christian.

☞ It is particularly requested that all letters relating to business matters should be addressed to the *firm*, Messrs. Morgan and Scott, and not to individual members. Communications for The Christian should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

All Advertisements for The Christian should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of Rev. Dr. Rigg, President of the Wesleyan Conference.

We are thankful to hear that the North Africa Mission has just received from a new donor the generous gift of £500. It was much needed.

The letter from the students at Morija, Basutoland, to our zealous Jewish brother, Hermann Warszawiak, will be read with interest. The donors are being trained as catechists and teachers. Our readers will, we are sure, unite in prayer that they may become useful ministers of Christ to their own people.

"Familiarity breeds contempt." How very deplorable is the increasing use made of Scripture phrases in political leading articles in the secular press. The misapplication of deep Gospel doctrines is painfully lessening reverence for the Word of God. How desperate are Satan's various "devices" against the Divine weapon he chiefly dreads!

Our limited space does not admit of our giving at length the excellent addresses delivered by Principal Dykes, Mr. Samuel Smith, M.P., and other speakers, at the meeting of the Armenian Christians' Defence on Monday night. They were worthy of the occasion, and the meeting will, we doubt not, prove influential.

Archdeacon Farrar has in *The Contemporary* another vigorous assault on the Romanising party in the Church of England, which he entitles "Undoing the Work of the Reformation." The article is marked by a firm grasp of all the bearings of the question, and evinces a warm resentment of the meanness of certain Churchmen in betraying a cause which they profess to uphold. This is a grave and damaging charge. "It is now notoriously a common practice of Anglican priests, many of whom derive their stock-in-trade of catchwords and formulæ from Romanising manuals, to ignore the clergy and the churches of their own communion on the Continent as schismatic, and to go to Mass in Romish churches." Such men will not, of course, acknowledge any Nonconformists as brethren.

Archdeacon Farrar deals with the pretensions of ministers to be priests. "Events," he says, "have proved the wisdom of Hooker's opinion that 'presbyter' is a truer, more Christian, and more fitting name for English ministers than the misinterpreted and much-dishonoured name of priest." He claims that "the Magna Charta of the Reformed Church of England is the sixth article, which points to Scripture as the sole, final, and supreme authority on matters of doctrine. And the voice of Scripture on this matter is absolutely decisive. It cuts away the very taproot of the whole sacerdotal system." "Sacerdotalism is always allied to the doctrine of transubstantiation, and transubstantiation is one of the heresies which the Church of England at the Reformation most decisively and most emphatically repudiated." The utter futility of Romanism to hold in its keeping the minds of thinking men is shown by the facts that "in the third generation, the Romanists lose almost all hold over Romish immigrants," and that "only 100,000 out of the 2,000,000 of Paris go to mass." Is this action against High-Churchism to end with newspaper letters and magazine articles, or is it to go forward to something definite and positive—say, to separation from it?

Rev. Thomas Green, M.A., ex-chairman of the Congregational Union of England and Wales, says that what he seems to see looming in the future more distinctly than anything else is not a conflict between Evangelical religion and science and Evangelical religion and either higher or any other kind of criticism, but a conflict between Evangelical religion, such as our fathers held, and the insidious, widespread, and in the end infidel-producing, spirit of Ritualism. He is not afraid of the infidel or the scientist, of the Socialist or the Labour Church; he believes that Protestantism will have a hard fight for it in the days immediately before us. The position will have to be met, not by scholarship only, but by the patient and steady grounding of the average men as good pastors and good preachers. This is a forcible and timely utterance from the Nonconformity which has never had a particle of sympathy with Romanism as a creed and a church, however it may have pleaded for equal political rights for Roman Catholic citizens. We hope it is awaking to the peril of our age and country.

The Apostle Paul warned the saints at Ephesus that of their own selves would men arise teaching perverted things *to draw away disciples after them.* We affectionately warn all, especially our younger brethren and sisters, against new teachings—particularly such as bring into prominence the names of those who disseminate them. We hear of notions such as this—that it is one thing to be born again, and another thing to be born of God, and other distinctions equally puerile and without foundation. The tendency of all perversions of Scripture is to mystify those who are attracted by them; to produce dissatisfaction, discontent, and even despair, in those who do not attain to a knowledge of them; and self-conceit and spiritual pride in those who think they do. And last, not least, to separate Christians into cliques and parties; to divide those who should be united together in one mind and one judgment; and to foster a desire to seek strange things in Scripture—nuts to crack—instead of feeding upon the manna from heaven; the old corn of the land; the Bread of God, whose flesh is the true food and whose blood is the true drink.

It is well that there are those in high positions in ecclesiastical circles who are concerned at the signs of the times in relation to departures from "the faith once for all delivered to the saints." The Bishop of Gloucester and Bristol, at the last meeting of the Upper House of Convocation, presented a petition against the rationalistic teaching so common among the clergy in these days. It is sad that such words as the following should have to be spoken of any who claim to be the ministers of Christ, yet they form part of the Bishop's protest:—

> It is generally known that certain clergymen of the Church of England, in positions of influence and authority, are deliberately undermining by their teachings and public writings the faith of the Church in this country in the trustworthiness of the Holy Scriptures, and are also repudiating the common faith of Christendom.

It is not only of one Church or section of the Church that this may be said. The Lord grant such a tide of pentecostal grace to return as shall soon lead to a revived faith in the verities of the inspired Word on the part of those who have in any way departed from them.

Miss E. March-Phillips contributes an article to *The Fortnightly* on "The Progress of Women's Trade Unions," which is full of painful facts, and yet has a side of brightness and hope. The total number of women workers in the kingdom is not given, but some idea of it may be formed from the fact that 800,000 women are engaged in trades other than the textile manufacturers and shops. There appear to be at least 600,000 employed in shops, there are 300,000 milliners and dressmakers; of laundresses there are 176,670. There is a remarkable lack of organisation among them, some large unions formed in times of pressure and excitement, having dwindled almost entirely away. The National Society of Shop Assistants has only 500 in all its branches, one out of 1200. Wages are falling, except in places where the women have banded together to defend their rights, and the fall among them is dragging down the men's wages also. Homes are neglected by the workers, children are uncared for, and husbands get into a way of depending on their wives' earnings, and are satisfied if they pay the rent and the bread bill.

The hard work of some women seems incredible, and is a reproach to the age and country. Miss March-Phillips names, among others, the "fish-curers of Aberdeen, toiling as even slaves have scarcely done, in open sheds, exposed to all weathers, wet through, pushing and lifting immense weights, starting so early from home and returning so late that they constantly do not see their families from one week's end to another. When great takes of fish come in they often work thirty-six hours at a stretch, while men in the same city are clamouring for a forty-eight-hour week. The women earn 12s. a week, and nothing for overtime, and this is far from being the only industry where women sometimes work all day and all night and all the next day." The difficulties in the way of any reform are three. 1. Fear

of employers, some of whom threaten and intimidate, though there are some who encourage the formation of unions. 2. Home employment. 3. The characters of the employed. "More often than not they are timid, indifferent, frivolous, excitable, and for a new Sunday hat, or a walk with the Tom or Dick who happens to be in the ascendant, would sacrifice the best interests of all the women in the world without a pang."

Few records of modern travel equal in interest that which Miss Annie Taylor has to tell of her journey through Thibet. No greater instance of tact and intrepidity has occurred in this century. Young, and previously unaccustomed to hardship, she has succeeded in urging her way through a region never before explored by a European, and that without any one of her own race to accompany her. Amid perils and difficulties almost unparalleled, Miss Taylor pursued her way until within a few hours' distance of Lhassa, the Thibetan capital, and residence of the Grand Lama. But for the perfidy of a Mohammedan guide whom she relied on, and supplied with funds, enabling him to attain his object in visiting the country, she would have entered the city. She was, however, arrested, and sent back, the fear of the English Government probably being the only motive for sparing her life. But she had first mastered different dialects of the language, made herself acquainted with the condition, habits, and aspects of the people, and now has returned to tell her tale.

Latest accounts from Uganda seem to indicate that permanent possession has been taken by the English, and that the country is being composed again. Sir Gerald Portal has the credit of being a splendid organiser, and is said to have set the people to work in every direction. Whether they will continue for any time in the ways of industry remains to be seen. Sir Gerald is seeking to make peace between the rival factions of Roman Catholic and Protestant by appointing one of each party to fill the highest offices, and by assigning certain districts to the Catholics. Nothing is said as to the country where the Protestants shall live. It appears that the high officials are to exercise their office separately, the Protestant Minister of Justice acting for the Protestants, and the Catholic for the Roman Catholics. Everyone will rejoice if success attends the effort to end strife, but we hope it will not also be an effort to curtail the liberty of preaching the Gospel.

The spirit of bitterness against the Gospel of Christ, and of persecution, increasingly prevails. Romish malignity is developing side by side with Mohammedan spite, and general hostility to the Spirit of God. *North Africa*, the official record of the North Africa Mission, calls attention this month to the cruel action (already described in our columns) of Spanish priests in Tangier toward Christian converts. By false and infamous charges alleged against them, and by accusations of disrespect to the Virgin Mary and the priests, imprisonment is secured, expulsion decreed, and all possible pains and penalties enforced upon those who have come out from Romish error, and confessed the name of Christ as their only trust. Wherever the Gospel comes into contact with priestism, bitter enmity is soon aroused, and intolerance manifested. Giants Pope and Pagan still live, and even in our boasted age of liberty and progress the signs of decrepitude, which Bunyan allegorised, appear to be giving place to a renewed vitality.

World-wide Evangelisation.

At this season, when so many conferences of beloved Christians will be gathering together and praying for the missionaries of the world—many of whom have sacrificed health and worldly positions, and not loved their lives even unto the death—I would, nevertheless, call attention to the great undeniable fact that the love and labour of those now thus in the field will *never* evangelise the world. I do not undervalue their efforts, but it is quite plain, by looking to the New Testament, that the Church of Christ is now too often following its own methods instead of Christ's for the evangelisation of the world. See Acts iv. 24.

"And when they heard that, they lifted up their voice to God with one accord, and said . . . . (ver. 29.) 'And now, Lord, behold their threatenings: and grant unto thy servants that with all boldness they may speak thy word.'"

The marvellous manner in which this prayer was answered shows how well pleasing to God it was. See verse 31: "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness."

The very venerable Principal Brown, of Aberdeen, in his commentary says, "The Spirit rested upon the entire community, first in the very way they had asked, so that they 'spake the word with boldness' (ver. 29, 31); next, in melting down all selfishness, and absorbing even the feeling of individuality in an intense and glowing realisation of Christian unity."

The Lord Himself said we must look to the Lord of the Harvest to thrust out labourers, and if we thus pray for "thrust-outs" let us look for the answer at the coming conventions.

For the Lord of the harvest Himself has not lost his power to "thrust out" labourers into his harvest. *Commensurate with the world's need*, let not us tremble to make such request.

God thrust out John Bunyan, and man thought he had thrust him in. Then he had only one tongue, now he speaks over the world in many tongues. Should not this encourage praying ones in every country to which your paper will go?

In accordance with the Saviour's form of prayer, we are still, in this day, to look for labourers *thrust out by the Lord of the harvest.*

Peter and John were both truly designated "unlettered and unlearned" men, and though Paul, thrust forth with an iron grasp, had been educated, yet it is very striking that he is the very apostle to write "Christ sent me . . . to preach the Gospel, not with wisdom of words" (1 Cor. i. 17), and says to the Corinthian converts:—

> For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not to bring to nought things that are: that no flesh should glory in his presence. (1 Cor. i. 26 to 29.)

One of the editors of *The Missionary Review*, Dr. Gordon, of Boston, lately had a most telling article in that *Review*, describing how a candidate to go out to the heathen, being unable to come up to the standards, was asked if there were ANYTHING he could say why he should be sent. The poor fellow replied that he knew the Holy Ghost would have him to go, and he was allowed. Dr. Gordon declares how marvellously and speedily this poor thrust-out was used amongst the heathen. May loving one-accord praying ever continue to be very manifest at Keswick and the coming kindred conferences throughout the world.

Reginald Radcliffe.

Braemar, N.B., July 8.

Not by Doing, but by Dying.

Our redemption was accomplished not by doing but by dying. With his nailed hands Jesus took out of the way the handwriting of ordinances that was against us and nailed it to his cross. By being crucified in weakness He spoiled principalities and powers. When put to an open shame He made a show of them openly, triumphing over them in Himself. Through death He rendered powerless him that had the power of death, that is the devil, and "delivered them who, through fear of death, were all their lifetime subject to bondage."

The Prophets had foreshown this in their own graphic and inspired way. "I will ransom them from the power of the grave; I will redeem them from death; O Death, I will be thy plagues; O Grave, I will be thy destruction." Our fathers delighted in these mighty truths, and sang—

> When I tread the verge of Jordan,
> Bid my anxious fears subside;
> Death of death and hell's destruction,
> Land me safe on Canaan's side.

But we, their children, find these battle-songs of the Kingdom of God too vehement, and we warble our ecstasies in milder lines.

Isaiah, with the same prevision of the cross as Hosea, his predecessor, said, "He will swallow up death in victory." "Moab shall be trodden down under Him, as straw is trodden down for the dunghill; And He shall spread forth his hands" (see John xxi. 18, 19) "in the midst of them, as he that swimmeth spreadeth forth his hands to swim, and He shall bring down their pride together with the spoils of their hands."

> Through weakness and defeat
> He won the meed and crown,
> Trod all his foes beneath his feet
> By being trodden down.

This is the divine and only way of victory.

> This is the way the Master trod,
> Shall not his servants tread it too?

We have been baptized into his death, that we may walk in newness of life. But the faith of this generation holds very feebly this privileged position. We are not willing to die. Instead of "always bearing about in our body the dying of the Lord Jesus, that the life also of Jesus may be made manifest in our mortal flesh," we are exceedingly alive to our own comfort, our own opinion, our own reputation, our own ecclesiastical position, our own religious views, our own Christian work, our own earthly politics.

"I have trodden the wine-press alone; and of the people there was none with Me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment." In the old time this was interpreted of the cross. Recent commentators say, "He treads the wine-press here, not as a *sufferer*, but as an *inflictor* of vengeance." But it was on the cross the victory was gained. We never read of Jesus executing vengeance alone, elsewhere than when He died.

> Sing, my soul, the glorious battle,
> With completed victory rife,
> How the world's Redeemer conquered
> By surrendering his life.

The hymns above quoted, and the declaration of Heb. ii. 14, show that the place of suffering is the place of vengeance: "That through death He might bring to nought him that had the power of death."

We live rather in the Old Dispensation than the New. Like Old Covenant saints, we are all our lifetime in bondage through fear of death. But Jesus died to bring that bondage to an end, and to give to us eternal life: "and this is life eternal, to know Thee, the only true God, and Jesus Christ, whom Thou hast sent." They of old complained, "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter." "*Nay*," says the Apostle, "in all these things we are *more than conquerors*, through Him that loved us." "Wherefore, if ye died with Christ from the elements of the world, why, as though living in the world, are ye subject to ordinances,. after the commandments and doctrines of men?"

Possibly, in the estimate of Heaven, the strongest position in the Kingdom of God on earth just now is not in the ranks of advanced theology, or among the apostles of human progress, or in the Conference at Lucerne, or among the advocates of civil and religious liberty, or in the Evangelical party in the Church of England or in Nonconformity; nor even in the numerous conventions which are meeting to confer about holiness and power: but in Turkish prisons; in Stundist families torn asunder; among Christian exiles on Russian steppes and in Siberian mines. The keep of the Kingdom is Calvary. Its heroic periods have been days of unleavened bread, when the Civil Power has slain apostles with the sword, and because this pleased the Hierarchy, has cast others into the prisons of the Inquisition, or burnt them at the stake. Its mightiest men have not been men of renown, the adulterated progeny of the sons of God and the daughters of men: but holy ones, who have been the offscouring of all things for Christ's sake, by whose cross they were crucified to the world and the world to them; their manifesto, "Henceforth let no man trouble me, for I bear in my body the stigmata of the Lord Jesus"; their work, to preach, by life or death, this Gospel of the Kingdom in all the world for a witness of the grace of God to all the nations, and thus to hasten the coming of the Day of God. M.

Smedley Memorial Hospital.

THE late Mrs. Smedley, of Matlock, devoted much of her time and income to helping poor sufferers. There were always a number whose poverty did not permit them to enter even the cheapest of the hydropathic establishments at Matlock. These had been provided for at a free hospital, founded forty years ago at Lea Mills, and continued till the death of Mr. Smedley in 1874. Hampered by unforeseen circumstances, Mrs. Smedley was unable to keep open the free hospital at her own cost. It had not been closed long, however, before the pressure of applications determined her to seek the assistance of others for carrying on the work, and for many years the present place, opened under the title of the Smedley Memorial Hospital, had been her delight. From twenty to twenty-five patients have been in residence all the year round.

Since the lamented death of Mrs. Smedley the work has been carried on by Dr. Sharpe, the junior physician of Smedley's Hydropathic Establishment. The committee are now most anxious to put it on a permanent footing, not only on account of the valuable work carried on in it, but as a memorial of the Smedleys. Prompted by these considerations, a lady has promised £500 if £1500 more can be raised; £2000 is the sum necessary to obtain possession of the present hospital (now in the market through the death of the owner). With this, and a few hundreds more if possible, the committee could maintain the institution. Mr. J. H. QUILLIAM, Holme Bank, Matlock Bath, is treasurer for building fund.

The Royal Wedding.

HISTORIANS have repeatedly told the story of the making of England. And their narrative is wet with tears and blood. Intrigue and crime, war and murder, high-handed wrong, have played so prominent a part in the constitution of our nation. But in these later years, other elements have been called into play, and have contributed more genial influences; as when spring sunshine succeeds to the stern winter frost in the making of the year.

It is impossible to exaggerate the good effect of the policy pursued latterly by our gracious Sovereign the Queen. Instead of shutting herself up with her sorrow, and immuring her family life behind her palace walls, she has unveiled the secrets of her home-life, and has invited her people to share her sorrows and her joys. There has been one model-home open to the gaze of the entire land, and from it influences have issued through the last three decades which have greatly though insensibly raised the standard of our home-life, and made the nation conscious of the breathing forth of a nobler, purer ideal.

The unity of the nation is also necessarily cemented by such an event as that in which we all took part last Thursday. For once, we forget our differences in religion, and politics, and social life, and found a common ground for interest, loyalty, and patriotism. As Tennyson sang, thirty years ago, in his welcome to the mother of the present bridegroom:—

> For Saxon or Dane or Norman we,
> Teuton or Celt, or whatever we be,
> We are each all Dane in our welcome of thee,
> Alexandra!

It was a marvellous spectacle within the chapel: the sunlight and colour, the flashing jewels and splendid uniforms, the beautiful faces of the women, the noble bearing of the men, the gathered representatives of all that has made our nation great and our age illustrious. But still more marvellous was that vast crowd of people, of all ranks and classes, that filled the Park and waited in dense patient lines throughout the long miles of route. As we looked down on them from our lofty vantage in St. Paul's, scanning the whole extent of Ludgate Hill, it was a stirring spectacle to see those packed and eager crowds, intent on one object, and waiting to join in one shout of congratulation. But it was overwhelming to think of them as representative of the entire nation, which for the day lost interest in the wrangles of St. Stephen's, and gathered around its Royal Family with sympathetic and kindly interest. Nothing could so deeply entrench the Royal Family in the national love, or make the English people so absolutely loyal.

Some of the incidents, as related by the daily papers, were very touching and natural. The intense delight of the Duchess of Teck, at seeing her daughter advancing to the lower steps of the throne. The Queen's welcome to the new-made bride, as she lovingly drew her head down, and kissed her affectionately on each cheek. The motherly solicitude of the Princess of Wales, as for a second time she called her only son to her side and kissed him again, while the Duke kissed her hands and cheeks. The farewells waved by the Queen and Princesses from the balcony of Buckingham Palace as the young pair drove out of the quadrangle amid a shower of rice. These may seem but pieces of sentiment, but those who look beneath the surface will probably discern in them those touches of nature which "make the whole world kin," and think of them as the shuttles of the loom swiftly speeding between warp and woof, and making the national fabric *one*.

The Archbishop was very happy in his brief address. It was wise to remind the newly-married pair that their simplest ways could not be indifferent, that the highest must do common duties better than all, and that the first element of society is the family. It is for lack of the family life that France is dying by piecemeal. And as long as our Royal Family perpetuate the traditions of the Anglo-Saxon people, in their love for the home, they will not only greatly endear themselves, but they will earn our highest gratitude, and contribute, though perhaps unconsciously, yet very largely, to the moral health of the entire community.

It is good to read the testimonies given from different quarters of the interest taken by our future Queen in religious and philanthropic movements. Many remember her visit to the Mildmay Conference, others her presence on one of Dr. Barnardo's gala-days. The venerable George Holland tells of the cottage at Coombe Warren, within easy reach of White Lodge, where the Princess Mary and her mother have entertained many of the poor women of his mission. The practical interest shown towards the Princess May Village Homes is also a striking evidence of the business-like principles, the tact, and the earnest philanthropic purpose, which are of priceless worth, and go far to indicate the strength and simplicity of that young heart, who through dark seas of sorrow has passed into a summer land of joy. And may we not interpret her gift to a friend of Sir Arthur Blackwood's little book, "Forgiveness, Life, and Glory," as an indication of appreciation for spiritual religion which we do not always expect from one so young and so richly dowered?

And so, amid "the world's glad sympathy," these two young lives, mingling their currents, inaugurate their one career. They have a noble opportunity. They may cement all classes to the throne. They may set a great example of simplicity and purity. They may do much to bridge the gulf between rich and poor, high and low. They may incite the noble and high-born, with whom they associate, to appreciate the true worth of rank, as affording an opportunity of such large service to man as shall soften the asperities and ameliorate the conditions of human life. That God may bless them abundantly, and supply their every need, and, after using them for his loftiest purposes, bestow on them a crown of glory, is the heartfelt prayer of all thoughtful Christian people, who count their loyalty as an integral part of their religion.

SAILORS' REST, OPORTO.

FOR seven years this Rest has been open, but our work is much hindered by the want of suitable premises. My wife and I have resided for over two years in the house, under very insanitary conditions and it has been decided to leave in September. The rooms of the Y.M.C.A. have been taken by the school authorities, so that they also have been vacated.

As the Sailors' Rest is connected with the Y.M.C.A. work, it would be mutually helpful if both were carried on under one roof. At our special prayer meetings in this crisis, it was unanimously resolved to ask the readers of THE CHRISTIAN to join us in praying that "God would guide us to the place we need, opening the way, which is to us blocked."

Of necessity the premises must be near the river, and here arises our difficulty, suitable houses being so scarce.—On behalf of the committee,

R. W. LAMB,
Port Missionary and Y.M.C.A. Sec.
[705]

The Key-Notes of Life.

By Rev. F. B. Meyer, B.A.

THE HEAVENLY PLACES.

In his conversation with Nicodemus, while the night-breeze played over the sleeping city, coming and going as it would, our Lord spoke of Himself as being already in heaven. His bodily presence was evidently in the chamber of that house in Jerusalem, robed in the simple peasant garb which his mother had spun for Him; but in spirit, he was much more really in heaven than there. So, according to the teaching of the Apostle Paul, the Church, consisting of such as believe in Christ, is really less a denizen of earth than of those heavenly places which have been entered by her Lord. They are not heaven but heavenlike.

Eph. i. 3. *All spiritual blessings are stored there.*—Human speech could never tell the infinite variety of blessings which are required for the life of the saints. Grace to endure what God sends or permits, as well as to do what He commands. So destitute are we of natural qualities and powers that we need to receive all things that pertain to life and godliness. Everything that Christ asks of us must be received from Him before it can be yielded to Him. It is therefore a source of deep heart's-ease to learn that God has stored in Jesus every spiritual blessing. As all colour lies hidden in sunlight waiting to be drawn off by the flowers, so does help for every time of need reside in Christ.

The tense denotes a definite past act. The Apostle does not say that God does or will bless, but that He has blessed. He carries us back into the eternal ages, in which we were created in Christ, so far as the eternal purpose is concerned, and assures us that then every conceivable blessing which we should need in our earthly pilgrimage was stored up in Christ Jesus our Lord. We have not therefore to plead for these things, as though God were unwilling to give, but humbly and reverently to lay claim to them by faith. All things are thine, oh Christian soul; by which thou mayest become partaker of the divine nature, and escape the corruption that is in the world by lust.

But since these spiritual blessings are in the heavenly places, we must live upon that plane. This is where so many mistake. They know that all the land is theirs, but they do not put their foot down on it. We cannot inherit the treasures of the everlasting hills, whilst we are satisfied with the heavy air of the valleys. Our daily life must be spent in fellowship with the living Jesus, our thought and heart must not only ascend to Him but continually dwell with Him, we must experimentally sit in the heavenly places ere we can claim or possess the things which God hath prepared for them that love Him.

Eph. i. 20. *Christ sits there.*—It is not wonderful to find the second Person in the Holy Trinity seated far above all rule and authority and power and every name that is named. But it is wonderful to find Him there as man, wearing our nature, identified for ever with our race. The Mediator between God and man is Himself man (1 Tim. ii. 5, R.V.). The vision of Ezekiel is a literal fact—upon the likeness of the throne, which is like a sapphire stone, there is the appearance of a man, robed in fire.

We need not, therefore, anxiously inquire what "the heavenly places" are, or where. It is enough to know that they are where Jesus is, and that they are open to us, just in proportion as we live in communion with the Lord. Abide in Him, and you are by necessity an inhabitant of these heavenly places, wherever your earthly lot may be cast. They are the hallowed meeting ground, where the saints of earth *come to* the spirits of the just made perfect. It was of them that Bunyan spake, when, describing the land of Beulah, he said, "Here they were within sight of the city they were going to; also here met them some of the inhabitants thereof, for in this land the Shining Ones commonly walked, because it was upon the borders of heaven." Only we need not locate them as always just preceding the river.

Eph. ii. 6. *We sit there in the purpose of God.*—What Canaan was to the Jewish people, that the heavenly places are to us. When the twelve stones were taken from the bed of the Jordan and placed on the hither side, the *whole* people were deemed to have entered upon the possession of their inheritance, though, as a matter of fact, two and a-half tribes had elected to settle on the farther side, and their wives and children would probably never cross the Jordan at all. So when Jesus passed to the throne we passed with Him.

Was He raised? So were we. Was He made to sit at the Father's right hand? *That* is our place. Was every foe made his footstool? Then not one of them can overcome us so long as we are in abiding fellowship with our risen Lord. If the "together" of the inner life is maintained, the "together" of victory is secure. Oh, to tread in the power of the Holy Ghost on these high places!

Eph. iii. 10. *Multitudes of holy beings are there.*—We know little of them. The vague term principalities and powers in the heavenly places veils as much as it reveals. But we shall know them one day, and be known by them. And we shall make them know the manifold wisdom and the eternal purpose of God. Here is the ministry that shall engage our redeemed energies in the land of the unsetting sun, where the flight of time is not marked, because time shall be no more.

Eph. vi. 12. *Hosts of wicked spirits are there.*—Never in this life can we escape from temptation. The holier we get, the more subtle and vehement will be the assaults of the dark legions, though they may wear white over their dusky armour. The nearer we get to our Prince in thought and fellowship, the more shall we be put to it. It is from under the open heaven that we are driven to the wilderness to be tempted. There is no such fighting as in the heavenly places themselves. Here we wrestle not against flesh and blood, but against the world-rulers of this darkness.

But the issue cannot be doubtful. In the thought of God they are beneath our feet and conquered; and He waits to realise His purpose in the weakest of the saints. Having done all, *stand;* God will fight for you and you shall hold your peace.

Let it be the one purpose of our life by faith to enjoy this blessed experience. The life hidden with Christ in God! The rest of faith! The life of abiding fellowship!

SIR ANDREW CLARK speaks very strongly of the difficulty of curing inebriety in women as compared with men; he has seen hundreds of recoveries in men, not five in women. He regards occupation as one of the prime methods of cure. He would prefer State management of the institutions, as he thinks that when retreats are in the hands of private persons their interests continually lie in conflict with their duties. Sir Andrew Clark is not only in favour of compulsion, but he states that he has the strongest possible conviction that nothing but compulsion will succeed.

CHRISTIAN LIFEBOAT CREW.—At the last muster of the Christian Lifeboat Crew, held at Miss Child's Welcome Home for Sailors, Ratcliff Highway, the Honourable Miss Waldegrave gave a graphic account of a revival which took place in the northern part of Scotland, specially among the fisherfolk, the result of which was that the prison got deserted. Miss Waldegrave also referred to the sad disaster to H.M.S. *Victoria*, and with thankfulness was able to say that several of the crew had come out on the Lord's side shortly before being called upon so suddenly to face death. Miss Murray gave an effective address on the words, "Open thy mouth wide, and I will fill it." The text for the month, given by Miss Child, "Fear thou not, for I am with thee," formed the keynote of the meeting.

African Missions Visited.—6.

By D. A. Hunter.

PREACHING TO THE "REDS."

From Lovedale there go out every Sunday small parties of native students, belonging to the theological, evangelists', and teachers' classes, to hold religious services among the heathen natives in their own kraals, distant from two to eight miles. These "reds," as the heathen natives are called on account of their wearing blankets dyed with red clay, and smearing their bodies also with the same substance, will not attend church, so the Gospel is carried by the Lovedale men right to their very doors.

Last Sunday I had the privilege of taking part in one of these services. The young man who was to act as my guide and interpreter came round for me at 8.30 a.m., and we started on foot. At the end of a two hours' march we reached the kraal we were bound for. The native hut was shaped like a huge beehive. It would probably measure about 20ft. in diameter, by 15ft. high to the dome, and one low narrow door had to serve also for window, chimney, and ventilator. The framework of the hut was of branches of trees, the thick ends of which were stuck into the ground, the tips meeting at the crown of the dome. After the framework is completed, the sides are plastered with mud, and the dome thatched, so that a fairly warm and dry dwelling is the result. Ant-heaps are used for a floor, and when well trodden it becomes almost as hard as a sun-dried brick.

We entered to find a few "reds" inside, and others came straggling in until the congregation numbered forty. They ranged from babies with innocent faces, to old men, sad, haggard, and degraded-looking. Some more of the Lovedale men, who had already been to another kraal, joined us, and I was greatly struck with the contrast between the faces of the "reds" and theirs. A Kaffir hymn was given out, and sung to a tune familiar to my ears, and one could venture to join in, for the hymn was printed in Roman characters, and phonetically spelt. During the singing one woman, who was not dressed as a "red," broke down, and sobbed as though her heart were breaking. Prayer followed the hymn, then a short address, spoken in English, and interpreted sentence by sentence into Kaffir.

The service lasted about two hours, several short addresses being given, and all listened to with the greatest attention and respect—at least outwardly. At the close I noticed tears in the eyes of one old man, and was told that he had recently thrown off heathenism, and had accepted Christ.

Here is a work in which many a Christian in the homeland could readily bear a part. Are there not those who could be well spared from their Scotch or English homes, who, having a small private income, could come to a station like Lovedale as voluntary workers? There are here a good climate, all the comforts of civilisation, an inexpensive place to live, and grand scope for work. Almost all these kraals can be reached on horseback or in a buggy, with but little fatigue, and the simple Bible teaching such as would be suitable for a class of children at home is what is needed.

Then there is the grand sphere of influence in the institution itself, where one comes into touch with so many of the pick of Africa's sons and daughters. If all these 700 or 800 were enthused with a missionary spirit, what bright hopes there would be for the speedy evangelization of this continent.

PRAYER FOR CENTRAL AFRICA.—Dr. W. Fisher, writing from Central Africa, says: "Urge friends to further energy in the matter of prayer for the spread of the Gospel in these dark lands. We must be united in this matter if we are to see God's mighty power made manifest." In compliance with this appeal, arrangements have been made for those who know and pray for brethren labouring in foreign lands to meet together at 186, Aldersgate-street, each Monday afternoon, from 3.30 to 4.30, for prayer.

HOWARD-STREET GOSPEL MISSION. — The report of this mission in the crowded Wandsworth-road shows that the Gospel work, open-air services, Gospel temperance, Bible classes, Sunday school, and other efforts have been well sustained and not a little blessed. Several cheering incidents are mentioned, in which those who had deeply fallen have been saved and reclaimed. The report may be had of the secretary, Mr. N. A. Soames, 3, New-road, Wandsworth-road, S.W.

Apocalyptic Scenes.

By Sir S. Arthur Blackwood, K.C.B.

XVII.

THE FIRST AND SECOND TRUMPETS.

In considering the series of visions heralded by the blasts of the seven angels which stood before God—the series into which the seventh opened seal expands—it is impossible to avoid thinking of that other succession of trumpet peals, sounded for seven days, and then on the last day seven times, which preceded the downfall of the giant fortress that blocked the way to the onward march of the hosts of the Lord in days of old.

The frequent periodical use of the tabernacle trumpets on the recurring sabbaths, new moons, feasts and fasts of Israel can, moreover, hardly fail to occur to our minds. These uses of trumpets in that dispensation may throw not a little light on the purpose for which they are introduced into the Apocalyptic vision.

For one thing, it is reasonable to suppose that as the successive trumpet blasts by the priests round Jericho heralded the downfall of that doomed city, accursed of God for its sins, so the soundings from the angelic lips, seven also in number, were meant to signify the existence of some great power, hostile to God, which in due time was to be overthrown by his supreme might. And, for another thing, we may conceive that as each peal from the ram's horns constituted a note of time, to which Israel was to pay heed, so that at exactly the right moment, with triumphant expectation, they might raise the grand and united shout, at which the walls of the fortress were to crash to the earth,—or, as the blasts from the silver trumpets warned the people of their weeks and months and years,—so the trumpet voices heard by the Apostle, one after the other, and each preluding a scene of judgment, were to be, as it were, a stroke on the divine chronometer, indicating to those who had ears to hear, the march of time in the great drama of the dispensation. Such, indeed, appeared to be one of the specific objects of the trumpet soundings, since we are told that it should be "in the days of the voice of the *seventh* angel when he should begin to sound, that the mystery of God should be finished as he hath declared to his servants the prophets."

We do well then to give more earnest heed to these mysterious, yet deeply instructive, chimes of the great horologe of prophecy, in order that "knowing the time," and that "it is high time to awake out of sleep," we may stand with our "loins girded about," and our "lights burning" "like unto men that wait for their Lord," "for now is our salvation nearer than when we believed."

In that spirit let us take our stand with the seer in Patmos, and beholding the scenes that passed before his eyes, endeavour to interpret the visions, first by the aid which the employment of similar symbols in prophecies already fulfilled affords, and next by such light as history lends us.

"The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth; and the third part of trees was burnt up, and all green grass was burnt up." We are looking upon that miniature representation of the Roman Empire, with its continents and islands, its seas and rivers, its mountains and plains that, *in relievo*, lay stretched out before the Apostle's view. And it is across a third part of this vast territory that a tremendous tempest, black with clouds from the hail-generating countries of the North, and with lightning-fire running along the ground, burning in wide-spreading conflagration country and town, trees and pasture, bursts in all its fury. A fearful destruction of life accompanies it, for blood is mixed with the hail and the fire; the desolation that is left on all sides is terrific; "a fire devoureth—a flame burneth; the land is as the garden of Eden before them, and behind them a desolate wilderness."

The picture presented to us is too graphic to be misunderstood. The symbols employed are well known. It is impossible to quote the numerous instances in which the fire and the tempest, the lightning the thunder and the hail are used in Old Testament prophecies to set forth the destructive character of hostile invasions, and the infliction of divine judgments by providential means, the trees and the grass denoting the peoples thereby affected. But among a host of such passages I may refer, as well-known illustrations of similar symbolic language, in cases where the predictions have been confessedly fulfilled, and the meaning of the symbols thereby definitely ascertained, to Is. xxx. 27—32; xxxiii. 9—14.; xxxiv. 5—9; Ez. xxxi.; Amos vii. 1—4. Thus interpreted, it is clearly some terrible scourge of war that is seen to be inflicted upon the trumpet clang of the first angel, and one specially affecting "the earth" or land, as distinguishing the scene of judgment from those which follow.

"And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed."

A volcano, vomiting its streams of lava and clouds of stones and ashes, upheaved from its base, falls into the Mediterranean, and on the coasts and islands of that "third" portion of the empire its destructive results are at once visible. Ships are set on fire at sea and in the harbours, and light up the waters with their conflagrations. Blood marks the loss of life accompanying. Over the whole maritime scene of devastation whatever is habitable appears desolated, whatever has life, destroyed.

Again, the symbolic language of Old Testament prophecy fixes the meaning of the vision. A great, a burning, a destroying mountain, denotes some overwhelming, desolating power. Thus was the might of the Medes figured, which, as "the weapons of the Lord's indignation," was to destroy the whole land of the Babylonian empire (Is. xiii. 2, 4, 5, and passim). And Babylon itself is described in Jer. li. 25, in almost the very words of our text, as the "destroying mountain which destroyest all the earth," which was to be "rolled down from the rocks" and become a "burnt mountain." So again, the power which was opposed to Zerubbabel in his work of rebuilding the temple, is addressed as "a great mountain" (Zech. iv. 7).

The interpretation of the symbols being thus defined by their ascertained meaning in prophecies already fulfilled, we have now to ask whether history records any events of such a character as will fairly and reasonably correspond to the scenes of the vision. The answer is direct and clear.

The period of ominous calm having ended, "the threatening tempest of barbarians hitherto suspended on the frontiers," burst upon the Roman Empire, *i.e.*, upon that "third part" of it which was the result of its tripartition in A.D. 311, between Constantine, Licinius, and Maximin, when to the former was assigned the western third, consisting of Gaul, Spain, Britain, Italy, and Africa (Elliott, vol. i. pp. 328—336).

First there descended from the Alps on to the Italian plains, Alaric, King of the Visigoths, made Master-General of the Eastern Illyricum by the infatuation of the Emperor Arcadius. His course, as he afterwards told an Italian monk, was directed by "a secret and preternatural impulse—to the gates of Rome"—a course marked, as historians tell us, at each step by ravage, conflagration, and blood. Almost at the same time Rhadagasius, from the far north of Germany, with a host of Vandals, Suevi, and Burgundians, burst "like a dark thundercloud from the Baltic," as Gibbon describes it, first on the Swiss and Italian valleys, and then on the fertile provinces of Gaul and Spain. "The consuming flames of war," he writes, "spread from the banks of the Rhine over the greatest part of the seventeen provinces of Gaul. The scene of peace and plenty was suddenly changed into a desert, and the prospect of smoking ruins could alone distinguish the solitude of nature from the desolation of man." "The passage of the Rhine," he adds, "may be considered as the fall of the Roman Empire in the countries beyond the Alps." Then, in A.D. 410, Alaric, having accomplished his destiny, dies in Brutium, on the southernmost coast of Italy, and is buried in the bed of the river, the secret being concealed by the massacre of the prisoners who built his sepulchre. How marvellously does the history correspond to the Apocalyptic vision! Is it possible for symbolic language and scene to depict the events more accurately or more graphically?

Next appeared the Vandal Genseric, who, in A.D. 429, transporting his hordes from Spain to Africa, took and *burned*, first Hippo and then Carthage, thus severing the province from the Western Empire. Then his fleets, issuing from the port of the last-mentioned city, claimed the command of the Mediterranean. Sicily, Sardinia, and the other western isles—all that was in "the third part of the sea"—were conquered by them,—a part which included all of the western sea that lay between Gibraltar and the further shores of the Adriatic. Thus were the coasts of Spain, Gaul, and Italy ravaged by him. When asked by his pilot what course to steer, "Leave the determination to the winds," was Genseric's reply; "they will transport us to the guilty coast, whose inhabitants have provoked the divine justice."

Twice were the Roman navies, with vast preparations, collected to oppose the Vandal power. But in the harbours of Carthagena and Bona they were utterly overwhelmed, so that, in the very words of the prophecy, not only was all that was habitable in the maritime third of the Western Empire destroyed, but "the third part of the ships" also.

Can we doubt that these were the events, so fateful and pregnant in their effects upon the Roman Empire, which were shown to the Apostle by means of the almost speaking imagery of the visions heralded by the first two angelic trumpet-blasts? The periods when they occurred, the Scriptural use of the symbols employed to represent them, and the narratives of secular historians, themselves sometimes disbelievers in Christianity, combine to attest the truth of the saying, that the key of history alone avails to open the lock of prophecy.

A DIVINE DIALOGUE.

"I stand at the door and knock."
"Who art Thou, Lord?"
"One whom the proud priests mock,
Deaf to my Word.
But loving thee, thus late
With thee I plead and wait
For kiss and rest."
"Enter, O Guest."

"'Tis I, be not afraid."
"And who art Thou?"
"A Covert and a Shade
For throbbing brow:
Yea, in a weary land
Of summer heat and sand,
A Rest am I."
"There let me lie."

"Lovest Me more than these?"
"But who art Thou?"
"A King to whom all knees
Shall one day bow:
But once a robe of scorn
And crown of twisted thorn
For thee I wore."
"Lord, I adore."

"Tis I! Be not afraid."
"And who art Thou?"
"A Lover who hath made
The deathless vow
To love and lead his own,
Through death to bliss and throne
And marriage feast."
"Even me, the least?"

"Arise, and follow Me."
"But who art Thou?"
"A Guide and Staff for thee,
Yea here, and now;
An arm for aid alway,
A Light upon the way,
Before thine eyes."
"I will arise."

"Tis I! Be not afraid."
"Say, who art Thou?"
"For me thy heart was made,
Thou knowest not how;
But Lord of thee I stand,
Thy Hope, thy Home, thy Hand,
Thy Sun, thy Shield."
"Oh God, I yield."

"Be watchful! Pray."
"But wherefore, Lord? for whom?"
"Light is passing away,
Soon through the gloom
Cometh Bridegroom apace
In the closing hour of grace;
And for his dear sake—"
"I shall awake."

James Moffatt.

AT JOHNSTOWN, PENNSYLVANIA, lately, a Pole made a wager that he could drink half a gallon of whisky in a quarter of an hour. After drinking a quart of the spirit he fell down dead.

THE MILDMAY CONFERENCE.

THURSDAY EVENING.

On the last evening of the Conference the great hall was crowded in every part. Rev. J. Hudson Taylor presided, in place of Mr. E. Trotter, who was prevented by indisposition. Having read John vii. 37-39, the Chairman pointed out that even as on the last great day of the feast, after all the privileges and blessings of the Feast of Tabernacles, Jesus knew that there were some unsatisfied hearts, so at the close of this happy Conference, in which many had been blessed, there might be thirsty and unsatisfied ones. To all such comes the sweet invitation of the Lord, "Come unto Me and drink." Moreover, He promises not simply to satisfy, but to make to overflow, so that we may become channels of blessing to others around us. The Chairman closed by quoting a word which had been blessed to himself thirty-one years ago at the first Mildmay Conference he ever attended. "My soul, wait thou only upon God, for my expectation is from Him." While we so wait, not on man but on God alone, He will give us overflowing blessing. A season of prayer followed, led by Dr. M'Killiam and Rev. J. S. Fox.

The Restoration of Israel and Universal Blessing.

BY REV. JOHN WILKINSON

This address opened with the words of Isaiah xliii. 21, "This people have I formed for myself; they shall show forth my praise," intimating the Divine purpose in the election and preservation of Israel. Instalments of that purpose had already been given, as (1) a knowledge of God—"Ye are my witnesses, saith Jehovah"; (2) A Bible—"He showed his word unto Jacob, his statutes and his judgments unto Israel; He hath not dealt so with any nation." And "To them were committed the oracles of God"; (3) A Saviour—"Of them, as concerning the flesh, Christ came." These precious instalments of the purpose of God in Israel were now historic facts. The purpose of God in Israel is not yet completed, for Israel is preserved at the cost of miraculous power, and God does not waste miraculous power. So we infer there must be for Israel in the future some mission commensurate in its importance with the magnitude of the miracle exercised in their preservation. That mission is that Israel shall be a channel and an instrument of blessing to the whole world.

The Gentiles can neither absorb nor annihilate Israel; but in seeking to crush Israel they not only fail, but they bring down the mischief intended for the Jew directly on their own heads, as witness Egypt, Babylon, Persia, Russia. "I will curse him that curseth thee"; "I will punish all that oppress them"; "I will take the cup out of thy hand, and will put it into the hand of them that afflicted thee"; "His mischief shall return upon his own head."

Some say that Israel's mission is fulfilled, so that future restoration to Palestine is neither desirable nor possible. Israel must be understood spiritually of the Church. This, however, holds only in the case of blessings promised. The curses under Israel's name for Israel's many sins are still to be understood in a literal sense! Is this kind of interpretation just? Others say that all the promises of restoration to Palestine were fulfilled on restoration from Babylon.

Let us carefully notice that we can know nothing about the restoration of the Jews or their future mission beyond or apart from

WHAT GOD HAS TOLD US.

All we can know is inside the Bible, and is God's revelation. All that is outside the Bible on these subjects is human speculation. Then, to the simple Word of God, five points in proof of a future restoration:—

(1) Israel (the whole twelve tribes) is to be restored a second time. "The Lord shall set his hand again the second time to restore," etc.

(2) "From the four corners of the earth." Isaiah xi. 11-12.

(3) "No more scattered." Amos ix. 15.

(4) The promised land is still the Land of Promise. 30,000 square miles—Dan to Beersheba—was actually possessed; but 300,000 miles are within the boundaries of the land promised, *i.e.*, twice and a-half as large as Great Britain and Ireland.

(5) The land is to be differently distributed, and the tribes differently located, according to the latter chapters of Ezekiel, than was the case in any part of Israel's past history.

Before the time of universal blessing the purpose of the present dispensation must be completed in the gathering of the Church; the restoration of Israel, and "the time of Jacob's trouble," followed by the destruction of Antichrist, the cessation of war, and the conversion of the surviving remnant of the Jewish nation. In the present dispensation the Holy Spirit is doing for the Lord Jesus Christ what Eliezer did for Isaac—fetching and preparing a bride; and during this same period the Church is to evangelise the world by preaching the Gospel "to the Jew first, and also to the Gentile." But the world will no more be evangelised without the Jew in this dispensation, than blessed without the Jew in the millennial age. The Jew stands first as an individual now as really as he stands first as a nation then. After the restoration of the Jews we have "the time of Jacob's trouble." See Jer. xxx. 6, 7; Dan. xii. 1; and Matt. xxiv. 21.

In this trouble Antichrist will make a supreme effort to destroy the nation, probably saying, "Come, let us destroy them as a nation, that the name of Israel may be no more in remembrance." And why? Because the existence of

ISRAEL BLOCKS THE WAY

to the universal acceptance of the creed of Antichrist—a denial of the Father and the Son. At this moment Christ returns to Olivet, his Church having met Him in the air, and returns with Him. Antichrist is destroyed, war ceases, the Jews look on Him and acknowledge Him; He takes the throne of David, and reigns over the house of Jacob; He reigns "in Mount Zion, and in Jerusalem, and before his ancients gloriously," "and the Lord is King over all the earth; there shall be one Lord, and his name one."

The geographical portion of Israel in relation to the world was described as the most central, and arranged by Divine appointment for universal blessing, and confirmed by Deut. xxxii. 8; Act xvii. 26; and Ezek. v. 5. God's position in relation to Israel is to be in the "midst of them." Palestine in the midst of the earth; Jerusalem in the midst of the nations; Israel in the midst of Jerusalem; Christ in the midst of Israel; and God in the midst of Christ. The Jew has now found in restoration and conversion his geographical and moral centre, and is now in the best place and state for blessing the world. "Sing, and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith Jehovah." "Cry out and shout, thou inhabitants of Zion; for great is the Holy One of Israel in the midst of thee." In Ezek. xi. the glory in vision departs from the midst of the city and stands on Olivet—a picture of a rejected and departing Lord; but in Ezek. xliii. 1-7, we have a vision of Christ's return. "I will dwell in the midst of the children of Israel for ever."

Israel will be the channel and instrument of universal blessing. "I will bless thee": "Thou shalt be a blessing." To what extent? "In thee, and in thy seed, shall all the families of the earth be blessed." What is the blessing? The Gospel. "The Scripture foreseeing that God would justify the Gentiles by faith, preached beforehand the Gospel to Abraham, saying, In thee shall all nations be blessed." "Happy art thou, O Israel, who is like unto thee, a people saved by Jehovah?" Deut. xxxiii. 29. Psalm lxvii. opens in prayer and closes in faith with reference to the blessing of the world through Israel. "Thou shalt arise and have mercy upon Zion . . So the nations shall fear thy name and all the kings of the earth thy glory" (Psalm cii.). The Word of God is just flooded with

PROMISES OF BLESSING TO ISRAEL,

and of blessing to the world through Israel. Isaiah ii. and Mic. iv. tell of Israel restored, the rebuilt Temple, universal peace, the house of Jacob walking in the light of the Lord, and all nations flowing to Jerusalem for blessing and from Jerusalem with blessing. "Israel shall blossom and bud, and fill the face of the world with fruit" (Isaiah xxvii. 6). "Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days; when the Lord bindeth up the breach of his people, and healeth the stroke of their wound" (Isaiah xxx. 26). "Break forth into joy, sing together, ye waste places of Jerusalem, for the Lord hath comforted his people, He hath redeemed Jerusalem." Now see the next verse: "The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God" (Isaiah lii. 9, 10). "For thus saith the Lord, Behold, I will extend peace to her (Jerusalem) like a river, and the glory of the Gentiles like a flowing stream" (Isaiah lxvi. 12). "In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the earth: Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance" (Isaiah xix. 24, 25).

The name "my people," specially belonging to Israel, is to be given to the Egyptians, and is also to be applied to other Gentile nations, for when the Lord comes and dwells in the midst of Israel, then "many nations shall be joined to the Lord in that day, and shall be my people" (Zech. ii. 11). There is yet a glorious passage which throws all these promises into historic facts. "He hath remembered his mercy and his faithfulness towards the house of Israel; all the ends of the earth have seen the salvation of our God" (Ps. xcviii. 3). Thus prophecy becomes history, and our blessed Lord sees of the travail of his soul, and is satisfied with the result of his atoning sufferings and of his glorious reign.

It is high time the Church in her missionary enterprises turned her attention to Israel; but she can still hold conferences and write pamphlets about the evangelisation of the world, and leave the Jew out of account, as though he had been wiped from the face of the earth. All went well so long as the Jew had his right place in the opening years of this dispensation. Since the Divine order, "To the Jew first," has been reversed by the Church, but never reversed by God, we have had the dark ages; and at the end of nearly two thousand years we have to report eight hundred or a thousand millions unevangelised. Humanly speaking, the world might have been, and ought to have been, evangelised hundreds of years ago. A most striking passage of Scripture is found in Psalm lix. 13: "Consume in thy wrath, consume, that they be no more; and let them know that God ruleth in Jacob unto the ends of the earth." God will have his own work done in his own way. In the presence of so much truth about Israel's restoration and universal blessing through Israel, "Serve now the Lord your God, and his people Israel." (2 Chron. xxxv. 3.)

Col. Morton read a variety of requests for the suffering Stundists and Armenians, the banished Jews, the fresh party of missionaries for Uganda, and priest-ridden Malta. The invitation sent to Messrs. Moody and Sankey to come to London at the end of 1893 for a prolonged mission was also made a special matter of prayer. These petitions were laid before God by the new Bishop of Western Equatorial Africa (Rev. J. S. Hill) and Dr. Moxey.

COMING JUDGMENTS.

Rev. H. Grattan Guinness, D.D., said: I am much impressed with the fact that unintentionally the programme entirely omits the judicial aspect of the subject. We have considered—The establishment of His dominion, the manifestation of His glory, the satisfaction of His desire, the reception of His saints, the glorification of His people, the transformation of His people, the eternal purpose which He proposed, and the restoration of Israel and universal blessing. In reading that programme we observe that, wise and excellent as it is, it unintentionally omits one of the principal aspects, in which the second coming of the Lord Jesus Christ is viewed in the Gospels, Epistles, and Apocalypse. In the teaching of Christ Himself, as in the Sermon on the Mount, in Matt xiii., and in his great prophecy, Matt. xxiv. and

xxv., the judicial aspect is very prominent. So in the writings of the apostles James, Peter, Paul, and John the judicial element of that coming is placed first; therefore we may not omit it.

Before that coming, before the righteous can shine forth as the sun in the kingdom of their Father, every single tare must be taken out of the field in which the tares and the wheat are now growing side by side. In Matt. xiii. 30, the statement is perfectly clear—

FIRST, THE TARES.

"Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." It is not ours to root up the tares; it is the angels who are to do that. So again in verse 41: "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them which do iniquity; and shall cast them into a furnace of fire." Compare 1 Thess. v. 2, 3, and Matt. xxiv. 37-39. Again in 2 Thess. i. 7-9, where the apostle describes in detail that solemn advent, he shows us Christ coming "in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel." I remind you also that in Rev. xix. the millennium is introduced by "the treading of the winepress of the fierceness and wrath of Almighty God." It is the day of his vengeance, and his vesture is dipped in blood, as also in Isa. lxiii. 1-4. Thus the millennium opens, and it is closed by another phase of judgment, the judgment of the Great White Throne.

I return to that simple formula — first the tares, first the tares. The tares are among us and around us. The tares mean, I believe, all in Christendom bearing the name of Jesus Christ, but destitute of his Spirit. Thus we learn that the Lord Jesus Christ, for whom we watch, and wait, and long, will come in judgment as well as in grace. "Who shall stand in the great day of his wrath?" Remember that coming will make a clean sweep of Christendom. The Lord will take away his own, but ere He do so He will take from among them all that profess to be his own and are not. Remember that the tares must go before the righteous shine forth as the sun in the kingdom of their Father. These are solemn truths; may God grant their application to our hearts and minds.

After a few closing words from the Chairman, the proceedings of the Conference were concluded with praise and prayer.

Communion Address.

BY REV. J. OSWALD DYKES, D.D.

WE are not come together to instruct or to exhort one another. We are come together to meditate and to worship. In a very special sense, our Lord is present with us, not quite as He is at all times present, but He is addressing Himself to us, in this solemn service, through unaccustomed channels. He is addressing Himself not to the ear, but to the eye, and to the touch, and to the taste; speaking to us very tenderly, very graciously, through these three senses, by the emblems which He has put into our hands; and not only speaking to us by these emblems, but giving Himself to us through these emblems, giving Himself to each of us, a whole Christ, in the bread and in the cup.

How solemn and how tender is this fellowship with Christ! How awful is the place of our communion! Oh, how we should seek to come with deepest reverence, with lowliest humility, with perfect penitence, each of us retiring, as it were, into our own secret heart, with the Lord alone, opening up all that is in us to his kind inspection, and yet his kind judgment; confessing sin, but accepting Him who is the cure for sin, receiving our Lord into the centre of our hearts and lives.

The word that seems to me to sum up best the exercise of the soul in this sacrament is the word *communion*. That means, you know, fellowship. It means that two persons share and share together in the same things. It is a very blessed communion and sharing alike that we have with one another. St. Paul, you remember, reminds the Corinthians of the one loaf which we break, and bids them see in that an

EMBLEM OF THE MYSTIC UNITY

of the One Body of all believers in Christ their Head. And this sweet thought which belongs so properly to this sacrament of the unity of Christ's people in Him, is a peculiarly appropriate thought to-day—when we are assembled, not as the members of a single branch in the Body of Christ, but when we are gathered from many Churches—leading us to feel how completely all our outward differences vanish in the presence of our crucified Master, and how completely, in the unity of the common life which we share in Him, we are members one of another. That which we share with each other is nothing else and nothing less than Christ Himself.

Yes, but if this tie which binds us all to one another as members of Christ is to be realised by us at all, it must be because we realise, each one for himself and for herself, a personal tie with the common Lord. We find one another only in finding Him; and I think, therefore, we ought primarily to remember the communion which exists between our soul and Jesus Christ Himself. If I would put that into brief words—as I must be brief—I should say that what is common to us and to Jesus Christ is, first, a common death, and then a common life. The death of Jesus, by which He bids us remember Him, is that which constitutes the chief tie binding the penitent sinner to the Saviour. Not Christ our Teacher, not Christ our Example, not Christ our Master, do we think of here, primarily. We think of Him who loved us and gave Himself for us upon the cross.

And He would have us regard that death of his, by which we remember Him, which is the crown of his obedience and his sacrifice, as something of ours which He took to Himself; for the death for sin and the death to sin was our death, of our deserving, of our bringing. It was by coming into close personal union with us, bone of our bone and flesh of our flesh, that, through the mystery of the sacred incarnation,

HE MADE HIMSELF OUR FELLOW

in our death. When you look at the outside of it, you say that the hands of wicked men, of Jews, of Roman soldiers, put Him to death; but when you look to the inner side of the fact, must not each one of us say, "*I* caused his death, *my* sin explains his death; but for my sin, there had been no power given to Jew or to Roman to lay cruel hands on Him. Because I sinned, He must die. I am verily guilty of that death"?

And that is not all, but the soul of his dying was that inward experience and suffering of his soul, so strangely hidden from us, and into which we find it so hard to penetrate even a little. It was not the sufferings of the mangled body, but the sufferings of the soul, when He, by sympathy, entered into the sinner's place; when He took upon Himself, by sympathy, the sinner's doom; when He, realising what our sin meant and what God's attitude toward sin is, suffered, for sin, in his soul. And so, it was our death and our dying. Literally, because our sin lay upon his heart, did his heart break for sin.

The mystery of that union in which He made Himself so marvellously near to each of us, as to take all the consequences of our bitter sin upon his soul—the secret of that mystery was love. I believe that the atoning suffering of the Son of God is not intelligible, even in the smallest degree, save through this avenue of the perfect love of the Son of God for sinners. Because He loved the sinner He was able to understand what the sinner's sin had done for him, how it had robbed him of the light of the Father's countenance, and driven him away into the waste land. Through love He entered so fully into the fellowship of that experience that into his soul, too, the iron would enter. Ah! brethren, if we would understand the sorrow of Jesus with sinners, we must understand the love of Jesus for sinners. He Himself said, "Greater love hath no man than this that a man lay down his life for his friend." To speak reverently, it was a modest word. *His* love was greater. He did not lay down his life for his friends; for what saith St. Paul?

"WHEN WE WERE ENEMIES

we were reconciled to God by the death of his Son." It is true, greater love hath no other man than that he lay down his life for his friend; but greater was the love of *this* Man, who was the eternal Son of God in the flesh, for He laid down his life for you and for me when we were his enemies.

Dearly beloved, Jesus shares our death, but only that He may make us sharers in his life. Here we have the other side of this blessed eucharist. As a commemoration, it reminds us of the union and fellowship which Jesus was pleased to make with us in our sinful state, in the fruit and penalty of our sin. But, as a meal, a supper, a feast, it brings to light that mystic union by which we become sharers with Him in the power of his risen life. I do not know that I can, in the closing moments of my brief address, say anything that will help you into a realisation of this mystery; but I only remind you as an aid to your meditation of that wonderful abiding, that twofold abiding of which the Master himself spoke. "Abide in Me, and I in you"—that is the mystic unity of life between you and Christ of which I would have you think. It has two sides.

How do we abide in Him? Brethren, we abide in Him simply by surrender, for I think that word will cover the two forms of self-surrender. One is the surrender of trust, the other the surrender of obedience. The one is the surrender that opens the soul to receive Christ as our life, our light, our hope, our strength, our joy; the other is the surrender that lays all the active powers of our nature perfectly in his hand for his blessed use. So, we abide in Him, and He abides in us, by the influence, by the force, of his own risen life, inspiring and informing us. What is the secret of this communion,

THIS FELLOWSHIP OF LIFE,

between two, between you and your Lord? It is the same as the secret of his fellowship with us in dying. It is love. There is no understanding that bringing of two souls, two lives, into one, so that they become perfect in one, apart from love—love that takes all and love that gives all. He took all from us when He took our sin and death upon Him. We take all from Him, when we take Him to be our all in all, opening wide our whole nature, as I pray God that we may do now, to take in, as we take these emblems into our bodies, to take into us, body, soul, and spirit, the whole living risen Christ of God. He gave Himself to us. When He gives us his body and his blood, He means that He is giving his whole self to us, his very self, to work in us, to educate us, to enlighten us, to gladden us, to use us, to reward us, to bless us. And we give ourselves to Him when, in an act of supreme consecration and dedication, we give up our being to his service and his use, abjuring other lords, forswearing other ends, that we may be wholly and solely his.

So may we receive to-day the whole Christ. As Christ's love prompts Him to give Himself, so let us give to Him our whole selves, with a consuming love which answers back to his; that, He abiding in us, and we abiding in Him, there may be henceforth no severance at all between us, but a perfect union that should be consummated in the everlasting blessedness of the Father's house.

A Missionary Farewell.

ON Tuesday week, in the hall of the Young Men's Christian Association, 186, Aldersgate-street, a well-attended meeting was held to bid farewell and "God speed" to Mr. G. F. Gale on his departure for Natal to take up mission work. Rev. F. H. Baring, M.A., presided. After prayer and praise, Pastor W. F. Gooch bore testimony to Mr. Gale's earnestness and his fitness for the work in which he is about to engage, and added that he felt confident that Mr. Gale was going out because the Lord had called him, and that he could not do otherwise. He was not going in the interests of any sect or party, but simply with the view of winning souls for Christ. Mr. Osborne Morgan spoke from personal knowledge of the scope there is for mission work among the natives as well as Europeans. Mr. Gale then briefly addressed the meeting, speaking modestly yet hopefully of the vocation he is about to enter upon. Rev. F. B. Meyer and Mr. Robert Burn also took part in the proceedings. Mr. Gale goes out under the auspices of the Missionary Bureau.

SPITALFIELDS LODGING-HOUSE.—An earnest band of workers hold services in five common lodging-houses, and they have lately been much blessed. Special efforts in the way of breakfasts and teas are organised, and those who give evidence of a genuine desire to escape from the awful surroundings of the common kitchens are helped so far as possible The superintendent is Mr. Millership, 87, Old Montague-street, E.

HOP-PICKERS, ALTON.—The hop-picking season will soon be here, and thousands of people will be in the neighbourhood. Six large tents were erected last year, one outhouse was fitted up for services, and all were well filled. We want to repeat these efforts, but shall be unable unless friends will help us at once. Contributions may be sent to the Capital and Counties Bank, Alton, Hants, or direct to me.

Alton, Hants. S. CHINN.

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For the Young.

HOW A DARK WAY WAS LIGHTENED.

Charlie and his mother were in trouble. I will tell you what it was about, and how it disappeared. Charlie's father had been very ill, but he had gradually recovered, and had gone into the country for change of air. It was the very day they were expecting him to return home that Charlie and his mother were in trouble.

They were standing in their little kitchen, and the mother was talking to her son. "Charlie," she said, "what shall we do? I find I have only three-halfpence in the house, and that won't buy much supper for your father to-night. How I wish we had something nice for him when he comes home! Let us tell God about it."

And so they did. All day long the mother and her son were carrying about in their hearts a longing that God would send them in a good supper to welcome the tired father on his return home.

Charlie had to go to work. The mother turned from hers, which had already begun, to bid him good-bye. Then all through the day she was called hither and thither by many a claim. The little ones came clamouring for her care and attention, and her spare moments were spent in making the home look bright and pleasant for her husband's return. She looked up occasionally from her work to remind her Father in heaven of the need which was lying so heavily on her heart.

So the day wore on—a winter's day, when the darkness comes on during the afternoon. But the little gate never swung open to let any visitor in, and nobody came near the house all day.

This was sad news to tell Charlie when he came home. It was getting late. The train would soon be due which was bringing Charlie's father home. His mother called to him to come with her to a small shop where they could change the halfpence into some fish for the traveller's supper.

They were just about to leave the house, when a quick step was heard outside, and was presently followed by the postman's knock.

"Run, Charlie, and get the letter," said his mother; "perhaps your father is not coming back to-night after all." The letter was in a strange handwriting, and Charlie, by his mother's request, tore the envelope open, and read the letter to her.

You shall read it also.

"Dear Mrs. Jones,—

"It just struck me that, as your husband is returning home this evening, you will be glad to buy a hot supper for him. I enclose one shilling and sixpence. "Ever yours truly,

"Mary Browne."

Can you imagine how happy this letter made Charlie and his mother? They went out and bought a good supper, and after they had met the traveller at the railway station they all returned home together.

A very happy evening followed, in which they unitedly thanked God for his goodness to them, in having answered their prayer and supplied their need.

This is a true story. Whenever Mrs. Jones has a care, she takes it straight to her Father in heaven. What do you do when you are in trouble? Even when small troubles come—when your lessons are very difficult, when your sums won't come right, when a wet day comes and mars your pleasure, what do you do?

There are two things which we may do. We can make ourselves and everybody else very unhappy about them, or we can "show God our trouble" and receive his peace instead.

He loves to keep us, and to hear our prayers. He hears the young ravens when they cry; He sees the sparrows when they fall. You are of much more value. If you are one of those happy boys or girls who belong to the Lord Jesus Christ, if your sins are all forgiven, then God is your own Father. He loves to hear your voice, so on no account be silent to Him when you are troubled.

"Give others the sunshine,
Tell Jesus the rest."

Sevenoaks. S. E. S.

CHILDREN'S SCRIPTURE UNION.—July 16, S., Matt. ix. 14-26; 17, ix. 27-38; 18, x. 1-15; 19, x. 16-31; 20. x. 32-42; 21, xi. 1-15; 22, xi. 16-30.

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CHILD'S HYMN.

Shepherd, hear my morning prayer,
I down here, and Thou up there.
Teach me daily how to pray,
Keep me safely all this day.

Wash me, feed me, clothe me, now,
Carry me—Thou knowest how.
Keep me always in the light,
Keep my "goings" pure and bright.

Bless my dear relations, Lord!
Keep them resting in thy Word.
Bless my friends, and grant that we
One in Christ may ever be.

May I ever watchful be,
Till thy blessed face I see,
Girded loins and burning light,
Till I "walk with Thee in white."

Semper Paratus.

CHILDREN'S SPECIAL SERVICE MISSION.

Rev. M. J. Hall, St. Mark's Church, *Forest Gate*, to July 17; Mr. Hy. Hutchinson, *Langton, Tunbridge Wells*, July 13; *Conference, S.U. Secretaries*; J. S. Tyler, *Hastings*, July 12 to 25.

Mr. L. Carrott, *Bolton Rooms, Drayton Gardens*, every Sunday, 3.30.

Mr. A. G. Dodderidge, at *Portrush (N. Ireland)*, during July.

Mr. Arrowsmith at *Brandon, Calgary, Vancourer, Victoria (B.C.)*.

BEYROUT ORPHANAGE

FOR MOSLEM AND DRUSE GIRLS.

I have received letters from Miss Taylor, of the above institution, giving details of a most interesting work among the scholars under her charge. The training of these children is conducted on strictly Christian lines, and from time to time the fruit of Miss Taylor's enthusiastic and self-denying labours has been manifested most encouragingly. Many of those who have been under her care are now the consistent Christian mothers of contented and prosperous households, and Miss Taylor has had children and grandchildren of her earlier pupils under her care.

She gives this account of the present awakening: "Notwithstanding all our difficulties (referring to the need of additional funds to carry on the work), we have much blessing among us, and God has answered our prayer, not only on behalf of the girls who will be leaving the school in July, but quite a number of the younger children—in all twenty-eight. For years I have been waiting for this, and I think we have been more in earnest lately, because of those who are leaving, and I have been exercised as to their future.

"It came about in this way. I had asked Dr. and Mrs. Webster to come on Sunday, the 11th (June), to our service, and speak to the children in the evening. He first spoke to the little ones before they retired to bed, while I translated for him. Then for the others he read a few verses from John x. All were so attentive. He sat down and said, 'This is enough.' I said, 'No! Let us go back to the blood.' A few sentences were added, 'If Jesus in his love has done so much for us, what should we do for Him?' They said, 'Give ourselves!' 'Who among you have given themselves, or are willing to give yourselves?' They all at once, with myself, stood up. Touched to the quick, I said, 'My dear girls, take care what you are doing: do nothing rashly: think over what this means, and before you go to bed tell the Lord Jesus what you would like to do, and come to me in the morning and tell me what you have done.'

"So in the morning D. came broken-hearted because of sin, and on her knees asked the Lord Jesus to receive her as she is, and asked Him to give her a heart full of love to serve Him who so loved her as to die for her. She receives Him as her Saviour, and asks Him by his Holy Spirit to help her to serve Him all her days, and be a living witness for Jesus among her own people. Her verse is: 'Search me, O God, and know my heart...and see if there be any wicked way in me, and lead me in the way everlasting.'

"I read to her what I wrote of her own words, as I did to those who gave themselves in 1885, and after asking the Lord to bless her and keep her in all her ways, and make use of her among her own people, with an affectionate kiss she left the room."

Miss Taylor gives details of nearly all the twenty-eight cases. I only quote one more, that of a little Jewish girl, whose mother entrusted her and a sister to Miss Taylor to be brought up under Christian training. This child said: "I am a little Jewish girl, and I have searched in my father's religion, and they have no Saviour. I have known since I came to you that Jesus Christ is the only Saviour of sinners, and I think it better not to wait until I grow old, but give myself now, as we learn from your teaching He receives little children, and the gentleman yesterday and you told us not to wait, but before we go to bed to give ourselves to Jesus. When I read in Matthew all the miracles that Jesus did, I believe more and more He could be no other than the Son of God?"

May I ask your readers to pray for these twenty-eight and all the previous converts? The Mission with its out-school is most interesting and efficient, and I shall be happy to send the full reports to any who send me their address, as well as to receive and forward to Miss Taylor any help offered. Funds are much wanted. Wm. Ferguson.

Kinmundy House, near Mintlaw, N.B.

[When in Beyrout I visited Miss Taylor's school, and found it one of the most useful Christian works in Syria.—R. C. Morgan.]

IN THE CHAPEL ROYAL, ST. JAMES'S.

JULY 6, 1893.

(*Written during the Ceremony.*)

A nation's heart doth loyally
Now throb in earnest prayer,
That Thou, O Father, King of kings,
Wilt bless the royal pair;
Oh, place Thyself a diadem,
That fadeth not away,
Of perfect love and holiness
Upon each brow to-day!

All tenderly, with whispered breath,
We pray Thee bless the bride;
And bless abundantly the one
Now kneeling at her side!
Oh, grant that their united lives
May England's joy become;
May Honour's banner ever grace
Their pure bright English home!

Whatever winds shall sweep o'erhead,
May that fair flag be seen;
May they maintain with loving pride
The honour of our Queen;
The honour of our nation's God,
The honour of our land;
Till they, through Jesus Christ their Lord,
In Higher Courts shall stand.

Charlotte Murray.

PROPOSED SCHOOL FOR ALGECIRAS.

Mr. William Watson, who labours in connection with the South Spanish Mission at Algeciras, writes:—"Every day the need of a day school is more evident to us, and we are persuaded that the time has come for one to be opened. All the scholars here, free and other, are under the administration of the Roman Catholics, and many parents would sooner allow their children to grow up in ignorance than send them to these schools, whereas they would gladly send them to a mission school. Our hearts are saddened to see the number of children who are growing up in utter ignorance of everything except vice, or else are being daily taught error which must bring forth fruit unto death.

"The law of the country does not permit of a day school being held in buildings used for religious purposes. It also requires that the teacher be Spanish, and not a foreigner. With these two conditions we have to comply in order to open a day school. Although in a separate building from the mission itself, yet it would be entirely under our supervision and control, and in every case an Evangelical institution. I know of a hall to let, and which is in every way well suited to this purpose. For £60 per annum we could secure the services of a good Spanish teacher (certificated).

"I shall be very glad to give further particulars to any who may wish it. In the meantime we have improvised one of the rooms in the mission home as a school, but this can only be as a temporary measure."

The hon. treasurer of the Mission is Mrs. Todd Osborne, Rysland, Newton Mearns, N.B.

THESE LITTLE ONES, fresh from the hand of God, what was their mission in this world? Made loveable, to love and to be loved, it is theirs surely to win the sad and weary, the careless and depressed back to the thought of God.—*Mrs. G. S. Reaney.*

NOTES ON DAILY READINGS.

SUNDAY, JULY 16.—JOB XVII.

Job still continues his complaint against his friends. He says that he could bear his awful sorrow, which seemed likely to bring him to the grave, if only he were delivered from their mockery. He asks that God would arbitrate between him and them. God, after all, is the supreme court of appeal, and it is He who strikes hands, *i.e.*, becomes our security at his bar, in the person of Jesus. Let us turn from mistaken friends and open foes, and make our appeal to God, waiting quietly until He arise to avenge us, and bring on those that hate us deserved and appropriate punishment (5).

The righteous shall hold on his way. Darkness and misunderstanding may hem him in, but, if only he will keep his hands clean and maintain his integrity, he shall wax stronger and stronger. The darkness shall pass and the sun shine again. There are times in all lives when our only method is to take one step at a time, as God shall indicate his will, doing right because it is right. Sometimes the height of virtue and of faith is just to hold on; having done all things we can but stand.

The soul of man is so insatiable that it cannot be satisfied if death is extinction, even if we look to the grave as being related to us as closely as our father and mother; yet the mere prospect of death is not sufficient to quench the fever within. We pine for immortality, for the adjustment of all things at the bar of Christ, and for the everlasting blessedness to compensate for the wrongs and ills of time.

MONDAY, JULY 17.—JOB XVIII.

Bildad remonstrates with Job for counting his friends as beasts and unclean, and says that the patriarch must not expect that the laws of the universe should be altered on account of him, either the earth forsaken, or the rock removed. It is inevitable, he says, that wicked men should be punished, and become as the expiring spark of an Arab's fire; that the steps of his strength should be straightened; that his feet should be caught in a net; that terrors should chase him; and after witnessing Job's sufferings Bildad argues that something in him must have been their cause, a conclusion which as we know was false.

At the same time what a terrible enumeration of agony is given as the portion of the wicked. The observation of those days under the guidance of inspiration has catalogued the results of sin. And though in the case of Job there was no warrant for Bildad's insinuation, yet if we observe the results of sin in our own circle, we shall be able to match every feature from circumstances occurring around us. "Such are the dwellings of the unrighteous and this is the place of Him that knoweth not God." We can no more break the laws of the moral world with impunity than we can those of the physical, but all this only magnifies the marvels of that death which once and for ever put away sin, and of that grace which works through the physical and natural consequences, transforming them.

TUESDAY, JULY 18.—JOB XIX.

Job is sore vexed. He wonders that they who have reproached him ten times are not ashamed. He protests that even if he has erred, God would deal with him, altogether apart from their interposition. He appeals for pity, because, in addition to his sorrows, God had fenced up his way, and darkened his path. "Have pity on me, O my friends, for the hand of God hath touched me."

Out of the midst of his soul-anguish, there arises a conviction that God will yet vindicate him in the coming time. If not the present yet the future should see him vindicated. He wished, therefore, that his words could be preserved for posterity, to whom he appealed, to read. And then there follows the magnificent outburst which has never ceased to ring down the ages (25). Amongst the Bedouin the institution of the Goel still exists, as it did then, for the avenging of wrong, and Job believed that in heaven his Divine Goel lived, and that at last He would arise to vindicate him. Moreover, in large measure he appears to have anticipated that he would himself arise, and witness his vindication. And the Holy Ghost intended more by his words than he knew. With fuller meaning we can appropriate and repeat them. The flesh may be corrupted by long illness, yet as we arise in the likeness of Christ, from it, transformed and glorified, we shall look out upon the face of God.

WEDNESDAY, JULY 19.—JOB XX.

Zophar is hotter than ever, and tells Job that though for the present he may bear himself as innocent, yet his triumphing is short, and he will perish as a dream. He goes on to say that it always has been so, and always will be, and proceeds to enumerate the awful sorrows which are in store. A commentary on these words is rendered by this book, and by the lasting example Job gives of godly patience, whilst his friends are remembered only as flies in amber. How certainly does this fact confute their reasonings. But it is true that the prosperity of the ungodly is but for a moment. They labour for that which they do not enjoy; they save nothing of that in which they delight; they are in straits of soul amid a sufficiency of worldly goods; they are stricken by many a weapon. The heavens reveal their iniquity, and earth accuses them.

It is painfully notable that at the present day we seem to have so much less dread of the results of sin, and to be little accustomed to anticipate them for ourselves or others. This may arise partly because of the haste at which we live, and the rapidity with which we forget, and the crowd of people by whom we are surrounded, which prevents us tracing out actions and their results. Well would it be for us to ponder more carefully these statements that we may understand the exceeding peril and sinfulness of sin.

THURSDAY, JULY 20.—JOB XXI.

Job asks them to suffer him again to speak, because his complaint is not for them only, but for all. And he goes on to say that they are not justified by the facts, in affirming that wickedness always brings about adversity. On the contrary, he urges that wicked men spend their days in prosperity. In the farm, and the fold, and the home (10, 11) there are the sounds of joy. Their death is not prolonged torture, but sudden (13). Their lamp is not often put out in darkness, nor are they driven as stubble before the wind.

Job challenges the contention of his friends that the children of the wicked suffer, and denies that it would establish their fathers' wickedness, and alleges that they have attempted to instruct God in the dealings of his providence. Finally he turns from his own assertions and appeals to the verdict of passers-by. Surely, says he, it is a matter of common observation that wicked men do prosper and die in peace. The clods of the valley are sweet to him. Even after death they have their memory preserved by monuments over their grave. From all this he infers that adversity is no proof of special sin. And it is just at this point that we can build the argument for immortality. Job was undoubtedly right in his contention, and there must be, therefore, a future when the inequalities of time are adjusted.

FRIDAY, JULY 21.—JOB XXII.

Eliphaz meets his argument by saying that what Job had said could not be true, that God sent joy or sorrow arbitrarily. To say this, he asserts, would infer that to be good or bad must be a matter of indifference to God. And to avoid such a conclusion he goes back to the old charge that there must have been special sin to account for such calamities.

The crimes alleged by Eliphaz against Job (6) are such as might presumably be committed by a rich man. With the coolest effrontery he begins a catalogue of his sins. The appropriating of outer garments given in pledge; the withholding of bread and water from the poor; the oppression of widows and orphans—these must have been committed by Job. How easily we impute wrong to one another, acting on the suggestion of our own sinful hearts. In the former chapter, in which Job had argued that wickedness is not followed by immediate punishment, Eliphaz thought he detected practical atheism, and that God was too far away to take any notice of them. He goes on to say that this was the sin of the antediluvians (17), and reminds him that in their case it was awfully punished.

The last paragraph (21) should be read from R.V. margin, which shows the beautiful results of acquainting ourselves with God. All these will bear the closest consideration, for they are all true. The good which comes is not to be measured. It includes the gold of Ophir and light upon our path.

SATURDAY, JULY 22.—JOB XXIII.

Once more Job tells the story of his suffering, and longs to bring it before the face of God Himself. He has a true conception of how to pray. He would order his cause and fill his mouth with arguments. He is sure that at that bar he would meet more merciful treatment than at the hands of his friends, and whenever the suppliant soul approaches God in the extremity of his sorrow, he may be sure that God will not contend against him in the greatness of his power, but will patiently hear and strengthen him.

The difficulty of finding God near to those who loved Him, but had not heard Jesus speak of the Father, and to whom He was not manifest in the flesh, was very perplexing. They could not behold or perceive Him, but they knew that He was acquainted with the way that they took, and that at the last they should come forth as gold. It is a great comfort to feel that God does know and understand our way; only let us keep his way, and not turn aside. Let us not go back from the commandment of his lips; let us treasure the words of his mouth more than our necessary food.

We do not know how many things are decreed by Him, but we are sure that He will perform them in us and for us. Our true position is to yield ourselves to Him, prepared to work out in our daily life that which He works in by his Holy Spirit.

INTERNATIONAL S. S. LESSONS.

JULY 23.

PAUL AT CORINTH. Acts xviii. 1—11.

GOLDEN TEXT, 1 Cor. i. 18.

PAUL did not stay long in Athens, and appears to have left only a few converts as the result of his work. The Gospel does not find a ready reception among such people as the highly-educated, and polished, and pleasure-loving population of Athens.

Corinth was situated on the isthmus that united the Peloponnesus with the mainland. Its position and its two harbours, one on the east and one on the west of the isthmus, made it favourable for trade with other countries. Its citadel was the Acrocorinthus, which was 2,000 feet above the level of the sea, and was so vast that it contained a whole town, and yet was so precipitous that very few soldiers were needed to defend it. It was adorned with magnificent temples, and altars, and statues. The population of the city, according to Farrar, was about 400,000, among whom were many Jews. Its prosperity as a commercial city led to great luxury and vice. It was infamous for licentiousness and drunkenness, which were indulged under the sanction of their religious rites.

2, 3. It is interesting to note how the providence of God worked in connection with Aquila and Priscilla. In consequence of some tumult raised by the Jews in Rome, the Emperor Claudius, in the twelfth year of his reign, A.D. 52, expelled all Jews from the city, The decree did not remain long in force, for Aquila returned to Rome (Rom. xvi. 3), and many Jews were afterwards found in the city (Acts xxviii. 15). But it took effect at the right time to bring these two devout Jews into contact with the Apostle; and it is not improbable that they became Christians at this time. Their craft was possibly that of making tent-cloth from the hair of goats, or, more probably, making the tents from the cloths, and which Paul also had learned. Every detail of this story was overruled by God to bring about his own purpose. Of these two, Priscilla appears to have been the more energetic, but both were useful servants of Jesus Christ (verse 26; 2 Tim. iv. 19, &c.). It is instructive to think of Paul the Apostle witnessing for Christ on the Sabbath, and working during the week at his own trade. Be assured than labour is not undignified.

4—6. Silas and Timothy were left at Berea (xvii. 15). It is probable that they joined Paul at Athens, and returned again to Macedonia, from whence they came to Corinth, bringing with them the contribution from the Church at Philippi (Phil. iv. 15). The effect of their coming was remarkable. "Paul was constrained by the word" (5, R.V.), and testified with renewed energy and zeal and courage. The message within his heart insisted on being spoken. Note (1) *Among whom he worked.* "To the Jew first" was his invariable principle. Christianity is not opposed to Judaism, but is a supplement to it. The fact that the Jew had the sacred Scriptures should have made him more ready to receive the Messiah of whom the prophets wrote. (2) *How he worked.* He "reasoned," "persuaded," and "testified." Paul, though a master in argument, knew also how to persuade (2 Cor. v. 11). When so much is involved in men's rejection of Christ, how needful it is to use every entreaty. (3) *With what result.* They not only refused to receive his message, but met him with opposition and blaspheming. The action of the Apostle in shaking his raiment against them was similar to that which Jesus commanded (Matt x. 14). It declared that they were solely responsible for the doom which their rejection of Christ would involve. The aim of every Christian worker should be to be free from the blood of those who hear and reject his message.

8—11. It is probable that Paul continued to lodge with Aquila and Priscilla, but used the house of Justus for his meetings. Of this man we know nothing more than is told us here. The proximity of his house to the Synagogue would be likely to make the Jewish opposition more severe; and this would not be diminished by the conversion of the chief ruler of the Synagogue (8). Crispus was one of the few whom Paul baptized with his own hand (1 Cor. i. 14). Note the way that converts were made—they "heard, believed, and were baptized." They could not believe till they heard; and having heard and believed, they were ready to be baptized. Confession immediately followed faith. The vision granted to Paul was doubtless in consequence of the increased opposition which followed the success of his work. He appears not to have been free from fear and anxiety (see 2 Thess. iii. 2). To remove this was the aim of the vision (9). The Lord timed his manifestations to his servant with infinite wisdom. Two things were to remove his discouragement. (1) The Lord was with him. That is our portion too (Matt. xxviii. 20). And (2) the certain success of his work. Even in such a city as Corinth, the Lord would find many disciples.

The International Missionary Union.

The tenth annual meeting of the above organisation commenced at Clifton Springs, New York, U.S.A., Wednesday evening, June 14. The Union has now four hundred members, representing all the principal Evangelical denominations of Canada and the United States, and some of the missionary societies of Europe. Its constitution says;—"Its membership shall consist of those returned missionaries of Evangelical bodies, whether temporarily or permanently at home, who have signed the constitution." Its object is "to promote the general cause of missions in all possible ways, chiefly by the diffusion of missionary intelligence, the discussion of missionary topics, and the increasing of mutual acquaintance among missionaries of different churches and countries."

There were present this year at the meetings of the Union, one hundred and five missionaries, ninety-eight of them being returned from their field of labour, and seven under appointments, the largest attendance which the Union has had any year. Of these missionaries, twenty-nine were from India, twenty-six from China, thirteen from Japan, eight from Turkey, five from Africa, and the rest from various heathen, Mohammedan, or Papal lands. Of those twenty-nine were Presbyterians, twenty-seven Congregationalists, twenty-two Methodists, thirteen Baptists, six Reformed Church, and the balance with various other societies.

Three sessions were held daily at 9 a.m., 2 p.m., and 7 p.m. The first hour daily (nine to ten) was given to prayer and topics of a devotional character. The meeting began with a welcome from Henry Foster, M.D., founder of the Clifton Springs Sanatorium.

The Missionary Tabernacle was built at the expense of Dr. Foster, and by him presented to the I.M. Union. In this commodious and convenient building were the meetings held.

On Thursday, the topics for discussion and consideration were Papal Lands, American Aborigines, Turkey, Persia, and Bulgaria.

Rev. C. W. Cushing, of Italy, said: "This (viz., Romanism) is the only subject on which I cannot talk coolly. There is no land in which Catholicism has had rule, in which it has not sunk the people, not only in illiteracy, but also in morals. This is true in Italy, in Mexico, and every Papal country. I do not fear for the future of our own country, but I do say I dread the devil more in his manifestations in the Roman Catholic Church than in any other form."

Mrs. Laura Craven gave an account of the sufferings and persecutions which she passed through in Puebla, in Mexico.

Mrs. E. G. Clemens, of Paraguay: "I arrived in Assumption in 1889. There had never been a Protestant sermon there till six years before. Romanism has had control of Paraguay as fully as it ever had of any country. Nine-tenths of the Paraguayans do not know that there is any other religion than the Roman Catholic. Ninety-eight per cent. of the inhabitants are illiterates, and only two per cent. are of legitimate birth."

For over an hour Rev. Egerton R. Young fascinated the audience with his intensely interesting account of the Lord's work among the Indians of the Hudson Bay country.

Rev. Cyrus Hamlin, D.D., the founder of Robert College, Constantinople, spoke of the three-fold foundation of Protestant missions in the Turkish Empire: (1) The preaching of the Word; (2) Translation and circulation of the Scriptures; (3) Education in the vernacular languages. This venerable servant of Christ, now in his eighty-fourth year, concluded his able address, saying: "God always marvellously protected the work of the missionaries in Turkey."

Miss C. E. Bush told us about her touring in the saddle among the women and children of Van, in Eastern Asiatic Turkey. For 23 years she and Miss Seymour had been associated in missionary work in Eastern Turkey, enduring perils from robbers and fording the Euphrates and Tigris and minor rivers, while out touring in the saddle.

Rev. P. Z. Easton told of his work among the Mohammedans of Persia. Some of his converts had been associated with the Stundists in their work in the Southern part of the Russian Empire. At the request of Mr. Easton, the following was unanimously adopted:

Resolved—That this Union hereby express its sympathy with the religious sects in Russia known as Stundists Mennonites, and Mollokans, in the severe persecutions to which they are being subjected by the Government of that country, and request in their behalf the prayers of our Lord's disciples of every nation and communion.

To many of those in attendance one of the most interesting meetings was that of the Missionary ladies on *Woman's Work in Mission-lands*, held on Friday afternoon. Only ten minutes could be allotted to each of the many speakers.

Mrs. Dr. Foster made the address of welcome to the ladies.

Miss Crosby spoke on work in Micronesia. These islands in the Pacific are said to be 3000 miles from anywhere; 3000 miles from every yard of cloth; 3000 miles from every spool of thread we want; 3000 miles from every shop and store. We received but one mail a year, and sent but one. We found the South Sea islanders hungry for the Gospel. One came to us, saying, "Send a teacher to our island with your spirit-food." "We cannot send a teacher to the savage people of your island this year, but we will try and do it next year." "Why are you missionaries here? You say you love us. You say the people in America love us. You say your God loves us. Then why cannot my people have someone to bring spirit-food to them? Why must they die without hearing of these things?"

Mrs. Mills spoke of her work among deaf and dumb children in Shantung, China.

Mrs. May Castleton, M.D., spoke of her work as a medical missionary in Foochow, China.

Mrs. Wellington White, who had lost her husband and three children in a railway accident two years ago, just before they were to return to their field in Hainan, spoke with deepest feeling and pathos of the suffering and degradations of the blind girls in Canton and other cities of China.

Miss Houston, of the Southern Presbyterian Church, spoke of her work among the Romanists in Matamoras, Mexico.

Friday evening was devoted to India.

Rev. Edward S. Hume, of Bombay: "I will not dwell on statistics and other facts, which you can find in books. I will call your attention to certain movements lately begun in India. Twelve years ago municipal privileges were granted to the larger cities of India by Lord Ripon. And since then the educated and thinking natives of India have been agitating for greater political privileges to the taxpayers of India, and out of it has come the National Congress of India. At first missionaries and native Christian preachers stood aloof, thinking the movement to be purely a political affair; but the leaders of the movement have shown a desire to listen to the Christian preachers and missionaries, and be influenced by them, so that among the delegates chosen at Ahmednuggur in 1891 were two missionaries, and of all the delegates meeting in the Seventh National Congress in December, 1891, at Nagpore, one-fifth were Christians, and a Christian was elected president of the Congress. Another movement is that of temperance. The British Government in India sells licences to distil liquor and retail it to the highest bidder. No decent Mohammedan nor caste Hindoo would do this that a so-called Christian Government is doing in India. God is over-ruling even this now for good, and the natives are coming to understand the difference between real Christians and nominal Christians. Under the lead of Christian workers some 60,000 in Benares signed the temperance pledge.

Rev. C. A. Nichols, of Burma, spoke of the wonderful work of self-support and missionary aggressiveness among the Karen Christians in the Bassein district.

The sermon on Sunday morning, in the Missionary Tabernacle, was by Rev. Geo. Douglas, D.D., President of the Wesleyan Theological College at Montreal. It was a discourse marked by great spiritual power and unction. Dr. Douglas is in his sixty-eighth year, and for twelve years has been blind. Over forty years ago he went as a missionary to the blacks in the Bermudas. He there contracted disease, which compelled his abandonment of the mission field. "It was the saddest trial of my life to have to give up the mission," he says.

The disease has affected his whole body, so that his legs and arms are more or less withered and paralysed. As Dr. J. T. Gracey, the president of the Union, introduced him to the audience on Sunday morning, he said:—"God, who has touched his body, has also touched his soul. He is the Chrysostom of the American pulpit." Two brethren took hold of his arms and assisted him out of his chair to the pulpit. His text was Rom. v. 3: "*But we glory in tribulations also.*" For an hour this chastened servant of the Divine Master spoke with such force, power, beauty, and pathos that all were entranced, and many bathed in tears.

In the "nugget meeting," in which each was asked to name the greatest and best thing that had come to them during the whole meeting, Oramel H. Gulick (of the historic Gulick family, his parents and four brothers all being missionaries), who has spent over sixty years in Hawaiian Islands and Japan, said:—"The uplift that came to me when Dr. Douglas was preaching on Sunday morning I shall never forget, and its influence will always remain with me." J. McCarthy, of the China Inland Mission, said: "I was wondrously helped by that sermon Sunday morning, and I bless God for it with all my heart, and I trust the effects of it will go with me all my life." Near the close the preacher said: "Pardon a personal allusion. Fifteen years ago the disease attacked my eyes. The beauties of nature grew dim, the printed page faded from me, and, greatest loss of all, I could no longer behold the faces of my friends. I was tempted to despond. But God broke the silence of my soul, and said to me, '*Thou shalt drink of the river of my pleasures,*' not of a rivulet, nor of a brook, nor of a lake; not of the shaded well in the desert, but 'of the *river* of my pleasures.'"

The meeting Sunday afternoon was devoted to Japan, and the Sunday-evening meeting to China. The addresses were of great interest, and had The Christian space I would gladly say more about them.

In speaking of blessing received at these meetings, Mr. O. H. Gulick, of Japan, said: "I have been blessed by the manifestation of the brotherhood of all missionaries. This has been the meeting of my life."

J. McCarthy: "My views have been enlarged."

Rev. J. Saunby, of Canada, and about to return to Japan: "I think I have never so realised the presence of God as in these meetings. I had learned to be chronically suspicious of conventions and meetings of this kind, but bless God I have been disappointed here."

Mrs. E. G. Clemens, of Paraguay: "The best thing to me here is the manifestation of the unity of God's children, fulfilling Christ's prayer that they may all be one."

Several resolutions were adopted by the Union. One was in expressing its disapproval and abhorrence of the opium and liquor traffic and licensed vice, as sanctioned and carried on by the British Government in India. The strongest words of condemnation in this matter were spoken by Dr. Douglas, J. McCarthy, and Rev. A. Dowsley, of the Church of Scotland, all of them British subjects.

The International Missionary Union meets each year, the Lord willing, in the second Wednesday in June. Next year the meeting will begin on June 13, closing June 20. It meets every year at Clifton Spring, New York, which is twelve hours west of New York city, in the Auburn branch of the N.Y.C.R.R. All returned missionaries, of whatever country or Evangelical body, are entertained free of charge by Dr. Foster and his friends in Clifton, during the week of the meeting of the Union. Returned missionaries of the British and European societies are specially welcome at these meetings. The visits in other years of J. Hudson Taylor and Reginald Radcliffe are still mentioned. The central thought of Dr. Foster in founding the Clifton Springs Sanatorium was to unite with the best medical service, the influences of God's healing grace; and to offer both, without money and without price, to those in straitened circumstances whose lives are consecrated to the Master s service in the preaching and teaching of his Word, specially to those who have broken down in the foreign mission field. Scores and scores of such missionaries have been restored to health at Clifton Springs, and then have gone back to their fields of labour to do effective service for Christ. To our Lord Jesus be the praise!

Albert B. Norton.

Macedon, New York, U.S.A.

PRISON SHELTER AT CARDIFF.—In connection with the Police-court work carried on by the Cardiff branch of the C.E.T.S., a shelter has been opened where discharged prisoners will be offered breakfast while the Gospel is spoken to them. The Mayor of Cardiff, Canon Thompson, Councillor Jenkins, and other well-known men took part in the opening.

PASTOR VON BODELSCHWINGH,

DIRECTOR OF "BETHEL," WESTPHALIA, GERMANY.

TO-DAY we have to speak of one of the most beautiful stories of Christian endeavour that history, ancient or modern, can supply. It will be less of the man than of his wonderful work. Something, it is true, must be said of the gracious personality round which the narrative circles; but he desires with true Christian humility to keep himself out of sight, and we shall largely respect his wish. We are wholly indebted to Miss Julie Sutter's truly charming book, "A Colony of Mercy," lately published by Messrs. Hodder and Stoughton, for the particulars that follow. We should be heartily glad if the brief outline that is all our space can afford, should send many readers to the book itself; we know they will thank us for the advice.



The head of this Westphalian "Colony of Mercy" is Pastor von Bodelschwingh. Though not actual founder, he took up the work in its early stages, and through his sanctified, wise, and constant planning, it has grown to great and far-reaching dimensions. Pastor von Bodelschwingh is himself of noble birth, as this world reckons. He was born of an ancient Westphalian family, and had the late Emperor Frederick, of cherished memory, as one of his school companions. His father was Minister of Finance, and afterwards Prime Minister, of Prussia. A mother's influence and example did much to bring the young Baron into personal practical sympathy with the working masses. His education would naturally have led him into the public official service, like his father before him; but in the providence of God he was destined to serve the public in another and more genuine fashion. Instead of leading a life of ignoble ease he went through a course of "gentleman farming." Miss Sutter tells how, as he was one day distributing missionary tracts to his humble neighbours, the question imperatively came to his conscience as to what *he* was doing for the missioning of the world. He answered the question by resolving to become a messenger of the Cross, and studied with a view to mission work in India.

Meantime he went to Paris and laboured for a time among the German rag-pickers and crossing-sweepers of that gay city. Thither he brought a young wife, also of high social birth and station. His wife's health obliged him to return to Germany, and he accepted a village pastorate not far from his present sphere of service. A great sorrow came to the couple there, in the loss within a fortnight of their four children by diphtheria. Soon after, the Pastor was called to take charge of a home for epileptics at Bielefeld, a manufacturing town in Westphalia. Here he found his life-work in smoothing the earthly pathway of the sick, the suffering, and the destitute, and working out one of the most admirable programmes of practical Christianity that could be imagined.

Leaving now the personal element of Pastor von Bodelschwingh's controlling and permeating guidance, we must endeavour shortly to indicate the nature of the work that is done for suffering and sorrowing humanity in this quiet German retreat. When the good Pastor took charge of the institution at "Ebenezer" (as it was then called, but later changed to "Bethel") there were twenty-six male epileptics being cared for; while three hundred patients of all classes and kinds were wanting admittance. Under his sympathetic and Spirit-taught management the work quickly developed, not only in its compass, but in its methods of treating those afflicted by the mysterious and painful complaint of epilepsy. Instead of huddling a large number of these distressed folk in one huge institution, the plan was adopted of hiving off the sufferers into smaller houses, each having a "house father" or "house mother," as the case might be. The great prescription for ameliorating, if not curing, this subtle ailment is such light and suitable occupation as the patients have a liking or capacity for, and an overflowing "stream of true helpfulness" on the part of the attendants and of one towards another. The results that are achieved in this German colony seem to be wonderful. The names of some of the houses betoken the spirit that animates the work and the workers throughout:—Sarepta, the deaconesses' house: Nazareth, the home of the male nurses: Little Nazareth, the abode of the carpenters; Peniel, the tailors' home; Horeb, for the shoemakers; Gilgal, for the smiths; Sharon, for the gardeners; Bethphage for the printers; Bethlehem for the bakers: and so forth. A large trade, it appears, is done with many distant places in providing pure bromide of potassium, which is the only drug used for coping with the ravages of the epileptic malady.

It is a real treat to accompany the author of this striking record in her "Walks about Bethel," and to note the many interesting developments that have sprung from the parent idea. One of the most attractive of these offshoots is the "Labour Colony," which in its inception had quite a romantic interest. It not only provides healthy occupation for many afflicted ones, but keeps the whole colony well supplied with edibles. The varied ages and classes of patients find appropriate lodgment and care under consecrated overseers and attendants, and suffusing all is the sacred and healing atmosphere of loving sympathy and help.

One extract we must here make from the book; it will give some insight into the secret of the success which has attended the labours of Pastor von Bodelschwingh and his assistants,—

> It was not only the Pastor's idea, it was the main principle laid down by Pastor Bost, who was the first to gather in epileptics at La Force, in South-western France—a principle he laid great stress upon—*the epileptic patient must first of all be brought to Christ.* There is little help for such in the body, but One can heal the soul; and while very faithful to all that pertains to the body, this soul cure is the main object at Bethel. Bodelschwingh says he considers a patient "doing well" when he has learned to bear his cross meekly; that he considers him "cured" when laying down his poor tabernacle he can die in the faith of the Saviour. There is no religious over-dosing at Bethel. The patients are simply surrounded by the influences of the sanctuary, and many of them are true children of peace. The Word of God is ever in their midst, and the voice of prayer about them; but they are not driven, they are loved, they are nurtured. They are every day taken to Christ, and they know it. There are classes of religious instruction; there is a Y.M.C.A. among them. There is such an environment—so many about them who can help them on.

Among the other beneficent agencies that have clustered around this modern Pool of Bethesda, there is a labour colony solely for repentant inebriates. Those admitted pledge

themselves not to leave of their own accord, and to stay a year or more till time and treatment work out a cure. All wages are forfeited if a man breaks his abstinence pledge. The little colony is named "Friedrichs-Hütte," after the late Emperor, whose silver wedding brought out many gifts that were applied by the Imperial couple to the furtherance of this branch of the work. Many of the patients are of good social antecedents, but "submerged" through the fatal cup; all have to conform to the rules and put their hands to honest daily toil if they would share in the benefits of the place. Such a rational and Christian method of dealing with the inebriate victim may be commended to those in our own country who are striving to wrestle with the great drink fiend that seems to pursue our sinful race everywhere.

The many who have lost their way in life, otherwise than through drink, are also thought of, so that this ancient verse forms the heading of one of Miss Sutter's chapters: "Every one in distress, and every one in debt, and every one discontented, gathered themselves unto him, and he became a captain over them." From which it appears that it is possible to erect and manage a Christian "Cave of Adullam."

But we must stay our pen and pass by fascinating chapters on Deaconess' work, on "Baby Castle," on German tramps, etc., etc. In a closing chapter the earnest author discourses on "The message of Bethel to ourselves." She exhorts England and Scotland to consider well this German illustration of what they also might do for their thousands of wandering tramps and of unemployed generally; turning them from a source of national peril into builders-up of the national strength.

With a repeated and final commendation of this most remarkable volume we quote its closing paragraph: "There is a science which says, 'Survival of the fittest,' and Capital, that awful power, says so too. But Bethel says, and the Spirit of Christianity says, 'Salvation of the least.'"

Soldiers' Institute, Gibraltar.

Notwithstanding many hindrances, the Lord is blessing the work among soldiers carried on at this Institute. Ensnarements abound on every side; drink, gambling, immorality, are pitfalls which beset many a young soldier. Only a few days ago a superior and intelligent man gave his heart to the Lord. It has come to our knowledge since that he was the most notorious gambler on board the ship that brought him out from home. Another young fellow who has been attending our meetings decided for Christ whilst "on guard" last Sunday.

To the genuine sorrow and regret of everyone, General Sir Lowthian Nicholson, K.C.B., Governor of Gibraltar, died on Tuesday evening last. He was greatly esteemed, and was a warm friend of the Institute. Any who may wish should apply for last year's report to our hon. sec., Colonel H. S. Clarke, "Essendene," The Downs, Wimbledon.

Wm. Ogilvy, Superintendent.

Ratcliffe Strangers' Rest.

At the monthly Workers' Meeting on Friday last, Mr. W. R. Lane gave a helpful address on "Christian Labour." Founding his remarks on 1 Cor. iii. 4—10, he drew the teaching that all true Christians are God's labourers, but that the labourers are of themselves nothing. Success is God's gift, and God rewards for the labour, not for the result.

Mr. J. T. Isaac, hon. sec., pleaded for additional workers on Sundays, Mondays, Thursdays, and Fridays; also for Scriptures in Russian, Portuguese, and Dutch. Miss White, who has been labouring in the North of Spain, gave some very encouraging instances of awakenings there. Miss Fuller, who has been engaged in the North-west of Spain, represented her work as down in the dark mine of moral depravity and the degrading superstition of Roman Catholicism.

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THE SITUATION IN UGANDA.

Dear Sir,—Allow me to comment briefly upon the statements of *The Times* correspondent in Uganda regarding the C.M.S. Mission there.

1. *The Times* correspondent states that, while the French missionaries have reaped the benefit of a long course of [special] training in their colleges at Algiers," the C.M.S. missionaries "in the majority of cases have been drawn from ordinary commercial avocations," and "after undergoing a short course of training in religious subjects, are dispatched to the mission field with a very imperfect knowledge of the difficulties attendant on the work." I need hardly remark to the readers of The Christian that if the correspondent's statement were accurate it would not necessarily discredit the C.M.S. Mission. The grace of God is not tied to those who have gone through a long course of special training in colleges. But, as a matter of fact, the statement is inaccurate. The fact is that of the sixteen members of the Mission, including the Bishop, eight are graduates of Oxford or Cambridge, and two are qualified medical men. Of the twelve, who, so far as we know were in the country at the time, seven were graduates, and one a qualified medical man.

2. The *Times* correspondent lays great stress upon the road-making and bridge-building which the more numerous body of French missionaries had accomplished, but he says nothing of the translation into the language of Uganda of the whole of the New Testament, which has been done by our missionaries, and in which, I need not say, the French missionaries had no share.

3. *The Times* correspondent complains that "the position and responsibilities" were "not clearly enough defined to the missionaries before leaving Europe," and that they have been "left far too much discretion and freedom." On this I may observe that had the Society given more detailed instructions, there would have been some ground for the very common complaint that home committees tie the hands of their missionaries too much. But if it is true that any of our men have not rendered "deferential obedience" to Bishop Tucker, this is greatly to be regretted, and would be entirely disapproved by us.

4. *The Times* correspondent says: "The position of the French priests is very much above that of their converts, and I observe none of that familiarity or desire for equality on the part of the natives which does so much harm, and which is so essentially out of place in this country. . . . It is, I think, a great error to imagine that by conforming to native simplicity and lowering one's own social status, a greater hold is thus obtained over such people." This needs no reply in The Christian. We are very thankful if our missionaries have laid themselves open to such a complaint.

5. *The Times* correspondent admired the French priests "officiating in full vestments before the high altar," &c., &c., and deprecates the C.M.S. church being made use of for various meetings. I do not think it is necessary to answer this.

I confess I look back with regret to the days when our missionaries were in Uganda at the risk of their lives, and the country was not occupied by British officials. Difficulties never then experienced will be multiplied now. At the same time, when the British had once gone in, it would have been a disgraceful thing for the nation to retire, and leave the country to the anarchy produced by these political conflicts. Therefore we must accept the position, and I would ask the prayers of your readers that much wisdom may be granted to all our brethren in the extremely difficult circumstances in which they are now placed.

Eugene Stock.

Church Missionary Society, Salisbury-square, E.C., July 10.

FRIENDLESS AND FALLEN.

The thirty-sixth annual report of the London Female Preventive and Reformatory Institution is the first complete official record issued since the death of the founder of the Institution, the late Mr. E. W. Thomas. There appears to be no falling off in the efforts made for the rescue of fallen and degraded women in our great cities. One marked feature stands forth, however, very prominently, the increased efforts made on behalf of what is termed "preventive" cases—that is to say, the many young girls who arrive in London friendless and unprotected, and who are not only open to the snares of wicked and designing people, but who are also made a special mark by such for the purpose of alluring them into a sinful and abandoned life. Of this latter class no fewer than 695 young friendless girls were admitted to the benefits of the Institution during the year.

Special satisfaction is found in this circumstance, from the fact that not only are the young girls themselves "prevented" from entering upon a life of shame, but society at large is spared the baneful effects of increased immorality. Equal success has attended the efforts made for the rescue of those who have already fallen into a life of sin. The report shows that 531 of the latter unhappy class were admitted into the Home specially designed for their reception, and where spiritual and moral influences were brought to bear in support of the efforts judiciously made to inculcate habits of industry and honest self-help. The instances of reclamation under the head of "Rescue Work," give some very interesting illustrations of the power of God's grace to raise up the most abandoned, and to sustain them in the path of virtue and respectability. Another feature of the report is an article entitled "In Memoriam," written by one of Mr. Thomas's oldest friends in the work, together with an admirable portrait.

In common, unhappily, with many others, this Society is experiencing the effects of the widespread depression, and is in need of increased support in order to maintain the Homes in a full state of efficiency. The secretary, Mr. Wm. J. Taylor, 200, Euston-road, N.W., will be happy to forward a copy of the report to such as may wish to read it.

Gathered Gold.

Rest assured, tried believer, that though you have your troubles you are saved from swarms of worse ones which infest the homes and hearts of the servants of the world's prince. The Lord has put a division (Ex. viii. 23); see to it that you keep up the division in spirit, aim, character, and company.

GAZING UPON CHRIST.

The glory of God in the face of Jesus Christ yields us heaven below, and it will be to us the heaven of heaven above. But seeing does not end it. We are to be changed into that which we gaze upon. Faith sees God with a transforming look. The heart receives the image of Jesus into its own depths, till the character of Jesus is imprinted on the soul (Ps. xvii. 15).—*C. H. Spurgeon.*

TRUE PROGRESS.

True progress consists, not in getting beyond Jesus but in getting more deeply into his ever fresh truth. The problems of this generation will find their solution where those of past generations have found theirs, and the old commandment and the old Christ will be the new commandment and the new Christ. As long as we have an abiding Spirit to teach the endless fulness of his words, for loving obedience, we need not fear, though the things which can be shaken are removed. The world will not outgrow Jesus Christ. All change will but make more plain his inexhaustibleness, and reveal new treasures in his familiar and enduring words (John xiv. 26).—*Dr. Maclaren.*

THE LORD IS A JEALOUS GOD.

God will not accept from us the same measure of trust only that we give to the creatures, and we perhaps offer Him a less hearty trust even than that. He will not accept the same tribute of love we offer to those nearest to us, and we perhaps insult Him by bringing something less. "The Lord, whose name is Jealous, is a jealous God." (Ex. xxxiv. 14). He will put disappointment into your life, and the cruel gap into your relationships, and bring frustrations into your plans, and the apples of Sodom into your parched lips, if you suffer a rival to compete with Him in your hearts; and the rival will inevitably be there if your love is less than a passion, and your service short of an entire devotion.—*Rev. T. G. Selby.*

At the World's Fair.—5.

Nothing could exceed the warmth with which Americans, as a people, welcome visitors to their shores from other lands, unless it be that with which the sun has been shining upon the evil and upon the good in Chicago the past few weeks. Indeed, had it not been for the refreshing variety of an occasional heavy thunderstorm, the heat might have proved monotonous in its intensity. As it is, however, the glories of the American summer are well upon us, and serve only to swell one's sense of the thoroughness which characterises everything with which our "cousins" have to do.

But high temperature and large meetings of a religious character do not ordinarily go hand in hand. When eleven people occupy a row of seats which only professes to accommodate ten, it would generally be inferred that the thermometer should not show a much higher reading than 60° or 65° Fahr. But no such prosaic ideas obtain when it is a question of hearing Mr. Moody and his confrères or going empty away. At least so Chicago residents and visitors have indicated by the earnestness with which they have thronged to many of the meetings held.

The force of speakers upon the field just now is exceptionally strong, comprising Mr. Moody, Rev. John McNeill, Rev. Thos. Spurgeon, Rev. B. Fay Mills, Mr. Merton Smith, Mr. Ferdinand Schiverea, and Rev. Dr. Wharton, of Baltimore, who, being distributed in tent, theatre, church, and hall, in various parts of the city, are able to secure in the aggregate a very extensive hearing for the Gospel of Jesus Christ. The present stay of Messrs. Mills and Wharton is, unfortunately, of very brief duration, but they hope to devote more time to the city when the season is more advanced.

Not unnaturally, for his revered father's sake, Mr. Spurgeon has been heard with especial interest, and it is hoped large accessions have been made to those who are being saved. It has been Mr. Moody's custom, as far as possible, to introduce new preachers at his own meetings. Thus they receive a "send off," so to speak, after which they are able to draw and hold their own audiences. In some cases the meetings in a given locality have at first been only moderately attended—for which no doubt the atmospheric conditions have been to some extent responsible. But day by day has seen an increase in attendance, in interest, and in practical result, which has been

FULL OF ENCOURAGEMENT.

The occasions which stand out as being most noteworthy have been those upon which an enormous circus tent was pressed into the service of God on two consecutive Sunday mornings (June 11 and 18). English readers who recollect the reputed magnitude of "Barnum's Show," as the "biggest show on earth," will be able to estimate the size of an audience which can fill another "the same as his, only *bigger*," for that is practically what is claimed by the "Forepaugh" proprietors. With no less than ten thousand seats placed round a vast arena capable of holding as many more, it will be readily conceded that a gathering such as would be the envy of every secular entertainer in town could easily be made comfortable. Whether the Gospel was ever before preached under such circumstances I know not, but it was wonderful, to ear and eye alike. In the centre of the arena a platform was erected sufficient to seat the speakers and a few of the singers, the rest of whom were ranged immediately around it. Overhead were trapezes and similar paraphernalia appertaining to the show, while close at hand in another tent, forming an annexe, were caravans containing a variety of live animals, fierce and tame, slim and unwieldy, some pleasing to the gaze of such small boys as could steal a peep through the tightly-drawn curtains, and others who could only boast of such beauty as lay in their innate ugliness.

But what a crowd! Men, women, and children; eighteen thousand of them, and on a Sunday morning, too! By half-past nine the choir took their places in front of an audience already vast in extent, although tickets were available for half an hour, yet before that entrance was free to all comers. Be it understood, however, that tickets were not in use to keep people out, but to get them in. In other words, they had been placed in the hands of all who would accept them in train or street car, road or sidewalk, store or hotel, wheresoever the feet of willing workers had been able to gain admittance for the purpose.

After nearly an hour of singing, individual and congregational, which swept like the voice of the ocean across the field of heads, Mr. Moody rose before probably the largest audience he had ever been called upon to face, and delivered one of those addresses, burning with earnestness, pathos, and love, which, owned by the Spirit of God, have drawn so many not only under the sound of the Gospel, but also under its power.

Following him came Mr. McNeill, and he, too, in his own characteristic way, presented the truth of Christ from another standpoint, but directed to the same goal. And thus, in the mouth of two witnesses, and by the fervent prayers of hundreds of hearts, was that truth established before a throng which, for diversity of appearance, incongruity of the surroundings, but at the same time closeness of attention, stood, perhaps, unique in the annals of Gospel work. A similar service was held the following Sabbath, addressed by Messrs. Moody, McNeill, Schiverea, and Torrey, the last-named being the director of the Bible Institute. This occasion, having only been advertised for two days, was not so largely attended, but that nine thousand persons should have heard the powerful presentation of the love of God which his servants gave was much to be thankful for.

Many other forms of work, lesser in scale but hopeful in result, are being carried on all the time, each needing equally the prayerful support of those who delight in the extension of the Saviour's kingdom. Some of these I will now describe.

Not a few Christian people throughout the States have been gravely exercised as to the moral influence upon Chicago and its residents, and possibly further afield, of

THE FAIR AND ITS ASSOCIATIONS.

Such concourses of great multitudes seeking enjoyment naturally afford especial inducements to the establishment in the vicinity of entertainments, some more and some less objectionable in form, and the Western capital has been no exception to the rule. Hence it was feared, and not without reason, that while the Exhibition might contain much or all that was elevating and instructive within its own precincts, a serious moral danger menaced the visitors in the city itself. In the expectation of large "takings," amusement caterers have engaged almost every suitable building that was available in which to organise entertainments of various kinds, to be open on Sunday and weekday alike. But the plan has been overdone, with the result that only one or two theatres are paying at all satisfactorily, and last week Mr. Moody could have had his pick of three of them for his Gospel meetings. People who come to Chicago for a few days only, come to see the Fair, and find it takes all the time at their disposal. But this cuts both ways. If they have no time to patronise places of amusement, it might fairly be surmised that religious exercises would form a fractional part of the programme of the crowd. Yet this is the most noteworthy point of all, that with secular entertainments failing of audiences on every hand, immense crowds throng those buildings in which the plain Gospel of Jesus Christ is being preached. That

> The ways of God's good Providence
> Are not the ways of man,

is once more being demonstrated, and those whose eyes have been toward Him are beginning to see "signs of abundance of rain."

But not only does this apparent success attend the labour of the preachers, singers, and workers who are themselves only temporary sojourners in the city. Pastors of churches, inspired with the hopeful prospects before them, have relinquished their well-earned summer holiday, in order to stand in the front of the battle, and as a result their congregations show a marked increase in attendance and interest.

Yet another gleam of light shines forth from the once dark outlook. The "Open Sunday" question (which has been bandied about from court to court, each reversing the decision of the one below, until heads are muddled and hearts are sick, while lawyers alone rejoice) has had at any rate one really good effect. It has consolidated those all over the country whose desire it is to honour the law of the Lord, and brought out many, whose profession had been but partial, to declare themselves openly on the side of God as against the world. And some of these are identifying themselves with various forms of aggressive Christian work.

All this is very encouraging, and while, no doubt, excrescences of evil will grow upon the original creation of the Fair and so far justify the fears that have been entertained, the

SILVER LINING BEDECKS THE CLOUD

and stimulates with renewed energy those who labour in the field. While the working man has been ostensibly made the stalking-horse of Sunday opening, he has turned his heel on the Fair and gone to "hear the preachin'" in circus and theatre instead. And the daily Press, which has bolstered up this flimsy plea, gives away its own cause when on each succeeding Monday morning it expatiates not only upon the "orderly and respectable," but also the "*well-dressed*" nature of "yesterday's crowd at the Fair." And not to be left behind, the authorities include in the day's total the 40,000 employés, who would only too thankfully be elsewhere if they could!

Take, for instance, last Sunday (June 25). In addition to the regular churches (and they are rising well to their opportunities), the Gospel was put forth in its Evangelical simplicity in two theatres, two tents, and several other buildings to audiences totalling up to over 30,000. First of all, the Haymarket Theatre, one of the largest in Chicago, was crowded out before 10.30 a.m., and, as on previous occasions, it was said that hundreds were turned away. Mr. Moody engaged the spacious "Empire" to accommodate the overflow. At eleven o'clock the sidewalk was blocked. "Isn't the door opened yet?" asked a new arrival. "Opened!" was the reply. "Yes, half-an-hour ago, and shut again because the place is full!" And there, as in the Haymarket across the road, and in the great circus the two Sundays before, and in the Haymarket again the three Sundays previous to those, there were the working men occupying tier after tier of seats, and forming a good proportion of the male element, which on each occasion formed nearly eighty per cent. of the entire audience.

Messrs. Moody, McNeill, Fay Mills, Wharton, Schiverea, Merton Smith, each preaching not himself but Jesus Christ, are the men whom men throng to hear, because they speak as men to men, from heart to heart, and, if need be, hand to hand, to strengthen that which is weak and raise up that which is bowed down. After every meeting there come forward in large numbers those who earnestly desire to tread the narrow way, into which, from the Scriptures, Christian workers strive to lead them. And this is taking place Sabbath by Sabbath and night by night, all over a city given up to the pursuit of pleasure to an abnormal extent.

While writing of the meetings for adults, I must not overlook special efforts put forth on behalf of the children of high and low degree. Earlier in the spring a mission was held for them by Rev. Payson Hammond (dear to the hearts of many an adult Christian worker to whom he was blessed years ago, when, as little ones themselves, they heard of Jesus from his lips). His services, held in Mr. Moody's church, were attended with very hopeful results. More recently, in the same building, ten consecutive evenings were devoted to a survey of the life of Christ by Mr. Geo. D. McKay, of New York. This may be considered

A NEW DEPARTURE IN SUCH WORK,

of which a few descriptive words may be of interest. Mr. McKay having travelled a good deal, and having an artist's life, became impressed with the possibility of utilising the genius portrayed in many of the old masterpieces in foreign galleries. Collecting copies of such as depicted events in the life of our Lord, he has had prepared a beautiful series of plates suited to the purposes of the "magic lantern." Provided further with a lantern of the most approved type, and with the latest appliances, he presents a series of dissolving views which are probably unequalled, at any rate in the particular line of subjects chosen. With very little descriptive talk, not more than is necessary as explanatory, he reads from a "harmonised" edition of the Gospels portions which bear upon the scenes presented, as they are recorded by the four evangelists. Thus, evening by evening, the juvenile audience is led from the cradle to the ascension of Jesus, familiarised with all the incidents which marked his earthly walk among men, and taught those lessons of life and doctrine which form the basis of the Christian faith. As in the mission held by Mr. Hammond, so in this, the Spirit of the Lord honoured the presentation of the Word, and among adults as well as children there appeared a laying hold of the things that pertain unto salvation.

The pastor of the church in which these gather-

ings were held is Rev. T. B. Hyde, an athletic young Irishman, who, in company with his friend, Mr. W. C. Stevenson, has been greatly used in evangelistic work in many parts of Ireland. Speaking of Irishmen, it will gratify our good friend Mr. William Fry, of Dublin (who holds an honoured place in the hearts of many readers of this paper), to know that the Irish "boys" whom he passed as apparently suitable for Gospel work and sent out (in response to Mr. Moody's appeal for young men last winter) to the Bible Institute, are well buckled to harness and proving themselves efficient and earnest in the Master's cause. Some of them have, in union with their American brethren, undertaken work of a particularly arduous and trying character, but the free and hearty Hibernian nature comes well to the front in dealing with the drunkard, and those whom sin has brought to an end of all things but suicide or God. One splendid characteristic of "Mr. Moody's boys" (of whatever nationality) is their readiness to go at the word of command into church or slum, among poor or well-to-do, thieves or church-members, just wherever, at a moment's notice, they may be required. And a finer training for practical Gospel work at home and abroad than is given at the Institute would be hard to find.

I conclude this in Northfield, Mr. Moody's beautiful native "town," among the hills of the Connecticut valley. This week has been occupied with a convention for young ladies from the various American colleges, similar in kind to the annual summer school for young men, which begins to-morrow. Reports of these will follow in due course, with such general notes of progress in Chicago as I can obtain from reliable correspondents on the spot. Mr. Moody is here for a few days, but as soon as the young men are "in full swing" he will rejoin his forces at the Fair. Elastic as he is, he cannot occupy two places at once, much as he would like to, and much to his regret. G. E. M.

Northfield, June 30.

"GOD GIVETH THE INCREASE."

Occasionally in the subscription columns of The Christian there appears a donation to the British Syrian Mission. It will interest the kind sowers of the seed, whether the seed be God's Word sown in the hearts of the children, or the money which friends in England give to the work (2 Cor. ix. 5—15), to hear how God gives the increase even in the uttermost parts of the earth. A young lady, daughter of Rev. H. B. Macartney, has just sent me the following account of the fruit of the teaching in the schools in Damascus. E. A. B.

I was visiting in the Melbourne Hospital one day last year in connection with the Flower Mission, when I noticed a new case, a woman with a dark skin and very dark hair. Thinking she was asleep I passed on, but on coming down the ward again she opened her eyes and stretched out her hands for some of my flowers. I gave her some, and found that she was one of the Syrian women who carry about small things for sale in the streets. When I asked her if she knew my Saviour her face lit up so brightly, and she said, "Oh, yes!" Then she told me that she had heard about Him first, and learned to love Him as a little girl in a school at Damascus, and she was now teaching her children about Him too.

I left her one of my favourite texts, "Thine eyes shall see the King *in his beauty*," and the following Wednesday, directly she saw me, she said so eagerly, "I remember the text you taught me, and I have been saying it over to myself, '*Mine* eyes shall see the King in his beauty!'" She soon got better and left the hospital, and I have not seen her since, but I have her name (Babea Keamy) in my Bible; she wrote it herself, that I might remember to pray for her.

Kitty Macartney.

The House of Rest.

The monthly meeting on Friday was addressed by Rev. H. G. Thwaites, who spoke on Paul's prayer for the Ephesian converts (iii. 14 and following verses), pointing out how the realisation of that prayer might be the experience of every true follower of Jesus Christ.

Praise was given by one of the inmates for the Aged Workers' Home, and for its close proximity to the House of Rest, and for the opportunity thus afforded to the occupants of sharing in the privileges of the periodical meetings.

In the evening Dr. Montague Miller spoke on practical salvation and the necessity of glorifying God in everyday life.

Just now the accommodation of the House of Rest, both in London and at Eastbourne, is being taxed to its utmost, and many workers are finding much-needed rest within its hospitable walls.

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THE CONDEMNED ARMENIANS.

As publicly announced at the close of the week, the two Armenian Professors, unjustly condemned to death at Angora, have been pardoned by the Sultan and expatriated. This, so far as it goes, is satisfactory; but it cannot be forgotten that fifteen equally innocent Christians still lie under sentence of death; while about forty more are sentenced to an imprisonment which must be worse than death. In these circumstances it was felt that the meeting called for Monday evening, in Exeter Hall, was still necessary and must be held.

In opening the proceedings, Dr. Evans Darby outlined briefly the history of the case, expressed thankfulness for the release of the Professors—who are expected in London in a few days—and read the following important letter from the Principal of the Marsovan College, whose intimate acquaintance with Turkey and Armenia lends peculiar weight to his words. It was written to the secretary of the Evangelical Alliance:—

My Dear Mr. Arnold,—Am I satisfied with the result reached in the case of the teachers of Anatolia College? Most certainly not. "Pardoned" and exiled! And how about the Gemerek pastor and others?

Let alone the wrong done to these men and to the College, the Ottoman Government has done itself a still greater greater wrong. It is the presence and influence of just such men in Asia Minor that would do most to preserve peace in those provinces.

It is of the utmost importance that British Christians correctly apprehend the exact problem that now faces them. It is not simply "Religious Persecution" or "Moslem Intolerance" on the one hand; or "Political Uprising" on the other. *It is natural, legitimate, loyal Christian aspiration and enterprise rudely repressed*—sometimes by the ignorance or greed of under officials, criminally repressed—till, here and there, it bursts out in extreme and dangerous forms, which everybody deplores.

It is, thank God, still possible to preserve peace in Asia Minor, but there is not an hour to be lost. The will of Christian Europe must be uttered at Constantinople, unmistakably and decisively. Drastic measures of coercion are fraught with peril, even to Europe, in the present state of feeling in Asia Minor.

Reliable information up to the 24th ult., from different places in the heart of Asia Minor, shows persistence in imprisoning innocent and loyal men—a course which is inviting disaster.

Till very lately I am sure a policy of *confidence* towards Christians in those provinces, even to putting educated Christians into the Civil Service, would have met the response of unswerving loyalty. Even now I would fain hope it may not be too late to preserve the peace of Western Asia and South-Eastern Europe by a considerate and just administration of Government in Asia Minor.

We Americans have no political interests in that country. Our *interests* are philanthropic and Christian; our *work* is, in the widest and truest sense of the word, *educational*.

Those who know Turkey best are best aware of the gravity of the present situation, and of how critically necessary it is that the strong and united influence of Christian Europe be brought to bear without delay. And let it not be forgotten that this influence will signify nothing if merely sporadic and impulsive; it must be determined, continuous, and effective.

Every human interest in Turkey needs the steady aid of Christian Europe.

Faithfully yours,
(Signed) George F. Herrick.

Mr. Albert Spicer, M.P., who presided, said:—We are not here to interfere in any way with Armenian or Turkish politics. We are here as English Christians to ask the Sultan that justice should be done to our fellow Christians. We believe they are perfectly innocent of the charges brought against them. We base our demand on the fact that the trial was a mock trial, and the evidence mainly forged documents. While the Professors have been released others are under sentence of death or of imprisonment, accompanied by cruelties we can hardly understand. We demand the release of these innocent persons. We demand it further on the ground of common humanity and of rights secured to this country by the Cyprus Convention. The Chairman supported his plea by reading an extract from a letter received describing the abominable tortures inflicted on one young man in order to induce him to confess. When brought before the Court he simply pointed to his horrible scars, saying, "These wounds speak for me: They are my tongue."

Rev. J. Oswald Dykes, D.D., moved the first resolution:—

That this meeting, representative of the Protestant Churches of Great Britain, has heard with profound regret of the arrest, imprisonment, and condemnation of members of the Armenian Christian Church, on charges of alleged complicity with political movements, and hereby expresses its horror at the injustice and cruelty meted to people who have been abundantly proved to be innocent.

We have, said the speaker, every reason to believe that our Government has done its best in this matter, and we are thankful for the results so far. We do not wish to interfere in the administration of justice in Turkey, but we demand that the charge of treason should not be used as a cloak for hatred of religion. The hostility of the Turks against the ancient Church of Armenia is nothing new, and Turkish dislike of the Evangelical Church is peculiarly strong. This may be seen in the destruction of the College at Marsovan, the mock trials, and the crushing blow inflicted on the work going on. Now we say we have a twofold right to let our voice be heard in this respect. First, in common with all the Great Powers and by virtue of Article XXI. of the Berlin Treaty; and secondly, by virtue of the Cyprus Convention guaranteeing reforms in Armenia. Under this Convention we are called upon to interfere in case of injustice and cruelty to the innocent.

Mr. Samuel Smith, M.P., seconded the resolution, which was unanimously carried.

Mr. R. C. Morgan moved the second resolution:

That this meeting heartily thanks Lord Rosebery and the Foreign Office for the strenuous efforts they have made on behalf of the condemned Christians of Asia Minor, which it thankfully recognises have been so far successful in securing the release of MM. Thoumaian and Kayayan. At the same time, it exceedingly regrets the unjust banishment of these men, and earnestly appeals for the exercise of the same good offices on behalf of other condemned, but equally innocent, prisoners who have not been released.

He said: I feel that letter from Dr. Herrick is exceedingly important, because it had been said that the American missionaries had withdrawn their support from these Professors, whereas it is now made clear that they have not. The speaker proceeded to read extracts from a letter just received, giving details of some of the prisoners still under sentence of death, or of an imprisonment which really is far more terrible than death. Anyone who knows the nameless horrors of a Turkish prison will feel that death is to be preferred. One of these prisoners (condemned to fifteen years' imprisonment) is the pastor of Gemerek, who has been remarkably used of God in the work of revival. His labours have been wholly of an evangelistic nature, but the blessing which has attended them seems to have aroused the jealousy and awakened the fears of the Turkish rulers. Other cases were cited of less-known but similarly devoted men, and one woman; and the speaker maintained that these testimonies afforded ample reason for the passing of the resolution. We have sufficient evidence that the punishment of these people is entirely unjust and unmerited.

Rev. G. D. Matthews, D.D., in seconding the resolution, showed that the alarm felt by the Turks was due to the awakened intelligence of the Armenians. The resolution was unanimously adopted.

Rev. R. Wardlaw Thompson moved:—

That this meeting urgently reminds the Signatory Powers to the Treaty of Berlin and the Cyprus Convention of 1878, of the obligations binding upon them through these instruments, and it respectfully appeals to the British Foreign Office to take such steps as may be necessary to secure the fulfilment of the pledges given by the Turkish Government to grant religious freedom to all classes of its subjects "throughout the Ottoman Empire," and to introduce necessary reforms in Asia Minor "into the Government, and for the protection of the Christians and other subjects of the Porte in these territories."

This was seconded by Rev. W. Mottram, and carried unanimously, after a slight verbal amendment on the suggestion of a gentleman in the audience, familiar with the state of things in the East.

Dr. Darby moved, and the Chairman seconded:—

That copies of these resolutions be forwarded to the Prime Minister, the Foreign Secretary, and the representatives of the Signatory Powers.

The proceedings, which had been commenced with prayer, were then concluded with the Benediction.

YOUR CHILDREN are pieces of fine gold. You are the die stamper. See that the image of the King is clear on each one of them.—*Rev. George Woodcock.*

AMONG YAHGAN INDIANS.

MRS. HEMMINGS, who has laboured with much success among the women of Ooshooia, Tierra del Fuégo, recently rehearsed the story of her work to an English audience. She said: "Having recovered from a very serious illness, through God's love and mercy, I had a desire for some special work for Him. I placed myself under training as a nurse; and I was led step by step in answer to prayer. Just at the time when I had taken my diplomas the door was opened in an unforeseen manner, and I was accepted as one of their agents in the South American Mission. In 1884 I sailed from Liverpool. On landing at Ooshooia I had to encounter much difficulty and disappointment; for, whereas I went out as a sick nurse, I found myself practically 'maid of all work' in a family of fifteen boys and girls such as I cannot describe.

"In consequence of the terrible mortality contingent on an epidemic of measles, which raged some months before my arrival, I could get no help of any kind, and the work of feeding, clothing, and training this family of genuine savages fell on me —work for which I was physically unfit, and wholly unaccustomed to, particularly the washing. I had, however, to learn that, and many other things as well, by teaching my rough charges. Over and over again has my heart failed, but good Mr. Bridges kept me up with words of cheer and encouragement; and as I daily felt more interest in my family, difficulties smoothed down. But my first years at Ooshooia were too overburdened for the broadest back to bear without bending, and at last I became seriously ill, but the Lord had work for me to do, and I was restored.

"Making and baking bread for this family, cooking all meals, teaching them to wash and scour, and at night when they were asleep, making or mending clothes, seemed enough with endless household duties, but soon came

SICKNESS AND NURSING.

and the sad trial of seeing one after another of my brightest and most promising children sicken and die. This was hard to bear, night after night watching the young lives ebbing away, and then *alone* performing all the last sad offices, and in the silence of the night carrying out the dead, to return to the house, perhaps to sit again the solitary watcher by another dying child. These poor children died of tuberculosis, so common and fatal a disease amongst the Fuegians. Their piteous moanings were sad to hear, and we grieved sorely as we saw one after another, eight one year, five the next, and so on, dying off as they became civilised, and as we rejoiced to believe also Christians.

"But now we can trace our Father's tender and loving hand in this trial. Many of these children bore living witness to Christ on their happy deathbeds, whilst all accepted 'the story of the love of Jesus' in child-like simple faith, because the missionaries, their kind and faithful friends, had told them of it, and *it must be true!* Indeed, none ever seemed to question the truth of God's love to them, when they understood it. Surely we can now thank God for calling home these our dear children when, in recent years, we see that the tide of emigration has reached even our destitute shores, gold having been discovered, the miners and others introducing amongst our simple and weak Christian natives the evils of their civilisation.

"Having been much struck by the aimless, useless, idle lives led by the women, squatting in the wigwams all day except when out fishing in the canoes, the thought came to me to gather a few together and

TEACH THEM TO KNIT.

I started a sort of mothers' meeting in my kitchen with eighteen members. Even hopeful Mr. Bridges gave no encouragement to this scheme. 'You will never teach these women to knit,' said he to me. Certainly it was *not* an easy task. The *counting* of the stitches seemed an insuperable difficulty, as the Yahgans only count up to three. Having set up, say, 100 stitches, I would give a piece of stick the length of the plain part of the stocking, which they would have to bring to me when so long. I devised the plan of giving them, say, eighty-eight beans in a bag, and when they had done the narrowing they had a stitch for each bean.

"They are wonderfully quick in imitation, and quickly took up the idea of turning and goring the heel. I give them a shirt or a jacket for knitting one long pair of stockings, and a complete dress for two pairs. They are very proud to carry home, too, a shirt for their husbands for knitting a pair of stockings, and as I can sell any number of the coarse men's sea-boat stockings at £1 for six pairs, you see my knitters not only can benefit themselves and their people, but are a source of income to the Mission. This profit I hope to increase when have taught them to

SPIN OUR OWN WOOL.

It is my ambition, if God will, to establish this industry in Tierra del Fuégo before I die. Wool is there in abundance, and although our poor Yahgans are fast dying out, there are the Onas and the Alaculoofs."

Mr. W. W. Tuckniss, 3, Hillside Grove-hill, Woodford, informs us that during her recent visit to Great Britain, Mrs. Hemmings showed specimens of the socks knitted by the Yahgans. The work was greatly admired, and not least by those who remembered that it was done by the fingers of people whom the late Charles Darwin once declared to be incapable of moral or intellectual elevation. Our correspondent says: "This devoted lady, on coming to England for a holiday, determined to go to Cork to learn the art of carding, dyeing, spinning, and weaving wool, in order to take out a loom, and teach the poor natives of Tierra del Fuégo this useful industry. I think you will agree with me that this is a unique but most interesting feature of missionary work. Mrs. Hemmings has mastered the art to which she applied herself, and on July 5 she sailed with her loom for Ooshooia, where, I trust, the Lord will permit her to establish this lasting boon to the poor women of the region."

Some further information regarding the work is given in the July issue of the *Juvenile Gift*, copies of which may be had from the offices of the South American Missionary Society, 1, Clifford's-inn, Fleet-street, E.C.

A STUNDIST'S FAITH HONOURED.

THE following incident has just reached the writer from an authentic source. Quite lately, a large number of Russian criminals were standing in the courtyard of their prison, chained together, and about starting for their long sad journey into Siberian wilds. Amongst them was one Christian man, a Stundist, sharing their banishment and punishment, simply because he had spoken to his fellow-workmen about the faith which made him count all things as dross for Christ's sake. His fellow-prisoners were jeering him about it, saying, "But you're no better off than we are. You are wearing the bracelets (handcuffs) as we do; if your God is of any use to you, why doesn't He knock off your chains, and set you free?"

The man replied reverently, "If the Lord will, He *can* set me free even now, and though my hands are chained, *my heart is free!*" At that very moment a voice was heard calling him by name, and telling him that a paper had just been received granting him a full pardon. He was then told to stand aside, and his chains were struck off. At the same time the prison gates were thrown open, and all the rest of the convicts filed out, the Stundist alone remaining behind, with permission to return to his family and friends.

It is said that the prisoners were perfectly awe-stricken and solemnised with the impression of what they had witnessed. It transpired afterwards that a Christian lady in a high position, who took interest in this poor labouring man, had asked and obtained his pardon. But how marvellously God was glorified in its arrival at such a moment; and who can tell what blessings may have been born for the spiritual emancipation of the poor criminals, whose chained bodies were trudging wearily to their exile home? PHILADELPHIA.

AT ALL THE RACE MEETINGS held at Newton and Aintree the Liverpool C.E. Temperance Society is represented by its Racecourse Mission. On Friday and Saturday the Newton Races were attended by several missionaries of the Society and of the Manchester City Mission, who distributed 2500 illustrated temperance and anti-betting narrative tracts. Conversations took place between the missionaries and the frequenters of the course. Several meetings were held, at which the arguments of the workers were well received. The Vicar of Earlestown, Rev. T. R. Matthews, and his curate, Rev. E. W. W. Kaye, gave every facility and encouragement to the missionaries.

BASUTOS AND ISRAEL.

The following letters have been forwarded to Mr. Hermann Warszawiak, missionary to the Jews, New York:—

Morija, Basutoland, S. Africa,
June 7, 1893.

Dear Mr. Warszawiak,—

You will like to hear that even here in South Africa there are some that think of you and pray for you. I send you a letter that has been written by our mission band. We meet once every month and talk about missions. Your conversion and wonderful work among your own people in New York has interested us all very much, and we praise our God that He has chosen you to tell about our Saviour. Our boys can well appreciate the difficulties you have encountered, as many have passed through the same experiences, having had to suffer persecutions, and forsake either parents, wives, or children to follow the Master.

At our last meeting before the holidays we made a plan of collecting some money in order to send you part of it, to get New Testaments for those that could not buy them, or to use it in any way you would think fit. We send you £1. It will have some value in your eyes if you think that many of our boys have had to deny themselves in order to give threepence or sixpence. I shall tell you some of the ways the boys got money. One said: "While at home I took a few planks, made a stool, and sold it to father for sixpence." Another: "I had made beautiful plans about getting money, but could find no work, although I wished so much for it. Just as I was leaving home, a little boy gave a shilling to buy a box of sardines. I was so glad, and said, 'Lord, this is for thee!'"

I could tell you of many more, but this will show you that you are loved here. We shall be very thankful to hear about your work if you can spare us a few moments. You will like to know that my dear father is a great friend of Israel, and prays very faithfully for their conversion on every Saturday. He also teaches his church to do the same.

May the Lord bless you and use you to bring many souls to his Son Jesus. We are so glad to hear that your wife is anxious to come to Jesus. She will find Him.—Believe me, dear sir, yours very truly, EUGENIE MABILLE.

[Translation of Letter addressed to Mr. Warszawiak by the Students of the Bible School at Morija.]

Morija, Basutoland, S. Africa,
June 6, 1893.

Servant of Jesus Christ, whom we love,—We wish to tell you with what joy we have heard about you from our missionary. We praise God for the light which has shone in your soul, and for the zeal and love which has made you wish to be a faithful witness of Jesus Christ amongst your countrymen. God has chosen you, like the Apostle Paul, to work for Him among your own people.

We, the young men of the Bible School at Morija, rejoice over you. We also have been brought out of darkness to the wonderful light of the Gospel. We are getting instructed, and are preparing to go out into the darkness of heathenism, which is still so great in our country, to tell of the great love of our Saviour Jesus Christ.

It is through the missionaries who came from France that we learnt that there is no other way of salvation but through Jesus Christ. The same power which has worked in you has worked in us. We send our little mite to help on your work of love. It is very little, but we pray for you and love you through having heard of you through our missionary, Rev. A. Mabille.

This is our salutation to you—contained in 1 John iii. 1—3 and 16.—For the Bible school:

ANTIPAS
AARONE.
ESAIE.
AZAEL.

THE SHEFFIELD BOARD OF GUARDIANS have resolved that the whole of the pauper children under their charge shall be removed from the workhouse, and brought up in such a way as to be free from the workhouse taint.

TARSUS BIBLE-TEACHING MISSION.—The London Committee formed in support of Mr. Krikor Behesnilian's work for the evangelisation of Cilicia feel greatly the need of more liberal aid. At present £70 is required in order to meet the expenses of the mission to the end of October. The hon. sec. is Mr. Charles Perrott, 10, Essex-road, Watford, Herts.

Letters to Dorothy.—8.

'Tis the last letter of this series, Dorothy, and now I'll gather up for you the joys of such a life as I've begun to live, as I would place a great bunch of roses in your hand.

First of all, the great crimson-hearted celestial rose without a thorn—acquaintance and companionship with Christ. Who knows its sweetness as the Christian worker? In the beginning of miracles, where "He manifested forth his glory and his disciples believed on Him"—as I would rather have been a servant at that feast than an invited guest, so would my soul desire the servant's part in the banquet of life.

Sooner or later our hearts must learn that in the sweet command of the gentle mother of Jesus, "Whatsoever He saith unto you, do it," lies their only possibility of joy. "Fill . . . and they filled them up to the brim; draw out now, and bear . . . and they bare it." Hidden in that sweet parenthesis, for the eyes that shall find it, lies the pearl of reward, "But the servants which drew the water knew."

"The secret of the Lord is with them that fear Him," also with those who work for Him.

I would miss all else in Christian experience rather than those choice revealings which come in busiest moments while serving others at his command.

"And where I am, there shall also my servant be."

The servants of the story had to be within the reach of Christ's eye and voice to help Him. In such close companionship 'tis only natural He should tell them something confidential which He could not to an idler.

In an afternoon when we go from house to house to tell what we know of our dear Lord (alas! we can never tell more than we know), He often whispers to us some happy secret how He purposes to make us an answer to some poor soul's prayer.

"I am among you as one that serveth."

"The Son of Man came not to be ministered unto, but to minister, and to give his life."

How his yearning over the unshepherded multitudes momentarily wore upon Him, only those midnight hours of communion can measure.

He felt that virtue had gone out of Him. Until we spend ourselves to that point of exhaustion, which compels us to go to the Lord to renew our strength, we are not as our Master. "It is enough for the disciple that he be as his Master. For the Father loveth the Son, and showeth Him all things that Himself doeth."

Another rose, my dear. Fold back the petals, the fragrance lies within its very heart—this Word of God: "Whoso is wise and will observe these things, even they shall understand the lovingkindness of the Lord"—our opportunity to study God's wonder-workings in the lives of others.

"Look also upon the things of others." With that look spiritual discernment grows and yields precious fruit.

As we carry the "word in season to him that is weary," we learn to watch well the lips and lives of those whom we would help; often through them the Spirit would send some lesson of high courage, unselfishness, or patience.

Those who ask comfort give teaching. Eyes that have wept much see clear. Those who have been without things have certain soul-strengths to bestow upon us who have not known life's struggle.

As we learn the histories of families, we can illustrate our Bibles with pictures from the experience of others.

I'll give you one full-page illustration from mine. As I became acquainted with a family of whom I have told you before, each member of it at different times told me in a very impressive way a particular something that had happened in their family life. "Do you know," the youngest boy said, "that once two young ladies dressed all in black and with white strings to their bonnets, came to our house? They talked to us all the afternoon about heaven and God and beautiful things. My mother asked them to stay to tea. Do you know them?"

In his thought they remained a vision—as a sort of angel-visitants, to whom everyone who spoke of "God and heaven and beautiful things" must be related.

"Two lovely young ladies came to the house one day," another day the mother told me; "they were dressed in black with white bonnet strings; they talked just as you do. I asked them to stay to tea, because they seemed lonesome like, and I thought they'd enjoy it. They made me want to turn round and be good again then, but afterward I was so hurried with my work washin' and all comin' in so fast that I didn't. Then we moved, and I haven't ever seen them again, but I never forgot them."

"That's like what one o' them young ladies in black told us, ain't it, Jimmy?" another little brother said one day.

Even "Sister Sally," when I called upon her one day, at once began the same tale of the ladies in black.

Those "ladies in black" have become such a living reality in my mind that I could almost write a novel about them *à la* Wilkie Collins's "Woman in White."

After all, this being something to somebody else never to be forgotten, is a wonderful thing.

"Sow beside all waters"..."for thou knowest not..." Dear young ladies in black! the "alchemy" of their influence extends to me.

To that precious afternoon, perhaps forgotten now by them, must have been due the ease with which the seed I sowed sprang up in these prepared hearts.

To be a link in a chain of influence is privilege. Some one speaks a true word that rouses our heart at the time, sinks deep down, is "snowed under" by and by, as experiences fall upon us, and almost forgotten. But another comes our way some day, and speaks another true word in the same strain; instantly that other truth awakes and stirs to add its force to the new word, and so it goes *ad infinitum*. The latest one in the procession of those God sends to influence a certain soul can have the accumulation of all these former good impressions for his help.

"What you say reminds me of a young fellow who used to work for me," a poor drinking man said to me. He straightened up as he remembered that he once employed men. "He was a Christian, that young fellow was. The others used to laugh at him, but I always stood up for him, and at that time I really wanted to be like that young fellow, I did."

Here comes the same lesson.

Blessed to be allowed to remind anybody of the good already stored within, and to add more to help the next.

"Observe" again. Join with other forces to change the environment of a soul, find a new boarding place, a church home, inspiring friends for some lonely young girl, then watch the miracle of transformation under new conditions.

When we used to read Ruskin's "Modern Painters" for its art criticism we must have skipped a place where he tells us that the black mud or slime of the footpath—the absolute type of impurity—is composed of four elements; clay mixed with soot, a little sand, and water. Separate these—the clay particles, left to follow their own substance, so set that it can deal with light in a wonderful way, gathering out of it the loveliest blue rays only, refusing the rest. We call it then a sapphire. The sand arranges itself in mysterious parallel lines, which reflect the blue, green, purple, and red rays in the greatest beauty. We call it then an opal. The soot exchanges the blackness it once had for the power of reflecting all the rays of the sun at once in the vividest blaze possible to any solid. We call it then a diamond. Last of all, the water becomes a dewdrop and a crystalline star of snow. I read it now as a sermon on my parish.

Now a white rose—of comfort. Is the heart sorrowful? Whence more naturally does consolation flow than from such heart-to-heart work for souls?

"Son of Man, behold I take away from thee the desire of thine eyes with a stroke."

"And at even my wife died; . . . and I did in the morning as I was commanded."

Often in the very rising up to do the bidding comes the instant consolation.

Surely in the great thoughts which flow from out the heart of God to his workers, in the lessons such work naturally brings, and in the comfort of comforting others "by the comfort wherewith we ourselves are comforted of God," lies that "blessedness which is better than happiness."

These are only a few of the choicest from my rose-garden of joys.

But is the path all strewn with roses? No, indeed; but we call our trials spurs to prick us on towards the "goal."

Do not think I have told you half of either joys or difficulties. I have written to you in this way partly as a review lesson for myself. There is a sadness in it, too, as I realise more when stopping to think it over, that I have not yet attained.

What afterwards? God knows. Many of these students look toward definite missionary work in the home land or beyond the seas. I could go home and live to do the small duties of every day with a happier heart now that I see life out of these new spectacles Bible Institute people wear.

If I go, I carry with me treasures which I shall never lose. I have gained a new conception of the Holy Ghost, as witnessed in the sweet life of this student family as a whole, and in the life of our dear mother and her helpers, or as revealed through the life of each one finding her work and dispensing her spiritual life, and through those special baptisms of service bestowed upon many consecrated hearts. I have found a deepened realisation of the power of prayer and communion with God. "Take time to be holy" might almost be called the motto of this house; and I rejoice in a new-born expectation of the coming of our Lord. How delightful to have lived in such a family of busy students, where everyone was a Christian. I have not told you of our Saturday-night prayer-meeting, because it is untellable. All here know its influence. But to-day in the happy Christmas season as I went among my people, and imagined how I should feel were it for the last time, my heart realised how much they are to me.

While I was greeting a new little baby who had come into one or my poorest homes, and the children crowded around me to listen in wonderment to the story of baby Jesus born in a manger—the half-drunk father eagerly listening, too, to this echo of forgotten Sunday-school teachings and promising to let the children go this winter where they can hear such stories every Sunday—I could not help praying: God, let it be thy holy will that I stay here with these my people, and lead them and their little ones to Thee. Those people really love that baby boy. When I see how his coming has bettered them in every way, I understand why the Christ came to us.

Sometimes in vision I see your little Edith seated in a pretty home, which please God should be an object-lesson for coziness and comfort, right in the midst of that weary dirty street—the little children gathered round me, their fathers and mothers welcome to come at will, to share all my "things," and I a friend to them all, their "for keeps." What think you? "Forget not to show love unto strangers." "Remember them in bonds as bound with them."

These sentences have become a pleading voice, which takes on at times the pressure of command. If I heed, shall I not heed that other word? "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me."

Edith Metcalf.

Bible Institute, Chicago.

THE LORD IS MY PORTION.

I love Thee, I love Thee, my Father, my God;
I love Thee, I love Thee, Christ Jesus, my Lord;
I love Thee, I love Thee, blest Heavenly Dove:
Most humbly I bring Thee my heart's deepest love.

I trust Thee, I trust Thee, my Father, my God;
I trust Thee, I trust Thee, Christ Jesus my Lord;
I trust Thee, I trust Thee, O Guide of my soul:
As safely I journey beneath thy control.

I praise Thee, I praise Thee, my Father, my God;
I praise Thee, I praise Thee, Christ Jesus my Lord;
I praise Thee, I praise Thee, great Fountain of Light:
To sing to thy praise is my spirit's delight.

Draw nearer, draw nearer, my Father, my God;
Draw nearer, draw nearer, Christ Jesus, my Lord;
Draw nearer, draw nearer, O Spirit of Grace:
And make my whole being thine own dwelling-place.

Oh! use me, oh! use me, my Father, my God;
Oh! use me, oh! use me, Christ Jesus, my Lord;
Oh! use me, blest Spirit, Christ's love to proclaim:
And draw weary sinners to trust in his name.

Then take me, oh! take me, my Father, my God;
Then take me, oh! take me, Christ Jesus, my Lord;
Then take me, oh! take me, great Spirit of Love,
To praise Thee and serve Thee for ever above.

C. S.

Sketches from Sicily.

BY REV. O. GOLIA-MAURO, GIRGENTI.

THE CHURCH OF GROTTE.

Grotte is a little country town of 12,000 or 13,000 inhabitants; it formerly bore the name of Erbesso. This large mass of drab-coloured huts, placed one above the other in great disorder, extends from the top of a hill to the base of the little valley beneath, with monotony and sadness. Here it was that, last October, I arrived with my wife to take the direction of the church which, for the last eight years, has been in the midst of this population the light which shines in the darkness.

The foundation of this little church was owing, under God, to the courage and zeal of the elder Stephano Dimino. Notwithstanding his fifty-four years, and a large patriarchal beard which descends over his chest almost entirely white, he is the most energetic member of the congregation. He was born in 1838, and his father placed him in the seminary of Girgenti to educate him for a priest. But the young man had other intentions, for this career was repugnant to his conscience. As soon as he had finished his studies, with the rights of mass and confession, without abandoning his post he worked among his colleagues, in view of persuading them of the errors of the Romish Church, with the result that for a certain time they all declared themselves openly against confession, purgatory, etc. Thus, guided only by the voice of conscience, for seven consecutive years, from 1872 to 1879, in company with the church of Grotte, at the head of which he was morally placed, he warred against the Pope, declaring that he refused to recognise him as supreme head.

The Sovereign Pontiff excommunicated the clergy of the place. This excommunication had the effect of frightening the new Protestants, who saw themselves all at once deprived of mass—their means of gaining bread. On account of their financial position, almost all retired from the combat, and again made their act of submission to Pius IX. But our Stephano Dimino, more resolute than ever, did not waver in his principles; although they offered him ecclesiastical titles of honour, he continued alone the opposition, and had recourse, in order to justify and sustain his principles, to the public press. In 1875 he resolved to influence workingmen especially, and to give to his reform a more popular character. He founded a workmen's society, which he designated "Truth and Justice"; that society prospered so much that the newspapers called Grotte the S. Martino of Sicily (S. Martino, a little republic of 8000 inhabitants between Urbino and Pesaro).

Little by little the journals and the society became insufficient as a scope for his activity, and he made use of the market place and public streets to hold discourses against the errors of the Pope. Then it was that the municipal authorities—incited by the bishop—wanted to put him under the special surveillance of the police. But our revolutionist at length came to triumph over his accusers, and even to conquer the affections of the people.

In the month of August, 1884, an artist from Catania arrived in Grotte for the purposes of his profession. He was evangelical, and filled with zeal for the truth; having heard of the combat taking place against Romanism, he begged to make the acquaintance of the priest, and made known to him the Bible. To the voice of conscience thus was added the light of the Word of God, until then unknown to him, and the scales fell from his eyes. The Gospel came to renew the strength necessary for the combat which followed, when his clerical colleagues had become even more enraged than ever, but all was in vain. He resolved to send his resignation to the bishop; this he did by a telegram openly announcing to Monsignor Turano that he for ever quitted the Romish Church.

The bishop excommunicated him immediately, and had it put in print. This simply made the excommunicated one laugh; so one bright day he took the decree and burnt it publicly in the market-place, in sight of all the people. A short time after, he sent to affix to the door of the Cathedral of Girgenti, a notice declaring himself excommunicated, according to the Word of God, from which he cited proof passages. From that time dates the great patriarchal beard of our venerable elder, who even by his face would make known to the world that he had for ever ceased to be priest.

To public declarations against error must be added the propagation of the Truth. Man of action as he is, he questioned himself how he could best win souls to Christ. The response came—by means of night-schools. But where to get the means? Although belonging to a family of very good circumstances, he was not independent, and his people made opposition. He took planks, manufactured tables with his own hands, and in a house of his own opened the night-school. How was the light to be provided? A thought came into his mind. "I spend every day 2d. in cigars; if I ceased to smoke, with these twopences I could buy petroleum." No sooner said than done! and there stood the school filled with workmen, to whom he announced the Good News. The priests, as always, were not behindhand in damaging this new-born work, whose pupils sometimes diminished, sometimes increased, but a great number always remained faithful.

Being no longer priest, Signor Dimino was obliged to think of his own future; therefore he embraced the career of his father, and gave himself up to the exportation of sulphur. His mine became the first nucleus of the actual church, for often in the open air and in the bowels of the earth he assembled all the workmen together, explaining to them the Gospel, singing and praying with them, and—unheard-of thing in this country—very often of an evening ten or fifteen of these first adherents traversed the town singing hymns in the frequented streets, and charming all by such beautiful words and melodies.

It was necessary to push forward. He applied to the Waldensian pastor of Caltanisetta, who, in a room at the municipal Palazzo, lent by the Syndic of Grotte, came to hold the first great public meeting. Later on the work was regularly founded with fourteen catechumens, amongst whom were the brothers, the sister, and the sister-in-law of the founder. Vincenza—for thus is the sister called—was a nun, and as such in convent, but as soon as Stephano had his eyes opened to the Gospel she came out, and returned home. Although still a Roman Catholic, she secretly took the books which she saw read by her brother. One afternoon the brother, going into the room, surprised her bending over the table, with her head on her hands, pensive, and in despair. Seeing who it was, she cried indignantly, "Then the mass is not true! Confession is useless! Purgatory does not exist! That was what I believed in?" From that time she embraced the Gospel. The mother also, after many tears over the future of her well-beloved son, at the age of seventy-four years was converted, and received salvation.

Such was the commencement of the little church of Grotte. The narrative of its actual life and great influence in the midst of the population must be told another time.

CENTRAL INDIAN HILL MISSION.

A short sketch of the origin of this mission, which was started about three years ago, is published with the annual report for 1892. The mission has for its special object to reach the Kurkus and other hill tribes that inhabit the Sathpura Hills in Central India, and those who are working in connection with it are determined to live amongst the people as simply as possible, in order that they may quickly win their confidence. These poor degraded peoples, of whom the Kurkus alone number more than 100,000, hidden away in the dense jungle, are still, after more than 3000 years' oppression, waiting to hear and read in their own tongue the good news of the liberty which is theirs in Christ Jesus.

Already twelve missionaries are in the field. Wherever they meet the natives, they find them willing to listen, and grateful for any kindness shown them, and work is being actively carried on in many ways at their four stations of Ellichpur, Bhaisdehi, Thallar, and Bithron among all, both men and women, who can understand Hindi or Hindustani. The missionaries who went out in 1890 and 1891 have for a long time been holding meetings in the open air and in their houses, and of those who went out last autumn, some are already able to make themselves understood in a short address. The mission hopes to send out two more missionaries this autumn to meet the urgent call for labourers. One young man, a Sepoy, has already publicly declared his faith in Christ, and the prayers of the Lord's people are asked that he may be but the firstfruits of an abundant harvest. Further information may be had by addressing the hon. sec., 10, Drayton-park, London, N.

A PRIEST ON HIS CREED.

Whilst travelling in Italy some days ago I chanced to meet with a French priest, and the following conversation took place. He asked me, "Do you speak French?" "Yes, but I prefer speaking in Italian." "Have you been long in Italy?" "Three years." "Are you a Catholic?" "I belong to the Catholic Reformed Church, but your creed and mine are alike."

"What more do you believe?" "I believe we ought to pray to God the Father, Son, and Holy Spirit, but I do not pray to angels or saints, though I respect them." He answered, "Some people feel themselves too sinful and unworthy to draw nigh to the throne of God; they prefer seeking the intercession of saints on their behalf." I said, "We have access unto the Throne of Grace through Christ. Can you tell me whether the Jews ever asked Moses, Abraham, &c., to pray for them?" "I never heard of their doing so, I do not think they did." "The earliest Christians addressed all their prayers to God, did they not?" Yes, he agreed to that.

"Then when did the worship of saints begin?" "I cannot say, but very early indeed," he added. "I, too, prefer to go direct to God in prayer." I continued. "A Roman Catholic lady asked me what I thought of the Madonna of Loretto. My Madonna is in heaven, she is not in Rome, or in Florence, or at Loretto, but in Paradise." A Roman Catholic lady who had just entered the train exclaimed, "Ha raggiéne" (that is "You are right)". I said the Blessed Virgin would not recognise those images covered with ornaments as representations of herself." The priest said, "Her images are decked out in silks." "I said, "The humble lowly Virgin cared nothing for dress, pomp, and vanities of this world." "The votive offerings are acceptable." "I believe that if money were spent on the poor it would be more acceptable, for Jesus said, 'If you do it unto one of the least of these, ye do it unto Me.'"

I turned to the lady next me, and said, "Have you ever read the life of our Lord; Martini's translation, of course?" "Never." "What, never read about the birth, life, and death of Jesus?" "Never." The priest smiled. I said, "This pains me." He said, "It pains me too; they love newspapers, novels, but not that kind of reading. Do you carry God's Word about with you?" "Of course I do," and I drew out an Italian Gospel. He took it, and said, "This is St. Matthew's Gospel." The lady remarked, "I saw that little book once in the hands of a boy, and I took it and read it, but once one has read it over one cannot go on and on reading it over again." I said, "I read the Bible every day, and always find something new in it, more and more to learn." I also said, "I believe your Church has done wrong dividing the sacrament; one of the early popes said it was a sacrilege so to do." He said, "It is no sacrilege; it was so ordered because of certain abuses or difficulties in the way of receiving the cup."

I further asked, "Suppose a person robs his or her master, and confesses to you the theft, will you give absolution ere restitution is made?" He said, "I will give absolution first, but direct the person to restore the goods stolen." "But if the goods are not restored, is the person then absolved?" "Oh no, of course not."

Our conversation was then interrupted. Many of the priests are yearning for a reformation, and bewail the errors and superstitions around. A Roman Catholic English priest, lately come to Italy, was so horrified at seeing a tawdry dressed-up image of the Virgin placed over one of the High Altars in Venice, that he could not help exclaiming, "Who dared put that dressed up doll over the High Altar?" God's Word is being circulated far and wide, and where it penetrates light chases out darkness. Alas! it cannot find its way into the convents. We are living just opposite one where the nuns never come out, and never see their relations again. One of them has died raving mad; her screams were terrible to hear, and, as a Roman Catholic said, "No dog could have died a more terrible death." I commend them to the prayers of the readers of The Christian, that He who came to give liberty to the captives may give them light and freedom. I. M.

THE CHILD is what home makes it. As the woman is, so is the home; as the home is, so is the nation.

DEBT: A TESTIMONY.

A letter has been received by Rev. J. E. Linnell, the writer of the article on "Debt" which recently appeared in our columns, from which we extract the following:—

Allow one who read your article on "Debt" with interest and gratitude in The Christian, to testify to the truth of your sound advice to old and young, especially to those who profess to know the will of God. My husband, being Swiss, was sent to the port of London to work amongst foreign sailors in the year 1863. On account of his unusual knowledge of languages he worked there with pleasure and success for seven years, four of which I spent with him. After this we went with our two children to the port of Havannah, and in that splendid harbour, where no other missionary had been before, we had a never-to-be-forgotten time with the sailors of many nations.

It pleased God to take away my dear husband by yellow fever, leaving me, a lonely widow, to pass through the fever, and yet to be spared to my two little ones, aged three years and ten months, and two years. The loss meant simply everything but our three selves and clothing. I arrived in England because no vessel just then went to any other country, and I had to leave; my strength was gone and also my sight. Having arrived, I had to go into lodgings. I possessed a few pounds, which were given to my children on the passage home, and these I used. But in these days I made a covenant with God that I would never go into debt. Twenty-one years and a-half have passed, and I never did. I do not owe a penny to anyone in the world to my knowledge. I praise and adore the God of all grace; He left me often with ample opportunity to trust Him in the dark, but never did He withhold his grace to succour me. All those years my only income was £7 10s. per annum.

I worked many days and nights till three in the morning on such work as I could do, and did anything that God gave me to do. I visited in hospitals, prisons, and workhouses. I travelled with ladies, put my son and daughter to school, both at home and abroad, but never before I had every prospect of paying for them. Had I not made a covenant with my God, the God of the widow and fatherless? One night in August, 1877, I was on my knees, because of this very thing, till the sun rose over the hill opposite. Another time, when my son had finished school in 1885, we met in my bedroom every day at 8.30 p.m. all through August, to inquire of the Lord what to do. The door was opened, and in January he left school, and began to study his profession. He passed through the hospital, and since the age of twenty-three has not only kept himself and bought all his instruments, but he maintains me and his sister, who came ill from the place where she had been governess for two and a-half years. We are all provided for in a most comfortable manner. We have, praise God, no debt.

Once, in early schooldays, I had not the full amount to pay the school bill; so told the children why I did not send them. They persisted, and I found them praying in the garden every time I looked after them. This made me at last confess to them that I had had a remarkable dream, and they insisted that it would come true. I had really dreamed that I passed by a house in a certain road. This house only interested us because of the Norwegian sailors, of whom we knew so many. I dreamt that as I passed there a gentleman (he is still living) passed me and gave me exactly the sum required. My boy said, "Mother, if you go there and he does not come to you, I will be good and stay at home; but if you will not go, I shall be very sorry." I went the most roundabout way, and entered that road on the other side to where the house was situated; but imagine how I trembled when that very gentleman met me exactly on that spot, greeted me, and said: "I have been wanting to know your whereabouts, as I have a note for you in my pocket." So saying, he laid in my trembling hand the very sum required! The joy in our midst after my return, and the voices of these children giving thanks to their Almighty Father, will never be forgotten.

I do pray to the Lord that your article in The Christian may be brought home to many tried and unwise Christians, and so yield fruit to the glory of God.

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SAILORS IN ROTTERDAM.

English sailors are numerous in Rotterdam, as I have found during a mission just held in the Norwegian Church. The week's mission was a time of joy and gladness, and the closing Sunday evening was a time of power and refreshing. The Dutch Christians rallied around the work splendidly. An important part of a seaman's missionary work is visiting the hospital several times during the week. So one afternoon we went to the hospital, which is certainly a splendid institution, wards clean and cheerful, nurses bright and respectful, and doctors skilful and kind. We found one lad from Bristol, who had lost his thumb, and after a little talk with him about better things, the missionary promised to send him some books and papers, for his stay in the hospital is likely to be prolonged. Sometimes many English sailors are found here, and this all means work for the missionary.

AT THE CEMETERY.

"An English sailor missing," such was the information given to the police, soon followed by "A dead body found." In one of the havens the body of a man had been found, which proved to be that of the missing man, a steady, active young fellow of twenty-eight, a widower, leaving his little children in England. The captain asked if we would conduct the funeral service, and accordingly we drove out to the cemetery, a little way from the city; here we met some of the messmates of the young man, and then from a shed the coffin was brought out. One of the men placed the English colours over the remains, and slowly we moved to the graveside. But, oh! what a spectacle met us there; no real grave—only the coffins placed at the end of a ridge of earth, and then covered lightly with a little sand. There were at least twenty coffins exposed to view, and in an overpowering stench and tropical heat we stood and conducted the service.

WITH THE MIDNIGHT MISSION.

At eleven on Sunday night we met the brethren appointed for night duty at the Y.M.C.A. rooms. After a time of earnest prayer we started forth. Mr. Hensing, the energetic president, had much of interest to tell us—how that the police resented them when they started, but now they have their hearty support and co-operation. We have seen midnight in London; but, oh! what a fearful revelation is a night in Rotterdam. True the evil does not come to you, you must go to the evil, and this will produce a revenue to the country. During our night's walk we saw scenes to make even devils tremble and shudder. "You see yonder house, sir, that's where they deal in young girls for this infamous market; when they fall sick or die these people will replace them with girls from Belgium, Germany, and sometimes England. That house with a policeman standing back and front is kept by a woman who has mere children as inmates. The police cannot close the house, for the woman has a licence, but by posting a policeman by the doors they thus starve her out, and hope in time to close the den of wickedness."

Next we meet a group of young men dangerously near a bad house. Mr. Hensing at once deals with them, with the result that they walk away with him, and make for their homes with many thanks, and this occurred many times during the night, and several young Englishmen were induced to turn aside from these dens. And then the walk through two streets which shall be nameless. Remember it is the Sabbath; here are shows, dancing-rooms, half-dressed women running out into the streets and inviting men to enter. Organs, drums, trumpets, screaming women, and cursing men. The whole a pandemonium of sin and vice in its worst form. Boys and girls crowding around the doors of the saloon and learning the way that leads to hell. Then how good it was to see the sturdy Dutch Christian plunging into the thick of the fray, warning here, pleading there, at one time taking a lad by the arm and leading him away, with women cursing and swearing, and men threatening and scowling. Bravely did our friend lead the lad away, and did not leave him till he was out of harm. One night two English lads were found on the brink of evil, and twice saved, once from a brothel as they were about to enter, and in getting them on board they fell in the water, and the good friend had to pull them out, having previously pulled them out of the fire. Every night this good work goes on. May God bless our Dutch brethren in their noble work. During the midnight walk one of the workers was charged as follows: "You are no Catholic, or you would not do this work, robbing us of our bread." Just so, it is because our brethren love the truth as it is in Jesus they do this work. One thing in Holland saddens us, when we remember what they have suffered from Rome and the Inquisition, and how grandly the Dutch stood for God and his truth. It is indeed sad to see the place overrun with priests and Romish institutions. The streets of Rotterdam have run with the blood of the saints, but now may God's people, remembering the past, be faithful, be true to the cross of Christ and his atoning blood. May God give them the spirit of three hundred years ago to banish the evil from their land and triumph over Rome and iniquity, and may England hear the voice saying, "Go thou and do likewise."

A. A. Harmer.

TO PARENTS AND TEACHERS.

Do not try to break your boy's spirit. By nature he is not clay that falls and flattens, but an india-rubber ball, that springs up every time it falls.

Ah! God is other than we think;
His ways are far above,
Far beyond reason's height, and reached
Only by child-like love.

No one goeth about a more godlie purpose than he that is mindfull of the good bringing up both of hys owne and other men's children.—*Roger Ascham.*

"'Tis education forms the common mind;
Just as the twig is bent, the tree's inclined."

A child, more than all other gifts
That earth can offer to declining man,
Brings hope with it, and forward-looking thoughts.

The Nonconformists of Bradford have made a complete house-to-house visitation of the town. Children in 50,000 homes were invited to attend Sunday-school.

Mother, please, do not worry yourself to mind about the mannerless boy next door; rather study the nature of the young hopeful whose jacket you brushed this morning.

There is no greater art than this of education; for what is equal to the power of disciplining the character and moulding the understanding of a youth?—*St. Chrysostom.*

When taught in the form of a command, a law is apt to remain dead words; but when a human being brings it home in the form of a tale, it is found to take root in the young receptive heart.

The first faculties which become strong in us are our senses. These, then, are the first that should be cultivated. We find that the young child wants to touch and handle everything.

When a mother looks upon the face of her new-born child, and sees there only human possibilities, I believe that such a mother is a curse; that the child may become a curse to the world.—*B. Fay Mills.*

Many a mother sees her own youthful shallowness, frivolity, untruthfulness, deceit, and parsimony in her daughter, for whose morality and religion she would willingly give up her own soul.—*Dr. Alex. Whyte.*

There is an habitual criminal class which it is almost hopeless to reform. What we have to do is to prevent the children of the habitual criminal from following in their parents' footsteps.—*Rev. J. W. Horsley.*

Everything combines to make the workhouse a bad place for children, especially, I say, for girls; though we must not forget that true domestic life should also be an essential in the case of boys.—*Rev. J. O. Bevan, M.A.*

You fathers cannot make your boy a constant companion if you drink. You cannot have him with you when you go to drink, or when you are drunk. So self-discipline is the step to have a worthy son.—*Archbishop of Canterbury.*

When Abraham Lincoln was ten years of age he was left motherless. But in those ten short years of his infant life she so moulded his character that in all his after days it was his delight to testify, "All I am I owe to my mother."

Among the objects of charity, conscience points to none more plainly than the suffering child. Young birds dropped from their nests are suffering children—helpless, pitiful; that man needs mercy from God who shows no mercy to them.

Be ye followers of God as dear children. Children are so imitative. Intuitively they follow the example of their parents. How carefully they watch the sayings and doings of their elders. The Apostle noticed this, and he commended the habit to parents in their relation to God.

NORTHFIELD BIBLE CONFERENCE.

"By the good hand of our God upon us," we are enabled to issue our call for another General Bible Conference, to be held at Northfield, Mass., from August 1 to 13, 1893. The ten conferences past have been so manifestly marked by the Divine favour, and have so richly abounded in blessings to multitudes of grateful hearts, that we cannot doubt our privilege and duty to go forward another step on the same line of service.

It is to me a great joy to issue this year's call, with the prospect and expectation of being myself permitted to share the services and the blessings of the Conference with my friends. I have returned to my own dear native land, from fourteen months' labour in the Old World, with an ever-growing conviction that nothing but the Gospel of the Lord Jesus Christ, proclaimed with the Holy Ghost sent down from heaven, and exemplified in the holy lives and devoted service of Christian disciples, can ever meet the needs of this lost world, and prevail against the powers of evil. And I rejoice to see that, at home and abroad, the Lord is raising up increasing numbers of consecrated workers who are not ashamed of this old Gospel, and who glory only in the Cross of our Lord Jesus Christ.

It shall be our highest aim, at the coming Conference, as heretofore, to advance the interests of the kingdom of God, seeking a closer union of Christian hearts in faith, hope, and love, that we may have "fellowship one with another," and may "know the love of Christ which passeth knowledge," and be "filled with all the fulness of God."

Let us then come together, as fellow labourers in Christ, "all with one accord in one place," "with a true heart, in full assurance of faith," to wait upon the Lord, and to "consider one another to provoke unto love and to good works, exhorting one another, and so much the more as we see the day approaching," for "the night is far spent, the day is at hand."

Among the speakers who will be present are: Rev. A. J. Gordon, D.D., of Boston; Rev. A. C. Dixon, of Brooklyn; Rev. J. Wilbur Chapman, Albany; Merrill E. Gates, Ph.D., LL.D., President of Amherst College; Mrs. J. K. Barney, Providence; Maj. D. W. Whittle, Northfield, Mass. We also confidently expect many of the Christian workers, including several from foreign lands who are now assisting us in the Chicago "World's Fair" campaign, to be present and take part at various times. In addition we hope to have with us: Rev. B. Fay Mills, of Providence; Prof. W. W. Moore, of University of Virginia; Prof. Robert Thompson, Lake Forest University; Hon. R. Moreton, Hamilton, Ontario; Rev. John McNeill, Scotland; and others whose names will be announced later. The singing will be under the direction of Messrs. Ira D. Sankey and Geo. C. Stebbins.

Accommodations may be obtained at the Seminary buildings during the time of the meetings for one dollar and fifty cents per day. The Betsey Moody Cottage will be open, as last year, for the accommodation of any who may desire more quiet and retirement than is possible in the larger buildings; rates will be two dollars and fifty cents per day for room alone, or two dollars per day in room with another person. Parties wishing to tent can have a suitable place on the Seminary grounds free of charge, and, if desired, board may be had for seventy-five cents per day. "The Northfield," a beautiful quiet hotel, furnishes first-class board to those desiring.

All communications in regard to accommodations at Seminary Buildings, as well as at "The Northfield," should be addressed to the Manager, Mr. Ambert G. Moody, East Northfield, Mass.

Northfield is on the New London Northern Railroad, which connects with the Fitchburg Railroad at Millers Falls, the Central Massachusetts Division of the Boston and Maine Railroad at Belchertown, the Boston and Albany Railroad at Palmer, the New York and New England Railroad at Williemantic, and the steamers of the Norwich and New York Transportation Company at New London. It is about two miles from South Vernon on the Connecticut River division of the Boston and Maine Railroad, which connects with the Fitchburg Railroad at Greenfield, the Northampton division of the New York, New Haven, and Hartford Railroad at Northampton, and the Boston and Albany, and New York, New Haven, and Hartford Railroads at Springfield. Stages are run during the meetings from South Vernon to Northfield. Reduced railway rates will probably be obtained as heretofore, and definite instructions in regard to the same will be sent later.—Yours in his service,

D. L. Moody.

East Northfield, Mass., May 15, 1893.

Women's Prayer Union for China.

We are asked to mention that Miss Elizabeth Boyd (hon. sec.) has altered her address from Dean House, Willesden Green, to 6, Birkbeck-road, Acton, W. She would gladly receive the names of Christians wishing to unite in daily prayer for the heathen women of China, and workers among them. There are probably 150,000,000 women and girls in China. How many of these know the Lord? "Pray ye, therefore, the Lord of the harvest that He will send forth labourers into his harvest."

Letters to the Editor.

INVESTMENTS.

Sir,—Your correspondent, "A Broker," says as follows: "If . . instead of leaving some hundreds of millions on deposit at their bankers (*which is scarcely of any service for promoting legitimate trading*)," etc. I as a banker must point out that "A Broker" displays most deplorable ignorance. For bankers' money left on deposit by clients is just what, if used with care and judgment, so often helps the languishing manufacturers and tradesmen; and I am confident that very many flourishing business men could testify that if it had not been for the timely help of the banker they would never have been able to make their business successful.—I am, sir, your obedient servant, A Banker.

July 10.

BIBLE STUDIES.

"COME."

1. For *Rest.*—"Come...and I will give you rest."—Matt. xi. 28.

2. For *Provision.*—"Come, buy wine and milk without money."—Is. lv. 1.

3. For *Separation.* — "Come out...and be ye separate."—2 Cor. vi. 17.

4. For *Service.*—"Come...I will make you fishers of men."—Mark i. 17.

5. For *Reward.*—"Come...inherit the Kingdom."—Matt. xxv. 34.

"GO."

1. "Go home to thy friends."—Mark v. 19.

2. "Go, speak unto the people."—Acts v. 20.

3. "Go into the streets and lanes of the city."—Luke xiv. 21.

4. "Go into the highway and hedges" (of the country).—Luke xiv. 23.

5. "Go ye and teach ALL NATIONS."—Matt. xxviii. 19. "Go ye into ALL THE WORLD."—Mark xvi. 15.

"CHOSEN."

For *Salvation.*—"God hath chosen you to salvation."—2 Thess. ii. 13.

For *Separation.*—"I have chosen you out of the world."—John xv. 19; 2 Cor. vi. 17.

For *Purification.*—"I have refined thee...chosen thee in the furnace of affliction."—Is. xlviii. 10.

For *Communion.*—"Him whom He hath chosen will He cause to come near unto Him."—Num. xvi. 5.

For *Fruitfulness.* — "Chosen...that ye should go and bring forth fruit."—John xv. 16.

For *God's Witness.*—"God hath chosen thee that ...thou shalt be his witness."—Acts xxii. 14.

For *God's Use.*—"A chosen vessel unto Me to bear my name."—Acts ix. 15.

For *God's Glory.*—"Chosen us in Him...to the praise and glory of his grace."—Eph. i. 4, 6.

For *war with sin.*—"Chosen to be a soldier."—2 Tim. ii. 4.

For *Service.*—"The Lord hath chosen you to serve Him.—2 Chr. xxix. 11. G. M.

"NOTHING."

The debtor paid nothing.—Luke vii. 42.

The Apostle takes nothing.—Mark vi. 8.

The rejoicing soul is careful for nothing.—Phil. iv. 6.

The honest soul has lack of nothing.—1 Thes. iv. 12.

"The tried soul wanteth nothing."—Jas. i. 4.

"The faithful soul wavereth in nothing."—Jas. i. 6.

"Without Me ye can do nothing."—Jno. xv. 5.

F. I. B.

THE NAMES OF THE PATRIARCHS.

1 CHRONICLES I. 1-4.

Adam . . .	Man.
Sheth . . .	Being set, or constituted, or having become.
Enosh . . .	Wretched.
Kenan . . .	Mourner.
Mahalaleel .	The Light of God, or the Blessed God.
Jared . . .	Came down.
Henoch . .	Consecrated.
Methuselah .	(by) his death to send.
Lamech . .	to the poor, or oppressed.
Noah . . .	Comfort.

Such are the meanings of the Hebrew words here used, and they show that when God named the Patriarchs, He had reference to redemption through the precious blood of his own dear Son; for read as follows they express that blessed truth:—Man having become (a) wretched mourner, the blessed God came down, consecrated (by) his death, to send to the oppressed comfort.

The late Henry Craik, Bristol.

POST CARDS.

WITH THE VOLUNTEERS.

Mr. A. Draper, has had a busy seven days at Douglas, Isle of Man, among the 3rd Battalion Liverpool Volunteers, while they were at camp, and God used him as a means of blessing. Every tent and every individual was dealt with, and sound Gospel literature was distributed. One soul at least is believed to be truly converted by the Spirit of the Lord, and several others were deeply convinced and impressed.

LIVERPOOL TOWN MISSIONARIES.

Early morning prayer meetings are at present being held by the Liverpool town missionaries in their halls all over the city. They believe much in prayer. The principal objects at this time are the needs of their own souls for the work of God; the needs of the city in its sins; the needs of all Christian workers in the city; and an earnest pleading for "Liverpool for Jesus." Prayer is being answered, and still they are looking up.

ALPERTON, SUDBURY.

The annual meeting of Miss Hore's Holiday and Convalescent Home for Young Women was held in the grounds last Saturday. Revs. F. B. Meyer, F. Jones, Mr. Lithgow, Mrs. Starey, and others took part. Miss Hore has received 134 during the past twelve months, who have greatly benefited by the rest and change. She is anxious to receive assistance to enable her to extend the benefits of her Home to such as are unable to defray their own expenses.

ON AN INDIAN RESERVATION.

We have had a severe winter and a protracted spring, the rainy season holding on still at date of writing. Death has been very busy among the Puyallup Indians this spring—ten deaths in May, or 1-60th of the whole tribe died during that month. We ask the prayers of your readers for a special blessing upon the preaching of the Gospel among these people, so many of whom are, like the trees of the forest, marked for death. Consumption takes off the young, and strong drink some of the older ones. We shall be especially grateful if your readers will remember these people in prayer, that the seed sown during the past eight months may be watered from above by the Holy Spirit being poured out upon them. J. M. Pamment.

Indian Reservation,
Tacoma, Washington State (U.S.A.).

PRAYER FOR ISRAEL.

We have been meeting in Asbury Park, N. Jersey, every Friday afternoon this past season in Philadelphia, to pray for Israel, and several converted Jews joined us. At the last meeting a young Jew rose, saying, "I love Christ! I love Christ!" and sat down in tears. He had come from New York to escape the persecution of his father. This little meeting was greatly blessed, and we hope to continue it as we travel from place to place during the summer. There are 40,000 Jews in Philadelphia, and probably more, and we do not know how many Christians, but we do know that we need to be roused from our slumbers, and that we are sadly lacking in a true missionary spirit, for the Lord has among us in that great city many wealthy children, many young children with health, to labour for souls; and will you ask prayers for our dear city and for us all? Miriam W. Jennison,
Lydia W. Parrish.

Hebron Mission, P.O. Box 268, *Philadelphia.*

LANARKSHIRE CHRISTIAN UNION.

The special tent mission of this Union in Coatbridge, N.B., closed last week, when the two evangelists, Messrs. Aitken and Cambridge, ended their labours here. The results of the Mission are satisfactory. An incident may be worth relating. A little girl of thirteen years of age, who was spoken to, answered that she had given herself to Christ when Mr. McNeill was here about the new year, but she had "broken it." She readily consented to get upon her knees, and give herself again to the Lord, and before she rose the duty of working for the Lord was pressed upon her. She undertook to tell her nearest companion that she was the Lord's, and try to bring her next night. The following evening she returned, and remained for the after-meeting, with three other little girls of eight to twelve years of age, who all held up their hands as seeking salvation. They all of them got upon their knees and yielded themselves to Christ. These again brought in others, until the number was about eight. The duty of praying and reading the Word together was urged upon them. More than a week after the first little girl was met, and asked how they were getting on, and were they reading and praying together. "Oh! yes," she answered, "we all meet and read and pray together in the corner of a field opposite our house."

P. A. Kennedy Mackenzie.

THE Y.M.C.A.

Arrangements are in progress for the formation of an Association at Pontypridd.

The Railroad Associations in Minnesota have lately thrown much energy into open-air work.

The best Y.M.C.A. in Syria is at Damascus, where there is a flourishing Association with over thirty active members.

The college Association at Beyrout has been discontinued, but the town Association, which is twenty-two years old, continues.

An Association is being formed at Chefoo, North China. Workers in the China Inland Mission and a number of American missionaries are interested.

The small Association at Barry, near Cardiff, has experienced recently very great blessing, resulting in the conversion, amongst others, of one or two avowed atheists.

In the early autumn Mr. George Holmes commences a visitation of the home Associations, for the purpose of stimulating the missionary sympathies of the members in behalf of their fellow young men.

An important conference on Bible class work will take place at Exeter Hall on the evening of the 18th inst. Mr. Geo. Williams will take the chair, and discussion will be opened by Mr. A. C. Furse, Camden Town.

Mr. Patrick, the missionary in Morocco who has lately suffered such severe persecution, was formerly a member of the Lincoln Association. He has just become a Y.M.C.A. correspondent, and is doing all he can to foster young men's work in Morocco.

Chesham is anxious to form a good Biblical Reference Library, suitable for the young men who visit the country districts and Sunday-school teachers. The bookcase has been obtained, and all that is needed now is books to stock it with good Bible helps.

The Y.M.C.A.'s of America decided at their last conference that no Association which departs from the Evangelical Church membership basis shall be recognised by the American International Committee or entitled to representation in American Y.M.C.A. Conferences. The resolutions embodying these proposals were carried without a dissentient voice.

At the recent Church Missionary meeting (Leicester Auxiliary), Mr. Eugene Stock, who has just returned from a tour in Australasia and India, mentioned the fact that one of their best workers in Australia is a clergyman who is the son of a churchwarden in Liverpool. He was sent out by his father, and was converted the first day he landed at the Melbourne Y.M.C.A.

A new Association has just been formed at Newbridge (Mon.) and a provisional committee appointed to secure a suitable place of meeting and organise agencies. The hon. sec. is Mr. W. D. Davies, Brynteg. The Association recently formed at Abertillery, in the same valley, is making substantial progress, and doing excellent work among the young men of the place.

On Friday afternoon the monthly meeting was held of the English National Executive of Y.M.C.A.'s. An interesting feature of the proceedings was the presentation of a report by Mr. George Holmes, missionary secretary, who has just returned from a tour amongst the principal cities and towns of Egypt and Palestine and the Mediterranean stations. At no fewer than twenty centres Mr. Holmes either planted or revived Y.M.C.A. work. Very many young men have been gathered together for Christian intercourse and effort, and the whole journey has been fraught with much success and blessing.

The half-yearly meeting of the Manchester District of Y.M.C.A.'s was lately held at Southport. The services of the secretaries, Messrs. McCann and Holmes, who had been recently appointed to visit India, the Mediterranean, Egypt, and the Holy Land, for the purpose of forming Y.M.C.A.'s and strengthening those already existing, were dwelt upon, and the duty of the English Y.M.C.A.'s to help them for the sake of the many young men who leave England for those places. The question of summer work in the Y.M.C.A.'s, opened by Mr. W. H. Newett, of Manchester, was very freely debated, many valuable hints being thrown out. Reports of Association work were received from Ashton, Bolton, Burnley, Bury, Leigh, Macclesfield, Rochdale, Southport, and Manchester. Openings for new Y.M.C.A.'s at Lytham and Heywood were mentioned, where there seems a likelihood of good work being done.

M. GIRARD, of the Public Laboratory in Paris, recommends the use of natural lemonade as an excellent beverage at all times, and remarks that, in the case of those who find the acidity of the lemon at all troublesome, such acidity can be neutralised by adding a little carbonate of soda to the liquid after the citric acid has had a few minutes' time to destroy the microbes.

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SCOTTISH NOTES.

Rev. G. Strathearn has been ordained to the ministry of Slamannan Free Church.

The Jubilee of the Forgue Free Church was held last week. Professor W. G. Blaikie and others took part.

At the laying, on Thursday, of the memorial stones of a new church at Beith, Dr. Fergus Ferguson gave a thoughtful sermon on the unity of all true believers.

The Earl of Aberdeen, the new Governor-General of Canada, has placed at the disposal of the Young Colonists' Aid the sum of £1000 to enable this recently founded philanthropic association to commence operations.

Mr. John Ross Brown, Superintendent of the Greenock Young People's Open-Air Mission, has reached Dundee on his voyage round Scotland, landing at several places along the north coast of Scotland, and delivering Gospel addresses.

Rev. James Laing, M.A., minister of the Free Church of Stonehouse, died on Friday morning, after a short illness. Although he has been in an infirm state of health for a considerable time, he was able to preach up to Sunday, 25th ult. He has been a minister of the Gospel both in Scotland and England.

It is stated that Rev. W. L. Walker has resigned the pastorate of St. Mungo Unitarian Church, Glasgow. Unitarianism, he says, through failing to recognise the presence and influence of Christ, is untrue to Christian history and experience, inadequate for the spiritual life, and in its practical outcome far from satisfactory.

Mr. James Monro, C.B., spoke in Edinburgh on Friday, under the auspices of the Zenana Bible and Medical Mission, with special reference to the needs of the Patna Mission station, the Scottish station of the Society. Mr. Monro, in the course of his address, said that the province of Behar, in which Patna is situated, has a population of 22,000,000 or 23,000,000, and in the whole of that large district there were only thirteen males missionaries and eighteen ladies.

IRISH NOTES.

Steps are being taken to organise a Presbyterian congregation at Howth, and also at Malahide, in both of which places there are several Presbyterian families.

Dr. Harrison, Bishop of Glasgow, preached in St. Luke's Church, Belfast, on Sunday week, and held a very largely attended open-air service afterwards—a rather new thing for a bishop.

The Belfast Female Mission is doing an excellent work in visiting the poor and the sick. During the past month the Bible-women visited 1260 families, held seventy-one prayer-meetings, and relieved forty poor persons.

The honorary degree of Doctor of Letters has been conferred by the Senate of Trinity College, Dublin, on Rev. Dr. John Hall, of New York, who is at present in this country, in recognition of his services as an orator and public teacher.

The executors of the late Sir Wm. McArthur have paid to the trustees of the Methodist College, Belfast, £15,000 for the benefit of the McArthur Hall, where the daughters of Irish Methodist ministers are being educated, and £5000 additional to provide scholarships in connection with that institution.

Rev. E. Robinson, rector of St. Mark's, Dublin, has taken a praiseworthy step in advance. He has got the unsightly wall which surrounded the graveyard of his church taken down, and a neat railing erected in its place, and he has put up a pulpit outside of his church, from which Gospel addresses are delivered in the open air every Sunday evening to large audiences.

CHRISTIAN ENDEAVOUR NOTES.

A Y.P.S.C.E. has been formed at Dorchester, with Rev. J. McClune Uffen as President.

Another has been formed in connection with Hereford Friends' Meeting-house, and open-air services for the benefit of non-churchgoers have been commenced.

A branch of the Y.P.S.C.E. has been formed in connection with the E.M. Church, Linlithgow; its members are increasing weekly, and God is using it as a special means of blessing to the church and community.

At the second annual public meeting of Moorgreen Y.P.S.C.E. the secretary gave a brief report of the state of the society. Mr. Dickson delivered a very earnest address on the subject for the week, which we feel sure will result in spiritual profit.

AMERICAN MISSIONARY NOTES.

About sixty missionaries, mostly new workers, are leaving the States for various mission fields in the autumn. Some twenty of these are going to China.

A new mission is to be opened in Hupeh Province, with a view of reaching Hunan eventually; the writer, and Pastor W. F. Gray, of Indianola, have been asked to begin the mission. They will be reinforced by new men, as suitable spheres of service are opened.

I have just returned from the annual meetings at Denver, Col., U.S.A. The centenary committee of the American Baptist Missionary Union report the sum of 1,010,341dols. as the special offering of the Baptist churches of the Northern States. Strong resolutions as to the Chinese Exclusion Bill were adopted by the delegates.

The anti-opium agitation is attracting much attention in the States, and has the very prayerful sympathy of many American Christians. The Wesleyan Conference of Ontario, Canada, recently passed a resolution condemnatory of the traffic, and praying Her Majesty's Government to abolish it. Other religious bodies are preparing to take concerted action.

Joseph S. Adams.

Young Workwomen.

Joyous and free as the birds for the time being were those poor working girls who last summer escaped from their dingy cages of workroom and factory, to breathe for a while the pure air, and revel in the bright sunshine of our southern shore. Daily drudgery and monotonous toil, the pinch of poverty with its attendant hardships, all these were forgotten by the happy girls as they sat chatting by the sparkling sea-waves, or gathered for a merry picnic in the green woods. The beauty of earth and sky filled their hearts with gladness—it was enough to be alive and to draw in health and vigour with every breath. And their joy was deepened by the remembrance that their happy holiday was a token of sympathy and brotherly love from the more favourably circumstanced—a proof that the wealthy West End was glad to bestow a little of its abundance upon the needy East.

Our working girls are longing for such refreshment just now, at the close of a long and an exceptionally warm season, spent by them in crowded workrooms or amidst the monotonous toil of factories, and we earnestly ask all friends of our work to give these tired girls a fortnight's rest and the refreshment of pure country air. In the majority of cases their slender earnings are quite inadequate to the expense of even a brief summer holiday. Aid will be gratefully received by the hon. sec., Miss F. M. Fraser, 30, Onslow-gardens, S.W.

The Spezia Mission.

The work which has gathered round Mr. Clarke in connection with the Spezia Mission continues to grow and increase in interest and usefulness. Considerably over 600 children throng the schools of the Mission—a number unparalleled in the history of Protestant work in Italy.

Opposition still exists, and persecution has to be faced, but interest is being widely aroused and doors of usefulness are opening. It is evident that Bible principles are awakening attention on the part of persons in authority in Italy. What is needed is that the opportunities which exist and which are so strikingly manifest should not be allowed to slip from the grasp of those who know the priceless value of Bible truths. At present the Mission possesses no building at all equal to a gathering of all the children in one place. The largest building was filled with children on the recent occasion of the visit of Mr. Edwards, the representative of the Sunday School Union, but, even then, little more than half the number of scholars could be accommodated at the meeting.

Last Sunday, five persons, three of them teachers, were baptized at the principal meeting place. God is more and more giving evidence of the solidity of the work; and the determined opposition of the enemies of the truth show that much is being accomplished. Help is needed that this great work may be in no way hampered or crippled.

H. H. Pullen.

Iona, Ferme Park, Hornsey, N.

THE COUNTRY where temperance principles find their widest acceptance and most practical application is the country where the coffee tavern movement in some form or other will eventually find its greatest development.—*Joseph Bentley.*

The Christian.

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of Mr. Eugene Stock, Editorial Secretary of the Church Missionary Society.

We are sure our readers will unite heartily in thanksgiving for the release of our brethren Professors Thoumaian and Kayayan, while they will continue in earnest prayer for the others who are still in bondage in Armenia.

The continuation of Sir S. A. Blackwood's papers on the Apocalypse will be variously regarded by different readers. But even to those who do not see with him as to Apocalyptic interpretation, they have a high value as showing the course of history during the Christian era. And this, at the present crisis, is of extreme importance. Whether it be seen that the Apocalypse foreshadowed these events, or not, the events have happened, and it is no small advantage that a bird's-eye view of them should thus be given.

But if the Apocalypse means anything, it must mean more than any one system of interpretation can provide for. Many of our readers are content with the view of the Futurists, though there is certainly not less variety in their translation of the symbols than in that of the Historical interpreters. But we ask them to consider that the crisis for which they look could not arrive except as the climax of a previous history. And we ask the Historicists to admit that the course of this evil age must issue in a crisis. There must, therefore, be a very substantial agreement between the two; each is necessary to the other. Then as to the interpretation of the symbols—however varied this may be—there is almost without exception agreement as to what are evil and what are good. Let us try to learn from one another; and as we thus experience our mutual indebtedness, the Spirit of love, who is also the Spirit of a sound mind, will lead us into all the truth as we are able to bear it.

There is always at this season a great scattering of Christian workers, members of all our religious communities, in quest of change and relaxation, spreading themselves in all directions. Much spiritual good ought to and might result from this. If all are bent on doing something for Christ wherever they go, opportunities will spring up in every path, and, without any lessening of enjoyment, or loss of the restfulness sought, good will be done. Too often at such seasons Christian responsibility is laid aside, and the holiday trip becomes a means of spiritual declension, so that the soul is weakened in its hold on God, and the servant unfitted for the service of the King through getting out of communion with Him. We need to breathe the spiritual air which invigorates the soul within, as well as that which braces the body without. May God's loving, sanctifying, and cheering presence be realised by our readers in every scene.

Canon Fremantle's statement at the Reunion Conference at Lucerne, in reference to interchange of pulpits between Churchmen and Nonconformists, is important, as showing that the way is much more open for the practice than is commonly supposed. He stated that the best legal opinion he had been able to get went to prove that a clergyman could not be prosecuted for preaching in a dissenting place of worship in his own parish, and that he might lecture in any Nonconformist building, and accompany the lecture by hymn and prayer. The same holds good as regards a lecture in the Anglican Church by one not holding orders. The Canon might well ask, "Why, then, did not clergy and ministers avail themselves frequently of these facilities?" Undoubtedly such interchanges would have a powerful influence in checking the advance of Sacerdotalism and Ritualistic tendencies generally, as also of softening many of the asperities which prevail.

Those who still sit in judgment on the Church of Christ, and they are many, do not appear to know, or remember, that outside the Church much good work is being done which has its origin and fountain inside the Church. The work of temperance reform would have a terribly diminished number of supporters if its Christian friends were withdrawn; indeed, we do not know who else but Christians make the least effort to save our British children from drunkenness. The philanthropic agencies of the country are almost exclusively in the hands of avowed Christians, yet the Church gets no credit for them. If any of them are unwisely conducted, or wickedly abused, then, of course, the Church must bear the blame.

We believe it is a fact that offices of trust in benefit and trade societies are very generally filled by Christians. As long as all goes well we hear nothing of them, but if one of them violates his trust we are at once reminded of "the canting hypocrites." Two or three working-men, converted at a Gospel temperance mission, were allowed to form a benefit club in one of the class rooms of a Sunday-school, so as to keep men from the public-house; but that church gets no credit for its wise and liberal action which has been copied by every church in the neighbourhood; neither does Christianity get any credit for the fact that in that district hundreds of working-men can be members of a benefit club without facing the perils of drink.

While we are deploring the destructive influence of great cities, may we not also find a hopeful influence at work tending ultimately to greater purity of motive and simplicity of life? Mere neighbourliness has often, in country districts, been the reason for kindly service, and it is good as far as it goes; but in crowded populations, where men are strangers to one another, the motive for service will become more distinctively Christian love. The fellowship in the Church, if it is to have any reality and power, will also have to rest upon a purely Christian foundation. When the secondary aids fail, we must fall back altogether on the primary support of the Gospel.

The condition of Sunday evening congregations is a matter for grave anxiety on the part of many ministers and churches. Without attempting any analysis of the causes which have co-operated almost to empty some places of worship—and doubtless the causes vary with the district—there is one view of the present state of affairs on which we would lay great emphasis. Formerly the morning congregation was supposed to be largely composed of believers, to whom the minister accordingly adapted his teaching; while in the evening he addressed himself principally to the unconverted. But then, by their diligent attendance in the evening as well as in the morning, believers encouraged the unconverted to hear the Gospel and the pastor to plead with them. It was the reaping time; prayer meetings were held, and "inquirers" looked after by friends and Sunday-school teachers for the purpose of leading them into the knowledge of Christ. Sunday evening was a solemn yet joyful time. The pastor looked forward to it as does the farmer to harvest.

Now how changed in many places is all this! A small congregation almost breaks the pastor's heart; there are no crowds of unsaved souls to draw forth all his tenderness and all his power; a noisy organ "voluntary" drives away any serious thought; and the handful of people go homeward dull and heavy. The membership of such places remains stationary or positively declines. For the sake of excitement novelties are tried, which only more demoralise the place. Would it not be better to revert to the former ways? Ought not Christians to reinstitute the neglected evangelistic Sunday evening service? Would it not do them good to be in their places a second time each Sunday, and to come earnestly solicitous for the salvation of souls? Unless, indeed, they are themselves engaged in definite Gospel work elsewhere.

The example of some Y.M.C.A.'s in the matter of establishing missionary libraries is well worthy of wide imitation. Our missionary literature has been greatly enriched of late, and should be brought within the reach of all our young workers of both sexes. It is impossible to read such Lives as those of James Gilmour of Mongolia, Mackay of Uganda, John G. Paton of the New Hebrides, and many others, to say nothing of volumes dealing with other than personal aspects of Mission work, without being aroused to a sense of responsibility and of emulation in reference to the needs and claims of the world. Our Y.M. and Y.W.C.A.'s ought to furnish large contingents yet to the forces already in the field.

A recently-published volume, entitled "Life with Trans-Siberian Savages," by B. Douglas Howard, M.A., gives information of a race of people hitherto almost unknown to civilisation. They inhabit the island of Saghalien, to the north of Japan, and are called Ainus. Rev. J. Batchelor's well-known book, "The Ainus of Japan," gives us more than a glimpse of another section of this interesting people; and the communication from him on p. 19 of this issue, will be read with interest. The Ainus are devoted to their idols, and distinguished for their race pride, which leads them to despise all other peoples, and to refuse any alliance with them. Their women are not counted in numbering their population, nor are they allowed to offer any oblation or worship to their gods; their life being one of great hardship and oppression. This strange community is under the government of Russia, Saghalien being used by the Russians as a prison for their most abandoned convicts. Many dark corners of the earth are yet waiting for celestial light. These Ainus, we are told, have never yet heard the name of Christ.

We recently published a series of articles by Miss Ida Wells, late editor of the *Memphis Free Speech*, Tennessee, describing the lynch law horrors of the Southern States. The following paragraph from the Chicago *Inter-Ocean* of July 2nd, is a painful epilogue to the exposure we made:

Memphis, Tenn., July 1.—James L. Fleming, coloured, formerly manager and editor of *The Free Speech and Headlight*, the incendiary sheet that suspended publication about a year ago, because of the indignation aroused by an editorial in it reflecting upon Southern white women, lost one of his ears Thursday at Marion Ark. When Fleming was called to account for the article, he claimed that Ida Wells, who is now travelling in Great Britain, wrote it. His statement was accepted as true, but he elected to leave town, and so did his female associate. Fleming was the ringleader of a negro uprising in Crittenden county, Arkansas, several years ago, and was driven out of the country and warned not to return. He returned day before yesterday, and was set upon by the citizens and severely beaten, one of the crowd slicing off one of his ears with a knife. The negro escaped to the woods, but was not pursued, the Marionites being satisfied that he would not return.

The *Inter-Ocean* reports this barbarous occurrence in a way which only too plainly indicates a spirit of justification. That such a paper should condone savage villanies, is only too clear evidence of the need that exists among white Americans for a wholesome Christian sentiment as to their duty to the coloured population:

Groton and Columbia, two towns in North Dakota, with a small population, had each a Congregational and a Presbyterian church. This was seen to be one too many, and the wise decision was made to have only what was necessary. In Groton, the Congregationalists joined the Presbyterian church, and in Columbia the Presbyterians joined the Congregational church. The gain was manifold, chiefly in Christian influence. Shall we see similar exchanges in England? Shall we even see every denomination acting with uniform loyalty on the principle of not going where there are enough to do the work of the place, and are doing it? Our common faith ought to be more to us than our denomination.

NO GLORY OF THE ETERNAL ONE is higher than this "Mighty to Save"; no name of Godhead more adorable than that of "Saviour"; no place among the servants of God can be so glorious as that of an instrument of salvation. "He that winneth souls is wise." "They that turn many to righteousness shall shine as the stars for ever and ever."—*William Arthur.*

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The Woman that John Saw.

What is Rome? Is she a mere human institution? If not, whence her origin? Who directs, or direct, her action? Whose are the brains that form her plans, that carry out her purposes, that control her countless emissaries, and that hold together, like so many brigades of one mighty army, the peoples of a hundred nationalities, in various parts of the earth? It has been the fashion of many Protestants to despise her, as being but a system of superstition that must necessarily yield to the spread of education, and die away, more or less slowly, with the rolling years. Rome is not to be despised. Though, during the present century, copies of God's Word have been circulated in thousands, through the length and breadth of the earth; though science, in its many branches, has been developed with most startling force against her hold on the masses, Rome is the second greatest power in the world to-day. She is stronger than Germany, with all its battalions. Republican France obeys her behests. The Czar of Russia would not dare to quarrel with her. She manipulates "The United States of America," so as to make herself all dominant in their councils; while, as to Great Britain, including our own dear England, Presbyterian Scotland, and Nonconforming Wales, it is a humbling, galling fact, but a fact, nevertheless, that, at this present hour, when Rome makes known her will, we are not strong enough to resist it. Only the one Church of which the Lord Jesus is the Head, and all true believers in Him are the members, is stronger than she. And were it not for the Divine part of that Church, it would be as hopelessly crushed, as a whole, in less than a single year, as it was once destroyed in detail when Rome determined to sweep it from France, Spain, and Bohemia.

Nay, though the Pope possessed the mental power of a thousand of the acutest intellects of earth, all concentrated in his single brain; though his tools, the Jesuits, were a hundred times more numerous, and every one of them a hundred times more subtle than a Jesuit is generally supposed to be, no Pope could manage Rome's affairs as they are managed now, nor any combination of mortal men, however numerous, crafty, and strong, could account for her present position and power among the nations of the world. It is no secret that Italy writhes beneath her yoke. It is well known that France hates her. Austria is desperately struggling to break from her chains, while the popular parties in both Belgium and Spain are directly opposed to the priests. But it is all to no purpose.

Individuals, like Père Hyacinthe in France; parties, like "the Old Catholics" in Germany, ever and anon rise up with the expectation of weakening her power. Like Leviathan in the Book of Job, she but laughs her assailants to scorn, and regards their darts as stubble.

We must look beyond earth to understand the mystery of "the woman" who, as seen in prophetic vision, so excited the wonder of John in Patmos. There is more than the earthly in her, to any thoughtful mind, whether she be considered in her prolonged existence, in the vast extent of her power, in her consummate cunning, or in the terror she inspires among the rulers of earth. A few years ago and there was no uncertainty in either the minds or the language of Protestants when asked to give her origin and their verdict on her constitution. They simply turned to history; and there, formed wholly from its truthful details, stood before them a "*woman arrayed in purple and scarlet colour, and decked with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations, and filthiness of her fornication; and upon her forehead was a name written—'Mystery, Babylon the Great, the Mother of Harlots, and abominations of the earth—a woman drunken with the blood of the Saints, and with the blood of the martyrs of Jesus.'*"

They regarded Rome as the masterpiece of Satan's constructive power, nor were afraid to say so. Such was she to our Reformers—not only to the Evangelical among them who knew she was thirsting for their blood, but to High Churchmen too. So all the Puritans regarded her. So she appeared to the early Methodists; and, in this character, all spiritual Nonconformists viewed her.

Opinions have changed with the times; and as most of the descendants of the men she imprisoned, racked, and burnt, no longer go to history to determine what and whence she is, but base their judgment on the seen part of the lives of a few of her ecclesiastical representatives, together with a few of their public utterances, the Rome of to-day is a part, yes, the most ancient, part of the Church of Christ!!! As such, the greater part of the bishops and clergy of "the Church of England" regard her—as such, the greater part of our English Nonconformists seem disposed to treat her.

But bring her to the Word of God, and where is she? Could any intellectual Romanist who might take up a Bible for the first time in his life be made to believe in her oneness with the Church of the New Testament? Would he find any approach to likeness in the government, in the ceremonies, in the doctrines, and in the claims of the one to those of the other? The secret of changed opinion is to be found in a neglected or a mutilated Bible. Two ecclesiastics were recently talking about the "Lux Mundi" controversy, when one of them remarked that as long as the authority of the Bible was maintained, the authority of "The Church" would not be recognised; therefore, the former would have to be weakened in the minds of the people. We are getting to know, at last, why Ritualists have taken it into their heads to rub shoulders with Rationalists in so-called "higher criticism." The Word of God condemns all their pretensions, and so they will have none of it themselves, or allow others, if they can prevent them.

But the question now before us is this. If the Word of God is to determine whence and what Rome is, what is its verdict? Let the Book speak, and let us receive its teaching; we shall feel then that our loved Britain is not fighting for her freedom with a mere earthly power, but that she has further arrayed against her those rulers of world-darkness, who can only be conquered by God Himself. We shall only be acting under command if we stand fast and quit us like men; but, in this case, "except the Lord keep the city, the watchman waketh but in vain." Our faith and hope at this crisis of our national history must be in God alone, and whatever our sect or party, our earnest prayer must be that of the second verse of our national anthem—

Oh Lord, our God, arise,
Scatter our enemies,
And make them fall:
Confound their politics,
Frustrate their popish tricks;
On Thee our hopes we fix:
God save us all.

John Ed. Linnell.

Pavenham Vicarage, Bedford.

Missionary Qualification.

The Word was God. The Word became flesh and dwelt among us; was sent in the likeness of sinful flesh; was made to be sin for us, a curse for us; cried, "I am a worm and no man, a reproach of men, and despised of the people"; became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him and given Him the Name which is above every name.

Whether in the beginning with God; in the bosom of the Father whom He revealed on earth; hanging on the tree of shame; or received up in glory—Jesus was immeasurably more the superior of the most cultured product of Christian civilisation than such product is the superior of the uncivilised or dark-skinned races of the earth.

Yet Jesus, who emptied Himself of his glory; who, though He was rich, for our sakes became poor; who came not to be ministered unto, but to minister—said, when He washed his disciples' feet, "If I, your Lord and Master, have washed your feet, ye ought also to wash one another's feet." This lowliness of heart is an essential qualification of the servant of Jesus Christ. If he causes the naked savage, or the self-satisfied Mohammedan, or the slum-dweller at home, to feel that he regards himself as a superior being, instead of a man and a brother, he will not be an able minister of the New Covenant to him. Unless he loves his brother well enough to wash his feet, he will not reveal to him the Lord and Master, who was not ashamed to call us brethren.

For when the Son of God hid not his face from shame and spitting, when He was mocked and scourged and crowned with thorns and crucified, He was in his lowly endurance revealing God. It was God-manifested-in-flesh, who died on Calvary. It was the Word, in whom God spoke out Himself; it was the Son, who is the brightness of God's glory and the express image of his person: who through the Eternal Spirit offered Himself without spot to God. The three Persons of the Triune God here revealed the lowliness of God, whose meekness multiplies us, whose gentleness makes us great.

The superiority of good over evil, the contrast between God and Satan, is not revealed so much in His knowledge and power as in His love and humility. Satan has knowledge and power (though in kind as well as in degree these are unlike the knowledge and power of God). But he is absolutely destitute of love and lowliness.

Servants of Christ, at home or abroad, may have knowledge and power and other valuable qualifications, but if we have not love we are nothing. But if we have love we shall be meek and lowly in heart, like our Lord and Master, who, knowing that his hour was come that He should depart out of this world unto the Father, knowing also that the Father had given all things into his hands, and that He had come from God, and was going to God, took a towel and girded Himself, and washed the feet of those whom, having loved, He loved unto the end.

No learning, no ability, no courage, no zeal, can counterbalance the fatal want of love and lowliness. These seven graces of the Spirit—faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness—will be like the proverbial disunited sticks, unless bound together by love, which is the bond of perfectness.

With the lowly love of Christ in his heart, wherever the Lord's servant goes, in slums at home or savage haunts abroad, He will be as a dew from heaven, He will be a power for good, He will be a wise winner of souls. But though He speak with the tongues of men and of angels, and have not love, the root of lowliness, which gives Him such victory over self and the devil that he can wash the feet of the native convert or the negro brother, He is sounding brass, a tinkling cymbal. "And now abideth faith, hope, love; but the greatest of these is love." M.

NEW HEBRIDES MISSIONARIES.

BY DR. JOHN G. PATON.

I am exceedingly sorry to hear that in a Blue Book lately published in Britain, under sanction of the Colonial Secretary, there is an attack upon our devoted, self-sacrificing missionaries in the South Sea Islands, for "selling rum, beer, and firearms," and for being so much "away from their stations" on holiday pleasure-seeking, while the Romanist fathers are praised. In reply, I say:—

There is not a shadow of foundation in truth for such charges. The father of lies could not have invented anything more false. Not a missionary in the New Hebrides has ever been engaged in trade of any kind on the islands, or in any mercantile pursuit whatever. Each missionary by solemn engagement is bound to spend his whole time and energies in the spiritual work of the mission, acquiring and reducing to a written form the unwritten languages of the islanders among whom he is placed, translating the Holy Scriptures and other books, organising schools, and teaching the natives to read and write, etc.; and preaching the blessed Gospel to them in their own language, all arduous but much-needed work in advancing their Christian knowledge and civilisation, in leading them to love and serve Jesus Christ as their God and Saviour.

Every one of our missionaries is a total abstainer from all intoxicating drinks, and does all he can, by example and moral suasion, to lead every islander and all others to abstain from such drinks and from all evil. Instead of our missionaries

SELLING "RUM AND FIREARMS"

to the islanders, they, and the churches supporting them, sent me to America pleading with its excellent President, Congress, and Christian people, if possible, to get America to unite in the British prohibition of intoxicants, opium, and firearms as trade—by traders—with our islanders, on account of their demoralising, ruining influence. The other nations interested, on high moral grounds, have said they will agree with Britain in this prohibition if America agrees to it. But as America has hitherto refused to agree to it, these curses of humanity—used by all traders there except the British—are causing much misery and loss of life among the remaining cannibals, who should never have firearms, particularly when maddened with rum and brandy. The whole responsibility of all these evils and murders by intoxicants, for some years now, has appeared to rest on Christian America. But her good President, and those under him, are now reconsidering the whole question, and we hope God will lead him and them ere long to enter this clamant prohibition, and lead all the Powers interested, for humanity's sake, to agree, and so save our dear islanders from extermination through the greed of gain at any cost of godless traders.

As to the second count, that our missionaries are much away from their stations on holiday-pleasure seeking, this is equally false. From the unhealthy debilitating nature of the tropical damp climate of the New Hebrides, and the ague and fever to which we and our children are all there exposed, every missionary is allowed three months' leave of absence once every five years, and twelve months' at the end of every ten years he is on the islands. Not, however, for pleasure seeking, but to work under the Mission Committee of the Church supporting him. As they arrange, he conducts meetings, pleading the cause of the mission in their congregations and Sabbath schools, and raising money for the maintenance and extension of the work. Not pleasure-seeking, but a change of work, climate, and society, in continuous work for the mission, till his furlough expires and he returns to the islands. Some of our missionaries, for fear of losing time from their work on the islands, used not to avail themselves of their well-merited furlough—I for one—but our societies found that the change was essential, to save the missionary losing far more time by rheumatic or other fevers, and they now insist on every missionary leaving the islands when his periods of furlough come round. We have now eighteen missionaries and their families in our mission, and almost yearly during the wet unhealthy season some one is likely to be absent on his legal furlough, but not one is ever absent on holiday pleasure-seeking.

With regard to the

ROMAN CATHOLIC "FATHERS"

on our islands, whom the agent praises in the Blue Book, it is an historical fact that Frenchmen and their Romish priests did not try to come and settle on our New Hebrides Islands while their lives and property were in danger. With covetous eyes they looked on at a safe distance, and left the British Presbyterian Missionaries to struggle on doing the pioneering, difficult, dangerous work, in which six of our number lost their lives, and a number of our first converts and native teachers were murdered by the savages. But when, by continued perseverance in God's work, life and property became safe on twenty islands, and comparatively safe on the whole group, and God had given us about fifteen thousand converts, the French followed, though they, backed by the frequent visits of man-of-war vessels, have gained no footing on the islands, but are hated by the natives.

They are supplied with rations and wine from New Caledonia, and by every pretence lay claim to the lands of the natives. But they do no spiritual work except if they hear of a savage dying, whom they have never seen before. They get a thick black cotton rope tied round their neck and person, to which is fastened a large black cross, and a coloured lad, probably from New Caledonia, walks before them, also carrying a large black cross, to the house of the dying person, when, if possible, they administer extreme unction to him, and such are reported as their converts! As a white neighbour of theirs expressed it to me, "Their converts are all in their graves." The natives earnestly plead for British annexation, and protection from the cruel treatment they receive on all sides by

TRADERS AND OPPRESSORS.

We missionaries also grieve over their many wrongs. What, except love to God and a burning desire to save the perishing heathen, could induce our educated missionaries and their wives to live and labour away in the New Hebrides? Our great joy is to see God use us there, in translating the Scriptures into sixteen new languages, and in teaching the savages to read and understand them, and thus by the Holy Spirit's teaching see individual after individual, family after family, tribe after tribe, and island after island, renounce heathenism, and live in the service of our dear Lord Jesus Christ; while some seventy thousand more are led so to plead for Christian teaching, as to make it clear that our whole field is white to the Lord's harvest. Evidently the Blue-book favours the old persecuting faith, with a mind closed to all good done by Protestant missions, and was inspired by Rome, believing any delusion coming from the "Fathers." But I hope the honour of Britain, and the zeal and faithfulness of our British Protestants, will not allow such false accusations to remain uncondemned. I defy the writer to produce one reliable witness to prove his statements to be correct, whereas from the best sources I could produce hundreds, yea thousands, to prove them utterly false. Should any man, so destitute of honour, justice, and truthfulness, inspired by Rome, be allowed to utter such lies under sanction of a Colonial Secretary?

A MISSIONARY CONGRESS has just been held at Saratoga, under the auspices of the Presbyterian Synod of New York. It proved a success. The addresses were inspiring, and the whole tone was such as to indicate great advance in every department of work. It was stated that of the 22,447,392 children of school age in the United States, less than 2,200,000 are gathered in the Sunday-schools of all denominations, including the Roman Catholics. Dr. A. F. Schauffler presented the needs of the Jews, and expressed his hope that the Presbyterian Church would prosecute mission work among them. Treasurer Dulles called attention to the error that still holds sway that the cost of missions is disproportionate to the results. Instead of its being true that it costs a dollar to send a dollar, it really costs only the price of a foreign postage stamp—*i.e.*, five cents.

The Key-Notes of Life.

By Rev. F. B. Meyer, B.A.

LOVE: ON GOD'S SIDE.

One of the greatest words of Scripture tells us that man was made in the image of God. From that phrase, throbbing with hope, we gather that our moral and spiritual nature was planned on the same model as God's; and that, in our original constitution, there was an identity in quality, though not in quantity, between us and our Creator.

This thought lies at the basis of all our reasonings about God. If *truth*, and *holiness*, and *mercy* mean one thing when referred to Him, and another when applied to us, we know nothing of Him amid the blaze of revelation and the clear teachings of our Lord. Of course, there must always be the limitations of the finite, the shadows of mortality falling thick and dense, the wilting effect of sin; but nevertheless there is so great a similarity between God and us, that we can reason from what we know of ourselves to the nature of Him who is eternal, immortal, and invisible.

This is specially true of *love*. We use the term of the mysterious affinity between parent and child, friend and friend, husband and wife. It is the strongest factor in our nature, which bridges distance, defies time, triumphs over impassable barriers, and irradiates with golden light prosaic circumstances and ordinary people. We cannot explain it. We only know that when this passion takes possession, it eliminates self, and makes another's interests the pivot of thought and effort and life. Then, turning from ourselves to God, we cry, It is thus that God feels towards man. "God loved the world." "He loved me."

Eph. i. 6. God's love flows to us through the channel of the Beloved. We must not think that the Father loves us because our Saviour interposed between his wrath and us, and made Him love us. To think this is heresy indeed. We cannot separate between the Father and the Son, for God is one. As is the Son, so is the Father. It was the one purpose of Jesus to dissipate these untrue and terrible conceptions of the Father, and to make man see that his own life and love were a true reflection of the depths of his Father's heart.

The love of God was not caused by the death of Jesus, but caused it. God did not love us because Jesus died, but Jesus died because God loved us so much as to give Him up to the death for us all. God loved us from eternity, but before his love could have its blessed way with us, it was needful for Him to satisfy the claims of a broken law, to vindicate his righteousness, to be just; and therefore He gave Himself to us in Jesus, who manifested God in the flesh, put away sin by the sacrifice of Himself, and entered into the Holiest of all to become a merciful and faithful High Priest.

Though God's love was not caused by the Beloved, it comes to us in Him. The ocean fulness pours itself through the channel of the man Christ Jesus. It has therefore all the abundance and wealth of the Divine, and all the adaptation and tenderness of the Human. The Only Begotten and Beloved Son is the reservoir in which the great love of God is stored. In proportion therefore as we abide in Him, we shall realise its blessed fulness.

Eph. ii. 5. God's love was not daunted by our sin. In the day that we were born, we were cast out in the open field, dead in trespasses and sins, and to the abhorring of our person. But He loved us even then. His great love was not diverted by the spectacle of our loathsomeness. He knew what we were, and what we should be, and how much pain and sorrow we should cost Him, but He loved us still. He foresaw our failures and backslidings, and lapses into the darkness of shadow, but none of these things availed to quench his love. So rich was He in mercy that He could afford to be prodigal of his wealth.

It is a great comfort to know that God loved us when there was nothing to attract his love, because He will not be surprised by anything He discovers in us, and He will not turn from us at those manifestations of evil which sometimes make us lose heart. He knew the worst from the first. He did not love us because we were fair, but to make us so. We cannot understand it, but since He began He will not fail nor be discouraged until He has finished his work.

iii. 19. God's love in Christ passes knowledge. —We may *ap*prehend it, but never *com*prehend it. We may enjoy it without realising its infinite extent, as a child may shelter in a cave from the incoming tide without being able to compute the dizzy cliffs that rise sheer above it towards heaven. A single gentian sent us by a friend gives some idea of the glory of the Alpine flowers, but how little can we imagine the effect of the myriads that make blue patches on the mountain slopes! Every time we manifest love to others we learn a little more of the love of Christ, but though we give eternity to our inquiries, his love will always pass our knowledge. The arrows will ever be beyond us. There will always be as much horizon before as behind us. And when we have been gazing on the face of Jesus for millenniums its beauty will be as fresh and fascinating and fathomless as when we first see it from the gate of Paradise.

Its Breadth.—It is broad as the race of man. It is like the fabled tent which, when opened in a courtyard, filled it, but when unfurled in the tented field, covered an army. It claims all souls.

Its Length.—It is timeless and changeless. It never began, it shall never stop. It cannot be tired out by our exactions or demands upon its patience.

Its Height.—Stand by the cradle, or lower yet, at the cross, and you behold it, like Jacob's ladder, reaching to the throne of God. A spiral staircase by which the guiltiest may climb from the dark dungeon into the palace.

Its Depth.—There is no sin so profound, no despondency so low, no misery so abject, but the love of Christ is deeper. Its everlasting arms are always underneath. "If I make my bed in Hades, behold Thou art there."

As we consider these things, we can almost hear the voice of God speaking to us as to Abraham, "Lift up now thine eyes, and look from the place where thou art, northward and southward, and eastward and westward, for all the land which thou seest, to thee will I give it, and to thy seed for ever. Arise, walk through the land in the length of it, and in the breadth of it, for unto thee will I give it." When we separate ourselves from our Lots, this land is ours. It is an undiscovered continent on which we are settled, but every year we may push our fences outward to enclose more of its infinite extent.

Eph. v. 2. God's love was expressed in a supreme sacrifice. Wherever there is true love, there must be giving, and giving to the point of sacrifice. Love is not satisfied with giving trinkets, it must give at the cost of sacrifice: it must give blood, life, all. And it was so with the love of God. "He so loved the world that He gave his only begotten Son." "Christ also loved and gave Himself up, an offering and a sacrifice to God."

And this was very grateful to the Father. It was as the odour of a sweet smell, reminding us of the sweet savour offerings of the ancient Levitical code (Lev. iii. 5, &c.). To us the anguish of the cross seems one awful scene of horror, but it pleased the Lord to bruise Him. In love, so measureless, so reckless of cost, for those who were naturally so unworthy of it, there was a spectacle which filled heaven with fragrance and God's heart with joy.

Eph. v. 25. God's love is as the love of the bridegroom to the bride. In Eden man needed one to answer to him (Gen. ii. 18, R.V.). There was none such among the animal creation, and his nature yearned for reciprocity of love. Then God made woman. Either sex without the other is incomplete. Together the twain are one. This is a great mystery, for our Maker is our husband, the Lord of hosts is his name. God needs us, as we need Him. The Son of God yearns for the redeemed who shall answer to Him, and give Him love for his love. St. Augustine said that God made us for Himself, and that we could never rest till we found rest in Him. We may reverently add that Christ Himself cannot rest satisfied until He has cleansed and sanctified the Church, and presented it to Himself in a union which eternity shall only strengthen. Ah, marvel of marvels, He wants my love! He seeks it of me, and offers his love in exchange! He rests in his love, and rejoices over me with singing, as the bridegroom rejoices over his bride! Such love is too wonderful for me!

Eph. vi. 23. God's love passes into human hearts. "Love with faith from God the Father and the Lord Jesus Christ." The two are one. The stream issues from the common throne of God and of the Lamb; thence it flows downward to redeemed hearts, and through them to a dying world.

Love and faith are inseparable. We trust before we love. We love and find it easy to trust. Faith is the open channel down which God's love passes into our nature; and love in its passage hollows out the channel down which it came. Like burnished mirrors that face each other, they flash the sunbeams to and fro. And thus as we live near God we are filled with love, not ours, but his—his love reflected back on Himself—his love flung forward to men.

THE BIBLE IN SOUTH AFRICA.

The South African Auxiliary Bible Society, in connection with the British and Foreign Bible Society, is in its forty-seventh year. The last report says:—"Perhaps at no distant date we may have to add to the name of the Auxiliary that of the 'Central African Bible Society.' And when the telegraph unites the North and the South, and the railway runs into the very heart of this great continent, we hope this Auxiliary will have its line of depôts and agencies as far as the extended railway, and perhaps farther. Not only is the field of operations extending, but the circulation of the Word of Life has also remarkably increased during the last few years, and the last year more particularly."

The returns for 1892 show that 35,983 copies were sold by the Auxiliary through its 130 branches, agencies, and colporteurs. The last-named distributors of the book are a worthy set of men, and their visits are greatly prized by some of the settlers and others. That Bibles are desired by the people is clear from the fact that in some districts where there was little or no money sheep were offered in exchange! On account of the difficulties of transport these had to be declined, but in such cases copies of the Scriptures were freely given and gratefully received. It is through great difficulties that the colporteurs have toiled, encountering many risks and enduring varied hardships.

A journey of a thousand miles by waggon was undertaken by Mr. F. Turner, who says:—

"The Dutch farmers are very fond of their Bibles, and have family prayers morning and evening. I remember one place I called at, the old 'vrouw' (wife) pulled down an old Bible, all in pieces and quite worn out, and with tears trickling down her cheeks, said she had 'niet geldt' (no money), and the print was too small and that she could not read it any more; so I gave her a Bible with large print, for which she was very grateful. They are also very hospitable; one is always welcome to take his meals with them, and they would never think of charging you anything, except for forage, which is very dear. On one occasion, at a very small place, where there were only two rooms, a bedroom and a sitting room (although a family of nine), they insisted on my sleeping in the only bedroom, and they all cleared out of the house and slept in the 'veld' (field). The greatest difficulty I had was getting forage for the horses, on account of the locusts, which had destroyed nearly everything.

"I left Johannesburg and started for Pretoria with a heavy load of books, about 800lb. I called at the different farms on the way, where I was well received. Before I reached Pretoria, I was overtaken with a terrific thunderstorm, which soiled a great number of books. The rivers I had to cross were all swollen by the rain, and so I had considerable trouble in getting across, and only managed to do so by leading the horses, and myself walking up to my waist in the river. The storm increased, the 'veld' was one great swamp, so I was obliged to outspan. Having no food for myself or forage for the horses, I tied the horses to the cart; but the noise of the thunder was so terrific that it caused the horses to break their halters and bolt, and you may imagine I was in a dreadful plight. For four hours in that dark night I sought those horses in the swamp, drenched to the skin, with no other light than a flash of lightning, which lit up the country now and again. I was obliged to return to the cart, and feeling the intense loneliness of my situation, I turned my thoughts to the ever-present God, and prayed most earnestly for the return of my horses, after which I felt comforted, though I could not sleep. At the break of day I looked out, and to my great joy saw the horses standing near the cart. You may imagine how grateful I was to Him who is ever ready to help in time of trouble."

The dépôt of the Auxiliary is in Adderley-street, Capetown, and the secretary is Rev. L. Nuttall.

Apocalyptic Scenes.

By Sir S. Arthur Blackwood, K.C.B.

XVIII.

THE THIRD AND FOURTH TRUMPETS.

"And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood, and the third part of the waters became wormwood, and many men died of the waters, because they were made bitter."

At the third trumpet peal a falling star, blazing like a torch, a portentous meteor, suddenly illuminates the black clouds that hang over the scene on which the prophet's gaze is still fixed. Its fiery track appears to follow especially the course of the rivers that water the various provinces that lie stretched out in their loveliness at his feet, and as its strange and apparently erratic flight passes from stream to stream, their banks are crowded with the dead and dying from the cities that adorn them.

The Old Testament again explains the symbols. "Smoking firebrands" is the metaphorical designation applied by God to the two enemies that attempted to capture Jerusalem in the days of Ahaz (Is. vii. 4). A star "fallen from heaven, Lucifer, son of the morning," is the name given to the King of Babylon, the "oppressor," the "smiter," the "ruler," the "weakener" of the nations (Is. xiv. 4—12). And the afflictions and miseries of the Babylonish captivity, that were to come upon the Jewish people and prophets, are predicted under the figure of feeding them with wormwood, and giving them water of gall to drink (Jer. ix. 15; xxxiii. 15). The meaning of the mysterious symbol is thus again fixed by the Word of God itself.

We turn to history. Who is it that follows Alaric, king of the Visigoths, and Genseric, king of the Vandals? Attila, king of the Huns, "the Scourge of God," appears upon the scene. Having so established his authority upon the Lower Danube that, as Gibbon says, "the Huns were masters of the great river," in A.D. 450, he moves against the western provinces ("the third part" of the Empire) along the Upper Danube, and, reaching the Rhine at Basle, follows its stream right down to Belgium, making it a scene of desolation. The cities on its banks, Strassburg, Spires, Worms, Maintz, Andernach, Treves (on the Moselle), Maestricht, are burned, their inhabitants massacred, the whole adjoining country wasted. Then, repulsed at the great battle of Chalons, the flaming torch falls upon the fountains of waters in the Alpine heights and valleys of Italy, Aquileia, Pavia, Verona, Mantua, Milan, Turin, being, as it were, scorched up in Attila's destroying march. Thus were the rivers of the Danube and the Rhine and the springs of the Italian waters indeed turned to wormwood. Famine, disease, and pestilence followed the course of war. Such were the events heralded by the third trumpet.

"And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise."

The symbolism of the fourth trumpet has already been explained. We have seen that the imagery of sun, moon and stars, which has been employed in previous portions of the Apocalypse, represents, according to the analogy of scriptural symbolism in the Old Testament, the ruling powers. When, therefore, these are seen to be extinguished, the overthrow of some particular dynasty or form of government is evidently denoted, and, as in the present instance we are told that it was "the third part" of these luminaries that ceased to shine—the expression having been ascertained to refer to the western third of the Roman Empire—we are prepared to expect that the events heralded by the fourth trumpet-blast would be those which were connected with the last stage of the existence of that mighty dominion, the subject of Nebuchadnezzar's and Daniel's visions.

And such, indeed, there can hardly be room to doubt, is the fact. As the visions introduced by the first three trumpets prefigured the invasions which contributed to its Decline, so that of the fourth represents its Fall.

I quote again from Elliott. "The glory of Rome had long departed; its provinces one after another rent from it; the territory attached to it become like a desert; its maritime possessions, its fleets and commerce, annihilated. Little remained to it but the vain titles and insignia of sovereignty. Some twenty years or more from the death of Attila, and much less from that of Genseric, Odoacer, chief of the Heruli, commanded that *the name and office of Roman Emperor of the West* should be abolished. The authorities bowed in submission. The last phantom of an Emperor, Romulus Augustulus, abdicated, the Senate sent away the imperial insignia to Constantinople, and within a comparatively short period the Roman Senate itself was dissolved and the Consulship abrogated."

Thus fell the Roman Empire of the West. In the words of Jerome, "The brightest light of earth was extinguished," or as Byron, in *Childe Harold*, writes, in the very language of the prophecy:—

"She saw her glories star by star expire."

We may again ask, is it possible for the calamities that fell upon the Empire, calamities of transcendent magnitude, and of such overwhelming importance in their influence upon European history, to be more fittingly, concisely, or strikingly represented, than by the symbols of the prophetic visions? Can prophecy in hieroglyphic, and history in plain language, more exactly correspond?

At this point it is perhaps desirable to advert to a feature in the record of the Apocalyptic visions, to which reference has already been briefly made in the paper on "The Symbolism of the Book." I refer to the concurrent use of both symbolic and literal expressions in the same passage. And it becomes needful to do so, first, in order rightly to apprehend the method of the revelation, and consequently its meaning; and, in the next place, to anticipate or remove an objection which might naturally occur to some minds.

It will doubtless have been noticed, in examining the text, and the explanation given, that while to many of the objects described a symbolic character has been attributed, others have been understood in their ordinary literal meaning. Thus, under the first trumpet, hail and fire, trees and grass—under the second a burning mountain—under the third the star from heaven—and under the fourth the sun, moon, and stars, were all regarded as symbols; while the earth, the sea, the ships, the rivers and fountains of waters were all interpreted literally.

At first sight this may appear arbitrary, and as leaving it entirely to the will or fancy of interpreters to adopt the one or the other method, just as it may suit their own particular scheme; and it may be argued that such a principle—if principle it can be called—would admit of the Revelation being twisted in any and every direction.

But the question is whether this concurrent employment of the two languages was intended by Him who gave the revelation and inspired the words in which it was recorded by the seer. Does a similar phenomenon occur elsewhere in the Scriptures? Does it appear, in particular, in any prophecies or visions which have been fulfilled, and the interpretation of which has been definitely ascertained? Now, the fact is that such use of the two kinds of expression is repeated again and again.

A few instances will be sufficient to prove this. In one of the earliest prophetic visions, Balaam declared that "a Star should come out of Jacob," and "a Sceptre arise out of Israel." The "star" and "sceptre" are symbolic; "Jacob" and "Israel" are literal. "I see a seething pot," says Jeremiah (ch. i. 13), "and its face is towards the north." The "seething pot" is symbolic; "the north" is literal. "The east wind hath broken thee in the midst of the seas" (Ezek. xxvii. 26). "The east wind" is symbolic; "the seas" literal. In Ezek. xxxii., "the dragon" (or crocodile), to which Pharaoh is likened, "the fowls of the heaven" and "the beasts of the earth," are symbolical; "the land," "the mountains," and "the rivers" are literal. "I will set a plumbline in the midst of my people Israel" (Am. vii. 8). The "plumbline" is symbolic; "Israel" is literal. In Lu. xiii. 32, "fox" is symbolical or metaphorical; "devils" and "cures" are literal. A careful examination of Old Testament prophecies will disclose a host of similar instances; and it is therefore an evident and actual fact that the Lord God of the holy prophets has repeatedly employed such a form of revelation. We can consequently neither deny the fact nor dispute the wisdom which has adopted such a method.

It is, moreover, a method which is constantly used by ourselves. It would be difficult to find an ordinary newspaper article, or speech of a public man, in which the figurative does not frequently appear in the same sentence with the most matter-of-fact language; and we are not perplexed thereby. Common sense, and an acquaintance with the forms of expression in ordinary use, enable us without any difficulty to apprehend the intended meaning.

In interpreting prophecy it is, of course, more difficult, since there symbolic language is employed to conceal as well as to reveal; but, apart from that spiritual sense which is the prime condition for understanding the meaning, a perception of the literary, dramatic, or other necessities of the case will generally suffice to make the distinction between the two uses pretty plain.

It is also perhaps useful to bear in mind that we are not bound, because an expression has been used in a symbolic sense in one place, always and everywhere else to confine it to the same. No such cast-iron or servile system obtains in the Scripture. We find, for instance, that while our Lord is spoken of as "the Lion of the tribe of Judah," Satan is also described as "a roaring lion"—that while the latter is called "that old serpent," Christ was typified by the brazen serpent. The non-perception of this has led some interpreters into considerable and needless difficulties, and indeed into not infrequent contradiction of their own canons. I allude to it here because, as we proceed, instances will be found of the use of the same symbol in two different ways.

I would only now make one further observation; namely, that the circumstances to which reference has been made—the concurrent employment of symbolic and literal language, and the different use of the same term in different places—may well lead us to expect that interpreters of prophecy will not invariably agree among themselves, and should at the same time make us tolerant of the views that others may hold which are not precisely the same as our own. In so mysterious a book as the Revelation, differences of interpretation are surely allowable.

ST. GILES CHRISTIAN MISSION.

An account lately given in our pages of Mr. Wheatley's work having come under the notice of a young man helped and set on his feet by the Mission, he has sent us the following letter, telling what it has done for him. Although for obvious reasons we do not give the name of the writer, we know him, and know that the letter is authentic:—

"Dear Sir,—About six years ago I was as low down in the world as anyone can be, and as I looked about for some new opening, for some chance to redeem the past, I was met on every hand by difficulties, which only those can fully understand who have been similarly placed.

"Then it was that my needs came under the notice of Mr. William Wheatley, of the St. Giles Christian Mission.

"I know my case was no easy one to deal with, but the help I so sorely needed was given by him, and it is not too much to say that under God I owe everything I am and have to his timely assistance.

"I know of many similar acts of kindness which have been quickly and quietly done by this Mission, and I am bound to confess that a Christianity which bears such noble fruit as this is just the Christianity I want as my guide and help through life.

"After all that has been done for me, my greatest desire is that I may have such grace and strength from God as will enable me to prove by my life that I have the right to sign myself—Yours faithfully, "Gratitude."

This is but one out of hundreds similarly aided at a critical time, rescued from circumstances which seemed hopelessly to hedge them in to crime, and now living honestly and industriously. The opportunities of such service are great; many men and boys seek help in order to escape; but help means cost, and funds, unhappily, come in slowly. Much more might be done were the means to do it forthcoming. The superintendent is Mr. William Wheatley, 29, Brooke-street, Holborn, E.C.

THRIFT-TEMPERANCE MEETINGS.—At the half-yearly meeting of the National Thrift Society, recently held at 1, Finsbury-circus, E.C., the secretary stated that 110 meetings for the advocacy of Thrift and Temperance, had been held by the Society since the commencement of the year.

Summer at Northfield.—I.

Why is it that those whose home is in this far-away spot so often pine to return to it when circumstances of work or pleasure have for a time led them to sojourn elsewhere? The reason is not far to seek. Let the British tourist combine some of the most attractive scenes of hill, valley, river, and wood with which he is familiar in his native isles, and he will find here the counterpart of them all.

There is said to be a Northfield in almost every State of the Union, but to those who have seen this, there can be only one. Its name may belong to others, but its beauty is its own. Hence it is that "homesickness" is a malady prevalent in the families of the evangelists and other Christian workers, who make this their residence during the summer months, when duty calls them to leave it for any length of time.

Here the broad and silent Connecticut river pursues its ceaseless course, tortuously dividing the wooded meadows which, backed by lofty hills, flank its sides, and, stretching away into the distance, rise tier after tier of mountains, interlacing themselves with graceful symmetry, while the blue of heaven is reflected upon their roundly-moulded peaks. Such is the scene upon which the childhood of D. L. Moody dawned, and inspired by which he looked from Nature to her God, to whom his lifework is to point his fellow-men.

But not only so. His personality is impressed like a seal upon the entire country-side. This is the more remarkable in view of the large proportion of his time that he has spent elsewhere. Everybody knows him, and, like a "father of his people," he is welcomed by them all. He is here from Chicago for a few days to attend some of the

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now in progress, and soon he will fly off again to the heat and bustle of that cosmopolitan city. But meantime he enjoys the quiet and restful change, wisely electing to derive all the benefit he can from the pure country breezes. Accordingly, he may be seen at any hour after early morn driving around in his useful "buggy," receiving salutations from everyone he meets, though not without an occasional rebuke from one and another that he does not "come inside" when passing their door. "Ah, well," he replies cheerily, "I only go indoors when I'm obliged to, for meals and sleep. This fresh air is so good, I take in all I can." Yet he breaks this rule sometimes, for he has only to hear of sickness or trouble casting a cloud o'er any household, and he is there to solace or to help. He is a man greatly beloved, and no wonder, with so large and generous a heart as his; and the fervour of his religion pervades the whole atmosphere of the town. Climb the hillside, wander through meadow or wood, take a seat by the side of a passing teamster, or pause to purchase a trifle at the village store, and not a word but of appreciation will you hear; while "Then shall my heart keep singing," or "This is my story, this is my song," comes floating over newly-mown hay which husbandman and labourer are gathering in.

Formerly a straggling hamlet, Northfield is now the chosen resort of hundreds of visitors who attend the three annual conferences, and enjoy, many of them, a longer or shorter stay beyond. Last week young ladies were in the ascendancy, to-day the men hold the field, while in August a general Christian Convention will occupy the first fortnight. So there is a constant coming and going, and between-whiles are organised picnics and pleasure-parties to various points of interest and attraction.

Six large seminary buildings (occupied in term time by young women being educated and trained for Gospel work) and a capacious hotel, conducted on strictly

CHRISTIAN AND TEMPERANCE LINES,

have vested the little town with such increased importance as to justify the establishment of a second post and telegraph office, while all around are springing up verandahed villas, in which new residents are taking up their permanent abode. Very picturesque are these domiciles, substantially built of wood, but designed externally with adequate regard for their natural environment. Scarcely ever does a fence divide the forecourt from the road. A majestic avenue of maples, a mile or more in extent down the main street, forms a luxurious shelter under which family groups repose in hammock and rocking-chair with refreshing indifference to all who pass by, which pleasantly suggests to a stranger's mind the picture of the oriental "sitting under his vine and fig tree."

Thus much from my pen of the place itself and of the man who has made it what it is. I reserve for later mention the men's seminaries across the river at Mount Hermon. The notice of the Ladies' Conference which follows is contributed by a lady whose whole heart is in the work of enlisting her educated sisters for the Master's service amongst each other, or in whatever sphere He may locate them. As one of the promoters of the Conference she is peculiarly qualified to describe its rise and development, and as its inception is practically similar to that of the male students' conference, which I hope to report next week, I commend this sketch to the especial attention of my readers so that I need not cover the ground a second time.

Northfield, Mass, July 6. G. E. M.

YOUNG WOMEN IN COUNCIL.

A notable event has just occurred in the assembly of an International Young Women's Conference, under the leadership of Mr. D. L. Moody, and under the auspices of the International Y.W.C.A. About two hundred young women gathered for a week of converse, prayer, and Bible study, from June 22—30, at which England, Scotland, and Ireland were also represented.

The World's Students' Conference for Young Men having met since 1886 in this place, has already established the value of such assemblies in winning college men to a higher standard of Christian life, and in uniting them in service for Christ. College life for women is a fast growing feature, and the advantages of higher education are now enjoyed by fully 100,000 young women in America. While these are opening up avenues of opportunity and responsibility for Christian service, and therefore calling for the highest type of consecrated womanhood, only one-half of this college element are acknowledged Christians.

A great field of service is opening up to women, but the world of college life is always full of danger in its very intensity; danger of exalting the intellectual and dwarfing the spiritual; of spiritual daring with social sins; of purchasing popularity at the price of time and self-respect; of "using our highest powers for less than the highest good."

THE PURPOSE OF THIS CONFERENCE

was, therefore, to bring leading students from representative colleges together, to consider questions of special value to their own spiritual lives, their power for usefulness, and how to attain greater efficiency for service. The invitation was also extended to young women interested in lines of Christian work in cities, in order to consider successful principles and methods of work for their sisters of all occupations, that they may be won *to* Christ, and developed *in* Christ. Two lines of Bible study were arranged, meeting for an hour each morning, with the object of training young women to be successful workers and leaders, "willing, enthusiastic, consecrated, strong, intelligent, skilled, and armed" for the warfare against sin. An Inductive Bible Study Class was taught by Mr. Robert E. Speer, of the Presbyterian Board of Foreign Missions. Taking the Gospel of Mark as his subject, he dealt with it in such a manner as to draw out the circumstances of its composition, the life of its characters, and the fulness of its meaning; and thus to lead to the simple and direct application of the truth studied to the individual life of the student.

The Workers' Bible Training Class was another feature, taught by Mr. James McConaughy, a lecturer in the Mount Hermon School, the subject being "Christ's life among men." The special object of the class was to study the method and life of the Saviour in dealing with men and women in His daily walk; so as to learn adaptation to people inquiring and doubting, and be able to use the searching truths of God's Word in winning them to Christ.

A special series of Conferences on "Work for Young Women by Young Women," was led by Miss Effie K. Price, the general secretary of the International Young Women's Christian Association.

The value of systematised work for special classes was dwelt on, bringing under notice the important fact that the large majority of young women as a class, are outside of the Evangelical churches. Young women are an important element for good or evil in every community, because of their great influence on all lines of secular and religious life, and further because they stand at the

FOUNTAIN HEAD OF THE HUMAN RACE.

They are exposed to many temptations; they are very open to sympathy now, and hard to be won as they grow older. They must be won to Christ, if their lives are to be turned from sin unto righteousness. Young women are suceptible to the influences of young women, and as a class can only be reached by them. Conferences were conducted by Miss Morse, of New York, on the City work of the Young Women's Christian Association, clearly setting forth the plan and work of the Association as an arm of the Church working among young women. Its work is based on the threefold nature—body, soul, and mind.

To meet the social needs of young women, the Association rooms must be homelike, with pleasant parlours and reception-rooms, with good pictures and the pleasing characteristics of the home, that they may be a truly good and helpful resort for young women. Good music, good books and magazines, good entertainments will help to attract; but above all we should have homelike workers and a home like atmosphere, and the hearty purpose to introduce young women not only to our friends, but to our great Friend and Master.

For educational purposes, a well-stocked reading-room is a first requisite in counteracting taste for poor literature, and cultivating a love for good literature. The bright young people's papers of the day will prove strong rivals against trashy papers. The library should be chosen with care, to meet the varied demands of young women of very different degrees of opportunity and need. The planning of educational classes should be most practical, including common branches, industrial classes, history, language, music, fine arts, book-keeping—in short—an institution of education to young women of all classes, whether mercantile, industrial, student, or at leisure.

Knowing the intimate relation of the physical life to sound mental and spiritual life, and that our bodies are indeed "temples of the Holy Ghost," the Association attempts to further physical education and training. The spiritual agencies may be said to consist directly of the Bible classes, which are varied in kind, following the devotional, intellectual, or evangelistic method, also new converts' classes and women's training classes. In these different ways many young women may be led to study the Word of God for themselves. Special meetings for *young women only* on Sunday afternoons are valuable opportunities for winning them to Christ. Social meetings for religious purposes are helpful agencies in building up workers. But every agency of the Association as it works among young women should be consecrated to the glory of Him who has made us.

THE CONFERENCES FOR COLLEGE WOMEN

were led by Miss Blanche Zehring, assistant-secretary of the International Young Women's Christian Association. The subjects were such as should especially receive the attention and thought of students:—"Character-Building During College Years," "Organised Work Necessary to Christian Development," "Principles Necessary to Best Results in Christian Work," "Work for New Students," "Systematic Giving Among College Women," "The Relation of College Women to Missions," and "The College Young Women's Christian Association." The privilege and duty of every student, thus receiving the great blessings of a civilisation which comes to us in the name of Christ, to love and serve Him, was clearly emphasised. And as His servants we should set above all things else a Christian ideal, and seek to lead every student to recognise the obligation of her privilege in discharging her duty, (1) to her fellow-students, (2) to her country, (3) to the world.

1. There is no inaction of life, and the influence of student on student is vital. The fact that only one-half of the college women are Christians by profession, and that only about one in twenty-five are reached after leaving college, shows the urgency of active Christian effort. The "great possessions" which college students have to dedicate to the highest service are talents, ability to please and help others, time, and God-given personality. These may be effective agents in re-uniting often opposing social factions into one Christian head, making the Christian life the leading social element in all things good in college life.

2. Of the ten millions of young women three-fifths are outside the Evangelical Church. If they are to be won at all, it must be soon. College students are trained to lead; they have had the best advantages, and should, therefore, lead in the highest of all services. It has been said, "If you would fortify a nation, you must sanctify it"; and there is behind this another truth, that if you would sanctify a nation, you must sanctify its womanhood.

3. A glance at our duty to the world. There can be no doubt, when we look at the great cities of the Orient, into which the light of the Sun of Righteousness never shines, and remember the "open sore of the world," enveloped in midnight darkness and terrible internal struggles, of South American nations, that the Church has been trifling with the last command of Jesus Christ. Think of sixty millions of young women in China alone without hope for this life or the life to come! Think of the young women of Japan entering into larger opportunities of life, and longing for the "light of the world"! And let us remember that the young women of all nations are beginning to look to the young women of Christian nations for help, and are connecting as never before the happiness of their life with their religion.

WOMAN'S PLACE AND POWER

in this problem can be measured by the warning of a Hindu, that our lady missionaries are reaching the children and women, and through the hearts of the women are reaching the heads of the men, and so shaking the foundations of heathenism. As the watchword of modern education has been culture, Paul has expressed its culmination in admonishing us to "grow up into Him in all things, who is the Head, even Christ." And the poet expresses what should be our sweetest ambition:—

To serve the present age,
My calling to fulfil;
Oh may it all my powers engage
To do my Master's will!

The advantages of an inter-collegiate movement to extend God's Kingdom among students in every land were also dwelt on. The fact that they are found nearly all over the world, and are rapidly increasing in numbers, and that as a class they are easily united, and very fully sympathise with each other's life, indicates the wisdom of uniting these possessors of peculiar privileges and intense interests for the greatest cause of all, and thus centre their attention on the conditions and needs of all young women.

Two hundred and fifty American colleges already stand united in this great Christian sisterhood, and on their standard may be read these words, "Not by might nor by power, but by my Spirit, saith the Lord of hosts," and in their hearts is inscribed this burning desire "The young women of the world for Jesus Christ." The afternoons throughout the Conference were devoted to recreation and out-of-door sports, such as tennis tournaments, walking matches, and in rambling and making excursions along the beautiful valley of the Connecticut River. These afternoons did much to promote a healthy and joyous atmosphere throughout the whole session. At the sunset hour, all assembled for talks over

PROBLEMS OF LIFE WORK.

These were sometimes held on a grassy knoll, known as "Round Top," just behind Mr. Moody's home, and there returned missionaries and others who have searched deep into the things of God, came to teach us lessons of his great work.

The evenings were devoted to platform meetings, with noted men and women speakers, who had been eminently successful in different branches of work. Among those were Mrs. W. F. Bainbridge, the head of the Women's Department of the great City Mission Work of New York City; Miss Grace H. Dodge, originator of the "Working Girls' Clubs," now existing all over the United States; Mrs. Gibbon, president of the Young Women's Christian Association of Aberdeen, Scotland; Rev. Harlan P. Beach, of China; Rev. Geo. C. Needham, and Major Whittle. Then there was the inspiring presence of Mr. Moody himself, through whose kindness the Conference was made possible. As the week closed he was unanimously thanked for his hospitality, and requested to allow a longer meeting next summer. Greetings were sent from this first Eastern Conference of young women to the third Western Convention, convening July 5-18, at Lake Geneva, Wisconsin, about sixty miles from Chicago, and also under the International Young Women's Christian Association. Surely God has a purpose in raising up trained Christian workers for his service; and shall we not believe it is no less a purpose than the fulfilment of his holy prophecy that "In the last days I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy. . . . and upon my servants and on my hand maidens will I pour out of my Spirit, and they shall prophesy."

THE DEPARTING SABBATH.

BY REV. J. E. LINNELL.

WHETHER Britain is to retain the Sabbath, or whether its millions of wearied workers are to lose a seventh day's rest, is a question that the professing Church of Christ will soon have to decide for ever. I know I might take still higher ground, and speak of "The Lord's Day" rather than "The Sabbath," but I am viewing the question on its human side. There are those who, though none too eager to render to God his due, may yet dislike the idea of parting with what—though still claimed by Him—He allows them to regard as their own.

If the professing Church determines that the day shall be kept as originally designed, and as, for ages, it has been used by the people of God, not even the non-religious world will be able wholly to secularise it. But, startling as such a statement may be, religious people, so-called, appear more ready to surrender the Sabbath than others are to appropriate it for their own godless pleasure. There are parishes in this land where Sunday cricket and football would receive parsonic patronage, while the much-abused publican would shrink with horror from desecrating the day with such amusements. And there are those who would have us believe they represent advanced Christianity, who, in the sale of religious papers, find it hard to overcome a drunkard's reluctance to let money change hands on a Sunday.

According to our Lord's own teaching, the way of life is a narrow way: but many of us have been trying to make it wider. We have claimed the liberty to ignore God's commandments, and have urged, as an excuse for doing evil, the good end we have had in view. This has been the case with regard to the Sabbath; we have robbed it of its sacred quiet; we have dishonoured it with the methods we have used in so-called Christian work; and then have pleaded—against the objections of Christians more consistent than ourselves, ah, and the objections, too, of conscience, and the Word of God, a desire to give the Gospel a bearing on the masses.

I remember my own faults this day. I had never heard of "The Salvation Army," nor had any "Church Army" come into existence when I began to use brass instruments at open-air Gospel gatherings on the Sunday afternoon. I never felt wholly at ease, but I always quieted conscience with the thought that the band drew such numbers to hear God's word. My feelings, however, with regard to such agencies were very much changed during "The Manchester Mission." I was preaching in "The Albert Memorial Church" when a Roman Catholic band outside compelled me abruptly to finish my sermon. This was in the morning. In the afternoon there were bands all round us, and the thud of big drums, both near and distant, was simply maddening. I had never used drums on the Lord's Day myself, and, by holding our meetings on the vicarage lawn or away in one of our Pavenham meadows, I had striven so to make use of the music as not to annoy my neighbours. But now, through a conversation held with a friend, the unpleasant fact cropped up, that I had been greatly injuring his Sabbath-school, and probably others too. We only accompanied the hymns after this for about two Sunday afternoons. Then I took up a bill that had been circulated through the neighbourhood with reference to a well-known "Temperance Band" that was coming to give a Sunday concert in the adjoining county town, and as I looked at that bill, with its suggestive wording, and remembered that the flood-gates for such performances had been opened by Christian people, and that I, among others, had helped forward the evil, I asked the Lord to pardon me for what I had done, and determined to dispense with the instruments. But even then I continued the music at a late open-air service, for a few Sundays. People who never darkened a church or a chapel door came to this. Our Wesleyan friends tendered their help, and I tried to believe that it would be a greater sin to throw away such an opportunity for usefulness than to just play such grave old tunes as "Rockingham," "The Emperor's Hymn," etc., with the people all singing around us. But it would not do. I knew that four bands at least (and three of them having drums) were keeping Sabbath quiet from the neighbouring county town, and how could I condemn these if we were playing, even though at a religious and a most solemn service, in our little village?

This question is now most seriously affecting the welfare of all Sabbath schools, for the attractions of the school will never be able to overcome a child's fondness for military music, and the sight of uniformed bandsmen; and, with the Bible virtually banished from many of our day schools, the only chance many a child has of learning the way of eternal life is in the Sabbath school. Advocates for the band may argue, as I have done, that results will justify its employment. But let the evil and the good be weighed against each other, and which will preponderate? Injury wrought to the Sabbath school system must react disastrously on the community at large, to say nothing of the Church of Christ. Had it not been for our Sunday schools, the blackguardism and lawlessness which, even now, are ready to engulf society, would have been supreme at the present hour; and, but for their continuance, these will, ere many more years have gone by, have swept away all the barriers that now keep their powers for mischief under restraint. It is a complaint, often heard in Bedford, that its Sabbaths have been changed into Bank Holidays. This is the murmur, too, in numberless other towns. Religious Sunday bands and religious Sunday processions have led to secular Sunday bands, and "cyclists'" Sunday parades; and ere long we shall have Sunday dances too. I do trust that fellow Christians will consider this matter in the light of Scripture. Many things may be lawful which are not expedient, and where that which is lawful means hurt to man, and dishonour to God, I know that every loyal servant of Christ will be but too ready to cease from its use.

One word about buying and selling on the Sabbath. If trading in religious literature is to be carried on by professing Christians, who can wonder if those who make no profession of religion take down their once closed shutters and open their shops for the sale of secular papers, etc.? And if the newsvendor shall be seen making money on the Lord's Day, who shall forbid the tobacconist, the confectioner, and others?

It may seem wrong to use a sporting phrase in connection with such a solemn subject, but it is time that some who delight to think that they have begun "forward" movements in church work, began to "hark back" and get on old lines once more. One thing is certain; while we are on Scripture lines we are safe, and, to me, it is equally certain that when we allow ourselves to be drawn from these, whatever may be the aim proposed, we shall do both ourselves and others more harm than good.

Pavenham Vicarage, Bedford.

The London City Mission.

A PLEASANT garden meeting, convened by the East London Auxiliary of the London City Mission, was held on Thursday afternoon, by permission of Mr. and Mrs. J. Gurney Barclay, in the grounds of their residence at Knott's Green, Leyton, Essex. Mr. JAMES DUNN made a statement, in the course of which he said that, owing to death and retirement in their ranks, it had been found necessary to make some alterations in the working of the Auxiliary, by which each of the missionaries would be placed under the direction of the secretary of the district in which he is labouring. He had now 118 missionaries, for whom funds had to be found, twenty-eight of whom were engaged in special fields. The support for fourteen ordinary and five special districts had fallen off.

Mr. F. A. BEVAN (chairman) said it was a serious fact, but a true one, that they had been going back during the last few years, both in the matter of men and of money, for the two go together. For every £100 which they received they were enabled to send another labourer forth into an ever-increasing vineyard, but they had diminished from 505 to 483, whilst the great city had gone on increasing at the rate of 80,000 a year. Mr. Fuller, missionary to tramcar and 'bus men, Mr. Bradshaw, missionary at Victoria Docks, and others addressed the meeting.

CHRISTIAN HARBOUR LIGHTS.—The first muster of the members, in the new Seamen's Christian Friend Chapel, was held on Thursday. Colonel Macgregor, C.B., presided, and gave a Gospel address. Miss Messer, Mrs. Hill, and others also spoke, followed by a number of testimonies from seamen.

For the Young.

A FLOWER VILLAGE.

How fond of flowers children are, to be sure! If a boy has a small garden all to himself, it is astonishing how much he is anxious to crowd into it. Sweetwilliam and daisies, sweet peas and mignonette, poppies and pansies, and many others would all be huddled together without any regard as to the space required for each plant to flourish, or the relative height of the flowers, if father or mother were not consulted when the bed is being planned. And how the little fingers itch to pluck the flowers as they appear! Children seem to think it much more pleasant to pick flowers and shorten their days, than for them to enjoy a prolonged existence in their little beds. However, we like to foster the love for flowers which little folks exhibit, although sometimes it means considerable self-denial on our part.

But you would like to live in a "Flower Village," wouldn't you? Well, I want to tell you of a visit I recently paid to such a village, and to bespeak your interest on behalf of the sweet and tender plants I saw flourishing there.

Many of my readers have doubtless been to Clacton-on-Sea, and been delighted with the sands, which afford so much amusement; but thousands of you have never visited this popular seaside resort. Well, the Flower Village is at Clacton, and very beautifully is it situated. It consists of four detached roomy villas, which are appropriately called "Snowdrop," "Forget-me-not," "Buttercup," and "Daisy"; perhaps I should have said five villas, but the fact is the fifth building is a tiny cottage occupied by the caretaker, and is called "Violet." In all, there were about one hundred little orphan girls—for these are the plants under cultivation in this village—of various ages, ranging from eight months to about nineteen years; some have lost one parent, whilst others have neither father nor mother. One dear little girl has both parents living, but her father cares nothing for his child, and her mother is in prison; so she is being taken care of by the kind friends at the orphanage. Thus God fulfils his promise: "When thy father and thy mother forsake thee, then the Lord will take thee up."

But I must tell you something about the lady in charge of the village. The children call her "mother." She is a widow lady, and has one little boy, three years of age. Dear little Georgie never knew his father, so you will not wonder at his mother having such a warm heart for the little orphans placed under her care. She is very kind to them, and they all love and respect her very much. She is well acquainted with every department of the "Flower Girls' Mission," of which this is the country branch; and her experience amongst the flower-sellers of London has specially fitted her for the office she now fills.

"SNOWDROP."

is an Orphanage and Babies' Villa. In this building there are twelve infants under four years of age. Poor little Lydia was received in last New Year's Day when but sixteen days old. Her mother had died twelve days previously; her father was in bad health, and very poor, though quite respectable. When Lydia was taken to the Flower Village she was such a wee mite and quite a skeleton; in fact, for some weeks she could not be clothed, and the doctor thought she would die. So she was wrapped up in cotton wool, and very gently tended; and now she is a fine chubby healthy baby with such bonny eyes! There are several other orphan girls in this building, most of whom are very fond of the babies, and sometimes take them out in bassinettes.

"FORGET-ME-NOT"

is another villa in which thirty or forty orphan girls reside. Little Mary was five years of age when she was received three years ago. Her father was dead, her mother had no home, and wandered about with her charge, begging by day, and sleeping by night in doorways, under arches, and, when funds would permit, in common lodging-houses. For a fortnight after entering "Forget-me-not," Mary could not be induced to lie down; she would persist in sitting outside the bed, crouched up and sleeping with her head resting on her knees, as she had been in the habit of doing all her life! But she now enjoys the comfort of a nice little bed, and will grow up a useful lass. Her mother, I am sorry to say, is still a wanderer in the streets.

"BUTTERCUP"

contains eighteen orphans, and one convalescent. Poor Annie has no parents, and has been sent to Clacton for a change of air. However, she is very anxious to remain in the orphanage, and is a very industrious girl. Although she is nineteen years old, she is no taller than a child of ten. Her head and body are those of a woman, but her legs and arms are those of a child. Her mother on being left a widow supported her three girls by taking in washing. They lived in a top floor; and one day, while the children were at school, the mother had a fit, and was found by her daughter Nellie lying dead on the floor with the tub on the top of her, and her poor face much bruised and disfigured.

"DAISY"

is called the hospital. Here are two invalids in bed, one cripple, a girl who is subject to fits, and various others who are suffering in one way or another; but all are orphans.

Some of the children in the Flower Village have lived in cellars, with a bundle of rags for a bed; and their pinched faces on being received into the orphanage have shown that they have suffered want and semi-starvation. But with care and kind treatment they have regained health and strength; and to see them as I saw them, you would hardly believe that they had experienced such a rough existence. Are they not very tender plants, for whom Jesus is caring through the friends of the "Flower Girls' Mission"? And would you not like to lend a hand in the cultivation of these sweet flowers? I know sufficient of the generous hearts of my young readers towards the poor helpless boys and girls to feel quite confident that when the need is placed before them they will do their utmost to meet it. Perhaps some of you would like a collecting box, so as to aid the work in this practical way; no doubt Mr. Groom would be glad to forward them to those who could make good use of them. Then I am sure that some of the girls have dolls that could be spared, and other toys with which the little orphans could amuse themselves in their leisure hours. Needlecases, too, are much appreciated, and any pieces of work can be turned to good account. I hope you will not visit Clacton without calling at the orphanage, which is situated in the old road about ten minutes' walk from the railway station. Visitors are welcome any day except Saturday and Sunday, between 11 and 6 p.m. Clothing of any kind is always acceptable. Gifts of toys and clothing for the orphans should be sent direct to the Matron, Flower Village, Clacton-on-Sea; contributions in aid of the Mission to the Hon. Supt., Mr. J. A. Groom, 8, Sekforde-street, Clerkenwell, London.

F. T. Watt.

CHILDREN'S HOMES, TANGIER.

While many of us here have been wondering if we ought to go on with an expensive teacher, now funds are so low and pupils so few, the matter has been suddenly decided for us, and we feel it is the Lord's arranging. Azad has received an invitation for the summer from Mr. Brown, of Leicester, and as he has been wanting to get a holiday, he is leaving for England to-morrow for three or four months. During the great heat little study is done, so it seems a first-rate arrangement in every way.

The children are coming in increasing numbers; it makes me very glad. I have often over twenty, some of them such fine boys. They are beginning to be much better behaved, and seem to enjoy the hymns and Bible lessons; it is happy work teaching them, only rather exhausting. My father and other friends are just starting a small auxiliary, which promises to be very helpful to the work, and will prevent it being any extra expense at all to the society.

Jennie Jay.

CHILDREN'S SPECIAL SERVICE MISSION.

J. S. Tyler, *Hastings*, July 12 to 25.

Mr. A. G. Dodderidge, at *Portrush* (*N. Ireland*), during July.

Mr. H. Hutchinson, *Tent, Keswick*, Sundays, July 23 and 30.

CHILDREN'S SCRIPTURE UNION.—July 23, S., Matthew xii. 1-13; 24, xii. 14-30; 25, xii. 31-50; 26, xiii. 1-17; 27, xiii. 18-30; 28, xiii. 31-43; 29, xiii. 44-58.

"MISSIONS" is indeed fast becoming a great, practical emotion of the Church; but it is also the reproachful spectre, which, beckoning with outstretched hand, speaks to the people in her Master's name, and tells of privileges, duties, and responsibilities neglected; of degraded humanity and perishing souls; and of boundless possibilities for the outgoings of love.—*The Missionary.*

OUR VILLAGE CHILDREN.

On Saturday, May 6, we commenced work with our new caravan. Much prayer had been made for the van, and now that a start was effected our hearts were filled with gratitude. As the van passed out of Cambridge, we sang, "To God be the glory, Great things He hath done," and a mile or so on we drew to the roadside, ere the friends who had accompanied us thus far turned back, and again commended the work to God, and praised Him, for his mercy endureth for ever.

The first halting place was Burwell, where we were gladly received, and preached the Word out-of-doors and in the chapel, visiting the near village of Reach, and holding services on the green, with after-meetings in the Wesleyan Chapel. The truth was gladly received. The gipsies attending the horse fair are ignorant and Christless. A visit to several of their vans filled us with sadness and the prayer, "O Lord, send out thy light and thy salvation to these dark moving homes." By the kindness of the master of the workhouse at Newmarket, we were able to speak to the children and others there, returning in the evening, and holding a service on the green.

From Burwell we visited Isleham, but found the door closed, so we went on to Worlington, and were welcomed by the vicar. The work here was specially real, not only among the little ones, but some who were old in sin we found asking the way to life and liberty from bondage.

At Mildenhall the work was very happy, and many readily joined the Scripture Union. Here, too, testimony was received of those older in years, rejoicing with many little ones in the Saviour for the first time. A few meetings at Thetford, where we believe souls were saved—among them the worst lad in the school—and then on to Brandon, where a hearty reception awaited us. The Workmen's Hall was given up to us. The brass band played our hymns in the open-air. The meetings were largely attended, and those who loved the Lord extended their heartiest sympathy.

The closing days of May were spent at Fornham and at Old Newton. There seemed to be a careless and indifferent people, professing but not possessing. Some little ones' hearts were opened, as Lydia's was, to receive her Lord, in spite of some opposition from the schoolmaster.

On to Stowupland, where the services opened by an open-air meeting, followed by several days' earnest work. The attendance largely increased, and many professed conversion. Some who had been blessed walked from Old Newton, desiring to hear more. Several Scripture Union branches have been started. The brilliant weather has helped much. We bless God and take courage, feeling sure that this year's work is far-reaching and deeper, because we are able to remain longer and deal with souls. Surely God is with us and in the certainty of his promises we go forward, bearing precious seed. Continue in prayer for us, for a great door is open and there are many adversaries. Hitherto the Lord has provided. Funds will, however, be required to continue the work, for we propose to go forward till the summer closes.

S. J. Hewlett.

Summer Holidays.

Forty-nine young men, enrolled by the City of London Y.M.C.A., Aldersgate-street, have just concluded a most delightful excursion through the Bernese Oberland, going as far south as Milan, Como, Bellagio, visiting Brussels, Lucerne, the Righi, Andermatt, Rhone Glacier, Meiringen, Giesbach, Interlaken, Berne, etc., staying at the best hotels and travelling (second class) for fourteen days, for the modest sum of ten guineas. One of the pleasing features of the trip was the arrangement for family worship each evening. Many testimonies have been received concerning the unqualified enjoyment, and in many cases also of spiritual blessing realised. The yachting cruises to the Norwegian fiords, organised by the same Association, sail from Leith on July 29th and August 12th respectively. The s.s. *Kong Harold*, exclusively chartered for these magnificent cruises, is admirably adapted for traversing the fiords. Amongst the passengers already registered are Rev. F. B. and Mrs. Meyer, Rev. W. R. Mowll, and Dr. Fry (Edinburgh Medical Missionary Society). There are still vacant berths in either cruise, including some at ten guineas, specially reserved for young men.

MDLLE. NITIKA has refused to sing at the World's Fair because liquor is sold there.

NOTES ON DAILY READINGS.

SUNDAY, JULY 23.—JOB XXIV.

Job laments that the times of punishment are not so explained by God, that those who know him may see and understand his reasons. He then turns to describe the life of the ungodly, who do dark deeds with apparent impunity. A very sad catalogue of crimes follows. The oppression of the needy, the driving away of the ass of the fatherless, the taking of the widow's ox for a pledge, the frequenting of the wilderness, the plunder of caravans, regardless of the claims of pity, the stealing the oil and the wine from those who had laboured to produce them, the murdering of the poor labouring man at the dawn, the commission of crimes at night—such are the iniquities which are described. And these are being committed under other forms in Christian England. Wonderful that God should bear with us, but his long-suffering would fain lead men to repent. It is only after long bearing and trial that He cuts down.

In his closing words (18-21) Job quotes the opinion of his friends as to the condition of the ungodly, that they pass away swiftly as the waters, and are snapped as a branch of a tree. And, in opposition, he states his own view (23-25), that they die in exalted positions, and not by a painful and lingering death, but as corn in the maturity of the ear. This also is true. Wicked men do not always meet their deserts in this world. In the next they are inevitable.

MONDAY, JULY 24.—JOB XXV.

Bildad's closing speech adds little to the controversy. He suggests simply that Job's vindications of himself do not imply that he is righteous before God, and, acting upon the philosophy of the time, Bildad prefers to consider that Job is guilty of unrealised sins rather than believe that God has permitted suffering to come to him unmerited.

There are some unanswerable questions in this paragraph—suggestions full of helpfulness. His armies are numberless, ten thousand times ten thousand, and every angel is pledged to our help. His light shines everywhere, even on the saddest hearts. Not one of us can be just before Him, but we may avail ourselves of the justifying righteousness of Christ, which, as Bunyan says, is always the same, not increased by our good frames or lessened by our bad ones. None of woman born are clean, but the blood of Jesus Christ cleanses from all sin. Moon and stars pale and pass away, but God hath set his heart upon his saints, and has adopted them into his family. And when the fabric of nature shall have decayed, they shall shine as the sun in the kingdom of their Father.

TUESDAY, JULY 25.—JOB XXVI.

Job taunts Bildad with his reply as having imparted no help or thought. How often may these words be said to us in our endeavours to help those who are in sorrow. We have spoken, but uttered nothing. We have sought to help, but no spirit has passed from us to them.

Job proceeds (5-14) to give a description of God's power as manifested in Hades, in space, and the clouds, and the ocean, and throughout the universe. The spirits of the dead tremble before Him: the grave and destruction that veil themselves in night are stripped before his gaze: the world itself is suspended in space by invisible threads (a wonderful foreshadowing of the true theory of the earth): the waters are held in the clouds, which do not burst under their weight, but act as the veil of God's throne: the sea owns his authority, hushing under his word, or rising in its might: his breath brings the dawn: his hand strangles the dragon, as representing a well-known constellation, *Draco*. But these are only the skirts of his ways. Great as is their acclaim as they circle his throne in thunder and splendour, they are but as a whisper as compared with his Divine power and Godhead. All that a Newton, or Herschel, or Faraday has known of God is, as compared to his essential nature, what the quiver of a leaf in the breeze is to the crash of the thunder-peal. This, oh child of God, is thy Father, and his power is for thy defence.

WEDNESDAY, JULY 26.—JOB XXVII.

Zophar ought now to have taken up the discourse, but as he was silent Job proceeds. He first denies that he was ungodly. He says that till he dies, he will not put away his integrity. He refuses to justify the contentions of his friends by admitting that their accusations were warrantable. He demands that those who had calumniated him should suffer the punishments which they had suggested to be his due.

He proves next, from his own history, the falsity of their charges, and asks if he were what they said he was, whether he would still delight in the Almighty, and call upon God. We may be thankful to have the testimony of a pure conscience. It is extremely comforting amid the perplexities of life to look up into the face of God, and know that there is no controversy between him and us. Keep a clear conscience, for if our heart condemn us not, then have we confidence towards God.

In the closing paragraph (11-23), Job takes up the words of his friends about the connection of sin and suffering, and seems to state their sentiments as strongly as they had done. Sin does bring punishment sooner or later, but suffering does not always prove sin.

THURSDAY, JULY 27.—JOB XXVIII.

Job anticipates the teaching of the book of Proverbs in his desire for that wisdom which is something more than the acquisition of intellectual knowledge, and is largely the insight that comes to a truly noble nature. Lofty morality yields knowledge. If we do his will we shall know. There is no certainty to the intellect, but only to the heart. Christ is the truth, the wisdom, and the Word of God.

A search for this pearl of great price, this certain knowledge, has occupied men in all ages. Job compares it with the search of the miner for the hidden treasures of the earth (1-12). According to R.V., a very minute and graphic description is given of ancient mining. The opened shaft, the entombed miners, the devious path, untracked by bird or beast, the passage cut among the rocks, the streams bound up. Would that we were as eager to discover God's truth as the miner his gold, or onyx, or sapphires.

The rich man cannot purchase this by his wealth, but only by his sincerity and simplicity, and by the revelation of the Holy Spirit. The explorer cannot reach it in depth or sea; the poor man, who has nothing to give for it, may know what kings and princes miss.

God alone is the mine of wisdom. In the depths of his nature, dark with excessive light, and hidden from the falcon eye of genius, are both knowledge and understanding. He waits to reveal the secret unto man, saying, "Behold!" Fear Him, and you will be wise; depart from evil, and you will understand things hidden from the wise and prudent, but revealed to babes.

FRIDAY, JULY 28.—JOB XXIX.

The tried patriarch gives a touching and beautiful description of the happy days which seemed to have passed for ever. Let us ask that each of them may be realised in us. Make thy face to shine upon thy servant (3). Let my days be ripe and fruitful, and the secret of God guide my home (4). Let my goings be rich with blessing (6). Let my influence be that of a godly man whose character has won universal respect (7-10).

There are some men the sound of whose voice awakens blessing, whose path through life is beset by those who come for help, and depart healed. The poor that cried, delivered; the fatherless and the widow made to sing. It is not enough to pay others to do our philanthropy, we should endeavour to be eyes and feet to those that are in need. And all this, not only because of the need of men, but for the glory of Him to whom we minister in the person of the least of these.

We sometimes say that "I shall die in my nest, changes will not come, life has reached its golden meridian," and then all suddenly we have to cry, "Oh that it were as in the months of old." But still trust and be not afraid, God watches over thee; He guides and cares.

SATURDAY, JULY 29.—JOB XXX.

In contrast to the description of prosperity, Job now recites his sorrows, arising in part from the ill-treatment of his friends, and in part from his physical sufferings.

"These verses (1-10) contain a very remarkable description of the outcast hordes of the desert...The traits are not general, but specific, and they describe a horde driven out from their homes by a stronger race. There is reason to suppose that in Idumea and Bashan, Troglodytes (cave-dwellers), a weak, nerveless race, survived their ruin for some considerable time, lingering near their old abodes. The colouring belongs, in fact, altogether to the age and country of Job; the description stands alone in its vivid portraiture of a wretchedness unknown or unrecorded in Palestine...In all this description Job must not be supposed to allude to the men of station and wealth who came to visit him in his affliction, but to the vagabonds who insulted him when he was abandoned by his friends."

Job's description of his pain is very touching (16-31). His pains prevent his rest; his disease clings to him like a garment; God seems to have removed far away. The most pitiful thing was, that, though he had always helped those who were in similar trouble, for him there was no help found. But out of all this sorrow, he was enriching the world for ever, with the priceless juice of the crushed grapes of his life, for it is only that which we have acquired in suffering that becomes the true help of other souls.

INTERNATIONAL S. S. LESSONS.

JULY 30.

PAUL AT EPHESUS.

Acts xix. 1-12.

GOLDEN TEXT, Jno. xvi. 13.

THE story of Paul's third missionary journey is told in chapter xviii. 23 to xxi. 15. It commenced at Antioch, but terminated at Jerusalem, where he was arrested. He was away about four years, three years of which were spent at Ephesus (xx. 31).

Ephesus was the chief city of Asia Minor. It stood on the coast of the Icarian Sea, an arm of the Ægean. It was called one of the eyes of Asia; and was an important centre of trade in the East. It was inhabited by Greeks; but there were some Jews also who possessed their own synagogue (8). It was governed under Rome as a "free city," having its own magistrates. The work of Christ was commenced there during Paul's previous visit (xviii. 19).

PAUL AND THE TWELVE DISCIPLES (1-7). They were probably the result of the work of Apollos before he was instructed by Aquila and Priscilla. Defective teaching is sure to leave its impression on the taught. But they were not wilfully rejecting truth; hence are called "disciples" (1). The question of Paul (2), as in our version, conveys a wrong impression. It is a mistake to regard the reception of the Holy Ghost as being of necessity *subsequent* to believing. In the Rev. Ver. the question is, "Did ye receive the Holy Ghost *when* ye believed?" For the Scriptural teaching is that the two should be inseparable. See Acts ii. 38. The fact that Paul asks the question suggests that he noticed some defect in their character or service. Wherever there is an absence of spiritual joy, of deliverance from the power of sin and the world, of liberty in the service of God, there Paul would perceive the same lack. The answer of these twelve should be read in the Rev. Ver. (2). They could not be acquainted with the Old Testament without knowing that there was a Holy Ghost, for he is frequently mentioned there. Nor could they know the preaching of John the Baptist without knowing something of the promised Baptism with the Holy Ghost and with fire. But they did not know that the Spirit was given. After their baptism by Paul they received the Holy Ghost through the laying on of the apostle's hands (6), and began at once to exercise some of his extraordinary gifts.

This incident teaches that we may be disciples, yet defective; that defective teaching will result in defective life; that it is possible to live in this dispensation of the Spirit without knowing what his fulness means; and that when the mind is instructed concerning the Spirit the heart needs to yield to it.

PAUL IN THE SYNAGOGUE (8, 9). He did not turn from the Jews until they had persistently rejected his testimony concerning Christ. (1) *The earnestness of his effort.* He continued it for three months, attempting by argument and persuasion to lead them into the kingdom of God. And he did this fearless of all consequences to himself. Knowing how the Jews had treated him elsewhere, he yet "spake boldly." May not teachers learn the lesson? (2) *The result.* The statement concerning some (9) is a very solemn one. They were "hardened," became less impressible, until their hearts were as adamant. This resulted from their not believing. One of these results must follow in those who hear the Word. No one can resist a good impression without being injured by it. And this led to something worse. They denounced THAT WAY (see Jno. xiv. 6) as evil; not because the Way was wrong, but because they were resolved not to tread in it. Yet, in contrast with these, some became true disciples, who not only believed, but "separated" themselves. Every Christian worker may look for these results.

There was special reason in Ephesus for the performance of miracles (11, 12). The city abounded in magicians and sorcerers, who deceived the people. Among the disciples were some who had evidently practised soothsaying, and who did not at first entirely abandon it (18). There was something "special" about Paul's miracles which the people could not fail to notice. (1) They *were wrought by God.* Paul was but the instrument; God was the worker. No apostle could work miracles at will. Where they were necessary, God wrought them. (2) They *were special* in character. Whatever article of dress was taken from the apostle's body proved effectual in doing what the pretenders to sorcery could not do (contrast 13-16). (3) *They were beneficent.* It was not enough to excite the wonder of the multitude. Sickness and disease and demon possession were miraculously cured. The Gospel has always cared for the sick in body, as well as for the spiritually diseased.

The story of what resulted is full of interest. The burning of the books of the sorcerers; the uproar raised by Demetrius, witness to the success of the apostle's work.

THE STORY OF FELICITÉ.*

BY MISS MARY DOUGLAS.

One morning, two years ago, in June, 1891, I was standing at the door of the Mission-room so well known by many, which belongs to Miss de Broen, in Belleville, Paris, when my attention was drawn to a pleasing young woman with her little girl, whom she was bringing to consult the doctor.

The disease from which her child was suffering was similar to that of many who have been sent to the Cripples' Home in Edinburgh, and this made me more able to sympathise with her.

I have often found that the little children in Scotland have unconsciously opened the door for me to mothers in Belleville.

My new acquaintance gave me her name and address, and then we entered the hall for the Gospel service which precedes the consultations.

Soon after, I visited her, and found her living in a narrow impasse or close; she had two small rooms. I found her in the inner one, working her sewing-machine at the window, her cripple child close to her. She gave me some details of her own childhood; her father was a fisherman of Brittany, her mother died when she was a child of eleven, and she was then taken into a convent, where she remained till she was twenty, and was very kindly treated by the superior.

She then took service in Paris, and two years after married a Belgian. She told us afterwards that at that time she did not pray herself, and her husband was opposed to religion entirely.

She very soon discovered that he was a slave to strong drink, taking "absinthe," which is the cause of great misery in many homes in Paris. Another day she told me that she had received a visit from one of Miss de Broen's evangelists, whom I had begged to call, thinking that, as he also is a native of Belgium, he might obtain easier access to her husband. She told me that when he called her husband was out, that on his return home she related what Monsieur V. had said, and how he prayed with her for the recovery of their child, to which he answered, "How could he pray, for we have no 'Christ' (*—i.e. Crucifix*) here?" I said, "Dear madame, you felt it was real prayer, did you not?" "Yes," she replied, with full confidence. She now took every opportunity in her power to hear the Gospel in the Iron room. Soon she had to pass through a great trial in having to part with her sweet little companion, and leave her in the Children's Hospital. She said a year afterwards, "God used the pain I suffered in parting with my darling to bring me to Himself." In the autumn of 1891 I left for Scotland, and before leaving I gave my friend a copy of the New Testament with the Psalms at the end, counselling her to study it, and telling her how she might use the Psalms as her daily book of praise and prayer.

On my return to Miss de Broen's home in Belleville, in June, 1892, I soon found my way to the house of Felicité. I was glad to find she was living in a more healthy room. I found her sadly delicate, evidently in a consumption, but struggling with great courage to work, in order to pay their rent. She had much to suffer, owing to her husband's inability to resist temptation, but she had learnt the comfort of casting him and all her care upon the Lord. God's Word had become very precious to her. I remember one day, as I was sitting with her, inquiring for herself and her child, she rose and fetched her Testament, and, putting it in my hand, asked that we might read together. She told dear Miss de Broen that I had helped her to see Jesus, and accept Him as her Saviour, by telling her that the Lord Jesus is the same to-day as yesterday, and would forgive and heal her now. We were reading a Gospel story, a miracle, I believe. I had myself been studying a valued book called "Christ's Presence in the Gospel History," by the late Rev. Hugh Martin, from which I would like to extract one sentence. "By the omnipresence of his Godhead, but especially by the sovereign and gracious presence of his Spirit, He, whose biography is now before us, is Himself with us; and the record of His doings, his life, and death, and resurrection, is no dead history, but a living biography which, like Him of whom it testifies, 'liveth and abideth for ever,' 'Lo, I am with you alway,' the very Christ—the living Saviour, still speaking to us as never man spake, still forgiving sin, and going about doing good."

Felicité told me that her husband would now allow her to read to him at mid-day out of the Testament. She would tell me little things which showed me her tenderness and refinement. I remember one day the room was rather untidy, and the bed still unmade. She pointed it out to me, and said, quite proudly, "My husband forbids me to touch it; it is too heavy for me to turn it now; he said he would make it this evening. I can't rise now to give him his coffee, but he gives me a cup at four o'clock, and he puts my Testament on my bed, saying, 'Here is your little book.'"

Felicité was much aided by a Christian widow, also a native of Brittany, who was brought up a devout member of the Church of Rome, but who, through attendance at Miss de Broen's Dispensary, heard and received the Gospel, and now adorns the doctrine of God her Saviour. The sympathy between the two women was very real. The Holy Spirit had taught Felicité wonderfully by his own Word, and she has been, I know, a blessing to many, especially to one whom I met at her house, an elderly woman who had been very industrious and independent, but who is now becoming gradually blind, and is in great poverty. When I first met her, she was very bitter, thinking that God was hard and unjust to her. I was told that her son often feared she would commit suicide, sadly common in Paris among those who have no faith. She afterwards told me that Felicité had once entered her room, and discovered that she was preparing to take away her life, that she had charged her with the terrible sin she was about to commit, had spoken with great earnestness, and then burst into tears. She said "She led me to put my trust in God, and now when I am tempted I kneel down there, and give myself to Him, and he is taking charge of me, a poor, blind woman. She made me come to her house, and read to me out of her little book, and often made me share their dinner.

For a short time Felicité seemed to rally. One day I was surprised to see her in the Ouvroir sewing busily; she only came to show her gratitude, but refusing to receive the bread ticket. She wished to attend our meetings, but I feared the steep hill for her weak chest, and advised her to go to the church of a good pastor, whose church is in her own street. She made his acquaintance, and he visited and helped and comforted her, and afterwards, at her funeral, at which I was present, gave his testimony to the assurance of her faith, saying also that he had seldom seen anyone who had made such rapid steps in the Christian life. No doubt the Lord was ripening her quickly for his immediate presence, though we would have wished to keep her among us to be a light to many around who are without God and without hope. When too ill to remain in her own house, she was taken to the hospital of St. Antoine. I visited her there, and once took her blind friend with me. She spoke to me of a young neighbour to whom she had read the Testament, but who she feared was quite indifferent. She said she longed for her conversion; she said this in a sad tone of voice, when her old friend looked up as if to encourage her saying, "But you know He has brought *me* back. Faint not, only believe."

The overcrowded ward at St. Antoine was a sad place, and we saw that her time on earth could not be much longer.

Miss de Broen kindly made arrangements for her being received into the Deaconess Hospital, and there she was nursed with Christian love during the last four weeks of her earthly life. She was taken home on March 20, 1893, aged twenty-nine. The news of her departure was sent to me in these words. "She fell asleep without pain. Her last words were, 'May Thy will be done.' Till the end she did not cease to be a source of edification to those around her, by her peace and faith." She told the lady who was much with her in the hospital, that she had heard the Gospel in the Iron-room, that when she felt herself ill, and had to part with her loved child, in her double distress she turned to God. She felt she was a sinner who needed pardon. Soon after arriving at the Deaconess Hospital, she said, "Do they not read the Bible aloud here?" She was shown the text painted on the wall: "It is good for me that I have been afflicted" (Ps. cxix. 71). She said, "Yes, without that I would not have known God." She was never heard to complain. Her child was brought by her husband to see her; she is just four. She said, "Formerly the thought of dying and leaving my child terrified me, but now I have trusted her to the Lord." She said once, when suffering much, "It is sweet to know Jesus and to do his will. 'The good Shepherd will come and take his poor sheep which He has long sought.' Jesus says, 'I will not leave you' (John xiv. 18). How good our Lord is to call us his children, we who are sinners. I never can thank God enough for all that He has done for me." She desired that her child should be brought up as a Protestant. She asked that her sister-in-law should receive a New Testament. She had only had one herself for eighteen months. She said, "Write in it: 'What ye ask in my name He will give it you' (John xvi. 23), and 'I cried unto the Lord and He heard me'" (Ps. iii. 4). She much enjoyed the hymns beginning, "Béni soit le jour où j'ai fait choix de Jésus pour maître," &c., and "Pour moi, chrétien, la terre est un exil, Mais tout est bien! Mais tout est bien!"

She desired that her New Testament should be given to her husband, and she begged her nurse to gum into the Book the letter which she had written to him, saying, "Will you add some verses from the Bible about trust in God?" These were chosen: Ps. xiii. 5, "I have trusted in Thy mercy." Ps. lxxxiv. 12 "Blessed is the man that trusteth in Thee." Prov. iii. 5, "Trust in the Lord with all thy heart."

This is a translation of her letter:

"My dear husband,—I desire to tell you, in the hope of soon leaving this world, how happy I am, and the full and perfect peace which I have found in God. I have known Him, and I commit myself entirely to his will, for He knows what I need. Know, my loved one, that before leaving you I desire that you may trust Him as I have done.

"I have prayed for you, I have prayed in faith, and certainly God has heard me.

"I have asked the Lord to make Himself known to you, as well as to our dear child. I commit her entirely to Him; He will keep her. Yes, He will keep you, He will pour out his blessing on you.

"Be a good father for our dear child; watch over her, and do not follow your companions who may entice into evil.

"Know that these are the last wishes of your loved wife. Receive the blessing of God and mine. I have not been able to write with my own hand, having delayed a little too long, but I have dictated these lines. Adieu, my darling. Come and meet me in heaven. 'He that believeth on the Son hath everlasting life' (John vi. 37-40).

"(Signed) Felicité."

Now my narrative of my dear friend is finished, but I know her work in Belleville for her Master is not ended.

She did not know, as I do, that she had sown much precious seed during her short Christian life, which will assuredly spring up and bear much fruit. We are looking for it with confidence.

1, *Rosebery-crescent, Edinburgh.*

* This story may be had in leaflet form, price one penny, from *Andrew Stevenson, 9, North Bank-street, Edinburgh.*

BERLIN EVANGELICAL MISSION.

Mr. Rohrbach's twelfth report tells how he was led to begin work in Berlin, how God gave blessing, and how the mission has gone during the past year in Moabit, Charlottenburg, and Potsdam. The report says:—"Ever since its opening our large Gospel hall in Charlottenburg has been a well-known centre of far-reaching missionary activity, standing in the midst of a dense population, most of whom live in utter indifference to eternal realities; many have joined the ranks of Social Democracy, with its open denial of the very existence of God or the life to come, whilst many others are being led away by Romanism into dead forms and empty ceremonies. We rejoice the more that every Sunday evening, and several times during the week, the Gospel of the grace of God is being preached, simply and faithfully; meetings for prayer and the study of the Word of God are being held regularly; whilst many children attend Sunday school. Lectures are being delivered to increase and deepen interest in mission work abroad, and temperance work has been started by the well-known Col. von Knobelsdorff.

"From Moabit and Charlottenburg the work spread to Potsdam, the royal city, where the Emperor resides during the greater part of the year. One of our brethren and his wife, who had been brought to the Lord in Moabit, moved to Potsdam, opened their house to friends for Bible study; people came to see and hear, the Spirit of God convicted and converted sinners, a Sunday school was added, and a plain suitable hall, formerly a dancing saloon, has been secured for Gospel work. Besides these three mission centres, we have during the past ten years much assisted Fraülein von Blücher in her noble work for the Lord in the west of Berlin. The address is Julius Rohrbach, 28, Krumme Strasse, Charlottenburg, near Berlin.

REV. J. H. RIGG, D.D.,

EX-PRESIDENT OF THE WESLEYAN CONFERENCE.

THE re-election of a Wesleyan minister to the Presidency of its Conference is now so rare an occurrence that the man who attains to this dignity must have claims of no ordinary kind upon the confidence and gratitude of his brethren. That Dr. Rigg, who retired from the Presidential chair for the second time on Tuesday last, has such claims, no one who carefully studies the history of the Methodist Church during the last forty years, will for a moment question.

One of the historic buildings of Newcastle-on-Tyne is the "Old Orphan House," the foundation-stones of which were laid by John Wesley in 1742. In this building, in the year 1821, Dr. Rigg was born; he is, therefore, in his seventy-second year. His father, Rev. John Rigg, was a Wesleyan minister, a man of a beautiful spirit, and greatly beloved by his brethren. His mother, a Miss M'Mullen, the daughter of a Wesleyan minister, was left an orphan at a very early age. She became the ward, first of Dr. Coke, and then of Dr. Adam Clarke, in whose family she was brought up.

The subject of this sketch was educated at Old Kingswood School, and afterwards became one of its masters. Then came two years of teaching at Mr. Conquest's school at Biggleswade, and in 1845 he entered the Wesleyan ministry. Before the usual four years' probation had ended, Dr. Rigg was in the thick of the controversy which raged around the famous "Fly Sheets." He gave himself so fully to the study of Methodist polity in particular, and to the general question of the various forms of Church government, that upon him devolved the task of defending his Church from these attacks from without as well as from within. Dr. Gregory, the late venerable Connexional Editor, said of Dr. Rigg: "Not one of all the sons the Methodist Church has brought forth and brought up, has so stoutly stood in the gap made in her walls by insurgents from with- and assailants from without. For this high service he was especially raised up, and equipped by Providence, by nature, and by grace." In 1850 Dr. Rigg's health broke down, and for eighteen months he gave up preaching. During this period of comparative leisure he published a book which has been enlarged and brought up to date, under the title of "The Connexional Economy of Wesleyan Methodism in its Ecclesiastical and Spiritual Aspects."

Dr. Rigg was married in 1851, to Miss Caroline Smith, of Worcester, a lady "possessed of graces of mind and person which drew all hearts to her, made her a favourite wherever she went, kept her husband her lover to the end of their life together, and made her her children's ideal of true and gracious and refined womanliness."

Two pleasant and fruitful years at Guernsey were followed by an appointment to the Hammersmith Circuit. It was here that the *London Quarterly Review* was established. Dr. Rigg was first assistant-editor, then co-editor with Dr. Pope; then he accepted and retains an editorship which has been a distinguished success. The review of Maurice's Essays in this Quarterly made Dr. Rigg's reputation outside the Methodist Church, and placed him in the front rank of critics. These studies were published in 1859, under the title "Modern Anglican Theology"; a third edition, including some chapters on Kingsley, was published in 1879. Bishop Ellicott, addressing a meeting held in the Earl of Aberdeen's house in Grosvenor Square, spoke of the profound impression made on him by these masterly critiques.



(From a Photograph by Messrs. Elliott & Fry, 55, Baker-street, London, W.

Among other valuable contributions to literature we may mention Dr. Rigg's "Essays for the Times on Ecclesiastical and Social subjects;" "Discourses and Addresses on the leading truths of religion and philosophy;" "The Living Wesley, as he was in his Youth and in his Prime," a book which in its latest edition is spoken of as "a singularly luminous sketch of the great evangelist's character and position." Dr. Rigg's "Churchmanship of John Wesley" has been and still is of immense value in meeting the insidious attacks made on Methodism by leaders of the High Anglican school. The article on Methodism in the new edition of the "Encylopædia Britannica" is also from the pen of Dr. Rigg.

After labouring in Stockport and Manchester, Dr. Rigg was obliged, in consequence of the delicate state of his wife's health, to seek a sphere of labour in the South. Three bright and happy years were spent at Folkestone. While here Dr. Rigg was elected to the chairmanship of the Kent district, and in 1866 he became a member of the Legal Conference. After a year at Tottenham, he was called to a position which he has now occupied for twenty-five years, viz., Principal of the Westminster Training College for Day-school Teachers. On the first London School Board, he represented Westminster for six years, and took a prominent part in shaping the policy of that body. In 1886-1888, he was a member of the Royal Commission on Elementary Education. All the phases of this subject he so completely mastered as to win a high reputation as an educational expert. Many of the best day-school teachers in the country have been trained at Westminster, which under Dr. Rigg's fostering care now ranks among the finest normal institutions of the country.

In 1878, Dr. Rigg was first chosen President of the Wesleyan Conference. His year of presidency was memorable for the admission of laymen into the Conference, a departure in which he took a very prominent part—and for the raising of over £300,000 by means of the Thanksgiving Fund.

His chairmanship of the Second London District has been marked by a sympathy with and interest in the work of that district which has borne the most abundant fruit. This has been specially true of those weaker places which stood the most in need of encouragement.

No one has advocated more powerfully or welcomed more warmly than Dr. Rigg those modifications of Church government and methods of work which promised to bring the Methodist Church into more perfect harmony with changed conditions of life and work, and so to secure for her a firmer hold on the intelligent sympathy of the people. More than thirty years ago he advocated the repeal of that restriction which made it impossible for any minister to remain in the same town for a longer period than six years. His efforts at that time proved fruitless: but the change has quite recently been made. So long ago

as 1847 he came to the conclusion that in the case of ministers who had important matters in hand in the circuits over which they had charge, a prolongation of their ministry until they were able to complete such important work would sometimes be a great advantage.

It is scarcely necessary to refer to Dr. Rigg's debating powers. His influence in the counsels of his Church is very great. His preaching is expository, and displays much spiritual insight and power to apply the truth to the necessities of nineteenth century life. There is in him a striking combination of strength and gentleness. Mrs. Rigg died in 1889, after many years of suffering, during which the tenderness, patience, and thoughtfulness of her husband were beautifully and strikingly illustrated. Few know, but Dr. Rigg's most intimate friends, how much of kindliness and sympathy there is in that nature that seems sometimes so gigantic in its strength.

The following words from the address in which Dr. Rigg acknowledged the honour which his brethren conferred upon him last year reveal such a conception of a Christian minister's duties and responsibilities as are worthy of record. "Souls are the burden continually of our care, and should be continually in our thoughts and in our prayers. Whatever allowances we may make for circumstances, our ministry, as it is now being enacted, is not as it ought to be—the history of triumphing in Christ Jesus. What we all need is not the spurt of a momentary emotion, nor the enthusiasm of the hour of prayer, but such a permanent consecration as lives through all weeks, gives character to every hour, and makes us, wherever we are, consecrated men of God, our speech and our lives continually bearing witness to the eternal truths, of which God has put us in charge."

A Concordance in Bengali.

The Christian Literature Society, which, some years ago, published a Concordance in the Tamil language for the Madras Christians, has now decided to publish one in Bengali. The request came from missionaries of all societies labouring in Bengal. One of the Calcutta missionaries, Rev. Mr. Phillips, has devoted his spare hours for years to the preparation of a Concordance of the New Testament, which is admitted by all the committees which have examined it to be an able and accurate work, of the highest value for Bengali Christians.

The claims of the Christians of Bengal are very strong. They live in the midst of some seventy millions of the most highly-educated Hindus and Mohammedans in India, and much of the success of the Gospel in that great province depends on their intelligent and consistent work and teaching.

It will cost about £100 to bring out an edition which can be sold at a price within the limited means of the native Christians. One lady, on hearing of the efforts of the Christian Literature Society to provide this needful help for Bible study, sent £3, expressing the hope that others would make similar gifts. The secretary of the Society is Rev. James Johnston, 7, Adam Street, Strand.

THE WILLIAM TYNDALE BIBLE CARRIAGE, connected with the Christian Colportage Association, has made a brief stay at Taunton. Rev. Levi Palmer writes: "It is an effective means of evangelising rural districts during the summer months. It is manned by two powerful speakers, who, with trumpet-toned voices, can preach the Gospel in the vernacular of the common people. These consecrated workers are Messrs. J. Parsons and J. Niven. All sections of society have lingered to hear, and some of the most careless have been impressed. The local authorities having refused an application for permission to stand in the market, the only alternative was to traverse the whole town with the carriage and hold short service at intervals. In this way about six services were held each night, and thousands during the week came beneath the sound of the Gospel. The carriage is now *en route* for Barnstaple, and will spend six weeks in Ilfracombe."

COLPORTEUR EVANGELISTS FOR ALGERIA.

Our hearts were set on returning to our much-loved work amongst the Kabyles, but having had some difficulties with the authorities through false representations of the Roman Catholic clergy, and as my name had been prominent, we feared our presence in Algeria might compromise the work of the North Africa Mission and the efforts of our dear brother, Mr. Glenny, its hon. sec. We have asked the advice of two or three competent men, and they say, "By no means go, but leave things as they are at present," and this will explain our change of purpose, and our presence in this interesting city.

Several years back we came to Geneva to plead with the Société Évangélique de Genève for evangelist colporteurs to be sent to Algeria, and they sent out two devoted young Frenchmen who had been in the revival at Vabre, in the Tarn. Their labours have been appreciated and much blessed. We are here again with the same plea, that the Society may send more, for French or Swiss would be tolerated by the authorities, and they may be found; but the present pecuniary position of the Geneva Society will not allow them to enlarge, as they have a debt of £1000. But they would gladly do so, were the means sent in for the special object.

For a small sum, say £50, a colporteur-evangelist could be sustained, excluding the months of great heat. How happy it would make anyone having the means, to have his or her own representative in this needy field; it is desirable for some to go at once, in the beginning of October. It would be difficult to describe the increasingly demoralised condition of the 300 villages of French colonists of Algeria. With none to care for their souls, they are drifting into utter indifference and infidelity, and many, in fact, are a scandal to the Kabyles and Arabs around them; and such an agency as I have pointed out, so simple and inexpensive, would meet their case. My wife and myself have been eye-witnesses of the deplorable and lost condition of these dear people. With the view of furthering this object we have come here into this, as the Germans call it, Welthistorische Republik, and were in time for the sixty-second annual assembly of the S. E. G.; many delegates were present, and through the courtesy of the president, Count St. George, I was permitted to advocate the claims of these benighted colonists of Algeria.

How glad I was to be amongst these dear Geneva friends! I have known and highly esteemed and loved their work for half-a-century, and the names of the first founders of the S.E.G.—Gaussen, Merle-d'Aubigné, Vaucher, Col. Tronchin, are fragrant with the odour of Christ. They took their stand on the great foundation truths of Evangelical Christianity, and that standard is still maintained in the present day of declension. Sixty-six students, including twenty-five preparatory students, were trained last year in their school of theology. Four earnest speakers in the public meeting afforded good specimens of the men who had issued from this training ground. Thirteen pastors and evangelists and sixty-nine colporteurs are at work in forty-six of the departments of France, two of the latter in Algeria.

In this, as with most other evangelical agencies, the Lord is trying the faith of his servants, and they have lessons to learn in the diminution of their resources. Oh, let us learn what these lessons are! As I sit writing this, I have sweeping before me the beautiful blue and foaming waters of the Rhône, an emblem of the rich and abundant resources of our living risen Head, poured forth to faith. This river, taking its rise in the heights of the Galenstock, soon becomes a mighty river flowing through 500 miles, and is at last lost in the Mediterranean. It appears to be lost some time in a cleft of the rock, when the river is low, at the Perte du Rhone, near Collonges, but it soon emerges, and pursues its beneficent course to its destination. This affords a striking illustration of the circumstances at present of God's servants. The waters of supply may be hidden and seem to fail, but they are only hidden in a cleft of the rock for a time, and will soon burst forth again in blessing.

If the Lord has called his servants into the harvest, He will certainly supply their need, whatever that need may be, and He Himself will be with them always, with blessings in both hands for them. Let our eyes, then, be unto the hills (those Alpine heights), whence our help cometh.

May I be permitted to say, that if any friends are disposed to help forward this work of colportage and evangelisation in Algeria, they may address their communications to me at the Oratoire, Geneva, care of Secretary of the Société Évangélique de Genève, as I am now a resident in Geneva.—Yours affectionately in Christ,

Geneva, July 7. George Pearse.

SUMMER THOUGHTS OF SERVICE.

The Father's will I see
In all that He has made,
The wind that moves a thousand leaves
To fan the languid glade;
The tireless sea that lifts
Its myriad-fingered hand
To stroke, with strong yet tender touch,
The faint and fevered land;

The sun that deftly weaves
A veil of mist to wear,
Then smiles in such mild radiance through,
As weakest eyes can bear,
Yea, rest in and grow strong,
Light's pure nepenthe poured
On wearied nerves, till life exults
In life's full tone restored.

I see it in white rocks
Whereon brown seaweeds grow,
Weeds which the sea's soft silver scythe,
Oft crossing, fails to mow.
Rocks that withdraw themselves
From sight 'neath the green wave,
To shed, when bared, the fragrance forth
The balmy waters gave.

The Father's will I see;
Oh, that the breath Divine,
That moves ten thousand lives like leaves,
Might ceaselessly move mine
In ministry of grace
Earth's myriad wants among,
That all adown sin's shadowy glade
God's love-song might be sung!

A finger might I be—
Bejewelled not nor fair—
Of that great Hand that, tireless, seeks
To soothe souls everywhere;
A veil through which God's face
Might shine in softened ray,
Till unaccustomed eyes grow strong
To wish all veils away!

Ah that, like those white rocks—
Sea-cleansed, sea-clothèd too—
I might dwell deep in Christ my God,
Secluded all from view;
Emerging thence anon
Only as He might will,
And then so clothed in his blest grace
As to be hidden still!

July, 1893. R. Wright Hay.

A KENTISH VILLAGE MISSION is being formed to carry the Gospel into every village and hamlet within the county. It is intended that every village in the county will be visited to search out its need. The amount of spiritual destitution, apathy, and ignorance in many villages is appalling. The means to be used are—open-air services, tent services, meetings to be held in cottages, rooms, barns, mission halls, or any other available places; on Sabbath and week days, or both; house-to-house visitation, with persistent invitation to attend the services; and the judicious distribution of good and sound literature. Full information may be had of Mr. J. G. Dixon, "Maycot," Bexley, Kent.

AMONG AINUS OF JAPAN.

Rev. John Batchelor, writing from Sapporo, Japan, says:—

"Last Sunday I had the extreme pleasure of admitting one more Ainu to the communion of the Church of Christ by baptism. She is a girl, aged thirteen. It is a true happiness and great honour to be so permitted to see the fruits of one's labours gradually gathered in, and encourages us greatly. Before the baptism took place I experienced the same sort of difficulty with regard to the choice of a suitable name for her that I have several times before. The Ainus have so many superstitions and curious customs connected with this subject, that the choosing of a fitting name for a person is quite a formidable task. No one may be called by the name of a person who has passed away. When anyone dies, his or her name must die also! Should the name of a dead person be applied to a boy or girl it is supposed that it will grieve the soul of the departed and be likely to call forth his or her displeasure. Not only so, but according to the Ainus it is far better not to revive the name of the dead, because one would be thereby reminded of death itself, and this is a thing of which the Ainus are in constant dread.

"It will easily be seen, therefore, that there must always be a great dearth of Ainu proper names, and that naming a person is a source of great difficulty. Names in themselves are supposed by the Ainu to be lucky or unlucky, and to bring fortune or misfortune on a person, as the case may be. The people appear to invest them with power for good or evil, so superstitious are they. In short, the Ainus live in

A GREAT WHIRL OF SUPERSTITION

with regard to this as well as other subjects. Thus, a child is of a weakly disposition, and is consequently always ailing: this is often thought to be because the name is an unfortunate one. It has, therefore, to be changed! I have repeatedly been asked to name or re-name persons, varying in age from four to eighteen for this very reason. I have mentioned already that a person must not be called after his or her ancestors or deceased relations; in the same way, he must not take the name of his living neighbours. Should such a thing be done, it would be looked upon as a kind of theft and treated accordingly. This fact probably arose from the idea that names bring good or evil, and a person needs all the good his name can bring, and does not care to have it divided up with another. In trying to find the name of a person, I have several times been asked not to use such and such a name, because someone else at another village has one which sounds very like it.

"Again, the name must have a good sound and meaning. That seems reasonable enough. In choosing a name for the person I lately baptized, I suggested several before I could hit upon the right one. Thus, Rhoda would not do at all, because the first syllable sounded too much like the Japanese word '*ro*,' a 'prison,' and is a word often used by the Ainus for 'prison,' so that Rhoda or Rota would mean, as the Ainus use it, 'to be in prison.' It was not the slightest use telling them that the Scripture word Rhoda had another meaning. A name with such a sound could not possibly do. I next mentioned Sarah at a venture. But even that would not do by any means; it sounded too much like the Ainu word '*sara*,' which is the word for an animal's 'tail.' Having tried Eunice and Rebecca, in sheer desperation

I COINED A NAME ON THE SPOT.

It was '*Tom-un-mat*,' and that means 'the shining female.' To my surprise all parties were highly delighted with it, and so she was named by it. After this I intend to devote some little time in thinking out and coining Ainu names, for the naming of the people constitutes a real difficulty, so many knotty points have to be avoided, and delicate and perplexing crochets humoured. God grant that '*Tom-un-mat*,' 'the shining female' or 'girl,' may indeed henceforth shine to the glory of her Saviour, and be a bright jewel in his crown.

"Our 'Ainu Hospital Rest House' is now being made use of by the Ainus. One poor consumptive woman entered at the end of December, four other persons came to us last month, and one more we are expecting to-day. I go to preach and talk to them every day. We have been taking the first chapters of Genesis, and have had many very interesting talks about the Creation. The Ainus ask all kinds of funny questions, and tell me some very curious things. On one occasion a man asked me whether my books said anything about the sun having once, for a long period of years, risen in the west and set in the east! Upon inquiring why he put such a peculiar question, he replied at follows:—'It has been handed down to us by our remote ancestors that when the world was brought forth in the beginning, the quarter now called east was named west, and the west designated east. This was so because, at the beginning of time, the sun used to rise in the west and set in the east. But for some unknown cause God saw fit to change this order of things, and to make the sun to rise and set in the quarters it now does. When this took place, the Ainus were, therefore, obliged to transpose the names east and west, for those designations would not apply under the altered conditions, because *chup-ka* (east) means the kindling of the luminary; and *chup-pok* (west) means the going under of the luminary. Do not your books tell you anything of this?' Such was the question of an old Ainu, who is known to be a man well versed in the law of the ancients. The old man who asked this question and repeated the legend to me appeared to be quite disappointed to hear that the Bible told us nothing about

THE SUN HAVING ONCE RISEN IN THE WEST!

But I tried to show him that that precious Book told us of far more important things, and that it was sent to teach us of God, instruct us in the practice of an upright life, and to show us the Way, the Truth, and the Life, rather than answer every funny question as to the mechanism of the world, the laws of Nature, and anomalies in Nature which might arise in the mind of man.

"While talking to some people about the fall of man the other day, the mention of the serpent caused great uneasiness. This circumstance reminded me that I had, among other notes which I set down at odd times, a short one as follows:—'Nothing exercises so much power over the Ainus as their superstitions, nor is there anything, leaving out drunkenness, of course, which gives me so much trouble in my work among them. One is ever obliged to be on the alert lest he should inadvertently touch the people on some delicate point upon which they are superstitious, and in that way give offence.' I have several times caused a murmur to run through an audience by saying sometimes things opposed to Ainu superstitions, where I last expected them to lurk. It was in fact some little time before I could accustom my congregation, small though it is, to hearing the word 'serpent,' and from this circumstance, coupled with previous experience, I have learned when addressing the heathen not to choose at first such a text as John iii. 14, 'As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.' Such a text can only be acceptably quoted after the way has been well prepared. The Ainus hold the serpent or, for the matter of that, snakes of any description, in peculiar dread. They look upon them as demons. They consider them to have power to possess people, and to be

POSSESSED BY A SERPENT

is said to be the same as to be possessed by the devil. My difficulty will hence be understood. We cannot, of course, say how the Ainus came first to be so superstitious about the serpent. It may be that they have some tradition of the part it played in the fall.

"I have lately returned from a visit to Usu, and other places. There seems to be just now a great stirring of the dead dry bones in every village where the Gospel has been preached. The Ainu church, which numbered but nine at the beginning of the year, has now a membership of eighteen, one having died last month. Thus the church has already doubled itself this year, and we fully expect it to again double itself before the year is out. We went forward in faith, we expected a blessing, and we have got it; to God be all the praise and glory. The spirit of inquiry now showing itself among the people, especially among the women, who never pray or have any religion, is beyond all measure startling. One longs to be more able to supply their spirit's craving and to point more of them to the Saviour.

"A great calamity has now overtaken us. The Roman Catholics are on our track at last. Two of the French priests have been studying Ainu for some time, and can now speak a little. That is the way with them and their work. We Protestants go on working hard and preparing the way by preaching, reducing languages to writing, compiling dictionaries and preparing books; then, just when the heavenly blessing seems about to fall, we discover that we have been watched by the Roman Catholics; and our work, yes, and our name too, made use of by them for their own ends."

Miss Andrews, 25, Castle-street, Hertford, will be glad to supply further information regarding Mr. Batchelor's deeply interesting work.

SALVATION ARMY ANNIVERSARY.

Exeter Hall was filled on Thursday evening by members of the Salvation Army and their supporters and friends, assembled to celebrate the twenty-eighth anniversary of the Army. Needless to say the Hall was densely crowded, and that the proceedings were marked by much enthusiasm and fervour.

General Booth said that it was just twenty-eight years ago this month, and almost to the day, that he first took his stand in Whitechapel-road and commenced the movement which had developed into a world-wide organisation. His life had been from that time given up to the business of seeking to save the souls of the people. Proceeding, he spoke of the promptings and purpose of their hearts and minds, then he referred to the ever-increasing expressions of confidence and love that came to him from his soldiers scattered over the world; and with this prelude plunged into statistics. These are his figures, in the order in which he marshalled them: In this country there are now 1203 corps, making with the outposts 1313 corps; abroad the total of corps and outposts is 3060. In this country there are 4466 officers entirely separated from ordinary pursuits, and abroad the number of separated officers is 6383. Thus, he paused to remark, there are now 10,849 men and women devoting the whole of their energies to Salvation Army work. In this country there are 234 institutions in existence in connection with the Army's social operations, and they are controlled by 875 officers. Of social work abroad he could say little—the statistics not being accessible to him—save that it is much more extensive than the social work at home. One figure, and one figure alone, he was able to communicate on the subject. During the past year £53,000 was expended on social work abroad. "There never was a time," he went on to say, "when our hearts were more completely united, and when the soldiers of the Army were more thoroughly at one, than at the present moment"—an announcement that provoked a storm of applause. Nor was there ever a time, he thought, when there was a greater need for service and sacrifice and loyalty to Christ. Everywhere men and women were cold, lukewarm, and worldly, regarding religion "as little more than theological belief or humanitarian sympathy." The world stood in need of those who were willing to sacrifice all, and fight against sin and the devil, and, if need be, die in the conflict.

Commissioner Railton followed, speaking of the progress made in Germany. During the three years he had been there many thousands had been to the penitent form, and the newspapers, although not over-friendly, estimated 40,000 as the number of the Army in that country.

Commissioner Ballington Booth, speaking of the Army in America, said that things had greatly changed in their favour. The courts in eleven States had pronounced that the Army had a perfect right to march through the streets. Within the past thirteen months no less than 11,200,000 had been present at the meetings of the Army, and 42,000 had knelt at the penitent form.

Ratna Pala having sung a solo in Hindoo and testified to his being saved, Mrs. Ballington Booth, two female officers who were going to India, Ensign and Mrs. Booth (who were appointed to go to Africa), and others addressed the meeting, which was closed by prayer for those about to start for the foreign field.

BLIND IN CAWNPORE.—Miss G. R. Ward writes:—A new Christian teacher brought her mother to see me. She was an old blind woman, but a dear old Christian. To my surprise she told me she could read; that a missionary's wife taught her long ago. As we have two or three blind children in our schools, I asked her if she would teach them to read. So, if the Lord opens the way, we shall gather a class of blind people for her to teach, so that they too can read the Bible which she loves. God has manifested Himself very preciously to her, and she spoke of his love with a full heart. It has done me good to see and talk with her. Oh, for more like her!

ALDERSGATE STREET NOON PRAYER MEETING.

This daily meeting continues to be a centre of great interest. On a recent occasion Mr. M. H. Hodder gave an account of a three months' trip in America, from which he has just returned. His outward passage on the *Umbria* was the roughest and most unpleasant ever experienced in his frequent crossings. He was thrown down by a heavy sea and badly bruised, but made a quick and complete recovery. He went first to Indianapolis, where the United States and Canadian Y.M.C. associations were in convention. The features that made most impression were a remarkable address by Rev. Dr. Munhall, and an impromptu visit of ex-President Harrison and ex-Postmaster-General Wanamaker.

Mr. Hodder spent a week in Chicago, which city he left with a sense of relief. Visiting Boston, he went to Dr. Gordon's Church, and witnessed the introduction of fifteen new members, including a child of tender years and a Chinaman. The Church of which Dr. Gordon is pastor maintains, amongst other useful agencies, a Sunday-school for Chinamen, with 150 in attendance.

Philadelphia was also visited. The most striking feature was Bethany Sunday-shool, which continues its most successful work, 800 adults attending Mr. Wanamaker's Bible-class. One Sunday, in a large church in this city, Mr. Hodder was somewhat surprised to hear rendered, as part of the religious exercises, the stirring patriotic song "The Star-spangled Banner."

In Philadelphia Mr. Hodder attended the Church of which Rev. Russell Conwell is minister. He was described as "A mighty orator, in the main evangelical." There is a congregation of 5000 people. The church premises are open every day. A hospital in the city is wholly sustained by this church. At the close of the evening service the pastor holds a reception. One of the incidents that came under Mr. Hodder's notice was a lad presenting his first-earned half dollar to Mr. Conwell for religious uses.

Toronto was described as three times the size it was ten years ago. In Montreal, the Y.M.C. Association is doing a good work, the secretary being "full of the Holy Ghost and possessing common-sense." In New York also the Association is doing a splendid work with Mr. Robert McBurney as secretary, equally full of life and energy.

Mr. W. R. Lane, who has also just returned from the same continent, on another day gave a brief and highly satisfactory account of his visit. Three weeks were spent in delivering two courses of lectures to the students (male and female) in Mr. Moody's Institute in Chicago. Then a fortnight at Hamilton with a friend beloved by many in England, who knew him as "Captain Moreton," now a Presbyterian minister. Thence to Stratford (Ontario), Toronto, and Montreal. Mr. Lane, since his return, has been conducting meetings at Croydon, and has now settled down again for work in England.

Rev. G. A. Ford, American Presbyterian Missionary from Beyrout, on another occasion gave some very interesting testimony of the results of Gospel work in Syria. This he did by reading a translation of a book full of notes, written by a native worker. In the course of a brief subsequent address, Mr. Ford spoke of a three-fold method of missionary development, first by means of theologically-trained ministers, which was well represented in the mission field; next, by means of medical missionaries and Christian ladies, which was in course of development; and lastly, by colonisation—Christian people foregoing the large business profits and some of the comforts of home, and going forth to settle and trade, and "live Christ" in mission countries. This method he hoped to see largely adopted in the near future.

At the same meeting Miss Fuller gave a brief testimony. She is returning to Spain after a short rest. She has already laboured there for many years. In addition to expounding the Gospel to the poor and needy, she exercises the surgical knowledge she possesses in dressing their wounds and tending them in accident and injury. One incident only she narrated. A poor woman, with a sadly mutilated hand, was so grateful for attention and kindness that on her third visit she said, "You are so kind I must kiss you." Miss Fuller gave her a Spanish New Testament. Shortly afterwards this woman told her that her son (a boy of twelve years of age) was so charmed with the little book he was loth to leave it for his meals and his bed. He often expressed to her his marvelling at the wondrous love of God. Prayer was offered that this dear lad might grow up to be a man of God, mighty in the Scriptures.

BRAZIL INLAND MISSION.

During the past two weeks I have received several letters from Brazil, and my heart is sad as I think of the state, and needs, of that dark and much-neglected land. Brother Downing, my late colleague, who was left alone to labour among the 120,000 souls in the district of Campos, writes:—"I am still suffering with fever, and gradually losing strength. We have been to Rio, and Dr. Stewart says my wife is in consumption, and cannot be cured in this hot, damp climate." In another letter of June 10 he says:—"Wife is getting worse all the time; she gets weaker each day. I have written the Board to send my relief at once, and if wife is no better I shall then take her home. You will rejoice to hear that eleven have been baptized since you left in April; but saddened to hear of the death of Antonio Assenco. He spoke with much fervour at our last week's night meeting, and died on the way home to his family. He was a faithful brother, a noble Christian, and did splendid work as a colporteur."

I cannot but think, as I hear and read of so many offering themselves for foreign mission work—why is it none are sent to Brazil? Why is it that England helps Brazil to build her railroads and ships, sends her merchandise and machinery, lends her money, keeps her markets supplied with race-horses and jockeys, but sends her no missionaries? The minutes of our Southern Baptist Convention are to hand. The statistics for Brazil are—Baptized last year, ninety-six; members, 453; contributed by native churches, 1,344,17dols. I have also received a most encouraging letter from Mr. Williams, of the Wesson Rio Harbour Mission. They have bought and fitted up a Bethel ship, and get from forty to fifty to the Sunday morning meetings on board. He gives very interesting facts concerning his work afloat and ashore.

My health is not much improved; I still get fever, and at times feel very weak. I am in the Lord's hands, waiting and praying Him to show me his will and path for my future. My address is Victoria-road, Woolston, Southampton.

E. H. Soper.

MISSIONS IN CENTRAL AMERICA.

Rev. C. M. Wilbur writes from San José, Costa Rica, that in the five republics of Costa Rica, Nicaragua, Salvador, Honduras, and Guatemala there are at present labouring, so far as can be learned:

Nineteen Moravian missionaries among the Mosquito Indians in Nicaragua. No work is yet opened to over 200,000 Spanish-speaking natives in this republic.

In Costa Rica, Rev. J. H. Lobey, of the Jamaica Baptist Missionary Union, has been labouring at Port Limon for five years, and as a result a church numbering seventy-two Jamaicans has been gathered, a station opened among the East Indian coolies on the sea beach, and much evangelistic work pushed along the line of the Costa Rican Railway. Two years ago, Rev. W. W. McConnell and his wife were sent out by the Central American Mission of Dallas, Tex., to the Spanish-speaking natives of Costa Rica. They were joined in February of this year by Rev. C. M. Wilbur and his wife, and Miss Margaret Neely. Meetings in Spanish have been held for over three months, and the Master's seal of approval has been placed on the mission by the salvation of some. Messrs. Norwood and Penzotti, sent out by the American Bible Society, are now making a tour of the republics, and in Costa Rica sold over 2000 copies of Bibles, Testaments, and Gospels. Surely this Word of the living God will be an open door to future evangelistic effort.

In Salvador, with over 700,000 natives speaking Spanish, midnight gloom is unbroken, there being no voice crying to the wicked and idolatrous to receive the Gospel. In Guatemala, with over 1,500,000, only two missionaries are labouring—Messrs. T. Iddings and John Haymaker in Guatemala City. In Honduras all is dark; no ray of light to be seen by 250,000 of people. The secretary of the Central American Mission is Rev. C. T. Scofield, Dallas, Tex.

MANCHESTER REFUGES.

In the winter of 1869, while a ragged school in Manchester was being dismissed, three or four of the scholars failed to display the usual sprightliness of boys in getting out into the street. Indeed, they proffered the unusual request that they might remain a little longer. "Had you not better go home at once?" was the reply. And slowly, by question and answer, it was discovered that the boys had no home to go to. The teacher was a man full of compassion for poor children, and with a mind full of resource in devising means for helping them, Mr. Leonard K. Shaw rallied his friends round him, and was soon enabled to open a night shelter for homeless lads, the need for which, now that his attention was aroused, became more and more apparent.

The seed thus sown, nurtured with sympathy and watered by prayer, has grown up an overspreading tree, a noble object in the City of Manchester, under which thousands of homeless and destitute children have been trained for, and ushered into, useful lives. It is no light matter to take the place of parent even to one neglected child; what then must it have cost Mr. Shaw and his helpers last year in thoughtful effort in dealing with over 2000 of Manchester waifs and strays? That so many should be found among the social wreckage of a great city, is a terrible comment on the condition of life led by its inhabitants. To neglect these children would be to imperil the safety of the State; each of them might grow up and form a new seed-bed of immorality and crime. If the Christian men and women of Manchester were to shirk their responsibility to these neglected children—the children of their own gutters, they would themselves supply the strongest proof that the Christianity they professed was worthless.

But Mr. Shaw and his friends include within the scope of their operations not only the parental duties to children that are absolutely homeless, they have largely constituted themselves the guardians of many others who need a helping hand. They undertake duties which in other cities are often divided among half-a-dozen different societies. For many years they have carried on the work of the Society for the Prevention of Cruelty to Children. Last year they had cases involving the welfare of 1324 children. Not the least important of their operations is the Prison Gate Mission. Over 9000 discharged prisoners accepted their kindly offices last year. The Police-court Mission renders invaluable aid to lads and girls who are daily brought before the magistrates. Their day nursery opened its doors throughout the year to 3300 babies. Three hundred and sixty-eight little wandering children received all attention at the open-all-night shelter.

A thousand children of the city were sent down to the seaside for a fortnight's holiday. A home is carried on for crippled and incurable children, in which at present forty little sufferers are lovingly cared for; while for eighty stout-limbed lads and lassies, for whom new surroundings and a new country were desirable, homes were found in Canada. A more beneficent cluster of operations could hardly be found under the management of one general committee, and Manchester is to be congratulated on the financial economy which such a grouping secures. No less than £4,000 were spent last year in structural additions, and it cost a round thousand pounds each month to meet all the expenses of these widespread beneficent and remedial operations. It would be hardly fair to make mention of a deficit balance in the year's accounts. That, doubtless, has been more than covered already by the Christian generosity of the city of which Mr. L. Shaw is so valuable a citizen.

The annual report may be had on application at the Boys' and Girls' Refuges, Strangeways, Manchester.

GREEN PASTURES.—In our common life in this world, if we are faithfully following Christ, we are continually in fields of rich pasture (John x. 9). Christ never leads us into any places in which there is nothing to feed us. Even in the hot plains of trial and sorrow there is food. We sometimes think there is only barrenness in our toilsome life, filled with temptations, cares, and sacrifices; but the Good Shepherd is ever with us, and there is always pasture. If any Christians are not well fed, it is because they will not feed. The trouble must be that they do not hunger for spiritual food.—*Dr. J. R. Miller.*

African Missions Visited.—7.

By D. A. HUNTER.

In the Lovedale Institution the year is divided into two sessions, one running from February to June, and the other from August to December. Six weeks' holidays are given at the end of each session, when the young people are free to go home to their friends, and they carry with them in many directions, and into heathen villages, what they have been learning from day to day.

It is quite a sight, before "breaking-up day," to see natives arriving from all directions, many of them mounted on horseback and leading spare horses on which to mount the young people who return with them to their distant homes. Some have ten days or more in the saddle before they reach their own villages, and those who cannot get a mount have to trudge on foot. One good feature of native life is the hospitality these Kaffirs extend to one another while thus journeying, which renders them independent of hotels and inns, so long as a native village is within reach. On the last Sunday of each session the ordinance of the Lord's Supper is observed, and this, when I was present, was a day of good cheer to those who had been earnestly striving to lead these young people to Christ.

A number had applied for admission to Church membership, and these were carefully examined by the missionaries, assisted by a committee of older students, who are communicants of some standing. These latter come into closer relations with the applicants than can even the missionaries, and are in a position to testify as to whether their daily walk and conversation indicate a true change of heart. Twelve were admitted this time, while others were deferred until they had been proved a little longer. It thrilled one's heart to see three young Kaffirs come for baptism, thus confessing their faith in Jesus Christ, and renouncing all heathen rites and practices. After the baptismal service, the twelve candidates for the Lord's table were addressed as to the significant step they were taking, and then to each was handed a card of admission, on the back of which was written a text suited to their several cases. The right hand of fellowship was extended, and they joined in commemorating Christ's dying love "*Until He come.*"

From Lovedale I rode over the hills some nine miles to the Wesleyan station at Healdtown, and received a warm welcome. This station is now expressly used as a training school for native teachers. Promising pupils are passed on from the outlying kraal schools, where they have received the rudiments of education, and are here taken in hand and prepared for themselves becoming teachers, evangelists, and preachers. Most of them are Fingos, a tribe formerly servants to the Kaffirs, who were loyal to Britain in the last Kaffir war, and received grants of land on which to settle, as a reward. I was particularly struck with their singing, which many a school in the homeland would find hard to beat.

Next day I rode about eighteen miles in the opposite direction, to a Free Church station called Burn's Hill, in the centre of many kraal schools and preaching stations, radiating from ten to twenty miles all around, and some 1000 children are gathered from day to day to learn the three R's, and, best of all, about Jesus. It takes the missionary nearly a month to make the tour of his out-stations, and he tells me that any earnest Christian lady or gentleman coming out and settling there as a voluntary worker could have wide scope, and wield a powerful influence for good.

POLICE SEASIDE HOME.—This new Home will be opened to-morrow at 3 p.m. in Bertram-road, West Brighton. Already in the smaller Home much good work has been done, and it has been blessed with the conversion of souls. We feel sure all who can make it convenient will gladly show interest in the work by attending the opening, and aiding as far as possible.

JEWS IN NEW YORK.—Miss Douglas, of 1, Rosebery Crescent, Edinburgh, who has been hitherto the devoted helper of Mr. Hermann Warszawiak's work among the Jews of New York, writes that he is now requiring a schoolroom for his Jewish children in that city. Scotch and American friends having furnished the greater part of the £5,000 in hand for the proposed Christian Synagogue, Miss Douglas thinks that this £400 might be raised in England.

THE SALVATION ARMY IN INDIA.

The present condition and prospects of the Indian branch of the Salvation Army may be summed up as good: never better! Reasoning from the experiences of the past twelve months we may reasonably expect to capture thousands of converts during the second year of Colonel Ruhani's (Miss Lucy Booth's) superintendence:—

The successes of the past twelve months, exceeding numerically and spiritually the combined result of the previous nine years, have been simply marvellous! In every part, our officers, giving up the comparative ease and comfort of their accustomed town life, have gone forth to isolation and hardness into the villages, "without the camp," to love, and labour, for the souls of the people, and God has honoured the bold step-out by giving them the hearts of the villagers, whom they have led by thousands to Jesus.

The proportion of declensions is very small. Some have backslidden because they had no deepness of earth, many have joined other missions, while some have gradually slipped out of our hands for the simple reason that the dearth of money to build meeting places, and men to take hold of the people, has obliged us to neglect them. It is heart-rending for those of us who direct operations from our Bombay headquarters to receive appeal after appeal for such sums as ten or twenty pounds, and be utterly unable, through poverty, to help our struggling officers in their village fight.

I have before me as I write a letter from Adjutant Yesu Ratroam (Stevens), one of our oldest and most capable Cape Comorin officers. He has worked in South India for seven years. He says: "I do somehow wish that the terrible strain for money that we always seem to live in could be avoided. I somehow fancy that if people in England knew what a wonderful Holy Ghost work was going on, and then how we are straitened and held back and lose the victory that would have been so easy if we had only the money, they would give. I almost pity the man who could see it and know it, and then not sink his every 'cash' on it."

And well he might call it a "wonderful Holy Ghost work." Our officers live amongst the pariahs and identify themselves with them in every way. The sacrifice and come-down this means to our officers, many of them high caste and delicately bred, can scarcely be realised by English people, but they do it cheerfully—nay, gladly—for Jesus. The people themselves are changed. In place of the degrading devil worship and dances we see the worship of Jesus, and that not by a despised few, but by every member of the low-caste village. The streets, once strewn with refuse and filth, are now clean, the duties of sanitary inspector falling upon our officer in charge of the village. The children attend our daily school, where, squatted round, palm-leaf and stencil in hand, they learn not only the three R's, but the Army songs, while as for the change in the men and women themselves—an officer cannot walk along the road without having to reply to the shouts of "Hallelujah" which greet him from the men and women working in the fields and on the road-side.

An experienced staff officer from Bombay headquarters, whom we sent down to inquire into one or two business affairs in the division, is tremendously impressed, as he says, with the "reality" of the work. He writes:—"There were a number of officers at headquarters whose acquaintance I was able to make at the onset. What a fine lot of Tamil officers there are in the division! Very intelligent and full of fire. I was quite taken by surprise, at a special meeting held at Tiradu last night, to see with what 'go' some of them led the meeting. There were about 1000 soldiers present, some of them in uniform jackets. I was simply charmed with the meeting; the songs were lovely, testimonies solid, prayers sincere and from the heart. It was grand to watch the upturned and sincere faces of both men and women, and also the children, during the prayer meeting. I felt that the work was real."

The work in this division was started by a "Boom March" we had in June of last year. With forty or fifty officers, we marched through the whole district, village after village receiving us, and all the people coming to Jesus for salvation. In many places we had the rare privilege of pulling down idol temples and smashing the images, with the full consent and help of the once deluded people. Many prophesied the work would be only temporary, but, as a matter of fact, it is still spreading, and villagers all round continue to send in applications for the Army to visit and save them. On the same model other Boom Marches in the Marathi country, and in the Hindi-speaking provinces of North India, have been organised with striking success.

The obstacles to our progress are many—sickness, high-caste oppression. One of our officers, Captain Manikam, has this month been sent to gaol by a Travancore magistrate for *entering* a caste street. Then the state of real slavery to the high-caste masters in which most of our converts live makes it unspeakably difficult for them. They are subject to many petty annoyances and persecutions.

Our people are very poor. They are *outcastes*, and that word means volumes. Still, out of their poverty they are trying to support their own officers. Our headquarters representative reports as follows:—

(*b*) *Self-support.* In all corps where there is a barracks, a weekly collection of Chuckrams is taken. This collection in some places amounts to as far as annas 8 and even 12. There is also a system of rice-giving in a few corps only. A small measure, made of either bamboos, basket, or earth, is placed in each soldier's house, with instructions to think of the Gurus, and pray for them, and put a couple of spoonfuls of rice into the measure at the time of cooking every day. During the week this measure gets filled up in each soldier's house, and at the end of the week the Jamadars (sergeants) go round and gather in the rice. This system brings in sufficient rice for the officers for the week.

This is splendid! That these poor people should so deny themselves, is a proof that a real work has been done in their hearts. More than this, though, they cannot do; and they look—and rightly so—to us to see that in the place of the idol temples we have destroyed we should raise up for them Salvation temples, wherein they can praise God daily.

JAI BHAI.

Territorial Headquarters, Esplanade, Bombay.

SLAVERY IN UGANDA.

BISHOP TUCKER, writing from Mengo, Buganda, on April 7, encloses a very interesting document—nothing more nor less than a declaration signed by forty of the principal Protestant chiefs in Uganda, expressing their wish to abolish slavery; not simply slave-raiding—that was abolished by the Company's treaty with Mwanga last year—but domestic slavery.

The Bishop says:—"The history of the paper is this. Certain slaves who had been ill-treated ran away from the Mohammedans and took refuge with some of our Christian people. A demand for their surrender was made. This, however, was refused. The matter was referred to me as a question of conscience. I said that as slavery was the law of the land they were bound to deliver up those runaways, more especially when the demand was made by the Katikiro. I told them that if they thought the law a bad one, they should try to get it altered. I was then asked to tell them what I thought of slavery. I ahswered that I could only tell them what I thought was the teaching of Scripture. We met in church, and I then told them what I believed to be the Word of God on the subject. I declined to give them any advice one way or the other. I told them to go away and pray about it, and then talk it over among themselves with the Word of God in their hands. If they came to any conclusion on the subject, I should be glad to know what it was. The enclosed paper was their answer.

"I have placed the matter in the hands of Sir Gerald Portal, who will, I believe, do his utmost to further the wishes of the signatories. All depends on the action of the Roman Catholics. If they agree to the proposal, then I think there will be no difficulty whatever, and slavery would be abolished in the kingdom of Uganda. If people at home have any doubts as to the retention of this country, surely this incident will cause them to change their minds. Here is an exhibition of practical Christianity such as the world has rarely seen. Retain British influence in the country, and without question freedom will be the law of the land. Abandon it, and slavery in its most hideous forms, that under Mohammedans, will spread like a pall over the whole land."

The document, as translated, said: "All we Protestant chiefs wish to adopt these good customs of freedom. We agree to untie and free completely all our slaves. Here are our names as chiefs" (forty in number).

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INDUSTRIAL ORPHANAGE FOR BOYS.

MOUNT HERMON, SYRIA.

One thousand pounds have been entrusted to me lately by two American friends for the purpose of meeting a great need. Another £1000 from the same country, though not assured, is fairly in sight, I believe. British and American Christians, after working for more than half a century in Syria and Palestine, have not made provision for an orphanage or for an industrial school for boys. All who know that country recognise the crying need and the hopelessness of expecting the natives to meet it. Is it not, then, high time we set to work to care for those many hundreds of destitute orphans, knowing, as we do, that they are the special wards of the Father of the fatherless, with special claims upon the servants of the King? And who of us but has been struck with the frequency and emphasis accorded in the Scriptures to the mention of this branch of godly service?

It is now proposed to establish, as soon as the way is open, an industrial orphanage for Syrian boys, undenominational, but thoroughly evangelical, under the management of a British or American superintendent.

The reasons for having this orphanage, the *joint effort* of British and American Christians, in a land where so many workers of both nationalities are uniting, are obvious.

The need and the scheme have already been endorsed by a formal vote of the American Mission there, at a recent meeting of the entire mission, held in Beirût, as well as by other missionary workers from Great Britain.

This institution, besides caring for the destitute orphans of native converts, on the principle of "doing good, especially to those of the Household of Faith," will gather in, as far as means may allow, Greek, Papal, Jewish, Druse, Moslem, and especially Bedouin orphan boys, to teach them common school branches and some form of useful manual labour, besides giving them a thorough religious training; and it must unquestionably prove, by the blessing of God, to be a powerful evangelistic agency.

To safeguard its interests and those of the contributors, it will be placed under the trusteeship of some responsible board or committee, such as the American Board of Missions in New York or the Bible Lands Missions Aid Society in London.

The present needs of the institution are: First. Earnest, believing prayer in its behalf. Second. A godly superintendent, who shall take up the work from love for it, and shall bring to it a marked love for children and an aptitude for and experience in mechanical and administrative labours. Third. Grounds, sufficient not only for the building and its yard, but also for considerable agricultural operations for the training of the boys and the supply of their table. Fourth. A building, to include dormitories, school-rooms, shops, and barn. It may be that some friends would prefer helping by sending building material, as hardware, timber, tiles, cement, glass, etc. Fifth. Furniture (the simplest, of course), and especially simple mechanical and agricultural appliances and implements, and bedding, desks, and maps or charts. The first and most important bit of machinery would be a boring apparatus for an artesian well, which should be put in operation as soon as the land is bought; thus saving during the building a large expense, and being thereafter available as a source of income to the School by boring wells for the surrounding villages, there being a large field in Syria for such an instrument, without one such in the land. The cost of purchase and transportation would be about £100. The committee that recently met to consider this matter, consisting of Drs. Van Dyck, Daniel Bliss, William Eddy, H. H. Jessup, Sam Jessup, and others, recorded their decision after careful deliberation, that £5000 would be the minimum required for the plant and the initial running expenses. In due course of time, the expenses should be largely reduced, if not covered, by the proceeds of the labour of the pupils. It is proposed that the orphanage be located in the Merj Uyûn district, at the foot of both Mount Hermon and Southern Lebanon.

The object in issuing this notice is to ascertain as soon as possible who the friends are upon whom we may count for assistance in this enterprise, either now or in the near future, and what will be the kind and measure of their help, that I may correspond with them later, as may be necessary. Especially do I desire to know of any who will take an interest in serving as representatives of this enterprise in any part of Great Britain, to awaken the interest of others and enlist co-operation or secure donations, as my duties call me this week to the United States, and I earnestly hope someone here will take up the work.

I shall be happy to receive and attend to correspondence addressed to me, care of Presbyterian Foreign Missions Board, 53, Fifth-avenue, New York. (Rev.) Geo. A. Ford.

Sidon, Syria.

WHAT DO YOU CARE?

Strong men are falling on every hand;
Havoc appalling is wrought in the land;
Pestilence, famine, and war are outdone,
Never more damning ill under the sun;
Highest and lowest are found in the snare;
Statesmen and patriots, *what do you care?*

Women are weeping worn hearts away,
Fast and watch keeping day after day;
Tremblingly waiting steps that were dear,
Love soured to hating, hope chilled to fear;
Weak, beneath more than the strongest can bear—
Chivalrous husbands, *what do you care?*

Children are crying for love and for bread,
Needlessly dying, happy when dead;
Carrying, friendless, hearts made for fun,
Through shadows endless, life just begun;
Aimlessly roaming, hungry and bare—
Fathers and mothers, *what do you care?*

Babes are polluted, cursed from their birth,
Parents embruted, fixing their worth;
Infancy, prized by the Spirit of Wine—
Modern Moloch—is burnt at his shrine;
Daily his priests for their altars prepare:
Champions of Christendom, *what do you care?*

Daily the weak to slavery sink,
Vainly they seek escape from the drink;
Household and neighbour, involved in their thrall,
Fruitlessly labour to break the fall.
Piteously rises the victim's prayer:
Lovers of freedom, *what do you care?*

Jesus, by dying, liberty gave;
Love self-denying only can save.
Light, to its strength, is the Temperance cross,
Glorious at length the gain of its loss;
Passion and triumph Love asks us to share;
Friends of the Saviour, *what do you care?*

J. F. B. T.

The Rescue Society.

The committee of this Society issue an urgent plea on behalf of its noble work. It appears that nine Homes are maintained, with a small lock hospital and a maternity home; 16,073 have been admitted to the Society's homes since it was established; 629 were helped last year; 250 can be accommodated at one time. About £1700 were earned by the inmates last year. The condition of the finances is occupying the serious attention of the committee, as they have not sufficient to pay the salaries of the workers due at midsummer last, and the rents are also due. The response to the recent issue of the report has not been more than half the usual amount, and unless liberal help is forthcoming shortly, one of the homes—where most valuable work has been done—must be closed. At least £500 are required to meet immediate claims. Communications should be made to the secretary, C. Stuart Thorpe, 79, Finsbury Pavement, E.C.

BUENOS AYRES.—Mr. W. Barnett writes:—"The mission party, led by Rev. G. C. Grubb, have been holding meetings for the deepening of spiritual life, in the city of Buenos Ayres, every day during the second week of June, in the American Church Lecture Hall. On Sunday, June 18th, Mr. Grubb preached at the Scotch Church in the morning, and at the American Church in the evening, to large congregations. In the latter church, he addressed the Spanish-speaking congregation (said to be the largest in the world) through their pastor, Dr. Thompson, who interpreted. Christians have been greatly revived, and some 'hard cases' who have come to the meetings have given their hearts to the Lord. Gospel meetings are now being held, and on the 23rd the party leave (D.V.) for Rosario, *via* Campana."

HOMES FOR WORKING BOYS.

At the triennial festival of these Homes, held last week at the Westminster Town Hall, a substantial dinner was given to the 350 residents of the eight Homes. The committee, feeling that there are many objections to the ordinary charity dinners, decided in 1887 and 1890 to give the dinner to the boys, rather than to the friends and supporters of the Institution.

While the dinner was proceeding, the Hon. T. H. W. Pelham, treasurer and honorary secretary, made a statement in the Council Chamber as to the work and financial position of the Homes. It appeared that £1500 was still required to make up the balance on the building and furnishing of Pelham House, the new City Home, and that about £800 would be required to meet the current expenses of all the Homes.

The Lord Chancellor, upon taking the chair, addressed the boys, saying that he felt sure every boy present appreciated the Homes. He personally claimed an interest in them, on account of their being working-boys' Homes, for he knew what work was, having in his capacity as Chancellor often found the Woolsack, although exalted, not the easy seat some people imagine, but a very thorny one. Although he could no longer claim to be a boy, he yet retained his youthfulness of spirit. It was specially for the Christian influence and the guidance of those who sought to direct their thoughts to higher things that they would in after life have to thank God that they were brought up in these Homes. Being trained as one large family, they could not fail to learn that discipline and self-sacrifice which were so essential for a truly happy life. The bright example of those poor fellows on the *Victoria*, with death at hand, showed them how true Englishmen could unhesitatingly do their duty, and he hoped that the boys now in the homes would learn a lesson from them, and act upon it in their after-life.

This speech was followed by one from Mr. E. J. Kennedy, who urged the boys at once to make up their minds to become true and thorough men.

Canon Wilberforce spoke next in most encouraging tones, exhorting the lads to live sincere and godly lives. Mr. T. A. Denny followed briefly.

The offices of the Society are at 18, Buckingham-street, Strand. Mr. William Denham, secretary, will gladly supply information as to this useful work.

MR. EUGENE STOCK ON UGANDA.

A joint missionary meeting of the members of the London Banks Prayer Union and the City Y.M.C.A. was held at the Association rooms, 59 and 60, Cornhill, on Tuesday week. Mr. J. H. Tritton, who presided, referred to the great advance made within a comparatively brief period in the evangelisation of the world, instancing the fact that a short time ago the inhabitants of the Southern Sea were not only heathen, but cannibals, and that now it was difficult to find an island that was not Christian.

Mr. Eugene Stock, quoting Luke xxiv. 46, 47, said that of the three essentials there laid down two were fulfilled, and the third rested upon us as Christians. They were that Christ should suffer, that He should rise, and "that repentance and remission of sins should be preached in his name among all nations." Mr. Stock pressed upon his hearers the obligation of taking their part in fulfilling this great commission. It was to urge this all-important point upon Christians that he had voyaged round the world. He found Christians wherever he had gone willing to accept this truth, with the result that they had been stirred up to offer themselves as missionaries either at home or abroad. He replied briefly to the strictures made in a recent number of *The Times* on the work in Uganda. The writer of that article referred to the large body of Roman Catholic priests there, and went on to say that putting the religious question aside, the R.C.'s had done more work—they had made roads, etc., but he (Mr. Stock) declined to agree to put the religious question aside. The Protestant missionaries had translated the New Testament into the Uganda language, so that the natives were being taught to read about and know God. It was important to have roads certainly, but the conversion of the people claimed first attention. It was also stated that R.C. missionaries gave their whole lives to the work, and that Protestants came home after a few years. He found that the C.M.S. had sent out forty-eight men to Uganda, and only seven of these had dropped out. The speaker concluded with some interesting details of mission work in New Zealand, Ceylon, and India.

BLUE JACKETS IN SYRIA.

MR. W. FERGUSON, writing from Kinmundy House, near Mintlaw, N.B., narrates a striking episode in the history of Miss Taylor's work in connection with the Orphanage for Moslem and Druse girls at Beyrout. It is the visit of British marines at the Orphanage, just before the lamented catastrophe to the *Victoria*. In a letter dated June 26, Miss Taylor says: "The British fleet has been in port, no less than sixteen steamers. They came in on Saturday afternoon, about 200 came to our church and heard a telling sermon from Mr. Mackie. In the afternoon I sent my card to say I would be glad to see any of the men that got leave to come on shore. Fourteen petty officers marched in, so nicely dressed. They were soon at home. I asked if any could play on the piano. They all pointed to one who could. I gave him Sankey's hymn-book, and said 'Sing any hymn you like while I get a cup of tea for them and some bread-and-butter.' Some of them said it was a real mother's cup of tea. They had all their well-worn hymn-books with them and their little pocket Bibles in linen cases. Miss Vartan, along with Miss Turner and Miss Lyons, helped me to entertain them, and their hearty singing did one's heart good: and as one company came after another, it was tea and singing all the time, with a word in season from one and another, and all said they had enjoyed nothing like it since they left home. I was told not far short of eighty were present from first to last.

"On Tuesday afternoon about sixty came; some who had been the day before brought others. None of the common sailors were allowed on shore, and only a few from each vessel got leave. Mr. Cammack, H.M.S. *Bartram*, spoke so nicely to the children on Sunday evening. He had a number of the same men each day, but Wednesday was the crowning day; it was difficult to bring the meeting to a close. J. Morrison, H.M.S. *Edinburgh*, took the meeting Tuesday and Wednesday. He was so glad to have the opportunity of speaking to his fellow-officers from the other ships, a number of perfect strangers to each other. How he did plead to keep close to the Lord Jesus, and gave some of his experiences and trials for being a Christian on board. After we had sung the Doxology, another and another kept asking for favourite hymns to be sung. At last one stood by the pillar and told his experience and what blessing he had received in these meetings, while one and all were full of thanks. I had to confess for my household that it had been as refreshing to us as it had been to them—it was a time we should always remember. Some of the girls spoke for themselves.

"On Monday some had asked if I was above receiving a mite on behalf of the school; they wished to show how grateful they were for my opening my house to them, and after a while one of them handed me an English pound from himself and his companions, with many kind words. On Tuesday another handed me nine shillings, collected from his friends, as a token of gratitude. On Wednesday Mr. Howell, of H.M.S. *Victoria*, handed me half-a-crown, saying how pleased he had been to hear the girls sing English so plainly, and hear about the school. He would soon be home in England, and would speak of what was being done here. Alas! alas! the fleet left Thursday forenoon for Tripoli. Colonel Trotter and his father-in-law, Lord Wellesley, went in the *Edinburgh*. The Consul telegraphed to Mr. Trotter:—'The *Camperdown* ran into the flagship *Victoria*, and 400 men were drowned.' You can imagine better than I can describe the terrible grief that has filled Beyrout. One feels fit for nothing.

"Little did we or they think when we sang, 'God be with you till we meet again,' that so many would be so soon called away. Mr. Morrison, in the middle of his address, said 'My comrades, let us get down on our knees, and those who wish to give themselves to the Lord, do so.' After a little silence he began to sing, 'Just as I am, without one plea,' and we all joined, in such a plaintive tone. Little did he think God was using him for such a solemn service. We can only add, 'It is the Lord, and He doeth all things well."

"LET YOUR CHILDREN BECOME TOTAL ABSTAINERS.—It is quite certain that no parent will ever regret that he has kept from his children throughout their childhood what is utterly useless to children, dangerous to very many, and ruinous to not a few."—*The Bishop of London.*

THE ENGLISH HOSPITAL AT JAFFA.

HAVING lately spent ten weeks at the English Hospital, Jaffa, recruiting after serious illness, I venture to remind your readers of the excellent work that has been carried on there during the past fifteen years, in the hope that a little account of it may enlist practical sympathy in its present need. The story of the beautiful building is well told in a charming little book by "E. U." called "Light on an Eastern shore," how it was erected through the exertions of Miss Mangan, who, at her lamented early death, bequeathed it to her co-worker, Miss Newton, by whom it is now managed.

Until recently this Mission was connected with Mildmay, which supplied all the workers, but this year, a door being opened in Hebron for medical mission work, it was mutually decided that Mildmay should withdraw its forces thither and leave Miss Newton to carry on the work at Jaffa with the assistance of five of the ladies, Mildmay no longer contributing anything towards their maintenance or its support, so that Miss Newton is now responsible for all the expenses. As I lived there so long, I can testify to the admirable economy with which the establishment is conducted, and which has already considerably reduced the debt of £800 it owed to the parent society, but the necessity for which prevents the hospital being used to its full extent—several beds not being occupied owing to the reduction of the staff. On the disconnection with Mildmay, Mrs. Pennefather generously promised £400 towards this debt, and other friends have kindly helped, but there remains a sum of £233 still due.

Five days in the week a picturesque crowd of outpatients assembles in the large Mission Hall, and while waiting their turn to see the doctor, an evangelistic address is always given, either by one of the English ladies or by the Arab Scripture reader; a simple exposition and prayer is held daily in both men's and women's wards, which are also visited weekly by Miss E. Newton, of the C.M.S. One of the nurses was formerly at the L.J.S. Hospital in Jerusalem, so is able to talk with the Jewish patients in their own languages—German, Spanish, or Hebrew jargon.

Two of the ladies devote their time, after attending to the care of the household, to visiting the villages and hamlets around Jaffa, including the small leper settlement, carrying the Gospel message and showing Christian love and sympathy, and finding generally a welcome reception. So that all the nursing and dispensing devolve on Miss Newton and her three helpers, each of whom takes her turn on night duty in both wards, upstairs and down, alone, for a month at a time—no sinecure when critical cases demand vigilant attention.

This arrangement of necessity leaves no margin for occasional breakdowns of health or absence for recreation, almost compulsory in a trying climate like that of Jaffa. There is the more need that there should be no unnecessary strain of anxiety for lack of funds.

K. S.

TOTLAND BAY.—Recently, while staying in the Isle of Wight, I spent a few hours at Totland Bay. Amid much natural beauty in the place, there seems a lack of spiritual life. The population is increasing, the Vicar is advanced in years, and apparently single-handed. The Papists are busy, and during a mission lately conducted thirty of the inhabitants were baptized into the Roman Catholic Church. I have called attention to these facts, hoping that visitors may be induced to take up Christian work in the village and neighbourhood. A. B. VALPY.

Stanford, Dingley.

THE NATIONAL PROTESTANT CONGRESS will this year be held at Bath. The first meeting, on the evening of Monday, October 16, will be devoted to addresses on the unity and continuity of the Church of Christ. At three gatherings on each of the two following days there will be statements of Scripture truths, and exposures of Romish error and tactics. The final meeting, on Thursday morning, October 19, will be devoted to addresses on the Second Advent. The speakers will include Drs. C. Clemance, W. Millar Nicolson, J. Kerr, J. Hiles Hitchens, R. R. Kane, Bishop Hellmuth, Canon Garratt, Professor Hull, Revs. J. G. Train, H. B. Woodman, J. Lunt, F. A. C. Lillingston, Talbot Greaves, H. C. G. Moule, C. H. Wainwright, J. G. Gregory, T. Paterson, J. Urquhart, W. Fuller Gooch, Pasteur C. Merle-d'Aubigné, and Miss Golding. Communications should be addressed to the secretary, National Protestant Congress, Jubilee Hall, Broad-street, Bath.

NOTES FROM AMOY.

WE have had proof that readers of THE CHRISTIAN have taken to heart previous references to Christ's work in Amoy. If our friends knew the pressure of spirit through which some of God's servants, both native and foreign, are going, they would be yet more deeply moved to believing prayer.

The very fact of progress drives us to great extremities. New Christian movements, whether in extension, or education, or industries, or efforts at co-operation with native leaders, often win outward assent, yet more than ever stir deep resentment. We discover the appalling need there is for a moral basis, true conscience and principle, on which to build reforms. Chinese leaders are remarkable for "splendid mendacity." Some of us are forced to the conclusion that even Royal edicts promising religious liberty are actually accompanied by secret instructions of a contrary nature. It is not otherwise possible to account for breaches of said orders; and sometimes reference is made to special instructions. Adversaries serve many a good purpose. Still, God grant that their power may be limited.

Another subject for prayer is that the full power of God's Spirit may come even upon converts, to deepen the sense of sin. Some say it will take hundreds of years before we can find in China such conversions as those of, say, John Bunyan and C. H. Spurgeon, where men were moved most mightily in their whole nature, and for a lifetime. Still, there is a feeling towards such great consecration. We had proof of this in a sermon-class on the text "God be merciful to me a sinner." It is agreed that as the life of missionaries is intense it will move Chinese. Again, a representative of the most devoted and aggressive spirit in the Chinese Christian Church said to me, with all fervour and illustration, "There needs more faithfulness in preachers." He showed how one earnest soul had moved others, and how men were willing to be influenced.

There is, happily, great appreciation of soul-rousing addresses. I have repeatedly heard of an American missionary who brought forward stirring facts from Church history, and who used powerful illustrations to impress the need of the Holy Spirit, and the energetic presence of the Saviour. Perhaps while we here are oppressed by a sense of deep, deep need of all the resources of God for moving this stolid, compact, complicated, mysterious, and proud mass of heathenism, there may be many at home whose effectual fervent prayer may accomplish much. Our Heavenly Father knows that our petition is very, very definite, *for the turning of this people to God, by all means*; and He knows that his servants are not neglecting any human agencies they can think of.

Still, progress in the East, as compared with the West, is tardy. May the Almighty Himself appear and use any one, or anything, or nothing, to accomplish his will. If the life of God in the West were more decided the influence would tell in all directions. I was amazed at the courage shown by a Chinese Christian recently in warning against and rebuking sin. And there is at present a part of this region where highest Christian influence and usefulness are commanding the respect of even a population of literati!—Yours faithfully,

Amoy, May 27. J. SADLER.

Doncaster "Do-Without" Missionary Society.

AT the quarterly meeting recently held, Rev. J. Burkitt, from Fernando Po, gave an account of the industrial, educational, and evangelistic work sustained in that island.

Reports were rendered of work carried on by evangelists supported by the Society in China, India, and Madagascar, and a graphic description of work in the Tangier Hospital was read, from the pen of Dr. Terry.

There are now 904 members who are expected daily to "do without" something they really like and give its value to one of the twenty collectors, without reducing their subscriptions to other societies.

If this system were carried out by every church, chapel, Y.M. and Y.W.C.A., hundreds of missionaries would be sent forth every year, and this generation would witness the evangelisation of the world.

CARE FOR YOUR BOY'S GAMES, if you would have him believe that you would care for his soul; and if he trusts a Christian mother now, he will yet trust in his mother's God.—*The People's Friend.*

ST. LUKE'S HOME FOR THE DYING.

On Friday afternoon this Home, associated with the West London Mission, was opened in Osnaburgh-street, N.W., by Lady Battersea, who, in commending the Home, said it was not necessary to dwell at any great length upon the needs of such an institution. London was simply honeycombed with Hospitals and Homes, but she believed that, with the exception of the Home already established by Miss Davidson, there was no special institution in London for the care of the dying poor. It was, therefore, with the greatest pleasure that she welcomed this new development of the work of the West London Mission. Persons of whatever nationality or creed would be eligible, but no one would be received but those who were more or less destitute, and who were certainly dying. She could conceive of no nobler work than of rendering the last days of the very poor as peaceful as possible. The task of the nurses must be a sad one, for they knew that their patients would soon die, but such work was calculated to call out everything that was true and womanly in them.

Mr. Howard Barrett related the steps which led up to the formation of the Home, and said that the reason why they settled in Osnaburgh-street was because they were unable to get a suitable house in any other part of London. In company with the matron (Sister Elizabeth) he visited a great many houses in other parts, but as soon as the landlord learned to what purpose they proposed to put it he refused to let it to them on any terms. However, this house would suit very well for the present. It had been divided into four wards and two isolation rooms, and it would accommodate sixteen patients. Besides Sister Elizabeth, there would be three nurses and domestics, and there would be two visiting physicians and one visiting surgeon. It would cost from £750 to £800 a year to run the place, and he was glad to know that they had enough in hand to keep them going for a little time; but they would have to depend entirely upon the public for further support, as the mission funds could not be utilised, even if they were in a flourishing condition, which, unfortunately, they were not at the present time.

Short addresses followed by Canon Barker, Dr. Monro Gibson, and Dr. Clifford, after which Lady Battersea formally declared the institution open.

WORK FOR WOMEN IN FRANCE.

A correspondent in the Dauphiny, France, writes to us:—

"There are some Christians in England who say France is not a mission-field; they give hearty support to workers in foreign lands, but do not hear the call from France. If these Christians would come and live six months in the Roman Catholic villages, and see and hear for themselves, they would quickly be convinced of the need of sending forth bands of consecrated missionaries to go, with the open Bible, and scatter the seed broadcast over the land. In The Christian of June 15 there are four distinct references to the open doors in France at this moment. This liberty may not be of long duration. Who will enter in while yet the opportunity is given?

"In the country and mountain places it is to a great extent woman's work. Experience has proved that she will be received and permitted to labour where men would meet with open opposition. She can prepare the way for more aggressive work. For instance, in one place where ladies have quietly worked for three winters, last year it was found desirable to employ an evangelist, who held two Gospel meetings each week, visited in the homes of the poor, and was very helpful to some of the men, many of whom have lost faith in the Romish Church and priests. Will not some ladies who can support themselves offer for this work? Some might send a substitute, and churches and Young Women's Christian Associations might have their own missionaries in the dark fields of France.

"That they are dark is without question. Many examples might be given. In the same house where some workers are living and have a mission hall, there is a devoted Roman Catholic woman, who says (and believes it) 'The Holy Virgin Mary is my all; it is she who will open the gates of heaven to me. If Mary does not save me, I shall be lost.' A parish priest, only the other day, said in his sermon, 'There are two ladders leading to heaven. Jesus stands at the top of one, and Mary on the other; but there are many more who go to heaven by Mary than by Jesus.' The Bible is not allowed to the people; the priests try to take away and burn those they find in the houses.

"Three young ladies have been sent out to France from the Chelsea Y.W.C.A. Missionary Home for further training. They are perfecting themselves in the language, meanwhile visiting among the people. Two of them wish to have some medical training, which is most important; the third is ready and eager for active service. These candidates have given their all—themselves. The means for their support, £50 a year, will, it is hoped, be supplied by some who cannot offer for active service."

We shall be glad to put interested friends in communication with the directors of the work with which these young people have associated themselves.

THE ERRORS OF POPERY.

Rev. J. Cunningham has delivered a timely series of lectures in connection with the midday prayer-meeting of the Young Men's Christian Association, Exeter Hall, during the past fortnight. The attendance steadily grew, until at last the room was crowded with interested hearers.

The lectures began on Monday, July 3, with "The Chair of Peter." After a brief exposition of the sacred text, "Upon this Rock," an historical sketch of the dogma of Papal Infallibility was given, up till the year 1870, when, in spite of the tearful entreaties of many bishops, headed by Dupanloup, the Jesuits proved finally victorious, and the decree of the Personal Infallibility of the Pontiff was made, as it stands to-day.

Once launched, it ended in nothing less than the practical infallibility of the priest in office. Recapitulating the number and titles of the martyrs when the Romish Church was last in power over England—"277 men, women, and children, burnt alive"—the lecturer said that though we live in better days, and "fire" has gone out of fashion, who will say that other forms of persecution suggested by "Infallibility," may not yet be found reproducible from the arsenal of an infinite intolerance?

The following two days of the course were occupied with the "Seven Sacraments," which were taken up *seriatim*, and Rome challenged to show reason why she had not made seventy sacraments once she began. The Mass was treated on Friday, July 7, and continued on the following Monday. Christians were exhorted not to stint enjoyment of the Feast of Jesus' dying love, nor to cut down its fulness. "Purgatory" was the next topic, and it was divided into the "planting" of the purgatorial prison amid the mystery of the intermediate state, and the "exploiting" of it by the authorities of the Church.

The painful subject of the "Confessional" was considered on Thursday, July 13, and the series concluded on the following day with "The Worship of Mary." The history of this redoubtable idolatry was treated chiefly in the region of its source. Prominence was given to the protest of Epiphanius, a canonised saint, who, as early as the fourth century, tried in vain to stem the tide of Pagan sentiment at the crisis, when the Pagan temples being shut by imperial edict, thousands of people, fresh from the worship of the goddesses, were laying hold of the sweet idea of the Lord's mother, and doing sacrifice to her instead. The Jesuits in our time have succeeded in putting Mary in the room of the Blessed Trinity. Christ, the adored of angels, is the Friend of all, the fallen and the guilty, and the poorest wretch that comes to Him will find Him more than mother dear.

THE MASSACRE OF ST. BARTHOLOMEW'S EVE.—A Paris journal, *L'Eclair*, announces the formation of a League, members of which intend to oppose Protestantism as contrary to the French spirit. It is proposed on August 24 to celebrate the memory of Charles IX. and his royal mother, and the assassins of Coligny. The Protestant religious papers are counselling a worthy use of present opportunities. *Le Christianisme* says: "Let us love the Catholics, but not imitate them; let us pity the Freethinkers, but not join with them; above all, let us maintain our distinctive principles, and not blush if pronounced rigid and inflexible, prudes and puritans. Would to God that these reproaches were more merited than they are!"

MISSIONARY PRAYER UNION.

This Union, commenced eighteen months ago, held its quarterly meeting on Sunday afternoon last, in the West Cliff Tabernacle, Bournemouth. The report of the secretary showed that the work continues steadily, and that the sum of about £15 is raised every quarter from the daily gifts of the members. Mr. R. C. Morgan spoke of the Prayer Union as a great and important fact, and emphasised its value as bearing witness to what can be done if other churches will adopt the same simple method.

A considerable impetus was given to the work by a letter received by Pastor Geo. Wainwright from Mr. A. H. Baynes, appointing Mr. Hale, who is soon to go out to Agra, as the missionary to represent, and to be supported by, the Prayer Union. The effect of this announcement was that other persons immediately decided to join the Union. The next quarterly report will, no doubt, be much brighter in consequence of this new departure.

The secretary, Herr Feller, made a proposal to teach a conversation class in French or German or Italian, making a charge for membership, and giving the proceeds to the funds of the Prayer Union. It is hoped that many will accept of this offer, and that more than a financial benefit will result from it. The Continent is our "Samaria," and is in need of witnesses who can speak to the people in their own tongue the wonderful works of God.

TO PARENTS AND TEACHERS.

When our dear little ones are from us taken
We stretch our empty arms towards Thy throne;
With bitter cry, "Lord! why are we forsaken?
Art Thou no longer mindful of Thine own?"

And we can find no comfort in our sorrow,
For they are not whose love our hearts beguiled,
Till from Thy word this ray of light we borrow—
"Jesus called unto Him a little child!"

J. B. Greenwood.

Froebel says that the child's love of play is the highest phase of human development at that period. That is, that in play the child endeavours to express his newest and freshest ideas.

If from his home the lad that day
His five small loaves had failed to take,
Would Christ have wrought—can any say—
The miracle beside the lake?

Why should our sister-women lavish on a pet poodle the love God gave them for the babes of humanity, to whom love means life, joy, education? Even a poodle could appreciate a baby.

Thou who didst lie in Bethlehem's stall,
Hast made all childhood holy for thy sake:
Since Thou on Mary's breast didst sleep and wake,
Through that one mother Thou hast hallowed all.

There is one word that I have simply begged my colleagues never to use in their reports of boys—the word "hopeless." Masters may be hopeless, I cannot tell; but boys and girls—never.—*Dr. Welldon.*

It is not bread you chiefly owe your family, father. It is not mended clothes, mother. It is not errands done and lessons learnt, children, that makes your part. It is the *way* in which the part, whatever it be, is done, that *makes* the part.—*W. C. Gannett.*

You wish to retain your boy's friendship, you say. Then study his nature. The confiding instinct in a boy is very delicate; it is easily chilled. So conduct yourself towards him that he may never regret having confided in you. Let him feel perfectly safe.

I thank God that my father encouraged all his children in habits of observation. I know that, although, alas! I profited only too little by it; the training that he gave me in observation has made all the difference to my enjoyment of life.—*Miss Rose Kingsley.*

"What are you going to do with these outcast children? Their parentage is against them. The structure of their skulls is against them. Of nerve and muscle they have none. What to do with *them?* Rather ask, what are they going to do with *us?*"—*Talmage.*

Nagging at the children spoils your influence with them. You see it chiefly refers to things that are worrying to yourself, and not those that are hurtful to the character of the children. A mother who keeps an eye on God and on the future will never "nag."

The Lord Jesus never said that unless a child is converted into a man by the lapse of years, he cannot enter the kingdom of God; though many people thought that. But what He said was, Unless a man is converted back into a child he cannot enter the kingdom of God. "Heaven lies about us in our infancy."—*Dr. Glover.*

Letters to the Editor.

THE FIRST COMMANDMENT.

Sir,—In these days we seem disposed to imagine that the first commandment has reference to heathen idolatry, and thus to lose its deep teaching and warning to ourselves. The command, "Thou shalt have no other gods before me," surely strikes at the very root of all our actions and motives.

May I suggest a few of these gods to whom we yield homage?

I.—*The world and its mandates:* How many of our plans for ourselves and our families are framed to please (and propitiate) the world, and not the Father?

II.—*The approval of the people of God:* Do we not often allow the desire for the approbation of his servants to obscure our view of the Master, and the tokens of *his* pleasure or displeasure?

III.—*Hero-worship:* Are not some led astray in this direction, forgetting even the angel's prohibition "See thou do it not: worship God"?

IV.—*The verdict of majorities:* How often do we shrink from opposing ourselves to the almost irresistible force of numbers, ignoring the fact that "there is no restraint to the Lord to save, by many or by few"; and that the command is plain, "Thou shalt not follow the multitude to do evil" (Ex. xxiii. 2). Surely there is no virtue or value in majorities, be they of a committee, a convocation, or a congress, unless the Lord be on their side.

V.—*The wishes of minorities:* Are not some of us induced by our sense of chivalry to espouse causes which have nothing to recommend them but their feebleness? Doubtless the Lord uses the weak things of the world to confound the mighty. But, whilst the poor, who are rich in faith, are to be held in reverence, there is no intrinsic merit in being poor any more than in being rich. Evidence must be weighed impartially. Our Lord is a just Lord, and declares, "Thou shalt do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honour the person of the mighty" (Leviticus xix. 15).

But obedience to this first commandment is costly. Victory in the work and warfare of keeping it, involves the humbling of ourselves under his mighty hand. Are we ready to pay this price, or do we keep back part of it?

We may be willing to strive and struggle if success is manifestly to be ours? But to sow when others are to reap, to protest (apparently in vain) when we may not, and probably will not, see in this life the fruit of the loyalty which has caused us such painful effort: to wait, or watch, or work, according to his will, with *one* thought only—his glory—can only be accomplished by keeping the first commandment and its explanatory note. Then will come "afterwards" the fulfilment of the strange, sweet promise of the Master, "He that humbleth himself shall be exalted." Crowns may be ours, but those who win them thus, care not to wear them. Nay, their joy and triumph is to "cast their crowns before the throne, saying, 'Thou art worthy, O Lord, to receive glory, and honour, and power.'"—Yours faithfully.

J. G. R.

Railway Shareholders and the Lord's Day.

Some years ago important results followed the action of a few Christian railway shareholders, who joined hands to exert their influence for the preservation of the Day of Rest in connection with railways in the South-east of England. The notorious Sunday excursions from Dover and Folkestone to French ports were abandoned, the Sunday League was successfully resisted, and the Sunday special train service was curtailed.

It is now proposed, for the furtherance of His glory, to carry on work of a similar character, wherever any considerable number of God-fearing shareholders will consent to band themselves together, either to formulate protests, expostulate with boards, or canvass proprietors in favour of a better observance of the Lord's Day. The London Anti-Sunday Travelling Union, acting in concert with its Hastings branch, is about to undertake this task. An appeal is made for the sum of £150, to be expended in opposing various breaches of the Sabbath Law, especially Sunday excursions and the Sunday carriage of minerals and goods. Communications may be addressed to Mr. James Fox Wilson, 22, Western-road, St. Leonards, who will act as secretary in all matters pertaining to shareholders.

CHILDREN need so little to make them happy—they only want to be loved, they only want to press little soft cheeks against the breasts, the breasts of those who love them. They only want a response to the natural spontaneous affection which is in all of them.

POST CARDS.

CHRISTIAN CYCLISTS.

A few (six) Christian young men have formed a cycling club to work and distribute Gospel tracts in the villages around Bristol. They would be glad if other Christian cyclists would join them, and help in conducting open-air services once or twice a week. The club is quite unsectarian.

W. H. Leonard.
32, *Cowper-road, Redland, Bristol.*

YOUNG WOMEN IN DUNDEE.

Mrs. Baeyertz's Mission in Dundee was followed up by a young converts' tea held in the Young Women's Christian Association, 33, Tay-street. Over forty out of eighty-seven responded to the invitation. A most suitable and powerful address was given by Miss Edith C. Doddrell, at the close of which nearly all consecrated themselves to God in answer to her appeal. A number joined the Association.

EARLSFIELD Y.W.C.A.

This little branch has taken a forward step. The members have bravely undertaken to pay their own rent, and a room having been secured it was opened at 312, Earlsfield-road, Wandsworth Common. The first night the room was full, and much interest was shown. Several speakers pressed the claims of the Association on the young women present. The secretary is Mrs. A. Williams, "Capern," Capern-road.

GOSPEL CYCLE BRIGADE.

Four members of this brigade rode to Thorpe Lea the other day, distributed tracts, and invited the people to come together in the open air to have some singing and to hear good news we had to tell. A publican asked them to have it near his house, so that he could hear. The visitors agreed, and all came out of his house, while he himself helped in singing, and listened most attentively to the good news of salvation. May the Holy Spirit bless the word spoken, to the salvation of many souls!

A. Gostelow.

The National Refuges.

The National Refuges Society for Homeless Children has under its care the well-known training ships *Arethusa* and *Chichester*, in addition to seven Homes on shore, and has now entered upon its fifty-first year of service in the cause of God and poor children. Up to the end of last year the revenue was fairly well maintained, with here and there a drop; but this year the falling off in the funds has been very considerable.

Since we commenced our labours, many new societies have sprung into existence, and the tendency I fear has been to forsake the old love and to help the new. This is much to be regretted, especially in the case of a Society like our own, which for half a century has been unostentatiously doing real and useful work for the helpless boys and girls of our country. The fact that 12,000 boys and girls have been saved from misery, possibly crime, is sufficient evidence of the usefulness of the work we have been permitted to do, and will forcibly appeal to the hearts of all true stewards of the kingdom of God.

We are brought face to face with the near probability of having to close one of our Homes, wherein 150 lads are being trained in the fear of God, and are being educated, technically and otherwise, so as to fit them to earn their own living. To close the Home would be lamentable. May I therefore appeal, as I do most earnestly, for special help in our time of need? £5000 in new subscriptions and donations is needed annually to enable us to carry on our work unimpaired. Donations will be thankfully received by our treasurer, Mr. W. E. Hubbard, 4, St. Helen's-place, E.C., or by me at 164, Shaftesbury-avenue, W.C.—Yours, etc.

Henry G. Copeland,
Finance and Deputation Secretary.

THE WIDOWS AND ORPHANS OF H.M.S. VICTORIA.—Miss Weston writes from the Royal Sailors' Rest, Portsmouth:—"The Mansion House fund has swelled to large proportions, but more is needed if the struggling widows with large families, and poor old parents tottering into the grave, are to be pensioned at all adequately. The circumstances of our bluejackets are not properly known. When the man dies the pay stops, and the credit of the wife ceases. She is a penniless woman; this brings immediate distress, and calls for immediate help. I am helping in various ways nearly one hundred families, mostly by small weekly pensions, to keep a roof over their heads and food in their mouths until the country's fund can be expended. If your readers will entrust me with any money I shall be very glad to dispense it. Mourning attire will be very welcome, also babies' and children's clothes."

The Book World.

Love Seeketh not Her Own is a pathetic little story for the young, translated from the German. (6d. *Houlston & Sons.*)

A Troublesome Trio; or, Grandfather's Wife, by Mrs. Bray, is a story for adults rather than young folks. Domestic scenes are ably delineated, and a wholesome moral is conveyed. (*Wells Gardner, Darton & Co.*

A very attractive Picturesque Chicago and Guide to the World's Fair has been issued from the offices of *The Religious Herald*, Hartford, Conn., and presented to each subscriber as a souvenir of fifty years' publication of that well-known paper.

True Stories Leaflets. Mr. Josiah Spiers has done well to reissue these in leaflet form. (2s. per 100. *Children's Special Service Mission.*) Brightly illustrated, they are admirably adapted for distribution at the seaside, in the parks, or, indeed, wherever children can be reached.

Covenanted Blessings is the title of a small volume containing seven Bible Readings by Rev. G. C. Grubb, M.A. (*Marshall Bros.*) The governing text is "To the Jew first, and also to the Gentile." There is teaching on some of the Old Testament types as well as an outline of prophetic truth.

William Allen is the subject of the latest volume of the "Friends' Shilling Biographical Series." (*E. Hicks, jun.*) It is from the pen of Irene M. Ashby, who not only outlines the career of the eminent scientist and philanthropist, but introduces the reader to many of the movements and interests of a hundred years ago.

The Life of William Farel, by Frances Bevan, has reached a fourth edition. (2s. 6d. and 3s. 6d. *A. Holness.*) It is an important chapter of history, written with the noble purpose of conveying instruction in sound evangelical principles. Containing over 400 full pages, and embellished with numerous illustrations, the volume will make an attractive and useful present for young people. It should be in all Sunday school and village libraries.

Come Ye Apart, a well-known volume of daily readings in the life of Christ, by Rev. J. R. Miller, D.D., has been issued in a remarkably cheap form by the *Sunday School Union.* (3s. 6d.) The book provides a meditation for every day in the year, based on the story and words of Jesus; the reading being fragments of thought by a sound spiritual counsellor. The pages are practical in a high degree, and we trust they will have many regular readers.

What is Written: A Question for the Times. Miss Carruthers, well known in connection with the Evangelical Schools at Pisa, has issued in this little volume (1s. 6d. *Y.W.C.A. Book Room, Bournemouth*) a series of Bible readings to teachers and young women on the Written and the Living Word, and dealing with the life of Mary according to Scripture and in contrast to the false teaching of Rome. We feel justified in commending the book heartily, especially to workers among young women, and particularly those exposed to danger from Roman Catholicism.

"Do this in Remembrance of Me": A Reply to Mr. Supples and other Criticisms, by T. K. Abbott, B.D., Litt.D., Professor of Hebrew in the University of Dublin, is a pamphlet of substantial value. (1s. *Longmans.*) Is the Hebrew verb *'âsâh*, or the Greek *poiein* ("make," "do") used to signify sacrificial acts, such as "offer"? Do *shulchân* (Heb.) and *trapeza* (Gr.) mean "altar," as distinguished from table? These are some of the questions raised, and Dr. Abbott brings ample scholarship to bear upon answers which Protestants will cordially approve.

Is Ritualism Right? Rev. J. T. Wrenford, of Newport, Mon., asks this question in a neat letter booklet published by *Messrs. Partridge* (8d. per doz.), and now in its third edition. A manifold answer is given, and we could wish it were read and pondered by the thousands who are being led astray by teachers of error and devotees of superstitious practices.

On the Immaculate Conception of the Blessed Virgin Mary. By Rev. John R. Palmer. (6d. *Elliot Stock.*) The result of several years of study, these pages are characterised by a precision of statement which will make them specially valuable to such as combat Romish error. It is shown that in centuries gone by Romanists opposed the very dogma which is now a distinguishing article in the Papal creed.

BOOKS RECEIVED.

From *S. W. Partridge and Co.*—Two Girls, by E. R. Boddy. Price 1s.

From the *Sunday School Union*, 57 *and* 59, *Ludgate-hill, E.C.*—Steadfast: The Story of a Saint and a Sinner, by Rose Terry Cooke. 3s. 6d. Wave Upon Wave, by Sarah Doudney. 1s. Daring Tom; or, How Tom Melville Learnt Wisdom, by E. C. Kenyon. 4d. Faith Harrowby, by Sarah Doudney. 4d.

Technical Schools for Boys.—Miss Stewart, of Clifton Lodge, Lisnaskea, Ireland, writes:—"We are commencing a Y.M.C.A., as the men and boys have been much neglected. I wonder if it would be possible to have the boys taught to make tables and chairs for their own houses, and to sell to the cottagers in the country. I would be glad of a few practical hints as to how such a work is begun and carried on."

THE Y.M.C.A.

Mr. W. A. Boyd, District Travelling Secretary, has organised a Y.M.C.A. at Tinahely, co. Wicklow, Ireland.

The Dublin Y.M.C.A. has been very successful with its open-air meetings in Phœnix Park, and is making marked progress in other departments of its work.

Mr. Donald MacCall, formerly of New York Y.M.C.A., now of Princeton College, is associated with two fellow-students in an evangelistic tour of Central New York during the summer.

The Sunderland Y.M.C.A. held its summer quarterly meeting in the beautiful grounds of Ashburne, by kind permission of Mrs. Backhouse. The report presented by Mr. Henry Johnson, general secretary, was of a very encouraging character.

A volume will be published to commemorate the forthcoming jubilee of Y.M.C.A.'s. It will give a succinct account of work for young men in the different countries of the world, going back to the formation of the Y.M.C.A., and tracing the development thereof.

Mr. Fredk. Link entertained the members and associates of the Croydon Y.M.C.A. at their quarterly gathering last week, and presided over the business part of the proceedings. Plans are being prepared for the new building, which is to be called the Y.M.C.A. Jubilee Building.

The annual business meeting of the Kingston-on-Thames Y.M.C.A. was presided over by Captain Cundy. Nineteen members and twenty-nine associates, it was reported by Mr. A. Hill, gen. sec., had joined in the last four months, during which period, also, seven young men had been led to confess Christ.

Increasing interest is reported by Mr. McConaughy in the work in India. There are 74 associations, the Madras work comprising 268 members, 103 of whom are Hindus, 81 Eurasians, 4 Parsees, and 4 Mohammedans. The rooms occupied by the Association are wholly inadequate. Young men are confessing Christ each month.

Railroad work in the State of New York goes on well. The report states that Elmira has successfully introduced department days for Gospel services. Hornellsville continues prosperous. At the Grand Central, New York and New Durham buildings enlarged accommodations are to be secured. Rochester has had an increased interest in Bible study. At Troy nineteen professed conversions are reported.

The Y.M.C.A. of Yale University has issued an open letter to all who have friends about to enter college, inviting the co-operation of teachers, pastors, and parents in introducing to them all new students. They desire to extend a cordial greeting to such, welcome them to the best life of the place, and do everything in their power to assist them during the first week of college life in forming the right kind of new associations and receiving proper impressions.

A friend writes:—While entering the Y.M.C.A., I was accosted by a child, who informed me that "Them there Christian blokes ain't come yet." Certainly not a very becoming phrase; but it came from a child with all the simplicity of childlike nature, purely innocent in its language. It has struck me since how careful we, as Christians, should be before the outer world. Seeing the thousands term us "Christian blokes," they look for Christianity in us, and not the ways of the world. We ought to live before the world, so that, if they do not read the Bible itself for themselves, they may read it in us.

The National Council is organising a wide extension of Y.M.C.A. work throughout the country. The plan of operations is designed from the point of view of seeking to benefit every young man in the community; and the associations are advised to seek the good of costermongers and agriculturists, no less than that of young men of the commercial and upper classes. Hints are given for diversifying the operations of the Associations, and for affiliating kindred organisations on lines which, while safeguarding the constitution of the Associations, are somewhat similar to those uniting the Y.M.C.A.'s and Fellowship Unions in Scotland. Under the last-named provision, a number of Soldiers' Christian Associations have already been affiliated; and a wide sphere of usefulness has thereby been opened up by the members of Y.M.C.A.'s being brought into direct touch with the army,

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SAMOA.—Sixteen islands have been entirely evangelised by Samoan Native Missionaries. A college for girls has just opened at Papauta, which, it is thought, will exert an influence for good upon the natives. A great awakening has been recorded at the Missionary Training College, Malua. On the New Hebrides group there is a great want of teachers. The drink traffic is ruining the natives of some of the islands, while it is a serious hindrance to the mission work in general.

THE MASTER'S TOUCH.

Matt. viii. 15.

"He touched her hand, and the fever left her."
He touched her hand, as He only can,
With the wondrous skill of the Great Physician,
With the tender touch of the Son of Man.
And the fever-pain in the throbbing temples
Died out with the flush on brow and cheek,
And the lips that had been so parched and burning
Trembled with thanks that she could not speak.
And the eyes where the fever-light had faded,
Looked up, by her grateful tears made dim,
And she rose and ministered in her household,
She rose and ministered unto *Him*.

"He touched her hand and the fever left her."
Oh, we need His touch on our fevered hands!
The cool, still touch of the Man of Sorrows,
Who knows us, and loves us, and understands.
So many a life is one long fever!
A fever of anxious suspense and care,
A fever of getting, a fever of fretting,
A fever of hurrying here and there.
Ah, what if in winning the praise of others
We miss at the last the King's "Well done"?
If our self-sought tasks in the Master's vineyard
Yield "nothing but leaves" at the set of the sun?

"He touched her hand and the fever left her."
Oh, blessèd touch of the Man Divine!
So beautiful then to arise and serve Him,
When the fever is gone from your life and mine;
It may be the fever of restless serving,
With heart all thirsty for love and praise,
And eyes all aching and strained with yearning
Tow'rd self-set goals in the future days.
Or it may be a fever of spirit-anguish,
Some tempest of sorrow that dies not down,
Till the cross at last is in meekness lifted,
And the head stoops low for the thorny crown.
Or it may be a fever of pain and anger,
When the wounded spirit is hard to bear,
And only the Lord can draw forth the arrows
Left carelessly, cruelly rankling there.

Whatever the fever, His touch can heal it;
Whatever the tempest, His voice can still;
There is only joy as we seek His pleasure;
There is only rest as we choose His will.
And some day, after life's fitful fever,
I think we shall say, in the home on high,
"If the hands that He touched but did his bidding,
How little it matters what else went by!"

Ah, Lord! Thou knowest us altogether,
Each heart's sore sickness, whatever it be;
Touch Thou our hands! Let the fever leave us,
And so shall we minister unto Thee.

E. G. Cherry.

THE OPEN AIR.

Dear Sir,—Several letters have appeared in your numbers deprecating the starting of a new movement, more especially as it concerns the work at races, fairs, etc., which has been carried on for forty years by the Open-Air Mission.

To many who, like myself, have accompanied our late beloved secretary, Gawin Kirkham, to the Derby, etc., it is well known that before his departure he had greatly desired that we all might be one in this great service, with its ever increasing demands.

During a conversation on the field at Kirkham's last Derby, our beloved friend expressed his hearty approval of the work of Mr. Josiah Nix, who is the well-known leader of another mission.

Since last Derby Day, I have had a long conversation with our brother Nix on this subject, and I wish to make it known, through your columns, that while Mr. Nix is determined to persevere, he is both willing and anxious to work, not only in unison with, but with the Open-Air Mission, in whatever way may be found practicable. Our friend, like thousands more, thinks that these are the days when more than ever one decided front should be presented concerning the glorious Gospel, for the defence of which the open-air preacher is conspicuously "set." What can be done in the direction indicated? It is clear that the time has come for considerable enlargement and the increase of our annual income, which from all sources only amounted for 1892 to £1,636 1s. 9d., while no society is more economically worked, and none in the world can be of greater importance. Having this subject so much on your own heart, I feel there will be no need of apology for this somewhat long letter. Nay, I venture to hope that you may be inclined to invite to your important journal communications on this great question.

We have much, very much, "to thank God for, and take courage." Our friend Frank Cockrem is proving himself most indefatigable in organising stations, etc., all over London.

Never had we more blessed news of conversions than the present summer has brought us. Yet, while the days are going by, and whilst in so many instances churches seem busy about everything except that very thing for which they can reasonably be supposed to exist, with the gambling mania of the age as rife as ever around us, and, to crown all, in these last tremendous days we are given to understand, forsooth, that this dear old England of ours, with its cottage homes and palaces, its fields, parks, and familiar highways and hedges, has just been delivered over to the Pope. Who can say that the necessity for field preaching no longer exists in Protestant England?

B. Barry Wake,
President Finsbury Park Branch O.A.M.

SCOTTISH NOTES.

Rev. W. Ross, of Polmont, has accepted a call to St. Mary's, Partick.

Rev. J. S. Stewart has accepted a call to the Rutherford Free Church, Aberdeen.

Free St. John's, Edinburgh, has called Rev. R. L. Jaffrey, of Camelon, who has accepted.

Rev. G. H. C. Macgregor, of Aberdeen, has decided to decline the call received by him from Toronto.

We regret to hear that Principal Cunningham, of St. Mary's College, St. Andrews, is seriously ill, and his condition is causing some alarm to his friends.

On Thursday, Rev. Thomas Wilson was ordained to the pastorate of Beith Free Church. Rev. J. Greenshields, Muirkirk, preached from Luke xix. 10, and Rev. G. Macaulay addressed pastor and people.

Free St. Columba's, Edinburgh, is at present undergoing extensive alterations. Meanwhile, the congregation have been granted the use of the Free Assembly Hall, where services in English will be held for several weeks in the forenoon and afternoon.

The Russell will case, which has so long been pending, has at length been settled by compromise. Under the settlement, one niece gets £6,750; another, still a minor, gets £4,750; various Christian bodies get £8,500 among them; while the residue of the estate (about £20,000) goes to the Mildmay Mission to the Jews.

IRISH NOTES.

Dr. Alexander, Bishop of Derry, has just gone for a brief visit to South Africa.

The Congregational Church, York-street, Dublin, has been reopened, after having been thoroughly remodelled and renovated.

The Belfast City Mission has just given a pleasant day in the country, on the banks of Lough Neagh, to nearly 400 street arabs, most of whom never enjoyed a trip by train before, and who do not often see the green fields.

The annual meeting of the Eastern Reformed Presbyterian Synod has just been held at Cullybackey, county Antrim. The retiring Moderator, Rev. Dr. Moffett, Letterkenny, delivered an interesting address, and Rev. S. B. Stevenson, Belfast, was chosen as his successor for the ensuing year.

Two new Episcopal churches are to be formed in Belfast. A series of evangelistic addresses has just been delivered in Castlederg by Mr. Jno. Goligher, of Londonderry, and a very successful Gospel mission has been conducted in Rathfriland by Mr. S. G. Montgomery, General Assembly's Evangelist.

What remarkable results often spring from small causes is well illustrated in the following case:—Twelve years ago Mr. Jno. Morrison, of Lurgan, co. Armagh, read the story of "Jane Parminter's Will," and from that time till his death, which took place recently, he became an annual subscriber to the Society for Promoting Christianity among the Jews, and when he passed away he left his life's savings, £785 16s. 1d., which has just been paid, to the Society.

CHRISTIAN ENDEAVOUR NOTES.

Several societies in New South Wales are entering with much enthusiasm into work among the aborigines.

The C.E. Society in the Elyria (Ohio) Church recently gave a reception in a public hall to the employés of the three large manufactories in the village.

The World's Convention of Christian Endeavour commenced its sessions at Montreal, on Wednesday, July 5th. The committee provided for over 20,000 delegates.

When in Paris last month Dr. Clark preached at the American Church, and took part in a conference of pastors and workers, at which there was an attendance of one hundred; also the first Endeavour mass meeting ever held in Paris.

The Christian.

☞ It is particularly requested that all letters relating to business matters should be addressed to the *firm*, Messrs. Morgan and Scott, and not to individual members. Communications for The Christian should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of Mr. Robert Wilson, of Broughton Grange, with a report of the Keswick Convention, of which he is chairman.

In the early days of my Christian life, a man of experience and wisdom counselled me in some such words as these: "Give yourself to reading; pray without ceasing; but let your reading and your praying be proportionate. If you read much and pray little, you will become dogmatic and dry or pragmatic and proud. If you pray much and read little, you will become shallow and fanatic, liable to be carried away with every wind of doctrine. Let everything be sanctified to you by the Word of God and prayer." During forty years I have proved this counsel true, and I leave it to those who are coming after me.

An Old Man.

Loose views on the authority of Scripture are to be seriously deprecated, and earnestly withstood. The notion current in many minds that a distinction should be made between the words of Christ and those of Paul and the other Apostles, is an exceedingly erroneous and mischievous one. Apostolic testimony is as authoritative as that borne directly by the Lord Himself. He only spake as from the Father: "My doctrine," He said, "is not mine, but his that sent Me," a statement equally true of all Apostolic teaching. It cannot be too strongly maintained that the Scriptures of the inspired Word are an organic whole, each separate part needful and essential to the unity of the rest, and all inbreathed and divinely enjoined by one and the same Spirit.

The inspiration of the Apostles as teachers of the Church was a gift bestowed by the Lord Jesus as Head of the Church. Their words are therefore his, spoken through them. It is not without significance that the sacred canon is called "The Word of Christ" (Col. iii. 16), and that the inspiring Spirit is called "the Spirit of Christ" (1 Peter i. 11). The Apostle Paul in writing to Timothy says, referring to his own previous teaching, "If any man consent not to wholesome words, even the words of our Lord Jesus Christ, he is proud, knowing nothing" (1 Tim. vi. 3, 4). He thus declares that his words as the writer of what has gone before are the words of Christ. The human element in the Scriptures as connected with the writers in no way lessens or modifies the infallibility or authority of that which they have written. Hence the Apostle could say again, "I command, yet not I, but the Lord" (1 Cor. vii. 10).

"The literary and critical study of the Bible is no substitute for the profound and searching study of its contents, regarded as God's message and revelation to man." So says Dr. Hughes-Games in his admirable little book, "The Bible: and How to Study it." (3d. *Hunt & Co.*) There is a world of difference between discussing external questions regarding the Bible, and patiently applying ourselves to the Scriptures, as preliminary to an honest application of the Scriptures to ourselves.

Dr. Hughes-Games gives scholarly and practical advice to all who, going "back to the Book," would study it to real purpose and with the greatest profit. While indicating wise means and sound methods, he well says:—

> We may know the exact words which the sacred writers of old employed, and their significance; we may understand all that can be ascertained as to the conditions under which they wrote, and the history of their times; we may be acquainted with the latest results of scholarship and of the higher criticism; and yet miss the deep spiritual lessons beneath the surface: we may comprehend all about the shell, and yet miss the kernel. Meanwhile, the humble student of the Word may be deriving nutriment for his spiritual life, help in the battle against self and sin, and strength for the conflict, which we, with all our intellectual knowledge of the Holy Book, may be missing altogether, to the stunting of our spiritual growth, and the injury, or even ruin, of our souls.

We trust this little book will have many earnest readers, and be extensively circulated, especially among our young people.

An Irish Catholic writing in the *Lyceum* on English peasants and their religion, shows his ignorance of the subject when he says that "nothing, perhaps, shows the wretchedness of rural England so much as the fact that Calvinism is the only form of religion that has any real hold over the peasants; there is something in the terrible hopelessness of that creed that harmonises with life as they know it." We believe that Arminianism is quite as much the creed of the peasant as Calvinism, though he may not be able to define the difference between them. One writer also says: "Even among the virtuous peasantry there is a great deal of indifferentism. One of them spoke for his class when he told Mr. Heath that he was a Wesleyan himself, but that he thought 'we should never be asked what we'd been.'" That the reply of this intelligent peasant should be taken for a sign of religious indifference is an evidence of the utter unfitness of some magazine writers to deal with religion in any form; yet every one seems to think he is equal to the task.

M. de Blowitz gives, in *McClure's Magazine*, a description of the Pope, which may well fill the minds of Protestants with serious concern, if not with alarm:—

> To the Vatican flow innumerable missives from every corner of the world, and could I only tell some of them it would be seen how long still is the arm extending from the shadow of St. Peter's; how dreadful still are the lips that speak in the shade of the Vatican. I should show the Holy Father and his cardinals writing to the Emperor of Austria, directing him by counsel and advice, and sometimes almost by orders. I should show Prince Bismarck continuing, since his fall, to hold before the eyes of the Pope glimpses of the more or less partial restoration of the Temporal Power. I should show Leo XIII. now trying to unite, now to alienate France and Russia, according as at the moment this or that policy seems to him most propitious for his own cause or the cause of peace.

And more of the same kind. The disturbing force in politics is an unseen hand; the peoples know nothing of the gamesters who are playing for them as a stake.

In the first number of *Forward*, which is launched by Rev. W. Robinson, of Salem, South India, there is an account of Jesuit methods given by Rev. E. Hawker, B.A., from which it appears that the Romanists bought a house at a village, and established a teacher. A European priest and a native catechist visit the village at regular intervals. To every man, woman, and child, who will come and learn their prayers, and receive Romish instruction, they will give daily money, and promise that they will lend money, and give bullocks, to enable these poor people to farm their land. *The security they ask is the land itself.* Thus they get a temporal and powerful hold over the people, who are attracted by the prospect of obtaining money, and take little heed of future consequences. Any large extension of such a system would mean interference with the government of the people, and would call for the action of the authorities; but for some time it will probably go on unnoticed. It is easy to see how well it will pay.

The Free Methodist Church Conference reports a summary of work which contains points of importance for all Christian workers to observe. The causes of decrease are given as removals, imperfectly kept registers, insistence on the class meeting test, dissension through political causes, and letting chapels for religious services to persons out of sympathy with Free Methodism. The causes of success are said to be religious awakenings, concentration of ministerial effort, efforts amongst the young, and pleasant Sunday afternoons conducted on religious principles. The warnings which lie in the causes of failure are obvious; the lessons in the causes of success are suggestive, and emphasise the necessity for diligent spiritual work if the Gospel is to advance.

The *Daily Chronicle* gives accounts of further troubles for the Stundists. They are so heavily fined that their bedding and clothing will have to be sold by auction to liquidate the fines. In the Province of Kieff, the local authorities are engaged in making an exact census of Stundist children, with the object of removing them from the control of their parents, and placing them under the tutelage of the priests or of orthodox relatives. "From Kharkoff, Moscow, and Rostoff-on-the-Don, news comes that Protestant leaders in the company of ordinary malefactors continue to pass through the prisons of these places, clad in filthy prison costume, chained, and with shaven heads, *en route* to the Caucasus and other places of exile." When the Czarewitch attended the wedding of the Duke of York, he spoke at the Mansion House of the close alliance between the reigning houses of Great Britain, Russia, and Denmark, and expressed a hope that the people also might come as close together. He may be quite sure that neither our Royal Family nor the people of this country approve of this cruel treatment of persons

whose only offence is their loyalty to our Lord Jesus Christ, and that the termination of the persecution would do Russia good in the eyes of all Christendom.

Harper's Magazine has a paper on "Chicago's Gentle Side," which contains a valuable suggestion for women all the world over. Certain men were arrested for attempting the ruin of five young girls, and put upon their trial. When the case came up, the Chicago Protective Agency for Women sent for fourteen or sixteen married women of fine social position, to come to court and sit through the trial to see fair play. The plan was a success. Bad men were put in the same position as bad women, and something like equality recognised between the sexes. Not only so, the presence of respectable women in the court "put an end to the ribaldry that was always a feature of trials of the kind." The police and Court officials were said to have been astonished at this proceeding by women of social standing. The appearance of women would have a purifying effect in many places that could be named.

According to the Australian *Review of Reviews*, the question of trade depression and drink is much the same as in England, only worse. New South Wales has accomplished the astonishing feat of pouring down its own throat during five years more than the sum total of all its loans, or the cost of all its railways. "All the gold, and coal, and iron which this richest of colonies produces in fifty years, it drinks in ten!" The writer may well say that "the financial difficulties of the colony are only skin deep. The sacrifice of every fourth glass of beer would bring them to an abrupt end." Sin is both stupid and costly, whether on this side of the world or the other. Learned things will be said on our commercial panics, but none so true as that to cease sinning would stop them.

The report of the Mansion House Council on the Dwellings of the Poor is a document which shows that if we are to keep the Government, the County Council, and the magistrates up to their work, we cannot do better than establish a voluntary association for stimulating them. It testifies that every day's post brings the Council complaints from all classes of society, and that during the last year they have dealt with upwards of 10,000 cases from the central office alone. Even authorities whose business it is to put the law in force are made prompt and vigorous by knowing that they have a resolute public opinion behind them. Since 1885, the year after this Council came into existence, with two exceptions, every local authority has doubled, trebled, or quadrupled its staff of inspectors, and in a great many cases has done even more than that. So much attention given to the homes of the poor cannot, if they do their duty, but have considerable effect in removing at any rate their insanitary condition.

Ipswich has an admirable Society which appears to consist of only one member, who is called "Honorary Administrator." Society? No, it is a "Private Benevolent Fund," and is now ten years old. It aims at aiding families in temporary distress without publishing their need, or allowing them to be pauperised. "Many homes," says the modest report, which is printed on a sheet of note-paper, "are broken up for a less sum than is often spent upon an evening's pleasure; hundreds are made paupers for a few shillings; the sufferings of the sick are prolonged, and their return to work delayed, for the want of nourishment, which might be procured for less than the cost of a rich man's dinner. And many a man out of work is so reduced for want of food that he has not the strength to keep at work when he gets it. This fund exists for the purpose of preventing this misery, wreck, and ruin." Orphans are cared for; distressed persons receive orders on tradesmen; sewing machines, mangles, new boots for boys and girls are bought; rent and funeral expenses are paid, etc. Rev. Wickham Tozer, Honorary Administrator, who has done so good a work through his Labour Bureau, has here created another type of good works which might be advantageously adopted in many other places.

Dr. Strong says, in his book "The New Era," "This generation is more charitable, but many a man in this day lays the flattering unction to his soul that he is 'tolerant,' 'liberal-minded,' when in point of fact he is so shallow-souled as to be simply indifferent to all truth, and perhaps indifferent to wickedness as well, a more dangerous state of mind than that of the bigot, and a more contemptible character. The bigot is narrow, but intense. He believes something firmly enough to sacrifice for it other people, at least, and very likely himself." This characteristic of the generation is chiefly seen in large towns, where people wander from preacher to preacher, and get into a way of thinking that "one man, and one church, is as good as another," and "the teaching amounts to much the same thing." If Romish teaching were applied in the form of a faggot, they might be of another mind. People generally learn only from experience, and that their own experience.

It is said by Dr. Lyman Abbott that there are wards in great American cities where "there are actually more men, women, and children to the square foot of land than there are of bodies in any cemetery in the country." The same, we suppose, may be said of many of our English cities. This means the loss of home; millions of our people who have a bed to lie on, and a roof above their head are total strangers to everything that is meant by the sacred word home. All the restraining, refining, and comforting influence which is generated in the humblest cottage where parents and children can meet in privacy and live as a family, is lost, and society misses one of the strongest bonds that can hold it together. The exaggerated individualism of great cities is one of their most striking and most unpleasant features, and in no class does it appear more plainly than in the poor gipsies of the street, who wander about held by no ties. That American physician who is said to have made fifty thousand visits among New York tenements, made a remark which is apposite to this sad state of things: "I think if I were going to uplift the masses I should first uplift the landlords. I would make it possible for each human being that lives in the slums to have a home."

What an advantage it would be to Christian travellers if there were places in the country and on the Continent where they could be received in the same manner as at Cliff, in Derbyshire. Christians find it difficult to meet congenial society abroad. If Christian families would open their houses to remunerative visitors, it would often be a material advantage.

World-Wide Evangelisation.—2.

Conferences are being held at Keswick and other places in Britain, at which many of those deeply interested in world-wide evangelisation will be present.

Is it, then, not eminently fitting to be reminded at this time of the persecutions that have fallen, and are falling on our persecuted brothers and sisters in Christ—the Russian "Stundists." Far be it from us to say a word to wrong the Russian Government or the Russian Church. It is known over the world that the Russian Church declares in its standards that a man can be saved through reading the Bible without the intervention of any man.

All the more, then, should we at this special time of persecution pray for Russia, and for our afflicted fellow believers, and this the more humbly when the pages of our own history tell how cruelly Britons have persecuted Britons; and let us be encouraged, too, when we remember how much America's Christianity owes to *British* fugitives fleeing across the Atlantic to escape from *British* persecution. It is true such fugitives may not be salaried missionaries. But then, years since, there was published in The Christian a remarkable letter from Dr. Hudson Taylor, saying how he had ceased to pay native Chinese missionaries because it hindered their usefulness, and that afterwards their fruitfulness, for the shorter time they could give gratuitously, was greater than when they had been paid for services the whole time. Dr. Taylor was careful to add that there may have been no fault with the men. But when the prejudice against them of being paid by the foreigner was removed, not only was the fruit far greater, but the Society was saved from paying their salaries.

Now, then, should we not, first, sincerely pray for the Bible-loving Greek Church, embracing so many millions; and next for the poor crushed and down-trodden Russian Stundists.

Surely we never can expect the world to be evangelised by sustained missionaries only. Though Paul may have been sustained at times, yet no one supposes that the thousands scattered out of Jerusalem, and who went everywhere spreading the name of the Lord Jesus, were sustained. Yet it is recorded (Acts xi. 21), "And the hand of the Lord was with them, and a great number believed, and turned unto the Lord."

In conclusion, pray—(1) for the hundreds of regular missionaries. But (2) do also pray for the tens of thousands of converted natives, that they in their thousands and tens of thousands may go (as Dr. Hudson Taylor's Chinese went) everywhere transparently unpaid to the eyes of their heathen fellow-countrymen. And pray that more and more truly converted and unpaid Jews and Jewesses may likewise be pressed out by the Holy Ghost, to testify earnestly of Christ to their unbelieving fellow-countrymen; and depend upon it an unbelieving Israelite will appreciate this difference.

Reginald Radcliffe.

THE ADVANCE OF POPERY.—A correspondent writes: "*The Surrey Times*, reporting the ordination held in the private chapel of the Bishop of Winchester, in Farnham Castle, on Trinity Sunday, says:—'The heavy oak panellings of the chapel were relieved at the altar by the appearance of a brass crucifix, with vases of choice flowers on the holy table.' In these 'perilous times,' it seems to me that your readers should have their attention called to such an attitude in one who is held to be an 'Evangelical Bishop.' If the statement be untrue, an opportunity will thus be afforded of putting the error right."

Spiritualism.

Our acquaintance with the alleged phenomena of Spiritualism covers a period of more than thirty years. In the days of our youth we eagerly read all the treatises on occult science within our reach. At that period nothing was too marvellous to awaken doubt. Greatly interested in the possibility of opening communication between two worlds apparently so thoroughly shut off from each other, it never occurred to us to question the propriety of making such an attempt. In later years we have learned to think differently. For a long time we have entertained a strong prejudice against any endeavour on the part of the living to hold converse with the dead. Nor is this without warrant in Scripture. Witchcraft in all its varied forms is expressly forbidden by the Word of God.

We frankly confess we do not believe there can be any real intercourse between the living and the dead. Beatified saints can have no wish to revisit the scene of their sins and sorrows; while the lost can hardly possess the power to leave their prison-house at will. Therefore, we had a strong conviction that if there were any messages from the unseen, they were mediated, not by our friends who had left us, but by demons who were never far away. In this belief, we stedfastly refused for many years to be present at any séance in which spirits were supposed to convey messages to their friends on earth.

Nevertheless, a time came when our duty as a public teacher demanded a personal investigation of the phenomena of Spiritualism. For three nights, a month apart in each case, we joined a circle of advanced believers in the reality of spirit intercourse, assembled at headquarters in Bloomsbury. Sitting in profound darkness, we both heard and saw much of an unusual character, but nothing, we are bound to say, beyond the skill of Maskelyne and Cooke. If asked to give a candid opinion of the performance on each occasion, we should have no hesitation in calling it clever conjuring, and nothing more.

Nevertheless, subsequent investigation has led to the belief that so-called Spiritualism is not all trickery. Probably it is nine-tenths trickery and one-tenth reality. But of what does this fraction of one-tenth consist? Certainly not of communications from the dead who have passed into another sphere; so far, rather, as we are able to judge, the messages are sent by the emissaries of him who has been a liar from the beginning. At all events the attitude of Christians toward these phenomena ought not to be doubtful. Unfortunately we are not in this life outside the range of the great deceiver. To place ourselves still more directly within his power is gross folly no less than great sin. Any dallying with the powers of darkness can only expose ourselves to appalling spiritual danger. Let who will undertake experiments of this kind we must firmly decline to be of their company. Satanic influences are too near and frequent already, and it is the highest unwisdom voluntarily to seek their increase. The only spirit with whom communion may be safely indulged is the Holy Spirit of God. Phos.

POOR ITALIANS IN LONDON.—Dr. C. Stander writes from the Italian Home, 34, John-street, Bedford-row, W.C.:—"Nearly every day we have schools and classes, and Divine service on Sunday. The less fit are persuaded and helped to emigrate or return to Italy. In the few years that the Home has been opened the good fruit has been remarkable. The *padroni* business is broken up, night broils are silenced, private vendettas are a thing of the past among them; even vagabondage has been greatly reduced. Those who have helped us should feel that they have had a hand in a good work."

Reunion? or Union?

Three subjects specially absorb the attention of Evangelical Christians at the present time. (1) Our need of the promised power of the Spirit, (2) the evangelisation of the world, (3) the return of our Lord. And these three agree in one. For the promise of the Spirit and of power was given by the risen Saviour, solely in order to qualify his witnesses to testify of Him in Jerusalem and all Judea, and in Samaria, and to the uttermost parts of the earth. The end of this age, consummated by his return, is consequent upon the preaching of this Gospel of the Kingdom in all the inhabited earth, for a witness of God's love, unto all the nations.

A fourth subject might be mentioned, viz. the union of Christians. But this can only follow, and cannot precede, the obedience of the churches to the great commission, to evangelise the world. Wherever Christians are gathered together in a town or a country, and do not make the preaching of the Gospel to the world their primary business, contentions and divisions invariably arise. We cannot hasten the coming of the day of God, except as witnesses of Christ; the Bride cannot make herself ready, whether by gathering in her members, or by growing in grace, apart from preaching the Good Tidings of the Grace of God who sitteth on the Throne of Grace.

Canon Curteis having been invited by Dr. Lunn to the Reunion Conference at Lucerne, and being unable to go, wrote a warm and appreciative reply, to which prominence was given by Dr. Lunn, and which has, to use the Canon's expression, "got into the vortex of the daily papers." He, therefore, writes to *The Times* explaining his position as to Reunion:

> The point is this: If we are in earnest in trying to transform the present jealousy and rivalry between Churchmen and Dissenters into friendliness and co-operation, there must be "give and take" on both sides. What has the Church of England to give? She could push a long step further, without the slightest sacrifice of principle, the release of her Bishops from their onerous attendance in the House of Lords. She could, at a great sacrifice of money power, submit to tithe redemption, and then relieve the cruel poverty of her clergy by better distribution. And she could cease to irritate every Dissenting communion to madness by claiming that Board school teachers (of all people in the world) should do the work of her clergy, and should give the children not only a common ground-work of religion on which every communion can afterwards build its own superstructure, but the full dogmatic system of the Church. .....What, on the other hand, is there that Dissenters ought to concede to us? There is one concession, and that, surely, in view of the infinite freedom of speech and ritual and organisation all around us, no very burdensome a request, on which the universal feeling of Churchmen ought to be considered; it is, in a word, episcopal ordination as sealing and completing every other imperfect form of holy order. If friendliness and brotherly kindness, now so happily in process of restoration, should lead those noble and Christian men whom we have learnt to esteem and love, toward this concession to our old-world feelings, what is there that need keep us much longer apart? There would still be some outsiders, no doubt; and some would prefer the mechanical uniformity of Rome; but a vast mass of faithful men—united (like the seven-branched sacred lamp) at the base, and then exhibiting, each apart, its special grace or gift of the manifold Spirit of Christ—would present an invincible front against all the powers of darkness, maintaining both freedom and unity, both evangelical truth and apostolical order.

We heartily recognise the courteous, generous, and candid spirit of Canon Curteis, and think that from his point of view as a "Churchman" his argument is reasonable and fair. At Grindelwald last year the principle of episcopal ordination was warmly accepted by some leading speakers who were not Churchmen. Probably many Nonconformists, however, would find serious objection. But writing not as Churchmen or Nonconformists, but as Christians, members of "the Church which is his body, the fulness of Him that filleth all in all," we are obliged to say that in our judgment ordination of any kind, episcopal or otherwise, does not come into the question of Christian union or unity. Union on any plane is not of the outward body, but the inward heart—is not material, but spiritual. For example: a family is a corporate unity; but though its members may live together, if there be no heart union we speak of them as a disunited family.

Two of the four Lambeth proposals relate to "the clergy," as though "the clergy" constituted the Church; whereas the Church constitutes the clergy—God's *cleros*, God's heritage. The requirement of episcopal ordination, carrying with it the exclusive right to administer "the sacraments," is an impossible basis for unity in the estimation of Christians who build only upon the Word of God. He says, "Let them measure the pattern." To make some human modification of or addition to the pattern, is not only to introduce defect into the building, but to commit an offence against the Architect. Every believer in the Lord Jesus Christ is one with every other believer by the act and deed of the Builder and Maker of the City of God. Christian unity consists in recognising this truth, and in loyally acting upon it.

The Reunion of Christendom is an impossible dream, and would be useless and mischievous even were it possible. For Christendom is that field wherein the enemy has sowed tares, which cannot be united with the wheat, but must be gathered out by the angels at the end of the age, and bound in bundles for the burning. But as the children of the Kingdom fulfil their one mission in the world—to sow the seed, which is "The Word of the Kingdom"—not to establish their own sect, they will be drawn together by love which is the bond of perfectness, and collectively as well as individually will be endued with the power of the Holy Ghost. M.

LIFE IN THE CONVENT.

During last week, at Weymouth and Bournemouth, Miss Golding, the escaped nun, told her painful story of twenty-five years in a convent: her escape, and the cruelties, immoralities, and poisonings practised there. At Bournemouth, Father Cooney asked for names of places and other particulars, and urged that a committee of inquiry should be formed to obtain information as to the truth or otherwise of Miss Golding's statements. That lady gave the names of at least ten Continental convents to which her statements applied, and she adhered emphatically to every word she had said.

At the close the following resolution was carried unanimously, with the exception of a few Roman Catholics:—

> That this meeting is of opinion that provision should be made for the due inspection of convents in the United Kingdom, and with that view this meeting would regard with favour the introduction into Parliament of a Bill for the purpose of providing for such inspection, and having especial regard to the Canon Laws on the subject of convents. This meeting is further of opinion that whereas inmates of cloistered convents are unable to communicate to the outer world their desires (where they have such) of ceasing to remain therein, it is desirable that they should, by means of such inspection, be placed in a position to indicate their wishes to the public authorities; and that a copy of this resolution be sent to the Prime Minister and the Marquis of Salisbury.

It was also agreed to form a committee to seek authentication of Miss Golding's assertions, and steps were taken for the formation of such committee.

These meetings were arranged by Mr. Edward Littleton, hon. sec. North Sussex Protestant Parliamentary Council.

A PARLIAMENTARY RETURN shows that 278 licences were refused last year, but of these twenty-five were granted on appeal.

The Key-Notes of Life.

By Rev. F. B. Meyer, B.A.

LOVE: OUR SIDE.

In its deepest sense love is the perquisite of Christianity. There is something like it, in germ, at least, outside the school of Christ, just as wild flowers on the hedgerows recall the rich splendour of the hothouse. But in all such there are flaws, traces of selfishness and passion, which prevent their realising God's fair ideal. Love, as the Bible uses the word, is the fruit of the Spirit. It may be grafted on the natural stock, but it is essentially his creation.

To feel towards enemies what others feel towards friends—to descend as rain and sunbeams on the unjust as well as the just—to minister to those who are unprepossessing and repellent as others minister to the attractive and winsome—to be always the same, not subject to moods or fancies or whims, to suffer long, to take no account of evil, to rejoice with the truth, to bear, believe, hope and endure all things, never to fail—this is love, and such love is the achievement of the Holy Spirit alone.

Eph. i. 4. God's election points to this love.—Men have sometimes thought and spoken of God's choice in such a way as to foster an exclusive and proud conceit, as though God's election were a high wall enclosing a favoured few, so that their flower and fruit might be kept from every defiling, pilfering hand. To think this is to misconceive the entire purpose of God.

We do not deny that God has enclosed us from the great moorland waste, or that He has expended on us special pains and care; but He has not gone to this expenditure for us or for Himself, but that the perfume of our love might be wafted afar; that we might fertilise desert places, as bees carry the pollen in their down; and that thirsty souls might be refreshed by our rare fruitage, wrought for us by the Holy Spirit. We were chosen to love, to love God above all, and to love man, made in his image.

If a man boast of his election in an arrogant and exclusive spirit, he shows that he has missed its point and aim, and is certainly outside its scope. The eternal purpose of God reveals itself, not merely in the new-found rapture, but in the new-found love. The love of God proves the election of God. If you do not love, you may prate of election as you will, but you have neither part nor lot in it. But if we are in Christ, by a living faith, we have been chosen to love, and love must be divinely possible, nay—easy. God's choice always carries with it an equivalent of power.

Eph. i. 15. Love and faith are inseparable.—When there is faith in the Lord Jesus, there will always be love toward all the saints, because faith is the faculty of taking God into the heart. Faith is God-receptiveness. Faith appropriates the nature of God, as the expanded lung does the mountain air, or as the child does the parent's gift. Faith, like a narrow channel, conveys God's ocean fulness into the lagoons of human needs. Wherever, therefore, faith links the believer to the Lord Jesus, his nature, which is love, pure as mountain dew, begins to flow *in* to the waiting, expectant heart, and then to flow *out* thence towards all the saints.

The love of God knows no favourite sect. It singles out no special school; but, as the sun and wind of nature, breathes and shines alike on all. It is cosmopolitan and universal. You cannot imprison it within the walls of any one Christian community. It laughs at your restrictions, and with equal grace raises up witnesses and standard-bearers from all parts of the Church. Thus as we become liker God, our love overleaps the barrier of our little pond and passes out to embrace all saints and to expend itself on the great world of men.

Eph. iii. 17. It is only as we love that we apprehend Christ's Love.—The R.V. is very emphatic. The Apostle asked that his Ephesian converts might be strengthened with power through the Spirit in the inner man; that Christ might dwell in their hearts through faith; to the end that, being rooted and grounded in love, they might be strong to apprehend, with all saints, the love of Christ. How remarkable this stress on strength! Why is it so needful in connection with love?

Is it that we should be strong to obey the least promptings of the gracious Master, Christ? Is it that we need strength to suppress ourselves in favour of the new passion which has entered our hearts, until it shall have become all-powerful? Is it that the flower of Divine love in its most perfect form can only be grafted on a strong stock? Any of these suppositions may meet the case. But we must be strengthened ere we can receive the indwelling Lord, and one chief result of his presence within is to make us strong to apprehend his love.

Rooted in love.—The rootlets that moor a tree to the soil and gather nutriment for its growth are very slender and delicate. So the actions to which the Spirit prompts us on behalf of others may seem very trivial, but each one gives us greater constancy and strength, and makes us quicker to understand Christ's love to us.

A grounded solid foundation is all-important for the building which is to tower into the air, affording distant glimpses of the landscape; and those who desire to behold, as in panorama, the love of God must be content to perform many deeds of unselfish goodness in the depths of obscurity and self-forgetfulness. What we do for others for Christ's sake, and what we feel towards them, is a priceless education, preparing us to know his love. Perform loving deeds; will to do them, even if you at first shrink from them: do them from a sense of duty, if not of delight; presently you will come to delight in them, and you will say to yourself as you go to and fro, "This is something like Jesus feels towards me." Love apprehends love.

But love never lives alone. It summons *all saints* to its aid. No one saint or school of devout thinkers can compass all God's love. He who has ascended Snowdon from Llanberis must take counsel with those who left Beddgelert and Capel Curig in the early morning, that each may detail the glories he has seen, and so together they apprehend the majestic beauty of the entire mountain, as no one could of himself.

Eph. iv. 2, 15, 16. Love should be the atmosphere of our church relationships.—The unity or oneness of the Spirit is a Divine reality, which we have not to make but to keep. Try as we may we cannot make it a whit more perfect than it is. No bases of agreement, no conferences or conventions can do this. But we are called upon to give all diligence, that the Divine ideal may be realised, so far as possible, among the saints. There will never be uniformity, but there may be unity. The pipes in the great organ will never be all of the same length or tone, but they may be inflated by the same breath and conspire to utter the same melody.

It must be our endeavour to guard against everything that would jar with the inner unity of the Spirit. Jealousy, bickering, harsh words, uncharitable misrepresentations—these must be under the ban of the loving soul. We must forbear one another in love.

It is often necessary to proclaim the truth, to defend it in the pulpit or the drawing-room, to enforce it to individuals to whom it may be extremely unpalatable. But love must prompt the speech and control the utterance. It is not enough to speak the truth, we must speak it in love. When a minister told the sainted McCheyne that on the previous Sunday he had preached the awful doom of the ungodly, he replied, "I hope you preached tenderly." Oh for more of the spirit of the Apostle, who spoke with weeping of those that were enemies of the cross of Christ!

It is when there is perfect love between us and our fellow-believers, that the grace of God can pass easily from one to another, through every busy point of supply, and through the working in due measure of every part. If we are out of fellowship with any, to that extent we cannot impart to them, or they to us. But when love pervades the body as the genial spring-warmth the woodlands, there is an up-building and out-flowering in love. Each gives to another, and gets as he gives.

Eph. v. 2, 25, 28, 33. Human love should be modelled on the divine.—It is no ordinary love to which we are summoned. Whether in the home circle, where man and wife live in each other's presence, or in the daily walk and conversation of life, we are to imitate God, as his dear children. It is not enough to love as our fellows do. We must love as Christ did. Our one ideal must be, "as Christ loved."

To love foes to make them friends. To love in the teeth of obloquy and shame. To love to the point of self-giving and blood. To love the foul till the pollution gives place to purity and beauty. Such is the love of Christ. Let us sit at his feet and learn of Him, until we reflect Him, and are changed into the same image from glory to glory. Oh, to love like Thee, blessed Master, and that we may fill us with thy love until our cup run over.

Eph. vi. 24. Our love must be sincere.—There are plenty who say Lord, Lord, but who do not the things that He says. It is easy to be profuse in our expressions, and readily swayed by gusts of emotion, and yet to be heartless and loveless. But such do not love with sincerity. They resemble the shallow soil, where the seed soon fructifies, and as soon dies, because there is only rock beneath. For such the Apostle had no words of benediction.

But wherever there is sincere love to Jesus, however weak and ignorant the disciple, there is a member of the mystical body, the Church, and one on whom our benediction may alight. You may not speak our Shibboleth or accept our creed, but if you sincerely love Jesus we bid you welcome and wish you *grace*.

Spirit of God, baptise us in God's holy fire, that we may begin to glow with the sacred flame, and be burning ones indeed!

BLESSING AT MUSSOORIE.

There have recently been such refreshing showers of grace and blessing in this beautiful Himalayan station that we feel we would like to tell what the Lord has done here, so that his people elsewhere may rejoice and praise Him with us.

In response to our invitation, Captain J. A. Gibbon, R.E., came from Multan to hold a series of special services at Mussoorie from the 12th of June to the 19th. Three meetings were held daily, one for prayer at 8 o'clock in the morning, which was indeed a season of earnest waiting upon God for definite blessing; another at 11 a.m. for the deepening of spiritual life; and an open-air service for young people and children at 5.30 p.m., on the Walnut Grove tennis grounds, kindly lent us for the purpose.

The daily 11 o'clock meeting, at which Captain Gibbon set forth clearly and fully our privileges and blessings in Christ, was largely attended by Christians of all denominations, and missionaries from different parts of India, who had come up here for rest and bodily health, were overjoyed to find spiritual refreshment too. The Y.M.C.A. hall was crowded every day, chairs often having to be placed in the passage for those who could not find room inside.

"It is just like Keswick," many were heard to exclaim during this delightful week; and, indeed, it was like it in more ways than one. The perfect unity in Christ Jesus, the hearty co-operation of Christians of all denominations, the spirit of deep earnestness, and the warmth and kindliness, no less than the subject that engaged our thoughts, and the familiar hymns of consecration and faith, recalled the Keswick Convention to all those who had ever been privileged to attend it.

God has done great things for us—souls have been won to Christ; the Lord's people have been led into deeper rest and rejoicing, and to some an entirely new pathway of power and victory has been opened up. Our hearts are full of gladness and thanksgiving, and we are looking forward (if it be God's will) to some more "Keswick meetings" in the autumn.

The children's open-air services, at which there was daily an average attendance of about 300, carried our thoughts back to the delightful outdoor meetings of the Children's Special Service Mission at home, the hymn-sheets from which we sang, and the beautiful Picture Leaflets (supplied by the Mission) which were distributed, reminding us more than ever of those happy gatherings which some of us will always recollect with pleasure and gratitude. Captain Gibbon's bright simple addresses were listened to with interest, and we believe the truth went home to many a heart. These are the first open-air services that Mussoorie has seen, and we trust they will not be the last.

We would ask God's people to join with us in prayer for a further outpouring of his Holy Spirit on this large and important Indian station.

Mussoorie, India. L. S. and M. P. H.

GOSPEL CYCLISTS.—The secretary of the original club, Mr. A. F. Borton, Hermon Hill, Wanstead, Essex, asks those who are forming similar bands to communicate with him, in order that unity and harmony may be promoted.

Apocalyptic Scenes.

By Sir S. Arthur Blackwood, K.C.B.

XIX.

THE FIFTH TRUMPET.

The first four trumpets have sounded; the four winds of heaven have been loosed, and with terrific fury desolated the "third part" of the earth; the successive Gothic invasions have overrun the Western "third" of the Roman Empire; its sun has set; its fall has come.

But three trumpets remain; and these are declared by the voice of an angel flying in the midst of heaven to be heralds of "woes" of more intense character than the events hitherto prefigured. One of these, the seventh, is "THE LAST TRUMP!"

Our subject now is the fifth trumpet, which introduces a vision, described at greater length and with fuller symbolism than those which have preceded it.

We should endeavour to take our stand in imagination by the side of the Prophet as he beholds the extraordinary scene which is now made to pass before him in panoramic fashion: and thus picture to ourselves the apparition on that part of the earth over which the light still shines, of the smokeclouds from the abyss, and of the strange, weird hordes of locusts, combining the characteristics of men and women, horses and scorpions. The whole sky is darkened; a terrible, hurtling sound, "as of chariots and of many horses running to battle," is heard around; the terror and miseries of mankind under the torments of the scorpion stings are everywhere manifest; the awful name of the leader of this unearthly host is disclosed; they are under Satanic guidance; and the period during which their destructive presence shall continue is declared. It is indeed "a woe to the inhabiters of the earth."

In this vision we have an instance of that mingled use of symbolic and literal terms to which reference was made in the preceding paper; but it is evident that the greater part consists of symbols, which must be interpreted. And we are not without a clue, for, though the present vision contains many things peculiar to itself, we have in the Old Testament an explanation of its main feature, namely, the locusts themselves.

The powers that in succession arose to execute the judgments of God upon his backsliding people were foretold by the prophet Joel under the forms of the palmerworm, the locust, the cankerworm, and the caterpillar, and Jewish interpretation regarded those figures as denoting the armies of the Assyrians, the Persians, the Macedonians (or Grecians), and the Romans.

In that prophecy they are spoken of as the army of the Lord, and as symbolising the "rule of the heathen" (or Gentile powers) over the land and people of God. Their appearance (see ch. ii.) is in some respects very similar to that of the locusts in the present vision; and the consequences of the visitation are described in much the same terms.

The invasion of Israel by Pul, King of Assyria, recorded in 2 Kings xv. 19, 20, was shown to Amos the prophet, under the symbol of grasshoppers (or locusts), devouring the grass of the land (Am. vii. 1, 3). The "crowned captains" of Nineveh were compared to the "locusts," or "great grasshoppers," (Nah. iii. 17), and the armies of the Medes, which were to overthrow Babylon, were also likened to caterpillars (Jer. ii. 15).

We may therefore, speaking generally, consider the locusts under the sixth seal as figuring some terrible overspreading scourge that was to come upon the earth—that Roman world which throughout is the scene of Apocalyptic prophecy—an infliction which should have a peculiarly Satanic character, originating from the "abyss" and guided by none other than the prince of the power of the air, or, as he is here termed, "the angel of the bottomless pit, whose name is in the Hebrew tongue Abaddon, but in the Greek tongue hath his name Apollyon" (*i.e.* Destroyer).

What, then, was this scourge of apostatising Christendom; what destructive agency did the vision represent? The best way, perhaps, of expounding the prophecy will be by at once saying that among historical commentators there is almost universal agreement in understanding the fifth trumpet as describing the Saracenic invasion of Eastern Europe. We can then examine the minute symbolism of the passage and judge the correctness of the interpretation; and I venture to think that if the object of the vision was to exhibit to the seer in panoramic and symbolic form the rise and early progress of Mohammedanism, and its influence upon Christendom, it would have been impossible to present the event in a more expressive manner.

First, then, it was made apparent that the plague was diabolical in its origin and direction. It was from this bottomless pit that the darkening cloud arose; the king over them was its "angel." There can be no doubt that the Mohammedan imposture, the religion of the False Prophet, the gigantic power which has withstood Christianity for more than twelve centuries, and still rules the minds of hundreds of millions in Europe, Africa, and the East, was the direct work of Satan. This fact by no means interferes with the employment by God of Saracen and Ottoman to chastise the professing Church. Instances of such dealing on the part of the Almighty are familar to us all, and occur at every stage of Old Testament history.

Next, the locusts were the locally appropriate symbols of the people they represented. As the vine, the fig, the olive, were apt symbols of Israel, the reed and the crocodile of Egypt, the wild ass of Ishmael, the eagle of Edom, so the locust which is indigenous to Arabia, "the wilderness wherein were scorpions," the region from which the "east wind brought the locusts," and whence also the Midianites came "as grasshoppers for multitude"—the name *Arbah* for locust (Ju. vi. 5) being akin to *Arbi*, an Arab—would expressively denote the geographical source of the irruption. The horse-like appearance would, moreover, afford another identification with Arabia, so peculiarly associated with that animal.

The characteristic features of the symbolic creatures point almost unmistakably in the same direction. "The faces of men" described the bearded countenances, as distinguished from the Goths, who are referred to by Jerome as having faces shaven and smooth, like women's faces. "The crowns like gold" on their heads would present the "turbaned" appearance of the hosts, to whom, as an Arab proverb says, God has given "turbans instead of diadems"; and it is, as similarly attired, that Ezekiel (ch. xxiii. 42) speaks of the Sabæan or Keturite Arabs as "Sabæans from the wilderness, which put beautiful crowns upon their heads." These two features of the Arabs are specified by Pliny, St. John's contemporary, when he describes them as wearing the turban, having the hair long and uncut, with the moustache on the upper lip, or the beard, that "venerable sign of manhood," as Gibbon, in Arab phraseology, calls it. The long hair, as of women, is often spoken of in the Arab poem, Antar (the Ossian of the Arabs), and might further denote the effeminate licentiousness of the Moslems, while the "breastplate of iron" was a special feature of the Arab warriors of the sixth and seventh centuries.

What, in the next place, was the commission of the locust horde, with its lionlike ferocity, its equine swiftness, and its tormenting [scorpion sting? "Their power was to hurt men five months"—"those men which have not the seal of God in their foreheads." In other words, the desolating scourge was to have for its object apostate Christendom, which, in the language of the next vision, was now almost wholly given over to the "worship of demons (the deified dead), of idols of gold, and silver, and brass, and stone, and wood," and was steeped in "murders, and sorceries, and fornications, and thefts"; a condition of things described by Gibbon when he says that "the Christians of the seventh century had relapsed into the semblance of Paganism, their public and private vows were addressed to images and relics that disgraced the temples of the earth, and the throne of the Almighty was darkened by a cloud of martyrs, saints, and angels, the objects of popular veneration."

Accordingly we find that Mahomet's charge to his followers was to execute judgment against the idolaters of the earth, and especially against the Christians of the Roman Empire, who, by their worship of the Virgin Mary, had, even in his view, become idolaters. And the command of the Caliph Abubeker to the Saracens on their first invasion of Syria ran thus: "Destroy no palm trees, nor any fields of corn, cut down no fruit trees, nor do any mischief to cattle."

It was in 629 A.D. that the Saracens first issued from Arabia into Syria, with proclamation of war against Christendom. Damascus, Jerusalem, Egypt, the African Provinces, Spain, fell under their sway successively. In ten years, from 634 to 644, they took 3600 cities and castles, destroyed 4000 churches, and built 1400 Mohammedan mosques. Who can imagine the terrible "torment" that their conquests inflicted? The capitulators deprived the conquered of the use of arms, imposed the most degrading social conditions, prohibited the erection of churches, and made their lives a burden to them. As the condition of the Jews in Babylon was described, when it was said, "Death shall be chosen rather than life by all the residue of them that remain of this evil family, in all the places whither I have driven them" (Jer. viii. 3), so was the wretchedness of these here predicted, to whom the common language was "Ye Christian dogs, ye know your option: the Koran, the tribute, or the sword."

Twice it is declared that this "torment" or "hurting" of men was to be for "five months." According to the year-day interpretation of prophetic periods, which will be explained in a succeeding paper, this would imply a period of 150 years (*i.e.* five months of thirty days each). Dating the commencement of the Saracenic woe from the year of Mahomet's public proclamation of his prophetic mission, 612 A.D., the 150 years would terminate in 762, the year in which Saracenic aggression practically ceased, and the Caliphate was removed to Bagdad. "War," says Gibbon, "was no longer the passion of the Saracens—there the luxury of the Caliphs relaxed the nerve, and *terminated the progress* of the Arabian Empire."

Such are the principal features in the vision beheld by the Apostle under the fifth trumpet. If so important an event as the Saracenic invasion of the Roman Empire, and fraught with such consequences to both the Church and the world was to be prophetically represented by symbols, could a more accurate or striking method of prefiguration have been adopted? I am aware that some, who do not apprehend the character of symbolic prophecy, are inclined to regard such interpretation as has just been advanced as fanciful and arbitrary. But if it be conceded that much of prophecy, whether in Old or New Testament, is symbolic, it is difficult to see the ground for such objection, especially when it is remembered that lions, bears, leopards, horses, rams, goats, fowls, grasshoppers, and worms, with a number of other objects, were all employed by God to denote and prefigure the course of earthly history in preceding times. Such objectors may well be asked to furnish an alternative interpretation. It has not yet been forthcoming.

"THE WORLD FOR CHRIST."

O Saviour, satisfy thy soul,
And of thy travail fully see:
Thy yearning heart doth crave the whole,
The world, the world, O Christ, for Thee!
From East to West, from pole to pole,
O Saviour, satisfy thy soul!

Oh, let thy way on earth be known,
Thy saving health to all be spread,
That they who sit in deepest gloom
May see thy glorious light instead;
O let the world with one accord,
Let *all* the people praise Thee, Lord.

For ever, though they know it not,
For Thee, the nations wait and cry,
And ever, though they know it not,
For this they thirst, and faint, and die—
The "Drink indeed," the healing tide,
The Blood and Water from thy side.

O Thou, to whom all power is given,
O tender Love, O awful Might,
Speed on the day, when through this world
Thy saints shall shout with great delight—
"Our Christ is on his glorious throne,
And all the kingdoms are his own."

And while we say, "Thy Kingdom come,"
May we thy Kingdom help to bring,
By deeds and alms and earnest prayer,
As faithful children of our King:
O may we deeply zealous be
To win the nations, Lord, for Thee.

O Saviour, satisfy thy soul,
Thou shalt indeed be satisfied,
By myriad hosts, by countless throngs;
And we may tell them Thou hast died;
Oh! awful joy, oh! honour high,
To help thy soul to satisfy.

Caroline Tr[illegible]er.

For the Young.

THE DOUBTING SWALLOW.

A PARABLE IN RHYME.

By Henry Thorne, Evangelist.

What is all this stir in the swallows' world,
This fluttering of wing and heart?
'Tis time to migrate, and the anxious birds
Are preparing to depart.

But one of the birds has declined to fly
To the new world warm and fair;
He will not believe there is such a place,
Because he has not been there.

Like men who declare that beyond the grave
There can be no world of light,
Just because its walls are above the ken
Of their puny sense of sight.

The doubting bird had a bird for a friend
(For swallows help each other),
And found in his friend, as the sequel shows,
A well-instructed brother.

Sagacious and kind, his friend was a bird
Who knew how to cope with doubt;
To him he repaired in his unbelief
And argued the matter out.

"How can I know," he inquired of his friend,
"That over yon trackless sea
I shall find in the warmth of sunny climes
A home that will do for me?"

"You may know quite well," said the feathered mate,
"For your nature tells you so,
As it makes you long for that far-off land,
And bids you arise and go."

"Sentiment, this," said the sceptical bird;
"Such feelings can be no guide;
I fear if I follow them I shall find
A grave in yon rising tide."

"Ill thought and ill said," the other replied,
"Thy schooling has been in vain.
Go back to the school in which you were trained,
And look at your books again.

"Was Nature no guide when your mother built
The nest that she made for you?
She had not been trained in the building trade,
But she knew just what to do.

"When caring for you she burrowed the earth
In quest of your needed fare,
Not vain was her quest, for instinct ne'er seeks
For something that is not there.

"When craving for food you opened your mouth,
Say, was it always for nought?
Did reason subdue the craving for food,
Fearing that none would be brought?

"When first you longed for the pleasures of flight,
And instinct urged you to fly,
Did you then subdue this happy desire,
And say, 'It is useless to try'?

"Gladly you followed the passion divine,
Fearless, and free from all care;
No longer confined, a bird of the nest,
But a free bird of the air.

"Now, if in all else your instincts were right,
And never led you astray,
Is it not wisdom to banish your doubts
And follow their lead to-day?"

The sceptic, rebuked, was saved from the fate
That his folly might have brought;
He fled o'er the sea to a warmer clime,
And found the land he sought.

If the birds are led by unerring guides
As the trackless air they scan,
It is not in vain that we humbly seek
For some guiding star for man.

There is that in him that for ever points
To a brighter clime than this,
Where the saints of God are about his throne
In the light of perfect bliss.

Wouldst thou seek a home in that sunny land?
By the cross thy path must be;
For the light within that leads men to God
Leads them first to Calvary.

CHILDREN'S SCRIPTURE UNION.—July 30, Matthew xiv. 1-12; 31, xiv. 13-23; August 1, xiv. 24-36; 2, xv. 1-14; 3, xv. 15-28; 4, xv. 29-39; 5, xvi. 1-12.

WHAT MANNER OF LOVE.

By Rev. E. Payson Hammond.

One day, as the train entered a railway station, I saw a crowd of people gathering around a little boy whom the conductor was leading out of one of our cars. Everybody in that crowd seemed anxious to get even a look at the little fellow, and so I waited around to find out what it was all about. Soon a young gentleman who knew me came and told me something which interested me very much.

This boy, who did not look over three years old, had been off alone twenty miles on the railway. And what do you think took him off so far alone? "How came his mother to let him go?" I can hear you ask. But she did not let him go; he ran away down to the station all alone, and got into the train by himself just as it was starting, and away went the little man twenty miles before anybody knew where he was.

But now you say, "What made him do such a strange thing?" I will tell you.

He loved his father very much, because his father used to be very kind to him, and bring him home toys and playthings and picture-books and candies and lots of good things. He thought there was nobody quite so good as his father, as he felt sure nobody loved him so much. But his father had some business in California, thousands of miles away, and so one day he told his wife and children that he must leave them all and go there. Little Frankie at once said, "Can't I go with you, papa?"

"No, my child; it is too far to go with me."

This made the little fellow cry bitterly. When the time came for the father to set out, little Frankie was not allowed to go to the railway station with him. But after a while he found a way to get out, and off he scampered to the station with all his might. Just as he reached there he saw a train about to start, and he thought, of course, that his father must be in that train, and into it the little boy climbed, and went all through the car, looking for his dear father. After he had ridden about twenty miles, the conductor chanced to get hold of him; and, having found out his name, telegraphed back to his mother, and then gave him to a conductor of a train they met, and thus he was taken back to Rochester to his home. It was his own brother who told me all this.

And what do you think I thought of, when I looked upon the face of that persevering little fellow, and knew how determined he had been to see his father and go with him to California? I will tell you.

I said to myself, "Oh, I wish that little children, even as young as three or four years old, were everywhere so anxious to go with the child's Guide to heaven. He has done ten thousand times more for them than ever that father did for little Frankie." This Saviour loves you my friends, more than that father loved his little boy, Frankie; and he is the only one that can take you home to your Father in heaven. He is also willing to give you a new heart, so that you will love God and all good things.

You remember that poor little Frankie was disappointed because he could not go with his father; but there never was a boy or girl who really wanted to go with Jesus but that He was ready to take them and make them fit for a useful and happy life here and a joyful life in heaven for ever.

CHILDREN'S S.S. MISSION.—SEASIDE SERVICES. 1893.

The following are the arrangements for the Children's August Seaside Services: H. Hutchinson and W. H. Wilson, *Bridlington Quay*, Aug. 8 to Sept. 11; Rev. L. H. Star, *Boscombe*; E. E. Cornaby, B.A., *Brighton (West)*; A. G. Dodderidge, T. W. Graham, and C. F. Jackson, *Colwyn Bay*; Dr. C. Harford-Battersby and Victor Buxton, *Cromer*; E. Arrowsmith and E. H. Elwin, *Eastbourne*, Aug. 10 to Sept. 20; H. E. Geary, *Herne Bay*; W. R. Moore, *Ilfracombe*; J. S. Tyler, *Littlehampton*; J. R. Naylor, *Llandudno*, Aug. 5 to Sept. 4; Howard Staines, *Llanfairfechan*; E. T. M. Dennes, *Lowestoft*: G. B. Kirlew and others, *Lytham and St. Anne's-on-Sea*; C. J. Small and others, *Mablethorpe, Lincolnshire*; Revs. M. J. Hall and W. S. Standen, *New Quay, Cornwall*; F. W. Rowlands, *Paignton*; Gibbard Hughes, *Penmaenmawr*; T. Lewes Sayer, *Rhyl*; A. G. Dodderidge, *St. Leonards*; F. Stenton Eardley, *Southsea*; Dr. F. Churchill and Rev. H. W. V. Birney, *Southwold*; H. G. Harris, *Weston-super-Mare*; E. and C. H. Collier, *Weymouth*; Norman Bennet, John MacInnes, and E. E. Shaw, *Whitby*: W. T. Storrs, M.A., *Sandown, Isle of Wight*; H. Steward, *Port Erin, Isle of Man*; H. B. Claxton, *Ramsey*; B. L. Livingstone-Learmonth and R. B. Majoribanks, *Carnoustie, N.B.*

ENGLISH HOSPITAL AT JAFFA.—Communications regarding this work, described in our last week's issue, may be sent to Colonel Morton, Conference Hall, Mildmay.

CHANGED BY PRAYER.

Mrs. A. was a widow, and, like many of God's children, she had a trouble. Of a quiet, inoffensive disposition, unwilling to give offence, from some unknown cause a person who had lately taken a room in the same house had an extreme dislike to her. Mrs. B. was a woman of a proud, arrogant spirit, and, seemed most ingenious in finding ways of annoying her neighbour. This at first produced tears and depression, but after a time Mrs. A.'s heart was filled with hot anger, and a desire for revenge took possession of her.

I was accustomed to call on her, and often we had taken sweet counsel together of the goodness and mercy that had followed us, and the bright country towards which, through sovereign grace, both our faces were turned. Now this was altered. The conversation turned to the cruel conduct of her adversary, who daily provoked her sore; even the reading of a chapter or psalm was often interrupted by the relation of some fresh insult or unkind word.

The time came for me to leave the locality, and with a heavy heart I went to say "Good-bye" to my poor friend, who was as sad as ever. In a few words of parting prayer, I was unpremeditatedly led to pour out my heart in earnest pleading for blessing for Mrs. B., and immediately light seemed to dawn on this dark affair. I said to Mrs. A., "I think there is a way out of your difficulty. Whenever you see, or hear, or think of, Mrs. B., pray for her—if you can only say, 'Lord, help and bless her.'" The suggestion was not well received, and very cool was the response to my parting handshake.

Many years passed away, and when at last we met, I was pleased to see how well and peaceful my old friend looked. After a chat on various subjects, came the rather reluctant question, "Do you know anything of Mrs. B.?" "Oh, yes; and you will be surprised to hear we are the best of friends. That morning you prayed for her, I felt much hurt. I said to myself, you had gone over to her, and instead of one friend, I had two enemies. When I next saw her, she threw out a spiteful word, and I was furiously angry, so that it made me quite faint. When I got home, I thought, 'It is not what Mrs. B. said, but my anger towards her, that has made me ill.' I don't know how I did it, but I knelt down and said, 'Lord, help and bless Mrs. B., for Jesus' sake.' From that time things began to get better. We did not make any fuss about it, but we got more friendly. Her boy was ill, and I helped to nurse him, and she is greatly changed. I believe she is a true Christian, and she is the dearest, kindest friend I ever had.

Oban. R. W.

WANTED—A BOYS' LIFE BRIGADE.

Will not someone organise a Boys' *Life* Brigade, which shall not have for its object the instruction of lads in the use of weapons of death and destruction, but shall have for its creed Right, not Might? It should be a brigade in which boys shall learn drill, but not military drill; receive a good training in gymnastics, and have music and banners and processions; a brigade whose aim shall be to develop a noble ambition to help and save, and so become a true Boys' Defence Brigade. It might have its medals and honours for courage, pluck, and resource, and its inner legion of honour for boys who have done some noble deed of rescue or defence.

Moreover, it might have its swimming classes, and in convenient localities its rowing clubs. It might perhaps give special lessons from time to time on what to do in various kinds of danger—from fire, drowning, or accident. Its motto might run, "Be just and fear not." Who will organise such a brigade? It must be someone who has faith, courage, and enthusiasm, who possesses organising power and some power of influence and of leadership.

B.

HOME OF REST, BROMLEY, KENT.—Poor women and girls from London are received here for rest and change. The desire of the ladies working in connection with this Home is to benefit, physically and spiritually, those who suffer from long hours of work and poor homes, with little or no relaxation and brightness. To such a fortnight in the country, in a comfortable home, surrounded by Christian influences, is a blessing and an inspiration which remains to cheer them for many a day. For 6s. a girl may be supported in the Home for a week. The treasurer is Mrs. Dennes, Thirlmere, Bromley, Kent. Inquiries may be addressed to the matron, at Ebberla House, Bromley, Kent.

STUDENT VOLUNTEER MISSIONARY UNION

CONFERENCE AT KESWICK.

(BY OUR SPECIAL CORRESPONDENT.)

The lovely vale of Keswick has this year been the theatre of a new experiment so far as the United Kingdom is concerned. For some years America has had its Summer Schools for student missionary volunteers at Northfield and elsewhere; now they are a well-established institution across the Atlantic. In this, as in many other forward movements, we of the old country have been content to let America take the lead, but if we are less alert and less elastic in initiation, we are tenacious of a good thing when we catch hold of it, and there is every reason to hope that this new convocation will find as firm a footing in the famed Cumberland retreat as the world-known Keswick Convention has done. It has certainly made a most auspicious start.

The Student Volunteer Missionary Union (S.V.M.U.), which has brought this Conference together, is now in the second year of its existence, and it has been used of God, within a brief space of time, to awaken a large amount of interest and solicitude among the young Christian men and women of our land with respect to the evangelisation of the Heathen and Pagan world. Local conferences have been held at various collegiate centres, and the visit of several British delegates to Northfield last year moved the executive of the Union to convene a similar gathering at Keswick this summer for the days immediately preceding the larger Convention on the deepening of spiritual life. This step was amply justified, seeing that the membership of the S.V.M.U. has now reached 500. Nearly all the

LEADING UNIVERSITIES AND COLLEGES

in the United Kingdom are represented by larger or smaller delegations. The young men students have been resident in tented camp during a week past, to the number at first of eighty or ninety, and then latterly of 150; a good many, especially from Scotland, who were unable to come last week for the summer school, came for the usual Convention of the current week. The tents on this occasion are of a larger size than in former years, each accommodating fourteen sleepers instead of five. Into this temporary community are gathered young men from Oxford, Cambridge, London (hospitals and colleges), Durham, several Welsh colleges, Edinburgh, Glasgow, Aberdeen, Dublin, and Belfast. I have not been able to ascertain that anyone is present from St. Andrews; the tide of missionary zeal does not appear to have reached the students at that Conservative cathedral city as yet.

Most of the young fellows in camp are "student volunteers," though not all. One tent is allotted to those who have already been in the mission field, and here may be found Bishop Hill, of the Niger (on whom the dignities of high office sit very lightly), Mr. Stewart, of the C.M.S., Foochow; Mr. Rees, of the L.M.S.; Mr. Smith, of the C.M.S., Uganda (a man of youthful mien and gentle ways, but who has passed through more wonderful vicissitudes and experiences than many a veteran); and others whose names I have not at command for the moment.

Altogether they are a goodly set of fellows in camp, and, if I mistake not, the names of many of them will become familiar in future missionary annals, if God sees fit to spare their lives. Perhaps the leading figure in the School—for it is much more a school than a conventional Convention—is Rev. Louis Byrde, late of Ridley Hall, Cambridge, and now a working curate in North London. He is a secretary of the S.V.M.U., and his capacity for energetic work makes his influence all-pervasive. Other leading men are Williams, of the London Hospital; Bartlet, of Mansfield College, Oxford; Maclean, of the F.C. College, Glasgow; Thomas, of Edinburgh, etc. Of the outsiders who have taken part in guiding the councils of the School, there are Dr. Barbour, of Edinburgh; Drs. Maxwell and Battersby, of London; the venerable Dr. Murray Mitchell; Mr. Wright Hay, of the Baptist Missionary Society; Mr. McCheyne Paterson, of the Church of Scotland Mission in the Punjaub; the famous lady traveller, Mrs. Bishop; Rev. J. Hudson Taylor; Dr. Harry Guinness, Dr. George Smith, of Edinburgh; Dr. Sargood Fry, Mr. Eugene Stock, and others.

It has been a real *conference*, with comparatively few set speeches, and much interchange of question and answer and the

FREE PLAY OF OPINION, SUGGESTION,

and the recital of experience. The programme, set from day to day by the executive, has been a singularly varied one, and as experimental and practical as varied. Scarcely a department of missionary life or ethics—preparatory and actual; individual and collective; spiritual, mental, and physical, from the culture of the hidden life to such mundane matters as eating, drinking, and sleeping—seems to have been overlooked. In a word, the conveners have meant business and everything has been framed on that plan. The meetings have been confined to the earlier and later parts of the working day. Between one o'clock and six all work has been strictly tabooed, and recreation has been the sole item on the card. Many of the leaders of the School appeared on the platform day by day in white flannel trousers and "blazer" jackets, which gave the finishing touch of free and easy unconventionality to the whole gathering. A sprinkling of lady students has been in regular attendance and the evening assemblies have drawn a good many of the general visitors.

The meetings were appropriately held in the Volunteer Drill Hall. Erected for the schooling of our citizen army in the arts of war, there has been a beautiful fitness in turning it into a training ground for this picked band of volunteers in the great company serving under the King of Peace and Captain of Salvation. The opening meeting was on Wednesday evening, when Bishop Hill spoke impressively on the work of the Holy Spirit, and Mr. Stewart, of Foo-chow, brought into vivid relief our debt to God and to the heathen who sit in darkness. On Thursday morning there was an early prayer meeting, repeated each succeeding day. The first regular topic of consideration, at the nine o'clock session on Thursday, was "The Missionary Band." This band is a body formed in each affiliated college and university, for the express purpose of studying and encouraging the study of Missions in all their bearings. The subject of Band work was considered in detail on succeeding days.

At the next session, an hour later, there was submitted the annual report of the executive of the S.V.M.U., and also the report of Mr. Polhill-Turner, the travelling secretary of the Union for the current year. Considerable growth in numbers and interest was reported from most of the centres. Besides those who have actually enrolled themselves in the Union as volunteers, it was stated that many in the different colleges are studying the subject, with the result, it is hoped, that in due time numbers of these will also definitely lay themselves on the altar for foreign service. In outlining the policy of action for the coming year, the executive recommended branches not to aim at an increase in the number of members where there is not a good prospect of the men being able to go to the foreign field.

"FISHERS OF MEN"

was Dr. Barbour's theme in an address at the last session on Thursday morning. In a speech of great skill and suggestiveness, he urged that men should be dealt with personally according to their circumstances. In fly fishing different kinds of bait are necessary in different streams. So variety and suitability of method and means must be sought for in winning men for Christ. Some might be caught by the "athletic fly," who would not rise to any other sort of bait, and so on. In the discussion that followed there was a free interchange of experiences as to methods successfully used, and the preponderating view was that the straightforward, honest way of approaching men in personal dealing is the most fruitful in result.

BIBLE STUDY

had a leading place in the programme of the evening meetings of Thursday and Friday. On the former evening a specimen was given in outline of a Bible training class lesson, and a special subject worked out. The close, systematic, and thorough study of the Scriptures is expected of the members of the Union, not only for their own growth in the Divine life, but for equipment as soul-winners.

On Friday evening, at six o'clock, Mr. M'Lean, of Glasgow, resumed his theme of Bible Study, dealing with general principles rather than details. It was quite possible, he said, like the Pharisees of old, to spend much time in getting to know the letter of the Scripture without any real practical benefit. The promised guidance of the Holy Spirit in this study does not obviate the need of mental effort. It is well to bear in mind that the Scriptures were first written in tongues foreign to us and to people of other ages, climes, and characteristics. Some care is necessary in finding the right point of view. The Bible is largely a record of spiritual experiences, and to those who have little or no spiritual experience there will be many things in the Bible hard or even impossible to understand. The speaker counselled a reference where practicable to the original languages for the discovery of fine shades of meaning. He also commended good commentaries and lives of Christ by such men as Canon Farrar, Dr. James Stalker, and others. Another thing to be carefully noted is the progressive character of the revelation. We are not to read into the earlier Mosaic and prophetic records, the maturer light and meaning of the full-orbed Gospel that we possess in the New Testament. The "Cambridge Bible for Schools" was spoken of as an efficient help to those who do not know the originals and desire to have the results of the best and most reverent scholarship. Let special books of the Bible be read and studied as a whole, and not only piecemeal, so as to get at the *motif* and purpose of each individual writer.

THE GREAT DESIDERATUM

for the student is to be fully in touch with Jesus Christ of whom the Scriptures speak; but mental effort and patient research are of great value.

In the conversation that followed it was shown that "study" to be worthy of the name must involve persistency and method. Mr. Smith, of Uganda, told of the marvellous progress that has been made by the Waganda in Bible study, and he attributed it to the fact that they never enter on Scripture study without prayer for God's guidance; and any light that they gain in the study is at once communicated to their fellows. Many of these Waganda converts begin their Bible reading at six in the morning, and those having leisure continue it a great part of the day.

Dr. Murray Mitchell, while agreeing as to the folly of importing New Testament meanings into the earlier records, thought that no student, however humble, should feel discouraged. The Spirit's aid is promised in preparing the heart and applying the truth, and He will enable the student even if unlearned to get at the essence of the thing.

A student in the audience rather dissented from the President's dictum that we are not to take out of a passage meanings and interpretations which could not be in the mind of the writer. In the view of our clearer light and greater knowledge, he thought it was quite justifiable to interpret and apply a passage differently from the writer of it, as the Spirit might enable us. The President in a closing word replied that he would not exclude that method, but it needed very careful and cautious application.

The "Bible Study" hour on Saturday evening was conducted by Mr. Bartlet, a tutor in Mansfield College, Oxford, and a man of fine parts, physically and mentally. He took for the subject of a very able and philosophically-stated address, the necessity of observing due emphasis and proportion in Bible study. This can only be done properly, he contended, as Christ in his person and work is made the centre of all thought and teaching. If He gets his rightful position, all related and subsidiary doctrines will be kept in their proper place. Very weighty, indeed, were the speaker's golden words of

warning against allowing divergence of view on Bible doctrines to separate Christians in feeling and love one toward another. Holding the Head, let all believers humbly esteem others better than themselves, even though they may not be able to see eye to eye on such questions as the Second Advent, Sanctification, and the like.

REPORTS OF MISSIONARY WORK

were given by various friends from different fields at the evening meetings, which were of a more general tenor than the morning conferences. On Thursday evening Mr. Rees, of the L.M.S., spoke of his experiences in North China, and the methods adopted there. A lively address was given by Mr. McCheyne Paterson, of the Church of Scotland Mission, Punjaub, descriptive of mission work in the villages, especially among Mohammedans. He related how prejudices were overcome by a little harmless diplomacy, and a way found for the gathering together of the people to hear the Gospel message. Musical instruments and the magic lantern were found helpful in this respect. Mr. Paterson spoke of the joyful nature of the work, and thought those who had to stay at home were much to be pitied.

A very thoughtful and impressive utterance came next from Mr. Wright Hay, of the Baptist Mission, who has laboured both in Africa and India. He directed his remarks rather to the question of character in the workers than methods of work. God's work, he said, demands the best men, at their best. He expressed personal indebtedness to a sainted old negress in West Africa, who had in early life been a slave, and whose experience of the saving and sanctifying power of the Gospel showed him much personal deficiency. The need of individual piety as an element in missionary equipment was strongly insisted on. Mr. Hay, told of an Indian Maharajah, who gave his own weight in gold, that he might have the coveted privilege of seeing some Brahmins eating a meal. When weighed for this purpose he had donned his richest regalia with heavy shield and sword, so highly did he esteem the honour. The point to be illustrated was, that in our dedication of service to God, we ought to put into the scales all possible equipment, whether of life or capacity. There are many heathen who are stumbled by low ideals of character cherished by missionaries, and by defective teaching as to what the Grace and Spirit of God can do in enabling a man to overcome sin.

An interesting interchange of question and answer elicited from Mr. Hay the view that that aspect of the Gospel which he had found to be most successful in transforming heathen character was the very aspect to which the natural man had most objection, the vicarious atonement of Jesus Christ, Bishop Hill added that he had found in Africa that one of the greatest incentives to Christian living was a clear and vivid hope as to the second coming of Christ.

OUR KITH AND KIN IN INDIA.

On Friday evening ten minutes were allotted to Rev. John Fordyce in which to expound the claims of our kith and kin in India in connection with the work of the Anglo-Indian Evangelisation Society. This he did in a very effective and impressive way as he spoke feelingly of the special isolation of many British residents—planters and others—in remote places, and of the sad deterioration of character that comes from unbelief and indulgence in sinful ways. He spoke especially of the fruitful labours among these scattered fellow-countrymen of Rev. I. F. Row; and also told of the proposed forward movement in sending out students and young preachers for two years' preliminary service among these Anglo-Indians. Such young workers could begin work at once, and they would also find many natives who understand English to whom they could preach.

A VISIT TO CHINA

was the subject of a deeply interesting talk from Dr. Barbour, who spent the winter before last in a survey of some of the missionary stations in South China, mainly among the centres of the English Presbyterian Mission, but also embracing the work of the L.M.S., the C.M.S., the Wesleyans, and the American Presbyterians. At Amoy he saw one of the most interesting monuments of missions in South China in the shape of the first Protestant Church built in China by the American brethren almost fifty years ago. They built in faith, for while there were then only six Protestant converts in China, it was constructed to hold 200. A large congregation now gathers within its walls. A good part of Dr. Barbour's address was given to a description of hospital and medical missionary work in Chin-Chow, and to a stirring recital of the wonderful changes that have been produced in the region through the work of medical missions. Special note was made of the beneficial change in the position of the women, whose lot in China generally is such a sad and sorrowful one. The effective part played in the work of opium cure by these agencies was also dwelt on, and Dr. Barbour had some highly gratifying things to say as to the generosity of the native Chinese Christians in the support of their own churches, and also in furthering the work of evangelization in other places. He gave some weighty counsels in closing as to the need of missionaries preserving harmony of spirit one with another, and not airing crochets and criticisms at the expense of fellow workers.

Certainly the most remarkable utterance of the whole conference, regarded from any point of view, was the

ADDRESS BY MRS. BISHOP,

the celebrated lady traveller, at this meeting, giving some of her impressions of missionary work, and of the overwhelming spiritual needs of the heathen world. For an hour or more she poured forth a stream of eloquent and thrilling speech, in language of singular literary grace and power of expression, and carrying with it a cumulative pathos and impressiveness that could not be described. Before she ceased to speak twilight had deepened into darkness, but the audience—the largest of the convention—was held spellbound to the very last. She began by saying that among the profitable and often pathetic utterances of a very delightful conference, she had been greatly struck with Bishop Hill's words as to agonising in prayer for the heathen, and cherishing towards them the broken-heartedness that Christ showed for the lost in his day. It seems as if we were not realising the fearful destitution of the world, with more than a thousand millions of Christless souls. We know that every single soul, even that of a little slave girl driven across Africa by Arab traders, is in Christ's eyes of more value than the whole world. After being abroad for two years, hearing nothing of what was going on in Christendom, she said she returned to this country and discovered to her joy that the missionary spirit was rising, and had greatly risen during those two years.

This very Students' Volunteer Missionary Union, young and vigorous as it is, indicates the rising of this missionary spirit. The modern growth of medical missions—there are now 169 missionaries abroad holding British medical diplomas, and nineteen of them women—is a remarkable fact. Of the value of medical missions, Mrs. Bishop spoke very highly. But while thanking God for what has been accomplished, she felt impressed more by the magnitude of the task and the enormous area of the unenlightened world, than by what has been achieved. For four and a-half years it was her fortune to travel in Asia, and to come in contact with Buddhism, Hinduism, Shintooism, and Islamism. All these systems seem to present an impenetrable wall against the advances of Christianity; though we know the wall is not impregnable. Except in Japan, she could not say that she had seen the large results which we are thankful to know follow from the preaching of Christ. She had not seen the fields ripening to the harvest or heard the songs of rejoicing labourers returning from these fields bringing their sheaves with them. But she had seen an enormous amount of self-denying toil on the part of those who are carrying the Gospel to the heathen, and she could not speak too highly from the traveller's point of view, and from extensive observations in all parts of Asia, of the labours of Christian men and women in the regions where she had travelled. And here came

A NOTEWORTHY PERSONAL CONFESSION.

"I am a convert," said Mrs. Bishop, "to missions through seeing missions and the need for them. Some years ago I took no interest whatever in the condition of the heathen. I had heard much ridicule cast upon Christian missions, and perhaps had imbibed some of the unhallowed spirit. But the missionaries by their lives and character, and by the work they are doing wherever I have seen them, have produced in my mind such a change and such an enthusiasm, as I might almost express it, in favour of Christian missions, that I cannot go anywhere without speaking about them and trying to influence others in their favour who may be as indifferent as I was before I went among heathen countries."

Mrs. Bishop went on to say that in her travel she had been greatly impressed by the exceeding dolefulness and hopelessness of the non-Christian world. The sorrows of heathenism are great. As to the condition of women in Eastern countries, the speaker said she had had unusual opportunities of seeing that, and she had found that the life of an Oriental woman is really without hope in the world. They lead a degraded life in which the intellect is dwarfed. While the circumstances of their lives develop fierce passions of hatred, jealousy, and intrigue, their better natures are stunted, and in intelligence they are little better than a child of eight or nine years old with us would be. Having with her a medicine chest, which she often used in the relief of various ailments, Mrs. Bishop said that women had come to her hundreds of times and asked for something to make a favourite wife look ugly or odious, or to destroy a favourite wife or the favourite son of a favourite wife. She really thought that the position of woman in Mohammedan countries is more degraded than in the heathen lands she had visited. We may well be broken-hearted and agonise in prayer over the pitiable condition of our sisters in these non-Christian countries. All this, of course, involves the degradation of the men. She looked forward to the day when in these Eastern lands the work of Christian women among women would turn out to be the great elevating and evangelising agency.

As to political and social oppression and corruption, Mrs. Bishop declared she thought that Persia is worse even than Turkey. Persia is one seething mass of corruption, political, social, and moral, from the highest officials downwards, and the peasants are ground down to the very limit of starvation. Enlightened Mohammedans admit that their country is

PERISHING THROUGH SHEER CORRUPTION.

Speaking, further, of the condition of those in Eastern lands suffering from bodily ailments and sickness, Mrs. Bishop drew a picture, marvellous for its sweep and its vivid colouring of the awful neglect, ignorance, and cruelty with which disease is treated there as compared with the overflowing kindness, care, and skill bestowed on the sick and suffering among ourselves. As to the preponderating influences of the false faiths of those countries where she has travelled, her conviction is that it is no exaggeration to say they are "earthly, sensual, devilish." These faiths have no power towards enabling a conscience-stricken man to get rid of the tyranny of inbred sin. One great work of the Christian missionary is to awaken in these people a sense of sin.

We are thankful to God for what has been done in spreading the light of the Gospel, and for what He is now doing in stirring so many volunteers. But there is no place for self gratulation when we think of the vast extent of unreached heathendom and of the disproportion between the Christianising forces at home and abroad. Think of thirty million souls passing away every year without having even heard of Jesus Christ and his salvation. It is so solemn and awful that one almost trembles to speak of it. In her travels the paucity of missionary workers had impressed itself on her as a terrible fact. From the frontiers of China proper to the waters of Babylon, she had not found a single witness for Jesus Christ. Central Asia is without a missionary. Arabia is almost in the same destitute condition. Persia is without missionaries, except at the north-western corner. A great part of Turkey is without workers. As for Tibet, even that part of it which can be freely entered is virtually without a witness for Christ. It was very terrible for her to travel three thousand miles without meeting a witness for Christ.

After referring to the hopeful element connected with the rise of the S.V.M.U., Mrs. Bishop urged those who must stay at home to do their part in furthering the work. She gravely impeached the luxurious methods of living and the expensive home surroundings that prevail now even among Christians, and called for a reversal of this state of things, so that we might have more to give to the work of God in other lands. By the giving up of these superfluities we could do much; there is even a call to us to exercise self-denial, and to make personal sacrifices, that the Gospel of Christ may be made known to those who sit in heathen darkness. Then we can do much good by influencing others to take an interest in missions, and to contribute to their support. A great and blessed future lies before those who have consecrated their lives and their

substance to the work of the Lord. Let us rise to the full stature of manhood and womanhood in Christ Jesus, ever growing in grace, forming higher Christian ideals, and keeping them before our minds amid the storm and stress and alluring influences of life.

PERSONAL DEALING

was the subject of a very profitable hour on Friday forenoon. The first aspect of it considered was that of dealing with fellow students about the claims of the heathen world, and it was opened in a judicious address by Mr. Williams, of London Hospital. It was for this very thing, he said, that the S.V.M.U. was called into existence. It was pointed out that much tact is needed in introducing and pressing home the question on individual students. Good men should be sought out, and they should not be worried. Men who are apt to look on the dark side of things, and who are given to grumbling, are unsuitable; neither are physical weaklings. While spiritual requirements are of primary importance, mental capacity and intelligence are not to be regarded as bars to missionary work. Show the men that while they are not justified in waiting for a "special" call, there must be a "personal" call to every missionary from God Himself.

HOW TO WIN SOULS IN THE FIELD

was next taken up and most impressively dealt with by Bishop Hill. He contended that there is a distinct gift of the Holy Ghost for the winning of souls and all may become possessors of this gift. As to the essential qualifications of the workers, he regarded love as the highest; nothing will reach the heart of another like sympathy and tender compassion. Another essential is broken-heartedness—a deep sense of the terrible condition of the lost. The Bishop told how at one time he got under the influence of modern speculations as to the ultimate condition of those who die unsaved, and his power in the winning of souls was paralysed until he came again to see that men without Christ are really perishing. Then the worker must never give the message of salvation to another till he has first received it from God. Let there be also instant obedience to the call of God and the leadings of his Spirit in directing to individual cases. Be sure that what is said or preached is not only truth, but soul-saving truth. Be definite and specific in prayer and expectation. A worker in Guildford prayed for twelve souls and got them; another in Streatham who heard of it did the same, and God honoured faith there also. The worker must have joy and full communion and complete surrender if he would be able to win souls. Preserve freshness of utterance; not giving out stale repetitions—though God can use an old sermon equally with a new one if the worker is full of the Spirit. When an illustration is found effective do not hesitate to introduce it again and again.

Respecting the essentials in the work itself four things are important—enlightenment, conviction, decision, and committal. These points were wisely expanded and illustrated, great stress being laid on the imperative necessity of suiting the particular form of the message to the special circumstances of the inquirer. Do not be like the medical quack, who has one remedy for every sort of complaint, but like the specialist, who has a great variety of remedies for varied forms of the same disease. God pity those who declare a half Gospel; they will be a curse to the soul they seek to win, instead of a blessing.

LITERATURE AND MAPS.

On the question of missionary literature, maps, charts, etc., Mr. Louis Byrde had much valuable information and counsel to impart at one of the Friday morning meetings. Every college, and, of course, every missionary band, should have its missionary library, that ought to be in constant use by the Student Volunteers. At Cambridge, where he studied, they had forty such books. To the question as to how many present had really read through twelve good missionary books Mr. Byrde got scarcely any response. Every spare moment the student has ought to be given to this study, the monthly missionary periodicals, as well as the annual reports, ought to be regularly mastered; they will well repay the trouble.

Then Mr. Byrde explained how missionary maps could be made. They should be drawn on common sheeting, unglazed, either in water-colours or with crayon. The names of places should be printed in or drawn very neatly. Areas and populations, with the various forms of religion, should be stated, and in the corner, for purposes of comparison, there should be drawn some well-known home country on the same scale as the body of the map. These maps preach telling missionary sermons through the eye. Charts and diagrams to hang round the room when a missionary address is being given are also valuable. For example, give the amount spent annually in drink (140 millions sterling) and the amount spent on missions (2½ millions). A most effective way of showing the comparative prevalence of heathenism, Christianity, and other forms of faith was submitted by Mr. Byrde, by a long slip of black braid wound on a card, with parti-coloured ribbons proportionately short, to indicate the extent of Christianity, Judaism, Hinduism, Roman Catholicism, Greek Church, Mohammedanism, etc. These ribbons displayed, and especially the black braid thrown across the audience, have a very telling and realistic effect.

The making of sand maps on the beach for seaside services and addresses was also illustrated by an outline roughly drawn on the black board. The coast line can be marked out with stones, and the rivers, lakes, etc., shown with stones and seaweed. The children and ladies will readily help in gathering these, and the maps, if made at half tide, when it is receding, will remain intact for some time, and will hold the attention of the crowds while speakers explain the subject; sometimes they listen and look for hours. Missionary literature should be scattered on these occasions.

THE PRESERVATION OF BODILY HEALTH

had a session to itself on Saturday forenoon, and a very interesting time it was. The first speaker was Dr. Battersby, who said that if missionaries are not angels (as Bishop Hill had remarked) they certainly had not got angelic bodies, yet many of them came home from the foreign fields invalided because they do not give sufficient care to the rules of bodily health. Our bodies are declared to be the temples of the Holy Ghost, and we are to glorify God in them. As to the feeding of the body while preparing for the field there must be a strict regularity as to meals; no excessive eating or highly seasoned dishes, a sparing use of flesh meat. Full and regular hours of sleep are essential. So is daily moderate exercise, which implies an abundance of fresh air. On this question of health Dr. Battersby drew attention to the newly formed Livingstone College at Bow, where intending missionaries are to get a sufficient modicum of training with respect to the preservation of personal health and vigour, and the treatment of simple complaints.

The speaker said that we are to use the means that God has placed at our disposal, and strongly protested against the view that we are to expect God to heal those diseases that will yield to medical treatment. He had known several men in the field who had died of fever simply because they would not resort to the use of ordinary methods of treatment. We are not warranted by Scripture in regarding bodily sickness as a sin. We have not yet got redeemed bodies, as some have claimed. When abroad the missionary must be careful as to exposure to the sun, and rigidly avoid overstrains or overeating.

Dr. Sargood Fry gave an account of the work of the Edinburgh Medical Mission Society, which gives a thorough medical training to those about to be medical missionaries. Then Dr. Maxwell did a like service for the London Medical Missionary Society. He cited a remark of Dr. Clark, of Amritzar, who told some young missionaries as he pointed to the graves of some young workers who had fallen early: "You have come here to *live* for Christ, and not to *die* for Him." The doctor also warned outgoing missionaries against foolhardiness or carelessness in exposure to the strong tropical sun. There is a danger in warm countries from the water, which ought always to be boiled. Fever is often caused through damp feet. Workers out there ought, if possible, to sleep six feet above the ground, so as to escape malarial night exhalations. Due rest is also very important; exhaustion induces fever, bicycling and tennis have been found helpful in preserving the health of missionaries, where other forms of exercise are not available.

Mrs. Bishop tendered some extremely valuable advice on the subject of health preservation. She said that though she had travelled much in the tropics, she had never suffered from any tropical malady. Addressing specially her sisters who would go to work abroad, she said they must give no time to indulging in melancholy or vain regrets. Much

FAILURE OF HEALTH AMONG WOMEN

in mission stations is easily preventible. Mental depression comes perhaps through the difficulty of acquiring the language, and a breakdown of health follows. Women in Eastern countries cannot take outside exercise alone from social prejudices, and it is not always possible to get attendants. If a lady cannot go walking or riding, let her be careful as to regular sleep and exercise, half an hour in the court yard, and on the roof morning and evening, if nothing better can be had.

Lookers-on proverbially see most of the game. She had visited some 140 mission stations in various countries, and she could not but observe that friction too often exists in these stations. Women seem to have special temptations to make much of littles; they brood over small "tiffs" and imaginary slights, and this is a fruitful source of social friction as well as of failure in health. Being directly questioned as to how she was able to escape tropical fevers and other maladies, Mrs. Bishop replied that she used a camp bed raised at least two feet from the ground. She boiled and filtered all water, adding a pellet of Condy's Fluid. Her clothing was light, and *all of wool*. She protected her head rigidly, and was able to travel all day on horseback in a temperature of 157deg. Fahrenheit, without the least discomfort or lassitude. For the benefit of tropical residents or travellers I give fully her description of her headdress:—"First, I put on my head a wet towel, folded several times, brought well on to the forehead and hanging down behind, soaking it as often as it gets dry. Over that I wear a regular pith helmet (hats usually made for ladies are very little use), and in very hot weather I have a cabbage or banana leaf under the towel over my head. This protection of the head is very necessary in all malarial countries. I also protect my spine with a thick pad of cotton wadding, and wear my outer garment loose and baggy. Never drink when very hot, nor bathe in water that is too cold."

Bishop Hill said the experience of those working on the Niger was that those who went to sleep during the midday period of rest were more liable to fever attacks than those who avoided midday sleep.

Dr. Battersby expressed the very decided view that for health's sake all foreign missionaries should be total abstainers from alcohol, and said that the general experience of mission workers was in consonance with this opinion. He added that he believed many on the foreign field died of absolute fright; if any are fearful and afraid, let them stay at home. It seemed very appropriate at the close of this interesting discussion that the meeting should sing the hymn in which the lines occur:—

"I need Thee every hour
In joy or pain."

A MEETING ON THE LAKE

was proposed and fixed for Saturday afternoon. A brisk breeze blew from the North, but some dozen or fifteen well-laden boats started from the landing stages at 2.30, and found a pleasant anchorage on the lee shore of an island in the centre of Lake Derwentwater. Bishop Hill presided over the informal gathering, and a rousing address on the position and claims of African missions was given by Dr. Harry Guinness. He naturally dealt largely with the Congo and related missions. Referring to the losses of life that had taken place on these fields, he pointed out how a considerable prejudice is being created in the minds even of Christian people as to African work, and exaggerated statements are being made as to the comparative costliness in men and money of Gospel work in those regions. Looking by way of comparison at the sacrifices made in trade enterprise and in warlike expeditions, and which are deemed necessary to secure the objects in view, he showed how much more we as Christians ought to be willing and ready to make all needful sacrifices so that the blessed tidings of the Gospel may be carried to the sons and daughters of darkest Africa.

Interesting words were also spoken by Mr. Smith, of Uganda, and Mr. Stewart, of Foochow.

In the evening a goodly number came together, notwithstanding a large Convention prayer meeting in the great tent at the same hour, to hear addresses on mission work and mission fields. Dr. Maxwell presided, and the first address was by Dr. Hudson Taylor, who had for his theme the needs and claims of vast China, and the adjacent lands such as Manchuria, Mongolia, Tibet, &c. Out of

full knowledge and in words of fervid appeal he pourtrayed the great spiritual darkness and destitution of these enormous territories and their uncounted populations. He mentioned many deeply interesting items of news as to Miss Taylor's recent brave but hazardous incursion into Tibet; the perils she had encountered and the marvellous deliverance that God had repeatedly wrought in her behalf. Her experience shows what may be done when there is an earnest consecration of purpose, and an unwavering trust in the preserving, providing care of an All-mighty God. Mr. Taylor warmly defended the Chinese race from the aspersion thrown on them by people in America, which he contended were the result more of the virtues than the vices of the Chinese. If American persecution and ostracism of the Chinaman continues, he feared reprisals and riotous troubles in China; even now these are happening in greater measure than formerly.

After Mr. Taylor's long address there came some admirable and practical words of counsel and caution as to missionary qualifications from Dr. George Smith, the well-known Edinburgh secretary of the Free Church of Scotland Missions. Briefly stated, he urged that (1) the missionary must be conscious of the call of Christ and the gift of the Spirit; (2) must covet earnestly the possession of the highest efficiency; (3) must follow fully the rule of Christian charity and good temper; (4) must learn habits of order and business ability that will make him a wise steward of the moneys contributed by the churches at home; (5) must be sympathetic and loving towards the native races; and (6) must give himself to unceasing prayer. In developing these points, Dr. Smith gave utterance to much candid friendly criticism, and his good advice must remain in the minds and hearts of his hearers.

Mr. Eugene Stock was down for an address on Indian Missions, but the train from London by which he travelled was about an hour late in arrival. He reached the meeting only in time to give a few excellent practical admonitions to the student volunteers on the need for absolute submission of the individual will to God, and an unquestioning obedience to his mind and will, ascertained through faithful prayer and waiting on Him for guidance as to the course in life.

A MEETING ON FRIAR'S CRAG

on Sabbath afternoon was marked by special interest. The Student Volunteers were for the time content to be silent (except Mr. Byrde, the chairman), and to listen to a large number of brief addresses from returned missionaries who had mostly gathered at Keswick for the Convention of this week. There must have been about a score of these short homely talks within the two hours of the meeting. The speaking was mainly by way of advice and suggestion to the intending missionaries, on practical points bearing on their future service in the field, and very excellent advice they got. Some of the friends who spoke also addressed words of appeal to the general crowd, urging the claims of God on the active service of all his believing children, and the needs of the perishing heathen.

Mrs. Abraham, the Nestorian lady from Persia, was one of the speakers, and made a simple, touching appeal. Another speaker around whom a special interest gathers was Miss Annie Taylor, lately returned from Tibet. One could see in the flash of the eye and the fiery energy of her manner, tokens of the consecrated determination and faith that led her to face the hidden dangers of an untried path, if so she might claim God's promise that "every place upon which your foot treads shall be given to you." In some very solemn closing words, Mr. Eugene Stock pressed home the responsibility that lies on every Christian to see to it whether or not God would have them join the missionary army, in view of the hundreds of millions of souls still sitting in the shadow of death, unrelieved by a single ray of Gospel light. He said that seven years ago it was a new thing to *end* the Keswick Convention with a missionary meeting; this was another new departure to *begin* the convention with a meeting on behalf of foreign missions. He prayed that God would this year thrust forth many 'Keswickites" into his great harvest field.

THE CLOSING SESSIONS

of this interesting Convention, held on Sunday evening and Monday forenoon, were of intense interest, and invaluable in focussing the attention of the Student Volunteers on the condition and needs of the great heathen and pagan populations in different countries. Many particulars were furnished by Dr. Murray Mitchell as to the tenets and bearings of the great religious systems of the East, *e.g.*, Hinduism, Buddhism, Mohammedanism, and the like. Some of these systems are undergoing a revival of propagation, but all are utterly without power to uplift their professors, though there are good moral elements in some. Even the attempts at reform by the Brahmo Somaj, and other movements, are unavailing. They are desperate efforts to keep Hinduism alive, but it is sick nigh unto death. Now is the time for Christians to come to the help of the Lord against these false systems of belief and practice. Dr. Mitchell urged the students to make themselves familiar with the faiths of the people among whom they would labour; such study is as necessary as the study of morbid anatomy among physicians. *En passant*, the speaker described the "esoteric Buddhism" that emanated from that very astonishing woman, Madame Blavatsky, as the child of pure imagination. In Tibet the priests know nothing whatever of the "Mahatmas," that are so much talked about, and, in fact, they have no existence so far as can be ascertained. Dr. Mitchell was also very severe in his criticism of his friend Sir Edwin Arnold's poem, "The Light of Asia," which he declared to be largely the product of poetical fancy, while its illusions are little bettered by the same poet's later work, "The Light of the World."

Mr. Byrde, having urged that the evangelisation of the heathen world might well be accomplished by the present generation if the individual churches of Great Britain and America were each to send its representative to some part of the field, a very impressive statement fell from the lips of Mr. Eugene Stock. His deliberate and solemn conviction is that before anything adequate can be done to evangelise the world, there must be a complete revolution in the opinions and feelings of the churches at home. Above all, we want God to open our eyes to the real state of matters abroad, as compared with the lands of so-called Christendom. Referring to the earnest pleas on behalf of Ireland at the morning meeting in the tent, he said that the one province of Fuh-kien in China has a population equal to *three* Irelands, and the Province of Hyderabad in Central India is equal to two Irelands. These are but samples of vast districts, with vast populations, practically without any Gospel messenger at all. Ireland's needs may be and are great, but what are they in comparison to such spiritually destitute places? Africa, as well as India and China, provided Mr. Stock with object lessons of this overwhelming spiritual darkness, as for instance the Soudan, stretching right across the northern part of the Continent, without one known Christian in it. Do we not want a revolution? The needs of Arabia and Turkey were also impressively referred to.

As to what "evangelisation" ought to be, Mr. Stock rather demurred to the notion that a single visit and a hasty proclamation of the Gospel message to a crowd of ignorant superstitious heathen, could possibly answer the description. He contended for steady and continued work in great centres as well as for flying visits. This, of course, demands more workers; but they might well be forthcoming if our ideas of the matter were only on a proper basis. It is high time for us Christians to get on our faces in confession before God and ask Him to forgive us and teach us what our duty is towards the heathen. Some one had asked whether, if we did not go they could be saved. The proper answer would be:—"If we do not go, it is a question whether *we* will be saved." Mr. Stock said he was getting out of conceit with all missionary statistics. Experience has amply proved that ingatherings of converts in the mass have very unsatisfactory and disappointing results, and the work must be done, hand-to-hand, man to man. If we want Christ to return, the churches must be up and doing, for His coming must be delayed until the Gospel is preached in some form for a testimony among all nations. He will come, of course, to a still unconverted world, but if we do our part before He comes He will do his when He comes.

Mr. Hudson Taylor gave the closing words of exhortation. It is not the hardness of the field that prevents success, but the hardness of our own unbelieving hearts. His view of Scripture teaching was that each generation of Christians is bound by the Master's command to evangelise the heathen of that generation. If that is the correct view, of course we have there a complete answer to the question whether it can be done. God has unlimited resources for the accomplishment of his purposes, and it is ours to draw upon these resources, whether of men or of money. We fail to do this because Christ is not King and Lord in our hearts and in the churches. Mr. Taylor declared it as his belief that in the space of ten years the Gospel might be preached to every creature if all Christians were to put themselves and what they possess at the disposal of God. Difficulties of language are nothing. A child can learn any language in eighteen months or two years; it is absurd to suppose that educated, intelligent men and women could not do so in an equal or less time. We need not trouble ourselves about means. If God sends to his work He will infallibly supply all that his workers need.

An opportunity being given at this point for testimony from the Student Volunteers, as to blessing and stimulus received at the Conference meetings, a number rose one by one and told with deep feeling how God had spoken to them in varied ways, and given them a humbling self-refreshing message from Himself. Some spoke of hindrances that still existed to their going out, and asked for prayer. This was followed by a season of much earnest and in many cases individual petition; and the formal proceedings of the first Students' Volunteer Conference in this land were closed by brief prayer and the benediction from Mr. Hudson Taylor. Truly God was present of a truth, moving in the minds and hearts of these young servants and of others present, and we look for much fruit not only in the near future, but many days and years hence.

In the course of the Convention several meetings were held, at which it was resolved to organise an "Inter-University Christian Union," for the purpose of furthering Christian work among the students in the universities, colleges, and medical schools of Great Britain and Ireland.

Y.M.C.A. BIBLE CLASSES.

A conference on Bible-class work amongst young men was held on Tuesday week at Exeter Hall. The chair was taken by Mr. George Williams, and a large number of representative men were present. A series of five minutes' addresses was followed by an hour's discussion, two minutes being allowed to each.

Mr. Williams recalled the fact that the Y.M.C.A. was instituted for the study of God's Word. Mr. A. C. Furse spoke of the Y.M.C.A. Sunday afternoon Bible-classes, giving as the primary cause of the falling-off in interest in Bible-classes the growth of a restless and superficial spirit antagonistic to all that would lead to patient, prayerful, and intelligent study of God's Word. Mr. James Pearce, speaking on the "Selection of Suitable Topics," said that what was wanted was a return to the old principle of conversational Bible-classes. A leader must consider his audience, so that what might suit one class might not another. Consecutive study in a class gave plenty of variety. Mr. John Hayward spoke of the "Mode of Preparation." He said that the Bible was its best interpreter, and all passages bearing on the subject in hand should be looked up. Mr. W. H. Mills dealt with "Methods of Conducting." Members should face one another; two or three trusted workers should sit near the door, ready to direct a stranger to a seat or speak to him at the close; a scout should be stationed at the door outside to persuade any hesitating one; the conductor should go to the class direct from the presence of his Master with his whole mind and spirit steeped in his subject. Methods of conducting must vary (1) according to ages, education, and spiritual knowledge or condition of those attending; (2) the character of the subject to be considered; and (3), the aptitude and gifts of the conductor. In any case the method must be adapted to win, to interest, and to help *young men*; the class should be devotional rather than argumentative, and evangelistic rather than critical, practical rather than theological; the praise and prayer should be read, hymns carefully selected, prayers short, and direct results be aimed at. Pastor James spoke on the "Qualification for Leadership," Mr. Walter Wild on, "The Advantage of Street Canvassing and Advertising"; Mr. N. R. Hughman on "The Tea-hour, How made Profitable" Mr. F. C. Wood on "Organisation of Bible class Workers," and Mr. W. Hind Smith on "Early Reminiscences of Bible-class Work." The speakers who followed were unanimous that while Bible-class work could be made brighter and more attractive, it was not by methods much in vogue to-day, which were leading further and further from the quiet and devout study of the Word of God.

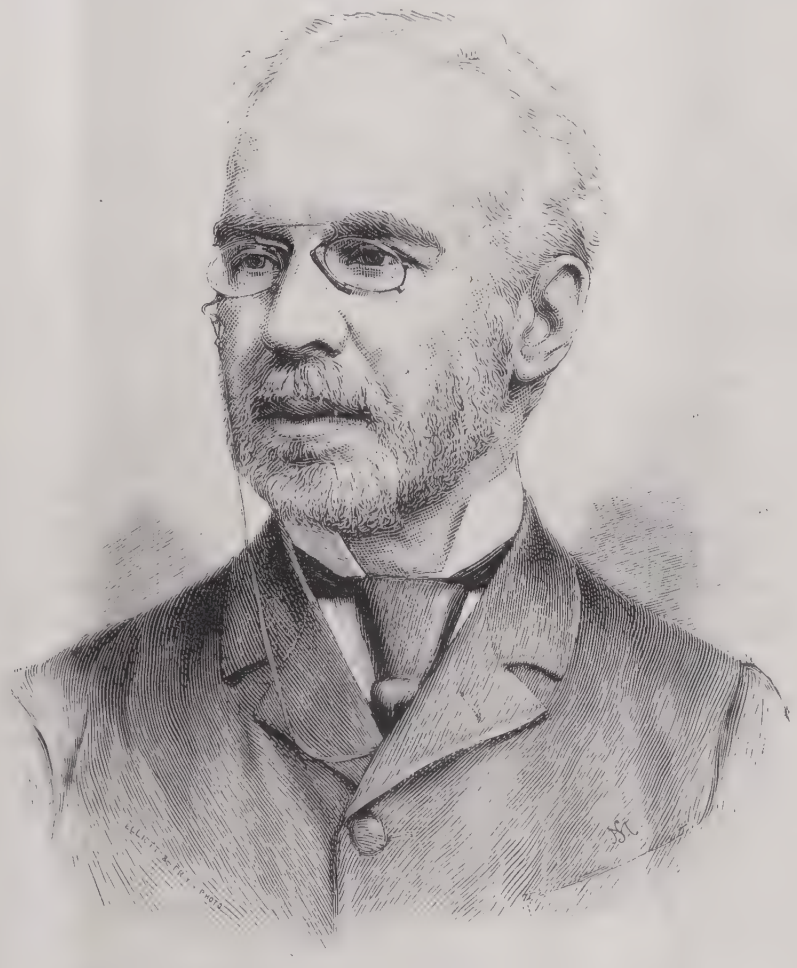
MR. EUGENE STOCK,

EDITORIAL SECRETARY OF THE CHURCH MISSIONARY SOCIETY.

WHILE fully and loyally identified with the great Missionary Society he serves, the subject of our present sketch has proved himself able to rise above mere denominational distinctions, and ready to co-operate with and aid all who are seeking to carry out the great commission of the Church in publishing to every land the glad tidings of salvation. Realising that "the field is the world," that it is "white unto harvest," and that if it is to be occupied to any appreciable extent, the whole Church of Christ must be aroused to obedience to her Lord, he has welcomed every opportunity of sounding forth the call; of insisting on the personal responsibility resting on every believer in the matter of missions to the heathen. We feel sure that many who read this sketch have heard from his lips words which have raised in their hearts searching questions as to their own response to the Lord's command.

Mr. Eugene Stock is a Londoner, having been born in the Metropolis on 26th February, 1836. The business training gained in his earlier years has proved of the utmost possible service in the post he has for so many years ably filled. He attended evening classes at King's College, under Dr. Plumptre, afterwards the Dean of Wells, and there laid the foundation of that intimate and spiritual acquaintance with the Word of God which is a marked characteristic of his writings. He was, besides, a diligent and observant student of Church and missionary history, whereby he stored his memory with facts and incidents which in subsequent years have proved of invaluable service. He has, as all who have heard him speak know, the useful faculty of treasuring what he has read, and producing it at the right moment, by way of illustration or argument, as required.

His first experience of Christian work was gained in the Sunday-school, as teacher, and then for many years as superintendent, at St. Thomas's, Barnsbury. He showed great power in dealing with lads of a class usually somewhat averse to attending Sunday-school. His first editorial experiences were in connection with *The Church Sunday School Magazine*, in which appeared from his pen a series of "Lessons on the Life of our Lord," which attracted attention, and, being reissued in book-form, have been translated into many languages. At this period he was in the habit of writing for various American periodicals. He became a member of the committee of the Church of England Young Men's Society, Islington branch, of which his friend, Mr. G. Martin Tait, was honorary secretary. Later on he joined the committee of the Religious Tract Society, on which he did good service for some years. The Church Sunday School Institute also owed much to his efforts, while he gave time and thought to the Industrial Home for Boys, founded by Captain Mann, R.N., in Islington. Mr. Stock's association with this institution has for many years been close and intimate, as might be expected, seeing that he married one of Captain Mann's daughters, and that the Home is now carried on by another daughter.



(From a Photograph by Messrs. Elliott & Fry, 55, Baker-street, London, W.)

While on this point we may mention that Mr. Stock's own sisters are both doing valuable work, one being Miss S. G. Stock, the well-known poetess and author, and the other Miss C. R. Stock, who has been for many years in closest fellowship of service with Miss Macpherson at the Home of Industry. Some ten years ago Mrs. Stock was called to her rest, and he himself seems to have found solace in the devotion with which he has thrown himself into his life's work.

In 1873 Mr. Stock entered the service of the Church Missionary Society as Editorial Secretary, although the title was not at first given. At the Mission House his personality made itself felt. His enthusiasm for missions, his business capacity, his power of mastering and marshalling facts, his grasp of detail, his fluent and incisive pen, speedily won recognition. At that time the C.M.S. committee had been considering the need for a new departure in missionary literature. Admirably as the *Intelligencer* and *Juvenile Instructor* had fulfilled their function, it was felt that, in view of the modern improvements in journalism, there was a danger of their losing their hold. Recognising the needs of the case the late Rev. Henry Wright, then Honorary Secretary of the Church Missionary Society, recommended Mr. Eugene Stock as the right man to undertake the editorial responsibilities. The suggestion met with approval, and accordingly Mr. Stock was appointed Editorial Secretary, an appointment which has abundantly justified itself in its results.

The C.M.S. publications have been completely remodelled, and have become fresh, interesting, and informative. Nor has this happy change been confined to this great Society; some of the other missionary societies have taken the hint, and introduced many improvements. The C.M.S. *Gleaner*, which he started in 1874, has become a real live missionary organ, its vivid pictures making the scenes and episodes of missionary life familiar to every reader. A year's issue of this paper is on our table as we write, and merely to con the series of views it presents seems a liberal education in missions. The *Intelligencer*, though greatly enlarged, still retains its magazine form, and for those who have the leisure to study in detail missionary affairs it serves its purpose well. The *Juvenile Instructor* has become the lively *Children's World*, gleaning from the sheaves all manner of bright bits likely to rouse the interest of the young folk in the condition of the heathen. Then there is further a new halfpenny monthly, *Awake*, intended specially to arrest the attention of those who even yet are lukewarm on the subject of missions. Looking at the C.M.S. papers generally, it is not too much to say that a new order of missionary literature has been created, with the happiest results both in the Church of England and outside of it. Amongst useful books written by Mr. Stock we may mention "Lessons on the Acts" and "Steps to Truth" (written conjointly with his sister), also "The Story of the Fuh-kien Mission," "Japan and the Japan Mission," and other missionary books.

But apart from his editorial duties, Mr Stock has been the leader in founding a whole series of unions and bands which have taken hold, have spread widely, and have interested fresh thousands in the cause of missions. Perhaps the most widely known is the Gleaners' Union. In naming Mr.

Stock as the founder of this Union, we are simply repeating the statement made and published in the C.M.S. organs, at the last anniversary of the Gleaners' Union. Founded in 1886 for prayer and work, this organisation has as its first object :—

To arouse Christian people to a sense of the obligation laid on them to fulfil the one great last commission of Christ to his Church, the evangelisation of the world; that commission being not for missionaries and missionary committees only, but for every individual Christian; and its fulfilment consisting, not merely in money gifts, but in interest, sympathy, prayer, personal effort.

To this end it seeks to arouse members to take a personal share in the work; to link them in missionary fellowship, to promote prayer for, reading about, and effort in behalf of all missions—not C.M.S. alone. The members numbered at the last anniversary 46,288, or 437 branches all over the world.

Still earlier came the Lay Workers' Union, out of which have grown the Younger Clergy Union and the Ladies' Union. These three are mainly operating in London, and they have done much to deepen and render intelligent missionary interest. We do not call Mr. Stock their founder, but he had a large share in their initiation and growth.

He was, however, the first to suggest the February Simultaneous Meetings, now known generally as the F.S.M. For many years Children's Simultaneous Missionary Meetings have been held bi-annually in Islington, and latterly all over London, and the success attending these may have suggested to his mind the idea of organising in every church in a diocese or district a series of simultaneous meetings. At all events the results during the past few years have been most encouraging in awakened interest and the calling forth of fresh labourers.

Naturally Mr. Stock has been in the front of many Church movements, as a member of the London Diocesan Conference, and of the House of Laymen, and again and again as a speaker at the Church Congress. But outside this radius he has made his influence felt far and near. At Keswick, for example, he has had much to do with the recent and remarkable development of the missionary interest. When he first went to Keswick—eight years ago—there were no meetings specially set apart for missionary matters. Now Missions occupy a very prominent place, and rightly so. The early missionary prayer-meetings, the Saturday missionary meetings, and the "Keswick Mission" all afford evidence of the keen interest now taken in the subject of the evangelisation of the world. The free-will offerings for missionary purposes have been very large; while many have at Keswick heard the Lord's call—"Go ye."

As a deputation speaker, Mr. Stock is ever in great request at home, but his recent trip to the Antipodes was quite a new experience. We have already given a detailed account of this tour round the world, hence we need only summarise briefly the salient facts. Sent by the C.M.S. Committee to awaken and organise missionary interest in the Colonies, and to visit mission stations in India, Mr. Stock, accompanied by Rev. R. W. Stewart, sailed from London on March 18, 1892, and reached Melbourne on April 24, staying there till May 14, when they went to Sydney and other towns in New South Wales until the end of July. After revisiting Victoria they worked six weeks in New Zealand and Tasmania. Seven months were spent in the Colonies — spent in incessant meetings and addresses to young and old, to workers of every possible kind and of all denominations. As the first outcome of this visit three missionary associations were formed, a dozen candidates were accepted, many intimated an intention in due time of offering for service, and a wave of missionary enthusiasm was set in motion in all directions.

Leaving the Antipodes, the deputation visited Ceylon and India, and the articles since published in the C.M.S. papers show that a keen and thoughtful examination was made of the work in progress, the possibilities of extension, and the condition of religion generally in Eastern lands. The full results of this tour are yet to come, but undoubtedly the quickened interest in the Colonies in the claims of the heathen will press forth many to the mission field.

In closing, we may note three points which have often impressed us in listening to Mr. Stock. First, the emphasis he lays on the Gospel, the power of God among the heathen, even as at home; neither Christianising nor civilising the natives will suffice: if they are to be saved, it must, he ever maintains, be through preaching Christ crucified and risen. Secondly, he believes that the call to "go" is addressed to every Christian who cannot show a clear call to remain at home. The question is not so much, "Why should I go?" as "Why should I not go?" Lastly, he does not expect the conversion of the world by this means; that he looks for at the return of our Lord. Meanwhile, it is the Church's business to obey her Master and Head. It is his will that we preach the Gospel in every land and to every creature, that thereby He may gather out of them a people for his name.

ZAMBESI INDUSTRIAL MISSION.

A farewell meeting in connection with the departure of twelve missionaries to the colony founded by this Mission was held last week at Exeter Hall. The chair was taken, in the absence of Mr. John Cory, J.P., through indisposition, by Rev. C. G. Moore, who was supported by Messrs. J. G. Govan, Frederick G. Toller (treasurer), J. B. Keith, Hardwicke, F. J. Rayner (whose daughter was among the missionaries leaving on Saturday next), and Burroughs. The twelve missionaries were Dr. and Mrs. Fallon, Mr. and Mrs. Graham, Mr. Allan (who had received medical training) and Mrs. Allan, Mrs. Wilson, Miss Rayner, Miss Davis, Miss Mortimer, Mr. J. G. Edwards, Mr. J. E. Booth, the only son of Mr. Booth, the pioneer missionary to Africa.

Mr. R. Caldwell, the secretary, said the effort to form a Christian colony in Zambesi was commenced about a year ago. It was not a mere human effort but of Divine purpose; and it had succeeded beyond all expectations. One thousand acres of land were first considered sufficient, but this had increased to 100,000 acres, and all the money was forthcoming as required. There were (with those who were starting on Saturday) thirty missionaries, some of whom were going partly at their own expense. The colony was in Nyassaland. In two or three years' time, the colony would be entirely self-supporting, and the natives would become pioneers to other parts. Another effort of the Mission was on behalf of the 150,000 slaves in Angoniland. To every family they offered an acre of land, by the cultivation of which they are brought under the protection of the missionaries, who taught them how to cultivate the land, and at the same time preached the Gospel to them. The twelve missionaries, in few words, told how they were led to give themselves to this work.

Mr. Govan and others also addressed the meeting.

MISS KRIKORIAN'S WORK.

Our work goes along steadily. The meetings for women are being continued with usual interest. The Sunday-school classes in our Ragged Schools and Penny Schools have been making rapid progress, the numbers of the scholars rising from 160 to 400. Our Temperance Society, consists exclusively of those who have given up drinking habits. I have started a new branch, to be carried on according to the plans of our Y.M.C.A., and to consist of young men and boys who have *not* yet commenced the habit, and who promise to avoid it. I was obliged to form this society at the earnest request of the mothers of such young men.

Most of the Gregorian members have been separated from us through the influence of their priests. They are carrying on a temperance society by themselves. There are about 280 in that society; in our own branch there are about 200. There are hundreds of young men besides who have given up drink but do not join either of these societies. Those young men who have been under the influence of strong drink are apt to fall back to their old practices. We have committees to follow them and help them, but the members of these committees themselves are weak. They need someone to give his whole time in guiding and helping them.

How can I attend to all these various branches of the work? I ought to have a helper or two. The Gregorian priests and the chief men of that Church are exciting ignorant people to oppose my work. If I had a gentleman to help me I could give the public management of the work to him, and carry on my house-to-house visitation. I could employ a very able young man for this purpose for about £50. The need for a mission-hall is keenly felt. In conclusion, I would ask the continued prayers of the children of God for me and for my work.—Yours,

R. Krikorian.

Aintab, Turkey-in-Asia, July 6.

LOVE.

John iii. 16; xv. 13; 1 John iv. 8—10.

Bound to earth by mortal fetters,
Tenements of dust and clay,
Blind, and deaf, and dumb, we grovel
Midst the shades of dread decay.
Fearful for the coming morrow,
Fainting 'neath our sins' stern rod,
Thirsting, hungering, weary, dying,
Such are they who know not God.
Whence are we, and whither drifting,
Down life's ruthless troubled stream?
Soon will death, grim phantom, wake us
From this cheerless empty dream.
Then must we appear before Him,
The great Judge of all, above,
Hear our awful condemnation,
This is life without his love.

Softly through our night of sorrow
Steals Love's dawn of gladness bright,
His sweet smile the gloom dispelling,
Turns our darkness into light.
For across the dismal waters
Of life's dim uncertainty,
Christ's dear arms, outstretched, embrace us,
And his thorn-crowned brow we see;
"Child beloved," his Spirit whispers,
"All thy sin on Me was laid,
Thou art mine, for I have bought thee—
With my blood thy price I paid."
God, Himself, is our Redeemer,
Saviour, Master, Jesu, Friend,
He our Light, without a shadow,
He our Life that knows no end.
He our Love, on earth, above,
For all space is filled with Love;
He Himself for us has given—
He is Love, and Love is Heaven.

Harriet Julia Evans.

"NO SEPARATION."—Israel, in crossing the Jordan with their final burst of praise, had to mourn the withdrawal of both their venerated leaders. But the Christian, amid the manifold chequered scenes of his wilderness journey—yes on the banks of the typical Jordan itself—can utter the challenge regarding his Lawgiver, Priest, and King: "Who shall separate from the love of Christ?" There can be no real solitude to him who can sing at his *nunc dimittis*: "Thou art with me; Thy rod and Thy staff they comfort me."—*Dr. J. R. Macduff.*

THE KESWICK CONVENTION.

(BY OUR SPECIAL CORRESPONDENT.)

So much space has been allotted elsewhere to a report of the Students' Conference, held last week, that I must abridge my introductory notes on the great Convention now in session. Writing before it actually begins, I may say that expectation runs high with respect to it. Everything points to its being larger in point of numbers than ever; on no former occasion has there been such an overwhelming tax on the accommodation that the little town can furnish, though new houses are being erected year after year. Towards the middle of last week rooms were at a ransom figure; and indeed they were not to be had at any price, simply because all the available apartments had been secured; except in a few rare cases where those intending to come had been prevented by some unforeseen circumstance from carrying out their plans. Visitors are lodged, as formerly, in many of the neighbouring towns and farm houses.

More than ever it is becoming the fashion for Convention-goers to come to Keswick some days in advance of the meetings, that the grand surroundings of the place may be enjoyed, and may produce their restful, invigorating effect on the bodies and spirits of those who are in the thick of life's battle all the year round. It may be truthfully said of Keswick in an increasing degree, as of Jerusalem of old, that it is "beautiful for situation, the joy of the whole earth." An inspection of the published programme of meetings reveals a formidable array of expected speakers. It seems as if all the well-remembered living voices of the tent in past years are to be heard again, with the exceptions of Pastor Monod and Rev. G. C. Grubb, the latter being hard at work in South America. So that there is sure to be a feast of fat things from the storehouses of Divine truth and personal experience.

On Saturday evening there was the usual preparatory prayer-meeting in the tent, which was very fully attended. Mr. Robert Wilson was in his wonted place—in the chair.

A brief address was given by Rev. Hubert Brooke, of Reading, whom so many are glad to welcome here, and who looks in good health after his trip to America. He spoke from Zech. x. 1, "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." This is the right place to begin the Convention (he said)—"Ask ye of the Lord." He wants to give us the best blessing we can have—rain. The sending of rain is solely God's prerogative, and his promise is "I will pour water upon thy seed, and my Spirit upon thine offspring." So we will ask for that Spirit, which is the rain for the soul of man. "How much more should your Heavenly Father" (He is Father as well as God) "give the Holy Spirit to them that ask Him." The Old and New Testaments are in perfect harmony here as in all other things.

We do not know what the Holy Spirit will do with us when He comes; He does different things with different souls. There are no two of us in which the soul is exactly the same. In Amos iv. 7, we read, "I caused it to rain upon one city, and caused it not to rain upon another city; one piece was rained upon, and the piece whereupon it rained not withered." I daresay there will be coming up to this Convention some withered souls. They have heard the Word time after time, but it has come to nothing. Others may have withered corners and patches here and there. If you want to be like a fruitful field, "ask of the Lord rain."

Ask "in the time of the latter rain." That is the time when the fields want it (Deut. xi. 13, 14). So we are to ask for grace "in the time of need" (Heb. iv. 16). There are some souls so accustomed to be withered that they think it is the proper condition. But there is for us all guidance in the time of uncertainty, patience under persecution, endurance in trial, strength for work, quietness in sickness, boldness for rebuke. Ask the Lord to do for us what is needful, and do not trouble as to what He will do with us. When we have asked, wait and watch for the answer. Never mind through what particular channel the blessing comes. Probably each speaker will be used for a different purpose. As we look at the world and the Church, do we not feel that this is a time of special need? The enemies of God seem banded together to resist his working, and the call to go to the ends of the world is being sounded out loudly. The need is great.

"And the Lord *shall* give showers." We put so many "if's" between our prayers and God's answers. God binds together the prayer and the promise with a simple conjunction "and." Let us not interpose a doubt. If there is any hard and stubborn heart here, that does not mean to ask the Lord for a blessing, shall we not ask for them, and they *shall* have showers whether they want them or not. We have not really begun to ask of God yet. Let us get our vessels ready to hold what is to come; and let us not be careful if the blessing overflows to others.

THE SABBATH MEETINGS.

These were on the same scale as in former years; six were held in the tent in the course of the day. The early prayer-meeting was large, and a time of soul-refreshing and preparation of spirit. A goodly congregation came together at 10.35, as an overflow from the churches. The discourse or address was given by Rev. J. Harford Battersby, who gave a simple but weighty message to his fellow Christians as well as to the unsaved, from 1 John i. 4; ii. 1; v. 13—the necessity of knowing that we have eternal life; of having dominion over sin; and of rejoicing in God with fulness of joy.

In the afternoon there were an evangelistic service and a service for children; in the evening another "over-flow," at which Mr. Hudson Taylor spoke on the privileges of the Bride of Christ as set forth in picture in the Song of Solomon; and finally an evangelistic meeting addressed by Bishop Hill and Dr. Harry Guinness.

THE PARISH CHURCH SERVICES

were crowded morning and evening; the preachers were Rev. H. B. Macartney and Rev. Hurbert Brooke. In the forenoon Mr. Macartney preached a singularly pungent and searching sermon on singleness of eye in the Christian, what hinders it, what it is, and how it may be maintained. One of the greatest principles of the Christian religion (he said) is that God can be his people's possession. We *may* have God; He is worth having; and we *must* have Him if we are to be heirs of eternal life. The singleness of eye required is hindered by allowing self in its varied phases—righteous self equally with sinful self; or the world, its maxims, customs, and allurements; or the things relating to God's worship and service; or the servants of God, however eminent, fill our vision, so that the full sight of God is obscured or intermitted. "I will keep the Lord ever before me" is the motto and method of the single-eyed believer. This is the thing to strive after, and also the way to attain it. The words of the preacher were very weighty, as I have said, and there were grateful references to the sermon by some who took part in the later engagements of the day.

At the evening hour, Mr. Hubert Brooke took up a somewhat similar line of thought from Obadiah, ver. 17: "Upon Mount Zion there shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions." Mr. Brooke loves to stray back into the green pastures of the Mosaic and prophetic writings, and reap from them lessons and consolations for the modern Church. His preliminary thesis on this occasion was that God is the supreme possession of his people, and, conversely, the Church is God's coveted possession. Then he showed, from the bit of history in which the text is embedded, and from experience, that the three stages of the true Christian life are: (1) deliverance from the penalty and bondage of sin; (2) holiness of heart and action; and (3) the enjoyment of our promised possession in Christ.

THE NEEDS OF IRELAND,

as the well-established custom now seems to be, were the theme of prayer and exhortation at the large early morning meeting of Monday. The prayers by Mr. Wilson (chairman), General Hatt Noble, and Mr. Johnston were fervent and pointed. General Noble read and presented special requests, among others for a priest who has lately severed himself from the Romish Church.

Very moving and interesting reports as to the spiritual condition of the sister isle and the recent successes of itineration were given by two Irish brethren. Mr. Johnston quoted some of the characteristic Popish teachings to show the need for pure Gospel effort among the masses of the people. The great cause of Ireland's woes is the lack of the Bible among the people. The speaker said he had seen priests burning copies of the Scriptures over and over again. So great is the ignorance of the people as to saving truth, that they need the Gospel really as much as the heathen in Africa. Some instances were given of the resentment shown when attempts are made to bring to the people the Gospel message. On the other hand, there are plenty of open doors, if due wisdom is shown at the outset in gaining the ear of the people. Many are breaking away from the thraldom in which the priests have held them, and there is danger of their lapsing into infidelity or indifferentism. Thankful reference was made to the work of Mrs. Smyly's schools in Dublin, and to the labours of colporteurs and evangelists of different societies; all these are producing great and good results. Every Sunday afternoon in Dublin from 200 to 500 people listen in the open air to the Gospel preaching, and though there is a little rough treatment accorded sometimes to the preachers, there is also much to be thankful for. Within a recent period some fifty persons have definitely relinquished Romish error, and embraced the Gospel of salvation by faith in Jesus Christ alone.

Mr. Mumford, one of the colporteur evangelists visiting Irish fairs and markets, who greatly interested last year's Convention, had again a most cheering account to give of similar visitation and like successes. He explained how he caught "the bhoys" by sanctified guile, so that many were induced to buy copies of the Douay Testament. Within the last nine weeks he and a companion had visited forty-eight fairs and sold 700 copies, principally to Roman Catholics. Sometimes, on revisiting a place, they find that the priests have stirred up the prejudices and passions of the people, but in spite of opposition they get among the people, and furnish the Word of God to those who know nothing of it.

Rev. R. C. Hallowes, who has fought such a stubborn fight for free speech at Arklow and won it, told something of his experiences, and the difficulties by which Gospel work is surrounded there. He regarded Ireland as a capital training-ground for intending foreign missionaries, and entreated that many English friends should go over and help them. He stated that the introduction of the military and police to Arklow, in connection with the recent troubles there, had cost the Government £7000.

THE OPENING MEETING.

An hour before the appointed time people began to flock to the great tent. The evening trains from the South brought large accessions to swell the throngs in the town. Before the hour of the meeting, the tent was crowded out, and an overflow meeting announced in the Drill Hall, an unprecedented thing in the history of the Convention. A jubilant hymn of praise was the opening exercise. After silent prayer, Rev. Handley C. G. Moule, of Cambridge, led in vocal petition, confession, and thanksgiving, the vast company joining in the Lord's Prayer. A prayer-hymn, "Search me, O God, my actions try," was then sung feelingly.

Mr. Robert Wilson, chairman, read a part of Matthew v., and remarked that it was time we as Christians strove to live as the Master taught in the Sermon on the Mount. Rev. Geo. Wilson, Edinburgh, having prayed earnestly for a present blessing, Dr. Elder Cumming, of Glasgow, gave the opening address, as he has done for years past. Isaiah ii. 17, 18, formed his text. This is a very remarkable chapter—a call to the Israelites to walk in the light of the Lord, notwithstanding the discovery of hindrances. The special sins of Israel were here seen—love of money, indulgence in soothsaying, self-pleasing, excessive

luxury, idols in the heart, self-confidence in their own works, and national pride. The revelation of God brings humility and hiding of face because of sin and unworthiness. Quoting Isaiah's confession, "I am a man of unclean lips," the speaker said that sins of the tongue are special sins of the Christian—even the Christian worker—to be repented of in the dust. If God alone be exalted this week, then we may look for blessings. Let our prayer to God be, "Show me thy glory, whatever be the form it takes." Every idol represented in the tent must be given up—Church, congregation, position, name, character—whatsoever it be, even Keswick Convention itself. Gather and bury, and

LEAVE IN THE PLACE OF DEATH

every idol at the very beginning. Addressing newcomers, Dr. Cumming said they would have bitterness and disappointment, but in that proportion probably would be the blessing. Others have attended twenty Conventions. What a terrible responsibility if they have received no spiritual uplifting! None of us, speakers or hearers, should think we cannot attain a deeper possession of God's power than we have now.

After another hymn of prayer for revival, and prayer by Rev. Charles Fox, Prebendary Webb-Peploe spoke, as complementary to the aspects of truth dealt with in the preceding address. He felt he had been guided in choosing as his subject, The Beauty of God, and what He is prepared to be to those who trust Him. Many come to conventions with fluttering hearts, desiring to know the special truth taught. It is the same truth as is taught elsewhere, but it is the definite appropriation of it that is pressed here. The gathering together of many of God's servants to hear his voice and welcome his message has been found to be an occasion of real blessing. The darker and the brighter sides of truth will go together throughout the week.

Taking Jeremiah xxxi. 14, "My people shall be satisfied with my goodness," as the basis of his joyful message, the speaker said that in this life there may be a realisation of this wonderful dream. Conviction of sin must come; afterwards the way of redemption, and then the way of holiness may be trodden. As a result, there will be blessed satiety to the soul. Do we think God's promise too good to be true? Nay, but there are conditions, and it is only through contrition for the past, and appropriation for the present, that we can erect our Ebenezers, and experience full satisfaction in

THE GOODNESS OF THE LORD.

Unbelief is the sole hindrance. The Bible speaks much of this soul-satisfaction. It cannot be easily defined, but embraces the supply of all possible need. How disgraceful that so many in the Church are unsatisfied, and even dissatisfied. The drunkard is more satisfied with his cup often than the Christian who looks so miserable, though God offers him complete satisfaction. Our Father is no miser in his gifts. We need not groan and grieve over a mortal body.

Do we speak, and look, and act with respect to our great Father in any way like Jesus Christ? If not, how can we show to the world the manifold wisdom and goodness of God? Would we be rich? Look at Psalm xc. 14, "Satisfy us early with thy mercy." It is to the meek whom God sends satisfaction (Psalm xxxvi.); to the upright (Psalm xxxvii.); to the meditative one (Psalm lxiii. 5, 6); to the true worshipper (Psalm lxv. 4); to the attentive one (Psalm lxxxi. 16); to the one who sets his love on God (Psalm xci. 16); to the man who rejoices fully (Psalm ciii. 5). Twenty-seven years ago, said the speaker, I was chaplain to the workhouse in Hereford. In a common shed that held the parish hearse, there lay a poor man wasting away with cancer in the mouth. No one would sit with him except the epileptic idiots of the place, who were regarded with fear. For three months I had to visit him there as he lay dying, an offence to all, but a treasure to God. His last words, feebly spluttered out, were, "Bless the Lord, O my soul." What an object-lesson for many of us! Strange paradox. It is not for our own satisfaction that we are to be satisfied; it is for Him who is to see of the travail of his soul in us, and therein to be satisfied. After his impressive and searching address, Mr. Webb-Peploe prayed, and the awed assemblage dispersed.

A very large early prayer-meeting was held on Tuesday. Earnest petitions were presented from different parts of the tent for searching and filling. Rev. H. B. Macartney, of Melbourne, expounded the consecration of Aaron's sons, as shadowing forth God's work for and in the believer.

On Friday afternoon there is to be a special Christian Endeavour meeting in the Congregational Church at five o'clock, when addresses will be given by Rev. F. B. Meyer and others, followed by a short open conference. It is hoped that there will be a considerable rally of Christian Endeavourers and friends interested in the movement.

TO KESWICK FRIENDS.

"Together with Him."

O ye who "go to Keswick,"
To meet the Master there;
To join with friends together,
In fervent praise and prayer;
Remember, though we cannot
Be with you, face to face,
And blend with yours our voices,
In that sweet resting-place,
Our prayers shall yet be mingled,
Before the Father's Throne,
Yours from the tent at Keswick
Ours from some spot, alone!

Charlotte Murray.

HOLIDAY NOTES.—DOUGLAS.

Douglas is in some respects so much like Bournemouth that it does not seem likely that a Bournemouth pastor would choose it for a portion of his holidays. To me, however, it has associations that make it peculiarly interesting and attractive. Here, twenty-one years ago, I was converted. Here, too, in an old house in a back street, my Christian work commenced; and how well can I recall my joy when a poor woman, stricken with paralysis, professed to receive the truth through my lips!

Among the changes that have taken place during the last twenty years the most unsatisfactory is the remarkable growth of the spirit of worldliness. Along the Promenade alone there are no less than five places of amusement, in all of which the chief attraction every week night is dancing. To say the least, this form of amusement, in which young men and women, who are often strangers to each other, are allowed liberties which at any other time would be deemed improper, is perilous.

The evil does not end here. At some of these places an attempt is made to cater for the people on Sunday evenings by the announcement of a sacred concert. Bills are posted containing the names of the artistes; and, unfortunately, it appears to be the popular thing to leave the church for the concert hall. Young people staying at the board ing-houses in Douglas need to have spiritual intelligence to perceive the mockery of this, and to be sufficiently independent and courageous to go against the popular custom.

My Sundays in Douglas were spent at the Baptist chapel in Broadway, which has recently been erected through the earnest faithful work of Pastor F. B. Westlake, from Mr. Spurgeon's College. Those to whom the Gospel is dear will rejoice in the success which God has given to our brother Westlake and his excellent wife. The building is a very modest one, costing only about £300, with wooden sides and a plain brick front. But it occupies a good position, and already gathers a good congregation.

The effort of Mrs. Westlake to help her husband is deserving of all encouragement. For the benefit of Christians visiting the island, who desire more quiet than is found nearer to the town, she has opened a large boarding-house at the end of the Promenade, but conveniently reached by the trams which pass the door. Some such effort as this is necessary if the work is to be maintained; for it must be long before the young cause can sustain its pastor. Having stayed with Mrs. Westlake I can bear testimony that no happier or more comfortable home could be desired. The Christian associations formed there are likely to be a life-long pleasure.

DUBLIN.

From Douglas there are frequent trips to Scotland and Ireland. We took advantage of one of these, and accompanied some Christian friends to their home in Dublin. The sights seen during a drive through the city included the O'Connell Bridge and statue, the old Houses of Parliament, Trinity College, Phœnix Park, and especially the spot where Lord Cavendish and Mr. Burke were murdered, the cemetery with its O'Connell monument, and the grave of Mr. Parnell, still plentifully covered with wreaths; some of the churches of the city, Romish and Protestant, and Merrion Hall, where so excellent a work is being done.

Upon Kingstown pier, easily reached by tram from Dublin, I picked up a tract, the opening sentences of which startled me by their impious references to Mary. But on reading further I found that the tract was the work of zealous Protestants, who sought to open the eyes of the people to what Mariolatry really means.

On the next day a few of us paid a visit to Mrs. Smyly's Homes; and by the courtesy of the friends were permitted to enter the school, both of the boys and of the girls. In the spacious boys' schoolroom about seventy were assembled, and at our entrance they were gathered together in an orderly manner that would do credit to any school. We listened with profoundest interest and pleasure to their intelligent replies to questions based upon their *hundred texts*. It is doubtful whether scholars in our own Sunday-schools have anything like so intelligent an acquaintance with the teaching of Scripture concerning purgatory; the worship of Mary; priesthood, true and false; and what the Church of Rome calls mortal and venial sins. Nothing can so surely prevent error as having the mind stored with truth; this, the work of Mrs. Smyly does for her children with remarkable success.

In the girls' school there were about fifty present, who were occupied with some form of needlework when we entered. When they were all assembled together we observed the same clearness in distinguishing the Romish error from the Bible truth, and the same readiness to give not only the words of Scripture but the chapter and verse quoted. The singing of the girls was led by one of themselves, and the words of the hymn, which could be distinctly heard, had about them the ring of sound evangelical truth.

We left Dublin, delighted above all beside with what we had seen and heard at Mrs. Smyly's Homes, and would commend this work to the prayerful and practical sympathy of all Christians.

George Wainwright.

THE TASTE FOR HEALTHFUL READING is, no doubt, one of the most valuable which boys and girls can get, and the more it is imparted to them at school the better it will be for them and the country.—*Thomas Hughes.*

SUMMER GATHERING AT PARSON'S GREEN.—On Saturday, on the invitation of the committee of the "Friendless and Fallen" Institution, a large party of the society's workers spent a pleasant afternoon and evening in the garden of one of the homes in this locality. Mr. Theodore Barnes presided over a meeting on the lawn, and in the course of an address asked workers to have confidence in themselves, in the committee, and above all in Him whose work they were attempting to do. Rev. Dr. Davies also addressed words of encouragement to them, and heartily congratulated the Society on the appointment of Mr. W. J. Taylor to the secretariat.

THE MILWAUKEE RESCUE MISSION has opened a new mission hall and shelter, in which social work for the rescue and reclamation of the lost and fallen has been commenced. A helping hand will be extended to those who are physically unable to perform manual labour. Fifteen cents will entitle a man to a night's lodging. Any ordinary man or woman can perform work sufficient in three or four hours to entitle them to board and lodging for twenty-four hours. This work will be done in the wood-yard which is connected with the mission. An employment bureau will be connected with the mission, by which the inmates will be provided with outside jobs. By this means the inmates of the mission are encouraged to become industrious and self-supporting.

THE LIBERATOR RELIEF FUND.—The call for help for the women and children of the seamen lost in the *Victoria* seems to have suppressed all interest in the fund for helping the victims of the great Liberator swindle. At something under £26,000—instead of the £100,000 declared by the committee to be necessary—this fund has come practically to a dead stop. A correspondent who has greatly interested himself in this matter, while writing in the fullest sympathy with the object of the Victoria fund, nevertheless contends that, sad as that disaster was, the distress resulting from the rascality and mismanagement of the Liberator directors has been tenfold greater. He pleads very earnestly that contributions may still be sent to the hon. secretary of the Fund, 16, Farringdon-street, London, E.C.—*Daily News.*

Summer at Northfield.—II.

A WEEK WITH THE "COLLEGE BOYS."

WHEN nearly four hundred students, drawn from nearly one hundred colleges, and representing nearly every State, meet in a quiet and secluded hamlet such as this, the inhabitants are likely to know it, and sometimes to their cost, when standing corn and hay are deemed of less importance than "a short cut" to the river or the wood. But no such depredations can be laid to the charge of those who have been attending the annual Students' Conference here this week. "Well, I'll allow they're a well-behaved set, *but they do holler*," said an old farmer to me, whose ears, not his wheat, had suffered from their exuberance.

For eight consecutive years this gathering of the college clans has taken place, and although the attendance has been rather smaller this year, it has been very gratifying in view of the attractions at Chicago. Following the lead of Northfield, similar conventions are held at Lake Geneva, in the West, and Knoxville, in the South, the former of which, from its comparative proximity to the World's Fair, has drawn many delegates who desired to visit that great exhibition.

Although Mr. Moody takes no part in the actual bringing of the men together, which is done by the various secretaries, his presence is always one of its most welcome features. His great heart goes forth to young men, and he never speaks to better advantage than when among them. And as he counsels them to make the most of their opportunities—opportunities such as he himself never had—there comes over the meeting a solemn hush when he reminds them that he is not as young as he was, and must look to the younger men to take up the work which little by little he lays down. But who is there among his hearers that does not lift up a heartfelt prayer that the day of his departure may yet be very far distant, and that his abnormal strength and energy may long remain unimpaired? Yet no one is more optimistic than he. "Don't you believe it, young men," he says, "when you are told that your college days are the best of your life. If you are serving God they will be better and better all the time. I know a man who is always saying what a grand time he had in 1859. Yes, it was a glorious time in my soul, too; but as I know more and more of my Master's love, every year of my life is better than the last. I thought that 1892 was

THE BEST YEAR I HAD EVER SPENT,

but I find 1893 is better still, and I expect 1894 will eclipse them all if I live to see and enjoy it." And then he argues that in view of these succeeding years they should show diligence all the more, to prepare themselves for the work that God may have in store for them. "You can only pass through college once," he told them another time, "but in those four years you may accomplish more for Christ perhaps than during all the rest of your life; for you can influence men while they are impressionable, and the views they form then are likely to stand by them in after-life." This thought was further developed by other speakers, who urged the importance of winning men for Christ during their college career, since experience teaches that the difficulties in the way of accepting Him greatly increase when they go out into the world and become moulded into their various avocations. A later speaker put it thus:—"Seek FIRST the kingdom of God, for you will find it much harder to seek it *second!*"

The three subjects of conference have been: Personal work among men in college; Bible study and training for active work; missionary work in other lands. These topics occupied several hours daily, to which were added two general platform meetings, at which addresses on Christian life and service were given by Mr. Moody, Pastor Theo. Monod, of Paris; Rev. W. H. P. Faunce and Rev. Dr. Judson, New York; Rev. Prof. Pervis, Princeton University; Rev. Dr. McBride, President of Tennessee University, Knoxville; Rev. H. P. Beach, China; and, on the concluding days, Prof. Drummond, of Glasgow.

The inaugural meeting was held on Saturday evening, July 1, when Mr. Moody began by saying, in his informal cheery way, "I'm not going to give an address of welcome to-night, but you're all welcome just the same." And then, in the course of an admirable talk upon "The Will of God" which, he said, could be known only through

THE WORD OF GOD,

he gave an emphatic utterance regarding the truth and authenticity of the Bible. "When you give up any part of it you may give up all, for if one portion is unreliable or inaccurate, any other may be. I have no sympathy with those who receive the New Testament but reject the Old, for the former simply abounds with quotations from the latter. and I hope no man will ever stand to speak from this platform who would cut the Bible in two. There is much in it we cannot understand, but so there is in every phase of life and learning, but this is no obstacle to our accepting and believing it; and the more we study it to find out the will of God, the better we shall understand it."

On Sunday morning Mr. Faunce struck a very suitable key-note before a large congregation of delegates, residentr, and visitors, taking as his subject the sending forth of the spies by Joshua (Num. xiii. 23). These men were the advance guard of the nation, with 600,000 behind them awaiting their return. They were to sample the country, and upon their judgment rested the whole people of God. But if they had settled down to enjoy its natural provision for their needs, forgetting the multitudes for whom they had been sent forth, they would have been false to their mission, their religion, and their God. They were sent out that where they went all might go, what they saw all might see, and where they entered all might dwell.

How true is this in the realm of knowledge! Some one man, like a tall mountain peak fired with the red glow of early morn, catches the first beams of the rising sun; then the light flows down to other points, until by-and-by it lights up the lowliest valleys. Thus do some few men receive the light of knowledge, and pass it on to the multitude. This is seen in the realms of art and science, and perhaps in things medical most of all. Our patent laws teach a man to keep to himself and for his own advantage the secret he has found; but this is not the object God has in view for those to whom He has committed talents such as these.

NOT AN ARK, BUT A LIFEBOAT.

What are we here for? If we are only to seek our own salvation, why does not God take us home at once? Because he has left us to expand the kingdom of Jesus Christ, and to bring the truth that He has given us into every human heart that we can touch. The Church of God is not a little *ark*, in which a few pious souls may complacently sail away into everlasting bliss; it is a *lifeboat* thrust out into the raging surf to save. If you have any treasure, bring it forth to the world, and save others as we have been saved; you are leaven, and the place for the leaven is in the meal; you are salt, and the place for salt is in that which it is to sweeten; you are light, and the place for light is in the darkness. What you know, all ought to know; what you feel, all ought to feel. The power of Christ that came into your hearts is to come into all hearts; and if you are not living thus you have not begun to understand the purposes of God toward us.

But you cannot give the fruits of the land to others until you have found them for yourself. We must receive before we can give. There should be in every man's heart a reception-room, in every life a receiving time. But you, who have a joy that no man taketh from you, and a peace that passeth understanding, it is for *you* to make known how Jesus Christ can transform a human heart and renovate a human life.

Then, let us give our *best* to our fellow men. It is easy to give the worst—temper, jealousy, selfishness, meanness—these always come like froth to the top. But the holiest aspirations and noblest desires are hidden away down deep in the heart, and it is sometimes hard to speak them. Give forth that which has touched your own soul the most deeply. God gave his best—his only begotten Son. You young men are the forerunners of hundreds and thousands in our country, and God bids you bring down the Eshcol clusters to those who have not yet entered the promised land.

It was at this meeting that an example of Mr. Moody's tender-heartedness and ready tact was given. He caught the ear of his audience by stating that the institutions had had a legacy left to them, but as he proceeded it was discovered that the object was one calling for sympathy rather than congratulation. After months of hard fighting against sickness and misfortune, a poor woman who had long been known in Northfield as a devoted wife and a worthy Christian, had lost her husband. A prolonged winter and the exigencies of her troubles had involved her in debt, and Mr. Moody, ever glad to help one who is needy, thought that a present of a thousand dollars would ensure her comfort for her remaining days. Those who know his persuasive powers on such an occasion will not be surprised to hear the result of an immediate collection was over eight hundred dollars, three-quarters of which will remain after her debts are paid. This sum was further increased by private gifts the following day.

During the six days of Mr. Moody's stay, before resuming his evangelistic efforts in Chicago, he addressed the students at one or other of the platform meetings daily, and his talks were greatly enjoyed. It was an interesting study to watch the attentive faces of the men upturned to him, now earnest, now broadening into a smile or even a hearty laugh as with ready speech he made a "hit." Then instantly gravity succeeded, as he applied his illustration or revealed the serious intention of his remarks.

One day he spoke upon

COMMUNION WITH GOD IN PRAYER,

weaving into his discourse the following essential elements if we would have power with God and prevail:—Adoration, confession of sin, restitution, forgiveness, thankfulness, faith, perseverance, definite petition, and submission. On other occasions he considered with great acceptance the emblems, the fruits, and the power of the Holy Spirit. Of the last some special mention must be made, for it was the experience of many present, who had been intimately associated with his meetings in Britain and America, that seldom if ever had they known his words to be clothed with such power, which was none other than that of the Spirit he was exalting. He spoke of the necessity in all Christian service of this power, which manifested itself so signally at Pentecost, and without which all labour is in vain. "Don't you covet it, young men?" he asked. "Does your soul long for it above everything else? If so, God will give it you right here to-day. But it must be for his glory, and not your own that you desire it if you are to have it."

In broken voice, he then expressed his own need of an enduement of power for the work to which he was to return in Chicago; and upon a widespread indication among the men before him that they were conscious of the same desire, he said "Then let us all

MEET UP IN THE WOODS

this afternoon, where we can have it quiet to ourselves, and lay our need before God." Accordingly after dinner about three hundred accompanied him to a retired spot, where in seclusion from the outer world they met, as it were, God face to face, nearly two hours being devoted to deep and earnest supplication. In subsequent meetings, and also in private, there were many tokens that the Lord had been found of them that sought Him in that solemn hour.

Hardly less soul-stirring was the meeting at which Mr. Moody bade his audience farewell as he took his journey to the city of the west. With deep feeling he narrated the circumstances in his early life that led him to abandon his ambition to become a successful merchant, and to help every cause with whatever means he might acquire in that capacity; how God had led him out of the leadership of a large Sunday-school composed of a thousand children he had drawn in from the streets, in which he was "seeking great things for himself"; and how, having "tasted the luxury of leading a man to Christ," he had surrendered all his ambition and all his self-made plans to follow his Master in the path that He should choose. "And if I had a million lives, they should all be spent in the same way, and devoted to the cause of winning souls." Thus he pressed the cause of "personal work" upon his stalwart young hearers, in whose breasts, doubtless, the flame of ambition was already kindled; and thus unconsciously got back to the theme with which he had opened the conference, and which had pervaded all his utterances day by day, seeking and doing *the will of God.*

Then as the hands crept round the face of the clock to the hour at which his leave must be taken, he bade us all farewell with this appeal:—"I want to ask you if I should go to Chicago or stay here? I never spent ten happier days than these I have had in Northfield; it has been a great delight to me. My heart goes out to you young men, and I believe there are going to be fires kindled in Chicago that

will spread all over this country. Eighty-three per cent. of the people in Chicago are foreigners or of foreign descent. There are settlements of Poles, Germans, Italians, each numbering thousands upon thousands, with their priests, and newspapers, and institutions. There are fifty languages spoken there. I have been swinging round the world for twenty-five years, but now in that city

THE WORLD IS SWINGING ROUND ME.

God may use the World's Fair to do the greatest work that has ever been done in America. The people are there, and it is a good thing to see, but it isn't as good as the Gospel, after all. That is the best thing in the world. Then let us go and publish it. Do you want me to go? Will you send me? For answer there arose a voice like the sound of many waters, as those four hundred men, caught by the holy enthusiasm of the speaker, simultaneously shouted "Yes! God go with you!" "God bless your work!" And borne upon the wings of their fervent prayers he sped away to the "White City" to proclaim the message of goodwill to men.

There is so much of interest in the proceedings of each day that it is sometimes invidious, and always difficult, to make selection for a descriptive report. But in view of the space which the addresses at Keswick will be demanding at this time, I shall next week give preference to that which is more especially characteristic of this Students' Movement.

It may be well to explain that the Y.M.C.A. in this country has obtained a far greater hold upon the universities than is the case in those of Great Britain, where an unhappy feeling of caste has relegated it to a position of "town" rather than "gown," their Christian societies being confined to their respective spheres of influence. But here the Y.M.C.A. has taken the matter right manfully in hand, with the result that it feels the pulse of religious life in nearly every college in the land. Consequently, it has an inter-collegiate phase to which we are practically strangers, the "Inter-collegiate Christian Union" of Oxford and Cambridge being a very small affair in comparison, and having no connection, I believe, with the Y.M.C.A. at all. This Conference, or "Summer school," then, is the annual rendezvous of the "Inter-collegiate Movement of the Young Men's Christian Association," attended by members of the different universities of the Union and Canada. There is a falling off of "foreign" delegates this year, only two being present, representing England and Japan. In other years there have been sometimes thirty or forty from the Continent of Europe and the British Isles. It is hoped, however, that the movement will spread further afield year by year as steps are taken to make it more widely known.

Northfield, Mass., July 7. G. E. M.

(To be concluded.)

MADAME TEL SONO'S WORK.

Dear Sir,—On behalf of Madame Tel Sono and her work will you kindly say that, together with some other friends, I have carefully examined all her accounts and subscriptions, and find that they are scrupulously correct, and that the amount of her subscriptions agree with her certificates of deposit from her banker, the Yokohama Specie Bank, E.C. Madame Tel Sono has received from February 7 to July 21, £569 19s. 2d. from friends in Great Britain, besides £600 from America.

A detailed report is being prepared, a copy of which will be sent to each subscriber.

Geo. F. Pentecost, Local Treasurer.

3, *Cambridge-square, Hyde Park, W.*

WOMEN AT THE WELL.—At a place near Marin (Spain) I found a woman washing, to whom I spoke of the blood that cleanseth from all sin. In a few moments several more came to fetch water, so I took a seat on a stone, and read to them from John iv. the story of the woman at the well, as they sat on their buckets. They were most interested, and one said with a sigh, "We have no such thing in our books." I felt deeply for them, for indeed they have no such blessed news, the Book of books being kept from them. On reaching the village I found the people ready to listen to the words of life, and I spent nearly two hours with them. One man told me, with evident delight, that he had read these words before, and also assured the people they were true, for he had bought the book three years ago in Barcelona, and had read it for himself.—*B. L. White.*

MR. GRUBB'S MISSION PARTY.

In a volume entitled The Same Lord (*Marlborough.* 4s.) Mr. E. C. Millard gives an interesting and inspiring account of the missionary tour of Rev. G. C. Grubb and his party. As the best way of commending the book to our readers, we propose, as briefly as possible, to give a few incidents from it.

As an illustration of how *not* to do it, nothing could be better than the account of a missionary meeting held in a gentleman's drawing-room. The chief speaker was a lady missionary from India, who told many interesting stories of work among the women there. After she had pleaded for more than an hour for £6 to pay for one more Bible-woman for a year, the guests were taken in to a magnificent supper that must have cost at least £20! Mr. Millard adds, "A young lady sitting in front of me had been talking nearly the whole time to her neighbour about the price of her diamond rings, etc. The glittering of jewels, the delicious ice-creams, the superb wines, of course added to the beauty of the scene; and the majority seemed quite pleased with themselves, and as if it only wanted someone to strike up a waltz, with free liberty to dance, and their evening's enjoyment would be complete!" (page 42). How does this story of a *feast* read by the side of the missionary *fast* in Acts xiii.?

As a contrast to this, the story of what occurred at

THE MISSIONARY MEETING

of the Geelong Convention is refreshing. As the benediction was about to be pronounced, a slip of paper was put into Mr. Grubb's hand. He read it, then announced that "a lady had sent in £2 for the China Inland Mission." Other donations quickly followed. An archdeacon gave his archidiaconal ring. The story continues: "Another lady sent a cheque for £100, a gentleman for £50; several gold watches followed, also numerous articles of jewellery, from sleeve-links to diamond rings. The greatest solemnity prevailed, and there were subdued expressions of 'Praise God!' 'Glory to his name!' when another man offered a cottage and nine acres of land, and a lady and gentleman promised £120 per annum to support a missionary in the foreign field. This scene continued altogether for half-an-hour, and the value of gifts in articles, money, and promises amounted to over £1000" (page 164). This is the kind of generous support the missionary cause ought to receive.

For the expenses of Mr. Grubb's Mission, God moved many hearts to great liberality. One or two instances may prove interesting. At one of the thanksgiving meetings for blessing received during a mission, among many other letters sent in was one "From a Little Girl," who wrote, "Please accept the enclosed 7s. 6d.; my sister and I have sold our dolls and toys, and twelve bunches of flowers, and got 7s. 6d. for the Mission" (page 114). The amount was small, but it represented a degree of real self-denial which the Lord of the treasury would value highly.

We give the following in Mr. Millard's own words:—

A knock was heard at the rectory door, and a foundryman, in his working clothes, asked for me. Through the black of the foundry I recognised a man who had asked me one night how we lived, "because," said he, "you have no collections." I had told him that we lived on Phil. iv. 19, and that He pays our expenses. He now said, "Good morning. Will you please accept this toward the Mission?" and handed me a £1 note. We did not like to take so much, but he assured us that it was nothing. "I've been converted through the Mission, and this is only a small thank-offering." We thanked him, and said, "May the Lord bless you for this," and he went away, looking as if it had given him the greatest joy to part with his hard-earned pound (pages 89, 90).

PRAYER MEETINGS

are not always so full of the spirit of liberty as they ought to be. Here is a specimen of one of the most unsatisfactory sort, yet we fear that our ordinary prayer meetings are sometimes something like it. The women's meeting conducted by Mrs. Millard showed the idolatry of some of these women—for "stubbornness is idolatry" (1 Sam. xv. 23). Not one of them would join in singing the hymn, and as to praying aloud, they would no more dream of it than of peeling potatoes with a fork. After at least ten minutes of dead silence while on their knees, one voice only made itself heard, "O Lord, we can pray to ourselves, we can" (page 139).

A footnote on page 156 presents us with a delightful contrast to the above:

Fully twelve hundred men were present, and at the close Mr. Campbell, who took the chair, summed up the meeting by saying, "The three points of the meeting are these—forgiveness, cleansing, and power for service." We all knelt in prayer, and Mr. Campbell said, "Now ask, take by faith, then stop." One after another prayed for whatever they severally felt they needed, and in the course of twenty minutes eighty-five prayed. Then there was a pause, when the chairman said, "Now let us rise, and those who have received by faith what they asked for, stand up and testify." Fifty-six did so during the next thirty minutes.

We commend as useful for other prayer meetings the chairman's excellent counsel, "Now ask, take by faith, then stop."

WORLDLINESS

in various forms comes in for notice in the course of this Mission. It does not appear whether Mr. Grubb or his companions said anything in condemnation of smoking, but if they did not, God did, and made it clear to many that their testimony would be much more for the glory of God if they abandoned the practice. The father of a family, which had been greatly blessed, said one morning that he had yielded his all to God, when his boy said, "You will have to give up smoking now, father." "No, my boy," the father replied, chuckling, "because I gave that up yesterday." After a sermon by Mr. Grubb on "The woman left her waterpot," one young fellow, outside the porch, took out his clay pipe, threw it on the ground, and stamped upon it with his heel, saying, "Here goes my waterpot," and then added, "Now I'm going to trust the Lord to take away the desire" (pages 67 and 100).

Bazaars, as another form of worldliness, could have no better reproof than the following striking description of one into which David, the Tamil evangelist, strayed. We give the conversation in full:—

"Where were you?" "Oh," said he, "I was walking along the road there, and I saw a place all lighted up, and thought it was the Salvation Army, so stopped, and a gentleman asked me to come in. So I said 'What is it?' 'One shilling,' But I said, 'Is it a good cause?' 'Oh yes,' he said, 'it is a good cause.' So I paid my shilling and went in, but when I got in there I saw people all funny, and like shops round the room, and many people there, and some ladies came round with all sorts of things and wanted me to buy. So I said, 'Oh, my Lord, what is this? Why hast Thou brought me here?' Then a lady said, 'Will you go in for a raffle?' So I said, 'What is a "raffle"?' and she told me, 'You may get a prize.' So I said, 'But I don't want raffle. I'm satisfied; I have got Christ inside.' By this time a crowd of people had gathered round. 'And now I see why God has brought me here, because I didn't know; but He has brought me here to tell you how I am satisfied, and you can be satisfied too. It is like this: I have a bottle full of good milk, and you come to me with water for me to buy, and I say, No, I've got my bottle full of milk, and I don't want water to mix with it. I have got Jesus, and am satisfied, and what can a satisfied man want more?'" (pages 110, 111).

That is not the kind of talk usually heard at bazaars.

The way in which a difficulty concerning

A TABLEAU VIVANT

was settled is interesting. Before the mission began a girl had promised to act in one of these representations, but having learned to hate the whole thing, she wanted to get out of it, while her mother kept reminding her, "You know you promised to act, and you must not break your promise, my dear." Special prayer was offered in connection with it. At the evening meeting, after Mr. Grubb's sermon on "Wilt thou be made whole?" twenty-two persons, including the vicar's wife, knelt at the communion rail in token that they trusted God to make them whole. The following day Mr. Millard overtook two girls, and one of them said to him at once, "It's all settled about the *tableau vivant.*" "How is that?" he asked. "The whole thing has fallen through because all the girls who were going to act have got saved and don't want to go." One could very heartily wish that every *tableau vivant* might collapse for a similar reason (Pages 105, 107).

With the following incident we draw this present notice to a close. Erroneous teaching puts a very serious difficulty in the way of all earnest evangelical work. We shall let Mr. Millard tell the story:

A lady from a distance came up to Mrs. Millard at one of her after-meetings and said, in great distress, that the real hindrance to her definitely receiving the blessings brought forward so prominently in the Mission was, that the clergyman in the parish where she lived had told her that every blessing was received in baptism and confirmation, viz., regeneration at baptism and the power of the Spirit at confirmation. The lady told him that Mr. Grubb preached quite differently, and she had heard him say that many needed forgiveness of sins and the power of the Spirit, although they had been both baptized and confirmed. "Oh," said the clergyman, "that is easily accounted for by the fact that Mr. Grubb belongs to the Church of Ireland, and their prayer-book is totally different to the Church of England" (pages 120, 121).

In a footnote Mr. Millard says: "There is no material difference. Let readers compare for themselves"; and the story concludes with the fervent ejaculation, "Lord forgive him!" to which we respond "Amen," and add the further petition, "Lord, enlighten him, and all who are in the same darkness!"

RITUALISM RAMPANT IN EAST LONDON.

BY A CLERGYMAN.

Such is the title of a startling pamphlet issued by the Council of the Church Association upon the East London Church Fund, under the supervision of Right Rev. Dr. Billing, the Bishop of Bedford. It is a most sickening revelation of the rapid progress which Romanism is making in the Church of England; and, if similar advance is being made all over England, the sooner the Established Church is deprived of her endowments the better for the civil and religious liberties of our country. On examining this remarkable document, we find that no fewer than sixty-five East London churches having the idolatrous "Eastward Position" receive amongst them nearly £8000 a-year, or about one-half of the Fund. Out of these churches forty-five have Romish "altar lights" and have Romish "vestments," sixteen have "coloured vestments," and twelve have "incense." Of the vicars of these churches, twenty-three belong to the English Church Union, which is pledged to the Eastward Position, vestments, altar lights, mixed chalice, incense, purgatory, and *visible* communion with the Papal Antichrist; while thirteen belong to the Confraternity of the Blessed Sacrament, which circulates in secret intercession papers, mass, prayers for the dead, fasting communion, penance, reserved sacrament, etc.

In addition to these statistics of Romish progress in the Established Church, an account is given of two visits paid to the church of St. Clement, City Road, E.C. We are assured that this is by no means a solitary, or the most extreme, case. All we can say is, that if there are many such churches in England, we are rapidly going back to Popish darkness and mediævalism. At St. Peter's, London Docks (another church aided by the East London Fund), the clergy say that they heard 3500 confessions during 1892; and recently after their Dedication Festival Mass they had a Cinderella dance!! The visitor to St. Clement's says that he saw as follows: 1. On the west wall of the church a list of the names of dead persons, for whose souls in Purgatory prayers were asked and being offered. 2. The Romish Stations of the Cross hung round the church as on the Continent. 3. A large crucifix—not a cross—over the back of the pulpit. 4. An altar, with a brass crucifix and an image over it. He says that he found two chapels inside this church—one, "The Chapel of the Sacred Heart," the other that of "Our Lady," the Queen of Heaven. In the Chapel of the Sacred Heart is an image of the Lord Jesus, before which fifteen candles burn, with fifteen more candles which are lighted, and two crucifixes. And more besides.

We are informed that this same church of St. Clement has a ward of the Romish Confraternity of the Blessed Sacrament, mass every month for the Romish Guild of All Souls in Purgatory, and High Mass every Sunday morning. Our informant says that he went to the High Mass, and found things said and done in this building belonging to the Established Church which fill the hearts of the faithful in Christ Jesus with deep shame and grief. He found the Eastward Position adopted, Manual Acts after the Romish fashion, six tall altar lights, and two candles lit on the Credence Table. Four more lighted candles were brought in for the act of Transubstantiation, and were raised aloft to salute the sacrificial wafer. The three priests who officiated wore birettas. The chief priest, or celebrant, wore a coloured chasuble, with albe, stole, and girdle; and the other two wore dalmatics, also with albe, stole, and girdle. There were eight acolytes, who wore scarlet cassocks, with white cottas, on which deep lace was worked. Four of these wore little red skull caps. There were the processional and recessional, during which lighted tapers were held aloft, while INCENSE was burnt at various parts of this Romish Mass in the Church of England. The wafer-bread was employed for the sacrifice, and was worshipped. The Sanctus bell was rung, and an attendant rang the outside church bell to let the parish know that the miracle of the mass had been accomplished by the priest. *There were no communicants.*

This is called the legal service of the Church of England; and St. Clement's receives the sum of £115 from the East London Church Fund. It is stated that the Fund receives support from some clergymen who are widely known as thorough Evangelicals. If this be so, we ask, with all Christian gravity, how can Evangelical clergymen subsidise such rank Popery in the Church of England?

DOMINION DAY AT STRATFORD.

The first of July and following days was a time to be remembered by the workers at the Stratford Home. Dominion Day is the special holiday which commemorates the formation of the Dominion of Canada, and coming, as it does, just before the busy harvest, it affords us opportunity of reunion with many young men and women who in their childhood have been our peculiar care. Various trains brought to us on the 1st inst. grown-up boys and girls, to stay over Sunday. Nothing was wanting in the arrangements for their comfort and enjoyment that Mr. and Mrs. W. Merry could think of. All seemed to look upon this place as their *home*. As they had arrived in the land of their adoption by various parties, and at different periods of time, some of them had to make each other's acquaintance, and naturally they wanted to see the photos of their own special party. In these groups they discovered their former selves, and we heard frequent exclamations, "That was me ten years ago," etc. How the hearts of the readers of The Christian would have rejoiced with us! Those who have borne us up during long years by prayer, and with self-denial have aided us to rescue and train those we now behold growing into manhood. Doubtless in their early years the world would have counted them useless, rough material, from which little could be produced, but now we had to adore Him who had called them by his grace, and who would yet use them to show forth his glory. How sweet it was to note the glistening eye and the rapt attention, as one and another of the workers spoke to them of Jesus Himself! Deeply touching was the testimony of a dear lad, who only two years previously had been

A LONELY WANDERER

on the streets of London. None could refrain from tears of sympathy as he recounted the goodness of the Lord, in raising up a lady to care for him, and as he traced the hand of the Lord in leading him, step by step, since the death of his parents. We praised the Father of the fatherless together, thanking Him for his compassionate love.

The Lord's Day was one of the happiest ever spent. We were awaked by hearing some of our favourite hymns resounding from a group gathered on the verandah soon after six o'clock. In the morning we all assembled in God's house, and the afternoon was spent over a Bible reading on Lydia, "whose heart the Lord opened." After the evening meal a tremendous thunderstorm broke over the town, making it plain that all must remain at home. A couple of hours were spent in conversation, singing, and prayer. Mr. F. McCarthy (one of our visitors among the children for the present) gave illustrations from his experience in China, telling of answers to prayer resulting in precious souls being gathered in from among the heathen. A closing message was given by Miss Kilpatrick, followed by a hallowed season of prayer.

On Monday there were fresh arrivals, of those whose duties would only permit of a short visit. How our hearts overflowed with joy and praise, as we greeted many a well-dressed, modest young woman. One, who had been out in Canada many years, asked about her antecedents. Turning to our history book we gave her the account, as she was able to bear it—father dead, mother a street-singer. She suppressed her tears, and whispered, "I guess my mother is very poor." Gladly would we have suggested her mother coming out to Canada, but the sad habit of drinking absolutely forbade it. One of the greatest needs of our Homeland is for the women of England to unite as one, in seeking to win back our suffering sisters to the Gospel and the temperance cause. Meanwhile may our life, while it lasts, be spent in saving poor children, who are the innocent victims of this awful curse, which is slaying its tens of thousands in our land.

We have not kept from the beginning a complete record of the marriages of our children, but at a rough calculation they number some hundreds. The latest union that we know of has given us much joy, as both husband and wife are our former children, and are sincere followers of the Lord Jesus. Said John, when giving an account of himself, "Miss, Amy and I were two who never had a home in England, so we pray that ours may be

A HOME FOR THE LORD

and his children." Then he proceeded: "Will you take this 5s. back to the old land and spend it at ——— lodging-house in giving a free bed for some poor fellows, for it was a fourpence given me there, one cold winter's night, which first showed me that someone cared for me?" It was beautiful to see their delight in carrying off a family Bible and texts for the walls of their cottage, exacting a promise from us that we would visit them before returning to England.

Before leaving Stratford several young men evinced a longing, in private conversation, for further education. One of the ministers visiting us told his own experience. "Look to the Lord about your future. During winter hire out to do a farmer's chores for your board; see that it is near a High School, then in summer you can earn good wages, and go forward the next winter as your way opens up in your studies. Don't take help from anyone, but prove that you are in earnest to help yourself. I was twenty when I began thus, and at thirty I was through the University." We ask prayer for our young men, that many may be called to go forth in his name to the heathen.

Through The Christian we ask all those who have gone forth to China, Africa, or India, to write a letter to the sixty-six bands who have come to Canada, giving their own experience in the foreign field. Such letters would be published in the quarterly magazine called *Home News*, which is edited by W. H. Merry, Boys' Home, Stratford, Ontario.

Ere long we shall all meet beyond the river. Our Lord is coming speedily, when He will give to each one the reward—his own smile, the "Well done." Meanwhile let us pray more for one another, and let us "trust and not be afraid."—Yours till He come,

ANNIE MACPHERSON.

Stratford, Ontario.

GOSPEL WORK IN MADEIRA.

In the little Scotch Church next door to the Sailors' Rest, there is a native congregation, with over thirty communicants, worshipping, as it has done for seventeen years. The missionary is provided by the Free Church of Scotland, and the number of its adult adherents may perhaps be seventy. These comprise all the Portuguese in the island who wish themselves to be considered Protestants. There are five mission schools (not counting the school kept by Mrs. Smart's sisters). Two of the five are in Funchal, both kept by Portuguese converts from Roman Catholicism, the number of scholars averaging from thirty to forty, and the mistresses receiving pecuniary aid from Wales and Scotland. The three other schools are in the mountains, one being maintained by American friends who left this island during the persecution nearly fifty years ago; and two, connected with the Scotch Church, are supported by voluntary subscriptions.

All these schools are taught by Portuguese, and were almost all begun voluntarily with no pay at all. The teachers felt impelled to give the Bible to all who cared to receive it. This is their one weapon against the teaching of the priests, the one light they have to guide them. It is their reading and recitation book. The children know whole chapters by heart, and verse after verse is copied and hung upon the walls. The teachers and their converted scholars form an earnest little band, standing faithfully shoulder to shoulder against the common enemy. Besides the weekly service in the church there are cottage meetings, Sunday Schools and prayer-meetings, and any English friend is cordially welcomed who, by words or deeds, can help them in their struggles towards light.

It is not so much new openings of schools which are needed as kindly succour to those which are at work. A school like Mrs. Smart's, where the mistress is well paid, can give no idea of one of these cottage mission schools, where the mistress knows every child's home, its hunger and nakedness, its wants and capacities, and can but seldom give a mouthful of boiled corn or a little piece of bread taken from her own narrow store. These children are menaced by the priests with hell for their heresy, taunted in the roads by their neighbours, and stoned by their playfellows, and yet they come.

Anyone desirous of knowing more of the work of the Gospel in Madeira, of its progress, difficulties, and needs, can obtain information, or be put into direct communication with the mission workers, by writing to Rev. A. Drummond Paterson, Quinta Pico Sao Joao, Madeira.

A RESIDENT IN MADEIRA.

THE WESLEYAN CONFERENCE.

The "people called Methodists," to use the old phrase, which the Wesleyans love, are holding their one hundred and fiftieth annual Conference, and holding it for the first time in Wales. Roath-road Chapel, Cardiff, has since Tuesday week been crowded day by day by the ministers forming what is known as the Pastoral Session. The first business (the Legal Hundred having been completed) was the election of the president, Rev. H. J. Pope being chosen for this honourable post.

Dr. Rigg, the retiring president, said, in introducing his successor: The same Providence, I trust I may say, which has enabled me to discharge the duties of the year, and brought me to its close, has now called you into the place, the head of this conference. You have been known to the people of our Church as well as to the ministry for many years past, because of your disinterestedness, your single-mindedness, your unostentatious zeal and services on behalf of your Church. No man has made less of himself personally. No man has more entirely devoted himself to the work of the Connexion. You are known and trusted because you have the complete mastery of the system of the Church to which we belong. You will be a wise guide on those Connexional occasions which will arise, requiring counsel, and through which we shall have to be piloted. Now, you are about to begin your tenure of office with a prayer-meeting—by the joint, united prayers of ministers and people for the blessing upon you now, and for a blessing throughout the whole term of the Conference. God's blessing helps president after president. The prayers of the whole of our Church are continually arising on behalf of the president of the Conference. May God's blessing abundantly rest upon you. That is the prayer not only of all here, but of tens of thousands of persons, even to the ends of the earth.

THE PRESIDENT'S ADDRESS.

Rev. H. J. Pope, the new president, reviewed in his inaugural address the present-day condition of Methodism, maintaining that it is sound and healthy, and full of promise for the future. As to missionary matters, he said:—If there is one thing in Methodism to-day which gives me concern more than another, it is our relation as a Church to the great subject of foreign missions. I tremble for Methodism when I think our zeal in that department may be decaying. Is it so? I doubt whether we can expect a grand and glorious work of God at home if we are unfaithful to the cause of Christ abroad. Sometimes it seems to me as if our Lord, seeing the goodly array, our stately edifices, our perfect appointments, our growing numbers, our steadily increasing influence—nevertheless, whilst looking upon these things, says, 'One thing thou lackest," and that one thing dearer to the heart of the Redeemer. We can't be true to Him if we are not true to his last and highest and most difficult commission. I do pray that the spirit of enthusiasm may come upon our people and preachers in relation to the great foreign mission enterprise. There is nothing more likely to lead to a grand and glorious work of God at home than fidelity in the carrying out the work of our foreign missions. And now I ask an interest in your prayers. No one ever needed it more than I do. It would be idle to pretend that I do not know the business of the Conference, having seen thirty presidents in succession occupy the chair. But I shall need your sympathy and prayers, and I ask for an earnest now. Nothing could be more appropriate than that we should meet together at the opening of the Conference, that we may spend some time in prayer. I am glad that there are representatives of our churches here present. May God grant that we may leave only good behind us, and that our people may have to thank God for the first Conference held in Cardiff.

A stirring and vigorous prayer-meeting followed, for a great revival of the Lord's work in the coming year.

Says *The Methodist Recorder*:—"Seldom has any Conference listened to a more

INSPIRING INAUGURAL ADDRESS

than that delivered by the newly-elected President. The conditions were, it is true, more uplifting to a speaker than has been hitherto the case on such occasions. The presence of the general public, who crowded the gallery, and helped to form a deeply sympathetic and enthusiastic audience, was a great improvement on past years; and few speakers with hearts in the right place could have resisted the contagion, or failed to become themselves enthusiastic and eloquent."

Having dealt seriously with the president's words of warning, our contemporary concludes:—"God is testing us with calls louder and more imperative than any that have come to us in all our history. These calls are couched in records of success such as we have never before received, which lay upon us new and heavy burdens of pastoral care, and open great and effectual doors which would have made our fathers sing for joy. Are we going to respond or not? Opportunity is the authoritative guide of an aggressive Church. What God makes *possible* it is for us to make *actual*; but if we are to do this, if we are to rise to the honour laid upon us, and worthily respond to the call of God, a wave of new enthusiasm must sweep over our Church."

The succeeding sessions were devoted to necessary business details of practical importance to the Wesleyan Church, but presenting little of any general interest.

On Thursday Rev. J. Ernest Clapham brought forward a recommendation of the Home Mission Committee that the request of the Australian conferences and the mission district of Ceylon be granted, and that

REV. THOMAS COOK,

the well-known Connexional evangelist, be accorded permission to proceed on a lengthened evangelistic tour in Australia, Ceylon, and India. Leave of absence was given, the churches of Australia undertaking to bear all expenses.

Considerable time was occupied in the question of admission of candidates for the ministry. In consequence of the demands of the pulpit of the present day, it is being increasingly felt that the greatest care must be shown in the selection of suitable men. This year 120 young men have been sent up by the May district synods. These came before the conference for acceptance or otherwise. The secretary stated that about eighty men were required for the work. Each case was then considered singly, certain cases giving rise to lengthened discussion, especially the case of a married man in the Hull district, who was ultimately accepted. The allocation was as follows:—Forty-three were accepted for institution and home, twenty-three were accepted for college training and missions, three for immediate work at home, five for institution and Welsh work, one for immediate mission work, one for immediate Welsh work; forty-two candidates were declined, two were withdrawn, bringing up the total to 120.

On Friday, the secretary read a letter received by the president from the Venerable Rev. Dr. Williams, author of the "Policy of Methodism," and formerly secretary of the Conference, expressive of his continued attachment to Methodism, and speaking in terms of eulogy of the president's inaugural address, notably his reference to foreign missions.

The much-vexed question of the extension of the franchise in the election of the president of the Conference came up for discussion, when the report of the committee appointed by the last Conference to consider the subject was brought in. At the last Conference Rev. W. L. Watkinson proposed that all ministers of ten years' standing, both at home and abroad, and whether at the Conference or not, should have the right to vote. The Conference referred it to a committee which has sat during the year, and now brought in its report, recommending that no change be made. Dr. Rigg said that while sympathising with the sentiments involved in Mr. Watkinson's proposal, he regarded that proposal as, first, impracticable, and secondly as objectionable, on the grounds of the principles which governed their Methodist constitutional life. After an animated discussion, in which Revs. W. L. Watkinson, H. Price Hughes, and G. W. Olver took part, it was finally decided that the committee's report be adopted, and no change made.

A CORRESPONDENT ABROAD writes:—"Please direct the attention of distributors of printed circulars to the expense to which they put their friends by sending them insufficiently paid in closed covers, whereby they are liable to double letter-postage. Often 10d. is demanded for printed circulars, which would come open at the end for a few halfpence. Charitable institutions are the chief offenders in this respect."

SOUTH-EAST AFRICA MISSION.

Mr. and Mrs. Osborn-Howe, in an occasional letter, describe evangelistic work in their South African sphere. We make some extracts:—"The mission-hall for Zulus, opened last April in Durban, is proving, in Mr. Suter's hands, most useful. The night-school already numbers over one hundred. It is attended chiefly by men after their day's work. They are taught to read and write their own language. The hall seats 300, and of those who attend the services the large majority are heathen; a few are nominally Christians. Two gospel meetings are held on Sunday, and the many inquirers have been formed into a class.

"An advance has been made in the Majuba district, about three hundred miles from Durban. Here we have just placed a native evangelist, Umtonga, to help the Misses Grieve, who have charge of this centre. They visit the kraals on horseback. Besides holding meetings they have a night-school in our cottage. The want of a schoolroom, which could be used for meetings also, is greatly felt. At present twenty-five adults are crowded into the dining-room of 12 ft. square to write as well as to read. This work is entirely among heathen Zulus and Swazis.

"Mr. and Mrs. Olsen-Feyling have left a native in charge of their hut and stores and garden near St. Lucia, whilst they are itinerating. They write: 'We have had very blessed times and many good meetings. One very interesting meeting was with the chief on the other side of the Umkusi. We left our boy in charge of the cart, as we could not cross with it. We waded across the river, and got a long way towards the chief's kraal, where we met the chief, three of his wives, the heir of the chieftain, and another. They were on their way to see us, bringing with them a very large fowl and a pumpkin, as a present. The women had never seen a white woman before, and Mrs. Feyling is the first white woman in these parts of Zululand. It was the first time these people had heard the Gospel. We stayed at the Umkusi for two days, and crossed the river several times to hold meetings, as there were many kraals on the opposite side. They say that no white man can live there in summer.'

"Mr. Herald sends good accounts of himself from the Zambesi, where he has been preserved from the dangers of that deadly climate for nearly a year. After repeated attacks of fever he has been raised up to witness for Christ amid the few Europeans and many natives around him. He pleads for help in spreading the Gospel in that dark and densely-populated region. Another member of the S.E. Africa Mission, Mr. Cox, is going, or is already gone, to the Zambesi, also a self-supporting missionary."

Communications to Mr. and Mrs. Howe may be addressed:—"Mayfield," Lancaster-road, Wimbledon, London, S.W.

IN AN OPIUM DEN.

A lady sends the following extract from a letter just received from Mr. W. Raju Naidu, of Madras, dated June 21st, in which he describes a recent visit to an opium den:—

"Yesterday evening I went to an opium den situated very near my house. In that hell, for it is nothing short of a hell, I saw men, poor men, lying down on dirty mats and smoking the poison, without any hope for life either in this world or in the world to come. These opium-smokers themselves tell me that they are sure of going to hell, as they are wicked men in the sight of the holy God. But they deplore, as they ought to, that the vice is forced upon them. The opium-smokers in my city look like so many idiots. I am glad to tell them that Christian people in England are interested in them, and are trying to close the dens all over India. They smile when I tell them this. They feel that this should be done soon. One old smoker told me: 'We are already ruined by the Government, which gives us opium; but we would be very sorry if our children are also ruined.' Such is the light in which the unfortunate victims to opium view the vile trade."

Surely (our correspondent comments) these burning words must stir the heart of every Christian reader to a sense of shame for the injustice which is being done to our fellow-subjects in India and our fellow-creatures in China. Constant and earnest prayer ought to be sent up to God that He may cause our rulers to discontinue this cruel means of obtaining revenue.

NOTES ON DAILY READINGS.

SUNDAY, JULY 30.—JOB XXXI.

Job had specially guarded against impurity, for its heritage is one of calamity and disaster. He is sure that even if he were weighed by God Himself there would be no iniquity discovered in him, He even goes so far as to invoke the most awful results if he had sinned against the seventh commandment. It is well for us if we are able with similar sincerity to appeal to the verdict of God, and of our own heart. Let us ask the Holy Spirit to beget in us the purity and separateness from sin which characterises our Lord, that we may walk with unsullied garments.

Job also protests the even-handedness of his dealings with his servants, alleging the principle which underlies the whole Christian teaching on the point, that we all have been made by the same Creator, as we have been redeemed by the same precious blood. He also insists on his benevolence to the widow and fatherless. He is careful to show that he had not failed in doing all the good that was within his reach. Alas, how few of us can say as much. How many occasions are drifted to our feet every day, which we heedlessly let pass.

Job had not boasted in his wealth, or worshipped the sun and moon, or rejoiced in the calamity of others, or failed in hospitality, or concealed known evil; in none of these things was he conscious of wrong. Instead of examining ourselves in a general way, it is wholesome to divide our life into compartments, and cross-question ourselves on each.

With this appeal he goes into the presence of God, and asks for a reply. In the strong Gospel light we are too convicted of sin to dare to do this, and must rely upon the merits of Christ. In these alone can we approach the uncreated light.

MONDAY, JULY 31.—JOB XXXII.

Elihu had probably been attracted by the controversy and had preserved a modest reticence during the debate. He claims to speak, not with the experience of age, but with the quick inspiration of the Almighty. Wisdom is often hidden from the wise and prudent and revealed to babes. Let us seek the child-like heart of Samuel to which God speaks, in night visions, things which are not divulged to Eli.

The young and eager as they wait, find it no easy thing to preserve silence; but if we are patient, our opportunity assuredly will come. Always in life those who are too hasty in speech commit themselves to statements which they repent of, while those who can wait for the conclusion of an argument often carry the laurels of the fray.

It is not the act of true friendship to use flattering words, a true friend does not look for them, but prizes sincere and honest speech. We should be very careful to avoid leading our friends to expect a fulsome and exaggerated effusiveness. Let them understand that true love needs not wrap its counsel in unreal and sugared words. On the other hand let us never forget that we must speak the truth tenderly and in love. The hand of the surgeon must be gentle, but it need not be gloved or bejewelled.

TUESDAY, AUG. 1.—JOB XXXIII.

It is not wonderful that Elihu has been mistaken for the Mediator Himself, so helpfully does he interpose between Job and his Maker. He expatiates especially on his likeness to Job in his manhood, and quotes this as the reason why He could specially help him, "I also am formed out of clay." There was, therefore, nothing in his presence that would terrify or aggrieve the much-suffering patriarch. Thus our High Priest is Man. He takes up Job's words which he had heard, protesting his innocence, and he insists that he was not right in those protestations, or in the conclusions that he drew from them, as though God was counting him arbitrarily as his foe.

Then follows one of the grandest passages in the book. He tells how God speaks in nature and conscience, and is often disregarded; and how then he speaks by revelation, opening the ears of men to withdraw them from their purpose. He shows that God often lays a man upon a bed of pain in the emaciation of disease that he may speak to his heart. Happy is he if an interpreter stands beside him to point the path to repentance. Then broken and penitent he turns back to God, and sees his face with joy, and sings before men the story of his restoration. Thus Elihu argues that affliction is often sent as discipline to read to man God's deepest truth.

WEDNESDAY, AUGUST 2.—JOB XXXIV.

In his second speech Elihu appeals to the friends as having tasted words by the ear as meat is tasted by the mouth. He calls on them to choose the right, amid the many perversions which had been suggested. Again taking up one of Job's remarks that there was no profit for a man to delight himself in God (9), Elihu says that this statement infers that God could commit iniquity. It would be surely unjust if a holy life met with no Divine recognition, and if the righteous suffered as the wicked. Godliness must be profitable in this world and the next.

The absolute justice of God is necessarily based on his absolute sovereignty. There is no need for Him to do unjustly, since He respects not princes, nor regards the rich more than the poor. He puts down one, and lifts up another. He is under no obligation to give an account of Himself to any. There is, therefore, no inferior motive to clash with the movement of his absolute integrity. There is no friction to account for the slackening of the pace of his justice. Take shelter in the thought that the Father is absolute Sovereign, and the Sovereign absolute Father. If He gives quietness, rest in it, none can trouble thee. If He hides his face, be patient till the sunshine again. But in sun or shadow trust absolutely in God's Righteousness and Love.

THURSDAY, AUG. 3.—JOB XXXV.

Elihu continues to answer Job's conclusions. He quotes Job as asking, what advantage his righteousness had been to him? And he replies by saying that Job's words implied injustice on the part of God, as though He were slow to acknowledge and welcome consistency and integrity of life. Then he proceeds to show that there is no inducement to God to make Him diverge from even-handed justice. In the previous chapter he argued that God was too far above the ordinary inducements that man can offer to bribe the judge, and here he follows the same line of argument, only pressing home his premises on Job himself. If we sin, Elihu says, God is not injured; if we are good, He is not enriched. This argument has not the same force with us, because we feel that to God's heart at least the sins or holiness of his children do make a profound difference, though his love and pity never make Him swerve from his inflexible justice.

It is sweet to look to God as our Maker. He knows our frame, and what is in us. On Him must rest the responsibility of redeeming what He has made, and his grace is adequate. He gives songs in the night. He teaches us. We are much more to Him than fowls or beasts. Sometimes, as Job found it, God seems slows to answer us, but we must see to it that we are not impeding his answer by any arrogance or wilfulness of ours.

FRIDAY, AUG. 4.—JOB XXXVI.

To confirm the argument of the foregoing chapters Elihu now proceeds to speak on God's behalf, and to assert his greatness. He prides himself as being perfect in knowledge (4) and he takes a wide range of subjects.

First, the universality of his Providence (5-14). He despises none. His eyes are specially upon the righteous, and in his good time exalts them to sit with kings. If they have yielded to transgressions, He opens their ear to instruction, commands them to repent, and gives them years of prosperity.

Second, the severity and certainty of his judgments (15-21). When men rise in rebellion against God, their suffering is inevitable. No ransom, however great, no wealth however profusely scattered, no forces however strong, can then avail to avert the blow.

Third, the unsuitableness of God (22-26) who teaches as He does! We can never know Him or search out the number of his years.

Fourth, the wonders of the formation of rain (27-33). God draws up by evaporation the drops of water, which descend in rain. The clouds are his tent, the thunder is his voice, the lightning the weapon that He wields against his foes. The cattle, as they low and seek for shelter, announce the coming of the storm. These latter words were probably suggested by the gathering of the tempest from which God was about to speak.

SATURDAY, AUG. 5.—JOB XXXVII.

As Elihu spoke a thunderstorm was gathering, and much of the imagery of this chapter is suggested by that fact. The little group listened to the sound of God's voice in the thunder. Peal followed peal without cessation (4). The lightly-falling snow, and the drenching showers are alike his work, when they restrain men from their labour in the fields, and drive the beasts to their dens (8).

From the storm, Elihu turns naturally to the winter, with its ice and snow, and the frost that binds up the flow of the streams (10). But the clouds do his behest, and perform his bidding in the earth.

How little we know of atmospheric phenomena! Why the north and south wind blows, and what is the real nature of the azure spread out as a molten looking glass, and what the gold of the northen lights is. We cannot find the Almighty out. He is great and glorious. He cannot be unjust. But let us be more eager to look for the bright light in the clouds. It is always there. But we too often consider the clouds and not the light—a rainbow for every storm: an arbour for every difficult hill; a sure hiding-place in every storm. Such is Jesus to all who love and trust Him.

INTERNATIONAL S. S. LESSONS.

AUGUST 6.

PAUL AT MILETUS, Acts xx. 22-35.

GOLDEN TEXT, Heb. xiii. 7.

PAUL remained at Ephesus about three years (xx. 31). Miletus, the capital of Ionia, once a celebrated city, was on the mouth of the river Meander, and was about thirty miles from Ephesus. Paul called the Ephesian elders to meet him here (17), to avoid the delay which would have been caused if he had called at Ephesus.

HIS JOURNEY TO JERUSALEM (22-25).—The Holy Ghost had revealed to him enough of the future to call forth his courage and resolution, yet concealed enough to keep him quietly dependent upon God's leading. So far from shrinking he was *impelled urgently* to go forward. This is what "bound in the spirit" means. (See xviii. 21; xix. 21.) Was it not by this inward impulsion that God was directing the apostle's way? To refuse to yield to this impulsion because of the trials awaiting him would be cowardice and distrust; to go into bonds and afflictions without such a sense of necessity would be guilty recklessness. His courage in facing danger was not the result of a passing impulse, but of a *settled principle* (24). Not that Paul would throw away his life needlessly, but he did not believe that his chief business here was to lengthen out his existence by avoiding the path of duty when danger was connected with it. Compare Luther's reply to those who would have turned him from his purpose to attend the Diet at Worms.

HIS RETROSPECT (26, 27).—It was only after unswerving fidelity in service that Paul could declare himself "pure from the blood of all men." We are reminded (1) That some may be lost under the most faithful preaching. Even when Paul was the witness there were some who did not receive Christ. We ought to be grieved, but should not be surprised, if all to whom we speak are not saved. (2) That it should be our chief business to be "pure from the blood" of the unsaved. What can be more terrible than to go into the presence of God guilty of the death of some souls! The business of the watchman is not to save the city, but to give the faithful warning, so that the guilt of the city's doom may not lie upon him. That is our duty concerning those we teach. (3) That in order to be free from the blood of men we need to "declare all the counsel of God." To substitute an interesting story for God's own word, to keep back such parts of it as may not be popular, to tell only that which will attach our hearers to us, to withhold some of the more solemn warnings and denunciations of the Gospel, or to unsay with our careless lives what we have taught with our lips, is to incur this awful guilt.

HIS FAREWELL COUNSELS (28-35).—The attachment between Paul and these elders was so close that parting was painful to them both (see 36-38). This warmth of affection gave to his counsels the greater weight. The two-fold direction in which he counselled should be noticed. "To yourselves" *first*, for the value of the work depends upon the character of the workman. *Then* "to the flock." Not to a part of it, but to "all." It is easy to be interested in some; but all are equally dear to God. A faithful servant will care for all the Master's concerns committed to him. These counsels are urged by various considerations:—(1) *God made them overseers.* The Holy Ghost still works in the Church distributing to each one his proper gift, and appointing him his proper service. It is a great motive to fidelity to know that we are where we are not as the result of chance, but by the appointment of God. (2) *They minister to those who are dear to God.* The price He paid for the Church proves this (28). We must not be careless of that which He values so highly. (3) *There will be need for all the care they can exercise.* Dangers from without (29) and from within (30) awaited the Church. The vigilance of their great adversary rendered such experiences certain. Events proved the truthfulness of Paul's prediction. (4) *The grace of God could keep them faithful* (32). Its provision for the present, and the inheritance it promises to us for the future are enough to keep us confident and faithful. Dwell much upon what God is able through grace to do in and through you. (5) *The example the apostle had set them* (31, 33-35). He had done his work among them in the midst of difficulty and danger as great as any that awaited them.

The closing words of the lesson contain one of the sayings of Jesus, recorded nowhere else, and yet well known among the early Christians. How it contradicts the maxims of the world! The whole of our Christian life is an education in the direction of unselfish giving. This is the blessedness which God knows, which Christ on earth experienced, and which we are invited to share with Him.

Letters to the Editor.

THE MILDMAY INSTITUTIONS.

Dear Sir,—Will you allow me to correct an erroneous impression which has found its way into the Press?

The "Mildmay Deaconess' Missions" do not benefit at all in the distribution of Mr. T. M. Russell's estate; the "Mildmay Mission to the Jews" will receive about £25,000 (not £40,000), and the supposition that the general missions of Mildmay will participate in this fund is calculated to stop contributions to the Deaconess' work and other operations, which at present greatly need support. We are in warm sympathy with the Jewish Mission, but its funds are quite distinct from ours, and its management is under Mr. Wilkinson's wise guidance.

J. F. Morton, Colonel,
Supt. Mildmay Institutions.

Conference Hall, Mildmay Park, N.

[We give this letter lest unfortunately a wrong impression should prevail, but no such mistake as that corrected was made in our columns.—Ed.]

CHRISTIAN PROGRESS IN INDIA.

Sir,—Many missionaries in India are continually troubled in mind as to how to develope the independence of the Indian (Native) Christian Church, and yet not spiritually to starve it. In certain parts of India large numbers have been gathered into Christ's fold, and the organisation of pastors, schools, etc., seems complete, but at whose expense? Do we find that the churches are growing in independence, and that they are, as a rule, sending out numbers of ambassadors for Christ to all parts of India?

If the work spread all over India, as it has done in a few favoured places, no societies could afford to spend all over India at the rate they spend in these favoured places. Are we then at work on the right lines, or rather do we not need guidance to start additional lines to supplement and draw out the zeal of the churches already formed? Can none of our friends aid us with their suggestions? They can all aid us with their special prayers.

Indian Missionary.

RATIONALISM AND ROMANISM.

Dear Sir,—I observe in The Christian of July 13, p. 7, an editorial reference to the opinion that the conflict looming in the future is one, not of Evangelical religion with "science or human criticism," but one between Evangelical religion (such as our fathers held) and the insidious, widespread, and infidel-producing spirit of ritualism or nascent Popery.

Having had an ever-deepening conviction, arising from the close observation and experience of thirty to forty years in our Nonconformist, and principally Congregational, bodies, I am more and more convinced that (1) the development and progress of rationalism are the chief factors in (2) the development and progress of ritualism or semi Romanism, and that (3) the root of that rationalism lies in the departure (disguised or avowed) from the foundation principle of the sufficiency and supreme authority of Holy Scripture as the infallible standard and guide in truth and practice.

It is easy for anyone who will look into the working of principles, to see how our Nonconformity, especially Congregationalism, instead of being, as it was, a glorious bulwark against incipient Popery, has rather become, in so far as above developed, its ally and feeder, no less than of (or along with) infidelity. And it has been pressed upon my mind respectfully to suggest that in your position you might (D.V.) be directed to do a noble service in awakening the Congregational and other Nonconformist bodies to the above fact at this time.—Yours faithfully,

Thos Green, M.A.,
Ex-Chairman Congregational Union.

PAPAL ARROGANCE.

Sir,—History repeats itself. At an eventful period in the history in this country, an important manifesto was issued to the nation, the very language of which bespoke its uncertain sound. "We, the people of England," were the solemn and high-sounding notes in which the appeal to the national conscience commenced. It is true the nation did not respond as it should have done to the lofty tones in which the "three tailors of Tooley-street" thus addressed it—owing to its stupidity and indifference to the blessings which the tailors had in store for it.

We fear that the apathy and want of perception of the people will again be manifested on the occasion of the dedication of England to St. Peter by the clerical gentlemen on whom the mantle of the "three tailors" has so evidently fallen. They have precisely the same right to hand over England to St. Peter which their predecessors of Tooley-street had to speak for "the people of England"; and it may not be a rash conjecture to say that the nation will prove as insensible to the value of the blessings thus thrust upon it, as it did in the case of the historical appeal issued from Tooley-street. It would no doubt be a great boon to restore the filthy confessional in our midst, the tender mercies of the Inquisition, and the fires of Smithfield, and to have the country covered with monasteries, and multitudes of idle monks and nuns devouring the land like noisome swarms of locusts; but it is not an unlikely event that the people may prove obstinately and stupidly indifferent to the value of these blessings, so kindly offered them by the lineal descendants of the "three tailors of Tooley-street."

The truth is, the whole performance is a farce, but it is a most audacious act, and should put Englishmen on their guard, and act as a warning to them of what are the real intentions and aims of the Papacy in this country.—Your obedient servant,

Watchman.

ABERDEEN FISH-GIRLS.

Dear Sir,—I see in the Christian for July 13 a quotation from Miss March-Phillips, making grave charges against the fish-curers of Aberdeen.

I have no time to enter into any refutation of the statements made, but send you a few lines to say that the whole is a complete misrepresentation.

I have been, as you know, all my life connected with mission work, and ought to know something about working girls. They have higher wages than is given in any factory in town. Twelve shillings is only their minimum. They work in *covered* sheds, doing only what is done daily in every kitchen on the small scale. The sheds must be freely exposed to air for the girls' own sakes.

They work overtime only when a large take comes in. They are comparatively idle on other days, but receive the same wages. They do not work thirty-six hours on a stretch. Besides being a physical impossibility to the girls, fish would not keep so long, and must be gutted *within a few hours*. They wear overalls and thick boots to protect them from damp. I might say more, but I merely wish to correct the false impression likely to be produced by the articles referred to.—Yours very truly,

Aberdonian.

THE Y.M.C.A.

One of the members of the Sydney Y.M.C.A. is now labouring for the Lord at Poona.

New Associations have been formed at Radcliffe (Lancashire) and Woodchurch (Kent), and a resuscitation has taken place of the work at Rochdale.

The Lydd Y.M.C.A., which is doing a good evangelistic work, is much hampered financially, and appeals for the help of friends to prevent the closing of its doors.

The work of the Association at Sydney has been happily revived and strengthened. The recent serious crisis affected it greatly, but the effects seem to passing off.

The Fakenham Y.M.C.A., which has just moved into new rooms, is doing an excellent work. Sir Lawrence Jones, Bart., of Cranmer Hall, has accepted the office of president.

Mr. Hind Smith has been deputed by the National Council to visit Bradford, with a view to the reorganisation of the work there, and to the placing of the Association in a position of greater usefulness to that large and populous centre.

Two parties of young men from the Hackney Y.M.C.A. have lately visited St. Paul's Cathedral upon the invitation of Archdeacon Sinclair, and both, after inspecting the historic precincts, under the guidance of the Archdeacon, and attending afternoon service, were entertained by him to tea in the chapterhouse.

At the Anglo-American Y.M.C.A., 160, Rue Montmartre, Paris, on Sunday last, Rev. W. J. Woods gave quite an ideal young men's address, which riveted the attention of all. After the usual tea another informal talk was given by Mr. A. J. Shepheard, and was much appreciated. The secretary would be glad to hear of the intended visit of Christian workers who might be willing to give an address on Sunday afternoons.

Returns from the Y.M.C.A.'s of the Metropolis were laid before the Metropolitan Council on Tuesday last, giving a present total of 11,684 members as against 10,770 for last year, and showing a net gain for the year of 914. The average weekly attendance at the meetings has been 12,546. Increases are reported for the educational and physical departments, and also in the aggressive and missionary efforts carried on outside the association.

The Rambling Club, connected with the Trowbridge branch of the Y.M.C.A., have made several interesting and enjoyable excursions this season. Visits have been paid to Chalfield and Wraxall Manor Houses, and Lacock Abbey, the latter of which was founded in the thirteenth century, and is now one of the most perfect and picturesque remains of a monastic institution in the country. Various gentlemen have acted as leaders, and explained the history and various points of interest associated with the main object of each excursion. This has been found to be a useful addition to the work of the Y.M.C.A.; it has brought the members together more frequently, provided them with healthy exercise and extended their knowledge of the history of the locality in which they live.

THE Y.W.C.A.

Somerset House, Reigate, has been opened as a holiday home by the Y.W.C.A.

The affairs of the Sydney Y.W.C.A. have been very seriously disorganised by the commercial depression, and the committee intimate the necessity of giving up the Association rooms.

The Sevenoaks Y.W.C.A. Home of Rest has accommodated 209 visitors during the year, and 863 since its establishment. At the annual meeting the Hon. Emily Kinnaird gave an address.

The good work carried on by the Y.W.C.A. in East Dulwich is greatly in need of funds. This branch has a home for Christian workers and young women of all classes. Bible meetings for women and children are held three times weekly, besides a pleasant reading-room open daily for members and others. The secretary is Miss Ethel Langham, 4, Primrose-villas, Overhill-road, East Dulwich, S.E.

IRISH NOTES.

A donation of £10,000 has been given by Mr. Jas. Bruce, of Belfast, to the Hospital for Incurables at Lisburn.

The Baptist church at Tubbermore, co. Derry, so long occupied by the late celebrated Dr. Carson, has been rebuilt to seat 400 persons, and has been opened by Rev. Hugh D. Brown, of Dublin.

A series of Gospel meetings, held in the Methodist Mission tent at Ballinamallard during the past few weeks by Rev. Jas. Kirkwood, has been a great blessing in the neighbourhood, and many have professed decision for Christ.

The Centenary Methodist Church, Dublin, which is about to celebrate its jubilee, has under consideration the establishment of a home in the city where Christian young men coming from the country could reside and be a mutual help to one another.

Owing to Sir Wm. M'Arthur's bequest, eight entrance scholarships, value £10, and tenable for two years each, have been established in the Methodist College, Belfast; also four of £20, tenable for two years. These are open to boys and girls in the proportion of half to each.

SCOTTISH NOTES.

It is proposed to build a new Free Church in Falkirk.

The Free Church at Portmoak has resolved to call Rev. C. Mason, of Govan.

The Dundee Mission to the Blind is doing valuable medical mission service among the poor of the city.

Mrs. Baeyertz has been labouring at Cowcaddens Glasgow, and her addresses have awakened great, interest.

Dr. Baxter, of Blairgowrie, has had Rev. M. Reid, of McCheyne Memorial, Dundee, appointed as his assistant.

During the Glasgow Fair interesting meetings were held for the showmen and their wives and children by Mr. Joseph Wright, Miss Millington, and others.

The Moderator of the Free Church Assembly will preach this year the sermon before the assembly of the Congregational Union, which meets in London in October. Dr. Walter C. Smith thus returns the courtesy shown by the visit of the delegates of the Union to the Jubilee Assembly.

The Free Church of Scotland's Livingstonia Mission has just sent out two additional ordained men from Glasgow, Messrs. Dewar and Macalpine, who are to be followed immediately by more artisans. It is understood that not only men but women are in training to go out to Nyassaland next season to found a new training institution on the comparatively healthy uplands of Bandawé.

BRAY.—At this charming watering-place, near Dublin, open-air testimony has been borne for several Saturdays by a small band of workers from the city. Considerable interest has been manifested, and genuine work done.

The Christian.

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of Mr. JOHN KNOX BOKWE, of the Lovedale Mission, South Africa.

In order to give our readers an adequate report of the Keswick Convention, we have been obliged to hold over a large number of communications.

We are sorry that the P.S.A. movement, which was intended by its originator to be a spiritual and God-honouring institution, should in some cases be dragged through the mire. We have a letter informing us of an announcement of P.S.A. services for the people where two ministers were to give addresses, interspersed with solos, hymns, etc., and in bold large letters was the following:—"A pipe full of tobacco will be given to every man who attends." This needs no comment.

It is said nowadays that it is a mistake to speak of the salvation of *souls;* we should aim at the salvation of *men*. But the Holy Spirit speaks of the salvation of souls (1 Pet. i. 9). We cannot seek the salvation of the soul without seeking the well-being of the entire man for time and for eternity. But it is quite possible to seek the temporal welfare of men in this life without thinking of their souls or of eternal life.

The Bible speaks of men as "souls"; the manufacturer speaks of them as "hands."

Love is power. God is love. The Holy Spirit is the essence of God. The Spirit, therefore, must be the Spirit of love. Power is the outcome of love. The outcome can never exceed the source. The evangelist, in Christendom or in heathendom, will only be powerful in proportion as the love of God brings forth in him love to God, love to his brethren, love to the souls of men.

The Apostle Paul places love in three very suggestive lights before us when he says that it is the soil in which we have to be rooted and grounded, the bond by which we are to be held together, the energy by which the body of Christ is to be built up and increased. "Rooted and grounded in love"—the only element that can attract the soul, and into which it will throw all its powers. "Love, which is the bond of perfectness"—the only influence that can hold together men of divers races and natures: the only bond long enough to go round the whole world, *elastic* enough to admit of differences, and *strong* enough to resist sin. "Edifying itself in love"—"love buildeth up." Love is the health of the soul; each love-filled soul helps to make the body healthy and to grow.

In his commentary on Philippians, Dr. Rainy has some suggestive observations on the difference in the impression made by the Church on different minds. He says that Paul is in "nothing more enviable than in this victoriousness of faith over the earthly show of things, and over the unlikelihoods which, in this refractory world, always mar and misrepresent the good work. We, for our part, find our faith continually abashed by those same unlikelihoods. . . . The mere commonplaceness of Christians, and of visible Christianity, and of ourselves, is allowed to baffle us. . . The great fire burning in the world ever since Pentecost is for us scarcely recognisable. But if the quick faith and love of Paul the prisoner were ours, we should be sensitive to echoes and pulsations, and movements everywhere, we should be aware that the voice and the power of Christ are everywhere stirring in his churches." There can be no doubt that with purer hearts we should see more of the work of God everywhere; with more faith we should be more assured of its triumph.

Dr. Stalker has been "At Home" to receive a visit from a representative of the *Sunday Magazine*, to whom he has said several interesting and important things. The majority of Free Church ministers, and 92 per cent. of the students are abstainers. The young ministers almost to a man support the temperance cause, and are in favour of imperial and municipal authorities using their legislative and administrative powers to clear away the temptations of the people. It appears that "probationers working as missionaries in the large towns always become enthusiastic on this question, because they find that no progress can be made with the poorer classes until you get them to abstain from drink." This is the testimony of all who go down into our dark places; they also all agree in insisting upon the necessity of attending to social work, of doing it on Christian principles and in a Christian spirit.

Dr. Stalker thinks that the great drift in theology at present is towards the mastery of the Bible as literature. "Much of the continental criticism is inspired by the opposite of the spirit of faith," and he does not think that our native scholars assume a sufficiently defensive attitude towards it, although they are generally strong believers in the supernatural and are devout in spirit. He believes that God has a great message to deliver to our age through criticism. He gives no hint of what he thinks may be the nature of the message, and one wonders whether, as the attacks of Strauss and Renan were the means of directing men's minds more intently to Christ, so the literary sifting may be the means of revealing the simple historic accuracy of Scripture. We may, in any case, go on with our work, and wait quietly for the self-vindication of the Word of God.

The Review of the Churches relates a story of Dr. Gladden, of Columbus, Ohio, who is a powerful preacher and writer on Christian economics, which is worth the notice both of ministers and business men. A manufacturer having heard Dr. Gladden expound his views, and being impressed with their shrewdness and soundness, sent him a complete statement of his business, turnover, wage-bill, profits, etc., for the year, and asked to be told what he ought to do. Dr. Gladden wisely disavowed any priestly desire to dictate details to another man's conscience, but indicated in a general way how the business might be Christianised. The suggestions were acted upon, and with the happiest results, for when a commercial struggle shortly afterwards arose the manufacturer's work-people stood by him. Now, from this we see that ministers may preach a very practical Gospel, and that business-men may learn from them. A little more courage on one side, combined with knowledge and sympathy, and, on the other hand, a little willingness to learn how to conduct one's own business in accordance with the Gospel, would be of great service both to the Church and the world. The above, however, can scarcely be taken as a rule to be generally followed. Not all ministers would be able to give sound advice to a business man.

Christ's witnesses must be more than preachers: they must be living illustrations of what they preach. They must live among the people long enough to win their confidence. They must commend themselves to every man's conscience in the sight of God. Until they believe in the man they will not believe his message so as to trust themselves to it. This may explain the long years during which the Moravian missionaries in Greenland waited for the reaping; and the almost imperceptible advance yet made among Mohammedans in North Africa. "But though the vision tarry, wait for it: for it will surely come; it will not tarry." The above consideration also leads to the conclusion that it would not be an adequate testimony to send missionaries through the heathen world, so that in every city, town, or village, or even to every individual, the message might be once at least declared. The message must so be understood as to be intelligently accepted or rejected.

Dr. Josiah Strong mentions a leading business man of one of the large cities in the United States, who remarked that he had not been inside a church for seventeen years, and that during that time no Christian had addressed him personally on the subject of religion, although thousands of them had met him in his store and in social life. But, we may ask, had none of the thousands addressed him *indirectly*, with an obvious intention of doing him good, and at the same time avoiding giving him offence? Some may require personal dealing which amounts almost to bluntness, but others need the gentlest of handling; and happy is the servant who has the tact for both. A business man informed us in Cheapside awhile ago, that his chief work was to speak for his Lord in business houses; he felt he was called to it.

How essential it is for the soul to *abide* in Christ as opposed to fitful and emotional contact with Him! The renowned John

Owen defines abiding in Christ to be an experience in which the soul is "always nigh unto Christ, in the spiritual company of Christ, and in communication with Christ"; and he makes an important point when he adds, "there is in it something of an especial, spiritual activity of the soul." It is well to remember, the religion of Christ is as truly practical as it is experimental. Its principal graces are vital and energetic, calling for action as well as for possession and enjoyment. Faith, if it is real, acts and exercises itself; hope aspires, and animates with zest for holiness and heaven; while love burns and glows with holy ardour and self-denying zeal. Abiding in Christ is no sleeping partnership, but a vigorous and responsive affection pervading all the life.

Dr. Rudolf Buddensieg, of Dresden, has sent a "communication" to the *Critical Review* "on the History and the Work of the Wyclif Society," which is full of present-day interest. While glad because a distinguished English Reformer has some justice done to him, we are still more glad because of the history which is contained in his own works of the origin and progress of Reformation doctrine and practice 500 years ago. The struggles and development of Wyclif's own mind may be traced in some of the Latin works now edited with the utmost diligence and care. How widespread was his influence on the thought of Europe by means of his great work "On the Church," is also shown by one of his editors, how it became the centre of a special kind of literature, "including not only the writings of Huss, but many other literary productions of the Bohemians of the fifteenth century. His opinion ruled theological thought for nearly two centuries, on to the time when Luther arose."

The contentions of Wyclif's great work are: No mere man can be head of the Church; no Pope, therefore, should affirm that he is the head of it. It is no article of faith that one must obey the Pope in order to be saved; for there were holy men in days before the Romish Papacy was known. In the days of the apostles and martyrs, and even at the present (Wyclif's) time, there have been, and are, individuals, as well as whole nations, who never heard of the existence of a Pope. He is the head only of a particular church, and this only so far as he lives in accordance with the laws of Jesus Christ. If a Pope gives his rules, bulls, and decrees to the church, the Christian is entitled to inquire whether those orders, emanating from "the high authority of a Pope," are in harmony with the Word of God. And this is one reason why every Christian ought to be acquainted with the Holy Scriptures. In the "Dialogus" he affirms that the temporal possessions of the Pope make him an "obstinate heretic"; "his name is unknown to the Holy Scriptures," and "it might be good for the Church to be without a Pope."

In Wyclif's famous sermons, which he put into the hands of his simple preachers, that they might proclaim them in the market, in the street, in the field, he declares that the preaching of the Word of God is the first duty of the pastor, and is in itself much more important than the administration of the Sacraments, for Christ Himself speaks through the preacher, and provides by him spiritual children for the kingdom of God and for the heirship of heaven. Here he advances to the position of absolutely and unconditionally calling the Pope antichrist. He declares that Church property belongs to the poor of the country, that big churches and cathedrals are not suited to lead the hearts of men to God; they spoil them of their piety; God despises such buildings. His total emancipation from sacerdotalism and from the fear of the Pope is evidenced in his affirmation *that the Church would not perish, even if the sacraments and sacramental usages were taken away.* To the Christian, Christ the Saviour is pope, bishop, and priest, and He has the power to bestow the grace of salvation without these symbols.

If Wyclif found the Word of God enough for all purposes in his conflict with the dominant Church of his time, so shall we in our conflict with masked Romanism in the Church of England and with open Romanism elsewhere. But on that alone we must depend; and further, if it is to be mighty in our hands, it must not be emasculated by the notions of men.

The children are at home again from school, some returning full of honours, some disappointed and depressed, some morally wrecked. Only too late is attention being called to "Our Public Schools: their Methods and Morals." For if the anonymous author of an article on this vital question in *The New Review* (who deserves to be warmly thanked), be correct in his estimate of public-school life, the sooner both parents and masters bestir themselves the better. Parents must teach their children to be pure, as they teach them other moral duties.

Englishmen will have read with shame and astonishment all the world over of the violent scenes in the House of Commons when the Home Rule Bill passed through Committee. We thought these things belonged to other countries. The heated and violent language of debate has borne its inevitable fruit. Let our law-makers cease at once and for ever from being law-breakers.

It is apparent that progress is being made on Lake Nyassa in the suppression of the slave trade, through the vigorous efforts of the representative of the German Government. The latest news published by Rev. Horace Waller is of a most assuring nature. Major von Wissmann, on board his well-equipped gunboat, is directing his attention to the inland traders, who are doing their best to meet a brisk demand for slaves at the coast. He is now in possession of the Arab dhow, formerly employed to carry slaves at Deep Bay, crossing from the west to the eastern side. In an inland expedition he attacked a caravan of slaves, and liberated a large number of men, women and children, taking the Swahili prisoners. Britain is to share in this much-needed work; a gunboat is on its way to co-operate with the German force. But one step more is needed. If but our Government would order that the legal status of slavery shall be ignored in the Law Courts of our protectorates of Zanzibar and Nyassaland, the roots of this inhuman traffic in these regions would be destroyed.

"FOLLOW ME."—To follow Christ is to go where He leads, without questioning or demurring. It may be to a life of trial, suffering, or sacrifice—but no matter; we have nothing whatever to do with the kind of life to which our Lord calls us. Our only simple duty is to obey and follow. We know that Jesus will lead us only in right paths, and that the way he takes slopes upward and ends at the feet of God.—*Dr. J. R. Miller.*

"Borderland."

We may safely predict that Mr. Stead's new venture is safe to succeed. At the close of the present century, so rich in scientific discoveries, there is a widespread conviction that the veil which has hitherto separated the Seen from the Unseen has been rent in twain from the bottom to the top. Not so long ago, a hard materialism, believing in nothing outside the range of physical tests, was dominant in science and popular thought; at the present time, a belief in occult phenomena, having their origin in the action of some supernatural or hypernatural intelligence, is decidedly growing in favour.

Thinking that modern enlightenment had dispelled for ever the darkness of superstition, Mr. Lecky, in his "History of Rationalism," pronounced the delusions of witchcraft dead and buried beyond the hope of recovery and renewal. And yet behold, in this age of superior subtlety and skill all the wildest speculations of the darkest times are eagerly embraced and extolled. Half-a-century ago few would have thought it possible that the principles of Romanism would ever succeed in ousting the Scriptural truths regained at the Reformation; and yet who does not know that the errors then renounced are now welcomed enthusiastically in the very Church boasting itself, not without reason, as the bulwark of Protestantism. So within the memory of living men necromancy with all its allies seemed among the ever-to-be-forgotten fancies of an unscientific era; nevertheless, it is revived in the present day as an all-important subject, demanding, and promising largely to reward, the most serious study. Truly, "the times change and we change with them." Above all others palmistry and astrology were reckoned among the exploded fads of a thoughtless generation; but now they are well to the front again, demanding the most careful examination on account of their alleged right to rank with real and accepted science.

That a quarterly journal should be devoted to the examination of these claims need occasion no surprise. It is sure to be widely received and read. But we may well ask, what is the reason and significance of its appearance? Instead of our having reached the sobriety of mature age, is it not rather the sign of senile decay? The superstitions of the Dark Ages are again upon us in full force, and we are asked to examine them anew in the white light of modern science. Speaking generally, we need not fear the result. Yet we must take serious objection to all attempts to establish forbidden communication with spirits outside the ordinary sphere. Already we have too good evidence of the danger incident to any such action. Believing as we do that communications from any such source are certain to come from beneath rather than from above, we are reasonably suspicious of their influence. The marked tendency of spirit intercourse during the past half-century has been to discredit belief in the Bible and in the redemption wrought by the Son of God. At the outset the so-called spirits were profuse in their acknowledgment of our Holy Redeemer. Of late they have become either reticent or resolute in their denial of his authority. Our Lord refused to accept their testimony; and when a spirit of Python proclaimed Paul a servant of the Most High God, showing unto men the way of salvation, he silenced it by expulsion. Our wisdom is to abide by the revelation God has given, and resolutely to refuse all information which pretends to come from any other quarter.

Keswick—and After.

Not only does Keswick Convention grow, but others on the same lines multiply. There were said to be a thousand more visitors at the Tent this year than last, and the same increase characterises all the other gatherings; and still year by year new centres are formed, and they also grow in numbers and in influence.

What does it mean? It means that many are converted; that many half-converted,* like those in Acts xix., receive the Holy Ghost; that backsliders are restored; and that lives of comparative barrenness are made to bear rich and abundant fruit. Night by night many have definitely presented and yielded up (Rom. vi. xii.) spirit and soul and body to their Lord; and as they have counted Him faithful that promised, it has been unto them according to their faith. Many who came reluctantly have returned home with shining faces, and some who came with exalted views of themselves have gone down into the valley of humiliation, the valley of the shadow of death, and found that to be the valley of blessing.

As a whole, the addresses have been remarkable—old corn of the land, grain winnowed with the shovel and the fan; evidently the result of deep searching of the Word, producing deep searchings of heart, and consequently very closely and intimately searching the hearts of the hearers. They obviously suggested altogether new and deeper thoughts of God and man, of Scripture and criticism, to preachers and teachers, and their effects will be manifest from many pulpits and in many pews during the coming year. On the other hand, not quite all were of this quality. Some men, having their hearts right, are excellent in exhortation, but they flounder in exposition, and (to use the word of a hearer) they muddle those who have begun to see things clearly. But we heard nothing of this kind from the main platform.

The act of surrender was emphasised; so also was the continuance in well-doing. The latter is not less important than the former. It is no small blessing to be taken for a solid week out of the ordinary routine of life, and to be, to a large extent, mentally and spiritually shut up to thoughts connected with "the rise, race, and royalty of the Kingdom of God in the soul of man." To have seven days' holiday from the newspaper and the absorbing things of earth, is a means of grace. The blessing obtained during these quiet days may be retained by keeping the wine of the Kingdom undiluted by the waters of this world; or it may be lost by those whose wine is mixed with water (Isa. i. 22). It must not be forgotten, however, that the newspaper, if kept in subjection, may be used for God, as Paul used the words of their own poet to enforce the claims of God upon the Athenians.

One feature of grave significance, with immense possibilities for good, must not be overlooked; but should be considered and appreciated in all its bearings. Over the entrance to the tent and above the platform are emblazoned the glorious words,

"ALL ONE IN CHRIST JESUS."

From the days of the Oxford and Brighton Conventions, whence that of Keswick took its rise, this has been the declared attitude, in conformity with the letter and spirit of the New Covenant; for we are members of his body—members one of another. In the words of the present Chairman, "The foundation of Keswick blessing is man being in the dust, in his right place, and the Lord alone exalted as Head of his Church, the Source and Centre of blessing." This means that at Keswick we are on Scriptural lines; and that the one condition of unity is oneness in Christ Jesus our Lord.

The true *ecclesia*—the called-out—the Church, the body of Christ, consists of all those, and only of those, who are children of God by faith in Christ Jesus. Present circumstances in a special way make the loyal manifestation of this unity a paramount necessity, not only at Keswick, but at home. Churchmen and Non-churchmen, Conformists and Nonconformists, with great delight, sit down together there, in the banqueting-house of their common Lord, whose fruit is sweet to their taste, and his banner over them is Love. Change of place need not alter the condition of the soul.

At Lucerne a series of conferences is being held, the chief desire and design of which is the reunion of the churches of Christendom. At Grindelwald last year, great sacrifices were offered to be made on either side. These have been repeated at Lucerne. And during the intervening months the purpose has been steadily and uncompromisingly studied and promoted by those interested in it.

The difference between the Reunion Conferences in Switzerland and the Union Conventions at Keswick and elsewhere, is that the former seek the outward reunion of churches; the latter seek the union in heart of the individual members of Christ, to gather together in one (of one heart and of one soul) the children of God which are scattered abroad.

Will every man and woman who have been to Keswick this year, leaders and led, teachers and taught, make as real and generous sacrifices for the exhibition of the Divine union which they seek, as the representatives of different Churches have been prepared to make for the reunion which they desire? In the history of the Church, there never has been a grander opportunity than is now presented to the Keswick platform—sinking all ecclesiasticisms of man, to stand by and for the ecclesia of God.

As the heavens are higher than the earth, so is the heavenly calling higher than all earthly denomination. We may not cease to be Churchmen or Dissenters, but shall we not set the vital union with Christ as high as heaven above the mortal ecclesiastical union? Will each one live this out in his own sphere at all costs, even though it should seem that the more abundantly he loves, the less he is loved?

Latter-day Christianity is blighted by the three R's of Romanism, Ritualism, and Rationalism; the doctrinal foundation-stones of Evangelical truth are the three R's of Ruin, Redemption, and Regeneration. The slaves of the former three are working disunitedly to maintain the vain manner of life by works, received by tradition from their fathers; will the freed men, who rejoice in the liberty wherewith the Son makes free, calling Him Father who without respect of persons judgeth according to every man's work, work unitedly shoulder to shoulder, heart knit with heart, to bear witness to the Redemption by the precious blood of Christ, and Regeneration by the Holy Spirit, of men Ruined by the fall?

Nothing less than this is worthy of or consistent with the confession of faith of which Keswick has become the synonym; only this can preserve it from declining into a "Keswick Sect." Let us all, who give thanks to God the Father and the Lord Jesus Christ for the rich blessings of these nineteen years, unite in prayer, that thus the later glory may excel the former.

* We remember fifty years ago a little book called "Half-conversions." We should much like to see what was thought half a century ago on this subject. Perhaps there may be one of our readers who has a copy of the book. We should be thankful for a sight of it.

Inspection? or Suppression?

Cela va sans dire—"That goes without saying." Things which are self-evident need not be proved; they prove themselves. "Rivers to the ocean run; fires ascending seek the sun: both speed them to their source." Solomon's judgment of the two women respecting the dead and the living children has never been questioned. There were neither witnesses nor jury; but the wise king appealed to the law of nature, and the women revealed themselves.

That immorality must exist in convents goes without saying. Where women are kept in durance and men have admission to the house, as in convents, in the nature of things there will be sin. When ascendency over the conscience is obtained and the malign power of the confessional is brought into requisition, the God-ordained relation between the sexes is overturned, and fallen human nature will assert itself. Not only will there be moral corruption, but cases of violence, outrage, and murder.

It goes without saying that if the safety-valve of a steam-engine be fastened down the boiler will explode. It goes without saying that if God's laws are violated the weak must yield to the strong, and virtue succumb to violence.

Therefore, it is not necessary to appoint a Committee of Inquiry to verify or disprove the statements of escaped nuns, who assert the demoralisation of nunneries; the conditions of their existence infallibly prophesy the result, not in every individual but in a large proportion. Given dogs and hares, the dogs will hunt the hares; given priests and nuns and the conventual system, and the priests will hunt the nuns; or human nature is not fallen, and the history of Popery during more than a millennium is a lie.

It is not enough to demand the inspection of convents. It has too long been petitioned for in vain. The system is pagan and satanic, and we should be content with nothing less than the total suppression of religious houses, falsely so-called. Human nature is the same in Great Britain and Ireland as on the Continent, and that fact assures us that, given the same conditions, deception and oppression, outrage and murder, will follow here as well as there.

A SAFE PASSION.—As a guarantee of sterling principle, an antidote to worry, a pledge of wealth, a potent secret to transmute everything, if not into gold into the imperishable, a means of making temporal work a meetness for eternal work, there is nothing comparable to the inspiration of Christ's young life. "Wist ye not that I must be about my Father's business?" It is the only example in which the intensity of spiritual passion is absolutely safe. Such intensity, centred on an unworthy object, would be degrading and dangerous. Earnestness, like fire, may be a great good or a great evil. Fire, wisely controlled, will propel your ships and convey your cargoes; it will spin and weave your cotton and wool into useful fabrics; it will minister to health, and comfort, and pleasure; but ungoverned fire, or misdirected fire, will desolate and destroy. So it is when the passion of the soul becomes *strange fire*; it no longer refines and glorifies, but blights and devours the worshipper. In Christ only, spirit and principle blend to make imperious passion a safe and hallowed movement of human life.—*Rev. J. M. Bamford.*

The Key-Notes of Life.

By Rev. F. B. Meyer, B.A.

THE HOLY SPIRIT.

The Holy Spirit is the special promise of the Father, made to those who are one with his Son by a living faith. Wait, said our Lord, for the promise of the Father, which ye heard from Me; and immediately on his exaltation to the right hand of God He received the promise of the Holy Spirit, which He poured forth upon the suppliant Church. That promise is still open to as many as the Lord our God shall call. If, then, thou art among the called, thou mayest claim that most precious gift for thyself, and know by blessed experience "the Holy Spirit of Promise."

Eph. i. 14. He is Real and Earnest.—Upon the yielded soul the blessed Spirit descends, bearing with Him the image and likeness of Jesus, which he imprints and fixes, as a stamp will leave its die upon the softened wax. Only melted gold is minted; only moistened clay is moulded; only softened wax receives the die; only broken and contrite hearts can take and keep the fruit of heaven. If that is thy condition, wait beneath the pressure of the Holy Spirit; He shall leave the image of Jesus upon thee, and change thee into his likeness from glory to glory.

This gracious operation is God's *seal* of authentication. It is as though by an act that could not be mistaken, He said: This soul is mine; redeemed and appropriated for my own possession; and it shall be mine in the day when I make up my jewels. We place our seal on that which is unmistakably our own, and deem to be of value; so the likeness of Jesus wrought on us by the Spirit is the sign that God counts us his, and reckons us to be his peculiar treasure.

It is also the earnest of our inheritance. The love, and joy, and peace, which are wrought in us by the Blessed Spirit, are fragrant with the scent and beautiful with the hues of Paradise. They are the grapes of Eshcol; the peaches and pomegranates of the Homeland; the first notes of angelic symphonies; the first flowers of the everlasting spring; the herald rays of a morning that shall rise to the meridian glory of a nightless day. We know that there is a land of pure delight, because we have tasted its fruits, just as Columbus knew that he was drawing near land, when the land-birds lit on his ship, and the drift in the waves told of human habitations. Nay, more, we know, as we experience the gracious work of the Holy Spirit, the quality, though not the infinite measure, of the blessedness of heaven. The Spirit's work is not only the pledge; it is the specimen of our inheritance.

Eph. ii. 18. He is the Inspirer of Prayer.—However diverse the saints are, in national birth or religious customs, they become one in the exercise of true prayer. Because as suppliants they pass into the presence of the Father through the One Mediator, or because their prayers emanate from the same Holy Paraclete.

There are two Advocates or Paracletes, one is on the throne, Jesus Christ the righteous; the second is in our hearts (1 John ii. 1, Rom. viii. 26). And because He pervades all holy hearts, as the wind the variety of organ-pipes, He makes them one. Men as wide apart as Jew and Gentile have access by one Spirit unto the Father, so they are no more strangers but fellows.

"If two of you agree on earth," said our Lord. The Greek word is *symphonise*. A symphony is a perfect accord, not necessarily of the same notes in different keys, but of different notes in the same key. Struck by a master-hand, they make delightful music. So when souls are touched by the Holy Spirit, though in many respects they differ, yet they may accord in the same prayer. Peter and Cornelius, Saul of Tarsus and Ananias, though far apart and totally diverse in temperament, respond to each other in perfect harmony. And such accord indicates the purpose of God.

Eph. iii. 22. He Indwells the Church.—Other passages clearly teach that He indwells the individual believer. But this, that each several Christian community, fitly framed together, may grow into a holy temple in the Lord (see R.V.). The High and Holy One, who inhabits Eternity, makes his home with humble and contrite hearts. He tenants thee and me, if only we could realise it. But, in addition to this, when a company of believers is gathered in the name of Jesus, there is a habitation of God. "There am I in the midst of them."

This gives each company of disciples the mysterious power to bind and loose. Their acts receive Divine sanction, and achieve eternal results, because they are decided upon beneath the prompting of the Holy Spirit, and therefore in the presence of the living Saviour. The Spirit conveys the will of God to the saints, and bears back their prayers and decisions to God. Thus the Church keeps in step with Heaven, and utters, though sometimes unconsciously, the purposes of God.

Eph. iii. 5. He is the Spirit of Revelation.—There are deep things of God, mysteries, hidden things, of which the Apostle Paul often speaks. The eye of the natural man cannot discern, nor his ear detect, nor his heart conceive them. Deeper than the azure depths above us, or the fathomless lakes beneath, they defy the wise and prudent of this world. But they are revealed to babes, not in the land of light and glory, but here and now, through the grace of the Holy Spirit. "God hath revealed them unto us by the Spirit."

This is what Jesus promised, that when He, the Spirit of Truth, was come, He would lead us into all the truth, and take of the things of Christ and reveal them unto us. Let us be apt pupils of so transcendent a Teacher. Be willing to do, and you shall know.

Eph. iii. 16. He is the Source of Spiritual Strength.—There is no limit to the spiritual power we may receive and exercise. It is said of the Gadites that came to David, whilst he was in the hold, that the least was equal to an hundred, and the greatest to a thousand (1 Chron. xii. 14). And this might be typically true of each of us. We might, like Micah, be full of power by the Spirit of the Lord, and of judgment, and of might.

There is one preliminary condition, however, which we must fulfil. We must be weak enough, willing to abjure the use of those sources of success on which others boast themselves, content that the thorn in the flesh, or the test of the stream, or the wrestle at the Jabbok-ford, should reveal our utter helplessness, that the power of Christ should rest upon us. When we are weak, we shall be strong. When we are worms, God will make us new sharp threshing instruments.

Eph. iv. 4. He is the Secret and Source of Unity.—There is one body, the mystical body of Christ; and as the human body, in all its different organs and members, is one living unit by reason of the spirit of life that pervades it, so the Church, with its manifold diversities of organisation and belief, is one, because animated by the one Holy Spirit.

Many earnest and holy men refuse outward fellowship with those who do not belong to their communion; but they are still one with them, since the Holy Spirit is in them all. The outward unity of the disciples of Christ will never come by minimising our points of difference, but by accentuating the common possession of the one Spirit.

Eph. iv. 30, v. 18. We must watch carefully our own Attitude to the Holy Spirit. He is not merely an influence, He is a person, and may easily be grieved. The Dove of God is very tender and gentle, and if there are thorns in the nest, He cannot remain. The things that grieve Him are instantly recognised by the holy soul by an immediate veiling of the inner light. They are enumerated here as bitterness, wrath, anger, clamour, railing, with all kinds of malice. There is no secret of the inner life more necessary than to retain the inner presence of an ungrieved Spirit.

But let us also seek to be filled by Him. We have drunk of Him, as Jesus has placed the pitcher to our lips; but we should never rest till He has become in us a spring of water, leaping up to eternal life. The Holy Spirit is in every believer, but He cannot be said to fill each. There is all the difference possible between a few drops at the bottom of a bucket and a brimming well, between a few stray flowers scattered sparsely through the glade, and the myriads that make it blue with hyacinths or yellow with primroses.

To be filled with the Spirit was the blessing of Pentecost, but it awaits us all. Indeed, we are here bidden to be Spirit filled. It is a positive command. We have no option than to obey it. Mentioned in the same paragraph with the love of husband to wife, and the obedience of child to parent, it is as obligatory as either. Let no reader of these lines rest without seeking and receiving by faith this blessed gift, which God is able to make abound toward us.

Eph. vi. 17—18. He is equally needful in Service and Prayer.—In conflict with Satan, whether in our own experience or in the attempt to rescue souls from his accursed thrall, there is no weapon so useful as the Spirit's sword, which is the Word of God. Our blessed Lord parried the devil's attacks by "It is written," and we shall not improve on his method. The armour of the enemy is impenetrable to all blades save that which has been forged in the celestial fires of the Holy Spirit.

This is one reason why so much Gospel preaching, which is earnest and faithful in many respects, fails so utterly in the conversion of men: there is so little of God's Word wrought into the texture of the words of man. The Holy Spirit searches in vain for his sword with which to smite the conscience with a deadly wound.

And if you would acquire the habit of intercessory and earnest prayer, so as to be able to watch thereunto, and to persevere, pouring out supplications and entreaties for all saints, you can only do so "in the Spirit." He alone can teach this holy art, or give this eager temper of soul, or perpetuate its practice. Let us earnestly seek it at his hand, for there is nothing that so refines or ennobles, purifies or strengthens the spirit, as this constant breathing out of prayer and breathing in of the fulness of God.

LUX IN TENEBRIS.

SONNET.

Should not a people seek unto their God?
The living spirit to the Lord, who made,
And all life's barriers and boundaries laid?
There is a path the lion hath not trod,
Nor vultures' eyes hath seen—nor fire or flood,
Nor cry of man can pierce its awful shade.
Footfalls that enter into silence fade,
No echo comes back from that breathless road.
Yet we, who know that Christ holds every key,
Of life, of death, of silence, as of sound,
Nor seek to wrest their secrets from the dead;
We see the torch of Faith shine clear and free,
And by its light we travel, homeward bound,
Content in heaven are life's enigmas read.

Mary Gorges.

DUBLIN UNITED SERVICES.

The committee in their new report state that they seek to exhibit to the world that "notwithstanding the existing outward diversity of organisation there is a real substantial unity of faith and love in the Evangelical churches; and that owing to this unity they can co-operate for the promotion of true religion. The fusion of all denominations into one Church may be neither possible nor desirable, but it is both possible and desirable to give opportunities for the manifestation to the world of the essential oneness of all true believers—that oneness for which, shortly before his passion, our Saviour prayed.

"The means employed for this end and object have been and are: the Noon Prayer Meeting held every week-day except Saturday; an Evangelistic Meeting held every Sunday afternoon at four o'clock; work amongst the poor at various times; the Annual Christian Convention and United Evangelistic Missions. In all these efforts we seek to gain the sympathy and co-operation of the various Evangelical churches which recognise Christ as the Head over all."

Details follow of these various operations, and it is stated that "the Free Breakfast Fund provided during last year (1892) about 26,000 breakfasts. The workers have been greatly encouraged by evidence that their work and labour of love have not been in vain in the Lord. Besides the free breakfasts upwards of 30,000 penny and 600 free dinners have been provided, as well as a Christmas tree and a day in the country for waifs and strays." An earnest plea is made for aid. The secretary is Mr. R. Cotter, Christian Union Buildings, Lower Abbey-street, Dublin.

CONFERENCE ON MISSIONS.—A few Christians, who deplore the sad neglect of the Church with regard to the Lord's command to "preach the Gospel to every creature," propose meeting in conference at Malvern on Sunday and Monday, August 6 and 7, for prayer, counsel, and friendly criticism. Information may be had from Mr. N. Northey, Cowleigh, North Malvern.

Apocalyptic Scenes.

By Sir S. Arthur Blackwood, K.C.B.

XX.

THE SIXTH TRUMPET.

"One woe is past; and behold, there come two woes more hereafter. And the sixth angel sounded, and I heard a voice from the five horns of the golden altar, which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound by the great river Euphrates."

And again the prophet beholds pouring down upon one of the three divisions of the Roman earth still spread out before him (this time the Eastern third, the capital of which was Constantinople, now the seat of Empire) a vast number of strangely-attired horsemen, their horses having heads like lions, having mouths belching forth sulphurous smoke and flame. The enormous force of this strange army is specially impressed upon him. "I heard the number of them." The period during which they were to "slay the third part of men," is precisely mentioned, and the object and reason of their sanguinary irruption is declared. It is another infliction of Divine chastisement upon apostate Christendom, abandoned to idolatry and crime of every description.

From the neighbourhood of the great river Euphrates, that in the far distance bounded the terrestrial scene, these hordes of wild and mysterious horsemen were to emerge. They are under the supernatural guidance of angelic powers, powers which we gather from Scripture (see Dan. x. 20, 21; xii. 1) have apparently the guardianship or control of nations, just as of individuals (Matt. xviii. 10).

We have now to ask whether any such event as might be fairly represented by the appearances in the vision took place about the period which we have reached in our historical interpretation. The Saracenic scourge had passed away in its aggressive character, as we have seen, in 762 A.D. Established at Bagdad, near the Euphrates, their once terrible power gradually declined; the fervour of religious fanaticism had greatly subsided, luxury and licentiousness had wrought decay, and strifes for sovereignty accelerated their downfall. Towards the end of the 10th century they were no longer an enemy to be feared. Meanwhile the apostasy of Christendom had been steadily advancing, image worship having been decreed lawful by a General Council (the second of Nice). "Murders," or persecution of heretics to the death—"sorceries," or lying wonders, and pretended miracles—"fornication," the terrible immorality promoted by the confessional and practised in monasteries and nunneries—and "thefts," the rapacity and greed of the hierarchy and the religious orders, leading to the sale of indulgences, of licences to live in sin, of masses for the dead, and of ecclesiastical dignities—all these cried to heaven for judgment.

And it fell. The 1000th year of Christianity had passed, the eleventh century was drawing to a close, when the voice from the four horns of the golden altar before God gave the signal, and from the distant East there issued forth the hosts that were to be the direct instruments for the infliction of judgment. It was from the incense altar that the voice sounded, as if to show unmistakably that it was the truth which that altar represented—the accepted sacrifice and the One Mediatorship of the Great High Priest—that the Antichristian apostasy had so denied and dishonoured.

The numerous Turkman tribes which were included among the subjects of Sultan Mahmoud, rising in revolt, chose Togrul Beg of the house of Seljuk as their chief, and stood forth before the world as the chief power in Central Asia. Having embraced Mohammedanism with fervour, they were called by the prophet's vicar, the Caliph of Bagdad, to his assistance, and there, near the great river Euphrates, Togrul Beg was solemnly appointed his lieutenant. On January 11, 1057 A.D., at the head of his Turkmans, he quitted Bagdad to enter on a long career of war and conquest.

The description of the invading host, partly symbolic, partly literal, given in the vision, will show how far it represents the leading characteristics of the power just referred to.

First, as to their numbers. "Myriads of myriads" is the expressive phrase. Gibbon tells us that the Christians estimated the strength of the Seljukian cavalry at between 200,000 and 360,000, and he speaks of the "myriads of Turkish horse overspreading the Greek frontier from the Taurus to Erzeroum," or of the cavalry from Mount Altai as being "proudly computed by millions." The report of the magnitude of their armies echoed throughout Christendom; they "heard the number," and the alarm that was sounded aroused the Crusades.

Next, as to their personal appearance. They had breastplates of fire (*i.e.* fire colour) and hyacinth (blue), and sulphur (yellow). Similar descriptions of the attire of Eastern warriors occur in the Old Testament, as, for instance, when the Assyrians are depicted as "horsemen riding upon horses, clothed with blue, captains and rulers" (Ez. xxiii. 6); and when it is said of the destroyers of Nineveh, "The shield of his mighty men is made red, the valiant men are in scarlet, the chariots shall be with glaring torches" (Nah. ii. 3). That scarlet, blue, or yellow were prominent colours in the warlike apparel of the Ottoman cavalry, and continued to be such until a comparatively recent date, is well known. And probably many of my readers have, like myself, seen the gay and variegated garments of the Turkish horsemen as they start from Stamboul on the pilgrimage to Mecca. The colours of the vast masses of mounted warriors covering the earth would be a prominent feature in the scene which the vision presented.

Further, as to their weapons of destruction. Both from the mouths and the tails of these lion-headed horses fire and smoke and brimstone seemed to come, and it was by "these three" that "the third part of men were killed." This is indeed a mysterious emblem or symbol; and yet the instruments of warfare used by the Ottoman armies, and by which the Eastern third of the Empire and its capital, Constantinople, were overthrown, as they appeared to the seer, could hardly have been more accurately represented.

For it was to "the fire and smoke and sulphur," the artillery and firearms of Sultan Mahomet, that the capture of Constantinople, impregnable for eleven hundred years, since her foundation by Constantine, was owing. "Canst thou cast a cannon of sufficient size to batter down the walls of Constantinople?" Such was his question to the founder of cannon that had deserted to him. Then the foundry was established at Adrianople, the cannon cast, and the siege began.

Well does Gibbon describe how "the long order of Turkish artillery was planted against the walls; fourteen batteries thundering at once on the most accessible places"; how "the fortifications which had stood for ages against hostile violence were dismantled on all sides by the Ottoman cannon": how "as from the lines, the galleys and the bridge, the Ottoman artillery thundered on all sides, the camp and city, the Greeks and the Turks, were involved in a cloud of smoke which could only be dispelled by the final deliverance or destruction of the Roman Empire"; and how, the besiegers at length rushing through the breaches, "Constantinople was irretrievably subdued, her empire subverted, and her religion trampled in the dust by the modern conquerors." "By these three was the third part of men killed; by the fire, and by the smoke, and by the sulphur, which issued out of their mouths. For their power is in their mouth, and in their tails."

Was it possible to exhibit the scene to the prophet's eye more vividly, more expressively? He seems to see even the change of position of the artillery as it is brought into action, the hinder part, or "tail" now, as the "mouth," vomiting forth its flame.

Nor let this assumed fulfilment or interpretation of the symbol be deemed unworthy of the dignity of prophecy. If the nails that pierced the Saviour's hands and feet, the dice which the soldiers threw for his vesture, and the very animal on which he should enter Jerusalem, could be predicted; if the engines of warfare to be employed against Tyre (Ez. xxvi. 9), the precise form in which Babylon was to be captured by the Medes, the turning off of the stream (Jer. li. 32), were also prophetically specified, why should it be deemed unsuitable that the invention which has played so great a part in modern warfare, and was for the first time used to any considerable extent on the occasion of the subversion of the Eastern Empire—an event of such supreme importance—should be pourtrayed on the prophetic canvas?

Lastly, as to the time within which the commission to "slay the third part of men" was to be accomplished; "an hour, a day, a month, and a year."

On the principle that a day in symbolic prophecy represents a year, the period in question would be calculated as follows:—

A year (the Julian year),	365¼ days	= 365 years 91¼ days
A month.....	30 days	= 30 years
A day		= 1 year
An hour (1-24th of the day) ...		= 15½ days
Total.....		369 years 106½ dys.

The main difficulty in interpreting the periods mentioned in prophecy lies in the uncertainty which attends the commencing dates. This is the case in several of the chronological predictions of Daniel, and it now no doubt exists with regard to some of those in the Apocalypse. This ambiguity was probably intentional, for prophecy was to conceal from the merely casual reader that which it revealed to the spiritual mind, to stimulate reverent inquiry, and by a measure of uncertainty to keep the servants of God in a watchful and expectant attitude.

In this instance, however, the difficulty does not exist. We know that it was on Jan. 18, 1057 A.D. that Togrul Beg commenced his career of conquest. To his Seljukian armies succeeded the Tartars, under Gengis Khan, who was followed by Timour (or Tamerlane) with his Moguls, and finally Mohammed II., at the head of the Ottoman Turks, took the capital of Constantinople. And what was the day on which the great city fell? It was May 29, 1453 A.D., or exactly 396 years and 106 days from the first-mentioned date—"an hour, a day, a month, and a year!"

Again and again on the verge of destruction, the capture of Constantinople had been strangely averted—now by the Crusades, now by the wars of the various Turkman races against each other. "But," to quote the words of Elliott, "when the predicted period had elapsed, and the Sultan Mahomet was pressing the siege, then no intervention occurred to delay the catastrophe. On the dial-plate of heaven the painting of the shadow-line told that the fatal term had expired. No longer could the fate of the unhappy Greeks be averted. The artillery of the Ottomans thundered irresistibly against Constantinople; the breach was stormed, and the city fell. Amid the shouts of the conquering Turkmans from the Euphrates, and the dying groans of the last Constantine, 'the third of men' were slain—the Greek Empire was no more!"

"UNTIL HE FIND IT."

Over the thorn and thistle,
Along the stony way,
From the Shepherd's care to the desert bare
Wandered a sheep one day;
And a Voice fell sadly from far away:
"My sheep, how long wilt thou love to stray?"

Over the thorn and thistle,
Along the stony way,
With feet that bled, the Shepherd sped
To where the wanderer lay.
He had heard it crying from far away:
"Lord, fetch me home to thy flock, I pray!"

"Over the thorn and thistle,
Along the stony way,
I have sought for thee; now trust to Me.
I will bear thee home to-day.
The wolf and the lion flee far away
When safe in my bosom my sheep I lay."

Instead of the thorn and thistle,
The myrtle bedecks the way
Where the Shepherd feeds and tends and leads
The sheep He won that day:
And others He leadeth from far away
To rest in the fields of cloudless day.

H. W. G.

YOUNG MEN FROM THE PROVINCES.—The Polytechnic Reception Bureau is carrying on a much-needed work in arranging for the organised reception of young men and women coming to London from the provinces; but the difficulties of placing the scheme before those whom it is intended to benefit, without incurring the danger of unduly increasing the immigration to the Metropolis, are considerable. Young men and women securing situations in London and needing respectable lodgings, should write to the secretary, Polytechnic Reception Bureau, 309, Regent-street, London, W.

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Summer at Northfield.—III.

A WEEK WITH THE COLLEGE BOYS.

(Concluded.)

"Early to bed and early to rise" is a maxim upon which the routine of each day is based. I am not sure that it was carried out in its entirety, but I can vouch for the prevalence of the latter portion. How else, indeed, could so many sessions have been crowded in without in a measure impairing the health of body and mind? Here is a specimen of the daily round:—7 a.m., breakfast; 8, Missionary Institute and Bible training classes, held simultaneously; 9, College Association conference; 10, Bible studies and central training class; 11, platform meeting; 12.30 to 6, dinner and recreation; 6, supper; 7, outdoor meetings on various topics; 8, platform meetings; 9.30 to 10, college delegations. For a "holiday" programme this is pretty liberal! Yet, with full knowledge of what it is to be, succeeding generations of college men spend nearly two weeks of their vacation year by year to learn more deeply the things of God, and how to carry them out in effective service. Nor must it be supposed that these were occasions for the utterance of mere platitudes that fall easily upon the ear. In most cases they involved close application of the mind, and genuine study, not only at the moment when pen and pencil are busy at the work of "taking down," but for many an hour in after days when the contents of the notebooks have to be evolved and developed. It will be noticed that some hours daily were given to recreation. This Mr. Moody considers of supreme importance. "No mind can stand a perpetual strain," he told us; "it must unbend at times or it will break"; and this principle he applies with equal emphasis to Christian work, believing that a continual pondering over of the "cases" met with, and other phases of service, must tend to a morbidity under which in time the worker will break down. Relaxation is an integral part of his religion, and to this, under God, may no doubt be traceable the robust health which the evangelist has so long enjoyed. Thus it was that, in addition to the games that were enjoyed every afternoon, one evening was also devoted to festivities in celebration of the historical

"FOURTH OF JULY,"

when every true American looks down with compassion on those who own another flag than the star-spangled banner of the land of the free. And who shall say that the religious exercises of each day were not enjoyed all the more for the recreation which, not less than those exercises, was undertaken "to the glory of God"?

The weather throughout the week included in this report was perfect, the days being sunny and warm, the evenings cool and refreshing, with sunsets of a brilliancy to which the Britisher is unaccustomed; and, to clear the atmosphere, an occasional thunderstorm, in which the lightning indulged in vagaries which with us are equally seldom seem. In these respects we judge from the newspapers that we have been more enviably situated than our friends, who have had to endure excessive heat at home.

Yet, strange as it may appear, these scenes of peace and plenty have in reality been the foreground of a battlefield. Many a hard conflict has been fought out in these glens and within these walls. The case of Mr. J. R. Mott, the leading spirit of the Conference, will illustrate this. Although the events narrated below did not actually occur at Northfield, they are quite typical of many that have. Here is the story he related at one of the meetings:—There are a number of men here to-night who are fighting a severe battle. My heart, and those of other friends here, goes out in deep sympathy to all such. It reminds me of the greatest battle of my life. I had been a student in one of the Western denominational colleges, and the religious impressions began to be so strong that I was afraid they would drive me into the ministry, so I made up my mind to go away from them as soon as I could. I wanted to enter the legal profession, and as I was going to make a change in college, I decided to go to where I would have as few religious influences as possible. I picked out an institution of which in those days probably that was as true as of any university in the country. I went there fighting the Spirit of God; and thought that if I could get away from those influences, this terrible battle would cease. Several weeks passed and there was no peace.

One day I saw a notice that a prominent English athlete, Mr. J. E. K. Studd, would speak in the association meeting that night. I wanted to hear him because I had heard of him a good many times, but I thought the old fight would become more intense if I went, so I decided not to go. The hour came, the meeting began, but I did not go. At last something drove me out, and just as I entered the door—the meeting had been in progress for some time—Mr. Studd gave two sentences.

I have forgotten everything else he said, but those two passages fastened themselves into my memory like barbs. I went out of that room into a fiercer fight than I had ever had before; it became so fierce that I could not sleep for nights. It involved this whole issue; the changing of my plans, the yielding of my will, and being ready to go anywhere at any time and do the whole thing. The fight went on until the holiday vacation, which I spent among friends, hoping to get away from the impressions. They became more and more intense. I returned to college, and one night a friend and myself came together to study our Latin; but we took up the subject of this fight, finally went down on our knees, and the Holy Spirit of God won the victory.

Bible study and personal work among their fellows in college, general evangelistic work and methods, and the cause of foreign missions—these are the subjects which draw these young men together every summer for instruction and stimulus. Brought to the Lord themselves, many of them by their classmates, their desire is to work and live for Him, and in every college represented there is a branch of the Y.M.C.A. which bears the name of a "College Association," and to which these men belong. Classes for

SYSTEMATIC BIBLE STUDY

are formed under a suitable leader, and this forms the foundation of all the effort put forth. At this conference (see the programme given above) the "central" training class under Mr. Jas. McConaughy is made up of the leaders, who conduct it each morning in turn; while the "group" training class is for the ordinary members, who assemble according to delegations, colleges, or States and by their numbers. These hours were occupied with very useful studies in the life of Christ, which are likely to prove of great service in the work of personal dealing with men.

At the sessions of the "Association Conference" were discussed the helps and hindrances to progress in spiritual things during the preceding terms. Mr. Mott was in charge, and held the reins with a really masterly hand, eliciting from one and another the essential points of information, collecting in brief and concise form, their sum and substance, and passing rapidly on to the next topic, which was treated in the same way. Verily an ideal chairman. Oh, what hours of precious time would be saved in meetings of various kinds, if there were more like him! His queries were on this wise: "What institutions here have had special difficulties this year in connection with Bible study, that you have not been able to remove, or upon which you would like to get light from other delegates present?" Hands are raised, and the first man is asked what college he represents, and what form the difficulties have taken? Then, "Have any others had this same obstacle to contend with?" Yes. "Then tell us how you dealt with it." The reply is noted, and a second offers his solution, and so on. Thus each college profits by the experience of another, all the hints are collected, and each delegate is fortified against a recurrence. Thus the practical working of the Association is carefully threshed out, cleared of any element which is foreign to its success, and made ready to undergo the test of another year's operation.

Sometimes the question is how to get men into these Bible classes, and how to hold them when they come; sometimes it is in the lack of a capable leader, or to appoint a time suited to all. In answer, some advised to place the responsibility of the class less upon the leader than upon the members, making each take an active part both in gathering it and in contributing to its interest. As to time, no hour would probably suit all, but most men could suit themselves to the time. "There is always time to do the will of God," said the leader pointedly, "and when a man says he cannot give the time to Bible study, find out how much he spends in converse on other subjects apart from those of his college course." This hint may profitably be applied to a much wider circle of professing Christians whose time is not so fully occupied as that of college students. In the result, delegates from twenty-four colleges reported distinct progress since last summer, of whom twenty said it was

CLEARLY TRACEABLE TO THESE NORTHFIELD SESSIONS.

The colleges which sent most representatives had the best results.

Next would follow some practical advice how to ensure success, such as this: Get a few men to *realise the need* of such work, to face the plain facts about the college, and to consider how Christ would deal with them. Let the Christians, even the most spiritual, be revived; let there be confession of all sin and inconsistency of living to God and to those who had witnessed it; keep well to the front private prayer and Bible study; also helpful literature, such as Finney on "Revivals," William McArthur's "Tongue of Fire," etc. Organise classes promptly after commencement of term, before athletic and other interests have appropriated the time of new men.

Then "incentives" would be considered, some suggested by the audience, others by the leader. Let us note a few: The promises of God, the value of the soul, the activity of adverse influences, the conditions of college life (by which men are thrown much in each other's company), which impose peculiar opportunities, as well as responsibilities; the fact that if men are not reached at college there is less likelihood of influencing them in after life.

On another occasion Mr. Mott exhibited a map marked to indicate the number and location of the colleges in which this inter-collegiate movement is sustained throughout the United States. He showed that steps have been taken in every department, and the organisation is more firmly established in the universities, colleges, and schools of North America than ever before. The number of associations has increased during the year from 410 to 441. The thirty-one new associations are pretty evenly distributed throughout the United States. The most important addition to the inter-collegiate movement is the University of Chicago. Fifteen years ago, when the movement included less than fifty colleges, it was comparatively an easy matter for one college secretary to keep in close touch with the entire league. Now it would be impossible for one man, giving his entire time to visitation, to do a thorough work in even one-fourth of the existing associations. The international secretaries have devoted in the aggregate over one-fourth of their time to conferences and conventions. This includes four college conferences, three summer schools, two deputation conferences, seven presidential conferences, seventeen State conventions, and one international convention. At these gatherings they have met

3500 REPRESENTATIVE STUDENTS

from 400 colleges and have co-operated with them in determining the policy for the entire association field.

Having now seen an outline of one of these Conferences, it will be of interest to obtain a glimpse at Bible studies upon the Divinity of our Lord, a specimen of which I append in very brief form. In this case the class leader was Mr. Robert Speir, a young man of singular ability and deeply taught in the things of God. Alike at the Ladies' Conference, held two weeks ago, and at that of the men, his ministrations were highly valued. It will be seen that such a subject affords an unlimited field for diligent study, and the outline here presented is in itself sufficient to suggest material for several discourses. The subject is a study of the life of Christ in reference to its

INTERNAL EVIDENCE OF HIS DIVINITY.

First, his perfect childhood. *Second*, his plans and methods of work. 1, Undertakes to organise on earth a new and universal spiritual society, called the Kingdom of God, which obliterates all class distinctions; 2, the immense and revolutionary character of his plans; 3, they take uncompromising precedence over all human ties; 4, they cover ages of time; 5, their originality; 6, their boldness and audacity; 7, begins from and works with the poor, but is respected and followed, but still becomes no demagogue; 8, set a perfect moral standard, reached it, and demanded that others should; 9, his ability to impart spiritual ideas to dull and prejudiced people; 10, knew and touched men's personalities; 11, charitable but not liberal; 12, never anxious for his success; 13, his superiority to human intercessions and judgments; 14, never caught off his guard; 15, the way He handled

men; 16, his personal ways of doing things; 17, the freeness and selflessness of his deeds. *Third.* Active and passive traits of his character: 1, sincerity; 2, simplicity; 3, humanity; 4, unselfishness and personal dignity; 5, generosity and love toward his enemies; 6, tenderness; 7, the perfect evenness of his life; 8, knowledge of little things and love for them; 9, universality of his character; 10, the perfect balance of his character. *Fourth.* The testimony borne to Him by the different relations into which He came: 1, of his power to supply; 2, of his power to command; 3, by his attitude toward woman; 4, by his freedom from current superstitions; 5, He called forth the instinctive obedience of men; 6, the impressions He produced; 7, better He was known, the greater his acknowledged superiority. *Fifth.* Traits in Him inexplicable unless He is divine: 1, He presents the perfect ideal of friendship; 2, his piety is unrepentant and yet sustained; 3, the strength and strangeness of his emotions; 4, his superhuman knowledge; 5, He recognised and asserted his own uniqueness; 6, He dared to prophesy the course of human history. *Sixth.* His bearing at his trial and death. *Seventh.* Testimony borne to Him by men who do not concede his full deity. *Eighth.* The influence of his character on the world. *Ninth.* The significance of it all.

I now turn to the missionary interest which manifested itself during these days. Not a few of the "battles" referred to above have arisen over this question. As one young fellow testified, he had been advised by his friends to keep away from Northfield lest a visit should result in his receiving a call to the foreign field, and as a matter of fact not one of these conferences has passed without the number of missionaries being augmented by new recruits, for Christianity is a commodity of which the more we give away the more we get.

The presence of Rev. H. P. Beach, for some years located in China, invested the cause with a personal interest, and his addresses were always listened to with great attention. Near the hall of meeting is a wooded knoll where, in the cool of the evening, before the chief session was held, the students and their friends would gather two or three hundred strong, to receive instruction on this and kindred topics. These were termed

LIFE-WORK MEETINGS,

a feature of the conferences that has proved very helpful in previous years. At the first of them Mr. Robert Speir led off with the searching proposition, "Every honest man facing God and the world is bound to ask himself, 'What is my duty?' And this, in the case of a Christian, resolves itself into 'What is the will of God for me?'" Assuming his willingness to come thus far, there are certain principles by which decision may be facilitated. Our life-work must be in accord with the example and spirit of Christ, in which He was unbound, and free to go to 'other cities also,' wherever the Spirit led Him. It may be that our work may lie in a lesser field than we think ourselves capable of filling: our ideas may have to be lowered. Or, again, we may have had a training which we intend shall fit us for a certain work, while God may see that that very course is the best possible training for a different work altogether, as, for instance, in the case of Paul. We may, therefore, safely put ourselves in the hands of Him who never played false with any life that submitted itself to his guidance.

Mr. Beach gave very practical hints to those who were moved to consider the mission-field as their future home. First of all, find out as much as possible about it from persons who have already been at work there. Read all available literature on the subject. Get into touch with mission work at home, especially among foreigners, and thus get accustomed to speaking and thinking in a new language. Prayer, above all, must have an important place; "for I can tell you, said he, "that when you get face to face with 360,000,000 of men who know no Saviour, there is not a man here who would not be driven to pray as he never had prayed before. That is when you learn to pray, when you find you are perfectly powerless to do anything of yourself."

On another occasion the same speaker's counsel dealt with an aspect of a missionary's work which is too seldom considered until too late, with the result that when he reaches his destination he is faced by difficulties of a material character such as he had never contemplated, or which he had quite lost sight of when preparing for the more spiritual side of his duties.

At another of these gatherings Dr. Peck, secretary of the Presbyterian Board of Foreign Missions, gave an equally stimulating talk on missions in India. Coming nearer home, the New York City Mission was represented by Mr. A. F. Irving, who is associated in that work with Rev. Dr. Schauffler. As the result of his special pleading eight men from various colleges volunteered to spend their vacation, in whole or in part, among the submerged and outcast in that great city, while by those who were unable to go in person, eight hundred dollars were contributed toward the attendant expense. These college boys are splendid givers. They contributed, aided by other friends present, no less than three thousand seven hundred dollars during the Conference, to be expended as follows:—800 dols. in response to Mr. Moody's appeal for the widow which I noted last week, 800 dols. for the New York City Mission, and 2100 dols. toward the maintenance of the Inter-collegiate Y.M.C.A. Movement, the expenses of which are very heavy, owing to the long distances to be travelled by the secretaries, &c. Truly, they laid up for themselves treasure in heaven.

I have not attempted to give a detailed report of the Conference as a whole, but such a selection as will indicate its most salient features. Other speakers contributed their share of work during the remaining days, until the boys dispersed at last to digest what they had heard, and to formulate their future plans, under the directing Spirit of God, who created and redeemed them to show forth his praise.

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Mr. Geo. C. Needham, who has been laid aside for some time from active work, is now in greatly improved health. He is spending the summer at Northfield, where in an informal way he is able to give occasional Bible readings to the visitors attending the Conferences there.

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The Lord is still prospering the preaching of the Gospel in Chicago. Rejoined by Mr. Moody, and re-inforced by Pastor Theo. Monod, of Paris, Dr. A. J. Gordon, of Boston, and Major Whittle they are holding the fort in two theatres, five tents, two or three churches, and some lesser halls, although one after another the places of worldly amusement are closing their doors for lack of patronage. They are determined that "the devil shall not have it all his own way," and God is giving them to rejoice in the fruit of their labours.

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Passing through Niagara town I paid a hurried visit to an old friend of many of my readers, Miss Rye. She is still carrying on her work among the little emigrant girls, who are taken from want and weariness in our crowded cities and given a fair start in life. Like many another devoted worker whose name has a frequent place in the prayers of Christians at home, Miss Rye is beginning to feel the weight of years, and is anxious to meet with a man and wife who would take up the work under her guidance, with a view to assuming ultimately its entire responsibility. "These little ones" utter a strong plea which will, I hope, soon be answered.

Northfield, Mass., July 14. G. E. M.

LONG JOURNEY OF A ROSE TREE.—Mrs. E. M. Denney, of Ashland, Oregon, U.S.A., has received by mail a living rose tree, from the Garden of Gethsemane. It was sent by Mr. T. J. Alley, of the Jewish Relief Mission at Jerusalem, in appreciation of that lady's untiring interest in his work. The plant was packed in a condensed-milk can, the package weighing less than a half-a-pound, which is the weight limit of the international post. The brave little traveller is growing beautifully in its new home, after accomplishing the long voyage of eleven thousand miles.

NEWBURY, BUCKS. — The "William Goode" Protestant Van has been stationed in the Market-place since Thursday evening. The van is in charge of Mr. Samuel Evans, a man trained for missionary work under the late Hugh McNeile and other good Protestants. His work is to preach the Gospel, and spread the truth by word and by books, of which he has a good supply, suitable for all ages, and all of a distinctly Protestant character, some being expressly designed to warn the unwary against the advancing tide of forms and ceremonies, which are regarded as a danger to all spiritual religion by reason of the "attractions" they possess for the natural senses. Addresses were delivered each evening, and the attendances and sale of books have been such as to show an appreciation of the work,

PRISON SYSTEMS AND DISCIPLINE.

By CHAS. COOK.

The question has often been asked, "Why is our prison system a failure?" That it is in many respects a failure is proved by an "Ex-Chaplain of Prisons" who, writing in *The Times* recently, said, "To prolong their lives amidst the association of cold-blooded criminals and perfunctory warders, is to damn their souls to gradual petrifaction and to the hardness of the nether millstone, and to put them, humanly speaking, outside the probabilities of repentance whilst on earth."

Several suicides have occurred amongst prisoners lately—barely mentioned in the outside world, and then forgotten—added to which there has been an outbreak and mutiny in the prison at Wormwood Scrubbs, necessitating the drafting of scores of men to other penal establishments.

What causes these suicides and mutinies? As a rule, the worst criminals make the best prisoners. Why are so few prisoners reformed and converted? For surely we do not imprison men merely to punish them. Should not the English nation seek to correct and improve her criminals as well as deter them? A convict, speaking of C——, said: "There's many a bloke here as is druv to suicide, it's such a 'ell upon earth. My mate had been bashed twice, and then he chucked hisself under the engine wot works the trucks."

I solemnly believe it is because in many prisons they have no possible chance of being brought into contact with the life-giving power of the Gospel of the grace of God.

The United States prisons are not thus exclusively put into the hands of one official. There is no exclusion of judicious visitation, and while there are serious and grave defects in American prison systems, yet in some things they are ahead of us.

Professor Wayland, of America, says: "I tell you that the power of the Christian religion in the Michigan State Prison *does more than all the discipline* we can get there. I have been a military man for many years of my life, and I have the reputation of being a disciplinarian."

Having credentials from the chief Governments of the world, I have the entrée into all the foreign gaols, and as I am somewhat incapacitated from continuing my own large meetings through overwork and a bad throat, I have arranged (D.V.) for a few months' rest from England, and purpose visiting the prisons of America, and of holding special services in them from New York westward. This I can manage to do where I cannot now speak to an audience of thousands with any comfort.

There are hundreds of Roman Catholic prisoners who need the Word of God and the Gospel of Christ, and there are desperadoes in the Western States prisons that nothing but God's grace can touch, but I have had ocular demonstration of the worst of men being changed by the power of God. One poor prisoner scratched on the back of his bolted and barred cell-door:

> "Oh, Jesu, Thou art standing
> Outside this fast-closed door!"

Thank God he soon afterwards opened his *heart's* door to the Saviour.

> "Call them in, the poor, the wretched;
> Cowering 'neath the *brand of shame*;
> Speak love's message low and tender,
> 'Twas for *sinners* Jesus came."

And I desire to have fruit from America also.

The need of visiting such places was evidenced by me when I first visited an American prisoner in H.M. Prison, Portsmouth, some five years ago. He was under a life-sentence, and he said to me, "This is the first time anybody has visited me for *sixteen years*." I expect to find my fellow-countrymen similarly placed in America. I found his brother to be a clergyman in America; and I eventually got the prisoner released, and he is now at home with his friends.

It was said of Howard, "He remembered the forgotten," and a greater than Howard says, "I was in prison, and ye came unto *Me*." When Howard reached St. Petersburg, the Empress sent for him to visit her at Peterhof; but he refused to go, saying: "I was not sent to visit palaces, but prisons."

It is not the pleasantest work in the world, and not always the cleanest, but it is Christ-like; and I ask the readers of The Christian to remember me in their prayers. I sail (D.V.) on August 26th.

If any care to help me in this work, they can write direct to me at 6, Frithville Gardens, Shepherd's Bush, W.

For the Young.

THE STORY OF THE FIG TREE.*

When I was a child I had a peach tree, of which I was exceedingly proud. Its branches were nailed to the wall at the end of my own little garden, and all the fruit it bore was always my own. One year, I remember, it had four large peaches upon it, and I was so delighted with them, that I said to a lady, "I shall sow these stones in the ground, and then I shall soon have more peach trees." I remember she laughed at me, and said it would be of no use; I should only have wild trees for my pains, which would bear bitter wild fruit. Often and often after this I puzzled over the matter, and when I was told that it was just the same with the pips of apples and pears, and any cultivated fruit tree, I was more and more astonished. It seemed so strange that if I sowed their seed I should only have different kinds of crab-apple trees or wild pears come up. I could not understand it at all then, but I do now. I see that the nature of a tree cannot be changed by any amount of cultivation; the fruit outside will be improved, but the wild nature will be still within it.

It was just so when Jeremiah's "good figs" (the Jews—Jer. xxiv.) were planted again by God in the sheltered vineyard (after the captivity in Babylon). For 500 years the tree grew on, and then the Lord of the vineyard in which it was planted came in person to see if, after all his patience, his care, and his culture, any really good fruit was to be found upon it. He did nothing hastily; for three years He sought for fruit upon its spreading boughs, but He sought in vain. Then He said to the dresser of his vineyard, "Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?" What a terrible moment this was for the fig tree, was it not? For nearly two thousand years it had been cared for and cultivated, yet it had nothing but leaves to offer to the Son of God when He came seeking fruit upon it; nothing but leaves when God saw Adam—its stock; nothing but leaves when, four thousand years afterwards, Christ came to it again, seeking fruit upon its branches. Man had nothing but leaves; nothing but the outward profession of being a fruit tree; nothing but the outward acknowledgment of being responsible to bear fruit for God. And yet even then it was not cut down at once. "Lord," cried a voice of intercession, "let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well: and if not, then after that Thou shalt cut it down." (Luke xiii.)

A gardener will tell you that if he has a fig tree in his garden which runs to wood and leaf, and bears no fruit, he has to dig a deep trench round it, that he may cut back the roots; then he has to fill the trench with brickbats and hard, dry rubbish to keep the tree from rooting too deeply in the earth again, after which he can manure it, and then he will hope the next season to see fruit upon it. The wood of the fig tree is good for nothing, and if it bears no fruit it only cumbers the ground. I remember, when I was a child, that in a meadow near our house there grew a tree which never bore any fruit. It stood among some apple trees, which season by season had yielded their useful apples. But this tree was not an apple tree; the leaf showed us that. What could it be? Strange to say, no one about the place knew what it was, for no one remembered ever having seen any fruit upon it. "What is the use of it?" said my father one day; "it may as well come down; the grass will grow better without its shade."

I do not know how it was, but I always had a sort of affection for trees, and I daresay I should long ago have forgotten all about this incident had it not been for the sorrow I felt for this mysterious, fruitless tree. It seemed so strange to me that my father, who had always lived in the country, did not know its name. Oh, for just one piece of fruit at the end of one little bough, to tell the secret and save the tree! But there was not one, and now its doom had gone forth, and it was to be cut down. I do not know how it was that the execution of the sentence was so long delayed; but so it was that before the axe was laid to its roots another spring came round, and the mysterious tree, as if it had known that it had but one more chance for its life, burst into flower. Beautiful white blossoms covered its boughs, and when the autumn arrived it was a sight to behold, for the golden fruit was peeping through the soft green leaves on every branch. The tree was saved; it was known by its fruit; it was a quince tree, and the large golden quinces were most beautiful to look at. No one would cut down such a tree, and I dare say it stands there still, and bears its beautiful fruit for those who own it now.

But alas for the ancient fig tree! neither care, nor culture, nor delay, could avail it aught. We read that the Owner sought fruit on it only once more. He was hungry, and seeing its leafy boughs, "He came, if haply He might find anything thereon; and when he came to it, He found nothing but leaves" (Mark xi.). There were not even the little green figs there, which should come before the leaves; there was not even promise for the future. Then, as He turned from it for the last time, He cried, "No man eat fruit of thee hereafter for ever." He would not have looked on a thorn-bush for figs, nor on a bramble-bush for grapes; but this tree, which professed to be a fruit tree, had utterly failed. And so it was that on that day the ancient fig tree in the vineyard of God withered away; its leaves hung down, faded and shrivelled, so that all men could see its bare and fruitless boughs. Alas for the ancient tree! The Owner had given it up for ever. He came to it hungry, but it offered Him nothing but fair professions and barren boughs.

It is thus that the history of Israel proves that human nature cannot be changed. I daresay you have heard people talk about man "being on probation": it means being on trial; and so he was in the nation of Israel, and this sad story gives the end of his trial. God proved his nature to be wild and fallen by its fruits. He did not mean to look for any more fruit from that tree for ever, and no blessing would ever come from the nation of Israel to other men while it stood on its own merits as a fig tree.

*Extracted from On God's Wonderful Trees, an instructive little book by J. J. J. (Is. *Holness.*)

SEASIDE SERVICES IN IRELAND.

During July special services for young people have been held daily at 4 p.m. on the rocks at Portrush, by Mr. A. G. Dodderidge, assisted by Mr. Butcher (Sidney College, Cambridge) and Mr. Thornton (Trinity College, Cambridge), and the attendance has been well kept up throughout. Over 700 gospels were sold, and 150 new members of the Scripture Union enrolled, several visitors having also promised to open branches of the Union on returning to the various centres of influence.

One day a large map of Africa was traced on the sands, with the outline in white pebbles, the rivers in green seaweed, and the lakes in brown; the mission stations being represented by mud-pies. Large audiences gathered to hear accounts of general mission work in Africa. This is the first time that such a map has been given in Ireland, and all who attended expressed high appreciation. The Bible talks for Christian workers, at 11.30 in the Town Hall, were much enjoyed, and many sent in requests for praise for definite help received.

CHILDREN'S S.S. MISSION.—SEASIDE SERVICES. 1893.

The following are the arrangements for the Children's August Seaside Services: H. Hutchinson and W. H. Wilson, *Bridlington Quay*, Aug. 8 to Sept. 11; Rev. L. H. Star, *Boscombe*; E. E. Cornaby, B.A., *Brighton (West)*; A. G. Dodderidge, T. W. Graham, and C. F. Jackson, *Colwyn Bay*; Dr. C. Harford-Battersby and Victor Buxton, *Cromer*; E. Arrowsmith and E. H. Elwin, *Eastbourne*, Aug. 10 to Sept. 20; H. E. Geary, *Herne Bay*; W. R. Moore, *Ilfracombe*; J. S. Tyler, *Littlehampton*; J. R. Naylor, *Llandudno*, Aug. 5 to Sept. 4; Howard Staines, *Llanfairfechan*; E. T. M. Dennes, *Lowestoft*: G. B. Kirlew and others, *Lytham and St. Anne's-on-Sea*; C. J. Small and others, *Mablethorpe, Lincolnshire*; Revs. M. J. Hall and W. S. Standen, *New Quay, Cornwall*; F. W. Rowlands, *Paignton*; Gibbard Hughes, *Penmaenmawr*; T. Lewes Sayer, *Rhyl*; A. G. Dodderidge, *St. Leonards*; F. Stenton Eardley, *Southsea*; Dr. F. Churchill and Rev. H. W. V. Birney, *Southwold*; H. F. Mercer, *Weston-super-Mare*; E. and C. H. Collier, *Weymouth*; Norman Bennet, John MacInnes, and E. E. Shaw, *Whitby*: Dr. McAfee, at *West Kirby and Hoylake*; S. J. Hewlett, at *Blackpool*; J. Waters Coldicott, at *Southend*; Rev. F. C. Laurence, at *Swanage*; W. T. Storrs, M.A., *Sandown, Isle of Wight*; H. Steward, *Port Erin, Isle of Man*; H. B. Claxton, *Ramsey*; B. L. Livingstone-Learmonth and R. B. Majoribanks, *Carnoustie, N.B.*

THE NATIONAL BIBLE SOCIETY OF SCOTLAND has made a new departure of the greatest interest and significance in connection with Bible circulation in China. This is the production of the Gospel of Mark in Chinese, with explanations calculated to make the narrative intelligible to the people of the Celestial Empire. Numerous testimonies to the value of this annotated issue have already been received from missionaries in China, including the oldest and most experienced of that body.

SUMMERTIDE.

Beauteous summer, sea of glory,
Flooding land and wave with light,
Clothing earth in emerald raiment,
Fragrant blossoms, fair and bright.

All the earth is thrilled with music,
Singing birds and humming bees,
Murmuring streams and balmy zephyrs,
Gently rustling 'midst the trees.

Gurgling cascades dash and sparkle
Down the mountains wild and steep,
Azure wavelets, softly sighing,
O'er the sand and shingle sweep.

Crystal lakes, fair landscapes' mirrors,
Sapphire arches smile above;
Tenderly sweet nature whispers,
God is beauty, light, and love.

Welcome summer, breath of Eden,
Type of peace, and joy serene,
Smile of God, and ray of heaven,
Wrapt in folds of golden sheen.

Waft us upward, homeward, sunward,
On thy pinions of delight,
Till we pass the pearly portals,
Entering the Lamb's pure light.

Harriet Julia Evans.

MISS MITTENDORFF'S HOME.

I do not often nowadays see in your paper donations for the Orphan Home, Clayton House, Epsom, formerly Miss Mittendorff's, now under the superintendence of Miss MacGrath. I think the principle is a sound one, "Ask the Lord, and *tell his people*," and I am sure that if Christian friends knew the great trials through which the Home is now passing they would gladly help our dear sister, and relieve her of the great anxiety which she cannot help feeling at the present time. Your readers are perhaps not all aware that Miss Mittendorff's health has failed, and that she has retired to Germany. She does not receive a penny from the funds of the Home. Miss MacGrath needs our sympathy and prayers, as she has had no proper change or rest for mind and body for three years. There are from sixty to seventy little girls in the Home. They have had their "daily bread," but it has sometimes been "dry bread," and nothing more. Once this was only obtained with difficulty, the little children contributing the pennies which friends had given them for their "very own."

Another important matter which Christian friends should know about is that the house is in need of repairs; at least £100 is wanted for this purpose. Miss MacGrath does not know that I am "telling the Lord's people" of her needs, but I believe that the Lord has put it into my heart to do so, and in this way to answer her prayers.

W. P. Partridge, Deputy Surg.-General.

Beckenham, July 28.

Industrial Home for Boys.

I observe that in the sketch that accompanied last week's portrait, the writer referred to the Industrial Home for Boys in Copenhagen-street, Islington, which was founded by my father-in-law, Captain Mann, R.N., and has for more than twenty years since his death been carried on by my sister-in-law, Miss Sarah Maria Mann. May I venture to inform the readers of The Christian that in this Home nearly one hundred boys, not convicted, but in danger of crime, are cared for; that all the work is carried on in dependence on the Lord Jesus, and for his glory; and that Miss Mann greatly needs increased help under the incessant strain of raising the funds? She can be addressed either at the Home, or at my residence, 130, Haverstock Hill, N.W.

Eugene Stock.

"WORK FOR WOMEN IN FRANCE."—A lady worker in Paris writes: "People everywhere receive with joy the glad tidings of the Gospel, and ladies have been very helpful even in work among men. In Paris splendid work would be done if we had more help. Let a lady keep the door and invite the people to come in."

SIERRA LEONE.—Rev. S. Trotter Williams, native superintendent of the Countess of Huntingdon's Churches in Sierra Leone, has recently dedicated two mission chapels in heathen localities, occupied by Sherbros and Mendies tribes. The entire cost of one of the stations was defrayed by Mr. William List, J.P., of London, a gentleman of great liberality among that body.

NOTES ON DAILY READINGS.

SUNDAY, AUGUST 6.—JOB XXXVIII.

In this chapter the Almighty appears on the scene, and He puts a period on the long controversy by this wonderful account of his operations in nature. He does not exactly answer the difficulties that have been raised, but just describes his power and glory, the inference being that mortal man should leave his concerns in the hands of One so wise and mighty.

Job is first conducted to the day of creation, and asked if he knew aught of the mysteries of that mighty creative act, when God began to build the earth, stretching the line upon it and laying the corner-stone.

He is then led successively to the sea, as it flows into its decreed bed (8-11); to the breaking forth of the morning, when the earth is turned as clay to the seal; to the ocean depths; to the home of light; to the treasure-house of snow and hail; to the parentage of rain and dew; to the stars in their mazy orbits through the sky; and finally to the recesses of the forest, where the lions couch; and concerning each of these he is asked what he knows about them. Of course he can but confess his ignorance, and in doing so puts himself out of court as a judge of Divine Providence.

MONDAY, AUGUST 7.—JOB XXXIX.

The series of questions is continued, and God asks more especially with respect to animated and organic nature. The wild goats, (1—4); the wild ass (5—8); the wild ox (9—12); the peacocks and ostriches (13—18); the war horse (19—25); the hawk (26—30). In each case some special point is asked, hidden from the observation of ordinary men, and in which the patriarch must stand on a level with them. And if he were unable to know more than they do on such matters as these, how could he expect to know more than they of the reasons that dictated God's dealings with his people?

There is mystery in every part of the universe of God. He hides Himself, so that we cannot discover Him. His thoughts are deeper, his ways profounder than our mind can fathom. There is not a single pathway leading out of the garden of life, along which, if a man goes for however short a distance, he presently comes to a point when the track dies away in the grass, and there is no further progress. This is rather a reason for believing in the God revealed to us in the Bible, that He is the God whom we know in nature. In each case we have to deal with the inscrutability of his ways. Nor can we wonder, if the God of the Bible and of Nature be the God of Providence, to find mystery also there.

TUESDAY, AUG. 8.—JOB XL.

God asks whether he who had been contending with Him, as Job had been doing, was in a fit state to carry on a further argument, and Job's reply is a confession that he was conscious of his sin, and would proceed no further. This is the man, who a little before, had so persistently demanded an interview with the Almighty, that he might have an opportunity of laying his whole cause before Him. It makes us think that those who, now that God's glory is hidden, are so bold and arrogant, will speak in another tone before the judgment bar.

The argument is now taken up again by God Himself, on the same line as previously. Hast thou an arm like God? Canst thou thunder? It is as if God said, When you are able to do what I do, then you will be able to discuss the questions of my Providence on equal terms.

There follows then a magnificent description of the hippopotamus, "The chief of the ways of God," that lies under the shadow of the lotus trees, wallowing in the river, and invulnerable to the sword. Man stands appalled before the massive strength of such an animal, but how great must He be whose mind designed, and whose hand produced it, and how deep therefore must his ways be, and past finding out.

WEDNESDAY, AUGUST 9.—JOB XLI.

The last paragraph described the hippopotamus, the whole of this chapter is devoted to the crocodile. In a series of striking questions, the voice of the Almighty suggests his greatness. He is not an animal with whom you can play, or to whom you can speak soft words, or whose skin can be reached with sharpened weapons. His scales (12-17); his eyes, mouth, and nostrils (18-24); his fearlessness of human attack; his power to lash the sea into a fury, making it to boil (30-34)—each of these features is described in graphic terms.

As before, it is clear that the object is to throw into strong contrast the puniness and littleness of man. Perhaps in our days we should rather quote the marvels of the telescope or of the microscope, the vast profound above us and beneath. We are not so much given to speculations about the organic world in which we live. But we are able to appreciate the argument. Surely He who tells the number of the stars, and weighs the mountains in scales, will have his pathway through the deep, and his footsteps in mighty waters. Being the God He is, he could not but baffle the eye of man, but the heart can fully trust Him. We know that He does all things well.

THURSDAY, AUG. 10.—JOB XLII.

Job's confession worthily heads this chapter. For long his heart had been impressed with the greatness of God, and he confesses that he had uttered what he understood not, and had been trying to penetrate mysteries for which he had neither plumb-line nor scaling-ladder. He had been out of his depth, he says, uttering ill-considered and foolish sentiments. In addition to this, he confesses his sinnership. "I had heard of Thee by the hearing of the ear, and thus had thought too highly of my own integrity and goodness, now mine eye seeth Thee, and I confess that I had measured myself by too low a standard, that I had been content to compare myself with myself, and with others, but now in the full blaze of thy glorious purity, measured by thine own infinite standard, I abhor myself."

Then the Lord vindicated his much-suffering child, and refused to accept his friends except at his intercession. Intercession for others should accompany every deliverance for ourselves, and to intercede is sometimes the only way of turning the captivity of our souls. Then came the end of the Lord. Prosperity, children, old age. Not one thing failed. Job's cup of life was filled. All ages have learnt and been enriched from his sorrows, and compared with the eternal weight of glory, which they have wrought out, they now seem to be light and for a moment.

FRIDAY, AUG. 11.—PSALM I.

The contrast between sinner and righteous comes out very clearly in this Psalm, which anticipates the beatitudes in its promise of blessedness. Blessedness wells up from the soul on the condition of its avoiding certain negatives, and obeying certain positives. And if each of us would carefully avoid the one and follow the other, we should begin to drink deep draughts of the stream of heavenly joy.

Negatively.—Be careful of your walk. Do not loiter within earshot of sinful talk. Choose your seat far from the neighbourhood of those who indulge in flippant criticism on sacred themes. Do not fear the obloquy and scorn that you will incur, for the wicked will soon pass away as the chaff from the threshing floor, and their judgments will not stand.

Positively.—Read the Word of God until you come to delight in it. Accustom yourself to meditate daily and hourly on Scripture. Strike the roots of your nature deep down into the river of God, which is full of water. Be righteous, first in the righteousness by faith of Christ towards God, and secondly in the righteousness inwrought by the Holy Spirit. Then you will bear fruit all the year round. You will show no signs of withering. All that you touch will prosper. And over all God will bend, blessing you, prospering you, interested in every step you take.

SATURDAY, AUG. 12.—PSALM II.

God's will always excites tumult in the heart of man, and his first endeavour is to set it aside. Whilst the nations chafe against the rule of his government, the heart chafes against his arrangements in daily life. The bands were meant to bind the heart to God, but we senselessly desire to break them. The cords were intended to draw us back from wandering, and to tie us to the horns of the altar, but we wish to cast them aside. Mortal man, in his pride, refuses to accept God's will, God's thought, God's way.

But, do as we will, we cannot alter it. We might as well try to pull the sun down from his place in heaven as break the purpose of God. We only dash ourselves against the bosses of his shield, as seagulls against the lighthouse tower, or chafe sores in the neck which refuses the yoke. But God's King must still reign and his will be done.

In his resurrection power (Acts xiii. 33) Jesus comes to us, declaring his right to reign. He shows the authority of the Father promising him the empire of hearts. He asks for our heart, thine and mine. Let us yield it to Him lest we suffer the inevitable doom of refused love.

INTERNATIONAL S. S. LESSONS.

AUGUST 13.

PAUL AT JERUSALEM. Acts xxi. 27-39.

GOLDEN TEXT. Phil. i. 29.

LEAVING Miletus, the Apostle continued his journey to Jerusalem. The disciples whom he met at Tyre (xxi. 4-6), and Agabus at Cæsarea (10-11), repeated the prediction of the troubles awaiting him at Jerusalem. The urgent entreaties of the saints in both places failed to turn him from his purpose. As a good soldier of Jesus Christ he was prepared to endure hardness. His aim in visiting Jerusalem was probably twofold: he hoped to unite more closely the Jewish and Gentile believers; and, next, he was filled with fervent zeal for the conversion of his own people (Rom. ix. 3; x. 1).

He was not long left in doubt as to the suspicion with which he was regarded by many brethren in Jerusalem (20-22). In order to remove this suspicion he consented to the proposal of James (23-25), and took upon himself the legal charges of four Christian Jews who were about to fulfil their Nazarite vow in the temple. Some have condemned Paul for this; but it was only one evidence of his desire to "become all things to all men, that he might by all means save some" (1 Cor. ix. 20-22). The fact that it failed of its object, and only introduced him to another danger, as this lesson shows, does not prove it to have been wrong.

PAUL IN DANGER (27-30).—*How suddenly* it came upon him. Neither the sacredness of the building nor the object of the Apostle in entering it saved him from the violence of his enemies. While seeking to remove the suspicions of some, he was exciting the bitter opposition of others. *The charge* urged against him was twofold (28). Matthew Henry describes it as a charge of "bad doctrine and bad practice, and both against the Jewish ritual." As to the doctrine, his presence in the Temple for such an object disproved that. The other item of the charge was a serious one. The outer court of the Gentiles was open to all, and was separated from the inner court by a stone wall "four-and-a-half feet high, with small obelisks at regular distances, bearing inscriptions in Greek and Latin that no Gentile might enter on pain of death." The charge was *based on mere supposition*, "they supposed" (29). A little inquiry would have corrected their mistake. The fact that Trophimus was seen with him in the city is a poor foundation for a charge that Paul took him into the inner court of the Temple. How often have others to suffer under a false accusation which has nothing more than a supposition as its foundation! *The danger was very great.* The passions of the mob were easily excited, and before help could be obtained Paul was being beaten (32), and was in danger of losing his life (31).

PAUL RESCUED (31-33).—His rescue was remarkable considering (1) *the person who effected it.* The chief captain was Claudius Lysias (xxiii. 26). He was in charge of the Roman cohort, a body of 1000 men, then stationed in the castle Antonia. "Centurions" (32) were captains of 100 men. God used this man for the deliverance of his servant. He works his will by what instrument He pleases. (2) *The manner in which it was effected.* The castle was so conveniently near the Temple that the rescue could be prompt. Delay would have been fatal to the Apostle. But when delivered he was bound with two chains (33); in which the prophecy of Agabus receives a literal fulfilment (11). It is evident that Lysias believed him to be guilty of some crime. He was actuated not by concern for the Apostle, but solely by concern for Roman law. How the Jews regarded Lysias for this rescue may be judged from the words of Tertullus (xxiv. 7). Learn how secure are his people while God needs them for his work.

PAUL PERMITTED TO SPEAK (34-39).—It is a proof that God was over-ruling all these events when Paul obtained this permission. It was first necessary to correct the false impression of the chief captain. It was impossible to get any intelligence from the angry mob (34), so Lysias drew his own terrible conclusion, identifying Paul with a certain Egyptian impostor (38). Josephus speaks of this man as having gathered about 30,000 followers, but among these were 4000 men called *Sicarii*, a name derived from *Sica*, a dagger. They were assassins, and were accustomed to mingle with the people and do their deadly work. The fact that Paul could speak Greek proved the suspicion of Lysias to be incorrect (37), and prepared the way for his fuller account of himself (39). What a strange pulpit, the stairs leading to the Roman barracks! What a strange protection—a company of Roman soldiers? What a strange audience—an infuriated mob, eager for his blood! How come such a company to listen so quietly (xxii. 1)? It was a proof of Psa. lxv. 7. God has overruled all events to secure Paul his opportunity of testifying for Him.

THE KESWICK CONVENTION.

BY OUR SPECIAL CORRESPONDENT.)

IT is an interesting fact that Mr. Robert Wilson, whose figure and voice are so familiar to attenders in the tent, was one of the two original Conveners of these meetings in Keswick for the deepening of the spiritual life, which have had such a wonderful world-wide influence. His co-convener was the late revered and sainted Canon Battersby, vicar of St. John's, Keswick. Both these friends had attended and received personal blessing at the Oxford Convention, from which may be said to have sprung the latter-day Holiness movement in this country. They were also present at the Convention held in Brighton a year later, and it was there that Messrs. Battersby and Wilson resolved that, God willing, a similar gathering should be called at the beautiful northern lake town of Keswick, with which they were so closely associated. The invitations were accordingly sent out the summer following the Brighton assembly, and Christians were summoned to attend "Keswick Union meetings." The great importance of sinking all sectional names and distinctions was recognised and acted on from the first; ever since, the wisdom of this course has been growingly apparent, and the familiar line at the entrance to the tent, as well as over the platform,

"ALL ONE IN CHRIST JESUS,"

has been the ruling motto of the Keswick convocation, and has, I doubt not, been a main cause of the wondrous blessing that God has caused to attend and to follow the meetings year by year.

Some years since, when Canon Battersby was called to his eternal rest, you gave his portrait (which you may think it well to reproduce). I am sure every reader, whether he has been at Keswick or not, will be glad also to see the strong and placid countenance of the much-esteemed Chairman, and now sole Convener, of the Convention, Mr. Rober' Wilson.*



MR. ROBERT WILSON.

(From a Photograph by Messrs. Elliott & Fry, 55, Baker-street, London, W.)

The anticipations to which I referred last week have been more than realised. In no former year have such crowds overflowed the great tent—sometimes into the Drill Hall, and also into the lecture room at the same meeting. While the chief interest centred, of course, in the tent, many of the smaller meetings were of deep and practical value; in a smaller gathering speakers and hearers seem to be more within range of each other, and the influence of the exhortation, with the personality of the speaker behind it, is in less danger of being dissipated by distance. The ministers' meetings and meetings for young men held in the Drill Hall were marked by much reality and power. At these conventions there has always been a very large proportion of young ladies in the audience, as they have naturally a good deal of leisure at command. It was observed this year that young men were present in greater numbers than in former years. This could not altogether be explained by the fact that so many students were in camp; so that the influence of the Convention teaching would appear to be reaching, in a growing degree, the young Christian manhood of the country.

Whatever they may do at home, Convention visitors for the most part certainly observe the practice of early rising during the week of the meetings. The early prayer meeting at seven o'clock always fills up the greater part of the tent. The earnest, pointed prayers and the brief exposition make this a time of quiet enjoyment and spiritual stimulus—giving a good start for the day. Breakfast is scarcely over when the time for the missionary prayer-meeting in the Drill Hall has come. The attendances here are of course limited, by comparison, but both numbers and freshness of interest are on the increase. Mr. Eugene Stock takes charge of these meetings, and he is able, from the ample resources at his command, to infuse much real profit into these gatherings.

Next comes the Bible Reading in the tent at 10.15. For some years this was left almost exclusively in the hands of Rev. Hubert Brooke; this year he only gave two of the readings, Messrs. Fox and Webb-Peploe being the speakers on Wednesday and Friday morning respectively. All the addresses, however, are largely of the nature of Bible Readings, from the free quotation of Scripture that is intermingled. Indeed, constant reference to the revealed Word, in support of doctrinal positions advanced, is one great feature of these remarkable gatherings. The Bible readings are among the most crowded meetings of the day; if it can fairly be said that one is more crowded than another. Note-books and parcels are in very general use, and many a helpful thought or telling exposition is noted down for future reference and cogitation.

Only half-an-hour intervenes between this and the first general meeting, which commences at twelve, and at which two addresses are delivered. While this meeting is in progress, either a ministers' or a young men's meeting is being held in the Drill Hall, and a ladies' meeting in the Lecture Hall. The ladies' meetings were conducted by Miss Nugent and Mrs. Bannister. Three afternoon meetings, specially for younger ladies, were under the charge of Mrs. Tottenham and Miss Gollock.

An interval for dinner comes between the close of the general meeting, 1.30, and 3 p.m., when the tent is again the centre of much interest. At this hour, on two of the four full days of the Convention, there were meetings for "first attenders," when the more general and elementary teachings as to the wholly consecrated life are expounded and enforced, and relevant questions are answered. Wednesday afternoon is set apart for the annual review of the Keswick Mission; while on Friday this year there was a testimony meeting, which was regarded by many friends as in some respects the most interesting occasion of the Conference. The brethren who testified were Rev. H. C. G. Moule, Rev. G. C. Macgregor, and Rev. George Wilson. Mr. Moule's testimony as to how he was led into an experience of the blessed life is one of great weight and worth, that are not lessened by his very modest way of expressing it. He told the story in brief to the students in the Camp last year, and it was reproduced in our report. The narratives of the other two brethren were also very definite and simple, some of the circumstances in Mr. Wilson's case being of a most pathetic kind. It was evidently a bit of a cross to these friends to elevate themselves and their experiences on to any public pedestal, but the intention was to be of help to others, and in this respect they were most welcome.

The evening general meeting began at 6.30, and continued for two full hours. Two addresses were given, and the last half-hour was devoted to an after-meeting. This part of the Keswick programme is almost invariably entrusted to Rev. Evan Hopkins, whose long experience and firm grasp of the truth in its simpler and clearer aspects, enable him skilfully to bring the hearers to the definite points of trust and committal. In this he is very successful, and evening after meeting as the

* In our last week's issue our usua notice of forthcoming portrait and sketch was inserted, announcing Mr. Robert Wilson, one of the two original conveners and the present chairman of the Keswick Convention, as the subject. The words "and sketch" should have been omitted, as Mr. Wilson had decidedly expressed to us his desire that no sketch of his life should be given. He much preferred, also, that his photograph should not be engraved for publication, but, in compliance with our wish he has not prohibited this. It may be permissible for us to quote from his private letter. This makes it evident that his desire is not to be made prominent, but quite the reverse:—

"I can only most respectfully and firmly decline, as far as I am able, any such notice in your valuable paper.

'I'm a poor sinner and nothing at all,
And Jesus Christ is my all-in-all.'

and that is all the record I care to have. Saved by his grace fifty years or more ago, and kept—too often, I fear, in a Jacob life; now desiring, in the humbled self, to be only for his glory, and used by Him; through his grace clinging, halting, trusting, and praising. May it ever be so—kept by the power of God. . . . Please, please, don't let me for one moment be thought to wish to be anything.—

"Very respectfully yours, ROBERT WILSON."

He tells us that he has received an anonymous letter, the writer of which, after seeing our notice, hoped that his portrait would not appear in THE CHRISTIAN. This question, like every other, has two sides. We once visited our dear brother George Pearse at Algiers, and found round his room many of the portraits which had appeared in our pages. "These," said he, "are my company;" and he went on to say how he was encouraged by looking in their faces. Many a lonely worker in far-off lands will be cheered when he looks upon the faces of the beloved original Conveners of this Conference, one of whom, as we have said, is the present Chairman. We all have our family photographic albums, probably not excepting the anonymous writer; why should not the family of God, scattered abroad, have the opportunity of looking upon the faces of some of their fellow Christians who have been used in the Master's service?—ED.

meeting draws to its close, numbers rise in their places to indicate, in the presence of God and man, their individual acceptance of the truths presented, whether it be in regard to confession of past failure, or a desire for clearer light, or a deliberate resolve to "leave it all with Jesus," either for acceptance before God, or for cleansing of conscience and heart, or for power in life and service. These after meetings are very solemn seasons indeed, and the closing moments of the evening gatherings are doubtless the turning point in many a young life, though not exclusively among those who are young.

This year the hour from nine to ten p.m. has been given up to prayer in the tent, and many joined in that holy, humbling exercise.

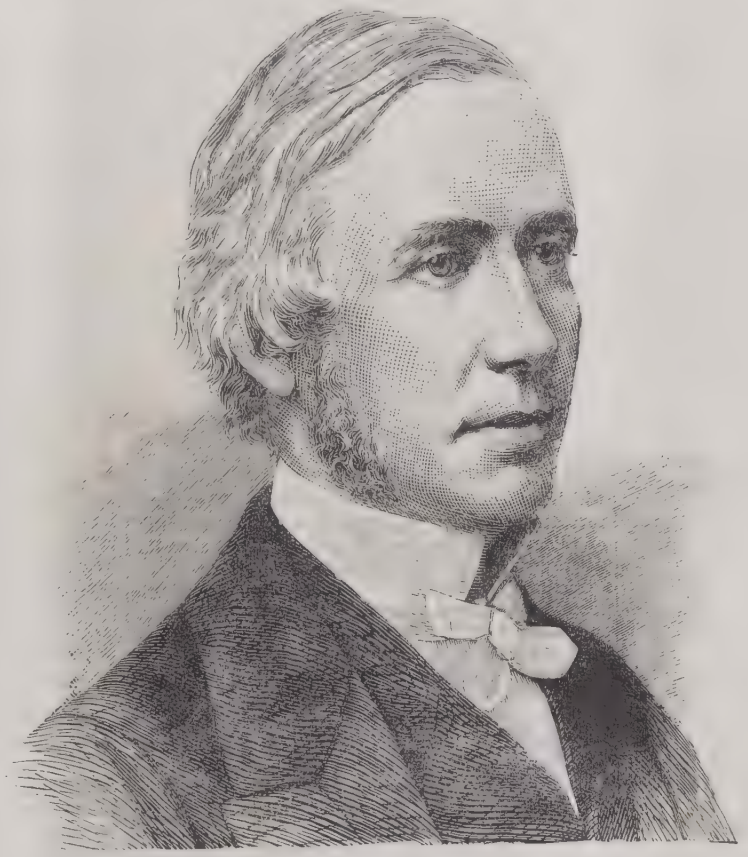
A word may properly be said as to the weather; though weather is a much less important factor at Keswick during Convention week than many would suppose. The meetings are crowded whether the sky be fair or foul. Of course fine weather adds much to the comfort of the visitors. I have thankfully to record that for the most part there was abundant sunshine, with cool breezes; while frequent rains during the night also conduced to coolness through the day.

In the following pages will be found ample notes of some selected representative addresses; others will follow in succeeding issues.

A FOUR-FOLD CALLING.

BY REV. HUBERT BROOKE.

Having read 1 Peter ii. 9, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvellous light," the speaker said that here we have a commentary on Paul's prayer for the Ephesians that they might know what is the riches of the glory of God's inheritance in the saints. The passage tells us what the Lord has in us as believers, and what He means when He teaches us to say, as in the Canticles, "I am my Beloved's and his desire is toward me." "Ye are," in order that ye should; He makes you this to start with. We want to begin where God begins: with what He makes his people, that He may get from them what He made them for. Mr. Brooke drew attention to the fact that the four phrases in this passage are very closely borrowed from Old Testament writings (Ex. xix. 5, 6; Isaiah xliii. 20, 21). In this description of what He designs his people to be, God begins at the top with Himself and goes down to the bottom, where we are; if we want to understand the matter perhaps we had better begin at the bottom, and work up to the top.



THE LATE CANON T. D. HARFORD-BATTERSBY.

(From a Photograph by Mr. Treble, Victoria Hall, Norwich.)

First, "Ye are a peculiar people"; that is, a people of God's own possession (margin of the A.V., "a purchased people"). There is a double idea in it; first of all, the idea of purchase—"the Church of God, which He hath purchased with his own blood" (Acts xx. 28); that is the foundation truth of all. But we are purchased also for God's own possession. In 1 Chron. xxix. 3 there is a striking translation of the same phrase in the Septuagint, where the Hebrew is the same as in my text: "Moreover I have *of my own proper good*...which I have given to the house of my God, over and above all that I have prepared for the holy house." Let me say in passing that this word "peculiar people" does not mean "odd people" at all. Some people seem to think that because they should be peculiar they must dress unlike everybody else—must wear a different kind of clothes, walk in a different gait, perhaps cut their hair in a different style, and so on. But that is not the sense of it at all; we are to be peculiar in a double sense—first as purchased, and then as God's own proper good.

"I KEEP MYSELF TO MYSELF."

Suppose you go out and make some purchase. You pay down the price and get the receipt, and tell the seller to send it home to you at once. The day goes by and it does not come. Weeks go by and it does not come. You send to the shop a message, "What are you doing with what I bought?" They reply, "We sent it up." "Well, it has not arrived." "Then the errand boy has kept it on the way; we suppose he is using it for himself for a bit before he gives it over to you." You do not make purchases on these terms. How often God's own people are like that errand boy. You have been bought with a price. Have you sent yourself home to the purchaser, or have you kept yourself on the way? "I keep myself to myself" people will say. That is the last thing a Christian ought to do; he ought to give himself away to God at once. Do not let us be like servants who are given to purloining—keeping for themselves something of what is their master's. Moreover, there are to be no "perquisites" or "percentages" in our service. Time, talents, possessions—God wants them all.

We are not our own; we are Another's. Suppose we take two sheets of paper and write down on one all we have which belongs to God. We begin to note down our time—that is his; our talents, our heart, our lips, our possessions, our members, our body; in fact, what have we that we have not received? All these things are the Lord's purchase, his own proper good to be sent to Him immediately. On the other hand, what can we write down that is ours? After we have written down on the second paper all we know that is ours we can use the paper for another purpose; for there will be nothing on it at all. Yes, we have got one thing; we have got the Lord Himself. I suppose the reason why many a believing soul does not know what it is to possess God is that they are not willing to be possessed of God. Here is the beginning of the whole matter. We have come here to be honest. Happily we have not got to put a notice outside this tent, as you see written upon metropolitan stations,

"BEWARE OF PICKPOCKETS."

But I think if we were quite honest we should have to put up: "Beware of Christian pickpockets." If we are God's own proper good and we are keeping for ourselves what belongs to Him, there is not much difference between us and a pickpocket, is there? They know a pickpocket when they find in his pocket that which belongs to somebody else. I have never known a dishonest heart quite comfortable; so long as there is something in our hearts not quite right with God there is no real comfort and joy and liberty. If we want all that God is willing to give, let us begin very practically by being honest men and women, and saying to God to-day, whether we have done it before or not, "O Lord, I am thine from head to foot; everything I have is thine. From henceforth I mean to belong to Thee as the owner." Never mind what the consequences are. They are sure to be consequences of blessing and of peace.

Then, when we understand this first thing, which lies between us and God and nobody else at all, we can go on to see how it lies between us and the world. "Ye are a holy nation." As you know, holiness here means separation from all other nations in a most peculiar way (Deut. iv. 34, vii. 6, xxvi. 18, xxviii. 8, 9; Lev. xx. 24—26). These passages describe what God wanted his people Israel to be, and what He wants us as Christians to be—holy before all the world, and separated unto Himself. See two or three wonderful consequences of this. If all believers are separated from the world, they are all united to one another. If any get mixed up and separated again from their fellow Christians, I think they have gone back into the world. It is easy to get separated there, and I think it is easy to be one up here.

Then, having told us what we are, God goes on to tell us what we are to do: "Ye are a royal priesthood." We are kings and priests unto God (Rev. i.). The royal part seems to lie in abeyance for the present. But if we suffer with Him we shall also reign with Him. The saints shall judge angels. If we overcome we shall sit down with Him upon his throne. I remember hearing Mrs. Amanda Smith say on this platform twelve years ago: "You might not think it, but I am a daughter of a King, a princess in Jesus Christ."

"NOBLESSE OBLIGE."

The word "royal" seems to lift us above the meannesses of life; meanness and royalty somehow do not go together. It is told of Alexander the Great that he asked one of his servants what he should give him as a reward for some trifling service. The servant replied: "Give me a thousand talents"—a very large sum. The king gave orders that it should be paid over to him. When someone said that the servant was not worthy to receive a thousand talents, Alexander replied: "It is worthy the king to give it." *Noblesse oblige*, we say. It is a grand thing for the believer to know that he is called of God to a royal priesthood. The mean things go when we begin to walk and bear ourselves like kings and queens.

If the royalty is in abeyance at present the priesthood is not; it is in full swing. Thank God this priesthood belongs to every believer. The only condition of this priesthood is that we have come to Christ. It is a matter of honour and of calling from God (Heb. v. 4, 5). No man taketh it upon himself. What is it to be called of God to this priesthood? You never heard of a priest without a sacrifice. So those poor people who say they are "priests" must have a sacrifice and an altar. They mix up the limits of the priestly office, the altar, and the sacrifice; that is all. But let us be very clear, that all those who have come to Christ—boys and girls as well as men and women—are priests. It goes very far. Romans vi. 8 and following verses, show us that if we are priests to God we are to sacrifice or yield up our *members* to Him; chap. xii. 1, that we are to present our *bodies*; then there will not be much left of the outside of us, at any rate. "My son, my daughter, give me thine heart"—the inside is gone too. Then we are to offer up "the fruit of our lips" (Heb. xiii. 15); as Hosea calls it, "the calves of our lips." Whatsoever toucheth the altar is

holy. What a wonderful change must come over those lips when they are given to God to be his, to be offering the sacrifice of praise continually. That double stream of salt water and fresh from the same source and opening must stop. There is a new kind of tap invented with a single spout. You turn the tap one way and the hot water comes; turn it another way and the cold water comes. Praises to God and curses to men, or what seem curses, must not come from the same lips. Our whole lives are to be a sacrifice to God; who will offer this sacrifice to-day?

One thing more—"a chosen generation." The word generation conveys the idea of stock or family. We are of the family of God. This is closer than all that has gone before. We need to look back and see why He chose us. We read in Deut. iv. 37, "Because He loved thy fathers, therefore He chose their seed after them." So we are "accepted in the Beloved." "The Lord did not set his love upon you nor choose you, because ye were more in number than any people, for ye were the fewest of all peoples; but because the Lord loved you and because He would keep the oath which He had sworn unto your fathers" (Deut. vii. 7, 8). We are chosen in Christ—that is the only solution. It is this that brings us back to the source of all things, leading us up to the very heart of God, who says that "his delights were with the sons of men." When we see our own hearts in God's sight, it seems marvellous that He should delight in us, till we remember that it is in Christ we are chosen, and made accepted and acceptable.

"A land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it" (Deut. xi. 12). So we read "the eyes of the Lord are over the righteous"; they are God's promised land to-day. "The eyes of the Lord run to and fro through the earth, to show Himself strong on behalf of him whose way is pure." "I have hallowed this house which thou hast built, to put my name there for ever, and mine eyes and mine heart shall be there perpetually" (1 Kings ix. 3). Brethren and sisters, you are in Christ, his chosen generation. He chooses you that his eyes and his heart may be there perpetually. What a wonderful life. Do you wonder that we call it sometimes "*the* blessing"; because it has in it all blessing. What wonderful nearness to God. But this is the nearest of all. I spoke to some of you on Sunday night about coming here to learn how to possess our possessions. Here they are—a good four-square possession. What a wonderful calling!

Out of my poverty into his wealth,
Out of my sickness into pure health;
Out of the old into the new,
Out of the false into the true;
Out of what measures the full depth of "lost,"
Out of it all and at infinite cost.

Into what must with that correspond,
Into that which there is nothing beyond;
Into the deepest of joys ever had,
Into the gladness of making God glad.

Wonderful Person whose face I'll behold,
Wonderful story then all to be told;
Wonderful all the dread way that He trod,
Wonderful end—He has brought me to God.

THINGS THAT OFFEND.

BY REV. HANDLEY C. G. MOULE.

I TAKE a few words from Matt. xiii. 41, "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend." You know what is meant in the English of the Scripture by *offend* and *offence* and kindred words: a meaning far different to that which we popularly give to the words now. To give offence is a widely other thought from what we should now attach to the phrase—to provoke irritation, to cause estrangement, and the like. An offence is, in the English of the Scriptures, a stumbling-block, a thing that makes the foot trip, and those that walk fall; and those that are mentioned here as the things that offend are the things in the Lord Jesus Christ's kingdom that make feet stumble, and those that walk fall.

I have not read the whole verse or the connection. It points to the end of the world, to the eternal judgment; it tells us something of what the Lord Jesus Christ, the Righteous Judge, and Executor of his own judgment, will do when finally for His award, comes up the sinner, and the sin. All that I point to the passage and its contents for now, is to remind you in its awful light that there is something in the offence and in the thing that makes to offend, and, of course, in the person that makes feet stumble and those that walk to fall, that is unutterably evil in the eyes of our Lord Jesus Christ.

I suppose the first meaning in his most holy mind, if we may reverently define it, was of the most awful kind of laying stumbling-blocks in which a human soul deliberately, and of purpose, leads others into sin. Such a use of the word you have in Rev. ii. 14, where the Lord speaks, in his message to the seven churches, of Balak, and of Balaam the son of Bosor, who put a stumbling-block before the children of Israel, leading them into gross and grievous sin: to eat things offered to idols, and to commit fornication; his deliberate purpose being to make them displease their God, that He might cut them off from his blessing. I do not mean to say more now of that extremest and most direful form of offending. I rather take the passage to remind you that there are other sorts of offending of which the Bible is full, and which are more to the purpose to name in a congregation of Christians like this; the which all the more, therefore, need to be remembered with a reverent, self-examining care, which if we neglect ever, if we neglect to the end of our lives, we shall be

RUNNING AWFUL SPIRITUAL RISKS.

So let us think now, as before Him whose eyes are as a flame of fire, of some things whereby those that are in his kingdom, those whom God, in his great mercy, is not going to cast out, yet may greatly grieve Him and bring down from Him his most stern chastening, through failing to remember the tremendous wrong against Him of laying things on which others may stumble and fall. There are several passages in the New Testament that speak of this. Turn, for instance, to Romans xiv. 13. There you find the Apostle is dealing with Christians in the Roman Church, whose temptation was, in a spirit very unlike the Master, in the pride or the defence of Christian liberty, to make others stumble and fall. "Let us not therefore judge one another any more; but judge this, rather, that no man put a stumbling-block or an occasion to fall in his brother's way." You remember the case he considers in that passage. It is the case of Christians, strange to say (but it is always a possible case), who had found the secret of divine life and power, practically negativing it all by showing a Pharisaism of spirit towards those whom by comparison they were pleased to think weak. Paul calls them off from their miserable mistake, and entreats them to take themselves into the severest scrutiny and judgment, and make the verdict and sentence this, that henceforth definitely from that time onward, they would take care not to put a stumbling-block in a brother's way.

We have other kinds, again. Perhaps we may conveniently divide the ways which men in Scripture are represented as making others stumble, into two sorts—the sort of stumbling-block which consists in emboldening another to do wrong, and the sort whose effect is to repel with disgust of the Gospel those who should come across the thing we have laid in their way. The first kind is well illustrated by 1 Cor. viii. 10, a kindred passage to that in Romans, though dealing with the matter from a somewhat different point of view. You recollect the condition of that remarkable church of Corinth. There is no church in the whole of Apostolic Christendom to be compared apparently with the church of Corinth for the amazing outburst of special gifts; and there is no church, not even the Galatian, which Paul felt needed from him such tremendous rebukes. Compare the Corinthian Epistles with others, and you have almost to go to them alone to ascertain what the mysterious phenomena of spiritual *chrismata* were; practically we know nothing from other quarters about the gift of the tongues, about prophecy and miracle, and the like. It was rife at Corinth, and it needed positively to be restrained in its mighty outbursts in Corinthian assemblies. Yet these were the men to whom Paul had to say, about things truly spiritual, that he had to write as unto babes; that they could stand nothing but milk, and were a long way off being ready for solid food. Think of a church that needed 1 Cor. xiii. to be written to it—word after word, sentence after sentence, message after message, levelled straight at this miserable spiritual vanity and spiritual pride which were

DELUDING THEM ABOUT THEMSELVES.

In this Epistle Paul has to deal with the subject of meats and drinks, and he takes, with his mighty strength, and the considerateness learned and received at the feet of Christ, the side of the weak, the side of the tender-scrupled, the side of exaggerated reverence, the side which, if it erred at all, erred in the direction of thinking with trembling and wistfulness about duty and the will of God. What does he say to these men? "Meat commendeth us not to God." "If any man see thee which hast knowledge"—the word is used with the most heart-searching irony—"sit at meat in the idol's temple, shall not the conscience of him that is weak be"—we have it "emboldened," but in the Greek it is "edified," or built up. Again, there is heart-searching irony, which takes a holy word and exposes its application to the unholiest purpose; "it shall be edified to eat those things which are offered to idols." And because it has seen those advanced and experienced, much-gifted, much-blessed men, acting as though conscience and duty were at an end for them, these shall begin indeed to act as though conscience and duty were at an end *for them*.

We have in that class of stumbling-block a tremendously level message to many a Christian life here and now. Thank God, we are in his mercy permitted to know a great deal in theory about the liberty of the Christian; and in his infinite compassionate mercy a great many of us have come to know something in a blessed reality we did not dream of once, of the fact of that liberty. But remember there is nothing so horrible as unregulated liberty, and the fact is just as true in the spiritual sphere as in the secular. There is nothing so positively terrible as anarchy—so fearful as a travesty of regulated freedom. And let every Christian man and woman in this tent remember—for it is plain on the surface of the will of God—that the believer's liberty is never for one instant to be unregulated; it is never unto himself. It belongs as much as everything else to Him who has bought us, body, soul, and spirit; affections, understanding, and will; and, therefore, having been set free that you may serve, your liberty must fall into line, and must be used scrupulously, reverently, watchfully, for the glory of God and the good of the man or woman at your side.

Are there not things in us that are meant to be remembered by such a memento as that? It speaks to the man who is careless as a Christian about his personal life in the details of to-day. It speaks to the man who thinks, forsooth, that he is so emancipated from rule, from the bonds of precept and of law, that he may be a law unto himself about how he spends his time, his money; about the recreations which he allows himself; about words concerning others that he

ALLOWS TO TRIP FROM HIS TONGUE.

It speaks with tremendous searchingness, shall I say, to the older young man about his example to the younger, to the boy. It speaks with tremendous searchingness to the Christian who has got, as he thinks, into further ranges of blessing: that it be apparent that whatever he is advanced in he is advanced in humbleness about himself, in considerateness about others, in the sense of the awfulness of duty, not only to the Master, but to his fellow-man. It speaks to the Christian who allows himself in tone and temper any irreverence towards the sacred name of God, which may lead another to drift into real profanity by degrees. It is a risk of our time. There is a sort of free-and-easyism, as I would call it, in many quarters, as to the use of the Eternal Name. I have been told—it may be a slander, but if it is it is one that may point a moral, and carry a truth along with it—that there is such a thing as using the word "Hallelujah" after a good hit at lawn-tennis. If there is such a thing it had better be given up; it is a hideous stumbling-block. The word Hallelujah contains what the word of God calls "the glorious and fearful name" of Jehovah our

God. That is not to be kicked about like a football, or hit like a ball at tennis. Alas! if we think in that sense that we are free to make free with the Eternal Name.

Then there are the whole Christian tone and temper of life. If we let ourselves get out of the rule of "Henceforth, not unto ourselves, but to Him who died for us and rose again" in anything, we may be, we know not how soon and how deeply, leading another over whom we have influence, who looks up to us perhaps as the ideal of what is manly in man, or womanly in woman, into real trifling with conscience, or real decadence of estimate of the Lord's glory, and his claims on the tone and temper of the life that is to glorify Him. And the second generation of the influence

WILL BE WORSE THAN THE FIRST.

Far and wide, from the stone you have dropped into the lake of Christian life, there will go circles of hilarity and unspirituality, and you will be among those that offend in the kingdom of the Son of Man.

How much in detail might be said upon this. I have taken, quite at random as far as I know, a case or two. Would that I could speak more at length and more in detail. I have much to do constantly with young men, and I seem to feel so much *en rapport* with them that I seem to forget how long I have ceased to be young myself. But I say to all such here: See to it from your earliest Christian manhood, whether in the exercise of your strength and freedom you may not be causing others to offend through any personal habit. Have you entirely consulted your Lord and Master about the perpetual pipe? I can hardly conceive anything that falls more under the head of self-indulgence, and yet it seems very widely to be considered as consonant with a close walk with God. I do not think it is a matter to be left without the closest possible consultation with your Master; if from this point of view—Will it possibly, or probably; has it not sometimes been—an offence in this way, not that it will necessarily induce another who may just as well be without it, to copy you in precisely that habit, but may it not convey a far-reaching lesson as to the lawfulness of the purest self-indulgence in a man who has given himself to God?

But I turn to the other limb of the matter. There are stumbling-blocks—there are *scandala*, to use the word in the Greek Testament—whose cause lies in another direction; it disgusts of the Gospel those who are, it may be, really seeking it, or who might, by the grace of God, be blessedly drawn in. Let us take care that we are watching unto prayer—in which attitude alone we can receive the power and blessing which will enable us to avoid laying stumbling-blocks which shall disgust those that would enter in or might. How can I say enough here about the Christian's use of his tongue, and about his use, above all, of his tongue concerning other people?. If I am not wrong, there is no side of our Christian life in which we are more keenly watched by those who either are half thinking about entering in, or half wanting a reason for not entering in, than how believers use their tongues and talk about other people—

THE ENDLESS, USELESS CRITICISM;

the easily and comfortably passed-on slander; the irreverent remark about any set over us in the Lord; the sneer, the satire; the comparison of ourselves or those who think with us, with others, to the latter's disadvantage—all these things, day by day and in uncounted cases, are stumbling-blocks in the way up to the gate which make those who might enter in turn disgusted back.

The tone of our thought and talk about others—where are we not in the risk of being heard and seen? Our servants behind the chair at dinner hear the talk of people who profess to be earnest Christians and to do earnest Christian work, when they come to tear others' characters or opinions to pieces, and to pronounce their judgments upon them.

And as with the tongue so with the temper. In public it may be all very well; but to Christian men active for God, what does your wife know about your patience at home? Is it always the Lord Jesus Christ and his credit and glory first, there? Is He always sought after then, to save you from the stumbling-block that consists in your being seen to be upset by a petty annoyance, to be angered by a sudden interruption, to be made perfectly miserable at home by some problem, which after all is not so very tremendous, of action or duty? The Lord does not mean us to be indifferent to such things—to care nothing for human sympathy about such things; but He does mean us to shine at home if we would not stumble others from the Lord's Kingdom; if we would not grieve, and perplex, and dismay those who are not so far on in the Kingdom as we are.

May I speak of another and totally different sort of stumbling which we may view afterwards with such intense regret, if set before the feet of others—the stumbling which in Deuteronomy is called not "serving the Lord with gladness of heart." Do we bring up a bad report of the land; by knowing, it may be, a great deal of duty, but going through it after all with very much of the clouded brow and the tone which sounds so much like a sigh. There are such things, and they are great stumbling-blocks. A case in the past comes before me. I remember two earnest devoted Christian workers who had formed a great and valued friendship. The one was rather seeking decision for Christ; the other had already found Him, but there was that in the life that which made it a stumbling-block to her friend. She expressed to another party honest surprise and real perplexity; it was a problem she could not solve, how those who she knew were far above and beyond her in the life of God found their duties, which were certainly heavy, so burdening and bewildering. Yet it never seemed to occur to them to manifest the joy of having so much to do for their Lord and Master. Let us, not artificially but supernaturally, by the grace of God, out of the midst of busy lives, if He has given this to us, bring the opposite of stumbling-blocks, bring stones of edification,

PRECIOUS STONES OF THANKSGIVING,

to lift those among whom we may live above such mischiefs as that. It is a glorious way in which to glorify God. One thing is certain: if we are altogether the Lord's, nothing will be more sacred to us than his call to a life, if He gives the strength for it, of indomitable duty. Nothing will be more sacred than the thought of this obligation to which my Master has sent me—those letters through the post, all those attentions to give to the cares and the crosses of other people; the call to attend to their thoughts—mental, spiritual, or whatever it may be. He has sent me this, it may be perfectly secular, round of duty, to be done unto Him in loving help to others, in obedience to the King, and without affectation; so that what was once a burden has become a sacred thing to carry for the Master's sake, while He holds its heavy end, and we can continually sing,

Peace, perfect peace, by thronging duties pressed.

And God grant we may never be a stumbling-block, and disgust from the kingdom those that seek it, by our being found to be the least untrue. Do you think it possible for holiness and untruthfulness to take one step together? That cannot possibly be. Not the most sacred end in the world can for a moment justify a lie, or the falsehood of saying one thing and meaning another, the falsehood of saying one thing in public and another in private. A falsehood in things purely secular and common, so that we are looked on as not men of our word—that is a tremendous stumbling-block to honest doubt.

And now this fragmentary selection from the things about which one or another of us—God grant me to begin at home—may examine ourselves through and through and through, is over. What shall we do with it? If we are here for anything it is, first, that we may see the will of God and our own tremendous falling short; and then that we may come to Him whose sacred blood atones for the guilt even of the stumbling-block; whose mighty presence can transfigure that bit of our life which is defective, into something which shall be built up into the life of God instead. That is what we are needing to-day. You remember the verse in Heb. xii., "Make straight paths for your feet, lest that which is lame be turned out of the way." As much as to say, You Christians, see that you get your road straight, that those who look at you and watch you and follow after you may find, as far as the gospel of your example goes, that it is a straight road and a cleared road for them. He can do it. So let us begin to-night again to take as our motto, "The Lord Jesus only and alway for me." Let us watch unto prayer, and we shall be foundation-stones instead of stumbling-blocks, steps upward instead of things that stumble downward, to the praise and the glory of God's grace.

FIVE HEAVENLY PLACES.

BY REV. CHARLES A. FOX.

Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ. (Eph. i. 3.)

You have observed that each one of the Epistles has its own peculiar message. The Epistle to the Romans, being the first, gives the foundation truths of the Gospel—God's holy teaching about justification and sanctification. Then we have the Epistles to the Corinthians, with the ministry of that same Gospel. After that comes the Epistle to the Galatians, where we find that a debased Gospel has already entered into the Church, and how it should be dealt with. From that we pass to this Epistle to the Ephesians, where we find the Church seated in her heavenly places. It is the Epistle of the heavenly places five times repeated. Following this there is the Epistle to the Philippians, showing the Church in earthly places, under human conditions. This is the Epistle of the Church under Divine powers and privileges and in her high places.

Let us glance at these five heavenly places; they bring out distinctively five different aspects of the truth. Observe, first, it is

THE HEAVENLY PLACE OF BLESSING.

For this epistle is the book of Joshua of the New Testament; it is the leading of God's people into the promised land; the entering of God's people on their inheritance; the spreading out before them of a whole blessed region and realm of God's great gifts to his Church; and it is the entering of that Church into her inheritance, and the glorying of that Church in her inheritance.

Notice, then, this place of blessing. God is ever blessing; thank God for it. We can out-preach the worldling and the philosopher on this point. God blessed at the creation, as soon as it was finished. He blessed his great chief creature, Adam. Then He blessed the very day into which He brought his child Adam, who was blessed in that wondrous Eden of God. Afterwards He went on blessing. He blessed Noah after the flood and each succeeding patriarch, until it came to the time when He actually ordained an institution of blessing—the priesthood. So it was until Christ came. As soon as He came He began to preach; his mouth poured out blessing—Blessed are they that hunger and thirst after righteousness; blessed are the pure in heart—blessing after blessing came forth until, when He had finished his course, when He was in the act of blessing, holding his pierced hands above his disciples, He ascended majestically of his own free will and power into the highest heavens. As if Christ would show by that last act of his that his wonderful course of blessing was only beginning; and with uplifted hands He ascends into the holy place, where they are still uplifted in blessing upon his people.

What, then, are these marvellous gifts and blessings? What are redemption blessings? We have them in verse 4: "According as He hath chosen us in Him before the foundation of the world." Here is the sovereignty of Divine grace—marvellous mystery, still infinitely true and precious to every heart; more precious, I think, as we get older, when we lean back on the will of our Father and rejoice in his electing mercy and grace. He has chosen us to be what? "That we should be holy and without blame before Him in love." It is no careless or arbitrary election. "Having predestinated us to the adoption of children, we are," as we read in the next verse, "accepted in the Beloved." Sweet word! Then in verse 7, "In whom we have redemption, the forgiveness of sins"; and again, "Wherein He hath abounded towards us in all wisdom and prudence, having made known unto us the mystery of his will"; and again in verses 10, 12, 13.

It is a sevenfold redemption blessing: I have merely given the outline. What shall we do with it? Shall we not turn round and bless God our Father? It is good when a father blesses his little child; but there is something infinitely touching when the little child blesses its father. "Blessed be the God and Father of our Lord Jesus Christ"—that is the pith of the whole.

Where are all those blessings stored? In the reservoir, Christ Jesus. The reservoir of a town is usually outside the walls of the town, on some high hill, like the adjoining Lake Thirlmere, up among the hills and cool breezes and pure air of heaven. So in our blessed reservoir Christ Jesus, on the hills of Zion, every blessing is safely maintained for us; we cannot destroy or spoil it. Have you entered

already into "this valley of blessing so sweet"? Are you conscious that you have the smile of God upon you as He consciously blesses you? I know nothing so sweet as when the soul, bowed down with its own unworthiness, hears in the silence the voice of the High Priest Himself, blessing us in the holy place and consecrating us to his holy service.

In the same chapter, verse 19, we find the second heavenly place,

THE PLACE OF POWER.

"What is the exceeding greatness of his power to us-ward who believe." This is what we all want to get. It is power that we are looking for. This is what the Church is crying out for, what every Christian heart craves. How often it is misunderstood. The power is already there secured for us. The Apostle prays for those who have received these redemption gifts, and have been sealed with the Holy Spirit of promise, and he offers for them this remarkable prayer, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him." This blessed stream of the Holy Ghost is for ever proceeding from the Father and the Son; there is no finality in this work. It is not like Christ's work—a finished work. And observe there is no expression in Scripture which limits the power of the outgoing of the Holy Ghost. There is no word to say that the Spirit of God has come, and therefore the door may be shut because there is no more Spirit of God to come. We may be ever receiving, ever expending, and ever expecting, at the same time. I trust we are evermore opening our hearts to receive further and further gifts and provisions—great waves of Holy Ghost power, truth, and love.

What, then, is the limit ascribed in this passage to the work of the Holy Ghost upon the believer? It is a very important question. The Apostle prays that the eyes of their understanding may be enlightened. Why, they were already enlightened; yet their eyes had to be opened afresh that they might know what was the hope of their calling in Christ Jesus. This is the wealth of the Christian, the hope of the calling in Christ Jesus; the hope of his coming in glory very soon, perhaps at one of these very conventions. They are the heralds of the coming of Jesus, and the proofs that the Bride is trimming her lamp, and preparing her garments for the meeting with her Lord. Then there is the wealth of Christ, as we were told yesterday—"the riches of the glory of his inheritance in us." Do you know that God looks upon you as priceless? You are his possession; may He not spend and use you, and command you, and give you away, and take you to Himself? Shall He not do what He will with his own?

Now we come to the spending money of the Church—"the exceeding greatness of his power"—or, as it is in the original, for the variety of words, "the surpassing magnitude of his power, according to the energy of the strength of his might." What an accumulation of words is here, to express the infinite and inexpressible power of God the Holy Ghost in the risen Christ. Here is the limit—"which He wrought in Christ when He raised Him from the dead." And this power is "to us-ward who believe." Is that not power enough? It is hidden or stored up in Christ for us, that the self-same power which raised Him from the dead may raise us from the death of sin into the life of righteousness, until every sin is subdued under the heel of Jesus. This is the crucial question of all—are we under the feet of Jesus?

If you want further explanation of the limit or extent of this power, trace out the "alls" in chapter i. There are there ten "alls," showing the supreme sovereignty which is Christ's. And it is all for the Church—"gave Him to be head over all things for the Church." The last verse brings out that fulness in its fullest expression—"which is his body, the fulness of Him that filleth all in all."

What is the third heavenly place? "Hath raised us up together and made us sit together in heavenly places in Christ Jesus." This is

THE PLACE OF REST.

It is always a blessed word, this word "rest." Here we have it indeed; after being crucified together, and buried together, and quickened together, and raised together, and ascended together, now we are "seated together." And from that point we work together in the glorious work of redeeming our fellow sinners. There is an important lesson here. The Christian greatly needs rest. There is great activity in the Church to-day—thank God, in every portion of the living Church. There is a going forth both at home and abroad such as the world has never seen before; a going forth of the Word of God, in the clearness and power of the Holy Ghost, hitherto unknown. In the midst of it all we have to emphasise the need of rest; and that we may know that the Church has entered into her Canaan, Christ Jesus her Lord. She has the calm of God about her; the rest which He hath won. Do we know this rest? Do we know the rest of coming? "Come unto me, and I will give you rest." The rest of taking? "Take my yoke upon you, and ye shall find rest unto your souls." The rest of entering on your portion in Christ? "We which believe do enter into rest." This is better than all the others. We come to Jesus, but we may leave him again. We take his yoke, but we may break down under it. But when we pass into Jesus we enter our promised land, and He undertakes all. We cast our burdens on Him, and He carries us and the burdens too. Wonderful rest. It is the power of the Christian ministry, and the power which makes the Word of God come home to souls.

We were created for rest. Adam and Eve were introduced into it the first day of their lives. It was on the Sabbath day that they opened their eyes. And God intends that we should ever live in one perpetual Sabbath. There is no word to say, "The evening and the morning were the seventh day." The Jew worked up to his Sabbath; but do you always remember that the Christian works down from his Sabbath. His Sabbath is the first day, and he goes down with the rest of the Sabbath of God into the work of the week. This is God's wondrous intention for New Testament Christians. Are you working from rest and in rest? The name of Noah, who built the ark, means rest. Solomon was a man of rest, as his father David was a man of war. It is only in rest that the temple of the Lord can be built. That is why so many Christians fail in being able to build up the Church, because they are not men of rest—men who bear about the consecration of the Lord into the common every-day things of life.

Remember, too, that this rest does not mean idleness. We have said so over and over again, and here it is explained, "Seated together with Him, that in the ages to come He might show the exceeding riches of his grace, in his kindness towards us." The words are so remarkable—such a climbing of Alpine heights, such a marvellous divine accumulation of words, as though God himself could not express himself. "Created in Christ Jesus unto good works" (verse 10). Think of it—seated in the heavenly places, and created unto good works. Oh, for the good works of the Church; let us remember our prayer, "Stir up the hearts of thy faithful people, that they, plenteously bringing forth the fruit of good works, may hereafter be plenteously rewarded." This, I say, is the spending money of the Church; let us spend it freely, and bring in the sheaves to the Master. There must be a showing forth of what the powers of God are and of what his grace hath succeeded in doing.

THE PLACE OF MANIFESTATION.

I pass on to the fourth heavenly place. "To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God" (Eph. iii. 10). Now it is manifestation. Who is to manifest this wondrous Lord and his wonderful redemption? Let us see in verse 8—oh, that we might read it every day in the week and every week in the year!—"Unto me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Perhaps you have said that you are the least; but that will not do. You must be "less than the least." You say you have no power of position, or of reputation, or of gifts. You can have this gift at any rate—are you "less than the least"? God's work does not want height; it wants depth and lowliness. Is it not a great temptation to us ministers to think we are something more than "less than the least"—something above the common, as we say?

You say that Paul was an Apostle. Yes, indeed; and he was a very clever man, with all the gifts and graces of his time. There was none before him in intellectual powers, and yet he became a fool for Christ's sake. It is not your men without intellect who are to become fools, but the men who have intellect; they are to be less than the least for Christ's sake.

What, then, is the Church to do to-day, in her manifestation? "To make all men see what is the fellowship of the mystery," or, in our English way, "What is the mystery of the fellowship" (verse 9). We are making the world and the Church see it through these conventions: there has been a marvellous growth of it even in my time. One would think, however, from what we see in some quarters, that God had written it down, and that we are to make men see what is the mystery of the separation, not the fellowship. It is almost inconceivable that the "holy communion" itself is sometimes made a source of division and separation. Yet so it is to-day in many a heathen field; there are those who follow missionaries and try to bring in the spirit of division and separation. Oh, shall we not all help to manifest this wonderful fellowship of the mystery, hidden so long, so that all men may see it to the glory of God.

"Unto the principalities and powers in heavenly places." We little thought who were looking. Have you considered that there are angelic beings around us and spiritual hosts close beside us? To these we are to make known the manifold wisdom of the living God.

What else is there to manifest? Paul stops his letter to introduce a prayer, "For this cause I bow my knees unto the Father . . . that ye may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge." It is something we cannot know, but for that love. I believe, after all, that love is the best test of the ripeness of the saints. It is not command of the Scripture, or of argumentative power, or the doing of great works for the Master; this height of all heights in Christian decoration is the very spirit of love itself; and to make men see the love of Christ. I pass briefly to the closing heavenly place—chap. vi. 12.

THE PLACE OF VICTORY.

Just what you would expect: "We wrestle not against flesh and blood, but against principalities and against powers." There are principalities and powers of evil. There is the flesh, of course, and there is plenty of that; but there are spiritual wickednesses in heavenly places which we have to fight and to overcome. Oh, what a scene it is! We little know here, on "the isthmus of this narrow state, of beings darkly wise and rudely great." We little know what is around us, and the conflict that is going on, on "this narrow isthmus" of time, in the body, the conscience, and the soul of man. Is it possible there can be victory over principalities and powers in heavenly places? As we course our way up to heaven, is it possible that we can pass through those dark, dread ranks? Yes; there is the god of this world to be dealt with, and his hosts. What is this heavenly place of victory to the Church? Why, it is this—that every believing soul must be wrapped round with God from head to foot. "Wherefore take unto you the whole armour of God." That means that you are to be wrapped round in God and hidden completely. Any portion of self which stands exposed is an opportunity for the enemy, and will certainly be a vantage ground for his triumph. Though we are redeemed of the Lord and seated in the heavenly places, we must be armed to the teeth. We must take the whole armour of God if we are to withstand in the evil day and to stand. "To stand"!! But you say you thought you were to go out and fight. Nay, you are to stand. Christ has put you in the forefront of the battle. That is where He stood Himself and won. He places you there; you cannot go further, but you may go back. Stand! It is the mark of the British soldier that he can stand in battle better than any other soldier in the world. Let it be a mark of the Christian that he can stand in the forefront, where Christ has placed him, on redeemed ground, and in the power of the Holy Ghost.

Stand, therefore, being girt round with every piece of truth and grace, and all that wondrous preparation mentioned here. Even your feet are to be shod with the preparation of the gospel of peace; wherever you go you are to bring rest. "Above all taking the shield of faith." So many people leave that out; but the Apostle emphasises it. It is Jesus Himself who is to receive every hissing arrow of the enemy, every fiery dart, on the blood-stained shield—even our Jesus. "Take the helmet of salvation, the sword of the Spirit which is the Word of God." Now, you say, we shall go out to fight. Nay, nay; you have made a great mistake, soldiers of the

living God; it is not time yet. This is the secret of failure. What are you to do? You are to go down on your knees: "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, and for me that utterance may be given." Armed to the teeth with all prayer, not for yourself alone, but for all the Church of God, that you and they may conquer as an exceeding great army.

This is a brief outline of the heavenly places of the Epistle to the Ephesians. May God teach us something of these blessed truths.

Oh! there are heavenly heights to reach
In many a secret place,
Where the poor tempted child of God
Lies blindly on his face;
Lies languishing for love divine,
Which he can never see,
Till he goes forward at thy sign,
And trusts himself to Thee.

AN OLD PSALM IN A NEW LIGHT.

BY DR ELDER CUMMING.

Forgive my boldness in seeking to offer you a fresh reading of the twenty-third Psalm in the light of consecration. There are three difficulties in the exposition, one of them quite a serious one. First of all, what are we to understand by walking through the valley of the shadow of death? Does it mean *my* death, and that I should be comforted in going through it? In the next verse, you will observe, I am represented as alive; so it cannot be my death. Is it the valley of bereavement, where I lose my dearest? If so, then the blessing referred to in the Psalm is not to the chief sufferer who passes through the valley, but to the sufferer's companion. That is one great difficulty in expounding the Psalm.

Secondly, you have in the second and third verses two leadings. No doubt the original words are slightly different, but they are both leadings. Wherein do they differ? and how do they differ so much as in this Psalm to have a double expression? Then, though it does not appear in the English, there has always been to expositors a difficulty in the Psalm with regard to the time expressed by the various verbs. The time is for the most part present time; but our translators have been obliged, in the verse to which I referred—the fourth—to give it a future signification. Then they felt themselves obliged to give the same future signification to the last verse of the Psalm; whereas we are told that all the verses should have, in respect of time, the same meaning—either all present or all future. These are difficulties well known to those who study the Psalm.

But it occurred to me some little time ago to look at the Psalm in the light of consecration; and I found to my surprise and thankfulness that the difficulties all vanish; and they seem to fit in in such a way that the meaning is most clear and beautiful. Let me submit to you this reading of the Psalm, which, may I say, has been to my own soul a matter of great comfort and joy.

CONSECRATION IMPLIED.

I take it that the Psalm implies that consecration has taken place already. One must read the first verse, "The Lord is my Shepherd," as if the writer were remembering the Lord Jesus Christ's own declaration, "I am the Good Shepherd." It is as if he knows the Good Shepherd gave his life for the sheep, and he says, "I take as mine own the Good Shepherd, who gave his life for me. I have been at his cross, and I know what it is to be forgiven. He is my Saviour." Shepherd is something more than deliverer from death; and therefore, as I remember the very first words of the Psalm, I find they are the words of the consecrated soul who rejoices both in the Saviour who died and in the Shepherd who keeps. "The Lord is my Shepherd." Only the consecrated soul can say that.

Then, what comes first, alike in the Psalm and in the consecrated life? The awful and blessed experiences that seem to lift up the soul altogether beyond itself and beyond the earthly life. You have, first of all, "I shall not want." Now, there the future tense has been inserted. I take out the future tense, and put it in the present tense, as with all the other verbs: "I do not want." Because the Lord is my Shepherd I am satisfied. It is the satisfaction of the soul that has found all in Christ. It is the first experience of understanding Christ in a new aspect, saying, "There is nothing that I need or that I desire that is not in Christ." "All things are yours, for ye are Christ's, and Christ is God's."

Go on to the next verse, "He leadeth me into the green pastures." That is a matter of food. What is the food of the consecrated soul? First, God's Word; second, Christ Himself. But then these pastures are fresh; they are green, and they never were so before. They were dry and withered as the grass after three months of hot summer weather without rain. Now the rain has come; now the Bible is a new book. The dew is on the pasture. "I will be as the dew unto Israel." My Bible is fresh from the moment I can say I am satisfied with Christ the Lord.

"He maketh me to lie down beside the still waters," the waters of rest. Here is, first, the most gentle leading in difficulty and opposition. Here is the experience of perfect peace. "Thou wilt keep him"—oh Shepherd of Israel—"in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee." Then, as the poet (Wordsworth) of whom we are continually reminded here tells us, in words that must have been occurring to the memories of many:—

The Youth, who daily farther from the east
Must travel, still is Nature's priest,
And by the vision splendid
Is on his way attended;
At length the Man perceives it die away,
And fade into the light of common day.

So there comes the time sooner or later to the life that begins in an unusual glow of gladness, when the light seems to pass away, and there comes the question in the heart of him who is living the blessed life: "Am I to lose the wonderful things that I have already? Am I really going back? Is there to be no such blessing afterwards?" Meantime it is a cause of great perplexity, when we have lost the early glow, and we know not what is going to succeed it. What follows in the Psalm? "He restoreth my soul"—the bringing back of the soul. Every consecrated soul has had to revise all the arrangements of its life; to go back upon all its plans, and say to itself, "How will my old habits fit in with this new life which has come to me? I have to change my business sometimes, or the way of carrying it on; to re-arrange my household; even to make changes in my friendships. My scheme and plan of life have to be considerably altered. I have been going on my own plans. Now God has to bring back my soul and point the way. I have to begin life, so to speak, over again.

"He leadeth me in the paths of righteousness." This is not the leading beside the waters of rest; there it is simply to lie down. But this is a matter of walking, of progress. And they are to be the paths of righteousness; not what I think righteousness, but what God thinks righteousness. Christ is to lead me now. "He goeth before his own sheep, and they follow him." Blessed be his name, He Himself hath gone through every part of the journey He asks me to go through. I can see the blood-marks of his own precious feet on the very stones of the way He asks me to take. So long as I follow Him in that way I shall walk in the paths of righteousness. Observe, it is, "for his name's sake." It is all for the glory of the Lord. That is a totally new thought in the consecrated life. There are Christians who have been living for ten years together without having one real thought and purpose to the glory of God. As soon as we get into the blessed life, with Christ Himself leading us, He makes the thought of the glory of God the chief thought, as it ought to be.

Now we come to the great crisis in the consecrated life. "Though I walk through the valley of the shadow of death I fear none evil"—present tense—"for Thou art with me." What place is this? First of all it is a place of great darkness. It is quite unexpected. The soul says: "I did not look for this. I thought that when I entered the life of consecration it was going to be all sunshine." So the soul is not prepared for the trial and the difficulty and the darkness. It is a great part of the trial that it is dark; we do not understand it. We search for reasons, but we know nothing and see nothing. But there are

TWO KINDS OF DARKNESS—

the darkness of distance, and the darkness of impediment—something that comes between us and the Lord. The darkness of distance is a reason why we cannot see with the eye some stars that are visible to the telescope. The darkness of shadow or impediment leaves the light as near us as before. This darkness spoken of in the Psalm is the darkness of the shadow; and the light of our Sun, Christ Himself, is not a bit further off. Something has come in between that hides his presence. It is a valley of deep humiliation; all comfort in self is quite taken away; we are stripped bare. First the fruit, then the leaves, then the small twigs go; then it seems as if the very covering of the stem goes, like a tree blasted by the lightning, and we stand bare and alone. It is the valley of death. What is death? It is separation in pangs; not a joyful separation or an easy separation, but a separation which, when taking place, seems to sever soul and spirit; and it does indeed sever them. Separation from what? From the world, utterly; from joy for the time, utterly; and still more from self. This crisis in the blessed life is death to self, and it must more or less be passed through, at one time or another, by every soul that knows what the blessed life is. God must sever the souls of his people from sin; there must be the cleansing if there is to be the life of holiness; and that cleansing, I am confident, cannot be without pain, without pangs and darkness, without almost agony; in some cases it is, as it were, a véritable, visible death. It is worse than physical death, this separation from self; but God's purpose is that there shall be something better than self. That I believe to be the meaning of this crisis that the Psalmist speaks of.

But what then? First of all, there is no fear. "I will fear"—I do fear—"none evil." There is trembling, but not fear. As my dear old friend "Old Margaret" said, almost in the agonies of bodily dissolution, "Father, Father, it is sore, sore; but I'm not a bit afraid." What more than the absence of fear? The presence of the Lord. How do I know that the Lord is present? It is all dark, and I cannot see Him. I have no comfort—but I have God. How do I know? He touches me. Do you know the touch of Christ in your sorrow, in your despair, in the death that seems to be the end of all? Oh! that healing and soothing touch, better than balm for the soul. I know He is there, not only by his touch, but by his voice; the whisper of the Lord, yea the secret of the Lord, is with them that suffer for Him, as well as with them that fear Him.

"His rod and his staff." The rod for defence; I know it is in his hand not far off. His staff for guidance and comfort. His presence is enough. It is a dark and miserable time of desolation, but God is with me. And the most blessed time in the blessed life is perhaps the hour in which

SELF IS CONSCIOUSLY PUT TO DEATH.

After the crisis, the Psalm goes on, "Thou preparest a table before me." What is that? I know there are two very remarkable things that take place in the Psalm immediately after this crisis of the soul. First of all the song changes into a prayer. It is no longer, "The Lord is my Shepherd;" it is "Thou art." I stop speaking about God and I begin to speak to God. The change has been made in the valley. I have come for the first time to find God so near me that in all trouble and difficulty, at every turn, I have God.

But there is another change. The image of the Psalm is dropped and never resumed again. It is no longer a question of a sheep and a shepherd; it immediately becomes a question of a child and a father. How do I know? A sheep does not sit at a table; it does not drink from a cup; it has not an anointed head. So all through the Psalm afterwards the image of the sheep has gone, and the reality of the child has come. In our early reading of the Scriptures I fancy we are very fond of images and illustrations, and the beauty of outward things; but when we get a little further on, and a little further down, and come to deal with the great realities of life, God is the chief reality of all.

What does the soul say immediately afterwards? "Thou preparest a table." The darkness is gone, and the soul is able to see all round, and the first thing it sees is God preparing a table. "*Thou* preparest"; it is not left to a servant. What is on the table? Not a word is said; and why? Because we can trust God about that. When your friend has invited you to his home to dinner you do not say, "Tell me what you are going to put on the table." You can trust him to give all that is needed. Cannot you trust God for all?

"In the presence of mine enemies: Thou anointest my head with oil." What does that mean? It is not the anointing of the guest at a feast. My Father is not going to treat me as a guest in his house. But, you say, it may mean the anointing of the believer as king and priest. Nay, that happens only once; here we have a perpetual table and a perpetual anointing. It means, then,

that the Spirit of God could not allow the Psalmist to proceed with his description of the blessed life without showing that there is to be the anointing of the Holy Spirit. As really and truly as the spreading of the table day by day is the anointing with fresh oil.

"My cup runneth over." Does that mean that there is a careless servant, who, in pouring out the wine, pours too much, and it flows over? No such thing. "God is the portion of my cup." Do you think my cup could hold God? Because He is the portion of my cup, of course it must run over. That is the sort of provision my Father makes for me as I go on.

THE CHRISTIAN'S TWO ATTENDANTS.

"Surely goodness and mercy shall follow me" nay they *are* following me, "all the days of my life." My Father, who is so rich and has so many servants, has given me two. One is Goodness, that stands on one side. He carries a bag, and in that bag is all that I need. Mercy is my attendant on the other side, and Mercy carries a book, and it is always at hand. So I never need to go to God and say, "O God, provide for my table to-day; give me strength to-day." I do not need to say, "O Lord, have mercy on me to-day." I know that He is going to do it, and I present my prayer in confidence. Lord, I know Thou art going to feed me and uphold me, and continue thy mercy to me.

"All the days *of my life*." It is not in heaven that all these wonderful things are done. Though I am sitting at my Father's table, attended by his angels, fed in this way, and anointed, I am not in heaven. I am in heaven on earth—in the heavenly places. "I will dwell in the house of the Lord for ever." "Now, of course, your theory breaks down," perhaps you say; "you must put a future sense on the 'for ever.'" Nay, nay; I *am* dwelling in the house of the Lord. But what about death? Do you know what death is? It is a part of my Father's house. It is what I may call a lobby, or a corridor—a dark corridor. I *am* living in my Father's house to-day; though I must make the confession that I am only living in the nursery; I am but a child yet in my Father's house. But I have my attendants here; Goodness and Mercy are constantly looking after me by day and by night. The time will come when a knock will be heard at the nursery door, and the message will be: "The Master wants his little son"; and the messenger will take the little son by the hand, and they will go together through the dark corridor; but all the time I will be saying to myself: "The Father's house; the Father's house." We shall only have to walk through the lobby; then we will come to the other door, and into the great room where the family have met, to leave it no more.

I will presume that this is the verandah outside the nursery. The dark corridor will be, I do not know where, and I do not know how soon I may have to pass through it. But I know my Father will send for me, or, what will be better still, He will come for me. In the lobby that looks so dark I will hear the voice that I know so well. "His sheep know his voice, and He calleth his own sheep by name." I will go to meet Him—whether it be dark or whether his own face will light it up, till it becomes the brightest way in all that part of the house. And He will receive me unto himself. I dwell, and I will dwell, in the house of the Lord for ever. Thank God; thank God again.

FAITH AND FAITHFULNESS.

BY PREBENDARY WEBB-PEPLOE.

May I read a few verses out of Galatians iii.? "Abraham believed God, and it was counted unto him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham" (*ver.* 6 and 7). It is to this last verse that I would specially call your attention. I have chosen these words because they bring into such direct and special contrast the two ideas of faith and faithfulness—terms which are confounded sadly by Christians, and from which, therefore, they fail to obtain the real instruction that God would offer to their souls. We speak of a man who has faith as if he were faithful. Unquestionably the one is to be the result of the other, but if we confound them for a moment we lose the deep instruction that God has designed by the two. That they spring from the same root is, of course, known to all who are acquainted with the Greek language; but that they are intended to be one is manifestly wrong, when we think of them as applicable to our God and Father. We can speak of God as faithful, but it is impossible to speak of Him as having faith. How could God have faith in anything but Himself, as the source of all? But that He is faithful is the great joy of the soul of the creature; on that we depend for every blessing.

So when we turn from the Maker to think of the creature we are led to realise that there must be a distinction between the two. When you speak of faith you speak of the capacity or receptivity with which God has endowed every man, and for which we are responsible as the prerogative or power entrusted specially to man. By faith we take whatever God will give; but by faithfulness we understand

GIVING WHATEVER GOD WILL TAKE—

the power by which we are enabled to offer up to God, exactly whatever He may ask from us. The consecrated life is one that springs from faith having done its part, so that a man receives into his soul whatever God has offered, in the provision which the Almighty has made for him in Christ Jesus. But as he steps away from the place where God blessed him, he is conscious that through faith he is now to drink in and enjoy and make use of, first for his own enjoyment and edification, whatever God has offered; so the very next moment he should apprehend that he is to exhibit faithfulness. Whatever God may be pleased to ask from him he from the depths of a faithful soul is to offer back again to his Maker out of gratitude for God's love. This is the true consecration.

Now Abraham is put before us here as a special example of a man who, having faith, was led to be faithful; and, being faithful, he day by day took in from God all the capacity he had for service, all the enjoyment he had of God's gifts, and the power he had whereby to glorify God; and all his life was to exhibit his faith by actions of faithfulness. In the same way, unquestionably, when we leave these consecrated meetings our lives are to show forth in act what we heard by the hearing of the ear. Faith cometh by hearing, and hearing by the Word of God. And the seed that is planted, through faith, deeply in the soul, is to spring up and bear fruit to the glory of God. That will be an exhibition of our faithfulness. It will be

EXACTLY IN PROPORTION TO OUR FAITH,

and our faith will be simply in proportion to the soul's hearing of God's holy Word. To God's Word, therefore, in these assemblies we always turn you. We are not here before you to speak words of human wisdom, but only to press in God's truth upon your souls.

I would now wish to show, by the Spirit's teaching, how faith leads to faithfulness, and how unfaithfulness comes the very moment there is a lack of faith. Let there be but a sheet of paper between the currents that are running in an electrical machine, and immediately all force has ceased. Let there be the very slightest obstruction in your spiritual life—one single sheet of paper of the thinnest possible character—between your soul and God, from that moment the current of faith has ceased to work; instantly your faithfulness will cease, and you will become an unfaithful servant. God is demanding faithfulness from us while He blesses us with the gifts of faith.

If Abraham be a special example, let us consider him for a moment. You remember how God first called him; how he listened to the word of God, and obeyed. You see the grand action of faith working in his soul; the readiness to obey, leading his steps out from the dark land of heathendom into the land of blessing and privilege. Having attended

A CONSECRATION MEETING WITH GOD,

Abraham was thereafter to live out the life of faith. People expect that by one act of consecration they are brought into a sphere in which there is no possibility of slipping back. Abraham passes on into the land where there are secured to him privileges and blessings almost beyond conception. Blessed with wealth—a provision corresponding to our everlasting provision in Christ—Abraham is rich, strong, and blessed while at rest in the land. Then there comes a famine, which we may take as being analogous to that dark valley of the shadow of death of which Dr. Cumming has told us. The famine is a testing time of the man's enjoyment of the land. God ushers him into the land and the moment he will go into the land he is meant to have unbounded privileges and blessings. But the faith of the man will be tested in the land. Abraham, alas! fails directly, in having recourse to the flesh. He passes into Egypt to find provision for his needs. In Egypt there is no altar to God; no life of communion with his Father. Then it is that the lie is carried out, and dishonour brought upon his Master's name. Then Hagar is found and brought away as a slave, when Abraham and Sarah leave Egypt. Hagar is to become the very bane of their life, because they have descended to the life of the flesh, and have brought back, as a slave they say, but as a member of their household, one who had no place whatever in the family of God's chosen ones.

THE CONSEQUENCES ARE EXCEEDING DIRE.

We may say that we have received the land in this convention—that we have entered into our Canaan, and God has made marvellous provision for us; as surely as we have received blessing there will come a testing time to our faith when we have claimed the land. God always tests the faith by which men profess to belong to Him and to trust Him. If we have claimed the great treasures that God offers in Christ Jesus, almost immediately something will arise, like a famine, to test our faith. We seem now to be rich, and we are rich, unsearchably rich in the Lord Jesus Christ; but as God put Abraham's faith to the test by a famine, now, after this holy assembly, we shall be met by some difficulty or trial that will come right home to us and seem to stagger our faith. Woe betide us if we go down into Egypt, and, without any life of true communion with God, without any power before men to witness for God's truth, begin again to live the life of the flesh, and to trust in that, as Abraham did.

He goes back to the land, and is restored entirely to the favour of God; an altar is again erected, and now God tests him in a remarkable way. Trouble comes to Lot in Sodom, and he is carried into captivity. Abraham arises in the strength of faith, and, with 318 servants only, he brings deliverance to one whom he loves. After this deliverance Abraham has learned a lesson with regard to the land so blessedly, and would God that we may learn it too. When they offer to him to take whatever he likes of the stores he has regained by his power, he says: "I will not take from a thread even to a shoe latchet." Would that in regard to dealing with the world and its wealth, and in regard to our contact with men, we learnt the lesson. Then there comes

ANOTHER STAGE IN THE TESTING.

Abraham was to have the land, but he was never personally to enjoy the full possession of it. There comes the promise that there shall be seed. God wants his people to have many children in the spiritual kingdom as Abraham was to have in the bodily department. And as God tests his servant's faith in regard to the matter of the land, so must He test his faith in regard to seed. We have the promise given in Gen. xv., and for the first time, as we have read in Gal. iii. Abraham's faith is counted to him for righteousness. Righteousness is always connected with the seed. God says to him: "Thy seed shall be as the sand of the sea." Abraham believed, and, says the Apostle, "it was counted to him for righteousness." There was no righteousness counted to him for believing about the land. He was a barren and an aged man; and his wife was an aged woman, and they had no family. God must test his faith again. The time of famine comes again, as you would call it—the long, weary waiting, with continued barrenness, and no sign of any possibility of the promise being fulfilled. Abraham had taken Sarah into Egypt in the hour of his weakness; and now Sarah takes Abraham into Egypt in the hour of her weakness. She says, "Behold the Egyptian; she shall be a mother of children." Exactly as Abraham's faith failed under the temptation of the famine, and he went down to the fleshpots of Egypt for provision, so now in the hour of his weary waiting and barrenness, an Egyptian

TEMPTATION AGAIN OVERCOMES HIM.

He takes the woman to be his wife, who ought never to have been in his home. Exactly as you would expect, she begins to taunt her mistress and to scorn the woman who professes faith. The child is born and becomes a burden in the home; Abraham the man of faith is put to shame in his own house, and he has to let the woman be driven out into the wilderness, with the conviction that it is wrong.

Everything would seem to be getting darker with him until the Lord steps in once more and restores

his servant. Then there comes that blessed word of forgiveness and peace, and promise of the child to be born by whom his seed should be a blessing to the nations. The son is to be born entirely and only of faith; Isaac can never be brought into this world except simply and absolutely through faith. So with our Christian life; all is of faith. But faith is not enough. God tests us with regard to the land and the personal enjoyment of what He has for us; and also as to that by which we shall become a blessing to the nations. We may have been waiting many years looking for fruit in our Bible-class, our congregation, our home life, or our daily business. Some of us have waited, God knows how long, and we have been often sorely tempted to descend, like Abraham, to fleshly means.

THIS IS WHY MEN INTRODUCE RITUAL

into their churches, musical performances and other things that simply tickle the ears of those to whom they preach. Wherever there is this descending to the methods of the flesh, God visits it by bringing sad trouble into the home or the church. Let us first get back to the land, that we may raise our altars to God. Secondly, let us possess a calm and peaceful trust in God, that in his own time the seed of faith shall surely be born. Then let us hear the voice of God saying that where there is faith there must surely be faithfulness. God has given to us the blessing of the land in its fulness—or He is going to give, for his promise is the same as his deed of gift. Shall we not dare also to expect that his promise as to the seed shall be fulfilled? Then our faith should lead us on to faithfulness. For now comes the testing. After all that we have received the question now comes, "What return shall we make?" It is blessed to talk of faith, to gather in these assemblies and think of the sweetness of being linked to Christ; but what is it all if it leads not on to faithfulness? God's faithfulness is seen in this, that he is always giving. We Christians are thinking too much of what we can get. Let us begin to think of giving to God what He would take back. God asks of Abraham the resignation of what is most precious to him, and Abraham says, "Let Him take what He will; I will have the rest." He is called on to give the Isaac of his soul, the child of promise, to be sacrificed upon the altar. And God is asking of us to-day whether we will exhibit a like faithfulness. So they that be of faith are blessed with faithful Abraham, when they give back to God whatever God may deign to ask of them.

I wanted to elaborate the truth with respect to the connecting link between the two, but time forbids. Faith takes in what God bestows on the creature; the creature turns round and commits himself.

THAT IS TRUST.

He puts all he is and all he has into the hand of the Lord and trusts. Why does he trust? It all depends on what we have learnt to know of God Himself, whether we can trust and then begin to be faithful. We shall never be manifold stewards of the grace of God until we have learned by grace what it is to trust God for Himself. How do we trust God? I fear a great many of us trust Him as I trust a pickpocket—just as far as I can see him, and as long as I can keep his hand out of my pocket. We trust God when we are well; when we have got a good round balance at our banker's; when our family are in perfect health; when a comfortable provision is made for the holidays, and we have got a first-class return ticket. We trusted our Father's provision for Keswick, when we had six weeks ago secured our lodgings, and were certain nobody else could take them. That is a fine sort of trust, is it not? yet it is what we are doing every day. What we want is to learn the trust which comes from trusting God's character, so that we know He cannot fail. I have learned to trust my God lately more and more because of what I see of his works. Creation is full of the magnificence of God's power and glory, and that leads me to think much of God. But I go further, and look at Christ Jesus, and there I see the revelation of God's great love, and I cannot but trust Him. Thus, having learned to know God, to know his character, and his inner being and nature, it is

IMPOSSIBLE FOR ME TO DOUBT HIM

for one instant. I can look up to him like Job and say, "Though He slay me, yet do I trust Him," changing the future into the present tense. I look at one of you and see you do an honest act, and I say, "That man must be honest, because of the remarkable honesty with which he acted." I am judging character by conduct. But let me get to know you for twenty years as I thank God I know my wife. I trust in my wife, not because she does honest acts, but because I have learned to know her character. I dare not doubt her honesty for an instant; I know her to be honest, so I am convinced she will do honest acts. Apply that to God and it becomes trust. The Word of God comes to you and you drink in what He gives you. Then comes some act of his providence that staggers your faith. He takes your child, perhaps; you cannot understand it, and you no longer believe that He is love. My dear friend, how dare you do it? The God who is love; the God whose character you have known, is the God whom you are called to trust, and to leave his conduct to explain itself. If He says, "Now give Me your Isaac," you say, "My God, I know Thou art right; I can trust Thee, because I have learned to know Thee."

So faithfulness comes into action; it is just giving to God whatever He would take. Will He take my child? Ah! it means so much. But let Him do what seemeth Him good. A dear brother said to me yesterday: "After your words about Ezekiel I am terrified that God will take my wife." I cannot tell what God may take; but I know that if I would be faithful. If I would be of the seed of Abraham, the father of the faithful, I am to carry the knife, and to carry the wood for the fire, and to walk up the hill hand-in-hand with my dear one, and I am to say: "It is the Lord; let Him do what seemeth Him good." Faith when it is begun bringeth out trust, and trust when it is finished brings out faithfulness. Then you are worthy to be of the seed of Abraham, who saw the day of Jesus Christ, and was glad with the very gladness of God.

The Missionary Meetings.

THE KESWICK MISSION.

NOTHING has been more patent to the close observer at those blessed and momentous gatherings of last week than the strong indication of a steadily growing interest at Keswick in the work of foreign missions. The conference of students on the previous days, whose main theme was missions, no doubt contributed to this. However it has come about, it is certainly one of the most delightful and gratifying features of this truly remarkable annual event, and it carries with it the promise and potency of still greater blessing to the world at large from the Keswick gatherings.

The afternoon of the Wednesday is now regularly set apart for hearing of the doings of the "Keswick Mission" proper, which has sprung from the Convention, and seems destined to do noble service throughout the world, not only in dispatching approved individual workers for resident service in far-off fields, but in sending deputations for more or less limited periods of Gospel work, or for testimony and teaching as to the fully-consecrated life. Last year the interest of the Keswick Mission meeting focussed itself around Mr. G. C. Grubb and his party, and the memorable address which he delivered. That peculiar interest was lacking on the present occasion, but the addresses of Mr. Brooke and Mr. Macgregor on their visit to Canada were of a deeply encouraging kind.

Mr. ROBERT WILSON, having quoted the Saviour's "marching orders," read a report of the doings of the Keswick Mission since last year. Reference was first made to the sending out of Messrs. Brooke, Inwood, and Macgregor to Canada, where the Lord had greatly blessed their testimony. A mission to South America by Rev. G. C. Grubb (who is accompanied by Mr. Millard and Mr. Bidlake) is now going on in South America. Early in March Miss Amy Wilson Carmichael left England as a Keswick missionary to join Rev. Barclay Buxton's mission at Watsuye, Japan, where she received a hearty welcome. In the course of her outward journey she experienced, in difficult circumstances sometimes, much of the Lord's presence and preserving care. A cordial invitation comes from Mr. Buxton asking more Keswick missionaries to join him in that large and promising field. It is expected that during the coming autumn Miss Ruth Brooke will go to China, having been accepted as a missionary, but prevented by indisposition from going last year. The Committee have other offers under consideration, but they are not yet in a position to be reported on.

It has been laid upon many hearts to ask God's guidance as to the visitation by deputations from Keswick of various mission stations throughout the world for the encouragement of the often-tired labourers in the Master's vineyard. Prayer is desired that the Spirit may Himself point out those whom He would send forth for this service.

It was stated that in order that missionaries might share in the blessing given at these Convention gatherings, some friends have contributed to the expense of bringing to this year's meetings missionaries returned for rest or those about to proceed to the foreign fields. If this fund is insufficient the Committee purpose giving some help towards such a desirable object from the funds of the Keswick Mission. To carry on and extend the various projects in hand considerable expenditure will be incurred, and it is felt desirable to have a good working balance in hand.

As to matters financial, Mr. Wilson reported that during the past eighteen months £1188 15s. 11d. were contributed to the mission exchequer, besides £600 odd subscribed for other missions. The expenditure on behalf of the Keswick Mission during the same period, including missions and workers to Australia and New Zealand, Palestine, Ceylon, Paris, Japan, South America and Canada, and a Welsh Convention, was £1493 7s. 9d. There is a balance in hand of £1828 9s. 10d.; but some portions of that are sums contributed for specific purposes, and which will be so applied.

An extremely pathetic letter from Miss Wilson Carmichael (the Chairman's adopted daughter) dated Watsuye, Japan, June 1, was read by Mr. Wilson. After a request for earnest and continued prayer for the work, she described the sound that had been falling on her ears as she wrote—the striking of a gong by a worshipper in a temple near by in praise of the demon god. The writer wished that the echo of that mournful sound might reach the Keswick tent, and go deep down into every heart, that more might be done to satisfy the yearnings and bless the lives of those who engage in this deluded worship.

Mr. Wilson having offered some touching words of earnest prayer for "his dear child," Miss Carmichael, an account was given by Mr. EUGENE STOCK of what he had seen in his recent travels at the Antipodes of the fruits of Mr. Grubb's visits there. It was altogether a joyful story, and was told with much zest as well as wisdom. He said he desired to speak with restraint and caution, because he had discovered that everything spoken at Keswick respecting Australia found its way into print in that country. Mr. Stock went on to tell of the remarkably cordial welcome that had been accorded to Mr. Grubb and his co-workers in quarters in Australia, where such a thing was not altogether expected. The missioner preached in seven or eight cathedrals at the invitation of the bishops, and in many important churches besides. One bishop went go far as to say, in an address to his clergy and lay workers, that he wished they would take Mr. Grubb as an example in their preaching. Another bishop, in reply to an inquiry as to Mr. Grubb's work in his district, said:—"I could criticise, but I dare not criticise. The man came here with a message direct from God, and our business was to hear it and obey it." While this was so, it was also true that the offence of the Cross has not ceased. The lukewarm Christians in all denominations greatly objected to two things that Mr. Grubb taught — a present salvation, and separation from the ways and maxims of the world. On the other hand, some who had been prominent in worldly pursuits, such as ladies who were champion tennis-players, were brought so thoroughly into the fulness of consecration that they gave up these healthful but engrossing recreations that they might the more devote themselves to the service of their Lord. Some of the converts who had got no sympathy and instruction in the spiritual life from their regular pastors after Mr. Grubb's departure were found by Mr. Stock and his companion in travel (Rev. R. Stewart, of Foochow) to be hungering and thirsting for further help and guidance in the life of holiness and the path of service. Mr. Stock said that he would not refer in any detail to what he and Mr. Stewart had been able to do, but he might say that their time was by no means all spent in seeing what God has accomplished through Mr. Grubb's party. Before they left the country twelve candidates for foreign missionary service had been accepted; that number was now increased to twenty or twenty-five, and about four times that number spoke with them on the subject. Every one of those definitely accepted for mission work had come under the influ-

ence of the Keswick Missioners. Mr. Hudson Taylor also had got a good haul of new workers for China. In addition to that, Mr. Stock had seen a list in Bombay of fifty Australians now working in India, mostly in connection with the Presbyterian, Wesleyan, and Baptist Missions; the two latter bodies are large in Australia, and very much alive. India is very much on Mr. Stock's heart. As he closed his interesting report, he exclaimed, "Oh, that half of those in this tent would go to India!"

He proceeded next to read extracts from letters lately received from South America, telling of God's working in Buenos Ayres and Rosario, in connection with Mr. Grubb's Mission, now being conducted there. Of course, there are difficulties and hindrances, but God is giving unmistakable fruit among both young and old. As the interest spreads, we doubt not the tide of blessing and of ingathering will rise. In a brief letter, dated Rosario, June 27, Mr. Grubb asked for the constant believing prayers of the Keswick friends.

THE CANADA DEPUTATION

As some report has already appeared in these pages of the interesting visits to our Canadian cousins by Messrs. Brooke, Macgregor, and Inwood, it will be unnecessary to recapitulate much from the addresses that followed from the two first-named of these brethren. Mr. Inwood was apparently unable to be at Keswick, though his name was in the list of expected speakers.

Rev. Hubert Brooke devoted a good part of his remarks to a summarised exposition of the truths they went to Canada to declare. He told how the invitation from Canada had come repeatedly, and circumstances this spring enabled the three brethren mentioned to go together. The choice of the three was very noteworthy, in view of the fact that in Canada there are many representatives of the three parts of the United Kingdom. He was an Englishman, Mr. Macgregor was a Scotchman, and Mr. Inwood an Irishman. To meet any possible prejudices as to denomination, it was also an interesting fact that while he was an Episcopalian, his Scotch brother was a Presbyterian, and his Irish *confr re* a Methodist. Still further, as showing the diversity of gifts, he might say that they were to pay attention to the three heads of the coloured preachers' discourse:—he was to do the "expounding," Mr. Macgregor was to see to the "argufying," and Mr. Inwood was to supply the "arousement." Touching briefly on the actual circumstances of their visit, Mr. Brooke said that they found a good deal of prejudice in different places as to their purposes, arising from the fact that in past times so-called "holiness teachers" in these parts had advocated and claimed sinlessness. Their first duty in each place, therefore, was to lay down their platform and disclaim all such unscriptural views. With the exception of one place (afterwards stated by Mr. Macgregor to be Hamilton, Ont.), they were permitted to see much interest awakened and many souls seeking consecration of heart and life. At the end of each series of meetings they presented the claims of the foreign field, as is done at Keswick. They found that one great hindrance to a deeper spiritual life was the prevalence of worldliness of spirit and methods in the churches. That was a crying evil, and it had to be resisted in Canada, and still more in the United States. There is a wide and open field across the Atlantic for the spread of such teaching as is made prominent at Keswick, and Mr. Brooke said he hoped much prayer would be made that three other brethren whom the Lord might indicate and send, might go to Canada next spring. The visit to Chicago was full of interest. Mr. Moody had told him that he would employ him for a whole year straight away, and he believed the same offer had been made to the other two brethren.

Rev. G. C. Macgregor, of Aberdeen, followed with a detailed account of the tour, from Northfield, which was first visited, on to Montreal, Toronto, Guelph, Hamilton, Chicago. In the last-named place some exceedingly interesting work was done among those attending Mr. Moody's Bible Institute. A special feature of the Toronto visit was a meeting of some 200 ministers, at which many were blessed. Mr. Macgregor said he had since received very gratifying letters from some of the ministerial brethren there. A brief visit was made to Lockport for rest before passing on to Chicago; there, however, they spoke in some of the churches. The speaker said he had a curious experience when conducting a service on the Sunday evening. The gas was accidentally turned out and they were left without any light; but they had a good after meeting in the dark and were enabled to deal with souls.

These very pleasing recitals about exhausted the time at command for the meeting, and the Rev. C. A. Fox only had a few moments in which to press home on the great audience their responsibility in sustaining these varied endeavours of the Keswick Mission by prayer, by gift, and by personal service. Shall we not make it clear (he said) that our hearts are determined in this great work; that in view of Christ's very near return we shall put our shoulders to the wheel, and rejoicingly go forward to do whatever can be done for the glory of our Lord.

SATURDAY'S MISSIONARY MEETING.

This was the last meeting of the Convention proper, and a worthy crown it was to a most memorable week. The great tent was crammed; and the platform was packed, on this occasion mostly with the missionaries who were to take a part in the proceedings. The meeting lasted three hours, and there was no sign of a flagging of interest from first to last. Mr. Robert Wilson was in his wonted place in the chair; but the conduct of the great part of the meeting devolved, as is customary, on Mr. Eugene Stock.

At the outset Mr. Stock intimated that it had become usual at these meetings for many friends present to give a thankoffering for blessing received, in the shape of a contribution to some missionary cause. No one of the speakers that would follow would indicate the society in connection with which they laboured, and none would appeal for money.

"To the Jew first" is still the motto in this meeting, and this year the chosen people had two representatives. Rev. John Wilkinson did not contribute any fresh facts as to the spread of the Gospel among the people of Israel, but he declared, as he so often does, that the proper evangelisation of the world depends on the bringing in of the Jews; and he entreated unceasing prayer that God would save the remnant of Israel. Rev. S. Schor, of Jerusalem, told of thousands of Jews returning to the land of their fathers. God has wrought wonders there within a few years past; even the Rabbis who used to be the bitterest enemies of Christian missions, are now willing to receive the Gospel. His closing word, like that of many of those who followed, was, "Come over and help us."

The subsequent programme was to go by countries—Africa, four speakers; Mohammedan lands, two speakers; India, four; China, Tibet, and Japan, five speakers.

AFRICA.

Dr. Harry Guinness said that in Africa God had opened a new world within the last twenty years. Quoting the text, "Ethopia shall soon stretch out her hands unto God" (Ps. lxviii. 31), he said that the original of the word "soon" might more properly be rendered "suddenly." This is the very miracle that is transpiring before our eyes. In the great Congo region many are confessing Christ; in one congregation, at Lukunga, there is a church with 500 members. Let the churches of Christ enter in at the open door which God has set before us in the hitherto Dark Continent.

Mr. Spencer Walton said he brought to the Convention the loving greeting of Rev. Andrew Murray. He had good news to tell as to the progress of the Gospel, as gathered in recent tours in Basutoland, Fingoland, Pondoland, Zululand, and Swaziland. He had seen 1250 Basutos sitting together at the Lord's table, including the Queen and other members of the royal establishment.

The two succeeding speeches awoke more than common interest. The first was by the dusky lady, a relative of the late Ketchwayo, Mrs. Meek, whose eloquent appeal in her native Zulu for prayer and help, was translated by her husband. Then the coal-black Bishop Oluwole, coadjutor to Bishop Hill, spoke pathetically of the special difficulties and temptations of native Christians on the Niger, and besought prayer for the labours of himself and his fellow workers as they returned to Africa. He said that they desired to go in the fulness of the blessing that is so largely experienced at Keswick.

At this point Mr. Stock read extracts of a letter just received from Bishop Tucker, speaking of much activity in preparing native converts for baptism. The printing press is kept busy. The Waganda elders have a custom of joining in prayer in the vestry with the officiating minister, for ten minutes at the commencement of each service; the Bishop thought that would be a good custom to introduce in England.

THE MOHAMMEDAN WORLD.

The first to represent this hard field was Miss Trotter, from North Africa, who pleaded with her fellow-Christians at home to begin to believe as well as to pray for a decided break among the Mohammedans. She believed the reason why so little fruit has yet been found among these people is, that we have not expected it and believed for it.

Rev. C. Wilson, labouring among Mohammedans in Jerusalem, said the work among the women, both in the city and the country, is most promising. Official Turkey is more hostile than ever, but the people are willing to hear the Gospel message.

Mr. Stock here called on all in the audience who had been in the field to rise, that they might be seen. Some fifty or so stood up. Then he asked those who had been accepted for foreign service to rise; perhaps as many more stood. For both sets of workers Rev. E. H. Hopkins offered earnest prayer.

INDIA.

The Hon. Gertrude Kinnaird was the first of the five to speak on behalf of this vast dependency of the British Crown. She re-echoed the cries of ignorance, of superstition, of cruel custom, and above all of cruel indifference that are rising from the land. A woman in Patna said: "How long have your people known about Jesus Christ?" When told that it was a long period of years, she replied, "It seems a strange thing that no one ever told us about it before." Ninety per cent. of the population in India live in villages, and that is an immense field. The women in the zenanas are opening their hearts gradually to the truth. Some of them ask incredulously, "Does God love women?" One said: "Since the ladies came our hearts are light that before were dark." There are thirty-nine millions of girls under the age of twelve; only one-third of a million are in a school of any kind. Miss Kinnaird asked that over 100 new missionaries should go out to India at once.

Miss Bland, who has been at work in Agra, said she had been in India for twenty years, and she desired nothing more than to be sent forth, if the Lord willed, to labour there twenty years more. There is joy in the work which can never be known at home. She spoke also of the great needs of the villages, and of the success of work there. A worker itinerating in the villages had recently written to her to say that magistrates who had been trained in the mission-schools years ago would say: "Go where you like; there is no book like the Word of God. You can go and preach in all the villages where I have power." The women are really longing to receive the Gospel. They say, "We have never heard this before; we do not know it."

Miss Catchpole, a village worker in the Punjaub, could not understand how so many Christians are content to sit quietly at home while millions are perishing. There are 280 millions in India; if every one of the twenty-eight millions in England went out, each would have ten people to speak to. In the villages the people are uncorrupted by the European vices of the towns. They are very simple-minded, and work among them is hopeful.

Rev. Ruttongi Nowroji, a convert from Parseeism, told very effectively of his unrest while groping in the darkness of his early superstitions, and how from the lips of a native missionary he heard the Gospel that brought light and joy to his burdened soul. He had, in consequence, been separated from all his kindred; he had been parted from wife and children for the last thirty-seven years. Only the grace of God could have enabled him to bear up under his trying experiences. He has for some time been at work for the Master in the Nizam's Dominions; large audiences hear the Gospel message very attentively. There are 1500 converts, some of whom have suffered great persecution.

CHINA

next received attention, and the first to speak was Rev. Robert Stewart, of Foochow, who said that there is at present only one Protestant worker in China for a quarter of a million of people. Yet China is not a country somewhere in the clouds; it is only a few weeks' journey away from England. Mr. Stewart related some very striking facts as to the power of Christ through the Gospel in reaching hard cases. He told of a demoniac who was perfectly cured in body and mind, and is now preaching Christ with much success. He had seen converts suffer even to the death, so great was their fidelity to Jesus Christ.

Mr. Graham Brown recalled the Keswick Convention of 1885, when he attended a little private missionary gathering convened by Mr. Reginald Radcliffe, and when he received the impulse that sent him to China. He spoke of the vastness of the land, the paucity of the workers, and the readiness of the people to hear the Gospel.

Mr. Cecil Polhill-Turner related in part the terrible experiences that befel his wife and himself exactly that day twelve months ago (July 29) in the little mountain town of Sung-pan, when they were maltreated and driven out of the place because they had been accused of causing the long drought that visited the district. We pray that God would blow upon his Church with the south wind; there is plenty of the north wind of trial and persecution in the mission field. He told how in the very midst of their trial his wife had found comfort in the thought that some at Keswick Convention (then in session) might be praying for them.

Miss Anne Taylor spoke some earnest words on behalf of Tibet, where she has lately experienced so much of the keeping and delivering power of God, as well as the wrath of man. Then the missionary testimony was brought to a close by Mr. Brandram, of Japan, who put in a most urgent plea for that promising land and people. Somehow, he said, the stream of interest and of recruits vanishes before it reaches Japan. The people are in great danger of lapsing into infidelity and utter indifference if they are not won for Christ.

Mr. Stock said we must not omit to remember in prayer and thought the many lands and fields unrepresented on the platform, among which he mentioned, Arabia, Persia, Central Asia, the Malay Archipelago, Mongolia, Kamtschatka, North-West America (which is almost always forgotten), the South Seas, South America, Patagonia, Madagascar, Polynesia, Melanesia, New Guinea, the Maoris of New Zealand, and the aborigines of Australia.

From the words of Paul, "I am pure from the blood of all men," and some cognate passages, Rev. H. B. Macartney gave a solemn closing word of exhortation to the missionaries, and also to the congregation. Then, all having sung, "Saviour, thy dying love, Thou gavest me," Mr. Stock made a very tender appeal to parents not to throw any hindrances in the way of their children going forth to foreign fields in the service of Christ. He gave an opportunity to all parents in the vast audience, who were willing to surrender their sons and daughters to the Lord for mission work, to express it by rising. The response was remarkable from all parts of the tent, probably numbering hundreds in all. Then the hymn, "Oh to be nothing, nothing!" was sung. Mr. Stock invited all those, young or old, who desired now to place themselves on the altar for foreign service to rise; and again the response was gladdening, groups or single individuals of differing ages, standing on their feet in large numbers. It was a truly affecting spectacle. Rev. F. B. Meyer led in very earnest and definite prayer for those who had risen, children and parents. Then the proceedings were brought to a termination by the singing of the verse—

Were the whole realm of nature mine,
That were a present far too small
Love so amazing, so Divine,
Demands my life, my soul, my all.

At the beginning of the meeting envelopes had been distributed through the audience, in which they could enclose their gifts or promises. At intervals these were collected and handed to the Chairman, who announced any special contribution. He intimated one promise of £1000, two of £100, and other lesser sums. Some sent up word that they were offering themselves for service. Near the close of the proceedings, Mr. Wilson stated that he had received, in promises and gifts, about £1800, speaking roughly. We have ascertained, just as we go to press, that the amount given or promised will be over £2200; this includes gifts to other missions besides the Keswick Mission. Some jewellery was also given, but not so much as last year, when the items given realised £150.

THE LONDON GUILD OF HOPE seeks the welfare of the young in relation to total abstinence, and has proved a strong ally in promoting the work of the C.E.T.S.

A GOVERNMENT RETURN shows that the Ecclesiastical Commissioners own sixty-eight licences, twenty-two of which are in Finsbury. An annual sum of £10,000 is thus derived from public-houses. In addition, thirty-four clergymen hold one hundred licences.

CHINA INLAND MISSION: AUSTRALIAN AUXILIARY.

From our Melbourne Correspondent.

The China Inland Mission is, undoubtedly, "an object lesson to the Church of God of this day." What is now being done here, in our Australian colonies, in this last decade of the nineteenth century, is but a repetition of what was witnessed in connection with this noble institution in the eighth decade of the century in the old country. In 1890 the Australasian department was formed, and almost immediately began definite operations by sending out eleven missionaries to the field. The visit to Australia of the venerable founder, Rev. J. Hudson Taylor, not only served to draw a large number of candidates to offer themselves for work in connection with the C.I.M., but was blessed of God to the deepening of the spiritual life of the Church in these lands. There has been, largely as the result of this visit, the rising up of quite a number of young men and young women, chiefly the latter, offering for service in the mission field.

The annual meetings of the Mission were held on Tuesday, June 6, in the Congregational Church, Collins-street, Melbourne. In the afternoon, at three, a number of ladies gathered in the hall, and were presided over by Mrs. Bird, wife of Rev. Alfred Bird, hon. secretary of the Mission. Mrs. Nicoll, a returned missionary, with the assistance of a large map, gave an interesting account of her journey to Chung Ching (where she and her husband laboured), and of the work carried on in that place. It was fourteen years since she had gone there, when it was the only station in a large province; now there are about ten more stations in the same province. She told the ladies that it was really because the Chinese mothers loved their little daughters that so many of them killed them, for some of them had told her they would rather put them out of existence than that they should live as they themselves had done. She told how difficult it was for women who smoked or ate opium, to give up the vile habit. She had seen some of them die in a wretched condition, preferring their opium to our Christ.

The Misses Ethel Reid, Fanny Sedgwick, and Hetty Flemming, expecting shortly to go to China, briefly addressed the meeting, testifying as to how they were led to offer themselves for the work, and telling how they had been tested in various ways, and then having been accepted by the Council, had gone into training at the home at Kew. They all acknowledged it was "just beautiful to go to China for Christ."

The evening meeting was presided over by Mr. David Beath, who gave the keynote to the proceedings by reading several passages conveying the grand thought, "The Lord reigneth," which in these perplexing times had been a comfort to many, and which likewise he considered a suitable word for a missionary gathering.

The hon. secretary, Rev. A. Bird, then read the report, recounting briefly the history of the Australian branch of the Mission. Though the faith of the Council had often been severely tried, they had never been put to shame. The first year saw eleven missionaries sent to China, the year following nineteen, and during the year just closed six. These had been selected after much prayer. They hoped, if the state of the funds should warrant it, shortly to send out four young men and five young ladies. The fact that of the workers already engaged nine were Church of England, eleven Methodists, eleven Baptists, two Presbyterians, two Congregationalists, and four of the "Brethren" community, showed the undenominational character of the Mission. The Australian contingent had stood the trying heat of the climate well, and already some were able to preach the Gospel in Chinese. Much good had resulted, and at one place a wonderful awakening had occurred, ninety converts being baptized. Rev. S. Chapman had recently spent six weeks in some of the interior provinces, and had brought home valuable reports of the mission work. Every mail brings requests for more helpers, and the supply is only limited by the funds placed at the disposal of the Council.

The hon. treasurer, Mr. P. Kitchen, submitted the financial statement for the year ending May 1, 1893. Starting with a credit balance of £686 6s. 6d., to which had been added £1770 6s. 1d. in subscriptions, donations, etc., the year closed with a small balance of £2 14s. 1d. in hand, and £238 11s. 9d. locked up in the National Bank. Mr. Kitchen then rendered praise to God for his goodness. Every real need had been met, and so we should thank God and take courage. The experiences of the Council, which he recounted, had been such as are so frequently met with in the carrying on of mission work, as well as in the lives of many of God's children.

Mr. Nicoll, returning missionary, related the wonderful increase of mission stations in the most distant inland provinces. The greatest opposition was from the literati. About the hardest province to work was Yun-nan, for there England's curse (opium) had got such a hold of the people as was unknown elsewhere in China. The Protestant missionaries are the enemies of this traffic. In the Province of Che'Kiang (the cradle of the C.I.M) there are now thirty labourers. Many of the inland stations have now flourishing native churches.

Rev. A. C. Kellaway, of St. James's Church, Melbourne, followed, and under the figure of a tree putting forth no new twigs indicated the Church not sending out workers into some mission field, as showing signs of decay. As this missionary work was the work of the Church of God, he reminded those present of the power that was given specially for this great enterprise when our Master promised the Holy Ghost for the very purpose of strengthening those who should go into all the world to preach the Gospel. The work brings glory to God, joy to the angels, blessing to the Church of God and to the world at large. He suggested that believers should read more missionary literature, and in a spirit of consecration devote themselves entirely to the Lord.

Miss Campbell and Miss McCulloch, who hope to start for China shortly, addressed the meeting in happy words about the joyful service in which they hoped soon to share, and in regard to the mission work in which they had already borne their part. Miss Chapman, recently returned to recruit, spoke of the joy of service in China. She longed to get back to the work; but she wasn't so "dead set" on going to China as on doing God's will, whatever that might be.

The Old Welcome.

All interested in our city workgirls will be glad to hear of the very pleasant times we spent at George-lane, Essex, on Saturday week. The weather was lovely, and the rambles through the forest most enjoyable. We sat down to tea in the Mission Hall, lent for the occasion through the kindness of Mr. Hobbs, who, with some lady helpers, did all that was possible to make us comfortable and happy. The hall was brightly ornamented with banners, etc., and the tables decorated with plenty of flowers. Afterwards, many of our girls with the workers met in the forest for a meeting, when several friends spoke words of loving invitation to those out of Christ. More singing followed, after which there was a short testimony meeting amongst the Christian girls, one saying that it was on a similar occasion last year when she decided for Christ. We trust many received blessing, and were invigorated in body through that happy time in the forest.—Yours, in happy service,

Eleanor Fisher.

MRS. H. COOK, in sending out the last report penned by her late husband, pleads for help to carry on the work of the Seamen's Mission and the Gospel Ships. The steamer *Good News* is now on the East Coast, working among fishermen.

MEDICAL STATISTICS show that 50 per cent. of the young men in Switzerland, who would otherwise be eligible for military service, are rendered unfit for that service owing to the marked physical deterioration produced in them by excessive drinking.

THE REGENERATE WILL.—The Scripture doctrine of sanctification teaches no effortless passivity. No will is so fully constituted for work as the regenerate will. And in the matter of inner sanctification, which lies at the base of true and fruitful outward service (2 Tim. ii. 21) the will has abundant work to do in watching and prayer, in diligent study of the Divine Word, in use of sacred ordinances, in holy contemplation of Christ, in attention to every whisper through the conscience. But these works will all be done with a view to maintaining and deepening that sacred practical contact with Christ by faith, which is the one ultimate secret of spiritual success. They will be helps and guides to faith, not substitutes for its divine simplicity. The temptation of the hour will be met less by direct efforts of the will than by indirect; "through and in Him who enableth."—*Rev. H. C. G. Moule.*

Letters to the Editor.

CHEAP MISSIONARIES.

Dear Sir,—A good deal has been said and some letters written on the question of what allowance is required to live comfortably in China. Much has been said, in theory, condemning what are called "Cheap Missionaries." Perhaps you can allow me space for a short statement as to personal expenses in China.

I have just returned from a stay of about three months there. I spent during that time £12 10s. This covered all the expenses of living, with the exception of house-rent, besides a portion of outfit of Chinese clothes, books sufficient for twelve to eighteen months' study of the language; teacher's salary, travelling expenses for over 700 miles journey and all other private expenditure. I had a liberal allowance from private sources and stinted myself in nothing, but being under the guidance of wise and experienced men, was saved unnecessary expenses.

The China Inland Mission is one which is classed among the so-called cheap missions, and I would like, through the medium of your columns, to express my admiration of the way in which it is conducted. Its organisation, from a business point of view, is remarkably good. God seems to have provided the needed men for the different positions. A spirit of harmonious unity and prayer pervades all sections of the work; and no one can come in contact with the members of the Mission without being convinced that the God in whom they trust will honour their efforts in his cause.—Yours, etc.,

Leith. A. Stewart

"WANTED, A BOYS' LIFE BRIGADE."

Dear Sir,—I hail with pleasure the suggestions of your correspondent, "B.," which appeared in The Christian of last week. Having already a large meeting of boys every Sunday night, and recognising the necessity of doing something for them during the week, we are arranging just on the lines "B." advocates. The very large number of societies in existence makes one shrink from adding another which would necessarily mean fresh expenditure for suitable rooms, apparatus, etc., besides another deplorable division of labour. It would be far better if one of those already in operation could adopt improved methods.

I venture to assert that the Y.M.C.A. could, and should, undertake this work. There is not only a national executive, but there are numbers of buildings, gymnasiums, swimming, cricket, and other various athletic and educational agencies scattered throughout the world, and carried on on a Christian basis, and with the one object in view of winning the youth to Christ. The Y.M.C.A. from the first has been a progressive movement, and it has adapted itself largely to varying demands. In many Associations junior sections are now in existence, which admit youths at the age of 14. We have too long overlooked the importance of this work amongst the boys. Perhaps it is premature to suggest a title; this might fairly be left to those who take the matter up. The one that suggests itself to me as being the most applicable is the "Lads' Alliance."—Yours faithfully,

Y.M.C.A., Norwich. Walter Price.

A PERFECTIONIST SNARE.

Sir,—I have lately had occasion to study a good deal of the literature of perfectionist and ultra-holiness schools, and have been dismayed to find some of their best-known professors maintaining a doctrine of "intention" which reminds one somewhat of one of the Jesuit doctrines so skilfully ridiculed by Pascal in his "Provincial Letters." For instance, Mr. Thomas Cook, in his tract on "Scriptural Perfection," while admitting that the Christian's service may be marred and defective, claims that he may be perfect because of the excellence of his intentions, and he defines the "sum and substance of Christian perfection" as "a sincere aim in everything I do to please God." Is Christian perfection, then, nothing but sincerity of intention? If this be so, many very wicked men (for instance, Saul of Tarsus, the persecutor) must have been Christianly perfect. Our blessed Lord Himself said to his disciples, "The time cometh that whosoever killeth you will *think that he doeth God service.*"

If intention and not achievement is the touchstone of our conduct, then the foundations of morality are sapped, for right and wrong will differ with different people, and absolute standard there will be none. Where right conduct is wanting we cannot acquit men upon the ground of their intentions. If this be the rule of a sound morality, how much more is it the rule of Christianity! The Christian cannot afford to sink below the level of the moralist. Hence the alarm that many feel at the very obvious tendency of perfectionist and kindred teaching to lower the standard of God's holy requirements. Hence, too, I for one greatly distrust such eulogies of Jesuits as Dr. Bowman Stephenson has recently pronounced in *The Sunday Magazine*. He says: "There glowed in the breasts of the early Jesuits a sincere and absorbing passion for Christ, and for what they believed to be the salvation of souls. . . . We revolt against the Jesuit's method; we abjure his superstitions; we marvel at and condemn the elasticity of his conscience on ethical questions; but we admire his devotion, his courage, his endurance, his love for his religion and his Saviour, for the sake of which he 'counted not his life dear unto him.'"

Now "the elasticity of the Jesuit's conscience on ethical questions," is in plain English the utter want of moral principle, as may very easily be seen by a reference to their writings; and to me at any rate it seems a mere paltering with the truth to talk about "a sincere and absorbing passion for Christ" in men wholly destitute of morality. We can scarcely doubt the sincerity of many men whose hands have been imbrued in the blood of the saints; we dare not even affirm that of those Jews who with wicked hands crucified and slew the Prince of life, not one sincerely thought to please God by what he did. But we do not on that account say "Our Father in heaven looks less at results than intention"; on the contrary, we reprobate their conduct with the utmost earnestness.—Yours faithfully,

Hampstead, July 29. Thos. M. Neatby.

SCOTTISH NOTES.

A new church has been opened at Newton, Cambuslang.

Rev. John Knox Brown, assistant at St. Michael's, Edinburgh, has been elected minister of the church and parish of Langbank.

Dr. Valentine, of Agra, addressed a deeply-interested audience in Carrubbers Close Mission, Edinburgh, on Saturday week.

Rev. Professor Cameron, D.D., conducted special services in Towie Free Church on Sunday week in commemoration of God's goodness during the two years of the present pastorate.

A sale of work for the purpose of carrying out improvements on Lochranza Free Church was held in the Schoolhouse, Lochranza, Arran, on Thursday, Friday, and Saturday of last week. Sir Donald Currie arrived in the Bay and visited the schoolhouse, and showed a deep interest in the work.

Dr. Thos. Lawson has been doing duty as resident doctor at the Cowgate Mission during the summer. He is to be succeeded in the autumn by Dr. Fred. M. Graham. One of the students of the Edinburgh Medical Missionary Society, Dr. R. Lee Bolton, has been appointed by the Church of Scotland to their Medical Mission in Smyrna.

IRISH NOTES.

The Jungle Tribes Mission is about to send out from Belfast another agent to India and open a second station.

A grant of £300 has just been made by the committee of the Wesleyan Book Room to the Irish Methodist Home Mission fund.

The New Central Mission, Dublin, sanctioned by the late Methodist Conference at Cork, will not be ready to enter on active operations before September.

The Armagh Protestant Orphan Society, which was founded in 1867, and through which since then over 400 children have passed, has now 132 orphans under its care, and is doing a good work.

The manager of the "Bogus Club" has been fined £25 by the presiding magistrate at Dublin, and it is hoped that this will help to check the growth of these nefarious man traps that are becoming a regular plague.

A successful work in connection with the Irish Evangelisation Society has been going on at Lurgan and the neighbourhood for several months past. Through the instrumentality of Messrs. R. M. Robinson, J. Loney, and S. Millar thousands have heard the Gospel preached, and very many have decided for Christ.

The Archbishop of Dublin, Lord Plunkett, has addressed an earnest and affectionate letter to the members of the Reformed Church, Spain, and he appeals to people in this country for assistance to enable him to pay off the debt of £2000 still remaining on the church buildings in Madrid, in which he himself has taken a deep interest.

MISSION WORK IN PERSIA.—In the report of Mrs. Bishop's address at the Students' Missionary Convention at Keswick, the sentence on Persian Missions should have run thus: "Persia is without missionaries, except in the north-west, and at Teheran, Julfa, and Hamadan."

THE Y.M.C.A.

The Madras Y.M.C.A. reports very decided progress.

Mr. Arthur K. Dearden, of Hull, has been appointed general secretary of the South Shields Association.

Mr. and Mrs. E. S. Johnson have just entertained the members of the Derby Y.M.C.A. at a garden party at their charming residence, Littleover Hill.

The Sunday-afternoon Bible studies at the Camden-road Association have lately been much blessed, so also the evangelistic and open-air services.

The Melbourne Association reports that the black cloud caused by the commercial crisis is beginning to move. The work goes on well, new members come in, but funds even yet are very short.

The Ramsgate Y.M.C.A. is going forward. The members have started open-air services on the sands, and God is wonderfully blessing them. They are greatly in need of a small American organ to help them in the singing of the sweet songs of Zion. The leader of this work is Mr. Richard Render, Tryphena Villas, Margate-road, Ramsgate.

The foundation stone of the Paignton Y.M.C.A. new building has been laid by Mr. O. S. Bartlett. Addresses were delivered by Mr. Bartlett, Dr. Black, of Torquay, and others. There was a large attendance at the public meeting. Mr. L. M. Miller, president of the Association, was in the chair. Addresses were delivered by Revs. T. C. Wilson, W. F. Price, Messrs. T. Viccars, F.G.S., and W. H. Roberts.

At the summer quarterly meeting at Trowbridge Mr. J. Poynton Hayden gave a hearty welcome to twenty-eight members and associates who had joined during the past quarter. Satisfactory reports were presented by the secretaries of the various branches of the work, and a resolution in favour of the establishment of an Abstainers' Union for advocating temperance principles amongst the members and young men of the town, was adopted. The president addressed the meeting, which was a full one, contending that the branch was on a firmer basis now than ever.

The spiritual work at the Exeter Hall Y.M.C.A. has never been better taken up than at the present time. The week-night Gospel meetings have been particularly well attended, and many young men have been brought in. During the winter Dr. Pentecost will give a series of addresses on Wednesday evenings on "The Reasonableness of Christianity," while on Tuesday evenings, in connection with the Churchman's Protestant Union, a series of Protestant lectures will be given by a well-known clergyman. Messrs. Charles Inglis and T. Richardson have been giving addresses at the Sunday afternoon men's meetings and the Sunday evening services.

CHRISTIAN ENDEAVOUR NOTES.

The Peckham Rye Tabernacle Endeavour Society, formed eighteen months ago, now numbers fifty-eight members in the senior branch and forty-three in the junior branch.

Six months ago a Y.P.S.C.E. was inaugurated in connection with Southernhay Congregational Church, Exeter. Now sixty-four seniors and forty-five juniors are pledged to Christian work.

The attendance at the Carr's-lane Society, Birmingham, during the summer months averages over 100, and the enthusiasm of the members in their work is frequently remarked upon. A very interesting missionary meeting has just been held.

Rev. J. D. Lamont, of Belfast, believes in the C.E.S. because it is simple, because it is Scriptural, and because when tried it has been successful. The attendance at his week-night service has been doubled through the efforts of the members of one society.

CHRISTIAN OBLIGATION.—"*They all* began to speak" (Acts ii. 4). This shows that the testimony of Christ was not borne by the ministry alone, that this chief work of the Church was not confined to official hands. The multitude of believers were not mere adherents, but living, speaking, burning agents in the great movement for the universal diffusion of God's message.—*William Arthur.*

OPEN-AIR PREACHERS.—Nearly 200 members of the Open-Air Mission accepted the kind invitation of Mr. and Mrs. Hodson and Miss Alexander to spend Thursday, the 27th ult., at North Tadworth, near Epsom. It was a glorious day as to weather, and great was the enjoyment of the preachers as they entered into cricket, lawn-tennis, and other games, or ventured down the "aerial railway." A delightful address was delivered by Rev. J. G. Train, of Norwood, and after tea, prayer and song, heartily engaged in, fitly closed a red-letter day.

The Christian.

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of Miss Annie R. Taylor, Chinese Missionary and Traveller in Tibet.

Mr. F. W. Crossley, of Manchester, writes:—"We already have one missionary supported from Star Hall, and several partially so. May our Lord continue the work. He undoubtedly will if we are faithful. I quite agree in your idea of each church supporting a missionary, or more. Any spiritual church can do it."

In our Keswick report of last week, a mistake was made as to the date of the first Convention. It was held at the end of June in the same year as the Brighton Conference (1875), and only a month after. The meetings recently held, therefore, constitute the nineteenth consecutive Convention at Keswick.

We understand that the authorities of the Keswick Convention have received a requisition signed by a numerous body of missionaries in North India, principally ladies labouring in the Punjaub, entreating that a delegation of Keswick Convention speakers might be sent to India in the next cold season, to hold conventions for the deepening of spiritual life in various missionary centres and at other suitable stations. We hope that the God of all peace may wisely direct our Keswick brethren in this extremely important matter, and that they may be guided aright in their decision on the main question and then in the choice of men and places. The expense will necessarily be very heavy, but our God is faithful, and if this project be for his glory, we feel assured that the way will be prepared and the path made smooth. Meanwhile, we earnestly bespeak prayer on the subject from the Lord's people.

We warmly sympathise with the multiplication of conventions of this kind in large and in local centres. They must always lead to evangelistic and missionary operations; for if a revived and deepened spiritual life do not develop thus, it will die away. The living waters from the house of God issue out toward the East country, and go down into the desert, and go into the salt sea, whose waters shall be healed, and the fruit of its trees shall be for meat, and its leaf for medicine.

A young minister sends to *The Independent* his "impressions of Keswick," which may be summed up in the words—he found himself in close contact with the old and unchanging truths of Scripture. "Here one is led back virtually to the old definition of religion itself, namely, the right relation of man to God; which relation is harmonious, healthy, whole, maintained by the continuous exercise of faith in God. That, really, is all that Keswick teaches. And, to such teaching, I, for one, can take no exception. I espouse it right heartily. It is the eternal truth of God, not the speculation or sentimentalism of man." If all young preachers were only to start with this truth, and keep on with it to the end, instead of beginning as they sometimes do with their own imaginings, or with negations of the Word of God, the churches would have more prosperity and our Lord more glory.

The noon prayer-meeting at Aldersgate-street on the 15th inst. will be a valedictory one, in connection with the return to India of Rev. Isaac F. Row, of Poona, who has been home on furlough after more than sixteen years of service in India. The Lord has owned him to the conversion of many among Europeans, Eurasians, and natives. Being now well, he hastens back for urgent work in his large district as an evangelist in Western India, in connection with the Anglo-Indian Evangelisation Society, and also as the Society's secretary in India. Mr. Row will give a short address.

We have just seen Mr. Blackham, the originator of the P.S.A. movement, who thanks us for the assurance given in our last, that the P.S.A. "was intended to be a spiritual and God-honouring institution." It is no matter what an organisation is called. A church may practically be a club; a Y.M.C.A. may be chiefly a gymnastic hall. So a P.S.A. may be degraded to the level of a mere Sunday afternoon concert. When this is done it will become more and more sensuous and sensational. The universal experience of the leaders of this movement is that the more spiritually it is conducted the more successful it is.

Working men have souls, and they know it. They have consciences which speak to them. They want, in not less proportion than others, to hear of the things of the world beyond. If they eschew ordinary places of worship it is not so much because they disapprove the object, as that they dislike the method, as unsuitable to their habits and modes of thought. The P.S.A. rightly conducted, has been found by spiritual men to be a means of grace, and of leading very many to the knowledge of Christ as their Saviour and Lord. Nothing can be more unfair to it than to degrade it to the level of a mere Sunday-afternoon entertainment. It is not right to call such a thing by the name of P.S.A. ☞We are asked to press upon our readers, to unite in prayer during the next twelve months, that Divine guidance and blessing may be given to all leaders in the conduct of this movement.

It is a good thing that the daily papers have taken so much notice of the case of a poor seaman who died from the inhuman treatment of the captain and mate of his vessel. The punishment awarded to the criminals may have been insufficient, but our hope of improvement in the treatment of seafaring men lies in other things than in fear of the gaol. More Christian work among sailors is greatly needed: the men need more care to be taken of them when they are in port, and better provision should be made for their comfort and well-being on board their ships. The power of the publican at home still needs to be considerably reduced. Thus by creating a purer and higher feeling, we shall hear fewer of those harrowing stories of men being abused until they crawl away into their bunks to die, or come home maimed for life.

Excursions are frequently made by enterprising reporters into unknown regions of English life, and news brought forth which is as entertaining as if it came from a new world. The Board Schools in London, an obscure region in an out-of-the-way city, have just been looked up, and we are grateful for being informed that the children begin the day at school with a hymn and the Lord's Prayer; in the Second Standard they learn the Ten Commandments, the Lord's Prayer, Psalm xxiii, "some simple stories from Genesis, some leading facts in the life of Christ, and the history of David as a shepherd boy." The range of Scripture is increased as the child advances from Standard to Standard, and as the verses learnt at the beginning are kept up throughout the school course, the child ought, at the end, to know "the Lord's Prayer, the Commandments, several Psalms, several verses from all the Gospels, Epistles, and Prophets, and a large number of the best Proverbs." Such an arrangement had best, in the present state of feeling, be left as it is.

The effectiveness of the military drill of telegraph messengers, as a recruiting system, must be very complete, if the state of feeling among the messengers in a large midland town may be taken as a gauge—they all intend to enlist. Much may stand in the way of the fulfilment of this purpose, but the system is doing what its opponents always predicted. All the more need for immediate and active steps to be taken for forming, as one of our correspondents has suggested, a Boys' Life Brigade, or, as another has suggested, a Lads' Alliance, which shall teach boys to save life, and not destroy it. The boys' friends in the House of Commons should also press the question to the front. Has the Postmaster-General a *constitutional right* to issue a regulation which materially affects the life of a telegraph messenger in favour of a military, rather than a civil, life? The Post Office is a civil office, and ought not to be influenced by the Horse Guards.

We are thankful to hear that the Board of Trade has decided to give the Midge system a trial at Dunkirk. A correspondent of *The Times* states:—

Under this excellent system, as soon as a ship arrives in port a Board of Trade officer boards her, and, after ascertaining how many hands wish to proceed home without delay, obtains from the master particulars as to the wages due and the deductions chargeable to the men. Each seaman, after vouching for the accuracy of his account by signing it, receives a ticket for his destination with a small advance to defray minor travelling expenses, and leaves for home as soon as his services can be dispensed with on board ship. The balance of wages due to him is forwarded by the Board of Trade officer, and thus a sailor's earnings have a chance of reaching his family instead of filling the pockets of the crimps. The need of a similar arrangement at the Continental discharging ports has long been recognised by those interested in

the welfare of sailors, as it is a well-known fact that in many instances the earnings of a whole voyage are taken from a man in a single night at certain ports on the Continent.

The need for such a system is pressing. We trust, and indeed expect, that the result of this trial will be the extension of the Midge system to other ports where our seamen have long been ruthlessly and systematically robbed.

A correspondent of *The Westminster Gazette* has had "a talk with a Turk about Turkey," which reveals to Western eyes such an internal state of things as we should expect to find in a country which oppresses the Armenian Christians. Outspokenness of opinion is perilous; and as privacy does not exist in Constantinople, what you speak, as you think, in the closet, is soon known in the Palace, which employs 50,000 spies of all grades and occupations. The policy which reigns supreme at the Palace both in home and foreign matters is "fear." The old sturdiness and simplicity are gone; the youths of the upper classes are degraded by contact with France. This discerning Turk is of opinion that what is wanted is not so much material reforms, though there is plenty of room for these, as a great moral revival. "Without this the Ottoman Empire must crumble to dust." But how it is to be effected, or whether it is possible, we cannot say. If Turkey would cease persecuting Christians, and give free course to the Gospel, that question would soon be answered. It would remove Mahomet, and save the nation.

That slavery should exist in one of its worst forms within five days' sail from our English shore is a fact that is hardly realised. All the great European Powers are represented at Morocco, and almost under their eyes the scandalous traffic is carried on. Unfortunately they cannot interfere with private sale. The facts are published in a Tangier journal. In May last a dealer brought in a supply of slaves, which he disposed of, and then he left for the interior for more. He has just returned with no fewer than twenty, mostly young girls. Mr. Chas. H. Allen, of the Anti-Slavery Society, is freely publishing these shameful proceedings in order to arouse public Christian opinion in this country.

Freedom of the Press is not the privilege of the Christian only, and much is to be learnt by the candid remarks of heathen priests as they unbosom themselves to their followers in native prints. It would appear that the Temple of Jugannath at Pooree, Orissa, like many another structure, is the worse of wear, and a Temple Repairing Fund was started some time ago. How the scheme has prospered may be learnt from the following translation from *Utkal Dipika* (the Light of Orissa):

Cuttack, June, 1893. Repairs of Jugannath's Temple, Poree. More than three lakhs (300,000) of rupees are required for the repair of the Pooree temple, but, up to this time, only a little over one lakh has been promised, and out of this about half has still to be realised. It is a matter of sorrow that, after unwearied zeal and endeavour for about two years, no more than this sum has been raised throughout the whole of India. On account of this, why should not the adherents of other religions laugh at the Hindus?

We would not laugh at the Hindus, but we would submit that such a notice in a public print may be significant to many who watch with interest the decay of an ancient faith.

R. S. Gundry, writing in *The Fortnightly* on "Missionaries in China," states at some length the causes of the persecution of missionaries. He does not appear to add anything to the knowledge of those who are familiar with China and the life of the Chinese. His points, indeed, are frequently quoted from missionary literature, or supported by some authority in the mission field. The spirit of the article cannot be called hostile, but neither can it be said to be friendly; it is a sort of "candid friend" or "unbiassed observer" article, and will no doubt get all the attention it deserves from the various societies. Mr. Gundry says that one cause of disturbance is the interference of missionaries in civil disputes between Christian and non-Christian natives, but he owns that in this, as in many other cases, Roman missionaries are certainly the most aggressive, though Protestants are by no means free from blame. There would have been a great deal less friction with natives all over the world, if Rome, with her masterfulness, had kept out of the way.

Mr. Gundry asserts that it is little less than proselytising by force "to insist that missionaries of every conceivable sect and of every intellectual standard shall be allowed to establish themselves and their buildings in the teeth of popular dislike, and to expect that that dislike can be hindered from finding expression." But do the real missionaries of Christ insist on this? He admits that the Chinese Government cannot escape responsibility.

If they have not dared to protest against an aggressive propaganda, neither have they exhausted themselves in efforts to restrain their own people. They have allowed, and possibly connived at, tacit opposition where they would have done better to protest before the world against undue encroachment. Missionaries have been right, too, in accusing the local officials of worse than indifference to the gathering storm.

Mr. Gundry is of opinion that "the whole question of missionary intercourse needs regulation and revision." We fancy that that continually goes on as missionary work alters the conditions of society amid which it is carried on; the one adjusts itself to the other.

Canon Knox-Little replies in this month's *Contemporary* to Archdeacon Farrar's articles on the "Ritualists," a term peculiarly hateful to the Canon. The positions taken up by the Canon are: (1) There *is* a real priesthood in the Church of England. "When the Archdeacon asserts that 'priest only means presbyter,' in order to distinguish the office from that of a deacon, that we have in *no sense* a priest called to offer sacrifice, I believe that he departs from the teaching of the New Testament, of the whole Catholic Church, and of the Church of England." Then we get into superfine distinctions. "Priests on earth; ordained according to his will, in succession from his apostles, have a *ministerial* but *real* priesthood, not vicarious. They present our sacrifice (once for all offered on the cross as a sacrifice of blood and sorrow) before God the Father 'as a perpetual memorial of his passion,' sacramentally on every altar of the Church."

"Ministerial," as representatives; not "vicarious," not as substitutes. But there must be ordination, "in succession to the apostles"; an absurd and impossible thing. If it exists no priest can prove that he has it. The priests present one "sacrifice sacramentally on every altar of the Church," yet it was "*once for all* offered on the cross." To do over and over again what was done once for all, passes our comprehension. We are content with the "once"; it was done, done perfectly, and needs no repetition, cannot have a repetition, and for a priest to pretend *he* is doing it is to insult one's understanding and pain one's heart.

Canon Knox-Little maintains that at ordination the priests receive the power "to absolve in the name of the Lord," the authority to teach, and the power to celebrate the Eucharist, and generally to administer sacraments and bless in God's name. "In other parts of the prayer-book these functions are carefully restrained to the priest." The importance which he attaches to sacraments and forms perhaps appears the most plainly in a parenthetical clause: "I am sure that, along with the Bible, the Prayer-book and the great divines of the English Church, they (the Ritualists) hold that the real presence of the Lord's body and blood (*after consecration by a properly-ordained priest*), under the form of bread and wine, is the doctrine of the Church of England and part of the Gospel of Christ." The words we have italicised show us the magician at work with his incantations.

The Canon makes a strong point against the Archdeacon when he says that the Church has deliberately retained the word "priest." The thing that strikes us is, that it is passing strange to be a thing, or to be called a thing you hate—"priest"; and also (as against the Canon) to profess to offer a sacrifice which you say was offered once for all. The ritualism of some Evangelicals, and the evangelicalism of some Ritualists, is very perplexing.

The burden of the prayers of Epaphras for his brethren was that they "might stand perfect and fully assured in all the will of God." To be in the will of God is the Christian's first duty and privilege; to be in it "all" is the mark of his Christian manhood. Every believer is in some of it; Epaphras prayed, "agonised in prayers," for his brethren to stand "perfect in it all." Perfect as a man is perfect. A child is perfect as a child, a youth as a youth, a man as a man. Even as men some may be more developed than others. It should be a full development in truth which is the home of the soul, and in duty which is its delight. Then comes the being "fully assured." Dim light and imperfect obedience can give very imperfect satisfaction, but when we stand perfect then can we be sure of the truth, sure of God, and sure of our relation to Him.

HINTS AND HELPS.

By John D. Gilmore.

PLEASING GOD.

By our faith (Heb. xi. 6); our ways (Prov. xvi. 7); walk (Col. i. 10); speech (1 Thess. ii. 4); gifts (Phil. iv. 18); good deeds (Heb. xiii. 16); and keeping his commandments (1 Jno. iii., 21, 22).

SPIRITUAL STRENGTH.

In Distress, "Call upon the Lord."—Psa. xviii. 6.
In Weakness, "Hope in the Lord."—Psa. xxxi. 24.
In Doubt, "Wait patiently for the Lord."—Psa. xl. 1, 2.
In Affliction, "Rest in the Lord."—Jer. xvi. 19.
In Trouble, "Encourage yourself in the Lord."—1 Sam. xxx. 6.
In Famine, "Rejoice in the Lord."—Hab. iii. 17, 18.
In Battle, "Strengthen your hand in the Lord."—1 Sam. xxiii. 16.
In Despondency, "Remember past mercies."—Psa. xlii. 6.
If Fearful, "Remember the name of the Lord."—Psa. xx. 7.
When Afraid, "Trust in the Lord."—Psa. lvi. 3.
When Oppressed, "Call upon the Lord."—Psa. lvi. 1.
When Delivered, "Bless and praise the Lord."—Psa. xxxiv. 1-8.

Keswick Convention.

It is evident that the prejudice which has kept so many aloof from the Keswick movement is to a large extent dying out. Many have been seen at the Convention this year for the first time, not a few among them being Nonconformist ministers. The opinion is becoming pretty general that there is nothing in the teaching to justify the abstention of former years; and that it differs from their own, not so much in substance as in application.

Not many addresses this year have been upon the subject of the Holy Spirit, because, as Prebendary Webb-Peploe acknowledged, there was a fear of giving offence by differences of exposition. But the presence of the Spirit has been manifest, especially in his work of conviction. There have been many cases in which He has evidently put his hand upon some special form of sin, or some innocent thing that occupies a place that belongs to Christ, and has called for a surrender of that. And we believe that not a few have yielded to his call. The humbling and emptying have been very real and deep; herein lies the assurance that the Convention will prove an abiding blessing.

The special meetings for ministers have been an important feature of the Convention. On these occasions the speaking has been largely testimony, which has had all the greater weight because the speakers themselves have had to overcome similar prejudices to those which some of their hearers had felt. That ministers gather in such numbers to hear about this matter is itself a hopeful feature. Indifference is the greatest hindrance to a "more abundant life." If that is removed on the part of pastors and teachers generally the churches will soon feel the influence.

Sacerdotalism and Ritualism have found no favour during this Convention. It is something to hear one Church of England clergymen tell his hearers that "minister" was a term which applied to them as surely as to himself, and that they were not to expect from "a white-chokered parson" what they did not look for in themselves; and that he was as much bound to confess to them as they were to him. We rejoice in every indication that the unscriptural distinction between laity and clergy is being abolished. Would that all so-called clergymen and ministers spoke in the same way. It is in such a movement as that of Keswick that the Romanising tendencies of the day will be most effectually stayed. A dead Evangelicalism will have no chance against a Ritualism that is all alive. Earnestness in error will give it wings, while important truth held with an indifferent spirit will be without influence. "A living dog is stronger than a dead lion."

All the speakers seem to have been full of intense earnestness. They have spoken as though their message was deeply important to them, and ought to be not less important to their hearers. And their words have been clothed with power, and have searched into many hearts, awakening hopes and expectations of a fuller life than has yet been experienced. Whatever may have been the case in former years no one can charge the Keswick teachers this year with encouraging a self-satisfied life, or teaching anything approaching perfection in the flesh. Christ has been exalted; self has been abased. His power to cleanse and to keep has been magnified; but man's continuous need of both cleansing and keeping has been made clear. And is not this the true life?—in self, nothing but sin and weakness; in Him, all the fulness of God to meet our need. The measure of our appreciation of what is in Him depends upon our consciousness of utter insufficiency in ourselves.

The Sinking of the "Victoria."

Dear Sir,—The sinking of the *Victoria* was a very expensive experience, but after all it may have been worth much to the nation, as it has taught us some valuable and opportune lessons, which England certainly ought to know before she embarks in a great European war, which possibly is not now very far distant.

We have recently seen one of our ablest admirals give an order to a manœuvring squadron which was generally regarded by his subordinates as a fatal blunder, and which within five minutes was proved to have been so.

Moreover, a trifle did it, for if the ships had been ordered to wheel inward, the ships at one side putting their helms down at a greater angle than those at the other side, the result would have been that the ships at one side would have come round at a sharper curve than the ships at the other side; and thus the ships at one side would have circled well inside of the circle described by the ships at the other side, and thus no collision would have taken place, as they would have given one another an easy go-by. Or even if the ships at one side had been ordered to go at full speed and the ships at the other side at half-speed, they would have got out of one another's way. Or even when the ships were half-way round on their respective inward sweeps, if this had been done, a collision would have been avoided; but, alas! it was not done; and thus death swallowed her prey through perfect obedience to a palpable blunder.

What a failure does this make all man's boasted scientific attainments appear! Five minutes before the disaster our Admiral was regarded as the finest Admiral of the finest Fleet of the finest country in the whole world; but a great deal of humiliation can take place in five minutes.

If England's war-ships are such unsafe toys when at play among themselves in fine weather and smooth water, what will they be when they are under fire of a hostile fleet, every shot striking with a force of many thousand tons, and with torpedoes flying round them with deadly explosives?

Moreover, it now turns out that when the *Camperdown* rammed the *Victoria*, she broke her own nose in the operation, and very nearly went down head foremost; so that ramming turns out to be nearly as dangerous for the rammer as the rammed; if so our rams are useless.

We have always been told of the wonders that the rams would do in the day of battle, but now it turns out that they are a suicidal invention. What Admiral dare use the present rams after the experience of the *Camperdown*?

And what about the water-tight compartments? If the doors are kept shut the crew will be smothered for want of ventilation. If the doors are kept open the crew will be drowned in case of accident, for there will not be time to shut them; so that open or shut they are a delusion.

If the side of a vessel is suddenly stove in there must be a frightful rush of water inward, perhaps four feet deep, which would rush on through the open compartment door, and against such a force all the men in the ship could not close it; in fact, they would be drowned if they were to go near it. Thus these compartment doors have been demonstrated to be unworkable.

We have recently had from the First Lord of the Admiralty in Parliament the assurance that in future the stokers and marines will be taught to swim, so that when misadventures happen they need not all go to the bottom. This may be very comforting to some, but will it satisfy the loving hearts of the mothers, who are willing that their sons should fight for their country, but not that they should swim from a foundering ironclad? And yet these monstrous toys are England's glory.

England spends thirty millions a year upon preparing for war, one hundred and forty millions a year upon drink, and one million a year on Christian Missions! But England thinks that God knows nothing about all this, and will in no wise call her to account.

It makes us long for the time when nations will try the principles of Christianity for settling their differences instead of the principles of gunpowder! Let us suppose that kings and peoples were to love one another, and to settle their differences on the principles of love, what a change there would be. England would save many millions a year in money, and many thousands of precious lives. What a pity, then, it is that Christianity is not acted on by professedly Christian nations in harmony with the Master's advice (Rev. iii. 18): "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

What a testimony it is to the supreme and Divine wisdom of Christianity that, if its dictates were only acted on, it would save the nation's blood and treasure, and spread universal happiness.—Faithfully yours,

J. Townsend Trench.

14, *Molesworth-street, Dublin, Aug.* 2.

MR. VARLEY AT ILFRACOMBE.

Coming for our holiday to Ilfracombe, one of the most lovely of English watering-places, it has been a great pleasure to us to meet with Mr. Henry Varley, and to attend several of his interesting services here. One could hardly wish to hear a clearer or fuller statement of vital truth than has fallen from the lips of this servant of the Lord. It was gratifying to see such large attendances at the evening meetings, which were mostly held in Oxford Hall, and to note the marked attention paid.

On Thursday evening (Aug. 3) the subject of address was "The Coming Revolution" which was, in effect, a bird's eye view of the prophetic scheme on to its culmination in the rule and reign of the Son of God. The subject was colossal; and, we must confess we have rarely listened to a more massive exhibition of the Church's hope and the day of the earth's deliverance. Avoiding hair-splitting distinctions, which are never wisely introduced into promiscuous assemblies, Mr. Varley limited himself to the main aspects of dispensational truth, and especially to the nearness of Christ's coming, as shown in the fact that the times of the Gentiles, dating from 605 B.C., had all but run their course. While it is folly to fix dates, in the light of Acts i. 7, it is surely a mistake not to be instructed by the abundant evidence, chronological and otherwise, that lies to hand as to the nearness of the time of the end. We are thankful for Mr. Varley's timely and vigorous testimony to the Second Advent, as well as to Gospel truth.

Mr. Varley's Mission here will close on Tuesday next in an all-day conference of Christ's people for spiritual quickening and the promotion of holiness.

Ilfracombe, August 5. James Douglas.

The Key-Notes of Life.

By Rev. F. B. Meyer, B.A.

FILLED.

It is said of Abraham that he died in a good old age, an old man, and *full*. It is a beautiful conception; as though all his nature had reached its complete satisfaction, and he could desire and receive nothing more. The Psalmist, too, sings of fulfilled desire, and Mary tells how God filled her hungry soul with good things. Can we speak with equal certainty of being filled?

Eph. i. 23. Christ is the source of fulness to his church and to individual souls. We have sought to be filled with earthly goods and human love. Away upon the mountains we have essayed to hew out for ourselves cisterns, to be fed by rushing brooks and falling showers, and be always brimming; but we have been greatly disappointed. In each case a flaw or crack has made our work abortive, and we have seen the water sinking inch after inch till only drops have remained to quench the fever-flush of our souls. Not more successful have been the attempts of those who have sought rest in systems of theology, in rites and ceremonies, or in the rush of unceasing engagements. In none of these can the nature of man find its completion or fruition. His roots struggle vainly underground, but they miss the light, and air, and dew, and sunshine, by which alone the full flower and fruitage can be attained.

Only Jesus can fill the soul of man. As the saintly Rutherford puts it:—

> O Christ, He is the fountain,
> The deep sweet well of love.

All the fulness of the Godhead dwells bodily in Him, that of that fulness we might all receive, and grace on grace, like repeated waves that follow one another up to the furthest reaches of the tide. In Him we have been made full in the purpose and intention of God (Col. iii. 9), and in Him we may be made full by the daily reception of his grace, through the operation of the Holy Spirit.

It is as if God stored the whole fulness of his nature in Jesus, that it might be readily accessible by us. The river of God, which is full of water, flows over the low threshold of his humanity that it may be within the reach of the weakest and smallest in his kingdom. We might be afraid of the Great Spirit, but what little child, what timid woman, ever shrank from the gentle Lamb of God?

There is not one, who is in Jesus by a living faith, that may not reckon on being filled by Him. As the life-blood flows from the cistern-heart into each member and part of the body, so do the tides of life and love that emanate from the heart of Jesus pulse against the doors of all believing hearts, to find an entrance, less or more. Thou canst not be in his Body without participating in the wealth of his nature. He fills all.

And He fills *all* in all. The heart, with its keen power of enjoyment or sorrow. The mind, with its marvellous ability of tracking the footsteps of the Creator. The sense of humour and the sense of reverence. The hours of recreation and the hours of meditation. The days of work and the days of worship. *All* in *all*.

He cannot do otherwise, without robbing or impoverishing Himself. For, as each part of the plant is needed to fill up the measure of its ideal, and as each member is required to fulfil the complete conception of a man, so each one of the members of Christ's mystical body, the Church, is essential to the manifestation of his fulness. He needs thee and me, or there will be some portion of his fulness which will never be able to manifest itself. But as sure as we present ourselves to Him, there will be an infilling of our nature with Himself, as the chill morning air, at dawn, becomes suddenly radiant with sunbeams.

Eph. iii. 19. Christ's fulness is measureless.—There is no limit to the infinite nature of our Lord. The fulness of Deity is resident in Him. Only God the Father knows Him, and no other being, saint or seraph, beside. An angel with drooping wing might be imagined as reaching the furthest limit of space and beholding the last of the stars; but it is impossible to conceive of any limit whatsoever to the love, or power, or patience of Jesus. The ocean is shoreless. The height unsearchable. The depth bottomless. Such is Jesus that there is no common standard by which to compare Him with the greatest and noblest and eldest created spirit in the universe of God. You might compare such a one with the aphidæ on a leaf, for they are alike finite; but you cannot compare the finite and the infinite.

All that fulness is for us. We are settlers on the continent of Christ's infinite nature, and we are at liberty to go on putting back the walls of our enclosure, so as to take in an ever-growing share of our inheritance. But we need never fear that we shall touch its furthest limit. When we have spent a million years exploring and appropriating, we shall know as little of its real contents as the Pilgrim Fathers knew of that America which has reared itself on the foundations they laid. Though our capacities to receive out of Christ's fulness were increased a thousandfold, all their need would be as regularly and constantly met as at this present hour, because the nature of God awaits to feed them, and we may count on being filled up to the measure of the fulness of God.

That measure will always be beyond us. We may therefore rest in perfect satisfaction that we cannot exhaust it; and yet we may ever strive in our poor measure to attain more nearly towards it. The Mediterranean is ever losing volumes by evaporation, and yet it is always full, because it can draw by the Straits of Gibraltar on the Atlantic. And its tidelessness may well become the emblem of the peace and restfulness of that soul which has learnt the secret of taking into itself the blessedness of Jesus.

Eph. iv. 10. This power to fill was won by Christ in his Death and Resurrection.—He did not ascend till He had first descended. Always death before resurrection, stooping before rising: the garden and the cross before the Ascension Mount.

But as surely as these come first, the others follow. He who condescended to the fashion of a man, and thence to death, even the death of the cross, must ascend by the very laws of that spiritual world, which He obeyed. "Wherefore God highly exalted Him." "Thou art worthy, for Thou wast slain."

And being by the right hand of God exalted, He received of the Father the promised plenitude of the Spirit. It had been his before, as the second Person in the Holy Trinity, but it became his now as the Representative and High Priest of his people. It was entrusted to Him as their Trustee and Surety. As we receive the fulness of forgiveness from his death, so we might receive the fulness of the Spirit from his life.

There is no soul so low in its need, but He can touch it, because He has descended into the depths of Hades, and now from the zenith throne of his ascended glory He can reach the furthest and remotest points of spiritual need, as the sun can cover a wider area when it sits regnant in the sky at noon, than when pillowing its chin upon the western wave.

Eph. iv. 13. Our Growth in the Body is to be worthy of the Head.—In a caricature you will sometimes see a large head on a very diminutive and dwarfed body; but there will be no disparity between the Head and the Body when the Divine workmanship is complete.

We are diminutive and dwarfed just now, but as we abide in Him we shall grow and expand until each member of the mystical Body shall fill out to its complete proportion, and the ideal man shall stand forth before the gaze of the universe, in the measure of the stature of the fulness of Christ.

But this can only be when each joint shall supply to the whole its appropriate nutriment, and when we all give ourselves unweariedly to the unity of the faith, and of the knowledge of the Son of God.

Eph. v. 18. This Fulness must be Received.—The fulness is in Jesus, but we must *take* it. It is not enough even to pray; we must reverently and humbly *appropriate* its stores. "Give me this water," must be the cry of each, "that I thirst not, neither come hither to draw."

There are three methods indicated here by which the filling process may be hastened:

1. Give yourselves to holy song; if not with the lip, then in the heart, and with the music of a loving, trustful spirit, and the rhythm of a life attuned to the will of God.

2. Give thanks always for all things. Some of God's best gifts come in the roughest cases. When you see your Father's handwriting in the direction, kneel down and thank Him for the contents before you unpack them. All must be food that comes from Him.

3. Give submission and subjection to one another, except in matters that touch conscience and the demands of God. But, above all, learn the secret of an appropriating faith, that goes to God with its need, and dips its empty pitcher down into the fulness of Jesus, and takes up at any moment of the day the supply of its thirst, not trying to feel any joy or exhilaration or emotion, but daring to believe where it cannot discern, and to act on its sure reckoning that it does receive that which it asks of God.

Too often God's ships come laden to our wharves, but we are not there to discharge them. Too often his couriers bring love letters, but we are asleep and they pass our doors. Too often his showers pass over the hills, but we do not catch their blessed fulness to fertilise and enrich our fields.

SOLDIERS' CHRISTIAN ASSOCIATION.

This Association was founded in 1886 by Miss Deacon, in order to unite Christians in the Army without interfering with the work carried on in the various Soldiers' Homes. The idea is to provide Christian fellowship and helpfulness, and to encourage Christian soldiers to act upon unconverted comrades.

This Association is now an auxiliary of the Y.M.C.A., and it is believed that this union will be the means of leading many earnest Christian men to work amongst soldiers wherever they have the opportunity, both at home and abroad, and it will be the means of giving Christian soldiers an introduction, on leaving the Army, into civil life through the Y.M.C.A. This introduction will be very valuable to our time-expired men, as there is hardly a town of any importance in the United Kingdom which has not a branch of the Y.M.C.A. All who are interested in the spiritual welfare of young men, will, we feel sure, sympathise with and co-operate with this endeavour to reach young men now serving in the Army.

In the Officers' Prayer Union there is a membership of 386 officers, and we have reason to believe that this mission to soldiers, at home and abroad, will commend itself to their Christian sympathy and support.

The headquarters of the Association will be at the Soldiers' Institute, Portsmouth, where all the secretarial work will be done gratuitously, so that whatever funds may be contributed will be applied to the direct work of the Association. An organising secretary will visit the different garrisons, where missions will be held for the men, and societies formed, as branches of the Association, until every regiment has a band of Christian men within it. Funds will be required for the support of the organising secretary, his travelling expenses, and also for the free distribution of religious literature. The services of Mr. A. H. Wheeler have been secured. Miss Deacon, who originated the S.C.A., will remain one of the hon. secretaries, and Mr. J. Gelson Gregson, the superintendent of the Soldiers' Institute at Portsmouth, will also be an hon. secretary. In India the Association has been maintained by Mr. W. B. Harington, the founder of the Soldiers' Prayer Rooms. Correspondence and contributions should be directed to Mr. J. Gelson Gregson, the Soldiers' Institute, Portsmouth.

"THE LEAGUE OF PITY," the children's auxiliary of the Society for the Prevention of Cruelty to Children, seeks to enlist the happy children of the land in service of the unhappy and ill-treated. In furtherance of this loving effort a nicely got-up and prettily illustrated paper for the little ones is now issued. It certainly wants a terser title, *The Children's League of Pity Paper* being long and awkward for a name. The contents are delightful, and it ought to be very largely circulated. It is published by the N.S.P.C.C., 7, Harpur-street, W.C.

"NOBODY STEALS IN KHAMA'S COUNTRY."—A loaded wagon left by the roadside at night unguarded, would be found next morning untouched. Of what European state could as much be said? Drunkenness is unknown in Khama's Country! and all traffic in alcoholic drinks forbidden. When shall we be able to boast the same of our favoured England? Morning by morning Khama gathers his court and soldiery around him for divine worship, and insists that his sub-chiefs shall do the same; and twice every Sabbath does he stand up in his own capital and preach the Gospel to his listening subjects—faithfully, simply, and fearlessly proclaiming Christ.—*M. Fitzgerald.*

Apocalyptic Scenes.

By Sir S. Arthur Blackwood, K.C.B.

XXI.

THE ANGEL OF THE COVENANT.

We have arrived, in our interpretation of the Apocalypse on the historical scheme, at that point which is known as the termination of the middle or dark ages. And dark they were indeed, not merely intellectually, but spiritually. The pure religion of Jesus Christ had been degraded into worse than Paganism. The condition of Christendom was as described in the closing verses of the ninth chapter—idolatries and demon-worship, murder and sorceries (or lying miracles), fornications and thefts! Anything darker or fouler it is almost impossible to conceive. And all this had been brought about by Satan's craft, through the working of the mystery of iniquity, the rise and progress of Nicolaitanism, or priestcraft (denounced by Christ as "that thing which I hate"), and the corrupting influence of the false teachers symbolised by the Jezebel of Thyatira. The great apostasy from the faith, foretold by Paul in 2 Thess. ii., had set in; the "letting" power of Imperial Rome, which the early Christians, such as Irenæus, Justin Martyr, Tertullian, Cyprian, Hippolytus, and others, all understood to be the alone obstacle to the manifestation of Antichrist, had long ago been taken out of the way, and the "man of sin," whose advent was expected to succeed that removal—the power which, sitting in the temple, or Church of God, claimed divine attributes, even to be "as God"—had arisen in that superhuman strength which was derived, as we afterwards learn, from the bestowal upon him of Satanic power, and place, and great authority.

The few and small bodies of true Christians, who still, amidst terrible persecutions from Papal Rome, witnessed for Christ, were scattered about, almost hidden from view. Centuries of chastisement, first by the Goths, then by the Saracens, and lastly by the Turks, had failed to awaken to a sense of their guilt the paganised masses of professing Christendom, who turned with yet greater fervour to their false religion, and abandoned themselves still more greedily to their abominable and shameless deeds. The ages were dark indeed, and we can imagine with what dismay and grief the seer witnessed the downward course of the prophetic history, as one after another of the panoramic scenes passed before him. Well might he despair of any recovery of the Church of Christ, which he so intensely loved, from the depth to which she had fallen.

But suddenly, to his joy, a glorious burst of light illuminates the terrestrial landscape. A mighty Angel, cloud-apparelled and rainbow-crowned, his countenance effulgent as the sun, and with feet as pillars of fire, descends from heaven. He claims land and sea as his; in his hand is a little book open; his voice is as when a lion roareth.

Can the symbol be mistaken? It is the shining forth once more of the Sun of Righteousness; it is the manifestation of the covenant of grace, the appearance of One of irresistible might, opening to the benighted world the blessed Word of God so long closed and hidden. In allusive contrast to the power that reigned over the earth (the actual possessor of which bore the name of Leo, and whose medal, struck at the very time, depicted him as the Lion of the tribe of Judah), his voice is lion-like in its majestic utterance, and in the attitude assumed is a further and most striking allusion to the blasphemous pretensions of the Antichrist, who, sitting (whence the term "ex cathedra" and "cathedral," or "seat") in the temple, or visible church, showed himself that he was God (2 Thess. ii. 4). These pretensions can still be seen represented in the paintings in the Genoese and Florentine Arcs between the Castle of St. Angelo and the Vatican. In the former stands the Pope, resplendent in brightness, a rainbow above, and with a legend below declaring that "The world hath been unveiled to light; the King of Glory has come forth." In the latter he is exhibited with one foot on the land, the other on the sea, having two keys in his hands, wherewith he opens heaven and purgatory, and beneath the legend, "In thy hand I behold the empire of earth, and sea, and heaven."

And these "great things and blasphemies" were no idle boasts in the eyes of men. As the Vicar of Christ, or Vice-Christ (the literal translation of "Anti-Christ"), the Papacy "declared, defined, and pronounced" (as it does still) "that it is essential to the salvation of every human being that he be subject to the Roman Pontiff." There was not a dignity, title, or office of the Saviour that was not claimed by, and accorded to, the Pope. Worship was rendered to him as if to God. To him were applied the promises that all princes and all nations should serve the Messiah. He dispensed forgiveness and salvation, he exercised power "over all kindreds and tongues and nations"; emperors, kings, and peoples bowed before him. But now the truth once more shines forth—the Book of God is opened wide—the prerogatives of "the blessed and only Potentate, the King of kings," and Saviour of men are restored to their rightful owner; the dawn of a brighter day is witnessed; the times of the glorious Reformation are seen to commence. Yet ere the mighty Angel's words are distinctly apprehended by the prophet, seven thunders roll their voices through the heavens, and he is about to record them, when a divine prohibition arrests his hand. They must not be written, for they are not true (contrast ch. xix. 9 and xxi. 5); they are the thunders of the seven-hilled city. How strikingly the impulse in the mind of the Apostle, who here appears again as an actor in the drama, depicts the struggle which took place in the thoughts of the Great Reformer, Luther, when, not yet fully discerning the Papacy as the Antichrist, he was on the point of submitting himself to the bulls fulminated from Rome. But gradually the awful truth becomes clear to him, the "write not" is impressed upon his soul, and the Papal thunders are committed to the flames as "infernal voices," outside the walls of Wittenberg.

And now commence the solemn utterances of the Angel of the Reformation.

First, he declares that the end of the dispensation is approaching, but that the time for its actual winding up or consummation is not yet. [The words, "time shall be no longer," may either be translated "there shall be no more delay," or, as some have thought, "there shall be no more a time" (*i.e.*, a prophetic time or year). Under no circumstances can they mean that what we understand by "time," *i.e.*, duration, shall cease.] That end, the completion of the mystery of God, he announces, and confirms it by an oath, than which there could be no greater, shall take place at the time when the seventh angel shall begin, or be about, to sound.

Most cheering and glorious proclamation! And to the Reformers—Luther, Melancthon, Latimer, Foxe, and others—who had discerned that they were living in the times of the Sixth Trumpet, the announcement that the sound of the Seventh was not far distant, and that it would complete the mystery of God, proved indeed an inspiriting truth.

Next, he delivers to the prophet, still an actor himself, the little book open, with the command to take and eat it, and then to prophesy or preach to many peoples and nations and tongues and kings. Here was the Divine commission to the Reformers. Well did they understand it. The Word of God was their joy and strength, it was in their mouth as "sweet as honey;" and, as with their prototype Ezekiel, that word became in them a mighty, energising, impelling power. The preaching of the Gospel, supplanted for centuries by the lying legends of Romanism, and existing but in a few places through such agencies as Wycliff's "poor priests" in England, and John Huss in Bohemia, was now revived in wonderful strength. Translations of the Bible began to be multiplied, and not in Germany only, but in Sweden, Denmark, Pomerania, Livonia, France, Belgium, Spain, England, and even in Italy to some extent, the sound of the blessed Gospel was heard. The Word of God was no longer bound; the little book was opened indeed, and, thanks be to Him, has so continued to this day. Woe to that church or land which neglects the Divine commission, which substitutes sacraments for the preaching of the Gospel, and makes its ministry a sacerdotal caste instead of heralds of the Cross of Christ. The command of the Lord is first and foremost "to preach the Gospel."

Lastly, the Apostle is directed to measure the temple of God, and to draw a very marked dividing line between the worshippers at the altar and the Gentiles in the outer court.

There is surely no room for misinterpretation here. The Re-Formation of the Churches in their constitution and character was to follow the Reformation of doctrine brought about by the preaching of the Gospel. "The temple of God" is the Church in its entirety. "The worshippers at the altar" are the true servants of God, who cling to the one Altar, the one Sacrifice, the one Priest Mediator, and Jesus Christ. "The Gentiles" are those who, though thronging the temple courts, yet know not God, and are not recognised as worshippers by Him. They are practically heathens, and are *ipso facto* "excommunicate." Their outer-court condition was, indeed, no new thing. "It *hath* been given" implied that it had already existed, though it was only now expressly declared.

And that this Re-Formation of the Churches throughout Europe immediately succeeded the blessed revival which came through the preaching of the Gospel, is a well-known fact. Every reader of history is aware of how the first care of the Reformers, Princes as well as Preachers, was to bring about, as far as in them lay, such a reconstruction of the Protestant bodies in different lands as would ensure their stability and permanence. To their efforts we owe the organisation of most of the evangelical churches throughout Christendom. They obeyed the command to "Rise and measure the temple of God."

In closing our consideration of this part of the vision, are we not constrained to admire its beauty, and its wonderful appropriateness to the events which it foreshadowed? Is it possible for the unexpected, the glorious facts of Reformation times to be more strikingly exhibited by prophetic symbolism? The sweet dawn of Gospel light in its leading doctrines of Justification by faith and covenant grace (the sun of righteousness and the rainbow), the mimic thunders from the city of the seven hills—the unfolding of the precious Word of God, the revival of the preaching of the truth through every land, and the reconstruction of the churches—are not these all set forth with a marvellous suitability and graphic force which confirm the correctness of that interpretation of the Apocalypse which has through long ages—though with some natural differences of opinion—been held by Protestants? If any portion of the book proves that it is the history of the present dispensation Divinely predicted, surely it is the vision of the chapter before us.

THE GOSPEL IN THE VILLAGES.

In sending out an attractive booklet, "Village Miracles," giving some account of Gospel work in the rural districts, Mr. J. E. Taylor, hon. manager of the Bucks Evangelistic Mission, says:—"We seek your earnest prayers and practical sympathy. In two villages especially, which we have visited this summer with a Gospel caravan, the need of an iron mission room is very great. In each village from 200 to 300 people are thirsting for the Gospel which they have never heard, for there is no chapel or meeting-place of any description, and owing to Ritualistic influence, no villager dare place a cottage at our disposal for services. There is, however, one piece of ground available, and it is very sad to leave all these people crying from the depths of their heart, 'Come over and help us,' and feel that we are unable to respond. Open-air meetings are being attended with much blessing, but, of course, these must be discontinued at the close of the summer season, at the very time when they should be carried on, as the winter is the best for getting the people together.

"In addition to this, the colportage work must immediately be given up, unless we receive speedy help, for we are already far behind. We know of churches where *many thousands* are spent annually, and yet the small sum of £40 *a year* for one such worker (taking a district of twenty-six villages) is the means of blessing to more souls in twelve months than in several years where these large sums are expended. Must this glorious field of God's vineyard be left fallow? Again, funds are urgently needed for our farm home for poor London children. Surely many could help us to continue this Christ-like work to brighten the lives of the little ones, yet we have not received *one shilling* this year towards its maintenance. Owing to these great difficulties we fear we shall have to *stop* this blessed work of village evangelisation, for we are at the present time £80 overdrawn at the Bank, and the coming winter will be one of the worst ever known financially, for through the serious agricultural depression many men are already out of work and in need, a need, too, which will increase as the season advances."

Communications for Mr. Taylor should be addressed. "Bible and Tract Depôt, Aylesbury, Bucks."

THE COWCADDENS, GLASGOW.

It is now rather more than six weeks since we felt distinct indications of coming blessing. To the readers of The Christian the work, which has been carried on nightly without a break for nearly ten years, is by no means new. You have once and again chronicled the Lord's goodness to us. But our experience has been at times like that of miners, who seem to have exhausted all workable materials, and, coming right up against a thick stratum of hard rock, find that this must be got through at any cost, that they may reach the treasure lying beyond. So we set ourselves to prayer, to lay hold on God for the blessing.

In the month of May our district always undergoes great change in its dwellers—many old friends go and others, unknown by us, take their places. Quite recently we found 144 families in narrow compass without any visible church connection. These became our special care. By two pioneer missions and other agencies certain localities were reached, and outcasts were won, but the district needed, and we desired, larger blessing. Our first help of a special kind came from the London Evangelisation Society (Scottish branch); and their agent,

MR. ROBERT MACLEAN

had but entered on his work when the indications of blessing became manifest. His health failed for a little, and he had to leave us for a time, only to reap large blessing since at Helensburgh. The curse of our district is strong drink and its consequent evils. The Free Church of Scotland Temperance Society came to our aid, and their special deputy,

MR. JOHN MACDONALD,

laboured for a week with good success, several interesting and hopeful cases of conversion appearing as the fruit of his labours. "Glasgow Fair" time was coming on. Some 250,000 persons are said to have left the city, most of them being away for ten days, and some for a fortnight or more. Such a time is usually thought to be unfavourable to the success of a mission, as the attendance is necessarily small. Still, the faithfulness of God and former experience taught us to go forward. Having obtained the promise of help some time previously, for a fortnight's mission, from

MRS. BAEYERTZ,

we resolved to proceed. She began on Glasgow Fair Sabbath, and the attendance from the outset was surprising to ourselves, there being present that night between 800 and 900 persons, and at the close a large number of inquirers. The address was on "The Unpardonable Sin." The subject was wisely and ably handled, and the truth told on many of those present. The attendance at the nightly meetings increased, until, by the following Sabbath, the large church, which is seated for close on 1200, was well filled in the afternoon, and in the evening was quite full. A series of Bible readings given daily at three o'clock in the Christian Institute was so largely attended, and with such manifest blessing to believers, that the small hall was crowded out by Friday, and removal to the large hall became necessary.

The services of the second Sabbath made a deep impression at Cowcaddens, and people began coming during the week from the remoter parts of the city and from the country, and the names were found on the cards used in the Memorial Hall, which we found very convenient for an enquiry room. The addresses on the "Atonement in Genesis iv.," "The Day of Atonement," and "The Great White Throne" appeared to be specially fruitful in results; while the Bible readings on "The Secret of Failure" and that on "The Clean Heart" proved most helpful to many earnest but struggling believers.

During the second week the attendance increased more largely still, until by Friday every inch of room was occupied, and people were standing in the passages. We were very anxious that if possible she should prolong her mission, and this she generously agreed to do, extending it to the following Wednesday. We also requested her to redeliver the address on "The Atonement in Genesis iv.," as marked blessing attended its first delivery. We were not disappointed, for on Sabbath evening not only was the church crowded, and an overflow filled the Pillar Hall, but hundreds had to leave without entrance.

The scene in the Memorial Hall at the close was memorable, where workers and inquirers were busy till nearly eleven o'clock. In the Pillar Hall the interest was about equally intense, and many stood up to own their desire to be found on the Lord's side. Altogether it was such a Sabbath as we had not experienced before for the manifested power of the Holy Ghost in deep conviction of sin, and the sinner's conscious need of a Saviour. The Bible readings during the week were also largely attended, and greatly blessed to many, specially those on "Rest" and "The Secret of Victory."

THE THIRD WEEK

began with such indications of large blessing that all our workers greatly regretted the mission could not be prolonged, and on the Tuesday night about as many entered the inquiry room as on Sabbath evening. Wednesday was an "all-day meeting," beginning at ten o'clock with prayer; at eleven o'clock Mrs. Baeyertz gave a Bible reading on "The Talents," which proved most helpful, specially to timid Christians and workers. At three o'clock the subject was "The Baptism of the Holy Ghost," and in the evening the address was on "Holiness," while admission was only by ticket. Still, before 7.30 the church was crowded, and the overflow more than filled the Pillar Hall. This necessitated her speaking twice, but the remarkable thing was that those in the Pillar Hall waited till the first meeting in the church was ended, and the second, or consecration, meeting was begun, when they could get in and take their place in the meeting. When the united gathering was called to order, there were fully 1000 persons ready to take part in a service which will be for ever memorable to all who were privileged to be present. As one of our workers put it to-night, "We have heard with our ears of the Lord's doings, and we have read of the Spirit's gracious working; but now we have seen it with our own eyes, and we praise the Lord for his loving-kindness."

We have not yet been able to test the results which are in our hands, but we do know that the harvest is great and blessed. We also know that many believers have received a wonderful reviving and refreshing, and are now walking in "the comfort of the Holy Ghost." Mrs. Baeyertz is an evangelist of exceptional power. Her knowledge of the Word and of the human heart, as well as her experience of seventeen years in the work, qualify her to deal with souls, and the Spirit of God uses her wonderfully to win them for the Saviour. All our workers have had such blessing and comfort in the work and in co-operating with Mrs. Baeyertz, that they advise all Christian workers, and speeially soul-winners, not to lose any of the services conducted by her.

William Ross.

THE CRY OF THE LEPERS.

Dear Sir,—I have received two most touching letters from the Rev. H. Uffmann, a German missionary, who is in charge of our largest asylum—one of the most successful in India—in reply to a very peremptory one from me telling him that he must on no account admit any more lepers at present, as our funds would not admit of it. Mr. Uffmann writes:—

Will you now take the responsibility upon you as regards those lepers I have to turn out from the asylum on account of having no money for them? Either we must let them remain in the asylum, or they will die somewhere below the trees, or some other shelter, without being protected. They often reach here very weary and tired, unable to go further, but longing for rest only, which they hope to get in the asylum, but according to your letter I cannot receive them. Does this mean "God shall wipe away all tears from their eyes"? No, I think the meaning is to double them (the tears) for money's sake!

I think the gracious God has plenty of money, and therefore He sends these great sufferers to be provided for here. Have we now a right to turn them away? and if so, shall we not hear the words as Christ says: "I was a stranger, and ye did *not* take Me in?" Will you and your honoured committee be like the priest and Levite, or will you not rather come down and look at their wound, and put some oil and wine into it, and give them some binding up? Will you not be good enough to put them upon your beast, and lead them into the inn or asylum at Purulia, and provide for them?

I think you have nothing to say against admission into the asylum, but your iron safe does not permit it! I am quite sure God the Almighty will give you the money in due time, if He has not already done so. I can only say, what I have told you before, in my last letter, and often times, I cannot drive away these helpless ones, you must first drive away myself. God must and will give you the money, I feel sure. I therefore repeat my petition, and ask you to be kind enough, and grant my request; it is not for myself. I have asked the Lord for the money, and He will give it. I must have the money for at least 250 adults.

How thankful will those be to you when you will see them in heaven in the glory of God for being admitted. Last Sunday we had sixty-six baptisms in the asylum—that was a grand day!

Yours in the work of the Lord for the lepers,

Wellesley C. Bailey.

17, *Glengyle-terrace, Edinburgh.*

WORK IN ROTTERDAM.

As a worker here in the Netherlands, and as leader of the Salvation Army in this country, I was very much interested in all that your correspondent (Mr. A. A. Harmer) said about Rotterdam. The scenes of sin, misery, and immorality are not overdrawn or exaggerated. The Salvation Army mourns over this state of things in common with your correspondent. Indeed, I am sometimes tempted to repeat twenty times a day when in Rotterdam, "No man layeth it to heart." I suppose Hamburgh, Rotterdam, and San Francisco are known throughout the world as among the most immoral, if not the worst, cities of the world. But I am sure it will interest your readers to know there is a bright side to the dark picture your correspondent truthfully and graphically draws.

The Salvation Army has for several years been at work in the city of Rotterdam. Perhaps in no one city in Holland have we had more difficulty; but on the other hand in no city have we had more beautiful cases of conversion, or accomplished more lasting good. We have established two shelters where the very worst are taken in, and where till recently fifty to sixty Russian Jews found shelter every night. We have also several workshops, two flourishing corps, and one garrison for the training of officers. Under the very shadow of the street whose horrors your correspondent described, we have opened a penny shelter where women one side, men the other, are sheltered. Here are witnessed scenes that often

BREAK THE HEARTS

of our brave workers, for it is in this building that we are often able to gather these fallen women, who pour into our ears the wretched tales of their woe and sin. But it is here, too, where many a one has begun a new life by giving her heart to the Magdalene's best Friend.

A little incident struck me the other day as beautifully illustrative of another feature of our work in this very building. Two German women, married years ago to two Russian Jews, were driven from Russia in the late anti-Semitic movement. In their flight the wives got lost, and after wandering through Germany and Holland were picked up by our people at Rotterdam. After some weeks they became truly converted and were entirely changed in their lives, accepting Christ as their Saviour. It was quite beautiful to see their gratitude and their joy. In the meantime we had done our best by every kind of inquiry to find their husbands, but they could nowhere be found. At last we printed a card with the names and full particulars of the husbands wanted, and distributed these wholesale amongst the crowds of emigrants ever crossing to America. Imagine our joy a few weeks afterwards, when our officer stood on the deck of an American-bound steamer with our two women refugees and their six children, going to join their long-lost husbands!

ONE MORE INCIDENT

connected with Rotterdam, and this time from America. A young man, holding a good situation, becomes a victim to all the forms of sin mentioned by your correspondent. Through drink and immorality he loses his situation, and emigrates in despair to America, where, through the demon drink, he sinks still lower. Friends, honour, situation all gone, he enters a meeting of the Salvation Army, and becomes so changed in his life that our people in America have given him some work of oversight in the social wing, and his one desire is to return to his native land to work for the salvation of his fellow-countrymen. I would not have lingered so long on these two incidents, but they formed a remarkable coincidence in our work in Rotterdam.

Your readers will be interested to hear that we are proposing to start a rescue-home in the neighbourhood of Rotterdam—the first and only one of its kind in the city. If any, either Dutch or English, is interested in this or any other part of our work, we shall be most happy to communicate with them. There are now in Holland over 200 officers, sixty-five corps and outposts. We have also six shelters, eight workshops, and one poor man's metropole, and during last year not less than 74,822 lodgings were given, and 312,832 meals supplied. As Holland is interlaced with rivers and canals, we have had during last year two ships, which have visited nearly 100 towns and villages, and brought the Gospel to over 30,000 people.

W. Edwin Oliphant, Colonel.

African Missions Visited.—8.

By D. A. HUNTER.

To give any description of Lovedale, without making mention of the Galla boys and girls, would be to leave out one of the most interesting features of the Institution. Their story reminds one of the early history of Joseph, multiplied sixty-fold, and makes one hope that in the sequel they may prove as beneficial spiritually to their own people as did Joseph in preserving the lives of his father and brethren. The story has already been told, but doubtless some who read this may not have heard it, so I venture to give its brief outline.

These forty-two boys and twenty-two girls were captured in Gallaland, the region lying immediately south of Shoa and Abyssinia. In reading the stories of their lives, made up from the information they themselves have been able to give, one finds that nearly all were kidnapped, either after some tribal feud, or without any occasion whatever. Several were surprised while playing near their own homes, seized, gagged, and carried off to be sold as slaves. After being bartered more or less frequently, these boys and girls were shipped along with many others to Araito, near the head of the Bay of Tajurrah, with intent to take them across the Red Sea. This short passage is usually made under cover of dark, to escape any British cruiser which may be on the outlook, so that only when dhows are becalmed is there much risk of their being captured.

But to quote the graphic narrative of Captain Gissing, of H.M.S. *Osprey*, who reported as follows:—"It leaked out that certain dhows laden with slaves were expected to leave the African coast about the 14th September, bound for Mocha, of coffee celebrity, where there is an immense market for slaves. We accordingly dodged about the Arabian coast, just within sight of land, for a few days, until we had Mocha on the port beam, and the masthead man reported three dhows right ahead bearing towards us. Soon realising their danger in the neighbourhood of a British ship of war, they scattered in different directions, and were fired upon with blank cartridge as a hint to drop their sails. Taking no notice of this friendly suggestion, a shot was sent across the bow of the nearest, but with no greater effect. Consequently we cleared for action and opened fire on their masts and sails, being careful not to hit the hulls, lest there should be a sacrifice of innocent life. As it became quickly evident that the slavers cared nothing for warfare conducted on this humane principle, our Gardner machine-guns in the tops were brought to bear, with the result that in a short time one dhow lowered her sail, an example followed by the others soon after. The prizes were now boarded by armed boats' crews, brought alongside the *Osprey*, and then made fast astern.

"The work of transferring the slavers' crews immediately commenced, of whom some thirty-three men had survived. These were made prisoners, and a more thorough set of Arab rascals it would be difficult to find. Immediately the thirty-three ruffians were properly secured, the slaves, 213 in number, including three killed during the chase, were passed on board the *Osprey*. Except four men, all the rest were women and children, and their condition, particularly that of the little boys, was heartrending to witness. The latter looked like ebony skeletons, many of their wee, miserable bodies exhibiting the traces of recent ill-treatment. All of them nearly had to be lifted on board, their limbs being so cramped by confinement. But once out of the filthy boats that brought them from Africa the demonstrative greetings they bestowed on one another as they met on the deck of the *Osprey* were peculiarly affecting; hugging, kissing, and crying with delight were the order of the hour. Two young girls particularly attracted notice. They seemed to be about fifteen and sixteen years of age, were very good-looking, and evidently sisters. The elder was brought on board first, where she watched with the most intense eagerness until she saw her sister handed through the port, when, with a shriek of joy, she bounded to meet her, clasped her neck, and covered her with caresses.

"At the shipping of the slaves a mother and her four children had got separated, and placed in different dhows, but their reunion now was something rarely to be witnessed, and the sight of their frantic ecstacy in each other's arms left hardly a dry eye on the steamer's quarter-deck."

The captives were landed at Aden, and the Keith-Falconer Mission was asked to take over all or part of them, and after telegraphic communication with the committee in Edinburgh, they received thirty-nine boys and twenty-three girls at the Mission station. Sickness soon broke out among them, carrying off quite a number, and it was soon seen to be advisable to find another home for the Galla family. The number had been augmented by a few others who had been captured subsequently, so that the party which left Aden for South Africa mustered sixty-four—twenty-two girls and forty-two boys. Two have died at Lovedale—one a boy and the other a girl—and the kindness and care bestowed upon these two sick ones by the others during their tedious illness was touching to witness. They talk of their country and friends, and how their parents think them dead, or lost to them for ever, not knowing into what pleasant pastures God has led them.

Many of the boys have professed their faith in Jesus, and have been baptized, and last Sunday evening the last three girls were baptized. It has been one of the pleasures of Lovedale to have the opportunity of addressing these Gallas. Their attention is quite remarkable, and they seem to remember well the lessons conveyed to them. Will all who read this unite in prayer for Gallaland? Pray that, if it be God's will, He may fit them to go back to their own country as a band of missionaries, and that his hand will open the way and send them a leader. Thus shall Satan's very cruelty of kidnapping and slavery be turned into a pathway for the blessed Gospel of Christ.

TO INTENDING MISSIONARIES.

These hints are taken from a very useful address given by Rev. H. P. Beach, China, to the University men assembled at Mr. Moody's Summer School, Northfield, Mass. They, of course, presuppose the essential preparation of the soul in prayer and Bible study, and deal only with the more material side of a missionary's life.

I. *Educational Preparation.*
- (1) Logic, philosophy, mathematics, for mental discipline.
- (2) Elocution, rhetoric, debate, for facilitating expression.

All these of especial value in India, Japan, and Mohammedan lands.
- (3) Geology, botany, chemistry, as a means of interesting the natives, and instructing them in the wealth of their own country.
- (4) So also, physical geography, history, astronomy, of great use for illustrative purposes.
- (5) Ethics, terminology, and general all-round scholarship.

II. *Physical Preparation.*
- (1) Discover personal weaknesses of constitution, etc., and take precautions to ward them off abroad.
- (2) Develop bodily exercises as a means of interesting young men. It is important to teach those of the educated classes the value of exercise, especially in China and Japan.
- (3) Gymnastics will be found more suitable than athletics, but choose exercises requiring but little apparatus.

III. *Medical Preparation* (not as professionals, but amateurs).
- (1) Learn first aid to the injured.
- (2) Hygiene: specifics for common maladies (*e.g.*, dyspepsia, toothache, etc.).
- (3) Dentistry: extraction, tartar, etc.

IV. *Practical Preparation.*
- (1) Things about a house: plastering walls, making a door, mixing and using paint, baking bread, etc.
- (2) Food: vegetable and fruit gardening; making wells, cisterns, etc.
- (3) Repairs: use of coarse and fine carpenters' tools.
- (4) Personal: hair cutting; undertaking (an unpleasantly frequent office in many parts).
- (5) Book-keeping, printing, bookbinding.

V. *Religious Preparation.*
- (1) Personal dealing with men.
- (2) Work among foreigners at home.
- (3) Street preaching.

BLESSED BE THE HAND that prepares a pleasure for a child, for there is no saying when and where again it may bloom forth.—*Douglas Jerrold.*

THE BIBLE IN SPAIN.

A beautiful testimony to the value of the Word was given at one of our meetings a few Sundays ago by a man employed on the railway, and one of our best voluntary helpers. He reads the Scriptures to others, and persuades them to read them for themselves. Recently a son was added to his family, and both the man and his wife, without any interference on our part, decided not to have the child baptized by the priest. The other evening this man asked to be allowed to give his reasons publicly for thus separating from the Church of Rome. After a clear confession of faith in Christ only, which he attributed to the reading of the Word, he explained why he had not taken his child to be baptized.

He closed with the following words: "For many years the title-deeds of our inheritance have been in the hands of lawyers and scribes, who have with held them from us that we might not claim the fruits of our lawful heritage. By title-deeds I mean the New Testament. Now they have been liberated and are in our own hands. I therefore earnestly advise you all to study the Scriptures for yourselves, and if you cannot read learn to do so."

This man's wife has had the Scriptures from her childhood. When our Bible-carriage was in a neighbouring town more than twenty years ago, her father bought a Bible from one of our colporteurs, and it has been the daughter's constant study for years. I have a meeting for women in her house every Sunday, and I believe there are several Lydias among my hearers.

Some of the Testaments have been distributed in one or two neighbouring villages. To one of these we went a few Sundays ago, at the request of several persons who had read our books and wished to hear more of our teaching. The rector heard of our arrival and roused the mayor against us, so that we had to retreat; not, however, till we had distributed some portions, which will, I trust, be treasured and read in spite of the priests' warnings and threats.

When the hot weather is over we hope to make another attack on the village; at present the poor people are frightened by the conduct of the priest and mayor, and we should not find anyone bold enough to lend or hire us a room.

Last month we held a public examination of our day and night scholars. The large number of persons present all appeared greatly pleased with the proceedings. Many thus heard the Gospel for the first time from the lips of the children, and several were heard to express astonishment at the constant mention of "God and the Saviour," when, as they said, they had expected to hear only "bad things."

We need your prayers for the work in our hands in this land of darkness, ignorance, and superstition. At the same time, we have reason to rejoice and give thanks for the open ears and hearts we have met with during the time we have been in this place. We are praying and trusting for greater works to follow. Elizabeth Lawrence.

Paseo del Remedio, Caldas de Montbuy,
Barcelona.

Girgenti, Sicily.

In a short time in Girgenti, we shall have a much-desired Evangelical church, and that by means of our minister, Rev. Golia Mauro, who has been a very persevering and courageous man, notwithstanding the anonymous threatening letters received. Every Friday evening there have been in the drawing-room of Mr. Golia Mauro from thirty to fifty persons listening to his conferences, but now the heat prevents the hearers from coming.

We hope that when in September the church will be opened, many hearers will come and hear of the true religion of Christ.

Alphonso Argento, Student.

AFTER MANY DAYS.—At Taltollah recently a Brahmin and his wife made a public confession of their faith in Christ. Considerable interest attaches to these cases of baptism. They illustrate the value of mission schools. The Scripture truths, more especially the story of the life and teaching of Jesus, which Mrs. Chatterjee learned when a pupil in the mission school, she never forgot. After her marriage she repeated to her husband the stories which she had heard and read many years before, and thus prepared his mind for the preaching which guided him to the feet of the Great Teacher.—*Indian Methodist Times.*

For the Young.

"I WANT TO BE GOOD, MOTHER."

"Stop reading a minute, Walter," said Mrs. Adams, "and just open the door. I think I hear quarrelling in the nursery." Walter instantly put aside the book he had been reading aloud to his mother, and opened the door. Sounds of angry childish voices fell on their ears. What could it all mean? Was nurse there? or were the children alone? Such were the thoughts which ran through the mother's mind. She must go up at once. Yet no, there was nurse's voice, so she would wait and just listen, hoping all would get settled soon.

Walter Adams was the eldest son of Mrs. Adams, and there were four children in the nursery. His father was a missionary in Africa. He had left his family just over two years ago. The day he left to go across the sea to teach the poor black people of a God who does love them and wants their love, was a very sad day to all the loved ones he was leaving, specially to his wife and eldest boy. The younger children kissed their father and said good-bye, feeling sad, not knowing exactly why, but yet mother was half crying, which puzzled them. When the father left he told Walter to be a brave big lad, take his father's place, and look after his mother "for father's sake," and to be good.

Walter felt he had a great responsibility, even though he was now only thirteen, but he *was* a comfort to his mother and loved her very much. When he came in from school he always looked out for her first, and gave her a kiss, "like father did," he would say; and then, if she looked tired or anxious, he would try and persuade her to lie on the couch while he sat close by or read to her. It was one of his special treats just before tea, to bring down one of his favourite books and read to her; to-day he was reading the "Life of Bishop Hannington." How he entered into all the particulars of the self-denials of this grand life, given to the service of the King of kings, fondly hoping one day he might be permitted to join this noble army, if only in a very humble way.

Walter was reading about Bishop Hannington's attempt to have an English Christmas plum-pudding, and he and his mother had laughed right heartily at the result. It was just at this point that a sudden noise was heard upstairs, which made Mrs. Adams listen.

Now that all was quiet again, the reading was continued. However, Mrs. Adams could not attend to the book as before: her thoughts would wander to that far distant land where her loving husband was working, having such a deep longing to see him again, and that their dear ones might feel the warm embrace and hear the loving counsel of that dear father. Then her thoughts turned to those little ones whom God has given to her to be a comfort, and for her to train for his glory.

Walter still read on, until Jane appeared with the tea-tray. Now no more reading would continue, for it was little Alice's happy time to come downstairs. If she had been good, and done her patchwork nicely, which Nurse was teaching her, she was always to have tea in the dining-room. It was not often she was absent. She was a good little maiden, just ten years old, rather delicate, and likely to be spoiled, but she did not seem to notice the attention towards her, and was a most lovable, gentle child. She could be trusted at any time with her younger brothers and sister, and was much grieved and troubled when they were naughty. Alice came down as usual, but looked rather more thoughtful and grave. Her mother thought perhaps she was not well, but she answered, "Oh, I am all right, mother, have you seen Charley?" "No, dear," replied her mother. "Where is he? Is he not in the nursery having tea?"

"Nurse has punished him," said Alice, "and put him in the bedroom to get good; and when he kicked and screamed and began coming down to you, nurse locked him in."

Mrs. Adams looked very grave, and leaving the room, said she would be back soon, but they were to go on with their tea. Mrs. Adams reached the nursery, and found a very quiet solemn tea-party there. The three children were sitting at the table eating their bread-and-butter, but none spoke as their mother entered. This was so unusual that Mrs. Adams asked Nurse what was the matter. Nurse said Charley had been disobedient to her, and unkind to the others when they were playing together, that she had punished him, and when he was to join them for tea, she had said no one was to speak to him.

Poor little man! he was only eight years old, but it was necessary for him to learn obedience while young; otherwise it would be a hard lesson for him to learn.

Nurse then told what his fault had been. Before Mrs. Adams left the nursery, Charley ran up to his mother with tears in his eyes, and said, "I so sorry mother, I will be good; kiss me, mother." So the mother kissed the little sorrowful upturned face, and told him, much to his disappointment, not to come down to see her after tea, but when he was in bed mother would come and see him before he went to sleep.

Then Mrs. Adams returned to her elder children, and read to them long letters which had arrived by that day's post from father, while they finished their tea.

We must now hasten on to the expected visit to Charley in bed. As the mother quietly reached the nursery landing, she heard a little voice saying, "Is that you, mother?" "Yes, dear." "Oh, I have been so longing for you to come, I thought you had forgotten me."

And then the mother sat by the little fellow's bed and held his hands in hers and said, "How is it you have been in bed so long? Hasn't nurse read to you, and have you said your prayers, Charlie?"

"No," sobbed the little fellow, "Nurse said she could not read to a naughty boy. God won't love me, so I couldn't say my prayers. I want to be good, mother, but it is so hard."

His mother felt sorry for the child, and bent over him and said, "Does mother love you, Charley?" "Yes," sobbed the child. "But you have been naughty. Does mother love naughty boys?" "But I am going to be good now, mother, I will be good." Then Mrs. Adams took her tearful boy on her knee and caressed him and said, "God loves you, my dear boy, now, although you have been naughty. God is grieved to see you naughty. It makes Him sad, but He loves you still, and wants you to tell Him you are sorry, and He will forgive you. Your mother is pained when you do wrong, and has to punish you, and nurse has to, also. When you are truly sorry they forgive you. God will forgive you at once if we ask Him. Let us kneel down now and ask Jesus to forgive your naughty temper of this afternoon. We will pray that God will give you his Holy Spirit, and teach you to be more obedient."

So they knelt down and prayed that God would wash away all the sins of that day, and that his Holy Spirit might live within the child's heart.

Before the mother left her child she gave him a little card with these words printed upon it: "O God, for Christ's sake, give me Thy Holy Spirit."

Charley said these words several times over to his mother, who then kissed him, and he soon fell asleep.

Dear children, will you, too, use this little prayer—use it when you rise in the morning, and when you go to bed at night, and any other time in the day? It is so short you can easily think of it, and when you feel naughty look up and pray: "O God, for Christ's sake, give *me* Thy Holy Spirit." I am sure you will find the help does come, and all feelings of wrong will vanish. Will you try?

God is in heaven—can He hear
A little prayer like mine?
Yes, thoughtful child, thou needst not fear,
He listeneth to thine.

L. C. M. H.

CHILDREN'S S.S. MISSION.—SEASIDE SERVICES. 1893.

The following are the arrangements for the Children's August Seaside Services: H. Hutchinson and W. H. Wilson, *Bridlington Quay*, Aug. 8 to Sept. 11; Rev. L. H. Star, *Boscombe*; E. E. Cornaby, B.A., *Brighton (West)*; A. G. Dodderidge, T. W. Graham, and C. F. Jackson, *Colwyn Bay*; Dr. C. Harford-Battersby and Victor Buxton, *Cromer*; E. Arrowsmith and E. H. Elwin, *Eastbourne*, Aug. 10 to Sept. 20; H. E. Geary, *Herne Bay*; W. R. Moore, *Ilfracombe*; J. S. Tyler, *Littlehampton*; J. R. Naylor, *Llandudno*, Aug. 5 to Sept. 4; Howard Staines, *Llanfairfechan*; E. T. M. Dennes, *Lowestoft*: G. B. Kirlew and others, *Lytham and St. Anne's-on-Sea*; C. J. Small and others, *Mablethorpe, Lincolnshire*; Revs. M. J. Hall and W. S. Standen, *New Quay, Cornwall*; F. W. Rowlands, *Paignton*; Gibbard Hughes, *Penmaenmawr*; T. Lewes Sayer, *Rhyl*; A. G. Dodderidge, *St. Leonards*; F. Stenton Eardley, *Southsea*; Dr. F. Churchill and Rev. H. W. V. Birney, *Southwold*; H. F. Mercer, *Weston-super-Mare*; E. and C. H. Collier, *Weymouth*; Norman Bennet, John MacInnes, and E. E. Shaw, *Whitby*: Dr. McAfee, at *West Kirby and Hoylake*; S. J. Hewlett, at *Blackpool*; J. Waters Coldicott, at *Southend*; Rev. F. C. Laurence, at *Swanage*; W. T. Storrs, M.A., *Sandown, Isle of Wight*; H. Steward, *Port Erin, Isle of Man*; H. B. Claxton, *Ramsey*; B. L. Livingstone-Learmonth and R. B. Majoribanks, *Carnoustie, N.B.*; W. P. Welch, at *Exmouth*: Mr. G. Bennett, of York, at *Aberystwith*.

FRESH AIR FOR LONDON CHILDREN.

The following letter, a type of several others, has been received by Mr. E. Wilson Gates, superintendent of the Philanthropic Work of the London Congregational Union, whose offices are at the Memorial Hall, Farringdon Street, E.C:—

A week has now elapsed since the return of our fifty rosy-faced and happy-hearted children from the life-renewing air of the beautiful village of Eynsford. And, having seen the marvellous change wrought in them by their fortnight's sojourn, and receiving so constantly the grateful acknowledgments and hearty thanksgiving of their parents, I feel constrained to let you know, and through you the subscribers, and if possible the non-subscribers, of our wealthy and other Congregational churches, of the immense advantage derived by our London poor from the Fresh Air Mission, of the London Congregational Union.

So much has already been said about the place (Eynsford), nestling among the lovely Kentish hills, that I need only remark that it is a model village exactly suited for this benevolent and Christ-like work; the scenery is ever-varying, and perfectly enchanting, the air salubrious and life-giving, and the cottagers, with whom the children are located, as also several of the farmers and fruit-growers, vie with each other in ministering to the wants and pleasures of their young visitors, manifesting ever a deep solicitude for their physical, moral, and spiritual welfare.

A new feature has been introduced this year which is of great advantage. Through the kindness of good Mr. Bowers, a piece of land has been set apart for the erection of a tent, in which the children assemble for their Sunday-school and services on the Sabbath, for meetings on week-evenings, and for play in showery weather. I had the privilege to attend one of the week-evening entertainments got up by the children themselves, and was greatly delighted. The tent is a great acquisition.

The children sent are selected with the greatest care. In my own case all children are first recommended by their Sunday-school teachers, then each case is carefully visited two or three times over to get all particulars about the child and the family, so that only the needy and deserving shall go. The fifty we sent were indeed poor, sick, halt and lame, pale-faced, weak-limbed, half-starved, and half-clad but for the Old Clothes Mission.

"Paralysis and general weakness," "Congestion of lungs," "Motherless and delicate," "Had rheumatic fever and left very weak," "Bad eyes and general debility," "Continued neuralgia"—these are specimens of the accounts sent of them. And the change in them all is most startling; so much so that in many cases the parents scarcely know their own children, and are delighted beyond measure at the marvellous change effected.

As to the children themselves, they have only one regret, that of being unable to stay longer with their country parents, leaving their "nice beds" and "beautiful gardens and fields" for the pent-up rooms and narrow streets and courts of London, with its foul air and moral pollution.

I hear with deep regret and sorrow that the fund bringing about all these beneficial results greatly languishes this year, and that a large balance remains due to you. I do hope I am wrongly informed. Can it possibly be that a work of such immense importance to the families of our London deserving poor should lack a hearty and liberal response from the Lord's stewards in our churches and through the country? It is without doubt a work of love and mercy, and one wishes for the eloquent tongue, or the pen of a ready and able writer, so as to reach the ear and touch the hearts of those who have it in their power to help forward such a needy and blessed work.—Yours gratefully,

(Rev.) B. Sackett.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending August 19:—August 13, Matthew xx. 17-34; 14, xxi. 1-16; 15, xxi. 17-32; 16, xxi. 33-46; 17, xxii. 1-14; 18, xxii. 15-33; 19, xxii. 34-46.

RATCLIFF WELCOME HOME.—The muster of the "Christian Lifeboat Crew" on Tuesday week was well attended. The text for the month, "Rejoice in the Lord alway," given by Miss Child, formed the subject for the evening, in which Colonel Macgregor, Miss Tuck, Miss Williams, and many seafaring members took part. At the close several Christian sailors were commended to God in prayer prior to their departure on a voyage round the world.

NOTES ON DAILY READINGS.

SUNDAY, AUGUST 13.—PSALM III.

This morning Psalm, which falls into four strophes, three of them ending with Selah, may well have been composed by David when fleeing from Absalom. It is sad to think that though sin may be forgiven, it will sow the life with adversaries which taunt the soul and hem it in; but the worst that man can do may be borne with courage, so long as there is help for us in God.

Turn to Him, O stricken soul, and dare to tell Him, even amidst sorrows caused by thy sin, that He is still shield, and glory, and lifter-up of the head. Thy sin may have been dark and shameful, but it cannot intercept the cry that pierces the dark cloud, and brings an answer from God's Holy Hill. In David's case, every step of flight was putting a further distance between him and Sion. The ark itself had been sent back. But the answers kept coming from the Holy Hill. Mark that present tense. "*He answereth.*"

It was but a little band of men that accompanied him, and they must needs sleep in the open, but God was shield and fortress, unseen and yet impregnable, behind which the Psalmist and his followers were safe. And in the consciousness that what God had done was but the earnest of what He would do, David speaks of victory as already secured and salvation already accomplished. Salvation belongs to God. It has been won by Christ in the very jaws of death, and therefore it is assured to all who are one with Him by a living faith.

MONDAY, AUGUST 14.—PSALM IV.

This evening Psalm corresponds to the former in some respects. It appeals for help, not only because of what God is, but because of what He has done. It would appear that when it was composed David was surrounded by men who were blaspheming the Name he loved, turning it into dishonour, and substituting in its place vanity and falsehood. But from these, he turns with comfort to the assurance that he belongs to God, and has been set apart, so that no real harm can befall him.

"Set apart for God!" As a piece of the rough hillside may be gathered in and terraced and enriched for the husbandman; or as a favourite slave might be the personal attendant of a centurion, always at hand to do this or that. Set apart, visited, valued, defended, enjoyed. "A people for his own possession." "Stand in awe," is rendered by St. Peter, "Be ye angry." But the idea in any case is to calm the irritation of God's foes, and to induce them to put aside the sin which underlay their rebellion. It was as if the Psalmist wished that the quiet musing of the night would pacify and still their souls.

TUESDAY, AUGUST 15.—PSALM V.

Where we are surrounded by our foes, as David was when he composed this Psalm, there is one side of our life they cannot block, and that is, its aspect towards Heaven; and at such times we need to make God hear our voice, lifting it up in the morning. Let us remember, however, not simply to lift up the voice, but to order the prayer, and to watch for the answer. Can you say to God, My King; and do you know what it is to spread your meditation before God (1 R.V.), for meditation itself is prayer? Do not hesitate to use the personal pronoun. Enter into thy closet, and shut thy door, and pray to thy Father in secret.

The holiness of God is set forth negatively (4, 5); positively (5, 6). How careful we ought to be that there be nothing in us that should make our prayer powerless, and even distasteful to God! We must always come into God's house in the multitude of his loving-kindnesses, and worship before Him in his house, which is his own abiding presence, with holy fear.

We all need leading in a plain way (8), because we are so liable to err. Perhaps there is no better sign of being led and filled by the Spirit, than that of habitual dependence upon God for the prompting of his Spirit.

WEDNESDAY, AUGUST 16.—PSALM VI.

When we are surrounded by our foes, and hemmed in by difficulty, we feel as if our physical life will break down beneath the strain. It is then that we understand the withering away of which the Psalmist speaks. But ah! how blessed to look away from the immediate cause of our suffering, and to attribute it to the permission of God. It is He who rebukes and chastens. The Gospel teaches us that none of our sorrows emanates from God's anger, for He is love. He wounds, that He may heal; He vexes sore, that He may take us to his heart for ever.

There are times when God seems to tarry unduly. Pain is hard to bear, and the leaden-stepping hours go slowly (3). But prayer is the resort of the tried soul, as it pleads with God to return, deliver, and save. And each because of the loving-kindness which is God's deepest motive, and because also the soul dreads entering a condition in which the union between itself and God shall be intermitted for but a moment.

The sleepless night is harder to bear than the day, and yet amid the wakeful watches, assurances sometimes steal in upon the troubled soul, which anticipate deliverance. The Lord hath heard; my enemies shall be ashamed. God hears and can interpret the voice of tears. Though we cannot always explain their meaning to ourselves or others, they speak to the heart of God, and the peace of God settles down upon the troubled soul. It is quieted and solaced, and becomes strong to do or suffer.

THURSDAY, AUGUST 17.—PSALM VII.

Some think that Cush was Shimei or Saul. It matters little, but throughout the note of this Psalm is triumphant and glad, as though the tried soul were confident of being righted. Take refuge in God, oppressed ones; shelter under his wings. Though the enemy roar as a lion, put God between him and thee, but be sure that thy heart is pure. Our attitude towards man is of the utmost importance in approaching God. How can that servant expect to be forgiven ten thousand talents, who takes his brother by the throat for a hundred pence?

Arise, lift up thyself and awake. God sometimes seems to sleep whilst evil goes unpunished, but it is not for long. Presently He assembles the peoples in the judgment-hall, and begins to minister judgment. Then his suffering saints are vindicated according to their integrity, whilst the wickedness of the wicked is brought to an end. O, blessed soul, which is so sure of God, so calm and still, because its shield is God, who saveth.

Now we can turn from our foes to our Judge, and from Him again to behold the fate of the ungodly. For all such, retribution is inevitable. Their weapons are turned against themselves; their pitfalls take their own feet; their mischief, like the boomerang of the savage, rebounds to their destruction. With a glad sense of the justice of God's dealings, the Psalmist gives thanks and sings praise.

FRIDAY, AUGUST 18.—PSALM VIII.

How blessed is the man who can say, our Lord or my Lord, and who can take a wide view of the earth, and be sure that everywhere God's character when rightly understood is only excellent. If this Psalm were composed at midnight, when the starry hosts shone with the brilliance of an Eastern sky, there was a special reason why David should turn from all the earth to see that same glory written in letters of fire upon the heavens.

How wonderful that God builds his castles (for so the word strength might be rendered) out of such weak materials as babes and sucklings. But as our Master suggested in the Temple courts, the songs of babes reach the abode of God from which He silences the foe. So, notwithstanding the glory of earth and heaven, the weakest believer is a more perfect revelation of God.

It is passing strange that amid such marvels man should be so much; and yet bigness is not greatness, and the palace is not so precious as the child over whose cradle a coronet is emblazoned. In man's original creation, in words quoted here from Genesis, God reach man his vicegerent. And though his crown was rolled from his head when he sinned, and perhaps assumed by the devil, yet there are lingering traces of his original greatness. And in the Lord Jesus Christ the royalty has been restored, and is realised by all who are one with Him by a living faith.

SATURDAY, AUGUST 19.—PSALM IX.

What triumph vibrates through this Psalm; the whole heart of the singer is stirred, and goes out in song. But how true he is in ascribing all to God. From the beginning to the end of this Psalm, there is no thought of his own prowess or strength, the Lord fills the whole field of vision. In our warfare against sin, how much we have to learn from the Psalmist. We trust our resolutions, or the help of the man, and make too little of God. There is too little of God in the life of most of us.

God is King; He judges the world; the balances are held equally in his hand; and though now the wicked sin with a high hand, they cannot prevail against the righteous, because God shelters his own, and will ultimately vindicate them, and avenge sin. When He makes inquisition for blood, He will not forget the cry of the poor. In the meanwhile let the oppressed make God their high tower in times of trouble.

True trust is founded on knowledge. We must know God's character before we can trust Him perfectly. If you can do no more than seek God, He will not forsake you. He will draw near in affliction, and lift you up from the gates of death, and bring you into the gates of the City of God, where you may show forth his praise. Yes, the time is coming for you to rejoice in his salvation.

INTERNATIONAL S. S. LESSONS.

AUGUST 20.

Paul before Felix, Acts xxiv. 10-25.

Golden Text, 1 Cor. xvi. 13.

Our last lesson left Paul upon the stairs leading to the tower of Antonia, and about to address the people in the Temple court. The main incidents of the week that has passed since then are—(1) Paul's appearance before the Jewish Sanhedrim (xxii. 30 to xxiii. 10), where, with considerable adroitness, he turned the two parties in the council against themselves, and raised a tumult from which he was again rescued by the chief captain; (2) our Lord's appearance to him in the Roman prison (xxiii. 11); (3) the plot to murder him and its remarkable discovery and defeat (xxiii. 12—24). To escape from the Jews Paul is taken to Cæsarea, on the coast of the Mediterranean, and about forty-seven miles north-west of Jerusalem. It was the residence of Felix, the Roman governor. Philip the Evangelist lived here, and Paul would be encouraged by the memory of Cornelius, the Roman centurion, who was converted here about eighteen years before.

Paul on his Defence (10-23).—The case was opened against Paul by Tertullus, a professional advocate. The charges laid against him were three:—(1) Sedition; (2) heresy; and (3) profanation of the Temple (verses 5, 6).

Paul introduces his reply with proper respect for the position of Felix (10), but with none of the insincere flattery with which Tertullus had addressed him (2, 3). The Gospel teaches us to be courteous but not untruthful. The three charges are dealt with in order; and in each case Paul is content with putting the simple facts over against the charge.

Verses 11-13 deny the charge of sedition by stating the object of his recent visit to Jerusalem.

Verses 14-16 contain a reply to the charge of heresy. He did not meet this with a distinct denial, but avowed what was true, and gave an explanation. His present way of worship was heresy to the Jews (14). But it was the worship of the God whom the Jews professed to serve; and was not contrary to, but a fulfilment of, the teaching of their Scriptures (14). It was accompanied with a hope of the resurrection; and as they cherished the same hope, how could they call it heresy in him? (15) The life to which his convictions led him was one in which he "exercised himself," or disciplined himself to act rightly towards God and man (16).

Verses 17-21 meet the charge of profaning the Temple by a further statement of fact. He brought "alms"—*i.e.*, sums of money collected from other churches for the disciples at Jerusalem; and "offerings," such as were required in connection with the Nazarite's vow. Paul skilfully strengthened his own case by asking for the presence of those Jews from Asia, with whom the charge had originated (18, 19, with xxi. 27). If the charge was true, would they not be there to prove it? If they were not there was it not because the charge was untrue?

Felix had lived in Cæsarea, where Christianity was well known. He was sufficiently acquainted with it to know that the charges of the Jews were untrue (22). The Jews are again defeated; and Paul enjoys for two years (27) a time of quiet and rest. He was a prisoner, but had considerable liberty (23). God is overruling the evil purposes of the Jews for the accomplishment of his own designs.

Paul as a Witness for Christ (24, 25).—Note (1) *before whom he is called to witness. Felix* was the freedman of the Emperor Claudius, by whom he was appointed Roman procurator. His brother Pallas held a high position at Court; and Tacitus says, that, trusting to his brother's powerful influence, Felix committed any wrong with impunity. He was avaricious, cruel, and licentious, wielding "the power of the tyrant in the temper of a slave." *Drusilla* was the daughter of Herod Agrippa I., who perished so miserably at Cæsarea (xii. 23), and sister to Agrippa II., who appears in xxv. 13.

(2) *His theme.* He chose one appropriate to the character of his audience (25). He discoursed not of the vices to which these two were addicted, but of the opposite virtues, and reminded them of the coming judgment in which sin will receive its due punishment. It was a bold thing for Paul to do; for a little before this Felix had employed the *Sicarii* to murder Jonathan, the high priest, for venturing to reason with him on the same subject.

(3) *The result.* Whether Drusilla felt any dread or not does not appear. Felix was terrified (Rev. Ver.). Had he any disposition to yield? If so, why not do it? Probably because of Drusilla. She was to him what Herodias had been to Herod. Yet he gave a sop to his aroused conscience by promising that he *would* heed the message at some future time. Beware of this most dangerous snare. The devil will promise men all the "to-morrows" if they will give him "to-day." Any season is a convenient season for doing right, and for yielding to the claims of God.

Y.P.S.C.E. Convention.

Dr. F. E. Clarke, giving his impressions of the great Christian Endeavour Convention in Montreal, says:—"Relatively this was by far the largest Endeavour meeting that was ever held, the attendance of seventeen thousand was simply surprising. Even absolutely speaking, the meeting was far larger than any other that has ever been held, with the exception of the New York gathering. If I had heard no word or song; if I had not attended that wonderful, thrilling, Consecration meeting with which the Convention closed; if I had not received fresh and helpful hints from the Open Parliaments, and if I had received no uplift, such as I did receive, from many of the addresses, I should have felt that the very sight of these thousands of earnest young Christians was a real benediction. A deaf and dumb man could have enjoyed that Convention.

"Another thing that impressed me was the quality of the assembled throng. The young men were there. The question how to attract the young men is practically solved by these conventions. Give them what they are longing for, and the places of the young men will not be vacant. They came from every State and territory and province, and from all conditions and walks of life; but whether from the shop, or the farm, or the professor's chair, they were Christian ladies and gentlemen. They were evidently

THE FLOWER OF THE CHURCHES.

When the Sunday-school teachers were asked to arise in the consecration meeting in the Drill Hall, four-fifths of all the nine thousand who crowded that hall stood on their feet. The same was true, doubtless, in the six churches where the other meetings were held at the same time.

"I was also impressed by the happy combination of smaller meetings and vast assemblies. This Convention proved that it is possible to have the largest crowd of Christian Endeavourers without having an unwieldy Convention. The rousing denominational rallies, the helpful committee conferences, the early morning prayer meetings in five or six different churches, and various other smaller gatherings, provided the stimulus and the help that can come only from a comparatively small gathering where all can see and hear and be heard. On the other hand, the vast congregations in the Drill Hall and tent, which assembled morning after morning and night after night, could alone furnish the other kind of stimulus and inspiration, which is inseparably and necessarily connected with a great mass meeting of earnest young Christians."

The Sunday School Times notes that "There were two notable facts in connection with this Convention. The first was that it took a positive stand against the opening of the World's Fair on Sunday. The second was the special consideration of the Junior Society of Christian Endeavour. The mighty army arose to their feet and cheered as speaker after speaker lifted up his voice

AGAINST SABBATH DESECRATION.

When one of the speakers announced that one of the World's Fair Commissioners had said that the time had come when the World's Fair must be closed on the Sabbath, there followed a scene which will never be forgotten. The audience as one man arose and cheered for several minutes.

"The Junior Society of Christian Endeavour, though very young, has grown into marked prominence. Composed as it is of the younger members of the Sunday-school, its work is a grand one, and its field is almost boundless. This Junior Endeavour Society is in reality a training-school for the Senior Society. It was shown by the many reports, that hundreds of young girls and boys have already been graduated from the junior orders and entered the ranks of the senior organisation; the plan has been tested, and proved well worth the time and labour expended."

The following points are gathered from a weighty sermon delivered at the Convention by

REV. B. FAY MILLS, D.D.

If you have questions about your duty, and do not see your way shining before you clearer and clearer to the perfect day, it is because you have not received the Holy Ghost.

A miracle never led a man to have his heart cleansed from sin. Words do not, sermons, the Bible—nothing does, save only the Holy Ghost.

Ah, friends, what we need to-day is not philosophy, not theories about the way to escape from sin, but the desire and power to get rid of it.

It is just as wicked for a Christian not to fulfil the command to be filled with the Spirit as for an unrepentant person to grieve the heart of God.

There is even more need of baptized blacksmiths, "shoemakers by the grace of God," consecrated manufacturers and merchants, than of apostles endowed with the power of the Holy Ghost. A blacksmith may be filled with the Spirit just as truly as any preacher.

God has shut Himself up to saving the world through human beings that have known the fulness of the Holy Ghost.

The Bible says nothing of Father and Son that it does not say of the Holy Ghost. When we receive the Holy Ghost we receive God.

The Holy Ghost is what makes the kingdom of God possible in ordinary human lives.

The Holy Spirit is likened to fire, air, water; but not to earth, as that is dull, heavy—a thing to be escaped from.

The correspondent of the *New York Observer* says:—Encouraged by the interest and thronged audiences that marked the opening services, the Convention proceeded to the work mapped out on a lengthy but varied programme. One whole session was devoted to the Junior department of the society's work. Its origin and growth were treated in capital style by Rev. J. H. Cowan, from Iowa, its possibilities by Dr. Wayland Hoyt, of Minneapolis, its methods of work by another pastor from Connecticut, and its movements in foreign lands by Mrs. Clark, wife of the founder of Christian Endeavour. As attention was being given to these subjects in one place of meeting, another crowd was treating, in a huge tent not far off, another collection of subjects. Two speakers from Pennsylvania dealt with work among young men, and two others from Washington spoke upon evangelistic methods and work. On the evening of Thursday, July 7, Dr. Clark and the Secretary, Mr. Baer, made their annual addresses.

Dr. Clark was cordially received after his Australasian, Asiatic and European journeys, and spoke of the progress of Christian Endeavour in home and foreign lands. He affirmed anew

THE MISSION OF CHRISTIAN ENDEAVOUR

to promote in every way the spiritual life of young people, and also its crusade, viz., the upbuilding in all ways of the Church of Christ. "We will keep on," said Dr. Clark, "in the same way in which we have begun, giving all our allegiance, all our powers, all our endeavours to Christ, and to the Church with which we are connected. It will be a sorry day for the Society when it loses its first love, when it is untrue to its first principles, or when it seeks to substitute for the quiet, unobtrusive spiritual work that it has to perform for its own Church a more showy and noisy endeavour which leaves souls unsaved and the work of the Church undone. Thank God I can see no signs in any part of the world that our societies are yielding to these blandishments, that they are losing their spirituality, or holding to their prime purpose with less tenacity than of old."

From the report of the secretary, information was gleaned regarding the marvellous strides of Christian Endeavour during the past year. Among the most cheering items in the statistics was the announcement that during the last four years over 400,000 young people have united with their respective churches from the societies, and out of this grand total 158,000 denotes the accessions for last year alone. The Christian Endeavour membership throughout the world has

PASSED THE MILLION AND A HALF

mark by over 70,000. Numerically speaking, Presbyterianism has been the most favoured field for the Endeavour movement. Over 5000 new societies came into existence between July 1, 1892, and the present date.

Friday and Saturday were marked by variations in procedure. Both had the sunrise prayer-meetings, which were attended by thousands, but the afternoons were devoted on the first day to committee conferences here and there throughout the city, and to denominational rallies on the second. In the Drill Hall on the mornings of these two days the Christian Endeavour "essentials" were magnified, and the missionary phases of the work brought into prominence. On the closing evenings of the week the Bible, the age, fellowship, stewardship, and citizenship were the leading themes.

The Saturday night roll-call revealed remarkable returns from all over the world. The closing hours of the Convention are to be remembered for their impressive sermons, and especially for the final consecration services held on Sunday evening in the Drill Hall and in the tent simultaneously.

An outbreak of Roman Catholic intolerance occurred on Friday and Saturday evening, causing a riot which threatened serious consequences. The firmness of the authorities, however, averted the danger, and no real harm was done.

Amongst those who took a prominent part in the Convention, besides Dr. Clark, were Dr. Cuyler, who gave a valuable address on the power of prayer, Rev. B. Fay Mills, who gave evangelistic addresses of great power, Dr. Wayland Hoyt, Bishop Fallows, and a host of leading pastors and workers in Canada and the United States.

THE MELBOURNE Y.M.C.A.

Our Y.M.C.A annual meeting took place on June 29, and was very successful. It was held in the large "Town Hall" of the city. Over 900 sat down to the tea, and the particular feature of this tea was that the tables were provided by the Y.P.S.C.E. The young people were represented as follows:—Presbyterian, 13 tables; Wesleyan, 8; Independent, 5; Baptist, 2; Episcopalian, 2; miscellaneous, 4; total, 34. This proves how very useful the Y.P.S.C.E. can be to both Y.M.C.A. and Y.W.C.A. work.

The evening meeting was presided over by our worthy President, and 2000 people were present. Naturally, one of the most disastrous years that Victoria has ever known has affected the work financially, but the spiritual tone is excellent.

One weak link I would point out. Young men going to any colony from home usually have letters of recommendation given them by the pastor of the church with which they are associated, or by the local Y.M.C.A. I should say that fully one-third of these letters never reach their destination at all. The young man on shipboard for the first time is immediately placed in an atmosphere prejudicial to religious growth. Under the novel experience and new companionships home influence and associations are, alas! too frequently forgotten, and when the destination is reached the desire to present the said letters is gone. Permit me to say that it is not sufficient to give the letters to the young man, and then fancy that everything is complete. No. A copy of such letters should be sent to the secretary of the Y.M.C.A., and also to the pastor of the church or denomination with which those at home wish him to become associated, and also the name of the vessel given by which he is a passenger. Then the necessary steps can be taken for meeting the young man on the arrival of the vessel, and "assurance rendered doubly sure."

Robert J. Walker.

Lancing Convalescent Home.

Many London poor are again enjoying the sea breezes and the sunny South Downs at Lancing-on-Sea, through the privileges afforded by the large Home of the North-East London Gospel Mission. Every bed has been filled of late, embracing in all some eighty persons, from the baby of a few weeks old to the aged and enfeebled. Trial from an unlooked-for quarter has visited the Home. The known proximity of Lancing to Worthing, where there has been an outbreak of fever, has served to hinder, it is feared, the sympathy and help upon which the Home has in great measure to rely for maintenance. Friends will be glad to know that at Lancing there has been no sickness of any kind.

Gospel Literature for Troopships.

For several years past, at the commencement of each trooping season, you have allowed me the privilege of appealing to the readers of The Christian for help in my effort to supply the soldiers and sailors travelling in this ship with Gospel literature.

The season of '93-'94 begins in September. We expect that each of the four Indian troopships will carry upwards of 9000 souls—an aggregate of 36,000—during their several voyages to and from India.

I shall be most thankful for parcels of really good helpful second-hand magazines and periodicals, also for Gospel booklets and tracts. May I ask that these be sent, prepaid, not later than September 20?

(Rev.) Francis Flynn, Chaplain R.N.

H.M.S. Euphrates, Portsmouth.

MR. JOHN KNOX BOKWE,

OF THE LOVEDALE MISSION, SOUTH AFRICA.

THE subject of the following sketch was born at Ntsalamanzi, Lovedale, South Africa, in 1855. He is a pure Giaka Kaffir, and received his name, John Knox, because his father had learned something of the Scottish Reformer from the missionaries at Lovedale. It is an interesting fact that it was he who brought the first load of stones for the building of Lovedale, in the days when labour was paid for in beads and buttons. He had several sons, of whom John was the youngest, and both he and his brothers attended the newly-formed school with such regularity as the exigencies of cattle and goat herding permitted.

Since 1866 John Knox Bokwe has been so closely associated with Lovedale that every step in his career is well known, and a more honest and honourable one it would be difficult to find in Africa or out of it. For many years he has been Dr. Stewart's right-hand man, and is trusted as few Europeans could be trusted in similar circumstances.

The doctor's first introduction to him was a little peculiar. He one day found him playing with other two boys at the gate leading to his house. The three little fellows had one shirt between them, and I think John was the wearer of it. If so, it would be interesting to know whether this bit of soiled Manchester calico had any influence in regard to what took place. Be that as it may, the doctor took a liking to the boy, clothed him, and had him entered as a pupil in the preparatory classes at the Institution. Before this he had been employed at half-a-crown a month to herd horses, by Rev. Richard Ross, then missionary at Lovedale, but it was not till brought into contact with Dr. Stewart that it was known he possessed any particular talents.

While attending the Institution classes, he lived in Dr. Stewart's house as a servant, doing odds and ends morning and evening, the doctor paying his school fees. In this way his education cost his father nothing, while his own diligence made up for any lack of advantage in studying at night under a monitor in the preparation classes. As early as 1870, he began more regular work, in the first instance in connection with a Kaffir publication issued monthly from the mission press, later as clerk and book-keeper for the Institution, an office which he still holds and fills to the satisfaction of all who are brought into contact with him.

From youth he had a passion for music, and could sing snatches of songs if he heard them once; but never having taken lessons, he knew nothing of theory, and as for instruments he had never touched any, and probably saw few except Mrs. Stewart's piano. About 1873 he came to know something of musical notes through attempts made by stealth when the house was quiet, and having after a time obtained Mrs. Stewart's permission, began, unaided, to find his way to playing upon the piano. With perseverance he overcame every obstacle, and not only mastered the intricacies of the keyboard, but subsequently learned to play skilfully upon the cornet and other instruments.



(From a Photograph by Mr. John Fergus, Largs, Scotland.)

The acquaintance of the writer with him began in 1875, and he was then a fair performer, with a good knowledge of music, but no one thought that, before many years, he would be recognised as a composer of Kaffir melodies and hymn tunes of no common order. But it is not as book-keeper and musical composer alone that John Knox Bokwe is known and respected. Converted early to Christ, he became an office-bearer of the Lovedale Church while quite a young lad, and few men have discharged the duties of office more faithfully. In all the financial business of the church his advice and help are invaluable. As an interpreter, when missionaries unacquainted with Kaffir preach, his services have always been highly prized, as he speaks with much feeling and in full sympathy with the audience. As a lay preacher he stands high in the estimation of all who know him. He is not eloquent as Kaffir eloquence goes, and his manner is very quiet, but the intense earnestness of his utterances, the reality of the subject to himself, and his own blameless life, a life filled with useful labour, are felt by all.

Of this much is due to the training and influence of a pious mother. She had been brought to Christ while Lovedale was still in its infancy, and by her noble example helped to fire the imagination of her gifted son as he plodded on his way to a knowledge of the facts which opened up before the dawn of his intelligence; and when he came to take a deep interest in more spiritual questions, she was his companion and guide.

On her death-bed she called for John and said, "My boy, I can leave you nothing. I have no wealth; whatever I had I spent trying to help my children to a higher and better life, but I leave you what is much better than wealth—I leave you the dying blessing of a sinner saved by grace;" and so she died, and her last words are cherished by her son as a precious memory and heritage. Often has he said that in hours of darkness and temptation the memory of that death-bed scene has turned his thoughts God-ward, and strengthened his soul.

Not the least important part of his life's work is his constant interest in the work of the Lovedale Missionary Society, which is a mission within the mission. This society consists of a number of the more earnest spirits at Lovedale, and their special work is to go out on Sabbath days to distant heathen villages and preach the Gospel. Year by year John Knox Bokwe is unwearied in this blessed work, and many who now rejoice in the liberty with which Christ makes his people free can remember the first time the sweet-voiced Christian youth came to their heathen homes to sing and speak the wonderful words of life.

Recently he has visited Scotland, and has given addresses and musical recitations in various places. Since his return to Africa he has been visiting the churches, and giving his experiences in this country, impressing upon them the necessity of Africans bestirring themselves to become aggressive missionary workers and agents in the regions beyond.

It is such men as John Knox Bokwe who redeem missions and missionary methods from the reproach of producing no permanent results and failing to develope a high type of character.

GOSPEL WORK IN IRELAND.

[From a Correspondent.]

The most remarkable development in Irish Mission work at the present time is perhaps the great increase in open-air work. In the provinces it is still a dangerous experiment, as events at Bundoran and elsewhere testify. But in and around Dublin the Gospel can be preached in comparative security. All our denominations have realised this fact, and have gone to work with a will. The results, perhaps, are sometimes disappointing, but there are not wanting signs of encouragement. And opposition, where it is met with, comes, as a rule, from the most careless and most irreligious members of the community. It is only too true that those who are most intolerant have generally least religion.

We have recently had one or two remarkable instances of conversion resulting from open-air preaching. The other day a young man left Dublin for the Salvation Army headquarters in London. He was an ex-Roman Catholic, and his conversion and its sequel read like a scene in apostolic times. By way of opposition to the Salvation Army, he and some others usually organised a political meeting every Sunday on the spot where the Gospel was preached. This went on for some time, but eventually a few stray texts laid hold of this poor fellow, and after a period of difficulty and doubt he accepted the invitation of the Saviour, and found rest. Rest for his soul, but persecution came from his friends. His master was compelled to dismiss him from his service; his father and relatives looked upon him as demented, and tried to get him into their power. 'Tis wonderful how history repeats itself. "Thou hast a devil," is a charge often levelled at the Christian to-day, as well as 1800 years ago.

On Sunday evening, July 3, this young convert was on his way to a service. He was intercepted by a crowd, led on by his father. He was seized, and put forcibly on a car, but he got off again. The struggle lasted for some time; his clothes were torn, everything on his person was taken from him; and all the while a policeman looked quietly on. Ultimately, but only after the forced interference of the policeman, he was allowed to depart with a Roman Catholic gentleman present, who, to his credit, told the crowd "they ought to be ashamed of themselves." He thus escaped, and after a few days' hiding in Dublin, he managed to get to London, where he is at present.

A companion of his who played an equally, if not more, important part in organising the opposition meeting already mentioned, has also left the Church of Rome, and seems a very sincere and devoted fellow. He, too, has had persecution, but in less measure than the other. 'Tis strange what notions of religion our Roman Catholic brethren here are sometimes possessed of. A man may be addicted to every form of iniquity, still they will not cast him out. But let him read his Douay Testament and trust in Christ alone for salvation, and he is straightway shunned as a leper.

An incident occurred at the Kerry Assizes the other day that affords a sad commentary on the Church of Rome's teaching. A little boy named Cromer, nine years of age, was the principal witness for the Crown in a case of moonlighting. The lad had never taken an oath, and knew nothing about it. Asked by the judge if he had ever been to chapel, he replied in the negative. Had he ever heard of God? No. Of the Virgin Mary? No. Of religion? No. Had he ever said his prayers? No. "Did you ever hear of the Lord Jesus Christ?" persisted the judge. "No, sir," the poor lad answered, sobbing all the time. At this there was a slight ripple of laughter, which the judge sternly rebuked. And he added, "This is a most painful and disgraceful incident. I don't believe that there is a child of that age in the whole kingdom who has never heard of God or the Virgin Mary. Take that child off the table, and if the child's soul is lost for ever, I hope it will not lie at the mother's door. It is an outrage and a scandal. . . . ." This case is undoubtedly exceptional, but those who know most of the Irish peasantry are forced to acknowledge sorrowfully that they are lamentably ignorant of spiritual matters. And they are not to blame; we can only learn of God from his own Word, and that is denied them. Here in one of our hospitals the other day, a poor soldier lay dying. He was a Roman Catholic, and a good lady brought him a copy of his own Douay Testament. When the priest called it was lying beside his bed and he took it away. Another was supplied, which the priest would also have removed, only the patient interfered.

A much-frequented watering-place, known as Bundoran, and situated on the north-western coast, has recently been the scene of a lamentable piece of intolerance. The facts about to be given have come from a Christian worker there, and are incontrovertible. A short time since an agent of the Irish Evangelisation Society visited Bundoran, and secured a field, the property of a Protestant resident, in which to hold tent services. The vast majority of the visitors to Bundoran are Protestants. A few days after, a most objectionable notice was posted through the village, and one calculated to arouse the bad passions of the Roman Catholics in that district. Civilisation is exceptionally backward there, and, as might be expected, bigotry and intolerance are easily aroused. The local paper helped to fan the flame. A mob marched into the village on Sunday, the police were powerless to arrest its progress, the tent was stormed, the worshippers dispersed, and many individuals badly beaten. Even those who took no part in the meeting were assaulted. A curate, accompanied by his two sisters, was coming home from his own service; the whole party was attacked; the ladies were beaten and knocked down, and with difficulty rescued. Irishmen usually respect ladies, and abstain from offering them violence, but the Bundoran fanatics seem to have been beside themselves.

A TRIUMPH OF FAITH.

MR. GEORGE MÜLLER'S ORPHAN HOMES.

The fifty-fourth report of this Institution, which has just been issued, will take rank as a monumental one among the long and celebrated series which has appeared during the past half-century. Those of our readers who have followed the course of this remarkable work are already aware that for the last year or two the Institution has been passing through a crisis which, according to the testimony of the venerable founder, has never been equalled in the whole of its history. When the last report was issued the clouds hung heavily over the work on Ashley Down, but we ventured then to express the belief that this trial would prove to be only temporary, and that the Institution would emerge triumphant.

The report now before us shows that this expectation was well founded. The previous report showed a total deficit of between £3000 and £4000 (including the unpaid salaries). This report shows all these arrears cleared off, while the year closes (May 26) with a balance in hand on the orphan account of £2386 19s. 8d.

Referring to these facts, Mr. Müller says: "During all the years, since the beginning of the Institution, the hand of God, in many respects, was never more manifestly stretched out on our behalf than it has been during the past year." And again: "The readers of the last report will remember how great our trials had been during the previous year with regard to means for the support of various branches of the Institution, and in particular for the orphan work; and in the same position financially, the year began from May 26th, 1892, to May 26th, 1893. Our trial of faith continued week after week, and month after month; but Mr. Wright and I, and our many helpers, looked with unshaken confidence to the Lord, fully assured that in his own time He would again more abundantly help and deliver us out of our difficulties."

That these words were the utterance of deep conviction at the time, is evidenced by the course Mr. Müller pursued under the trying circumstances. It may be remembered that on one or two occasions during the past year, a letter from Mr. Müller appeared in our columns, announcing the fact that several vacancies for orphans existed in the houses, and asking for information regarding any cases which might desire the benefits of the institution. This, be it remembered, was done repeatedly in the face of an existing deficit and apparently declining income. What could this mean? was the question asked by some friends. While others, reading between the lines, divined the object of this somewhat unique appeal. The man of God was calm and unmoved amid the serious crisis of affairs. With characteristic simplicity he was heard to remark, "If God does not want these orphan houses, George Müller does not want them." His purpose was to test the question whether God still needed these houses, being confident that if He did need them, and in response to the notice of vacancies, sent in more orphans, He would not be behindhand with the funds. What has been the result? Let Mr. Müller reply.

"During the last week of our financial year of the Institution we received for the support of the orphans £343 10s. 1½d., and for the other objects £435 8s. 2½d., in all £778 18s. 4d., and during the last week we received nineteen orphans. The admission of twenty-two had been given notice for, but their relatives were unable to bring the other three this week, and requested that their reception might be delayed one week. . . . During this last year we have received 290 orphans altogether—a greater number than has been admitted for several years past." Thus, it will be seen, the inmates of the houses have increased in number; the funds have increased, too, and the year concludes in the way we have already indicated. The total income for the orphans during the year was £27,931 7s. 2d.

Throughout the report there is not a trace of boasting in this glorious triumph of faith, but there is a deep tone of humble thanksgiving to God. Thus, under date Nov. 11, we read:—"We value most highly the prayers of Christian friends, for we need them continually in our service. There came in to-day, by the first two deliveries, only about £8, but the Lord increased the income to more than £200 this day. I am never discouraged by very little coming in, but say to myself and also to my dear helpers, more prayer, more patience, and more exercise of faith will bring greater blessing, for thus I have invariably found it since October, 1830, now sixty-three years ago, when I first began this life of entire dependence upon God for everything."

Although there are some large items among the receipts, the favourable state of the funds is not wholly due to these, for there seems to have been a quickening of liberality in general, so that a considerable portion of the year's income has been built up by small, or comparatively small, sums. There were a few legacies, notably one for £1000, on which Mr. Müller comments as follows:—"Notice, first, the amount was left to me by an entire stranger; second, it was left duty free, whereby £100 was saved; third, the testator died only a short time since, and the legacy was paid so very soon. All this was the ordering of the Lord, who, in answer to our constant waiting upon Him, appointed it thus."

Considerable help was also realised by the sale of a large field adjoining the houses. Mr. Müller says, "This very day God begins to answer our prayers, as we have received a very good offer for the land we have to sell, even £1000 per acre. The beginning of the day was darker as to outward appearance than ever; but we trusted in God for help. The first three deliveries of letters brought us only £4, and the remaining three brought us so little, that the whole day's income was only £8 instead of £90, the amount we need every day to meet all our expenses. But God has now helped us. We have been able this evening to sell ten acres of land, and two-fifths of an acre, at £1000 per acre, and shall receive £10,405 altogether for the whole of one field. The contract was signed at 8 o'clock this evening." Space forbids any further quotation from this deeply interesting and edifying pamphlet. We commend it to the careful perusal of our readers, and trust it may receive that wide circulation which it deserves, and come as a cordial to many fainting spirits.

THE KESWICK CONVENTION.

(Continued from last week.)

THE CHRISTIAN'S INDEBTEDNESS.

BY REV. HANDLEY C. G. MOULE.

I will read a few words from Romans viii. 12, "Therefore, brethren, we are debtors." There are three great outstanding truths with which the Apostle presents us here. The Apostle begins with a tremendous denunciation and exposure of sin, alike in the heathen world and the professing Church. He then goes on to propitiation, sacrifice, satisfaction, and oblation; and then to faith, casting the soul wholly and utterly upon that, first and last and without end, for its acceptance before God. And then, you remember how, as it were, unawares, in the sixth chapter, we find ourselves in the midst of the truth of the union of the justified man with the blessed Lord, and the life of Jesus, as well as the merit of Jesus, in contact and connection with him; how he is at once the freest and the most enslaved of beings; how he has a liberty which, from his own point of view, is the most amazing freedom, and from his Liberator's point of view is the most absolute and blessed servitude. The man who is now a pardoned and justified sinner, safe in Christ, a partaker of his Lord's life, one with his Lord's vital blessed energy and life, is all this now because the Holy Ghost has come to him, has brought him and Christ into contact, and, having done the work, has by no means left it there, but is now dwelling in him and working in him. The man has a store of resource within him whereby continually his Saviour and he are in contact and are one, and the life on which he now goes forth is to be lived as by a man who has not to seek and struggle for it, but who already, in his glorious Head, possesses the power of the Spirit of God.

There is, I think, one lesson I may venture with great humility to place before you, which seems to me to be taught by this order of teaching in the Roman epistle: that, on the one hand, we cannot make too much of the doctrine of the Holy Ghost, the Comforter, the Lord and Giver of life; and that, on the other hand, we ought to be mutually

MOST TEMPERATE AND TOLERANT TOWARD ONE ANOTHER

in our articulation of that truth into any special dogma as to how the Spirit in this or that development of his work is to be received, and what are the signs of his coming and being there, in external result. As far as I can see, the Apostle is guided in this great epistle, with its wonderful fulness and development, very much to pass tacitly over questions of that kind, that he might attack that which lay behind them and above them all, and that he might spread before us the fact that in our Lord Jesus Christ, with whom we are one, there lies for us the fulness of the Spirit's power; and that the question is much rather—Am I using the fulness provided? than, Have I to wait for some new shower from the heights above that may be there for me to use? I would apply my own words to myself with great humility as to converting it into a doctrine, and would rather say, forgetting all these questions that have sometimes agitated Christians about the doctrine of the Holy Ghost, let us come in the peace of God and in the light of his Word to things which are unquestionably certain on all sides as to the enrichment that Christ has given to his people, and the life they are, therefore, bound to live. This is the thought which, I believe, our Lord would make the main message—"Brethren, we are debtors."

The Apostle goes on to say that we are not debtors to the flesh, that is, to the life of self, to live according to it. Perished be the thought; that is for ever gone. But now we are debtors. As if he would say, "No, we are not debtors to the flesh; but, with regard to the Spirit and to living in the Spirit, we are debtors there." There is a duty as well as a beauty about holiness itself. It is not merely a lovely aspiration; it is not a goal of ambition; it is not an attainment up to which to climb. In Christ it is a debt to be paid. You do not think that a man who pays his debts is one who is necessarily on a high pinnacle of attained virtue. No more is it an attainment, no more is it a virtue, in the sense of merit or moral decoration, when a man who, in Christ, is under obligation to be separate to the will of God, says, as he is bound to do, "Yes," to his Master, and is separated by his grace.

If I read other hearts by my own, the message is one at once of humiliation and of great encouragement. It is one of humiliation—a sort of humiliation which has to do with the sobering of the Christian and the taking of false fire out of him, and the destroying of the tendency to

THE INFLATION OF SPIRITUAL PRIDE.

What is there more prosaic, more in the plain daylight path of hourly obligation, than this, "Brethren, we are debtors"? We are every one of us under obligation this very day in everything we know of to be separated to God's will. Is it God's will that we should be pure and clean in thought and purpose? We are separate, then, in obligation, to that. Is it God's will that we should put away from us all bitterness, wrath, envy, jealousies, and parading of ourselves, or the development of our Christian character? We are separated by the obligations of indebtedness to that. Is it his will that we should go through this day in the peace which comes of surrender to his good will in everything, small and great; in the peace which will not be ruffled by the petty crossing of our will or by the great sorrow that conceivably may reach us by the evening post? Are we to go through the day humbly, self-distrustingly, yet not doubtingly but expectantly of blessing; and shall we reach the evening to plume ourselves on it? Not at all. There is nothing for any of God's children to pride himself for one moment upon in being a saint of God. It is an indebtedness to Him.

And now, what is the further thought about indebtedness or obligation of duty? There are two conditions under which widely different people are in debt as to earthly obligation. There is the man who has run himself by his folly into expenses beyond his income. The day of reckoning has come, and he cannot pay. Does it absolve him of the obligation? It only, as it were, intensifies the miserable sense that the duty which law will enforce is binding upon him as much as ever. It may be, that most terrible of evils in many a life—an empty purse, which ought not to have been empty—is there on the one hand, and we know not what ocean of indebtedness is on the other. But every iota of the obligation stands. It is no use in duty to plead "no assets."

And so with the soul. There is no slackening of obligation because we cannot pay in things spiritual and moral. Do not yield to the delusion that what you cannot do morally you are not therefore bound to do. "They that are in the flesh cannot please God." But are they therefore free from obligation to Him? They are tremendously bound to please God, and awfully, guiltily unable to do it.

But there is another thought of indebtedness which gives honest men pleasure to be conscious of. When an obligation has been lawfully incurred within the means, and there are means to pay it, then we should apply ourselves to know exactly what our debt is, and to see that our neighbour has not "to come again to-morrow, and we will give when we have it by us." That is the indebtedness which it is one of the privileges, as well as one of the duties of life to

DISCHARGE PUNCTUALLY AS WE GO ALONG.

Such is the indebtedness of which Paul speaks here. We are in these blessed debts to the will of God, who has set us free. We are in that glorious debt of honour to Him, who says that because He has given us all, of course it is our joy and also our duty to give the all back to Him. And the point of the passage in its glorious brightness is this, that the words are said to those whom He has endowed, that they may do so. We do not come to these words in the Romans till we have read of the fulness of the salvation, both of the cross and of the Holy Ghost, of the propitiating blood, of the obedience, of the One in whom alone, from the beginning to the end, from the first breath to the last of your Christian life, we are accepted before the eternal judgment-seat. We have read of the coming, and the gift, and the indwelling of the Holy Spirit—of Christ in us by the Spirit; the Lord Jesus Christ in us by the Holy Ghost—there is the endowment of every true believer, out of which your indebtedness is to be paid, not to-morrow, but to-day; to be paid not in the sense of an aspiration for an hour that you may be, but of thanksgiving that in Him you are, able to meet now his blessed will. Shall this be our message to close with this morning—"Brethren, we are debtors," with such a wealth to pay with?

Wonderful light is thrown exegetically on many a point of this message by the contemporary Epistles to the Corinthians, which Paul had written and despatched only a few months before, in the same stage and era of the Holy Ghost's inspiring work upon him. In 1 Corinthians vi., you have a marvellous instance of how the Epistle calls not upon the extraordinary Christian, but upon the average Christian, not upon the Christian who can say (I hope there is no one here who is going to say it) "Look at me, I am so far on. There are very few who know as much as I do." The Apostle has very little to say to such Christians, except words of tremendous caution, for they are

STANDING ON A SLOPE OF ICE.

But he has a great deal to say to the rank and file, that they may be exactly what they are meant to be—a full force in the army of the Lord.

He says in Corinthians to one who is besieged not by metaphysical but by sensual temptations, not by things which just merely try the temper, but which assault the inmost secrets of the purity of the will—he says to the man, in the midst of the steaming vice of Corinth, "You are joined unto the Lord—one spirit. The body is for the Lord and the Lord, with all He is, is for the body." Therefore we may finish his sentence from his other epistle: Brother, thou art a debtor, thou art under an obligation; thou hast marvellous means to pay fully to the depths, not as if thou wert thrusting down something bad from the surface to the depths, only to get worse there. Thou art under obligation from the depths up to the surface, to meet the will of God in purity just now.

And so for all things else; for the things which try the spirit rather than the physical part of our nature; for the things which do desperately try our patience tolerance, kindliness, and love, we are debtors; not to climb to an almost or quite impossible height, but to draw upon the present resource, and go and pay our debt. It is not of ourselves. We shall wonder to the end that God can put such wealth into such hands. I do not think we shall ever reach the time when we shall begin to think or say: "It is no wonder that God loves and accepts us; it is no wonder that his Spirit delights to use us." Shall we not wonder to the last? I do not care to give logical proof of it. I am sure, if we are close to Christ, we shall find that having lodged his wealth all in Himself, He is leading us, utterly unworthy, not to Him only, but into Him—into the depths, into the strong room of his inexhaustible bank, and He says: "Now take and use; you will find the currency is good, and the notes are honoured when they are in my name." We are debtors, and, by the Lord's grace, we will not say to Him, "Go, and come again, and to-morrow I will give"; for in Jesus Christ, who is ours, and we are his, "thou hast it by thee."

TRUSTING THE ARM OF FLESH.

BY PREBENDARY WEBB-PEPLOE.

I read from Gen. xxxii. 9 to 12, "Thou saidst, I will surely do thee good"—that is the thought which I desire to press in upon our souls, that we may understand, if God permit us, a little more of the "fulness of the blessing of the Gospel of Christ" (A.V.), or, according to the Revised Version, the "fulness of the blessing of Christ." There must still be many in this great multitude who are not quite aware of what we have come to seek, and wherefore it is that this great assembly is gathered. We are present before God, let me say, to speak of the life which the believer ought to be living, in

which he appreciates not only the things that are past, the provisions of God that are laid up in Christ Jesus our Lord, by virtue of his sacrifice on Calvary, but to understand the present provision of the Lord by virtue of the ascension of Christ Jesus to the throne of glory, and all that was set before us this morning (by Rev. C. A. Fox) as to being in heavenly places in Christ Jesus.

When I state that as the general definition, let me be a little more explicit still for those who are unaware of our purpose. We come to speak, then, of the life of the believer, which ought to be lived with full deliverance from the hands of his enemies, not through his own fidelity, but through the power from God, by which he shall stand in the presence of difficulties, dangers, duties, and privileges, and find he is "more than conqueror" in all God calls him to do, to bear, to suffer, and to be. It is a life in which he realises what it is to have fellowship with God the Father and with his Son Jesus Christ; a life in which he apprehends the truth, the force, and the power of Christ's words, "My grace is sufficient for thee." It is a life in which he is able to trust every instant to God, his universal Provider, in the deepest sense of these solemn words, and a life in which, as he looks forward, he sees coming nearer and nearer every day the precious person of the Lord Jesus Christ, who shall be to him henceforth and for ever, in the glory, his absolute, complete, and

ENTIRE SOUL-SATISFACTION.

It may sound to the great majority of us, even perhaps to the speaker himself, language full of hyperbole or even of direct exaggeration, when we say this is the life of which we are here to speak, and which everyone of us should exhibit from this hour. Nevertheless, taking up the words of my brother before me (Rev. E. W. Moore), I would say that the greater portion of our peace at the moment, and the absolute fulness of our blessing in the future, lies in a true expectation of the soul before God. God can only give a man that which he expects, and He cannot transcend the limits, therefore, of our faith in this matter (we speak reverently); because God has deigned to impose upon Himself this restriction, that there shall be no spiritual blessing beyond the measure of man's expectation. If God has traced in his holy Word such a life as I have dared to express or describe, it is for us to accept it; it is for us to look to the God who has made these promises and these provisions, to fulfil his own holy Word in our personal experience; and (here I speak to myself, too, for I need it), let not any failure in the past, since you heard of these blessings and apprehended them, prevent you from claiming further blessings in the future. God stands in his mercy ever waiting to give, and I know no limits—I am sure no man ever found a limit—to the patience, love, provisions, and purposes of God. No man has yet discovered the limits of the Infinite, and our God is infinitely holy, loving, patient, and tender towards his people. Therefore, "Whosoever will" is still as true for the fallen believer, as for the unconverted sinner. "Whosoever will, let him take of the water of life freely," and drink as freely as he knows how to drink.

This I believe to be the purpose of God, and it is to speak of this that we gather. Short of an expectation in some such promise as this, you and I have no right to stand; nor should we leave a convention like this, if we want our lives to be lives of blessing, with one shadow of doubt as to the purpose of God and the power of God to fulfil his intentions for his child. I press this thought, because what I find in dealing with individual souls, as my brethren must have found, is this: they say, "It sounds beautiful to-night, but what of to-morrow? I dare not face the home, the trials in which I have failed in the past, and that unknown future, which seems so full of difficulty, and the impossibility of exhibiting complete victory, perfect deliverance, fulness of provision, perfect peace, and constant power. How can a man who has so failed in the past exhibit blessing in the days to come?" Because

GOD IS FAITHFUL, AND GOD IS ABLE;

and with these two sentences pressed in on my soul, I have no right to expect failure in any one single point.

This is not preaching sinlessness; there is sin to the last; there is sin in the depths of our being of which we shall never be conscious while we are in the flesh. One who was a great teacher in these matters some seventeen years ago, whose words I was reading the day before yesterday—Mr. Pearsall Smith—at his last meeting at Liverpool in 1874, said, "What is sin? In its strictest definition it is coming short of the glory of God; therefore, in that sense, we sin every moment of our lives in thought, word, and deed." Yet that is the man who was accused of preaching sinless perfection. I have his words in my bag now in Keswick, and I think it is only just to mention them, that we may realise that the men who preach this doctrine with the greatest acceptance—the doctrine of perfect provision in Christ Jesus—have, in almost every case, been the men who have apprehended most their own inherent corruption and vileness, and the depravity of human nature that cleaves to us to the last moment, and of the impossibility of standing an instant without sin in the sight of God; for sin is coming short of the glory of the Lord Himself.

This being so, and the ground being cleared, we can proceed without fear of being misunderstood, to see, as far as God may enable us, what are the provisions of God in Christ Jesus for those who are willing to accept an unspeakable blessing. It is impossible for men in the day in which they live rightly to comprehend the signs of their own times; and that is true in one sense because, as in the smoke and heat of the battle, it is impossible to see the wide field, as a commander would, or one observing from the heights above. We stand in the midst of it and cannot rightly judge; but we are bound to judge, as far as we may, of the special dangers and difficulties of our own time. And if I might say what I believe to be one of our peculiar dangers in this generation, I should say it is

THE WANT OF REVERENCE

from the creature towards the Creator; the want of a right appreciation of the illimitable distance between the all-Holy One and his worm on earth.

Men deal with God far too familiarly; they talk to God as they would to a chum in the streets. Men talk of God their precious Saviour in terms which sometimes make one's soul shudder; men speak of Jesus as if He were to be a companion with whom they were in closest intercourse, as with one whom they smoke their pipe in their bachelors' rooms in their youth. They forget that they are drawing near to the Almighty, to the Most Holy, to the One before whom the angels veil their faces and in whose sight the very heavens are unclean. They forget that there was never yet a single angel of whom we read; never yet one of God's holiest servants of whom we read in his Scriptures, who, when brought into the manifested presence of God, did not fall on his face in deepest awe.

And this is what some of us are wanting to realise still. I do not say that any special soul here is guilty of this irreverence; but, as we watch the signs of the times, we see from one extreme of ecclesiastical life to the other that the sin of irreverence is one of the causes which account for men's low lives in the present day.

Let me exemplify it. I speak of those, for instance, who develope in their religion an extreme ceremonial or ritual, and who are spoken of by their own party as being peculiarly reverent. It is impossible for one's own mind to conceive anything that develops irreverence so much as to put tinsel, tawdry dress, lights, so-called altars, between the soul and the great omnipotent God, who is a Spirit. Everything that tends to bring the mind and the soul, when they offer worship to God, down to the kingdom of the material, is a direct act tending to irreverence, and leads the soul from God the Creator, making the poor sinner satisfied with the thing created instead of being uplifted to God Himself in heaven.

Exactly at the other extreme there are those who claim to pronounce a direct, clear shibboleth on the doctrines of evangelical religion, and are perfectly certain in their statements of what is called truth. But as they come to stand before the Most High God, alas! is it not patent that irreverence is a real danger? As you watch men worship who claim to be on true evangelical ground in regard to the satisfaction that God has made for sin in Jesus Christ, are they not often sadly guilty of lolling at their ease in times of worship, knowing nothing of the bended knee, or of burying the face before God in the dust? Irreverence is the great cause which prevents them from apprehending the blessings that God would bestow.

I will not tarry over the faults and failures of the Church at large, but we see irreverence in the Church, and we see it most openly in the doctrines that are being taught to people to-day, and which go by the name of Agnosticism. There is hardly possible for us, I fancy, a greater act of irreverence than to go to studies like those, and to find satisfaction in them; for they bring us to the creature directly, instead of to the Creator, and they lead us to find divinity in manhood, where manhood ought to take its place at the infinite distance in which he stands from God. What, then, is wanted? We want to apprehend that

MAN'S EXTREMITY IS GOD'S OPPORTUNITY;

that, as far as we know the workings of God, the measure of God's manifested opportunity is simply the measure of man's realised extremity. God cannot work for man as He would till man is brought exceeding low; so low that he cannot lower go.

Now, look at Hebrews xii. 28, 29: "Wherefore, we, receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." I do not think these are the thoughts we generally hold when we draw near, nominally, to God in our prayers. How familiarly men say, "Let us speak to God in prayer," and in a moment the tongue is glibly uttering sentence after sentence to God. Would to God we were in such an attitude that the Creator could indeed pour out the riches of his blessing upon us.

Let us take an instance of a man who failed to get the blessings God was prepared to bestow, because he was trusting the arm of flesh, and never seemed to get rid of the principle of human subtlety and human wisdom with which he started in his earlier life. I speak of Jacob, and I only want to make him an illustration because he is so peculiarly human. I need not say much about his early life and his mother's desire that he should share in his father's blessing. Oh, mothers, you that are spoiling your dear children, you will reap the harvest for which you are sowing. I have never yet known a mother, I think, who spoiled a particular child, that did not have

TO REAP WHAT SHE SOWED;

only she got the whirlwind after sowing the wind. The spoiled boy has to be banished from home, and perhaps the mother never sees him again in this world. How many mothers are here, or fathers, possibly, who may not be here, who, having spoiled a child in its infancy, supposed that in its early life, in the days of its early manhood, they would have to be separated from the dear one who is an outcast from home? It was the mother, I fear, who started the sins of Jacob; in his younger days, he supplanted his brother in taking the birthright from him, and the blessing from the father. We speak of his "conversion" at Bethel ere he passes on to Padan-Aram. Well, I do not think much of that conversion on the whole. I think that is what we have to say with regard to many who call themselves Christians, who live in the light and liberty, as they say, and then, for twenty years it may be after their conversion, they have carried on the same old life of subtlety, self-provision, craft, and worldly wisdom by which they acted in their early days, before that solemn scene in which they first dealt with God. They may be prosperous and rich, and successful in many ways, but they have never yet entered into one single day of true peace, except when they journeyed from Bethel alone before they came into the Padan-Aram home.

And now God says to this man, "Return to thine own land." You know the good land was never meant to have been left. Step by step Jacob retraces his steps, but he suffers bitterly on the way, for Laban and his house follow. A pillar is set up between them as a witness that Laban shall never come after him to do him an injury. Jacob goes to bed that night feeling, "Now I have got rid of my last enemy." He is going comfortably into the good land at once, thinking he is free of his past life of treachery. And I fancy that many have said, "I have done with the past life of treachery: it is all right, and I start afresh." We ministers toward the close of the Convention have often to speak from our own experience of what souls are led to say to us. I speak with the deepest solemnity when I say that such an act and thought as that will never do for Almighty God. It is not enough to have got rid of the chasing enemy, and to say, "I am free from Laban, thank God. I can now lie down, take my rest, and enter straight into the good land." You have others to deal with.

Now comes the news that Esau is upon you. Then the soul begins to shake again. Your first difficulty was

home failure, and now there stands again that terrible picture, the coming difficulty connected with the home. You fell before Esau before, and you had to retire. Now you are looking to see him again. Down goes this man on his face, and he says, "O God of my father Abraham; God of my father Isaac; the Lord that saidst to me, Return unto thy kindred, and I will deal well with thee. Thou saidst, I will surely do thee good, and make thy seed as the sand of the sea for multitude. Lord, fulfil it." Nay, not yet. We appeal to the God of our father Abraham, but perhaps we hardly understand what we mean. You remember Abraham and Isaac both left the good land for a little while. Abraham left it for Egypt, bringing back a bitter curse upon his home because of the lie he told in the presence of the heathen, and he bequeathed the lying habit to his son. Isaac never left it but once, and when he comes back it is a land of blessing in which he lives unto the end. You and I are to deal with the God of our fathers Abraham and Isaac, and perhaps we have been like Jacob until now.

WHAT HAS GOD GOT TO TEACH US?

This—that we may never leave the land. Abraham was asked whether Isaac might go back to the old Padan-Aram land? Abraham answered, "Never"; but he forgot he had set an example. Jacob leaves it through his mother's folly and sin. Observe, Jacob is not now being kept out of the land for his sin; he is not kept out by Laban; he is not kept out by Esau: though these were great difficulties. The land of blessing is before him, but he is being kept out by Almighty God. This is a solemn thing to say, and may God forgive me if I am wrong in saying it.

There are many of us who are being kept out by the same God to-night, because, like Jacob, unconsciously perhaps, we think we may play tricks with God, even to the last. God has got to deal with us. Oh, if I dared to say the things one hears from individual souls, what a revelation it would be of the fact that perhaps a large portion of God's Church do not see yet the awful iniquity of a little sin, as they call it; a little sin leading on to deeper iniquity and folly than they have any possible consciousness of. It is the want of a realisation of the perfection of God's holiness, and the depravity of man's heart, that is keeping us back from the life of blessing and power.

Jacob bowed his head before God in the dust, and said, "O God of my father Abraham, overcome this difficulty with Esau for me. Thou saidst, I will surely do thee good." Nay! Why? No sooner has he risen from that solemn dealing with God than he reverts to his old habits of self-provision, subtlety, and human wisdom, when he has to meet the Esau whom he said he trusted God with. And that is what I find with many others. When they go back from the Convention they get back to the old ideas again almost directly. Jacob pleaded with God about his love, about his covenant promises, about his assurance to do him good. But he still thinks he must provide for himself to some degree; therefore God cannot bless. Do you know why? As far as I can judge (and I am speaking very respectfully to wiser heads than my own) I have never heard the question broached, and have, therefore, never seen an answer. Why were Jacob and his family family sent from Canaan to Egypt to sojourn there for 400 years? My humble belief is that it was

JACOB'S PERPETUATED SUBTLETY AND SELF-PROVISION

that led to that tremendous chastisement, in the removal of God's own people from the holy land of promise. He continued it on to the end.

God brought Jacob still lower now. Jacob sends some of his servants to try to curry favour with Esau, and God then deals with Jacob alone. Everybody, as a rule, in expounding the life of Jacob, speaks of that solemn scene as if it was intended by God's forgiveness and the blessed provision of God for his servant to make him in every way a holier man for the future. I believe it was. I believe that when God gave him the name of Israel, "a prince with God and men," he was starting on a new life of blessing if he had only had the faith to keep it going. "I will not let Thee go, except Thou bless me." Well done, Jacob! But he forgets it directly, and he proceeds to deal subtilly with Esau, forcing presents upon him, and saying, as it were, "Go on ahead, and I will follow," but he never followed him at all. Afterwards, look at Shechem and the life the man leads, always trying to curry favour with his youngest son, Joseph. He is always acting through the power of human wisdom; and I verily believe that it was this attempt to make the best of both worlds, notwithstanding all his gifts and favours, that led Jacob and his family away from Canaan, the land of promise and blessing, into the miseries of Egyptian bondage for four hundred years.

My dear friends, your children are before you. There are children now grown up since we began these meetings, who are here to-night as fathers and mothers, and it makes one's heart ache to think what a fearful example many who have been to endless conventions are setting before their families, before the people at home. It is that Jacob coming up again that leads to the darkness and distress in which so many seem to be after they have had the "beautiful Keswick Convention blessing."

WE OUGHT NEVER TO TALK LIKE THAT.

What we ought to say is this: "God humbled me to the very dust that night; God broke my thigh, the very centre of my strength; God brought me on my face before Him to say, 'I will not let Thee go except Thou bless me.' I cling to my Conqueror; I cling to Him in the very desperation of spiritual darkness and distress, who said 'I will surely do thee good.'"

Yes, now thou shalt be an Israel. But just as often in the time to come as the Jacob life comes up again, and you supplant the life and power of God with the idea of human provision, in that moment and to that extent back the man falls from the blessing received, and it becomes "dried fruit," or, at the best perhaps, with rotten stones in the middle of it. There is no blessing for the man, and no power with God or the world. It is to have power with God and with man that we are met in this assembly. We are to go back to live as God would have us live. I have been, with some of my dear brothers here, for nearly twenty years, the so-called possessor of this glorious secret. I know not what they would have to say, but I have to say with deep humility that the old Jacob-life has too often come up, and the misery of the soul is very bitter when it comes. "I beseech you, by the mercies of God," I beseech myself and everyone in this tent, by the blessings which God has provided in Christ Jesus, let us be real to-night to the very depths of our being, putting away this old vile self, the subtle principle of the flesh, and let us accept the life of the abundance of the Spirit, which God offers to supply. The instinct or thought comes to everyone of us, to try a little policy, perhaps to win our own child. The mother says, "I will just go to a few parties, and I think that will win my girl to come with me." Or the father says, "I am bound to get this boy on, and I will get him into that office." Or whatever it is; perhaps I have not struck the evil at all. I think I know my own heart, and God will help you to know yours. Let us say, O my God, if the old instinct of policy, or the principle of the flesh, rises up for one single moment again, make us remember that it takes us out of Canaan, out of the land of rest, and power, and provision, away from the blessings of God's peace. And though He has said, "I will surely do thee good," He can only do it as the soul is bowed at his feet from moment to moment. Every time the old Jacob would seem to appear, God help us to feel the touch of the Lord upon the thigh, till it bring us down to his feet again, and there, in the depths of humility and want, there, in the darkness of the moment, which shall soon turn to morning, may we be able to say from the very depths of a clinging soul each moment—it may be in the midst of the sermon, or the housekeeping, or the most blessed or darkest circumstances—in that moment let us look up and catch a hold upon Christ Himself, and say, "I will not let Thee go, except Thou bless me."

GRACE FOR GRACE.

BY REV. CHARLES G. MOORE

Amongst the words that the Lord Jesus Christ spoke to his disciples in the upper room of so great privilege were these: "I have chosen you and ordained you that ye should go and bring forth fruit, and that your fruit should remain. And whatsoever ye shall ask the Father in My name He will give it you." How that word "go" must have fallen on their hearts. Go from the prayers and the intimacies with the Lord; from all the special privileges of these hours of holy fellowship with Him? To what? He had made provision that whatever they should ask of the Father in his name when face to face with the world's sin and misery and their own need, they should obtain. We are already beginning to talk of going from the Convention. May we go with this ordination of Christ upon us in view of all the difficulties that await us outside.

Turn first in 1 Cor. to some words that occur in the impassioned passage in which Paul declares that there is no meddling with that great truth—"He that glorieth, let him glory in the Lord." This teaching he sums up in this verse, which is also the substance of the teaching of the Convention—"Of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." God's great gift to us is

PARTNERSHIP WITH JESUS CHRIST.

As though some man of business were pressed with difficulty, face to face with heavy responsibilty, and some one equal to the task were to give him a partnership with a man of inexhaustible resources. He goes forth and does business in the enjoyment of the wealth and partnership with one whose resources are sufficient for all his need. God saves us by giving to us a holy fellowship with his Son, in whom are all things necessary for life and godliness, for time and for eternity. We have not only to thank God for the Christ, but for the gift of the fellowship with Christ, in which we find Him to be unto us wisdom, righteousness, sanctification, and redemption.

It has been abundantly evident here that there has been blessing. We have had a larger vision of what God has given us in giving us Christ. We little thought there was so much in Christ for us; but we have looked on Jesus with new joy, and we have said, "This God is my God. I do rejoice in the possession of this Christ. I have new light on the resources that God has placed in Him for my righteousness, my wisdom, my sanctification, and my redemption." And then we have also, perhaps, been taught of God better as to the nature of that fellowship with Christ in which all these things become ours for daily and constant need. How many souls have *a* fellowship with Christ which is not *the* fellowship. You are here to-day, knowing that Christ is yours, and understanding better how you may find every need met in Him.

If you come from Paris to England, where orchards abound, a fact will strike you. You look and you will see a number of trees in which the process of grafting is going on. You will see a small twig, and all around it a ball of clay or earth. The ball is holding the twig in contact with the tree. A fellowship is being established behind that earthy substance which will at last end in fruitfulness on the part of the branch thus engrafted into the tree. This is perhaps what has been going on in this Convention. Under an exterior not perhaps such as would commend itself to all, God has been doing this. But how sad to have all the appearance of establishing a fellowship, and yet when the earthy clay is taken away, to find that the union of fellowship has not been established. It may be that some, by the circumstance of being here, by the addresses they have heard, by the influences of the Spirit, have been brought into a position where they may come into that fellowship with Jesus Christ which will fill their life with abounding fruitfulness. If any have not yet established, by surrender and faith, that fellowship with Jesus which brings all his life into the soul,

LET THEM DO IT NOW.

A few words as to the working of this fellowship in service, amid the difficulties and trials to which we go. Turn to John i. 14, "Full of grace and truth." Here is the doctrine of the Convention—"Of his fulness have all we received." There is first the grafting of the soul into that fellowship; and then the cleaving to Him, the abiding in Him through all the varying experiences of life. I take these words especially, "Grace for grace," as indicating that whatever experiences may lie before me, being in perfect fellowship with a full Christ, it will be with me as with a branch in perfect fellowship with the vine—all circumstances turn to its good and for its benefit. If we maintain this fellowship, by God's grace, all that comes into our life, sunshine or storm, wind or rain—it will all be a blessing. We have that relationship to Jesus in which it is possible to realise the truth of the words: "All things work together for good to them that love God."

What does the apostle mean by adding to his confession of faith these words—"Grace for grace"?

I take it he is summing up the manner by which he has entered into the enjoyment of his Saviour's fulness. It is not "grace after grace." There is a closer connection than that—grace to take the place of grace, when that already bestowed had been used abundantly in the obedience of service and surrender. By faith alone we cannot enter into God's richest gifts. It is through faith and patience that we inherit the promises; let patience have its perfect work.

Very early in my Christian life I began to suspect what was God's way. I found that if I sought any advance in grace, the grace I already had must be proved and tested to the utmost. To pray for more grace meant trial and pain, and the testing of faith and patience. Later on, God's word was opened up on this subject, so that it seems to me to-day that in understanding the nature of the fellowship with Christ by faith which makes his life ours, nothing should be clearer than this great law of "grace for grace," when the grace already bestowed

HAS BEEN TESTED.

We may find an illustration in the Old Testament, 1 Samuel xiii. Saul, we read, dismissed his army and kept only three thousand men—two thousand in his own command and one thousand with Jonathan. Jonathan takes one of the cities of the Philistines, and inflicts a serious defeat. Angered by this, and touched in their pride, these Philistines prepare to avenge themselves, and make great preparations. The alarmed Israelites flee in every direction, and Saul is left alone with all the responsibilities of the situation upon him, with very few men round him that he could count on, with God only to look to for needed help and salvation.

Let us fix our attention upon Saul in this crisis of his history. There he stands in one of those hours that mould our life and our eternity. In verse 7 we read that "all the people followed him trembling. He tarried seven days, but Samuel came not, and all the people were scattered from him." It is difficult to understand what is meant by the words, "according to the set time that Samuel had appointed," but, at any rate, the most trusted man fails him, and does not appear. What will he do? Will he say, "All is gone, but God is left, and that is everything; and God cannot fail me; whatever I am to do I must keep right with my God." Is that it? "Saul said, Bring hither the burnt offering *to me*, and the peace offerings; and he offered the burnt offering." In other words, he could not wait for God. He thought God was going to be too late, and he takes his salvation into his own hands.

What comes of it? "As soon as he had made an end of offering the burnt offering Samuel came, and Saul went out to meet him," and so on. What do we do? Why do we not say, "Yes, the enemies are all there, but God is there too"? What a come down! "For now would the Lord thy God have established thy kingdom upon Israel for ever." *Now*. This is one of the crises in the world's history. It was not a convention. I suspect very few crises in our lives come in a meeting like this. They come in the hard hours of life, when it is a question whether I will go to my great conquering God, or come back to my wretched, foolish self.

SUCH HOURS MOULD OR MAR US.

Let us suppose that Saul thus prayed: "O God, be pleased to extend thy grace and bring me into possession of the kingdom." The first thing he hears is that the Philistines are come. That does not look like an answer. His people were running away. Samuel fails him. Is this the way that God answers prayer? "I asked Him to establish my kingdom, and He is taking it from me." Yes, that is how God answers prayer; I know no other way of getting large blessing from God but that. Your fellowship with Jesus is to make you strong to endure hours of that kind, and to come out of them with all the wealth that God means to give you in them. We have prayed for increase of grace; the first thing to do is to look out for the Philistines. Thank God, that is the beginning of the answer. When everybody runs away we begin to feel that the answer is sure. When Samuel, the one we had most relied on, fails us, then God's salvation is near. The conquering Christian life is of this sort. Christ brings us into fellowship with Him, and fills us with joy and peace; but if these are not tested we begin to lose the blessing. It is Christ's way into a still better possession. You will say, "It was well worth it all. I thought I was going to lose the blessing I had, but I found it was only grace for grace."

What a tendency we have to settle down in these pleasant places. Jesus says "Move on" when a broad place begins to narrow down; it gets so narrow sometimes, but He is with us, and if we go go through that, we go into a still larger place of grace. So it goes on, until, if we will walk with Christ on these terms, He will bring us into a place so large and so abounding in his favour and grace, that no words will ever tell the heavens to which He will bring the soul that will walk with Him through broad places and narrow as He shall lead it on.

You are going home, perhaps, to find the Philistines on the premises; they have been very busy whilst you have been at the Convention. The trains have scattered the friends who have been with you here; and the Samuel through whom God has spoken to you in this Convention is away too. What are you going to do? Your life for months to come will depend upon what you do when you get home. What this year will be to you will not depend on what happened here, but when you get home to find the Philistines round you and everybody gone but God. What are you going to say? That will set the key-note of the whole year. Let us go home to triumph in God. Though the Convention is gone, and the friends are gone, and the speakers are far away, right there is our conquering God. Begin to praise Him. Glory in the Lord. And all through the year God will take you into the grace of Christ, and into such depths of knowledge as this Convention could not do. You will come back next year, if God spare us, with hearts so filled, thanking God for the Convention, and feeling that, after all, the sweetest place on earth is the place of difficulty, of trial, and of common duty. That shall be a platform on which Christ shall show the greatness of his salvation. Let us so live that this Convention may put into the hearts of men and women in the world blessed thoughts about our Christ, as day by day in common life we go to and fro in the power of his grace, leaning hard upon Him, and rejoicing in his mighty sufficient grace.

Ministers' Meeting.

The following is the substance of an address given by Rev. Evan Hopkins at one of the Ministers' Meetings, and which contained a clear statement of what Keswick teaching is and what it is not. The object of the teaching is to learn how we may walk more fully in the light. Scripture describes a Christian life considerably in advance of that which is ordinarily attained—a life of rest, of victory, of unbroken communion, of power. Our aim is to know how to live that life. And for ministers this is supremely important, for the value of our work depends upon the character of our walk.

We teach, *not sinless perfection*—the eradication of the evil nature, the removal of the tendency to sin, but that this evil may be momentarily counteracted, so that though present it will not have dominion over us.

There will *not be freedom from sins of ignorance*; none can ever say, "We have no sin." But there may be an obedience to the light which keeps "the conscience void of offence toward God and man." We may walk so as to have the testimony which Enoch had, that we "please God."

There will *not be freedom from conflict*, but it is needful to distinguish between conflict with sin and rebellion against God. The former we shall have to the end; the latter ought not to be.

It is *not a life of indolence*, of quietism; but service becomes different in its character. It is no longer performed in the energy of the flesh, but is the result of Divine power working within. The most perfect rest in Him is the condition of the most intense and useful activity.

It is *not a state in which there is no advance*, but it recognises the difference between the conditions upon which growth depends and the growth itself. A dislocated member does not *grow* right. It is first adjusted, which may be the work of a moment, and then it may continue to grow in strength and usefulness.

This thought was emphasised by several speakers. Rev. Handley Moule enforced it by the illustration of his wife, whose ankle was dislocated for several years, during which she made no progress with it; but when an eminent surgeon, by one wrench, put it into position, the use of it was restored. This is no unimportant lesson to learn. Continual stumbling and rising again—frequent backsliding and being restored—must not be regarded as *growing* in grace.

Overflow Meeting.

The first address by Rev. G. Macgregor, at the over-flow meeting on Tuesday morning, was intensely practical. It dealt with two things—first, *God's gracious warning* (1 Cor. iii. 13). Every man as soon as he believes in Jesus becomes a builder, building up a Christian character. The value of his building will be tested by the *fire*, which will reveal every man's work of what sort it is. How awful is such a prospect to Christians who are living for wealth, for pleasure, for an earthly name! Many will be found at last with the *soul* saved but the *life* lost; for all their building is fit only for the fire! To the most earnest and devoted Christian worker the prospect is a solemn one. How much of our holiness is sinful, and of our service for God mixed with selfishness! Who can contemplate it without feeling, as the apostle did, "the fear of the Lord" (2 Cor. v. 11.)?

But the address dealt also with *God's gracious promise* (Isa. i. 25). God visits his people, finds all wrong, and, *because* their condition is hopeless, promises to come to their deliverance (24-26). If we are similarly hopeless, the promise is for us, too. "I will turn my hand upon thee, and thoroughly purge away thy dross, and take away all thy alloy" (R.V. margin).

"Dross" refers to gross inconsistencies of life. Paul had many such to reprove—"bitterness, wrath, anger, clamour, evil speaking" (Eph. iv. 31); "fornication, uncleanness, covetousness" (Eph. v. 3). Whatever the dross may be in our life God will put it away.

"Alloy" is something more closely connected with the metal than dross. It contains a promise that God will deal not only with actions, but with thoughts, motives, desires—that He will purify the very springs of action. Where sin abounded there shall grace much more abound.

How will He do this? By turning *his* hand upon us. Be content to "lie in his hand while he gazes into your inmost soul." The thought is a solemn one, for how much can He discover of dross and alloy? Yet "it is better to fall into the hand of God than into the hand of men." He discovers only that He may purge.

And He purges "thoroughly." In the past you have turned *your* hand upon your besetting sins, and they have laughed you off and asserted their victory again. They will not laugh Him off; *his* hand will do the work thoroughly. The temper, the evil thought and desire, the habit that have proved too much for you, will not be too much for Him. Are you willing? It is no child's play this purging away of sin. It cost the death of Christ, and it requires the death of self—are you ready?

See the result which follows:—"Afterward thou shalt be called the city of righteousness, the faithful city" (26). Not "thou shalt call thyself," but others shall see the change, and shall be compelled to own the work of God in you.

First Attenders' Meeting.

At the meeting on Thursday, Dr. White (Chairman) read Heb. xi. 29, 30. Have you noticed the interval between vv. 29 and 30 of forty years? The reason is because it was not of faith, and hence not in the purposes of GOD. He brings *out* of Egypt to bring *into* Canaan, which is not a type of heaven as some suppose. In heaven there will be no Jericho, and no seven nations to be subdued. There is a poor look out for Moses if it be, as he never got there. The Israelites were brought out of Egypt to Red Sea a type of death, and should have gone forthwith to Promised Land, but they said "we are not able." They died, and their children passed over Jordan. Notice also the Red Sea was divided for them; not so Jordan, the priests stepped on the boiling flood and found a prepared way.

Rev. J. B. Figgis followed. Two questions had been asked, one of too personal a nature to be answered from the platform. The other was "What is this cleansing that I hear of for filling. I realise I need cleansing momently, but this seems a definite act?" There are two distinct cleansings—one that justifies and the other that sanctifies. The cleansing that is the atoning work of Christ, needs to be accepted that a man may be justified and be accepted before God. "If any man sin we have an advocate with God"—the blood continues cleansing. The second is a parallel work, but of the Holy Ghost, through the passion of Jesus, for the giving of rest and peace.

Mr. Figgis then addressed the meeting on 1 Peter ii. 21. Let us not think of others, but ourselves, and Christ as our example. I know not when He began to suffer, but withal it was characterised by patience, gentleness, and meekness. There may be a Gethsemane and Calvary for each. Not only in suffering is He our example, but in humility also. He emptied Himself; to the poor and outcast by Him was the Gospel preached. He was an example of philanthropy in an unphilanthropic age. He is an example for what purpose? Is not a headline to be copied by the boy, the sampler by the girl? Have you ever heard of a pattern to be disregarded and thrown aside? We do not forget his relationship to God which we cannot have; we are to be children of our Father's. We cannot bow the heavens and come down, but we may impart to a needy brother, and a life for God will tell in this dying world.

You say, "I love Jesus and admire his character, but am I to be like Him? I have not realised that." Can you conceive of a follower of the Lamb taking an opposite part? This is the object of this Convention, to cultivate Christlikeness. When I hear of a butler, saying "Patience is a virtue, but my lady has none of it," I ask, Is this being like Christ? He left not only an example but his own life. He is in heaven as to his body, but may dwell in your heart by faith. But He cannot be in the heart inoperative (1 John iv. 4). If I understand the teaching of this Convention, it is that God may be in us. The Son in us. The Spirit in us and all our works done in the power of his holy presence. Do not seek an experience; seek Himself. Jesus is just as near in the mountains as in the mission hall.

Rev. G. H. C. Macgregor also spoke. I want to speak of that aspect which came with much power to my own heart—the keeping power (Ps. cxxi. 5). How may failure be remedied and prevented in future? Where do you stand now? How was it when you were forgiven? In your first love you vowed regular Bible reading, prayer, &c., all that you could you did to commend Christ. With what result? Vows have been broken. You have had a life of failure, and you are saying, "It is no use." Yet you see in Christ one who was calm amidst the most trying circumstances; maligned, and yet He threatened not. Your life and mine are meant to be like his. God is able to give us a life of constant victory. You believe that Christ saves, but you forget that He keeps. You accept justification as a free gift, but for victory you are trusting to self-effort. A young lady in America said, "I must have this blessing. I'll go to my room and pray until I get it." Not so; the faith that lays hold of Christ as Saviour is the same as that for keeping. Utter surrender must be backed by the expectation that Christ will keep you without self-effort. Many read, "My grace is sufficient" as a promise; but it is a fact. Give over putting dependence for holiness upon good friends, books, or meetings; it rests alone upon Christ. It seems foolishness, but is the highest wisdom.

The Ministers' Communion.

On Thursday morning, at 7 o'clock, a united ministers' communion service was held in St. John's Church. The address, which was of a very solemn and searching character, was given by Prebendary Webb-Peploe, who took as the basis of what he called "a meditation," 1 Samuel xx. 17: "And Jonathan caused David to swear again, because he loved him; for he loved him as he loved his own soul." The subject was Jonathan's love for David—an illustration of what we ought to be to Christ our King. The character of Jonathan's love was finely set forth in contrast with the conduct of Saul and Abner. Saul, who had received help and deliverance at the hand of David, could, nevertheless, ask "Who is this youth?" And Abner could pretend he did not know, and who should have known better than Abner? The end of this agnostic was that, as a fool dieth so he died.

Our love to Christ our King may be tested by the distinguishing characteristics of Jonathan's love. These are seen in the covenant made (xviii. 3), in the stripping of all he had (v. 4). There were only two spears in Israel at the time, and Jonathan had one, but he gave it to David. So our best should be lovingly given to our David, in the free communication of all things (xix. 3); and in the doing of all that was desired to be done (xx. 4), our David will watch over and keep our families whilst we are away doing the will of God. And when we come to die, what better thing than to have our David say of us, "Thy love to Me was wonderful." He is worthy of our best, truest love.

Prayer for Missions.

A happy half hour was that spent at the missionary prayer meeting in the Drill Hall on Thursday morning. Mr. Eugene Stock took the chair. Requests for prayer read out were numerous and varied, such as for parents who are giving up children for the Lord's work; for a mission in South Spain; for a native Christian in the Punjaub; for Mooltan and work among the Hindoos; for the suffering Armenian Christians: those released and those still in prison; for missionaries on furlough, that they may give much time to prayer and study of God's Word; for missionaries that everywhere they may expect and look out for greater results of their preaching. These and many other requests rose from earnest hearts in rapid succession.

God's ancient people, the Jews, were not forgotten. Our countrymen in heathen lands were very earnestly pleaded for, that their example instead of hindering God's work may help it forward. Prayers was offered for God's blessing on fresh efforts now being made for our soldiers in India; for converts at Beyrout; for Christian brethren in Turkey; for the speedy abolition of the opium traffic; that those kept at home may help on missionary work with all their might; that means may be provided for sending out the students in the camp; for all missionaries returning to the field, and especially for their children left behind and all missionary families thus separated. Then Africa and the mission in the Congo Valley pressed on the heart of one brother; and prayer rose for the medical schools in the land, and those applying themselves to medical studies. Two earnest prayers for humbling that we may be filled brought this most practical prayer-meeting to a close.

On the Lake.

On Thursday afternoon a flotilla of boats wended their way in the bright sunshine to one of the islands in the middle of the beautiful Keswick lake. The boats drew up on the beach, and the people spread out under the shade of the trees. We were soon joining in glad songs of praise, and then listening with breathless interest to the old story of Jesus preaching from the boat at the lake side, and then telling his disciples to push out into the deep, read very impressively by Rev. Evan Hopkins, with helpful remarks thereon.

Then followed, mingled with praise and prayer, a number of five minutes' addresses from brethren who had been out in the various mission fields, Bishop Hill, of the Niger, presiding. In a very short time we had listened to eight different speeches. Africa took the chief place, as was perhaps natural with two natives of Africa present to address us, while Dr. Guinness spoke about the Congo Balolo Mission, and Mr. Harris about work in Tripoli among Mohammedans, with a view to a mission in the Soudan. China and India were, however, not forgotten, Mr. Polhill-Turner and Mr. Elwin speaking on behalf of that great land; while Mrs. Morrison, of the Presbyterian Mission in India, pleaded earnestly that its claims might be kept in full view. After an hour thus interestingly spent together, the boats were rowed back; their occupants will not soon forget that bright afternoon, and the pleadings for help from so many mission-fields they listened to on the island in the midst of the beautiful Derwentwater.

From a very interesting communication to *The Record*, over the initials of Mr. Eugene Stock, we extract the following:—

"The Convention itself was exceptionally quiet. I will not say exceptionally solemn, for it always is that; but the absence of excitement has been more marked than ever. Last year a sensation, I believe, was created by Mr. George Grubb's addresses. In the preceding two years, as I hinted in your columns at the time, there was an undercurrent of controversy upon the subject of the Baptism of the Holy Ghost, which was, no doubt, unobserved by the mass of listeners, but which really affected the Convention in more ways than one. This year there has been nothing of the kind. But in its spiritual and practical influence probably no previous Convention has been attended with more blessing. At least so it is said by those who have the best opportunities of observing. As regards the teaching of the recognised leaders, especially Mr. Evan Hopkins, Mr. Hubert Brooke, and Dr. Elder Cumming, as well as (of course) Mr. Handley Moule and Mr. Webb-Peploe, some Evangelical clergymen of standing, who were present for the first time, expressed themselves as entirely satisfied with its clearness and Scriptural soundness. I ought to add, however, that some to whom I allude did not stop at critical approval. They recognised that there was a message from God to themselves, and they were led humbly to receive it. Approval of a theological statement is one thing; reception of a spiritual blessing is another.

"Among missionary gatherings not likely to be reported was one for candidates, including young missionaries not yet gone out. This was held on Sunday afternoon in a smaller hall, and was attended by eighty or a hundred persons, who were addressed by Mr. Meyer, Miss Nugent, Mrs. R. W. Stewart, and Canon Gibbon. Also a remarkable private *réunion* of all missionaries in the Drill Hall on Monday afternoon, to which no less than 150 came, although many had left Keswick that morning. They were first ranged according to societies, sitting in different parts of the room. The only two large contingents were the C.M.S. and the China Inland Mission. The rest belonged for the most part to the women's societies or to undenominational organisations, like the North Africa Mission. Only one or two representatives of the great English Nonconformist societies were present. Then a redistribution took place—a sort of game of "general post." All belonging to Africa went to one quarter of the room, all for India to another, and so on. About fifty were seen to belong to China, forty to India, twenty-five to Africa, etc. Mr. C. A. Fox then addressed the gathering, after which the whole party were photographed. The informal evening missionary meetings of the second week were held in the tent, and many speakers, from all parts of the world, had five or ten minutes each. Notwithstanding the great exodus of Monday and Tuesday, several hundreds of people assembled each night.

"One keenly feels that in jottings like these one only touches some of the more conspicuous external features of the Convention. But one shrinks from any attempt to gauge spiritual results, and indeed no such attempt could be successful, for no one can know all that is going on in individual hearts, and it is often the case that the deepest and most abiding effects are not seen at all at the time. But after a year's absence, and after many varied experiences in other parts of England and the world, one comes back to Keswick, and the deep conviction of the heart is that there is nothing elsewhere quite equal to it. Let every possible criticism have full force. Let every drawback and every imperfection be acknowledged. The one answer to all objections and hesitations is, Come and see. So long as the great fundamental truths of the Gospel are honoured; so long as man is humbled and the Lord alone exalted; so long as the practical obedience of the daily life to the law and will of God is enforced; so long as the Holy Ghost is declared to be the One Divine Agent for both the implanting and the growth of the Christian life in the soul; and so long as men and women go back to their own homes and spheres of work, or to new spheres beyond the sea, with fresh zeal and humility and love—so long will the Keswick Convention be regarded with gratitude and devotion by those who have had the privilege of attending."

PERTH CHRISTIAN CONFERENCE.—The thirty-first annual meeting will be held in the City Hall, Perth, on Tuesday, Wednesday, and Thursday, September 12 to 14. The general subject is "The Christian Life," and the following, among others, have agreed to speak:—Revs. Hubert Brooke, Dr. Elder Cumming, Dr. Laidlaw, E. W. Moore, George H. C. Macgregor, J. Hudson Taylor, and Arthur Bonsey, of Hankow. Particulars may be had of Rev. D. D. Bannerman, D.D., Free St. Leonard's, Perth.

AMERICAN ARCOT MISSION.—The past year has not been one of large ingathering, and yet the missionaries report 375 souls having forsaken heathenism and placed themselves under Christian instruction. This would have been thought a Pentecostal blessing in the mission thirty years ago, but where they were satisfied with accessions by tens and even by ones then, they are scarcely content with ingatherings by hundreds now. The additions have been largely in the Arcot and the Madanapalle fields, the former having enrolled 204 and the latter 108 new adherents.

KESWICK, 1893.

A brilliant rainbow greeted us at the tent door, and a magnificent sunset dismissed us at the church porch a week after.

In haste we sought the tent,
But lo! 'mid threatening sky
God's burning rainbow sacrament
Stooped o'er us from on high.

Each glistering colour fair,
Flushed as with heaven's new wine,
Spelt out in sudden splendour there
The everlasting sign.

God spake, but no man heard,
Yet in our souls we knew
God had Himself once more averred
The ancient promise true.

Thus had our welcome come—
But after seven long days,
The Sabbath stillness spoke of home,
And bid us part in praise.

When, ere on terraced height,
We quit the sacred fane,
A wondrous vision burst in sight,
As from the Lamb once slain.

Westward, o'er mountains dim,
Through cloud-rents flashed far realms
And reaches thronged with Seraphim,
Whose nearness earth o'erwhelms.

Roll back, ye sunset gates,
And let the glory through!
The Church regains her lost estates,
New heavens break on her view.

Serene and brave and strong,
Henceforth, her Lord in sight,
Her every sorrow turns to song,
Her every task grows light.

She wields the powers of God
In wonder and in awe;
She treads the path the martyrs trod,
Sees visions martyrs saw.

Till, like these flaming heavens,
And mountain peaks warm dyed,
Transfiguring grace, descending, leavens
And glorifies the Bride!

Charles A. Fox.

Leaving the city
For Keswick's vale,
Looking for blessing
In the "King's Dale,"
With the Lord's people
Seeking his face,
With them we've tasted
Wonderful grace.
Down in the valley with Jesus we've been,
And low at his feet great things we have seen.

Low in the valley,
Mountains around,
Peaceful and quiet,
Scarcely a sound;
Glorious sunshine—
Emblem of grace—
Beaming upon us
From Jesu's face.
Down in the valley with Him we have been,
And, waiting before Him, great things we have seen.

Everything quiet,
Everyone still,
To the commandment
Bending the will.
Taking the message
Straight from the Lord,
Spoken so clearly
Through his own Word.
Down in the valley with Jesus we've been,
And, our "eyes unto" Him, great things we have seen.

Many hearts troubled,
Discov'ring sin
All unsuspected
Lurking within.
Till trust in the blood,
For sin once shed,
Brought pardon and peace,
Life from the dead.
Down in the valley with Jesus we've been,
And souls that were dead, born again we have seen

Many hearts shaken
By the great thought:
"Yielded have I
To Christ as I ought?"
His—by redemption;
Mine own—in fact!
Henceforth, *his only*
In heart, word, act.
Down in the valley with Jesus we've been,
And, crowning Him "Lord," many souls we have seen.

"Satisfied," many
"Cleansed" and "fill'd,"
All questions answered,
Every fear still'd;
Trusting in Jesus,
End of all strife,
Following Jesus—
Motto for life.
Down in the valley with Jesus we've been,
And, owning Him "Master," souls we have seen.

Many hearts burning
With love Divine,
"All now for Jesus
Since He is mine;
His be my service,
Body and soul—
His my possessions,
Let Him take all."
Down in the valley with Jesus we've been,
And "all-consecrated" souls we have seen.

From the still valley
Back we must go
Into the hurry
Toss'd "to and fro";
But with this deep, sweet
Secret within,
Jesus our Saviour
Keeps us from sin.
Down in the valley our Jesus we've seen,
And to us He is all He to others has been.

E.

We thank Thee, O Redeemer, Lord,
For thy Divine oblation,
For grace, and peace, and welcome rest,
For all thy great salvation.

We thank Thee, Saviour, Brother, Friend,
For holy expectation,
For hopes fulfilled, for strength received,
In our great convocation.

From north and south, from east and west,
In thousands there assembled:
"All one in Christ," our motto sweet,
Our love was not dissembled.

Christ in the midst made known his power,
Our hearts with gladness thrilling;
Our past forgiven, our future bright,
Our souls with glory filling.

The feast was spread, the Lord Himself
With graciousness presided;
We talked with Him, and He with us,
And in his love confided.

Thrice blessed guests, who then partook
Of food most satisfying;
May we delight to hand the bread
To those by hunger dying.

O that our lips may speak for Thee;
Our walk be calm and steady;
Our fellowship still closer be;
For all thy will be ready.

. . . .

And, now returning to our work,
In prayer and faith abounding;
May gratitude inspire our life,
Thy praise, O Christ, resounding.

Joseph J. Spraggon.

Liverpool-road, Southport.

HOLLOWAY.—The report of the Holloway Ragged School shows earnest work and steady growth. The Sunday-schools as well as special missions have been much blessed, while the relief and other departments have been actively pushed forward. The secretary is Mr. John Thompson, 275, Holloway-road, N.

MARTYR MEMORIAL MISSION VANS.—Two new vans, the "Bishop Hooper" and "Oxford Martyrs," were dedicated last week at Gloucester, and sent on their mission service in the counties of Gloucester, Hereford, Shrops, and Oxford. The vans will work under the auspices of the Church Association and the National Protestant League, Messrs. Brookes and Bradfield being the colporteurs in charge.

AMONG MINERS IN SOUTH WALES.

We have from time to time given some account of the work which has been carried on for the past fifteen years in connection with the Undenominational Christian Mission and Ragged Schools at Pontymoile, near Pontypool, South Wales. The Mission had its origin in the mind and heart of the present Hon. Supt., Mr. T. M. Wintle, who, upon removing to the district from Swansea, in 1877, was struck by the open sin and spiritual destitution everywhere prevailing, and resolved to do what he could. A Sunday school was established, followed by the institution of Gospel services. The meeting-house—a disused room in a cottage, approached from the outside by a flight of stone steps—was almost from the first densely crowded by persons anxious to hear and profit by the Word of Life; converts and helpers increased, and it soon became evident that the work was destined to live.

Since that time the work has steadily grown in vitality and power, and—reverently would we say it—"in favour with God and man." Opposition, the outcome of ignorance and prejudice, has been lived down; the cheap sneers of objectors silenced; and erstwhile foes have been transformed into firm friends. Increased accommodation became necessary, and in 1879 a move was made to the Mission Hall, an iron structure erected in close proximity to the original site. Here for some years a most gracious work was carried on, and there are those scattered up and down the country, serving the Master in various way and spheres, who date their spiritual birth to the old Mission Hall at Pontymoile. In process of time, however, the old hall again became too small for the proper carrying on of the various agencies connected with the Mission, the result being that in 1891, as the outcome of combined prayer and effort, a handsome and commodious pile of buildings was erected, adjacent to the high road at Pontymoile, at a cost of £2000, the whole of which has been defrayed. The premises comprise a large hall, capable of accommodating 600 persons (the building being frequently taxed to the utmost to accommodate those desirous of attending the services), a lesser hall, ante-rooms, tea and coffee rooms, and temperance institute, so arranged as to open into the large hall, thus providing accommodation for 1200 people.

The operations of the Mission are represented by infant Scripture classes, open-air services, adult Bible classes, tract distribution, temperance effort, Sunday-school, free lending library, young believers' meetings, evangelistic meetings, sewing classes, Bible-carriage work, pictorial services for children.

It is true that "Charity should begin at home." It is equally true that it ought not to end there. As opportunity offered, branches of the work have been formed at Pontypool (the nearest town), Cwmffrwddoer (a mining village), and Pontnewydd (a colliery and manufacturing district). The latest addition to the sphere of the Mission's operations is at Dowlais, some twenty miles distant. As at the headquarters, so at the respective branches, the presence of the Master is frequently vouchsafed, and tokens of the Divine blessing abundantly manifest.

The present trade depression is being keenly felt throughout Monmouthshire and adjoining counties, so that friends and funds are urgently required. Many old helpers have been called from their work to their reward and it is true now as ever; "The harvest truly is great, but the labourers are few." Additional subscriptions would at this time especially cheer the heart of the hon. superintendent, whose arduous and incessant labours have told upon a constitution not naturally robust, and who has been of late in a very enfeebled, if not precarious, state of health. It may be mentioned that for many years Mr. Wintle has been at his ordinary calling, earning his daily bread, while carrying on the Mission and its branches. Now, however, he is unable to continue the double duty, and has lost his situation, being henceforth wholly devoted to the work and dependent on the Lord's people for support. His many friends will unite in praying that he may soon be completely restored, and that he may for years to come be spared to "serve his generation by the will of God." F.

LEPERS AT RANIGANJ.—A man and his daughter, inmates of the leper asylum, were recently baptized. These are the first-fruits of this work. There are now seventeen lepers in the asylum, and buildings are being constructed to accommodate more.

GLIMPSES OF VILLAGE WORK.

During the past three months Mr. Newton Jones has been working in the villages. In June his work lay in the villages of Berkshire and Kent, with most gratifying results. Next to the spiritual life of the workers and churches being revived, there have been many tokens of blessing received by personal faith in the Lord Jesus. Specially amongst the young the interest has been cheering. His charts, descriptive of many Gospel subjects, with the points of address and illustrations of same, all pictured on the canvas, have appealed not only to the eye, but through the eye to the heart; the singing has been hearty and the solo singing much appreciated, and not a few have been, through God's spirit, able to catch hold of the life-line thrown out to them. When in one village a cat was found to be in deep distress in a well, having sat on a ledge within 6 inches of the bottom all night, all means were adopted, but in vain; a bucket was lowered with meat, another with milk; but a third time was it sent down with a kitten inside. The cries of the child attracted the mother, and at once it was enticed to jump in, and so was rescued. So with the work of the past month: the parents have often been reached by the child; two meetings being held nightly, 6.30 for children and 8.0 p.m. adults and senior scholars.

During July the meetings were continued in Sussex, at Hayward's Heath, Crawley, Burgess Hill, Portslade, Fishergate, Southwick, Shoreham, Seaford, Ringmer, Bascombe, Alfriston, Polegate, the Sundays being spent in the nearest largest town, so forming a link of interest between town and village. The singing of the good old hymns to some of the oldest-fashioned tunes, with the old, old story unfolded, has been met with great appreciation by all, and eternity only will reveal the outcome of this short, but enjoyable, service for the Master.

During August the work is to be carried on daily on the sands of Broadstairs. Last season three or four of the best workers were those who the year previous had confessed Christ, and since the first year's visit numerous indeed have been the testimonies received from those having received blessing, both old and young.

The winter campaign is already arranged, and the prayers of God's children are earnestly desired. The engagements are: Godalming, September 23; Chesham, September 30; Ealing, October 7; Hednesford, October 14; Lambeth, October 21; Birmingham, October 28; Crouch End, November 4; Bath, November 11; Pembroke Dock, November 18; Pembroke, November 25; Bromley (Fargury), December 3; Dover, December 9.

Poor Jews in Palestine.

Week by week we receive letters from Palestine, telling of the misery of the Jewish refugees, who are now again arriving by the steamers and landing, mostly destitute, pillaged by the boatmen who bring them on shore of the little left them in clothes or money; sorrow-stricken people who hope for little but the boon of dying unmolested in the land of their fathers. An eye-witness just arrived in London reports that there is very much sickness at Jaffa, due to what appears to be a severe outbreak of influenza. From Jerusalem we have the same sad story—the sick and aged dying of want in over-crowded places unfit for dwellings; the younger people, unable to get work, languishing with their children for lack of bread, and unable to buy enough water to drink. There is sore distress.

We are doing what we can, and have this summer been enabled to employ above fifty at Abraham's Vineyard; also to give a little food and water to a few hundreds of the starving; and to distribute some clothing. A poor old Jewess on receiving a garment, blessed the giver, but cried, "Clothing is nice; but oh, I want bread for my children."

While the need steadily increases, we in common with other institutions have lately had to lament diminution of funds, owing to bank failures and other losses, which prevent friends from giving as usual.

While thankfully acknowledging the goodness of Him who has year after year been to us better than our fears and has helped hitherto, we plead with all who can do so, to lessen our cares and lighten the labour by sending us what they can spare before leaving home for their holidays.

E. A. Finn, Secretary.

41, *Parliament-street, S.W.*

WHEN AN ITALIAN MONK reproached a little girl for going to the Sunday school, she said, "Come and hear first the beautiful things we are taught, and then you will be better able to judge."

THE CENTRAL SOUDAN MISSION.

To many people the Soudan simply means the region round about Khartum, yet this is but a small portion of the area which it covers, for it reaches right across the continent, south of the Sahara, measuring 3600 miles from east to west, and 1000 miles from north to south, with a population almost equal to that of the whole of North America.

The routes which the Central Soudan Mission has been led to choose are (1) that by which the trade of the Central Soudan reaches the coast of the Mediterranean. From Tunis, Tripoli, and Benghazi, there are regular caravans which carry European manufactured goods into the interior, bringing back in return ivory, ostrich feathers, skins, and slaves. (2) The Benue, a branch of the river Niger, by which a position about 400 miles in advance of the furthest C.M.S. station, Lokoja, can be reached, and a centre formed from which to proceed to the large commercial cities around Lake Tchad. A house has been taken in Tripoli for a training home, and here three men are studying Arabic and Hausa (the commercial language of the Central Soudan). The Word of God is distributed, and they have also a magic lantern with Scriptural slides. The Lord has already blessed their labours, for one Hausa negro and two Arabs have already professed faith in the Lord Jesus. Regarding the Benue branch, two men who had also been at Tripoli attempted last March to ascend the River Niger, but were detained at the mouth by the Royal Niger Company, and after waiting seven weeks, one of them, Mr. Edward White, fell asleep in Jesus. His companion, Mr. T. Holt, has just returned to England, and is awaiting the formation of a party. A student of Harley College who is now studying medicine previous to his leaving England, has been accepted for this work, and also a nurse.

The director of the Mission, Mr. Hermann G. Harris, B.A., lately arrived in England to plead for volunteers, and is open to address meetings after September 1. Invitations may be sent to Mr. S. W. Gentle-Cackett, Harley College, Bow, London, E., from whom full particulars of the Mission can be obtained by enclosing stamp. Mr. Harris's address during August is Wentworth, The Shrubbery, Weston-super-Mare.

SCOTTISH NOTES.

The Sailors' Orphan Society of Scotland has now 327 children under its care.

There is a strong movement among farm servants in some parts of Scotland in favour of a weekly half-holiday.

Rev. W. Todd, of Glasgow, has been ordained as successor to the late Mr. Colvin in the pastorate of the Free Church, Auchterarder.

The late Dr. Brown, of Arbroath, has devised the residue of his estate for the establishment of a three years' bursary at St. Andrews or the University College, Dundee.

A correspondent of *The Daily Mail*, Glasgow, complains of the increase of Sunday excursion traffic in the Paisley-road district. There is more quietness during the week, he says, than on Sunday.

The "Amateur Vagrant," writing to the *Mail* on "Neglected Children," brings a heavy indictment against municipal authorities in our large towns for not protecting the innocent children from the ravages of the drink.

IRISH NOTES.

A project is on foot to establish a Sailors' Rest in Limerick, where it is much needed.

Showers of blessing have been experienced at the services in the Gospel tent at Ballinamallard during the past few weeks.

Out of seven members of the Wesleyan Missionary deputation appointed to visit Ireland this year in the interest of the Society, six are returned missionaries.

A Methodist New church has been opened at Union Hall, a beautiful watering-place on the south coast of county Cork, where the necessity for such a building was long felt, and where it is hoped it will prove a great blessing.

Rev. T. W. Clarendon, rector of Maralin, co. Down, who has abandoned the pew-letting system and introduced the plan of free seats into his church, finds that the new arrangement works well, and that the congregations are increased.

MORAL INFLUENCE is the greatest thing of all with children. A plain ignorant working man in a smock frock influenced me greatly, as a teacher, because of his moral character.—*F. J. Gladman.*

TEMPERANCE NOTES.

A great Local Veto meeting has been held a Trowbridge, presided over by Mr. G. P. Fuller, M.P

Mr. T. W. Russell thinks that if the Local Veto Bill is applied to England, it should apply to Ireland as well.

The prize of £100 for a temperance tale offered by the Sunday School Union has been awarded to Rev. R. Vennell, Ash, Kent.

The Archbishop and Bishops in the Southern Province have recommended Sunday, November 12, for the observance of "Temperance Sunday."

The Sturminster Newton magistrates granted an application from a publican for one hour's extension on the occasion of the annual Band of Hope fête.

Lady Paget told a *Westminster Gazette* interviewer that a reformed diet would make an end of drunkenness, as the craving for strong liquors usually ceased with abstinence from flesh.

In 1880, 66,703 acres were devoted to the cultivation of hops in England, the yield that year amounting to 473,000 cwt. Last year the acreage was 56,520 acres, the production being 413,259 cwt.

A Union Temperance Convention is to be held in Toronto on the 3rd and 4th of October, under the joint auspices of three great temperance orders, the W.C.T.U., the Alliance, the Advanced Prohibitionists, and the Church societies.

The House of Commons has appointed a commission to inquire into the cultivation of the hemp plant in India, and the moral effect of the preparation of drugs therefrom; also the manufacture, sale, and taxation of other native drinks.

An official return shows that there has been of late years a remarkable decrease in the consumption of alcohol in New Zealand. There has also been a decrease of 40 per cent. in convictions for drunkenness, almost coinciding with the decreased consumption of spirits.

The Voice publishes a valuable table showing that the total production of malt liquors in the United States in 1892 was 987,555,406 gallons, and of distilled liquors 118,436,506 gallons, making a grand total of 1,105,991,912 gallons for a gross population of 65,000,000, or seventeen gallons for every man, woman, and child. The waste of grain in the production of these liquors is estimated at 4,000,000,000 pounds, which would give one pound of bread per day for a whole year to eleven millions of people, about one-sixth of the total population of the United States.

A correspondent writes to the Temperance League: "In Midhurst, Sussex, with a population of 1674, we have eighteen persons licensed to sell intoxicants! There are seven fully-licensed houses, seven beer-houses, and four shops with off-licences. This number includes two brewers, one of whom does an extensive trade. Eleven men are found drinking on licensed premises in prohibited hours. The policeman finds them; he enters at the back door; they offer him beer, which he refuses; they are summoned, and are acquitted, because, it was argued, they were guests."

In the Free Church of Scotland are between 700 and 800 ministers who are personal abstainers, and 92 per cent. of the students in the divinity halls are also abstainers. The younger ministers are almost to a man unanimous in their support of the temperance cause, and in favour of the imperial and municipal authorities using their legislative and administrative powers to clear away the temptations of the people. Probationers working as missionaries in the large towns always become enthusiastic on this question, because they find that no progress can be made with the poorer classes until they get them to abstain from drink.

Prof. Goldwin Smith, though a strong anti-prohibitionist, seems to stand aghast at the evils of our present licensed liquor traffic. After writing in the past against prohibition, and even against total abstinence, he now gives the following deliberate opinion:—"When I see the havoc—the ever-increasing havoc—which drink is making with the industry, the vigour, the character of the British race, I have sometimes asked myself whether, if it is incumbent on Legislature to stop a cattle plague by closing the ports against contagion, the most deadly of all man's plagues ought to be allowed to spread without control."

Writing in *Abkari*, Mr. W. S. Caine, M.P., says: The Nawab of Junagad has issued the following prohibition proclamation: "Whereas it is opposed to the tenets of the Mahommedan religion to derive any revenue whatsoever by letting out contracts for liquor, it is hereby proclaimed by His Highness the Nawab Sahib of Junagad, that the practice of farming out contracts for spirits shall be no longer permitted in His Highness's territories from this day forward. It is further proclaimed that it is His Highness's wish that all existing Abkari contracts should forthwith be brought to a speedy termination by an amicable settlement of their claims."

Letters to the Editor.

A GOOD CUSTOM.

Dear Sir,—During the missionary meeting at Keswick, on Saturday, July 29, Mr. Eugene Stock mentioned that the Waganda elders have a custom of joining in prayer in the vestry with the officiating minister for ten minutes at the commencement of each service; and Bishop Tucker thought it would be a "good custom to introduce in England."

This custom is probably a survival from the lamented Mackay of Uganda, and has been in vogue in England and Scotland a very long while. In many Nonconformist and Presbyterian churches, no service is commenced without prayer in the vestry by one or more of the elders or deacons. Possibly not a few Church of England vestries are also familiarised with this wholesome practice.

Yours sincerely, "Praying Always."

INSPECTION? OR SUPPRESSION?

Dear Sir,—As to the article in last week's Christian, "Inspection? or Suppression?" I quite agree with what the writer says. "The system is pagan and Satanic, and we should be content with nothing less than the total suppressing of religious houses so called." If your readers will procure a little pamphlet from J. Kensit, 18, Paternoster-row, price 3d., entitled "English Convents, what are they?" and read the instances recorded in that book of the dreadful immorality and wickedness committed in those places of iniquity, they will at once see the necessity of suppressing them altogether.—Yours faithfully, L. Sampson.

Ashbourne, Aug. 5.

THE PROPOSED INQUIRY.

Sir,—It is a grief of mind to some of us, who know something of Rome's tactics, to see Protestants so ignorant of them as to be playing into her hands by taking part in the committee respecting Miss Golding's charges against convents. The result is certain: it may be said to have been arranged already. There will be no proof of Miss Golding's statements, and Rome will make out a triumph. To use this triumph in the most effective way is, doubtless, the view with which this imposing committee has been called into existence.

There was one course, and only one, which should have been adopted in response to the demand for a committee of inquiry. Extracts from Dens, Liguori, etc., should have been given, setting forth that falsehood and deceit are the weapons expressly sanctioned by Rome's highest authorities for meeting attacks which may injure her; and in the face of these, it might have been asked what sane man would look for evidence to substantiate Miss Golding's allegations, or any similar ones, from women or men who are made to believe that their eternal happiness or perdition depends on their obeying or disobeying the mandates of a Romish priest. Vindex.

A TIMELY REMINDER.

Dear Sir,—Keswick and many other conventions are now past and gone! Some of us are asking, "*What shall the harvest be?*" More light and increased responsibility have been laid upon not a few. Praise God, some have entered upon a life of full devotion to Jesus Christ, and eternity alone will reveal the blessed results! There are others who have come back to the routine of their life work who need to be taught that the "*more abundant life*" which Jesus gives is not for their happiness but for use as He shall direct.

Obedience, not happiness, must be their watchword! Holiness includes not only faith but works. The commission of our Master stands out clear. "Go ye, therefore, and make disciples of all the nations." Not only teach and preach, but "make disciples."

Many whom I have met from time to time have been so impressed that this great work belongs to the preachers only that they have never thought it possible that they could "make disciples." A very helpful method I have found for such is to get them to seek the salvation of their own friends one by one.

Some years ago I commenced to keep a list of persons and subjects for daily prayer, and to help others I have issued a little book called "One by One." The size is made most convenient for the pocket, 3in. by 1⅝in. It contains twelve blank pages where the holder can enter the names of unconverted friends. These he daily brings before God in prayer, and the Holy Spirit has guided many to do exactly what was needed to lead them to Christ. I shall be glad to send to any who will furnish address and a penny stamp, one of these little books which have been used by God to lead many to Christ.

Thomas Hogben.

Dowran, Victoria Grove, Southsea, August 3.

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POST CARDS.

SEASIDE SERVICES.

Mr. Gerald Coultas has been conducting services on the sands at Whitstable, Herne Bay, Margate, Broadstairs, Sandgate, etc. A large number who never attend any place of worship have heard the Word by this means, and definite blessing has attended the services. This is a large field for Christian workers; thousands flock to the seaside at this season of the year, and by these services many receive their first good impression for spiritual things.

WEST-END WORKING MEN.

The London City Missionaries in the neighbourhood of Golden-square, W., have during the summer been holding dinner-hour open-air services, especially with the object of reaching the working men. On most occasions we have a good crowd of attentive listeners, and we have had signs of goodly blessing on this special effort. We have regular places for holding these services each day, thus gaining the interest of the men working near. Any men living or working in the district and desirous of taking part in these meetings should communicate with the missionaries.

M. Lane.

40, *Marshall-street, Golden-square, W.*

SOLDIERS' INSTITUTE, PORTSMOUTH.

There has been for some weeks past tokens of Divine approval on the work carried on here, the Sunday afternoon Bible-class going up to about 150 when the Militia were in camp, and last Sunday eighty attended from the garrison only. Every night the meeting for Bible study is also well attended, and there have been numerous instances of decision for Christ, and of backsliders being restored. We all had a deep sense of the Master's presence at the S.C.A. meeting last Saturday evening, when about a dozen soldiers gave personal testimony as to God's keeping power in the barrack-room.

A. H. Wheeler, Organising Secretary S.C.A.

THE PARIAHS OF INDIA.

Mr. T. B. Pandian gave, the other evening, an interesting lecture on the "Pariahs of India" to a large audience in the Akeman-street Strict Baptist Chapel, Tring. All Christians will wish him success in his work, and aid him in his efforts for the uplifting of our fellows. On Sunday week, Mr. Pandian took part in the morning service with Mr. J. H. Lynn, in the afternoon gave an address on mission-work to the Sunday-school, and preached the Gospel in the evening. It was a very refreshing time, as many who were there can testify. May his visit here and elsewhere be the means of stirring up a missionary spirit among us, and sending more labourers to that large field of India. J. B.

DR. NEWMAN HALL

has been spending three weeks in Switzerland. At Mürren there is a Roman Catholic Church, and a Church of England connected with the S.P.G., where, in addition to Sunday services, there is daily early prayer. As there are these churches, no religious services are allowed at the hotels, in order not to offend any of the guests, who belong to a variety of creeds. But amusements are varied, and as lectures come under this designation, Dr. Newman Hall availed himself of the opportunity, and, with the desire of many of the guests, American and English, addressed a large audience one rainy afternoon on "Mountains," and on Sunday evening gave an account of two visits to Jerusalem, full of Gospel truths held in common both by Roman Catholic and Protestant Christians.

He is announced to preach August 13 and 20 at Llandudno, and the three following Sundays at Barmouth.

THE CHRISTIAN ALLIANCE.

The second annual convention of the Christian Alliance took place at Asbury Park, N.J., during the eight days from July 8 to 16. The attendance was not large, but every meeting, from the first to last, was full of blessing. The subjects studied were Christ the Saviour, Sanctifier, and Healer; his Second Coming imminent, and the duty of the world's speedy evangelisation.

On the second Lord's day the annual missionary collection was taken, and out of an audience of about seventy-five, 3924dols. was pledged, while the support of seven missionaries was individually undertaken. Many undertook the support of little girls in India and Africa. It was mentioned that out of the 60,000dols. pledged for world's evangelisation in one day at Old Orchard Beach last August, 95 per cent. had been paid up. The International Missionary Alliance was honoured by God to send out more than one hundred missionaries to the heathen during the year. Some members are giving their all into the treasury to speed the Lord's coming. Additional pledges have come in, raising it to 5000dols.

J. K. C.

A WORD FROM CEYLON.

Working as I am in a hotbed of heathendom, the account of God's victories in other parts of the world often cheer and give encouragement when one is inclined to be in an opposite frame of mind. Your paper goes the round of many native Christians after I have read it, and they much enjoy it. Let your paper be known as the propagator of *a Full Gospel*. A friend talking to an intelligent Buddhist yesterday was asked, "What benefit do you get from Christ?" "We shall go to heaven when we die." "Oh," said he, "if we believe Buddha we shall go to Nirwana (annihilation) when we die; but what can Christ do for you in this life?" That is what these poor heathens seem to long for; aye, and white heathens too—the power of an in-dwelling Christ, to free from the power of sin and Satan. Oh, tell it out. And seeing this power in the lives of true believers is the greatest "witness" for Christ. They are always asking for signs—poor things, what signs (?) their priests give them. A truly converted sinner is just the greatest sign a man can have, and even the change and keeping power in a previously good man. E. Carus Wilson.

Hangaranketta, Ceylon.

THE Y.M.C.A.

The Bangor (Belfast) Y.M.C.A. is doing a vigorous open-air work, and has started a temperance café.

Rev. R. J. Ward has a flourishing Bible-class at Blacktown, Madras, in connection with the Y.M.C.A.

Mr. W. H. Coutts, late general secretary of the Y.M.C.A. at El Dorado, Kansas, is conducting a mission in that city.

Mr. Thos. H. McMillan, general secretary of the Y.M.C.A. at Harriman, Tennessee, a faithful labourer of the Gospel, has lately fallen asleep.

It is hoped to publish the Year Book of the Associations in the course of the present month. The volume will contain many interesting features.

At St. Austell, £800 has been promised towards £2,400 needed for the new premises, which are being erected on the site of a well-known public-house.

The Central International Committee (Geneva) have notified the setting apart of 12th to 19th November next as the week of universal prayer for young men.

The annual excursion of the Belfast Y.M.C.A. was to the Isle of Man. Sixteen hundred persons availed themselves of the trip, which, financially and in all other respects, was a great success.

By the recent death of Sir Michael Connal, the Glasgow Association lost one of its oldest honorary vice-presidents. For many years Sir Michael conducted a Bible class for young men in the East-end of the city.

A letter has just been received telling of the formation of a Y.M.C.A. in Damascus, the "oldest city in the world." Already forty members have been enrolled, and Dr. Mackinnon, the medical missionary there, is one of the moving spirits in the Association.

The Vancouver Y.M.C.A. has just opened a splendidly equipped new building. The ceremony was most influentially attended, and the mayor proclaimed a general half holiday in order that the young men engaged in stores might be well represented.

The annual report of the Camden and Kentish Town Association shows steady progress. A hundred fresh members and associates have been added during the past year. The Gospel and Bible class work has been much blessed, while the interest in Foreign Missions has been greatly deepened.

Definite blessing has been given to some soldiers attending the meetings held for them in the Garrison Theatre, Lydd. Others who have come to the Y.M.C.A. meetings have been greatly blessed also. Christian parents or friends interested in any of the officers or men encamped here should send their names to the Hon. Sec., Y.M.C.A., Lydd, and they shall be looked up.

The Cairo Y.M.C.A., formed last winter by Mr. Holmes, one of the foreign secretaries of the National Council, has entered into the occupation of suitable rooms. A series of excellent addresses have been given by various travellers passing through Cairo, and the meetings are well maintained. In the *Church Missionary Gleaner* for this month, Mr. Holmes gratefully acknowledges the willing co-operation, the advice, and the assistance rendered him by the missionaries in his efforts to form Associations in the places he visited in the Holy Land.

REQUESTS FOR PRAYER:—For the work at the London Road Hall, Kettering.—That the way may be opened for a young man to work as a missionar among the navvies.

The Christian.

☞ It is particularly requested that all letters relating to business matters should be addressed to the *firm*, Messrs. Morgan and Scott, and not to individual members. Communications for The Christian should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

All Advertisements for The Christian should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of the late Rev. R. D. Roberts, Baptist Pastor, Llanelly, South Wales.

We have to thank the many friends who have contributed again to our "Day in the Country" fund. The total amount received up to date, however, is nearly £60 less than last year; while the demands on the fund multiply rather than diminish. We trust that the claims of our poor City children, to whom a day's respite from the stifling heat of narrow courts and alleys means so much, will be still further considered by those more fortunately placed.

The construction of the Mid-African telegraph, which is "to connect the Cape with Cairo, and to carry the touch of civilisation across the wastes of the Soudan," has been actually begun. Its completion will be a great step towards the fuller enlightenment of the Dark Continent. By helping to place Central Africa in close and rapid communication with the outside world, this commercial undertaking must prove a powerful handmaid to the furtherance of the Gospel.

One feature of the recent Workmen's Exhibition in London cannot but commend itself to all who love thoroughness in work and honesty in trade. It was organised by the London Trades Council "as a protest against the scampy and shoddy side of commercial life, and against the prostitution of the skill of the workman, and the consequent deterioration of industry, which would be disastrous to the best interests of the community." The protests of writers are good, but the action of the men is better; and it would be better still if the public demanded good things rather than cheap.

We publish on p. 25, a sympathetic review of Dr. Strong's thoughtful book, "The New Era." It is a good sign that great social problems are squarely faced and dispassionately examined. In our hearts, however, they each and all suggest the prayer, "Come, Lord Jesus"; for we cannot conceive of a world-wide and thorough readjustment, a true social regeneration, apart from the Lord's return—the Christian's glorious hope and humanity's great need. Even in Apostolic days "the whole creation groaned and travailed in pain ... waiting to be delivered from the bondage of corruption," national and personal, moral and physical. The condition of things has since then undergone no essential change. The servants of Christ have not cast out all the demons, nor cured all the unclean spirits; the Lord Himself, when He returns from the high place of heavenly glory, will do that which his disciples have failed to do, and the world will be "astonished at the majesty of God" (Luke ix. 43).

On page 26 will be found a reply by Rev. W. F. Cobb, the assistant-secretary of the English Church Union, to the statements in the article we recently published on "Ritualism in East London." Mr. Cobb's letter bristles with statements that are open to serious question, but we do not at present notice them in detail. Speaking generally, however, we may assure him that those Christians who abide by evangelical views of New Testament teaching do not regard the points at issue to be the "mere minor matters," which he describes them. They are all plain and palpable indications of the sacerdotal and Romanising views of truth which are rapidly robbing the Church of England of its character as a Reformed communion, and which would place her members again under the heel of an unchristian, so-called "priesthood."

The striking letter to *The Guardian* of last week by Archdeacon Farrar, shows that this is no chimerical supposition. He maintains, and proves by specific quotation, that no substantial difference can be found between Ritualistic teaching as to the mass, transubstantiation, prayers for the dead, etc., and the superstitions taught on these points by the Church of Rome. No doubt the Ritualistic contention is unassailable, that the formularies of the Church of England in many parts give force and substance to the teachings they advance. Surely it is high time that Evangelical Churchmen should agitate strongly for such a revision of the Prayer Book as shall bring it into line with the plain and accepted teachings of Scripture.

Canon Knox Little denies, in his reply to Archdeacon Farrar, that Ritualists believe in Transubstantiation. He quotes Archbishop Bramwell, who says, "We place it among the opinion of the schools, not among the articles of our faith." He asserts that "the Church of England, in fact, teaches emphatically and distinctly 'the Real Presence of the Body and Blood of Christ under the form of bread and wine.'" He then proceeds to distinguish between the Anglican and the Romish Church in the following way:—

> What *our* part of the Catholic Church does is this: she refuses to say *how* that mysterious Presence is given, and she declines to accept the teaching of the Roman part of the Catholic Church, that the *how* of the Presence is to be defined by the term Transubstantiation. I will venture to say that no "Ritualist," if *I must* use the Archdeacon's insulting term, believes in Transubstantiation.

The Canon goes on to accuse the Roman part of the Catholic Church of venturing to make what Archbishop Bramwell calls "an opinion of the schools" into a doctrine of the faith; "she has ventured to say *how* the Lord has kept his promise of his presence, while the English part of the Catholic Church has said that his promise is kept faithfully, but she declines to say *how*." To us the opinions of dominant schools have a bad habit of becoming acknowledged, and then binding, articles of faith; hence the position in the Romish Church of doctrines which are not taught in Scripture. However annoyed Canon Little may be at the assertion that belief in the real presence involves transubstantiation, men of plain and unsophisticated habits of thought will remain of the mind that "the real presence of the body and blood of Christ under the form of bread and wine" could not be possible in any other way than by transubstantiation.

The subjection of the mind to Church authority is very strikingly manifested in the words of Cardinal Newman on the doctrine of the Immaculate Conception:—

> Many, many doctrines are far harder than the immaculate conception. The doctrine of original sin is infinitely harder. Mary has just *not* this difficulty. It is *no* difficulty to believe that a soul is united to the flesh without original sin; the great mystery is that any, that millions on millions, are born with it. Our teaching about Mary has just one difficulty less than our teaching about the state of mankind generally.

Newman has been well described as having a "sort of quantitave method of measuring mysteries." When he had accepted one, he would accept any number—on the authority of the Church. This "quantitave" cast of mind may also be traced in unbelief. We have heard a quondam leader of sceptics say that, in his sceptical days, he objected to revelation, because it required him to love God with "all his soul;" in which case, he said, "I could have none left for my wife." Love was a measurable quantity to him!

The Pope has again intervened in French politics, expostulating in very decided terms with certain men "putting themselves forward as Catholics," for thinking that they know what is good for the interests of the Church better than "him who is at once the protector and head of the Church." A very sore point is, that these too ardent sons of the Church "do not even spare the Supreme Pontiff in their criticism." Into the merits of the particular points at issue we have no wish to enter; but in the interests of human freedom, and of the religion of Jesus Christ, we cannot but be thankful that those peoples who have long owned the sway of the Vatican are breaking loose from the dogma of Papal infallibility. The discovery that a Pope may be wrong in his politics must awaken distrust in his impeccability as to morals and spiritual beliefs.

Dr. Dale has been speaking against the use of the te[illegible] hero and heroism as too common in preaching:—

> In many cases, these rhetorical exhortations to be heroes do incalculable mischief. There are some earnest and devout Christian men and women who realise that there is no possibility of anything grand or heroic in them, and this kind of teaching brings a disappointment which enfeebles the Christian lives of such.

We have long been of opinion that the terms are, under all circumstances and in all connections, best omitted by preachers. They have gained a certain standing, and have about them the atmosphere of a certain association which is anything but Christian. Carlyle's lectures gave them a strong place in our terminology, but they do not suggest the mind and spirit of Jesus; and Christian teachers will do well to re instal some of

the deposed and despised terms of the New Testament, such as saints, brethren, etc. If we have "saints, who walk worthy of the Gospel," we can dispense with heroes.

The treatment of American missionaries in Armenia has not unnaturally roused indignation in the United States. Many friends of missions have been considering the position of affairs with some care; and Dr. Cyrus Hamlin in the *Missionary Review* for June last, called for a more vigorous interference on the part of the U.S.A. Government, on behalf of missionaries wronged or endangered. Certainly everyone would wish to see the most strenuous measures adopted in all such cases, provided these measures be of a peaceful and diplomatic character. There is, however, another and very important aspect of the question. Do the missionaries go forth as simple witnesses for God, and relying upon Him alone? This point is strongly urged by Dr. Evans Darby, of the Peace Society, who says, replying to Dr. Hamlin:—

It is increasingly felt in most of the Churches of Christ that those good men who go forth in his name to preach the Gospel to the heathen and to savage tribes must be prepared to do so at the risk of some sacrifice for their Great Master's sake, and also as feeling that it is specially incumbent upon them to cherish towards the objects of their religious solicitude such a loving and forbearing spirit that they shall be willing even to endure some measure of suffering themselves, if necessary, rather than hasten to avail themselves of the interposition of the sword, the bayonet, and the cannon-ball. Surely Dr. Hamlin and others of his way of thinking on this question may do well to ponder afresh the grand examples of loving heroism and patient endurance which, to the high honour of their class, Christian missionaries in general have furnished to the Church and to the world.

The triumphs of the Gospel sometimes come home to us with overwhelming power. It is so when we hear a missionary say that he comes from an island where the people were cannibals fifty years ago, but that now almost every one of them is a professed follower of the Saviour, and that no one ever thinks of guarding his house at night; a lock is not wanted. Mr. R. H. Dana says of the Hawaiian Islands that the missionaries have established schools in them, reared up native teachers, and so pressed their work, that now the proportion of inhabitants who can read and write is greater than in New England! More, however, is contained in that sentence than appears on the surface. Hawaii progresses; New England declines, because the children of the Pilgrims go west to the fertile lands, and their places are being taken by crowds of ignorant Irish Catholics. Foreign parts need attention, but home must never be forgotten.

Mr. Edward Sell gives in *The Contemporary* an account of an attempt to reform Islam in harmony with modern ideas. One of the principal reformers is anxious that the "Muslims of India should achieve intellectual and moral regeneration under the auspices of the great European power that now holds their destinies in its hands." This compliment to England is doubtful; it certainly is an implicit reflection on Islam. The same ardent spirit says:—

The conviction is gradually forcing itself on all sides, in all advanced Muslim communities, that polygamy is as much opposed to the teachings of Mohammed as it is to the general progress of civilised society and true culture.

The conduct of the "prophet" himself has to be explained away as best the apologists can. A similar deliverance is given with regard to slavery. "The Muslims especially, for the honour of their noble prophet, should try to efface that dark page [of slavery] from their history." The movement is full of interest, as showing restlessness and dissatisfaction of mind, but Mr. Sell believes it will have little real effect on Islam as a polity and as a religion.

Rev. H. J. Foster has an "expository thought" in *The Thinker* which is worth volumes of such material as we too often get for the elucidation of Scripture. It is on Jonah, and he neither shirks nor minimises the undoubted difficulties of the book, but faces them, and draws from them their meaning and their lesson. The foregleams of the New Testament which he discerns shining in the prophet and in his work, are beautiful and impressive. Thus he asks:—

What was Jonah, as he sat "very angry" under the dwindling shadow of his withering gourd, but an "elder brother," grudging and grumbling at God's mercy toward a prodigal city, repentant now and returning? So, too, the last words of the book: "Much cattle." Doth, then, God take care for, not only the citizens and the children, but even the cattle, of a heathen city? These words are coming, and are being antedated: "Your Heavenly Father feedeth the sparrows."

Mr. Foster's article is very valuable in its treatment of the difficulties as to a whole city repenting at the call of a strange man; as to the fish and Jonah's preservation in it for three days; and the parallel between Jonah and Jesus is drawn with fine discrimination. But how came the writer to speak of God in the following way?—

That is the heart of a good man (Jonah), but of a narrow one. It is not the heart of the God even of the Old Testament.

He does not think that the God of the Old Testament is different from the God of the New. Then, does he think that God was so dimly revealed as to be practically different from the God of the New? If so, his own study of this marvellous prophet should have corrected him. For ourselves, we see in the God of the early chapters of Genesis the forthshining of the God and Father of our Lord Jesus Christ.

"LIBERATOR" RELIEF FUND.—This committee have so far been giving temporary relief by making an allowance to those solely dependent on the interest on savings invested, and nearly 1700 of these have been relieved for a time. Now, however, their need is as great as at first; a second grant has become necessary, and for this funds are urgently needed. Many of the cases of widows, helpless invalids, and so on, are simply deplorable. The secretary is Rev. J. Stockwell Watts, 16, Farringdon-street, E.C.

HOME REUNION AT LUCERNE.—The Reunion Conference, which is this year being held in Lucerne, has, from the point of numbers, been a greater success than was anticipated by the most sanguine of its supporters. Among the gentlemen who have already taken part in the discussions, or will do so before the meetings close in September, are the Archbishop, of Dublin, the Bishop of Worcester, Canon Barker, Canon Hammond, Canon Fremantle, Mr. W. T. Stead, Revs. Hugh Price Hughes, Mark Guy Pearse, Charles Berry, Charles Williams, of Accrington, W. J. Dawson, J. B. Heard, and Mr. J. B. Bunting.

THE "RESCUED NUN."—The provisional committee of inquiry into the allegations made by Miss Ellen Golding, the "Rescued Nun," met at Bournemouth on Monday, two additional parties being nominated—viz., Mr. Edward Lyttelton and Father Cooney, S.J., Oratory of the Sacred Heart, Bournemouth. Father Cooney reported that several eminent Roman Catholics were for various reasons unable to join the committee. Mr. Lyttelton reported that a representative meeting had assembled at Exeter Hall, and the result was that as they doubted the sincerity of the demand for full inquiry it was impossible to proceed further unless some representative Roman Catholics had taken part in the inquiry. Father Cooney declined an offer of further time for consideration, and the meeting, which was a protracted one, adjourned, it being understood that further proceedings were impossible.

Messrs. Moody and Sankey.

THE PROPOSED LONDON MISSION.

A CORDIAL invitation to conduct a mission in London next winter was sent to Messrs. Moody and Sankey in May last, with 702 names of clergy and ministers and of 553 laymen, attached to it. The committee have now received, through Mr. J. H. Tritton, its chairman, the following reply from Mr. Moody, and have decided, in consequence, to postpone the mission till the winter of 1894-95:—

The Bible Institute, Chicago,
July 15, 1893.

DEAR SIR,—You will pardon the delay in replying to the kind and pressing invitation extended to Mr. Sankey and myself by the committee of which you are chairman, to spend the coming winter in London. The matter has been upon my mind the whole time; and it is only after serious consideration, and in view of many indications, that I have come to a decision, namely: that I must decline.

Since the beginning of May I have been engaged with many fellow-workers in special evangelistic efforts in Chicago. Despite the difficulties under which we labour—the numerous attractions incident upon such an event as the World's Fair—our efforts have been greatly blessed; and our past success encourages us to push on the work with ever-increasing energy during the remaining months of the Fair.

Your invitation follows very soon upon my return from a two years' absence in Europe. I feel that there is work for me at home which has claims upon more of my presence and attention.

While it would give me great pleasure to have the privilege of labouring amongst my English friends once again, the way is not open as yet. But if the invitation hold over until next year, and if the Lord will, I should be glad to spend the winter of 1894-95 with you.—Yours in the work,

D. L. MOODY.

THE WORLD'S FAIR.

THE evangelistic efforts being put forth under the leadership of Mr. D. L. Moody during the period of the Fair are very notable. Associated with him of late have been, not only Mr. Torrey, of the Bible Institute, and Rev. John McNeill, late of London, but Rev. Dr. Pearson, of Georgia, Dr. Brookes, of St. Louis, Mr. Merton Smith, and Dr. and Mrs. A. J. Gordon, of Boston. Contrary to the custom of evangelists to omit a Saturday evening service, Mr. Moody has wisely introduced a series of Gospel temperance meetings in the Empire Theatre on that evening. Last Saturday evening I found the theatre packed with just the kind of men and women whom he is most anxious to reach; it was an impressive sight. At the Sunday morning service in the Haymarket Theatre, Mr. Moody called on the church members present to rise, and about two thirds of the congregation rose, but the other third would be a large number of such people as these meetings are chiefly intended for.

It having become established that street preaching may be engaged in with impunity, on my way to Mr Moody's meeting last Saturday evening, I found no less than three outdoor meetings near the theatre, and yet entirely independent of his work, so far as appeared. One of them was being conducted by the "cowboy preacher," Justice Rice, whom I found with his wife holding meetings on the streets of Hot Springs, Ark., in the spring, a place that needs preaching if any place does. Saturday night he had a great crowd of men about him, and when his wife speaks she certainly draws as well as he does. Christian people ought to rejoice that so much earnest evangelistic work is being done in the dark places of Chicago.—*New York Evangelist.*

MR. HENRY VARLEY has been invited by Mr. Moody to take part in the Gospel Work at the World's Fair, Chicago, and leaves Liverpool by the *Campania* on Saturday next.

Life Among English Poor.

In *The Church Reformer* for July and *The Clarion* of July 1 is some account of the conditions of life among English farm labourers. A copy of a printed agreement is given, which is in general use in some parts of the country, in which the servant undertakes to serve "in the capacity of cowman" or "in any work that may be required of him"; "to be always at his work, at all hours and times required by the master or his agent, and to milk not less than ten cows at a milking, and more if required"; to forfeit 2s. 6d. for "any cow found to be only partially milked," 2d. per quarter of an hour should he "absent himself at any time (by being late in the morning or otherwise) from his work"; to "make good any loss the master may sustain" through his negligence; and should he "be prevented by accident, sickness, or any other cause whatever, from attending to his duties, an amount equivalent to the time he is so incapacitated shall be deducted from his wages"; *all* this for a weekly wage of 7s. 6d., with a bonus of 35s. "at the expiration of his term if he shall have conducted himself to the entire satisfaction of his master during the said term, *and only in such case.*" Of course this is an exceptional case (as far as the remuneration is concerned), but "the majority of labourers (in Wiltshire) receive only 10s. a week; and in some parishes married men get only 9s., out of which ninepence to one shilling is deducted for house rent." The name and address is given of a typical case, "a strong, well-built man, about forty-eight years of age, with a wife and five children," whose wages are 11s. weekly, and £2 at Michaelmas.

So much for the labourer. The position of the town artisan appears to be little better. In London alone C. Booth tells us there are over one and a quarter *million* persons whose earnings do not exceed a guinea a week *per family* (many of them get much less); and the lowest rent I could find in a decent part of Paddington, some miles from the City, was 6s. 6d. a week for two rooms in a tenement house. A quarter of the inhabitants of Glasgow live in "houses" of one room to a family, and one in seven of these one-roomed houses contain lodgers as well (Dr. Russell). The "unemployed in the country are estimated at 700,000 to a million." No wonder that while "the average age at death among the nobility, gentry, and professional classes in England and Wales was fifty-five years, among the artisan classes of Lambeth it only amounted to twenty-nine years: the infantile death-rate (under one year old), among the well-to-do classes was eight per cent. of the births; it was thirty per cent among the poor in some districts" (Dr. Drysdale).

Surely these appalling facts constitute an irresistible appeal to us all, particularly to the young, and those who have leisure: If we really loved our poor brothers and sisters as we love ourselves, should we not make as great efforts to ameliorate their lot as we do to maintain or improve our own social position, to extend our business, etc., etc?

Meanwhile it appears to be the clear duty of everyone who "nameth the name of Christ" first, to see that his own hands are clean—that no one is poor because he is rich; that no one is deprived of the necessaries of life, such as God intended for them, in order that he may enjoy luxuries; and, secondly, in a conscientious and unprejudiced manner to study the question, to get at the root of the matter, and find out for himself what is the real cause which, in this age of marvellous invention and unparalleled wealth, has brought and still keeps such a multitude of "these my brethren" in this fearful condition; and, having found it, to devote all his energies to removing it. Let us bear in mind the notable warning of John Ruskin: "The mistake of the best men through generation after generation has been that great one of thinking to help the poor by almsgiving, by preaching of patience or of hope, and by every other means, emollient or consolatory, except the one thing which God orders for them—Justice."

Some of our forefathers sacrificed very much, and even risked their lives in the cause of emancipation, but the conditions of thousands of people in this country is only a degree better than that of the slaves in America, and in some respects the latter were actually better off. Jesus said: "The Spirit of the Lord is upon Me because He hath anointed Me to preach good tidings to the poor: He hath sent Me to proclaim release to the captives; . . . to set at liberty them that are bruised"; and later on: "As my Father hath sent Me, even so send I you." God help us to be faithful to our charge. W. H. C.

Love's Labour Light—for Christ.

BY DR. T. L. CUYLER.

There is a beautiful picture presented in the following passage: "And Jacob served seven years for Rachel; and they seemed unto him but a few days, *for the love he had to her.*" To woo the fair daughter of Laban, as well as to escape a resentful brother, he has left his father's home beyond the old Euphrates. He has made a bargain to watch Laban's flocks for seven long years, and his wages are to be—a wife. So while he tends his fleecy charge beneath the palm trees, his thoughts are of her who comes occasionally to the well's mouth and rewards him with a glimpse of her sweet countenance. At eventide, as the maidens grind the grain, it is her voice singing at the barley mill which heals the hardships of the sultry day, and sends him happy to his slumbers. Time flies on golden wings, and seven years seem to him but a few days, for love makes the labour light.

Is there not here a principle worth every Christian's study? The service of Jesus Christ is only pleasant, only thorough, and only effective, when it is a *love labour*. Our hearts must be in our religion as well as the religion in the heart, or else the service we undertake will be a formal drudgery. Here lies the reason why the duties of Christianity become so irksome to many a church-member. He has no heart in them. He toils at them as the bondman used to toil in the cotton-fields. His Bible is read out of form, when read at all; there is no hunger for the bread of life. If his closet is not entirely deserted, he goes to it as an anchorite goes to his cell. The church bell rings him to the Sabbath service or to the prayer-meeting, but no answering bell in his own grateful soul responds, "Oh, come and let us worship!" Money given for the cause of Christ is regarded as a pious taxation, and he tosses his unwilling dollars at the Lord's treasury, as if he would say, "There it is, since you must have it; but when will these everlasting calls of charity be done with?" The whole routine of his external performances in the church is gone through in a perfunctory and slavish style to satisfy conscience and to keep up appearances. A hundred such formal professors would only swell the roll and diminish the strength of any church to which they were lashed.

My brother, there is but one way to be a happy, thorough, and fruitful Christian. Whether you are a pastor—on large salary or small—or a missionary, or a Sunday-school teacher, or a parent training the home flock, or a philanthropist labouring to abate poverty, drunkenness, or vice, you must work *heartily* if your work is to come to anything. The man or woman who sincerely loves Jesus Christ will love to labour for Him. He or she will relish even the severities of duty. Such leal-hearted servants of Jesus rejoice to bear burthens, and even to take up crosses for Him; they can call themselves "bond-slaves of Christ," as Paul did, and yet, like him, are the Lord's "freedmen." Liberty to them is deliverance from Satan's slavery, and it is the possibility of duty to a beloved Master.

Would you be a happy Christian? Keep your affections set on Jesus. Would you be a thorough, soul-winning Christian? Keep your heart aglow with Jesus. Would you be an active worker even in seasons of dulness and declension and general backsliding? Then, instead of quenching Christ's Spirit, feed the flame! Put your love of the Saviour so deep down that it shall underlie all selfish temptations; so deep that the devil cannot reach it or the frictions of daily life wear upon it; so deep that even when the powers or the passions of our nature are dried up by old age, this "artesian" fountain shall give out its fresh and unceasing streams.

Let me impress upon you the great secret of spiritual joy and power. If the love of Jesus lives and reigns in the core of your heart, you will never know a spiritual winter; it will be a perpetual summer, and the "new song" will never wear out. Do you love Christ but a little? Then despise not the day of small things. You have made a good beginning. There may have been but a slight heart-beat in Jacob's heart when he first met Rachel at the well's mouth in Haran. But that young affection grew into a love that made the happy hours to tread on roses. And it was with a breaking heart that he bent over his dying wife as she lay moaning in woman's sorest sorrow, on the roadside to Bethlehem. So may your love to Jesus grow until it becomes the master-passion of your soul, until it conquers sinful lusts and subdues the accursed spirit of selfishness, until you so *enjoy* the blessed service of your Master that you can exclaim with the victorious Apostle: "I am persuaded that neither death nor life, nor principalities, nor powers, nor things present nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord!"

THE UNIVERSITIES' MISSION IN NYASSALAND is rejoicing in a wave of blessing. Recent calamitous fires have not discouraged the workers nor arrested success. On Easter Sunday there were at Licoma, where the fires occurred, fifty-four baptisms. "It is a fine sight in church," Mr. Pullinger writes. "It is as full as it can hold at almost every service." Archdeacon Maples writes: "We have just finished printing and binding 300 copies of Mr. Johnson's translation of the Psalter into Chinyanja—a very important piece of work."

ABERDEEN TO LONDON.—A correspondent who recently travelled between these two ports by one of the boats of the Aberdeen Steamship Company tells of an interesting time on the Sabbath morning and evening, when hymns were sung, prayer offered, and some words spoken for the Master. The writer says there are eighty persons employed on the two steamers that are constantly running north or south, and as the Sabbath is always spent at sea, these have no privileges or opportunities as to public worship or hearing the Gospel. He suggests that some kind friend should purchase and place on board of each vessel, say, three dozen copies of *Songs and Solos*. Probably a steward or stewardess would take charge of them.

The Key-Notes of Life.

By Rev. F. B. Meyer, B.A.

"THE CHURCH."

No congregation, nor set of congregations, can realise the sublime conception of the Church that rises before our vision in Ephesians. It is as if the Apostle had been able to anticipate the glorious spectacle which John beheld in apocalyptic vision. Though he had founded more churches in the great cities of the Empire than any man of the Apostolic band, yet none of these alone, nor all of them together, could realise his fair ideal of that one mystical body, the Church, the Bride, the Lamb's wife.

This Epistle is pre-eminently the Epistle of the Church, and the view held by men of the conception of it here presented, will largely indicate their mental and spiritual attitude towards their fellow Christians. There is no test equal to this. The sacramentarian who believes that only those who have passed through certain rites are members of the Church, finds himself at a loss to explain the sweep and breadth of the Apostle's words. They refuse to adapt themselves into his narrow measure. But he who is in sympathy with the Apostle's mind, and with the thought of the Holy Ghost conveyed by it, realises that the Church is greater than all churches, and comprehends within its precincts those who are not numbered amongst the adherents of any ecclesiastical system. We must enter into God's thought when we speak about the Church; not as she now is, in broken bits, like a number of squares of painted glass lying in heaps at the foot of what is to be a window of marvellous beauty, but as she is to be when the mystery of God is finished, and she is presented to his Son, worthy to "answer to" Him, according to the ancient word of the Creator, when seeking a bride for Adam.

Eph. i. 22. The Church is a Body of which Christ is Head. We repeat the words without emotion now, but there was a time when they could not be uttered save at the cost of much that men hold dear. It is as if we were passing over a battle-field, once raked with shell and soaked with gore; or were handling a banner torn and ragged, around which the conflicting foemen fought for half a day. Let us not forget the brave hearts that were hurried to death amid the heather and gorse of Scotland, rather than confess that any but Christ might assume this august title.

The Church, as a whole, must take its commands for suffering or warfare from no other lips than Christ's. Whatever course may be dictated by expediency, policy, or human leadership, she dare not move until Christ gives the signal; whereas if He bids her advance, protest, or suffer, she has no option but to obey; though every voice that can reach her may be raised in expostulation and warning, but in vain.

This position of our Lord is as much for each member of the Church as for the whole Body. Because as in the natural body each several muscle, nerve, and vein, as well as the more prominent members, have direct double communication with the head, from which are derived their unity, direction, and energy; so in the spiritual Body of which Christ is head, there is not one single redeemed spirit that does not have personal oneness with its Lord. It would not be in the Church at all if that relationship had not first been formed. We are related to one another, only because we are related to Him. We are first members of Christ, then members of each other in Him. First Christ, then the Church.

Each member is united to the head by the *afferent* nerves that carry impressions from the surface of the body to the head, and there is nothing which happens to any one of us which is not instantly communicated to our Saviour. In all our affliction He is afflicted; He bears our griefs and carries our sorrows; He is touched with the feeling of our infirmity. The glory with which He is surrounded does not act like an insulating obstacle to intercept the thrill of pain or joy which passes instantly from the weakest and meanest of his members to Himself.

Each member is united to the head by the *efferent* nerves, that carry volitions from the imperial court of the brain to the extremities of the body, withdrawing the foot from the thorn, or compelling the hand to plunge into the flame; so should we receive the impulses of our life from Jesus Christ, not acting on our self-prompted energy, or following our own plans, thinking our own thoughts, or doing our own works, but ever subordinated to his will.

In ch. v. 23 the headship of Christ to his Church is compared to that between husband and wife; and we are reminded of one of those deep verses that reveal the unities of creation as they were present to the Apostle's thought. As God is the head of Christ, as the glorified Man, and as man is meant to be the head of woman, so is Christ head of each redeemed man, as an individual, and of all such together, in the Church. So amid the discord and anarchy of creation we are learning the divine concords, and shall yet find harmony emanating from the Church to soothe, and still, and unify creation.

Eph. ii. 21. The Church is also a Building.—Deep in the weltering floods that surged around the Cross, God laid the foundation stone which none but He could lay, which is Jesus Christ. He had laid it in purpose before He laid the foundations of the hills, but He laid it then actually. On Him souls have been built through the ages, one by one. They were lifeless indeed when they first touched Him, but coming in contact with the Living Stone, though dead they began to live, and thus the building grew.

A building is for an inmate, and the Church is for God. Without Him it has no reason to exist. The universe itself cannot contain Him, but the house whose stones are redeemed souls is his pavilion, his habitation, his home. Here again we meet the truth so often in the Apostle's thought, that the Lord has need of us, that He is homeless and a stranger in the midst of his own creation, until He finds a lodging in the hearts of those that love Him.

Eph. iii. 10. It is through the Church that God's Wisdom is made known. Men learn God's manifold wisdom in creation; in the limpet whose fragile shell may be pierced by a tiny insect, yet it resists the blow of the mightiest wave; in the eye that is able to adjust itself immediately to the waxing or waning light; in the hand which is so marvellously adapted to its myriad purposes, that the study of its manipulating dexterity has before now convinced infidelity of the being of God. But angels learn the manifold wisdom of God by studying the adaptation of his grace to the varied needs of his saints.

As students discover the wonderful resources of the surgeon, as he passes through the wards adapting himself to the need of each sufferer, so do angels and the lofty spirits of heaven learn secrets they had never known, but for the infinite variety of sin and need and sorrow, with which God has to deal, and which become so many prisms to break up the white ray of his being into its varied constituent hues.

Eph. iii. 21. The Church's end is the Glory of God. At the close of this sublime doxology, in which the burning heart of the Apostle rises to an almost unparalleled ecstasy of thought and expression, he seeks for voices that shall give utterance to the glory which is the due of such a God. And, according to the Revised Version, which accurately renders the best reading of the original Greek, he finds them in the Church and in Christ Jesus. "Unto Him be glory in the Church and in Christ Jesus."

The juxtaposition of these two is very wonderful and suggestive. The thought seems to be passing from the comparison between the Church and a building or body, to that between it and the Bride, lifted by the love of the Bridegroom to stand beside Him, on the same level with Himself. We know, of course, that glory must accrue to the Father, for ever and ever, from the work of the Lord Jesus. A revenue of glory will ever ascend from the cradle, the cross, the grave. The ages are to see repeated harvests accruing from the sowing of his tears and blood. But we had not realised, but for these words, that a similar wealth of glory was to accrue from the Church of the Firstborn.

Nevertheless, though our thought staggers with the conception, let us accept with reverent joy the assurance that in that great life which is opening before us the Church of the redeemed shall stand beside Christ, and raise her voice, as the voice of one in unison with his, ascribing glory to the Father. And as the generations come and go, they shall not diminish, but increase, the sweetness of her song and the volume of her voice.

Eph. iv. 4. The Church is One.—A sevenfold bond of unity makes her so. One Head: one indwelling Spirit; one blessed Hope; one Lord; one Faith; one Baptism; one God and Father. She is therefore one. Her members are scattered through heaven and earth. They are to be found in many different Christian communities and sects, or belonging to none. They may ignore one another, or even refuse fellowship, because blinded to their true kindred, as two brothers may meet in a mist and not know each other. But they are one, and in the light of eternity they shall recognise the unity, or it shall be patent to all the universe of God.

Eph. v. 32. The love of Christ to His Church is inexpressible save by the tenderest human relationship.—Here is a mystery indeed. That scene in Eden is also a parable. It was not good for Christ to be alone. He needed one to love and to give love. But there was none among unfallen angels that could answer to Him. And therefore God the Father sought a Bride for his Son from among the children of men; yea, He took the second Eve from the wounded side of the Second Man, as He lay asleep in the garden-grave.

Redeemed men compose that Bride. The Saviour loves them, as a true man who for the first time loves a pure and noble woman. He does not love them because they are fair, but to make them so. He has approved his love by becoming man, and giving Himself to death. By his blood, and Word, and Spirit, He is sanctifying and purifying them for Himself. The process is long and severe, but He nourishes and cherishes them, as a man does his wounded flesh. And ere long, when the Bride is complete in numbers and in beauty, the mystery that now veils her shall be flung aside, and amid the joy of creation, He will present her to Himself, without spot or wrinkle or any such thing; bearing his name, sharing his rank, and position, and wealth, and power, and glory for ever and ever.

Then the Church shall cleave to Him for ever, and He shall cleave to her. And they twain shall be one spirit. And his own prayer shall be realised, offered on the eve of his agony and passion, "The glory which Thou hast given Me, I have given unto them, that they may be one, even as We are one."

HARVEST.

John iv. 35.

Behold in lucent glory,
O'er valley, hill, and plain,
Unto the harvest hoary,
The fields of waving grain.

Fair vines, with fruit are bending;
The orchard boughs droop low,
With gifts of his sweet sending,
To whom all praise we owe.

Lo! the whole earth rejoices;
Her sons go forth to reap;
With grateful hearts and voices,
The festive-tide we keep.

With loving adoration,
Thanksgiving psalms we sing;
And first fruit of oblation;
Unto thy altar bring.

We bless Thee, O our Father,
For all thy gifts love-given;
Yet not alone, but rather
For Christ the Bread of heaven.

Fields white to harvest waving,
Sown by his own pierced hand;
For firstfruits of his saving
From every age and land.

O Thou, O Lord, who reapeth
The guerdon of thy pain,
Who in thy garner keepeth
Thine own blood-purchased grain;

Who in this earth maternal,
Our souls as seed hath sown,
With sheaves of life eternal,
O bind us as thine own.

Harriet Julia Evans.

PADDINGTON GREEN. — The report of the Paddington Wharf Schools, Church-place, gives cheering details of the Sunday morning service for the street loungers, the ragged schools, mothers' meetings, and all the varied operations of the Mission. God has blessed the work, and his people may well aid in carrying it on. The secretary is Mr. W. J. Newstead, 289, Edgware-road, W.

Apocalyptic Scenes.

By Sir S. Arthur Blackwood, K.C.B.

XXII.

THE TWO WITNESSES.

We now approach a subject of peculiar and confessed difficulty—not that the symbols themselves are insoluble, if we allow ourselves to be guided by Scripture analogy, but that their precise application is a matter of some difference of opinion. This is, however, by no means unnatural, and need not shake the faith of those who believe that the historical interpretation of the prophecy is the true one. For it is only reasonable to expect that as the vision begins to relate to the very days in which we live, it would become specially difficult to appreciate the magnitude and relative importance of passing events. It is only those who view a battle from afar who can estimate the true bearing of this or that strategic movement. Those who are in the smoke and din of the conflict can rarely gain a wide or true comprehension of the swaying fortunes of the day.

Just so is it in this case. Living, as I believe we are, towards the close of the sixth trumpet, to which the prophecy of the two witnesses brings us, the events therein foreshadowed are, as regards some of their details, and particularly in the latter part, "hard questions." For we here reach the point when the application of the vision passes from the facts of history with which we are acquainted, to those which lie yet in the future. We have to deal with the days and scenes which immediately precede the sounding of the seventh, the LAST TRUMP! How bright and blessed, yet how unspeakably solemn is the thought!

In the first place we will endeavour to discern the import of the prophecy in its earlier and easier stages.

The two witnesses are not two individual men. The term is explanatory of the symbols by which they are represented, viz., olive trees and candlesticks. Concerning the meaning of these symbols we can have no doubt. An olive tree was the figure chosen, among others, to denote God's people of old (Jer. xi. 16), and to them St. Paul applies it in Rom. xi. 17-24. Candlesticks are expressly declared by the Giver of the Apocalypse Himself to be "*churches*" (ch. i. 20). The period during which the witnesses were to testify—1260 prophetic days or literal years—precludes moreover the supposition that they are two individuals. We must therefore regard them as Churches, or bodies of Christian people, bearing testimony to the truth of Christ, and consequently against error.

Why are they two? First, because two was the lowest number which could make testimony valid (Deut. xix. 15). Secondly, to show how few during that long period would be the true witnesses, and perhaps, in the third place, to signify the fact that the Empire, being then divided into two, Eastern and Western, a line of such testimony would be maintained in each division.

As "olive-trees" they are "anointed ones," standing before the God of the earth; in other words, Christians (which means "anointed"), those who have received the unction from the Holy One, and who minister life and light to the world. A similar position was accorded, under the earlier dispensation, to those who, as anointed prophets and priests, stood before God (see 1 Kings xviii. 1, and Deut. x. 8), and by their witness for Him sustained and enlightened others. Thus Zechariah and Joshua are represented in Zech. iv., and Ezra vi. 14 attests the fruitful result of the prophetic ministry.

They are witnesses to Christ, "*my* two witnesses." Later on the same people are described as those who "have the testimony of Jesus Christ" (chap. xii. 17), who overcame "by the word of their testimony" (chap. xii. 11). They are seen again on Mount Sion, following the Lamb (chap. xiv. 1-5). They "keep the commandments of God and the faith of Jesus" (chap. xiv. 12). They stand as victors by the sea of glass mingled with fire (chap. xv. 2). They reign with Christ (chap. xx. 4-6). They testify for Jesus. They are to prophesy clothed in sackcloth. Few in number, their position is to be one of humiliation. Not in purple, but in the garb of those who sigh and cry for the abominations that are done in the holy city, they are to testify for the truth of God against the error and evil all around. Their rejection and persecution was to be followed by retributive judgments from God.

It must be remembered that the prophecy is mainly symbolic. It is not literal fire and rain that are spoken of, but figurative. In the days of Moses and Elijah there was a literal infliction of such plagues or penalties. But this is a figurative prediction, and the fulfilment must be by means of certain events which the symbols represent. Sometimes, indeed, as previously observed, the necessities of language compel us to interpret an expression here or there literally, but such instances are but occasional.

In the mysterious language of the text these judgments appear to be inflicted by the witnesses themselves, but the use of similar expressions in the Old Testament shows that they were meant to describe divine action.

Thus, where Jeremiah's words were said to be "fire," and to "devour" the people (Jer. v. 14), where Isaiah is told to "make the heart of the people fat" (Is. vi. 10), where Ezekiel speaks of his coming to "destroy the city" (Ez. xliii. 3); in each of these instances the action, which is apparently attributed to God's witnesses, was really his own. National judgments, divinely inflicted, are described figuratively as "fire" by the prophets (see Deut. xxxii. 22, Is. x. 16, 17, xxxiii. 12, xlii. 25, and in Hos. vi. 5, the exact imagery of the text is employed: "I have hewed them by the prophets; I have slain them by the words of my mouth"). So in the present case, the meaning seems to be that the rejection of the testimony of Jesus, and the persecution of his witnesses, should be followed by spiritual drought, such as described in Am. viii. 11, and by Divine judgments on the rejectors.

Lastly, they were to bear their testimony for the long period of 1260 years (symbolic "days"). As Protestants for the truths of the Gospel, and against the soul-destroying errors and hellish wickedness of the great Apostasy, they were to stand before God and to shine before men—and the period of their testimony appears to coincide with that during which the true spiritual polity, "the holy city," was regarded by God as trodden down by the "Gentiles," or practically heathen multitude, in the visible Church, whom He utterly disowned.

And now, what saith history? Has there been a succession of true witnesses to the Lord Jesus Christ—Christian bodies, or organisations—"churches"—never dying out, though often reduced to so small a number as to be almost invisible—always in a more or less oppressed, hated, and persecuted condition, "prophesying in sackcloth"—their testimony lasting all through the dark and middle ages, and beyond them, too, and whose rejection has been followed by national calamities and spiritual death?

Most undoubtedly there has. The most ordinary acquaintance with Church history reveals the existence and faithfulness of Christ's witnessing churches—his "olive trees" and "candlesticks"—from the days of Gregory the Great, at the end of the sixth century, when the Apostasy, "the mystery of iniquity," was fully developed, down to our own times.

To quote from Canon Garratt:—"For nine hundred years, from the beginning of the seventh century until the Reformation, nothing can be conceived more miserable outwardly than the condition of the scattered witnesses against dominant error, both in the east and in the west, who, under the name of Paulicians and Cathari and Albigenses in France, and Waldenses in Piedmont, and Hussites in Bohemia, and Moravians in the country from which the United Brethren take their name, and Lollards and Wickliffites in England, were hunted down like wild beasts by Dominic and his followers; by St. Bernard, sometimes called the Great; by such a king as Louis XI. of France, misnamed Saint, and by such a general as Simon de Montfort. And after the Reformation the Protestant Churches still had to prophesy in sackcloth—witness Smithfield and St. Bartholomew, the dragonnades under Louis XIV., and the persecutions which followed even up to the reign of Louis XVI., who put a stop to them shortly before the breaking out of the French Revolution. Every Protestant Church has had its martyrs, and in France, Italy, and Spain and elsewhere, persecution was so far successful as to crush the Reformation.

"But it was foretold that the injury of these witnesses should be avenged. The evident meaning of the symbols is, that their rejection should be followed by complete spiritual drought, of which the religious condition of Roman Catholic Europe gives but too distinct an accomplishment, and that the persecution of the Protestant Churches would be some way avenged on their persecutors. The prophecy needs no other commentary than the words of secular historians. Louis Blanc heads a chapter containing an account of the worst ferocities of that time,—the September massacres,—when all the noblest blood in France was poured out like water in the streets of Paris, by the words, 'Souviens toi de St. Barthélemy' ('Remember St. Bartholomew'). It was God remembering St. Bartholomew. And Alison, in his History of Europe, declares that 'the Revocation of the Edict of Nantes was the chief remote cause of the French Revolution, and the terrible evils it brought upon the nobility and the Government, the natural consequence and just retribution of that abominable act of religious oppression.'"

Contrast with this the prosperity, the blessing, and the spiritual light and life which have characterised those countries which welcomed the Reformation and received the testimony of Jesus—our own beloved land and Northern Germany.

Let us, however, give heed to the words of the prophecy. The prophesying in sackcloth has not ceased. We cannot say with absolute certainty that the 1260 years have actually run out, and whenever they do, they are to be marked not by a removal of the sackcloth, but by *a silencing of the testimony!* We know well that true Evangelical, Protestant religion is still despised and hated. The very name of Protestant, or witness, is disowned. The churches who not merely in name, but in deed and in truth, testify the simple Gospel of Christ, and bear steadfast witness to Him, as sole Prophet, Priest, and King—how few they are. But if, as corporate bodies or churches, we can no longer exercise that high and holy privilege, it may yet be ours, as individuals, to stand firm for the truth of God, and to "contend earnestly for the faith which was once delivered to the saints." The more the churches, as such, may be permeated by Romanism, Ritualism, and Rationalism, the more urgent the call, and the more paramount the necessity of letting our personal testimony to the Person, work, and offices of our beloved Lord and Saviour be unmistakably clear. May He keep us faithful in the "perilous times" of these last days.

SAILORS AT BARBADOS.

Dear Sir,—I found it needful to spend a part of last winter in the exquisite climate of Barbados. The very many ships visiting Carlisle Bay for, and awaiting, orders, suggested to my mind the inquiry, "Is there a sailors' home or harbour mission in this chief port of the West Indies to overtake the needs and avail of the opportunities involved in this mass of shipping?" I found a seamen's Bethel and a sailors' evangelistic hall ashore, both zealously conducted, but the work afloat was almost entirely carried on by one young Christian friend, Mr. Hamlet Weekes, employed in one of the large commercial establishments in Bridgetown. His worthiness of character I had special means of verifying.

Anyone who knows of the teeming coloured population of Barbados and the loose domestic relations largely existing amongst it, also knows that in no part in Her Majesty's dominions is there more need to exercise Christian influences than on the seamen visiting there. Mr. Weekes' work of self-denial and sacrifice amounts to nothing less than acts of Christian heroism. He earnestly desires to set up a Sailors' Home, and also to get the means of buying a hulk, to be used as a floating Bethel.

Meanwhile he is in urgent need of tracts in English, Norwegian, and Swedish. I must mention that Miss Weston has materially aided this mission, and that the British and Foreign Sailors' Society contribute £10 annually towards its support. Christian friends of "Jack afloat" who wish to participate in this work can forward their offerings to Miss Weston, Royal Sailors' Rest, Devonport, who has kindly consented to receive and forward them.
—Yours in service, A Friend of the Work.

MARYLAND POINT.—The Francis-street Schools and Mission, Stratford, state in their report that the Gospel work outdoor and indoor has been greatly blessed, as also the Sunday-school. This useful Mission fills a very important niche in a crowded corner. Communications may be sent to Mr. John Stabb, 6, Norcott-road, Stoke Newington, N.

A PAPER ON P.S.A. WORK.

BY REV. J. K. NUTTALL, OF LIVERPOOL.

SOME years ago two young men, residing in Liverpool, gained by persevering effort the confidence of a number of coalheavers, won from them the soubriquet of "Our Lads," and at length persuaded them to go with them to the Congregational Chapel they themselves attended. Great was the joy of the two young fellows to sit with their friends and start them on the straight road, as they thought, to Christ and the Christian life. Whilst the novelty of the chapel service lasted all went well, but after a few Sundays they were surrounded by such a loudly snoring company of coalheavers as to make the two young fellows who were responsible for their presence shiver with discomfort. Within four months every man had ceased to attend. When pressed to say why they had left, one of their number said: "Most of us until we went with you had only been twice in a church in our lives, once to be christened, and once to be married, and we don't think we shall go again until we are buried. You have all been very kind to us, but we don't understand anything in the service. It is all 'double Dutch' to us, and we don't think it right to turn your chapel into a sleeping place." Another said: "We are always in the open-air, and your warm comfortable chapel sends us to sleep, but we cannot take part in the service." Their conclusion as a matter of experience was that chapel was no place for them. I may add that the pastor of that church was one of the most earnest and sympathetic of our ministers, and was noted for his genuine interest in every good work.

My friend who narrated to me this episode in his experience of home mission work made this wise comment—that the Church has yet to learn that adaptation of methods to the needs of its constituents is the first element in any successful aggressive Christian effort. The Church should keep to the highest ideals of faith and reverent worship, but should remember that half the population is still in the *first* standard of Christian training, and very few people have reached the *seventh*. Is it not a fact that, as a rule, our services are adapted for the few, and not for the many? We arrange our services to suit ourselves, and then lament that the masses of the people tarry away, We offer the higher mathematics to those who are barely familiar even with simple arithmetic. For at least once upon the Sabbath-day we should be

EQUAL TO THE SELF-DENIAL

of sharing a service which, though not exactly meeting our needs and our tastes, does meet the needs and the tastes of others. It is no use lamenting that the tastes of the people do not chime with our own. The fact is there, and must be reckoned with. They do not like our ornate services, our long sermons, our unfamiliar tunes, our pew rents, our conventional restrictions, our exclusive spirit, our frigid decorum. What they do like is to feel at home. If we can satisfy that feeling we have met one of the chief

REASONS FOR THEIR NON-ATTENDANCE.

The Pleasant Sunday Afternoon movement is one proof of this. Do not misunderstand me. I am not advising that the tastes of the people should wholly determine the character of our services. I would not in the least degree lower their tone. I am no advocate for sensationalism. All who know me and my ministry will acquit me of the slightest tendency in that direction. And our Sunday Afternoon Service for men has succeeded without employing sensational methods. One of the most fastidious and cultured men I know said, at the close of one of our services, "Well, Mr. Nuttall, there is not a shred of sensationalism in it from beginning to end." We have the strongest and best speakers and preachers, and the most gifted Christian singers in Liverpool at our service, and all who come are struck with its reverence, devoutness, and sincerity, its freshness and intellectual power, as well as with its brightness, movement, warmth, simplicity, and unconventionalism. And the same can be said of the service conducted at Norwood by my friend, Rev. E. R. Barrett, and others whom I could name. It is said there are P.S.A.'s and P.S.A.'s. To this we object.

A TRUE P.S.A. SERVICE

is what I have described as intended by the gifted and honoured founder of the movement, Mr. Blackham, of West Bromwich. As Dr. Clark, the founder of the Christian Endeavour Society, protests against the appropriation of the name of "Christian Endeavour," when the central ideas of his movement are discarded, so Mr. Blackham and those who are working on his lines have a right to protest against the use of the name "Pleasant Sunday Afternoons," or "Pleasant Sunday Afternoon Adult Bible Class," when it takes the form of a Sunday afternoon's entertainment, or of a religious concert, or of a political or semi-political character. Let the latter be called "The Social Hour," or "The Men's Own," or some such designation. The P.S.A. movement is an outward, visible expression of an inward faith in God and in the Gospel to reclaim the lost. It was born, I verily believe, in the presence of God, and lives, moves, and has its being in the power and truth of God. To quote a sentence from the great leader of the Adult School Movement, Mr. Alderman White: "It was their glory always that the centreing point of their work was the Book of Truth, and that whatever efforts were made for the mind, for the body, or for the recreation and gratification of the scholars, must all spring from the principles they discovered in that Book." This is equally true of the P.S.A., which is very largely an outgrowth of the Adult School Enterprise. In order to keep the movement on the lines laid down by its founder, and for such other purposes as would tend to give it permanence, it might be advisable for Mr. Blackham to summon a council of its promoters in some central place for mutual conference, and if he could give early effect to his intention to issue a P.S.A. magazine to cover the whole work at home and abroad, it would do for the movement generally what is now so well done locally by the *P.S.A. News*, described in the February number as "The Official Organ of the Nottingham and District Associated P.S.A. Classes." Some such suggestions as those I have made are, in my judgment, highly necessary if this great aggressive agency is to be maintained on that high level that is essential to its abiding usefulness. As I am often asked how to begin and carry on a P.S.A. service, I venture to offer the following suggestions as the outcome of my own experience. For the sake of completeness you will forgive me if I mention some points already touched upon :—

1.—Prayer, earnest, reverent, expectant prayer must be your sheet-anchor. If this be neglected you will fail. Be sure God is with you and that He is leading you before you move.

2.—If possible, hold the service in a place of worship, not a public hall. It makes the men familiar with surroundings to which they have long been strangers, removes old prejudices against ministers of religion, and breaks down the barriers between them and Christian Churches.

3.—Carefully map out the streets within a certain radius of your building for purposes of day-by-day visitation.

4. Aim at non-church-goers, and so work that you will begin with a crowded attendance.

5.—Advertise your first service so thoroughly that the whole town shall know about it, and then no subsequent advertisements will be needed.

6.—Select your workers carefully, and choose the choicest Christian souls you can lay hold of, who will work with you for the highest results, and who will be satisfied with nothing less.

7.—Don't rely upon accessories, but upon the Spirit of God, to give permanence and power to your services.

8.—Let every service be distinctly religious. Aim at claiming and gaining the men for Christ.

9.—Never announce beforehand who will preside, speak, or sing. Train the men to come for the sake of the service itself.

10.—See that your soloists are singers with Christian sympathies, who will use their gifts of song as a Christian ministry. The solo feature is not without its dangers, and should be watched with ceaseless vigilance, lest it should become a mere musical performance.

11.—Character being secured, let your soloists be the very best singers the city possesses, who will both sing well and also articulate their words distinctly.

12.—Choose invariably well-known hymns and tunes; have great variety; the same hymn should not be repeated more than five or six times a year.

13.—If you have a choir, see that it simply leads and does not supplant the song worship of the congregation.

14.—The simpler and more unconventional the service the better. Aim at reality and efficiency. Let this pervade *every* part of the service. It outlives everything else. There are none more shrewd than working men. They soon detect tinsel and hollow notes, and none despise them more than they do.

15.—Get your speakers from all Evangelical denominations, and let them be the very best speakers in the city—men who can speak with plainness, courage, clearness and force.

16.—As your service is a men's service, it should be throughout strong as well as bright, instructive as well as interesting, wise as well as brotherly.

17.—Your addresses should not be exclusively on lines of Christian socialism on the one hand, or dull, cut and dried Gospel addresses (so-called) on the other. Bible truth should be the basis of the teaching, given in a free unconventional way, and with the accent of personal conviction running right through. "Jesus Christ and Him crucified" is the most acceptable theme to our men when the speaker is a strong, true man.

18.—See that the men get a hearty welcome as they enter; and make them feel at home.

19.—Keep strictly to your time-table: sometimes you may find this a difficult matter, but do your best to keep faith with the men by promptly opening and closing at the time announced.

20.—Keep clear of personal ends. Be fired with the sole object of benefiting the men, and give them a helping hand in every possible way. Make them feel that this is your ruling desire.

21.—Let all who are absent two Sundays be visited, and attend to all sick cases.

22.—Believe the men when they assign a reason for their absence. On no account suspect any of untruthfulness. By trusting them you educate them.

23.—Convene your workers for special prayer at intervals.

24.—Order of Service :—

2.50, Welcome Hymn, sung sitting.
3.0, Opening Hymn.
3.4, Scripture Lesson.
3.7, Hymn and Chorus; verses by soloists, chorus by men, sitting.
3.12, Prayer and Lord's Prayer.
3.16, Solo, a Hymn, or Sacred Song.
3.21, Conductor's Address.
3.26, Hymn.
3.30, Address by Selected Speaker.
3.45, Solo.
3.50, Announcements.
3.53, Hymn.
3.58, Prayer and Benediction.
4.0, Finis. Prompt.

If these suggestions be carried out by an earnest and aggressive church, rigidly eschewing all methods not in line with Christian aims, I venture to predict that the result will be a harvest of surpassing richness. So far as I can judge, it has been the most useful and rewarding work in which I have ever been engaged. In

ITS DIRECT PRACTICAL HELPFULNESS

it has far exceeded the usefulness of all our other services and agencies. Its growth and extension have been most encouraging. Including the Sunday service for men, the Monday evening service for women, and the Wednesday evening service for both sexes, mainly shop assistants, we have a weekly attendance of nearly 3000 persons, whose names and addresses are in our possession, in addition to the Sunday morning and evening congregations. The extra services are materially increasing the Sunday evening attendance. Carefully planned efforts are being made to meet the intellectual, social, and physical, as well as spiritual needs, of the members. We have a network of auxiliary agencies which I have no time to describe. I could give many striking instances of men rescued from intemperance and vice. I could take you to many homes not only enriched with the nucleus of a valuable library—6000 carefully selected volumes, paid for entirely by the members themselves, having been distributed during the last eighteen months—but also to homes where the richer treasures of buried affections have been found again, where restfulness and comfort have taken the place of worry and wretchedness, and where hearts, dark with despair, have been lit up with the glad and unlooked-for discovery that life is still worth living. I will close my paper with

A FEW BRIEF QUOTATIONS FROM LETTERS

recently received, and referring exclusively to spiritual results. I may say that these are given without any breach of confidence.

March 17, 1893.—"One Sunday afternoon I went for a walk, and more by accident than anything else strolled into your chapel, and for many months I kept going now and again. Of all men I was the most miserable, because I had wandered from God through terrible troubles for about eight years; but just before Christmas last, God took me by the hand into his holy presence, and pardoned all my sins; so I commenced the New Year with my heart brimful of the fullest assurance of God's pardoning love. And now instead of my heart almost bursting with grief whilst listening to the beautiful singing in your services, it is all joy and peace with my soul. May God bless you and the P.S.A., work is my prayer with all my heart."

March 28, 1893.—"As a member of the P.S.A. I have no hesitation personally in stating that to my knowledge many

a life has been reformed, and many a home made the brighter and happier as the result of the P.S.A."

April 19, 1893.—"I became a member of your P.S.A. twelve months last February, and for twenty years previously I never entered the house of God—only the day I was married—but I must thank God for his forgiveness to me, and I believe He has forgiven me. If it is God's will to spare you to carry on these meetings, I am sure there will be many thankful to God for it."

April 3, 1893.—"Coming to live in Liverpool, I came to the P.S.A., and I must tell you it has been a great help to me in my daily life. Through the week I long for Sunday afternoon to come. I pray for you to get 'power from on high' to carry on this great work, and it is my desire to bring as many as I can to our service, as I know it will do them good."

April 14, 1893.—"I joined your brotherhood on September 11 last year, and I have not missed since. One practical good resulting from the brotherhood is this—a man who is struggling with poverty, and though he may be a sober man, and having the most need of the comforting truths of religion to soothe him, is yet ashamed to go into some of the churches among the well-dressed people who pay for their pews and hymn-books, and so feels as if he were an intruder; but there is a kind of Christian socialism about the brotherhood which makes him feel at home—at least, that is the case in your chapel, and I pray that God may give you and your band of workers strength and courage to carry on your labour of love."

April 21, 1893.—"I have attended school and chapel in connection with Congregational bodies in various parts of Lancashire and Yorkshire, where my lot has been cast for forty-five years, and I can say that during the whole of that period I have not experienced the same helpfulness, the same simple story of the Gospel and service so beautifully rendered. I am sure there is a great spirit of religious feeling, of sincerity and devotion, in our brotherhood. The half will never be told you till you arrive in the Better Land."

May 1, 1893.—"I feel I ought not to withhold the acknowledgment of my deepening conviction that the work of the P.S.A. is bearing much fruit to the glory of God, and is producing the highest spiritual results. I have attended on almost every occasion for the last eight months, and never without realising great spiritual benefit. I have aimed, when coming and going to and from the services, to mingle with as many of the brotherhood as possible, and I heard from them testimony, invaluable and emphatic, as to blessing received. Even a little of the fruit already gathered amply justifies the movement, and constrains you to go forward in it."

Other testimonies equally emphatic have been given, to which I cannot now refer. Still larger ingatherings, I believe, await us. We shall continue so work on in the spirit of the lines:

Men may misjudge thy aim,
Men may not praise thy name,
Think they have cause for blame,
Say thou art wrong.
Hold on thy quiet way,
Heed not what men may say,
Christ is the judge—not they;
Fear not; be strong.

Quiet Work.

In a recent number of your paper the question was asked, "What could be a more quiet work for God than a tract, leaflet, paper, etc., which drops as silently as a snowflake, and yet brings a benediction from on high?" There may be many of your readers who long to do something for God, but have not the courage to offer a tract or booklet, and never thought of this "dropping." How often we get in and out the trams, omnibuses, or trains, and could "drop" or leave a little tract or booklet behind us.

When pacing these London streets we can drop one seed here and there—sometimes into the flower-girl's basket or the shoeblack's box, and even on the pavement; and with an earnest prayer, will one of those "seeds" be lost? Picked up, perhaps by the very one who was needing the help it contained, or keeping back that one from committing sin, Eternity alone will reveal the results of these seed-sowings.

Elsie.

SOUTH-EAST AFRICA MISSION.—During the temporary absence abroad of the hon. treasurer, Brigade Surgeon Robinson, all communications should be addressed to the hon. superintendents, Mr. and Mrs. Osborn-Howe, care of Mr. Arthur Day, Lancaster-road, Wimbledon.

GOSPEL WORK IN MADEIRA.—We have received several letters from English residents in Madeira, taking exception to statements made in an article under this heading which appeared in our issue for July 27. The writers speak warmly of the good work being done in Mrs. Smart's Protestant Schools, and of "the great knowledge of Scripture" shown by the Portuguese scholars.

WORLD-WIDE EVANGELISATION.—Mr. Nathaniel Northey, of North Malvern, issued a circular, inviting friends to meet in conference on this subject on August 6 and 7. Obstacles arose which led to the postponement of the meeting, but as a few persons came, not knowing of the postponement, he embraced the opportunity of laying his plans before them. A meeting was held at Cradley, near Malvern, on Monday, August 7, when Dr. Harris, of Guernsey, presided. After consideration a resolution was passed, pledging the meeting to aid, by prayer and free-will offerings. In the evening a second meeting was held in Mr. Northey's drawing-room, when the subject was further discussed. Those desiring to know particulars should address Mr. N. Northey, Cowleigh-road, North Malvern.

AWAKENING IN MADAGASCAR.

A Malagasy correspondent of Rev. J. Peill, in recent letters, describes a remarkable awakening in the villages of the island. He says:—

Ramàrosàta and his mother send you greeting. He is a changed character. He is the chief preacher in his native village now, does most of the work of the Church there, and is president of the Y.P.C.E. Society there, too. I went to the meeting one day when he conducted it. He was pleading earnestly with the young people to repent of their sins. Relating his own experience, he told how as a youth he went to school; later was trained as a teacher in the L.M.S. Normal School in the capital; how afterwards, for some years, he was teacher of the school at Antòhibelòma; how the devil overcame him there (and here he sobbed and shed tears, and could not continue for a time), then how he came again to Christ, how he repented of his sins, how Christ willingly received him and forgave his sin, and then he proceeded to plead with his hearers to turn from their sin, and come to Christ, for He would receive them also. He has not yet got employment as a teacher, though he wishes to do so, and especially to go out to the yet unevangelised part of the country.

In my last letter I told you about my visit to Ambòhindorina, where three persons gave themselves to Christ, and to Ikaloy, where eight in all did the same, and now I want to tell you further particulars. On leaving Ambòhinànga we slept at a village by the wayside, for we were caught by the rain, so we entered a large house within a circular enclosure near the road. In this house two orphans, a brother and sister, lived, and one slave about their own age. It grieved me very much to see these children, for there were no mats on the floor, nothing but bare earth. My sorrow for them increased as I discovered how full of superstitious fears they were. When we had finished cooking our rice after dark, and wanted to search for something in the house, they would not let us use a lighted torch, and when one of the men did this, they snatched the torch from his hand, and preferred to seek for what was wanted stumbling about in the dark and knocking their heads against the wall, and for a long time groping about without finding it, rather than carry a light, for it was a tabooed thing to carry lights about after dark in their house, they said.

Our water supply gave out, so we took the cooking pot to go and fetch more, but they seized this, for it is unlucky hey think to carry out a black cooking pot when it is raining, so they preferred to go to and fro many times with a small drinking cup to fetching a larger quantity in an unlucky vessel. When we had finished eating rice one of the men began to sweep up the scattered grains with his hand, when they stopped him saying that that also was tabooed in their house. Many were the taboos they observed, and even of the fowl that we ate without rice some parts were tabooed by them as being unlucky to eat.

Alas, for their ignorance! So I began to teach them, for I found they knew their letters (alphabet), and by bedtime they could spell out words pretty well. I showed them, too, how foolish it was to observe meaningless taboos like those they had been explaining to me. They agreed to what I said, and showed me a number of old torn books, which had belonged to their father, and which they kept shut up in an old box. I discovered that these were children of Christian parents, who had been cheated by the devil, so I invited them both to come and live with me and be my children, and I would bring them up as my own. They both consented, and I would gladly have brought them up with my own children, though it would have greatly added to my burdens, if it would bring them to the Lord. However, this plan fell through, for when I returned to fetch them afterwards, they refused to come with me, as their fellow villagers objected, thinking it would be a disgrace to the community.

We indeed thank God for Radòja, Rakotomanga, and Rajamaria. These three young men are my companions, who go with me to the various churches I visit in the country. They are most unwearied, though the distances are sometimes great, and God's blessing clearly rests upon their labours for Him. Every address we give includes a call to sinners to come to Christ, and that is indeed what we long that they should do, and our prayers that we offer are earnest cries to our heavenly Father to draw sinners to Christ.

If we pass a village where we see a number of people sitting about sunning themselves, we enter it, sing a hymn, and when the people are gathered together we read the Scriptures to them and then preach. Nearly every alternate Sunday we go out into the country villages in this way, and Rasòamanana sometimes joins us, but is often unable to do so because of his weakness and ill-health. In all we have thus visited sixteen villages. The total number of those who have made public confession of Christ in those villages, including sixty-one scholars from the united schools, amounts to 353 persons. Most of these are old scholars in the schools; many are slaves, and these are often the first to rise in the churches; I should think about 100, or nearly that number, are slaves; some are old people.

The three evangelists in the district are gladdened and yet burdened by these new converts; burdened, because it increases their work to have to teach these apart, and in addition to all their other work, besides having to go from village to village to teach them; gladdened, because the number of their friends and helpers is thus increased as these new converts join the churches. A few, after six months' trial, have been received into the Church; others, after two months of testing, have received baptism; the rest are under instruction for baptism now.

DR. BARNARDO'S EMIGRANTS.

A special meeting was held in Lower Exeter Hall, on Wednesday afternoon, in connection with the departure of Dr. Barnardo's fifty-fourth party for Canada. Some 172 boys were present, fifty or sixty being big lads from the Labour Home, and the others little fellows from Leopold, Sheppard, and Stepney Homes. The lads, who lined either side of the hall, were in themselves the strongest possible testimonial to the good care and treatment which the waifs and strays of London receive when they come under the influence of Dr. Barnardo and his associates in rescue work. Sturdy, happy, alert-looking fellows, from the youngest to the oldest, they bore in their faces and demeanour as they stood up to be introduced a disciplined independence which had no taint of servility or degradation, and was therefore good to see.

Mr. S. Gurney Sheppard, who presided, expressed the hope that every success would attend the labours of the young emigrants in the new land for which they were so soon to set sail.

Dr. Barnardo said that he hoped the result of the meeting would be to stir up the sympathy of Christian people, so that the opportunities and privileges hitherto enjoyed by the boys might be continued. It was gratifying to know that the good influences which the lads carry out with them proved a shield and a safeguard in the hour of temptation. Only honest lads and those having a spotless record were ever sent out to Canada. He regarded it as the highest privilege to be able to help those who were willing to help themselves. Up to December 31, 1892, 5737 boys had been emigrated; in March of this year, 311; in June, 287; and now about 200, making a total of 6530. It was very gratifying to know that only two per cent. of the boys thus emigrated turned out failures, this good result being doubtless due to the supervision, watchful care, and constant keeping in hand, which form so essential a part in the organising work.

In the course of his address Dr. Barnardo told of one boy sent out some years ago to Canada, and now the superintendent of a home for rescued boys (children of English emigrants) in a South American city. Detailing another sad case, he mentioned that the poor mother of one of the little boys now going to Canada was, in her despair, about to commit suicide, and murder as well, from the parapet of London Bridge, when a poor working-girl noticed her, spoke kindly to her, and went with her (though it was nearly midnight) to the all-night shelter opened by Dr. Barnardo, thus saving life and saving a sinner. The mother is now doing well, the boy is being set up in life, and all, humanly speaking, through the thoughtful kindness of a girl who herself has to work hard for a living. A few words followed by Mr. Baker, and the boys were commended to God in prayer.

A WINTER CONVENTION IN LONDON.—"An Old Reader" writes to ask whether a winter convention on the deepening of the spiritual life could not be arranged for in London, for the benefit of those who are unable to get to Keswick or any of the other provincial summer assemblies.

For the Young.

THE SWEETEST NAME.

You have probably heard the story of the Queen of Languages, who is said to have offered a prize for the person who should write down the sweetest word in the world. Among the replies that were sent in, one was from a miser who thought that "gold" was the sweetest word. Another was from a young man full of ambition, bent upon reaching a high position, and having his praises sung by others. He wrote the word "fame." A third was from a sailor, just returned from a long voyage. Do you wonder that he wrote the word "home"? A fourth wrote the name "mother"; and the Queen is said to have lingered over that word in doubt whether any sweeter would be found. But there was yet another slip on which was written the name of "Jesus"; and by universal consent that was allowed to be the sweetest name of all. Do you not think the decision was right?

I want to give you a little Bible reading in order to show that whatever there may be in the other words that appears worth the having is found in a better sense in this one word JESUS.

Have we not *gold* in Jesus? Read Prov. viii. 18, 19—"Riches and honour are with Me; yea, durable riches and righteousness. My fruit is better than GOLD, yea, than fine gold; and my revenue than choice silver." Wisdom, who speaks here, is Jesus.

Have we not *fame* in Jesus? See Prov. iv. 8, 9—"Exalt her and she shall promote thee; she shall bring thee to honour, when thou dost embrace her. She shall give to thine head an ornament of grace; a CROWN OF GLORY shall she deliver to thee." Is not that better fame than the young man desired?

Have we not *home* in Jesus? The Psalmist says we have. "Because thou hast made the Lord, which is my refuge, even the Most High, thy *habitation*, there shall no evil befall thee, neither shall any evil come nigh thy DWELLING" (Psa. xci. 9, 10). Is not that a better home than earth can provide? Protect our homes as we may, there are certain forms of evil which not only "come nigh," but actually enter in. Here is a HOME absolutely and eternally secure. Will you not dwell in Him.

Can we say that *mother* is in Jesus? Look at Isa lxvi. 13: "As one whom his MOTHER comforteth, so will I comfort you; and ye shall be comforted in Jerusalem." He will be to us just what the mother is when the child is in trouble and needs her most.

Do you not see that if you have Him you have all the other things as well? Without Him you may have *gold*, but what can that do for you in your time of deepest need? And how soon it may all flee away. Without Him you may have *fame*, but what will your fame appear when you look back upon it from an eternity without Christ? Without Him you may have *home*, but that cannot be yours for ever. Dark shadows are already in your home, and chairs are vacant that once were occupied by those you loved. Without Him you may have *mother*, but tender as that tie is it must be severed. Oh, to lose all these, and then to find them in perfection in Jesus. Is not this "the sweetest name"?

W.

CHILDREN'S S.S. MISSION.—SEASIDE SERVICES. 1893.

The following are the arrangements for the Children's August Seaside Services: H. Hutchinson and W. H. Wilson, *Bridlington Quay*, to Sept. 11; Rev. L. H. Star, *Boscombe*; E. E. Cornaby, B.A., *Brighton (West)*; T. W. Graham, and C. F. Jackson, *Colwyn Bay*; Dr. C. Harford-Battersby and Victor Buxton, *Cromer*; E. Arrowsmith, *Eastbourne*, to Sept. 20; H. E. Geary, *Herne Bay*, to Sept. 11; W. R. Moore, *Ilfracombe*; J. S. Tyler, and E. Hughes, *Littlehampton*; J. R. Naylor, *Llandudno*, to Sept. 4; Howard Staines, *Llanfairfechan*; E. T. M. Dennes, *Lowestoft*; G. R. Kirlew and others, *Lytham and St. Anne's-on-Sea*; C. J. Small and others, *Mablethorpe, Lincolnshire*; Revs. M. J. Hall and W. S. Standen, *New Quay, Cornwall*; F. W. Rowlands, *Paignton*; Gibbard Hughes, and H. Hankinson, *Penmaenmawr*; T. Lewes Sayer, *Rhyl*; A. G. Dodderidge, *St. Leonards*; F. Stenton Eardley, *Southsea*; Dr. F. Churchill and Rev. H. W. V. Birney, *Southwold*; H. F. Mercer, *Weston-super-Mare*; E. and C. H. Collier, *Weymouth*; Norman Bennet, JohnMacInnes, and E. E. Shaw, *Whitby*: Dr. McAfee, *West Kirby and Hoylake*; S. J. Hewlett, *Blackpool*; J. Waters Coldicott, *Southend*; Rev. F. S. Laurence, *Swanage*; W. T. Storrs, M.A., *Sandown, Isle of Wight*; H. Steward, *Port Erin, Isle of Man*; H. B. Claxton, *Ramsey*; B. L. Livingstone-Learmonth and R. B. Majoribanks, *Carnoustie, N.B.*; P. Welch, *Exmouth*; Josiah Spiers and R. Westall, *Towyn, N. Wales*.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending August 26:—August 20, Matthew xxiii. 1-14; 21, xxiii. 23-39; 22, xxiv. 1-14; 23, xxiv. 15-33; 24, xxiv. 34-51; 25, xxv. 1-13; 26, xxv. 14-30.

THE AFFECTION SHOWN TO A CHILD, which has not its basis upon reason, is liable to bring the child to shame, and the parent to sorrow.

THE SKYLARK.

Psalm cviii.

When soft, through shadows dim and grey,
Breaks forth the gladsome dawn of day,
Then from her lowly grassy bed
The sweet-voiced lark lifts up her head.
Away, away, on eager wings
She soars, and gay her matin rings,
As in the fair blue heavens above
She warbles forth her song of love.
O God, we pray Thee evermore,
Give us the wings of faith to soar
Above earth's strife, and sin, and care,
Thyself our Heaven everywhere.
Then shall our spirits, fixed on Thee,
Sing of thy love eternally.

HARRIET JULIA EVANS.

A SIMPLE STORY.

BY SISTER EMMELINE.

It is only a simple little story, and no very uncommon one perhaps; but it is worth telling. There is a woman old and very poor; all the doors of life are closing or are already closed to her, except the large door of the workhouse. The story is about her, or rather about a little child who has become bound up with her life.

It happened in this way. Some time ago a young woman, deserted by the father of her child, was in great difficulty. She was necessarily obliged to work for her own support, but she was hindered by her duties as a mother. This old woman came forward willingly to take entire charge and responsibility of the child for a weekly payment of five shillings. The agreement was made.

The old and empty heart opened wide to the touch of the baby-hand, and took the baby in. The lonely life, stripped of all its belongings, wove itself up with the little life just started on its journey. Love stepped in and sealed the bond. The mother saw—as everybody could soon see—that the nurse would not part from her charge for any consideration; so the payments stopped. But the light stayed in the old woman's face.

There were two ways out of the difficulty: to force the mother to a sense of her duty by thrusting the child back upon her hands, or to apply to the relieving officer on the baby's behalf. Strangely enough, neither thought occurred to the old woman as a possibility. Her little Daisy to know the miseries of neglect or of untender tendance! No; oh no! Anything rather than that! Everything could go. She would lose all rather than the love that had become more to her than life.

The winter came—the long hard winter of 1892, and its icy hand pressed heavily upon her, and put her endurance to a severe test. The child needed clothing; so did she herself, for the matter of that. There is always a last resource, after all. The woman cut up her own underskirt to make warm little garments which should protect her darling from the cold, and in the warmth of her brave old heart set the frost at defiance.

"Wardour Daisy" was the name she gave the child in baptism, because it was in "Wardour" Mission Hall that the brightest moments of their two lives (the old and the young) had been spent: because, she said herself at the time, "the only bit of brightness she has had, you know, has been in dear old Wardour." So Daisy grew in love's warm sunshine; laughter woke in the brown eyes and dimpled the little mouth, and she learned to wave her arms and clap her hands to the tune—the favourite in Wardour Hall—"O happy day," and by-and-by to stamp out the time on the floor with sturdy feet. No one had a right of the place more recognised than Wardour Daisy.

Then a dark cloud cast its gloom over the many who loved her; she was taken very ill. The old woman waited on her with ceaseless, unwearying devotion; sorrow looked at you out of the dim old eyes with pleading helplessness. But she did not pray God to spare the little one's life, because, after all, it might be best—best for Daisy to go first. She only prayed, with all the reality that death brings in its approach, that God would be kind enough to let her die, too, directly afterwards if He took the baby, because she felt she could not go on living. But, after all, it did not much matter what happened to her if her little one were safe in the keeping of "Our Father." Then she made a confession—how in worst moments, when faith cowered before the fear of the future, she had wondered whether it would be wicked to take Daisy in her arms, and sink with her into the river. She had asked herself whether God would not forgive her. He would know it was not for her own sake she had done it.

But little Daisy was left in her London home to grow sweeter than ever, and to twine closer round the hearts of those who love her. And now, the old woman is nearly starving; resources are waning; the hand of age presses heavily, and strength fails. Think of it, in this city of reckless extravagance and heedless gaiety!

Are not the facts of this simple story in themselves an appeal to "the human heart" in those who possess this world's good things?

That is no true alms which the hand can hold:
He gives only the worthless gold
Who gives from a sense of duty.
But he who gives but a slender mite,
And gives to that which is out of sight,
That thread of the all-sustaining beauty
Which runs through all and doth all unite—
The hand cannot grasp the whole of his alms;
The heart outstretches its eager palms,
For a God goes with it, and makes it store
For the soul that was starving in darkness before.

There are some who, reading this simple story, will feel anew that old throb of joy that always comes with the thought that the sweetest flowers of human nature are blooming by the wayside. Their hearts will respond to the need there is for their sympathy and help. Let me add, that Daisy's mother is now married to another man, and cares nothing, let happen to the child what may. There are no known relatives to share the burden of responsibility resting upon the woman who has filled the mother's place. Any communication on the subject should be addressed to Sister Elsie, West London Mission, 10, Fitzroy-square, W., who has shared by constant sympathy the joys and the sorrows and the cares of which some idea has been given in these few lines.

COMING CONGRESSES.

EVANGELICAL ALLIANCE CONFERENCE.—The forty-seventh annual Conference of the Evangelical Alliance will be held in Dublin on Sept. 25—28. The subjects for addresses will include the following:—"The Bible our sole rule of Faith," "Possibilities of Faith," "Reasons for Faith," "The adaptation of the Bible to the moral necessities of man," "Life in Christ," "Christ and the masses," "Loyalty to Jesus Christ," "Undenominationalism—not Indefiniteness," "Foreign Missions." Among those who have promised to take part in the Conference are—The Archbishop of Dublin, Dean of Connor, Archdeacon Taylor, Dean of Achonry, General Noble, Principal Culross, Canon Bell, Revs. Charles Spurgeon, John Bond, E. N. Thwaites, Dr. MacEwan, Principal Waller, Dr. Nicholas, W. Roberts, Dr. M'Cheyne Edgar, J. F. T. Hallowes, Dr. Murray Mitchell, W. E. Burroughes, H. D. Brown, and others. The programme and all information may be obtained of Mr. A. J. Arnold, general secretary, 7, Adam-street, Strand, W.C.

THE CHURCH CONGRESS.—The official programme of the Birmingham Congress (October 3—6) shows in the Bingley Hall a series of working men's meetings. At the first Major Seton Churchill will discuss the question, "How to reach the careless and non-churchgoers" and the Bishop of Wakefield, Mr. T. Dickie, Archdeacon Farrar, and Rev. H. Foster Pegg will deal with other aspects of work among artisans. "Licensing Reform" is the subject of the second working men's meeting, when the Bishop of Chester will expound the advantages of his scheme; Mr. Stafford Howard that of the C.E.T.S.; and the Dean of Armagh and Canon Wilberforce will defend the Local Veto. "The Church's Connection with the State: What we gain, or lose, by it, and what readjustments are practicable," will command interest in the hands of Canon Jacob, Canon the Hon. W. H. Fremantle, the Bishop of Ripon, Alderman Phillips, the Dean of Norwich, and Rev. G. S. Reaney. The last meeting in the Congress Hall will be devotional. Subject, "The Christian Ideal of Home Life," when Canon Newbolt and Prebendary Webb-Peploe will speak, and the Bishop of Hull, the Dean of Bristol, and Archdeacon Perowne read papers. The "general subjects" to be discussed in the Town-hall are, Education, Church Reform, the Anglican Communion, social and labour questions, the relations of the Church to other religious bodies, the financial condition of the clergy, foreign missions, and the Church and the Press.

IT IS OF GREAT IMPORTANCE to get a child to see that thought for others is a pleasure. But how is it to be done? It cannot be done by any but the gentlest means.

NOTES ON DAILY READINGS.

SUNDAY, AUGUST 20.—PSALM X.

This Psalm gives us the creed of the ungodly. His inner heart is laid open, and his secret thoughts and sayings are detailed. Whilst on the one hand he hotly pursues the poor, on the other he renounces and contemns the Lord. When a man acts as though there were no God, he comes to think that there is none. It is remarkable to follow the various items in his thoughts. He says: "He will not require it; there is no God; I shall not be moved; God hath forgotten; He will never see it." There may have been times in our own lives when we have reasoned thus with ourselves, and have drifted on into deeper and darker guilt.

What a prayer is that which arises from the Psalmist's heart. He summons Jehovah to rise from his throne, and raise his arm for one shattering blow. They had said, God forgets (v. 11); the Psalmist pleads that He would not forget (v. 12). They had said, God will not require, but God must and will take the cause of his people into his hand (v. 14).

In our helplessness let us commit ourselves to God. He was always the helper of the fatherless, and He will always be. The great deeds wrought in the extirpation of the Canaanites proved that God was the everlasting King, and what He did in the old time He can do again for his people. The desire of the meek has a voice which God hears, and He will not fail to defend their cause against the man who is of the dust.

MONDAY, AUGUST 21.—PSALM XI.

This Psalm may date from the days of Saul's persecution, or of Absalom's conspiracy. It tells how timid counsellors advised flight. Men often come to us with the best intentions in dark and difficult days, persuading us to flee to some strong mountain of refuge; and they found their arguments, first, on the bended bow and the winged arrow; and, secondly, on the rocking foundations that threaten to give way. Worldly policy is always great in its fear and in its suggestion of expedients. "What can the righteous do?" He may not put forth his hands to iniquity, and he must not use force: then, surely, he can do nothing better than follow the example of bird or deer, and find refuge in flight. So men speak.

But, on the other hand, God is in heaven; He has not vacated his throne; He will see that all wrong is righted. Not the mountains, but the temple of his presence is the true asylum of the persecuted soul. He is ever testing and trying the souls of men, especially of the righteous. Those who stand the test receive his grace of love as a crown of life, whilst those that love violence are rejected and punished.

TUESDAY, AUGUST 22.—PSALM XII.

When godly men look around them their hearts are like to break for the ungodliness of their times. The nearer they live to God the more sensitive they are, as the musician's ear is keenest for discords. There seems then nothing for us but to cry for help from God. Sometimes an Elijah thinks that he only is left. "The godly cease, the faithful fail."

The sins which the Psalmist singles out are those of the tongue. The vanity, the flattery, the duplicity, the arrogance of the speech. Ah, how rife are such amongst ourselves! There is a corruptness in the talk even of professing Christians which would horrify us, if we were not so prone to it ourselves, and so accustomed to it in others. We are men of unclean lips, and dwell among people of unclean lips; and how unclean we do not realise until we see the King, the Lord of hosts.

But what a marvellous change comes over the Psalmist's mind as he turns from earth to heaven, from man to God. He seems to detect the voice of Jehovah as He prepares to vindicate his own. Note the alternative reading of v. 5, "I will set him in the safety he panteth for." Oh, blessed words! To the Psalmist they seem to be like a stream of silver flowing earthward free of dross. And he turns to God to asseverate the Divine statement. He says in effect, it shall be so. To God's I will he answers, Thou shalt. The answer may appear delayed whilst the wicked walk on every side and vileness is exalted, but the end is guaranteed by words in which there is no alloy of falsehood.

WEDNESDAY, AUGUST 23.—PSALM XIII.

The Psalmist is weary. He has long been waiting for deliverance that does not come. The face of God does not emerge from behind the cloud. And whatever He may be thinking, and however He may be acting, the oppressed wants an interposition that shall relieve his situation. For long the tried soul had been planning its own deliverance; for many a day, and all the day, it had been full of sorrow, and its enemy had vaunted itself as Peninnah over Hannah.

Then the oppressed turns to God. There are three petitions in this prayer. "Consider," i.e., "look my way"; "answer"; "lighten mine eyes, lest they glaze with death." What anguish there is in this heart! How good to know that it has been so long at rest, and that from the vantage point of glory it sees that the way it trod was the best. Long ere now, the enemies and avengers have been stilled, its sorrow has been turned to joy, and the shadow of death into the everlasting morning. He who feared being moved is now an immoveable pillar in the temple of God.

THURSDAY, AUGUST 24.—PSALM XIV

In the Bible, fool stands for the morally and wilfully blind. A man gives himself up to lust or selfishness, and so destroys the organ by which alone he can discern the Almighty. With such a creed, is it to be wondered at that the soul sinks always deeper into evil? "They are corrupt," loathsome and infectious. "They are not good."

But, ah, how awful is the contrast between their evil and the silent watch of God, who seeks amid the sons of men for those whose heart is perfect towards Him, but so often seeks in vain. All have gone aside; all have become filthy; there is none that doeth good. These words quoted in Rom. iii. prove man's sinnership. But God does not only search for his saints; He speaks as though He were prepared to send another deluge to sweep the world clear of its inhabitants. Note that one of the three charges made in the fourth verse is that they call not upon God. Such a resolve on the part of God may well put his foes in great fear.

The Psalmist addresses the oppressor, and dares him to frustrate the counsel of the poor, who has made the Lord his refuge. Let all the lions of Bashan ring one saint around with their bellowing; yet, if he has made God his refuge, they expend their strength in vain. The Psalm ends with a sigh. Oh, Saviour of Israel, make haste to come out of Zion, to turn back the face of the foe, and to bring again thy captive people; for thy salvation brings joy and gladness in its train, as the keel of the vessel stirs the phosphorescence of the sea at night.

FRIDAY, AUGUST 25.—PSALM XV.

It is a solemn inquiry with which this Psalm begins. We want to know who may be the guests of Jehovah, sojourning in his tent (R.V. marg. v. 1) and dwelling in his holy hill, because to be there is to be safe and blessed. The tent of the Eastern is a sure sanctuary to those who are permitted to enter therein.

The answer is full and forcible. We must walk uprightly, our eyes toward heaven, away from the baits and dainties of earth. We must work righteousness as well as talk about it. Our heart must be true. All the remaining characteristics are negative, and the first three refer to that government of the tongue which has already occupied so much of our thought. Christian men would surely be more careful in the management of their speech if they realised how important an index it is to character.

SATURDAY, AUGUST 26.—PSALM XVI.

If it be true that this Psalm emanates from a bold confession made in the face of idolatry and apostasy, we can understand David asking to be preserved. It is a great thing when the soul can say to God, "Thou art mine, there is no good for me outside the precincts of thy nature and appointment." And such a choice of God makes the soul cleave to his saints, and say of them, "They are all my delight."

Our love to the saints makes us turn to contemplate with horror the sins of those who forsake God. In contrast to their evil choice, we may well turn to God, and find in Him our all in all.

The second section of this Psalm begins at v. 5, and is extremely beautiful. We may have no portion in this life, but God is our heritage, and He makes Himself responsible for maintaining us in it. And what could the soul want more than God? Is not the sun enough for a flower, and the ocean for a fish? Let us too break forth into song, and set the Lord always before us, and listen to his voice speaking in our heart, in the night. Make your choice of God; then your heart will sing. Your flesh shall be in safety. Though you descend into Sheol you shall not stay there. Though you are surrounded by death it shall not hold you, but you shall pass out and up upon the path of life, following the ascension track of Christ and into the presence of God, seated with Christ in heavenly places, and drinking deep draughts of the cup of heavenly delight.

INTERNATIONAL S. S. LESSONS.

AUGUST 27.

PAUL BEFORE AGRIPPA, Acts xxvi. 19-32.

GOLDEN TEXT, 1 Cor. i. 24.

PORCIUS FESTUS, appointed governor in A.D. 60 in place of Felix, was in many respects a better man than his predecessor. Though described as "a cynic in philosophy and a sceptic in religion," he was much more upright as a judge than his predecessor. His visit to Jerusalem, and his interview there with the high priest who informed him against Paul; his refusal to have a trial in Jerusalem; the trial in Cæsarea, and Paul's appeal to Cæsar—all are related in xxv. 1-12.

Among those who came to congratulate the new governor were King Agrippa II. and his sister Bernice (xxv. 13). *Agrippa* was the son of Herod Agrippa I., whose miserable death is recorded in chap. xii. By successive grants from the Emperors Claudius and Nero, he had obtained as his dominion the country east of the Upper Jordan and a part of Galilee. *Bernice* was his own sister, and was also sister to Drusilla, the wife of Felix (xxiv. 24). She had been first the wife of her uncle Herod, king of Chalcis, then of Ptolemon, king of Cilicia, but had left him, and was living in unholy alliance with Agrippa.

Our lesson introduces us into the palace at Cæsarea, where these two, and Festus, and a large company of notable persons, are present (xxv. 23) "in great pomp," and Paul, bound to a Roman soldier, is introduced to tell his story. The prediction spoken to Ananias is being fulfilled (ix. 15).

His address opens with words as wise as they were courteous, for they seemed to commit Agrippa to give a true decision (2, 3). A brief statement of Paul's early life follows (4, 5); then the account of his conversion (9-18).

19, 20. Having seen the vision, two courses were open to the Apostle. He could either do violence to his conscience and refuse to obey; or he could at once and entirely yield himself to serve the Lord whom he had persecuted. Either course had its difficulties. The first will save him from much present suffering, but expose him to fearful judgment at the last; the second, while giving him the joy of a peaceful conscience, will involve much persecution. Did he not make a good decision?

21, 22. The help continually given to him from God proved the wisdom of his choice. From the Jews he had nothing but opposition, with intent to put him to death; from God he had deliverance, which enabled him to continue his witness. If you fear to meet difficulty for Christ's sake, it is because you do not know, or will not believe in, the sufficiency of his grace.

23—25. The interruption by Festus is characteristic of the man. To him all religions were alike worthless. Paul's reply is as dignified and courteous as it is faithful. Which is the sane man—he who lives in the present, forgetful of the eternal future, or he who gives away all the life to come for the passing unsatisfactory pleasures of this world? (See Luke xv. 17.)

26—29. From Festus, Paul turns to Agrippa with a direct and personal appeal. To believe the prophets is to be committed practically to believe in Jesus. The reply of the king has caused much controversy. In our version it would represent him as almost persuaded to become a Christian. But the Revised Version gives a different sense, and represents Agrippa as sneering at the idea of becoming a Christian with such little persuasion. If that be accepted, we may regard Agrippa as being moved deeply by Paul's address; but as unwilling to let his impressions be known, and endeavouring to get rid of them with a sneer. Many others have repeated his folly. Whichever rendering is adopted, Paul's answer shows that the matter is no jest to him. Lifting up the chains that bound him, he said, "Except these bonds, would that ye were all as I am." It was a noble testimony, all the more impressive from such a prisoner.

30—32. Was the address fruitless? So far as the conversion of either Festus or Agrippa was concerned, yes. But among his hearers may there not have been some who heard and heeded his witness? It did, however, serve to vindicate Paul (31), and it may explain how Agrippa, some years later, during the great Jewish war, showed particular kindness to the Christians.

A useful way of enforcing the lesson of this narrative is to contrast the three chief characters in it. *Paul*, an obedient servant of Jesus, the freest and noblest man in that assembly; *Festus*, to whom all religion is unreal, a thorough man of the world, who never deems these things worthy a thought; *Agrippa*, more or less impressed, but unable to follow his convictions, partly because of his sinful union with Bernice, therefore treating his own convictions with a sneer.

[illegible]

The "College by Post."

Among talented women of the present day the name of Miss Mary L. G. Petrie, B.A., well deserves mention. She is known as one of the most eloquent of lady speakers, as the president of the "College by Post," and as the author of a very successful book entitled "Clews to Holy Writ." She has frequently been mentioned in these pages in connection with various religious and philanthropic works, but the objects that lie nearest to her heart are foreign missions and the higher education of women. To the promotion of these she devotes her time and talents.

Miss Petrie was born under the shadow of the Royal Staff College, York Town, Surrey, where her father, Colonel Martin Petrie, was highly distinguished as a student, and subsequently occupied the position of examiner for eighteen years. Her ancestors, on both sides, were Scottish; and piety and loyalty have been their characteristics for many generations. Her grandfather, Commissary-General Petrie, was the friend of Count Guicciardini, and in the early part of this century distributed Bibles among the people of Italy. Her father, Colonel Martin Petrie, who entered into rest on November 19, 1892, was a faithful servant of his God and of his country. He is well remembered for a gallant exploit of his adventurous youth: the rescue of the French ship *Vesta*, when a passenger on board her, in 1855. He took an active interest in philanthropic work, particularly the Latymer-road Mission and Mrs. Meredith's institutions, of which he was for many years trustee. Miss Petrie's mother was Eleanora Grant Macdowall, one of the Macdowalls of Garthland, in Scotland.

Under the loving and watchful care of her parents, Miss Petrie grew up a strong, healthy girl, both physically and mentally; thus she was fully fitted to enter on the severe strain of working for the University of London degree, and of organising the "College by Post." As is the case with many important undertakings, the seed from which the College sprang was a very tiny one. In 1880 Miss Caroline Cavendish founded the Christian Women's Education Union, with the twofold object of "raising the intellectual standard of religious education and bringing definite religious influence to bear upon higher education." Mrs. Petrie was one of the original members of this union, and in consequence of a suggestion from Miss Cavendish, her daughter undertook to give aid in study to two or three girls who were unable to avail themselves of professional teaching. This informal correspondence class was mentioned in *The Girl's Own Paper* in 1881, and the result was an avalanche of letters from all parts of the country asking for the proffered aid.

It is characteristic of Miss Petrie that, no matter how numerous the claims upon her attention, she always manages to make time for another, if by so doing she can assist or comfort. Though she had still the hardest part of her own University career before her, with the help of friends classes were organised, to assist by correspondence girls whose school days were over, and who were unable to obtain other aid in carrying on their studies.

"They that water others shall themselves be watered," and Miss Petrie's private work did not suffer in consequence of her consideration for others. In 1883 she took her degree with honours in classics, modern languages, mental and moral science, English literature and history. She also won numerous prizes at University College, London, including the composition prize for her poem "Amaranth." She was the first woman to gain the scholarship in philosophy and logic.

After this, Miss Petrie had more leisure for the College by Post, which seeks to promote the systematic study of Holy Scripture, as well as to give secular instruction to girls over sixteen years of age. All the teachers give their services gratuitously; the students have no expense save a nominal sum to defray postage. There are at the present time over 3000 students, each of whom devotes half-an-hour daily to Bible study, and may join one or more secular classes. The staff consists of over 200 ladies, many of whom have had a University education, and all of whom are well qualified for the position they hold. Both students and teachers are in direct communication with the president, and none but those who have been with Miss Petrie in her study can have any idea of the enormous amount of labour, both of hand and head, that is involved in such an undertaking.

Miss Petrie is a devoted member of the Church of England, and the daily lessons of that church are followed by some of the classes. Others belong to various well-known Bible-reading unions, but sixty out of seventy Scripture classes have chosen the "Chronological Scripture Cycle." This scheme for reading the Bible through chronologically in three years, was originally worked out by the president, in a set of twelve pamphlets for the use of the College. Within a short time 3000 of these papers had been subscribed for, not only by the students, but by others who wished to follow out the scheme at their leisure. So numerous were the requests for them, that on December 20, 1892, the complete course, revised and enlarged, was published in the volume, "Clews to Holy Writ."

Miss Petrie is a warm advocate of the cause of temperance, but her most burning and eloquent words are on the subject of foreign missions. As the proceeds of some lectures, for which tickets were sold, she was able to send in £100 to the Church Missionary Society. In the "College by Post" she is unremitting in her endeavours to stir up interest in the subject; and several members, both teachers and students, have gone abroad to carry the Gospel to the heathen. One of the latest additions to the College is a class to study the Expansion of Christendom. The papers, prepared by the president, include a sketch of Missionary History



from the Day of Pentecost to the present time, illustrated by the lives of great representative missionaries. In answer to very many requests, this class, and also one of the C.S.C. classes, have been thrown open to young men.

It is reserved for those who are acquainted with Miss Petrie personally, to know her gentle, kindly nature, and her simple and unaffected manner. She is not by any means the middle-aged person that her correspondents often imagine her to be. A friend remarked to me once, "Miss Petrie may be a blue-stocking, but if so, the material is of the finest silk." She is emphatically a Christian gentlewoman, and her sweet and gracious influence is felt by all who come in contact with her.

Since the above was written we have learned of Miss Petrie's engagement to Professor Ashley Carus-Wilson, the youngest son of the late Rev. C. Carus-Wilson, vicar of St. Mark's, Leamington, and grandson of the late Rev. W. Carus-Wilson, of Casterton Hall, Westmoreland. The wedding will (D.V.) take place at the end of August, the bride and bridegroom sailing immediately for Montreal, where the latter is Professor of Electrical Engineering at McGill University. This is a distinguished post for so young a man. No new students can be admitted into the "College by Post" for the present, as fresh arrangements must be made for carrying on the work.

Nora C. Usher.

DEVONSHIRE.—In connection with the evangelistic labours of Mr. Henry Varley at Barnstaple and Ilfracombe (referred to in our last issue), a day of conference was held in both towns, to which hundreds came. In the meeting at Barnstaple Mr. Robert Chapman (in his ninety-first year) spoke with power and great acceptance. The scene at Ilfracombe on Tuesday last week will abide in many hearts as a grateful memory. Before separating Mr. Varley asked all believers present who would receive the Christ of God to be still more definitely the real and practical power of their present daily life, to rise. To this appeal the response was almost unanimous.

CHINA INLAND MISSION.

NORTH AMERICAN BRANCH.

It has been our privilege to tarry for a brief season under the hallowed roof of Mr. and Mrs. Frost, mingling with devoted men and women, wholly consecrated to the one object of proclaiming the Gospel of our Lord Jesus Christ to the heathen in China. It seemed to be truly a home of love and rest for the Lord's people.

In the five days we saw in that house about 200 of the dear children of God, going and coming. Some were missionaries on furlough, going forth as the way opened to the churches in North America, bearing testimony to the Lord's faithfulness during long years in China. Others were journeying to distant States to attend conferences, while some were filling pulpits in the neighbouring towns in Canada, and taking Bible classes in the surrounding villages.

Mr. Frost has many opportunities of witnessing for the Master, both far and near. The deepening of spiritual life and strengthening of faith in the believer, is a special work given him to do. As director of this branch of the China Inland Mission, his whole life is consecrated to that important work, and he is ably assisted in it by his devoted partner in life. Their self-abnegation and love to all saints are as fragrance poured forth.

The lady candidates who were accepted for foreign service, and were awaiting the means for transit to China, were learning many precious lessons, as they shared in the daily life, assisting in the office work, and taking part in the various domestic duties. A certain time was allowed to the study of the Chinese language, and in many ways they were being tested as to their fitness and capability for going forth as accredited workers to win souls among the heathen. How helpful must such training be to those who have been called of the Lord to go forth in his name!

Most cheering was the gathering on the Friday evening for prayer for China, a truly model meeting of over one hundred, filled with one theme—the needs of China. How the heart of our blessed Lord must have rejoiced as prayer after prayer ascended from both the aged and the young. Mr. M'Carthy led in earnest remarks, drawing lessons from the life of Jabez. It was quite plain that many young hearts were there, longing to be called forth to the fields in yonder land of Sinnim. They were enjoined to wait on, and not weary; in due time the gates of brass would open, and hindrances would be removed; meanwhile there is a life to be lived for Christ in their own homes. Seeking to win souls there would test their fitness; they were to trust on, and not be afraid.

Mr. Frost's home is a real practical school, giving experience in nursing the poor in their own homes; taking part in Missions in the slums; house-to-house visitation; cottage prayer-meetings; studying the principles and practices of the China Inland Mission.

Several youthful candidates are learning the lesson of trust in the living God, and to-day they went forth for a couple of months, with a Bible carriage, to the villages and towns in Ontario, to sell the Scriptures and preach the Gospel. Surely these young men will in due time be valiant missionaries among the millions in China. They also are members of this happy community, enduring hardness as good soldiers of the Lord Jesus.

Much more could be said of visitors being rested and cared for for the Master's sake, going back to their daily round of duty by tarrying here for a season. This little sketch is given that the Lord's children in England may remember these friends in prayer; that his servants in Toronto may be upheld by their pleadings at the throne of grace, and much praise redound to the glory of God.

Annie Macpherson.

THE TRAMCAR AND OMNIBUS TEXT MISSION has now carried on its service for about ten years. The growth has been gradual but sure, the first year's income being under £30. The cost of advertising one text is ten shillings a year, and since the last report three new ones have been exhibited, making a total of 262 texts which are now before the public eye. The aim of the Mission is a very simple one; it is to bring the inspired and momentous utterances of Scripture before the notice of those who never read the Divine Word for themselves. The secretary is Mrs. Wood, 1, King Edward-street, E.C.

MISS ANNIE R. TAYLOR,

CHINESE MISSIONARY AND TRAVELLER IN TIBET.

THE heroism of faith finds fresh illustration in the remarkable journey accomplished by this young sister into the jealously-secluded regions of Tibet proper. Going in faith, believing that the Lord had sent her, she traversed thousands of miles where no European foot had ever trodden before. We are aware that certain travellers have crossed Tibet in various directions, but few indeed have penetrated Inner Tibet; and of those known to have reached Lhassa, only two have returned to tell the tale. Apart, however, from any question of priority, the journey just completed is of peculiar interest in that it was definitely undertaken by faith, and in order to open the way for the Gospel.

Miss A. R. Taylor was early led to the knowledge of Jesus. Her thoughts were first directed to the heathen when a school girl at Richmond. Dr. Moffat's son gave an address on Africa, which greatly impressed at least one of his young hearers. The place and power of women in missions had not then been discovered, and the whole drift of the speaker's appeal was for young men. His idea was, however, so forceful that the sympathetic young pupil almost wished she were a boy that she might go at once. From that time she read all the missionary literature she could obtain, and pondered the theme constantly. Some years later she found that the Lord wanted women for China, that they were being accepted and sent out by the China Inland Mission, and that their labours were being blessed in the Flowery Land. When very young she read in "Near Home and Far Off" accounts of that strange mysterious region so rigidly closed against Europeans, and in this way Tibet seems to have laid hold of her mind.

In due course Miss Taylor offered herself and was accepted by the China Inland Mission. In 1884 she went out to China, and having learned the language, worked for a time in Tau-chau, near the Tibetan frontier. She was the first English person to reside in this city, and in 1887 visited the Great Lama monastery of Kum-bum, where the French priests, MM. Gabet and Huc, had previously learned Tibetan. Beyond this point no English traveller had gone, though a few Russians had explored the districts. That great unevangelised land pressed upon Miss Taylor's heart. When our Lord bade his witnesses "go into all the world and preach the Gospel to every creature," He knew all about Tibetan exclusiveness. "We have," she reflected, "received no orders from the Lord that are impossible to be carried out." In the story of the China Inland Mission, she saw how the great interior of China had seemed hermetically closed until the foot of faith pressed forward, and then strangely and wonderfully it opened before the Lord's servants as they went in to possess: so she believed it would be on "the roof of the world," as Tibet has frequently been termed by reason of its altitude. At length she resolved to make the attempt to penetrate Central Asia and reach, if possible, Lhassa, the sacred city of the Lamas, and the capital of Tibet. This city lies nearer our Indian frontier than China.

Leaving China in 1888, Miss Taylor came home *viâ* Australia and India, and went on to Darjeeling, on the Bengal frontier, going to a Tibetan village near Darjeeling, her object being to learn the language. From there she pressed forward into Sikkim (not then under English rule). "I went," she says, "in simple faith, believing that the Lord had called me. I knew that the difficulties were great, and that enemies would be numerous, but I trusted God to take care of me, just as He protected David from the hands of Saul." She got not far from Kambajong, a Tibetan fort. Here the natives would ask her frequently what they were to do with her body if she died. She told them she was not going to die just then. They have, however, a custom of "praying people dead," and to this they resorted, taking care to help their prayers in a very effective manner. One day the chief's wife invited the stranger to eat, and prepared rice and a mixture of eggs for her.



MISS TAYLOR AND NATIVE SERVANT.

(From a Photograph by Messrs. Elliott & Fry, 55, Baker-street, London, W.)

Some conversation between the women as she was eating aroused Miss Taylor's suspicion as to the eggs placed before her, and sure enough, after she had partaken, she became ill, with all the symptoms of aconite poisoning. The Tibetan chief was greatly alarmed at her living so near the border, and came over and ordered her back to Darjeeling. She refused to go there, but settled down in a hut near a Tibetan monastery called Podang Gumpa, living as best she could.

After a year spent in Sikkim, during ten months of which she never saw a European, being surrounded by natives only, Miss Taylor was led to see that it was the Lord's will she should enter Tibet by way of China. Her stay at Sikkim had, however, not been

in vain. First, she had learned the language as spoken at Lhassa, and secondly she had secured a faithful Tibetan servant. This young man, Pontso, is a native of Lhassa. Travelling on the frontier of India he had hurt his feet and was directed to the white stranger for treatment. He had never seen a foreigner before, and the kindness shown him won his heart, so that from that time he has been her constant companion and devoted servant, as well as a follower of Jesus.

Taking him with her, Miss Taylor sailed for Shanghai, went up the great river to Tau-chau, a city in Kansuh on the borders of Tibet, and surrounded by Tibetan villages. She visited several large monasteries, and became familiar with many phases of Tibetan life and character. In the monasteries she found some intelligent lamas, free from the grosser superstitions, and willing to lend her what assistance she required.

A year was thus spent on the frontier, and at last came the longed-for opportunity of penetrating the interior. It came about thus. A Chinese Mohammedan, Noga, had a wife from Lhassa, and he had promised her mother that he would return to Lhassa with his wife in three years. This he wished to do, but, having no money, he consented to conduct Miss Taylor to the capital, provided she found the necessary horses and funds. Mrs. Noga had already become very friendly with the young English lady, because she could speak her language, which the natives on the Chinese side could not do. Thus the way was prepared, and on September 2, 1892, Miss Taylor and her four servants, two Chinese and two Tibetans, started from Tau-chau for the interior.

The country is one mass of lofty mountains, a large part of it is above the snow line; the roads are merely mountain tracks, while the people seem to live almost wholly by brigandage, preying incessantly on the caravans which traverse the country. Hence the account of the long and arduous journey is simply a narrative of sore hardship amid snow and ice, perils from lawless robbers, and yet graver perils from her faithless and false guide, for Noga proved to be a great rascal, whose only object in taking Miss Taylor into Tibet appeared to be to rob and murder her: in the first he succeeded pretty thoroughly, but in the second he failed, inasmuch as she had "a shield of defence" of which he dreamt not, and she was kept with a sure hand.

Four days after leaving Tau-chau the little party encountered eight brigands, who were fortunately having tea, and took some time to light up the tinder-boxes of their matchlocks. Miss Taylor's party had only five fighting-men, but these, led by a young priest or lama, who was intensely fond of fighting, skilfully kept off the enemy until, after much firing, but no bloodshed, they had to retreat. Three days after, a friendly caravan of Mongols was joined, which much increased the strength of the party. Soon after the entire caravan was surrounded by 200 brigands, firing on all hands. Resistance was useless, and most of the men slipped away, leaving the property to the enemy. Two men were killed and eight wounded, and seven horses and some yak wounded. At last the lama packed off the two women and Miss Taylor's faithful Tibetan servant, Pontso, calling out to the enemy that they were women. They were allowed to ride away, as it is against the Tibetan custom to fire at a woman. It appeared that this attack was a piece of retaliation, the Mongols composing the caravan having previously robbed the tribe now attacking them. To prevent their being followed, the assailants took the chief man among the prisoners as a hostage, to be killed if they were pursued. Miss Taylor was amused at the truthful answers returned on all points as to property and as to who was the chief man, but found that absolute truthfulness is part of the etiquette of Tibetan tribal warfare. The people lie terribly in trade or social affairs, but in dealing with an enemy will not stoop to deception.

Meanwhile Noga began, now that he was fairly in the heart of the mountains, to show his hand, and not only tried to strike and abused Miss Taylor, but attempted again and again to murder her. Humanly speaking, she was only saved by the vigilance of her servant and the ready help of some native villagers and lamas. At length she had to leave Noga and his wife, and with her servant, Pontso, and another Tibetan named Pategn, she pressed on, penniless and comfortless, for the capital. They had many tokens of the presence of God. At one time they lost their way for three days in the mountains, finding afterwards that this had been God's method of sheltering them from a deliberate attempt at murder planned by Noga. Foiled in these purposes, he spread the report that Miss Taylor had gold and precious stones round her body—this being done to tempt the cupidity of the natives to kill her for the booty. Then he went on to Lhassa and told the authorities of her coming. These sent out stringent orders that she must be stopped, but not injured. Thus, when three days' journey from Lhassa, she was arrested by soldiers and brought before an official, who told her that if she resolutely went on he could not stop her, but he would be executed for letting her pass. She would have no man's blood spilt for her, and so—though on the verge of fulfilling her long-cherished idea—she turned back on a terrible return journey to China. The chiefs from Lhassa gave her two horses, an old tent, and some food, as her tents were gone, she being robbed by Noga of two horses, a tent, and nearly all the food; but half-way back the food was finished, and the tent given away, Miss Taylor being misled by the Tibetans.

Sometimes travelling was so dangerous on account of brigands that the escort dare not stop, and travelling went on day and night. On the way to Lhassa, Miss Taylor, with the greatest difficulty, induced them to stay while a tall, strong servant, a Chinese Mahometan, lay dying of congestion of the lungs, calling pitiably to Allah to help.

On the return journey another strong man, a Tibetan, died from the effect of the cold, and Miss Taylor herself at great altitudes had repeated attacks of palpitation. Cooking, when there was anything to cook, was most difficult, as the water boiled with so little heat. Frequently pieces of ice, put in to replenish the pan, floated in boiling water some time before melting. Once she was twenty nights in the open air sleeping on the ground, snow falling all the time, as neither tent nor house was to be found. The horses were almost starved, the snow covering everything. The poor animals even ate woollen clothing when they got the chance. A small ration of cheese, mixed with tea and butter, was often all that could be spared for them. Having lost her money, Miss Taylor could not buy a goat. Raw goat's flesh is an emergency food for horses in Tibet, and they like it. In fact, owing to the absence of grass, Tibetan horses will eat almost anything. Crossing fords was a very tiresome task. At first they crossed on rafts, made of inflated skins, with a few branches tied across. Later on, swimming on horseback was the only course, and this meant being up to the waist in water, the horse's head alone visible, and running the risk of tumbling into the torrent, and then on the slippery ice.

A most remarkable experience was the meeting with the tribe known as the Golocks, governed by a woman chief named Wachu Bumo. This is a most ungovernable tribe, amenable neither to Chinese nor to Tibetan authority, and living entirely by plunder. They go out in irresistible parties of 500 to 2000, and are so certain of victory that the women and children go out to see the fun. Plunder seems to be profitable, for they are the wealthiest tribe in Tibet. Wachu Bumo took quite a fancy to Miss Taylor, and gave her a royal safeguard. Finally, after many adventures, which will be told in her forthcoming book, Miss Taylor reached Ta Chien Fu, in Chinese territory, on April 12th, having left the Lhassa district on January 22nd, the first English lady, and certainly the first messenger of the Gospel, to penetrate to the heart of Tibet.

Many readers, profoundly concerned for the spread of the Gospel, will ask what has all this to do with mission work? Much, we reply. As Livingstone by his great journeys opened the way for the Gospel into dark Africa, so our sister expects that God will use her journey to pave the road for missionaries. She believes that the promise stands good: "Every place that the sole of your foot shall tread upon, that have I given unto you," and in the name of the Lord God she has taken possession of Tibet, fully anticipating that as soon as the right men arise to go forward and possess the land the way will be made plain, and the Gospel be published in this hitherto inaccessible region.

It must not be forgotten that far away at Leh, on the western side of Tibet, the heroic Moravians are doing good work, and already lives have been laid down for the Tibetans. They have translated the New and part of the Old Testament into the Tibetan language, as well as compiling a Tibetan and English dictionary and a grammar, so making it easy for students of the language. While on the north-east other C.I.M. missionaries, as Mr. and Mrs. Polhill Turner, are also at work, but in addition to these Miss Taylor pleads for a Tibetan Mission, on the lines of the C.I.M. She asks now for twelve missionaries, six of them medical missionaries, and all, at first, men. Although she, a woman, has penetrated Thibet, she does not think it desirable that women should go at the outset. Few there are of our sisters who could stand the hardships. When God raises the men, as she believes He will, she suggests they ought to go to Darjeeling and Sikkim to learn the language, and attempt entrance from that side. Englishmen, she maintains, are greatly respected and admired in Tibet, and once the official barriers are broken down, the way will be easy, for the Tibetans are willing to welcome those who come to teach and relieve suffering. Communications as to Tibet should be sent to the China Inland Mission, 6, Pyrland-road, N. The funds will be quite distinct, but the affairs will be conducted, at present, by Mr. Broomhall and his staff.

THE KESWICK CONVENTION.

(Continued from last week.)

AN EXPOSITION OF ROMANS VII.

BY REV. E. H. HOPKINS.

To will is present, but how to perform that which is good I find not. (Rom. vii. 18.)

I have come in contact with a number of people who find great difficulty in this seventh chapter of Romans; not because that chapter does not re-echo their own experience, but because they find it impossible to reconcile that experience with a life of victory and blessing. A key therefore is needed; and I think it is the duty of those upon the platform, if God has given any particular light on the subject, to pass it on.

Let us look at this passage practically. We know that too often this chapter has been used as a refuge by those who are leading inconsistent lives: and I believe our spiritual enemy would lead many of us to use this passage as a warrant for expecting defeat. Is it not true that too often it has been used, shall I say, as an excuse for sinning? At all events, many of God's children have come to this passage for comfort and encouragement while pursuing a course of inconsistency. Surely this was not the purpose of the Apostle in writing it; and when we come rightly to understand it, we shall find that it is full of encouragement, and gives real practical help as to the secret of overcoming sin.

There have been those who, in reading this chapter, have looked at the passage as describing the experience of an unconverted man. It is very important that, at the outset, we should clearly understand the spiritual standpoint of the man who uttered these words. If we look at it as the experience of an unconverted man there arises this difficulty. We have to assume that the Apostle, after having led us to those glorious heights of triumph and fellowship with Christ, suddenly goes back to the most elementary truths, and there is no longer anything like sequence in the record of experience given in these chapters. I want you to look at the passage as

DESCRIPTIVE OF A CHRISTIAN.

The Apostle speaks of himself. As a disciple of Jesus Christ he recognises the excellency of God's law. It is perfectly true that a Jew would be ready to recognise this; but the Apostle uses terms here in connection with the law which are strong and emphatic. He says of it something far more than any mere Jew could have said. "Wherefore the law is holy, and the commandment holy, and just, and good" (ver. 12). "The law is spiritual" (14). The writer no longer occupies the standpoint of a Jew, because he is not seeking to be justified by the law. It is by the law he has been convinced of sin. He has seen its spirituality, and it has dealt a death-blow to all his hopes of salvation by any righteousness of his own. None but those who have been spiritually enlightened could have spoken thus of God's law.

Another thing: he finds an inward joy in the requirements of God's law. "I delight in the law of God after the inward man" (22). The expression is strong and remarkable. It implies a sympathetic relation between the inmost being and God's law—an inward harmony with God's commandments. The natural man could never have said this; and the sinner, however deeply awakened, could never have used such language. By the phrase "the inward man" we must understand that part of the Apostle's being that had been born from above.

Notice again: the desires and intentions of the speaker are on the side of the law. "To will is present with me"—the will to do the good—"but how to perform that which is good I find not." This cannot be asserted of any soul untouched by Divine grace. We have here, therefore, the description of a Christian man.

BUT THERE IS A DIFFICULTY.

How are we to explain it as the language of a Christian man? Something is needed to fill it up. Therefore, I would say next, it is the description of a Christian man *regarded in himself*, apart from a present, living faith in Christ. How could any Christian man be in such a condition? It is spiritually inconceivable. Come next to this point. What do you mean by the expression "in Christ"? It is a favourite expression with Paul. We have the germ of it in John xv. But what do we understand by our Lord's words when He said, "Apart from Me ye can do nothing"? There is the "in Christ" of standing; every believer here is in Christ in that sense, without exception. God looks at you in Christ, and you are accepted in Him. But there is another "in Christ"—of condition and fellowship. There is such a thing as not abiding in Christ; as being out of communion with Christ. I believe it was to this that Christ referred when He said, "Apart from Me ye can do nothing." So in the passage before us. Verses 14 to 25 are a parenthesis in the argument. For a moment the Apostle is contemplating himself as a converted man, yet apart from Christ. His will is on the right side; but he lacks the power to perform. Sin is stronger than the strength of his will; stronger than all his tendencies upward; and because he lacks the power there are failure, fruitless struggle, painful effort, and continuous conflict. "It is true," says the Apostle, "that I have desires heavenward, but I see another law in my members—the law of sin—and the tendency of that power is downward. In spite of all my efforts as a renewed man, I find sin too strong for me." I believe

MANY CHRISTIANS ARE PRACTICALLY IN THAT CONDITION.

But you may ask: Is not the Apostle describing his own personal experience? He is not using the past tense. Yes; but he does not speak from the standpoint of present experience; he speaks from the standpoint of present conviction as to the tendency of the two natures in him; therefore, he uses the present tense. I may say to you, "Fire burns me"; but I don't mean precisely the same thing as when I say, "Fire is burning me." In the first case I am simply describing the property of fire; in the second, I am giving a description of the present action of fire within the sphere of my consciousness. So the Apostle is giving us here a diagram. He says:—Look at what you are as a converted man, a renewed soul, a child of God, but living the "I myself" life. He says in the last verse of this chapter, "With the mind I myself serve the law of God, but with the flesh the law of sin." There are multitudes of Christians living the "I myself" life. They know of the pardon of sin; but in times of difficulty and perplexity they live the "I myself" life, instead of the Christ life.

See God's remedy for this. You must first know the nature of the disease. The physician must first have a true diagnosis of the patient's condition. In chaps. v. to vii. we have

THREE DISTINCT ASPECTS OF SIN;

in order that we may see how we have the threefold provision of God. In chap. v. we see sin as a load of guilt—sin upon us. In chap. vi. we see sin as a master over us, who demands service and pays wages. Sin is personified in that chapter. In chap. vii. there is another aspect of sin—the law of sin in us. Jesus Christ is God's remedy, and we see the corresponding aspects of the remedy to meet these three aspects of the disease. There are three little prepositions full of deep meaning. As to the load of guilt, Christ is revealed as my substitute (v. 6). Christ *for* me. In chap. vi. it is Christ *with* me. In part of chaps. vii. and viii. it is Christ *in* me.

Every Christian knows what is the meaning of Christ *for* me. But we too often fancy that with that truth we have grasped the whole of the Gospel, and there is nothing more to know. The Spirit of God leads us on to the next chapter, where we see another aspect—*with* Christ. This word expresses identification. If we grasp the truth contained in that thought, we understand what it is to be delivered from sin as a master. But some of us fancy that now we have got it all. Nay, we must still proceed, because we have not been brought to see the secret of deliverance from sin as a law in us. Here we understand God's remedy—Christ *in* us. You will notice that in these eleven verses, at the end of chap. vii., no less than thirty times reference is made by the Apostle to himself, and not one reference to God the Father, the Son, or the Spirit. He is regarding himself for the moment as a Christian apart from God's remedy.

In spite of good intentions and earnestness; in spite of the will being on the right side, the law of sin is too strong for the believer. What does the Apostle say in chap. viii.? "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." The law of sin and death within me is not suspended; but its working is

COUNTERACTED BY A SUPERIOR LAW—

the law of the Spirit of life in Christ Jesus. It is thus I read Romans vii., and I believe it is true of all Christians to the very last. There are the two tendencies. We do not triumph by virtue of our own struggles. What we have to learn is the secret of abiding in Christ. Let us begin to learn it here and now—Christ for acceptance and justification; Christ for my life and my walk; and abiding in Him continually as my power to deliver and to keep.

ABUNDANCE OF RAIN.

BY REV. E. W. MOORE.

And Elijah said unto Ahab, Get thee up, eat and drink, for there is a sound of abundance of rain (1 Kings xviii. 41).

These were the best tidings that could be proclaimed to Israel in that time of drought and famine. Gathered here, in the presence of God, what is the blessing that we need? What is the blessing at which our hearts may leap and rejoice, so that we may hold high banquet and festival with the King of kings? It is in the thought of "abundance of rain."

Let us ask first what this rain is for us; then, why it is so necessary; and lastly, how it may be had.

First of all, notice the promise in the verse: "There is a sound of abundance of rain." Rain we know full well in Scripture is one of the appointed symbols of the Divine Spirit. "I will pour water upon him that is thirsty, and floods upon the dry ground." "I will pour my Spirit upon my seed, and my blessing upon thine offspring." The promise is of "abundance of rain." This was a promise, by way of eminence, above and beyond all other visitations of rain that the land had known before. It was to be an abundant rain, to meet a terrible need.

When we interpret God's abundance of rain, how do we find the Scripture directing us? We take Joel ii., and we have the same symbol implied. "He will cause to come down for you the rain, the former rain, and the latter rain in the first month." A little later down in the chapter you have, "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams." When was that prophecy fulfilled? When was that promise realised? It was begun to be fulfilled on that memorable day which opened this dispensation: on the Pentecostal morning, when Peter rose up and said, "This is that which was spoken by the prophet Joel." Down upon the assembled company came the Holy Ghost, as He had never been poured out before, in abundance of rain. That outpouring is to characterise the whole of this dispensation.

EVERY DAY SHOULD BE A PENTECOST.

Anything less than abundance of rain will not meet the need of the Church to-day. The Church is languishing for lack of Pentecost. We are not straitened in God, but in ourselves. God loves abundance. Christ gives abundance of grace. He came that we might have abundant life. Without it you will never reach the height and depth and length and breadth of that knowledge of the promises of God which your hearts are yearning after.

Why is the rain so necessary? We have to transport ourselves into Eastern lands for an answer. We have had in the south of England this year almost an Oriental spring and early summer. We have been able from actual experience

to enter, as perhaps few of us could before have entered, into the feeling and need of the Orientals in the early spring of Syria and elsewhere. Why is the rain so necessary? Ask the pastures that were burned up, as it were, by the devouring flame. See how the beasts of the field groan and are perplexed, because there is no pasture.. Men also are suffering from want of water.

The rain, then, is necessary for *freshness*. The Holy Ghost is needed in his fulness to keep our graces fresh. How often we have felt that the fruit of the Spirit in our life and experience was little better than dried fruit. Other people have found it out. The words were there, the Truth was there; but the spirit and the power were missing. Where the Holy Ghost is present there is freshness. The dew is on the branch. The truth spoken may be the simplest and the most familiar; but if the Holy Ghost is there He carries it home, and gives it exceeding pungency and power. He speaks to the conscience, and reaches where no human voice could reach—to the inmost recesses of the heart.

The Holy Ghost is necessary for *fruitfulness*. How little real lasting fruit is borne in the lives of many of us, who for many years have been following Jesus! Christ comes to these Conventions very specially. He walks up and down the churches everywhere, but surely He walks down the aisles of the Keswick tent. He comes seeking fruit on his fig trees. Here is great profession, but what fruit has the tree really borne? In the life, in the home, and in the business, is the fruit of the Spirit to be seen? Or is it conspicuous by its absence, or only found here and there, buried on the topmost bough, when the tree should be laden with fruit? The more heavily-laden the bough is with fruit, the more it will stoop. Never be afraid of the fulness of the Spirit making you proud. There is no such mark of the presence of the Holy Ghost as a broken and contrite spirit. There is no such mark of the absence of the Holy Ghost as a haughty spirit. When Christ comes to you

HE WILL KNOCK THE PRIDE OUT OF YOU.

That is the second blessing, when He comes and cleanses away that pride in your heart which has so hindered you from receiving his fulness.

We want the abundance of rain also for the *cleansing* of the soul. Look how, in a hot dry summer, plants are infested with insects and blight, which hinder their development and growth. You want the overflowing shower, the fulness and abundance of rain to cleanse away all these things. It will leave the leaves fresh and clean and bright. Your plants will thrive as never before. Oh, that the Holy Ghost would come and cleanse away those things that are encrusted on the hearts and souls of so many of us, and which hinder the growth of the plants in his spiritual vineyard.

Abundance of rain is necessary also for *savour*. When the rain falls, a thousand sweet scents come from earth and plants and flowers that never came forth before. When the Holy Ghost falls upon the soul there is a sweet savour of Christ; a holy perfume which cannot be imitated. You cannot define it or put the hand on it. It is the savour of the Holy Ghost. Do we savour of ourselves or of Christ? Have you ever thought of that wonderful testimony that St. Paul gave? He was no boaster, but he says that wherever he went he was a sweet savour or aroma of Christ. There was that about him which carried a resemblance of Christ, and which made men feel that he had been with Christ. Is that what people would say naturally of you and me? It is a heart-searching question.

Now, very briefly I want to come to the practical side of this subject. How may the fulness or abundance of rain be had? Take an object-lesson; there are no lessons so instructive. In the closing verse of 1 Kings xviii. we read, "Ahab went up to eat and to drink." Elijah had other work to do. He went to the top of Carmel, and cast himself down on the earth, and put his face between his knees. Think who this man was. He was one man against a multitude. The half-hearted Jehovah worshippers had not courage to stand by him. He had been alone with God all through these three and a-half years. You might have said he was God's favourite; for God had shown him favour as he showed it to no other Israelite.

But how does God's favourite behave? Elijah knew the promise was to be fulfilled; did he go up to eat and drink with Ahab? Nothing of the kind. God's promises are not fulfilled to us after that fashion. Elijah was under the guidance of the Holy Ghost. How did the Holy Ghost teach him to act? If you and I would receive the fulness of the Holy Ghost, we must first *slay our sins*. "Take the prophets of Baal, let not one of them escape." Slay your sins; in other words, be real. Have you noticed that wonderful account of conversion given in 2 Corinthians vii.? I remember an aged saint once pointing it out to me as

THE ONLY TRUE MEASURE OF CONVERSION.

"What carefulness it wrought in you; yea, what clearing of yourselves; yea, what vehement desire; yea, what zeal; yea, what revenge." Is not that last a remarkable word to go into the list? True conversion means vengeance on your sins, which have led you away from God, marring your life and destroying your usefulness. Death to them! If you would receive of the fulness of the Holy Ghost, you must take vengeance on your sins. We have no real foes but our sin. Let none of us plead for Baal. Be sincere, be real. "If I regard iniquity in my heart, the Lord will not hear me." Have we all prayed: "O Lord, make me real"? It is not a smooth and easy work, let me tell you. It is not coming to a beautiful place, and listening to beautiful addresses, and enjoying a lovely time; that is not the way, so far as my experience goes, that God gives men blessing. Of course He gives us these things to enjoy, but that is not the way the deepest things come into your life. They come through the knife, through the cross; they come through death. The true reason why souls do not get more life is that they shrink from more death.

Perhaps as children of God we have thought it was a rash and cruel proceeding of Elijah to slay all these men. But he did it by God's command. They were God's enemies, and his people's enemies, and they must die. Men often try to get blessing from God while cherishing sin in their hearts.

IT CANNOT BE DONE.

See Elijah on the top of Carmel. There was only one request; he was not lost in generalities. The great reason why we lose blessing is because in our prayers we go round and round, asking for a thousand things. We do not keep to one thing, and so we never reach it.

Be intense. Look at Elijah again. He cast himself down. He had been living with God all the time. It was a mighty blessing he was going to have. God cannot bestow on us the blessings He has it in his heart to give, unless we are in a state to receive them. You cannot have gold until it is melted. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Hunger and thirst are painful sensations. It is intensity of soul to which God is ready to reveal his riches.

Be very low. Elijah's face is on the ground; there is the deepest reverence, the creature in the dust before the Creator—that is our place. I am awfully afraid of any man who is anywhere else.

Then expect the answer. "Go, now, look and see." The servant came back, but he was not in touch with God as his master was. He thought it was no use looking over the Mediterranean; he had done that a long time, and there was nothing. Elijah said, "Go again." Have you ever persevered with such importunity? Have you ever besieged the cross in that fashion? "I will not let Thee go except Thou bless me." At any cost I will have the blessing. "Go again seven times." That is the complete number. "Faith and patience inherit the promises." They are twin sisters, folding doors (as one of our brethren once said) into the great large room of God's own grace.

"And at the seventh time he saw a little cloud rising out of the sea, like a man's hand." Act upon the first token of an answer. Elijah knew what that little cloud meant. If God gives you a little cloud in your heart, let the glimpse of his willingness and readiness to bless flood your soul. Though experience is often put in the wrong place, it has a real place. Matthew Henry says, "The experiences of the saints are the explications of the promises." You cannot understand what it is to be born again until you *are* born again. You cannot tell what the fulness of the Holy Ghost is till you have it. All the theories in the world cannot show you what it is. If you have had it, you will know it. Do you think Israel did not know when the great rain came? Have you had the great rain of God's strength flooding your soul, cleansing your heart, strengthening your whole being; to enable you to suffer, to persevere, and to go on to the end? If not, it is for you. May God help you to fulfil the conditions and receive the blessing.

PRACTICAL PERFECTION.

BY REV. HANDLEY C. G. MOULE.

Turn to 1 Peter v. 10—"But the God of all grace who hath called us, after that we have suffered awhile, into his eternal glory by Christ Jesus, shall make you perfect, stablish, strengthen, and settle you." You will see that I have slightly altered the order of the words as they stand in the English Bible; not, God forbid! to alter their bearing, but, as it seems to me, to point out quite clearly what the bearing is. We are apt to read the verse as if its gist were this: "The God of all grace, who hath called us to his eternal glory by Christ Jesus, after you have suffered awhile, make you perfect." But the point is other. The Apostle, as is his wont more than once in this epistle, speaks of the sufferings of this present time as a little matter to come before the eternal glory. Then with regard to these sufferings—with regard to what the Christian should have to bear; with regard particularly to what he has just referred to: what the Christian should have to bear because of the constant presence of his great enemy—he says, "The God of all grace make you perfect," or, taking the word as it was probably written by the Apostle, with a slight but significant difference, "*shall* make you perfect," The making perfect, whatever it means, was not to be the issue, the outcome of the suffering for awhile, but the equipment for it.

I have been led, somewhat of a sudden, to turn to this verse, because it has come to our knowledge that many earnest, devoted souls are in some special perplexity and wonderment as to what may be the simplest and most practical aspect of what we want to say. There are those scattered about—and we should think of them with the deepest sympathy and respect—who, coming here, understanding that there is a speciality talked about in this place, want to be perfectly clear what it is, and how it is supposed to work. God forbid that this place should be so associated with a specialty, that

"KESWICK" SHOULD BECOME A SHIBBOLETH.

God forbid that there should ever be the dream of such a question as "Do you go to Keswick?" as a gauge of a person's spiritual state. I seem to hear dear Mr. Bowker's voice saying, "Perish the thought!"

But, dear friends, we are here because there is a great speciality in the Gospel which, we do think, does need, for our own souls and those of others, to be put reverently and distinctly into the foreground; not to the forgetting of any other part of truth, but nevertheless into the foreground. And that is the truth of what there is laid up in our Lord in covenant; which He is not only willing but pledged to do to them that come to God by Him, in the deliverance of their souls and wills by his act, his power, and his presence; and altogether in his handling of them, and in the saving of them from the dominion and power of sin.

It does seem all important that we who dare to speak here in God's name should, at least, be perfectly clear that we understand what is set forth as to these matters in the Word of God. That brings us to this remarkable verse, "The God of all grace shall make you perfect." Perfection is a word which, alas! has been too often soiled with use that is sometimes ignoble and sometimes dangerous, and of which one gets (quite wrongly) to be shy. But there are uses made of the word which are deplorable. There are uses made of the thought of Christian perfection which, to my sorrowful knowledge, can blight and blind the conscience, until the sanctified one refuses, in the face of clearest evidence, to see that plain sin is sin. There are uses of the word which surely should make those who are in reverent adoration at the feet of Christ, who have got but one glimpse of his perfectness—his infinite and most terrible perfection—shrink and shudder, rather than rejoice. Nevertheless the word "perfect" stands in the word of God, and has its meaning. And here you have the great Apostle, humblest of men, saying that the God of all grace shall make these poor, tried, persecuted, often faltering Christians of Asia Minor perfect, having called them to his eternal glory after suffering for a while.

A DEFINITION.

Shall I be the least help to you if I call attention to what the word, looked at in the original, manifestly means in this place? The words "make perfect" is one you might use if, for instance, you had to mend a broken table, by making it stand on

four legs firm; or if you had to mend a broken net by making the broken meshes up. It does not mean making an absolutely ideal and faultless thing; but making a thing, for its purpose, sound, workable and good. And what the Apostle means here is that the God of all grace (using this well-understood word in the Greek tongue in which he wrote) shall mend them; set them right; make them in this sense wholly complete; supply that which is lacking to their faith; furnish them with that which they have not yet discovered in their Lord; that they may be fitted, mended, equipped; that the broken joints may be in gear, so that the walk may be a real walk, and not a drag or a crawl upon the earth.

This is one thing which it seems to me clear as the day, from the Word of God, that our Lord and Master offers in his Word to do. He says, in effect: Come to Me with a desire that I shall do it, and behold I, a Person, can so deal with thee, a person, that where there was disjointing there shall be adjustment; where thou knewest not how to take a step without spiritual distress and exhaustion, thou shalt not indeed be an ideal walker as hereafter upon the hills of heaven, but thou shalt be a pilgrim that goes steadfastly, really, yea thankfully, forward and upward along the road that ends there. You have your enemy to meet. You have infinite danger around you. And within you, as to yourselves, to the end of the chapter, taken apart from the handling and presence of Christ, you have danger; and worse than danger, actual incapacity and impossibility. But, behold I stand opposite to you, saith the Lord, who am able to make you perfect; as a man who has to deal with a disjointed limb makes it perfect when he so treats it that bone and muscle are ready to do their work aright.

AN ILLUSTRATION.

I ventured in the ministers' meeting this morning to use an illustration of this very sort, which, a little more in outline and with reserve, I will ask to use again. Within the last few years there has happened the following very simple but important event to one near and dear to my heart; and every detail is intimately known to me. There came to the person six or seven years ago an accident that produced practical helplessness in the ankle-joint. Advice was taken, and means were used, but it was year after year a case of hope deferred. To walk even a short distance from the home to the house of God was impossible. The journey could never be taken but in the invalid chair; and this for one longing to be active, whose soul was in motion, whose will found its rest in doing, in acting, the will of God.

At last there was recommended to us a medical man, famed for his successful treatment of difficult cases of dislocated and disordered joints. The patient was taken to him, and I was there. The moment the troubled limb was shown, the man hardly stopped to touch it, but said at a moment's inspection, "I can set you right." In due time, when the necessary pressure of work and duty made it possible to go to town, the patient went to him again, with a friend who was a skilled nurse, in order that when the anæsthetic was applied, and the sufferer unconscious, there might be someone to say what had happened. For this malady, strange to say, had been treated by one skilled man and another, as more than half a matter of imagination. It proved to be nothing of the kind. What happened? When insensibility had come on, "Now," said the doctor to the patient's friend, "I want to tell you just what I am going to do. A muscle is clogged in its sheath, and my business is to pull it out. All the pressure has been exactly upon that point, irritating and making things worse. I am going to deal with it so that all the muscles may do their right part equally, and that there may be strain on none." Then, seizing the limb with a giant grasp, he wrenched it backward and forward for the space, I suppose, of a minute at the outside. Then recovery from the stupor came. "And now," said said he to his patient, "put down your foot and walk." It was done, and it has been done since. There has been walking power restored. For practical purposes the joint is perfect, and for practical purposes it is as useful as ever. But it has to be remembered that it was once disjointed; certain special attentions have to be kept up; certain special directions have to be taken, but there is now all the difference in the world between the state of things in which for a time the limb, with great distress, could be used for a few yards, or perhaps, as a triumph, for a quarter of a mile, and the state in which it is good for active movement day by day, and sometimes good for a long walk and healthful exercise.

Here is a case in which "perfection" was given as an antithesis to dislocation, and being out of gear. And what our Lord Jesus Christ undertakes in his sacred promise to do is not to dispense with discipline; is not to have done with that "following after sanctification" of which the apostle speaks; is not to have done with that chastening of us, as to which, if we are not partakers of it we are not sons; but for our walk to put the limb in order, to set the will right with Him by his own gracious act, which may be, and from his point of view assuredly is, whether from our consciousness or not, as decisive as possible a crisis, with a view to a process, with a view to growth, and with a view to the future, which shall make us enjoy the blessed experience of having continually to depend on Him in our always identical self-need for his most wonderful supply. If I guess by my own heart at all and the hearts of others in this matter, an illustration such as this may be at least of some help toward clearing thought and directing faith.

THERE IS ONE THING PRESUPPOSED

in the whole question; as with the patient's body, so with the patient's soul. There was the most energetic desire to be set free. The encumbered one wanted nothing so much as to be able to walk and to work. And surely that is what every one of us here wants to do. If that is not quite so yet, let us go and tell our Lord about it; remembering that we are not dealing with a mechanical force which is helplessly waiting for us to set it in motion, but are dealing with a Person who has made us and understands us, and who can, in ways infinitely past our knowing, so show Himself, and the fair beauty of doing his will and loving it, that we shall feel at least that sort of magnet that takes the helpless patient with full purpose to the physician's door. Shall we assume it of one another to-night that there is not one perplexed over this question, who is not at least perfectly clear about this, "O Lord, my unreserved desire is to walk worthy of Thee into all pleasing. What I want is to be what Thou wouldst have me be. My earnest expectation and my intense desire are that Thou shouldest have thy way in me, that Thou shouldest get thy value out of me, that Thou shouldest not have agonised in the Gethsemane we have read of, and the result in me should be only a half, or perhaps one-tenth, part of the will to do thy will; but that there should be, by thy mighty grace, an ardent desire to be ever willing to do thy will."

Then we are definitely commanded by our Lord to remember that He is able to do this thing, and able—yea, as in a moment, in the twinkling of an eye—not only to show us that in Him we are emancipated, and that the dislocation is set free, but to wake us, as it were, to find ourselves on the couch, and the physician saying, "Thou canst not tell what I have done, but put down thy foot and walk."

This is, after all, a matter of personal confidence in the ability of a Person infinitely trustworthy, infinitely loveable. Nine-tenths of the difficulty with many—it was so with me—is from distrust of what He means to do. It is not so with all. But there are those who are afraid of what the Physician means to do. They do not like to put themselves into his hands, helpless as the patient who has taken a soporific; and they are not absolutely surrendered, that He may do what he pleases, so that they may be able to walk.

But why should we be afraid? Christ is no heathen god waiting with cruel jealousy in his heart, unkindly towards our happiness, and wanting to strike. He is not waiting round some ambush for us to put ourselves into his grasp, that He may do with us precisely, perhaps, the thing we dread. You know well enough, fathers and mothers, how you would meet a child that has long resisted you, and comes to-day to say, "I am so sorry, I will do exactly what you tell me." You would not begin to torture the child, or set it a most repulsive task, just to exercise your power. You would probably give it some really tender, wisely-chosen exercises on its new obedience; but you would first clasp it to your heart and give it a love that you had never been free, during the rebellion time, to let it feel before.

Shall it not be so for many of us here—that we shall, whether beneath this tent or in our rooms personally in quiet, show our Lord at least that we are not afraid of Him; that there is nothing so restful as letting Him do what He will with the being who says, "I see thy face; I trust thy heart; I take a mighty grasp of thy hand; I lay myself into thy will and rest there: do what Thou likest with me?" This, it seems to me, is one speciality of what we long, with our imperfect words, here to say about the Lord's "perfecting." It is that Christ is able, if the soul by his grace is simply and honestly desiring it, to set free the clogged, complicated, irritated, and fevered will,

TO WORK IN HONEST HEALTH FOR HIM.

We again and again set it before you. Behold the Person who stands willing to do it; the heart of love; the hand of power; the skill of infinite wisdom; intentions of perfect rightness, in which your blessedness and his glory will be absolutely harmonised.

One pathetic, but so intensely natural, question put is, "What does it mean when one speaker says that the old life was a life of ups and downs, and that the new life has been blessedly different, though the old foe has reappeared again and again?" Oh, let us be absolutely honest. If the old foe has reappeared again and again, do not let us paint our experience brighter than it is; it will not be to the glory of our Lord. But there is an immense difference in kind between the state of the limb I have told you of, when it was dragged under compulsion to do its work to a certain extent, and the state of things in which though it cannot be forgotten that it once was very bad, and now and then there comes a prick of the old trouble; the difference is this—the patient for one thing knows exactly what is the matter, knows exactly what the treatment was, and knows the doctor to whom instantly to go back.

The practical result is not an ideal state of things. Our bodies certainly will not be in an ideal condition until they are transformed and made like the body of his glory. But it is a state of things in which the average result is radically different, and it is on a quite different plane from the old. As regards discouragement and the discovery of failure in the Christian life, you can take prompt, hopeful, intelligent, and decisive action. You can, as it were, lose no time, with the definite purpose of not going on stumbling, as though that must be, but in going back to Him who can keep you from stumbling, and enable the joint, once helpless and still so weak that it needs this watching and practical care, to do its work

WITH FREEDOM, EQUABILITY, AND REALITY.

The subject I had meant to take may be just mentioned as I close; it was "The Covenant and the Writer on the Heart." You know the Lord sealed the Covenant with his blood, and every time we are at the Holy Supper, and take the holy cup, that cup is the new Covenant in his blood. Do not wait for the tent or the convention, but next time you attend in humblest reverence the Supper of your Lord, remember that as you drink that drop of sacred wine, you are taking the Lord's own sacrament of the Lord's own covenant, the whole of which He pledges Himself to keep to the soul that claims it at his feet. Keep fast hold of that—that for his sake and for nothing else "your sins and iniquities will He remember no more."

The second part equally guaranteed, equally covenanted, equally certain, and equally to be dealt with before Him at his feet, is this, "I will put my laws into their minds and write them on their hearts." Where is the mind? Where is the heart? Bring it to Him; spread it out to Him; leave it in his hands, and remember that He, not you, holds the pen — "I will write...I will put." O Lord my God, behold this will, this heart, this mind. I am not going to mock thy pen and tell Thee how to write; but the surface is here, oh put Thou thy writing on.

THE LAST TEN MINUTES.

BY REV. H. B. MACARTNEY.

(The Tent, 7 a.m., Monday morning, July 31.)

There was one text amongst the many given in this tent at the praise meeting on Saturday which seemed to me to convey the whole of Keswick teaching in a few words. "Thine handmaid hath not anything in the house save a pot of oil" (2 Kings iv. 2). A woman had lost her husband; she had neither gold nor silver; the house was absolutely empty, and the creditor had come to

take away her sons to slavery. Hers was apparently a state of utter desolation, and yet there was close at hand a source of unbounded wealth.

Observe, firstly: she was answering the question, "What hast thou in the house?" If God wants something done which seems impossible, you need not look for help to the ends of the earth. The instrument for doing it is nigh, even at the door. Observe, secondly: the vessel of oil is a type of Christ. God always brings in a sense of nothingness. It is when we feel that we *are* nothing, when we know that we *have* nothing; it is when the Holy Spirit brings over us a great sense of poverty and need, that God displays the fulness that is in Christ. Some stop at the point of emptiness. They think that Isaiah's truest place was when he cried, "Woe is me, for I am undone!" But God did not think so. He not only purged his sin, and took away his iniquity, but he took him into fellowship with Himself. "Having nothing" would be a poor experience if we could not add, "yet possessing all things." How many cry with a lamentable voice, "I am nothing; I have nothing!" The true disciple drops the "I am" and the "I have," and rings out, "Nothing but Christ." He is enough: He satisfies.

I said that Christ is set forth in this pot of oil. He had been typified long before by the pot of manna. It was a golden pot, bright, precious and imperishable. The gold set forth his deity, as the manna set forth his humanity. Jesus is the pot of oil, full of the Holy Ghost *for us*. Mark the present tense in John i. 33—"the same is He which baptizeth with the Holy Ghost." That is his perpetual work, his eternal characteristic. Even now, this moment, the stream is "proceeding out of the Throne of God and of the Lamb"; He is today "shedding forth" the Holy Spirit upon human hearts. There is a fulness in Christ for all the sin of the past and for all the need of the present.

The widow woman was supplied with sufficient not only to extinguish her debt, but "live thou and thy children of the rest." The "oil stayed" simply because there were no more empty vessels. It was emptiness and brokenness (with faith) that kept the river of oil flowing. Oh, how Christ longs to fill us! His yearning is infinitely deeper than ours. Let your soul dwell more on God's facts than on dreams of holiness, and wonderings how it can be brought about. Believe, only believe, that you *have* the pot of oil in the house—that God's Son has the fulness of God's spirit for you; and thus, with faith in the fact, and with the simultaneous work of Him who has pledged Himself to respond to faith in you, there will come, if not a cry of ecstacy, at least a cry of rest.

PARTING COUNSELS.

The Convention will be over in a few seconds. Let me say a few parting, warning words. 1. We are all agreed that the world and the devil are without us, watching to draw us from our city of refuge; but if you overlook the *third* foe it will prove your ruin. The Holy Spirit has given it a specific name. He calls it "the flesh." It is untameable and incurable. "It is not subject to the law of God, neither indeed can be." You may be occupied with Christ—God grant it—so gloriously filled with His Spirit that you do not *feel* its presence; but whether you feel it or not, there it is, a relic of the "old man," a Canaanite left in the land. It is not in any sense to "have dominion" over you. Christ, on the contrary, is to have absolute dominion over it. It is wrong to say that we are without sin. It is right to say that the Lord can keep us without consciously sinning. The flesh in its own nature "lusteth against the Spirit;" but He to whom all power is given can so keep it in paralysis, that while you and the Lord know that it is there, its presence should not be known to any third person.

2. A true indication that your sanctification is real, not spurious, is a shrinking from riches and rank. Instead of courting the society of those who are above us in wealth and social position, the tendency of the soul is more and more to the poor and the sick and the sorrowing. Our salvation is indeed to be manifest to all men, high and low, and we should compassionate all; but love's proneness is to sink, not to rise; it is "to seek and to save that which is lost," and to find some place where we can labour far away from the public gaze.

3. Growth in grace is indicated when we more and more withdraw from promiscuous reading, and find a growing satisfaction in the Bible, or when we are more than ever rejoicing in those books which help us to understand it better.

4. When grace is strong we shall not seek to anticipate heaven by ceaseless services, religious engagements and fellowships, even with the most saintly; but in strong self-denial we listen to the voice of God, and are ready to forsake all—home, children, country, even life itself, to please Him "who hath called us out of darkness into his marvellous light."

5. The greatest test of pure and undefiled religion is this: "esteeming others better than ourselves." This is simply impossible to nature. We may be conscious of superiority socially, intellectually, religiously. How, then, can we esteem others better than ourselves? Only in one way—by a miracle wrought in our souls. "Let this mind be in you, which was also in Christ Jesus" (Phil. ii. 3-5.) CHRIST in you will think very differently from SELF in you. *For me to think is Christ to think in me.*

Ladies' Meetings.

YEAR by year the Lord has granted great blessing in the ladies' meetings. Those who have charge of them have mentioned how deeply they are conscious of the help of the audience, and how the concentrated aim in those present seems to make an atmosphere in which every sentence tells; for when there is determination to obey and to follow "whatsoever He saith," then a little child's lips with the Master's words are as effectual as the most skilled speaker. And they also deeply recognise the power of prayer present, that there are those who undertake the responsibility of prayer, and are true Israels in pleading that the Lord may reveal Himself through humblest words. And, on the other hand, the listeners come to *share*, and not merely to listen.

The increase of numbers this year was also felt in the ladies' meetings, many having to turn away; and there was a quietness of waiting which did not prepare for the sight of the closely fitting audience, overflowing the platform as well as the rest.

A SEARCHING QUESTION.

Mrs. BANNISTER and Miss NUGENT were again in charge, and the first address laid immediate hold. It was from Mrs. Bannister on the question, "What is your life?" She read through the whole of that heart-searching chapter of James, in which it occurs, and its verses seemed to be again a sword of the Lord, with keen and penetrating blade. She reminded all that amid the stir of arrival, the crowded lodgings, the many friends, it was possible to forget the tremendous responsibility of meeting God. But that was the whole object, and that was what we must face. And now He met us with this question, "What is your life?" A young girl had said, "I am not going to Keswick because of the responsibility." That was a right sense, but a wrong use of it; for here we also learn the empowering of the responsibility." We must answer this question. We cannot be speechless over it; we have to give some answer. You may not know how to answer fully now, but we shall know before the week is over, for God *will* show it to us *if we wish to know*. Meanwhile answer something, even if it is only, "I do not know, God; but show me."

We can see something of the answer by the previous verses. "Whence come wars and fightings?" Is *that* your life? It is from the unrest and dissatisfaction within that there come woes and fightings without. It is self reigning in a divided heart which makes the unrest; and that leads to the friendship of the world, which is enmity with God. But, as the Revised Version shows, God wants to end this state of division and unrest. The Spirit jealously, enviously, desireth to possess us. Have we yielded? Have we resigned possession?

What *is* your life? First as to its source. "Christ who is our life." The Christian's life has but one source; and do let us remember that God's life is the only life which is recognised as the Christian life.

Prayer followed, and then Miss NUGENT closed with a few minutes on the only power which could so make us abhor self as to lead us to yield entirely to Him; and that was seeing *what He is*. The picture she took of Him was from Rev. i. 13, when He appeared to his lonely servant. We are to see Him in those two characters—as Priest and as Servant. As Priest ever standing in atoning power for all the past, and as Servant, girded ready to do the work which the Holy Spirit will show to be needful—girded ready to clear away what his searching eyes as a flame of fire will reveal.

CONSECRATION.

The next day, after the requests had been presented—they increased with each day—Mrs. Hatt Noble prayed, and then Miss Nugent, under evident sense of the presence of God, followed by taking the striking verse of Jer. xxxi. 40.—"The whole valley of the dead bodies and of the ashes...shall be holy to the Lord." There is not space to give its substance. Its point was the transformation God that can work in any life when it is yielded to Him. The Word of God teems with pledges of this, but no promise is stronger than this one, because it takes up the very worst of all Israel's sins, and says of even the spot of their worst disgrace, that it shall be "holy to the Lord." Then she briefly sketched the history of the Valley of Ashes—that it was the spot of disobedience, defiance, death, and corruption, for it was the spot where the children had been offered to Moloch. The firstborn, which God claimed as his own and which were refused to Him, were lost and sacrificed in this awful way.

God made the words forcible. It was felt to be a true indictment, that what we refuse to Him we lose. But even the very worst scene of horror and sin can be transformed, as fully as the leper house in the London swamps of ages gone had been transformed into the palace where all hearts had been fixed a few days since, as the Royal Wedding enchained all thoughts.

The stream of prayer which followed was the revealing of how God used this message, as confession and claim came forth in broken words from very many.

WHOLE-HEARTEDNESS.

The next day was one of yet fuller blessing and continued searching power. After the requests Miss LILIAS TROTTER spoke, and in words and manner brimful with the conviction of intense experience; she spoke from Jer. xvii. 8, on "The impossibility of living two lives," as illustrated by the desert and the oasis. It was there either oasis or desert; it was either an absolute existence upon the living water, or else being absolutely arid. There under the vertical sun you saw its work, drawing *up* all that was planted by the water, and withering *down* all the spontaneous life out of reach of the water. This was what we should know; the power of Christ to wither down *all* self—good self as well as bad self.

Shall we, she asked, dare to let ourselves go to God to quench all the risings of self and not only of sin? All power for this in Africa has to be from the Spirit of God alone, for between the oppression of the Mohammedan atmosphere and the climate with its withering sirocco, you must be either desert or oasis. He may have to bring us to the desert to show us wholly what He means: shall we let Him teach us here?

Mrs. BANNISTER followed this appeal by speaking of the soul-thirst which was needed before we were fully ready to accept only his life. And it was God alone who could create this soul-thirst. The Lord Jesus once met one who was not at all thirsty, but He made soul-thirst in her by showing her *his* thirst—asking, "Give Me to drink." Will you say, Nothing shall satisfy me but to be an oasis in the desert of the world, nourished alone by the Water of Life?

That both these messages had the power of God in them was again even more fully shown than on the previous day by the prayer following, which revealed the deep hunger-need to live only by his life, and so to submit to his life alone.

THE DAILY WALK.

The closing day was another time of God's presence. Mrs. BANNISTER started from Col. ii. 6, "*As* ye have received Christ Jesus the Lord, *so* walk ye in Him"; and dealt with the general principles of maintaining the life and the steady walk. She alluded to an illustration used by Mr. Moule, and greatly blessed to many, of an injured joint set right by one touch, but needed practice of walking afterwards. So, she said, if God has adjusted us here, remember we are still weak; and that part needs special attention. Our long subservience to sin has left many weak points in character and will, which need great grace *constantly claimed*.

There must be a constantly looking *off* unto Jesus, not within to his work in us; and as we look off, the Holy Spirit will work his life and his likeness within. We want to be more possessed of the Spirit of unveiling, that we may see and know more of Jesus. Let us try to take hold of the two aspects of his work—revealing Christ without, and forming Christ within.

Miss NUGENT closed with a few words on "David pursued" (1 Sam. xxx. 10), reminding of the deliberate, determined action involved in the word

"pursue." He was on the plain and unmistakable track of God's will and revealed command (ver. 8). So are we, and on that track may lie some wounded Egyptian, something very like an interruption. What shall we do with it? Pass it by unheeded? Nay, take up the plain duty which lies in our path; for that will prove's God's avenue not only to recover any captive blessing, but also to a crown and a kingdom, which may be as near to each pursuing one as it was to David.

With prayer and praise we ended, and we separated—to "pursue."

Second Advent Meetings.

Many were pleased to find, this year, a notice on the official programme that arrangements had been made to hold a three days' conference, during the second week, on God's people, Israel, and on our Lord's second coming. Meetings were accordingly held on the mornings of Monday, Tuesday, and Wednesday, July 31 and August 1 and 2, from 10 to 12 o'clock, the speakers being Rev. J. Wilkinson, Dr. T. Neatby, and Dr. McKilliam.

Notwithstanding that such large numbers leave Keswick at the end of the first week, the attendance in the large tent at these meetings was exceedingly good, and the general interest awakened was apparent.

Mr. Robert Wilson, the convener and president of the Convention, occupied the chair at all the meetings. As the interest grew with each meeting, it was proposed on Wednesday morning that an extra meeting should be held that afternoon, for the purpose of answering the many questions that were being sent in. This was arranged, and the final meeting accordingly held at three o'clock. This also was largely attended. Many interesting and important questions were received and replied to. To many the study of this part of the faith was new, and a desire to know more was earnestly expressed. Many wished to know the best books to read, and there was a general expression of the hope that such meetings should continue to be a feature of the Keswick Convention, "till He come."

A Note of Praise.

A Nonconformist pastor who was present at the recent Keswick meetings writes to a friend:—

Our heart is filled with one long, loud "Hallelujah." The best time was saved to the last. That is like our Lord. The missionary meeting was worth living a life to witness. I saw my own child rise with others when an invitation was given to those who were willing to consecrate themselves to mission work.

The Lord wondrously helped Mr. Meyer on Sunday; he was made the channel of great blessing to many.

Hoxton Hall, N.

For more than a month Mr. Wm. Noble has been holding the fort here with every token of deep and sustained interest. Open-air gatherings are held previous to the meetings in the hall on Sunday mornings and evenings. There are also meetings during the week. The people are rallying round Mr. Noble, whose earnest work at Hoxton in years past is held in grateful remembrance.

The reconstruction of the committee and the trustees, necessary through Mr. Palmer's death, is in progress, and will be completed, it is hoped, next month. Meantime, Mr. Noble is undertaking all responsibility, financial and otherwise. Friends who wish to express practical sympathy with him may address him at Hoxton Hall, Hoxton, N. We learn with much regret that Mrs. Noble continues in very precarious health.

A MOSLEM CONVERT.—Mohammedans are hard to win for Christ, but once gained often become noble Christians. Mr. Richardson, of the Eastern Turkey Mission of the American Congregationalists, tells of one such convert from Islamism, who has just passed away. At his first profession of faith he had to bear fierce persecution, imprisonment, exile. He did not flinch. He was ready, he declared, to die for Christ's sake. At last he was allowed to register himself as a Christian, and for six years lived in peace in his own village. His death was triumphant. His last words to his pastor were: "Ah, sir! preach Jesus! preach Jesus! blessed Jesus!" His wife, still a Moslem, used to say: "I am thankful to the Protestants. My husband used to blaspheme and beat me; now he treats me with gentleness and consideration. The lion indeed has become a lamb."

THE PRINCESS LOUISE HOME.

The fifty-eighth annual meeting of the subscribers and friends of the Princess Louise Home of the National Society for the Protection of Young Girls, which occupies the premises on Kingston Hill formerly tenanted by the Metropolitan Convalescent Institution, was lately held at the Home. The object of the Society is to save young girls between the ages of eleven and fifteen, whether orphans or otherwise, who are, from any circumstance, in danger of becoming abandoned; to educate, train, feed, clothe, and prepare them for future usefulness as domestic servants; to protect them during the most critical period of life, and land them safe into womanhood; to procure situations for them, provide them with an outfit, and generally to watch over, advise, and counsel them; to reward them for continued good conduct in service, and in every possible way to become their guardians; also to provide a home of rest for working girls, who by reason of failing health or other causes incidental to their avocation, are in danger of being thrown out of work.

The Chairman (Sir Lintorn Simmons), in opening the proceedings, referred in sympathetic terms to the loss the Society had sustained by the death of Mr. A. M. Gillham, who had acted as its secretary for many years. He expressed pleasure at finding the Home in such a fine building, and his gratification at the smart and intelligent appearance of the girls. In erecting the laundry they had incurred a debt of £2000, which it was absolutely essential should be cleared off as soon as possible.

The Secretary read the annual report, from which it appeared that owing to deaths and other causes, the old subscriptions were slightly under those of 1891, and the new ones only amounted to about half, while the donations received were only £398, as against £1824 of the year previous; the payments by relatives and friends on account of maintenance were about £30 less, and the total income under all heads were less than half that received in the previous year. The Education Department had placed the day and night schools in connection with the Home on the annual grant list as a public elementary school since August last. The total number of girls admitted and trained since the foundation of the Society was 1603, of whom 1144 had been sent out to service, and the number in the Home at the end of the year was 74. The committee regretted that they found it necessary to plead for additional funds. The institution had no funded property, and was entirely dependent on contributions from well-wishers and supporters. At present there was a debt of £2000 which seriously hampered the committee in carrying out the objects of the society.

The Chairman moved a resolution to the effect that, having regard to the dangers to which many young girls are exposed by the loss or habits of their parents, the efficient maintenance of this institution is a matter of public importance, and every effort should be made to raise funds to carry on the work of the Society effectually, and specially with a view to paying off the debt of £2,000 incurred in building and fitting the laundry. He said they ought to have twice as many girls in the Home if the advantages it offered were more generally known. He believed one reason why the number remained small was because the girls' parents could not afford to guarantee £10, or one-third of the cost of an inmate's maintenance for a year. It was necessary, however, that this charge should be made. A bright feature of the working of the Home was the increasing usefulness of the laundry, the income from which during the last month was £50.

This Society is not local but national, and as such receives girls from all parts of the kingdom. The Home is at Kingston, and the office at London, but the scope of the Society's work extends over the whole country, including the Channel Isles. It is, therefore, incumbent on those who take an interest in it to do all in their power to let its usefulness be known far and wide.

Writing from the office, 32, Sackville-street, W., the secretary, Mr. Reginald Drake, says:—"This most worthy institution is in a sad way for want of funds wherewith to carry on its good work. Founded in 1835, it has been the means of rescuing over 1600 young girls from evil surroundings, and has trained and educated them for domestic service. Over 1100 have been provided with situations, and testify to the great benefits they have received at our hands. Two thousand pounds are required to pay off a debt which has been incurred in building and fitting a laundry, which is now in working order and earning a fair income. We hope by this means to make ourselves to some extent self-supporting, but we require funds to enable us to admit a large number of cases where payment for maintenance is difficult to meet, and which for the above reason, we are reluctantly unable to entertain."

MISSION SCHOOLS AT SINGAPORE.

Dear Sir,—Some three years ago I wrote a letter to The Christian stating that a man was needed at Singapore to teach in our Anglo-Chinese school. Amongst other replies I received a communication from a young man, Mr. G. F. Pykett, who had had seven years' experience as a teacher. Shortly after, Mr. Pykett proceeded to Singapore, where he has done splendid service in the school, both in teaching and influencing for good the boys who have been under him; he has at the same time lent a helping hand in all forms of Christian work and has prepared himself by careful study of the native languages for his future life-work as a missionary. At our last conference he was received as a minister on trial in the Methodist Episcopal Church, and his gifts and his devotion to the work pointed him out as the man for the responsible post of principal of our school at Penang. Now he has sole charge of a school of 300 boys, and is exerting an influence the results of which it would be impossible to estimate.

The need of two more teachers for the school work of our Malaysia Mission leads me to write this account of what has been accomplished in a little over two years by a young man of singular devotion and ability, in the hope that others may be stirred to emulate his example.

The scholars in our Anglo-Chinese school at Singapore now number over 400, in addition to the above-mentioned 300 boys in our Penang school, and we have in view the opening of new schools at other important points on the Malay Peninsula. These schools are not supported by funds raised for missionary work; they constitute a most valuable self-supporting mission agency, and in past years our Singapore school supported all new missionaries while they were learning the native languages, until the appropriations of the Missionary Society were available for their support. This policy is in many cases still pursued, and with the best results.

Bishop Thoburn, who superintends our Malaysia Missions as well as our missions in India, has asked me to do my best to engage two men before I return to Singapore. We should prefer young men who have had some experience of teaching. Applicants must be well educated, and, above all, they must be devoted to the services of God, undertaking this work for the work's sake with the single aim of bringing their scholars to the knowledge of Christ. We would gladly receive any man who feels that he could work in harmony with Methodists; at the same time preference would be given to those who would desire ultimately to become missionaries of our church.

As I am expecting to leave England on August 24, I should be very glad to communicate *at once* with any candidates for this work, who may address me at Ashley House, Gosport, Hampshire. The sum of £50, I may add, will be required to pay the passage of these teachers to Singapore.

W. G. Shellabear, Missionary M.E. Church.

SANDGATE SOLDIERS' HOME.—Recent visits to Miss Papillon's Soldiers' Institute and Mission Hall, Sandgate, have much cheered me, as a real work is doing. The resident missionary (retired from the Navy) and his wife—Mr. and Mrs. George Campbell—are truly a father and mother to the young soldiers attending the Institute. On Sundays and Wednesdays Gospel addresses are delivered in the Mission Hall, while Bible readings are conducted on other days, as also on Sunday afternoons. The selected chapter, sometimes chosen by one of the soldiers, is read, and Mr. Campbell makes some opening remarks, and invites a few words from those present—thus leading to exposition, application, personal experience of the truth, and confession of shortcomings; individual and collective prayer follow, as they had preceded. It is believed that many are thus built up in the faith and drawn nearer to Christ Jesus, while afforded Christian fellowship and counsel. The sympathy and support of friends are invited. Communications should be addressed to the treasurer, Dr. W. E. Alston, Sandgate.

A.F.W.P.

WITNESSES AT THE FRONT.

THREE LADY MISSIONARIES OPEN A NEW CITY.

The following extracts from the diary of one of a party of lady missionaries in China, who have been graciously preserved in a time of peril, furnish fresh testimony to the sustaining grace of God under all circumstances :—

Kiang-tsin is a Hsien city, about 180 li (sixty miles) from Ch'ong-K'ing, up the Yang-tse. We have had a native helper and his wife here for some time and foreigners have visited occasionally. Miss Southall (Friends' Mission), Miss Anderson, and I came up here on April 25. On our arrival Mr. and Mrs. Tsen welcomed us most heartily; they are old friends to me, they both lived in Ch'ong-K'ing before coming to this city.

We have had crowds of visitors daily, and all seem so friendly. Of course, we are asked innumerable questions. In spite of these, the Gospel was preached. I either gave time before or after to "Pai-long-men-chen," that is, "gossip"; then, when I thought they had had enough of it, I would say, "Please do not talk any more, but listen to me while I kiang shu" (explain book). I almost always get immediate attention; they often check one another if they interrupt while I am speaking. I generally open at 1 Tim. ii., 4, 5, 6, or 1 Cor. viii. 4, 5, 6. Both passages are well rendered in Chinese. We seem to hear so much more of the idolatry here then we did in Ch'ong-K'ing; the reason may be that we are in a main street and close to the principal temples.

One day last week was dedicated to the worship of the God of Thunder. The women put on their best clothes and flocked to the temple, paying 100 cash (4d.) or fifty or twenty, as they were able. With this small offering they sought to pacify and propitiate the God of Thunder. Crowds came in to see us, and we had a grand opportunity of speaking of the one true God. Another day was set apart to worship the God who rules life and death. There was a grand procession that went right past our doors.

That afternoon we had a splendid opportunity to tell these poor ignorant ones of the Lord of Life, who only has the keys of hell and of death. When we tell them their idols are false, they smilingly assent, and say, "Oh, yes, we know that; we trust in heaven," "K'ao T'ien ch' ih fan" (trust heaven for rice), is one of their favourite proverbs. They think that to worship heaven and earth is superior to the worship of idols. Their gods are innumerable: boatmen have their god, tailors have their god, and so on and on; and I have heard that robbers even have their own special deity.

Thank God, among all the daily crowds there have always been some willing to hear, and interested in his message. Several have come again and again, and I am sure the seed has fallen into some prepared ground. One old lady stayed a long time after the others had left. She did not ask me any questions about myself and country, etc., but only about our God and the Lord Jesus.

Taking my hand, and looking anxiously into my face, she said, "How am I to worship your God?" "What do you mean by believing?" "What is it to repent?" "Can Jesus forgive sin?" It took a long time to answer all these question. Their idea of worship is to offer incense, burn candles, burn paper money, call in the priests to chant prayers, etc., etc. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth," can only be made clear to them by the *power of the Holy Ghost.*

RIOTS AND RUMOURS.

Sunday afternoon (May 14th), Miss Southall and I went out visiting. Some women invited us in. Their house was on the street, and we soon had a crowd of men thronging in. The women kept close to us; we sat there some time without speaking much and feeling uncomfortably warm, when the women rose in a body and said, "Come along with us, we'll take you to a quiet place." With much laughter they rushed off with us, and at last we found ourselves in a large open courtyard; they had taken the precaution to shut the big doors, so the men were left outside. I had a large congregation of women; some listened and some did not. When speaking of our Lord one woman interrupted me, saying, "I have seen Him hanging on a cross, and I wondered what sin He had committed!" (She had been to the R.C. chapel).

Monday (15th) brought a change on the scene that we little expected. From time to time we had heard of rumours being circulated, but we were not in the least apprehensive of trouble. In the afternoon of Monday we had a very happy time speaking to some visitors who had been once or twice before. They had come on purpose to ask about the doctrine, and we felt the power of the Spirit with us. They left us about dusk, and we went to our rooms to have our evening meal. We had hardly sat down before Mrs. Tsen rushed in, saying, "We had all better pray to God; I am afraid there is going to be trouble." She told us that some men had annoyed our guests as they were going out; that Mr. Tsen and Chen-ri, our cook, had gone to settle the matter, and that in the meanwhile a large crowd was gathering. We heard cries of "We want to see the foreigners." I went to the front door, Miss Southall following me. I shall never forget the sight of that seething, angry mob. Someone—I don't know who it was—called us back, and certainly our presence seemed to infuriate them more. Poor Mrs. Tsen was pulled on to the street, and shouts were heard of "Ta t'a" (beat her), but, as she told us afterwards, she was not at all afraid; naturally she would have been terribly frightened, so she concluded this supernatural courage was given her from the Lord.

We three, with Mrs. Tsen and the children, were hurried off to the back of the house. There we took refuge, but only for a little while. Miss Southall had snatched up our Bibles; we opened them and read the 91st Psalm, and felt comforted, realising our Father's love and power to protect. The words spoken to my heart were, "I will trust and not be afraid."

Mrs. Tsen and her two little ones were with us; as we sat there we could hear the yelling of the mob, which once heard is not easily forgotten, and shoutings of "Ta Je-su-t'ang" (Destroy the je-su-t'ang), and "We want to see the foreigners." We did not know where Mr. Tsen and Chen-ri were; we could only pray for them. Mrs. Tsen ventured forth to reconnoitre, and she came back saying the rioters had nearly forced their way in, and we were advised to make our way into Mr. Chu's house. To do this we had to climb over the roof of a house. Mr. Chu and family were very kind, and we thanked the Lord for this place of shelter. We read our Bibles and prayed. Even there we could hear the roar of the mob, who were now in the house. Both the civil and the military mandarins were on the spot, trying to quell the disturbance. After what seemed a very long time to us, we were told we could return, the rioters having left our premises to destroy the R.C. place. We were glad to see Mr. Tsen and Chen-ri again; the latter had narrowly escaped being beaten.

The house looked so desolate, the front premises were all destroyed; poor Mr. and Mrs. Tsen had nothing they could call their own but the clothes they stood upright in; everything was gone, even the food they had, their rice, pork fat, etc., all had been taken. We turned to look at our room, and to our great astonishment, not a thing had been touched. We had prayer with Mr. and Mrs. Tsen, and did all we could to make them comfortable for the night; they certainly "took joyfully the spoiling of their goods;" we were heart sorry for them. I wrote a letter to Mr. Beauchamp asking advice, and then we went to bed, thoroughly tired out.

The next day, Tuesday, was very trying; we had special need of patience. We had Yamen runners on the premises to protect us, but we had little faith in them. We dared not venture out of our room, there seemed to be a constant crowd at the door, and we could hear them asking where the foreigners were, and where their things were. Mr. Tsen told us that the riot had been caused by some scholars who were returning from a theatre; they urged the people on, and

THE LOVE OF PLUNDER

did the rest. The mandarins are taking the matter up; several have been caught and beaten, poor things, they are not nearly so much to blame as the students, who always get off scot-free.

We thought that at any moment we might be ordered by the mandarins to return to Ch'ong K'ing. We were praying the Lord to prevent this. We heard afterwards that a boat and escort were in readiness to take us down that evening (Tuesday, 16th). There is no doubt we must have left if things had not quickly quieted down.

On Wednesday night Mr. Beauchamp arrived. We were right glad to see him. Mr. Tsen was quite delighted; he felt his responsibility, and was anxious on our account. Mr. Beauchamp was glad to find us so well and tolerably quiet. Of course the rumours about us were legion; we were said to have a pit under our flooring, where we put the bodies of the children we killed. Mr. Beauchamp had an interview with the mandarin. He seemed rather reticent, but has promised to put out a Proclamation in our favour and to allow us to rent another house, if we can get one, this being most unsuitable for ladies' work. Mr. Beauchamp left us again on Saturday morning, everything being quite quiet. The proclamation was put up; it forbade men to come in or to follow us on the street or into houses. It also forbade these idle rumours, stating we had come for a good purpose. The women could come and listen to us just as they chose, but they were not to spread foolish reports. Sunday was a strangely quiet day, not one outside visitor came near.

Wednesday, 24th.—Praise the Lord, a few of our neighbours came in this morning; it was so nice to see them. The house seems so strangely quiet compared with the past state of things, when we were crowded with guests all day long. We can only go out late in the evening. The heat is great for this season, we must stay indoors; we dare not expose ourselves to the rays of the sun. We have need of patience; everything goes slowly in China.

We are firmly believing that the riot will tend "unto the furtherance of the Gospel" in this place. It will be worth much if we can get a better house; we are praying the Lord to give us one.

The Book of Acts is being opened up to us in a new way. I see clearly our commission is to preach "Jesus" to his people, "none other name." This name has still power to "turn the world upside down;" the people and the rulers of Kiang-tsin City are troubled, the mandarins are saying, "These people, being foreigners, do exceedingly trouble our city." The devil's power here has at last been stirred, but our Jesus is "stronger than he."

I. W. Ramsay.

A correspondent in Shanghai writes:—"Revs. O. F. Wikholm and A. D. Johnason, Swedish missionaries, were murdered on July 1 at Sungpu, 100 miles N.E. of Hankow, in an anti-foreign riot. Great blessing is attending the preaching of the Gospel in Shanghai. The missionaries are thoroughly united in spirit, both in prayer and effort, and from all sides come cheering testimonies to the power of God to save."

The Birmingham Homes of Industry.

A helpful and sympathetic spirit has asserted itself in Birmingham, which deserves wide appreciation. There are girls and young women well able to work for their living, but, unhappily, in some measure they are deficient in the self-protecting quality. Some of the ladies of Birmingham saw that there was work to be done in this direction, and a year ago a meeting was held at the Council-house, and a strong committee was formed to begin operations. A report has been issued, and it shows that a most satisfactory beginning has been made. The initial difficulties were considerable, but the committee may be congratulated on the amount of preventive work that has been already done. These ladies, having put their hands to the plough, now see how wide the field is on which they have entered, and it is reassuring to learn that they contemplate beginning another branch of social salvage work. For the sake, not only of the individuals, but the moral condition of their large city, it is to be hoped that they will press forward in the undertaking. If the work is onerous, there is none that is more productive in good results. It is an effort in which all good citizens will surely help, not only with moral support, but with generous financial aid. Mrs. A. Stacey, 30, Calthorpe-road, Edgbaston, Birmingham, honorary secretary, will be glad to supply friends with a copy of the first annual report.

Jews in Jerusalem.

The usual Missionary Prayer Meeting was held at the Metropolitan Tabernacle, on the evening of the Bank Holiday, Aug. 7. Over 2,000 were present, Rev. T. Spurgeon presiding. The principal speaker was Rev. A. Ben-Oliel, of Jerusalem, who was cordially introduced by Mr. Spurgeon. Mr. Ben-Oliel spoke of the origin of the Jerusalem Mission to the Sephardim Jews, long neglected for want of a labourer familiar with their domestic dialect or who could converse in Hebrew with rabbis and learned Jews. For three years he had supplied an upper room, where non-Episcopalians could worship God together. He referred also briefly to the labours of his wife and daughter among the Jewesses and the poor, and pleaded for an Evangelistic Hall in the Holy City, to be held in trust for all Evangelical workers.

THE NEW ERA.*

THE title of this able book may not be the happiest, simply because the cry of "a new era," "a better age," is always on the lips of men, and the dreams it kindles, or of which it is the expression, are never realised. Nevertheless in the sixteen chapters which he has written Dr. Strong has given us, from his point of view, an exhaustive, careful, and powerful discussion of the great questions which are to-day pressing upon the minds of the leading nations, especially England and the United States. His object is to show "*why* this is a period of transition, or to point out its relations to the past and future, and thus interpret its meaning." We think that too much stress is generally laid upon the fact that this is an age of transition; for if, as Dr. Strong affirms, "there *must* be a social evolution," the same may be said of every age; the past has been a preparation for the present, a passage into it, and the present holds the same relation to the future. The important question is, What is it a transition from and into?

Dr. Strong insists upon an acknowledgment being given to the two cardinal principles of individualism and socialism, and shows in an interesting way how nations have been influenced, as one principle or the other has been in the ascendant; individualism tending to wake them up from sleep, and give the fullest play to all the talent and energy they possessed; socialism tending to centralisation and stagnation. England may be taken to represent the former, China the latter. "The progress of civilisation has been slow because the conditions most favourable to the development of one of these principles have been least favourable to the development of the other. *It is of the utmost significance that now for the first time in the history of the race, the same causes are favourable to the development of both.* I refer to *steam* and *electricity*." (The italics are Dr. Strong's.) "Christianity as now understood is in favour of both principles, expounds and applies them, and is leading the nations to use the new conditions of the age for individual development and universal good. Dr. Strong, however, desires that this process should be carried forward intelligently, by men who know the laws of progress under which they live. "As Professor Peabody, of Harvard, happily says: 'True liberty is the discovery of one's place in the universal organism.' But the *acceptance* of our place in the universal organism involves our entering into right relations with our fellow men and with God, which is the acceptance of all moral and spiritual obligations, and which indicates a healthy, moral, and spiritual nature."

"The contribution made by the three great races of antiquity" towards preparing the world for the inauguration of the kingdom of God, is, of course, the familiar idea that the Jew contributed the religious, the Greek the intellectual, the Roman the physical preparation. Then we come to a chapter of supreme present-day importance on "the contribution made by the Anglo-Saxon," in which it is contended that "the qualities which made the Greeks, Hebrews, and Romans supreme in their respective spheres *all* unite in the Anglo-Saxon." Various and suggestive information forms the substratum of this chapter; apt quotations brighten it, and its argument is sure to be highly popular with the English-speaking race all the world over. Its facts ought to be full of solemn meaning to Anglo-Saxon Christians. Thus from one table we learn that, whereas in 1801, out of seven languages English ranked fifth, being spoken by 20,520,000, or 12·7 per cent., in 1890 it ranked first, being spoken by 111,100,000, or 27·7 per cent. Great nations like the peoples of India acquire it; travel, commerce, and the missionary disseminate it.

With great force it is asked, "Is there no significance in the fact that while the great races of antiquity occupied insignificant homes, and many inferior races have possessed superior lands, *now for the first time in the record of history the greatest occupies the greatest home?*"

We think that Dr. Strong has overlooked at least two important facts which go far to modify the conclusions of this chapter, if not to destroy them. First, when he says that "Great Britain is the richest nation of Europe, and the United States is richer than Great Britain," has he not counted the Jews as part and parcel of both? When money is involved they have a way of acting by themselves for themselves. Second: does he not forget that Europe, after all, especially in its northern parts, breeds stronger and more enduring races than America?

Students of social questions who are not believers in Christ will find in this book an uncompromising statement of the claims of "The Authoritative Teacher." In Jesus Christ our author sees the leader of men, "the Saviour of *man* as well as of *men*," and in the present condition of thought about Christ he recognises "the timing of Providence that the new era of the near future may indeed be the fuller coming of the kingdom."

The chapters on "Popular Discontent," on "The Problem of the Country," on "The Problem of the City," on "The Separation of the Masses from the Church," are replete with information, especially on the conditions of life in America, and shed much light on the problems to be solved. We are glad to note the emphasis which Dr. Strong lays on the necessity for individual loving aid. In his view, and in ours, too, "Christian work has become largely institutional instead of personal, and, therefore, largely mechanical instead of vital." Self-giving is the proof of love, but unhappily Church habits and methods have signally failed to manifest a personal love for non-churchgoers. It is the discontented class and the non-churchgoing class which are substantially the same. "It is the masses who are discontented; the masses who rule; the masses on whom the Church has lost her hold." Here we may ask—when had the Church ever a hold on the masses? It is not a lost hold, but a hold to be gained. It is the work the Church has been busy with from the beginnning—praying men to be reconciled unto God.

Dr. Strong insists that until the whole body of Christians undertakes the work of saving men, and the full force and value of "personal contact" has been proved, there can be no such thing as "the good seed" multiplying thirty-fold, sixty-fold, and an hundred-fold. "Self-giving can dissipate scepticism," and "self-giving only can solve the problem of pauperism." We have no space to quote his words on "institutional methods of Church work," or "the institutional Church," by which is meant a church with every kind of appliance for promoting the social and physical, as well as spiritual, well-being of the people. Much as we have doubted the safety of this method, weighty evidence is here produced of its happy effects on the spiritual life of the Church. We are in deep accord with Dr. Strong when he says at the end—"It is possible to see these opportunities and yet feel no thrill of new life unless there is added the quickening touch of the Divine Spirit. These great truths which have been pointed out are the fuel. If it is to be kindled into a blessed conflagration of Christian enthusiasm, the heavenly spark must fall. Let us gain a profound conviction of the worth of every human being, a profound conviction of human need, a profound conviction of the saving power of Jesus Christ and his truth, and surely we shall not wait in vain for the cloven tongue of Pentecostal flame."

Were the social questions of our age always discussed with such knowledge, insight, breadth of view, charity, and intenseness of loyalty to Christ as we find in this volume, we should more quickly reach their solution. J. P. GLEDSTONE.

* "The New Era." By the Rev. Josiah Strong, D.D. London, Hodder and Stoughton, 5s.

Young Women in Alexandria.

MISS LIERHAMMER, whose work is highly commended by ministers, consuls, and others on the spot, has found that young girls are continually being enticed to leave their homes and go to Egypt, under the pretence of having more remunerative employment found for them, and that in most of these cases the unfortunate girls find, when they reach their destination, that they are expected to lead a shameful life, not seldom ending in suicide or starvation. In Europe many societies are doing their utmost to rescue these poor girls. There is in Alexandria urgent need for such rescue work, and Miss Lierhammer appeals to all who desire the welfare of young women to enable her to open a Home, where girls of all nationalities may be safely lodged until they can be restored to their families or sent to some respectable situation. The work has already gone on for two months, and with growing success. All ships likely to convey friendless girls are now visited immediately on arrival in port. Several girls have been interviewed, advised, and warned, and four of them have been sheltered for a time. The address is Miss Luisa Lierhammer, Maison Turin, Place de la Paille, Alexandria.

THE Y.M.C.A.

MR. W. R. LANE will speak at the Camden-road Rooms on Sunday, September 3, and each Thursday evening in September.

The Brighton Y.M.C.A. open-air band is having a busy time this month at the race meetings and each evening on the Lower Esplanade.

The Association in the Hawaiian Isles is reported as doing excellent work, both among young residents and on board ships visiting Honolulu.

A company of the Boys' Brigade has been recently started in connection with the Devonport Y.M.C.A. Bible classes, Gospel services, the use of a good library, gymnasium, and a drum-and-fife band are among the agencies employed. It is expected that the Brigade will prove a nursery for the Association.

The secretary of the Sheffield Y.M.C.A. wishes helpers for the Doncaster race week, September 4 to 11. During the last two years the association has organised parties of young men to work at Doncaster during the three principal days, but the opportunities for usefulness are so many, and the crowds attending so great, that more helpers are needed. Volunteers must be willing to pay their own expenses. Tract distributors, speakers, singers, organists, and those who can deal individually with men and women will find an open door in this great St. Leger festival. Address, Walter Jervis, Y.M.C.A., Sheffield.

During the past fortnight between forty and fifty members and friends of the Hackney Y.M.C.A. have been spending a delightful holiday on the Norfolk and Suffolk Broads, and at the same time engaging in active evangelistic work amongst the villages and towns of Broadland. Meetings were held at various places, including Beccles, Halesworth, Wissett, Bramfield, Wenhaston, Aldeby, Reedham, Norwich, Stalham, Palling, Ludham, Wroxham, Hickling, and Acle. The services were well attended, and the common people heard the Word gladly. The attendances varied according to the size of the village from sixty up to 600. The meetings were mostly held in the open air on the village green, in the middle of the street, or on the sea beach. Many testified to blessing received, and earnestly expressed the wish that the visitors would come again.

CHRISTIAN ENDEAVOUR NOTES.

FLOATING societies of Christian Endeavour are being successfully organised on board some of the ships of the United States Navy.

Ten couples (all past or present Christian Endeavourers) are shortly going forth from the Malua Institute, Samoa, to mission work in New Guinea.

The Ilkley Society held their first missionary social the other evening, when short papers were read by several of the members on various aspects of missionary work in Madagascar.

Rev. R. E. Speer, addressing C.E. (Presbyterian) Societies in the States, says: "In 1890-91 you gave, roughly, 5,910 dols.; in 1891-92, 13,353 dols.; in 1892-93, 24,568 dols. You are asked this year to give 60,000 dols. Some of you are already regular contributors. Your regular offerings and all others sent by you this coming year through the Board in New York or through the Women's Boards will be counted as part of the 60,000 dols. There is no doubt about your ability to give this much. The only question is why there is not faith to ask you for more. If each of you adopted the two cents. a week plan, you would raise over 300,000 dols. this year."

On Bank Holiday large numbers of Endeavourers from Luton, Dunstable, Houghton, and Stopsley drove in brakes and wagonettes to Berkhamsted, where they joined other parties from St. Albans, Hemel Hempstead, Maulden, and Berkhamsted. The meetings were held in the Congregational Church. After a business meeting a conference was held, when papers were read on "The Work of Committees, viz., the Prayer Meeting," by Mrs. Chamberlain (Berkhamsted); "The Look Out," by Mr. R. Oadley (St. Albans); "The Missionary," by Mr. J. S. Putnam (Hemel Hempstead); and "The Social," by Miss Millard (Dunstable). Addresses followed by Revs. J. T. Frost (Houghton) and C. M. Hardy, B.A. (St. Albans). In the evening a united Consecration Service was conducted by Rev. F. J. Flatt (Dunstable), followed by a public meeting.

THE BELLEVILLE MISSION, PARIS.—We regret to know that Miss Ker, the devoted helper of Miss De Broen in this good work among Parisian *ouvriers*, is in a very low state of health. The Mission is at this time in special need of sympathetic help, that its beneficent operations may be maintained. Miss de Broen may be addressed, 4, Horbury-crescent, Notting-hill-gate, W.

Letters to the Editor.

THE PROPOSED CONVENTUAL INQUIRY.

Sir,—Now that public attention has been fully drawn to this inquiry, it should be made to fulfil an important service by exposing to light all the information which has been accumulating for years, especially by the diligent research of such able men as have been nominated to serve on the Investigating Committee. Independent of Romish tactics, anyone who has read a little of canon law will know that Miss Golding will hardly be able to substantiate legally all her allegations. Whether this be so or not, I apprehend that it will be a step in the right direction if she is supported by all the circumstantial evidence that can be brought to bear on the subject, some of which may be gleaned from the writings of Romish authorities, together with the personal evidence of those who have escaped from the toils of Papacy.

For my part, I think Miss Golding, with her 25 years' experience, ought to inspire her friends with a little of that confidence which she herself possesses; therefore, I fail to see why "Vindex" should be overcome with "grief of mind" when such a grand opportunity arises to forward the cause of "Inspection," and when the course he suggests is still feasible.—Your obedient servant,

Bournemouth, August 12. W. D. Haslam.

RITUALISM IN EAST LONDON.

Sir,—The attack made on the action of the Council of the East London Church Fund in giving grants to certain churches, on the ground of their ritualistic practices, is so eminently unfair that the editor of The Christian will no doubt allow a word in reply.

A good deal may be said. In the first place, such practices as are specified at St. Clement's, as, *e.g.*, the burning of candles before an image of our Lord, are so evidently a mere minor matter, an accident added to the main structure of St. Clement's teaching and work, that no business man would withhold a grant on the ground that candles were burnt, unless he wished to lose his reputation for common sense. If it be replied that this extravagance is systematic, and that it shows the general character of St. Clement's, then I reply that a Council has to deal with overt acts, and not with "general tendency" or "suspected motives."

(2) A large crucifix is objected to. Really, it is difficult to sympathise with the bigotry which can see something Romish in the presentment of our Lord's passion.

(3) "On the west wall of the church a list of the names of dead persons for whose souls in purgatory prayers were asked and being offered." I doubt very much whether the word or thing purgatory is to be found alluded to in this notice. What the Church of England objects to is the "Roman doctrine concerning purgatory." The intermediate state, as witnessed to by the New Testament, and referred to in every ancient Liturgy, she by implication allows. The practice of praying for the souls of our lost ones is sanctioned by natural feeling, antiquity, and the New Testament. St. Clement's has not gone beyond that.

(4) The same Church is said also to have "a Ward of the Romish Confraternity of the Blessed Sacrament." This is a mistake. There is a C.B.S. in the Roman Church and a C.B.S. in the English, and they are not identical.

(5) The eastward position is complained of. Would the gentleman who complains have the Council condemn the Church for doing what the Archbishop of Canterbury has pronounced not illegal?

(6) "Manual acts after the Romish fashion." How does he know? What are they?

(7) "Four lighted candles brought in for the act of Transubstantiation." This act exists only in the brain of the careless visitor. The Real Presence of our Lord is one thing; Transubstantiation something entirely different.

But why go through the tedious list? The complaint really amounts to a condemnation, because the service was not of the sort approved by the complainant.

There are two other points which the Editor of The Christian will think worth notice. One is that, after all, allowing that the worship is extreme, yet it represents a small part of the work done. The moral and spiritual good of the people are cared for; they are civilised, humanised, Christianised. Let the work go on and be proved by time. If it be of man it will come to nought; if it be of God then its opponents will be fighting against Him.

The other is that the writer continually uses the epithet Romish. This is gravely culpable. He ought to know that it is an offence against truth and fair-dealing to use question-begging terms. To libel is not the same as to disprove. And what the writer calls Romish, thousands strenuously uphold as Catholic, and anti-Roman because ante-Roman.

I wish to add as another example of the writer's incompetence that he speaks of thirteen churches circulating "fasting, communion, penance, reserved sacrament, etc.," and of the E.C.U. as pledged to *visible* communion with the Papal anti-Christ. The E.C.U. is pledged to nothing at all in relation to inter-communion with Rome. Its President has certainly, and very properly, expressed a strong desire for reunion, but it is dishonest to omit his repeated declaration, that any such reunion must be "*through the truth.*" In other words, he would see Rome's errors abandoned first. To speak of the "E.C.U." instead of Lord Halifax, and of "the Papal anti-Christ" instead of a purified Rome, is the height of uncandid and blundering opposition.

W. F. Cobb, B.D.

"A PERFECTIONIST SNARE."

Sir,—The letter from Mr. T. M. Neatby, in a recent issue under the above title, calls for careful reply. His statement, that "if intention and not achievement is the touchstone of our conduct, then the foundations of morality are sapped," is not in accord either with Scripture or sound philosophy. When the widow woman cast her two mites into the Treasury, our Saviour stated that she had cast in MORE than any of the rich had contributed. Did this "MORE" consist in intention or achievement? Again, St. Paul tells us, in 2 Cor. viii. 12, "If there be first a willing mind"—*i.e.* the intention—"it is accepted according to that a man hath, and not according to that he hath not." Is this intention or achievement? Surely, therefore, Thomas Cook is right when he says in his tract in question, "On the principle of merit... achievement and not intention would be taken into account. But God looks more at what we intend to do than at what we do"—*i.e.* at what we achieve.

Let me quote Professor C. G. Finney, one of the ablest of Christian philosophers, and one of God's most honoured servants in the conversion and sanctification of souls. In his "Systematic Theology," edited by Dr. Redford, we read: "Moral character is and must be as the intention is. Whatever is beyond the control of a moral agent he cannot be responsible for. Whatever he cannot control by intention he cannot control at all. Everything for which he can possibly be responsible resolves itself into his intention. Outward actions are required of men only because they are connected with intention by a natural necessity. And no outward action is ever required of us unless it can be produced by intending or aiming to do it" (pp. 146, 147).

"The law of God requires supreme disinterested benevolence, and all holiness in the last analysis resolves itself into some modification of supreme disinterested benevolence or good-willing. Benevolence or good-willing is synonymous with good-intending, or intending good. Now the true spirit of the requirement of the moral law is this—that every moral being shall choose every interest according to its value as perceived by the mind. This is holiness. It is exercising supreme love or good-will to God, and equal love or good-will to our neighbour. This is choice or intention. Holiness or virtue consists in the supreme ultimate intention, choice, or willing of the highest well-being of God, and the highest good of his Kingdom. Nothing else than this is holiness or virtue" (pp. 140, 141).

Not only is Mr. Neatby mistaken in putting achievement before intention, but he also neglects, in condemning Mr. Thomas Cook, to take into consideration a most important fact, which Mr. Cook brings clearly out in his little book, as does Finney in the passages I have quoted. This fact is, that perfect love to God includes and necessitates equal love *towards our fellow men*, and therefore forbids *any* unkind treatment of others in any way or shape. Therefore anything like persecution is incompatible with perfect love to God or "Scriptural perfection."

I would venture to remind Mr. Neatby and others who are in the habit of comparing honoured servants of God with Jesuits, or of applying to them the name of "perfectionists," of our Saviour's words, "By their fruits ye shall know them." If the Wesleys, Fletcher, Finney, Mahan, Thomas Cook, and countless more, who in all ages have preached that Christ is a Saviour from ALL sin—internal, external, past, present, and future—have been teaching error instead of God's truth, how is it that He has so marvellously honoured these men in making them the instruments of the salvation of countless thousands of souls?

Let me conclude by quoting Finney once more: "The true foundation of moral obligation is the intrinsic value and nature of the highest well-being of God and of the universe. Moral obligation regards the choice of an ultimate end. This end is a clear, simple unit. It is necessarily known to every moral agent. The choice of this end is the whole of virtue, and it is impossible to sin while this end is sincerely intended with all the heart and soul. There can scarcely be a more dangerous error than to say that while we are conscious of present sin we are, or can be, in a state acceptable to God" (pp. 132, 153).—Yours truly, Henry E. Millar.

Heathdown, Hamwstead Heath, August 6.

EDUCATION AND MISSIONS.

Dear Sir,—The Christian of June 15 has com by the last mail, and this letter cannot be printe till long after Mr. Phillips' articles have been rea in England; still, I hope you will publish it, as th subject, "Education and Missions," is important.

I agree with a great deal of what Mr. Phillips say but think he has been too ready to generalise hi statements, and to apply to the whole of India wha is really only applicable to a part. He says:—"On thing is certain, and cannot be too strongly em phasised, viz., that "should our schools and college be the means of bringing any member to a publi profession of Christianity, they would be hopelessl emptied! This is placed beyond a doubt....."

This is not true of the North-West Provinces an Oudh. I baptized a boy in Class II. of the Church Mission High School, Lucknow, of which I am i charge, and I do not know of any boys who left th school. Before this the second master in the schoo a high caste man, was baptized, and continued t work in the school. A young man who had left th school, and is working as a railway clerk, has sinc been baptized.

Again, he says: "Government will not give grant to teachers who have not passed certain prescribe examinations." This does not apply to N.W.P. an Oudh. Our head-master and several others hav passed no examinations at all, yet we draw a gran in aid from Government.

Again, he says: "The principle laid down in thi paper involves, if carried to its logical conclusion the giving up of Government grants": and lowe down in the same paragraph, "I am not prepared however, to suggest that we should give up Govern ment grants." Does Mr. Phillips not believe tha the silver and the gold are the Lord's, or cannot h trust God to supply all that is needed to carry on hi work? If Government grants hinder spiritual work let them be given up at once. In our case they d not hinder it.

Again, he says: "Government looks to *head an brain* qualifications; we must look to *heart* as well. By inserting the words "as well," he admits that w must look to head and brain qualifications, too, an in this he is right, for if we do not give as good a education as Government schools, no boys, Christia or non-Christian, will come to us. I go further however, and say that Christians ought to give better education, for we ought to be filled with th Spirit that we may do ALL to the glory of God whether we preach, or teach A B C.

Again, he says: "Most, if not all, our schools an colleges have been established, and are being carrie on irrespective of the needs of the Indian Chri tians." The C.M.S. High School was establishe when there was no Indian Church in Lucknow, so i needs could not then be considered. It has bee transferred to a new building, that it may be neare the homes of Indian Christians. St. John's Colleg Agra, and the Christian College, Lucknow, ar intended specially for Christians.

I heartily agree, however, with Mr. Phillips, th fifteen to two is not the right proportion of teachin evangelists to preaching evangelists. It ough rather, to be two to fifteen.—Yours truly,

Lucknow, July 18. A. I. Birkett.

NEWSPAPER IRREVERENCE.

Dear Sir,—I was particularly thankful to observ in your editorial pages, a few weeks ago, a paragrap deprecating the growing practice of Scriptural qu tation and reference in a way of jest and bante *The Daily News* of August 4 contained a most offe sive leaderette in this particular. Mr. Goschen the object of what is evidently intended to be scat ing irony, and in the space of three or four lines many passages of the Word of God are twisted o of their proper connection for the purpose of makin sarcasm and supposed wit more telling. Our lead writers and newspaper proprietors surely do not su pose that it is gratifying to their readers to find sc Scriptural phrases as "need no repentance," "jus man made perfect," "entered into the inheritan prepared for him from the foundation of the world and other sentences bearing the most hallowed ass ciations prostituted to serve the purpose of a mer political hit.—Yours faithfully, F. H. N.

MISSIONARY LEAFLETS.

Dear Sir,—Might I suggest through your colum that missionary leaflets or tracts giving short a clear information about the Lord's work in fore lands would be most useful, if printed in a for suitable for enclosing in letters? I often feel t need of something of the kind.

Will someone who has the time and the abi take up this work, and help to spread and deepen t interest in foreign missions?—Yours in the Lor service, A Home Missionary

The Christian.

☞ It is particularly requested that all letters relating to business matters should be addressed to the *firm*, Messrs. Morgan and Scott, and not to individual members. Communications for The Christian should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of the late Rev. T. W. Brown, D.D., ex-Secretary of the Turkish Missions Aid Society.

There appears to be something like an epidemic of suicide amongst us at present. Out of one case a lengthy correspondence has arisen in the columns of *The Daily Chronicle*, the leading feature of which, so far, has been a suggestion by a well-known literary critic that the Government should provide "lethal chambers" at convenient centres, where the depressed and discontented could comfortably shuffle off this mortal coil." The proposal is so outrageous that one can scarcely regard it with seriousness; and we are inclined to agree with some correspondents that it ought never to have seen the light through the columns of a reputable journal.

It would be unfair to put all instances of self-destruction into the same category. Doubtless there are cases where the accumulated ills and sorrows of life so press on the mental machinery that it is for the time thrown out of gear, and the verdict of "temporary insanity" is not inappropriate. There are other cases reported where the rash and wicked act is clearly the result of low and materialistic views of life and its responsibilities. One correspondent of *The Chronicle* rightly finds the solution of such desperate deeds in the fact that "men take the control and direction of their lives out of the hands of God." The trustful Christian knows that life will not be exempt from trial, but he knows also that for every buffeting storm of circumstance a sufficient shelter will be provided. If people would but learn the philosophy of Paul, who, greatly tried though he was, rejoiced in the belief that all life's sufferings are as nothing compared with the glory that is to follow, they would endure patiently, and endure to the end.

"The needy shall not always be forgotten; the expectation of the poor shall not perish for ever." We have elsewhere referred to the condition of the poor in some other lands; we have here to note the appearance in *The Daily News* of an article on the Church and the Homes of the Poor by Rev. Arthur Robins, of Windsor, which sets forth once again the miserable condition of the homes of the people, charges the Church with the sin of neglecting to improve it, and affirms that "human homes can be built all over the country to return not less than 4½ to 5 per cent. upon the outlay." Mr. Robins is of opinion that slums will never be done away until the fit housing of the poor becomes compulsory, and "all medical officers of health made supreme over cities, towns, or districts, and all sanitary inspectors are the officers of the State, and not the servants of the local authority."

The remarks of Mr. J. Addison, Q.C., M.P., in his charge to the grand jury of the Salford sessions, on the diminution of crime throughout England, are full of encouragement to reformers. The diminution is great, is extended over the whole country, and has proceeded at a steady rate for a considerable period of time. He was of opinion that the two principal causes of the improvement are the religious and moral agencies which are always at work; and that two subsidiary causes are the Elementary Education Act and the Licensing Acts of 1872 and 1874. If Mr. Addison is right in ascribing so much as he does to the Licensing Acts, then he entirely justifies the temperance party in their demand for further legislation on the same lines.

Rev. W. L. Watkinson, who has been appointed Connexional Secretary of the Wesleyan Methodists, in succession to Rev. B. Gregory, has a sermon in his able volume, "The Transfigured Sackloth," on "The Transformation of Evil," which we wish a great many professing Christians would read. He is especially searching and admonitory in his warnings on the transformation of evil as seen in fiction.

> By imagination's aid souls are lured into corruption, misery, ruin. Atheism has signally failed in practical life to produce beautiful characters—its biographies are terribly disappointing; but the novels of scepticism are producing magnificent characters; indeed, it may be confessed that their paper saints are of an ideal perfection. In our fiction also, immoral characters are often made to appear altogether heroic and charming.

This sermon should be read along with Dr. Conan Doyle's paper at the Lucerne Conference, and it will show how superficial and unsatisfactory that paper is.

The announcement of the Behring Sea award gave great satisfaction in England, as it was thought that she had gained all her points; in America it was received with something like indifference, as a kind of foregone conclusion. From Victoria, British Columbia, comes the news that the local sealers consider the result as dead fruit; although they are glad at being compensated for losses, they declare that the new regulations will greatly imperil, if they do not even ruin, their interests, by giving the United States the real benefit of the arbitration. A similar view seems to be held in Ottawa. Such opinions should not affect our estimate of the superiority of arbitration over war as a means of settling disputes. No award can ever give satisfaction to both sides; but in war how much greater are the causes for dissatisfaction and complaint. As time advances the awards of arbitration will appear in a better light, while the fruits of war appear blacker and more repellent. If ever a nation gained her end by war it was Germany, but what an enormous discount has to be taken from her conquests.

The International Congress at Zurich did not omit to deal with the question of the attitude which working-men should observe in the event of hostilities being entered upon between any two nations. The Congress discussed and rejected the plan of a general strike as a means of rendering war impossible after it had been declared. Finally, a resolution was carried in favour of aiming at the suppression of militarism by withholding supplies. How this is to be done we are not told, whether by refusing to pay taxes, and if refusing, whether to submit quietly to distraint of goods, or to resist such distraint. These, however, are secondary matters. The important and significant thing is, that these wealth-producers agree to stop the supplies. Making war is no longer to be the business of kings and senates—that is the thing close at hand.

In the course of a recent criminal trial at the Court of Justiciary, Edinburgh, Lord Young, one of the judges of the High Court, said that in Glasgow the crime was inconsiderable for such a populous place. This he attributed largely to the efforts of its generous and benevolent citizens. There is no doubt that the Christian public sentiment in Glasgow has of late years secured the election of local authorities who have felt their responsibility as to the lessening of crime in all its grosser forms, as well as to the improvement of the social surroundings of the great labouring class. Glasgow has proved (as other cities might equally prove) that if men cannot be made moral by Acts of Parliament, at any rate the removal of incitements to evil will sensibly diminish that evil, so far as it appears on the surface.

It says little for the elevating influences of the Papal system that in a land like Spain, where it has long had full scope, the popular tastes in "pastime" so called are retrograding to a point worthy of the darkest and rudest ages. In a recent bull fight near Madrid, in spite of official orders to the contrary, strong animals with bare horns were brought into the ring. One young toreador was gored to death, and a number of others tossed and trampled on. A London daily paper, whose correspondent describes the scene, may well call it "a disgrace to civilisation."

The Lyceum, which is the monthly organ of the Jesuits in Ireland, had an article in July on "The Jew in Ireland," which contained fresh information, and was by no means friendly in tone. It declares that Jews are settling in ever-increasing numbers in Dublin; that close to the quarter of the city which they frequent a spacious synagogue has recently been built; that in some of the streets of the Jewish quarter you may walk from end to end, and hardly hear a word of English spoken by the children who are at play on the footpath. In that district you might think you were wandering through some city of Poland or Southern Russia. The Jew is looked upon by this writer as a danger to Irish social and economic life because of his gombeening propensities; he goes about as a petty trader, selling cheap wares, pious pictures, statues of the Christian Redeemer, and allowing his customers to pay in instalments spread over a considerable time.

It is clearly pointed out that the ways of the Jew in Ireland are precisely the same as those which have earned him unpopularity in Germany. The writer of the article says that if the Jew comes to take a share in Irish industries, to be an honest producer to contribute by his labour to the general wealth, he is welcome; but if he comes merely as a parasite, to live upon the fruits of the labours of others, "which he secures by the acts of doubtful traffic and dangerous money lending, then let him not be more welcome here than he is among the peasants of Germany or among the labourers of France." We only wish he might become a worker on the soil, an artisan, a producer; but if in Ireland, as in so many other places, he chooses trade, it will not be permitted the people who have bought his wares to persecute him, and amuse themselves with Jew-baiting. Rome will not be allowed a renewal of her former ways of treating Jews. We are not anxious as to the fate of the immigrants to the Emerald Isle.

Details have now been received of the murder of two Swedish missionaries on July 1, at Sung-pu, near Hankow. Revs. O. F. Wikholm and J. A. D. Johansson were, it appears, hounded to death by a mob infuriated against foreigners, and obviously reckoning upon the sympathy or connivance of the district magistrate. In a carefully-prepared statement of the facts, Dr. Griffith John says:—

Since the massacre of Tientsin, nothing more terrible has occurred in China. The attack was not made by the people of Sung-pu, but by the people of a group of villages four or five miles off. The whole thing seems to have been set in motion by a powerful bully named Li Kia-tsung, a native of Ta-yeu-chai, one of those villages. I give it as my decided conviction that the murder would never have been perpetrated had the Macheng magistrate done his duty. But behind all you have the anti-foreign feeling which pervades the official class from top to bottom, and of which the people are thoroughly aware.

Dr. John asks: "What will the Viceroy do?" Certainly the situation is grave in the extreme, for, according to a letter from the Shanghai correspondent of *The Daily Chronicle*, the Kolao-Hui secret society has again become active, with designs against the Government as well as the hated foreigner.

Among the many parallels which may be drawn between the Living and the written Word is that of the intense humanness which belongs to both. Just as He who was in truth the Son of God, yet showed Himself to be as truly the Son of Man, so that Word which is manifestly Divine, yet comes down to the level of our humanity, and associates itself with all our earthly experiences. The personal *Logos* became incarnate that He might have a point of contact with every phase of human need, and so the Holy Ghost in the sacred page accommodates Himself to every aspect of our helplessness and frail mortality. The "Holy One" and the "Holy Scriptures" are both God manifested in flesh, the Light of lights flashing forth through human media, perfect in Divine perfection, yet stooping down to the level of flesh and blood, with all its craving for deliverance and aid.

As well might we reject the Deity of Christ, because of his lowly guise as the despised man of Nazareth, as reject the Book of God because of its coming to us through human channels, and bearing marks of its human authorship. Herein lies its charm, and its wondrous power to touch our hearts and bless our souls. Had it come to us with all the majesty of diction and infinity of thought which, as the Word of God it breathes and might well have assumed, we should, like Israel at Sinai, have been appalled by its sublimity, and have fled from its awful voice. But coming as it does through men who, though divinely inspired, were yet of like passions with ourselves, it reaches our inmost soul, and draws us to its dictates by winsome spell of love, which reveals the transcendent grace that gave it birth. Thus, as in Christ, so in the Scriptures which reveal Him, God and man meet together, and incarnate Love accomplishes its gracious end.

REVIVAL IN IRELAND.

The work of God still goes on in the neighbourhood of Ballymena, for which many—I trust all your readers—will give praise to the blessed name of Him who works after the counsel of his own will.

About eight weeks ago Mr. David Rea took his canvas tent to the village of Ahoghill, about four miles from the town, and the blessing has far exceeded all expectation, as it was looked upon as a cold, prejudiced place. The tent, which seats six hundred, was soon found to be too small, and an additional pole and canvas were put to it to try and accommodate the numbers attending on Lord's-day evenings, which were over twelve hundred. On Lord's-day evening, which was the last night of the meetings there, the sight was truly a rare one. Seats were provided for nine hundred and sixty; but long before the hour for the meeting to commence, not alone were the seats occupied to the full, but as many more outside as would fill another tent. Many—from eleven years of age to three-score-and-ten—have professed to find peace with God, and many others are under deep conviction of sin.

On Thursday last the tent was removed to Broughshane, where the power and presence of God were so manifest last winter, and where the interest seems to be unabated. Will the Lord's people remember this place in prayer that his word may have free course and be glorified?

J. B. K.

WORK OF GRACE ON THE CONGO.

I write in deep thankfulness to God for his abundant mercies and blessing to us. We have in our Congo-Balolo Mission truly seen the hand of death. Since October of last year five of our number have entered into the Divine presence of our Father. In the midst of sorrow our hearts have been cheered by many coming forward to give their hearts to Jesus. I had occasion to visit Bongandanga, and on Easter Sunday morning had the pleasure of assisting Mr. Haupt in the baptism of thirteen natives. On Sunday, April 9, two were baptized at our own station—Ikau. On Sunday, April 23, eight more were baptized, and on Sunday last, April 30, nineteen lads were baptized. Most of these have been candidates for seven or eight months, and now there are more to follow. In these baptisms we thought of "the great cloud of witnesses," from the African field looking on. The s.s. *Pioneer* being in, we had a visit from dear Mrs. McKittrick, also Mr. Bett, who was taking the steamer on to Bongandanga. I can assure you that John McKittrick, John Luff, Scarnell, and others were not forgotten. At the communion our hearts were full. About forty lads sat down with us at the Lord's Table. Could it be so? Yes, full forty. I felt like shouting "Hallelujah." Truly "the Lord hath done great thing for us, whereof we are glad." We are looking forward for news from Bongandanga. We are expecting to hear of a mighty blessing there. A work of grace seems to be going on everywhere amongst the lads. Oh for more older ones. In this time of refreshing pray for us that we may lead these day by day closer to Him.

John R. Ellery.

Ikau Station, Lulanga River, Congo, May 6.

TIBETAN MISSION.—Communications as to the work in Tibet should be sent to Miss A. R. Taylor, care of China Inland Mission, 4, Pyrland-road, N. The funds for this work are being kept quite distinct from those of the C.I.M. for the present, and under Miss Taylor's control, until the Tibetan Mission takes shape, and definite arrangements are made.

WORK AMONG KANAKAS.

An account of the Kanakas of Queensland appears in the *Australian S.S. Teacher* for July. The writer protests against the idea that Kanaka labour is slavery, maintaining "that there is not a more independent people under the sun than the Kanakas of North Queensland," and painting their life and treatment in somewhat roseate hues. No one doubts that there are kindly planters who use their people well, but even then the abuses of the traffic itself remain. The chief interest in the paper lies in its description of Christian work. The writer says:—

A great deal has been said about the non-success of mission-work amongst the "boys" in Queensland. I am inclined to think that it is more successful here than on their islands, and I have great reasons for so thinking. In the islands they are surrounded by every form of heathenism. They are all extremely superstitious, and it is very difficult to break through their prejudices. Why, even here we have them to contend against, but, of course, to a much smaller extent. For example, on a plantation near to us there is a large number of Aoba men employed. They, I find, are harder to win than any other (excepting Malayta), and why? because they are many in numbers, and when some of their countrymen come to school they have to stand all kinds of persecution from the others. Many of them have been won for Jesus, but not so good an average as other islands.

TESTIMONIES OF THE "BOYS."

One of them, the other Sunday, in speaking, said that, "before he came to school, he walked in darkness like he not have any eyes to see with; but now Jesus made plenty light about him, and he could say, like the blind man, that, 'Whereas once he was blind, now he could see.'" What could be more beautiful or true than this simple testimony? Another, speaking on "Ye must be born again," spoke thus: "Born again in Jesus, live new life, throw away altogether old way, and live for Jesus only." Could the most brilliant speaker say more? I trow not, for in these words lie the secret of a happy life and a glorious death. One "boy" came lately to say good-bye ere returning home. His words were: "Good-bye, missis, suppose me no see you again in this world, me meet you in heaven." I reminded him that God would be with him on his island, if he remained true to Him, and his face brightened as he said, "Yes, missis; Jesus say, 'Lo, I am with you alway, even unto the end of the world,'" Is this not another proof that they understand what they are taught? Tom (a Tanna "boy") died on a neighbouring plantation some few months ago. I had been to see him, two days before his death, when he appeared to be much better, and assured me that he would soon be back at school again; but this was not to be—I had looked upon him for the last time in this world, for on the second day after I saw him his spirit departed. Joe, a Sandwich Islander who helps me in school, was with him, and his last words were, "Tell missis I was not afraid to die," and so he passed away.

Another correspondent of *The Sunday-School Teacher* gives a description of similar work in quite a different part of Queensland. Here is a good incident:—

One of my best and steadiest boys, a baptized convert, is Natiogartie, and he was won to the Christian life by the consistent walk of another scholar of mine, Patrick Yorripin, a Tanna boy, who left me to find work far north on the Johnston river. Natiogartie was frequently spoken to there by Patrick concerning the better life, and noticed how his comrade knelt down to pray morning and evening in the megass yard, where their work lay. Greatly puzzled, Natiogartie at length ventured to ask "What work he make along ground? what for he talk along himself?" and then Patrick explained all, and was afterwards very closely watched by his mates, and was tried, though in vain, to see if he practised this better life he talked about, and, finding he did, they decided to come and see for themselves, as did the disciples of old. Thus Patrick came south again with a small tribe of boys, all of whom were afterwards baptized, and lived as became their profession.

Whatever be our view of the Kanaka traffic itself, we rejoice that Christians in the far south see the opportunities presented, and are wise to turn them to good account.

The Poor of the World.

The Rev. S. A. Barnett says, in an article n *The Fortnightly* on "The Poor of the Vorld," that whereas the total yearly income f each member of this nation is £33, and in urkey £4, in India it is only £2. Two llions of deaths annually arise in India from d and insufficient food and general insani- ry conditions. Vast multitudes live at most the lowest level compatible with con- ued existence. According to official evi- nce of the highest character, the condition the tenantry in several parts of India is a il to society and a disgrace to any civilised inistration. Mr. Barnett is of opinion at, although the poor of India are generally ntented with their lot, their condition is full danger to society and the State; their norance is the cause of their ferocity and o of their contentment, but this means ir constant exposure to famine. Ignorant d untrained to self-restraint, any trifling ident may at any moment "rouse thou- ds to sudden anger, and encourage them acts of murder." All the more need, there- e, that our government should be just, oral, and Christian; and, spite of England's lings, she has done much for India.

Mr. Barnett found no poverty worth the me in Japan. Some of the "professors" emed, however, to be of opinion that it uld come as the "necessary equipment of ation which had adopted Western civilisa- n." A very painful comment on the ilisation; in this view, it is backward pro- ess. The reasons why Japan has no erty are manifold; one is the land system, ich has given to every worker a holding d encouraged him to supply his wants by own labour; effort has thus been veloped and wants are limited. Another is national taste for country beauty; country has its own interest, and men do not (at esent) crowd the cities for the sake of excite- nt. The Japanese are also without a love ostentatious luxury, the habits of living ing much the same in all classes. The uality of manners is given as a final reason; e governor lets his child go to the common ool, and sit next to the child of the casual ourer, certain that he will get no con- mination in thought or in person. This uld shock English feeling, no doubt; but rhaps a School Board school would be found ite as pure and refined as a Public School, we dared to try it. A boy from such a ool, the son of a deceased Independent inister, was at the head of the 2,000 ccessful candidates for matriculation at the ndon University this year.

It is now a well-known fact that the ited States have their poverty problem. . Barnett says that "the poor are (1) a body tramps, single men, who, during the mmer, travel the country, doing jobs on the ms, and during the winter throng the ns; (2) foreign immigrants; (3) the weak, e thriftless, and the drunken." Boston is id to have one in twenty or one in fifteen of people in receipt of help; its poor live in healthy houses such as would be con- mned in London on account of want of air d bad sanitary arrangements. Chicago, th all its wealth and all its charities, is in dreadful plight; so, too, is San Francisco; d New York, as we all know, is far worse an London. The ready but thoughtless ving of the rich is said to aggravate and rpetuate the evil; on the other hand, the or of the States are not so hopeless as those England, but are always looking for better nes, and have the faith that a better fate is store for their children.

World-Wide Evangelization.—3.

When I was a young lawyer it was my custom, about forty-three years ago, to preach in the open-air on Sunday afternoons, not far from St. John's Church, Liverpool. The most frequent interrupters cried out, "Who sent *you* to preach?" One evening my friend the late Canon Falloon, then incumbent of St. John's, as he retired from his pulpit to the vestry, after preaching, beckoned to me and said, "I have a text for you, The Spirit and the bride say, Come, and let him that heareth say, Come, and let him that is athirst come: and whosoever will, let him take the water of life freely." (Rev. xxii, 17).

Now, if in this year of our Lord 1893, by all the efforts of all ministers and all the male and female city missionaries, in addition to much voluntary unpaid labour, the population of London is being imperfectly reached, and this after centuries of Christianity; are we not dreamers if we expect to evangelize far vaster heathen lands, unless we follow the example of the outspoken persecuted Christians of the first centuries? I write in no disparagement of the noble men and blessed women now labouring in heathen lands. But is it not written, "Out of the mouth of *babes* and sucklings Thou hast ordained strength, that Thou mayest still the enemy and the avenger, that no flesh should glory in thy presence!"

And surely we cannot but believe that when there was no printing, no steamboats, no railways, in the early centuries, the rapid spread of the Gospel was instrumentally owing more than now to the *gratuitous efforts* and outspoken boldness of each individual convert, man or woman, master or servant, freeman or slave, not only talking and preaching, but actually bearing witness for Christ at the risk of life, and boldly yielding themselves to cruel deaths.

In this critical hour I would again specially entreat prayer for our own country and our colonies, for the United States, and for the people of Russia from the Tzar downwards, and especially for the Greek Church, for the persecuted Jews, and the poor Stundists; because our loving Father turned the scattering out of Jerusalem and many of the subsequent bloody persecutions into blessings to the world, making again and again the blood of the martyrs to be truly the seed of the Church. Let us have faith in our Heavenly Father, the Lord God Almighty, and with one accord pray for the whole earth. Oh the wonders to be expected from Christians asking UNITEDLY AND FOR GOD'S GLORY! Was not the blessed awakening of 1859-60 a result of closet-prayer and combined one-accord prayer?

His arm now, in 1893, is not shortened that it cannot save! But let not our iniquities, or our mistakes, or our luke warmness, and especially the ungrateful iniquity of unbelief, stay the putting forth of his all-mighty arm. He tells us (Psalm ii. 8), as it were, to present cheques on his bank in the name of his well-beloved Son, saying, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." But He tells us to ask for large amounts, for his words are, "Open thy mouth wide, and I will fill it."

The great heathen empire of Rome, at the instigation of the Jews, crucified the World's Redeemer and scattered his followers like chaff before the whirlwind, hunting them and ingeniously torturing multitudes of them by deaths most cruel. But the sheep conquered the wolves, and ere long the heathen Roman Empire declared itself for Christ.*

Is this, then, an hour for *us* to ask little things! No, never! For the weapons of our warfare are not pins and needles or baby's toys, but are *still* mighty through God to the pulling down of strongholds. Yet, let us in our inmost souls ever remember that our weapons *are mighty only through God.*

Reginald Radcliffe.

A PASSION FOR SOULS.

What we want is preaching, but preaching of the right sort. It goes without saying that it must be passionate preaching. A cold tongue, a calm tongue, a dry tongue, is worse than useless. It must be a tongue "of fire." We have had too many essays in the pulpit. Real preachers are not schoolmasters or academic professors. It is all rubbish to talk about an "instructive ministry" which does not inflame the imagination or fire the heart. All real preachers—that is to say, prophets—have always had tongues "of fire," even when their temperaments were philosophical and their tendency logical and didactic. Think of the great Dr. Bunting. He was not a rhetorician or a rhapsodist. But he sobbed and wept in the pulpit of Grosvenor-street, Manchester, as he pleaded passionately with what was then the wealthiest and most fashionable congregation of Methodism to forsake their sins that very hour. How puerile it is to say that some men cannot plead earnestly and intensely, but must be cold, calm, reserved. There is latent in every heart an inexhaustible fund of enthusiasm and emotion that is raised to a white heat when we are possessed by "the passion for souls," and are baptized with the Holy Ghost "and with fire."

Without that baptism we are weak as other men. We may instruct, please, or amuse; but we shall never persuade our hearers to submit themselves to Christ. Even when, by the grace of God, in answer to believing and expectant prayer, we have received the baptism of fire, we must use our brains, the whole of our brains, if we mean to do real and permanent good.

We are not pleading for any particular machinery, or for any particular methods of work or types of agency. But every faithful minister must be a soul-winner, and must speak and act as though he expected Christ to do now what He has always been doing. We must expect conversions and arrange for conversions. Preaching is not an end in itself. It is only a means to an end. And unless it produces that end, it is worse than a failure—it is a delusion and a snare. Every consideration of personal ease, and personal ambition, and personal gratification must be subordinated to the one paramount duty of persuading men to submit to Christ, and to submit while we are yet speaking to them. We have not said a tithe of what ought to be said. The subject is almost inexhaustible. But the main thing is to remember that the pulpit is the key to the situation. If we succeed there, we shall succeed everywhere. If we fail there, all success elsewhere will be an empty show, and will be followed by bitter disappointment.—*The Methodist Times.*

THE OPIUM COMMISSION has now been definitely constituted as follows: Lord Brassey (chairman), Mr. Caine, M.P., Mr. R. G. Mowbray, M.P., Mr. Arthur Pease, Sir William Roberts, Sir James Lyall, Mr. Fanshawe, a Bengali landowner concerned in poppy cultivation, and a well-known Indian merchant. The secretary of the Commission is Mr. Prescott Hewett.

THE SI-GAN PLAIN.—Two new stations have been opened by the C. I. M. in this populous plain. Mr. Stevenson says: "I believe that when once the Gospel begins to take hold of the Si-gan Plain, we shall have a large number of converts; meanwhile we praise God for the progress our friends are making. Messrs. Hendriksen and Soderström are at Lung-chan; Messrs. Lagerquist and Hagquist are at Cheo-chih Hien."

* Dean Alford, in his comments on 1 Cor. i. 26, quoting Olshausen, observes, "The ancient Christians were for the most part slaves and men of low station; the whole history of the expansion of the Church is in reality a progressive history of the ignorant over the learned, the lowly over the lofty, until the emperor himself laid down his crown before the Cross of Christ."

The Key-Notes of Life.

By Rev. F. B. Meyer, B.A.

POWER.

Man longs for Power. The young man will give all he has for love, the older man counts no sacrifice too great for power. He who wields power is the idol of his fellows, even though, like the first Napoleon, he has won it at the cost of the suffering of myriads. We are not wrong in longing for spiritual power, if only we desire it for the glory of our Master and the blessing of man. It is even our duty to covet this great gift, and to take all means to procure it, that we may be strong and able to do exploits.

Let us never forget that the power of the spiritual realm is never to be had except in submission to the laws of its operation. All around us in our world-home great forces are throbbing, prepared to do our bidding, to carry our messages or draw our carriages; but we must obey them ere we can use them. Once learn the laws of their operation, and yield to them exact obedience, and there is nothing they will not do, toiling like another Hercules in notable deeds. Scientific men are devoting their nights and days to discover the laws of the operation of physical forces, that they may communicate them to their fellows, and that these may in turn yield humble and punctilious compliance. Similarly we must learn, by prayer and watching, the laws of the operation of the power of God, that we may adapt our lives and methods to benefit by each throb and pulse of it which may be within the reach of man.

We must remember also that spiritual power is not a separate entity, which we may possess independently of the Holy Spirit. The power of the spiritual world is the indwelling and inspiration of the Holy Spirit Himself. We cannot have it apart from Him. We diminish it when He is grieved or quenched. We are most evidently the subjects and vehicles of it, when He resides in his gracious fulness in yielded and loving hearts. We covet the gift, let us then make welcome the Giver. Let us no longer speak of *it* but of *Him*.

Eph. i. 19. The Power of God in the Ascension Life.—We are bidden to follow our Master in his upward track, and to sit with Him, in daily happy experience, where He is already seated at the right hand of God. But this is as impossible to our unaided energy, as for the swallow to follow the majestic flight of the golden eagle, soaring sunward. So strong is the gravitation that holds us to earth, so dissipating our cares, so fickle our resolution, that nought but the Divine power and grace can lift us to the level of the Divine life.

But God waits to realise in us all that He has prepared for us, and the third item in the Apostle's prayer for his converts is that they might know "the exceeding greatness of his power to usward who believe."

It is *power*. It is *his* power. It is *great* power, nothing less would suffice. It is *exceeding* great power, beyond the furthest cast of thought (such is the literal rendering of the word *hyperbole*, employed here). It is equivalent to "the energy of the strength of his might, which He energised in Christ, when He raised Him from the dead, and seated him at his own right hand in the heavenlies."

A marvellous lift was there! From the grave of mortality to the throne of the eternal God, who only has immortality; from the darkness of the tomb to the insufferable light; from this small world to the centre and metropolis of the universe. Open the compasses of your faith to measure this measureless abyss, and then marvel at the power which bore your Lord across it, and know that that same power is towards you, if you believe, waiting to do as much for you in your daily experience if you will but let it have its blessed way.

It is a matter of constant complaint with Christian people that they fall so far below their aspirations and hopes. They sigh at the foot of cliffs they cannot scale. The fault is with themselves. As we step into the lifts which are attached to so many factories and offices, and expect them to bear us upward, never doubting for a moment that they will do so if only we keep in the line of their ascent, so if we would keep in abiding fellowship with the Holy Spirit, *i.e.*, if we would not wilfully step out of the range of his blessed help, we should find ourselves mounting with wings of eagles, and going from strength to strength.

Eph. iii. 7. The Power of God in the Communication of Spiritual Gift.—The Apostle took a very lowly view of himself. He was but a minister, a deacon, a servant, like the Master, who, when none of his disciples essayed to do the servile work of washing the feet of the rest, put an end to the hesitation as to who should do it, by doing it Himself. It is only the greatest that can stoop to these menial offices without loss of position or self-respect.

But the position that the great Apostle occupied was distinctly, in his judgment, the gift of the grace of God. And he never ceased magnifying the exceeding abundance of the grace which had not only saved him, but had given him an office in the church.

The grace of God which calls us into his blessed service is connected with the energy of his power, so that whatever the work may be to which we are called, there is ever sufficient power waiting within our reach to do it. The grace of God permits us to be his fellow-workers in the salvation of men, and the power of God moves parallel with the line of our activities, to do that which would baffle our unaided efforts. Whatever you are called to do by the grace of God, you may be enabled to do by the power of God, even to make all men see the meaning of mysteries long veiled from their view.

Eph. iii. 20. The Power of God in Prayer.—In this marvellous doxology the Apostle seems to have come to the limits of human reach, though not of thought or conception. Here the two seem to be on the point of parting company. The speech remains below, while the thought goes forth on its glorious way.

He had a marvellous glimpse of what God would do in answer to prayer. For, notice the power of God without is always commensurate with his power that works within. It is the same Greek word in each case. He is able to do exceeding abundantly above our prayer or thought, according to the power that worketh in us. As I write these words, I am passing up the great Hardanger Fiord; before me rise the mighty mountains, sheer from the edge of the still green water to the snows which cool the air: the steep slopes, seamed with water-courses and covered with firs; the rock, standing forth in its naked grandeur or covered with patches of fresh green grass. But lofty and overwhelming as the mountains are, it is probable that the depth below us is equal to the height above us. So the power of God that waits to answer prayer in yonder heights, is equivalent to the power of God the Holy Ghost, who makes intercession within us with groanings that cannot be uttered.

Conceive of all that the saints have asked. Think what John Knox asked for Scotland; Luther for Germany; Brainerd and Schwartz for the heathen. Compute the agony of supplication that has been made by parents for their children, by lovers for their beloved, by patriots for their fatherland. But the God who taught them to pray was able to do exceeding abundantly above all.

Conceive of all that the saints have thought. Imagine the unspoken prayers of the saints. Things that could not be uttered because speech failed, songs without words, thoughts that have flashed to and fro between the Father and his children, like love glances between those who can read each other's heart through the eyes. But God who inspired them, was able to do exceeding abundantly above all.

Above all.—He is not niggard or scanty in his gifts, eking out their measure by stretching them, just coming up to the brink of our emptiness, just topping the Himalayas of our sin. Where sin abounds his grace much more abounds. He not only feeds our hunger, but gives us twelve baskets full of fragments over and above.

Abundantly above all.—We think of the profusion of spring flowers with which He carpets the glades; of the star-dust, collected in wreaths of light on the midnight sky; of the wealth of his creative fancy in every corner of the world around us. Ah! how prolific his thought, how rich his imagination, how fertile his power. Such is our Father in nature. Think, then, O child of His, what He will not be to thee, whom He loves as He loves his Son! Ask great things of Him for his work and his world, and believe that He will far exceed thy furthest reach of desire. Thy least word will stir and bring down a blessing, mighty as an avalanche, but as soft as summer rain.

Exceeding abundantly.—We will stay here. The words cease to mean more than we have already learned. Our faculties are too immature and limited to understand their depth of meaning. Only let us yield our hearts more to the power that waits to strive and yearn within them, that the depth within may cry to the depth above.

Eph. vi. 10. The Power of God equipping us to Conflict.—We are seated with Christ above the power of the enemy, but we are still assailed by it in our daily experience. We wrestle not against flesh and blood, but against principalities and powers. The darkness of the world, and especially of heathen lands, is the veil beneath which malignant and mighty spirits set themselves against the Lord, and against his Christ. What are we that we may hope to prevail, either in our own temptations, or in our efforts to dislodge them from human wills, unless we have learnt to be empowered in the Lord, and in the strength of his might?

By his own conflicts, and notably by the mighty act of his Ascension, our Lord Jesus has become in his human and representative capacity, the storehouse of spiritual force, which has proved itself more than a match for all the power and craft of Satan. He holds in himself a plenitude of spiritual power, which is destined finally to issue in the binding of Satan and the destruction of his realm. That power is not yet exerted to its full measure. But it is nevertheless in Him, and in Him for us. We may be strengthened with might by his Spirit in the inner man (iii. 16). We may become strong in the Lord, and in the strength of his might. It is too wonderful! Thought wearies in its flight to cover conceptions so vast. May the power of the risen and ascended Lord be really ours. Then let us chide ourselves that our lives are so poor and ineffective, and let us begin to live in such wise that we may be divinely empowered, and able to do all things through Christ that strengtheneth us.

AGED CHRISTIAN BLIND.

Next to insanity, there is no calamity more distressing than loss of sight, and when accompanied by poverty and old age the case of such is exceedingly trying. In the Homes for Aged Christian Blind Men and Women at Hanley-road, Crouch Hill, there are at present eighty-two inmates; one of these is in her ninety-fourth year, twenty-three are over eighty, and fifty are over seventy. Blind persons are received from all parts of the United Kingdom, irrespective of sex. Christian character, old age, poverty, and blindness are the only qualifications for admittance. There are a few who have been blind from their birth, but the majority have lost their sight, and with it their means of support within the last ten or twenty years.

The following instances are but a sample of cases showing the necessity for such a home for the aged blind, who, having outlived their relatives and exhausted their slender means, are glad to seek such a refuge as is afforded them here. "W. B. L." was for some years a colonist in Texas, possessed of considerable means, until overtaken with blindness. His sister, the wife of a rector, made application for his admission to the Home in 1890; it soon became apparent that his health had given way, and after enduring affliction he entered into rest.

"E. C." was a native of Cork, and when received was seventy-eight years of age. More than usual interest is attached to this case; for twelve years she shared the benefits of the Home, but for the last four years reason was dethroned and her delusion was that of becoming wealthy, talking mechanically when awake, but in lucid intervals showing where her heart was—Christ was her theme. In February last exhausted nature gave way, and she gently fell asleep, aged ninety years.

"J. M.," writes on behalf of "F. A. M.," who was an accountant with every prospect of success. By carefulness and industry he had saved a considerable sum, which he invested in what was thought a safe society; he was overtaken with blindness, and following this was the collapse of the Society, and thus he became penniless.

The Home has no endowment, and the superintendents, Mr. and Mrs. Bright, have great difficulty in meeting the wants of this large family. They ask for the prayers of God's stewards who are blessed with sight, that out of gratitude to the Divine giver of this great blessing, these helpless and afflicted ones may not be overlooked. The Homes are open every day (Sunday excepted) for inspection. The office is 77, Hanley-road, Crouch Hill, London, N.

Apocalyptic Scenes.

By Sir S. Arthur Blackwood, K.C.B.

XXIII.

THE DEATH AND RESURRECTION OF THE WITNESSES.

We come now to that part of the prophecy concerning the two Witnesses to which I referred as being one of considerable difficulty, and therefore naturally of difference of views.

The Great Revealer declares to his servant John that the Witnesses are to be killed by an agency from the abyss, that their corpses are to be exposed to public contempt, their death being a cause of universal rejoicing, but that they are to be resuscitated and to be raised, in the sight of all, to a position of glorious exaltation.

The Protestant Churches are to lose their vitality, their life. The olive-trees are to become destitute of oil; the light of the candlesticks is to be extinguished. They will no longer be filled with the breath of the Spirit, no longer feed upon the Bread of Life, no longer lift up their voices in testimony for God. That is how Churches die.

They are to be slain by "the wild beast that ascendeth out of the bottomless pit." This is the first time that this awful phenomenon has been mentioned. The full meaning of the symbol is given later on. We will not, therefore, dwell upon it here, except so far as to say that the wild beast is identical with the fourth wild beast seen by Daniel (ch. vii.), and consequently denotes the fourth great world empire, or ROME. The various aspects under which that power appears, first Pagan, then Papal, first united and Imperial, then divided and monarchical, and finally Democratic, or what we call "Constitutional," are presently described. This is the power that makes war with the Witnesses, overcomes, and at length kills them. The life of the Protestant Churches is destroyed by Rome.

This end is accomplished "when they shall have finished their testimony." The war of the wild beast, or Rome, with them, has been carried on during the period of their testimony—*i.e.*, throughout the 1260 years of their witness for Christ and against anti-Christian error.

The lifeless organisations—"their dead bodies" are treated with gross ignominy, or exhibited as objects of public contempt and scorn. And this occurs in a specific locality, "a particular street" or open place, a forum of "the great city" (ch. xvii. 18), or Roman Empire; for the city, or citizenship, was made coterminous with the Empire—*e.g.*, Paul was a "Roman," though a native of Tarsus (Acts xxii. 25, 28). The name of the street is given—that is, its spiritual or figurative name—and a special mark of identification is furnished. "Spiritually" it is called Sodom and Egypt, and it is that spot in the Roman Empire "where our Lord was crucified." Now, though there is no passage in the Scriptures where Jerusalem is actually called Egypt, it is addressed as Sodom in Is. i. 10 and Jer. xxiii. 14, and when to that name is added the explanatory note, that it is the scene of the crucifixion, we can have hardly any doubt that Jerusalem is intended.

For three years and a-half (3½ prophetic days) these dead churches, whose witness to Christ and to truth is no longer heard, become the gazing-stock and scorn of the representatives of Christendom ("they *out of* the people and kindreds and tongues and nations," *i.e.* deputies therefrom) who treat them with grossest ignominy. They are cast out of their graves as abominable branches, "carcases trodden under foot" (see Is. xiv. 19). There being "none to bury them, (they) are become a reproach to (their) neighbours, a scorn and derision to them that are round about (them)" (Ps. lxxix. 3).

The dwellers upon the earth rejoice over vanquished Protestantism. Their troublesome testimony is silenced. Dissent, Nonconformity, evangelical truth, are all suppressed. The dwellers on the earth can be happy now. No unpleasant witness to the truths of God is heard. The realities of holiness and sin, death, judgment, and eternity, of the Cross of Christ, of heaven and hell are put on one side. They are all explained away, the Bible itself having been proved (?) to be a collection of old-world myths. The Protestant Churches have, some of them, modified their creed and standards to obtain or preserve State recognition, while others, in order to abolish it, have subordinated their Christianity to their politics. In one way or another, the Churches have ceased to testify. They have abandoned their Protestant attitude. It may be that, cap in hand, they have humbly sued to be included in the imposing organisation presented by a reunited Christendom, but though they "laid (their) body as the ground, and as the street to them that went over," they obtain no favour in the sight of the representatives and rulers of the worldly-religious Church that has the upper hand, and exercises universal sway. They do not even "suffer their dead bodies to be put in graves." [The present readiness of a certain party in the Church of England to accept such a position is illustrated by the following language lately used by an active Ritualist: "It is reasonable to hope that twenty years hence Catholicism will have so leavened our Church that she herself, in her *corporate capacity*, will be able to come to you (the Roman Catholics) and say, 'Let the hands which political force, not spiritual choice, have parted these 300 years be once more joined. We are one with you in faith; there may be a few divergences of practice on our side. We seek to make no terms; we come in the spirit of love and of humility; but we feel sure that the chief shepherd of the flock of Christ (the Pope) will deal tenderly with us, and place no yoke upon us which we are not able to bear'"!]

This state of things lasts for three years and a-half, and no longer. The period is accurately, divinely measured. At its end a glorious revival takes place. No human agency is mentioned; "the Spirit of life from God enters into them, and they stand upon their feet." No longer crouching, cringing, ashamed of their previous history and the noble testimony of their ancestors—in fact, void of vitality and power—they are once more erect, bold, and steadfast. The functions of living Churches are again exercised; the holy oil pervades the branches and fills them with beauty and fruitfulness; the light of the candlesticks once more shines forth with divinely-imparted brilliance. The testimony of Jesus is sounded forth anew in all its truth and sweetness.

"Great fear fell upon them which saw them." The revival of the Protestant Churches is as conspicuous, as notorious, as had their shameful death been, and the world that hated their testimony and thought it for ever silenced, is amazed and alarmed by their resuscitation in such marvellous power as to demonstrate the direct intervention of God Himself.

But in all this we are venturing upon the untrodden ground of the future. Hitherto history has given us her aid, but we seem now to have reached that point in this most wonderful prophecy where she can afford us no clue, for the things foretold have not yet come to pass. The master key can no longer be used with any absolute certainty; and it must be with deeper humility and greater diffidence that we search into the things that are revealed for our learning. It is only by the light which the ascertained use of Scripture symbolism, and the probable application of the visions to the leading events of the past, shed upon the mysterious scenes now disclosed, that we can hope in any measure to discern their meaning.

If the view so briefly given in the former part of this paper (and which, I should say, is that advocated by Canon Garratt), be in any degree correct, what are the coming—or, indeed, perhaps now passing—events which the prophecy discloses?

The extinction of the life and testimony of the Churches that have witnessed for Christ for twelve hundred and sixty years—not, be it observed, the extinction of Christians or of Christianity—is foretold. It is the corporate organisations that die, the candlesticks that cease to give light; individual testimony may be more numerous, more powerful than ever; it is the testimony of the Churches, *as such*, that is silenced, though only for a time. It is by the power of Rome that this is effected; not perhaps, as in former days, by fire and sword, but by other not less effectual methods. It is at Jerusalem that some great gathering, or Œcumenical Council, of united Christendom is held at which the submission of the Protestant Churches takes place, a submission that is regarded with contempt towards the silenced prophets (or religious teachers) that had tormented the world, and with mutual congratulation amongst the triumphant representatives of the fashionable religion. And then, after three and a-half years of ignominious silence, a revival of extraordinary character takes place—the once again witnessing Churches are publicly called and raised to a position of privilege; for exaltation to heaven and casting down to earth or hell, are, in figurative language, expressions denoting elevation to, or depression from, stations of privilege, national or ecclesiastical, political or spiritual (see Is. xiv. 12-15; Lam. ii. 1; Matt. xi. 23). And this is in the sight of those who had triumphed over them. "Their enemies beheld them."

Of the succeeding, or perhaps contemporaneous, events—"the same hour," described in the next verses—it is still more difficult to speak. A tremendous convulsion of society ("a great earthquake") takes place; "the tenth part of the city" (believed by some to be England, as one of the ten component parts of the Roman Empire) falls—national ruin, the result of national apostasy. In this social cataclysm, seven thousand persons of prominent position, "names of men" (or men of note, *cf.* "men of renown," Nu. xvi. 2) are brought to nought. But the result is national repentance and glory to God. This closes the sixth trumpet, the second woe.

All this appears to be yet unfulfilled. Yet are there some striking indications of the probability of the earlier stages of the prophecy being realised, indications calling for most earnest attention.

1. The 1260 years of the great apostasy are, in the belief of many, on the point of expiring, if they have not already expired.

2. The Churches—or witnessing bodies—are giving up their witness, their *Protestant* attitude. Is not this the case in the so-called Reformed and Protestant Church of England? The very name of Protestant is hated and practically disowned by the hierarchy and by the great majority of those who call themselves "the Church." Where is the witness against Romish error in the great Lutheran Church of once Protestant Germany? It is notorious that the whole body is permeated with sacramentarianism and practical sacerdotalism, their "high sacramental doctrine bringing them almost into contact with Catholicism" (*Times* leader, Nov. 1, 1892). Spiritually-minded Christians in German lands attest this on all sides. Only the other day the Lutheran Church in Austria excised "its article denouncing the sacrifice of the Mass as a blasphemous deceit" (O shade of Luther!) because it was offensive to the Roman Catholic Church, and in order to retain State recognition. And what are we seeing in the Presbyterian Church of Scotland, the church of John Knox? In October last was formed within its pale a "Church Society," which is characterised by some of the leading features of early Tractarianism, and is looked upon by many as sacerdotal and sacramentarian in its principles and aims. Are not the witnesses ceasing to witness? Is not Protestantism, so far as regards the voice of Churches, dying out?

3. And by what power is the Protestantism of the Churches being overcome and killed? It is by the power of Rome, "the wild beast that ascendeth out of the bottomless pit." Not, as I have said, by fire and sword, by Inquisition and dragonnades—though such means are still employed where circumstances permit, as in Portugal, Mexico, and other places—but by the now far more successful agency of Ritualism in one shape or another. A religion of forms and ceremonies, of priestcraft and sacraments of alleged mysterious efficacy, is surely and by no means slowly sapping the lifeblood of the Churches of Protestantism, and where this avails not, Rationalism, its twin sister, is so blunting the edge of "the sword of the Spirit, which is the Word of God," that its testimony against the enemies of the truth is weakened and ineffectual.

Thus would it seem that we are on the very verge of a state of things when, if, as has been often thought probable, an Œcumenical Council were to meet at Jerusalem, the scenes which appear to be foreshadowed in the prophecy may rapidly come to pass.

May God in his mercy give his servants grace to discern the signs of the times.

Note.—The Rev. E. B. Elliott believed that the death of the witnessing Churches and their revival took place in the days of Luther, and his views of the passage are deeply interesting. But, besides other most serious objections, he is obliged, in order to allow this application, for one thing, to make these events take place 300 years before the end of the 1260, and for another to translate the words "when they shall have finished their testimony" as "when they shall have completed (*i.e.*, given a perfect) testimony." He admits, however, that the rendering of the Authorised Version, "which refers chronologically to the end of the 1260 years of witnessing, is the most natural mode of translating and understanding it."

A Consecrated Ministry.

NOTES ON A BIBLE READING AT KESWICK.

By REV. H. W. WEBB-PEPLOE.

Having read several portions of 2 Cor. vi., the speaker said:—It is always more agreeable, both for speaker and hearer, to dwell upon doctrine rather than duty, so long as duty is considered to be drudgery; which is generally the idea, I am afraid, even of the Christian Church. We are turning this day, as the last day of the Convention, to speak of the practical outcome of the blessed truths we have received. I think I have been guided by God to dwell upon this passage, for the special reason that while I had prepared two or three different subjects on which to speak, I have found from so many gathered here that they think the teaching is leading to passivity. They fear what are called the doctrines of quietism, leading to an actual vacuity of life; that is to say, nothing practical as an outcome of what they hear, except a sort of easy repose of soul which of course will be quickly disturbed by the stern necessities of life. My humble object is to show that if there is anything in this world that will lead to activity, and also to patience and submission in trial and affliction, to power in the service of God and in seeking the souls of men, it is the teaching that we have been endeavouring to set forth. I never knew what it was to obey and serve God as a Loving Father, to have Jesus Christ as my sole Master, and the Holy Ghost as my alone power; to try and seek the salvation of souls with holy joy instead of from a stern sense of necessity, until I learned to know Christ Jesus as a perfect Saviour. I did not understand what it was to glory in the privilege of being a slave of God until I had learned a little—would to God I knew more—of the holy privilege of resting in Christ as one's sufficiency for provision and power. Then there came over the soul a deep inward instinct to arise and act because the power is given.

That word *duty*, which so often comes out from the lips of Christians, ought, in one sense, to be banished for ever from our terminology. It does not exist in the Bible; that is quite certain. That is a solemn assertion to make. But you will remember there are only two passages in the New Testament where it occurs—one in Luke xvii. 10, and the other in Romans xv. 27—in which we have the verb "we ought"—that is, we find ourselves bound; we are morally constrained. That is what every soul must feel who has received the blessings that are in the Lord Jesus Christ for us. As in the fifth chapter of this Epistle we read, "The love of Christ constraineth us"—shutteth us up and driveth us on by a grand necessity. But it is not the duty of drudgery; it is

THE DUTY OF DELIGHT

and of love. In Ecclesiastes xii. 13, where we are told, "This is the whole duty of man," the word "duty" is inserted. It ought to read, "This is the whole of man"; meaning, of course, that until a man comes to see that he is to "fear God and keep his commandments" he is not a man in the truest sense of the word. It is not a duty in the sense of compulsion; it is a delight to a man.

In this passage the apostle is turning from his teaching of doctrine, to the practical outcome of that doctrine as applied to himself and his readers. You will observe he introduces his exhortations by that striking word "beseech," of which he is so specially fond, and which occurs at the turning-point of almost all his epistles (see Rom. xii. 1; 1 Cor. iv. 16; 2 Cor. vi. 1; Eph. iv. 1; 1 Thess. iv. 1; Philemon 9). What I think is so beautiful in every part of the New Testament is that there is none of the thought and idea of commandment, or enforcing duty at the point of the sword. It is always the beseeching of a loving heart that draws another towards itself, and by the very incitement of gratitude compels us to delight in doing the bidding of the One who has saved us. I ask you to remember that here; because I am to speak of what I know will appear to the natural man a most distressful and unpleasant part of the Christian's life. We shall not be doing our duty to God or man until we really bring forward the darker side as well as the brighter—the brighter as to the all-provision which is in Christ Jesus; and the darker, because of our natural instincts to shrink from the call to suffer with Him. But there is no hope of being glorified with Him unless we are

PREPARED TO SUFFER WITH HIM.

When the Apostle says here "we beseech" it is a very striking word. He is taking to himself the office of the Paraclete. Twice already in this Epistle he has said that we exercise the office of the Paraclete, by virtue of the Holy Ghost given to us. We have not spoken so much perhaps about the Holy Ghost in this Convention lest we should differ from one another. But let us never forget that it is the Holy Ghost that is the power for serving God and for holiness. The Holy Ghost, says Paul, has already been given to us as the earnest of our inheritance, as the power of God in our heart. Then he says that this Holy Ghost, having come as the Paraclete, makes use of us, as epistles of God, by whom the *paraclesis*, or the exercise of the privilege and power of the Paraclete, may be carried on in the midst of the world. This *paraclesis* has three different departments: to convince the world of sin, of righteousness, and of judgment; so to convince them of their sin in each case by our lives, that they shall learn to know, from the holiness of Christians, what sin means; to convince them of righteousness, by showing what God has given to us, and is working in us; to convince them of judgment as having passed away from us, that they shall long for the refuge that God has bestowed upon the believer, and enter into the rest which God has granted unto us. Again and again the Apostle seems to refer to this, and to dwell on it, as if it were the joy of his heart to become

A PARACLETE TO OTHERS.

Now, he says, as a Paraclete, "we beseech that ye receive not the grace of God in vain." Therefore the whole of what is coming seems to hang upon what he has thought of as the grace of God. You will remember that in the second chapter of the first epistle he says, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Then he opens the third chapter by saying he is compelled to speak to them as carnal. He could not trust them yet as spiritual, though he longed to do so. Why? Because they were living in a carnal state, not only in the matter of fornication, but because of their internal strifes as believers, and contests as a Church of God.

Have you ever thought of these three stages? There is first the *natural* man, who lives for his senses—what we should call the self-life; who has, no working of the Spirit at all; who is incapable of discerning anything spiritual, and knows nothing but the exercise of the action of nature. Then the Apostle speaks of them as *carnal*, not as natural. Therefore it is possible for a man who has received the Spirit, or a Church that has received the Spirit, to be carnal. They are delivered from the natural, in one sense; they have entered into a certain spiritual enjoyment, but they are not altogether given over to the Spirit. "I speak to you as unto babes" that can only drink in milk—that is the exercise of one's carnal appetite. There are many people who come to conventions and keep drinking in, but never work for their Lord—never come to the point where they shall be strong and active. It is a blessed thing to be a babe, as Peter says, taking in the sincere milk of the Word, to grow thereby; but how many never seem to think of growing.

WHAT A LOT OF DWARFS

we find in the Church of God, having no aspirations after real growth. The Apostle is saying to them, that they must grow till they become such men as to be faithful stewards; then as stewards they shall glorify God their Saviour in all things.

Then we come to the condition of being *spiritual*. It is that we may be made spiritual that we gather here. God has told some that they are not only living carnally in the sense of merely drinking in, but that they are living lives of the flesh in its lowest state, in some things; nursing sins which they hardly thought were sins; God is dealing with them about the meaning of the word sin. Thank God if He has taught us what the deeper meaning of sin is. We say we are called to convict the world of sin. We shall never convict the world until God has convicted us. Then, perhaps, we shall begin to see the power of righteousness, and to exercise the principle of judgment.

But Paul is saying that they must become spiritual. In this second Epistle he is answering objections raised against his own work. On one side the Judaizers seem to have charged him with being lax in his morality, because there was a man in the Corinthian Church who had fallen into th most degraded form of sensual sin, actually takin away his own father's wife. The Apostle says th very heathen would never permit such a degradatio of humanity. Yet the Judaizers seem to say that is because of his laxity of doctrine that such an iniquit was possible. He is proceeding to answer then when, on the other hand, there is the charge of th Corinthian Church itself that he was over-exact i punishing the sinner—in giving the man over t Satan for the destruction of the flesh, forgetting thi man is human. So he proceeds to answer thes over-tender Corinthians, still carnal and low, and t show that his ministry as to sin was upright on ever side. Towards the Judaizers he would show thi the principles of the Christian are infinitely highe than those under the Judaic or Mosaic dispensatio because the former sought simply to exercise the privileges or duties in the stern keeping of the lett of the law. He wants to show that the true Chris tian has a wonderful

INTERNAL PRINCIPLE OF HOLINESS,

which makes it impossible for a man but to wr with sin; and while they might be ever so tende towards the sinner when repentance is sought, ye the Church must exclude any man who is guilty o living according to the rules of the flesh, while th sin continues.

Having said a good deal in the second chapte about offering to help the poor fallen one, th Apostle in verse 8 beseeches the Church to "confir their love towards Him." I cannot dally over thi word love; but has it ever struck you that why th Apostle wrote so much to the Corinthians wa because he wanted to teach them the true principle of love? They had knowledge, utterance, wisdon gifts; no church of all he addressed by letter ha so many gifts; and yet they were utterly lacking i love; so he says, "I beseech you confirm your love. I call upon you, as a Paraclete, to show love to th sinner. But how? Here he turns away to explai the principles upon which alone the Church of Go could act towards sinners. There is a ministratio given by God through Moses which He calls law o letter; that was glorious, but after all it had n glory when compared with the ministration of th Spirit. What is this ministration of the Spirit The Gospel

BRINGS LIFE OUT OF DEATH;

whereas the law really brought death out of wha appeared to be life. The law comes to a man an says, Live, when he is apparently alive and capabl of judgment and duty and service. It condemn him so that it brings him into a condition o absolute death. The Gospel comes to the man wh knows he is dead and offers him life out of death But while the Gospel brings life from death, Pau shows in chap. iv. that this life is one in whic the natural man and even the carnal man is to b brought into the positive experimental condition o death—"bearing about in the body the dying o the Lord Jesus, that the life also of Jesus may b made manifest in our mortal flesh." Short of thi he says, we shall never satisfy the criticisms of th Judaizers, or the so-called tender Christian, wh thinks he loves, but does not understand the tru principles of love. There must be, first, death fro what is called natural life willingly undergone, i the person of Christ, at the cross of Christ; the there is to be death in life, so that we are willing t be always apparently dying and yet we live.

In order to persuade men to accept this alon condition of true spiritual life, he says in the clos of the 4th chap. and the commencement of th 5th, "I want you to reason out the motive powe for this wonderful life." There is

A GRAND SET OF MOTIVES.

First, we are looking forward to the glory; our eye are to be fixed on the eternal, and that will keep u from groaning over the temporal. Then he say Look at the judgment seat; that is a secon motive. We shall all stand there to receive th things done through, or by means of, the body. Go will close the account. There is a third motive— the constraining love of Christ. And, lastly, as motive power, he speaks of the Gospel of the Cross God sent his Son Jesus Christ that He might reco cile the world to Himself, and to us He hath com mitted or entrusted the ministry of reconciliatio "as though God did beseech"—not "you," that put in here. It is of great importance to noti this as laying down a universal principle of the e ercise of Gospel privilege. We pray, or beseech, i Christ's stead, Be reconciled. That is the un

ersal law of our lives. We are to go about and y to the sinner outside—the natural man; to the nner inside—the carnal man; to every man who has er sinned, to every backslider, to every uncon-erted soul, "Be reconciled to God," "as though od did beseech through us."

A STRIKING INCIDENT.

I do not know if I have ever mentioned here an ident in my life. My father-in-law, the late Lord stice Lush, told me a strange circumstance in is own life. He was engaged at Westminster all, in the old days when the Courts of Law re situated there. He saw in the further corner Westminster Hall a legal friend of his, Serjeant ilkins. He went up to him and found him in ars. He inquired what the sorrow was—whether had had news of any trouble. "No," replied the rjeant; I am glad to see you, for you will help e. I am fifty-six years of age. I have heard e Gospel long, but never as just now when the court I heard a voice, as it were from heaven, ying, 'As though God did beseech, I pray you reconciled to God.'" Again the man burst into ars. "Brother Lush," he said, "it is wonderful, onderful—God beseeching the sinner. I always ought I must beseech God; now I have seen od beseeching me; oh, Brother Lush, it is onderful love." The man died a few weeks after, y father-in-law having seen him every day. As r as the human mind could judge, he was brightly ady to leave the world. It was this ministry of conciliation ministered to him direct by the Holy host.

Then the Apostle breaks out in chap. vi., "We lso beseech"—as though God did beseech—that ye eceive not the grace of God in vain." Whatever e condition of any soul here, I am commissioned, mply as a speaker, instructed, as one hopes, of the oly Ghost, to beseech that you carry not out from is tent at the close of the meeting

ONE SINGLE SHADOW OF DARKNESS

tween your soul and God; but to enter into the rfect peace which He has provided through Jesus rist our Lord. We are an ambassador for Christ; reconciled to God. "He hath made Him to be for us, who knew no sin, that we might be made e righteousness of God in Him." That is the oly Ghost's work of conviction; so now it is as a raclete that we beseech—Receive not the grace God in vain.

Then there is that striking application in the cond verse, "Now is the accepted time." Here ul applies it to the Christians as well as the orld, for every moment of their lives. I do say to y such one, listening to God's minister now: y dear friend, now, *now*, NOW is God's accepted me; now is the day of salvation from that awful se lying upon your soul, that awful weight ighing down your mind. The apostle prays, seeches; makes everybody look to see what is e matter. I wish I could put the looking-ss of the Holy Ghost in front of a good any of you. I do not know what you the audience think of us on the platform, t I often think, looking down, What can we do to ake the Christians look a bit brighter, as though ey had got something good from God? I wonder lother we are traducing our Lord in this matter. appen to have the lumbago very badly; I pray d to make me look cheerful and to bear up under If there are 500 of you here who have got the mbago there would be good work for the chemists. t us ask the heavenly physician to

HEAL THE LUMBAGO LOOKS

a great many Christians in these conventions. member, beloved friends, we are not to receive e grace of God unto emptiness; we are to begin rking it out.

In the third verse the Apostle may be said to eak to ministers of the Gospel. I wish we did t use that word for a special class of people; we erly destroy the bearing of God's truth. You are nisters as much as we are. It is a false idea is, of thinking that only those on the platform are nisters; of putting them on a platform they were er meant to occupy, and which they do not orn. Never expect anything from a white-ckered parson which you do not expect from a loured-tie sinner. If you confess your sins to e, I must confess my sins to you. Therefore, member we are here as brethren in one body, nisters serving one Master.

Let us look at the word in this third verse. What the point with regard to this ministry? "Giving no offence in anything." I know the Apostle is speaking to himself and his brother preachers; but in the eleventh verse he applies it to the Corinthians, and therefore I take the liberty of applying it to the Church at large. "That the ministry be not blamed, but in all things approving ourselves as the ministers of God." I want you to realise before you pass from here, that your life is to be a consecrated one in the true sense; it is to be

CONSECRATED TO MINISTRY.

Let me refer to two or three texts. "The Lord Jesus Christ came not to be ministered unto, but to minister" (Matt. xx. 28). "Many women were there beholding afar off which . . . ministered unto Him" (Matt. xxvii. 55). It is the same word. "He that is chief, as he that doth serve" or minister (Luke xxii. 26). "They made Him a supper, and Martha served"—ministered (John xii. 2). And most important of all—"If any man minister to Me, let him follow Me; and where I am there shall my minister be" (chap. xii. 26).

What is this ministry? According to its true derivation it means carrying one into the dust and making one to be a willing slave. That is the idea, and no other. So that when you call your minister "the head man in the parish" you utterly mistake the whole idea of his position; you ought to say he is "the servant of all men." Paul knew no higher title than to be called the slave of Jesus Christ, and for their sakes, the slave of all men in Christ Jesus. If this is the idea of the Christian ministry, it will be applicable to every child of God who has realised the grace of God, and has received not the grace of God in vain.

We are called to minister. How? Look at the details. How are we to commend ourselves; how shall we live when we go home from this convention? The words group themselves into

THREE CLASSES,

described by Bengel as being the general, the suffering, and the self-applied or voluntarily incurred conditions of life. First of all, "in much patience, in afflictions, in necessities, in distresses;" what another writer calls *gravis*, *gravior*, *gravissimus*—heavy, heavier, heaviest. They are internal trials, that may come entirely from within or from an external cause. There may be trial or burden of the soul, as one thinks of the world and of one's duty or privilege towards the wicked.

Then there are external trials—"in stripes, in imprisonments, in tumults"; you are to have much patience as the world lays those things upon you as they did on Paul; "in labours, in watchings, and in fastings"—these are the self-incurred trials of the Christian life. Where the soul is longing for the salvation of others it will bring itself willingly into labours, watchings, and fastings. Until you have received the grace of God and the power to be patient under such trials, never talk about your fine Christian life. Do not go home and say, "I have entered into blessing." I have heard

SEVERAL JAUNTY SOULS

speaking of that already. Oh! brethren, it is too solemn a thing to be blessed of God to talk like that. What we are bound to say is this: "I never saw the grace of God until I went to the Convention; when I saw it, it crushed me to the very ground with a sense of my impotence, and lifted me up with the grandeur of my Christ."

But the ministry is not only to be in much patience. Look at the next set of words, showing what a power you will have; "by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God." I do not think you need be afraid now; if that is not provision enough, what do you want? What next? "By," or "through," as the Greek word means—"through the armour of righteousness; through honour and dishonour, through evil report and good report." These are the three spheres of the Christian life and testimony. The armour of righteousness is to be exercised and used—that is against the devil. Through honour and dishonour—that is from the world. Through evil report and good report—that is the sphere of the Church.

TELLING TALES ABOUT ONE ANOTHER;

making little of one man, and making another into a god and a hero. "Oh, you divine being; what a beautiful speech!" Then when you get round the corner, saying, "Did you hear that wretched Mr. So-and-so? Did you ever hear such a horrid speaker in your life?" By God's grace, my brother, my sister, you are to go through the heavenlies in the strength of the armour of Christ's righteousness; through the world without caring whether they honour or dishonour you; through the Church without caring whether they spread a good report or a bad report.

Go on to the next. Here the word is "as," and we have nine strange comparisons. "As deceivers and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing," and so on, till it ends with this: "As having nothing"—that is a nice pauper—"yet possessing all things." It is good to be a spiritual pauper if you always turn to the Father's treasure; and the Father is guardian of all the treasure, so you need not be afraid to look for a supply.

"SPEND FREELY,"

is a word that some fathers say to their sons, and not very wisely always. God says to his children, "Oh, my children, spend freely." I remember the case of a gentleman who had taken a wife from a lower position in life than himself. He put to her credit £5000, but he found at the end of the year she had spent only £50. He said to her he was sorry to find she had scarcely drawn out anything at all. "I was so afraid of poverty coming, and that we might not have anything after twelve months." I fear we are very like her.

Paul says, "Now, then, O ye Corinthians, our mouth is open unto you, our heart is enlarged; now for a recompense, be ye also enlarged." This is the Christian life, and this is what God wants of us.

I must close with only a word or two about the latter part of the chapter, where, strange to say, the broadening out seems to be restricted. "Be ye enlarged," but then he turns round and says, "Be not unequally yoked with unbelievers; what link is there between God and Belial, between Christ and the world? Come out and be separate." Yet he has just said, "Be enlarged; do not be straitened in your own bowels." Yes, come out; but keep in,

KEEP CLOSE TO GOD.

The nearer you are to the great Fountain-head the more you will be able to draw out of your treasures. Do not go down to the level of the world, or draw from that. Keep to the fountain-head where the clear water is; keep close to Him and draw from Him every day and all the day.

I am invoking you to a life of ministry with this blessed assurance, as one great motive power: the Father in heaven has promised that if you will only keep close to Him He will receive you, and will be, in the deepest experimental sense, a Father to you. I have often asked people to tell me what the fulness of God means, and they say they know little about it; others tell you they feel flooded with the unknowable love of Christ. I have asked in vain at almost every convention for the last ten years, "Will anybody tell me the least meaning of being filled unto all the fulness of God?" I confess

I DO NOT UNDERSTAND IT AT ALL;

but I want to. It is a grand promise, that if I keep near to the fountain-head and ask the Holy Ghost to fasten me tightly to God, the vessel will, as it were, have the power to receive and to give out a fuller and fuller measure of the grace of God as He deigns to use me. Are you willing to be thus used and to feel, as it were, everything going out, so that we have to say, We have nothing, and yet we possess all things. "Having therefore these promises"—that God will receive us and be a Father to us and that we shall be his sons and daughters experimentally—having these promises let us at the close of this Convention be truly consecrated; let us kneel down and say, "Lord, cleanse me from all filthiness of flesh and spirit, that there may be the perfecting of holiness in the fear of God."

AN IRISHMAN, in the columns of *The Temperance Record*, contends that a passionate, insatiable love for spirituous liquor is a besetting sin of the Irish people.

THE TRAMPS' MISSION seeks to bring those outcasts under the healing influence of the Gospel by supplying libraries for their exclusive use in the casual wards. The report shows that the Mission has been enabled to furnish 271, but there are still 376 unions unsupplied, and united effort is needed to extend this work. No less than 920 letters have been received from workhouse officials reporting beneficial results from the Mission. The secretary is Miss Susan E. Barnett, 2, Eldon-villas, Battledown, Cheltenham,

For the Young.

GREEN FAIRIES.

By Mr. William Luff.

I did not see them in England, Scotland, or Ireland, yet I was not very far away when I saw them. Who can tell me where I was?

"Wales." Yes, you are right. I was there for a holiday, and had gone for a long walk, when I was caught in a heavy storm of wind and rain. So I folded myself up as small as possible under a moss-covered stone wall, and, with my umbrella over me, watched the driving clouds. It was there I saw my green fairies, not butterflies, beetles, bees, or flies, but—

"Moths." Yes, little green oak-moths, that kept flying about in the rain, until the large drops knocked them down in the mud. I was going to say—

"Silly fairies, to come out in such weather," but I thought they might call me equally silly.

Once, each moth was a little caterpillar, living in an oak-leaf, which he rolled into a tent, secured by a silken rope. In this they dwelt secure, for if a bird looked in, the little fellow would drop out at the back window, and swing by his slender cord, thus hanging himself to save his life. The bird, finding no one at home, would go away, and then the inmate would climb back.

In these early days the wingless fairies were comparatively safe, like many dear children in Bands of Hope, Sunday schools, and sheltered homes.

But the caterpillars turned to moths, left their leafy retreat, and with new clothes went forth into the world. Then their dangers began, for the ground all around me was strewn with their fragile forms, their happy existence ended in mud and filth. How like many dear young people: they have new spheres, new dresses, new powers, but also new dangers.

How helpless and frail were the fair creatures in that terrible storm! The drops soon laid them low. "Drops," little drops, hurl many a fair life into the gutter. The lad, the lass, leave home, and are powerless before the influences that sweep down upon them.

Nor could the beauties get up again. No more flying in the sunshine, for they were fixed in the mud; they might struggle, but they could not deliver themselves. We cannot save ourselves from sin; we may try, but trying will not set us free.

As the rain continued, the ruts in the road became little rivers of muddy water; into these some of the dear fairies fell, and were hurried along toward the dirty ditch. What a picture of the bad habits into which many fall, and by which they are sped along to destruction.

What grieved me most was the fact that others did not take warning by the fate of so many victims. Fairy brothers, sisters, cousins, were dying all around, yet out flew more and more, only to share the fate of the earlier ones. It reminded me of men and women; they know others have perished through drink and other storms, yet in their weakness they venture out, and too often fall and perish.

Poor little fairies! I almost had to get out my pocket-handkerchief and dry a tear, but as I looked round I saw some were wise; they were hiding in the moss-covered rocks, dry and safe. Young people, do not venture out in the storms of life. Hide in Jesus. Abide in the Rock. Say,

> So sinful, so weary, thine, thine would I be,
> Thou blest Rock of Ages, I'm hiding in thee.

Are you out in the world, away from home, in danger, but not yet smitten down into the mire of open sin? Be like one of my little fairy-moths. It flew under my umbrella, and into the warm shelter of my hand, as I grasped the handle with my open fingers. Did I pinch it and cast it in the mire? No, I loved it for its faith, and would have kissed it, only its mouth was too small to find. Fly to Jesus! He loves to have weak ones trust his strength. "In the shadow of his hand hath He hid me" (Isa. xlix. 2). What a lovely hiding-place, near his heart.

> When the storms of life are raging,
> Tempests wild on sea and land,
> I will seek a place of refuge
> In the shadow of God's hand.

But was there no hope for the perishing ones all around? Reaching a dry piece of grass from under the wall, I put my hand out into the rain, and held the grass to a struggler in the mire.

"Catch hold, little chappie," I said.

And he seemed to understand my language, for he grasped it.

"Now hold tight, my good fellow," and he did, as I lifted him to a mossy cleft in the rock. I almost fancied I heard him say, "Thank you," as he wiped his dirty toes on the dry moss. Cannot we do this for some human fairy?

> Rescue the perishing, care for the dying,
> Snatch them in pity from sin and the grave:
> Weep o'er the erring ones; lift up the fallen;
> Tell them of Jesus, the mighty to save.

How He puts forth his hand to uplift the fallen one, however small! My hand only got a few raindrops upon it: his hand was covered with drops of blood to save us. Who will not thank Him for reaching out so far and down so low?

As I watched, one other incident completed the picture. I saw an ugly old black ant dragging off a poor beautiful dead fairy. She had died in the mire, and now this horrid creature was taking her away to his dark hole. It made me think of what Jesus said in Luke xvi. When the poor beggar died, angels carried him to heaven; but the rich man, who died in sin, had no angels to carry him. The devil took him to hell. Dear young fairy, we hardly like to mention such a dreadful truth, but it is in God's Word. Death is not the end. Those who die in sin must have their souls carried away by demons to a black hell. Let Jesus save you from sin now, and you need not fear the future.

CHILDREN'S S.S. MISSION.—SEASIDE SERVICES. 1893.

The following are the arrangements for the Children's August Seaside Services: H. Hutchinson and W. H. Wilson, *Bridlington Quay*, to Sept. 11; Rev. L. H. Star, *Boscombe*; E. E. Cornaby, B.A., *Brighton (West)*; C. F. Jackson, *Colwyn Bay*; Dr. C. Harford-Battersby and Victor Buxton, *Cromer*; E. Arrowsmith, *Eastbourne*, to Sept.20; H. E. Geary, *Herne Bay*, to Sept. 11; W. R. Moore, *Ilfracombe*; J. S. Tyler, and E. Hughes, *Littlehampton*; J. R.Naylor, *Llandudno*, to Sept.4; Howard Staines, *Llanfairfechan*; E. T. M. Dennes, *Lowestoft*; G. R. Kirlew and others, *Lytham and St. Anne's-on-Sea*; C. J. Small and others, *Mablethorpe, Lincolnshire*; Revs. M. J. Hall and W. S. Standen, *New Quay, Cornwall*; F. W. Rowlands, *Paignton*; H. Hankinson, *Penmaenmawr*; T. Lewes Sayer, *Rhyl*; A. G. Dodderidge, *St. Leonards*; F. Stenton Eardley, *Southsea*; Dr. F. Churchill and Rev. H. W. V. Birney, *Southwold*; H. F. Mercer, *Weston-super-Mare*; E. and C. H. Collier, *Weymouth*; Norman Bennet, John MacInnes, and E. E. Shaw, *Whitby*; Dr. McAfee, *West Kirby and Hoylake*; S. J. Hewlett, *Blackpool*; J. Waters Coldicott, *Southend*; Rev. F. S. Laurence, *Swanage*; W. T. Storrs, M.A., *Sandown, Isle of Wight*; H. Steward, *Port Erin, Isle of Man*; H. B. Claxton, *Ramsey*; B. L. Livingstone-Learmonth and R. B. Majoribanks, *Carnoustie, N.B.*; P. Welch, *Exmouth*; Josiah Spiers and R. Westall, *Towyn, N. Wales*; Crayden Edmunds, *Sherringham*.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending September 2:—August 27, Matthew xxv. 31-46; 28, xxvi. 1-13; 29, xxvi. 14-30; 30, xxvi. 31-46; 31, xxvi. 47-58; September 1, xxvi. 59-75; 2, xxvii. 1-14.

A MISSIONARY HYMN.

Who are these that leave their home,
Friendship, kindred, comfort, love,
While they seek the sheep that roam
From the Shepherd's fold above?

These, whose noble enterprise
Bears them o'er the tossing wave,
Seeking precious merchandise
From destruction's grasp to save.

Some go forth with sword in hand,
Praying while they bravely fight;
Never yielding, strong they stand
In Jehovah's glorious might.

Women, too, with willing feet,
Into dark zenanas go;
Hand to hand the foe they meet,
Sickness, ignorance, and woe.

Lo! one falters in the fight,
Overcome with weariness;
Gracious Father, let the sight
Move thy pitying hand to bless.

Fill, O God, those lonely lives
With thy Spirit's might and power;
For the joy that Jesus gives
Is their only earthly dower.

Let thy mighty arm uphold,
Give them strength to toil for Thee;
Let thy tender love enfold,
Until they thy glory see.

G. E.

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THE HOME SECRETARY has pledged himself to bring in a Bill next year dealing with habitual drunkards.

SLEEPING IN JESUS.

"I believe in the Resurrection of the dead, and the Life of the world to come."

"Our Nellie," a bright girl of fifteen, lay dying. Her friends stood weeping at her side. With a heavenly smile she said, "What are you all crying for? Why don't you sing?" Then in a clear sweet voice, she sang "There is a Friend for little children" through to the end. Soon afterwards her happy spirit winged its flight to the Friend "whose love can never die." How often, amidst the storm and stress of life, her dying words, "Why don't you sing?" have cheered her sorrowing friends!

Farewell, sweet flow'r, soon hast thou drooped and faded,
Leaving the fragrance of thy holy life
To soothe us as we journey, worn and jaded,
O'er life's rough way, and mingle in the strife.

Closed the blue eyes that once were brightly shining,
Placid the brow, so worn with pain and care,
Stilled is the heart that never knew repining,
Silent the lips so often moved in prayer.

We know thou art not here, for in a brighter,
A purer world thy spirit is at rest.
Rememb'ring this, our burdened hearts grow lighter;
We mourn on earth, but thou in heav'n art blest.

No more life's heavy burdens can oppress thee—
Sickness and sorrow, weariness and pain.
No chilling doubts or fears can now distress thee.
Oft didst thou weep—thou wilt not weep again.

So kind, so good, thou wert to all around thee—
Home is so dark now thou hast left our side:
Ah! we have lost thee, but thy Lord has found thee
And borne thee safe across the swelling tide.

. . . . . .

We lay thee low within the narrow grave—
The silent grave we hoped to fill before thee,
Leaving thee where the weeping willows wave
And softly sob their plaintive requiem o'er thee.

The breaking heart—the home all desolate—
The lonely life sore stricken and forlorn;
They are but ladders to the golden gate
Where she rejoices in th' eternal morn

For sorrow sanctified is Heaven's guerdon—
Gold purified and purged from earth's alloy;
Trust on, tried soul, for He who sends the burden
Says, "They that sow in tears shall reap in joy."

Sleep, sister, sleep! as we must soon be sleeping,
Sleep on, belov'd, "the weary are at rest,"
Beyond the sounds of sorrow and of weeping,
Safe sheltered on a Saviour's loving breast.

At home—at rest in glory everlasting—
A light Divine streams through "the gates ajar,"
Its cheering beams upon our pathway casting
A radiance from "the Bright and Morning Star."

Safe, safe in port—in his own likeness waking;
Sister, we know that thou art happy now:
Safe where the radiant dawn of heav'n is breaking,
Safe with the victor's crown upon thy brow.

Farewell, dear sister, till our meeting yonder—
Till we, too, cross the swiftly-flowing river:
A few more chequered years on earth we wander,
And then we meet to part no more for ever!

Ernest Rickman.

HINTS AND HELPS.

By John D. Gilmore.

ABIDING PEACE.

Carefulness for nothing; prayerfulness for everything; thankfulness for anything (Phil. iv. 6).

WALKING STRAIGHT.

"Let thine eyes look right on."—Prov. iv. 25.

Look on to a wonderful person (Heb. xii. 2); a prepared place (Jno. xiv. 2, 3); a blessed hope (Titus ii. 13, 14); a remarkable day (2 Peter iii. 12); a glorious change (Phil. iii. 20, 21); a heavenly rest (Heb. iv. 9); and a rich reward (2 Tim. iv. 8; Phil iii. 13, 14).

RICH TOWARD GOD.

Luke xii. 21.

To be rich in the best and truest sense: You must realize God's love toward you (Rom. v. 8; 1 Jno. iv 16); accept his unspeakable gift (2 Cor. ix. 15); accept his unsearchable riches (Eph. iii. 18); cultivate repentance toward him (Acts xx. 21); exercise faith toward our Lord Jesus Christ (Acts xx. 21); be rich in character, which is beautiful to Him (1 Tim. vi 11); and rich in good works, which are pleasing to Him (1 Tim. vi. 18). "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work, being enriched in everything to all bountifulness."—2 Cor. ix. 8—11.

NOTES ON DAILY READINGS.

SUNDAY, AUGUST 27.—PSALM XVII.

A consciousness of innocence breathes through the opening verses of this Psalm, which we, who have learnt from Christ a deep sense of sin, can hardly understand. Who of us can say that though God has visited us in the night, He has found no transgression? And yet there is a secret in these words that we may well avail ourselves of—namely, that it is by the words of his lips that we are kept.

It is not enough to know that God loves us. The heart of man cries out that He should show the marvels of his loving-kindness, especially in the direction of keeping. The man who says that he has kept himself now pleads to be kept as the pupil of the eye, and as the nestling beneath the hen's wing. How exquisite that anticipation of the work of Christ, putting Himself between us and peril, even though that peril cost Him blood!

What a picture of the hate of men, ringing the saint around with their hungry eyes, or lurking in secret places. We can see them in their pride, and self-satisfaction, and worldly success. But the soul that loves God holds unhindered fellowship with God, and anticipates the time when it will wake up satisfied. Their portion is here; his yonder. They are satisfied with children; he with God. They leave all when they die; but when he dies he goes to all.

MONDAY, AUGUST 28.—PSALM XVIII.

We cannot imagine a more beautiful expression of love to God than in this eight-fold description of what He is to the soul (1, 2). No Christian soul in its loftiest moments can do better than repeat this marvellous invocation.

What a past lay behind David! Those cords of death and Sheol; those floods of ungodliness. There was nothing for him but to cry, and God could do no other than come to deliver him. The advent of God to his servant's side is compared to a thunder-storm gathering and breaking. The clouds dark and thick; the rising wind; the black pavilion; the pouring water-floods; the rattle of the hailstones; the flashing of the lightning; the laying bare of the ocean depths as by earthquake. And all because one poor saint was in trouble, as when the Lord saved Peter out of the storm on the Lake of Galilee.

David attributes his deliverance to the integrity of his heart (20—24). We will rather take our stand upon our acceptance in Christ, yet there is much truth in the thought that our attitude towards God will determine God's dealings towards us. God's way is perfect; Oh that we might always dare to speak of it as such, trusting Him to make our way perfect also. And out of all the deliverances of the past springs the assurance that God will strengthen for all future trials and conflict, and will put down beneath the feet of those that trust Him all rebellious power that lifts itself against them.

TUESDAY, AUGUST 29.—PSALM XIX.

The silent message of the heavens, day and night, without speech or language, yet unmistakable, is the beautiful theme of the opening words (1-6). There is an evident protest here against the idea that sun or moon should be objects of worship. They are only messengers telling the glory of their Maker. But sometimes one turns from this literal rendering to think how those heavens image forth the Church, whose silent and spoken witness should be for God; whilst Jesus Christ may be compared to the bridegroom-sun rising out of the grave, and rejoicing to run with strength the course of redemption, covering the circuit of the heavens, and destined to irradiate with heat every part of the earth.

But more wonderful than the glories of nature are those of revelation! They are perfect, *i.e.*, flawless; sure, *i.e.*, absolutely certain; right, *i.e.*, pointing the straight road; pure, *i.e.*, more brilliant than the sun; clean, *i.e.*, pure and holy. And see what the Word of God will do for the soul that bathes in its sacred floods! And pray day and night that you may come to desire it more than gold, and to find it sweeter than the droppings of honey.

WEDNESDAY, AUGUST 30.—PSALM XX.

This Psalm was written as a battle-song. King and people have presented sacrifice, and offered prayer, and are answered by the voice of the priest or priests who speak the name of God, and breathe out prayers which carry with them the assurance of their answers. Is this your day of trouble? God will answer thee, and send thee help, and give thee strength. He cannot forget the offerings and sacrifices of those that love Him. The heart's desire which He has inspired He will grant. The course which He has inwrought He will fulfil.

In response to this assurance, the king and his people break into song, "We will triumph." And they go further; in opposition to the chariots and horses of the foe, they set up their banners in the name of God. They know that Jehovah will save his own, and will answer them from his holy heaven. Make much of the saving strength of God's right hand. Salvation is his special prerogative. Addressing Him with the words with which the Psalm closes, the soul, on the morning of a fight, or even in the midst of the conflict, may cry, "Save, Lord, let the King answer us when we call." The constant recurrence of the word salvation in this Psalm strikes a note of hope. There are difficulties in all lives, as formidable as horses and chariots to Israel, unpossessed of either; but greater is the Lord of Hosts, who is a man of war, and rides in the chariots of his salvation.

THURSDAY, AUGUST 31.—PSALM XXI.

This Psalm follows naturally on the preceding. In the former, prayer had been offered for the warrior king as he went forth to war, but now in the opening strains of this (1—7), the priests of the temple, and perhaps the people, celebrate his victory. Ah! tried and conflicting soul, as surely as thou hast uttered thy prayer for salvation, thou shalt utter thy thanks for it. Was it asked that God should grant thee thy heart's desire? (xx. 4). It shall be said "Thou hast given him" (v. 2).

How admirably do these sweet words describe, not only the case of the Church militant, but also that of the Church triumphant! Think of those whom you have loved and lost awhile, and then say of them *vv.* 2—6. Oh when will that day come, when of us too those words so exuberant in their triumph will be true? Let us ask that the Holy Spirit may give us the first-fruits of their enjoyment here and now.

FRIDAY, SEPTEMBER 1.—PSALM XXII.

Our Lord seems to have repeated this Psalm to Himself as He hung upon the cross, and there is no part of Holy Scripture which so completely delineates the emotions that swept through his heart in those mysterious hours. It has been said that the Psalm falls naturally into two divisions (vv. 1—21 and 22—31), of the former of which "Thou answereth not" is the keynote, and of the latter "Thou hast answered me." We are reminded in the one of the great darkness that brooded over all things, and in the other of the breaking light of the ninth hour. And if we suffer according to the will of God, we, too, may have to say this Psalm in its entirety. But, as surely as we begin with the forsakenness we shall end by declaring God's righteousness.

We often ask *why*. The answer is not always vouchsafed. But never let us cease to believe in the holiness of God. Roll thyself on God. Tell God the full measure of thy complaint. He knows all, but He likes thee to tell Him all; and when He has answered thee from the horns of the wild oxen (21 R.V.) then call upon brethren and congregation to join in thy glad praise. It is helpful to read these closing words into the lips of Christ, as He speaks them from the throne of his glory and triumph, and assures us that God does hear, that the meek shall be satisfied, that those who seek God shall praise Him.

SATURDAY, SEPTEMBER 2.—PSALM XXIII.

As a brook among the hills, making music through the year, and refreshing weary and thirsty wayfarers, so these words have spoken to the heart of many: of the peace of the fold, of the limpid lake, of the green glen, of the cool of overhanging rocks, of the comfort of protectorship, of the home, where the spread table, and the anointed head, bespeak the day's work done, and mirror the complete rest and satisfaction of the soul. Then, taking every similitude, the Psalmist flings the necklace of pearls at the feet of Christ, declaring that this would be the condition of soul for all who knew his voice, and followed Him as their shepherd.

Every tense may be rendered by the present. "I do not want; He leads me; He makes me lie; He refreshes; He guides; I fear no evil; they follow me." Not in the days that are to be, but to-day. Not in some scene which is yet to unfold or in some distant future, but here and now, if only thou wilt take Him from this moment to be thy Shepherd, and wilt commence to obey his lead, and trust his watchful care.

THE LETTER GUILD.—Having seen great benefits resulting to young girls from the "Letter Guild" to which I belong, may I, through your columns, say how pleased I should be to write to any young person, who from loneliness or any other cause would be glad of such a help?—Yours truly,

(Mrs.) V. M. Cattermole.

Eleigh Water, Chard, Somerset.

DOORSTEP GIRLS.—For some few years an earnest lady has been doing in North London a quiet useful work among the poor and sorely neglected girls who go from door to door to earn a few pence by cleaning the doorsteps. Last year she sent out some girls to service, and more might be got out were a little help forthcoming. A small home for training is much needed. Particulars may be had of Mrs. R. Brown, 128, Wilberforce-road, Finsbury Park, N.

INTERNATIONAL S. S. LESSONS.

SEPTEMBER 3.

Paul Shipwrecked, Acts xxvii. 30-44.

Golden Text, Psa. xlvi. 1.

The journey toward Rome commenced at Cæsarea, and the places touched during the voyage, and the general course taken, may be indicated on the map. Luke, the historian, accompanied Paul, and to him we are indebted for this very graphic account. Aristarchus was also with him (2, with xix. 29). Julius, the Roman centurion, had charge of Paul and other prisoners.

The journey was a very eventful one, and lasted for over two months. Paul the prisoner proved himself to be more valuable than either the owner or the captain of the ship. When matters were at their worst God sent an assuring message to him, and through him to all on board (20-26).

This lesson takes up the narrative after the storm has raged for fourteen days (27). To cast anchors out of the stern was an unusual course (29), yet it was wise; if the ship should drift, she would have her bow to the shore. Lord Nelson, after reading this chapter, followed the same course at the Battle of Copenhagen with much success.

30-32. *The shipmen, i.e.*, the sailors, including officers and crew, made a despicable attempt to save their own lives, even though all the rest should perish. The pretence under which they acted makes their conduct the worse. The real reason for their attempt is that they did not remember, or did not believe God's message through Paul (22). Yet, after so much of what he had said had been fulfilled, were they not without excuse? Do not some men make attempts to save themselves because they do not believe the word that God has spoken? It was Paul who discovered the attempt and defeated it (31). The fact that God has promised the life of all who travel with him does not make him negligent of proper means. God's purposes do not render man's effort unnecessary. The loss of the boat in which the sailors hoped to be saved; was the means of saving their own lives, and securing them for the service of others. The story is an interesting picture of how God often deals with men for salvation. The boats in which men seek to save themselves, and which God has to cut away, are self-righteousness, amendment, prayer, good resolutions. Until these are gone men will not trust the word of God.

33-38. The returning day revealed two hundred and seventy-six (37), faces white with hunger and with fear, looking eagerly towards the unknown land. For fourteen days they had "fasted"—*i.e.*, they had not had proper food. Paul's counsel that they should "take meat" would have been useless if he had not been able to remove their fears by the renewal of the promise that all should be saved (34), and to set them the example (35). There was much common sense in Paul's religion. His care for men's souls did not make him unmindful of the needs of their bodies. By giving thanks before them all (35), he showed that he was not ashamed of the God he served, and invited them by his example to the service of the same God.

39-44. Everything depended now on their being able to drive the ship into the creek which appeared on the shore. The anchors were no longer needed, and were therefore "cast off" (40 R.V.); but the rudders, which had been secured when the vessel was anchored, were now unloosed, that they might direct their course; and hoisting the fore sail (R.V.) to the wind, they made for the shore. The ship was destroyed, but the word of God to Paul was fulfilled, and the lives of all were saved.

Practical lessons are numerous when life is compared to a voyage. (1) It is not accomplished without storms. (2) It can only be successful as God is allowed to direct it. (3) It may require the sacrifice of what would otherwise be deemed valuable. (4) Although its success is secured by the promise of God, it requires care and diligence on our part.

MR. JUSTICE HAWKINS, speaking at the Birmingham Assizes, said he believed that no less than three-fourths of the crime of this country was committed by people more or less under the influence of drink, or for which drink was directly or indirectly responsible.

POPLAR.—A series of very successful anniversary meetings were held last week in connection with Grundy-street Mission School, Poplar. The anniversary address on Monday evening by Mr. Galt, from the text, "Feed my lambs," divided thus: 1st, *Lambs*; 2nd, *My* lambs; 3rd, *Feed* my lambs—produced the immediate and visible result of three new teachers added to the staff of the school. The records of the year contain accounts of quite a number of conversions of scholars.

Education and Missions.

An article on this subject by Dr. A. J. Gordon, of Boston, appears in the current *Missionary Review of the World*. He takes for his text the following statement made by Rev. Maurice Phillips, of the London Missionary Society: "*The only organised opposition which Christianity has yet had to meet has been from the efforts of the Hindu graduates of our universities.*" The notion (says Dr. Gordon) that "the heathen must go through some propædeutic dispensation of civilisation to prepare them for the Gospel" seems to be inveterate, and only to be cured by the teaching of dearly-bought experience. We are dealing here with an old and persistent error—the error which, in its application to missionary policy, Pastor Harms characterised as "a yoking of the horses behind the wagon." Legalism says, "Do that you may live." The Gospel says, "Live that you may do." Human wisdom says, "Educate men that they may regenerate society." Divine wisdom says, "Regenerate men that they may educate society." The most disastrous heresies have sprung evermore from inverting God's order and putting that as last or secondary which He has made first and primary.

As to education missions—That higher education, the study of the arts and sciences, constitutes any preparation for Christianity or gives any necessary bias toward the acceptance of the Gospel, we cannot believe true. It certainly does not in America. Why should it in India? On the contrary, we know of thoughtful Christian fathers who cherish considerable dread as to what the university course may do in unsettling the faith of sons and daughters who already believe. For example, the study of philosophy and biology, as now generally conducted, seems to be fraught with not a little peril to young students. . . . The great commission under which we act contains two significant words, "disciple" and "teaching." The one is imperative and primary; the other is participial and secondary. Each is followed by "all." The first all is unlimited—"all nations." The second all is limited—"all things *whatsoever I have commanded you.*" No missionary is in danger of getting beyond the bounds of his preaching commission, for that is unbounded; but one may get beyond the bounds of his teaching commission, for that covers only the commands and doctrines of Christ. Philosophy, biology, mathematics, and physics—we know not how to include these under the specification of the great commission, and therefore we know no reason why missionary agents should be employed to teach these sciences. It no doubt sounds petty and narrow to say this, yet a return to the simple terms of the original commission has often been found to work wonders. To drop all secular teaching and to turn the whole force of missionary men and missionary resources upon the direct work of evangelising the heathen would constitute an immense revolution in present methods.

But is the statement of Mr. Phillips, which constitutes the text of this article, borne out by the facts? In order to present the opinion of one competent to judge of the question, we transcribe an interview held with Rev. William Powell, of Nursaravapetta, India, for many years a devoted and successful missionary among the Telugus:—

"Mr. Powell, you have seen the statement of Rev. Maurice Phillips with reference to the opposition of the educated Hindus to the Gospel. What do you say of it?"

"I perfectly agree with it. Of course there is other opposition—notably that of the priests; but I concur that the strongest organised opposition which we have to encounter comes from Brahmins who are being or have been educated in our Christian high schools and colleges."

"Can you give examples of such opposition?"

"Yes; while preaching at Madras, one evening in November, 1889, I was interrupted by a band of students from the Christian college of that city, who flung quotations from Bradlaugh and other infidels into my face, to the effect that Christianity is a fraud and Christians deceivers. After striving in vain to persuade them to desist, I was obliged to call in the police to prevent their breaking up the meeting."

"Is it common for students in the mission colleges to express such opposition?"

"Yes; not long ago six graduates of the Christian college at Madras, on receiving their degrees and taking leave of the principal, made public exhibition of their contempt of Christianity by tearing up their New Testaments and trampling them under their feet."

"And yet these students had been educated at the partial expense of the mission which maintains the college, had they?"

"Yes: they receive special consideration in reduced tuition, paying only about half what they would have to pay in the Government colleges. Therefore they are virtually aided by Christian funds in getting their education."

"Do you believe that education in India is contributing largely to the conversion of the heathen?"

"I do not. It is enough to say that in some Christian colleges there is not known to have been a single conversion for more than twenty years."

"Do you think that higher education in any way predisposes the hearts of the heathen toward Christianity?"

"Most decidedly not. It rather fills them with pride and conceit, and, as a consequence, with hatred and contempt of the Gospel. I have found that the same boys who have listened eagerly and respectfully as I have spoken to them in their villages, after being two years in a Christian school have hooted me as I have been preaching, and done their best to prevent the people from listening to me."

"Do you think that native preachers need to be highly educated in order to cope in argument with 'the subtle, metaphysical Brahmin'?"

"By no means. I have one preacher, Rev. Kundla Subbiah, who was formerly a cowboy. He has been educated in our theological school, with a good grounding in the common branches and thorough Biblical training. He is one of our most powerful preachers, and can gather hundreds at any time to listen to him. I have frequently heard him close in with learned Brahmins who have interrupted his preaching and so completely worst them in argument that they have been driven from the field amid the derision of the spectators. But his success is due to the fact that he is 'mighty in the Scriptures,' and not at all that he is mighty in metaphysics."

"How far would you have missions go in the work of education?"

"I would confine education for the most part to Christians, making the Bible the primary and principal study. If, in order to meet the Government requirement, a school must devote five-sixths of its time and attention to secular topics, I would prefer to forego Government aid and carry on the school independently."

What, then, shall we say to these things? This, certainly, that the method outlined in our commission is the best method; preaching the Gospel first and educating in the doctrines of the Gospel secondly. Missions are not called upon to erect barriers to their own success by raising up a class of educated opponents to that gospel which they preach. If one holds a true Evangelical faith before beginning his career of high literary and philosophical study, he may, by the grace of God, hold it to the end. But the chances of gaining him to that faith after the mind has been thoroughly pre-empted by human philosophy are certainly lessened. Therefore to educate men in order to convert them, to promote high culture as a matriculation to a lowly faith in Christ, seems to us something worse than a mistake.

Breton Evangelical Mission.

Tuesday, August 15, was a high day at the Orphanage at Tremel—the breaking up of the schools. The chapel was well filled by English visitors, the village folk, and a few parents to hear the children recite portions of Scripture, and some secular pieces; all were very much impressed with the happy faces of the children.

A new boys' school-house is being built, but funds are needed for its completion. It is a great want, as there is very little accommodation for boys, and it is here they must be trained if they are to be evangelists to their own people. A week ago there were eight baptisms at Convalles, and on Sunday six are to be baptized here, two of these are preparing to be schoolmasters. Are there not some whose health prevents them going to India or Africa, who could devote themselves to this work, where the climate is bracing, and health is gained, not lost? Help is needed to open out new stations as well as for increased effort at Brest and other places. £6 a year supports a child in the schools.

A Visitor.

PAKEFIELD CONFERENCE.

The fifteenth annual Conference has been held in the quiet village of Pakefield, near Lowestoft, for the promotion of growth in the grace and the knowledge of our Lord Jesus Christ. It was a season of much profit and joy to residents and visitors in the neighbourhood. The village is privileged to have a true Christian pastor for its clergyman, and much prayer had been offered that the speakers who had been invited might come in "the fulness of the blessing of the Gospel of Christ."

The Conference was commenced by a service in the church, when a helpful sermon on the intercession of Christ was preached by Rev. George Everard, of Dover. During the two following days meetings were held—morning, afternoon, and evening—in the parish schools, the rector, Rev. L. Price, presiding throughout. He pointed out in a preliminary address that, as in the past, so in the present, there is an enormous amount of religion which has nothing to do with Jesus Christ except in name. There are some who lay stress upon a part of his work, such as his incarnation, which is a great and glorious truth; but his incarnation never saved the world. This deliverance was wrought by his death alone. "We were reconciled to God by the death of his Son." By his incarnation, obedience, death and resurrection, He was made of God wisdom to meet our ignorance, righteousness our guilt, sanctification our defilement, and redemption to "bring us to God." Thus "we are complete in Him." Hence the work of the Holy Ghost is to take those great facts and "show them to us," and, by faith, to make them conscious and personal realities to us. The result of the reality of this faith is conformity to the example of the life of Christ in his love to God and man.

Rev. R. Graves Walker gave two addresses during the conference. The first was on Christ's coming in its significance and characteristics, in which he said that Christians were not merely the creatures, but the sons of God; and that though they may be but infants at present, they are destined to grow into the measure of the stature of the fulness of Christ. He showed that the significance was the necessity of God to carry out his own purpose, which was to reveal Himself. In his second address, which was full of deep spirituality, the speaker dwelt on the way in which the death of Christ produces holiness in his people. He remarked that the death of Christ covered our past, and identified us with his entire future.

A powerful address on behalf of foreign missions was delivered by Rev. G. E. A. Pargiter, who has been for seven years head of a C.M.S. college in India. Canon Ripley spoke on the Scriptural evidence of the love of the Holy Spirit. He explained how the love of the Spirit appears in the conviction of sin, conversion to God, justification and sanctification, and his revelation of the things of Christ to his believing people, thus showing not only the love of Christ, but also the love of the Spirit to the children of God. Other speakers were:—Rev. C. Leathes, on Eph. iii. 16, showing God's method in the great plan of redemption, which, he said, was first conversion, then quickening, then strengthening to resist sin and bear the cross, to perceive the truth, and bring forth fruit unto God; Rev. H. J. Thwaites, on 2 Chron. xxix. 30, 31, drawing many lessons from the cleansing of the temple in the days of Hezekiah, the consequent passover, and the joy that followed; Rev. J. E. Rogers, the new vicar of Great Yarmouth, on Rom. x. 10, 11; and Rev. T. W. Thomas, who has lately been appointed to St. Barnabas, Cambridge.

The final meeting was pitched in the note of praise, for the blessing for which prayer had been offered had been realised during the days of conference. Practical words were spoken by Rev. George Everard on Jesus as our great example in life as well as our peace with God.

AN INTERNATIONAL ANTI-ALCOHOL CONGRESS was held last week at The Hague, representatives being present from all parts of Europe and America. Dr. Heemskirk, a Minister of State, and sole survivor of the first Dutch Temperance Society (founded in 1842), presided at many of the meetings. The topics discussed at the six sittings were: (1) Alcohol in relation to physiology and hygiene; (2) Moral suasion; (3) Movements for the promotion of temperance; and (4) Legislative methods dealing with intemperance.

The Late REV. R. D. ROBERTS,

BAPTIST PASTOR, LLWYNHENDY, SOUTH WALES.

AMONGST the many illustrious Welshmen who have followed the highest of all callings, the subject of our sketch deserves an honourable place. Rev. R. D. Roberts was born at Llanberis, in Carnarvonshire, in 1820. At the time of his death, in May of this year, he was therefore seventy-two years of age. His parents were persons in lowly circumstances, and this fact explains his being called upon at an early age to contribute towards the support of the family. Chiefly for that reason, his advantages in the matter of education were of a very limited character.

The bent of the future minister's mind seems to have manifested itself at a very early age. At eighteen, his qualifications were so evident that the young man was looked upon as a likely candidate for the ministry. He never underwent any course of special training. Collegiate education was a luxury in those days. This disadvantage, however, was one which nearly all the Welsh ministers of the early part of the century had to bear. In spite of drawbacks, Mr. Roberts managed to read and digest a considerable quantity of theological learning. Andrew Fuller was a teacher who influenced him much.

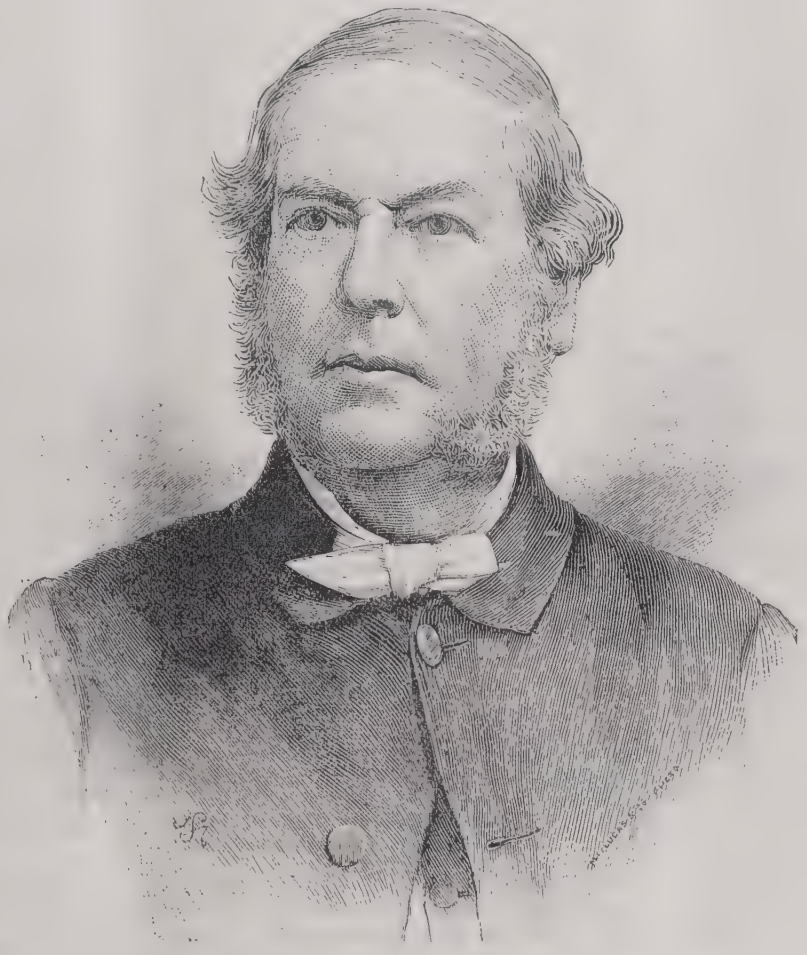
In his twenty-fourth year he became pastor of the church in which he had been brought up. Here he spent three successful years, but removed at the expiration of that period to Llanfachraeth, near Holyhead. During his stay there he came into considerable prominence amongst the Baptists of North Wales, and his fame in the Gospel seems also to have reached the churches of the southern part of the Principality; for in the year 1856 he proceeded on a preaching tour through the three counties of Brecon, Glamorganshire, and Carmarthenshire. This was in itself evidence of the young minister's popularity. These preaching tours were prominent features of Welsh religious life, and only men of considerable pulpit power were accepted for them.

The young North-Walian seems to have created a favourable impression, for, soon after his return home, three calls followed him from churches in South Wales. Mr. Roberts accepted the call from Merthyr Tydfil, in Glamorganshire, and entered upon a pastorate of some six years' duration. During this time his services were much in demand for religious gatherings all over the country. In 1862 Mr. Roberts again changed his sphere of labour, and removed to undertake the pastoral charge of Zoar Church, Llwynhendy, Carmarthenshire. This connection lasted for twenty-five happy and fruitful years, and was only severed owing to the ill-health of the pastor. The name of the village to which he removed, from henceforth became inseparably connected with that of Mr. Roberts.

His eloquent presentment of the story of the Cross attracted large congregations, and in six years' time it was found necessary to enlarge the chapel so as to provide sitting accommodation for 1000 people. In the same year the church at Zoar erected day-schools, at a cost of £700. Soon after the passing of the Education Act these schools were handed over to Government control. By way of extension, in 1874 a schoolroom was built at a place called Bryn, at a cost of £300. The progress of the church itself was also most marked. When Mr. Roberts undertook the pastorate the number of members was 109. When he retired in 1887, the number had reached 650. During his twenty-five years' connection with the church he baptized some 750 persons. A few years after his advent to Llwynhendy, upon one notable occasion seventy-eight persons were baptized at one service.

During all this period Mr. Roberts' popularity as a preacher continued unabated and undimmed. His services were in constant request for religious gatherings of all kinds. In the course of his long ministry of over fifty years' duration this eloquent servant of God preached over 13,000 times. On several occasions he preached as many as eighteen times in one week. Nearly every Welsh Baptist pulpit in the Principality had been occupied by him at one time or another.

In 1887, owing to failing eyesight, Mr. Roberts was led to resign the charge of the church, with which he had been connected for a quarter of a century. In spite of infirmity, however, he still continued to fulfil engagements for preaching in various parts of the Principality, and his preaching continued undiminished in vigour and power. Indeed, it may be said that his influence grew with advancing age. For the last few years, Mr. Roberts had suffered much from cancer of the eyes. Last December bronchitis made its appearance, and added greatly to the sufferings of the aged servant of God. During the last few months his sufferings were very great, but were borne with uncomplaining patience and resignation. Death came on Monday, May 15 of this year, and released the war-worn veteran of the Cross from his pain and suffering.



(From a Photograph by Messrs. McLucas & Company, Llanelly.

Were we asked to give a short but comprehensive description of the departed minister, we could not do better than say of him as was said of Apollos, he "was an eloquent man, and mighty in the Scriptures." These two qualities were the basis and secret of Mr. Roberts' greatness and popularity as a preacher. Like Timothy, he had known the Holy Scriptures from a child. It was said of him that if every copy of the inspired Book were to be destroyed, he could supply from the treasure-store of his wonderful memory the whole of God's Word. But the truths of God were not merely impressed upon his memory; they were engraved upon his heart. His wonderful eloquence, therefore, was not mere ease and fluency of language, but it was the overflow of experimental knowledge. Sometimes, when preaching, he would be quite carried away by the intensity of his feelings. Upon such occasions he would continue for an hour or more, and his eloquence would be as a mighty torrent carrying everything before it.

ENGLISH HOSPITAL, JAFFA.—Recent letters from Jaffa report a serious outbreak of fever there, whole families ill with it, and deaths numbering fourteen to twenty daily. Over 2000 out-patients were treated at the English Hospital during the month of July, and eighty sufferers admitted. Now the wards are closed for cleaning and repairs, while the nurses take their much-needed rest, but Miss Newton has bravely determined to keep the Medical Mission open through the summer. The debt still presses heavily, and sundry repairs are necessary to the hospital after the exceptionally severe storms of last winter.

Summer at Northfield.—IV.

THE CHRISTIAN CONVENTION.

For the two weeks following the Students' Conference, Northfield assumed almost its normal quiet. Almost, but not entirely, for a few visitors remained to enjoy the little town in its native simplicity. For these, Mr. George C. Needham gave a Bible reading each day, occupying the first week with studies of Old Testament characters, and in the second opening up some parts of the Epistles of St. Paul. These afforded food for thought during the restful hours which followed, and were perhaps more thoroughly digested than some of the equally thoughtful addresses given in the busier weeks preceding.

Now once more the one long "street," avenued with maple trees, and its tributaries, are peopled with strangers; again the rumble of teams and "church waggons"—to say nothing of rolling clouds of dust—pervades the highway, while familiar hymns are borne upon the gently stirring breeze. Every house and cot is filled, and as for "The Northfield," the majestic hotel crowning a knoll at the head of a minor valley, its capacity is strained to the utmost to accommodate its share of guests.

On Tuesday evening, August 1, Dr. A. J. Gordon, of Boston, assumed the leadership of this the eleventh annual Conference, Mr. Moody being unable to leave Chicago for a few days. He himself, however, had only just come from there, having spent a month helping in the special Gospel work being carried on around the World's Fair. He came laden with messages from Mr. Moody to his friends, paramount among which was this: that he hoped the gathering would be largely occupied with Biblical teaching of a doctrinal as well as a practical kind, and requested that special prayer and praise should be offered for the Chicago work.

Accordingly, Dr. Gordon, in a few well-chosen words of welcome, pleaded for an increase of charity (love) and truth, holding the truth in love, and loving in the truth. Doctrine, he said, is like the music score, which must be written before the music can be heard. Let the diapason of love be as broad as you will, provided the score is written by the Great Musician. Doctrine is as essential as is the structural anatomy of a horse, but it must not be dissociated from life, nor life from it. We do not think of the bones of a living animal, and when a Church is strong and healthy in the Lord the doctrine takes care of itself. It is only when a Church is lean that doctrine comes to be deemed offensive. It is the life that "tells," but a holy life must be founded upon a solid doctrinal basis.

It is the desire of Mr. Moody and all concerned that the Northfield platform should be firm in its adhesion to sound doctrine, and it was not unnatural that Dr. Pierson, who had just returned from his temporary occupation of the late Mr. Spurgeon's pulpit, should, when his turn came to speak, declare his love for that simplicity of Bible truth for which the Metropolitan Tabernacle's great pastor had so earnestly contended. No one would ever expect to find Dr. Pierson on the "down grade," nor is it likely he will ever be suspected of "trimming" or be heard to give forth an uncertain sound.

Much has of course been made of the musical element. With Mr. Sankey as precentor, the singing was bound to "go" while he has also voiced some of the old and new favourites which have carried blessing from his singing to so many hearts during the last twenty years. At the organ Mr. Stebbins presided, having come from the Chicago campaign for a brief rest (?). Very heartily was welcomed the presence of Mrs. Stebbins, who for two years past has undergone intense suffering; and it was quite like old times to see her standing by her husband's side, albeit leaning upon a stick, and joining with him in the expressive rendering of Gospel song. Then, too, the highly-cultivated contralto voice of Miss May Whittle was a rich addition to this part of the worship. Duets were also given occasionally by Mr. and Mrs. Baker, blind evangelists from Boston, and by other friends.

One of the leading features of each day has been a Bible study by Dr. Gordon upon

"THE PLAN OF THE AGES,"

giving a survey in retrospect and prospect of the times and seasons—so far as disclosed in the Word of God—of this world from Adam until Christ shall deliver up the Kingdom to his Father. But as the series of studies is not yet complete, I will give them a place in my next instalment of the Conference report.

Among the earlier speakers, Rev. A. C. Dixon, Baptist minister of Brooklyn, gave two very stirring addresses, one upon 1 Pet. ii. 1-5, and another upon Ezek. xxxvii. 3. The first dealt with spiritual growth as indicated by St. Paul. The same rules must apply to a church as to an individual, inasmuch as the Church is but the multiplication of individuals, as the forest is composed of trees, or the State made up of its citizens. The taste (*v.* 3) and the desire (*v.* 2) must be regulated by the admonitions in *v.* 1, which themselves go very far to the root of practical daily life, both in its private and public aspects. The elements of a "spiritual house" built of "living stones" (*v.* 5) were then presented in detail, in which the duties, responsibilities, privileges, and dangers disclosed by the succeeding verses were considered one by one. There is no life in a stone, and though the sculptor chisel the semblance of life upon the marble, it is but a statue, cold and dead, at the best. Nor can life be evolved. The natural evolution of stone is toward decay. Life, then, must be *imparted*, and can only come from God. Somewhat similar in part was one of the lessons deduced, in Mr. Dixon's second address, from Ezekiel's vision of the dry bones. He also dealt with considerable force with the command that the prophet should bid the dry bones hear the word of the Lord: "Behold, I will cause breath to enter into you, and ye shall live." It is not our business to adapt the Word to the bones, but the bones must be adapted to the Word. They do not come to us, we must go to them; and while we bemoan the indifference of men to eternal things, we must go to them with the word of the Lord if they are ever to be made to live.

"THE HEADSHIP OF CHRIST"

formed the theme of a very powerful discourse from Dr. A. T. Pierson. The following passages (Col. i. 15—18; ii. 2, 19; Eph. v. 23; iv. 15, 16) collated would read somewhat thus:—Christ was the image of the invisible God; is the head of the body, head over all things to the Church which is his body, the fulness of Him which filleth all in all; that in all things He might have the pre-eminence; from whom all the body, fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love, and increaseth with the increase of God. If we are members of his body, of his flesh, and of his bones, He is the Saviour of the body."

Thus we have one magnificent conception in which are five leading thoughts:—*Image*—He is the image of the invisible God. *Pre-eminence*—that in all things He might have the pre-eminence. *Headship*—head over all things to the Church, which is his body. *Increase*—maketh increase of the body and increaseth with the increase of God. *Fulness*—the fulness of Him that filleth all in all.

Dr. Pierson then, with the aid of the blackboard, described the physiological characteristics and functions of the head, as related to the body, showing in a peculiarly interesting way that Christ fulfils the same offices to the Church which is the body.

Here are a few of his thoughts:—

What pencil and chisel are to the artist, metaphors are to the Holy Spirit, and when the Holy Spirit speaks of Christ as the head, he uses probably the most magnificent figure that could be used to represent Christ.

If any one here doubts the deity of Jesus Christ, I would ask, how can absolute pre-eminence be ascribed to Christ over all things and over all beings in heaven and in earth, if he is not God?

If you receive the Spirit, submit to the Spirit, embody the Spirit in your life, then Christ is practically head over the Church, and controls the Church; and if you grieve and offend the Spirit, and cause him to withdraw, Christ is no longer practically the head. I have spoken of the fact that all the senses are located in the head; besides this, the organs of speech are located there. The organs of speech, the organs of mastication, and all the senses are resident in the head, and the most delicate sense of touch is in the lips. . . . If you want to understand the headship of Christ and the importance of Christ as the head, think of what the head is to the body, and think of this, that all your spiritual sense depends on Christ. If you see the truth, it is through his eyes; if you hear the Word of God, it is through his ears; if you scent the flowers of paradise, it is through his nostrils; if you taste the beauties of the age to come, it is, as it were, through his organs of taste. Speech, mastication, sight, hearing, taste, all are in the head, and so, as the head is over all things to the body, so Christ is to his Church. And so you get an idea of the increase of the body all depending on the head...

There are some physiological facts which I think are not known generally, although they are rather familiar to readers of medicine. Did you ever know that muscles have been known to slough off the human body because they lacked vital connection with the brain, because the nerves were destroyed? A gentleman was telling me in Edinburgh that he had known the large muscles of a working-man to absolutely slough off because the nerve connection with the brain was destroyed. What does your continuance in the body of Christ depend upon? It depends upon its connection with the head. Let that be destroyed, and you will have to slough off the body. So we are to understand that the head is a fountain of motion, sense, vitality, and emotion, and that the body is nothing but the channel through which the force resident in the brain flows and exhibits itself.

There is no work of man that exhibits skill, knowledge, taste, or refinement, that is a proof of wisdom and intelligence and power, but it is the fulness of the brain, it is the fulness of the head, it is an exhibition of the power that resides in the head. A poem like Milton's "Paradise Lost," or Dante's wonderful discourse on purgatory, what is it? It is the fulness of the brain. What is your life at its most beautiful estate? It is the fulness of Christ. If you have love for a soul, unselfish, sacrificing love, what is it? Nothing but the fulness of Christ. You have learned to love by standing before the Cross, where the grandest exhibition of love was made that has ever been made, so that if there is anything Christlike in you, it is the fulness of Him: if there is anything that is truly beautiful in your character, it is the fulness of Him; for there is no service which you render to humanity or to God but it is the fulness of Jesus Christ. The origination of all power, and all skill, all intelligence, all wisdom, all sacrifice, and all generosity, is in Him. He is, therefore, above you all, and in you all, and through you all.

This address, following closely upon one by Rev. G. W. Folwell, of Philadelphia, upon "The Glory of Christ" (2 Cor. iv. 4), formed a fitting conclusion to a session devoted to the consideration of Christ as Lord of all.

Rev. George C. Needham, who, it will be inferred, is fast regaining robust health after a period of prostration, gave some helpful and instructive expositions of

THE PRIESTHOOD OF CHRIST.

One occasion had especial reference to the cleansing of sin as typified by the Levitical cleansing of the leper. If a man had leprosy, he was brought to Aaron or unto one of the priests to be examined. Now the priest had to be very careful in his examination, for if the man should chance to have leprosy, he would sin against the community if he pronounced him clean when he was not, and would sin against the man if he banished him when he was clean. So one who has the leprosy of sin must present himself before the Great Priest for a priestly examination. Therefore, the first thing is priestly examination.

The priest's verdict was conclusive, so also is Christ's, and there are very few who like to know that they are unclean, that they are unfit to remain in the community. None are righteous, no matter how good they are, and there are a number of illustrations given in the Bible to show the position that we hold to God. The second is priestly excommunication. All lepers must live

out of the city, and nothing brings them back until they are told by the priest that they are clean. It is hard for a sinner to come to the conviction that what God said of him is so, but when he is convinced that there is nothing whatever good in him, he is in a position to hear the Gospel. So we want to bring the sinner to the legal conviction, for an unpardoned sinner will always have to be without God.

On the other occasion Mr. Needham grouped his thoughts around Heb. v. 1—10 and vii. 1—28, exalting Christ in the threefold character of mediator, intercessor, and advocate, and expounding the similarity of his priesthood with that of Melchisedek.

Rev. A. S. Gumbart (Boston) gave a "word study" of the 23rd Psalm in panoramic form, inviting attention to the Divine pictures suggested by the various sentences, phrases, or words in this beautiful psalm. In graphic style he presented to the mind such scenes as these: Want; a rich pasture; a restful stream; restoration (*e.g.* of the prodigal); a country highway; the rod and staff of the Oriental shepherd; the royal banquet; and the attendance (or *pursuit*) of goodness and mercy. Each of these features was delineated with an artist's skill, until the grand old psalm seemed endowed with fresh life in its mission of cheering fainting souls with the assurance of God's eternal care.

A sermon delivered in the church on Sunday morning (August 6), by Professor Merrill E. Gates, president of Amherst College, also stands forth prominently as one to be remembered. His subject was Peace (Is. xxvi. 3; Rom. v. 1; John xvi. 33). It was characterised perhaps less by originality of thought than by its clearness as an exposition of evangelical truth. As such it was well worthy of note, and Dr. Gates's position in the educational and social world invested it with especial force and value. He is a man of deep spirituality, and one who lives and moves in the presence of the King. It was expected that his voice would be heard again on succeeding days, but unhappily he was called hurriedly away on Monday to attend a fellow-professor, who had been very seriously, it was feared fatally, injured in a railway collision. This unlooked-for event cast a gloom over the gatherings, while earnest prayer was offered for the recovery of the sufferer.

Speaking of catastrophes, I may mention here that during a thunderstorm of unusual severity (that is, judged by an English standard), the seminary barns were struck by lightning, which resulted in the

TOTAL DESTRUCTION BY FIRE

of the buildings and contents, which included all the summer's crop of hay, several wagons, and other property to the value of ten or twelve thousand dollars. It was therefore with some point that the evening session closed with the hymn, "Saviour, breathe an evening blessing," with its solemn verse beginning—

Though destruction walk around us,
Though the arrows past us fly.

Among the many visitors to the Convention, a special interest attaches to the presence of Miss Fanny Crosby, from whose heart and pen have emanated so many of the Gospel hymns which are now known the wide world over, including "Safe in the arms of Jesus." She has never had the sight of her eyes, but her mental vision is more than normally clear. In a brief address, pathetic in its simplicity, at one of the meetings she said:—"Each succeeding year seems to bind me more closely to this beautiful village of Northfield, which rests so tranquilly among the mountains. God's peace hovers over it and in this sacred house. How grand it will be when we meet in that land where we shall never part! Mr. and Mrs. Baker (the blind singers mentioned already) do not regret that we cannot see. We have our mind, our intellect. We can picture every face, and best of all we have our faith centred in the Rock of Ages. Do we regret our lack of sight? No, for when we enter the pearly gate the face of our Lord will be the first on which we shall ever have gazed. Oh, how small is the sorrow of this world compared to the joy of that meeting face to face."

Miss Crosby closed with the following original poem:—

Some day my earthly house will fall,
I cannot tell how soon 'twill be,
But this I know—my All in All
Has now in heaven a place for me,
And I shall see Him face to face,
And tell the story—Saved by grace.

Some day the silver cord will break,
And I no more as now shall sing;
But, oh, the joy when I shall wake
Within the palace of the King!
And I shall see Him face to face,
And tell the story—Saved by grace.

Some day, when fades the golden sun
Beneath the hazy tinted west,
My blessed Lord shall say, "Well done!"
And I shall enter into rest,
And I shall see Him face to face,
And tell the story—Saved by grace.

Some day; till then I'll watch and wait,
My lamp all trimmed and burning bright,
That when my Saviour opes the gate
My soul to Him may wing its flight,
And I shall see Him face to face,
And tell the story—Saved by grace.

THE MISSION FIELDS.

In my report of the Students' Conference last month, I said that not a year passed without some of the "college boys" volunteering for foreign missionary work. Nor is this general convention to be considered behind. English readers know how, at Keswick, of late years the missionary meeting is one of the brightest features of the Convention, while, as a practical outcome of consecration, numbers find their way to the dark places of heathendom. Here a whole day is given to the missionary cause, the meetings being addressed by those who have been or are still engaged upon the mission field.

Dr. B. C. Atterbury, for fourteen years a medical missionary in China, describing the sphere of work in which the Lord had placed him, upheld the necessity of reaching the children (of whom 16,000 are daily taught in the mission schools), since it is to them we must look for the future conversion of China. Of course ladies are invaluable in this work, being admitted to the interior of homes to which the male missionary has no access. The Chinese girls are every bit as intelligent as the Chinese boys, but after they have been continually told they have no souls, forbidden to read, and made the slaves of their families, and of the families into which they are married, what wonder that they become more stupid than an animal? It is to reach these that the need exists for faithful, patient, and loving women as missionaries.

Visiting, preaching, teaching, and medical work are the chief methods employed. The speaker gave some very touching instances of the grateful devotion shown by some of the patients who had been healed of their maladies, as showing what an open door the art and practice of medicine and surgery afford. Professionally, he had not found it a success, inasmuch as he had no leisure to keep abreast with the developments of medical discovery, but what a success it was when it was a means of bringing heathen souls into the liberty of the kingdom of God, and how amply rewarded the missionary felt himself to be!

Rev. Thos. Gulick followed with a sketch of work in Spain, in which he laboured for eleven years. The Spanish tongue, he said, is spoken to-day by more persons than any other European language. To an American audience this is particularly important, on account of the vast multitudes of Spanish-speaking people in South and Central America, while the fact cannot be overlooked that it was the generosity of a Spanish Sovereign that enabled Columbus to undertake the voyage which resulted in the discovery of this continent. He indicated the darkness of the people in those parts of Spain where the Romish priests hold sway, and asked prayer for the 10,000 converts worshipping in the Protestant churches in that country.

Then came Dr. David Downey, of the Baptist Telegu Mission of India, established in 1836. His was a thrilling narrative indeed. More than once had the home committee been on the point of abandoning the work on account of its apparent sterility, but each time something turned the tide of judgment in its favour. The last time it was that heroic answer of the venerable Dr. Jewett who, just returned from the country itself in broken health, when asked by the committee, "Brother Jewett, what do you say—shall the Telegu mission be abandoned or reinforced?" replied, "Well, brethren, I do not know what your mind is, but if the Lord restores my health, I am going back to live, and if need be to die, among the Telegu people!" What reply could they give than this—"Ah, well, then, we must at least send a man over to give you a Christian burial!"

But that happened thirty years ago, and "Brother Jewett" isn't buried yet! He was spied by the speaker among the audience, and called up to the platform—a decrepit and aged man, but strong in the Lord and in the power of his might, a veritable "father in Israel," whose hoary head only awaits the crown of life, the promised reward of faithful service. Dr. Downey went on to tell how in a remarkable manner, and in manifest answer to prayer, Dr. Jewett had been enabled to secure a house (built by a Government official for his own use) for a missionary centre on the very spot of ground for which he had for years been praying, the money coming from an old classmate in Boston, whose heart the Lord had touched to lay aside a certain sum, though at the time he did not know for what purpose. Just after doing so he received a letter from Dr. Jewett which made his course clear as to its disposal.

These Telegus were the lowest stratum of Hindu society, ignorant and poor to the last degree. The caste feeling was so strong that they always had to stand aside to let a Brahmin pass. But now it is the Brahmin who stands aside, such an elevating effect has Christianity had upon these once trodden-down people. After the crisis referred to above, Dr. John E. Clough and his wife went out and took possession of the house Dr. Jewett had purchased in 1865; a great revival broke out, the sowing of many years turned to harvest, and within a year an almost incredible number of converts had been baptized on definite confession of their faith.

Next fall, Dr. Downey with his wife and three children hope to return to this work. They will spend a short time in England in September, and I hope some of my readers may have the opportunity of hearing his inspiring story for themselves.

In the afternoon, Rev. Josiah Tyrell, for forty years a missionary among the Zulus, astonished his hearers by showing how widespread they and their kindred races were, and by telling of the wonderful change wrought in the lives of many who had learned the truth among them. He mentioned especially a converted chief, who preached in a church which he had built for 5000 people, living a consistent Christian and consequently civilised life. At the conclusion, Mr. Tyrell's daughter gave specimens of Zulu music to an appreciative audience.

Dr. Reynolds, of Turkey, acknowledged that the work among the nominally Christian Armenians—for work among Turks is not allowed—is very discouraging, and that the opposition is now much greater than formerly, though, on the other hand, evangelical ideas and the Word of God were permeating the native churches. When the cholera invaded his district the help he was enabled to afford not only opened many hearts to his message, but even the churches, where he, a Protestant missionary, was permitted to speak from within the chancel on the prevention of the epidemic; and at Christmas time they were actually invited to the church to hear an evangelical sermon. Of the present condition of Turkey, Dr. Reynolds could not speak as he would, or his return would be prohibited, but he urged the American people to force their Government actively to protect the citizens and capital in that land for mission purposes.

Rev. Henry Fairbank, of India, showed how that the most rigorous caste of India, that of Brahminism, was steadily giving way in the face of European example, and that to-day men did half-openly what not long ago would have incurred the direst penalties. These men can only be reached through the women, who rule them till ten or twelve years of age, instilling every notion of religion into them, and always wielding untold power; for this reason Zenana work is the most hopeful in India. An intelligent Mohammedan had recently remarked to him, "We are not afraid of your schools, or of your preaching, but we do fear your Zenana Mission." No work is so quiet, or for a long time likely to be unsuccessful, as this, but none has a brighter prospect.

Dr. C. A. Nichols, of Burmah, testified as to the wonderful latent capabilities of the Karens, and as to their sympathetic hearts and ears. Their religion, Buddhism, is a device to put the human heart to sleep, and it has very nearly succeeded. One of its features is that it has permitted them to retain somewhat of their primitive demonology, with their ancient traditions, and among these was one of a lost white book, which had prepared an entrance for the Gospel messenger. The first convert, sixty-five years ago, was a man who had committed twenty-seven murders, and now there are nearly 30,000 Christians in 100 churches supporting their own pastors and village schools, with colleges teaching in four languages up to University standard. How little we understand the intellectual capabilities of

these ancient races! The words "native" and "heathen" should be blotted out; they have gathered so much that is false around them. The bulk of the Karen Christians are consistent in their life, and ardently maintain the Sabbath. The chief spiritual results in Burmah have been gained, not through missionaries, but through their 10,000 native workers, living the truths of the Gospel, holding their church-members to the very highest standards in Christian morality. It is this personal contact that tells, and if we do not meet the heathen as man to man, as heart to heart, as fellow-sinner to fellow-sinner, we will never reach him. The initial difficulty is to get him to acknowledge himself a sinner and in need of life, and when a Karen goes into Buddhism it is seven times harder to reach him.

In the evening the subject of the day was again resumed, the session being opened by Rev. W. M. Upcraft, of Western China. He objected to the distinctive terms, "home" and "foreign" missions, contending that wherever Christ is should be his children's home, and that if they enlarged their borders sufficiently no foreign land would be so distant as not to be within the radius of "home." He had gone to the Chinese in the love of Christ with the idea of brotherhood, determining to have close contact and fellowship with them. Accordingly he adopted the native dress, and testified to the success which this method had achieved in winning their hearts.

Then followed Dr. Post, of Syria, who, in a most able and powerful address, showed what the present position of Islam was—a mighty system stretching from China to Morocco, an arch, as it were, with Christianity beside the keystone. When Buddhism has been vanquished, when the Chinaman confesses Christ, we shall yet have to cope with Islam, a religion whose title means resignation, implying peace with God. Picturing the domestic life of Islam, Dr. Post remarked that it is so wedded to slavery, so intertwined with it, that it cannot exist without it. The mother of every Sultan of Turkey is a slave, and the Sultans there can wed none other than slaves. The position of women throughout its society is that of ignorant slaves, and their early marriages preclude all possibility of mental development. The speaker—a medical man of high repute, by the way—had known a grandmother of twenty.

Islam to-day numbers 200 millions, not barbarians, but people with a history, of Persian, Greek, Hebrew, Arabian, Chinese, Hindoo stock, of the best races of the world, occupying territory four times larger than China and three times larger than the United States.

"I do not believe that our age of civilisation possesses the seeds of longevity; that depends upon our virtues, and upon our Christianity. If we lose our religion, our aggressive Christianity, all is lost. Islam does not dream of forcing us to accept its teachings, but it dreams of converting us, and it is going to be

THE MIGHTIEST TASK THAT CHRISTIANITY EVER UNDERTOOK,

to convert them to Christ. Yet I believe that many a Christian will rise at the last day from Mohammedan graves."

Then the speaker, now returning on pressing business only the third time in thirty years, made a bold and stirring appeal to the Christians assembled to stay the waste caused by divisions at home—several churches in towns of 10,000 people. "Brethren, these things ought not so to be. You cannot expect your petty pittance to find favour with God and convert the world while this continues, with all your light and your progress. We are not doing our duty towards the Mohammedan world. In the name of these dying ones I implore you to find out the reason of this on your knees, in your prayers before God."

Some concluding words came from Rev. Dr. H. C. Mabie, of the American Baptist Missionary Union, who had spent three years recently in visiting various mission stations. He strongly supported Mr. Upcraft's position, and maintained that the grace of God in a man which could induce him thus to come down to the social level of a heathen in order to raise him up, was part of the same grace that was in the Lord Jesus, who for our sakes became poor. Let those who deem it wrong consider the example of our Lord, who laid aside the garments of his Father's home and, assuming the form of sinful man, came and lived amongst sinful men in order to open to them the way to heaven.

Thus closed one of the most important days of the Convention. The following morning Mr. Moody occupied the platform, and at this point I shall hope to resume my report next week. G. E. M.

Northfield, Mass., August 10.

African Missions Visited.—9.

BY MR. D. A. HUNTER.

KIMBERLEY.

From a missionary point of view, the great interest of Kimberley centres in what are known as the "compounds." These are large enclosures extending over several acres each, and surrounded with rough corrugated iron sheds, where live the natives who work in the diamond mines. When they are admitted they become voluntary prisoners for at least three months. Many of them remain in longer, or after a holiday return for a second period of service. The high wages earned, ranging from 20s. to 30s. per week, attract natives from nearly every tribe south of the Zambesi. In these compounds there are opportunities of giving the Gospel to strangers from afar, and most remarkable and cheering are the instances one comes across in which men have accepted Christ while in the compounds, learned to read, and returned to their own home and friends to tell them the wonderful story of the Cross.

Sunday is the day to see the compounds at their busiest, for during the week half the men are working in the mines on the day shift, and the other half on the night shift. I obtained the necessary pass from the De Beers Co., and went in to be present at the compound service on Sunday afternoon. It was a strange sight that met me as I got within the big gates. Some two to three thousand Africans, clothed in the most motley rags one could imagine, were thronging the enclosure. At one end a war dance was in full swing, while many were driving a busy trade in gambling with dice. One man had just lost £5. They stake their hard-earned money with the utmost nonchalance. Two good features I must mention in this compound life. There is good hospital accommodation in case of sickness or accident, and no intoxicating liquor is allowed within the gates.

Presently the missionary rang a large handbell, and taking out his French horn, began to play a hymn. This attracted a goodly number, who gathered round us, and right in the midst of all the bustle and din a service was carried on. One could distinguish the Christian "boys" (they are all called boys, irrespective of age), for as they came up they bent a moment in silent prayer, and sat down with Bible and hymn-book in hand.

The address was delivered in one dialect and translated into another by one of the natives, so that most could understand, and as I watched their faces, for I could not understand either dialect, I thought of the far distant kraals where these strange words would be repeated as good news to those who know nothing of a Saviour's love.

There is a schoolroom in each of these compounds, where work is carried on during the week, but of course much of the teaching is necessarily fragmentary, owing to the boys often staying only three months, and only being able to attend every alternate week when they are working on the night shift.

JOHANNESBURG.

The roundabout journey from Kimberley to Johannesburg occupied about forty hours; whereas, by a direct line, the distance would easily be covered in ten hours by a moderately fast train.

Johannesburg is now the centre of business activity in South Africa, and one cannot but marvel at its rapid growth, when one remembers there was no such place seven years ago. Fine hotels and handsome shops have sprung up, forming streets that would do credit to an English county town; and luxurious residences are already to be found in the suburbs, while building operations all around seem to be the order of the day.

Whence this rapid growth? you say. Johannesburg is literally built on gold. The Witwatersrand, or "Rand" (pronounced Rant), as it is usually called, is a ridge nearly 5500 feet above sea level, and extending some sixty miles east and west. Johannesburg is right in the middle of it, and along the ridge are forty-eight gold-mines, in which are wrested from the earth its hidden treasure. During the great boom, which ended in a crash some two years ago, the excitement was tremendous. Shares went up to greatly inflated values, and many were badly nipped, and are still suffering from the crash.

The mining is now settling down to a regular industry, which gives promise of permanency for at least half a century (experts put the time as much longer), and thousands of natives as well as white people find employment on the mines. The output of gold this year from the "Rand" will run to about five millions of pounds sterling.

I am sorry to say that work is carried on seven days a week, so that numbers of young Englishmen and colonials, not to mention natives, have no day of rest. Might I urge all Christians who are shareholders in these mines to take this matter up? You do not wish to derive an income from Sunday work, and to be made richer by depriving others of their day of rest? Then, will you not make use of the voting power which your shares give you to put this matter right? It may detract from your dividends a little, but, if need be, rather reduce your giving than take money which is soiled with Sunday labour.

There is a grand opening in Johannesburg for what I shall call—for want of a better term—private Y.M.C.A. work. A few Christian families settling there, and keeping open house on Sundays and several evenings during the week for young fellows, would be as lighthouses on a rock-bound coast. Hundreds of young fellows come out to push their fortunes, and have to put up with miserable rooms and much roughing on account of the high cost of living. Drinking-bars and billiard-saloons are open in great profusion, and have a large *clientèle*; but for the young fellow who wants to keep out of these, and who longs for a bit of home life, and a little social intercourse, there is no provision. A friendly invitation to such, assuring him of a welcome every Sunday evening for tea, and occasionally during the week, would be an immense boon, and would probably save him from the maelström of worldliness and wickedness on the verge of which he stands.

The Christian family that goes out on such a mission bent need not fear the self-denial entailed. There are many compensations. The climate of Johannesburg is delightful, and so soon as the more ample water supply is provided, and the dust overcome by plentiful watering of the streets, it will be a pleasant place to live in. Moreover, it is a good business centre, where those with private means can command 7 to 8 per cent. interest on their capital, with first-rate security.

Much that I have said about work among natives in Kimberley applies to those in Johannesburg, both on the mines and in the towns. Not only are Africans found from very many tribes, but to anyone speaking Tamil there is a field among East Indians, who are quite numerous. Only a day or two ago a young Englishman said to me: "I am tremendously impressed with the need of Christian gentlemen coming and settling out here." This is my own feeling, and I am confident that if some families would come out in God's name He would greatly bless their coming, and they would find openings in things temporal as well as spiritual which do not often occur at home.

The Caledonian Christian Club.

This Institute finds its utmost efforts taxed to deal with the young men and women coming up to London and pressed out often by dull trade at home. While they are cared for and befriended in temporal things, it is also sought to induce them to unite with some Christian Church. In many ways, and not least in tracing out dear ones lost sight of, the Institute has rendered very valuable service. The objects of the club are thus indicated:—To provide a healthful and attractive Home for young men and women, strangers in London.—Temporary residence and board for fresh arrivals, until situations and permanent lodgings are secured.—Certified lists of safe and good lodgings, and help in securing situations.—Introduction to the churches, Y.M.C.A., and Y.W.C.A.

The headquarters are at 5, Southampton-street, Holborn, W.C., and there are women's branches for Belgravia, Kensington, and St. John's Wood. The latest report shows a debt of some £1000, and to clear this off, a generous friend has offered £500, if the other £500 be raised.

OPEN-AIR WORK AT SCARBOROUGH.

BY REV. R. BALGARNIE.

It may interest the readers of The Christian to know something of the open-air services at Scarborough, which have been continued, without interruption, for forty years. The time for such services is usually on Sunday afternoon, during the months of July, August, and September. They originated in the desire to reach the fishermen who loiter on the sands; during the herring season these loiterers come from all parts of the East and West coasts, extending from Peterhead in Scotland to Penzance in Cornwall. As a rule, fishermen fight shy of ministers of the Gospel, and have, therefore, to be cautiously approached. But they are a class well worth seeking, and when won to Christ become bold and emphatic in their testimony. This was surely the reason why our blessed Lord went to the Lake of Galilee and chose his first apostles there.

As an encouragement to young ministers about to begin open-air work, I may testify that my own personal fitness was small. The demands of my pastorate were heavy, and kindly counsels were offered against it; a throat somewhat delicate, and a natural disposition averse to publicity, also rendered the experiment doubtful. But these difficulties were soon surmounted when the heart took hold of the work. In it I was greatly encouraged by my dear old friend Dr. Newman Hall, who was then earnestly working at Hull. Now I can gratefully say, thank God, I have been an open-air preacher all these years. Physically, it has strengthened me; spiritually, it has quickened me; ministerially, it has extended my influence, and yielded results that fill my heart with wonder and praise.

The beginning of the work was small. Yet, simply judging from the hymn-sheets circulated, I know about 400,000 persons must have been reached; and these not fishermen only, but visitors from all parts of the country. Our meeting-place at first was on the South Sands when the tide was low. The pulpit was a plank, an upturned boat, or anything else that came in the way. No choir or instrument was needed. An open-air congregation makes its own choir, especially among fishermen. Give out a well-known hymn, start a popular tune, put in a note here and there to regulate it, and soon you have hearty singing. Of course, this draws a crowd, while others are attracted to the spot just to see what is going on.

For a service like this no preaching is of use unless it be full of Christ. An argumentative discourse is sure to fail; men are not reasoned into Christianity, but drawn, allured, won. Lift up Christ, and He proves his own Divinity by drawing human souls to Himself. But all open-air addresses should be hearty, natural, pointed, and illustrated. The immediate surroundings by the seaside supply abundant materials for this. The ocean tells of God's unfathomable love; the harbour, of Christ, the refuge from the storm; the lifeboat, of Him who is able to save unto the uttermost; the sands, of the instability of all human merit as a foundation; the advancing tide, of the certain approach of death; the passing ships, of souls voyaging to eternity, and so on. As it frequently fell to my lot to witness shipwrecks, and to help in rescuing the perishing, such experiences were eagerly listened to, and they always told. Take the following as an example. Yonder in the bay, a vessel, driven before the gale, has grounded; the crew are in the rigging, and their cries for help are heard amid the howling tempest. Away the lifeboat dashes to the rescue; it has reached the wreck and thrown the line on board. I see the mariners one by one drop into the lifeboat. One man still clings to the mast, and is urged to let go his hold; at last he too abandons the ship, and is saved. As they are safely landed on yonder shore a shout of gladness bursts from thousands of spectators that *all are saved*. The point of such a description, furnished on the spot, is at once felt. How often have I beheld the crowd hushed into stillness and listening with tearful eyes, as I told them of the shipwrecked soul, of Jesus as the Lifeboat putting off to the rescue, of the peril of clinging to our self-righteousness, of the absolute necessity of surrender to Christ, of the full salvation to be found in Him, and of the joy in the presence of the angels when sinners repent and are saved. Then follows a hymn: perhaps it is "Jesus, lover of my soul," which is sung with a warmth often thrilling; then a prayer-meeting, which is left perfectly open, and in which Christians of all denominations take part. This is indeed a practical Evangelical Alliance by the seashore. Some of the most touching prayers have been offered there; certainly the most impressive were from the lips of fishermen.

The distribution of religious tracts at the close is an important part of open-air work. No wider or more interesting field could be found for scattering the good seed of the Kingdom. Silent voices are these tracts to speak for Christ where the preacher's voice cannot be heard. Nor is the field confined to England alone. Amongst the audience may be found sailors and fishermen from the seaboard countries of Europe. One can easily see by their stolid looks that they do not understand the address, but when you offer them a tract or Scripture portion in their own tongue you should mark the change that comes over their faces. These gifts are carried off to their vessels, and thence to their distant homes as a memento of these services. This kind of work has also afforded a novel sphere of labour to visitors acquainted with foreign languages. These volunteers follow the men to the boats, and converse with them in their own tongues about Jesus Christ.

(To be concluded.)

A SABBATH IN CORSICA.

BY REV. J. G. CUNNINGHAM, M.A.

"If you receive Miss Brown under your roof, you shall suffer one hundred years of purgatory for every night that you harbour the heretic." So said the priest of M—— to a parishioner who had promised accommodation to Miss Grant Brown when she was coming, by invitation of the Mayor, to hold a religious meeting in the village. We smile at the terrible threat; but the Corsican peasant shuddered, and hastened, at any sacrifice, to cancel the arrangement with Miss Brown. Nevertheless the meeting was held, spiritual songs were sung, the Word of God was read and explained, and a number of Roman Catholics heard for the first time the "good tidings of great joy." At the close of the meeting, one "whose heart the Lord opened" gave hospitable welcome to the stranger who had in winning speech and song published the Gospel-message.

This occurred a few years ago. Many meetings have since that day been held, not only in M——, but also in seven or eight other places in the region of Corsica; the Scriptures and religious tracts have been put into the hands of the people; some have found light and freedom through the Word of God; the yoke of priestly intolerance has been broken; and the lady, whose quiet, self-denying efforts have mainly contributed to these results, has so completely won the goodwill of the people that in many places it is a sufficient introduction to be known as a friend of *la demoiselle anglaise*.

Complying with an earnest request from Miss Grant Brown and a few interested friends in this country and on the Continent, I went to Corsica in May, in order to visit as many as possible of the small scattered companies of earnest people who, under the guidance of Scriptural teaching, have withdrawn from the Church of Rome. I spent ten days in the island, and addressed ten meetings. I had the pleasure of visiting three towns and five villages, in which I was welcomed by the infant Protestant community as the

FIRST PROTESTANT PASTOR

who had exercised ministry among them. At least five-sixths of every audience (numbering sometimes about eighty or a hundred men) were nominally Roman Catholics, but their sympathies were manifestly with the Protestant neighbours by whose invitation they attended the meetings. I am glad to be allowed to narrate the events of one day—namely, Sabbath, May 21.

Mr. O—— placed the best room in his large house at my service for the two days of my sojourn at M——. He is an old soldier, having a competent income from his shop and two vineyards. He has no fear of priestly threats; on the contrary, he has openly denounced the priest for unscrupulous dealing with ecclesiastical funds, and once said to his face, "Je ne rentre jamais dans l'église d'un flibustier comme vous" ("I will never again set foot in the church of a freebooter like you").

The hour fixed for our first meeting on Sabbath was 2 p.m. This was intimated to the public by a red banner at the hall, on which, in large white letters, the name of the preacher and the object of the meeting were announced. The forenoon was fully occupied in preparation for the meeting and in conversation and prayer with individuals. Among these the most interesting were (1) two young men of piety and talent, Messrs. De Matra and Marinetti, natives of Muro, who have been in Scotland for a time qualifying themselves for the work of evangelists in their native island; (2) a householder in M—— who, some time ago, left the Roman Catholic Church; and (3) a granddaughter of Madame Pietri, the heiress of Corsica's illustrious patriot, Pascal Paoli. This lady occupies still the château of Paoli, but has seen many sorrows. About two o'clock the meeting began. It was attended by fifty or sixty men and a few women (most of these were in the room adjoining the hall). We were within a few yards of the Roman Catholic church, and it was difficult to speak and hear when the bells were ringing; otherwise we were not disturbed.

Notwithstanding her injuries from an accident of the previous day, Miss Brown was at the meeting, and played the harmonium with the hand which was not disabled. We began with praise, prayer, and reading of the Scripture, after which M. De Matra welcomed me in the name of all present, in an address so tender in feeling and so felicitous in expression, that when I rose I could with difficulty command my voice, and my eyes were filled with tears. I proceeded to speak on the words of Paul in Acts xxiv. 14-16: "This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers." They listened with attention to a somewhat lengthened exposition of our Protestant faith and practice, as the same in all essential features with the religion which the great apostle vindicated at the bar of the Roman governor.

Our evening meeting began at seven. The hall was again filled; and in the next room, beyond an open door, were unseen fellow-worshippers; while outside, when the short twilight gave place to darkness, many drew near to listen. After praise and prayer (led by M. Marinetti), I gave an address upon Gaius (3 John 1, 9) as a model for all Christian workers, because he (1) welcomed the truth—it was "in" him (ver. 3); (2) walked in the truth; and (3) worked for the truth with diligence, charity, and humility. I then intimated that Messrs. De Matra and Marinetti, well known to them all, were ready to undertake the work of evangelists, for which they had undergone a course of special study, and that I had no doubt that all present would gladly unite in commending them to God in fervent prayer for the help and blessing without which all work is vain. As both evangelists had expressed a desire to have their

RENUNCIATION OF THE CHURCH OF ROME

sealed by their public baptism, I administered this ordinance after their profession of faith; and, after prayer, gave them the right hand of fellowship in the name of all present as labourers recognised and welcomed by them in the vineyard of the Lord. Both of them addressed the meeting, stating briefly and boldly the Gospel which they believed and the feelings with which they desired to tell others of the Saviour whom they had found.

When we had again engaged in prayer and praise, the bread and wine for the celebration of the Lord's Supper were brought in, and placed upon the table. I then read the Scriptural directory for the observance of the ordinance (1 Cor. xi. 23), requesting all to take notice that, whereas there is scarcely one point of resemblance between the original Christian institution and the Roman Catholic mass, it is the honest endeavour of Protestants to obey, even in the smallest details, the apostolic rule. Thanks having been offered, and a short statement made as to the things which the Master gives to all whom He welcomes to this feast, I invited those to come forward who felt warranted in making open and deliberate confession of Christ as their only Lord and Saviour. In solemn silence, and with a serious yet joyful demeanour, fifteen men and three women, all of them until recently belonging to the Roman Catholic Church, came forward, and for the first time in their lives claimed a place at the table which the Lord has spread in the wilderness for his own. It was a night much to be remembered by them and by us all. The farewell hymn and benediction were followed by many friendly words and cordial graspings of the hand, until, long after nine o'clock, we quitted the place of sacred fellowship and returned to our lodgings, glorifying God and saying, "We have seen strange things to-day."—*Free Church of Scotland Monthly.*

UNITED CHRISTIAN SERVICE.

The Glasgow United Evangelistic Association.

A marvellous illustration of the practical value of unity in aggressive Gospel service is supplied by the new report of this Association. The work is extensive and far-reaching, and has proved wonderfully fruitful. It is described as evangelistic and ameliorative. Including maintenance of the Bible Training Institute for Christian workers, about £11,000 per annum are required to carry on the whole operations, and for all this no personal appeal is made, the Lord's people being told the facts of the case, and left to consider their duty and privilege. The noon prayer-meeting and the fellowship meeting may be regarded as the battery in which are generated the force and motive power which vitalise the whole operations of the United Association. We can but notice some of the leading features. As to the

CENTRAL OR TENT HALL,

Mr. Napier records with thankfulness that some measure of revival has been granted during 1892, making all hearts to rejoice. This has been specially the case in the summer work, and also in Gospel Temperance work; yet not limited to these, as the Free Breakfast work has also participated in the blessing. Regarding this part of the Tent Hall work, about which many still are somewhat doubtful, and which certainly presents peculiar difficulties, Mr. Napier says:—"The work has been large and full of the deepest interest—many professing salvation, and many sent to Homes of Rescue or Shelter. From various causes we can only follow the cases imperfectly; but we continually find instances of blessing emerging from many and unexpected quarters.

"The total attendance at the Free Breakfast during the year, exclusive of visitors and workers, has been 59,100. The larger attendance of men than women still continues, this being accounted for by the number of men who come from the lodging-houses—a feature in our social life which we think requires much consideration, the tendency being to disintegrate and break up family life. Among the women a sad feature is the large number of young girls verging on womanhood, many evidently leading immoral lives. Special effort has been made on their behalf, and Miss Campbell, the matron of the Girls' Home for Temporary Help, has been of great assistance by her personal presence, and readiness to take to the Home at once such girls as may have been found suitable.

"At the Gospel temperance meetings the attendances have continued large, and the results have been most encouraging. The open-air meetings have been held daily throughout the year, and have been often very largely attended. We have abundant evidence of blessing following our open-air work. Singing the Gospel, whether by our own or other choirs, and occasionally by individual singers, has continued to hold a large place in our meetings, and always with marked evidence of blessing."

AT BETHANY HALL

the tide has been continuously and steadily rising, and at no previous time have there been more marked tokens of the Lord's presence and blessing. The attendance at the ordinary week-evening meetings is now as large as it used to be when special evangelistic services were being held. And there seems to be no meeting without spiritual results, sometimes of a very remarkable kind. "Since God," as a worker puts it, "through Brother Logan, came among us, drunkards, gamblers, fighters, etc., have been brought to a knowledge of the truth as it is in Christ, and are now, glory be to God, workers amongst us." Now, these results are not due to the meetings alone. It is evident that much of the blessing comes from persistent house-to-house visitation, accompanied with leaflet distribution and invitations to the meetings. In this work over 150 are engaged every Sabbath afternoon, who meet together for earnest prayer before going to their assigned districts. Over 4000 tracts are distributed, week by week, by these faithful men and women, and the monthly meeting of this large and hearty band of workers is a never-failing stimulus and joy. A minister says—"We have during the last year gathered a goodly number into our church fellowship who give as their spiritual birthplace Bethany Hall. I am within the mark when I say that over twenty have, within the last four months, joined our church who still attend the Bethany meetings, and most of whom are earnest workers in connection with your Mission. I have been delighted, in visiting their homes, with the tone of warm-hearted Christianity with which I have been brought into contact, and with the power of a believed Gospel to make hearts and homes happy." In the western quarter of the city, the Mizpah Hall continues to be a centre of blessing. The work of the *Mizpah Band* continues to be prosecuted vigorously, and if the enrolled membership is somewhat less than that of the previous year, through the needs of other Christian work to which many of its members have been drafted off, there has been no diminution, but rather increase, in the amount of work done, both in the open-air, in in-door services, and in deputation work. The work of the "*Rescue Wing*" has also been carried on with vigour and with encouraging success. Those engaged in it feel that no Christian work produces happier results for the energy expended than does theirs, and they say there is room for many more workers.

Allusion is also made to the important forward movement in the inauguration of

THE BIBLE-TRAINING INSTITUTE

under Mr. John Anderson. That this work has not been begun a day too soon, the fact that 357 enrolled themselves in the evening class abundantly testifies. Its most promising commencement calls for great thankfulness to God, and earnest and sustained prayer for its prosperity; for it is impossible to estimate the blessing to, and the enlargement of, the whole evangelistic work that may be reasonably expected to come through its instrumentality.

During the year just closed the large number of 251 young women, ranging from fifteen years upwards, have been sheltered for a brief period in the Girls' Home. Many of these have been entirely friendless, or have had friends so utterly regardless of their welfare as not to deserve the name. Others have been out of work, in actual want, and in danger of taking that fatal step which, in too many cases, presents itself as their only resource, but which proves the ruin of both body and soul. Others, again, have been strangers in the city—girls who have run away from home; domestic servants travelling from one part of the country to another; homeless wanderers picked up at the free breakfast on the Sabbath mornings; young women from the police-courts, the prison, and, in some instances, the streets—in short, gathered from that apparently hopeless, and yet singularly hopeful, class who are standing on the dividing-line between respectable poverty and blank self-abandonment and despair.

There is besides all this a special

CHILDREN'S COMMITTEE,

carrying on orphan homes at Saltcoats and a holiday scheme. The amazingly rapid growth of the *Fresh-air Fortnight* scheme, during the eight years of its existence, from the thirty-two in 1885 to the 6131 last year, makes one wonder "whereunto this will grow." But it is safe to predict that grow it will, for no scheme has so commended itself to all classes of the community. The lantern mission, as it is termed, which, during the winter solstice, takes the place of the fresh-air work, has been vigorously prosecuted this winter. The Poor Children's Sabbath Dinner, which for many years has been the largest Lord's-day gathering in the city, has again taxed the energies of its band of enthusiastic workers, who find their chief joy in ministering to neglected little ones. During the past nineteen years 10,810 poor children have been helped to a better way of living through the visitation of these workers and the friendly relations of the Tent Hall *Inquiry Committee* with the various charities of the city. In the four Day Refuges 882 of the most neglected and hungry children have been fed and clothed during the year.

Those interested in this very remarkable work will doubtless secure copies of the informative report by writing to the secretary, Mr. J. B. Miller, Christian Institute, 70, Bothwell Street, Glasgow.

THE CHILD is the child of the State, of its country, of humanity, as well as the child of the father and mother unto whose care it is God-given.—*Phillips Brooks.*

SCHOOLWORK is not the mere teaching of a book; it is not the mere collecting of children for an agreeable hour. It is a moral and spiritual force; a fragrance that gladdens; a breath that gives health; a touch that quickens into life; it is a Divine atmosphere in which young souls thrive.

THE HAPPY VALLEY, LLANDUDNO.

Our sea-coasts cannot furnish a more interesting scene than at the "happy valley" on occasion of the children's services. A visitor describes what he saw on a recent Sunday afternoon. The place is a natural amphitheatre, a deep-curved recess in the Great Orme's Head opening on a grand sea view. As if on constructed seats hundreds of people occupied the rocky strata jutting out from the grass and yellow gorse, looking down on the verdant level arena, shut in by the semi-circle of hills and the sea.

The centre was marked off for the children. Boys on one side and girls on the other were seated on the warm, dry turf, in their bright Sunday dresses, surrounded on all sides by crowds of adults, who numbered some two thousand, while the children amounted to about five hundred. By word of command the children stood up and sang, then sat down again on the grass, constant change of attitude keeping them attentive and interested. Singing was alternated by brief, practical talks, capable of being "understanded of the people" little and big. Meetings were announced for every day, with afternoon teas to boys and girls on the Orme's Head. A sheet was held at its corners by four young men, into which many contributions were thrown for foreign and general work of the Children's Special Service Mission by departing visitors.

When the children's meeting was over an open-air preaching service was held on the beach. Dr. Newman Hall said he was reminded that nearly fifty years ago, and very frequently since, he had preached on the same spot. He spoke of Christ's open-air preaching, and took for his subject the great parable of the sower, which Christ delivered on the shore of the Sea of Galilee.

Illustrative of the blessings which often attend open-air services, he referred to one held at sunrise on the top of Snowdon many years ago. Intending to sleep in the hut there, he had mounted half-way when drenching rain obliged him to descend; but, sunshine returning, he seemed compelled to go back, and once more climbed the steep. As he lay on the shelf-like bed he was awakened by the beautiful anthems of Welsh quarrymen coming up for the specially clear view they confidently expected. The speaker had perched himself on the top of the cairn that he might enjoy the scene in solitude; but being recognised he was urged to descend. He refused to preach—God was speaking in that memorable sunrise—but a hymn was sung, and he offered prayer on that high altar of Nature's God. All seemed deeply impressed with the real presence of the Hearer of Prayer. About one hundred Welsh people were there, and about twenty English.

Two years after, at Penzance, he was accosted by a young man, who said, "I was on Snowdon—then ungodly. I there gave myself to Christ, and am a Sunday-school teacher." A year or two afterwards the preacher was walking near Snowdon, when a man, driving a cart laden with cheeses and a live pig, pulled up and offered him a lift, which he accepted. He sat beside the driver, who had recognised him, and said, "That service on Snowdon was the beginning of a revival in the churches round, and fifty of the people were converted at that service." The preacher said that he had given no address, he only offered prayer; to which the driver replied, "Yes, sir, and they were Welsh-speaking people and did not understand a word you said." The speaker added that he could repeat this fact without ostentation, for the work was so evidently not his own, but God's only.

The Savoy Alps.

Through the kindness of Mr. John Cory, a large number of Bibles and Testaments have been distributed in the parish of Bessans, high among the mountains and glaciers of Savoy. An excellent collection of French literature has also been placed in the hands of the schoolmaster, who during the winter lent the volumes to the villagers, by whom they were much appreciated.

In the same neighbourhood, and through the kindness of the same gentleman, Bibles have also been placed in the Refuges on Mont Cenis. The long winter of seven months, during which it is impossible for women and children to venture out, makes the possession of the Book a great boon. Some good fruit is already known of in Bessans. E. R. A.

Moncenisio, August 15.

WORK IN WEST AFRICA.

The following extracts are from a letter by Rev. D. F. Wilberforce, a Christian African chief on the West Coast of Africa, to the secretary of the Freedmen's Missions Aid Society, 18, Adam-street, Strand, W.C. The letter is dated Danville, Impereh, July 4:—

"When I returned from America in 1878, I visited my relatives in this Impereh territory. I found that my people kept no Sabbath, worshipped no God, except the ant-hills that were supposed to represent the spirits of their dead ancestors. I determined then to do something for my people, but I felt at the time that my inexperience necessitated my stay at Shaingay, Sherboro'; and then I felt I could better serve my people at that time by continuing in the work I was then engaged in.

"I obtained from my people the site of my late grandfather's town, and in 1881 erected a mission house with the first money earned. When the house was completed, some friend in America, hearing of my enterprise, promised a small amount to enable me to employ a teacher. . . . I have started a few coffee trees, so that in a few years to come we will be able to get some money from coffee to help on the work. The first house erected was made with the native material, hence did not last long. I began the erection of another more substantial house of stone, which I obtained on the spot. The house is not quite completed. If you and my good friends in England will send me fifty pounds, it will enable me to complete the house, and so afford accommodation for my family and a home for the girls we expect to educate. I make this as a special and personal request.

"Now with regard to my plan. My object has been all along to make this an educational centre, industrial and literary. West African educational institutions have had one great fault in their educational system. Boys have been taken into mission schools, and girls, too, kept as wards of missions till about of age, and then sent out with a good education to make them good teachers or preachers. But as God chooses his workers, and all men do not feel called upon to be teachers or preachers, many have not succeeded, to the discouragement of their teachers and benefactors.

"My idea is, while the boy is going through school he should take, as a part of his course, apprenticeship in some trade or handicraft, so that when he goes out of school he will not be the dependent creature he sometimes turns out to be, because he has not a post as clerk or some other employment which only requires headwork. We in Africa, to be made whole men, need to have head, hand, and heart educated.

"Manufacturers of tools might be asked to give sets of tools. We pay here 5d. and 6d. per pound for rough nails; our boys can learn to make nails as good, for the use of the mission and to sell. A set of tools for a tin shop would be of benefit, and a few trowels for stonework. I believe this to be the kind of education we need; I write as an African—from an African's view of things.

"As to school-houses, for the present, one school is all we need in connection with my work. A good home for boys, to accommodate a goodly number (the girls will live with us) taken from various tribes and sections of country, is my idea. The education of children of different tribal relations in the same school under the same religious influences will help in the future to bring about a change of feeling between people of different tribes, and so insure peace and goodwill.

"A house for boys can be built for a small sum—built of sticks and clay, but covered with corrugated iron, will give us a house that will last many years. £25 to £40 would build and furnish such a house. We need a good school-house here; I can build one, one story high, for £200. I give these figures because you ask for them, but we will have to build as we have money."

THE REPORT OF THE EPSOM COLLEGE, just issued, explains, with reference to the allowance of beer to the boys (to which we called attention some time ago) that "beer is given in all public schools. The beverage provided at the College is good and wholesome; only about 40 per cent. of the boys drink it, and it is thought advisable not to withdraw it compulsorily, but to leave the question to the discretion of parents."

THE UNIVERSITIES CAMP.

As a friend of the officer in command, Major Liebenrood, I had the privilege this year of paying two short visits to the camp at Bishopstone, near Seaford. The idea, I believe, originated with two Cambridge men, Revs. C. H. Clissold and S. Power. It is distinctly a work for Christian ends. The dozen or more officers (including a doctor and chaplain)—Christian men mostly from our Universities, each of whom is in command of a tent—make it their aim to influence the boys for spiritual good. Many of the lads themselves are decided Christians, and so are a help to others. The whole thing is carried out on the lines of military discipline.

A certain number were told off each day for orderly duty to wait on the rest, a duty ably and willingly performed. Between meals, parties are made up for boating, bathing, fishing, cycling, cricket, etc. In the morning there is a short quiet time for prayer and Bible reading. In the evening all mustered at eight in the large tent, and an hour was given up to music. Amongst the hundred assembled, there was considerable musical talent.

At nine, cocoa and biscuits were handed round; after that came a serious time, when one and another of the officers would give a straight talk, calculated to win for Christ those who were unconverted, and to help on their way those who had already started. After this, in their respective tents, the officers had another opportunity for a few words and prayer, before turning in for the night. Lights were put out at 10.15, pickets were out all night on watches of two hours each, the boys being very eager to volunteer their services. The idea of the gathering is to show these young fellows that to be a soldier of Christ is a manly as well as a happy course of life, demanding a conflict and endurance, yet affording true happiness now as well as a sure hope of glory hereafter.

I found the chaplain, Rev. E. B. Bradley, a genial and muscular Christian, able to set a good example at cricket as well as in the Christian life; and it was pleasant to see amongst the officers one who rowed in the Cambridge University eight this year. Indeed, one could not wish to meet a nicer set of friends than the officers there assembled. I shall not readily forget the two prayer meetings that I had the privilege of attending, when, summoned by bugle call, the officers met in Major Liebenrood's tent, and, one after another, offered up earnest prayer to God for his blessing on the effort.

Two other camps were held at the same time, one at Beaumaris and one on the Yorkshire coast. These camps are self-supporting, each individual paying his subscription to the expenses fund, and any surplus is handed over to some charity for the young. Should anyone interested in boys desire further information it will be supplied on application to Rev. S. Power, 57, Jeffreys-road, South Lambeth, London, S.W. VISITOR.

THE CONNELLAN MISSION.

The report of this Mission amongst Roman Catholics states that three agencies are employed to open the minds of Irish Roman Catholics to pure Christianity. In the first place, *The Catholic* was established in January, 1891, and has since steadily grown in public favour. The Editor, as an ex-priest of the Roman Church, can pick out the weak points in the enemy's armour with a success which no person ignorant of the inner workings of that Church could reasonably hope for. In the second place, Gospel meetings have been held. The Dublin meetings have been conducted during the winters of 1892-3 in the Central Hall, Westmoreland-street. Addresses were delivered by Rev. T. Connellan, by his brother, and by other converted Roman Catholics. Generally speaking, the hall is crowded, more than ninety per cent. of the audience being Roman Catholics, and most gratifying results have followed. Similar meetings have been addressed up and down Ireland, and in many of the cities and towns of England and Scotland. In the third place, Mr. Connellan has gradually drawn around him a band of devoted converts from Rome, who, having tasted for themselves how sweet the Lord is, hunger and thirst to bring the glad tidings of salvation home to their Roman Catholic brothers and sisters. These employ their leisure moments in visiting among Roman Catholics, speaking to them of the Saviour and his perfect atonement, and trying to gather them in to the Central Hall meetings. The secretary is Mr. Joseph Connellan, 18, Bachelor's Walk, Dublin.

NOTES FROM NEW ZEALAND.

Signs are not wanting of an abundant blessing resulting from the visit of Rev. G. C. Grubb and his party to this colony. In Wellington two of God's servants set apart Friday night to wait on God in prayer for the young men of their city, and continued thirteen months without seeing a single answer. After Mr. Grubb's visit this little meeting gave place to a united gathering, where God's servants of all denominations meet each week to pray for a revival. During the Christmas holidays one of the young men paid a short visit to Dunedin, and saw God's work among young men there. During Mr. Grubb's mission in that city, Mr. Millard, one of the mission party, had called a meeting and suggested that the young men begin open-air work for Christ. A mid-day prayer meeting was started, with an attendance of fifty; and a young men's mission organised, with a membership of forty-five; and open-air work was commenced, followed by an after meeting in the Y.W.C.A. Hall. God richly owned and blessed the work; many were converted, especially church-goers, who attended these meetings after their own services.

The young men were invited to hold a mission at Port Chalmers, which resulted in a number of conversions, nineteen young persons joining one church. Missions were then held in many of the surrounding districts, and in each case good results followed. The active membership has grown to sixty, and God's work is carried on with unflagging zeal.

The sight of this work deeply stirred one young worker, and he returned to Wellington with a heart on fire for Christ, determined to organise a mission band. God blessed his efforts, and a few young men have formed themselves into a band to labour for God. Open-air meetings are held, and services conducted in the Mission Hall, scarcely a service passing without some soul being won for Christ. God has laid the Spirit of prayer upon these young workers, and has led them to wait on Him at an early morning prayer meeting; rising by candle light on the cold wintry mornings, they meet at 6 o'clock in the hall and cry to God for a revival, especially among the young men. The lasses at the Salvation Army garrison hearing of this have started a similar meeting in their barracks. Already they are praising God that there is "the sound of abundance of rain."

In other parts of the colony God is raising up similar bands to work for Him. Glad news has come of a revival in the Native College at Te Aute, Napier, where the boys seem on fire for Christ, and much blessing has followed the Mission of Messrs. Klein and Edwards in Gisborne. During the past three years God's people have been crying for revival, and throughout this colony the same prayer is continually ascending.

Wellington, July 12. C. A. B.

Seamen's Rest, Marseilles.

MR. C. E. FAITHFULL issues an occasional paper, "Here and There," giving notes of the work at Marseilles, and illustrating the daily opportunities of service among seamen of all nations coming to the Rest. The formation of the first French Seamen's Temperance Society is reported, and bright testimonies borne to the power of the Gospel.

June 19.—Had a good word with a petty officer of the squadron, who accepted a New Testament with evident pleasure, though he refused at first. 25.—Had a peculiarly interesting time at the hospital with seamen of six different nationalities; but was pained that the foreigners did not receive more care. The meeting this evening was very good; four men arrived who had been away for ten months; they gave a sad account of the loss of four of their shipmates by yellow fever. 27.—There were five different nationalities at the meeting this evening; still all heard, in language they could understand, of the "wonderful works of God." July 4th.—M— who seems near salvation, and has long interested us, took the pledge to-night; he is undoubtedly convinced of sin, but not yet converted; as his line of steamers come and go regularly, we often see him. Many who are similarly situated form quite a band of habitual attendants.

During these last four months 8323 visits have been paid to the Rest, divided according to nationality, as follows: French, 6486; English or American, 348; Scandinavian, 454; German, 290; Belgian or Dutch, 126; Italian or Greek, 293; Spaniard or Portuguese, 202; Russian, 43; Swiss, 81.

EASTERN TURKEY.

The twenty-ninth annual meeting of our Eastern Turkey Mission was lately held in the city of Bitlis, there being present four delegates from Mardin, three each from Erzeroum and Van, or, including children and our own mission circle here, twenty-five in all. Think of how much must be crowded into these eleven days of business and diversion, if it were to comport at all with life in civilised Christian lands where lectures, concerts, conferences, etc., pursue society-lovers and literary connoisseurs almost *ad nauseam*.

Bitlis is a unique old town of an early generation, having a population about 35,000, two-thirds of whom are Moslem, but nearly all of the Kourdish race, while the remainder are Gregorian and Assyrian Armenians, Protestants, and a mere sprinkling of Roman Catholics. Little change has probably taken place in this old town hidden away among the Taurus mountains, save that it may have decreased in size, since the time when Moslem devotees thronged this pass in their yearly Hegira towards Mecca, most of them coming on from Persia, though improvement in navigation of late years draws them round by Trebizond now.

If we cannot boast of built roads, nor of much that is modern, save the crudest style of humanity, still we have quite a leafy bower about us in the gardens that are abundantly supplied with pretty good water.

The condition of the times and country in which we live rather militates against the propriety of having a meeting this year; and yet, on many accounts, such coming together was more important than ordinary times. What is to be the outcome of present environments? How are we to do anything like aggressive work? Are we to change some of our methods, or what is to be done on the premises, are becoming serious questions. Poverty, oppression, and misrule are so pressing the people to the wall that ordinary principles of self-support cannot be put in force, while our Society is tiring of carrying such heavy burdens for the work of the land for now upwards of fifty years.

This is a land rich in natural resources, but, as some of the people often remark to us, "It wants a master who will care for its highest interests." The "Sultan of Sultans" who sits on the Bosphorus has no idea of the terrible state many of his possessions are in, through this part of his dominions, or he would see that something is done at once. In parts of our Vilayet anarchy largely prevails, so that our Vali pasha is forced to take the field, in hopes of securing order. In two provinces scores of lives have been sacrificed in fights, while plunder and outrage, murder and oppression, are of frequent occurrence. Oh, for justice and good government! Only that our pasha is wide awake to the situation, and prompt in action, we fear a worse state of things would result. Gospel Worker.

Kourdistan, July 31.

The Belleville Mission in Paris.

Some years have passed since I spent a week in the midst of the varied and most important works which have, under the direction of Miss de Broen, introduced a measure of light and spiritual blessing into a locality which has always been proverbially seditious and irreligious. A short visit to Belleville has again served to confirm my convictions with respect to the work. The income of the Mission, however, has fallen off to such an extent that the most prominent part of it—the Medical Mission—has been suspended for a year. But the whole apparatus is there and in order, and with adequate means it would at once be put in motion.

At this time of the year, except the direct evangelistic work at the Iron-room, there is not much going on. The monthly meeting of Christians, which takes place at the Orphanage, is maintained, and at this I had the pleasure of being present. Two expositions and addresses were given by the veteran evangelist, M. Vanderbaken. I spoke briefly to the assemblage. The rest of the time was occupied by singing hymns and a succession of fervent and devout prayers from both male and female members. I had expressed the hope that the Medical Mission might be restored. They caught at this, as if it afforded an assurance that this would take place. It was touching to hear some of them pray, as if this their great desire would be attained: speaking of it as the centre to which they had been drawn by God, and where they had found health for their bodies and health for their souls.—Yours truly,

Paris, August. (Rev.) A. A. Isaacs.

FOR HOME AND FATHERLAND.

The greatest evil that confronts the American people is the saloon power. It controls municipal and national aims, and its influence is spreading vice and immorality throughout the land. In this nation the women have long since been asking for a hearing in the affairs of state and national import, only to hear that the men were able to guide their own affairs. The agitation has at last become of such importance that they must be heard, and ere long heeded, for every element of decency demands it.

Equal rights are ensigns of true civilisation; woman is no longer considered the inferior of man, she stands as his equal. She is perfectly intelligent, and full of powers that cannot be questioned, powers that yield a blessed influence among men. Every illiterate male citizen in the United States has the power to cast his ballot, while the women of the country are compelled to withstand the outcome of their vote.

Woman is grandly coming into the front ranks in America; before another decade passes us into another century, she will have been casting her ballot for a number of years, provided rot and rumism do not control. At the next national convention of one of the great political parties this important matter will receive attention; in the meantime the women are making a grand campaign that is receiving the plaudit of great and good men. When once the ballot is in their hands the saloon power will cease, and the nation will be nearer its Christ. All thinking people know that the only way to stop vice, immorality, and crime is to stop the cause, not to punish the effect. When the women vote, a great percentage of crime will cease, and purity will arise from the bed of subjection. Mothers are crying for help; wives are heart-broken enough; the Gospel implores all to live a pure life; why not bring about that purity?

Aaron D. States.

Greenfield, Missouri, U.S.A.

TRACT DISTRIBUTION IN CHINA.

Dear Sir,—I have returned from a journey in the province of Kwang-si, one of the two provinces in China in which missionaries have, as yet, been unable to get a permanent footing. The people in many places still entertain strong anti-foreign feelings, and the appearance of the "foreign devil" is a good opportunity for displaying the same. Once or twice we were reluctantly obliged to leave off selling books and retire to the boat on which we were travelling, owing to the opposition of some unruly ones in the crowds, who had made up their minds to give us all the trouble they could and when other means failed resorted to the usual one of stone-throwing. On the other hand, we found places where the people were quiet and friendly, and readily bought books.

I was accompanied by Mr. Reeves, of the International Missionary Alliance, who hopes to begin work in the province in a few months, by travelling on the river and visiting different places for longer or shorter periods, as the people are willing to listen to the Gospel. No doubt, in time, some place will be found where a mission centre can be established. Will your readers pray for this province especially, that it may be thrown open to the preaching of the Gospel and that labourers may be sent forth to take possession for the Master?

I cannot bring forward any new pleas as to the value of tract distribution, nor are they needed, for every Christian worker, whether at home or abroad, must be aware of its value in aggressive Christian efforts. The National Bible Society of Scotland has agents and native colporteurs in nearly every province of China continually engaged in circulating the Word of God, and having permission also to circulate tracts. As, however, no funds contributed for Bible circulation can be expended in the purchase of tracts, we must depend for the latter upon other sources. Surely there are some of the Lord's stewards who will gladly avail themselves of such opportunity for evangelising, by means of books and tracts, the "millions" of China who are yet "without Christ and without hope." Our secretary is Mr. W. J. Slowan, 224, West George-street, Glasgow.—Yours in the Master's service,

Frederick R. Johnson.

Amoy, China, June.

GOSPEL WORK IN MOROCCO.

Dear Sir,—I have just returned from a delightful holiday tour in Morocco; but my visit to that mysterious land has been much more than a holiday: it has been a revelation of a life and of a need of which the mass of our fellow Christians have not the slightest conception. I ask permission to commend to the prayers and practical help of your readers the work of the North Africa Mission, whose operations I have been quietly studying during the past few weeks. It has been an inspiration to meet with such self-denying workers as Mr. Patrick or Dr. Jerry and the lady missionaries who incessantly serve their Master in this dark country. Until quite recently, North Africa, which is enveloped in Mohammedan darkness (a darkness almost denser than that of heathenism, if that is possible), has been neglected. The "North Africa Mission" has eighty workers in the field, but what are these for the evangelization of this immense territory? Hundreds of workers are needed, and money is needed for their work.

To my intense sorrow I found that the Tangier Hospital had been closed for five weeks for lack of funds. *Over* 500 *people were turned away from the doors*, some of whom had travelled two, three, and four days' journey. Surely God's stewards at home will not allow this shame to be repeated. Nearly 6000 out-patients received advice and medicine last year; £100 per annum is needed for drugs alone.

Mr. Patrick has been much encouraged in his work among the Spaniards. The priests are at their old work of persecution, and things have been rendered difficult, but, despite all, the work is being blessed. Mr. Patrick wants to open missions at Ceuta and Melilla among the Spaniards, for whom, at present, nothing is being done. Will your readers earnestly pray for our friends the missionaries, and any who are disposed to help may send to Mr. Glenny, Linton-road, Barking, Essex, the hon. secretary.—Yours faithfully,

Lewisham. F. C. Spurr.

Bible and Colportage Society of Ireland.

Notwithstanding political unrest, the work of this Society goes on steadily, the agents keeping aloof from all parties, and devoting themselves to their missionary labours. The colporteurs now number 25, who report 97,886 families visited, 2,637 Bibles sold, 2,072 Testaments, 1,440 Douay Testaments, 48,214 books, 107,987 total number of sales, and 38,648 tracts distributed; while, in addition, at the Derry Depot 11,000 Bibles and Testaments and 282,457 books have been sold. Full details may be had of the secretary, Rev. Thomas Lyle, Rosevale, Knock, Belfast.

From the many delightful extracts and incidents given in the new report of the Society we select the following:—"I have," writes a colporteur, "had a good many interesting cases. A young man who was much given to drink used to leave his home and wander through the country, working for a few days here and there, and then drinking what he had earned and coming home every now and then almost in rags. Happened to come in this state shortly after I came here, I got into conversation with him on several occasions about his soul, with the result that he has come out on the Lord's side and been consistent for the last nine months, giving every confidence that he is really united to Christ. Other two young men who professed to embrace Christ as their Saviour, from several conversations I had with them, have also given evidence of the genuineness of their conversion by their changed life and walk. A married young man and his wife, on whom I have been in the habit of calling, and who are Roman Catholics, have regularly bought good books and read them, and they have got a Bible and read it constantly for themselves. I really believe that they are trusting in Jesus as their Saviour, and have passed from death unto life. I know they hardly ever go to chapel.

"I have access to a good many Roman Catholic houses, and have never been harshly treated, although in many cases I have been politely turned away without getting into their houses. *I feel sure that by using tact and care there are few Catholic houses but could be opened to us.* Looking back over the past years, I could give the names and addresses of nearly twenty Roman Catholics who gave up Romanism and embraced Christ through the instrumentality, under God, of your colporteur."

NEVER FORGET that temperaments vary just as much at five years of age as they do at fifty. The shy child is crushed by what merely amuses the bolder; and the wound is not easily healed.

CHICAGO NOTES.

From a Correspondent.

You will be pleased to hear some inside news from this seething world-centre of attraction. If ever in the history of this great metropolis there were giant wrongs and struggles for the right, it is just now.

This morning a report comes through the papers that fully one thousand saloons have been forced to suspend owing to the hard times. Mr. Moody remarked the other day that the Lord may be taking this very way to show us into a better life, even if we have to live on a crust and dig for daily food, in order to break the rum power. And he shouted with all his might, "Let it come!"

The Methodists held a big camp meeting at old Des Plaines Camp Ground; Mr. Moody and Rev. John McNeill were specially invited, and given the best hours. The crowd was great, the day fine, and the celebrated evangelists in their best spirits. Mr. McNeill had never been to a Methodist camp meeting before in his life, and things seemed a little strange, but for tent service he had a special liking. The singing was splendid, and the volleys of responses from the warm-hearted worshippers were quite inspiring. Our Scottish brother had great liberty, and carried the hearts of his vast audience with him in his splendid Gospel sermons. Mr. Moody, so well known to us here, did us all good, and pressed the call for decision in receiving Christ with good results.

The second encampment of the North-Western Branch of the Salvation Army closed last night at Lake Bluff. It was a wonderful gathering and full of enthusiasm. About 250 of the Army were present. It took one thousand dollars to meet the expenses. This was contributed by the large audiences. On the last Sabbath fifty professed conversions were reported.

Some good will come out of the management of the World's Fair. The Sunday question is practically closed, for exhibitors have pulled down the curtains of their exhibits, and the total attendance is so small as to be far below the actual cost of continuing open on the Lord's Day. It is estimated that 40,000 people attend the special meetings held by Mr. Moody and his helpers on the Sabbath, and even some of the hotels have services once during that day. A great circus announced three attractions, two for pay, and one, at 2 p.m., free, conducted by Mr. Moody. The morning and night attractions failed; but 5000 people could not get in to hear the evangelist at 2 p.m. Verily, a tide is coming in for the better.

We look for a good outcome from the Religious Congress about to assemble. All the great religious bodies will be represented, and ample rooms have been provided, where, free of charge, anyone can go in and hear the presentation of the theories for the salvation of man.

Chicago, July 8.

CHRISTIAN ENDEAVOUR NOTES.

The Christian Band at Pembroke Chapel, Clifton, has been converted into a C.E. Society.

The Christian Endeavour Societies continue to increase in this country. Last week the 700th branch was formed.

The C.E. movement makes good progress in Natal, and at Pietermaritzburg the societies are flourishing and active.

In a Philadelphia Church the C.E. Society has undertaken to carry on the Congregational week evening prayer meeting during the summer season.

The Independent of August 17 gives portraits of the founder and officers (American) of the Y.P.S.C.E., and a detailed account of the movement generally.

Dr. Reuen Thomas has a very high opinion of the C.E. movement. In a note received from him he gives his opinion thus:—"The C.E. movement has done great good in bringing into more intimate Christian relations the young people of our congregations, in giving them suitable opportunity for expressing their thought and feeling, and of co-operating together in various organised ways tending to promote Christian growth and a more active Christian life."

Christian Endeavour is gaining ground in New Zealand, where there are forty societies with 1000 members. The Auckland Union, containing fourteen societies and 580 members, has recently held a united Convention in the Tabernacle. In Wellington there are only four societies. After much prayer a union was formed, and at the first annual consecration meeting held last Sunday, an abundant answer to prayers was realised. There was not sufficient time for all who desired to give their testimonies to rise when the hour for closing arrived.

THE Y.M.C.A.

Mr. A. K. Dearden, of Hull, was introduced as general secretary of South Shields Y.M.C.A. at a large meeting of members held on Monday week.

The Bayswater Association has been going in thoroughly for open-air work, and lately most excellent services have been held at a busy corner.

The second holiday excursion for this year, organised by the Derby Y.M.C.A., was attended by about sixty-four members and friends, who had an enjoyable trip to Howesford.

Through the kindness of the president, Mr. W. S. Oakden, the members and associates of the Burton-on-Trent Y.M.C.A. had a very enjoyable garden party at "Stanton," at the residence of Mr. Lewis Barber, an ex-president of the Association.

Mr. W. A. Davidson is "holding the fort" at the Cornhill Association, E.C., while Mr. Hughman, the secretary, is absent on holiday. Mr. C. A. Furse, of the Camden Town branch, is to take the place of the late Captain Warren at the Cornhill Association as honorary co-secretary. Mr. Furse has been holding services at Whitby with much success.

The first Y.M.C.A. ever started in Brazil has just been organised in Rio de Janeiro by Mr. Myrom Clark, who has been sent out for this work by the Y.M.C.A. of the U.S.A. The members so far are almost wholly drawn from the Brazilian churches. The Association, which has every promise of success, has already secured good rooms in the Rua da Assemblea, No. 96.

An urgent plea, signed by Dr. Nevius and other well-known missionaries, has been issued for some volunteer to take up special work on Y.M.C.A. lines for business men (natives) in Chefoo, where, as an open port, temptations to sin are great, and on the other hand considerable facilities for service exist. Mr. J. A. Stooke, C.I.M., Chefoo, North China, will be glad to give information on the subject.

The Association at Leamington Spa has had much help and encouragement in open-air work in the villages around. Large and appreciative audiences have assembled, and have pressed the band to come again. On Lord's days excellent meetings are held in the Y.M.C.A. rooms, and though Satan has tried to raise an opposition it has graciously been turned to good. The other work of the Association goes on steadily.

On Sunday week at the close of the afternoon Bible class lesson an interesting ceremony took place at the Cheltenham Association rooms. Mr. F. W. J. Butler, a hard-working member of the Association, was leaving, to enter the Pastor's College, and the opportunity was embraced to testify to Mr. Butler the esteem in which he is held. The general secretary, Mr. Masters, on behalf of the class, wished Mr. Butler "God speed."

Between fifty and sixty members and friends of the Bradford Association were present at a special conference which was held on Monday week, to consider the affairs of the organisation. The treasurer, Mr. Edmund Lee, said that there was at present a debt owing of about £200. Mr. Edward Priestman, president, said that if there were any suggestion that the Association was doing so little good that it ought to be abandoned it would be a great discredit to the town.

At Poona, the missionaries arranged for a series of lectures in English for educated natives in the Anandodbhava Theatre on the Sunday evenings in July. These meetings attracted much attention, and were attended by about 400 persons. Mr. Robert Wilder, Revs. J. F. Gardiner, Bombay, J. Terrance, Poona, J. E. Robinson, Poona, and Robert McCann gave lectures. On Sunday, July 23rd, Mr. McCann spoke on "Young Manhood, its Needs and Aspirations." Seldom has he addressed a more attentive and interested audience; when reference was made to the ravages of strong drink at home, and the advisability of their remaining total abstainers, it drew forth loud applause.

Armenian Prisoners in Turkey.

The following is from the *Times* Parliamentary report of Monday evening's proceedings:—

Sir R. Temple asked the Under-Secretary of State for Foreign Affairs whether any representations could be made to the Porte in the cases of the Pastor of Gemerek, sentenced to imprisonment, and believed to bear a high character, also of Dikran Gulbankian, a student awaiting trial at Angora; and whether the Sultan's clemency could be solicited on behalf of several graduates of the Marsovan College, who were understood to have arrived at Constantinople, before they were scattered and sent to distant prisons.

Sir E. Grey: The sentence on the first-named prisoner has been reduced already from fifteen years' penal servitude to six years' detention in a fortress. Inquiry will be made as to Dikran Gulbankian. Representations on behalf of some of the prisoners already sentenced have been made to the Porte. Further efforts must depend upon subsequent information.

SWINDON EVANGELISTIC MISSION.

This work was commenced thirteen years ago as a branch of the Evangelistic Mission, and has, throughout the succeeding years, been greatly prospered of God. The hall, which seats some six hundred persons, is full on Sundays, and often crowded. The Sunday School numbers three hundred children, and the Bible-classes for young men and women are well-attended and thoroughly appreciated. A large proportion of those attending the services are connected with the Great Western Railway, particularly those in the carriage factories, where ten thousand men and boys are employed in the manufacture of the rolling stock.

The time has come when the Director of the Mission, Mr. C. Russell Hurditch, has decided that the work must no longer be dependent for support in the same measure as heretofore upon the general funds of the Evangelistic Mission, and required such change to be made as would render it locally self-supporting. This led to much prayer and conference on the part of the principal workers at Central Hall, with the result that it was determined to act on the suggestion made by the Director, and endeavour to raise a fund for the purchase of premises, and invest it in the names of three local trustees, in order to continue the work on the same unsectarian evangelistic lines as hitherto.

The property, which is freehold, with the furniture, cost over £1,200; and the Director offered the local committee the option of purchase for £900, including the existing mortgage of £550, with a proviso that if subsequently sold by the trustees, the balance of £300, or such sum beyond the £900 as it may realise up to the amount of £1,200, should be paid over to the London Evangelistic Mission. The present market value is in excess of this, as the central position it occupies has been greatly improved since the Mission was commenced, the ground opposite having been cleared, and elegant municipal and other buildings erected thereon.

The work is in every sense important and the workers thoroughly united, and they could not endure the thought of its being discontinued. The proof of this is found in that those connected with the hall, who are only working people (nearly all with very small wages), have promised £150 towards the amount required, and have undertaken the responsibility of meeting the working expenses, which average about £4 10s. per week. Mr. Wm. Brown, who has for eighteen years been associated with Mr. Hurditch in evangelistic work, and has had the oversight at Swindon for the past two years, has consented to continue his superintendence of the Mission. He may be addressed: Salopia, Victoria-road, Swindon.

A Unique Prayer Meeting.

Mr. Robert M'Cann writes from Poona: One of the most remarkable features of religious life in this city of Poona is the weekly union prayer-meeting. It is almost half-a-century since it was established, and yet it shows no signs of decay with its advancing age, but is as bright, cheerful, and well attended as in the days of its early youth. The Free Church of Scotland missionaries, who were the pioneers in mission work here, commenced the meetings, and after some years it gradually assumed its present character, which is most thoroughly cosmopolitan and interdenominational. These missionaries are still responsible for the arrangements, and the meetings are held in their neat little church on Thursday evenings. The meetings are conducted in turn by missionaries and others of the various churches; a short address being given, and much of the hour spent in prayer and praise.

One Thursday evening in July the meeting was conducted by Rev. D. O. Fox, of the American Methodist Episcopal Mission; there were about seventy persons present. The following analysis will show the thoroughly representative character of the gathering: there were missionaries from the Church of England C.M.S.; Wesleyan, Methodist Episcopal, Free Church of Scotland, Established Church of Scotland, Irish Presbyterian, Canadian Presbyterian, Congregational, Brethren Churches, also Young Men's Christian Association, Zenana and Medical Missionaries. No less varied were the professions; three colonels, captain, lieutenant, and a large number of soldiers; city magistrate, head of Archæological Department, military chaplains, missionaries, native pastors, native catechists, teachers, band of orphan girls, many children and native Christians. Even the nationalities were numerous: of British, English, Irish and Scotch, of Americans, Canadians, and citizens of the United States; Indians, Eurasians, Hindus, and Parsees; Australians, and a Somali from Africa. Such a union, in the face of the powerful Brahmin element here, cannot be without a marked influence. In the native Church no less cordial is the feeling in favour of union amongst the members of the various branches of the Indian Christian Churches.

Letters to the Editor.

"A PERFECTIONIST SNARE."

Dear Sir,—Mr. Millar, in his reply to my letter of a few weeks ago, unintentionally does me injustice in two points. In the first place, he takes it hardly that I should, as he says, "compare honoured servants of God with Jesuits." I did nothing of the kind. I suggested a resemblance (which I did not emphasise) between a doctrine held by Mr. Thomas Cook and by others and a Jesuitical doctrine, and I did so as a warning to my brethren, to whom I felt sure Jesuitism was as repugnant as it is to me. I also referred to Dr. Bowman Stephenson's strongly antinomian praise of Jesuits, as illustrating another phase of the same dangerous tendency of thought. Can this be fairly called "comparing honoured servants of God with Jesuits"?

Mr. Millar also objects to my employing the term "perfectionist," as though it were a term of opprobrium. But, in the first place, I had no idea that any of those who think with Mr. Cook would resent the title "perfectionist"; and, in the second place, I thought that the term was fairly applicable to a man who had written a pamphlet to show that Christians can, and actually do, attain perfection in this life. I gladly embrace this opportunity of saying that Mr. Cook is one whom I esteem very highly in love for his work's sake.

I am surprised that Mr. Millar should think the cases of the widow woman and the Corinthian collection at all relevant to the question. The widow woman's achievement was precisely what her intention was, namely, the giving of her whole substance. Therefore, when Mr. Millar asks, "Did this more" (for she cast in more than any of the rich men) "consist in intention or achievement?" the answer is that it consisted in both. Achievement it was, undoubtedly; for she gave her whole living, which none of the rich men did. The principle involved in 2 Cor. viii. 12 is identically the same.

The sincere aim in everything to please God (which according to Mr. Cook, is "the sum and substance of Christian perfection") is not enough; there must be the *actual* pleasing God. When Saul of Tarsus persecuted the saints, he had the sincere aim to please God ("I verily thought with myself that I *ought* to do many things contrary to the name of Jesus of Nazareth"); but he afterwards condemned himself as the chief of sinners for this very conduct. Those who killed the disciples, according to our Lord's own words, thought that they did God service; yet it was the devil's service they did. Mr. Millar notices neither of these cases, though I mentioned both in my letter. Is a Christian perfect because his conduct satisfies a test which the conduct of Saul the persecutor would have satisfied?

Mr. Millar also says that my statement touching the subversion of the foundations of morality is not in accord with sound philosophy. If I have shown that it is scriptural, it follows that it is philosophical. Yet, I would again remind Mr. Millar and all who consider sincerity of intention enough, that upon such principles there can be no absolute morality, and no action can possess the quality of rightness or wrongness intrinsically, but only in relation to the actor. One man, with the sincere intention to please God, hazards his own life to save that of a man whom he believes to be a deadly enemy of the Church of God, another man with equal sincerity of purpose racks, mutilates, and burns the man he believes to be a heretic. Both men are equally sincere, and both comply with Mr. Cook's standard of perfection. I am sorry that Mr. Millar should have compelled me to argue a point that ought to be so clear. Mr. Cook's principle, pushed to legitimate consequences, would justify the rationalistic heresy which speaks of all religious worship as very good, if it is only sincere, though I am sure no one could abhor such a conclusion more than Mr. Cook.

No one believes that any conduct can be virtuous apart from a right intention, but my position is that no excellence of intention justifies a man who has followed a course intrinsically wrong.

Mr. Millar's long quotations from Prof. Finney do not seem to help his cause much. As I have not read Prof. Finney's writings, I do not know whether he intended exactly what Mr. Millar thinks he did. Much of his language is certainly not clear; but in any case we cannot bow to his conclusions as authoritative either in theology or philosophy. Some of the statements quoted are irrelevant, such as "Whatever is beyond the control of a moral agent he cannot be responsible for , for I did not mean by "achievement" the achievement of physical impossibilities. I would here point out, however, that those who hold views like Mr. Cook's show a convenient disposition to relegate to the sphere of that for which we are not responsible things for which God certainly does hold us responsible. "Marred and defective service" is sin in the sight of God, because we are not merely responsible to do the will of God when we know it, but we are responsible to know it. Many of our "perfectionist" friends infer the present possibility of entire sanctification (I use their own term without endorsing it) from Paul's prayer for the Thessalonians in 1 Thess. v. 23. To be consistent, they will also infer the present possibility of a complete and unerring knowledge of God's will from Paul's comprehensive prayer for the Colossians, "That ye might be *filled* with the knowledge of his will in *all* wisdom and spiritual understanding," a knowledge which would of course effectually preclude sins of ignorance, from which, however, Mr. Cook says he is not delivered.

Mr. Millar says that in condemning Mr. Cook I neglect to take into consideration a most important fact which Mr. Cook brings out clearly in his little book; to wit, that perfect love to God includes and necessitates equal love *towards our fellow-men*, and, therefore, forbids *any* unkind treatment (such as persecution) of others in any way or shape. But that "most important fact" lay entirely outside the scope of my letter. I was not concerned with Mr. Cook's theology as a whole, but with his endorsement of a principle which I believe to be subversive of morality, and that in a formal definition of Christian perfection. But I would remind Mr. Millar that, when he insists that persecution is incompatible with perfect love to God, he is inconsistently building again the *absolute* standard of morality which he just before destroyed; if he had the consistency to stand by his *relative* morality, he would remember that many a Dominican persecutor has sincerely believed that the burning of a heretic was as much in accord with perfect love to God as the execution of a murderer.

If the Wesleys, Fletcher, Finney, etc., preached "that Christ is a Saviour from all sin—external, internal, past, present, and future," then they preached what all Evangelicals preach. And if they have preached some human error along with God's truth, why should it be thought extraordinary that God has marvellously blessed their labours? To argue from the success of a preacher that his preaching is free from error would be portentous; and it will be enough to remind Mr. Millar that the late Mr. Spurgeon, as well as many others, who, from the point of view of the "perfectionist," must certainly have held error, and who equally certainly have not hesitated to proclaim it from the pulpit, have been the instruments in God's hands of extraordinary blessing to souls.

I would earnestly strive to avoid anything that could appear harsh to any of my brethren; and if in aught I have failed of this object, I trust I can count upon their forbearance.—Yours truly,

Thos. M. Neatby.

Sandown, I.W., August 19.

"RITUALISM."

Sir,—As an "Evangelical" clergyman, I feel bound to protest against an expression in one of your brief paragraphs: "No doubt the Ritualistic contention is unassailable, that the formularies of the Church of England in many parts give force and substance to the teaching they advance." I cannot understand how anyone who has read Archdeacon Farrar's two articles in *The Contemporary* on "Sacerdotalism" and "The Undoing of the Reformation," can say that the "contention of the Ritualists is unassailable." Men who wish to pervert the plainest language, and the most carefully-expressed definitions (except in mathematics) can always do so. Otherwise we should not have had so much discussion even on our blessed Master's words, "Hoc est corpus meum." Are we to find fault with Him for not giving us a closer definition? Is it fair, then, to bring a charge against the Church of England, because some men do not take its Articles and Prayer-book in the "plain, grammatical sense"?

Bournemouth, August 21. J. E.

Dear Sir,—In a "Note" in The Christian of August 17 the following words occur: "Surely it is high time that Evangelical Churchmen should agitate strongly for such a revision of the Prayer-book as shall bring it into line with the plain and accepted teachings of Scripture."

Some of your readers may, perhaps, be interested to know that such a Prayer-book, revised in a way eminently calculated to meet the reasonable wishes of Evangelical church people, has been in use in the Reformed Church of England for several years.—Yours truly, Edward T. Reed,

Minister of Reformed Church of England.

Warrington.

NEWS COMES FROM INDIA, through the secretary of the Army Temperance Association, that Lieutenant Wingfield has accomplished the remarkable feat of walking 650 miles in twenty-six days, most of the time being over snow, and never at a lower altitude than 13,000 feet above the sea level, without finding alcoholic stimulants in any way necessary.

POST CARDS.

SOLDIERS IN INDIA.

The news from India just to hand relating to S.C.A. work, is of a most encouraging character. The work is well sustained through the self-denying efforts of Mr. and Mrs. Harington, and God is greatly owing their labours. Prayer is asked that the new converts may be kept faithful, and that doors may be opened for an extension of the work at home as well as abroad. A. H. W.

Soldiers' Institute, Portsmouth.

A HEATHER SERVICE.

The fourth annual Heather Sunday was observed at Peak Church, near Scarboro', on Sunday week. The afternoon service was conducted by Rev. H. A. Scott, of Scarboro', and the evening by the pastor (Rev. Wm. Riley). The congregation brought bunches of purple heather gathered from the moors above Peak. These were sent the next day to hospitals at Bradford, Bridlington, Norwich, and Wolverhampton.

ON THE SANDS.

At Lowestoft Mr. E. T. M. Dennes, assisted by an earnest band of ladies and gentlemen, is conducting services. The attendance of both children and adults on the sands has been steadily growing. Manifest attention is given to the Gospel message, the workers are much encouraged, and real blessing is confidently looked for. The number of friends who meet daily for prayer is not so large as one could wish, but it is gratifying to see the same faces constantly reappear. Undoubtedly the Spirit of God is working, and eternity will show that Lowestoft has this year been to many the meeting-place of the Saviour and the sinner. Sidney Pike.

ORCHARD BEACH CONVENTION.

To-day, August 9th, the Christian Alliance finished a ten days' Convention at Orchard Beach, Me. The subjects studied were, "Christ the Saviour, Sanctifier, Healer, and Coming Lord," and "The Duty of the World's Immediate Evangelization." Pastor A. B. Simpson arrived at the Convention on Tuesday, from his tour round the world to the mission fields. Rev. Stephen Merrit's addresses on the Holy Spirit were very helpful, and great numbers have entered upon an acquaintance with the blessed Spirit such as they never knew before. His experience of the Spirit's relation and work is such as multitudes covet and many are entering into. Last Lord's Day the annual collection for Foreign Missions was made, and notwithstanding the great commercial anxiety, and the sacrifice of all things God's people have made in former years, God opened the hearts and treasuries, and 30,000 dols. was promised or given. One sister gave all she possessed, 2000 dols., as quite a number have done. Jas. K. Cruickshank.

65, *Avenue D, New York.*

OUR COUNTRYMEN IN INDIA.

Last week, at the Aldersgate noon meeting, Mr. H. M. Hodder presiding, Rev. Isaac F. Row, of the Anglo-Indian Evangelisation Society, who is about to return to India for urgent work, after a short furlough, gave an impressive address on the great spiritual destitution among planters and along the lines of railway, and the work being carried on, which needs to be greatly extended. The Society, he said, is practically the Railway Mission of India, and its evangelists are doing much for the employés at stations where there are no churches or chapels, ministers or missionaries.

At many places the people would be absolutely without any public means of grace whatever, but for the occasional visits of these evangelists. Railway mission work is pre-eminently needed in India, and the Society should have the heartiest support of the highly-favoured Christians of the home-lands. The unsectarian and strictly Protestant basis of the Society should commend it to all who desire the spread of the pure Gospel in India. After referring to work among tea and coffee planters and others off the railway lines, Mr. Row said that from a missionary point of view the work is of the highest importance, as our countrymen in India have much influence for good or evil on the native population.

The meeting being a valedictory one, much prayer was offered for Mr. Row and his work, and for more labourers to be raised up and thrust forth to the great field of India. Rev. J. Fordyce (Simla, Cambridge), the general secretary of the Society, was present, and spoke briefly, introducing Mr. Row as one who has special gifts for evangelistic service.

On Monday evening a similar farewell meeting was held in the Martyrs' Memorial Hall, Cambridge, presided over by Rev. J. T. Lang, M.A., and addressed by Rev. Isaac F. Row and others.

The Christian.

☞ It is particularly requested that all letters relating to siness matters should be addressed to the *firm*, Messrs. rgan and Scott, and not to individual members. Communi-ions for The Christian should be addressed to the Editor, Paternoster-buildings, London, E.C. Letters of a per-nal nature should in every case be so marked.

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of the late Mr. J. D. LCROFT, London Merchant and Christian ilanthropist.

The Armenian Christian Defence Committee ll be thankful to receive contributions from mpathising friends, to defray the remaining bilities in connection with the liberation of ofessors Thoumaian and Kayayan.

Every preacher should get some instruction w to use his voice and his hands. A few mple rules would conserve the former, and event his using the latter like the sails of a ndmill, or when "opening and alleging," ing action appropriate to warning or de-nciation.

While we earnestly contend for the faith, must on some have compassion, making a fference, and others save with fear. We avelled the other day with a nun who had en working among the miners and colliers South Wales, and was evidently full of mpathy for them; a capable, resourceful, d kindly woman. We abhor the conventual stem, with all its evil possibilities of fraud d oppression, but we distinguish widely tween the system with the hierarchy who anipulate it, and the persons who are prisoned in it, in mind, or in body, or in th. We may denounce the one, but we ould seek to win the other.

We recently heard a clergyman of the P.G. preach a sermon highly unsatisfactory some Evangelical hearers, who afterwards pressed themselves indignantly. But an portunity of conversation with him oc-rred, and he was found to be willing and ankful to hear the other side, and admitted at he had never had the Gospel brought so ainly and so closely to him before. In all roneous systems there are the leaders and e led, the deceivers and the deceived. It is ost important to distinguish the latter from e former. They may be scolded deeper to their error, or they may be loved into e truth. The latter is the more excellent ay.

The licensing magistrates are making a good beginning this year. At Folkestone, at Luton, and at Crewe, they have raised points of vital importance, and given evidence that they do not mean to hold their office as a sinecure. They are showing an unwillingness to grant licences that are not needed for the accommodation of the public, and a willingness to revoke such licences as have been improperly used. Some are thinking of granting only six-days' licences, others are rigidly inquiring into the actual interest which the publicans have in the houses which they nominally hold, and how far they are tied houses. Magistrates have only to move boldly and consistently on these lines, and they will confer honour on the bench, and do untold good to the country. They will thus associate the administration of the law with the sense of righteousness in the national mind —than which they can hardly render a higher service.

A child of two members of the Peculiar People, aged seven months, died last week; and at the inquest held on the body the parents admitted that they had not sought medical advice. This was from no obstinate feeling, but from a trust in Christ, and for conscience' sake. Both coroner and jury bore testimony to their good character. Now, it seems deplorable that any of Christ's people should so far misunderstand his Word, and the constitution of things under which they are placed, as not to know that they honour and glorify Him by using all the means He has provided for them for this life and another. Reason is given to be used; medicines, as well as food, are given to be used. It is absurd to suppose that it is right to use food for the preservation of life, and certain foods and drinks for certain conditions of health, but wrong to use medicines for the promotion of health. God provided both. He is glorified in the use of both, but always in dependence on Him for his blessing.

It must have been with a feeling of relief that all right-minded readers of *The Daily Chronicle* saw the editorial announcement that the correspondence on suicide must cease. We think that it would not be difficult to trace a great deal of evil that has flowed from recent correspondence on such questions as have been raised. "Is life worth living?" naturally proceeds to "justification of suicide." The justification of suicide will give us Paris over again. "Is marriage a failure?" leads to divorce, and divorced and other loose-living persons clamour for loose marriage laws. "Is Christianity played out?" leads to scepticism, and all that flows from it. No doubt there are people to whom nothing is settled and sacred; they question everything. But, for all that, we hope that what is known as "the silly season" will not become the wicked season.

We deeply deplore the murder of the two devoted young Swedish missionaries who have been brutally beaten to death by a mob of furious and foreigner-hating Chinese. Nothing can palliate the cruelty of the crowd or the criminal indifference of the authorities. But for the sake of brethren and sisters who may be exposed to similar peril in days to come, we earnestly remind all missionaries of the Master's marching orders, "When they persecute you in one city, flee ye to another." The Apostle to the Gentiles, obeying this precept, escaped from Damascus, from Jerusalem, from Iconium, from Lystra, from Thessalonica, from Berea. And in this he trod in the steps of his Lord, who again and again escaped out of the hands of the Jews, because his hour was not yet come.

Dr. Kate Bushnell, who, with Mrs. Andrew, has achieved such a wonderful success in exposing the surreptitious action of Government officials in carrying on State regulation of vice in India, said a few days ago that one of the things which God has taught her by this piece of work is the relation between soul-saving work and work for the removal of unjust burdens and demoralising conditions of life. Formerly she thought that work for Christ could only be of the "soul-saving" order; now she sees that if you care to save souls you must undo all wrongs that can be touched. We may go further, and say that only he who is fit for the most spiritual kind of work can well and thoroughly do the other work. Dr. Bushnell and her friend are illustrations of this truth. Had they not been trained by Providence, and filled with the Spirit, had they not been given to prayer, the condition of the women of India would have remained unalleviated, but already the Government is liberating from the vilest of bondage those whom it has wronged.

The French elections have shown that France has not yet got a very sensitive conscience as to the character of its public men. That candidates should have been returned who were notorious for the practice of corruption in State affairs, who have received enormous bribes, is a thing to cause all honest men shame, be they English or French. Like all other countries, France will have to learn that, if her affairs are to be conducted honourably, she must entrust them to the keeping of good men, whose private characters will bear the strictest investigation. The explanation of many a failure in national legislation is the hollow character of the man or men who framed the measures. Complicity with vice, the support of unjust vested interests, and so forth, may often be traced to some "wicked person" who has found his way into office; and such men are always trying to find their way into office, because it pays.

The Pope gave his official recognition and blessing a while ago to the French Republic; but whether he has immediately profited thereby may be doubted. Romanist candidates have not proved successful in the elections. But time is in favour of the astute policy of the Vatican. It has placed itself in a friendly relation to the existing and, for France, necessary form of government; friction ceases; the Church can now get her forces quietly arranged for future struggle. To be a Republican does not now mean to be anti-clerical, because the clericals are Republican. The old fear of the Church has thus been removed, and hence she may find her way back to the benches of the House of Deputies and to Government places. Still, it is more than probable that the politics of the nation will represent the condition of the nation; and if France is at heart mainly infidel and materialistic, she will choose mainly candidates who are of that school.

MASHONALAND.—In a deeply interesting letter to *The Times* of Tuesday, the Bishop of Derry, writing from Cape Town, gives a history of the relations of Great Britain with the Matabele tribes in Mashonaland. He tells of constant raids by the fierce Matabele, and says: "Somehow or other the few thousands of English in Mashonaland must be freed from an ever-threatening danger, if a vast and splendid region is to be opened up to civilization, to commerce, to Christianity."

The Genealogies of Our Lord.

We hear much of supposed discrepancies in the Bible, but perhaps there is nothing that more clearly shows forth the wonderful beauty of the Holy Spirit's design in the Scripture narrative than when we come upon passages which, at first sight, seem to be at variance with each other, but by careful comparison and study in the light which the Bible itself gives, we find that, instead of contradictions, they present a perfect harmony, a harmony all the more striking because evidently undesigned on the part of the different writers.

Nothing can be drier than genealogies; yet when we know more fully the mind of the Spirit, we shall doubtless find in the driest of these a value of which we had not dreamed, especially when we discover the bearing they had upon Him who was Son of David and Son of man. Perhaps no part of our Lord's earthly history has been studied less than the two genealogies in Matthew i. 1-17, and Luke iii. 23-38, and at the same time nothing probably has caused greater perplexity to those who have compared the two. Sceptics have triumphantly pointed to these two passages as being irreconcileable, while a modern writer upon the subject of inspiration thinks to solve the problem by supposing that the two evangelists had each a different pedigree before him, and either one or both were wrong. A close examination of these two apparently conflicting passages in the light of other parts of Scripture will well repay the study.

Luke alone gives the line from Adam to Abraham. From Abraham to David the lines in both Matthew and Luke are identical, but from David to Joseph the lines are almost entirely different. It can easily be seen that Matthew, who writes of Jesus as King, gives us the Royal pedigree of the heirs to the throne through Solomon, while Luke, whose narrative sets forth our Saviour as the Son of man, gives the direct lineal descent through Nathan, another son of David. But a difficulty here arises. Each line numbers Salathiel and Zorobabel (or Zerubbabel) in the genealogy, while we read in Matthew that "Jacob begat Joseph," but in Luke that "Joseph was the son of Heli" (Eli).

It is exactly here that the beauty of what we might call the Divine mosaic is brought out, when we piece it with other portions of Bible story. Let us set the two lines parallel:

Luke.	*Matthew.*
David.	
Nathan	Solomon
Mattatha	Roboam
Menan	Abia
Melea	Asa
Eliakim	Josaphat
Jonan	Joram
Joseph	Ozias
Juda	Joatham
Simeon	Achaz
Levi	Ezekias
Matthat	Manasses
Jorim	Amon
Eliezer	Josias
Jose	*Jechonias
Ez	
Elmodam	
Cosam	
Addi	
Melchi	
Neri	
Salathiel	
Zorobabel	

Luke.	*Matthew.*
Zorobabel.	
Rhesa	Abiud
Joanna	Eliakim
Juda	Azor
Joseph	Sadoc
Semei	Achim
Mattathias	Eliud
Maath	Eleazar
Nagge	Matthan
Esli	Jacob
Naum	
Amos	
Mattathias	
Joseph	
Janna	
Melchi	
Levi	
Matthat	
Heli	
Joseph	
JESUS.	

* It is supposed that Jehoiakim was originally inserted here, which would make the number complete according to ver. 17, but that it has been omitted by an early copyist; or, on the other hand, there may have been a Divine reason for not including his name (see Jer. xxxvi. 11-30). The three immediate successors of Jehoram are left out of our Lord's genealogy evidently as a punishment because of his sin in marrying Athaliah, the daughter of Jezebel, who introduced the worship of Baal into Judah, and who, with her husband Jehoram, imbrued their hands in the blood of the seed royal, whom Athaliah sought to exterminate, and their own seed to the third generation was "blotted out" from the record.

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A careful comparison of the genealogy in Matthew with the line of kings in the Old Testament will show that the term "begat" has not here the ordinary meaning, but denotes the succeeding heir. Now let us turn to Jer. xxii. 30, where we find that the Lord said of Jeconiah, "no *man* of his seed shall prosper sitting upon the throne of David and ruling any more in Judah." Salathiel, therefore, could not be his son, but was, as Luke says, "the son of Neri," descended from Nathan. But as he was not in the line of succession, how could he inherit the throne? Light is thrown upon this by two passages in Numbers. In chapters xxvii. and xxxvi. we read, in connection with the daughters of Zelophehad, "of the families of Manasseh, the son of Joseph," that the Lord commanded that when a man died leaving daughters but no sons behind him, his daughters were to be his heirs; but to prevent the inheritance in such cases going by marriage to another tribe, "every daughter that possesseth an inheritance . . . . . *shall be wife unto one of the family of the tribe of her father*, that the children of Israel may enjoy every man the inheritance of his father." Now, what at first sight seems to be only the solution of a family difficulty, has really an important bearing upon the genealogy of our Lord. Jeconiah had no son who outlived him to succeed him, but in all likelihood he had a daughter, who would be heir to the throne; and as she must marry a kinsman, she married Salathiel, who was therefore not *son*, but *son-in-law*, to Jeconiah, and heir to the throne through his wife. Thus the line of Solomon by *male* descent was broken off according to the word of the Lord to Jeconiah, the heirship being continued through the female, and the succeeding heirs being not of Solomon's but of Nathan's line.

There is nothing at all improbable in the thought that just before the birth of our Lord, when the two lines again meet, "history repeated itself" in the providence and by ordination of God. Jacob, the last man in the line of succession, evidently had no son, so his daughter Mary was his heir. She, in obedience to the commandment above referred to, "was espoused to Joseph," her kinsman, "the son of Eli," of the family of David, who would thus be Jacob's son-in-law, and, like Salathiel, heir to the throne by virtue of his marriage. Thus the Lord Jesus was the Son of David, and heir to his throne both by royal succession and lineal descent, according to the double promise to David in 2 Sam. vii. 12, 13, referred to in Acts ii. 30, "that God had sworn with an oath to him, that of the *fruit of his loins*, according to the flesh, he would raise up Christ to *sit on his throne*."

There is yet another striking coincidence, to say the least, at the point where the two lines previously meet. Zerubbabel was, as we know from the prophecies of Zechariah, in a very special manner a type of our Lord. Now, it appears from 1 Chron. iii. 19 that he was not *really* the son of Salathiel (or Shealtiel, as he is called in Ezra v. 2); he was the son of Pedaiah, and therefore only the *reputed* son of Salathiel, so our Lord also was only the *reputed* son, as it is said of Him, "Jesus . . . being (*as was supposed*) the son of Joseph."

In all the Divine plans there is a deep meaning, and doubtless a closer and deeper study of these genealogies will show us more of "the depths of the riches both of the wisdom and knowledge of God," and cause us to exclaim: "How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord, or who hath been his counsellor?"

H. D. B.

Is Protestantism Decaying?

Such was the question which Dr. Horton, of Hampstead, set himself to answer the other Sunday evening, and his reply, as given in the *Christian World Pulpit*, was that "in England for a time it certainly is." He does not think that there is much change in the way of converts passing over to Rome; the danger lies in "the progress of the Catholic principle involving the Catholic claim in the Church of England itself." In many hundreds of parish churches the practices of Rome, which occasioned the Reformation, and against which the Reformation was a protest, are unblushingly renewed; "even the title of 'Father,' applied to the minister, is resumed, as if to remind us that we have reached the point where we might reverse the commandments of Jesus Christ." Dr. Horton is especially pained "that when brave and strong men like the Archdeacon of London and the Archdeacon of Westminster, who cherish the principles of the Reformation, attempt to arouse their Church to a sense of the position, they are denounced, not by Rome, but by England, by the papers of the English Church, as if they were traitors to religion. No one can hide from his eyes that the people—at any rate the church-going people—love to have it so." Thus that great event in our history, from which we date the rise of our national power and glory and usefulness, is discredited and its influence undermined.

This Romanism which is returning through the door of the Established Church has in it, as we all know, all the errors and corruptions of heathenism under a guise of Christian truth. Dr. Horton says:—

"It is the great misfortune of Catholicism that, claiming infallibility for the Church, it necessarily embraces every accident and every error of its growth, claims it as the work of the Holy Ghost, and is tied to it and to all the abuses of its past by the very principle on which it rests its authority."

History says that Rome incorporated her errors by deliberate actions of her own; it was no "misfortune." But letting that pass—for we are too glad to see Dr. Horton and other members of the Nonconformist Churches bestirring themselves on this vital question, to raise minor points—we ask how it has come to pass that Protestantism has been so powerful, and that she is now suffering eclipse? To the former Dr. Horton replies:—

"We in England for these 300 years have made it our constant aim to penetrate back into the atmosphere of the Apostolic age to find the authority and Person of the Christ who lived and died upon the earth in the original records. It has been our constant purpose in that legitimate and historical sense to build upon the foundation of the Apostles and the Prophets, Jesus Christ Himself being the chief corner-stone."

Nothing can be more satisfactory than Dr. Horton's acknowledgment of the New Testament as the means through which Protestantism was called into existence, was shaped, and was made a mighty regenerating force. The authority which the Reformers opposed to the authority of the Church was a Book, and by that authority they conquered. Whenever Dr. Horton wants firm ground under him he also falls back upon that Book.

Does he, then, attribute the decay of Protestantism to any decline in reverence for the Book and its teachings? No; he believes that, "if you could get at the heart of the Pope and his agents in this country, you would have them telling you that their

greatest hope lies in the rapid Romanising of the English Church, and their greatest help lies in the misguided advocacy of the so-called Protestants. In consequence of the narrowness, rancour, and dogmatism of the various sects, persons of culture stand on one side, equally indifferent to Protestantism and Romanism."

There may be some truth in this, but we would submit to Dr. Horton that he has somewhat missed the point. It is partly because the school of teachers, of whom he is a foremost representative, have shaken the people's confidence in Scripture, that so many of them are turning to a Church which promises them rest. We do not attribute the whole of the drift to Romanism to the Higher Criticism, as it is called, but nothing is more certain than that the decay of Bible authority presages the rise of Church influence. Catholic countries are turning from the Church, because they know how hollow are her claims, how useless her offices; Germany and England are turning to her because, for one thing, they are weary of the shifting theories and tiresome cavilling of men who delight in dissecting the Bible.

J. P. G.

EVANGELISTIC VILLAGE MISSION.

This Mission, now in its seventeenth year, is an agency under whose auspices Mr. G. D. Shipley and others carry the simple Gospel into some of the least accessible nooks and corners of our country. During last year work was carried on in the counties of Surrey, Herts, Cambs, Essex, and Derby. Nearly a thousand services were held, indoors and out, mainly among agricultural labourers, colliers, railway men and navvies, in chapels, schoolrooms, mission-halls, barns, and cottages.

In the latest report Mr. Shipley says: "For the last seven years I have been fully satisfied that my object is not to preach the Gospel only to perishing sinners, but to instruct the starving saints, and to interest the people generally in Scripture truth and Protestant history, of both of which little is known or understood except in a very elementary way; this necessitates a longer tarriance than to preach the Gospel on a flying visit across country." For this work a canvas tent is not adequate, but a wooden structure, that could be located in some needy village for a few months, and then removed to another centre, would be a valuable acquisition. Towards providing a capacious movable tent, at a probable cost of about £300, Mr. Shipley appeals earnestly to those who are interested in the moral and spiritual condition of our rural population.

The work of the Mission is unsectarian, and with real urgency is an important place given to Scripture instruction. Mr. Shipley says in his little report:—"There is no lack of Bibles, but a deplorable lack of Scripture teaching; nothing is so much needed in our villages as the milk of the Word that believers may grow thereby. For lack of this they are helpless and unable to defend themselves against the sophistries of Ritualism...It would gladden the hearts of our friends if they knew something more of the many homes made happy, of lives once depraved and vicious now become godly and useful, some at home, others now abroad,—to know of buildings erected, others enlarged or renovated, where large congregations gather from scattered districts. It is often delightful to witness the eagerness with which men and women will cheerfully trudge through mud and sludge of winter, or heat of summer, often after a hard day's work, carrying one or more children, in order to be present at an evening service for Scripture instruction."

Communications for Mr. Shipley should be addressed, Highfield House, Royston, Cambridge.

JEWS IN EAST LONDON.—*The Jewish Chronicle* states that Mr. F. N. Charrington has, with the consent of his co-trustees, granted the use of the Great Hall in Mile-end-road for holding therein Jewish services on the ensuing New Year Festival and the Eve and Day of Atonement. Owing to the vastness of the structure—the hall is estimated to hold 8000 worshippers—special means will be taken to preserve order and to ensure decorum.

"LUKE NINETEEN."

The following story, which we heard a little while ago, and which now appears in the report of the Evangelisation Society, will be read with great interest:—

Mr. John de Burgh Rochfort, of the Evangelisation Society, conducted in 1891 a fortnight's mission at the Soldiers' Home at Chatham. He had nearly come to his last afternoon, and was considering what should be the subject of his evening address. One subject after another presented itself to his mind, and each in turn was rejected. The afternoon had come to an end, and he was still undecided. He left the house about half an hour before the time of service, and went out to the Chatham Lines—the garrison parade ground—and there, walking up and down, he lifted up his heart to God for guidance. Suddenly the words seemed almost to sound in his ears, "Zaccheus, make haste and come down, for to-day I must abide at thy house," and he at once felt that he had received his subject from God in answer to his prayer. It was long since he had spoken on these words, and, returning to his room, he took a sheet of notepaper, and spent the few minutes that remained before the meeting in jotting down one or two points that he would dwell on in his address. Then he went down to the meeting, and when the time came for him to speak he gave out his subject thus:—"Luke Nineteen, Verse Five. Zaccheus, make haste and come down, for to-day I must abide at thy house." With this as the basis of his address, he preached the Gospel as plainly, as earnestly, and as solemnly as he could, and prayed God to give his blessing.

Nearly a year passed. Again he was at Chatham, and again going to speak in the Soldiers' Home. "There's a man here very anxious to see you," said the lady in charge that evening, as he sat at tea. "He was converted during your last visit to us, and he wants to tell you all about it. There is no question as to the greatness of the change that has taken place in him." Gladly Mr. Rochfort sought the man, and the next day he heard the account of his conversion from his own lips. He had been a soldier, and had been allowed to lodge in the Soldiers' Home, but as he refused to attend any of the meetings or Bible-classes, and was always discontented and grumbling, the ladies in charge had been considering the propriety of telling him that he must get lodgings elsewhere. This had been the case at the time of Mr. Rochfort's first visit. Throughout the mission the man had, as usual, kept away from the meetings, but he felt some curiosity to hear the speaker once, as he had been an officer, and so determined to go this particular night. He went, and took a seat right in front of the preacher.

"Now, sir," said he, "I must tell you that I had been ill a long time, and had been an in-patient of St. Bartholomew's Hospital. They put me in the Luke Ward, and my bed was number nineteen. So I was always called in the hospital 'Luke Nineteen.' I think they hardly knew my proper name, for when the sister has written to me, she has begun her letter, 'Dear Luke Nineteen.' So you see, sir, when you stood up and began by saying 'Luke Nineteen,' I knew it was for me, and I listened to all you said." Yes; and, thank God, he not only listened, but he received by faith what he heard, and in his case it was clearly seen that the Gospel is still as ever most truly the power of God unto salvation. From that night the change in him was unmistakable, and he gave evidence of being indeed a new creature in Christ Jesus. No wonder he now wanted to speak to the friend who had been God's messenger to him the previous year.

What a minute and wonderful supervision the Holy Spirit exercises over the minds and thoughts of those whom He has sent to preach the glad tidings of salvation to sinners, and how personal are his dealings with them, as well as with those in the congregations they address whom He designs to call out and save! Only God could have foreseen that this man would be present on that particular evening, and that he answered to the name "*Luke Nineteen*," and only He could have suddenly, and without any previous connection, suggested this text, which was the most suitable one in the whole Bible for that particular individual.

RUSSIA.—The Bible Society for Russia during the past year has disposed of 56,559 copies of the sacred Scriptures. The colporteurs have traversed the wilds of Siberia in the prosecution of their task.

ST. GILES CHRISTIAN MISSION.

Mr. Wheatley's new report, just issued, states that "while some anxiety has been felt from time to time in the matter of funds, the various departments of the Mission operations, touching the sinful and sorrowful around us in St. Giles—that is the general Mission work; the poor and neglected children—that is the Sunday School and Band of Hope work; and the friendless and fallen—that is the prisoners, boys, and women's branches, have been sustained with vigour and efficiency."

The general Mission work includes a large variety of effort. There are the Sunday Gospel services in the Mission chapel and at the halls in Seven Dials, Drury Lane, and Brooke-street; also four Sunday schools, two children's services, Bible classes for young men and young women, open-air preaching, house-to-house visitation, prayer-meetings, and lodging-house services. Every day in the week has also its varied engagements at the different centres. The relief work, in view of the misery prevailing in the winter especially, assumes important dimensions, and has been the means of saving many from a deplorable condition.

THE PRISONERS' BRANCH.

The well-known Prisoners' Branch is going on vigorously. Morning by morning, the workers are busy at the prison gates, getting hold of those discharged from gaol, and endeavouring to persuade them to abandon their evil courses. The superintendent's office in Brooke-street sees daily numbers of men and boys who have done wrong seeking a way of escape, and many of them, being practically helped in their time of need, bid fair to do well, and even now very many erstwhile criminals are leading honest and sober lives, owing their all, under God, to the efforts of this Mission.

The following figures show the extent of the work during the past year at the prison gates:—

Approximate number of prisoners released from Holloway, Pentonville, and Wandsworth prisons, all of whom have been invited to our free breakfast	25,745
Number of those who have accepted the invitation and partaken of the free breakfast, and to whom God's Word has been read and explained	19,540
Number of those who have signed the pledge at our breakfast rooms at our advice	5585

How these have been dealt with in order to set them on their feet and give them a new chance in life is indicated by the following figures for the year:—

Assisted to go abroad, 41; sent to sea, 3; restored to their friends, 189; assisted with gifts of money, food, tools, clothes, etc., and by work being found them, 5812; number of convicts who, on their release from penal servitude, have been assisted by the Mission, 407.

Thus we have a total of 6452 discharged prisoners and released convicts who have been helped, warned of the consequences of sin, and urged to flee to Christ.

The Rescue-preventive work among the boys grows steadily as its value becomes more evident. The figures for the year are as follow:—

Admitted in the homes, 467; not admitted, but assisted in finding work, 173; sent to sea, 19; restored to friends, 100; number of situations found, 617; boys now in the homes, 130.

The Mission has now four Homes, and, owing to the great need, have been compelled to rent another, which will admit seventy more boys. The work among women and girls also goes on well, showing a total of 1145 admitted to the Homes for the year.

Many striking incidents are given in the report bearing on all branches of the work, and the director concludes thus:—"We believe in the Gospel of Divine Grace, the only power to save and to keep; but we also believe that it is ours to seek to raise the fallen, and put heart into the hopeless, by rendering them just the special help their circumstances demand. But if we are to help to purpose, we must be supported. We cannot say to these, 'Go and be fed and clothed; go and be honest; endure your sufferings and see your children starve until you find work.' No, we must render help unless these souls are to be left to perish, and if we are to render it, the means must be supplied to us, We say boldly that God has opened wide doors amongst the most hopeless classes, but the work imperatively needs funds, and cannot be carried on without them. Must these be left to perish? Surely not. All who know the actual state of the case, will rejoice to render us prompt aid in doing this great work for the Master's sake." Mr. Wheatley's address is 29, Brooke-street, Holborn.

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The Key-Notes of Life.

By Rev. F. B. Meyer, B.A.

THE CHRISTIAN ARMED.

Each Christian has to meet with the powers of hell, in his own life, and in his capacity as a soldier of the Gospel of Christ. It is with the latter aspect of the conflict that the Apostle is specially concerned, in the last chapter of the Epistle we have been studying. We do not question that there is a reference to the personal conflict which each believer has to maintain with the principalities and powers of evil. But the stress laid on the fact that they are the world-rulers, or the rulers of the darkness of this world, is significant of that wider conflict which the Church, and each member of it, is called upon to maintain with the grim hosts of evil that lie unseen behind those systems of superstition, cruelty, and pride, which oppose the Gospel of Jesus Christ.

It is well for us to recognise this supernatural element in the evil by which our work for God is confronted, and often sorely pressed. We have to wrestle, not simply with the stupidity, barbarism, or intellectual acumen of flesh and blood, but with the spiritual hosts of wickedness which are in the heavenly places. If we judge by certain phrases scattered at rare intervals over the page of Scripture (as Daniel x.), we must infer that the nations of mankind are really dominated by evil spirits, that hold them in thrall, and to whom they do homage. There is, therefore, no hope of opposing them successfully by the weapons of eloquence, intellectual debate, social or economic reform. Adapting the majestic phraseology of the Book of Job, we may say: Our spiritual foes count iron as straw, and brass as rotten wood; arrows cannot make them flee; clubs are counted as stubble; they laugh at the rushing of the javelin.

There is no need, however, for us to abate one jot of courage, for in his Ascension all these principalities and powers were put under the feet of our Redeemer; and as we abide in Him, we share his conquest; we are more than a match for the mightiest forces of hell; we walk upon our high places.

But the Apostle makes it clear that we must possess certain personal qualities before we can avail ourselves of the victory or power of the Captain of our Salvation. This is what he means by urging us to put on the whole armour of God, that we may be able to withstand in the evil day, and having done all to stand. Let us ponder this, for to neglect it is the cause of much of the failure of Christian workers. They are not careful enough as to their personal character, and so the devil laughs them to scorn, for by their inconsistencies they cut the sinews of their faith and dissociate themselves from the only source of victory that he dreads. Compare 2 Pet. i. 5-11.

Eph. vi. 14. The Christian Warrior must be True.—The loins are significant of strength, and girded loins represent the opposite of self-indulgence, slothful ease, or carelessness. Hence the need for the girded loin, and our Lord solemnly insists on it as a prime necessity for his servants. "Let your loins be girded about, and your lamps burning, and be ye yourselves like unto men looking for their Lord."

We must gird ourselves with truth. We must be true to the laws of our nature, never overstepping the limits of moderation, never using for self-indulgence the powers which were intended only for the maintenance of the fires of life; never yielding to that worse self which lurks in us all, as the miasma in the fairest landscapes of southern climes. We must be true to God who made and redeemed us; true to our best selves, our noblest ideals; true to those with whom we live, and who are certainly affected for good or evil by our self-restraint or the reverse.

There is the strongest obligation that we should often stand foursquare before the mirror of truth; which is Christ—Christ the Light that lighteth every man—Christ in conscience—Christ in the Word. There is no severer or straighter test than this. With unfailing accuracy we shall discover our true selves, as we come face to face with Him, who is girt with righteousness as the girdle of his reins, and faithfulness as the girdle of his loins. Let there be any obliqueness, or irregularity, or inconsistency, it will be at once and unerringly revealed. No distortion of the inner life can escape detection or condemnation before that judgment seat, whose decisions are ratified by each soul's secret convictions of justice. Would that we were all in the habit of submitting to that faithful scrutiny not the greater matters only, but all the smallest details of our lives.

Then let us, in the name and by the power of Jesus, put away all that has been shown to be inconsistent with his character and claims, and let us submit in everything to his control. It will cost us something. We may have difficulty with our judgment, warped and injured by selfish preference. We may have to contend with our will, reluctant to sign the death-warrant of some favourite habit. We may feel singularly powerless to carry into effect what we know, in our loftiest moments, to be our only safe and blessed policy. But blessed are we, if we dare to catch up the trailing robes of self-indulgence, and restrain them under the cincture of inexorable truth and purity.

Eph. vi. 14. The Christian Warrior must be Righteous.—"Put on the breastplate of righteousness." This righteousness is not primarily that which is reckoned to us, so soon as we believe in Jesus, but rather that personal righteousness which is wrought in us by the Holy Spirit, and in virtue of which our characters are conformed to that of Jesus Christ the Righteous. The Apostle refers to it, when he reminds Titus that the grace of God instructs us to deny ungodliness and worldly lusts, and to live soberly, *righteously*, and godly, in this present world. It is the temper we should cultivate and manifest in all our dealings with other men. The breastplate is worn upon the heart, the seat of our affections and emotions. In these especially we must be right.

It is very necessary to remember this. Of what use is it to speak of Jesus to those who are rankling under a sense of our injustice, or are sensible of some glaring inconsistency in our character? The effect of our most eloquent entreaties is neutralised by our deeds, which speak even louder.

What a beautiful contrast there is between the laxity of too many of us and the scrupulous care of the Apostle Paul. How watchfully he exercised himself to have a conscience void of offence toward man as well as God! How sensitive to the least appearance of self-seeking, that he might cut off occasion from them which desired an occasion! How gladly he went without what was in itself lawful lest his ministry should be blamed!

It becomes the Christian to put it beyond the power of man or devil to point to some inaccuracy in life or conversation, and to say: This man belies his profession, and contradicts his own teaching. Rather let us suffer wrong, and submit to overcharge, and give men even more than they can justly claim. Anything of loss or suffering may be cheerfully met, in order that night after night we may wash our hands in innocency, and feel that we have not put a stumbling-block in the path of any man.

This is only possible as we abide by faith in Christ our righteousness. And when we have done our best, we shall have nothing to boast of. We are always unprofitable servants, who have only done what they ought.

Eph. vi. 15. The Christian Warrior must Follow after Peace.—"Your feet shod with the preparedness of the Gospel of Peace." There is undoubtedly a reference in these words to Isaiah's vision of the messengers, who, with beautiful feet, speed across the mountains to proclaim the good tidings of the Gospel. But there is the further thought, that those who carry the Gospel of Peace must tread gently and softly.

If the Gospel of Peace is our message, the peace of God should mantle our face with a holy calm, breathe through our lips like a benediction, and diffuse itself like the dew of the Lord over the parched places of human rivalry and hatred. Ours should be the blessedness of the peace-makers. Our tread should be only in the paths of peace, except when the trumpet of God clearly calls us to war against the sins and wrongs around. "If it be possible, as much as in *you* lieth, be at peace with all men." So then, let us follow after things which make for peace, and things whereby we may edify one another. The Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing, in meekness correcting them that oppose themselves. Be it ours, then, always to be on the alert to promote peace and love amongst men; not incensed or irritated by their rancorous dealings with ourselves; not catching fire at the flame of their wrath and indignation.

Eph. vi. 16. The Christian Warrior must be Vigorous in Faith.—As each fiery dart, tipped with the flames of hellish hate, comes speeding to the soldier of the cross, deafened by the din and blinded by the smoke of battle, he must catch and quench it on the golden shield of faith, that it reach not his head or heart.

Sometimes a slander will be circulated, for which you have given no occasion; or a venomous speech or article will be hurled at you; or some horrible suggestion will be thrust between the joints of the armour; or some deadly reminder of the sins of the past, which you can never recall without burning remorse. At such times we are tempted to give back, to renounce our work, to withdraw from the battle. And those will certainly yield to the temptation, who are not inspired by the faith that can hand these things over to the compassionate and mighty Saviour, who knows all, but loves better than He knows, and who interposes to cover our heads in the day of battle.

But faith like this is only possible to him whose hands are clean, and his heart pure; who is living in daily fellowship with Jesus, and whose soul is nurtured by daily feeding on the Word of God.

Eph. vi. 17. The Christian Warrior must know God's Salvation in his own experience.—He must be saved from the guilt and penalty of sin before he can proclaim the plenitude of God's forgiveness to the chief of sinners. He must know the Gospel as the power of God unto salvation from the dominion of sin in his own heart. He must be anticipating the consummation of God's purpose in the redemption of the body. As the helmet glistens in the sunshine, so must the crown of the Christian's experience point upwards to heaven, and onwards to the glory yet to be revealed. He must speak that which he knows and declare what he has seen and heard. It is when we are experiencing the power of God's salvation that we can declare it to others, with a freedom and a power that needs no further corroboration. And it is when men see the salvation of God exemplified in our own life and character, that they will be prepared to accept it as indeed the Word of God.

Eph. vi. 18. The Christian Warrior must Use the Two Essential Means of Grace—the Word of God and Prayer.—Add to all the above the diligent use of the Word of God in the culture of our souls, in the preparation of our messages, and in dealing with the conscience of our hearers; and let there be besides the perpetual use of the weapon of all-prayer, and there is no enemy born of hell that shall be able to withstand us, who, in the feebleness of human weakness, are strong in the Lord, and in the power of his might.

THE PEARL-FISHER.

In an account of the pearl-fisheries, it is recorded of one that he died immediately after he had reached land, having brought with him, amongst other shells, one that contained a pearl of surpassing size and lustre.

"A merchant man, seeking goodly pearls."—Matt. xiii. 45.

Death and the pearl united,
Death and the pearl conjoined.
The pearl upborne, the finder
To death's cold shades assigned!

How like the beauteous picture
In Holy Writ revealed,—
The "priceless Pearl," whose story
To hearts has e'er appealed.

Found in the dark deep ocean,
Those mighty depths profound!
Which only One could fathom,
Which only One could sound.

And He, alone, descended,
Amid the dangers rife,
The "precious Pearl" to rescue,
At purchase of his life.

The Christ of God, delivered
Upon the cross to die,
That He, in death triumphant,
Might raise the Church on high.

The "Merchant man"—how lovely!
Amid creation's whirl,
Hard seeking, till he found it,
The precious, peerless Pearl!

Albert Midlane.

Apocalyptic Scenes.

By Sir S. Arthur Blackwood, K.C.B.

XXIV.

THE LAST TRUMP.

"And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our God and of his Christ, and He shall reign for ever and ever."

This is the end of the dispensation. For "in the days of the seventh angel, when he shall begin (or be about) to sound, the mystery of God should be finished, as He hath declared (or announced as good news) to his servants the prophets." It is the winding up of the great drama of the present age.

It is the Last Trump! "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive, and remain unto the coming of the Lord, shall be caught up together with them in clouds, to meet the Lord in the air, and so shall we ever be with the Lord."

Oh! most bright and blessed hope! Oh! most blissful anticipation! Oh! most certain and glorious reality! "He that shall come will come, and will not tarry." "The end of all things is at hand." "The day of the Lord will come." "He shall come to be glorified in his saints, and to be admired in all them that believe." "We shall be like Him, for we shall see Him as He is," and "the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God." Hallelujah! "Even so, come, Lord Jesus!"

What are the events that accompany this unspeakably grand and glorious scene? In seeking to gather the answer to this question from the passage, let us observe—first, that the language of symbol and metaphor appears to be greatly, if not entirely, discontinued; and next that the exact order of events is not disclosed. All we can say is that they accompany, or are attendant upon, the sounding of the last trump. The day itself will declare the way and order in which they will follow each other. We can now only briefly notice what is said concerning them in the solemn utterances which are recorded.

1. The omnipotence of our Lord and of his Christ is manifested and exercised, and in the way of execution of judgment. This has occasionally and partially taken place, *e.g.*, in such cases as the Flood, the destruction of Sodom and Gomorrah, the extermination of the Canaanites, the overthrow of Babylon, of Jerusalem, etc. But these have been exceptions to the general tenor of Divine procedure. God has "kept silence" (Ps. l. 21.) There has been "the hiding of his power" (Hab. iii. 4). "Sentence against an evil work (has) not (been) executed speedily" (Ecc. viii. 11). He has been slow to anger, long suffering, and men have said, "God hath forgotten; He hideth his face; He will never see it" (Ps. x. 11). But He is none the less a God of judgment. "He hath prepared his throne for judgment. He shall judge the world in righteousness." He will be "known by the judgment which He executeth" (Ps. ix. 7, 8, 13). For six thousand years He has most chiefly declared his Almighty power by showing mercy and pity. When the last trumpet sounds He will exert it in judgment.

2. The Kingdom of Christ is manifestly set up. Now are fulfilled all the prophecies concerning the Kingdom of God. The promise of the Father to the Son, "I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," is realised. The triumphant anticipations of inspired Psalmists come to pass. "The Lord reigneth, He cometh to judge the earth. The Lord reigneth, let the earth rejoice." "The whole earth shall be filled with his glory—and—the prayers of David the son of Jesse (shall be) ended." The visions of Daniel have their accomplishment. The four world empires have come to nought, for the stone cut out of the mountain without hands has broken them in pieces, and filled the whole earth. "The Son of Man came with the clouds of heaven, and there was given Him dominion and glory and a kingdom, that all people and nations and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom shall not be destroyed." "The Lord God shall give unto Him the throne of his father David, and of his kingdom there shall be no end." He *must* reign. "King of the Jews," "King of the Ages" (Rev. xv. 3, R.V.), "King of kings," "Blessed and only Potentate." He who wore the crown of thorns now comes in glory, and "on his head are many crowns."

3. There are great voices in heaven, and the four-and-twenty elders, representing the Church of God in her completeness, peal forth their jubilant anthems. They rejoice with joy, no longer unspeakable but full of glory. Their beloved Lord and Saviour is glorified; the whole universe trembles with gladness. Sin and pain, and death and crying all come to an end. All things that offend and they that do iniquity are gathered out of his Kingdom. Satan is bound; wrongs are righted; mysteries are cleared up; God's ways are vindicated. It is the time of "the restitution of all things."

Foretold by prophets and by poets sung,
Whose fire was kindled at the prophet's lamp,
The time of rest, the promised Sabbath comes.

The Day of the Lord has dawned, Christ reigns in glory.

4. "The nations were angry." The long warfare of men against their Creator has culminated in universal rejection of his sway. The idea of God, of a controlling power, has become hateful to them. Romanism and Rationalism, Infidelity and Atheism, Agnosticism, and every other form of ignorance of God and of rebellion against Him have prepared the way. As on the occasion when the hatred of men against Divine government, or what they regarded as claiming to represent Divine government, manifested itself in such terrible fury at the French Revolution, so it is everywhere. "The heathen rage, and the people imagine a vain thing." "The kings of the earth set themselves and the rulers take counsel together against the Lord, and against his Christ, saying, Let us break their bonds asunder, and cast away their cords from us." "The floods have lifted up their voice; the floods lift up their waves." There is "upon the earth distress of nations, with perplexity; the sea and the waves roaring." The nations are angry. But "the Lord on high is mightier than the noise of many waters; yea, than the mighty waves of the sea." "He that sitteth in the heaven shall laugh: the Lord shall have them in derision." Their impotent fury dashes itself in vain against the calm omnipotence of God.

5. "Thy wrath is come." Oh! unspeakably solemn word. It is the same as that used by the nation's anger. An angry God! A righteously angry God. Divine wrath is not the fitful outburst of wounded pride, or envy, or uncontrollable temper. It is one of his most glorious attributes, as necessary to the perfection of the character of God as is his love, his wisdom, or his power. God must be angry with sin, because it is essentially contrary to his ineffable holiness. A God who was not a God of wrath against every form of evil, diabolical or human, would be a one-sided, a weak, and imperfect God. He shows it in his works, though men forget it. They speak as if He manifested himself only in the soft sunshine, the blue sky, the balmy south wind, the gentle ripple of the summer sea. They forget the avalanche and the cataract, the lightning and the thunder, the tempest and the earthquake. "Thy wrath is come." It is no longer "the wrath *to come*." It *has* come. The wrath of God, like a tornado, sweeps across the scene where long suffering and grace have for millenniums pleaded with men. The heavens are passing away with a great noise, the elements are melting with fervent heat, the earth also and the works that are therein are being burned up. It is "the day of judgment and perdition of ungodly men." The destroyers of the earth are destroyed. Thy wrath is come.

6. It is "the time of the dead that they should be judged." The exact stages or order of that judgment are not here revealed. Whether it be only the first resurrection that is spoken of, or whether the expression is meant to include the rising to judgment of the wicked dead described in chap. xx., is not stated. That the sound of the trump of God heralds the former we know from other Scriptures; that the final judgment of the lost must also take place is declared with equal clearness. Here it may be that, as in some kindred passages, the two judgments are spoken of together. So it was in our Lord's utterance: "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation (Jno: v. 28, 29). In one place or another, either at the judgment seat of Christ, the tribunal before which his servants shall stand, or before the great white throne, where the "rest of the dead" must appear, all in their "own order," shall come forth. "The men of Nineveh shall rise": "the Queen of the South shall rise." Tyre and Sidon, Sodom and Gomorrah, will be there. They that "sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." "In the hour of death, and in the day of judgment, Good Lord, deliver us."

7. "And that Thou shouldst give reward to thy servants the prophets, to thy saints, and them that fear thy name, small and great." Then will take place that unerring discrimination of the deeds done in the body which will display in all its wonderful perfection the omniscience of the living God. Then, when "He will bring to light the hidden things of darkness and will make manifest the counsels of the hearts, then shall every man have praise of God. "The fire shall try every man's work of what sort it is," and "every man shall receive his own reward according to his own labour." The cup of cold water will not be forgotten, for "God is not unrighteous to forget your work and labour of love." "The small," the obscure, the unnoticed, as well as the front rank in the armies of God, "the great," all will have their place, their share, their reward. The works of many may be burned up; those of others will stand the fire. All reward will be of grace; yet He saith "my reward is with Me to give every man according as his work shall be." The parables of the talents and of the pounds will have their fulfilment. Oh, how blessed will they be to whom He shall say, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

8. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his covenant." The mystery of God is not only finished but explained. His judgments are not only made manifest, but they are interpreted. The ark of his covenant, that divinely-ordained type of the glory of Christ, will be seen in the temple to which his saints will be admitted. Then will it be seen how the everlasting covenant, "ordered in all things and sure," has been the origin, the foundation, the pledge, and the security of all the dealings and ways of God with men. As Christ is the Ark, so also is He the Covenant (for such is He declared to be in Is. xlix. 8). He is the key to all the mysteries of time and of eternity. He is the Alpha and Omega, the First and the Last.

Oh! wondrous "revelation of Jesus Christ"! Are we nearing that most blessed moment? If the sixth angel has sounded long ago, if the second (or Turkish) woe is past, if the testimony of the witnesses is being finished, if the 1260 years are on the verge of completion, must not the seventh angel be about to sound? Is he not on the point of raising the dread trumpet to his lips?

"Even so, Lord Jesus, come quickly!"

THE DAUNTLESS MUSIC HALL, Lisson-grove, acknowledged to be "the very place" for aggressive Gospel work, as it is in the main thoroughfare, with two good entrances, and seating accommodation for nearly 500 people, has been taken by the West Marylebone Mission, and will be opened on September 29. Some necessary alterations will have to be made, costing about £55, towards which help is desired by James Sprunt, West Marylebone Mission, George-street, Lisson-grove, N.W.

FEMALE ORPHAN HOMES, Tangley Park, Hampton, Middlesex, is an institution which has seen many years of usefulness. The thirty-eighth report shows that of sixty-eight children in the Home at the end of the financial year, nineteen were new admissions. These were selected with care from a large number of applicants. "While not exhibiting crime or degradation, some of the particulars disclosed were not merely touching but terrible. Tales of want, of pittances earned by weak women, of heroic struggles to 'keep the little home together,' are not things of the past in mighty London, and bad times tell sadly upon the poor widow earning her scanty living by office-cleaning and needlework, or in domestic service." At the time of issuing the report seventy children were inmates of the Home. There is sufficient room, however, for 100, and that number would be admitted if funds allowed. The secretary is Mr. J. D. Cooper, 79, Finsbury-pavement, E.C.

Cheapness and Efficiency.

BY REV. J. H. HORSBURGH.

A letter, relative to the pecuniary needs of Chinese missionaries, appeared in your columns of January 26, entitled "Cheapness or Efficiency?" The spirit of that letter I thoroughly endorse, and I appreciate the delicate feeling which prompted it. The writer, whom all look up to and honour as a most conscientious missionary, is afraid, perhaps, lest his own generous conduct (for he regards the mission funds as sacred, and will take nothing for himself) should be construed as a reflection upon others; but, living at one of the open ports, he evidently does not know the conditions of life in Inland China, and is altogether over-anxious about his brethren, who he thinks are well nigh starving on "£50 or £60 a year."

This letter, published, I believe, as a leaflet, though so entirely well meant, is in effect a sweeping condemnation of the greatest mission in China, and must be, I fear, a sad, and quite unnecessary, discouragement to many loving friends who are supporting their own missionary out here, and to others who are planning to do so. It would be a thousand pities if one of the wholesomest and most promising features of missionary awakening in the present day should suffer any check.

Certainly the "cheap" missionaries themselves do not share the views expressed in this letter. Perhaps they rather dread the advent into their neighbourhood of missionaries with larger allowances, lest their work should be thrown back! The whole subject of cheap missions (so-called) is really an important one—much more important than appears on the surface. And without desiring further special reference to the letter in question, I should like to say something about it.

"Cheapness *or* Efficiency?" we are sometimes asked. I object to the comparison altogether. I maintain it is unfair, and it is not true. For is it not known that our foreign money is regarded by very many of us as a great enemy to the growth of the Chinese Christians, and often as a direct hindrance rather than a help to the efficiency of our work? It is this which lends so great importance to the subject. "Cheapness *and* Efficiency" will be found in the end, I most firmly believe, to be the truer way of stating the case. But I will leave this point for the moment, and consider the question more generally.

Friends of missionaries often say very kindly, "We believe strongly in carrying on the Lord's work economically, so that with the funds contributed as many workers may be sent forth as possible. But to give missionaries a mere pittance, and to cripple them in all directions, for the sake of saving a few pounds, is no economy, but a grievous waste of valuable lives. And, besides, the work done is inefficient."

With this I cordially agree. To starve a missionary and cripple his work, in order to save a few pounds, is the height of folly. Such a policy would deserve the strongest condemnation. But what has this to do with missionaries in Inland China who receive £50 or £60 a year? Absolutely nothing. And to use such words in connection with them is wholly misleading.

If missionaries in China, who receive £50 or £60 a year, are looked upon as cheap missionaries, and are supposed in consequence to be the victims of such great hardship, that their health is endangered and their work rendered inefficient, I am happy to be able to state positively that this is a complete misconception.

First, as regards health. Instances are sometimes quoted of missionaries who tried to live on a small sum of money, and who quickly broke down in health and had to return home. What saving, it is urged, is this? In reply I should like to say:

(1) Missionaries who do not try to live on a small sum of money break down just as much as those who do. In fact the health of the "cheap" missionaries in China is said to be (and my own observation bears out the statement) decidedly better than that of others; I do not say it is in consequence of their "cheapness."

(2) One may safely guarantee that those missionaries who do break down, because of poor food and general neglect, are not those who are spending £50 or £60 a year upon themselves, *but very much less.*

And (3) even if it were true that missionaries lost something in health by living frugal lives, it might nevertheless be worth while. Money is often so great an evil—such a direct source of inefficiency in missionary work—that I myself should be more satisfied to live five years in China, and break down in health at the end, if the natives had learned not to look to me for money, than to live ten years and have gathered round me a group of natives, who in one way or another had come to depend on me for their support.

Secondly, it is urged that missionaries who receive only £50 or £60 a year cannot afford to have a proper Chinese teaching, and therefore cannot learn to speak the language, and are practically of little use.

This is a most extraordinary idea. For the members of the C.I.M., who are, I suppose, "cheap" missionaries, are, to say the least, fully abreast of any missionary society in China in their quickness in learning the language, and in their proficiency in speaking it—and this often in spite of educational disadvantages which others probably do not labour under. But, from the beginning, they employ the best teachers!

A Chinese teacher teaches at least two missionaries. Harm rather than good would result if one missionary tried to study with a teacher the whole of his time. In most parts of China a teacher is well pleased to receive from £10 to £12 a year. And though you may get one for less, you will gain not one whit a better teacher by giving more. This sum divided between two is not oppressive, especially when the Missionary Society pays one-half, and thus reduces the individual missionary's expense to £2 10s. or £3 a year. Apart from housekeeping and clothing, this is about the only big expense he has. A missionary who has £50 or £60 a year has every bit as good a chance of learning to speak the language as if he had £500 or £600!

Thirdly, it is said that "cheap missionaries" cannot afford to employ workmen and servants, and therefore much of their time, which ought to be devoted to direct missionary work, is taken up in trivial secular matters.

This, again, is a very strange notion. For who does not know that missionaries, who by force of circumstances find themselves surrounded with workmen and servants, often long for a simpler life, just in order that they may be more free for spiritual work!

Workmen and servants mean ever so much looking after, and take up quantities of time. Moreover, they often become a source of trouble and weariness to the spirit, so that (in spite of many delightful exceptions) most people agree, happy is the man who has to do with fewest of them. Even with the best servants, missionaries are advised by the doctors that it is no waste of time to superintend their own cooking. But I am not aware that missionaries do.

The missionary who has £50 or £60 a year is able to employ all the workers and servants that are necessary. And every *employé* beyond that means extra trouble, extra anxiety, and a corresponding diminution of the time and freshness available for missionary work. Idle servants, *at best*, develop into idle Christians.

Fourthly, it is said "some missionaries have aged parents or relatives more or less dependent upon them, and it is impossible for them without a liberal salary to respond to such very natural claims." In this we must all sympathise. It is a matter which may not lightly be passed over nor put on one side.

But from personal knowledge I am able to state that a careful missionary who has £50 or £60 a year, can, without injustice to himself, afford to give away at least £20. And this is, perhaps, as much as he would have been able to spare had he remained at home.

In some cases, however, more may be needed, and I for one feel it is a grievous pity that any good man, who has relatives dependent on him, should be lost to the mission field because in his case the usual allowance would not be enough. No less strongly do I feel it is a shame that any good missionary should be exposed to so great a trial as the knowledge of a beloved parent's want, which, owing to his being in the mission field, he is unable to alleviate.

But, because one man needs £50 or £100 a year extra to send to aged or invalid parents, it is surely unnecessary to give twenty other men, who have no such call upon them, £50 or £100 a year extra too?

If the allowances are fixed on a scale which shall enable a missionary, after amply providing for his own wants, to have a large sum over to send home to dependent relatives, then it is evident that the large majority of missionaries, who have not relatives dependent upon them, will receive a great deal more than they have need of. And the number of missionaries that the Society is able to send into the mission field must, in consequence, be sadly curtailed!

Surely it would be quite easy, and much more sensible, for the Missionary Society to send the £50 or £100 a year to the aged parent, instead of sending out to the mission field twenty times that amount in order that the one parent may be relieved. This is the plan in my own Society (C.M.S.); why not in all?

Fifthly, we are told that a missionary is liable at times to have heavy extra expenses. He may have sickness in the house; he may meet with an accident; he may suffer losses; he may have unexpected claims upon his purse: and, it is asked, if in ordinary times he has barely enough to keep body and soul together, what is he to do in times like these? The imagination easily pictures a sick wife, starving neglected children, a distracted husband, and a dreadful series of acute miseries!

With my whole soul do I sympathise with any brother missionary who may be placed in circumstances in the least degree approaching to this. But the circumstances must be altogether exceptional for missionaries who receive £50 or £60 a year to find themselves in any such straits. And when the circumstances are altogether exceptional, how easy it would be for the Society to come forward and help, as in the previous case of one whose friends were dependent upon him.

Exceptional circumstances should be exceptionally dealt with, and should not, I submit, be made the ground upon which to establish the rule.

I want now to come to the root of the matter, and point out, I think conclusively, that £50 or £60 a year is not a mere pittance scarcely enough to keep body and soul together, as is supposed; but that it is really a very reasonable allowance. For £50 or £60 a year in Inland China, where most of the "cheap" missionaries are, is a totally different thing from £50 or £60 a year in England. I have lately been home, and I confess it would have been a sore puzzle had I been obliged, as a clergyman, to live on £50 or £60! But in Inland China, I say it advisedly, the difficulty would rather be, without extravagance, to spend more than that (I mean, of course, upon oneself).

For, to begin with, £50 or £60 a year mean £50 or £60 a year each, so that a man and his wife receive £100 or £120. And if they have children there is an extra allowance, perhaps of £10 or £12 for each child.

2. The missionary who has £50 or £60 a year has his house provided rent free. He has no rates and taxes, nothing to pay for repair, nor for furniture, no doctor's bills. His travelling expenses are paid for him, as well as all other expenses connected with the Mission. Probably his Society furnishes him with a good outfit, provides him with medicines, and perhaps pays half the salary of his teacher.

If he has children they are educated in whole or in part at the Society's expense. If not, I think they certainly ought to be.

3. In Inland China it is difficult to spend money. There is nothing to spend money upon of any importance. Often one may go for days or even weeks without spending a cash of pocket-money; whereas in England, what with trains and trams, papers, and nick-nacks, and this and that, the pence and sixpences slip through one's fingers at an alarming rate. Moreover, in England there are constant collections and calls of various kinds. In China it is not wise to give away much money. A few shillings go a long way.

4. Then food, wages, clothes, and the whole style of living are so much cheaper in Inland China than in England. A great part of the year two or three cotton garments suffice for clothing, and even winter clothing is far from expensive. From £8 to £9 a year will keep a good servant—food, wages, and all. A sheep costs a few shillings, a fowl a few pence, fish and game a few farthings, and eggs four or five a penny. Rice, grain, vegetables, fruit, lard, oil, spices, are all very cheap. Household utensils, garden utensils, stable utensils, almost everything we buy, are probably much more roughly made than in England, but not one quarter the price. Coal and firing are not expensive, and somehow with our Chinese clothes and Chinese houses, even in winter, we seem to need very little. Of course if we get things from home there is the home price to pay,

and the extra expense of carriage. But the longer we live in China the less occasion do we find for sending orders home. The country itself supplies with a full hand nearly all our needs.

But I will not enter into further details. Suffice it to say that £50 in Inland China and £50 in England cannot be compared. When all things are taken into consideration, a missionary in Inland China who has £50 a year is probably in a better position than a man with three times that amount in England, who has his rent to pay and many other expenses which we, fortunately, know nothing about.

In my opinion, to call a missionary in Inland China who receives £50 or £60 a year a "cheap" missionary is a misnomer. He is, perhaps, as well off as his fellows at home, though they are receiving more money.

However that may be, let it be clearly understood that missionaries who have £50 or £60 a year can supply themselves with abundance of good wholesome food, good clothes, good teachers, good servants, and all other necessaries, and have a liberal margin over to give away or do what they like with.

(To be concluded.)

The Position in Madagascar.

I believe it is now some time since any detailed information about Madagascar and the present position of mission work here has appeared in your columns, so that a few particulars on these points may not be uninteresting to many of your readers. Notwithstanding all that has been written about this country, much misconception evidently still prevails as to the actual progress that has been made, judging at least from short paragraphs which occasionally find their way into the newspapers, in which various forms of Christian work that have been in operation for years are mentioned as just commenced by friends newly arrived in the country. I make, therefore, no apology for this attempt to give a brief sketch of our position here to-day.

It is now about ten months since I returned to Antanànarivo (for a fourth period of service) after two years' furlough in England, and it has been very cheering to see the undoubted signs of the advance which has been made during my time of absence.

POLITICAL.

1. First, however, it may be of interest to remark that, Politically, very little change seems to have been made in Madagascar; that is, as far as one can judge, there seems little evidence of any increase of French in the island. There is apparently no alteration at all in the quiet, steady determination of the Government and people generally to hold their own in the management of their own affairs. And while desirous of keeping on friendly terms with the French and all other foreigners, the Queen and the Prime Minister allow of no foreign interference with the government of the country. The "tall talk" in the French Press of a "protectorate" in Madagascar seems simply ridiculous in the face of facts; and the Malagasy appear as much determined to keep the reality of such a thing outside the sphere of practical politics as they were stubbornly resolved to keep such a word as "protectorate" out of the text of their treaty. And so, although English Governments seem quite consented—as far as they are concerned—to hand over Madagascar, together with all English interests in this island, commercial and religious, to the tender mercies of a French protectorate, we owe our freedom of action, and our perfect liberty to work in every way, to the kindness of the native Government, and the confidence of the Malagasy in the disinterestedness of our aims and our labour for them.

The Queen quietly but firmly maintains her right to issue direct from herself the *exequaturs* of foreign consuls; and, although some French judges arrived in the capital a few months ago, no attempt appears to have been made to enforce their jurisdiction over any but their own compatriots. Indeed, the large staff of French officials in Antanànarivo and the other towns seems absurdly in excess of any actual business they can possibly have to transact.

SOCIAL

2. In Social Matters, and in everything affecting Progress and Civilisation, there appeared to be marked advance during my absence in England. One of the most obvious proofs of this is the increasing use of burnt brick for buildings. About twenty years ago the introduction of sun-dried brick caused a great advance in the construction of houses and churches; but a large number of good, well-built houses of the more durable material may now be seen all over the capital and in other places; while few congregations will now think of building themselves a new church unless its outer walling at least is of burnt brick. Two of the large city congregations are now erecting handsome churches; one of them, that at Anàlakèly, under my care, and from my designs, is now approaching completion.

A mile and a-half to the north of Antanànarivo the new block of buildings forming the Mission Hospital is a conspicuous object in the view from that part of the city, and the wards of this hospital have been constantly filled with patients since the building was opened two years ago. Near the mission centre of Isoàvina, Mr. Peake's station, about ten miles east of Antanànarivo, a very completely-arranged leper asylum is now nearly finished for the reception of a large number of those unfortunates who are subject to that dreadful and seemingly incurable disease, leprosy, which is not at all uncommon in this country.

Since our return a large and more commodious structure has been opened by the Queen, who was formerly a scholar in the school, for the L.M.S. Girls' High School, under Miss Craven's superintendence. This institution is situated in one of the chief thoroughfares in the centre of the capital, and with its numerous class-rooms will accommodate between 300 and 400 pupils. Another new building opened during our stay in England is a Home for Girls, where a number of young women are trained by Miss Gilpin, of the Friends' Mission.

It may also be mentioned that a well-equipped observatory, belonging to the Jesuit Mission, is now completed and in full working order; it is built on a prominent hill, about two miles to the east of Antanànarivo.

RELIGIOUS.

In Religious Matters it is very cheering to be able to report steady progress during the last two or three years. This is manifest, not in any large numerical additions to the crowd of professedly Christian Malagasy, but in the much deeper and more earnest religious character of numbers of our people, especially the young people of our congregations. In many places a real revival and quickening of spiritual life, such as had never been known before—hardly hoped for by some of us here in Madagascar—has taken place. (Within the last week or two we hear of services where 240 professed to find salvation.) And many of these young disciples are showing a delightful enthusiasm in all religious work, which is leading them to devise new methods of reaching their still heathen, or only nominally Christian, fellow-countrymen. Some of these have combined to form a little Salvation Army, and preach constantly in the great open-air markets which are such an important feature in the social life of the Malagasy. One young man has given up his business as a trader, and spends his whole time going from market to market preaching the glad tidings, and trusting to God to supply his own and his wife's needs.

During the past two or three years many Societies of Christian Endeavour have been commenced in connection with most of the older congregations, and although those are sometimes looked upon rather askance by the elder and more conservative people, they are doing much to strengthen the religious life of the young folks, and to direct their energies and zeal in various forms of service for Christ. Sunday schools are also increasing in number; but we sadly need some one full of enthusiasm and energy, who would come out from England or America, and would make it his special work to organise Sunday schools, to teach the teachers, to show how infant classes would be conducted, and to point out the best methods of working the Sunday school. Here is a grand field of labour open to some earnest young missionary. Will not someone offer his service to the Lord for this department of work? Could not the Sunday School Union of England or of America send us the right man (and woman) for this pressing need?

In a recent number of one of our Malagasy periodicals, I notice an article on "Religious Effort, and the Various Organisations in the Capital," in which a list of seven or eight different societies is given. Most of these Fikambànana, as the Malagasy call them, are carried on almost entirely by the native Christians themselves (chiefly by the young people); and it may be interesting to give the titles of these, so as to show what forms religious work is taking among us. There are (1) our Congregational Union (or Isan-ènim-bòlana, *i.e.* "every six months") of all the churches—800 or 900 in number—in the central province of Imèrina. This is not only a Home Union, but is also the Malagasy Missionary Society for sending native evangelists to the distant heathen tribes of this great island. (2) A society for supplying preachers to the dark and ignorant villages of the central province, and for preaching in markets, etc., as already noticed. (3) An association of medical students, and those who have taken their diplomas, for providing native medical missionaries for needy districts of the country. (4) An Orphanage, having Homes in the capital for boys and girls. (5) A Women's Temperance Society, in connection with the great American women's temperance organisation. (6) An Auxiliary Bible Society, for supplying the Scriptures gratuitously, and at cheap rates, where desirable. (7) And, the most recently formed, a Tract Society for printing and circulating tracts.

PLANS AND PROGRESS.

From these few facts I think it will be seen that we have great reason to thank God and take courage. *But we sadly need more help.* If we could only get our friends in England to realise the wide and open doors there are before us in all directions, I feel sure we should have more coming forward to take part in this glorious work in Madagascar. Need we be surprised if progress is comparatively slow, when we remember that each missionary here has a district averaging from seventy to eighty congregations, widely scattered over an area bigger than most English counties, and all looking to him for guidance and stimulus and teaching? Besides this, there are several large tracts of country, each as large as Wales, to which no Gospel has yet been preached, and containing many populous tribes who are still utterly untouched by Christianity. In literary work we are constantly, even if slowly, adding to the literature already existing in the Malagasy language. The latest important additions to our books are exegetical commentaries on the Gospel of John, on the Epistle to the Hebrews, and on the Epistle of James. Besides this, I am now engaged on a new edition of our Bible Dictionary, the largest work (910 pp.) we have yet published at our Press; a Concordance of the Malagasy Bible is now nearly completed; and Miss Gilpin, of the Friends' Mission, has now finished the "copy" for a complete Reference Bible for our version of the Scriptures. Bible reading is certainly advancing among the Malagasy; in a very few days the first instalment of 10,000 copies of the new Revised Bible was all bought up, and numbers of the people are looking anxiously for the next shipment of 20,000 copies. We have now a native literature numbering between 50,000 and 60,000 pages (or about 550 books averaging 100 pages each); and with nearly 90,000 children in our schools, and adherents numbering nearly 300,000, we may hope for a continual increase in the number of those who will buy books and will read them.

Our College continues to train and send out men as native evangelists and pastors; and during the session just closed I have commenced a new kind of work in connection with it, which has proved a great success. Feeling very strongly the desirability of utilising still further the resources of our building and all its appliances, I began last January extra classes for pastors and preachers, chiefly those in the capital and its vicinity; that is, for those who cannot give up all their time and attend as regular students every day. About 120 entered their names and bought the different class-books, and although Government service, owing to the hurricanes in January and February, was very pressing, an average attendance of between seventy and eighty intelligent and earnest men has been kept up for five months. This I think very encouraging, and will, we trust, raise the quality and value of the preaching in many of our suburban and country congregations.

I commend this work in Madagascar to the increased sympathy and practical help of our British churches.

James Sibree, Missionary of the L.M.S.

L.M.S. College, Antanànarivo, Madagascar, July 20.

For the Young.

THE GREATEST LOVE IN THE WORLD.

A TALK TO CHILDREN.

By REV. GEORGE WILSON,

Literary Superintendent of the B. & F. Bible Society.

"Hereby perceive we the love of God, because He laid down his life for us."—1 John iii. 16.

Whenever I am to see the faces of children before me, I think before I come, What shall I say to them? I listen and wait to be told what I am to say; and I seem to hear the answer. I heard it again last night; it seemed to say to me, "Tell the children about Christ; tell them that God loves them; always tell the children that." That answer seems to me to be clever every time I ask what I should say to the children. The older we grow we seem to understand that that is the best of all things to know.

Suppose you had been living a long time ago in the beautiful land of Greece, from which we have learned so much, and you had seen some girls or lads sitting together; suppose one had said to the others, "Who, of all that ever you knew or heard of, loved the most?" Do you know what the girl or boy would have answered? I think I can tell you. They would have told this story, which I will tell to you as it has been told by one of the greatest writers of Greece, and as it is read to-day in England by many students and others. Let us listen to the Greek girl.

Long ago, in the olden time, there lived a king—young, very rich, very handsome. He had many soldiers and a kingdom, and the love of his people; and, what is far better than all, he had a wife, like himself young and fair, who loved him tenderly.

Well, in the middle of all that, there came one day a voice to the king (so the story goes); and when the king heard it he became cold, and trembled. What was the matter? The voice said: "King, you are young, but you must die, unless you can find someone to die for you; if you can, you may live on." The king's heart began to beat again. "Yes," he said, "I can get some one to die for me, I am sure."

He went away and sought out one of his friends who had been very kind to him. "You have often said how much you care for me; surely you will care for me to-day. Will you lay down your life for me, or must I die?" The king looked into his friend's face and saw—what some of us have seen where we expected love—that it was a love of selfishness. The friend shook his head and said: "Oh, my king, I, too, am young. I have a wife and children; do not ask me to die. I will give you money and many things, but I cannot lay down my life for you."

The king went to another friend, who made the same reply. At last he said: "There is my father; he is a very old man, and has not long to live at any rate. He cares for his son; I will go to him." He went to his father, and said: "I thought I had friends in my kingdom; they have praised me so much. But I find I have no friend who cares about me so well as to save me from death. Will you lay down your life for me?" And the father said: "Oh, my son, you do not know how dear life is to an old man; there is so little of it left. I cannot lay down my life for you." Then the king went to his mother. He was getting frightened, and sad, and sorrowful now. He told his mother the story, but she said, "My son, I cannot." Think of it. Not one of them loved him enough to die for him after all they had said.

By this time the king's wife had heard of it. She went at once to her husband and said: "Why did you not tell me of this? Why did you not come to me first of all? I will lay down my life for you; I will lay it down gladly." Yes, and she did it. I will not speak of him letting her do it; I will only say she did it. And the poet who tells the story has told it so that we can hardly read it without tears. He tells how she went away to the rooms where she used to live, to the chairs where she sat, and to the bed which she used to rest upon. She took farewell of them, and of the servants one by one, and then she went away to die. And the Greek girl who told the story to her companions would have said, "No one ever loved like her—like Alcestis, the king's wife."

Now, my children, have you a story to tell in England as good as that? Yes you have a far better story. There is no story that has ever been told in Greek or English so good as the story we have read a little bit of to-day in the Gospel of Luke, and of which we are told in this verse: "Hereby perceive we the love of God, because He (Christ) laid down his life for us." Do you feel the love of Christ? I hope you do. I wish we men and women understood it better than we do. I am sorry and ashamed to think we are so cold-hearted about it. God has to make us children again in many ways, and to give us much sorrow and trial and many tears before we can understand it. I hope you will know it while you are children, and that as you grow old, whatever you forget, or give up, or doubt, or leave behind, you will never, never leave this behind you for one moment—that the love that surpasses all other love in all the world was not the love of Alcestis, but the love of Christ who laid down his life for us.

CRIPPLES AT PLAY.

Eleven brakes were driven up to Smith's Retreat, Epping Forest, last Thursday morning. Each brake was loaded with children. The children were very quiet, not like ordinary children, for there was no shouting, and none of them showed a disposition to jump over the side of a brake before it came to a standstill. Even when the drivers pulled up their horses the children did not move. The little ones were cripples, and one by one they were lifted from their places and planted on the sward by the willing arms of men and women who have kind hearts. The 300 little cripples were from C. L. Boyer's Drift Children's Mission and Home Cripples' Band. They are called "Home Cripples," as they live not at the Mission, but at their homes, such as they are; Mr. Boyer and those who are interested with him in the Mission believing that they are happier with their mothers, if their dreary existence is brightened by visits of those who are interested in their welfare and by occasional outings like that of last Thursday. Accompanying the brakes was a van loaded with perambulators. These were intended for such cripples as were unable to walk even with the aid of crutches.

Once upon the ground the children fastened their gaze upon the huge mounds of buns, tarts, and other luxuries, with which the front of Smith's Retreat was decorated. But none of them asked questions. They waited patiently, as if accustomed to do a lot of waiting, and to get very little for it. They came from Hackney and Bow and Mile End, and other quarters where greensward is scarce and trees are scarcer, and where bread-and-jam and tea, to say nothing of meat, are not served up for luncheon every day. They acted like little old men and women, and when told that the first item on the programme was luncheon, they made no more fuss about it than if to eat luncheon were rather a bore. Those who could walk took their places at the long tables. Those who could at least sit, if they could not walk, were carried to their places. The "helpers" numbered a score, and they were as tender of the little cripples as if the latter belonged to them. The children ate their luncheon in a matter-of-fact way. Upon the manner of most of them it made no change, so far as a stranger could notice. Others, however, particularly the little hunchbacks, brightened up, and began to talk and laugh like children whose backs are whole. During the afternoon other children came to Smith's Retreat, but the little cripples did not fraternise with them. Other children, they say, laugh at them, and they do not like to be laughed at.

Luncheon having been digested, the children began to amuse themselves, or permitted themselves to be amused, as best they could. For those who were athletically inclined, foot-races, or foot-and-crutch races, were organised. The way some of them got over the ground made the donkey-boys stare. The little cripples looked at the donkeys, but did not intimate a desire to mount any of them. The donkeys looked, apparently, at nothing, as they usually do, and were content to stand and wait for customers that they knew would never come, at least from Smith's Retreat. They were probably astonished to see little cripples on crutches cover the ground at such a pace as some of Mr. Boyer's cripples did.

The little cripples who could not walk were wheeled about in perambulators. This duty was performed by a red-bearded man who worked like a Trojan. The man was not connected with the mission in any way. He is a docker; and he has a weakness for cripples, and as soon as he heard that three hundred cripples were to spend the day in Epping Forest, he hied himself thither, and spent his time in wheeling the little unfortunates through the pleasantest paths he could find. There were six children of one family in the party. Four of them were blind. They were all very small; yet one, a girl, was twenty years old. These six sat in one spot, in the shade of a wide-spreading oak, all day. The two children who could see took care of the four who were blind. One little fellow, who could just walk with crutches, spent most of his time in smiling. Upon arriving at home he crawls to his corner, and lies there quietly, as if he were a dog and the corner was his kennel. A girl who could not walk, and who looked as if she might die at any moment, had been found in a cellar. There she had lain for years, until all colour and almost life had been bleached out of her.

It is impossible for those who enjoy health to imagine the pleasure that even a single day's outing is to such children. The object of the mission, Mr. Boyer said, is to put a little joy into the lives of children who are cut off even from the poor pleasures enjoyed by other children of the neediest classes. They are visited by those who are officially connected with the mission, and by friends who take an interest in it. Little presents, in the shape of toys, are given to them, and sometimes they are clothed. Thursday's outing was given at the expense of Mr. Shorey.—*Pall Mall Gazette.*

CRIMSON RHODODENDRONS.

"Be content with such things as ye have."—Heb. xiii. 5.

"What pity they are scentless,
These gorgeous blossoms red!"
"We'll take them as God gives them,"
A child most sweetly said.

Thus let us ever answer,
Whatever may befall;
We'll take it as God gives it,
And thank Him for it all.

The lives of some are brilliant
With rhododendron flowers;
Perchance they miss the sweetness
Of honeysuckle bowers.

But David had his mission
As shepherd and as king;
In high estate and lowly,
We all may praises sing.

Contented with the blessings
Which God vouchsafed to give;
In every station seeking
To Christ our Lord to live.

Isette Teresa Mody.

ON THE SANDS.

ILFRACOMBE.

The children's services this year, conducted by Mr. W. R. Moore, are being wonderfully blessed, and are well attended. The usual lantern services are held in the Rock at Wildersmouth Beach, where grand testimony is borne by God's servants to the many attracted by the unique and pretty sight. On Sunday last, notwithstanding a storm of rain, some hundreds were listening with rapt attention to Ned Wright and Rev. G. C. Williamson, who both spoke on "What think ye of Christ?"

CHILDREN'S S.S. MISSION.—SEASIDE SERVICES. 1893.

The following are the arrangements for the Children's Seaside Services: H. Hutchinson and W. H. Wilson *Bridlington Quay*, to Sept. 11; Rev. L. H. Star, *Boscombe*, Dr. C. Harford-Battersby and Victor Buxton, *Cromer*; E. Arrowsmith, *Eastbourne*, to Sept. 20; H. E. Geary, *Herne Bay*, to Sept. 11; W. R. Moore, *Ilfracombe*; J. R. Naylor *Llandudno*, to Sept. 4; E. T. M. Dennes, *Lowestoft*; F. W Rowlands, *Paignton*; H. Hankinson, *Penmaenmawr*, to Sept. 4; A. G. Dodderidge, *St. Leonards*; Dr. F. Churchill and Rev. H. W. V. Birney, *Southwold*; Norman Bennet, John MacInnes, and E. E. Shaw, *Whitby*, to Sept. 4; J. Waters Coldicott, *Southend*; W. T. Storrs, M.A., *Sandown, Isle of Wight*; B. L. Livingstone-Learmonth and R. B. Majoribanks, *Carnoustie, N.B.*; Josiah Spiers and R. Westall, *Towyn, N. Wales*; Rev. M. J. Hall, *Ventnor, I.W.*

CHILDREN'S SCRIPTURE UNION.—Sept. 3.—Matthew xxvii. 15-26; 4, xxvii. 27-38; 5, xxvii. 39-54; 6, xxvii. 55-66; 7, xxviii. 1-20; 8, 1 Chronicles x. 1-14; 9, xi. 1-19.

THE CHURCH ARMY LABOUR HOMES appear to have the power to draw out the best qualities of their inmates, who have in many instances been tramps, criminals, or inebriates. A week of self-denial was proposed by the executive, and some of these "poor brothers" readily volunteered to chop and make up two hundred bundles of firewood without any remuneration. It is feared that unless funds are forthcoming two of the Labour Homes will have to be closed, whereas others are specially needed in various parts of the provinces.

NOTES ON DAILY READINGS.

SUNDAY, SEPTEMBER 3.—PSALM XXIV.

This processional Hymn well fits in with 2 Sam. vi., when the procession, bearing the Ark, climbed slowly to the fastness of Mount Zion. It is remarkable that, at this proud moment, the Jewish singer realised that the wide earth and its fulness was not less in God's care than the favoured shrine in which He put his name. All the earth is Christ's, by creation and redemption. Therefore, He waits until it owns Him from the river to the ends of the earth.

The question put in verse to the singers toiling upwards is one that each, who desires to dwell in the house of the Lord for ever, may well put to himself. The one unalterable condition is *purity*. Hands not foul with money-grubbing or blood; heart sweet and clean; the desires not mounting up after vanity; the lips ever speaking truth. Such a man is blessed already, and will receive even more of that righteousness which He seeks, and which is the seed of the harvest of blessedness. To seek it is to find (6).

The challenge to the gates of Zion, low-browed and needing to lift themselves to make room, may well have been uttered at the gates of heaven on the occasion of Christ's Ascension; and they need to be spoken at the portals of each sinner's heart. Let Him in, He is King. He is strong and mighty, to overcome in thee and for thee. He is mighty in battle, and not one of thy besetting sins shall be able to assert itself against his authority. He *shall* come in.

MONDAY, SEPTEMBER 4.—PSALM XXV.

A Psalm of perennial interest. Its acrostic form keeps it from manifesting or developing any progressive conception, but it meanders in sweet contemplation and trust. Luther put it in his office for the dying.

The previous Psalm told us not to lift our soul to vanity; this bids us lift it up to the Lord. What a beautiful conception, as though we were constantly arising above the turmoil of earth to saturate ourselves in the light and love of God. Such an attitude ensures *deliverance*, however many be our foes, for we are secure from their reach in God (3). But more than this, we need *guidance*, *forgiveness*, *manifested love*. All these are to be had in answer to our prayer, though we have no plea but his goodness (7), and are ourselves utterly unworthy (8). But our sinfulness and misery constitute our best argument with God, because He is so good and upright.

Be meek, and He will guide. Keep his covenant and testimonies, and thou wilt find all his dealings to be lovingkindness and truth. Fear Him, and He will instruct thee in the chosen way prepared from all eternity for thy feet; yea, thou shalt lodge each night in his goodness as in a pavilion.

Confessing, trusting, fearing, waiting, pleading, looking upward, such is the spirit of the Psalmist. His confidence is in God's name and character. He has no plea but his necessities. And in answer to his cry there is secret converse (14), deliverance (15), forgiveness (18), keeping (20), and redemption (22). O happy soul. Trouble may swirl around thee with turbid, threatening waters, but thou art secure!

TUESDAY, SEPTEMBER 5.—PSALM XXVI.

There are several similar expressions in this and the preceding Psalms, especially in the references to the Psalmist's *walk*. He appeals to God for vindication, and asks that he may be tested and tried, with the inference that God will find no cause of blame. We are not wont to use such expressions because of the greater sensitiveness of the Christian conscience, under the light of fuller revelation and of the Spirit of Pentecost. But, at the same time, with respect to the special sin which the Psalmist disclaims of association with the ungodly, we may, and should, be able to lift clean hands and a disentangled heart to God.

Let us beware of men of vanity and dissimulation, of the evil doers and the wicked (5). Let us come out and be separate, not touching the unclean thing. Let us walk circumspectly, not as fools, but as wise. Our hands should be washed in innocency, as the priests' were in water before they entered on their sacred ministry. And then we may freely enter into God's house, holding communion with Him where his glory shines. The more we have hidden converse with God, the more shall we be drawn aside from vain and evil men. We need more of this; not always to pray, or to work, but to commune, to muse, to worship in the inner shrine; and the effect will appear in the holiness and righteousness of our daily life. So will our course be upward, like that of the eagle, which leaves twittering sparrows far below.

WEDNESDAY, SEPTEMBER 6.—PSALM XXVII.

The two sections of this Psalm, 1—6, 7—14, are somewhat different in their tone: the one exultant, the other more subdued and pensive. But the heart trusts and waits. What names for God—Light, Salvation, Stronghold of Life, and all *mine*. And, as though this were not enough, there is blended the reminiscences of past deliverances. Some have even thought that the Psalmist goes back on the defeat of Goliath in his early life. And what God had done, He would do again. Should his heart fear? Should he be afraid, though engirdled by war? Instead of allowing himself to be perturbed by all these causes of dread, he set himself on one thing only—to live in the perpetual sense of God's presence, beholding his beauty, and enquiring in his temple. Let us set our hearts on this also, then we shall be safe. Trouble shall break its waves on God, but shall have no power to disturb the rest of the soul, which, hidden in his secret place, shall spend its hours in song.

Note the repeated *seek*. These things cannot be had but for earnest effort, and the consciousness of God's love will never make us independent of earnest prayer. God cannot reject or forsake thee, poor seeker; thy power to seek is his gift. Wait for God, and let thy heart be firm.

THURSDAY, SEPTEMBER 7.—PSALM XXVIII.

We have three pleas with God, the one arising from our certain destruction apart from Him, the next because He has Himself taught us to pray, but the most cogent is because He is Jehovah, our Rock. Because of what He is to us, in his redeeming and unchanging grace, we have a claim that He cannot disappoint.

We may well ask to be spared the fate of the wicked, yet we need not fear it; so careful is God that He will not now permit the up-gathering of tares for fear that one stalk of wheat be injured, how much more will He see to it that we are not gathered with the tares for the last awful burning. The Psalmist's prayer sketches with unerring accuracy the sure result of the sinner's life. They shall reap as they sowed. They shall be inevitably broken down.

As in so many Psalms, the heart of the singer has become lighter and gladder. He knows that God has heard his cry. His very faith has brought him help. "I am helped." And forthwith his heart is filled with a great joy. When you are glad, praise him with voice and song. And then turn to plead for the flock of God, that the Good Shepherd would save, bless, and tend it.

FRIDAY, SEPTEMBER 8.—PSALM XXIX.

The Psalmist's soul is stirred, and he seems unable to find words to express his emotion, so he calls on the angels, the first-born sons of light, to give to Jehovah the glory due unto his name. O, my soul, hast thou ever been so full of adoration that it was all too much for thee to tell!

A thunderstorm breaks. It is the voice of God; so we are told seven times. It rolls over the Mediterranean's many waters. Soon it crashes over the northern hills, so that Lebanon and Sirion (Hermon) sway to and fro in the motion of the storm-swept cedars. Now the lightning fire flashes, as though the thunder hewed out a fragment from the lowering cloud. Thus the storm rolls over to Kadesh, on the eastern Jordan bank, and panic reigns among the wild animals that frequent its rich pasture lands. And all the while in God's temple (perhaps the heavenly one) the sons of God are singing "Glory!" All storms end on that note. And the glory of God is always peace and goodwill on earth.

SATURDAY, SEPTEMBER 9.—PSALM XXX.

Some great deliverance is here commemorated in song. When God has raised you up, be sure to raise Him up in adoring love. When the brook of your mercy is full, let it flow out in music. Perhaps just now one of the more plaintive Psalms befits you. But your time will come. There are joy-days in all lives. And when God has delivered you from peril and death, then turn to this Psalm, and there will be no note of it in excess of your needs.

Note how gladly the Psalmist recites the name of God. It is as if he could not say it too often; and all that Jehovah is for himself. "O Lord, my God." Notice what God does for men. He heals them, He brings them up from Sheol, He keeps them alive, He loves to fill the soul with blessedness. The darkness is for a moment, the sunshine for a lifetime. Tears occupy but a small part of life, though we remember them most bitterly. There are fewer rainy days than sunny ones in the year. Weeping comes in to lodge in the evening (R.V., marg.), but in the morning she steals out by the back-door, because Joy has come in at the front

INTERNATIONAL S. S. LESSONS.

SEPTEMBER 10.

Paul at Rome, Acts xxviii. 20-31.

Golden Text, Rom. i. 16.

The former verses of this chapter describe the interesting incidents which follow the shipwreck of Paul and his companions (1—10), and the course taken from Malta to Rome (11—15). The journey began about the beginning of February, A.D. 61, after three months' delay at Malta (11). It was about March 1 when they arrived at Rome.

In two ways God comforted and encouraged his servant. (1) At Appii Forum, a small town more than forty miles from the city, and at the Three Taverns, a place of entertainment for travellers about ten miles nearer the city, brethren from Rome came to meet and welcome him. Paul was only a man, and it is not impossible that fear may have mingled with hope as he neared the city he had longed to visit. The sympathy and affection of other Christians was a means of strength and comfort to him (15). And (2) when he entered into Rome, special favour appears to have been shown to him by the Roman Centurion (16). He was still a prisoner, bound by a chain to a soldier, but he was allowed to be separate from the other prisoners, and to dwell in a private house (30). It was probably owing to the intercession of Julius that this favour was granted to him.

Paul's first interview with the Jews dealt with matters of a personal nature, and was designed to clear away any misconceptions which might have prejudiced them against his teaching (17-22). He could not go out to the synagogue, so sent for "the chief of the Jews" (17), a term which would include, with the rulers of the synagogue, any others who held prominent positions. The important part of his message is that in which he explains that he is in bondage because of "the hope of Israel" (20). There could be no stronger proof that the Christian religion is but the complement and fulfilment of Judaism. The Old Testament is always looking forward to a Coming One; the New Testament declares that the expected Deliverer has come. The reply of the Jews is remarkable (21 and 22); but all they profess is ignorance of any charge laid against him. Since Paul's appeal to Rome, no messengers could have set out from Judea to reach Rome before him. They knew something of Christianity—as a sect everywhere opposed (22). The triumphs of the Gospel have always been won in the face of opposition.

Paul's second interview was with any who came (23—29). *The audience* was a large one. The term "many" (23) implies a larger attendance than might have been expected. They were Jews: for Paul's invariable rule was "to the Jews first" (Rom. i. 18). The bitter treatment he had received from them had not lessened his affection for them. The service lasted "*from morning till evening* (23). Neither speaker nor hearers appear to have grown weary. The matter was so pressing and urgent to Paul that even those who had no intention of receiving his message were bound to hear. *Paul's method* may be gathered from three words. First, he "expounded" as our Lord had done to his Apostles (Luke xxiv. 27—44). He recalled the predictions of the Old Testament, and set over against them the life and character and work and resurrection of Jesus. Next, he "testified" from his own experience of what Christ had done. Testimony without exposition may mislead because it does not instruct. Exposition without testimony is cold and unattractive. And, next, he "persuaded." Because he valued it, he could plead with men to receive it also. *The effect* was the usual one (24). The Gospel makes a division. How much is involved in such a statement! See the contrast in Jno. iii. 36. Decide the question as to which of these two sides is yours.

Among those who believed not there was division also (25), hence the final word of the Apostle. It is God's word, not his. The manner in which it is introduced shows two things: first, that Paul believed the book of Isaiah to be written by Isaiah himself; and, second, that Paul recognised Isaiah as inspired by the Holy Ghost (25). Let us beware of any theory which does not allow us to speak of the Old Testament in the same way. The hardening of heart of which this quotation speaks is not to be regarded as the work of God, except as he simply confirms the sentence they pass upon themselves. Everyone who is bent upon hardening his heart will find that the Gospel heard and disregarded will effectually do it for him. Paul's reference to the Gentiles as being willing to hear (28) was not in order to anger the Jews, but rather to provoke them to hear by the example of the Gentiles.

Of the subsequent history of Paul we have a few hints in his epistles. It is supposed that after his release from prison he visited Asia Minor and Greece, and probably Spain. In A.D. 65 he was made a prisoner at Ephesus, taken to Rome, and after being confined in a terrible dungeon there, was beheaded as a martyr to the faith he had lived and preached.

Mr. AITKEN on MISSION PREACHING.

In a full-sized pamphlet, Mr. Elliot Stock has published a Report of the Conference of Diocesan Missioners on Missions, which was held at the Church House in April last. The theory and practice of mission preaching is a subject fully worthy of thoughtful deliberation. At the conference papers were read and addresses delivered, which represented remarkable variety of experience and divergence of ecclesiastical views. At an early stage of the conference demand was made for "definite instruction," by which was generally meant an inculcation of sacerdotal and sacramental doctrine.

Rev. W. Hay Aitken, while allowing that a thread of sound doctrinal teaching should run through mission preaching, maintained that the real object of mission preaching is to induce, or be the means in God's hands of inducing, a definite crisis in the spiritual experience of the unawakened, the worldly-minded, and the ungodly. He said: "When you have preached, with whatever power God has given you, what is it that you aim at in the after-meetings that you proceed to hold? Are you aiming at diverting people's minds from

THE DEFINITE ISSUE

to which you have brought them up, by introducing a subject suitable for those who are devout, but wholly unsuitable to those who are beginning to be awakened to the consciousness that they are lost souls? Or are you endeavouring to strike the iron while it is hot by calling for a full and complete surrender of the soul to Christ, and for an immediate believing acceptance by the grace of God, through faith in our Lord? This last is the view I have always taken of an after-meeting. We hold it because we understand that 'the devil cometh immediately,' as soon as the seed is sown. We know as a matter of fact that when a powerful sermon has been preached, before people get to their homes they probably meet somebody with whom they talk about the last election, or the last football match, and thus the impression is dissipated. So we have come to the conclusion that it is only by endeavouring to anticipate the Evil One who cometh immediately, with a view to getting the seed well into the soil, that we can hope to reap real, permanent, and definite results...If the object of a mission is to make people, for instance, good Churchmen, then let this be clearly understood—'we hold missions in order to make people good Churchmen'; or, on the other side, the object of a mission is to propagate Calvinism, to make people believe in particular redemption, and in the five points—if that is our object, let us say so, and stick to it. But if my object is to win souls there and then for Christ, and to lead men to the believing acceptance of Jesus Christ as their Saviour; well, then, let me neither talk about the five points nor anything else that will divert them from the one specific end I have in view. Let me endeavour, methodically, earnestly, with all the spiritual power God gives me, to lead them, step by step, to the Cross of Calvary."

Among those who took part in the discussion was the Archbishop of Canterbury, who emphasised a two-fold need as follows:—(1) To bring back the mission to the idea that it is

A CONVERSION OF THE WICKED,

while parochial retreats must deal with a wholly different class of people for a different purpose; and (2) that it is a painful duty to refuse, on the highest grounds, missions to places where it is not believed that the mission spirit will exemplify itself in the future work of the clergyman." Rev. B. W. Maturin, representing the "Cowley Fathers," advocated doctrinal instruction, as also did other speakers, with special reference to "confession" and participating in the communion.

Against this position, Mr. Aitken spoke with a vigour approaching to vehemence. He said: "Before you can guarantee that a penitent is absolved, you must have the spiritual capacity of insight to enable you to discern that man's inmost soul; and to decide that he has trusted himself to the Saviour, and that he has committed his soul into that Saviour's hands. Then you can say he is saved, and whether you absolve him or not, he is a forgiven man. But if you cannot tell whether that man is really in a state of salvation, whether he has really trusted his soul into the hands of Jesus Christ or not, and you say to him, 'I absolve thee,' he goes away saying within himself, 'God's priest has absolved me, therefore I am absolved,' when all the time he may be yet in his sins, never having rested his soul upon the person of Jesus Christ. Thus you have done an irreparable damage to that soul; nay, you may have been the means of that man's damnation. His blood may be on your skirts." In another address, Mr. Aitken spoke in some detail of the abiding character of the results of missions held on the lines he advocated.

MADAME TEL SONO.

Madame Tel Sono is about to leave England in order to establish her projected Christian Training School and Free Normal School for girls in "The Britain of the East." Towards this object she has collected about £600 in America, and a similar amount in England and Scotland. She will make a beginning with this, although it will be a beginning on a smaller scale than she expected when she came among us for "Jesus money."

The story of Madame Tel Sono has already been frequently told. At the age of thirteen she "found the true God," and "never worshipped an idol." That is exceptional; but the entire career of the "little Japanese woman," as she calls herself, has been exceptional. When aged twenty-six she began business as a lawyer in Tokio—such a thing as had never been known before. Recognising the needs of her sisters, she set about means for their education and spiritual enlightenment. She has been a Christian for several years, and is determined that



From photograph by Messrs. Stuart, 47, Brompton Rd., S.W.

religion shall be at the base of all her intellectual measures.

In a recent circular, Madame Tel Sono says:—"The customs of Japan are unlike those of England and America; all the customs coming from the higher ranks of society are imitated by the lower classes. If one in the higher ranks becomes a Christian, the news comes to hundreds of the lower. But the missionary cannot reach the higher classes; therefore I must take up Christian work among them, as, in God's providence, I am a woman of that class. Help me to do a mighty work for Jesus among my countrywomen. If I can begin a school in my native city of Tokio, many will come to study, and thus will learn of the true Saviour."

Letters to Madame Tel Sono should be addressed to the Japanese Consulate, 84, Bishopsgate-street, E.C.

THE SOCIETY FOR PROMOTING THE DUE OBSERVANCE OF THE LORD'S DAY has issued its sixty-second report, which contains much valuable information. After giving details of the measure of patronage accorded to public libraries and museums opened on the Lord's Day, it says:—"Were the numerical success tenfold what it is, the committee would still be strongly convinced that it is not right on the Lord's Day to supply the means of amusement in open competition with the means of grace. They would still regard the movement as not expedient in the interests of the working classes, knowing that wherever Sunday amusement becomes a national characteristic Sunday labour speedily becomes a national curse." The offices of the Society is 20, Bedford-street, Strand, Rev. Dr. Peake, secretary.

GLASGOW FOUNDRY BOYS.

There is a map of Glasgow extant over which are dotted eighty-six special landmarks. They denote the meeting places of the Foundry Boys' Religious Society. They are scattered all over a densely-populated area, and so carefully and plentifully have they been placed, that the claim is made on behalf of the organisation that it meets the needs of the non-churchgoing young people of the city and neighbourhood.

What are the methods of this Society, with its membership of 20,000 lads and girls? In the religious department the greatest importance is given to the Sabbath forenoon meeting. There is a staff of 2800 workers available for it. In each of the eighty-six meetings the proceedings are the same; each chairman is supplied with a timed programme, to which he is expected to keep. There are twenty-four minutes for praise; fifteen for an address: fifteen for four prayers; five for simultaneous repetitions of Scripture texts; and the hour is up with one minute for a collection. Even the educational bent of the collection is worth notice. Last year the amount given was over £1300.

With regard to the educational department, the initiation and management of evening classes does not lie with the Society. The School Board undertakes the duty of providing these, but the association sees that the children attend, and where it is needed, the way is smoothed by the payment of fees. The boys are well represented in the commercial and industrial classes, while sewing, cookery, and laundry classes strongly attract the senior girls. The value of the lantern for educational, moral, and temperance purposes is apparently well understood and appreciated. There is an average of 400 volumes in circulation monthly from a central library, to develop studious and thoughtful habits. There is a provident department to encourage self-help, and nineteen savings banks are in active operation with no fewer than 6400 open accounts.

The social department is evidently managed with vigour tempered with discretion. To keep children in health-giving activity is a grand preventive of evil habits. For the summer there are Saturday afternoon excursions, flower shows, swimming baths, and weekly encampments. Instrumental and vocal music is cultivated in the winter in a variety of fashions; while in recreative and athletic clubs, under proper guidance and training, the young people are able to work off their unmeasured endowment of energy.

This mere enumeration of the various parts of the machinery can give no idea of the hearty goodwill and Christian enthusiasm which keeps it all in motion, still less the beautiful results which are continually appearing in the lives of the taught. There are thousands of men and women to-day, not only in Glasgow, but all round the world, who bless the day when their youthful steps were led to these Sabbath-morning meetings.

This energetic society seems as much a part of the public life of Glasgow as its City Council. It must not only be maintained; it must keep pace with the times and the growing needs of the latest generation.

All honour to the liberal hands and hearts that are pledged to the undertaking. What greater service can man or woman do than to leave behind them, as the result of untiring effort, a well-equipped organisation at work for the social, moral, and spiritual regeneration of the common people?

BRIXTON ORPHANAGE FOR FATHERLESS GIRLS.—The seventeenth annual report of this institution, in Barrington-road, Brixton, says:—"There has been no declension in our work, but, on the contrary, progress and improvement in every department. There are at present three hundred and ten orphans in residence. Three died during last year, consumption being the cause of death in each case. Considering that physical or constitutional infirmity does not prevent admission, the health of the children has been excellent. Owing to the great number of applications for the admission of young children, it has been found necessary to raise the limit of the age at which children are admitted; in future, they will only be received between the ages of seven and twelve years (instead of between five and twelve, as hitherto). "The Orphanage is supported by voluntary offerings; it is free to all applicants when vacancies arise; the most necessitous cases are first considered. There is no voting for admission, and children are received from any part of the United Kingdom."

The Late Rev. T. W. Brown, D.D.,

Ex-Secretary of the Turkish Missions Aid Society.

Rev. Dr. T. W. Brown, whose lamented decease we announced last week, and who was long well known to our readers as secretary of the Turkish Missions Aid Society, like many others who in this great city are patiently and earnestly seeking to advance the Kingdom of Christ, hailed from across the Border. He was born in 1820 in the quaint little University town of St. Andrews, "the light of mediæval Scotland." His parents, who occupied a humble position, could not do much to advance their children in life, but they gave them the priceless boon of a godly training, which was enriched by the example of their own sincere piety, and brought forth permanent fruit.

The promise, "Train up a child in the way he should go, and when he is old he will not depart from it," is always fulfilled. Instances which sometimes appear to contradict it, usually show on examination that it is the idea of what constitutes training, and not the promise, which has been at fault. All the three sons of this family distinguished themselves. One of them, Rev. William Brown, D.D., was for a quarter of a century a Presbyterian minister at Buenos Ayres, and became professor of Biblical criticism in St. Mary's College, St. Andrews. The second prospered much in business, was an elder in the Church, became a magistrate in his native city, and died amid universal regret. The third and youngest is the subject of the present sketch.



(From a Photograph by Mr. John Lamb, 5, South Silver-street, Aberdeen.)

Thomas Wemyss Brown, to give his full name, received the first part of his public education at the Madras College; and a love for study, which lasted all through a long and active life, early manifested itself. At that seminary he gained a scholarship, or bursary, which enabled him to enter the United College. He passed through the undergraduate course with distinction, and took his degree of M.A. During all this time he acted as resident tutor in a well-known boarding establishment in the city. At the close of 1842, he enrolled in St. Mary's College as a student of theology. Here he continued for the greater part of the winter, but in the March following his studies were strangely interrupted. By that time feeling had begun to run high between the two parties in the great controversy which culminated in the famous Disruption, the jubilee of which has been celebrated this year.

The following incident in which Mr. Brown was involved was not unconnected with the ferment which prevailed in the National Church. The free and unfettered election of Rector of the University, as everyone knows, is now in the hands of the students, but it was not always so. At the time we speak of the election had come to be so fenced about with restrictions that practically the choice was "Hobson's choice"—a solemn farce. In 1843 it was understood that the gentleman whose turn it was to be chosen Rector would not accept the appointment. In these circumstances a majority of the students, having satisfied themselves that the terms of the University statute warranted a free election, determined to assert their independence, and elected Dr. Thomas Chalmers, almost the greatest man of his time. This was bitterly resented by those in authority, and the temerity of the young men in venturing to exercise their private judgment brought down on them the severe censure of the University.

The details of the whole case as it proceeded cannot now be stated. Suffice it to say that three of the defaulters, refusing to admit the jurisdiction of the Court, were summarily expelled from the University. Fortunately, the Royal Commission for the visitation of the Scottish Universities was still in existence, and the expelled students, of whom Mr. Brown was one, carried their case by appeal before the Commission, who, on inquiry, perceived that an act of great injustice had been committed. A few months later the Royal Commission met at St. Andrews, and after vainly trying to induce the Professors to rescind their sentence, the Commissioners took the matter into their own hands, and, in virtue of the powers vested in them, quashed the sentence and reinstated the students. Thus, what had threatened to be a serious calamity was, in the providence of God, averted. Immediately after this the Disruption, so memorable in the history of modern Scotland, occurred.

As soon as he could leave St. Andrews, Mr. Brown repaired to the New College, Edinburgh, where he completed his theological course, and was for some time tutor to Sir James Dunlop, a young Scottish baronet. In 1848 he was licensed to preach by the Presbytery of St. Andrews, and in the following year was settled in the recently-formed Free Church, at Alva, near Stirling. After labouring there faithfully, amid many difficulties, for over thirteen years, he was called, in 1862, to Trinity Presbyterian Church, Newcastle, and thus became a minister of the English Presbyterian Church. There he devoted much attention to Home Mission work, and, with the help of several devoted young men of his congregation, established a village church at Killingworth, six miles distant. In this city pastorate he laboured abundantly for upwards of eleven years, much esteemed both by his own flock and the community at large. Towards the close of this pastorate, in 1871, he was elected Moderator at Manchester of the English Presbyterian Synod.

In 1874 he was cordially invited to remove to the picturesque island of Jersey, and saw it his duty to comply. There he found a congenial sphere for his activities. He had always taken a loving interest in young people, and one chief feature of a long, useful, and unobtrusive ministry has been the largely-attended classes for the study of the Word of God, which he has delighted to conduct. His contributions to literature have not been many—a few sermons and an excellently-written biography of Rev. James Deans, under the title of "Early Called," being the chief.

In 1882, at the urgent request of the committee, he undertook the secretaryship of the Turkish Missions Aid Society, to which work he devoted his whole time and attention for ten years; few but the missionaries whose work that useful organisation assists know how thoroughly he entered into their aims, and how much he has striven to further the cause of Christianity in lands under the blighting rule of the Moslem. In 1887 he was enabled to visit the Mission stations in Egypt, Syria, Asia Minor, and Bulgaria, a tour which greatly enhanced his value as secretary. The

Society owes a very great debt to Dr. Brown's unintermittent care. To mention only one thing, he for some years past used the best rooms in his house at Bedford Park as an office, making absolutely no charge for that and the many incidental matters which form a considerable proportion of the working expenses of most religious societies.

In 1888, as a quite spontaneous recognition of his scholarship, the University of St. Andrews, his Alma Mater, conferred upon him the degree of Doctor of Divinity.

Unfortunately, Dr. Brown's health, never very robust, had been for some considerable time unequal to the demands which the work of the Society made upon it, and in March last he felt it his duty to resign the secretaryship, a resignation which was accepted by the committee with sincere regret. He then decided to make his home in the picturesque island of Jersey, the scene of his former ministrations.

Cultivated, genial, and courteous, he was beloved by all who had the privilege of his friendship, and who hoped that he might have long been spared to enjoy the rest and retirement earned by a good and useful life. But a Providence which never errs had decreed otherwise, and on Thursday, August 17, he entered into rest.

THE CHINESE MURDERS.

Writing from Hankow, on July 9, with respect to the recent ruthless murder of two Swedish missionaries at Sungpu, Dr. A. G. Parrott says :—

"Many things go to show that the whole affair was premeditated. The Viceroy was aware of the state of things at Sungpu. He had been supplied with copies of the threats; indeed, the threats were stuck about the walls of the town. The present Viceroy of Hupeh and Honan is supposed to be friendly towards foreigners. This, and the riots of two years ago, when Mr. Argent and another were killed not far from the scene of the present murders, does not look much like friendship as Europeans understand it.

"To my mind the time has come for a clear exposition of the whole missionary question and Western Governments in China. If missionaries are to be regarded as subjects of their respective sovereigns, and by treaty right can expect the protection of the Chinese Government, the latter should be made to understand that neglect or refusal to render that protection is not to be lightly regarded. If the Government is to be allowed to settle such atrocities by a small monetary payment, they care little for that. They are only the more highly exalted in the eyes of the people, and foreigners are the more degraded by being satisfied with dollars.

"Everything here (Hankow) is as quiet as if the thing happened in Peking. The common people bear us no ill-will. We are safe in God's keeping. I hope most of us fully considered the matter of our lives, and the dangers of coming to a Pagan nation, before we left the quiet security of residence in Europe. We do not shrink from the death of our bodies. We are in a land where Satan's kingdom is, and know only too well the intensity of the opposition of the higher powers. While the common people receive us gladly, the ruling classes hate us as they hate nothing else. The hairs of our heads are numbered, and we have nothing to fear more than our own unbelief and want of wisdom from above."

MISS H. S. FLETCHER, writing from Hong Kong, says: I have been a few times to a cottage meeting in a poor street near. I only go to look on, keep my ears open, and learn what I can. Our Bible-woman seems to talk very simply and earnestly, and some of the women who have listened to the Gospel message for a long time are gradually taking it in. They have souls to be saved, and hearts that can feel joy and sorrow, but the brains of poor Chinese women are not called forth by their everyday life, and it is a slow process to set them in motion, especially regarding the soul and eternity.

Summer at Northfield.—V.

THE CHRISTIAN CONFERENCE.

(Concluded.)

"I came here for rest of body; I have found rest of soul. Northfield has been a revelation to me. I leave it a new man." In these and similar words did some two-score of persons testify on Sabbath evening last to the blessing that had entered their souls during the preceding days which had been occupied by the Conference. And there was many an indication that for every confession thus publicly made there were a score of hearts that responded a deep, if silent, "Amen!"

My last report ended with the "missionary day" and the eve of Mr. Moody's arrival from Chicago. The latter event was hailed by one of those genial little incidents which are common to Northfield, and which add so much to its enjoyment. The afternoon is usually devoted to purposes of rest and recreation, unless some special call for a meeting arises. On this occasion between twenty and thirty of the young people procured a hay-wagon drawn by a superb team of oxen, and having elegantly decorated the "turn out" and amply covered the floor of the wagon with straw, created no small stir and amusement by proceeding to meet the train by which Mr. Moody was to arrive some three miles away. Their exuberant spirits showed that a long series of meetings in no wise had a depressing effect upon them, but that the religion of Jesus Christ inspires pleasures second to none that the worldling enjoys. As the train drew up a song of welcome burst forth which caused many a passenger to open eyes and windows to see whence it came. The train men are evidently familiar with such little tokens of the esteem in which the evangelist is held by those who know him and his work. A splendid view of the seminary buildings may be had from the railway, as they stand on the hill slope among the trees, with the Connecticut river flowing between. There was a peculiar fitness therefore that immediately after obtaining a sight of them the passengers should have their attention drawn to the founder in this somewhat original way. These "straw-rides" and "corn-roasts," "picnics," etc., form a pleasant feature of the recreation hours, when the parties are sufficiently large to ensure variety in the methods of whiling away the time, the pace being necessarily rather slow.

The interest manifested during the earlier days was intensified as the convention went on. A good foundation in the direction of Biblical doctrine had been laid, which prepared the people the more readily to receive the ministrations of Mr. Moody, who laid especial stress on the necessity of conformity to the will of God as indicated by the leadings of the Spirit. More and more does this servant of God press the reception of the Holy Ghost as essential to successful life and work. Not that it is any new phase in his own experience; for a quarter of a century he has relied upon nothing else, and the result all the world knows. "Why should you go on month after month and year after year in the pulpit, or the Sunday-school class, and see little or no result? I don't believe God means us to have failure. We must *expect success*, and we shall get it if the Holy Ghost is upon us for service." Below are given in more detail some of the thoughts presented by the various speakers, but in these is found the essence of them, or the centre around which they moved.

It will be seen, therefore, that not only in natural surroundings does Northfield vie with Keswick in friendly rivalry, but that the spirit of the great English convention finds an echo among these beautiful American hills. An earnest seeking after God pervaded all the meetings; the hearts of the people prayed, "Speak, Lord, for thy servant heareth;" for answer they heard,

'Tis not thy *work* the Master wants, but *thee*.

Mr. Moody's first appearance at the meetings was greeted with a universal request that he would give some account of the work in Chicago. In vain he protested that he could not do so without speaking of himself, "and that," he pleaded, "always makes me feel foolish!" But he was obliged to yield, and at the close several earnest petitions were offered at the throne of grace that ever-increasing progress might be made in the Gospel there so long as the Fair continued. Speaking on the question of the Lord's Day, which has been discussed with so much animation these past months, he took occasion, with "Walking with God" as his theme, to say that if we have turned away from the Sabbath and are looking to material things, then we are not walking in the fellowship of God. Many people, if honest, would say that they had been disappointed in the Christian life, while others would say that they had found it much better and more joyful than they ever thought it would be. Is it because God is partial, or is it because of our not walking in his fellowship? What we want to-day is to come back to the old religion. The Gospel which Martin Luther taught and stirred Germany with, is good enough for us, and if it could stir Germany then it can surely stir America. The trouble is that the line

BETWEEN THE CHURCH AND THE WORLD

is almost obliterated. How many Christian women marry ungodly men. Are you hand-in-glove with the world? If so, do you expect a blessing to-morrow? When you are walking with God the things of this world will look very small. You will lose the taste for the amusements which you now think necessary. I do not see how any of you can touch a Sunday newspaper. It does as much hurt as any literature in circulation. When you see a person who cannot get along without the theatre, without cards, without dancing, without the Sunday newspaper, or without the dime novel, then God help them. If the world has nothing to say against you, then God will have nothing to say for you. If you want power, then keep as far away from the world as you can. Get away from the line dividing the world. It is the border Christians that get the hard knocks. Be like Billy Bray, who, when asked how the world was getting along, said he did not know, as he had not been in it for twelve years. We are to be in the world, but not of it.

"The Overcoming Life" was another subject in which Mr. Moody gave some home thrusts as well as exhortations of practical utility. I honestly believe, he said, that what we want is twelve months of preaching to the Christian people. The greatest power on earth should be the Christian Church. I believe the promise of God that "one shall chase a thousand, and two put ten thousand to flight," but we must have a different set of Christians from many of those in our churches now, for it takes a thousand of them to chase one.

In this connection I quote a statement of Rev. A. C. Dixon, of Brooklyn. With refreshing candour he recently addressed his church members on some such wise as this:—Brethren, there are 900 of you; 150 of you are soul-winners, about that number I think I can depend upon in the prayer meetings, and send you to talk to inquirers and you are ready to work in the spiritual kingdom; about 350 of you are Levites; you are willing to do the mechanical work of the sanctuary; you give money, and that is a good thing, and if there is a fair or festival mentioned you are ready; about 400 of you, so far as I can see from a study of two years, are not worth a row of pins. A deep work among God's people is always followed by a corresponding reality in that among the unconverted. The first element in the overcoming life is *faith* in Jesus Christ (1 John v. 4). We live by faith (Gal. ii. 20), stand by faith (Rom. xi. 20), walk by faith (2 Cor. v. 7), and fight by faith (Eph. vi. 16). Other elements are found in Rev. ii. 7, 11, 17, 26, iii. 5, 12, 21, and each of these in turn was held up as an incentive to a life of faithful service.

But we cannot conquer the world outside until we have mastered that within us. You may wish you could get control of your tongue or your temper, but we can only control them by being right at heart with God. The enemies within are appetite, lust, temper, selfishness, jealousy, etc., which must all be

conquered. Thanks be unto Him who giveth us the victory through our Lord Jesus Christ.

There is one charge, at any rate, that cannot be laid to the door of the Christians who assemble at Northfield—that is, lack of generosity. In Mr. Moody's absence intimations were made as to the heavy expenses of the Chicago campaign. At once six thousand dollars were raised, and this sum was subsequently increased to over ten thousand, or about £2080. The presence of an odd "seventeen cents" pathetically indicated that it was not the rich alone who contributed. Some fifteen hundred dollars besides were given privately to some of the representatives of home and foreign missionary work, whose words had especially elicited the sympathy of their hearers.

Perhaps the most noteworthy feature regarding the first-named gift was that just at the moment the promises were flowing in, Mr. Moody, then in Chicago, was passing through some concern as to the funds necessary to maintain the work. Yet, as is his wont, he hesitated to consult his fellow-workers, preferring that his anxiety should only be known to himself and God. He was debating the matter in his mind when a telegram reached him from here informing him that six thousand dollars had been raised as a first instalment, of which he had, of course, known nothing. Thus, as ever, the effectual fervent prayer of a righteous man availeth much.

As stated last week, one of the leaders of the conference was Dr. A. J. Gordon, of Boston, a man deeply taught in the things of God, and gifted in imparting to his hearers the truths he has learnt. His Bible readings upon

THE PURPOSES OF GOD IN THE AGES

were especially helpful. By the aid of a blackboard he delineated broadly the divisions of time as follows:—First period, ending at the Cross, the Jewish age; second period, ending at the Second Advent, when Christ takes the Kingdom and the righteous dead arise, the present Christian era; the third period, the millennium, ending when Christ delivers up the Kingdom and destroys death. He propounded no prophetic scheme, but urged the importance of careful study in placing in their proper sections, or "pigeon-holes," as he termed them, the texts and portions of Scripture in which God reveals his purposes toward his people and the world. He made it no merely theoretical study, but showed that it affected many important doctrines and rules of spiritual life. For instance, circumcision, priesthood, sacrifice, and the ceremonial set forth in the Levitical law, obviously belong to the first period, and must not be brought into the second. Notice the effect of this. Circumcision was a rite for the purification of the flesh. Christ put away the flesh. The Adam nature had been tested by the law, and now having died in Adam we are made alive in Jesus Christ. Therefore we learn that the "Adam vine" cannot be successfully cultivated; only by new birth, by union with the true Christ vine can man live. This condemns the "broad" theory, often set forth, of cultivating human nature into a state of grace without regeneration.

Then as to sacrifice, there is none in front of the cross, Christ having then offered Himself a sacrifice for ever. So priesthood also, except that of Christ as our great High Priest, belongs only to the first period, and, like the altar, must not be brought into the second. Thus are the pretensions of Romanism and Ritualism shown to be unscriptural.

In like manner events which belong to the third period must not be brought into the second. We must not anticipate the future by bringing it into the present. In this connection Dr. Gordon alluded to the extension of missions to the Jews and to the heathen as being incumbent on the Church of God, a topic which he amplified when considering the following:—

LIST OF THE FIRSTFRUITS.

1. Firstfruits of Resurrection, 1 Cor. xv. 20-23.
2. Firstfruits of the Spirit, Rom. viii. 23.
3. Firstfruits of the New Creation, Jas. i. 18.
4. Firstfruits of Israel, Rom. xi. 16.
5. Firstfruits of the Bride, Rev. xiv. 4.
6. Firstfruits of Missions, Rom. xvi. 5.
7. Firstfruits of the Ministry, 1 Cor. xvi. 15.

The division on the subject relating to the firstfruits of the Spirit had an especial significance in view of the thread which ran through some of Mr. Moody's addresses as indicated above, and to which I shall presently revert. The two ideas contained in firstfruits are, a sample and a pledge. Even so was Pentecost, and not till period three will the Holy Spirit have been manifested in all his fulness when He shall have descended upon "all flesh" (Is. xxxii. 15, Zech. xii. 10).

Concerning the firstfruits of Israel, Dr. Gordon showed that the "remnant" (Rom. xi. 5), is to be succeeded by the "fulness" (ver. 12) which will include the "remnant" plus "the rest" (ver. 7). He then referred to his recent meeting, at Chicago, with the Hebrew-Christian Joseph Rabinowitz, with whose life-story most of my readers are familiar. This "first ripe fig" as Delitzsch has quaintly called him, expressed to Dr. Gordon a thought, full of a pathetic interest, which will perhaps be new to many. Said he, we Jews are but a small nation (seven millions), compared with India, China, etc., but when the Lord makes up the Church, his body, India may supply the legs, Africa or China the arms, England and America the breast, and Israel will

FILL THE HOLE IN HIS SIDE,

because they made the wound. And so at the last "all Israel shall be saved."

I have alluded to the teaching upon the office and work of the Holy Spirit, which pervaded some of the sessions, and it will perhaps be remembered that during the students' conference in July Mr. Moody gathered the young men together in the woods to seek the enduement of the Holy Spirit for Christian life and service. With a similar object in view he set apart one day of the present convention. The morning was occupied with the teaching of the Word of God upon the subject, and the afternoon to separate meetings for men and women that the same blessing might be sought. Dr. Gordon and Mr. Moody divided the services between them, and perhaps no better keynote could have been struck than the words of the latter when, on the preceding evening, he added a few remarks in his homely style, after an address upon Elijah from Dr. A. T. Pierson:—

If you don't get a blessing it is your own fault. Take a bottle full of water, cork it up and place it under Niagara, and you will not get a particle of water in it, and so it is with the heart; if you cork it up you will not get any of the Spirit. What we want is men like Elijah, who know how to pray and bring down the fire from heaven. When the book is opened we will find many have brought down the fire whom we have least expected to do so, while others whom we have thought were bringing down the fire, will be obliged to give up their places to others. Every one of us can pray, and can be an Elijah. If there are weak ones here to-night, then get alone and pray with God. Make to-morrow a day of fasting, and do not leave Northfield until God has endowed you with his power. He is more anxious to give you his power than you are to receive it. It is for you women as much as you men, and if you have it not get alone with God between now and to-morrow and pray for it.

Dr. Gordon showed the significance of the phrases used by our Lord, to "have life" and to "have it more abundantly." The gift of eternal life and the gift of the Holy Spirit are both to be appropriated only by faith. In a sense, what was true of Christ may be true of us. At any rate, since Christ required the Holy Spirit for his work it is certain that we do for ours. He saith, "I by the Spirit of God cast out devils." "He through the eternal Spirit offered Himself without spot to God." And concerning the great commission that he gave to his followers we read, "After that He through the Holy Ghost had given commandment to his apostles." In Luke iii. 21, "the Spirit descended like a dove upon Him." In Acts ii. 4, the disciples "were all filled with the Holy Ghost." The same was true of them as of Him. While both were praying, they knew that they had a promise to claim. "John indeed baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." We must always have a promise when we pray for such a matter. Jesus Christ certainly had a promise, as we read in Isaiah xi. 1-2: "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots; and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord." The stem that was growing out of the roots of Jesse was Jesus Christ, of course. He could just plead with God now to fulfil the word that had been spoken centuries before. The Jews called this a seven-branched golden candlestick promise. The Spirit of the Lord is the central stand. Then three pairs of specifications, the spirit of wisdom and of understanding, the spirit of counsel and of might, the spirit of knowledge and the fear of the Lord. Seven. In the Book of Revelation we read of Him as the one who hath the seven spirits of God, meaning the fulness of the Spirit. In the prophecy of Isaiah we have this prediction of the fulness, the seven-branched candlestick promise. Now it has been fulfilled, He has ascended up into heaven, and He is alluded to as the one who has the seven spirits of God.

In conclusion, Dr. Gordon referred, with becoming humility, to the effect upon his own life and work since he had himself claimed the fulfilment of God's promises in this matter. It had necessitated sundry changes in the organisation of his church, but how wonderfully had the result justified the step. Not only had the members of his church and congregation been blessed as never before under his ministry, but the practical outcome has been a multiplication of agencies for the salvation of lost men and women. Holiness has become a real and practical possession, not by exclusion from the world, but by preservation in it.

THE SUNBEAM CAN NEVER BE DEFILED,

though it shine for a thousand years upon the slums, because it is a part of the sun, and holiness is just the rays of God's perfection shining out, and holiness can go down into the slums, or can come in contact with the vilest sinner and never be defiled, simply because it has its source in God. But the work of the Spirit is not apprehended by natural man. Of one gift Dr. Gordon has always felt the lack, viz., that of executive ability, but others are able to supply his need. One day, however, a newspaper reporter interviewed him, and having examined his work went away and wrote, "We cannot accept Dr. Gordon's theories, but it is evident that *he has great executive ability!*"

After this address Mr. Moody presented the offices of the Holy Spirit, and in the afternoon held a special meeting for women, while Dr. Gordon addressed the men in another place. Two hours were spent in earnest supplication, and perhaps the result cannot be more clearly indicated than in the opening words of this report, until they shall have brought forth lasting fruit in holy living, and in winning their fellow-men to Christ.

By no means the least profitable and pleasant feature of the Conference has been the opportunity it has afforded of meeting many of those who are actively engaged in the Lord's work in this and other lands, some who are often brought before the public gaze, others who, in a quiet way, are seeking the lost in more or less secluded spheres. From time to time meetings were held at which they told of the good hand of the Lord upon them in their service for Him, and some of these stand out as occasions of special interest.

There was our friend Mr. Edwin Arrowsmith, who, in a flying visit, spoke of the work (familiar to English readers) of the Children's Special Service Mission at our seaside resorts. He had spent some months on this side gathering information as to work among the young people, and at the same time holding meetings in American and Canadian towns.

SUNDAY-SCHOOL WORK.

The importance of Sunday-school work was urged by Rev. A. P. Foster, of the American S.S. Union, who said: There is a tremendous change going on throughout the United States in regard to the filling up of the cities and the diminishing of the population of the small country towns. The foreigners, who have no sympathy with us, are taking the places on the farms. As the old people die off and the young people move away to the cities, there is no one to take their places in the churches, and as a consequence one after another are closed up. The children are brought up knowing nothing of the Sunday-school, and with but slight acquaintance with the Bible. We must strengthen the churches and Sunday-schools in these country towns, and this is what the Union is endeavouring to do. There are not enough scholars in these towns to form denominational Sunday-schools, and the Union is thus bringing the scholars together on one basis.

Rev. James O'Connor, an ex-priest, spoke of the prominence given to-day to the Romish Church in politics and press. This is a religion, he said, in which the Pope takes the place of the Holy Spirit, teaching that through him flows all that men must believe concerning God! Yet since the declaration of infallibility, there has been a feeling of unrest among its followers, and his right to govern spiritually has been doubted. There is a certain mark of inferiority among all those countries where

ne still rules, whatever position Romanists may hold among us.

"Sixteen years ago I was a Romish priest. I believed that I had power to receive the good things of God, and I believed that I came rightly between God and man. I fell on my knees for hours in tears before statues of the Virgin and the saints, beseeching their intervention. Priest that I was, I knew not, nor found in all the Church of Rome, or in her theological works, that I could obtain salvation myself, through the redeeming blood of Christ. I left the Church, not as an enemy, but because I could not live in it honestly to myself. I never entered a Protestant Church before I left the Church of Rome, and of all the ministers I ever met in society or at clubs, not one ever told me of Christ. You will meet priests on the cars to-morrow: will you tell them of Christ? I did not study Protestantism or institute parallels, but I took to myself the message that Jesus died for sinners."

Father O'Connor then went on to describe the mission in New York which he conducts, known as "Christ's Mission," the rest of the title, "for the Conversion of Roman Catholics," having been prohibited by two Protestant judges.

Miss M. A. Delany, a former student at Northfield, described how, after eight years, she came back to the School thinking of the president's parting promise to often meet her at Heb. iv. 16. Since then she had been engaged in work on the New York Docks (Catherine-street Mission), and in five years there had only been three meetings without inquirers. The work had been started by an informal Sunday afternoon meeting out of doors for the lounging women and children, and now they often had 2000 present, relying on the simple Gospel message and testimonies. These had led to large mothers' meetings, at one of which twenty converted mothers prayed for their husbands, and of these petitions five at least were already answered. These poverty-stricken women, unable to dress decently enough to go to church, had contributed 40dols. in ten months to the support of a missionary in India, and the children had been equally generous. The largest percentage of children attending their services who ever attended any other service was five, and often not one in a score had heard a word of Bible history.

JERRY M'AULAY MISSION, NEW YORK.

Mrs. Ballon told of rescue work in a district surrounded by houses of ill-fame. She instanced a woman who decided to leave her drunken husband, who had not given her a penny for six months. "I believe," said Mrs. Ballon, "that you stand in the way of your husband; come yourself to Christ, and make way for him." The woman took this advice, and in due time the husband followed, and now the two are known in the locality as "Peace" and "Comfort"!

One man converted there had been for twenty years a professional thief, and had spent a third of that time in prison, though he had brothers and sisters in affluence. Though converted he was bitterly tempted, for the devil does not let such men alone, they have served him far too well. That man became and is an earnest and successful worker. He had been an inveterate smoker, but his conversion filled his mind with so much joy that he absolutely forgot his tobacco.

Mrs. Ballon's concluding words were somewhat startling, though there is, no doubt, a good deal of truth in them. She earnestly appealed for concentration of philanthropic effort on those who had accepted Christ, but without making paupers of them. "Don't take care of the devil's children unless they are sick or dying. Don't intercept God's punishments; they laugh in their sleeves to see what fools they make of you. If some of the workers of the nineteenth century had met that prodigal son and given him a new suit and a night's lodging, he would not have been home yet!"

Mr. J. E. Budget Meakin, of Morocco, gave some practical illustrations of Islam. Attired in Moorish costume, he emphasized the importance of Medical Missions in Mohammedan lands, especially when conducted by ladies, as, for example, the North African Mission station in Fez. There are three cries to-day from the Mission-field, for men and women, for prayers, and for means. All of these are to be met in one way, and one way only, by the deepening of spiritual life among the churches everywhere, and by individual recognition of the fact that we are not our own; we are bought with a price, and owe *ourselves*. Were this but fully realised all three cries would be answered. The silver and the gold which is the Lord's would be no longer withheld, and the workers in the field would not be forced to make urgent appeals to our feelings to get supplies. The sympathies of those whose place was to abide by the stuff would go out in prevailing prayer, and the work would go forward as never before. No man is fit to do great work at home who is not willing to go abroad if a call comes; and no man is fit to go abroad who would not be equally content to work at home. Self once yielded as a "reasonable service," there will be progress on every hand, at home and abroad, and the world will be won for Christ.

Two quiet but very forcible addresses were given by Mrs. J. K. Barney, Superintendent of the Jail and Almshouse work of the Women's Christian Temperance Union. Her work has been beset with great difficulties, but she has had the help of a great Saviour, who has taught her that no man or woman, however depraved, is beyond the pale of salvation. With a steady faith in this, and a supply of tact and common—or shall I not say *uncommon?*—sense, sanctified under the leadings of the spirit of God, she has been the means of leading many a downtrodden one to the feet of Jesus. More than once she had her audience in tears as she related stages by which the light entered the dark minds of these neglected ones.

Some facts as to her jail experiences show that here, as in our own country, the drink curse is at the bottom of most of the misery and crime. The jail records show that eight-tenths of their occupants come there directly through the use of intoxicating liquor, and the same cause operates indirectly in the case of a considerable proportion of the other two-tenths. The saloons are the feeders of the jails. *Close* the former, and you may very soon *rent* the latter. A few years since Hampden Co. found its old jail too small, and instead of shutting up the saloons the people decided to take a fee, legalise them, and build a new jail to accommodate their fruit. A new jail was built at an expense of 250,000dols., containing 256 cells, and the grog shops kept open. The result is that the new jail is crowded with 264 prisoners. The flood of iniquity flows on, and the people pay the bills for the benefit of the saloonist. Contrast with this the better way. The county of Horry, S.C., has for six years prohibited the manufacture and sale of liquor as a beverage. The result is, all debts are paid, there is more than six thousand dollars in the treasury, and

THE JAIL IS EMPTY.

Work among the Jews was represented by Mr. Hermann Warszawiak and Mr. Jacob Freshman, who both labour in New York. The former had a specially interesting story to tell, with which in part readers of The Christian are already familiar. It is evident that there is a great stirring in the hearts of the Jewish people, and an increasing readiness to listen to the setting forth of Jesus as Israel's Messiah, where a few years ago it was told to deaf ears if told at all. Mr. Warszawiak is working in affiliation with the New York City Mission, one of the most potent agencies of the Gospel among the poor in that city, to which I alluded in a previous report, when Mr. A. B. Irvine addressed the students on its behalf.

And now, the Conference is over, and Mr. Moody has returned with his family and Mr. Stebbins to the Chicago work. Once more the little town nestles among hills in its native quietude; a day of rain has laid the dust, the teams are enjoying well-earned repose, and stillness will reign supreme until September, when the seminaries will reopen. Meantime the hundreds of earnest souls who gathered here to be strengthened in their inner life have scattered to their varied spheres, determined, as a practical outcome of the Conference, to labour and live more fully for the glory of God.

Northfield, August 17. G. E. M.

ON THE BORDERS OF TIBET.—Says the *Moravian Quarterly*:—"Good news comes from Leh. Mr. Shawe informs us that last Good Friday, a young man named Jor Punitsog, was baptized at Leh, by the name of "Paula," the Tibetan version of Paul. He is in so far the first fruits of the mission in Ladak, as he is the first convert not related to the families who formed the nucleus of the congregation at Leh. Though Ladaki by birth, these received their early Christian impressions and training at Kyelang in the province of Lahoul. When Leh became a station they returned to their native land, and we trust and pray that the Lord will continue to add to them such as are being saved".

Y.M.C.A. CRUISES TO NORWAY.

During the present month, two fortnightly cruises to the magnificent fiords on the west coast of Norway have been very successfully accomplished in the steamship *Kong Harald*, under the auspices of the City of London Young Men's Christian Association, Aldersgate-street. On both occasions the course run was the same, embracing the choicest portions of the grand and picturesque scenery. Commencing with the Mauranger and Hardanger fiords, a brief halt was made at Eide and a long stay at Odde, to enable passengers to visit the waterfalls and glacier. After a call at the important town of Bergen (50,000 inhabitants), the Nordfiord was visited, anchorage being made for the day at Loen, a delightful excursion was accomplished across the Loen Lake to the glacier at its head, with its easily accessible blue ice caves and crevasses.

The party having re-embarked, the ship proceeded to the grand and gloomy Jorund and Norangs fiords, then on to the Geiranger fiord, with its narrow channel shut in between mountains 5000 feet high, with many waterfalls descending their precipitous sides. A brief stay was made at Merok, and Saturday afternoon found the ship securely anchored in the roadstead off Molde; here she quietly rested till Monday morning.

Most enjoyable services were held on the previous Sunday when crossing the North Sea, an unusually turbulent ocean, but on both of these occasions abnormally quiet. At Molde English Church services are arranged throughout the summer (with the kind permission of the parish minister) twice each Sunday in the Lutheran Church. During the Sunday afternoon, in the second cruise, a much appreciated address was given by Rev. F. B. Meyer. Throughout both voyages of two thousand miles, the morning and evening gatherings for family worship proved very pleasant and profitable. Hearty testimony was given at the close of each cruise to the great enjoyment of sailing with congenial fellow-passengers, and of the unbroken quiet of the Sabbath days.

On Monday morning the Romsdal was visited, and the magnificent mountains (6,000 feet), amidst new but ever-charming surroundings, were greatly admired. Next, a long sail of twenty-seven hours (in the face of a strong south-west gale on the second occasion), brought the parties from Naes, through the Sogne fiord and Næro fiord, to Gudvangen. After an eight-mile drive, the party arrived at the Stalheim cliff, at the top of which (1,200 feet) stands the comfortable and admirably-situated Stalheim Hotel, overlooking the grand and world-famed Nærodal. Here a pleasant night ashore was spent. In the morning the drive to the Vossevangen (22½ miles) was continued, followed by a two-hours' halt, lunch, and a four hours' railway journey—one of the most beautiful in the world—to Bergen. From this port the *Kong Harald* made sail for Leith.

On the return voyage, on each occasion, the North Sea gave the passengers a manifestation of its normal condition, somewhat to the discomfort of many. This trying experience, however, was all forgotten when at length the ship reached the friendly shelter of the far-extending Fife coast. At a farewell meeting held under these auspicious conditions, cordial expression was given to the complete satisfaction which the cruises had afforded, exceeding the expectations of many—and to the deep sense felt by the passengers of the value of these excursions, conducted under Christian auspices. These gratifying assurances were accompanied by generous tokens of approval.

MANCHESTER FEMALE STRANGERS' LODGING-HOUSE is an institution designed to befriend the weak and shelter poor women while in the midst of strangers. Sympathy and temporary help have in many cases been found to be all that was required to arrest impulsive and thoughtless girls while on the verge of a career of sin. During the year accounted for in the last report, over six hundred lodgers passed the night in the house, B 105, Piccadilly. Others stayed longer than one night, and in all the thirteen beds were occupied 2870 times. Some of the lodgers were travellers who had missed their trains, and, therefore, were in difficulty as well as danger. It is gratifying to know that 148 of these were recommended to the Home by the railway officials.

DUFFTOWN CONVENTION.

This annual gathering, which has been held now for seven consecutive summers, took place on Wednesday, August 23. The conveners had selected as the Bible study for this year the subjects of the "Coming of the Christ" and the "Overcoming of the Christian," chiefly as found in the Book of Revelation. The forenoon meeting was devoted to the consideration of these themes. Dr. Black, of Inverness, was the first speaker, and dealt with the topic of Christ's second advent. The texts he specially took up were Rev. i. 7; ii. 25; iii. 11; and xvi. 15. In a luminous, practical, and powerful address the doctor unsealed the meaning of these portions, and convicted our consciences by practical application, and stirred our hearts by earnest exposition of the blessed Hope.

The next speaker was Rev. Donald Matheson, of Putney. He sought to connect the two branches of thought before the conference. He did so in the most effective manner, by showing how the vision of Christ in Rev. i. leaves the impression that to have to do with such a holy, glorious, and searching Saviour demands the most whole-hearted fidelity on our part: and how the vision of Him in Rev. v., as the One who alone was found worthy to guide and control the events of centuries and the events of our own lives, is so perfectly fitted to encourage and cheer the Christian in his life, labour, and conflict, as that he may thereby overcome and look on with bright and assured hope to the consummation. From beginning to end Mr. Matheson's solid, thoughtful, and pungent words were edifying and helpful.

The last speaker was Dr. Elder Cumming, of Glasgow, who took up the subject of "The Christian Overcoming." He began with special reference to the *overcomings* of the seven epistles to the churches (Rev. ii. and iii.), showing how "overcoming" is regarded by Christ as the normal state of a Christian; he went to show, from 1 John iv. 4, that already victory is accomplished in one important sphere through the indwelling of God; and then, in the body of his address, from 1 John v. 4, showed in a most incisive and searching way what the world is; who the ruling spirit of it is, viz. the devil; what this faith is, which is the victory not the instrument of it; and finally, how this victory is God's victory as the One who has taken possession of us and is leading us in triumph in Christ. Dr. Cumming's address, by its clear definite exposition and quiet unction, came as God's light revealing the forces in the great Christian contention and the possibilities of this risen and regnant Christian life.

The afternoon meeting, as in former years, was occupied with missionary intelligence and appeal. Mr. John Anderson, of the China Inland Mission, spoke some earnest words on true missionary principles, regarding missionaries as "ministers of Christ and stewards of his mysteries" to the dark and sin-blinded world. He then gave accounts of work done and the state of several tribal peoples in the far west of China—whole clans of thousands and millions without a single messenger of the Saviour's mercy.

Rev. R. McCheyne Paterson, from Gujrat, India, also addressed the Conference. He strikingly showed how missionaries and all workers may be regarded as the friends of Jesus at the grave of Lazarus. "Take ye away the stone," that the dead may be brought face to face with a living Saviour. Mr. Paterson gave some very interesting accounts of the conversion, faithfulness, and persecution of both poor and rich Hindus and Mohammedans. How sad it all is to hear so often of the perishing millions and so many able-bodied Christians spending lives, comparatively useless, in this favoured land.

In the evening we were specially gathered for Gospel testimony, and a most solemn occasion it was. The chairman spoke a few earnest sentences from Luke xii. 56—59; and Mr. Anderson (C.I.M.) gave a short but telling address on the words, "Thy will be done on earth as it is done in heaven," Luke xi., 2. The final address was given by Rev. J. Hall, of Cullen, from the words, "We have no king but Cæsar" (John xix.). The word took hold of minds and hearts. The water was seen in the eyes of not a few as we sealed the sum of the day's blessings by singing—

"Shall we all meet at home in the morning,
On the shores of the bright crystal sea?"

J. S.

"KESWICK" IN SOUTH INDIA.

Nestling in its bosom of mountains, whose wooded slopes surround with picturesque beauty its four-armed lake, lies Kodai-Kanal, the "Keswick" of South India. Here, surrounded by Nature in her loveliness, invigorated by the deliciously pure and cool air, for Kodai is over 7000 feet above the sea, many of God's servants find a quiet place to "rest awhile," away from the heat and toil of the plains. After the long months of earnest work on the low and uninteresting plains, what a change one feels as one gets up on to the mountain-tops, or walks over the grassy downs, adorned with the wild flowers, so lovely in their very simplicity, and which carry one back to the days of childhood and the country fields of happy England! How sweet to hear the little stream rippling down the valleys between the rounded mountain-tops which keep watch over Kodai—now winding through the jungle, now meandering by shady groves and leafy bowers,—till at last, rushing over stones and rocky steeps, and falling in silver cascades, it hurries with ever-hastening flow to water the scorching plains and scatter its blessings over a thirsty land.

While resting here, where the tokens of our Father's hand and of his love are so numerous, we seek to be drawn nearer to Him, to know more of his love to us, more of what He would have from us, and more of what He is willing to do for us. Having been giving out all the year we now seek for that filling of the Spirit. With this end in view, for the last four years a Convention for the Deepening of Spiritual Life has been held at Kodai, and it has become to us something like what "Keswick" is to our fellow-workers in England.

During the Convention week daily might be seen well-laden boats gladly hurrying towards the reach of the lake where the American church lay hidden amid the woods which clothed the valley, and as nine o'clock drew near the clear sounding bell broke the stillness of the air, shortly followed by the sound of praise which voiced the heart-feelings of those who were assembled to participate in the feast out of God's Word, and to claim their share of the good things provided by the Father for his children.

The Convention commenced on May 22, Monday morning. The previous days and weeks many of us had been specially looking for a blessing; we had dug deep channels for his grace to flow through, and now we looked to have them filled. Surrounded on all sides by heathenism, with its low standard of morals and purity, and with the cold ceremonialism of its religious rites, what wonder if our stream seemed to become dry, if our spiritual life seemed to ebb, if our standard tended to lower itself? Such, I fear, is frequently the experience of missionaries. Feeling this, it is no wonder we looked forward to the Convention with thirsting, longing hearts, thirsting for more of his Spirit, longing for more of his presence, and He satisfied the longing soul with Himself, and filled the thirsting spirit with his Spirit.

Two meetings were held daily, at nine in the morning and four in the afternoon, and from beginning to end, wet or fine, the church was always filled with a reverent, earnest gathering of between two and three hundred. Meeting together thus daily might be seen representatives from a large number of missions, distinct indeed from one another outwardly, but all bound together by one bond of love and brotherhood, kneeling at the feet of one common Saviour, and singing praises from the heart to the one great God and Father of us all.

The general subject of the Convention was "Sons of God." At the morning meetings the different aspects of Christ *the* Son were dwelt upon, and in the afternoon, the subject of Christians as "Sons of the living God" was looked into in the light of God's Word.

As each day went by, and our great privileges and high responsibilities were successively brought home to us by one and another of the brethren who in turn took part in leading the thoughts of his hearers, our hearts burned within us, and we felt He was talking with us by the way, and the kindling fire of his Spirit seemed to be taking possession anew of his temple. It was very helpful to look at Christ as "*the* Son" in the morning, and then to consider our grand position as "sons" in the evening. But as the week wore on and we realized more the great difference between "*the* Son" and ourselves, we were bowed down, and the cry was forced from our hearts, "Lord, who is sufficient for these things?" Then, as we realised more that "God's commands are enablings," it led us more to seek from above that filling of the Spirit which the Father longs to give his children, but which they are so slow to take owing to "self" and "unbelief."

Throughout all the meetings there was the utmost liberty and freedom, and many opportunities were given for earnest extempore prayer, as well as for the expression of thoughts which God had put in our hearts while meditating upon his Word.

All this naturally led up to the consecration meeting which was held on the Friday morning, when many were helped in their new life by giving testimony to what the Lord had done for them during the week, and in recalling some particular word that He had spoken suitable to the individual case. It all led up to this, but did not end there, for, refreshed and strengthened, we left Kodai for the plains feeling anew the power of God and the abundance of grace. Even as the streams from the hills roll down to the plains carrying new life and blessing over the land, so we prayed that his Spirit working through us might bring new life to many a dead soul, and the rich blessing of our Father to many a poor sinner.

Nor were the Lord's little ones—his lambs—forgotten, for in connection with the Children's Special Service Mission a series of eleven bright happy services were held in the open-air, and the changed lives of many children are a witness to blessing received, filling our hearts with praise and thankfulness.

Ll. G. Scott Price (C.M.S.).

Tinnevelly, India.

IRISH EVANGELISATION SOCIETY.

The Irish Evangelisation Society, in its last report, calls attention to the earnest spirit of hearing at present manifested in Ireland. The committee state: "There have been a larger number of our missions than usual, in which the results have been seen in numerous conversions, and the encouragements to our work have been, therefore, great. The state of our funds led us to limit our work to some extent, and so the number of meetings held in the year was 2640; those in the year 1891 were 2796—that was the largest number hitherto recorded by our Society. During last summer we made some special efforts to reach our Roman Catholic neighbours, by open-air preaching in markets and fairs."

Messrs. Brown (London City Mission) and McKittrick (Harley House, Bow) undertook an open-air preaching tour under the auspices of the Society just a year ago. At Arklow they addressed about a thousand Roman Catholics. "About fifty or sixty fishermen's wives kept up a dreadful noise, but the country folk gave us a respectful hearing, and we believe God carried home his own Word to many of their hearts. The proprietor of the hotel in which we were stopping turned us out when he heard that we were open-air preachers, but God raised up friends who took us in, and treated us kindly." At Howth a noisy crowd pressed upon the preachers to put them into the sea, but the Lord delivered them safely.

At Banbridge Mr. Carleton held a memorable mission. Night after night great numbers of people congregated, and many remained to be conversed with about their souls. Rev. George Marshall writes: "Thank God, many were led to accept Christ as their Saviour. As far as one can learn, all the churches of the town have been helped by souls entering into the light."

Describing a series of meetings at Lurgan, Rev. T. M. Hamill says: "We have had evangelistic services with perhaps uniformly larger attendances, but none, I think, more largely attended by the non-church-going, and what are sometimes called the lapsed. The place in which the meeting was held tended to prevent a good many of our more respectable people from coming. Doubtless some of the apparent conversions will not prove lasting, but I trust a genuine spiritual work was, in many cases, wrought, and will remain as a harvest for eternity."

Sending us a copy of this interesting report, the hon. sec., Mr. James Barton, of Dundalk, says:—"We are in dire need of help, and yet our people—even our Roman Catholic fellow-countrymen—were never so willing to listen to our message of peace and love. It will be a real wrong done to Ireland if our evangelistic work has to be diminished, because our friends in England cannot afford us the means to carry it on."

OPEN-AIR WORK AT SCARBOROUGH.

BY REV. R. BALGARNIE.

(Concluded from our last.)

In many other ways these open-air services were useful. A bond of brotherhood was established between the fishing folk and myself. Often they would send for me in times of sickness. When fishing gear or boats were lost they knew where to find a helper. When their homes were darkened by sorrow, they made sure of at least one heart who would comfort them. Never can I forget a terrible storm that swept the coast and carried widowhood and orphanage into many a home. On that memorable day I stood by the crew as they manned the lifeboat before putting off to a ship in distress. Her canvas was in shreds, and in battling with the waves she gave a great lurch; the boatmen watching her cried aloud, "Ah! she's sinking! push off, push off!" Brave fellows! they never thought of themselves, though death stared them in the face. I helped to fasten their lifebelts, cheered them as they grasped the oars, joined with the crowd in launching the craft, and prayed, "God help you!" as they dashed into the deep. Alas! within a few minutes some of them were in eternity. It was a terrible catastrophe, but it was also the time for prompt sympathy and help. Every desolated home was visited before nightfall, and a letter addressed to *The Times* the next day brought immediate relief from all parts of the country.

On such occasions the Sailors' Orphans' Home at Hull was ever ready to help. Its annual visit was a red-letter day to us all, for then, headed by the brass band of the Institution, we paraded the streets in long procession. Need I say that the sight of 200 orphans moved many to tears, or that from windows and balconies along the route showers of money fell upon us? Then followed the Orphans' Sunday on the seashore, which always drew a crowd. The local widows and orphans surrounded the pulpit; a brief narrative of each case was given. Perhaps the father of one was lost in a storm, another in the lifeboat, another went away and the ship was heard of no more; then, pointing to the happy faces of these children, a collection for the Orphanage crowned the appeal. This anniversary, apart from subscriptions, frequently realised £100, and once, in response to a personal appeal, the late Sir Titus Salt, Bart., presented a donation of £5000.

Another result of these services was the establishment of a ragged school for the rough sailor-lads of the neighbourhood. It was the means of doing much good, and only was discontinued when the school-board system rendered it unnecessary, but it led up to the erection of the Cottage Hospital in the town, now containing fifty beds; the superintendent of the school was Mrs. Anne Wright, who voluntarily undertook the work for Christ. Though delicate in health, she seldom was absent, and often was escorted to her home on dark nights by the lads with lanterns. It was when visiting the homes of the scholars that her heart was touched by the poverty and sickness prevailing: no chance of recovery to a patient amid such wretched surroundings. She bought a cottage and made it into an hospital. Then another was added, till both were full. Ultimately, the large institution referred to was built, mostly at her own cost, and it has proved a boon to many. It is a pleasure to add that this noble lady, now eighty-eight years old, is still at its head, and is known far and wide as the

"FLORENCE NIGHTINGALE OF SCARBOROUGH."

For the last twenty years these services have been conducted in the Foreshore-road, which is the great marine promenade of the town. No site could be better chosen for reaching the people. Immediately behind it is the Royal Northern Sea Bathing Infirmary, with about 100 patients, who open their windows and appear on the balconies during the service. Thousands of visitors are passing and repassing; some listen for a few minutes, and then move on, others remain till the close. It is a great opportunity to preach the glorious Gospel to rich and poor, learned and illiterate, seamen and landsmen together. I have seen among the crowd dignitaries of the Church of England and clergy of all denominations, members of Parliament and of the Cabinet, who have taken part in the good work, but best of all, the common people, as of old, have heard the Word gladly, and not a few have been won to Christ. Some cases are worthy of record—one stranger in passing was arrested, and is now a Christian minister. Another, hiding out of sight, was smitten by the truth and brought to the feet of Jesus. Another, wandering about as a homeless tramp, stood still and listened, and from that day became a new creature in Christ Jesus. A young lady, with her companion, was attracted by the crowd, and by seeing, as they put it, "a man preaching on a tub," they drew near to "get some fun," but the story of Christ's love melted their hearts, and one of them yielded herself to the Lord. These are but a few specimens of the silent harvest that has been gathering during these forty years, but the time of full harvest is not yet. It is because of the manifest blessing resting upon these services that my remaining years have been consecrated to special mission work. Upon it the Master has graciously set his seal, and the joy in it is enhanced by the surprises given me in all parts of the country; that at the open-air services in Scarborough "this and that one was born there."

These services are continued on the same spot every Lord's day. It has been my privilege this summer again to preach there, and to behold crowds of people eager to hear the Gospel of Christ. My prayer is that it may be blessed to coming generations; that they who sow and they who reap may rejoice together, and that all the sheaves brought in may be laid at the Master's feet, to whom be the glory for ever.

OPEN DOORS IN IRELAND.

Holiday time has arrived in our Dublin Mission Homes and schools, and also the time that we usually give a little account of the work. The teachers are home for a well-earned rest, and the children of the Homes have the joy of excursions and visits to the seaside; while the little ones who come daily, the "town sparrows," still assemble each morning for breakfast and for about an hour's teaching in the Bible, and to sing their sweet hymns. Frequently the parents come with the little ones, and thus hundreds of Roman Catholics hear the Word of God.

On one of these occasions a poor sorrowful-looking woman came in, bringing with her two children. She waited while the children had breakfast and learned their verses, but she kept her eyes on the ground. One day, when the children were sent out to play, the teacher asked the poor woman why she was so sad. She replied that her husband had gone to the militia, and she was left alone. He might have stayed at his work if he could have paid £1, but this was impossible; before he left, however, he told her that when a little boy he was treated with great kindness by the teachers, given food when he was hungry, and had learned texts and hymns. Though he and his family were all Roman Catholics, yet he left it as his parting wish that the children should go to the mission school in his absence. So, very reluctantly, she obeyed, feeling strongly prejudiced against anything Protestant.

She determined, so far as she was concerned, not to listen to what was taught. However, when she found herself alone with the teacher, she became deeply touched by her sympathy, and greatly interested in what was told her of the love of Jesus, and from that day her mind opened to the living Word. And when her husband came home she told him of the change, and persuaded him to come to some of the evening meetings.

PERSECUTION SET IN,

and when his employer heard of what had taken place he dismissed him; but meantime both husband and wife had learned to trust in Jesus only, and after a short time of trial he found employment with a Christian man. This is only a specimen of numberless cases of blessing, showing that the Lord is working in our midst.

In the Coombe district we have a Boys' Home for sixty lads—fed, clothed, and taught. It would take a volume to describe all the encouragements we have had with these boys; to tell what they have been saved from, and of the success in life of the numbers who have gone out from the Home. Many of them are now engaged in the Master's work at home and abroad; not a few are in Canada, though, we are sorry to say, emigration is not so easy for us as in England, because the priests will not allow the parents to give permission.

Then there is the Elliott Home for 100 little children, also the Birds' Nest and its little sister, the Home in Spiddle, and the Helping Hand, for big lads, as well as the Grand Canal-street Boys' Home. The Helping Hand was opened for big boys who have lost their way in life, and would not know what to do unless they found a friend to help them. In the Home in Grand Canal-street, the eighty-six beds are always full. For years we have wished for a piece of ground at the back of the Home, where stood two rows of miserable hovels inhabited by a most objectionable set of people. It seemed a vain hope to think of getting them; but what seemed impossible to us was possible with God. Quite unexpectedly a man came forward and offered to purchase the whole lot in order to set up a circus on the site. This would, of course, have been most unpleasant and injurious to the Home, and, through the intervention of a valued friend, the ground is now ours, and will soon be turned into a garden, which will be a most useful addition to the Home.

Now, a word about the itinerating work. Most encouraging accounts come from all parts of the country. Surely the door is wide open, the people in most parts are just thirsting for the Gospel, and drink in the teaching with joy. Multitudes have never seen a Bible, and know nothing of the true way of salvation. The following

EXTRACTS FROM RECENT JOURNALS

will give some idea of the results of the work:—

"Visited the Market at ——, lovely bright day, large attendance, numbers of Roman Catholics came in from the country and mountains round. We sold and preached from 12 o'clock to 3.30. At times we had great crowds round us, most attentive, who bought as soon as we opened our store. Read Luke xv., with a running commentary for an hour; many passing would listen, while others would remain the whole time, with close attention. We had very blessed times in another part, and sold ninety-three testaments and eighty smaller books."

Again:—"We worked in —— Fair. Some were very suspicious of us, being warned by a priest who was walking about watching us. A Roman Catholic man and woman came up to tell us they were rejoiced some time ago when their son came home from a fair near where we had been, with a Douay Testament. It was just what they had been longing for. Next we worked in a small village, but large fair. We sold books, and also read various texts, which drew great crowds around us, notwithstanding a very hostile spirit manifested by some. A police-constable was warned, but he pushed through the crowds and asked us what we were selling. We showed him our books and explained our business, and he was perfectly satisfied and bought one. This encouraged many to do likewise; such a thing had never been done before. Hundreds of people eagerly drank in the truth, and purchased. A Roman Catholic woman regretted that she had not bought a Testament last time, so secured one to-day. An elderly gentleman, who listened a good while, said he had always objected to open-air preaching, but to-day he had seen so many Roman Catholics attentive and purchasing the Scriptures, that he saw the good and need of the practice. For these people would not be seen entering an evangelical place of worship, while they are glad of the opportunity of hearing the Gospel in the open-air. The Gospel message seemed to penetrate, as we spoke of sin and God's remedy, and lifted up Jesus only as our Advocate, Mediator, and Intercessor. Many heard the Word for the first time."

Rejoice with me in the wonders God is working in our midst.

35, *Fitzwilliam-street*, *Dublin*, *August* 18. Yours faithfully, Ellen Smyly.

THE YOUNG WOMEN'S MISSIONARY TRAINING HOME, in High-street, Kew, Melbourne, has been in operation over a year, giving Biblical instruction and practical training to young people preparing for Gospel work abroad. The first report states that thirteen candidates had been admitted, and three had left for their respective spheres of labour. The lady-superintendent, Mrs. Warren, says at the close of the report:—"Our purpose is to remove the Home to East Melbourne, and our own residence also, in August, so that we may be more central, near the Collingwood and City slums, where we hope, if the Lord will, to start a medical mission shortly. This will serve a three-fold purpose of healing the sick, and saying to them: 'The kingdom of God is come nigh unto you,' and providing both Gospel and medical training for our sisters. In order to accomplish this, Dr. Warren (hon. director) will, in future, confine himself to consulting practice (in town) as far as possible."

African Missions Visited.—10.

BY MR. D. A. HUNTER.

PRETORIA.

From Johannesburg I travelled to Pretoria, the seat of the Transvaal Government. It is a pretty spot, with an abundance of foliage, consequent on an ample supply of water, which is led in courses along the streets, and which can be diverted into private gardens for purposes of irrigation.

Right in the middle of the town is the Dutch Reformed Church, a fine building, standing in the centre of a large square. Here, four times a year, the "Nachtsmal," or communion season, comes round. It is quite a unique sight. Farmers from the surrounding country come trekking in with their families in their bullock wagons, and camp all around the church, frequently rigging up a small tent alongside their wagons, and cooking over camp fires lighted in the open square.

I am now at the Northern terminus of the railway system, so typical South African travelling begins from this point. It has been necessary to purchase a travelling wagon, and eight oxen to draw it. Two saddle horses and a dog complete the live stock, and the wagon has been provisioned for three months. A Zulu driver, a leader, or "tow-boy" as he is called, together with my friend and myself, make up the party.

It seems a very small matter on paper, storing a wagon for three months, but the actual work is no light duty. The hundred-and-one things to be thought of, and the quantities of stores calculated out, give one food for consideration. We hope to start on our long trek, provided with a good store of Zulu and Dutch gospels, and we shall be literally pitching our moving tent night by night one day's march farther on.

WAGON TRAVELLING.

I have along with me Rev. R. Shemeld, an American missionary, who has worked for some years among the Zulus in Natal, and who is now connected with the Cape General Mission, having charge of their native work in Pretoria. Being anxious to have a travelling companion, and knowing the C.G.M. are desirous to get information about, and push into unoccupied fields farther north, I offered them a seat for Mr. Shemeld in my wagon; so they have arranged for his work to be carried on in Pretoria during his absence, and have set him free to accompany me.

My driver is a tall Zulu from Natal, called Tom, a man who has come under the sound of the Gospel, but is not a Christian. We are praying that by God's grace he may learn to know Jesus as his personal Saviour during this trip. The "tow-boy," who leads the front oxen, and looks after the span while they graze, has been working in Pretoria, and is now returning to his home in the Spelonben. His mother is a Christian, but his father is still a heathen. A third native from one of the Swiss Mission stations also accompanies us. He is a Christian, and he, too, is returning home. He gets his bundle carried on the wagon, his food also he gets, and the protection afforded by our party travelling; and in return he makes himself generally useful.

Our usual mode of travel is to inspan the oxen about 5 a.m., and trek for three hours. Then we outspan and cook breakfast, while the oxen feed and are watered. Our second trek is for two hours, say from noon, and we make a third in the evening, from four or five o'clock, again for three hours. In this way we reckon to travel eight hours per day, at a rate of about three miles per hour, thus covering twenty-four miles a day.

When we come to sandy roads, where the wheels sink half-way up to the hubs, progress is very slow indeed, sometimes only a few yards between each rest; and this, of course, tires out the oxen, and greatly reduces the average distance covered. Yesterday and to-day we were on such roads, and they make a heavy drain on one's patience—even on African stock.

The style of life is very novel, and somewhat rough, but lovely weather and plenty of fresh air make up for a good deal. So soon as we outspan every one lends a hand, and a camp fire is soon blazing, with kettle and pot over it. I have had to learn to cook from force of circumstances. The first attempts were somewhat disheartening, but things are going on better now. Then we eat, and afterwards have to wash up the dishes; one washes and the other dries.

Time hangs by no means heavily. We seem always to be kept busy. Writing and reading have to be done during the outspans, for there is too much jolting while we travel. Then I am studying Zulu with the help of Mr. Shemeld.

In the mornings or evenings one of us usually rides off with gun or rifle to see if anything can be bagged for the larder. It is a great advantage to a man situated as we are, to know how to shoot, and I am thankful for the practice I had while serving as a volunteer in England. Game has been very scarce during the last few days, so we have had to draw heavily on our store of tinned corn beef; which has the disadvantage of making one very thirsty this weather.

Over Sunday we were outspanned at the Warmlead, where there is a hot mineral spring, said to be very good for rheumatism. Some thirty wagons were camped round, mostly belonging to Dutchmen, who had come for the sake of bathing in the water. We held a service on Sunday afternoon for those who understood English, and Mr. Shemeld sold several Dutch Bibles, etc., on Monday morning before leaving.

I have bought four more oxen, as eight were too few to drag the wagon through the sand. Last night we camped at a beautiful spot up in a mountain pass. We sat round the fire with the boys before turning in. Mr. Shemeld read to them from the Zulu Bible, and then prayed in Zulu, the boys kneeling with us, and joining in the Amen at the close of the prayer. We expect to reach a German mission station this evening.

PROTESTANT JOURNALISM IN FRANCE.

An effort is on foot in France to establish a daily paper that shall represent the best elements in the English and American daily newspaper, and, being published under Protestant auspices, shall strive to shake off the deadening influences of scepticism and agnosticism, and set France free from the enslaving bonds of materialism. For this purpose a company has been organised, and all Protestant parties have pledged their support.

M. Rougemont, who recently represented this new enterprise at the Press Congress at Chicago, makes the following statement in reference to the needs of such a paper, and the requirements for carrying forward such a commendable object:—

The time has come when the influences of a bad and corrupt literature in France should be counteracted by a sound, healthy Press. There is no paper, I fear, in Paris which exerts this desirable influence. The Roman Catholic Church has several dailies in France. Free thought, or even atheism, has still more; Protestantism has none.

The need of an organ, imbued with the morality taught in the Gospel, is deeply felt; one which will promote a higher social standard among the masses. For over a year M. Reveillaud, one of our best writers, and others equally influential, have been arousing public opinion concerning the need of such a paper, and have studied the best methods of its publication. Earnest searchers for truth among the youth of France, who first followed M. de Vogüé in his efforts towards the creation of a new France, are leaving him, now that they have discovered his Roman and Papal tendencies. The generality of students have, until now, maintained an expectant attitude. On the other hand, philosophy has founded no school to educate the young. Mr. Taine, who put the education of his family into the hands of Pasteur Hollard, used to deplore the absence of leaders. Historians, as Michelet, Ed. Quinet, Pelletan, H. Martin, have not succeeded to popularise their ideas. Protestants must do what others have failed to accomplish, and they will show France the way of a new and better life.

A social work has been organised among students through the efforts of MM. Couve, Jean Monnier, and James B. Reynolds, a young American. A good, non-partisan newspaper would prove a powerful help in this direction, and would represent and encourage all reform movements. It would be acceptable and helpful for the family—the only one of the kind, I fear, among all the papers of Paris, for among its contributors would be all the best Protestant writers and distinguished women. The Board of Management has a remarkable opportunity of purchasing at a relatively small cost, a daily paper published for many years past, bearing a well adapted title. The difficulty lies in the fact that Protestants are scattered throughout France, and are generally poor, with few exceptions, several of these not adequately realising the power of the press. Help can be given by subscribing to the stock of the company. The Société du *Signal* et de la Bonne Presse, is incorporated under the laws of France. Shares are of 100 fr. (or £4), the liability of shareholders being limited to the face value of their shares.

THE EVANGELISATION SOCIETY.

The latest report shows that far and wide all over the land the 254 evangelists of this Society have been carrying the Gospel message. The Hon. Sec. remarks: "Readers can form little idea of the variety of meetings evangelists are asked to address in the course of a year. It is scarcely too much to say that no class in our land is omitted. Those workers who devote their prayerful effort to various sections of society, such as railway men, post-office employés, factory hands, inmates of institutions, etc., etc., all in turn come to us for the preacher, and so it comes to pass that as one noble society is said to aid all the foreign missionary societies, the Evangelisation Society is ready to help and *does* help a large proportion of the evangelistic work of this country in the churches, in addition to its own very large number of missions taken in tents, schoolrooms, town halls, and other buildings throughout the year."

The testimonies given as to missions in England and Wales abundantly show the power of God resting on the clear presentation of the Gospel. The following, penned by Rev. W. Smith, of Melksham, fairly represents the general character of the reports from rural districts, country towns, and great cities:—

"We have much reason to thank God that ever our mission was held. The word so faithfully preached could not be in vain. We have reason to believe that God has blessed it to many. We have seen most to encourage amongst our young people; several for whom I have been watching and waiting for a long time have now been gathered in, and I am forming them into a class in order that they may be instructed and encouraged in the new life upon which they have entered.

"I have no doubt there are many others of whom we shall hear later on; I feel that the work has only just begun, but blessed be God for what has already been accomplished. Surely, if pastors of churches only knew what a help such missions were, they would arrange them much more readily than they do. Alas! unwise methods adopted by some evangelists have brought evangelistic work into bad repute; but when the Gospel is preached soberly, earnestly, and faithfully, as by your men, it cannot fail to prove a blessing. The Baptists, Congregationalists, and Wesleyans *united* in daily prayer, and these meetings proved to be times of refreshing to us all. The mission has given an impetus to our regular work, and has strengthened us in every way."

Much interest attaches to the very important branch of service through the summer months in tents. "From May to September we do our utmost to maintain an aggressive work in country villages, large towns, and seaside places, by means of tents. Last year we used thirty-two of our own tents, and eleven the property of others."

Details, similarly encouraging, follow of the work of the Scottish branch, now widely extended in the North, and great interest is reported in connection with many missions in the cities and in country districts. The report may be had of Captain William E. Smith, Hon. Sec. and Treas., 21, Surrey-street, Strand, W.C.

"HELPING HAND" tells of Rebecca Cox, of Garway, N.Y., who has left to the Baptist Woman's Missionary Society a legacy of 800dols., earned by weaving rag carpets!

AMONG JEWS IN NEW YORK.

In a special report, Mr. Hermann Warszawiak describes his growing work among Jews in New York. He says:—

The Mildmay Mission to the Jews (London) has again granted us a supply of 10,000 Hebrew New Testaments and 25,000 portions in Jewish-German to distribute among the Jews in this city and country, as their supply of last year of 10,000 New Testaments and 50,000 portions has been nearly all distributed. Some people say that sometimes the Jews destroy the Testaments which are given to them. It is surely only very, very seldom it happens in our work, for when we visit our Jewish brethren we always see the New Testaments in their homes, and read by a great many more than their own prayer-book. But I know of a case where even the tearing of the New Testament was the very means of a Jew's conversion.

A young man used to come to our meetings almost regularly, but he believed he knew that the whole teaching was false, and almost hated us in his heart. He, however, continued to come for the sake of telling others, whom we were influencing, that our doctrine was false. In fact, he believed he was thus doing God a service, and wanted, if he could, to destroy the whole mission. He often used to pray in his seat, while I was preaching, that God would send a fire over the church and burn the whole house, tracts and Testaments. All he himself, however, could do was to steal and put into his pockets as many New Testaments or tracts as he could and burn them in his own house, believing that by doing so he would please God. He took a few tracts or New Testaments with him whenever he could, and before going to bed tore them in pieces and burned them. One evening he had stolen three New Testaments, and while going to bed tore them all in pieces and threw them into the fire. It was a windy night, and a page was blown out of the fire. Afraid of the people in the house finding that he had Christian reading in the house, he jumped from his bed to pick up the page and put it in the fire again. His mind was disturbed that night with what he had seen at the meeting, and as he paused his eyes caught these words, "Father, forgive them, for they know not what they do." The words struck him, and he stopped to read the whole sheet, which gave the account of

THE SAVIOUR'S CRUCIFIXION.

His whole course of behaviour came up before him, and he thought, Why! I have been going for about a year to that place and never hearing what is taught. I am stealing their books, and would be put into prison if they knew it. I am burning their books, which I have never read. May God indeed forgive me, for I know not what I have been doing! Next night he returned to the mission with a mind altogether changed, and for the first time listened indeed in earnest to the teaching, and soon became entirely changed; in course of time he was won to Christ, and to-day he is a most honest and true believer in the Lord Jesus Christ, having received Him by baptism.

My intention for the immediate future is to build a large tabernacle with a seating capacity for about 1500 to 2000 in the very heart of the Jewish population, which will be called "Christ's Synagogue," chiefly, or rather only, for Israelites. We shall receive every honest convert into our membership upon confession of faith, and, after a few months of probation, baptize them. The prayers, reading of Scriptures, and singing of psalms and hymns, will be conducted in the sacred Hebrew language, which will, of course, be a powerful attraction to the Jewish worshippers and new-comers. The "Christ's Synagogue," however, will acknowledge the rules and confession of faith of the regular Church of Christ, though it will be undenominational. There are now so many different classes of Reformed Jews among us in New York that there can be no doubt that this "reformed synagogue" will be heartily welcomed by a great many, especially among the many hundreds of Israelites who are already kindly inclined toward the truth of Christianity and interested in it. I myself have a list of several thousand Israelites to whom we have spoken about the new movement of the "Christ's Synagogue" congregation, and though many did not want to give me their names for positive membership, desiring first to see how the enterprise will proceed, they assured me of their interest in such a new movement. There is a desire among the Reformed Jews for a positive assurance of forgiveness and eternal life, and, as some of their leaders expressed in their newspapers, "such a thing must be borrowed from the religion of Jesus of Nazareth." We will say they do not need to borrow it, because it belongs to them naturally; it is from them that we have received it, and surely they are very welcome to their own Messiah.

A "training school for Jewish missionaries," for converts of our own and any other mission, will adjoin the synagogue, and after being trained by Hebrew and Christian teachers, and gaining experience in the work practically, they will be sent out all over America, where

NO LESS THAN 1,000,000 JEWS

are at present living, and every year increasing by tens of thousands. Such an institution is scarcely to be seen in the wide world; but America has now become the greatest field for Jewish mission work; there is no doubt that here is the place where such a "central work" must be established. When one considers how the Hebrew Christian students are scattered over all the colleges, and receive no special training to fit them for Jewish work, and that of the 3000 converted Israelites preaching the Gospel to-day in different denominations, very few engage themselves to work for their own brethren, the need of our proposed training-school will be at once realised. I might as well mention, while it is written "to the Jew first and also to the Greek," there are in the United States cities with a Jewish population of 30,000 to 50,000, without a single labourer among them. Was not our brother Paul right when he said, "How shall they be saved if they do not hear? How shall they hear without a preacher? and how shall they preach except they be sent?"

The Christ's Synagogue building and the training-school, it is estimated, can be built, in a simple way of course, for about 100,000 dollars exclusive of the cost of the land, and quite a part of that amount has been already promised in various smaller and larger sums, while several thousand dollars are already lying in the bank for that purpose.

Letters to the Editor.

RITUALISM IN EAST LONDON.

Sir,—Your correspondent, Rev. W. F. Cobb, B.D., more fully known as assistant-secretary of the English Church Union, has done his best to defend the Society of which he is an official. As to the Ritualistic practices complained of at St. Clement's, he has substantially admitted the truth of the allegations, and this is quite sufficient reason for Christians to withhold their support from the East London Church Fund. His attempted defence of these practices will only strengthen the determination of those who prefer a Bible to a human religion.

But when Mr. Cobb says of the President of the E.C.U. that, though "he has certainly and very properly expressed a strong desire for reunion (with Rome), it is dishonest to omit his repeated declaration that any such reunion must be 'through the truth'"—in other words, he would see Rome's errors abandoned first—I would point out to your readers the highly interesting process by which this reunion is to be effected. When Lord Halifax was the Hon. C. L. Wood, he advocated at the Derby Church Congress, as a liturgical improvement, the use of the half-reformed Prayer-book of Edward VI., which, he contended, was in many respects far richer, and more calculated to place in its true sublime light the doctrine of the Holy Eucharist than the existing meagre Prayer-book. In the case of the Burial Service, the Prayer-book of Edward VI. had the advantage, because it afforded intercession for the dead.

Such utterances drew forth the immediate reply from Canon Hoare: "This great assembly has heard what has been said by Mr. Wood, the president of the English Church Union. We have been told this day that we are to go back to the liturgy and office of 1549, instead of accepting that of 1552, revised afterwards in 1662. We are told that ours is a falling off from the Use of Sarum. We are therefore told to look upon the Use of Sarum—the old Popish liturgy—as being the best. Mr. Wood has told us as plainly as possible that the object is to bring back the Church of England from the Reformed Church of 1552, to stop a little by the way, just in the refreshment-room of 1549, and then plunge head-foremost right into the Use of Sarum. I thank Mr. Wood for having let us know this day what are the real intentions of the English Church Union."

Hence a backward movement from light into darkness, an undoing of the work of the Reformation, a Rome-ward retreat, is Lord Halifax's method of effecting reunion with Rome, and this is what Mr. Cobb calls "reunion through the truth." Does this look like asking Rome to give up her errors? Is it not rather asking the English Church to give up her progressive enlightenment for the sake of reunion with Rome? In fact, the surrender is to be on the part of the English Church.

What, then, after such a discount, is the nett value of the expression "reunion through the truth"? Instead of its being a qualification of Lord Halifax's policy of "corporate reunion with Rome on the part of the English Church," it is, when interpreted in the light of his other speeches, simply a declaration of the method by which such reunion is to be effected.

It is easy for Mr. Cobb to separate Lord Halifax from the E.C.U., but why has the E.C.U. never deposed its President, or repudiated his presidential utterances as their spokesman at their annual meetings?—Yours truly, Observer.

CHEAP MISSIONARIES.

Dear Sir,—Is there not an idea afloat amongst supporters of Christian Missions that, because one can live cheaply in one country, every missionary in every other country ought to be able to do the same? I have never been to China or India, so I cannot form an opinion, but in North Africa (Algeria), where I have lived as a missionary for some time, I find it impossible to live at the same rate. Firstly, we cannot dress as the Arabs, and consequently cannot really live amongst them, without exciting an unnecessary suspicion on the part of the French authorities; secondly, we have to be careful to live as much like the French as possible, and identify ourselves rather with them than with the Arabs, for the same reason; and thirdly, the civilisation and presence of the French in a land not overstocked with food has necessarily made everything dearer.

The threat of expulsion still hangs over our heads; we remain simply upon sufferance, therefore we are obliged to avoid everything that could possibly raise suspicion. I have tried all ways and means to live cheaply, but, without reckoning house rent, travelling, teachers, clothes, etc., the cost of the simplest food, the very cheapest I have been able to live upon, is ten shillings a week. This also is the testimony of every man missionary in Algeria.

Therefore we ask our supporters not to judge us harshly if we cannot live as cheaply as others.

Yours truly in the best service,

North Africa Mission. W. G. Pope.

[We should think this by no means extravagant in Algeria. Of course it does not include house rent, clothing, or occasional expenses of any kind.—Ed.]

"LIFE AMONG THE ENGLISH POOR."

Sir,—The letter signed "W.H.C.," under the heading of "Life Among the English Poor," in your issue of August 17, does not give a fair idea of the state of the agricultural labourer. Having recently been staying at a village in Hampshire, I am able to speak from actual knowledge, and it is but just to the landlords and farmers to consider the question in all its bearings, *i.e.*, not only what money the labourer receives, but also what he can buy with his money. In the village in question the labourers get ten or twelve shillings a week. For ninepence or one shilling a week they can rent a four-roomed cottage (put and kept in thorough repair by their landlord), with a good garden well stocked with fruit trees. Most of the labourers keep bees or fowls; some few keep a pig. Not only can the produce thus obtained be used at home, but money can be made from it at the neighbouring markets. At harvest time every villager can glean enough wheat to make bread for himself and his family through the winter, and to supply his fowls with food. Wood in any quantity for fuel can be obtained free.

In addition to all these advantages, the labourers nearly all belong to benefit clubs, from which they receive help in sickness: additional help is also given by the principal inhabitants and the rector, who knows every one of his parishioners. Surely the labourer, with such purchasing power in his money, and with so many expenses made altogether unnecessary, is better off than the town labourer, with his twenty or thirty shillings a week. Farmers can but ill afford to pay their labourers even their present wages; in most cases, to raise them would mean actual ruin. Many a Christian farmer and rector devoting himself to the good of the agricultural labourer would be naturally hurt and discouraged by the representation that these labourers are badly paid and uncared for.—Yours truly,

M. K. B.

REV. THOMAS EVANS and others are endeavouring to form a Liquor Prohibition League for India.

THE Y.M.C.A.

Mr. Southwell, well known for his labours as secretary of the Melbourne Y.M.C.A., is now doing good work at Orange, N.S.W.

The theatre services conducted by the Ipswich Y.M.C.A. (Queensland) are a gratifying success—large attendances and decisions for Christ.

The Auckland (N.Z.) *Monthly Record* reports that the work of the Y.M.C.A. is going on well, and that indoor and outdoor meetings have been largely attended.

The Dublin Association have received a promise of £25 if they can raise the £130 needed by September 15, to enable them to close their year's work without debt.

A carefully prepared draft of rules and constitution for adoption by Indian Y.M.C.A.'s has recently been translated into Hindustani for circulation amongst native young men.

An important Conference of Associations in the north is announced to take place at Sunderland on September 8. Lord Kinnaird, Mr. Arthur Pease, and Mr. John MacInnes are among those announced to take part.

Mr. Boyd, travelling secretary for Mid-Ireland, has just completed a most successful tour. Correspondents have been appointed at ten new centres, at some of which there is prospect of the early formation of new Associations.

The Young Men's Christian Magazine, organ of the associations of Scotland, continues its useful course on the wholesome lines of "no personalities, no bitterness, no gossip, and at the same time the minimum of heavy reading."

Mr. F. E. Wootton, Ness Villa, Lydd, Kent, hon. secretary of the Lydd Association, writes to say that if financial help is not forthcoming the rooms will have to be closed next quarter. This, he says, will be a great pity, as the work is prospering.

The latest report of the Adelaide Association is most encouraging. The aggregate attendance for the past year was 110,000. The theatre and other Gospel services have been fruitful, while special rescue work for young men, sadly fallen, has been much blessed. Every department appears to be going forward vigorously.

The International Training School at Springfield, Mass., has for some years been training young men as secretaries, physical directors, and officers for the Y.M.C.A. From an elaborate catalogue sent us (and which may be had of secretary O. C. Morse, Springfield), it is evident that care is taken to fit men practically for every detail of Association work.

The Sydney Association reports that the difficulties caused by the crisis are being surmounted, but it has involved a large amount of relief work, as many young men have been thrown out of work, and reduced to great straits. Says the secretary: "Our winter programme of work is now in full swing, and it is gratifying to state that, so far, it has been very successful."

At Aberdeen a short series of consecration meetings was conducted recently by three students who had been at Keswick. Much blessing has resulted. The special open-air band is about to close its meetings for the season. It has visited seven different places in the district. At its last meeting at the suburb of Woodside, much power was felt, and two enquirers were dealt with at the close. D.P.

The formal opening of the new rooms of the Cairo Y.M.C.A., situate at 3, Sharia-el-Manakh, took place on August 9. In declaring the premises open, Rev. Dr. Harvey gave a brief history of the work done by the Association since its inauguration in 1892, as a result of the efforts of Mr. Geo. Holmes, one of the foreign agents of the English National Council. This Association supplies a long-felt need, providing as it does, in addition to its religious meetings, a well-supplied reading room, which is open every evening, a good circulating and reference library, a literary and debating society, and various other advantages.

THE EAST END EMIGRATION FUND, during the ten years of its existence, has assisted over 4,000 persons to colonial life. In the report for last year the hon. sec., Captain G. le M. Gretton, describes in brief a tour of inspection of the emigrants sent to Canada. In all, he looked up 412 persons, and, with three exceptions, all who were of an age to work were duly employed. These included men who had been shopmen and artisans, as well as labourers of various orders, when able to get work in overcrowded London. Captain Gretton says: "Canada is so vast, and our emigrants so scattered, that I could only see those settled in and round large towns. I know that a very large number of those whom I did not attempt to visit are doing very well indeed. Many of them write to me, giving excellent accounts of themselves; while from the friends of many others I hear good reports." The office of the Fund is 44, Newark-street, Stepney, E.

THE Y.W.C.A.

Visitors to York may be glad to hear that rooms may be had at the Y.W.C.A. Institute, at very moderate charges. A quiet but real work is being carried on among the young women. There are about 200 members. Many pass their evenings there; some meeting or class is held nearly every evening (excepting in the months of August and September); and there are two Bible classes on Sunday.

The report for last year of the London Association is a bulky booklet of nearly 150 pages. In addition to a description of the work, there are particulars of the various branches, and of the different agencies for the protection of young women and their advancement in Christian life. Friends and supporters of the Association should procure copies of the report from the secretary, 16A, Old Cavendish-street, W.

By kind permission of Lady Henry Somerset, the Summer School of the Association recently met at Eastnor Castle. The object of the school is to train workers in Bible teaching and Y.W.C.A. methods. Two chaplains had charge of the Bible instruction, and two classes for this object were held daily. The former instruction was on the evidences of religion, conducted by Rev. Dr. Flavel Cook, and such topics as miracles, early documents, science, nature, and design, were ably treated, and opportunities afterwards given for questions and private instruction. Rev. H. E. Brooke, in his evening lectures, took the general scope and teaching of the Old Testament.

The school lasted ten days. Two classes were held each day on departmental work and methods, and were conducted by members of the committee and Mrs. Moore (hon. sec. of the United Central Council), Miss Jones (Manchester), Miss Williams (Birmingham). The idea of a school was kept up throughout, and all who came promised to keep the rules and attend all the classes. These were often held at the cedar tree, so that tired workers might imbibe fresh air to the lungs at the same time as instruction. The afternoon was devoted to recreation, tennis being provided, and the house afforded to lovers of art among the students endless delight. Sectional meetings were held after tea, the attendance being optional, though very few of the number ever absented themselves. The evening conferences were a peculiar feature of the summer school; they were held in the large library, and very able papers were read from Y.W.C.A. workers unable to be present, and by the chaplains and teachers. They were followed by animated discussion.

CHRISTIAN ENDEAVOUR NOTES.

A Christian Endeavour Union has been formed at Ipswich, Queensland.

The British Convention of 1894 will be held in London, and probably in the Metropolitan Tabernacle.

Christian Endeavour is making great strides in South Australia. The annual Convention was held on 20th June.

"Endeavour" has just been successfully inaugurated in Whitby, and is hoping to do good work "for Christ and the Church."

The Morningside Congregational Church Y.P.S.C.E., Edinburgh, have decided to raise £20 a year to support a native evangelist of their own in South India.

A sunrise prayer meeting, held jointly by the Y.P.S.C.E. and Y.M.C.A. in Adelaide, has been very successful, proving a happy means of fellowship between the two institutions.

Mr. Jue Hawk, a Chinaman, who delivered one of the most inspiring missionary addresses at last year's International Christian Endeavour Convention, is now conducting a mission among his own people in Portland, Ore.

The Sunday School Union has published a little book, which should be in large demand among Endeavourers. It is entitled, "Christian Endeavour Principles: Stated and Commended from British Experience." (1s.) The various features of the movement are ably treated by different writers, including Revs. E. R. Hassé, A. Soothill, J. J. Muir, J. B. Morgan, J. R. Davies, and T. Townsend.

Christian Endeavourers in Malvern, N.S.W., hold from time to time, "an Evening with the Sunday-school." Invitations are given to the elder scholars, some fifteen or twenty attending. The president conducts an evangelistic service, being well supported by the members, who pray, give texts, and speak a few words encouraging the young people to accept Christ as their Saviour. At a recent meeting, those who would definitely accept Christ were asked to give a sign; some six or eight hands were held up in response to the invitation.

JEWISH NOTES.

Mr. Joseph Rabinowitz, now returned from the United States, rejoices in the wonderful opportunities he had there of preaching to Jews in New York, Chicago, and Boston. Nowhere has Jewish missionary enterprise been so suddenly aroused, nor organisations so speedily called into existence as in New York. In that city there are ten recognised Jewish Missionary institutions, besides various minor efforts.

The *Jewish Era*, the organ of the Chicago Hebrew Mission, gives a list of Jewish Missions in various countries. Mr. Blackstone, speaking particularly of work in Chicago, says: "Surely, in these latter days, the Lord is doing great things for Israel. He is pouring out a spirit of inquiry upon his people. Many Jews to-day are eager to read the New Testament; many are willing, as we see at our Mission, to hear of Jesus and his redeeming love. Some are earnest inquirers, having a hunger and thirst after the truth, while others come out boldly for Christ. Besides, there are a multitude of secret believers. May it be the heart's desire and prayer of God's people everywhere that Israel be saved."

Colonisation, says the *Jewish Chronicle*, has now become so important a feature in Palestinian life that the movement has an organ of its own. It is a periodical entitled "Der Colonist," and is published in Hebrew-German.

Though we live in the rapid nineteenth century, and though the Jew is becoming every year a more prominent figure socially, politically, and religiously, one still needs cautiously to note the trend of events before considering this or that "a sign of the times." Perhaps it is not so correct to say that Judaism is decaying as that it is fast losing its hold on multitudes of Jews. Most especially are there signs not wanting that the power of the Rabbis and the Talmud is on the wane. This, however, is not a step Christwards. It may, indeed, in some cases set minds free to consider the claims of Christ Jesus, and to give Him their hearts. It may clear the air of clouds of error, and permit the sunshine of the Sun of Righteousness to be seen and felt; but, on the whole, the "Reformation" going on in orthodox Judaism seems to be the result of indifference and respectability on the one hand, or Socialism and infidelity on the other. It is, in a word, the work of the spirit of the nineteenth century. And that is not nearer the Spirit of God; it is, from his standpoint, degeneracy, not improvement.

Still it is interesting and instructive to watch every feature of the present-day internal, as well as external, history of the Covenant people. The Hebrew paper *Hamelitz* recently contained an article, over the signature of Esra Goldin, of Warsaw, from which the following extract is taken:—

> The Talmud does not possess the power of awakening in the heart of our youth a national love: only the Holy Scripture has this. The idea that every Jew is obliged to study the Talmud has been the ruin of many of our brethren. By reason of their ignorance of the Word of God, they have fallen from faith in the God of their fathers. I do not need to confirm this sad fact by illustration, as I hold it to be a well-known fact to those who know anything of the needs of the people in our time.
>
> The learned Rosenfeld says that if we want to be true Jews in heart and soul, we must educate our children in the Talmud, which is the fountain of Judaism, the source of Jewish wisdom and glory. Such phrases, however, are only used by such as do not grasp one hair's-breadth of the views of our fathers. We, however, who move with the times—we are of opinion that to the awakening of love towards the Jewish nation, to its wisdom and morality, only one book is necessary. It is the Book of books which alone can inspire, not only in the Jewish heart, but in the heart of all mankind, a holy and a pure spirit, a spirit of wisdom and of knowledge. This small book, the Bible, is written with the finger of God; on its holy pages is engraven the poetry of mankind, to which poetry the ear of those nations bends whose hearts are full of the Holy Ghost and the fear of God. Only this Book is calculated to purify morals and to make stubborn hearts wise.

THE NATIONAL INDUSTRIAL HOME FOR CRIPPLED BOYS, Woolsthorpe House, Wright's-lane, Kensington, W., receives for three years, and trains on Christian principles, destitute and neglected crippled boys between the ages of thirteen and eighteen. The average number of inmates during last year was eighty-five; this was fifteen short of what the building is able to accommodate, but the want of the necessary funds compels the committee to keep some beds vacant. Twenty-two boys left, after completing their period of training, to follow trades or fill situations. The report says: "Doubtless there are many who are physically unable to undergo industrial training; still, it is a fact that many cripples are growing up a burden to themselves, their friends, and society, who, if taken in hand, might be made as industrious and self-supporting as their able-bodied brethren. For these 'possible' cases the Home exists, and the committee earnestly trust that the benevolent will afford them increased support whereby they may carry to a greater extent this philanthropic work." Communications should be addressed to the secretary, Mr. F. J. Bovis, at the Home.

SCOTTISH NOTES.

A conference was held in Bethany Hall, Glasgow, on Saturday, August 19th. Nearly 1400 persons were present, showing the interest manifested in the Lord's work in this centre of blessing.

On Sunday evening Mr. R. Scott-Moncrieff addressed some three thousand persons in the East Meadows, Edinburgh, on "Jews in Palestine," showing how the people are flocking back to the land.

A well-attended conference of the Railway Mission was held at Edinburgh on Saturday last. On Sunday afternoon there was a great open-air gathering on the Calton Hill, and evening meetings in several churches.

Principal Brown, of Aberdeen, has entered his 90th year, and, notwithstanding his extreme old age, he is still fit for active service. Many were astonished at the vivacity he manifested in a speech which he delivered at the last Assembly; and, but a few days ago, he took an effective part in the proceedings connected with the laying of the foundation-stone of the Salvation Army barracks at Aberdeen.

A series of successful meetings has recently been held on the west coast by Jaakoff Prelooker, the founder of the New Israel Movement in Russia, and late head-master of the Government School at Odessa. His addresses have been greatly appreciated by large congregations, and the sympathy he has evoked on behalf of the Stundists has been very marked. A provisional committee for Scotland, to afford help to these dissenters from the Orthodox Greek Church, has been formed, and among its members are the Moderators of the three leading Presbyterian churches, whilst the Principal of Edinburgh University acts as chairman.

IRISH NOTES.

A Holiness Convention, extending over two days, was held last week in Bangor, co. Down, under the auspices of the local Christian Workers' Society, of which Mr. S. Montgomery is the leading spirit.

A Home of Rest, commenced on a small scale for girls at Warrenpoint, co. Down, under the auspices of the Girls' Friendly Society, has been transferred to Rostrevor, where it has been opened on a much larger scale and a broader basis.

The Christian Endeavour movement is undoubtedly growing in Ireland. On Tuesday evening week a largely-attended meeting of those interested in the movement was held in the Y.M.C.A. Hall, Belfast, when Rev. Wm. Patterson, of Toronto, briefly stated the objects and history of the society, and urged everyone to try and do something for the Master's sake.

During the past twelve months the Belfast Branch of the National Society for the Prevention of Cruelty to Children dealt with 405 cases, including 946 children, and out of sixty-two cases in which it had to invoke the aid of the law it got convictions in all except one, the offenders in several instances being imprisoned for periods varying from four months to fourteen days. In most of the cases intemperance is at the root of the evil, but in some it cannot be doubted that it springs from a vicious desire to stealthily get rid of the poor child, and obtain the little money for which it has been insured. The Society is doing a splendid work, and is a real advantage to the community.

The Colliers' Strike.

Dear Sir,—Doubtless your readers are more or less conversant with the labour struggle which has raged in the Welsh coalfields the past few weeks. I am not asking help for the strikers, but I earnestly appeal to your readers to pity the aged infirm fathers and mothers, helpless wives and poor children, who are feeling the pinch of hunger, and more especially for the wives and children of the steel, iron, and tin workers, who for months past have suffered keenly through depression in these trades. Now that they are thrown into enforced idleness by the colliers' strike, their position is most pitiable. I shall be pleased to receive gifts in money or kind for them.—Yours in Christ's service, Thos. M. Wintle.

Pontymoile, near Pontypool.

WHAT A HUNDRED DOLLARS WILL DO.—In illustration of what can be done with a small amount of money, Rev. Mark Williams, of Kalgan, China, explained, at the recent Mission Conference in Clifton Springs, what 100 dollars will do in North China. 1. It will maintain a boys' day-school of twenty-five, as it will pay the rent of the room and salary of the teacher. 2. It will maintain *three* boys in a boarding-school. 3. It will pay the salary of *two* native preachers. 4. It will pay the wages of *two* colporteurs, who not only sell, but explain the Bible. 5. It will support a station-class of twenty men, who spend all their time for three months in Bible study.

Evangelistic Notes.

Rev. E. P. Hammond has been labouring with good results at Greenfield, Mass. The various denominations united heartily, and many professed conversion.

Mr. Richard Weaver has concluded a mission at Bedford. He hopes to visit Wimbledon on September 23, and afterwards Stratford. His health continues indifferent.

Messrs. B. and F. Weaver held last week a special mission in the New Central Hall, Newcastle, which has just been formally opened for evangelistic and temperance work. Good audiences were secured and great power manifested.

Aberystwith.—The Lord has manifested his presence in blessing to quite a number of young visitors, and also to some older ones, during three weeks' services on the beach. We hope to continue the services till about the middle of September.

G. Bennett.

New South Wales.—According to the *Australian Independent* special evangelistic missions have been held during July and August by Messrs. D. O'Donnell and D. Wright in many outlying parts of this colony. Much interest has been aroused and fruitful work done.

Cheddar.—Gospel services have been conducted by Rev. J. S. Haggett, of Watchet, in a tent at Cheddar during the past fortnight in connection with the Open-air Mission. These have proved most successful, the tent being crowded. Many testify to blessing received. Several thousand Gospel tracts and portions of the Word were distributed.

Hull.—Mr. and Mrs. Evens have just concluded a series of special services in Scott-street Chapel, Hull. The services from the first have proved that crowds can be drawn even during the hot nights of August. Certainly the singing of Mrs. Evens was a great attraction, and helped many to decision. The exposition of God's Word by her husband carried weight with it, which proved effectual in bringing many to Christ.

Yoxford.—The last few Sundays the ordinary services in several country places in this district have been held in the open air by Rev. C. A. Pollard, and such numbers gathered together as amply to justify the step taken. The most pleasing feature was the number of working-men attending, and it was evident that if such services had not been held they would not have heard the truth, as they belonged to the class who never attend any place of worship. There can be little doubt, from the testimonies given, that not only have outsiders been impressed, but that many professing Christians have entered into a more joyous experience and courageous spirit through an open confession of Christ in the open air.

Rev. F. C. Spurr will (D.V.) hold missions in London as follows:—Sept. 3-10, Spencer-place, Islington; Sept. 17-20, Ferme Park, Hornsey; Sept. 24 to Oct. 1, Wynne-road, Brixton; Oct. 8-12, Vernon Chapel, King's Cross; Oct. 15-22, Forest Hill.

LESSONS FROM MORDECAI'S LIFE.

Ps. xl. 3, 4

He was God-fearing in a difficult place.—Esther ii. 21.

He feared not man, but feared to disobey God's command (see Acts v. 29).—iii. 21.

He had an unselfish spirit, which would not allow him to rest at ease while others were suffering.—iv. 1.

But this love did not hinder his steadfast obedience to God, though the people suffered through it.—v. 9.

His *true* love for Esther, shown by his advising her to do right in face of danger.—iv. 8, 13, 14.

Had great faith in God, in spite of ominous circumstances.—iv. 14.

He was not a lazy servant of God; he did more than counsel others to do right.—iv. 17.

Prayer necessary even for those things which we believe God is willing to do (see Ezek. xxxvi. 36, 37).—iv. 16, 17.

If it had not been for Mordecai this deliverance might never have been accomplished. God needs devoted servants, who do not fear man, and are willing to be made channels for his working; sometimes these are unrecognised by the world, even as we think more of Esther than of Mordecai.

To Mordecai, as to all God's children, evil worked together for good.—ii. 21 and vi. 3.

We are members one of another (Rom. xii. 5), and on the obedience of one may hang issues of blessing to many.—vii. 15, 16.

Out of grief to honour risen,
Winning rapture for thy pain,
And a palace for thy prison,
And a sceptre for thy chain.

Is not this the reason why God does not give us similar deliverances and victory over our enemies—viz., that we do not show our trust by fearless obedience in the face of circumstances?

Personalia.

Pastor Tonjoroff returns this week to Bulgaria.

Lord and Lady Aberdeen sail for Canada on 7th inst. to take up the duties of their high office in the Dominion.

Dr. Monro Gibson, with Messrs. F. F. Belsey, E. Towers, and C. Waters, of the S.S.U., have sailed for America to attend the S.S. World's Convention.

Rev. W. Wetton Cox, clerical secretary of the London Association in aid of the Moravian Missions, has so far recovered from his long illness as to be able to be at his post again.

The Dean of Chichester (Dr. R. W. Randall) is still in a delicate state of health. He is at present staying at Slough, near Windsor, with his younger brother, the Bishop Suffragan of Reading.

Rev. Frederick A. Klein, who has been actively engaged in connection with the Church Missionary Society for forty-two years—thirty-one years in Palestine and eleven at Cairo—is resigning his work.

Rev. F. B. Meyer hopes to recommence his ministry at Christ Church, Westminster Bridge-road, on Sunday, September 3. Services, 11 and 6.30. The Thursday morning service recommences on September 21, at 11.30.

Rev. J. B. Barraclough, M.A., who was formerly, for nearly eleven years, minister of the Episcopal Jews' Chapel, Palestine-place, Cambridge-road, has accepted the important charge of St. Thomas's, Westminster Bridge-road.

Mr. J. C. Lanphier, who founded the Fulton-street noon prayer-meeting, New York, in 1857, has at length felt compelled by advancing years to retire from the active charge of the daily meeting. His place has been filled by Rev. C. F. Cutter.

Canon Tristram was, we regret to learn, attacked by illness on Sunday, the 13th. The cause is unquestionably overwork. His many friends will be glad to know that he is very much better, but he has been ordered absolute rest for three months.

The Bishop of Bath and Wells entered on his eighty-sixth year on Sunday last, having been born August 20, 1808. He graduated from Trinity College, Cambridge, in 1830, was ordained in 1832, and was consecrated Bishop of Bath and Wells in 1869.

The Archdeacon of Stafford (Rev. M. H. Scott) still continues to make steady progress towards recovery, and there has been improvement in all the most serious symptoms. It will, however, even under the most favourable circumstances, be a long time before he is able to resume his work.

Principal Edwards, who has been ill some time, has received permission from Dr. Andrew Clark to resume his duties at Bala College in September. He is at present preparing a series of lectures on "The Fatherhood of God," and aiding in arranging for a Summer School of Theology to be held at Llandrindod Wells.

Mr. George C. Needham, of E. Northfield, Mass., U.S.A., is greatly improved in health; he hopes soon to be in full working power. For some time he will give his service to Bible teaching in colleges, churches, and institutes, until able to prosecute his evangelistic work. He still covets prayer, but mingled with thanksgiving.

Pastor and Madame Lopez-Rodriguez are most anxious to hear of three lady workers with private means, to return with them at the end of September to work in the Province of Gerona, North-east Spain. Communications should be addressed to them, care of Dr. Macwhirter Dunbar, Hedingham House, Clapham Common, S.W.

Rev. W. Hopkyn Rees, who has been creating so much missionary interest in Wales, has now set sail on his return to China. A Welsh correspondent says:—"By his fervour and earnestness he has inaugurated a new era in the missionary life of Wales. No one will forget the two hours' speech at the Union meetings at Ferndale last year. It produced an overwhelming effect. It seemed as a strong wind from the hills of God."

Rev. Dr. Charles F. Deems, the well-known pastor of the Church of the Strangers, New York, has been seriously ill during past weeks, and for a time it was thought that he could scarcely recover. He had rallied from the severe stroke of paralysis in December last, but never fully recovered strength, and recently was attacked by fever which developed an abscess. The latest news, however, says that he is improving and there is hope of recovery.

BELFAST TOWN MISSION.—The report of this Mission gives interesting details of the work of its eighteen missionaries who go from house to house, as well as visit factories, yards, ships, &c. Many incidents are given, showing the good results among the lowest classes. The secretary is Mr. William Maxwell, 12, May-street, Belfast.

The Christian.

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of the late Mr. Henry Cook, of the English and French Coasting Mission.

On another page we give an extract from an article by Rev. W. F. Crafts, showing how a combined and firm Christian sentiment has sufficed to defeat the machinations of Sabbath-breakers at the World's Fair. This bit of modern history carries with it a deep lesson for all who are seeking to combat the giant evils of their time. The power of evil is strong, but it would be a libel on the constitution of things to say that the power of goodness, when properly evoked and firmly pressed home, is not stronger. If those who make up the Church of the living God would only cease their internecine divisions and strifes, and meet the satanic forces of the day with unbroken and determined front, the Lord would assuredly give them the victory.

In the same number of *Our Day*, in which Mr. Crafts' article appears, there is a very pungent protest by an American judge against the negro lynchings of the Southern States. He demands the punishment of mob murderers equally with private murderers, and says:—

When the same individual conscience which compelled the directors to close the gates of the World's Fair on Sunday shall count the taking of a coloured man's life by a white mob an equally grave offence against Christian morals, lynching will cease to be an American institution, and this shall cease to be known as "the land of Christian murderers"!

"Christian murderers!" was there ever a more striking illustration of the cutting words "If the light that is in thee be darkness, how great is that darkness?"

Having been led to comment in a previous issue on the alleged P.S.A. incident, we have pleasure in reproducing the following paragraph from *The Independent* of last week:—

The P.S.A. movement has many insidious enemies with which to contend. Mr. J. Blackham, the originator of the movement, writes us to say that, "according to the *Christian World* of August 10 a hoax has been played upon the *Manchester Courier* by a writer who signed himself 'A Manchester Reporter,' giving a remarkable account of irreverent proceedings at a P.S.A. at Oldham. An investigation has been made, and the writer has published an apology, acknowledging that all his statements were absolutely false, and that he drew on his imagination for his facts. It transpired that the writer of the letter was not a Manchester reporter, and that he was not present at the service he pretended to describe. A similar, but milder, joke has been played on some other papers, describing a pipe of tobacco as a bribe for attendance. Careful inquiries have been made, but no foundation has been discovered for the statement."

The interviewer is no longer a newspaper bore, who, by impudence and adroitness, has to push his way into the presence of some distinguished or notorious person, and extract from him all that can be obtained for the gratification of public curiosity. He is a friendly representative of a friendly magazine, to which perhaps the interviewed person is a famous contributor; even the Editor may condescend to fill the place. But now that we are entering on this new way, may it be suggested that some regard should be paid to the sacred privacy of home? We cannot afford to have our wives' rooms, our children's nurseries, our family history, all laid bare for everybody's eyes to see. An Englishman's house is his castle, but it should also be his shrine, to intrude on which would be sacrilege. All the same, we are grateful for the knowledge which is given to us of the inner thoughts and dearer hopes of some who are accounted leaders among us, if, consistently with modesty and a due regard for others' feelings, they choose to unbosom themselves.

Archdeacon Sinclair has been seen "at home" by *The Sunday Magazine*, and has said many interesting things. He informs us that the curates of to-day are drawn principally from the professional and upper commercial classes, rather than from a higher social class, as was formerly the case. In this fact he sees a danger; the young men of to-day are more inclined to the sacerdotal school, "as giving them an impression and position of greater importance." It will be news to many that the weakest point of the Church of England to-day is clerical education.

Very few men come to the parishes with training in, or appreciation of, the composition of sermons, or public reading, which are two of the most important functions of the clergy; and many of them know nothing of pastoral work, and are utterly without experience of the working classes or knowledge of working-class ideas or movements.

The passmen from Oxford come least prepared of all. The men who come to the Bishop of London best trained are those from the Church Missionary College at Islington, and next to them are the men from Highbury. Archdeacon Sinclair thinks that before a young man is ordained he should have done two years' work as a layman in a parish populated by the labouring classes. In these practical and sensible views all who desire the efficiency of Christian workers must heartily concur.

Archdeacon Sinclair's favourite idea, a dream of his heart, is a more intimate and active union between the Church and Nonconformity. But he seems to be far more conscious of difficulties in the way of its realisation than of any forces or methods by which it may be brought to pass. It is a disappointing part of the interview. He thinks that on the side of the Church the chief hindrance to a mutual understanding "is the extensive influence still exerted in the Church by the party which has been the outcome of the Oxford movement." This influence he regards as transitory. On the side of Nonconformists, difficulty comes from their demand for disestablishment and disendowment. He is of opinion that a conference between Churchmen and Nonconformists, much on the lines of the Savoy Conference, would do much good. We wish we could think so, too. But when and where would Sacerdotalists ever meet Nonconformists? To consent to do so would be to concede the most vital point in dispute—sacerdotal privilege.

A preacher said recently that the churches have never yet done anything in a united and resolute way to make peace the standing relation between the nations; that they leave this to the Quakers, the Benjamin among the tribes of Israel; but that these are now too busy making money to attend thoroughly to the sacred trust committed to their care. In the same town where this was said the Friends' Meeting House is closed, as, unfortunately, it is in some other places. Leaving the question as to how far the Friends are responsible for the advocacy of peace, we may express our deep indebtedness to them for what they have done and are doing; and we may add an expression of our fear that the money-making fever of our times has found its victims in every church, and has left its desolating mark on every communion. Time goes to money-making, and the money to luxuries, and so Christ and his cause are left in poverty.

It is refreshing to observe that at the twenty-sixth annual Congress of the International League of Peace and Liberty, to be held at Geneva on September 24, one of the subjects set down for discussion is "Morality in Politics." No doubt the primary application of it will be to the particular policy which the League exists to promote, but the mere mention of such a topic is like a breeze of keen mountain air. Morality in politics means the adoption of principle rather than expediency; it is the death of compromises with evil; it implies a perpetual reference of measures to the influence and effect they will have over the highest life of the people; it embraces international policy, and signifies that the strong may not oppress the weak. Sooner or later it will also become indisputably manifest, that if we are to have morality in politics, we must also have moral politicians. Men's measures resemble their makers. Above all, morality in politics would mean ruling in the fear of God.

Rev. W. Carlile, of the Church Army, writes to *The Guardian* an interesting letter on "Lay Co-operation and the Church Army." He submits that the simple soldiers, who are not only unpaid but weekly subscribers to the parochial evangelistic work of the Army, "are quite as pure in their intention to win their own companions as any clergyman." He denies that they have any desire to "ape the parson," or to seek the priesthood and administer the sacraments.

If anything, their fault is to make too little of these things in their zeal to reach their outcast brothers. Very likely, we would add, because they unconsciously see how useless these things are to do anything for the outcast.

The voluntary work and voluntary giving of the Church Army are a striking proof of the value of such workers as fill its ranks. Mr. Carlile assures us that thousands of unpaid laymen, "all paying members in numerous

parishes of England, after a hard day's work, devote three or four nights a week, under the direction of their vicar, from seven to nine in the evening." They seldom hear their own voices. "Last year the contributions from the poor, mostly in pence, amounted to over £15,000." Mr. Carlile says:—

There are many earnest communicants with a keen desire for the spiritual welfare of their fellow men who are quite unable "to manage clubs, keep accounts, and superintend Sunday-schools." They can neither read nor write sufficiently well for this, but they know well the interior of a public-house, and the interior of a drunkard's home. They know well how to get at him when very few clergymen can do it. On the other hand, after these humbler folk have worked under their own vicar for some years, they become most earnest workers in the various ways suggested above.

The effect of the Church Army upon the evangelistic spirit and evangelistic labours of the Church of England has been very great. Mr. Carlile says that the clerical secretary of the London City Mission, which employs 480 laymen in the metropolis, has publicly stated that eleven years ago it was almost impossible for him to find any evangelistic men who were "Churchmen," but that now there is a copious supply through the labours of the Church Army. In all this one cannot but rejoice, but our satisfaction is somewhat disturbed on learning that amongst the resident chaplains at the training institutions of the Church Army there are moderate men of the three great schools; certain of the officers have preferences for one school and others for others. The managers of the Army try and suit the man to the special needs of the parish as far as they can, "loyalty being thoroughly insisted upon." The "Churchmanship" of the Army is quite as distinct and as distinctive as anything about it.

The gullibility of persons who are bent on making money anyhow is a wonder to quiet onlookers. Perhaps the most foolish are those who study the "tips" in certain sporting papers. Could they be got to read the matter-of-fact article which Rev. J. W. Horsley has sent to *The Westminster Gazette* on the "Mahdis of the Turf," even they might pause before laying their next bet on the word of some knowing adviser. Mr. Horsley has taken "the prophecies" of seven sporting papers on eight races, with the following results:—

Eight races, seven prophets, seventy-nine prophecies between them, and of these prophecies five right and seventy-four wrong! If these things are done in the green tree of expert knowledge, what is probable in the dry tree when the average working-man thinks he can spot the winner and is in the know?

As I have mentioned the names of the papers who kindly provide this information for the benefit of our betting youth, I may as well give credit where it is due, and note the amount of success each achieved. *The Sportsman* named thirteen horses, and was right once; *The Sporting Life* named eight, and was right once; *The Field* named twelve, but never hit the mark; *The County Gentleman* had ten choices, all ineffectual; *Land and Water* was right twice out of nine attempts; *The Sporting Times* believed in twelve animals (not including the prophet), but was basely deceived by all; and *The Licensed Vituallers' Gazette* could not be contented with less than fifteen winners for the eight races, but only once was right.

Every preacher who preaches on gambling, and every teacher who speaks to his class, should give these facts a prominent place. If people are slow to perceive the immorality of turf speculation, let them, at any rate, know of its folly and futility.

The devotees of modern rationalistic criticism are unreasonably positive and impatient. It is quite provoking to observe their insistence upon conjectures as if they were conclusions, and their maintenance of mere theories as if they were elements of definite knowledge. Intellectual pride is a snare; and efforts to discredit the Book which records God's revelation to man appeal strongly to this dangerous spirit. An exemplification of critical arrogance was afforded recently by a review in *The Daily Chronicle* of Dr. Easton's very useful "Illustrated Bible Dictionary" (5s. *Nelson*). This work is an endeavour to help people to understand the Bible and its teachings. Because it is not a repertory of doubts and worthless speculations, the reviewer declares it "altogether untrustworthy." It is obvious, however, that the real quarrel is with the Holy Scriptures themselves, which we, as well as Dr. Easton, and Christians in every clime, with abundant reason, regard as "given by inspiration of God, and profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good work."

Dr. Benjamin Gregory, in retiring this month from the editorship of the *Wesleyan Methodist Magazine*, brings to an abrupt conclusion the series of articles which he began in the January issue entitled "'Theology in Transition' and the Bible in 'Suspense.'" The papers have throughout shown a useful acquaintance with a large literature; while the critical tendencies have been unsparingly exposed to view, the authority and integrity of the Word of God have been abundantly vindicated. In conclusion, Dr. Gregory sets himself to answer the significant question, "Is it possible to surrender the trustworthiness and truthfulness of Holy Scripture, and yet retain the authority and competence of our 'Teacher and Lord'?" Thus, incidentally, he deals with the objection of some, very plausibly worded, that "no book must come between the disciple and the Master".

Now, the Master stood by the Old Testament Scriptures: "they testified of Him." The critics not only analyse those Scriptures, but, arguing about the *kenosis*, or self-emptying, they qualify the authority, if not the moral character, of the Christ of God. Dr. Gregory tersely says:—

As to the Old Testament, it would be a grave reflection on our own discipleship were we to discuss that any further, after having adduced the express and energetic testimony of Christ in refutation and rebuke of this most unjust aspersion of his leading witness. And, surely, the case as to the New Testament is too resplendently clear and conclusive to need an argument. No open-minded reader of the New Testament can avoid knowing that, so far from being an intrusive obstruction between the soul and Christ, its whole spirit, structure, substance, is such as to make the way to Christ the straightest, smoothest, most unmistakable that Divine engineering could possibly construct. From the first verse to the last, from "The book of the generation of *Jesus Christ*" to "The grace of *the Lord Jesus* be with you all"—the whole aim and tendency of the Book—that which gives it unity, coherence, completeness, and vitality—is the leading the soul direct to Christ. "Him first, Him last, Him midst, and without end," is the very principle on which it rests. All its doctrines radiate from Him, all its minor themes converge to Him.

In a peculiarly forcible manner, Dr. Gregory shows that to charge the Bible with obstructive intrusion between the soul and Christ, is "a foundationless libel most unduteously got up by those who owe all their real knowledge of Christ to that very Bible itself"! Moreover, the apologist who, from excessive zeal for criticism, maintained that Christ himself had been proved fallible, is shown in reality to have permitted an indefinite number of books—mostly German, and mutually contradictory—to come between himself and Christ, and to reverse the pronouncements of Christ regarding the Old Testament!

A friend of the Wesleyan Missionary Society has intimated his intention to supplement his missionary subscription by a birthday donation of £100 a year. In a letter to Rev. F. W. Macdonald, secretary of the Society, he attributes this intention to "renewed obligation" aroused at the recent Keswick Convention. We trust many will follow his excellent example. He says:—

I am sometimes tempted to think that as a Church we are not as earnest as we might be, and are being outstripped by other Churches in our efforts for the conversion of dark and heathen nations. I hope, however, this is not the case, and will never be, but that, as true followers of Wesley, whose heart was as big as the world, we shall be determined to shoulder our responsibility, and by increased individual and united effort make our Church as effective in the world as the Great Head of the Church would have it be.

It was the grandest sight it was ever my privilege to behold to see at the Keswick Convention scores of persons of both sexes rising to signify their readiness to consecrate their all to God, and their willingness to go to any sphere of work to carry the Gospel of Jesus Christ to the heathen. I shall never forget the mighty wave of spiritual power which swayed the congregation, numbering over 2000 people, and which was still more intensified when parents in all parts of the tent rose to signify their willingness to dedicate their children to Christ to go for service in foreign countries. I would that the same spirit of consecration might lay hold of the rising youth of Methodism.

Rev. H. H. Moore, of Hilltown, Ireland, has a comment in *The Expository Times* on "Rahab and Another," in which he seeks to lend a fresh interest to the story of the woman that was a sinner. Admitting that our Lord's treatment of her is sufficiently explicable from the divine standpoint, he seeks for an additional element of human interest by supposing that our Lord, who, as to the flesh, stood in a direct line of descent from Rahab, went back in thought to the times of Joshua, and recalled the stained life of his ancestress:

That the annals of his own ancestral life were not without the record of, at least, one name deeply dyed with the marks of shameful living, would establish in his heart a double bond of sympathy and pity for poor outcast Mary.

Now, it is an assumption that her name was Mary, and, in the next place, will it not lessen our reverence for that divine love which moves toward all sinners, to try and search in our Saviour's heart for thoughts to which we have not the least clue? Besides, a compassion which is linked with personal feeling can hardly be called the purest. The simple story appears best just as it is given by the Evangelists.

TO PARENTS AND TEACHERS.

By giving his Son Jesus only plain clothes to wear, and only an ordinary house to occupy, and a poor place to be born in, God shows us that it is always the boy He thinks of first, and not the house he lives in; the baby first, and not the cradle in which he is rocked.—*Rev. C. H. Parkhurst, D.D.*

Of course the boy has incessant activity. So has the mountain stream, and you use it for a saw mill. So has steam, and you run your engine with it. Electricity has tremendous power, but Edison trained it. The secret you have to learn is to turn the boy's energy into the right channels.—*Dr. Dille.*

Communion and Satisfaction.

1 Kings x. 2, 3, 13.

The Queen of Sheba did well and wisely when, from her land of darkness and distance and doubt, she came to King Solomon and communed of all that was in her heart. Not with his attendants, though she did not overlook nor undervalue them (ver. 8), but with the King himself. Communion with our fellow-Christians will soon become worthless and dissipating if it is not sustained by abiding fellowship with the Lord Himself! "They that dwell under our shadow" are not likely "to return" for refreshment and strengthening (Hos. xiv. 7) if we are not sitting under his shadow, and finding "His fruit sweet to our taste" (S.S. ii. 3). "All my springs are in Thee!"

The two disciples had little comfort in their walk or their talk, till Jesus himself drew near and went with them! Satan will most watchfully seek to hinder and interrupt this holy trust between the believer and his Lord. "There I will meet with thee, and I will commune with thee, from above the mercy-seat, from between the cherubim;" (Exodus xxv. 22.)

It is the highest privilege, and an absolute necessity in the Divine life, if there is to be growth and vigour and fruitfulness! Would we have foretastes of the coming glory? They are found in converse with Jesus now. "It is the heaven of heaven to have unhindered, free, full, heart-in-heart communion with Himself" (Hewitson). The more we have of it, by the way, the more will we taste of the sweetness of the coming bliss. It will also make our witness ready and bright and effective. "Ye also shall bear witness, because ye have been with Me" (John xv. 27). "Mary sat at Jesus' feet, and heard his word" (Luke x. 39).

The Queen of Sheba communed with Solomon "of all that was in her heart." Oh to be thus open-hearted with Jesus! No reservations. No hidden corners. It is impossible for Him to fill us wholly with his light, and life, and grace, if there is not an entire unfolding, a laying bare of every secret thing.

Let him come to every chamber,
Nothing would I hide;
Let the dearest idol perish!
Let the Lord abide!

"Search me, O God, and know my heart; try me, and know my thoughts" (Psalm cxxxix. 23).

What revelations have been made to Him—what confessions have been poured into his ear—what dark disclosures!

But to this greater than Solomon there has been given "largeness of heart, exceeding much" (1 Kings iv. 29), so that with infinite patience and love He can enter into all the sins and sorrows of his numberless seed. We need not fear to tell Him all!

Instant sympathy to brighten,
All their weakness and their woe,
Finding grace their way to lighten,
Shall thy loving members know.

He answered all her questions. Will our King do that? He may not give us a straight answer, a minute explanation of all his dealings. He may say to us as He said to Peter, "What I do thou knowest not now, but thou shalt know hereafter" (John xiii. 7), but that will satisfy us.

Some of the questions of Sheba's queen must have appeared very foolish and trifling to the King of Salem, but he did not treat them as such. Our weaknesses, our infirmities, do but endear us to the heart of our Great High Priest. He is "touched" by them (Heb. iv. 15), and nothing is too trivial for his notice and compassion. If we would only bring every little tangle to Him, how He would delight to put it right—every perplexity, everything that brings darkness on our path, and hinders occupation with Himself, how it would dissolve away in his presence, like the mist before the rising sun. "There was not anything hid from the king." Ah! she found that out! He knew all! What was so hard and puzzling to her was bright and clear to him.

There is wonderful sweetness in this thought for the child of God, and how often we fall back upon it in the midst of darkness and uncertainty.

And peace through every trial flows,
Because I know that Jesus knows.

Nothing hid from Him. Words even are not needed. Our trouble may be too deep or difficult for expression, but we can, like David, go in and "sit before the Lord" (1 Chron. xvii. 16), and rejoice in his perfect knowledge of our case. "When my spirit was overwhelmed within me, then thou knewest my path" (Ps. cxlii. 3). There are no difficulties to Him! The great mountain becomes a plain (Zech. iv. 7).

"There was not anything hid from the King, which he told her not." Solomon did not give her bare explanations. He must have told her much of what was in his own heart, and unfolded mysteries far beyond her highest conception. "Henceforth I call you not servants, but friends, for all things that I have heard of my Father, I have made known unto you" (John xv. 15). A glorious privilege which the weakest believer may enjoy (Luke x. 21). Alas! how many of God's dear people know little of it: These sayings are hid from us, if other things are occupying our minds, if our hearts are not in harmony with the thoughts of God. One unconfessed, indulged sin, in thought, word, or deed, will dim the vision, and dull the ear, and hinder the blessed Spirit from revealing to us those things which "have not entered into the heart of man" (1 Cor. ii. 9).

"He gave her all her desire, whatsoever she asked." Will our King do that? If we are walking closely with Him, our desires will be under the guidance and control of the Divine Spirit, and we are not likely to ask long for anything He does not mean to give. He may say, as He did to Moses, "Speak no more to Me of this matter" (Deut. iii. 26), but that will "suffice" us. We may ask for sweet. He may give us bitter (and then he will make the bitter sweet). "Take this thorn away." "My grace is sufficient for thee" (2 Cor. xii. 9). "Delays are not denials." Though the answer tarry, all our desire is before Him; and "no good thing will He withhold from them that walk uprightly" (Ps. lxxxiv. 11). Rutherford says, "By this heavenly art we may beg ourselves rich. "Ask, and ye shall receive, that your joy may be full" (John xvi. 24).

"Besides that which he gave her of his royal bounty." What will the royal bounty of our King be? Did Paul catch a glimpse of it when, after asking such great things for the Ephesians, he adds, "Now unto Him that is able to do exceeding abundantly above all that we ask or think" (Eph. iii. 20). It is not all in the glorious future. With a blessed profusion He is dealing it out now. "Exceeding abundant" in his explanations, revelations, and answers to prayer! "Empty vessels borrow not a few." He will fill them to overflowing.

The fulness of his blessing encompasseth our way,
The fulness of his promises crowns every rising day,
The fulness of his glory is beaming from above,
While more and more we realise the fulness of his love!

All our need supplied, and that right royally, "according to the state of the King" (Esther ii. 18); and then, "His riches in glory in Christ Jesus" for evermore (Phil. iv. 19, R.V.).

B. Campbell.

Banchory, N.B.

SUNDAY SCHOOL RESULTS.

Mr. Duncan Love, at a recent Sunday School Convention in Melbourne, read a paper on "What ought the Sunday School to produce?" Some of his points are well worth earnest consideration. He said:—The Sunday School ought to produce, I. A larger annual percentage of addition to church membership. The main object of the teacher is, by means of the Word, to bring his scholars to decide for Christ—to have them hear his voice, obey his call, and confide themselves to Him for ever. The natural progress of events is that the young friend thus converted seeks to ally himself with the body of disciples which we call "the Church," and on his entering into this fellowship the fruitage is so far secured, the end aimed at by the teacher is in a measure attained. From the statistics of both the English and the Victorian Sunday School Unions, I estimate that the proportion of scholars who join the Church is somewhere about three per cent. per annum of a school's roll number. Is this enough? I think not. It seems to me there ought to be at least (as at one school I lately attended) about six per cent. of the roll number taking the responsibility of a Christian profession every year.

II.—A better supply of well-equipped Christian workers. Not only should good teachers be produced by the Sunday School, but also a large number of effective speakers on Christian subjects. Further, the Sunday School ought to produce a greater number of ministers and missionaries, for both the home and foreign fields. The more the young teacher studies the Bible and prays for his class, the importance of the Divine Word grows upon him. He sees it as the only means by which men can be shown the love of God, and by which the Holy Spirit reaches the heart. Gradually he is brought face to face with a dim or clear opening to *him* of the question, "Ought I to give myself to this business wholly?" Then the cry of the heathen abroad, or the clamant need of our destitute legions at home—life's lonely places or its overcrowded ones—comes into his ear and heart; and who should more easily become a missionary than the Sunday School teacher?

III.—A warmer spiritual atmosphere in the community. By the association of so many having one purpose, and that one distinctly apart from mere worldly gain, there is made a definite, although unobtrusive, impression of sustained spiritual enterprise. A bond of common interest, common expectancy, common anxiety, forms the workers, however far apart, into a magnificent "trade-union," whose aspiration is a truer life for themselves, whose labours are for the same end in others, and whose inspiration is the Holy Spirit's power prevailing in a more or less effective degree upon each member. This common warmth of heart is a distinct quality amid the world's turmoil—none the less effective because it is modest and unpretentious.

Mission to Deep Sea Fishermen.

Sir,—The doctors who have been sent out by the Mission to Deep Sea Fishermen to minister to the sore need of the Labrador fisher folk took with them a good supply of old clothes, the gifts of kind friends who readily came forward on the wants of these poor people being laid before them. But so poorly clad is the fishing population on the bleak Labrador coast that our latest news from Dr. Grenfell and Dr. Curwen is to the effect that the supply of clothing placed at their disposal is wholly inadequate to meet the demand. Garments of every kind, but especially those made of flannel, will be greatly valued. Any such gifts will be promptly forwarded to St. John's, and acknowledged without delay if sent to me.

It will also interest many of your readers to know that most successful and largely attended services have been held on board the Mission Ship *Queen Victoria* during her visits to Lowestoft, Scarborough, Plymouth, and Dartmouth. The *Queen Victoria* is now working at Torquay, and it is hoped that she will be able to put into several other ports on the South Coast before the close of the summer season.—Yours faithfully, Francis H. Wood, Secretary.

Bridge House, 181, *Queen Victoria-street, E.C.*

[913]

Method in Miracle.

It is usual in these days to depreciate the evidential value of miracle, and to look elsewhere for the foundation of faith. The age, it is contended, wants something more specific, more immediate than miracle, whose mission was but temporary, and the grounds of which, for most men, rest only on hearsay. Yet what an exalted place does our Lord give the works which He wrought. He calls them the Father's works, and such is his estimate of their value that He appealed to them as necessitating the belief of unwilling hearts in Himself as the Revealer of God. "If I do not the works of my Father, believe Me not. But if I do, though ye believe not Me, believe the works; that ye may know and believe that the Father is in Me and I in Him." The works of Christ were endeared to Christ Himself, and raised to the highest possible altitude, because of their relation to the Father. He could say, "These works that I do are my Father's works. They stand clear of all human limitations. In these works my Father mirrors Himself immediately. Their evidential value is, therefore, beyond degree. If my being in human form causes you to stumble, look at these works, and your faith shall transcend every obstruction. You shall know and believe that the Father is in Me and I in Him."

We may not think of a temporary mission in the case of Christ's miracles, in the face of such a forthsetting of their nature, such an eulogium on their quality. If they speak of the Father, they speak of Him for all time; if the Father shines through them, the glory is as bright to-day as when they sprang into being at Christ's word or touch; if this feature in the works made them hallowed ground to the God-man, and placed them on the loftiest pinnacle of evidence, such is still their nature, and such is still their force.

It is not, however, with the substance of miracle that we are now concerned. Rather we wish to draw attention to the element of method in it. How these works were wrought, is an instructive field of inquiry. In Christ's busy life one miracle followed hard on the heels of another; and yet each one has a particular setting. The element of individuality lives in Christ's miracles, just as the self-same element lives in his deeds of grace to-day. Some get the blessing by the way, as it were by stealth, like the woman with the issue of blood, in the crowd, and yet a stranger; others, like the daughter of Jairus, are raised from the dead in solemn conclave, and after the house is cleared of a time-serving rabble. In the case of others, again, the blessing is found as the result of repeated call and persistent endeavour to keep in Christ's track, and win his favour by an urgency that thrives on neglect. His deeds of grace are not all cast in the same mould; nay, it is a question if the same mould is ever used twice over. Why one should be kept waiting and another not; why one should be instantly responded to, and another kept on the tenter-hooks of suspense; why one should be found who has never sought, and another kept long seeking ere finding; these and similar questions concern a variety of method, to which apparently there is no end. The variety in the method illustrates the endless variety that is part of the Father's administration. God is sovereign here, and He is Father also. He knows how best to deal with the individual, whether by immediate encouragement or temporary repression, by gentle action (as in Lydia's case) or in the thunder of his power, as when the Philippian jailor's conscience was aroused. Blessed be his name; his sovereignty is not fate, though it be inscrutable to us, for it is the Father in all. The works of Jesus are the Father's works. They reproduced the Father then; they reproduce the Father now. There is a Fatherly meaning in the diversity, for it dovetails with our individual need and type and end.

But variety in miracle, if it stood alone, would rather attest the absence of method than its existence. Christ's works would then become like a science of cases. But this is not how the Divine variety is shown. The particular in nature is not at the expense or sacrifice either of genus or species, but is always held in harmony therewith. Order is heaven's first law everywhere. There is a connecting bond, a tie uniting cases, so that the diversity is not destructive of oneness. How clearly, for example, this stands out in all instances of sight-giving. While the element of individuality is there, while in dealing with the condition of the blind Christ deals variously, yet there is one principle that runs through all the cases in question, and that is the principle of contact. Many of Christ's miracles were wrought by a word, a word simply. It was thus He turned the water into wine, restored the nobleman's son, healed the centurion's servant, allayed the tempest, and resurrected Lazarus. But no case of sight-giving was done by a word alone. In every recorded case, the word was preceded or accompanied by a touch.

How is this feature to be construed? Why, in every such instance of power, was Christ there present Himself to touch the eyes and thus prepare the way for the light to enter the darkened eyeballs? The meaning seems to be symbolic of the way Divine light enters the soul. As the touch sends a thrill through the frame, as it awakens the sensibilities, so is it in the impartation of the light of life to the soul of man. It enters into the consciousness and lives in the experience of him who is the subject of it. Spiritual light means a sensible knowledge of God. There is a sensation where there is a touch. And so with the knowledge of God in the face of Jesus Christ. Take any case of true conversion, where the blinded eyes have been opened, and it will be found that coincident with the opening of the eyes there has been a Divine touch. In other words, the knowledge of God in the face of Jesus Christ is a sensible knowledge. It is not an inference or deduction of the logical understanding. It is an experience. If in the Divine light you see, you feel God, the knowledge that you have of the Father and the Son is embedded in consciousness. It has not come to you by man, but the Saviour has communicated it to you by the touch of his Spirit.

Hence the saving knowledge of God is like a house that is built upon a rock. It is not in the power of the winds and rains to pelt it down; nor is it in the power of the floods to sap its foundations. He that is light in the Lord has felt the Lord; he has been the subject of his touch; the truth has been vitally communicated to him, and, in the language of the Apostle, "he has the witness in himself."

We need more than a notional knowledge of God; we need a knowledge that is subjective and experimental. We need the Lord to come within the circuit of our conscious being. It is his felt presence we need, his omnific touch, that verified knowledge from which we can be no more driven than we can from the fact that we ourselves are. Happy those who, from a consciousness illumed by this experience, can sing;—

> But this I do find, we two are so joined,
> He'll not be in glory and leave me behind.

Brixton. James Douglas.

Education and Missions.

AN EXPOSITION AND DEFENCE—1.

BY REV. EDWARD STORROW.

Preaching should undoubtedly be the general method of making known Christ and his salvation to all unbelievers, and it is well to be jealous, not only abroad, but at home, of how and what is preached, and of any form of evangelisation which might limit this grand and primary one.

But though the first in importance and general utility, it is not the only one. This is not the place for a full treatment of the question, but, in passing, let it be considered that our Saviour and the Apostles were very free in their methods of communicating truth, caring so much that it be communicated, that the manner of doing so seemed to them of little importance. Sunday school instruction and Bible teaching in public day schools are a recognition of the same principle, so also are Medical and Zenana Missions and other forms of agency which need not be named. Our contention, then, is, that as the Gospel is for all, and all cannot be reached by the same method, it is not only lawful but commendable to reach them in other ways, suggested by their efficiency, reasonableness, and agreement with Scripture principles.

This is precisely the situation in India. Until very recently, through prejudice, pride, and rigid custom, more than one-half the population could not be reached by what is usually understood by preaching. Things are a little better now, and the change is more owing to missionary educational methods than to anything else.

Nowhere, not even in China, is education more appreciated, and nowhere has it a mightier influence in overthrowing superstition and uprooting most pernicious customs. The people of India are among the most intellectual races. Education is ardently desired. Even the ignorant respect and almost reverence learning, even in a missionary. In such a vast empire, and among such a diversity of race and nationality, few things can be predicated of the whole, but generally young Aryans are eager to learn, and they acquire book-knowledge with great rapidity.

Then there has grown, especially in the few great cities, and among the higher castes and aspiring well-to-do classes, a desire for a good English education. It is a coveted accomplishment; it gives access to a new world of thought and sentiment, and it is the surest way to a situation which, though seldom lucrative, is always valued. Mission schools are open to all, and the intense exclusiveness born of caste is entirely ignored in them. Nevertheless, the Anglo-vernacular schools are frequented mainly by the influential classes just named, and in not a few instances they attend, not only in scores but hundreds; for though Christianity is disliked and dreaded, the missionaries are respected and honoured, and the high moral tone of the education they give is appreciated by fathers for their sons, however little of it they may have themselves.

Now, the value or *raison d'être* of all mission schools is that it brings the young at the most favourable time of life under instruction more avowedly Christian and religious than the teaching of the common schools of most so-called Christian countries; and of Anglo-vernacular institutions, that it does that for the sons of the most influential classes of a race who pay an unquestioning deference to birth and rank, while no class is neglected. These classes are surely worth trying to win. They are no

more in the judgment of God than the poorest and lowest born, but we have to consider what will influence Hindus. These classes come under our influence, if we give them a thorough good education; if not, they will go elsewhere, and no people are so sagacious in discerning the quality, not only of what is taught, but of those who teach. They often remain at school much longer than middle-class boys in England.

The curriculum varies, no doubt, over so wide an Empire, being regulated by different degrees of wisdom and zeal, but in every instance the Mission School and College is distinctly Christian. The Bible is read and explained in every class. The evidences of Christianity are presented from the most suitable class books. The ordinary lesson books are saturated with Christian teaching on religion and morality. The whole is under the supervision of the missionary, who is perfectly free to say whatever is in his heart in condemnation of superstition and commendation of Christianity. Surely there are few spheres of evangelisation comparable to these; and some of us who have filled them never desired, or thought we could have, nobler or fairer fields to cultivate.

Now these boys and young men could not in the same number, or with the same thoroughness, be brought under the influence of the Gospel in any other way. Mr. M. Phillips writes of reaching them by preaching. A few have, all along, come to listen occasionally, and if in recent years there are more, it is of course a circumstance to rejoice over; but is not this largely owing to the educational methods he so disparages? It has awakened an interest in Christianity and a respect for its claims, which this class formerly had not, and they talk about it, read books in its favour, as well as hostile literature, and listen to preachers, as formerly they did not; but to ignore or depreciate the principal cause of this changed attitude is very much like kicking down the ladder by which we mount the walls in attacking a citadel.

Mr. Phillips proposes reaching them by lectures, but in the same paper he inconsistently asserts the futility of such an effort, for he declares that when religious lectures are delivered to educated Hindus, they are generally conspicuous by their absence. Writing from immediate knowledge, we can say that religious services for this class, including an address or lecture, held on Sunday evenings in a missionary college, have been steadily kept up, and often largely attended. Much, of course, depends on the preacher. They know who can speak to them with power, and whom they do not care to hear. A large proportion of the attendants are young men who have been made familiar through the Mission College with the words and deeds and claims of Christ.

And this powerful lever for the overthrow of the most stupendous and formidable system of heathenism the world has ever seen, we are advised to limit if not abandon! Do those who tender such advice know what they are doing? They do not. It means to abandon the education of a most intellectual race, and especially of its acknowledged leaders, to secularists,—to those neutral on the great question of religion, or to those avowedly hostile to our Divine faith. Such a course would be unwise and disastrous in the highest degree: and this I think will be acknowledged when our argument is completed.

FIVE HUNDRED MOHAMMEDAN MISSIONARIES go out from Cairo every year, and travel through Eastern Lands, teaching everywhere the religion of the False Prophet.

"WHERE WILL TEACHER BE?"

By Mrs. HARVEY-JELLIE.

It was one of those marvellously clear days we sometimes get in the springtime, when the earth seems giving out one song of praise all round. The busy town lay quiet in the Sabbath rest, and as the time drew near for afternoon school, little parties were to be seen here and there wending their way to the different places.

Teachers, too, were eagerly hastening to their work, and two of them were passing a house where little Rosie, the favourite of all in the class, lay dying. She had often of late been absent from the school through illness, but the springtime only developed the disease which was stealing her life away. For twelve years she had been the joy of happy Christian parents, and, but for her weakness and suffering, they would have entreated the Lord to spare her.

"There goes your teacher, Rosie dear, perhaps she will call when going home."

"If I was well, I should be just starting, shouldn't I, mother? There are my books, you'll come and read my verses to me, and my hymns, and tell me one of those beautiful stories!"

"Yes, dear, and we will pray for teacher and the class."

Propped up by pillows, looking as fragile and fair as a flower, the gentle child listened to the words she had early learned to love,

"Now, darling, you must sleep," and with a fond kiss the mother laid her back to rest, and an hour passed by. With a sob and look of distress, the dear girl opened her eyes. "O mother, was it only a dream? I have been in such a lovely place, it must be real and true, and I was well again, and Jesus was holding out his hand to lead me away over such glorious hills. You can't guess how beautiful, and you were there, and father, and little Katie, who used to go with me to Sunday-school; but when I looked about, I could not find teacher. I called her, and I thought I asked Jesus where she was, and He did not answer, but she wasn't anywhere near to Him; and I wanted her, and it made me cry when I was waking, for I do love my teacher."

"There, Rosie, don't think about it; it was only a dream, and you must be happy and forget that part."

"But I don't want to forget, mother; it was all so lovely there, and it will be true soon. Only, where will teacher be? I cannot bear to lose her up there. Do ask her, when she comes, to be near Jesus, then I'll find her easily."

"I will, dear, if you take your tea and keep quiet a little now." And the little child, by Jesus called, and blessed, and charged with a saving message, was content.

"I must call, I suppose, and ask how Rosie is to-day," said the teacher to a friend and fellow-worker, as they met in the street and walked on together.

"Isn't it delightful to see those eager faces on Sunday! and doesn't it make one long and pray to be more Christlike for their sakes!"

"You are just made for a Sunday school teacher, you revel in the work: I can't, it seems so tiring to be shut up with children on bright afternoons, and they seem to be so forgetful, I shall give up, I think, unless I have a larger and more interesting class," and they parted at the corner of the road where Rosie lived, and fond as she was of those children in her class, she knew in her inmost heart that she lacked some qualification which her friend possessed.

"I am so pleased to see you," said the mother, "for my Rosie cannot be happy till I tell you a dream that made her so disturbed. You will smile at it; only to satisfy her I must repeat it, and you will soon make her at rest about it."

The words of a suffering one, be they young or old, are imprinted on the thought and memory, and mothers ponder these sayings, perhaps, as others cannot. Any way, the words that had told of her child's discomfort were repeated in just the tones she had received them, and with the full pathos of their first utterance, bringing tears to her own eyes.

"She will be so glad to see you, and you will make her forget it all; she is weak, and even a dream troubles her," said the mother, leading the way.

But the teacher did not "smile" at it, or think it "only a dream." Had an arrow struck her heart, or some big weight of sorrow suddenly entered there? Why did that simple dream-question flame out in such overpowering consequence, refusing to be put aside, and making a trembling listener of the one who went in there as teacher?

"Are you better, Rosie?" she asked, bending near over the bed.

The pale face flushed over with pleasure, and putting her tender arms round her teacher's neck, she said:

"I heard mother telling you about my dream; kiss me, teacher dear, and promise me you will be quite near Jesus in heaven, so I can find you quickly."

A great revelation came to her soul then and there, and spoke the plain truth within. "I am not quite near Jesus *now*, how can I expect to be *then*?" and she longed to rush away and hide herself. "I will come and talk to you, dear, soon; I am in a hurry now," she said, fearing to trust herself.

"But, teacher, tell me first for certain where you will be. I might go before you come again, and I must know where to find you there, please tell me."

The most difficult question ever put to her, and she a teacher—yet scarcely knowing how to answer her own little scholar, who held her hand so lovingly and would not be denied. The mother spoke to Rosie to take her attention, thinking the sight of the dying child was causing the tears and choking sensation, but she did not know the Angel of the Lord was wrestling there with the heaven-sought soul of that Sunday-school teacher. Recovering herself so as to speak, she said, pressing a farewell kiss on the pleading face—

"Yes, Rosie, darling, you shall find teacher quite near to Jesus."

"Now I am *so* happy; I won't cry any more. You come again and see, teacher, if I do. Good bye."

Three days after it was as another creature she trod that same street. Earth was more lighted up with heaven, and life a new and solemn trust. Nearing the house again she said to herself, "'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.' O, blessed messenger to me, she has saved her teacher."

The pure frail casket lay before her; the happy soul was set free to take the Saviour's hand, and joyfully go forth to the land of perfect health to await the loved ones' coming.

"Thank you for all your kindness to my Rosie in the class," said the mother. "She loved you, and after your visit she did not cry or seem to have a wish. Just before she went from me she said, 'Will teacher come?' and then, as if she thought you would not see her again, she said, 'I'm so glad I know where I shall find her now'—and she laid her head upon my arm—but there was no sight of death to her. She passed away all smiles."

Tears and thanksgiving and prayer made a richer wreath than floral decoration for the scholar who had helped the teacher to make sure of a crown.

As *she* goes forth, baptized from above, to her new life of love and service, and her scholar Rosie enters the homeland, we wonder if all our teachers can confidently answer that question, "Where will teacher be?"

Where? When the great harvest home is gathered. Where? When, "with rapture through and through," the children roam the fields of glory, and gaze upon their Saviour's face. Will they greet *you* there? Will they find *you* close to Jesus then?

They never think it can be otherwise. Your life to them is a pattern. Your words their guide. Your death to be all radiant and your place in heaven to be sure, and near the Lord! Will they be deceived and disappointed? You may be able to prepare a splendid lesson, and keep order in the class, but forgive the question put in faithfulness and love, and before you meet those trustful scholars again, answer in the sight of God, "Where will Teacher be?"

MISSION TO LEPERS.—An occasional paper has been issued by this Mission, giving the latest details of its work in different parts of the world, and of the condition of lepers generally. Copies of the paper may be had from the office of the Mission, 17 Glengyle-terrace, Edinburgh.

Apocalyptic Scenes.

By Sir S. Arthur Blackwood, K.C.B.

XXV.

A RECAPITULATION.

We have now arrived at the termination of that series of the visions which consists of the seven seals and seven trumpets, the last of which brings us to the close of this dispensation—to the intervention of God in judgment—the first resurrection—the assumption of rule over the kingdoms of the world by Christ—in fact, to what Peter calls "the end of all things."

The course of events extending from the days of the Apostle, to whom the visions were vouchsafed, to the day of the Lord itself has been traced, as shown by mysterious symbols and prophetic hieroglyphs, and has been interpreted by the two-fold key given to us, the ascertained use of such symbols in predictions known to be fulfilled, and the page of history.

It is, of course, not contended that such interpretation is invariably correct. To take such a position would be unpardonable. No one who attempts to expound this marvellously deep and mysterious portion of the Word of God can do so without the most humbling conviction of his ignorance and liability to error. Not only may the meaning of the symbols and imagery employed be misapprehended, but an altogether undue, or wrong, importance may be assigned to the events supposed to be prefigured by the visions. Still, as one of those Scriptures which have been written for our learning, and more particularly as the one book of the Bible, upon the intelligent study of which so special and emphatic a blessing is pronounced by its Author, it is incumbent upon us prayerfully and patiently to search into its meaning, availing ourselves of all the help which the providence of God has put within our reach.

In the foregoing attempt to present the interpretation of the Apocalypse, which I believe to be the true one, in as simple and concise a form as possible, I have not advanced anything original or independent. The papers are the result of studies, extending now over very many years, of the labours of men of God, far more competent than myself to investigate the prophecy and to instruct the Church; and it is competent to all to examine for themselves at length the sources of information which I have consulted.

In proposing now to review the line of interpretation which has been followed, my object is to present what I believe to be one of the strongest arguments in its favour. That argument is the fact that, without forcing of metaphor or fancifulness of application, the leading events of history, relating to the Church and to the world (*i.e.*, the Roman Empire) for 1800 years, are found to correspond in the most marvellous way to those scenes which were exhibited to the seer in the apocalyptic visions.

I say, without fancifulness of application, and I say it most advisedly, since such a charge is frequently brought against interpreters of prophecy; and I am not concerned to deny that there may have been cause for it. It is only natural that one or another who is eagerly engaged in attempting to decipher the enigmas of prophecy, and who believes that his own interpretation is correct, should occasionally err in the way of arbitrary or hasty assignment of meaning to this or that difficult hieroglyph. Instances of such misapplication, or at least of applications which do not commend themselves to our own judgment, may doubtless be found among all expositors of prophecy, even the wisest.

But, taking what is known as the historic interpretation as a whole, I am deeply convinced that the more it is candidly examined, especially in the light of the Old Testament Scriptures, the more it will be found to be sober, reasonable, and free from such a charge. To one who hastily and superficially takes up this or that bit of interpretation, the idea of fancifulness and far-fetched application may very probably occur. Many have I heard exclaim at what seemed to them the absurdity of supposing that the successive Gothic invasions were represented by burning mountains, and falling stars, the Saracenic scourge by locusts, and the woe inflicted on Europe by the Turkman power by the Euphratean horsemen. Taken up isolatedly, without regard to the context or appreciation of the requirements of symbolic representation, such an idea is not unnatural, and it is very easy to raise such an objection.

But the matter cannot be dismissed with a scoff, or a sneer, or even an honest doubt. Much graver questions lie in the background. It must be asked, *Has God in prophecy written the history of earthly events beforehand?* None can deny it. If so, *Has he employed the language of symbol and figurative delineation in order to give such history?* No one who has the most cursory acquaintance with Old Testament prophecy can say the contrary. Was there fancifulness or arbitrariness in the employment of locusts to denote the ravages of Judæa by heathen powers, of a volcano to represent Babylon, of smoking torches to depict the enemies of Judah? Was it far-fetched and fanciful to symbolise Nebuchadnezzar by the golden head of an image and by a tree, the Kings of Medea and Persia by a two-horned ram, and Alexander, King of Greece, by the great horn of a rough goat? Did not Ezekiel depict Egypt's monarch as a crocodile, and Zechariah speak of heavenly and earthly powers as horses and horns and carpenters? Did not our Lord allude to Herod as a fox, and was not his language replete with parabolic imagery and symbol? These are questions that must be answered before the application of the symbols of the Apocalypse to earthly events can be dismissed on the grounds sometimes alleged.

In now proceeding to recapitulate the subjects contained in chapters vi.—xi., and to place side by side the Apocalyptic scene and the historical interpretation, I would ask the reader to have regard to the following important considerations. First, assuming that God has in prophecy written history beforehand, and that He has employed the language of symbols for that purpose, could any pictorial or hieroglyphic representations, more accurate, more pointed, more descriptive, or more suitable, have been made use of? Secondly, assuming the history of the past 1800 years to have been thus depicted, is there any other series of events, more closely connected with the fortunes of the Church, situate as she has been in the Roman Empire, or affecting her more seriously, that could have been selected? If, after fair allowance for differences of opinion in expositors, and errors of interpretation, there is found to be a most striking general correspondence and agreement between the symbolic prophecy and the literal history, is there not strong presumptive evidence that the scheme of interpretation is, in the main, correct, and according to his mind, who gave the prophecy and ordained the history?

Apocalyptic Vision.	Historical Fulfilment.
First Seal. — The Crowned and Conquering Rider on the white horse.	Prosperous, victorious period of the Roman Empire, under Nerva and the Antonines.
Second Seal.— Peace taken from the earth by the Rider on the red horse.	Period of civil war under sway of Prætorian prefects.
Third Seal. — The Rider on the black horse with emblems of justice, and commands against oppression.	Fiscal oppression by Prætors of Provinces, Injustice, Want, Famine, Edicts concerning prices.
Fourth Seal.—Death on the livid horse, accompanied by the grave and devastating powers.	Dissolution of the Empire. No human rider. Devastation by sword, famine, pestilence.
Fifth Seal.—The cry of the souls of the martyrs at the altar.	Era of martyrs. Time of Diocletian.
Sixth Seal. — Tremendous convulsion of nature and downfall of ruling powers. The overthrow of all orders of society. The Lamb the cause thereof.	Overthrow of Paganism. "The greatest revolution the world has ever seen." The Crucified One is the conqueror.
The suspension of the approaching tempest. The sealing of God's elect.	Gothic nations arrested on the frontiers. Empire nominally Christian. Error of baptismal regeneration prevailing. Truth that Christ seals his own brought into prominence.
Palm-bearing multitude round the throne. The Blood of the Lamb their salvation. Their pathway of tribulation. Their eternal blessedness.	An anticipative glance at glory. That glory yet to come. Suffering the portion of the people of God here. Christ the alone Saviour. Augustine's teaching against prevailing errors.
Seventh Seal.—The angel with the golden censer offering incense with the prayers of all saints at the golden altar. Thunderings, etc.	Intercession of Saints beginning to prevail. High-priestly work of Christ brought out in allusive contrast. Judgments on Apostate Christendom ensue.
First Trump.—Hail, fire, and blood. Third part of trees and grass burned up.	Invasion of Roman Empire by Alaric and the Goths. A.D. 395.
Second Trump.—Burning mountain cast into the sea. Third part of sea becomes blood. Third part of life and ships destroyed.	Invasion of Vandals under Genseric; shores of Mediterranean specially attacked. Roman Navy nearly destroyed. A.D. 427.
Third Trump.—Great star falls on rivers and poisons the waters.	Invasion of Huns under Attila, "the scourge of God." Regions of Rhine, Danube, and rivers of North Italy specially affected. A.D. 453.
Fourth Trump.—Extinction of third part of sun, moon, and stars.	Extinction of Western Roman Empire under Romulus Augustulus, A.D. 476.
Fifth Trump.—Falling star, scourge of iron—armed and crowned locusts from abyss. Composite form of men, women, horses, and insects. Five months.	Saracenic Woe. Mohammedan imposture work of Satan. Specially directed against idolatrous Christendom. Intensity from A.D. 612 to 762.
Sixth Trump.—Euphratean angels loosed. Myriads of parti-coloured horsemen. Fire, smoke, and brimstone. Third part of men killed. Persistence of idolatry.	Irruption of Turkish powers, commencing at Bagdad, under Togrul Beg, Genghis Khan, Tamerlane, and Othman. Artillery used in capture of Constantinople. Roman Empire of East Subverted A.D. 1057 to 1453. Idolatrous Christendom unreformed. The Dark Ages.
Cloud-clothed, rainbow-crowned angel claims sea and land, delivers open book to seer, with command to preach. Seven thunders sealed.	The glorious Reformation. An open Bible. Rome's usurpation and fulminations gainsaid.
The Temple and worshippers therein measured, the outer court given to the Gentiles.	Re-formation of the churches.
Testimony of the two witnesses in sackcloth for 1260 days. Results of their rejection.	Testimony of Christ's witnessing churches for 1260 years.
(Their death at the end of their testimony by the agency of the wild beast.	(The overcoming and death of the Protestant churches by the agency of Rome.
Their shameful treatment. Sepulture refused. Rejoicings at their death.	Ignominious submission to general council at Jerusalem. Rejoicings over silenced Protestantism.
Their revival and exaltation after three and a-half days.	Revival after three and a-half years.
Great earthquake. Fall of tenth part of city. Seven thousand "men of name" slain.	Great social revolution. Fall of England. Upper-class subverted.
Repentance. God glorified.	National repentance.
Seventh Trump.—Assumption of power by Christ. Wrath of nations. First resurrection. Reward of saints. Destruction of ungodly. Ark of covenant manifested. Lightnings, thunders, and great hail.)	Winding up of this dispensation. "End of all things." Resurrection and reward of the servants of God. The earth purged. The mystery of God unveiled.)

The portion inserted in a parenthesis relates, as is evident, to the future, and is, of course, conjectural. It is the previous part that demands our attention. How marvellous the correspondence of prophecy and history! Is it explainable on any other hypothesis than that the one is the comple-

ment of the other? Is it reasonably possible that a series of the strangest and most extraordinary symbols and portents, deciphered according to Old Testament analogy, should be found to correspond accurately to the leading and most important events of European history during a period of 1800 years—events utterly unknown when the vision was vouchsafed—and that the correspondence should be accidental, with no designed relation between the two series?

Making all allowance for errors of every kind, we have found that each ward in the mysterious lock of the prophecy has in turn yielded to the pressure of the key of history. Must we not conclude that it is the Master Key? If there had been occasional correspondence, if here and there a general resemblance had appeared, we might have hesitated to arrive at such a conclusion. But when, one after another, in due chronological order, without one misplacement, the most prominent events of eighteen centuries have been thrown on the prophetic canvas, each ascertained correspondence has furnished proof which has accumulated in geometrical ratio, and thus demonstrated the truth of the system of interpretation advocated.

One more conclusion remains to be deduced. If the historical interpretation be true, any system which proceeds on the assumption that chapters vi.—xi. have their fulfilment in another dispensation, subsequent to the rapture of the Church, *must be false*. Both cannot be true. The visions we have considered prefigure either the history of the Church and the world from the time of the Apostle to the last trump, or they relate to some future time after the Church has been removed. They cannot relate to both. The latter view depends entirely upon the idea that the Church is seen as actually in glory in the vision of chap. v., a view we have shown in our fourth paper to be entirely baseless.

The Key-Words of Life.

REV. F. B. MEYER, B.A.

OUR WALK.

To walk is an obvious synonym for our life. Life is a walk from the cradle to the grave. Our steps emerge from the jewelled gates of birth, traverse rock and sand, enamelled meadow and difficult mountain steeps, and ultimately pass within the gates of death, which, though sombre enough, when seen from afar, are often found to be irradiate with light from the world beyond.

In this sense the word occurs in all parts of Scripture. In the opening chapters of Genesis it is said of Enoch that he *walked* with God. And in one of the last Epistles, we are bidden to *walk* even as Jesus *walked*. And between these extreme points, the pages of Holy Writ are strewn with similar references. Indeed, the comparison of life to a pilgrimage is based on the same conception. The race of man goes afoot, as a vast host.

A walk is made up of steps. Though a man circle the globe, yet he must do it by one step at a time; and the character of the steps will determine the character of the walk. So life is made up, for the most part, of trifles, of commonplaces, of the reiteration of familiar and simple acts. And what we are in these, that will be the colour and value of our lives in the verdict of eternity. Life is not made by the rapturous but brief moments which we spend on the transfiguration mount, but by the steps we take to and fro along the pathway of daily duty, and of sometimes monotonous routine.

Eph ii. 2. THE WALK OF THE OLD LIFE.—The Apostle does not scruple to unveil the past of those whom he addressed. Look, he cries, to the rock whence ye were hewn, and to the hole of the pit whence ye were digged. Ye were once dead in trespasses and sins. But though in our unconverted state we were utterly dead to the claims of God and the life of the spiritual world, yet we were very much alive to the promptings of that malign trinity of evil, which is ever set upon the ruin of the souls of men. "Ye were dead . . . ye walked."

As the doctrine of the Divine Trinity is never expressly formulated in Scripture, though it may be derived from many an obvious inference, so there is no difficulty in showing that the world, the flesh, and the devil, are in essence one in their endeavour against the soul. Here, for instance, in successive sentences, the Apostle speaks of the course of this world; of the prince of the power of the air, the spirit that works in the sons of disobedience; and of the lusts of the flesh and of the mind.

Here are several points that deserve our earnest thought.

(1) Those who live a worldly life are as much under the influence of the devil, and as much children of wrath, as those who give way to the lusts of the flesh. This is a very solemn thought. We make distinctions which are not recognised by God. We classify sinners after a fashion which will not stand the test of eternity. We pity the child of fashion, whose one thought is dress, rank, and amusement, flitting like a butterfly from flower to flower, and squandering the priceless hours in vanity and gaiety. But in the sight of God, such a one stands in the same category, is the prey of the same evil spirit, and is menaced by the same doom as the libertine or the sot. It may even be that a frivolous worldly life is more offensive to God than that which is swept by violent storms of passion.

(2) Beneath the shows of this world, its pageantry and pomp, its fascinations and ambitions, its round of amusement and engagement, there lurks the disobedient spirit, who is set upon inducing disobedience to God, and whose seat is in the air.

It is difficult to understand precisely the meaning of these words. Is the air a different locality to the heavenly places? Has the seat of the devil's kingdom been shifted from the earth or the heavenlies to the air? Is the very atmosphere laden with the invisible microbes of Satanic influence? We cannot tell. But it is enough for us to know that, while Satan tempts some through their passions, he tempts others through the riches and baubles, the shows and lures, the cares and anxieties of worldliness, which is Godlessness. This explains why the Apostle John said that between the love of God and of the world there could be no compatibility.

(3) As the Spirit of God works in those who fear to grieve Him, so the spirit of the prince of the power of the air works in the unregenerate and unbelieving. There are secret passages to our souls by which influences, whether from heaven or from hell, may enter our most secret thoughts. By the one we are prompted to crucify the flesh with its affections and lusts that we may live unto God; by the other to indulge the desires of the flesh and of the mind, and so to remain dead unto God, dead in trespasses and sins. By these tests we may discern between the voices that speak within us; and be saved from the snare of the tempter. Oh for grace, when we have detected the suggestion of Satan, who always cries, "Spare thyself," to turn on him with the Master's words, "Get thee behind me."

(4) It is as ruinous to the inner life to indulge the desires of the *mind* as those of the *flesh*. By the marvellous gift of imagination we may indulge unholy fancies, and throw the reins on the neck of the steeds of passion—always stopping short of the act. No human eye follows the soul when it goes forth to dance with satyrs or to thread the labyrinthine maze of the islands of desire. It goes and returns unsuspected by the nearest. Its credit for snow-white purity is not forfeited. It is still permitted to watch among the virgins for the Bridegroom's advent. But if this practice is unjudged and unconfessed it marks the offender a son of disobedience and a child of wrath.

It is thus that we walked once. But God loved us, and lifted us out of these dark and dangerous paths, putting us on the Ascension track; may He keep us from choosing or treading them again. Hedge up those ways with thorns, dear Lord, and make fences against us, that we may not find them.

Eph. ii. 10. THE WALK OF GOOD WORKS.—Before the vision of the evangelic prophet arose the conception of a highway that should intersect the desert. It was the way of holiness; the unclean should not pass over it. No lion or beast of prey would haunt it; none but the redeemed would tread it. As soon as they should touch it, gladness and joy would greet them like twin radiant angels, whilst sorrow and sighing, that had pursued them hitherto, would drop away disappointed, like dark angels of the pit.

That causeway was prepared for the ransomed before the foundation of the world, but it was fully opened and revealed by the work of Christ and the grace of the Holy Spirit. Directly we yield ourselves to these blessed influences, we begin to tread it. We find that each step has been prepared for us, so that we have but to put down our feet. As long as we keep to it we are safe from alarm and molestation. Our hearts beat out the glad marching music to which our feet answer blithely. And sorrow and sighing flee away.

Eph. iv. 1. WALK WORTHILY OF YOUR CALLING.—The simplest words are the deepest. Take, for example, the word *call*. It is constantly on our lips. The shepherd's call to his sheep, the herdman's on the hills, the mother's to her child. And God appropriates it in his dealings with men. He calls them. From the throne of his glory He speaks to every soul of man, once, twice, many times, as when He said "Samuel, Samuel," or "Saul, Saul." In some solemn hour of decision, in a moment of awful crisis, by human voice or written word, or by the pleading and remonstrance of conscience, God's voice may be heard calling men to Himself, to Heaven, and to a saintly life. On that call the Apostle bases his argument for holiness. Act worthily of the love which summoned you, and of the goal to which you have been called. Stand still and ask yourself before you speak, or act, or decide, Is this worthy of that great ideal which God has conceived for me, when He called me from the rest of men to be his priest, his saint, his son? If not, eschew it.

Eph. iv. 17, v. 9. WALK IN THE LIGHT.—God is light, and when we live in daily, hourly communion with Him, in such a frame of mind as that his name is frequently in our hearts, or murmured softly by our lips, or spoken as a talisman when temptation is near, we may be said to be walking in the light. And it is just in proportion as our steps tread the crystal pathway of light, that our understanding becomes enlightened. In God's light we see light. When the heart is pure the eye is single.

The contrary to this is also true. When we are alienated from the life of God, our understanding is darkened to the truth of God. The seat of infidelity is in the heart. Once let a soul become shut out from the life of God through the hardening of the heart; once let it give itself up to lasciviousness, and to make a trade of uncleanness with greediness; then the light of the knowledge of the glory of God beats against a shuttered window, asking for admittance in vain.

If you would know God, you must resemble God. If you would learn God's secrets, you must walk with God. If you would know the doctrine, you must be willing to do his will.

But there is something even better than walking in the light; it is to become children of the light. What an exquisite conception! Dewdrops sparkling in the light of dawn; star-dust glittering on the vault of night; humming-birds flashing in the tropic sun; children dancing in light-hearted glee—none of these are so truly sons of light as they who have been begotten by the Father of Lights, who carry within them the Light that lights up hearts, and who, in goodness, righteousness, and truth, prove what is well-pleasing unto the Lord. Let us live as such.

Eph. v. 2. WALK IN LOVE.—We are to imitate God's love in Christ. The love that gives, that counts no cost too great, and, in sacrificing itself for others, offers all to God, and does all for his sake. Such was the love of Jesus—sweet to God, as the scent of fields of new-mown grass in June, and this must be our model.

Not to those who love us, but who hate; not to those who are pleasant and agreeable, but who repel; not because our natural feelings are excited, but because we will to minister, even to the point of the cross, must our love go out. And every time we thus sacrifice ourselves to another for the sake of the love of God, we enter into some of the meaning of the sacrifice of Calvary, and there is wafted up to God the odour of a sweet smell.

Eph v. 15. WALK CAREFULLY.—Pick your way amid the pitfalls of the world. Gird up your flowing robes with dainty care, lest they be soiled by the filth of the street. Beware of any side paths that would lead your steps away from the narrow track. Watch and pray. Especially be careful to turn every moment of time into an opportunity of making progress in the Divine life.

All these injunctions, however, will baffle us, and leave us stranded on the shore, when the impulse of their stimulus ebbs, unless we blend with them the thought that God is willing to walk with us—nay, *in* us, for he saith, "I will dwell in them, and walk in them."

NOTES ON DAILY READINGS.

SUNDAY, SEPTEMBER 10.—PSALM XXXI.

The thought of this psalm swings like a pendulum from the enumeration of sources of sorrow and pain to the reiteration of trust in God. Now one and now the other occupies our thought.

Its opening strain (1-4) pleads with God to be all that which his character pledges Him to be. "Be Thou a strong rock, for Thou art my rock." This is the noblest attitude the soul can adopt, in which it lays hold on God's covenant engagements, pleading that He should be all that He has promised, and do all that He has said. "For thy name's sake"—*i.e.*, for thy character, as revealed in Jesus Christ.

The next strain (5-8) muses on the blessed past, and recalls all that God has wrought. The devout soul can never forget that the Master appropriated one of these sentences in his death hour, and that the first of the martyr band also quoted the same words. We also may use them when entering into scenes of danger and temptation.

The third strain (9-13) enumerates the causes of present pain, as if the bitter catalogue of woe must touch the heart of God. In this the instinct of the Psalmist led him truly, because our weakness is our strongest plea with God. Ill-health, defamation of character, alienation of friends—tell them all to God. To tell them is to get relief. Then from all rise into the next strain (14-18) by prayer and faith, and realise that all your times are determined by God's unerring wisdom and love. They are in the hand that was crucified.

MONDAY, SEPTEMBER 11.—PSALM XXXII.

This was David's experience during the year which followed his great sin. At first silent in moody obstinacy, till the pain became intolerable, and the sluice-gates of confession were forced. Then he tasted the blessedness of forgiveness, of which he so sweetly speaks.

Transgression is rebellion against royal authority; *sin* is missing a mark; *iniquity* means crookedness. Then note the three words that describe the putting away of sin. *Forgiven*, the burden lifted off; *covered*, the mantle of love flung over the foul wound; *imputeth* not, the debt cancelled.

Then we are led (3-5) through the secret passages of his soul-experience, during which he refused to confess. It is thus that men suffer hell before they reach it. But confession changes all, and the soul springs up into the light, crying, O the blessednesses of forgiveness! Learn that confession is the condition of instant pardon. The words of penitence have hardly begun to cross the lips, ere they are checked in the rush of pardon. "But the Father said. . . ."

Standing on the ground of justification, the forgiven man magnifies God's grace, and invites others to share it. All times of seeking are times of finding (6). In all great waters there is a hiding-place (7). For all trouble there are songs. In all perplexity there is guidance by one who always has his eye on those whom He loves (8, R.V.).

TUESDAY, SEPTEMBER 12.—PSALM XXXIII.

Amid the storm and stress of life, God's own can sing. The righteous soul is so sure of the righteous Lord, that it can afford to look across the present and anticipate the hour when He who created all things will restore that which He has made, and bring again the pristine beauty and order of his first creation. Such praise becomes us. Everywhere beside, God is misunderstood and hated, let us not be slack to express our adoration and love. The righteous (4, 5) have a quick perception of the rightness of God's Word, the faithfulness of his work, and discover that the earth is full of love. It is the distorted heart, to which all things seem awry.

In *vv.* 6-9 we have a noble description of creation; and in *vv.* 10, 11, a reference to the divine government of men. God's will alone is permanent; rest there, and your life will also acquire permanence and strength. The limpet becomes as the rock to which it adheres. To do God's will is to abide for ever.

In the closing stanzas of the psalm (12, etc.), the singer describes the blessedness of Israel, and there are striking resemblances to the song of Moses and Miriam at the Red Sea, which was referred to in *v.* 7. Note the minuteness of God's care, looking from heaven; fashioning all hearts; watching (18) to succour his own. Let us wait (20); let us trust (21); let us hope (22). We shall find God our help and shield. As surely as we have trusted Him, we shall rejoice in Him. As certainly as we have hoped, we shall find his mercy distilling on us as dew.

WEDNESDAY, SEPTEMBER 13.—PSALM XXXIV.

The superscription connects this psalm with a strange and humiliating experience in David's life. His device was by no means creditable to him, but he recognised that God's good hand had delivered him, almost in spite of himself.

What a burst of joy in that opening summons (1-3). He little thought in that glad hour of the darkness which was to overcast his life, and silence his song in later years. We get glimpses now and again of a life of continued praise, but they halt in their realisation. Yet God would make them permanently ours if we would. True joy is contagious. One songster will set the feathered choirs of the woodland singing "with me" together.

From personal experience the Psalmist proceeds to general principles of what God will do for those who trust Him (4, etc.). Are you in the dark? Look to Him and be lightened. Are you poor? Cry and He will save. Are you assailed by your foes? The angel of the Lord will encamp as the inner circle of defence. Do you lack aught? Seek the Lord and you shall not want any good thing. Do you desire life? Mind your speech. Are you in trouble? Cry and the Lord will deliver you out of them all. Is your heart broken? The Lord is nigh. Is your spirit contrite? He saves such. Are you afflicted? Not a bone shall be broken. Are you hated? Trust, and you shall not be condemned. O taste and see that God is good (8). To know however little is to long for more, and yet there is no want where the heart knows Him.

THURSDAY, SEPTEMBER 14.—PSALM XXXV.

The Sauline persecution may account for this psalm (compare verse 1 with 1 Sam. xxiv, 15). There are three sections, each leading up to praise.

In the first (1-10), the psalmist appeals to Jehovah to vindicate him. He depicts a battle-field, in which God drives the fleeing foe before him. The *imperatives* of this passage may be read as predictions. Instead of *let them be*, read *they shall be*. In all these utterances the Psalmist is the mouthpiece of God, declaring the certain and awful consequences of sin. What a terrible delineation of the inevitable fate that overtakes the ungodly!

In the second (11-18) a contrast is drawn between the accusations of the foe and the lonely prayer of the persecuted soul. And these avowals of his anxiety dissipate all ground for charging David with personal vindictiveness in the earlier passages of this psalm. Pray on, your prayers may seem to miscarry, but they will return to you in blessing (13).

In the last (19-28), the cry for deliverance becomes more intense. On the one hand is the crowd of foes, hating heartily, and longing for the destruction of the saint. On the other hand is the assembly of those who favour him. And he is sure that the day must come, when the hours will be all too short for his talk of the love which delivered him from the one and gave him to the other. So it shall be with you.

FRIDAY, SEPTEMBER 15.—PSALM XXXVI

What a contrast there is between the evil of the heart and the exquisite beauty of nature which reflects the moral attributes of God. In ver. 1 substitute *his* for *my*. Transgression utters its oracles in the heart of the wicked (R.V.) as a sybil in the caves of old, and reveals itself in words and ways that are not good.

Notice, first, the words preceded by the pronoun *Thy*. What a catalogue is here! Each a subject for devout thought! Whether the soft wing of God or the brimming river of his pleasure; his righteousness or his loving kindness.

Notice, next, the natural objects employed to match the Divine attributes. How many stops in the great organ of creation are drawn out to celebrate the praise of God. Children of men! take refuge in God, and you will find yourselves ushered into his house, sitting at his table, drinking deep draughts of life's fountain, and seeing light in his light. And when once there, be glad, for thither the foot of pride can never come, and the hand of the wicked shall never reach to pluck you away. "None shall pluck them out of my Father's hand."

SATURDAY, SEPTEMBER 16.—PSALM XXXVII.

Fret not (1). Fret not (7). Fret not (8).

Trust (3). Trust also (5).

Delight thyself in God (4). Roll thy way on God (5, marg.). Be silent to God (7).

Wait patiently (7). Those that wait, inherit (9). Wait on the Lord and keep his way (34).

The inheritance (9, 18, 22, 34).

The wicked persecute the good. Shall not the good man retaliate? No; because God delights in his way and takes his side against his foes. Their success is but for a moment. Soon God will interpose on his servants' behalf and mow down the ranks of their oppressors, and they shall wither like swathes of new-mown grass.

There is no need, therefore, to become angry or to use force. Be still. Go on doing what is right. Leave all vengeance with Him to whom it belongs. Do not be surprised at the immediate prosperity of the wicked, but wait for the latter end. Of the wicked, it is to be cut off. Of the righteous, it is peace. Take refuge then in God (40), from man and from thyself, the Lord helpeth—rescueth—saveth.

INTERNATIONAL S. S. LESSONS.

SEPTEMBER 17.

Personal Responsibility, Rom. xiv. 12-23.

Golden Text, verse 21.

In the church at Rome were two classes of persons, the weak and the strong (xiv. 1; xv. 1), and the aim of the Apostle is to lay down a principle upon which the one class may act towards the other without disturbing their peaceful fellowship. The *weak* were made up of converts from heathenism, and certain Jewish Christians who were still in bondage to the letter of the Jewish law. To these any meat or drink having been offered to idols was defiled, and since what they bought in the market might have been so offered, they refused it altogether rather than defile their conscience. The *strong* possessed more spiritual intelligence, knew that an idol was nothing (1 Cor. viii. 4-6), and that no meat was in itself unclean (Rom. xiv. 14). They understood better than the others the liberty of the Gospel.

But there was a danger lest these two classes should act without proper consideration for one another. The weak, who were more punctilious, might sit in judgment upon the strong, and condemn them; while the strong were tempted to make use of their liberty without caring at all about the effect of their conduct upon the weak. To the weak Paul says: Do not take offence at the conduct of others though it differs from your own. To the strong Paul says: Be considerate for the weakness of your brethren, become weak for their sakes, and let not your liberty be exercised so as to injure them.

This counsel is enforced in our lesson. (1) *By the prospect of judgment for us all* (12, 13). The weak are reminded that the strong are fellow-servants with them of the same Master, and that He will receive the account of each one. In all matters on which there may lawfully be a difference of opinion is it not wiser to leave judgment with Him? And in view of that judgment seat the strong are warned against making their liberty an occasion of stumbling to the weak. The members of the Church of Christ are so bound together that no man may exercise his liberty without considering the possible effect upon others who are less instructed.

(1) *By the law of love* (14, 15). The Lord died for the weak as well as for the strong. How small will our sacrifice of personal liberty appear in comparison with what He sacrificed in order to possess them. The love that revealed itself in Jesus when He died for men, is to be shown by the strong towards the weak (1 Jno. iii. 16). A man says, he drinks his glass of beer in order to manifest his liberty as a Christian; but if his action "grieves," perhaps "destroys," some weaker brother, is he not making too much of his liberty to enjoy a personal indulgence, and too little of the charity due to his brother? Our liberty needs to be exercised upon the principle laid down in Gal. v. 13.

(3) *By the greater importance of other things* (16—19). The spectacle of a church at strife on a question of eating and drinking, because one part would insist on enjoying a harmless indulgence which another part of the church condemned, is far from edifying. "Righteousness, and peace, and joy in the Holy Ghost" are the necessary things. A church where these are absent is not only useless, but injurious. The liberty for which one may contend may be a "good" thing (16), but if it be "evil spoken of," would it not be wiser to sacrifice it? See how much may follow from our refusal to exercise our liberty (18—19). God is well pleased, men approve, the church's peace is preserved, and the weak are built up. These are the more important things we should seek.

(4) *By a consideration of the conscience of the weak* (20-23). Think how the weaker brother regards what is to you a lawful indulgence. If he repeated your action his conscience would be defiled, he would be made to stumble, and his Christian profession would be destroyed. To him it would be wrong; and while he may not demand that you regulate your conduct according to his weaker conscience, yet you may do this for his sake.

The teaching of this lesson is well expressed in the words of Luther, "The Christian is a master of all masters, and a servant of all servants." Or in the words of Gregory the Great, "Free in faith, serving in love." Our attitude toward everything that is lawful in itself, but may be a stumbling block to others, is that of being "free to use them, but too free to need them." We manifest a truer liberty by surrendering them for a brother's sake than by continuing to indulge them.

CAVALRY CURATES.—The Archdeacon of Northumberland's scheme of "cavalry curates," to ride on ponies from hamlet to hamlet in scattered portions of the diocese, and officiate in small chapels of wood or iron capable of holding from thirty to fifty people, is progressing favourably.

For the Young.

"GO QUICKLY, AND TELL."

GLEN had been a disciple of Jesus for more than a year—a sort of Nicodemus disciple, secretly, for fear of Bob. That was her brother—her daring, darling, handsome, only brother.

Now, Bob had got it into his head that it was quite enough for a fellow to go to church and Sunday-school, and to say his prayers, when he didn't forget them; to follow Jesus afar off, in short. None but "milksops," he felt pretty certain, "went in" for more than that in the way of religion—for *much* more, at any rate.

Indeed, as Glen well knew, he had a decided prejudice against those whom he contemptuously called "saints," though, in common with many an older and wiser being, he had but the vaguest notion as to what he meant by that term, and no notion at all as to what God means by it. It included, in Bob's mind, the dead folks whose names are printed in calendars, etc., with "St." before them, and certain live folks whom he knew, who fancied themselves to be (*he* fancied) a great deal better than the rest of the world.

Glen and he were not brother and sister only, but dear friends and close confidants. Yet when Glen was constrained by the love of God her Saviour to "come" to Him in a more definite and real way than ever before, she kept her coming and what she got by it—much of which, however, she could never tell anybody, it was so unspeakable—a secret from Bob, and from everybody else, for fear it should get from others to him.

She came to know that Bob was all wrong about "saints," and longed for him to find out, as she had done, that "saint" is just a beautiful name for poor sinners whom God has forgiven for Jesus' sake, who think nothing of themselves and everything of their Saviour; longed, too, to tell her brother what a very nice thing it was to love that Saviour, and to be "set apart" for Him. But she feared he would never understand—would laugh at her—would love her less if she told him. So she kept her newly-found joy to herself, and lost ever so much of it in the keeping.

* * * *

"You've all heard of the Young People's Society of Christian Endeavour?" said the superintendent of the Sunday-school which Glen and Bob attended, from the desk at the close of school one Sunday. "Well, we're going to start a branch in connection with our school, if those among you who love the Lord Jesus, or would like to love Him, will rally round us and help us to do so. The preliminary meeting, at which you will hear all necessary explanations and details, will be held next Friday evening at half-past seven, and I invite all who answer to the description I have just given to attend."

* * * * *

"You will come, I hope, Glen," said her teacher, shaking hands with her. "I do believe you love Him, dear?"

Glen was silent. We can guess why. But her heart gave a big bound, and she thought as she joined Bob outside, "O, I do! I do! and I'd give anything to tell it out by going; but—what would Bob say? He'd never understand, he'd think I was setting myself up, and making myself ridiculous. I daren't go."

She was ready to "give anything" to tell it out; she was not ready to risk having to give up any portion of the place she had in Bob's esteem and love.

Before long the St. David's branch of the Y.P.S.C.E. became an established fact. From the young Endeavourers, gathered out of the various classes, Glen listened to many a glowing report of what was done at the meetings, and of what lifts up hills of difficulty, and help in living and working for Jesus were to be had at them. Her secret longing to frequent them grew deeper and deeper, and at last, on a certain Friday, she resolved to go just for once.

Bob was to take tea with Phil Taylor, one of his chums, and wouldn't be back till quite late, he said. Glen was always allowed to attend the Sunday-school meetings, provided that her lessons, etc., were not neglected for them. And it was not likely that Bob would inquire into her doings during his absence. The committee-room was crowded when Glen entered it, for she had been kept at the last moment to do some little service for her mother.

The boys and girls were all on their knees, speaking, one after another, briefly, earnestly, and some of them tremblingly, to God. Presently a boyish voice broke a still and solemn pause: "O God, I've made up my mind to follow the Lord Jesus Christ from to-night. Please help me, and please bring my sister to know and love Him too. For Christ's sake."

Bitter tears of shame and sorrow rushed to the eyes and down the cheeks of that sister, kneeling, all unknown to him, quite near the pleader. Then, before the little company rose from their knees, she slipped out of the room as quietly as she had entered it.

* * * *

As soon as Bob came home from Taylor's that night he went straight up to his room. Hardly had he closed the door when a timid knock on the outside of it was followed by the entrance of Glen, as her "Oh, Bob, dear" announced. So she began, but could get no further.

"What's up, Glen?" asked Bob, feeling about for his matchbox. "Are you crying? Ain't you well? They said you'd gone to bed long ago. Where *are* those matches?"

"Don't try to find them yet. I've something to tell you, and I'd rather in the dark. Bob, I was in the meeting a few minutes this evening, and *I heard you*, and how came you there?"

"How came *you* there? I didn't see you. I'm glad you were though. Taylor went, I went, he asked me. Fact is, Glen, Taylor joined 'em last week. And he isn't a milksop; he's the biggest brick out. And he's been on to me ever since, and, well, I've been on a wrong tack, I find, but I'm going on a new one altogether now. The long and the short of it is, I'm a Christian, and I want you to be, too, old girl."

Then Glen told him what we know. "And, O Bob, I'm afraid I've been mistaken all along. I couldn't have hidden it up, I just couldn't, if it'd been real—like—like you and Taylor, you wouldn't have, would you?"

"*You* haven't—all of it. You were always jolly, but you've been jollier than ever lately. It's all my fault if you've been afraid to show your colours. I needn't remind *you*, Sis, how awfully good He is about forgiving; so we'll let bygones be bygones, and never you bother about 'coulds' and 'woulds.' We *can* out with it together now, and be Endeavourers together, and we will, won't we?"

"I feel too happy to sleep, Bob," said Glen joyfully, as she gave him his good-night kiss.

META.

CHILDREN'S S.S. MISSION.—SEASIDE SERVICES, 1893. The following are the arrangements for the Children's Seaside Services: Mr. H. Hutchinson and W. H. Wilson, *Bridlington Quay*, to Sept. 11; Mr. E. Arrowsmith, *Eastbourne*, to Sept. 20; Mr. H. E. Geary, B.A., *Herne Bay*, to Sept. 11; Mr. A. G. Dodderidge, *St. Leonards*; Messrs. Josiah Spiers and R. Westall, *Towyn, N. Wales*; Rev. M. J. Hall, *Ventnor, I.W.*; Mr. Livesey Carrott, *Felixstowe*.

CHILDREN'S SCRIPTURE UNION.—Sept. 10, S., 1 Chron. xii. 16-29; 11, xii. 30-40; 12, xiii. 1-14; 13, xiv. 8-17; 14, xv. and xvi. 25-29, 1-14; 15, xvii. 1-15; 16, xvii. 16-27.

MISS MOORE writes from the Home of Rest, Walton-on-the Naze:—"We are again holding services, in our new tent on the beach, every morning and two evenings a week. During the past three weeks many children, aged from eight to seventeen, have yielded to Christ, and the Lord has been working mightily in our evening meetings for adults, bringing them to see the need of Christ, and the filling of the Holy Spirit."

SAND SERVICES.

SOUTHEND-ON-SEA.

THE services for children held on the sands here since August 1 were concluded on September 1. The time has been one of great happiness and much blessing to the children, the adults, and to those who have assisted in the work. We have indeed realised the fulfilment of the promise, "I will command my blessing upon you." J. W. COLDICOTT.

CARNOUSTIE, SCOTLAND.

The workers of the seaside services were only four in number, and were able to remain only a fortnight; the Lord was pleased to give marked signs of blessing. The attendance at the beach meeting gradually increased, reaching 400 on week-days and 600 on Sunday. At the Chinese lantern service we mustered eighty lanterns, and perhaps 600 listeners. We have heard of definite blessing through this service. The sports also were a success. T. G. B.

LYTHAM.

Mr. Gilbert R. Kirlew has again held a fortnight's services at this well-known Lancashire watering-place. Meetings were held each day at 11 a.m. and 6 p.m. The first week Mr. Kirlew was assisted by Mr. Marston, of Halifax, and the second week by Messrs. Marston, Ernest Wright, and Fred. Hargreaves.

Each morning the workers, and any children who were specially interested in the well-being of the services, met in the Y.W.C.A. room to ask God's blessing upon the services of the day, and these little prayer meetings were wonderfully blessed of God before the close of the mission.

Afternoons were sometimes occupied by cricket matches, etc., so that the children might be shown that the religion of Jesus was not opposed to happiness or play. An important event was the Chinese lantern service, held on the Green. A large number of children each carrying a lantern, walked in procession from the well-known windmill, along the promenade, afterward forming an inner circle, and being surrounded by numbers of other children and adults attracted by the unusual sight. On the last Sunday afternoon a Scripture object competition was held. Much trouble and ingenuity were shown by the wonderful and varied objects brought together by the children.

MADAGASCAR GIRLS.

WITHIN the last year our hearts have been encouraged by a number of girls, mostly little ones, who have come forward desiring to follow Jesus. There is now a little band of fifteen, but it is continually if slowly increasing. By their own desire, I take them with me every other Sunday to carry the Gospel to the villages round about, they are also eager to help in any way they can to forward God's work.

Will fellow-Christians give thanks for these dear children, and pray that everyone of them may be kept, strengthened, and further enlightened as to spiritual things? KATHLEEN P. MACKAY.

Antsihanaka, Madagascar, June 25.

Folkestone Y.W.C.A.

THIRTEEN years ago the darkest, lowest spot in Folkestone was a certain court called the "Narrows," inhabited by gipsies, rag-and-bone pickers, knife-grinders, and outcasts, none of whom ever entered a place of worship. By the grace of God the Y.W.C.A. was led to take the Gospel to these people, and by degrees to establish a systematic evangelistic work amongst them, with the result that souls have been saved, lives reformed, and the neighbourhood improved. We have long prayed and waited for a mission hall to take the place of cottage which for several years we have used for our meetings, Sunday-school, etc. Having now bought some freehold property in the midst of this dark neighbourhood, we desire to pay off the purchase money at once and build a commodious hall. The address of the Institute is Alexandra Gardens. A. E. M.

AN ECHO OF KESWICK.

Many will be glad to read the following estimate of the recent Keswick Convention by Dr. Norman L. Walker, editor of the *Free Church of Scotland Monthly*, which we extract from an article in the September issue :—

"It may sound like an exaggeration, but I confess that Keswick looked to me more like what our towns will become when the millennium arrives than anything I have ever yet witnessed. Religion was, for the time being, the subject which was uppermost in the minds of us all. I daresay there were many in the place who remained unaffected. The driver of a waggonette, in which we were making an excursion, told me he had been at none of the meetings, and overladen coaches constantly rattled through the streets. But it was impossible to survey the great multitudes which met day by day for worship, and which were so quiet, so kindly, and so earnest-looking, without feeling that there had indeed been put forth the gracious power of the Holy Ghost.

"As to the teaching, I did not hear anything to which serious objection could be taken ; nothing could be more sober and reasonable than the addresses, for example, of Principal Moule. I did not assent to everything to which I listened. It seemed to me that attempts were sometimes made to put fanciful interpretations upon passages of Scripture; and I did not see why the period at which a man is brought to understand the special point of trusting in Christ for sanctification should be spoken of as a



M. JULES SALMSON.

(From a Photograph by Boissonnas, Geneva.)

crisis in his life like that of his first conversion. The point itself is not a peculiarly recondite one. It ought not to be difficult to show to an intelligent Christian man that the strength in which he is to overcome temptation must be in no sense his own, but Christ's; and although the illumination may come from the Holy Ghost, and may result at times in a very blessed sense of deliverance, I do not think it is necessary to regard it as implying a new transformation. We have many fresh revelations made to us in the course of a long experience, and that may be one of them. To insist on its being otherwise is to tend to destroy the Bible idea of spiritual development, which is compared to the light which grows more and more vivid unto the perfect day.

"Two memories of the Convention, however, will always live with me. I shall never forget that day by day the aim of everyone seemed to be to give 'all glory' to Jesus Christ and to the Holy Ghost. A spirit like that cannot but issue in the securing of blessing. And for another thing, it was very plain that those present were heart and soul concerned about the coming of the Kingdom. Whatever of 'quietism' there may seem to be in the doctrine of Keswick, there is no tendency to encourage inactivity in the life. How to bring about the submission of men everywhere to God—that seemed to be the great thought with all. I do not think any of them were troubled with the doubts of the Higher Critics. To them the Bible was in an emphatic sense God's own Book, and while leaving speculation to others, they were on fire to establish the reign of Christ."

MLLE. AIMÉE RAPIN.

The body is made to be the servant of the spirit. Yet the Royal Preacher had seen servants on horseback and princes walking like servants in the street. We see it also wherever the body with its appetites rules, and soul and spirit are made subservient to it.

The blind read with their fingers ; and we have all heard of the blind girl who read with her tongue when her finger-tips had lost their sensitiveness through hard work.

Wonderful is the ability of the human being dwelling in an incomplete body to use other members to supply the lack of service proper to the missing parts. It would seem that without arms and hands the artistic faculty must remain unexpressed, but we have lately seen in her studio a young artiste, who, born without arms, does excellent work, in painting and modelling, with her feet.

No one would have suspected that the admirable portrait of our Princess May, at the Imperial Institute, was painted without hands. Yet such is the case. The artiste is Mdlle. Aimée Rapin, of 8, Warwick-gardens, West Kensington. She is a young Swiss lady of four-and-twenty, who has used her pencil and



MLLE. RAPIN.

(From a Photograph by Emile Pricam, Geneva.)

brush from early childhood. Having finished her education at Lausanne, she entered the School of Fine Arts at Geneva in her sixteenth year. In the course of her studies she took first prizes in modelling and painting, and received also the first prize in portrait-painting of the highest class at the Geneva Academy of Fine Arts.

We have been much interested in one so heavily handicapped, and have had engraved a portrait of herself, and also the photographs of two portraits painted by her, which, it will be seen, are of no common order. In the words of a young Polish lady, a friend of Aimée Rapin, "God glorifies Himself in her, and, notwithstanding her deficiency, has so enabled her to triumph over difficulties that she has attained proficiency in arts which are understood to require peculiar dexterity of hand." We shall be pleased if this mention of her deprivation and of her talent should lead to her recognition as a highly-qualified portrait painter, and attract to her studio those who may give her the opportunity of putting this to the proof.

An Important Conference is announced to take place at Lansdowne Hall, West Norwood, on Sept. 27 and 28, the subject being "The Truth and Power of the Scriptures." Among those expected to take part are Revs. G. D. Hooper, W. R. Mowll, J. Hudson Taylor, Robt. Taylor, J. G. Train, John Wilkinson, James Douglas, W. Fuller Gooch, and H. E. Stone, Dr. R. McKilliam, Mr. W. H. Seagram, and Gen. Sir R. Phayre. The conference will meet each day at 3 and 7 o'clock.

STRANGERS' REST, RATCLIFF HIGHWAY.

The monthly meeting of workers at the Strangers' Rest, Ratcliff Highway, on Friday last, was presided over by Mr. J. Christian Hukins. Mr. J. T. Isaac, hon. sec., pleaded for additional workers among Germans and Scandinavians, as well as among English sailors. He was glad to report encouragingly of the Zanzibar Rest, where opportunities are opening for labour among the natives as well as seamen. Three addresses were delivered, two expository and one practical. The theme, however, was one—Christ as the subject of testimony as regards his redeeming work, the object of hope in regard to his expected return, and the Master for whom all should labour.

Dr. McKilliam's address on "Purification by the Hope" was an elucidation of Scripture doctrine directed to a very practical end. The hope is bright, and we cannot bear it about in our hearts day by day without being purified even as He is pure.

Miss Reade, of Punrooty, gave an account of the work of the Highways and Hedges Mission, South Arcot, India. For eighteen years she has toiled, having originally been accompanied by Miss Lowe. The mission was designated "Highways" because of the open-air preaching and itineration associated with it; and "Hedges" because it seeks to reach Mohammedan women, whose houses are generally surrounded by hedges for the purpose of seclusion.

Miss Reade related the circumstances of occasional stays at Cuddalore, where she was visited



M. REVIL REVILLOD.

(From a Photograph by T. La Croix, Geneva.)

daily by students from the Government and Roman Catholic colleges. As a result a young Brahmin was converted, and after enduring severe persecution he was exiled for several years. The Basle Mission took him in hand, and now he is in charge of the work at Punrooty, a missionary exercising supervision during Miss Reade's temporary absence. There is a great demand for reference Bibles and commentaries among the educated young men of the district; and in order to help them Miss Reade has opened a library, which has at present 550 volumes in English and the vernacular languages. The sisters and wives of the young men have requested that books may be lent to them also ; and so classes of the community who would otherwise be inaccessible are reached, and women as well as men have shown many signs of high appreciation. Miss Reade urged the claims of India upon all whose hearts beat for the cause of Christ, and her address was listened to with much interest.

Soldiers in Camp.

Dear Sir,—I have just spent a day or two in the camp at Coate, Swindon. Miss Daniell has erected a large marquee where the men can get tea and coffee, write letters, etc. In the evenings meetings are held, and it was a great joy to me to tell the Gospel to a large company each night of Horse Guards Blue, 17th Lancers, and Dragoon Guards.

I beg the earnest prayers of your readers for Miss Daniell, and the ladies who are with her at the camp, and for the devoted chaplain who is working with them so heartily for the spiritual good of our soldiers here. W. R. Lane.

The Late MR. JOHN DERBY ALLCROFT.

THERE has been of late years a growing tendency to talk, and even to preach, of the "Gospel of Wealth," as though it were some other gospel." One has lately passed within the veil who recognised no such distinction, to whom the "Gospel of Wealth" and the Gospel of Christ were complementary influences; so that, in the simplicity of the life, a man may, as in God's sight, employ the powers and opportunities of the other. It is eternally true that Christ came to preach glad tidings to the poor, but there is a sister truth that—"hardly," it may be, but if they can endure hardness, certainly—rich men may find their abundant entrance into the kingdom of God. It is surely well with John Derby Allcroft. The public might never have heard his name were it not for the use he made of the riches he acquired, for the firm of which he was the mainspring was popularly known by another name than his. But, whether poor or wealthy, whether known or unknown, his would have been always the spirit and the desire, by the grace of God, to think and to do those things that be rightful, the things that bring a man at the last that peace in which he died.

It has often been said, and wrongly, that Mr. Allcroft was among those commercial heroes who come to London with half-a-crown in their pocket. As a matter of fact, his father, Mr. Jeremiah Allcroft, was in partnership with Messrs. Dent & Worcester, where JOHN DERBY was born in the year 1822. There he instructed himself in the details of the trade, till he was ready to go further afield and take on his young shoulders the task of developing the business in London. Many will remember its humble, almost underground, beginning in Friday-street. The present house in Wood-street is a commercial byword. The story of those years of ceaseless activity is still untold, perhaps will never be told. His friends of later days got occasional glimpses into it, and probably it differed little from those many careers of Christian commercial enterprise which are all the pride of our great city.

Meanwhile, the things that belonged to the higher welfare of his employés were never far from his mind. He was able to gauge, few men could gauge better, the value of that great work for the welfare of young men in business houses which was in those days carried on by William Edwyn Shipton in Aldersgate-street, and by Henry Bowker in the West End. To the end of his life he watched the Y.M.C.A., and sought opportunity to help it; and it was part of the considerateness of the man that he considered those who thus laboured in the Lord, and helped the secretaries in their private as well as their public interests. Later on, when his position at Christ's Hospital put the means in his way, it was to Y.M.C.A. secretaries in several cases that he turned with his promises of presentations to the Hospital for their sons. It was good to give, as he gave, £5000 to secure Exeter Hall, but it was better to be a perpetual pillar of support to men whose work is as anxious as Y.M.C.A. work is.

Wealth for wealth's sake was not one of our friend's ambitions, and he retired early from an active part in the great Wood-street house, but only to seek work—more directly Christian work—elsewhere. In the year 1849 he had become a governor of Christ's Hospital, and, happily for that great and good foundation, it chanced that the year of Mr. Allcroft's retirement from business saw a vacancy in the treasurership, the chief executive office. His capacity was no secret to his colleagues, his desire that Christ's Hospital should maintain its Christ-like character was clear enough to himself, and he agreed to accept the responsibility. We have no space here to explain all that there must be of daily drudgery in such work. Mr. Allcroft went through it all—courts and committees, public suppings, and speech-days, and special services, guiding day by day the various agencies by which the eleven or twelve hundred boys and girls were fed and taught and sent out into the world, but nursing all the time in his heart the longing that something more might be done at the church the boys attended to fill them with the fear and admonition of the Lord, and approving every earnest effort made to that end on the part of those who were in authority within the walls.



(From a Photograph by Mr. Walery, 164, Regent-street, W.)

The characteristic feature of his mind, and the things that arose out of it, remain to be noticed, and they claim notice because the ecclesiastical history of the last quarter of a century is, perhaps almost unconsciously, full of them. It would be true to say of him that he was a man of few ideas, even in regard to his faith in his Master, but those few were ineradicably fixed, and the firmest of them was summed up in the word "Protestantism." He was convinced with a colossal conviction that to swerve from all that this word implies and enjoins came of evil and led to evil. Having a conviction, it was his way to act up to it. When he had made a competency, and felt that he had a stake in the country, he went further than most capitalists care to go, and bought a Shropshire estate of some thousands of acres, became a magistrate and protector of his tenants, built them good cottages, with doors so placed as to secure a minimum of cold and exposure. All these things were the logical outcome of his wealth; no Christian landlord, he felt, could do less. Translate the same principle into "the things that pertain unto God," and you have an example of the same consistency. There were certain practices in vogue, certain erections in view, which he felt to be illegal; only the law itself could decide, and the law costs money. God had given him that, to this end he would use it; for this reason the Law Reports will hand down in all its length the case of "Allcroft, etc., v. the Bishop of London." It is no secret that he grieved over the issue; but he was too strong to bear malice, and some time after he had fought and lost, he might have been seen showing the Dean of St. Paul's round the Hall of Christ's Hospital on a public occasion.

But where the law would not help him, he saw that he could help himself; he made himself patron of many livings, building some churches, and endowing others, and having yet others on his Stokesay estate, and to these he was free, or rather he was bound, to appoint men who, as he phrased it, would preach a plain Gospel without any nonsense. It was doubtless in recognition of this that the Church Pastoral Aid Society chose him as their President, and certainly no man was ever more active in promoting the principles of that staunch society.

Of the many other causes to which he gave his name and his aid, the Bible Society, St. Mary's Hospital, the Corporation of the Sons of the Clergy, it is impossible to speak here, nor yet of his short Parliamentary experience, which was more due to love for

Worcester than to hankerings after Westminster. Nor shall his private life be here thrust into view. It was a temple that took many years in building; those who were privileged to enter will never forget it, but no stranger has a right to stretch his line upon it or to measure its depth or its breadth. This, however, may be said, that he could picture no greater joy than that his sons should be found walking in the truth, and after that he would have them to be honest country gentlemen. It is characteristic of the man that only when he had given thousands of pounds to the building of churches and hospitals, and to what he regarded as the purifying of the Church at large—only then did he erect for his family on his estate a mansion worthy of the position in the county to which they were called. And now that in perfect peace he has gone to his rest, he is still a reminder to his generation that "to the godly there ariseth light in the darkness." "The Lord knoweth the days of the godly, and their inheritance shall endure for ever."

A HAPPY SERVICE.

Some months ago I happened to look into the waiting-room of a small local dispensary in this city. Waiting there to see the doctor, chiefly on account of eye complaints, were some eight or nine patients. The thought arose in my heart whether I could not be of some small use in coming to read to, and sympathise in the troubles of, those sufferers, some of whom might be in want of spiritual eyesight quite as much as of physical healing. Obtaining the permission of the doctor, which was most readily given, and the aid of several suitable sister helpers, we began our little service for the Lord, which by his grace has opened out most precious opportunities of both spiritual and temporal aid.

At first the service was a trying and difficult one, owing to the various interruptions—the noise of the street, the inattention and restlessness of the patients, and also our being unknown to them. But gradually all this was overcome, and now they look forward with pleasure to the *regular* loving sympathetic visits made each dispensing day, eagerly listening to short Gospel stories and expositions; and opening out their troubles, and gratefully taking home suitable books and tracts.

Among those whom God has blessed, is one whose sight was so far gone that he had to be led to the dispensary; gradually his heart, like Lydia's, opened to receive God's salvation, and he is now rejoicing in his Saviour. Though poor and having wife and children, and as yet unable to resume his trade as a shoemaker, he does not murmur, and most gladly takes to any work he is given to maintain them. The doctor gives good hope of his eventual restoration so far as to resume his work, and meanwhile a few of us do what we can to help him on, looking to the Lord for aid. Maybe some who, like Bartimæus, have received the Lord's healing, might like to aid their healed brother for a little while.

But my object mainly is to draw out unto similar service some sister-helps, who, unable perhaps for the heavier toil, long for some regular and beneficial work for their Lord. In most large towns there are local dispensaries—apart from medical missions—and there are many "beloved physicians" who would be glad of such aid to supply the missing link in their service.

Obtaining the permission of the doctor or committee, and ever acting with heavenly wisdom and grace, much of real medical mission work might thus be done, to the comfort of many a sufferer, and the spiritual aid of many a soul, to the glory of God.

A. E. M.

14, *Cambridge Park, Bristol.*

THE BRISTOL SUNDAY SCHOOL UNION includes 151 schools. Out of its total of 38,601 scholars, 2746 are church members. During the past year, eighty-five teachers and 506 scholars were added to the Church. The International Bible Reading Association, in connection with the Union, has 7660 members. There are eighty-seven branches; last year they contributed £141 to the Indian Sunday School Mission.

[922]

Cheapness and Efficiency.

BY REV. J. H. HORSBURGH.

(Concluded from our last.)

II.

Here I would conclude were it not that I want to press home a point to which indirect reference has been made already—I mean that this question is not a question "merely of saving a few pounds." Even that, in view of the woeful destitution of heathendom, is not a thing to be despised. If in America, and also in England, men are ready to go to the heathen, and are being kept back through lack of funds wherewith to send them, and if by the "saving-of-a-few-pounds" method three (or four) missionaries can be sent to inland China and work effectually, instead of one, then "saving a few pounds," in my opinion, becomes a really important, indeed a sacred, matter.

But this question of "cheap missions" lies deeper even than that. What is the hindrance that meets us everywhere? What is it that makes us turn sick, and in weak moments, were it not for God's Word, would lead us to despair, and to give up the whole thing as a failure? It is this wretched money! Oh, how gladly would we, if we could, live on fifty pence a year, instead of £50, in order to save these poor people from harm, and so much of the work from a sandy foundation. For many of us feel that the expensive living of even "cheap" missionaries is one of the greatest hindrances to efficiency, if by that we mean the ingathering of "hot" apostolic converts, and that if only we could be *really* "cheap," a great stone of difficulty would be rolled away, and efficiency be greatly promoted.

Our mode of living—the many pleasures and comforts with which, as it appears to the natives, we surround ourselves; the absence, in their eyes, of any self-denial; the easy life, the big house, the many servants, the expensive food, the utter indifference, apparently, with which we spend threepence here and sixpence there (a trifle to us, but a large sum to them)—all these things are a real stumbling-block, and a huge temptation to the heathen around us, who know absolutely nothing of what it has cost us to come to them, and of what it has cost our friends to send us. Nay, the only thought in their minds is how rich we are, how greatly to be envied, and, naturally, a desire to be, at our expense, as rich and comfortable as possible themselves. After a time some of them learn better. And God gives to his servants to see not a few real and blessed conversions. Yet even so, one wonders if we shall ever see in China the self-sacrificing, deeply-taught, Spirit-filled Christians, for whom we are praying, who, in their fervent love to God and the souls of their fellow-men, will literally forsake all, and follow the despised and persecuted Jesus. I say one wonders whether we shall see such men (yet, God knows how tremendously they are needed) as long as we missionaries are, *in their eyes*, living easy-going, self-pleasing lives.

The subject is a very difficult one. Every sixpence we spend on what the natives consider unnecessary or self-pleasing indulgences, humanly speaking, does harm. Yet we cannot live quite as the natives do; no missionaries that I know of attempt it: and certainly those who receive £50 a year, if they spend it, are a very long way off. They are really well-to-do in inland China.

I hope enough has now been said to show that the subject of "cheap missions" has a wider bearing than is generally supposed. It lies deeper than £ s. d. Those who speak of it, or write of it only from that point of view, ignore the real question.

Now for one or two closing remarks. All missionaries of any experience in China are agreed that the use of foreign money is attended with risk to the natives, and that much caution is needed. All are not agreed as to how little it is wise to spend, nor as to how little missionaries can properly live upon.

This being so, let not those who are in favour of (so called) "cheap missions" discourage those who are working somewhat differently. And, on the other hand, let it not be implied that because some missions are called cheap, therefore they are inefficient. I do not think there is one particle of proof of this, or that there ever will be. The visible results may be slow, but none the less sure, and, in the end, none the less satisfactory. Seeing that missionaries have different gifts, and are called to labour in different ways and in different kinds of work, is it not wise that our mission societies should have two branches, and give us the opportunity of working in whichever way God has been fitting us.

It may be said, Why have two branches? No one is obliged to receive more than he wishes. If a missionary finds he has more salary than he needs he has nothing to do but to return a part of it. A moment's reflection will show that this will not meet the case. A missionary who believes his life will tell best for God in China if he lives inexpensively, if he lives in a Chinese house, wears the Chinese dress, and avoids introducing English customs; if he has only the simplest possible services, if he avoids the temptation to employ people, to give away money, and, above all, the temptation to engage the Christians to do spiritual work for English pay, instead of leaving them gradually to support pastors and catechists among themselves—such a missionary will find it impossible to carry out these principles if fellow-missionaries at his side are doing differently.

No! there must be two branches and they must work in separate districts. In this way the labour of both branches will be satisfactory, and a wide wilderness area will be covered.

But whilst I say this, I do not mean to imply that the deeply-respected and highly-conscientious, faithful, and successful missionaries who (partly perhaps, from insufficient knowledge) are not able to sympathise with "cheap missions," are living in luxury, and all such nonsense as that. They are living, comparatively speaking, plainly. And it would be a very good thing if those Christians at home who find fault with them would themselves set them a better example! No, the labourer is worthy of his hire. And, judged simply from the point of view, good missionaries, in my opinion, are paid very much too little.

In conclusion, what is to be the upshot of all this? A large number of people read missionary letters with zest, discuss missionary methods, criticise, approve, blame, and lay down the law for us very positively. They feel an interest in the subject which is all very well. But it is not at all well when, in doing this, and nothing more, they imagine they are "taking an interest in missions," for missions are benefited very little, or not at all, by "interest" which goes only as far as that. No "*feeling* an interest in the subject," is not "*taking* an interest in missions." *Taking an interest in missions, to be of any practical use, must mean money coming out of people's pockets; sons and daughters, brothers and sisters, coming out of people's homes; and definite believing prayer coming out of people's hearts. That is the sort of "interest" we want. A grain of it is worth a ton of talk.* More missionaries! Will you send them?" Here is a vast field for "labourers" of all sorts, provided they *are* labourers—sound, sensible, well-tested Christians.

And let me especially emphasise the need for men and women of wide experience and spiritual discernment, who with wise and loving hands shall be able to guide the labours of others, and, by God's grace, add a hundredfold to the efficiency of the work. The tendency seems to be to discourage men of experience and send out only young missionaries. This is a mistake. Well-tried leaders are needed. They ought to come, and the Church in the name of the Lord, ought to send them—now. "BEHOLD! I COME QUICKLY!"

I do pray that anything in this paper which is of man may fall to the ground, but that anything which is of God may abide and bear real fruit for his glory.

The facts I have stated *are facts*, personally attested, and *not theories*. The opinions are mere opinions, and, as we know, "opinions differ." But whatever our differences may be, we missionaries

ll we Christians can love one another. And, nk God, I believe we do.

Chen-tu, Szchuen, China, June 9, 1893.

NOTE ON MR. HORSBURGH'S LETTER.

Having had the opportunity of seeing this letter ore it is printed, I ask leave to make one remark. hen people at home talk of £50 or £60 a year a missionary in Inland China, they do not an what Mr. Horsburgh means. They imagine at a person who contributes this sum can thereby an extra missionary in Inland China, and rely maintain him there. Mr. Horsburgh does mean this at all. He means by £50 or £60 ear the missionary's personal allowances—or, if will, his "salary," though this word is hateful misleading, and ought never to be used. And reason he gives why the amount need not be re, is that "the Society" provides for a good ny things besides. "The Society," he says, s half the cost of the Chinese teacher; also vides the house in which the missionary lives, the furniture, and the repairs from time to e; also pays doctors' bills and travelling ex-ses, "as well as all other expenses connected h the Mission"; also (in some cases at least) ucates the missionary's children. Now, what 'the Society"? It is not an abstraction with a purse. It is simply an association of Chris-n people at home for sending out missionaries. erefore, when a man says, "I will give £50 a r to keep a missionary in China," he must member that, though his gift may supply the ssionary with food and clothing, other people will e to pay probably an equal sum to provide what n so simple a missionary as Mr. Horsburgh nowledges to be necessary.

With the general spirit and purpose of Mr. Hors-gh's letter I am in cordial sympathy; and I do question his facts. Indeed, I found in India some of the best missionaries of my own Society e living on allowances of about the same amount, £60 a year (at the present value of the rupee). as in China, so in India, "the Society" has to nd" a good deal beyond that. And let me, in sing, assure your readers that, although all mis-aries are not equally simple and economical, a thing as a "highly-paid missionary," or a ssionary with a large salary," does not exist at —*i.e.* if we use the terms in any intelligible glish sense. Eugene Stock.

AT THE PORTALS.

By Rev. J. E. Rankin.

Will they meet us, cheer, and greet us,
Those we loved who've gone before?
Shall we find them at the portals,
Find our beautified immortals,
When they reach that radiant shore?

Chorus.—They will meet us, cheer, and greet us,
Those we loved who've gone before;
We shall find them at the portals,
Find our beautified immortals
When we reach that radiant shore.

Hearts are broken for some token
That they live and love us yet!
And we ask, Can those who've left us,
Of love's look and tone bereft us;
Though in heaven, can they forget?

And we often, as days soften,
And comes out the evening star,
Looking westward, sit and wonder
Whether, when so far asunder,
They shall think how dear they are.

Past yon portals, our immortals,
Those who walk with Him in white;
Do they 'mid their bliss recall us?
Know they what events befal us?
Will our coming wake delight?

—*Our Day.*

AVOY.—An interesting and impressive service was at Annemasse on Sunday, August 27, when a or was inducted to a New Reformed church, ed in April last. The building was crowded to flowing, and there was a large gathering of pas-four or five of whom took part in the proceedings. church has been erected through the liberality Genevese lady. Pastor Gautier and the societies eneva have earnestly evangelised the neighbour-l.

THE GOSPEL IN ITALY.

The twenty-second Evangelisation and School Report of the Evangelical Church of Italy, formerly called the Free Italian Church, is a deeply interesting narrative. In some prefatory remarks, Rev. Dr. MacDougall, of the Presbyterian Church, Florence, appeals for foreign personal help in aid of the Italian Mission: "Now that a volunteer band of students has arisen for foreign missions, I expect and pray, if the Lord sees fit, that a few of these consecrated and qualified youths may turn their thoughts to Italy, and to the relief of those who have borne so long the heat and burden of the day."

A perusal of the report impresses one with the variety and stubbornness of the obstacles which the Evangelical Church in Italy has to encounter. Not only is the Papacy ever active in its opposition, but large sections of the community seem to suffer acutely from chronic poverty and want. Yet the encouragements are many and substantial. The young teacher and evangelist of Fara-Novarese writes: "After much labour, this place begins to awaken to the Gospel. The many victories which we have gained over prejudices, and the many things, little and great, which have happened, and which could not have taken place a few years ago, make us hope for a better future. The sweet savour of Christ, which goes forth from the members of this church, in a place so full of corruption, gives intense consolation and encouragement."

There are many cases of secret adhesion to the Protestant cause. A Roman Catholic woman of Civiasco, who was present at a funeral service, was so much touched by what she saw and heard that she threw in her lot, like a heroine, with the Evangelicals, saying: "I, too, am one of these"; and she has drawn up her will, in which she declares that she is to be buried by the Evangelicals! At Rimella, a place near Varallo, the people have rejected the priest, who has gone away, and the authorities have invited Sig. Furlanetto to go there to preach the Gospel. At a lecture at Genoa, delivered by Rev. Giacomo Spigno, two students from the Papal Seminary appeared, who wished to prove by arguments that the Evangelical missions had no Divine sanction. In the presence of the assembly a discussion took place in which the students were confuted, and constrained to confess that

THE WORK WAS OF GOD.

The result was the opposite of that which they hoped to secure, for some of the hesitating, instead of being withdrawn from the work, were confirmed in their adherence to it. Better still, adds the pastor: over twenty conversions, which we believe to have been the genuine work of the Holy Spirit, have taken place within our knowledge this year.

From Milan, Pastor Damiano Borgia writes:—"A month ago a young Jesuit, who had just taken his degree at the Gregorian University of Rome, came to me saying 'that his studies had brought him to see that the Church of Rome was, out and out, the negation of the Gospel of Christ.' Of this he was convinced, and so he was resolved to lay aside the frock, and to give himself up to the Gospel. As he was a native of Valtellina, I put him into communication with my colleague at Sondrio." The pastor also tells the story of the self-sacrificing philanthropy of a member of his church, which has evoked the praise of the entire Press of the city. In order to help a man who was out of employment, Pietro Mussio, a poor porter, used his spare time selling stamps and postcards. While his heart and mind were devoted to this beneficent enterprise, he heard that Sig. Loria, a wealthy Jew, had offered to the municipality the sum of £4000 for investment in the interest of the unemployed. On account of some inconvenient conditions, the offer was refused; but Mussio sought the Jew, and, having explained a scheme of his own, asked Loria to devote his entire fortune to the undertaking. Eventually Loria promised to do this, and when he died, about a year ago, he left 10,000,000 francs (about £400,000) for the scheme on behalf of which, with much struggling, Mussio had raised 1350 francs (£54). Thus, through the initiative of an obscure young man, a Protestant in a Roman Catholic country, Milan is to be provided with an institution where work will be given to all artisans temporarily out of employment, the municipality being charged with the management of the scheme!

From Valtellina, Rev. R. Wigley writes: "Owing to two causes, first the acceptance of the Gospel, and secondly the aversion which the people had to the rites, and especially to the life of the parish priest, the whole population of the village, from the syndic and the councillors down to the most humble of the people, were on the eve of renouncing the Church of Rome and proclaiming themselves Evangelicals. Unfortunately they have not yet had the courage to take that step, although it is hoped they may yet do so." The experiences of Rev. G. B. Blasi, at Chiavenna, a stronghold of the Papacy, on the Swiss frontier, is very different. The pastor writes: "Blasphemy, intemperance, gambling, theft, and fraud, united to indolence and scepticism, seem to contaminate the very air the people breathe. It is in the midst of these abominations that we are trying to plant the faith of Christ. One's heart fails one in remembering all the contumely, insults, and attacks to which we are daily subjected for Christ's sake. At Prosto and Gordona we were nearly stoned to death five times. At San Cassiano and Prata we were

ATTACKED WITH SCYTHES AND SPADES.

At Bette we were driven away by menaces and cries of 'Death to the ministers of the devil!' At other villages, and indeed wherever we show ourselves, an uproar is made against us, chiefly by the women. And what we suffer is almost nothing compared to the persecutions directed against those who join our church. Woe to those who enter it! Their parents turn them out of doors, and their masters turn them from their employment. Last year twenty-four people were thus victimised. Notwithstanding all this, our faith and courage do not fail us. We have put our hand to the plough, and we will not turn back. God is on our side. Those who have joined us are few and poor, but they are brave, and ready to give even their lives for the love of Christ. And, for myself, I am persuaded that the truth which we have sown amid such difficulties will yet, by the Holy Spirit's power and blessing, spring up and bear fruit."

Throughout the report there are evidences of peculiar generosity on the part of members of the various churches. At Leghorn 400 francs yearly is collected towards the evangelisation of Italy; the poor and sick are cared for, also the widows and orphans of the church. In populous centres, such as Rome and Naples, school and Gospel efforts proceed under difficulties, but with unflagging zeal.

OPEN-AIR MISSION.

The present summer has been a season of remarkable blessing with us. Doors of opportunity and of utterance have opened on every hand, and we have been greatly prospered. The fine weather, the quickened spiritual power of many of the men engaged, both paid and honorary, and the new monthly prayer-meetings of the Mission, have all contributed to this, and our hearts are full of praise. Funds have been supplied from day to day, sufficient but not more; we are earnestly entreating the Lord to quicken the sympathies of his people, that our income may be abundantly increased.

Far more than usual has been done in seaside work during recent months; the presence of God has been mightily felt among the workers. Brief itinerant missions were held at Whitstable, Herne Bay, Birchington, and several neighbouring resorts by Mr. Gerald Coultas. Signs followed the preaching of the Word. Mr. George Pullinger and Mr. Henry M. Wright were sent for an eight days' mission on the beach at Hastings. The Y.M.C.A. co-operated. Two services were held daily, and 5000 tracts distributed; there is reason to believe that several received definite blessing.

I have been privileged to hold a similar Mission at Bournemouth, in co-operation with the Y.M.C.A. The meetings were held from August 20 to 27—on Sundays on the sands, and on week days in the West Cliff Pines. It was most encouraging to be supported by such a large number of workers, both ladies and gentlemen, residents and visitors. Rev. George Wainwright, Rev. W. H. J. Page, Mr. R. C. Morgan, and many others spoke, and it was delightful to hear, night after night, the Gospel proclaimed with God-given fervour, simplicity and power, by these beloved brethren. Local workers have, I trust, been greatly stirred, and are making arrangements to continue the meetings on Sunday afternoons and Friday evenings. Frank Cockrem, Sec.

11, *Adam-street, Strand, W.C.*

SOUTH AMERICA.

BY MR. CHARLES H. BRIGHT.

The time seems to have arrived for entering, in the name of the Saviour of the world, this land, so long left to the undisputed sway of the devil. Many souls are being stirred up as to its needs, its almost utter spiritual destitution. Some are exercised about one part of the field, others about another. Some are contemplating entering the interior; some are seeing in the coast their field. Some are feeling for the poor oppressed Indians; some sorrow over the helpless condition of the descendants of the Spanish conquerors, ever in terror as to the eternal future, never knowing the way of life. It is to give information to those already exercised about the need of these lands, rather than to stir up others, that a few facts are collected together in this paper.

Far-off China and India are better known amongst English-speaking people than these Spanish lands. I myself always found it very difficult to get any exact information about any part of these lands to which I was thinking of going. So I feel I may be doing a service to others if I put before them some simple things that to those not directly interested may seem very commonplace or superfluous. If it in any way clears up doubts, or lightens the anxieties, difficulties, and toils of those called to or interested in the Lord's work in these fields, I shall have my reward.

When I was living in Mexico, it was no uncommon thing to receive letters addressed "Mexico, South America," or "Mexico, United States." Therefore, just a word about some simple facts of geography, may not be amiss.

Spanish America may be divided into three distinct regions, viz., Mexico, Central America, and South America. It is only with this last, and more especially a part of this last-named portion, that we are going to occupy ourselves.

Spanish is the language of all South America, except Brazil, where Portuguese (a sister language) is spoken. Every part of it is Republican in government, and independent, except the small colonies of British, French, and Dutch Guiana. Of the interior of South America, a vast portion of the richest regions has never been clearly explored. The names of the Spanish-speaking countries are Venezuela, Colombia, Ecuador, Peru, Bolivia, Uruguay, Paraguay, Chili, and the Argentine Republic. The combined population is about nineteen millions.

Discovered by Spanish explorers, and conquered by Spanish adventurers, these countries naturally came under the Spanish Crown. The rule of Spain impoverished the countries, reduced greatly the numbers of the native population, and extirpated some tribes completely. The population of Peru when under its native rulers is estimated at ten millions; to-day the whole population is less than four millions.

With the Spanish conquerors came the Spanish priests, and thus all South America became feudatory to the Pope. Lima became the headquarters of the Inquisition in South America, and it succeeded in making itself as odious as in Spain.

About 1820 all Spanish America threw off the yoke of Spain, and abolished the Inquisition. Of late years the power of the priests has been weakened in nearly all the large towns. In Chili and in the Argentine Republic there really is liberty of worship. In Venezuela and Colombia there is liberty *according to the law*, but in the latter country the priests are regaining their lost influence in the Government, and have now almost full control of the education. They are able much to impede the spread of the Gospel. A few months ago a priest in the port of Tumaco caused the *alcalde* to seize a box of Bibles, on the plea that they were "obscene" books!

VENEZUELA.

I must restrict my remarks to those countries with which I have some personal acquaintance. During the year we were in Venezuela we enjoyed full religious liberty, but since then there has been a revolution. The present Government is supported by the priests, and it has sanctioned the return of the Jesuits, and recommended their missions to the Indians. If, when the liberal reformer, Guzman Blanco, threw open the doors to Protestant missionaries, inviting them to enter the country, and actually building a temple for Protestant worship (which was never occupied), they had only accepted the opening with zeal, oh, what might have been done! No response was made to Guzman's offer. When, at last, through the labours of unrecognised individuals, a little work was commenced in the capital, Guzman's influence was declining. The little work there continues (now in the hands of the Methodists), but outside the capital nothing has ever been attempted.

For the work of the Gospel it may be divided into three regions:—1. Caracas, the capital, altitude 3,000 feet, with a beautiful spring-like, though enervating climate, and the neighbouring towns and coast easily reached from there. The coast towns are very hot and rather unhealthy, yellow fever being common, but they present the attraction of liberality of sentiment. Maracaibo is an exception to this rule. Here the fanaticism is extreme, and, besides, it is a deadly climate for foreigners.

2. The important town of Mérida, altitude 4500 feet, with the adjacent high lands leading into Colombia, enjoying a healthy climate. This is untouched ground, but even in these little mountain towns there are printing presses and much intelligence, so that a prudent worker could easily establish a witness for Christ. From Mérida the thickly-populated districts of North-Eastern Colombia can be reached without having to descend to the coasts. It is a fine country, inhabited by a hospitable people.

3. Ciudad Bolivia, on the Orinoco, with the scattered tribes of Indians up the river, which might gradually be reached. This region is said to be healthy, though, naturally there is much chill and fever.

The people of Venezuela are a mixture of Spanish and negro, with a very little of the Indian race. The Indians here do not mix with the European race, as you see them in Mexico thronging the *plazas* by thousands in all the large towns on market-days. As in Nicaragua and Costa Rica, they have fled from the white man, and live retired and scattered.

COLOMBIA

is a very interesting field. With the exception of the coast, where the towns are few, it enjoys a healthy climate. The interior is, compared with other parts of South America, thickly populated. The Presbyterians have long been in Bogotá, the capital (8000 feet high), but outside of this little has yet been done. The flourishing and thickly-populated mountain valleys of the west are yet untried. In Colombia the Indians are more as they are in Mexico; that is, they mingle with the other races. In the Isthmus of Panama is found a very interesting tribe, the *Caribi-cunas*, who still maintain their independence. They are said to be thrifty, honest and sober. But they will not permit any man of any other race, either black or white, to live among them. They are still "pagans"—that is, they believe in one Supreme Being, and worship little idols of their own manufacture, instead of the gaudily decked "*saints*" imported from Spain, worshipped by all the rest of Spanish America.

ECUADOR

is completely in the power of the Pope. He who is just now affecting a liberal policy in Europe, in Ecuador still rules with the iron hand of the middle ages. The Bible is declared *contraband*, and not allowed to pass the Custom House. No book or paper can be published that the "Church" forbids. But there are people of liberal sentiments in some parts, and our little paper has penetrated to some of the small towns. No mission has ever attempted work in Ecuador. Its *utter* spiritual destitution seems all the more sad when we notice that it is, probably, the loveliest country of all South America. Fully three-fourths of it are entirely unoccupied, except by Indians, and little explored. Some people have formed such a flattering idea of the work of the Romish missions among the Indians, that they cannot conceive that as yet *nothing* has been done really intelligently adapted to the needs of this poor people. The following extract from the account of a recent traveller in this region throws such light on the actual condition of things amongst these races that I cannot forbear quoting it:—

"There is reason to believe that the Europeans may have made these tribes retrograde. In former times they knew how to supply their own needs, and were ingenious in work. The whites have imported the manufactures of Europe, and since then the women do not need to spin or weave, nor the men to make tools. They need only go to the river and wash out some gold wherewith to pay for the cloth, the knives, and all the trinkets with which the country has been inundated. They have lost the custom of making any intellectual eff and the whites not only have neglected to o these intelligences to more concrete ideas, but h drowned them in liquor. And has civilisation nished this infantile people with doctors to allev their sufferings, artisans to embellish their life, gineers to drain the land? Do the great ra send to these unhappy creatures honourable pers who will teach them the value of things? Noth of the kind, the white trader who goes to the N in search of fortune is generally a fugitive f society; the Indian at once becomes his victim, after being 'extortionised' and robbed for a l time, he himself at last becomes a bad man.

"Besides, the system of civilisation put practice with this poor people lacks all logic. example, they wish to force the Indians to live, in the forest, but in villages; which certainly i principle of civilised society. To accomplish object it would be necessary to establish agri tural enterprises, industries that would emp arms; to accustom these men to live in one pl they must be taught some useful trade. If t would assign to the Indian some mode of ea gaining a living, civilisation would be presented him under its most seductive aspect.

"But, unfortunately, in the east of Ecuador such proceeding has been followed. A church built, the Indians are compelled to erect huts aro this temple, and they are commanded to reside the village thus formed. In such conditions, h are they to subsist? While enjoying liberty, t lived by the chase, and, somewhat, by agricultu they have in their forest their little patch, wh they plant bananas and yuca; with their poiso arrows they kill birds and monkeys. But as s as they are formed into a mission they entirely l the products of hunting. Thus it is that these lages are uninhabited most of the time; the Indi return to the forest, and the houses that surro the church remain always abandoned. From t continual troubles result. In 1875 the houses of Panos Indians were burnt to force them to co and live in Archidona. But this brutal act, from reducing them to obedience, has made th obstinate rebels, and they have retired to the fore where the whites never will be able to reach the

"I have calculated that the cotton cloth that t give to the Indians in exchange for gold dust co them fifty-three times dearer than in the re stores in Guayaquil—that is to say, two hund and twelve times dearer than in France; and these traders hardly ever get rich, because, nearly all are drinkers and gamblers, they know h to gain, but they do not know how to save. I word, they are a dissipated class, of no use to one, and for every reason I prefer the savage them."*

The above extract may especially interest th who think of forming Christian colonies. Indians of Ecuador can be best reached from P or Colombia.

PERU,

though, in general, in the same condition as countries already spoken of, has some quite disti tive features. Both as regards the formation the country, productions, language, and races, may be described in three sections.

First, we have the coast region, the barren de late strip that runs all down the country to Ch Miserable beyond expression is the aspect of t coast. Only in the valleys, that occur at inter of fifty miles, or so, is anything produced. Bu has some advantageous features. Just now, least, it is cool, for it is winter (July). There two steamers weekly up and down the coast. Th are railroads at most of the valleys connecting villages around. There is a strong liberal se ment, though the law prohibits the *public* exer of any religion but the Pope's. The language Spanish entirely.

The climate of Lima is said to be damp, bu never (or rarely, once in five years or so) rains this coast. Consequently in most parts it is v dry in the warmer months. During the wi months—June to October—there is a heavy dew night, and often a very fine rain, or mist, wh hangs over the city. There is very little win Lima. There have been epidemics of yellow fe at times, but the country is considered healthy.

The Peruvian people are a mixture of Spanish Indian, but the negro race has largely influen the coast population; they are now disappear

* Viaje al Rio de las Amazonas, per Carlos Weiner, 18 1882.

t now there is a new element, of which one sees mistakable traces in the poorer people—the inese. There are a large number of these here w, and they have a firm footing. Add to these e usual sprinkling of enterprising Europeans and nericans, and you will see that the population of e coast is very heterogeneous.

This is the first and most accessible region, but is t that where the mass of the population is found.

Second, the *Sierra*, or mountain region. This mprises most of the settled part of the interior. he leading families are of Spanish descent, but the lk of the population is Indian, and speak the lan-age of their forefathers, though not in its purity. *echua* is said to be still comparatively pure as oken by the Indians in and around the ancient pital, Cuzco, but in the departments further rth it is mingled with other tongues. Neverthe-s, a knowledge of *Quechua* will serve one all rough the interior, and up the north right through uador.

The Indians of the *Sierra* are said to be "*Chris-nised*"—that is, they obey the priests, and wor-ip images of the "saints" instead of the images the sun which their forefathers worshipped; or, to more exact, other images have been *added* to their igion, for the sun is still retained, being held up to em, when mass is celebrated, on the *custodia*, the e that contains the little wafer (which is also in m of the sun). So we cannot say truly that the n worship has been abolished; it has simply been ded to. No wonder they so soon became recon-ed to the new religion!

They are much given to drunkenness, the feast ys occurring so often; they are very fanatical, ng so entirely under the control of the priests, o understand *Quechua*. But they are said to be peaceable race, only dangerous when drunk. A owledge of their own language would give one luence among them.

The climate of the *Sierra* is, generally speaking, and cold. It rains heavily during the summer nths—December to March—and is dry the rest the year. It is more or less cold, as the place y be above the level of the sea. In the deep leys it is very warm.

The third region differs from both the previous es. It is the wooded region lying on the eastern pe of the Andes. Here it rains frequently all the ar round, though the *wet season* is in the summer nths. This is the richest but most uncultivated ion of Peru. But it is not *altogether* a wild and explored region given up to savages. There are rious settled and flourishing towns, which have mmerce with the Pacific Coast and with Europe, the Amazon. But these towns are few; the ater part of the country awaits, with its riches, arrival of enterprising colonists. Some books that it is a terrible country, infested by terrible ers, wild animals, snakes, and savages. But a ent traveller of Cuzco, Peru, who visited this ion as late as 1887, says it is not so. It is a althy region; he could seldom get a sight of a d animal, and as for the "savages," he was right ongst them, travelled, ate, drank, and slept with se Indians. He says they are a kindly, willing e, but have been, and are continually being, im-ed on by covetous traders. It would be useless enumerate all these tribes, for there are so many; one department there are sixteen, all speaking a ferent language or dialect. But many of them w a little *Quechua*, and this may make access to m possible to some evangelist who will master t difficult tongue.

THREE ROUTES.

This region is reached by three roads. From rope or New York, easily and directly, *viâ* Para razil) and the river Amazon. There is regular am communication right up into Peru, to uitos and beyond to Yurimaguas. Yquitos is a mmercial town of 8000 inhabitants, where anish is spoken (indeed, in all *towns* Spanish is oken). Also it can be reached from Lima by ailroad, passing heights of 17,000 feet (one day), d then a few days by mule to the Huallagu or ayali river, according to the point resolved upon. ere is a third way: from the Pacific coast, *viâ* casmayo and Cajarmaca, where the mountains be crossed are not so high. In the department which the foregoing remarks refer, the *Prefect* is thorised to grant to any person who solicits it, be a foreigner or a native, land to the extent of 120 ctares (300 acres). And full title is given with-t expense or delays, the only condition being that by the end of two years at least a fifth must be under cultivation; if not, the title is forfeited. Here is a chance for Christian colonists.

Thus these three regions offer three distinct fields of labour, involving different methods of work, and calling for differently-gifted men. Thus the spiritual needs of Peru call for *studious* men, who are willing to devote their lives to the quiet, unobtrusive, but fundamental, work of writing and translating, and supervising the press. Men with a taste for *mechanical* work, to print, bind, etc. Young men for *exploring*, robust, and who delight in danger and hardship, who will explore with a view to the necessities of missionary settlement and work—*tramp evangelists*, to go all through the country with tracts and portions of Scripture, scattering them freely from house to house, and speaking, singing, and praying, as opportunity may be. I speak of the most immediate needs; besides men of the above-named gifts (all, in some sense, evangelists), there will be needed men of gift as preachers, and then as pastors of the flocks gathered.

AS TO METHODS OF WORK,

experience has taught that there is some advantage in each of the helps generally used—the press, school orphan asylum, colportage. By "help" I mean things in addition to the normal and ever-necessary preaching of the Word. The question will be the adaptability of any of these helps to the special field. But too much stress cannot be laid upon the fact that the aim is not to civilise but to evangelise. The civilisation will come of itself whenever the Gospel is received. Let the aim not be to educate, but to convert. If education is used, let it be but of the most elementary kind, and simply to lead souls to come and hear the Gospel, and to read it for themselves.

But for rapid evangelisation, it has always been a mystery to me why it is that Christians do not see how much might be done by a rapid, gratuitous, and wide dissemination of papers and Scripture portions by men sustained for that purpose. A few years ago somebody employed men to go systematically through every town in the United States circulating wisely and gratuitously a costly pamphlet teaching annihilation. This work must have cost some tens of thousands of dollars. It had its effect; many minds have been poisoned by that literature, so carefully, yet freely, circulated. I have asked myself, How is it that the agents of the devil show such zeal and such common sense in spreading their doctrines, and the agents of the Lord Jesus such lukewarmness and lack of thought to adapt the means used to the end sought?

With millions of people in Spanish America, who are able to read, and who have but little literature of any kind to satisfy the newly-awakened craving for food for the soul, it seems a shame that we do not take advantage of so favourable an opportunity, and circulate the sweet and precious Gospel lavishly, by millions and millions of tracts, and sustain men for this special work.

But the tracts must be adapted for the people we have in view. Comparisons are odious, so I will not allude to any class of tracts by name, but will only say that translations of tracts written for people familiar with the Bible, and living in Protestant countries (and this includes *nearly all* tracts written originally in English) are *not* suitable. We need a special literature for these countries. How blessed it would be to be able to send men all through these lands to give away lavishly such attractive illustrated portions of the Gospel as published by Mr. Walters, of St. Paul's Churchyard, London! I do not know that he has yet been able to publish these in Spanish, but I know he desires to do so.

Many seem to think that the great way to evangelise is just to send out the Bible. But only some portions of the Bible directly deal with the state of the sinner. Moreover, I have met with Mexicans who had bought the Bible, and yet felt they needed something more—they needed it explained. We are commissioned to "preach the Gospel" to herald, that is, the glad tidings, to announce the facts of Christ's death and resurrection, but also to make known the grace offered to the repentant sinner, based on these facts. To preach by the press, then, it is not enough that we print the Scriptures; we need also, in a simple manner, and in a way especially suitable to enable a person brought up in the superstition of Rome to grasp it, to explain the nature of the Gospel and its mode of reception. We will then be imitating the apostles when they explained the Gospel to the Jewish mind in the synagogues of Asia Minor and Greece.

I have said nothing about the dress or

CUSTOMS OF THE PEOPLE,

because these things do not affect the end we have in view. But one thing might be noted. The usual dress of the women is black, with the black *manta* folded round the head. To anyone who has travelled in these countries, this is an infallible sign that the women are, as a class, entirely under the influence of the priests. Where *colours* and hats are used, the priests are losing their influence. Here we see, what is not now seen in Mexico, monks in grey and brown and black walking the streets. Their power is still great. Quite a commotion they caused in Cajamarca a few weeks ago, stirring up a number of "ladies" to assault a man on the street who had become known for his liberal sentiments.

Public preaching of the Gospel is not allowed by law, but there is nothing to hinder anyone gathering souls together in a private way in any of the principal towns. Of course, no Christian is, in conscience, bound to obey a law forbidding us to do what Christ has commanded. It is simply a question of what is the *wisest* course to adopt so that we be not hindered in spreading the Gospel.

Mr. Penzotti, the agent of the American Bible Society, was imprisoned eight months in Callao for preaching the Gospel. He is now at liberty, and has travelled all up the coast with the Bible, and the work commenced by him is continued by Mr. Wood, of the Methodist Mission, who came for this purpose from Monte Video. Meetings are held with closed doors, and admission is by ticket.

EXPENSES.

The capital of Venezuela is easily reached from New York or England. Fare from New York to La Guaira, fifty to eighty dollars; time ten days. From La Guaira, the capital is reached in a few hours by rail. The custom-house is none too generous.

The fare from Panama to Buenaventura, Colombia, is £5; time, two days. The Colombian custom-house only permits a passenger to pass, free of duty, one hundred kilograms (220lb.). For all excess the passenger must pay one dollar and twenty cents per kilo. (Colombian silver). Therefore, anyone going there should be careful to ship heavy articles (as books, etc.) as cargo. From Buenaventura there is a railroad up to Cordova. From thence to Cali, the first good town, the journey is made on horseback: time, three or four days.

The fare from Panama to Callao, Peru, is £20 (ninety-seven dollars). There is no second-class. Time, nine days. The "South American" Company do not charge for extra baggage. The custom-house at Callao is not unjust, and the passenger is allowed to pass any reasonable amount of baggage.

Lima is a large city, and has stores well filled with European merchandise. Indeed, in most of the principal towns of these countries, one can find all the usual necessaries of life. If anything special is desired (as an oil stove or wood stove) it had better be shipped as cargo.

There are many extra expenses which one must be prepared for. Except in a few cases where there is a pier (as in Panama and Callao), embarking and disembarking is at the passenger's own expense and risk, and is charged for at exorbitant rates. And no excuse is lost for extorting extra charges. For instance, having paid to have my baggage brought to the station at Esparto, and having paid for its transportation in the train, I thought all was arranged. Not so, I had to pay the railroad hands to put it into the car. The stationmaster informed us that the railroad did the transportation, but not the handling of goods. In Costa Rica, both on the Atlantic and the Pacific side, the Government charges one cent a pound on all baggage that passes the pier. Thus the traveller will find at every turn there are unlooked-for expenses. Therefore, to all calculations of the cost of a journey to these countries, one-fifth should be added for unforeseen expenses.

I have endeavoured to give information on all the points usually inquired about. I look for the Lord to stir up the hearts of many to a more earnest interest in the rapid spread of the Gospel through all these lands still in the darkness of idolatry, though it be an idolatry cloaked (not so *very* much cloaked, however) under a few Christian names and phrases.

Chorrillos, Lima, Peru.

MRS. PURDY'S PARQUISITES.

By MRS. SARAH EDWARDS HENSHAW.

One day, some time since, we were summoned to the parlour to see a visitor who had sent up neither card nor name. As we entered the room, an undersized, wiry, active, elderly, quaint-looking woman rose to greet us. We were struck at sight with the brightness of her dark, handsome eyes, and the russet redness of her thin brown cheeks. Her dress was of calico, starched and ironed to a miracle, and she wore an indescribable air of independent out-of-fashion-ness, which took our fancy at the start.

She was living on a ranch not a very great way from San Francisco. She was born in England, had come over to this country in her girlhood, had spent some years in Connecticut, had married in Pennsylvania, had tried her fortunes in the West, and had finally drifted to California—all of which we learned in the course of after conversation, and noted that her speech bore evidence of her wanderings. She stood for a moment confronting us, while she darted forth a keen look from under the great round hat which was tied down, Canada fashion, at the ears, and projected immensely fore and aft.

"Be you the woman that writes in the *Pacific*?"

"I take charge of a column in the *Pacific*, for the Woman's Board. Won't you sit down?" The interview promised to be interesting.

She dropped suddenly into her chair, and revealed, as she did so, a good-sized covered basket, which stood by her side.

"Wall, now, I am mighty glad I have found you! My old man he takes the *Pacific*, bein' brought up a Congregational, and I read it for my Sunday readin'—leastways your part of it partiklar, and very often permiskus, too. So I felt kind o' 'quainted with you like; and thinks I to myself, the very fust time I go to San Francisker I'll take a run over to Hoakland, and see if I can make her out."

"I am very glad to see you—very glad you like our column so well; we want all our friends to like it."

"Wall, when you fust begun that column, all about the missionaries and sich, it kind o' took me, and I determined I would do all I could to raise a little money. I've knocked 'round the world consider'ble myself, though not doin' it for the heathen—which ain't sayin' I hain't never found none; but that ain't neither here nor there. But I know by my own feelin's what it is to be in a strange country, and everything queer and homesick-like—let alone the language, which must be powerful discouragin', especially if a body's hard to learn, which I don't s'pose the missionaries is, but some on 'em may be. We live on a ranch over here a ways"—with a jerk of the head—"and my old man he's toler'ble close, and no wonder, bein' we've twict been burned out, and moved three times, and hain't no children to look arter us bimeby, and old age a comin', if we live, and our sheep dyin' off the last year or two." And she made a sudden halt, looking at us intently.

Here was evidently a warm heart—one that had learned sympathy for others by its own experience; one that was too loyal, likewise, to cast reflection on anyone else in doing its own duty.

"I dare say," we replied, seeing that a reply was expected, and not knowing very well what else to say.

"Wall," she resumed, in a tone of good-natured toleration, "I knowed *he* had enough to see arter, and so I determined to raise what money I could myself, and give him no trouble about it. And of course I makes my own butter. So, arter that, when I churned, I puts away a little each time in a missionary jar, which I called Mexico, and we neither on us ever missed it; and arter awhile Mexico was full of butter, and we no wus off. And bimeby I sold it, and put away the money. Says I to myself"—and a smile came into her eyes—"That's my parquisites. Everybody has parquisites in these days, and why shouldn't I?

"Which it was all the same about eggs—of course we lays our own eggs. And says I to myself, 'Now, shall I parquisite two eggs out of every dozen, or two layin' hens? which I conclude to preempt two young layin' hens, me naming 'em Japan and Turkey. And bein' lonely like out there on the ranch, and no one to talk to, I conversed with them as if they was folk. And I declare for't, I raly think they understood me; for arter I had told them two or three times they was parquisite hens, and must lay accordin', and shouldn't have no excuse about grain and gravel, 'cause I would give 'em plenty of both, them two hens went to layin' to that degree that I couldn't have done better myself; and they out-cut-ca-da-cut-ed me out to them nests that much, and that reg'lar, that it really seemed as if they had the missionary on the brain. And they laid me forty dozen of eggs, did Japan and Turkey, last year, and I got two bits a dozen for 'm all round—which was pretty good parquisiting for two hens—and the money put away with the fust—do you see?" And she came to the usual sudden stop, and waited for me to speak.

"Certainly. What wonderful hens you must have!"

"Yes, that *was* pretty good. And then there was my calf, which my husband bein' so keen for money, of course we doesn't eat our own calves, but sells 'em. And one of our cows she dropped a calf that was a poor puny little creatur', and the butcher he wouldn't give nothin' for it, and my husband he said it would cost more'n it would come to, to raise it; and he was for knocking it on the head, and sellin' the pelt, which I begged him ag'in it, and said I would raise it on skim milk, which wasn't good for nothin' to nobody, if he would let me have it; and he said I might if I wanted to, and was a great fool for my pains. So I took it; and the rain came on, and I went missionaryin' out to the shed every mornin' and every evenin', and hot milk to carry to it—which it a'most sucked the end of my finger off larnin' to feed—and wet my feet and slippers down into puddles, and got rained on tremenjus, and had the rheumatiz dreadful, me feelin' afraid all the time I shouldn't make nothin' of her, but determined to try. And after some months of such work she took a start.

"And the way that calf growed when it set about it beat all you ever see. And I named her 'Parquisite,' and shortened her into 'Parkie'; and she growed into a handsome heifer, and began to knob out on the forehead, and me a tellin' her how good-lookin' she was gettin', and she a lookin' at me kind o' cur'us like, as if she was a thinkin' on it over, and a runnin' after me whenever I come where she was, and a rubbin' her nose on my shoulder, and me a tellin' her how much butter she would be a givin' me bymeby, and what a stidy hincome she would be for the missionaries; and one day a man rode up to the door, and jumped down from his horse.

"Wall, my husband he took him all over the ranch, and they looked at the wheat and the vineyard, and the fruit and the stock, and they looked at Parkie a long time, and seemed to be a talkin' her over; and I was awful proud (gre't fool!), 'cause I thought they was admirin' her. Then the man he staid outside and my husband he came in, and went through the kitchen where I was, and says he, careless-like: 'I'm thinkin' of sellin' the young heifer.' 'What young heifer?' says I, never thinkin' of nothin', and, says he, kind of sharp-like, 'The calf,' and says I, jumping up, 'What, my calf?' and, says he, mighty scornful, '*Your* calf! It's *my* calf, I'd have you know'; and then he went out to the man ag'in.

"I sot down and bust out cryin'. My husband is awful sot, when he *is* sot, and I knew it wasn't no use to say nothin', and I just cried like a great baby; and with tears all runnin' down, I watched the man drive away my Parkie, and she a hangin' back, and he a whippin' her—and she never struck before in 'er life. And just then my husband came in, and says he, as if he was a makin' up for all, 'You can have ten dollars of the money, if you want it'; and that made me mad. I didn't say nothin', but I just looked at him; and he didn't have no call to stay in *that* kitchen the rest of *that* day, I tell you. And I took on two or three days all by myself, and got mad every time he spoke or came a-near. And one day as I sot by the kitchen table, with my work done up and a clean apron on, he walked in and threw a ten-dollar piece into my lap, and says he, 'There is the money I promised you'; which I caught it and threw it right back at him, just as hard as I could, and it hit him and fell on the floor; and he laughed, and went out milkin'.

"By that time I had got to be *awful* wicked, and I sot thinking to myself about St. Paul, and how he says Sarah obeyed Abraham, calling him lord. But we get the other side of that story in the Old Testament, which it is pretty easy seen how Abraham had to give up to Sarah, and let her have her own way; and what would she have said if he had gone and sold her pet camel, I would like to know?

"Wall, the money laid on the floor three da and me a-sweepin' around it, and it seemed as couldn't tech it. Which at last I made myself and pick it up, and put it with the rest of my quisite money, and me a-blubberin' while I did And maybe it won't do no good to the missiona on account of so behavin'—which I did ask Lord's pardon for gettin' mad over it, and hope be forgiven.

"And here is the money," she said sudde producing her purse; "and I hope you won't fuse it because I acted so. And if you hav mind to make me a life-member with it, there be some to spare." And she placed in my h thirty dollars, in three shining gold pieces—fruit of much toil and self-denial. "And," she, sinking her voice, and swiftly lifting up uncovering her basket, "I want to know whet missionaries like hard-biled eggs? I have brou some down, and if you think them three l missionaries would like 'em, I want you to 'em to 'em. They'll keep, for I biled 'em my fifteen minutes by the clock. And it would ple Jap and Turkey most partiklar if they could und stand, and I shall tell 'em, and they're all I've now to talk to, butter not being alive-like, Parkie being took away. And if I should tell that their own eggs which they've cackled ove hard-biled, and sent to the lady missionaries would encourage them like, maybe. Which, if can't send 'em to heathen lands, p'r'aps the bo would like 'em—leastways the yolks, as many who won't eat the whites."

As she spoke, she rapidly emptied her basket the table near, and hurried away, leaving me gaz in a half-dazed condition at the pile of hard-boi eggs, while I unconsciously held the shining eag her generous donation, clasped closely in my ha

POETRY IN GOSPEL ADDRESSES

A verse or two, if appropriate- not forced i may prove very impressive. The recital of a l piece is not expedient. That may become a n performance. If the subject spoken of has spe reference to the emotions of a person just awaker those stirring words of Isaac Watts will be unison:—

> O Thou that hear'st when sinners cry!
> Though all my sins before Thee lie,
> Behold them not with angry look,
> But blot their memory from thy Book.

If the address has special reference to the subj of repentance, a child's hymn may teach him, w hath an ear to hear, afresh:—

> He who, repenting, turns from wrong,
> Adds joy unto the angels' song.
> He who repents, and yet doth ill,
> Hath need of true repentance still.
> For true repentance ever means
> Not merely sorrow for our sins,
> But that these sins our souls condemn,
> And turn for evermore from them.

If the subject of an empty, unprofitable life been referred to, the following may stir up the piring embers, and lead a hearer to exclaim, "G God, forbid!"

> Ah! who shall thus the Saviour meet,
> And bring but withered leaves?
> Ah! who shall at the Saviour's feet,
> Before the awful judgment-seat,
> Lay down, for golden sheaves,
> Nothing but leaves—nothing but leaves?

If the subject has had special reference to coming judgment, the address may well be clo with the following from Luther's hymn:—

> "Great God! what do I see and hear,
> The end of things created;
> The Judge of mankind doth appear,
> On clouds of glory seated.
> Low at his cross, I view the day
> When heaven and earth shall pass away,
> And thus prepare to meet Him."

And, finally, by this:—

> "Jesus, thy blood and righteousness
> My beauty are, my glorious dress;
> 'Midst flaming worlds, in these arrayed,
> With joy shall I lift up my head."

Su

CAPE COLONY.—On the last Sabbath of July admitted thirteen to membership in the church h —four of them by baptism. We hope to see m more coming forward and confessing Christ as t Saviour. We have many discouragements in work—many are trying to serve two masters. Th say they are Christ's, but they still continue to se the gods of their fathers—they do not want to br altogether with the old heathen customs.

Emgwali, Dohne, Cape Colony. A. Welsh.

THE CHICAGO CAMPAIGN.

lore than half the proposed term of the six nths' Moody evangelistic campaign in Chicago expired. The daring experiment of holding a es of daily religious meetings, for three months, dozen different localities, during the busiest, est season of the year, amidst all the attrac- s, diversions and oppositions of the great Colum- Exposition, and at enormous expense, has ified itself. The predicted defeat and failure e been averted by a magnificent success. The and love and unconquerable energy of Mr. dy and his staff have been divinely vindicated. rom a comparatively small beginning the work swept out into a wide compass, embracing as res of operation about ten churches, seven halls, theatres, and five tents, which are moved from strategic point to another as occasion requires. north, the west, and the south sides of the have been reached in a succession of powerful effective services. From 200 to 300 Christian kers have been engaged in the campaign, under capable leadership of evangelists and Gospel ers of wide reputation, among whom are Major W. Whittle, Rev. R. A. Torrey, Revs. Jno. Neill and J. M. Scroggie, of Scotland, Ferd. verea, Mr. Merton Smith, Mr. F. T. Pierson, s. D. B. Towner, F. H. Jacobs, and J. H. ke, Mrs. F. T. Pierson, and others, with Mr. dy at the head, and all under the auspices of Chicago Evangelisation Society.

n aggregate of about 120 Gospel services, exclu- of meetings for prayer and counsel, have been weekly, fifteen on week days and from twenty- to thirty on Sundays. As many as from 00 to 40,000 persons have been reached with Gospel in song and sermon on a single Sunday ese evangelistic forces. In several cases all- ervices have been held in tents, with an attend- and interest simply amazing. The great Hay- et Theatre, with a seating capacity of over , was packed on a Sunday with over 3000 le, with an overflow so large as to fill the ire Theatre opposite with over 2000, while fully nore failed to gain admittance.

Forepaugh's mammoth circus tent from 0 to 20,000 people heard the Gospel from Mr. y and his singers, in a service that was simply ue in its impressiveness and power, and orable for ever to many who were unused to the uip of God.

e readiness and even eagerness of non-church- people, many of them of the worst character, sten to live, stirring, warm-hearted Gospel hing and singing, in the face of all the rful counter-attractions and opposition of a ed, Sabbath-breaking city, and in spite of essive heat and discomfort, is to many Chris- people and pastors a startling and humiliating ation.

e third month of the campaign has been ed upon with gratitude for past success, and expectation of coming triumphs for the el of Christ. Every soul rescued from sin, and believer quickened into new life and activity gh these meetings, is regarded by faith as a and promise of still larger results to come.

believe this is the best day Chicago has ever said Mr. Moody in his last memorable ser- in the Empire Theatre. "Before the World's loses, we shall have great blessing. Think of eople from these meetings carrying the sacred into all places where they go. Now let us ians ourselves be quickened and filled with the Spirit, that we may be ready for our God- opportunity to do our part in this great work. Church of God would only wake up, we should the greatest revival the world has ever seen."

another occasion Mr. Moody said: "We are to win this battle if we hold on long enough. k I have not seen anything in America that been more encouraging than the work in go in the last three months. I believe we see signs and wonders in these days. It as if there is a wave of salvation about to ver this land."

e of the most remarkable facts of this religious ment is that it has enlisted the sympathies of ian people in all parts of the world. Letters legrams convey their assurances of interest, ten also substantial material help to support nterprise. And, better than all else, there is ceasing volume of united prayer going up to behalf of the work from thousands in the Old World and the New. A number of churches and great Christian conferences have made it the subject of special united supplication. Surely the united prayers of thousands are being answered in these days, the Spirit of God is resting in power upon the evangelist and his co-workers, and the salvation of the Lord is being revealed.

H. B. Hartzler.

80, *Institute Place, Chicago, August* 10.

In a communication to the Chicago *Interior*, Mr. Hartzler writes:—A new sensation has been experienced in the neighbourhood of the notorious Haymarket, where once a band of policemen were torn to pieces by the dynamite bombs of the Anarchists. Soon after the opening of his campaign Mr. Moody tried repeatedly to secure one or more of the theatres in that stronghold of vice and crime, to hold religious services, but money could not buy the privilege. The theatres expected to reap a golden harvest from Sunday performances during the World's Fair season. It was taken for granted that their greatest opportunity had come, and it must be improved. But to the amazement of the managers the expected throngs failed to appear, and they were compelled to close, while eager multitudes crowded to hear the preaching of the Gospel by Mr. Moody and his associates.

Both the Haymarket and the Empire theatres are now, and have been for weeks, occupied by the Moody forces, and the latter has been leased for daily use, about a dozen religious services being held there each week. A mission has also been planted in the heart of that sin-blasted district, in a building known as Institute Hall. The leaven of the Gospel has been fairly introduced into the corrupt and corrupting mass, and it is working in the usual way of power unto transformation and salvation.

The attempt thus to gather congregations for religious services in those great theatres, in the midst of a very hell of saloons and vile resorts of all kinds, was at first regarded by many as a daring, if not a foolhardy, experiment. But faith and love dared to go forward where to sight all was dark, and, as usual, God vindicated and honoured the faith He had inspired. The experiment is successful. Thousands upon thousands of people, unused to song and prayer and Gospel preaching, have in those places been brought under the gracious influences of the Word and Spirit of God, and many are to-day in the way of a new life in Christ Jesus.

It was inspiring and almost startling to see how God rebuked the fears of the faint-hearted that the people would not go to religious services in the theatres. By hundreds and thousands men and women of all classes and conditions, with a large proportion of the wicked and the vile, came thronging into the great buildings, until all seats and available standing-room were occupied, while a human overflow of hundreds filled the streets. And this has been repeated day by day ever since. God Himself has signally honoured the faithful testimony of his servants. The Gospel in preaching and song has been with power. Abandoned sinners have been convicted and converted, and lukewarm, backslidden Christians have been restored and renewed. In the Empire Theatre daily evening services are now being held, with two afternoon meetings for women only, and three mass meetings on Sundays. The necessary expenses of rent and advertising are about 500 dols. a week, partly provided for by freewill offerings of the congregations.

The impression made by the services on those from non-Christian lands may be seen from the following note, addressed to Mr. Moody, which is a sample of many daily received in his office. The writer says:—

"Dear Mr. Moody,—Please send me twelve tickets to your meeting in the Haymarket Theatre, on next Sunday morning, for a company of Japanese gentlemen, representing their country at the Columbian Exposition. They say they greatly desire to attend the services. They would be pleased to have seats together."

THE DEFEAT OF SUNDAY OPENING.

In a brief article in *Our Day* for August, Rev. Wilbur F. Crafts rings out a joyful peal of thanksgiving for the satisfactory ending of the Sunday opening struggle at the World's Fair. After reciting the successive steps taken by the promoters of a quiet and holy Sabbath, he says:—

"A victory greater than all before it was the demonstration, beyond the fears of pessimists and beyond the hopes of optimists, that the American people have a deep regard for the Sabbath: a demonstration made by the failure of Sunday opening, through the covering of three-fourths of the exhibits by the rich, the staying away on the Sabbath of three-fourths of the poor that were expected, and of Christian people generally on week-days, also in order to defend the Sabbath. The last victory was the vote of the Directory by twenty-four to four to rescind the Sunday opening rule. . . Although at this writing there has been no suspension of the injunction issued by Judge Stein, we have no fear of Sunday opening with Congress about to meet, and liable to collect from the gate-fees the value of the forfeited souvenirs, if Congress or its constituency should be offended by another breach of faith.

"Let honourable men, friends of the day of rest and worship, thank God and take courage. Twice we have seen the power of Christian public sentiment, expressed by letters and petitions, and otherwise, securing action and non-action of Congress on this matter. Later, Christian sentiment caused the prosecution of the directors, which was reluctantly undertaken by the administration. And in Chicago both Commission and Directory have been constrained at last to right action by the same Christian public sentiment."

ON THE LEBANON.

Mr. Theophilus Waldmeier, of the Friends' Syrian Mission, writes: "I am writing these lines up in the new house, and from here I am overlooking the village of Brumana; and, comparing the present improved view of the houses with that of 1874, when we began the mission here, we cannot but be pleased with the improvement of the whole village in respect to its outward appearance. As this place is improved in its secular condition, so it is also greatly bettered in religious respects. The Greeks have learned that there is no salvation but through faith in Jesus Christ, our common Lord, and are quite aware that He is the Heart of all the living Churches; only the Maronite Church, which is dead, claims the Pope to be its head. The Druses are very friendly towards the mission, and are doing what they can to protect and favour it in every respect, saying, if their Saviour from China does not appear within the end of the nineteenth century they will become Protestants. But the whole population agrees that God has sent the Friends' Mission to Brumana. They say, "This mission has done more good during its short existence than all the bishops and priests have done here throughout the course of the past thousand years.'

"From this house I can see Beit Mary, Ras el Metn, Arsoon, Saleema, and the first houses of Bzibdeen. In all these places we have schools through which we can bring the light of the Gospel into the villages, and in Beit Mary, Mansourieh, Ras el Metn, and, of course, in Brumana meeting-house, we have regular meetings for worship, and some of them are very well attended. When I remember the beginning of this mission, how hard it was to open a meeting for worship at Brumana, I am now astonished to see that this can be done without trouble and opposition. I remember how I was obliged to ask, beg, and flatter the people to allow me to open a school for their children; and now I have a number of applications for opening new schools in different villages before me, but I am sorry to say we have not means enough to comply with these petitions. The population were afraid of us at the beginning, and now they have opened their hearts, villages, and houses, to all those who come from Ain Salaam. For this we must feel encouraged and thankful. Of course, we must not forget that the dear doctor is riding on his horse from village to village, to do good to the poor sick people, and I think there are few souls of the 66,000 of the inhabitants of this district of Metn who have not come under the notice of the doctor of Ain Salaam, saying nothing for all the other districts, from which he had many patients also. This, of course, makes the people thankful, and they begin to meditate on the power which induces him to do them so much good, and it is not very difficult for them to think that he who does so much good must necessarily have a good religion in his heart."

The entire communication is given in a very interesting "Occasional Paper," dated July, copies of which may be had on application to Isaac Sharp, 12, Bishopsgate Without, E.C.

African Missions Visited.—11.

BY D. A. HUNTER.

In my last letter I told of our expectation to pass through a German mission station on the evening on which I wrote. We duly reached the station and could see the influence of Christian teaching on the natives, their homes, and surroundings. Unfortunately the missionary was away at a conference in the Spelonken, so I was unable to get much information. The same applies to the next German station we passed through a few days later. However, we are following the missionaries up, and hope to see them either in conference with their brethren, or to meet them on their homeward way.

Some miles further on we visited a native kraal where works a Zulu, who has an interesting history, if the facts related to me be correct. It has probably already been told in print, but will bear repeating.

Some years ago, when a boy working in Kimberley, he engaged as cook with two Englishmen, who were going into the interior to shoot big game. These men both fell sick, and one died. When the second also found himself drawing near to death, he called this boy and said to him: "I am going to die, but I do not fear death, for I am a Christian. Put your hand over my heart, and promise me you will be a Christian too." The boy obeyed, and watched by his master far into the night until the end; and he dates his conversion to that time.

Returning to Kimberley he received instruction, and worked under the Dutch Reformed Church as a native evangelist. He next accompanied a gentleman on a missionary tour, and was left at this kraal we visited, where he is now working under the Cape General Mission. We did not see him, as he is at present on furlough, visiting his home and friends in Natal; but we saw the wagon in which he travels around the country, and I photographed the native girl, one of his own converts, who is to become his wife.

On Friday evening we outspanned near a native location, and were not allowed to forget the fact all night long. It was full moon, and they were holding a dance and performing heathen rites, which are commonly practised by the natives here. The drunkenness and immorality which accompany these dances is terrible to think of. Our boys told us they dare not go near the kraal on such an occasion, for they would not be allowed to leave it alive.

Over Sunday we camped near the largest native location I have yet seen. There is a range of picturesque hills, or "koppies," as they are called, rising out of the plain, and round the base of these are clustered the native kraals. Here a youth, Voltien Makapan, is chief. He is probably twenty years old or thereabouts, and still unmarried.

I went over and visited some of the kraals on Sunday forenoon, and inquired for the native teacher, but he was away preaching at a distance. Many of the glimpses of native life were most interesting, but the tumbledown appearance of the little church indicated little interest in Christianity, and one could see how sadly mission work is needed.

We went over on Monday morning with our cameras, and this time found the native teacher. He could speak English fairly well, and from him I learned that he had gone from there years ago to work in Port Elizabeth. He there became a Christian, and married a girl from the Lovedale Institute. They now teach in his home, and work for the Master, but find it very uphill work. The people are so taken up with their dances and other heathen customs, they do not care to have their children learn, and the children may not go to school without the consent of their parents. We saw a lot of the boys being taught the heathen dance, while a group were stoning a dog to death upon the hillside in a most barbarous fashion, and revelling in the poor brute's agonising cries.

Returning to my wagon, we met the young chief riding with one of his men. The chief speaks neither English nor Dutch, but his companion spoke English well. We suggested to him that he should encourage the school, but he replied that he could not do much. His people did not want it, and as he had no children to send he could not set them an example. After some talk, he said he would be glad if we could call at his kraal on our return journey.

So far as I can make out, he does not want any white missionary, but only the native teacher now there, and the Zulu, whose story I have told above, and who has preached occasionally to his people. It is, however, difficult to get at the exact facts when one has to speak through an interpreter; but if we pass anywhere near on our southward journey, I shall accept his invitation, and see what can be done to help on the school and preaching work in so large a centre of native life.

A CHINESE MAN OF BUSINESS.

Mr. Mao, the first Christian of T'ungkeo (a village lately visited), is a man of meek disposition. Before his conversion he smoked opium, and both sold and drank wine. Since professing to be a Christian, however, all these habits have disappeared, and he has made decided progress in spiritual things. He brings Christianity into his every-day life; consequently, although naturally a quiet man, he exercises a great influence, and is respected for his uprightness by all in the village. He trades chiefly in cloth, but sometimes sells bedding, bed-covers, bedcurtains, etc., and visits some of the markets within a few miles of T'ungkeo.

On one occasion, some two years ago, he bought a pair of bedcurtains at Tu-san for taels 0.45. After returning home he took them with other things to the market at Tang-kung, fifteen li from T'ungkeo. He sold them that day for taels 1.00 on trust; but the man who bought them, after keeping them for two months, returned them again, saying his wife would not let him have them. Some men of the same trade, and who have their stalls close to Mr. Mao's, persuaded him not to take back the curtains, saying, "You surely won't take them back! Get the money for them." Mr. Mao answered, "No, if he does not want them, I shall take them back, as it would only mean a row to insist upon having the money." He thereupon took back the curtains, and the man was so pleased and surprised at getting rid of them so easily that he continued bowing to brother Mao for quite a long time, as the custom is that when once a bargain is struck for anything, the money is to be had, whether by fair means or foul. Mr. Mao's fellow-tradesmen, upon seeing this, remarked, "You Christians are very weak persons—afraid of such a man as this." A few days afterwards was market-day at T'ungkeo, and the curtains were again displayed upon Mr. Mao's stall. During the day a man, well known to Mr. Mao, bargained for them for about taels 1.10. He took them, promising to bring the money next market-day. When that day arrived the man appeared, but instead of bringing the money, he also had brought back the curtains. He sidled up to Mr. Mao's stall, and commenced to talk about the weather, trade, and everything else but the curtains, being afraid to speak of them, knowing that ordinarily the mere mentioning of the subject would bring down a torrent of abuse upon himself. After a long time, Mr. Mao said, "Have you brought back the curtains? Don't you want them?" The man then explained that he had no money to pay for them, and would be grateful if Mr. Mao would take them back again. "But you won't take them back, will you?" chimed in his companions. "If the man has no money to pay for them, what am I to do?" asked Mr. Mao. "He bought them—*make* him pay for them," they answered. "But if he has no money he cannot pay for them," said Mr. Mao, "and as we Christians do not believe in quarrelling, I shall take them back again." "Well, you 'Jesus religion' people have no strength whatever," said they. "Last market day, at Tang-kung, you made good profit on them, and to-day the same, and both times the persons have brought them back, and you just take them without saying a word. You will never make a living in this way."

About a week after this Mr. Mao and the other cloth-sellers went to the market at Ta-t'ang, fifty li from T'ungkeo, Mr. Mao still being in possession of those unfortunate bed curtains, which were fastened on the outside of his load. Upon reaching Ta-t'ang, and before they had time to unfasten their goods, a man came up and began to examine the curtains, saying he wanted to buy a pair. Mr. Mao requested him to wait until they had taken some breakfast, but the man, who was in a hurry, paid down taels.1.30, and took the curtains. Mr. Mao's companions were looking on all this time with much astonishment, and when he had preached to them on patience and trust in God, they co only say, "Your God does certainly help and prot you when you trust Him." The curtains were one topic of conversation all the way home the n day, and about all his companions could say "The God of the 'Jesus religion' does h those who worship Him," and "if it had been we would have abused the men who brought th back, and perhaps have lost both curtains money."

Thos. Windson

Kwei-Yang-fu.

THOUGHTS AT SWANAGE.

I found a deserted garden,
Though the blossoms were passing fair,
And the bramble and myrtle together
Were entwined in a tangle there.
Then I thought of the Garden of Eden
Where roamed the happy pair,
But where sin and sorrow together
Had wrought such a tangle there.

I found most beautiful colours
In the sea beneath my feet;
And the rocks and the foam intermingled
Made up a picture complete.
Then I thought of the colours in heaven,
And the rainbow around the Throne,
And of Him who sat upon it,
Like a jasper and sardine stone.

I found most delicate seaweed
Strewn on the beach around,
And the pearly and fragile sea-shells
Lay on the sandy ground;
And I thought of the beach where Jesus
Went on his lonely way,
But where Simon and Andrew his brother
Were blessed for ever and aye.

I found the sea-birds whirling
In their flight so strong and free,
Their white wings flashing and gleaming
As they dipped in the azure sea.
And I thought of the Psalmist David,
And his plaintive song of love,
As he yearned to rise to his Father
On the strong bright wings of a dove.

I found a view so entrancing,
That I gazed and I gazed again.
No words can describe the beauty
Of the sea and the skies aflame.
And I thought of the sea of crystal
Mingled with fire above,
And of them that had gotten the victory
Singing their songs of love.

I found a stretch of greensward,
Bounded by forest trees;
The grand white clouds sailed o'er me,
Driven fast before the breeze.
Then I thought of the grass where Jesus
Made the people rest that day,
As He blessed the loaves and fishes,
By the disciples given away.

I found the sweet wild flowers
In rich luxuriance grew,
Butterflies basked upon them
Of every form and hue.
And I thought of the mount where Jesus
Pointed across the fields,
Bright with the hues of the lilies
Which that Eastern country yields.

I found the cattle browsing
On the hill above the vale,
While the shepherd gently tended
His sheep in distant dale.
Then I thought of the Heavenly Shepherd
Laying down his life for his sheep,
And his promise, his faithful promise,
For ever his own to keep.

I found most fragrant perfume
Borne on the sweet fresh air,
While the chime of the distant joy-bells
Spoke of a bride so fair.
Then I thought of the Bridegroom coming
To meet his bride in the air,
And his joy when He shows his redeemed o
The place He had gone to prepare.

I found the sea most peaceful,
On its breast rocked the boats of toil,
And the lap of the waves at even
Tossed the weed on the sandy soil.

Then I thought of the Sea Tiberias
In the misty light of morn,
Where Jesus met the toilers,
Cast down, perplexed, forlorn.

I found a sky of glory,
Of purple and grey and gold,
And the beauteous sun, declining,
Lit the cliffs in their outlines bold.
And I thought of the sun Christ Jesus,
Who illumined this earth for me,
And who caused the rays of righteousness
To light up the cursèd tree.

I found a church where the Saviour
Is offered to all who will,
And where hymns to the praise of Jesus
Swelled with triumphant thrill.
Then I thought of the Church in glory:
At his feet they prostrate fall;
Their head is Christ, Lord Jesus,
Who filleth all in all.

I found a happy Sunday,
And it filled my heart with rest;
God's wondrous glories touched me:
Praise! praise! to Him most bless'd.
For it made me think of that Sabbath
That awaits his saints above,
Where Jesus reigns in glory,
And we see that God is Love. A. E.

WORK IN NORTH LONDON.

The North London Gospel Samaritan Mission is g a useful and much-needed work. Founded in expressly to assist in reaching the poorer inhabi- of Upper Holloway, it has yearly developed in ilness. At the Mission House, Grove-road, el services, prayer meetings, Bible classes, ren's services, Dorcas and mothers' meetings, are conducted, and are proving fruitful sources iessing. Several young people having been ght to Christ at the meetings, a branch of the tian Endeavour Society has recently been ed. The Sunday evening evangelistic services, cted by Mr. Henry Bird in the Holloway Hall, been greatly blessed: believers have been kened, backsliders restored, and the unsaved led e Saviour. Several open-air meetings are held y, some of which are largely attended, that on ay evening being specially owned of God.

n important feature in the work is the pro- nce given to house visitation, in which two rs, supported by the Mission, are wholly en- d. By visiting the homes of the poor, minister- o the spiritual and bodily needs of the sick and g, and with practical sympathy and love seeking tract the godless and indifferent to the Lord s, they are reaching those whom the ordinary ces fail to touch. A sick woman was visited ne of the sisters. She was found in a dying ition, and "without Christ." The Saviour was nted in all his ability and willingness to save, Holy Spirit blessing the message to her salvation. lingered but a few weeks.

he hon. sec. is Mr. William H. Bird, 15, Low- road, Holloway, N.

Small Heath, Birmingham.

me time ago you kindly inserted a notice relating ur work in Birmingham, and specially calling tion to the erection of a large hall for Gospel ces and mission work amongst the young people he working classes of Small Heath, a vast and ing suburb of this city. The building is now y completed, and we need yet £875 to open free bt. It is more than a local effort, as it is the e of our work for the country, and will be the ing-ground of a host of evangelists intended to rate the dense populations of all our great es, as well as re-mission our rural districts.

Joseph Odell.

angelists' Home, Moseley-road, Birmingham.

E GROWTH OF THE TEMPERANCE MOVEMENT

e Congregational churches of Great Britain is n by statistics published in connection with the ninational Total Abstinence Association. In nd it appears that all the ministers are total iners; in Scotland 95 per cent. of the pastors all the theological students; while with the gelical Union section there are no exceptions r among the pastors or the students. In nd and Wales the proportion is not so large. f 2725 ministers nearly 2100 are abstainers, ut of 381 students 352 are thus enrolled.

GLASGOW GREEN EVANGELISM.

I spent Sunday afternoon and evening on Glasgow Green, crowded by tens of thousands of people lounging about on the grass or gathered in knots listening to noisy harangues, or more frequently to debates on various matters. The most casual observer could not, however, fail to notice amongst these little groups clustered here and there, three assemblages of larger dimensions. Clearly at these points the attraction, whatever it might be, was more potent than that presented by the discussion of socialistic, sceptical, anti-vaccination, and other theories propounded in the scattered circles. Making my way to these great gatherings—one of which must have numbered several thousands—I found that in each case the attraction was the Gospel.

The first I joined, beyond the Nelson Monument, was listening quietly to a keen and clever *exposé* of the errors and treacheries of Rome and particularly of the unscriptural character of priestcraft. A few years ago such open-air defenders of Protestant truth were almost torn in pieces—for the Irish swarm in the vicinity of the Saltmarket; now a fair hearing has been gained.

Passing on to the second great meeting (in Jail-square) which had caught my eye, I found it was being held by the workers from the Tent Hall of the Glasgow United Evangelistic Association. The singing was admirable, the speaking clear and faithful, while among the dense crowd earnest men and women were quietly pushing their way, distributing Gospel leaflets and inviting the hearers to the evangelistic meeting about to be held in the wooden tent.

Determined to find what was the attraction at the third gathering I had noticed, I left this company and hurried on to the foot of Greenhill-street, where thousands stood round a fine choir and body of preachers, which proved to be from Trinity Free Church (Mr. Mackay's). If the closing address was a fair type of what had gone before—as doubtless it was—then one could not but thank God that so many had listened to words so full of Gospel power. The meeting concluded with the unexpected announcement that "Gipsy" Smith was beginning a special mission in the adjoining Church (Trinity), and all were urged to come and hear the gipsy tell of God's saving love. Crowds turned their steps towards the building, and within a few minutes the church was packed. I remained but a little while, being anxious to get to another service. It was long enough, however, to see that the audience was large and the preacher in splendid voice and spirits.

Ere I reached the wooden tent, in the Saltmarket, the service had begun, and Mr. William Clyde had plunged into his subject, Sin making man afraid of God (Gen. iii. 10). As the preacher enlarged on his theme, many seemed cut to the heart; two men close by me were every now and then wiping the tears trickling from their eyes. One poor woman, shawl over her head and barefooted, just behind me, seemed to listen as if her life depended on it, and while Mr. Clyde portrayed the misery of sin's reaping, she groaned deeply and burst into tears. Somehow, I felt there was great power in the place; and the after meeting showed that it was so. God's blessing manifestly rested on the words spoken and the Gospel sung—for two young ladies sang admirably sweet solos.

These few notes of observations will stir many to prayer that God may strengthen such workers and give great power with the Word declared amongst tens of thousands bent only on pleasure and self-seeking.

To the above I may add that at Monday's noon prayer meeting in the Christian Institute, Mr. Mackay, the earnest minister of Trinity, reported great blessing at Gipsy Smith's meeting. All over the church, he stated, men and women were weeping, and at the close a number passed into the inquiry room and not a few professed decision for Christ.

In the noon prayer gathering delightful details were also given of a remarkable day at Shepperton on the preceding Sabbath, where, I gathered, Richard Weaver's two sons opened a mission, and at all three services sinners were convicted and some professed conversion. The speaker at the noon meeting said that "In all my twenty-four years' experience of evangelistic work, I have never witnessed such blessing and seen so many cut to the heart." Mr. William Grove is also evangelising in this city, while at the Mizpah Hall Mr. R. Maclean is having grand gatherings.

Pearl Fisher.

A MISSIONARY FAREWELL.

It is an excellent custom in the church at West Norwood, of which Mr. Fuller Gooch is pastor, to have a congregational missionary meeting on the first Monday of each month. Last Monday's meeting was one of very deep and special interest. It was a valedictory to five missionaries who sail in two weeks for China, to engage in work in connection with the Inland Mission.

Few living men have been honoured to do so much for Chinese missions as our beloved friend and brother, Mr. Benjamin Broomhall, the secretary of the Inland Mission. As our readers will recollect, he has not only contributed lifelong personal service and advocacy to the work, but has already given four of his children—two sons and two daughters—to labour in the vast field. That is a form of consecration which means much, and implies very real self-denial; though it has its blessed compensations. In the outgoing party are Mr. Hudson Broomhall and Miss Gertrude Broomhall, both of whom have seen service in the field, and are now returning, after a season of furlough at home, to the lifework of their choice. Mrs. Hudson Broomhall, who was an earnest and effective worker as Miss Miles, returns with her husband. The remaining two of the party are Miss Grace Brown, daughter of Pastor A. G. Brown, of Bow, and Miss Moore, a member of Mr. Brown's church.

The proceedings of Monday evening were most impressive and pathetic. Pastor Gooch, who presided over a large company, having spoken some warm introductory words, Mr. Broomhall, sen., unfolded in brief the overwhelming spiritual needs of the great Chinese empire, and told something of what has been done in recent years to meet that need; especially referring to the work of the Inland Mission, which has now 437 workers in fourteen provinces, besides some hundred odd affiliated missionaries attached to other societies. Mr. Broomhall's summing up of the whole matter was this—that as yet there has been next to nothing done by the Christian churches to meet the needs of China, not to speak of the needs of the great heathen world. He quoted the very expressive simile of an Indian convert that "the Gospel is the only quinine for the fever of the human heart"; how great then is the call on those who have experienced its power to give this grand specific to those who suffer in darkness and ignorance. Mr. Broomhall commented tellingly on the wrongs that Great Britain has done to China in past years through the opium traffic; he said that Mr. Hudson Taylor and himself will likely be called on to give evidence before the Opium Commission.

The addresses by the five outgoing friends were of such deep interest as to hold the close attention of the meeting. Miss Brown spoke joyfully of the prospect before her, and, like all the others, entreated earnest prayer on their behalf from the stay-at-homes. Mr. Hudson Broomhall translated and read a charming Chinese letter to his wife received that day from a native pastor, who had been at one time a Buddhist priest. He was converted through the study of the New Testament, and is now an able pastor of a native church of a hundred members and as many inquirers. Mr. Broomhall said that he and his wife had been assigned to the charge of the Mission Home at Hankow, where they would be able to render service to workers coming and going to and from distant stations.

Mrs. Hudson Broomhall, having given some encouraging experiences of work in Shansi, mainly as recollections of this native pastor, with whom she had worked, Miss Gertrude Broomhall spoke of the necessity of the workers backing up their testimony by a consistent life, if they would influence those among whom they laboured. The utter hopelessness of heathendom without Christ was vividly pictured, and all was made the basis for an earnest appeal to the home Christians to uphold the missionaries in bands of faith and prayer. Miss Moore added a few simple but touching words as to her own call to the foreign field, where she hopes to work chiefly in nursing the sick and ministering to them the words of this life.

The outgoing party will be further farewelled at meetings in Pastor Brown's East London Tabernacle on Monday evening, and at Highgate-road Chapel, on Wednesday evening, September 20. On Thursday, 21st, they sail for China.

Letters to the Editor.

HELPING FOREIGN MISSIONS.

Dear Sir,—I was pleased to see in your issue for August 17 some reference to efforts that are being put forth by my good friend Mr. Nath. Northey, of N. Malvern, and others, for the advancement of the Redeemer's Kingdom in foreign lands. Mr. Northey doubtless is insisting on a great, though oft forgotten, truth, viz., that our souls and our bodies and our *means* are all alike the Lord's. If I understand my friend aright, the object of the meeting at Malvern was to deepen a sense of this truth in the hearts of Christian people, and to devise plans whereby those who are not able to go abroad may, to the best advantage, utilise their spare time or money for carrying out the Saviour's commission to his disciples.

With present-day concern about the untold millions who pass over into eternity every year without having even heard of a Saviour, willingness to help would, if wisely directed, lead to astonishing results. My friends at Malvern have already sent me as a practical beginning a handsome sum towards helping my mission. I pray that wisdom and grace may be granted to them, and that their example and efforts may influence many to work and pray in the spirit of Mr. Northey's proposals.—Yours faithfully,

Oscar Michelsen.

42, *Beresford-road, London, N.*

"A PERFECTIONIST SNARE."

Sir,—Your able correspondent, Mr. Thomas N. Neatby, is "dismayed" to find Mr. Thomas Cook maintains a doctrine of "intention" which reminds him of the Jesuit doctrine, so skilfully ridiculed by Pascal. Not that the doctrines are identical, or even similar; for, as Mr. Neatby is well aware, they are entirely different, and as a matter of fact, opposed to one another. Only to put the matter in that striking way may serve a very useful controversial purpose.

He asks, "Is Christian perfection nothing but sincerity of intention?" adding, "If so, very many wicked men, including Saul of Tarsus, must have been Christianly perfect." The answer is: (1) There can certainly be no Christian perfection without "sincerity of intention," or, as Mr. Cook expresses it, "a sincere aim in eveything I do to please God." Looked at from one point of view, this is indeed "the sum and substance of Christian perfection." But, of course, looked at from a different point of view and in a more comprehensive way, it includes much more, as Mr. Cook is careful to explain in his tract. Christian perfection, I may say, is not the perfection of an unfallen creature; not the perfection of the resurrection life; not perfection in knowledge, wisdom, or power; not the absence of the liability to sin; but simply the perfection of love, including, of course, "sincerity of intention." (2) Mr. Neatby also thinks that if Christian perfection is "nothing but sincerity of intention," it follows that many very wicked men, including Saul of Tarsus, must have been Christianly perfect." To my mind, if that were the case, which is denied, it would not follow. How Saul the persecutor could be a "perfect Christian" before he was converted Mr. Neatby must please explain. Why, some "imperfectionists" whom I know contend that he *never* became a perfect Christian; such an attainment, according to them, being absolutely impossible.

One thing is certain: those who believe in Christian or Scriptural perfection, as contradistinguished from "perfectionism" (properly so-called) and "ultra-holiness teachers," do not lower the standard of God's requirements. In fact, we are continually being charged with raising the standard too high. However, all we contend for and insist upon is that we should love God with all our hearts, our neighbours as ourselves, and our fellow-Christians, whether perfectionists, imperfectionists, or advocates of Scriptural holiness, with a pure heart, fervently. And whoever may oppose, we must strenuously contend that our Heavenly Father does not require his adopted children to be or to do more than by his all-sufficient grace is possible (Eph. iii. 20-1).—Yours faithfully,

Charles Garnett.

31, *Hyde-road, Manchester.*

[We have received other letters on this subject, for which we have not space. Mr. Garnett's letter has, we understand, the imprimatur of Mr. Thomas Cook.]

THE INCREASING DIFFICULTIES of obtaining new licences is shown by one case that is reported, in which a firm of brewers surrendered six beerhouse licences in order to secure one full licence, and by other instances in which similar offers, to a lesser extent, have been refused. Opposed licences have gone over, of course, to the adjourned sessions, which will probably afford renewed points of interest to the careful observer.

POPERY IN CANADA.

A story of religious persecution is told in the *Montreal Witness* which shows in vivid colours the undying spirit of intolerance that attaches to Romanism, where it is not fettered by public opinion:—

The power of public bigotry and religious fanaticism to operate a miscarriage of justice was most strikingly exemplified on August 16, in the prosecution of J. Gendreau by the city of Sorel, Que. The defendant is charged with having, on August 5, "disturbed the public peace by provoking, making, or causing useless, illegal, and unbecoming discussions, shouting, vociferating, insulting wayfarers or persons in the streets and public places, disturbing and incommoding passers-by, and causing disorder and assemblages, contrary to municipal police by-laws, and against the provisions of the statute in such case made and provided."

In proof of this charge six witnesses were examined. These witnesses all testified to the fact that Mr. Gendreau was sitting on a bench in the public park; that he was surrounded by a party of thirty to forty persons, who were putting questions to him on religious subjects. This crowd had collected around Mr. Gendreau unsolicited by him. They saw him sitting on the bench and stopped of their own accord to ask their questions. These same witnesses proved that when the crowd had reached the above number Mr. Gendreau remarked that he had better go away, to which some of those present replied that it would be better for him. Gendreau then left, followed by the shouts and insults of the assemblage. One witness called for the prosecution testified that Gendreau was talking quietly and politely to one of the party when others began to insult him, whereupon the defendant went away, as sworn to by the other witnesses.

Mr. Gendreau was arrested on the charge above stated, and on August 16 was convicted and fined 5dols. and costs in all 19.55dols., in addition to his own costs in the case. Recorder Dorion, of Sorel, in delivering judgment, said Gendreau was the sole cause of this gathering. Religion was altogether too much discussed, and a stop must be put to it.

It may be stated that the Protestant Mission at Sorel has had immense difficulties to contend with in the prosecution of their work. The present work was begun in May, 1892, and ever since that time the missionaries have been subject to the insults of the people and the anathemas of the local clergy. Crowds assemble around the Protestant meeting-house and shout and create disturbances unchecked by the authorities. Sunday after Sunday the ministers in charge of the work are denounced from the pulpit of the Roman Catholic Church.

Notwithstanding the great difficulties they have to contend with, Rev. Mr. Cote and Rev. Mr. Burwash report splendid meetings at their hall. The meeting hall is packed to overflowing every Sunday evening. Large numbers are deterred from attending, owing to the denunciation of the local Roman Catholic clergy. A number of conversions are being made, and the pastors express their determination to push forward the good work and hope yet to see their efforts crowned with great success.

THE Y.M.C.A.

An Association has been formed for Waterfoot and district, near Manchester.

The membership of the Ipswich Association has increased from 142 to 351 since the new premises were entered.

The Camden-road Association is nearly thirty-four years old. It is one of the many institutions which become the poorer by the death of Mr. J. D. Allcroft.

Twenty-eight new members were admitted by the Bombay Association during July. Mr. McCann, who has been sent out by the English National Council to help the work in India, is engaged in a canvass for funds for the Bombay work.

The Clapham Association introduces a new feature into its autumn session—a weekly meeting for the special benefit of the Mission Band workers. Addresses will be given by various members on particular aspects of the Gospel invitation and a discussion will follow.

The association building recently erected in Cork is now almost ready for occupation, but £1000 is needed to free it of debt. Two friends have offered to contribute £100 each if the balance is raised before November 1. The address of the secretary is 54, South Mall, Cork.

In connection with the Westbourne-grove Association, special Friday-night lectures were delivered during July and August, and will be continued during the present month. The annual sermon will be preached this year in St. Matthew's, Bayswater, by Rev. Henry Dening, rector of St. Werburgh's, Bristol.

Mr. Frank Gaylord, who has been engaged in re-organising the work in Paris during the past years, has returned to America. Mr. Gayl efforts have been eminently successful. He r sented Mr. James Stokes, of New York, who co buted £16,000 towards the cost of erection (£40 of the Paris Y.M.C.A. building.

The North Midland District Conference is for Wednesday, October 18. *The Derby Young* for September says:—"The programme is to in an interesting contribution from Mr. MacI M.A., on the forward movement of the Y.M. and other attractive features. In the evening a public meeting will be addressed by Mr. Bem Dr. T. J. Barnardo, and other popular speakers.

There are thirty-three Young Men's Chri Associations in different parts of Belgium, nine of which have formed an "alliance," and h general meeting once a year. Most of them in mer make missionary excursions to hold meet distribute tracts, and sell copies of the Script That of Mons sold last year 450 New Testam Many of the members are Sunday-school teache

SCOTTISH NOTES.

Since the induction of Rev. J. Mackay to Tr Church, Glasgow, the communion roll has risen 380 to 960.

Mr. William Scott, of Dundee, who died on Au 22, at the age of 67 years, was a devoted serva the Lord Jesus, and a most liberal supporter of sionaries.

Rev. David Johnston, D.D., minister of Ha Orkney, has been appointed Professor of Div and Biblical Criticism in the University of Aberd vice Dr. William Milligan, resigned.

Five members of the Edinburgh Town Co voted against a proposal to confer the freedom o city on Lord Roberts, because of his action in tion to vice-regulation in the Indian forces u his command.

At several of the Clyde watering places, suc Dunoon and Millport, meetings for the children been held on the shore every day during the sum months. These meetings have been well atte and greatly enjoyed.

IRISH NOTES.

Evangelistic services have been held in the P Church, Howth, by Rev. A. J. Moore, Vica Christ's Church, Lisburn.

Open-air evangelistic services have of late held on the pier in Kingstown, and also in Ph Park, Dublin, in spite of considerable oppos from the roughs.

The Methodist City Mission, Belfast, has de on taking a new departure, and has resolved to a hall capable of accommodating at least 2000 sons; the Dublin Central Mission expects to mence operations next month.

The Irish Society, notwithstanding much poli unrest, never has had a more prosperous year the last, when it found abundant openings for religious instruction of the Irish speaking, Roman Catholic portions of the population.

The converts of the Irish Church Mission Moyrus, co. Galway, have of late endured r annoyance and persecution at the hands of hostile Roman Catholic population. Much pray being offered that God will overrule the wrat man, and use the present distress to win some the darkness of Romanism to Gospel freedom and

CATHERINE PENNEFATHER MEMORIAL.—In "Summer Number" of *Service for the King*, the gestion was made that a memorial should be r to the late Mrs. Pennefather. The Septe issue of the same magazine states that from quarters the wish has been expressed that memorial should take the form of measures for maintenance of the work which was Mrs. Pe father's life-long interest. This work, how covered so wide a sphere that some definite br had to be selected as especially associated with honoured name. Thus the projected mem takes a twofold shape:—At home, the Cath Pennefather Memorial Home in Mildmay; ab the Catherine Pennefather Memorial Hospit Hebron, Palestine. Should funds permit, the In Home (114 and 116, Newington Green-road, may) will be altered so as to be made more effic £2000 paid down would save the yearly rent-ch on these houses of £81, and £500 would prob cover the cost of alterations within and wit Already £546 has been received for this ob Towards the Catherine Pennefather Memorial pital at Hebron, the sum of £239 2s. 4d. has received.

The Christian.

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Notes and Comments.

NEXT week we purpose giving portraits and sketch of Miss Grundberg and Miss Wennberg, Christian workers in St. Petersburg.

A ten days' mission in the City of London will be held by Rev. W. H. Aitken, from Sept. 19 to 29, in St. Mary's Church, Aldermanbury. Daily meetings will be held at 1.15 and 7.30 p.m.; on Sunday at 11 and 6.30, with a meeting for men at 3 p.m. Young men and young women are specially invited to attend the general meetings. Mrs. Baeyertz, the well-known Jewish lady evangelist, will commence a two weeks' mission at Westbourne-grove Baptist Church on Oct. 1.

Mr. A. R. Fenn writes from Leganetos 1, Madrid, Spain:—"In The Christian, August 3, page 9, there is a good little bit of common sense upon convents, 'Inspection or Suppression?' which we think should be scattered by millions, with a heading, say this:—

"CONVENTS:

"Important to Protestants and Roman Catholics.

"It would make a leaflet for giving away or enclosing in letters. Let it be translated and circulated in the R. C. countries of Europe, as well as in Great Britain and the States. It may be, if we are not given over to 'indifference and hardness of heart,' that it may contribute to the fall of one of Rome's abominations, and to open the eyes of unsuspecting young women about to be entrapped in these prisons." [Anyone is more than welcome to print and circulate it.—Ed.]

Last year at Grindelwald the Conference was considering the feasibility of the reunion of the Churches on the basis of the four conditions formulated by the Bishops at Lambeth. The result was something like an *impasse*, although by some Nonconformists the articles as to the sacraments was regarded as a necessity, and that relating to the historic episcopate with no very decided disfavour. The difficulty rather lay in the question within what limits "Churchmen" could recognise the present pastors of Nonconformist churches as qualified to "administer the sacraments."

This year, however, the question of the reunion of the Churches seems to have given place to the far more important one of the Unity of Christians. This must at least be the beginning of any union or reunion of Churches, and although Rev. Charles Williams regretted that Prebendary Webb-Peploe did not regard it as so near as he did himself, yet these and the other speakers at that meeting seem to have been near to each other in spirit and in purpose.

We regard this with unfeigned thankfulness. And while these brethren are seeking to heal the more outward breaches, cannot others follow their example in seeking to minimise our differences in other respects? How much joy we might receive and give if we were looking on the pleasant side of one another, trying to discover the truth rather than the error, the Christ rather than the wicked one, in our brethren!

The reproductive power of thought had a happy illustration in the phrase used by Rev. Charles A. Berry, at Lucerne, in his address on "The Gospel and the Democracy." He spoke of "the explosive power of a right principle." Everyone would at once remember Dr. Chalmers' famous saying—"the expulsive power of a new affection." Some of these phrases have become almost as familiar as Bible words, and no doubt owe their charm and influence to their being a happy rendering of some great Christian truth. The Church will never forget Augustine's words—"Thou hast made us for Thyself, and our heart is restless till it rest in Thee"; nor these: "Take my heart, Lord, for I cannot give it to Thee. Keep it, for I cannot keep it for Thee." Luther's saying is the watchword of Protestantism: "The doctrine of justification by faith is the mark of a standing or a falling Church." George Whitefield does not usually get the credit of having been a suggestive preacher, but his is the saying: "I do not preach for life, but from life." His words to students are golden: "I hope you will enter into your studies, not to get a parish, nor to be polite preachers, but to be great saints." And to ministers: "Beware of nestling." Spurgeon's saying is a happy one: "God wants nothing but your wants."

"These things were written aforetime for our instruction." Pre-eminently true of the Scriptures, these words are also true of a good deal of history, especially Church history. Thus Michelet says of the influence of Abélard: "All became smooth and easy. He treated Religion politely, he handled her gently, but she melted away under his hands; he reduced religion to philosophy, morality to humanity." Surely, there is a warning in this experience for all the ages. A religion which assails human selfishness, as does Christianity, which insists that the "carnal mind is enmity against God," can never make everything smooth and easy, but must make many things hard and disagreeable. It has not been given to please, but to save, men. The open and avowed enmity to it of some is less dangerous than the polite treatment of others.

We have pleasure in calling attention to a valuable paper in *The Thinker* for August on "The Miraculous Conception and Modern Thought," by Professor Orr. The point he gradually and surely finds his way to is this—that the soul of Christ required a fitting physical organism, which was provided by the miraculous conception. Following up the theory of Dr. Wallace, that the body of man may be accounted for by evolution, but that his rational nature demands the admission that a superior Power—God—intervened, and bestowed the great gift, Dr. Orr says:—

> The view which postulates a supernatural cause for the mind of man, and hands over his body to the ordinary processes of evolution, is untenable. For, see the difficulty in which such a view lands itself. It is a corollary from the known laws of the connection of mind and body that every mind needs an organism fitted to it. If the mind of man is the product of a new cause, the brain, which is the instrument of the mind, must share in its peculiar origin. The higher mind cannot be put into the simian brain. From the human brain to the ape brain there is, as science tells us, "an abrupt fall," and no links have yet been discovered to fill up the gap between. Evolution, on the theory in question, has brought up the brain of man's simian ancestor to a given point; then a higher cause comes in to endow the creature with rational powers separated by a wide gulf from the degree of intelligence previously possessed. But of what use would these powers be if a corresponding rise did not take place on the organic side? And on the terms of the hypothesis natural evolution has no means within itself to effect that rise. The conclusion we are driven to is that the production of a higher type of organism—the distinctly human—is the correlative of the creation of the higher type of mind, and a special supernatural act is needed for both.

It is easy to see how Dr. Orr can apply this analogy to "the greater mystery—the production of the bodily nature of the second Adam." A perfect soul implies a perfect organism. But if Christ be "the Word made flesh," then there must be a corresponding organism for Him. "The origin of one like Christ is, view it as we will, a miracle." Here, again, the simple words of Scripture anticipate the findings of science and philosophy—"A body hast Thou prepared me." Dr. Orr says very truly, "The view here taken"—in his article—"is strengthened if we observe how commonly in practice belief in the miraculous conception and in the sinlessness of Jesus stand or fall together."

Mr. Wm. Charles Braithwaite has presented to the Peace Congress at Chicago an interesting and suggestive paper on the "History and Work of Peace Societies in Europe." We pass over our English societies, which are the oldest of all, the Peace Society having been born on June 14, 1816, four days before the first anniversary of Waterloo. We are thankful to note that on the Continent, where the Peace movement is almost entirely the growth of the last thirty years, it has gained a marvellous hold. The Familistère of Guise was founded to destroy industrial war by bringing capital and labour together in harmonious co-operation, and has had great success. Its Peace Society sends delegates to the Peace Congresses. The Association of the Young Friends of Peace has done excellent service among French University students. There are no less than seventy-five Italian societies. The Protestants of France and Italy are specially interested in the movement; the Romanists in every land keep apart, and if they do anything do it by themselves. In Servia Nazarenes are willing to go to prison rather than engage in military service; "in Bulgaria Quaker views find ready acceptance." Mr. Braithwaite thinks that the Slavonic peoples have a rooted dislike of aggressive war. In Denmark, Sweden, and Norway, the Peace movement is national almost in its character. The Danish society has seventy local committees and about 8,000 members. In Germany, Holland, and Spain, the cause has a footing.

Mr. Braithwaite's paper, which may be found in *Messiah's Kingdom* for September, contains one statement which appears to us to need great qualification. On the Continent, owing to the action of the Romish Church, "the main stream of peace advocacy flows from men who are inspired by humanitarian motives. The religion of humanity by which the fetters of many a superstition and many a tyranny have been broken, gives a high place among the articles of its faith to the great ideas of the brotherhood of nations, and the solidarity of their interests." Now, how many superstitions and tyrannies could be enumerated which mere humanitarianism has broken? We are quite ready to admit, and we do it with mingled pain and pleasure, that this great work is, on the Continent, largely in the hands of men "who follow not with us," but we dare not look, and we are sure Mr. Braithwaite does not look to humanitarianism to carry it through. No heart was ever so susceptible to pity, so moved by injustice, as that of our Saviour, and yet his gracious works were done in obedience to the Father, not simply to gratify a human emotion. We need that fine motive at the centre of all our work. It originated the Peace movement, and in it alone will be found the impulse, the endurance, and the patience to carry it through.

A grievous wail comes from Cambridgeshire because of the smallness of the harvest. No doubt there is failure in some respects, but we always think it is well to remember the compensations, of which so little is said. One crumb of comfort is afforded by *The Cambridge Express*, which says that its inquiries have elicited the singular and gratifying fact, that, whereas in many villages the population is steadily declining, in those where allotments have been provided in a liberal spirit, the population has remained fairly stationary. Better still, this paper can say that where industries have been planted in villages the population is increasing. This question is vital to our national well-being, and has a close relation to the spread of the Gospel. If we can bring prosperity back to country life, and retain the people in small communities, we shall find it far easier to influence them there than it is to influence the masses in the cities and towns.

The Trades Union Congress listened to some wise words from its President, Mr. Monro, who, on the subject of strikes, told his fellow-workmen that he believed it an act of criminal folly to hint at or recommend a strike until all the resources of civilisation have been exhausted in the endeavour to avoid such a forlorn hope. He affirmed that in that part of the country, the north of Ireland, locks-out are more common than strikes. He expressed the hope that one outcome of the Royal Commission on Labour will be to formulate such a system of conciliation and arbitration as will diminish the chances of industrial warfare breaking out. Pity but it was done at once, for the violence and wickedness which have marked the present coal strike in Yorkshire, Derbyshire, and Wales, make one almost despair of men. There surely must be some cause of irritation not generally known, which is goading the colliers to these desperate measures.

Mr. Monro had some wise and courageous words to say to the Congress on the moral aspects of life. He asked whether the working men of to-day are much nearer the standard of true manhood than their forefathers were? Whether they had made progress in the full sense of the word? Whether they were using their increased leisure and the talents vouchsafed to them for their own benefit or for that of mankind? He became very direct and personal by quoting some words of a great statesman on our national sin of drunkenness, and added, "How true these words are each individual in this hall can testify, and while acknowledging the truth this moment, how prone some of us may be to give them practical illustration before the day is over!" He concluded by expressing the fervent hope that each of them in their several spheres might endeavour to make their own lives and the lives of those around them higher, healthier, and happier. Very sad was the comment on these manly words when, three days later, 600 Yorkshire colliers threatened a brewery, and were kept from injuring it by free drink being brought on to the road. They destroyed property to a great extent, and not the less for being inflamed with drink. Working-men will be masters of the situation when they are masters of themselves.

The Century for this month seems to contain one of the best illustrations of how to prove anything from figures. In an article on "The Census and Immigration" it appears to be shown beyond all contradiction that the foreign population which is always pouring into the United States is mainly the source of the poverty and crime that have to be dealt with. Thus, of the convicts in penitentiaries, 48 per cent. are of native parentage, while 52 per cent. are of foreign birth and parentage; of juvenile delinquents 39 per cent. are of native parentage, and 61 per cent. of foreign birth or parentage; of the paupers in almshouses 41 per cent. are of native parentage, and 59 per cent. of foreign birth or parentage, but of those 59, only eight are born in the States, while 51 are foreign-born. All the trouble, therefore, comes from abroad, and the conclusion is, that something ought to be done to restrict, or at least to sift, an immigration which furnishes more than half the paupers, while supplying only one-sixth of the total white population.

In an article on "Idleness and Crime," fifty pages further on, we are told that the number of white male prisoners in all the prisons, penitentiaries, and reformatory institutions in the United States in 1890 was 52,894. Of these 38,156 were native-born, only 13,869 were foreign-born; nearly three-fourths of the convicted criminals are born in the country, and more than half of them of American parents; little more than one-fourth are foreign-born. These figures are traced out into many details. "What they show," says the writer of the article, "is that American boys are becoming criminals and filling our prisons because of lack of occupation. . . . It is to the cities that the swarms of foreign labourers come, finding ready admission to all trade-unions, and filling the places which American boys would have were they permitted to learn the trades." Thus again the conclusion is reached—keep out the immigrant. We doubt if it can be done, or, if done, whether it would work a cure.

In unison with the recent letters of our correspondents, Captain J. Kearney White and Mr. J. Townsend Trench, Sir Edward Reed says:—

With the armoured citadel intact, and an unarmoured end destroyed, the ship is in imminent danger of upsetting. The *Victoria* was bound to capsize with the injury she received. There were other shi that were equally bound to capsize when they we injured in the same manner, the reason being th instead of the armed citadel being the major part the structure, and the unarmoured ends the min portion, we had chosen to make the unarmoured en the major part, measuring more than half the enti length of the ship. The ships likely to capsize in similar manner, if they received like injury in pea or in action, were the *Agamemnon*, *Ajax*, *Ann Benbow*, *Camperdown*, *Collingwood*, *Colossus*, *Edi burgh*, *Howe*, *Inflexible*, *Rodney*, and *Sans Pareil*.

Power is coming into the hands of th people, but are we any nearer to the verific tion of Cowper's aphorism—"War's a gam which, were their subjects wise, kings wou not play at"?

A salutary movement has been inaugu rated at Liverpool which should have an im portant bearing on Saturday early closin and Sunday rest. It is proposed that aft half-past three on Saturdays letters shou remain undelivered till Mondays. Unnece sary work to postmen and business men wou thus be got rid of. Really urgent matte might be met by telegraphic or messeng service, which, as the cost would be mor would be confined to absolutely necessa work.

FAREWELL TO MISSIONARIES.

On Monday evening the East London Tabernac was crowded with friends of missions, the object the meeting being to say farewell to workers abo to proceed to China under the auspices of t China Inland Mission. The proceedings had peculiar interest, from the fact that Miss Gra Brown, daughter of the esteemed pastor of t Tabernacle, was one of the party. As fact, the Tabernacle congregation is beco ing increasingly devoted to the mission caus and reasons are not far to seek, for or a year ago the pastor gave his daughter Nellie work in the same field to which Miss Grace is abo to proceed. And, should Divine Providence smi upon the evangelistic purposes of Mr. Brown family, the end of this spiritual movement a stimulus is not yet; for, all being well, anoth daughter, Lucy, will next year take up mission wo in Africa. In a sense, being truly human, the past laments these departures from his household, but the same time, with heart and soul, he r joices that God has accepted of his best, a is deigning to employ his loved ones for the pr motion of his glory and the spread of his kingdom the regions beyond.

In the course of a few remarks, Mr. Brown r minded his church and congregation of its intere in the mission field, for already it has several r presentatives abroad. Now shortly Mr. Pitman w go from among them to South Africa. Miss Moo as well as his daughter Grace go to t Flowery Land. After a brief address by Mr. Broomhall, secretary of the C.I.M., a few wor were spoken by Miss Gertrude Broomhall and th recruits already named, also by Mr. Huds Broomhall and his wife, who are returning, aft spending a season of furlough at home. Songs consecration and pledging to service were sung wi vigour; and having urged his people to give ther selves more fully and practically to the work world-wide evangelisation, the pastor gloried in t high calling to which some had already responde The joy of seeing his children engaged in missio work was, he said, worth all the heart-aches involv in bidding them good-bye.

CHRISTIANITY AND SCEPTICISM.—Rev. Alex. Harrison, B.D., Evidential Missioner of the Chur Parochial Mission Society, will give addresses Exeter Hall, from Sept. 17 to 22 inclusive. Subject —Sept. 17, 3.45 p.m.—"The Being and Love God"; Sept. 17, 8 p.m.—"The Holy Trinity" Sept. 18, 8 p.m.—"The Christian Doctrine of R pentance"; Sept. 19, 8 p.m.—"The Christia Doctrine of Faith"; Sept. 20, 8 p.m.—"The Rel tion of Faith and Works"; Sept. 21, 8 p.m.—"Th Atonement"; Sept. 22, 8 p.m.—"The Christia Doctrine of Conversion." These subjects will treated in a popular manner by the lecturer, who h met in debate some of the leading sceptics of th day, and is familiar with the difficulties felt by ther

The Spirit of God.

In "these last days" God has made Himself known in a threefold Personality, which of old was not so plainly revealed. "When the fulness of the time was come, God sent forth his Son, made of a woman." "The Word was made flesh." He came from the bosom of the Father, to declare Him, and to offer Himself up as the perfect sacrifice for sin. Having accomplished the work He came to do, and ascended again to the Father, He sent down the Holy Spirit according to his promise. Thus, another Person has come to take the place of Him who has gone away. We now know God as not only One in his essential Being, but in this threefold revelation of Himself in the working out of the great plan of Redemption.

If this presents a paradox to the reasonings of the human mind, it is only so long as we measure the Divine nature by our arithmetic, and say that two cannot be one. But here we have to do with God's arithmetic. His nature is not subject to the finite laws that govern ours. Witness one of his first recorded acts. When God created man, *in his own image*, male and female created He them and said, "they *two* shall be *one* flesh" (Matt. xix. 5, 6), He showed that He has other ways of reckoning than by the laws of matter. And thus making man in his own image, He made the human relationship of Father and Son separate persons, yet one in nature and in likeness, in affection and interests. Or again, in the human organism, the body and the spirit have functions entirely distinct, yet the two compose but one man. If it be so in earthly things, we may surely accept as reasonable what the Bible reveals of the threefold Personality in the Unity of the Godhead.

On this, however, we do not dwell. The purpose of the present paper is to direct attention to one special point ever present in the teaching of the Scriptures respecting the Spirit of God. Wherever He is spoken of, it asserts the supernatural. His work is that of direct Divine action, as distinguished from that of Nature and its laws. Let us look into the evidence.

By the Spirit of the Lord the Judges wrought their victories, as Othniel (iii. 10), Gideon (vi. 34), and Jephthah (xi. 29), and Samson, did such works of miraculous strength. Or the prophets: Joseph was "a man in whom the Spirit of God is" (Gen. xli. 38); Daniel, "in whom is the spirit of the holy gods" (iv. 8, 9, 18; v. 11, 14). "The Spirit" on Eldad and Medad (Num. xi. 26, 29) simply describes the supernatural power, as on Saul in 1 Sam. x. 6, 10, xix. 23, though without saving value to him. And strikingly thus on Balaam, Num. xxiv. 2.

David declares (2 Sam. xxiii. 2) "the Spirit of the Lord spake by me, and his word was in my tongue." Micah (iii. 8), "I am full of power by the Spirit of the Lord." Isaiah (xlviii. 16), "The Lord God and his Spirit hath sent me." And prophetically of the Christ (lxi. 1), "The Spirit of the Lord Jehovah) is upon me." And so the New Testament constantly affirms of the prophets of old that by the Spirit they thus spoke of Him that was to come (see Acts i. 16, xxviii. 25; Mark xii. 36, Heb. iii. 7, ix. 8, x. 15; 1 Peter i. 11, 2 Peter i. 21).

See of "the Spirit" in Isa. lxiii. 11-14, and again lix. 19. "When the enemy shall come in like a flood the Spirit of the Lord shall lift up a standard against him." "My Spirit remaineth among you" (Hag. ii. 5) as God's strength present in their weakness. And we have the full force of its meaning in the word to Zerubbabel, "Not by might, nor by power, but by My Spirit, saith the Lord of hosts" (Zech. iv. 6). His miraculous agency is obviously implied in Kings xviii. 12 and 2 Kings ii. 16. Compare with these Acts viii. 39. "The Spirit of the Lord caught away Philip."

Observe how the New Testament opens with the great miracle of the Incarnation. "The Holy Ghost shall come upon thee." "That which is conceived in her is of the Holy Ghost." These words affirm the setting aside of the laws of nature. And He who thus came into the world was anointed with the Holy Ghost and with power (Acts x. 38). The Spirit descended like a dove and abode upon Him. Full of the Holy Ghost, He passed through the temptation, and entered on his ministry (Luke iv. 1, 14). When He said "The Spirit of the Lord is upon Me," it told how He, whom they wondered at as Joseph's son, could so speak and act. By the Spirit of God He cast out demons (Matt. xii. 18, 28). It was written, "I will put My Spirit upon Him." Therefore they who attributed his miracles to Beelzebub "blasphemed the Holy Ghost." God gave not the Spirit by measure unto Him (Jno. iii. 34). While here He was not only the Revealer of the Father, the manifestation of his love, the fulfiller of his will in Redemption, but in Him the Holy Spirit was dwelling, and in Him exercising his special function of supernatural power.

Then when the Son had accomplished that for which He was incarnate, and which only as incarnate He could do; when He had offered Himself up as the sacrifice for sins, had risen from the dead and gone away again to the Father: He sent down as a gift to his people the Holy Spirit to do what yet remained to be done, "another Comforter," to take his place on earth, to bear witness of Him, by miracle, or utterance, or whatever is of direct Divine operation on the hearts of men. Of miraculous power of testimony there is much in the Acts—we may have to refer to it again. Of his presence in the Church for direction and command, see Acts viii. 29, x. 19, xi. 12, xiii. 2, 4, xvi. 6, 7; and Luke i. 15, 41, 67, ii. 26. Matt. x. 20, Mark xiii. 11, and Eph. iii. 5 are examples of direct revelations by the Spirit.

Of his work in the heart, space will admit only to refer the reader to such texts as Jno. iii. 8, vii. 39, xiv. 17, etc., xvi. 8, 13, 15; Titus iii. 5; Acts ix. 31; Rom. v. 5; 1 Peter i. 2; 1 Thess. iv. 3; Eph. v. 9; Gal. v. 22; 1 Cor. ii. 14; 2 Cor. iii. 3; 1 Cor. xii. 3-11; Eph. i. 13; 2 Cor. 1. 22 and v. 5; or again see Eph. v. 18, iv. 30; 2 Tim. i. 14; Jude xx.

In all these, one of the ever-present attributes of the Spirit is the exercise of direct Divine power, the supernatural, as in contrast with the operation of nature and its laws. Let this be recognised, and it will go far to settle some great question which science and criticism are wont to dispute.

I.—OF INSPIRATION.

It is the fashion to talk of the "inspiration" of philosophers and poets, ancient or modern, as if it were of the same "Spirit of God" who wrote the sacred Scriptures.

In whatever sense, or whatever degree, the natural conscience or intelligence may be under a Divine influence, in whatever sense men may choose to call this the "Spirit of God," there is a great gulf between it and the Spirit of God in the Scripture sense, and the inspiration which it affirms. You cannot, however you may attempt it, put the two on the same platform. Either the Scripture, being what it declares itself to be, stands altogether alone on its own ground of inspiration; or, not being what it declares itself to be, sinks to the lowest level of human fabrication, and forfeits all claim on our respect. For those who choose the latter alternative, we do not write. But it is strange to find that any who profess to fear God, and believe in Christ, should be guilty of thus throwing contempt on the Scriptures of truth. All that can be gained by exalting the wisdom of men as "Scripture" is to degrade the Word of God. And since no infallibility, or even certainty, can attach to the former, so it is denied to the latter.

Those for whom "Modern Thought" claims it, never made that claim. They would one and all disown it. The Bible takes its stand on that claim. It will meet us on no other terms. It will accept no lesser homage than that due to the authoritative Word of God. "God said," "The Lord spake," "Thus saith the Lord," is the key-note of the Old Testament. "It is written," is the key-note of the New. On nothing do Christ and his Apostles insist more firmly than this. "The Scripture must be fulfilled." "Holy men of God spake as they were moved by the Holy Ghost."

Yet there are operations of the Spirit of God which do not imply "inspiration" in the sense of 2 Tim. iii. 16. If the reader will examine the texts already cited of his work in the hearts of men, the difference will be plain enough. The one not the less supernatural, though it be only in measure as the heart is yielded to its constraining power. In the other, the lips possessed and used by God for the utterance of his words.

In this latter aspect of power on testimony, "the Holy Ghost" is distinctively used throughout the Acts of the Apostles. Though in the former sense the Spirit was given in John xx. 22, they were not "endued with power from on high" till the Holy Ghost came upon them, making them witnesses. It was characterised by the supernatural gift of utterance. To this, important as it is in relation to our present study, we can here direct attention, as marking the difference between the Divine working of the Spirit in the heart, and the distinctively "miraculous" gifts of which we read in the Acts. Another point remains more especially to be examined.

II.—OF CREATION.

If the full meaning of the words were given to them in the reading of Gen. i. 2, there would be no attempting to explain the process of action by the operation of physical forces ranging over vast geological periods. When the earth, which was then "without form and void," was framed as it now is for the habitation of man, it was the work of "the Spirit of God." With this great miracle the Old Testament opens, as the New opens with the great miracle of the Incarnation. God thus, in the beginning, introduces Himself to man as the Almighty, who having made nature and its laws, and using them wherever and so long as He sees fit, yet did then, and would whenever He pleased, act independently of them by his own sovereign power. "The Spirit of God moved upon the face of the waters." This asserts it to be the direct, supernatural work of Omnipotence. It forbids the attempt to trace it to any other agency. It mocks the vain attempts of human science to account for it by any natural processes.

And it is manifest, too, that we are at issue with the fundamental teachings of Scripture wherever we think to explain its phenomena by natural causes. The Bible takes its stand on the assertion of a present living God; not

a Baal, bound down by the laws of nature (1 Kings xviii. 27), but the God of Elijah, whose fire can consume the sacrifice and lick up the water in the trench. Miracle, the super-natural, is to Scripture what the blood is to the flesh. Without it, the Bible were a corpse, and is so to those who thus eliminate it. Such may treat it as a "subject" for dissection. But happy are they to whom God is a living God, and his words are words of eternal life. W. Collingwood.

THE EVANGELICAL ALLIANCE.

Conference at the World's Fair.

Christian visitors to Chicago will do well to time their movements so as to be present at the International Christian Conference to be held under the auspices of the Evangelical Alliance during the second week of October. Indeed, the practical way in which modern methods of reaching the masses are there to be considered in detail, should make this conference of the greatest importance. Christian union and co-operation are the leading topics, but the position of the Church towards the sociological problems of the day will be fully studied, and the present condition of Protestant Christendom reviewed by representative men.

The special feature of the conference, however, will be the comprehensive sectional gatherings for the discussion of the various branches of home work enumerated in the following list, each topic being in charge of a successful leader in his or her own branch.

Evangelistic.—Christian work in the factory town, mining camp, lumber camp, and lodging-houses, and among discharged prisoners. How to reach the non-churchgoing foreign population and working men, house-to-house visitation, athletics in reaching young men, object talks and lantern sermons, the evening congregation, open-air services, tent work, rescue work, cottage meetings, industrial missions, deaconesses, the Salvation Army.

Reformatory.—The churches and the suppression of vice, social purity, organised charities, political reforms, tenement houses, substitutes for public-houses, coffee-houses, criminal administration.

Educational.—The churches and the kindergarten, university extension, Chautauqua circles, popular lectures, music classes and concerts, parish and town libraries, reading rooms and manual training.

Social.—The churches and local guilds, mothers' unions, domestic circles, college settlements, working girls' clubs, boys' clubs and brigades, and tee-to-tums.

Sanitary.—The churches and public baths, cooking classes, trained nurses, fresh-air funds, outing clubs, and holiday houses.

Economic.—The churches and labour bureaus, new England kitchens, savings banks and provident funds and benevolent pawnbroking.

Miscellaneous.—Institutional methods of church work, parish houses, a working church, how to utilise church buildings during the week, the problem of the country church, pleasant Sunday afternoons, duties to servants, failures in Christian work.

The mere perusal of this list is in a high degree suggestive, reminding the worker what has been done and what may be done. If the proceedings are published in a handy form they will be of very great value indeed. J. E. B. M.

THEATRICAL EMPLOYEES.—On the invitation of a number of ladies and gentlemen, a gathering of "ladies of the ballet," "chorus ladies," and "dressers" employed at several London theatres and music-halls assembled at the Waterloo-road Chapel schoolroom on Wednesday, September 6. After a substantial tea had been partaken of, Mr. W. Forbes delivered a brief address, urging the adoption of total abstinence and the acceptance of Christianity. A number of hymns were sung as solos, in which the audience joined, and the guests seemed thoroughly to enjoy the entertainment provided for them. In addition to the tea-meetings, the sick have been visited, some have been admitted to hospitals and convalescent institutions, many cases of distress have been relieved, and others helped in various ways. Contributions to enable Mr. W. Forbes to continue these tea-meetings, can be sent to him at 71, Tollington-road, Holloway, N.

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Education and Missions.

AN EXPOSITION AND DEFENCE.—2.

BY REV. E. STORROW.

[It will be perceived that these papers are in reply to those by Mr. Phillips in our issues of June 1, 8, 15. The subject is of great interest and importance, and it is well that both sides of the question should be stated.]

Education in India has undoubtedly a high place as a missionary agency, probably higher than anywhere else. There are adequate reasons why it should be so. But it stands in a very secondary place to preaching, and the most ardent educationalists are content that it should be so. But it has not that undue amount of agency given to it which its decriers suppose. Mr. Phillips says:—

> In the Presidency towns educational missionaries predominate out of all proportion. In Madras there are about fifteen, as against two who preach in Tamil.

If that be so, it should not be so. Nevertheless, if quite correct, the statement conveys a very misleading impression. That proportion, it may safely be averred, prevails in no other city in India. There are but three Presidency towns, but it is in these precisely that Anglo-vernacular institutions are stronger than anywhere else, because they are desired for special local reasons. But India is an empire of villages, and where there are missionaries, their spheres are mainly evangelistic, with the supervision of common vernacular schools. But even in large cities there is far more vernacular preaching than Mr. Phillips's hasty generalisations would lead any one to suppose.

It should be remembered, to the honour of the missionaries, who gave the first great impetus to the higher education for a class, not all classes, that they hoped to raise up a great army of powerful native preachers. They did not wholly fail in that aim, and results they but dimly foresaw have come, of which their successors should take more note than they do, and which it is safe to say will fill those with gladness in the land where there are no shadows. Of course, the greater proportion by far of missionaries should be vernacular preachers, and preach to the heathen: and the missionary societies should jealously guard against undue and disproportionate devotion in other directions as well as that of education. The educational missionaries are jealous for the preaching of the Gospel. Next to the joy they have when conversions take place, is their satisfaction when their converts become preachers. It is safe to say that neither in Madras nor any other city in India where there are educational institutions, does any day pass without the public preaching of the Gospel in the streets, markets, or bazaar chapels. In connection with some such institutions there are organisations for regular preaching of the Word in the surrounding districts.

But facts will prove that educational missionaries and scholars in their schools are not so numerous as is supposed. The following figures are taken from the "Statistical Tables of Protestant Missions in India for 1890," though the line between preaching and educational missionaries cannot be rigidly drawn. It is but a general distinction.

Foreign ordained agents	857
Foreign and Eurasian lay preachers ...	118
" " " *teachers*	75
Native ordained ministers	797
Native preachers unordained	3,491
Native Christian teachers	5,297
Non-Christian	3,132
Anglo-vernacular male schools	460
Scholars	53,564
Vernacular schools	4770
Scholars	122,193

Seeing that not six per cent. of the whole population can read or write; that educat is greatly desired; that it is the most pow ful of all human agencies for the overthrow popular Hinduism; that not more than in 1000 of the population is in a boys' miss school: there is surely no just cause why t arm of missionary strength should be mo restricted than it it is.

The outcry against its assumed expensi ness is equally misleading, the assumpti being that the whole or greater part of t cost of schools is borne by the missiona societies, whereas no form of missionary s vice is so self-supporting, and the higher t education the less is the proportionate cost a society.

Take, for instance, the three largest instit tions in Calcutta. That of the Church Scotland had, last year, in its college depa ment, 446 students, and its school 525 bo The expenditure, almost entirely in nati teachers' salaries, was Rs.25,222. The incor was: from college fees, Rs.14,633; sch fees Rs.6370; Government grant, Rs.680 local subs., Rs.727; total, Rs.28,530.

The Free Church of Scotland Instituti had 944 students and scholars. The tot local cost was Rs.28,980. The income in fe was Rs.23,294; Government grant Rs.806 total, Rs.31,360.

The London Missionary Society's Instit tion: scholars and students, 572; local expe diture, Rs.13,500; income from fees, Rs.10,01 Government grant, Rs.3000.

Other cases equally favourable could cited. Here are the main features of t Madras school of the Church of Scotlan pupils, 602; total expenditure, Rs.17,23 income, Rs.16,609.

Referring to a school at Vellore, with 3 scholars, the report says:—

> The total income was Rs.7460, the expendit Rs.7535. The deficit was paid out of the surplu of 1887, '88, and '90. Taking one year with anoth the income of the school for six years has not o paid the expenditure but left a balance of Rs.454 the credit of the school. This large mission sch has thus been carried on for six years without co ing one penny to the Mission Committee.

Thus, with the exception of the time of very few missionaries, the entire expenditu is met by local resources. Other insti tions may not have reached this high lev but the general policy is toward it.

But I concede that what has been stat would hardly justify such schools, unless th principles, aims, and results were adequa And they are. (1) No agency can be imagin more powerful for the overthrow of mode Hinduism, than the education given in we conducted mission schools. For, as Hindui is based on utterly false science, true kno ledge, even in its rudimentary forms, rend a belief in it impossible. I need not sh here that the overthrow of this evil syste would be an infinite gain.

(2) But the destruction of heathenism only a part of its aim. It is essentially c structive. It strives to put Christianity in place, and the educational missionaries tea the cardinal Evangelical truths of Christian not only with an emphasis, but an intelligen equal at least to that of missionaries a where, or ministers at home.

(3) Educational missionaries have am opportunity—far beyond that of the itiner missionary, however zealous and able—press certain great truths and principles the attention of their pupils, of the first i portance to them and to Hindu society. I instance, they teach them to think for the selves, and to act on their convictions. Nothi is more strange to the English mi in the framework of Hinduism than t

ms it has of repressing all individual will l separate action. With the community a ndu will do anything, without it he will only do nothing; but he does not feel that re can be any obligation on him to act. ristian education teaches them the high ms of truth, justice, humanity. It dis- dits caste, transmigration, the unjust atment of women, and not only by its dency but direct teaching, opposes the false timents and the pernicious customs so in- erately prevalent and powerful in Hindu iety. It is educational, therefore, in the ghest, noblest, broadest sense.

And observe, its influence extends far yond the scholars in its schools. Among ple so intelligent and observant, there is ch interchange of thought, and on no sub- ts more than on those relating to the ths and principles of Christianity. These read and talked about in zenanas, bazaars, l among students and scholars in purely tive and Government schools, to a remark- le extent. And on such topics missionary in- tution students, who are supposed to be autho- ies, do know a good deal, and with the con- t of young men, are not slow to tell what y know. That there is a remarkable ount of Christian knowledge throughout dia, especially in the upper and educated sses, is undoubted, and mission education claim the first place in producing it.

(To be concluded.)

DIVINE COMFORT.

"Thou comfortest me."—Isa. xii. 1. (R.V.)

Sometimes, when slowly battling on,
And when my strength is almost gone,
My eyes too dim with tears to see
The Saviour who is watching me;
And ears so filled with earthly sound,
That e'en his loving voice is drowned;
Then darkling, out my hand I hold
That He may take it, and enfold
Me, childlike, on his tender breast.
Then, when my trespass is confessed,
And, while in his embraces pressed,
He kindly wipes away my tears,
Bidding me cease from all my fears,
And makes the promise new to me,
"Most surely I will be with thee."

E. E. Trusted.

Services at Margate.

On Sunday last Mr. Monro Collings, of Gosport, has been earnestly labouring in Margate for past three months, held most successful closing vices. In the morning a large number of people gregated to hear the Gospel upon the sands. In afternoon the children and their friends, who daily met Mr. Collings upon the sands, united in appy gathering to say good-bye. "The Lord with you" was the speaker's subject, enforcing need and preciousness of the friendship of rs. The affectionate responses of the children re most encouraging.

In the evening a large meeting was held at nger's Hall-by-the-Sea. The Holy Spirit was sent in great power and blessing, as on the evious twelve Sabbaths. The Psalmist's prayer, Bring my soul out of prison, that I may give thanks to thy name," was solemnly and lovingly urged a plea for all. A number stood up to express ir desire for this blessing. I believe that, as at ry previous service, light and liberty were the ppy result. A short open-air meeting upon one the bathing stages brought the day's work for rist to a close. E. J. P. Francis.

HOLLAND.—The Orphanage at Neerbosch, ected by Heer John van 't Lindenhout, is a grand dustrial institution. It has now over a thousand nates. Most of the children are taught singing, d now and then they make tours. The songs ich they render set forth Evangelical truth, promote the circulation of the wholesome tempe- nce and Christian literature which is printed at Orphanage.

World-Wide Evangelisation.—4.

Who that is acquainted with the devoted Mr. Horsburgh can read his deeply important letter in The Christian of August 31 and Sept. 7, without admiring his self-denial? Together these two utterances show that Christianity, both nominal and genuine, is only as it were playing with the heathen and Mohammedan world: I mean so far as the utter insufficiency of the number of labourers is concerned. Moreover, our present methods are not calculated to supply the necessary labourers in a hundred years. We have not only not improved upon the methods of the first century, but in a most important respect have slidden backwards—in fact, we have backslidden. But the Lord warned us of the tares following the good seed (Matt. xiii. 25).

In the first century, in the midst of persecution—I would almost say with the benefit of persecution—although forbidden to preach, Peter and John not only ignored the prohibition, but went to the company of believers, who, with one accord, lifted up their voice to God, saying, "Grant unto thy servants that with all boldness they may speak thy Word."

Thus the entire community, male and female, young and old, rich and poor, masters and servants, and slaves, prayed that they might boldly speak. Thus certainly upwards of five thousand preachers and disseminators of Christ were coined at once out of God's mint, learned and unlearned, but every one stamped as good coin; and, note well, stamped by the Holy Spirit, not to be hoarded, but expressly stamped to be circulated. For mark those words, "Grant unto thy servants" (Acts iv. 29), not "thy apostles" merely, not "thy missionaries" or thy learned men, not thy males only, or thy adults, for "babes and sucklings" comprehend, even boys and girls, and even slave boys and slave girls.

Why thus? Because no man must have the glory; "For it is not by might, nor by power, but by my Spirit, saith the Lord."

Ah, yes, but those vast and rapid creations of new creatures were immediately after the Saviour's days. Aye, true; but true also in many a time since and in many countries, and, moreover, I believe what we are encouraged to look for now in *our* days—unless the Lord's hand is shortened that it cannot save. But his hand is not shortened. In that glorious hour He regenerated multitudes of a nation whose people we now think so hard to convert, viz., the children of Israel, and those Jews and Jewesses then started at once to disseminate the glorious glad tidings. But both Jews and Gentiles were filled with joy, and joyfully spread the news as glorious glad tidings.

What is his command upon us in this year, 1893? After centuries of being oft-times like dogs sleeping in the horse's manger, and barking off every lean famishing horse that would come to eat, and live by the good corn that we merely lie upon the top of, whilst the poor horse needs to eat it that he may live,—look at this moment upon the hungering, the unsatisfied, persecuted Jews, and the millions of heathens and Mohammedans in China, in Asia, and in Africa that are perishing with hunger, whilst we have enough and to spare!

The neglect of Christendom has lasted long enough. O that we had continued to take Pentecostal methods, and we might have had Pentecostal blessings. But in these late, if not last, days let us awake from our sleep, and arise from the dead, and Christ shall even yet make bare his wonder-working arm. When we pray let us believe that we have the petitions we ask, and we shall have them.

Meanwhile, I fear that persecution goes on in Russia. I fear the rapid compulsory propagation of Mohammedanism goes on in Africa, whilst we—too often separated in different cliques—merely pray for more "missionaries" instead of unanimously lifting up our voice in the glorious prayer in Acts iv. 29, "Grant that thy servants may speak the word with boldness." But this paper will not have hit its mark if it merely begets more prayer for missionaries. No, no. Once again let us with one accord go back to that Pentecostal prayer, "Grant that thy servants may speak the word with boldness." God's train has its steam up, and is ready to start with a praying host of men and women and children of all colours, praying with one heart and one soul for all believers, Jew and Gentile, black and white, even the most ignorant, that thy name may be hallowed, thy Kingdom come, thy will be done on every sea, in every land, as it is done in heaven. Do not let us think we are out of our depth in so praying. 'Tis but part of what Christ taught us, and what we call the Lord's Prayer.

Liverpool. Reginald Radcliffe.

CONFERENCE IN THURINGIA.

The eighth annual Blankenburg Evangelical Conference began its meetings on August 28, and continued till the 31st. The arrangements were, as usual, made by Fräulein von Weling, assisted by Pastor Kaiser; and were very complete and satisfactory. One feature seems to be unique. The visitors are accommodated in the Evangelical Alliance House, a beautifully situated and admirably conducted pension, belonging to Fräulein von Weling, and in an adjoining villa they meet for meals at a common table. No charge is made, but visitors can contribute what they please, placing their offerings in a box in the dining-room. These opportunities for social intercourse were greatly enjoyed.

The day's proceedings began with breakfast at seven, prayer-meeting from eight to nine, conference from half-past ten to half-past twelve, lunch at one, conference from two till half-past three, dinner at half-past six, and an evangelistic meeting at eight closed the day.

Among the visitors who took an active part in the proceedings were Pastors Jellinghaus, of Gutergotz; Claassen, of Calw; Gerlach, of Forst; Büttner, of Kelbra; Dietrich, of Stuttgart; Horst, of Mansbach; Eckert, of Fürth; and Kaiser, of Blankenburg; Colonel von Knobelsdorff, of Berlin; and Herr Wilms, of Düsseldorf; while telegrams showed the warm interest felt in the gatherings by absent friends.

The subject of conference was the "Life of Prayer: its conditions, its hindrances, its exercise, and the promises by which it is fed." On the last evening, an address on "The Second Coming of the Lord" was given by Pastor Horst, after which the friends gathered at the Lord's table; the service and the Conference being closed by the singing of the German version of "God be with you till we meet again."

It would be a great encouragement to Christian brethren in Germany and Bohemia, some of whom "hold the fort" in the face of grave difficulties and harassing persecutions, if Christian friends from Great Britain and America could be present at this annual Conference. The warm welcome given to the one brother from England who spoke, showed how cordially our German brethren appreciate the sympathetic presence of visitors from English-speaking lands.

PROTESTANTISM IN ITALY.—Dr. Matteo Prochet has received a fresh token of esteem and respect. He has been recently promoted to be Commendatore of the Order of the Crown of Italy. Professor E. F. Nobili (Wesleyan) has also been nominated to the position of Cavaliere of the Equestrian Order of the Crown of Italy.—*Evangelical Christendom.*

Key-Words of Life.

Rev. F. B. Meyer, B.A.

THE RECIPROCAL INHERITANCE.

Throughout the Old Testament there runs the double thought of our inheritance in God, and God's in us. "The Lord is the portion of mine inheritance, and of my cup." So sang David in that Psalm of resurrection hope which supplied befitting words for the Pentecostal references to the Risen Christ (Psa. xvi. 5-6). "The Lord's portion is his people, Israel is the lot of his inheritance." So sang Moses in his swan-song (Deut. xxxii. 9). And, as we shall see, this two-fold aspect of one deep conception interpenetrates the heart of the Apostle's teaching in this Epistle.

Eph. i. 14. Inheritance and Inherited.—In the opening paragraph of this epistle the Apostle works up to this as his climax, that the Holy Spirit is given to us as the earnest of *our* inheritance. And, obviously, inasmuch as God is the earnest, nothing less than God can be the inheritance. The indwelling of the Holy Spirit, sealing us with the likeness of Jesus, is, so to speak, the first-fruits garnered from the earliest harvest accruing to us from our heritage, which is God. In the same verse the Apostle describes us as being God's own possession, which is not yet fully acquired by Him, though fully purchased; but which is awaiting its full occupation in that day of glory, when not a fragment of the purchase of Calvary shall be left in the power of the grave, but body, soul, and spirit shall be raised in the likeness of the glorified Saviour.

In the first clause of this verse, he therefore speaks of that inheritance which is ours as heirs of God, and joint-heirs with Christ. In the second, he speaks of ourselves as that inheritance upon which the Son of God so set his heart, as to be willing to obtain it by the sacrifice of the glory that he had with the Father before the worlds were made. We are therefore in turn *inheritors and an inheritance.*

Eph. i. 14, v. 5. The Saints' Inheritance in God.—When an emigrant first receives the title-deeds of the broad lands made over to him in the far West, he has no conception, as he descends the steps of the Government office and passes into the crowd, of all that has been conveyed to him in the gift of the parchment. And, though acres vast enough to make an English county are in his possession, rich and loamy soil, or stored with mines of ore, yet he is not sensibly the richer. For long days he travels towards his inheritance and presently pitches his flimsy shanty upon its borders. But even though he has reached it, several years must pass before he can understand its value, or compel it to minister, with all its products, to his need.

Oh child of God! Thy estate has been procured at the cost of blood and tears; but thou didst not buy it. Its broad acres have been made over to thee by deed of gift. They became thine in the council chamber of eternity, when the Father gave Himself to thee in Jesus. And they became thine in fact, when thou wast born at the foot of the cross. As soon as thou didst open thine eyes to behold the crucified Lord, thou didst all unconsciously become heir to the lengths and breadths, and depths, and heights of God!

No sooner has the emigrant reached his estate, than he commences to *prospect* it. He makes a circuit of its bounds; he ascends its loftiest hills; he crosses and recrosses it that he may know all that has come into his ownership. And this is God's message to thee, oh Christian soul! Look from the place where thou art, northward, and southward, and eastward, and westward, for all this land is given to thee! Precious things of the sun and of the moon, for God is light; of the ancient mountains of his faithfulness, and the everlasting hills of his truth; of the fountains and brooks of his love, that gush spontaneously forth to satisfy and enrich.

But next to this, the emigrant encloses some small part of his inheritance, placing around it a tentative fence or partition, and on this he begins to expend toil and skill. The giant trees are cut down; and their roots burnt out or extracted by a team of horses. The unaccustomed soil is brought beneath the yoke of the plough. The grass-land yields pasture to the cattle, and there is not a square inch of the enclosed territory that does not minister to the needs of the new proprietor. But not content with this, in the following year he pushes his fences back further into the depth of prairie or forest, and again renews his efforts to compel the land to yield him her secret stores. Year after year the process is repeated, until, perhaps when twenty years have come and gone, the fences are needed no longer because the extent of occupation is commensurate with the extent of the original purchase.

Let every reader mark this, that supposing two men obtained a grant of an equal number of acres, if other things were equal, their wealth would be in exact proportion to the amount of use which each had made of his special acres. If one had learnt a swifter art of appropriating the wealth that lay open to his hand, he would be actually, though perhaps not potentially, richer than his neighbour. All which is a parable.

The difference that obtains between Christians is not one of grace, but of the use we make of grace. That there are diversities of gift is manifest, and there always will be a vast difference between those who have five talents and those who have two, in the amount of work done for the kingdom of God. But as far as our inheritance of God is concerned, there are no preferences, no step-children's portions, no arbitrary distinctions. It is not as under the laws of primogeniture, that one child takes all, while the younger children are dismissed with meagre allowances. Each soul has the whole of God. God gives Himself to each. He cannot give more, He will not give less than Himself.

If then you would know why it is that some of God's children live lives so much fuller and richer than others, you must seek it in the differences of their appropriation of God. Some have learnt the happy art of receiving and utilising every square inch (if we may use the expression) of that knowledge of God which has been revealed to them. They have laid all God's revealed character under contribution. They have raised harvests of bread out of the Incarnation; and vintages of blood-red grape from the scenes of Gethsemane and Calvary; and pomegranates and all manner of fruit out of the mysteries of the Ascension and the gift of the Holy Ghost. In hours of weakness they draw on God's power; in those of suffering, on his patience; in those of misunderstanding and hatred, on his vindication; in those of apparent defeat and despair, on the promises that gleam over the smoke of the battle, as the Cross before the gaze of Constantine; in death itself, on the life and immortality which find their home in the being of Jehovah.

Begin to make more of God. Do not be content to pray to Him, but make use of Him. His precious things await appropriation. Learn what it is to lift your heart in every moment of need, and to inhale by a deep spiritual inspiration just that quality in Him which is appropriate to your need, and when claimed, dare to believe it is yours, though you have no other evidence than his Word.

The analogy that we have quoted, however, fails us utterly in its final working out. The emigrant at last covers his estate, its mines become exhausted, its forests levelled, its soil impoverished; but when a million years have passed, the nature of God will lie before us as utterly unexplored and unexhausted, as when the first-born son of light commenced like a Columbus in the spiritual realm to explore the contents of the illimitable continent—God.

When we were children, the map of Africa gave us a few scattered names around the coast line, but the great interior was blank. Modern maps containing the results of the explorations of Livingstone, Stanley, Burton, tell another story of river, savannah, table-land, and of myriads of inhabitants. Probably, ere long the whole will have been opened up to European civilisation and commerce. But with God this shall never be. We shall never know the far-away springs of the Niles and Congos of his nature, we shall never unravel the innermost secret of his being.

Eph. i. 18. God's Inheritance in the Saints. What an extraordinary combination. It is a mystery that God should find his inheritance and portion in the love of men and women like ourselves. But that he should find the riches of glory in them! this passes thought. It can only be explained by a piece of farming that I learnt recently.

The other day, when travelling in Scotland, I was introduced to some farmers whose soil was naturally of the poorest description, and yet, in answer to my inquiries, I found that they were able to raise crops of considerable weight and value. This seemed to me very extraordinary. Out of nothing, noth comes, is the usual rule. But they unravelled mystery by telling me that they put in, in enrichi manure, all that they took out in the days of gol harvest.

Is not this the secret of any grace or wealth th is in Christian lives. Not unto us, not unto but unto Thee, O Christ of God, be the glory! Wh ever Thou dost get out of us, Thou must first put And all the crops of golden grain, all the fruits Christian grace, are Thine from us, because Th hast by thy blood and tears, by the sunshine of love, and the rain of Thy grace, enriched natu which in themselves were arid as the desert barren as the sand.

But we must see to it that we keep nothing ba There must be no reserve put on any part of being. Spirit, soul, and body must be freely yiel to the great Husbandman. We, who are Go tillage, must make no bargain with his ploughsha and withhold no acre from the operations of Spirit.

This is the curse of Christian living. Here is reason why God is so little to us. We are me enough to wish to make all we can of God, and give Him as little as possible of ourselves. But it a compact that will not hold. Love will only g itself to love. The shadows of secrecy or rese on either side will blight a friendship in which the conditions seem perfectly adjusted. And ma a life that might grow rich in its heritage of God dwindled and marred, because it sets a limitat on God's heritage of itself.

Give all thou hast to God. As He bought, so Him possess, everything. He will fence and k thee. He will bring fruit out of thy rockiest natu as the Norwegians raise crops on every scrap of s on their mountain slopes. He will put into th the grace that thou shalt give back to Him in fr He will win for Himself a great name, as He tu thy desert places into gardens, and makes wildernesses blossom as the rose.

THE TROOPING SEASON.

It was an interesting sight last week to see four Indian troopships lying in Portsmouth Harbo *Serapis*, *Malabar*, *Crocodile*, and *Euphrates*, w "Heaven's light our guide" emblazoned on th bows, and their distinguishing hues of green, bla yellow, and blue on their newly painted wh sides, waiting alongside the embarkation jetty their annual contingent of young warriors for far-distant Eastern possession. The *Serapis* the firs vessel to start last Thursday, and she be followed by the others at intervals of abou week, each in their turn bringing back men valided home, on furlough, or whose time is pired, till the trooping season comes to an end abo next April. The *Serapis* had on board the regime of 5th Dragoon Guards, 600 strong, besides drafts the different regiments out in India, numbering all upwards of 1200 men.

The workers from the Soldiers' Institute, Por mouth, were well to the front, as they always a on these occasions, giving parting advice a counsel. The commanding officer of the Cava Depôt, Canterbury, might be seen going from group of men to another, bidding good-bye a giving a word in season. As night drew on, a some amount of quietness was secured, meetings w held in different parts of the vessel, and individu conversations took place.

During the trooping season, the workers at Soldiers' Institute would be glad to welcome Chr tian men, and introduce them to their comrades Christ on board, if the names were forwarded. can get the names where there are Soldiers' Hon or Y.M.C.A.'s at work amongst soldiers, but a number of depôts we have no means of communi tion, except through the medium of the pre Printed forms to fill up with names will be forward on application to me.

Arthur H. Wheeler,
Organising Secretary of the S.C.A.

PROSELYTISM IN TAHITI.—In the course of very interesting communication, dated Papie May 2, given in the September issue of the *Jour des Missions Evangéliques*, M. Brunel says:—" weeks ago a Roman Catholic Bishop and seve monks and nuns arrived at Tahiti. The same s brought eight Mormons. More recently a Seven day Adventist mission boat from America anchored before Papiete; it is distributing age more or less throughout Polynesia."

Apocalyptic Scenes.

By Sir S. Arthur Blackwood, K.C.B.

XXVI.

THE "YEAR DAY" PRINCIPLE.

It is desirable at this point, having come to the ose of the first main series of visions, and before ommencing our examination of the second, to ex- lain what is known as the *Year Day Principle* of nterpreting the chronological periods mentioned in he Apocalypse, and to state the grounds on hich that principle is based.

The principle is briefly that a day in symbolic ophecy represents a year; consequently, a month ould represent thirty years, and 1260 days, or 42 onths, 1260 years. The grounds on which this rinciple rest are as follows:—

1. In a symbolic prophecy, it would clearly be incon- ruous, or out of keeping with the rest of the revela- on if, while all the events prefigured therein were con- eyed by means of hieroglyphs, the chronological eriods contained in it were described by literal rms. It is, to say the least, a reasonable assump- on that the same method would be employed in oth cases.

2. Such a method would be specially adapted to ecure the double object of the prophecy, viz., to onceal while revealing, and to reveal while con- ealing. This was essential to the evident purpose f God that the Church should be kept in a state of onstant watchfulness and expectation of her Lord's turn. Yet He knew Himself, as we all know now, at nearly two thousand years would intervene tween the departure and the return of the Lord sus Christ. To have stated this plainly the prophecy which foretold in enigmatical nguage the history of that long interval, ould at once have deprived the early Chris- ns of the incentive to watchfulness; for ey would naturally have argued that there could no possible advantage in watching for an event ich Christ had told them could not occur for any centuries. By employing a hieroglyph, the eaning of which would not be, and, indeed, was ot, apprehended for a very long time, to describe e periods which were to be the measure of certain ents in history, the truth was revealed, as by all e other symbols in the Apocalypse, and at the me time concealed from those whose watchful ndition of soul depended upon their being ignorant the duration of this dispensation.

3. Taking, then, for granted that in order to tain these two objects—namely, the harmonious inciple of construction, a composition of the pro- ecy (that is, by the uniform employment of mbols) and the concealment from those from om it was important to conceal the length of the sponsation, the next position to be established is at of the suitability of the symbol used to denote ronological periods. Now it is clear that the mbol must be on the same scale as the other sym- ls employed. The scale observed in the Revela- on is a minature one. A great empire is repre- nted by a wild beast, a kingdom or dynasty by a rn, the Church by a woman, and so on. To have opted a totally different scale in describing riods of duration from that employed to denote e events occurring during such periods would dently have been a complete violation of the rmony of the book. The scale must be propor- onate; and to signify a year by a day, or its 0th part, is the employment of the same miniature ale of representation which applies to the scenery the great drama. The period of the lesser revolu- on of the earth, a day, is used as the symbol of the eater, a year.

4. The use of a day to represent a year was one hich could be gathered from other Scriptures. hus we find that the sentence on Israel in the sert ran as follows:—"After the number of the ys in which ye searched the land, even forty ys, each day for a year shall ye bear your iquities, even forty years" (Num. xiv. 34). As the elve men were types of the twelve tribes, so the rty days were typical, a representative of the forty ars. Again, Ezekiel is commanded to enact a pe, to become himself a living emblem of the use of Israel, by lying first on his left side for ree hundred and ninety days, and then on his ght side for forty days (Ezek. iv. 4). The pro- et was a type of the nation, his recumbent posi- on a type of its degradation; and as he was a iniature emblem of a large nation, so the days re a brief emblem of a long period. Therefore it is said to him, "I have appointed thee a day for a year' a day for a year" (margin).* Once more, if not absolutely as certain, it is extremely probable that our Lord adopted the same symbolic kind of expression when, announcing to "that fox" Herod the dura- tion of his ministry, which was three years, He says: "I do cures to-day and to-morrow, and the third day I shall be perfected. I must walk to-day, and to-morrow, and the day following" (Lu. xiii. 32, 33). It certainly was not literal days that our Lord meant. Did He not employ the term in the typical or symbolic sense which had already been given to it in the Old Testament?

5. The year-day principle is strongly supported by the notable instance of the seventy weeks of Dan. ix. 24. The literal translation of the expres- sion is, as is well known, "seventy sevens," and wherever the term "sevens" is used by itself in the Scripture it invariably denotes seven days. As the period predicted is proved by the fulfilment of the prophecy to have extended over a period of four hundred and ninety years, there is no alternative but to conclude that the seventy weeks, or "sevens" of days, were employed to prefigure as many weeks of years.

6. It is further supported by the instance in which it was declared that Nebuchadnezzar's mad- ness and bestial condition were to last for "seven times," Dan. iv. 16, 23, 32. These "times" are acknowledged to mean years. Seven days would have been too short for the purpose; seven centu- ries could not have applied to a man's lifetime. But while predicted as literal years, and fulfilled in literal years, they were symbols of a much longer period. The whole occurrence had a symbolical meaning. Nebuchadnezzar was a typical, or repre- sentative man; he was the representative of the long succession of Gentile rulers who were to bear sway over the earth until the coming of the Son of Man as King of Kings. The debasement of the kingdoms of this world was symbolised by his in- sanity and degradation to a bestial condition (a con- dition subsequently prefigured in the vision of ch. vii., where the four world-empires are represented by four wild beasts), and denoted the "times of the Gentiles" (Lu. xxi. 24). Seven "times" or years would consist of 2520 days, and be consequently symbolical of the 2520 years during which these "times of the Gentiles were to last."

7. The Church of Smyrna was to "have tribula- tion ten days." There is no record in history of any persecution lasting for that literal period having occurred. But the seven Churches were represen- tative of the whole church then on earth, and probably also prefigured the phases of spiritual life which would be exhibited in the Church of Christ all through the dispensation. This is evident, firstly, from the use of the number seven, denoting com- pleteness, as the seven spirits in ch. iv. denote the One Spirit in his fulness; secondly, from the call to every one that hath an ear to hear what the Spirit saith unto the Churches, and thirdly from the fact that other Churches existing at that time in Asia, *e.g.*, that at Colosse, are not addressed. It is well known that the last great persecution of Diocletian lasted for exactly ten years, namely, from A.D. 303 to A.D. 313.

8. That "the three days and a-half" during which the witnesses lie unburied (Rev. xi., 9) are symbolic, is proved by the fact that "we have about thirty passages in Scripture, where three days are men- tioned to define an interval, and four where four days occur; but nowhere else is the fraction of a day introduced into such a measurement of time. . . . If the Holy Spirit had intended natural days only, would He have used a preciseness in the statement of time, which is nowhere else employed, in nearly forty examples, not even in that most important of all instances, the resurrection of our Lord?"

9. The period of the domination of "the beast" is fixed (Rev. xiii. 5), as forty-and-two months. He was to be the eighth (though also of the seven) head mentioned in ch. xvii. 9-11. Of these five had fallen, the sixth was in existence in John's day, the seventh was to continue a short space, the eighth was to last for forty-two months. Thus the whole interval from A.D. 96, the date of the Apoca- lypse, to the destruction of the beast, is divided into three parts—the remainder of the sixth head, the "short space" of the seventh, and the forty-two months of the eighth head, or "the beast." Now, since the first is only a *remainder*, and the second expressly predicted as *short*, we should naturally expect the third to be the *longest in duration*. The whole period is already 1800 years; how, then, is it possible to suppose the third to be only three years and a-half? The second, in that case, must be still less, and the first, a fractional *remainder* of the sixth, would have to be extended over the whole of the rest of the time. If, however, the forty-two months denote 1260 years, all is harmonious and intelligible.

A supposed objection has been taken to the year- day principle, on the ground that it would require the thousand years, or millennium, to last for "three hun- dred and sixty thousand years." But this, though at first sight plausible, has really no force. The reason for expressing in hieroglyphs the different chrono- logical periods mentioned in the prophecies which related to the dispensation to elapse during our Lord's absence was probably that the Church should be kept in ignorance, for a very long time indeed, of the length of the interval. This, as we have seen, was es- sential if she was to occupy an attitude of watchful expectation of her Lord's return. The periods in question are therefore described in a variety of ways, the longest of them being expressed by three different terms—"a time, a times, and half a time:" a thousand, two hundred, and three-score "days," and "forty and two months." This fact is alone sufficient to lead to the supposition that the expressions had a mysterious character, and were designed to convey a hidden meaning.

But when this dispensation has been wound up, when the time of waiting is over, and there is no longer any need for watchfulness, the Church being with the Lord, it is no more necessary to conceal the period of her reigning with Him (prior to the everlasting state) by means of mysterious and vary- ing symbols. It is therefore expressed by one and the same term, "a thousand years," no less than six times. The hieroglyph is no more required. The year-day principle obtains no longer.

Such are the main grounds on which the *Year Day principle* rests. And it is believed that the more carefully and candidly they are examined the stronger will they appear. Assuming the principle to be true, one most important conclusion follows. If the "times," "months," and "days" referred to above are to be understood *literally*, the "seven- eighth" head of the beast—in fact, the beast itself —*may* be, as contended by some, an individual. If, on the contrary, they are to be regarded as symbols, in which a day stands for a year, then the period of its domination must be twelve hundred and sixty years, and the beast must denote, not an individual, but a succession of individuals, or powers.

[The arguments briefly given in this paper will be found in more extended form in Professor Birks' "Elements of Prophecy," the Rev. E. B. Elliott's "Horæ Apocalypticæ," and the Rev. Dr. Grattan Guinness' "The Approaching End of the Age." It is from those works that I have drawn much that is advanced in the foregoing paper.]

* Note.—It may be objected that both these periods, being predicted in years and fulfilled in years, the *literal* fulfilment of chronological prophecies is to be expected. But in these instances the prophecies were not symbolical. The point is that in each of them a day is divinely appointed as the type or representation of a year, the prophecy an- nounces that the type will be realised in years.

COLPORTAGE IN HERTFORDSHIRE.—Mr. Cop- ping has continued his labours in Hertfordshire throughout the past year, in the course of which he has visited nearly the whole of the county. He has also paid visits to Romford and Colchester in Essex. Mr. Copping will be glad to receive a supply of Bishop Ryle's "Gospel Tracts," which should be sent to him at 27, Villiers-street, Hertford.

THE BARCELONA PROTESTANT COTTAGE HOS- PITAL has for its principal object the care of mem- bers of Evangelical Churches and foreign Protestants who need medical skill and nursing. Besides these, persons more or less interested in the truth, and whose consciences reject the teaching of Rome, to which they would have to submit if they entered the Roman Catholic hospital in the city, have also been received. The report for last year states that thirty- eight patients were treated, receiving a total of 1107 days' nursing, so giving an average of about three per day throughout the year. Of these, twenty-three left the Hospital perfectly cured, five more or less benefited, three died, and seven remained under treatment on December 31. The patients have been mostly Spaniards, members of various Evangelical congregations in Barcelona and neighbourhood; but, besides these, there have been nine foreigners—of French nationality, five; German, two; English, one; and Swiss, one. Reports and information will be gladly furnished by Miss A. Von Mieleçka, care of the vicar, St. John's Vicarage, Ryde, Isle of Wight.

For the Young.

THE STORY OF A WASP.

I suppose that most of my young readers have had the opportunity of watching that singularly beautiful creature, which, in the months of summer will often come "buzzing" about us in the garden path, or, finding its way through an open window, will pay us an occasional visit at our morning meal. Its presence usually fills us with considerable fear, for to be stung by a wasp is by no means a pleasant experience; yet we must remember that that sting, lying in its tail, is after all its only means of protection and defence, and that it will scarcely ever harm us unless we foolishly begin the attack.

I have often thought when I have been watching the ant, the bee, the common house-fly, and the spider, what a vast amount of pleasure my young friends might derive if they would but take the trouble of finding out all that may be known of of these interesting little creatures. And now for my story.

I was seated at breakfast one bright summer morning not long since, when, the window being open, in came Master "Wapsie" buzzing around me, and finally settling, strange to say, on the edge of my cup. I was just about to pour the drains of my tea into the basin at my side, when suddenly "Wapsie" capsised, and tumbled headlong into the bottom of the basin. There it lay on its back, tossing about, and vainly seeking to regain its former position. At first the plunging, kicking and struggling were of a most desperate character, and every moment I expected to see the little creature again on its feet and making for liberty!

But, alas! this was not to be! There it lay, with its head just sufficiently raised above its body to prevent it from drowning, its tail moving incessantly to and fro, whilst its tiny legs and feelers were exerting themselves to their utmost capacity, battling with the air, and seeking to find something upon which to cling and thus deliver their owner from its perilous position.

Round the bottom of the basin the little creature wriggled its way on its back, making one or two vain attempts to climb the slippery sides, but only to fall back again into its former position, there, I knew, to lie, struggle, and presently die! All this, of course, happened in far less time than it has taken me to tell you, and I was determined to release it. Putting my hand carefully into the basin, and placing the handle of a small knife close to the feet of the little creature, I noticed that instantly its tiny feet seized the handle of the knife, when I gently lifted both from the basin, and placed the wasp on the white cloth which covered my table.

Was it grateful, do you ask? That I cannot say. Perhaps it was like some boys and girls whom I happen to know who scarcely understand what gratitude is, and take every kindness shown to them as a mere matter of course. One thing, however, I did know, and that was that it gave me real pleasure to be kind even to a wasp! Kindness always brings its own reward. No sooner had the little creature been removed from the basin and placed in a condition of safety, than the cleaning and drying process began, and most interesting it was, I can assure you, to watch the manner in which it quickly cleaned first its wings, then its head, and finally its body, the whole process occupying about two minutes. I then noticed that it lifted its wings as if to see whether all was ready for its departure, and the next moment away it soared gaily into the sunshine!

That, my young friends, is the "story of the wasp." And now what lessons do you think that simple incident taught me? Well, first, I was reminded that, beautiful though the wasp was, it possessed the power of inflicting great pain by means of its poisonous sting; and I could not help recalling the fact that while God had made us in the "likeness of Himself," we too might cause an immense amount of pain by that little member, the unruly tongue. I thought of the number of tears and broken hearts that had been produced by a tongue that had learnt to sting; and how necessary it was for all who wished to make others happy to pray continually "Keep Thou the door of my lips."

Another lesson taught me was this—that in a thoughtless and unlooked-for moment we may suddenly be plunged into a condition of great danger. Little did that wasp, with its fine silken wings, expect to be so quickly and easily capsised, and to find itself the next moment in a place of peril, lying helplessly on its back, and likely in a very short time to be drowned! You and I, like that wasp, when we think that we are quite safe, may suddenly fall under the power of some unexpected temptation, and unless we are constantly prepared, and on the watch against sin, may be overthrown, and find ourselves quite unable to regain our former position of happiness and peace. What need, therefore, that we should ever make the prayer of the Psalmist ours, "Hold up my goings in thy path, that my footsteps slip not."

The next lesson: I noticed that the wings which God had given to the wasp, and which enabled it to soar in the air, after it had fallen into the basin, instead of becoming a help proved a hindrance, and only tended to prevent the poor creature from crawling even to the sides of the basin when it desired to do so. And I could not help reminding myself that sometimes to-day the very gifts and graces that God has given to us may, if we fall into sin, become a means of keeping us down, and of hindering us even in our attempts to rise again to a new and better life. The grown-up people who happen to read these lines will understand, perhaps better than you can possibly do just now, what I am trying to convey, but in years to come you will learn the sad lesson that some of our greatest privileges and blessings (our talents, for instance, and our money) may, if we sink into sin, become the means of dragging us down lower and yet lower as the years roll by (for the loftier the height the deeper the fall), until at last we perish "without God and without hope."

Just one other lesson, and it was this—After the wasp had fallen, and as it lay helpless on its back, it must certainly have been drowned had I not gone to the rescue. It could not possibly have saved itself! Neither can we. Fallen, helpless, and lying in our sin, we, too, need a Saviour. Jesus has come to be that Saviour, and to do that for us which we could never accomplish for ourselves. He saw that there was no eye to pity, and no arm to save, therefore his own arm brought salvation. And as He stands before us, stretching out his strong hand to deliver us, let us pray that our faith, like the tiny feet of the wasp, may lay hold of and cling to Him, and we shall then find that He will lift us up out of our sins, deliver us from their power, and we shall soar away on joyful wings to dwell "in the heavenly places" and in the sweet sunshine of his own dear love. Boys and girls, don't forget the "story of the wasp!"

Rowland Sturt.

SAY "NO."

Haggai ii. 12.

BY HENRY THORNE, EVANGELIST.

We fight for the right
With a masterful foe:
And if we would win
We must learn to say "No!"

'Tis easily said
With the tithe of a breath;
Yet on it may hang
The great issue of death.

When tempted in bye-paths
Of evil to go,
'Tis best to reply with
A positive "No!"

When evil approaches
To darken our way,
"No" lifts up a protest
And waves it away.

When in the saved soul
Satan seeks for a place,
This brave little "No!"
Shuts the door in his face.

When Satan appears
As an angel of light,
"No" always declines
To be gulled by the sight.

The guardian of goodness,
To evil a foe,
A friend of the soul is
That little word "No!"

O Thou who wast tempted
While dwelling below,
Enable thy servants,
Like Thee, to say "No!"

"I'VE KNOWED WHAT IT IS."

Are any of our helpers given to grumbling at their food? Do they sometimes say they don like rice-pudding, and they won't eat plain brea and-butter? Do they sometimes get in tempe because mother insists that this or that must eaten? Some children do behave in this way, b we'll hope they do not belong to the League Pity. Still, *in case* there should be one or tw black sheep—or should one say black *lambs?*— amongst our helpers, let them listen to this litt story.

Some small boys at tea: one of them giving hi self great airs, saying *he* "certainly should not e stuff like that," pointing with scorn to the good, whol some bread-and-butter before him. The other bo thought him a very fine fellow, Charlie being a so of leader amongst them. They got quite defiant last to the kind matron who was giving them the tea, insisting that bread-and-butter they would n eat, and bread and jam they would have! Present a little voice was heard from the other end of th table, and Freddy D——, one of our shelt children, spoke. "Please hand me the bread-an butter," said he; "ain't I just glad to have it! Y see, *I've* know'd what it is to be *starving!*" Th boys finished the despised bread-and-butter witho more ado.—*League of Pity Paper.*

MISSIONARY MEETING ON THE SANDS.

Perhaps the sands at Exmouth have never be turned to a better use than they were on the afte noon of Thursday, August 24. Friends had be invited to meet to hear an address on the work the C.M.S. in Uganda. The young friends were s to work to gather shells and seaweed to enable o of the workers (Mr. Harry Lloyd) to make a map Africa on the sands. The size of the map w eight yards square, and after the sand had be flattened and watered, and the parallels of latitu and longitude carefully drawn, the coast line w formed with shells, shaded with seaweed, a places of importance marked with large labe There were about 300 people present at the mee ing, and many were the remarks made on t accuracy and beauty of the map. For more tha an hour, under a hot sun, all listened intently the story of the spread of the Gospel in that da land.

Phillips Welch.

39, *Wandsworth Bridge-road, S.W.*

SAND SERVICES.

Mr. Newton Jones has completed a month's ca paign on the Broadstairs sands. Services of descriptions have been held, including flowe museum, and harvest thanksgiving. The most touc ing object brought was a young child of eight yea with a text pinned on her frock, "Suffer the litt children to come unto Me, and forbid them not, f of such is the kingdom of heaven." Bible readin were held two or three times a week for adults, a many were the testimonies of blessing received. T closing week a service was held specially for nurse conducted by Mr. and Mrs. Jones; all seemed e couraged to think of this interest on their beha The seed has been sown: will all readers pray th it may be found to have fallen in good ground?

CHILDREN'S S.S. MISSION.—SEASIDE SERVICES, 18 Mr. H. Hutchinson, *Salisbury*, Sept. 18 to 23; *Admi street Hall, Liverpool*, Sept. 24 to 29; Mr. J. S. Tyler, *Hele burgh*, Sept. 16 to 27; *Clarendon Villas Mission Hall, W Brighton*, Sept. 30 to Oct. 9 (Mr. Edward Hughes will assi Oct. 6 to 8); Mr. G. Goodman, *Baptist Chapel, Upper Ha way*, Sept. 24 to 29. Seaside Services still continued at *Ea bourne* by Mr. E. Arrowsmith, till Sept. 20; *Ventnor*, by R M. J. Hall, till Sept. 26; *Felixstowe*, by Mr. Livesey Carro *St. Leonards*, by Mr. A. G. Dodderidge.

CHILDREN'S SCRIPTURE UNION.—Sept. 17, 1 Chron. xxi. 1-14; 18, xxi. 15-30; 19, xxii. 1-16; 2 xxviii. 1-10; 21, xxviii. 11-21; 22, xxix. 1-9; 10-25.

SUNDAY SCHOOLS.—Sunday, October 15, is t day appointed for universal prayer. The Council the Sunday-school Union offers again two prizes f the best outline addresses for the Sunday-school.

THE JEWS IN RUSSIA.—The Russian Gover ment has, it is reported, decided to postpone un June 1 next the final date for the removal of t Jews to the place of settlement assigned to them the future. The provincial governors will, howeve be empowered to apply to the Minister of t Interior for a delay of one year in favour of all Je who may not be able to settle their affairs befo that date, provided that they have not been p viously condemned by any tribunal. Other min concessions are granted.

NOTES ON DAILY READINGS.

SUNDAY, SEPTEMBER 17.—PSALM XXXVIII.

The Psalmist reminds God of his dependence upon Him, and tells the story of his sorrows (1-14). Perhaps he was suffering from bodily pain, or it may be that he uses the figure of severe physical disease to describe his spiritual anguish. Heart and flesh fail, as sore pain sweeps in successive paroxysms over him. Simultaneously with this there was a deep consciousness of sin. "Mine iniquities are gone over my head" like sea-billows. Moreover his friends stood apart, and enemies came near. It is thus that at times accumulated griefs betake us, and we are as a dismasted, rudderless vessel that rolls in the hollow of the waves, threatened with destruction. But amid all, our desires may constantly rise up to God (9), and there may be the comfortable assurance that He is nigh at hand, sitting like a refiner at the crucible, careful that the pain should not be excessive, and waiting until his own face is reflected in the metal.

As in so many other psalms, this gets more hopeful as it approaches its end (15-22). The Psalmist rises from desire to hope, and to an assurance that his God will answer. He confesses his sin, he rests in God his salvation. O troubled heart, remember how much in this psalm was applicable to thy Lord. He has trodden these burning coals before thee, He knows thy sorrows, and He sympathises as only a fellow sufferer can. He will haste and save thee.

MONDAY, SEPTEMBER 18.—PSALM XXXIX.

In the opening verses (1-3) David describes the circumstance out of which this psalm sprang. The presence of the wicked had stirred him to the quick, but he had carefully refrained his speech. There are hot moments in our lives when we do well not to say all that is in our heart. But if our feelings must express themselves, then let us get alone, and speak out our heart to God. A softened tone settles on our speech as soon as we enter into his calm and holy presence.

The frailty of man (4-6). How frail we are! Not only in our physical life, but in our resolves. No autumn leaf more so. And when we think of eternity and glory of God, how wonderful it is that He should take notice of us! We are but vanity, *as breath* (5), and our walk through this world is like the shadow careering over the mountain side, which before you can cry, Behold! is gone. Let us not, therefore, be disquieted by what men are, or speak, or do.

TUESDAY, SEPTEMBER 19.—PSALM XL.

This psalm follows appropriately upon the two former, in which the Psalmist has been detailing his sufferings. Here he celebrates deliverance. But a greater than David is here. Heb. x. 5 puts verses 6-8 into the lips of Christ, and we can hear his voice speaking through these olden words. In deep distress (1-3), the soul has no alternative but to wait patiently until the Lord inclines and hears. The *horrible* pit is a "pit of roaring," that is, of roaring waters. What Jeremiah experienced literally (Jer. xxviii. 6-12) we pass through in our spiritual experience. God will leave no child of his there, but will lift us to stand upon the rock and will fill our mouths with new songs.

When we are delivered let us put our gladness to music, and embody it in consecration (4-10). Let us not hide God's love in our hearts, but tell it out. The bored ear (6) in reference to Ex. xxi. 6, means obedience for ever, utter consecration, the submission of the will. This is dearer to God than ceremonial observance. Let our coming feet and willing obedience always answer the call of the Book, and let us seek to do God's will with delight. Righteousness, faithfulness, salvation, lovingkindness, and truth, what themes are these!

WEDNESDAY, SEPTEMBER 20.—PSALM XLI.

Again we stand in the shadowed chamber of suffering. These four psalms all bear marks of physical anguish, and celebrate that watchful care that broods over the lonely hours we spend away from the busy engagements of life. The Psalmist draws the contrast between those that considered him in his pain (1-3) and his enemies who spoke evil against him (4-12).

Look after God's poor, and God will care for you in the day of evil. The blessings that you have sought to give will come back to your own soul. The Lord will put his everlasting arms for you to rest on, and He will turn, or change, your bed when you are sick (R.V. marg.). What a lovely conception of God as the nurse in the room where feet need to be velvet-shod, and voices to speak in their softest tones.

The enemy takes advantage of our weakness. Our sin is the occasion for his attack. Whether it be our direst foe, the evil one, or false friends, or open enemies, they take advantage of us in hours of pain, as the birds of the desert gather around the drooping camel. But there is One who never leaves or forsakes. He delights in his own equally when the beauty or health is devoured by corruption as when it flushes the face, for his delight in his saints depends upon his everlasting love, and the redemption which is in Jesus Christ. Let us claim his upholding grace, and ask that we may be set before his face for ever.

THURSDAY, SEPTEMBER 21.—PSALM XLII.

The Waterbrooks (1-3).—Oh, to yearn for God like this. The gazelle suffers much from thirst in its arid plains, beside being often heated in the chase. It brays for water. But who of us has felt thus in spiritual longing for God? What a comparison between God and a living fountain of water, always fresh, leaping up amid the rocks, cooling the sultry air and filling it with music! We can never quench our thirst on the salt brine of our tears, but our God will do more than allay the fever-crave. He will be in us a spring of water that leaps up to everlasting life.

The Blessed Past (4-6).—Exiled to the Hermons, beyond the Jordan, the fugitive recalls the splendid pomp of the house of God, and the festive joy of the crowds in which he had shared; and the memory, by force of contrast, makes his isolation and loneliness the harder to bear. "Why droopest thou, O my soul, and frettest so upon me?" We remember the lines that tell of the peaceful hours once enjoyed, and the Holy Dove driven from the breast. The similar experience of a later minstrel.

The Bitter Present (7-11).—The deep of soul anguish within is answered by the deep of hapless circumstance without. It were enough to make the soul think that God had forgotten and forsaken. And the taunts of the ungodly, Where is thy God? are like dagger-stabs in the heart. It is awful to think that the worst insinuations of our foes are finding some shadow of justification in God's apparent abandonment of the soul that clung to Him. But amid all these is the throb of hope. He remembers the past, but he also remembers God (6). He encourages his soul to hope. He assures himself repeatedly that he shall yet praise Him for these very sorrows. He is sure that Divine loving kindness will come at dawn, whilst he sings through the night. He says that the health which goes forth from God's face (5) rests upon his own (11), and makes it flush with the glow of returning vigour (*Kay*).

FRIDAY, SEPTEMBER 22.—PSALM XLIII.

Outcast from his kingdom, the Psalmist appeals to God to plead his cause (1). When we are wronged let us take our complaint to God. He will avenge us speedily. Christ pleads our cause in the court of heaven, and against all the accusations of hell. He also delivers from deceitful and unjust men.

Mark these names for God in these two psalms. God of my life: God of my strength: God, the gladness of my joy (4 R.V. marg.) Speak well of thy God, even though his back seems turned upon thee!

Thy light and thy truth (3) may refer to the Urim and Thummim. That would indicate that our way home should be tested by constant appeals to God for direction. Or we may think of these two as guardian angels, conducting us home, while goodness and mercy follow.

O God, teach us how to love Thee, and exult in Thee, as this sweet singer did. Let our nature be as a well-tuned harp swept by thy touch and making music. Thus shall our souls lift themselves again into the light, and begin to wait with new hope.

SATURDAY, SEPTEMBER 23.—PSALM XLIV.

What God Did (1-3).—The land of Canaan was God's distinct gift to his people. Joshua and his mighty men did little more than present themselves before the armies of their foes, God scattered them. So our inheritance of spiritual blessing is not won by our efforts or merits, but received as a gift. Jesus procured it for us with sweat of blood.

Therefore Heroic Trust (4-8).—God does not live only in the past, He is the same to-day as yesterday, and if we are living in fellowship with Him, occupying the position and doing the work He has assigned to us, we shall find Him fighting for us. But you must own Him as your King, if you expect Him to command deliverance for you.

A Sorrowful Confession (9-22).—In spite of all that God has done, or is willing to do, we sometimes seem exposed to hopeless defeat, oppression, and misfortune, "sore broken and trodden down so as to be a haunt of jackals and covered with the death shade" (19). At all such times let us retain our integrity. It may be that there is no controversy on God's side with us, that we have not forgotten Him, or dealt falsely with his covenant. If we have, we must repent, and do the first works. But if we are not conscious of heart-declension, then we have a perfect right to pour out our souls, in the arousing appeals with which the psalm closes, and be sure that God will answer speedily (23-26).

INTERNATIONAL S. S. LESSONS.

SEPTEMBER 24.

REVIEW OF THE QUARTER'S LESSONS.

GOLDEN TEXT, ROM. x. 17.

Paul's visit to Europe, with which this series began, took place during his second missionary journey, about A.D. 52. His imprisonment in Rome, with which the series closes, extended from A.D. 61 to 63. All the remarkable events intervening were crowded into about ten years of the Apostle's life. No man ever did in so short a time a work so great, and fraught with such mighty issues, and in spite of such powerful opposition.

Very few notes are necessary for review. Let the places visited, or the most prominent ones be pointed out on the map, and recall some of the features peculiar to each place, and the chief incidents which occurred. This will serve to illustrate the golden text. In every place where the Apostle preached the Word of God, it proved itself adapted to the people, and was received by faith with some.

The lessons of the series may be gathered from noticing:

1. *The opposition which Paul had to meet.*—Every place visited will furnish some illustration of this. Who were his most powerful adversaries? and how did they seek to oppose him?

2. *The use God often made of these opposers.*—He not only defeated them; but He made their efforts to further his own designs. The evil spirit possessing the maid at Philippi led Paul into the prison where the jailor's family were converted. The opposition of the Jews in Jerusalem only helped to carry Paul as a witness for Christ to Rome. All God's adversaries are sure to be outwitted, however successful they may appear to be.

(3) *The power which accompanied Paul in every case.*—Men might oppose him, but they could not ignore him. They might speak contemptuously of his message, but they were bound to acknowledge the power that rested upon him. Kings, governors, rulers, are influenced by him; and on the ship during the wreck he is a much more important individual than the captain. Learn to regard a life as successful, not when its outward circumstances are favourable, but when it is manifestly lived in God's company.

(4) *The helpers God raised up for Paul.*—Elicit the names of some. These prevented the apostle from being discouraged.

(5) *The contrast between Paul and others.*—Place over against him such persons as Felix, Festus, Agrippa, Drusilla, Bernice. Their earthly position was much superior to his, but who would not choose Paul's position and prospects rather than theirs? But these persons are representatives of similar characters to-day. They were brought within reach of the Gospel; some of them were powerfully affected by it, but none of them yielded to it. Their conscience and their judgment were in revolt against their passions; they knew the right, but were not willing to forsake their sin. Be not imitators of them.

MAURITIUS.—Dr. Symons, late Royal Horse Artillery, writes to us from Funchal, Madeira:—"A letter just received from the Archdeacon of Mauritius informs me that in the progress of a fire which has devastated the principal business part of Port Louis, the Temperance Institute, a large establishment which was organised a few years ago for the benefit of sailors and soldiers especially, has been totally destroyed. Prior to the opening of the Temperance Institute, there was no place in Mauritius where sailors on shore could obtain rest and refreshment, without resorting to one of the numerous houses where strong drink is sold. Archdeacon Matthews, who kindly consented to be president of the Rest and Institute when I vacated the post on my departure from Mauritius, is anxious that the work should continue. Outstanding accounts have to be met, and from £100 to £200 are urgently required. On account of the late disastrous hurricane, and for other reasons, very little money can be collected on the spot for temperance work. Communications may be forwarded to the Archdeacon at Port Louis."

Sketches from Sicily.—3.

BY REV. O. GOLIA-MAURO, GIRGENTI.

CHRISTIAN AND SOCIAL WORK IN GROTTE.

Who speaks of Grotte, speaks of one of the most turbulent places in Sicily. This country town, of which the foundation dates to an epoch much more ancient than Rome, has something really savage about its customs. Thus the women will dress themselves in men's clothes, go out in the evening and effect their vengeance, for weapon often wearing a long knife under the skirt. Nothing can be more dreadful than the murders committed during the carnival. Mothers and wives, after having expected in vain the son or husband during the night, find in the morning on the doorstep their dear one in a pool of blood, still masked and robed in the fancy clothes of the evening before. Last autumn, within ten days, seven murders were committed, some with diabolical cruelty.

It is not then astonishing if blasphemies, gaming, and wine, play a great rôle amongst the population. The taxes are fixed in a most arbitrary manner, the poor widow paying more than a rich councillor, and when a poor workman cannot satisfy these claims, they take his chairs, tables, even the bread from the cupboard, and the pieces the children are in the act of devouring. One day an old man was transported on his bed into the street, that his hut might be seized in lieu of money to satisfy the demands.

What influence in this republic of immorality have the Roman Catholic priests and their church? None! unless for the worse; and to such a point that now the people believe nothing, and speak only to accuse them of scandals. Indeed, all know that each has one at least, if not two, concubines, and their venality, as usurers and traders in mass for the souls in purgatory, forms a large part of general conversation, as well as that they are priests simply for a living. One of them, who lives openly in sin, and ridicules the pretended miracle of the mass, was asked, "But why are you a priest?" "Oh," he replied, "it is a trade like any other." This same I have seen direct the procession of S. Joseph. The one carried in triumph and religiously adored by the multitude as the husband of the Virgin Mary, was the old road-sweeper, who, an hour after, was dragging himself quite drunk along the street, and with his indecent buffoonery making those laugh who before had worshipped him as saint.

It is in such surroundings that our little church, with its forty-six members, detaches itself from all superstition and corruption. By the side of the church are our day schools, which this winter have received 200 children (the workmen proudly speak of them as "our schools"), the night school with its 120 scholars, all miners, and the catechumen class with twenty-nine pupils. From the latter, one was received into the church at Pentecost — quite an exception for her age, a young girl of thirteen years, but her seriousness, her clear ideas, her ripe character, the opposition that she encounters in her family, where she evangelizes continually, make her a little exceptional Christian.

All this did not seem enough to the elder Signor Dimino, who desired an independent sphere of activity, where he could work in view of social and spiritual good. So last spring, he, with three young deacons, started a circolo (circle), which they named Savonarola, with the aim of reformation in the ideas and manners of the village. Our evangelicals became the heart and head of the circolo, which soon saw its numbers increase to sixty. They have a reading-room always open, with papers and religious books. Popular lectures have been given on drunkenness, gaming, the Day of Rest, blasphemy, mass, the Ten Commandments, etc. An old man of eighty years of age, but still young in energy, although a Catholic, said to me one day, "I have never wished to belong to any society in my life, but I am one of the circolo, because there they speak of the Gospel, and go forward with the Gospel," and such is indeed the case. There our leaders find many opportunities for religious conversation, and I myself occasionally have spoken of Christ to sixty or 100 persons, united to talk together of a Sunday.

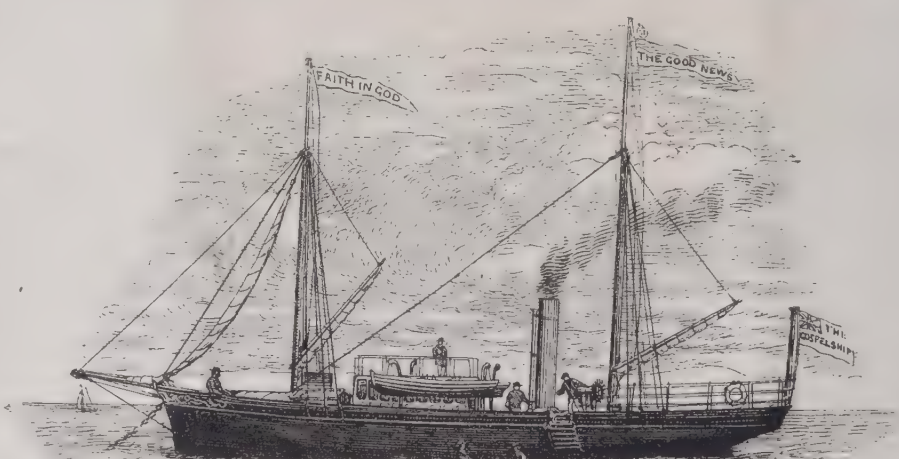
But as Grotte is essentially a mining place, our brethren, not yet satisfied, began to ask themselves if they could not find means of exercising a good influence on all these workmen of the worst kind.



SIGNOR DIMINO.

So in February last our elder and deacons laid the foundation of a workmen's society, "Fascio dei lavoratori," which after a few months has already attained to 1000 members. It provides doctor, medicines, and other helps to the families, and, what is still more important, arouses the conscience through the influence and Christian energy of those who direct it. For example, it is forbidden in the rules to those belonging to the Fascio to get intoxicated, to game, to blaspheme, and most marvellously since its existence crime has diminished to almost nothing. In this manner the salt of the Gospel penetrates all the life of the population.

Last spring the workmen were all on strike. The authorities sent to the spot a company of soldiers, but force could not hold back that mass; arms were on the point of being used, when all at once they saw on a balcony a young man—it was one of the deacons, who persuaded the multitude calmly to disperse. His influence was stronger than 100 soldiers with their guns. This same young man, with the courage of a John the Baptist, discoursed one day in open air, before more than 600 workmen, against adultery and concubinage. The gentlemen of the municipality, bitten to the quick by the tooth of truth, accused him as an exciter of disorder, and by base untruths got him fined 25 francs. That did not touch the courage of our reformers, whose lives were menaced more than once in the corners of the streets; they surprised men with revolvers under their mantles, who awaited them on several occasions. But God preserved them miraculously, as one said to me, and they have ever more and more the esteem of the population. It is to these that people run for counsel, and, in fact, place themselves in their hands. When one dies, it is no longer the priest whom they call, as formerly, but the heads of the Fascio, so that often on the road to the cemetery one sees the *cortège* being led by the elder, Signor Dimino, or one of the deacons, who, arriving at the spot, proclaim Christ and the resurrection to sometimes 300, sometimes 500, and sometimes even 1000 persons.



MR. HENRY COOK'S GOSPEL SHIP.

(See conclusion of sketch, page 18.)

THE LATE MR. LOWITZ.

I am sure the many friends of the late Rev. James Lowitz, of Algiers, will regret with me his sudden removal. The English winter residents in that charming resort ever found, in his kindness of heart, every welcome and courteous attention which his long residence enabled him to give, and as an elder in the Presbyterian Church, built by the munificence of the late Sir Peter Coats, he will be greatly missed with his congenial smile and ever-ready help.

He had been suffering much for some time from rheumatism, and sought relief from a course of the baths at Aix-les-Bains, and wrote home cheerfully expecting relief from their use; but ere his letter arrived he was suddenly carried off by cerebral hemorrhage on August 27, in his sixty-eighth year, to the heartfelt grief of his beloved wife.

From the year 1851 he was engaged as a missionary to the Jews, under the direction of the British Society for the Propagation of the Gospel among the Jews, and laboured in Morocco, Tunis, Gibraltar, and Algeria; and his great experience and knowledge of the languages spoken in North Africa induced the Committee of the British and Foreign Bible Society to appoint him in 1882 as their agent for Algeria, Tunis, and Tripoli, which position he occupied up to his lamented death.

How are we made to feel by the removal of so many of the Lord's servants, the words of the Prophet Zechariah, "The fathers—where are they? and the prophets—do they live for ever?" Yes, they may pass away, but "the words and the statutes of the Lord"—"*take hold.*" The Word of the Lord which our dear friend was employed in disseminating "endureth for ever"; his work is not lost, it abides, and has proved a word of life to many poor souls in the countries of Northern Africa.

I am sure I may be speak the sympathies of your readers for dear Mrs. Lowitz in this severe and sudden affliction, that she may be sustained by Divine grace, and strengthened in her promising work among the Spaniards of Algiers; and she knows their language. I may add that she was a great help to her husband by her sound judgment and considerable experience. She begs me to say that she would send a letter of "faire part" to many friends, but asks them to accept this notice as written by her desire for their information as her excuse for not doing so.

I may add, as a resident in Geneva, that M. Dardier, agent of the Société Evangélique de Genève, who met with a grievous accident in falling down an ascenseur, owing to feebleness of sight, and broke his arm and thigh, is now lying in a private hospital in Geneva. I saw him yesterday; he is calm and collected, and hoping soon to put his feet to the ground. I ask prayer, too, for him, as another faithful labourer.

George Pearse

Geneva, Sept. 5.

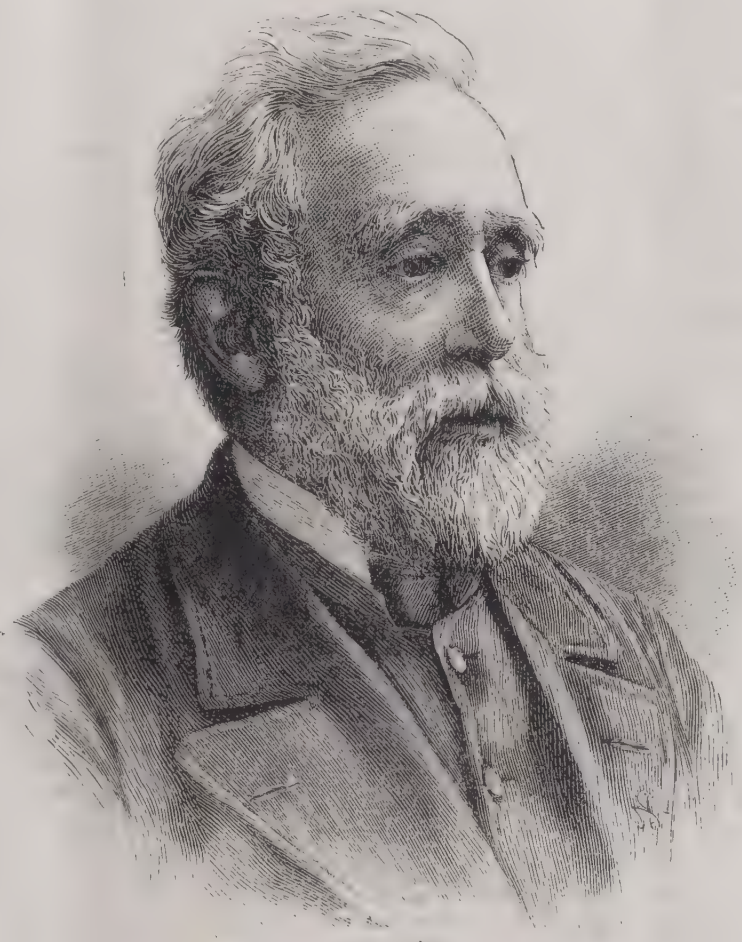
The Late MR. HENRY COOK,

OF THE ENGLISH AND FRENCH COASTING MISSION.

THE subject of this sketch was suddenly called to his rest at the French mission house in Deauville. For over forty years, faith in God impelled and invigorated him to go forward in the service of his Master as a pioneer worker among poor neglected children, east and west country fishermen, sailors of all nations, and also, during the past few years, on the coast and rivers of France.

Henry Cook was born at Portsmouth in 1824; his father was a prosperous publican who intended bringing his son up to the "trade." At the age of fifteen he ran away from home and joined H.M.S. *Revenge*. For the experience gained on board this and two other men-of-war he was ever deeply thankful; for in all probability, had he never been a sailor he would not have felt so keenly interested in the men who go down to the sea in ships.

His first serious impressions seem to have been received during a severe storm while on a voyage from Gibraltar to Malta in the year 1840. He prayed for deliverance from a seafaring life, which he could not bear; and promised the Lord that he would give up sin and become a Christian, if once more permitted to reach his native land. This promise, so often made and broken by sailors in distress, was faithfully kept; and when at last, through the mercy of God, his ship was paid off on October 16, 1843, his first thought on the following Sunday was to attend the Wesleyan Chapel, Gosport. Here he heard the Gospel of the grace of God lovingly preached. After attending this ministry for some time he was led to accept the Lord Jesus Christ as his personal Saviour.



During the three years that he served in the Navy he was employed in the painters' crew, and thus having obtained a fair knowledge of that trade, he was accepted as an improver by a painter and house-decorator in the town of Gosport. About this time he joined the Wesleyan Church, and became deeply interested in the Sunday-school, where he successively filled the offices of teacher, librarian, and superintendent, besides that of society steward.

In a few years Mr. Cook commenced business for himself, and secured a large and lucrative connection. The stores and back part of his business premises were situated in the very lowest part of the town. One Sunday afternoon in 1853, meeting a crowd of ragged and shoeless boys and girls who were spending their time in sin, he was led to ask whether they did not go to Sunday school. Being answered in the negative, he asked, "Will you come to my store next Sunday afternoon and hear about the Lord Jesus?" Several readily responded, and thus the ragged school was commenced. After patient, persistent effort, love begat love, the unruly conduct of the scholars gradually changed, and he was enabled to tell them of Jesus and his love. Sunday evening services were inaugurated for the parents, and an appeal was made to the inhabitants of the town to assist in building a school and mission hall. Money came in from all parts of the country so that he was enabled to purchase ground and erect the hall. Here he started a free day-school for poor children, and opened an industrial home for destitute boys, many of whom are now holding responsible positions in naval and merchant vessels.

Very soon the boys' school became far too strait for the Sunday-evening Gospel services, besides which a place was sorely needed for the girls. So Mr. Cook and his helpers had recourse, as always, to prayer. Again the Lord heard and answered his servants' cry, and another building was added to the Mission, which is still known as the Seamen's Bethel. Previous to this, Mr. Cook felt called of God to give up his business, and give all his time to mission work, and to cast himself and family wholly upon the Lord for support.

No sketch of Mr. Cook would be complete which did not mention the names of his two friends the late Marquis and Marchioness of Cholmondeley. At the beginning of his work they sent for him and encouraged him to continue his missionary labours. For many years they gave him their prayerful and practical sympathy and support in the way of money gifts.

For visiting the ships of all sizes and sorts in the harbour and at Spithead, a large boat was secured. In this, with a crew of boys from the Industrial Home, our friend would row from vessel to vessel with his freight of Gospel books, in this way evangelising sailors of all nationalities. This interesting and encouraging work afloat led Mr. Cook to seek a vessel which might be fitted up as a Gospel ship and stationed at the entrance of Portsmouth Harbour, for the use of merchant sailors. For many years, with occasional short trips to Spithead, the lightships, St. Helens, the seat of his patron, she remained there. But presently his coast was enlarged, and at the invitation of the east country fishermen he followed them down the coast to Brixham] Plymouth, Par, and in later years even as far as Penzance. The risks run and dangers encountered in that Dutch vessel will never be known. At last she went ashore in a gale of wind, and was sold for what she would fetch. Soon after she was replaced by the *Annie*. In response to the earnest entreaty of several French brethren, Mr. Cook sent the new vessel over to Trouville and Honfleur, and as he was unacquainted with the language, Count Bobrinsky, a well-known Russian nobleman, filled the gap, and freely preached the Gospel to hundreds of French people. Night after night the ship was crowded with an eager, anxious throng, both below and on deck. Fruit still remains of that first French mission.

In September, 1883, a lady living in Devon invited Mr. Cook to hold a drawing-room meeting at her house. At this meeting he gave an account of the interesting work on the French coast, and told how eagerly the people came on board to hear the Word of God. This cheering news led his invalid lady friend to offer £350 towards the purchase of a new vessel for the French coast, provided a similar sum could be raised. Through the goodness of God this offer was accepted, and a new vessel, the *Mystery*, secured for the work. Other ports were visited, and like blessing attended the visits of the little vessel. To tell of the clear cases of conversion at the different places visited would occupy too much space. Enough to say that thousands of Romanists heard and believed the undiluted Gospel.

In 1887 a vessel was built expressly for the

work, at a cost of £1250, named *The Herald of Mercy*. In the providing of this Gospel ship and also for meeting the needs of the work at critical seasons of need, Mr. Cook experienced in a marked way the faithfulness of a promise-keeping God.

As an outcome of many missionary visits to Trouville, a large mission house was built in that port. Seven years ago a visit of an interesting character, and followed by far-reaching and blessed results, was paid to Folkestone. The work then begun amid much opposition is still continued at the Fishermen's Bethel, built and supported by a well-known Christian gentleman residing in the town.

Despite many obstacles, Mr. Cook succeeded in getting before he died a screw steamer. She cost over £2340, is 85 feet long, and comfortably seats over 100 people. (*See engraving on p.* 16). Some friends feel that the trouble Mr. Cook experienced in connection with the building of the vessel, added to the anxiety of getting the money, hastened his end. Now the worker is gone. The Mission, we believe, is still to be carried on by his widow, who for the past fifteen years has been so closely associated with him. Our readers, we are sure, will pray that God's richest blessing may attend all her efforts, both in the upbringing of her three children, and in the continuance of the work which her devoted husband commenced.

Dr. Dykes on the Gospel.

Regent-square Presbyterian Church was re-opened on Sabbath last, after being closed for a time for renovation, a work which has been very effectively carried out. The preacher at the morning service was Rev. J. Oswald Dykes, D.D., whose subject was "A Gospel for the Age." Taking his text from St. Luke ii. verses 10 and 11, Dr. Dykes said: In reopening to-day, and in a sense rededicating this historic church to the sacred purposes which it has served for a period now equal to the life of two generations, it seems to me appropriate that we should review under the light of present day needs and ideas that central evangelical message of salvation which has so long been and is still to be the theme of this pulpit. The London, indeed the England, of to-day is a very different place from what it was in 1827, when Edward Irving began his meteoric ministry within these walls. Other ideas are in the air. New problems, political and social, occupy men's thoughts. In an age of change like this the intellectual and religious attitude of the public undergoes alteration with singular rapidity. And if the Christian preacher finds no new message to utter, at least he must utter his message to men who listen with other ears, and measure his words by other standards than their fathers'. One thing at least we must confess. If a good deal in the Gospel of Christ has come to sound to the ears of many less credible than it used to be, so that the preacher has greater difficulty in winning sympathetic audience, this is not because the public has grown less interested in the mighty announcement of the Gospel: the announcement, that is, of a salvation and of a Saviour, which ought to be good news for the whole people. Christianity, as an angel from heaven heralded it, as Jesus Himself proclaimed it, as the first age received it, was glad tidings, which, like new wine, wrought a contagious intoxication of joy among the common people, because it announced salvation, deliverance from evil, and a present kingdom of God on earth.

I do not know in what better phrases than these you can describe the conscious need of our time, its most clamant want. What is it the restless hungry heart of modern nations is crying after, through voices who best interpret its strange, half-articulate longings—what but the bringing in of a new and better social condition, a state marked by righteousness, peace, and joy for the whole people, a new diviner order of society, in which men shall dwell together as comrades in helpful fellowship, serving each the need of all, so that wrong and want and wretchedness shall be banished from the land, and a golden age shall dawn of justice and peace, plenty and contentment Again men are dreaming such dreams as shone before the soul of Hebrew prophets like Micah and Isaiah; dreams of a reconstituted state, of a regenerated society, of a kingdom of God on earth. And Christianity, which came into the world as the professed fulfilment of such Messianic dreams—Christianity is being openly challenged to fulfil them now. It seems, therefore, as if the preacher who knows both his age and his message ought to have something pertinent to say, and something acceptable to the men of to-day.

But no one can fail to notice that the modern world attaches a different conception to the word "salvation" from that which has been traditional in the Church. What the Church has always placed in the forefront of her message has been the salvation of the individual from sin and from the consequences of his own sinning. It has exhorted men to seek to have their souls saved from guilt and condemnation and Divine wrath by the forgiveness of their sins. It has sought to produce saints or holy individuals by gathering them out of the world and training them into fitness for another better world to come. And certain types of earnest Christianity—as, for example, the Evangelicalism that awoke in the end of last century and flourished in the first half of this—have carried this so far as to sacrifice everything else to personal salvation, or the securing of heaven for individual believers when they die. Now, with the revival of a keener social instinct, it has become the fashion to deride this as pure selfishness in the guise of religion. By way of violent recoil from a form of piety so isolated and individualistic as this has been, the cry of the new democracy is all for the sacrifice of the individual to the community. It will have the individual find salvation, if at all, through the bettering of the community, and through his own efforts to promote the common weal. Its ideal, therefore, is not saved souls, but a wholesome public life. To cure the ills of society by applying the principles of Christian ethics to the relation of man to man, of class to class, of capital to labour; to readjust these social relationships on lines which will distribute more equally the fruits of industry, and remedy those economic and sanitary conditions which cause preventable misery to the masses of the people—this is the aim of moderate and sensible thinkers of the new school, however confused, anarchic, or foolish may be the methods by which some would work out similar ends. It is demanded, accordingly, that we modify or widen our conception of salvation. We must understand by it salvation from physical ills, and not from spiritual only; salvation for the State, and not for the individual only; salvation that ends in a kingdom of God on earth, and not in heaven only.

Here, then, are two theories of what Christianity and the Christian Church are intended to accomplish. I am bold enough to hope that there may yet be found room in Christianity for both. It is probably going to be one of the achievements of the wider and better-balanced theology, which one trusts is to come out of the present confusion in the twentieth or some other century, that it will frame some larger conception of Christ's salvation, big enough to embrace and harmonise these two rival theories of it—the personal religious salvation of the soul from sin, and the ethical and social salvation of the community from wrong and suffering. It is undeniable, I think, that the Evangelical revival in the early part of the century, under the influence of which some of us were reared, conceived of the Christian good news too one-sidedly as a rescue of the soul from sin and the readjustment of a sinner's personal relations towards God as the judge of all. That was the truth given to these fathers of ours to reassert, and they overlooked, in consequence, aspects of the Gospel in its bearing upon communities and nations, some of which at least had been familiar to the men of the Reformation, and even of the Puritan period. They forgot that the salvation of the world means more than the justifying of the individual soul; that it is a prodigiously vast and many-sided enterprise which drew the Word of God into flesh; that as his kingdom slowly grows and widens through the centuries, Christ draws unto his service many a side-rill of influence, which goes to swell the central stream of his redemption, draws into his service a thousand forces of knowledge and culture, and law, and human progress which all contribute to renovate and refine society and penetrate Christendom more profoundly with Christian thoughts. They forgot too much that the end of Christ's saving work is to be a kingdom—not souls or even churches, but a kingdom of God among men.

The problems which are raised by the social democracy are such as never would have been raised probably, but for the unacknowledged subtle spread in Europe of Christian ideas, the ideas of the equal worth of all men before God, and the fraternity of all men as sons of a common Father. They are problems which are not likely to find solution except through the application — confessed or unconfessed — of principles and ideals which the world owes to Jesus of Nazareth, his golden rule, his spirit of neighbour-love, and his ideal of salvation for others through the sacrifice of self. The theology and the pulpit of our churches dare not hold themselves aloof from such modern applications of Christianity to common life, lest that should come to pass which of all calamities would be one of the sorest, namely, that the genius or spirit of Christianity and the organised framework of the Christian Church should part company and go separate roads. I cannot doubt but it is a fuller, truer conception of his religion and of his salvation towards which Christ is leading us in our day.

And yet I am quite sure that the new social theory of salvation is apt to be as one-sided as the old, and a deal more shallow. It is, after all, comparatively poor work to furbish up the exterior merely of human life; to wash a man and educate his children and rebuild his house, and guarantee him a fair wage and find him music and an art gallery—and a pension after sixty, if, after all, you have left unclosed that awful cleft which has severed his will from the will of God that rules the universe, and made him a slave to unbridled desire and hate of good, and to greed and falsehood—a child of the devil. The cleavage which sin effects goes down to the basis of spiritual being. When all is said or done, therefore, it remains true that the profoundest need of all our need is reunion to God: the renewal of a healthy relationship with Him who is the Eternal Source, Author, and Ground of all our being. And the part of Christ's work as Saviour, in which all the rest must have its root, and apart from which the rest is but a whitewashing of sepulchres, is that reconciliation of human hearts to the holy will of God which He accomplished by his sacrifice for sin. The Church will commit a graver error than ever in my judgment, if she let the popular cry for social reform draw her aside from her proper task. The fashion, almost the craze, of the hour runs strongly in the direction of social philanthropy, with or without religion. For, alongside the grim dead earnest socialism of the democracy, there is a dainty modish variety of the article with which well-to-do society amuses itself.

On all sides, therefore, the Church and the pulpit are importuned or challenged to fall into the swim and work with the current. I am far from saying they should stand aloof. I have already said it would be hazardous if they did. The movement for elevating, refining, and gladdening the lives of the poor is an outgrowth of the Christian spirit. But it will end in comparative failure if it be severed from its root in the gospel of Christian redemption. The Church must, therefore, maintain her protest that the problem of personal guilt and sin is the first and the worst and the nearest of all problems for each man of us, that which most concerns us to get solved; and that with this problem no one deals or can deal save the Divine Saviour who was crucified on Calvary for sin. Keep the one foot of the compasses pivotted here, at home, in the conscience, the will, the religious nature of the individual man, and then you may sweep with the other limb as wide a circle as you please, the wider the better; take in all human affairs if you can; annex humanity itself, and make mankind one realm over which the law of Jesus shall at last prevail.—*Daily Chronicle.*

The Chicago Campaign.

ONE SUNDAY'S WORK.

Sunday in the campaign begins, like every other day at the Bible Institute, with seasons of devotion in both departments, where the workers refresh themselves with fellowship in song, and prayer, and the Word of God, girding themselves for their coming labours.

Let us take a bird's-eye view of a single Sunday's work of the evangelistic forces. Mr. Moody was announced to preach in the Haymarket Theatre in the morning. The announcement was the signal for a great rush, and an hour before the time a crowd was at the door. Some 3000 people were packed into the spacious building, while thousands failed to get in. The outside crowd were invited to enter the Standard Theatre, three blocks away, and soon 2500 souls filled that building, and still other hundreds failed to get in. Mr. Moody preached with telling effect to the great multitude in the Haymarket. An observer estimates that about 7000 people surged into and about the two theatres at the morning service.

At 4 p.m. Mr. Moody and Major Whittle addressed 2500 people in the crowded Standard Theatre, many of whom had waited there since the morning service to get the opportunity to see and hear the evangelist and his associate. The word was with power and manifest effect. In the evening Mr. Moody had another service, preaching to an audience of 2200 in the First Congregational Church.

Rev. John McNeill spoke twice in churches too small to contain the crowds that flocked to hear him. In the morning he addressed a congregation in the First Presbyterian Church, when the doors had to be locked against the outside pressure after the service had begun. In the evening, in the great Immanuel Baptist Church, some 2200 people listened to his sermon, while hundreds were turned away.

Dr. A. B. Simpson, of New York, preached with power, morning and evening, to congregations of 1800, in Chicago Avenue Church.

Dr. C. J. Scofield, of Dallas, Texas, conducted three services. In the morning he addressed a crowd that packed the Standard Theatre from the overflow of the Haymarket. In the afternoon he spoke to an audience of 2000 at another place, and in the evening in the Forty-first Street Presbyterian Church.

Dr. J. Monro Gibson, of London, spoke in the morning in the Forty-first Street Presbyterian Church to 1200 people, and in the evening in the Second Presbyterian Church to about the same number.

Dr. G. W. Briggs, of Austin, Texas, preached three times—in the Immanuel Baptist Church, in the Endeavor Hotel Tabernacle, and in the Trinity Methodist Church.

Mr. R. A. Torrey, superintendent of the Moody Bible Institute, addressed an audience of all kinds in the Standard Theatre in the evening, and many a hard heart was pierced by the truth.

Major D. W. Whittle spoke in the afternoon, after Mr. Moody, in the great Standard Theatre meeting, and in the evening at his tent at North Clark and Roscoe streets, when salvation came to many.

Mr. Ferd. Schiverea had a full day in his wonderful tent work at North and Washtenaw avenues. In the morning he spoke to a crowd of 500; in the afternoon he had 1000 hearers, and in the evening 2000, a great wave of human beings that poured in and over and all around his tent.

Mr. Merton Smith had an audience of 1000 in and around his tent at West 14th and Paulina streets.

Mr. J. M. Scroggie, a Scottish evangelist, addressed an audience of 700 in Immanuel Presbyterian Church.

Mr. F. T. Pierson, aided effectively by his wife, who sings the Gospel, conducted three services—two in the Columbian S.S. Building, with audiences of 700 and 800, and another in Englewood Y.M.C.A. Building, with 500 hearers.

Messrs. W. Dalgetty and Ralph Atkinson had their usual evening tent services, one at Twenty-sixth-street and Wentworth-avenue, and the other at West Chicago-avenue and Lincoln-street, both tents filled to overflowing with congregations of 400 and 900.

Mr. Richard Hill, another Scotch evangelist, spoke with power to a large audience in the Campbell Park Presbyterian Church, and not without effect.

Rev. Niclaus Bolt, a young German preacher from St. Paul, held the closing one of a week's services, in the German language, in Christ Chapel, with a congregation of about 500 deeply impressed hearers.

Rev. A. Skoogsburgh, a Swedish evangelist, preached in his own language, morning and evening, to congregations of 800, in the Bethania Norwegian Church.

An afternoon service in the Bohemian language was conducted, when about 500 Bohemians heard the Gospel in their own language.

In Major Whittle's tent a remarkable meeting for children was conducted by Miss Bessie Tyson. About 600 people were present to share in the blessings of the hour.

At Institute Hall, in the heart of Chicago's dark places, three services were held in afternoon and evening, continuing till nearly midnight. An aggregate of between 700 and 800 people were there brought under the influence of the Gospel.

At Bethesda Congregational Church, one of the institute workers conducted a meeting. Mrs. E. M. Whittimor, of New York, had a memorable service among the 400 prisoners in the jail. In the afternoon she also conducted an impressive consecration meeting in the Moody Church, attended by about 300 persons.

Some of the Institute workers conducted a meeting of about 600 people at Col. Clarke's well-known mission.

Throughout the day over twenty mission services were held by other Institute workers, by which nearly 2000 persons were reached with Gospel influences.

The Gospel wagon, manned by evangelists Davis and Higgins, and part of the time also by Mr. Wm. Robertson, of Edinburgh, with a force of trained Institute workers, was employed morning, afternoon, and evening, reaching an aggregate of 1200 people with the Gospel in song, sermon, and testimony.

About 300 people were addressed in an open-air service held in the evening.

In all these meetings the Gospel singers took a prominent and very important part, especially in the great theatre gatherings. There the strongest forces of singers were massed. Messrs. Towner, Stebbins, Jacobs, Burke, Atkinson, Mrs. Pierson, strong male choirs, four male quartets, and scores of other singers proclaimed the glad tidings in thrilling song. Trained Christian workers, male and female, from the Bible Institute, assisted in every service.

It is impossible to tabulate the results of one Sunday's work for souls. Hundreds professed faith in Christ. Many will carry their new life and testimony far and wide into the various places of their abode, and much fruit shall be found after many days.

H. B. Hartzler.

80, *Bible Institute, Chicago, Ill.*

[From Another Correspondent.]

Nearly every Sunday since the month of May, the stage of the Haymarket Theatre has been devoted to the presentation of the Gospel of the grace of God in song, and sermon and testimony. The interest in these remarkable meetings has been one of the most surprising phenomena in this busy World's Fair season. No such crowds have been seen in any religious services for many a day, nor has there been any abatement of interest, but rather a constant increase.

The last service (August 27) was in some respects one of the most wonderful of the series. It was almost amusing to see the eager desire and determination to hear Mr. Moody, which held many people from far and near in and about the theatre for almost half a day. For at least an hour before the appointed time for opening a stream of people was seen flowing toward the great building, and when I arrived in front of the Haymarket the crowd was in danger of covering the lines of the electric cars.

In a very short time after the opening of the doors all the standing-room on stage, floor, and galleries was occupied. Three thousand souls were packed into the building, and it is estimated that from three to four thousand more desired to enter. Twenty-five hundred of these were drawn into the Standard Theatre, not many blocks away, and the remaining overflow of hundreds drifted away into the streets again.

So anxious were the people to see and hear Mr. Moody, that many lingered in and about the theatre for hours—thinking to gain their object in the afternoon. It is to the praise of God's grace that He has given his servant such great favour among the people, so that he may have free course to reach their heart with the Word of Life.

The scene in the Haymarket Theatre on Sunday morning was most impressive. Looking out from one of the private boxes at the side of the stage (which had been cleared of all obstructions from the footlights to the wall) the eye fell first upon the thousands of uplifted faces on the floor, then swept upward to the three great clouds of witnesses in the upper boxes and galleries that overhung these, one above another, up to the dizzy height of the dome. In these faces turned toward the stage, where stood the man of God whom all came to hear, one could read of eager expectation, anxious desire, carelessness, curiosity, quiet, confident expectation, painful suspense, spiritual unrest and struggle, unsatisfied soul-hunger, sorrow and misery, defiant hardness, gloomy despondency, sceptical indifference, prayerful repose, triumphant faith. The gamblers and the drinking-men were not present at this service in any large numbers, as it was too early in the day for them to be about.

On the stage, massed around and behind Mr. Moody, were several evangelists and other Christian workers, the Oberlin Male Quartet and the song leaders, Mr. Geo. C. Stebbins and Mr. D. B. Towner, with a large choir filling the stage behind them. About 400 electric lights cast their glow on the scene.

The opening song service lasted a full half hour, and was conducted with the usual promptitude and tact. The Oberlin Quartet sang with exquisite taste and simplicity the words of Eccles xii., "Remember now thy Creator," etc., which could not fail to impress any audience.

After the song service, Mr. Moody broke in with an announcement, "We want to keep up these meetings," he said. "We go from the Empire Theatre because we can no longer get it, and enter the Standard Theatre. We want to reach and save the drunkards, the fallen, the wretched, the lost. We want your sympathy and help. Now," he cried, "all who want the theatre meetings continued, lift up your hands": and all over the building hands flashed up. "That is very encouraging," continued Mr. Moody. "Now put your hands into your pockets. We are going to take up a collection for the support of the work." This sharp turn amused and pleased the people, for the voters were neatly caught by an immediate test of their sincerity.

After the collection and another song or two, Mr. Moody rose and dashed at once into his message, and was listened to throughout with marked attention.

Meanwhile, at the Standard Theatre, Prof. R. A. Torrey, of the Bible Institute, was addressing another large audience. The choir having done splendid service for an hour at the Haymarket were drafted off hither by Mr. Moody in the way many of your London readers will be familiar with, in order to supply seats for another hundred people.

After the service of song, during which the Oberlin Quartet gave a beautiful rendering of "Lead, kindly Light," Mr. Schiverea, whose tent-work amongst the outcast on the west side of the city has been a very marked feature of the campaign, gave an impressive address on "The Wages of Sin," and afterwards Mr. Torrey spoke on the rich young man, "One thing thou lackest."

Rev. John McNeill, having returned from a brief visit of a few days to Macinaw, preached on Sunday afternoon in the Standard Theatre to a full house (subject, "The Queen of Sheba"), and in the evening at the Fourth Presbyterian Church.

Among the eminent preachers who spoke in the various churches was Rev. Dr. C. J. Scofield, of Dallas, Texas, who preached with great acceptance in the First Congregational Church. Dr. G. W. Briggs, of Austin, Texas, ministered to the Immanuel Baptist Church; Dr. Monro Gibson, of London, also preached. Major Whittle spoke in Christ Church, and at his own tent at night. A careful estimate revealed the fact that through the day in the various meetings at theatres, churches, and tents, Mr. Moody and his fellow-workers had reached about 43,000 hearers.

PROTESTANTISM IN GERMANY is on the increase at the expense of Romanism. During the past ten years 24,000 persons have officially declared their conversion from Romanism to Protestantism, and only 4700 people have made the inverse turn. The recruits to Romanism were most numerous in Bavaria.

Summer at Northfield.—VI.

AFTER THE CONFERENCES.

The rapid succession of three conferences, each with its distinctive characteristics, can hardly pass without affording some material for after-thought and reflection. In view, therefore, of the yearly increase of Christian conventions in our own isles, a useful object might be served by indicating some points that have been more marked here at Northfield than in the mother country. The conference-going public has now reached such vast proportions, and the gatherings themselves represent so prominent a feature in the spiritual life of the community, that the Church of God can ill afford to pass unnoticed any features that might add to their utility.

It is noteworthy that while special missions to various *classes* (*e.g.*, police, railway men, theatricals, etc., etc.) are so prevalent with us, this is not the case to any extent in American work, more than one attempt in this direction having failed. Yet in the matter of conferences the position is reversed, and of this Northfield is a conspicuous example.

First of all came together the lady students of various universities, colleges, and seminaries; then a few days later the "college-boys" met in like fashion; and again, after a fortnight's interval, the little "town" was once more astir with the general Christian convention. On our side of the ocean all classes are found at every conference, saving the establishment this summer of the Students' Volunteer gathering at Keswick, which is a sign of welcome progression.

The same advantages that are found in regular evangelistic work among separate classes exist equally in the independent assembling of students of either sex for intercourse on matters of Christian life and growth. Their intellectual training frequently presents a serious barrier to their acceptance of spiritual truth in its simplicity; indeed, one knows only too well how difficult it is to attract them within a league of a "Christian conference" at all. Like the sons of the prophets in the time of Elisha, they "stand to view afar off"—if, indeed, they come even so near as that.

But here they meet with those of like passions with themselves, men and women of their own age and calibre, in the full force of physical and mental vigour. From them they learn that the priceless talents lent of God are not to be used as weapons against Him; that such euphemisms as "greatness of intellect," "excess of conscientiousness," when they actuate men "in departing from the living God," are, if probed deep enough, traceable to what the Holy Spirit, with more candour, terms, "an *evil* heart of *unbelief*"; that the faculties of reason and commonsense are never so fully developed as when sanctified to the use of Him who endowed them; and that in the matter of practical daily living there is no moral force so resistless, no incentive so strong, as that which the power of God supplies—and especially to those who, like Nicodemus or Saul of Tarsus,

SURRENDER THAT THEY MAY OVERCOME,

and conquer because they have bowed the knee. In a word, to quote St. Augustine, that "the end of learning is to know God, and out of that knowledge to love Him." This, then, is the first characteristic which I would commend to the study of those whose office it is to organise such assemblies.

Another is the proportion of each day *strictly reserved* for private study, social intercourse, and recreation. Is it not the case that this is very largely lacking in our British gatherings? "From early morn to dewy eve"—and almost on to early morn again sometimes—do earnest souls tax their receptive faculties beyond their power, and their notebooks to an extent that renders the profitable dissecting of their contents in after days a hopeless task. Ever and anon they listen to an address in which the conference is likened to the "solitary place" to which the Master bade his followers "come apart and rest awhile"; yet does their inner consciousness compare it rather to those antecedent days in which the disciples "had no leisure so much as to eat"!

Let me not exaggerate the disadvantages of this arrangement, but rather point out the benefits of the better way adopted at Northfield. (*a*) Time is found to digest what has been heard ere more is received. (*b*) Rough notes, hurriedly taken, can be sufficiently revised by the aid memory to render them intelligible and helpful for subsequent use.

(*c*) Mental and physical energies are so far recuperated between the sessions as to render each one the more enjoyable. Thus it does not become necessary for the jaded auditor to "stay at home this evening" at the risk of seeming in a measure to be wanting in sympathy or enthusiasm, or, even worse, of finding that the meeting thus missed has been "a particularly good one," or, perhaps "the best of the whole convention," as is not infrequently the case. (*d*) These leisure hours in the afternoon are attractive to young people, whose attendance is secured in large numbers, when they would fight shy of gatherings which occupy the entire day. And this very feature (*e*) affords both leisure and opportunity for personal work among them and others regarding the things that pertain unto eternal life.

At Northfield the "taking in" and the "giving out" go on simultaneously, and from this most important results are obtained. As an example, one young lady found opportunity during the conference of college women to speak individually with so many of the students that she has since received over thirty letters from them seeking counsel upon the difficulties that beset their spiritual path. What possibilities would have been missed had all her time been occupied at meetings for her own edification! A score and more of educated women going forth to wield their influence in the world, would have passed beyond her reach for ever. Now she has them all in touch, the value of which none can fully know. Who shall say but that the silent power of her example, as well as her earnest speech, may yield more far-reaching issues than many an eloquent address.

By affording such leisure, the *raison d'être* of a conference becomes more effective in the life of the individual recipients, as well as with those to whom, with clearer perception, they are enabled to pass it on. The plan, therefore, may well receive the attention it deserves. There are, no doubt, local circumstances which render impossible any hard and fast rule. Gatherings in the heart of a city do not afford the natural facilities for walks and rides of which, for instance, Northfield and Keswick can boast. But if the principle were adopted as far as practicable, nothing would be lost; on the other hand, much would be gained.

Before next summer Northfield will be the proud possessor of yet another addition to the seminary buildings, this time in the shape of a capacious auditorium. Hitherto the conferences have been held in the "recitation hall," which, with adjoining class-rooms, is the seat of learning of the young women who are completing their education there. But for a meeting-place it is not well adapted, and a few gentlemen have accordingly undertaken to provide a suitable and substantial edifice before the conventions meet again. There will then be six buildings to adorn the height which surveys the beautiful valley. The present group consists of two dormitory buildings, recitation hall, library, and sanatorium, each combining the solid and the picturesque, and forming

A PLEASING FEATURE OF THE COUNTRY SIDE

seen for many miles around. Across, and lower down the river, lies Mount Hermon, likewise beautiful for situation, where the "boys" dwell together in unity. This is four miles away, but "*quite near enough*, you'd better believe"—so Mr. Moody good humouredly observes. Equally substantial, and no less ornamental, is a group of buildings there, admirably provided with all domestic appliances, in the use of which the boys are thoroughly expert. Out of doors there is land to be cultivated, cattle to be tended, and, in short, the management of all is in their hands. In vacation time, those who so desire may spend their time in field labour, the remuneration for which goes toward their education during the other months of the year. They come mostly from humble walks in life, but their training in practical and educational matters makes them the equal of many of their superiors, and their Christian courtesy endears them to all.

Like that of their sisters, their curriculum is one which, in addition to other subjects, gives a leading place to the study of the Bible, so that they may be equipped and thoroughly furnished unto good works. In the surrounding farms and hamlets their labours in the Gospel are greatly needed, and the scattered population affords an interesting sphere of personal work. Thus they are kept busy on Sunday and week day, but with that variety of work which itself constitutes repose to body and to mind.

The Seminary is now in its fourteenth year of operation, Mount Hermon being two years its junior.

"SMALL MEANS, BUT HIGH AIMS,"

may be said to be the qualifications for admission of the students of either sex, and the results that have been attained have more than justified the highest expectations. The teachers are efficient and godly men and women, who see in their pupils such great possibilities of future usefulness as to nerve their highest endeavour to "show themselves workmen approved of God" in the training that they impart. Thus year by year there go forth numbers of these young people whose hearts the Lord has touched, to take the Gospel wherever an opening occurs, in slum or church, in mission or foreign field. Here is solved, in principle, the problem of how to reach the masses—by *going to them*—and many a hard-worked pastor to-day thanks God and takes courage at having such helpers as these at his right hand.

There are no restrictions as to nationality. The fact that all nations need the Gospel is in itself reason sufficient for admitting any suitable candidate, that he may learn to declare in his own tongue the wonderful works of God. In this manner may those who have been prospered in earthly things minister to others in heavenly things—by sending to these admirable institutions young people of spiritual promise whom they are able to support, or the means (£20 a year) for maintaining some of the many applicants now waiting to be received. The autumn term will just about be commencing as these lines appear in print, and it would be a fitting thankoffering on the part of many who have received blessing at one or other of our summer conferences to avail themselves of such an opportunity as I have indicated, and address themselves to Mr. D. L. Moody, East Northfield, Mass., U.S.A.

G. E. M.

INDIAN VILLAGE WORK.

While the cities and towns in India have need of reinforcements, the out-of-the-way and difficult-to-reach villages of India need to have more consideration. Village work has been, and is being, prosecuted in all directions, and perhaps by all societies, but the future must see a more adequate staff of missionaries living in the wild jungle part places of this Empire.

I believe that many who are now in the large cities and towns would gladly take up their abode in isolated country stations if the societies would permit them. They may not do it in preference to cities and towns which are blessed with a few more conveniences than villages, but they would, out of love to Christ and to those who have never heard his name, be content—nay, count it a great privilege—to live and labour in remote places. Let those who do as we are doing speak for themselves. I can say, unhesitatingly, although I have only about four years' experience in India, that I enjoy the work of telling to all around what a dear Saviour may be found in Christ Jesus. Ours is village work.

The work was started in Malvalli by Mr. W. A. Redwood some seven years ago, and carried on by Mr. E. Lynn (whose brother recently died at Bihé, Africa), while the former was recruiting his health in England. A few months after Mr. Lynn came, I was led to give myself to the work of God in this place. Through God's good hand upon the work it has grown, and is still opening out in and around Malvalli. The ladies, the wives of the above, and the Misses Bird, Austin, and Clark, have their work—medical and Gospel—among the women. Mr. and Mrs. Lynn and two of the ladies are in Kollegal, some twenty-two miles from here. Miss Bird is in England.

In this place (Malvalli) there are three schools, market and bazaar preaching, and the systematic visitation of villages around. Lately special efforts have been made to reach the jungle villages and hamlets around us. Within a radius of five miles there are no less than 118 of these. Visiting heathen festivals and free distribution of the Scriptures, as well as the preaching of the Gospel, have been from the beginning, and are still, carried on as the feasts and festivals occur. There are two baptized Christians—fruit of the work; and many who say they believe in and pray to Jesus Christ, and say the idols are false. Would that there were a shaking among the dry bones!

We shall be glad if Christian friends unite with us in asking God to grant a wave of blessing in the shape of many souls being saved!

Malvalli, South India. Thomas Patient.

AGAINST THE HIGHER CRITICISM.

BY REV. GEORGE S. MOTT, D.D.

THE sixth annual meeting of the Interdenominational Seaside Bible Conference began Friday, Aug. 11, in the Educational Hall, Asbury Park, N.J. The design of this association, formed by representatives from eighteen Evangelical religious bodies, is, in the broad sense of its name, to confer about the Bible. This year the particular object was to defend the Evangelical view of those books of the Bible, as to their authorship, authority, and contents, which are assailed by the higher critics. Two views of these books are now under discussion.

1. The traditional view, as it is called, which is briefly this: That the book of Genesis was compiled by Moses, under Divine guidance, probably from documents which were preserved among the Israelites, and which were brought by Jacob into Egypt. Of the four other books of the Pentateuch, they were written by Moses, or under his immediate supervision, and that they contain directions and laws which were spoken to him by Jehovah. That the historical books are compilations of records, having a distinct idea to represent the attitude of Israel towards God, and that those who prepared these compilations were guided by God. That the prophetical writings were by those whose names they bear.

2. The other and conflicting theory is called the "analytical," or more commonly the higher criticism, and sometimes *destructive* criticism, because, as its opponents believe, the result will be to weaken and even destroy confidence in the Bible as a rule of conduct and faith. This result is disavowed by the advocates of this criticism, and we believe no such purpose is in their hearts. This view is, that the original Pentateuch was very small; that it was expanded from age to age after Moses, who wrote an insignificant portion of it; that Leviticus and the allied parts in Exodus and Numbers were the additions put on in the development of the worship by the priests, so that this worship did not reach its present form until the exile in Babylon. Deuteronomy was a fabrication made to effect the reformation in the reign of Josiah, King of Judah. In the historical books we have a record prepared by prejudiced and careless writers, who made numerous mistakes. The prophets did not see beyond their own times; that they used the events which had already transpired to illustrate their teachings, so that they did not predict anything, and consequently did not write at the early date assigned to them.

Such in brief outline are the two views, like the babes, Jacob and Esau, contending for priority. Against this analytical view the great guns of the Conference poured their theological balls. An array of masters was on the field. Each of them was almost a specialist in his own department. The Nestor of them all was the senior professor of Princeton Theological Seminary, who from a youth has been a Hebrew scholar. His subject was "The Mosaic Authorship, and the Unity of the Pentateuch." To present even an inadequate outline of his massive address would fill up all the space I can have. It was a compact history of the discussion on this question, which has been going on for a century and a quarter. It comprised what can be found only in many works, and the whole was set forth in that remarkably clear and succinct style of which Professor W. H. Green is a master.

Probably the most able paper was by Professor Stroeter, of Denver University. He met the attacks on the four Gospels. He did not pursue the ordinary line of defence, but boldly entered the camp of the enemy, and showed, in a scholarly, keen, logical manner, that no amount of evidence could silence objections, that if cavillers had the proofs now demanded, another set of critics would claim that even such demonstration had its weak points.

Very able papers were read on Messianic Prophecy and on the Book of Job by Professor Moorehead, of Theological Seminary, Xenia, Ohio. Also by Professor Osgood, on the Criticism of the Bible, in which he traced German rationalism and French infidelity to its source in the writings of the English Deists; so that now we are receiving the rebound of their boomerang. Dr. Talbot Chambers, of the Collegiate Church, New York, furnished a paper on "The Nature and Authority of the Psalms." As might be expected, this was set forth in that thoughtful and scholarly manner which is characteristic of Dr. Chambers. Rev. Dr. B. B. Tyler, of New York city, made an exhaustive defence of the Book of Esther, as entitled to a place in the sacred canon.

The addresses at this conference may be divided into the critical and the exegetical. The former I have sketched, but the latter are by no means a lesser part of this important meeting. Professor Dinwiddie charmed the audience by his graceful unfolding of the Epistles to the Thessalonians. In a terse and incisive way Dr. Weston, of Crosier Theological Seminary, opened the Epistle of James. In a clear and most instructive manner, his colleague, Dr. Stifler, spoke on the Acts and the Epistles of John. Dr. Brookes, of St. Louis, held the undivided attention of an evening audience, as he discoursed on "The Bible's Testimony to its own Integrity." The session of Monday morning was devoted to a joint discussion by Dr. A. T. Pierson and Dr. A. J. Gordon, of Boston, on "God's Plan through the Ages." This plan was presented clearly to the audience by a diagram sketched on the blackboard. The divisions were: 1. The eternal past terminating with the fall of Adam. 2. The Jewish age ending with the day of Pentecost. 3. The present evil age, which will close with the second advent of Christ. 4. The millennial age or reign of our Lord on earth. 5. The eternal future.

As we listened to these scholars freely pouring out their best thoughts, the result of long and patient study, and felt the force of their logic and diacritical power, the conviction was forced upon us that the boastful claims of higher critics, that the ablest scholarship of our times is on their side, is an exaggeration born of self-conceit. Whatever difference of judgment may be reached, no fair-minded hearer could deny that these speakers were able thinkers. The claim that weight of intellect preponderates on the side of Higher Criticism cannot be substantiated.

If sufficient encouragement is given, the most important of these addresses will be published in book form, and they well deserve it. A very timely volume will it be. We do not know of any one book which traverses the whole field as do these addresses. Those who wish a copy can send a request to Dr. L. W. Munhall, Germantown, Pa. If printed, the price will be about 2dols.

The afternoons were devoted to Bible study, conducted mostly by Dr. W. J. Erdman, of Ashville, N.C., and Rev. Dr. Stearns, of Philadelphia. Topics were discussed in not so scholastic a manner as in the other sessions of the conference. The subjects were such as these: "The Assurance of Hope," by Professor Stifler; "Types of the Old Testament," by Professor Moorehead; "The Witness of the Spirit," by Professor Dinwiddie; "The Threefold Salvation," by Dr. Erdman; "The Fatherhood of God," by Dr. Low.

A morning prayer-meeting, beginning at 6.30, was well attended. This was under the guidance of Dr. Stearns. Thus it will be seen that the devotional was not overlooked by the conference. The exercises were sedate, and only calculated to interest thoughtful Christians. The papers and addresses were of a high order. They could not fail to show that the foundation of Scripture is not silly fables, that it does not get its support from a sentimental faith, but can hold its own in the toughest wrestling of keenest intellects. These discussions must be beneficial, because the final result will be to remove a measure of haze, which the present agitation on these questions is causing to gather over many thoughtful minds. The conference closed its sessions on Sunday, August 13.—*New York Observer.*

A correspondent, writing to us in reference to the gathering, says:—

"The Conference was in every way a success. It proved clearly (1) That very much of the ripest and most reliable Biblical scholarship of the country stands for the Old Book and the old faith. (2) That the spiritually-minded, as a class, are for the Old Book and the old faith. (3) That the Old Book has suffered nothing because of the conflict raging over and about it. (4) That if the Church in America follows the higher critics in their teachings she will become rationalistic, as in Switzerland, Germany, and Holland. (5) That the Rationalists can be met and answered satisfactorily to honest and reverent souls. (6) That the Church and the world need more preaching of the Bible authoritatively, and less of other things. (7) That a thorough, far-reaching, Holy Spirit revival in the Churches of the land will put a stop to the rationalising and secularising influences now so active in the Churches, and nothing else will."

WORK IN KANSUH.

DEAR SIR,—It is a long time since I wrote you, but I assure you it has not been for lack of appreciation of your kindness in so regularly sending me THE CHRISTIAN, and I desire to thank you most heartily for it. Although it does not reach our far-off station with any regularity, yet sooner or later it comes to hand, when its pages are scanned with deep interest. I feel sure such a paper, laden as it is with world-wide news, must be of intense interest to all who have fellowship with the Lord in his work.

I pray that you may be spared for many more years to guide the interests of the paper, and that I, too, may be spared to enjoy and profit by such helpful and stimulating reading. I am thankful to say that God's work and Word were never so precious to me as at this time; anything else fails to raise my hopes as do the promises of his glorious Word.

I should like to be able to write of more definite conversions in the work here. One is thankful to report that those already baptised stand fast in the faith, and that last year we baptised the first woman in this district. In addition, we have at the present time a few hopeful inquirers.

Lately we have moved into more suitable premises, and have been reinforced by new workers, Messrs. Ridley and Mason. For the last few evenings we have concentrated our forces by taking a good stand somewhere in the city for the purpose of preaching. Mr. Mason, playing a musical instrument, soon draws a crowd around, who have stayed and listened remarkably well to the message of salvation. After much sowing in this city and neighbourhood, we are hoping for immediate results, and we beg fervent prayers on our behalf.

A day and Sunday-school has recently been started, the outcome of a long-cherished desire, and with God's smile upon this effort, we believe it will be made a great blessing. Mr. Ridley takes the chief responsibility of the Sunday-school, and Mr. Mason of the day-school.

If any friends on reading this feel led to help us in any of the various branches of the work, we shall be very glad. In addition to what is mentioned above, there is tract distribution and itinerating work, and any subscriptions for either of these objects, if sent to Mr. Fishe, 4, Pyrland-road, Mildmay Park, London, N., would be duly forwarded.

We have just heard of a very blessed conference of Kansuh workers held at Lancheo, more than two months ago. We are only twelve days' journey on horseback from that city, but have had to wait thus long for news.

May I ask praying friends to continue in prayer for Mongolia and Thibet, for much will be lost should the harvest wait. Mr. and Mrs. C. T. Polhill Turner, who have so recently experienced what it is to be in perils amongst the heathen, are now at home, and would, I am sure, be only too glad to tender advice, or give information, concerning Thibet. The cry from Mongolia and Thibet has been loud and long, and like the trumpet of Sinai, which waxed louder and louder, so is the cry from these lands; yet how few have "endeavoured" to reach the field. Let definite prayer be made that men chosen of God for that work may speedily be found at the front.

Again, there are the Mohammedans in China, many of them in this province of Kansuh, who seem to call for a special agency to reach them.

Praying bands little realise how greatly they help the work abroad by their prayers, and we in the field know not how much we owe to the prayers of home friends. I am glad to say we are all quite well in this station, which is much to be thankful for.—Yours affectionately in Christ,

CHARLES HORSBURGH.

Ningksia, Kansuh Prov., China, May 16.

A TERRIBLE VISITATION.—As a result of the recent cyclone in the islands off the coast of South Carolina, it is stated that 20,000 persons are on the verge of death from famine, thirst, and disease.

The Opium Commission.

On Friday last the Royal Commission on the Indian Opium Trade held its first public sitting at Westminster for the purpose of taking evidence. The Commission was appointed to consider (1) Whether the growth of the poppy and manufacture and sale of opium in British India should be prohibited except for medical purposes, and whether such prohibition could be extended to the native States. (2) The nature of the existing arrangements with the native States in respect of the transit of opium through British territory, and on what terms, if any, these arrangements could be with justice terminated. (3) The effect on the finances of India of the prohibition of the sale and export of opium, taking into consideration (*a*) the amount of compensation payable, (*b*) the cost of the necessary preventive measures, (*c*) the loss of revenue. (4) Whether any change short of total prohibition should be made in the system at present followed for regulating and restricting the opium traffic and for raising a revenue therefrom. (5) The consumption of opium by the different races and in the different districts of India, and the effect of such consumption on the moral and physical condition of the people. (6) The disposition of the people of India in regard to (*a*) the use of opium for non-medical purposes, (*b*) their willingness to bear in whole or in part the cost of prohibitive measures. Lord Brassey presided, and the other Commissioners present were:—Sir James Lyall, Mr. Arthur Pease, Mr. Mowbray, M.P., and Sir William Roberts, with Sir Charles Bernard, secretary.

SIR JOSEPH PEASE, M.P.,

was the first witness, and gave evidence on behalf of the Anti-Opium Society. He said his contention was that there had never been such a peculiar case in the history of the world as the connection between the Government of India and the opium trade. The point to which he would draw attention was that it was carried out as a cultivation and a manufacture by the State—that the State tried by every possible means to obtain fresh and larger sales for the drug. There was not in the history of the whole world a similar case of a civilised Government manufacturing any article, much less an article of the nature of opium. There was a great difference between the promoting of the trade in this way by the Government, and the mere licensing of the cultivation and manufacture of the drug for the purpose of checking its extension. He did not say that he was in favour of the Government issuing licences, but he wished to point out that there was a great difference between the Government saying, "Here is a *deadly* drug that should only be used under medical supervision and care, and its cultivation and manufacure should be controlled and restricted," and the State using every effort to spread the cultivation and sale of that drug. The society that he represented had always considered the opium trade an immoral trade, and that was the ground of their agitation against it. Without going into the question as to what the Christian law required, he would say that the moral law—which after all was based on the Christian law—indicated that no one had a right to carry on a trade that was detrimental to his fellow-men and demoralising to his neighbours. He said that with regard to the opium trade it presented a preponderance of evil over good, and of vice over virtue, and that it did not come up to the moral standard that a legitimate trade should reach. Opium was a drug that was treated by English law as a poison that should only be sold for medicinal purposes. But in India it was not grown and manufactured for medicinal purposes at all, the bulk of the production was sent to China for consumption by people there, and was not used by the Indian people themselves. The argument was used that if we did not supply China with opium China would supply herself; but he contended that we had no right to do what was wrong if it was wrong in itself because someone else was ready to do the wrong if we did not do it. His contention was that if Indian opium was kept out of China the great incentive to its cultivation by the Chinese themselves would be removed. Of late years a large amount of care had been exercised by the Government officials to restrict the use of the drug in India, and on that fact he based his contention that the moral evils resulting from the use of opium were acknowledged.

The Chairman: But you are prepared to recognise, I suppose, that it is no longer the policy of this country to use force or pressure to compel China to admit opium? The witness said he was perfectly content to take Sir James Fergusson's statement in 1891. That statement was to the effect that it was open to China to terminate the treaty on giving twelve months' notice, and she could then protect herself by increasing the duty on the importation of opium or by prohibiting importation altogether, and that it was certain that this country would never use a single pound of gunpowder or risk the life of a single soldier to compel China to admit opium. He did not quite agree with Sir James Fergusson in this interpretation of the Treaty of Tientsin, but if the policy of England was that laid down by Sir James Fergusson, he would be perfectly satisfied. If China was really in a position to impose what duty she chose on the importation of opium, she might be said to be perfectly free in the matter, and he should be content.

The witness, in answer to further questions, said he was convinced that the view he had expressed as to the immorality of the opium traffic was supported by the feeling of the country as indicated by memorials and petitions to Parliament and the Government from Christian ministers of all denominations, by Indian and Chinese missionaries, and by the expressions of opinion by leading public men.

The Chairman said he supposed the witness recognised that the Indian Government must raise a certain revenue, and that in the present financial position there would be great difficulty in finding another source of revenue if the opium revenue were relinquished. The witness said that of course when the Government found that it had not enough money to meet its expenditure it must either increase its revenue or reduce the expenditure. But he would point out that the revenue from opium was now within a far more reasonable compass than it formerly was. At present it amounted, roughly speaking, to £5,000,000 out of a total revenue of £88,000,000. Within ten years the opium revenue had decreased £3,000,000. The Indian Government had got on without this £3,000,000; and when he considered that within the same period the military expenditure had increased by some £8,000,000, he could not help thinking that if reforms in Indian expenditure were properly carried ont, and the resources of India developed, the opium revenue would prove a very small item and an inconsiderable loss if it were relinquished.

REV. DR. JAMES LEGGE,

professor of the Chinese language and literature at Oxford, said he had resided many years in China and Malacca as a missionary, and had had a wide observation of the people to whom we sold opium. He never heard a man who had a word to say in the way of apology or excuse for the opium habit, and he did not believe they would find a man in all China, even amongst opium-smokers, who would say a word in its favour. Not one of the Christian churches which had sprung up in China would admit a person in the least addicted to opium. No class of the Chinese people was free from the habit, but it manifested itself soonest amongst the poorer classes.

Lord Brassey: The Chinese are very industrious, are they not, and physically strong?—Witness: Yes. They are the most industrious race I ever came across, but the opium-smokers cannot work so well as non-smokers.

You think it is extremely difficult to make a limited use of opium?—Yes; most people took too much. The drug did evil, and nothing but evil. He had often heard indignant complaints in China against England on account of the opium trade.

Lord Brassey: It is open to the Chinese Government at any time to put a stop to the trade.—Witness: Yes, but they do not seem to care about doing so.

Do you think there is any probability of the Chinese Government prohibiting the opium trade?—I cannot undertake to foretell the future. We ought to stop the production of opium in India.

By Mr. Arthur Pease: I never knew a man go on for fifteen or twenty years taking opium without becoming a slave to it. If that has been said by anyone, it is contrary to my experience.

By Sir W. Roberts: The quantity of opium grown in China was perhaps five times as much as that which came from India. Ten per cent. of the whole population of China smoked opium.

DR. MAXWELL,

secretary to the Medical Mission in London, said he had resided for many years in Formosa, where he conducted a dispensary, which was largely attended by persons seeking relief from the opium habit. He calculated that no fewer than 20,000 persons seeking to escape from the bondage passed through the hands of medical missionaries annually. These chiefly belonged to the shopkeeping and labouring classes, and very few to the richer classes. Large numbers of the wealthier classes took opium, but they did not come into the missionaries' hands. The people sought relief because the pleasure afforded at first by opium had entirely passed away, while the habit could not be given up on account of the pain entailed.

Can a man never give up opium without assistance?—No, because the physical ordeal is so severe; the patient's bones ache all over, he can neither sleep nor work, and the agony becomes almost unbearable.

What are the physical evils which result from the opium habit?—I found most of my patients more or less emaciated, and one of my rules was that if after a fortnight the patient did not begin to put on flesh I refused to give any more medicine, knowing I was being deceived. Then the opium-smokers are particularly susceptible to a number of diseases, and owing to low vitality fall an easy prey.

The sittings were resumed on Saturday, and further evidence was taken.

REV. JOSEPH ADAMS,

of the American Baptist Mission, said that he had laboured for thirteen years in the valley of the Yangtse-kiang. For four years previous to going to China—from 1875 to 1879—he was in Upper Burmah, having originally gone out as missionary to the Chinese in Upper Yunnan. From personal observation he could say that the Burmese authorities were strongly opposed to the use of opium by their people, and the prohibition, both against opium and alcoholic liquors, was very strong. The reasons for this prohibition, as given by the leading men in Burmah, were—first, that the people were so weak in the face of the temptations offered by opium and alcohol; secondly, that the Burmese religion forbids their use; and thirdly, that there were ancient laws of Burmah prohibiting the trade in these drugs. His experience was that the habit of opium-smoking once formed, it was almost impossible to break it off, and it was very seldom that only a moderate indulgence was maintained. As to the medical value of opium, he believed it was valuable in relieving the pain of rheumatic fever, but he did not believe it had any effect in preventing malarial fevers. In all fever epidemics his experience was that the opium smokers were the first to be attacked and the soonest to succumb; the healthier non-smoking coolies stood the fever far better. In Burmah the effect upon the Burmese of the prohibition of the use of opium was most satisfactory. At the missionary dispensary they had very few cases of Burmese suffering from the effects of opium, but a large number of cases of Chinese and Shans. There were many suicides also with opium, but they were in almost every instance Chinese and Shans. The priests and the civil authorities worked together in enforcing the prohibition; no doubt, if public opinion had been opposed to prohibition its enforcement would be far more difficult. Opium was used to a large extent by the Chins, a tribe occupying the country between Bhamo and the Chinese border, who were not controlled either by Burmah or China, and a great deal of difficulty was caused by the attempts of the Chins to introduce opium and opium-smoking among the Burmese. The Shans, who were also great opium-smokers, really came from China and did not settle permanently in Burmah. The Burmese authorities did not attempt to interfere with these people in their use of opium. When Upper Burmah passed under the rule of the Indian Government a proclamation was issued that the Indian Government would derive no revenue from the sale of opium, and discouraging its use. In his opinion, the attempt to prohibit the trade in opium in Burmah had not been successful, because the Chins, Shans, and Chinese were allowed to buy opium in certain quantities, and if a Burmese wished to use the drug he could easily get a Shan or a Chinaman to buy it for him. There seemed to be little doubt that the total prohibition of the trade was the only way effectually to put down opium smoking, and he believed public opinion in Burmah would support the Government in such a policy.

The opinion of the missionaries in Burmah and the 80,000 native Christians was unanimous in condemning the introduction of the opium trade into Burmah, and they were equally strong in their

opposition to alcohol. All the native Christians were teetotallers, and they placed opium-smoking and dram-drinking in exactly the same category. A good many native Christians, including some of the oldest and most trusted members of the churches, had become victims to the opium habit, and had as a consequence fallen away from the Church. His own opinion was that the habit of opium-smoking was rapidly extending in Burmah, that it was having the most disastrous effect upon the people, and that the only remedy for the evil was the entire prohibition of the sale of opium except for medicinal purposes. The British Government was greatly blamed for having legalised the trade.

Turning to China, the witness said that he had resided for ten years in the interior—250 miles from any port. His experience had been that in the interior the attitude of the Chinese towards the missionaries was extremely courteous. His wife and children had been left alone in a Chinese town for weeks together, had taken their usual walks, had received visitors, and had never met with a single insult. He believed—and it was the unanimous belief of all the missionaries—that the Chinese Government were anxious to deal with the opium trade, but were not free to do that so long as they were handicapped by the foreign imports of the drug. If the Indian import of opium was stopped, he held a very strong opinion that the Chinese Government would take steps to reduce the area of poppy cultivation, with a view to the ultimate extinction of the trade altogether. Whenever an anti-opium official was placed in charge of any district the poppy cultivation in that district disappeared like magic. He believed that the mass of public opinion in China would support the Government in any steps they should take to put down the opium trade. A vast majority of the higher officials in China were strongly opposed to opium; but no doubt among the lower officials, who were very poor, there were many who supplemented their incomes by receiving bribes to allow things to go on that they ought to put a stop to. He thought English political influence in China, as well as English trade, suffered seriously from the fact of the English Government being connected with the opium trade. It was constantly thrown in the faces of the missionaries that they belonged to the people who brought them the opium traffic, and often this was very detrimental to missionary work.

By Sir James Lyall: Previous to Upper Burmah being taken over by the Indian Government no Burmese, to his knowledge, smoked opium. It was quite true that men under the influence of opium were able to do their work as well as anyone else; but it should be remembered that they worked under the stimulus of the drug, and they had to keep themselves constantly primed, while the depression that followed was very great, and the injury to the constitution was constantly going on. In his opinion, opium-smoking was not a matter that ought to be left to religious influences: it seemed to him that it was the duty of the civil Government to protect its people against anything that was injuring them if it were possible.

By Mr. A. Pease: He had never met a Chinaman who defended opium-smoking; it was universally considered a thing to be ashamed of.

REV. J. HUDSON TAYLOR

said he had had a wide opportunity of forming an opinion as to the effect of the opium trade and opium-smoking upon the people of China. The effects of opium on the Chinese were, first, to interfere with the nutritive system. An opium-smoker rapidly lost appetite. No doubt where a man was well-to-do, and could stimulate his appetite by nutritious food, he might smoke moderately for some time without becoming emaciated, but in the case of the poorer victims to the habit they rapidly lost flesh and physical strength. Then it had a deleterious effect upon the nervous system, causing nervous irritability and sleeplessness, which could only be palliated by further recourse to the drug. Further, it had a serious effect upon the generative system, and in cases where both husband and wife were opium-smokers the children were weakly, of low vitality, and fell easy victims to infantile diseases. Mentally, opium-smokers suffered terrible depression when the effect of the stimulant had passed off. But the most disastrous result of opium-smoking was on the moral side of its victim. A confirmed opium-smoker seemed to have lost all his moral perceptions and all sense of the difference between right and wrong. There was nothing he would not resort to in order to gratify his craving for the drug, and all his natural affections seemed to be destroyed. He agreed that the connection of England with the opium traffic made Englishmen very unpopular, and it was constantly being brought up as a proof of the uselessness of Christianity. The missionaries were constantly asked why, if Christianity was so good and had such an influence for good, they did not go home and preach to their own Government as to the wickedness of the opium trade. The best classes in China unanimously attributed to us the ruin of their population, and he could not conceive a patriotic Chinaman who did not hate England for having inflicted upon them such a curse. It was certainly not generally known that there had been a change in the English policy, and that no force would be used to compel the Chinese to receive imports of Indian opium. He should be very much afraid of saying such a thing to a Chinaman, and he was not at all convinced himself that it was correct. He was aware that there had been an official statement in the House of Commons, but he thought it was very desirable that some official communication to the same effect should be made in China; at present, it was certainly not believed in China that no force would be used.

The Commission adjourned until Wednesday.

IT IS expected that after a few sittings in Calcutta the Commissioners will visit the Behar and Benares opium-growing districts, afterwards proceeding to Allahabad, Lucknow, and Lahore. On leaving the Punjab, the Commissioners may be expected to make for Rajpootana and the Malwa States, their idea being to reach Bombay before Christmas. In order to study the effect of opium upon the various races which inhabit the Indian Peninsula, it will also be necessary for the Commission to visit Madras; and finally a journey to Burmah is contemplated. As soon as the evidence is completed, Lord Brassey and his colleagues will go to one of the Hill stations, probably Darjeeling, to consider their report. The preliminary meeting of the Commission is to be held at Calcutta on November 15—not November 8, as previously stated—and the inquiry is expected to last until the end of February.

EVANGELICAL ALLIANCE.

THE forthcoming Conference of the Evangelical Alliance at Dublin (September 25—28) promises to be of great interest. The Archbishop of Dublin (Lord Plunket), in addition to presiding at the opening meeting, will hold a reception of the members of the Conference at his country seat at Bray. We understand that the Irish railways are giving special facilities to those desiring to attend the Conference.

A striking feature of the gathering will be the presence of distinguished foreigners. One of these is Professor Thoumaïan, the Armenian exile, who was condemned to death after a so-called "trial" at Angora. During his many months of imprisonment the Evangelical Alliance was pleading his cause, not only at Constantinople, but with the British Government, and eventually, owing to the urgent representations of H.M. Foreign Secretary, the Sultan "pardoned," but exiled, Messrs. Thomaïan and Kayaïan, who are now in this country. Another foreign visitor who will excite much curiosity and interest is the Zulu Princess Jejes (cousin of the late King Cetewayo), who with her husband, Mr. J. J. Meek, will describe mission work among the Zulus, in which they have had a very active part.

The programme includes some forty speakers on many important subjects. All information may be obtained of the secretary of the Alliance, 7, Adam-street, Strand, London; or of Rev. D. Mullan, Christian Union Buildings, Dublin.

The Coal Strike.

THE free meals to poor children who are suffering from the effects of the strike, are continued at the Mission Halls at Pontymoile and Cwmffrwdoer, where hundreds are entertained daily. Up to Sunday the total number was over 6,000. The spectacle presented by the children as they wait to be served is a very painful one, and one which must appeal to the finer feelings of the beholder. Mr. T. M. Wintle, the hon. superintendent of the Undenominational Christian Mission, with whom the movement originated, is to be congratulated upon his courage in undertaking such an arduous task. As the distress still continues, and the provision should be made for some time to come, Mr. Wintle would be glad to receive further contributions towards carrying on the good work. Address, Pontymoile, near Pontypool, South Wales.

A HOME IN BUCHAREST.

DEAR SIR,—Since Princess Marie of Edinburgh left her home for Bucharest, there has been a great demand in Roumania for English teachers, and, as usual, the supply exceeded the demand. The life of a governess far from her family is always a hard one, and often even dangerous for a young girl. In almost all large towns in Europe there are "Homes" ready to receive any young person in distress, or needing shelter. Here in the East there were none, except one or two so-called "homes," where cruel and avaricious women fleeced poor girls of all they possessed before turning them out, or placing them in houses where they were ill-fed, ill-treated, or overworked, sometimes worse. There was no refuge, no escape.

Seeing this, and sorrowing over tales of misery such as I cannot repeat here, a noble-hearted woman, herself for many years a governess in Roumania, Fräulein Schultze, took courage, and with her small savings, fruit of lifelong labours, and the aid of one or two charitable ladies, opened a "Home International," in spite of the outcry made by the keepers of the registry offices, so-called "homes." It was at this house that I, when I fled from a family in the country, was received with so much kindness and motherly love by the dear directress, that I took courage, and felt I was not alone in the wide world.

It is a very modest little "Home," beautifully clean and comfortable, but no luxury, only rest for the weary, care for the sick, counsel for the weak, and kindness for all. *Only!* But is that not life itself? Since last January the "Home" has worked steadily; over a hundred teachers, of all nationalities, have been placed and cared for. Two or three were brought from the hospital to be nursed and sent home, often helped by a small sum given for the journey.

Surely this is a work worthy of our help and sympathy. But to continue there must be help. A few days ago the directress told me, with a sigh of distress, that she feared she could not go on. Will mothers, with girls happy at home, fathers, whose daughters need not leave their protection to earn their bread, send a gift? The rent is £65 a year, and this is the great trouble. The girls pay two shillings a day, and Mdlle. Schultze contrives to pay for the food, etc., out of that, but the rent she cannot cover.

Yours truly,
F. SPEDDING, English Governess.

Bucharest.

London's Children.

SPEAKING of the children who suffer from cruelty in London alone, never have we been so busy, for the last three months have brought us twice as many cases to inquire into as the average of any previous three months of the Society's existence. Every inspector for the metropolis has two or three cases given to him each day. The consequence is that the cases are not thoroughly done; they cannot be, though the inquiries are continued to late hours. Besides the old cases, neither warned cases nor prosecuted cases can be supervised as they ought to be. To all this consequence of inadequacy of staff must be added increasing arrear of cases waiting inquiry, and the continuance of the children's sufferings meanwhile, and the further fact that we have not yet informed by our handbills one-half of the metropolis as to what is illegal to be done to children, where to give information of such doings, and under what conditions the information will be given. Before this is done in the whole metropolis, the number of children's men for the metropolis must be increased from its present fifteen to thirty.—*The Child's Guardian.*

A PROTESTANT DEFENCE BRIGADE has been formed to attend Protestant meetings for the protection of liberty of speech, and to strive by every fair and honest method to convert Romanists from the errors of Romanism to become followers of the Lord Jesus Christ. All information can be obtained from the hon. secretary, ERNEST T. JONES, 18, Paternoster Row, E.C.

CHICAGO PEACE CONGRESS.—The American *Advocate of Peace* reports that the charts prepared in London, under the superintendence of Dr. Darby, illustrating the cost of wars in men and money, the present armed state of Europe, the progress of arbitration, etc., have been hung in the Peace Exhibit section at the Chicago World's Fair, and are attracting much attention. They are finely executed, and very effective in the quick appeal which they make to the eye.

The Lucerne Conference.

The correspondent of *The Daily Chronicle* at Lucerne sends a report of the closing sessions of the summer gatherings there. The subject of the last week of conference was "Church Reunion":—

This week is really the peroration of the conferences convened by Dr. Lunn, and held in this town since the end of June last. The entire week is devoted to the topic of how to work round to some organised reunion of the Churches, and there are fresh speakers on the ground as well as new aspects of the subject on the agenda. For example, Bishop Vincent, of the American Methodist Episcopalian Church, is here; Dr. Bruce, Professor of Apologetic Theology at Glasgow; also Père Hyacinthe, who preached here to the Reunionists on Sunday. Rev. Charles A. Berry, of Wolverhampton, Rev. Dr. Mackennal, Rev. T. Law, Rev. J. W. Bourne, and others stand for English Nonconformity; while Rev. Professor Lias represents for the nonce the Church of England. Most of these preachers will preside at one or other of the conferences during this week. Incidentally, it may be remarked here that the visitors from Great Britain to these Reunion Conferences in Lucerne this year have been about double the number who went last year to Grindelwald.

Rev. H. W. Webb-Peploe took the chair at the first meeting. He devoted himself largely to the hindrances to Church reunion, and the development of the true Christian unity, namely, spiritual unity. Firstly, he strongly denounced the disunion of Church fellowships which was promoted by the so-called religious Press. What divides the Church of to-day is, he thought, not so much differences of opinion on Church organisation or Church government, but because some sections of the Press set up a censorious attitude against other sections. And of course the readers of these papers followed on the same lines. Secondly, he held that politics should not be allowed to divide any body of Christians. He strongly disapproved of political sermons, and did not approve of any expression of political opinions, because the ballot ensured perfect safety and secresy. Thirdly, there were the social divisions between the special ministers of different denominations. On some subjects he approved of a holy silence, and this was one of them. He could not possibly expect the Nonconformist bodies to accept such doctrines as that of the historic episcopate; so that he saw no likelihood of arriving at an external union. But, on the other hand, he held that all real Christians were one in spiritual purpose and spiritual life, and therefore in internal union there was every possibility of sinking differences and becoming one body in Christ. Yet there could never be an identity of ideas as to the Church or eternal things, because these were too great for the mind of man to fully grasp, and no one man or one statement of faith could ever cover the full truth.

In the discussion Rev. Charles Williams, of Accrington, deeply regretted the poor hopes of reunion which the Chairman had expressed. All Christians were nowadays unlearning many things held by our fathers, and he firmly held to the hope of unity in the near future. He cared little for the attacks of newspapers—each man should do his duty, and try to overcome this Press evil by individual good. Nor did he disapprove of political Christians, though he scorned pulpit party politics. The thing to do was to preach righteousness—in politics as in all things. His own most devoted and esteemed co-workers were some with whom he most strongly differed on political grounds. What he believed hindered Church reunion was the dogmatism which demanded the yielding of personal convictions. He would not personally give up any cherished religious belief to please any man or any church. Whatever came, Christians must be true to themselves and loyal to Christ. If he were asked what would make reunion possible he would say, first, the abandonment of the attempt to bring about uniformity in the Church. Congregations, synods, pastors, deacons, had all tried for uniformity, and it had all failed. Faith should be taken personally from Christ alone, and if anyone interfered, his answer would be that he *must* follow the Redeemer according to his conscience. Christians' business was to obey the Master, and not to argue for uniformity. Further, the very simplicity of the Gospel was an aid to reunion—if it was only accepted.

There was much reference to the Lambeth Conference, and it was unanimously held by the Nonconformist ministers present that that conference of bishops did not invite the co-operation of Nonconformists until a cut-and-dried formula, including the adhesion to the dogma of the historic episcopate, had been prepared for acceptance. The idea and the possibility of co-operation were shut out.

Rev. Dr. Mackennal presided at the Reunion Conference on Sept. 6, and carried on the argument. Reunion of the various churches certainly could not lie along the way of uniformity; neither uniformity of doctrine nor of worship, nor even identity of modes of church action. He did not think Christ ordained that there should be uniformity of church government, any more than there should be uniformity of doctrine and ritual. Secondly, the way to reunite the broken fellowship of Christians could not be by an endeavour to right the wrongs of the sixteenth, the seventeenth, or the eighteenth centuries; to avenge the cause of those who suffered, to pronounce condemnation upon those who caused unrighteous sufferings, or to correct things that they had done wrong. This matter of reunion is forced upon Christians by the necessities of the nineteenth century, and it is along the practical necessities of the nineteenth century which compel Christians to work together that all are looking for the solution of the questions which now occupy thought. Thirdly, the way to reunion did not lie along the way of endeavouring to establish a perfect system of reunion, either theoretically sound or practically unobjectionable. One of the wisest lessons of life which we are continually learning was to make the best use possible of imperfect things. The way to perfection lay along the way of using as fully as we could the things that are imperfect. The Doctor passed to consider what had been accomplished. In this connection there were two facts of the utmost importance and significance, as indicating how far reunionists had come toward a reunion of Christian sentiment—a common sentiment in relation to the Church which must be the basis of all reunion. Firstly, there was a large acceptance of the idea that for a better state of church government in all the churches there must be a more generous freedom than had ever been allowed in the historic Church community to the action of the Christian congregations themselves. The Presbyterians of Scotland, as in America, had been forced by the position of things to such an introduction of Congregational methods, to such an appeal to the enlightened conscience and good feeling of the whole Christian community, as that many of them were hardly to be distinguished from Congregationalists in their church rule. And in any system of church rule the first condition is to give to the people the opportunity of making their voice heard, and declaring their will on church matters. As a fact, the removal of one after another of what used to be thought impossibilities from the minds of believing Christians, itself suggested the advent of reunion.

Rev. J. W. Bourne laid down as a basis for unity a confession of Christ as the Son of God and the Redeemer of the world; or, to put it into a formula, the acceptance of Christ in the divinity of his person, in the perfection of his character, in the sufficiency of his atonement, in the love of his heart, in the power of his arm. As an accomplished fact, the Methodist bodies were rapidly gravitating towards union, and in a general view he as a Methodist felt that three denominations in England would be better than five, two better than three, and one better than more. These views he personally advocated thirty years ago.

Dr. Bruce, of Glasgow, Mr. George Lidgett, L.C.C., Mr. Percy W. Bunting, and Rev. Hugh Price Hughes followed, the latter speaker pointing out very plainly that the Unitarians could never be admitted into any organic union with the Nonconformist Churches. Indeed, so strongly and widely was this sentiment scattered among Nonconformists that any suggestion to organically amalgamate with the Unitarians would at once be fatal to any scheme for reunion. He deliberately made this pronouncement because it was sometimes alleged that Nonconformists were less strict on this point than Episcopalians. The acceptance of the doctrine of the divinity of Christ must be the basis of union all round.

Dr. A. Balmain Bruce, of Glasgow, had the ear of the Reunion Conference on Friday. He has delivered himself of more pronounced sentiments than many of his best admirers expected, inasmuch as he has declared for "reunion by destruction" for the Church generally, and reunion by disestablishment for the Scotch Church in particular. But his studied words are best to be reproduced as nearly literally as possible:—

A CHRISTIAN FIRST, A CHURCHMAN NEXT.

I almost feel in a false position in occupying the chair. I am conscious of no enthusiasm for the Church; I attach no unique importance to the sacraments; I am by no means hopeful of reunion on a great scale or even on a small, and I have no scheme for promoting it to propose. I was twelve years of age when the disruption of the Church of Scotland took place, and as I went to college with a memory of that event still green, I cherished from then and up to manhood a keen sense of that great calamity. I have always felt it the great misfortune of my life to be born when the Church of Scotland was not one but broken into fragments. But my grief was not without compensation, for I owe it to the catastrophe to the Scottish Church that I know Christ as I do. Had that Church remained one I might have been tempted to make it an idol, and to be a Churchman first and a Christian afterwards. The idol was broken, and I was disenchanted. So I fled from the sorrowful reality to the ideal—from the Church to the Kingdom of God, from clergymen to Christ; and from the time I arrived at independent religious convictions I have been first a Christian, and only at a long interval a Churchman. And my Christianity has been that of the Gospels rather than that which takes its lines from ecclesiastical creeds, services, and orders. With regard to the Christianity of the Gospels, I am an enthusiast and an optimist. With regard to the Church, its past history, present state, and future prospects, I am, I fear, very much the reverse. The teaching of Christ is to me the very truth, and I cannot imagine a time when it will cease to charm the human spirit. Christianity is not a spent force, not a religion that has passed through evolution towards devolution and dissolution. On the simple principle of the survival of the fittest, it must abide and prosper. Therefore, unless men are to be without religion altogether, they must continue to go to Christ's school and learn of Him.

UNION VIA DESTRUCTION.

But it is not easy to cherish the same hopefulness with regard to the future of the Church. Its past has, on the whole, been very disappointing. Instead of being an aid to faith, it is perhaps the sorest trial to faith. It is the crux rather than the crown of Christian apologetics. Such a past, "by schisms rent asunder, by heresies distressed," as full of the spirit of the evil one as of the Spirit of God, raises the doubt whether on the whole it would not be a gain to the Christian religion if the Church, as we know it, were to disappear and leave the spirit of Christianity free scope for creating a new organisation more worthily embodying its great principles. That amounts to a suggestion that the way to reconstruction is destruction. That which is before us is not "reunion" of existing fragments, but refusion of molten elements. There is no promise in the New Testament to guarantee a less revolutionary future. Those who think it impossible that the Christian Church should be "cast out and trodden under foot of man," like salt which has lost its savour, should recall the fate of the Jewish Church—"Fair as the moon, enduring as the sun," in prophecy, it nevertheless ended in Rabbinism and dispersion. There is no guarantee that the Christian Church will not become Rabbinical in spirit, lose the salt of Christian grace, and incur the neglect and contempt of men. But I hope better things, and things that accompany salvation, though I thus speak.

BARRIERS TO REUNION: DOGMATISM.

Another other hindrances to union there are two which, in my judgment, have a bad pre-eminence—namely, the dogmatic spirit, and sacramentarianism. Dogmatic formulation of faith is, if not indispensable, at least inevitable. As long as men are in earnest about religion they will dogmatise. And what earnest men dogmatise about they are apt to regard as of vital importance, and consequently to make the condition of church fellowship. Hence the endless divisions of the Protestant Church make her present state such a sorry contrast to the imposing unity of the Church of Rome. Reflecting on these divisions one cannot help feeling that too much importance has been attached to opinion, that the dogmatic temper has been in excess, that men have forgotten the distinction between religion and

theology, and exalted sound creeds above godly living. This overweening love of opinion is one form of the legal spirit which has had such a baneful ascendency throughout the history of the Church. Its only effectual antidote is the spirit of sonship which realises its responsibility to all who have Christ's name, and desire that the fellowship of Christians may be as wide and full as possible. That spirit is not a free-thinking spirit which affects superiority to all definite convictions. It has its creeds, which it earnestly holds, but it recognises the right and the duty of others to have their creed; and it enables a believing man to realise the possibility of fellow-believers not seeing in all things with his eyes in matters of doctrine. Hence arises the urgent problem of discovering a *modus vivendi* in Christian fellowship with those whose Christian creed is in certain respects divergent from a standard or supposedly orthodox creed. A higher measure of charity will learn to say, "Let us in some real, effective manner be one, for after all we are all Christians, though we differ seriously in opinion; and let us not pretend to agree more than we do, but find rather in the gravity of our declared differences a means of giving enhanced impressiveness to our ecclesiastical fellowship."

SACRAMENTARIANISM.

Sacramentarianism is the other great divider. I use this term as implying that sacraments are not only symbols, but necessary conditions of salvation, and that to be valid they must be dispensed by only ordained priests—*i.e.*, episcopally ordained priests. It follows from this conception, as I understand it, that religious sects that have not properly ordained celebrants are not in possession of the sacraments, and are not properly churches, or fragments of the true Church. Union of separated churches on such a theory, so far as religious sects not conforming to the episcopal type are concerned, is not possible. The only practical policy for them is conversion from the error of their ways and absorption into the one true Church possessing holy orders and dispensing sacramental grace. The prospect before us, I fear, is not union, but a long controversy as to whether this sacramentarian theory be or be not a true conception of Christianity. This is the previous question. How sad that at the close of the nineteenth century it should still need to be discussed! But the movement of thought in the Church on matters of faith and practice is very slow. Perhaps some centuries hence there may be some approach to agreement in regard to the true place and value of sacraments and clergy. The final understanding may be preceded by a deeper misunderstanding and more radical divergence, some sections of the Church making a fetish of sacraments, others in passionate reaction throwing them aside altogether as no longer means of grace but baneful ministers to superstition. It may be taken for granted, however, that the vast majority of those outside of the so-called "true Church" will ever regard the sacramentarian theory as based on an impossible and incredible conception of Christianity. Not a few will be ready to say, "We poor outsiders do not, it appears, possess a true ministry and valid sacraments. It does not greatly matter. We can do without both as long as we have the historic Christ, and through Him access to our heavenly Father. We may not have clergy or sacraments, and our religious community may not deserve the name of a church, but we may still have fellowship of heart in faith, hope, and love; and we may still also have our spiritual guides, men of open eye and pure heart who can see God, and tell us what they had seen." The prophet, not the priest, is the important person. To the Churchman's ear all this may sound very radical and revolutionary, but the question may modestly be whispered—Is it so very unscriptural, or very much out of keeping with the spirit of prophets, apostles, and the Lord Jesus Christ?

SCOTTISH PRESBYTERIAN UNION.

Dr. Bruce held that the desire for Scottish Presbyterian Union was rising everywhere like a tide. But there are two conflicting theories as to the method of the reconstruction, one party saying, "Reconstruct on the basis of preliminary disestablishment of the privileged fragment," and the other saying, "Reconstruct on the basis of an established Church, with its conditions of establishment readjusted as far as possible to meet existing circumstances." The former is the programme of the Free Churches, the latter of the established Church of Scotland. He would only say that the strength of the Free Church position lay in the assertion that in present circumstances a real comprehensive reunion of Scottish Presbyterianism is not possible, except on condition of disestablishment. If Churchmen could be brought to see this, they would be forced to accept disestablishment, even out of regard to the establishment principle, for that principle is that it is the duty of the State to do all in its power to put the Church in the highest possible degree of efficiency. The Doctor concluded with an eloquent appeal for Christian fellowship.

Mr. PERCY W. BUNTING led off the discussion, taking the line of argument that schisms were the natural outcome of a low state of spiritual existence in the Church, and were intended by Providence to stir the Church up to a new life.

Mr. W. T. STEAD, Rev. HUGH PRICE HUGHES, and other speakers joined in a lively and lengthy debate.

CONCLUDING PROCEEDINGS.

The three months of conference here on "Reunion of the Churches" and all matters suggesting themselves as cognate thereto, was brought to a close on Friday evening by an address from the Rev. HUGH PRICE HUGHES, of the West London Mission, in which he summarised the main points of the entire Conference, and especially the utterances of the last few days. The prominent and final impressions made on his own mind was the necessity of a full definition of terms, and a full appreciation of the reasons which weighed with the promoters and organisers of the Conference. The specific and definite object in the minds of the organisers was the organic reunion of the *disjuncta membra* of the visible body of Christ; that is to say the corporate reunion of the various organised groups into which the Christian Church has in the course of ages been divided. On this ground Mr. Hughes proceeded to argue that some of the speakers had wandered into two main irrelevancies—the one of being too individualistic, the other of being too collectivist. The distinctive object of the conference, he maintained, was not to promote fellowship among individual Christians; it was not even to promote the return of individual Christians to particular communities of Christians; but on the other hand the object was the organic reunion of Christians as such. The vital point for consideration was—Can the great organised sections of the Church as such come together?

In illustrating this point, Mr. Hughes quoted Mr. Gladstone:—"I am one of those who look more to improved temper and conception in individuals than to the adoption of formulated plans for the promotion of religious unity." It was to this improved temper and spirit amongst individual Christians that the best friends of reunion looked for final success. Mr. Hughes fully and frankly admitted that the most urgent need existed for greater reunion among the various sects of Nonconformists, quite apart from the question of union with the Episcopalians. As a painstaking collator of denominational statistics, he had classified the sects of the Christians of the world into six main groups: Anglicans, Congregationalists, Baptists, Presbyterians, Methodists, and Romanists. Leaving out of the case for reunion the Romanists, as being an impossible creed, he found that Congregationalists, Baptists, and Presbyterians are about equally numerous, each sect numbering about 15,000,000. The Anglicans might be put down at 20,000,000, or at most 25,000,000. Now if ever reunion was to take place it must be by the organic reunion of these groups—probably by the reunion of the Nonconformist groups first, the Anglicans coming round later.

Père Hyacinthe, and Dr. Wiebel, of Lucerne, followed.

THE WHITE CROSS UNION, the object of which is to cope with social vice, was started in Berlin in 1890, and rapidly spread over Germany. Last year a branch was formed in London among German-speaking young men. The membership now stands at 77, for the most part waiters. The members assemble the first Sunday evening in every month in the rooms of the Christian Home for Waiters, 44, Clipstone-street, W. On Sunday, Sept. 3, the first anniversary was celebrated, and Rev. M. Meister, of the German Church, Sydenham, and Mr. W. Müller, of the German Y.M.C.A., gave some instructive addresses, exhorting the members to be firm and true to the promise they solemnly made on joining the union.

THE Y.M.C.A.

THE York Association has just bidden public farewell to Mr. J. H. Bradshaw, late hon. sec., and Mr. J. E. Savage, member of committee, upon their leaving the city to enter on mission work in Ireland.

Mr. Geo. Holmes, missionary secretary for Egypt and Palestine, began on the 14th inst. a lecturing tour through the provinces, on behalf of the Jubilee Fund for Y.M.C.A. extension in the home and foreign fields.

Memorial stones of a handsome building for the St. Austell Association were laid on Thursday afternoon, in the presence of a large gathering of friends. The total cost will be about £2925, towards which £890 has been either received or promised.

The Hertford Association closed a successful fourteen days' tent mission on August 25. The meetings were held nightly. The attendance was good throughout, and not a few, including some young men, have professed conversion. Mr. J. E. Chusuman, of Hatfield, conducted the mission.

The "English Year Book of Y.M.C.A.'s" for 1893-4 is a model handbook of its kind. The statistics and accounts of work enable the reader to survey the world of young men so far as they as they are touched by the Association. The printing matches the compilation in excellence. Copies (1s. each) may be had from the office of the National Council at Exeter Hall.

During the season, open-air services have been held by members of the Sheffield Association, near the lodging-houses, with great blessing. Many poor people have been convicted of sin through the faithful preaching of God's word. Tracts, booklets, and magazines have been also freely distributed. Several temperance pledges were also taken, and it appears that they are being faithfully kept.

A friend, writing from Simla, laments that two important discussions recently held in the Association rooms there resulted in the victory of the wrong party. The questions were—Temperance v. Total Abstinence, and Smoking v. Non-smoking. Temperance is said to have triumped over Total Abstinence on account of the absence of the strongest advocates of the latter; while the victory of tobacco is attributed to the influence and example of two well-known missionaries in the station.

On Friday last Mr. R. C. Morgan addressed a crowded meeting in the Association Parlour, 186, Aldersgate-street, on "The Kingdom of God." He traced God's government of the universe from the creation—through all the varying phases of anarchy before the flood, through different forms of successive rule; the patriarchs, the Jewish theocracy, the four Gentile kingdoms, down to Christ, who, by-and-by, will deliver up the perfectly-restored Kingdom to God. Questions were permitted at the close. These meetings will be continued on the three following Fridays, at eight o'clock.

At the North-Eastern District Conference held at Sunderland last week, an increase of 463 members and associates was reported by the twenty-eight associations sending returns. Among the speakers were Mr. John McInnes, M.A., Mr. W. Hind Smith, and Mr. J. C. Moor (National Council), and Rev. F. Brown, missionary from China, who made most interesting reference to the work of the Y.M.C.A. in Chefoo and Pekin. Lord Kinnaird presided at the annual public meeting and conversazione of the Sunderland Association on Wednesday week, when the Assembly Hall was crowded by fully 1,200 persons.

The handsome new building of the Chicago Young Men's Christian Association is nearing completion, and will soon be ready for occupation. It is on Fifth-avenue, near Madison, and is centrally located. The structure and land cost 2,000,000dols. This will be one of the best-appointed buildings of the kind in the world. The Association will occupy the two stories in front, and two-thirds of the rear of the building. There will be a swimming tank on the first floor, 21ft. by 72ft. There will be storage room for 300 bicycles; a reading-room, on the second floor, with 300 periodicals on file; a lecture-room, with 250 chairs; and an auditorium, with 1300 seating capacity, and a stage to accommodate 150 persons. The gymnasium is complete in all its appointments, and altogether it will be a most delightful resort for young men.

ARMENIAN CHRISTIANS' DEFENCE COMMITTEE.—A final meeting of the above committee was held at 47, New Broad-street, E.C., on Monday, Rev. P. Husband Davies in the chair. An audited statement of accounts was presented and adopted. The committee thereupon was formally and finally dissolved.

LADY MEATH'S beautiful idea has been wrought into many lives. There are now no fewer than 100 branches of the Ministering Children's League, with a membership of 44,000. Each member is pledged to endeavour to perform some kind deed every day.

Letters to the Editor.

LIFE AMONG THE ENGLISH POOR.

Sir,—The letter signed "M. K. B." in your paper has surprised me greatly. I am Hampshire born and bred, and have lived in some six or seven villages in the county, but never lighted on such a favoured spot as your correspondent has stayed in. I never heard of even a four-roomed house to be rented for 9d. or 1s. the week, but I have known a good many cottages in bad condition, the landlords refusing to make even necessary repairs. Many gardens are quite destitute of fruit trees.

A villager must be more than human—or wanting in honesty—to be able to glean enough wheat to supply his family through the winter with bread, let alone feeding the fowls, which are seldom kept. In these days of machine-cut corn there is no great quantity of ears left on the ground. Men working in copses may generally take home of an evening as much wood as they can carry, but nearly all other labourers have to buy for themselves.

If "M. K. B." would kindly name his favoured village he would confer a boon on many who would be glad to move to such a desirable place.—Yours truly, A. F. A. B.

LIGHT FOR A DARK LAND.

Dear Sir,—The last Indian mail brings me an appeal which I beg leave to pass on to your readers. It is from a Bengali Christian brother, a convert who, although but young as years go in the new life, has been greatly used of God as an evangelist to his countrymen, and is being so used still. He is an educated young man, and knows English almost as well as his own vernacular. His appeal is for a supply of books, the study of which would nourish his spiritual life and furnish him with material for his public addresses; and he mentions Mr. Spurgeon, Mr. F. B. Meyer, Mr. Evan Hopkins, Dr. Pierson, and "C.H.M." as the writers whose works he especially desires to become well acquainted with. Some friends may be glad of an opportunity of sending light into a dark land by providing this Indian evangelist with books of the class described, and it will be a great pleasure to me to forward to him any that may be addressed to me.

Yours in the Gospel,

R. Wright Hay, Missionary.

3, *Longlands-villas, Sidcup, Kent.*

CHEAP AND EFFICIENT MISSIONS.

Dear Sir,—Mr. Horsburgh's letter has prompted me to take up some of the points which he has emphasized from his experience in Inland China, and which I can most heartily endorse from the little experience I have had in the interior of Africa.

Matters of dress and social etiquette, and the general mode of living of the missionary, seem small matters to those who have not had actual experience of the work and even to many of those at work in the mission field in places where European customs predominate.

But in a pioneer work these things have an importance which it is almost impossible to overrate, but very difficult to explain to those who have no experience of such fields.

It is obvious, however, that when a missionary enters for the first time a new part of a country, he will be an object of general interest and attraction, whether for good or ill, on the part of the natives. For some time he may not have the opportunity of speaking much to them, even if he knows their language; but long before he can speak to them they will have formed opinions about him, which will probably have far more weight than the sermons he may preach. This is so in our own country, but far more so among people who are shut off from general intercourse with the nations of the world. Their national prejudices are even greater than our own, and he is a foolish man who seeks to run counter to them, at least so far as they are not anti-Christian. For instance, they will judge of a man's wealth by their own standards, and it is, perhaps, impossible to avoid a reputation of being rich, but it is worth while making an effort to live as simply as possible.

Self-denial probably forms a great part of their idea of religion, and they will not be likely to listen very much to one whom they think is "making a good thing out of it."

It may be true that missionaries are not living luxuriously according to English ideas, and may put to shame many who are living in ease at home, and expecting others to do what they are not prepared to do themselves, but still, according to Chinese ideas or African ideas, they may be living at an unnecessarily higher level than the natives around them.

The complaint was lately made by the correspondent of *The Times* in Uganda that our missionaries were too condescending, and had erred in treating the natives as brothers, instead of domineering over them. This is just the sort of complaint which was made most vehemently against us by traders and others when we adopted native dress on the Upper Niger. They said that we should not lower ourselves by condescending to the ways of the people, and putting ourselves on an equality with them. But our Master has given us an example which we must follow, not to be lords and masters over those to whom we go, but to be, as He was, a servant.

To conform to their manner of life in all reasonable ways is, in my opinion, the surest way to win the confidence and respect of those amongst whom we may go. It may mean some self-denial; it will certainly need a great deal of attention, but it is well worth the trouble.

In some cases, even in pioneer missions, it may not be possible to conform, except in a most limited extent, to the ways of the people; in some it could not be done without serious risk to health. We would not wish to lay down universal rules, but I would contend most earnestly for the principle of identification of the missionary, as far as possible, with the people amongst whom he goes to work.

Charles F. Harford-Battersby, M.D.

33, *Mornington-road, Bow, E.*

SCOTTISH NOTES.

The Queen, who is at present residing at Balmoral, laid the foundation stone of the new Established Church at Crathie on Monday.

Rev. George Robson, senior minister of the United Presbyterian Church at Lauder, died on Friday night in his eighty-eighth year and the sixtieth year of his ministry. He had not preached for the last seven years, but attended the church up to a few weeks ago. His jubilee was celebrated in October, 1883.

It was a wise act on the part of the Wesleyans to send Mr. Hugh Price Hughes' colleague, Rev. T. M. Taylor, to Glasgow; his ministry is already beginning to tell for good. The little chapel in Raglan-street is now crowded with earnest worshippers, who are eager to follow the new minister in an earnest crusade against the religious indifference in the North-west of Glasgow.

The death is announced of Mr. David Crole, associated for many years in the work of the Inland Revenue Department in Edinburgh. Mr. Crole is survived by a grown-up family. He has been an elder in the Free Church since 1843, first in Greyfriars', and latterly in St. Bernard's. He did a vast amount of unobtrusive work among the poor of both congregations, but he took no part in Church politics.

Dr. Stalker, of Free St. Matthew's, Glasgow, is one of the few ministers in Scotland who manages to gather together a large congregation at the weekly prayer-meeting, which is usually held on Wednesday evening. He gets a large choir to assist him, and lectures on the Book of Psalms. He also intends this winter to give occasionally conversational lectures on the leading English hymn-writers, with copious illustrations by the choir. Many who don't belong to his congregation find in his prayer meeting "a well of life" in the midst of the busy week.

A very successful series of meetings was held at Campbeltown, Argyllshire, last week, in connection with the twenty-sixth Scottish National Sabbath-school Convention. Delegates were present from all parts of Scotland, who profited greatly by the admirable papers read to them by Dr. Russell, of Campbeltown, Rev. A. G. Fleming, and W. A. Wetton, Paisley, Arch. Bell, Edinburgh, and Drs. Morrison and Ross, principals of the Free and Established Church Normal Schools, Glasgow. Model lessons were also given by two gentlemen who are famous as Sunday-school teachers in the West of Scotland, Messrs. Alex. Mackeith, Glasgow, and John Wilson, Greenock. These meetings are sure to tell for good on Sabbath-school work throughout the coming winter.

The congregations of St. Bryccdale Free Church and Kirkcaldy Parish Church worshipped together last Sunday in the latter church, the Free Church being placed in the hands of tradesmen for the next few months. Rev. W. J. Macdonald, minister of the Free Church, preached, his sermon being based on Isaiah's prophecy of the reunion of Israel and Judah. He said: "I say nothing of the causes that have kept us separate for the last fifty years. Each congregation could no doubt give good reasons for its separate existence. I only wish that both could meet for a friendly discussion of our differences. Such a meeting, if conducted in large and liberal spirit, might lead to mutual concession and greater agreement. Meantime, let each accord to the other credit for having acted honestly; let us try to understand and appreciate each other's motives. Your presence here to-day declares to the world our substantial underlying unity. Do we not all worship one God, Maker and Father of all? Do we not acknowledge one Lord, who lived and died for us all? Do we not pray for one Spirit, who works in all the same peaceable fruits of righteousness? We have the same creed, the same systems of worship and Church government, and we inherit common traditions."

IRISH NOTES.

Rev. Thomas Waugh, the Wesleyan Evangelist, began a mission at Carlisle Memorial Church, Belfast, on Sunday last.

On Tuesday week, a convention for the deepening of the spiritual life was held in the Methodist Church, Larne, and was largely attended. The day was divided into three sessions, of two hours each.

Miss Herdman, of the North Africa Mission, and Miss Lynd, of the Presbyterian Mission in Damascus, are both at present in the North of Ireland, and have been giving publicly an interesting account of their missionary labours.

The Dublin Woman's Work Association has now ten confederated branches, in most of which largely attended mothers' meetings are held weekly. Seven Bible-women visit among the poor, and five trained nurses; and more than 100 ladies who act as district visitors.

A Gospel mission extending over five weeks has been held in one of the Irish Evangelisation Society's tents at Loughery, co. Down, by Mr. Miller, of Belfast. A noble band of Christian workers assisted at the meetings, which were largely attended, and many are believed to have decided for Christ.

CHRISTIAN ENDEAVOUR NOTES.

As a result of a suggestion that juniors in America should write to Australian juniors, one society in Adelaide received sixteen letters in a single day.

The Congregational Juniors of Clinton, Mich., enjoy their work so much that they petitioned for a larger service, and now hold their meetings an hour and a-quarter every week.

The Golden Link of Australia urges regular early Sunday morning Christian Endeavour prayer-meetings. "Only a few, the more earnest ones, will attend, but for spiritual refreshing and power you will find no meeting equal to this. The self-denial involved will not only give a zest to that particular meeting, but will carry its sweet reward into all the subsequent services of God's holy day."

A branch has been formed in connection with Bellshill Evangelical Union Church, of which Rev. R. W. R. Trenwith is pastor. The present membership is about fifty. The Society has a weekly meeting, and has the promise of doing much for Christ and the Church. During the past year there has been a net gain of thirty-four in the membership of the church, also a large increase in the Band of Hope.

A very commendable effort has been made by the C.E. societies of St. Louis to extend a true Christian hospitality to strangers. The correspondence committee is to be a centre of information between Endeavour Societies in all towns and the strangers within their gates. Societies everywhere are requested to communicate with the committee when a member or a friend of any member moves to a strange place; the committee will then put the "Endeavourers" of that place into communication with the stranger, that he or she may at once receive a Christian welcome, and be brought under Christian influences.

HINTS AND HELPS.

"THUS SAITH THE LORD!"

Jeremiah vi. 16.

"Stand"	2 Chron. xx. 17, Isa. xxx. 7, 15.
"See"	Heb. ii. 9, Matt. xvii. 8.
"Ask"	Matt. vii. 7, xiv. 30.
"Walk"	Col. ii. 6, Eph. v. 2, 8, 15.
"Find rest"	Matt. xi. 29, Heb. iv. 3.

FROM DARKNESS TO LIGHT.

Psa. lxv. 3, 4.

Iniquities prevailed	Eph.	ii 3.
Transgressions purged	,,	i. 7.
Chosen	,,	i. 4, 6.
Caused to approach	,,	ii. 6, 13, 18.
Dwell in thy courts	,,	ii. 19.
Satisfied	,,	i. 3.

J. G. L

THERE IS ONE PALM whose bud-sheath opens suddenly, with a loud report; but most buds open very gently, and silently unfold their petals to the sun. Even so it is with children. The conversion of one is violent and sudden; that of others takes place gently and slowly as the opening of the rose to the sun. Cæsar Malan likens his own conversion to a child being awakened by its mother's kiss. So it is with many. They wake up to a new life under the gentle kiss of Divine love.

The Christian.

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of Rev. J. B. Wadding-, Vicar of Low Moor, Clitheroe.

In our issues of last week and this week we e given a pretty full summary of the dence given before the Opium Commission ts Westminster sittings. It will be noted the evidence given by Government offi-, and reported this week, is of a very imistic character. In fairness we could withhold this evidence, but we are sure no passionate reader will attach to it the ght that belongs to the statements made the other side by Christian medical men missionaries who have lived for many rs among the Chinese people, and have e into close contact with the awful results he opium habit, both physical and moral.

Just as we go to press, we learn that there been deadly conflict between the Arabs the forces of the Congo Free State at ley Falls. For some time past there have n indications of trouble with the warlike s of Islam, whose power has now, it seems, n utterly broken in a very important on, and the supremacy of Belgium em-tically asserted. That this has been eved at the expense of blood, is cause for rtfelt sorrow and pain. Let us pray that, the curse of Arab domination removed, Gospel may have free course in the in-or of the Continent.

The following letter accompanies the an-ncement of the meetings in the Star Hall, chester, advertised last week. We but heartily sympathise with all that is said:—

ar Christian Friends,—If God lead you to attend our fourth Holiness Convention, we invite you to with unlimited consecration and unlimited ex-tion. If your experience resembles our own, ng has hindered you more, or oftener wasted ewable opportunities, than a limited confidence hat God can and does do for the wholly con-ted and faithful soul. We therefore beseech you nse to measure your immediate spiritual future at may have been an unsatisfactory and un-fying past. Though we have toiled all the night taken nothing, at his word we will let down the net for an unbounded draught. Expect from Him no paltry hand-to-mouth supply, according rather with Satan's estimate than with Christ's. Some seem satisfied if only their faces are momentarily brightened, caring apparently but little whether this radiance is a reflection or proceeds from the kindled light within. Be ours the glow of the indwelling and all-purifying promise of the Father.—Yours heartily,

F. W. Crossley.
Star Hall, Ancoats. Emily Crossley.

"They have taken away my Lord, and I know not where they have laid Him." Such must be the desolate experience of many who love the Lord Jesus, as they retire on the Sabbath from places where of old times the worshippers used to be fed with the finest of the wheat, and satisfied with honey out of the rock. We went to a "Service for the People" last Lord's Day, expecting that an endeavour would certainly be made to declare very plainly the way of salvation through Jesus Christ and Him crucified: that Jesus and the Resurrection would be the definite subject of discourse. Far from it. The only allusion to the way of salvation was the mention in prayer of "the Son of man who came not to be ministered unto, but to minister, and to give his life a ransom for many." And even this, in a way that left it just as easily to be inferred that the life given was the life He lived on earth, as the life He gave when He offered up Himself upon the Cross.

Mark that long dark line of shadows
Stretching far into the past,
Day by day it seems to lengthen;
Whither doth it tend at last?

The shadows of that long, dark line are those of "fleeted opportunities." Surely no lost opportunities will, in the coming day, be more bitterly lamented than those of winning souls; opportunities of feeding hungry people with the Bread of Life, when stones were given them instead of the Bread of God.

There are not a few indications of a desire to revive and re-decorate the harlot Church, not the least mischievous of which is a paper in the current *Pall Mall Magazine* on "Rome in America," by Mr. Raymond Blathwayt, of interviewing celebrity. Mr. Stead, in the *Review of Reviews*, calls it "a curious example of a continued dream." He says: "I began the dream, and dreamed in my 'Vatican and the New Era, a gorgeous vision of a regenerate Papacy undertaking the Director-Generalship of the world in all good works. Mr. Raymond Blathwayt has continued my dream, and in this article we have a not less imposing vision of Rome, not merely regenerate, but Puritan!" The dreaming latter-day fellow-countrymen of Latimer and Ridley are trying hard to blow out the candle which they lighted, not in a dream, but at the stake, at Oxford.

The Evening Continuation Schools for both sexes, constructed by the School Board for London, admitted 34,000 students last session, and a still larger attendance is looked for this winter. Persons over twenty-one years of age are now admitted. The student has free choice of subjects, among which is "the life and duties of citizens." For women and girls there are special classes in practical cookery, domestic economy, &c. In most of the schools vocal music and physical exercises are taught. All this for 3d. a week. The Board will be glad, upon application, "to send to employers of labour, ministers of religion, officers of Sunday-schools, &c., copies of the directory for distribution amongst those whom they can influence to join the schools; and they will be especially grateful for any help which ministers of religion and others connected with Sunday-schools can give, by directing the attention of those amongst whom they work to the facilities thus offered for self-improvement during the approaching winter season." Here is one way in which teachers may help their scholars during the week.

The terrible strike among the colliers has features which the British public will do well to look at carefully, and to impress on its memory. The destruction of property has been serious, but the roughs who had gone to the St. Leger are credited with a good deal of that. The injury to trade can hardly be estimated. The death of three persons, shot down by the soldiers, is, for these times, a new and deplorable incident of the contest between capital and labour. Though new, it is not more tragic than the picture given by the *Daily News* of child-misery in Wakefield.

Inside the enclosure, there must have been nearly fifteen hundred children, all of them of tender years, and most of them, judging from a general observation, hungry. There was enough for the seven hundred only. The rest had to go without. Outside the palings there was an equally large multitude of children of from three or four to ten years old, standing there patiently with their mugs in their hands, expecting that every moment they would be asked to go in. How weak and frail those little children were! No deception in their appearance, no make-believe of any kind but all reality—enough to move a heart of iron. Near this spot is, as I have said, the market-place. At all hours of the day you may see barefooted, half-clad, weak-looking children searching among the rubbish cast aside by dealers. They do not laugh or play. Their business is too serious for that. The moment one of them spies anything that looks eatable—a fragment of an apple or orange, or crust of miry bread—he or they pounce upon it with the avidity of famished animals. I have seen three young children—the eldest might have been eight—struggling with each other for possession of something more fit to be thrown to the pigs.

The mothers, as a matter of course, suffer along with the children, and so do the husbands.

All of them, men and women, were "clemming" out here in the open-air. "Clemming" is the Yorkshire word for pining from want. You see the word written in their faces. And yet if you pass these men twenty times not one of them will ask you for anything. They will answer your questions simply and frankly, but to ask you for the smallest help—No.

Mr. Hart, once a collier, who has given help according to his ability, declares that the poverty in this part of the mining world far exceeds anything within his fifty years' experience. The men must have a keen sense of unfair treatment (be they right or be they wrong in their view) to endure such misery. And their wives agree with them.

The strike leads us to ask whereabouts we are in the development of things. Mr. John Burns, M.P., who may be supposed to know something, says that as strikes diminish in number they increase in area, in intensity, and in the number of men who are affected. The concentration and federation of capital has caused the organisation of labour. This, he believes, means long, large, and bitter disputes. In his opinion the means of escape is "the awakening of the general public to the folly, waste, and anarchy of the present industrial system, which, based on private ownership, ends in private monopoly, a small class of rich men determining the social conditions of a nation." Mr. Burns wants to transfer the battle to every local and imperial body—that is to say, he would have the condition of the worker made a question at every local and imperial election. It may come to that, but in the meantime the power of conscience, the

good sense of men and masters, and the influence of the public ought to have a modifying effect on the fierce antagonism which has sprung up.

The underpaid condition of the manual labourers is often bad enough, but it is equalled, all things considered, by the pay given in some of the professions. The struggles of well-bred, well-educated, and highly sensitive men and women are as pathetic as anything in the annals of the poor docker or collier. According to *The Westminster Gazette* there are 2000 qualified medical assistants in London working on starvation wages. They have to dress well, "preserve an aspect of easy circumstances," keep wife and children if they have them, as many have, and all on an average salary much less than £100 a year. Advertisements like the following are common:—"Wanted, a qualified assistant for a large City practice. Board in exchange for services." Now the "practice" itself was probably a very lucrative one, for practices are constantly announced for sale worth not less than £1000 a year. Under-paid clergymen and ministers, as well as barristers and other professional men, may be counted by thousands; indeed, the broadcloth is sometimes a good deal worse off than the fustian.

In his address on Wednesday last week, as President of the British Association at Nottingham, Professor Burdon Sanderson advocated vivisection under the polite designation of "physiological research." He thought it highly discreditable that we should have to cross the Channel to the Pasteur Institute, when we might have a copy of that establishment near at hand. *The Manchester Guardian* pertinently remarks:—

> The question arises whether the knowledge gained, or the possible practical application that may some day turn up, justifies the infliction of what Claude Bernard called the "tortures of the damned" upon a countless multitude of sentient creatures. We do not dogmatise upon the question but we do assert that the question is there, and that something very important is left out when a man delivers a long address on the methods of physiology, ending with a plea for State money in order that those methods may be practised on a yet larger scale, without giving the slightest hint of the fact that the physiologist has to deal not with dead matter but with living and sentient creatures.

Moreover, the question is moral as well as scientific. And who shall say that a future generation, on coming to appreciate more fully the great gulf subsisting between mankind and the lower creatures—who, in turn, are infinitely superior to merely inanimate matter—may not declare vivisection to be both immoral and unscientific?

There are yet on the face of the earth regions that have secrets to deliver up to exploring eyes. About three months ago, at Lake Mulligan, in South Australia, the remains were found of over seventy extinct animals hitherto unknown. These include gigantic birds, several species of colossal kangaroos, and the *Diprotodon Australis*, a huge marsupial considerably exceeding the rhinoceros in size. Such discoveries enable us to realise as never before the profusion of life on the earth in ages gone by; and they should impress us with the great change that has evidently taken place in the conditions of existence on our planet since "the beginning," when "God created the heavens and the earth."

When the fight for the repeal of the State regulation of vice was going on in England, there was one lesson at least which was indelibly impressed upon the minds of repealers, viz.: "Never make a statement which you could not prove before a judge and jury; you may have sufficient evidence to convince any fair-minded person, but you know how easy it is to put a different colour on things. Be sure also, when you venture a statement on anyone's word, that, if need be, your witness will come forward and substantiate it." Thanks to this training, the British Committee were determined to be quite sure of their ground before they exposed the illegal and immoral proceedings in certain cantonments in India; they had good enough evidence before sending Mrs. Andrew and Dr. Kate Bushnell, but these ladies have proved everything up to the hilt, and have procured fresh information.

Had Lord Roberts known that the opponents of the State regulation of vice were trained and experienced public workers as well as philanthropists, and that the "lady missionaries" had enjoyed special training in tracking down evil men, he would have hesitated before flatly denying their statements, and would thus have saved himself a great deal of humiliation. He has made a very handsome apology, as apologies generally go, for what he so confidently said. At the same time, he would not have qualified his words in such a way as to leave the impression on ignorant minds that, after all, a good deal may be taken from what the ladies say, and the abuse of power in India is very local. The report of the Committee, which has had all the evidence before it, that of Lord Roberts included, tells a different tale. It shows that high-placed officials in India know very little of what is going on (Lord Roberts knew nothing of this particular thing), and that we have in our public service men who will defy the authority of Parliament when it suits their purpose.

One other point in Lord Roberts' apology deserves notice. Nearly half the apology is taken up with a suggestion that it would have been better "if the missionary ladies had been commended to the care of the authorities in India." For one thing, "they would have found their task considerably lightened." So they would; they would have been sent away with an assurance that there was nothing for them to do. When policemen search for stolen goods, they don't usually ask the suspected person kindly to take them round the house.

Dr. Mackennal emphasized at least one incontrovertible truth at Lucerne on the subject of reunion, which should never be lost sight of: "It is along the practical necessities of the nineteenth century which compel Christians to work together that all are looking for the solution of the questions which now occupy thought." In the light of this thought a good deal of encouragement might be gained from the study of the social and moral reforms of the present century. On the committee of every great society such as the Anti-Slavery Society, will be found the names both of Churchmen and Nonconformists of every denomination. To meet and take counsel together in this friendly way, discovered to them severally graces of which they else would have known nothing; a bond of union was woven by frequent intercourse; and the bitterness of denominational variance was sweetened by mutual regard. Lord Shaftesbury, who was a Churchman and a Tory, found himself so constantly supported by Nonconformists and Radicals, that he was obliged to look kindly on men from whom, in many things, he differed. The advantage was mutual. The way to reunion is to unite in promoting the good of the people.

The Wesleyan Methodists acted wisely in appointing Dr. Wm. Nicholas to deliver the Fernley Lecture this year, on the subject of "Christianity and Socialism"; they have done wisely also to publish the lecture at a cheap price.* We fancy the first eight chapters will be the most appreciated. They give the history of the Socialistic movement, and of the evolution and changes of its opinions, under a series of biographical sketches of the great Socialistic leaders. The state of opinion in the different countries is carefully and lucidly set forth. To many students it will be new that Lassalle was born of Jewish parents, and lies buried in the Jewish burying-ground of his native place, Breslau. Karl Marx also was a Jew, the family name being Mordecai. In connection with popular leaders, it is remarkable that John Bright, who was no Socialist also had Jewish blood in him. Israel has done a good deal of the thinking, both bad and good, for the nations.

The second and longer part of Dr. Nicholas' book is by no means to compare with the first. No doubt it will be satisfactory to a large number of the older members of his connexion, but the young school will not find in it the ideas of which they approve. On two points only would we make a criticism. First, Dr. Nicholas makes no attempt to prove that the rich are not growing richer, though he confidently follows Dr. Giffen in showing that the poor are not becoming poorer. Second, he would, we think, find his view greatly modified, if he would be at the trouble to read carefully the whole of the New Testament on the subject of money. Had he done so, he never would have fallen into the sophistical argument which he gives with regard to Dives and Lazarus (p. 115). All the same we are thankful for the book.

THE FIGUERAS MISSION.

We have just heard from Spain that our brother Don Alexander has been condemned by the Court in Gerona to suffer imprisonment for three years six months and twenty-one days, also to pay costs of lawsuits, and all for stating in our Spanish paper *El Heraldo*, in fidelity to the truth, that the wafer is *not* the body of Christ, and should not be worshipped as such. We ask the earnest prayers of the readers of The Christian, that the Lord may bless the efforts we shall make on our brother's behalf.

The time for our return to Figueras, to labour, we trust, with renewed physical and spiritual power, draws near, and we once more send forth the cry "Who will come with us to the help of the Lord, to the help of the Lord against the mighty?"

English ladies with private means are greatly needed for visiting in the homes of the poor and sick, helping with mothers' meetings, Sunday Schools, Y.M.C.A., Medical Mission, etc. The language is easily acquired, and the climate all that could be desired; situation on the Mediterranean, and under the shadow of the Pyrenees. The cost of journey from London to Figueras is £7 13s. Ladies not young enough to learn the language quickly would be of great use in writing English, helping with needlework, and in a thousand details which somebody must do. Who will share our happy labours in winning perishing Spaniards for the coming King?

The address of our hon. treasurer, Dr. Macwhirter Dunbar, Hedingham House, Clapham Common, London, S.W., always finds us. We shall be in or near London till starting, the Lord willing, for Figueras on October 2.

Luis and Emily Lopez Rodriguez.

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* *C. H. Kelly, Castle-street, E.C.* 2s.

Education and Missions.

AN EXPOSITION AND DEFENCE.—3.

BY REV. E. STORROW.

[It will be perceived that these papers are in reply to those by Mr. Phillips in our issues of June 1, 8, 15. The subject is of great interest and importance, and it is well that both sides of the question should be stated.]

(5) But are the results of education encouraging? Looked at as all Christian work in relation to India and Hinduism should be, they are so; and, though somewhat different, will compare favourably with other forms of labour. To have largely, if not mainly, contributed to spread throughout India a far greater amount of accurate knowledge of Christianity than has ever existed among a people not Christian, is a great thing surely. And the knowledge is so accurate, that the libels on Christians, which induced such hate and dread throughout the Roman Empire, and in our own time in China, are impossible. On the other hand, in India, Christianity is respected, though dreaded; for the educated know well how pure, benevolent, and rational it is, and how much in argument can be said in its behalf. Missionaries are honoured, native Christians are neither banned nor contemned as formerly they were, and "the persuasion is growing that Hinduism is passing away."

(6) And it is passing away, as best it should, peacefully, gradually. Polytheism is giving place to monotheism, and it approaches nearer to that of the New Testament, than to that of Islam, or Buddhism, or the Vedas, or philosophical schools. Transmigration ideas are giving place to Christian conceptions of a future life; caste is losing its power. And these are but the more manifest and perhaps of a long series of errors and superstitions which are passing away, after a practical and most disastrous domination of centuries.

(7) Distinct notice should be taken in this connection of the remarkable, yet "peaceful, revolution" affecting the status of Hindu women. There is no more important and beneficent change anywhere passing over any empire, and affecting all its people, and distinctly ameliorating the condition of tens of millions of women. And the most potent factor in these stupendous changes, not only of sentiment, but of practical utility, is the education given to boys and young men in our mission schools.

(8) But there are direct results. Yet before naming them, I should like to call attention to one or two features of the philosophy of missions, especially in their application to India, which are sadly overlooked; since they closely relate to the subject before us. It is important to aim directly at the conversion of persons, and he is most likely to do this who seeks to do it. It must be admitted that the teacher is more liable to overlook this than the evangelist. Nevertheless, he and those he represents, should keep in mind these aspects of our enterprise. In every form of Christian service we accomplish less than we desire. We often aim to do good in a certain direction, and though we fail in our intention, we find that good is done in another way. And our best and noblest aims are multiform not simple. How many Sunday-school teachers, ministers, evangelists at home, or preaching ministers abroad, are as successful in making converts as they desire? But what an immense amount of blessing, in many ways, remote and indirect, do we find resulting from faithful Christian effort! And any well-considered conception of our aims in India must take into account not only the conversion of individuals, but the ultimate issue we cannot but set before our minds—the overthrow of heathenism throughout a vast empire and the final triumph of the Kingdom of Christ. It would marvellously strengthen and dignify the missionary enterprise if we realised this. All our true work tends towards these sublime issues, and it is quite capable of proof that Christian education is one of the mightiest agencies in overthrowing one and advancing the other.

(9) Converts are not here so numerous as faithful labourers desire, but those out of mission schools are more numerous than is often supposed. For beside those who, when students, avow their faith in Christ, should be reckoned that not inconsiderable class who are secret disciples, and on occasion avow they are "Christians at heart." Those most competent to form a judgment believe that there are thousands of these. There are few missionaries who have not met with such, or heard of solemn avowals of faith in Christ even in Hindu homes, when death was imminent, or welcomed converts after years of waiting, who have declared that the foundations of their faith were laid in the mission school.

(10) Then, as to the converts, these things may be averred of them as a class: They give by a Christian profession remarkable evidence of courage, grace and disinterestedness. Their conversion often excites deep and even profound interest in religion, in the institutions, families, and castes to which they belong, which often extends to other families, and to the students of Government colleges. A large proportion of the best-educated and high-caste converts in many churches are from mission schools, and in intelligence, stability, high character, and influence they usually lead.

(11) An unusual proportion of such converts become pastors of churches and preachers to the heathen. The former stand high for good judgment, aptness to teach, ability to rule, and consistency of character. The latter, for power to preach, alike to the ignorant and educated, the gainsayer and inquirer; and usually they command a respect and attention not given to men of lower birth and smaller attainments. Any number of facts can be given in support of these statements.

I have dealt with the principal objections to education as a mission agency, and, if not with others, it certainly is not because they cannot be met. But there is still one requiring some notice. It is urged that education makes Deists, not Christians; and that it deprives young men of their ancestral religion, but gives them no other in its place. I reply, a broad distinction must be drawn between secular education given in Government schools and colleges, and the avowedly Christian education given in mission schools. As for the former, more is to be said than is usually supposed. Education is surely good in itself, and Evangelical Protestants should be the last to depreciate and dread it. And the Government of India should have due honour for attempting to give, not only a superior education to the few, but to teach the three R's to the many. It is easy to condemn the Government policy, but by no means easy to define a wiser and better that the Government of such an empire could adopt.

Then it is almost inevitable, as the history of Christianity shows, that whenever it comes into conflict with the superstitions of races not barbarous, such as the Egyptians, Syrians, Greeks, and Romans of the past, and Hindus of the present, the few only will pass directly over from the old faith to the new, whilst the majority slowly, step by step, and not without controversy and struggle, will follow deviously. But the Aryan race is too profoundly imbued with the religious spirit to become infidel, and, depraved though human nature be, the final issue of the great spiritual conflict can only end in the triumph of Christianity.

And the term Deist is used in this connection in a misleading sense, and, I fear, with the intention of exciting a prejudice against educational missions. There is a very general and wide distinction between English Deists and Hindoo Theists, for that is the word they use. The former have departed from the truth; theirs is a descent from the higher to a lower. With the latter it is otherwise. Theirs is a departure from the filthiest and grossest of all forms of polytheism, towards pure monotheism—an ascent from abysmal error toward the sublimest and most vital of all truths.

Mission schools exist to teach and promulgate monotheism of the pure Christian type. And they are doing this in a manner most marked. To say they make infidels is a most misleading and uncharitable statement. A very large proportion of those who pass through them cease to be idolaters—surely in itself an immense gain—and become monotheists of a devout, refined, and elevated type. It is often associated with profound reverence, habitual worship, and much intellectual respect for Christianity, for all such students learn to know how much can be said in behalf of its claims, and how far in rationality, elevation of principle and aim, and moral and spiritual power, it excels all other religions. They have ceased to be Hindus of the common type. Their countrymen declare they are apostates from the religion of their fathers; and of great numbers it may be truly said "they are not far from the Kingdom of Heaven." Few mission students take up an attitude hostile to Christianity. They go out of their way to exhibit respect for missionaries, and often in argument take their side. All this, no doubt, leaves much to be desired, but it proves how far on the way from Hinduism to Christianity a large and influential mass of Indian society has advanced.

Mr. Phillips cites an instance which seems to indicate another state of things—some 400 students of a Christian college in Madras meeting to oppose the baptism of a fellow-student. That was an exceptional, not a typical, case. His paper is marred by drawing very wide conclusions from isolated instances, and advocating a scheme which would work far more evil than good.

HARVEST HYMN.

See the hills and plains are bare,
Smiling late with waving grain;
Garnered now with watchful care,
Harvest-home is come again.

Ploughers, sowers, reapers, rest,
Now the long year's work is done,
By the Lord of harvests blest;
Hail! the golden trophies won!

Man and beast alike are fed
By the bounteous hand of Heaven,
As when once the tribes were led,
And the manna once was given.

Thee we hail, immortal Good!
Sovereign ruler of the skies,
Blest dispenser of our food,
Holy, Infinite, and Wise!

Hearts are bowed before THY face,
With our thanks to THEE we come,
Every good to THEE we trace,
And the joy of harvest-home.

ALBERT MIDLANE.

[9.5]

Retributive Justice.

"Eye for eye, tooth for tooth."—Ex. xxi. 24.

Few passages in Scripture have been more completely misunderstood than that in which our Lord contrasts the old Mosaic law of retribution with His own Divine injunction to requite evil with good. In the first place, people fail to see that the law of Ex. xxi. 24 is probably couched in somewhat figurative language, and that Moses no more contemplated a man's actually plucking out an eye from his neighbour, unless in very exceptional cases, than our Lord contemplated a man plucking out his own eye when He said, "If thine eye offend thee, pluck it out and cast it from thee." But, be that as it may, one thing is certain—that the principle of exact retribution is one that in one form or other underlies the laws of all civilized lands.

In England the law demands that the man who takes life shall forfeit life, while in numbers of civil cases the damage a man has done to his neighbour's business or reputation, by libel, for example, is apprised at a money value, and the offender is required to make exact amends in money for the injury done. In other lands, especially Oriental lands, thieves are obliged to make exact restitution of property stolen. Such laws, which are based on a universally-recognised principle of right, would be specially necessary in a state of life such as that which prevailed when the Israelites were in the desert, or even after they came into the promised land, and so long as prisons and all the modern machinery of justice were non-existent.

But the most important part of this law of retribution is its restraining tendency. People living under a Christian civilisation seem to be unable to imagine a state of life where the loss of an eye or of a tooth would provoke retaliation, in which the offender would be made to lose *both* his eyes, or *all* his teeth, and perhaps his life into the bargain. The writer of this paper, living in China, heard not long since of an incident that he knows to be true which illustrates this point. On a Yang-tsze steamer, the property of Chinese owners, a poor Chinaman tried to travel without paying for a ticket. On the way down to Shanghai the deception was discovered by the Chinese employés whose business it was to collect the tickets and fares of passengers. After fruitless altercation with the poor passenger, who having nothing to pay could pay nothing, he was stripped of his clothes on a cold winter night, and hung up by his hands and feet in an exposed place, by way of punishment for his attempt to defraud the company of two or three shillings. In the morning those who had hung him up came to release him when they found him frozen to death!

Now, Moses knew well, and God knew better, the tendency of human nature to take a madman's revenge on those who offend it, and the law, "Eye for eye, tooth for tooth, hand for hand, foot for foot," was a merciful law, based, indeed, on the principle of retributive justice, but so hedged in that while offenders were punished as they deserved, they were not handed over to the blind fury of angry enemies. I have given an illustration of heathen ideas of justice, or rather of retribution, from China. Let anyone read the history of Haman, desiring to destroy all the Jews he could lay his hand on, in return for a personal affront received from one member of the nation; or let them read of his making a gallows fifty cubits high to hang his enemy on; or, again, let them read the account of Nebuchadnezzar, "in his rage and fury," trying to make fire seven times hotter than itself, in order to be revenged on Shadrach and his companions; and they will see how men, with no restraining principle within, and no restraining law, such as the Mosaic law, without, will try to multiply the horrors of their revenge to the utmost; and because they cannot hang a man fifty times will at least bring in fifty somewhere, and make up by the height of a gallows for the narrowness of their opportunity of passionate vengeance.

What does our Lord say in regard to all this? Not one word against the law as given by Moses for the administration of public justice, but He gives a higher and nobler law to regulate the lives, and thoughts, and feelings of his disciples. The magistrate may do, and must do, many things as he fulfils the ministry entrusted to him by God (Rom. xiii.), which the private individual is not bound to do, and has no right to do. Our Lord's words were not directed against the public administration of justice, but against the private indulgence of revenge.

I may conclude with an illustration, showing, as it seems to me, the true harmonising of justice and forgiveness. A dear friend of mine was robbed in one of the streets of London of a gold watch, but he succeeded in seizing the thief just as he had snatched the watch. He at once handed him over to a policeman. The next day he had to appear at the Mansion House to prosecute, which he did, and the thief was sentenced to a term of imprisonment; my friend immediately sought out the prisoner's wife and family, and helped to support them till their natural supporter was released. Surely in such a way as this the loyal Christian heart finds the true meaning of giving the cloke to the man who stole his coat, while at the same time magnifying the law and making it honourable. F. A.

MISSIONARIES IN CHINA.

Dear Sir,—The missionaries in Amoy received copies of a call to prayer by the friends in Shanghai, and were fully responsive. We had wished to show sympathy in the trying circumstances of the Sungpu massacre, but found no opportunity. In our helplessness as regards human aid for the prevention of such disasters, it seemed a relief to be brought to the source of heavenly power. The day fixed was the Emperor's birthday; there seemed an appropriateness in this. The appeal came from one closely connected with the National Prayer Union, and Monday is also the day on which members of that Union seek the fuller gift of the Spirit and the raising up of Chinese apostles.

A considerable company met here last evening, and the hearts of God's people and servants were open to pray—for greater courage lest even dwelling on such painful troubles should intimidate any; for power, especially to native converts to endure trial; for the salvation of our opponents all over the country; for those who are immediate sufferers through the murders; for the salvation of the murderers; for the fulness of the Spirit in this time of need and preparation; for God to carry on the wonders of his grace already begun in China; for spiritual union with our brethren everywhere, thanks being offered for the present instance; for due preparation and guidance as to coming crises; for a realising sense of the presence and power of Christ, so as to perceive that all difficulties are nothing to Him, and that He will work his blessed will; for consuls and all officials, native and foreign.

A spirit of gratitude was shown that we enjoy so great an extent of liberty, in some respects more than in Turkey, for spreading the truth; and because we are allowed to use so many means for doing the work of God.

It is possible that the occurrence of such troubles may unite the hearts of God's children all over China more and more, and lead to the creation of a more healthy public opinion. Believing prayer on the part of God's people may prevail either to prevent the native converts from being put to physical torture, or to prepare them for such an ordeal, to them peculiarly trying.—Yours, J. Sadler.

Amoy, August 8.

Apocalyptic Scenes.

By Sir S. Arthur Blackwood, K.C.B.

XXVII.

THE FIRST SIGN.

We now approach the second main division of the prophecy, that, namely, which is contained in the series of visions consisting of the seven *signs*, the seventh of which expands into the seven *vials*. This arrangement corresponds exactly with the form in which the first part of the revelation was conveyed to the Apostle, namely, seven *seals*, the seventh of which opened out into the seven *trumpets*.

The first series occupied from ch. vi. 1, to the end of ch. xi.; the second commences with ch. xii., and concludes with ch. xvi. As has already been said, the seven signs are not specially numbered, like the seven seals, the seven trumpets, and the seven vials. They have to be *discovered*. But this is no argument against the theory that they are seven in number. A vast number of instances occur in the Scriptures, where God has recorded a seven-fold series of events or utterances, without specially calling attention to their numerical character. The seven Divine words in Eden after the Fall, the seven weepings of Joseph, the seven commands to Pharaoh to let Israel go, the seven excuses of Moses, the seven petitions in the Lord's prayer,* the seven parables of Balaam, and of our Lord in Matt. xiii., the seven sayings to the woman of Samaria, the seven words on the Cross, the seven "walks" in the Ephesians, the seven Beatitudes in the Revelation, are well known, and they are but examples out of a number which it would astonish those who have not examined the subject to learn.

Whatever purpose was intended by the use of the number, and into that we do not now enter, it is clear that the fact of its repeated use, without being specially noticed, was meant, for one thing at least, to stimulate search into the Scriptures; and the employment of a series of seven signs, not consecutively numbered, in a book so mysterious as the Apocalypse, is almost for that very reason a circumstance which we should rather expect than be surprised at. The first two, and the last being expressly designated as "signs," it would almost seem as if that fact alone were intended to lead to the attempt to discover the other four, which would complete the number seven, a number in itself so characteristic of the book.

Moreover, says Canon Garratt, "In ch. xv. 1, we have a clear proof of the correctness of the sevenfold arrangement of the signs. Comparing that verse with ch. viii. 1, 2, it is impossible not to see that between the seventh seal and the seventh sign there is a complete analogy. The last seal contains nothing but the seven trumpets, and the last sign contains nothing but the seven vials, from which it appears certain that the system consists of one series of seven seals and seven trumpets; and another series of seven signs and seven vials. Symmetry of design is so evident in the framework of the book that the most symmetrical arrangement has in itself a strong *à priori* probability."

In now considering the series of the seven signs, it is necessary to dwell for a short time on one or two points which are of great importance in their interpretation.

1. It is assumed that the two series of visions relate to one and the same chronological period, commencing with the time at which they were shown to the seer, and concluding with the close of this dispensation and the second coming of our Lord. They both end with the lightnings and voices and thunderings, with an earthquake and the great hail (ch. xi. 19, xvi. 18-21). The grounds for this assumption will, it is believed, appear as an examination of the prophecy proceeds.

2. Though covering the same period and concerned with the same subject, namely, the history of the Church and the world (*i.e.* the Roman world, or fourth great empire) during this dispensation, that history is presented in a different aspect in each series of visions. "The first line of prophecy (I again quote from Canon Garratt) relates more to outward churches, and less to the spiritual church; it has more to do with acts, and less with the hidden principles from which they spring."

3. The form of record is, moreover, different. The first set of visions relates a series of events; the second treats of a series of subjects. Both

* See "The Number Seven in Scripture." By Sir S. A. Blackwood. *(Morgan and Scott.)*

these methods are frequently employed by historians, and the use of both on the occasion under notice gives the history a completeness which it could have possessed on no other plan.

4. But both series are alike in this, that while the commencement of the visions are in due chronological sequence, their endings are not. The termination of one frequently overlaps the beginning of the next. This is inevitable, and applies to all history. As one colour of the rainbow merges into the next, so do the successive events recorded by history overlap. This appears very clearly in the first series, but it is of greater importance that it should be borne in mind in examining the second, since it will there be seen that though the commencements of the events prefigured by each sign are in chronological succession, the course of one event extends far beyond the beginning of the next, perhaps even down to the very end.

5. The symbolism employed in the series of the signs and vials is more recondite, more mysterious, and therefore more difficult of interpretation than that of the seals and trumpets. Much of it, indeed, is the same, but a considerable portion is new; and dealing, as has been said, more with hidden principles than with outward acts, it is harder to be understood. While believing that the method of interpretation is in the main correct, dogmatism is consequently out of place; and differences of opinion between those who have sought to unravel this most marvellous book are to be expected, rather than to be wondered at. I believe, however, that further light will be vouchsafed, as the end draws nearer, and that no honest and humble attempt to search into the meaning of the Divine word will be wholly in vain.

What, then, is the first sign or wonder? It is that of the sun-clothed, moon-trampling, star-crowned woman, the object, like the man-child whom she brings forth, of the great red dragon's enmity and persecution. Her appearance and disappearance are contained in the 12th chapter, for she is not seen again, and we find in her history an immediate exemplification of what has just been stated, viz., that the signs overlap each other in their course, though they are consecutive in their commencement. In this case the second sign begins in the 3rd verse of ch. xii., but the career of the sun-clothed woman is continued throughout the chapter, and subsequently to the commencement of the second sign in verse 3.

What is the meaning of the sign? In the light of Is. liv. 1 and Ga. iv. 26, 27, there can surely be no doubt that we have here a symbolic representation of "Jerusalem, which is above—which is the mother of us all," and who is again seen as "the bride, the Lamb's wife"—having the glory of God," in ch. xxi.

It is the church of St. John's day, in her pristine loveliness, "looking forth as the morning, clear as the sun, fair as the moon, and terrible as an army with banners." She is radiant with the glory of her Lord, the Sun of righteousness; her brow is encircled with apostolic truth, the twelve stars, and she stands victorious, treading down all the power of the enemy (Luke x. 19), for the moon, as the ruler of the night, is symbolic of "the world-rulers of the darkness of this age" (Eph. vi. 12).

She is "the mother of us all." The Man-child, who is to rule all nations with a rod of iron, is the symbol of those who, in succeeding generations, overcome, and who, keeping Christ's work unto the end, inherit the promises of ch. ii. 26, 27, and are manifested as "the sons of God" (Rom. viii. 12-27). In Is. lxvi. 8, 9, the birth of a *man-child* is explained as prefiguring the bringing forth of "a nation," the birth of *Zion's children*. There is a wealth and variety of symbol here which at first perplexes, but is soon seen to be marvellously appropriate to the different circumstances of the people of God. That they should be represented in one verse as a woman, and in the next as a Man-child, need not surprise the careful student of Scripture. The former figure is familiar to us; but we find that the body of Christ, is also spoken of as "one new man," and as "a perfect *man*," destined to attain to "the measure of the stature of the fulness of Christ" (Eph. ii. 15 and iv. 13) and this too, in the Epistle, which above all others, describes the Church as the *Bride* (see Eph. v. 32). Against this offspring of the early Church, the enmity of the dragon (*i.e.*—the devil, ver. 9.) for we must here anticipate the second sign—is at once aroused. But neither can he succeed, nor can all the expectations of immediate triumph over the nations which prevailed in early days be realised. The time has not arrived for association with Christ in the dominion promised to him in Ps. ii. 8, 9—"I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession; thou shalt break them with a rod of iron." The Church in this dispensation is indeed seated "in heavenly places in Christ Jesus" (Eph ii. 6), or in the symbolic language of the text, "caught up to God and to his throne," where the vision of ch. iv. 4 had previously exhibited her. But she is at the same time militant here on earth, engaged in fierce and continual conflict with all the powers of evil.

As the possessor of a charmed life, the object of Divine protection, the great dragon, the old serpent, the devil, cannot destroy that Church. He may be permitted to "make war with the woman's seed" to rob them individually of their earthly lives, and apparently "to overcome the saints" (ch. xiii. 7). But their real "life is hid with Christ in God," beyond the reach of harm. They are eternally secure.

The continuation of the first sign then represents "the woman" as fleeing into the wilderness, and miraculously preserved for 1260 days (or years), spoken of again in ver. 14, as "a time, and times and half a time"—*i.e.*, three and a-half years, or 1260 days. First she is assisted by "the two wings of a great eagle"; and then by "the earth," which swallows up the flood which the serpent casts out of his mouth in order to destroy her. From that time the symbol of the woman as representing the Church is dropped.

The explanation of the imagery here employed is surely not difficult when the light of history is thrown upon it.

It was but for a very brief period that the sun-clothed, star-crowned, moon-trampling woman, the Church of Christ, shone forth in her purity, and beauty, and power, the power of her risen Lord. Then had she "favour with all the people" and "the people magnified" her (Acts ii. 47, and v. 13). But the light was quickly dimmed; the unity of the body was marred, and by degrees the very idea of the Church, as an unique creation, invested with the glory and endued with the power of her Saviour, vanished. Milner, the ecclesiastical historian, records how rapidly after the establishment of Christianity by Constantine "faith, love, heavenly mindedness appeared very rare, the doctrine of real conversion was very much lost, and external baptism placed in its stead, justification by faith in a crucified Saviour was scarcely to be seen, and the real Gospel of Christ was hidden." Ere three centuries had elapsed her flight was completed. Then succeeded the 1260 years of gross papal darkness, during which she was lost to the view of men. She was in the wilderness indeed.

Yet the wings of "the eagle, the great one" (see Greek) were of no small use to her. As in other days, "a great eagle with great wings" denoted the greatest of existing empires, the unbroken Babylonian power (Ez. xvii. 3), and another great eagle with great wings represented that of Egypt (v. 7), so here the symbol well set forth the imperial power of Rome, which was devoted, and notably in the days of Theodosius the Great, to protect and assist the Church of Christ. Indeed, as Gibbon says, "Every victory of his contributed to the triumph of the orthodox and catholic faith," and, previously to those days, for a considerable part of the three centuries, the empire, in both its divisions, east and west—its "two wings"—instead of persecuting the Church, had helped her.

Thus, as truly observed in the "Notes and Comments" of The Christian of February 23, 1893, "has the common sense of governors and magistrates, on some occasions, been of eminent service to the truth."

Failing to destroy the Church by open persecution, in consequence of the Pagan empire having become—at least in name—Christian, the great enemy, that old serpent, then adopted other measures. As at the beginning from his lips came the lie which beguiled Eve, so now "out of his mouth was cast water, as a flood, after the woman, that he might cause her to be carried away by the flood." "The mouth of the wicked (and especially of 'that wicked one') poureth out evil things." It was the age of heresies. Arianism, Macedonianism (unjustly called Nestorianism), Eutychianism, and other false doctrines respecting our Lord's person and nature arose one after the other. But "the earth opened her mouth and swallowed up the flood." As the sea is the symbol of nations in a state of unrest, so the earth represents a settled condition of things. It was the power of Imperial Rome that summoned the Œcumenical councils, which refuted and condemned the heresies, and framed our creeds.

Thus, and in other ways, as Canon Garratt says, was the Empire a help to the people of God during the three hundred years which the flight into the wilderness occupied: maintaining the truth, preserving a greater degree of freedom of conscience than would otherwise have existed, and restraining the overbearing tyranny of ecclesiastical rulers, or Nicolaitanes. "The earth helped the woman." But the time of her disappearance was at hand, and soon there remained but "the remnant of her seed, which kept the commandments of God, and had the testimony of Jesus Christ," and against whom the dragon, filled with wrath, "went to make war."

PERSONAL STEWARDSHIP.

By Jacob H. Schiff.

Many, if not most, men of means acknowledge the duty imposed upon them to permit their fellow-beings to benefit, to some extent, through the larger wealth which a kind Providence has allotted to them. As a rule, those who have acquired wealth through their own exertion will be more ready to carry this duty into practical effect than those whose fortune has come to them through inheritance; nor will the men included in the latter class be found as ready to bestow a part of their wealth for public purposes during their lifetime.

It is no sacrifice, and consequently hardly a meritorious action, to dispose of part of one's fortune by testament; for with our death we cease to own and to enjoy the wealth accumulated during life. Charity and philanthropy, to become effective, should have personal supervision; for it is unlikely that others can carry into practical effect our ideas and intentions as well as we can do it ourselves.

The heart being more readily touched than the head, charity abounds, while philanthropy is wanting; and while, as a rule, hospitals and societies for the care of the afflicted are generously supported, many of the most meritorious educational institutions are compelled to vegetate for want of public spirit on the part of those upon whose support these institutions have to rely for their very existence.

The surplus wealth we have gained, to some extent at least, belongs to our fellow-beings; we are only the temporary custodians of our fortunes. Let us be careful that no just complaint can be made against our stewardship, nor against the refusal to permit others entitled to it to enjoy a tithe of our wealth until the inexorable laws of nature compel us to leave it behind us.—*N. Y. Independent.*

MISSIONS IN JAPAN.

Missionary enterprise out here is somewhat in abeyance just now. Everyone, with a few exceptions, who can get away, has gone to one or other of the attractive places in the hills of which there are so many in Japan. Still, Christian effort is not altogether wanting. The Seamen's Mission, in the capable hands of J. Austen during her husband's absence, seems to be very effective in reaching the sailors. Dr. Meacham is evidently doing a useful work at the Union Church and at the Bluff. Mrs. Pearson, who is connected with one of the American societies, has a large number of Bible women (about eighty, I believe) whom she supports and superintends. She has been twenty years in Japan, and has yet to take her first holiday! She is a great example to others.

In Tokio, Dr. Whitney, of the American Legation, is full of good works. His hospital, which he superintends in his spare time; his Scripture Union of Japan, now numbering some 12,000 members, many of them heathen; his Post and Telegraph Mission; his Railway Mission, are all more or less flourishing, praise the Lord.

The first anniversary of the Railway Mission was held at Sheba, Tokio, on Saturday last, and though not to be compared with the anniversaries of the Railway Mission of England, held in Exeter Hall, yet it was full of promise for Japan. The Lord has faithful witnesses in Japan. May He increase both their faithfulness and their number!

H. W. Fay.

Yokohama, Japan, August 31.

Perth Christian Conference.

[By our Special Correspondent.]

Many memories crowd the mind as, entering once more the old City Hall of Perth, one recalls honoured saints and teachers, now with God, who have witnessed for Him within its walls. Only last year we sat close behind Dr. Andrew Bonar and reported what proved almost his last public utterance. These have gone to their reward, but others have been raised by God to open out the treasures of his Word, and thus this annual gathering has been marked this year, as in the past, by fire and fervour, an earnest spirituality and an intensely practical purpose. The general subject of the Conference, held on Tuesday, Wednesday, and Thursday in last week, was "The Christian Life as a Walking with God: Here and hereafter."

TUESDAY.

On the first morning Lord Kinnaird, who presided, read several passages of Scripture, and very briefly introduced the theme, showing its great importance as bearing on everyday life and service.

Rev. G. H. C. Macgregor said: "Enoch walked with God"—so shortly and succinctly does the inspired writer tell the story of this remarkable man who stood head and shoulders above his generation, and yet of whom we know nothing save that he walked with God, and was not, for God took him. Of only two of the Old Testament saints is it specifically stated that they "walked with God"—these two are Enoch and Noah. Others, such as Abraham, Moses, David, Nehemiah, and Daniel, truly walked with God, but it is not specially predicated of them. If such men walked with God, why should not we, to whom is revealed in Jesus Christ the full glory of the Father?

Now, what is it to walk with God? It is not one act, or even a series of acts;

it is a habit of life.

With Enoch it was no exceptional, spasmodic thing; neither must it be with us. It must be a consistent and continual walk; going on in the daily round of life, in the dull and monotonous routine of duty and care. Now what is the characteristic of the man who thus walks with God? It is the continual consciousness of God. God is in all his thinking and will and way. And what is the character of the life itself? It is not necessarily one of complacency, for the more fully a man is convinced of God's holiness, the more he realises his own worthlessness and need of the cleansing blood. But it is a life of joy, for there is no joy like that which comes to the soul which is walking with God. Further, it is a life of peace, a peaceful life. It is a life free of fear, for while there are difficulties there is a deep sense of confidence and calm in the realised presence of God.

Such is the life we are called on to lead. It is only possible to those who are children of God. But there are those who are in Christ, and who yet feel they are not walking with God. What is to be done? The first thing is full and frank confession; the second is to lay hold afresh of God's promises, and the third is the laying aside of everything that is calculated to offend God. There must be separation from sin if we are to enter on this life so different from that which we have been leading. There are many things that have to be given up and put away. May God give us to know the glory of this fellowship with Him in daily life!

Rev. Dr. Elder Cumming read Micah vi. 8: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" These words, addressed by Balaam to Balak, indicate that at one moment in the king's history there was

a tremendous crisis,

and there seemed a possibility he might give up his idols and follow God. He was prepared to give thousands of rams, rivers of oil, and even the heir to his throne, but was told that God would have none of these. The King is reminded of what God would have—righteousness of life, a merciful heart, a walk before God. All this, however, implies an antecedent step, as shown by the little word "thy." God must be our God, ere we can can walk with Him. The great hindrance is pride; until that barrier be removed we cannot walk with God. This walk is not an occasional heroic endeavour, but the daily round and common task, the usual habit and demeanour of our life. Further, it is a walk open to every Christian, a step at a time and always in a forward direction. It is a walk by faith, simple trust in the Father, even when He sends hard blows, for we know He sends them in love and in wisdom. So we walk through life till the door opens to us and we pass through into the light of God's presence, the light of the glory of Heaven.

the afternoon meeting

on the first day began with an address on spiritual life, and went on to work among the Jews, among special classes, and among the young.

Rev. E. W. Moore said, in the course of his address, that we are called to walk in wisdom towards them that are without, in order that we may not prove hindrances to them. How is this wisdom to be gained? In Isa. xi. 2 we have the perfect pattern held up before us. There we see that the spirit of wisdom and understanding rested upon Christ. We are deeply conscious of our need of filling and guidance; but do we understand that God offers—not so much direction as a Director, even the Holy Spirit? After showing how the Spirit of God, in his various attributes, rested on Jesus, the speaker concluded by urging our need of the fulness of the Spirit for wisdom and counsel, and the glorious possibility of our receiving Him in large measure if we but place ourselves unreservedly at his disposal.

Mr. Leopold Cohen, who is going to New York to work with Mr. Warszawiak, gave some account of his religious experiences in Hungary, showing how he had been brought up to regard the Christians as idolaters, and the cross as an idolatrous symbol. At length, after becoming a Rabbi, he became convinced, from his study of the ancient Scriptures, that the Messiah must have come already. By-and-by, in the providence of God, he was led to hear Mr. Warszawiak, and in due season was brought to the Lord Jesus, and is now seeking to make his name known to his brethren after the flesh.

Mr. E. J. Kennedy spoke on work among young men as one of the most important efforts of the day, seeing that these young men will in a few years be leaders in Church and nation. After touching on the dangers of young men—specially on gambling—the speaker told something of what London workers are trying to do for these young men coming up from the country, and claimed sympathy and prayer for those who seek to care for endangered lads far from home and friends.

Some twenty minutes were then devoted to open conference, in which various speakers took part. Amongst these, Mr. J. R. Mackenzie gave an account of the work of the Monthly Tract Society. The secretary of the Scottish Navvy Mission described the work and needs of the society, which has at present six missionaries engaged amongst the navvies of the north. Another spoke of three years' service among ploughmen, a hard work in many ways, but one that had been much blessed of God. The next half-hour was set apart for special prayer for the salvation of our children, while in the Tay-street Hall a ministers' meeting was addressed by Dr. Elder Cumming.

WEDNESDAY.

After a season spent in praise, prayer, and the presentation of numerous requests, the first address of the day was given by

Dr. Elder Cumming, who said: There are four texts, which fall into two pairs, to which I want to call your attention. These are, Col. ii. 6 and 2 Cor. vi. 16; Gal. v. 16 and 25. The first, "As ye have received Christ Jesus the Lord, so walk ye in Him" may be read in two senses. One is a *causal relation*: because ye have received Christ, walk in Him. That is to say, there is an obligation resting on everyone who has accepted Christ to walk in Him. But the second sense brings out the similarity between accepting Christ at the first and going on with Him. Christ was accepted by faith, so the secret of sanctification is Christ accepted by faith. Faith is the key which opens both doors. Passing on to the second member of the first pair, 2 Cor. vi. 16, we find the promise made by God, "I will walk in them." Now see the contrast, yet connection, between these two texts. In the first the human aspect appears, we are to walk in Christ; but in the second it is God who walks in us. There is a manifest difference, and we may not pass over a word and say things are the same though differently expressed. There is an *ego* in both texts, but in the one it is God and in the other man. But while this is so, I believe that we may view our life in the aspect in which God views it, and regard Him as the Doer, the Worker, the Walker. The difference between the two texts is obvious enough, but careful attention brings out a harmony. The second principle brings

a wonderful reality,

a marvellous change, into the whole of our lives.

Now turn to my second pair. You see they have to do with the Holy Spirit, and you know how radically important this is in the Christian life. Take two Christian men. One is a good man, walks as he best knows how with his eye on Christ, but somehow he knows little of the Holy Spirit, who is scarce more to him than a name. But take another one who has come to know the blessedness of the power and presence of the Spirit, one to whom the Holy Spirit is a reality: what a difference between these two! You at once see that the one lacks, with all his excellences, something which the other has. Now our first text (in this second pair) is Gal. v. 16: "Walk in the Spirit, and ye shall not fulfil the strong desires of the flesh." The second is verse 25 of the same chapter: "If we live in the Spirit, let us also walk in the Spirit." Now, in the original these are not the same thing. The words used for "walk" are different. The first is individual walk, the second is walking together, in company, in community. Many who have learned the first know nothing of the second. The first has to do with personal life: if we walk in the Spirit we shall be kept from the lusts of the flesh. The second has to do with Church life and Christian work; if we live in the Spirit we shall keep step together and be in unity. I believe that ten men working together in such unity would have twenty times the power and blessing which the same number of men would have working separately and independently.

Rev. Hubert Brooke: I knew a man in Christ some sixteen years ago who was asking the question of which we have heard, How can I live a holy life and teach others to live it? The answer came, as it has done to hundreds of others, in the words of the first text Dr. Cumming has been speaking of: "As ye have received Christ Jesus the Lord, so walk ye in Him." His eyes were opened, and he saw that as he had received Christ at the first for salvation, so now he was to receive Him for sanctification. So much by way of testimony; but now to my proper subject, which is—

"marks and fruit

of walking with God." Let us look at the three men in the Old Testament who are distinctly stated to have walked with God. These are Enoch, Noah, and Levi. Enoch walked 300 years with God in an ungodly age; Noah walked with God when godlessness was at the full; and Levi, as we are told in Mal. ii. 6, walked with God in the days of Israel's glory. Enoch prophesied, Noah preached, Levi taught. We might call them prophet, priest, and professor; but in this they were alike—they all witnessed for God, as we will if we walk with Him. Very often our witness fails, not because the witness is faulty, but because of the life which lies behind the witness.

These men witnessed for God under very diverse circumstances. Enoch seems to have been a ordinary family man, providing for the needs of his own household. Noah was called to a more public life, in building the Ark, and becoming the butt of the scoffer and sceptic. Levi was a priest, a public teacher. They all walked with God, they all witnessed for Him, though the reception their witness met with was very different. The first was used to bring, at least, one son to God; the second was the means of saving seven persons besides himself, while the third, we are told, "did turn many away from iniquity." Success, as man esteems it, does not always come: but God's Word spoken in the power of his Spirit fulfils his purpose, and that is sufficient. We cannot measure results! Isaiah was told he would witness without visible result, yet no writer of the Old Testament has been so much used to the conversion of souls. Who was the man that was honoured to bring the late Mr. Spurgeon to Christ? An almost unknown Methodist preacher, who may count his spiritual grandchildren by many thousands.

As to the results to themselves. Enoch had the testimony he pleased God—he knew he pleased God. Do you know you please God? You may have the witness, if you will. Noah proved the resources of God in every possible circumstance of need, and so may we. Levi, we are told, had "My covenant with Him"—a wonderful word, which will bear much private study. Thus walking with God is shown to be possible in every circumstance, for

the old and the young, for the busiest and the most leisured. Thus we find that walkers with God please Him, see their families blessed, and become witnesses to the world in the only way in which it will listen and with which it cannot find fault, and which it cannot but admire—that is to say, in a holy life.

WEDNESDAY AFTERNOON.

Lord Kinnaird presided in the afternoon, and briefly introduced the theme of missions. The first speaker was

Rev. J. Hudson Taylor, who opened with a few words on the connection between walking with God and interest in missions. Those who walk with God cannot but realise the position He has assigned to missions to the heathen. With regard to China, Mr. Taylor believed that the present difficulties would increase rather than decrease. It is not at all hard, from a Chinese point of view, to account for the jealousy or dread of foreign emissaries (as missionaries must appear) entertained by the Government of China. But whether there be difficulties or not, Jesus has bidden us evangelise the nations, and in doing so we have his presence assured.

Miss Annie R. Taylor greatly interested the audience by an animated account of her experiences in Tibet, of various remarkable tokens of the protecting care of God, and of the possibilities of penetrating the country so long hermetically sealed against the Gospel. She appealed earnestly for fresh labourers, and particularly medical missionaries.

Dr. Fry, now of the Edinburgh Medical Missionary Society, made a strong plea for medical missions, now proving so valuable in winning a way for the Gospel in the face of dense ignorance and passionate prejudice. From his own experience at Travancore the speaker brought many instances of the potency of this double ministry.

Dr. Valentine, of Agra, said that thirty-two years ago, when he went out to India, there were those who doubted the usefulness of medical missionaries; and, to his astonishment, he found on returning home that there are still some sceptical on this point. For the enlightenment of such he read certain statistics showing the appalling need of parts of India for medical men and missionaries.

Mr. E. J. Kennedy felt that in view of such startling figures we had need to look to the source whence missionaries are to be obtained. For his own part he held that the Y.M.C.A. and Y.W.C.A. were designed by God to be a source of the perpetual supply of missionaries, and from this point of view he gave some account of the object and operations of the work of the Y.M.C.A. among young men.

THURSDAY.

Lord Polwarth, who presided at the morning meeting, read 1 John i., and asked: What ought to be our attitude on this closing day of Conference. Surely it is one of expectation and anticipation. We have been dwelling on the possibilities of the Christian life, and considering the godly walk of men who have gone before. We see in the first chapters of the Bible that man was made to walk with God, that sin came and shattered the communion, and then that God deigned to interfere for man's redemption and restoration, in order that he might walk with his God. Our Lord Jesus, in his conversation with the poor degraded woman of Samaria, gave a wonderful glimpse of the heart of God when He said, "The Father seeketh such to worship Him." In the last book of the Bible we see redemption completed, fellowship consummated, and the Lamb of God leading his people beside the living waters. Of the walk with Him hereafter we have a blessed view; meanwhile we learn there is no limit to the life of him who walks by faith in God and in dependence on the Holy Spirit.

Rev. G. H. C. Macgregor, in speaking on "Walking with God: to what it leads," said: There are two lines which must be followed on this point: we may speak of the development of character, of what a man becomes who walks with God; or we may speak of experience, of the path along which God leads those who walk with Him. I desire to take the first of these—

THE DEVELOPMENT OF CHARACTER,

and I begin with the text 1 Peter ii. 9, where we read we are to "show forth the virtues (margin) of Him who hath called us out of darkness into his marvellous light." The purpose of God in calling us to Himself is that we should manifest the character of his Son. The Christian is the world's Bible: many will read no other. How important it is, then, that we bear true witness in life as well as with lip. If the eye be kept stedfast on Christ "we, beholding as in a glass the glory of the Lord, are changed into the same image."

We want to be very practical. What then are the graces to be manifested in daily life? Turn to 2 Pet. i. 5, "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love." Notice the progression. If you and I walk with God the first result will be the strengthening of our faith, for the more we know of Him the more we trust Him in all things. Then comes virtue, that is courage or rather a strenuousness of character which finds vent in good works. Men who walk with God have nothing effeminate about them; women who walk with God will show the best graces of womanhood. Next comes knowledge. As we know God we trust Him, and as we trust we know more and more of Him. There is action and reaction leading on to fulness of knowledge. Then follows self-control—not only the power of acting but the power of refraining from acting. How the fussiness and petty haste of life stands rebuked by the calm dignity and serenity of the Lord Jesus. The next grace is patience—really endurance, a grand grace which goes to make reliable men. Then there is godliness, which here means specially reverence, a grace in which many in these days are greatly lacking. Next brotherly kindness. How many valuable and true men and women come short in gentleness, kindness, sympathetic helpfulness for those in need. Finally love, the biggest word in the whole Bible. "We shall be like Him"—we rejoice to know—and what is He like? He is "the express image of the Father." And what is the Father like? "God is love." As these graces develop we grow in his likeness, and the ultimate effect is love. The speaker concluded with a few words on the end of the walk—the presence of God when He takes us to Himself.

Rev. Dr. Robertson felt that "walking with God" was a characteristic Old Testament phrase, the New Testament equivalent being "fellowship with the Father." Of this fellowship Jesus was the perfect example, and as He walked so should we seek to walk. From this point of view the speaker traced how marvellously all through the earthly life of Jesus his fellowship with the Father influenced and moulded all He did and said. So should it be with us: "our fellowship is with the Father and with his Son Jesus Christ"; and in proportion as this becomes manifest in our lives shall we be enabled to glorify Him.

Rev. James Somerville followed in a warm and eloquent tribute to Dr. Andrew Bonar, who passed away since last Conference, and who was always a welcome speaker at Perth. The chairman added a few words of personal reminiscences, and the proceedings concluded in prayer. In the afternoon a united Communion was held, and largely attended.

EVENING MEETINGS.

The evening gatherings were evangelistic and missionary in character, and were very largely attended. Sir A. Campbell presided on the first evening, when Mr. Leopold Cohen told something of what he had seen of Mr. Warszawiak's work. The Saturday gatherings, when this young preacher addresses large congregations of Jews, have been greatly blessed. The Friday evening meetings, when opportunity is given for discussion, have proved most useful. The Home for Persecuted Jews has also been remarkably used of God. One pressing need is a school for hundreds of children who are ready to be taught Christian truth, but cannot by reason of the lack of a school.

Evangelistic addresses followed by Mr. E. J. Kennedy and Rev. G. H. C. Macgregor, who were enabled to set forth the Gospel clearly and forcefully, illustrating it in a way likely to hold the young men and women who crowded the hall.

A MISSIONARY EVENING.

The second evening was devoted to missions, Mr. Brown Douglas presiding.

Rev. J. C. Peattie, of Madras, spoke specially on educational work as a missionary agency. Admitting that questions were raised as to the spiritual results of education, the speaker maintained that for the better classes at least, Christian education was almost the only means of evangelisation. The flower of India will have education, and if the Christian churches do not supply the need, others do. For his own part, if, with all his past experience of various agencies, he had to choose afresh his line of work, he would have no hesitation in choosing educational work as rich in result.

Dr. Valentine, supplemented his afternoon's address by a number of incidents from his long career as a medical missionary in India. *En passant* he brought out out the sad fact that, while there are in India no less than 330 millions of gods, there is not a good, righteous, just god among them all, everyone being evil, vindictive, vile, and cruel in one way or another. He had been asked again and again since he came home, "Do you think Christianity is making progress in India?" His reply, which he vindicated by many incidents, is Yes; great progress. The results are cheering, and yet they are but the firstfruits of a glorious coming harvest.

Rev. Pandani Mzimba, a Kaffir from Lovedale pleaded the cause of his own land—sunny Africa; his own people—a people without God, a people groaning under the horrible slave trade, a people destroying their own selves. Hard work was it for the pioneer missionaries in the Kaffirland; but great has been the blessing. After telling the story of his own conversion from being a "heathen man," the speaker closed by saying that though God has saved many, Africa is still a heathen land, and needs sorely and sadly many more missionaries.

An address followed from Rev. Arthur Bonsey of Hankow, giving many details of that great Chinese city, in which he had practically learned what is meant by the millions of China. By way of illustrating the power of the Gospel, the speaker narrated the conversion, devotion, and cheerful sacrifice of all his possessions of the first convert in Central China. The bewildering difficulties of evangelising in great cities were described in an animated style, and the speaker laid full emphasis on the fact that "We are evangelising the Chinese by means of the native Christians, who are the most efficient and valuable evangelists."

Rev. J. Hudson Taylor closed the proceedings of the evening with an earnest appeal for more workers, men and women filled with the Spirit of God. Only such are of any value in the mission field. While thanking God for what has been done, he urged that after all it is but the beginning. We need a more intense realisation of what the lost millions actually are if we would do real service among the perishing heathen. Power is needed in the Church at home as well as abroad. Missionaries have been compared to the steel spear-head, but the home Church is the heavy wooden shaft which drives the head home. In spite of all that has been done of late, there is an appalling lack of witnesses for God among the heathen. It is time every believer was asking, What self-sacrifice am I called on to make for the spread of the Gospel abroad? The Gospel has been proved to be the power of God unto salvation in every land under the sun. What are we doing to secure its world-wide proclamation? A large proportion of those who have been brought to Christ in China and other foreign fields have been brought through native evangelists; but we need many godly young men to go out to train and guide these. Many Spirit-filled women are also needed. May God lay it upon many hearts.

CLOSING MEETING.

The last meeting, held on Thursday evening, was again largely attended. Rev. James Collinson (Hertfordshire) gave a brief address, gathering up the threads of the closing Conference, and seeking to bring the whole to a practical conclusion in winning souls to Christ. Rev. G. H. C. MacGregor followed with an address on the four different ways in which Christ was treated when on earth, and in which his Gospel is treated now. As an evangelistic appeal it was singularly searching and solemn. The proceedings of the Conference were brought to a fitting close by Praise meetings held on Friday morning and afternoon.

DR. PATON, of Nottingham, is greatly interested in a scheme for extending the influence of Sunday-schools by the formation of a home department. A visitor appointed to a certain district calls upon the families of the congregation in it, to enlist all the children as students of Scripture. Cards of membership are given, and a list of subjects for three months ahead. Every home is visited at least once a quarter.

For the Young.

A LITTLE DRUNKARD.

By Miss Krikorian.

Minas is a boy of four years of age. A fortnight ago I went to the house where Minas lives to see a drunkard at the request of his wife. I began to talk about the harm of the drink. During the conversation one of the women there, pointing with her finger towards some who were sitting on the other end of the room, said, "Teacher (the people usually call me so), if you can succeed in making that fellow give up the drink, you will have done a great thing." I turned round to see the person referred to, but seeing there some women and a child of four or five years of age, I did not know whom she meant. because in Turkey women rarely drink *raki* (Turkish drink), and I did not suspect that such a small child could drink, as I knew nothing until then of Minas, so I asked her whom she meant. "That boy," she said, "who stands there is one of the worst drunkards." I rose up and went to him and took him by the hand, and behold, to my great surprise, he was really drunk! He had just come from the saloon. Of course I could not understand it, so I asked for an explanation, and the mother, who was there, told me the following sad story.

Minas' father sells raki in the saloon. The boy goes there every now and then to see him. The drunkards, seeing that this boy is very interesting and his conversation very pleasant, offer him a glass of raki and propose to give him some pennies if he drinks it. The boy takes the glass and drinks it for the sake of the money. Then they give him one more, and one more, and so he gets drunk and begins to be as frolic as a kitten, to the great satisfaction of the drunkards, and so the child gets used to it, and he himself begins to go after the raki, and in that way he becomes a strong drinker in a few months. He goes to saloon every day, and does not rest unless he has a good drink.

I was astounded at the sad story, and there the child was standing before me all wet with perspiration, his mouth smelling dreadfully, clad in rags, and covered all over with dirt. I looked at the innocent and childish face, saw the devil which had just entered in him, imagined the future miseries and sins of such a beginning, and was troubled in my soul. I wished to rescue him.

The next day, early in the morning, I went to see him; he was there at home ready to go to the saloon. I asked him if he would come with me to our house where I would give him sugar and pictures and other nice things. He refused the offer. "I will go to the saloon," he said; when I wanted to take him to my arms and bring him home, he began to cry "I want raki! I want raki!"

Oh, poor little drunkard, just that is the devil that is *in* those who taught you to drink. In spite of love, and duty, and religion, and humanity, they cry "I want raki! I want raki!" and go to the saloon as slaves.

Seeing that it was of no use to try to persuade him to go with me, I took home his elder sister, and sent some nice pictures to Minas. These bright-coloured pictures were too attractive for him. He took them and hurried to our house. I entertained him all day with pictures and blocks, and towards evening, as I was sending him to his mother, he came to me and said, "Teacher, I shall not drink raki any more; raki is bad, sugar is nice."

The following day his friends of the saloon found him. "Where are you, Minas?" asked they; "come, have a drink, and we will give you more money than we did before. Come and take this glass of raki." "No!" said the little abstainer, "I shall not drink any more raki. Raki is bad; sugar is nice. I will go to my teacher's, and build there houses and minarets." They could not persuade him to taste it, and so he came to our house again.

Well done, little hero! "I shall not drink any more raki!" May the dear Lord hear that from your sweet little lips. May his angels be round about you to protect you from temptation.

Last Sunday as he was passing before the saloon they took him by force and gave him a glass filled with raki. Little Minas saw that there was no occasion to argue with them. He took the glass. "I shall *not* drink raki," he said, and poured it out to the ground and gave the glass to them empty.

He is coming every day to my house. He plays with blocks and pictures. I taught him short prayers, and tell him stories about the Good Shepherd who found him, and of whom he had not heard until now, absolutely nothing, and he listens to them with great interest and with many childish questions.

One of the drunkards who taught Minas to drink, told me that they tried to make another such child drink recently, but he drank so much that at the first attempt he fell dead.

As I know more about the drinking people in connection with our temperance society, I am more and more convinced of the awful sufferings of their wives and children. Oh the cursed cup! It is the bloodthirsty enemy of the wicked and of their innocent children. I meet every day many children who are exposed to a great many temptations in the families of those drunkards, though not in the way in which Minas was. How I would love to be able to do something to them in the way of their education, if not for their temporal needs.

Will any friend encourage me to rescue some of those innocent lambs of the Great Shepherd?

Aintab, Turkey.

ONLY A LITTLE BABY GIRL.

By Rev. A. B. Simpson.

Only a little baby girl,
Dead by the riverside.
Only a little Chinese child
Drowned in the floating tide.
Over the boat too far she leaned
Watching the dancing wave,—
Over the brink she fell and sank,
But there was none to save.

Chorus.

O the little lambs that pine and perish
Out upon the mountains wild and cold;
Let us go and seek them,
Let us go and seek them,
Let us go and bring them back to the fold.

If she had only been a boy,
They would have heard her cry;
But she was just a baby girl,
And she was left to die.
It was her fate, perhaps they said,
Why should they interfere?
Had she not always been a curse?
Why should they keep her here?

So they leave her little form,
Floating upon the wave;
She was too young to have a soul,
Why should she have a grave?
Yes, and there's many another lamb
Perishing every day,
Thrown by the road and the riverside,
Flung to the beasts of prey.

Is there a mother's heart to-night,
Clasping her darling child,
Willing to leave these helpless lambs
Out on the desert wild?
Is there a little Christian girl,
Happy in love and home,
Living in selfish ease, while they
Out on the mountains roam?

Think as you lie in your little cot,
Smoothed by a mother's hand,
Think of the little baby girls
Over in China's land.
Ask if there is not something more,
Even a child can do;
And if perhaps in China's land
Jesus has need of you.

Only a little baby girl,
Dead by the riverside.
Only a little Chinese child
Drowned in the floating tide.
But it has brought a vision vast,
Dark as the nation's woe;
Oh! has it left one willing heart,
Answering "I will go"?

—*Christian Alliance Monthly.*

CHILDREN'S S.S. MISSION.—SEASIDE SERVICES, 1893. Mr. H. Hutchinson, *Salisbury*, Sept. 23; *Admiral-street Hall, Liverpool*, Sept. 24 to 29; *Dublin*, Sept. 30 to Oct. 9; Mr. J. S. Tyler, *Helensburgh*, to Sept. 27; *Clarendon Villas Mission Hall, West Brighton*, Sept. 30 to Oct. 9 (Mr. Edward Hughes will assist Oct. 6 to 8); Mr. G. Goodman, *Baptist Chapel, Upper Holloway*, Sept. 24 to 29; Rev. A. J. Hall, *St. Matthew's, Red Hill*, Sept. 30 to Oct. 9; Mr. H. B. Claxton, *St. John's, Upper Holloway*, Sept. 30 to October 10. Seaside Services still continued at *Ventnor*, by Rev. M. J. Hall, till Sept. 26; *Barmouth*, by Mr. Josiah Spiers and Mr. Robert Westall, till Oct. 6. The annual seaside meetings to hear reports from workers will take place on Thursday, Oct. 12, at St. Martin's Town Hall, Trafalgar-square, Rev. E. A. Stuart, M.A., presides in afternoon at three o'clock; Colonel Wellesley Robinson, C.B., in the evening, 6.30 p.m.

IT STINGS.

"How pretty!" cried little Sam, as his little fat hand grasped a bunch of white lilac which grew near the gate of his father's mansion. The next moment the child's face grew red with terror, and he dashed the lilac to the ground, shrieking, "It stings, it stings!"

What made it sting? It was a bright, beautiful, and sweet-smelling flower. How could it hurt the child's hand? I will tell you.

A jolly little bee, in search of a dinner, had just pushed his nose in among the lilac blossoms, and was sucking nectar from it most heartily when Sammy's fat hand disturbed him. So, being vexed with the child, he stung him. That's how Sammy's hand came to be stung.

Sammy's mother washed the wound with hartshorn; and when the pain was gone, she said: "Sammy, my dear, let this teach you many pretty things have very sharp stings."

Let every child take note of this: Many pretty things have very sharp stings. It may save them from being stung if they keep this in mind.

Sin often makes itself appear very pretty. A boy once went to a circus because the horses were pretty and their riders gay; but he learnt to swear there; and thus that pretty thing, the circus, stung him.

Another boy once thought wine a pretty thing. He drank it, and learned to be a drunkard. Thus wine stung him.

A girl once took a luscious pear from a basket, and ate it.

"Have you eaten one?" asked her mother.

Fearing she should not get another if she said "Yes," she said "No," got another pear, and felt so stung that she could not sleep that night.

Thus you see that sin, however pretty it looks, *stings*. It stings sharply, too. It stings fatally. The Bible says: "The sting of death is sin."

If you let sin sting you, nothing can heal the wound but the blood of Jesus. If you feel the smart of the sting, go to Jesus with it, and He will cure it. After that, never forget that many pretty things have very sharp stings, and be careful not to touch, taste, or handle such things.

A FRAGRANT FLOWER.

Within an Eastern garden
A homeland flower grew;
It cheered me by its fragrance
And by its lovely hue.

I went upon my journey,
But I could ne'er forget
The fragrance of that flower,
It lingers with me yet.

A mother clasped her infant
Within her fond embrace,
Rejoicing such sweet blossom
Her pilgrim path should grace

That flower the Lord had handed
The fragrance to inhale,
A fragrance that should linger
To cheer her through life's vale.

And then again He took it,
As He had lent in love,
That it might bloom for ever
With Him in heaven above.

To that most glorious homeland
The mother's thoughts aye soar,
Where she shall see her Saviour,
And that fair flower once more.

Isette Teresa Mody.

CHILDREN'S SCRIPTURE UNION.—Sept. 24, S., Titus i. 1-16; 25, ii. 1-15; 26, iii. 1-15; 27, Philemon, v. 1-14; 28, v. 15-25; 29, Psalms, cxv. 1-18; 30, cxvi. 1-19.

SAILORS IN LONDON.—The Duke of York, R.N., has fixed Monday, October 9, for laying the foundation stone of the Missions to Seamen Institute, for sailors of all creeds and nationalities frequenting the port of London. It is situated opposite the Board of Trade shipping offices in Poplar, and is part of a set of buildings which, when completed, will include, besides the Institute for safe companionship, relaxation, social recreation, lectures, concerts, entertainments, reading-rooms, etc., class-rooms for night-schools and navigation classes, ambulance and cookery instructions, etc. There will ultimately be a seamen's church and gymnasium, etc., added as funds are provided.

NOTES ON DAILY READINGS.

SUNDAY, SEPTEMBER 24.—PSALM XLV.

With such a theme as this, it was not wonderful that the Psalmist's heart should flow over into his words. It is easy to speak when the heart is full of Christ our King: the more especially when we have made things concerning Him.

The Warrior (2-5).—Though man, He is more. All that is attractive in man blends in Him. Grace pours from his lips into his words, and by his words to men. The Word of God rides forth to war, followed by the armies of heaven. His glory is his cross; his majesty in his meekness; his prosperity in his truth and righteousness. His arrows are tipped with love, and those that fall beneath them die that they may live.

The King (6-8).—There is no doubt of the applicability of these words to our Lord. They are directly referred to Him in Heb. i. His throne, and sceptre, and kingdom are his by the Father's gift. The oil of gladness is the anointing of the Holy Ghost, which we also may share. Sweet scents and glad songs are the product of his grace.

The Bridegroom (9-17).—The bride is the Church. Clad in glistening light, she stands beside her Lord, who claims her worship and love. Her beauty and glory are all his gift, for by nature she was dowerless and unattractive. The bridal group is even now in making. See to it that you are not excluded from it.

MONDAY, SEPTEMBER 25.—PSALM XLVI.

The occasion of this psalm is given 2 Kings xix. This world is one of change and flux, as the old is passing and the new coming, and as the kingdom of Satan is working out its natural issues. But, amid all, the saints must seek the quiet heart. This can be only acquired by turning the soul from things and men, and fixing it steadfastly upon God. We must live in God as our refuge. The bird that builds in the cleft of the rock is undismayed by the storm that snaps the forest trees.

In contrast with the surging waters, there is a river whose gentle flow is musical with peace; it issues from the throne, let us live by it. In contrast with the tottering mountains there is a tent; it is God's holy place, let us hide within its precincts. When God is our helper, He succours us at dawn (marg.). When God speaks, the opposition of man melts utterly away. Think of all the hosts that wait his bidding, as they came to Jacob at the ladder-foot.

Be still, O troubled heart. The God of the nations is your Father. Desolations are the snapping-off of dead wood to prepare for the spring. He is overturning that He may set up a kingdom that cannot be removed. And from your resting place in his heart, you may *behold* what He is doing in the earth.

TUESDAY, SEPTEMBER 26.—PSALM XLVII.

The occasion of this psalm is given 2 Chron. xx. Perhaps it was sung in the Valley of Berachah. When God has given us some great deliverance, it becomes us to praise Him. And where the heart is full it naturally calls on others to join its joy.

But victory is conditional on our living on God's plan, and therefore we must learn to leave the choice of our inheritance with Him. He can only succour us when He plans our life.

In the second strophe (5-9) Jehovah is depicted as returning from the fight to his resting-place in the height of Zion. This is an anticipation and prelude of the Ascension. Christ is the enthroned King of men. Though they know Him not, He reigns over them; and the days are coming when the princes of heathen people will gather together to accept the sceptre of the God of Abraham. The shields of the earth are its leaders and princes (Hos. iv. 18, marg.). Our Saviour is the Prince of the kings of the earth; to Him at last every knee shall bow.

WEDNESDAY, SEPTEMBER 27.—PSALM XLVIII.

This psalm, sung in the Temple (9), celebrates yet again the occasion of 2 Chron. xx. It is full of triumph, and resembles that which shall break out, when the City of God, the new Jerusalem, is triumphant over all her foes (2).

Zion is the residence of God (1-3). And what Zion was under the old dispensation, the Church is in the new. It is the home and temple, the city of Christ. And He is known in its palaces. Do we reside in these palaces with the King? Do we know Him, with the tender intimacy that love and trust can give? Is our security that which we share with Him?

The foe cannot prevail (4-8). It is a sublime picture. The gathered array. The passing beneath the walls of Zion. Their dismay, their hasty flight, their destruction like the galleons of the Armada in the storm. What God has done in other times and places, we may count on Him doing for us. The age of miraculous interposition is here and now.

God's loving-kindness (9-14). Let us think more of God's love. Consider God's name, and you will proportionately praise Him. What He has been, He will be. Note the emphasis on *our:* our God. Cling close to Him. Let Him guide and keep. Tell out to the next generation what He is and what He has done. Know that death itself cannot break the union between God and you for ever.

THURSDAY, SEPTEMBER 28.—PSALM XLIX.

In the opening verses the singer calls attention to the importance of his subject (1-4). He is like a minstrel who plays music put into his hands, first bending his ear to the Divine revelations, and then communicating them as well as he might in rhythmic measure. (Kay.)

There is no ground for the righteous to envy the prosperity of the wicked (5-12). Days of evil come to all the saints, when the mistakes of former days compass them about, and at all such times they are liable to fear, the more especially when they contrast their lot with that of the wicked, who prosper in undoubted ease. But a closer examination will reassure us. They must die. Unable to ransom their souls from the power of death, they must yield to its inevitable thrall. Fool and churl and wise, poor and rich alike perish. Their soul is required. Their property dissipated. Their names forgotten.

The righteous have a better lot (13-15). In a striking image the wicked are likened to a flock of sheep. Death being their shepherd, leading them forth to Sheol. But as the morning of eternity breaks the righteous are compensated. He receives them, and the word is the same as that employed of Enoch's translation.

The destiny of the wicked (16-20). We take nothing into the other world, but character. Be miserly over this. It is useless to cheer thy soul, and bid it be merry, if only things are stored up for it. Thou needest more than things, even God, the living God. The only way of meeting thy possessions again, is in using them for good works, and for his glory.

FRIDAY, SEPTEMBER 29.—PSALM L.

The coming of God (1-6) is described in sublime language. His appearance in Zion recalls the splendours of Sinai. His pathway is in flame. His voice is heard summoning a convocation of the world to witness his judgment of the people. We are daily standing before the judgment-seat of Christ to receive the expression of his mind. Ah, it is a great day for the soul when God comes, and shines unto the soul with his searching light.

Sins against *the first table* of the Decalogue (7-15).—There was no lack in the sacrifices that were offered in the Temple courts. The people did not neglect the outer ritual. But they omitted the weightier matters of righteousness, truth, and love. We cannot give God anything that is not already his, except our hearts and lives. The cattle, fowls, and minerals are already his. But, child of God, how rich thy Father is. However great thy need, thou surely mayst trust Him to supply it.

Sins against *the second table* of the Decalogue (16-21).—There are here some searching words for us all. We have no right to speak for God, if our hearts are not wicked. We must not despise the Divine instruction and correction. We must watch against slander as much as stealing or adultery. We must not interpret God's silence as indifference or acquiescence. For He will presently arise, and set all unforgiven sin in order before our eyes.

Closing admonitions (22, 23).—Two conditions of deliverance and blessing. We must order our way aright and we must offer the sacrifice of praise. We are priests, and we must not forget that holy sacrifice of praise, namely, the fruit of our lips, giving thanks to his name (Heb. xiii. 15).

SATURDAY, SEPTEMBER 30.—PSALM LI.

When we remember our sins in all their deformity and malignity, as David did after his great sin, we can but cast ourselves on God's mercy in Jesus Christ. *Blot out* as an entry from a record (Ex. xxxii. 32). *Wash* as a garment. *Cleanse* as leprosy (Lev. xiii. 6 34). Though the soul has tasted forgiveness it cannot forget. The loyal penitent refers to his sinful origin, not to extenuate his fault, but because he recognises that the dark waters came from a darker source, and that his nature was evil in its very origin and seat. No confession is adequate that does not embrace the evil of the thought, intention, and heart. But even there will God's purifying grace go, producing truth and wisdom in the inner depths (6).

These entreaties (7, etc.) may be read as predictions. Thou wilt purge, thou wilt wash, etc. He who reveals us to ourselves will do more in delivering and saving us from all that he has led us to loathe; and then the forgiven soul becomes his herald. Peter, whom the Lord forgave and restored, became the preacher of Pentecost. No voice is so moving on other sinners as that of the broken heart.

When God forgives He fills the penitent with songs. He sighs, and tears are blotted out before that radiant outburst of jubilation. And when the heart sings thus it is extravagant of burnt-offering or gifts. They are the glad tribute of a joy which it must express.

INTERNATIONAL S. S. LESSONS.

OCTOBER 1.

THE POWER OF THE GOSPEL, Rom. i. 8-17.

GOLDEN TEXT, verse 16.

ON his return from his third missionary journey, Paul spent three months in Greece (Acts xx. 1—3), possibly in the house of Gaius at Corinth (Rom. xvi. 23, 1 Cor. i. 14). While there he wrote this epistle, or dictated it to Tertius (xvi. 22), and sent it by Phœbe (xvi. 1). This was in A.D. 58.

Paul's object in writing to a Church he had never visited was to assure them of his affectionate interest in them, to apprise them of his intention to visit them, and to minister to them instruction and comfort.

Paul's thanksgiving (8).—Note to whom, by whom, and for what he gives thanks. He speaks of God as "my God." The term expresses personal possession of God, and loving and intimate fellowship with Him; while it establishes at once his fellowship with those to whom he writes. "Through Jesus Christ" as the only Mediator. Our thanksgivings as well as our prayers must be offered through Him (Heb. xiii. 15). He praises for the *faith* of the Roman Christians. It was spoken of so widely because of the prominence of the city of Rome. In the very centre of the empire of the world, amidst abounding idolatry, luxury, and vice, the Gospel had its triumphs; some of them even "in Cæsar's household."

His prayer (9—13).—For many reasons he had a fervent longing to see them. He desired not only that they might receive from him, but that he might be comforted with them. This desire found expression in prayer frequently offered, and yet in subjection to the Divine will (10). Many things hindered and delayed the accomplishment of his desire, but without ceasing he presented it. May we imitate him in this? Only when our desires are as unselfish, and are as truly concerned with the work and glory of God, as were his. Some desires are foolish and vain, and for God to grant them would be to do us injury. When we delight ourselves in the Lord, we need not hesitate to present in prayer the desires of our heart (Psa. xxxvii. 4). *God's answer* is full of instruction. We have read of it in our last quarter's lessons. Who would have thought when the Jews seized Paul in the Temple—sought to assassinate him—employed the Roman power against him—that God was in this way answering the apostle's prayer? Learn to trust God to answer prayers in his own way.

Paul a debtor (14).—It is good when desire is the companion of duty. No man receives the Gospel merely for himself, but that he may hand it on to others. If we have the light we are in debt to those who remain in darkness. "Greeks" include all civilised peoples in contrast to "barbarians"; the other two terms contrast the cultured and the ignorant. Paul owes the Gospel to all; and the Gospel is suited to all.

The power of the Gospel (15-17). Its aim is *salvation*—deliverance from the guilt, and power, and defilement of sin, and ultimately from the very presence of sin. For this work only the *power of God* is sufficient. No inferior power can effect it. Every Christian is as much a monument of the Divine power as was Lazarus when raised from the dead. Who can forgive sins or quicken the dead save God? This power is in the *Gospel of Christ*. In v. 1 it is called the Gospel of God—for Paul honours the Son equally with the Father, and regards the Gospel as equally from the Father and the Son. It comes from God, but through Christ. Its power lies in its revelation of the righteousness of God in the judgment of sin, and of the love of God to the sinner. Our salvation is of grace, but it rests upon a foundation of justice and judgment. There is no other power to save except this. To reject God's way is to be lost. This Gospel is for *everyone that believeth*. No distinction is made between Jew and Gentile. The same condition is demanded from all, and the same blessing is given wherever the condition is fulfilled. No simpler condition could be asked. Not to fulfil the condition not only exposes us to the loss of what the Gospel offers, but adds to our guilt the greater sin of rejecting God's provision.

For this reason Paul is *not ashamed of the Gospel*; not ashamed to preach it in Rome, to meet the ridicule and persecution, and possibly martyrdom that may await him there. He was a living witness to the power of the Gospel, and his work had proved its sufficiency to men of every class.

You may be ashamed of it (1) *by fearing to avow your faith in it*. You cannot separate believing with the heart from confession with the mouth. The Gospel is in the world to oppose the world's teaching and ways. Every believer in Christ must take sides. Don't be ashamed of that to which you owe everything. (2) *By fearing persecution for its sake*. The offence of the Cross has not ceased. Its form has altered. The jeers and scoffs of ungodly companions have terrified many.

The Chicago Campaign.

The great evangelistic campaign is still going ahead, last Sunday being the nineteenth upon which the special services have been held (in addition to those occupying every week night). There are now about a dozen churches directly co-operating, in addition to as many halls, two theatres, five tents, and two Gospel wagons. No wonder Mr. Moody deprecates the customary "let up" (cessation) of church work during the summer months in great cities. "There are always enough people in town," he says characteristically, "to get a good meeting even in the hottest weather, and instead of letting up we ought to make the Gospel *all the more attractive* at that time of year when it is harder to get the people in!" There is soundness of reasoning in such an argument, and, for practical demonstration, to find sixty thousand people in Chicago attending special services on a single Sabbath, in addition to all the regular places of worship, is enough to convince any candid critic.

There are fresh faces seen among the speakers this month in Rev. Dr. Stöcker, of Berlin; Revs. John Riddell and John Robertson, of Glasgow; and Mr. Henry Varley; besides a number of well-known American pastors, whose churches have granted them a respite for this purpose. No less than

SIX LANGUAGES ARE EMPLOYED

in which to declare the Gospel 'of goodwill' to men, and although these do not represent all the nationalities to be found in that cosmopolitan city, yet they bear glad tidings to multitudes who have come from across the seas to make the western capital their home. And just so far as the Gospel lays hold upon these foreigners of far-off climes, so far will be solved many of the difficulties arising from this mingling of many nationalities. They each have their own social customs, and their modes of living are as varied as the colours of their skins. But let them be welded together in a common love for God and his Son Jesus Christ, and the country may bless rather than stand in awe of them.

To two of the structures used for these services there attaches a special interest. One is the

MODEL SUNDAY-SCHOOL BUILDING

standing just outside the Fair grounds, which is unique alike in its appearance and its purpose. As regards the former it has at least the advantage of arousing the curiosity of the beholder to ask what it is; a nearer approach enables him to decipher its designation from a flag floating on the breeze; and once within its precincts he learns that its purpose is to indicate the growth and importance of Sunday-schools, to provide a centre of conference and intercourse, and to furnish a Christian headquarters and auditorium for evangelistic work. It was originally to have been placed inside the Fair enclosure, but the difficulty as to the site which prevented this has proved a blessing in disguise, by rendering it of greater utility for Gospel work, especially on the Lord's Day. The other is

THE CHRISTIAN ENDEAVOUR HOTEL,

also an "extra exhibit," as it might be called, situate within a short distance of the Fair, and immediately upon the Lake shore. No pleasanter place could be found for Christian visitors who desire to unite their enjoyment of the Exhibition with participation in Gospel effort, for here, too, is a spacious hall and court in which Mr. Moody and his helpers preach in turn. The successful establishment of such a house is a strong tribute to the influence of the excellent society from which it takes it name, and from the ranks of which are rising up hundreds and thousands of young Christians, who bid fair to assume in the coming years an active part in carrying on just such work as that which Chicago has witnessed during the past few months, which neither heat nor hostility have been able to hinder.

MR. MOODY'S BIBLE INSTITUTE.

While attending the services of one of the five tents occupied for evangelistic work by the forces under command of Mr. Moody, in Chicago, some days ago, I observed in the crowd a young professor of natural science and associate principal in an Eastern institute, who was watching the lively proceedings with ardent appreciation. He had come to the city to see and study the exhibits of the World's Fair. Making his headquarters at the Bible Institute, he became deeply interested in the life and work of that remarkable institution, especially as the present radiating centre of the great evangelistic movement inaugurated by Mr. Moody at the opening of the World's Fair. The cultured young professor really seemed to find more solid satisfaction and profit in the study of that religious phenomenon than in all the glory of the Fair. Another visitor from New England has been here over three weeks, and has been so greatly interested in what we may appropriately term

THE MOODY EXHIBIT

of practical Christianity and Gospel preaching for the masses, that he has not yet taken even his first glimpse of the Fair. He has found, with hundreds of other visitors, that in the Bible Institute, with its song services, Bible lectures, and multiform Christian activities centring there, Mr. Moody has prepared for all comers a perpetual feast of good things for mind and heart; and set forth a great object lesson in aggressive Christian work by which all observers may richly profit.

The widest possible publicity should be given to this work of Mr. Moody and his associates. Only eternity can reveal the good that has been done through this unselfish, Christ-like service so freely given to all. Every visitor of this wonderful, wealthy, wicked city of the West ought to know that one of the places not to be overlooked is the Moody Bible Institute, at 80, Institute-place, and the great church with which it stands connected; that in the chapel of the Institute, every day save Sunday and Monday, two lectures are delivered on themes of human thought and divine revelation, by some of the ablest Bible scholars and teachers in Europe and America; and that everybody is welcome to attend.

The uninformed reader may get some idea of the riches daily distributed at the Institute, when it is said that such men as the following have served in word and doctrine since the opening of the World's Fair and the Moody evangelistic campaign: Dr. Moorehead, on Types of the Old Testament; D. L. Moody, on Emblems of the Holy Spirit; Rev. Hubert Brooke, of the Church of England, Rev. Charles Inwood, of the Irish Wesleyan, and Rev. G. H. C. Macgregor, of the Scotch Presbyterian, on Various Aspects of the Higher Christian Life; Dr. E. P. Goodwin, on the Resurrection; Dr. W. E. Lawrence, on the Christian Worker; Mr. W. R. Lane, on the Four Gospels; Dr. Theo. Monod, of Paris, on the Epistle to the Ephesians; Dr. A. J. Gordon, on Scripture Interpretation; Dr. Breed, on the Book of Acts; Dr. J. M. Stifler, on the Epistle to the Romans; Dr. C. I. Scoville, on the Book of Revelation; Rev. R. G. Pearson, on How to Study the Bible; Rev. B. Fay Mills, on Personal Consecration; Rev. John McNeill, on a variety of inspiring themes; and Dr. T. L. Cuyler, Dr. J. Monro Gibson, Rev. Thomas Spurgeon, Major D. W. Whittle, Dr. R. A. Torrey, and a number of others, on kindred subjects. This refers only to the two daily lectures in the Institute, but every visitor also has free access every week to over one hundred other services of the most inspiring character, where some of God's mighty men of valour and their elect sisters are singing and preaching the Gospel in demonstration of the Holy Spirit.

Nearly a year ago arrangements were made by the London Polytechnic Institute, in conjunction with Mr. Moody, who was then in England, to organise a series of excursions to bring some

FOURTEEN HUNDRED TOURISTS

to visit the World's Fair. This British host has been coming in detachments of one hundred each, following each other at intervals of a week, and it is probable that more than the original number proposed will avail themselves of the arrangement. With faith and wisdom Mr. Moody has thrown open the doors of the Institute to these visitors, to give them on the most reasonable terms a home while in the city. Thus, while their primary object is to see the Fair, they will have their headquarters amid the best Christian associations and influences, and will be brought in contact with aggressive, religious, evangelistic life, which cannot fail to leave its salutary impression upon them.

But to no other class of visitors will a sojourn in the Institute be more profitable, perhaps, than to teachers and preachers. Many of this class, from all parts of the country, have heretofore sought opportunity to spend their vacation here, in the study of the Bible and the prevalent methods of Christian work. This summer Mr. Moody invited the principals and teachers of his Northfield and Mt. Hermon schools, who number about sixty, to spend a week at the Institute as his guests, and many of them have already availed themselves of the kind invitation.

A single day's careful absorption of the life and work of the Bible Institute has been to some visiting ministers and teachers a revelation of possibilities in the direction of personal qualification and of aggressive Christian effort, that will revolutionise their whole lives in the service of God. They have there seen, not beautiful theories and impossible ideals, but actual performance and realisation. They have caught the inspiration of triumphant faith and courage, and have been enabled to go forth with the conviction that God is sufficient for all things, and that "what man has done, man can do."

H. B. Hartzler.

Chicago, Sept. 7.

Writing from the Bible Institute, Mr. Henry Varley says:—

"This is a tremendous city. No wonder, in a worldly sense, the dwellers here are ready to boast, but, oh! how small a place the Lord appears to have in this vast centre of human life. The weather is delightfully cool, the thermometer standing at 68 degrees. The Bible Institute is a great centre of Christian effort. There are staying here quite a number of ministers and evangelists. It is real joy to meet these congenial spirits.

"The service of song is an extraordinary feature, the choir and solo songsters are many, they really *sing for Jesus*. Last night hundreds were drawn from the streets to hear the singing. No wonder they come, it is something to hear indeed. The voice of praise is seldom silent or at rest in the building."

IN MID-ATLANTIC.

An interesting account of the Atlantic voyage of the Sunday-school delegates to the international convention at St. Louis is given in the *Sunday-school Chronicle* of last week, from the pen of Mr. Belsey, chairman of the Sunday-school Union. He says:—

A very pleasant feature of the voyage has been the evident interest in religious services felt by a great many of our less-favoured friends in the steerage. Rev. John Robertson, of Glasgow (who is on his way to help Mr. Moody at Chicago) has been our fellow passenger. Early Sunday morning some bright sweet voices, trained first in our Sunday-schools, were heard singing some of Mr. Sankey's sweetest melodies, and we found we could depend upon an interested congregation if we could arrange for an evening service in the steerage. So down into its dimly-lighted depths three or four of us accompanied Mr. Robertson and Mr. Mottet, an Episcopalian clergyman, of New York (another fellow passenger of broad sympathies and kindly heart), and a most interesting little service we had. On the three fine evenings of our voyage, directly the saloon dinner was over, we found the deck thronged amidship with our fellow passengers, singing and waiting for a few welcome words from Mr. Robertson. He was always simple and full of illustration, and it was a never-to-be-forgotten sight to look down from the upper deck upon that scene. The earnest preacher, the eager, upturned faces, the glowing sunset, the rolling waves all round, made a most striking picture.

Yesterday afternoon a number of us, including several kind American friends on passage with us, went right through the big party seeking out all the lone ones, and giving cards of introduction to Christian friends in the towns they were going to settle in, and much useful information and counsels to more who were strange to American ways and customs.

HIGHBURY CORNER GOSPEL MISSION.—The eighth open-air season of this Mission is drawing to the close. The meetings have been largely and respectfully attended. Christian workers from abroad, from the "Training Home," Drayton Park, and from the China Inland Mission, and others have assisted at the meetings, and the Word spoken has been with power. Help is needed in the Gospel Temperance work, and a district visitor is much needed. The Mission is undenominational and self-supporting. E. Hooper. Hon. Sec.

76, *Compton-terrace, London.*

MISS GRUNDBERG AND MISS WENNBERG,

CHRISTIAN WORKERS IN ST. PETERSBURG.

As a field of service, Russia presents peculiar difficulties; yet even there, as has often been proved, and as the following narrative shows afresh, there is work to do for those who, weak in themselves, are willing to follow the leading of God, and to embrace the opportunities as He opens the way and points the path. This the two ladies, whose portraits we present, have sought simply to do; and it is evident, as they themselves confess, that He has been to them "a shield and a buckler," guiding them by ways that they knew not.

Miss Laura Grundberg is a Swede, born near Gothenburg, her father being a Lutheran clergyman, as indeed her ancestors had been for several generations back. The father died when she was but four years old, and Laura was brought up by her mother. After being confirmed—though ignorant of the power of the Gospel—she devoted herself to the study of gymnastics, with a view to teaching. From early days she had a desire to go to America, and, on her mother's death, went to New York, where she supported herself for nine years by tuition. While in that city she met her future sister in service—

Miss Wennberg, a Swedish lady, brought up in Russia, where her father had been a captain. He was lost in the Black Sea, and thereafter she spent several years in travelling in Europe and in the States. At that time neither of these young ladies knew the power of personal faith in Christ, although they kept up the habit of going occasionally to church.

One Sunday they met, intending to find out the Swedenborgian meeting, but being unable to discover this particular building, they dropped into a church at the corner of Fourth Avenue and Thirty-fourth-street. There, in a strange church, they heard a sermon on the beautiful text, "For God so loved the world that He gave his only begotten Son," and the unknown preacher finished abruptly by exclaiming, "Oh, how He loved me!" To one at least of the hearers it seemed the voice of God, awakening a new and strange longing to be at peace with Him. Not then did the change come, but certainly this word, heard in a chance way so far as she was concerned, was the Lord's first word to her heart

Two years later Miss Wennberg returned to Russia, accompanied by Miss Grundberg. In St. Petersburg they went to the British and American Congregational Church, where, under the leading of God, Rev. J. D. Kilburn announced the same text (John iii. 16), and by his earnest pleading deepened the impression already made.

Not yet, however, did the natural heart yield. A year and a-half afterwards Miss Grundberg was led to go to the meetings in Colonel Paschkoff's house. She did not wish to go, she had been warned against going, but she went. Being there, she felt shocked at the question asked her—"Are you a Christian?"—how could anyone know such a thing! The Lord's time had come, she was compelled to yield, and seems to have done so with a simplicity and directness which has characterised all her subsequent service. About the same time, and in somewhat similar fashion, Miss Wennberg was led to the Saviour, and from that moment the two, whose lives had become so strangely blended, resolved to give themselves to the Lord's service, where and how He should be pleased to direct.

They began at home and among the families around them. The Russian style affords peculiar opportunities. "One has not," says Miss Grundberg, "to go to seek the slums, they are at your door." In the same house will be found all classes: the nobility and gentry in the best floors, the middle classes higher up, and the poor in the basement, and outyards. Amongst these latter they began distributing tracts, and speaking a word as opportunity arose. Wonderfully eager did the poor people prove, and some accepted the Word in a very childlike and simple way. The police, however, interfered by-and-by, and stopped this work. Then came seven years of fruitful summer work in Esthonia, where again the people were found thirsty for the good tidings. Next came a year's service in the barracks, permission being gained through a lady of high degree. Illustrated tracts and *The Russian Workman*, a translation and adaptation of *The British Workman*, were largely circulated, although again the police were soon in action, and finally put an end to the operations.

Miss Wennberg and Miss Grundberg were about this time led to begin in a quiet way, and without official permission, a Home of Prevention for poor friendless endangered girls, and this they carried on for four years, saving many such, and having the joy of seeing some led sweetly to the Saviour. Meanwhile, one at least of these companions in service had it on her mind to go to China, and as door after door closed in Russia, the impression became stronger. Mr. Kilburn agreed



MISS GRUNDBERG.



MISS WENNBERG.

(From a Photograph by Messrs. Elliott & Fry, 55, Baker-street, London, W.)

that possibly it was the Lord's will for her, but as fresh openings occurred she felt she dared not run away, and at length the pastor said, "No, you must not go, your work is here."

So, by and by, the way opened for a fresh form of service. Four little ones, orphans of a Baptist preacher drowned in the Baltic, were left to their care. We gave this story in a recent issue, and need not repeat it. Suffice it to say, that in 1889 these ladies were led to open a "Baby Home." Some Christian work girls were their first helpers, then the ladies of the British and American Church (whereof Mr. Francis is now pastor, *vice* Mr. Kilburn) took the matter up very heartily, sewing and making for the little ones until there were more clothes than required at that time. From the first Dr. Sellheim has been a true friend, rendering his valuable professional attendance freely and heartily. The work grew, and soon there were twenty-one in the Home. The police ordered it to be closed, but it was not. Once more a friend was raised up in Court circles. One of the Grand Duchesses took up the matter, put it before the Czar, and gained permission to keep it open. Three years ago an epidemic of measles broke out, and seventeen children out of twenty-three were taken ill. This brought down the police and the sanitary authorities, the Home became an hospital, while at the same time funds fell off, until they had only six copecks (less than one penny) in the house, while they required daily for the sick children four roubles' (400 copecks) worth of milk alone. God provided the funds—largely through Mr. and Mrs. Francis—five children died, and the rest recovered. Next year the epidemic broke out again, but all recovered.

Means were furnished to take the children to the seaside for a season, and when they returned it was to a new and much larger Home, provided in a wondrous way in direct answer to prayer. This Home is now filled with little ones under the care of Miss Wennberg, who is in charge during her co-worker's absence in England, and since her departure, even as before, the whole story of the work is simply "walking by faith," the constant answer to prayer being very encouraging to these lady workers.

Interviewing Miss Grundberg the other day, we asked, "What are you doing here? What have you specially come for?" Her answer was:—

"I hardly know; I am in God's hand. He sent me, and provided the money to come. He has opened doors for me to speak. I can do nothing without Him. I am holding meetings here and there as He leads. I believe I see possibilities of wider effort for the orphaned little ones of the persecuted Stundists: but that must be as He will: and for it we would need a larger Home. He will provide means if He sees fit. We wait only on Him."

STATISTICS AND EXPERIENCE ALIKE prove that every criminal career, with scarcely an exception, is begun between the ages of fourteen and twenty. —*Lord Shaftesbury.*

FATHER CHINIQUY IN QUEBEC.

A few weeks ago I was on my way to Prince Edward Island in order to throw some saving lights of the Gospel among the 40,000 Roman Catholics settled on that beautiful island, and I had to pass through Quebec. My best friends had requested me not to stop in that city on account of the many attempts made there to murder me. But when we had reached it, and the captain had told me that we had to spend six hours before leaving, I felt that, even at the risk of my life, I had to take that opportunity for trying again to wrench from the hands of the enemy some of the 100,000 souls he keeps there tied to the feet of the idols of Rome.

I went ashore, and, without giving my name, I engaged a carter to drive me through the principal streets and around the most interesting places. Providentially, that carter was a young man whom nobody could see without loving him. The honest face and the polite manners of this dear young countryman filled my heart with a deep Christian sympathy and compassion for him, and I silently prayed our Heavenly Father to open his heart to Gospel truths.

I asked him to drive his horse as slowly as possible, and, without giving him to suspect who I was, I began to speak to him of the love of God, who had so much loved us that He had sent his eternal Son Jesus to save the world. The Samaritan woman did not pay more attention to the Saviour's words at the well of Jacob than this dear young countryman paid to these Gospel truths. There were tears of joy rolling on his cheeks as well as on mine when, realising that eternal life was a gift offered to him, in that very moment he accepted it. This new and glorious truth, when taking possession of his intelligence and his heart, had driven away the errors of Rome as quick as lightning. It was then I gave him my name, and bade him adieu, after getting the assurance that he would never lose the gift.

When back on the steamer, I learned that a Government dispatch was forcing the captain to remain three hours more at Quebec. During that time, the newly-regenerated man had gone back to the public market place, which was still filled with people, and he had cried at the top of his voice: "I have just driven Father Chiniquy for more than one hour through the city, and he has taught me Gospel truths which I would not give up for all the gold in the world."

"Father Chiniquy! Father Chiniquy!!" answered the crowd. "Where is he?"

"In the steamer *Miramichi*, at the wharf," answered the young man.

A few moments later, when pacing the deck, with my mind filled with admiration for what had just occurred, I was not a little surprised to see a great multitude of people running from the city towards the wharf, where the steamboat was tied.

I must confess that my first impression at that strange spectacle was one of uneasiness and anxiety, for I saw a good number of priests, with their long black gowns, following the crowd. I said to myself: "The people of Quebec have heard of my presence here, and they come to throw me into the river, as they tried it some years ago."

But I was mistaken. That multitude, rushing towards the steamer as an irresistible flood, was composed of the best friends I ever had. When they had covered the whole deck, and they were pressing themselves around me, a most venerable old man, with his grey hair, took and pressed my hand, and with emotion said, "We have just heard, with a great joy, that you were here. As we have been told that now you preach nothing but the Gospel of Jesus Christ, we have come to ask you the favour of giving us something of that Gospel."

I was so much surprised by these words, and I felt such a joy in my heart, that I have no words to express my emotions. I could hardly believe my ears and my eyes. It seemed it was a dream. But, no! it was a reality.

I quickly made a kind of platform with the ropes, and some planks and sticks, and after telling them my joy at finding myself again in the midst of so many friends in Quebec, I took for my texts: "I am not ashamed of the Gospel of Christ—for it is the power of God to every one that believeth," and, "God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." For more than one hour, that whole multitude of hungry and thirsty souls received the bread and the water of life which I gave them, with a respect and attention such as I never witnessed before in my long experience. I stopped speaking only when the Captain (who is a Roman Catholic) came to tell me politely that the hour of leaving was come.

Before closing this letter, let me ask you and all my Christian friends in Great Britain to bless God for the conversion of the Hon. L. J. A. Papineau, landlord of Montebello, and elder son of the celebrated French Canadian Parliament orator of Canada. He has given up the errors of Popery, and joined the Presbyterian Church. C. Chiniquy.

65, *Hutchison-street, Montreal, Canada, Aug.* 31.

SAILORS' REST, DUNKERQUE.

In a booklet entitled "Le Phare" (The Lighthouse), Miss A. Jackson tells the story of the Sailors' Rest and Reading Room, Bassin de Freycinet, Dunkerque, which she was, by the generosity of friends in England, enabled to open in January last. She says: "Within twelve months of my first arrival in Dunkerque the Sailors' Rest and Reading Rooms had become an established fact. Since the opening over nine hundred and fifty sailors have visited the rooms. It is pleasant to see young sailors night after night coming to spend their evenings in the quiet shelter of the Rest, writing letters or reading some of the wholesome literature so plentifully provided for them.

"A measure of success has attended our efforts in the cause of total abstinence. Men have steered for the Rest with deliberate purpose; their first question on entering the doors being, 'Can I sign the pledge here?' One brings another, and now my pledge-book bears the names of many sailors, British and foreign, who I trust are still faithful to the bit of blue. The crowning blessing of all has been the joy of leading sinners to the Saviour, and this joy God has given us, more than once or twice, during the last few months.

"The French and Flemish *ouvriers* (workingmen) are always ready, nay, eager, and will stop work and run after us asking for a *petit livre* (little book). It is difficult to realise the darkness, ignorance, and superstition prevailing among these people. On one occasion a man asked if it was the Gospel of St. John I was distributing. I replied that it was. 'Ah,' said he, 'that is a bad book; if people read that book they become blind. I have a boy who was always reading that book, and now he is blind.' Strange that the Gospel which speaks of light more than any other, should be accused of causing blindness. I appeal for funds to enable us to dispense the knowledge of salvation to those souls who are perishing around us.

"We want more room; the place is already too strait for us. Just now we have the opportunity of securing rooms underneath those we occupy, which include a hall accommodating a hundred persons. This would be an immense advantage to our work, as it would enable us not only to hold services for the English-speaking sailors and the French people, but also, with the aid of a Scandinavian helper, for the German and Scandinavian sailors, for whose spiritual welfare there is no provision in this port. This will entail an outlay of £400, in addition to our present expenditure."

The booklet may be had for three halfpence post free from *J. Snow*, 2, *Ivy-lane, E.C.* Communications regarding the work may be sent to the resident secretary, Rev. D. S. Mackenzie.

FAITH-HEALING AT CHICAGO.—The International Christian and Missionary Alliance has held a two weeks' conference in Chicago-avenue Church. Rev. A. B. Simpson, of New York presiding. Holiness, the Second Coming, Missions, and Divine Healing, were the leading topics discussed at these annual gatherings. The anointing of the sick with oil and praying over them was a feature.

SCOTTISH Y.M.C.A. CONFERENCE.

MEETINGS IN FALKIRK.

The twenty-third annual Conference in connection with the Y.M.C.A.s and Fellowship Unions of Scotland was held during the past week in Falkirk. The appeal for hospitality was liberally and cordially responded to. The enthusiasm and warmth of the welcome extended to the delegates at the public reception on Tuesday night proved that the community are in active sympathy with the aims, objects, and work of the Associations represented. It is believed (says *The Falkirk Mail*) that in all respects the Conference was behind none of its predecessors in respect of the enthusiasm displayed, the interest awakened, and the impetus given to the prosecution of the good work which these Associations are and have been engaged in doing.

On Sunday morning Professor Laidlaw, Edinburgh, delivered an address to Christian workers on the words "A chosen vessel," in the Christian Institute, which was filled to overflowing by a highly attentive and deeply interested audience. Some Christian workers were troubled about whether they were in the right place, whether they were at the work they were best fitted for. There was no real trouble about that if they looked at it from the right point of view. If we were willing to be real vessels, willing to do the work God had prepared for us, all would come right. It solved a great many puzzles and difficulties just to be entirely willing to let the Lord use us as He thought fit. There must be purity of service. Nothing hinders Christian work so much as self. There must also be perfect correspondence between our conduct and character in daily life, and the work we take up.

On Sunday night Professor Laidlaw preached the inaugural sermon of the Conference in the parish church, which was filled to overflowing.

On Tuesday evening the delegates, numbering about 200, were received by the members of the local institution, and entertained to tea in the Christian Institute. In the evening the delegates were publicly received in the Town Hall, which was largely attended. Provost Griffiths (chairman) said this was his first appearance at a public meeting of Y.M.C. Associations, and he felt so much impressed with the feeling of the meeting that he hoped it would not be the last at which he would be present. He was present in a public capacity to offer the delegates the heartiest and sincerest welcome that he and his brother magistrates and the inhabitants of Falkirk could offer to them.

Rev. Mr. Carruthers, on the part of the local churches, also extended a hearty welcome to the delegates.

Mr. James Wilson represented the Young Men's Christian Association of the town in giving a cordial reception to the members.

Mr. Stevenson, Dunfermline, as chairman of the Executive Committee of the National Association, returned thanks on behalf of the delegates for the kind reception they had received. Rev. Mr. Jackson, Edinburgh, dealt with the question as to what place amusements ought to have in their lives. It was here that discrimination was sorely needed. Athletics were a good thing in their place; but if they were becoming to be the supreme thing they were no longer good, but bad and dangerous. Referring to the question of money-making, Mr. Jackson said that the haste to become rich was a temptation than which this generation knew none that was more seductive or more pitiless. All around there were noble lives being smitten down through the great desire to become rich. The one thing and only thing in this life that could please God was goodness. Everything that was good in this life lay along the line of a life that was devoted to the service of God. Christ did not dash from the lips of youth the cup of pleasure—unless indeed it were a cup of poison; He did not bar their search after wealth; He did not mock their thirst for knowledge of the good things they loved—their literature or their politics—not one of these He ever called common or unclean: but the words that He laid upon all our hearts was, "Seek ye first the Kingdom of God and his righteousness."

VILLAGE ASSOCIATIONS.

On Wednesday at ten o'clock a conference took place in the Institute on the subject, "Our Village Associations; their difficulties; and how to increase their usefulness." About 180 delegates were present. Provost Hunter, Denny, introduced the subject in an able address, in the course of which he said: In every village there ought to be, and in most villages there is, a Y.M.C.A., or a Sabbath Morning Fellowship Association. The initial difficulty in Y.M.C.A. work in our villages is to get young men to come out clear and distinct, firm and true, on Christ's side, and let it be known without doubt on which side they are. It is mere child's play, so to speak, to come out into active Christian work in the cities, compared to what it is in the rural villages of Scotland. Let a young man in the country show a religious tendency, and the "search light" of close public scrutiny is at once brought to bear on him, and his every look, his every movement, his every action, are at once brought to the touchstone of Christian consistency and Christian sincerity. There are difficulties hindering the growth of village associations. There is the constant stream of emigration of young men from the villages to our large centres of population. No sooner are young men got into harness in Christian work in the villages than the exigencies of business, or the development and changes in trade, or the desire to better their worldly position, takes good young men away. In all our villages, too, there is more or less of the feeling on the part of young men who associate themselves with the Y.M.C.A. to stand aloof from, and look askance at, intellectual force, as opposed to spiritual fervour, and incompatible with the special work and mission of the Y.M.C.A. On the other hand, there is the tendency on the part of merely intellectual young men to think about and speak of the Y.M.C.A. as a most feeble and fruitless organisation; and these two classes stand rigidly apart, viewing each other across the region which separates them, with feelings of mutual pity and contempt. The result is a mutual disadvantage: the Y.M.C.A. in many cases, sadly lacking in intellectual force and power, because of this very feeling which exists; and on the other hand, our intellectual young men, who are merely intellectual and not at all spiritual, lack the dynamic force which a spiritual life would give to their intellectual capabilities. Intellectual force will never raise a young man above his spiritual necessities. The deep longings of his soul will never be satisfied with mere intellectual attainments. The spiritually-minded young man ought to know this, and his aim should be to link himself on to the intellectual power of his more gifted fellow, so that the intellect of the one and the spirituality of the other may be woven together into a united texture that will be a comfort and a joy as well as an added strength to both.

So far as the successful growth and progress of village associations are concerned, there must be complete harmony and co-operation on broad lines of mutual freedom between them and the Church. It may be difficult to maintain this, but it is not impossible. Sometimes the Y.M.C.A. is to blame, and sometimes the Church, and sometimes both. If there is to be mutual sympathy and respect between the Y.M.C.A. and the Church, there must also be on the part of the Y.M.C.A. a cordial sympathy with young men, and the greatest possible wisdom and tact used in influencing them. If individual Christians, if associations of Christians, are to get in touch with young men so as to elevate and influence them for good, they must be taken on every side of their nature, and an intelligent interest taken in everything that concerns them. The whole history of God's dealing with this world has manifested his desire to get alongside of men to love and help them: and the greatest manifestation of that love to men has been in the gift of his Son. Can we have any better lesson as to how to deal with young men than this shown to us by God in the gift of Jesus Christ? A man for men, a young man for young men, He hath left us an example that we should follow in his steps.

A discussion followed.

Rev. Mr. Merrylees spoke on the difficulty of sectarianism, which, although lost sight of to a great extent in towns, was very pronounced in villages. Mr. Young, Alloa, urged the need for getting at young men as early as possible, and suggested the starting of classes for lads as feeders for the Associations. Begin with the boys. Dr. Balfour, Portobello, testified to the valuable help received by his Association by the starting of a company of the Boys' Brigade in the village.

Mr. M'Phail, Greenock, urged the importance of using the intellectual and evangelical in their Associations.

BUSINESS MEETING.

The business meeting was held in the afternoon. The annual report shows that the number of Associations in the National Union is 246; last year it was 242. Of the 246 Associations, 27 are Fellowship Unions or United Young Men's Christian Associations, and the number of branches of which these are composed is returned at 436. The number of ordinary members and associates in the National Union is 24,499. Last year it was 23,284. When to the ordinary members and associates are added the honorary members, the total membership amounts to 25,544, which is 1,178 more than it was a year ago.

Mr. Young, treasurer, made an appeal for more contributions from the Associations, and predicted that unless there was an increase of revenue from this source, the union would be bankrupt in three years.

It was agreed that the week of prayer should be held as usual this year from 29th October to 5th November, inclusive.

CONFERENCE IN THE PARISH CHURCH.

In the evening a conference took place in Falkirk Parish Church, which was crowded in every part by a deeply interested audience. The subject was "The influence of our Associations on the Christian life of young men in the home, the church, and the world," which was introduced by Councillor Wm. Williamson, Peebles. The chair was occupied by Mr. A. L. Brown, Galashiels, who said one of their principal aims and objects was to bring Christian men and women together in Christian fellowship; such an object as that with the unquestioned and undisputed benefits which flowed from it was worthy the sympathy and support of ministers, elders, and all who love Christ and his Word.

Mr. Williamson's paper was an able exposition of the subject, which he treated under the heads (1) the influence of the Associations; (2) the Christian life in the home, church, and world; and (3) the influence of the Associations on the Christian life of the young man in each of these spheres.

Several delegates took part in the discussion. In the course of an eloquent address, Mr. Oatts, of Glasgow, said the Conference at Glasgow would bear favourable comparison with any Scottish Conference that had gone before. There had been a spirit of unity and brotherhood pervading all their discussions, and the stimulus received was bound to benefit every part of Scotland.

The delegates were treated to a picnic on Thursday to Linlithgow and Westquarter. In the evening a tea and farewell meeting was held in the Institute, at which prayer, testimonies, and praise were engaged in, and expression given of the deep sense of gratitude the delegates had of the great kindness shown to them during their stay.

MR. AITKEN IN LONDON.

On Monday, in St. Mary's Church, Aldermanbury, Rev. W. Hay Aitken commenced a series of special mission services, to be held daily at 1.15 and 7.30 p.m. until Friday, Sept. 29. At the opening service the church, which seats about 500, was nearly filled by a congregation composed almost entirely of men. Mr. Aitken's address was based on the words, "My Father worketh hitherto, and I work." His leading argument was that, following upon the line of his declaration, "Let us make man in our image," God had been working through the ages, and is still incessantly working, to make saints of men. In accomplishing this, however, he showed that it is absolutely necessary that God should have the willing co-operation of man. In closing, Mr. Aitken made an earnest appeal to all to give up resistance to the strivings of God within, and to freely yield the heart and will to Him.

THE STUNDISTS.—A public meeting was held in Dundee last week, to express sympathy with the persecuted Russian Stundists. A local association was formed to co-operate with other friends in helping these afflicted fellow-Christians.

GERMAN PROTESTANTS IN ROME.—Hitherto Evangelical worship in German has been conducted in the chapel of the Prussian Ambassador at Rome. It is now proposed to build a church for the accommodation of the 160 families of German Protestants resident in the city, and the numerous Germans who pass the winter there.

The Opium Commission.

On Wednesday last week the sittings of the Opium Commission were resumed at Westminster, under the presidency of Lord Brassey; the other Commissioners present being Sir James Lyall, Mr. Arthur Pease, Mr. Mowbray, M.P., and Sir William Roberts.

MR. BENJAMIN BROOMHALL,

General Secretary of the China Inland Mission, was the first witness. In reply to the chairman, he said he had not himself resided in China, but the information he had from time to time received from missionaries in China, in the shape of communications and personal communications, left upon his mind the profound conviction that opium-smoking in its effects was, first, physically, morally, and socially one of the most awful vices that was ever inflicted upon the world; second, that the encouragement given by this country to the opium trade has been in its results, commercially, politically, and morally, one of the greatest mistakes and one of the most serious crimes ever committed by a nation; third, that the rapid extension in China during recent years of the growth of the poppy, and of the habit of opium-smoking, threatened the very existence of the empire; fourth, that there was absolutely no hope of any effective check being given to the rapid increase of the habit so long as the export of Indian opium was continued; and fifth, that the habit of opium-smoking was one of the greatest, if not the greatest, hindrances to progress of Christian missionary work in China.

Witness next put before the Commission the reports that had been received from the various provinces of China bearing upon the question. From Yunan the report was that the ravages of opium-smoking in that remote district were very great. The habit was undermining the whole structure of society; it pervaded all classes, rich and poor alike, and under its evil effects China, in the opinion of the agent, was being whirled to its ruin. Between 80 and 90 per cent. of the adult male population smoked opium, and 20 or 30 per cent. of the women. From the western province of Kwei-Chou it was reported that 50 to 70 per cent. of the whole population smoked opium, and the effects was no less serious than in Yunan. The reports from the largest province of China—Si-Chuen—were of a similar character, but it was said that there it was the poorer classes who were principally affected, the better classes not having given themselves to the habit to such an extent. The opium used in the western provinces of which he had spoken was almost entirely home grown; scarcely any Indian opium found its way into these populous provinces.

At the same time, it was almost universal to find that the people blamed England for the introduction of opium, and for the spread of the smoking habit and its continuance, because by importing the Indian opium, the Chinese Government were unable to check the native cultivation of the drug. There was no doubt that the Indian opium was of far better quality than the home-grown article, and was retailed at a higher price. But a large proportion of the population of the western provinces never saw any foreign opium, and their denunciation of England was entirely because she had introduced the habit into China. Similar reports had been received from the central province of Shen-si and the northern province of Shan-si. In these provinces nearly three-quarters of the cultivated land was occupied by opium. Now and again the cultivation was forbidden by proclamation, but these proclamations were little more than a dead letter, and the cultivation of the drug was recognised as legal by the imposition of a duty of 3dols. per acre.

As a result of the extension of the habit of opium-smoking, the population of these provinces, who were formerly industrious and law-abiding people, were becoming in every sense demoralised, and their prosperity destroyed. In these provinces also there was very little foreign opium. He held that the local and provincial governments of China were distinctly to blame for allowing the cultivation, though from time to time efforts have been made to check the cultivation, but had to be abandoned owing to the determined opposition of the opium-growers. Other reports from the central provinces stated that the smoking habit was spreading in all directions, and was becoming almost universal, to the misery and ruin of the people. Here, too, England was blamed for the evils that were caused, because Englishmen had first introduced the drug. The name of England was hated, and from this cause the greatest hindrances were thrown in the way of the work of the missionaries. One report stated that the habit had become so universal in the large cities that no public protest was now made against it.

Lord Brassey: Does that mean that public opinion in those parts no longer condemned the habit?—Witness: That is so.

The witness proceeded to quote the opinions of the missionaries as to the serious effect the habit was having upon the Christian churches. Their members were falling away daily, as the habit had spread like wildfire during recent years. One missionary expressed the opinion that it would now be impossible for the Chinese Government to check the use of the drug.

Lord Brassey: From what you have said there seems to be no doubt that this rapid spread of the habit had been fed chiefly by the increase in the cultivation of native opium and not by the importation of foreign opium, and that there has been great laxity on the part of the Chinese officials in permitting the cultivation?—Witness: That is so, no doubt, but the reason why the cultivation has been allowed is that the Chinese Government found that millions of rupees were going out of the country for the purchase of Indian opium, and in order to keep this money in the country the cultivation of the drug at home was allowed. In his opinion, if the process went on at the present rate, in another fifty years the population of China would be practically destroyed. This seemed to be the opinion of a large section of the people, who believed that it was the deliberate policy of England to thus weaken and destroy the people by opium so as to allow them to seize the country for themselves. It was this belief that had led to the advocacy by certain leaders of the policy of the extermination of Europeans, especially of all English people, in China, as absolutely necessary for the preservation of the country.

By Sir William Roberts: It was certainly his strong conviction that so long as the importation of Indian opium was permitted, the Chinese Government could not take steps, with any hope of being successful, to check the cultivation of native opium.

Lord Brassey: Do you recognise that there has been a great change in public opinion in England on this subject? and that a war with China to compel her to continue the importation of Indian opium would never be sanctioned by public opinion? Witness: I do not believe war would be sanctioned, but at the same time, China would not like to run the risk. Further, the Chinese officials believed that pressure would be brought to bear upon them in other ways than by war.

By Sir James Lyall: He had heard of Sir James Fergusson's statement in the House of Commons, but he still thought that so long as we were in India manufacturing and exporting opium in such large quantities, China would take little notice of official declarations of any kind; they would be morally compelled to allow the native cultivation.

MR. GRAHAM BROWN,

a missionary who had laboured for six years in the city of Lan Chou, the capital of the province of Kan Suh, an inaccessible district in the North-west of China, bore testimony to the terrible effects which the habit of opium-smoking was inflicting upon the people. It was less than fifty years since the first opium-smoker appeared in the district, and not more than thirty years since the drug was first cultivated in the district. Now eight-tenths of the adult male population and six-tenths of the married women were given up to the habit. Very little Indian opium came into the province, because the distance from the coast was so great—2400 miles—and the cost of Indian opium was ten times that of native opium, while the strength was as eight to one. In 1875 a great effort was made by one of the governors to check the habit. He made a practice of slitting the lips of all confirmed opium-smokers, so that they could not close over the pipe, and for a time this had some effect, but it had long since worn off, and the habit was spreading more rapidly than ever. Another habit that was having very terrible effects was that of eating the crude opium to allay the craving when the smoker had not time to smoke.

In answer to further questions by the president, witness said that no doubt the great source of supply was local, but it should be borne in mind that until Indian opium was imported there was no smoking in the province, and it was because the importation was allowed that the Chinese Government could take no effectual steps to check the cultivation. He knew of one instance of a very upright Mandarin who took strong measures to stop the growth of the drug, and at the next triennial visit of the Viceroy fifty petitions were trumped up against the Mandarin so as to get him removed from office.

By Sir James Lyall: He believed that if the Indian Government stopped the export of opium, the Mandarins of the Chinese provinces would do their best to put down the habit of opium-smoking, and, if they were allowed a free hand, he believed it would very quickly be done. It was a fact that Indian opium in China was a luxury of the rich in the same way that French brandy was a luxury in this country; but, to follow the analogy, it was doubtful whether, if the production of Scotch and Irish whisky was stopped in this country, French brandy would not become a more common drink.

REV. A. ELWIN,

a missionary of the Church Missionary Society for twenty-three years in the city of Hung-Chow, spoke of the disastrous effects of opium-smoking on the labouring population. The agricultural labourers as a rule did not give way to the habit, and were physically strong and robust. So far as the artisans of the towns were concerned, who mostly had acquired the habit, there had not been much physical deterioration, but this was only his own experience at Hung-Chow, and he understood that matters were far worse in the inland districts. But there was no doubt that the habit was rapidly spreading in Hung-Chow; there were now more than 1000 opium shops in that one city. The opium used was nearly entirely Indian.

By Sir James Lyall: He certainly believed that if Indian opium had not been introduced into China, there would have been no native cultivation of the drug.

MR. MARCUS WOOD,

a lay missionary, who had travelled in several Chinese provinces, said the habit of opium-smoking had become very common, not so much perhaps among the agricultural labourers as among the artisans of the large towns. He agreed with the previous witnesses as to the ruinous effects of the habit upon the people, and also as to the fact that the connection of England with the opium traffic made English people hated on all sides and handicapped the missionaries terribly in their work.

By Mr. Mowbray, M.P.: Smokers and non-smokers alike hated England for her connection with the trade. He did not say that the smoker loved the drug and hated the person who had brought it to them, but that the smoker hated the drug itself, and only used it because he was a slave to it. A vast majority of the smokers would be only too glad to be cured of the habit. It was certainly his opinion that if the importation of Indian opium was stopped the native cultivation would be prohibited and the smoking habit checked.

By Sir William Roberts: He thought there was overwhelming evidence of physical degeneracy of the race as the result of the opium habit.

MR. FLETCHER BROWN,

of the Methodist Episcopalian Church, who had been a missionary in China for ten years, stated that the effects of opium-smoking on the Chinese people was distinctly bad both physically and morally. He had found that England's connection with the opium trade made all Englishmen hated throughout the country. He had often been taunted with bringing the Gospel of Christ to the people with the one hand, while with the other he, as an Englishman, was forcing this hated drug upon them. On his return to England he had been entrusted with three petitions to the Queen, signed by over 1000 native Christians of China, in favour of the discontinuance of the importation of Indian opium into China.

By Sir William Roberts: He did not know that these native Christians had ever petitioned their own authorities; it would probably not be safe for them to do so. It was not the fact that the native Christians were taken under the protection of the European Governments that accounted for the hostility to Europeans. As a rule the missionaries carefully abstained from all interference in native politics.

BRIGADE SURGEON PRINGLE,

of the Indian Army, gave evidence as to the effect of opium-smoking from the medical point of view

He considered that the habitual use of opium was harmful physically and morally. As to the allegation that opium was taken regularly as a safeguard against malarious fever in the low-lying districts, he said most positively that, so far from being of any benefit for this purpose, it only rendered those using the drug more liable to the disease. With regard to the attitude of the Indian Government on the opium question, as a public servant he would only say that their policy on that subject was so utterly opposed to all that they had otherwise done for the elevation of the people that he could not reconcile it with the object they had in view. As to the danger of interfering with the opium habit from the point of view of creating disaffection, he would point out that far more inquisitorial proceedings were taken with regard to the suppression of infanticide and in other matters than would ever be required in the suppression of opium-smoking. He did not deny that it would be difficult to withdraw the use of opium altogether from those who were confirmed users of the drug, but it was possible to remove the temptation to indulge if the facilities for obtaining the drug were removed. He did not say that the habit was anything like universal or even general in India, but it was spreading and was doing great harm.

Lord Brassey asked if the witness had any practical suggestion to make as to Government action in the matter? The witness said that he would simply suggest that the drug should be cultivated and used only for medicinal purposes, and that this should be done under Government supervision, as was the case with other poisonous drugs. He had no doubt that such a policy would be welcomed by all classes in India, except, perhaps, in the case of some of the opium-smokers themselves.

By Sir James Lyall: The practice in Indian gaols was to dole out the opium in small doses to confirmed smokers in such cases where the withholding of it would result in danger to life. He believed, however, that opium was introduced into the gaols from outside friends of the prisoners with the connivance of some of the gaolers. Finally, he said that he did not suppose that any legislation would make men give up opium altogether, but what he was anxious to see was the Government refuse any longer to put facilities for obtaining the drug in the way of the people.

By Sir William Roberts: He thought it was perfectly practicable for the Government to place quinine at the disposal of the people in malarious districts, and by that means to remove any pretence that opium was necessary as a medicine.

DR. SWANSON,

who had resided for twenty-one years in the south of China in connection with the Presbyterian Mission, said that up to 1880 there was very little opium grown in his district, but since then the cultivation had extended. He confirmed all that previous witnesses had said as to the terrible effects of opium-smoking. He had never met a single Chinese man or woman who did not condemn the habit. The English Government had done nothing but good in China, with the single exception of the introduction of opium, and he was perfectly convinced that if this one blot upon us was removed the Chinese people would be more friendly to England than to any other European nation. There was no other remedy except the complete prohibition of the export of Indian opium to China. He did not like to speak positively as to what the Chinese Government would do, if that was done, to stop the cultivation in China. Twenty years ago he had no doubt that the Government would have at once stopped it, and even now he thought it would try to do so. At all events, the English Government would then be freed from responsibility in the matter, and would reinstate themselves in the good opinion of the Chinese people.

MR. DONALD MATHESON.

I went out to China in 1837, after a preparatory training in business in this country, to enter the office of Messrs. Jardine, Matheson, and Co., with the prospect of promotion in due time if qualified for it. Business was then conducted at Canton. The firm acted as commission agents for goods from all parts of the world; besides which they carried on a large business in the contraband trade of opium. Being contraband, it was carried on outside the port of Canton. A receiving ship was anchored at the mouth of the Canton river, and from this, cargoes of the drug were sent off in clippers to be delivered at stations along the coast. To the receiving ships at these stations, Chinese dealers came and made purchases of the opium, paying for it in silver, as the most convenient medium.

Jardine, Matheson, and Co., and Dent and Co. had nearly the whole of this coast business, and it must be said that they were honourable men, as were also the captains of the clippers and the receiving ships. The clippers were armed, but chiefly for protection from pirates, and the Chinese who purchased the drug smoothed the way by bribes to the Mandarins.

It may be seen from what I have said how easily the charge of smuggling in this business was evaded by transferring it to the shoulders of the Chinese opium-dealers. One is reminded of Æsop's fable of "The boys and the frogs." The boys were pelting the frogs in the pond for their amusement, but after many had been killed, a courageous frog cried out, "Stop your cruel sport, and consider, what is play to you is death to us." So what was enriching the British merchant and the East India Company was death to the Chinese.

The Emperor Taou Kwang became greatly concerned about this opium traffic. It is said that he had lost one or more sons from opium-smoking, and edicts against the trade were issued, but in vain; and at last, in 1839, Commissioner Lin was sent to Canton to strike at the root of the evil by imprisoning the foreign merchants in the factories, and compelling them to give up all the opium then on the coast of China. At the same time orders were issued that opium-smokers should be punished by death. I myself saw an opium-smoker hanging on a cross in the agonies of death not far from the factories.

I was one of those imprisoned and specially marked off as one of sixteen connected with the opium traffic, but, on the whole of the opium on the coast of China being given up and destroyed, we were liberated, on the condition that we would never again return to Canton. It was an heroic attempt on the part of a Government ignorant of international law, but it utterly failed. The opium merchants applied to our Home Government for redress, and a succession of grievous wars began, slaying thousands of innocent Chinese, from 1841 to 1858, when opium was finally legalised by the Treaty of Tientsin, on which occasion the United States Minister remarked to the Bishop of Victoria, "It is the triumph of successful crime."

Let me add that during the first war in 1841 with China, India and the British nation were struck to the heart by the fearful Cabul massacre, and again in the years 1857-8, when opium was legalised, they were agonised by the terrible Indian Mutiny.

Is there any remedy to propose? Yes, by sweeping away the poppy cultivation from the plains of India, and its unrighteous paltry revenue of four millions sterling, that India may enter on a new career of prosperity, and give to China the opportunity of recovering her ability to purchase British manufactures on a much larger scale than in the past. Let us look at Burmah on one side of China, and Japan on the other. Opium in Burmah is a source of endless trouble, whereas Japan, having secured its exclusion by treaty, is pursuing a prosperous career.

In 1841 the business of British and other foreign merchants was transferred to Hong Kong, and it became the depot for opium, and the port from which the clippers were despatched to the coast stations as before.

In due time I was made a partner in the firm of Jardine, Matheson and Co. Till then I had been indifferent to the question of the immorality of the opium traffic, but now responsibility brought questionings, and conscience was awakened by a Divine Power, till at length the thought of continuing in the opium traffic became intolerable.

Several incidents concurred in bringing me to this conclusion: 1. A visit to Foochow in one of our opium clippers. I saw there two forces at work, and in deadly opposition, namely, two opium receiving-stations demoralising and ruining the people, while there was a mission station to carry the Gospel to them. On landing I was struck with the wretched look of the inhabitants from opium-smoking, and now, nearly fifty years afterwards, Archdeacon Wolfe, of Foochow, writes:—"One of the towns in this neighbourhood, held as a mission station for twenty years or more by an American Board of Missions, has at last to be abandoned, and I think very properly, for the degradation of an opium-smoking town is of that peculiar and intensely low and hardened type, that, humanly speaking, it is almost impossible to make any impression of a moral or spiritual nature upon the inhabitants of a place given up to the degrading vice of opium-smoking."

2. Having made a visit to Singapore, Dr. Little showed me some of the opium dens there, which are in great numbers, and which are making terrible havoc among the Chinese population, and a pamphlet of his bears important testimony to the evils of opium-smoking. (The pamphlet has been handed in to the Royal Commission.)

3. I have spoken with many Chinese on the opium subject, all against the vice, and an opium broker told me of a saying: "When a man smokes opium he is making his own coffin." He admitted the truth of it in his own case.

4. A fine young man was selected by myself to go to Bombay to inspect our opium before shipment to China. To my great sorrow he became a confirmed smoker; the habit became incurable, and he too was hastening to his grave.

5. Lastly, in 1847, one of our clipper vessels on the coast was boarded by pirates and plundered, the officers murdered and nearly all the crew. In the newspaper giving an account of the disaster, the vessel was said to be my property (being managing partner at the time), instead of the firm's, which stung me to the quick, and convinced me that as a Christian man I could no longer continue in the firm. I sent in my resignation to the senior partner then at home, and, after some unavoidable delay, I left China finally in 1849.

Lord Shaftesbury, who took up the subject with his whole heart, used to say, "The opium traffic is a sin and a shame." The opposition will bring forward many telling arguments about its injuring vested rights and perilling the safety of our Indian Empire, but stick to the facts that it is a sin and a shame, and you will eventually gain your point.

DR. GAULD,

now on the Bethnal Green Medical Mission, and for many years a medical missionary in charge of a hospital in Swatow, gave evidence very similar to some previous witnesses. He was especially emphatic on the point that the disastrous effects of the opium habit and those of alcoholic indulgence are by no means on a par. He had had experience of both, and the drink habit, bad as it is, is far more easily cured than the subtle and terrible opium habit.

The first witness on Thursday was

SIR JOHN STRACHEY,

a member of the Indian Council. Asked as to his view on the general question of the effect of the use of opium upon the people of India and China, the witness said the conclusion he had come to as the result of a life's experience was that the use of opium in moderation did not only cause none of the miseries that had been described, but, so far from being harmful, was actually beneficial. Certain classes of the people of India had consumed opium from time immemorial, but these classes comprised so small a proportion of the total population that so far as India was concerned there was really no opium question at all. It had been said that the use of the drug was spreading in India and was encouraged bo the policy of the British Government. That was not true. The population of India had largely increased during the British occupation, while the consumption of opium had actually diminished, and was certainly smaller now than it was ten years ago. This had been the effect of the policy of the Indian Government, which, by constantly increasing the excise duties, had reduced the consumption in India to a minimum. The danger was that they might go too far in that direction. By making opium too dear they would encourage smuggling, which was a small matter, but they might also drive the people of India to the use of cheaper and far more noxious drugs which were growing at their very doors. As to the effect of the use of opium upon the physical development of the people, he might point out that the drug was used most extensively by Rajputanas and the Sikhs, and these were, without exception, the finest, strongest, and most handsome race of India—the very flower of our army, and among the very finest races of the whole earth. With regard to China, there was no greater delusion than the supposition that China was dependent upon India for its opium supply. If no opium were exported from India, it would not make the slightest difference in the consumption in China. In China

Indian opium was the luxury of the rich. A single province of China produced more opium than was produced by the whole of India. The Chinese Government could, if they chose, entirely prohibit the import, or could impose any restrictions they chose. Meanwhile, he did not see that we had anything to reproach ourselves with. If India was deprived of the opium revenue it would be an act of folly and injustice such as had never been inflicted upon a dependent people.

By Mr. A. Pease: He believed that in a majority of cases the use of the drug was absolutely harmless, just as he believed that in this country the use of beer and wine was in a vast majority of cases perfectly harmless and even beneficial; but in neither case did he think it at all wrong to put high duties upon the article with a view, within certain limits, of restricting the sale. If it was the fact that the population of China was being demoralised by the use of the drug, he thought the policy of the Indian Government ought to be modified, provided, further, that by stopping the exports of Indian opium to China the use of the drug in China would be restricted. As a question of morals, he did not think that it was justifiable for a Government to derive a profit from the demoralisation of the people. At the same time, he thought it should be shown that by prohibiting the import into China the use of the native drug would not be stimulated.

SIR WILLIAM MOORE,

who had been principal medical officer for many years in Rajputana, and who had had altogether thirty-three years' experience in medical work in India, said he had investigated the question of the use of opium and its effects, and the result of his investigations was that opium-smoking was practically harmless, and in many cases productive of very great benefit. A moderate use of the drug brightened the intellect and strengthened the system physically and mentally. In times of scarcity it enabled the people to do with less food, and it served as a prophylactic in the case of certain fevers. Of course if opium was taken to excess it did injury, but not so much injury as alcohol. He considered that if the use of opium was prohibited except for medicinal purposes it would be an unwarrantable interference with the social arrangements of the people, and would prevent those suffering from fevers and other diseases from obtaining relief.

DR. MOUAT,

who had been for twenty years inspector-general of prisons and asylums in India, spoke of his experience of the physical conditions of the opium-eaters who had come under his observation. He never saw healthier or stronger men than these opium-smokers were. This applied not only to natives of all parts of India, but to Chinamen who came into the prisons. Some of the men came from the North-west provinces of India, where the great majority of the people were opium-users, and had been such for generation after generation. He did no believe that the moderate use of opium was any more harmful than a similar use of alcohol was in this country. Indeed there was far less of what he might call drunkenness in the use of opium than was the case with alcohol. No doubt the use of the drug in excess might be deleterious, but as to that he could not speak from personal experience, because he had never seen a single instance of a man who could be said to be drunk with opium.

SIR GEORGE BIRDWOOD,

formerly medical officer of the Bombay establishment of the Indian army, and now of the India Office, gave evidence as to the difficulty he had experienced in dealing with the European soldiers on account of their indulgence in spirits. On the other hand, the native troops gave no trouble whatever in that respect. Most of them were opium-eaters, and they were always ready to march, and were perfectly steady. He had never known of the case of a death resulting from the use of opium, and his experience had shown that smoking opium was as innocuous as smoking hay, straw, or stubble. Both in India and China it was found that nowhere were the people so robust, industrious, and thriving as in the principal opium-producing provinces. He maintained that the drug was essential to the health, wealth, and happiness of a vegetarian, tropical people. If the use of it was prohibited in India a door would be opened to a large trade in alcoholic drinks, which would be a frightful evil in a tropical country. He considered that the Indian Government had exhibited great weakness in yielding to the pressure put upon them by the anti-opium party.

SIR THOMAS WADE

was the first witness on Friday. He said he had resided in China for forty years, during the latter part of the time as British Minister at Pekin. Asked as to his opinion as to the effects of the use of opium upon the people of China, he said that he thought there was no doubt whatever that opium when used in moderation was no more harmful than was beer in this country when used in moderation. With every desire to do all that was possible to diminish the evils arising from the excessive use of the drug—for he was willing to admit that there were evils from the excessive use—yet the mode in which the question had been treated by the Anti-Opium Society had driven him to the opposite camp. As to the effects of the use of opium on the people, he had seen cases where it was used to excess, just in the same way as he had seen instances of the excessive use of alcohol. He had been in opium dens, and they appeared to him to very much resemble the gin palaces of England. But because opium was abused by being taken in excess, there was no more reason for denouncing the ordinary use of it as a sin than there was for denouncing in the same way the use of alcohol.

With regard to the action of the English Government in the matter, he believed that had been the subject of a great amount of exaggeration on the part of the anti-opium party. They spoke of the first, second, and third opium wars, as if the whole cause of our disputes with China was our determination to compel them to accept Indian opium. There was no doubt that the seizure of opium at Canton by Commissioner Lin was the immediate cause of the hostilities, but the real cause was the persistent insolence and hostility of the Chinese officials for years, and the war would have come if there had been no opium in question at all. There was never any such thing as a deliberate policy on the part of England to force the opium trade upon China *vi et armis*, whether the Chinese wanted it or not.

Lord Brassey: In the various negotiations that took place since the end of the last war, would you say that it was not the object of the British Government at any time to force the Chinese to receive Indian opium?—Witness: Quite the reverse. So far from there being any reason for saying that in the treatment of the opium question we sought to make China favour the Indian article, it was the fact that on every occasion when the opium question was considered the British Government were anxious to agree to the Chinese proposals to increase the duty. Witness expressed his utter astonishment that intelligent men could be found to assert that opium had been forced upon China by British bayonets, and that at length China, overborne by British military force, had been obliged to sanction the cultivation of the drug in China in her own defence. As a matter of fact, at the present time there was nothing in our arrangements or treaties with China which would prevent the Chinese Government from imposing higher duties on Indian opium, or from dealing with the import of that article by entire prohibition, or in any other way in which they thought fit. But he did not for a moment imagine that China would ever desire to stop the import, because the duties they charged upon Indian opium formed so valuable a source of revenue that they would be extremely unlikely to interfere with it.

Lord Brassey: Are you of opinion that the Chinese Government are sincerely anxious to put an end to the opium trade and opium cultivation?—Witness said that sincerity of purpose was always more or less a delicate question, but he should say a very large number of the Chinese officials were sincerely opposed to the opium trade. At the same time, it was recognised that the abolition of opium-smoking, and of the cultivation of the drug, was an absolute impossibility, and therefore that it would be useless to put a stop to the Indian imports, because the opium users would simply fall back upon the native article. It was true that in all parts of the country might be seen posted up edicts prohibiting the cultivation of the poppy, but the cultivation went on just the same, and the Government collected the revenue from the drug in every case. He therefore thought it was clear that there was no very active opposition on the part of the Government to the cultivation and use of the drug.

SIR LEPEL GRIFFIN,

who had been many years in the service of the Indian Government in the Punjaub and Central India, and had given a good deal of attention to the subject of opium, having been head of the Opium Revenue Department of the native States, said that the cultivation of opium used to be a Government monopoly, but that was given up long ago, and now the Government had no direct concern whatever in the cultivation or the manufacture of the drug. The system was now entirely one of passing the opium from the States where it was produced and levying the tax upon it. With regard to the proposal to prohibit the cultivation of opium, he supposed anything was possible for an autocratic Government, but such an act would be the most tyrannous and unjust proceeding ever adopted by a civilised Government, and would be a direct violation of the whole policy of the Indian Government for the last fifty years. The people of India were not to any great extent consumers of opium, except in the case of the Sikhs and the Rajpoots. It was too expensive a habit for the working classes. He did not believe that crime was produced by the use of opium. At all events, he had never known such a case in all his experience as magistrate or judge. In the case of the Sikhs he saw no ill effects, but they were a hardy race, and could take more opium and more alcohol than other Indian races. He would point out, however, that the Sikhs were prohibited by their creed from using tobacco, and that was the reason why they had taken to opium and alcohol. They were indeed very hard drinkers, and this fact, he thought, ought to be considered in view of the suggestion of prohibition. If opium were prohibited, might not the people take to alcohol, which was a thousand times worse than opium? With regard to China, he would only say that he had no doubt the Chinese would continue to use opium even if the whole of the Indian imports were discontinued.

MR. A. LANGMAN,

a missionary who had resided eight years in the province of Cheh Kiang, China, stated that all he had heard from the previous missionary witnesses as to the evil effects of opium on the people of China was perfectly true, and was not at all exaggerated. Within the last three weeks he had received a petition from Chinese Christians in the province where he had worked in which they said it was hardly possible to conceive the extent of the evil caused by opium-smoking. Homes were scattered, wives and families deserted, and all crimes, adultery, robbery, etc., were committed as the result of that habit. Half the difficulty in the way of the spread of Christianity arose from the use of opium. The witness further said he was quite satisfied that the whole of the hostility shown by the Chinese to the English was because of their connection with the opium traffic. The Chinese people universally believed that England was responsible for the introduction of opium-smoking into China. When it was put to the Chinese that opium was in China long before England introduced the Indian article, the reply was that then it was only used medicinally, and the use was prohibited in any other way, but that through the action of England the use of opium had been legalised, and had spread universally.

MR. S. LOCKHART,

Registrar-General of Hong Kong, expressed his belief that the moderate use of opium was not harmful, either physically or mentally. In the case of excess, the smoker was, to some extent, injured physically but not mentally. He certainly did not think that opium-smoking among the Chinese people was as injurious or as great a nuisance as alcohol drinking in this country. He denied emphatically that Englishmen in China were hated on account of the opium trade.

By Sir William Roberts: He thought it was quite impossible to entirely suppress opium-smoking in China—as impossible, in fact, as it was to suppress beer-drinking in this country.

By Mr. A. Pease: He did not believe that it was of necessity the case that the habit grew upon one that indulged in it; on the contrary, he had known many cases where the amount consumed was less as time went on. No doubt when a man once began to use opium to excess it became exceedingly difficult for him to break off the habit, or to reduce the quantity he used. Alcohol-drinking in China was exceedingly rare, and he had never known a single case of actual drunkenness among Chinamen.

On Saturday the secretary of the Commission (Sir Joseph Bernard) read communications from Sir Joseph Fayrer and Sir Hugh Low, who were unable to attend personally.

SIR JOSEPH FAYRER

said that he was a surgeon and physician, and had had thirty years' practice and experience in various parts of India. It was unfortunate that human nature was so constituted that it would not forego the use of stimulants and narcotics, all of which were liable to be abused, and when they were so abused they produced the most degrading and pernicious effects upon the human race. There could not be a doubt that in the great cities of India, China, and other Eastern countries the abuse was carried by a certain but limited number to a great excess, but to nothing like the extent to which the abuse of alcohol was carried in this country. It was well known that over large areas of country in India by tens of thousands of people opium in moderation was habitually used, and they had a thorough belief in its efficacy to protect them against malarial fevers, that under its influence all the functions of life were better performed, that life was not shortened by it, and that physical and mental conditions were improved rather than deteriorated. This view, he knew, received the support of eminent men who had studied the question, and he was not aware of anything to controvert it. It seemed to him that this crusade against opium, though well meant, was most unreasonable. Both alcohol and opium in extreme cases were evils, but the moderate use of either must be left to the discretion of those who felt it necessary to take it. He could see no medical ground that would justify violent interference with the custom of taking opium. They might with advantage check and limit the excessive use of it, but to suppress it altogether, it seemed to him, would be very unjustifiable.

SIR HUGH LOW,

who was for many years employed as Administrator of Perak and other states of the Malay Peninsula under the British Government, wrote that he was of the decided opinion that there was no such abuse of opium in Perak and in the colony of Labuan, in Borneo, or any of the islands near the Straits, as had been described by the Chinese missionaries. His experience was that as a rule the drug was used in moderation, and so used was beneficial rather than otherwise.

MR. WILLIAM LOCKHART,

a medical missionary in China from 1838 to 1864, during the latter part of which period he had half a dozen hospitals under his charge, said he had had a large experience of the effects of opium in China. When taken in small quantities the drug was not particularly harmful, but he found that the invariable tendency with confirmed opium users was to gradually increase the dose. When a man became in this way a victim to the opium habit it was undoubtedly pernicious and injurious to him in every respect; his mental faculties were not particularly impaired, but his general system became deteriorated in every way. This was so completely recognised in China that persons who were given up to the habit of opium smoking were not allowed to give evidence in any legal proceedings in the Chinese courts, as they were not considered as able to keep themselves free from corruption. He did not believe that anything like a third, or even a sixth, of the population were victims of the habit, because there was not sufficient opium in the country to be taken to such an extent. Opium smoking in China was entirely confined to adults. The women smoked, but not to the same extent as the men. In the district in which he had resided he should say that about one in ten of the adult males were opium smokers. He had no means of controverting the evidence already given that the native opium was far greater in amount than the imported opium, but from his own experience he very much doubted whether that was the case. He did not believe that the evils resulting from opium were nearly so great as those resulting from alcohol drinking. He certainly believed that alcohol-drinking in this country was a far greater curse than was opium-smoking in China. It was not true that we compelled China to take Indian opium; she took the opium just in the same way as she took Manchester goods and other articles of commerce. He did not think it possible to prevent the cultivation of opium in India, but he agreed that it was very undesirable that the English Government or the Indian Government should engage in such a trade as the opium trade, and he had a very strong opinion that the Indian Government ought to free itself from all share and complicity in the trade.

DR. GEORGE DODS,

who had resided for many years in Canton and had practised as a medical man there, said that his experience was that most of the opium smokers used the drug in moderation and without any serious harm. Many persons who had been pointed out to him as suffering from the effects of excessive indulgence in the drug he found on examination to be dying from consumption or some other disease, who had taken to opium to relieve their sufferings. The number of instances he had met with where the constitution was ruined simply by the use of opium was very small.

MR. D. M'LAREN,

formerly president of the Edinburgh Chamber of Commerce, had been actively engaged in the wholesale tea trade. Fifty-three years ago his attention had been attracted to this question of the opium trade, owing to the disorganisation of the tea trade by the first Chinese war. If the demoralising effects of the use of opium could be satisfactorily proved, he believed that in the long run the trade in opium would not be a profitable one, because what was morally wrong could not be commercially right. The trade between India and China had always been of an anomalous kind, being dominated by this question of opium. It was almost impossible to resist the conclusion from the figures that the opium trade from India to China had the effect of checking the demand for British manufactures in China.

REV. T. G. SELBY,

a Wesleyan missionary who had spent many years in China, said that he had carefully gone over the evidence that had already been given by the missionaries as to the evils inflicted upon the Chinese people by the use of opium, and without going over the ground again he would simply say that he agreed with the statements that had been made, and he believed that those statements were absolutely true. He would point out that the missionaries were in actual contact with the people, living among them constantly in the interior provinces, and spoke from actual observation and experience; while the consular officials, merchants, and others who had spoken as to the harmlessness of opium-smoking could only speak from hearsay and second-hand evidence.

DEPUTY SURGEON-GENERAL PARTRIDGE,

of the Bombay Army, who had served in India from 1855 to 1885, said that the conclusions at which he had arrived as to the effect of the use of opium upon the people of India was that opium-smoking was a vice that inflicted great injury upon health and tended to degrade the people physically, mentally, and morally. Further, he considered that the cultivation and manufacture of the drug for any other purpose than a medicinal one was a sin. Witness, in answer to questions, said that he entirely disagreed with the statements by Sir Lepel Griffin and other witnesses, to the effect that crime was never induced by opium-smoking. He believed it would be found that many murderers were opium users. He had never known opium used as a preventive of malarial fever.

MR. MICHIE,

a merchant who had resided in various parts of China for forty years, and had mixed in social intercourse with middle-class Chinamen, said that he saw very few cases indeed of the excessive use of opium. The smoking of the drug was an almost universal custom, just the same as tobacco-smoking was in this country, but it was as a rule used in moderation, and then it was not in any way harmful or injurious to health. He denied emphatically that he had ever found Chinamen professing hatred to Englishmen on account of the opium traffic. On the contrary, he believed Englishmen stood better with the Chinese than any other Western people.

This concluded the evidence to be taken in this country. The Commission then rose, Lord Brassey remarking that it would reassemble in Calcutta on November 15.

DORKING CONFERENCE.—The usual convention on the deepening of the spiritual life will be held in this beautiful Surrey town from October 2 to 6. It is stated in the letter of invitation issued by Rev. H. C. Sturdy, that from the four past conventions five missionaries have gone forth to the foreign field. The subject of the Second Advent will receive consideration this year.

THE L.C.M. AT BARNET FAIR.

Again this year, as in the past, the Christian friends at Barnet called to their assistance for this special work the Evangelistic Band of the London City Mission, and right glad were we to join in the battle for the Lord. Ten of us, after preliminary prayer in the Gospel tent, held our first meeting on Saturday evening in the Triangle, close to the church in the High-street. For over two hours crowds of people were attracted, and held both by bright songs of Zion and the earnest, loving appeals of the brethren who, one after another, gave utterance to the "Word of the Lord." Truly was the presence of the Lord manifested, and He made both Word and song equally effective.

But Sunday was the "great day."

Meeting with a few Christian friends in the tent at 10.30 for prayer, at 11 a.m. we went down among the caravans, and, finding a splendid open space backed by the show vans, with the rise into the road before us forming a natural gallery in front of us, and the iron railings of the road at the top, we took advantage of this exceptional position, and so began with harmonium, cornet, and song to give utterance to one of our inspiriting songs. Some twenty or thirty were seated there on our arrival, and shortly immense numbers were added, many of the gipsies seizing the rare opportunity of listening to the Word of God. For a long time there were over 100 at the top standing, leaning on the rails and listening. So with no uncertain sound the Gospel of the grace of God proclaimed to a congregation.

At three we had twenty minutes' singing outside the tent, and so a good tent full were attracted for an hour's service inside, where two brethren gave brief earnest addresses.

At 6.30 the people were drawn in larger numbers, and at seven the tent was crammed; while some 100 or more stood outside to listen. It was a service of power. Closing this service at eight, we left four of our brethren to carry on a second service in the tent; while the rest of us, as arranged, went to the spot near the church occupied the previous night. On reaching this we found the meeting already commenced by Christian friends, who were awaiting our arrival, and then followed a wondrous gathering. It would be no exaggeration to say that 1000 people assembled, and never was a fuller or clearer proclamation of the Gospel made. Earnest appeals, loving invites, God's Word given, warnings uttered, reasonings close and true, followed from lips made eloquent by the Holy Ghost. It was after 9.30 ere this memorable meeting closed, and we went to our rest thoroughly wearied in body, but glad at heart—"a day to be remembered" by every one of us engaged.

Now for the fair proper, which commenced on Monday. For many years the L.C.M. have sent some five or six men for tract distribution and personal intercourse with the men and visitors to the fair. This year this was continued, so that during the Sabbath and three days of the fair about 15,000 booklets, gospels, and tracts were distributed, and in most cases gladly received. Many were the private conversations carried on with drovers, salesmen, show people, and visitors. God alone knows the value of such almost unseen labours as distinguished from the more public work of the Evangelistic Band.

The workers of Sunday were reinforced on Monday, and so for the three days a band of over twenty men were at work. The programme of the three days was the same, so the record of one will serve for all:—2.45. In the tent, for waiting upon God. 3.15. Stand taken at lower entrance to station, and meeting continued till after 5, when we adjourned to our friend (tried and true), Mr. Terry's, for tea. 6.45. Again at work at the same place, adjourning at 8 to the tent; holding here rather more than an hour's service, with brief, pointed, earnest, loving appeal.

Such is the record of each day's work, and we find at the close that during our meetings sixty-two addresses had been given by forty-two different speakers. Who can tell the result of such a wide-cast sowing of the seed of the kingdom? We leave the result in his hand who hath said, "My word shall not return unto Me void." A. Williams.

I OWE MUCH to my parents. Every noble aspiration, every gentle thought I have in my heart, everything that is good in me, I owe to my mother.—*Annie S. Swan.*

LIVINGSTONE COLLEGE.

It is with very great thankfulness that we are able now to report progress of the new scheme of giving simple medical training to missionaries, which was made public for the first time in the advertisement columns of The Christian in the month of June last.

We ventured to speak of the very great need which in our opinion existed for some such system of training, and our contention has been fully borne out by all whom we have been able to interview on the subject. As far as we have been able to ascertain, the new plan has met with unanimous approval. A large number of medical men have expressed great sympathy with our proposals, and the staff of one of our largest London hospitals appointed a special sub-committee to consider the scheme, with a view to giving us any help in their power, and although they may not be able to give us active help, yet they have shown great interest in the work.

The surgical staff of another hospital have kindly offered to allow our students to attend the practice of that hospital and to give us any help in their power, and, in addition to this, Dr. Milne at Dr. Barnardo's Children's Hospital, and Dr. Manson at the Seamen's Hospital have kindly offered help. With this, and the work of the medical mission, which I shall myself be conducting at Shadwell, we hope that our students will have ample opportunities for practical work.

This practical sympathy shown by members of the medical profession is particularly encouraging, and should give confidence to any who may have doubted the wisdom of such a course of training as that proposed. At the same time the missionary societies are confirming, from their point of view, the need of the college.

The Church Missionary Society during the summer passed a resolution of sympathy with the aims and objects of Livingstone College. The London Missionary Society have only just passed a resolution warmly approving of the scheme, and saying that "they believe the college as described in the preliminary statement will supply a long-felt need, and provide a course of training of which the London Missionary Society will often be glad to avail itself." The secretaries of the Wesleyan Missionary Society, the Baptist Missionary Society, Moravian Missions, the South American Missionary Society, the Friends' Foreign Missionary Society, and others have expressed themselves as in cordial sympathy with the proposed work, and believed that it would be useful to their men. We have not, however, heard from these last as to the opinion of their committees, though we are expecting to hear from them.

Dr. Maxwell, Mr. Hudson Taylor, and other medical missionaries have expressed their approval of our proposals, and believe that we may supply a long-felt want.

But perhaps our greatest encouragement has come from the young men who may take advantage of the course themselves. Both at Oxford and Cambridge, and at the students' camp at Keswick, I had the opportunity of speaking with the men about Livingstone College, and it is evident that in the new course of training a need will be supplied which has been realised for some time past. We hope to begin work on October 5, with a little band of eight men, who have entered for the first year's course.

On very many hands we have been asked to admit ladies to our college, and it is possible that before very long arrangements may be made for giving the same course to ladies, but at present we cannot make any definite statement on this point beyond saying that it is the desire of the council to offer the same advantages to ladies when it can be arranged.

Mrs. Bishop, the great traveller, wrote to me a few weeks ago, saying how glad she would have been to enter for such a course had it been available when she was many years younger.

With so much encouragement we go forward with great hopes for the future, and we feel sure that our friends will not allow us to be hindered by the lack of the necessary funds which are required for the start. We have determined not to incur debt, and we can, therefore, only advance as far as our resources may permit us. Will all join in prayer that the work may be richly blessed of God, and prove a real source of usefulness in the great work of the evangelisation of the world? We may still be able to admit a few more students, but they should at once make application to me. All others who wish for information with regard to admission to the college, or other particulars, should write to me at the address given below.

Charles F. Harford-Battersby, M.D.

33, *Mornington-road, Bow, E.*

WORK IN KENTISH HOP GARDENS.

Again God has enabled me to go amongst the hop-pickers in Kent. I found many of the same people in the gardens this season as last year, and my heart was touched at their manifestation of pleasure at work carried on for them again in the Edenbridge district. The ground had been well prepared by Rev. D. Smith and other friends, and the harvest was ripe for gathering in.

A meeting was held each evening in the "Gospel Tent," which had been erected in the midst of the encampment; it was a cheering sight to see the people eagerly hurrying into the tent. Last year there was one man who would not attend any of the meetings and baffled all attempts to get him in; to our great joy he was down again this year and was brought by the Spirit of God into the meetings and decided for Christ. It had been a great struggle, a life spent in sin, careless and indifferent to God's love and warning, one can imagine the terrible struggle there was, but when the all-conquering Christ had captured this rough heart there was indeed a glorious change.

One dear old lady, a gipsy, came night after night to the meetings, and her face was a picture: her beautiful dark eyes sparkled at the name of Christ, and her features were a true index of the power within; she had been a follower of Christ for some years.

Our meetings at Hever Lodge, Edenbridge, were brought to a close sooner than we expected, as some of the hops were not ready to be picked, and many of the pickers had to go away. Our tent too, was blown down during a severe thunderstorm. Our last meetings were held in the open-air, and will be long remembered as times of great blessing.

It would be a great help to the work if a tent could be purchased for the missions, instead of hiring one every year. Fifty pounds would be needed; any friends willing to help can get information from Rev. D. Smith, Edenbridge.

F. W. Walter, Evangelist.

TO CHRISTIAN FARMERS.

Dear Sir,—I wish to thank some unknown kind friend for sending me this last year or two a copy of The Christian. It is hailed with delight, not only by myself and family, but by the settlers among whom I circulate them. In these rural districts we get but little of such teaching and information as The Christian affords us.

I take this opportunity of making known to any Christian farmers who may be readers of your columns the spiritual wants of many of the agricultural districts of our colony. There are many places where the people get no religious services; others have such privileges fortnightly, monthly, or quarterly, there being not sufficient population to support a minister, nor any among them with a gift for ministry.

This want could be supplied by a few godly farmers, who may have a gift for Gospel work, and a desire to use it for the Lord, coming to the colony and taking up their abode among these settlers. I am sure, from nearly ten years' experience in carrying the message of the Saviour's love amongst them in different districts, they would be heartily received, and treated with that hospitality for which the rural population are proverbial.

As to the bread that perisheth, plenty of farming land is to be had from the Government on terms to suit everybody. The climate for farming is all that can be desired. Any industrious farmer with a little capital could soon make a comfortable home; at the same time service for the Lord would bring peace and joy to the soul, and blessing to the people among whom he may labour.

I do not persuade anyone, neither do I undertake any responsibility. I simply state facts, and suggest a remedy. I am willing to give any further information to anyone wanting it.—Yours truly,

J. Burgoyne.

Cleveland, Wairoa, South Auckland, New Zealand, August 8.

WORK IN BASUTOLAND.

Dear Sir,—Perhaps you would be interested by a few details concerning the work in which I am engaged in Basutoland. I am working in behalf of the Paris Evangelical Mission Society. On first coming out, four years ago, I was entrusted with the founding of a new station in the north of this country, in an entirely heathen district. After I had completed the preliminary work of founding the missionary station and several out-stations with native catechists and day schools, my wife's health rendered a change necessary, and our Conference removed me to my present station, in the centre of Basutoland.

The district consists of about 10,000 inhabitants, 730 of whom are church members, and over 300 catechumens. We have six out-stations, seven native catechists, nine native schoolmasters, and six schools, one of which has 200 pupils.

In this part of the country the Gospel is more or less accepted and respected by the majority of the inhabitants. At the same time they remain perfect heathens, given up to all their superstitions and customs, to their immoral lives also. The chiefs set the first example. Here, at Makeneng, a few hundred yards from our church, is our young Chief, eldest son of the paramount chief of Basutoland, a decided and almost an open enemy of the Gospel.

It would strike a visitor as a strange contrast, coming out from one of our well-attended Sunday services, from a full chapel, the beautiful rendering by two or three hundred voices of one of our hymns, were he then to climb to the chief's village, so near at hand, there to witness all the rude signs of heathenism, the coarse language, and, very often, the indecent dances.

Such contrasts are frequent in the mission fields, as they are, indeed, in our European cities. For, alas! we must acknowledge it with shame, a white heathen is even worse than his black brother.

Yours sincerely in Christ Jesus,

Alfred Casalis.

Makeneng, viâ Mafeteng, Basutoland, August 23.

HONG KONG.

This pretty little British colony, an Eastern centre of Western civilisation, political influence, and commerce, is also a centre of Christian effort and of missionary enterprise. All this is well known in England, but it is pleasant to be able to report that the various agencies, which exist specially for the purpose of spreading a knowledge of the Gospel of our Lord Jesus Christ, are accomplishing the work for which they are supported by the Churches at home. C.M.S. work appears very substantial and effective. Its workers include some most enthusiastic and devoted men and women, and their methods and measures appear wise and suitable. Errors of judgment occur of course, and when they are recognised no one regrets it more than the workers themselves. Miss Johnston's excellent girls' school work, carried on in the name of the Society for Female Education in the East, but closely affiliated with the C.M.S., flourishes.

The Seamen's Mission, under Rev. A. G. Goldsmith, is doing a very useful work, and is a power for good amongst the many mariners who visit this well-frequented port. The soldiers are not forgotten, and they have every opportunity of learning of Jesus and his power to keep them in the midst of all their temptations, if they wish to do so. Many other agencies are at work, some locally, others mainly amongst the heathen, in various districts of Southern China.

Looking broadly at the missionary work carried on in China, while there are difficulties, dangers, and discouragements to be faced, yet blessing and victory has been vouchsafed in the past, and without any doubt will be so in the future, in proportion to the power working in and through the workers. The Word of Truth is being widely disseminated, and the Word of Truth does not return unto the God of Truth without performing that which He desires. Much fruit is permitted to be seen, but doubtless there is much more which exists, but is not visible. The visible result may be small compared with the visible need, but it is amply sufficient to stir up sentiments of gratitude for the past and hope for the future. The greatest need is, not so much for more workers, as for those who are here to be filled with the Spirit.

H. W. Fry.

MR. MOODY INTERVIEWED.

To a representative of *The Chicago Record*, a daily paper of large circulation, Mr. Moody has lately imparted many interesting facts and opinions relating to present movements in Chicago. Answering a question with reference to preaching in the streets, Mr. Moody said :—

"I have always found the police in Chicago ready to do their duty. While I believe in open-air meetings and preaching the Gospel wherever it can be preached wisely, I do not believe it is right to obstruct public thoroughfares or to hold meetings where the people who own or lease the property object. I believe obedience to the golden rule would solve the difficulty. My sympathies are with the police when they try to keep the streets clear for the purpose for which they exist and to suppress disorder."

"What has your experience taught you as to the best methods of evangelisation?"

"It would take a long time to answer that question fully. Briefly, the preaching of the simple Gospel in the power of the Holy Ghost and coming in actual contact with the people. The work is varied, and great is the variety of men needed for it. We need scholarly evangelists and evangelists who have come out from the common people, but every man to succeed must have common sense, an unblemished character, consecration, large sympathies, love for his fellow-men, faith, patience, enterprise, energy, familiarity with the Word of God and the baptism of the Holy Ghost."

"What, in your judgment, is the greatest need of Chicago and of the country?"

"The old Gospel."

"So far as you have had opportunities of observing, is there as yet much actual suffering among the poor of Chicago?"

"I have had very little opportunity to observe personally, but I fear there is much distress. By far the greater part of it comes from intemperance, improvidence, and laziness."

"Do you think the unemployed, who are unusually numerous now, are likely to better their condition by such demonstrations as they have made of late?"

"No. Such demonstrations injure trade, shake public confidence, and cause money to be hoarded up, thus causing great stringency and distress, which falls more heavily upon the working class than any other."

"What advice would you give them?"

"First of all, to seek the kingdom of God and his righteousness, believing his promise, which I never knew to fail, that all things will be added unto them. Second, to pray to God for work. Third, to be as patient as possible during these times of hardship. Fourth, to look earnestly for work. Fifth, to take any honest employment that offers itself. Sixth, to study economy. I think one of the great needs of our country is that the labouring men should own their own homes.

"What these men want is not charity, but an opportunity to earn an honest living. Charity is degrading, employment is elevating. No self-respecting man wishes charity. Give him a chance to work, and he will support himself and family, and, at the same time, preserve his self-respect."

THE COWBOY PREACHER and his wife (Mr. and Mrs. Rice) have been arrested several times for street preaching in Chicago on the plea of obstruction, their meetings being very largely attended. Their demand at last to be tried by jury has resulted in their acquittal. Such arrests are now becoming frequent, some of Mr. Moody's students having also experienced difficulty. The public press is calling attention to the fact that only Protestant preachers are thus molested. The American Free Speech League has taken up the matter, and is determined to break up this persecution.

DISTINCTIONS.—Steal a chicken, and you are a thief; steal 1000 dollars from your employer, and you are an embezzler; steal 5000 dollars from the Government, and you are a defaulter; rob your competitor on the Stock Exchange of 10,000 dollars, and you are a financier; rob him of 100,000 dollars to 500,000 dollars, and you are a wizard or a Napoleon of finance; wreck a railroad and gather it in, and you are a "magnate"; wreck a great railroad system, and you are a "railroad king"; conduct a "negotiation" by which a strong nation plunders a weak nation of thousands upon thousands of square miles of territory and makes the weak nation pay milliards of money indemnity for the wrong it has suffered, and you are a diplomat. Truly, "the times are out of joint."—*Religious Herald.*

A MINISTERS' QUIET DAY.

REV. F. B. MEYER, the president of the Baptist Ministers' Prayer Union, invited the Baptist Ministers of London and the neighbourhood to a quiet day at Christ Church last week. About a hundred assembled at noon, including a few clergymen and ministers of other denominations specially invited.

"I am glad," said Mr. Meyer, reading and commenting on Mark iii. 6—15, "that we meet within the sound of the busy line of London. 'They pressed upon him.' That pressure, how awful we often feel it to be, how heavily do the people around us press us with their needs and their sorrows. We feel the pressing of the great life of London against the walls of this Church. Yet who would care to live his life in such a world of this if men did not press upon him? What more sad than to go on day by day with no one coming to lay on you the burden of his care and his sin? Yet there must be times of withdrawal."

There were but two set addresses at the morning meeting, and they were both short, one by Rev. J. R. Wood, of Holloway, on Christ's judgment of his people because of their imperfect works (Rev. iii. 2), and the other by Rev. W. R. Skerry, of Camberwell, on "The Peace of Christ."

At two o'clock a simple cold lunch was provided, prepared by some of the ladies of the congregation. A few words were spoken by Dr. James Spurgeon and Rev. Duncan Macgregor, of Dunoon, on behalf of the Scotch members of the Prayer Union, and there were some very frank utterances from Mr. Meyer himself. To the afternoon and evening meetings the wives of ministers were invited, and a good many responded. In the afternoon the only formal address was by Rev. W. Williams, of Upton Chapel, on the 'Demonstration of the Spirit.' Revs. George Wainwright, of Bournemouth, John Wilson, of Woolwich, James Mursell, of Derby, and D. Macgregor, of Dunoon, responded to Mr. Meyer's appeal that 'Two or three brothers should, in a few minutes each, tell us of any special demonstration of the Spirit that they have witnessed in their life or their ministry.' Mr. Meyer followed on with testimony and appeal on the same subject. During tea an informal discussion took place in regard to a proposal of Mr. Meyer to hold a monthly devotional meeting of ministers in London. After tea there was a gathering in the church for the Lord's Supper. Rev. F. C. Spurr gave a short address on being alone with Jesus.

During the day a fraternal message of sympathy and prayerful interest was sent to Mr. Thomas Spurgeon, who has since replied in very cordial terms.

THE Y.M.C.A.

THE call for the Young Men's Christian Association Congress, in connection with the Columbian Exposition, will be issued soon.

Mr. Thomas Moffett, who has for many years taken a prominent part in connection with Y.M.C.A. work in Newcastle-on-Tyne, has undertaken the secretaryship of the Leeds Y.M.C.A.

The Newton Abbot Association has suffered a considerable loss by the death of its hon. sec., Mr. N. Perry, who was a very devoted worker. Mr. H. G. C. Bishop has accepted office as his successor.

Amongst other interesting engagements during the ensuing quarter at the Aldersgate-street Association will be a series of lectures or Bible studies by Rev. Canon Girdlestone, M.A., probably on the inspiration of the Bible.

In the Dundee Institute a few days ago, Mr. S. J. Celestine Edwards delivered a lecture on "The Racial War in the Southern States." A resolution was passed, expressing indignant condemnation of the wrongs which are being inflicted upon Afro-Americans in the Southern States.

Sergt.-Major Morris, gen. sec. at Croydon, has conducted a very successful mission in connection with the junior branch at Sheffield. The attendances on each of the ten days varied from 120 to 250, and it is believed that much good has been done. A week-night boys' Bible-class has been formed, as the outcome of the mission.

The Open-Air Mission in connection with the Devonport Association has had a most successful season. The meetings—both in the streets of the town and in the outlying hamlets—have been characterised by marked attention on the part of large crowds, while the attendance of workers has been invariably great.

The Trowbridge Association Rambling Club concluded a successful season by an excursion to Westbury. They were conducted over the iron works by Mr. Tennear, who explained the working, from the digging of the ore to the production of the finished article, an interesting sight being the tapping of one of the furnaces, and the running of about thirty-five tons of molten metal into the moulds.

The organ of the Melbourne Association says:—"There never was a time when the work demanded men, strong with faith and having power with God, as to-day. We need additions to our working force in all departments. The work also demands a leader, and the Board of Management are seeking both here and abroad (in the old world as well as the new) for an efficient general secretary."

Mr. J. B. Martin, who has been an active Christian worker in connection with the Adelaide (South Australia) Association, has been accepted for work in connection with the Zambesi Industrial Mission. Three more members of the same Association, Messrs. R. W. Middleton, A. Biggs, and W. Fleming, are studying at Belair, under Rev. Lockhart Morton, with a view of proceeding to China as missionaries.

IRISH NOTES.

REV. J. HARRISON, of Arklow, while preaching last week in the open air at Courtown Harbour, was struck with a stone on the forehead and seriously hurt.

Rev. Dr. Hall, of New York, has sailed from Queenstown for America, after spending his holiday in this country, where he preached with great power several times during his brief stay.

The Belfast City Mission has grown so much of late that it has taken a new departure, and has rented the Ulster Hall, the largest public building in the city, for evangelistic addresses to the masses on Sunday evenings.

A most impressive convention has been held at Drimoleague, co. Cork, a place which was visited a few years ago with one of the most remarkable revivals which has occurred in the South of Ireland in modern times. Lady Carbery and Captain Townshend took part in the proceedings.

AN evangelistic mission conducted during the past week in Carlisle Memorial Church, Belfast, by Rev. Thos. Waugh, has come to a close. The services were attended night after night by about 2000 persons, and many professed to decide for Christ. Mr. Jno. Anderson, of Dundee, has held in Cromac-square Mission Mall, Belfast, a very successful Gospel Mission, and similar services have been held at Portadown by Messrs. Beech and Griffin, of the Mission Car "Peace."

SCOTTISH NOTES.

AN unsectarian aggressive evangelistic work is carried on in Ashley Hall, Castle Douglas, on Tuesday and Friday nights, and open-air meetings on Sabbath. Mr. and Mrs. Dobie, with other workers, conduct meetings at intervals in the outlying villages.

Bible-classes are being resumed all over the country, and to the teaching of them ministers are devoting themselves with more earnestness year by year. In all the Presbyterian churches there is now a committee of assembly, who have charge of this work, and help it forward by giving out subjects of study and offering prizes.

In several of the Glasgow newspapers there have been appearing recently articles calling upon the churches to institute conferences of ministers and Christian workers of all Evangelical churches, for the purpose of discovering how the spiritual needs of our great cities can most efficiently be met. This is a healthy sign, and much good would undoubtedly result from such brotherly conferences.

At their last monthly meeting in Glasgow the board of the National Bible Society of Scotland agreed to call the attention of the Foreign Office to the disturbed state of the Hu provinces of China, with a view to the better protection of British subjects resident in the interior. Two of the society's agents in Kiang-si and Kwang-Si had been assaulted. It was reported that twenty-seven men had been added to the staff of colporteurs employed in Japan by the three Bible Societies, bringing the number up to over 110.

A series of six lectures has been arranged to take place during the coming winter, to which the boys attending a number of Edinburgh schools are specially invited. The lectures will be delivered by well-known missionaries, who have laboured in different parts of the world, and they will tell about their own work and experiences in the foreign mission field. The lectures will be delivered once a month during the winter session, on Friday evenings, in the Free Assembly Hall. Among the lecturers will be Dr. Harry Grattan Guinness, Rev. W. Ewing, of Palestine, Rev. R. Wright Hay, Dr. Macfarlane, of New Guinea, and others.

Letters to the Editor.

A SUGGESTION.

Dear Sir,—May I suggest that a fund be raised to aid poor evangelists in time of sickness, to give temporary relief when needed, and to provide a small annuity for old age? Perhaps some of the Lord's people to whom He has given wealth will start such a fund, which I am sure will be of great and lasting benefit to these, his servants, many of whom have but slender means.—Yours truly,

A Sympathiser.

EVANGELICAL ALLIANCE.

Dear Sir,—There is a paragraph in your last issue over the initials "J.E.B.M," and which is indexed as "The Evangelical Alliance" (page 10), and conveys a wrong impression. Our council will be much obliged if you will state in your next issue that the paragraph containing summary of the programme for the Chicago Conference should have been headed "The *United States* Evangelical Alliance."

Yours truly,

7, Adam-street, Strand. A. J. Arnold.

"GET THEE BEHIND ME, SATAN."

Sir,—In your issue of Sept. 7, there is a passage which seems to imply that when the believer realises the seductive influences of the great adversary, he may make use of the above expression of our Lord's. May I venture to suggest that for this there is no Scripture warrant? Surely, when the Master saw the working of Satan in Peter, his principal object was to protect Peter, and so by ordering Satan behind Him, the Lord stood between him and Peter.

Again, when in Jude we read about Michael the Archangel contending with the devil about the body of Moses, he durst not bring against him any railing accusation, and high and powerful as the Archangel may be, he evidently could not himself cope with the god of this world, but said, "The Lord rebuke thee." Let us also in our conflicts make use of the same prayer.—Very sincerely yours,

Alex. H. Hutchinson.

Owthorpe, Bournemouth, Sept. 11.

GIVING OR GETTING.

Dear Sir,—Your sketch of the late Mr. J. D. Allcroft leads me to send you my experience of him. A total stranger, last March I called by appointment upon him at Lancaster-gate and asked him to help toward the purchase of this Cottage. Immediately he questioned, "How much do you want?" "£25." "Let me write you a cheque for it at once."

While he wrote it I made some remark of how joyful it was that he could, and good of him that he did, help thus generously. He put his pen down and looked piercingly up. "You make a mistake. It is no generosity. I am certain, by years of experience, that I am not one penny the poorer for anything I have ever been able to give. What is called giving is getting when it concerns God's work."

The words seem too valuable to keep to myself. Afterwards, as in his courtesy he let me out himself, he thanked me for coming, and his last words were, "Mind, come again, if not before, next year, and let me renew."—With kind regards, believe me, yours sincerely, Annie N. Price.

Peace Cottage, Heronsgate, near Rickmansworth, Herts.

"ONE BY ONE."

Dear Sir,—I am thankful to record that over three hundred little "One by One" books have been distributed by me since my letter to you a month ago. Some who have received them appear to be under the impression that they cannot hold the book unless they join the "One by One Band." Will you allow me to state that that is a wrong impression? I shall be glad, upon the receipt of one penny stamp and the address, to send the book to any person who desires to win souls to Christ.

I am sure many of your readers would unite with me in praising God, if they read some of the letters I have received from those who, while busily engaged in the concerns of this life, long to know the joy of soul-winning, and from others who, following Jesus, are learning the art of "making disciples." Two write: "At the beginning of the year we commenced your plan and have been greatly blessed. Our faith has been strengthened. We were led to search the Scriptures for promises and evidence of God's faithfulness. This has been a delightful study, and the Holy Spirit has given us new light and life." One writes: "I am so glad to say that I have begun to work upon the 'One by One' principle, and some have already been saved." Another: "For some time I have definitely prayed for individuals daily, and have had definite answers." One writes: "I have just been appointed leader of a class of young women, and find your 'One by One' plan just what I want, to get them to work on definite lines for the salvation of others."

Most Christians need to cultivate the habit of personal intercession, and to do this requires application, method, and thought which my little book helps to do. We are saved to glorify God in saving others. This is the duty of every Christian! Perish the thought that it belongs only to ministers, and that the proper time to do it is only in special meetings!

Yours in Christ Jesus,

Thomas Hogben.

Dowran, Victoria-grove, Southsea, Sept. 11.

WHOM WILL YOU HELP?

Dear Sir,—The remark was made in a *Times* leader some time since, "This is an age of associations, in which kindness is cut up into shreds, and distributed in the shape of guinea subscriptions to public institutions. What England wants more than anything else is a revival of spontaneous and intelligent personal agency for all the purposes of Christian charity." This is as true to-day as ever. The appeals to public generosity from innumerable societies, more or less excellent, are so constant that the charitably-disposed are somewhat bewildered. It is at all times desirable that the recipients of help should have a personal knowledge of those who have their interest at heart.

Emigration or colonisation has long been advocated as a relief for the misery of the unemployed in this over-populated country; the question is, however, frequently asked, Have colonisation schemes been successful? I can only say that when properly supervised they have been uniformly so. I will not attempt to discuss this matter; my object is to show a way by which people may have the answer in their own hands. How can those desiring help be brought into touch with those willing to assist them?

Having given considerable attention to this subject and lectured in many parts of this country, I continually receive applications from all classes of workers. Some of these would make ideal colonists. By remaining at home they can only look forward to a life of semi-starvation and misery and be dependent upon the poor rates, which must thereby become greatly increased. I can supply the names and addresses of families, large and small, also single individuals, male and female, needing and deserving help. I have at the present moment some scores of cases I am quite unable, for lack of funds, to assist. I shall be glad to hear from anyone wishing further details and ready to assist in this direct way.

The winter is coming on, and the prospects both in the agricultural and town districts are painful to contemplate. From the agricultural districts there will be streaming into London the needy and distressed labourer, swelling the ranks of the unemployed, and coming under many evil influences. If each reader would bring to one individual or family the Gospel of a brighter home thousands would be made glad, and in their new homes the name of their benefactor or benefactress become a household word. I am preparing to send a personally-conducted party to New Zealand about the latter end of October if circumstances permit, but little can be done without the aid of the benevolent, whose money advanced can be largely secured on the land taken over for settlers. I await correspondence.—Yours sincerely,

J. E. Cracknell.

3, Havergal-villas, Green Lanes, Wood Green, N.

A NATURAL CURE.

Sir,—The perusal of an article in your issue of July 6, "The Fever-Stricken Missionary," incites me irresistibly to beg that you will allow one who has lived for years in a tropical country, and endured its worst fevers, to put before your readers the simplest remedy of nature which is effectual in subduing the severest cases of fever. "It has been said that these fever-martyrs need not have died," is more true than the author of these words imagined, for they died through the ignorance of the irresistible power that nature possesses of overcoming disease.

I have no medicinal remedy or treatment to advertise. It will be enough to say that certain European missionaries located on the deadly Gold Coast of Africa, Dar-es-Salaam, etc., gratefully certify that the natural cure enables them to live in the most deadly climate without fear of fever, etc. I will not here give a description of this most simple method of self-cure, for the details would only provoke the pitying smile of incredulity from those who imagine that they are fully acquainted with all the laws that govern the physiological processes of the internal organs and tissues of the body.

Please to understand that I have not the least personal interest in placing this matter before your readers, neither am I writing with the object of promoting any other person's interest. I am only most deeply anxious that those living in deadly climates should benefit as I myself have benefited, and as many others in this country have benefited. I do not write this for the benefit of the general public, from whom I do not expect the perseverance, patience, and self-denial which are necessary in carrying out the method of treatment so thoroughly as not only to restore a state of health, but also to invigorate the constitution in a remarkable degree, even though living in a feverish climate. It is marvellous how even a quarter of an hour of this treatment reduces the temperature of the fever-stricken body, and opens the pores of the skin in cases where every known febrifuge and medical treatment has completely failed.

Not further to occupy your space, let me beg of any missionary whose eye may meet this letter, to write to Messrs. Williams and Norgate, publishers, London, for a copy of "Kuhne's New Science of Healing" (7s.), and to suspend all hasty judgments until they have thoroughly studied this theory and the facts innumerable that will be placed before them. Then, if that does not suffice, let them address, Herr Louis Kuhne, 24, Flossplatz, Leipzig, Germany. Let the fullest investigation be made of all the results of this treatment in the cases of missionaries living in Africa, America, India, China, etc. I assert what I know, what I have seen, what I have proved. Should not that outweigh mere opinion?

This method of treatment not only overcomes fever, but its systematic use keeps the body delightfully cool and vigorous in the hottest climates of the world, and it costs nothing but perseverance and a little self-denial.—Yours faithfully,

A Friend of Missionaries.

South India, August 14.

WORK IN KANSUH.

Dear Sir,—I have just read the letter under the above heading in your issue of the 14th, and wish briefly to draw attention to two points,

1. The writer's name is Horobin not Horsburgh.

2. Contributions either for the general fund of the Mission, or for any special branch of its work, should be addressed to the Secretaries of the Mission, and not to me by name.

Mr. Horobin has given my name in virtue of the office until recently held by me as the financial secretary of the mission. I have, however, just resigned that post preparatory to returning to China, to undertake work of a similar nature in connection with the Mission.

May I venture to ask the prayers of your readers for my wife and myself in this undertaking, after seventeen years of absence from the field; and also for our younger children who accompany us, and the older ones whom we leave in England for the present? We are hoping to sail by P and O. steamer *Japan*, on October 7, accompanied by Mrs. Gray-Owen, and two children, returning, and ten sisters newly going out. So we shall be a goodly band. Other parties have preceded, and more will follow, for whom prayer will be valued (2 Thess. iii. 1, 2).

Faithfully yours,

Charles T. Fishe,

China Inland Mission, 2, Pyrland-road, London, N., September 16.

REQUESTS FOR PRAYER.—For blessing on a mission at Renfrew, and a fortnight's meetings to be held at New City-road, Glasgow, by Mr. R. McLean, commencing October 8th.—For an eight days' mission by Mr. William Forbes, at Tunbridge Wells, to commence on Sunday, 24th.—That the ministry of the new Vicar of St. Thomas', Lambeth (Rev. J. B. Barraclough), may be "in the fulness of the blessing of the Gospel of Christ."—For a mission at All Saints', Belfast, conducted by Rev. Dr. Morris, September 24 to October 24.—For a blessing on a mission to men only, by Mr. W. R. Lane, in the Hall of the Dublin Y.M.C.A., from Sept. 29 to Oct. 8 inclusive.—For blessing on the Gospel preached in the Great Assembly Hall, London, during October, by Mr. John M. Scroggie.

ROMAN CATHOLIC BIGOTRY IN MADAGASCAR.—Emily Sims, writing from Arivonimamo to *The Friend*, says:—"The meeting-house in the village here is not the success we should like it to be. The Roman Catholic priest tries his utmost to hinder the work. I am astonished at the lies such men can tell. He has a large picture in his room of 'Satan throwing the Protestants into a lake of fire.' All the Malagasy who visit him are asked into this room. He soon draws their attention to the picture, and tells them if they go to our place of worship they will be served like that. Some are ignorant enough to believe all he tells them: others ask him a few questions, and find out for themselves his bigotry. The children belonging to his school are very ignorant. Three of the children from his school have joined H. Deane's classes here, and two of them have lately given their hearts to the Saviour. We are glad to say that both boys and girls in the station school here have decided to serve Jesus. Four of our servants are true Christians."

The Christian.

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of Rev. MATSUNA OKUNO, Christian Worker in Yokohama, Japan.

While the monumental biography of Mr. Spurgeon is being awaited, narratives of his life and work are finding many readers. The reception accorded to Rev. James Douglas's volume THE PRINCE OF PREACHERS was very cordial, and the "sketch, portraiture, and tribute" which it gives has, it is gratifying to know, been inspiring to many. Doubtless there will be a large accession of readers now that, in addition to the bound editions, there is an unabridged issue, in attractive paper covers, at the popular price of one shilling. (*Morgan & Scott.*)

The opinion seems to be universal that we shall have hard times this winter; London will probably suffer the most. The organisation of labour presses the unskilled labourer out into the cold, yet men come crowding into the city as if it were the land of promise. If the farmers can succeed during this fine weather in getting their land ploughed and the seed in, they will dismiss a large number of their labourers, and things will be worse than ever. The coal strike has cost us some millions, and will probably drive more men to London.

What are we to do to meet the impending want? Mr. John Burns, M.P., has given some of his views to *The Westminster Gazette*:—

Don't create new industries, or plant farm colonies, or open municipal workshops. You will merely increase the genuine unemployed. You will draw off honest men from their own industries by competing against them with low-class labour, while these labourers, already of a low and degraded type, increase one another's degradation by association.

Mr. Burns thinks that the "ruffians of the casual ward will convert the farm colony into a rural penitentiary. Labour colonies, to be really effective, must be disciplined and organised on a prison labour basis, with penal discipline. Municipal workshops will produce goods for which there is no demand. If there were there would be no unemployed."

The remedy for our impending troubles seems to be of no use this year: it is to keep back as much work as possible for the winter. The Battersea Vestry and the London County Council keep their work as far as possible for the winter months, and adapt their work to the exigencies of the outside labour market. The vestry have decided to employ nearly exclusively men over forty, "leaving the younger unmarried men to shift with the private employer." Mr. Burns is of opinion that men over forty are much better workmen than youngsters for certain work, as they have settled habits and steady ways.

Above all, men of work and action are wanted, not Utopians. But, beyond this, reduce the hours on trams, 'buses, railways, and all industries. Abolish overtime, eliminate the middleman, kill piece and task work, fight the permanent official, and make him so arrange the country's work that the average day will be the maximum, and, if this were done, much relief would come.

How much these and other prescriptions which are offered sound like the experimental treatment of symptoms while the cause remains untouched. "Give the king thy judgments, O God, and thy righteousness unto the King's Son. He shall judge thy people with righteousness, and thy poor with judgment." "Come, Lord Jesus, come quickly."

One of the most striking features of the magazines for September is the number of articles bearing on the future of the world. The possibility of a union between England and America; the ultimate destiny of mankind in the formation of the United States of the world; the Chinese Conquest of Europe; a dream of a Puritan Rome; how London was destroyed; how the world will end, are their subjects. As sub-sections of the theme, we have "The Doom of the Man Clerk" and "The Engine of the Future." The craving to draw aside the veil which hides the future, the determination to reason our way into the unknown, or to dream ourselves into it, never leaves us until we learn that our work lies in "to-day," and that we have to "walk by faith." True, there is a wise ordering of our steps according to the light of truth and of great principles—this is faith—and so guided we may "see afar off." But a good deal of the matter we have referred to has more guessing than guidance in it.

And yet we have our present position clearly marked in our inspired Chart. The times of the Gentiles began with Nebuchadnezzar, to whom God committed the royal prerogative in its highest form: "Thou art this head of gold." The rulers did not rule in the fear of God, but oppressed the people. Therefore the royal prerogative declined through each successive kingdom, the Kings becoming less and the People more—the metal degenerating from gold to earthenware—and now we have, not royal prerogative, but "Government for the People by the People"! If one man cannot govern, can a million govern? If one cannot drive the coach, can ten? If the Captain has proved incompetent or tyrannical, can the crew and passengers navigate the ship?

The rule of God is absolute, autocratic, despotic. And we pray "Thy Kingdom come!" The absolutism, the autocracy, the despotism of infinite love, infinite wisdom, infinite power. "How long, O Despot, holy and true?" cry the martyred souls beneath the altar. He which testifieth these things saith, "Surely I come quickly. Amen. Even so, come, Lord Jesus." That we are in the last days of the Times of the Gentiles is as certain as that Europe is north of the Equator, or that the sun is in the heavens.

The earthenware is not better than the gold. The remedy for the misrule of kings is not the rule of the people. Not quantity but quality is the first necessity in government. The remedy for Nebuchadnezzar is not King Demos but King Jesus. Not the first but the fourth of the four kingdoms—whose axiom is *Vox populi, vox Dei*—is preeminently "dreadful and terrible and strong exceedingly," which "devours the whole earth, breaks it in pieces, and stamps the residue with its feet." Witness America and Australia, India and Burmah, Cochin China and Siam; witness the partition of Africa; witness the disappearance of aboriginal races; witness the down-treading of nations into the mire by the drink and opium traffic; by slavery still rampant under euphemistic names; by legalised vice; by merchandise of the bodies and souls of men.

Long has the cry gone up, "How long, O Despot, holy and true?" Soon earth and heaven will ring with the reply, "Alleluia! Salvation and glory, and honour and power, unto the Lord our God. For true and righteous are his judgments." And they shall bring the glory and honour of the emancipated nations into the city where Jesus reigns as King.

And peace, for war is needless;
And rest, for toil is past;
And goal from tired labour;
And anchorage at last.

Evangelical members of the Church of England will not be alone in welcoming Rev. Charles Hole's endeavours to furnish, by means of brief memoirs, "a biographical account of the eighteenth-century revival in the Church of England." The first contribution to this enterprise is a memoir of REV. BENJAMIN JENKS, rector of Harley, Salop, born 1646, died 1724, a Christian of learning and faith, conviction and courage. (3d. *A. Bachhoffner*, 62, *High-street, Clapham.*) Mr. Hole's design is to popularise knowledge concerning men who, to use his own words, "in many difficulties and discouragements, under some obloquy, and not without their share of imperfections, reasserted the Evangelical principles on which the Church of England stood reformed and established, at a period when they had come to be obscured, ignored, or flatly denied." We trust these memoirs, which are at once succinct and instructive, will have a large circulation, and be influential of much good.

Rev. C. C. Starbuck says in *The Andover Review*, that the Protestant missions in the German colonies, especially in Africa, are now in danger at the hands of their Protestant governors, who are endeavouring to make them the instruments of Government policy. They want the missionaries to put two things in the foreground: first, to preach the supreme authority of the Kaiser first, last, and midmost; second, to teach the negroes that the chief end for which they were created was to work for the white men. After that, they may give attention to the things of the Gospel. This will prove a harassing and hindering influence to the missionaries, and such governors will prove a terrible stumbling-block to the heathen. The experience is not new in the mission field. And although Englishmen may not be so openly intimidated or bribed, indirectly of course, in some parts they have had, and have still, their trials from political influences.

The American *Catholic Quarterly Review* is very jubilant on the subject of "Our Converts," which, out of a Catholic population of 14,000,000, is estimated at 700,000; these are "the glorious and triumphant gains of the Church from the Protestant sects." Few converts are claimed to have been made from the ranks of infidelity, atheism, deism, and other schools rejecting Christianity.

The Protestant sects, those professing Christianity and struggling for the light of truth to the best of their opportunities, have yielded up to the Church, from the bosom of error, this goodly army of sincere and devout Catholics.

The names of the most notable of the converts are given. Many of them have attained to high rank in the priesthood. *Per contra*, it would be interesting to know what the losses of the Church have been, for 14,000,000 seems not a large number when compared with the immigration of Catholics from all the countries of Europe for many a decade. Is it true that by the third generation the Church has lost all these? Then again, there is much significance in the fact that the gains are not from the outside world, from the secret or open enemies of Christianity. Romanism is powerless against them.

The following verses are samples of those sung at a recent Romish procession through the streets of London:—

"Faith of our fathers! Mary's prayers
Shall win our country back to thee;
And through the truth that comes from God
England shall then indeed be free."

. . . . . .

"Oh! when shall we gaze on
Her glory restored?
Oh! when will poor England
Return to her Lord?

"Behold in St. Paul's
The sweet Mother replaced,
And Westminster now with
Her image is graced."

Those who have been labouring to re-introduce into the churches emblems and ornaments banished at the Reformation, will surely find in the concluding stanza, just quoted, a word of warning. Whatever be their idea in bringing back such symbols, Rome stands ready enough to claim the restoration as an important gain for her own ends.

Among the interesting tokens in the East, not the least significant is the activity in the Holy Land itself. Many signs of awakening from the long sleep of centuries are to be observed. The following paragraph, from the *Pall Mall Gazette* of Friday, supplies a good illustration:—

Palestine has apparently been delivered over to the engineers. No sooner is the Jaffa-Jerusalem Railway completed than a proposal is made to construct a port at Jaffa, and a firm at Constantinople is already negotiating with the Porte for the concession. The construction of the Acre-Haifa-Damascus railway is advancing, and within a few years trains will, in all probability, run by the banks of the Jordan and along the shore of the Sea of Galilee, while steamers ply on the lake itself. Even Boyrah is threatened with a branch line. At Jaffa another engineering work is in contemplation. The British Consul at Jerusalem sends the report of the local Government engineer on a scheme for irrigating the orange gardens and plains of Jaffa by utilising the waters of a brook a few miles to the north. According to this report, the proposed aqueduct would be highly beneficial, might be constructed without difficulty, and would yield a handsome profit.

The subject of vivisection deserves the increasing attention it is receiving. The blessing of Him who cares for all sentient creatures cannot be expected on the science which breaks his laws by the unnecessary torture of dumb animals. Do all who condemn vivisection discountenance other modes of cruelty? A correspondent writes that he was recently kept awake all night by the constant moaning of a calf. It is not generally known that in order to make veal white to please the taste or the eye of consumers, the animal is slowly bled to death! If all consumers would protest against this, and only purchase veal of the natural colour, as in Switzerland, this custom would be discontinued. Unlike vivisection, it is in our own hands.

The barbarous custom of bracing up the heads of horses by a "bearing-rein" still lingers, and should be protested against wherever seen. "In Wales," writes a correspondent, "I saw horses dragging carts heavily laden with stones up a steep hill. In order to draw easily the horse naturally holds its head down. It is cruelty to fasten it back and use the whip. A visitor appealed to a carter and unloosed the strap with his consent, whereupon the horse at once used the liberty thus given, and the driver was pleased with the result." Very often torture is inflicted not from design but ignorance.

In the neighbourhood from which Primitive Methodism took its rise, it has just done itself great honour. The Staffordshire colliers have behaved themselves with perfect self-control during the time of the strike; they condemned by resolution at a meeting on Walsall Wood Common the riots which have occurred, and pledged themselves to continue the struggle to the end in a manner becoming Englishmen and Christians. At another meeting, numbering about seven thousand miners, they chose the Primitive Methodist minister chairman, and opened their proceedings with prayer and the singing of hymns. The announcement of the end of the strike in that district was received with cheers and hallelujahs. In Somersetshire also the influence of the same body of Christians is said to have been all for good. All who love the fair fame of Christianity cannot but rejoice at these proofs of the power it exerts; and many more no doubt might be given.

Mr. Walter Besant, says *The Review of Reviews*, is of opinion that while "The Pilgrim's Progress" remains and is read by our boys and girls, two or three truths will remain deeply burned into the English soul. The first is the personal responsibility of each man; the next is that Christianity does not want, and cannot have, a priest. "I confess," he says, "that the discovery, by later reading, that the so-called Christian priest is a personage borrowed from surrounding superstition, and that the great ecclesiastical structure is entirely built by human hands, filled me with only a deeper gratitude to John Bunyan." The lesson from this is obvious: get the boys and girls to read the famous allegory.

Aline Gorren describes, in *The Atlantic Monthly*, "the moral revival in France," which she dates from the day when the French peasants at Sedan heard their German conquerors sing Luther's hymn on the battlefield. The writers who are the leaders of this movement she believes to be thoroughly sincere, loyal, and earnest. They not only admire, but would desire "to revive, the morality of the Christian religion, rigidly to enforce it, to make it the ever-present rule of every-day life, but all this while repudiating its orthodox, dogmatic foundation." The writer would have been explicit had she informed us what foundation she means: the one laid by the Roman Church, or the one laid down by God Himself, even Christ Jesus. The attempt to get the morality of Christianity apart from its distinctive truths is like the attempt to get roses without a rose-tree. The idea of one of the leaders of the movement to have "an intellectual priesthood, which shall regard all its gifts and attainments as usufructs, to which the mentally unendowed and physically disinherited have a right," is a travesty of the priesthood of Christians, which rests not on mental superiority, but on the sacrifice and intercession of God's own Son.

Mr. John G. Speed gives, in *The Forum*, some curious and painful proofs of the deterioration of the New York press: According to the tables he has drawn up, it appears that whereas in 1881 *The Tribune* gave 2·00 of religious news or matter, it now gives 0·00. A decline is also seen in *The World*, *The Times*, and *The Sun*. Science and literature also receive less attention now than they did twelve years ago; but, on the other hand, more attention is given to gossip, scandals, sporting, and fiction. The amount of space given to gossip is multiplied as much as twenty-three, sixty-three, thirty, and six fold. Chicago, however, presents, in the same period, "a steady and noteworthy improvement."

Restitution for wrong done wittingly or unwittingly, is the last effect of a quickened conscience. Restitution of money received from a man who had no right to give it, is a tribute due to justice. Some religious societies which had received subscriptions from Jabez Balfour set the example of sending them to the Liberator Fund, and other societies of a political and philanthropical kind are following suit. This is good for all who are immediately concerned, and also for the public conscience. It is to be hoped that for the future no man of position and reputation will give his name to a commercial concern without knowing whether it is honestly conducted.

The Apostle Paul, who was a stern opponent of questions and the strifes of words, was, nevertheless, particular as to even the "form of sound words" in which he had taught Timothy the Gospel. No alteration can improve the form of *the* faithful saying. But there were also other faithful sayings, *e.g.* that in Titus iii. 4, 7; also in 2 Tim. ii. 11, which really refers back to verse 8. "Remember that Jesus Christ of the seed of David was raised from the dead according to my Gospel. It is a faithful saying. For if we be dead with Him, we shall also live with Him: if we suffer, we shall also reign with Him: if we deny Him, He also will deny us: if we believe not, yet He abideth faithful; He cannot deny Himself." The worth and power of these sayings, these forms of sound words, had been experienced in Paul's own heart, and seen in many a conversion.

A JEWISH RECANTATION.—After many fruitless attempts to gain a living as a missionary to his people, Mr. Abraham Hornstein, late of the Bishopsgate Mission to the Jews, has formally renounced Christianity, and applied to the Chief Rabbi for restoration to the Jewish fold. Our experience of this young man for some years has been far from satisfactory, and the step he has now taken is rather a matter of grief than of surprise.

Apocalyptic Interpretation.

In common with a large number of our readers, and notwithstanding the strenuous objections of others, we think that the papers by Sir S. A. Blackwood, now appearing in our columns, are doing good service to the present generation, which is rapidly forgetting the facts in European history written in blood by Romish Paganism—for Rome is as essentially Pagan to-day as before the Christian era dawned upon the world. We may not be convinced that the interpretation of the Apocalyptic symbols is in every point correct or admissible, but the historical sequence of events is incontrovertible. It is of supreme importance that our children should be acquainted with the blood-stained story of the Romish apostasy, in view of her subtle and indefatigable endeavours to gain among the Anglo-Saxons of England and her colonies, as well as of America, the prestige she has lost among the Latin races.

But it would not follow that every other interpretation of the Apocalypse than the "historical" must be false, even if that in all points were indisputable; for the truths of this wonderful book lie deeper than the superficial facts of history. When John Newton said that the great Pope and Antichrist is Self, and when he thus expounded the seven thunders of Rev. x.—

> Let us love, and sing, and wonder:
> Let us praise the Saviour's name;
> *He has hushed the Law's loud thunder;*
> He has quenched Mount Sinai's flame:
> He has washed us in his blood
> He has brought us nigh to God;

and when Charles Wesley prayed—

> Awake, the woman's conquering Seed,
> Awake, and bruise the serpent's head;
> Tread down thy foes, with power control
> The beast and devil in my soul:

they took a profounder view than that which only perceives the fulminations of the Papacy in the seven thunders silenced by the Voice from heaven; and which only sees Papal Rome in the Anti-christian Beast.

Whether the Man of Sin shall be the last Pope or not, it appears to us that, in the nature of things, there can be no crisis without a man equal to the occasion. The course of events is always tending to a critical result, and as every crisis in history has turned upon the action of some commanding mind, so the coming crisis which the whole world expects, and in which the evil principles now seething and fermenting attain their acme, "until the whole is leavened," can only be brought to an issue by a man, into whom, in a very real sense, Satan shall have entered, and to whom the kings of Christendom shall with one mind give their power and strength.

Babylon, the Mother of Harlots and abominations of the earth, is older than Papal Rome. She dates back to Semiramis and Nimrod and Babel; and through them to the antediluvian apostates who filled the earth with corruption and violence, so that life became unlivable.

We are not concerned to question what others see or think they see, unless it contradicts what we believe to be the truth. Therefore we do not call in question the historical method of interpreting Apocalyptic symbolism. With most of its essential conclusions we heartily agree. But it is not competent to any interpretation to claim that it alone is true, unless it can be proved to have exhausted the meaning of the text. This has not been done by the historical interpretation, or by any other. The interpretation of Presentists and Futurists alike is that the Man-Child of Rev. xii. represents the Church in some period of her history. But surely the first impression on the mind of every reader is, that the Man-Child is Christ. The student must be educated in some school of interpretation before he acquires the idea that the Church, which is characteristically symbolised as a woman—for she is the bride, the wife, from Gen. iii. 22 onwards—is here symbolised by a child who is emphatically a male.

Until this interpretation has accounted for the similarity and yet the contrast between the woman of Rev. xii. and the representation of the sign Virgo in ancient mythological planispheres; until it has taken into consideration that the Man-Child is the Male Son, a male with emphasis, and that the crowning abomination of Paganism was its worship of the male (Ezek. xvi. 17); and until it has proved that in thus exalting the Man-Child, the Male Son of the sun-clothed woman, God was not showing the true object of worship in contrast with the obscene idolatry of Paganism—it is not entitled to claim for itself that it alone is true and that any other interpretation must be false.

There is more in this Divine Revelation, the fruit and flower of Scripture, in which all the truths of the Bible are gathered up, than has entered into the mind of all the interpreters of all the schools combined.

We all owe it to ourselves and to one another, as well as to God and his Word, to acquaint ourselves with what others have seen in its clear but unfathomed depths. And we should all keep our minds so free of prejudice as to esteem the conceptions and discoveries of others not less highly than our own. M.

LOOKING BACK.

Deut. viii. 2.

"All that the Lord hath spoken will I do,"
"In life, in death, I am for ever thine";
When first the sweetness of thy love I knew,
Thus my heart answered Thee, O Saviour mine.

The wilderness was all before me, then;
Now, nearly forty years of wandering lie
Behind my weary pilgrim feet, that fain
Would rest beyond the Jordan drawing nigh.

My strength is failing, and my hair is grey;
And now, obedient to thy holy word,
I would look back, remembering the way
Which, through the desert, Thou hast led me, Lord.

To me, at eventide, there cometh light,
By which I read the history of those years;
Humbled, heart-broken, misty grows my sight—
I scarce can see the glory for my tears.

What tender loving-kindnesses have shed
Radiance by night, shadow from heat by day;
How patiently thy Holy Spirit pled
With this vain heart, so prone from Thee to stray.

How much I meant to do for Thee, Beloved,
What a straight pathway for my feet I traced:
Alas! how crooked hath my walking proved;
I have not glorified Thee, but disgraced.

What sins of pride and hasty temper still
Deface the life that should have copied thine:
In word, I daily sought thy blessed will,
In act, too oft, I followed only mine.

How I have missed the grace that might have made
My path a light to lead dear souls to Thee.
How often have my foolish footsteps strayed,
Till Thou wert forced, in love, to chasten me.

My sun is setting; not in golden sheen,
But stormy clouds; wounded and faint, I lie
Upon the battle-plain, that might have been,
Save for my faithlessness, the field of victory.

But Thou hast conquered sin and death and hell;
Great Captain of Salvation, unto Thee
Helpless I cry, O Lord, Thou knewest well
Ere thou didst call me, treacherous I should be.

And yet thy love flowed forth to worthless me—
Thy precious love, which cannot change nor fail;
And, in thy strength, I will rise valiantly,
To fight anew, and, in thy strength, prevail.

When in thy presence I at last shall stand,
Victor through Thee, tho' tears of shame must fall
To think how I have grieved Thee, thy dear Hand,
Wounded for me, shall wipe away them all.

H. H.

MEDICAL MISSION IN SYRIA.

A very full and interesting paper on this subject, by Dr. Post, of Beyrout, appears in the *Missionary Review of the World* for September. We extract a portion:—

"The Medical Department of the Syrian Protestant College is a medical mission of the most productive kind. It works directly and indirectly for the body and the soul. Its direct work is chiefly in connection with the noble hospital of the Knights of St. John in Beirût. These knights consist of the cream of the German nobility, and their order supports forty-three hospitals, of which that at Beirût is the only one out of the fatherland. When it became known to the Turkish Government that the Order wished to establish a hospital in Beirût, the authorities gave them a fine plot of ground, about four acres, on which the hospital now stands. The municipality of Beirût also pays a considerable sum annually for the support of poor patients, principally Moslems, in the hospital. The Government also gave the Order the large property in Jerusalem, where ruins of the mediæval hospice of the old Order of St. John still stand. The Johanniter Hospital, at Beirût, consists of a central building, with sixty-three beds, an outside building for contagious diseases, a polyclinic, where from 10,000 to 15,000 free consultations are given every year, and various accessory buildings, all surrounded by a beautifully arranged garden, and having a grand outlook over sea and land. About 500 patients are treated annually in the wards of the hospital, of which number more than a third are of non-Christian sects. An open Bible, Scripture readings, personal conversations, and Sabbath services remind all these people whence their blessings flow, and invite them to trust in Christ for the salvation of their souls. The people who thus hear the Gospel are for the most part those who would not otherwise be accessible to missionary teaching. The Sisters of Kaiserswerth (Protestant Deaconesses) are the nurses of this institution, and the professors of the Medical Department of the Syrian Protestant College its medical attendants and evangelists. Each of them has a direct influence of his own as great as his strength and zeal.

"But it is the indirect work of the college which gives it its chief importance. It is training the young to carry outward, in ever-widening circles of beneficence, the work of the professors. It was impossible to give an account of the medical missionary work in this land without frequent mention of the graduates of this institution. It is difficult to give an idea by statistics of the good done even by those of our graduates who have not become connected with missionary institutions. I believe that it would be a small estimate of the service rendered to the poor by our men if we put it at the figure of a hundred thousand free consultations a year, quite outside of all establishments. If we add to these fifty thousand a year in connection with the various agencies mentioned, some conception may be formed of the scope of our work in relieving human misery. It is by no means illegitimate to add to these large figures the much larger number of those who are able and willing to pay in whole or in part for the benefits received, but which never could have been rendered had not this institution been found."

NORTH AFRICA MISSION.—In connection with the West London Auxiliary of this Mission a goodly number of friends gathered together on Friday afternoon at Morley Hall, 316, Regent-st., to bid God speed to the Misses Lambden and Frostick, who leave England shortly to enter upon missionary work in North Africa. Mr. A. T. Jay presided, and amongst those who took part in the meeting were Rev. F. B. Meyer, Dr. McKilliam, and Rev. James Baillie. Miss Lambden gave some interesting particulars of her past work in North Africa.

FEMALE MEDICAL MISSIONARIES.—The secretary of the Zenana Medical College has had good meetings in the Town Hall, Tunbridge Wells, St. Matthew's School-room, Kemp Town, All Saints' Parish Room, Eastbourne, and the Y.M.C.A., Brighton. Dr. Prankard, Medical Missionary, at two of these meetings endorsed the cry for more medical women. Dr. Gorrequer Griffith gave interesting details. Miss Hobbs, now on furlough, gave many instances of what she had been enabled to do in relieving the suffering women and children. She pointed out the terrible need of more workers, as many medical stations at present were under-officered, and in several cases entirely suspended for want of fresh assistance to take up the places of those invalided.

Key-Words of Life.

Rev. F. B. Meyer, B.A.

MAN IN CHRIST.

Christ is the ideal man. Once, in the course of the ages, the plant of human nature seemed to bear a perfect flower of stainless purity and ineffable loveliness. The black touch of the world's sin could not befoul it. The storms that swept over it might strike it for a moment down to the black soil out of which it sprang, but could not bemire it. It reared itself in more fearless beauty, and grows to-day fair and strong in the universe of God, for it burst through the narrow limits of its original home as a tall palm through the frail roof of the confining glass into the air and light of heaven.

The Man Christ Jesus was before the first man Adam, so far as the thought and purpose of God are concerned. And when the great Potter took in hand the red earth to make a man, He made it in his own image, and after his likeness. And what could these be but the nature and lineaments of that blessed Son of his love who was his fellow—Himself? The Incarnation and Ascension were only possible on these conditions. How could the Son of God have become incarnate unless the nature He was to assume had already been made after the model of Himself? And how could our human nature be taken into the ineffable glory of the Throne unless, in a sense, it had belonged there before the worlds were made?

But Adam fell from his original type. They say that this aptness to deteriorate runs through nature. And in his fall we all fell. All who are one with him by the bonds of natural relationship shared in that sad act of disobedience and its results, when the apple was eaten and the threshold of Eden passed, never to be re-crossed. How great that fall was may be judged when we consider the wizened babes, the wretched women, the blear-eyed, soddened victims of drink and sin which abound amid the most civilised and refined cities of the world, and compare them with the Man of Nazareth, that holy thing which was born of the virgin-mother.

But Jesus is more than type. He is the Second Man, the life-giving Spirit, and capable of repeating Himself in myriads of souls, not in his Divine fulness but in his human beauty. This is the power of life, possessed in common by plant and animal—the marvellous gift of reproduction! Adam begat a son in his own likeness, after his image. And the Second Man possesses the same glorious power, by which He is able to fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby He is able even to subject all things unto Himself.

Eph. ii. 16. The New Man.—When this Epistle was written, the hatred of centuries had reached its climax. The Jew, able to trace his unbroken line of descent from Abraham, proud of the religious prerogatives of his race, magnifying his unique relationship to Jehovah, looked with scorn on the uncircumcised Gentiles around. They were Gentile dogs. He spat on the ground if they crossed his path. They were without hope unless they submitted to the initial rite of his religion. This hatred the Gentiles were not slow to return. In the Church itself there were traces of this enmity, but how much more in the world, which was untempered by Christian grace.

As long as the Mosaic ritual was the prescribed method of approaching Jehovah, there was no way of removing this hostility. The Jew entrenched himself within its barriers, justifying his hatred by religious sanctions. The Gentile chafed and rebelled against its exactions. But our Saviour, in his flesh, and by his cross, broke down the middle wall of partition, and abolished the enmity even the law of commandments contained in ordinances. He fulfilled the law so perfectly, not for Himself but for all, that it had no more to ask. Its claims were met and satisfied, and therefore the Jews could not insist on them, on the one hand, or the Gentiles chafe beneath them on the other.

Moreover, by his death the Saviour has made an atonement and propitiation for men as men. Not for the Jew in one way, or the Gentile in another, but for all on the same terms. By one death, in one body on the cross, which is common to the whole world of men, and by his intercession, through which both have access to the one Father, He has brought to an end the divisions of ages.

But He has done more. In his resurrection, He is constituted the origin and head of a new race. The race of regenerate men! The race of his resurrection life and power! The race of the new heavens and the new earth! All who believe in Him are born into that New Humanity. It is the one new man, which is composed of all nations, and kindreds, and peoples, and tongues.

Eph. iii. 16. The Inner Man.—Beneath the play of our outward life, and beneath the workings of our busy brains, there lies a deeper self, which the Apostle calls the inner man. There is an objective and there is a subjective self. The former occupies itself with collecting impressions and thoughts from the world around, and in action or speech; but the latter, veiled from observation, muses, arranges its stores, carries on long trains of thought, holds fellowship with itself, and God, and the unseen. It is this part of our nature which perceives truth, not by trains of argument, but by the flash of intuitive perception, and which receives those mighty tides of Divine power that wait around us seeking for admission.

This inner man is in all saints, but many live in the outer courts of our nature, occupied with the mere externals of our life and the world. We give these inner chambers over to neglect and dust, seldom entering them, or indeed cognisant of their existence, save when in hours of unusual solemnity they assert themselves and compel attention. But Mary, the mother, lived in them, when she pondered things in her heart. The prophets derived their visions and inspirations through the same channel. And as we cultivate it by devout meditation, and prayer, and attention, we shall be sensible of new powers of vision and energy arising within us.

It is in this inner man that the Spirit finds his home and seat. This is the Holy See. Here He elaborates his purposes, formulates and issues his decrees, and stirs to heroic action. And when all its avenues are open to Him, He so infills with his own power, and indwells with Divine energy, that the inner man is strengthened with might, according to the riches of his glory.

Eph. iv. 13. The Full-grown Man.—From the hands of the Ascended Saviour, gifts are distributed to his Church. He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. But to every member of the Church, the weakest and obscurest, some special grace was given, according to the measure of the gift of Christ. Every joint in the body has some function to perform to all the rest, and to the growth and perfectness of the whole.

But, alas! too many of the saints are either unaware of the possession of gift or gifts, or they leave them buried in a napkin in the earth, or they are out of joint and so unable to do their specific work. The special offices of the Church, the apostles, the prophets, the pastors, are intended to stir the saints to discover their gifts, and, if needs be, to put them into articulated union with the Lord, so that they may take up the work of ministering to the rest of the body.

This meaning, which is somewhat obscured in the older version, is made abundantly clear in the revised. "For the perfecting (the setting in joint) of the saints *unto* the work of ministering, unto the building up of the body of Christ" (12).

As the piccolo may be missed out of a great orchestra; as each single joint is indispensable to the body's health and vigour; so each believer has a part to do, by thought or speech, by suffering or action, in building up the great mystical body of the Lord. Some vision of his beauty received and passed on, some deep sweet word, some trait caught from fellowship with Him and reflected from the pallid brow of sickness, some unselfish act of which the world knows nothing—such are the contributions that we make to the upbuilding of the body. We may seem to do nothing else than minister to the particles just against us, but this reacts on the whole.

And presently, it may be nearer than we suppose, the body will have reached its full growth, will have attained to the measure of the stature of the fulness of Christ, will be worthy of its Head. All the saints with Jesus shall make together a full-grown perfect man, which shall realise in completeness the Divine ideal.

Eph. iv. 22. The Old Man.—The old man is the aggregate of habits and methods of life, which marked us before conversion. The phrase describes the impression which we produced as men and women upon our fellows. What we were wont to be, and say, and do. That form of character and life which was ours before the great change operated through faith in Jesus.

It is called *the old man*, as if there were but one, because the habits and tastes, the thoughts and acts of men, before conversion, have much in common. There is not much to choose between them. It is one evil nature; one likeness to fallen Adam; one type of evil, though its forms are modified in different temperaments and by special circumstances.

It is under the control of deceitful lusts. In other words, it is shaped by the passionate desires which have their origin in the strong natural tendencies of our being. These were given us by God to be the motive-forces of our nature, but not to rule. Given us to render service as the fire in a steamer, the electric force in the Leyden jar; we abuse them when we let them pass out of our firm control and assume the direction and control of our existence. For when once they are permitted to usurp this position, corruption ensues, and the nature rots piecemeal before their insidious action, as the body of the leper beneath the living death that eats away his flesh. Ah! deceitful lusts, promising liberty, and happiness, and joy, but resembling the Syren sisters, whose upper form was fair, but whose lower extremities were disgusting; and whose sweet songs were intended only to allure to ruin.

We must not defer this. The tense indicates the sudden resolve of the will, inspired and empowered by the Holy Spirit, to be no longer under the dominion of these terrible passions. Once and for ever put off these habits, as the beggar his rags, or as Lazarus the cerements of death.

Eph iv. 24. The New Man.—This is the aggregate of blessed habits that mark the life of the converted. The white robe of purity, the girdle of self-restraint, the silver of humility, the jewels of holy character. All through the Epistles we are bidden to don it. "Put on the armour of light." "Put on, as God's elect, a heart of compassion." "Put on the Lord Jesus Christ."

It is *the* new man, because the habits and character of the children of God are very similar. There is a family likeness common to all. It is *after God*, because it is created in his likeness. It is the fashion of God in human nature, perfectly exemplified once in Jesus Christ, and now waiting to be imparted by the Holy Ghost. It is righteous toward man. It is holy toward God. It is true, perfectly transparent and sincere. Put on this holy thing. Created in Jesus, and therefore not to be woven by human effort or spun by outward obedience to rites, but to be simply assumed.

Put it on by faith. Do not try to build up Christ-likeness by your repeated endeavours. Just assume it by faith. Believe it is yours. Reckon that it is so. Go out believing that Christ is in you and his beauty on you as a beautiful robe, and so shall men realise that it is not you but Christ.

National Protestant Congress.

The official programme of the National Protestant Congress, which is arranged to meet at Bath this year, from October 16 to 19 inclusive, has been issued, and appears fully to come up to the three Congress programmes which have preceded it in interest and importance. The subjects include: "The Unity and Continuity of the Church of Christ," "Romanism as a Spiritual and Political Power," "The Atonement," "Romanism and Ritualism Antagonistic to the Word of God," "Educational Efforts of Romanists and Ritualists," "Holy Scripture Illustrated and Confirmed," "Rome's Tactics," and "The Second Advent."

Among the speakers are the following:—Professor Hull, Miss Golding, Pasteur C. Merle-D'Aubigné, Revs. Canon Garratt, Dr. Ker, Dr. Kane, Dr. Hiles Hitchens, Dr. C. Clemance, Dr. W. M. Nicolson, Dr. C. Porter, Talbot Greaves, Handley Moule, J. G. Gregory, J. Sturrock, C. H. Wainwright, F. A. C. Lillingston, Jas. Lunt, H. B. Woodman, John G. Train, J. Urquhart, and W. Fuller Gooch.

Ladies' meetings in connection with the "Women's Protestant Union" will also be held during the Congress week.

It is to be hoped and expected that the friends of Protestantism will rally round the Congress as they did in such a splendid manner at Portsmouth last year.

A NINE DAYS' MISSION, under the auspices of the Uxbridge and District Total Abstainers' Union, has been held at the Town Hall, Uxbridge.

Apocalyptic Scenes.

By Sir S. Arthur Blackwood, K.C.B.

XXVIII.

THE SECOND SIGN.

"And there appeared another sign in heaven; and, behold, a great red dragon, having seven heads and ten horns and seven crowns upon his heads."

Of all the seven signs, this, the second, occupies the largest space in the vision, commencing as it does at ch. xii. 2, and only terminating towards the close of ch. xx. It is the most complex of the symbolic representations which were made to pass before the Seer's eyes, the appearance of the central figure in it changing several times, and it is described in terms which, though sometimes very plain, are generally most mysterious.

It will be only possible in this paper to note some of the principal features of the chief *actor* in the scene which is the sphere of the second sign. In the next I propose to trace the *action*. Let us, then, note the following points:—

1. *The being depicted.*—"A great red dragon." There can be no doubt as to the personage represented by the symbol. It is expressly declared to be "that old serpent, called the Devil and Satan, which deceiveth the whole world" (*v.* 9), and again in ch. xx. 2, "the dragon, that old serpent, which is the Devil and Satan." There is then no room for controversy here. The Holy Ghost Himself has explained the symbol. It is the great enemy of God and of his Christ, the enemy of mankind, the serpent of Edenic days, the "liar" (Jno. viii. 44), "the tempter" (Matt. iv. 3) "that had the power of death" (Heb. ii. 14), "that wicked one" (1 Jno. iii. 12), "the prince of this world" (Jno. xiv. 30), "a murderer from the beginning" (Jno. viii. 44), "the prince of the power of the air, that now worketh in the children of disobedience" (Eph. ii. 2), "the god of this world" (2 Cor. iv. 4).

How unspeakably solemn is this apocalypse. The veil is lifted by the Divine hand, and the superhuman, the hellish power, which has been working all through the centuries since the creation of man, *working in and through* man, stands revealed to us. He is exhibited as the prime mover and agent in all the lies, the delusions, the deceptions, that have defiled the Church, and desolated Christendom during the whole of this dispensation—as the one that "deceiveth the whole world." "The working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness," is disclosed to "him that hath an ear to hear." It is a deeply solemn picture that is here presented. How truly awful is the reality!

2. *The sphere of his operation.*—This is described by means of several most expressive symbols, upon which great light is thrown, either by the explanations directly given to the Apostle, or by the recognised meaning of similar symbols in certain fulfilled prophecies of the Old Testament. The vision, as it proceeds, reveals different aspects of the sphere of draconic, or Satanic operation, varying according to the precise period of time with which the prophecy deals. And prominent among them we should note the following:—

(a) The geographical sphere.—While it is perfectly true that no part of the inhabited world is exempt from the malign influence of the great enemy, it is only a portion, and a comparatively very small portion, of the world which is represented, for the purposes of the vision, as the scene of his working. That portion is the territory originally called the Roman Empire, but for the past fifteen centuries known as Christendom, that is to say, that part of Christendom which falls within the limits of the ancient empire. This is evident from the fact that a symbol, having many points of resemblance to, indeed almost identical with, that under notice, as exhibited at different times, was shown to the prophet Daniel, and declared to possess the signification given above.

In the vision recorded in the seventh chapter of that book, it was revealed that the four wild beasts which he saw denoted four kings or kingdoms (*v.* 23) which should arise, and should continue to exist, successively, until the time of the end, when the Kingdom of the Son of Man should be established. They appeared under the forms of a lion, a bear, a leopard, and of a fourth beast, "dreadful, and terrible, and strong exceedingly," which had ten horns.

These four world-empires are generally admitted to be the Assyrian, the Medo-Persian, the Grecian, and the Roman. And in the vision we are considering, we see all the features of the Danielic wild beasts repeated. In ch. xiii. 1, 2, where a phase of Satanic working is revealed, and where a wild beast appears to which the dragon gives "his power and his throne and great authority," the creature is shown as possessing the characteristics of a leopard, a bear, and a lion, and as having ten horns. It is impossible to doubt that the symbol represents the Roman Empire, which arose upon the ruins and occupied the territories of the preceding three empires. The wild beast of the Revelation, under Satanic influence, is the fourth beast of Dan. vii. The *geographical* sphere of diabolical operation is the Roman Empire.

(b). The political sphere.—It is not only in a given geographical district that the energy of the dragon, that is the Devil, is represented as being put forth. It is also a political power. For we read in ch. xiii. 7 that this wild beast, endued with the might of hell, was given "power over all kindreds and tongues and nations," that is, of course, to such as came within the geographical limits already defined. In Daniel vii. 25 it is described as "changing times and laws." And the ten horns, which are explained both in Daniel vii. 24 and in Rev. xvii. 12 to mean ten kings or kingdoms, and which receive power "one hour," or contemporaneously with the wild beast—*i.e.*, are part and parcel of the empire denoted thereby, are described as giving "their power and strength unto the beast" (v. 13). "These shall make war with the Lamb" (v. 14). The sphere of diabolical operation is consequently political as well as geographical. And hereby is the solemn truth revealed that the governments of this world—that is, of that part of the world which is the scene of the prophecy—are, speaking generally, under the influence of Satan, the prince of this world. That there have been some really Christian rulers, who, as well as governments, have sought to rule righteously, that in several countries legislation has been based on Christian principles, and that Christianity has exercised a wonderfully formative, restraining, and controlling power over the nations, and that to an extent that is perhaps little understood, is no doubt true. Yet the fact remains, as declared in the prophecy before us, that beneath and behind these earthly governments, working with ceaseless energy in the political movements of the dispensation, there has been the diabolical power of the serpent, the great red dragon of the Apocalypse.

(c) The ecclesiastical or religious sphere.—It is here that the activity of this fearful being is represented as principally exercised. Whether by open persecution, or secret wiles, it is always against and *mainly through* the professing Church of God that his constant machinations are directed. This will be seen more clearly as our exposition of the historical fulfilment of the prophecy proceeds. I only desire here to point out the fact, as generally indicated by the language of the second sign, supported by passages from other prophecies, both of the Old and New Testaments.

(a) Against the Church.—The enmity of the seven-headed and ten-horned dragon, called the Devil and Satan, is first manifested in the attempt to destroy the man-child which the sun-clothed woman brought forth—that is, the body of Christ, destined in due time to association with Him in his dominion (ch. xii. 2). And, indeed, previously to this, as intimated in the same verse, he had been successful in his attack upon "the third part of the stars of heaven": and the stars are the angels, or rulers, of the Churches (ch. i. 20). Then he persecutes the woman herself (*v.* 13), and seeks to overwhelm her with the flood out of his mouth (*v.* 15): and next proceeds to make war with the remnant of her seed (*v.* 17). We also find from ch. xiii. 7 that it is given to the wild beast, which is endued with Satanic power, "to make war with the saints and to overcome them," a result which had been predicted of his warfare against the two witnesses in ch. xi. 7. The same is declared of the little horn of the fourth wild beast of Dan. vii., of which we read in *v.* 21 that it "made war with the saints and prevailed against them," and in *v.* 25 that "he shall wear out the saints of the Most High." Thus, whether the Church be represented under the name of "the saints," or by the different symbols of the woman, the man-child, the remnant of the woman's seed, or the witnesses, symbols varying according to the aspect it was desired to exhibit, we see that it is ever against the servants of God that the diabolical warfare is waged.

(b) Through the Church.—It is here that the subtlety of the serpent has been most successful, as indeed was likely to be the case. In very early days an apostle had warned Christians of his devices, and told them that even then there were the "ministers of Satan" among them, "false apostles, deceitful workers, transforming themselves into the apostles of Christ" and "ministers of unrighteousness," copying their master, who is "himself transformed into an angel of light" (2 Cor. x. 13, 15). Other prophecies by Paul, Peter, Jude, and John had declared that diabolical activity was to be expected in the midst of the Church itself; and it is here, in the final revelation of the things that were "shortly to come to pass," that the work of the adversary is once again depicted in the fearful symbols which we are considering. It is only possible in this paper to glance at them; the fuller exposition and historical fulfilment will be given later.

We see, then, that the second wild beast of ch. xiii. 11, which is simply the lieutenant of the first, invested with "all the power of the first beast," and also acting as its minister, while it speaks as a dragon, it has two horns *as a lamb*, and that it is called "the false prophet" (ch. xix. 20 and xx. 10). It is while wearing the outward garb of them that are of the flock of Christ, and professing to be a teacher of Christian doctrine, that this phase of the bestial power was to appear; and we cannot fail to recall the words of our Lord, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. vii. 15); the predictions of Peter, concerning the "false teachers" who should arise in the Church, and whose character and work are so fully described by him in his 2 Ep. ch. ii., and the kindred statements of Paul with regard to the entering into the flock of "grievous wolves," the arising of men "speaking perverse things" (Acts. xx. 29, 30), and teaching "doctrines of demons" (1 Tim. ii. 1). All this was to take place *in* the professing Church of God, which would thus become the very "seat of Satan," and the sphere in which his power would be exercised by the wild beast (ch. xiii. 2).

The same truth was even more expressly declared by the Apostle Paul in 2 Th. ii., where he foretells the development of "the mystery of iniquity," which was already working in the Church, and the rise and manifestation of "that man of sin," "the son of perdition," "that wicked one," "whose coming is after the working of Satan with all power and signs and lying wonders" (comp. the "wonders" and "miracles" of Rev. xiii. 13, 14, and xix. 20). There he distinctly asserts that the scene of such Satanic working would be "the temple of God" (*v.* 4), an expression which, with the analogous term "the house of God" invariably, in Apostolic teaching, denotes the Church. (See 1 Cor. iii. 16, 17; 2 Cor. vi. 16; Eph. ii. 19, 20; 1 Ti. iii. 15; Heb. iii. 6, x. 21; 1 Pet. iv. 5, iv. 17.)

Once again, we learn from Dan. vii. that one of the distinctive characteristics of the little horn, which is identified with the wild beast itself (just as the eighth head of the Apocalyptic wild beast is identified with the wild beast of that book (ch. xvii. 11) was that it had "eyes like the eyes of a man" (*v.* 8). In other words, it was to occupy the position of our "*Episcopos*" or *overseer*—that is, of a bishop, a ruler in the Church.

Lastly, we see in chap. xvii. that the seven-headed, ten-horned wild beast supports, and is thus one with, the great apostate Church, falsely calling itself Catholic, which there appears as "Mystery, Babylon the Great, the mother of harlots and abominations of the earth—drunken with the blood of the saints and with the blood of the martyrs of Jesus."

Such, then, is the sphere which the Scriptures of truth regard as the scene in which the operations of the great red dragon of the second sign, "that old serpent called the Devil and Satan," are carried on. It is geographical, political, and ecclesiastical.

How deeply solemn is the fact! The course of this world, or age, is still "according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." To an extent of which the world knows nothing, and of which, it must be feared, Christians generally are but little aware, the god of this world is ceaselessly at work. His power is fearfully great, his subtlety is inconceivable. But the Word of God lays bare his character, his ways, and his doom; and by that word which is "the Sword of the Spirit" can we alone resist and overcome him. Let us then, seeing that we knew these things before, beware lest,

being led away with the error of the wicked, we fal[1] from our own steadfastness.

But a still clearer proot of this is furnished by the divine explanation of the symbol given in ch. xvii. The Apostle is there told that the seven heads of the beast (and the heads and the beast are identical, see *v.* 11, where the beast is said to be the eighth head) are (or represent) seven mountains on which the woman sitteth, and that the woman is "that great city which reigneth over the kings of the earth." The seven-hilled city is universally acknowledged to be Rome, and Rome, as is well known, was held to be synonymous with the Roman Empire. It is the only instance in history, with the exception of Babylon, its prototype, of a kingdom or empire being spoken of under the name of its capital city. This explanation defines the territorial limits of the symbol.

REV. W. HAY AITKEN IN THE CITY.

The special mission mentioned in our last as having been commenced by Mr. Aitken in St. Mary's, Aldermanbury, a church situated in the very heart of the busy City, has been continued with growing interest.

The midday addresses to business men have been largely attended day by day by the class desiderated, and it has become increasingly evident that hundreds are willing to spend part of their brief luncheon interval in listening to plain and clear preaching on practical matters of daily and commercial life. Last week Mr. Aitken dealt with such themes as "A workman not ashamed" of his work, "God's purpose in life," etc., showing the utter failure many men make of life, simply because they have not the fear of God before their eyes and fail to accept his way of salvation, and do not seek grace to renew and restore the nature that has been warped by reason of sin. This week Mr. Aitken is dealing with such matters as Intemperance, Gambling, Impurity, and Honest Doubt (Thursday), closing on Friday with the Gospel of the Cross.

Speaking on Monday on "The Vice of Intemperance," the preacher started with the injunction of Eph. v. 18. Intemperance he regarded as our most prominent national sin. After eloquently and forcefully depicting the ruin and wretchedness, the misery and degradation which result from intemperance, and showing that in certain parts Christian work has become well-nigh hopeless by reason of the tippling habits of the men and women, Mr. Aitken went on to sweep aside the plausible excuses so easily and lightly made for men of drinking habits. Whatever be man's estimate of drunkenness, we must regard it as a sin—because it militates against the great purpose of God in life, because it throws the whole moral machinery out of gear, because it wrecks our own manhood, injures society, wrongs families, wives, and mothers, and, worst of all, is a flagrant sin against God. After telling of a poor man (a graduate of Trinity College) dying in a garret from delirium tremens, who left as his last message, "Tell them to have done with it," the preacher closed with a few urgent words of Gospel warning and entreaty.

The evening meetings have been fairly attended—largely by young men and women employed in City warehouses. The mission services on Sunday were marked by much interest, and especially the afternoon address to men only.

TEMBULAND, SOUTH AFRICA.—The Free Church of Scotland Mission continues to employ the enthusiasm of Rev. D. Doig Young, and to excite the admiration of those who follow its development. In the report for last year we read:—"Not a few who were heathen when the work was begun in 1882, we have seen brought to Jesus; and, after living faithfully for Him, have died, still clinging to Him. We have the joy of seeing fully organised stations, with schools established, where there were none before—new centres of Gospel light for dispelling the surrounding darkness. Over 300 converts have been admitted, after trial and examination, into church fellowship; that is surely something to thank God for. It is true that that is nothing to the great mass around us who are even now revelling in their heathenism. But that mass has had the Gospel repeatedly preached to it, and though apparently dead, and, therefore, unimpressionable now, yet it can be renewed." Christian Associations for men and women, young and old alike, have been formed, and are being worked on undenominational lines.

A YEAR OF BIBLE WORK.

The eighty-ninth report of the British and Foreign Bible Society is a very complete record of Bible work in many lands. The opening section deals specially with finances. Though in this respect the Society has not yet recovered the position it held in 1888, the outlay of last year—£220,900—was more than met, and the large deficit substantially reduced. The steady and uninterrupted increase in the circulation of Scriptures has been continued, and last year's total reached 4,049,700 copies, being 60,000 more than in the preceding year.

The journals of the colporteurs in France, as everywhere else, are of singular interest. In these simple records there is much to engage the attention of students of social progress, much also for students of human nature. The spirit of the narrative is this year noticeably pleasant; though there is much to discourage, there is no despondency. The report says:—"In France, as in other Roman Catholic countries—but specially perhaps in France—the colporteurs find their path everywhere crossed by a figure they have long learned to regard as the most persistent enemy of their work—it is that of the *curé*, who, denouncing and often destroying their books as 'falsified Protestant versions,' is far from careful to have his people supplied with editions of his own."

In Belgium the colporteurs are doing useful pioneer work. German and Swiss Protestants do much Bible work on their own account. From Austria-Hungary it is reported that the circle of eager inquirers grows larger and wider every year. Signor Meille, of Florence, is somewhat despondent as regards Italy. After alluding to France, he says: "On both sides of the Alps we find the same feverish pursuit of wealth and of pleasure, the same disregard of honesty and morality consequent on the same low ideas of life and its aims. What comes to the surface is only a sign of the corruption of the mass below. Many agencies for good are no doubt at work among our people, and their efforts are often crowned with success, but sometimes we fear that the evil is stronger than the good." Again, he writes: "Perhaps

THE MOST FORMIDABLE OBSTACLE

to an increased circulation of the Word of God is the growing opposition of the Roman Catholic clergy. This opposition grows more systematic, more bitter, and more efficient also in many cases year after year. It seems as if secret instructions had been sent everywhere against our colporteurs, so that very often when they arrive in a place they find the people completely prejudiced against them."

Spain is making steady advance. The agent, Mr. Jameson, writes: "There is a most manifest movement towards something better and higher: several popular writers have been emphasising the need of a purer morality and a more spiritual religion. Twenty-five years ago the leaders of thought declared that the people could do without religion, but experience has shown that is an impossibility. The most advanced thinkers and eager politicians are pointing to the countries where the Divine Book has proved itself the power of God unto salvation, and, while rejecting foreign creeds and confessional forms of belief, they are open to study the Book itself, and to respect the Society which circulates it alone."

A Spanish colporteur writes:—"In a town of some importance, to which place I was invited to give the inaugural discourse at a *Cercle*. Several friends were waiting for me in the station, and I was taken straight to the house of one of them and treated most courteously all the time I was there. On the Saturday night I gave a *conférence*, at which some 300 people were present; among them medical men, advocates, aristocrats, and several ladies. The people were very much interested. The Alcalde thanked me publicly the next day. On Sunday afternoon, in spite of a bullfight in a neighbouring village, we had an audience of 500 people. There was much enthusiasm: the simple Gospel carries the heart captive, and the love of God constrains it. They all exclaimed—'That is true religion: the result has been magnificent.'"

Passing over other European countries, we come to Russia, in which a large amount of work was carried on. Mr. Morrison, of Odessa, acknowledges the generosity of the railway and steamship companies in Russia, remarking, "We now enjoy free passes over 6,000 versts of railway, and over 3,000 of river and sea." In conclusion, we read: "It is an element of promise, and of no slight importance, in the future of the great Slav Empire, that the Bible seems so likely to become a book revered and studied by its people; and there is no pleasanter fact in the history of the latest year than that neither famine nor pestilence, with all their train of sorrows, has lessened the desire of the people to possess themselves of the Word of God."

Much that is of deep interest is said about the circulation of the Bible in Turkey and North Africa. Then several parts of the "Dark Continent" are surveyed, after which the great Asiatic field is described. The testimonies from India are full of encouragement. One is from Allahabad, itself a centre of pilgrimage, not far from the temple-crowded city of Benares. In 1891 the circulation was exceptionally high; in 1892 it has, in the important items of depot and colportage sales, advanced still further. In summing up the partial results of the year, the agent says that "as a whole, the Kingdom of Christ is making rapid

PROGRESS IN THE NORTH-WEST PROVINCES,

and many are looking for a large in-gathering of those to whom the Gospel has been made known." From Lahore, also in the north, and from Bangalore in the south, there are similar accounts. Similarly the Madras auxiliary reports a purely colportage circulation higher than ever before; a proof, says the secretary, that "the Word is gradually gaining ground, breaking up prejudices, and preparing the way for a great future." The same is the case in Bombay.

Miss Gray in her report of the Biblewomen's work at Cawnpore, writes:—"We have an old coachman and his wife who have served in the Mission very many years, and are much respected by everyone for their quiet, respectable conduct, and have great influence over all the other servants. The old woman, who must be quite fifty years of age, was always much interested in Bible readings, and about three years ago thought she would like to learn to read for herself, so we began teaching her the Hindi characters. It was very, very slow business, and often we almost despaired, but she was most persevering. About six months ago she seemed to make a great start, and began reading quite fluently, till now she reads the Gospels so nicely, and any Hindi book. It is quite a beautiful sight of an evening to see this old lady, sitting under a tree with all the servants sitting round listening to her reading from the Gospels or some Bhajan (hymn), which she explains as she goes on, just as it has been explained to herself. Every morning she collects the children in an empty outhouse, and for about two hours teaches them to read and repeat texts and hymns."

China and Japan are also dealt with, and then, come Oceania, Australasia, and the home field. The record is full of inspiration for those who have at heart the spread of the Redeemer's kingdom. The report, which is eminently readable throughout, is brought to a close as follows: "The Bible Society has taught many dialects their noblest use, and brought into kindlier concord than ever before the long-dissonant accents of Babel. The time foretold in ancient prophecy (Dan. vii. 14) when all PEOPLES shall become obedient to the Son of Man seems still distant, but the Bible Society has been privileged to bring sensibly nearer the period when all LANGUAGES shall serve Him."

MY BIBLE AND I.

We've travelled together, my Bible and I;
Thro' all kinds of weather, with smile or with sigh!
In sorrow or sunshine, in tempest or calm;
Thy friendship unchanging, my lamp and my psalm.

We've travelled together, my Bible and I,
When life had grown weary and death e'en was nigh!
But all thro' the darkness of mist or of wrong
I found there a solace, a prayer, or a song.

So now who shall part us, my Bible and I?
Shall "isms," or schisms, or "new lights" who try?
Shall shadow for substance, or stone for good bread,
Supplant thy sound wisdom, give folly instead?

Ah! no, my dear Bible, exponent of light!
Thou sword of the Spirit, put error to flight;
And still thro' life's journey, until my last sigh,
We'll travel together, my Bible and I.

Rose Benn.

The Chicago Campaign.

Dr. Monro Gibson, of St. John's Wood, recently returned from America, has been telling his congregation something of what he saw of Christian life and work in Chicago. Referring to Mr. Moody's campaign there, he spoke somewhat as follows:—

While the Fair was deserted on Sundays, the churches were crowded. Of course, wherever Mr. Moody or Mr. McNeill preached there was no getting in, unless you went an hour or more before the time. But even with only an ordinary preacher there would be a full church, and that not in the morning only, but also at the evening service, which it is specially difficult to keep up in Chicago, as I remember by experience. On week-nights, too, the people would come in numbers. Be it remembered that there was not only the Fair, with its marvellous illuminations, to contend with, but there were likewise the attractions in the city suited to all tastes—from the great Congresses on the questions of the day to the lowest variety show. One would think that in these circumstances it would be almost impossible to keep up the attendance on a week-night at a religious service. Quite the contrary. The churches had their prayer-meetings all through the dog-days, and sometimes when it was least expected there would be a crowd. One Wednesday evening I was asked to take a service at a new town on the other side of the Fair grounds. When I got there I was surprised to find that instead of calling the meeting in some small lecture-hall, as I had expected, they had opened the largest church in the place. But the event justified what had appeared to me their unreasonable expectation, for not only was the building crowded to suffocation, but very many had to go away. And lest you may suppose that I had anything to do with this, I may say that on comparing notes afterwards with one who had been doing the same thing in another suburb, I found that he had had precisely the same experience.

But the regular services were not all. Mr. Moody had not only done what he could to stir up the churches to special activity during the great opportunity of the Fair, but had made special arrangements for extraordinary services. He got possession of some of the theatres in central positions for evangelistic services. Sometimes he himself preached in them, but the success did not depend on his presence, for when he was away at Northfield you would find some able lieutenant like Professor Torrey, of the Bible Institute, Mr. Scroggie, of Glasgow, or Mr. Varley, of London, at the Haymarket, or the Empire, or the Standard Theatre, preaching the Gospel to a full house, and drawing the Gospel net at the close.

These theatre services were, as I have said, in central places; but further out, though still in the crowded parts, there were tents, as many as five, where the Gospel was preached night after night. I was only able to attend one of these services; it was in a large tent holding, I should think, about a thousand people, and so brilliantly lighted that the street, with its arc lights, seemed dark in comparison. There Mr. Schiverea, a man who years ago was rescued from evil ways by Mr. Moody, and who is now a preacher of great power with singular adaptation for reaching the common people, was holding forth to a thoroughly interested audience, which almost filled the tent in every part. It was a Saturday night, and the animated appearance of the throng in the tent presented a singular and most encouraging contrast to the deserted look of the saloons and places of entertaiment in the street close by. It was the liveliest place I saw that night, and I travelled a good distance along the streets.

The tent meetings are held in the evening hours, but when they are closed the work of the day is not yet done, for if you go to the Branch Institute building on the west side you may be in time for the ten o'clock meeting there, not a large and crowded meeting like the others, but specially interesting in its way; for to this place the students of the Bible Institute, and others working with them in the streets and lanes, will bring, by ones or twos, some of the very lowest of the people. There is a prayer-meeting earlier in the evening, and now from ten o'clock till midnight this hard and discouraging but Christ like work will be going on.

But, now, is not that enough? Surely it ought to be; surely there will be no attempt at morning work in so busy a time. Yes; there is more than an attempt, for it is quite a success. All through the season there have been held two morning meetings at the main Institute buildings on the north side, one at nine and the other at eleven, and now in the month of August, are they closed for the heat? No; they are crowded out of the lecture-room, to take refuge in Mr. Moody's large church. They do not fill it, of course, but even the nine o'clock meeting looks respectable in it, and the eleven o'clock meeting, which is taken by Mr. Moody himself after his return from Northfield, nearly fills it, with the exception of the galleries, which are not open. These morning meetings are for the special benefit, first of students at the Bible Institute, and next of the Christian people who wish to have their enthusiasm kindled to take part in the aggressive work, which goes on, as we have seen, in the evening and into the night.

There is a goodly number earnestly at work; but, after all, "What are they among so many?"—among the surging multitudes of the vast city? The streets of Chicago are ablaze with electric light. The poorest show will have its fugues of colours chasing each other on its great illuminated front compelling your attention half-a-mile away. How can the light of a few Gospel tents and of one or two ransomed theatres compete with these gorgeous splendours? They really cannot. And yet great things may be done by Gideon's little band; and then it is something to show the way, for from what is done in Chicago now, under all the disadvantages of the time, may we not learn what might be done in all our great centres of population—I do not say necessarily by the same methods, but what might be done by methods of working, which will occur to wise and thoughtful minds and loving hearts, if only Christian people were all ablaze with heaven's light, and glowing with the fires of heaven's high devotion?

Mr. Henry Varley writes:—

"Our central rallying place is the Bible Institute where the energy, ability, and unity of hearts would be hard to surpass. As the water in Ezekiel's vision flowed out, so here truth and zeal for God and man pour forth from nigh two hundred living springs. The students bear the impress of their beloved leader, and are a practical testimony to the efficiency of the training they are receiving for Gospel ministry.

"We make long days—of prayer, praise, service, testimony, teaching, and bringing in the sheaves. At night we meet in Mr. Moody's room to report upon the progress of the day. The power of Gospel song presenting the virtue of the old, old story is well illustrated, led by our friends Messrs. Stebbins, Burke, Towner, McGranahan, and Mrs. F. C. Pierson. The choirs sing admirably, and the male quartets render valuable help in the same attractive ministration.

"One of the first ministers to stand at Mr. Moody's side, and place his large church at his disposal, was Dr. E. P. Goodwin. Since May last this building has been in no inconsiderable degree a scene of revival and blessing. This good pastor raised to himself many friends in the old country two years ago, when before the International Congregational Council he made a bold stand for the Evangelical truth as it had been held and preached by the early fathers of Congregationalism. All honour to those who are not bowing the knee to the cultured criticism, which presents another Gospel, or at the best an emasculation of the Word of Life. It would do some brethren good to see here the power of the simple Gospel of the grace of God.

"The present month has been marked by the engagement, until the Fair closes, of the Central Music Hall, situate upon the "Regent-street" of Chicago, where 2000 persons can be accommodated by its spacious auditorium. Here has been instituted a great city noon prayer-meeting which has been attended by a full audience. Mr. Moody presides, and various preachers exhort Christ, and from this centre blessing cannot but flow out.

"The most remarkable feature of the whole season is the silently-achieved triumph of the Lord's Day preservation. The Fair directors secured an injunction preventing the Exhibition from being closed on Sunday. Might triumphed over right for greed of gain. But this great people would not, and will not, go. The Sunday opening is a deserved failure; a few thousands attend, but not enough to meet the expenses entailed by opening. Thank God for this noble protest against the lawless judges and commissioners, who would unjustly destroy the sanctity and glory of the Day of Rest. Sound this glad fact throughout the world—the American people's voluntary defence of the Day of Rest, and home, and God. I quote actual figures to illustrate the position: Saturday, September 2, paid admissions, 152,063; Sunday, September 3, paid admissions, 25,439; Monday, September 4, paid admissions, 161,854."

THE GOSPEL IN FRANCE.

The work in France, conducted by Rev. William Gibson, under the direction of the Wesleyan Missionary Committee, continues to grow. This is evident from the fourteenth annual report, which opens: "God makes all things work together for good to the Mission, even its frequent failures and disappointments. Success inspires success, while failure guarantees against failure by teaching caution. Above all, we are proving more and more clearly our absolute dependence upon God for the 'increase.'"

While the head-quarters of the Mission are at 4, Rue Roquépine, Paris, there are several subsidiary centres of operations. Speaking of the general work, Mr. Gibson says: "We are thankful to find that our converts at once begin to look upon themselves as workers with us. A bright lad, of English origin, recently converted in the English work, is full of zeal, and his happy face is an inspiration to us. In the classes the testimonies are spontaneous. Clear notes of praise for deliverance from intemperance, from an evil life, from gambling, from anger, jealousy and repining, and last, but not least, from gossip. We try to give special attention to the young. The hope of the country is in the children, and by far the most valuable work that we or any other Christian workers can do, is to rescue the young from popery and atheism, and to train them in the Word of God."

Of the work at St. Denis, just outside Paris, we read: "We have a sturdy evangelist there, whose shaggy hair and beard and general demeanour suggest John the Baptist. During the last year he visited a man on his death bed, and was full of hope about him, but suddenly, towards the end, the Romanists interfered, and influenced the man to take the last communion from the priest, and he died nominally a Catholic. His old parents, however, read the Bible which he had left with them, and they found that it answered to the needs of their souls better than the ceremonies of the Church; accordingly they came boldly to the hall, and soon received the truth in the love of it, and joined the little society. The man has just died, triumphantly glorifying God in the midst of terrible sufferings, exhorting his friends and neighbours, and praising and rejoicing up to the last. The poor lonely widow keeps faithful, and is a splendid help in the meeting. There is a great work to be done at St. Denis, which is a crowded working-men's town, a stronghold of atheism and a perfect sink of iniquity."

The British Seamen's Institute at Rouen, under Rev. W. H. Sarchet, is a real boon to sailors, who use it in large numbers. The colporteur at Elbeuf, though now and then encouraged by meeting with souls really seeking after the truth, finds his work hard and depressing, the people being taught by the priests that "extreme damnation is the penalty of reading a Protestant book, and that the Protestant's Bible is a tissue of lies from beginning to end!"

At Hâvre, temperance work makes cheering progress, and various agencies are well maintained. In Brittany much ground is covered, as the workers have requisitioned bicycles. Being called "heretics and devils," they have to endure hardship. Writing of the district around St. Servan, M. Pallot, evangelist, says:—"One of the chief characteristics of the people is that they are of a deeply religious disposition; but theirs is a religion mixed with profound ignorance and extraordinary superstition. They submit themselves entirely to the priests, who cease not to use their authority with undiminishing force, not only in religious affairs, but in the social life of the people. We thank God, however, for the few faithful ones who form the nucleus of our little church."

In conclusion, Mr. Gibson observes: "We are cheered by many tokens for good, and look on these as proofs that God will abundantly pour out upon us his Holy Spirit. French people are decidedly religious, and we believe that, turning away from the superstitions of the ages as they are doing now, they will be inclined to accept a purer faith which will make them peaceful, happy, and free."

For the Young.

A LETTER FROM CHINA.

Dear Sunday-school Friends,

Perhaps you would like a letter from the riot district of mid-China. I suppose it would sound grand to begin with a sentence like "The doomed salute thee!" But here we are doomed to peace in the midst of danger, a spread table in the presence of our enemies, and an overflowing supply of goodness and mercy. Heaven is a cheerful place, and the nearer we may be to heaven the more ready to

join our cheerful song
With angels round the throne.

The fact is that at ordinary times, folks are apt to dream about the heavenly Father and our Redeemer. As a hymn has it, Christ's voice sounds

Far, far away, like bells at evening pealing,

just a nice dream, and little more. But when things seen and felt are the dream, and the unseen things are the real things of the heart, life becomes different. And to us heaven is very real, and very near. It is worth a little danger to find out how real and precious our Lord is. His promises are not like treasures, given us in dreams which vanish when we wake up. No, the Bible is so real, and so is the hymn-book, too. And I want you all, quite free from danger of being killed by mobs of men made savage, led captive by the devil at his will, to put your hand in that true dear hand of Jesus, "being taken captive by the Lord's servant unto the will of God." That is the new version, you know.

Well, it is Sunday morning in midsummer. You will probably picture

Golden summer days,
When skies are fair and happy flowers are dreaming.

But it is grey to-day, a dull, cloudy morning, a rest from the continual glare. Midnight shade and clouded sun speak more to us of heaven than the dreadful heat, and the dazzling reflections from whitewashed walls. The Chinese have a saying, "If you live through the middle of the seventh month, you may think yourself an image of iron." And, sad to say, while writing this sentence I was interrupted by a messenger with a notice that a Norwegian friend had died, and is to be buried this evening. A strong man, too. The oldest missionary in Central China—nearly forty years out here—is lying ill. He was hardly expected to live last Monday. I mean Dr. John. Our own Mr. Bramfitt has had to go away to Japan, and Dr. Hodge is not back yet from the Wusueh bungalow, which has just saved Mrs. Hodge's life. Cholera, dysentery, malarial fever are the dark angels which are calling many aside.

But to Christ's friends they are friends too. Christ is so loving that everything He sends is loving too. We can see through the angel's mask. And in the graveyard this evening I know they will sing. And what if we could hear the songs of those two dear Swedish martyrs to whom we sang the "Christian's good-night" a few days ago! Nothing in Handel or Haydn, or Beethoven or Mozart would compare with that song.

And you to-day will be meeting together in chapel. I should like to be there, and hear the sweet instrument, and join in the familiar hymns. Do you realise how grand it is thus to praise God? If you had not heard an organ for months or years, and thought the English service a big one when there were more than ten there, you would value those times.

At the beginning of the year, I was packed off to Shanghai, and then to Japan. The voluntary in the cathedral almost made me tremble with delight. And yet the folks there thought it very ordinary.

But perhaps we get a hint now and then of heaven's music. And sometimes we get a burst of the grand music of the home prayers. On Missionary Sunday before the May meetings, I was lying awake after two at night, and when the evening prayer in the chapels was being offered, the prayer wave came rolling on, and seemed to flood one's whole heart. Remember that true prayers are felt out here. Those offered in the early morning come to us in the early afternoon, seven and a-half hours' difference. And often when I am preaching to the heathen then there comes a burst of holy influence. And the listeners feel something unusual. See, that man has started to his feet and stands to hear the message of the Gospel! But they have to be real prayers, or they do not travel here.

There are friends out here who pray at stated times, and one can set a watch by their prayers. No need to ring a bell. The bells in one's heart ring for worship. So don't think it makes no difference whether you pray for us or not. It does. And we always need your prayers. There is always some danger, there are always some sick. We are like trees transplanted into a different soil, and the prayers are like someone watering the roots. And we never have a service without praying for the services in England. We have the start of you, and it is never too late on Sunday to pray for your evening worship.

But you must not think our smiles are fringed with crape. We are happy, and often merry. Why should we not be, with such a cheering work and such a loving Lord? Of course, we have our discouragements, but, of course, we have our heart encouragements every day. Then we feel at home here. I, for one, do not want to return to England. I suppose I shall have to when the time comes. But it will be like leaving home. There are many native Christians we learn to love here, and the Chinese outsiders have many likable points. Not so the Mandarins. They are the curse of China. They are cruel at heart and very treacherous. It is they who hate us and want the people to drive us out or kill us, as they did our two Swedish friends a month ago. And that mob of ten thousand, still unpunished, are only fifty odd miles off, little more than a day's journey. There is hope for them. But what hope for the hypocrites of Mandarins? All that Confucius has done for them has been to give them a few nice-sounding phrases, a pail of whitewash to whiten the sepulchre.

Their *justice* has been to seize the friends of the murdered men and torture them. The poor man who carried their water, has had an iron pin put through his shoulder after having hundreds of blows.

The Mandarins are just polished savages. If we were in Central Africa, or Fiji of sixty or seventy years back, it would not seem so strange. Folks talk very lightly of hell nowadays. Surely there must be an awful punishment for such vile men.

I hear the Pope is taking away St. George of England, and giving us St. Peter instead. St. Peter's writings are very helpful, and lead one near to God. But we have a Saviour who is the true St. George, and the old dragon, so terrible and deceitful, must fall beneath Him. We get to know a little about this dragon in China. He is full of twists and turns, and with a cruel head, ugly and fierce. The Imperial edict of 1891, which was hoped to prove the Magna Charta of missions here, had a frame of dragons. But we have promises which are sealed with Christ's blood, and fringed with a design of golden harps and crowns.

But have you, my dear boys and girls, given up your hearts to Him? Have you ever really said "Thank you" to Jesus? What a big "Thank you" He should have! Our mouths cannot utter it. Yes, they can a little, with cheerful songs and cheerful words to show others how lovely is our Redeemer. But when we have sung his praises and spoken about Him, we have only just begun. He gave Himself for me. I must give myself to Him. Won't you each say it? Just repeat the words over in your hearts, "I must give myself to Him," until you say, I will, "I will now: I do now." I do pray for you that *all* in the Sunday-school may come to Him now. Is there one who dares to say "I *won't*" to Jesus? Surely not.—Yours very sincerely,

Wm. A. Cornaby.

Wesleyan Mission, Hankow, July 6.

CHILDREN'S SCRIPTURE UNION.—Oct. 1, S., Psalms, cxviii. 1-14; 2, cxviii. 15-29; 3, Jeremiah vii. 1-16; 4, vii. 17-28; 5, x. 1-13; 6, xvii. 5-14; 7, xvii. 19-27.

CHILDREN'S MEDICAL MISSIONARY SOCIETY.—This agency, the children's auxiliary to the Medical Missionary Association, is in its nineteenth year. There are now twenty-eight branches, from whom ninety parcels of books, clothing, etc., were received during the past nine months. The financial statement is not discouraging. The report says:—"We have been able this year to give away £160 to various home and foreign medical mission causes. Those who read *Medical Missions at Home and Abroad* monthly will not need details here as to these causes. Those who do not do so, will do well to remember that our fifth two-yearly volume begins in October. Eighteenpence enclosed to Dr. Maxwell, 49, Highbury Park, N., will cover cost of magazine and postage for a year."

PRAYING TO KEEP HIS CLOTHES.

The Slum Sisters in the city of New York are doing a wonderful work. Only a few of the many know how they minister in the Master's name to the very poorest of the poor. Down into the lowest depths of poverty and degradation they go and feed the hungry, clothe the naked, take care of the sick, and do the last services for the dead. While the more fortunate of the city dwellers have been enjoying the summer outing in the beautiful country or on the seashore, these ministers for Christ have been working for Him in the dark, cheerless, stifling places of the most uncomfortable and repulsive portions of the city. They could fill volumes with facts more pathetic, more thrilling, and more sensational than any story of fiction ever told. Among the pathetic incidents is this one told by Mrs. Ballington Booth:—

The child was a boy scarcely more than four or five years old. His parents had evidently been sent to the Island, or had drifted away somewhere. When found crouched in a corner of a hallway one chilly night in March, he was but half-clad, and was numbed with exposure to the cold.

Taken into the barracks, the waif was washed and dressed in clean clothes, warmed, and fed. He was delighted with the attention that he received, and particularly with his garments, so much so, that when one of the Sisters attempted to undress him for bed, he cried, under the belief that he was about to be permanently deprived of his new apparel.

This was very apparent when the Sister attempted to teach him the words of the simple prayer, "Now I lay me down to sleep."

Kneeling beside him at the bedside, the Sister said, "Say these words after me: 'Now I lay me down to sleep.'"

Peeping between his fingers, the little fellow lisped, "Now I lay me down to sleep."

"I pray the Lord my soul to keep," continued the Sister.

"I pray the Lord my clothes to keep," whispered the boy.

"No, not 'clothes to keep'; 'soul to keep,'" corrected the Sister.

"Soul to keep," said the boy.

"Now say it from the beginning," urged the worker in the slums. "Now I lay me down to sleep, I pray the Lord my soul to keep."

But the poor little fellow was too intent upon his treasures. "Now I lay me down to sleep, I pray the Lord my clothes to keep," he said, making the same mistake as before.

"No, no; that is not right," spoke the painstaking Sister. "You should pray God to care for you soul, not your clothes. I'll take care of those."

"And won't you pawn them?" replied the lad, to the astonishment of the Sister, "and buy rum with them? That's what they always did at home when I had new clothes."

Tears filled the eyes of the Slum Sister, but she brushed them aside as she kissed the child. His few words of precocious knowledge had revealed to her the story of his brief life, and she needed no more to tell her of the misery of his home. Although he finally mastered his little prayer, it was with the words, "I pray the Lord my clothes to keep," on his lips that he fell asleep.

CHILDREN'S S.S. MISSION.—SEASIDE SERVICES, 1893 Mr. H. Hutchinson, *Admiral-street Hall, Liverpool*, to Sept. 29; *Grosvenor Hall, Rathmines, Dublin*, Sept. 30 to Oct. 9; Mr. J. S. Tyler; *Clarendon Villas Mission Hall, West Brighton*, Sept. 30 to Oct. 9 (Mr. Edward Hughes will assist Oct. 6 to 8); Mr. G. Goodman, *Baptist Chapel, Upper Holloway*, to Sept. 29; Rev. M. J. Hall, *St. Matthew's, Red Hill*, Sept. 30 to Oct. 9; Mr. H. B. Claxton, *St. John's, Upper Holloway*, Sept. 30 to October 10; *Barmouth Sands*, Mr. Josiah Spiers and Mr. Robert Westall, till Oct. 6.

The annual seaside meetings to hear reports from workers will take place on Thursday, Oct. 12, at St. Martin's Town Hall, Trafalgar-square. Rev. E. A. Stuart, M.A., presides in afternoon at three o'clock; Colonel Wellesley Robinson, C.B., in the evening, 6.30 p.m.

THE CHILDREN'S AND INVALIDS' DINNER TABLE AND SOUP KITCHEN, 60, Paddington-street, High-street, Marylebone, W., is a charitable agency whereby the poor and neglected are helped during the winter months. The report, just issued, shows that from November, 1892, to May, 1893, some 589 children dined at the tables, and 2898 dinners were sent to sick children and adult invalids at their homes. The benefits of the dinners were extended to the parishes of Christ Church, Lisson Grove, and St. Paul, Marylebone. Friends who wish to buy tickets for distribution may procure them at the dinner-room.

NOTES ON DAILY READINGS.

SUNDAY, OCTOBER 1.—PSALM LII.

1 Sam. xxii. gives the clue to this psalm. But the mighty man, addressed in ver. 1, is probably not Doeg, but Saul. How good it is to turn from our persecutors and enemies to the mercy of our God, which endures continually and saves us from their hands.

The deceitful tongue (2-5). The Psalmist addresses the tongue, as the source of the evil it spreads. But, of course, the evil lies deeper, in the heart, from the abundance of which the mouth speaks. We may judge of the inner evil by its issues in speech and act. Though so much is known by our fellows, how much there is within us all that is known only to ourselves and God. Who would not dread the unloosened tongue of high fever or insanity? We have great need to ask the Spirit of God to cleanse the thoughts of our heart by his inspiration. It will be found that the repression of wrong words will have a marvellous effect on wrong thoughts. *Its doom* (6-7). The doom that came to Saul comes here and hereafter to all who resemble Him. The only secret of permanence is to make God our strength, and to trust not in the abundance of his gifts, but in the royal and munificent giver.

The contrast (8-9). Yonder lies the uprooted tree (5), but here there grows the green olive, the type of grace, the oil of the Holy Ghost. And all around is the encircling presence of God. Here are three good resolves: never to distrust God's mercy; never to cease giving thanks; and never to swerve from that attitude of calm waiting, of interior recollection, which is the true attitude of humility and fellowship.

MONDAY, OCTOBER 2.—PSALM LIII.

Very similar to xiv. Though the aspect there is rather toward the righteous, by way of consolation, whilst this is directed against the wicked, in warning (Kay). Seven times the word God (Elohim) is used.

(1) It is a foolish thing to *say* that there is no God, but more foolish still to think it. More say it, however, than believe it. Many keep saying it, to keep their courage up, but they know that they are trying to hoodwink themselves. Corruption and atheism are first cousins. The atheism of Voltaire prepared for the excesses of the Revolution. (2) God is always in search of those that will worship Him in spirit and in truth, our Master told us so. (3) In God's sight shall no man living be justified. There is sin enough in the holiest day of the holiest man to make him seem vile before the eyes of the all-holy God. (4) Ignorance, ruthless oppression and cruelty, prayerlessness, are the three characteristics of a godless soul. (5) The corresponding verse in the duplicate Psalm describes God as being within the tents of the righteous. Here He issues forth to war for them, and to destroy their foes. (6) This prayer is a prophecy. The Redeemer shall come to Zion (Psa. lix. 20). And that time shall be associated with the repentance and forgiveness of the chosen people (Acts iii. 19). Let us ask God to bring again the captivity of our hearts, and of our churches, that circles of joy may spread outward to cover the world.

TUESDAY, OCTOBER 3.—PSALM LIV.

1 Sam. xxiii. 19 gives the keynote to the psalm. The heart that walks in fellowship with God finds themes for its songs alike in the treachery of false friends, and the deliverances of its God. *A prayer for help* (1-3). The wronged saint longs to be vindicated as well as saved; not for the sake of his character so much as that no stigma may rest on that holy name by which he is called. For this vindication we must patiently wait, but sooner or later it will come. It is a great assistance to utter words in prayer. Pray audibly where possible.

The assurance of deliverance (4-7). To the eye of the Psalmist, there were two contending forces—those against and those with him; and amongst the latter he reckoned God as his great ally. The child of God living amid the seen and material is always conscious of being in alliance with God, who waits within the shadow to succour him. There is a comradeship, a hallowed companionship, a blessed fellowship between souls which are living on God's plan and God. Such reckon confidently on his help. "He *shall* requite." And even in the dark valley of shadow, the fragrant smoke of the free-will offering is seen ascending. Before the victory is accomplished, the songs of thanksgiving arise. So sure is the believer of deliverance, that he counts it already his own. He *hath* delivered: mine eye *hath* seen. Faith gives substance to things hoped for. It is the evidence of things not seen. And hope takes her harp and sings, for she cannot be ashamed.

WEDNESDAY, OCTOBER 4.—PSALM LV.

The rebellion of Absalom and the treachery of Ahithophel suggested this Psalm (2 Sam. xv. 12). But how exactly it has described the experience of the saints at the hands of Judases, and Alexanders, in all ages. Many of these sentences might have been minted, as they were certainly appropriated, by our Lord Himself.

The general prevalence of wickedness (1-11). The timidity of the natural heart of the believer is set forth in many touching expressions. I am restless and moan (2). My heart is sore-pained (4). Fearfulness, trembling, horror (5). The dove is an apt symbol of defenceless innocence. But it is a mistake to think that flight will bring relief. We shall not get rest by flying from outward circumstances. The only storm and tempest that we need dread are those within, not without, the heart. There is no shelter from care and sorrow save the bosom of Jesus, who says, "Come unto Me, and I will give you rest." Stay where you are, and abide in Him.

A particular foe (12-15, 20-21). The evil that David dreaded focussed itself into one central figure, who had been formerly his bosom friend. Ah, it is bitter when love turns to hate, and wine to vinegar!

THURSDAY, OCTOBER 5.—PSALM XLI.

1 Sam. xxi. 11-15 should be read with this psalm, as having suggested it. It bitterly tells the beads of sorrow, but breaks out now and again in beautiful expressions of trust and exulting hope. (1) When man threatens his worst, he is the thunder cloud, on which the rainbow of mercy lies. (2) Those who are exposed to spiritual torture, through unholy companionships, all the day long, will appreciate this threefold reference to its long persistency. (3) It is good to trust when you are afraid, it is better to trust and not be afraid. (4) What a magnificent contrast between God and *flesh*. Flesh, what is it? It is as grass. It soon dies or corrupts. It is a veil. What is mortal man as compared with the Eternal? (5-8) The gleam of light is followed by the dark shadow of cloud, as the Psalmist turns from God to enumerate his griefs. The wrested words: the malignant thoughts: the espied steps: the hovering vulture-like waiting for his soul: the wanderings and the tears. This is how devils hate us. (9-11) Faith's certainties assert themselves again. God is with us, and at the voice of our cry He shall do for us as He did for the hunted patriarch (Gen. xxxi. 55). We shall praise God (the strong) and Jehovah (the redeemer). And so the refrain of ver. 4 breaks out again in ver. 11. (12-13) Fresh deliverances demand fresh vows of consecration. And remember that He who delivered your soul from death can keep your feet from falling. He reconciled you to God by his death. He will save and keep you in his life.

FRIDAY, OCTOBER 6.—PSALM LVII.

The cave of Adullam, like Bunyan's den, was dark enough, but it became the home of song (1 Sam. xxi. 10-15; xxii. 1). The psalm consists of two strophes, each of which ends with the same refrain (5, 11). The desire of the believer is that all his sorrows should issue in the exaltation of Christ. "That Christ may be magnified in my body, whether by life or death."

First strophe (1-5). In intense prayer we use the same words. As the chick puts its mother's wing between itself and danger, so the soul God. Let God be your cave. Trust Him to perform all things for you. Nothing is too small or too hard for Him. Mercy and truth are a good escort. Daniel in the lion's den was in better plight than those whose enemies speak arrows and javelins, but the angel of the Lord is near to protect and deliver.

Second strophe (6-11). Evil comes home to roost. What men do to others, is done to them. Begin to observe this. The fixed heart is determined to serve God, to trust and wait for Him, to praise Him. Yes, and it should be fixed in determination, by the power of the Holy Spirit, to awake the dawn. There is no time like the morning-hour for praise and prayer. Watch the morning-watch.

SATURDAY, OCTOBER 7.—PSALM LVIII.

This awful outbreak of righteous indignation seems to have been occasioned by unjust judges, who perverted judgment and took bribes.

Their sin (1-5). "Do ye indeed speak righteousness, O ye mighty ones?" (1 R.V. marg.). The sin of man must be traced back to their birth, and to the corruption of the race. The word translated *poison* is "burning-hot." Such is the effect of venomous, wicked words—"injected from the venom of that great serpent" (Kay). So dense and hard is the heart of man that the sweet strains of the Gospel awaken in him no response.

Their doom (6-9). The Spirit of God, speaking through the Psalmist, predicts the destiny of such. For *let them*, read *they shall*. Notice these striking similitudes. The lion's broken jaw-teeth, the ebbing waters, the snail dried up by the intense heat, an untimely birth, fire dying out from the quick-burning thorn, the whirlwind which nothing can withstand.

Their contrast (10, 11). The righteous rejoice, not in the agony of their foes, but in the vindication of the poor, and of the Divine character. The metaphor of washing the feet in blood is a very strong one. It simply expresses the joy which must fill every holy heart, that evil is not permitted to triumph, but carries in itself the seeds of dissolution. Wait patiently, O righteous but persecuted man, thou shalt garner the fruit (R.V.) of thy sorrows.

INTERNATIONAL S. S. LESSONS.

OCTOBER 8.

REDEMPTION IN CHRIST.

GOLDEN TEXT, Rom. iii. 19-26, v. 23.

THE theme of this lesson is well suggested by the Golden Text. To justify is to account and declare righteous. It is more than pardon. A justified man is not merely one whose sin is forgiven, but for whom every claim of justice has been answered. David describes it in Ps. xxxii. 2, "The man to whom the Lord imputeth not iniquity." This is the blessing we all need, and which God would have us possess now.

How difficult it is (19)!—Imagine a court of justice—a prisoner charged with crime—witnesses called—a verdict of "Guilty" given—how can such a man be pronounced just? That is what the Gospel does. See how already the apostle has proved all men—Gentiles (i. 21-32) and Jews (ii., iii. 1-19) to be guilty. How can the same God who has declared their guilt declare the same persons to be not only innocent, but righteous? If the Bible were closed, man would never be able to answer Job's question (Job ix. 2). The conviction and confession of guilt is the first condition of justification. Until the "mouth is stopped," and man, instead of justifying himself, acknowledges his sin, it is impossible for him to be justified. The Pharisee justified himself, therefore God condemned him. The publican condemned himself, and went away justified (Luke xviii.). Would you be justified? Begin by pleading guilty. Do not waste time in futile attempts to excuse or to remove your guilt. Your fitness for being justified by God is your need of justification.

How impossible it is by the Law (20).—Understand the term law as including Jews and Gentiles alike. It means all attempts of man to justify himself by his own works, whether by the observance of outward ceremony, amendment of the life, or frequent prayers. Scripture very often declares the impossibility of salvation by law. (See Psa. cxliii. 2, Gal. ii. 16.) Proof that it is not by law is found in the fact that Abraham, the friend of God, and David, the man after God's own heart, were justified by faith (Rom. iv. 2-8). Is the law, then, useless? No, for by it we have "the knowledge of sin." It is not intended to remove sin but to reveal it. Its work is to condemn, not to justify. It shows a man his true character. A mirror is useful for showing a man his need of cleansing, but is useless to effect the cleansing. Don't misuse the Law of God. It was never intended either to make men righteous, or to keep them so. It achieved its true purpose in Paul (vii. 7-10). There is no hope for any of us until the door of salvation by works is effectually closed against us.

God's method of effecting it (21-26).—Many very important things connected with God's way of salvation are in these verses. (1) Its *source* is the grace of God (24). God loves men even though his law condemns them. While confessing the guilt with which He charges you believe also that He loves you (Jno. iii. 16). (2) Its *principle* is "righteousness." The Gospel is not only a display of mercy toward the sinner, but of righteousness in the punishment of the sin. Note the frequent reference to this in these verses (21, 22, 25, 26). Whether God condemns or saves "justice and judgment" must be "the foundation of his throne" (Psa. lxxxix. 13). (3) Its *basis* is the atonement of Jesus Christ (24, 25). God forgives and justifies no man except on the ground of what Jesus has done. The death of Christ was the ransom price that secured for us redemption from the guilt and condemnation of sin. He is the place of meeting between God, the Holy One, and sinners, who are exposed to wrath. The propitiatory or mercy seat (25) was sprinkled with the blood of the atonement (Lev. xvi. 15). The victim offered for the sins of the people was the type of Jesus our Sin Offering, hence God could "pass over sins" committed before the actual atonement was made. Why was such a basis necessary? In order that the righteousness of God might appear. A little girl had been disobedient. Her father ordered her to stand outside the room for five minutes. The punishment was a severe one to her, and she wept bitterly as she went to obey. She had not been outside a minute before her brother opened the door, came and stood in her place, and said, "I will take your punishment." She went into the room, sat at the table, and when the five minutes had expired, her brother sat with her too. We are saved because Jesus has stood in our place. (4) *The condition* of it brings it near to us all. It is "freely"—unmerited—"without money and without price." Our hymn expresses it—"Nothing in my hand I bring." And "by faith"—not the mere assent of the understanding, but the removal of our trust from anything in ourselves to what Jesus did for us. It is without any distinction (22). In this matter the Jew and the Gentile—the learned and the unlearned—the moral and the immoral—are on the same ground.

The Holy Spirit's Work.*

BY REV. J. CULROSS, D.D.,
Principal of Baptist College, Bristol.

To know God is the first necessity of our being. Other wants may cry out more loudly and imperiously, but none is so profound. Is He a "Thou," or merely an algebraic expression summing up the forces of the universe? If He is a "Thou," what is his name? What is his character? What is his attitude toward us? What is in his heart? Does he care for us? Will He stoop to our prayer? Is there forgiveness with Him? What purpose is He working out? Is there a Beyond and Hereafter? If there is, what will be his aspect when we meet Him there? Questions like these concern universal man. They are old, yet ever new. They were asked yesterday; they will be asked again to-morrow, just as if they had never been asked before. And there can be no true rest for conscience and heart till a satisfying answer is found.

There are many things that we find out for ourselves by searching. We interrogate nature; we make one discovery after another; we correct our old mistakes; and so we rise into higher and higher knowledge. It is in this way that physical science has been built up. Slowly and laboriously we have found things out by searching—a searching, indeed, in which we have not been without God, but in which only the natural light has shone.

But the answer to those questions about God which press upon the conscience and the heart is not got by a scientific interrogation of nature. Chemistry, for example, does not answer—does not *profess* to answer—a single one of them. Geology does not answer them. Astronomy does not answer them. Go round the circle, and every science says: These questions do not belong to my province; I cannot answer them; you must go somewhere else. Nature strives to utter God's name, but cannot speak plain. She tells us something, but not enough. She leaves our greatest questions unanswered or uncertainly answered, and our most dread. Where our need is sorest Nature is dumb.

How, then, does the knowledge of God come to us? As the Lord Jesus tells us—by a Divine revealing. Such a revealing had been going on throughout the past, in manifold and wondrous ways, the story of which is treasured up in the ancient Scriptures. It was not merely that instincts were implanted in the soul, and yearnings created, and that God's works and providence bore unceasing witness to his living presence; but He had gone on disclosing Himself, over great sweeps of time, patiently, in manifold ways—by vision, voice, and otherwise—the light increasing from age to age. It is true that the holiest of all was veiled, but his disclosures of Himself led up to and prepared for the hour when the veil should be rent and access into his presence should be free.

The supreme manifestation is made in the only begotten Son. Whosoever would know that Being who is the first Cause and the last End of all things, who fills immensity and eternity with his sovereign presence—let him look to Jesus of Nazareth; for in Him is God manifested. It is not merely that He made, but that He is, the revelation. The whole truth that we need to know, as creatures and as sinners, is contained germinally in his person as He is set forth in the Gospel record.

Yet even the personal attendants of Jesus, eye and ear witnesses though they were of the Divine revelation, understood Him very imperfectly. He might have said to more than Philip: "Have I been so long time with you, and yet hast thou not known Me?" As curtain-folds hung across a window intercept the light that beats against it, so heavy curtain-folds of prejudice, miseducation, carnal liking, hindered the entrance of the truth into their minds. Hence, on the eve of his departure from their midst, He gave them the great promise of the Holy Ghost, the Comforter, to be their teacher. I cannot set forth even in outline all that the promise involved; but I would name one or two things that

STAND OUT MORE PROMINENTLY.

"He shall glorify Me." He would do so, as the sun by his shining glorifies the landscape—not creating, but showing what is there. In other words, the Comforter would make clear to the disciples what they had so dimly perceived, the ineffable glory of the Saviour in his person and work and character and suffering love and saving grace and power. Again: "He shall bring all things to your remembrance." In the light of these words, I see in the four Gospels not a mere specimen of treasured recollections stored in the memory of loving friends, but a statement of facts whose trustworthiness is Divinely guaranteed—if you like to phrase it so, an inspired biography of our Lord. Taking for example the discourses of Jesus recorded in the fourth Gospel, it has been objected that the Evangelist could not possibly have retained them in his memory in such minuteness, vividness, and fulness for so many years. The answer to the objection is here: The Holy Ghost, the Comforter, "when He is come, shall teach you all things, and bring all things to your remembrance, whatsoever I have spoken unto you."

Then there is the great promise: "He shall lead you into all the truth (that is, of course, as the truth is in Jesus) . . . . and will show you things to come." How vast in their sweep and how profound these words are, I cannot set forth, but would only note the pledge they give of a Divine guiding into truth, in its fulness and unity, as a harmonious whole. The Lord had taught his disciples many things when He was with them; but he had still many things to say to them, for which they were not yet prepared, and which they could not yet bear. Did He ever say them? Yes. When and how? After his ascension, by the ministry of the Comforter, according to the word: "He shall not speak of himself, but whatsoever he heareth shall he speak," conveying the things of Christ to the disciples, and explaining the significance both of his life and death. The things are to be sought, not in tradition but in the Acts and Letters of the Apostles and the book of Revelation, where they are preserved as a heritage for all Christian ages.

With this agrees what Paul says: "Ye know the commandments we gave you by the Holy Ghost. . . . He therefore that despiseth, despiseth not man but God, who hath also given us his Holy Spirit." Again: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them to us by his Spirit. . . . that we may know the things that are freely given to us of God, which things we also speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." Once more, speaking of the mystery of Christ, which in other ages was not made known unto the sons of men, the Apostle declares that it "is now revealed unto his holy apostles and prophets by the Spirit." Any criticism of the New Testament which overlooks this, or makes nothing of it, which pits Christ against Paul, and babbles about "the dimness of Apostolic Christianity"—any such criticism omits the most important data of all, and has to begin again at the beginning.

But the giving of the sacred writings by Divine inspiration does not exhaust our Lord's promise. As the Apostles needed the Holy Spirit's grace to pen those writings,

NOT LESS DO WE NEED HIS GRACE

to enter into them and come under their power. Look at the case in this way. A good schoolbook in a boy's hand does not of necessity ensure the acquisition of knowledge: there must be also a learner's spirit. And as much depends on this as on the schoolbook. So with regard to Divine things. On our part there must be childlike humility, which implies a meek and quiet spirit, a circumcised heart, an obedient will, and fearless surrender to God. Pride, self-sufficiency, and insincerity shut out the light. On the other hand, God giveth grace to the humble. He takes them into his intimacies, and shows them his holy covenant. Higher than intellect, higher than learning, higher than the critical faculty, however finely tempered and keenly sharpened, higher even than genius, is childlike humility. It has no prepossessions. It lies open to the light; it lies open to God; and God has pleasure in imparting. And so it comes to pass that many a plain man, with no special mental endowments, and no advantages of education, has an insight into Divine truth, and a comprehension of it, to which scholars and philosophers are strangers. To affirm all this is to affirm the necessity for the knowledge of the things of God, of the renewing and teaching of the Holy Ghost—the Creator of childlikeness. With hearts and minds surrendered to him, the Bible becomes a new book to us; words that perplexed us become plain: dim pages become luminous and radiant with sweet meaning; truths that had stood separate and even in seeming antagonism, become reconciled; the soul's horizon is widened: and fields are illumined that before had lain in obscurity or darkness. This is not matter for logical argument, but for the test of experience.

Accepting Christ's word, I believe in a real personal teaching of the Holy Ghost, mysterious in its mode, but blissful in its results—a teaching whereby we cease from mere notions and opinions, and come to "know"—a teaching which does not supersede patient study, but is its gracious reward—which does not dispense with the Bible but honours it. To some this may appear an opening of the door to the wildest extravagance and fanaticism; in point of fact, it is our true safeguard against error, and our true security for sobermindedness. The subject is one of unspeakable importance to-day. The doctrine of Divine teaching has a place in our creeds: too often it is practically ignored. This ignoring is

ONE OF THE DEEPEST AND DEADLIEST HERESIES

of this or any age. And it will be one of the most hopeful of signs when we humbly confess our foolishness and ignorance and say from the heart, "I believe in the Holy Ghost."

I have said nothing, and have nothing to say against the severest scientific and critical investigation. The man who would forbid this is no friend to truth, and simply betrays by his fears his own secret doubt or unbelief. To stifle inquiry is to create suspicion that the Bible will not stand examination. I know there is a criticism—from which may God deliver us—which calls forth the rebuke, "Thou savourest not the things that be of God, but those that be of men"—a criticism which mistakes plausible conjecture for proof—a criticism which, for all its learning and intellectual acumen, manifests the sheerest incapacity of spiritual thought—a criticism arrogant and lordly, vainly puffed up in its fleshly mind—a criticism which judges by a standard of its own what is credible and what is incredible, and which has forgotten that Jesus Christ says:—"The Word that I have spoken the same shall judge you in the last day." But all criticism is not of such kind, and need not be so, as the memory of a man like Tregelles reminds us.

The fundamental thing is that all our investigations be prosecuted in the spirit of childlike humility, with reverent faith in God, and a sense of responsibility and willingness to do his will. The words of the Apostle are profoundly significant in this connection: "The natural man"—the man whose intellectual nature is awake, while his spiritual nature is dormant and unquickened—this man "receiveth not the things of the Spirit of God; they are foolishness to him; neither *can* he know them because they are spiritually discerned." The meaning of words and the rules of grammar are the same, yet we cannot examine sacred Scripture as we should examine any other ancient writing—say a Tragedy of Euripides or the Odes of Horace. The Bible makes appeal to another set of faculties within us, and no man can enter into its thoughts apart from a quickened spiritual nature, a heart-felt consciousness of sin, and what I may call a sense of God. The starting-point of all true criticism (even of the letter) is here: "Ye must be born again."

* Notes of the "Annual Address" at the Evangelical Alliance in Dublin, Tuesday, September 26.

"SOUTH AFRICAN KESWICK."—The programme of this annual fixture, to be held October 25-27, shows that it is hoped that Rev, Andrew Murray will preside over a representative gathering at Wellington. Rev. Walter Searle, secretary of the Cape General Mission, writes:—"This is the third annual gathering of the kind, and I have met with several instances that show how much God has used the Convention for the deepening of spiritual life. Necessarily, the meetings are not so large as in England, because of the distances being so great and the population so sparse in South Africa. The subject chosen for consideration is 'Perfect Love.' In his letter of invitation to Christians of all denominations in South Africa, Mr. Murray reminds us that 'the memory of the very rich blessing enjoyed in the past makes us long that a still larger number may gather to help us with their prayer and faith, and to share with us in what our God waits to give, as his children gather before Him in special expectation of his presence and power.' May I ask all readers of The Christian to join us in prevailing supplication that a powerful revival may start from these coming meetings."

REV. J. B. WADDINGTON,

VICAR OF LOW MOOR, CLITHEROE.

THE subject of this sketch may be regarded as a typical Lancashire man. He was born at Manchester in 1835, and, having been brought to Christ in early life, has been labouring in his Master's vineyard ever since. Like many other God-used men, he received a special training for the work of the ministry in the school of trial; difficulties, both many and great, opposed themselves to his youthful desire to take "orders" in the Church in which he has since been made a vicar. These, however, were overcome. He was ordained to the curacy of Slaidburn in 1863, and there began to preach to others the Gospel, so dear to his own soul, with marvellous tokens of God's favour attending the Word. The characteristics of his early teaching are its characteristics still. With Mr. Waddington, the new birth becomes an absolute necessity to everyone who would enter the kingdom of heaven; and man's salvation is only, and wholly, grounded on the atoning work of the Lord Jesus.

From Slaidburn he went to Burton-on-Trent, to work with Rev. Chas. Guest, the vicar of Christ Church. There he commenced services in a disused factory, down by the waterside; these were, possibly, owned of God more even than the work at Slaidburn. All kinds of characters were converted to God—some, to testify to the power of the grace that had saved them, and then to "go home" to come, to live on and labour for the Lord almost as successfully as the honoured instrument used in bringing them to Christ.

From a human point of view, it appeared a mistake for Mr. Waddington to leave Burton; the success of his ministry had been so marked. But from Burton he was sent to Low Moor, Clitheroe, where he has lived and laboured to the present time, the church and he being thoroughly well known through all that corner of the country. There are less than seventeen hundred souls in the parish; many of these have no connection with the Established Church, yet, while none but believers are encouraged to approach "the Lord's table," there are between three and four hundred communicants on the church roll.

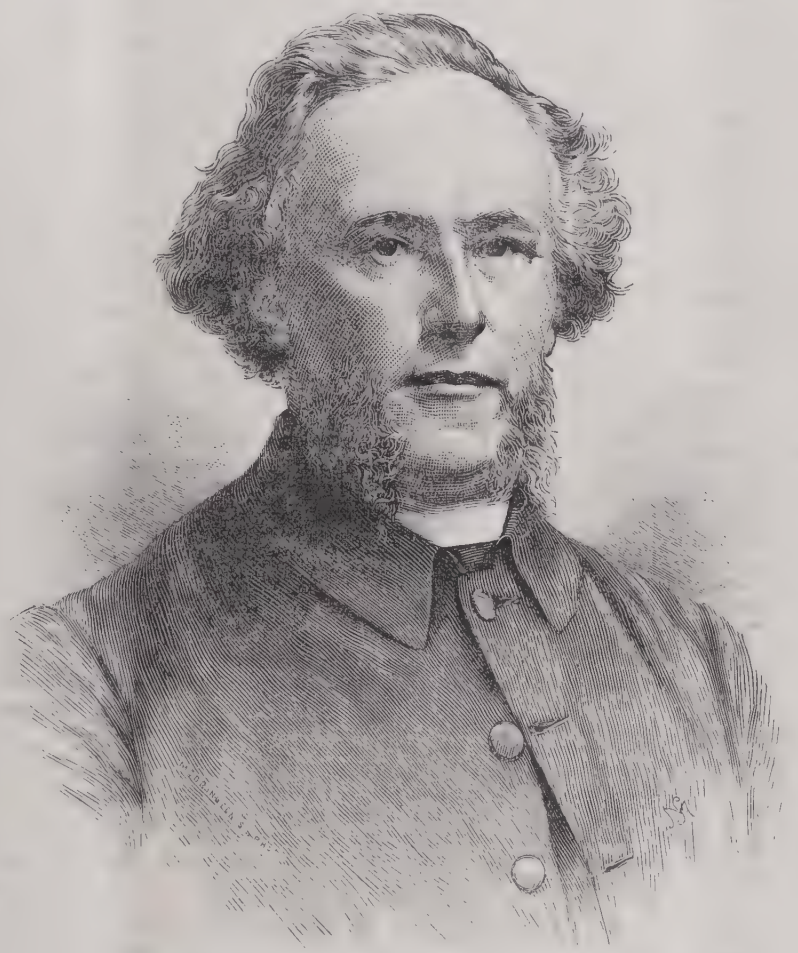
Mr. Waddington was the founder of the Evangelical Protestant Union, the most Protestant, probably, of all the Evangelical societies connected with the Church of England. Representing the Puritan element in the Establishment, the E.P.U. has nailed its colours to the mast, with the determination to surrender nothing of Evangelical doctrine or principle to the ever-growing sacerdotal party. It has become the opinion of some that it would be well if this might absorb the many lesser bodies of Protestants that, scattered up and down through the land, without any cohesion, are only just able to hold their own against their more powerful opponents, and thus present to the Romanising section of the Church a more solid phalanx of men prepared to contend for New Testament truth than its members have yet encountered.

At one time, Mr. Waddington was well-known as a "mission" preacher. Blessed results attended many of his missions, though from a dread of hurrying souls into a false peace, he was ever cautious in his methods. His idea was to let the Word of God do its own work, and to direct his appeals rather to the conscience than to the mere emotions. As a consequence, numbers of his hearers were led to see themselves so utterly lost, apart from the work of the Lord Jesus, that Christ exclusively became and remained their only hope of salvation.

It has been, however, as a tract writer that our friend has most distinguished himself. Nearly eight million copies of his tracts and booklets have been put into circulation. Many of these have been translated into other languages, and striking testimony to their wholesome influence has been received by their writer from nearly all parts of the earth.

Like his sermons, Mr. Waddington's writings are made very clear by illustration, while left singularly free from ornamentation. In them no words are wasted, but in each one there is a definite purpose, which every reader may readily perceive. His style is somewhat rugged, perhaps; but, as a gentleman once remarked, after reading one of the tracts, "*it tells.*"

The Clitheroe Tract Depôt has for years been managed by a lady, who, brought to God through Mr. Waddington's instrumentality in the earlier part of his career, has devoted nearly the whole of her life to this special work. A younger sister in Christ resides with her, and the two find their own time fully occupied in answering demands made on that of their friend and pastor by his many and scattered correspondents the wide world over.



(Messrs. Medrington and Company, Limited, 29, Bold-street, Liverpool.)

If the vicar of Low Moor had not been called to the nobler work of the ministry, he would probably have made his mark as an artist. His leisure time has been but little, for he has never had a curate, but it has ever been his delight, when he has found a spare hour on hand, to use his pencil or brush, the outcome of this fondness for artistic pursuits being a fine collection of pictures and sketches for the adornment of the vicarage rooms.

Mrs. Waddington shares with her husband the love and esteem of a very large circle of Christian acquaintances. Denied for several years, by weakness, the privilege of engaging in more active work, she has accepted, as her part in connection with the church, the duty of praying for the other workers.

Three sons have been given to them, one of whom is already in the Church; and if each of these shall not live to preach the Gospel, so dear to both their parents, when their father's tongue has been stilled by death, it will not be for the lack of many and earnest prayers that have gone up to God from Christian friends.

As it is now a settled idea with many that an ornate service has become almost necessary to secure to a church a congregation of working men and women—were some who are inclined to such an opinion to pay a visit to Low Moor Church, they would probably come away with the changed feeling that a service, Puritanic in its simplicity, when supplemented by the preaching of the pure Gospel, may still be used and enjoyed, even by large congregations.

The Church of Christ wants more pastors of the type of Mr. Waddington, for whose continued usefulness our readers will, we are sure, join us in earnest prayer to God.

IN THE HOP GARDENS.

A LANTERN MISSION.

Increasing attention is being devoted to the thousands of men, women, and children who invade Kent in August and September for the hop-picking, and during the season just concluded many workers have been actively engaged in all directions. At a conference of mission-workers recently held at Hunton, near Maidstone, under the presidency of the Bishop of Dover, various methods of reaching the pickers were discussed, and, among others, the use of the magic lantern was strongly advocated by Rev. W. F. Cobb, of Nettlestead. This comparatively new departure has proved very effective in the districts where it has been made, especially in the parishes of East Malling, Teston, and Wateringbury, where thousands of "pickers" take up their temporary residence in tents, "hopper-houses," or caravans.

During the day intelligence is circulated among the pickers at work in the hop-gardens that a lantern service will be held at a given centre in the evening, and this ensures a large audience. The sheet upon which the slides are exhibited is either suspended between two hop-poles or nailed to one of the adjacent buildings, while the lantern is manipulated by Mr. Colby (one of the pioneers in this form of effort). First a hymn is projected on the sheet, and the singing is generally of a hearty character. A slide is then exhibited showing the words "Let us pray," and a brief earnest petition is offered. By this time the numbers are augmented, perhaps, to 500 or 600.

In addition to the Scriptural subjects, it has been found that stories of a high moral and religious tone are calculated to attract the people, and "A Peep Behind the Scenes," "Alone in London," "Mother's Last Words," "Given in Charge," and others, have been used. The last meeting at Teston, under the presidency of the Rev. C. F. Cobb, was specially impressive. As the story, narrated by one of the workers, was unfolded, and the slides thrown upon the screen, the interest and attention of the crowd were all that could be desired. From time to time the speaker found convenient opportunities for appealing to his audience to accept Christ as their personal Saviour and guide, and down the face of more than one onlooker could be discerned the silent tear.

Who can tell the result of these well-organised and systematic efforts to bless the lives of the London poor? Who knows what memories have been aroused by the stories to which they have listened? It is an indisputable fact that the demeanour of the pickers greatly improves from year to year, and this of itself is sufficient to encourage those who labour thus among their less fortunate brethren. A. W. R.

HEREFORD AND WORCESTER HOP-YARDS.

Under the auspices of Mr. T. S. Heley, we have had the joy of visiting the hop-yards in Hereford and Worcester, singing, preaching, and distributing tracts, and reaching, as far as we can calculate, 10,890 pickers. This has been the eleventh year of the work, and its need is as great as ever, many of the people telling us we were the only ones who brought the good news. We are now so well known that our visits are looked for. "Thought you were dead," said a man we met in the road, who had not happened to see us for two years. An old gipsy couple met year by year, were delighted to see us again. "My husband had a tract of you last year, and we have read it again and again with tears, and have lent it to several others." After a short meeting in the hop-yard, a rough, tall gipsy-looking man stepped up, and with a grip of iron, said, "God bless your mission." In another yard, as we left, they started, "God be with you till we meet again," and to this music we passed from the field.

It was Sunday evening; only one man was visible at the farm. "They're up there enjoying themselves," was his explanation of the whereabouts of his mates. We pushed forward, and he followed to find a shed in which the said enjoyment was going on. As rough a lot of men as we could wish; but they put out what forms they had, sat down and took off their caps, and we had as orderly a service as could be imagined. Later that same Sunday we went to a public-house where hundreds of hop-pickers were gathered. We started a hymn, and were soon surrounded by a crowd who joined in the song, and afterwards listened to the old story.

Our last meeting was with a large company who had just finished their work. They gathered round, sat on the ground, and listened to our addresses with an eagerness that was our best reward. We parted with a song about meeting "in the sweet by and by." As a wagon-load passed us on the way to the station, a lad called out, "Good-bye, sir; see you again next year." William Luff.

AN ANTI-OPIUM WITNESS.

We append some extracts from a letter dated Kiu-Kiang, July 4, 1893, written by Marshall Broomhall to his father, Mr. B. Broomhall, who recently gave evidence before the Opium Commission:—

It is perfectly appalling that anyone should seek to justify the trade, and the most charitable judgment that can be passed on those who do is that they are ignorant of the subject. The Chinaman's conscience needs no education upon the question of opium. I have never yet met a native who has not acknowledged that opium-smoking was a sin. Were any natives asked what constitutes a sin, almost invariably he would answer—profligacy, opium-smoking, wine-drinking, and gambling.

I would that those who speak lightly of these things could have stood in my shoes a few weeks ago. When speaking to a few natives who were around me about the Gospel a gentlemanly Chinaman addressed me. He proved to have been private secretary to one of the Embassy, and had visited England, France, America. Never before have I been made to feel such real shame for my country as on that occasion, as for fully two hours he spoke without reserve of what he had seen and knew. The opium trade and the wars consequent were the chief subjects of his talk, on which subjects he was thoroughly conversant, having also been to India. He said he had noticed that the opium merchants themselves did not smoke, they knew better; but their greed made them willing to get rich by the ruin of other people. In vain did I endeavour to show that many of our people abhorred the trade. "Yes," he said, "I know all about the Anti-opium Guild; but what's the good of always talking? Why don't you do something?"

In concluding, he said: "Now, if the Gospel that you come to preach can accomplish what you profess, then the best thing you can do is to go home and preach it to your own people, for they need it." What could I say but acknowledge—as every honest English missionary must do—that to us belongeth shame and confusion of face. This conversation was heard by and retailed to over a hundred people. One felt it was no wonder as he said that we were hated. These things cannot but be causes of ill-feeling and indignation.

It grieves one deeply to meet hundreds who have been cursed to every one who has been blessed through contact with the foreigner. The awful habit has gained an incredible hold on this people, and is gaining ground everywhere. In place of the ancient custom of assembling at the tea shops to drink tea over the making of a bargain, or the contracting for coolies or boats, it is not at all uncommon to resort to the opium den instead. In places where one can hardly obtain food opium can be bought. Last year, when going westward, I was often astonished to find where it could be obtained. No matter if the boat stopped in the gorges where only rocks were to be seen, and where at first sight no house was discernible, the men would go on shore for their pipe, and one would find on some small plot of land a small hut or similar place where opium and wine were to be had. In other places small boats would come and fasten alongside, which proved to be floating opium dens. In many of these small huts and boats there was nothing for sale save the opium and wine.

In our résumé last week of the evidence given before the Opium Commission, the name of Mr. Fletcher Brown was given as a witness. It should have been Rev. Frederick Brown.

THE McALL MISSION.

It is some time since we sent you any tidings of our work, and the summer is nearly ended before we have given your readers news of "Le Bon Messager." It is often easier to do work than to write about it. The intense heat of this summer has been trying to us all, and those on the boat found it exceedingly so. But, in spite of drawbacks, the work has gone on with manifest blessing.

On May 2 the little vessel left Meaux, where she had been all winter, and Captain and Mrs. Pim found themselves at Epernay once more on the 12th. They received a very warm welcome, for since the visit of the boat last year, Pastor and Mme. Charlier had been able to open a hall in the district of Ay, where they had long desired to begin Gospel work. Thus the fruit of last season's work was manifest. The meetings were thronged nightly, and many were evidently touched by the message. The testimonies given were deeply interesting. "I always believed in God," said a railway employé, "but I could never understand how to serve Him. One evening, on the boat, I heard you speak on the salvation of Jesus Christ from John iii. 16, 17; the following evening I determined to buy a Bible and see for myself. Then I began to understand the Gospel, and how my heart needed to be changed before I could serve God. Now my great desire is that my wife and family should know the Bible, and I read them a portion daily."

M. Laffay says again, "An old man came regularly, who interested us greatly. One evening I asked him how old he was? 'Eighty-two years of age,' said he, 'my course is almost over.' 'Do you know where you are going?' His face brightened, and he pointed heavenward saying, 'Là-haut.' Two days later I met him in the street and asked him how he knew he was going to Heaven? 'I cannot read,' said he, 'but I have a good memory, I can recall to mind what I hear at the meetings, and you told us that Jesus Christ came to seek and to save the lost. I believe that, and now I have peace in my heart and know that Heaven is mine.'"

As the boat commenced to drop down stream she stopped at each place where meetings could be held, and thus places were visited that were passed by last year. The same deep interest was awakened, the meetings being thronged. Many men would hurry to the boat without staying to take their supper. The following will stand for a sample of the scene at each place, with the one exception of Chateau Thierry (the birthplace of La Fontaine), where the meeting was not so well followed.

"At 7.30 the banks are lined with people. Three or four trees that have been felled form a convenient seat for them, and there they patiently sit till Captain Pim gives the signal to enter. They came in families, and as the numbers were so large we tried to persuade the parents to send the children only in the daytime, but they begged so hard to be allowed to come with the elders that we could not refuse them. Those who come late stay on the banks to get all they can. Others get into the small boats and gently pull under the windows, and listen there, and they have the best places, for the heat inside is something terrible. We have been much struck with the number of young people that come, and all so attentive. There is such evident respect for all they hear. An interesting thing is the way the hymns are caught up. We are, as you know, not very good singers, but as soon as we start a hymn they seem able to learn it."

A large number of Bibles and Testaments have been sold and given away; and a great many hymn-books also. The distribution of tracts, kindly provided by the Religious Tract Society, has been also large, and there have been several cases of conversion attributed to the perusal of the tracts. We shall not be able to continue the work, we fear, beyond the middle of next month, as our Boat Fund is already much overdrawn. The expenses are over £25 monthly. There is great need for permanent work to be set on foot along the valley of the Marne, as has been begun at Epernay; but the means are lacking. It is thus true that the open doors are far too many for the labourers. We need to pray "the Lord's prayer," that more be thrust out by the Great Head of the harvest field, and that the funds that are certainly *somewhere*, be forthcoming also.

W. Soltau.

28, *Villa Molitor, Auteuil, Paris.*

Everybody's Question.

"WHAT HAVE I TO DO WITH THEE?"

"All things are naked and opened unto the eyes of Him with whom we have to do."—Hebrews iv. 13.

WHAT have we to do with God? Have we anything to do with Him? Some seem to think we have not; at least, their mode of life would lead one to this conclusion. They live from day to day and from week to week in a state of indifference as to the claims of God upon them. People of this description are to be met with every day, in every place, and under every circumstance. You will find them in fashionable drawing-rooms, merchants' offices, busy markets, poor cottages and alleys, railway-carriages, churches, and chapels. They call themselves and are called Christians. Some of them, it may be, are models of morality, of uprightness in business, and occupying most respectable positions in respectable society. And yet—and yet, they have been getting along all the time without having had much to do, if indeed anything, with Him to whom they owe the very breath that is keeping them alive. Worldly occupations and worldly pleasures have taken up their attention and time to such an extent that the idea of a Saviour crucified for them has become a very secondary consideration, if considered at all.

If any reader thinks this description of the average modern, worldly society of men and women overdrawn, let him boldly introduce the subject of forgiveness of sins, and cleansing through the blood of Christ, to the next gathering of men and women, ladies and gentlemen, that he finds himself one of, and let him note the effect. No, the picture is underdrawn if anything; and the cry of the demoniac, 'What have I to do with Thee?" (Mark v. 7) would perhaps better describe the manner in which the name of Jesus of Nazareth is received, even after nearly 1900 years.

But whether it be welcome or unwelcome news, man *has* to do with God. Man—proud, lofty, self-sufficient, refined, elegant, educated man—must bow in the dust before One mightier than himself. Fellow-sinner, you may have received the best education that Oxford or Cambridge can afford; you may be a gentleman of the highest social refinement and intellectual culture—the one sought after in London drawing-rooms; you may live in the closest intimacy with the highest in every world—of science, art, literature, and good society; and yet you must, if you have any desire to be a sharer of eternal glory, I say you *must* humble yourself in the dust before God, and confess yourself a sinner.

"BE RECONCILED TO GOD."

What have we to do with God? Let his own word answer the question. St. Paul's message by the Holy Ghost is, "Be reconciled to God" (2 Cor. v. 20). This was his general message to unconverted people, his universal formula. He calls his work "the ministry of reconciliation" (ver. 18). It applies to all men, and it therefore applies to you. Before you can do anything that will please God, before you can set out on the highway of a holy life or engage in holy service, you must first be reconciled to Him. Do you ask, "What do you mean by this? Why must I be reconciled? I do not feel as if I were an enemy of God"? You may not feel it, but God says, "Whosoever will be a friend of the world, is the enemy of God" (James iv. 4). Are you a friend of the world? Does the world, with its attractions, pleasures, and occupations, occupy the chief place in your thoughts and heart? Answer this question, and you will know whether you are an enemy of God or not.

When two people are at enmity, in order that there may be perfect reconciliation between them, both must be willing to be reconciled, otherwise the reconciliation will be of no practical avail—there will be no friendliness resulting. One is willing, the other remains unwilling, to enter into friendly relations. This is the case with numbers to-day. God has already been reconciled by the death of his Son. He has accepted the ransom of Christ's blood, and He has given us a sure evidence of this acceptance by raising Him from the dead. There can be no question, then, that on God's part reconciliation has taken place. It remains, therefore, with you, my brother, on your part to be reconciled to God. Christ is the Mediator between God and men. He is the Great Peace-maker, He has accomplished the reconciliation of God the Judge. He now turns to you, on the other hand, and both Father and Son *beseech* you"—just fancy God *beseeching* man—to be reconciled to God.

The important question for you is, "How am I to become reconciled to God? How is it to be done?" This is a very practical question, and the answer to it will, no doubt, disappoint you. It consists of two words—"*by faith*." You cannot understand this? Its simplicity, I grant you, staggers for the moment. You must have something more tangible to go upon. But if you pause and think for a moment or two, it is really not so very difficult or doubtful a matter after all. God has said a certain thing relating to you and Himself, and He simply asks you to believe Him. That is all. He does not ask you to spend a whole day, or a month, or a year, doing your best to "get up" something called "faith," like a locomotive getting up steam. He simply asks you to do Him the honour of believing what He says.

TAKING GOD AT HIS WORD.

A little girl was asked one day to explain what was meant by "faith." "Faith," she replied, "is just taking God at his word." No better answer could have been given, even by a theological professor. Very probably the theological explanation would require explaining itself! But faith is really nothing more nor less than this. And if you begin to-day to hunt through your Bible for all the things that God has said about you, and all the promises He has given you, and if you believe them, what a change there will be in your life!

You may say you can enjoy life very well as you are. I tell you you are groping about in Egyptian darkness compared to what you might have for the taking. Do you say you find it hard to believe God, to trust Him, to have faith in Him? Why, you are exercising faith, unconsciously it may be, every day of your life. Scarcely a day passes that you are not placing implicit confidence in some one or more of your sinful fellow-creatures. And yet you are afraid or unable to trust your own Maker in the matter of salvation?

Never say you cannot understand what faith is. It is one of the commonest commodities to be found in human society, but faith in the Faithful One is lamentably rare. Take God's Word and believe it, and act upon your belief, and I promise you that you will begin to think you are the happiest man in all the wide world. Take, for instance, this word from Acts xiii. 38, 39, "Be it known unto you men . . . that through this Man (Jesus Christ) is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things." Do you believe that, or do you not? If you do not now act upon it, acknowledging yourself a lost sinner, and claiming the lost sinner's Saviour, this proves that you do *not* believe it. And if you do not believe it, you make God a liar!

God says: "All that believe are justified"; and 'justified' simply means that He counts them righteous, though they have been unrighteous. It is just another way of saying that justice has been vindicated. What have you been doing to have missed such priceless privileges? Look at them. First, free pardon for all past sin. Secondly, you have eternal life, begun here and now, as you sit, to be fully consummated in the glory. Thirdly, you have a peace and joy in believing, to which you are a stranger in your unreconciled state. Fourthly, you have power over sin in your daily life by the indwelling of the same Holy Spirit. These and many other blessings are at your disposal, and are to be had for the claiming.

If you do not thus cast yourself upon God, then your decision is for the great deceiver, who is laughing at your weakness, and rejoicing at having gained another victory. You will have claimed him as your master and lord. He is a prompt paymaster, and pays his servants to the full. What are his wages? "The wages of sin is death" (Rom. vi. 23). I charge you to be careful how you decide. What are you doing with God's Son?

W. M. WEIR, B.A.

SOLDIERS AND SAILORS.—A band of workers among soldiers and sailors has been organised and will be known by the title of the "One by One Working Band." It will be affiliated to the "One by One Band" formed by Mr. Thomas Hogben, of the "Welcome" Mission, Portsmouth. Each member will undertake to engage individually in definite prayer and effort to win souls among his comrades. At Portsmouth a number of Christian soldiers and sailors have already been enrolled. Others desiring to join should apply to Mr. A. E. Sims, Sergeant-Major Staff Clerk, hon. organising secretary, 26, Margate-road, Somers-road, Southsea.

CAPE GENERAL MISSION.

DEAR SIR,—During the last two years, by the blessing of God, we have been able considerably to extend our work amongst the heathen. Our missionaries and native evangelists are now labouring in the Kimberley compounds, Pretoria, Transvaal, Swazieland, Ponzola (Zulu), Basutoland, and Pondoland. We have carefully avoided overlapping any work already existing, and, at the same time, been able to keep and strengthen the hands of God's dear servants already in the thick of the fight.

In Basutoland, where our brethren, the French missionaries, have laboured so successfully, we have three stations occupied and worked by one native pastor and two native evangelists, all under the care of our brethren, while fully recognised as Cape General Mission workers. In Pondoland, too, our four missionaries who have recently commenced work there, are under the superintendence of Rev. J. Househam, a devoted Wesleyan missionary, and hard at work teaching, visiting, and dispensing. When they have learned the language, they will be duly placed in new stations in Central Pondoland, where thousands of Pondos are waiting for the message of life. On their arrival, a few weeks back, the paramount chief, with a retinue of over 100 Pondos, came to meet and welcome them, and told them his country was open to them, and he was only too glad to have them in their midst.

In Pretoria we have five missionaries all hard at work learning Zulu, as well as working in the native school. Next March we hope to draft them off to Swazieland, where we have already three missionaries at our mission station, Bethany.

Mr. Galley, our missionary in the compounds at Kimberley, has recently had some very real conversions to cheer him on, while our Zulu evangelist, Titus, reports manifest blessing on the banks of the Pongola. From Basutoland, too, we hear of precious souls being saved and real encouragement in the work. Our native evangelist, Philip, who is on furlough, has a blessed opening in the Transvaal, and we are hoping to send a missionary up there as well.

Just before leaving South Africa for deputation work in the United Kingdom and America, I was able, during a tour of thirteen weeks, to visit many mission stations, and cheer on the beloved missionaries. In Basutoland especially we had great encouragement, and the results have proved very real. At Moiyaun the large church there is badly needing a lightning conductor, having been struck already once. I am most anxious to send our dear brothers one out; it would only cost a few pounds. Perhaps the hearts of some of the readers of THE CHRISTIAN would be touched and willing to provide one.

I must not forget the 17,000 Malays in Cape Town. Two of our lady missionaries are labouring amongst them, but we need at least six more. Brethren, pray for us. Doors are open, and spheres of labour amongst the heathen are waiting to be filled.—Yours in the Master's service,

W. SPENCER WALTON.

70, *Tierney-road, Streatham Hill, London, S.W.*

Belfast Prison Gate Mission for Men.

THE report, just issued, states that during the past year 288 discharged prisoners have breakfasted at the Home, of whom many were afterwards admitted as inmates for varying periods, or until suitable employment was obtained for them elsewhere. In addition, seventy-one boys passed through the Home. Of these, nine boys were committed directly to the Home by magistrates' orders without passing through the prison.

The progress of the work being much impeded by the unsuitable size of the Home at 17, Perth-street, the committee decided to move, and secured a larger house in Fairview-street, with a commodious yard and sheds better adapted for carrying on the employments of preparing firewood and cutting up linen, which have hitherto been found both suitable and profitable for the inmates. This change has necessitated some extra expenditure. The Home has been adapted to admit of as many as nineteen beds being occupied, but at present, owing to want of funds, only thirteen are ready for occupation. A number of incidents are given in the report showing that the Home has been the means of reclaiming many men and boys from vice and crime. The secretary is Mr. W. H. H. Lyons, Tudor House, Holywood.

A NEW HALL for the White Ribbon Gospel Temperance Mission is being built at Hotwells.

SCENE AT A FRENCH FAIR.

The Paris correspondent of *Evangelical Christendom* relates a remarkable incident which occurred on August 12 at Royan, in Charente Inférieure. Two Evangelical colporteurs visited the town to sell New Testaments and distribute tracts; they met with much opposition, one curé in particular trying to turn them out of the place. The colporteurs write: "The beach was covered with priests of Rome, and numbers of them came to see and listen to us. But to our great regret we could not continue there, for in the evening (the best time for the fair) numerous roughs, sent by we know not whom, surrounded us, shouting, and covering us with sand. We therefore left for another place, B——, hoping to return to the fair on Sunday and Thursday; but even this was made impossible for us. The Royanese shouted, 'There is no room here for you'; and the stall-keepers echoed the cry with violent insults: 'Get away; there is no place here for you.' We had scarcely left Royan one hour when the whole fair was one immense sheet of flame, and the vast field of pleasure one scene of destruction!"

Well may the correspondent of our contemporary remark: "God is not mocked! 'In one hour the fair fell, utterly burned with fire.' One hour after the Lord had used the scorning adversaries to send his faithful witnesses to a place of safety! The conflagration began by children playing with lighted shavings in the street. A sawmill was first destroyed; then a bazaar fell a prey, and, with lightning speed, stall after stall, circus after circus, theatre after theatre, caught fire, till the whole fair was enveloped in flame—one concern lost 40,000 francs in bank bills—and the splendid wild-beast show, worth 160,000 francs, was reduced to ashes with all its contents, twelve splendid lions, etc., etc. The whole is a charred wreck, and 150 persons are left in absolute penury, besides the heavy losses to others. No similar disaster to a fair in France is on record."

C.E. MISSION AT MERTHYR.

Under the auspices of the Christian Endeavour Society, Mr. Henry Thorne conducted a ten days' mission at Merthyr Tydvil from Sept. 9 to 18. There were splendid gatherings. Much interest was manifested in the Saturday night meeting when Mr. Thorne gave his special address, "From the Stage to the Cross, or the story of my life." But it was on Sunday that the Endeavourers had their field day. They mustered in strong numbers at 9.30 a.m. for united prayer. Many specific requests were made in prayer, which were signally answered before the day closed. After spending an hour in supplication and praise, a short meeting was held in the open-air, and at 8 p.m. the chapel was crowded with people eager for the Word of God. At the close of the Mission it was found that seventy had entered the inquiry room and professed to have found peace in Christ.

It is believed that the influence of those meetings will be long felt by all who were privileged to attend them. It was a happy sight to see how the young Endeavourers—full of enthusiasm and holy desire for the salvation of souls—rallied round the evangelist night after night. Many interesting incidents occurred. Great has been the joy of praying parents in seeing their children brought to a knowledge of the Saviour. W. A. H.

MR. JOHN G. WOOLLEY has commenced in Illinois what is proposed to be a year's Gospel Temperance campaign.

INDUSTRIAL HOME, VENICE.—We regret to hear that this good work is greatly pressed for funds. These are very low, while the boys in the Home must be supported. God has and is still blessing the work. One of the older boys, converted some time ago, has done so well that he has been appointed superintendent under the director, Mrs. A. R. Hammond, Fondamenta, Cannaregio, Venice.

OPIUM AND BHANG.—*The Ceylon Observer* had a series of telling articles on the evils of opium and bhang, showing how the use of these drugs is spreading and how disastrous it is proving to the Singhalese. These, with a strong letter from the Misses Leitch, have been published in Ceylon in pamphlet form, in the hope they may arouse concern, and possibly have some effect in bringing about the restriction, or rather prohibition, of the ruinous drugs.

DUNDEE CHRISTIAN CONFERENCE.

The annual conference, extending over three days, has just been held in Dundee. It began on September 19, and the meetings throughout were well attended, the evening gatherings numbering about 2000. The speakers from a distance were, Rev. J. E. Houston, formerly of the Steeple Church, Dundee, and now of Cambuslang; Rev. Henry Montgomery, of Belfast: Rev. Dr. Herdman, of Melrose; Rev. Dr. Grattan Guinness, of London; Rev. W. D. Moffat, Edinburgh; Rev. John Wilson, of Woolwich; Rev. Robert Howie, known as an ecclesiastical statistician, no less than as a devoted and successful Home Mission worker.

Several missionaries were also present, and took part in the Thursday afternoon missionary meeting and evening missionary tea-meeting, viz., Dr. Robertson, of the Free Church Medical Mission at Nagpore; Dr. Sargood Fry, of the Edinburgh Medical Mission; Mr. Geo. Graham Brown and Mr. D. M. Robertson, of the C.I.M.; Rev. Mr. Marwick, from Old Calabar; and Mrs. Osborne, from Gibraltar. A choir of about 150 voices, under the leadership of Mr. Wm. Meek, led the praise. Rev. Gavin Anderson, of the Free High Church, and Mr. Robert Anderson, were joint secretaries, and so careful were their plans and so complete their arrangements that the entire Conference passed off with great success, and throughout all the meetings the good hand of the Lord was present to bless.

To give even an outline of the addresses is manifestly impossible in the space at our disposal, and we must confine ourselves to a few notes.

Rev. J. E. Houston, on the subject, "A Ruined World," based his remarks on Rom. iii. 12, giving a singularly able and searching address. He spoke on the dread evil of sin, an evil that all human means can scarcely minimise, and certainly never eradicate. Education and culture, erudition and refinement, utterly fail to remove the evil. He desiderated a revival of stern preaching, such as was that of Principal Edwards and Chas. Finney in America, and Burns and McCheyne in Scotland.

Rev. Henry Montgomery, speaking on the following day on "God's Remedy for the World's Ruin," commended the study of God's love in Christ to every earnest heart, and spoke of it as the greatest constraining power in the universe—the power that made the true missionaries, and sent them forth to the ends of the earth as heralds of the gladdest story man has ever heard. Speaking in the evening on the infinite value of the human soul, he showed the awful folly of neglecting its stupendous interests. A ship may be wrecked, and another put in its place; a train may be smashed and replaced; human reason may be lost, and again recovered; but the soul, once lost, can never more be restored—the great gulf is fixed, unbridged, and impassable.

Rev. Dr. Herdman, speaking of the triumphs of the Gospel in Apostolic days, gave a comprehensive *résumé* of the Acts of the Apostles. The secret of the unsurpassed success of these primitive days lay in prayer offered in Jesus' name; in preaching that told of the crimson tide that alone can cleanse; in preachers who were baptized with the revival spirit, and whose love, more than their logic, told upon the hearers; in the preaching not being confined to officials ordained by sacerdotal hands, but partaken in by private Christians, and "this honour have all his saints"; in the power which came from the Holy Ghost dwelling in these believing hearts. Such were the secrets of the marvellous success of the Church in the morning of the New Testament dispensation. And living, as we do, in the late afternoon, or toward the gathering evening of that dispensation, these facts must still be with the Church if she is to live up to the traditions of her hallowed early years.

Dr. Grattan Guinness sketched the onward march of the Gospel chariot from the close of the Apostolic century till the present time. He spoke of the bitter years of Roman persecution, culminating in the terrible onslaughts on the saints of God under Diocletian, and he referred to the catacombs of Rome—to this day fragrant with the name of Jesus, and the memory of a faith that is deathless. He sketched the martyr ages and others down to the present time—the greatly dowered heir of all the ages—and throughout he showed how triumphant and all-conquering is the Gospel of the Crucified One, and how the march of events is steadily tending towards the halcyon day when the last voice of opposition shall be for ever silenced, and there shall arise the song—in a harmony unbroken by discordant note—"Hallelujah, for the Lord God Omnipotent reigneth."

William Stewart.

PERTH CONFERENCE.

LADIES' MEETINGS.

At the Perth Conference the meetings for women were this year unusually large and full of interest. At the evangelistic meeting on Monday evening, Mrs. E. W. Moore spoke on Rom. xiii. 11-14, awaking, dressing, and walking. Her simple, earnest words were, we believe, blessed to the awakening and conversion of more than one soul.

HOME WORKERS.

Miss Murray Gartshore presided at the tea-meeting on Tuesday afternoon, and read Ezra vii. 6, 8-28; viii. 16-18, 22-31, and Neh. ii. 8-18, to show what the hand of God did for his servants of old. Even a human hand gives help and courage: how much more does God's hand.

Mrs. E. W. Moore gave a short account of the Y.W.C.A. Summer School, recently held at Eastnor Castle. About sixty workers were present. Different ladies gave instruction in work among young women and conducted prayer meetings. Dr. Flavel Cooke and Mr. Brooke undertook Bible teaching.

Miss K. H. Davidson, deaconess of the Church of Scotland, spoke of the Deaconess Home in Edinburgh as giving training for work in both home and foreign missions. The Women's Guild is also doing good in banding together the workers in a congregation.

Miss Haslam told of the origin of Dr. Barnardo's Young Helpers' League, and pleaded for fresh branches to be started.

Miss Omond said a few words about work among tailors in Perth, which has been begun within the past year. Five shops are now open for reading each week, and nearly sixty copies of "The Tailor's Friend" are taken each month.

Mrs. Blackie concluded with an appeal for total abstinence, and urged all who have municipal votes to exercise their authority on behalf of temperance; she stated that in Scotland there are now a hundred parishes with no drink shops.

FOREIGN MISSIONS.

The tea-meeting on Wednesday was almost entirely devoted to Foreign Missions. Mrs. Blackie presided, and read an extract from a Shanghai newspaper just received, with an account of the recent murder of Swedish missionaries. Mrs. Brown-Douglas read a letter from Miss Fraser, asking for prayer for work among tailors, and also a request for prayer for Miss de Broen's work in Paris.

Mrs. Abraham (Esther), from Oroomiah, pleaded for deeper interest in Christian work in Persia, and specially in her Orphanage, where the children are taught to sing Christian hymns, which often open the way into Mohammedan homes. Mrs. Abraham will be grateful for opportunities of addressing meetings in different parts of the country; arrangements being made through Mr. Henry Tasker, Brookside, Andover, Hants.

Miss Annie R. Taylor described the life of women in Tibet. The married women occupy a place of honour and are often well educated. There are also unmarried women called *anni*, who tend the sick and offer many prayers to idols, or rather to the devil.

Mrs. Drynan, who has laboured in Rajpootana for twenty-six years, pleaded for ladies to go out to help among the blind and the lepers, as well as in ordinary missionary work.

Mrs. Tod Osborne spoke of work among sailors and soldiers in Gibraltar, and showed what an influence these men may have in heathen lands. Two Christian sailors were instrumental in the conversion of two Japs, who are now preaching the Gospel in their own land. From forty to sixty sailors attend the daily Bible readings in the Home at Gibraltar.

THE PRAISE MEETING,

Mrs. Brown-Douglas presided at the praise-meeting on Friday, in the unavoidable absence of Mrs. Gordon through ill-health. Mrs. Gordon had sent a few thoughts on the three "continuallies," Psa. lxxi. 3, 6, 14. The continual resort, praise, and hope. Several friends took part in prayer and thanksgiving, some mentioned special subjects for praise, amongst others the fellowship and communion of saints, opened lips to witness for Christ, whilst others gave notes of praise from God's Word.

"HOME, SWEET HOME."

BY MISS MACPHERSON.

IT is strange but true that where one's heart-work is, one feels rested and at home. The constant leading of the Spirit in one's daily round of privileged service affords sweet communion with the Lord, which cannot be enjoyed by those whose days are passed without aim or purpose; and when we follow the guidance of his eye every hour is fragrant with his presence.

How glad we are to be back with our East End people again, their faces telling the tale of patient struggle, never a murmur, but gratitude for the least thing one is enabled to do for them, and it is so little one can do but sympathise and point them to the Great Burden-bearer. What is a sixpence weekly to a poor widow, or a bowl of soup to a hungry child, or rescuing one bereft of a parent's care? It all means much if done unto the Lord, who hath borne with us as a nurse beareth (or feedeth) her child (Acts xiii. 18, marg.).

Our poor widows have continued gathering weekly for prayer during our absence in Canada, and precious seasons these have been for those who have joined with them at the throne of grace. They are all temperance women, able to wear the blue ribbon, except one, who is seventy-five years of age, and tells us that she takes three farthings' worth of beer once a week. Poor old women, they live from hand to mouth. It is a joy once weekly to give them a sixpence and their tea, whilst they make up clothing for those who will hive off in the spring to Canada.

The first Sunday after our return, spent in Bird Fair, was worth living for. It was joy to be welcomed by costers, rough working men in fustian jackets—some whispering, others shouting their friendly "Hilloa!" as we crushed through the thousands who thronged the street. The preachers under the two arches were—an ex-pugilist, an old actor, and young men filled with power from the Lord, and able to testify of his wonderful sustaining love. Our own message was simply the experience of the Lord's providential care during our absence, and a fact about the conversion of a Canadian farmer through one of our little children whom he had adopted. Tears and sympathy over this little East-end orphan-girl rewarded me for the past year's toil, and encouraged me to go on trusting for another winter's campaign, so that hundreds should be rescued and go to the land of hope and plenty.

During the past year we have had a thousand applications from farmers in Canada for our children, but the shippers' rates have been higher than usual, and our funds only allowed of our emigrating a hundred and fifty. Our special burden is when death occurs of parents, to prevent the young from going to the workhouse, and to give them a happier future where they are sought after and valued. The winter's training for one child, outfit, railway, and passage, supervision in Canada for years, costs £15. Who will, for Christ's sake, undertake one of the many children already appealing to us, and then come and see our gallery of photos of those doing well on "the other side?"

In all our various branches of work we need additional voluntary workers, ladies with time, and means to pay their board, whose hearts the Lord hath touched with desire to win souls among the sick and dying in these crowded hospitals and workhouses, or the sick and poor in their own homes. "The Lord added to the Church daily, such as were being saved." We need the help of Spirit-taught, educated women, witnesses for Jesus. During the past year, many ladies have boarded with us for longer or shorter periods, of several nationalities. These are now away, far and near, witnessing for the Master. Will ladies send us their representatives for home or foreign service, that they may be trained in practical mission work, and prove to themselves whether they have a call from God, before making application to a Society? Our course is not educational, but ladies staying with us gain valuable experience in all kinds of work, while endeavouring to win precious souls. Several of the China Inland Mission workers, who are now home on furlough, were with us in their earlier years, and through His grace have done good service for the Master in China. Others are shortly leaving for distant lands, and for all we ask your continued prayers, not forgetting the thousands of young men and women out in life in Canada, and for ourselves and faithful band of helpers.

THE WORKERS' WELCOME.

At the monthly workers' meeting, held on Wednesday week in the Home of Industry, Bethnal Green-road, a warm welcome was given by many loving friends to Miss Macpherson and Mr. Merry on their return from the other side. All rejoiced to find that Miss Macpherson had evidently benefited by her voyages and the continual sunshine she so glowingly described, enjoyed at her Stratford home. Our sister made at the gathering a statement very much on the line of her own message to co-workers given above, and adding several delightful incidents as to the little ones placed out in Canada, and the happy homes they have in many cases found.

Surgeon-General PARTRIDGE gave one of his characteristic object-lessons on "The Scales," admirably exemplifying the great value of such talks in winning attention and rivetting on the mind important and much-needed lessons. Well and wisely used, this form of teaching is likely to do good service in evangelisation.

IRISH EVANGELISATION SOCIETY.

KILKEE is a beautiful watering-place on the western coast of county Clare. In the beginning of July the Irish Evangelisation Society, helped by a kind friend in London, sent there a new movable wooden hall, capable of seating 300 persons, with two of their agents, Messrs. Carleton and Robinson, to conduct special meetings. During July and August the meetings were continued nightly; the attendance was good, with increasing power and blessing. Under the influence of the Holy Spirit many have been led to acknowledge the claims of Jesus Christ, and to receive Him as their redeemer and friend.

Large numbers of Roman Catholics came night after night, and listened with profound attention and interest to the story of the Gospel. It is believed that in the case of several the Word has been mixed with faith and that they have passed from death into life, whilst many others have carried away the truth without, as far as we know, declaring it openly.

Children's meetings were held. A special one was arranged on the strand, Mr. G. M. Butler, of the Children's Special Service Mission, offered prizes for the best-written text of Scripture on the sand. About 200 young people gathered, and the competitors wrote their favourite text (John iii. 16, Matt. xi. 28, "God is Love," etc.), some of which were beautifully formed with seaweed, shells, and stones. These were read by crowds of all classes—Catholics and Protestants—who seemed as deeply interested as the children themselves. This was followed up by the singing of some hymns and a short address.

A daily morning prayer-meeting was held in the hall, which proved a time of refreshing to the Lord's people. At the end of August many left this watering-place, and a new set of arrivals were expected. The Christians urged the Society to continue a work so much owned of God, and it therefore continues this month also. Prayer is asked for the evangelists, that power and wisdom may be given them, and that still greater signs and wonders may be wrought in the name and to the honour of the Lord Jesus. J. BARTON.

Dundalk, Sept. 12.

Messrs. Fullerton and Smith.

THESE evangelists conducted a very successful mission at Newport, Mon., from September 2 to 10. A number of churches united in the work, and the meetings were held in the Stow Hill Baptist Church, a convenient and central building. The services were very largely attended, and it is believed that in addition to the results already ascertained, a work has been begun which will bear fruit many days hence.

The incisive preaching of Mr. Fullerton, and the sweet singing of Mr. Smith, made an evident impression on the large congregations, and proofs of the Spirit's powerful working were not wanting. In addition to numerous cases of decision, there is a very gratifying quickening in the spiritual life of some of the churches.

ALGERIA—A MISSION SPHERE.

THERE may possibly be Christians who would like to work for their Master abroad, and yet, for various reasons, do not see their way to go so far as China, India, or Central Africa. They may be quite prepared to work in a more needy field than England, but would like to know of some place within a few days' journey of home.

Allow me to draw the attention of such to Algeria, which is a French colony, divided into three provinces or departments. Constantine, the eastern province, occupies an area about equal to England (excluding Wales). Over this extent of country there is scattered one million and a quarter of people, most of them Arabs, who are all Mohammedans. The chief town of the province bears the same name—Constantine; its population is 50,000, of which the half only are Arabs. The other half—25,000—is made up of about 10,000 Jews (among whom there is practically nothing done), and 15,000 French, Italians, Maltese, etc. There are other smaller towns over the province, with from ten to twenty thousand people, besides numerous villages.

The only missionaries I know of *in the whole province*, working among the Arabs, are two English ladies who have been stationed in the town of Constantine for about seven years. My wife and I hope to return to the same town next month. Little or no public preaching has been attempted, but classes for the Arab children are held, and the lady missionaries visit the Arab women in their homes. The men missionaries can visit the Arabs in their cafés, invite them to their houses, and speak with them in their shops and by the wayside.

In the town of Constantine, with its large population, there is far more work to do than four missionaries can accomplish, and what is to become of the million and more of Arabs scattered over the province, with not a single missionary among them?

Is it possible that within four or five days of England these multitudes of people are to live and die without having the Gospel of God's grace made known to them? Are there no young men or young women who will volunteer for this work? We appeal especially to young men. Perhaps there are some who have a small private income and are free to go? Apartments in a French house can be had in many towns, or a small Arab house may be rented. A young man could *easily* live on from £80 to £100 a year, or even less, and have something over to spend in travelling.

If there are any who feel interested and desire further particulars, I shall be pleased to give any information I can. The hon. sec. of our mission is Mr. E. H. Glenny, 21, Linton-road, Barking, Essex, from whom particulars may also be obtained.

I have written about the province of Constantine, as I feel specially interested in it, but this only forms one-third of Algeria, and is the most thinly populated of the three provinces, although it is the largest. JAMES L. LOCHHEAD,
North Africa Mission.

Kilmalcolm, Renfrewshire.

THE NEEDS OF INDIA.

THE Zenana Bible and Medical Mission have received from their hon. secretary at Allahabad, Rev. G. B. Durrant, C.M.S., a letter dated August 30, in which he writes:—"The state of Behar, as regards missionary work, is very sad. The missionaries are very few in number, and the population is enormous. I hope the committee will see their way before long to develop village work in that much-neglected district."

The committee have been most anxious for the last three years to take up work in this needy district. Behar, including Tirhoot, is a province nearly as large as England, with a population of twenty-five millions, for which we understand there are only three missionaries belonging to the Baptist Missionary Society, and three ladies connected with the Zenana Bible and Medical Mission, at Patna on the extreme border, and on the other side one missionary connected with an American missionary society.

There are about nineteen millions of people in the villages of this district for whom no missionary effort is being made. Candidates willing to offer should communicate with Rev. A. R. Cavalier, general secretary, 2, Adelphi-terrace, W.C.

THE ALLEGED CONSPIRACY IN MADAGASCAR.

[From a Correspondent.]

On Monday, August 9, the Central Province of Madagascar was thrown into a great state of consternation and sorrow by a proclamation of the sentence of death upon three Malagasy gentlemen of high rank—Rajoelina, thirteen Honours, a son of the Prime Minister of Madagascar; Dr. Rajaonah, one of the Court physicians and son-in-law of the Prime Minister; and Ralaikizo, an aide-de-camp to the Prime Minister and husband of Princess Ramasindrazana, the Queen's aunt and chief maid of honour. The charge against the above-named gentlemen was one of conspiracy to overthrow the Prime Minister for the purpose of placing Rajoelina, his son, in his stead.

On the evening of the same day, a communication was forwarded by the Malagasy Minister for Foreign Affairs to the Right Rev. Bishop R. K. Kestell-Cornish, D.D., Mr. T. P. Porter, Rev. W. E. Cousins (London Missionary Society), Mr. H. E. Clark (Friends' Foreign Mission), and Mr. A. H. Morton.

This communication from the Foreign Minister was made to representative Englishmen in this way, because the Malagasy Government refuses to recognise the last treaty between England and France with reference to Madagascar, whereby it was agreed that the French Resident-General should be the medium of communication between the British Consuls and the Government of Madagascar.

The communication above referred to charged Mr. Abraham Kingdon with being concerned in the conspiracy, and notice was sent that within twenty-four hours he was to be taken to Tamatave, whence he was to be expelled from Madagascar.

This letter from the Foreign Minister was accompanied by copies of documents on which the above charge was founded. Respecting these documents Mr. Kingdon has made an affidavit stating that they are forgeries. The Prime Minister has for many years past been on friendly terms with Mr. Kingdon, and the business relations of the latter with the Prime Minister would alone appear to have been a sufficient bar to any plot of the kind suggested. Public opinion, both among natives and foreigners, is strongly in favour of the accused men; and, moreover, the alleged treasonable documents themselves are of so loosely expressed and improbable a character that it is very difficult, to say the least of it, to believe that a man of Mr. Kingdon's ability has had any hand in their concoction.

On the other hand, a consideration of the present political state of this country makes it quite possible to suggest motives for the forgery of these documents. For some time past there has been a bitter feud between various members of the Prime Minister's family, and even some of his sons are known to have been at open enmity with each other.

A few months since Mr. Kingdon, it appears, was informed by his native secretary that some members of the Prime Minister's family had endeavoured to bribe him to steal from Mr. Kingdon's office letters bearing the die or seal of Rajoelina thirteen, Honours, a son of the Prime Minister; and as Mr. Kingdon was at the same time informed that there was a plot to forge Rajoelina's die, he at once communicated the facts to the latter, advising him to make blind marks in his die.

From the persons who were plotting to overthrow Rajoelina, Mr. Kingdon states that he received various threatening messages as to what would happen to him unless he broke his friendship with Rajoelina, but that knowing the latter to be a gentleman of high character he did not allow himself to be coerced by threats of this description.

The gentlemen to whom the documents below were addressed at once took a move, and on the following morning a meeting of British subjects was held at the vice-consulate. By this meeting a deputation was appointed to request an interview with the Prime Minister the same afternoon, and to present a memorial respectfully urging His Excellency to use his influence with the Queen to delay the execution of the death sentence on the three accused Malagasy. The deputation consisted of the Right Rev. Bishop R. K. Kestell-Cornish, D.D., Rev. W. E. Cousins, and Rev. J. Richardson, F.R.G.S., of the London Missionary Society; Mr. Henry E. Clark, of the Friends' Foreign Mission Association; and Mr. Lionel V. Bonar.

Before the deputation visited the Prime Minister, however, they had heard that the death sentence had been commuted to one of penal servitude for twenty years. Probably public opinion had moved the Prime Minister.

Previously to the arrival of the deputation, the French Resident-General had had an interview with the Prime Minister, and had pointed out to him that he could not expel a foreigner without a fair trial. The stand for justice made by the Resident was a good stroke of policy on his part, and must have the approval of foreign residents in this country, of whatever nationality.

On meeting the deputation, the Prime Minister informed them that if they came to him in their private capacity he would be willing to see them as friends, but stated clearly that any representation from British subjects through the French Resident would receive no recognition whatever. They then informed him that Mr. Kingdon had made an affidavit to the effect that he was entirely innocent of the charges brought against him, and in view of this they had intended asking him to defer the carrying out of the death sentence on the accused Malagasy.

The Prime Minister stated that he had withdrawn the order for Mr. Kingdon's expulsion, and had communicated with the Acting British Consul in Tamatave, requesting him to try the case.

The Acting British Vice-Consul here has asked to be allowed to take a photograph of the documents implicating Mr. Kingdon, but permission has not been granted. Mr. Kingdon has also applied for the arrest of Raboana, his former secretary, who is suspected of being implicated in the forgery of the documents, but this request also has not been complied with. Raboana for the last three weeks has been detained on the premises of one of Rajoelina's bitterest enemies, and since the expulsion of Rajoelina and his friends, great feasts have taken place on these particular premises.

On Monday, August 14, the wife of Rajoelina and also the wife of Dr. Rajaonah were banished with their husbands. The latter has seven young children, one of whom is only six weeks old.

Dr. Rajaonah is a gentleman of great intelligence and high character. He formerly studied in Edinburgh, and resided in Great Britain for eleven years, having practised in South Shields and Bristol. He is a member of the Board of the Medical Missionary Academy in Antananarivo, and is also employed by the Government as a medical man. It will be seen that no reference is made to him in either of the documents quoted below, and speculation is rife as to how his name comes to be associated in these charges.

[The documents referred to on which the charge against Mr. Kingdon rests, and copies of which we have received, comprise an agreement between him and Rajoelina, in which the former undertakes to use his influence with the English Government to get the latter appointed Prime Minister, in return for which Mr. Kingdon is to be secured certain business "concessions." Mr. Kingdon's affidavit (copy of which is also sent by our correspondent) avers that the documents are forgeries; that he has never dictated, written, or signed any such agreement, and that he has never been aware of any conspiracy or intrigue against the Prime Minister.]

THE GOSPEL IN ITALY.

Throughout Italy September 20 has been celebrated as a festival, in memory of the Italian army entering Rome on that day in 1870. Notwithstanding the protest of the Pope and his allies, there is no hope of the present state of affairs being changed; things are far better as they are. We in the Waldensian Valleys lately had a visit from our King. He went over the Waldensian House, the church, and the hospital, and was charmed. He has never in his life had such an enthusiastic reception as among the Waldenses on September 9.

From September 4 to 8 we had here the gathering of our General Synod, which this year had a peculiar importance. We also have a movement for the revision of the confession of faith, and of the general organisation of the church. Among the delegates we had the pleasure of welcoming Dr. Whyte, of Edinburgh, Dr. Matthews, of London, Dr. Godet, and many other friends.

Looking at the report of our evangelisation, I see that we have 43 pastors, 8 evangelists, 8 teacher evangelists, 64 teachers, 8 colporteurs, 6 Bible-women, altogether 137 workers in the field. 549 new members were admitted during the year, and we have now on the rolls 4871 communicants or members of the church. Moreover, 3153 children are attending the Sunday-school, and 7408 adults the public service every Sunday. Certainly it is a good result, and we must praise God.

The only fact we have to complain of is a deficit of nearly £2000. We are ready to face the difficulty by making sacrifices, and during the session of the General Synod £200 was subscribed. It is a good sign. We ask the prayers and the continued sympathy of our brethren for that great work of evangelisation in Italy carried on by the Waldensian Church, preserved by God in Italy for that purpose.

C. A. Tron.

San Germano, Chisone, Sept. 20.

AN APPEAL TO THE CHURCHES.

Sir,—I shall be much obliged if you can find space in your columns for the subjoined address which I send to you on behalf of the signatories.—Yours faithfully,

Henry S. Lunn.

The Reunion Conference, Lucerne, Sept. 11, 1893.

For many years the Home Reunion Society and the Christian Conference have been preparing the way for a more public discussion of the manifold divisions which impair the efficiency of the Church of Christ in English-speaking lands.

During the summer of 1892 a series of Conferences for this purpose was held at Grindelwald, attended by representatives of the most diverse schools of theological thought and ecclesiastical polity. Similar gatherings have been held during the present summer in Lucerne.

After long and careful consideration it has been decided to draw up a respectful address to all Christian men and women embodying suggestions which have resulted from the discussions of the Reunion Conference, and that this address should be signed by representatives of different Churches.

The propositions are as follows:

I. The representatives of all branches of the Christian Church who were present at Grindelwald or Lucerne being agreed in believing that to preach Christ and Him crucified as the Divine Saviour of the world is the first duty of the Church and the Divinely appointed plan for the salvation of the world, were further convinced that this common end can be best attained by extending as much as possible the united action and the brotherly co-operation which already exist between branches of the Church on all subjects upon which they are agreed.

II. As a means of promoting such united action they would respectfully call the attention of Christian men everywhere to the following suggestions:

1. That the practice be adopted of setting apart one Sunday in the year for special services for the promotion of Christian unity, and that this practice be accompanied by (a) an interchange of pulpits as far as it is practicable; (b) the united attendance of all believers within any given district at Holy Communion; (c) the delivery on the part of Christian ministers of at least one sermon in the year, calling attention to the good works of some other branch of the Church than their own, especially those whose many excellencies are obscured from the observation of their fellow Christians by the prejudice and suspicion engendered by centuries of strife.

2. The representatives of the various branches of the Christian Church in any given locality might unite, as they have united in such cities as Glasgow and Manchester, to form a Social Union for the purpose of taking concerted and collective action for the promotion of those more social, philanthropic, and public objects of Christian endeavour, which can be most effectively dealt with by the co-operation of all Christians within any given area.

3. The examples of the various Missionary Societies in the Mission field might be followed with advantage at home in two respects (a) in the practice of a periodical conference between all Christian ministers in a district for purposes of counsel and encouragement, and (b) in a concerted agreement between the representatives of the various denominations to discourage, in the face of the existing spiritual destitution of many districts, the waste of effort in overlapping of Christian agencies in districts already oversupplied with places of worship, and to promote wherever possible the concentration of Christian effort in strong organisations instead of frittering it away in the creation of weak societies.

Episcopalian.
J. J. S. Worcester,
S. A. Barnett.
J. Harford Battersby.
F. W. Farrar.
W. H. Fremantle.
J. B. Heard.
J. J. Lias.
H. Kingsmill Moore.
H. C. G. Moule.
H. W. Webb-Peploe.

Presbyterian.
A. B. Bruce.
T. M. Lindsay.

Congregational.
Chas. A. Berry.
Alfred Cave.
W. J. Dawson.
A. Duff.
R. F. Horton.
John Hunter.
Alex. Mackennal.
Norman H. Smith.
F. Herbert Stead.
W. T. Stead.
R. Wardlaw Thompson.
Benjamin Waugh.

Baptist.
John Clifford.
Richard Glover.
Charles Williams.

Methodist.
F. W. Bourne.
Percy W. Bunting.
H. Price Hughes.
J. Scott Lidgett.
Thomas Law.
Henry S. Lunn.
W. F. Moulton.
Mark Guy Pearse.

Whit Sunday, 1894, is recommended where convenient, for the first "Reunion Sunday."

SALISBURY CONFERENCE.

THE nineteenth of these cheering annual gatherings was held during last week under the presidency of the convener, Rev. Edgar N. Thwaites. In accordance with the circular letter issued in the spring, urging that at all conventions special prominence should be given to the Lord's return, the morning sessions were occupied with "The Presence of Christ with his Church": (1) Before his return; (2) At his return; and (3) The attitude of his Church till his return. In the evenings the subjects for consideration were "Searching," "Cleansing," and "Filling."

Bishop HILL, of Western Equatorial Africa, preached on the Sunday from John iii. 34: "God giveth not the Spirit by measure." If we are children of God there is no limit to the possibilities on God's part of spiritual life and power. On the eve of our conference, each may well ask, "Is this true of me? What are my possibilities? Are these operative and vigorous in me?" While there is an immeasurable fulness with God, let us not limit Him and say, "Thus far shalt thou go, and no farther." The graces of the Spirit—love, joy, peace, etc.—relate to character, and gifts may be possessed, as at Corinth, with little grace. If we have the gifts, let us diligently seek the graces of the Spirit.

In the evening Rev. J. B. FIGGIS, on "Searching," said that others had been looking at the Godward side of this subject, and he would take the manward aspect of it in connection with the words, "Let us search and try our house, and turn again to the Lord." Dwelling upon the need and importance of spiritual temple cleansing, he asked: "Are the audience chambers (the ears) clean? Are the windows (the eyes) clean? Are the doors (the lips) clean? And the holy place of the Lord's house (the soul), is that clean? Is there faithfulness there, or pride, self-conceit, exaggeration, lying, deceit?"

Rev. C. G. MOORE followed with a deeply impressive address on the peril of cherishing anything that God has shown to be opposed to his holy will. If we do not master sin, sin will master us. Shall God see us rushing into some terrible calamity to-night? The after meeting was exceptionally searching and solemn. Mr. Moore urged the necessity of immediately meeting the Lord on the one point about which He is exercising our conscience. Every step of obedience opens up some new vista of blessing.

Rev. W. H. ETCHES, of Bath, on Wednesday morning spoke helpfully on the three words used in connection with the second advent — presence (usually rendered "coming") ; Epiphany (appearing) and apocalypse (unveiling).

Mr. R. C. MORGAN had been reminded of the lines—

> Soon the whole,
> Like a parched scroll,
> Shall before our amazed sight uproll,
> And without a screen,
> At one burst be seen

The PRESENCE wherein we have ever been.

This indicates the spirit in which we should consider our Lord's return. He had years ago found rest from competing schemes which profess to give the order and character of events prophesied of the second coming of Christ. Minute details had been foretold as to his first coming, but no one without special inspiration could have anticipated the form and order in which these occurred. He believed this applied actually to his return The hope of seeing HIM might itself be obscured by discussions of imaginary fulfilments. The blessed hope of the appearing of the glories of our God and Saviour Jesus Christ, is a true test of current views and expectations as to the improvement and progress of the race.

Rev. J. B. FIGGIS spoke of the Kingdom of God, the reign of God, on the throne of the heart and on the throne of the universe, as the one remedy for all earth's sin and sorrow.

In the evening, Rev. J. HUDSON TAYLOR spoke on the closing verses of Eph. iii. We should know more of the love of Christ if our life were more like his. Is it much of our service a sort of recreation? As we yield more in real sacrifice we shall know more of his love, which passeth knowledge. Would this be written if there were not much more in being filled to all the fulness of God than we know.

Mr. WM. GREENE spoke of the grievous sufferings of Professors Thoumaian and Kayayan, and of the persecuted Armenians still in prison, and asked fervent prayer for them.

The subject of "Cleansing" was opened on Wednesday evening by Rev. T. W. H. JACOB, vicar of Shirley, who noted in Luke xix. 41, 45, 47, that Jesus wept over the city, for He feels tender towards the sinner, though stern to the sin; then He cast out those who bought and sold in the temple, then He taught. He does not teach till He has cleansed thoroughly. We are cleansed by blood; kept clean by the Word, we are to cleanse ourselves from all filthiness of the flesh and spirit by cutting off or casting out those things which cause us to stumble.

Rev. J. J. LUCE: It is one thing to be a healed leper, another to be a cleansed leper. He sympathised with the little boy who asked, "Is it as bad to want to fight as to do it?" Is there such a thing as not wanting to fight—not hankering after sin? Yes; our great High Priest "is able to save them to the uttermost who come unto God by Him."

Rev. HUDSON TAYLOR followed with a luminous exposition of 1 Jno. i., and Bishop HILL concluded with a most searching and drastic address on sevenfold cleansing by blood; by restitution; by the ministry of a clean person, as typified in Num. xix.; by the washing of water by the Word; by fire; by pruning; and, when all else fails, by being delivered over to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

On Thursday morning Rev. F. PAYNTER, of Guildford, speaking of the Church's attitude before the Lord's return, said the first thing is to be saved. Unless saved we cannot wait. Then the Spirit will guide us into all truth, and show us things to come. Then we shall expect the second coming of our Lord with great desire.

Rev. WM. FRITH, speaking of the relation of the bride to the bridegroom, said we cannot be waiting for the bridegroom unless we are espoused to Him. Not individual Christians, but the Church as a whole, is the bride of the Lamb. When Esther was chosen by the King all needful things were provided by him, but she had to use them. The Spirit ministers every grace; but the bride makes herself ready.

Rev. JOHN WILKINSON said that death is not in any sense the coming of the Lord, nor was the destruction of Jerusalem his coming. He will come in like manner as He went, on the cloud. There are in this country Churchmen and Dissenters, differing widely on many points, but agreeing in the one doctrine that Christ is coming back again. Not one of them is on the down-grade. They believe the Bible more than ever. Of all the men on the down-grade not one holds the pre-millennial advent. If you are really waiting for your Lord some of you will have to reduce your balance at your bankers. A man left £500 to a religious object who would not give a pound to it while he lived. A friend asked another, "Were you not surprised he left it?" "No," was the reply; "I should have been surprised if he had taken it with him."

Rev. J. G. MANTLE said that, twelve years ago, Mr. Wilkinson had opened his eyes to the Lord's coming, and showed him, to his astonishment, the doctrine in Wesley's hymns. He found no incentive to holy living like this hope. He never felt his service such a privilege, and was never so desirous of buying up opportunities as to-day. Calvin, when urged to take his ease in his old days, replied "My Master will soon be here, and I should like Him to find me at work." An American gentleman told his friend, while driving a magnificent pair, "I've got too large a balance at my banker's, and I think these horses would look better in the Congo." He reduced his balance and sent his horses, or their value, to the Congo, and was a happier man.

The five-minute talks after luncheon are always an interesting feature.

Mr. D. J. EVANS spoke of the Scripture Readers' Society of Ireland, with whose useful work and its sometimes romantic incidents our readers are well acquainted. Mr. J. R. MACKENZIE said the Monthly Tract Society had sent 2¼ tons of Christian literature to Chicago.

Mrs. THWAITES gave a cheering account of the Y.W.C.A., insisting that God would choose his own workers, of which she gave vivid proof from their own experience in answered prayer.

Miss CARRUTHERS told of her invaluable schools in Italy, where 500 children of Roman Catholics or infidels are taught in elementary and kindergarten classes. Her story bristled with incidents. She wants a lady-helper.

Miss EYRE spoke of the Female Education Society and its work in Hong-Kong under the advantages and disadvantages of a British colony. The Government inspector is a godly man, but it is sad to think of 890 students in the Government school, where the name of God is scored out of every class-book, and the students say, "We don't believe in anything at all." A much-blessed evangelistic work is carried on, but there are less than twenty missionaries all told.

Captain Moss said that twenty years ago in Indian barracks, a prayer-room was unknown; now every station has one. The superintendent in connection with the Soldiers' Christian Association visits all the stations. Thousands of soldiers go out ignorant of God, numbers of whom come back saved. Present superintendent leaving after thirty to forty years in India; a successor needed.

Mr. THOMPSON showed the advantages of the Variorum Bible, and invited suggestions for aids to students, which might be incorporated in succeeding editions. He told a touching incident of a high critical authority, who had been profoundly influenced by receiving simple Gospel truths, and asked prayer for those engaged in Biblical research.

Mr. THWAITES said the Lord will come when the number of his elect is complete. But He knows when the last is gathered in. The end will come when this Gospel of the Kingdom has been preached in all the world for a testimony unto all the nations, but only He can tell when that has ceen accomplished. We ought from this conference to have twenty to go forth as Christ's witnesses, and we who tarry at home see how we can help to sustain them in their testimony.

Bishop HILL: We not only want young men, but men of experience, of sound practical sense, and wisdom, to give counsel on questions continually arising, to train native evangelists, etc. I want just such a man as Mr. Thwaites. If he were to go out for two years he would be—— [A voice: An archdeacon.] Well, whatever office we are called to in the Church of our God, involves most awful responsibility, and to whatever office He may call our brother, he will need the prayers of God's people to sustain him in. Mr. Thwaites subsequently said he had been led seriously to consider whether he should offer himself for a three months' visit to the Mission field, and asked the prayers of his friends for direction as to this.

A large missionary meeting took place on Thursday afternoon, addressed by Bishop Phillips, of Equatorial Africa, Rev. Hudson Taylor, and Miss Whitchurch, who had offered herself at the Salisbury Conference, and had gone to China in connection with the C.I.M., and had just returned. Her story was as bright as sunshine, and her sunny face might well attract others to the path of service, in which she had evidently found the joy of her heart, amidst many forms of outward discomfort. Sorrowfully, too, she told of a Chinese district where eighty per cent. of the people smoke opium—being morally, and to a large extent physically, slain by England,

In the evening the hall was crowded. Rev. J. HUDSON TAYLOR directed attention to Joel ii. 23, remarking that the passage contains a prophecy, the blessing which will come down upon Israel when the Lord brings them to repentance. It is a full blessing; they have been wayward, but, nevertheless, the full blessing shall be theirs. The outpouring at Pentecost was only a partial filling; but God will give them the former rain and the latter rain, and restore to them what seemed absolutely lost. What an overflowing blessing from the great heart of Him who delights to bless! What is taught elsewhere? Give—why? That it may be given you. Some people seem afraid of God's promises, and say that they must be taken with limitation. But God, so to speak, must use human language, and can only say what it will express and when you have taken in God's biggest promises, remember there is always a something more—something more!

Bishop HILL spoke upon the memorable words of Jesus, "On the last day, that great day of the feast," when He stood and said, "If any man thirst let him come unto me and drink." All God's gifts in blessing are gifts of grace. There may be some seeking this "filling" from a desire to be talked of by others; to hear it said, See what spiritual power he possesses! There can be no fulness if that if so, God's gifts are not for ourselves, but for the glory of his blessed Son. There are some who are excusing the inconsistencies of their Christian lives, on the ground that they have not been filled—attributing even the failure of their lives to the fact that God has not blessed them as He has others. This is altogether untrue. There is nothing that would be more pleasing to God than to fill us to overflowing. But as to the fulness—if some of us were filled to the brim, it would be a poor thing after all, for we are so shallow that we cannot contain much; we are like saucers turned upside down. But far too many are content to be shallow. There is a condition in which to-night you may be filled to overflowing, but to-morrow as dry as a dead stick. Where is the blessing gone to, you sigh! The blessing which the Holy Spirit gives is a continuous blessing, and the condition is faith, trusting Jesus moment by moment, simply trusting all the time. One other thing should not be overlooked: the consciousness of filling is something apart from the fact of being filled. You may be brimful, and yet not conscious of it. You go to be alone with God, and have a blessed time in the early morning; He fills you with a sense of his love. But you come down and go about your business, and presently there is not an atom of the sweetness you were enjoying an hour ago. Ah! but you go by and by into a room where one is sick, or perhaps dying—and then? The blessing you got in the early morning flows out at the very time it is wanted for service.

Rev. J. G. MANTLE said that it behoved them to speak very solemnly on the subject of the Holy Spirit's work. There had been more than one solemn crisis in his life; but one of these certainly was when a friend offered a very fervent petition by

his bedside. It was this: "If thou, O Lord, canst get any more out of our lives, get it!" To that petition, continued the speaker, "I said Amen as I had never said it before. I went back over the years in which I felt He had not been getting this; and if I have one desire to-night for myself and my brethren, it is that we may always be our very best for God. What right have I to be living in these Pentecostal days on a low level, and ignorant of Pentecostal power? The light has come, and for us to be devoid of its fulness is to be criminally weak in the service of God. It is impossible for us to reach the maximum of power and blessing apart from Him."

In the after meeting Mr. Mantle enlarged yet further upon these particulars, and sought to come closer and closer to the souls of those he was addressing.

THE PRAISE MEETING.

This gathering at the conclusion of the Salisbury Conference is always one of the most important of all the meetings. Here those who have received special blessing during the week have an opportunity to express their feelings of thankfulness, and give vent to their joy. A large number assembled together on Friday morning, and a remarkable meeting was held. There was no formality. Everyone seemed bent on praising the Lord. Hearts were overflowing with a holy but humble joy. Not a few testified that it was the most blessed Salisbury Conference they had ever attended.

Rev. E. N. Thwaites, in his opening remarks, sought to lead his hearers to praise God. Many Christians, he said, know how to pray, who appear not to know how to praise. The new-born babe cries before he sings. So with many souls; they can cry to God, but there they seem to stop. They do not go on to praise. The heart is converted, but the face needs converting also. At the same time let the Christian beware of any hypocrisy in praise. A veneered piece of furniture may look like mahogany, but the veneer is all on the surface. Let us look beneath the surface. Real praise flows from joy of heart (Isai. lxv. 14).

An opportunity was given for anyone to repeat any text which had proved specially helpful to him or her during the Conference. Text after text was given out in rapid succession for several minutes from various parts of the hall. Then came an opportunity for telling of any special blessing received. One told of greater joy than before, in looking forward to the coming of the Lord. Another had been led to claim a deeper fulness of the Holy Ghost. Some had been led to say with stronger confidence, "Anywhere, with Jesus." One had learnt that Jesus might be trusted for everything. Another, that there need be no failure through Him. Some thanked God for a deeper desire after likeness to Jesus. Others, that they had found Jesus more precious than ever before. One had found special help from the thought that a broken bottle is kept full, not by floating on the top, but by being kept down in the ocean. Many testified more generally to the goodness of the Lord.

The latter part of the meeting was a time of deep solemnity, as praise led up to consecration of self and substance to the Master for his service. Many stood up in response to the question if any were willing, if the Lord should open the way, to go forth into the mission field. Some told the Lord that they would by his grace give more of their means henceforth to his work. Others that they would give up jewellery for Him. Very touchingly did Mr. Thwaites tell how he had been led that morning to offer himself to the Church Missionary Society, as ready to go forth for a few months to any part of the mission field to which they might see fit to send him. He asked if there were any friends who, in case the offer was accepted, would bear the necessary expense. At once three promised gifts of £50 each. Before the meeting closed all joined as they knelt in singing Miss Havergal's Consecration hymn, and then, as the Conference came to an end, and the assembly of the Lord's people dispersed, very many as they left the hall to return to their old labours, went forth in a new power, determined in the strength of that power to render to God the offering of consecrated lives, for all his benefits towards them.

THE SANTA CLAUS HOME, 34, South-grove, Highgate, N., exists chiefly for cases of hip and spinal diseases, and for those children who, though otherwise well enough to go to a convalescent home, still require slight surgical nursing. During last year the Home was full, and had there been room for more than twelve cots they could have been kept occupied. In all forty-five enjoyed the benefits of the Home during the twelve months. The Misses Charles, who manage the institution, write: "We shall be glad when we can take a larger house, and receive more little sufferers. If the Home were better known we should get more help, both for present expenses and future enlargement." Communications to the Misses Charles should be addressed: Stormont, Hampstead-lane, Highgate, N.

Letters to the Editor.

POOR RELIEF.

Sir,—May I ask you to invite correspondence on the subject of giving relief to the poor, that we may know the general opinion of Christian workers?

I was much grieved by the following sentence in a letter received from the hon. sec. of one of the leading societies, in answer to an appeal of mine as to why he had withdrawn his friendly interest from our little mission:—"The plan now so much deprecated by experts as dangerous and pauperising, and which I understand you adopted, of distributing temporal relief to the poor in connection with your mission work."

Indiscriminate relief I utterly disapprove; we give only to the sick or aged in special need, and we supply relief work at much lower wages than is usually given to meet necessitous cases. Yet we are condemned. How is it possible that Christians can neglect the Scripture injunction in James ii. 15, 16? or the example of our blessed Lord, who cared for the bodies and temporal sufferings of the poor, as well as for their souls?

To the unconverted poor the Gospel is not naturally attractive, for "the natural man receiveth not the things of the Spirit of God." Bare preaching seldom wins the working classes; they need to be shown the love of Christians in deeds as well as words. The friend who gives food to the baby sinking for want of nourishment, or sends timely help to prevent the home being sold up, is the one whose words will be listened to. May we not save our purses at the expense of souls?—Yours truly,

M. Barclay.

JEWISH INFLUENCE.

Dear Sir,—Your interesting paragraph respecting the influence of Jews for good or for evil is worthy of special note; it cannot be sufficiently emphasised. They do possess a marvellous influence. As unbelievers, they are arrayed against the truth; as believers their whole influence would be on our side. As illustrating and confirming your note, may I mention one or two facts which are also not generally known?

Are Christians aware of the fact that the terrible pest of rationalism which swept over Germany and England, and which may be considered the foster-mother of the destructive criticism, miscalled the higher criticism, of our own day, owes its origin to the Jew, Baruch Spinoza? He may well be called the father of rationalism, for his writings had an influence on the thought of modern Europe far greater than that of most men. This is amply confirmed by Dean Milman in his "History of the Jews." Now one of Spinoza's pupils was Hegel, who in his turn became one of the leading professors in the Berlin University. Again, one of Hegel's pupils was David Strauss, whose famous "Life of Christ," advocating the mythical interpretation of Scripture, took the whole world by storm, leading many faint-hearted people to believe that he had given Christianity a death blow from which it could not recover. And all commenced by a Jew, Spinoza!

But now comes the noteworthy part. The evil of scepticism, initiated by a Jew, continued by one of his pupils, and brought to a climax by Strauss, was nobly attacked and defeated, under God's blessing, by a Jew—but a converted Jew, the great church historian, Dr. Neander. King William IV. of Prussia, dismayed at the evil, which was spreading like wildfire, determined on a very unwise course, namely, that of forbidding the circulation of the book. He, however, first consulted Neander, who urged that as intellectual weapons had been used against Christianity, none but intellectual weapons should be used in her defence. His advice prevailed. He then wrote his "Life of Christ," and it is not too much to say that he shattered Strauss's position. He was not only one of the most profound scholars of his day, but a simple-minded and true servant of God.

Here is an object-lesson taken from history to prove that the unbelieving Jew sides with the enemy, the believing Jew uses his services for Christ.

Nor has this rule changed to-day. It is a fact that many Jews are most ardent followers of the German school of higher critics. They mutilate Moses and the prophets, deny miracles and prophecy—in fact, are ready to go to any length. Englishmen who favour the destructive criticism receive all their inspiration from Germany. German freethought is entirely controlled by the Jewish press, by Jewish professors and teachers; and being Hebrew scholars, their decision has naturally great weight. But God is again using believing Jews to counteract this evil. Something has already been done by the late learned and devout scholar Dr. Edersheim, and his work is now being continued by a young Hebrew Christian, who has already become noted as a distinguished Oriental scholar, Professor Margoliouth, of Oxford. His voice has already been heard in vindication of the truth, and in a manner which drew the attention of the whole learned world.

The Church of Christ needs many more such champions to-day, and here is a most important reason why the order of missionary work should be to the Jew first.—Yours faithfully,

Samuel Schor.

5, *Radstock-road, Fairfield, Liverpool, Sept.* 22.

THE ARMY TEMPERANCE ASSOCIATION.

Sir,—I trust you will allow me, as one long associated with temperance work in the army, to express through your columns the real pleasure it gave me to be present at the first business meeting of the council of the Army Temperance Association, where a practical effort to promote three important virtues in the soldier, viz., morality, discipline, and efficiency was most auspiciously inaugurated. What is now wanted, therefore, is a thorough system of organisation throughout the army in Britain and her colonies, and I feel that all interested in the soldiers will aid in this work. No one who has at all studied the subject can have failed to see that numbers of young soldiers lapse into well-nigh confirmed intemperate habits from the absence of only a few men around whom they could rally, men pledged in God's name and strength to resist to the utmost the assaults of King Alcohol as they would resist that which a Royal Prince so truly described as "the only enemy which Britain has to fear." Every good work like this must have a very small beginning, and though it may be so at first, yet, given a few faithful men in every regiment and battery, we all know how they will prove, to many a tempest-tossed comrade, harbours of refuge from the storms of temptation and sin which at times sweep through barracks, generally ending in the canteen, and there completing too often the destruction, morally and physically, of one who, under other possibilities and surroundings, might have become a gallant soldier.—Yours truly,

Robt. Pringle, M.D., Brigade Surgeon.

Blackheath, S.E., Sept. 22, 1893.

OPEN-AIR MISSION.

The outer suburbs of London have this year received numerous aggressive visits from bands of preachers appointed by this Mission. A series of forty-five special week-evening meetings was arranged by printed plan. Only the final gathering was prevented by rain—a striking testimony to the character of the passing summer. Places as far distant as Chorley Wood, Harlesden, Kingston on Thames, Leytonstone, Loughton, Sutton, and Walthamstow have thus been invaded by this peaceful and blessed campaign, as well as many others nearer home. Much holy zeal and loving unity have characterised the preachers' efforts, and withal the message has been delivered with a loyalty to its central theme, clearness of expression, and a heavenly power I have not seen surpassed.

The spirit of hearing among the people is most marked. Tokens of blessing have been vouchsafed, and in many instances local workers have been stirred to an emulation of which we cannot see too much. May the Lord be praised!

Frank Cockrem, Secretary.

11, *Adam-street, Strand, W.C.*

DEVON AND CORNISH SEAMEN.—Rev. G. Hill and Mrs. Hill, of the Seamen's Christian Friend Society, have concluded a series of special services at the Society's stations on the coasts of Devon and Cornwall. At the different places visited they received a hearty welcome from their many seafaring friends, and their ministrations have been attended with tokens of good. At the closing meeting at the Fowey Sailors' Rest, Lord Robartes expressed his appreciation of the usefulness of the Rest and Home which was provided for the seamen, and Admiral Grant also spoke very sympathetically of the Society's work. The missionaries of the Society, both at Fowey and at Appledore, will be glad to receive gifts of book-bags, Bibles, books, and tracts for distribution.

THE INDIAN AND COLONIAL PROTESTANT MISSION has a two-fold object: (1) To preach the Gospel among Europeans, by conducting services and personal visitation in homes and by-ways; and (2) to frustrate the advance of Romanism, Ritualism and Rationalism, by means of lectures, the distribution of Protestant literature, and visiting of schools. This is not a new society; it does not interfere with any other agency in the mission field. Neither does any other agency carry out the aim and purpose of this mission. Funds are needed for the extension of the work; also a magic lantern with slides referring to Scriptural and Reformation subjects, chiefly intended for the young. The secretary, Mr. Foley, will be leaving shortly for Ceylon. Communications to him may be addressed 18, Paternoster-row.

IRISH NOTES.

According to the thirty-second annual report of the Church of Ireland Young Men's Christian Association just published, there are now 535 names on the roll of membership.

During the past quarter, the agents of the Belfast Branch of the Society for the Prevention of Cruelty to Children investigated 218 cases, and prosecuted in thirty-one cases, in all of which they got convictions.

The first social reunion of the Belfast Societies of Christian Endeavour was held in the hall of the Belfast Y.M.C.A. on Tuesday evening week. Representatives were present from seven societies, and Rev. William Park presided.

Mr. T. R. Warner, of Dublin, has been elected president for the current year of the Irish Baptist Association, which held its annual meetings last week in Belfast. In his opening address the new president gave a vigorous exposition of Baptist views and principles.

The *Grampian* Training Ship and Fox Lodge School, which are the only Protestant Industrial Schools in Ulster, are doing an excellent work, as was evidenced by the report presented to the annual meeting held on board the *Grampian* in Belfast Lough on Wednesday week.

A meeting to bid farewell to Messrs. Oliver and McAfee, who are going to Canada, and who for the past three or four years have been active agents of the Irish Mission in Dublin, was held in Brunswick-street Presbyterian Mission Hall on the 18th inst. Rev. Samuel Prenter presided, and several interesting addresses were delivered.

A meeting to say farewell to Miss Denison, who is being sent by the united branches of the Y.W.C.A. of County Antrim as a missionary to the women of Morocco, was held on Tuesday night week in Belfast. Rev. Charles Scott presided, and Miss Stovely, of Surat, Miss Ewart, and others took part. Miss Denison was presented with an Arabic Bible and Dictionary, and said she had been led to devote herself to foreign mission work through her connection with the Bangor Christian Workers' Society.

SCOTTISH NOTES.

Lord Overtoun has not given up his evangelistic work because of his elevation to the House of Peers. He is still prominent on the platform, where this is being forwarded, and recently he occupied, with much acceptance, the pulpit of the Free Church, Bowling. He has also been elected president of the Glasgow United Y.M.C.A.

Dr. Whyte, of Free St. George's, Edinburgh, has been very successful in his treatment of Bunyan's characters in "The Pilgrim's Progress," and it is rumoured that he anticipates delineating, in the same way, some of the chief characters in "The Holy War," under the title, "Bunyan's Military and Municipal Characters." His knowledge of and sympathy with Puritan theology will qualify him for this task.

At the last meeting of the National Bible Society, held in Glasgow, it was reported that there are now 110 colporteurs actively employed in Japan distributing the Scripture, and that an evangelist, who uses a tricycle, had in three months sold 1300 Bibles and Testaments in Normandy, in France, and that one gentleman in Glasgow had given £1000 for the support of native colporteurs in China. These are surely cheering facts.

A most interesting meeting was held on Friday in the Christian Institute, Glasgow, at which the ninth annual report of the Boys' Brigade was read. It appeared that this movement has now assumed a world-wide character, branches of the brigade existing in the United States and most of the British Colonies. The number of companies in the British Brigade has increased last year from 490 to 594, and these are connected with churches and Sunday-schools belonging to nearly all branches of the Christian Church. The officers have increased from 1,618 to 2,025, and the boys from 21,002 to 26,033. The number of boys attending the church or other Christian organisation with which the company is connected, in addition to the meetings or Bible classes of the companies, is 17,140.

SOHO.—The earnest band labouring in the Wardour-street Sunday-schools have issued a bright little report showing 400 children in attendance, among whom a valuable work is doing. During the season great attention is given to sending sickly children to the country. In the winter much is done in the way of relieving distress. Though working in fullest sympathy with the West London Mission, this committee is quite distinct, and is wholly responsible for the maintenance of the schools. The secretary is Mr. H. C. Allder, 9, Parolles-road, St. John's Ville, Highgate Hill, N.

THE Y.M.C.A.

The Bath Y.M.C.A. has just held a very pleasant and successful reunion of members and friends in the grounds of Mr. S. Fox Andrews, of Elmsleigh, Oldfield Park.

Mr. S. W. Gentle-Cackett, who leaves in November to reinforce the Central Soudan College, hoping to ascend the Benué branch of the river Niger, is addressing during October many Y.M.C.A. meetings in and around London.

A six days' mission is to be held at the West Branch (Savile-row, W.) from the 1st to the 6th prox. Among those who will conduct the services are Mr. Lewis W. Drake, Mr. A. Beresford Pite, Revs. H. L. de Candole, Marcus Rainsford, jun., and C. Silvester Horne.

Mr. Edward Trickett, the great sculler, an account of whose recent conversion is contained in the Sydney Y.M.C.A. Magazine, has been taking part in the work of the Sydney Association, and has given testimony that has exerted a wonderful influence on many persons.

The quarterly Conference of the Liverpool and North Wales District Union of Y.M.C.A.'s has just been held at Birkenhead. The proceedings, which passed off very successfully, were under the chairmanship of Mr. C. J. Procter, president of the Birkenhead Y.M.C.A.

The committee of the Central Young Men's Christian Association, Exeter Hall, have arranged for each Wednesday, commencing October 4, "A Half-hour's Talk with Business Men," by Mr. E. J. Kennedy. The meeting will commence at 1.30, and close punctually at 2.0.

The lectures which were given at Exeter Hall last week by Rev. Alex. Harrison, B.D., on "Christianity v. Scepticism" were largely attended and very much appreciated. Their matter, which was most valuable, was put in very instructive and convincing form, and the series will, without doubt, have effected much good amongst the audiences that assembled nightly.

The opening conversazione to inaugurate the winter's work at the Oxford Y.M.C.A. was held on September 22. There was a large attendance of the members. One interesting part of the evening's programme was the delivery of eighteen speeches of one minute each by the leaders of different sections of the work. There is an earnest evangelistic spirit among the active members of the Association.

The semi-jubilee of the Grangemouth Y.M.C.A. was celebrated on the 15th inst. at the annual social meeting, presided over by Ex-Provost Macpherson, who, for the whole twenty-five years, has taken a lively interest in all the work of the Association. The present membership is 107 (including forty junior members). It is computed that about 600 young men have passed through the Association since it was formed in 1868, many of whom are now filling honourable positions as pastors, missionaries, etc., in different parts of the world.

After considerable structural alterations, the addition of heating apparatus, and thorough renovation, the premises of the Walsall Y.M.C.A. were re-opened, and the winter session inaugurated, by special meetings on the 21st and 22nd inst. At the first meeting the Mayor, who was supported by many ministers and gentlemen of influence in the town, presided, and an address was given by Mr. W. Hind Smith, of the National Council. On the second evening the president, Mr. E. J. Shannon, to whose energy and liberality these improvements are chiefly due, occupied the chair. There was again a large gathering of friends of the Association, chiefly young men, and addresses were delivered by Messrs. H. M. Tyrer, F. C. Bennett, and R. D. Pringle.

The calendar for the forty-ninth session of the educational classes held in connection with the City of London Association, 186, Aldersgate-street, has just been issued. The session commences on Oct. 2, and will include forty-nine evening classes for young men. The list includes languages (ancient and modern), all the ordinary subjects of a commercial education (amongst which a course of lectures by a barrister on mercantile law holds a prominent place), Civil Service classes, St. John's ambulance, and gymnastics. Encouraged by the success achieved last year, the committee have again arranged for a series of lectures to be delivered in connection with the London Society for the Extension of University Teaching, the subject chosen being "The Chemistry of Air and Water," Mr. W. Popplewell Bloxam, of the Royal Naval College, Greenwich, being the lecturer. In addition to the certificates which are given on the result of examination at the close of the session, a large number of valuable prizes are also offered for competition.

REV. ALEX. BROWN, of Pollokshields, in a review of his ministerial life and work from his pulpit, declared that five-sixths of all his worries and troubles were due to the scourge of drink.

THE Y.W.C.A.

In connection with the St. John's Wood Y.W.C.A. Institute there is a Guild of working associates, each of the forty-two members undertaking some definite work for the benefit of women and girls. There is, however, need for a young lady of culture and ability, an earnest Christian, to undertake the secretaryship (honorary). This, writes the president, would be a service of much usefulness to any who would accept it as for the Lord. Information may be had of Miss A. N. Price, 46, Wellington-road, St. John's Wood.

A prospectus that should be in the hands of all young women living in London has recently been issued by the Council of the Association. The addresses are given of more than forty Institutes and Homes, and about one hundred other branches in all parts of the metropolis. The arrangements for the autumn include lectures, evening educational classes, gymnastic exercises, civil service classes, employment agencies, etc. Young women not acquainted with the Y.W.C.A. will do well to obtain a prospectus, which will be sent post free by the secretary, 16A, Old Cavendish-street, W.

CHRISTIAN ENDEAVOUR NOTES.

In Australia, Victoria leads the way in Christian Endeavour Societies:—Victoria, 310; South Australia, 204; New South Wales, unknown; New Zealand, 45; Tasmania, 17; Queensland, 16; West Australia, 3—595.

Rev. J. D. Lamont, of Belfast, Ireland, believes in the Christian Endeavour Society because it is simple, because it is scriptural, and because when tried it has been successful. The attendance at his week-night service has been doubled through the efforts of the members of one society.

"I have never asked any Endeavourer to do anything that he refused to do," said one pastor at the recent Halifax convention. "I have asked them to call on strangers, and they have done it; to sit up with the dying, and they have done it; to call on the sick, and they have made over a thousand calls on sick people in hospitals and out."

The Calder Vale and District Christian Endeavour Union held its first quarterly conference in Hanover Chapel, Halifax. In the afternoon the service consisted of a free parliament. The attendance was large, thirteen societies being represented. Addresses were given by Revs. H. Webb and E. R. Hasse. In the evening a consecration meeting was held, presided over by Rev. J. W. Sims. Rev. J. P. Treloar gave an address on "Endeavour," Rev. B. Datton (Halifax) on "Consecration," and Mr. Lewis Gaunt on "Conscience Education."

The second anniversary of the Wellhouse (Moravian) Y.P.S.C.E., Mirfield, has just been celebrated, large and enthusiastic meetings being held under the presidency of Rev. E. R. Hassé. Eight reports, read by the secretaries, told of the work of the different committees, and, whilst not ignoring difficulties encountered, they gave evidences of the Divine blessing. "Out of the mouths of babes and sucklings Thou hast perfected praise." Addresses were given by Revs. H. Webb and J. Connor, also by Mr. H. Toothill. The society has conducted cottage meetings and open-air services, ministered material and spiritual comforts to the poor and aged, and contributed to the Foreign Missions.

THE PROTESTANT REFORMATION SOCIETY held its monthly prayer-meeting on Friday last, at 20, Berners-street, W. Rev. Dr. Waller, Principal of St. John's Hall, Highbury, presided, and opened the meeting with a few encouraging words. Rev. W. R. Mowll, M.A., then delivered an address referring to 1 Peter iv. 17, and speaking of the importance of always keeping before us the fact that our Lord is about to appear again. If we, he said, always kept that before our minds there will be a greater desire to do God's will. Several prayers having been offered on behalf of the missionaries of the society, the meeting was brought to a close.

MANCHESTER MEDICAL MISSION.—The thirty-second annual report of the Medical Mission and Dispensary, 31, Red Bank, Manchester, states that during the year ending March 31, 510 new cases were admitted, and an aggregate of 9860 consultations given. The work is conducted on sound Gospel lines, and the people are very properly warned against indulging in alcoholic liquors. Dr. Meacham writes:—"If any disinterested person would just come down to Red Bank and walk a few hundred yards, such scenes and miserable bits of humanity could be shown as to prove that the powers of darkness are there, and that a real need does yet exist for the presence of all sorts of missions as well as this medical mission. All the powers that act for good are needed, but are rendered in many instances abortive by the dreadful drinking-shops."

The Book World.

Excellent Things, edited by J. H. Burridge, is properly designated "a prophetical and practical magazine." The monthly issues are replete with instruction on many themes. (1d. monthly. *Holness.*)

A Handbook for Mothers, by Jane H. Walker, M.D., physician to the New Hospital for Women, is a volume of simple hints on the management of health in anxious periods of life. The care of infants also receives attention. (2s. 6d. *Longmans, Green & Co.*)

Some of our East-Coast Towns, by J. Ewing Ritchie (Christopher Crayon). (*Chelmsford: E. Durrant & Co.*) These are chatty and interesting sketches, dealing with Norwich, Ipswich, Bury St. Edmunds, Chelmsford, Colchester, Lynn, Hadleigh, Maldon, and other places in Essex.

The Autocrat of the Nursery, by L. T. Meade. (3s. 6d. *Hodder & Stoughton.*) A new edition has been issued of this capital book. There are forty illustrations by T. Pym, and they add to the fun and animation of the story. The bright binding marks the book out as well suited for presenting to little folks.

Tell Me the Story of Jesus, penned by Mrs. Elizabeth Day, and pictured by T. Noyes Lewis, is a life of Christ written for the young. We regret to observe that the illustrations, which are numerous, exhibit some of the excesses and unrealities of mediæval delineations of sacred themes. (*Day & Sons*, 2A, *Berners-street, W.*)

The Happy Reader, part III., is "a short cut to the long-vowel sounds." It has been compiled by E. L. Young, and there are pictures for painting by B. D. Clephane. The series have been planned on a rational system, and will materially assist the young in surmounting orthographic and orthoëpic difficulties. (*Simpkin, Marshall, & Co.*)

The Story of Keswick, 1893. (1s. *Keswick House, Paternoster-row.*) Into this neat volume are gathered the principal addresses given at the Conference last July; in most cases the addresses have been revised by the speakers. They constitute an admirable repertory of the practical teaching given at these annual assemblies. There are some good engravings.

In Memoriam: Rev. W. Baker, B.D. Three sermons with short memoir and portrait are given in this chaste booklet. For nineteen years Mr. Baker was the devoted pastor of Ram's Episcopal Chapel, Homerton. Those who knew him will be glad to possess even the slight reminiscences that are here collected. (2s. *Hunn & Berridge*, 46, *Queen Victoria-street, E.C.*)

Tools for Teachers is the title of a collection, extending over nearly 500 pages, of anecdotes, illustrations, legends, etc., for Sunday-school teachers and other workers among the young, compiled and arranged by William Moodie. The book has evidently had much care bestowed upon it. The contents have been derived from very varied sources, and there are useful indices. (*Elliot Stock.*)

Memories of Keswick. A set of six choice views in sepia, by B. D. Sigmund, with Scripture texts, suitable for framing, have been produced by *Mr. Walter B. Wheeler*, 51, *Paternoster-row.* Their artistic finish, as well as the familiar scenes which they recall, will find favour with many friends to whom Keswick has become dear by spiritual and natural associations. (1s. each, or 4s. 6d. the set).

Experience. The new quarterly part of this magazine, the object of which is to enforce and illustrate Scriptural holiness, opens with a biographical sketch of the late Rev. John S. Workman. Rev. G. Armstrong Bennetts writes on "The New Testament and Teetotalism," and Mrs. Hannah W. Smith contributes aids to Bible readings and experience meetings, under the title of "Household Religion." (4d. *C. H. Kelly.*)

The Anti-Infidel Library, edited by H. L. Hastings, Boston, Mass., has recently been enlarged by the addition of a valuable treatise on Witchcraft: is it a Reality or a Delusion? This is part 9 of a series on Spiritualism, largely from the pen of Mr. Hastings himself. Remarks on the Mistakes of Moses, and Was Moses Mistaken? or Creation and Evolution, are other vigorous polemical pamphlets (3d. each; also penny issues. *Marshall Brothers.*)

The Problem of Human Suffering in the Light of Christianity is the latest "Present Day Tract." (4d. *Religious Tract Society.*) The author, Rev. Dr. T. Sterling Berry, shows that suffering is a consequence of sin, and that the evil is, in God's providence, overruled for good, suffering being (1) a preventive and corrective, (2) punitive, and (3) educational and disciplinary. Very properly he also points out that the future is bright with hope of the removal of suffering, through the incarnation and atoning work of the Son of God.

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Joshua and the Land of Promise. By Rev. F. B. Meyer. (2s. 6d.; gilt edges, 3s. 6d. *Morgan & Scott.*) It is not needful for us to do more than announce the publication in book form of the practical chapters on Joshua's character and career which Mr. Meyer recently contributed to our columns. We think the volume will be found to be as acceptable and helpful to the working, warring Christian as any of the Scripture monographs that Mr. Meyer has produced. The special qualities of his writing, simplicity in interpretation, sympathy in feeling, and picturesqueness in style, are fully shown in his latest work, which has, we trust, a blessed mission to accomplish in this permanent form.

The Herald of Mercy is a halfpenny monthly specially prepared to meet the requirements of Gospel workers. Every page is an Evangelistic messenger, and the matter is so arranged that any issue may be cut up for distribution as illustrated tracts. Far and near this arrangement has met with the high appreciation of city missionaries and district visitors. The annual volume (1s.) is a bright book in which old and young will find entertainment and instruction. One purpose pervades the whole, and that is to justify the title by presenting Gospel appeals with urgent emphasis. Biographical sketches and striking incidents, as well as poetical selections, are all employed as feathers for these arrows, and for the illustration of Christian life and duty. The book will, therefore, be welcome in the homes of the people, and as an addition to parochial and school libraries. (*Morgan & Scott.*)

Mary Smith: Schoolmistress and Nonconformist. Vol. 1, Autobiography; Vol. 2, Poems. (*G. & T. Coward, Carlisle.* 3s. 6d. each.) These are deeply interesting memorials of a noteworthy character. Without any adventitious aids to advancement, and in the face of many difficulties, this sturdy self-reliant woman carved her own way in life, and accomplished much good in her day and generation. Coupled with an observant and practical mind, she could wield a ready pen, and the story she tells in these pages is full of good cheer to all who have a stiff battle to fight in society. The poems show good imaginative faculty, a wide range of knowledge, and a burning sympathy with truth and justice. Not the least interesting thing in the biographical volume is the correspondence with Mrs. Carlyle, who evidently recognised in the humble, plodding schoolmistress marks of that true genius which has been described as "an infinite capacity for taking pains."

The Evangelisation of the World—Mr. B. Broomhall's well-known record of consecration to God's work and appeal for Gospel missions, has, we rejoice to say, reached its twentieth thousand. It is designed to show that "in the whole compass of human benevolence there is nothing so grand, so noble, so Christian, so truly God-like as the work of evangelising the heathen," and is very properly dedicated to English-speaking young men everywhere. In the past it has influenced many to a life of devotion; we trust its mission in the future will be still more signally blessed. In view of the revived interest in missions, this book should be earnestly and prayerfully studied. By diagrams and figures the pages emphasise the world's deep need, and by portraits and other illustrations they excite interest in workers who occupy front places in the great missionary host. Mr. Broomhall's work is, in fact, a mine of information, and those who peruse it will lay a good foundation for a sound acquaintance with the great and pressing question of world-wide evangelisation. (Cloth, 2s. 6d.; presentation edition, 3s. 6d. *Morgan & Scott.*)

Messrs. Raphael Tuck & Sons (72, 73, *Coleman-street*) announce some interesting literary and painting prize competitions, open to amateurs and children, in connection with their publications for the present season. In order to compete, it is necessary to buy one of the books or booklets in the list, many of which are valuable volumes, illustrated by well known artists. In the literary division, the competitions include both original compositions and selections; and in that for painting, the copying of illustrations, and, for children, the filling in of outline pictures. Some 3000 prizes are offered, £1000 in money, and others to the value of £1500. Mr. Marcus Stone, R.A., and Mr. Grant Allen are presidents of the judging committees; and the competitions will undoubtedly be of great educational value. "Tennyson's Heroes and Heroines" (15s.) is a beautiful volume for adults, whilst "Told by the Sunbeams and Me" (5s.) is a children's book, with charming pictures. "Pleasures and Treasures" (1s.) is an amusing picture-book for the little ones. "In the Service of the Lord" (1s. 6d.) a booklet, giving a text of Scripture and a poetical stanza for every day in the month, by Helen Marion Burnside, is made very attractive by artistic illustrations.

Mr. Ernest Rickman, Newtown, Handcroft-road, West Croydon, publishes a useful temperance reciter, entitled The Gospel Arrow (2s. 6d. per 100).

Stockwell Orphanage Tracts.—*Passmore & Alabaster.* 3s. per 100.) A series of admirable letter leaflets, setting forth the claims of the institution, and illustrating in varied incident form the Gospel message.

In Memoriam: Sir Michael Connal; A Sermon by Rev. F. H. Georgeson. (*Mackinlay, Glasgow.*) To many this sermon will be of interest as outlining the lessons of the long and useful career of one who faithfully served his day and generation.

Prebendary Webb-Peploe's closing address at the last Keswick Convention is published as a penny booklet, under the title of The Grace of God. (*Marshall Brothers.*) It was a strong utterance, and those who help in circulating it may be assured of good results.

Pope or Queen? The Allegiance of Roman Catholic State Officials. Mr. Edward Littleton, hon. secretary of the North Sussex Protestant Parliamentary Council, gives in this pamphlet his correspondence with the Lord Mayor, and practical comments thereon. An appendix presents correspondence with Mr. Chamberlain. (1d. *W. Wileman, Bouverie-street, E.C.*)

The Illustrated Handbook of Western Australia (*P. Callaghan, jun.*, 134, *Swanston-street, Melbourne*) contains a great variety of information concerning the resources of that colony, mineral, pastoral, and agricultural, also interesting particulars of the pearl-fishing and jarrah-timber industries. An attractive feature is a series of views of the chief cities of Australia and illustrated reminiscences of early Melbourne.

BOOKS RECEIVED.

From *Wells, Gardner, Darton, & Co.*—Rex Singleton. By Mrs. Lysacht. 2s.

From *Oliphant, Anderson, & Ferrier.*—Princeton Sermons, chiefly by the professors in Princeton Theological Seminary. 5s.

From *Hodder & Stoughton.*—The People's Bible—Vol. XXI., John. By Joseph Parker, D.D. 3s. The Bairns; or, Janet's Love and Service. New edition. 3s. 6d. The Autocrat of the Nursery. By L. T. Meade. New edition. 3s. 6d.

POST CARDS.

GREAT MALVERN.

Solemn and sweet were the echoes of the farewell hymns on these ancient hills last Sunday, at the conclusion of the Y.M.C.A. open-air services. Rev. Walter Bradbury assisted, whilst preaching in a neighbouring parish church, and concluded with an address on the first open-air service mentioned in the Old Testament, Nehemiah viii —"Go your way, eat the fat, and drink the sweet, and send portions for them for whom nothing is prepared; for the joy of the Lord is your strength."

TENT WORK.

A good work has been accomplished at Cubitt Town in a large tent erected by the North-East London Gospel Mission. The meetings were continued twice daily for four weeks, and were principally taken by Mr. R. Spragg. The Lord has graciously owned the Word, and about one hundred have professed conversion. All ages have been blessed, from the children to the hoary head. The Mission is being continued nightly in the Assembly Hall, Glengall-road. A large number sat down to "thanksgiving tea" last week, and cheering accounts were rendered and powerful addresses given.

MANITOBA.

I regret that I have not had time to write to the kind friends who have sent to my address parcels of Christian literature. I trust they will accept this intimation that it has all been carefully distributed. Some of it has gone to our hospital, where it is gladly received by the matron, who gives it to those of the patients who can read. Some has been found helpful in Gospel temperance work, and the rest I have sent to country missions and to a devoted worker, who gratefully used it in his gaol visits. Every card, text, book, or paper is thoughtfully used. All such messages are much needed in this country, where waifs and strays from the "Old Land" abound. Annie Davidson.

Box 365, *Brandon.*

ST. LAURENCE'S CHURCH, BIRMINGHAM.

A successful fifteen days' mission has just been conducted in the above church by Rev. Dr. Morris, of the Church Parochial Mission Society, which has resulted in the conversion of many, and the consecration of many more. It was indeed a blessed sight when the believers, who were able to attend an afternoon consecration meeting, "lifted their hand unto the Lord," in token that they were willing to be henceforth fully consecrated to Jesus, and that they there yielded themselves unto Him. The population of the parish is formed of the lower social strata, and it is exceedingly difficult to get them inside a place of worship, but a band of earnest workers went out night by night, with the result that many were prevailed upon to attend the services, some of whom found peace and joy in trusting Jesus. To God be all the glory. Mrs. Morris's labours among the women were much blessed at the afternoon meetings. W. H.

THE LONDON AUXILIARY of the United Kingdom Alliance has forwarded a resolution to each member of the Cabinet, urging that the Veto Bill should be assigned a first place in the Session of 1894.

The Christian.

☞ It is particularly requested that all letters relating to business matters should be addressed to the *firm*, Messrs. Morgan and Scott, and not to individual members. Communications for The Christian should be addressed to the Editor, 2, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of Rev. James Stalker, D.D., of Free St. Matthew's, Glasgow.

Death has, during the week, removed two Christians who will be widely mourned in the circles of earnest evangelistic endeavour. Mr. Robert Paton was a man of noble purpose and vigorous action. Sir S. A. Blackwood, in a position of high official responsibility, witnessed for Christ with noble consistency. Both these devoted men have frequently been introduced to our readers as "helpers in the war" of God. To many minds the serious question is, who is to follow these leaders, to fill their places and emulate their zeal?

At the Baptist missionary meetings, held this week at Reading, Mr. W. Payne, of Upper Clapton, opened an important subject of conference by a paper on "The Duty and Privilege of the Young in Relation to our Foreign Missions." It is an encouraging sign of the times that so much attention is being paid in Christian circles to the young. The Divine power lying latent in believing children ("for of such is the kingdom of heaven") is an unknown quantity of measureless extent, which, if no longer neglected, discouraged, repressed, may revolutionise missionary enterprise no less than electricity is revolutionising our social and commercial life.

He who has set his glory above the heavens has, out of the mouths of babes and sucklings, ordained strength, that He may still the enemy and the avenger. In that millennial day when "the wolf shall dwell with the lamb, and the leopard lie down with the kid, a little child shall lead them; . . . and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den." When the duty and privilege of the young in relation to foreign missions becomes a primary subject in the education of Christian children, so that they grow up with a burning love to the souls of the millions of heathen children, the stilling of the enemy will be near at hand.

A correspondent wisely says:—"I don't think any matter is more important at this crisis of the Church's history, than to get people off the lines of depending upon ministers and special services to win souls. If the unused thousands of Christians were awakened to their personal responsibility, a glorious harvest would be gathered this winter. So far as I can find, people are longing to live and work for God, and the salvation of the unsaved; but the *Quietist* spirit has got hold of so many good people, and there needs to be a great awakening."

We commend the following five passages from the Gospel of John, the Seer of the visions in the Apocalypse, to the consideration of our readers:—

ii. 22.—When therefore He was risen from the dead his disciples remembered that He had said this unto them; and they believed the scripture, and the word which Jesus had said.

xii. 16.—These things understood not his disciples at the first; but when Jesus was glorified, then remembered they that these things were written of Him, and that they had done these things unto Him.

xiii. 19.—Now I tell you before it come, that, when it is come to pass, ye may believe that I am He.

xiv. 29.—And now I have told you before it come to pass, that when it is come to pass ye might believe.

xvi. 4.—These things have I told you, that when the time [their hour] shall come ye may remember that I told you of them.

In each of these cases the Lord Jesus spoke of events then future. The object of the prediction was not to lead his disciples to inquire how or when it should be fulfilled; but that when it came to pass they might remember, believe, be prepared, forewarned, forearmed. Is there no lesson in this for us as to the purpose of prophecies yet unfulfilled?

Many hostile criticisms of the Bible arise from imperfect knowledge of the Book and its story. Therefore, we welcome such a ministry of instruction as is now being exercised by Rev. James Neil, formerly incumbent of Christ Church, Jerusalem, in his "Talks about Palestine," with dioramic illustrations. After a long stay in Brighton, Mr. Neil has come to London, and from Monday to Friday next week, will describe Eastern life and manners in the Bickersteth Memorial Hall, Hampstead. One who has attended Mr. Neil's lectures says they are at once "a strong and original defence of Scripture inspiration, of a kind interesting enough to draw even outsiders to hear, and a course of very thorough Scriptural teaching on true Evangelical and Protestant lines." Other localities will be visited during the winter months, of which announcements will be made.

In the October issue of *The Wesleyan Methodist Magazine*, the editor, Rev. W. L. Watkinson, examines "the Labour Church" on its own profession, and finds it sadly wanting in the light of the New Testament standard. He exposes the essential narrowness of the conception, and shows that the religious element is a minus quantity in the organisation. In the hymnal of this church "the name of Christ is not once mentioned; neither is there any expression of the sorrow and strife of the soul, no contrition for sin, no longings for goodness. The book is full of martial lyrics chiefly directed against tyrannical capitalists and kings!" Mr. Watkinson concludes, and, we think, with ample reason—"The Labour Church will, in all probability, follow the Chartist Churches into the limbo of extinct organisations; but the Church of Christ speaking words of spirit and life into the hearts of the people, abideth for ever."

In the journal of that holy man of God, John Woolman, occur a few sentences which are of permanent beauty and worth, which we will quote. The Journal is all precious, but we take only a few scattered words:—

"Feeling the spring of Divine love opened, and a concern to speak, I said a few words in a meeting, in which I found peace." "We were taught by renewed experience to labour for an inward stillness; at no time to seek for words, but to live in the Spirit of truth, and utter that to the people which truth opened in us." "Through the goodness of the Lord we oftentimes experienced his heart-tendering presence among us."

Among his last words were the following, which he spoke to a friend who was weeping for him:—

I would rather thou wouldst guard against weeping for me, my sister; I sorrow not, though I have had some painful conflicts, but now they seem over, and matters well settled; and I look at the face of my dear Redeemer, for sweet is his voice, and his countenance is comely.

Mr. J. Vernon Bartlet, of Mansfield College, Oxford, contributes to *The Expository Times* an article on "Alexander Vinet, a Pioneer of the Nineteenth Century," which is characterised by much of philosophic insight and great sympathy with Evangelical truth. He regards Vinet as a leader in harmonising the contending theories of various schools of thinkers, as a voice to the cultured despisers of religion, as a writer who "restored religion afresh to the language of literature, and as a Biblical or exegetical theologian before his age."

The Vinet whose breadth of view and large humanity made his criticisms welcome to the *littérateurs* and thinkers of his day, was an eminently sane Christian, and no fanciful enthusiast. At a time, then, when the exact type of Christianity to be approved is often a matter of some doubt to even pious souls, the spirit of Alexander Vinet may well be recommended to thoughtful Christians everywhere.

Brunswick Chapel, Upper Berkeley-street, W., which has of late, under the care of Dr. Bullinger, become an Evangelical rallying point and a centre of Protestant testimony, is about to pass into the hands of the Church Army. This is a cause of surprise to many, and among them the incumbent and trustees, whose hopes that the expiring lease would be renewed have been utterly disappointed. In a letter to his congregation, Dr. Bullinger remarks of this passing away of an Evangelical church in the West End, that "it would be a public loss at any time, but in the present crisis in ecclesiastical affairs it is nothing less than a calamity, far outweighing and overshadowing our own personal loss and inconvenience."

The census report continues to yield to readers some strange and admonitory facts; thus, it appears that we have 28,000 wives who are only fifteen years of age, and 169 widows of that tender age. These youthful marriages are contracted by the poorest of the people. Wisdom would say, "Wait until the constitution is fairly fixed and until you have at least enough to live upon decently." On the other hand, the selfishness of young women in the middle classes, who will have a husband with a good income, or else live amid the comforts of their father's home, is deserving of severe blame.

The census shows that we have 97,000 lunatics in England and Wales, of whom 51,000 are women. How far the cause of this excess of women over men is due to influences

which touch women alone does not appear. That the pressure of poverty tells most hardly on them it is easy to believe. The monotony of a woman's life also has a bad influence, for whatever the husband's hardships may be, he has the companionship of his fellow-workmen, the stimulus of labour, and the advantage of change between home and the workshop. We believe that the instances of lunacy among women in the thinly-populated districts of Canada are very numerous, owing, it is supposed, to the women's lonely life. The dreadful influence of drink is never to be overlooked when insanity is concerned.

Mr. William Tallack, of the Howard Association, writes to *The Times* one of his thoughtful and interesting letters on English prison administration, in which he acknowledges, to the credit of the chief prison authorities, and especially of General Sir E. du Cane, that our "English local gaols (as distinguished from the convict prisons on the associated system) are, mainly through their general retention of the separation of prisoners from corrupting intercourse with one another, unsurpassed in the world for their management and discipline." Mr. Tallack is of opinion, however, that even in these prisons, there are certain important points in which they may be greatly improved. He pleads for a larger staff of warders, and also for a more generous retiring allowance to them, one somewhat more in harmony with the allowance to policemen.

Mr. Tallack's observations on prison labour and on its competition with the labour market are very valuable. "Even prisoners," he says, "have their own rights of labour and even competition up to a certain point. They had those rights before they entered gaol, and they are inalienable." He thinks it is especially important

to remember that, with any moderate variety of work, prison labour can only compete with free labour to an almost infinitesimal extent. There is only one prisoner in English gaols to about every 2300 of the outside population. So there can never be any serious danger of injuring the outside worker by local gaol occupation for short-term prisoners.

The visits in several prisons of one or two lady visitors, who instruct the female inmates, are said to be very useful; but the system needs encouragement and extension. The case of persons sent to gaol for "contempt of court" needs more attention; some discrimination is required in passing sentence on men whose wives have run them into debt without their knowledge and also destroyed the County Court summonses. There was no contempt of court, as the men knew nothing of the debt nor of the summonses till they were arrested. It is in dealing with points like these that volunteer inspectors like Mr. Tallack, men of experience and wide information, can do so much to remove anomalies, to correct injustice, and to hold open before men the door of hope. Our magistrates and judges may be just, and our prison officials, from governor to warder, humane, but all are the better for the friendly visits of the representative of the Howard Association to the prisoners in gaol.

Professor Jowett, whose name has figured so prominently during the past generation in theological and academical controversies, has now passed "within the veil." The Master of Balliol combined with great mental endowment much strength of purpose, and these were not the least admired by those who most decidedly disapproved of the causes which brought them into exercise.

[0015]

Shaky Preaching.

BY DR. THEODORE L. CUYLER.

I have heard of a Scottish congregation who presented their minister with a sum of money and sent him off to the Continent for a holiday. A gentleman just back from the Continent met a prominent member of the church and said to him, "Oh, by the bye, I met your minister in Germany. He was looking very well; he didn't look as if he needed a rest." "No," said the church member very calmly, "it was na him, it was the congregation that was needin' a rest."

Against what particular style of minister this sharp shot was aimed I do not know, but there is a certain type of preaching from which any intelligent congregation might well seek to have a long vacation. It is what may, in homely phrase, be described as *shaky* preaching. The minister, if he belongs to any Apostolical succession, is a successor of Thomas the Doubter. He spends his week in a sort of twilight atmosphere, groping about in the company of writers who are a compound of speculation and scepticism, and who claim to be the representatives of "advanced thought." The poor man may be afflicted with a natural tendency to doubts and indecision in spiritual matters, and instead of selecting books that would confirm his weak faith, he chooses those that unsettle him all the more. He dives into some of the latest issues of "conjectural criticism," and pores over them until he not only rejects the traditional authorship of many of the books in his Bible, but he is doubtful if his Bible is really the supremely infallible Word of God after all. He looks at it as "through a glass darkly." Instead of grasping its grand vital truths firmly, and building his pulpit-work on them, he gropes about among the mysterious things which "belong unto God," and he puzzles his brains with that which is too deep for any mortal man to fathom.

That glorious tonic preacher, Dr. Maclaren, of Manchester, says that every minister "ought to burn his own smoke"; but the shaky minister prefers to live in the smoke of his own doubts, and envelopes himself in the superadded mists of other men's unsettling speculations. Instead of keeping his feet firmly planted on the everlasting Rock, and attempting to draw everybody else up on to that Rock, he is constantly venturing off upon the shoals and sand-bars. "I suppose that you know all the reefs and shoals and sunken rocks on this coast?" said a passenger to the captain of a coasting steamer. "No," replied the sagacious captain, "I do not pretend to that, but I *do know where the deep water is.*" It is a thousand pities that every minister of the Lord Jesus Christ has not sense enough to imitate that wise shipmaster.

When the minister who has spent his week in the unwholesome atmosphere of human speculations and reckless Biblical criticisms, and "oppositions of science falsely so called," enters his pulpit on the Sabbath, he is completely hamstrung. He comes before his congregation, who have had their own share of difficulties and doubts and temptations and trials. They need to be fed, and with the veritable bread of heaven, and not to be put off with the hard "stone" of human quarrying. They have troubles enough of their own without listening to their minister's troubles about "inspiration," or about "evolution," or about "the existence of sin in God's world," or any other abstruse questions. Instead of being unsettled, they want to be confirmed and strengthened, and helped to fight the battles of daily life with a more vigorous faith and a brighter hope.

The man who has not spiritual backbone enough to stand up straight and deliver the mighty message which the Holy Spirit has given him, and to deliver it without any trembling of his knees or stammering of his lips—such a man had better doubt whether God Almighty has ever called him into the pulpit at all. "The prophet that hath a dream, let him tell a dream, and he that hath my Word, *let him speak my Word faithfully.*"

The ministers of the Lord Jesus Christ, who not only draw their fellow men around their pulpits, but draw souls to the Saviour, are men who, like Spurgeon and Simpson, and Maclaren and Newman Hall, and Phillips Brooks and Moody and McNeill, have a clear conviction of vital spiritual truth and a firm courage in proclaiming it. The theological seminaries—in all our Evangelical denominations—who turn out well-rooted, well-grounded, spiritually-minded preachers of the everlasting Gospel, will preserve the confidence of the churches. Strong winds that blow down ill-rooted trees may be expected in the religious as well as in the natural world; but the men who are stoutly enough vertebrated to stand up against a cyclone, are the men whom God wants in his pulpits in these days. As for the whole tribe of shaky preachers, let them be granted leave to enjoy a perpetual vacation.

FROM DR. PARROTT, HANKOW.

Writing from Hankow on August 7, Dr. Parrott says that the Chinese authorities have treated the recent murder of Swedish missionaries at Sungpu as a matter of little moment. "They are only Swedes, and Sweden cannot come to China without warships!"

He proceeds: "The foreign residents here, in Shanghai, and other ports, are very indignant at the behaviour of the local and provincial officials, and are urging the Western authorities at Pekin to take the matter up. What will be the outcome of it, who can say? The Shanghai authorities take a strong view of the case, and think the time has come to teach the rulers of China a severe lesson. They issue proclamations in our favour, promise to protect foreigners, and profess to be sincere in it all, but practically they treat us as they did thirty or forty years ago.

"To-day is a day of special prayer amongst the missionaries all over China, that God may be pleased to turn the hearts of the rulers of China from this continued persecution. It is feared that the whole question of foreign residence in China is approaching a crisis. Our trust is in God.

"Early in October, we are hoping to continue our journey up the Han to Shensi. Since the recent disturbances in this province, the hospital attendances have somewhat fallen off. It is generally known that the official class hate us, and many of the common people are afraid to have much to do with us, lest their oppressors should come down upon them for it. One poor fellow who carried water for the two murdered brethren at Sungpu, has been seized by the officials and punished, simply for giving assistance to the foreigners, notwithstanding the clause in the treaty that natives are allowed to enter into the service of foreigners, and to become Christians. The poor fellow has had a long iron rod passed through his chest (just beneath the clavicle) and is fixed to a post or wall. The actual men who committed the murders, and those who urged them on, are still at large. The people on the streets are saying: 'Oh, it does not matter about killing foreigners: the Viceroy only laughs at it.'

"Our little Reggie has had a bad attack of malarial fever, which has left him very weak. Mrs. Parrott has kept fairly well, but the boys are not like the same we brought from England. I too have had occasional attacks of fever; but we thank the Lord for a joyful spirit."

Life in Christ.

By Rev. DAVID MacEWAN, D.D.*

The most effective method of promoting united action and brotherly affection among different denominations, and one which the Evangelical Alliance has kept ever in view, is by strengthening the force and elevating the tone of their common spiritual life. Death means disintegration; life means cohesion and unity. A living body has many members and organs, which differ widely in their structure and functions, yet by the cohesive and unifying energy of a common life they are made one in action and sympathy.

Living things have no doubt the faculty of fighting, but the fighting arises from diversity and antagonism in the objects for which they live. Life in Christ, however, is so essentially a unity, both in its nature and aspirations, that it makes all who possess it, truly, and in the deepest sense, one in Him. The profession of a common creed may give union among Christians like that of soldiers marching under one flag, or the members of a family dwelling under one roof; but this gives union of a higher kind, the union of heart with heart, and spirit with spirit, linking all together in one chain of love, and by the life-throb of a common sympathy. And as "the life is more than meat, and the body than raiment," so this life in Christ is more than the intellectual food of Christian dogma, and its testimony before the world for Christ greater and better far than the mere outward robe of denominational zeal.

No one can read the words of our Lord without being impressed with the frequency with which He alludes to the giving of life to his people as the grand object of his mission on earth, and with the remarkable language in which the life is described by Him. He had come, He tells us, that we "might have life, and might have it more abundantly." He describes it as "eternal life." He speaks of himself as "The Life," and again as "The Resurrection and the Life." And He declares that they who believe in Him "shall never see death," and that "whosoever believeth in Him, though he were dead, yet shall he live, and whosoever liveth and believeth in Him shall never die." The language of the Apostles, too, is not less remarkable and expressive. For they speak of it as "newness of life," the life of those who are "risen with Christ," who are "quickened together" with Christ, who "live in Him," and who are so raised up together with the risen Saviour, that they "sit together in heavenly places in Christ Jesus."

Who can grasp all the fulness of meaning and greatness of privilege that such language conveys? It is sometimes asked, "Is life worth living?" and in the loneliness, and weariness, and hard toil of this earthly life, one is not surprised at the question; while much has been said about it neither wisely nor well. But here is life surely that is worth living, worth aspiring after with our whole hearts, life in blessed union with the living Christ, the only life worthy of the name, life that satisfies all the longings of the human soul, that lifts above all the aches and griefs of the human heart, that removes all sense of loneliness and isolation from the human spirit, that illumines the obscure, transfigures the earthly, binds together in one blessed unity the past, present, and future, the distant and the near, and that opens up to man the only perfect consecration and development of his whole nature.

There are three words I would associate with life in Christ; and all I have to say may be comprised in explaining the sense in which they apply.

NEWNESS OF LIFE.

The first word is *newness*. It is a new life. No doubt it is so in a sense, we all understand, in giving rise to new experiences, new hopes, new desires, new joys. The man feels as if walking in a new world. "Old things pass away, all things become new." Everything wears a new aspect, but the change is not in the things but in himself, not in the world without but in the life within. And his case may be compared to that of a captive prince, who, though a prisoner, is for the time the occupant of a palace, through whose halls and gardens he can walk freely, its servants waiting upon him, and its adornments delighting his eye, but with the consciousness of being still a prisoner liable at any moment to be called forth to die. But suddenly the dynasty is changed: the captive prince becomes the rightful king. And though servants, halls, and gardens remain the same, they wear entirely a new aspect, and what spoke to him before of degradation, captivity, and peril, speaks to him now of liberty, safety, and kingly joy.

So is it with the man who lives anew in Christ. He is delivered from condemnation; in Him he is restored to God's favour, adopted into God's family, emancipated from the old life of sin, with its captivity and wretchedness, and lives anew in holy alliance with truth and righteousness, and in blessed union with God Himself.

This, however, is not the most important phase of the newness that belongs to life in Christ. The important fact is that it is *resurrection life*. It is neither the prolongation nor even the purification of a life we already possess; nor is it the mere resuscitation or revival of an old life such as we had in Adam before the fall. It is new in the sense of being a direct participation with Christ in his risen life. When Christ said "I am the resurrection and the life" He did not refer to what He shall be to his people at the last day, when He shall raise them from the dead, but what He is to them now; and when the Apostle speaks of our being "raised up together with Christ" and of being "partakers with him in his resurrection," he means that we are united with Christ in the very life which He secured for Himself through his resurrection from the dead.

It is a new life which has come into conflict with death and has triumphed over it, life which springs out of death, which the iron teeth of death could not crush, and which rises all the more into strength and vitality—that its joy is that of conquest and victory over death's power. We die with Christ on the cross, die in the spirit of our old nature; we see in Him the doom which our sins deserved, and accept it as it falls on our divine Substitute and yet through this very death we attain to newness of life, for Christ is also our resurrection. He lives and we live also, partakers with Him in his death and partakers with Him also in his resurrection from the dead.

LIFE IN CONTINUITY.

The second word I would associate with life in Christ is *continuity*. It is a continuous life; passing through different stages and transitions, but in all its essential elements of experience without interruption or end.

Although we as Christians are not exempted from physical death, two things must be obvious. It is impossible, first, that a believer can die precisely in the same sense in which the impenitent die. They die under the curse, under the penalty of unpardoned sin, but in the case of believers sin is abolished and the sting of death taken away. It is equally impossible that a believer can die precisely in the same sense in which Christ died. Though not a sinner He died in the room of sinners. He endured the penalty of our guilt, was made a curse for us that we might be delivered from the curse, his whole life on earth being a combat with death that He might make his people victorious over death's power. But the combat is past; the curse is abolished, and, therefore, in the experience of believers, dying can be no more in its old sense death. There is life in Christ which cannot die, whatever may become of the mortality of the body. Meanwhile, our life is hid with Christ in God, realised only by faith, and perhaps through many a hard struggle; but from its beginning in conversion till its consummation in glory it is one continuous life. Changes may come, times of special blessing or special trial, seasons of revival and of partial decline; there may be battling with care and difficulty, and experience of sorrow and joy, but our life in Christ in all its essential elements of security and blessedness remains the same. What men call death is not an arrest of progress, but only another step in the march of a life that can never die. It is a sweet transition. It is "to depart and to be with Christ, which is far better." It is to lose nothing of the life of the soul that is worth retaining, but only what encumbers its activity, hinders its purity, retards its progress, and mars its joy. It is not death, but life.

FELLOWSHIP OF LIFE IN CHRIST.

The third word I would associate with life in Christ is *fellowship*. It takes all lonesomeness out of life, by bringing us into precious spiritual fellowship with Christ and all that are truly his. We know how this fellowship of life in Christ was powerfully shown in the conduct of the Apostles as soon as they were assured of his resurrection from the dead. From that hour He lived in their sympathies with a Divine force they had never felt previous to his dying. There was a communion of spirit with Him, a companionship of life, that raised them superior to all fear and danger, and made them regardless of the world's frown in witnessing for Him as their Lord and Saviour.

The transition of our Lord into the heavenly world is not only the best of all proofs of the reality of that world, but it tells also of a Friend there in whose resurrection life you may find solace and companionship amidst the most desolating bereavements, since it proclaims that in being gathered from you, the friends you most love are not lost to you, but continue to live in Him in that world of glory into which He has passed, yours and theirs, the resurrection and the life to both, and a bond of living fellowship betwixt them and you. You may speak of them as "departed," yet nothing is betwixt them and you but a thin veil which a little illness or accident may at any moment rend asunder. They live the same new and continuous life in Christ as yourselves.

WANTED, LIFE MORE ABUNDANTLY.

And now, if you desire more unity in our churches, more brotherly love, more earnest effort, more faithful witnessing for Christ, more thirst for saving souls, more power to do their proper work, what above all things should you seek and pray for? Is it not that they may have more of the life that is in Christ? And if the churches of our day were only to go forth, permeated with the life that is in Christ, and true to that spiritual mission which the living Christ has committed to them, we should soon behold denominational differences forgotten, the whole world conquered for Christ, and all tribes and nations made one in Him.

* Notes of an address at the Evangelical Alliance Conference at Dublin.

"IF THOU HADST KNOWN!"

"When He beheld the city He wept over it, saying, If thou hadst known . . ."—Luke xix. 41, 42.

"If thou hadst known!" so spake the Saviour Lord
To those who spurnèd his life-giving Word,
As o'er Jerusalem his tears were poured—
"If thou hadst known!"

"If thou hadst known!" heaven-chosen, favoured race,
What meant the lifting on thee of his face,
Thou could'st not have despised such wondrous grace,
"If thou hadst known."

Lord, make us know, "while it is called to-day,"
The things that to our peace belong, and may
We never hear Thee, sorrowing o'er us, say,
"If thou hadst known."

Salvation seeking only in thy cross,
May those eternal things our hearts engross,
For which we surely must count all things loss,
Did we but know.

Though now at best we know Thee but in part,
Yet all we can receive of what Thou art
Do Thou reveal to each believing heart,
That we may know.

And suffer not that in dark hours of pain
We doubt that Thou wilt turn all grief to gain,
And move Thee, Friend so faithful, to complain—
"If thou hadst known!"

For when we reach the presence of the King,
"The half hath not been told," our hearts shall sing,
Such joy had borne us as on eagle wing,
If we had known.

Shanghai. Alice Jane Muirhead.

THE SECOND COMING OF CHRIST.—A conference on this theme will be held in Morley Hall, Y.W.C.A., Regent-street, W., on Thursday and Friday, October 12 and 13, when various important aspects of the subject will be treated by Rev. John Wilkinson, Dr. Neatby, Revs. A. Wilkes and F. B. Meyer, Mr. T. Shuldham Henry, Dr. McKilliam, and Mr. J. H. Burridge.

MISSIONARY PENCE ASSOCIATION.—Readers of our "Donation List" will have noticed that this useful aid to missions continues its good work. Its success is only limited by the number of its members and subscribers. The Association assists the funds of a dozen or more societies monthly. As its aim is to secure contributions of one penny weekly to foreign missions, it affords the means whereby those who cannot give largely may still help forward the great work of preaching the Gospel to every creature. Contributions received, or full particulars supplied by, the hon. sec., Mr. J. Jackson, 186, Aldersgate-street, London, E.C.

[now]

Canon Bell on the Bible.*

My subject is "The adaptation of the Bible to the moral necessities of fallen man." Assuming that God is a God of mercy and grace, there is an antecedent probability that He would give to man a revelation of his character, and of the feelings with which He regards his creatures.

Apart from revelation, I am able to discover that God is. There are everywhere evidences of a designing mind, not only in suns and systems that garnish the heavens, but in the humblest daisy that blooms on the sod, and in the tiniest insect that dances in the sunbeam.

The conceptions of the Almighty which reason, even at her best, is capable of forming, are indefinite and unsatisfactory. God allowed man to try to discover his attributes and perfections; gave him time and opportunity enough to prove what he was able to attain to without a revelation. And it was proved that "man by wisdom knew not God."

Then as regards civilisation, and the arts that wait upon her steps, Greece and Rome attained an excellence still held up as the unrivalled model of perfection. But philosophy, with all the splendour of her discoveries, was never able to banish polytheism from the earth; and amidst all the beauty and genius of the Pagan world there remained the terrible spectacle of gross idolatry, accompanied by moral degradation. Plato and Cicero—men so greatly in advance of their age—were themselves forced to acknowledge that the light they possessed was utterly powerless to control the evil passions and the corrupt practices by which they were surrounded. This is

HUMAN NATURE AT ITS BEST ESTATE.

Without a revelation we could not worship the Lord God He demands to be worshipped; we couldnot approach Him with confidence, or be certain that He would accept the homage we offer. It was absolutely necessary that there should be some communication from God to fallen man, to meet our ignorance and supply our needs.

Such a communication our Father, mindful of their wants, compassionating their ignorance, has given to his children. "God, who, at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." God used men as instruments to convey his truth to men. He might, had He so pleased, have given his communication direct from heaven, as when He gave the Ten Commandments. Employing no mortal pen whatever, He might have been his own historian, his own prophet, his own evangelist, and completed without human intervention the whole Bible from Genesis to Revelation, and then set his own seal on the Sacred Canon. But it pleased his infinite wisdom to reveal his counsels in another manner. He made inspiration

THE COUNTERPART OF THE INCARNATION.

As in "the Word made flesh" we have, without encroachment of the one nature on the other, without confusion of the persons, very God and very man, so in the inspired Scriptures we have a book, every passage of which is truly human, and yet every sentence of which is truly Divine. Holy men spake it, but they spake and wrote it as they were moved by the Holy Ghost. And just as when God sent the Word Incarnate into the world, He sent Him, not in the likeness of an angel, nor clad in the robes of glory, but in the likeness of sinful flesh; so when He sent the written word into the world, He did not use an angel's hand to indite it on leaves gathered from the tree of life in the Paradise above; but men were his scribes, and they wrote the Spirit's inbreathed words with a reed from the Jordan on papyrus from the Nile.

Now, if, as we find, the Bible is a revelation from God to man, then it is only natural to conclude that it provides for all his moral necessities. And it does so—for first, *it is adapted to his mental faculties.* It abounds in the information which he needs. It contains a history of the world from the beginning; throws light on the creation and the genesis of man, on his temptation and fall, on the peopling of the earth, the progress of nations, and the rise and destruction of the mighty empires of the world. As a book of history alone, the Bible is invaluable, and reveals God as the God of nations, by whom kings reign and princes decree justice.

Again, *the Bible is adapted to man's imagination.* Where is the imagination

SO STIMULATED AND SATISFIED

as in the Bible? What sublimity in the Book of Job, what grandeur in the Prophets, what beauty in the Psalms, what glory in the visions of the Apocalypse! The sacred writers have the profoundest sympathy with nature; they not only transfuse their own life into the landscape, but they discern how much of the living God is there—that "his tender mercies are over all his works," and in manifold wisdom He has made them all. We hear God's voice in the thunder, and the sea. We see his tenderness in the lilies of the field, his love in the fowls of the air. The great masters of painting have found their noblest subjects in the Bible; and the great masters of music have there discovered subjects suited to their loftiest strains. Here the artist, whether he be one who appeals to the eye or ear, has found themes more sublime than any in any other book, and he has accounted them worthy of the highest efforts of his pencil and of the sublimest conception of his muse.

The Bible is adapted to man as a reasonable being. It exhorts us to discern things that differ; to prove all things; to be men in understanding; and tells us that it speaks to us as wise men, and that we are to judge what it says. It has no dread of criticism. It challenges inquiry. It fears no test. It shrinks back from no ordeal. It employs argument, logic, comparison, inductive inference. It invites man to make use of the highest exercise of his reasoning powers. In the statements of this Book there is much to test his faculties of reasoning and research, his ability for argument and comparison; and it is a fact that the very noblest minds have found congenial work in expounding its meaning and elucidating its truth.

The Bible is adapted to man in his consciousness of guilt, and his craving after some remedy to soothe the stings of conscience. Man, as a moral creature, cannot stifle his sense of sin. He knows himself to be a sinner, and there is a conviction in his heart that the punishment of sin is righteous. There are, indeed, some who, to use the graphic words of the Apostle, are "past feeling." There are those who have sinned so long and persistently, who have resisted light, struggled against conviction, that their conscience is seared as with a hot iron. But these are exceptions to the rule; and it remains a great truth that man, as a moral creature, cannot wholly stifle his sense of guilt. The heathen, who had no revelation of God's righteous law, felt this, and their heart craved after a remedy. Hence they cried: "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt-offerings, with calves of a year old? Will He be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" This was

THE CRY OF THE TORTURED HEART,

and hence the altars that were raised, and the victims that were slain. The cry arose from a blind and unconscious feeling that sin must be atoned for, and an offended God must be appeased. The Bible alone can meet our fears, pacify conscience, and silence its still, small, but very powerful voice, because it solves the question, "How can man be just with God?" It reveals to us the Son of God leaving the bosom of the Father, and coming forth in our nature to fulfil the requirements of a broken law, to satisfy its penalties, and by his obedience unto death, even the death of the cross, to reconcile us unto God. Let us receive, on the authority of its undoubted testimony, the great facts of the incarnation, the obedience, the sufferings, the death, the resurrection of Christ; and the great work of Atonement becomes a matter of reasonable belief. The law of God is honoured, the Lawgiver and Judge can consistently act as the Father and the Friend.

But the Bible, while it deals mercifully *deals terribly and justly with sin*, not glossing over the evil of it. Other teachers deal gently with sin, because they have no real remedy for its wounds. They can heal but slightly, and therefore they are careful to wound but slightly. But the Bible probes the sore to the quick, because it possesses an adequate remedy. It does not fear to magnify the holiness of God, and to paint in the darkest colours the depravity of man, because it reveals a Mediator who has reconciled us unto God, a Daysman who can lay his hand on both, and a Holy Spirit who can sound the heart.

These and other similar truths are taught us, not as theories or speculations, not as matters for controversy, but as tremendous verities, the issues of which are life or death everlasting.

Again, *the Bible meets man's necessities in his aspirations and hopes.* Man feels that his moral and social condition is not what it ought to be. His life is vanity. He is ever promising happiness; but, like the child who would fain grasp the rainbow, or lay hold on the moon, he is doomed to disappointment; he never finds the object of his search. His desire is for progress; and he is always looking forward to a better time coming, when ignorance shall give place to knowledge, and poverty disappear, unrighteousness be a thing of the past, and disease be eradicated from the frame. And how is all this to be brought about? How is this reign of righteousness to be introduced? Through better government, we are told; through more equal laws; through sanitary reforms; by the spread of education; or through an equal distribution of property among all. Social reforms that banish poverty, and wrong, and oppression; sanitary reforms that will put an end to sickness—these are the aspirations of men; but these, despite the progress of science and the advance of civilisation, are perpetually baffled and disappointed. There remains

A BARRIER AGAINST HUMAN HOPES

which no reforms can remove. It is not poverty, or disease, or over-population, or imperfect legislation, that is always baffling man's hopes of a perfect world. These are but *symptoms*, and for symptoms only do human philanthropists and politicians and philosophers prescribe. *The real disease is sin.* For this neither philosopher nor politician can prescribe. This lies at the root of all moral and social disorders. All attempts to make the world happy without making it holy are fruitless and abortive. So long as man labours to ameliorate the world, without any reference to God and his revealed will, he is making bricks without straw; he is doomed to disappointment. The Bible alone explains the groaning and the travail of creation, the reason of a world out of course, telling us how the creature became subject to vanity, and pointing us onward to "that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ."

Surely the Bible is adapted to man as a being a part of whose nature is hope, and opening to his gaze "bright scenes surpassing fable," the very prospect of which refreshes his soul with foretastes of the glory to be revealed. I would ask only

ONE QUESTION OF THE SCEPTIC.

Take this Book away from us, and what will you give us instead? Can you give us anything better? Let us have this new Bible. You are bound if you rob us of the old to give us a better. Remember that you who deny its inspiration, question its facts, throw contempt on its doctrines, owe everything you are and have to it. In it you have nobler morals, a purer creed, a clearer light, a higher life, and loftier faith, than was ever known in lands, however civilised or cultured, where the Word of God was unknown. You owe to it your spiritual and secular, your mental, and religious, and political freedom. If you forget this debt of gratitude; if you pour scorn on the Book that has done all this for you, then I cry shame upon you. You are like an unnatural son who raises his hand to strike the mother's bosom from which his nourishment was drawn.

We may fearlessly accept the Bible as the record of imperishable truth. It challenges examination from philosophy, from science, from historical criticism. Every assault from the enemies of Christianity has but served to strengthen the bulwarks of belief; and we may calmly abide the issue with a confidence "strong as faith, and patient as time."

TARSUS IN CILICIA.—Rev. Krikor Behesnilian, of the Tarsus Bible Teaching Mission, in a recent letter, says:—"Besides assisting the churches at Marash, I have been holding meetings in connection with the Christian Associations. I have made the members of the Y.M.C.A. acquainted with the prosperous work carried on in England, and have addressed them on Bible study. The work of the Y.W.C.A. has been wonderfully blessed through the instrumentality of the young married ladies who are at Marash Girls' College. It has about a hundred members, who come together once a fortnight and study the Scriptures, or discuss important subjects. On Sabbath days they have prayer-meetings, which are well attended." A day-school is held under the auspices of the Association, which meets in hired premises that are no longer adequate to the needs of the work.

* Notes of an address before the Evangelical Alliance, Dublin.

Apocalyptic Scenes.

By Sir S. Arthur Blackwood, K.C.B.

XXIX.

THE SECOND SIGN.

Before proceeding to trace in history the fulfilment of the prophecy as given to the Apostle by means of the imagery of the Second Sign, it is necessary to examine the different forms under which the great red dragon appears, and the divine explanation of the symbol which is vouchsafed.

We have seen that, in the first place, the fearful portent witnessed by the Seer, represented none other than that old Serpent, called the Devil or Satan (ch. xii. 9). And we gathered from the Scriptures that he is exhibited as working in a sphere, described as geographical, political, and ecclesiastical. The wild beast, to which the devil gives "his power, and his throne, and great authority," is the symbol of the fourth great world-empire of Dan. vii.—the Roman; that power controls the course of this world (of course within the limits permitted by the Almighty), and the main scene of its operation is the professing Church of God.

The variations in the appearances of the wild beast reveal phases of this Satanic working, differing according to the periods which the vision was intended to prefigure, and great light is thereby thrown upon the meaning of the sign, which may perhaps be said to be the most important (as it certainly occupies the most space) in the Apocalypse.

One of the principal differences is that in ch. xii. 3, the seven heads of the dragon are exhibited as crowned, while in ch. xiii. 1, the crowns are not upon the heads, but upon the ten *horns* of the beast.

Now, we are told in ch. xvii. 10 that the seven heads had a twofold meaning. They signified, first, seven mountains, or hills; and secondly, seven kings. It is the latter signification with which we have to do, for it is kings, not mountains, that wear crowns; and of these kings it was said that five had passed away before the time of the vision, the sixth was then existing, and the seventh had not yet arisen. We are also told (*v.* 12) that the ten horns signified ten kings or kingdoms (for we learn from Dan. ii., vii., and viii., that "kings" and "kingdoms" are synonymous expressions), which at the time of the vision had not come into existence.

The meaning of the difference in the symbol is therefore clear; namely, that at the date of the Apocalypse, power (represented by the crowns) resided in the heads, or rather in the head, then existing, whereas at a subsequent period it would be vested in the ten horns.

In order to discover the actual signification of the seven kings, symbolised by the seven crowned heads, we have only to ask which was the supreme power, or form of administration, existing in the Roman Empire in St. John's day. It was the Emperorship. Domitian reigned. Concerning the five preceding forms of government we are in as little doubt. The greatest and most trustworthy of Roman historians, Livy and Tacitus, specify them as follows:—Kings, Consuls, Dictators, Decemvirs, and Military Tribunes, to whom the Cæsars or Emperors succeeded.

But the Apostle says, "I saw one of his heads as it were wounded to death, and his deadly wound was healed." And it is not merely one of the heads of the beast, but the beast itself that was wounded. For it is stated in *v.* 12 that it is "the beast, whose deadly wound was healed"; and again in *v.* 14, "The beast, which had the wound by a sword, and did live." This is a most important statement, declaring, as it does, the identity of the ruling head of the beast with the beast itself, and, since the beast symbolises the fourth empire, thereby entirely precluding the idea that the seven-eighth head represents an individual man. It is this wounding to death with a sword that enables us to understand the force of the explanation of the symbol given in ch. xvii., where it is twice said in *v.* 8 that "the beast was, and *is not*." The meaning evidently is that at a certain period of its history it did not appear in its bestial character.

This brings us to the question, What was the seventh head? What was the wounding of that head to death by a sword? and what was the eighth head which goeth into perdition? (It should be noticed that this fate of the eighth head is predicated of the beast itself. Whereby another proof of the identity of the two is furnished, *cf.* ch. xiii. 3 with ch. xvii. 8, 11.)

What form of government succeeded the Emperorship of the Apostle's day, which was "not yet come" at the date of the vision, and when it came, was to "continue a short space" (ch. xvii. 10)? This is answered partly by a remarkable feature in the symbol itself, partly by the record of history. That feature is the change in the badge of imperial power from the *stephanos*, or chaplet, worn by the Emperors up to a certain period, and exhibited in the imagery of the first seal (ch. vi. 2) to the *diadema*, or jewelled crown, the ensign of Oriental despotism, or absolute Asiatic sovereignty, seen in ch. xii. 2. And, on turning to history, we find that at the time prefigured in the vision by the change just mentioned, a new form of government was introduced as distinct from the Emperorship of the Apostle's day as any of the other six kinds of administration had been from each other. Most strikingly does Gibbon, the author of the "Decline and Fall of the Roman Empire," whom we have already so often adduced as the unconscious and involuntary expositor of the Apocalypse, describe the transition. For in the index of contents relating to the era immediately preceding that of the establishment of Christianity in the Empire, he refers to it thus: "Diocletian *assumes the diadem*, and introduces the Persian ceremonial. *New form of administration.*" In the work itself he writes that "Diocletian may be considered as the founder of a new empire"; and he proceeds to describe the nature of the change, as affecting the official dignity of the prince governing, and the constitution and administration of the empire governed. This transition took place about A.D. 303, the date of Diocletian's triumph, "soon after which," says Gibbon, "the Emperors ceased to vanquish, and *Rome ceased to be the capital of the Empire.*"

Of this seventh headship of the beast it was explained by the interpreting angel that "when He cometh He must continue a short space" (ch. xvii. 10). And it was evidently this seventh head that was to be wounded to death by a sword, the plain meaning being that this form of government was to be brought to an end by military force. And so it came to pass. In ten years from Diocletian's triumph, namely in 313 A.D.—"a short space" indeed—the last Pagan head of the Roman Empire was wounded and struck down by the sword of the Christian conqueror, Constantine, in the four great battles against Maxentius, Maximin, and Licinius, an extinction completed within the century, when, as Gibbon writes, "The last edict of Theodosius inflicted a *deadly wound* on the superstition of the Pagans." Then it was that the beast in its draconic form ceased to be the apt representation of the power that was opposing Christianity. The time had arrived when, in the words of the prophecy, it could be said, "the beast *is not*." The seven Pagan heads had all passed away.

It is held by some, and there is much to be said in favour of the view, that the deadly wound by the sword should be interpreted as describing the destruction of the Imperial power of Rome by the Gothic invasions. There is, of course, room for some difference of opinion as to the exact signification of one or other of the mysterious symbols of this most mysterious book. The fact remains indisputably recorded in history that the Roman Empire, that wonderful embodiment of irresistible earthly power, "dreadful and terrible and strong exceedingly," fell, and fell irretrievably.

But another head, the eighth, was to arise. And this is the one which is also called the "beast," whose character and acting are described in ch. xiii., and of which it is predicated that "he goeth into perdition" (ch. xvii. 8-11) even into the "lake of fire" (ch. xix. 20 and xx. 10). There was to be a revival of the power of Rome. The deadly wound was to be healed.

And how does the historian record this revival? "Like Thebes, or Babylon, or Carthage," writes Gibbon, "the name of Rome must have been erased from the earth, if the city had not been animated by a *vital principle*, which again restored her to honour and dominion." And then he mentions (I quote from Elliott's condensed extract), as this vital principle, the tradition that two Jewish teachers, a tentmaker and a fisherman, had formerly been executed at Rome in the circus of Nero; that after five hundred years their genuine or fictitious relics were adored as the Palladium of Christian Rome, and their holy shrines, guarded by miracles and invisible terrors, resorted to by pilgrims from the East and West; that about this time the Bishopric of Rome was filled by one of living energy, the first and greatest of the Gregorys, well fitted to make use of the miraculous sanctity and superstition of the spot; that his temporary exercise of the sovereignty of Rome, and extension of his episcopal influence and authority into Greece, Gaul, and Spain, as well as Italy, might countenance the lofty preteneions of succeeding popes; in short, that thus the bishops of Rome began to be a new head of empire to it, and in the rise of papal superstition to supremacy that its deadly wound was healed.

Pontifical writers of the middle ages corroborate this view. *Augustin Steuchus* writes: "The Empire having been overthrown, unless God had raised up the Pontificate, Rome, resuscitated and restored by none, would have become uninhabitable, and a most foul habitation of cattle. But in the Pontificate it received its second birth; its empire in magnitude not indeed equal to the old empire, but its form not very dissimilar, because all nations from east and from west, venerate the Pope, not otherwise than they before obeyed the Emperor." And *Blondus* says with equal truth: "The princes of the world now adore and worship as perpetual dictator the successor, not of Cæsar, but of the fisherman Peter, that is the Supreme Pontiff, the substitute of the afore-mentioned Emperor."

Thus, by historians both religious and profane, is the fact attested—a fact which stands out with greater clearness than almost any occurrence in the affairs of men, inasmuch as its results have affected the whole of Christendom for a long series of centuries—that the fourth world-empire of Daniel, prefigured in the Revelation by the same symbol of a wild beast with seven heads and ten horns, was wounded to death by the sword, that its deadly wound was healed in a manner the most improbable, and that in the place of its last pagan head, or form of government, there arose an eighth, which, for the predicted period of forty and two months (or twelve hundred and sixty years) has exercised "power over all kindreds, and tongues, and nations," and has been worshipped by all that dwelt upon the earth.

The universal sway of the Papacy over the nations of Christendom, and the adoration accorded to the so-called Vicar of Christ—or Antichrist—its blasphemies, tyrannies, and persecutions, are facts of which all men are cognisant. Its history, as prefigured in the thirteenth chapter, will be the subject of succeeding papers.

JEWS MOVING CHRIST-WARD.

Dr. James Wells, convener of the Jewish Missions Committee, writes in *The Free Church of Scotland Monthly*:—"Mr. Edward, of Breslau, has been very much encouraged by a visit from a Jewish patriarch who resides in a large town in Poland. By the study of his Bible in private, he has been moving Christward during the last twenty years, and has completely broken with Judaism. He is now the leader of a like-minded band of about twenty, most of whom are his own relatives. For some time they have been receiving instruction from one who is well known to Mr. Edward. The whole company wish now to go to Breslau that they may be received into the Christian Church by baptism. They are all supporting themselves by their own industry, but, as they are poor, Mr. Edward hopes that some friends of Israel will supply a few pounds to pay their travelling expenses to and from their home. He regards them as the first-fruits of a movement which, he is persuaded, is influencing whole communities of Jews on the Continent, and which should kindle a hopeful and prayerful interest among all Christians.

"Mr. Christie, of Safed, writes about the young Jew whose declared preference for Christianity caused such a commotion among the Jews in Galilee. He has not yielded to the storm that burst upon him. He is now a successful student at the Protestant College of Beyrout. His family will not pay a farthing of his fees at a Protestant school, though he provides his food. A friend in Beyrout paid his fees last year, and Mr. Christie hopes that some generous friend in Scotland may supply £5 for his fees this year."

OUR SUNDAYS.—On Thursday evening Mr. Thomas Wheatley delivered a lecture, "Shall we give up our Sundays?" at St. Winifred's Hall, Lower-road, Rotherhithe, in connection with the Southwark and Camberwell Anti-Sunday Travelling Society. The lecture was illustrated with dissolving views.

THE C.M.S. "FAREWELL."

It is seldom indeed that farewell is said to over a hundred missionaries on one occasion; yet such was the case on Tuesday week, when at the C.M.S. valedictory meeting in Exeter Hall no less than 105 missionaries were commended to God on the eve of leaving for the foreign field. Of these fifty-eight were fresh labourers, going out for the first time. Such meetings may be regarded as a testimony to the personal interest felt in those who are going abroad. But they are both cause and effect. They give to Christian people at home an interest in those who are doing their work abroad which they could not have had they never seen, on the one hand, white-haired veterans, and, on the other, the fresh young faces of those going out for the first time. Representative men are put forward, and those who were present at the recent meeting are not likely to forget the fervid appeals made. Medical missionaries always command attention, and, as a rule, the young medical men who give themselves up to the mission field are profoundly in earnest. There is another side of the subject which deserves to be considered. These farewell meetings are a most efficient means for keeping the duty of the Church to the heathen before men's minds. Probably many of those who offer themselves for mission work received their first impulse toward it at some such gatherings.

In the evening, the great hall was densely-crowded, and indeed an overflow meeting had to be held in the Lower Hall, which also was quickly crowded out.

Sir John Kennaway, M.P., who presided, said: We are gathered together to bid farewell to our brethren and sisters who are going forth to the foreign field. We are glad of the opportunity of meeting them face to face. They have made their choice, they have counted the cost, they have faced the difficulties, they have obeyed the missionary call, and we come here this evening to do what we can to encourage them and help them forward with our sympathy and prayers.

Speaking to those going out for the first time in fresh ardour, and full of this great work, he said:—May your first love burn bright in its flame, and may you be helped forward by God who sends you. Others are going out for the second time, showing by their return to the mission-field that they have realised the difficulties that beset them in their work; to them also we say God-speed. To those who stay at home the work is different, and yet the same; it is different, in that we remain here while others went abroad; it is the same, because on both rests a greater responsibility. Turning to the list of those going out, he found that India has first place. He rejoiced that thirty-seven were going out there. Indeed, our responsibility was greatest there. It has been for one hundred years under British dominion, and yet out of 289 millions only two and a-half millions have embraced the faith of Christ. China has 400 millions, and we are sending ten men. Japan has forty millions, and twelve are going out to work in that field. The sphere, however, which is being watched with the greatest interest at the present time is Africa, where we are sending twenty-seven, with five who have previously sailed. When we think of the remarkable growth of the native Church in Africa, we ought to be filled with thankfulness.

Rev. F. E. Wigram then read the roll-call of the missionaries, and as each name was announced the missionary stood up. Of these going out ten are Islington students. Thirty ladies are going out for the first time. Three of the men are graduates from Cambridge, but not yet ordained. Eight clergymen are from the home ministry, five being from Cambridge, two from Oxford, and one from Dublin. Forty-seven are returning, and fifty-eight are going out for the first time, making a total of 105.

Short addresses followed by some missionaries. They were limited to four minutes, but most of them took longer. The first was Rev. H. Tugwell, secretary of the Yoruba Mission, who spoke for West Africa. He appealed most earnestly for more helpers. Rev. H. K. Binns represented Eastern Equatorial Africa. Dr. F. J. Harpur pleaded for Egypt. Rev. G. Lichfield told of work in North India and Bengal. Rev. Ruttonji Nowroji spoke for Western India, and told the story of his conversion, and how he was first led to mission work. Rev. F. W. N. Alexander, of the South India Mission, was announced as the "veteran" missionary, having served the C.M.S. for thirty-two years. As he looked around he said he could not recognise a single face present at his first "dismissal." Rev. H. D. Buswell, another old missionary, appealed for the Ceylon Mission. Rev. J. B. Brandram, speaking for Japan, pointed to two words upon the wall of the hall, "Way out." We should all, he said, presently want to find the way out. The Japanese, he added, in saying good-bye, came half-way with them. That was what he wanted those present to do. If they could not come to Japan with him, "come part of the way."

Bishop Oluwole asked prayer for the Mission, for Bishop Hill and Bishop Phillips and himself, that God might guide them, and also for the missionaries who were going out with them. He appealed very earnestly on behalf of Fourah Bay College, and mentioned that Rev. W. J. Humphrey had been in this country for twelve months seeking for a Vice-Principal for that College, and up to that time he had not been able to find one willing. Prayer having been offered by Bishop Phillips, other missionaries spoke. Rev. W. H. Dixon, from Oxford, appealed to Oxford men to come forward and offer themselves for the mission-field. Rev. Cecil E. Barton, son of Rev. John Barton, of Cambridge, thought he heard some saying it was strange that a son of a missionary should offer himself for service; but he should think it strange if he did not offer himself. Rev. L. H. Starr represented the University of Dublin. Dr. J. O. Summerhayes, representing the medical profession, said he should be writing home in a year or two, he had no doubt, to say that the work was too much for him, and asking the Committee to send someone out to help him; he hoped his appeal would be answered. Rev. J. E. Hampshire, of the C.M.S. College, Islington, paid a tribute to the Principal and his staff for the training he had received there. Mr. E. G. Clowes also spoke of the merits of the College, and Rev. R. H. Consterdine, who was the last missionary speaker, spoke as a clergyman going out to the mission field.

Major-General Brownlow, R.E., concluded with a stirring address to the missionaries, and the proceedings were closed with prayer.

GREAT ASSEMBLY HALL.

"They seem a happy lot," was the remark of a working man, who had evidently strolled into Mr. Charrington's Great Assembly Hall for the first time. There is certainly nothing of a sensational character to draw the people; the simple plain evangelistic service is the only attraction. Mr. W. R. Lane has just concluded another four weeks' mission. On the Lord's Day of the series he spoke to the thousands of up-turned faces with great earnestness, saying, "As years roll by, and I am privileged to come among you, I feel the responsibility more and more. Eternity will soon dawn upon us—who knows that I shall ever return to you? Let us to-night pause and think. My theme is an intensely solemn and awful one—'The Great White Throne.' There is a spot where God can meet us now, where He can meet and pardon. The Great White Throne will be set for an entirely different purpose. This is the period of God's long-suffering, but men heed it not. They see not the impending judgment."

On his last night the area of the hall was filled with over 1000 persons, numbers standing. Mr. Lane gave the deeply interesting story of his conversion to God, and pleaded with the backslider and the sinner, and especially to those who had recently been brought to Christ to join themselves to some body of Christians. "It is distinctly laid down in his word," said Mr. Lane, "that we not only join ourselves to the Lord, but to his people. It is not through the Church you get to heaven; you can get there without joining the Church, but it is a sacred command, 'not forgetting the assembling of yourselves together,' etc. Now, if you have got stirred up in your soul, and you are not in fellowship with God's people, let me urge you to join some church. Do not go drifting about. You want a home; you cannot do without it for your temporal life, neither can you do without one for your spiritual life." At the close he had some difficulty in shaking hands with the numerous company that came forward to bid him good-bye and wish him "God-speed" in his next mission.

Mr. Scroggie, the Scottish evangelist, who has just returned from Chicago, occupies the platform this month. K.

WESLEYAN MISSION IN MYSORE.

The Wesleyan Mission in the Mysore Province of India has many excellent agencies, evangelistic and educational. The fifty-fourth report says:—

"Our chief attention has been given to the more public proclamation of the one great message. In the city street, in the remote village, to the crowded audience or to the solitary wayfarer, in the early morning and in the calm of evening, we and our helpers have gone about teaching and preaching—sometimes as heralds sounding forth the great facts of the new kingdom, sometimes as ambassadors reasoning with rebels and persuading men to be reconciled to God. The Word has been confirmed with signs following—one of the signs being the public baptism of thirty-nine adults and their families.

"Such a story as the following might well cause some Indian Ambrose to pour out from his full soul a new *Te Deum*:—'Two families have been received by baptism into the Church of Christ. Of these one is that of a Brahmin. There is nothing remarkable to record of this man, but it gives us joy to say that ever since their baptism both he and his wife have never, either by word or conduct, caused us a moment's sorrow, or given us cause to regret that we had received them into the church. As knowledge and light increase, we believe that they will be an undoubted source of strength to us. The case of the other family is somewhat more remarkable. The head of it, a Woddar (stone-cutter), had been an inquirer for some time before his baptism. He one day had a dream in which a being of exceeding brightness and glory appeared to him and his companions, offering them a small loaf of bread, which, he said would appease the hunger of all. In surprise they took it. They had never tasted bread of such sweetness before, and found that the tiny loaf was enough for all. He told this dream to the evangelist, who said that there could be no doubt that the dream spoke of Christ and his grace. Whereupon Timma Boyi resolved to follow the Christ. He was a great drinker at the time, but determined to give it up, and actually did so. His people, who are a proverbially a drunken lot, tempted him again and again, until at last he said he would drink once more, but he prayed to Christ that he might become so ill that they would be compelled to leave him alone. He then drank, and for three days lay at the point of death. On his recovery, feeling that he could no longer bear with their drunkenness and idolatry, he left his village, and erected a shed in a field, where I found him when I went to make arrangements for his baptism. His little shed was all ready for my reception. No one knew that I was coming to the neighbourhood, but he said Christ Himself had told him that I should be there that evening. That night he and his family came into Tumkur for baptism. A more simple, earnest, trustful soul it has never been our lot to receive into the church. It is early yet to say much about him, but we have every reason to believe that he will continue to be a most devoted and earnest Christian."

The general superintendent of the Mission is Rev. J. Hudson, B.A., Bangalore.

Scripture Readers' Society for Ireland.

On Monday morning, last week, at the residence of Capt. Kearney White, Dublin, there was an interesting breakfast party of Scripture readers and visitors. Amongst those present were Mr. A. J. Arnold, Rev. E. N. Thwaites, Rev. J. Dryden Smylie, General Hatt Noble, and the staff of the Dublin Readers. After cheering words by Mr. A. J. Arnold and General Hatt Noble, Rev. J. Dryden Smylie remarked upon the encouraging prospect of Christian work in Dublin.

Captain Kearney White said he could not shut his eyes to the remarkable manner in which the Lord is opening the way for world-wide evangelisation. As to Ireland, from his own knowledge, and the testimony of the Scripture readers, there was never a greater readiness to receive the Gospel, provided it was presented in a loving spirit, untarnished by controversy. Several of the Scripture readers testified to Divine blessing attending their labours.

IMPATIENT MOTHER, has it never occurred to you that the greater number of your child's mistakes are accidental? But do you ever make any distinction? Scolding, and may-be cuffs as well, are the current coin of your family administratio

FATE OF AN ARMENIAN PASTOR.

A correspondent labouring in an important centre in Asia Minor writes :—"The Christian has shown such an interest in the affairs of this land at this time that I feel encouraged to write a little to you and through you to many Christians in England, in regard to the case of one of our preachers in Angora still in prison. You have alluded to him, though not by name. His name is Marderos Kalosdyan. He has been for a number of years one of our best and most faithful preachers, one on whom we have relied, one who has done a noble work in the village of Gemerek. In a place noted for its bad character, he has built up a congregation. By great effort he has secured help for building a church for his people, and though £100 are required to complete the building the walls are partly up.

"All this was suddenly stopped last winter, when he was arrested in the middle of the night with great violence, and carried off to Sivas, two days' journey distant. A few days later the officers came to his house again, using the worst language to his wife (also a Christian), and carried off all his books and papers, to examine them for the sake of finding incriminating matter. In Sivas he was urged again and again to sign a paper that could be used against Professors Thoumaian and Kayayan, and could probably have gained his liberty by doing so.

"From Sivas he was taken ten days' journey to Angora, chained by the hands and feet and neck. On this journey he passed again through his home town of Gemerek. When his wife heard that he was being taken thus, she locked the five little children in a room and kept them there till the father had gone on, in order that these little ones might never have the memory of seeing their father in chains. At last in Angora the trial was held, and this preacher was condemned to fifteen years' imprisonment in a fortress. The letter which he wrote to us on receiving this sentence would have moved the hardest heart. Until a few days before the close of the trial everything looked hopeful for acquittal. Then there came a sudden change in the behaviour of the court, and it appeared as if orders had come from Constantinople for a conviction, no matter what the evidence was.

"Kalosdyan bequeathed his family to us as a dying man, for who could expect him to survive fifteen years in a Turkish fortress? Especially did he plead that we might remove his children from the evil influences of the village, and educate them in our schools. His one thought was not as to what would become of himself, but of them.

"Such a bequest, who could refuse? We felt morally bound to accept the trust thus committed to us, and we wrote to him, promising that we would care for them. We have waited, hoping that a pardon would be granted, and the family be once more united. The sentence has been commuted to six years, but no pardon is intended, and who can be sure that he will ever be allowed to live out even this sentence? The voice of England and Europe has compelled the pardon of the two Professors. Will it accomplish no more?

"We are now, however, compelled to face the problem of the care of this family. We are not able to carry the burden ourselves. Are there not friends in England who will be glad to aid in this? £25 or £30 a year will enable the family to live."

[We think it wise that the writer of this letter should remain anonymous. He is an estimable agent of a well-known mission, and we shall be glad to forward to him any communications that may be addressed to our care for "Friend of Gemerek Pastor."—Ed.]

Death of Sir S. A. Blackwood.

We regret to announce the death of Sir Stevenson Arthur Blackwood, K.C.B., secretary to the General Post Office, who passed away peacefully on Monday night at Parkeston, Harwich, whither he was brought recently in a prostrate condition from Ems. Sir Arthur had for some time been in a weak state of health; but almost until the end his recovery was confidently expected. His expositions of the Apocalypse now appearing in our columns have, we believe, given him a warm place in the hearts of many new friends. These, with hosts of others, will mourn his decease.

Sir Arthur was a son of Mr. Arthur Johnstone Blackwood, and numbered Sir Francis Blackwood and the Marquis of Dufferin among his near relatives. Born in 1832, at the age of 26 he married Harriet Sydney Dobbs, the daughter of Mr. Conway Richard Dobbs, of Castle Dobbs, Antrim, and widow of the sixth Duke of Manchester. During the Crimean War he served as Deputy Assistant Commissary-General of the Guards, and in 1874 he was appointed financial secretary to the Post Office, which post he held until 1880, when he was made secretary.



(From a Photograph by Messrs. Elliott & Fry, 55, Baker-street, London, W.)

The influence of Sir Arthur at St. Martin's-le-Grand, and, indeed, throughout the Postal Service, can scarcely be over-estimated. Religious work among the employés under his charge was with him a matter of supreme interest and constant exertion. He also helped many missions of a general character, and was the treasurer of the East London Institute for Home and Foreign Missions, directed by Dr. Grattan Guinness. Of Mildmay and its institutions Sir Arthur was a veritable foster parent. He will be greatly missed in the sphere of Protestant witness, and in many departments of evangelistic endeavour. Great and small philanthropic institutions suffer from his death, and a large circle of private friends and correspondents will mourn his removal, because he was to them a true man of God, mighty in the Scriptures, and a Christian of large experience and sound judgment.

PROGRESS IN BELLARY.

There are very cheering passages in the report of the London Mission, Bellary, for 1892. The year began with encouraging signs, more persons having been baptized in 1891 than in any previous year; in 1892, however, a still larger number of converts were received into membership. The report says :—

"In years gone by when one man after another came forward to profess his faith, the wife, with rare exceptions, refused to join her husband; one most satisfactory feature of the recent ingatherings has been that whole families have come together; wives have joined their husbands and shown as much earnestness as the men. . . .

"For many years adult baptisms in the midst of our town congregation were few, not numbering more than five or six in a year. The number of baptisms in the Mission during 1892 was forty adults and thirty-four children. They belonged to various castes of Hindus. With one or two exceptions, all the men were able to read and think for themselves; some were exceptionally well acquainted with Hindu books, and able to compare Hinduism and Christianity in an unusually intelligent manner. It has been no little satisfaction to us to see them with Bible and hymn book reading and studying for themselves, and telling us their own impressions of what they read. Some young women who were unable to read, soon learned, and in a short time had committed to memory several Christian lyrics and passages from the New Testament.

"This is the beginning of what promises to be a much more extensive movement towards Christianity in villages where we have long been hoping to see results of work done. We have had repeated requests from men who are not yet Christians, but who have been influenced by the example and conversation of their friends, that we would send three of our recent adherents to the villages round about to preach; and the remark has been made, 'They will draw many people; we cannot stand against them.' Groups of men numbering from six to ten have come to Bellary every now and then from near villages to talk about these things; we have gone with them, talked to them in their own homes and fields, and found them in all but name 'our own people.' We have never yet known an instance of a caste-man or woman becoming a Christian who had not to endure persecution. We hoped when so large a number came from the same neighbourhood, there would be less likelihood of opposition; for a time there was but little; after a while persecution commenced and is still going on, but without, so far as we can see, shaking the faith or affecting the constancy of any. Our people certainly are soon taught that it is with much tribulation they must enter into the kingdom of God."

Communications regarding the work may be addressed to Rev. E. Lewis, L.M.S., Bellary.

THE GOSPEL GONE TO THE NORTH POLE.—In a letter published in *The Quarterly Record* of the Trinitarian Bible Society, Mr. William Hall, referring to the distribution of Norwegian Gospels in Scandinavia, says :—"Upon reaching Christiania we paid a visit to the *Fram*, the vessel built for Dr. Nansen's expedition to the North Pole. We had just sufficient Gospels left to give one to each of the officers and crew. The chief officer most kindly showed us over this most curiously-built vessel. There were stores enough on board to last for five years. Upon giving the Word of God to the men we told them not to look to the strength of the vessel, but to Him who alone could preserve them during their long and dangerous voyage. The vessel left the next day, June 24."

For the Young.

DOROTHY'S KEY.

"I want that book. Give me that book, Jack," exclaimed Dorothy.

"Well, so do I want it, too," responded her brother. "You've got to wait till I've finished with it."

Dorothy's face wrinkled up as if she was about to cry, but just then she saw her aunt coming down stairs in her out-door costume, and a new thought diverted her mind.

"Oh, I'm going down the street, too, Aunt Gracie. You've got to take me, too, so you have. Now you just wait till I get ready."

"No, I can't," answered Aunt Grace, opening the street door and passing out.

Dorothy threw herself down on the stairs in a perfect passion of tears.

"Oh, dear, everybody is ugly and cross to me," she fretted. "They never will do as I want them to, and I think it's mean."

Nobody noticed her tears, so after a little while she dried her eyes and went down into the kitchen to see what she could find to amuse her there.

Cook was making a pie for dessert, and rolling out the crust in delicate layers.

"Oh, I want to make me a little pie," exclaimed Dorothy. "Bridget, give me a little piece of dough to roll out with my little rolling-pin."

"I can't just now," replied Bridget. "The oven's hot and I must make haste. Wait till I'm done and I'll save ye a bit."

"No, I won't wait. I've got to have it right away this minute," fretted Dorothy. "Give it to me now; Bridget, I want it."

"Well, you shan't have it at all if you can't have a little patience," answered Bridget, and as Dorothy began to snatch at the dough in an effort to break off a piece for herself, cook picked her up in her strong hands and carried her out into the hall, where she put her down, returning into the kitchen quickly and locking the door behind her.

"Let me in, let me in," screamed Dorothy, pounding at the door, but Bridget began to sing, and did not pay attention to the little girl.

"Dorothy! Come up-stairs!" called her mother. "I have something nice to tell you."

Dorothy ran eagerly upstairs to hear what her mother had to tell her, and when she heard what it was, she was so glad that all the frowns on her face vanished as suddenly as if a fairy flat-iron had been smoothed over it, and she began to clap her hands and jump up and down in delight,

Dorothy was an only daughter, and she had always longed for a little sister, so she was very happy when she heard that her cousin May was coming the next morning to pass the month with her.

Little May had not been there many days before Dorothy noticed that it was very seldom that her cousin was refused anything; and she wondered why even Bridget was always willing to stop, no matter how busy she might be, to give May anything she asked for.

"May, what makes people so good to you?" she asked abruptly one day. "When I want anything, everybody is always too busy to give it to me, yet they will do anything for you."

"I suppose it's because I've got a little key," May answered.

"A little key?" Dorothy asked in surprise.

"Yes," answered May, smiling at her bewildered cousin's face. "Mamma told me a little key to use whenever I want a favour, and it almost always makes people do it for me."

"How funny!" exclaimed Dorothy. "Won't you lend me your little key, May?"

"Always say 'please,' and that is the key to win favours," May answered.

"Is that all it is?" said Dorothy, rather scornfully; but she tried it, nevertheless, and she found that it was just as May had said.

A little girl who says "please" politely when she wants a favour is far more apt to be gratified than a child who cries fretfully, "I want that; give me this."

Won't some of my little readers try May's key?
—*Sheltering Arms.*

CHILDREN'S SCRIPTURE UNION.—Oct. 8, S., Jeremiah xviii. 1-16; 9, xxiii. 1-8; 10, xxiii. 23-32; 11, xxiv. 1-10; 12, Psalms, cxxi. 1-8; 13, cxxii. 1-9; 14, cxxiii. 1-4.

TERRESTRIAL BEAUTY.

By Rev. W. A. Essery.

God robes the earth with beauty
Through all the circling year;
His hand outfits the seasons
As slowly they appear.

The Winter in pure raiment
Of snowy white is clad;
His crystal morsels sparkle
When sunshine makes them glad.

The Spring by vernal colour
Betrays his living hand;
His pink and pearly blossoms
Shed gladness o'er the land.

The Summer, decked with flowers
Of ruby, sapphire, gold,
He pours on hill and valley
With riches manifold.

He autumn dyes with splendour,
On wheatlands, copse, and wood
Sets flame-tint glory, crowning
The drooping year with good.

Who thus the grass arrayeth,
The moor, the waste unseen,
Himself must drink sweet pleasure
From beauty's varied scene.

If thus He makes so lovely
Our earth, grown old in sin,
Whose days to end are numbered,
What splendours shall begin

When He the new creation
Prepares for man redeemed!
What wealth of fadeless beauty
No human heart has dreamed!

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Grosvenor Hall, Rathmines, Dublin*, to Oct. 9; Mr. J. S. Tyler, *Clarendon Villas Mission Hall, West Brighton*, to Oct. 9 (Mr. Edward Hughes will assist Oct. 6 to 8), *Christchurch Schools, Sparkbrook, Birmingham*, Oct. 14-20; Rev. M. J. Hall, *St. Matthew's, Red Hill*, to Oct. 9; Mr. H. B. Claxton, *St. John's, Upper Holloway*, to October 10; *Barmouth*, Mr. Josiah Spiers and Mr. Robert Westall, till Oct. 6.

The annual "Seaside" meetings to hear reports from workers will take place on Thursday, Oct. 12, at St. Martin's Town Hall, Trafalgar-square. Rev. E. A. Stuart, M.A., presides in the afternoon at three o'clock; Colonel Wellesley Robinson, C.B., in the evening, 6.30 p.m.

Canadian Child Emigration.

There has been for some time past (says *The Daily Chronicle*) more or less active opposition in Canada to the emigration of destitute children from the United Kingdom by philanthropic and other institutions. The official returns have proved that the percentage of failures is certainly not in excess of five per cent., but it has been felt that even this small percentage might be reduced; and the Dominion Minister of the Interior has therefore drawn up fresh regulations, which have been submitted through the High Commissioner to those concerned in England.

It is now required that a distinction shall be clearly drawn between workhouse children and children sent out through the agency of philanthropic societies. In the case of child inmates of workhouses, a sworn declaration is required stating that they are taken to Canada under the authority of the Local Government Board for the purpose of settling there, and that they have passed a "satisfactory medical inspection" at the port of departure. In the case of children sent out through philanthropic societies, a sworn declaration must affirm that they have not been inmates of workhouses, and that they have undergone a satisfactory medical inspection. In all cases it is required that the children be destined, in the first place, for a distributing home in Canada, and each child shall pass an inspection by the Canadian Government agent at the port of departure in this country before a certificate is issued ensuring admission at Canadian ports. By these new regulations it is hoped to prevent the introduction into Canada of children not likely to become good citizens.

A FARMER AND HIS CORN.

BY REV. T. DIXON.

On the eastern shore of Virginia there stands to-day one of the few beautiful old homesteads of the past. Its fences are in repair. Its beautiful lawn, shaded by magnificent trees, is in perfect order. It bears still the name given by its founder. Its broad acres remain intact in the hands of the same family to-day that held it in the past century. The neighbours are proud of its name and beauty, and they love to tell the story of its founder. They say he was a man of noted character in his day. In a certain year there was a great famine in the whole country. Corn sold at 3 dols. and 4 dols. a bushel, and was difficult to get at that price. The great barns of this farm groaned beneath the burden of an unusually large crop from the previous year.

What did the owner of these great barns and broad acres do in this crisis of the people? Did he put his men to work, dig vaults, hide his grain, and then stand at the gate with a sad smile and swear by heaven and earth that he didn't have a nubbin? No! He placed his men at the doors of his barns with this instruction: "If a rich man comes to buy my corn with money, do not sell him a grain, no matter what price he may offer. When a poor man comes who has no money, let him have as much as he needs at last year's price, and take promise to pay!"

Merchants offered him fabulous prices for his store that they might speculate in the necessities of their fellows. He would not sell them a peck. He sold to the poor for their promise to pay, and his children's children are not done reaping the golden harvest. As the old inhabitant passes the gate that leads to the great clump of trees that mark this garden spot of humanity, it is no wonder that he tells you the story with moist eyes and adds with evident satisfaction, "It's still the handsomest place in the county." Such places will always be garden spots. Such men have always been and ever will be the salt of the earth.

AMERICAN MARATHI MISSION.

In the report for 1892, we read:—"Several missionary workers have come out, either on return or for the first time, to their fields of labour. The native churches have maintained a vigorous Christian life, steadily tending in the direction of self-support, and the 194 conversions afford a gratifying proof of the unimpaired progress of the cause. New churches have been organised, new schools have been established, our theological seminary has added a new class for advanced English study, and a class has been formed in Ahmednagar for the special instruction of our Bible-women. But the feature of the year has, perhaps, been the opening of a Mission station at Wai. When we consider the pre-eminence which Wai enjoys among the sacred Hindu centres of Maharashtra, the unprecedented difficulties, discouragements, and delays which presented themselves in our path, and the way in which at one time even Death seemed to be contending against us, we may well say, with devoutly grateful hearts, 'Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and thy truth's sake.' We trust that this new station may be a centre of Gospel light and influence in that city which is now 'wholly given to idolatry.'

"We are reminded that eighty years have passed since our Mission was commenced in Bombay. It is difficult for us to comprehend the strides that have been made since 1813, in civilisation, in education, and in religious thought. Scarcely a beginning had then been made in vernacular education, and female education was unknown. Moreover, there was not a Christian book or tract in any vernacular of Western India. One of the early missionaries said, 'Everything was to be done. The wilderness was before them, and not a tree in this forest had yet been felled.' A long series of reports from the various Missions of Western India would present a striking contrast with the state of things which existed in 1813. No candid observer could look upon that picture and upon this, without acknowledging that marvellous results have accrued to missionary labour in these eighty years."

Communications regarding the work may be addressed to Rev, S. B. Fairbank, D.D., Byculla, Bombay.

NOTES ON DAILY READINGS.

SUNDAY, OCTOBER 8.—PSALM LIX.

1 Sam. xix. 2 will give the key to this psalm. When our enemies are without we will be strong and thankful if we have God within, especially when we have the consciousness of innocence at the heart (3, 4). It is only by faith that our heart can be kept quiet in the midst of danger, and able to sing psalms when surrounded by foes.

The most noticeable thing in the psalm is the twice-repeated refrain (9 and 17). In each the Psalmist speaks of God as "my strength." In the first he says, "I will wait upon Thee"; in the second, "I will sing praises." In each he speaks of God as his "high tower," and the source of mercy to his soul. And it is upon his confidence in that mercy that he builds his assured hope of deliverance. Take to heart, O child of God, the thought that God, with his mercy, will prevent—that is, go in front of you; and this will make you strong against them that lie in wait along the path of daily life (10 R.V., marg.).

It is a striking contrast with which the Psalmist closes (14-16). At night his foes return like a pack of snarling, rapacious dogs, seeking their prey, and making the hours of darkness hideous with their noise, whilst within the Psalmist is singing aloud of God's mercy as it visits him upon the wings of morning light. Whatever be thy distress, thou wilt find a refuge for thyself in God (16).

MONDAY, OCTOBER 9.—PSALM LX.

The approach of danger (1-4).—It was a great crisis in Israel when this lily psalm was composed. The occasion is recorded in 2 Sam. x. Concurrently with the war against Syria, Joal and Abishai were engaged against Edom (2 Chron. xviii. 12-25). And it may be that the Psalmist's fears were inclined to master him, as he dreaded the worst. It is much when we are able to plead as David did, that we may be delivered in order to maintain the banner of God's truth.

The assured promise of Divine help (5-8).—They were beloved for their fathers' sake, and we for Christ's sake. All pleas for salvation and help must speed when presented in his name. When God has given an assurance to our soul we may begin to exult as though the thing promised were already in our grasp. Standing on some vantage point, the Psalmist sees the land outspread before him. It is the Land of Promise, made over by covenant to his people and himself. Shechem and Succoth, lying east and west, include the entire land, and all is his by an inalienable and indestructible right, so that all surrounding peoples, Moab, Edom, Philistia, must be subject. Philistia, indeed, is bidden to shout aloud (8, R.V.) in recognition of his supremacy.

Prayer for further help (9-12).—A great many strong cities arise in every life which we cannot penetrate until God gives us help. The best human help must fail, only to throw God's helpfulness into stronger relief. It is He that treads down our foes, and we have but to pass over their prostrate forms to victory.

TUESDAY, OCTOBER 10.—PSALM LXI.

The psalm suits the time of Absalom's rebellion, when David was a fugitive from the tabernacle that he loved. *First stanza, Prayer* (1-4). He was across the Jordan, and yet it seemed like the end of the earth, but there is no place so remote that the soul cannot cry to God. Overwhelmed ones, if you can do nothing else, cry! Above him, in the waste, there towered a rock too high for him to scale, but when once scaled how secure! And it made him think of God whose nature towered up into the infinite above himself, and offered to him a cleft of sure defence. Thither he asked to be led. Then, looking back on all his past, and remembering how often God had delivered him, he vowed that he would abide in his tabernacle for ever, and trust under his wings.

Second stanza, Confidence (2-8). The heritage of the true Israelite was inalienable. And the promise which God had made to him could not be annulled by the hatred of his foes (2 Sam vii. 12). As joint heirs with Christ of all that God is and has, let us dismiss our fear. God's gift is for ever. He will not withdraw it even for our sins. Before us are the unbroken years of eternal blessedness, during which we shall abide before God for ever.

When we have made vows that God has heard (5), let us daily perform them (8). And we shall perform them best when our hearts are full of praise. And this will be the case with us when we avail ourselves most largely of, and consider most carefully, God's mercy and truth.

WEDNESDAY, OCTOBER 11.—PSALM LXII.

This psalm naturally falls into three stanzas. It may be called the "only" psalm. "My soul waiteth only upon God" (1, R.V.).

First stanza (1-4).—Those that wait for God cannot wait in vain, they will find that God is waiting to be gracious, until the moment strikes when He can help them best. Salvation is always coming out from Him. The loving soul piles epithets on God, for no single one is able to tell all the truth. Ringed about by men who bless with their mouth, but curse inwardly, and who, beneath the specious words, are hiding malicious hate, the soul can but stay itself upon God.

Second stanza (5-8).—Talk sometimes with your soul, and cheer it by your words. Assure it that God is all, and that He cannot disappoint. Dare to speak of God, not only as salvation, but as glory. Do not be afraid of telling God over and over again how much He is to you. Grasp his hand tighter, always tighter, as you say *my*. Rally the failing courage of others, bid them trust in times of darkness as in those of light. Urge them to the outpoured heart. Assure them that God will be their refuge as well as yours.

Third stanza (9-12).—In God's balances men go up (R.V.) when weighed against his truth. Let us not fear them, therefore; they are lighter than a breath. There is as much mercy as power in God. His heart is as large as his hand.

THURSDAY, OCTOBER 12.—PSALM LXIII.

We stand in the inner chamber, and hear a saint in converse with God. Draw near, and listen. Alone, hunted, with the fabric of his life tumbling to his feet, this man turns to God, of whom nothing could deprive him. Dare to say it, troubled heart, again and again, "O God, Thou art my God." God sometimes weans us from all beside that we may thirst for Him. Where no water is, we thirst. Memories of bygone days make us long for their repetition, "so as I have seen."

And then he rises higher. Sweet as life is, God's love is sweeter. Rough as the desert food is, the soul banquets on marrow and fatness if it has God. And the night watches, as they pass away beneath the canopy of heaven, do not seem long, because filled with meditation of God. The soul dreams that it is nestling under the wing of the mother, and it secretly sings to itself, for the darkness is the shadow of the wing of God, and now, the heart that loves and bursts cannot endure that any distance should intercept between itself and Him, and therefore it follows hard after Him, sure that if in its eager rush it encounters perils that might hurl it to destruction, it shall be upheld by his right hand.

The jackals that roam the desert waste are emblems of the hatred of the foe, but he shall not prevail.

FRIDAY, OCTOBER 13.—PSALM LXIV.

The persecutor (1-6). How ingenious is malice! Its secret council; its rushes of sudden tumult; its bitter words; its secret missiles; its unexpected attacks; its privy snares. It requires more than ordinary care to walk through this world without giving some handle to those who hate us. How few of us could come out as unscathed as Daniel did! Let us remember that even if men do not hate us thus, Satan does. He is always considering the saints, and suggesting, as in the case of Job, selfish reasons that actuate our goodness.

The vindicator (7-10). God comes down into the fight. His arrow is contrasted with theirs. Their curses come back to roost in their own breast, their allies fail them, whilst good men are glad in God's righteous vindication of his own. Trust springs upward in the heart, and links itself with his eternal faithfulness, and those whose heart looks radiantly heavenward (*upright*) break forth into exulting boast, as Hannah did in that old song, in which she answers the proud vauntings of her adversary.

SATURDAY, OCTOBER 14.—PSALM LXV.

1. The silence of the heart often generates the sweetest praise. Prayer and praise pass up together to God (R.V.). 2. It is only a little time, and the love of God shall draw all men to Himself. All creation shall converge to his footstool. 3. Let the thought of your sin be instantly followed by the thought of the cleansing blood. 4. Let us ask God to cause us to approach and to dwell. He whom God chooses is satisfied with God's goodness, but God's goodness dwells in his Holy Place. 5. The ends of the earth and the far-off places of the sea shall be the home of faith. 6. Can He set fast mountains, and can He not keep thy feet? 7. Can He hush waves, and can He not subdue the hate of your adversaries? 8. Do outsiders fear before Him, and can He not make each morning and evening, as they come out from Him, bring thee blessing and cause thee joy? 9. Be content to be a flower of the tree nourished by the brimming water of his river. Trust Him to provide thee corn. 10. Remark the present tenses that attest God's unwearying providence. It is a parable of his perennial culture of thy heart. 11. Keep in his paths, so shalt thou be satisfied, and though thou hast been as the wilderness thou shalt become green with pasture-lands, girded with joy as hills with vineyards. 13. The pure heart detects the music of nature, and breaks out into sympathetic praise.

INTERNATIONAL S. S. LESSONS.

OCTOBER 15.

Justification by Faith.—Rom. v. 1-11.

Golden Text, Ver. 8.

Thus far the Apostle has proved the guilt of all men, Jews and Gentiles alike, and that the way of justification is the same for all. In chapter iv. the example of Abraham is introduced as illustrating this truth. This lesson begins with men as justified, and describes the blessings which follow their justification.

1. All begins with our being "justified by faith" (1). Very many blessings are introduced to us of an unspeakably valuable character, but not one is ours until this first Gospel blessing is possessed. Like links in a chain, the first brings the rest after it. Don't put justification into the future; it is a present possession "*being* justified." Faith in Christ changes altogether the standing of man before God. While in unbelief he is condemned: but when he believes he is not only acquitted, but accounted and accepted as righteous.

2. Note *the number* of these blessings. One feature of these verses is the frequent repetition of such words as "also" (2); "not only so" (3, 11); "much more then" (9). We need not fear exhausting either the number or the full value of spiritual blessings. The very first, though ours completely as soon as we believe, yet grows to our apprehension; and each one only introduces us to more.

3. What are these blessings? Mention them in detail. *Peace with God* (1), not so much a feeling of peace as a changed attitude towards God. Man unforgiven is afraid of God, and, like Adam in the garden, dreads to meet Him. A justified man is reconciled to God; the enmity (10) has ceased. God is no longer an object of dread to him. *Access* (2). The grace into which we have access is that of nearness to God (Eph. ii. 18). The Holy of Holies, where the grace and glory of God appeared, was closed against all save the High Priest, and He entered only once a year (Lev. xvi.); but we "stand" in this grace. Through Jesus Christ the barrier of sin has been removed (see Psa. xci. 1). *Hope* (2), the value of which lies in four things—first, its object, "the glory of God"; next, its influence upon us—"we rejoice in hope"; next, its certainty—"maketh not ashamed" (5); and last, its ground—"the love of God shed abroad" (5). The possession of such a hope distinguishes us from what we were before justification. The glory of God to be revealed at the coming of Christ was an object of dread to us. How dare we meet Him? We anticipate it with delight now, for we shall share his glory, and shall be in some way the medium through whom his glory shall be revealed (Jno. xvii. 24; 2 Thess. i. 10). No one can hope for this in whose heart the love of God has not been shed abroad. This is the work of the Holy Ghost; but He is "given to us." Has he wrought this work in us? *Joy in tribulations* (3-4). "Glory" is the same word as "rejoice" in *v.* 3. Paul was writing from his own experience (see 2 Cor. xii. 9, 10). See the result of Abraham's trial (Gen. xxii. 12—"Now I *know*"). The same thought is expressed in Jas. i. 12; 1 Pet. i. 7. And "hope" is strengthened thus. Miss Fanny Crosby, the blind authoress of the hymn, "Safe in the Arms of Jesus," speaking for herself, and for two others afflicted in the same way, said, "Do we regret our lack of sight? No, for when we enter the pearly gate the face of our Lord will be the first on which we shall ever have gazed."

The other blessings are *Salvation from wrath* (9). To the Apostle the wrath to be outpoured on the ungodly at the appearing of Jesus Christ was awfully real (ii. 8-9). *Present keeping* (10). This verse contains threefold argument as it is read with three different accents. If He would do so much for *enemies*, what will He do for friends? If He could *reconcile us*, change us from enemies into friends, can He not save us now? If the *death* of his Son availed for the more difficult work, will not the glorious life of his Son avail for our constant keeping? Put the fullest possible meaning into the word "saved," then remember that He *lives*, triumphant over every difficulty that can meet us. Expect a salvation worthy of Him. *Joy in God* (11). This seems like the summit of blessing. It is something to joy in what He gives, much more to find our delight in Him. What an unfailing source of joy must He be! "What can we wish for in a heritage that is not found in Him? Would we have large possessions? He is immensity itself. Would we have a term of long continuance? He is eternity."

All this belongs to one who formerly trembled under a sense of condemnation, and who dreaded the thought of meeting with God. What has made the change? The work of Christ for him, and the appropriation of Christ by faith. "He that believeth on Him is not condemned; but he that believeth not is condemned already" (Jno. iii. 18). Which are you?

COUNCIL OF CREEDS AT CHICAGO.

Notwithstanding the novelty of a religious congress, before which representatives of creeds the most opposed to one another should have an opportunity of expounding the theory and practice of their beliefs in the most rosy style, without the possibility of contradiction, few were prepared for the crowded halls which have greeted the majority of the speakers hitherto. Naturally the most interesting feature was the presence of exponents of creeds almost entirely confined to Asia, of which but the most erroneous and confused ideas prevail throughout the remaining continents. Even now, however, little more has been brought before us here than idealistic presentations and unchallenged theories.

So long as the listeners are the same throughout a number of lectures—and the local Press has already drawn attention to the number of familiar faces returning—the harm done cannot be great, even in the absence of the reverse of the pictures drawn, but there is great danger of minds unaccustomed to reason and weigh evidence for themselves, of whatsoever persuasion, becoming upset in their faith by these plausible discourses.

SEVERE REBUKES.

Among the most noteworthy speakers was an eloquent English-speaking Buddhist preacher from Ceylon, H. Dharmapala, editor and secretary of the Maha-Bodhi Society of Calcutta, who preached on Sunday morning in Unity Church in his flowing Indian robes of office—truly a strange and regrettable spectacle in a building dedicated to the Christian faith. But there was awful truth in many of the words he spoke, and we may less regret their utterance if only they serve to arouse us to their force. In ringing tones, after a brief exposition of the Buddhist creed, summed up in the idea that man may of himself, by diligent, assiduous care, achieve a condition of pure life, pure thoughts, and pure contemplation—the speaker approached his peroration.

"I come from far-away India to tell you of the teachings of Christ which you have read, but do not practice. Chicago, your marvellous city, lives neither the life of Christ nor of Buddha. There is too much of the ceremonialism, sensuality, gossip, criticism, in the life of to-day's world. The entire twenty-four hours of the day are given up to frivolity. The teachings of neither Christ nor Buddha are realised."

Then followed a statement which, though it will at once be questioned by readers of The Christian, is well worth pondering as an expression of modern Buddhist opinion, and further, in part as a forcible reminder of our undischarged responsibility towards both India's and China's millions. "The Aryan tendency of Christ will not be realised so long as that race is dominated by Judaic tendencies. In India and Ceylon there is a turning toward the Christ, the Buddhist, the gentle teacher of purity. Eighteen centuries of the Christ teaching have been weighed in the balance and found wanting. Now I will ask you all to lead the life of purity in this life, and you will gain that peace that passeth all human understanding."

A SERMON IN SEASON.

Another earnest address in English, delivered by Protap Chunder Mazoondar, of the Brahmo-somaj faith, had the remarkable sequel of his immense audience rising to its feet and singing "Nearer, my God, to Thee," as he was recalled at its close to receive the hearers' thanks. Yet he had given utterance as fearlessly as the Buddhist to the feeling shared by every thoughtful member of the religions among whom our missions work, when they come to Europe or America, and see how far Western nations are from Christianity. "Your activities are so manifold that you have little time to consider that the sanctification of your own souls is the question of all importance. . . What is religion without morality? . . . Moral attainments do not mean holiness: living and moving in God is the secret of personal holiness."

Could words be more true or better timed than these? Surely the very stones are crying out against the selfish counterfeit of Christianity in which so many of us live to-day. These words were from a speaker who claimed, like so many others, that his religion embodied the best of all religions, and that in its services the best was culled from all of the so-called sacred writings. He has indeed learned much truth somewhere, and the view he presented of his teachings undoubtedly owes great things to Christianity, and leads one to suspect it to be an attempted compromise between a tottering heathendom and conquering Christ. This Indian declaimed against caste, and foretold its abolition, related gleefully the crusade against widow burning, and urged an increase of public sentiment against child marriage, and in favour of other moral reforms. Were these ever heard of before the Christian missionary entered India? Oh, for such a man as this to be India's Paul! Was not Luther such a one, and were not many of the brightest pioneers of Christianity? Should not all Christendom join in prayer that men like this, so near the light, should taste of it fully and bear it forth?

A NEW RELIGION.

No speaker, or rather reader, produced a greater impression upon his immense audience than did Dr. Adolph Brodbeck, of Hanover, who appeared unannounced on the programme to fill up a short morning. He preached "Idealism: the New Religion," the definition of which was chiefly confined to negative statements, summed up in this quotation:—"We do not know where we come from or where we go; we only know that we are here on this planet and that we must take things as they are, and that we must do our best in everything; and in doing this we are happy, as far as happiness reasonably can be expected to be attained by man. We do not expect too much from this life and world, so we are not disappointed at the end. Prayer we admit only as a reverent immersion in the great mystery of this life and world."

It is well indeed to know how hollow beyond description are some of the substitutes which the enemy puts forward for the truth, even when they come to us with all the fascination of the sunny East, or clad in oratory such as this was—sounding brass and tinkling cymbals after all. This from a man who would have us set up impossible ideals, every man his fancy, "the striving for the ideal, the perfection in everything, for the ideal of mankind, especially for each individual, for the ideal of science and art, for the ideal of civilisation, for the ideal of all virtues, for the ideal of the family, community, society, and humanity in all forms."

Is not this what every heathen does as he knows best? What is life but following ideal? What is Christian life but following the Perfect Man? But Dr. Brodbeck had a word for us to ponder, too. It is an open secret that millions of people in our civilised countries have practically given up Christianity, and with it religion. Millions of others cling to the old belief only because there is nothing better there. Again, millions are believers in Christianity or other religions because they have been educated in those lines and do not know better. Does not the incontrovertible truth of this statement impress upon us the necessity of a more extended teaching of our grounds of faith, the reason for the hope that is in us, and that our young people especially should be taught wherewith to meet the assaults of to-day?

If this alone were the outcome of this Congress it would have done much. In the words of Dr. Macpherson, of this city, "It is a general demonstration of spiritual life as against materialism. It discriminates humanity as higher than nature, and soul as above matter. Christianity has nothing to fear from the light. If our faith has not the inherent power to conquer the world, we can't save it, for the power that made it great was not that of men. The danger I apprehend in such a parliament is the lack of candour that there may be in the explanation of necessarily conflicting opinions."

Reviewing the Council now it is past, one feels the sublime force of the position taken by the Archbishop of Canterbury. When invited to be representative of Christianity at the Congress, he replied that the Christian faith was beyond argument, that it was supreme, and was not to be ranked as one among many.

J. E. Budgett Meakin.

Chicago.

LADY HENRY SOMERSET, speaking at a conference held at Bristol on Wednesday, said that there was stern necessity for Christian women facing women's wrongs, and temperance associations could be made training grounds on which they could learn how best to deal with evils with which they would fain cope. They talked of societies for rescuing drunkards, but it was a society for influencing Christians that they were more in need of, for if they made disreputable that which they now made respectable, they would be able to rescue drunkards.

MR. AITKEN IN THE CITY.

During the past week Rev. W. H. M. H. Aitken has continued his City Mission, and so attractive have the addresses to business men proved that these mid-day talks are being carried on this week, although the Mission proper concluded with a praise meeting on Monday evening.

Last week's series on Intemperance, Gambling, Social Purity, and Honest Doubt awakened remarkable interest, and it was delightful to see the church crowded day by day by keen business men fresh from the great houses and offices of the City.

His analysis on Wednesday of the sin of gambling, and exposure of the fallacies of its excuses, showed particular penetration. The sin of gambling was, in its essence, a breach of the Tenth Commandment; the danger of it lay in its contributing to a debased and sordid selfishness; the attraction was that men sought in it a little spice in the deadly-dull draught of their worldly lives. The difference between gambling and Stock Exchange transactions, however indefensible the latter might be, was that the latter professed to be trade affairs, in which there was supposed to be a "quid" for every "quo," and that speculation was a necessary element in commerce. The argument that it was not gambling to play for very small sums, and therefore not for larger sums either, was controverted by an ingenious dilemma. The plea that it was done by mutual consent was shown to excuse gambling no more than duelling.

Dealing with "Honest Doubt," on Thursday, the mission preacher took as his starting point the hesitation shown by Thomas in accepting the truth that Christ had risen from the dead. For his own part he saw no reason to shrink from admitting the honesty of many doubters. Some seem to feel themselves forced to question. On the other hand doubt frequently had its root in cherished sin. It is not always so, but undoubtedly this is often found to be the case. Replying to those who asked, Why should not God, if He be God, have revealed Himself in such a way that it would be impossible to doubt or deny? Mr. Aitken urged that the moral responsibility of man would be destroyed if God had acted so as to compel an automatic belief. For himself he regarded the arguments in favour of the credentials of Christianity as simply unanswerable, but at the same time he was perfectly willing to admit that others, through some subtle force acting in the mind, or some peculiarity of temperament, might be inclined to question and doubt. He asked his young hearers to make sure that doubt was not caused by any moral evil in their own lives; but even if it were, the preacher urged that they should give a fair and impartial consideration to the whole bearings of the case, and this being so, he felt satisfied they would be compelled to the conclusion that God is, and that He has revealed Himself in Christ and in his Word. He would have them look to the personal Saviour rather than to any theory or system. Let them come to Christ, cast themselves upon Him, learn the secret of his might, and soon they would say with Thomas "my Lord and my God."

The subjects during the present week form a curious sequence:—

Monday.—The Aversion of the Soul.
Tuesday.—The Perversion of the Soul.
Wednesday.—The Conversion of the Soul.
Thursday.—The Reversion of the Soul.

The address on Monday dealt with "The Way of Cain," the straightest road to hell, the way in which souls, sinning against God, turn their backs on Him, go out from the presence of God, and learn to hate and dread Him. In graphic and startling terms the speaker portrayed the manner in which the breach seems ever widening until God is forgotten, and it may be said that He is not in all their thoughts.

On Tuesday the perversion of a soul was dealt with as illustrated by the crooked road to hell, the tortuous way of Balaam, who knew God and yet wandered, for the sake of gain, far from Him and at the last perished miserably.

We believe that genuine blessing has rested on the mission just concluded, and that in especial these addresses to business men and City clerks have proved singularly helpful to many.

THE MORE HOME there is in the home, the more readily and completely does it fulfil its offices as a child-church.

REV. MATSUNA OKUNO,

CHRISTIAN WORKER IN JAPAN.

REV. MATSUNA OKUNO was born in the city of Yedo (now called Tokio) in 1822. His father belonged to the military class, and was a retainer of the Shogun, who then ruled in Japan. When he arrived at the age of five, his mother died, and on account of his unyielding spirit, he was much disliked by his stepmother, and left his home to live at one of the Buddhist temples in Uyeno.

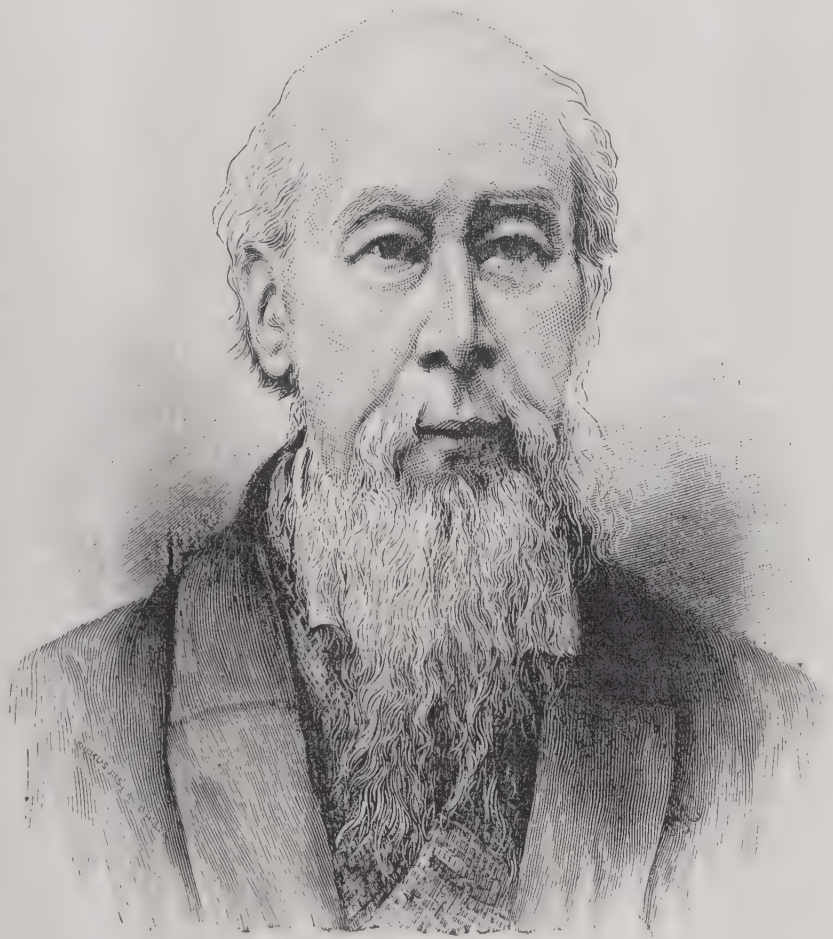
While living with the priests he studied Buddhism, and became familiar with its sacred books, but he did not have any faith in their Buddhist doctrines. He also studied Chinese classics, and became master of their teachings. He was very fond of music, and played on the flute with such skill that his services were in frequent demand at the theatre and other places of entertainment. In everything which he undertook he was among the most proficient, and it was his pride and ambition to excel all others in whatever he attempted to do. At the early age of eighteen he passed a successful examination in military science, and was given a special reward by his master.

Such was his fondness for study, and his desire to surpass all others, that at the age of twenty-four he was prostrated on account of excessive study, and his father took all his books from him. But he managed to get hold of them secretly, and would spend hours together in reading them.

On account of his proficiency, and his bold and chivalrous spirit, he was early promoted to a position of much responsibility and importance. This brought him among wicked and dissipated companions, and he soon fell into the evil ways of those around him, and even became a leader in sinful indulgences. In the spring of 1867 he joined the forces of the Shogun against the army of the Western clans. He was in several battles, and did valiant service for his party. But the troops of the Shogun were defeated, and he took refuge on board of a man-of-war ship.

Soon after this the whole squadron was dispersed by a furious storm, and most of the vessels were never seen again. The one on which he had embarked had barely escaped destruction by the waves, when the fugitives suddenly found themselves between two of the Imperial warships. Death seemed then to be inevitable, and they prepared to meet it as brave men. But, to their astonishment, the other vessels suddenly withdrew, and left them unharmed. Seeing no further hope at sea, he fled to Shizuoka, and while there became a messenger of the Shogun, who was then a fugitive at that place.

When the revolution was ended, and the Imperial power established, he was in utter despair. In his nobility of heart, and with true loyalty to his prince, he sent a petition to the victorious leaders, saying: "It was not the will of our master, the Prince, to fight against the army of his Imperial Majesty, but he was persuaded to do so by our advice, and we are the ones who should bear the blame and receive the punishment. Therefore, let us endure the penalty, and let our master go free." But he was not molested; and although allowed his liberty, he was reduced to extreme distress for want of any means of support.



There was one important lesson for him yet to learn, and that was the utter fallacy of heathenism. As a loyal subject of his prince he was constantly occupied with the thought of how he could restore his master to his former wealth and power. To accomplish this end he was ready to sacrifice his life, if need be, and he felt that death in such a cause was even better than to live with his master in poverty and disgrace.

As he was meditating upon this subject, he met with a hermit who was a kind of priest, and in want of money. So the priest persuaded him to make special gifts to secure the assistance of one of the false deities. Then Mr. Okuno wrote a petition for the restoration of his master, which he offered to the idol with the expectation of help. The priest also prayed for some time, and at length said, "It is the command of the god that you must fast for a week." After that was ended he was directed to bathe in ice-cold water every morning for a long time. Sometimes he rose in the middle of the night to take these baths; and when they were ended he sat for hours upon a coarse straw mat, and recited prayers from the sacred books. He was also enjoined to eat no rice, but only potatoes and buckwheat.

But all these services were of no avail, and the condition of his master continued the same as before. Then he complained to the priest, who simply told him that he must try some other way, and if he would visit a great number of temples, and make offerings at each to the god of rice, his petition would yet be granted. So he went as a pilgrim to one thousand temples, and sent proxies to other places, who reported having visited fifteen thousand more on his behalf. Now he thought his prayer would certainly be answered, but the result was the same as before.

In anger and disgust at being thus deceived, he trampled on the sacred image, and, reproaching the priest for his greed and deception, went back to his former habits of dissipation. He now gave up all belief in any God or future life, and lived as one who had no thought of eternity. He had spent all he possessed or could borrow, in his pilgrimages, and with health impaired by fasting and fatigue, he was in utter destitution and misery. But his necessity was God's opportunity. In the spring of 1871, he was introduced to Dr. Hepburn, who was seeking for just such a helper in the preparation of his dictionary. Thus he was brought under Christian influences, and in contact with Christian truth.

By the instruction received from Dr. Hepburn, and the earnest preaching of Rev. Mr. Ballagh, he was at length led to feel that he was a sinner, and in need of the cleansing blood of Christ. Then, at the risk of his life, he made a public profession of his faith, and was baptized in July, 1872, by Rev. Dr. S. R. Brown. In September of the same year he began to assist Dr. Hepburn in the translation of the New Testament. As a superior penman, in preparing the first editions to be printed on blocks, and as a thorough and critical scholar, his services were invaluable. It was for some time impossible to find anyone who would undertake the printing of the "Book of Jesus," as it was then contrary to the law to publish any work of that kind. But Mr. Okuno at length persuaded some one to

cut the blocks and print them in secret, and if detected he was ready for either prison or death.

During the absence of Dr. Hepburn in the United States he became my teacher, and well do I remember saying to him one day, "Are you not afraid of being arrested and punished for being a Christian and doing Christian work?" Drawing his finger across his neck in a significant way, he replied, "They may cut off my head, but they cannot destroy my soul." One day he brought with him a long roll of paper and held it up, saying, "I have here the meaning of that hymn that we have been singing so long, and which we all liked so much, but which I have never before understood." It was a literal translation of "Jesus loves me," which had become a general favourite on account of the tune.

As he held it up, the thought struck me. "Why not put it into rhyme and metre, so that the Japanese will understand it when they sing?" I suggested this to him, and as he was pleased with the idea we went to work upon it. I think it was several days before we got it into suitable form; and as far as I know this was the beginning of Japanese hymnology. Some attempts had been made at it before, but I think that no complete hymn had been written or given to the public. Encouraged by this effort, we went on and made translations of about fifteen more of the most familiar hymns, and they were published with the title "Oshie no Uta," or religious hymns. Continuing in the same line, a new and enlarged hymnal was issued in the spring of 1876, in which there were more than fifty hymns. This Mr. Okuno assisted to prepare. Several of the pieces were not translations, but original compositions of his own. About three years ago, a very complete and excellent hymn book was published, and is now used by the larger part of the Christians in Japan. As in former editions, much of the work was done by Mr. Okuno.

From the first conviction of the truth of the Christian religion there grew up in his heart an ever-increasing desire to preach the Gospel to his people. Almost at once he began to tell others of Christ and his great love for those who were lost in sin. It was no formal message which he had to give; but every word came from his warm and loyal heart, and, like Paul, he besought men night and day, with tears, to become reconciled to God. When he came to my study from day to day as a teacher of the Japanese language, he would always have in his bosom a sheet of paper on which he would note down anything that would help him in his preparation of sermons. While giving instruction in the acquirement of the native language, it was evident that his heart was in the more important work of giving to his people a knowledge of the true God, and what they must do to be saved. Often would he say to me, "I have used up all my thoughts in my last sermon. Won't you please give me some more seed?" When I told him the meaning of some appropriate text, or suggested some telling illustration, his face would light up with surprise, just like that of a child in the possession of a new treasure. To preach Christ was his highest ambition and his greatest delight.

When the committee for the translation of the New Testament was appointed, he was chosen as one of the three native assistants. This was also to him a work of love, and in it he laboured with great diligence and success. On the completion of the translation of the New Testament, he removed to Tokyo, and became the pastor of one of the principal churches in that city. He has since filled various pastorates in Yokosuka, Mishima, and Osaka, and has left everywhere evidence of his faithfulness and zeal. Now he is in charge of a new and important mission in Yokohama. As a speaker on special public occasions his services are in frequent demand, and at such times he is strikingly happy and eloquent. Although more than seventy years of age, he is full of energy, and rejoices in every opportunity to speak for his Lord and Master. His mental powers are still vigorous, and it has been said of him that the older he grows the more active he becomes.

Some years ago it was the fervent desire of his heart to go all over Japan and tell the whole of the people about Christ before he might be called to rest. But the way was not opened for him to do so, and he gave up the scheme with great reluctance. About two years ago it was estimated that he had preached four thousand times, and no one can tell how many have been brought to a knowledge of Christ through his instrumentality. Everyone who has met or known him must have felt that he is a man of superior abilities, and at the same time possessed of a noble, generous heart that goes out in deepest love and sympathy for all.

As he faithfully served his earthly master, so he has given his whole soul to the work which God has called him to do. As a helper in the important work of translating the Scriptures, as the most successful writer of Christian hymns, and as a preacher of rare and Christ-like devotion to his calling, he will ever be acknowledged as one of the true and faithful leaders in the evangelisation of Japan.

H. Loomis.

Yokohama, Japan.

EARLY AUTUMN.

Poor withered leaves! your time is come
To fade, to droop, and pass away.
Ye opened early to the sun;
Early ye fade—ye've had your day.

The aspen trembles in the breeze;
Its stalk, so frail, alas! too soon
Forbears to hold the tender leaf
Which bravely bore the heats of noon.

So many days, no more, no less,
Were counted to the ardent blaze;
How like to those they offered shade,
Whose work is meted, too, by days.

Apt emblem of so much we see
'Mong men, who are of time possessed;
There are "set times" for all on earth
To blessèd be, and then to bless.

Times to catch echoes sweet from heaven,
Times to observe what none can see,
Times—yea, small moments—which conceal
The germs of an Eternity.

"Set times" for nature and for man
To fade, to droop, and pass away;
"Set times," though oft we know them not;
Therefore we're told to watch and pray.

E. A. Dodd.

TO PARENTS AND TEACHERS.

To know how to make home for your child watch the birds. They mould their nest with their breast. It is the bosom that makes the home, and not the bill nor the claw.

Childhood is a period of privilege. The rain that makes the spring buds blossom makes the dead timber rot. The dew that freshens the summer flower turns to nipping hoar-frost on the autumn leaf.—*Dr. R. W. Smith.*

It would surprise many to see the terrible homes from which ragged-school children come. High rents, scarcity of work, and love of drink often produce a state of things in which common decency is scarcely possible.—*John Kirk.*

The hope of India, however, lies in her children. In Calcutta we have now thirty-seven schools for boys, and sixteen for girls, the attendance of the former numbering between 2000 and 3000, and the latter about 800.—*Miss Fletcher, London Missionary Society.*

When Dr. Chalmers opened his Sunday-schools in Glasgow, he very soon found that a strong feeling was rising against them. It was feared by many, and openly asserted by some, that they were antagonistic to family religion, and might even be its death. —*Sunday School.*

Unless a mother is a Christian lady, a God-fearing, God-serving, heavenly-minded, unworldly, praying woman, her unhappy daughter is extremely likely to grow up to womanhood in utter ignorance of what the religion of Jesus Christ really is, and what a Christian lady really is.—*Dr. Alex. Whyte.*

Be careful when you find your child in a fault. Your view of his conduct may be right enough, because you see much further; but the narrow compass within which a child's thoughts move, the dim and partial apprehension he has of consequences should be remembered, or grievous injustice will be done.

I once saw a boy busily engaged over what appeared to be work; it really was an imposition. He had been ordered to write out two chapters of the Bible. I doubt if any method can be employed which will be more certain than this to make a boy hate the sight of the Bible.—*Walter Besant.*

Of all the painful things connected with my employment nothing is equal to the grief of seeing a boy come to school innocent and promising, and tracing the corruption of his character from the influence of the temptations around him, in the very place which ought to have strengthened and improved it.—*Dr. Arnold.*

The bandaging of the feet of the Chinese girls begins when they are about six years old. The poor little creatures cry with pain, but it is continued till they are grown up, and then their feet are sometimes less than three inches long. They cannot walk well; as for romping, it is out of the question.—*Dr. Schofield.*

The lesson which is best conned and longest remembered is the teacher himself. He is an unforgettable object lesson. The scholars may skim over the reading, mangle the recitation, have indistinct views on the catechism, but, for good or evil, they will carry away the teacher's mood, temper, and disposition.—*Rev. S. R. Crockett.*

If in every great city there are vast numbers of boys and girls, who seem beyond the reach of the gracious influences which would make them good men and women, yet the immense majority are within reach of those influences, and even those who seemed lost from their birth have in hundreds of instances been saved.—*Dr. R. W. Dale.*

A lad I knew seemed to be going wrong. I asked him to come to my house and have a talk. I asked what was the matter. He was a fine plucky lad, not at all the boy to cry, but he stood straight before me and looked me fair in the face, and the tears ran down his cheeks as he said, "You do not know my temptations, sir. You wouldn't be good if you had to work in our factory."—*Rev. L. H. Gwynne.*

Go to your class expecting that you will learn as much as, nay, far more than, you will teach. Your hearts will be moved and quickened by the electric current which sympathy creates. You will receive a new grasp of idea, a power of comprehension, and a readiness of expressing your thoughts, which form the true pleasure of all intercourse, even the most familiar which human life permits.—*Bishop of Peterborough.*

Many children grow up like plants under bell-glasses. They are surrounded only by artificial and prepared influences. They are house-bred, room-bred, nurse-bred—everything but *self*-bred. The object of training is to teach the child to take care of himself; but many parents use their children only as a kind of spool on which to reel off their own experience; and they are bound and corded until they perish by inanity, or break all bonds and cords and rush to ruin by reaction.

The Evangelical Alliance.

CONFERENCE AT DUBLIN.

There has been an Irish branch of the Alliance for many years; indeed, it is nearly as old as the parent society itself. But never until last week has there been a general conference of the Alliance in Ireland's chief city. It was certainly a happy inspiration that fixed on Dublin as the seat of this year's annual gathering. The meetings, it may be said in a word, have been a complete and unqualified success. No one who attended them in a sympathetic spirit will ever forget the gracious influences that pervaded the assemblies or the weighty brotherly utterances of the speakers. With scarcely an exception, the addresses were worthy of the occasion; though not all of them, perhaps, were marked by outstanding brilliance of thought or expression. The due proportions of doctrine and practice were well observed in a comprehensive programme, the chief feature of which was the exposition and defence of the sacred Scriptures as a divine and sufficient revelation from God to man.

Altogether, the secretaries must be thanked and congratulated. For this occasion the Alliance Conference was amalgamated with the customary Christian Convention which at this time of the year serves to perpetuate the memories of Messrs. Moody and Sankey's first visit to Ireland. The united gathering was in its very inception a good illustration of the principles of the Alliance—principles that have a special bearing on the welfare of the sister isle at this critical period in her history. Mr. Arnold, the general secretary in London, with Rev. D. Mullan and Mr. R. Cotter, as the local secretaries, worked hard and harmoniously to secure a full representative attendance, and their efforts have been rewarded. After-meetings were held in the Christian Union Buildings. Irish hospitality is proverbial for its warmth and grace, and the delegates from England and elsewhere must carry away with them many happy memories of the Christian kindness extended to them. Many and fervent were the united prayers offered for a rich blessing on Ireland in all her interests, as well as on the world-wide work of the Alliance, and it would be treason to God and to man to doubt that abundant answers will be vouchsafed.

The presence and speech of the foreign friends, Professor Thoumaian from Armenia, Mr. and Mrs. Meek from Zululand, and Mrs. Abraham from Persia, lent a peculiar zest to the proceedings, and gave that finishing touch of catholicity which was so fitting in a conference of a society which, so to speak, has the whole world for its parish.

THE RECEPTION MEETING

on Monday evening was a most interesting occasion. A social hour was followed by a public meeting, presided over by the large-hearted Lord Plunket, Archbishop of Dublin, and the interchange of Christian greetings was a pleasing prelude to the more solid business of the subsequent days. The chairman well sustained his reputation as a Christian man in high office in the Church who is singularly free from the ecclesiastical trammels and prejudices of his position. His address was even an advance on former utterances at Dublin Conventions, for he took for granted the real equal status of all Evangelical Christian bodies, and did not deem it necessary to apologise for or even to explain his presence in an assembly supra-episcopal in its constitution and character. His example is one that may well be followed by all who occupy like positions in the councils of his communion.

His address had for its keynote what he called the threefold watchword of the Alliance—Evangelical liberty, Evangelical unity, and Evangelical truth. Sounding no uncertain note as to the meaning and with of the gladsome word "Evangelical" in its relation to Gospel truth, his Grace dwelt effectively on the outstanding principles and aims of the Alliance; taking occasion to refer to some of the many services it has rendered to the cause of religious freedom, purity of doctrine, and brotherly love. On these grounds as well as on the lower ground of common Christian courtesy he tendered to "the Alliance a hundred thousand welcomes" on its visit to Erin's Isle.

As representing other leading Christian Churches in Ireland, Rev. Samuel Prenter (Presbyterian), Dr. Evans (Methodist), and Rev. James Ervine (Congregational) spoke warm words of greeting that prolonged the note of welcome uttered by the Archbishop. The first to reciprocate these brotherly words was General Noble, on behalf of the Council of the Alliance. Then the climax of interest was reached when Professor Thoumaian uttered his heartfelt gratitude to the Alliance and its helpers in securing his release from chains and from durance vile. Quaintly remarking that he had really been sent to the Conference by the Sultan of Turkey, he passed on the fraternal salutations of the suffering Eastern Churches, particularly that "Church in prison," with a membership of some two thousand, which is at the present moment witnessing for the Gospel of Jesus Christ in the various dungeons of the province of Galatia. In conclusion he read a letter written by these imprisoned Christians to the Christian Churches of the West, which said among other things:—

> It would be a great help and comfort for us to be remembered in your public and private prayers, to be always presented by you to the Throne of Grace, to be helped and encouraged by your Christian love and sympathy. We pray always for the progress of the whole Catholic Church. You also pray for us that our faith be more and more strengthened and purified by our sufferings. Leave aside, therefore, for a moment your particular views and preferences, your ecclesiastical and denominational differences, and give hand to hand to work in Christian fellowship, to prepare and to hasten the glorious day of the coming of our Lord and Saviour. This is our last message to you from the bottom of our prisons. Remember our chains for the cause of Christ; pray for us, think of us, work for us.
>
> The Christian Church of the prison of Galatia.
> Galatia, July 5, 1893.

A brief address of response from our Zulu sister, Mrs. Meek, interpreted by her husband, concluded this part of the evening's engagements. The rest of the time was taken up by a lucid and very interesting statement by Mr. A. J. Arnold of the aims and methods of the Evangelical Alliance; they are well known to the readers of these pages, and need not be recapitulated here.

On Tuesday forenoon, with General Noble in the chair, the usual routine of these Conferences was transacted. It consists of the delivery of an "annual address" and the enforcement of the "practical resolutions" of the Alliance. The former duty was ably and well discharged by the venerated Principal Culross, of Bristol, whose weighty and timely words on the Holy Spirit's function as a revealer and teacher of saving truth were given in our issue of last week. Then the practical resolutions, read by Mr. Arnold, were commended and enforced, with fiery earnestness, by Rev. E. N. Thwaites, of Salisbury. He tersely summed up this Magna Charta of the Alliance in the one word LOVE. He portrayed in vivid colours the beauties and delights of true Christian unity, and urged with significant emphasis that this spirit of mutual love should be manifested without dissimulation and without humbug, not on special occasions only, but day by day. This unity is not to be confounded with any organic uniformity, which is neither feasible nor desirable. The genial rector of Salisbury created some diversion by an imperfect appreciation of Irish geography, which made him substitute the Liffey for the Shannon as the noblest Irish river; but he deftly turned the tables on his critics, a little later on, when he exhorted them as Christians to avoid an overweening indulgence in matters political, which, on his side of the Channel at any rate, was productive of unseemly divisions and strifes.

UNDENOMINATIONALISM NOT INDEFINITENESS.

Next on the programme was an address on this subject by that doughty champion of Protestant truth, Archdeacon Taylor, of Liverpool. Many were curious to see how this somewhat oracular text would be expounded to general satisfaction, but the Archdeacon soon vindicated the title of his prelection. He had been moved to refer to the subject, he said, by some strictures of "Undenominationalism" by certain high dignitaries in his own church. Undenominationalism had been described as something indefinite, vague, and nebulous; denounced as "the greatest imposture of the age, the youngest pretender to religious supremacy; the offspring of an unhallowed alliance between bad logic and worse theology; the greatest hindrance to Christianity that exists with the exception of the Church of Rome." It was always denounced as "teaching without dogmatic statement." He denied that. He understood by undenominational Christianity that fundamental Christianity which remained after all denominational distinctions were omitted. Did anything remain? A great deal. The great facts of Christianity were acknowledged by all the churches joined to the Alliance. In the best known creeds there was certainly no mention of Presbyterians, Wesleyans, or Episcopalians, and no mention of Church government. The creeds rested on the New Testament; in the New Testament he found a great deal of teaching that was very distinct and very clear, and very dogmatic, but he could not discover denominationalism in it. There was distinct dogmatic statement in the teaching of our Lord and his apostles, but there was nothing about modes of worship, about liturgy, or about hymnals. It was only said, "Let all things be done decently and in order." He only found in the New Testament, the grand fundamental truths of the Gospel and of God's revelation to man, and an absence of the denominationalism of which so much is made in these days. Was it fair, right, or Christian to denounce in that way undenominationalism as "the smooth-faced minion of a designing secularism." He respectfully denied the charge, and called for proof. They would have to wait a long time before they got it.

They were not pleading for uniformity; he did not think it practicable nor desirable; they did not plead for unity, for they were one—one with Christ; but they were pleading for union and communion, not for incorporation, but for co-operation, as well as Christian union, love, fellowship, and charity. Under the undenominationalism of the Alliance they could promote freedom of thought and could deprecate intolerance. He asked them to stand together as one man—not under shibboleths, but under the grand standard of the Cross and the glorious banner of the Evangelical Alliance, and let them never be removed from their present position by sneers and taunts.

THE CONDITION OF THE MASSES.

On Tuesday afternoon, with a goodly attendance, the Conference addressed itself to a consideration of "The social and spiritual condition of the masses and the remedy." Dr. Nicholas, of Dublin, who was to have opened the subject, being somewhat late, he was anticipated by Canon Harley, of Cork, who, with true Irish fervour, called for strong and courageous action on the part of all Christians in fighting infidelity and the great social and other evils of the time. He scouted the idea of pusillanimous acquiescence in any lowering of the standards of doctrine and life that God reveals. A practical, Samaritan sympathy with the lowly, the sinning, and the suffering will do more to commend Christianity to them than any amount of argument.

Dr. Nicholas, in opening his set address, recalled the incident of the feeding of the five thousand by our Lord after He had seen and compassionated the multitude. A great mass of people is always a very pathetic and heart-moving sight. We must not turn away our gaze from our fellow-men. Too often our interests as Christians become suburban, and there in our ease we forget the sins and sorrows of the city, and those who are crowded into its streets and courts and alleys. The masses in modern cities are vastly greater than in our Lord's time, and their social conditions are far worse. People now are moving from the country into the towns and cities, and one result is overcrowding. We have been told of fourteen persons working and sleeping in one room in London, and as to Dublin it is asserted that fifty thousand families live in one room and a-half. How *can* they lead moral, pure, Christian lives? Some will say that grace will enable a man to do right despite his surroundings. That is true; but take the average man and woman, and you find they cannot get away from their environments. We must not listen to the theorising of doctrinaires on this point. Think of the terrible insanitation that follows; think of the temptation to resort to the aid of alcoholic stimulants. And it is in the very neighbourhoods where these vitiated and weakened people live that we plant public houses in disgraceful numbers. Think, too, of the loss of virtue amid such surroundings, and the immorality. There is one small district in Dublin, not far from the present place of meeting, where there are 127 houses of ill fame and 600 prostitutes; yet in this district there are one Wesleyan, two Presbyterian, and two Episcopal churches situated.

As to the remedies, Dr. Nicholas said that there must be personal contact with the masses. If the people will not come to the churches, the churches must go to them. In many churches alas! the stranger is not always welcome. On his recent holiday he had been to several churches, and in some of them he could not but feel that he was not welcome. One case he knew of where several strangers were turned out of a pew, while the man and his wife who owned the pew marched in and sat there in solitary splendour. If we do not make the poor more welcome to our churches, and if we do not go to the masses and invite them to come with us, we shall never accomplish much

for their salvation and elevation. Again, there must be an active interest in all matters affecting the wellbeing of the people. As an illustration of this the speaker told how Rev. Charles Garrett and other social reformers, Protestant, Roman Catholic, Tory and Radical, all combined for the one purpose, recently purified their local administration, and secured the abolition of a thousand public-houses and 800 evil houses. What might happen if we could but cleanse our municipal corporations? "Ah," exclaimed Dr. Nicholas, "if we could purify our Dublin Corporation. Some of you do not believe this can be done. Well, perhaps it may, bad as it is." The last point touched on was the need for a revival of family religion. Let us cease our church differences; let us as churches leave one another alone and let us unite to fight the devil and all his works.

An open conference followed. Alderman Cory, of Cardiff, thought "the classes," so called, ought not to be overlooked; they need the regenerating power of the Gospel as much as "the masses." Speaking of the evils of the drink traffic, he said that in Wales they thanked God for Sunday closing; it was undoubtedly a great boon. If ministers and laymen alike would lay aside their superfluous dignity and go out into the highways and byeways preaching the Gospel in the open air as our Great Master did, much might be accomplished. Rev. Thomas Lyle strongly commended colportage, which carries pure and elevating literature to the doors and homes of the people.

On Tuesday evening there was a very crowded attendance—a gratifying index of the public interest that has been awakened in the cause of true and undefiled religion in a land and in a city where the errors and the superstitions of Romanism have so strong a hold. Viscount Bangor presided, and the first to address the assembly was Dr. MacEwan, of Clapham. His vigorous, eloquent, and altogether admirable exposition of "Life in Christ" will be found in another part of this issue. After him on the printed programme came the announcement of an evangelistic address by Rev. Charles Spurgeon, of Greenwich. A heavy cold, however, prevented the fulfilment of his conditional engagement, to the manifest disappointment of many, who were anxious to see and hear one who not only bears a much-honoured name, but who has inherited not a few of the qualities that gave his father such a high place in the esteem of the Church universal.

While there was good cause for this disappointment, it cannot honestly be said that in the event the meeting suffered seriously. The arranging of two set Gospel addresses in one evening is an expedient of very doubtful wisdom, especially when these come close on the back of a solid deliverance on some profound doctrinal theme. So much consecutive listening, to put it plainly, is a weariness even to sanctified flesh, and the last speaker is bound to be heavily handicapped in his endeavour to retain the attention or interest of those hearers whom he is specially anxious to influence. Rev. E. M. Thwaites, in Mr. Spurgeon's absence, was left as the sole exhorter of the evening, and right splendidly he acquitted himself. Taking as the two antithetical keynotes of his address, the phrases "Ready to perish" (Isa. xxvii. 13), and "Ready to save" (Isa. xxxviii. 20), he made a most impressive appeal to the unsaved. The Spirit of God was undoubtedly moving in the hearts of many in the audience, judging from the free response made to an invitation by the preacher in the after-meeting for a manifestation of soul concern. The glad news of redemption, to be discerned and received by penitent faith, proved itself once again to be the power of God unto salvation to all lowly and believing souls. It was a right good finish to the first full day of the conference.

Wednesday forenoon found a fair company gathered again in the Christian Union Buildings, with Archdeacon Galbraith in the chair. Canon Bell, of Cheltenham, was the first appointed speaker, with a well-worn, but never threadbare, theme—"The Bible adapted to the necessities of fallen man." The reader can judge for himself of the excellent and solid qualities of the Canon's paper, which we have reproduced on another page. It was heard with great interest by the Conference, and so high was the estimate formed by some, at least, of those present that a formal proposal was made to have the address separately printed for free circulation throughout Ireland. That proposal, after due consideration, was cordially accepted by the Alliance officials. Such of our readers, therefore, as feel that it would be of service to the cause o Christianity in Ireland or elsewhere to scatter copies of the address can get them at a cheap rate on application to the London offices of the Alliance, 7, Adam-street, Strand, or to Rev. David Mullan, secretary of the Irish branch, Christian Union Buildings, Lower Abbey-street, Dublin.

THE EXPERIMENTAL METHOD.

An address of quite equal worth, and marked by even greater freshness of thought and utterance, was that which followed, by Dr. R. McCheyne Edgar, of Dublin, on "Christianity and the Experimental Method."

In a scientific age like ours (he said) something will be gained if we can show that Christianity is amenable to what we call "The Experimental Method." This method consists of three stages. First, we look about for all the facts we can find regarding the subject in hand; second, we cast about for some happy hypothesis that will interpret the fact; third, we proceed by experience or experiment to verify the hypothesis. Our Lord Jesus Christ anticipated Lord Bacon in the commendation of the experimental method, when he said: "If any man will do his will, he shall know of the doctrine whether it be of God or whether I speak of myself." Our Lord does not say, "If any man will discuss God's will he will know the doctrine." The difficulty in connection with that is that we are such beings that we can argue ourselves into anything. The Pharisees argued themselves into the idea that it was their duty to murder the Son of God. If we take God's method and set about to do God's will, and allow ourselves to be guided by experience, we shall reach the Divine doctrine and know whether it is from God or not. If we follow Christ's advice, instead of discussing the Divine doctrine, we can be morally certain that it is from God. In our religious discussions we do not use such an unpopular word as "hypothesis." We put in the word "doctrine." Look, therefore, at the facts; then at the Christian doctrines that have been offered to explain the facts; then consider what verification of those doctrines we may reach in and through experience.

A fact is something that appeals to more than the five senses; it may escape the senses altogether. For instance, remorse is a fact that cannot be smelt, or felt, or touched, or tasted, yet it is a palpable fact. There is a great series of facts that speak to us of order and law, and another that speaks of disorder and lawlessness. There is a great series of facts that cluster round the name of Jesus. We speak about the ancient world and mean B.C., and about the modern world and call it A.D. We find as a matter of historic fact that Jesus Christ came into this world of disorder and misrule and became the turning point of humanity. Notice next the doctrine based upon these facts. What Christian doctrine do we attach to the fact of "order"? Creation. The Christian doctrine is that all things were made by Christ. We say that the doctrine of Creation is more reasonable than any of its rivals. Mind was before matter. Nature's order is a manufactured article, and the only manufacturer with originality and power is Jesus Christ, the Son of God. The doctrines attached to the facts about "disorder" are best explained by the doctrine by which we all believe in the fall of man. Mr. Darwin, who had an eagle eye, has, strange to say, helped us about this matter of the origin of evil, for he has recorded that in the embryonic stage evil passion may be discerned. When you look into the subject, the most scientific account of the "disorder," the lawlessness that exists, it is just the old doctrine of the origin of sin and the fall of man.

What doctrine do we suggest to explain the facts about Jesus Christ and all that He did in this world of ours? We must come to the conclusion that He was not the product of previous ages, as some say. There was nothing in the whole world that lived to account for Jesus Christ. Socrates, it is insinuated, was just about as good a man as Christ. That can be put to the test in a moment. One of the traditions is that Socrates went with some of his pupils to interview one of the celebrated courtesans of Greece, and it is related that he spoke to her about making herself attractive and driving her trade. How different is that from the interview recorded in the Gospel of John, of our Lord with the woman caught in adultery. The two men occupy an entirely different relation to sinful humanity. Then take the doctrine of the Holy Ghost. Coming after Christ, we find the most marvellous set of witnesses—plain men and women going about the world asserting that this crucified Jesus had risen again from the dead. They had no selfish object in circulating the story, and they suffered imprisonment and martyrdom for it; and day by day it grew stronger and stronger until it was proved that the crucified Saviour was more than a match for Cæsar.

Can any decent thinker give us a better interpretation of the facts than these Christian verities? Regarding the verification of the fall of man, when we committed our first sin, did we not find a fallen nature behind it? How may we verify the stupendous doctrine of Creation? There was no one there to witness it, and so there are speculations about spontaneous generation that are just the ravings of man's imagination. But we have a verification of that doctrine in our own experience. We know that we began to be. We do not believe in pre-existence. There was a time when we were not, and there was a moment when we began to be; and if we are Christians we find another moment when the chaos that existed within us gave place to cosmos and to order. Paul explains that by saying, "If any man be in Christ he is a new creation"!

A GARDEN PARTY

on Wednesday afternoon at the beautifully situated country house of Lord Plunket, Old Connaught, near Bray, formed a very agreeable relief to the more serious business of the conference. A very large company accepted the invitation issued by the Peer-Primate and his daughter. They were conveyed by train from Dublin to Bray, and the incursion of such a goodly band of visitors helped materially to replenish the scanty exchequers of the jarvies who ply for hire with their side-backed jaunting cars at this popular seaside resort. Old Connaught is an unpretentious mansion architecturally considered, but it is set down in a spot highly favoured of nature. The brilliant autumnal tints of the foliage in the fine old park gave a rich colouring to the landscape, and perfect weather completed the enjoyment of the outing. The Archbishop and his daughter cordially received the guests, and ample provision had been made for the supply of material cravings.

An important part of the proceedings was the photographing of an immense group of visitors, with the hosts, the chief officials of the Alliance, and the foreign visitors in the centre. The photographic artist was Mr. W. F. Lawrence, of Upper Sackville-street, Dublin, and many will be glad, as a memento of the Conference, to possess copies of the excellently executed picture, which can be had from the artist at 5s. each. There was no formal speechifying, but near the close of the afternoon, Dr. MacEwan and General Noble, as spokesmen of the Alliance Council, heartily thanked the Archbishop for his hospitality as well as for his services so frequently and freely rendered to the cause of Christian union and Christian truth at home and abroad. The Primate, in responding, said he had seen some interesting receptions at Old Connaught, but none that were to him so memorable and so full of rich import as this gathering of the friends of the Alliance. The company, greatly pleased with their reception, returned to town in time for the evening meeting.

This was again a great concourse. In a few presidential remarks, Lord Radstock pointed his hearers away from the outward surroundings and human machinery of the Conference, important and necessary as these were, to God Himself, the great source of fresh power and light on all true service.

REASONS FOR FAITH

was the subject of a telling address from Archdeacon Taylor. It was simple, almost elementary, in character, but well fitted to meet the difficulties of those who may not have been able to find a sure resting place for intellect, aspiration, heart, and conscience in the teachings to which from youth they have been accustomed.

In the first place, he would suggest to them some reasons in God. Why should they believe in the existence of such a great beneficent Being? Because it was the most natural and satisfactory account of the phenomena that they saw around them. It was much more easy to believe in the existence of an infinite, intelligent author than not, because they were involved in insuperable difficulties upon any other supposition. Bacon said he would rather believe all the fables of the Talmud and the Koran than that this universal frame was made without a God; he said that God never wrought a miracle to prove his existence, because his own

works sufficiently prove it. Archdeacon Taylor proceeded to give reasons for belief in the Bible, and in its inspiration. First, there are the tokens of divinity impressed upon the book itself. Just as Paul appealed to the works of God in proof of the eternal power of the Godhead, so he appealed to the unmistakable tokens of divinity impressed upon the Sacred Books—veracity, holiness, justice, goodness, authority, sublimity. Then they had the marvellous unity impressed upon its pages, taken in connection with its varied human authorship; unity of plan, of purpose, of aim, and of progressive revelation of the mind of God—unity historical, doctrinal, and prophetical. Again, they had the marvellous adaptation of the Gospel of Christ to the moral and spiritual needs of men, Continuing, he gave reasons for the belief that Christ was the Son of God. They had abundant evidence necessary to satisfy them as to the life, death, and resurrection of Jesus. In conclusion, he referred to a striking passage from John Stuart Mill, in which that sceptical philosopher spoke of Christ as God incarnate, and one whose historical character could not be gainsaid.

Gospel addresses followed from Rev. W. E. Burroughs, of Kingstown, and Rev. J. F. T. Hallowes, of Birmingham. Their presentation of the Gospel was most clear, attractive, and convincing, and a large after-meeting testified to the power of the testimony given.

The attendance on the forenoon of Thursday, the closing day, showed no abatement of interest. The constitution of the Alliance and its general proceeding are all in the direction of giving prominence to those things that unite rather than divide, and controversial questions are therefore avoided as far as possible. The two first addresses of this forenoon had more of the controversial element in them than any others at the Conference; one was on Romish neglect or mistreatment of the Scriptures; the other had reference to current critical theories on the Old Testament. But, presumably, all present were of one mind on these points. No Romish divines were there to attempt a rebuttal of the Dean of Achonry's strong impeachment of Papal prohibitions of Bible study by the common people; no higher critics, German or English, appeared to throw doubt on any of Mr. Urquhart's interesting remarks on the accumulating confirmations of Pentateuchal verity that come from recent explorations in Egypt and other parts of the East. The Dean is one of the most eloquent and fearless of Irishmen, and he had not only ample licence from his audience, but full approval, as he cited from history some of the methods by which Rome has ever sought to extinguish the lamp of truth, and to keep its votaries in the bondage of ignorance. He was equally effective in his relation of the marvellous ways by which God has kept alive the Sacred Oracles, and raised up at critical periods men who gave the Bible to the world in its vulgar tongues, and set it out on a fresh and larger lease of life and blessing. The Dean contended that the cause of Ireland's woes is neither agrarian nor political, but religious, and every Protestant, at any rate, will admit this is largely true. They will also join with him in longing and praying for the time when the poorest peasant in the land will be able to possess and study the Scriptures that make wise unto salvation, without let or hindrance from priest or Pope.

Rev. John Urquhart's address embraced some very interesting statements, archæological and philological and chronological, to the effect that recent "finds" in Egyptian and Babylonish exploration are proving the verity of the early writings of the Old Testament, and disproving the theories of the rationalistic critics that they are of a much later date than popularly believed. We have only to wait, he said, and everything that is now thought by some to go to the pulling down of God's Word will go for the building of it up.

A practical and freshly-expressed address on "Crucifixion with Christ in daily life," by Rev. J. F. T. Hallowes, brought the morning sitting to a close.

FOREIGN MISSIONS

held the field on Thursday afternoon. First of all there was a comprehensive survey by Dr. Murray Mitchell of the main characteristics of the principal Pagan systems of religious thought—Mohammedanism, Buddhism, Hinduism, Confucianism, etc., and some very encouraging facts as to the modern decay of all these systems before the advancing tide of Christianity. The Gospel is making far more rapid progress to-day throughout the world than at any former period of its history.

Then as illustrations of the spread and influence of the Christian faith, we had addresses from the Armenian, South African, and Persian delegates. M. Thoumaian told how the Turkish Government is of set purpose straining every nerve to stamp out Christianity in its dominions by persecuting, imprisoning, and even killing its confessors; and how, notwithstanding, the Christian faith is alive and making progress. He alluded but slightly to his own case, but entreated that greater interest should be shown, and more earnest efforts made to obtain the release from chains and from suffering the two thousand Armenian believers who constitute the modern "Church in prison." Petitions should be sent in shoals to our Foreign Office asking the intervention of the British Government on behalf of these persecuted fellow Christians.

Mrs. Meek, with great apparent native eloquence, pleaded the cause of Zululand, especially her own people, among whom she and her husband labour. They greatly need enlarged church accommodation so as to provide for all who come to the Gospel services. Mrs. Meek's words were, of course, freely translated by her husband, and according to his interpretation they were words not only of great earnestness but of poetic and figurative beauty.

The last to speak for far-off lands was the picturesquely attired and animated Persian lady Mrs. Abraham. She gained the ear and the interest of her hearers by her naïve and artless speech, marked of course by somewhat broken and peculiar idiom, but on the whole easily to be understood. She claims to belong to the remnant of the lost ten tribes, and makes that a plea for the solicitude of British Christians. Considerable amusement was created by her invitation to the Alliance to hold an early Conference in Persia. She seemed to see no valid reason against such a step, and promised that she would devote some time to showing the visitors the spiritual needs of her land. Surely the best way to know the state of any country was to travel in it. Her church, which she preferred to call the Syrian Evangelical Church, and not the Nestorian Church, was greatly oppressed by the enemies of the faith, and many workers are wanted to carry the Gospel into the dark places of the Persian, as well as the Turkish Empire.

Mr. A. J. Arnold supplemented the pleas of the respective visitors, urging friends in Ireland and elsewhere to pave the way for forthcoming visits to different parts of the country. Mr. and Mrs. Meek are continuing in and around Dublin for some days to address meetings specially arranged for them. Mrs. Abraham remains for some little time also in Ireland for a like purpose, and it is arranged that Professor Thoumaian should visit Dublin in January. Particulars as to all these interesting engagements may be had from Rev. D. Mullan, Dublin.

Before the meeting closed, Dr. Murray Mitchell added a few sentences, partly corroborative of Mrs. Abraham's claim to be descended from the lost Israelitish tribes. The point may not be one of great importance intrinsically, but it certainly adds to our interest in this struggling Christian community to know that they may be among the natural kinsfolk of our Lord, and that if so, they have not shared in the guilt and the penalty that have attached to the Judean branch of the Abrahamic family.

THE CLOSING MEETING

of the Conference proper on Thursday evening was full of deep interest. Mr. M. H. Hodder presided, and two weighty well-reasoned addresses were given on "Loyalty to Christ" by Principal Waller, of Highbury, and Rev. W. Roberts, of Notting-hill. The former passed in thoughtful review the claims of Christ as "very God and very man," and the latter in most practical and stimulating words exalted the Saviour as the heart, the head, and the hope of the Church and as the Redeemer, and ultimately triumphant King of the world.

The final utterance of the evening was by Lord Radstock, who gave an evangelistic address full of pathos and of encouragement to those who, like the Hebrews of old, are groaning by reason of their bondage. He told such in comforting words that the Lord had heard and heeded their cry, and had come down in the person of his Son—the Lamb of God—to deliver and save them. Let them "take every man a lamb," and being sprinkled with the blood of atonement, let them live on the lamb slain, thus having Christ not only for their redemption, but their daily life.

So much interest was created by the course of the conference meetings that it was decided to hold a meeting for thanksgiving and individual consecration on Friday morning. This gathering was presided over by Lord Radstock, and proved a time of rich experimental blessing. The friends of the Alliance will long remember the Dublin gatherings of 1893.

African Missions Visited.—12.

BY D. A. HUNTER.

We outspanned over Sunday at Dwars River, which is quite a rendezvous for natives. Travelling down country for work, or returning home, they rest there, and the women from the surrounding kraals sell them food and Kaffir beer. They gather in knots on the bank of the river, near to the Drift; so on Sunday forenoon we went down, and Mr. Sherneld spoke to them in Zulu, reading also from the Zulu Bible and singing Zulu hymns. Our Basuto boy translated into Sesuto, so that all present might understand. Some listened very attentively, and one said:—"These are good words which you speak, but how can we learn, for we have no missionary at our kraal?"

On Monday, while sitting at breakfast in the waggon, we saw five waggons coming down the hill towards us, and we were glad to find that they belonged to the German missionaries, returning from their conference. They outspanned near at hand, so we soon foregathered with them, and had an interesting talk. The headquarters of their mission is in Berlin, and it is Lutheran. They have already commenced work in Mashonaland, and near the north-end of Lake Nyassa, and have many stations in the northern Transvaal, some of which have been established for many years. I paid a very interesting visit to Ha Shewasse, situated near the eastern extremity of the Zoutpansberg Range. Mr. Beuster, the missionary, is quite a pioneer. When he entered the country, some twenty years ago, with his waggon, he had to make a road for himself. The river is a bad one to cross, as I learned to my cost when my horse got nearly out of his depth, and I very wet.

The station is beautifully situated on the slope of a hill, with grand mountain peaks forming a background on the north and west side. Tall gum trees surround the house, and one finds growing in the garden oranges, lemons, bananas, coffee, sugar-cane, bamboo, etc. The little church adjoins the missionary's house, and behind there is a row of neat cottages, whitewashed, and quite an advance on the ordinary native hut. Unfortunately, Ha Shewasse is not free from fever, and Mr. Beuster has quite a lot to do healing patients during the unhealthy season. Although nominally in the Transvaal, the district is virtually ruled by a powerful chief—Shewasse by name—who snaps his fingers at the Dutchmen, and pays them tribute or not at his pleasure. He is frequently at war with neighbouring chiefs, who hold a similar position to his own towards the Transvaal Government, and these chiefs are constantly having their following augmented by natives, who run away from the Dutchmen and their ill-treatment and heavy taxation, to the milder sway of a native potentate.

As soon as I had crossed the Lovonbu River, beyond which Transvaal authority is practically a dead letter, I found most of the men armed either with gun or spear, and Mr. Beuster told me he frequently had surgical cases to attend to, after some tribal fight or fray. Shewasse, although no Christian himself, tolerates, and to some extent encourages, the mission. During Mr. Beuster's absence some time ago, he was quite careful of Mrs. Beuster's welfare, and sent regularly to see that she lacked nothing. The chief's numerous wives, as soon as he is in sight, have to go on all fours, and crawl along until they receive a sign that they may stand, or until he has passed out of sight.

Mission work is slow among such people, wholly given up to their beer feasts, heathen dances, and immorality, but we know that we are on the winning side, and that a praying church at home, and a faithful and patient ministry here in the forefront, must prevail, through God's Spirit. Will you pray for the German missionaries and their work in Africa?

AT THE BREWSTER SESSIONS the magistrates have not always been influenced by the police. Not a few licences strongly supported by them were unanimously refused, and some that they opposed were granted.

MISS LEIGH'S PARIS HOMES.

Miss Ada Leigh's homes "are a centre of Christian influence in the gay city of Paris." The absolutely necessary whitewashing having been done, the lady in charge of 77, Avenue Wagram, writes:—

"The old Home is looking beautifully fresh. We are very full. I have never known so many at this time of the year. A few days ago a young girl came to us shattered in nerve and health, having passed through much trouble and disappointment. Her sad story has been confirmed by letters from two ladies who have known her, begging us to care for her. Of course we have done so, and hope she will soon be in a fit condition to help herself.

"Another sad case was that of an elderly woman who had been engaged as 'useful maid.' She was taken ill and left in the hospital in Florence. She found her way to Paris penniless, and almost without clothes. She was directed to Pasteur Monod, who sent her on to us. We clothed her and fed her, and when she was strong enough to bear the journey, the British Church Friendly Society sent her home to her friends.

"A young woman, recently returned from Paris, called at our London office, 22A, Queen's-road, Bayswater, where she had been staying previous to her taking a situation as superior nurse. She was full of heartfelt gratitude for the kindness and loving care shown her since her return to England. She said, with a tear in her eye, 'If you had not cared for me, I should have gone to the 'bad.'" We led her to Jesus the great 'care-healer,' and showed her where to carry her burden. It was quite touching to hear her speak of the Paris Homes. 'I am a Roman Catholic, and I have stayed in Roman Catholic Homes; but they are not like Miss Leigh's Homes. I do love the ladies there, they are so kind and good; you feel as if you were in a true religious home. I thank God I ever knew them.' Such are some of the facts and testimonies which come to us every day.

"We have to record the loss of £300 per annum through the expiry of the legacy which the late M. Galignani left to our orphanage for ten years. With a daily average of forty-five children to feed, clothe, and educate, a total of 322 have been fitted to fight life's battle, and have proved themselves worthy of the loving care which has watched over them by filling important positions, both in England and the United States, with an integrity of purpose in man's sight which has honoured God.

"We plead most earnestly for these 'little ones,' who are the most helpless of our English community in Paris, and who cannot plead for themselves."

Scottish Postal Employes.

For seven years a quiet but interesting work has been going on amongst the postal and telegraph employés of several of the principal towns in Scotland, in connection with the Postal and Telegraph Christian Association. On Thursday, September 28, through the kind invitation of Mr. Arthur, the president of the Glasgow Branch, and the other local workers, the first Scottish Conference was held, and earnest members from various centres met for mutual encouragement and help. It is hoped that a wider interest will henceforth be awakened in this good cause, and more prayer aroused on its behalf.

There are nine branches of the Association in Scotland, some worked by outside Christian friends, and others by the members. One of the most interesting points of the work is the active part taken by the employés themselves; in Edinburgh, their efforts for the eternal welfare of their confrères is unceasing, and in Glasgow, the fact that the rent of the P.T.C.A. Hall is half paid by the members proves that they are not behind others in self-denying effort. Many souls have been won for God through the association; nor does its sphere of usefulness end here: the deputation work of the Mission Bands greatly forwards the Church efforts in the various cities. There is, however, much need for outside lady workers in several places, and, in Edinburgh and other towns, of a Rest or Reading Room for the men.

The Conference meetings were presided over by Mr. Alexander Sloan and Mr. J. W. Arthur, and addressed by the Rev. J. J. Luce (Gloucester), Colonel Oldham (Edinburgh), Mr. J. G. Govan (Faith Mission), and Miss Edmonstone, Hon. Sec., P.T.C.A., Senior Branch. The tone of the meetings was excellent, and their results, without doubt, far-telling.

Anyone interested to help the work is asked to communicate with Miss B. A. Shaw, Norwood, Dowanhill Gardens, Glasgow.

THE GOSPEL IN MEXICO.

Mr. Eglon Harris continues to give interesting and encouraging accounts of work in Mexico.

Writing from Apartado 28, Orizaba, on Aug. 14, he says:—"Our labours among the children and young people give us encouraging views of what may be done. I should like to open a room both at Nogales and at Barrio-nuevo where we might have Gospel meetings in the evenings and children's meetings in the day. This of course will depend on the funds the Lord may entrust us with. The former place is four miles to the west of us, and the latter two miles to the east; both entirely untouched by the Gospel. On inquiry as to the cause of the absence from the school of two boys, I found that their younger brother had died, and the priest had told the parents that the reason was that they allowed their sons to go to the heretics' school—that to have to do with us was to have to do with the devil himself. What wonder is it that some of the poor children are under threats of severe punishment for coming to us when the priests are listened to by their parents! Last week it cost me 2.40dols. to replace panes of glass broken one night in the windows of the 'Local' by some of our ill-wishers."

On Sept. 4, Mr. Harris wrote:—"From what I can gather I think the duty on the printing press will not be very high, perhaps 20dols., but the freight, either by land or by sea, will be more than I was first informed. I think that £100 will only just cover the whole expense. Maybe, by the time we are sufficiently informed to be ready to order it, the Lord will send in the £50 still needed. The Lord is still giving us hearers all round, and with deep pleasure we are watching the growth of the Word in some hearts. As a rule we can get a better and more orderly congregation on a week night than on Lord's days, for on Sundays the theatres, bull-fights, drink shops, &c., are the great attractions to the outsiders. On Sunday week last I baptized a Scotch lady who has been staying here for a holiday. She has returned to her home on the coast, desiring to serve Christ by gathering the children together on the Lord's day to hear his Word. I hope to be able to visit that coast in the cooler season, for a Gospel tour. We are looking for guidance as to a native helper. He is with us now, but most of his time is occupied in his earthly occupation. He is willing to be our helper, depending on the Lord for the support of himself and family."

MR. SPURGEON ON TEMPERANCE.

Mr. Thomas Spurgeon presided on Wednesday week at the annual meeting of the Metropolitan Tabernacle Total Abstinence Society. The eleventh annual report stated that the year had been a very prosperous one, 45 meetings having been held, and 228 pledges taken, making a total during the society's existence of 759 meetings held, and 22,809 pledges taken.

The chairman, who was loudly cheered on rising, said he considered speaking on temperance questions to be only second in importance to preaching the Gospel. Joseph Cook had said that intoxicating drink was the devil's fish-hook, it being very easy to go on to the hook, but very difficult to get off. There were four modes of dealing with this curse—the legal, the medical, the moral, and the spiritual. In reference to the first, he supposed that it was to a great extent impossible to make men sober by Act of Parliament, but it was possible to keep the drink from them. He rejoiced to know that in New Zealand interest in this matter was increasing by leaps and bounds. Having expressed his disbelief in medical nostrums for the cure of drunkenness, Mr. Spurgeon said that moral influence was not to be despised, but they must rise higher. Drunkenness was at the bottom a sin, and, if they wanted to win men to holiness and sobriety, they must point them to the sinner's Saviour.

The Hon. and Rev. Canon Leigh urged his hearers not to be cast down by discouragements or difficulties. Every great reform had been of slow growth. It was only on his deathbed that William Wilberforce heard of the success in Parliament of the Bill for setting free the slaves, and the great Lord Shaftesbury had carried on his philanthropic work with scant sympathy from his compeers. It was only by constant agitation that they could hope to accomplish their purpose, and he therefore urged them to go on working, depending on strength from on high. They did not put temperance in the place of the Gospel; but they were trying to clear away what was a great obstacle in the way of the Gospel of peace. Among other speakers were the Revs. W. Stott, H. O. Mackey, and J. W. Harrald.

THE WORK AT HOXTON HALL.

Mr. William Noble and the friends connected with Hoxton Hall have been holding special harvest thanksgiving meetings. The occasion was rendered specially interesting on account of the crisis through which the work of the Mission is passing, owing to the death of the President, Mr. William Isaac Palmer, of Reading. It must have cheered the hearts of the band of devoted workers to see the hall filled.

On Saturday evening, September 23rd, Mr. John T. Rae presided, and Messrs. J. Louis Fenn, W. S. Campbell, John Jones, and other friends gave speeches, songs, and recitations. The service on Sunday evening was of a most impressive character, and the hearty, homely Gospel addresses given by Messrs. Robert Burn, J. F. Shorey, and J. Fyfe Stewart had a manifest effect in brightening the faces of the hearers. Naturally enough all the speakers drew lessons from the display of fruit and vegetables around them on the platform. The occasion was one of pathetic interest on account of Mr. William Noble's indisposition. A few days previously he was seized with illness during the meeting, and up to Saturday it was impossible to remove him from the scene of his labours, where a temporary bedroom had been arranged at the rear of the platform.

Mr. Noble returned last June to the post he held in days gone by, and all through the summer months has been cheered, together with his devoted coadjutors by manifest tokens of blessing. The meetings greatly cheered him while on the road to convalescence. Monday night brought the climax of enthusiasm, and the proceedings opened with a great reunion tea. Mr. J. Fyfe Stewart presided over the public meeting, at which the leaders of the various agencies connected with the hall gave encouraging reports. Although very weak, Mr. Noble was able to give a few words of thanks to the workers, and to express his gratitude that the undertaking in which Mr. William Palmer had been deeply interested was finding new friends to associate with many old friends, and gave promise of a rich future. Mr. Woodford Fawcett gave a cheery Gospel address.

THE GLASGOW CONVENTION.

The twelfth annual convention for the deepening of spiritual life was held last week in Glasgow, from Tuesday to Saturday, in the large hall of the Queen's Rooms, which is capable of seating 1100. Four meetings held daily, at 7 and 11 a.m., and at 3 and 7.30 p.m., were all well attended. Many came from long distances to enjoy the heart-stirring addresses which were given by the following speakers:—Revs. J. J. Luce (Gloucester), G. Wilson (Edinburgh), J. Young (Greenock), J. E. Houston (Cambuslang), J. G. Govan, John Smith (Edinburgh), and Dr. Harry Guinness and Messrs. Spencer Walton, Warren, and W. B. Sloan, the last-named being of the China Inland Mission. The following subjects were dealt with in the addresses:—First, "Sin in the Christian and in the Church," under four divisions: against God the Father, Son, and Holy Spirit; against the brotherhood; against the world; and in view of the coming of Christ. Second. "Growth in Grace," under two divisions: not by trusting to our own energy or waiting for gradual improvement; but through repentance, turning from secret idols, acceptance by faith, and waiting for Christ. Third. "Christ living in the Christian," under four divisions: the life of faith—"not I, but Christ"; a life not for self, but for others; life in the power of the Spirit; and the Bride of the Lamb made ready.

On Friday the theme was "The Christian at Home and Abroad," and this was very ably handled under three heads: first, the Christian's and the Church's failure to overtake, or enter, the field of missionary work; second, God's call to the labourer, and its tokens; and third, the missionary's difficulties, temptations, and strength.

On Saturday, missionaries and ministers from various parts of the world told the story of work done among the Jews, the godless at home, and the heathen abroad, whilst new openings and calls were spoken to with point and power.

A meeting was also held each evening in John-street U.P. Church to accommodate the Christians in the east-end of the city, and it was well attended. Mr. Robert Wilson presided in the Queen's Rooms, and Mr. J. W. Arthur in John-street U.P. Church. The arrangements, which were admirable throughout, were under the charge of a large and vigorous committee from different parts of Scotland. J. B. S.

The Chicago Campaign.

ALL DAY IN A TENT.

All day yesterday, from nine o'clock in the morning till eleven at night, Mr. Schiverea's tent on the corner of North and Milwaukee avenues was crowded with working people singing Gospel hymns and hearing vigorous, common-sense talking by the leading evangelists of the day.

It was a singular spectacle for a week-day. The vaulted ceiling was replaced by swaying folds of tent cloth; the clustered pillars were exchanged for leaning tent poles; there were canvas-bottomed benches in place of cushioned pews; a cabinet organ was substituted for the stately instrument of the church; instead of a velvet carpet there were shavings strewed on the ground, and in place of coloured windows the sides of the tent were all open, so that the daylight streamed in and the songs of choir and people echoed out on the busy streets.

It was no dress occasion for the audience. They came in their every-day clothes—hard-working men, out-of-work men, old men, and young boys, strangers in the city, neighbours of the tent, women with crowing babes in their arms and little children clinging about them, and young girls in gay bonnets; while here and there were the students of Mr. Moody's Bible Institute. The day was warm, but the audience was patient and attentive, though the tent was so crowded that many were obliged to stand outside. Some even mounted lumber piles, and looked over the heads of the audience.

Fifteen hundred people attended the morning services. At nine o'clock Mr. Schiverea conducted a praise service with song, testimony, and prayer, closing with numerous requests for prayers. At ten o'clock the Torrey quartet sung, and after a solo by D. B. Towner, R. A. Torrey gave a practical talk on Christian service and growth. After an intermission the next hour was begun by a hymn by the Oberlin quartet, and then Mr. Moody took the platform. His familiar figure and well-known method of directly dealing with his hearers need no description.

An hour's intermission gave time for dinner, and neighbourly friends entertained those who had come from a distance. At one o'clock a consecration meeting was held, and then the assembly was addressed by "Abe" Mulkey, the Texas evangelist.

During the next hour a children's meeting was held by Major Whittle. Mr. Jacobs' solo was followed by a sweet duet by two little golden-haired girls. Then Mr. Jacobs stood a little six-year-old baby on a chair, and she sang a solo, to the delight of the audience. After a trio by girls, and considerable congregational singing, Major Whittle gave an illustrated talk. What the Major said was so forcible and clear that it reached the older people quite as effectually as it did the children.

The four o'clock service centred in the address of Rev. John McNeill, of London. Mr. McNeill is a stout Scotch preacher, with pointed brown beard; long, drooping moustache; warm, genial smile, clear blue eyes, vehement manner, rich voice, and richer brogue.

After a quartet by the Torrey singers, Mr. McNeill spoke. He began with some pleasantry at the expense of his own nationality, and then announced as his theme the story of the man with the withered hand, taken from the third chapter of Mark.

Another splendid audience spent the evening with Mr. Schiverea. The evangelist spoke on Peter's attempt to walk on the water, his faithlessness, failure, and rescue. The text was: "Lord, save me!"—the earnest cry of an anxious soul. The preacher emphasised the fact that Peter cried in time of danger. Many a man is led within the Saviour's reach by force of circumstances. Again, Peter cried when he was just beginning to sink, instead of waiting, as most men do, till he had sunk altogether. It was a cry of utter helplessness. The sooner a man realises his own helplessness the sooner will he lay hold of God's almighty help. Moreover, Peter's cry was earnest, and not only earnest, but personal: "Lord, save me!" Best of all it was a cry that brought instantaneous deliverance.

Considerably after ten o'clock the lights were put out. Neighbouring saloon-keepers say that the Moody mission is ruining their business.

—*Chicago Inter Ocean.*

YOUNG MEN IN DUBLIN.

Under the auspices of the Y.M.C.A., Mr. Wm. R. Lane is this week holding a Gospel Mission in Dublin, chiefly with the view of reaching young men. Of these there is a large number engaged in business houses and in offices, and their ranks are being continually reinforced by fresh arrivals from the towns and villages of the provinces. The association, under the active secretaryship of Mr. Boyd, has lately been putting forth earnest and sustained efforts to bring the youth of the city within its saving and uplifting influence. Within the past twelve months, we believe, its membership has been doubled. It is fully hoped that this short special campaign by Mr. Lane will, under God's blessing, be instrumental in still further widening the circle of its operations.

The Mission was commenced on Friday evening by a social reception, when a goodly company of bright-looking and enthusiastic members and associates were assembled to welcome the evangelist. After tea, Mr. Wm. Fry, that warm friend of all good works, took the chair, and in a few happy sentences introduced his friend, Mr. Lane, and urged the workers to rally around him. Mr. Lane gave some timely counsels to his young brethren as to the need of heart preparation and of dependence on the Spirit's work for real lasting result. On Sunday afternoon Mr. Lane sounded out the Gospel invitation to a large congregation of the general public, and on Sunday evening began the Mission proper at a gathering for young men only. The Mission closes on Sabbath next.

The observant visitor to the Christian Union Buildings in Lower Abbey-street, where the Y.M.C.A. rooms are located, cannot fail to be struck with the meagre accommodation at the disposal of the young men. In a city of the size and importance of Dublin the Association ought to be much more "in evidence" as to its habitat, and ought to have far ampler resources in the way of buildings and subsidiary appliances, such as class-rooms, gymnasium, etc. We can but hope that the rising tide of interest in the work will reach the hearts and pockets of the wealthy Christian men of the city and of Ireland, so that adequate and attractive premises may be secured in some central leading thoroughfare to which the flower of the city's youth may be drawn, and where they may be won for Christ and his service.

DAY OF PRAYER FOR ISRAEL.

On Friday, September 29, there was an all-day gathering at Mildmay to plead with God for the Salvation of Israel. Four meetings were held, the first, presided over by Colonel Morton, at 9 a.m. The subject for this meeting was "Humiliation and Confession, with Thanksgiving"; and those who were present will not soon forget it, for truly much brokenness of spirit and contrition of heart prevailed among them.

The second gathering took place at 11 o'clock, Mr. W. K. Campbell being in the chair. The subject was "Prayer for all Missionaries and Missions to the Jews."

In the afternoon, at 3, Rev. J. Wilkinson presided, and gave an exposition of Isaiah xlix. On this occasion the subject was, "Prayer, that Scriptural interest in Israel may be awakened among all true Christians." Neither at this nor at any of the other meetings were there so many of the Lord's remembrancers present as the promoters of the gathering expected.

At the closing meeting, in the evening, Mr. S. H. Wilkinson was in the chair. The subject was, "Prayer, for a great awakening of the Holy Spirit among the Jews throughout the world, etc." Much fervour, freedom, and boldness characterised the petitions which ascended to God.

One who attended writes: "We are assured of this—that the coming twelve months will be a time of great blessing in the Jewish mission field."

ROUEN.—A friend writes:—"During a recent visit to France I inspected the premises, 38, Rue Grand Pont, Rouen, used as a sailors' institute, under the supervision of Mr. J. S. Madden, a Wesleyan evangelist. Many English-speaking sailors, including Germans and Norwegians, frequent these rooms, and, but for them, would have no safe place of resort in the large city."

THE LIQUOR TRAFFIC IN INDIA.

This frightful evil continues to spread under the fostering care of a so-called Christian Government, most anxious to collect public funds from any and every source that will yield profit; and as the abkari department is a very prosperous one, it is in great favour.

The Central Province is the smallest and the most backward, and yet even there the revenue from liquor (as well as in opium) is advancing by leaps and bounds, as these figures will show:—Liquor revenue in 1879, 16,09,504 rupees; in 1880, 16,85,542; in 1881,18,67,295; in 1887, 26,82,658; in 1891, 26,62,291; and in 1892, 27,74,189, or an increase of about £115,000 in the course of thirteen years. Please bear in mind that about 90 per cent. of this liquor revenue is derived from native-made liquor consumed by the natives, most of them poor people. And the increase is going on more or less rapidly throughout the whole land.

The Anglo-Indian Temperance Association, of which Mr. Caine, M.P., is the moving spirit, has, no doubt, done much to influence both the Government and the people, but the friends of India in India feel that the time has now come to institute a forward movement in a scheme for the *total abolition* of the traffic, and a manifesto to this intent has been issued in several languages. It is a good sign that we have now in Parliament a good number of generous friends of India.

Let us hope that the Opium Commission may result in some practical purpose, and that the stain of collecting revenue at the cost of death and degradation to millions of the people of China may be soon wiped out from the records of our Indian Government.—Yours to work for the Master,

Mussoorie, September 5. Thomas Evans.

SOLDIERS' CHRISTIAN ASSOCIATION.

The second conference of the Soldiers' Christian Association was held, August 28, in the regimental prayer-room, Subathu, Punjaub. Rev. J. Nelson, Presbyterian chaplain, 1st Gordon Highlanders, writes:—

For months past the members of our Association have been praying for a revival of religion among us, and we have not been disappointed. In response to our invitation, Mr. Herbert R. Francis, of the Anglo-Indian Evangelisation Society, who has for the past six months been in charge of the English congregation at Dehra Doon, held a series of special evangelistic services from August 21 to 28. As our prayer-room was too small for the meetings, our commanding officer, Colonel Gildea, who is always willing to help good work in his regiment, allowed the use of the 'garrison church' every evening. The addresses were listened to with deep interest by over 150 soldiers, besides ladies and the civilians of the station, and some were led to decision for Christ. On Sunday morning Mr. Francis preached to about 500 men, besides officers and their wives.

The all-day conference, with which the mission closed, was devoted to Scripture teaching, the addresses dealing with "Justification by Faith," "Sanctification by the Spirit," and "Glorified with Christ." At the close of the day a united Communion service was held, at which Mr. Francis gave an address. The mission will ever remain memorable in the history of Subathu, and to all who were privileged to be present.

THE DUTCH Y.M.C.A. IN LONDON.—The Dutch Y.M.C.A. held on September 27 its first public meeting in the rooms of the City Y.M.C.A., Cornhill. This work has for its object the promotion of Christian life among the Dutch in London. The meeting was presided over by Mr. W. v. O. Bruyn, jun., who introduced his father, Mr. W. van Oosterwyk Bruyn, sen., the George Williams of Holland, who gave an interesting account of the origin and progress of Y.M.C.A. work in the Netherlands. The first association was founded in Amsterdam some 42 years ago. It had to contend against almost insuperable difficulties. Encouraged by men like Da Costa, Heldring, and Groen van Prinsteren, and warmly supported by the fathers of some of the young men now members of the London Association, the work was continued with great perseverance. At present there are in Holland some 750 Associations, with about 17,000 members. At the close of the gathering several stayed behind for further inquiries. Mr. Plugge is the secretary pro. tem.

Letters to the Editor.

"CLAIMING" BLESSINGS.

Dear Sir,—Would you or one of your friends give us a little definite teaching as to the duty (so much pressed in the present day) of "claiming" from God what we need? I feel it is only is as a suppliant, in the name of Jesus, that I can pray for my soul's wants, and some of my friends tell me I require more faith to "claim" what I pray for.

I should feel very grateful for teaching on the subject, both for myself and others I know to whom it is rather a stumbling-block, especially to young Christians. We have so many precious promises that believing prayer will be answered, and I can thank God for definite answers to definite petitions; but I confess the word "claim" is rather repugnant to me. We read, "Ask, and it shall be given; seek, and ye shall find; knock, and it shall be opened."

Do not think I am writing in any spirit of controversy. I am but a babe in Christ, though not young in years, and I do want to learn more and more about the indwelling Christ.—Yours faithfully,

M. A.

ROME AND THE JEWS.

Dear Sir,—While the Romish Church sends her legions of priests into all parts of the world, and to all conditions of men, she has no mission to the Jews—she has no word of regret for wrongs inflicted for hundreds of years. From the very beginning, Rome set herself against Israel. In defiance to God, the Pope calls himself "Holy Father," and Rome is styled "the Holy City," in opposition to Jerusalem, the holy place chosen by God Himself. Rome has paganised the religion of the Messiah, and has polluted herself by bathing her hands in the blood of the children of Israel. She has tortured, sent into exile, and deprived of earthly possessions, tens of thousands of Israel's sons and daughters. Surely the blood of these thousands will be required at her hand, when Jerusalem will rise from her ruins! The Pope shall be crushed for ever, when the King of Israel shall be exalted! Rome, the harlot on the seven hills, will not be destroyed until Jerusalem be rebuilt and Israel be gathered to their Eternal King.

How could the Jew recognise in the Church of Rome and her teachings the religion of Moses and the Prophets? How could he see in the murderers of Israel the disciples of the Messiah promised to the fathers? Rome knows too well the bitterness she has excited in the breast of the poor Jew, and is too cowardly to approach him. Bloody persecutions are entirely unknown in Protestant countries, and the Jew has learnt to distinguish between the idolatrous Christianity of Rome, and that of the Gospel of love brought to them in Protestant countries. Thus, while Rome has only few converts, whom she has obtained by force or fraud, Protestantism has made thousands of converts from Judaism by love.

Surely it is a great privilege which God has given to us, to seek to graft into their own olive tree these poor cut-away branches, and bring them to the feet of our Lord Jesus.—Yours faithfully,

119, *Leman-street, E.* D. Oppenheim.

THE OPIUM COMMISSION.

Dear Sir,—I beg to call your attention to an error in your report of Sir Thos. Wade's evidence before the Opium Commission. He did not say that the Chinese Government was free to deal with opium in any way they thought fit, but directly the opposite, as reported in *The Times* of Sept. 16, thus:—

"Lord Brassey: We have had brought before us repeatedly the important official statement made by Sir James Fergusson in the House of Commons, but that statement has not been accepted by all the witnesses before us, and some of them have contended that, that statement notwithstanding, the Chinese Government are not free to deal as they may think fit with the opium trade between India and China. Can you tell us how the matter stands?—Sir Thos. Wade: That refers to negotiations since my day. I am not prepared to vouch for that statement at the moment. I do not venture to affirm that there is anything on record to the effect that the Chinese might, if they chose, raise the duty or take this step or that. With the relations that we now have, no step of this sort certainly would be undertaken without preliminary negotiations."

I may also add, that, at the request of Mr. Arthur Pease, Sir Thomas Wade read a portion of the 7th clause of the "Additional Article" to the Chefoo Treaty "Regulating the Traffic in Opium" as follows, and he acknowledged that China is still bound by it:—

"The arrangement respecting opium contained in the present Additional Article shall remain binding for four years, after the expiration of which period either Government may at any time give twelve months' notice of its desire to terminate it; and such notice being given, it shall terminate accordingly. In the event of the termination of the present Additional Article, the arrangement with regard to opium now in force under the regulations attached to the Treaty of Tien-tsin shall revive."

The Chinese, therefore, can only free themselves from the present treaty by reviving the more onerous Tien-tsin Treaty under which they groaned for so many years. The anti-opiumists are so often accused unjustly of exaggeration and misstatement, that this most glaring case of official misstatement should be well known, so that it may have its proper weight with the public, as it no doubt will have with the Commission.

All who are interested in this question should read the verbatim report as soon as it is published, and they will find how greatly the weight of the anti-opium evidence preponderates; whereas the contrary might be supposed from the garbled reports in some of the daily papers; but even a verbatim report cannot fully give the great contrast between the pro and anti-opium evidence, which was so manifest to those who heard it. I had the pleasure of hearing nearly all the evidence against, and all in favour of opium, and I was very much struck (as were others also) with the earnestness of the anti-opium witnesses, and the way they stood cross-examination without any hesitation, or attempt to conceal anything which might appear to weaken their cause; and this in marked contrast with the levity of some of the chief witnesses on the other side.

Instead of being discouraged, as I find many are, we have cause for deep thankfulness, and should be encouraged to still more earnest prayer. I fully believe that the extent and character of the evidence already given are in direct answer to prayer, and also that the near or distant settlement of this question depends on whether the Church is awakened to her responsibility. Surely, whatever our opinions may be on this matter, all Christians can unite in the prayer that the whole truth may be made plain, and God's will be done.—Yours truly,

Croydon, Sept. 28. Arthur C. Sterry.

ASSISTED EMIGRATION.

Sir,—Mr. Cracknell's letter on "Emigration," in your issue of September 21, is most timely, as it suggests a practical remedy for the present terrible state of affairs in this over-crowded country. I, for one, am only too willing to emigrate, and there are thousands like me, but how are suitable people to get out to the colonies unless helped to do so? Mr. Cracknell, who has been the means of getting situations for many in the colonies, where they are now successful, proposes to be a link of communication between those giving and those receiving help. His plan is that the help received should be directly and gratefully acknowledged by communication to those that give help. How gladly some of us would do this, and report ourselves when we arrive, and return by instalments the money advanced to assist us!

The splendid success of the emigration work of Dr. Barnardo, who has sent out to Canada 6000 children from over-crowded London, and of which 92 per cent. are doing well, is a proof that assisted emigration for the starving, homeless men and women of our land would be crowned with a like success. If you will use your influence in this direction you will confer a great blessing on thousands of workless, but not worthless, men and women who are in great distress. I am sure people would gladly repay any money advanced.—Your very truly,

October 2, 1893. Clement Osborne.

"EIGHT PER CENT. WATER."

Dear Sir,—As one who is a constant reader of your valuable paper, I would ask you kindly to forgive my trespassing upon your valuable space. "We cannot but speak the things we have seen and heard."

The *Daily Telegraph* of a few days ago published an account of a case where the milk supplied by a Hertfordshire dairyman to a certain London milk company would not stand the test of the analyst, the result pointing to the presence of eight per cent. water in the milk, and a prosecution was commenced for adulteration. In the course of the evidence it was shown that the analyst had been to the place where the cows were kept, and the milk was milked into pails from them and yielded the same result—eight (8) per cent. of water. The verdict was, therefore, given for the defendant, the analyst further stating that it was owing to the poorness of the pasture of the cattle, through the present drought, that the milk yielded this result.

Here is a lesson for those who have the feeding of those who are babes in the faith, with *the sincere milk of the Word*, without which they cannot *grow*. Take care (1) that holy hands may be lifted up in prayer for the showers of the grace of the Holy Spirit upon the pastures where your soul feeds; and (2) take care that you feed in no other than the green pastures where He leadeth you.

Thanking you in anticipation of your kindness,

Believe me, dear sir, yours faithfully,

Dunsby Rectory, Bourne. Wordsworth Jones.

PLEA FOR THE BIRDS—BAKED ALIVE.

Dear Sir,—Will you allow me a little space in your paper to plead the cause of the birds? At this season, when your lady readers are thinking of winter headgear, may I ask them to remember the cost at which bird ornaments—aigrettes, wings, and stuffed birds—are procured. The aigrettes are taken from birds killed during the breeding season, the young ones being left to starve. Wings, which can be had so cheaply, are often wrenched off during life, and the poor birds are left to die a lingering death. Swallows and other stuffed birds, which are prepared by the French, are *baked alive* to preserve the freshness of the feathers! If a woman has a heart at all, surely such considerations as these will prevent her wearing these ornaments with any possible pleasure.

We are told of birds killed for legitimate purposes, that "not one of them is forgotten before God"; but how much more must the millions slaughtered barbarously for a caprice of fashion excite his compassion, for "his mercies are over *a l* his works." If any of your readers wish for further information on this subject, they can have it by enclosing a stamped wrapper to Mrs. Phillips, 11, Moorland-road, Croydon. L. L. A.

POST CARDS.

BLACKTHORN CHAPEL, BOW COMMON.

The Lord is with us; young and old are being blessed. Hundreds of the poor bless God for loving sympathy in times of need. 750 in our Sunday-school and 800 drift children represent an important work amongst the rising generation. Finances try us.—T. J. Hazzard, 27, Cottage Grove, Bow, E.

OUR SOLDIER LADS.

In consequence of the recent strike in South Wales the barracks of the depôt centre at Brecon have been so crowded that a double row of tents has been utilised to accommodate the men. Each Sunday afternoon the barracks and hospital are visited, and tracts distributed to hundreds of eager recipients. Illustrated tracts and Gospel papers urgently needed by secretary, Y.M.C.A., Castle-street, Brecon.

OPEN-AIR WORK IN CHELSEA.

The Chelsea Baptist Chapel Evangelistic Association will shortly conclude the present season's open-air work. They desire to thank God for a year of great blessing. More meetings have been held than in any previous year. The willingness of the people to listen has been most marked, and the power and presence of God's Holy Spirit has been felt over and over again. Definite blessing is believed to have resulted in one or two cases, while many others have been visibly impressed. C. J. P.

IN THE ISLE OF ARRAN.

Open-air services for children were held on King's Cross Point, Arran, N.B., on Sunday afternoons during the months of June, July, August, and September. On September 10 the subject of foreign missions was brought before those present. Each week there have been freewill offerings given for the Glasgow Children's Fresh Air Fortnight Treat, £16 9s. 10d. being given during the season. The meetings were most encouraging to the speakers, for, wet or fine, many came to hear the Word of God.

THE TENT MISSION IN BRIGHTON.

For the last four months a tent mission has been held by the Evangelistic Mission. This was closed last week. On Wednesday a band of willing workers provided tea; about 250 sat down, and Mr. F. E. Marsh, of Sunderland, gave a practical address to some 350 assembled. Tears were in the eyes of many at the thought of closing the work. On Friday a good number assembled for prayer, praise, and thanksgiving. Numbers have testified by word and letter of restoration, conversion, and building up.

BIBLES FOR SWEDISH RECRUITS.

It will no doubt interest English friends to know that, in addition to the work for temperance in Jönkoping, Victoria House and the Epileptic and Cripples' Homes at Wilhelmsro, another way of spreading God's kingdom has been tried here. In every railway station a Bible has been placed, as well as in many hotels abroad, where the landlord allowed it. At present I am trying to interest our officers to help in distributing Bibles to all second-year recruits. It has been done already to two divisions of the second year—in all 900. What a blessing if they could get every year such a gift all over the country! What might one not expect!

E. P. de Ramsay.

Jönkoping, Wilhelmsro, Sweden.

SCOTTISH NOTES.

We hear with regret that the income of the Glasgow United Evangelistic Association for the past half-year has decreased greatly, owing chiefly to the death of several warm and hearty supporters.

A fruitful work of grace is at present going on in the little village of Nitshill, some three miles from Paisley. The meetings, which are held nightly, are crowded, and many remain to be dealt with. Rev. W. Omand, of the Free Church there, has thrown himself into the work with great zeal, and has already reaped a rich harvest.

"Lifeboat Saturday" was observed last week for the first time in Glasgow. The streets through which the impressive procession passed were densely crowded, and a large sum of money was collected. It is well that this humane work has been brought so prominently before the citizens of a town whose prosperity so largely depends on the shipping interest.

At the annual public meeting of the Grangemouth Scottish Coast Mission, held in Grangemouth on Sunday week, Mr. Gillespie, local missionary, gave an interesting report of work done during the past year, and showed that the Seamen's Bethel was answering the purpose for which it was built. 2050 sailors, together with townspeople, had attended the Sunday evening meetings, and 850 sailors, besides others, had been present at week night meetings.

At the meeting held in Glasgow last week, in the interests of the "Welfare of Youth" scheme of the Free Church, Rev. J. J. Mackay, of Trinity Church, made the startling statement that of the 6000 young people who yearly left the Sabbath schools belonging to the Free Church, only 600 joined the membership of the church, so far as he could make out from the returns he held in his hand. Surely their returns must be very faulty, or there is something far wrong in the present system of training the young.

IRISH NOTES.

Over ninety persons professed conversion at Mr. Waugh's recent mission in Belfast.

Dr. Knox, the Protestant Primate of all Ireland, has just entered on his eighty-sixth year, and is still hale and hearty.

At the recent Intermediate Examinations the Belfast Methodist College took the first place of all Protestant boys' schools in Ireland, as it had also done the previous year.

The Belfast Local Preachers' Association, which held its annual meeting on Tuesday evening week, has over fifty members, and is doing an excellent open-air and evangelistic work.

The ladies of the committee of the Belfast Branch of the Society for the Prevention of Cruelty to Children, have decided to hold a number of drawing-room meetings as a means of increasing the income of the society.

Some Dublin friends have almost completed their arrangements for securing a house at the popular watering-place of Howth, as a home for members and associates of the Y.M.C.A. in Ireland, and also as a suitable centre for evangelistic work.

Under the auspices of the local branch of the Evangelical Alliance, a thanksgiving meeting was held in the hall of the Y.M.C.A., Belfast, on Monday week. Mr. R. L. Hamilton, J.P., presided, and an interesting address was delivered by the Dean of Connor, Dr. Seaver.

A meeting to bid farewell to Messrs. J. C. Bass and G. Gracie, who are going out to Ceylon as Christian workers under the auspices of the Ceylon and Indian General Mission, was held in the Y.M.C.A. Hall, Belfast, on Thursday evening last, Rev. S. Kershaw presiding. Mr. R. H. S. Richardson, of Lambeg, delivered an address, and Mr. Bass gave his reasons for resigning all home claims and going to the mission field.

East London Tabernacle.

The parting service of Pastor Archibald G. Brown, who is leaving for Mentone with his invalid wife, was held on Sunday evening last, the Tabernacle being packed to its utmost capacity. Before the time for the service had arrived, every available seat was occupied, as also was the standing-room, and numbers were unable to obtain entrance.

The pastor spoke from Isaiah xliii. 10, "Ye are my witnesses, saith the Lord." During his discourse he stated that, although his future movements were, of necessity, uncertain, yet he anticipated being with them for a short time at the close of the year.

It is hoped that all who are interested in his Mission and Orphan Home work will relieve him of anxiety in this direction during his season of absence.

THE Y.M.C.A.

The Abertillery (Mon.) Y.M.C.A. has inaugurated its winter session by an enthusiastic meeting.

Mr. Lane's Y.M.C.A. mission in North London appears to have produced cheering results.

Interesting meetings for men are being held every Thursday evening at the Y.M.C.A., 17, Camden-road, N.W.

Mr. John Cory gave a tea to a large number of young men at Barry, near Cardiff, in connection with the local Y.M.C.A., on the 26th ult.

The open-air Sunday evening services, held by the Y.M.C.A. during the summer near Gloucester Gate, Regent's Park, are now closed for the season; but the workers are rejoicing in tokens of blessing.

Mr. C. Dauncey, the newly-appointed president of the Y.M.C.A. at Pontypool, greatly encouraged the workers at a recent meeting by the promise of £100 towards securing suitable premises in which to carry on their work.

Lord Fortescue presided at the inaugural meeting of the session in connection with the South Molton Y.M.C.A. The hon. sec. of this branch, Mr. J. H. Sanders, has been led to offer himself for medical missionary work.

The building of the Southport Y.M.C.A. has just been redecorated throughout in a thorough and elegant manner, the drawing-room and reading-room have been provided with new furniture, and arrangements made for an active winter campaign.

Dr. Harry Guinness gave a medical lecture on Wednesday last in the large Exeter Hall, to a crowded gathering of men. His remarks resolved themselves at the close into an earnest Gospel appeal, in response to which a very large number stayed to an after-meeting, Mr. W. H. Seagram presiding.

At the Congress of Y.M.C.A.'s of the world, to be held at Chicago on October 6th, the greetings of the English associations will be conveyed to the gathering by Lord Kinnaird, those of the French associations by Mons. Jules Siegfried, of Paris, those of the German associations by Count Andreas Bernstorff, of Berlin.

Following the annual conference of the Western District Union of Y.M.C.A.'s at Bath last week, a great mass meeting of men was held in the Guildhall. Mr. George Williams occupied the chair. Rev. Henry Dening, of Bristol, spoke upon gambling, Mr. W. Hind Smith upon intemperance, and Mr. E. J. Kennedy upon impurity.

Mr. George Holmes, missionary secretary, is visiting the home associations just now, with the object of calling forth the sympathies of the members with their fellow young men in Egypt, Palestine, and other lands. Very successful meetings have been held in several northern towns, where Mr. Holmes has delivered lectures illustrative of his recent tour in the East.

The association at Finsbury Park has made an encouraging start with the winter work. At its opening reception several new members were welcomed, and the three hon. secretaries were formally recognised, viz., Mr. Frank How (Finance), Mr. F. E. Yeoman (House), and Mr. R. Darroll (Devotional). The two former have been fulfilling their duties for several months past with great benefit to the association. The latter (Mr. Darroll) has just come from the Peckham Y.M.C.A. to take up work in this northern suburb. The public meeting usually held at the beginning of the session will take place on Monday, October 9, at Wortley Hall, when Archdeacon Sinclair will deliver an address.

The Bombay Y.M.C.A. *Monthly Letter* for September gives an interesting account of the work already accomplished in the presidency by Mr. Robert McCann, missionary secretary, sent thither by the English National Council. Two new associations have been formed, and the work in a number of places has been revived and strengthened; corresponding members have been appointed at various important stations, who will do all they can to welcome and help young men; building enterprises have been assisted, and the general organisational work of the district has been greatly benefited. Mr. McCann has travelled many thousands of miles, stopping at every important station to seek out opportunities for Y.M.C.A. work.

ARMENIAN PERSECUTIONS.—A correspondent of *The Daily News* says that the two brothers of Professor Thoumaian at Marsovan have been thrown into prison. They are alleged to have received "seditious" correspondence from London. It is believed that the Porte has determined to close the Protestant Anatolia College, and a polite intimation has been made to the United States Minister at Constantinople that the return of Dr. Herrick is not desired by the Sultan. The Government at Washington has plainly informed the Porte that under no circumstances will American missionaries be prohibited from returning to Asia Minor from Europe.

CHRISTIAN ENDEAVOUR NOTES.

A C.E. society has been formed in connection with the East Hill Church, Wandsworth.

The Archdeacon Lane Society, Leicester, which began the year with a membership of twenty, now reports a roll of 124.

The last Sunday in September was observed in the Presbyterian and in some other churches of New York as Rallying Day—the day on which the members of the society rallied in the appointed places for a fresh start.

Rev. W. R. Sunman, Connexional Secretary of the Methodist Free Churches, has just sent out the circular ordered by the Annual Assembly to be addressed to every superintendent-minister concerning the work of the Y.P.S.C.E.

Rev. J. McClune Uffen, of Dorchester, stated the other day that the Christian Endeavour Society would prove a dominant religious force in the Church of the future, providing effectively as it does for the spiritual culture of the members, and suggesting suitable outlets for Christian life and energy.

The Evangelical Union Y.P.S.C.E. of Linlithgow held their social meeting in the Council Chamber on Tuesday week. The chairman, Mr. T. S. Veitch, said that for the five months the society had been in existence God had blessed them wonderfully, and that they ought to be encouraged for the future. The pastor, Rev. J. Cameron, gave a few interesting details about the society, and urged associate members to decide for Christ and the Church, and exhorted active members to work for Christ and the Church.

MEDICAL MISSIONS.

The *Quarterly* issued by the Edinburgh Medical Missionary Society pleads ably the cause of medical misions in all lands. The new number gives accounts of work in Damascus, Nazareth, Madagascar, and in various parts of India and China, while a series of papers is being given on the history of the mission in Travancore.

Amongst the many interesting points in the number, we observe a pleasantly-penned note from Dr. Grace Mackinnon, telling of her work at Patna, where she arrived in March, 1891. In the first nine months of her residence there, 4,005 attendances were recorded from 1,760 patients, besides 325 visits paid to patients in their own homes. Speaking of the modest beginning of an hospital, Miss Dr. Mackinnon writes:—

"In the middle of January we rented a little mud house on the bazaar quite close to us, as we wished to have a patient near us for operation. This is our first modest attempt at an hospital. Since then we have had a succession of in-patients; but, having only accommodation for one at a time, and as some have been tedious, we have only been able to take eleven in all. These patients have mostly been drawn from our city dispensary, and we think it is the result of this that our city dispensary has grown so much of late. Certainly, it is since our first in-patient went home well that it has so much increased.

"Having this little house has enabled us to take in several cases which it would have been difficult, if not impossible, to treat in their own homes. It is the day of small things, but we are far from despising our hospital with its one bed. On the contrary, we take a great pleasure in it, and have got to know a few women really well by its means. Our house-to-house work has also increased. This, owing to the long distances in Patna, the dreadful state of the roads, and a bad horse and *gâri*, we find the most trying part of our work. I need scarcely say how much we long for proper accommodation in which to work, and we hope soon to be able to tell of a suitable site having been secured."

IRISH CHURCH MISSIONS.—A friend writes in a private letter:—"There is no doubt that there is an advance all along the line in this work in Ireland. The I.C.M. men alone preach openly in at least 200 different fairs and markets all over the country. Five years ago there was scarcely anything done or attempted in this way. There is all round great encouragement."

SILVER STAR SOCIETY.—On Thursday last, Earl Compton presided over a special meeting in the Baptist Chapel, Manor Park, E., to inaugurate a medical mission in the neighbourhood. Deputations were present from several institutions and places of worship. The secretary, Mr. Walter S. Robbins, set forth the work done by the Society in its efforts to assist other bodies. Evangelists have been sent to all parts of London, and children's services, lantern lectures, and temperance meetings have been supplied. For the medical mission, the services of a doctor have been secured free of charge, the only difficulty being for medicine, which would require £40 to £50.

The Book World.

S. W. Partridge & Co. send Left with a Trust, by Nellie Hellis (9d.), and Hazelbrake Hollow, by F. Scarlett Potter (1s.). Simple stories of home life, well written, interesting, and full of good purpose. They will make excellent prize books.

Bright Thoughts for Weary Hours, by Clara Bray, is a course of brief readings for every day in the month, specially addressed to the sick and sorrowful, and those who minister to their needs and comfort. (*Hodder Bros.*, 80, *Fleet-street.*)

Rex Singleton: The Pathway of Life, by Mrs. Lysaght. (*Wells Gardner, Darton & Co.* 2s.) Thoroughly a boys' book, full of the adventures (and it must be confessed, the pranks) of an Irish boy. It is admirably conceived, and will delight many young readers.

Little Count Paul. A story of Troublesome Times. By Mrs. E. M. Field. (*Wells Gardner, Darton & Co.* 2s. 6d.) A well-written story of the French Revolution, full of incident and peril, and following throughout the dangers and doings of a brave little fellow, who will win the sympathy and admiration of all.

Rest and Reaping continues its useful course. The October issue opens with an article by the editor, Miss Charlotte Mason, on "The Open Book," Rev. x. There are several other expository and some very practical articles; and, as usual, choice poetical selections find a place. (1d. monthly. *Morgan & Scott.*)

Cassell's Gazetteer of Great Britain and Ireland is a new serial. The first part, of forty-eight pages, promises to give concrete form to the terms of the title page, that the completed work will be "a complete topographical dictionary of the United Kingdom." There are many useful illustrations and maps. (7d. each part.)

Songs in the Night: Poems on Various Subjects. By Rev. W. Blake Atkinson. (*Jarrold & Sons.*) Here is verse on various subjects, the outcome of leisure moments in an active life. Many of the poems have been composed in seasons of trial, and these are as stimulating as some of the lighter items are animated and cheering.

Three delightfully coloured and illustrated books for the tiny folk are Happy Times (1s.) and Sunny Days (1s.), both collections of short and interesting stories with capital pictures; while Animals: Wild and Tame, has fourteen large coloured plates, illustrating animal life. All of these will charm the youngsters. (*S. W. Partridge & Co.*)

The Rest of God. By Rev. John Brownlie. (1s. *Nisbet.*) Another volume of poetry by the Free Church minister of Portpatrick. The pages unfold a vision of future glory such as faith in God has inspired in many a soul: but it requires a born poet to describe it, and to celebrate, in such verse as fills this little book, the praise of Him who giveth his people eternal rest.

Chums. The first yearly volume contains serial stories by G. A. Henty, Max Pemberton, Barry Pain, D. H. Parry, A. J. Daniels, and E. E. Green; over a hundred short stories by the best writers for boys, interviews with famous cricketers and athletes, and scores of interesting, general, technical, and natural history articles. The volume is profusely illustrated. (7s. 6d. *Cassell & Co.*)

Step by Step Through the Bible: A Scripture History for Little Children. By Edith Ralph. Part II. (2s. 6d. *Nisbet.*) This illustrated volume carries on the Old Testament story from the time of the Judges to Israel's return from the Babylonish captivity. The style is clear and simple, and the author has had the benefit of Dr. Cunningham Geikie's advice throughout.

The Biblical Illustrator series, edited by Rev. J. S. Exell, M.A., has received two more substantial additions: Hebrews, Vol. II.; and The Acts, Vol. I. The former deals with chap. ix. to the end of the Epistle; and the latter the first eight chapters of the "Treatise." Each volume contains about 700 full pages, of sermons and outlines, illustrations and expositions, gathered from a wide range of literature. Busy preachers and teachers cannot but find the "Illustrator" of great value. (7s. 6d. *Nisbet & Co.*)

The Children's Pew. By Rev. J. Reid Howatt. (*Nisbet.* 6s.) Many who love little ones must now have learned to look for this author's annual volume of sermonettes and talks with the children. Nor will they be disappointed this season, for here it is once more, as brief and bright, simple and sensible as ever. Happily many preachers are now in the habit of giving the children a ten minutes' talk each Lord's Day. Would that all who so wisely seek to interest the young folk would follow models such as these provided by Mr. Howatt.

The Sunday-school Teacher's Bible Manual, with illustrations and coloured maps, in course of issue by *Messrs. Cassell*, in sixpenny monthly parts, will prove of real utility to a large class of Bible students. In matters relating to discovery and research, it is emphatically "up to date," for in part 7, just published, under the word "John" there is a reference to Mrs. Lewis's discovery last winter of a Syriac MS. of the Gospels in the Sinai Peninsula, and mention of the discussion on the apocryphal Gospel of Peter down to midsummer! The entire work is to be completed in about twelve parts.

The annual volumes of the Boy's Own Paper and the Girl's Own Paper are among the most attractive books of their kind. Coloured and wood engravings brighten the large and varied body of reading matter; and as the seasons come and go the Annuals increase in popularity. There are many stories, serial and brief, and sketches and articles in profusion. If the "Girl's Own" addresses itself to the young, it is not without charms for females of riper years; and many an "old boy" is interested and instructed by a perusal of the "Boy's Own." The volumes are admirably suited for presentation at the Christmas season. (8s. each. *Religious Tract Society.*)

Nineteen Beautiful Years, by Frances E. Willard, has been re-issued in an attractive form by the *White Ribbon Publishing Co., Memorial Hall, Farringdon-street.* It is the story of Mary E. Willard, and is justly styled, in a prefatory note by the poet Whittier, "a very sweet and tender record of the exceptionally beautiful life of a young woman, whose rare natural gifts and graces were sanctified by a deep but cheerful and healthful religious experience." There is a hearty introduction by Lady Henry Somerset, and we trust that with the impetus of these commendations it will secure many fresh readers, and continue to inspire to beauty of life and nobility of purpose.

More About Names. By Leopold Wagner. (7s. 6d. *T. Fisher Unwin.*) This is a sequel to the author's "Names: and Their Meaning." The subject has many attractions for observant students of the history of civilisation and the science of language. This volume contains chapters on the nicknames of American states and people, things theatrical, titles of honour, articles of attire, education, trees and plants, pet names of American cities, the army, and many other subjects. Though the treatment is not so full and precise as to satisfy the demands of those who have made a special study of nomenclature or comparative philology, the pages will greatly interest and instruct general readers.

Princeton Sermons. Chiefly by the Professors in Princeton Theological Seminary. 5s. (*Oliphant, Anderson, & Ferrier.*) These sixteen discourses, addressed to Divinity students, represent a year's preaching in a seminary chapel. The volume contains two sermons by each of the following:—Drs. W. H. Green, W. M. Paxton, B. B. Warfield, J. H. Davis, F. L. Patton, J. O. Murray, C. W. Hodge, and C. A. Aiken—the last two having since finished their course on earth. The teaching is sound, and a noble purpose runs through the whole, from Dr. Green's exposition of John xvii. 24, "Christ's Desire for His People," to Dr. Davis's treatment of Isaiah vi. 5-7, "The Vision of the King in His Holiness."

The People's Bible, Vol. XXI., by Joseph Parker, D.D. (*Hodder & Stoughton.* 8s.) The Gospel of John has now been reached in this unique and valuable work. The present volume is complete in itself as an original and deep-sighted exposition of this profound narrative of the Son of God. We are reminded of the closing words of the evangelist. It would scarcely be extravagant to suppose that the world itself could not contain the books that might be written on the Fourth Gospel as it stands. These chapters of Dr. Parker's are as fresh as if no one had ever written on the Gospel by John. And they suggest thoughts and ask questions sufficient to afford material for a hundred other volumes. It is a very entertaining book. The wind blows from every point of the compass in turn. Thought and imagination, reverence and raciness, seriousness and satire, humour and pathos, characterise the treatment of his varied subject. There is a study of Judas Iscariot, in which the traitor is not indeed justified or pronounced saved, but every alleviating consideration is suggested, and all through the reader is made to turn the scrutiny in upon himself. And the "study of character" arrives at this conclusion: "Not the crafty Judas, but the loving John, will help us best in all our work." This volume abounds with aphorisms severely simple yet profoundly true. "The great must always be a mystery to the little; the arch must always be a mystery to the column; God must always be a mystery to his creatures. If we could comprehend all, we should be all. Only the whole can comprehend the whole; only God can understand God." Preachers and teachers will find here a treasury of rich thought and spiritual stimulus.

Justification by Faith is helpfully expounded in a booklet by C. F. Kingsbury. (2d. *Kettering: Northamptonshire Printing & Publishing Co.*)

Two little books of sterling merit for young believers are: Counsel and Cheer and Helps and Hindrances, both by John Ritchie. (3d. *Kilmarnock: "The Young Watchman" Office.*)

Miss Rose Benn has written a striking and helpful booklet, Backsliding: What is it? Where is it? Why is it? and Restoration. (1d. each, 5s. per hundred. *George Reynolds, 23, Stepney Green, E.*)

The Narrative of the Early Life and Conversion of Rev. James Adler is a deeply interesting booklet, edited by Mrs. Wilkinson. (2d. *Mildmay Mission to the Jews Book Store, Central Hall, Philpot-street, E.*)

Among recent publications from *Drummond's Tract Depôt, Stirling*, are Gospel Leaves, by Cheyne Brady. (6d. packets of 100); and two series of Bells of Blessing tracts, by William Luff. (Packets of 50, 6d.) These are all illustrated, and well suited for widespread distribution.

BOOKS RECEIVED.

From *T. Fisher Unwin*:—The Australian Commonwealth (Story of the Nations series), by Greville Tregarthen, 5s.

From *Hodder & Stoughton*:—A Mackay Ruthquist; or, Singing the Gospel among Hindus and Gonds. By the author of "A. M. Mackay, Pioneer Missionary to Uganda." 6s.

From *J. Nisbet & Co.*:—Well Begun, notes for those who have to make their way in the world, by Joseph Parker, D.D., 5s.

Personalia.

The Archbishop of Armagh celebrated last week his eighty-fifth birthday.

Rev. Evan H. Hopkins has resumed his duties at St. Luke's, Redcliffe Square, South Kensington.

Rev. E. P. Hammond hopes, after visiting Chicago and the World's Fair, to hold meetings in St. Louis this month.

Dr. Griffith John.—A letter from Hankow, dated August 7, states: "Dr. Griffith John was very ill last week, but is now better."

Dr. Amory Bradford sailed on Wednesday week for New York. His closing services in London were of a remarkable character, and especially in the farewell meeting held in the City Temple.

Mr. Thomas Newberry, of Weston-super-Mare, is about to visit Blackburn, to lecture on the Temple of Solomon, and the Millennial Temple, illustrated by a model. The meetings will be held on the evenings of October 9 and 10, in the large hall of the Exchange.

Miss Eleanor Stredder has received from the Chinese Ambassador a memorandum stating that he is instructed to thank her, on behalf of the Minister he represents, for her accurate description of the effects of opium in China, contained in "Aluteh: A Story of the Chinese Hills." (*Stoneman.*)

Rev. George Grenfell, who in the exigencies of the position had to place, temporarily, his experience and abilities at the service of the Congo Free State, and who has for some time acted as Frontier Plenipotentiary, has, at length, to his own great joy, been enabled to return to his loved work as a simple missionary.

Mr. A. S. Lamb, late of the North Africa Mission at Akbou, Algeria, having returned to England to labour as an evangelist, desires to thank the friends who have so kindly sent him copies of The Christian, and requests that these be now discontinued. His present address is care of Mr. Sinclair, Scotstounhill, Glasgow.

Rev. James Neil, M.A., whose delineations of Palestine life have for some years been widely known and highly appreciated, opens, on Monday next, a course of demonstrations, extending over five days, in the Bickersteth Memorial Hall, Hampstead. Two lectures will be given daily, and a grand diorama of paintings will add beauty and reality to them.

Pastor Archibald G. Brown concluded a recent sermon at the East London Tabernacle by telling how the previous week he had just been to see another of his daughters start for the China mission field. On his return home, feeling weary and tired, he found waiting at his residence in the Bow-road an old lady, utterly unknown to him. Without any ceremony she opened her little handbag, and produced five cheques for £100 each, which she handed to Mr. Brown, with the remark that "The Lord told me I must give you this money."

Rev. Dr. Bullinger's connection with Brunswick Chapel, Upper Berkeley-street, W., is about to terminate. In a circular letter to the congregation, he says:—"When I was appointed in April, 1891, I understood that the lease had then only two or three years to run; but we have indulged the hope that when it expired some arrangement might be made which would prevent the breaking up of the congregation which has been gathered together. On inquiry, however, we now learn, for the first time, that even before my connection with Brunswick Chapel, arrangements had already been completed for handing it over to the Church Army on the expiration of the lease at Christmas next. Neither my predecessor, nor the trustees, knew anything of such arrangements at the time of my appointment. I am not claiming that we ought to have been so informed, but none the less heavy is the news which comes as a serious blow to myself, and, I have reason to believe, as a grief to many."

The Christian.

☞ It is particularly requested that all letters relating to business matters should be addressed to the *firm*, Messrs. Morgan and Scott, and not to individual members. Communications for The Christian should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

All Advertisements for The Christian should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

SPECIAL ANNOUNCEMENT.

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of Mr. John Currie, American Evangelist.

The prolongation of the "coal war" in England is disastrous in every respect. All parties to the strife are suffering heavily, most of all the innocent families of the miners. It seems difficult for an outsider to apportion the responsibility. Some of the coalowners blame the railway companies, whose increased rates have cut down their profits. The miners blame the colliery proprietors, who, they allege, have contracted at ruinously low prices with large consumers, and are now seeking to recoup themselves by a sweeping reduction of the men's wages. The truth is probably to be discovered somewhere between these and other conflicting statements. The ultimate cause may be found in the severe competition that characterises all our modern industries.

Meantime the women and children of the miners are left without the means to purchase daily bread, and vast numbers of them are brought to the very verge of starvation. If humane friends had not stepped in with timely help there must ere this time have been a holocaust of victims. *The Daily Chronicle* and *The Sun* have done admirable service by the reports of their special commissioners, and by a distribution of the funds contributed by their readers. We trust many of our readers will lend a ready hand in this Samaritan work of feeding the hungry women and children.

These constantly recurring conflicts between large employers and the toiling masses seem to strengthen the demand for instituting an independent and compulsory court of arbitration which shall take all the complicated circumstances into account, and judge justly between the contending parties. It is a blot on our common civilisation, not to speak of our professed Christianity, that we cannot devise a righteous and speedy method of settling such disputes, without the horrors and suffering that attend a prolonged strike or lock-out.

It is very remarkable that the women, who with their children suffer so severely, are, in many cases, more enthusiastic than the men in their determination to suffer rather than yield. Surely there must be some deep sense of wrong which leads to this. Is it an illustration of the old adage, written in the nature of things, that a trodden worm will turn? The law of supply and demand is not an infallible answer to the cry of the oppressed. The Apostle James appealed to a higher law when he declared that the hire of the labourers was kept back by fraud; and the cries of the labourers have entered into the ears of the Lord of hosts. The beneficent law of Moses continually interfered with the actings of human selfishness, which are nowadays denominated "laws."

We have given elsewhere a digest of Rev. Hubert Brooke's speech at the Baptist Missionary Conference during the meetings at Reading. The signs of approval with which it was received proved how its practical and suggestive points were appreciated. We have long advocated in these columns the importance of bringing missionaries and churches into closer contact. This was one of the important suggestions of Mr. Brooke's address. We trust the authorities of all the missionary societies will take up the suggestion. The gifts from church members will be largely increased when they are taught to recognise that some individual missionaries are dependent upon their gifts. It is not enough that no barrier should be put in the way of a church desiring to do this; but facilities ought to be provided, and churches ought to be challenged to undertake the support of individual missionaries. This is the way in which congregations, as Mr. Brooke called them—churches, as our Nonconformist friend would describe them—could discharge their responsibility.

The principle underlying Mr. Brooke's practical suggestion that 120 persons should give one penny per day each, is that which underlies Mr. Wainwright's Prayer Union scheme. And it will be seen from the report of the quarterly meeting in connection with that organisation on page 25 of this issue, that the church of which Mr. Wainwright is pastor can now answer the question, "Who is your representative missionary?" Mr. Hale, who is going out to work in Agra, will be supported entirely by the daily gifts of the members of the Missionary Prayer Union. The fact most deserving emphasis is this: it is not by the few large gifts of a few wealthy persons, but by the large number of small daily gifts, that this is being accomplished. Young people, whose gifts to the missionary cause did not amount to more than about one shilling a year, which was put into the annual collection, are now, by giving a halfpenny per day, annual contributors of at least 15s. Cannot this example be followed by other churches? The debt which now hampers the work of all missionary societies can be met by such a scheme as this.

Rev. E. W. Cantrell made some wise suggestions at the Baptist Union on the subject of the "Claims of Rural Churches." Especially was it to the point when he said that it should be possible, instead of grouping several churches of the same denomination in different villages under one pastor, to group several churches of different denominations in the same village under one pastor. It was far more important to make men Christians than to attach them to any particular denomination of Christians. The spirit and the life were more than creeds and ordinances. . . . At Benson, in Oxfordshire, we believe we are right in saying, this highest plan of all has been successfully carried out, Nonconformists of almost all kinds being united in church fellowship, and some Episcopalians linked with them. Instead of several small competing places hardly able to live, the united fellowship is numerous and effective.

Mr. Tom Mann, lecturing on Sunday night, on "The Religious Hypocrisy of the Churches," is reported to have said that "They taught 'self'; and 'self' was the cancer which was eating out the very vitals of the Empire. He recognised in the churches the means of the regeneration of the present social system, but the welfare of the community must be taught where the welfare of self was now the cardinal principle."

Doubtless Mr. Mann was right in saying that self is the cancer that is eating out the vitals of the Empire—he might have substituted a far more extensive word for empire. But is his remedy large enough? The Fall consisted in transferring the worship of God to self. The remedy, therefore, must be not to make the welfare of the community our cardinal principle, but the glory of God, from whom, at the instigation of the devil, man revolted. The Saviour, the Redeemer, said, before his incarnation, "Lo! I come to do thy will, O God." And when he was about to die, He declared, "I have glorified Thee on earth; I have finished the work which Thou gavest Me to do."

One of the popular errors of the day is that to seek the welfare of the community is to worship God—that to fulfil the second table of the Law is to obey the first. This is a reversal of the order which Jesus adopted and taught. He sought the glory of Him who sent Him, and thus proved that He was true, and no unrighteousness in Him. Doing the will of God, He went about doing good, for God was with Him. Fulfilling the first table of the Law, He fulfilled the second.

"The Spiritual Needs of To-day" was the subject of Principal Cave's primary Merchants' Lecture last week. Maintaining that to the thinking mind one of two conclusions is inevitable — Christianity or Pessimism — he showed how terrible is life when without hope, how awful death without immortality, how gloomy eternity without Christ. His message was a good one:—

"Man's extremity is God's opportunity. The night is almost through, we shall soon hail the advent of the morning star. The fruit of centuries is ripe and ready to fall at the feet of Christ." While men and women are hungering, the Secularist offers a stone, the Socialist a house, and the Ritualist a dress. But the time is late; it will soon be the hour of the Son of Man. How great the need, then, that every Christian should see to it that he has a real Gospel message, should show that his Christ was a Rest for the weary, the Hope of the sad, and the Light of the dreary.

In proportion as Christians realise that the Saviour is the great Satisfier, so will they be sympathetic in regard to human need, and enthusiastic in the service of God.

An advance proof of the *Sentinel* for November contains one of the most serious charges against certain officials in India that could be brought against any body of public men. It reports that Mr. Madden, superintendent of the Seamen's Rest, Bombay, went to Calcutta to try and discover a gang of traffickers in maidenhood; when hunted

down they affirmed that they paid the police for the privilege of carrying on their business; that they were on intimate terms with superior European police officers; and that certain persons high in authority were among their customers. "Some of these statements Mr. Madden corroborated by observation." Five persons who agreed to sell a child ten or eleven years of age to Mr. Madden for fifty rupees, were charged with the offence, and three of them were committed to the Criminal Sessions at Calcutta.

After trial, Mr. "Justice" Pigot has released them on the ground that "the commission of one immoral act is not contemplated under this section," viz. 372 of the Indian Penal Code, which says that "Whoever sells, lets to hire, or otherwise disposes of any minor under the age of sixteen with intent, etc., or *for any unlawful or immoral purpose*, etc." If such a case as this does not come under these words then the words are meaningless. But this legal authority will find himself mistaken. The English public will not permit the sale of little girls for one immoral act any more than for a hundred. "Justice" Pigot may prepare to have his judgment revised, and all the "great Sahibs" who ruin little girls and pervert justice may prepare for exposure.

The Departmental Committee which was appointed in April to examine witnesses on the subject of legalisation of vice in India has just issued its report, and the evidence on which the report is based. Its findings abundantly justify all that was said by Mr. Dyer, Mr. M. Gregory, and the American ladies, of the abominable and illegal practices which have been going on for years. On not one point have the opponents of legalised vice failed to make good their case. Lord Roberts made a very sorry appearance as a witness; for, after his confident declarations to a representative of *The Christian Commonwealth* that the system was abolished, he confesses on point after point that he did not know what was going on. The infamous Circular Memorandum of June 17, 1886, which was issued in his name and in that of Major-General Chapman, he says he has no knowledge of; but Major-General (now Lieutenant-General) Chapman says that it was issued "after it had been fully approved by His Excellency the Commander-in-Chief."

We came the other day upon a few sentences in a book, now out of print, which bear very closely upon the theories which are now disturbing so many in the Churches:—

> The true and only foundation of confidence in Christ is the record which is given in the Scriptures of his life and character, of his relations to God and his relations to humanity, and the motive to confidence, and to a personal appropriating faith, is the desire of the soul for just such a Saviour and such a salvation—its deep and everlasting wants, which only such a Saviour can relieve. It is certainly true that the faith inspired by the general revelation is infinitely vivified by the personal. But still, the general revelation is the foundation; and it is only by suspending the whole weight of the soul's cares, desires, and hopes on that revelation, and in proportion as we do so, that we can reach anything special or personal.

Now, some tell us that we believe in Christ because we know He is in us; but how are we to persuade and win to faith in Christ those in whom He is not? Experience immeasurably aids faith, but cannot precede it. Faith comes from the Word of God, and experience is the confirmation of the Word, and thus the confirmation of faith.

President Andrews, Brown University, America, is of opinion that our Saviour's teaching in Matt. xxv. 27 is full of interest from an economic point of view. He thinks that we have a right to infer, from Christ's way of framing this parable of the talents, that He approves, as morally just, the habit of receiving interest on loaned funds. From this President Andrews launches into a defence of great fortunes. Now almost anyone would say that our Lord meant neither directly nor indirectly to give any deliverance on economic questions, but merely to employ the things of everyday as illustrations of heavenly things. Does Paul recommend the converts to struggle in the Isthmian games because he uses the games as an illustration of the earnestness with which they ought to contend for heavenly things?

When we also get a defence of wealth, it is time to ask, what was the positive teaching of our Lord with regard to riches and rich men? He makes the salvation of a rich man a very hard thing, harder than that of a poor man, not impossible but hard. Once the rich man is in the Kingdom, he must obey the laws of the Kingdom, and they will soon deal rightly with his treasures, and will not let him live and die a millionaire. To those who are in the Kingdom, or who would be in it, Jesus says: "Lay not up for yourselves treasures on earth." John Woolman, one of the truest disciples of Jesus who ever lived, abandoned all prospects of making more money than his modest needs required, because he "believed truth required him to live more free from outward cumbers; the Lord graciously heard his prayers, and gave him a heart resigned to his holy will." In Woolman's case diminution of means became increase of *pure* influence, the influence which has no taint of earthliness in it, and which becomes stronger with lapse of time.

The Thinker speaks in high terms of a dissertation by Dr. Julius Ley, of Marburg, "On the Significance of the Expression, 'The Servant of God,' in Isaiah xl. to liii.," which is incorporated with his "Historical Explanation of the Second Part of Isaiah, according to the Results of the Cuneiform Inscriptions." Dr. Ley thinks that the "Servant of God" can be no other than the Messiah. After criticising the several theories which have been elaborated for the purpose of removing Christ from the passage, and showing their improbability and insufficiency, he affirms on the positive side of the old, but long unfashionable, view, that the Messianic interpretation is probable.

> It has in its favour the evidence of Israelitish history, which shows that it was God's invariable practice to raise up one hero or prophet in times of need. Again, scarcely any exegete has denied that these prophecies produce on the mind of the unprejudiced reader the impression of a single personality.

Professor Prestwich writes, in *The Nineteenth Century*, an article on "The Position of Geology," which may well quiet the fears of such as are alarmed by the wild statements often made with regard to the antiquity of man and the antiquity of the earth. He sets forth the conflict there is between the Uniformitarians and the Physicists; the former believe that the vast changes on the earth's surface, effected during long geological periods, "are to be *measured by the rate at which similar but minor changes are effected in the present day*, and that the agencies now modifying the surface have been alike in every respect, in all time." The Physicists believe the great movements, considered by geologists to have continued up to the threshold of our own times, impossible.

Whereas the Uniformitarians count some three hundred millions as the term of years since our earth became habitable, the Physicists assign from fifteen to twenty millions. Professor Prestwich thinks the shorter period the more probable. Although the Physicists affirm and prove that uniformity of action in all time on the earth's condition is impossible, the Uniformitarian hypothesis, "put with the claim of an infallible faith," has become dominant. Some of them, dealing liberally with time, have supposed that man has been one or even two millions of years on the earth: and many other such hypotheses prevail in geology which have been over and over again shown to be groundless. Freedom of inquiry demands some giving up of pretensions and theories on either side.

A Suggestion.

By a Catholic Protestant.

FOR A DECLARATION OF FAITH AND PRACTICE BY THE EVANGELICAL EPISCOPAL CHURCH OF ENGLAND.

The question, "What is the Church?" is answered promptly, distinctly, peremptorily, by Ritualistic Sacerdotalism. But those who adhere to Evangelical truth in the Church of England have no such recognised standards. The Bible is their authority for Evangelical doctrine, but they are in difficulty when asked for some such authoritative and recognised definition and defence of their Church as is boasted of by the sacerdotal party.

But surely such a defence is possible, exists in individual minds, and only needs concurrent agreement and utterance. Let there be a conference of thoughtful and godly Evangelical men to draw up a declaration of doctrine and of church polity, based on Scriptural principles, and supported by the usages of the early Church, the principles of the Reformation, the teaching of godly writers in the Church of England, the true meaning of the Articles, and the spirit of the Liturgy.

Let it be clearly shown that the Church is not sacerdotal nor sectarian, while recognising its own church order, at the same time teaching the privileges and duties of the laity, all believers constituting the Body of Christ.

Let such a declaration be published, signed by at least some of the Bishops and other dignitaries; and also by the large number of Churchmen who would not shrink from a united testimony that the Church of England in its fundamental principles, the intention of its founders, its articles, and worship, is Evangelical, Protestant, and Catholic.

At present some of its members are being perverted by the positive claims of High Churchism, in the absence of any similarly authoritative claim on the other side. Thus many are either becoming sacerdotalists, and on their way to Rome; or are forced to leave the Church they love. Is it not possible to preserve the Church by maintaining its true character, and bringing it into loving fraternity with all who love the Lord Jesus Christ in sincerity?

CENTRAL SOUDAN MISSION.—Mr. Hermann G. Harris, B.A., the director of this Mission, who is at present in England, hopes to return to Tripoli next month with a view to reaching the Soudan to prosecute the work of preaching the Gospel among its sixty millions of unevangelised heathen. Six new volunteers have come forward to join the Mission and hope to go out with Mr. Harris in a few weeks' time. Up to the present, however, they have not received the funds necessary for their outfits and passages. Mr. Harris estimates that from £50 to £60 a year will support a missionary on the borders of the Sahara.

The Rescued Nun.

The Roman Catholics of Bournemouth held a meeting on Wednesday evening of last week for the double object of "rectifying the statements made by Miss Ellen Golding," the Rescued Nun, and of defending convent life from the charges which are made against it. The meeting differed from that at which Miss Golding's charges were made, in that no opportunity was given for reply. No resolution was submitted, so no amendment could be proposed. The National Anthem was announced as soon as the speakers on the platform had stated their case; and though Rev. George Wainwright addressed the Chairman, and sought an opportunity to speak, he was either not heard or not heeded: The fact that the Mayor of Bournemouth presided, and that he was supported by a considerable number of titled ladies and gentlemen, may have led the unwary and the uninstructed to believe that the promoters of the meeting had achieved their double purpose.

Against the charges of Miss Golding, official documents had been printed, and were supplied to all the audience, containing an apparently conclusive refutation of the specific charge of poisoning, which Miss Golding alleged to have been of frequent occurrence. On one side or the other there must be deliberate and intentional falsehood; is it with Miss Golding? or, is it with those by whom these solemn denials are made? To one of these alternatives we are shut up. Which must we accept? If we should suppose Miss Golding to have lied, and to have made these fearful charges without having any foundation for them, then the following questions arise: (1) Where did she acquire such proficiency in the art of lying? She entered the convent when a girl in her teens, hoping that there she would discover the way of holiness; and if after twenty-five years of convent life she comes out to invent stories of immorality and murder against those with whom she lived, that itself is a very doubtful testimony to the influence of the convent system. And (2), what advantage had she to gain by her falsehoods? If she boldly alleges that which she knows can be denied and disproved, and exposes herself to an action at law which may result in very severe punishment, what is her motive? Can it be mere spite against her former co-religionists? or the slight popularity which her public meetings give her? or any financial gain which her lecturing secures? None of these, nor all of them combined, are sufficient to explain her falsehoods, if such they be. It is not impossible that twenty-five years of convent life might impart the art of lying; but it is difficult to see why she should thus practise it.

On the other hand, suppose the falsehood lies with those on whose authority these denials are made. The supposition is not an impossible one, for the investigation has been made by Roman Catholics for Roman Catholic purposes. No one who has considered the subject can doubt that the results of such an investigation have to be received with some hesitation. For (1) there is every motive for falsehood. Suppose Miss Golding's charges are true, what could be looked for from those against whom she makes them but spontaneous and persistent denial? And (2), in the book written expressly for nuns by Saint Alphonsus Liguori, there is an injunction which makes it difficult to believe statements made by nuns, or by their superior, in defence of their order. "Be careful," says this Saint, "not to make known to externs the internal concerns of the convent, and particularly what might *tend to the discredit of the superior* or the sisters." And (3), there have been cases in the past where the inmates of convents have denied charges made against them, although the charges were true. Here is one instance given by Ambrosio de Traversari, a Camaldolese monk, and ultimately (in 1440) made General of his order. He wrote an account of his visits to the monasteries in Tuscany, with a view to their reformation. Serious charges had been alleged against a nunnery—*De Querceto*—and, with the Abbot of Volterra as a companion, he visited the nunnery. He says, "I called together all the women, and in the presence of the Abbot I addressed them. When I found that openly, and with hardened countenance, they denied the truth, I dismissed all but the youngest. But I found that from her also I could not elicit the truth, neither by threats nor by hope held out of leniency and forgiveness. The Abbess was then called in alone, and she, thinking that the younger nun had betrayed them, was obliged to confess her own shame and that of the monastery." This is only one of many instances, and is useful as showing that serious charges were met with vigorous denial, and the truth was confessed only when falsehood was deemed of no further use. If convents have been defended by such falsehoods in the past, who can be satisfied with mere denials now?

The alternative is before us, on which side is the falsehood? If with Miss Golding, let an action be entered against her, and let her be punished as she deserves. The cause of truth cannot be advanced by falsehood. But we must have better authority than the mere statements of those she has accused before we condemn her.

But it is needful to remind ourselves that the case against convents does not stand or fall with Miss Golding. Witnesses to the evils of the convent system are legion, and are to be found in every century since Paganism corrupted the Church. Out of the mouth of Roman Catholics themselves the convent system has been abundantly condemned.

An attempt was made on Wednesday night to prove that the convent is not a "prison-house." A Romish priest from Boscombe ridiculed the idea, and affirmed that it was difficult to get into a convent and very easy to get out, and that no restraint, either physical or moral, was put upon the nuns. Such language differs very widely from that of Liguori in the book referred to above. One section is headed thus:—"*What ought a person to do who finds that she has become a nun against her inclination?*" The priest who spoke on Wednesday night would be expected to say to such a nun, "Leave the convent as soon as you please. The door is open. No force, either moral or physical, will be used to detain you. Exit is easy." Liguori does not answer so. *His* answer is intended not for a public platform in a Protestant country, but for the nuns themselves; does this explain the difference? "Grant what you say is true," says Liguori, "now that you are professed in a convent, and that *it is impossible for you to leave it*, tell me what do you wish to do? If you have entered religion [*i.e.* become a nun] against your inclination, you must now remain with cheerfulness. If you abandon yourself to melancholy, you must lead a life of misery, and will expose yourself to great danger of suffering *a hell here* and another hereafter. *You must, then, make a virtue of necessity.*"

Put these two statements in contrast:—The priest says, "It is difficult to get in, but easy to get out." The Saint says to one who is in against her inclination, "you must make a virtue of necessity, for it is impossible for you to leave." There is again falsehood somewhere. Is it with the speaker on Wednesday evening? or with St. Alphonsus Liguori? If with the former, what value can be placed upon any other statements made from the same platform? If with the latter, why should lying be resorted to for the education of the nuns?

A further quotation from Liguori, dealing with the same subject, may show what he means by suffering a hell here. We suggest that the following quotation be read carefully and repeatedly, for no one can see by once reading what awful meaning lies beneath the words, "I have been accustomed to say," Liguori tells the nuns, "that 'a religious' in her convent enjoys a foretaste of paradise, or *suffers an anticipation of hell.* To endure the pains of hell is to be separated from God, *to be forced against the inclinations of nature* to do the will of others (!); to be *distrusted, despised, reproved,* and *chastised,* by those with whom we live; *to be shut up in a place of confinement, from which it is impossible to escape;* in a word, it is to be in *continual torture without a moment's peace.*" (Our italics.)

To read this description of hell on earth makes one shudder, but it is awful to reflect that it is what every unwilling nun is suffering here, with the terrible prospect of another, and, possibly, a worse hell hereafter. The murders alleged by Miss Golding are not so horrible as this. Any person or any system that would deliberately subject human beings to such a living death is ungodly and inhuman.

Roman Catholics must not complain if their assertions, made on platforms in this not as yet altogether unprotestantised country, are tested by an appeal to their own writers. History cannot be unwritten, and by its testimony through a thousand years the convent system stands condemned as a crime against humanity and God.

THE JEWS.

"Ye that are the Lord's remembrancers keep not silence, and give Him no rest, till He establish and till He make Jerusalem a praise in the earth."—Isaiah lxii. 6-7.

"The weary foot, and wandering breast."
"The scattered" ones, "the peeled,"
They roam this earth full sore opprest,
Their bleeding wounds unhealed.
Yet Israel, Lord, is dear to Thee,
And Israel shall be dear to me.

Jerusalem, the city fair,
A queen in olden days,
Still wears a piteous, pensive air,
And is not yet "a praise."
But, lo! her land is dear to Thee,
And so it shall be dear to me.

O, Lord, subdue the unbelief,
Remove the blinding veil,
And bid the waiting time be brief,
Ere all Messiah hail.
Their gathering in is dear to Thee,
And therefore it is dear to me.

On Olivet thy blessed feet,
Again shall surely stand,
And every wandering tribe shall meet,
Rejoicing in their land.
Yea, Israel's weal is dear to Thee,
And therefore it is dear to me.

O, Judah's Lion, rise in strength,
And bid them cease to roam,
Convert, restore, and build at length,
The old ancestral home.
Thy chosen ones so dear to Thee
Their true Messiah yet shall see.

Lucy W. Parker.

[1043]

The Clifton Conference.

Amongst the many conferences of these days the annual gathering at the Victoria Rooms, Clifton, preserves a certain uniqueness of character. The late Rev. S. Walker ever sought to make it a rallying point for those who seek to "hold fast the form of sound words," and this special feature his successor, Rev. James Ormiston, has been careful to maintain. Thus the testimony borne at Clifton has usually turned upon the fundamentals of our faith. Nor has it been less so this year. In his letter of invitation Mr. Ormiston emphasised the necessity for clear exposition of the truth concerning the Gospel, in view of "the corruptions of Rome and the cold philosophy of a miscalled Rationalism, which have perverted multitudes." To raise a voice against these evils of the day was specified as the purpose of the Conference, and the addresses have been marked by clear and definite teaching on the great themes proposed for consideration. The Conference was held on Tuesday, Wednesday, and Thursday in last week, and was largely attended throughout. It may be noted that loving and sorrowful reference was made more than once during the meetings to the loss the Church has suffered in the death of Sir Arthur Blackwood.

THE GOSPEL OF THE GRACE OF GOD.

On Tuesday morning Rev. James Ormiston, wh presided, said: Before we proceed to worship, I wish to say how much I shall need your kind indulgence throughout the proceedings. I believe that, in answer to your fervent prayers, a measure of recovery has been vouchsafed to me. I am sorry that several whom we expected are unable to attend; but I have many loving brethren around me who have very kindly offered me all the help in their power. I did feel a longing to be able to take part in the Conference at the outset, with the one desire that God may be glorified, and my longing has been graciously met.

After prayer by Rev. Talbot Greaves, and the reading of part of Luke x. by Colonel Saville, Mr. Ormiston announced that "The Glorious Gospel of the Blessed God" was the subject of the Conference, while "Grace" was the key-note for the day.

Rev. Nevile Sherbrooke, Vicar of Clifton, opened the topic—"The Gospel of the Grace of God." The very number of the Conference, he said, the thirty-first, was solemnising, and introduced an element of sadness into their first meeting; for they could not fail to remember the beloved brethren who had inaugurated it and many who had since departed. I am sure, he said, that as life goes on our ideas of the grace of God, which saves and preserves, lead us to cry—

> Let that grace, Lord, like a fetter
> Bind my wandering heart to Thee.

He referred to four aspects of grace presented in Rom. v.: Divine grace, welcoming grace, abounding grace, and reigning grace. He enlarged upon these, referring especially to the wonderful position of believers; the grace wherein they stand suggests the marvellous fulness of the grace of God. He had met a brother recently who had passed through great financial trials, but to see his face as he told of them, and to hear him tell what the Lord had done for him, made one involuntarily think of "grace abounding." "I remember," he said, "years ago when I was brought to Christ, saying to myself, It is all very beautiful now, but how about the future? And the thought of 'reigning grace' was a great comfort to my soul."

Rev. H. Dening was the next speaker. Regarding the Grace of God as a fruitful tree, he said it would be possible for all to gather some fruit from it to take home with them. He directed attention to its past results—the millions who had been saved by it; its present blessings—never had it been so widely proclaimed by godly men and women who have gone forth to the uttermost parts of the earth; and its future victories—they looked forward to greater things than had yet been seen. He desired specially to impress upon all hearts the attractive power of the cross. When Ulysses returned from the Trojan war he was so altered that the people did not know him. But there was one who knew him, his old nurse, who remembered a scar that he bore. "By that scar, I know that thou art Ulysses!" was her exclamation. And so, by the scars, the wounded hands and feet and side, we can cry, "We know Thee, who Thou art, Thou art Jesus."

Rev. J. J. B. Coles said that the subject ought to be very fresh and real to their hearts. They had to believe that Christ died for them, and they, too, had to die in Him, and then to "wait for Him from heaven." A little while ago he heard a servant of God preaching from the text, "This is a faithful saying," and his remark afterwards was "I trust hearts were touched." Yes, but sometimes people will listen to the Gospel from one point of view; they will believe the faithful saying, but forget that there is another, "If we die with Him we shall also live with Him." The grace of the Gospel is attractive, but sometimes its other teaching does not attract the natural mind. Grace having appeared, teaches us to live soberly and righteously, denying ungodliness and worldly lusts, but this self-restraint and denial is by no means welcome to the carnal heart. Hence the grace of God must begin by changing the heart, renewing the will, creating new desires and new aims; then and then only does the grace of God find a glad and willing response in those who by faith have been brought into the kingdom of grace.

The afternoon Bible reading conducted by Col. Molesworth was devoted to further consideration of the teaching of the Word concerning the Gospel of the grace of God.

The evening meeting assumed very largely an evangelistic character; and rightly so, for many young people and others, engaged in business during the day, were present, and probably not a few of these stood in need of the clear and faithful words so wisely spoken by Revs. D. H. Sparling, A. A. Isaacs, R. J. Noyes, and W. Fuller Gooch. The latter presented very happily a sevenfold view of the Gospel as revealed by the Lord Jesus Christ in his incarnation, his perfect obedience, his atonement, his resurrection, his ascension, his intercession, and his coming again.

THE GOSPEL OF SALVATION.

This aspect of the glorious Gospel was specially considered on the second day of the Conference. Rev. G. A. P. Arbuthnot, the first speaker, starting from Eph. i. 13, called earnest attention to the charter on which our salvation is based—the Word of truth. Illustrating the uncertainty of those who build on any other foundation, he told of one who had long been a constant hearer of his own (although a prominent official in a ritualistic association), and who frequently found fault with his (the speaker's) preaching, declaring it might be according to Scripture, but was contrary to the Book of Common Prayer. Again and again Mr. Arbuthnot warned his critic that he was on an insecure foundation. At length a hasty message reached the rectory from this gentleman. Hurrying to see him, the rector found him dying. "I am," said the sick man, "a doctor, and I know I have but a few days to live; and just as you told me I find my Ritualism crumbling under my feet; I have no hope and nothing to stand upon." Happily the Gospel was so presented to him that ere passing away he entered into peace. The speaker proceeded to deal with the threefold aspect of salvation—past, present, and future. Past in the purpose of God from all eternity, and in the completed work of Christ; present in being wrought out by God in our lives; and future, as yet to be revealed at the adoption, to wit, the redemption of the body, for which we wait.

Rev. J. W. Dance, of Old Hill, Staffs., dealt with the Gospel as glorious in its conception, in its operation, and in its prospects, *i.e.*, in the marvellous purpose of God, and the perfect work of the Lord Jesus Christ, and in the inheritance of them that believe at the return of our great God and Saviour.

Pastor W. Fuller-Gooch based a brief address on Isa. xliii. 1-7. The Word of God, he said, may profitably be studied either telescopically or microscopically. It is often of the greatest value to take large views, and see how a particular truth, or phase of truth, runs through the Bible. But on the other hand, Scripture must be minutely examined in order to see the marvellous perfections thereof. Now the passage just read is one which will abundantly repay the closest consideration. Here we have a marvellous sevenfold view of God's dealings with the sinner, or, in other words, of the Gospel of salvation. Mark how individual and personal it is throughout. We have individual redemption, "I have redeemed thee"; individual calling, "I have called thee by name"; individual bringing in, "I will bring thy seed," and "I will gather thee"; individual love, "I have loved thee"; an individual purpose, "I have created him for my glory"; an individual appointment, "I have formed him" *i.e.* for a particular place in the body; and individual energising or empowering, "I have made thee," for the idea in these words is that of imparting energy, strength, power to carry out a certain work for which the believer is designed by God.

Rev. J. Dryden Smylie, of Dublin, brought the matter to a serious and practical conclusion by urging home the question "What have I done with this glorious Gospel of which I have heard?" An exposition of Zech. iii. 1-5 followed, in which the speaker regarded Joshua, the high priest, as representing the servants of God, and enlarged on the opposition of the enemy, the accuser of the brethren, and the impossibility of the believer finding any standing or acceptance save through "the blood of Jesus Christ which cleanseth from all sin." The filthy garments having been exchanged for the white robes of the spotless righteousness of Christ, the fair mitre of holiness to the Lord is set on him, and he is designated as wholly given over to the Lord and to his purpose and will.

A BIBLE READING.

The afternoon Bible-reading was devoted to a close and careful study of two phases of the general subject—"The Gospel of our Salvation" and "The Gospel of the Kingdom." Dealing with the first, Colonel Molesworth, who presided, traced in Scripture a threefold aspect of salvation—first, from the penalty of sin; second, from the power of sin; and, third, from the presence of sin. The first must be regarded as past, being accomplished by the work of the Lord Jesus Christ, and taking place in each believer at the moment of conversion; the second is present as it is now going on in those who have been redeemed — such "are being saved"; the third is only completed in the future when the Lord Jesus Christ shall present us to the Father holy and without blame. These three thoughts the chairman linked with the revelation of Jesus crucified, Jesus risen, and Jesus returning. Rev. J. J. B. Coles enlarged on the point that while the Gospel was promised in Old Testament times, there was something which was not promised, something which remained a mystery, that being the calling of the Church, the mystical body of Christ. Several speakers followed touching on various aspects of the "Gospel of Salvation." The second subject was then spoken to by

Rev. J. J. B. Coles and Rev. G. A. P. Arbuthnot, whodistinguished the Gospel of Grace from the Gospel of the Kingdom.

THE KINGDOM WITHIN.

In the evening, after prayer and Scripture reading by Rev. Nevile Sherbrooke, the consideration of the Gospel of Salvation was resumed by Rev. T. H. Sparshott, who developed further the teaching of the Word of God as to the way of salvation.

Rev. Talbot Greaves reminded his hearers that while the Conference had before it three themes, the Gospel of Grace, the Gospel of Salvation, and the Gospel of the Kingdom, there are not three Gospels but one, these three being simply different aspects of one Gospel. He wished to speak on the last of the three—the Gospel of the Kingdom. We can never, he said, dwell too much on the Gospel of the Incarnation and Atonement of our Lord. We begin there, but do not end there. How seldom do we consider the Gospel of the Kingdom, and yet our Lord was continually dwelling upon it, while we are told in Luke viii. that He went through the towns and villages preaching the glad tidings of the kingdom. We hear much in these days about the Church, but very little about the kingdom. What is the distinction between the Church and the kingdom? The Church is an organisation, the kingdom is not an organisation, but the reign of certain Divine principles in the human heart. It is "not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Observe, it is not the kingdom which constitutes the King, but the King who constitutes the kingdom. "The kingdom of God is within you," says Jesus; it is unseen but none the less real. Moreover it expands and spreads. It has come, but in another sense is always coming; and hence we pray, "Thy kingdom come." It changes the hearts of its subjects and creates holiness within. It has no local or national character; it has subjects anywhere and everywhere, but none of these come into it in any natural or formal or hereditary way. They must be born again, else they cannot enter the kingdom of God. This kingdom is the possession of those who have certain spiritual qualities—the poor in spirit, the persecuted for righteousness' sake, the simple and childlike in faith—only such belong to the kingdom of God.

Having enlarged considerably on this phase of the Kingdom, the speaker passed on to the prophetic aspect:—The Kingdom which is his now is only to be manifested at the coming of the Lord Jesus Christ. Then shall we see Jesus crowned with glory and honour. Around there is much to distress and alarm us; but we look above and beyond, and see that the Great King is over all, and is coming ere long, and in this we rest and are reassured. My brethren, I believe that while we know not the day nor the hour, were we more watchful and attent we might even now hear the first rumblings of his chariot wheels. This being so, it surely ought to be ours to tell out the good tidings of the coming Kingdom, and make known to all people that He is coming whose right it is to reign.

A GLORIOUS SALVATION.

Mr. James Wright, in the course of an exposition of Scripture teaching concerning "the Gospel of your salvation," said: Salvation may be regarded in various aspects; first as salvation from the guilt of sin, through Christ dying for the sinner. Ponder this magnificent truth, that the weakest believer in Christ has this glorious salvation from sin and its penalty. "He that hath the Son hath life, and he that hath not the Son hath not life," may without violence to the sense be read, "He that hath the Son hath salvation, and he that hath not the Son hath not salvation." The Gospel, the good news, brings me tidings of Him "who loved me and gave Himself for me"—for it is no monopoly of Paul to say that. Then one may say the marvellous love of God is focussed by faith on the individual soul, however weak and feeble. Remember a whole Christ gave Himself for me, the guilty sinner; just, so far as I am concerned, as if there were not another sinner to be saved through that perfect sacrifice. Mark, He is called Jesus. Why? Because He shall save his people from their sins. Hearing these glad tidings and realising my sinfulness, I come trembling before Him, I look unto Him and find myself saved. The instant I trust Him, I find the guilt gone, and I have no longer any conscience of sin. Jesus is mine. He gave Himself for me, and He gives Himself to me.

But further, I have a heart, and that heart God has framed to enjoy fellowship. But that fellowship with God has been marred and destroyed by sin, and the heart craves after Him. Now the Holy Ghost meets that need by revealing Christ under another name; not only Jesus, God for me; but Emmanuel, "God with me." This meets the need of my poor heart, for in Him I find rest. His sympathy is a pillow on which I can rest this weary soul of mine, as John leant on Jesus' bosom. So in the Lord Jesus the poor sinner finds a Friend, a sympathiser, the rest for his weary heart.

But further still, when saved from guilt, and when resting in Christ, we often wonder why Christ is so little omnipotent in us? Why is it? Because we have got a will, and that will has not been brought into subjection to Him who was born a King as well as Jesus-Saviour; who is not only my sympathising Priest, but also Emmanuel, my King, demanding that every thought and imagination should be brought into captivity to Him. When we are taught to say, as in Psa. cx., "Rule Thou in the midst of thine enemies," then in my heart and will He becomes supreme Lord and Head over all to his Church. Then He becomes my true Joseph, of whom it was said that "without him no man shall move hand or foot."

Thus, then, the sinner reaches tranquillity and peace; not only peace with God through our Lord Jesus Christ, but the peace of God, the very serenity of God Himself, ruling in the heart, through the reception of the simple testimony of the Word concerning Him. Thus I find myself in Him, standing in the relationship of a son to his father, and enjoying the blessed consciousness of the joy of salvation, not according to some stereotyped experience, or at some particularly favoured season, but simply and solely by resting on the naked Word of God: 'Let God be true and every man a liar." Taking this and resting upon it, the peace of God possesses my heart and rules my being.

Further and beyond all this, there is a glorious future aspect, which at present we cannot even understand. "O Jehovah Elohim, how excellent in all the earth is thy name!" It is so now, but men see it not; then shall it be manifested before men and angels. And in that wondrous future we are associated with Christ, for "we shall reign with Him." Let that glorious hope help to lift us out of powerlessness and worldliness. Let us be occupied with the powers of the world to come, and so escape the snares of this present age. Thus shall we live to the praise of Him who loved us and gave Himself for us, and show forth the virtues of Him who hath called us out of darkness into his marvellous light.

THIS GOSPEL OF THE KINGDOM.

Rev. F. Ellis (Moravian), the first speaker on Thursday morning, dealt with the subject, while by no means ignoring or overlooking prophecy, mainly in the sense indicated by the Lord Jesus when He said, "The kingdom of God is within you," He took as his line of thought the King, the kingdom, and the subjects of the King. The King is the Lord Jesus Christ whom we rejoice to know as King. Three words running through the Gospels throw marvellous light on Christ as King. These are, "I am," "I can," and "I must." Following these phrases, the speaker showed how wonderfully Jesus revealed Himself as King in his "I ams"; how gloriously He showed Himself to be possessed of Kingly power in connection with the phrase, "I can;" and how significantly He disclosed Himself as under the impulse of his Kingly office in the "I musts" of the Gospels.

As to the subjects, they are those who have been redeemed, who have been called out of darkness into light, who have surrendered to Christ. Such say I am the subject of the King; I can do his commands by his mighty power; I must do his will, because He has taught me to love.

General Sir R. Phayre, K.C.B., followed with an address in which he dealt with the false views of the Gospel current in the present day. The new Gospel of works is no new thing. It is as old as the days of Adam; for the very plan which the enemy adopted to deceive our first parents and cast doubt on the word of the living God is the plan he is now carrying out. The modern notions of advanced thought may all be found foreshadowed in the earliest days when sin entered and death by sin. But no sooner had man fallen than God Himself came down preaching the Gospel of the Kingdom and revealing his gracious purpose of deliverance and restoration. As to the Kingdom, it is internal, for it is a state of grace; but it is also external, and will be manifested at his appearing, when we shall be with Him in glory.

Rev. Dr. Millar Nicolson followed with a few words on Christian loyalty to our King. *En passant*, he cited an instance of how strangely certain high critics first misquote Scripture, and then triumphantly enlarge on the apparent difficulty—a difficulty caused by the inaccuracy of the quotation, and not really existing in the inspired Word.

Col. Molesworth, in a few closing sentences, sought to bring the whole theme of the Conference to a practical issue in urging the question whether all present had accepted the King, whether Christ was indeed ruling in every heart and life. The Lord God has anointed Him King, but do we recognise his kingship? True, the crowning day is coming, the kingdom is not yet in manifestation; but soon it will be, and he who has suffered with Him, and served Him loyally in the time of rejection, shall be manifested with Him in glory.

The proceedings of the Conference were then closed with prayer. In the evening a special service and united communion was held in the Memorial Church, Victoria-square, the preacher being Rev. D. H. Sparling, of Biddulph Moor, Congleton.

METROPOLITAN DRINKING FOUNTAIN ASSOCIATION.—The unusually long and hot summer has greatly taxed the resources of this excellent society, and leaves it considerably in debt. For some time past they have been obliged to refuse applications for fountains and troughs in districts where they are sadly needed. The Association has now under its care 697 fountains for human beings, and 751 troughs for animals in the Metropolitan District alone. Mr. Joseph Fry is treasurer and chairman of committee, and the offices are at 70, Victoria-street, S.W.

THE WELCOME HOME.—At the last meeting of the Christian Lifeboat Crew an interesting letter was read from Rev. A. Muller, Ellichpur, India, telling of faithful rescue work from heathenism, and of dangers from serpents and fever, but also of God's gracious help and deliverance, adding, "We here in India find, not only for the heathen but for ourselves, too, that the devil, the old serpent, is to be more feared than any earthly serpent." Good reports were given by members representing various branches, and the text for the month, "All joy and peace in believing," given by Miss Child, formed the keynote of the meeting.

LIVERPOOL SHELTERING HOME.

Dear Sir,—We have returned from Canada again, having placed out our forty-second party of young folk into good homes and situations. It is to be expected that many will seek the outlet that the Sheltering Home affords for fatherless and needy children this winter. It offers them the chance of going to a land where the industrious can be sure of constant employment and the good prospect of making homes for themselves in time to come.

Canada has had a prosperous harvest, and fortunately does not seem involved in the financial troubles of her neighbours in the United States. Farmers are willing to give board, winter schooling, and wages, according to the age and capabilities, to boys over twelve years of age; in return they are gradually initiated into farmers' duties. This groundwork of a farm life during their growing years lays the foundation of a strong, healthy, vigorous manhood. At the age of eighteen they can take up land of their own. Others prefer to take up a special trade; while the great railway system also offers opening to some.

For the girls there is an unlimited and ever-increasing demand, and very few are found who wish to return to the struggling anxious life in the old country. All respectably-conducted, industrious girls can do better in Canada. We have received visits at the Canadian Home this summer from many well-dressed, contented young women who could not be induced to leave their first situations by any offered increase in wages. Although the Sheltering Home has always been too poor to offer prizes to those who earn good characters, it could perhaps break the record, with one who has remained in her first situation 22 years. We have seen very many respectably married and well provided for.

Those under 10 years of age who become thoroughly adopted into the families grow up like native Canadians, and often, as they grow older, secure a good education, and become possessed with the national pluck and determination to rise and succeed in life.

Any person interested in fatherless or destitute boys or girls can bring them to be seen and advised by me at the Sheltering Home any day between 11 and 4. All who approve of this means of helping the poor to an independent livelihood are asked to contribute generously, so that the institution may be utilised as fully as possible during the hard winter anticipated in Liverpool.—Yours faithfully,

Louisa Birt.

Sheltering Home, Myrtle-street,
Liverpool, Oct. 7.

"OUT AND OUT" CONFERENCE.

This annual for Christian young men and lads took place as usual at the Working Lads' Institute, Strangeways, Manchester, on October 7. There was a larger attendance than ever, taxing the accommodation of a larger hall than has been used before. Representatives were present from Ashton, Denton, Stockport, Southport, Lytham, Bolton, Hyde, and Rochdale. The power of the Holy Spirit was present, as in former years, and an abundant blessing was poured out.

Mr. James Boyd presided the first hour. Rev. H. T. G. Kingdon, rector of St. Phillip's, spoke on the words "Out and Out," and dwelt on the necessary separation of the Christian from sin, worldliness, and weights.

Mr. Councillor Harrison next took the chair, and Rev. H. A. Phillips, of Southport, spoke from 2 Sam. x. 12, "Let us play the man." Very powerful were his words, closing with an appeal for personal consecration.

The evening was devoted to testimony and prayer. One told of gathering in the lads of a genteel suburb, first on a lawn, then God gave them a room and furniture in answer to prayer. Others spoke of cottage meetings, buttonholing other young men, Christlike lives in workshop and office, all as the outcome of an "out and out" Christian life.

Some little lads, as well as young men and youths, told of their lives being brightened by Jesus, and of their determination to live for his glory.

G. R. K.

THE MONTH'S CELEBRATIONS of the 25th anniversary of Good Templary concluded with a sermon by Mr. Price Hughes, at St. James's Hall.

Apocalyptic Scenes.

By the Late Sir S. Arthur Blackwood, K.C.B.

XXX.

THE SECOND SIGN—THE GREAT RED DRAGON.

Before continuing our examination of the marvellous predictions relating to the eighth head of the wild beast, as revealed to the prophet in the thirteenth chapter of the Apocalypse, we must revert for a moment to those narrating the draconic action recorded in the twelfth. This has to some extent been anticipated in our review of the prophetic history of the sunclothed woman exhibited in that chapter under the symbolism of the first *sign*; but some deeply important particulars remain to be noticed.

A word or two may in the first place be devoted to the expression "in heaven," which occurs in verses 1 and 3. "There appeared a great wonder [margin, sign] in heaven." "And then appeared another wonder in heaven."

Primarily, the term must be regarded as describing that which the Seer actually beheld; and an attempt was made in the earlier paper, entitled "The Scenery of the Book," to explain the manner in which the various objects, or scenes of action in the Divine Drama, would in all probability be presented to view. Among these was the heaven, the firmament, or what we should call the sky, stretched above that part of the earth where the predicted events were to take place; and it was in or against this background of sky, or heaven, that the great signs now appear. The portents which the Apostle witnesses are there seen in shadowy and awe-inspiring forms. Such a use of the expression is by no means uncommon among us, as when we speak of "the political horizon," "the gathering clouds," etc.; and a striking instance of its employment, well illustrating the passage under notice, occurs in Keble's beautiful poem on Balaam, where he writes—

> "Oh! for a sculptor's hand,
> That thou might'st take thy stand,
> Thy wild hair floating in the eastern breeze,
> Thy tranced yet open gaze
> Fixed on the desert haze,
> As one who deep *in heaven* some airy pageant sees."

But while the expression describes the outward appearance exhibited in the vision, we must not fail to notice that, in the second place, it had a symbolical meaning. And the symbolical meaning of "heaven" has been explained in the paper on "The Symbolism of the Book," as depicting, together with the heavenly bodies, the sun, moon, and stars, the place of power and authority, and the rulers of this world. When, therefore, it was "in heaven" that the Seer beheld both the sunclothed woman, and the great red dragon with the seven heads, the meaning would be that in some way or other the two bodies or systems represented by these symbols would, for a time at least, be occupying, and that concurrently, positions of power in the political firmament. Strange and paradoxical as this may appear, history nevertheless attests its truth. The Christian Church had, in consequence of the conversion of Constantine, been elevated to a position of power as novel as it was exalted. But this was the case in two-thirds only of the empire, namely in the European and African portions over which the Emperors Constantine and Licinius reigned. There she enjoyed not only toleration, but recognition and support. But in the remaining, the Asiatic third, ruled by Maximin, the Christians were yet exposed to the bitterest and most cruel persecution. Here, therefore, it was that the dragon, animating Paganism, was still in authority. Infuriate at the now imminent prospect of the Christian body attaining establishment in the empire, Maximin renewed the persecution against Christians within the limits of his dominion, prohibiting their assemblies, and degrading, and even killing, their bishops. Many of them indeed disgraced their profession by apostasy. In the language of the vision, "the third part of the stars of heaven" (those who presided in the churches, see ch. i. 20) were "cast to the earth" by Satanic action.

But the close of Pagan persecution was at hand; the delivery of the sunclothed women, who had so long been travailing in birth, was about to take place. And it is curious to notice, as pointed out by Whiston, whom Bishop Newton quotes, that, as the period of gestation with women is forty weeks, or two hundred and eighty days, so from A.D. 33, the time of our Lord's resurrection and ascension, to A.D. 313, the date of the famous Proclamation and Edict for the universal liberty and advancement of Christianity by Constantine and Licinius, which put an end to the pangs of birth in the heaviest persecution that ever then was known, was exactly two hundred and eighty years. The thirty-ninth week expired in the Diocletan persecution.

It is that last and fiercest contest for supremacy between the powers of Paganism and Christianity that the Seer is now called to behold. The scene is recorded in the 7th, 8th, and 9th verses: "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

The shadowy forms of angelic hosts are seen filling the regions of the air. Against the dazzling myriads of the elect angels, which excel in strength, led by the Archangel himself, contend the dragon and his angels. The imagery is in keeping with Old Testament representations and phraseology.

Eighteen hundred years ago the angels of God had met the patriarch Jacob as he went on his way, and when he saw them he said, "This is God's host, and he called the name of that place Mahanaim" (or, the two hosts). Six hundred years later, in the prophetic song of triumph in which Deborah and Barak the son of Abinoam celebrated the victory of Israel over the kings of Canaan, the belief in superhuman intervention was expressed as the words rang out, "They fought from heaven; the stars in their courses fought against Sisera." To Daniel it was revealed that the destinies of Israel and the fate of empires were the subject of strife between principalities and powers in heavenly places; for the glorious Revealer of Mysteries declared that the prince of the kingdom of Persia had withstood Him one-and-twenty days—that Michael, the first of the chief princes (margin), came to help him; that he was about to return to fight with the prince of Persia; that the prince of Grecia would come; and that at a certain time Michael, the great prince which stood for the children of Daniel's people, should arise on their behalf (chs. x. and xii.). And again to Zechariah the active enmity of Satan against Judah and Jerusalem was revealed as being carried out in the heavenly courts (ch. iii.)

The meaning of the terrific visionary conflict waged in mid-heaven between the angels who are sent forth to minister for them who shall be heirs of salvation, and the prince of the power of the air, the leader of wicked spirits in heavenly places, could hardly fail to be understood by him who witnessed the marvellous scene. And it was no doubt with intense joy that he beheld the issue of the supernatural combat, the hosts of darkness vanquished, their place "not found any more in heaven," and that he heard the loud voice saying in heaven, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ." No less than five times does he describe the overthrow of the Satanic powers:—

"The great dragon was cast out."

"He was cast out into the earth."

"His angels were cast out with him."

"The accuser of our brethren is cast down."

"The dragon saw that he was cast unto the earth."

And then he records the secret of the victory, the threefold means whereby they who had waged the conflict on earth, of which the "airy pageant" was the symbolic representation, had vanquished the great adversary, the accuser of the brethren.

"They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

For the "war in heaven" was a symbol. That which the scene symbolised was, as I have said, the final contest between Paganism and Christianity in the Roman Empire, the issue of which we have already seen described by the imagery of the sixth seal in the previous and parallel series of visions. It was the crisis of the last efforts of ascendant heathenism to retain supremacy and to crush Christianity. "Maximin had vowed to Jupiter," writes the historian Milner, "before the decisive battle with Constantine, that, if victorious, he would abolish the Christian name. The contest betwe Jehovah and Jupiter was now drawing to a close. And the result of the warfare of three centuri which then culminated was not indistinctly appr hended. The Emperor Constantine wrote Eusebius of "that *dragon* having been depose for the governance of affairs by God's providence and depicted in a picture over his palace gate th overthrow of the enemies of Christianity under th semblance of a dragon precipitated into the abys Medals were struck with similar devices, an Ranke in his "History of the Popes" attests th prevalence of the view taken of the situation whe he writes, "As we see on the coins of Constantine th labarum with the monogram of Christ above th conquered dragon, even so did the worship and th name of Christ stand triumphant over prostra heathenism."

The religious system which had so long prevaile was irretrievably ruined. The false gods, unde whose names Satan had caused himself to be wo shipped—for "the things which the Gentiles sacr ficed they sacrificed to devils and not to God (1 Cor. x. 20)—were cast down. Pagan idolatr in its original form—though, alas! ere long to b resuscitated in Christendom by diabolical powe and in yet more seductive guise—had fallen; an most vividly indeed did the aerial contest represe and prefigure the great event; for here again w find the value of that key to New Testament syn bolism which we have so often used, namely, th ascertained meaning of similar symbols in the O Testament.

The expression, "casting down from heave to earth," was the one more than once em ployed in Scripture to describe dejection from position of prestige and power, whether politic or religious. Apostrophising the King of Babylo the prophet Isaiah speaks of him as "Lucifer ('day-star'), the son of the morning," who had sai in his heart, "I will ascend into heaven; I wi exalt my throne above the stars of God; I wi ascend above the heights of the clouds." And pr dicting his approaching downfall, he says, in almo the very language of our chapter, "How art tho *fallen from heaven*—how art thou *cut down to th ground*—thou shalt be *brought down to hell*" (s Is. xiv. 4, 12-15, and xiii. 1, 19). Jeremiah, l menting the degradation of Jerusalem, cries, "Ho hath the Lord *cast down from heaven unto th earth* the beauty of Israel" (Lam. ii. 1).

In New Testament Scripture, moreover, we fin our Lord Himself predicting in similar language th loss of the wonderful privileges enjoyed by th cities wherein most of his mighty works had bee done without inducing repentance, when he say "And thou, Capernaum, which art *exalted heaven*, shall be *brought down to hell*" (Mat xi. 23).

And once again, describing the defeat of th powers of hell by his disciples, through the exercise the spiritual might wherewith He had endued then He exclaims, as if actually seeing something beyon mere mortal vision, "I beheld Satan like lightnin *fall from heaven.*" (Luke x. 18.) It was the subje tion of "devils," "serpents," "spirits," and "a the power of the enemy," by the omnipotenc of his own name to which He thus referre Remembering such Scriptures as these, the Apostl could be in little doubt as to the meaning of th wondrous vision.

And then burst forth the song of triumph Premature no doubt it was, for "the Kingdo of our God and the power of his Christ" we not yet "come." But such, as we have alread seen, was the belief of the Christians of those day Nor was it unnatural. The change from catacomb to council chambers, from prisons to palaces, fro persecutions of most frightful description to pos tions of honour and even splendour, might we give rise not only to feelings of deepest joy, but als to the conviction that a condition of things had s in which was the inauguration of a millennial da The accuser of their martyred brethren, the inst gator of the calumnies and persecutions whic had so long tormented the Church of God throughou the Empire, had lost his place of vantage; an while they who still lived were restored with ever honour and the restitution of confiscated good from exile or the mines, the memories of those wh had suffered for Christ's sake were vindicated an exalted. As space forbids, I can only refer to th "Horæ Apocalypticæ" (Vol. III., pp. 23-27) for th testimony of the times, furnished by both Imperi decrees and contemporary historians, concernin

the universal joy which prevailed and the convictions which possessed the minds of men. Eusebius wrote: "It looked like the very image of the Kingdom of Christ, and was altogether more like a dream than a reality."

Well, too, did they recognise the means which God had employed to overthrow the gigantic fabric of hellish superstition which had ruled the world and desolated the Church. The blood of the Lamb, the word of the Gospel, and the sufferings of the saints had won the glorious victory. *Are there mightier weapons now?*

But the great drama was not yet over; woes were yet to follow. The enmity of the serpent against Christ and his Church, though apparently for a time subdued and quiescent, was soon to be exerted in the great masterpiece of Satan, of which the prophetic history is now to be unfolded.

The late Sir S. A. Blackwood.

REMINISCENCES.

Shaftesbury, Spurgeon, and Blackwood! My three ideal Christian workers, are gone, and I feel to-day how great is my personal loss. Three manly men, unlike in some things, but how like each other in witnessing for God among all classes!

My earliest recollections of Mr. Blackwood are in connection with services which he conducted in his own house, next the vicarage, at Streatham, about thirty-five years ago, when his wife, the Duchess of Manchester, led the singing, and the old groom prayed with a deep bass voice, as sonorous as a church bell. The delightful addresses of Mr. Blackwood were refreshing and helpful to our young ardent spirits.

When he came from the Treasury to the Post Office in 1874, to rectify the financial blunders connected with the purchase of the telegraphs, we all felt, what has since been abundantly proved, that a man of God was among us. Referring to this position he wrote to me: "The post to which I have been appointed is not an easy one by any means, and I shall be deeply thankful for your prayers that I may fill it to the glory of God and the good of the service." Everyone who came closely in contact with him realised this to be the key-note of his official life, "the glory of God and the good of the service."

His advent to the Post Office brought out many timid Christians, and others were confirmed and strengthened in the faith. Whilst always maintaining the dignity of his high position, and commander of an army of at least 100,000 men, women, and boys, he became the personal friend and adviser of all the employés. With untiring energy he became "all things to all, that he might by all means save some." The Civil Service Prayer Union was his creation, and how nobly he worked to make it successful other pens will tell. He was one of the first to aid us in the formation of the Evangelistic Mission Union for London—a noble idea for the consolidation of all truly Gospel Missions, but which came to grief through the action of a modern Diotrephes.

The Master hath taken home many of his best servants in recent years; worthy successors of such men are hard to find. W. J. Orsman.

My earliest memories of Sir Arthur Blackwood are associated with the old "Willis's Rooms," with his faithful witness for Christ there, more than thirty years ago. I well recollect one occasion when, winding his arm round me in his old familiar affectionate way, he remarked that he and I were of the same spiritual age. He pointed to the little inner room and said, "There underneath that chandelier at a ball, years ago (1856), I surrendered my heart to Christ." I remember him, too, in connection with Stafford Rooms and the blessed Revival of '59-'61, with Brownlow North, Reginald Radcliffe, Henry Hull, and others. What precious soul-gathering seasons they were.

He was a loving, loyal-hearted servant of our Heavenly Master, a true soul-winner, ever keen for an opportunity of pressing home the truth to individual hearts. It was an old saying of his, "Wherever and whenever I find one who is a sinner I have all the warrant I need for speaking of Christ as a Saviour." He led many to the Cross both by voice and pen, and multitudes will rise up in the last day to own him as their spiritual father.

His removal just now is a deep loss, and to our view he can be ill spared; but it is the Lord. Let Him do what seemeth Him good.

Frank H. White.

I have much pleasure in complying with your request about the beloved Sir Arthur Blackwood. It was about 1859, at Huntly, in the North of Scotland, I first heard of our now departed friend, and of his conversion, in conversation with Her Grace the late Duchess of Gordon. Some time afterwards, having come to London to engage in evangelistic work, Mr. Blackwood was found present in my meetings. He took an active part in conversing with the inquirers, being deeply interested in one young man. I well remember that he kindly arranged to take him into his service under his butler.

At that time he had probably not himself engaged much in conducting public services. But how the Lord has blessed his word since. Take one convert only, the widely known and greatly blessed Pastor Archibald Brown, with his immense congregation in the east of London. From that East End congregation who will tell how many burning lights have gone forth over the world and to the heathen, including two of Mr. Brown's own daughters to far off China. There should be a shout of thanksgiving at this beloved disciple's grave! God bless his beloved widow.

Reginald Radcliffe.

P.S.—I append a copy of a memo which in July last I gave to my daughter to use as an illustration at her meetings of men and women:—

"Sir Arthur Blackwood was speaking in a drawing-room meeting. A gentleman who had gone to the opera and found it closed, drove on to this drawing-room meeting, and as he entered the room Sir Arthur Blackwood was just saying, 'I offer you now instant and eternal salvation.' This gentleman was thus arrested and converted, and forthwith invited his employés to supper. Being too many to come on one night, they had to come on two nights, when the employer testified what God had done for him, and had the Gospel preached to them."

An official at the G.P.O. supplies the following interesting notes:—

Sir Arthur kept a large placard in his private room showing the evil effect of strong drink, so that the numerous officials going in and out might have the fact constantly brought before them; he also never lost an opportunity of personal dealing, his strong point being that for the sake of others the use of strong drink should be given up.

Always kept flowers on his table, with Scripture texts attached, in such a way that all who entered the room could scarcely avoid reading them.

Gave a garden party to his officials, and in giving the invitation said he wanted to make that an opportunity of telling the story of his conversion. His Christian manliness and kindliness of manner towards his officials produced a good effect.

THE FUNERAL.

The affectionate interest manifested in the funeral on Monday afforded remarkable evidence of the esteem and love in which Sir Arthur was generally held. St. Jude's Church, Mildmay Park, was crowded at the funeral service, conducted by Revs. D. B. Hankin, G. R. Thornton, G. Savage, and H. O'Rorke, amongst those present being representatives of the leading Christian and evangelistic institutions. It would be exaggeration to say that all these were represented, but as we looked round on men and women known as leaders in every form of Christian service, it seemed that scarce a society or mission remained unrepresented.

Rev. D. B. Hankin spoke in the following touching terms: On a certain occasion our Lord said to a number of people, "What went ye out into the wilderness to see? A reed shaken in the wind?" So might we ask, For what purpose have ye come here to-day? and you might well reply, To do honour to a great and good man; or rather to magnify the grace of God in him. You remember his high spiritual tone, his warm sympathy, his rare capacity for dealing with difficult questions, the manner in which he went in and out amongst us for so many years; some remember these and therefore seek to honour his memory.

Then there are those who may say: We remember him specially as a loyal follower of the Son of God, as one of the most fearless witnesses for his Lord. We remember his work of faith, and labour of love and patience of hope. We remember how he spoke for his Master, and especially how, at our annual conferences, as he expounded the subject of the risen Saviour, and led us into the deeper mysteries of the Christian faith, his lips seemed to drop as an honeycomb. There was in his utterances a sweetness and depth and richness, as of one accustomed to dwell in the presence of the King. Others are bound by a still stronger tie, for it was through the words of truth that fell from his lips that they were led to desire to enter on "the path of the just which shineth more and more unto the perfect day." Thus many of us are under the shadow of a great loss, and we can only say, "The Lord gave and the Lord hath taken away: blessed be the name of the Lord.

Some may say, "What is the lesson of all this?" Let me recall the fact that once he moved in society, in the crowds of the world. The truth was brought home to his mind amid strange surroundings. Will you be surprised to hear that it was in a ballroom, in the whirl of the giddy dance, under a certain chandelier in Willis's Rooms, that he yielded his heart to God? A friend had spoken to him very seriously, had pleaded with him, had warned him of his danger. He went, however, to the ball, although the Spirit was striving within. But at a certain moment, in the night or morning, as he was dancing, the crisis came; he yielded to God, and there and then commenced his career of holy usefulness.

Now, as we commit his ashes to their resting place, we look back on these thirty-seven years in which he served God; and as we think of his grace and tenderness, we see that he was one who lived constantly in the presence of God.

As we review his career we cannot help seeing how strong the evangelistic instinct was in him. He was instant in season and out of season, by the wayside, in the homes of the poor, and in the drawing-rooms of the rich.

We thank God also, that he ever preserved the simplicity of his faith. Never did he show the slightest leaning towards sacerdotalism. He was satisfied with the glorious Gospel in all its simplicity and fulness.

When lately he presided at our Mildmay Conference, many of us were touched and grieved to observe how ill he looked, yet none of us thought the end so near. As for him, he murmured not. You have heard, perhaps, how he received the tidings when his medical man felt it necessary to tell him clearly that his illness could have but one termination. On his attendant entering the room immediately after, he said, "Nurse, I have heard such glorious news." Her reply was, "Glorious to you, Sir Arthur, but not to us." Thus when the message came, he girded up the loins of his soul ready for the flight to his everlasting home.

Does he not speak to us now? In the solemn presence of death the question arises. Did he follow cunningly devised fables? Was he the victim of a delusion or of a gigantic fraud? Impossible. His whole life protests against the idea. He lived in the presence of the King, with whom he was blessedly one. His life may be summed up in these words, "I live; yet not I, but Christ liveth in me: and the life which now I live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me."

The interment in Kensal Green Cemetery was a stirring scene. The high official position occupied by Sir Arthur became specially prominent in all the arrangements. Every department of H.M. Post Office service appeared to be represented; and large numbers of letter carriers, telegraph messengers, mail cart drivers (in quaint, old-fashioned, scarlet greatcoats), were assembled, together with a party of seamen and officers from a mail steamer, and a strong detachment of the Post-office Volunteers. These with a numerous contingent of Dr. Barnardo's boys, formed a guard of honour, lining the path from the great gates of the cemetery to the place of interment. Around the open grave a very large crowd gathered, standing sorrowfully silent as the remains of him they had loved were committed to the dust till the morning of the resurrection; and singing over the tomb a metrical version of Psa. xxiii., "The King of Love my Shepherd is."

Dear Sir,—Doubtless there are very many like myself who feel it a great denial not to be able to attend the last services connected with our beloved and revered Sir Arthur Blackwood.

May I suggest that instead of perishable flowers on his last resting place, we who loved him should perpetuate his memory in helping forward some of his loved works for the benefit of others. Many might be glad to hear which need help most, so that friends may give "in memoriam." Annie Wood.

NOTES ON DAILY READINGS.

SUNDAY, OCTOBER 15.—PSALM LXVI.

It is thought that this outburst of devout joy dates from the days of Hezekiah, when Sennacherib's attempt against Jerusalem had so signally failed. *A Summons to Praise* (1—4). The devout soul cannot be glad alone. It demands sympathy in its raptures. All the earth is not too great as an orchestra; all living beings as a choir.

Divine Deliverance (5-12). We must never forget the great past. Every nation may recount marvels of deliverance in its history, which its children should gladly recall. In one form and another, the Red Sea and the Jordan have their counterparts in all ages and lives. How often does God turn our seas into dry land, and make a path through the rivers for our feet. "Through the flood on foot" is the mystery and miracle of our daily experience. The rebellious exalt themselves, but our feet are not moved. We are proved and tried by fire, but it is that we may be refined as silver, and no atom is lost. Men ride over our heads, we traverse fire and water, but we come out at last into abundance. Through death to life, by the cross to the throne.

Payment of vows (13-20). We utter many things when we are in trouble. which we forget when bright skies are overhead. How much better the example of the Psalmist. God remembers, though we find it convenient to forget. Pay your vows; declare what God hath done. Use the tongue by which you cried to God as the means of extolling Him. But God wants something more than the voice. He puts his ear to the heart, to detect its sounds of health or disease, of obedience or refusal. Blessed be God! though we have so often forfeited his mercy, it has shown no shadow of turning.

MONDAY, OCTOBER 16.—PSALM LXVII.

This psalm may have been originally composed for the feast of tabernacles, but it is suitable to all occasions of personal or national joy. 1, 2. Whatever mercy or blessing we enjoy is not for ourselves alone, but through us to others. We are stewards of the mercy and love of God. And when He causes his face to shine, we eagerly collect its rays, that we may the better reflect them, so that his way may be better known on earth, and his saving health among all nations. 3. If this Jewish hymn is so full of desire for God to be crowned with the praises of the earth, how much more should we make it the subject of prayer and effort. It is of no use breathing these words as a pious ejaculation, unless we are doing what we can to make men praise God, and are praising Him ourselves. 4. The equity of God lays the basis for the songs of the people. As long as his rule is obeyed, life is full of melody. Be governed and led by Him. 5, 6. Again and again the heart of the love of God sighs that all should know and love Him too, and already to his eye there arises the prospect of an earth which has become fruitful and generous in her gifts. 6. What an exceedingly lovely title for God. Our own God! There is always a peculiar pleasure in possession. But, O heirs of God, who shall estimate the extent of your inheritance, in that you can put your hand on God and say "This God is all my own." He will never cease to bless, and his dominion shall spread to the ends of time and space.

TUESDAY, OCTOBER 17.—PSALM LXVIII.

At the close of the war with Ammon, the ark was brought back in triumph to Zion, and this is a triumphal hymn, composed to celebrate the event (2 Sam. xi. 11). It may have been sung at successive stages in the procession up Mount Zion. The Apostle especially quotes it of the Ascension, and in this light it yields many lessons (Eph. iv. 8).

The Arising of God (1-3). It was thus that Moses addressed Jehovah, each time the congregation recommenced their onward march. Throughout human history, God has repeatedly arisen to deliver and defend his own. The Son of Man stands to succour a Stephen and to strike the arrow of conviction into a Saul. *Contrasts* (4-6).—Sing and cast up the highway: exult before Him, but show mercy to the widow and fatherless; remember that though God sits on his holy throne, yet He visits the home of the desolate, and is a father to fatherless babes. Solitary ones are put in families; prisoners in prosperity; rebels in desert wastes.

The March (7-18).—As God led his people through the deserts, so did Jesus lead his redeemed ones through the grave, and up into the light. What though we have been blackened by the sullying smoke, we shall yet flash in the sunny air, as we follow his resurrection track. God's chariots are around our march and his gifts await our hands. Yea, He is Himself ready to dwell among us for ever.

WEDNESDAY, OCTOBER 18.—PSALM LXIX.

This and Psalm xxii. are the two Psalms most often quoted as referring to our Lord in the N.T. It is very sad—the cry of a breaking heart.

There are many reasons why the sufferer claims salvation. There is, first, imminent danger from the inrushing waters, and the deep mire. There is also the failing strength, the dried throat, and the drooping eyes. There are, thirdly, the mighty foes, hating wrongfully. There is, fourthly, the consciousness of sin, and the dread lest others might be ashamed through his failure. And then, fifthly, he reminds God that the suffering was brought about by his zeal for his house (1-10).

What a bitter aggravation it is when we become common talk, and when those that hate us spread evil reports until the places of public resort ring with our name! Then indeed the water-floods threaten to overwhelm. But out of all, the incessant prayer arises to Jehovah, pleading with Him on the ground of his lovingkindness, and the multitude of his tender mercies. Can God do other than return to and redeem the soul that clings to Him with such undeviating trust? (11-19).

The succeeding verses predict the inevitable retribution of the ungodly (20-28), and the inspired writer says, "Let it be so."

Light breaks. The sorrowful soul is set on high. The needy is heard, and all the earth breaks out into exultant praise (29-36).

THURSDAY, OCTOBER 19.—PSALM LXX.

Compare this Psalm with Ps. xl. 13-17. It may be that it is a fragment from which that was built. 1. We are very impatient. Thrice in the Psalm David tells God to make haste. But God is making haste always, just as the earth makes haste back to spring through the long winter days. 2. Our shame would be God's dishonour. We have therefore an agreement with Him—his great Name. 4. Before ever we find God, the very act of seeking Him is a gladsome thing. If you are nothing more than a seeker, you may rejoice. To love God's salvation is to find continual reason for his magnification. We need to adore God more, "that Christ may be magnified in my body." O for Mary's heart, that we might always sing her Magnificat. 5. It is just because we are so poor and needy that we have so great a claim on God. If we could do without Him, we should have to do without Him. But since there is no help or deliverance outside the circle of his care, we may urge Him not to tarry. But if He tarry till Lazarus dies, He will come to raise him, and to do more than we had asked or thought.

FRIDAY, OCTOBER 20.—PSALM LXXI.

In old age the Psalmist turns again to his harp, and sings the old song of trust. Note his reiteration of *I*, *me*, and *my*. The longer we know God the more intimate we become with Him, and speak as a man speaks to his friend. God was a Rock, now he claimed that He should be Rock to him. God was his hope, and now he asked Him to vindicate it. God had watched over his birth-hour, and now he asked that in the time of old age, he might be neither cast off nor forsaken. It seems almost as if these were superfluous demands. It was impossible to suppose that God could do either one or the other, and yet it is a relief to pour out the whole tale of hopes and fears into that bowed-down ear (1-9).

Again he hastens God, as though his enemies were at his heels, about to drag him down like a pack of hounds. But hope sings her song of praise, so certain is he of deliverance. And he begins to compose his sermon on the faithfulness, and righteousness, and mighty acts of God, which he is to deliver to the next generation (10-19).

Have you experienced many sore troubles? He will quicken you again. Are you in the depths? He will bring you up. You shall yet sing praises. Your lips shall rejoice. Your tongue shall talk. Your soul shall be redeemed. (20-24.)

SATURDAY, OCTOBER 21.—PSALM LXXII.

It is supposed that Solomon was the author of this Psalm, the twentieth verse being appended by a later hand to mark the close of the second book of the Psalter, which for the most part contains David's Psalms. In its full significance it can only refer to the Son of God. Note the salient features of our Saviour's reign over men.

I. It is founded on righteousness, and even the poor may count upon equity at his bar. Repeatedly the words *poor* and *needy* recur, as if for once they had found in Him one well able to maintain and vindicate their cause against their proud oppressors. II. It is everlasting. The sun and moon shall fail, but his name and reign shall be unaffected by the flight of ages or the wreck of worlds. III. It is gentle, resembling rain upon the mown grass, or like silently distilling showers. When He is recognised as King, peace and abundance shall fill the whole extent of his dominions unto the ends of the earth, and throughout all the extent of the inner life. IV. It shall be triumphant over all opposition. The wild Arab, the inveterate foe, the kings of distant lands, shall own his supremacy. May He set up that kingdom in our hearts that we may be blessed in Him, and that we may bless the Lord God, the God of Israel, who alone can secure his supremacy.

INTERNATIONAL S. S. LESSONS.

OCTOBER 22.

Christian Living.—Rom. xii. 1-15.

Golden Text, Ver. 21.

The doctrines of the Gospel, as unfolded in the previous chapters, are intended to lead to practical Christian living as taught in this lesson. There is an inseparable connection between sound doctrine and right conduct. Redemption in Christ and justification by faith, the themes of the two former lessons, are useless if they do not lead to practical godliness.

Consecration is the apostle's first demand (1, 2). There can be no living for God until we have presented ourselves to God. True consecration is *voluntary*. Paul does not command, he beseeches; and though all we have already belongs to God, so that He might claim it from us as His right, He asks for it as a "present." Is it not one of our greatest delights in life to make presents to those we love? Make this present to God. It is prompted by the *mercies of God*. It is impossible to think of what we have received from God through Christ, or of the manner in which He procured our blessings for us without wanting to make Him some return. A redeemed slave yielded herself voluntarily to the service of the man who had redeemed her. Are we not redeemed slaves? Can we make a less return. It is *entire*. "Your bodies" means yourselves. The man acts through the members of his body. Give, not only the whole, but each member (vi. 13). Was it not himself in every part of his being our Lord gave to us? *Living* contrasts this offering with that of the victims consumed on the altar under the old covenant. It is also a contrast to what an ungodly person might offer. Until he is "alive from the dead" (vi. 13), through Jesus Christ, he can offer no living sacrifice. Have we made this surrender? It is the way to offer "reasonable" or spiritual worship (R.V., margin).

This new relationship to God is accompanied by a changed relationship to the *world* (2). This is Scriptural nonconformity. Whatever is evil or doubtful in the world's maxims or conduct, we must avoid. Daniel and his three companions are good illustrations. "Transformed" is the same word as transfigured (Matt. xvii. 2). Moses was transfigured because his face reflected the glory that had shone *upon* him. Our transfiguration is to be the result of a change taking place within. The whole mind and affections are continually renewed. To such a life the "*will of God*" appears different. How we shrink from it naturally! We regard it as something to which we must submit, but not as something in which we can delight. Consecration will lead us to accept God's will with joy (John iv. 34).

The practical result of consecration will appear in three directions. (1) *In a man's estimate of himself* (3—5). Self-conceit is impossible where consecration is real. There is a kind of self-depreciation which is not humility, and a kind of consciousness of power which is not pride. The evil to be avoided is an undue sense of one's own importance, which leads one to despise another. In the Church of Christ, which is his body, there is no room for this. Each part of the body has its own place and its own work. The thought is worked out more fully in Cor. xii. 7-27.

(2) *In a man's service* (6-8). Each man is to exercise that kind of service for which he is qualified. All our gifts and opportunities are talents. Our business is, not to envy another man the exercise of his superior gift, but to use our own with diligence. Great injury has been done to the Church of God by the separation between clergy and laity, as though some were called to minister and others only to be ministered to. Though there are forms of service for which a young Christian is not fitted, yet he can speak or write to an unsaved companion, or give instruction to some who are ignorant, or by his life and words can correct some false impressions entertained by others. Are you seeking to know your ministry, and to fulfil it?

(3) *In a man's conduct* (9-15). These brief counsels are very valuable. They refer to very ordinary everyday virtues, the lack of which has often led men to denounce the Gospel itself. A man is not living the Christian life who is unloving and cold; eager to obtain the best positions for himself; slothful in business, so that his work is imperfectly done; melancholy in disposition, and impatient in trial; niggardly and grasping; full of the spirit of revenge; and too selfish either to rejoice or weep with others. These are the evils that are reproved here. Seek the opposite virtues. No Christian character is complete without them.

MR. JAMES RENNIE, colporteur, Hitchin, has sold and distributed during the year £763 of Bibles and books, numbering in all 41,180, and 53,000 tracts. He has conducted sixty Gospel and temperance meetings in various chapels.

For the Young.

SAILING AND SIGNALLING.*

By Rev. J. Reid Howatt.

"Watch and pray."—Matt. xxvi. 41.

Now, children, I want you to knit your brows and sharpen your wits, as you do when teacher sets a difficult sum on the board, for I want to speak about something you won't understand unless you pay close attention, but you will understand it if you do.

I have some water-plants growing in glass jars, and they stand on a table near the window. The other day the sun was shining on these plants, so warm and bright, and I noticed little streams of air-bubbles rising up from the roots deep down in the water. You have all seen these bubbles coming up from a pond, I am sure; and they only come when the sun is shining.

Well, I thought I would find out what kind of air was in these bubbles, so I put a bottle above them so as to catch the bubbles, but catch no other air; and, when my bottle was full, I took a little wick that was smouldering—not lighted, you know, but smouldering—and I dipped that into the bottle, and at once it was kindled into a bright flame. Then I was certain of what I had guessed before, that these air-bubbles were full of oxygen—the best and purest air, without which we could not live.

That was my experiment, but I want you now to remember what it means. It tells us a great deal about *prayer*. These little air-bubbles were the water-plant's prayer.

When did it begin to pray? It was when the sun shone upon it. Did the water-plant think about that? No, I am sure it didn't; it simply felt that it *must* pray, that it was good for it to pray, and so it did pray, and most likely it thought it was all its own doing alone. It didn't understand, you see, that it was the sun that was really warming it into prayer.

Never you make the same mistake. Be you sure of this, that whenever you really want to pray, whenever there is something at your heart that tells you you *should* pray, then it is because God's good Spirit is warming your heart into prayer. He begins the good work in us, and we never refuse to pray when something tells us we should pray, but we are resisting—going against—God's good Spirit. Mind that, children, and when the Spirit puts it into your heart to pray, then *pray*, for He knows what is ready for you, and what God is wanting to do for you, and so He puts it into your heart to pray.

In time of war the merchant ships can't go safely over the seas alone. They don't carry guns, they have no fighting men, and they would soon be captured by the enemy. So a number of them gather together, and they get a great man-of-war to go with them. The merchant ships sail round and round the battleship just as the little cygnets keep swimming round and round the swan. The big line-of-battle ship is their protector, and they are safe while they are in the shelter of her guns.

But the darkness comes on, and the waters sometimes grow rough, and the winds become stormy in the night, and the ships are driven hither and thither; and the people on board the merchant ships are anxious, for they are afraid they may be parted from the war-ship, and then they would be easily captured. How they long for the first grey light of the morning! And when it comes how eagerly they look round and round the heaving waters, looking to find where the war-ship is! And when they see it, how they keep watching—watching it still! What are they watching for now? They are watching for signals from the man-of-war to tell them what to do—to put on sail and go in advance if all is safe—or to keep behind and gather closer to one another if the enemy is in sight; and they know that it is only as they watch for the signals and obey them that they can be protected.

It is just the same with us and God. There is never a morning when we wake but every one of us needs to say, "I will watch to see what He will say to me." That's the first thing to do in the morning —watch for God's signals. There is no boy nor girl, nor man nor woman, can venture out into the world and be safe unless they have first watched to see what God would say to them.

God has his signals for every soul, but we must learn to watch for them. This way: Begin the day with God; begin by kneeling down to Him; begin by thanking Him for caring for you while you slept, and for protecting you when you were helpless; and then wait—think—listen. Ask yourself, "Is there anything wrong I meant to do?" Conscience will soon tell you that, and when conscience speaks look for God's signal. Ask, "What would He have me to do about that?" And He will signal; He will tell you; something inside you will let you know what God is wanting.

That's his signal: set your heart bravely and lovingly to obey it, or before the day is over you will be in danger. Kneel and pray, and think. Is your heart right with God? Is it right with your brothers and sisters, father and mother, your friend or companion? God's signal will let you know: be true to that signal. There is an enemy always watching for you, and he will capture your heart before the day is done unless you obey the signal of God. Watch and pray, and you will be safe in God's care all the day long, and will be conveyed by Him safely into the good haven at last.

What did that pure air do to the smouldering wick? It kindled it into a flame again, so that, instead of being smouldering and smoky, it became a bright and shining light. Yes, children, and that is what prayer—true prayer—always does. It makes smoky things become clear, and dark things become bright, and things that were almost ready to die become strong and good again. So when you are cast down, when you are disappointed, or vexed, or sad, the first thing and the best thing to do is—*pray*. You will never know what a difference that can make till you try it; and you will never find out all the difference it makes till you try it, and try it, and try it again. It is the oxygen that sweetens the air for everything that lives, and it is prayer that sweetens the world for all. Pale flowers and pale people become ruddy and strong when they get more oxygen; and it is just the same with our hearts and spirits. When they grow faint and poor and cold, the best cure is—more prayer, more prayer.

Maybe now, then, children dear, you will be better able to understand how much kindness Jesus meant to do us when He told us that we ought always to pray and not to faint. No, we never faint while we pray; it is when prayer stops fainting begins. So pray and pray all your days, till at last, like Jesus Himself, it will be with a prayer on your lips you shall pass into glory.

* Extracted from The Children's Pew: a Year's Sermons and Parables for the Young. (6s. *Nisbet & Co.*)

CHESHAM SUNDAY-SCHOOL UNION.

Mr. Newton Jones, the Sunday-school Union Evangelist, has just paid a visit to Chesham. The work began on September 23 with a gathering of workers. On Sunday, 24th, a united service was held in the General Baptist Chapel, when about 1100 teachers, scholars, and friends were present. After the ordinary services of the day, a Gospel meeting was held, a large congregation being present.

On Monday, Tuesday, and Wednesday Mr. Jones addressed gatherings of junior scholars at 6.30, and senior scholars and friends at 8 o'clock. The attendances were good, increasing each evening. On Tuesday and Wednesday afternoons Bible readings were held, with good attendances. On Thursday Mr. Jones visited Great Missenden, and held a Bible reading in the afternoon and a service in the evening. The Mission was preceded with a week of prayer. It was carried on to October 1 by the local ministers.

The impression created is very encouraging, several having come out as decided Christians, some being scholars and others well advanced in life. Backsliders have been led to consider their ways, and Christians have been greatly encouraged and helped.

J. R.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. J. S. Tyler, *Christchurch Schools, Sparkbrook, Birmingham*, Oct. 14-20; Mr. H. Hutchinson, *Kenley*, Oct. 13; *Penge*, Oct. 15; *Plumstead*, Oct. 17; *West Hampstead*, Oct. 20; *St. Chrysostom's, Liverpool*, 21-29; Rev. M. J. Hall, *St. Paul's, Rockferry*, Oct. 14-21; *Taunton*, Oct. 28 to Nov. 6; Mr. T. Lewes Sayer, *St. John's Hall, Forest Hill*, Oct. 14; *Cricklewood*, Oct. 23; Mr. Phillips Welch, *Mansfield-street School, Borough-road*, Oct. 16-19; Mr. H. Hankinson, *Waltham Abbey*, Oct. 11; *Caterham*, Oct. 17; Mr. J. Spiers, at *Aberystwith*; Mr. Livesey Carrott, *Boston Convention*.

LITTLE THINGS.

Only a tiny candle
Lit by Him,
Not lost, though He has many
Lamps to trim.
Only an earthen vessel
Used to-day,
Although in the Master's pathway
Gold ones lay.
Only a cup of water
Given in love,
But the Saviour saw and owned it
From above.
Only the world's derision
Meekly borne,
Yet He notes the word, the action,
Done in scorn.
Only a little service
By the way,
He'll reward the smallest effort
"In that day."
Only following Jesus
To the end;
And then his promised glory
He will send.

West Norwood. Maud Bussell.

WORK AT PONTYMOILE, MON.

During her recent visit to Wales, Lady Henry Somerset, who takes a warm interest in the work of the Undenominational Christian Mission at Pontymoile, near Pontypool, carried on by Mr. T. M. Wintle, spoke at a special meeting held in Wood-street Chapel, Cardiff, on behalf of the Mission.

Mr. John Cory, J.P., who presided, told of the founding of the Mission in 1878 at Pontymoile, near Pontypool, in a district inhabited largely by colliers, tin-plate workers, and iron and steel workers. Opening as a ragged school the Mission has extended in the direction of evangelistic work, temperance and social reform, and rescue work, and later an institute and reading-room for working men and women was built, with coffee-bar and reading-rooms, etc. To-day there are five halls and three Bible-carriages at work, while the average number of services held was seventy-one per week, with an average attendance of 7577 of a class that probably would not attend any other place of worship. To carry on this work five paid agents are employed.

After describing the many and varied operations of the Mission, Mr. Wintle, who is himself employed in mining work in the district, and attends to the spiritual welfare of the large populace around during his leisure hours, before and after his day's work, said that it was his wish to further extend the preventive and rescue work, to make the Bible carriages more self-supporting, and to greatly enlarge the scope of the prison gate and prison shelter work at the county gaol. There is, he said, at present a deficit of £200, which he is most anxious to remove.

Lady Henry Somerset, in the course of her address, said that it must have been brought home to all present that if such missions as Mr. Wintle's were spread over the country there would not be any necessity for pleading for what were often called the degraded classes. Her deep interest in the work in South Wales dated from some years ago, when she went to a mining town to hold a temperance mission. She was then so deeply impressed by the hundreds of careworn faces of workmen standing around, that the following summer she spent some time among them in that town, and had one of the happiest weeks of her life. Since her sojourn in South Wales, so closely had she been drawn towards the people, and realised their inner life that whenever she sat by a blazing fire she thought of the lives of toil and danger that the miners had to spend to obtain the coal. That feeling of love towards them impelled her, when there was a difficulty in getting the men together for meetings, to go down the mine to them and hold a meeting while the men were having their midday meal. She would always recollect that scene of darkness and dimness, and the little lights that were held aloft showing the rugged faces of the men, stained with their hard toil. In conclusion, she appealed for practical and hearty support for the mission.

A BRIGHT MISSIONARY CORNER.

In the picturesque Spanish town of Algeciras, facing Gibraltar, is a bright missionary work, carried on in much isolation, but with great blessing from the Lord. Three years ago I experienced the warm, kind feeling of the missionaries to a stranger, and now in revisiting them I am impressed with their whole spirit of kindness and love to the natives and to one another. It deserves the deep hold on the Spaniards which these missionaries have, and joined with this spirit their active zealous work has been blessed in the conversion of many souls and to the building up of others.

It is truly refreshing to come into such life, both in their simple happy home and in their evangelistic and school work. Through a pathway of much personal trial, some of their number have come to their present Christian life. One, who in the late months has been blessed to very many souls, now led of God into his full salvation—this one has lost in the last year his beloved wife, in a steamer wrecked on the coast of Portugal; and literally thus lost his all. Desolation could scarcely be greater than what thus fell on him. But as if it were to bring life eternal to a multitude out of the death of one most beloved, God has made his desolated child to be now marvellously used with new abounding Divine Grace. It is greatly on his heart to go itinerating to country parts adjoining in Andalusia, where the Spaniards are in deep darkness, but many are thankful to hear the Gospel, and some heartily receive it. A companion who is closely joined with him in true fellowship has this also on his heart, the work in Algeciras being able to spare them for these needy spots where the Gospel is not preached. Christians in England may well consider and help this excellent work, which the Lord has surely laid on the hearts of his two servants, while He has also made those dark Spaniards to desire their preaching the Gospel to them. Help to facilitate access to other places will be a great and direct blessing in the midst of the gross darkness covering this beautiful part of the South of Spain. Any further particulars I will gladly give. (Miss) C. Hanbury.

Tangier, Morocco.

ON THE UPPER CONGO.

Writing from Bongandanga Station, Lupori River, on July 10, Mr. H. G. Haupt, of the Congo-Balolo Mission, refers in terms of warm affection to the late Mr. T. Coote. He says:—

"I was his colleague, and alone with him for the last two months of his life. I nursed him through his fever and closed his eyes for the last rest. I made his coffin with my own hands, and laid him lovingly into the cool bosom of kind Mother Earth. His grave is not forgotten, but cared for; he sleeps beside Brother Scarnell 'until He comes.' I loved him as a brother, and can speak well of his devotion to his Master, and his great earnestness and zeal in the noble work of winning souls for Him. Alas! he was hardly permitted to attain to a sufficient knowledge to preach the Word of Life; like my own precious young wife, he was only permitted 'to look upon the fields.' God's ways and thoughts are not ours; 'tis not ours to reason why, but to trust Him wholly and fully. 'Some day, some time, we'll understand.'

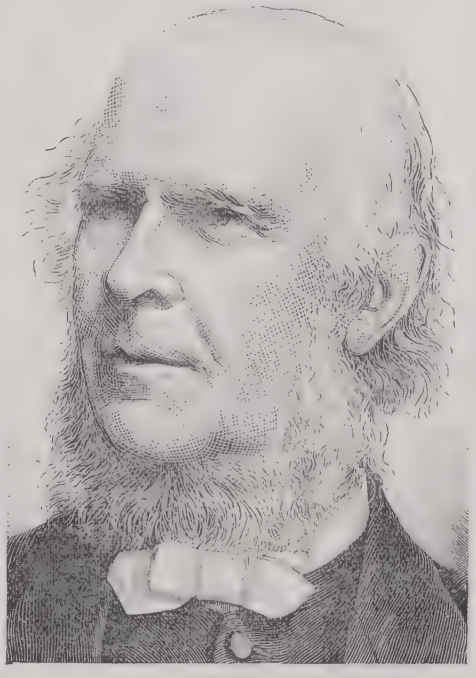
"We have passed through dark times and trials, and the hand of God has been heavy upon us. I personally have experienced the furnace heat, but, praise God, always in the blessed company of one like the Son of man, according to Isaiah xliii. 2. God is blessing his Word here. Beside the two graves, only a few months old, there arise hymns of praise daily, and every Lord's Day witnesses the gathering of 30 or 40 native Christians to remember the Lord's death in the little chapel. We have a church of 46 members now; when Coote died there were only five Christians here."

REQUESTS FOR PRAYER.—For a very old man, who is near his journey's end, but without God and without hope, that he may even now receive Christ Jesus.—For blessing upon the Railway Mission anniversary and fifteen days' special mission at New Cross.—For three weeks' mission by Mr. Henry Lakin, for the Doncaster branch of the Railway Mission, commencing October 15.—For blessing on a mission, conducted by Mrs. Horton and Miss Parker, at Southall, October 15 to 17.

THE LATE DR. J. EDMOND.

Yet another familiar figure in London religious circles has passed away in the death, last Saturday morning, of Rev. Dr. Edmond, pastor of Park Presbyterian Church, Highbury. He had attained his 78th year, of which fifty-two were spent in Gospel ministry. For some time he has been in failing health, but the illness that proved fatal was not of long duration. He was present at the induction, a few weeks ago, of Mr. Connell at Regent's-square. On Sabbath fortnight he preached in Park Church what proved to be his last sermon. Dr. Edmond has long been noted for his happy gift of addressing young people, and a children's sermon was his final pulpit message to his flock. His text was: "Little children, keep yourselves from idols," and the address was in his usual attractive and practical vein.

In the evening of the same day he walked a considerable distance to the Mission Hall in Hoxton, connected with his church. Here he spoke with much vigour, and walked home after the service. Next day he attended an important committee meeting, and was present in the evening at the meeting of his Presbytery. He went to bed feeling wearied, and never rose again.



(From a Photograph by Messrs. Russell & Sons, Baker Street, London, W.)

On Tuesday morning an attack of pleurisy developed itself, and for some days his condition alternated between great weakness and seeming recovery. On Friday, however, he began to sink rapidly, and, as stated, he passed away to his eternal rest on Saturday morning.

Some years ago we gave a detailed sketch of his ministerial career, so that we need not recapitulate now. He was a man of an ardent nature and wide sympathies, and was greatly beloved by those to whom he had long ministered in sacred things. For a number of years he has had the benefit of a colleague in Rev. P. Carmichael, who is now his successor. In a farewell interview with Mr. Carmichael on Friday his last words were, "Let duty be done"—not an unfitting epitaph for his long, active, and useful life.

The mortal remains of the deceased will be laid this day (Thursday) in Abney Park Cemetery, a service being held in Park Church at 2 p.m. Next Sunday morning a funeral sermon will be delivered in the church by his co-presbyter, Dr. Morison, of Westbourne-grove Church; in the evening Rev. R. Leitch, of Newcastle, will officiate.

Somewhat singularly, next Sabbath is "Children's Day" at Park Church, and in the afternoon some 400 young people will gather, but not to hear the gentle voice they loved so well. A week of special evangelistic meetings is about to be held in the church, beginning the following Sunday, the preacher being Rev. Mr. Davey, of Belfast. The solemn circumstances of the hour will, it is believed, predispose the people to hear and attend to the messages that will be addressed to them.

SIR ARTHUR BLACKWOOD, K.C.B.

My sorrow is profound for thee, my brother:
Earth's noblest form instinct with nobler soul:
True son of the Eternal, for no other
Than Jesus Christ Himself had made thee whole.

Leader of sons of God, far in the van
Thou stoodst serene, immortal, undismayed;
Though hostile forces strove to cast their ban,
Thy track to glory was already made.

Long years of faithful witness thou hast borne,
Erect, undaunted, Christ's most holy Cross
Before the world, unheeding proud man's scorn,
Willing for his dear sake to suffer loss.

Thy torch with fire a hundred torches crowned,
Brands from the burning still make bridal light
To welcome back the Master from his round
Of other worlds and kingdoms out of sight.

How oft, thy hand upon the shoulder laid
Of some proud careless youth that met thee first
In rich saloon, Heaven's call was straight obeyed,
And one more life had quenched its deathless thirst.

Now rest is sweet, loved brother, prophet soul;
Sweet after toil to fall asleep in light—
The long sweet summer light of God's high goal,
Then wake immortal in thy Saviour's sight!

Charles A. Fox.

ARTHUR'S MISSION, SNOW'S FIELDS.

For thirty years a good work has been carried on in Snow's Fields in a building by no means well adapted for the purpose. At length this became so dilapidated that something, it was felt, must be done. Earnest prayer was made, and in due time God laid it on the heart of a bereaved mother to build a new mission hall in memory of her departed son, whose name the new building bears. This fine hall was opened on Thursday evening with much thankfulness to God.

Mr. C. Steinitz, who presided, reviewed the past, and indicated the marvellous way in which God had provided premises suitable to the work going on. Mr. S. R. Pearse said: When I look back upon the past, for nearly thirty years since we first commenced work in the old cowshed, and when I remember all the difficulties through which we have passed Sabbath by Sabbath for many years, winter and summer, I hardly know how to praise God enough. We bless God that during these years we saw his hand from the very commencement until to-night, and He who has guided us thus far will never leave us or forsake us. I bless God also that when I took the superintendence of the school almost from the very first I was surrounded by an earnest band of men and women. The dear friend who was first secretary of the school is at the present time a Congregational minister in Cambridge, and he is here to-night. When I look back, oh, how I rejoice! Why, I have seen dear friends in the old school, teachers in their classes with umbrellas over them because it rained, and the dear children were sitting receiving the drippings. In looking back, I bless God for spiritual work done. We have a number of young men and women here to-night who were led to Jesus Christ there. I have a letter here from one of them, and he says that some years ago he used to buy winkles to throw the shells at my Sunday hat, but now he is trusting in Christ. I bless God for the many who have confessed his name, and I pray that their number may be increased.

Addresses followed by Rev. J. W. Upton (first secretary of the Mission), Mr. T. Hoyland, Mrs. Jonathan Lynn, Mr. John Kirk, and others.

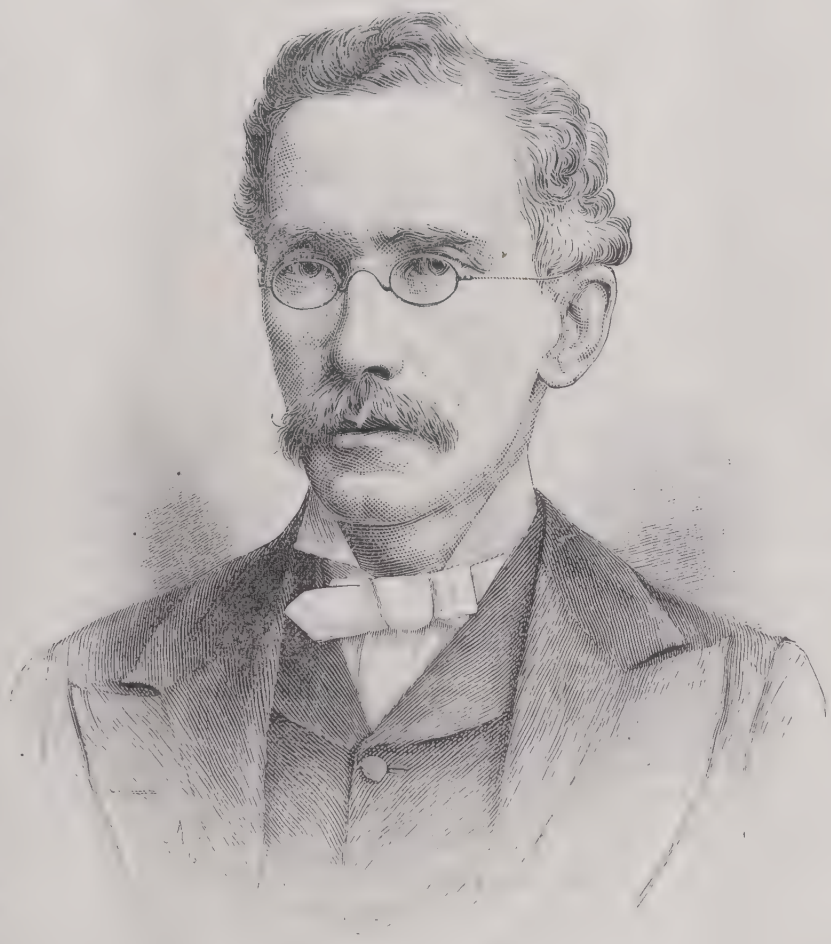
STRANGERS' REST.—At the monthly meeting for workers on Friday last (Mr. Shorey, chairman), very interesting accounts of missionary work were given by Miss Webb and Mr. Hutton, of the C.I.M., and also by Miss Leicester, late of Southampton. Miss Webb related more than one remarkable instance of reclaimed opium victims. The great need China has of Christ in political, religious, and social life, was urged by Mr. Hutton. Mr. J. Theo. Isaac, the Hon. Sec., in mentioning that the "shop" is now open from 11 till 10, instead of 2 till 9, asked for further help in the work. A new trap has been laid for the unwary sailor in the form of a Roman Catholic Mission recently opened close by.

REV. JAMES STALKER, D.D.,

FREE ST. MATTHEW'S, GLASGOW.

In his admirable speech at the recent Jubilee meeting of the Free Church General Assembly, Dr. Oswald Dykes said with much emphasis that the great movement which began with the Disruption owed far more to the strong Evangelical convictions of the rank and file of our Scottish commonalty than even to the signal influence of her leaders. The noble ministers who guided the exodus fought hard in the front of the battle; but the Free Church had never been the Church she is to-day had they not been supported by the unswerving loyalty of thousands of plain men and women, not only in our cities and towns, but in our country villages and highland glens.

The home in which the subject of our present sketch was born one February some years after the Disruption was exactly of this stamp. His father was a merchant in the Square of Crieff, the well-known beautiful health-resort of Strathearn. Casting in his lot with the Free Church congregation there, he speedily became one of its most respected and influential elders. One who knew the family well has told us that John Stalker was not merely a very godly man, but noted for his intelligence, shrewdness, and energy, in the whole community. No better training ground could have been found for one who was to be a minister of the Free Church, and was to exercise a wide and sympathetic influence on all classes of society.



(From a Photograph by Mr. R. G. Rettie, Kirkcaldy, N.B.)

James Stalker was always a very diligent pupil at school. From his earliest boyhood he was a thorough and painstaking, if not omnivorous, reader. A very common method of gaining additional time at school in those days was to become a "pupil teacher" or monitor of the junior classes of a school. James Stalker did not disdain to occupy this position, and diligently used the opportunities it afforded him of advancing in those subjects that were required for entering the University. Only, in the midst of this preparation, he did not forget to make a very resolute choice of "the better part," that could not be taken away from him. While yet a lad of about sixteen, he confessed his faith in Christ, and entered into full communion with the church. At this period also he had fully made up his mind to devote himself to the ministry of the Free Church.

In his preliminary training, the young student had, if we mistake not, the advantage of the admirable tuition of Rev. W. Ogilvie, M.A., then rector of Morrison's Academy at Crieff. So thorough was this preparation that instead of taking the lower classes of the first year at the University of Edinburgh, he was able to avail himself of a then recent ordinance by which a student, on passing a sufficiently testing examination, might enter at once on his second year. At this time he obtained by competition the Miller Scholarship of the New College, designed for young men at the University who are looking to the ministry of the Free Church of Scotland.

The honour just mentioned was but the precursor of many similar distinctions in the course of his stay at Edinburgh. The Scottish Churches, and particularly the Free Church, have always insisted on the necessity of a thoroughly educated ministry. The leaders of the Disruption saw that if ever their Church was to take a firm and wide grasp of the country, her pastors must from the outset be trained in every department of knowledge likely to make them efficient ministers of the Word and able defenders of the fundamental truths of Christianity. To this ideal the students of the Free Church as a rule have manfully striven to rise. Exceptional men, like John McNeill, who was an evangelist before he became a student, may not care to undergo the routine of a scientific training, or to aim at University honours. But the great majority feel it laid upon them to make full proof of all their gifts as students, and for the sake of their future work, as well as the reputation of their church, to win all the distinctions they can. This was the spirit in which James Stalker entered on his work at the University. The results fully justified his aspirations. He took an honourable place in every class, gaining some of the highest prizes, especially in English literature, philosophy, and classics.

After leaving the University, the aspirant to the ministry of the Free Church enters one of her well-equipped theological colleges. Mr. Stalker became a student at the New College, gaining at his entrance, as afterwards in his third year, the valuable Hamilton Scholarship, which relieves the successful student from all anxiety about "ways and means." Here, in men like Dr. A. B. Davidson, Dr. Rainy, and Dr. Blaikie, he came under the influence of minds quite as polished and fresh as those he had left, and dispensing a theological training as rich as can be found anywhere in Christendom. The result in his case was a corresponding fuller mental and spiritual development. To be under the tuition of Prof. Davidson in Hebrew, Chaldee, and Syriac, is to be at the feet of Gamaliel. Mr. Stalker took the first prize in his class. The calm wisdom of Dr. Rainy, and the broad, genial, ecclesiastical spirit of Dr. Blaikie, furnish the best atmosphere a student of theology can breathe. Mr. Stalker enjoyed it to the full, and turned all the advantages it conferred to the best account. Nor were the claims of other centres of learning overlooked. In the summer of 1872 he went to Berlin to hear the lectures of Dorner; in the following year he went to Halle, and there came under the influence of the veteran Tholuck, in a way that has left deep traces on his views of the Christian ministry and many other topics.

At the New College, Mr. Stalker continued his habit of mingling frequently and closely with the members of his own and other classes. Several of these were young men even of high gifts, such as the late Mr. Ewing, of Toorak; Henry Drummond, now professor in Glasgow; and Mr. Watson, of Sefton Park, Liverpool. Giving his best stimulus to them, he received in return, through their undisguised affection and admiration, the best possible impulse to the development of his mind and heart. The names of two other friends cannot be omitted. Mr. (afterwards Rev.) R. W. Barbour, of Bonskeid, whose studies he guided at this time, became a very helpful and beloved associate. So, also, was the minister of the congregation with which he was connected during all his stay in Edinburgh, Dr. J. Hood Wilson,

of the Barclay Church. Different as were the pastor and the student in many respects, they were knit together by thorough confidence in the Gospel, loving sympathy with souls, and delight in intercourse with young men. It is a fitting tribute to the impulse Mr. Stalker received at this time, that the most prominent picture over his study mantelpiece in Glasgow is a large portrait of Dr. Wilson. After crowning his earlier distinctions by occupying the secretaryship of the Theological Society, the presidency of the Missionary Society, and winning the first Cunningham Fellowship, he became assistant in the Barclay Church, and at once began to exhibit the preaching gifts which speedily led to his being ordained a minister at Kirkcaldy, and which have since made him one of the most prominent of the younger ministers of the Free Church.

The grand characteristic of Mr. Stalker as a preacher is his intense loving desire to make a direct impression for Christ on the souls of young and old around him. As he said to the students of Yale College, America, "When I first was settled in a church, I discovered a thing of which nobody had told me, and which I had not anticipated, but which proved a tremendous aid in doing the work of the ministry. I fell in love with my congregation." It is the sympathy with those he has to do with that constrains this preacher to simplify his presentments of truth as he does, It is a mistake to suppose that he is lacking in power of thought. The keen eye that glances beneath the high, deeply-lined forehead tells of a fine faculty of penetration. But when he speaks, he must speak so as to be thoroughly understood. Hence arises his instinct for the picturesque aspects of truth. He does not count it enough to convince the intellect. Like the Master whom he serves, he must put the truth in a form that will reach the heart and fire the imagination and abide in memory and conscience.

After helping to build the noble church of St. Brycedale, in Kirkcaldy, at a cost of about £20,000, and spending there a happy ministry of about thirteen years, Mr. Stalker accepted, in 1887, a call to Free St. Matthew's, Glasgow. This large and influential congregation was formed under the ministry of the late Dr. Samuel Miller, and had also been ministered to by two excellent junior colleagues, Mr. Watson, now of Liverpool, and Mr. C. A. Salmond, now of Edinburgh. Under Mr. Stalker, the church, if perhaps not so wealthy, is at least fuller and more active than at any previous period of its history. Here also he continues to cultivate the literary gifts by which he is now so widely known, not only in Britain but also in America. While still in Kirkcaldy, Mr. Stalker published a *Life of Christ* (1879) in the series of Bible-class Handbooks (*T. & T. Clark*). This little volume was at once recognised as having a style and flavour entirely its own. By its keen spiritual insight, its fresh language, and exquisite finish, it at once took a unique place in this department of literature, and won for itself a very wide welcome. It has since been translated into French, German, Norwegian, Spanish, and, in part at least, into one or two Eastern languages besides. At various intervals there have followed *The New Song* (1883), *The Life of St. Paul* (1884), *Imago Christi* (1889), *The Preacher and his Models* (1891), and *The Four Men* (1892), all of them marked by the same attractive features. It was a well-merited recognition of this excellent service that in 1891 the University of Glasgow honoured him with the degree of D.D.

While devoting himself to the duties of the pastorate and the study, Dr. Stalker has always taken a strong interest in public questions. A loyal friend of the Y.M.C.A., a warm advocate of the temperance cause, and a champion of social reform, he has also given marked attention to the problems of the day in the field of Biblical criticism, especially the Old Testament. Here it is gratifying to be able to record that he has never lost his head amid the noise and dust of this controversy. While quite free to accept all really ascertained facts, Dr. Stalker is still practically on the conservative side, and, as in his recent correspondence with Professor G. Adam Smith, does not hesitate to indicate that the modern critic has much need both of bit and bridle.

This is not the place to write much of a living minister's home life. Dr. Stalker has in his time drunk deeply enough of the cup of grief. In the loss of the bright young partner of his manse at Kirkcaldy he suffered a blow from which it took much time to recover. But he has also rich draughts of happiness. His many friends over the country always minister much warm encouragement. The lady who now shares his home in Glasgow, a daughter of the late Mr. F. Brown Douglas, of Melville, formerly Lord Provost of Edinburgh, has a large stock of the spiritual intelligence and loving kindness and practical sagacity that distinguish her husband. In the sweet and quaint little ones that play around their hearth they have much present delight and the hope of joys to come. All Dr. Stalker's friends fondly wish that he may be spared to continue his work in Glasgow, and in due time take the place of still higher influence among the younger ministry of the Church that seems plainly destined for him.

YES, LORD!

(Mark vii. 28).

Lines suggested by a short address given by a lady at the recent Salisbury Conference.

A stranger she, and not of Israel's race,
Could she not therefore claim Messiah's grace?
Had she not all that sinners have to plead,
Just his great pity, and her urgent need?

And yet, alas! it seems in vain to crave,
Since He who can, unwilling is to save,
The One by whom alone she might be fed,
Could see her hungry, and refuse the bread!

She is not faithless, and can trust Him still,
She knows his power—dare she doubt his will?
She will not let Him go, unless He bless,
So when denied, she only answers "Yes."

"Yes, Master, all that Thou hast said is true,
The children's bread is only for the Jew;
Yet like a dog, I'll take the children's crumbs,
I want the blessing, howsoe'er it comes."

O wondrous faith! more wondrous scheme of love,
Which makes us weak, to test the strength above;
Which keeps us waiting, only to receive,
And holds back nothing, if we will believe.

I may not question Him, nor ask Him "Why?"
'Tis his to give, his wisdom to deny.
Yet may I plead, and tell Him all my grief,
He may see well to send his child relief.

But if not, Lord, let me submit to Thee,
Mine eyes are dim, the future Thou canst see,
And if the present brings some sore distress,
Grant me to own thy sway, and answer "*Yes.*"

C. B. S.

MISSIONARY CONFERENCE, GLASGOW.

It was truly a privilege to be at this Conference in St. George's Tent, on Saturday, September 30, and Lord's Day, October 1. It was in my experience unique in the fervour, freedom, and freshness which characterised it. These gatherings of believers are convened annually, and are a most fitting close to the summer campaign in the large tent capable of holding 1000 people. This branch of the work at Garscube Hall has been carried on with great blessing for many years past, and the numerous clear testimonies to God's saving grace during the past three months by those who had been blessed were very cheering. In some cases whole families had been brought in.

Mr. David J. Findlay, the director of the work, presided at all the meetings of the Conference, which were crowded throughout. On Saturday afternoon and evening the bulk of the large audience showed their interest by remaining seated in the tent for six solid hours, listening to powerful and stirring addresses from workers in the home and foreign fields.

The opening word was given by Mr. John Anderson, of the Bible Training Institution and South Morocco Mission, who spoke most helpfully from Isaiah xl. 26-31. Mr. Wm. Thomson, jun., evangelist, followed with a powerful message on the "Anointing of the Holy Ghost" (Ps. xxiii. 5). Messrs. Archd. Annand and Walter Sloan spoke of China and its needs; the former pointed out that almost the entire opposition to Gospel work in China is from the educated classes. Mr. Edward Glenny, of the North Africa Mission, next took us in a few minutes on a mission tour through the countries fringing the southern shores of the Mediterranean, and showed us some of the difficulties, as well as the encouragements, of the work among the Moslems and others.

We had next a straight talk about our individual responsibility for the evangelisation of the heathen from Dr. Harry Guinness. He told of a man in London who was sure his work was at home, as he had reason to believe that the Lord had blessed him to some souls! As if anyone who was not used of God at home ought ever to think of being a missionary! Mrs. Spencer Walton followed with a graphic account of God's work in South Africa, and the many open doors which waited for labourers to enter them. Mr. W. D. Dunn, who had just closed a fortnight's mission in the tent, spoke stirringly on "The presence of God with his people." After a short exhortation and a touching solo by Gipsy Smith, Mr. James N. Carr, of Carlisle, gave the closing word, which was specially addressed to young converts, from Deut. xxxi. 6-8, Jos. i. 6-7.

From six in the morning till ten at night the Lord's Day was fully occupied. The forenoon gathering was addressed by Mr. Edward Glenny on Col. i. 9-14 and Mr. Wm. Thomson, jun., on "The Christ life: Its formation and manifestation." In the afternoon Pastor Fanstone made a pathetic plea for Brazil: and all were touched as this brother held up his crutch, and told how the missionary societies had refused to send him to the foreign field, as they only accepted able-bodied men. But God had sent him to Brazil, where he had laboured for fourteen years. Mr. Lamb, from Kabylia, and Mrs. Webster, of Rochdale, followed with addresses, when Mr. Whytock, Congo Balolo Mission, spoke of God's work on the Congo and the present great need for labourers.

The evening meeting saw the tent packed out. Mr. Sloan spoke from Num. xiii., "The Spies," and Mr. Findlay delivered a weighty and pungent address from 2 Kings vii. These blessed and refreshing meetings were appropriately brought to a close by a large gathering at the Lord's table. Friends will be interested to know that the plans for the erection of a large hall and accessory rooms have been passed by the city authorities, and that already the work is in progress. The name it will bear is "St. George's Cross Tabernacle." P. W.

THE HOUSE OF REST.—On Friday the monthly meetings were resumed at the House of Rest, St. John's Wood. The Pillar Room on both occasions was crowded, and there was evidence that many were glad to meet once more within its walls. In the afternoon Rev. John Wilkinson gave an address on "The Jewish Nation." In the evening Mr. Reader Harris led a conference on the deepening of spiritual life.

The Church Congress.

The Church Congress at Birmingham last week was very largely attended. In the words of *The Record*, which reported the proceedings with great fulness, it "will be known in the future as one of conspicuous usefulness and pronounced success. It will have given a strong impulse to some practical movements of urgency and value; it will have touched the popular imagination in an unusual degree. It has shown itself to be more in touch with the life of the nation, more conscious of what are real necessities and perplexities of the time, more free from the merely sentimental or academic."

On the Sunday of the Congress week visiting clergymen preached from the church pulpits. In the afternoon a series of working men's meetings was inaugurated, Archdeacon Farrar giving an address before an audience of several thousands. In support of the Forward Movement of the Church Pastoral Aid Society, a large meeting was held on Monday afternoon, at which Archdeacon Sinclair read a paper on "The Present Position and Responsibilities of Evangelical Churchmen." He said: We look upon the Reformation, not with any superstitious reverence, but as a Divine deliverance, a unique crisis, when opinions were sifted with a thoroughness of learning and a loyalty of spirit which are not likely to occur again. We have no wish to bring on once more such a crisis, but are gratefully content with the inestimable benefits it has won for us and for our people. Yet, it is our duty to make the whole English people aware that a very large number of zealous men, who have sworn allegiance to the Reformed Church, and to none other, are openly and avowedly determined to restore the distinct and alien services of the unreformed Church.

The official reception on Tuesday morning was very hearty. An address was afterwards presented by a deputation of Nonconformists, headed by Dr. Young, Principal of the Wesleyan College at Handsworth. In reply, the Bishop of Worcester spoke of the happiness he felt in working with Nonconformists. During his fourteen years' work on the Old Testament Revision Committee no one asked or thought of the denomination to which his neighbour belonged, for, added the Bishop,

"THE BIBLE MADE US ONE."

Referring to reunion, the speaker said he should never forget the service of Holy Communion in which he was privileged to take part last year at Grindelwald, when Churchmen and Nonconformists knelt side by side at the Lord's Table. It seemed a blissful vision of the realisation of Christ's prayer regarding his Church "that they all may be one." In the evening the inaugural sermons were preached by the Archbishop of Canterbury at St. Martin's, the Bishop of Durham at St. Philip's, and Archdeacon Farrar at St. George's. Enlarging upon the work of the Church, Dr. Farrar urged that she must be a teaching, witnessing, pastoral, beneficent, evangelistic, militant Church, and an inspiring force of hope and energy.

In the course of his presidential address, the Bishop of Worcester referred to many subjects, ecclesiastical, political, and religious. He said: I do not forget, I thankfully acknowledge, the efforts of the various Nonconformist bodies to bring the message of Christ's love and peace into the homes and to the hearts of the toiling, suffering masses. The "Federation of Churches" which they have lately started shows that they are fully alive to the moral and spiritual destitution of Birmingham. It is an attempt to bring about a more united action among themselves; it is expressive of a desire not to hinder spiritual work anywhere, but for them to consolidate and strengthen it, whether it is done by Nonconformists or Churchmen. But nothing can supersede or make up for the work of the National Church. I do not mean that we are to proselytise. It is a paltry ambition to win converts from Nonconformity; it is a noble ambition to win converts from vice and sin. This is the work to which God calls us. This is the work for which it is my earnest hope and prayer this gathering of the Church Congress in Birmingham will inspire us. Papers were afterwards read on the increase of the Episcopate, with special reference to the proposed founding of a see with Birmingham for its centre.

Religious education was discussed in papers read by the Dean of St. Asaph and the Rev. the Hon. Edward Lyttelton. The latter, in conclusion, urged: It cannot be amiss for all those who are engaged in the religious education of the home to remind themselves frequently of the tremendous fact that the Omnipotent God has so committed the welfare of each young soul to those by whom it is trained, that though all the imperceptible growth in the spiritual life is his gift, the share in the work which belongs peculiarly to man is absolutely necessary to the final issue, no less so than the preparing of the soil of the earth for the glory of the perfect flower. In the course of discussion, Dr. Percival, of Rugby, said that the head masters of the public schools have come to the conclusion that religious education should in school be given to all the boys at once, and not in sections, and no other policy could, to anything like the same extent, strengthen the hold of the Church upon the English nation. In an experience of thirty years he had found no Nonconformist parents who had objected to their sons attending the Church services, and receiving the ordinary religious teaching of the public school. Many who are outside the Church of England are now ten times better friends to her than they would have been had they been put in a Nonconformist section and not received their religious training as members of the school as a whole.

In the evening the obligation and observance of the Lord's Day was considered at a meeting presided over by the Archbishop of Dublin. In the course of a valuable paper, Canon Edmonds maintained that the Sabbath does not rest on the Fourth Commandment. It is before it; it owes nothing of its permanent obligation to it. It is made for man—not man in this dispensation or in that. The Canon proceeded: Just as it narrows the breadth of our Lord's words,

"THE SABBATH WAS MADE FOR MAN,"

to rest the authority of the Lord's Day on the Fourth Commandment, so, it would seem, notwithstanding much and high authority amongst English divines, would it narrow them still further to rest the sanction of the Lord's Day upon the authority of the apostles or of the apostolic Church. There is something, some recognisable institution, something that can be called by a name, by whatever name we call it, "which was made for man." That gift, like the Giver, who sometimes appeared in glory and sometimes without form or comeliness, and yet was the same on the Mount of Transfiguration as when He wore the crown of thorns, has come to man in legal hardness and in Gospel liberty. Under both forms the Divine intention can be made of none effect. A Jewish Sabbath, interpreted by a Jewish Rabbi, was a burden that no man could bear. A Christian Sunday, interpreted in a secularist spirit, can be spent riotously in a far country. Under both forms what was made for man has been sacrificed. Under both forms what was made for man has been discerned and enjoyed.

The Lord's-day is not for rest only, nor for worship only, nor only for rest and worship together. Come unto Me, all ye that labour, and I will refresh you. Yes, it is for refreshment. O ye winds of God, bless ye the Lord. Awake, O north wind, breathe upon our physical and mental nature; and come, thou south, and blow upon the garden of the soul, that the spices thereof may flow out. Regard for the health of the spirit is the guiding principle of Christians in the exercise of their personal liberty as Christians; and what is lawful to them under such conditions for their individual refreshment, it must be lawful to them in their capacity as citizens to co-operate with the State to provide for the poor. I do not doubt that we, to our advantage, are less Sabbatarian on the Lord's day than we were a generation ago; and it is likely that, if we were more in the Spirit on the Lord's Day, it would be certain that the Sabbatarian element might yet more fully give place to the free spirit of God's children. For though legislative restrictions of labour and protective Sabbatarian traditions are together of immense importance as "a serviceable breakwater" against a tidal wave of secularism, the only sure defences of the Lord's Day are the four square walls of the city of God itself. If we be risen with Christ it will be our Easter Day; if there be fellowship of the Spirit it will be our Pentecostal Day. To us who believe is its preciousness: salvation will God appoint for its walls and bulwarks.

After an address by Mr. C. J. Blagg against the opening of museums and art galleries on the Lord's Day, in the course of discussion, Rev. E. A. Stuart spoke. He held that the Lord's-day should be not only a day of rest worthy of the name, but as one of family reunion, a corner-stone of family life. In great cities the young people in houses of business present a special difficulty. They cannot join the home circle. Some business houses will not allow them to come in before ten o'clock at night, with the result that the hours between eight and ten, during which these young people are forced to walk the streets, are full of danger and temptation. He suggested the throwing open of Christian homes to supply the lack of social and family life for these young men and women. Rev. Dr. Peake, Secretary of the Lord's Day Observance Society, in an able speech, described a Sunday excursion from Paddington, in which four or five trains full of people started for the coast. In going and returning they spent fifteen hours in the vitiated atmosphere of the overcrowded trains, and only nine out of the twenty-four in what might possibly be for the sanctification even of their bodies!

On Wednesday morning Lord Halifax read a paper on "Church Reform." This was a High Church brief, advocating sacramentarian and other

ROMISH ERRORS AND EXCESSES.

The antidote was quickly supplied by Sir C. Robert Lighton. Natural man, he said, has corrupted the spiritual worship of the Gospel dispensation, which to the spiritual man is far more glorious than that of the old; he, living by faith and not by sight, is in touch with God, and God with him. But the natural man knows nothing of this; he sighs for the (to him) more glorious external rites of the old, and has made his religion, as it has been truly said, to consist in "varied and gorgeous dresses and decorations, postures of the body, sprinklings with so-called holy water, and soft sounds of elaborate music exciting the imagination, and creating the deceitful appearance of devotional feeling," and step by step has learnt to falsely worship God; for wherever the doctrine of Transubstantiation is maintained, or the Real Presence is taught, there altars have arisen, Masses have multiplied, and the idolatry of the worshippers is proclaimed aloud; they profess their God to be in the changed bread, or in the mysterious Real Presence in the elements. To them the sacrifice of Christ appears insufficient; they therefore repeat it, and in the repetition it is dramatised to the senses. The purpose for which our blessed Lord died was not accomplished; his words, "It is finished," were not true; an offering there still must be, expiation must still be made, man must do what Christ could not, and amidst clouds of incense and strains of music they elevate the Host, and Christ the Lord of Glory is again and again offered up by man to God. Is not this false symbolism, false worship, idolatry?

In conclusion, Sir Robert said: Symbolism is an aid to worship to be jealously watched; it so soon passes into formalism, and then furnishes a false religion to the careless and the worldly. Symbolism should only be regarded as purely secondary, inasmuch as man's corporeal nature is lower than his spiritual; but when it is cultivated for its own sake, and dares to represent itself as a vehicle for man's access to the Father, then its use has become an abuse, and, like Nehushtan of old, we must away with it as the very beginning of idolatry. When our Lord would sum up in a word the kind of worship He required, it was simply "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." And any symbolism which emasculates this must of necessity detract from true worship. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

Archdeacon Farrar, in a thoughtful address, declared the Sunday services of the Church, when absolutely conformed to the rubrics, to be too long, too repetitive, too formal, and too inelastic. He maintained that Churchmen would be faithless to the spirit of the Prayer-book and its teaching, if they allowed it to remain stereotyped for ever. He pleaded for more liberty in the ordering of public worship. Canon Venables advocated a mild reform. In the course of discussion, Archdeacon Perowne controverted the Ritualistic assumption that the Christian service is based on the worship of the Jewish Church. Did Holy Scripture represent our Lord in heaven as re-presenting the sacrifice which He offered on earth? Emphatically it did not. A sacrificing priest did not sit on the right hand of God, neither did the priests of old offer the sacrifice within the Holy of Holies. The symbolism therefore failed. The word *hiereus* (priest) was never used of the ministry, but of the whole Christian Church. Though yielding to no man in his love

and reverence for the service of Holy Communion, the Archdeacon protested against its being exalted out of due proportion.

The subject of preaching was discussed before a large audience, Mr. James Kenward insisting upon the need of a Preaching Order. A paper in support was read by Canon Bowers. The Dean of Armagh feared that the establishment of such an order would be letting off the clergy too easily, for they should not be relieved of the burden which lay upon them before God to preach.

The Parish Councils Bill was the subject of papers by Chancellor Dibdin and Mr. P. V. Smith. Local and labour questions were discussed in addresses by Mr. A. M. Chance and Archdeacon Wilson, the former being very practical because embodying an account of personal effort on behalf of employés. Home Missions was the subject on Wednesday evening, Canon Allan Smith reading a very suggestive paper.

On Thursday morning Mr. Gilbert Child introduced a discussion on "The Church of England in relation to

OTHER BODIES OF CHRISTIANS."

Rev. Charles Gore being called upon to speak, a scene was enacted by Father Ignatius claiming to speak "in the name of Jesus Christ." The Archbishop of Dublin said: The very existence of this Congress is a manifestation of unity in diversity which should encourage those who are almost inclined to despair of success. Amid grave divisions there is an underlying spirit of unity and brotherly love. No one could say that the differences between ourselves and Nonconformists are less than those which exist amongst ourselves. Why should we not hope for unity in diversity with these two? After Professor Stokes, of Dublin, came Rev. H. C. G. Moule, who asked his hearers what they had done towards cultivating friendly relations with individual Nonconformists. The opportunities he had obtained had been blessed in many ways. At Keswick Convention, for instance, where 10,000 or 12,000 Christians meet around their personal Lord, there was a realisation of the union of the members and the Head not met with elsewhere.

The Bishop of Worcester stated his own view and defended his own action at Grindelwald. He said: I believe episcopacy to be the best form of church government, but I am not going to say it is the only form of church government. The Act of Uniformity may be brought up against me. Well, I must make you a present of that. I wish we were well rid of it. It is a most terrible fetter round the neck of the Church. There is something deeper, truer, and more holy than any church organisation, and that is to love and worship our Master, Christ; and in all our divisions the closer we have fellowship with Him, the more we shall rejoice in the Communion of Saints.

On Friday, the final day of the Congress, among the subjects considered was that of the disposal of the dead. Cremation had its advocates. Earth-to-earth burial was championed by Mr. F. Seymour Haden, who expressed his surprise, not to say regret, that a subject so retrograde in its character as cremation, and so singularly out of harmony with the dispensation under which we live, should find a platform, of all places in the world, in a Congress of the Church of England.

THE PRESS

in its relation to the Church was introduced by Mr. Thackeray Bunce. Rev. J. E. C. Welldon, headmaster of Harrow, vigorously denounced "realistic" literature, and attacked the publication of sensational news and divorce court details.

The name of M. Zola having been mentioned, Sir Hugh Gilzean Reid explained that he was invited to London by the Institute of Journalists, not as a writer of novels, but as a contributor to newspapers. The Bishop of Worcester, replying to this, said he could not cut a man into two pieces, and say one half is a newspaper writer and the other half a writer of novels. Nothing, he proceeded, has seemed to me so painful in our late history, as the reception of a man in London with all sorts of honour, who has spent his life in corrupting and defiling not only the minds and souls of thousands of his fellow-countrymen, and especially the young, but also, by the translation of his works, thousands and hundreds of thousands of young souls elsewhere; and nothing has pained me more than to see respectable newspapers one after another apologising for the reception of M. Zola in England, and trying to make light of his immoral publications.

The Congress will visit Exeter in 1894.

[1054]

Baptist Missionary Society.

Tuesday was the missionary day at the Baptist Union Meetings in Reading. A goodly number were present at the missionary breakfast, and a still larger number gathered when the Conference began. The paper read by Mr. Wm. Payne was a good introduction to the discussion.

Mr. H. M. Bompas, Q.C., spoke with much force and feeling. He contrasted the readiness with which parents sent out their sons to take positions in the Civil Service in India, with the unreadiness sometimes manifested in connection with missionary work. Was it because a salary of about £400 a year, without the prospect of a considerable advance upon that, was a prize more eagerly desired than the reward promised to those who turn many to righteousness? He told of a young engineer who, after attending a missionary meeting, said to his father: "I cannot waste my life in building bridges and constructing roads; it is not good enough. I am going to be a missionary."

The speech of Rev. Hubert Brooke (St. Mary's Episcopal Church, Reading) was listened to with the deepest interest. He said that the question now before the Church of Jesus Christ was this: "Were they going to obey his call to preach the Gospel to every creature?" The call could be obeyed with ease, but it would take every living church to obey it. In the Mission field there was room enough and to spare for them all. They needed to face the duty with the spirit of faith that says: "It shall be done." It had been customary to speak of Foreign Mission work as the duty of the whole Church, and of the special individuals set apart for it. But we needed also to recognise a *congregational* responsibility in this work. From every Mission station there came the same complaint—the station is undermanned, and the missionaries are overworked. The response to their appeal would be met if each church was like that at Antioch. Barnabas and Saul did not go out as missionaries in response to the *general* call given by the Lord before his ascension; nor to the special call given some time before to Paul; but the call came to the congregation as a whole. Three features marked that church. (1) It was *consecrated*. It was while "they ministered to the Lord and fasted." (2) It was *sacrificing*. The term for "Separate me Barnabas and Saul" was the same in the LXX. as that used when Israel was commanded to separate the Levites as a wave offering before the Lord. And (3) it became *a church represented in the mission field*. The ideal church would be able to answer the question, "Who is your minister?" and another question, "Who is your missionary?" Church members at home should be taught that besides the question which they had all asked, "What must I do to be saved?" there is another question no less important for them to ask, "What wilt thou have me to do?" Consecration ought to be recognised as a part of true conversion.

Mr. Brooke said it seemed strange to him to read that the churches had raised £100,000 as a centenary gift, and yet there was a debt of £12,000 on the Society's account. What! (he asked) were they generous before they were just? He noticed that 1700 churches at home supported 120 missionaries in the foreign field. So that it took just fourteen churches to support *one* missionary. He suggested that in many churches there were 120 persons who could give *one penny* a day, and the £150 required for the support of a missionary would be raised. How should it be done? When he was a smoker he spent a shilling a week on tobacco; since he had given up the habit he had set free that 52s. a year for any good work. Perhaps that would indicate where some of the gentlemen could find their penny a day. He heard of a lady in Canada who during Lent saved so much by her plainer living as to be able to buy herself a new bonnet. Would that indicate where some of the ladies could find their penny a day?

Rev. J. R. Wood, of Holloway, pleaded that in the *home* there should be more conversation and reading about what transpired on the mission field.

After the reading of a letter from Mr. R. C. Morgan, which emphasised a scheme on the lines of that which Mr. Brooke had suggested, it was time to adjourn to the large hall. There was no time therefore for free conference. This was rather to be regretted, as something of a useful and practical nature might have resulted from it.

The sermon by Dr. Parker was listened to with deepest interest, and not infrequently with applause. His theme was "The Immeasurable Altar," suggested by Ezek. xliii. 13. It abounded with original and suggestive points, and was delivered in Dr. Parker's own remarkable style, dramatic, passionate, tender, humorous. Here are some of its many striking passages:—"The use of the measurable is to point to the immeasurable. At first we are greatly taken by bulk, by magnitude, and we talk of the great mountains and the great seas. It fits our age well; we shall outgrow it. Great mountains! Why, a child, give him time, can climb to the top of every one of them, and wave a banner there. . . . The man who has communed with God fears no opponent. Goliath looked so huge when I saw him from the human standpoint, but after five minutes with God I sought him, and he could not be found. . . . There are many persons who say they read the Bible through. You cannot. You have never read the Bible until you have read the spirit of it, got into sympathy with its song. . . . There are those, with measuring lines in their hands, who say, 'Now, do you think prayer is ever answered?' They never pray. I say it solemnly. . . They may use the language of prayer, they may respond to prayers that are read, they may say words that have a devout colour and tone, but that is not prayer. The goal of prayer is "Nevertheless not my will but thine be done." When a man has said that he can add, "Though He slay me yet will I trust in Him." Young souls, do not be disturbed by the people who write about the answerableness or non-answerableness of prayer. The best answer to every attack upon the altar is prayer; the best answer to every assault upon the Bible is another edition of 10,000. . . We see the cross no more after its cubit measures. The cross was measurable, the Roman foot-rule was laid upon it—so much vertical, so much horizontal, so much in weight—was that the cross? No! That was the Roman gallows. Who can measure the word 'atone?' Where was the atonement rendered? In eternity! When did Christ die? He is the Lamb slain from before the foundation of the world. Before the sin was done the atonement was made! . . . This gives us a new view of all our Society reports and all our Church work. 'We only added one man to the Church last year.' 'Who was he?' 'I think his name was William Carey.' When you added William Carey to the Church you added India! . . . Small spheres do not mean small service. You can measure your ministry by the cubit, and not measure by the spiritual lastingness and amplitude of it as viewed by God."

THE VALEDICTORY SERVICE

in the afternoon was necessarily long, but impressive. There were four young men going out as missionaries to India, and seven others returning to their work in various fields of labour. Mr. Baynes introduced all the eleven, giving a brief and interesting account of each one. The whole eleven followed with brief addresses; and Professor Medley gave the valedictory address; and the venerable John Aldis commended all the missionaries to God in a childlike and trustful prayer. One of the outgoing missionaries, in telling what had led him to offer himself for missionary work, mentioned a certain tombstone in a cemetery he often visited as a boy. The stone bore the following inscription:—"When I grow up to be a man I would like to be a missionary; but if I die when I am a little boy, put it on my memorial stone, that someone seeing it may go instead of me."

THE PUBLIC MISSIONARY MEETING

in the evening was held in Trinity Congregational Church. Rev. W. Holman Bentley, in his quiet manner, told a most interesting story of brave work done, whose value in God's sight will be much greater than yet can be realised. It is surely something that in a country practically unknown fourteen years ago, there should now be a line of stations extending a thousand miles into the interior. Six years ago he and his wife found the people at Bolobo so surly and defiant that if they had not been unwilling to go they would have been driven away by force. This is now the dockyard of the Mission. A station is now planted at Monsembe, where formerly the cannibalism of the people had rendered it impossible for them to land. The work of translation has gone on successfully. The whole of the New Testament is translated, and is now being published by the British and Foreign Bible Society. "More about

Jesus" and "Peep of Day" have also been translated and printed, besides some books needed for school work.

After a fervent address by Rev. E. G. Gage, of Regent's Park Chapel, a narrative full of pathos and power was given by Rev. R. Wright Hay. The incidents he told were of the most interesting character. Here are two of them:—"One day a Hindu ascetic approached the mission-house. He was a strange-looking man, with matted hair, ashes on his face, and clad in a yellow robe. He carried in his hand a long crooked staff. My little girl noticed him approaching. She had been learning to sing, 'I'm a little soldier, though only four years old,' and had somehow associated with fighting the possession of such a staff. She went up to the man, and drew the staff towards her, saying, 'I mean to fight for Jesus.' He yielded the staff into her hands, and then prostrated himself on his face, spread out his hands, and prayed aloud, 'O God, teach me what it is to fight for Jesus, and as the child has taken away my staff, take away from me all inclination to lean on my own efforts for salvation, and may I lean only on Christ.' He arose and begged me to put his staff in my 'praying room,' and when I looked on it to pray for him. See how Emmanuel (God with us) used the audacity and tenderness of a little child to bring a Hindu ascetic out of the jungle of perplexing ideas to something of the liberty Christ has provided for all men, and also that He who prompted the prayer offered is the One who answers prayer. And so far there is evidence that his prayer is being answered. He is no longer an ascetic, but has washed his face, clothed himself like a sane man, and gone back to wife and children he had left, and is reading for himself the Word of God."

The second is even more striking:—"The day after my arrival in Dacca I was introduced in a most unlooked-for way to one of the most influential men in the whole city. I said to him—I know not why, except that I felt it—'We shall know each other better soon.' Some time after he came to me, repeated what I had said, and said he desired to know me better. He was the leader of a considerable religious community, which had its headquarters in Dacca, but was spread all over Eastern Bengal. Every member of the community had turned away from idolatry and renounced caste, and prayed twice a day, 'Lead me from untruth to truth, from darkness to light, from death to life.' It was a great privilege to speak to such a man of One who said, 'I am the Truth,' 'I am the Light.' We got to know each other very soon. His heart was longing for the Christ. It was my privilege to preach Him to him.

"In the autumn of 1888 this man came to me to ask me to take part in the annual festival of his religious community. I said he must distinguish between friendship for himself and identification with his religious system. He said: 'I want you to come into our midst as a Christian, only let me prescribe the subject of address.' I was curious to know what subject he would wish a Christian to speak on to his followers. It was 'the doctrine of the new birth.' He said: 'We have renounced the false teaching of a new birth held by the Brahmas, whereas you have also a doctrine of a new birth, and we would like to know what it is.' This brought about what to me was a unique privilege. I took the leader's place, and read John iii. 1-16, and emphasised the two great solemn imperatives in that passage, 'Ye *must* be born again,' and 'So *must* the Son of man be lifted up.' There was wonderful power in the meeting. Strong men were weeping while I sought to deliver the truth as it is in Jesus.

"I can't describe the intercourse during the following year, but when the next anniversary came round he came and thanked me for my previous address and asked me to come again, and, not waiting for an answer, he burst into tears, saying, 'Come, and just preach Christ. It is Christ I need and my country needs.' I asked if he was willing to advertise in the paper he edited, and which was circulated throughout the district, that Christ would be preached in the gathering of his community. He said he was. I drew out an advertisement, and it appeared. The place was filled, Mohammedans and Hindus, as well as members of the Somaj, being present. For two hours I preached Christ to those people.

"A year passed. It was impossible for me to attend again, as I was away from home; but before I went I had the joy of baptizing one of the brightest and ablest of that community. When the meetings came, my place as foreign missionary was taken by a young Bengalee, a member of the society, who stood before his fellows, and who prayed the prayer I have mentioned, and told them he had found the answer to that prayer in Christ. His subject was not 'From Hinduism to Christianity,' but 'My sin and my Saviour.' Notice the sequence: (1) a doctrine; (2) Christ Himself; and (3) a personal testimony by one of themselves that Christ had become his. One of the older members of that Somaj wished that the paper should be printed. It has been done and largely circulated, and I have had many letters testifying to the fact that its testimony has brought many to Jesus."

EAST LONDON WESLEYAN MISSION.

The anniversary of the Wesleyan East-end Mission was celebrated on Wednesday last week at Stepney Temple, Commercial-road. In the morning Rev. F. B. Meyer preached from Eph. ii. 10 and 2 Tim. ii. 21. Luncheon was afterwards partaken of, at which Rev. Peter Thompson, superintendent of the Mission, speaking of the state of the Mission as a whole, said he believed the spirit of prayer and faith was never so deep as now. Very practical help was given by suburban friends. The financial year had opened with a deficit owing to the heavy claims of the distressed poor in the spring. The outlook, too, for the coming winter was very gloomy, in consequence of the coal war, and these things, together with the alterations at Mile-End, would necessitate contributions from outside of quite £3000.

At the afternoon meeting, presided over by Mrs. Steward, of Ongar, several of the lady workers made statements. Miss Starling had much to the point to say as to the cheer brought to the hearts of sad women in the neighbourhood by conversation with the district visitors. Miss Budgett, who labours amongst the children, said they manage to make themselves happy after a fashion, except when the weather was bitterly cold. The lives of the women were very narrow and hard, yet amid all their troubles and hardships there was wonderful evidence of trust in God. Describing the children's meetings, which are attended on an average by 600 or 700 children, Miss Budgett gave instances of the improvement in morals and manners manifested by some of them. Miss Florence Bennett had interesting stories to tell of the old people she has visited in the neighbourhood of the "Bar." Many of them were, in spite of their hardships, the sweetest-tempered people she knew. Rev. Joseph Jackson spoke on general work at St. George's.

Mr. E. R. Moxey, of Cardiff, presided over the evening meeting, at which further words were spoken by Mr. Thompson. He said he was not weary either in the work or of the work. Eight years ago they started at St. George's. This year they reported the extension of the work by the addition of the Lycett Memorial Chapel, which would, he believed, become one of the crowded centres before long. They could rejoice in most remarkable conversions. He had never seen anywhere, like he had in the East-end, what he called the majesty of God in conversion.

Rev. Dr. Stephenson said he believed the East-end Mission deserved all support because it was a mission to the poorest, but not to the poorest alone. Mr. Thompson had been rightly directed in going to St. George's, because in Methodism they had need of a mission that went right to the bottom. To the bottom they must go in some way or other.

FINSBURY PARK.—The Finsbury Park Auxiliary of the Open-air Mission has just concluded its work for the summer season, during which many thousands must have listened to the Gospel. In the park during the six months its members have conducted evangelistic services every Sunday morning and evening with encouraging result, although surrounded with the meetings held by Freethinkers, Socialists, Spiritualists, and many other false teachers seeking to attract the crowds of passers-by. Showing how remarkably favourable the past summer has been for open-air preaching, it is worthy of note that out of the fifty meetings held only two have been interrupted by inclement weather. The Auxiliary is arranging for a tea and public meeting to take place on Thursday, October 19, in the Railway Mission Hall, Finsbury Park, for all those in the neighbourhood interested in their work. Tickets may be had free on application to the hon. secretary, Mr. Henry Hammond, 15, Russell-road, Holloway, N.

NOTES FROM SINGAPORE.

Singapore has an unenviable moral reputation, although it is perhaps no worse than many other Eastern centres of European life. Notwithstanding this, the Lord does cause his light to shine even here. The light may be feeble and small, but still there is light.

The work of the Church of England is in the hands of the S.P.G. entirely. As might be expected, the services are conducted with high ritual. There are those who protest against the observances practised, but they are in a minority.

The Presbyterians have both a church and a mission here, and the one must not be confounded with the other. The mission is doing a good work.

The American Methodist Episcopal Mission, who work specially amongst the Chinese, have not been long in the field. Dr. West had to return to America on leave, and his place was taken by Dr. Lewring. About four months ago, six Chinamen came to him and said they had heard the open-air preaching, and wished to become Christians. They were in due course received, and since then they have brought so many others that now there is a Chinese membership of about sixty, gathered in during the past four months, much to the encouragement of the workers.

The Brethren also have a work here, not very large, but good is undoubtedly being accomplished, especially amongst the Chinese.

The Bible Society is doing a good work, which must claim the sympathy of every Christian. They are shortly expecting largely to increase their staff of workers, and a wonderful field of labour exists in the peninsula and magnificent islands of Malaysia.

The Soldiers' Home has been removed to a more commodious building, and the management has been entrusted to the Methodist Mission, which has put a Mr. Snuggs temporarily in charge. He appears to be a suitable godly man, and therefore it may be assumed that the soldiers will have similar advantages, perhaps greater spiritually than the sailors have at the handsome Bonstead Institute.

H. W. Fry.

TENT WORK IN THE MIDLANDS.

During the past summer the North Midland Evangelistic Mission have held tent services in the counties of Lincolnshire and Yorkshire. On June 17 the tent was pitched in the old city of Lincoln, and continued there for over eight weeks, the evangelist, Mr. J. Neech, of Lincoln, declaring night by night the good tidings of salvation to men. The people of Lincoln are not very hearty in taking up work outside the churches, but the tent proved an attraction. Many gathered to hear the Word spoken, several testifying to the blessing they received during the Mission.

At the close of the work in Lincoln the tent was removed into Yorkshire, and pitched at Outwood, a mining district near Wakefield, where, in spite of the excitement caused by the coal dispute, the people came again and again, filling the tent each night. Many were the expressions of regret when the tent was removed to Belle Vue, Wakefield. The services in this place were most encouraging. From the very first an interest was aroused which deepened as the Mission progressed. The evangelist is invited to return and hold a mission there during November.

The next Mission was in the grounds of the Wakefield Y.M.C.A., and was also encouraging. At most of the meetings the power of the Spirit was manifest in turning men and women from darkness to light. At the close of the tent services, a general mission was held in the music saloon. The missioner was the well-tried servant of God, Rev. William Haslam, assisted by the local evangelist. The meetings began well with full attendances, rapt attention, and manifest blessing.

The workers were much disappointed when, at the close of the Wednesday Bible reading, Mr. Haslam was suddenly called upon to return home in consequence of the illness of Mrs. Haslam. Upon Mr. Haslam's removal the Bible readings were taken by Mr. Alfred Haley, who spoke the Word profitably and encouragingly to all, Mr. Neech taking the Gospel meetings.

During the winter months Mr. Neech is at liberty to take missions wherever doors may open. Application for his services should be made to Mr. Alfred Haley, Grove Hall, Wakefield.

THE OUTLOOK IN IRELAND.

[By our own Correspondent.]

At the conclusion of the Evangelical Alliance Conference in Dublin a meeting was held in aid of the Bible and Colportage Society, whose secretary is Rev. Thomas Lyle, Rosevale, Knock, Belfast. The Society is undenominational, and it employs men to circulate the Scriptures and other religious literature among the Irish peasantry. The testimony of the colporteurs was in every case cheering and encouraging. The old party spirit and racial hatred, so antagonistic to successful Gospel work in Ireland, seem fast passing away. Then the system by which Rome contrives to inspire her followers with a dread, and even terror, of God's work has received so serious a shaking in Ireland during the past three years that the peasantry purchase Testaments freely.

A large gathering was present at the afternoon meeting to hear the Dean of Achonry and Rev. T. Connellan plead for the Society. The former, so well and favourably known on English platforms, spoke with characteristic raciness and acceptance. Among other things he told the audience how he had just purchased "the best Bible to be had in Dublin," and presented it to a converted Roman Catholic young man on his way to the Cape. Mr. Connellan's address was mainly directed to advising the colporteurs present as to the best methods of working. He spoke with great deliberation, assuring himself beforehand that no reporters were present, and informing his audience that Christian people are too fond of playing into the hands of Rome by proclaiming their intentions from the housetops. A skilful general, he said, about to make an attack upon the enemy's lines, does not collect all the reporters to be found and inform them of his time of departure and attack. The pith of his advice was that in working among Roman Catholics it was always best to give them the pure Gospel. Cases, however, will be met in which no amount of Gospel will make an impression, for the simple reason that Roman Catholics do not look upon the Bible as their rule of faith. We have got, then, to shake their faith in their Church, and he instanced the many ways in which that may be done, as by calling history to our aid, by contrasting the teaching of well-known priests with their actions, etc. The address was deeply interesting.

So pronounced has become the defection from Rome here, that the Roman Catholic bishops have been consulting as to the best method of stemming the tide. A very large number of converts brought out through Mr. Connellan's instrumentality belong to the young girl and servant classes. In every case in which a servant has become converted the ukase has gone forth that no Roman Catholic is to be permitted to take employment in that house again. If the priests discover that a mistress has been speaking to her servant about Christ, the servant is ordered to leave, under pain of excommunication; and no Roman Catholic girl is permitted, under a similar penalty, to take service in that house. Quite a number of cases of this kind have cropped up, and so many Protestant mistresses are now without servants that Mr. Connellan is engaged upon a counter organisation, the particulars of which, I am informed, will appear in the November issue of his magazine, *The Catholic*.

As an illustration of the persecution to which Irish converted Roman Catholics are subjected, I enclose a copy of a letter from an ex-Roman Catholic girl living not far from Dublin:—

"Dear Sir, — This is a line to tell you I am in great trouble at present. You may recollect I was speaking to you with another friend, but since that I have left off going to mass, and I went to the Methodist Church and to open-air meetings. Well, on this day (October 4) my mother and aunt and sister came up from —— to take me back with them, and put me into the convent there. I said I would not go, and I need not tell you all they said and threatened. They then went to the police, but the police could not take me, as I was twenty-one years old. The priests here wrote to the nuns and priests at ——. So they are all after me now, and told me I sold my soul to the devil. I told them they were judging there, and in the Sermon on the Mount it is said, 'Judge not that ye may not be judged.' I do not care if all the bishops and priests in Meath and Dublin came for me, I will never go back to mass again."

One of the nuns wrote to her, and I give an exact copy of the letter:—

"Convent of Mercy, St. Joseph's,
3rd Oct., 1893.

"My Dear Anne,—I received a letter from your sister Helena this morning, which surprised me very much. I could not believe that one of our own dear children would think of abandoning the Catholic religion. You whom I prepared for your first communion and confirmation, and that was always so good and pious in company with your dear sisters in the chapel and at school! Oh, how all our fond hearts are grieved at your disobedience to your loving parents. But above all you have grieved the loving heart of Jesus, who so often nourished your soul in Holy Communion with His precious body and blood, bestowed so many gifts on your soul in confirmation, and shed the last drop of his blood for your salvation.

"Dear Anne, I know you will consider all this, and take the advice of a sincere friend who is deeply interested about your soul's salvation. Leave at once where you are. God will provide you another situation, where you can practise the religion of your parents. It will give us all the greatest pleasure to see you back again in ——.—Yours sincerely, in Jesus Christ, Sister Mary Vincent."

The priests are merely throwing grass at this girl up to the present, but obstinacy on her part will bring the stones to bear upon her. This is no unique instance; girls have had to fly for protection even from Ulster. Two girls have been kidnapped. Yet hundreds of ex-Roman Catholic men are to be met with in Dublin, and elsewhere, who glory in their apostasy.

TOURING AMONG TELUGUS.

Mr. W. G. Scott, writing from Palmoor, Janumpet, P. O., Deccan, India, describes an evangelistic tour among the Telugus. Rev. E. Chute and his wife (American Baptist Missionary Union), with native helpers, were in the party. Hundreds of miles were covered, and the Gospel preached in 250 towns and villages. The people listened intently, and thousands of tracts, books, and Scripture portions were sold. He says: "Many times, after we had been preaching for hours, the people continued to listen with interest: and when we finished, they asked to be told more about the love of God and salvation. Many confessed the sinfulness of idolatry, and said, 'We have forsaken the true God, and have been ignorantly worshipping senseless and lifeless stones; hereafter we will worship the true God of whom you have told us. We want the love and favour of God, and to dwell with Him for ever.' I believe there are thousands who, though they have made no profession of faith in baptism, have lost all confidence in idol-worship. They are hindered from making confession by lack of courage: they fear the caste system and the opposition of friends and relatives.

"In Almpoor, a large district town, when we had refuted all the arguments of the Hindus, two Mohammedans asked what instruction we had to give them. We called upon them to give up their evil practices and superstitions. Discussion followed, and the Hindus present were much impressed by the hollowness and deception of the Mohammedan religion. Had we made any objectionable statements regarding Mahomet, they would have stirred up the people, and no one can say to what length their fanaticism would have gone. But the Lord gave us a complete victory over all opponents of his truth.

"The great need of these people is the Gospel. In the district where they have not felt the influence of Christian civilisation, they are sunk in ignorance and vice to an extent beyond conception or belief. In many of the villages the people almost wallow in filth; cattle, horses, buffaloes, and human beings occupy the same apartment! Who can wonder that plague and pestilence carry off whole villages in a few days?

"At the station here a good work is going on. Numbers are added yearly to the church, and we trust written in the Book of God. Yet there are thousands around us who are still in darkness. Many would come to the church (which holds six hundred) if they knew the time. They have little idea of the use of a clock; but if we had a bell we could ring them in. Some friends may be willing to supply this important need."

MR. W. R. LANE IN DUBLIN.

The Mission in Dublin, which has been the subject of much prayer, and the object of much expectation, has proved without doubt successful. The meetings closed on Sunday. From the outset the Word was accompanied with power from on high, and not a few have borne intelligent testimony to the renewing power of the Holy Ghost through the Mission.

Much interest was manifested on Friday night last, when Mr. Lane told the story of his conversion while in the Guards. He gave Bible talks at noon each day, which were a great help to many Christian workers. These meetings were open to all. A most interesting feature of the Mission was the work of the Holy Spirit among the "associates." Backsliders have been restored to the "joy of their Lord." It was a gratifying sight to see how the members of our "Out-and-out Band," full of sanctified enthusiasm and holy desire for the salvation of their brothers, rallied round the evangelist night after night. Many interesting incidents occurred as the young men were out on Sackville-street with cards of invitation; a young fellow from the North of Ireland accepted one; he came in, and found the seeking Saviour in the after-meeting. He told the general secretary that he did not think a few hours previous he would be converted that night. He left the following morning for the north. Another young man said he had a letter of introduction from a Y.M.C.A. in his pocket for months. As soon as he got to this city, fresh from his home, he fell, and was ashamed to call on the secretary; but he found Christ through the Mission. Other instances could be told. Great has been the joy of godly mothers and fathers in the salvation of wandering sons.

Wm. A. Boyd, General Secretary.

THE WORK IN SPITALFIELDS.

In visiting the still interesting district of Spitalfields last week, in company with Mr. Charles Montague, hon. superintendent of the King Edward Ragged Schools, we found that the outlook for the winter was more gloomy than usual. The ragged-school was commenced in the heroic days of Lord Ashley, close upon half a century ago; and its history would show that during that period Spitalfields itself has undergone a transformation. The weavers, who once represented its chief industry, are now a very small company, many of them being very old. Jews and aliens from the Continent abound on all hands, and, by taking away their work, make it the more difficult for the poor English population to live. Then the final closing of a sugar refinery, and the discharge of 400 hands, was a disaster from which many will never recover. When homes are once broken up, it is found that usually they are not got together again, especially in the case of more elderly people, who have little chance in the labour market.

Though the main object kept in view is the spiritual enlightenment of a densely crowded neighbourhood, the sick poor are visited and assisted, while there is a benevolent society for aiding the aged and the ailing. The Bible-classes for the young of both sexes, as well as the mothers' meeting, are very largely attended, and the ordinary Sunday services for the people are crowded, these being supplied by evangelists from the Metropolitan Tabernacle and elsewhere. In going among the people it is to be noticed that numbers of the older folk can neither read nor write. Another fact is that the Gospel is such a new thing to many that they receive it with joyful astonishment, while its power is often seen in wretched rooms being transformed into comfortable homes. The young girls, who have a Christian Association of their own, are taught the use of the needle, and thus to make garments for themselves. The night classes for boys who are above school age are also a necessity; and the industrial classes are a counter-attraction to vicious amusements, while the knowledge imparted enables the young to rise in life.

Last month the Queen and some other members of the Royal Family sent a quantity of fruit for the sick poor, and very touching were some of the acknowledgments made by the children. There is more than the average amount of sickness in the district, and the income being £200 behindhand, funds are urgently needed. Mr. Charles Montague, hon. superintendent, 4, Bedford-square, E., answers all inquiries. H. P.

"THE STUMBLING-BLOCK."*

BY MR. ROBERT BROWN.

"Take up the stumbling-block out of the way of My people."—Isa. lvii. 14.

It is the unbelieving nature in man that makes it so difficult for the convinced sinner to trust himself in the hands of the Lord Jesus. And it will not do to tell him only that it is his *unbelief* that is keeping him back from Christ, for this he knows; or (as but too many do) that he must make an *effort* to believe. What he needs to be shown is "the *stumbling-block*" that is before him; and how *that* is to be "taken up *out of*" *his* "*way*" (Isa. lvii. 14): for "faith cometh by *hearing*," not by *effort*, "and hearing *by the Word of God*" (Rom. x. 17). And I have seen deeply-convinced souls (I mean, of course, those who have been truly "convinced of sin" by God the Holy Ghost: for it is only of such that I am now speaking), again and again bound up into the light, on this having been made clear to them. And indeed it must, and always will, be so where this is the *only* "stumbling-block" that has to be removed. If there be others, the soul will not and cannot, of course, "enter into rest," until these likewise be taken away.

As an illustration of what I mean, I think I cannot do better than introduce here one of the many cases that have come under my own personal observation, a case which might, as the lawyers say, be considered to be

"A LEADING CASE,"

because it includes so many points that might serve as rules for the decision of other cases, wherein the same principles are involved.

Several years ago, while conducting an after-meeting, consequent upon an evangelistic address, my attention was directed to a lady, who seemed to me to be deeply and truly convinced of sin by God the Holy Ghost. Finding this to be the case, I pointed her at once to "the Lamb of God, which taketh away the sin of the world" (John i. 29) at the same time opening out to her several passages of Scripture which were applicable to her particular case.

"Oh!" she said, "I cannot *feel* that it is *for me!*"

"Now," I said, "let me point out to you what your *heart* is saying to the Lord. You are really saying to the Lord, 'I cannot believe what You say, Lord, because my heart tells me the contrary. *You* tell me, indeed, in Your *Word*, that Christ Jesus the Lord *is* a Saviour for such as I am; but *my heart* tells me the reverse. If, therefore, You will give me some *sign* in my heart that *You are speaking the truth*, I will believe You; but not unless.' Is this the way, think you," said I, "to treat *Him*, who 'cannot deny Himself?'" (2 Tim. ii. 13).

"No," she said, in much distress; "but what am I to do?"

"Well," I replied, "I will tell you;" and then, after having fully opened out and explained to her that blessed passage in John iii. 14, 15, I pointed out to her that she was like an Israelite who might be looking at his *wounds*, instead of at *the serpent* that was lifted up upon the pole; and that she was to reject what her own heart said, and give it the lie, and just simply trust in what the Lord Himself had said in his Divine Word; according to that which is written: "Trust in the Lord with all thine heart, and lean not to thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. iii. 6, 6). "And the reason," I continued, "why he gives you this counsel is, because 'your understanding is *darkened*' (Eph. iv. 18), and it cannot therefore guide you aright; but 'the entrance of

GOD'S WORD GIVETH LIGHT,

and it giveth understanding to the simple' (Ps. cxix. 130). Now judge yourself: which of the two do you think is speaking the truth, your heart, or God?" "God," she said.

"Well, then," I said, "just give your heart the lie, and give God credit for speaking the truth; and cast yourself on his faithfulness, and you will find his promises to be true: for 'he that hath received his testimony hath set to his seal that God is true' (John iii. 33). For we are not received for what *we* are, or for what we have done; but for what *Jesus* is, and what He has done and suffered for us," as I then more fully explained to her; pointing out to her at the same time that she was looking for a righteousness *in herself*, instead of *in Jesus*, who is the Lord our righteousness (Jer. xxiii. 6), and to whom the Holy Ghost was now pointing her (John xvi. 8, 10, 13).

And now I looked for her to enter into rest by believing, as I had seen so many do before, on this "stumbling-block" having been taken out of their way; and she no doubt would have done so had there been none other, but it was otherwise with her. Quivering with emotion, which showed that the power of the enemy, who was striving to retain his hold upon her, was relaxing, she said, "But is it not said somewhere that 'the Spirit beareth witness with our spirit, that we are the children of God'?"

"Yes," I replied, "it *is*, in the 8th of Romans and the 11th verse: but that is spoken of the children of God; and the Spirit cannot bear witness to a *lie*. The Spirit has borne witness to you that you are a *sinner;* and you hath believed his testimony, and found it to be *true*. Now the Spirit would point you to that Blessed One, who 'bare our sins in his own body on the tree' (1 Pet. ii. 24), and the moment you 'receive' *that* 'testimony,' He will bear witness that *you* are a believer in Jesus, but He cannot do this before—for it would not be true until then: as it is written again, 'as many as *received* Him, to them gave He power to become the sons of God, even to them that *believe* on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God (John i. 12, 13). And if you can truly say, 'All we like sheep have gone astray; we have turned every every one to his own way' (as I had previously found that she could), then you can *also* say, 'and the Lord *hath* laid on Him the iniquity of us all.'"

"Oh," she said, bursting into tears, "I fear I have not got the right kind of faith!"

THE RIGHT KIND OF FAITH

I replied: "I only know of *one* kind of *real* faith: and that is *trust*. If I were to tell you I would call upon you to-morrow morning, and bring you a book which might instruct you further on these subjects, I suppose you would *believe* me, would you not?"

"Yes," she said, "I should!" "Why?"

"Because I don't think you wish to deceive me."

"Because, I suppose, "you really *believe* I should be speaking *the truth?*" "Yes."

"Then can you *really* think that *I* should speak the *truth*, and that *God* could *lie*"—He, who says, He '*cannot* lie?'" (Titus i. 2).

Here she fairly broke down: and now the tap-root of her final unbelief was fully revealed; and gladly and joyously did I use "the Sword of the Spirit," even "the Word of God" (Eph. vi. 17) to cut it. Weeping, she said, with much emotion, "But I shall never be able to stand: because all my family are worldly people!"

"Ah," I said, "I see where your difficulty lies now! You think you have to trust in Christ as your Saviour; and then that you will have to *keep yourself* in Him *by your faith?* Is *that* it?"

"Yes," she said, with much surprise; *and haven't I?*'

"Oh, dear no," I rejoined: "you could no more *keep* yourself in Christ, than you could *save* yourself, to begin with. This is *Christ's* work altogether. You will have to *be* 'kept by the power of God *through faith* unto salvation' (1 Pet. i. 5) which is a very different thing indeed!"

And now the Divine Spirit opened her heart to receive the truth in the love of it, and the light shot down into her spirit; and smiling through her tears, she said, "Oh, *I* will *trust* Him!"

"Then," I said, "if you will *trust* Him, He will most assuredly bless you. Shall we kneel down and ask Him?"

"Oh, *do*," she replied, with intense earnestness. And so we knelt down; and I pleaded with the Lord to reveal Himself fully to her, and to bless her: and He did so; and "the God of hope" at once "filled" her "with all joy and peace in believing" in Him (Rom. xv. 13); the blessed Spirit *then* testifying that she was truly one of God's own dear children in Christ Jesus.

* From Outlines of Prophetic Truth, Vol. I., chap. x. (*S. W. Partridge & Co.*)

HOWARD-STREET GOSPEL MISSION reports a good work among the children, many of the boys and girls having decided for Jesus. Several of these distribute tracts from door to door, and invite men and women to the mission. The children attending the Sunday-school and Band of Hope have lately increased in number.

THE CONGREGATIONAL UNION.

ADDRESS OF THE PRESIDENT.

A large number of Congregationalists met at the City Temple on Tuesday to hear the address of the Chairman of the Congregational Union of England and Wales, and for the transaction of other business in connection with the Union.

The Chairman, Mr. Albert Spicer, M.P., delivered a long address, entitled "An Outlook on Congregationalism, from the Standpoint of a Layman." His subject was the outcome of twenty-eight years' experience of denominational work. He spoke of their ideal system, adding that such a system required ideal men, but he confessed that that they had not yet fulfilled that lofty requirement. Dealing with the question of public worship, he stated that their Sunday services formed one of the most important opportunities for strengthening and stimulating those who are trying to live the Christian life, and impressed upon his hearers the importance of music in their services. It remained for some ministers, organists, choirs, and congregations to do their part, so that the service of praise in their churches might be inspiring and generally helpful to the spirit of worship. The speaker gave it as his opinion that the public reading of Scripture had not, as a rule, the attention and preparation given to it that it deserved, and he advocated a little more system in arranging a regular course of Scripture reading, with the view to prevent the repetition of certain passages, to the neglect of others. He thought that they had too much mere preaching and too little Bible teaching, and he was in favour of a systematic training in the Scriptures.

The Chairman next compared the new with the old preachers. He had sometimes asked himself whether the force and directness of the sermon had not been somewhat affected by the modifying of views and opinions touching sin and the need of salvation. In the generality of present-day preachers, earnestness and enthusiasm were not so apparent as in bygone days. Some of the new preachers took, he said, but a languid and very partial interest in the life and history of the present day. Often only a small portion of the congregation followed the different points of a sermon, which he described as "a literary production containing a well-sustained argument, but run together too closely." Another point which the speaker touched upon was the absence of appeal in the sermon, leaving it indistinct in the minds of many hearers. He had heard it said in outside circles, and in many pulpits, that there was an absence of reality, that the services were too formal, and the sermons were something to please the seatholders, and he urged all preachers to throw earnestness into their subject.

YORKSHIRE WOMEN AND TEMPERANCE.

The Annual Conference of the Yorkshire Women's Christian Temperance Union was held this year at Middlesbro' on October 2nd to 4th. The whole of the meetings were well attended, there being a considerably greater number of delegates from the branches in Yorkshire. Among the visitors were Lady Henry Somerset, Mrs. Pearsall Smith, Mrs. Aukland, &c.

The most important part of the business transacted was the decision by a large majority to withdraw from affiliation with the B. W. T. A., and carry on the work of the Yorkshire Women's Christian Temperance Union as an entirely independent body. Cheering and satisfactory reports were given from a part of the branches, and a most encouraging account of the good work lovingly carried on at the High Flatts Sanatorium was added to this list on Tuesday afternoon.

Miss Glaisyer, of York, read a paper on the "Work in Yorkshire Branches," on Wednesday morning. The "Doctors' Meeting," as many call it, was held on Wednesday afternoon, Dr. F. C. Coley, of Newcastle, the chosen lecturer, dealt very clearly with his subject: "Alcoholism in Men and Women." Dr. Coley declares that when a woman drinks for the sake of company, as a man mostly does, it proves that her moral nature has lost the high tone which it ought to have, and is of a very low order indeed. Dr. Coley went on to show the very great danger there is in the giving of brandy or any other spirit; even in apparently simple fainting fits a person should know unquestionably what ails a patient, what is the cause, and how medicine should act.

THE SALVATION ARMY IN TURIN.

For some two years and a half the Salvation Army has been labouring in the corner of north Italy nearest to France, and work is being vigorously carried on at five stations there, in the Waldensian Valleys, where already a number of converts have been gained both amongst Roman Catholics and nominal Protestants, and those of the class who were not being reached by the existing churches. The valleys, however, owing to their remoteness from the large towns, and the small and scattered character of the population, have not been at all suitable for a centre from which to endeavour to evangelise the great cities of Italy, and they have always been looked upon somewhat as a kind of training-ground or nursery where some Italian-speaking officers could be obtained, and the experience gained necessary for the wider field of labour which lay before us. These hopes have now, with God's blessing, been realised, and we have been enabled to secure a fine hall capable of accommodating 500 people, in the important city of Turin, and to place five officers (four of whom are Italians and Army converts) in charge of the work there.

Turin is one of the largest towns of the country, having a population of 330,000, the great majority being Catholics. Hundreds of copies of the Italian "War Cry," the *Grido di Guerra*, have been sold on the boulevards and in the cafés by our officers, who have been able at the same time to give an invitation to attend the meetings, with the result that since the opening on September 23 the hall has been filled night after night with an interested congregation belonging to all classes of society, including students, Socialists, infidels, &c. Two souls have already sought salvation, and from the number who frequent the meetings consecutively, and the interest and conviction manifested in their faces, we feel sure that God's Spirit is at work, and that soon many more will follow the light and become believers in a present and personal Saviour.

We are not forgetful of the labours of other Protestant missions here in Turin; probably we are reaping some of their fruits, but we are sure they will rejoice with us over those who come boldly out as professed followers of Christ. We are depending upon God for the love, patience, and strength, as well as for the material help, which shall enable us to win souls for the Master here in sunny but dark Italy. One of the mottoes which adorns the hall, "Torino per Cristo" (Turin for Christ), is the embodiment of our prayers, hopes, and toil at the present time. "They of Italy salute you!" (Hebrews xiii. 24.)

Our officers would be pleased to meet any English visitors proceeding to Rome, Florence, Genoa, &c., at the station here, where, besides assisting them in any linguistic difficulties, they could give any information about the city or our work here in Italy.

William A. Salter.

20, *Via Principe Amedeo, Turin, October* 3.

MR. AITKEN AT WEST DULWICH.

Having closed his interesting and successful labours in the heart of the City, Rev. W. H. Aitken has this week entered on a two weeks' mission at Emmanuel Church, West Dulwich. Happy memories are cherished of a former visit to the church some few years since, and there are many expectations that another season of reviving and converting power will accompany the present effort.

The missioner is accompanied by Rev. Jas. Stephens, who takes some of the subsidiary meetings, and Miss Agnes Clifford, who addresses women's meetings. The service on Sunday evening was a very solemn one. The subject of Mr. Aitken's exhortation was "Grieving the Holy Spirit," and his powerful earnest words were a very appropriate introduction to the many engagements of the two weeks.

THE CHRISTIAN HARBOUR LIGHTS.—The monthly muster of the above was held on Thursday last at the Seamen's Christian Friend Society's headquarters, London Dock. The meeting was well attended, and many Christian seamen and other friends gave most helpful and encouraging testimonies. The Rev. G. J. Hill, who presided, said that during the past quarter, a new branch had been opened at the Society's Sailors' Rest in Whitehaven, and already about forty members had been enrolled.

Letters to the Editor.

"CLAIMING" BLESSINGS.

Dear Sir,—In response to the appeal of "M. A." for help and light as to the duty of "claiming from God what we need," let me say: (1) The promises are all true for us the moment we claim them. (2) Faith has the right to claim all that God's promises contain. Take, for example, the promise, "Perfect love casteth out fear." That promise is true for all time. It is a plain statement of fact. But it was not true for me—that is, in my experience—until I claimed it in faith, taking God at his word.

The word "claim" should not be "repugnant" to a true believer, because it expresses precisely what he does in entering upon his inheritance. A friend leaves me a legacy laid up in a bank. It is mine by right, but it is not mine by possession or in enjoyment until I claim it. There is no arrogance in my claiming it. If I did not claim it, I would be disrespectful to my friend. I would seem to despise his gift. Let it, therefore, be clearly understood that we honour God by claiming as ours every blessing purchased for us by our Lord and Saviour Jesus Christ. Jesus has purchased for us life, and love, and peace, and power, and all rights to the heavenly inheritance; and he gives us, so to speak, a blank chequebook, to fill up with each present need. But, as it is all his worthiness, not our own, we must ask in his name. But you must do more than ask: you must present the cheque. Every promise is Christ's cheque, and you must claim the cash and get it. Many well-meaning Christians are always poor, because they present the cheque—they plead the promise, and then go away without the blessing. They should claim it, with Jacob: "I will not let Thee go, except Thou bless me." There is the fulness of blessing laid up for us in Jesus. It is our privilege to claim it, and to wait patiently in trustful expectation, until we can say: "Of his fulness have we received."

God promises us the fulness of blessing—abundant pardon, perfect peace, abundance of grace, life more abundant, power over the enemy, and perfect love that casteth out fear; and we honour God by claiming these blessings as a present possession. True faith will not be afraid to claim in Christ's name all that He has promised. A true faith is a clinging, claiming faith, that insists upon entering into the promised inheritance. The devil may try to dispute your right, but you must insist upon your claim, whoever may oppose. And then "the Lord will bruise even Satan under your feet shortly."

S. MacNaughton.

Preston, October 5th.

"CHEAP MISSIONARIES."

Sir,—While fully endorsing the remarks of Rev. J. H. Horsburgh on this subject, I should be sorry if any supposed (as they naturally might do) that the appeals on behalf of underpaid missionaries are without foundation. Granted that a missionary in China needs only £50 or £60 a year, the fact remains that there are many who have to live on £30 or £40, and that in districts where living is more costly than it appears to be in China. This £50 or £60 a year represents many a "cheap" missionary's idea of ample provision, but as it is he has to worry along with perhaps two-thirds of that amount, barely enough for food and raiment; and runs great risk of becoming that most expensive of missionaries—a broken-down man.

Such a man *is* crippled, and it is to give him the extra £10 he needs that "cheap" societies ask for more generous support.—Yours truly,

A Cheap Missionary.

THE COAL WAR.

Dear Sir,—I write to ask if you could start a fund for the wives and children now starving through the Coal War. If this war were carried on by shot and shell, the Christian Churches would all be astir to help the wounded: but when the weapons are only starvation and endurance, we are comparatively apathetic. And yet 500,000 children are going to bed cold and hungry every night. How can we enjoy our bright fireside this winter, if we leave these innocent little ones to starve? Vast multitudes of mothers and children have but one bare meal a day, and some even less. Whatever the general question in dispute may be, we know it is not the will of our Father in Heaven that one of these little ones should perish.

My own people are responding nobly—domestic servants bringing their shillings, and one of them her ten shillings. I am sure that Christian people generally will do the same, if only they know what the facts are.—Yours truly,

J. P. Clark.

The Manse, Gunnersbury, W.

POST CARDS.

NORTHENDEN, CHESHIRE.

Praise the Lord for a glorious summer's work. Large crowds come out here every Sunday, also on Bank and other holidays. A little band of the Lord's children have gone out at such times into the open air, preached the Gospel, sung hymns, and otherwise testified to the power of the blood of Christ. They have had the joy of seeing and hearing of blessing, but eternity alone will reveal the full results.

G. F. D.

HOME-SEEKERS' RUSH IN AMERICA.

The wild rush of 100,000 home-seekers for land in the Cherokee strip of Indian territory in the United States was far from the brutal affair too many reports would lead one to imagine; and nothing I have seen in America has redounded more to the honour of its people than the wonderfully good behaviour of that motley crowd. I entered the strip along with 5000 on one train, with as many more in vehicles and riding on either side, and though much profane language was used, I saw not one rough action, but the utmost good humour, and often instances of chivalry. Kansas being a prohibition State, I saw no drunkenness, and special laws were enforced against gambling. In the evening thousands of shelterless "boomers" sang "Jesus, lover of my soul," "Nearer, my God, to Thee," "Home, sweet home," "The old folks at home," etc., drowning all attempt at comic songs. On Sunday open-air services were held all over, many faithful ministers being there to share the hardships of the settlement. At night I preached from a buggy, lighted by the distant prairie fires.

J. E. B. Meakin.

Monterey, Mexico, Sept. 23.

COATS, LANARKSHIRE, N.B.

The "Iron Burgh" of Coatbridge has had full opportunity of hearing the Gospel during the month of September, and it sorely needs it. The Parish Church of Coats has had a fortnight's special mission, while at the other end of the town the Lanarkshire Christian Union have had one of their evangelists—Mr. Fergusson—with their tent, conducting services nightly during the month. The Mission Fortnight in Coats Church has resulted in manifest blessing—souls having been born again, and Christians having entered into a closer walk with their Lord. The brunt of the work was undertaken by two young but able evangelists in the ministry of the Church of Scotland—Rev. Thomas Miller, minister of St. Paul's Parish, Leith, and Rev. Wm. H. Rankine, minister of St. Boswell's Parish, Berwickshire. Amongst other ministers who came to assist were Rev. Dr. Elder Cumming, of Glasgow, Rev. W. Dundas, minister of Carriden Parish, Linlithgow, and Rev. Gavin Crawford, minister of Fauldhouse Parish, Linlithgow. But the fruitfulness of a mission must in the end depend on the spirit animating a congregation; and the spirit of this congregation is the result of the unwearying labours for many long years of the minister of Coats Parish—Rev. Wm. Hutchison. He is one of the foremost mission preachers in the Church of Scotland. He has been, in the hands of God, one of the earliest fountains from which has flowed that new tide of evangelistic life which is so rapidly rising in the "Auld Kirk" of Scotland, and which has been borne witness to by Mr. Moody and Dr. Pentecost.

P. A. Kennedy Mackenzie.

Victoria-terrace, Coatbridge.

THE PARK MISSION.

In connection with the work of the Park Mission, we are constantly coming across girls who, though not having fallen into any definite sin, are, from the nature of their surroundings, in positions of great peril. It is impossible to exaggerate the difficulty of procuring situations for girls of this class, and frequently we have to send them to most unsuitable places, as they are almost always in absolutely destitute circumstances.

I cannot help thinking that, were this need more fully realised, there might be many Christian ladies, living in the country, who though perhaps unable to do any active work, would be willing to take up this service for the Master. "He that converteth the sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins." I can only add if any lady would care to hear more of this important branch of the work I shall be most happy to communicate with her.

May I take this opportunity of asking your readers who have letters for convalescent homes or hospitals to remember the Park Mission? Old garments of any sort or description are also of the greatest sevice to us in our work.

Mina Hay-Chapman, Hon. Superintendent.

Y.W.C.A. Park Mission,

16a, *Old Cavendish-street, W.*

The Book World.

ANNUAL VOLUMES.

THE CHILD'S OWN MAGAZINE (1s. 6d. *Sunday School Union*) has been "on the road" for sixty years. Little ones will read "The Runaways" story with pleasure, and find delight in the pictures, puzzles, and general contents.

HOME WORDS, conducted by Rev. Charles Bullock, is a very attractive monthly. The new volume, amply illustrated and filled with wholesome and instructive reading, deserves a place in parochial and other libraries for the people. (2s. *Office: 7, Paternoster-square, E.C.*)

YOUNG ENGLAND, vol. xiv., is every page written for "our boys." There are not only stories of an adventurous type, but many instructive sketches. "Heraldry, its Romance and Meaning," is a capital series of articles. Of course, there are many illustrations. (5s. *Sunday School Union.*)

THE PARABLES OF OUR LORD (6d.), is the latest "Bible Class Primer" issued by *T. & T. Clark, Edinburgh.* It is from the pen of Professor Salmond, D.D., Aberdeen, and is a very thorough and useful little work.

MEMORIALS OF A BELOVED MOTHER. By M. C. F. (1s. *Nisbet & Co.*), is a deeply touching tribute to the worth and Christian character of one of the choice ones of the earth. Happy the children who have such a mother, and who follow in her footsteps.

ECHOES FROM THE UNDYING WORD is a volume of twenty terse and pithy homilies, by Rev. Frederick Harper, M.A., rector of Hinton-Waldrist, Berks. The pages are filled with sound teaching on Christ and salvation, and will help the devotions of many who cannot attend the spoken ministry of the Word. (1s. 6d. *Religious Tract Society.*)

GOLDEN NAILS, and other addresses to children, by Rev. George Milligan, B.D., minister of St. Matthew's Church, Edinburgh (1s. 6d., *Oliphant, Anderson, & Ferrier*). Here are twenty attractive talks to the little ones, the first, which furnishes the title, being founded on 2 Chron. iii. 9, "And the weight of the nails was fifty shekels of gold."

DID A HEN OR AN EGG EXIST FIRST?—A series of animated talks with a sceptic, by Jacob Horner, has been issued in a revised and enlarged edition. (1s. 6d. *Religious Tract Society*). The pages present a useful discussion which many working-men would be the better for reading. The treatment is essentially popular, and calculated to tell upon fair-minded people.

LIFE ON THE CONGO, by Rev. W. Holman Bentley, of the Baptist Mission, has appeared in a new edition, revised. An additional chapter summarises up to the present time the progress, political and religious, of the Congo Free State. Every page is interesting, and we trust the little book will have many readers in its more complete form. (1s. 6d. *Religious Tract Society.*)

Public debate seems to us a very unsatisfactory way of dealing with asserted scriptural difficulties, and the course of the recent discussion between Rev. J. Urquhart, and Dr. Clifford does not modify that opinion. If, however, as a matter of historical interest, any readers desire to have a full account of that debate they can find it in a sixpenny pamphlet published by *Messrs. Clarke*, 13, *Fleet-street*, entitled "The Absolute Inerrancy of the Bible."

THE YOUNG PREACHER is the title of a series of thoughtful and helpful papers by Dr. Theodore L. Cuyler. Whether treating of sermon-making or ministerial habits, whether asking his reader "Why should you be a minister?" or speaking on "How to have a working church," the Doctor shows himself a past-master in pastoral work and Gospel preaching. His little book is replete with sound sense and practical suggestion. (1s. 6d. *Oliphant, Anderson, & Ferrier.*)

FORTY-TWO YEARS AMONGST THE INDIANS AND ESKIMO, pictures from the life of the first Bishop of Moosonee. By Beatrice Batty. (2s. 6d. *Religious Tract Society.*) The story of Bishop Horden's hard and adventurous career is for the most part told in his own words. The work was essentially of a pioneer order, but it was signally blessed of God. A map and several illustrations are given, and they enable one better to appreciate the abundant incidents of the book.

THE COVENANTERS OF THE MERSE: Their history and sufferings, as found in the records of that time by Rev. Wood Brown, M.A., Gordon. (2s. 6d. *Oliphant, Anderson, & Ferrier.*) These pages will have a charm and interest far beyond the Border counties. The events lie mostly in the seventeenth century. Much patient research has been expended upon the book, which unfolds stories of moral heroism and spiritual fidelity which it does one good to read to-day.

THE LOG OF A SKY PILOT: or Work and Adventure around the Goodwin Sands, is another stirring book by Rev. T. S. Treanor, M.A., Chaplain, Missions to Seamen, Deal and the Downs. "Sky-pilot" stands for "clergyman" in the patois of British seamen; and in his log Mr. Treanor shows a true spiritual interest in sailors of all nations. Many thrilling incidents are narrated, and the well-illustrated pages are calculated to inspire lively interest in sailors and lightshipmen. (3s. 6d. *Religious Tract Society.*)

AUSTRALIAN COMMONWEALTH.—The new volume of the "Story of the Nations" series deals with New South Wales, Tasmania, Victoria, Western Australia, South Australia, Queensland, and New Zealand. It is from the pen of Greville Tregarthen, who has for some time been known as a writer on the Great South Land. The pages are eminently readable, and outline in an able manner a deeply interesting history. This is likely to be one of the most popular volumes of a deservedly-popular series. (5s. *T. Fisher Unwin.*)

SHORTHAND AND TYPEWRITING.—*Messrs. Isaac Pitman & Sons'* new publications include the third edition of PROGRESSIVE STUDIES IN PHONOGRAPHY (paper 1s., cloth 1s. 6d.), KEY TO PITMAN'S SHORTHAND INSTRUCTOR (1s. and 1s. 6d.), and the LEARNER'S SHORTHAND READER, illustrated (paper 6d.). In A MANUAL OF THE TYPEWRITER (cloth 3s. 6d.) is given practical guidance in the use of the typewriter, and in the execution of commercial, literary, legal, and all other classes of typewriting work, illustrated with thirty-four plates of specimens. PITMAN'S POCKET DICTIONARY OF THE ENGLISH LANGUAGE (Russia leather, 2s.) is a neat portable volume, suitable for ready reference, in which all irregularities of spelling in derivative words are noted, and new words find a place. Additions to the publishers' educational series include the AVON ENGLISH READER, STANDARD I. and STANDARD II. (cloth 10d. each), containing new reading matter, arranged in series.

THE WORD OF GOD; OR, THE KEYNOTE OF DIVINE TRUTH, by C. McK., is an attempt to express in rhyme the character and contents of the various books of Scripture. (1d. *Eastbourne: W. Brooker, Terminus-road.*)

Mr. C. H. Hemmel, North-street, Langport, Somerset, has brought out some choice leaflets of hymns, by C. Butler Stoney, J. H. S., and others. The series is entitled, "Sunlight through the Shadows." (Packets of one dozen, assorted, 6d.)

The Church of England Temperance Society, 9, Bridge-street, Westminster, have prepared several new books of addresses for the winter season, the principal of these being EASY LESSONS ON ALCOHOL, COURSE II., by W. Taylor, dealing with the physiological effects of alcohol; and a new volume of BAND OF HOPE OUTLINE ADDRESSES.

BOOKS RECEIVED.

From *Digby, Long, & Co.*—STEPPING-STONES TO LIFE, sermons by Rev. J. George Gibson (3s. 6d.).

From *J. Snow & Co.*—FROM ISLAND TO ISLAND IN THE SOUTH SEAS, by Rev. George Cousins (1s.). CITY, RICE-SWAMP, AND HILL, by W. Johnson, B.A. (2s.).

Sunday School Union.—BRIDGE OF BEAUTY, 5s.; BENEATH THE SURFACE, 3s. 6d.; HEIR OF SANDYCOMBE, 2s. 6d.; A GIRL GOVERNESS, 2s.; LOYAL TO HIS TRUST, 1s. 6d.; ALEX. MACKAY, 1s.

Messrs. S. W. Partridge and Co.—THROUGH LIFE'S SHADOWS, by E. F. Pollard, 1s. 6d; ROSE CAPEL'S SACRIFICE, by W. L. Haycraft, 1s. 6d.; EVERYBODY'S FRIEND, by E. E. Green, 1s. 6d.

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THE SERVANTS' MISSION.—Very happy and helpful was the quarterly meeting of the Christian Servants' Association held on Thursday evening, October 5th, at the unpretentious headquarters of the "Servants' Mission," 14, Sloane Terrace, S.W., when a goodly number of members gathered for praise, prayer, and testimony. Many who were not able to be present sent requests for praise, some had experienced God's keeping power, others had with joy seen souls coming out on the Lord's side, one telling of four conversions in the household. Prayer was offered for several who are now wholly engaged in Christian work, some in China, some in America, and others scattered in our own country, while several in the meeting were able to bear testimony to the good hand of God upon them.

THE OPIUM COMMISSION.—The Opium Commission will meet on November 15 at Calcutta. In view of the protest in India against the decision of the Imperial Government to make India responsible for one-half of the expenses of the commission, it is to be noted that no member will draw a salary or remuneration of any kind, but will only be allowed travelling expenses. It is expected that the Commission will be in a position to submit their report early next March.

CHRISTIAN ENDEAVOUR NOTES.

THERE are now 743 branches of the Y.P.S.C.E. in Great Britain, including one recently formed at Liscard.

A conference of Sunday-school workers at Kingswood has recommended the formation of Christian Endeavour Societies in connection with all the schools of the circuit.

The Society of Christian Endeavour of the Baptist Church, Aberdeen, the first registered society in Scotland, was started about two-and-a-half years ago with some six members, and now there are on the secretary's roll twenty-five active member and fourteen associate members.

A Conference of the Birmingham and District Christian Endeavour Union was held at Soho Hill on Monday (2nd), when more than four hundred representatives of the various societies were in attendance. The meeting throughout was hearty and enthusiastic, and the speeches were inspiring. The watchword of the Union is "Birmingham, '95!"

The C.E. Society ought to be always evangelistic. We do not mean by this that there should be a continued prevalence of revival excitement, but every month, every week if possible, throughout the year souls should be brought to Christ through its agency. We should be satisfied with nothing less—at least somebody, one soul for Christ each month.—*The Independent.*

"A Christian Endeavourer," writing with regard to the Coal Strike, says:—"It seems to me this is a splendid opportunity for the 'Young People's Societies of Christian Endeavour,' of which there are over 500 in connection with our Nonconformist Churches in this country, to do a work worthy of their Great Head by helping to feed the starving women and children."

The annual meetings of the Y.P.S.C.E. in Manchester and district were held at Oldham on Saturday. Rev. J. E. Roberts presided. Papers on Christian Endeavour topics were read, followed by discussion. In the evening a large assembly was presided over by Rev. T. K. Higgs. The secretary stated that during the twelve years the movement had been before the world a million and a quarter of young people stood to its credit, of whom 150,000 had last year joined themselves to the Church of Christ.

MISSIONARY PRAYER UNION.

BOURNEMOUTH.

ON Sunday last, special services were held in connection with the departure of Mr. Hale for mission work in Agra; he is to be supported by the West Cliff Tabernacle Missionary Prayer Union. A sermon was preached in the morning by Rev. Dr. Culross, President of the College in which Mr. Hale has studied. The afternoon meeting was largely attended by young people, and the quarterly report of the Prayer Union, which showed that the sum of over £16 had been contributed by the members, was read by the pastor. Mr. Baynes, who is a member of the church in Bournemouth, spoke of Mr. Hale as "*our* faithful messenger," giving a brief sketch of his history, and describing the district in India to which he was going. Mr. Hale followed, and by his interesting speech made himself known to those who were to support him by their gifts and prayers.

In the evening the pastor presided at a valedictory service, in which Mr. Baynes, Mr. Hale, and Dr. Culross all took part. The audience stood while Pastor Geo. Wainwright, in the name of the church and congregation, bid Mr. Hale farewell, and Dr. Usher commended him to God in prayer.

The Prayer Union is now entering upon the last quarter of its second year's history. As a method of perpetuating and deepening interest in missionary work, it has abundantly justified itself. Daily praying makes daily giving easy. And now that there is a missionary for whose support the Prayer Union will be responsible, the membership is showing signs of considerable increase. Many will give to an individual with enthusiasm and zeal, who only give to a society because they feel they must.

WORKING GIRLS.—A club is being started for the working girls of Tottenham and Edmonton, and classes will be held for their social and moral improvement. The movement is quite undenominational. A drawing room meeting was held at Miss Howard's residence to inaugurate the society, when a very interesting account of work among factory girls was given by Miss Darker, of Bermondsey. A committee was formed to start the work. A room has been taken at 137, Upper Fore Street, Edmonton, and we are desirous of making it as comfortable as possible. We shall need furniture, piano, books for the library, &c.

(Miss) L. M. JOHNSTONE, Secretary,
Hope Villa, Hyde Side, Lower Edmonton.

[1059]

THE Y.M.C.A.

The Dartmouth Association, which has for some time past been seeking new premises, has now secured Fairfax Cottage, and purposes making it a "bright home" where young men can profitably spend their evenings.

Mr. A. K. Dearden, the new general secretary at South Shields, has inaugurated series of Sunday evening lantern services. On the first occasion there were present 1700 persons, most of whom, it is believed, were non-churchgoers.

The Monte Videan Y.M.C.A., already three years in existence, has become a combined native and English Association, and progresses favourably. A weekly paper *El Crucero* (the Southern Cross), has recently been started, the editor, Dr. Cubilo, desiring by this means to reach the students of the University.

The District Union assemblies taking place in various parts of the country are proving very interesting and successful. In almost every case large accessions to the membership are reported; and the work has already commenced in eight or nine new centres since the recent publication of the Year Book.

The Belfast Association recommenced its Sunday afternoon services for the people in the Ulster Hall, Belfast, on Sunday week, when Rev. H. Montgomery preached to about 2,000 persons. On the following evening it commenced a series of pleasant meetings for the people in St. George's Hall, when there was also a good attendance.

The lapsing of country branches has been a matter of keen regret to many friends of the Y.M.C.A., and it was lately suggested to the National Council that it might be prevented by mutual help among the Associations. The Oxford Y.M.C.A. has taken up this method, and has already put it into operation with very gratifying results.

The Cork Association has opened its season with a delightful social meeting. Col. Wilson (the host and chairman) reviewed with thankfulness the progress of the work. The general secretary referred to the new building in Marlborough-street rapidly approaching completion, and said that their prospects for the future were beginning to look brighter.

The inaugural gathering, winter session took place at Worthing on Wednesday, in the form of a coffee supper; sixty to seventy young men came together. Several short addresses by members and tradesmen, and secretary's report, was given. Although town is now depressed, yet it may prove God's time for using the Y.M.C.A. for much good.

The committee of the German Y.M.C.A. have, on the return of Mr. A. Scholten, missionary from Cameroon, arranged a four days' special foreign mission at their rooms, 28, Finsbury-square, E.C. All German-speaking gentlemen are heartily invited. The dates are as follows:—Oct. 15, 16, 19, and 20, commencing at 4 p.m. on the 15th, and at 7.30 every other day.

On Wednesday evening (4th inst.) the Hull Y.M.C.A. had a most enjoyable meeting at the St. George's Hall, presided over by Mr. Thos. Stratten, J.P. Mr. George Holmes gave an account of his visit to Egypt and Palestine. The lantern views of Gibraltar, Malta, Cairo, Jerusalem, etc., and the native costumes were much appreciated by the audience, which numbered over 500.

The Y.M.C.A. of Buenos Ayres received much blessing from God during the visit of Rev. G. C. Grubb and party. The work has not been a surface one, as now, six weeks after the mission, the membership steadily increases, and the meetings are well attended, God's spirit moving in the hearts of many, and the deep Scriptural tone of the whole work being apparent. The Lord is doing mighty works in our midst.

The Brighton Y.M.C.A. has issued an excellent programme for the coming session, embracing literary, social, and religious meetings. A special feature is made of a series of evangelistic services called "Pleasant Hours for Young Men" each Wednesday evening, commencing October 18, with a social gathering preceding the service. The speakers announced are men of pronounced Evangelical views.

The editor of the *Y.M.C.A. Gleaner* (Argentina), Mr. W. C. K. Torre, has just left for England on a visit. May he be greatly used of God to stir up Christian interest in the work amongst the poor in this great city, where he has been so markedly blessed! His address is care of Mr. G. Maynard, 34, Gracechurch-street, E.C. The Association rooms have been moved to 87, Avenida, 25 de Mayo, quite close to the principal plaza, where Mr. A. E. Holder, the secretary, will be glad to see any new arrivals.

The winter session at the Y.M.C.A., Stratford, was inaugurated last Thursday evening by a reception given by Mr. John M'Call, whose invitation was responded to by about 250 young men. A collection of curiosities and pictures from the Holy Land was exhibited in one of the rooms by Mr. G. H. Lord. Mr. Butlin gave a hearty invitation to join the Association and various classes, gymnasium, etc. Rev. S. Jones gave a very powerful address on "Do not begin to play the fool," taken from the life of King Saul.

The inaugural meeting of the winter's work at Walsall, was held on Thursday (21st), and was crowded; the Mayor presiding. The following night the president (Mr. E. J. Shannon) held a largely attended reception for young men. Both meetings were most enthusiastic. Thanks mainly to the generosity of the president, the building has been entirely renovated and remodelled internally, and as the membership has increased within eight months nearly 50 per cent. the outlook is most hopeful. During September, a very helpful series of meetings for the deepening of spiritual life was held.

The Central Presbyterian Association, Belfast, has issued a programme. First on the list comes a series of Monday evening lectures by Rev. Samuel M'Comb, B.D., who has lately returned from Oxford, where he was engaged with marked success in the study of these subjects for which he is naturally adapted, and the theme which he has selected—"Religion and Life: Some Aspects of the Incarnation." Then on Friday evenings Rev. W. J. M'Caughan is to conduct a class on "Our Confession of Faith—Its Origin, History, Construction, and Use"; and on Sabbath evenings Rev. Prof. Leitch, D.D., promises a continuance of his Bible-class on the subject: "Life of Christ—Chronologically Studied."

The Hackney Association is one in which foreign mission work is a subject of living interest. Mr. R. C. Porter (a younger brother of the general secretary) will leave for South India next month, in connection with the L.M.S. Two other members of the Association have this month entered missionary colleges to prepare for foreign work. The Association has, at the present time, four members in training for the ministry, and four in training for foreign work. The late Mr. T. Coote, of the Congo-Balolo Mission, was a member, and when he died, some months ago, bequeathed his Oxford Teacher's Bible to the Association. It is expected with keen interest, having been forwarded from Central Africa by Mr. H. G. Haupt, a fellow worker in the mission.

The monthly meeting of the English National Executive was held at Exeter Hall on Friday afternoon, Mr. George Williams presided. A welcome was given to Mr. Campbell White, who is in this country *en route* from New York to Calcutta, where he is going to work under the auspices of the American Executive. Amongst the principal business was the adoption of a movement inaugurated by the Birmingham Association (from whence it it will be worked), to which the title was given of "The Young Men's Christian Association Bible and Prayer Union." Many members have already been enrolled at Birmingham and other Y.M.C.A. centres; and it is believed the union will be warmly taken up by the Associations throughout the country and prove a means of great good amongst them.

IRISH NOTES.

The Methodists of Cork have recommenced their aggressive mission work on Sunday evenings in the Central Hall in that city under hopeful auspices. At the first service, which was held on Sunday evening week, there was a large attendance, and good was done.

The evangelistic services conducted by Miss Smith and Miss Ban at Knock, Belfast, during the past week have been so successful that it has been decided to continue them for the present week also. A Gospel Mission has been held in the Methodist Church, Castleberg, co. Tyrone, by Rev. H. Ball.

A remarkable example of the effect of godly influence has occurred near Omagh, co. Tyrone, where a member of the Presbyterian Church just deceased has left £100 to Wesleyan Foreign Missions in memory of a poor man, a Methodist, long since departed, who used to talk to him of Jesus and His love.

The series of meetings in Belfast for the Deepening of Spiritual Life and the Promotion of Foreign Missions, held last week under the auspices of the Y.W.C.A., was a great success. At the last meeting, held on Friday night in the Exhibition Hall, the number of testimonies given as to the benefits that had been received at the Convention was most encouraging.

A meeting to bid good-bye to Rev. Mr. and Mrs. Phillips and Miss Lynd previous to their departure for Damascus was held in Fisherwick-place Church, Belfast, on Monday evening week. Rev. Dr. Todd Martin presided, and an address from the ladies of the congregation was presented to Miss Lynd. A similar meeting was held last Monday evening in Rev. H. Montgomery's church, Belfast, to bid farewell to six missionaries about to go to India, viz., Revs. Wm. Beatty and H. R. Scott, and four ladies.

SCOTTISH NOTES.

The number of Jews in Glasgow is very large, and a most hopeful mission has been instituted in their behalf, under the charge of Mr. Michaelis, who is a convert from Judaism.

At the annual meeting of the Young Men's Guild in connection with the Established Church, which was held in Perth last week, it was stated that the membership now amounts to 22,000.

Rev. Wm. Tulloch, presently pastor of Duncan-street Baptist Church, Edinburgh, celebrates this month the jubilee of his ministry. During these fifty years past he has done good service in the cause of Christ in Scotland.

At the annual meeting of the Evangelical Union Churches in Scotland, held last week in Glasgow, a very decided motion in favour of temperance reform was carried. A hopeful report was also made regarding the contemplated union with the Congregational Churches.

Rev. John Robertson, of the Gorbel's Tabernacle, Glasgow, has received but declined a call to the pastorate of Chicago Avenue Church. His decision has given great satisfaction in Glasgow, where his work has been much blessed, especially among the "lapsed masses."

The new Home Mission secretary of the Established Church, Rev. Theodore Marshall, has entered upon his duties. As he is an earnest Evangelical preacher, and an enthusiastic Christian worker, it is generally expected that aggressive work will be more vigorously prosecuted by this church, especially in the large towns.

"Gipsy Smith" is now engaged in a six months' mission in the Free Churches in Glasgow. He began his labours in Trinity Free Church, in the East-end, and at the closing service the large church was crowded in every part, and 200 individuals made profession of faith in Christ. Last Sabbath he began work in the West-end of the city, in the Free College Church (Rev. Dr. Reith's), which was also crowded; the message was with power.

The second session of the Bible Training Institute, 1, Blythswood-square, Glasgow, has begun, and gives every promise of being successful. Twenty-six students are in residence, whilst there are about sixteen outside students, among whom there are several missionaries on furlough. Several missions of ten days or a fortnight are being carried on by the students in connection with various churches in the city, and these are being greatly blessed.

Under Major Howe, the Salvation Army have been prosecuting an inquiry into the social state of "Darker Glasgow," and the facts brought to light are truly appalling. Some of them are so hideous that they cannot be made public, but will be laid before the police authorities. Others, however, have leaked out, such as that between ten and eleven o'clock on a Saturday evening 2,309 men and 365 women were seen to enter eight public-houses in and about the Trongate, in the east-end of the city; that this year 17,232 women were dragged before the Police-courts, and 13,208 of them consisted of drunkenness, disorderly conduct, and simple assault. In Glasgow the Army has got nine stations, two slum stations, and a Rescue Home; and they contemplate erecting other shelters for the homeless.

Zenana Farewell Meeting.

The friends and supporters of the Zenana Bible and Medical Mission assembled in large numbers on Thursday week in St. Martin's Town Hall, Charing Cross, to take leave of seventeen missionaries for India and Ceylon.

Rev. J. J. Kitto, rector of the parish, who presided, pointed out that in furthering the objects of this Society, healing the sick and preaching the Gospel, we are but fulfilling a duty and discharging an obligation; that India being now a part of our Queen's dominions, it is our privilege to share with our fellow-subjects the blessings of the Gospel.

Rev. A. R. Cavalier, general secretary, in introducing the missionaries, mentioned that three on the list are lady doctors, three trained nurses, and that of the rest four are going out specially for village work. He then called upon some of the out-going ladies to address the meeting.

Miss Jenkins, L.R.C.P. and S. (Edin.), returning to the Lady Kinnaird Memorial Hospital at Lucknow, spoke of the great and absorbing interest of the medical work. Miss Leslie, L.R.C.P. and S. (Edin.), who hopes to go out to Ceylon this autumn to open a Medical Mission in Jaffna, and Miss Wahl, of the Village Mission in Lucknow, Misses Edwards, McKinney, Borlase, and others having spoken,

Rev. F. B. Meyer gave the valedictory address, reminding those about to set forth of the wonderful words spoken to Gideon: "The Lord is with thee, thou mighty man of valour": "Go in this thy might."

The Christian.

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of Madame Esther Abraham, wife of Deacon Abraham, of Oroomiah, Persia.

With our next issue will be given a copy of The Christian Almanack, containing, in addition to the usual daily texts and other information, a number of illustrations in the life of Jeremiah, on which Rev. F. B. Meyer is about to contribute some chapters to our columns. The price of the paper (with Almanack) will be Twopence.

We direct special attention to the brief letter in our correspondence columns, suggesting an endowment fund for the Mildmay Institutions as the best memorial of the late Mrs. Pennefather and Sir Arthur Blackwood. We trust the proposal will be warmly taken up.

Col. Morton, of the Conference Hall, Mildmay, writes to us:—

As several have expressed a strong desire that a special service of praise and testimony should be held at an early date in connection with the departure of dear Sir Arthur Blackwood, it has been arranged to hold, if the Lord will, such a meeting in the Conference Hall, not to glorify Sir Arthur, but to glorify God in him. The day fixed is Tuesday, October 24, at 7.30 p.m.

The National Protestant Congress, which opened at Bath on Monday, bids fair to prove of great educative value in an important centre. On another page we give a brief account of the first meeting, and hope next week to report the proceedings of the three succeeding days of conference.

Friends of foreign missions may like to be reminded of the autumnal gathering to be held in Gordon Hall, Liverpool, on October 26 and 27. The special feature of this Conference is to stimulate interest in all missionary enterprise, and the programme is well calculated to accomplish this. More than a dozen societies will be represented. Among the speakers will be Dr. J. G. Paton, of the New Hebrides, and Miss Annie Taylor of the Tibetan Mission.

As we write, the Coal War is dying down, and we hope will be virtually over before many days are gone. Some of the coal owners have almost justified the men in their determination to submit to no reduction, for they have taken thousands on at the old rates. The high prices which will rule for some time to come have afforded them an excellent reason, for, as *The Times* said last week, they stand to gain. Better counsels and kindlier motives have also played a part. The dislocation of trade and the sufferings of the poor women and children have had their effect. One can only regret that the Coal Owners' Association should have shown such a stiff front throughout the struggle. The Mayors gave them a good opportunity for yielding gracefully, and it is a pity they did not take it.

In their united capacity the coal owners, especially latterly, lost a good deal of sympathy, but it should never be forgotten that individually some of them have done noble things. One firm on the borders of Derbyshire and Yorkshire would not allow help to be sought for beyond the place itself, "because," said they, "other places have their own poor, who are worse off than ours. We will help our own men through." So the masters aided the very men with whom they were contending. In London no idea can be formed of the generous gifts and self-denying labours for the colliers, by families whose own businesses were crippled. Surely, out of this kind feeling and the bitter experience of the past weeks should emerge some wise plan by which these conflicts may be made for ever to cease. All points in the direction of a permanent Board of Arbitration.

There is always a gain in hearing the views of every class of men and every school of thinkers on the questions which affect the purity and usefulness of the churches of Christ. The utterances of Mr. Albert Spicer, M.P., the Chairman of the Congregational Union of England and Wales, have weight and worth, as coming from a layman. His opinion that there is "too much mere preaching and too little Bible teaching" is not peculiar to himself, but some preachers who have attempted a more regular and systematic exposition of the Scriptures have been sorely discouraged by the want of appreciation on the part of hearers, from whom better things might have been expected. "The sincere milk of the Word" and "the solid food" are not agreeable to all. The embellishments of illustration and the secrets of the orator's art are of too much account. The pulpit gives tone to the pew, but the pew also tones the pulpit.

Mr. Spicer spoke truly of Independent churches when he said that "their ministry was not a hierarchy set over them, nor a caste living and working apart from them, but was from them and of them." If so, the laymen have a grave responsibility. Every theatre-going, pleasure-loving, money-making member of the churches is doing his worst to degrade the ministry into a man-pleasing institution. If the ministry does not, as Mr. Spicer thinks it does not, press home the conviction of sin and the need of salvation, the question is not altogether settled by blaming the ministers. They *are* to blame if he is right, but it takes a good deal of courage to reprove the sins of those respectable sinners who attend places of worship. It must be done, and we hope Mr. Spicer's words will aid all ministers to do it. Ministers know what the cost will be; but what are they for if they do not do it?

As part of that whole defect, Mr. Spicer deplores the absence of "appeal" from modern sermons. It certainly was a prominent feature of the Evangelical preaching of the first half of this century. John Angell James in his strong and massive way; James Sherman with his showers of tears; James Parsons with his weird voice and heaped-up terrors—were mighty in appeal. But when we look at the preaching of our Lord and his apostles, appeal, instead of being reserved for the end as a kind of final forth-putting of energy, was interwoven with the very texture of the discourse. The speaker was all along in close contact with his hearers, seeking to rouse their consciences and to bend their wills. When Paul *reasoned* of righteousness, temperance, and judgment, Felix trembled. When Lord Brougham heard Robert Hall preach from that text, he remarked: "Felix might well tremble, if Paul reasoned as Hall did." Yet Hall's sermons, at least the printed ones, are not distinguished by appeal as a separate feature.

Rev. W. Pierce was applauded when he said at the City Temple that candidates for the ministry should be adequately tested; which, of course, meant a resuscitation of lay preaching. Who applauded? The laymen? Then they can resume at once a too much forgotten privilege. Did the ministers applaud? Let us hope that their zeal will fire the laymen.

The Congregational Union took a step in the right direction when it not only called upon Government to enforce at once upon all administrators of law in India an absolute obedience to the will of the Imperial Parliament, but also affirmed that the only effective method of preventing those systematic practices for the legalisation of vice which have been carried out in India, is by penal legislation. This is the opinion of the Departmental Committee, which has just reported on the question, and it is the strong opinion of those who have given the most care and attention to it. The military authorities would never have been so careless or so reckless, whichever it was, as to have gone on working an abominable system, had they known that they could be punished for doing it. Once we get this made the law of the land, we shall soon see an improved state of feeling and practice.

That our large centres of population become centres of condensed evil influences can hardly be doubted; but whether London Christianity deserves to be stigmatised as Mr. Tom Mann has done is not so clear. He is reported to have said:

They had as much hypocrisy in London churches and chapels as the whole country beside could show.

This statement, made in a chapel on a Sunday, was cheered by some and hissed by others. But only cheers greeted Mr. Mann's next utterance:

Captains of industry went to church and mumbled the Lord's Prayer, and then for the remaining six days of the week violated every principle contained in that prayer, and sweated their fellows without remorse.

Before condemning Mr. Mann for doing anything unbecoming, we must remember our Lord's words: "Woe unto you rich men," and also James's: "Go to, now, ye rich men, weep and howl for your miseries that shall come upon you." And if we are shocked by

the cheers and hisses, we may remember that Paul again and again preached amid storms of popular rage. We say these things to create thought.

We referred last week to Professor Prestwich's article on the position of geology as an evidence that the theories as to the antiquity of man rest on a very insecure basis. Dr. Wright's book, "Man and the Glacial Period," is said by the *Critical Review* to be an interesting and valuable contribution to the same side of the subject. As there has been only one glacial period, and that came to an end in America only some 8000 years ago, it brings the old chronology and the latest scientific calculations almost within touch. Men would hardly spring up after the Ice Age as quickly as flowers follow the melting of the snow and ice on the Alps in spring; so that if some fair allowance be made for the appearance of man, we may find that our old notions were not so absurd. On the whole, the Book of Genesis is weathering the storm of adverse criticism wonderfully well, and we can afford to wait.

A writer in *The Biblical World*, a Chicago monthly dealing with Hebrew historiography, well says:—

The history of Israel was no history of battles, and sieges, and treaties; no history of kings, and statesmen, and diplomatists; no history of commerce, and manufacture, and art. It was a history of the faith and rebellion of the people, as individuals, and as a nation; it was a history of the Divine reward and the Divine retribution; it was a history of the providential movings of God in the selection of a man, and a family, and a nation, to be holy unto himself, and a peculiar people.

Thus the primary purpose of the Old Testament writers was a religious and theocratic one, to set forth the relation of man with his Maker, and to exhibit the purpose of God in redemption. The New Testament completes what the Old began, as its history has for centre and circumference the Christ whose day the patriarchs and prophets joyfully anticipated.

Disregard of the notes of time in Rom. vii. has caused many to fall short of realising the Apostle's precise meaning. A correspondent points out that in this epistle Paul carefully places past and present experiences in direct and emphatic antithesis by employing the particle *nuni de*—"But now," "Now, on the other hand." Our correspondent writes:—

Turn to Rom. iii. 21 ("*But now*, apart from the Law"); vi. 22 ("*But now*, being made free from sin"); and vii. 6 ("*But now*, we are delivered from the law.") It is a strong temporal contrast in each case, and the expression has no other meaning. The *old* "I" was carnal, sold under sin; the new "I" is a different agent altogether. And having told of the doings of the one, the Apostle says (*v.* 17), "*But now* it is no more I that do it, but sin that dwelleth in me." The "I" is different, and cannot do what it used to do; but there is something now which is not the "I," but sadly mixed up with it. And this something brings me into captivity—that is, seeks, aims, labours, to bring me into captivity. It only needs a man to be *very holy* to give him such a feeling in regard to the least remaining unholiness.

Thus, the chapter does not describe varying degrees of Christian experience, but contrasts the sonship and freedom conferred by union with Christ, with the bondage and fear which characterised the service of God under the dispensation of the law.

THE BEST THING we can do for our children, after all, is to "stand out of their sunlight." Show Christ to your children, and depend upon it they will love Him as naturally as did those Jewish children, who, when they saw Him, ran up to him in childish delight.

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The Labourer's Hire.

One of the most noteworthy incidents in the recent meetings of the Congregational Union was the discussion on the recent strike, which indicates very clearly the tendency of Christian thought at this present crisis in one large and important section of the Christian Church.

A resolution, which bore the traces of very careful preparation by its well-balanced phraseology, was moved by Dr. Horton, to the effect that whilst carefully refusing to pass an opinion on subjects needing technical knowledge for their proper consideration, the assembly pleaded with all concerned for an exercise of forbearance and fair judgment, urged each to do what was right as between man and man, and recommended that those holding different opinions should credit one another with the best and highest motives. In his speech Dr. Horton said that the time was coming when the empirical laws of political economy would not be ranked with the laws of nature, with the laws of morality, or with the laws of God, but when dealings between masters and men would be adjusted on the principle of the Sermon on the Mount, "Thou shalt love thy neighbour as thyself."

The assembly appears to have endorsed Dr. Horton's speech, but not his resolution. Indeed we will do Dr. Horton the credit of believing that his own sentiments were but inadequately expressed by the resolution that was put into his hand. Almost immediately an amendment was moved, embodying much that he had said, but going far in advance of the proposition he had made, and this was adopted without any dissent, as expressing the mind of the assembly.

Instead of refusing to pass an opinion on technical details, this resolution struck at once to the root of the matter, and announced the great ethical principle that the rights of humanity must always take precedence of those of property. It went on to declare that it is inconsistent alike with righteousness and fraternity, that profit should be made out of the labours of men who are receiving wages inadequate to the support of themselves and their families. Finally it recommended the submission of all trade disputes to the settlement of an impartial tribunal.

This is almost the first occasion on which a great Christian body has espoused so clearly and emphatically the rights of labour, and entered into conflict with the maxims of political economy. Hitherto the one principle that has determined dealings of man with man, has been *selfishness*. It is supposed that employers are justified in giving the lowest wage that men will take, altogether irrespective of whether that wage is sufficient for the decent and healthy living of operatives and their families. On the other hand, it has been granted that the men have a right to extort the highest wages that they could extract, and to do this by strikes, promoted at the time when they will cause the greatest inconvenience to capitalists. The principle of selfishness has been the one prevalent motive power in the world of commerce and labour.

It appears to have been permitted by Divine Providence, that this principle of securing the utmost benefit with as little consideration as possible of the claims of others, should be allowed to work itself out to its legitimate results, and to be therefore self-condemned in the dead-lock to which it is reducing human society.

On all hands we have illustrations of the extremes to which it is leading capitalists and workmen. Take, for instance, those gigantic emporiums which are mercilessly swallowing up all smaller tradesmen, and filling whole streets with a variety of shops under one name. Would not these have fallen under the denunciation of the old prophets, who exposed the wickedness of those who added field to field until there was no room left in the land! The enormous fortunes of the last twenty years tell the same story—of the advantage that men of capital have taken to aggrandise themselves at the cost of the suffering and penury of thousands; for it is certain where there is excessive wealth there must also be excessive poverty. A further illustration of the same principle may be found in the transactions which take place by tens of thousands every day, and in which each man endeavours to make his profits in avowed unconcern of the well-being of those for whom he negotiates, or with whom he deals. Everything shows that the principle of "Every man for himself" has as its worthy climax, "The devil for us all."

We have yet to learn that the principles of the Sermon on the Mount are not the dream of an enthusiast, but the only working code of morals on which all the dealings of man with his fellow can be conducted, consistently with the healthy maintenance of society and the true welfare of the individual.

We hold that the capitalist has a right to a fair percentage on his capital, and, in addition, to fair remuneration for his thought and time and power of organisation and management, but that he has no right to avail himself of the further results of the workers' toil for purposes of luxury and self-indulgence unless he is sure that these are provided with the means of healthy and sufficient livelihood. A Christian man has positively no right to live in luxury if he knows that the girls in his employ receive so miserable a pittance that they are driven to straits which expose them to the worse perils of the streets. Infinitely better to give them a righteous wage than presently to be announced in subscription lists as the donor of £1000 to a charity. We must learn to look each one on the things of others as well as our own.

In the meantime there is ample scope for Christian philanthropy to alleviate as far as possible the misery caused to the women and children, and to others indirectly concerned, and we cordially rejoice in the liberal response which has been made to the appeals of the daily papers. But that there should be a need for such an appeal is one of the saddest comments on the practical absence of the Spirit of Christ as ordering the relation of man with man in mercantile life.

Welsh People in France.

Pastor Fargues, of the French Reformed Church at Nantes, writes as follows:—"There are from thirty-five to forty working people living at Basse Indre about seven miles from Nantes, who have come from the neighbourhood of Swansea, Newport, and Cardiff, and belong to the Baptist Church. We meet together on the principles of the Evangelical Alliance. There are only two Protestants where they live, and they are very isolated. I have begun a service, in English, for them twice a month, and am getting together a little library. But the room in which we meet is too small. We want a larger room, and furniture, also money to purchase Bibles and hymn-books. I estimate the cost for the first year at about £30. Besides the Sunday meeting, I visit them as often as I can in the week."

The pastor asks us if we know any friends in Wales, or in England, who will come to the help of these lonely people, who are indebted to the kind help of this French pastor for their spiritual sustentation. I shall be very glad to forward to Pastor Fargues any sums that your readers may feel moved to send.—Yours faithfully,

28, *Villa Molitor, Auteuil, Paris.* W. Soltau.

Miss Willard's Annual Address.

A pamphlet of ninety-six pages constitutes Miss Willard's "Address before the Second Biennial Convention of the W.W.C.T.U." No part of it, unfortunately, could be either read or spoken by Miss Willard, who is ordered to take a year's rest from public work, and is enjoying it in England. We turned to such a bulky "address" with the hope that we were going to read, for once again, a document like the reports of the old American Anti-Slavery Society, wherein are preserved discussions of every phase of the movement, answers to all opponents of any note who had either spoken or written able contributions to the political thought of the times, and a constant application of Christian truth to the question in debate.

Perhaps we were not justified in our expectation; certainly it was not fulfilled. The time was clearly one for some very exhaustive discussion of first principles and present-day phases of thought on moral reform; but we have to be content with a document which is multitudinous in topics and not very cohesive. It is bright, epigrammatic, ardent, and full of hope and faith.

We can hardly believe that Miss Willard's utterances on "Gospel Socialism" will commend themselves to a large section of earnest temperance workers. She says:—

It will take several generations to change the set of brain and trend of thought, so that in place of an individual we shall have a corporate conscience; but the outcome of the Gospel and the golden rule will at last make it intuitive with us to say, "*Our* duty," rather than always "My duty."

Corporate consciences have generally been dangerous things, and on the wrong side. The cultivation of the individual conscience is the only way by which righteousness can be brought in; it alone can and will withstand the conventionalities and the easy-going acquiescence in wrongdoing which are so deplorable a feature of our times. Jesus said, "*I* must work the works of Him that sent Me." So must every disciple.

We cannot accept the statement that "in every Christian there exists a socialist; and in every socialist a Christian," leastways, as our American friends would phrase it, many Christians are unaware of the socialism they harbour, and many Socialists are quite innocent of any Christianity. Miss Willard speaks also of "King Demos" as "the only ruler who, once set on the throne, shall never abdicate." No; the only Ruler who shall never abdicate is Jesus, "whose throne is for ever and ever." We may mean the same thing at the bottom, as we surely are aiming at the same thing—"preparing the way of the Lord, making his paths straight."

The record of the "Progress of women in 1892-93," as given by Miss Willard at the end of her address, is a very striking table. Many of its points are not of much moment in themselves, but as straws to show the current they are significant. One at least we should take as a bad sign; the last article in the manifesto of the Women's Rights party in Paris:

Obligatory military service for men, obligatory humanitarian service for women, the defence of the territory entrusted to men, the philanthropies confided to women.

We grieve that any women should foster militarism, that they should separate men from women in humanitarian works, and that they should be so unwise as to think that any service for the uplifting of the world can be of any use when it is "obligatory." One item in the table of progress is well worth quoting—"Women are employed at railway switches and crossings in Italy, because they do not get intoxicated."

Prophetic Notes.

Forty years ago, in prophetic Bible-reading meetings, at which it was attempted to set forth predicted events in the order in which they were to occur, one question almost invariably arose: "Whether the Church would be called to pass through the tribulation?" This question has never been settled. It is almost always one of the first raised at similar meetings still. One school of interpreters is certain that the Church will, and another is as certain that it will not, be so privileged, as some regard it, or so dishonoured, as others think of it. The question has been burning for about half a century, and it remains a burning question still. With respectful deference to teachers of various prophetic systems, we advise our readers, especially the younger, to refrain from it. If it were the Lord's will that we should certainly know, and if the knowledge were necessary to our sanctification, would He not have told us?

To those, however, who think themselves called to consider the question, we may mention two scholarly but caustic tractates by Dr. Nathaniel West (a prominent member of the Niagara Conference for Bible Study), entitled, "The Apostle Paul and the Any-Moment-Rapture Theory. No Any-Moment Rapture;" and "The Coming of the Lord in the Teaching of the Twelve Apostles." (*Armstrong*, 718, *Sansom-street*, *Philadelphia*.) The price would be under 6d. each.

On the other hand, we have before us a handsome volume entitled, "The Scroll of Time," by John Ashton Savage (*Rouse*, 2s. 6d.), with an exceedingly well executed diagram of the Epochs and Dispensations of Scripture, in which the alternative view is taken that the Rapture may occur at any moment.

We have nothing to say on either of these views, except that the hope itself may be as effectually obscured by a controversy as to time and manner, as by looking for intervening events. We think that all expressions calculated to depreciate or irritate the exponents of opposite views should be scrupulously avoided!

The first coming was so clearly foretold, that many were waiting for redemption in Jerusalem when Jesus was born; and thirty years later "they thought the Kingdom of God should immediately appear." The events of his second coming have been as distinctly foretold as the first, and we also are waiting for Him. But schemes of fulfilment, on which no two persons perfectly agree, are, we humbly think, calculated to distract us from the "blessed hope" itself, to set us "reasoning" with one another, and to divide us into parties. Paul was judged for the hope of the promise made of God unto the fathers, unto which promise (he said) our twelve tribes, instantly serving God day and night, hope to come. Is not "instantly serving God day and night," a more influential factor in keeping alive the hope of his coming and the love of his appearing, than any view as to the manner or time of his coming, or the order of events connected with it?

As the position of the Jew in the purposes of God may be overlooked, so it may be exaggerated. We remember a brother in our younger days, early in the fifties, who had a habit of following out an idea, no matter where it led him. He had been taught that certain Scriptures were Jewish. He soon maintained that not only all the Old Testament, but a large part of the New, was Jewish. Matthew, Hebrews, James, Peter, the Revelation, all Jewish. And, pursuing his studies in this direction, he exercised himself to discover how much of the rest was Jewish.

Since this was written, one of the speakers at a conference on the Lord's Second Advent, in answering the question, "Will *all* believers be caught up at the coming of Christ for his saints?" said that the multiplication of questions of this sort has a tendency to divide students of prophecy into cliques, which is very much what we have said above. Such questions have a tendency to multiply, and not only to divide elder Christians, but to puzzle younger ones.

The idea that only eminently devoted and watchful and faithful believers will be caught up to meet the Lord in the air, or that only such form the Bride (if indeed the Bride is not, as some say, altogether Jewish), would prove a comforting doctrine rather to spiritually proud than to humble souls, for the devoted and the watchful and the faithful are also the lowliest. They have the meanest opinion of themselves. They know more than anyone else can know of their sins and shortcomings. And if union with Christ does not make them meet for the inheritance of the saints in light; or if the Bride is an eclectic company out of the Church; or if a believer may belong to the Bride, yet not attain to be a member of the body; or be saved, and yet come short of the 144,000—then they who do not think of themselves more highly than they ought to think, and who esteem others better than themselves, would be the last to feel assured that they would attain to the more exalted place.

Expository Notes.

"WATER AND THE SPIRIT."

It is sometimes taught with emphasis that in John iii. 5, the water is equivalent to the Word. It is quite true that we are begotten by the Word of Truth, and that water is used in Eph. v. 26 as a symbol of the Word. But does this interpretation meet the conditions of the passage before us, and by its fitness prove itself true, as a key proves itself by fitting the wards of the lock? The following remarks are offered for consideration:—

1. This interpretation takes the two objects differently—water symbolically, Spirit literally. This should suggest hesitation in adopting it.

2. The instrumentality by which the new birth is effected does not seem to be the first matter in which Nicodemus needed instruction.

3. In the beginning of the Gospel, as well as just before Christ's Ascension, we have these two terms in similar juxtaposition. John the Baptist says, "I indeed have baptized you with water, but He shall baptize you with the Holy Spirit" (Mark i. 8; Matt. iii. 11). In Acts i. 5 Jesus says, "John truly baptized with water, but ye shall be baptized with the Holy Spirit."

4. John had come to prepare the way of the Lord, and the Pharisees, whom Nicodemus represented, had refused the baptism of John, had rejected the counsel of God against themselves, not being baptized of Him.

5. The baptism of John meant the confession of sin and repentance toward God. Those who submitted to it confessed that they were worthy of death because they had broken the covenant they entered into at Sinai—"All that the Lord hath spoken will we do." It was indispensable to entry into the kingdom of God, that a man, whether Jew or Gentile, should take the place of confession and repentance signified by the baptism of John, who came to prepare the way of the Lord. Whereas the fact that we are begotten by the Word of Truth, though a most important truth, was not relevant to the then condition of Nicodemus or to the instruction necessary at the present stage. A man not yet born anew was not prepared for teaching as to how the change was to be brought about, for "none

can experience Divine things by mere learning and knowledge of themselves" (*Stier*). "The kingdom of God is nothing into which a man can think, or investigate, or study, or read, or hear, or talk, or discuss himself. Man can only *experience* his way into the kingdom of God" (*Dräseke*, quoted by *Stier*).

6. The great truth to be pressed upon Nicodemus was that he, the teacher of Israel, must come down from his high place, must die out of what he was as a son of Abraham after the flesh, a son of fallen Adam, and be quickened by the Spirit into newness of life.

Stier, Olshausen, Alford, and other of the most thoughtful evangelical commentators substantially agree that the terms "water and the Spirit" relate respectively to the ministries of John and of Jesus, and this appears to be justified by its relevancy to the case, as the true key fits the wards of a lock.

The Chicago Campaign.

Sunday last saw the commencement of the twenty-fourth week of Gospel effort at the World's Fair, and seldom, if ever, have Christian workers received more encouragement in their labours of love than among the residents and visitors of all classes, who have thronged in their thousands to hear the word of God. We heard it said the other day that Mr. Moody had more workers than he knew what to do with; but this is not the case. True it may be that he has more preachers gathered round him than he has platforms or pulpits for them to occupy, but he keeps them busy none the less, for to be a co-worker with him is to know but little of repose and still less of idleness. No more important sphere of service exists than personal dealing with anxious ones in the inquiry room, and it has been a welcome respite to some of them to exchange the pulpit for the pew, and the crowd for the individual listener, to whom they have explained the way of life more perfectly.

The great feature of the past month has been the engagement of several more theatres—the largest and most influential in the city—for evangelistic use upon the Lord's Day; and the Central Music Hall for daily meetings from eleven to one o'clock, with an attendance of three thousand persons. Below we give some of the impressions formed and described by our several correspondents.

From the opening of the Moody evangelistic campaign to its present stage of development all has gone well.

NO FALSE STEP HAS BEEN TAKEN.

An overruling Hand has evidently controlled the movement from the beginning. It seemed to some timid souls a hazardous experiment to push into the very business heart of the city, to solicit a hearing for the Gospel of Christ in the mid-day hours of the busy days. But faith takes not account of human fears or improbabilities. The splendid Central Music Hall was secured for daily meetings, and the wisdom of the choice was demonstrated in the first service. It is a striking object lesson set before the eyes of the hurrying thousands on business and pleasure bent—two hours out of the heart of each day devoted to the consideration of things unseen and eternal, while the foaming waves of worldly traffic beat upon the walls within which the worshippers wait upon the Lord. It is a daily standing protest against the mammon worship of the busy mart, and an appeal to the unsatisfied cravings of the soul that cannot live by bread alone.

It was in Mr. Moody's heart from the beginning of his World's Fair campaign to bring the Gospel message to the ears of various nationalities represented in Chicago, as well as to the English-speaking multitudes. His own preaching, by word of mouth, is confined to one language only—his strong, simple, lucid, terse, graphic English. But his heart yearned after the tens of thousands of Germans, French, Bohemians, Swedes, and other nationalities, and he rested not until they also heard the Gospel at the mouth of evangelists in their own language.

When it was known that Mr. Moody had invited Germany's famous Court preacher, the eloquent and powerful Dr. Adolf Stoecker, full many faint hearts waxed fainter still in fear of the opposition that his coming would provoke among certain classes of our population. It was also feared that the great orator would strike out beyond the lines of Gospel-preaching into questions of bitter controversy and contention. But Dr. Stoecker has come as a man of God, a minister of Jesus Christ, to preach the Gospel of the Grace of God to his brethren. A number of daily papers had indulged in ungracious criticism of Mr. Moody for having invited him, and misrepresented the object of the preacher's visit. "I'll tell you," said Mr. Moody, "why I tried to get Dr. Stoecker here. Because he is a man of God who is giving his life for the welfare of the people, and has been greatly used of God. He is trying to do in Germany just what I am trying to do here—to reach the non-church-going masses with the Gospel of Christ for their salvation. He has institutions in Berlin somewhat like our Bible Institute here, and is doing the same work. I have great respect for a man who comes out of the royal court to do the work that he does. I want him here to speak the word of life to his own fellow-countrymen in this great city."

Dr. Stoecker honoured this confidence by giving public assurance that he had not come to Chicago as an agitator, but as a preacher to proclaim the Gospel to his brethren. His first public address soon set at rest the fears of foes, and silenced the voices of doubting friends, while it vindicated the wisdom and sound judgment of his host.

During three weeks Dr. Stoecker went in and out among us, as a man of God without guile and without reproach, preaching the Gospel in beautiful simplicity, sweetness, and power, in various churches, halls, and tents, and addressing immense audiences in the Central Music Hall on four memorable occasions with surpassing eloquence. Some of his hearers will not soon forget how he brought them face to face with the highest and noblest ideals of life and character, and with the overawing realities and solemnities of eternity; how he appealed to his German hearers by all that is best and most inspiring in the old national life, character, and history; how he touched with masterly skill and power the chords of memory that bind every true German heart to the old homeland beyond the seas; and how faithfully he set forth the evils and dangers that beset the path of this great republic in its career of development, and pointed out the only security for personal, individual, social, and national life in the religion of the Lord Jesus Christ. Some will long remember how persuasively he appealed to the sons of the old fatherland to show themselves worthy of the new fatherland to which they had come, by seeking the highest good of the places where they dwelt, and to aspire to the better fatherland in that unseen world towards which all men haste.

It is interesting to notice what estimate the German secular Press has formed of Dr. Stoecker in his championship of Christianity in Chicago. A fair expression will be found in an editorial of the Illinois *Staats Zeitung*, one of the ablest and most influential German dailies of the West, which has no sympathy with the religion of Jesus Christ. The article is remarkable for its candid recognition of the high character and abilities of the illustrious preacher, and of the work he has done in Chicago.

"With regard to Dr. Adolf Stoecker's labours in Germany, one may think what he pleases, but for his now completed three weeks in Chicago he certainly deserves the warm appreciation of the German-Americans. When, in spite of many provocations, he honestly and faithfully kept his promise to leave the Jewish question entirely untouched, he rose, as a Christian preacher,

ABOVE ALL SECTARIANISM.

"In his more secular discourses before great assemblies from the various German-American circles he also evidenced a gratifying spirit of tolerance, without compromising or denying his positive orthodox Protestant principles. A more charming and beautiful address was probably never delivered in Chicago than the one with which Dr. Stoecker took leave of that immense assembly in the Central Music Hall on Sunday, September 24."

Dr. Stoecker's parting from Mr. Moody and his associates was very touching. His warm, generous German heart had been completely won, and he had entered with all his soul into the work for his fellow-countrymen. He departed with regret, and with desire and hope to come back again at some future day.

Dr. Stoecker closed his series of week night sermons in the Moody church on a Saturday evening by taking his hearers into the Book of Revelation for a look into eternity and a view of the millennial age of the world, when the socialistic dream of an earthly paradise shall be realised, not in the wisdom and power and achievements of man, but in the grace and power of God. The series of sermons culminating in this made a profound impression on the scores of ministers and thousands of people who heard them. Yesterday afternoon the great German orator addressed an immense multitude of people that packed the vast Central Music Hall to its utmost capacity. It was a scene and an experience such as Chicago has not witnessed before. The occasion was a great and critical one and the preacher turned it into a sublime triumph in the name and by the power of his Divine Master. The sermon was

A MASTERPIECE OF SACRED ORATORY,

from a preacher who is greater than his sermon and the effect was profound and overwhelming.

One Friday afternoon, in Holmes' Hall, a special meeting was held, which many will long remember. About 450 mothers were assembled, to whom Dr. Stoecker spoke with such wisdom, tenderness, and power that all hearts were profoundly moved and affected, and tears flowed freely. The speaker's own soul was deeply moved as he spoke of the duties and responsibilities of mothers, and the strength and tenderness and power of mother love. He paid a beautiful tribute to his own mother, and said that what he was he owed to her. Never have those German mothers listened to such an appeal and never will they forget it.

In explaining the movement under his direction in the heart of the city, Mr. Moody said: "We have been working for four months in various parts of the city, and now we have secured this Central Music Hall for two months, to reach the business centre with the Gospel, in the middle of the day. We have got the help of a number of eminent ministers from home and abroad. We want a little Scotch fire here, a little English fire, and a little German fire. We have distinguished speakers to speak to speak to us every day. These meetings will accommodate the many World's Fair visitors, and the business men in this central part of the city who are anxious to hear these men of God. Many who come here to listen to the Word of Life will be quickened and renewed, as they go away from here into all parts of the land and the world, and

THEY WILL CARRY THIS FIRE

to their own towns, churches and homes and set them on fire for God. That is what we want, that is what we are praying and labouring for."

These midday meetings in the Central Music Hall were crowded out of that place by other engagements for three days, and transferred to the Columbia Theatre. The change did not decrease the great congregations nor abate the remarkable interest of the meeting. When the meetings were again resumed in the Music Hall, among the new faces appearing on the platform was that of Count Bernstorff, of Germany. He is a tall, large, stately man of fine presence and good address. Better still, he is an earnest, faithful Christian who gives himself to diligent service in the cause of Christ. Mr. Moody introduced the count to the audience, and he responded with a short address, in good English bearing strong testimony to the reality and blessedness of the religion of Jesus Christ. "I don't know," he said, "how I could manage to live even one day of this earthly life of mine without Jesus." On another occasion, while Mr. Moody was speaking, there appeared on the platform two men in strange foreign garb, who took their place among the ministers seated there. At the close of the service Mr. Moody, turning to the eldest of the two strangers—a large, portly, full-bearded ecclesiastic dressed in a gorgeous robe—simply announced, "The Greek priest will lead us in a closing prayer," which the priest did, in broken English, closing with the apostolic benediction.

The following from *The Inter-Ocean*, one of Chicago's leading dailies, shows to what extent the movement has forced itself upon public notice, especially in view of the fact that it is introduced by five or six "head-lines" upon the front page:—

"One of the busiest days of the Moody gospel campaign was yesterday (Sept. 24). The orders for a general advance had been issued from the office of the commanding general at the Bible Institute headquarters, and Sunday was to give the marching start for the week.

Mr. Moody was, as usual, on the stage of the Haymarket Theatre in the morning. It has come to be understood that this is the one place where inquiring strangers may be sure to find the man of whom all the world has heard. And it has been ascertained by actual test that on a certain Sunday about 2,8[illegible] of the 3,000 people in the theatre were strangers

presumably World's Fair visitors, eager to see and hear the great preacher.

"During the past week Mr. Moody and Dr. A. C. Dixon maintained a sort of preaching exchange in the Model South Side Building and the Epworth Hotel Tabernacle, near the Exposition grounds, each of them preaching at both places each evening. One remarkable feature of these meetings was the

LARGE NUMBER OF MINISTERS

who attended them, as many as sixty or a hundred being present at one time, probably aggregating nearly 1000 during the week.

"In addition to these nightly meetings, Mr. Moody conducted the daily noontide meetings in the Central Music Hall, and in the Columbia Theatre. He was assisted by Mr. Varley (London), Revs. Dr. Dixon (Brooklyn), John Robertson (Glasgow), Dr. Wharton (Baltimore), J. Riddell (Glasgow), Dr. Wilbur Chapman (Philadelphia), Major Whittle and others. Mr. Moody himself spoke each day, with others, during the first hour and a-half, and Rev. John McNeill filled the remainder of the two hours with his wonderful Scripture illuminations, of which the fascinated hearers never weary. The short, spirited, pointed addresses of the various speakers who have assisted Mr. Moody have been greatly appreciated. During ten consecutive days Mr. Moody spoke on the subject of prayer, presenting one of ten elements of prayer each day, and recapitulating and newly enforcing the points already presented.

"Mr. Henry Varley preached with characteristic energy and power in Hooley's Theatre and in First Congregational Church. His great sermon on 'The Doctrine of the Atonement,' preached in the latter place, will not soon be forgotten by many who heard its invincible argument and irresistible application. In ten propositions the preacher set forth his important subject."

Of another Sabbath the same paper says:—"The last week of the Moody World's Fair Gospel campaign has opened under the most favourable conditions, with wider scope, larger working forces, more thorough organisation, and brighter promise. Yesterday was a notable day in the eyes of the evangelists and their co-workers. It was full of gratitude for past accomplishments, and radiant with hope of still greater things to come. A number of new centres of operation have been occupied, among which are two theatres, the Windsor and the Columbia, the South Park Avenue Methodist Episcopal Church, where about twenty different Churches have united for a grand forward movement, under the inspiring leadership of Dr. H. M. Wharton, of Baltimore, aided by that cultured singer, Professor Stebbins, and the Third Presbyterian Church, in union with half-a-dozen other Churches, with Dr. Wilbur Chapman, of Philadelphia, in charge.

"In the Columbia Theatre the first sermon was preached by the popular favourite, Mr. McNeill, and in the Windsor Theatre, the able leader, Major Whittle, and the successful people's evangelist, Ferdinand Schiverea, united for the opening meeting. The newly-arrived singer, whom all the world knows, the sound of whose voice has gone to the ends of the earth, Ira D. Sankey, was booked for not less than eight different meetings during the day. Dr. A. C. Dixon, of Brooklyn, had, so to speak, an all-day meeting, preaching five times, in the Model Sunday-school building and the Epworth Hotel Tabernacle, and Professor Towner celebrated his convalescence by conducting the services of song.

"At the Haymarket Theatre Mr. Moody had his usual experience with an eager multitude that overflowed the great building. He preached a sermon of convincing power on the scriptural doctrine of the Atonement. In the evening a great throng listened to him in the Plymouth Congregational Church.

"The Standard Theatre meetings were addressed by Mr. Henry Varley and Dr. R. A. Torrey. These meetings have been among the most fruitful of the entire campaign. Sometimes from one to two hundred souls yield to the power of the truth in a single service.

"The Central Music-hall meetings were in the hands of Mr. McNeill, who preached to great throngs at 2.30 and 8 p.m. The Moody church had three preaching services with Rev. John Robertson in the pulpit. His words were with power. The tents, halls, gospel waggons and other places had their usual meetings, where thousands came under the influence of the Gospel. The entire force of the workers was engaged in the fifty or sixty different meetings in the various places, and a genuine field day they made of the Sunday."

Among other speakers, besides those mentioned, who have joined the forces are Dr. Pentecost (London), Major Cole, Mr. Merton Smith, Rev. Niclaus Bolt (for Germans), etc. Also Miss B. B. Tyson, of Washington, whose labours among the children in the tents during the afternoons have been wonderfully blessed, this lady having a degree of sanctified sympathy and good judgment which has qualified her in a special sense for this phase of the work. Thus there is

A CONTINUAL STREAM OF FELLOW-HELPERS

coming and going, some staying longer than others, and their places being taken in turn by further fresh arrivals. As, according to present information, the campaign will close with the present month, our readers will, we trust, make fervent and effectual prayer that the remaining two weeks may be characterised in an unprecedented degree by the power of the Spirit to wound, to bind up, and to heal those who, coming from all quarters of the globe, shall hear the Gospel and feel its power, as in the days of old, so that they may return as bearers of the good tidings to their kinsfolk and acquaintance afar off.

THE LATE SIR S. A. BLACKWOOD.

MORE REMINISCENCES.

Dear Sir,—Though at a distance, I desire to place my little wreath upon the sacred memory of Sir Arthur Blackwood. In all the world there is no man who has deeper and sweeter reason for doing so than myself. All I am and all God has been pleased to do through me are to be traced back to that dear man of God. He was God's instrument of my salvation. Thirty-two years ago, just to keep a promise, I went to the Monday meeting at Wood Lodge, Streatham. I was a careless young fellow, and had little faith in the reality of Christians. Before Mr. Blackwood had been speaking ten minutes I felt that I was listening to one who believed every word he spoke.

Great was my surprise when, at the close of the meeting, he came straight up to me, put his hands on my shoulders, and looking me in the face with those loving eyes of his said, "Young man, you are a stranger here. Are you a Christian?" I confessed at once that I was not, and had no great desire to be. I think I can now hear him answering, "How sad!" That question hooked itself into my heart. For two days I had no rest. Then I found peace in Jesus. I went at once to Wood Lodge and told Mr. Blackwood I could now say "Yes" to the question "Are you a Christian?" He took me into his private room, kneeled down with me, and poured out his soul in thanksgiving. The next week he asked me to breakfast, and took me down to Tooting Common, where a railway was being made. He introduced me to the navvies, and told them I would come every morning during their breakfast time and read the Word of God to them, which I did. He thus not only won my heart to Christ, but gently led me into his service. Living as I did then in Clapham Park, I used to see him almost every day as he rode on horseback to the Treasury. He always pulled up to allow me a few minutes' walk by his side, and his loving words helped me all the day.

A few months later dear Mr. Spurgeon took me by the hand and brought me into his College. The rest is generally known. I went to East London and preached the Gospel as I had learned it from Sir Arthur's lips. God mightily blessed the same; and it has been my gracious privilege to baptize over 5000 who have been converted by the same Gospel that won me. Pardon any seeming egotism. I only mention the fact as a tribute to the memory of that faithful servant of God, who thirty-two years ago, grasped me by the hand and won me to the Saviour. Whenever I met him he used always to ask with loving smile, "How are all my spiritual grand-children in East London?" Thousands to-day have reason to join with me in praising God for that Monday evening, thirty-two years ago. He has entered into glory and his works do follow him. As one of his early converts, allow me to bear this grateful witness to his precious memory.

Yours very faithfully,

Mentone, Oct. 13. Archibald G. Brown.

We first met in a tiny garret in a dim old alley near the Home of Industry, twenty-seven years ago. The occupants were a couple of saintly but very poor widows. He was in the act of commending their suffering bodies to the loving Father; this was done with both tears and tenderness; no haste; he seemed full of leisure, revelling in "the joy of doing kindnesses," carrying sympathy and compassion down to his Lord's much-tried children. The elder was bedridden, and the younger a widow with twisted fingers, trying to wind silk for the neighbouring weavers.

Our next meeting was quite a different scene. Some 300 poor little matchbox makers were to have a Christmas treat. Sir Arthur came bringing his two eldest children. How we all toiled that night, fitting those half-naked children with garments made by the ladies who attended his mission hall services. What a help to a beginner in East-end work to have one who could not only give an address, but keep order whilst the robing each wee mite went on. It would be difficult to say who showed most delight, the givers or the receivers. This we know, that the deep interest shown by this noble man and his dear lady to the suffering poor after the scourage of cholera in East London cheered many a vineyard labourer. Then with his large heart he devised the thought of taking the poor into the country from our closely-packed dens. After we arrived at his mansion in waggons, how his delight was to marshal them amongst the flower beds, and regale them most sumptously. Songs of Zion were sung, words of loving cheer were spoken, and we returned to our city life under the influence of his prayers and blessings.

We have heard how the rich and the great loved him and flocked to his Bible readings in halls, and drawing-room meetings in the West End, but we know how genial and attractive he ever was to the poor and needy, many became pensioners of his bounty, and they have never been forgotten these long years with their weekly allowances; many are on before, and would welcome him on the golden shore.

Many a happy postmen's gathering has been held at the Home of Industry. The last was a very specially impressive one, the men, owing to their official duties, gathered late, but, oh, how his whole heart and soul flowed out for a whole hour whilst recounting the story of his own conversion, and trying to win those dear postmen to decide which master they were going to serve.

We believe that night there were trophies won for the Saviour. As the years rolled on he most kindly consented to become one of our trustees of the various Homes, so we will miss his counsel in times of difficulty. Meanwhile, if any, as it has been suggested, in memory of the departed, would, through us, incline to rescue a little one this winter, we shall consider it a privilege to have and care for such to the praise of our blessed Lord.

Annie Macpherson.

Amongst old reminiscences of Sir Arthur Blackwood, I do not see any notice of his work at Crayford, and the surrounding districts of Bexley, Bexley Heath, and Dartford. In no place is he more truly mourned than here. For about twenty years he has laboured in the Master's service, beginning his residence at the Manor House by "house warming" as he advertised it, by inviting all to come and hear the Gospel in his grounds. The village hall at Crayford he built, and here, even when he ceased to reside in the district, he came over from Beckenham every Tuesday to preach. How many were won to the Master by his instrumentality will never be known.

Sir Arthur was often to be seen in the brickfields before 7 a.m., speaking to individual men about their souls, and one brickmaker, at the Dartford Martyrs' Memorial Hall last Sunday, testified that it was through Sir Arthur he was converted. Crayford was a great meeting-place for Christians. Here he helped and encouraged them on, and strengthened their spiritual life; it was mainly to his stimulating zeal that the work at the Memorial Hall at Dartford was carried on, and nearly his last, if not his last, appearance in this neighbourhood was here on December 7, 1892. We then saw how sadly he was altered, but the glorious message was still the same. T. Lawrence Mitchell.

THE WOMEN'S TOTAL ABSTINENCE UNION have formed an employment bureau in connection with their association for the purpose of helping total abstainers to find employment in temperance families.

Apocalyptic Scenes.

By the Late Sir S. Arthur Blackwood, K.C.B.

XXXI.

THE SECOND SIGN—THE WILD BEAST FROM THE ABYSS.

"If any man have ears to hear, let him hear."

"Here is wisdom."

"Let him that hath understanding, count!"

Such is the pointed, emphatic, reiterated call to attention addressed to the Church by the Spirit at the stage of Revelation which is now introduced.

Nowhere else, except in the seven epistles at the commencement of the book, is such a call sounded. Its presence here is of the deepest importance, for it is hardly too much to say that had the ear been opened to hear, had wisdom been sought, had there been the count of understanding, the Church of God would have escaped the delusion and the thrall which overtook and enslaved her during the centuries of darkness, superstition, and Satanic tyranny which now commence.

But Divine warnings fell, both in Jewish and in Christian days, as they often fall still, on heedless ears; and the Spirit of prophecy accordingly records, in sure anticipation of the future, the things which were "shortly to come to pass." It will be well for us if, in the closing days of the dispensation, we are able to trace the marvellous prefiguration, with its not less marvellous translation into history, and to profit by the solemn lessons it still conveys.

The prophetic scenes depicted in the thirteenth chapter give us, in the mysterious, yet intelligible, language of symbol, the story of the rise and progress of the great—yea, the superhuman—power which has ruled throughout Christendom for more than twelve hundred years, and has exercised in the very name of Christ nothing less than the subtlety of hell. It is the narrative by the pen of Deity of what has been truly called "the masterpiece of Satan."

We have arrived at the point of the Apocalyptic delineation where the power of the old serpent, the devil, working against Christ and his Church throughout the Roman Empire, by means of the Pagan religion and its votaries, had been overcome. Christianity had supplanted heathenism, but the ceaseless efforts of the great enemy were still carried on, and either by persecution in scattered places, or by the floods of various heresies, he "made war with the remnant of the woman's seed, which kept the commandments of God, and had the testimony of Jesus Christ." These efforts were, as we have seen, but partially successful; and it was as if revolving on what fresh scheme he could achieve his object that the Apostle next beholds him standing upon the sand of the sea, and, as it were, conjuring out of its depths—from the very "abyss" indeed—the monstrous creature which was thenceforward, and till the day of doom, to be the depository and instrument of diabolical power, as exercised against the Church of Christ.

Monstrous and terrific in very truth is the form that now emerges from the waters. Leopard-like, bear-like, lion-like, with seven heads and ten horns, the Seer, doubtless, at once recognised its practical identity with the form whose appearance he had described in the twelfth chapter. It is clearly something which has to do with the territorial limits of the fourth world-empire, exhibited to Daniel under the guise of the wild beast, "dreadful, terrible, and strong exceedingly" (Dan. vii.); which is, in some way or other, a very incarnation of the serpent himself—for "the dragon gave him his power, and seat, and great authority"—but which differs from the form he had previously beheld, in that all action now resides in, and emanates from, the seventh head, a head which has been wounded to death, and yet restored to life; and that the ten horns, not the seven heads, are now crowned.

A partial explanation of these features by the symbol has already been given. The differences in the form now revealed from that witnessed at an earlier stage, indicate the change of time. The seven forms of government under Pagan rule have passed away, for the "heads" are no longer crowned.

The seventh head has been wounded to death by the sword. The Imperial power has been brought to nought. The Decline of the Roman Empire has terminated in its Fall. Whichever way "the sword" be interpreted, the fact remains, standing out in boldest relief on the page of history, that the universal sway of the iron might of the fourth kingdom had waned, broken up by the successive attacks of the Gothic nations.

Its one and indivisible rule had been gradually replaced by the formation of the ten kingdoms—more or less, but generally on an average ten—which from that time to this have constituted the European Commonwealth, or Christendom; and it is accordingly the ten horns that are now crowned, as the depositories of the secular power which had hitherto resided in the emperorship.

But a power of entirely novel character has come into existence, and that too in the very place where universal monarchy had previously existed, for it is the seventh head which, healed and revived, has now become an eighth.

The fulfilment of this in history has been traced for us by Gibbon. Rome Papal rose on and out of the ruins of Rome Imperial. Other prophecies had foretold something of this kind. St. Paul, writing to the Thessalonians, had told them in covert terms, the significance of which they, however, clearly understood, that it was the power of Imperial Rome that prevented the development and manifestation of the "Man of sin, the son of perdition," and that whenever that event took place there would be nothing short of Satanic craft and power at work in all their terribly delusive and destructive effects in the heart of the very Church of God itself (2 Thess. ii.).

It was this anticipation that led the Christians of that day to pray for the perpetuation and preservation of the Imperial power. For they rightly believed that it would be on the removal of the "letting," or restraining authority of the Empire that the revelation of the Antichrist would take place. Thus wrote Cyprian, "We are now in the end, or consummation of the world; the fatal time of Antichrist is at hand." And Tertullian, "Who is he that letteth? Who, but the Roman Empire? the breaking up and dispersion of which among the ten kings shall bring on Antichrist. And then shall be revealed that Wicked One, whom the Lord Jesus shall slay with the spirit of his mouth." And similarly Lactantius: "This—the predicted Antichrist—shall come when the time of the Roman Empire shall be fulfilled, and the consummation of the world approach."

The expectation of those days, no doubt, was that the power, whose advent had been foretold by Paul, would be embodied in an individual, the incarnation of diabolical wickedness, who for three years and a-half would rage against and persecute the Church, and then be destroyed by the return in glory of the Lord Himself. But as the times passed on, and the events of history unfolded, it began to be slowly perceived that instead of an individual, it was a dynasty, a succession of individuals, that was to fulfil the prediction, and that in place of forty and two literal months, it would be for 1260 prophetic days, or years, that this awful and blasphemous enemy would bear rule and make war with the saints.

Gradually it was seen that as the expression, "he that letteth," denoted a dynasty, a succession of rulers, so the kindred term "he that sitteth" might have a similar application; and eventually it was apprehended by those who looked backward across the centuries, and to whom it was given to discern the true character of the Satanic power that had usurped the place of Christ, and had claimed the prerogatives of Deity, that the supreme authority in the Visible Church was none other than the Antichrist foretold by Daniel, under the guise of the "little horn" of ch. vii.; by Paul as "the man of sin"; and by John as "the wild beast from the abyss."

How slowly this was realised; how reluctantly it was admitted by the Reformers; but how irresistibly the conviction forced itself upon their minds, we know. They saw, at length, what the Apostolic Church could hardly have imagined, a corporate Antichrist; they traced the diabolical features as revealed in the prophecies, in the terrific form, the blasphemous pretensions, the bloody cruelties, the age-long and universal sway of the so-called Vicar of Christ, the actual son of perdition. "Antichrist is already known throughout all the world," exclaims Latimer. "England, England, beware of Antichrist!" cries the dying martyr Bradford. "The son of perdition is revealed," declares Luther.

These features, as exhibited to the Apostle in Patmos, and pourtrayed in Rev. xiii., must be dwelt upon in a succeeding paper. But it will be well to point out very briefly here a few of the leading p dictions given through other channels, together wi their recognised accomplishment.

To the Prophet Daniel the apparition was that a little horn rising among the ten horns of t fourth wild beast, of which it plucked up a subdu three—having eyes like the eyes of a man, and mouth speaking great things, even great wor against the Most High—wearing out the saints the Most High—changing times and laws—ex cising power for a time and times and the dividi of time (*i.e.*, three and a-half prophetic years, 1260 literal years)—and enduring till the coming glory of the Son of man.

Such has been the Papacy. It arose from a ve small origin among the ten kingdoms into whi the Roman Empire was divided. It subdued t three independent dominions of the Exarchate Ravenna, the Kingdom of the Lombards, and t State of Rome—a fact of which the triple crow or tiara, worn by the Popes, is the memorial. assumed overseeing or episcopal functions ("t eyes of a man"). It spake outrageous blasphem against God (of which more later), claiming t prerogatives and power of Deity itself. It persecut and still persecutes, wherever it has power, the tr followers of Christ. It has martyred by millio the saints of God, the best and holiest of men. has arrogated to itself the right to change times a laws, saying, "I am all in all and above s so that God Himself, and I, the vicar God, have but one consistory: I am able by t law to dispense above the law, and of wro to make justice (or right) in correcting laws a changing them. What can you make me therefo but God? No marvel if it be in my power change times and times, to alter or abrogate law to dispense with all things, *yea, with the precepts Christ.* Likewise against the laws of natu against the apostles and against the canons of t apostles, I can and do dispense."

The Papacy dates from the beginning of t seventh century. Twelve hundred and sixty yea bring us to the close of the nineteenth—that is, the present days, in which Rome is no long governed by the little horn, or Popedom, and h become the capital of the kings of Italy. B doom is imminent. The beast is to be slain, body given to the burning flame, its dominion be consumed and destroyed even unto the en "Whom the Lord shall consume with the spirit his mouth, and destroy with the brightness of h coming."

The secular aspect of Roman dominion, fi Pagan, then Papal, was that which was mair dwelt upon by the prophet Daniel. The Apos Paul brings forward its ecclesiastical character, a predicts its most prominent marks in 2 Thess. and 1 Tim. iv.

In those passages he describes the working of t mystery of iniquity, developing into the great ap tasy, departure, or falling away from the fai culminating in the revelation of the power to whi he gives the awful names of "the lawless one "the man of sin," "the son of perdition." H declares that this power, while energised by no other than Satan himself, would find its sphere activity in the professing Church, or "temple God"; that while in reality the opponent of Go and exalting itself into a position of Divine auth rity, it will, by false and hypocritical professions, delude and deceive them that believe not the trut that they will believe the fearful lie which casts fatal glamour over them, and that, like the little ho of Daniel, it would last until, and then be destroy by, the coming of the Lord.

And such, indeed, has been the great and terrib Antichrist (for it has well named itself the Vicar or Vice-Christ) which has usurped the place a prerogatives of the Great Head of the Church, a while professedly honouring God (since otherwi such position could never have been gained) h practically denied both the Father and the So In the very language of Rome, the Pope is he wh "presides in the temple of the Lord," receives t worships due to Deity alone, and is even styl "Our Lord God."

"If any man hath an ear to hear, let him hear

THERE IS TO BE HELD AT THE MANSION HOUS on the 21st inst., under the auspices of the Nation Temperance League, a gathering of provincial Mayo all of whom are total abstainers. The Lord Mayor w preside, and Sir Benjamin W. Richardson will addre the meeting.

CONFERENCE ON PROPHECY.

In order to awaken fresh interest in this important subject, and direct the hearts of the Lord's people in waiting for his Son from heaven, a two days' conference was held at Morley Hall, Regent-street, on Thursday and Friday last. The three meetings each day were fairly attended; indeed, in the evenings the hall proved too small for the gathering. Rev. A. Wilkes, of Ipswich, presided throughout, with the exception of one meeting, when Mr. W. Greene took his place in the chair.

Dr. Neatby, in his opening address on "The Church of God: what is it?" said that the New Testament uses the term "Church" in a very specific way. In a few Scriptures it stands for the local assembly, and once (Acts vii. 38) it is used in an exceptional way, "The church in the wilderness"; but apart from these, it is uniformly used of a distinct body. There were saints before the Church, as there will be after; but the Church of God consists of the whole body of believers from Pentecost to the Lord's coming. The speaker proceeded to review various passages throwing light on the calling and hope of the Church, the body of which Christ is the Head, a mystery hid in God, called the mystery of Christ, leading to the grand truth of oneness with Christ, and the consequent oneness of the members one with another.

Dr. Bullinger spoke next on "The Coming of Christ in relation to the Church." Paul's Epistles to the Thessalonians, which are expressly addressed to the Church, have a distinct bearing on the subject. These saints at Thessalonica are singled out for praise, and this is largely due to the fact that they cherished the hope of the Church, which had a purifying and stimulating effect upon them. Hence these epistles are full of the theme, and each chapter has some important reference to the coming of the Lord. See ch. i. 10, ii. 19, iii. 13, iv. 13-18. v. 23. The second epistle deals largely with other aspects of the coming of the Lord, but the Church aspect is also developed. It is perfectly evident from these epistles, and indeed from the whole of the New Testament, that the grand hope of the Church is the return of her Lord. For Him she waits, and just in proportion as she so waits does her light shine before men.

THE GREAT TRIBULATION.

At the afternoon meeting points which have given rise to much controversy were considered. Dr. McKilliam dealt with the question, "Will the Church pass through the Great Tribulation, or be caught up before it sets in?" Admitting that differences exist on this point, he claimed that the answer given by the Spirit of God must be accepted. Our Lord's reading in Lu. iv. 18, 19, from Isa. lxi. closed abruptly. Why? Because "the acceptable year of the Lord," during which the Church is formed, must be completed ere the "day of vengeance" dawns. This seems to indicate that the Church must be removed ere the tribulation sets in. A careful reading of Acts xv. 14-17 was claimed by the speaker to lead to the same conclusion. Another point urged was that the taking away of the Church before the tribulation is in accordance with revealed truth as to the day of judgment. Mistakes on this point may have arisen from the lack of sufficiently clear distinction between the remnant of Israel, which are to pass through the tribulation, and the Church, which is not. The study of 2 Thess. i. 7-11, and of the epistle to the church at Philadelphia (Rev. iii. 10) seemed to Dr. McKilliam to lead to the same conclusion—that the Church will be taken away ere the great tribulation begins. He concluded his address with words of solemn warning to the unsaved.

Mr. J. H. Burridge spoke on the question: "Will all believers be caught up at the coming of Christ for his saints?" While anxious to respect the views of others, he claimed liberty to state what he believed to be the teaching of the Word of God. First, the Gospel principle is that it is the work of Christ which has made us meet for heaven; our acceptance with God rests solely on the blood and righteousness of Christ. Hence every true believer is ready as to standing for heaven. The question of reward for service is another matter, and has nothing to do with acceptance in Christ. On this point the speaker enlarged, bringing many Scriptures to bear upon it.

Next Mr. Burridge dealt with the Church from a dispensational point of view, showing that, though in the purpose of God from all eternity, it has been formed during the period in which Israel is cast out. That Church must be removed ere the earthly people be restored; and inasmuch as the Church is the body of Christ, will He take to Himself a maimed and incomplete body, a portion of the Church? No; all who are in the unity of the Church must be caught up to be for ever with the Lord.

He believed that every single believer, from righteous Abel to the last convert before the Lord shall come, will be raised or caught up at his coming. Such passages as 1 Cor. xv. 23, 51, 52; 1 Thess. iv. 14-17, and Heb. ix. 28 were expounded and shown to bear out the teaching that every believer, those that sleep and those that are alive, shall be gathered round the Lord when He comes for his saints.

CHRISTENDOM AND THE JEWS.

Mr. T. Shuldham Henry, speaking in the evening on "The Coming of the Lord in relation to Apostate Christendom," traced the rise, progress, and fall of formal worldly Christendom. The Gospel of Matthew, that is the Gospel of the kingdom of heaven, is full of the subject. After the rejection of the Jews (in chap. xii.), the Lord wonderfully opens out the whole theme in ch. xiii. The doom which is coming on the seething mass of corruption and false systems known as Christendom, is shown in 2 Thess. i. 8-9, and Rev. xvii. and xviii.

Rev. John Wilkinson followed with a Bible reading, in his accustomed way, on "The Coming of Christ in relation to the Jews and Jerusalem." In opening he indicated that where prophetic truth is held there is no down grade, and, conversely, where there is down grade in doctrine prophetic truth is ignored. Proceeding, he dealt with the purpose of God in Israel, the rejection of the Jews by reason of their rejection of Christ, and the glorious future restoration "when the Deliverer shall come to Zion."

THE MILLENNIUM AND ITS PRELUDES.

The second day opened with an address by Mr. James Spruit, on "The Coming of Christ in relation to the Millennium." After dealing with the coming of the King, the opening scenes of judgment, and the binding of Satan, he showed, from Isa. ix. 6, 7; xxiv. 23; lx. 9, 13, the character of the Millennial reign. Idols shall be abolished (Isa. ii. 18-20; lxvi. 23), all wars shall cease (Isa. ii. 4), there shall be no more want or oppression (Psa lxxii. 12-14, and lxv. 9), the animal creation shall be blessed (Isa. xi. 6-9), life will be prolonged (Isa. lxv. 20), the Church of God shall shine as the sun (Mal. iv. 2, Dan. xii. 3), Judah and Israel shall be saved (Jer. xxiii. 6), and the Lord shall be King over all the earth (Zech. xiv. 9).

Rev. A. Wilkes followed with an "Exposition of the Parables of Matt. xiii. and especially of the Wheat and Tares." The address consisted of a minute examination of these parables. The interpretation of the first four was very much on the accepted lines; but the later parables, the hid treasure, the pearl of great price, and the drag net were expounded as Jewish and belonging to the period after the Rapture. The speaker remarked that some see dispensational teaching everywhere in the Bible, others see no dispensational teaching at all; but the truth, he thought, lay between these two extremes. He was very emphatic in claiming not merely plenary but verbal inspiration for the Scripture (that is in the original) and he was certainly unsparing in his denunciations of the "higher critics" and the evil they are doing. This was the longest address of the conference, but from its detailed character a *précis* is well nigh impossible.

THE BEMA AND THE TWO RESURRECTIONS.

In the afternoon Dr. M'Killiam dwelt on "the Judgment Seat of Christ, or the Bema" (2 Cor. v. 9, 10), showing that it concerned only believers, and that it is an examination of their work and not of their standing. As regards sin, judgment is past; but service must be tried, and rewards assigned. Such Scriptures as 1 Cor. iv. 2; Lu. xiv. 12; 1 Cor. iii. 10-15; Col. iii. 24; Mark ix. 41; Rev. iii. 11; 1 Cor. ix. 24-27, x. 1-11, were referred to and expounded as bringing out various features of the judgment seat of Christ before which we must all appear.

Rev. F. B. Meyer followed with an address on "The Two Resurrections, that of the just and the unjust." Without entering on minute prophetic details, he gave sound reasons for regarding these two as perfectly distinct events, severed from one another by a thousand years. As to the resurrection of the body, he believed it would be that manner of body which Jesus had after his resurrection—a human body, but changed, spiritualised, glorified in a way we can hardly understand now. This became evident from a careful consideration of 1 Cor. xv. 35-45; Phil. iii. 20, 21; 1 Cor. xv. 20-23; Rev. xx.; Dan. xii. 2; John v. 29: and Lu. xx. 35, 36.

JUDGMENT AND SIGNS OF THE END.

On the last evening of the Conference, Mr. J. H. Burridge spoke on "The Judgment of the Living Nations (Matt. xxv.) and the Great White Throne" (Rev. xx.). In the first there is no mention of any dead, or of such a thing as resurrection, and the speaker regarded it as an enquiry made by Christ at his coming into the treatment of the faithful remnant—his brethren—who have been publishing the news that the King is coming. Thus "the sheep" represent those who accept the message and kindly treat the messenger; while "the goats" represent those who refuse the message and maltreat the messenger. This takes place during the last week of Daniel. Turning next to Rev. xx., we find there no mention of any living—it is the dead who are raised and judged. These are judged according to the books—the Book of life, the inspired Book (the Scriptures), and doubtless other books.

Mr. David Baron gave the concluding address on "Signs of the Speedy Return of Christ." He believed we are now in the presence of many remarkable facts indicating that the coming of Christ is nigh at hand. After an exposition of Heb. x. 25, 1 Tim. iv. 1-3, 11 Tim. iii. 1-7, Isa. lix., and similar passages giving lurid descriptions of a state of things which seems to be fulfilled in these last days, the speaker went on to deal with certain specific signs in the Jewish nation. First, the striking increase of the Jews in numbers. Secondly, the wonderful development among the Jews of the national idea, as shown, for example, in the formation of the *Chovei Zion*, "lovers of Zion," a remarkable association, begun amongst poor Jews in Russia, and now spreading all over the world, and having as one of its aims the colonisation of Palestine. Lastly, he spoke of the significant awakening among the Jews of a spirit of expectation, strangely analogous to that expectation which widely prevailed just prior to the first advent of our Lord. Such signs appeared to the speaker to be a sure indication that the coming of the Lord Jesus Christ is now speedily to take place.

[We understand that the addresses delivered at the Conference will appear verbatim in *Excellent Things*, published by A. Holness, Paternoster-row. —Ed.]

STAR HALL CONVENTION.

To attempt to describe in any adequate measure the way in which God has dealt with and satisfied his people during this week would be impossible. Many of those who have been in the habit of going to conventions have seldom seen such a mighty work as the Holy Ghost has been accomplishing. Every side of the life of Christ in the believer seems to have been touched upon. One point on which emphasis was laid was that the life of Christ was sufficient for spirit, soul, and body. God's salvation is full, and "He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." (Rom. viii. 11.)

The halls have been fairly full at the 6 p.m. and 7.30 p.m. meetings, and all have been well attended. Large numbers have gladly taken the opportunity of coming to the penitent form for all that God means by "our old man" being "crucified with Him that the body of sin might be destroyed, that henceforth we should not serve sin," and have claimed an indwelling Christ and the baptism of the Spirit for life and service. We believe that many are returning to their homes determined that God shall henceforth have them entirely for his temple, and that many signs and wonders will follow them that have believed "to the praise of the glory of his grace."

Friday was set apart for foreign missions, and after most searching addresses, many came out to show themselves willing to go "anywhere with Jesus" at any cost. Pray that God will give grace to all to go forth "to bring light to them that sit in darkness," and to manifest the holy life of Jesus before "them that know not God."

It has been specially manifest that the teaching has not been that of a cleansed self, but a cleansed temple and an indwelling Christ.

Hubert T. G. Kingdon.

St. Philip's Rectory, Ancoats.

NOTES ON DAILY READINGS.

SUNDAY, OCTOBER 22.—PSALM LXXIII.

The problem to every age of good men has been the prosperity of the wicked. How true the description given by David is still! The strength remaining firm till death; their exemption from many of the troubles that vex others; their pride; their violence; their scoffs; their arrogance. All these are familiar enough to us, and they stir us too with the same perplexity, and drain out to us the waters of a full cup. Have you not sometimes said, Doth God know? and thought that you had cleansed your heart in vain, because plagues and troubles had fallen thickly on your life? It would be quite natural, but we are called to supernatural faith and trust in God's arrangements.

The true place to understand the mysteries of God's providence is to occupy not the human standpoint but the Divine. Go into the sanctuary of God, stand there with Him, as Abraham did, when the fate of Sodom was in the balance. Look beyond the confines of time into the great deep of eternity, and consider their latter end. God seems now to sleep, but He will presently awake, and in a moment will recompense for sin. The righteous shall be vindicated and shine forth as the sun. Meanwhile live continually with God, your right hand in his, your eye upon his guidance. Heart and flesh may fail, but receive into yourself God as your strength. Take Him to be the portion of your soul for ever, and you shall look with equanimity upon those whose portion is in this world.

MONDAY, OCTOBER 23.—PSALM LXXIV.

This psalm was probably written after Jerusalem had been captured, and the temple burnt by Nebuchadnezzar. It reminds us of the Lamentations of Jeremiah.

The Story of Affliction (1-11).—Notice how the Psalmist implicates God throughout. *Thou* and *thy* recur perpetually. He recalls the purchase and redemption of the chosen people, and recounts the indignity which has been done to God Himself. And God is asked to lift up his feet, to come and inspect all the evil that the enemy has wrought. We can almost hear the axes crashing through the carved work of the temple, as though it were a forest of wood; so temple, synagogue, prophet had perished, and God seemed to keep his hand in his bosom. Thus we may plead the everlasting love, the purchase of Calvary, the dishonour threatened to God's name, as arguments why He should interpose to defend us from the assaults of the devil.

The Expression of Unwavering Faith (12-23).—*Yet!* Ah, there is always God for the background of our lives. Not only *the* King, but *mine*, ever working salvation in the earth. Faith is quickened as she reviews the marvels of the past, or considers the constant forth-putting of God's power in nature (12-15). The first plea is the tenderness of God (19, 20), the next to the covenant. It is an invincible argument with God, *Have respect unto the Covenant.* Let your cause and God's be so identified, that in soliciting his help, you may be able to say, Arise, plead thine own cause.

TUESDAY, OCTOBER 24.—PSALM LXXV.

This psalm was evidently the expression of soul-anguish in the face of strong opposition and persecution. (1) God is near, there is every evidence of this. As when the proximity of your friend is shown by the bent twigs in the forest, or the traces of recent occupation in the apartment. (2, 3). In these verses we detect the voice of God, of that Divine Messiah, who is the inspiration of these psalmists and seers. He is awaiting the set time for judgment; and amid the dissolution of society He upbears it; a very Hercules carrying the earth on his shoulders! (4-8). Here the Psalmist speaks again, turning from God to his foes and bidding them cease their arrogant talk and behaviour. What if they were in positions of power: God put them there for his purposes; and if his people were depressed it was not less his arrangement for their chastisement and ultimate welfare. Then follows the metaphor so often employed in after parts of the Bible, of the cup in the hand of Jehovah, full of wrath which the wicked would have to drain. (Isa. li. 17, 9, 10). The righteous as he sings incites his soul to trust, and dares to anticipate the time when the power of the wicked will be destroyed for ever, whilst that of God's people shall be exalted. Let us bind to our heart the comfort of the thought that lifting up, or promotion, in other words, our several positions in life, are due, not to man, but to God, who appoints us to occupy them for his glory, and for the well-being of others.

WEDNESDAY, OCTOBER 25.—PSALM LXXVI.

It is said that 2 Kings xix. furnished the occasion for this psalm. The tide of Assyrian invasion was broken by Jerusalem, and deliverance led to an outburst of Jewish minstrelsy, of which this is a specimen. (1) Those who know God best adore him as greatest. (2) He is compared to a lion in its covert or lair (R.V. mar.) (3) The arrows and implements of war are snapped by his fingers; so will He quench all the fiery darts hurled from the bow of our great adversary. Compare margin R.V. with Ephes. vi. 16. (4) Because God was there Zion had glories that Assyria, and other great nations of the world, could never have. (5, 6) Wrapped in the sleep of death beneath the stroke of the angel of God, Sennacherib and his host could never again assert their power, and so it shall be when the last enemy is destroyed at the rebuke of the Son of God. (7, 8, 9) Note the sublimity of the conception here, the Almighty vindicator of his people speaking on their behalf, whilst all the earth lies beneath hushed and still. (10) Out of the eater comes honey, and the wrath of man is transmuted by Divine alchemy to praise, just as the refuse of gas retorts yields the fairest hues. Do not be afraid of the wrath of man, it will yet serve the purposes of God, as that of the Jews against our Lord. (11, 12) God's people fear Him with a dread born of love. They fear to grieve Him, but that love casts out fear that has torment.

THURSDAY, OCTOBER 26.—PSALM LXXVII.

This psalm is a memorial of great sorrow, which has long since stanched. But a path has been trodden through the brake of sorrow, which many a weary soul has trodden, and will tread until sorrow is ended.

The Prayer of the Afflicted (1-10).—Give voice to grief. It is our best relief. The Garden of Gethsemane is a place for strong crying and tears. Not only day, but night, may witness the outstretched hand lifted up to God. It is well when wakeful hours are filled with prayer. One of the saddest ingredients in the cup of sorrow is the memory of the past, of the happier days, and the nights which were filled not with complaining, but with song. Oh, golden hours! Have ye fled for ever? When the sense of God's presence is withdrawn from the spirit it is filled with the chill dread that it may never come again. We think that God's loving mercy depends wholly on ourselves, and that when we have forfeited its light we have changed his attitude towards us. Ah! vain and foolish conception of Him who cannot cast off, whose mercy endureth for ever, and who cannot forget.

The Resort of the Afflicted (11-20).—Recall what God has been! Has He ever failed his saints? He has led them through deep and dark waters, but has He not always brought them out into a wealthy place? His way has been through the depths, and his footsteps have been veiled in mystery, but He has never failed to be the Shepherd of his flock. The pebbly depths and the green oasis of Elim have proved alike the way home.

FRIDAY, OCTOBER 27.—PSALM LXXVIII.

It is said that this psalm was written when there was strong controversy between Judah and Ephraim as to the location of God's sanctuary, and its final transfer within the limits of the tribe of Judah. The idea of the Psalmist is to show that there were moral and spiritual considerations which actuated God in this selection.

An Appeal to Posterity (1-8).—Our prime duty in middle life is with the young, that they may grow up to appreciate and revere our great and glorious privilege as a Christian people, that they may in turn tell their children to set their hope on God. Alas! that our spirit has not been steadfast with Him (8).

The Record of the Past (8, &c.).—Throughout this wonderful recital there is a perpetual contrast between God's unswerving goodness and the incessant backsliding of the tribes, and as we read it we learn that sin is not simply the violation of the Divine law, but a source of trouble and pain to the Divine nature. For us He cleaves the seas, leads us in the daytime, and builds his watch fires around us at night, brings streams of blessing out of rocks. But we tempt God; we do not build up an argument on what He had done, to what He will do. We fail to believe in and trust in his salvation (22). But even this does not stay his bounty; manna and corn and quail prove his unwearied care. There are gleams of better things with us (34), which our God eagerly reciprocates (38), because He remembers our frailty and weakness (39). But we forget, and grieve Him still. Surely the wonderful past were argument enough for us never to forsake Him (41-45). But there is always the repeated provocation and moving God to jealousy. The one complaint of this psalm is the lack of steadfastness and goodness. But we may play fast and loose with God too long; there is a limit beyond which his patience will not go, because it leads to our own deterioration. Let us see to it that we do not become, like Ephraim, a castaway, or that passing from us He shall choose some other to be the channel through which He may pour his grace and truth.

SATURDAY, OCTOBER 28.—PSALM LXXIX.

It was the period of the Chaldean invasion. The cry of horror went forth from the people who had looked upon the sacred shrine as inviolable; it was as if they could not believe that the tide of invasion had reached the sacred precincts, or that Jerusalem should be in heaps, whilst the bodies of priests and Levites should be strewn along the streets as those of common soldiery, and whilst the blood of the holy nation flowed like water through the conduit pipes. How could God risk his name and character in having permitted this!

From *v.* 5 and onwards, the cry of the remnant begins to beat about the throne of God, as the full tale of oppression and tyranny is told.

But side by side there is the humble confession of iniquity, and the entreaty for mercy. What an unexampled prayer is that in *v.* 9; it befits our lips in our conflict against sin. The sighs of prisoners come before God, and presently He must arise to avenge his saints, humbled and contrite. The sun, long obscured, must presently shine again, the flock will be driven out of the dark and cloudy day into the sheepfold in the radiance of sunset, and from a delivered people thanks will arise to the God of deliverances for ever and ever.

INTERNATIONAL S. S. LESSONS.

OCTOBER 29.

Abstinence for the Sake of Others.—1 Cor. viii. 1-13.

Golden Text, Rom. xv. 1.

The church at Corinth was founded by Paul, A.D. 52, during his second missionary journey. The story is recorded in Acts xviii. 1-18. This epistle was written toward the close of the Apostle's stay in Ephesus, about A.D. 57, and during his third missionary journey.

Very unfavourable tidings of the church at Corinth had reached him by report (v. 1), and by letter (vii. 1). It would be a grave mistake to regard the sins prevailing in Corinth as excusing in any measure the same sins among Christians to-day. It must be remembered that the church was formed of those who had previously been addicted to all the iniquities associated with idolatrous worship. Habit is second nature, and cannot be thrown off quickly and without difficulty. The surrounding life of the city was full of "dishonesty, debauchery, and drunkenness." A church composed of such converts, and surrounded with such influences, was exposed to peculiar temptations.

The difficulty with which this lesson deals concerns that of eating meats offered to idols (1). The social life of a heathen city was most intimately connected with its idolatry. Portions of the victims that had been offered in sacrifice to idols might be sold in the shambles, and used in private houses, or might be eaten in the idol's temple (10).

There were two ways of deciding this question, one according to *knowledge*, the other according to *love* (1-3). Knowledge alone, especially that kind of knowledge which fills a man with conceit (2), is worthless. Do you know any illustrations of this? How little a man becomes when you have to say concerning him, "He is very clever, but he *knows* it!" Knowledge alone "puffeth" up, inflates, fills with wind. A child's balloon is as big as a cannon ball, but how worthless! *Love*, which is placed in contrast with this, edifieth, buildeth up. Love to God takes a man out of himself, and delivers him from self-conceit. It is intelligent; hence *John* was the first to recognise Jesus as He stood on the shore (Jno. xxi. 7). The sense in which God knows a man who loves Him (3) is more than that in which He knows all men. (Compare Psa. i. 6; Jno. x. 14; 2 Tim. ii. 19.

See how *knowledge, apart from love*, would treat this question (4-6). The knowledge referred to here is of the utmost importance, especially to a people just saved from idolatry. There is one God, one only, because, as the child said, "there is room for no more." A Christian knows Him, not only as Nature reveals Him, but as He reveals Himself in Jesus Christ. Such knowledge is of the first importance; because, for one reason, it decides the question as to all heathen deities. Their number is legion, but among them all there is no God. There are demons who have associated themselves with heathen worship (x. 20), but no God. Apply this knowledge to the question the Apostle is considering. The properties of the food are not changed by having been offered in sacrifice. There need be no restriction put upon the liberty they enjoy as Christians.

But *love* takes another view (7-12). See R.V. of ver. 7. There are "weak consciences." How shall we deal with these? Show them a mingling of pity and contempt? Look down upon their ignorance from our more enlightened position? Love will not act so. The weak conscience may become "defiled," and there is no communion between God and a defiled conscience. Another man with more knowledge may do with safety what will work most serious consequences in one who is weak. The inconsiderate exercise of your liberty becomes a stumbling-block to him (9); emboldens him to practise his former

idolatry (10) thus causes him to perish (11), and becomes sin against Christ (12). Remember that Christ always did, and always does, associate Himself with the weak. Love in Him meant sacrifice for the salvation of the weak. Be partaker of his Spirit. Love will forego any indulgence by which another may be made to stumble. Such is the Apostle's conclusion (13).

This is the temperance lesson, and should be applied particularly to that question. A course that may be perfectly safe to one man is full of danger to another. The Lord will lead the stronger to consider his weaker brother, and to take a course which may be followed with safety. Two ministers during a holiday were climbing a hillside, and one of them led the way up a rocky steep. The other said, "I will follow." The first completed the ascent without difficulty, and never felt the slightest sense of danger. From the summit he looked down and saw his companion half way up the rock, with face blanched with fear, and trembled to think of the danger into which he had unconsciously led him. It was with difficulty that the summit was reached. A course that was safe for one, may lead another to ruin. In giving up a pleasure for the sake of others we are following the example of Christ.

Some boys came forward to sign the pledge after a public Band of Hope meeting. "Will you sign?" I said to the father of one of the boys. "Not for my own sake," he said, "but I will for the sake of the boys."

REV. D. M. KITCHIN, CAPE HAYTI.

We have had sent us a detailed account of the life and labours of this devoted missionary, who for some fifteen years did valuable work at the Haytian Mission stations. A native of Falmouth, Jamaica, he was trained in the Calabar College, Kingston, and, giving promise of much usefulness, was appointed to Port de Paix (Hayti), a picturesque, but spiritually dead, city, almost wholly under the control of the priests. After six years' fruitful labour there, Mr. Kitchin was transferred to the larger seaport, Cape Hayti, where he was privileged to see great blessing. He was also called to the neighbouring country city, called Trou, to take solemn charge and oversight of the church there from the hands of its dying founder, Onésiphore Lamour, a Haytian, who had come to the truth without any other help than of the reading of the Scriptures, and who had conducted that primitive church on that basis for many years. These three cities were Mr. Kitchin's principal stations, besides several smaller ones.

Towards the close of his life, Mr. Kitchin had the joy of reaping in many sheaves as the fruit of his long labours, which had produced only small visible results before. Thus he was visibly rewarded by a revival among his hearers, especially in Port de Paix and Trou. He had often been suffering from the irregularities and privations of travelling from one station to another with very primitive accommodation, as also from overwork, so that when a fever confined him to bed, he was so broken down and exhausted that he could not resist it. He had obtained a temporary leave from his committee, but too late, a month before his death, which took place early, at two o'clock on Sunday morning, November 20, 1892, far away from medical aid, at Trou. He leaves his helpmeet with five infant boys, who now look to the Protector of the widows and orphans for their sustenance and education. As peaceful as his life, so was his death. Many of his hearers came on foot from twelve miles, and even double that distance, to give him their last tribute of honour and love. He died at his post, in the midst of his activity—a glorious end! Not only his addresses from the pulpit, but his private life and conduct, had won for him the highest respect of all. The bitterest trials and persecutions he met with patience, faith, and meekness, and if sorrows and trials increased in the last two years of his life, the Divine blessings also increased in equal proportion. This latter fact the departed brother gratefully ascribed to the prayers offered in behalf of his work. What will become of his five small boys? Shall they be educated to follow their worthy father's footsteps? Who will now remember the infant churches in that mission field, where spiritual darkness is prevalent, the need so great, the Christian efforts so scarce? Who will rise to strengthen those churches as a new leader? and who will become a messenger of peace to the French-speaking population of Hayti, numbering fully one million, and yet almost overlooked by the Protestant missionary propaganda?

For the Young.

FEAR.

"They feared a fear where no fear was."

Did you ever meet with that text before? You will find it in the margin of your reference Bible in Psa. liii. 5. What strange people they must have been to be afraid of nothing! Yet, perhaps you have been as foolish. Young people and old are often "fearing a fear where no fear is." And though there is nothing to fear, yet they often greatly trouble themselves, and do great injustice to others by their foolish fears.

(1) Sometimes they are afraid of God, as though He were their worst enemy. There is a story told about a great preacher, who lost his mother when he was quite young. Some few years afterward his father told him that he was going to bring him a new mother. He was quite delighted at the prospect, until some foolish person told him that stepmothers were unkind; then he was full of fear. He was in bed when his new mother arrived; and the next morning, while he was dreading the cruel treatment which he expected to receive, she came into the room with a face so bright, and a voice so gentle, and eyes that beamed with love, and stooping down she kissed him. All his fear was gone. He had been "fearing a fear where no fear was." Do not some young people think of God as that boy thought of his new mother? Are you afraid of Him as though He were cruel and severe? But like this boy your fear is the result of an entire misunderstanding. You need to know Him, then you will not fear Him in that sense. "God is love." The love of your mother faintly reveals to you the love of God. Begin to think of Him now as loving you with more than a mother's tenderness. Need you be afraid of Him?

(2) Do you know why you are afraid of God? Try and recall if you have ever been afraid of your mother. I have heard of children who, while their mother has been away, have been disobedient, and have been unwilling to confess their sin. When she has entered the house she has looked for her children, and some of them have not been there to welcome her. Why? Has the mother ceased to be kind and loving and tender? No, but the children's sin fills them with fear. That is the reason people are afraid of God. God had not changed to Adam and Eve when He came into the Garden of Eden. But their sin had changed them. They could not endure his presence, so they fled and concealed themselves among the trees of the garden. Is it not because you know that you have sinned that you are afraid of God?

(3) But even then it is foolish for you to dread Him, and seek to escape Him? What is the proper thing to do when you have disobeyed your mother? Will you try and avoid her as much as possible? To live in another part of the house where you would never hear her voice, or see her face? You know that this would be a severer punishment than she would ever be likely to inflict. You have no better or more loving friend on earth, even when you have done wrong, than your mother. Go, and tell her you have done wrong: ask her to forgive, and you will find that her heart of love is not changed. Why do you dread to go to God when you know you have sinned against Him? If He calls you in his Gospel it is not to punish you, but to tell you that He loves you still, that Jesus has died because of your sin, and that you may receive through Him a full and free pardon. Should you be afraid of Him?

The one thing you ought to be afraid of is *sin*. It is that which troubles the conscience, which burdens the heart, which embitters the life, and which ruins the soul. But don't be afraid either of God who would save you from sin, or of those who would tell you about Him. A pastor is visiting the house of one of the members of his congregation. The daughter in this family is not converted, and does not want to be. She sees the pastor coming, and, dreading to meet him, leaves the house by the backdoor, chuckling to herself, "He'll not catch me this time." She returns when the pastor has gone. "Did he ask for me or leave me any message?" she says to her mother. The mother opens the Bible, and putting her hand upon a passage he had marked, says, "Yes, and that is his message." The daughter reads it, and is full of distress. After a few days of doubt she sought the pastor from whom she had fled, told him her trouble, and was pointed to Jesus as her Saviour. And what was the passage? Will you find it, and read it, and put a mark against it in your own Bible? It is in Prov. xxviii. 1, "The wicked flee when no man pursueth."

TRUSTING JESUS.

Trusting Jesus, oh! how blessèd;
Trusting Him for everything;
Trusting that He'll keep each loved one
Safe beneath his sheltering wing.

Trusting Jesus, oh! how blessèd;
Trusting Him in sorrow, too;
Trusting Him when sad and lonely;
He will bear thee safely through.

Trusting Jesus, oh! how blessèd,
Just to lean on his dear breast;
Then, though hot and close the strife,
We shall have such perfect rest.

Trusting Jesus, oh! how blessèd,
Trusting Him for future days;
Trusting that He'll gently guide thee,
Ever onward, through life's ways.

Trusting Jesus, oh! how blessèd;
Trusting that, when life is o'er,
He will surely, safely lead thee
To the bright eternal shore.

Irene Gray (aged 14).

GODALMING.—Mission services were held at the Congregational Sunday-schools, from October 1 to October 5, by Mr. Newton Jones. The faithful preaching of the Word has been richly blessed, especially among the scholars, a goodly number of whom have professed to accept the Saviour, and become soldiers for Christ. The workers have also been stimulated.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. J. S. Tyler, *Christchurch Schools, Sparkbrook, Birmingham*, to Oct. 20; Mr. H. Hutchinson, *West Hampstead*, Oct. 20; *St. Chrysostom's, Liverpool*, 21-29; Rev. M. J. Hall, *St. Paul's, Rockferry*, Oct. 14-21; *Taunton*, Oct. 28 to Nov. 6; Mr. T. Lewes Sayer, *St. John's Hall, Forest Hill*, Oct. 14; *Cricklewood*, Oct. 23; Mr. Phillips Welch, *Mansfield-street School, Borough-road*, Oct. 16-19; Mr. H. Hankinson, *Caterham*, Oct. 17; Mr. J. Spiers, at *Aberystwith*; Mr. Livesey Carrott, *Boston Convention*; Rev. W. S. Standen, *Gloucester*, Oct. 23-28.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending, Oct. 28: 22, S., Jeremiah xxix. 1-14; 23, xxxi. 10-20; 24, xxxi. 27-37; 25, xxxiii. 1-16; 26, xxxvi. 1-10; 27, xxxvi. 16-28; 28, xxxviii. 1-13.

Dr. Barnardo's Homes.

Rev. W. J. Mayers has returned from a fortnight's visit to Jersey and Guernsey, where he has been holding a series of meetings in aid of this noble work. Large numbers attended the services, and great interest was manifested. Some of the boys from the London and Jersey Homes played and sang, much to the delight of the crowded audiences. The funds of the Homes were replenished by the generous sum of over £200.

On the 20th inst. Mr. Mayers will commence a series of meetings in Devon and Cornwall, and he hopes to visit Totnes, Truro, Redruth, Penzance, Marazion, Falmouth, St. Austell, Liskeard, Launceston, and Exeter. The friends of Dr. Barnardo's work in these places will doubtless use their best efforts to give Mr. Mayers a hearty reception, and will show as much practical sympathy as possible. Dr. Barnardo's efforts were never more needed than now; it is grievous to think that they are crippled for want of money. Thousands of little ones call for aid, let thousands of Christian hearts and hands make loving and speedy response, in the Master's name.

HOMES FOR HEBREW CHRISTIANS.—The charge of these Homes, founded by Rev. J. B. Barraclough, vicar of St. Thomas's, Lambeth, has been accepted by the committee of the Hebrew Christian Prayer Union. In the Home for the Aged and Afflicted, 13, Fremont-street, Victoria Park-road, South Hackney, there are seven inmates. In the Temporary Home for the Homeless, 35, Victoria Park-road, is a young Jewish convert from Persia, who is being trained at King's College for mission-work among the Mohammedans. Rev. A. Bernstein, hon. sec. of the committee of management, writes to us:—"Mr. Barraclough will continue to act with the committee. If Christians, before answering private applications of Jewish converts, would apply for information to the committee of the Hebrew Christian Prayer Union, their charity would not be abused, but well applied. We have the welfare of our brethren at heart, and we know all or most of the converts." Communications to Mr. Bernstein should be addressed: 79, King Edward-road, South Hackney.

Irish Impressions.

A SUNDAY IN DUBLIN.

A member of our staff who recently passed ten days in and around Dublin furnishes some partial notes of what he saw and heard:—I spent a busy but altogether delightful Sunday (he writes) in observing a few of the many good works that are sustained in the city.

HARCOURT-STREET BAPTIST CHURCH.

At the forenoon hour of service my wife and I elected to form part of the congregation of Pastor Hugh D. Brown. He is regarded as the Baptist Bishop of Dublin, and his unpretentious but commodious "cathedral" is situated close to Harcourt-street Railway Station. He has a full, comfortable-looking flock, with a large proportion of young people of both sexes. Mr. Brown surrounds himself on the platform, *à la* Spurgeon, with his elders, several of whom conducted portions of the service. The sermon on "Jesus Christ the same yesterday, to-day, and for ever," struck me as being notable for a marked absence of doctrinal teaching from one so highly orthodox. It was a very fervid and effective setting forth of the overflowing and present sympathy of Christ in the woes and sorrows of life, and the security we have for that in the changelessness of his dual character. Mr. Brown's outstanding pulpit note is intense earnestness, without much to indicate originality in conception or expression. Here and there a striking sentence bursts forth; as when in one daring metaphor he annihilated the evolutionary theory, and described Christ in his creative function as "dashing off the stars like so many sparks from the anvil of omnipotence."

Judging from the extensive announcements, I should say that the church is a hard-working one; that afternoon an added Sunday-school was to be begun in some fresh district of the city, and the general winter arrangements indicated much pastoral and congregational zeal.

AMONG THE INCURABLES.

One or two pleasant and most instructive afternoon hours were devoted to a visit to the Hospital for Incurables in the Donnybrook suburb. In this and for the remainder of the day I deemed myself fortunate in having Mr. Wm. Fry, sen., of Mount-street, as my "guide, philosopher, and friend." My heart prompts me to say much about the Christian qualities and the abounding good works of this worthy Dublin citizen, but I should not like to incur even his mildest rebuke, and so I forbear. It was plain to see that he is very warmly interested in the comfort and welfare of the dwellers in this Donnybrook "Palace of Pain," and is a regular visitor there. Some 180 patients are scattered through the wards, and it seemed as if they were all, men, women, and children alike, on intimate terms with Mr. Fry. He told me that continual intercourse with these patient sufferers had developed a wonderful individual interest in their condition, and he found it a most fascinating part of his weekly curriculum. "Romans" and Protestants equally share in his attentions; and words of comfort and cheer, with more substantial tokens of goodwill, are distributed impartially. It was certainly a means of grace to me not soon to be forgotten to note the sustaining and joy-giving power of a living daily fellowship with Christ, in those who were so sorely tried by the weakness and pain of some deep-seated physical disorder. The "Wards" appeared to be so many little social communities where the welfare of each is the special concern of all. I cannot imagine any Christian work more Christ-like in its character than regular sympathetic visitation of these sick ones; many of them gradually but visibly fading into the eternal world, and some of them on its very boundary line.

The hospital is being enlarged by the addition of two wings which will give accommodation for about fifty more sufferers. I was glad to hear that the institution is well supported; all such places of retreat for the heavily wounded in life's battle have a special claim on public benefaction.

MERRION HALL.

This mission centre, associated with the body of believers who are content with the title of Brethren, was the next point of interest in my day's peregrinations. I found a large Sunday School in the middle of their Bible studies, and it needed nothing more than a glance to note that the teachers generally had acquired the secret of holding the attention of their classes, which were scattered over area and gallery.

In the basement story, preparations were being made for the weekly meeting of Miss Fry's pet friends, the Irish police. A stalwart, splendid-looking set of men they were, some of them quite youthful. A really grand work is maintained all the week through among the police and constabulary by Miss Fry; of that I shall have something to say in a subsequent paper. This Sunday afternoon meeting is strictly evangelistic in its tenour. I had to move on before the proceedings were well begun, but I afterwards learned that some very effective personal testimonies had been given by the men, and a telling Gospel address followed from Mr. A. S. Wardlaw. Miss Fry has the co-operation of various earnest-minded brethren on these occasions, and the good seed of the Word is plentifully sown, as well as watered by faith and individual effort.

In Merrion Hall itself, though little is known of it through newspaper channels, a steady, fruitful work goes on from year to year. Many hear and believe the Gospel message there, whose names find their way to the membership rolls of other living churches throughout the city. Some prefer, for the culture of the Christian life, a more elaborate and more sharply defined church organisation than obtains among the Brethren, so the place becomes a feeder of other churches; the friends at Merrion Hall are content to have it so. One may plant, another may water; it is God alone who giveth the due increase to all. Meetings for mutual fellowship are held after the primitive pattern on Lord's Day morning, and in the evenings the one Gospel message is proclaimed from varied lips. On this particular evening the preacher was to be Dr. Robert Anderson, Chief of the Criminal Investigation Department of Scotland Yard. I would gladly have been a listener, but I specially desired to make one of Mr. Thomas Connellan's audience, on his resumption, for the season, of work among Roman Catholics.

THE Y.M.C.A.

Previous to that, however, I looked in at Mr. W. R. Lane's service in the Metropolitan Hall, in connection with the week's mission he had just begun there for the Y.M.C.A. In a city so largely Roman Catholic as Dublin is it was most pleasing and hopeful to see such a goodly gathering of all ages, but mainly young men and women, on the Sunday afternoon, especially as the public posters had not announced any such meeting for the general public. Mr. Lane's mission has already been reported on in these columns, so I may content myself with saying that his visits to Dublin are always seasons of peculiar interest, from the fact that in former days he was one of a regiment of Guards quartered in the city. His direct, clear, and manly mode of address commends him much to young people, and his Gospel home-thrusts that Sunday afternoon were manifestly finding their mark.

MR. CONNELLAN'S MISSION.

As I have already stated, the Sunday evening services, designed specially for those dissatisfied with the Romish faith, were recommencing for the winter, and I was anxious to see and hear Rev. Thos. Connellan at work in this difficult but important field of service. The meeting was held in a very small hall right in the centre of the city. The room was well filled by the time of opening, and difficulty was found in providing seats for a few late comers. Mr. Joseph Connellan acted as usher; he led in the opening prayer, very simply but earnestly. I could not tell how many of those present were non-Protestant, but I was glad to be told by one of the young men that some half of the little company were converts from Romanism, chiefly through Mr. Connellan's agency. The address, founded on several well-known New Testament passages, appeared to me well suited for the purpose in view. The preacher's aim was to show that all men are involved in a state of condemnation before God's holy righteous law, and therefore the idea of personal merit cannot enter into the question of salvation; it is to be received by faith and through grace alone. Many of the references and illustrations were such as would appeal to those trained in Romish doctrine. The Evangelical truths advanced were, so to speak, broken up into small pieces, line upon line, and precept upon precept, so as to be readily grasped and apprehended.

Mr. Connellan in his notices said he hoped soon to make arrangements for securing better accommodation for the meetings, and intimated that on subsequent Sundays there would be opportunity for answering and dealing with inquirers. He laid special stress on attendance at the weekly prayer-meeting which he holds with the workers and converts. This effort is yet in its infancy, but we have faith to believe that it will develop into something more co-extensive with the prevalent unrest and the loosening hold of Popish errors on the minds of many throughout Ireland. Doubtless there is more of this than comes to the surface. I would earnestly commend the two Connellan brothers to the prayerful remembrance of the readers of The Christian in connection with their enterprise.

At the close of this interesting day I could not but feel thankful to God that so many of his true and Spirit-taught servants are holding aloft the banner of the Cross, among a people who are familiar enough with the outward symbol of our Lord's passion, but who are taught so little about its renewing and sanctifying power.

A TOUR IN THE WEST.

Many English friends must be quite unaware of the grand and picturesque scenery, the lovely glens and lakes, that lie within a very short distance of them in the sister island. I would strongly recommend them, instead of so constantly seeking for rest and change on the Continent, and in long and expensive tours, to secure a holiday nearer home in some of the wild and magnificent retreats of Connemara or Galway. If, while thus benefiting themselves, they would at the same time endeavour to minister to the spiritual and temporal needs of the Romanists around them, we believe they would feel amply repaid.

Ireland no longer dreads her priesthood in the same way or to the same extent as she once did; now, therefore, is the time to carry to her a pure and simple Gospel, while in many outlying districts the extreme poverty and ignorance ought surely to be sufficient to awaken in the hearts of the Christians of England an echo of the old Macedonian cry, "Come over and help us."

In travelling through the west we have found almost no let or hindrance to a free distribution of Douay Testaments and Gospel books, and often they are gladly and gratefully received. A Roman Catholic lady, not long since the head of a large establishment, procured a Protestant version of the New Testament, and after searching it said she wished her tenantry would read it, that Ireland would be a different country if the Bible were read. A Roman Catholic priest observing a Douay Testament on the dresser of one of his parishioners, inquired how it came there, was told a Protestant clergyman had been the donor. He looked at it, and after perusing the Pope's imprimatur on the title-page, said, "Well, you'll not go far wrong if you read that."

Surely many Christian ladies might find their way from some of our favoured, highly-privileged—shall I add Gospel-hardened?—villages and city suburbs in England to the homes of those lying so near to them, but who are still "sitting in darkness and the shadow of death," because no one has yet been found to tell them of Christ and his full and free salvation.

One earnest, hard-working clergyman in a small village on the coast said he wished two ladies would come and stay there and work amongst the people. A nice little home could be offered at a cost of 4s. or 5s. per day inclusive. A. M. Barbour.

Marathon, Bangor, co. Down.

AMONG THE SOLDIERS.

During a fortnight's visit in Ireland, I have been permitted to address eighteen soldiers' meetings, at most of which the Lord graciously gave tokens of his presence in men coming out boldly on his side. Soldiers' Christian Associations have been formed at Queenstown, Tralee, Limerick, Buttevant, Fermoy, the Curragh, Dundalk, and Newry, and the work generally strengthened at other centres of Association work.

One sad feature in connection with our army in Ireland is the large increase in the number of men attending mass after the regiments have been stationed there some time; however, the Homes, under the direction of Miss Sandes and others, bright and cheerful, yet with a deep spiritual tone, afford a real shelter for many men who otherwise might be led astray. Arthur H. Wheeler.

Soldiers' Institute, Portsmouth.

LAST SUNDAY the causes of Sunday-schools and Temperance were specially remembered in a large number of churches.

MR. JOHN CURRIE,

SCOTO-AMERICAN EVANGELIST.

THE name of the friend whose portrait we give to-day is a household word in the far west; he has been busy as an evangelist in California and other parts of the United States for the last fifteen years, and has seen many wonderful proofs of the converting mercy of God, through the preaching of the Gospel of his grace.

JOHN CURRIE is himself a notable instance of the transforming power of the old Gospel. In his early years no one seemed less likely than he to become an honoured messenger of the Cross. It is true that he was brought up in infancy by a Christian mother, who prayed for him, and before she died committed him and his young sister to God. After this irretrievable break in the family life, the boy and girl were left very much to their own untutored devices. Living under such conditions in poor quarters in a huge city like Glasgow, the lad, at any rate, speedily became familiar with many undesirable aspects of life. At the age of eleven he was placed under the care of his aged grandmother. She took him to church, where his youthful mind became much mystified in trying to fathom the deeps of the doctrines of electing grace and effectual calling, as expounded from the Presbyterian pulpit. That kind of teaching, however, left no impress for good on his wayward career.

Early in life John became enamoured of foot-racing, at which he became an adept. This training no doubt helped to build up his physical constitution, but it also brought him into scenes and companionships that were not of the best. After winning a race with more than usual success and profit, he resolved to emigrate to America. He was not satisfied with himself, and thought a change of surroundings might help him to a better life.



(From a Photograph by Messrs. Elliott & Fry, 55, Baker-street, W.)

But, as he quaintly puts it, he did not leave either the devil or his own bad heart behind him in Scotland; so, on reaching the United States, he fell into the old sporting ways. He was successful financially, but the more money he got the less sense he seemed to have in the spending of it. We need not follow him through all the devious paths he trod in those unregenerate days. He was persuaded to start a saloon in the town of Lynn, Mass. The prohibitory law was in active force there, however, and he soon discovered that, so far as Lynn was concerned, selling rum spelt ruin. The teetotallers raided his establishment and broke up his illegal business.

We next find Mr. Currie in Montreal, at his proper trade of a shoe-cutter. His master took a fancy to the wiry, merry, fleet-footed Scot, and courted his company. For a time they "lived like dukes;" but the master cutter failed, and John Currie was once more adrift. This was really the best thing that ever befel him. Having spent all his money, he came to himself, like the prodigal of old. A friend invited him to go to the Y.M.C.A. and sign the pledge. There he found something even better than abstinence; he was converted to God by appropriating the blessed truth of John iii. 16. So thorough was the change of heart and life that all old things passed away; boxing, betting, and racing were entirely given up.

He started work again in another factory, where he fell to testifying of his new-found Saviour to all around. God's Word grew to be like fire in his bones, and he was gradually led out into active mission work among his chums, for which the need was very great.

Among the earliest places he visited as an ambassador for Christ was "Joe Beef's Canteen," a low drinking saloon, where some 150 men found a nightly lodging. This was a field of operations after John Currie's own heart, and God stood by him in a most wonderful fashion. The proprietor challenged him to a talking match one afternoon, and John promptly responded. There were over sixty rough fellows present to witness the wordy combat. The opposing champions took ten minutes each in turn. Joe was a very smart speaker, but John had prayed that God would confound him, and sure enough, at the third "round," the man became perfectly foolish in his statements, and by God's grace John gained a complete victory. Under the spell of his simple, pathetic speech, the rough lodgers began to weep like children; they were fairly broken down. Joe Beef was the only one who seemed unmoved; but he could not help seeing that he had lost the day; so he said to the men: "You can all go with John Currie to his meeting, and I will give you supper, bed, and breakfast for nothing." They went to a little schoolhouse where the Gospel was preached, and that night twenty-five of them stood up to seek the Lord.

For some time Mr. Currie continued to labour in this needy corner with many signs following. By-and-by he was led out into general evangelistic service, and the work in Montreal was taken up by others. What was once Joe Beef's Canteen is now a thriving temperance coffee-room. In his evangelistic travels Mr. Currie has gone from Canada to California, back to Canada, and westward again to the Pacific sea. In these abundant labours God has given him many trophies. His life-partner, who went with him from Scotland to the new land across the Atlantic, died not long after he was converted. Some years afterwards he married a sister of Mrs. G. C. Stebbins, who has been a true helpmeet to him in his Gospel labours.

Mr. and Mrs. Currie recently ended a twelve-months' visit to the old country, and returned to their American home. Soon after Mr. Currie experienced God's saving grace he began to pray about and plan for the spiritual welfare of his old companions in Glasgow. Years passed on, and the desire to do something, though unfulfilled, was kept well alive in his heart. About five years ago some of those very men who had been partakers in the follies of his youth, having heard of his conversion, traced him out, and wrote earnestly inviting him to pay a visit to Glasgow. After four years' longer waiting the way was opened up for his return, through the kindness of some Christian friends in California. On reaching the scenes of his early life, he hunted up many of his old acquaintances. Several months were devoted to Gospel work among them, and he had the joy of leading some of them to the feet of Jesus; so the main object of his journey from California to Scotland was accomplished.

A striking incident happened to Mr. Currie while he was at work in California, and looking for some token from the Lord as to his

projected trip home. He had asked God to give him some Gospel trophy from among the sporting men in the far west, as a sign that there was work for him to do among such, should he get back to Scotland. Preaching one night in a Californian town he was led to choose a text about forsaking sin. He threw out, on a venture, an invitation to anyone in the audience who wanted to forsake sin, to express their desire. A fine-looking athletic man came forward, among others; he was completely broken down, and wept bitterly. After conversation he found peace in believing, and, to Mr. Currie's astonishment, he turned out to be Jack Carkeek, once the champion wrestler of the world. He had had a praying mother, and had fought his convictions for years, till he could hold out no longer, and yielded himself in this meeting. He has since been preparing himself for Gospel work, and on Mr. Currie's return to California, about this time, it was intended that he should join the evangelist in his labours throughout that great region, where the powers of evil are so strong.

Mr. Currie is a man of eminently simple heart and unsophisticated ways, but he is deeply taught in the saving truths of revelation; and a fine play of native humour helps him to arrest the attention of the thoughtless. We earnestly wish for him long years of happy service in the world-wide evangelistic field, and many souls for his hire.

COUNT CAMPELLO'S WORK.

In recent letters, Rev. Ugo Janni, who labours at San Remo in association with Count Campello's work, says: "We can report progress, but the difficulties are enormous. But by God's help all can be overcome. It seems incredible that the Romish Church should have succeeded not only in falsifying Evangelical doctrine and in taking the Bible out of the hands of the people, but also in extinguishing every desire for pure and spiritual food. This is the greatest difficulty that we have to encounter. But the Gospel has not ceased to be the power of God unto salvation, and we therefore have an unswerving faith that in the end consciences will be aroused, and will turn to Christ as to the Fountain of Living Water, springing up unto Eternal Life.

"I hope shortly to spend a week at Aquila, where, if possible, I shall hold a conference in some large building. I have no thought of opening a mission in Aquila, or in any small centre; on the contrary, my idea is, as soon as God permits us, to start another pastor in some large city, in which the nation lives and thinks, and from whence the Gospel can spread to the country round. Not in Rome, that city of unbelief, but in Milan, the moral capital of Italy. This would be the realisation of my fondest dreams."

The deputation secretary in England of the Italian Church Reform Association is Rev. E. C. Britton, Hermosa School, Ealing, W. He writes to us:—"It is most important that a beginning should be made in Milan and other large towns, not only because they are the natural centres of influence, but because in these places the class possessing the necessary means to support the work would be more speedily reached and the church become self-supporting. At present, however, it is as much as we can do to maintain the work in its present condition."

Communications may be addressed to the hon. sec., Miss Mayor, 20, Manor-place, Paddington Green, W.

PARIS.—A series of special meetings for the Deepening of Spiritual Life is to be held on Tuesday, Wednesday, and Thursday, October 24, 25, and 26. Meetings at 4 p.m. at 23, Rue Royale, and at 8.15 at the Wesleyan Chapel, 4, Rue Roquepine. Revs. E. W. Moore and C. G. Moore will speak; also Pastor Theodore Monod, Revs. S. H. Anderson, J. Bramley Hart, W. Gibson, C. E. Greig, and E. G. Thurber, D.D.

[10781]

DORKING CONVENTION.

"This also we wish, even your perfection" (2 Cor. xiii. 9), seems to have been the desire of the conveners and speakers of the fifth annual Dorking Convention, held, as usual, in the parish room of St. Paul's, and presided over by the vicar, Rev. C. H. Sturdy. The words we have quoted formed the basis of a searching address on Sunday morning in St. Paul's previous to the Convention proper. It was pointed out that the words had no reference to sinless perfection, while every believer ought to aim at perfection as pertaining (1) to the conscience (Heb. ix. 9); (2) to standing (Col. ii. 10); (3) to the daily walk (Gen. xvii. 1); (4) to the Christian's equipment (2 Tim. iii. 16, 17); (5) to forgiveness (Matt. v. 48); (6) to works (Rev. iii. 2). Reference was also made in the evening sermon by Rev. F. Peacock to the need of heart-searching. He applied the text, "Where art thou?" (Gen. iii. 9) both, to the unconverted and to believers, and said it was better to be judged now rather than hereafter.

On Monday evening a goodly company gathered in St. Paul's Church, when Rev. F. Paynter, rector of Stoke-next-Guildford, preached the Convention sermon, taking as the basis of his remarks Rev. xix. 7, "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready." A considerable number remained behind to partake of the emblems of the Redeemer's passion.

At Tuesday's 11 o'clock meeting, the chairman drew attention to Ps. lxxxv., on which he based many helpful remarks. Captain Tottenham followed with a searching address on the preparation of Moses for his life-work. Omnipotence, he said, is placed at man's disposal; man should therefore place himself at God's disposal. Rev. Mr. Brass, Redhill, called attention to the history of King Hezekiah as given in 2 Chron. xxix. We need (1) to cleanse the temple of the Lord; (2) to offer sacrifices; (3) to give free-will offerings; (4) to cultivate the evangelistic spirit—Hezekiah sent letters to all around inviting them to the feast, and (5) the result will be "prosperity."

There was a very large attendance at the evening meeting, and the presence of the Lord was manifestly felt. Rev. J. Gossett Tanner spoke of the threefold fulness (1) of wisdom, (2) of power, (3) of love, which centre in Christ, and of which the Christian is called upon to partake. Rev. J. J. Luce dwelt upon Job "the perfect man," abhorring himself in dust and ashes.

On Wednesday morning Rev. H. G. Thwaites said revival either in nations or individuals is always the result of searching, cleansing, and turning out. A very helpful address was next given by Rev. S. Dixon. "As the days of heaven upon earth" (Deut. xi. 21) formed the key-note. The covenant is a perpetual one, and the condition is obedience. We want to live in the present, not with one foot in the Middle Ages and the other in heaven. This heavenly life upon earth will involve (1) daily dying (1 Cor. xv. 31), (2) daily praising (Ps. lxxii. 15). The Uganda martyrs sang in the flames, "Daily, daily sing His praises." (3) Daily praying (Ps. lxxxviii. 9), (4) daily searching (Acts xvii 11). The Bible is the Christian's day-book. (5) Daily cross-bearing (Luke ix. 23), (6) daily testifying (Heb. iii. 13), (7) daily sacrificing (Numb. iv. 16, xxix. 6).

Rev. J. J. Luce spoke on Luke i. 67. "Nearness to God" formed the subject of Mr. Thwaites's address. He believed that the hearts of those present were longing for a closer walk with God. This could only be gained as the result of (1) humility, (2) submission, (3) resistance of devil, not by argument or strength of purpose, but by holding up the precious blood, (4) drawing nigh to God (5) with cleansed hands and hearts. Captain Tottenham pointed out two incentives to holiness as given by St. Peter. (1) 1 Peter i. 15, 18, 19, we have been redeemed with the precious blood of Christ, (2) 2 Peter iii. 11, the nearness of the Lord's return.

Thursday was a memorable day. A solemnity pervaded the meetings from early morning to the after meeting in the evening, when the climax was reached by Rev. J. J. Luce requesting those to stand who wished to consecrate themselves to the Lord. Besides addresses by Mr. Dixon and Mr. Thwaites, Pastor Fuller Gooch gave an exposition of Psalm xvi. in the morning, and spoke with much power in the evening on the Lord's second coming.

The usual missionary meeting in the afternoon was presided over by Rev. W. Wickham, vicar of S. Holmwood, and the speakers were Rev. M. Bailey (North India), Mr. Wood (China Inland), Rev. G. Liesching (Ceylon); and Rev. W. C. Fremantle (Bengal). The two latter have worked as curates in S. Paul's parish, and much interest was natually centred in them. The Rev. A. G. Lockett (C.M.S.), also a former curate, was especially remembered in prayer. A meeting was held later in connection with the Children's Scripture Union, when Rev. H. Thwaites kept the children most attentive, whilst he addressed them on the words, "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

The praise meeting on Friday morning was conducted by Rev. J. J. Luce, and many were the testimonies given as to blessing received. Texts were repeated from all parts of the room, many by those who had never attended a convention before. The last meeting was held in the evening, and was of an evangelistic character. Captain Tottenham was the only speaker, and his remarks were based on the two narratives (1) of the healing of the paralytic, and (2) of the anointing of Christ's feet with tears.

On Tuesday and Wednesday afternoons the Christian Colportage Association and the Society for Propagating Christianity Amongst the Jews were respectively represented by Mr. Brown and Rev. F. Paynter, who both addressed numerously attended meetings.

ARRIVAL OF DR. JOHN G. PATON.

After a lengthened tour in the United States, pleading for the suppression of the traffic in drink and firearms with the New Hebrides, the venerable Dr. John G. Paton is returning *viâ* Britain to his life work in the Antipodes. The privilege of meeting him last week on his arrival from Nova Scotia and spending two days with him in Scotland was eagerly accepted.

At threescore and ten his vigour is unabated, and burning enthusiasm for heathen missions still characterises his life. As we listened to his story of marvellous toil—travels by night and by day—the exhaustion of four and even five meetings a day—the frequent exclamation forced from his overwrought body, "my work is done"—and the infusion of new power as he stood up to plead for his "dear cannibals"—we felt that we had discovered the true ideal of apostolic succession.

Surely his visit betokens a coming deluge of God-sent enthusiasm for heathen missions. He has cheerfully undertaken the toil of a hurried series of visits in the three kingdoms to pour out his soul in the interests of the perishing heathen. His testimony to the marvellous power of the Gospel amongst the lowest savages must stimulate our faith. November 8, at Exeter Hall, has been fixed for his welcome to London. A. K. Langridge.

NORWEGIANS IN ROUEN.—Rev. O. K. Brune, missionary, 1, Rue de la Vicomté, coin du Quai du Hâvre, Rouen, writes: "I have here a Sailors' Reading Room, and hold meetings which are well attended by Swedes and Norwegians. I am sorry to say Danes do not often come. I should be glad if a friend would send us a Danish flag, and books by Danish authors, and the Danish illustrated paper."

SUNDAY TRAVELLING.—The Anti-Sunday Travelling Union, which devotes itself to awakening the public conscience to the evil of using conveyances on the Lord's Day, needs both workers and funds. Through its agency, leaflets dealing with the subject are distributed Sunday by Sunday at railway stations and other centres of traffic, but the cost of printing the large supplies required, is necessarily great. Persons willing to distribute the leaflets on Sundays at centres of traffic near their homes, will be welcomed as workers, and kept supplied with leaflets. Address, The Secretaries, Anti-Sunday Travelling Union, 18, Christchurch-avenue, Brondesbury, N.W.

The Evangelist.

OBEYING AND KNOWING.

BY CAPTAIN R. KELSO CARTER.*

In August, 1891, I met one afternoon a lady of the most remarkable gifts. Never in all my experience have I encountered such an intensely brilliant mind. She was in trouble, serious and deep. For nearly two hours she poured out her mind in a stream of eloquent description, telling how she had tried everything under the sun in order to get rest, but had found it not. At the age of fifteen she had become an infidel, practically at least. She had determined to marry no man who believed in God or the Bible. She had read and studied almost everything in literature and art. The widest circles of social life among literary people and students of science and mysteries were open to her constantly. She eagerly embraced Christian Science, wrote upon it, taught it, and inculcated its principles everywhere. A great sufferer, physically, with nervous disorders, she had sought relief in every way; but the central trouble was the wild unresting heart that found no peace, in any of these things, nor anywhere. I spoke to her only briefly in a few words now and then, praying constantly all the time for divine guidance, and for the power of the Holy Ghost upon her, as well as speaking from my own experience directly to her heart. With the errors to which she had given her adherence, I was perfectly familiar, and knew their deepest windings, yet I never argued for one moment against any one of them. Let me sum up her position before going further.

First; she believed God was only a principle. Second: she did not believe the Bible to be inspired. Third: she believed that Jesus Christ was only a man. Fourth: the doctrine of the blood atonement was repugnant to her mind. Fifth: she had no faith whatever in Christianity.

Now I call attention pointedly to the fact that every one of these is a fundamental necessity in the Christian faith. The Christian must believe every one of them without exception. Yet will it startle any reader, will it surprise any Christian worker who has earnestly laboured for hours to try and convince people of their errors and mistakes, thinking that this must be done *before* they can get ready to be saved, if I tell them that *not one moment did I spend in attempting to convince her of her errors on any one of these points?* On the contrary, I said to her, "I don't care what you believe or what you don't believe. It makes no difference at all. I tell you if you will do a few simple things you will have peace."

"Oh," she replied, "I have done everything, I have tried everything for years."

"Yes," I answered, "You have done everything and tried everything, *except* these few simple things to which I refer. You have never done them."

Finally, when she had spoken of her intense longing for peace and rest, I secured her attention and said slowly, "You can have rest in thirty minutes if you will do a few simple things. I *know* it."

"Rest," she exclaimed, while the tears ran down over her cheeks. "Oh, but it is impossible."

"No," said I, "It is not impossible. You can have rest in thirty minutes if you will do a few simple things that you have not yet done."

How I inwardly praised the Lord when she turned and replied, suddenly, "I will; but when, and where, and how?" With an emphatic gesture I said, "Will you do it here and now?"

"Yes," she said, "if you will close those doors."

We were sitting in a large double parlour with perhaps twenty persons. I immediately arose and closed the sliding doors, shutting off most of the people, and leaving us alone with one lady. "Kneel down," I said abruptly, and she did so. I prayed briefly, but sympathetically, speaking a little of the wonderful love of God and his desire that his children should not suffer, and then turning to her I said, "Now you pray."

"Oh, I have prayed, and prayed, and prayed for years."

"No," I replied, "you have not called upon God."

She hesitated, and seemed unwilling to do it, and then I said, "Now, see here, whether you believe it or not, this Bible is true from cover to cover, and everything in it; and this Bible says, 'Whosoever shall call upon the name of the Lord *shall* be saved.' (The desperateness of the case so impressed me that it probably prompted the intense force of my next sentence.) I added, "If that promise is not true, then God is a liar, the Bible is a fraud, salvation a delusion, the whole thing a humbug; but *I* know it is true, God cannot lie. He says: '*Whosoever* shall call upon the name of the Lord *shall* be saved.' Now I don't care what you believe and what you don't. Will you call upon God to save you. If you will, He will do it."

She began to pray aloud. I cannot give all the details of what she said, but simply touch the fundamental points. After I felt she had prayed enough in this way, in response to the question, "What shall I do next?" I told her, "Ask Him to save you for Jesus' sake."

Notice, please, that I did not waste a moment's time in telling her that she had got to believe that Jesus was divine. She obeyed, and prayed in Jesus' name for her salvation. A little later, in answer to her repeated query, "What shall I do next? What do you want me to say?" I replied, "I think it is about time to tell God that you will believe his Bible, whether you understand it or not. You cannot make yourself *feel* that you do, but you can *set your will* to it, and *will* to do it, and tell Him so."

"Where is it?" she cried, "Let me take it and do it." And taking the blessed Book between her hands, she told the Lord that she would believe it from cover to cover, whether she understood it or not. "Now," said she, "what do you want me to do next? I want this thing to be complete, and nothing to be left out. Everything must go in."

The intensity of this declaration led me to speak of a depth of consecration that is, of course, not usual in dealing with the unconverted, but after such a request I could do no less. Opening a book to a blank page I said, "Will you sign your name on the bottom of this page, and then give it to God, and let Him fill it up for your life, your family, your friends, your relationships, your associations, what you shall be, what you shall do, and what you shall suffer? And no matter what it costs you, will you stand to that signature, by the grace of God?" A moment's hesitation, and she said emphatically, "I will do that." "Tell Him so," I replied, and in a few more words of prayer aloud, she pledged herself thus to do.

"Now, what do you want me to say next?" I replied, "It is not I that want you to do it. I did not get up this scheme of salvation. God has laid down these rules. I think He wants you to tell Him that you believe He hears and answers your prayer. Here is the Scripture, 'What things soever ye desire, *when* ye pray, *believe* that ye receive them, and ye shall have them.' Now you have come, and you have called, and you have the positive promises of his Word. You have just told Him you would believe everything in it, and Jesus Himself tells you to believe when ye pray, that you do receive. Will you tell Him, "I believe you save me now"?

There was hesitation here. There always is. *This is the last ditch with everybody.* But only for a few moments. The hesitating question came, "Do you want me to say that?" I replied, "He wants you to say that. If you will confess Him here, He will instantly confess you before his Father and the angels in heaven. He has said it, and He cannot lie."

Only a moment more and the words came tremblingly, "I believe Jesus saves me now."

"Say it again," I enjoined, and it was repeated again and again. "That is your weapon," I said; "meet the devil with it every moment. Confess Jesus with your mouth, and He will confess you. His word is true."

We had been about fifteen minutes upon our knees. At this point we arose, and after rising she almost fainted on the sofa. Recovering in a moment, with all the nervousness gone, and the face calm and quiet, she said, "I thank you very much; I will go up-stairs now, and I will go saying it. I believe Jesus saves me now."

At the present writing over three months have elapsed,* and in that time this lady has most wonderfully demonstrated the truth of God's Word in this simple scheme of salvation. Her testimony has been firm and unfaltering, and her heart overflowing with joy and praise to God for his goodness. She has a freedom in working and speaking for Jesus that have been the envy of many a Christian who has been in the Church for forty years. Recently in a great meeting in New York city, her testimony thrilled the audience as she poured out her words of praise to God for his wonderful salvation, and contrasted her misery and unrest with the deep peace which she now has, until tears flowed from almost every eye, and shouts of praise rose from the congregation.

* Extracted from The Science and Secret of Soul Saving. 20 cents. *Fleming H. Revell Co., New York,*

* Two full years have passed (Aug., 1893), and God has most signally used her in service, public and private.—R. K. C.

CHILDREN'S SEASIDE SERVICES.

On Thursday afternoon last week a crowded meeting was held in St. Martin's Town Hall, Trafalgar Square, to hear reports of the seaside services of the past summer. The chair was occupied by Rev. E. A. Stuart, president of the Children's Special Service Mission.

The first address was by Rev. Martin J. Hall, who described the effort at Newquay and Ventnor. Though the work was on a small scale, a large measure of blessing was vouchsafed. All along the real object of the meetings was kept prominent—the bringing of boys and girls into living relationship with the Lord Jesus Christ. Two brothers have gone back to school determined to confess Christ and serve Him. One of them had been immensely popular in the past; and as day schools are for the most part quite closed to Gospel work, it is a joy to know that from the meetings on the sands boys and girls take with them a vital faith and settled purpose to carry out solemn resolutions to live to the glory of God. The amusement element was reduced to a minimum, but pleasant hours were spent in rambles and healthful games. Ministers of the Gospel were among the helpers in the work, and at Ventnor the Mission was earnestly supported by the Vicar.

Mr. A. G. Dodderidge spoke of missions at Portrush and St. Leonards, having spent in all three months on the sands, during the season. The Word of God has been owned as never before in his experience, to the great encouragement of himself and a band of whole-hearted helpers. Every endeavour had been made to proclaim the Gospel in such a way as to make its reception easy for youthful minds. In the North of Ireland a large number of Scripture Union branches have been started. The children were plainly told that conversion means being born again, and entering upon a new life; and many testimonies have been received of little ones living for Christ, and dying after testimonies to his praise. Measures were adopted to excite and extend interest in the foreign branch of the work, and sums have since been received for circulating Gospel leaflets among children in heathen lands.

The Chairman, in emphasising the importance of the mission to the young, said he regarded the revived interest in missionary work as owing in a large degree to the efforts of the Children's Special Service Mission. The duty of instructing the young in Divine things was enlarged upon, and illustrated by the many injunctions in the Pentateuch, in which Israel was charged to explain to the children the law of God and religious ordinances.

Dr. C. Harford Battersby, who had passed some time at Cromer, rejoiced to report that very good meetings were held. By way of attracting and interesting the children, "flag signals" were worked, in order to introduce Gospel invitations or counsels. Large missionary maps were outlined on the beach, especially to show the pressing need of the Dark Continent. More male helpers would have been welcome, to get the boys together, but with speakers the Mission was fairly well provided. There is still sore need to impress upon the parents the tremendous privilege of allowing their children to attend the services. While desirous of getting their children into tip-top schools, and settling them well in the world, parents do not seem to care much about their souls being won for Christ.

Mr. E. Arrowsmith sketched his recent tour in Canada and the United States, telling of earnest effort for the young in some places and systematic neglect regarding them in others. He saw many results of the work, extending over a long period of years, of Rev. E. Payson Hammond, to whom large numbers who are serving the Church as ministers owe their conversion. He was more than ever convinced of the importance of seeking the lambs for the Saviour's fold. Since then he has been engaged in a mission at Eastbourne, and seen more of the intense need that exists for individual work, especially among the children of the well-to-do, who are in many cases kept deplorably ignorant on religious subjects.

African Missions Visited.—13.

BY D. A. HUNTER.

To many readers of The Christian who have travelled in the Protestant Cantons of Switzerland, the name of "L'Eglise Libre" is familiar. It is a Church, corresponding in many ways to the Free Church of Scotland, and it supports a vigorous African mission, with stations in and around Delagoa Bay, and in the Spelonken. The mission works in harmony with the French missions in Basutoland and the Barotsé valley, although the one belongs to the Suisse Romande and the others to the Paris Missionary Society. The *Bulletin Missionaire*, published each month in Lausanne, describes the splendid work which is being done, in a quiet way, by l'Eglise Libre.

It has been my good fortune to visit Elim and Valdezia, the two stations in the Spelonken, and to find in MM. Creux and Rosset warm-hearted Evangelical Christians. The Spelonken is a range of hills immediately south of the Zoutpansberg Mountains, and is, to Europeans, one of the most inviting districts in which to settle that I have yet visited in South Africa. It is just within the tropics, but a good elevation greatly tempers the heat, while the climate is good. Mealies, bananas, coffee, etc., grow well, and I quite anticipate that tea, once introduced, will become a staple industry there. Moreover, it is expected that within two years the railway will be opened as far as Pietersburg, a rising town about sixty miles south of the Spelonken.

An easy ride from the Spelonken brings one to the Zoutpansberg Mountains, with their large native population, almost wholly unevangelised, owing to the opposition of the chief. The white population of the Spelonken is very small, most being storekeepers, and many of the stores being at the same time canteens, and a curse alike to whites and blacks. The welcome we received from the missionaries was quite touching. It has been almost a unique experience for them, during their twelve years' labours, to receive visitors in sympathy with their work. Instead of allowing us to thank them for their unbounded hospitality and kindness, they insisted on thanking us for coming along. If Christian people with the needful leisure and means at their disposal realised the loneliness of many missionaries, and how much a visit from a Christian friend means to the lonely ones and their work, many a summer holiday or wintering abroad would be invested with a new purpose and a deepened interest. There is so much need for white Christians, other than missionaries, to travel this and other heathen lands, protesting with life and lip against the evil living and evil speaking of nominal Christians, who render the missionary's task doubly difficult.

To those who have money to invest, there are at present splendid opportunities in the Transvaal, where the investment would not only return a handsome profit, but could be made a powerful adjunct to mission work. Large and fertile farms can be purchased at low figures, and they are almost sure to advance in value in the course of a few years. I have talked the matter over with the missionaries, and they heartily commend the scheme. Their people find it hard to make ends meet, and so go off to Johannesburg and Pretoria for work, where they are brought under many evil influences. The missionaries' hands are too full with preaching, schools, medical work, out-stations, and other duties, to give the time and attention needful to train the people in proper agricultural and industrial habits. Were a Christian man to purchase a farm adjoining a mission station, and either work it himself or put a Christian manager on it, he could make it pay way well, and at the same time give employment to the native Christians from the station, and the natives settled on his farm, whom he could also train in farm work. In the evenings and on Sundays he would have ample scope for evangelistic work. MM. Creux and Rosset say this is just what is needed, and Mr. Hofmeyr, whose long experience as a missionary of the Dutch Reformed Church in the Zontpansberg gives his opinion great weight, concurs.

It seems to me one of the most practical pieces of mission work that a layman could take up in this country; it would greatly strengthen the hands of the missionaries. Nevertheless, the temptations of the life are great—not the least of them, to give up seeking *first* God's kingdom, and seek first riches and honour. So, "let a man examine himself," and count well the cost before he give himself to this work. I am sure M. Creux, Elim, Spelonken, Zoutpansberg, South African Republic, would be glad to correspond with anyone on this subject, or if any care to write to me, letters addressed to Post-office, Cape Town, will reach me.

Word having been received that Magatu, the great chief of the Zoutpansberg mountains, wished to see him with reference to a teacher for his children, MM. Creux and Rosset decided to pay him a visit, and we were fortunate enough to accompany them. When, on horseback, we reached the brow of the first hill of Magatu's mountains, we came in sight of the kraal of Magatu's great wife. We inquired where the chief's own kraal was situated, and I could hardly believe my eyes when they pointed to the highest peak of the mountain, and informed us that among the trees, at the base of some rugged crags, which formed the crest of the range, would we find the chief's village. It seemed a "far cry" to reach such an eyrie on horseback, for there were two deep valleys between us and the mountains, but we pushed on, up hill and down dale, and then up, up, up, at times coming to places where we had to dismount and drive our horses before us, till at length we found ourselves at the outskirts of the village.

Here was heathenism and no mistake. Numbers of people, whose clothing was of the scantiest, came out to see the strangers. They showed us where to leave our horses, and we were conducted into the kraal. It is a curious place. Native huts nestling among huge rocks and boulders larger than the huts themselves, the whole being overhung by the grim crags which had nothing but blue sky above them. The view towards the plain was extensive, and one could hardly imagine a better selected outlook than has chosen this chief, who, declining to own the sway of the Boer, has entrenched himself in this mountain fastness. We were first conducted to an induna, who received us in the yard surrounding his hut. The hut was a circular building, with a thatched roof, overhanging so as to form a verandah all round, the outer edge of the eaves being supported on poles.

After shaking hands with us, the induna went off to announce our arrival to his chief, and we were presently escorted into a circular yard, fenced all round with tall pickets. *Three* chairs were brought for the *four* of us, one of them being exceedingly shaky. Some twenty indunas were sitting around on the ground looking at us. Soon Nagatu arrived. He is a short, stout man, with a good shaped-head, a man whom education could have enabled to take a leading place among civilised men. He was dressed in European clothes—rather shabby—and a black felt hat, with two very long feathers stuck in one side, served for head gear. He sat at some little distance from us, but not facing us, until the interpreter had learned our business and carried our presents to him. We were then conducted forward and presented to him.

This ceremony over, we all repaired to his house, a little white-washed cottage built close up to the crags, and, in its European appearance, quite a contrast to the native huts around. The little room was crowded when all got in, we and the chief sitting on chairs, while the Indunas squatted all around on the floor. Then ensued a long palaver, during which the advantages which he and his people would derive from missionary and teacher were set forth. He said the words spoken were good, but he was not yet ready for them. In spite of the apparent failure of our trip, M. Creux, who has known Magatu for years, is of opinion that he was impressed, and himself really wants a teacher, but that the indunas are not yet all in favour of it, and so Magatu feared to commit himself before them. A woman, apparently one of the chief's wives, who had occasion to pass through the room during our interview, crawled on all-fours, not being permitted to stand in the presence of the chief.

I asked if I might photograph Magatu, but he gave a most emphatic "No," fearing he might be bewitched. He seemed very sleepy during our conference. On asking the reason, I learned that he fears to sleep at night, lest he be murdered by one of his sons or brothers who covets the throne. Murder is not so easy in daylight, so he sleeps then. We made our adieux and started back about 3.30 p.m. The sun set just as we neared the plain, and we lost ourselves in the dark, so that it was quite late when we at last reached the wagon, tired and hungry, but thankful to our Heavenly Father for all his care of us during the day.

THE WORTHING EPIDEMIC.

Every diligent reader of the daily papers knows that a terrible and far-reaching disaster has lately fallen on the pretty little seaside town of Worthing, ten miles to the west of Brighton. Some months ago a fever epidemic broke out, caused, it is asserted, by defective drainage combined with a vitiated water supply. The results have been disastrous almost beyond description; indeed the town is practically ruined, for the present at any rate. The fever has carried off numerous victims among the poor, whilst many more have been left weakened and stranded, so to speak, on the shores of life.

The well-to-do residents, of course, made haste to migrate to safer quarters, on the outbreak of the fever. The town, like other seaside resorts, is largely dependent on summer visitors; needless to say that avenue of social prosperity has been completely closed. All through the fine summer season, when the local householders and tradespeople should have been reaping a harvest for winter consumption, Worthing has virtually been a deserted city of the dead and dying. Schools have had to be closed. The desolation has been complete, and it must be many a day before the little town recovers from the effects of the dread visitation. Happily the course of the epidemic has now been materially checked, though it is not completely stayed. We hear also that the preventive steps taken by the local authorities are by no means deemed sufficient; as to that the future alone can decide.

All sections of the community have been affected; the great fall in postal and railway receipts are one manifest proof. House proprietors and lodging letters have lost heavily, and in some cases are probably ruined financially. Among the many who have suffered in plan and pocket is an esteemed Christian lady who for a number of years past has had a Home of Rest in the town for tired Christians; with that she combined much earnest effort of a Gospel and social kind which has been an unspeakable blessing to many. Of course all this has been scattered through the calamity that has fallen on the place; besides, our sister has been affected considerably in health through the anxiety and exertion attendant on making necessary arrangements to move to another centre; for it is deemed hopeless to continue the work in Worthing. She has secured desirable premises in another town, for a Home of Rest of the same superior stamp, and hopes, God willing, to resume her varied Christian labours there at an early date.

All this means a heavy expense, which the lady is not herself able to bear. She has experienced many wonderful tokens of God's guiding, preserving, and providing love in connection with this crisis, and she is encouraged to believe that other Christian friends will show practical sympathy in this time of trial and loss. A sum of £200 would probably suffice to meet all expenses of moving, and the purchase of some necessary furnishing for the newly-acquired house.

BETHEL NAIOTH, TITHEBARN-ROAD, SOUTHPORT, has been opened as a Gospel Mission and Training Home, for young men who, having consecrated themselves to the Lord, are anxious to acquire a more complete knowledge of Divine revelation, as a preparation for home and foreign evangelisation. While preparing for wider fields of labour, students will have ample opportunities of preaching the Word of Life in the immediate neighbourhood of Southport. Mr. J. C. Hindle, director of the Home, writes:—"One young man who has spent some time with me is now on his way to Mexico as a missionary, and three others will shortly leave for Lake Chad in Central Africa."

THE LORD'S DAY IN CARDIFF.—"The Liverpool of South Wales" may now be added to the list of great towns which have publicly pronounced against the Sunday opening of museums. A "Cardiff Sunday Society," of which Canon Thompson, vicar of St. John the Baptist, is the president, was recently founded to promote this form of Sunday opening. At its first public meeting, held on October 10, a resolution in favour of the Society's objects was rejected by a large majority. The amendment deprecating the Sunday opening, which thus received the well-nigh unanimous support of the meeting, was moved by Rev. J. T. L. Maggs, a Wesleyan minister. Rev. Dr. Peake, of the Lord's Day Observance Society, writes:—"My committee rejoice to learn that the earnest Christian efforts, in which it has been their privilege to take part, have had so satisfactory a result."

OPIUM IN CEYLON.

A striking paper on the ravages of the opium habit among the poorer classes in Ceylon, written by the Misses Leitch, appears in *The Banner of Asia*. We make some extracts:—

With the earnest wish in our hearts that the evil which has grown up largely in the past century in China and India, may not grow up in the same way in the coming century in Ceylon, we took the opportunity while in the south of the island to visit several of the opium shops licensed by Government, and learn what we could of the traffic as now carried on.

The first shop visited was the one in Slave Island. We had no difficulty in finding it or those which we visited subsequently. The fact that there are such shops, and their location, seemed to be well known among the people generally, as all from whom we inquired our way from time to time, readily gave us the desired information. We found the man in charge of the shop industriously weighing and measuring opium for customers. We asked him,

"How many come daily to buy opium to consume on the premises?" He replied, "From fifty to sixty."

"How many buy opium and take home?" "Two hundred or more daily."

"What castes, classes, or nationalities come to buy?" "All castes, classes, and nationalities: Singhalese, Tamils, Malays, Chinese, English sailors, etc."

"Is it sold to women?" "Yes."

"To children?" "Yes."

"To small children?" "Yes. Children under ten years of age are not allowed to smoke it on the premises, but children of any age may buy and take away."

"How much do people who are regular purchasers spend a day on opium?"

"Some buy six cents' worth a day, some twelve or twenty-four cents' worth a day, some habitual consumers spend ten rupees a month for opium."

We were shown into the rooms where opium was being smoked, and counted thirty-six persons lying about on the floors, evidently in various stages of stupefaction. The place was dark save where the small dull fires of the opium smokers' lamps served to make the gloom and absolute bareness of the place dimly visible. A drum was being beaten in this licensed opium den, perhaps to draw in outsiders, as well as to please the habitual comers. These were inhaling the fumes through pipes perhaps a foot long. The place was badly ventilated, and the air was heavy and sickening with the thick black smoke and opium fumes from the pipes, and with the breath of the smokers.

Some struggled to their feet as we entered. A few of these seemed so far under the influence of the drug that they could not stand steadily or speak coherently. Some of the faces which surrounded us as we opened the door to let in the sunlight and fresh air looked ghastly and unnatural, the features distorted, the eyes dull and vacant. Some of these, we were told, spent a large portion of their time and earnings in this den, being confirmed opium sots. We asked if they could not be cured of the habit, and the opium seller, speaking in a somewhat scornful manner, assured us that they would be obliged to go on using it while life lasted, saying that a confirmed opium-user could never break himself of the habit. We asked him if he or any of his own family used opium, and he replied that assuredly they did not.

As we looked at these poor people lying on the floor around us, bound, as it were, hand and foot, in the slavery of this insidious and degrading habit, a great pity and sorrow filled our hearts for them.

Those men whom we saw about us are some women's husbands, some children's fathers, some mothers' sons. Some woman's heart will ache to-night because someone dear to her has fallen under the power of this vice. That woman is our sister; these men, marred and besotted though they may be, are still our brothers.

In the presence of the fact that there are four shops in Colombo, licensed both for the sale of the drug and for smoking on the premises, and thirty-nine other opium shops throughout the country; that 12,457 pounds of opium were imported into this island last year, the amount consumed yearly having increased nearly 30 per cent. in the last ten years; that from this traffic Government derives this year a total revenue from the sale of licences and from import duties of Rs.31,745, and costing the consumer several times this amount—we cannot help feeling that in the face of such an evil, affecting the happiness of so many persons in so many parts of the island, indifference would be a sin.

Will not the blessing of them that are ready to perish come upon everyone who seeks to heal this open sore of "Cheery Ceylon," and remove from this beautiful island this fruitful source of insanity, pauperism, and crime?

AMERICAN PRISONS.

BY CHAS. COOK.

After twelve years' absence, I am revisiting the prisons of New York, and am greatly surprised at the laxity which prevails in the system of gaol discipline.

"Truth is stranger than fiction." After taking the morning service in the church of the Sing Sing convict prison, I went round with the chaplain and visited the men in their cells. One prisoner was playing with a diamond which he said he had found among some rags; another was in bed smoking a pipe; a third was boiling some water over his lamp to make some tea, which he acknowledged had been brought in surreptitiously from the outside world. "If the warder sees me, guess I'll be reported," he remarked. The man in the next cell was passing a note to his fellow-prisoner, by the aid of a piece of stout wire and a pair of scissors, but our presence disturbed him, and he dropped his apparatus outside the cell door, and was dependent upon me to give it to him again. "What's this?" I asked. "Oh, a patent telephone, sir," The chaplain smiled, and we passed on. The cells in which the men are confined when not at work, are terribly small; not more than six feet by three.

Sing Sing is the State convict prison of New York, and contains some 1260 prisoners; in ratio to the population, the Roman Catholic element largely predominates. Some seventy men are here "for life," and they, with some 730 others, were present at the early morning service. A band, composed entirely of men under long sentences, played a selection of music before the meeting proper began. A magnificent choir (also of convicts), led the singing, and it was strange to hear such men singing the refrain.

"All sorrows past, and grief and pain,
We'll meet to part no more."

As I spoke from the text, "Look unto Me, and be ye saved, all the end of the earth," my audience, when anything pleased them, broke out into applause; and at one point laughed outright.

Sentences range from two years to thirty years; no corporal punishment is permitted, and each prisoner is allowed four ounces of tobacco per week. Bibles are not supplied to every prisoner, but any prisoner can have one by asking for it. This I feel is a mistake, for many an English convict has been converted through reading the Book to pass the time away; and again, some who were thinking seriously, might hardly like to ask the chaplain for a Bible, lest he might be thought to be currying favour. In the light of the action of the American Government forbidding the entry of Chinese into the States, it is well to notice that not a single Chinaman to-day is in the State prison of the Empire State; and I may add, after visiting the Tombs prison, and the gaol on Blackwells Island, neither is there a Chinaman in either of those places.

I spent a very happy Sunday in the Tombs, preaching four times to distinct congregations, the women and the boys being specially interesting. An Irish woman was roaring out in a drunken fit whilst I was speaking to the women, and at the close I ventured to remark to the matron that we "should have kept her quiet if it had been in England." "Oh, bless you," she answered, "I would not punish any woman, poor thing." "Everybody's business is nobody's business." I was certainly surprised to find the State does not provide Bibles or Testaments for the men or boys. Here were about twenty men sentenced to short terms, sitting on a bench all day long doing nothing, and not a Testament among them, and it was the same with the boys. I hope to supply all these on my next visit.

Visiting Blackwells Island, I found fault with the smallness of the cells in which the prisoners are located, and noticed the strange punishment meted out to those guilty of breaking the rules of the gaol. We saw three men standing with their faces to the wall. The warder said to us, "They will be kept in that position all day without moving, and without food." Surely this is not humane, but brutalising, and cannot tend toward reform.

Recently two murderers escaped from Sing Sing, it is supposed by the help of an outside friend, who is a millionaire. Being situated on the Hudson, it was inferred that they had crossed the river in a boat. A few days later a boat was discovered upside down, and, near by, the bodies of two men, who had been drowned. The search for the escaped prisoners at once ceased, but the detective who told me of it said, "But I guess those bodies were not belonging to the murderers!"

Besides preaching in the churches on the Sundays, I have visited the Florence Mission and Cremorne Mission, and rejoiced at the wonderful work being done in the reclamation of drunkards and fallen girls. These meetings continue every night. The testimonies are really remarkable; they are live meetings, conducted in the power of the Holy Ghost, and most inspiring. We have nothing like it in London.

We have just spent a Sunday with the Hon. Capt. Moreton at Hamilton, Ontario, Canada, preaching yesterday in two of the churches, and in the afternoon at the Y.M.C.A. We hope to leave here at the end of this week for Detroit and Chicago.

September 25, 1893.

CENTRAL Y.M.C.A., LIVERPOOL.

The inaugural meeting for the winter season of the Central Y.M.C.A., Liverpool, was held on Thursday last, under the presidency of the Bishop of Liverpool. In the course of his address Dr. Ryle spoke of the world-wide ramifications of the Y.M.C.A. Some earnest exhortations to cultivate nobility of character were founded on the successful career of the late Mr. George Moore, of Cumberland. The Association was urged to avoid risking shipwreck on the rocks of mere intellect or political partisanship.

Dr. Wm. Carter, Professor of Therapeutics at the University, gave the inaugural address, in which he said: "Of the many institutions distinctive of the Victorian era, none seem to me more hopeful for the future of our country and our race than those which band its youth together into great and strong brotherhoods, animated by the one common principle of devotion to the idea of a pure, wholesome Christian life. As every human being must help 'to shape the growing stature of this world,' it comes to be a fact of the greatest significance and encouragement that there are to-day upwards of 5000 Young Men's Christian Associations, all more or less closely united together by organic ties, and with an aggregate membership of nearly half a million.

"The aim of the Y.M.C.A. is a magnificent one. It is that of developing to its highest degree all that is best in the man physically, mentally, and morally, and, by that process, of giving no room for the growth of what is weak, foolish, and ignoble. It strives to build up a robust, manly, Christian character—the highest conceivable type of character—and the particular method by which it aims at accomplishing this is by disciplining heart, and lung, and limb by wholesome physical exercise, by quickening the intellectual life by the stimulating contact of the minds of its members with those of teachers of proved ability in their several departments, and by shaping the highest portion of our complex nature after the model of that ideal Man, who through all the long centuries since first his blessed feet trod our earth has been the source and centre of everything noblest, purest, and most beautiful in human life."

Mr. Thos. Jameson (general secretary) read the annual report, which showed that the past year had been one of the most active in the history of the Association. Short speeches were made by the treasurer and chairman of the general committee, and several anthems were sung by the choir. During the evening prizes were presented to the successful students in the evening classes.

THE 19TH ANNUAL REPORT of the Baptist Total Abstinence Association, besides containing the usual financial and other statements, is made specially interesting by the addition of a list of abstaining Baptist ministers in the United Kingdom.

THE TIBETAN MISSION.

Dear Sir,—The widespread interest that has been created about Tibet (and which is, I think, largely owing to the publicity you gave to my recent journey through that country in your issue of August 17th) has brought me a large number of letters making inquiries and offers of service for God in Tibet, whilst other offers have come as the result of meetings I have had since then in many parts of England and Scotland.

Having secured the assistance of friends to consider these offers, the present result is that the following are accepted and will probably go out with me about January next, together with others whose cases are now under consideration :—Mr. and Mrs. Evan Mackenzie, of Dingwall; Mr. Ebenr. J. Brewer, of Liverpool, but recently working amongst the Chinese in New York; Mr. J. McDonald, of the Island of Harris.

A young doctor from Nova Scotia will also perhaps be one of our party, but the distance has prevented anything being definitely settled yet.

The party will probably collect in London about November 1. We then propose holding meetings both in London and the provinces, further to urge the claims of Tibet on the home churches. But we have no house. Would some servant of God with a furnished house at disposal lend it to the Lord by giving us the use of it for two or three months prior to our departure in January? Such a house should be near a large railway terminus (Victoria for example) to facilitate our railway travelling, of which we are likely to have a good deal, as I have numerous invitations to hold meetings about the country.

But our principal need for this advance upon Tibet is men fitted for pioneer work—men of God, who *know* God, who are prepared to *obey* God, and who dare to go forth *trusting in* God, and in God alone. As one who first went to China in connection with the China Inland Mission (which connection I hope to keep up as long as they will allow me), I very heartily accept and adopt all its principles, and propose to work on the same lines. This may be a guide to some who are already interested in our Tibetan Mission and who may be hearing God's voice calling them to service among the heathen.

I may here say that I have been compelled to branch off into a separate effort for Tibet, because the China Inland Mission feels it has yet ample scope for all its efforts within the boundaries of China, and does not see its way to enter upon a work which might and probably would necessitate a base of operations in India. I have, however, I am glad to say, their best wishes in this effort.

It is possible that friends of missionary work may be inquiring, "But what about funds?" Well, as to this, we shall look to the Lord for supplies to meet both our spiritual and temporal needs day by day. How we stand at present is this. Some forty or fifty friends of the work, hitherto unknown to me, have sent in altogether about £84. This amount, with any more that may be sent, will be applied for the sending forth and maintenance of the workers. God has in his goodness given me sufficient means (some £80 a year), through deceased relatives, to fully supply all my own requirements. But we shall need some £600 or £700 to place the proposed party of twelve on the Tibetan frontier, and then about £80 a year will suffice for each worker while in the field.

I feel very weak at times over this seemingly bold step, but directly I recall how God has pushed me forward by the most marked indications of his will I am able to cast the responsibility on Him, and be at rest. Will you please grant this work and myself a share in your prayers?

I should like to add that Mr. William Sharp, of 13, Walbrook, London, E.C. (who is a member of the Council of the China Inland Mission), has kindly consented to receive and acknowledge any gifts for this work, and to act generally as hon. treasurer. Will any friends writing to him there please put outside their letters the words "Tibetan Mission". Inquiries about the mission or Tibet itself, or offers of service or of a house, may be addressed to me, care of my brother-in-law, Mr. Chas. Bethell, Ellesmere House, Templeton-place, London, S.W.

With renewed thanks for your kind help, which is most valuable, yours in the Master's service,

Annie R. Taylor.

[1082]

MISSIONARY CONFERENCE, JAPAN.

A profitable Conference of missionaries has been held at Arima, a short account of which may be of interest to readers of The Christian. Arima has long been known to residents in this portion of Japan as a summer resort, being situated in a lovely valley at the back of the hills overlooking Kobe (better known in England as Hiogo), one of the open ports. The village (which has hot and cold mineral springs) is about 1250ft. above the sea level, and visitors from the plains not only find the air invigorating, but also get the advantage of cool nights, which is of some importance when the thermometer reaches 90 deg. and over in the shade in this rice-growing country.

Of late years Arima has become chiefly a rendezvous for missionaries working in China and Japan, and in 1891 an annual Conference was established, which has been growing in favour and reputation. This year over one hundred and thirty missionaries (with their wives and families) have attended and enjoyed many blessed meetings. The subjects selected for contemplation were: (1) The Holy Spirit (two days) and (2) the Resurrection of Christ (three days), with a day set apart for conference on mission work in China, whence quite a large number of workers had come, chiefly from the Central Provinces.

To many it was very refreshing to visit such a quiet, secluded, picturesque spot, and gather together with so large a company of fellow-workers in the mission field. One could not help feeling how we are "all one in Christ Jesus" as we met side by side in the nice comfortable Conference Hall erected this year for the special purpose, and as we listened to the grand truths of our common faith so ably dealt with in the papers. A spirit of serious attention, combined with fervent, prayerful seeking for blessing, characterised the assembly, and there is no doubt that much help and blessing were received. Most of the denominations were well represented, and Presbyterians, Methodists, Episcopalians, Congregationalists, and Baptists worshipped side by side, not only at the Sunday services, but also at the daily devotional meetings, and a prayer-meeting at half-past six every morning.

Altogether we have had "a happy time." New friendships have been made and old ones cemented. Fresh sympathies have been aroused, our impressions of God's truth have been deepened, faith has been strengthened, hope stimulated, love quickened, and the unity of the Spirit has been manifested in the bond of peace.

The Conference needs to be more widely made known. Living is very cheap, good quarters are available (though of course luxuries must not be expected), the natives are, as a rule, civil and attentive, although some anxiety and sleeplessness were occasioned from the prowling round of thieves in the early part of the summer.

Rev. J. Frazer Smith, M.D., of the Canadian Presbyterian Mission in Honan Province, China, presided over the meetings with geniality and tact, and the board of managers (of whom Archdeacon Warren, of the C.M.S., Osaka, Japan, was chairman) did all in its power to make things go off smoothly and satisfactorily. An excellent programme is promised (God willing) for next year, when it is hoped still more will avail themselves of this happy mode of obtaining recreation and refreshment, both physical and spiritual, during a few weeks of the hottest season of the year.

G. N. Pole,
Secretary to the Conference.
C.M.S., Osaka, Japan.

BRIMSCOMBE (GLOS.).—The annual fellowship meetings held here on the 12th inst. were attended by several hundred believers of all sections, an encouraging feature being the presence of many young persons. Mr. Trippe (Southampton) very profitably spoke on Relationship, Separation, Expectation, and Sanctification (1 John iii, 1-3). Mr. James Wright (Bristol) with much power dwelt on (1 Cor. i, 9) "Partnership with Christ," whose grace makes bankrupt sinners sharers of his eternal inheritance, aptly connecting the "ye" of the verse with 1 Cor. vi. 11. Practical points were that we share Christ's life, words, witness bearing, and the world's hatred (1 Jno. i. 7). The realised presence of the Lord gladdened all hearts, and much spiritual refreshing resulted.

REVIVAL IN LISMORE.

With the exception of Iona, there is no island on the west coast of Scotland that can boast of such an interesting history as the island of Lismore, which lies about eight miles to the north-west of Oban. In ancient times the island was the residence of the Bishops of Argyle and the Isles. To-day, however, there are only the remains of their palaces. The inhabitants, numbering about five or six hundred, and scattered over an area of fifteen square miles, are almost exclusively small crofters and common working people. Those who know the history of the people best tell us that they are rather slow in apprehending truth, but when they do so they at once respond, and that with great reliability. This phase of their character is confirmed by the fact that several special seasons of revival have been enjoyed by them, the last of these taking place about seventeen years ago, the fruit of which remains until this day.

About seven weeks since, a company of four members of a Glasgow Free Church, and two of them students, visited the island for a holiday. Being earnest Christians, they at once made arrangements for some evangelistic meetings, believing that this would in no way interfere with their enjoyment of a time of change and rest. At first there was some difficulty experienced in getting the people to turn out, but by making the meetings as attractive as possible, and also by some visitation during the day, this was soon overcome. After a few days the people came willingly, in some cases several miles. From the very commencement there appears to have been tokens of blessing. On one night, for example, about the commencement of the mission, four people out of one home gave themselves to the Saviour.

The work went on with much success for three weeks, and then the four gentlemen had to leave, but the work was not allowed to drop on that account. Mr. Munn, of the Appin Congregational Mission, and Dr. Mackay, of Port Appin, who had taken an interest in the movement all along, continued the work with marked results. After a week or so they received the help of Rev. Allan MacDougall, Congregational Church, Arran.

Thus the meetings have been steadily carried on every night since the commencement seven weeks ago without any signs of lack of interest. On Monday week the old Independent Chapel was about full, although the night was dark and wet. On this night the friends had the help of Rev. Alexander Man, Oban; four addresses were delivered, and yet the people showed no signs of being weary. It was specially gratifying to see so many young men engaging so eloquently in prayer in the Gallic tongue, as well as the hearty way in which they rendered the Gaelic hymns of the late Rev. Mr. Farquharson, of Tiree.

Truly the Lord hath done great things for the island of Lismore, and this becomes all the more manifest when the extent of the population is taken into the reckoning, as well as the scattered condition of the inhabitants. That the good work may continue to prosper, and that the young converts may be wisely led into a deeper and richer experience of the grace of God, will, doubtless, be the prayer of all the Christians throughout the land.

A PILGRIMAGE TO JERUSALEM is being arranged for February and March next. The Bishop of Worcester will preach in Jerusalem, Archdeacon Farrar will deliver a series of lectures in Rome on the outward journey, Canon Tristram, of Durham, will lecture in Palestine; and arrangements are also being made for some of the most eminent archæologists and excavators of the day to lecture in Egypt, Palestine, and Greece. Mr. Woolrych Perowne, of Hartlebury Castle, Kidderminster, is making the arrangements, and will conduct the party.

DORCHESTER SOLDIERS' HOME.—Founded in honour of the late Major-General Sir Herbert Stewart, this Home has been carried on for several years with singular devotion by Mrs. Everett, wife of the rector, and sister of the distinguished officer whose memory it perpetuates. A real Gospel work is done, and the Home is highly appreciated by the soldiers. Mr. Everett having been ordered to pass the winter abroad, in the hope of thereby recovering from an affection of the lungs, the responsibility of the work has of late weighed very heavily upon Mrs. Everett, whose desire has been not only to leave things perfectly straight, but to make provision for some weeks ahead. She will rejoice to hear from sympathisers. Address her at the Rectory, Dorchester.

THE PARLIAMENT OF RELIGIONS.

Dr. W. T. Moore gave an address on Monday evening in the Y.M.C.A. Hall, Aldersgate-street, on his impressions of the "Parliament of Religions" lately held in Chicago. Premising that such a congress ought to be judged by its avowed purpose, he explained that the aim of the conveners was to bring together representative men and establish a comparison of religions. While nothing he had heard at Chicago had minimised in any way his faith in the religion of Jesus Christ, he yet felt that the gathering referred to was of much value. For one thing, everybody had a fair hearing, and thus men of widely different ideas learned to understand one another better. He believed that missionaries would find it very helpful if they sought to utilise and turn to account whatever they could find in common between the Christianity they taught and the religion of those people they wished to reach.

Proceeding to description, the speaker said that there were held simultaneously in two large halls in Chicago—those of Columbus and Washington in the great Art Institute—two important conferences, the one being the Parliament of Religions referred to, and the other a Congress of Denominations (Christian). In the first heathen religions of many kinds, chiefly Asiatic, were represented, while such men as Dr. Joseph Cook, Dr. Pentecost, Dr. Lawrence, and Dr. Schrenk represented Christianity. In the second hall the various Christian churches were represented by leading men sent as delegates. Now it was very significant to note that the latter congress—that of the churches—was, as a rule, very poorly attended, while the former hall was crowded. Of course the novelty of the whole thing, the presence of Bhuddists and others in gorgeous robes, may partly explain the crowds attracted. The newspapers, too, gave ten or twelve columns daily to the heathen speakers, and perhaps half a column to the Christian congress. The fact is, said Dr. Moore, the people have ceased to care for purely denominational differences.

Summing up, he confessed he had been much impressed with the decency and good order of the great Exhibition and of the city of Chicago. This he ascribed to three things. First, the discussion about Sunday opening produced a good effect, as demonstrated by the failure of the people to go to the World's Fair when the gates were opened on Sundays. Secondly, he believed that the Parliament of Religions, and the full reports given in the papers, kept religion constantly before the people, and in this way had a restraining influence. Thirdly, Mr. Moody's great evangelistic services had a wonderful effect. His observation, which was necessarily limited, led him to think that the value of these services consisted not so much in immediate conversions, as in their stimulating effects on the churches and chapels. In these three ways, he believed, Chicago has been greatly influenced and benefited during the Exhibition.

OUTGOING ZENANA MISSIONARIES.

On Friday last a large company assembled at the Kensington Town Hall for the purpose of bidding Godspeed to a party of thirty-three ladies about to embark for the mission-fields of India and China. Sir Charles Aitcheson, K.C.M.G., presided, and gave a very sympathetic address.

The report and instructions were read by Rev. G. Tonge, the secretary of the Church of England Zenana Missionary Society. He stated that during the first year of its operations, some twelve years ago, eleven ladies had been sent out. Their numbers now amounted to 168, but the increase was altogether inadequate.

The final address was given by Principal Moule, of Ridley Hall, Cambridge, who exhorted the ladies to take for their motto John xx. 21, and ever keep before them the words of our Lord: "As My Father hath sent Me, even so send I you." He impressed upon them that life in the mission-field was quite as prosaic and possessed of very much the same kind of duties as life at home.

A NOVEL LICENSING proposal appears in *The Review of Reviews* under the title, "Shall Bound Houses be Freed?" The suggestion is, that tied houses should be abolished, because so long as the publican is bound to the brewer, he has no choice but to push the trade, regardless of the ruin brought among his customers.

SOUTH LONDON WESLEYAN MISSION.

The anniversary of the South London Wesleyan Mission was celebrated on Tuesday last week in Southwark Chapel. Nothing less than a day's meetings would satisfy the promoters. At the morning service a helpful address on Acts i. 8 was given by Rev. F. B. Meyer. The afternoon service was well attended, and after the hymn, "Fill me, fill me with thy Spirit," had been sung over two or three times, the chairman, Mr. Ambrose Pomeroy, gave a brief address on holiness. That was, he said, the very thing they aimed at securing in Southwark. Mrs. Lamb also gave an address in a different manner upon the same subject. Spiritual songs were beautifully rendered by Madame Annie Ryall, whose solos have been instrumental of much good in the work at Bermondsey. Rev. Darlow Sarjeant gave a long address on the fulness of the Spirit, and was followed by Dr. Montague Miller on a similar subject. Mr. Sarjeant then asked, when every head was bowed, that those who desired entire sanctification should stand up; and several, mostly young people, stood up. Prayer concluded the meeting.

The evening meeting was presided over by Rev. Walford Green, whose words were hearty and to the point. Rev. J. H. Hopkins, in a statement on the progress of the Mission, could tell of nothing but success. In the face of poverty and distress, suffering and affliction, wickedness and drunkenness, everything is on the move forward. Since the opening of the Mission, 907 persons have been added to the society, 676 adults and 231 juniors, and in senior and junior society classes they now have 1426 members. In the Sunday-schools there were 1506 children. Mr. Hopkins said: "If you want to know where our mission is, ask the children."

Rev. Samuel Chadwick followed with a stirring speech. The modern Gospel, he said, seems to consist of three things, sanitation, economics, and education. He believed in the whole three, but when they had them all, and had not conversions, had not gained the hearts of men for Christ, where were they? When you have got a man fair wages (he firmly believed in fair wages), where are you going to get him a pair of legs to carry him past the first public-house? Convert a man, however, and you bring him to soap and water; you teach him how to spend his money rightly; and, though he cannot read when he is converted, he soon wishes to know how to read the Word of God.

Finally, Rev. Hugh Price Hughes appeared, and did his utmost to enlist the sympathies of benevolent people in the work of the mission. His efforts were successful, and the doxology was at last sung with becoming fervency of spirit.

REV. DR. GUINNESS IN BELFAST.

This well-known worker addressed a large audience last week in St. George's Hall, Belfast. The meeting was one of the Monday night "Services for the People," now being held in that hall under the auspices of the Belfast Y.M.C.A. Rev. Wesley Guard occupied the chair. In the course of his address—which occupied over an hour in delivery—Dr. Guinness gave an excellent and most interesting outline of the past history of Missions, showing the part which was so well played by Ireland in propagating Christianity in the sixth and seventh centuries of our era. It is a mistake, he said, to think that nearly the whole world has been evangelised. Not a fourth of it has been yet brought under the influences of the Gospel. He described the present religious state of Continental countries as half superstition and half infidelity. There are a hundred and fifty millions of Mohammedans in the world, forty millions of these being in India alone. Their creed is a combination of great truths with the meanest of falsehoods. He profoundly moved the hearts of his hearers while he stated that there are still 875,000,000 of heathens in the world, with some 530 languages in Africa alone that have never been reduced to writing; and about 2000 languages in the same condition among the Indians in North and South America.

As a result of a former meeting he had held in Belfast, some seventy young men had volunteered for mission work, and he trusted that, as the outcome of that service, several would do the same. Dr. Guinness announced that he had been offered a few days before, in the neighbourhood of Belfast, a magnificent mansion, well furnished, and surrounded by extensive grounds for the purpose of establishing an Interdenominational Missionary Institute in it, and that he was disposed to accept the offer. This statement was very heartily received, as was also the announcement that a committee representing the various churches would hold a meeting to consider the matter.

At the close several young men waited, in response to the speaker's appeal, to offer themselves for missionary work, and altogether the address was one not soon to be forgotten.

MR. TOYE AND THE ORPHANS.

Mr. Henry Toye reviewed the work of the past year in connection with his Home for the Fatherless, Lewisham-road, Greenwich, at his recent annual meeting. His whole soul was full of thanksgiving and praise, as he told out before a large company of the many fresh manifestations of the goodness and faithfulness of God.

Mr. Toye, as most readers of The Christian are doubtless aware, carries on this labour of love among Christ's little ones in simple reliance on God, never telling his need to any creature, but waiting only on the Lord. He has now in the Home some 170 fatherless girls; some of them being mere babies and others ranging up to sixteen years of age. And though no appeal for help is ever made, excepting to Him who said, "They shall not be ashamed that wait for Me," the work has now been carried on for some twenty-four years; and, far from being disappointed by the ways of God's leadings, the venerable servant of God, now in his seventy-third year, has a shining and rejoicing face—the result of his long practical acquaintance with the "Father of Light with whom is no variableness nor the shadow of a turning."

This year, after printing and sending out of the notices appointing the annual meeting "for praise and thanksgiving," the supplies of provisions ran low, and the bins for the children's food became empty. Then the temptation was to have the meeting adjourned on the ground that praise could not be given in the face of empty bins; but Mr. Toye quickly declined that suggestion, and felt sure that God would appear. The night before the meeting a cheque arrived for £20, so that at the time of the meeting the bins were found well filled, and praise could well ascend and that more truly because of the clear manifestation of mercy. Mr. Toye has often had the question put, "Supposing the Lord should fail to appear?" and his ready answer has been, "I never allow myself to suppose any such thing, as I look and find God always faithful to his promises."

And so he goes on with the blessed work which his hands have found to do, not only rejoicing in the past, but rejoicing also in the contemplation of the fulfilment of all God's promises in all the future.

L. F.

Scripture Readers' Society for Ireland.

The cordial welcome which the Clifton Conference has always given to this Society was not wanting this year, when addresses on its behalf were delivered in the large hall. Mr. S. Thomas presided, and said from all he had heard the Society was doing a work greatly needed to-day.

Rev. J. D. Smylie, a member of the deputation from Ireland, dwelt upon the many open doors for Scripture readers which Ireland now presents. They go to Protestants and Roman Catholics alike, and it is encouraging to know that their efforts are well received. Rev. R. J. Noyes added his testimony to the value of the work in which the readers are engaged, and added that he was specially thankful to the Society for the one engaged in his parish. Mr. J. Sullivan, one of the Irish-speaking readers, whose address greatly delighted the meeting, gave a vivid description of the itinerant work of the Society, and some of the characters he had met with.

STARVING CHILDREN AT WAKEFIELD.—Rev. J. E. Pater and his helpers are doing all they can for the famished children. For four weeks they have given a free breakfast and soup dinner to all children in need within the city at a cost of about £50 per week. The distress is still very great and likely to be so for some time. Help may be sent to Rev. J. E. Pater, 4, West Parade, Wakefield.

(1822)

MR. AITKEN IN DULWICH.

The first week of this mission was seriously affected by the wet weather. Some of the early evenings saw a steady downpour, and the attendance naturally was comparatively small. No doubt it ought not so to be, but if people generally were so anxious to embrace these opportunities as to disregard physical discomfort there would be less need for them than there is. Thursday evening was beautifully clear, yet the concourse in Emmanuel Church was not a great one; the damping of enthusiasm caused by the rain apparently takes some time to evaporate. The mission preacher remarked on the curious fact, and appealed to those present to strain every nerve in the direction of inducing people to attend during the remainder of the special season of effort.

The sermon on Thursday evening was on the need of repentance as a preliminary to an experience of salvation. On the previous evenings Mr. Aitken had dealt with the Godward aspects of the matter; now he took up the part that man has to play in this transaction. This repentance, said the missioner, must be "towards God," since all sin is primarily an offence against the just and holy Jehovah. To show what real repentance is, recourse was had to the immortal parable of the Prodigal Son—most majestic, most dramatic, and most sublime of stories that ever was penned. Here we have a marvellous picture of the course of many a poor sinful soul.

The successive steps in the returning path of the prodigal—Mr. Aitken described these: First step: He came to himself. Hitherto lost in the crowd that runs in the way of evil, he awoke to his personal identity and to his individual responsibility. The past had been marked by nothing but wilful waste, resulting in woful want. The self-revealing that comes from a glance into the looking-glass of God's Word and providence, is not a flattering experience, but it is essential to real repentance. When the Spirit says, "Thou art the man," it is ours to say with stricken, repentant David, "I have sinned against the Lord." Second step: We turn our back on sin, and turn our face toward God. We are not in a position to call in to our assistance the power of God until we consent with our whole heart to an utter forsaking of sin. As illustrating this point, an extraordinary incident was told of a dying man in a garret who sent for a clergyman to pray with and for him. While the visitor continued in prayer, the death-rattle was in the man's throat; the minister opened his eyes, to find that the sick one had breathed his last sigh; but grasped in his hand were the watch and chain of the man who knelt in prayer before him! Even in the grip of the last enemy he was not prepared to let go his besetting sin.

Third step: We begin to realise the depth of our sin and ingratitude, in view of the holiness and goodness of our God. "Father, I have sinned against heaven and in thy sight."

Despite the absence of enthusiasm in the district, which seems a difficult one to move out of its respectability and self-complacency, there has been no abatement in the zeal of the missioner and his helpers. A quiet but steady work of winning souls has been going on through the after-meetings, and there have been compensations for the earnest workers. On Sabbath morning Mr. Aitken's subject, "Ye will not come unto Me that ye might have life," enabled him to deal faithfully with the spiritual indifference that is so prevalent among those who give a formal adhesion to Church ordinances and privileges. The evening meeting saw a goodly number impressed by the Spirit's application of the preacher's rousing message, and some encouraging cases of decision were met with.

This week a strenuous endeavour is being made by the helpers to get the people out to the meetings. Monday evening saw a considerable congregation, to whom Mr. Aitken spoke with great power and solemnity on the present-day lessons to be drawn from the circumstances attending on the conversion of Cornelius, as recorded in Acts. Modern professors of Christianity were contrasted with the centurion, even when still unsaved, in the matters of devoutness, of family religion, of liberality in giving of his substance, and of prayerfulness. The need of a personal acceptance of the Divine mercy in order to the remission of sins, was pressed home by tender appeal and striking illustration, and the riveted attention paid to the address betokened the brooding presence of the convicting Spirit. The mission closes on Sabbath next, after which Mr. Aitken goes to St. Martin's Church, Charing Cross.

NATIONAL PROTESTANT CONGRESS.

The meetings of the National Protestant Congress opened at Bath on Monday evening, in the Assembly Rooms. A goodly number of visitors were received by the committee at a pleasant conversazione. The sessions for Tuesday, Wednesday, and Thursday are set apart for the exposure of Romish error and the defence of Gospel truth. With much appropriateness, therefore, the initial meeting was called upon to consider the unity and continuity of the Church of Christ. The chair was occupied by Colonel Savile, of Clifton, who introduced the proceedings with a speech in which he urged the supreme place of Holy Scripture in the conflict against false teaching, and the quest for Divine truth.

The addresses were spiritual in substance and tone, and were listened to with evident interest. Rev. J. G. Train, of London, spoke on the corporate character of the Church. Remarking that Christians may sometimes accomplish more by attesting to God's truth than by protesting against error, he rejoiced in the positive character of the evening's subject. He went on to consider the Church in various aspects, calling attention first to St. Paul's teaching, in the Epistle to the Colossians, of what Christ is to the Church, the Head of the body; secondly, to the Epistle to the Ephesians, where the Apostle sets forth what the Church is to Christ, the "fulness," "the Bride"; and, thirdly, to other epistles (Romans xii. and 1 Corinthians xii.), of the relations of the members of the Church to one another, involving interdependence and mutual love, which forbid individual communities from overrating themselves to the exclusion of others. Yet those who are in Christ should not underrate themselves; there are "many members," but "one body." It is sadly possible for Christians to apprehend their relation to Christ, while forgetting their relation one to another.

Rev. Herbert B. Workman, M.A., of Bristol, dealt with the manifestation of the corporate character of the Church. He maintained that there can be no unity which is not from the centre to the circumference. St. Paul's teaching was that all who have received one gift from one Lord, by one Spirit are made one. The unity of the Church can only be reached by a greater and closer consciousness of the common Head, and by loyalty and love to Him. It will not be manifested in the suppression of individuality, but rather in the suppression of angularity. As Christ is really and actively present in the Church, true unity will show itself.

The concluding theme was "The Indwelling of the Holy Spirit," which was advanced by Rev. James Lunt, M.A., of Bath. The qualification for membership of the Church of Christ is, to have been regenerated by the Holy Ghost. This thought suggested the further blessing of being "filled with the Spirit," and on this the speaker imparted very helpful teaching. Finally, he counselled a loving spirit in theological discussion.

Work in Buenos Ayres.

Dear Sir,—Referring to the paragraph in your last issue, will you kindly ask those of your readers who may desire to communicate with me respecting work for God in the Argentine to write to me, care of Mr. F. Freeman, 15, George-street, Mansion House, London, as Mr. Maynard has not now any City address?

I am returning to Buenos Ayres soon, and would be glad to give all the information I can to young men and others who desire to earn their living and witness for Christ in the Argentine, as well as to those who, having means, would be willing for his sake to enjoy the privilege of living amongst the people of Buenos Ayres, where the doors for service are wide open, and "the fields are white unto harvest."—Yours, in his happy service,

W. Chas. K. Torre.

DEPEND UPON IT, the hallowed influence of a child's sweet voice, singing in its own home the song learnt at the Band of Hope meeting, shall not go unblessed. Who knows but it may be a messenger to some poor father or to some poor mother under the spell of the intoxicating cup?—*Frederick Sherlock.*

Obituary.

THE HON. MRS. HALL.

This earnest and greatly beloved servant of the Lord entered into her rest on Friday week, after a short illness. Mrs. Hall was widow of the late Henry Hall, of Barton Abbey, and daughter of the late Lord Bridport, Cricket St. Thomas, near Chard. For the last forty years she has been a staunch upholder of Evangelical truth, and her name has been a household word in North Oxfordshire. She was a great admirer of Dr. Cumming's writings, and a personal friend of the late Mr. C. H. Spurgeon, whose ministry she greatly valued, and whose published weekly sermons she took in to the end. In 1870 Mr. Spurgeon preached at Barton Abbey in a large marquee accommodating 1500 people, and those who were present will not soon forget the occasion and the scene.

For seven years she regularly attended the ministry of the late Rev. Thomas Curme, vicar of Sandford St. Martin, Oxfordshire, and enjoyed his friendship up to the time of his death in 1884. Her *special ministry* was visiting the poor in the village of Middle Barton, relieving their temporal wants and reading to them the Word of God, and pointing them to the Saviour she herself loved. Her liberality was great, and her charities were given so readily and lovingly that if ever anyone could claim the character of being a *cheerful giver* it was this honoured Christian lady. Her natural disposition was singularly lovely and guileless, and she has been truthfully described as a "Nathanael—an Israelite indeed in whom there is no guile."

When the Lord called her, she had entered into her seventy-sixth year. Blissful recognitions and reunions have doubtless taken place in heaven since she passed in through the Gates of Pearl that Friday morning. She had murmured the words, before the end came, "*No separation*," and when at last the "swelling of Jordan" was reached, and she "passed over" into the King's country, a light gleamed on her face which to those who stood around her weeping seemed to be a ray of light from the glory in Emmanuel's land. Now, "Jordan is past," "she is home at last," and has seen the "King in his beauty," and heard his "Well done, good and faithful servant." Farewell till the ransomed of the Lord shall meet in Zion. May we who are left follow her bright examples and be as faithful as she was. J. B. R.

POSTCARDS.

HOME OF INDUSTRY.

Four more farewells in the past week have been our privilege: four more dedicated young lives for India. They are sent by three different societies. These make about a score who have stayed with us longer or shorter periods, now in India or *en route*, who have proved whilst working with us that God has called them. A. McP.

AMONG RED INDIANS.

We are finishing our first year of labour among the Puyallup Indians, and, looking back, can see many difficulties overcome; the work considerably extended; both young and old Indians added to the Church upon profession of faith in Christ; and a foundation laid for further usefulness. We hope to get our manse built on the reservation before the wet season commences, so as to live among the Indian people, and do our work with less loss of time and strength. Great financial distress prevails here, and we fear there will be considerable suffering among our people this winter. J. M. Pamment.

Tacoma, Wash., U.S.A., September 26.

THE PANNAG OF EZEK. XXVII. 17.

So far as I can ascertain, commentators are in the dark as to this product. Yet the word appears in our Hindustani dictionaries as a dye-stuff, the fine dust of the capsules of a small tree common all over India. It is also well known as a vermifuge. Some years ago, when my little dog was ailing (at Jullundur, Punjab), my servant said, "Master must give *punnag* in a bit of butter," went into the bazaar, and got it at once. Those who collected the "honey and balm" of Ezek. xxvii. 17 would naturally collect this also from the same jungles, and find a ready market for it with the dyers of Tyre. I have seen the tree growing freely on the lower slopes of the Himalayas in the same latitude as Judæa.

Coonoor, Nilgiris, India. J. G. Clarkson.

GREAT ASSEMBLY HALL, MILE END.—It is interesting to note that what is believed to be the largest audience ever gathered together in London, or probably in Great Britain, to listen to a scientific lecture, was to be seen last week in the Great Assembly Hall, Mile-end-road. In connection with the Gilchrist Education Trust, Professor Sir Robert Ball discoursed on "Other Worlds," illustrating his subject with admirable limelight pictures. The attendance, mostly of the working classes, numbered about five thousand.

THE Y.M.C.A.

Mr. William Hogg has been appointed secretary at Cupar.

The motto chosen for 1894 (the Jubilee year of the Association) is "He (Paul) thanked God and took courage."

Four additional members of the Manchester Association have entered on training for foreign mission service.

An effort is being made to resuscitate Kilmadock Association, Doune, which has been in a dormant state for about two years.

Lord Charles Beresford presided on Friday evening at a display in connection with the Exeter Hall Gymnasium. There was a large attendance of spectators.

A testimonial has been presented to Dr. Hingston, at Plymouth, by a large number of representatives of the Y.M.C.A. in the West of England, in recognition of his valuable services.

Mr. W. R. Lane commenced for Abergavenny Y.M.C.A., a mission last Sunday in the Town Hall. About 300 men were addressed from Titus ii. 12. The evening meeting for both sexes was largely attended.

At the annual meeting of the Southport Y.M.C.A., the Mayor presided, and the principal speaker was Rev. T. J. Madden, of St. Luke's, Liverpool. The members and associates number 351, an increase of twenty-three on last year.

Efforts are being put forth by the National Council to promote the increased efficiency of Bible-class work amongst the Associations throughout the country, and lists of lessons for 1894, compiled at headquarters, have been circulated.

At the annual meeting of the Northampton Association, the president, Mr. Edmund Law, occupied the chair, and there was a large attendance. The National Council was represented by Mr. E. J. Kennedy, who delivered a stirring address.

The winter session of the Torquay Y.M.C.A. has been very auspiciously opened by a social gathering and reception. Dr. Black, the president, took the chair, and was supported by Dr. Odell, Col. Appleton, and several other gentlemen, who gave stirring addresses.

In proportion to population, there are more Associations in Scotland than in any other country except Holland and Switzerland. 235 Scottish Associations, numbering about 25,500 members, have reported to the Central Association this year.—*Aberdeen Bulletin.*

The Adelaide Association lately took the Theatre Royal for a special 12 days' mission. Every effort was made to interest the young men of the place, and consequently the theatre was crowded, and great interest awakened. It is believed that very many have been saved.

On Monday the prize distribution in connection with the Manchester Y.M.C.A. was held in the Association Hall, Peter-street. The Lord Mayor distributed the rewards, and spoke highly of the work done. Sir W. H. Houldsworth, M.P., and others also took part in the proceedings.

The Ballynafeigh Y.M.C.A. (Belfast), organised some years, has been so successful that it has acquired a reading-room and parlour, a good adjunct to the work. Special evangelistic services were commenced on Sunday night, October 8, which will be continued right through the winter. There is expectation of great blessing.

At Stafford Rooms Y.M.C.A., Prof. Gladstone presided on the 4th inst. at the opening reception of members and friends, of whom a large company assembled. Pastor H. E. Stone, speaking particularly to the large number of young men present, gave a capital address on "Manliness," and the success of the gathering gives much encouragement to the workers to press forward.

Mr. W. S. Oakden presided over the annual meeting of the Burton-on-Trent branch on the 10th inst. Seventy-five joined during the year; sixty from various causes were crossed off the books, leaving a net gain of fifteen, and a total of 326. The Association appears in a healthy condition, and a prosperous winter's work is anticipated. Mr. Kennedy spoke highly of Mr. Hannant, the new gen. sec.

The Aberdeen Association reports that the Christian Doctrine class has concluded a very profitable summer session. The text-book was Moule's "Outlines of Christian Doctrine." We are just getting into harness for our winter's work, and are not without indications of blessing. On 13th September, a tea evangelistic meeting (the first for the season) under the auspices of the Bible classes was held.

The Young Men's Christian Magazine, organ of the Y.M.C.A. in Scotland, is one of the best-conducted magazines of its class. Besides sketches of leaders in the cause, it abounds in good things for young men and workers, and the latest Y.M.C.A. intelligence. In the October issue, the Scottish Conference, lately held at Falkirk, is admirably reported; whilst Provost Hunter contributes a very suggestive paper on village associations.

"Exeter Hall Notes" states that the third visit of Rev. A. J. Harrison has been as successful as his two former ones—the attendance being even better, and the spiritual tone of a decidedly higher character. The series of seven lectures embraced the cardinal points of Christian doctrine, viz.—The Being of God; The Trinity; Repentance; Faith; The Atonement; and Conversion. A large number of Sceptics and Agnostics were present each evening.

THE Y.W.C.A.

At the Young Women's Christian Institute, West Brighton, work is being freshly organised for the winter, and an attractive programme has been issued.

Miss A. R. Taylor recently addressed a large gathering of members and friends at the Y.W.C.A., Dublin. The account of her travels in Thibet was most interesting, and her simple faith gained the sympathy of all. A collection was taken, to help in the funds necessary to send out missionaries to the land so long closed against the Gospel.

A week of special mission services has been conducted at Brentwood Association by Mrs. Keith, of Woodford, assisted by local Christian workers. The meetings were held in the Association rooms afternoon and evening, with separate children's services, and finished on Thursday with a tea and testimony meeting. The interest steadily increased from the beginning; the rooms were filled to overflowing, and the final meeting will long be remembered.

CHRISTIAN ENDEAVOUR NOTES.

A Y.P.S.C.E. is being formed this week in connection with Trinity Church, Glasgow.

The Christian Endeavourers at Darwen are doing earnest work in the surrounding villages.

A successful anniversary meeting of the Christian Endeavour Society has been held in Enniskillen, Ireland.

The Christian Intelligencer says that there are three Chinese churches in California, and that they have all organised Christian Endeavour Societies.

Miss Anna E. Bliss, a South African missionary, gives a list of nine Societies, of which she knows, that exist in Cape Colony. Three of these were formed as the result of a revival among the young people.

At the first annual meeting of the Carr's-lane Society, Birmingham, there was a large attendance. The reports on the work of the year were excellent, and there were frequent expressions of gratitude for God's great goodness in accepting the service of the members and answering their prayers. The Society has now eighty-seven active, fourteen associate, and eight honorary members.

Rev. E. Edgar Harris writes to *The Independent*:—"One Tuesday evening, last summer, a young man accepted Christ. A week later he was elected president of a strong Endeavour Society organised through his own efforts, and the following Sunday evening he led the first prayer-meeting. He leads the choir, superintends the Sunday-school, and is a source of inspiration to his pastor. The Lord wants more such young converts.

IRISH NOTES.

The Dublin Central Mission is to be inaugurated on November 3 with a devotional all-day meeting, in which Rev. J. Ernest, Clapham, is to take part.

The foundation-stone of a new mission hall to cost £600, in connection with Mr. David Officer's very successful work in the Duncairn Gardens district of Belfast, was recently laid.

The half-yearly interchange of pulpits in connection with the Cork Ministers' Union, took place on Sunday week, when the Methodist ministers preached in the Presbyterian churches, and the Presbyterian ministers in those of the Methodists.

During the past month evangelistic services have been held in various districts of the city by the agents of the Belfast Town Mission, who have during that time induced over twenty families to join churches.

The Belfast branch of the Society for the Prevention of Cruelty to Children continues to do an excellent work. During the past month it investigated seventy-two cases, involving the welfare of 213 children, and prosecutions and convictions took place in fourteen cases.

A meeting was held on Monday evening week in Albert-street Presbyterian Church, Belfast, of which Rev. H. Montgomery is the pastor, to say farewell to six missionaries going out to India, viz. Revs. Wm. Beatty and H. R. Scott, and Mrs. Blair, who are returning to their work; and Miss Beatty, Miss Irwin, and Miss Montgomery who have just been appointed to Zenana work.

UNIVERSITY NOTES.

[From our own Correspondents.]

OXFORD.

The Evangelical Pastorate scheme is making a quiet but promising start. Rev. H. H. Gibbon, son of Canon Gibbon, of Ripon, takes up the work this term.

It is a pleasure to record that the valued principal of Wycliffe Hall (Rev. F. J. Chavasse), has made very great progress towards the complete recovery of his health, and is now able to resume his ordinary work at Wycliffe Hall.

The three present Wesleyan ministers are all new to Oxford, having come through the usual changes which take effect in September of each year. Rev. Enoch Salt is the superintendent, and Revs. T. F. Nicholson and Isaac Newton are the assistant ministers.

The Congregational Church in George Street seems to be recovering its strength, after the long interregnum, under the pastorate of Rev. A. R. Ezard. The annual meeting of the Sunday School held last week showed a steady increase in the number and a flourishing Band of Hope.

The long vacation has not witnessed many changes in Oxford, but one or two must be noted here. The departure of Rev. H. C. Squires from St. Peter le Bailey to Richmond has been followed by the arrival of his successor the Hon. and Rev. W. Talbot Rice, whose return to his University city is very cordially welcomed. His influence as an undergraduate and his ministerial work in London encourage solid anticipation concerning his work in Oxford.

The recent death of the Master of Balliol has called very special attention to his influence in the University and in his own college, over which he presided for so long with such remarkable ability and success. Such a gathering as that seen at his funeral is probably unique in the modern history of Oxford. Though differing greatly from what is known as Evangelical truth, Dr. Jowett's influence was very great on the side of all that "makes for righteousness."

CAMBRIDGE.

The University sermon was preached on Sunday by Dr. Bickersteth, Bishop in Japan.

We commence the Michaelmas term with an addition of 878 Freshmen, the number of entries being eight less than in 1892. We record with happiness the fact that the programme of Christian work for the winter is being commenced as vigorously as in the past. Many capable workers have left us, but we look hopefully to those of the newcomers, who are whole-hearted Christians, to step boldly into their places.

The first of a course of Sunday evening sermons in Holy Trinity Church upon Romans xii. was given on October 15 by Rev. H. C. G. Moule, Principal of Ridley Hall, when the first verse of that chapter formed the subject of his discourse. He pleaded with his hearers by the "mercies of God," the mercies of the Divine eternal plan, the historic fact of Christ's sacrifice, and his present salvation, to "present their bodies" to God (upon the presupposition of the surrendered will)—their "bodies," because constituting the vehicle of their spirits.

After Mr. Moule's sermon, Rev. F. S. Webster, of Birmingham, delivered a vigorous, brotherly, and pointed address to University men only upon 2 Sam. iii. 17 and 18. Very faithfully did he expose the evils of moral laziness, cowardice, love of evil, and procrastination, that hindered men from bold decision for Christ. Apparently an impression was made upon many hearts.

On Monday evening Rev. H. C. G. Moule presided over a meeting of the Cambridge University Church Missionary Union in the Henry Martyn Hall. An earnest address was given by Rev. Ruttonji Nowroji, of the central provinces of India. The work that has been carried on there—both itinerant, educational, and evangelistic—has met with considerable success. It is hopeful to hear of the growing reverence for Christ that that class, so difficult to Christianise—the Mohammedans—are now manifesting. An appeal was made for men with private means to offer themselves as honorary missionaries.

A valedictory service was held at Holy Trinity Church on Tuesday week to take leave of nine Cambridge graduates, who are about to proceed to the foreign mission field, one of whom, Rev. C. E. Barton, is the son of the highly-esteemed vicar of the above-named church. After farewell words from the departing missionaries, Rev. H. C. G. Moule briefly addressed them, touching upon the elements of gravity, hopefulness, and joy that the work possessed. He was told on the previous day by one well qualified to speak, that there were nearly, if not quite, a hundred members of the University solemnly and specially pledged to watch for God's opening of the door for them to the mission field.

SCOTTISH NOTES.

A series of evangelistic meetings in Dalry, a large village in Ayrshire, has come to a close. Mr. Gellatly, whose power as an evangelist is fast growing, was the speaker. The largest hall in the village was crowded every night, and many aged Christian workers say that the village was never so deeply moved by the Gospel.

Mr. W. A. Campbell, of the well-known firm of warehousemen, W. and A. Campbell, Ingram-street, Glasgow, one of the best speakers in Glasgow, is giving lectures this winter on Friday evenings in the Bible Institute, on what must prove very interesting and profitable to Christian workers, namely, "Christ's methods of evangelisation, as recorded in the Gospels."

As one of the indications which point to the more earnest efforts to solve the social problem in Scotland, it may be mentioned that Rev. Robert Finlay, the president, speaking in name of the Evangelical Union Church, urged that the Church should take a more active interest in the condition of the masses, instead of leaving the work of improvement to such agencies as trades unions and congresses.

On Monday week an interesting conference on "Non-Church-going" was held in the Christian Institute, Glasgow. There was a good attendance of the general public, whilst ministers were well represented. The meeting lasted two hours, and was presided over by one who takes a deep interest in Christian work, Sir J. N. Cuthbertson. The opening and closing addresses were given by Rev. James Paton and Rev. E. J. Brailsford. Pointed references were made by many speakers to the necessity for lively services, and warm direct Gospel preaching, if the people were to be drawn to the churches.

The winter's work of the Glasgow United Evangelisation Society has begun with every promise of success. On Monday night of each week there is a meeting for women in the Mizpah Hall, which is well attended, and is conducted by two lady workers. On Tuesday there is a meeting for Christians. On Thursday there is the regular Gospel meeting, and on Saturday the Gospel temperance and testimony meetings. Sabbath is well filled up. Rescue work is also rigorously prosecuted among those addicted to drink by a wing of the Mizpah Band. Bethany Hall, in the east-end of the city, where much blessing has been experienced for many years, is always filled.

The figures quoted in our last impression regarding "Darker Glasgow" have been much commented on by the newspaper press of that city, and at public meetings. They suggest a very painful state of matters, and indications are appearing that this winter will not pass over without some vigorous efforts being put forth by the Church to enlighten and lift up the thousands in the city who are "far away" from the Church. In Dundee there has been a great gathering of ministers and representative men of all the Evangelical churches, at which steps were taken for mapping out the town, and covering it thoroughly with Gospel agencies. This should be followed by Glasgow.

Personalia.

Mr. Douglas Hooper has, we regret to hear, been bereaved of his dear wife, the daughter of Rev. F. Baldey, who went out to East Africa in 1889.

Rev. J. K. Nuttall, of Great George-street, Liverpool, has, we hear, been compelled to rest awhile, by reason of an affection of the throat.

Rev. James Jackson, who is resigning the vicarage of St. Sepulchre's Church, Snow Hill, is said to be the oldest clergyman in London, being now ninety years old. He is greatly beloved in the parish in which he has so long laboured.

Dr. Robert Steel, of Sydney, has had an attack of liver complaint and jaundice, and is, we regret to see from a Sydney contemporary, "only slowly progressing towards recovery." Many will hope this useful labourer may be preserved to the Australian Church yet awhile.

Mr. Green, of the Children's Special Service Mission, has recently returned from a tour round the world. His special object was to conduct services for children in South Africa, Australia, New Zealand, Tasmania, and Canada; but he also visited many Y.M.C.A.'s in the line of his long journey, and he reports favourably on these upon the whole.

Rev. Marmaduke Washington, it is announced, has decided to resign the charge of Portman Chapel at the end of the year. He succeeded, it will be remembered, Rev. Nevile Sherbrooke in 1891. His reason is the strain of the work, for which he feels unable, while his wife's health proves unequal to the duties involved.

Rev. George H. Giddins, Congregational minister, Woodford, has undertaken the secretaryship of the Evangelical Continental Society, a post rendered vacant by the death of Rev. R. F. Ashton. It is hoped that this excellent undenominational agency will now make encouraging progress. Communications should be addressed to the office, 13, Blomfield-street, E.C.

Rev. J. M. Eppstein, of the London Jews' Society, who has for years directed the "Wanderers' Home" in East London, has removed to Bristol, which thus becomes the centre of the South of England Mission of the society. He is conducting a "Wanderers' Home" in the western city, and counts upon the symyathy of those who are mindful of Israel in this day of tribulation. His address is 3, Brandon-villas, Charlotte-street, Bristol.

Ex-president Harrison, U.S.A.—Since his retirement from the Presidency of the United States, Mr. Benjamin Harrison has accepted the office of Professor in the magnificently endowed Leland Stanford University, in California. He has arranged to deliver a course of lectures there on International Law, and on a general Code to be offered for acceptance to the chief nations of the world, with the view of obviating appeals to arms for the settlement of disputes.

The Bishop of Worcester has (says *The Manchester Guardian*) joined the newly formed National Protestant Church Union, and it is hoped he may be persuaded to take some public part in its campaign either in his own diocese or in London. The recent Church Congress has shown that whatever Bishop Perowne's failings may be, he has certainly the courage of his convictions. His vindication of his position on the question of episcopacy as relating to the *bene esse* and not the *esse* of the Church is looked upon as a most remarkable speech, delivered as it was in the face of a hostile majority.

Evangelistic Notes.

Mr. Geo. S. K. Anderson has been conducting evangelistic work at the Madison-square Church Mission, New York City, with excellent results.

Mr. Richard Weaver had a good day on Sunday at Bromley, Kent, although himself far from well. The mission hall was densely crowded, the Word was with great power, and many appeared cut to the heart.

Mr. Walter Notman, of the Evangelisation Society, has been conducting Gospel services at Hawkenbury, Tunbridge Wells, during the past two weeks. The Lord has made it a time of refreshing. At the request of the friends Mr. Notman stays a week longer.

Gospel Tent Work has been carried on with great encouragement in South Weymouth, North Stoughton, Brockton, Millville, Three Rivers, Ayer, and other cities in Massachusetts. The work has been abundantly successful, and God has set his seal of approval in the salvation of souls.

Messrs. B. and F. Weaver have had a good mission in Howgill-street, Whitehaven, with much power in singing and speaking. Night after night big strapping men and women might be seen seeking Jesus, some weeping bitterly. At the closing meetings on Friday testimony was borne to great blessing.

Mr. Ned Wright has conducted a ten days' mission in Bristol, preaching in Croft Chapel and Bedminster Town Hall. Some of the meetings were crowded. God was with the Word in power. Many were convicted of sin, and numbers professed conversion. Mr. Wright has been asked to return in February for a month's mission.

Eastern Maine.—Miss F. A. Crosby and Miss H. McGregor, students in Dr. Gordon's Training School, have lately held a series of evangelistic meetings in six different places, and remarkable results have attended their labours. Their method is to visit from house to house on week days, and hold meetings in school-houses, halls, and churches, wherever there is an "open door." Large audiences have greeted them wherever they have been, and many conversions are reported.

Brighton.—The Brighton Open-Air and Christian Mission brought another year of of open-air preaching on the Brighton beach to a successful close on Sunday week, when two services were held on the Lower Esplanade, opposite the Bedford Hotel. Mr. Thwaites mentioned that during the past summer they had had some of the largest meetings he had ever seen during the thirty-three years the mission had been in existence. He was also pleased to say that God had blessed their work to the salvation of many souls.

Knock, Ireland.—Miss Smith and Miss Bax have held a fortnight's mission in the Methodist Church, Knock, one of the suburbs of Belfast. Rev. W. Guard Price, senior minister of the congregation, speaking of the mission, says, "It was the most genuine, spontaneous work I have seen in the whole of my long ministry." Night after night large congregations gathered to hear the Word of Life preached and sung, and not a single night passed without anxious seekers. A large number professed to find peace through believing.

Letters to the Editor.

"CLAIMING" BLESSINGS.

Sir,—It seems to me that what "M.A." desires is a simpler explanation of what is intended by the word "claim" as applied to spiritual blessings.

I would define it thus:—When we see in the Word of God the revelation of certain things which our souls desire, it behoves us, in childlike sense of our own ignorance and of the promised teaching of God the Holy Ghost, diligently to search the Scripture, so as to receive all the light we can from God upon the subject. We need instruction, for instance, as to his mind upon the nature and extent of the blessings, the conditions annexed to their experimental reception, and so on. Let mind and heart be soaked with what it has pleased God to reveal upon the subject. And then, if in the light of his word or Spirit we can do so, we have the right to "claim" from Him that blessing; by which expression, I understand, that we should NOT continue to say, "O that it were mine!" But that the believing soul says, "Then it IS mine!" At that point the whole attitude of the soul is changed.

It may be useful to recollect the distinction between what we may term the Statements and the Promises of the Word of God. For instance, "Ye are Christ's" is a statement; "All things are yours" is a statement. Both are, to the child of God, always and evermore true, though many believers only accept either in the most limited degree; and the most advanced need in fuller measure to "claim" these statements in some such way as I have indicated. On the other hand, "I will be with him in trouble" is a promise. "The Lord will provide" is a promise. I may not at this moment need more than the general knowledge of either, happening to be free from definite trouble, and well provided for. But should affliction arise, then is the time, *not* merely to say, "O that the Lord may be with me," "O that He may provide"; but to "claim" those promises for my present need, and to say, "Then now is the time when He IS with me in a special sense. Certainly, surely, absolutely, the Lord IS providing for me, and WILL provide."

The use of the word "claim" I apprehend to be only a fresh endeavour to make clear to these doubting hearts the possibilities and the simplicity of faith.
—Yours faithfully, C.

THE KINGDOM.

Dear Sir,—The subjects selected for our consideration at the late Clifton Conference were: The Gospel of the Grace of God (Acts xx. 24), the Gospel of Salvation (Eph. i. 13), the Gospel of the Kingdom (Matt. xxiv. 14). On the two first Gospels the speakers seemed to have definite ideas, but on the latter the prominent thought seemed to be that as Christ was now King, when we by faith so accept Him, we are made subjects of his kingdom and now partake of its privileges and fulfil its duties. This undoubtedly is true, but is this the meaning of the "Gospel of the Kingdom."

If you or any of your readers can shed light on the subject many who attended the late Conference will be grateful.—Yours truly, G. E. T.

Bath.

THE NEEDS OF MILDMAY.

Dear Sir,—It has pleased our Heavenly Father to call home to Himself in one year Mrs. Pennefather and Sir Arthur Blackwood. What more suitable memorial for these two beloved and honoured servants of Christ than a Permanent Endowment Fund for all the important work at "Mildmay," with which they were both so closely connected?

This work is in great danger of languishing for want of funds, and is likely to suffer even more, unless some special effort is made to secure its continuance on a permanent basis.—Yours truly,

Algernon C. P. Coote.

24, *Powis-square, W., October* 16.

"FATE OF AN ARMENIAN PASTOR."

Dear Sir,—In reply to your article in The Christian of October 5, I beg to suggest that if thirty Christian friends would give £1 each for six years the family of the Gemerek pastor would be provided for till he is released. I therefore enclose £1, and, all being well, am willing to do the same each year at Michaelmas.—Trusting twenty-nine others will be found to complete the amount, I am, yours sincerely, Hackney.

MADAME ANTOINETTE STERLING says:—"With regard to the training of my children I am a strong individualist. I think it is very wrong to be continually curbing and checking the child's growing individuality. If its mind is cramped at the outset, the faculties with which it is endowed may never have a chance of expression."

The Christian.

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of the late Mr. W. P. Lockhart, of Toxteth Tabernacle, Liverpool.

The important International Conference at the Hague on the State Regulation of Vice, which is pretty fully reported in *The Dawn* for October, showed that the task of fighting the giant social evil in its national aspects is far from being ended. Still, there were many encouraging circumstances brought forward, and steady progress was announced in the movement for repeal on the Continent. Recent events and revelations in India came in for serious consideration, and it was stated that the British Government had definitely pledged themselves to prohibitive legislation for Indian military cantonments.

In view of the re-assembling of Parliament next week, meetings have been convened at Westminster Town Hall for Wednesday, November 1st, for prayer and conference, as to the action to be taken in the House of Commons on the report of the recent Commission of Inquiry. The sessions of conference will be at 4 and 7 p.m., and it is hoped there will be a large muster of the friends of national righteousness at these important gatherings. A meeting for prayer will be held in the vestry of Westminster Chapel, James-street, Victoria-street, S.W., at eleven o'clock, on Thursday, November 2nd. Mrs. Josephine Butler will preside.

Principal Cave says very wisely, in an article on Inspiration, in *The British Weekly*, "Let every man beware of making necessary truth of anything which the All-wise has not so made." It would be difficult to overstate the value of this counsel. A large number of questions which are laying the foundation for new parties, now that the old causes of division are waxing old and vanishing away, would be ruled out by Principal Cave's prohibition. Positions which rest upon inaccurate interpretation of Scripture, or on truths, prophetic or otherwise, driven beyond their due proportion and limitation, would not be insisted on, if the above important principle were observed.

Dr. Cave feels "bound to say that the stress of facts compels me to stand with Dr. Clifford and not with Mr. Urquhart in the discussion now forward." But though it should be admitted that Dr. Clifford has the better of the argument, as an argument, we are bound also to say that the Bible seems to us to be more to Mr. Urquhart than to Dr. Clifford. It seems an exceedingly weak and superficial proceeding to give away Stephen in the way Dr. Clifford has done to meet a young man's shallow difficulty, without an exhaustive inquiry into the subject, which evidently the Doctor has never made.

It is possible for Christians to think as well as (like the Corinthians) to "walk as men." "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." And so far as even spiritual men think and act according to the natural man, this is true of them. The natural man in Christians is the cause of inconsistency in teaching, as well as in conduct.

It is a cheering sign of the times that Christians are waking up to the importance of the young. The coming generation is being formed and moulded by the present. How frequently God commanded Israel not only to teach his law to their children, but to explain his dealings with them, so as to preserve the continuity of the relation between Himself and the nation through successive generations. And this could only be done by instructing them as children. "We have heard, and our fathers have told us; we will not hide them from their children" (Psa. xliv. 78). A more shallow, false, or selfish sentiment was never written than Byron's cynical query, "What has posterity done for me?"

We owe to posterity what we have received from our forefathers. Our children are their children. So the Psalmist says, "What *our fathers* have told us we will not hide from *their* children, telling to the generations to come the praises of the Lord."

It is the way of God to build up all his works from small beginnings.

Little drops of water,
Little grains of sand,
Form the mighty ocean
And the pleasant land.

Dr. Barnardo's last report shows that the income for the year, amounting to £133,000, was contributed by 74,543 donors, two-thirds of the amounts being in 49,004 sums under £1 each, and that less than 1900 were of sums of £10 and above. Half the income of the Salvation Army is collected, chiefly in pence, from the poor people who attend the services. The innumerable sweet-shops, which appear to thrive, make their returns in sums which may be reckoned in pence upon the fingers of one hand. The railways have become aware that dividends are created not by the few first-class but by the many third-class passengers. A brother intensely interested in winning souls believes that if the unused thousands of Christians were awakened to their personal responsibility a glorious harvest would be gathered this winter.

The argument deducible from these illustrations is expressed in the Scotch saying, "Mony a mickle maks a muckle," and in the wise man's proverb, "Much increase is in the tillage of the poor." We have little doubt that the two millions or so annually subscribed for the work of God at home and abroad will be found to be subscribed in the same proportion as Dr. Barnardo's last year's income.

Mr. C. M. Harger gives an account, in *Frank Leslie's Monthly*, of the Socialistic colony formed in Mexico on the Pacific Coast. The leaders who founded it were Mr. Edward Howland and his wife Marie, of New Jersey, and Mr. A. K. Owen. In 1886 four hundred colonists from various States in America, bringing with them all their possessions, settled at Topolobampo. There have been desertions and accessions, and now the colony is 500 strong; 40 per cent. only are men, the rest are women and children. After describing their work and manner of managing affairs, Mr. Harger adds:—

It can be imagined that there is frequent loneliness, especially among the women. The lack of religious feeling, the endless grind for material things, the years of demand for hopefulness upon the spirit of each colonist, have been productive of discouragement for many.

These words, which could be adopted by thousands of colonists, are an emphatic comment on the saying, "Man shall not live by bread alone." At home or in the colony, men need "the Word of God."

Mashonaland continues to yield interesting remains of ancient civilisation. Mr. Robert W. M. Swan announces the discovery of several fresh ruins, which he has no doubt are of Semitic origin. He is of opinion that the explorers, probably Phœnicians, were attracted to the place by the precious stones which appear to have abounded there; indeed, beautiful pebbles abound there now; and he has identified six or more of the precious stones mentioned in the Revelation. Mr. Swan has discovered in a small tumulus, several little sun images of terra-cotta.

These discoveries remind one forcibly of the statement made by Herodotus, referred to by Canon Rawlinson in his "Phœnicia," that Necho, King of Egypt, engaged some expert Phœnician sailors, and sent them on a voyage of discovery along the coast of Africa.

They were ordered to start from the Arabian Gulf, and come round the Pillars of Hercules into the North Sea, and so return to Egypt. Sailing, therefore, down the gulf, they passed into the Southern Ocean, and when autumn arrived, they laid up their ships, and sowed the land. Here they remained till harvest time, when, having reaped the corn, they continued their voyage. In this manner they occupied two years, and the third having brought them by the Pillars of Hercules to Egypt, they related what to me appears incredible, that they had the sun on their right hand; and by this means was the form of Africa first known."

This Necho was the king by whom King Josiah was defeated and slain at Carchemish, the same place where his own power was broken a few years later. The report of the Phœnician sailors, that the sun rose on their right hand, which made Herodotus doubt their story, is now known to be conclusive evidence of its veracity. Mr. Grote accepts the story, and so does Canon Rawlinson. These new discoveries seem to show that the great colonisers and traders of the ancient world did not content themselves with tarrying on the African coast only long enough to sow and reap corn to victual their boats for the remainder of their voyage, but that some of them came to dwell. Perhaps the contemporaries of King Josiah built the ruins which Englishmen are now finding.

Mr. W. E. Bear, writing in *The Economic Journal*, says that one great cause of the commercial depression of the last twelve or fifteen years is "gambling in farm produce." He thus describes the system :—

The forestalling of the crops by selling them before they are grown; the sale for future delivery of goods which the sellers do not possess, and do not intend to deliver; an enormous amount of reselling, without the transfer of the commodities; rampant speculation; a method of hedging, conducted after the professional betting man's plan of book making; and the establishment of clearing houses, in which a daily or weekly settlement of sums due on variation of prices is effected."

In America, where this system has been in vogue for twenty years, the farmers, almost to a man, denounce it as injurious to their interests. We have known of it in London for some sixteen years. It is another example of the truth that things morally wrong always work failure and misery as their result. Trading in "options" or "futures" is trading in nothing! Honest toil is the source of wealth—and nothing but honest toil.

Dr. C. H. Pearson, author of "National Life and Character," the pessimistic book which has attracted so much attention, tried, in vain we believe, to forecast the future of the nations. There is little wonder that he failed when he so egregiously blunders over the past. He tells us that "Hebrew prophets were for the most part pessimists. Yet these men were the conservators of the spirit of nationality, and when the stroke of doom fell upon them they were able to bear it with dignity." Dr. Pearson confounds the rebukes of the prophets, their grief and shame for the sins of their nation, with a hopeless or dark view of their nation's future. Now they are never despondent of the future. Their words are radiant with hope and strong in faith. He might fairly have charged them with being confirmed optimists whom no calamity could daunt. And what is the explanation? The Spirit of God showed them things to come.

In his new book, "The Holy Spirit in Missions" (3s. 6d. *Hodder & Stoughton*), Dr. A. J. Gordon emphasises a supremely important aspect of all evangelistic work. The Apostles in council at Jerusalem expressed their decision with the words, "It seemed good to the Holy Spirit, and to us" (Acts xv. 28). All down the ages, the same Spirit has guarded and guided the Church of God; and there is to-day a growing conviction among Christians that it is desirable more definitely to recognise the place and ministry of the Paraclete. In his deeply instructive volume, Dr. Gordon speaks of the programme, preparation, and administration of the Spirit, and enlarges upon these in their present application. He says:

What an incalculable difference it makes whether we preach the Gospel in the energy of the flesh, or in the might of the Spirit! Peter, who had witnessed the marvellous scenes of Pentecost, had only this single explanation of the results, when afterwards referring to them: "We have preached the Gospel unto you, *with the Holy Ghost sent down from Heaven*." It costs much to obtain the power of the Spirit; it costs self-surrender and humiliation, and the yielding up of our most precious things to God; it costs the perseverance of long waiting and the faith of long trust. But when we are really in that power, we shall find this difference: that whereas before it was hard for us to do the easiest things, now it is easy for us to do the hardest things.

A ministry that lacks this enduement is a hard and slavish service. "Where the Spirit of the Lord is there is liberty"—not to do as we please, but to do what pleases God. "Such spontaneity in service," remarks Dr. Gordon, "issuing from the sovereignty of the Divine life within us, is an unspeakable attainment for the servant of Christ. It is not to be striven for; it will certainly come if we habitually live in the Spirit."

The declaration of 140 leaders of the working classes in favour of the Local Veto Bill is an important, and ought to be an influential, document. The tone of it is fair.

The control of the liquor traffic by the classes has hitherto resulted in the impoverishment and degradation of the working people and the enrichment of the already rich property-owners and great liquor monopolists. We do not suggest that the capitalists who have drawn their wealth from the demoralisation of the people had a deliberate design of injuring the people, but certainly no more effectual means could have been used for the purpose.

The demand it makes is urgent, and will, we hope, be immediately attended to.

We, therefore, being strongly convinced that the Veto Bill would confer on the industrial classes of this country a measure of legitimate and necessary power to deal with a matter which directly and intimately concerns their own dearest interests, urge every working man, and all true and earnest friends of the working classes in the country, to give their warm and energetic support to this Bill, and to demand that the Legislature shall, without delay, pass it into law.

This is proof enough that the brain and the executive power of the working classes are not on the side of "the poor man having his beer."

Miss Willard's Address.

Dear Brother,—Your paper has always been so friendly that I am grieved to have called forth the commentary made in last week's issue on my annual address. Having been prevented by my semi-invalid condition from active participation in the work, I was unable to give my comrades a line of argumentation as strictly based on the current events of the year in temperance circles as I have been wont to do. In place of this I therefore tried to put before them the thoughts that had come to me, which I hoped might prove helpful, on correlated themes, as well as concerning total abstinence and prohibition.

It was farthest from my thought to disclaim individual duty, but I wished to emphasise that of which we do not so naturally think, because it has not been insisted on so strongly, and that is, the corporate conscience of the community acting in concert to secure conditions for all the people that shall incarnate the "Golden Rule" in custom and in law; and I am pained to have given the impression that I would set King Demos on the throne higher than Him whose Gospel alone can renovate the world, recast society, and put the people into power. It has always been my prayer, and so often my expressed thought as to have passed into a proverb among White Ribbon women, that "Christ shall reign not in form, but in fact; not in substance, but in essence; not ecclesiastically, but really."

I ought to say, in respect to your reference to military service, that the Women's Christian Temperance Union has long had as one of its departments specific and systematised work to help bring about peace and international arbitration.

Perhaps you would do me the favour to publish the enclosed paragraphs from the annual address to which you refer.—Yours in the love of God and of humanity,

Frances E. Willard.

Friday's Hill House, Haslemere, Oct. 21.

EXTRACTS.

It will be well for us in these days of clanging creeds if we can say in all simplicity and earnestness what one true heart has said so well that I place it before you as a statement of Gospel truth that in my belief would unite Christendom:—

"I follow Christ because I have heard Him speak a natural language, and because I have heard beating in his heart, the heart of all. Therefore He is not for me a person who was, and is no more, but the eternal contemporary of us all, the symbol of a spirit which rests with us always. The visible truths of the human and divine Evangel rise every morning on my horizon like new luminaries. I salute and adore them with the same admiration as if I were seeing them for the first time. Miracles, dogmas, strangenesses of forms, which worried me at first, worry me no longer. Across them all I see only one thing:—'Man in search of God, God in search of man.'"

This is indeed a heavenly vision, and the best report that any one of us could give if our characters were being passed upon to-day, as is the custom in some ministerial conferences, would be to answer in the sweet old words, "Behold I was not disobedient to the heavenly vision."

May it be light in our minds; love in our hearts; peace in our consciences.

. . . . . .

The trouble is, we judge Christ by religions instead of judging religions by Him. In former days the cry was, "The Bible, the Bible, the religion of Protestants;" but now it is, "Christ the same, yesterday, to-day, and for ever."

. . . . . .

There comes a time when the child that had lain under its mother's heart, and whose little head had been long and often pressed against her bosom, takes note of the fact that the heart beats. So it is with us. Our God-consciousness comes late. We are born of that great Being which has far more of the mother nature than man-made theology has ever set forth. In that Being we live and move and have our own, but the most intelligent and happy hour that comes to us is when we begin to hear, and feel, and know the beating of the Heart that is the home of every creature God has made.

A human being is like a ship on a long voyage from childhood to immortal life, with the Bible for his chart and the Star of Bethlehem from which to take his bearings; if he has only set sail wisely there is no storm that can drive him off his track; each one will help to fill the great white sails of his hope and of his onward going; if he is praised, that is a zephyr from the tropics that speeds him over the billows; if he is blamed, that is a vitalising breeze from the north that carries him perhaps more rapidly. He passes many other ships, and for them all he should hoist signals of goodwill and helpfulness. It is for him to say out of a heart that means those pregnant words, "Blest be the sorrow, kind the storm, that drives me nearer home." He who meets life in this spirit is a victor, no other ever can be; and it is not in the plan of God that any other should.

. . . . . .

Every Gethsemane has beside it the serene, sweet heights of the Mount of Olives, and from its summit, the resurrection into the heaven of heavens.

We are told that off the coast of Wales a large bell has been placed in the sea, to warn vessels of too near an approach to the shores near which it swings. This bell is so arranged that at every motion of the waves, however slight, it sends forth its warning sound.

Amid the din of business, the people on the shore may not hear, or, if they do, may not heed its tuneful stroke.

Even so, above the changing sea of life, touched ever by its mystic waves, the bell of conscience rings; the Spirit of God speaks to us through his word. It rings in eternity, but we hear its tones in time sounding soft but clear through "our life's deep dream." May it prove to us, when we do wrong, an alarm bell that will not let us rest; may it ring out in the ears of those devoted to the pleasures of sense, with the words, "Look not thou upon the wine when it is red, for at the last it biteth like a serpent and stingeth like an adder." May its clear notes call to the thoughtless, "Remember now thy Creator in the days of thy youth," and to us all, "*He who sinneth against Me wrongeth his own soul.*"

SHAFTESBURY INSTITUTE.—A meeting to unveil a tablet in memory of Rev. Donald Fraser, D.D., who took a deep interest in the work, will be held in the Shaftesbury Institute Mission Hall, 21, Bell-street, Edgware-road, on Tuesday, October 31st, at 8 p.m.

A WORKING GIRLS' CLUB was opened by a few Christian ladies at Upper Edmonton on Friday. Miss Darker gave an address of welcome to the girls. The secretary of this new work, Miss L. M. Johnston, Hyde Side, Lower Edmonton, will be glad to hear from sympathising friends.

Fading Leaves.

BY REV. NEWMAN HALL, D.D.

All Nature is a parable. Physical are not identical with spiritual laws, but there are many analogies. God teaches by his works as well as by his Word. If "the heavens declare the glory of God," the leaves of autumn remind us of the frailty of man.

A leaf is an emblem of our life. The tiny bud of infancy unfolds into the growing beauty of childhood and youth. After the spring-sunshine, the summer drought; after the songs of birds, the roaring of tempests; after the shiny smoothness of the bright green foliage, the tamer tints of maturity and scars of many a battle with the winds. Some leaves fall before their prime, and, bruised by blasts, nipped by frosts, insect-eaten, lightning-scorched, or withered by the blazing sun, decay prematurely.

Fading leaves often suggest sad thoughts. We are reminded of losses in the past; we fear others in the future; we think of the inevitable winter fast coming on. "We all do fade as a leaf." Yet lessons of grateful, hopeful cheerfulness are taught by fading leaves. If we really "do fade" just as leaves fade, may we not rejoice? Leaves fade *when their work is done.* They perform important functions as lungs of the tree, vitalising the sap, and depositing new material, so that every single leaf helps to build up the mightiest oak. So the soul, breathing the air of heaven and receiving the sunshine of God, not only unfolds itself, but helps to build up the great tree of humanity and the church. Each leaf helps to make the wilderness rejoice. A weary woman with her child rests at noon under the broad shade of the spreading beech, which every single leaf helps to produce. If we fade as the leaf, having made life less burdensome to others, having cheered some fellow-traveller in the dusty highway of life, having done our little part in the growth of the Kingdom of God, we need not lament, for the leaf will have fulfilled its purpose before its fall.

How bright such a fall may be! This is the chief lesson of fading leaves. What painter can adequately depict the transformation scene that is spread before us year by year! How, when the foliage had seemed the dullest, it gradually, silently, surely bursts forth into indescribable loveliness! How varied the tints. What rich browns, and bright yellows, and blazing crimsons, with endless combinations of orange and grey and mauve and purple, intermingled with the varied shades of lingering green from emerald to olive! When the sun breaks forth, how the picture suddenly blazes into splendour, and the trees are radiant with joy and triumph! Even so the dying flame of the Christian's life bursts forth with renewed beauty at the close.

This autumnal glory of the leaf results from the action of frost and wind and rain, as well as of sunshine. Trials produce tints. Sorrows, "not joyous but grievous, *afterward* produce the peaceable fruits of righteousness," and the "beauties of holiness." If when our leaf is about to fall we are more humble, compassionate, holy, Christ-like, we may rejoice if thus we "fade as a leaf." Though the leaf lives again in next spring's foliage which it helps to nourish, its individuality ceases. But every separate leaf in the garden of God will live again in glory, "sown a natural body, raised a spiritual body." There, no frost will nip the tender bud, no tempests strip the branches, no single leaf will fade, but all will always glow in the radiance of the Sun of Righteousness. Transformed into the same image, from glory to glory we shall be like Him, seeing Him as He is.

Brief winter, fadeless spring!
Blissful belief!
This be our joy, that we
Fade as a leaf!
Of all our ends in life
This, then, be chief:
Ripe, hopeful, bright, that we
Fade as a leaf!

Evil Speaking.

"Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be" (Ja. iii. 10). "Let your speech be alway with grace, seasoned with salt" (Col. iv. 6).

This subject has been of late very much laid upon my heart. How easy is it unwittingly to offend in word, and how difficult oftimes it is to heal the breaches caused thereby. Truly, "death and life are in the power of the tongue!" How often do we put to death the reputation of another by an incredulous look, an unkind remark, a slight detraction, to say nothing of the more pronounced gossip and scandal which too oft disgrace the social hour. "The tongue is a fire, a world of iniquity . . . set on fire by hell." Sad indeed is it to hear the careless, thoughtless remark made about some Christian worker, whose peculiarities and shortcomings are so discussed as altogether to lose sight of his many excellent qualities and his genuine worth.

And what about the insinuations and bold statements as to the motives of others we so often hear? Are we on a higher spiritual plane than Paul when he declared, "I judge not myself"? Then, too, are we always in a position to judge of motives? The intricacies of life and its many complexities call for a wisdom greater than our own, and a love so deep that it will cover the naked shivering form; that, seeing the wound, will handle it with gentlest, tenderest touch; that in the place of death, despair, despondency, will pour in words of life, of love, and hope. God teach us Christians more and more the importance of guarding well our speech! The world is tired of preaching without practice, but the silent testimony of "the grace of our Lord Jesus Christ," as evidenced in the life of one of his weakest, humblest followers, will be more potent for good than any amount of preaching divorced from practice.

If our hearts were filled with the Divine love, how differently should we regard the fall of that weak brother. How this Divine love, emanating from us, would be as a wall of fire between the weak one and the sin, or, having fallen, with what loving hands should we stoop down and lift that blood-bought sinner out of the mire, and, bearing the reproach for Christ's sake, uphold the faltering steps, and see him well and safely on his way. With what loving hands should we remove the earth-stains, lest unholy hands should be lifted up in scorn.

What about that poor backslider? Oh! you knew he would never stand! Then what in the name of God's great heart of love did you do to make his footing sure? Your theory to you was dearer than the honour of the Son of God: a theory so ignoble that it dared to limit the power of Him, "able to save to the uttermost," and it was proclaimed so loudly that others were deterred from going to his rescue. Let us be careful lest there be found upon us blood-guiltiness!

Then, about that worker we are tempted to regard, from our vantage ground of educational, or of even spiritual, attainment, as so far beneath us. It is true that he may not exercise the office of teacher to us; but shall we withhold the criticism, the disparaging remark, for the sake of those to whom he is so faithfully dispensing the Bread of Life according to his light, lest his influence for good be wholly or in part destroyed?

This brings me to an important point. What effect should a knowledge of the shortcomings of those with whom I am in contact have upon me? I believe that therein lies one of our greatest and grandest opportunities of service. If the Lord allows me to perceive the spiritual poverty of another, his weakness or his sin, is it not a call to me to ask and to receive for him the grace that doth so "much more abound" in place of them? The natural heart "rejoiceth in iniquity," but the renewed heart has the exceptional privilege of suffering with and for the body of which the Christ of God is Head, that it may be lacking in no good thing. Instead, then, of proclaiming upon the housetops the knowledge detrimental to the interests of another, the Lord would have me regard that knowledge as peculiarly sacred and in the secret of the closet, with door shut to, commit it to his keeping, being careful to ask the Lord to place "a fair mitre upon his head." Are we willing to leave out that "but" we are so fond of using to qualify some favourable remark we hear about another? Are we willing to stand aside; to be less than the least; content to be forgotten and neglected, and find our joy in fitting on the armour of another; in supporting the weak; in passing on those words of comfort which have been to us as the very "balm of Gilead"?

Oh! for the lips that shall dispense the grace of our Lord Jesus Christ to all around. Oh! that He might so richly dwell in us that our "speech" might be not only sometimes but "always with grace," and our presence check the corruption of idle talk and gossip so widely prevalent even in Christian circles. The love of God shed abroad in our hearts by the Holy Ghost will not blind us to others' faults and failings, but over all we shall throw the mantle of charity, and feel that having looked upon the nakedness of another, it is at once our duty and privilege to supply the lack from that rich source of infinite fulness.

We do not wish to use the carnal weapon of fair speech, nor would we enrol ourselves members of a "Mutual Admiration Society," but there is a language learnt at Jesus' feet I covet much, and it is "the tongue of the learned, which knows how to speak a word in season to him that is weary."

Reader, if you and I feel condemned by the foregoing remarks, let us, without excuse or palliation, confess to God our sins of the tongue, and let the Blood not only cleanse, but keep it from the evil, whose roots are so deeply embedded in heart corruption. We cannot combat the evil in the strength of our own good resolutions, but on the Tree was purchased for us "all that pertains unto life and godliness, through the knowledge of Him that hath called us to glory and virtue. Whereby are given unto us exceeding great and precious promises, that by them we might be partakers of the Divine nature, having escaped the corruption that is in the world through lust."

Our spiritual standing to-day may be gauged by our control, or otherwise, over the tongue; for "if any man offend not in word the same is a perfect man, able also to bridle the whole body." May the heartfelt prayer arise from writer and reader both, "Lord, keep Thou the door of my lips."

Gertrude Cockerell.

[1995]

Apocalyptic Scenes.

By the Late Sir S. Arthur Blackwood, K.C.B.

XXXII.

THE WILD BEAST FROM THE ABYSS—ITS UNIVERSAL DOMINION AND BLASPHEMOUS UTTERANCES.

Leopard-like in stealthiness; bear-like in ferocity; lion-like in strength; energised by the dragon himself; rising out of the abyss; and going into perdition: such was the creature whose character and history now passed in vision before the seer's astonished gaze.

"Dreadful and terrible," yea, "exceeding dreadful and strong exceedingly," "breaking in pieces," "devouring the whole earth," "treading it down," "speaking great words against the Most High." Thus did it appear to the prophet Daniel. Paul, like his brother apostle in the sea-girt isle, beholds it enthroned in the sacred precincts of the Church, usurping divine prerogative and power, yet the very embodiment of diabolical craft.

Could there be a more appalling sight? Here, in fact, was the symbolic prefiguration of the great Antichrist, who was to wield his hellish power over the scene of prophetic vision, the territory known as the Roman world, otherwise Christendom, for a period of no less than twelve hundred and sixty years! Here was the cause of "the tribulation, the great one," indeed, through which the followers of Christ were to pass. Already mentioned as the slayer of the witnessing, or Protestant, Churches, its persecuting career is now more fully unfolded, and its specific characteristics detailed for the warning of the servants of God.

In obedience to the repeated call to attention, let us dwell yet a while on this most solemn, most instructive, and still most deeply needed portion of the Revelation of Jesus Christ. And may He graciously bestow the "ear to hear" and "the mind that hath wisdom." The present paper will be devoted to a brief consideration of that which is predicted concerning the Universal Dominion and the Blasphemous Utterances of this awful power, whose "coming" was to be "after the working of Satan."

The Universal Dominion.—"All the world wondered after the beast, and they worshipped the beast." The ten horns—or kings—were to give their power and strength and kingdom unto the beast. "Power was given him over all kindreds and tongues and nations"; and "all that dwell upon the earth shall worship him, whose names are not written in the Book of Life of the Lamb slain, from the foundation of the world." They that "dwell on the earth" were to be induced, or compelled, by the second beast with lamb-like horns, to worship the first, and they were to make an image to him and to worship the image. "All, both small and great, rich and poor, bond and free," were to be impressed with the mark or the name, or the number of the name, of the beast. "They that dwell upon the earth shall wonder, whose names were not written in the Book of Life from the foundation of the world, when they behold the beast that was and is not and yet is." And, finally, it is they who have "not worshipped the beast, neither his image, neither have received his mark upon their foreheads or in their hands," who, with those who have suffered as Christ's witnesses, are associated with Him in his millennial reign.

Such are the terms in which the world-wide sway of this mysterious power was predicted. It must, however, be remembered that, although at first sight they would seem to imply that it was over the whole of the habitable globe that the wild beast was to rule, a closer examination shows that the geographical extent of the dominion was distinctly limited. For the scene of the Apocalypse is the territory of the Roman Empire, the fourth of the great world-powers which are the subject of prophetic revelation, first to Daniel, and then to the Apostle. That, and that only, was the area upon which the events depicted in the earlier visions had been exhibited as taking place. That and that only is still in view. America and China, India and Australia, do not fall within the scope of the book. It is the world, then commonly known as such, the *orbis veteribus notus*, now called Christendom, which is under notice. And this is made still plainer by its being stated that the ten kings, *i.e.*, the European Commonwealth, are they who are the vassals of the supreme authority of the beast. The expressions in fact mean exactly what was implied when it was said that "there went out a decree from Cæsar Augustus that *all the world* should be taxed" (Lu. ii. 1), *i.e.*, the whole empire over which he ruled. (Compare also "all Judea" Matt. iii. 5. "All in Lydda," Acts ix. 35. "All the people, nations, and languages," Da. iii. 7.) It is well to bear this in mind in view of the idea which has gained favour with some, that the predictions can only be accomplished by the whole of mankind being brought under the sway of the anti-Christian power.

The Blasphemous Utterances.—Daniel had foreseen a little horn, rising up in the Roman Empire, among the ten kingdoms, and having a mouth "speaking great things"; so great that it was because of them that "the beast" (thus identified with its "little horn") was to be "slain, and his body destroyed, and given to the burning flame" at the coming of the Son of Man. And in the explanation of the vision, it was declared that these were to be "great words against the Most High." Our Lord had announced that many should come in his name, saying, "I am Christ." Paul had predicted, as we have seen, that the man of sin, whose coming was to be after the working of Satan, was to "oppose and exalt himself above all that is called God, or that is worshipped, so that he, as God (quasi Deus—as if he were God) sitteth in the temple of God, showing himself that he is God." This power was also to be destroyed by the brightness of his coming who was to be "revealed from heaven in flaming fire, taking vengeance." The "man of sin" is thus unmistakably identified with the little horn of the fourth beast; and as the latter is said to denote a king, or kingdom, being identified with the beast itself, the former must also be understood as describing, not an individual man, but a power.

And now upon the heads of the terrible wild beast from the abyss the seer beholds the names of blasphemy, and hears that "there was given unto him a mouth speaking great things and blasphemies." Then it is recorded that "he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle and them that dwell in heaven." Blasphemy, it must be remembered, is not only to speak in opposition to God, but to assume Divine power or attributes; as, for instance, when Jesus asserted power to forgive sins, the Scribes said, "This man blasphemeth"; when they took up stones to stone Him, saying, "We stone Thee ...for blasphemy; because that thou, being a man, makest thyself equal with God"; and again when He declared that He would sit on the right hand of power, and come in the clouds of heaven, thus claiming to fulfil as King of kings the prophecy of Daniel vii. 13, the high priest said "He hath spoken blasphemy."

Such are the statements concerning the universal dominion and the blasphemous utterances of the power that was to be "revealed in his time," and whose fearful form and features the Apostle sees pourtrayed in the monster now appearing on the scene. The question therefore is, whether there has yet arisen any power, exercising authority over Christendom, and claiming, as supreme over every other power, the allegiance, the homage, of all, yea, usurping the very prerogatives and attributes of Deity itself.

Can there be any doubt as to the answer? What are the utterances of the power, which, enthroned in the seven-hilled city, has ruled, yea, tyrannised over, the European Commonwealth, for more than *twelve hundred years*, and, seated in the Church, has ascribed to itself the most awful functions of the Most High God?

Hear what the great Antichrist saith. In the bull *Unam Sanctam* it is declared that "All the faithful of Christ are subject to the Roman Pontiff, who judges all men, but is judged by no one." "This authority is not human, but rather Divine. Therefore, we declare, assert, define, and pronounce, to *be subject to the Roman Pontiff is to every human creature altogether necessary for salvation.*" Again, "That which was spoken of Christ, 'Thou hast subdued all things under his feet,' may well seem verified in me. I am greater than the angels, and have power to bind and loose in heaven, and to give heaven to them that fight in my wars. I have the authority of the King of all kings. I am all in all and above all, so that God Himself, and I, the vicar of God, have but one consistory, and I am able to do almost all that God can do. What therefore can you make me but God? Being above all *potentates, I seem by this reason, to be above all gods.* I claim to be the supreme judge and director of the consciences of men; of the peasant that tills the field, and the prince that sits on the throne; of the household that lives in the shade of privacy, and the Legislature that makes laws for kingdoms. I am the sole, last, supreme *judge of what is right and wrong.*"

On his election to the Pontificate, the Pope is placed upon the altar in St. Peter's to sit there. The ceremony is called "the Adoration." Throughout the dark ages, his dogmas were received as oracles, his bulls and sentences were the voice of God. The Sicilian ambassadors prostrated themselves before the Pope with the thrice-repeated cry, "Lamb of God, that takest away the sins of the world." The fifth Lateran Council subscribed a decree which declared that as "there was but one body of the Church, so there was but one head—viz., Christ's vicar, and that it was essential to the salvation of every human being to be subject to the Roman Pontiff." Constantly he is styled "Our Lord God the Pope," and in the confessional both Pope and priests are declared to "hold the place of Jesus Christ," and to hear confessions, "not as man, but as God."

Such "great words" and "blasphemies" might be cited almost indefinitely, but they have been crowned, and if possible surpassed, by the assumption at the late Œcumenical Council of Rome of the Divine attribute of infallibility.

Is it possible for any human being to fulfil more precisely the prediction that the man of sin, the Antichrist, or vice-Christ, should "exalt himself above all that is called God, or that is worshipped. So that he, as God, sitteth in the temple of God, showing himself that he is God"?

And as "all the world was to wonder after the beast," to submit to his authority, yea, to worship him, *i.e.*, to accord to him reverence and homage, so we find that his proud claims and blasphemous assumptions were acquiesced in and submitted to by the "kindreds, tongues and nations," and that the ten kings gave their power and strength to this veritable Antichrist.

It was no empty boast of Gregory II.—"All the kings of the west reverence the Pope as a God on earth." The mighty emperor, Charlemagne, consented to receive his title and empire as a donation from the Pope, and the coronation oath of western kings came, ere long, to include a vow to be "faithful and submissive to the Pope." John, King of England, and Otho, Emperor of Germany, held their dominions as his vassals and resigned them at his bidding. They, with others, held his stirrup, led his palfrey, kissed his feet, and bowed before him as slaves. The Emperor Henry, to avoid a papal interdict, sought pardon barefoot and clothed in sackcloth, three wintry days and nights, at the gates of the Pontiff, ere he could secure an interview.

And as with monarchs, so with their subjects. "The people," writes Gerson, "think of the Pope as the One God that has power over all things in earth and heaven." "Under the sacerdotal monarchy of St. Peter," says Gibbon, "the nations began to resume the practice of seeking on the banks of the Tiber their kings, their laws, and the oracles of their fate." And Hallam observes of the 13th Century, the noonday of Papal power, "Rome inspired during this age all the terror of her ancient name. She was once more mistress of the world, and kings were her vassals." "All the world wondered after the beast!" "All that dwelt upon the earth worshipped him!"

"If any man have an ear to hear, let him hear."

P.O. Total Abstinence Society.

With reference to your notices of Sir Arthur Blackwood, and a letter asking for information about the works in which he was interested, I would point out that the Post Office Total Abstinence Society, of which Sir Arthur was president for fifteen years, and in which he took a deep interest, is doing good work with very small means, and could use with effect any help received from outside.

A. W. Coates, Hon. Sec.

Secretary's Offices, G.P.O.

A FAREWELL MEETING was held at Lewes on Tuesday week to commend to God Mr. Arthur Hammond, who sails to-morrow for China, to labour in connection with the China Inland Mission. Rev. Marcus Wood and others spoke, and earnest prayer was made for Mr. Hammond by his fellow-labourers in Lewes.

CHRIST CHURCH, WESTMINSTER.

Very pleasing testimony continues to be received as to the wonderful change for the better being produced in the neighbourhood of this centre of Christian activities, under the pastorate of Rev. F. B. Meyer. One rather striking evidence of this was recently afforded by the fact that on the Sunday the police-court cells of the district were all vacant. Many policemen might have been seen sitting at the P.S.A. meeting alongside of those with whom they were formerly familiar in the police courts. Some of the wildest characters in Westminster are now humble disciples of Jesus Christ. A curious incident took place lately. A sergeant, who is P.S.A. visitor, went to a poor woman's house. On making his appearance he was greeted with the entreaty, "Do not take him, sergeant; you have had him so many times, and he has just got a job." The official was able to assure the good woman that he had not come on such an unwelcome errand as the arrest of her son, and was simply calling in the capacity of a P.S.A. visitor.

Last week was an unusually busy one at Christ Church. On Monday afternoon an Institute and Evening Home for Working Girls was inaugurated in Oakley-street, with the desire of interesting the young ladies of the congregation in the condition of the factory workers around them. Dr. and Mrs. Newman Hall were present, and the latter formally declared the institution open. The premises are well adapted to the object in view, as they comprise not only a dwelling-house, but two spacious halls in the rear. The entire charge of alteration has been borne by a private friend of Mr. Meyer; but the cost of maintenance will be considerable. The services of a resident deaconess have been secured; she will devote her time partly to work among the girls and partly to visitation in the neighbourhood.

On Thursday another Institute was opened (at 95, Kennington-road) for the use of the large number of men who have gathered at the P.S.A. meetings, and who often total up to 600 or 700. Many of them have become Christians and total abstainers, and this Institute is designed to serve as a place of evening resort, and as a headquarters for the P.S.A. movement connected with Christ Church. At the opening on Thursday evening several men professed decision for Christ, and there is every ground for believing that the place will be well patronised. The cost of alterations in this instance also have been defrayed.

A similar P.S.A. work for women is about to be started.

MR. AITKEN AT DULWICH.

The second and closing week of the special effort at Emanuel Church saw larger congregations; and great power went with the preaching of the word. As the opportunities faded away Mr. Aitken's message seemed to deepen and concentrate in its intensity and urgency. On the Thursday evening, from the text, "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth," he preached an extremely solemn sermon on the dangers of procrastination in matters spiritual. On Sabbath evening another weighty utterance, almost overpowering in its cumulative effect, was given from the wondering question of the Roman Governor to the crucifiers of Jesus, "Why! what evil hath He done?" The discourse was really grand in its description of the way in which the influence of Christ has transformed the world since the days of his humiliation. Each night a fair number of hearers have remained for the after-meeting, to receive instruction and guidance in the way of life.

Monday was the last day of the mission, and it was well filled up. A "quiet hour" in the afternoon was the occasion of helpful words of counsel to the Christians and the young converts; and also for personal transactions with God in periods of meditation and consecration. At the final meeting in the evening there was a good gathering of earnest listeners to the farewell admonitions of the missioner. In some words of advice to the babes in Christ, Mr. Aitken besought them, out of a long experience, if they wished a real and fruitful Christian life, to be fervent and constant in prayer; to make full use of the means of grace; to study intelligently and regularly the Word of God; to be very careful in the choice of close companions; to give the love of God a primal place in relation to human loves; and to get to work for the Saviour in some form or another. After that came the sermon, on "Work out your own salvation with fear and trembling, knowing that it is God that worketh in you both to will and to do of his good pleasure." The last words addressed to those still undecided were indescribably pathetic. Whatever may be the net final result of the Mission, it can certainly be said that Mr. Aitken and his helpers did everything possible to clear their skirts of the blood of souls.

Next Sabbath Mr. Aitken begins a fortnight's work at St. Martin's Church, Charing-cross; he will give addresses to business men each week day except Saturdays, at 1 p.m.

THE MILDMAY MISSIONS.

Dear Sir,—The needs of Mildmay having been brought forward in your last number by Mr. Algernon Coote in his concise and vigorous appeal, so warmly endorsed by yourself in a leading paragraph, it may naturally be expected by many of your readers that, as superintendent of these institutions, I should make some statement in this connection.

To study brevity, I cannot do better than quote from Sir Arthur's own words, uttered on June 27 of this year, on the first day of the conference. He said:—

I should like to say one word with regard to the circumstances of the Lord's work in and around Mildmay. Mildmay does not advertise or beg, but its wants are very great to carry on its work, and because it does not advertise or beg it is perhaps overlooked by many who delight to help forward the Lord's work in other ways. I should like to mention, for the information of this meeting, that there is at the present moment a deficit of £3500* in the income to meet current expenses. You may not know, perhaps, that connected with the centre here there are maintained two hospitals, three medical missions, twenty missions in and about London, a training home for forty young ladies for the home and foreign field, an orphanage, a probation home, two convalescent homes, and an invalid home. Forty buildings are occupied in the various works connected with Mildmay. And then, besides that, there are the necessary expenses of the Conference Hall and its services all the year round. I only mention these facts for your consideration.

Mr. A. Coote suggests a Permanent Endowment Fund for all the important work at Mildmay with which Mrs. Pennefather and Sir Arthur Blackwood were both so closely connected. Perhaps some of your readers may be unaware that in the case of Sir Arthur, the connection was literally so close that, to his sorrowing widow's great consolation and relief, Mildmay received the remains of its beloved leader, and had the honour and privilege of watching over them in one of the wards of the Memorial Cottage Hospital until they were laid in their last resting-place at Kensal Green.

Should any of your readers require more details of this work I would draw their attention to a book entitled "Mildmay," by Miss H. J. Cooke, published by *Elliot Stock* (price 2s. 8d. net), to be had at Deaconess' House Book Department here, or from any bookseller.—Your faithful servant,

J. F. Morton, Colonel.

Conference Hall, Mildmay Park, N., Oct. 21.

THE CHICAGO CAMPAIGN.

I am writing this brief note to ask the readers of The Christian to pray that the last three weeks of this great Gospel campaign at the World's Fair may be the most fruitful. Two-and-twenty years ago yesterday, the great fire swept over this city, and to-day God is visiting this place in his grace. Yesterday was the most remarkable day for blessing we have yet had. The halls, theatres, churches, and tents, under the leadership of Mr. Moody, were crammed, and thousands turned away. Not only were we cheered by the many that were brought to Christ, but by the fact that over 73,000 people heard the Word through the lips of God's servants yesterday. At a meeting to-day (Monday), in one of the biggest halls in the city, thousands were turned away for want of room.

We expect the blessing will be far-reaching in its character, for many of those who attend the meetings are from all parts of the world. All the brethren here are working most earnestly, and we shall be glad for the Aarons and Hurs to hold up our hands in prayer. Charles Inglis.

Chicago, October 9.

THE REPORT of the Baptist Total Abstinence Association states that the past year "has been a unique twelve months in temperance progress." A large amount of work has been done by this society, with good result.

* To-day the deficit is close upon £4000.

WORKING LADS OF LONDON.

About a year ago I wrote a short account of our work in East London amongst the thousands of errand-boys, apprentices, and factory hands who reside there. The response was very cheering. We were in special difficulties at the time, and I wish now to thank most sincerely and heartily every one of the friends who then sent us their generous help.

Another year of work has been added to the sixteen previous ones. About 500 more boys have come and enjoyed the gymnasium, cricket, and swimming; many have attended the classes for reading, writing, arithmetic, drawing, shorthand, music and singing, carpentry and wood carving, etc.

During the recent hot season the swimming-bath has been much used by the lads, by the public, and by the Board School children, who are taught swimming there. There have been about 16,000 bathers.

From thirty to forty lads have resided at the Institute, and had a comfortable and happy home, with kindly Christian influence, instead of being in lodgings. The Bible classes have been maintained, and the earnest interest evinced by the lads is very encouraging. Prayer-meetings and evangelistic services have been held, and souls gathered into the fold of the Good Shepherd.

Two things are noteworthy. First, many of the lads who come have ceased to attend Sunday-school, church, or chapel, and but for the Working Lads' Institute would be practically as outside Christian influence as the heathen in Africa.

Second, they appreciate what is done for them, and respond to it.

Lately there has been a larger attendance than any previous summer, and the prospects for the winter session are most promising so far as the lads are concerned.

The work is mainly preventive, but perhaps when "the books are opened" it may be seen to have been as useful and as blessed, or, even better, to have saved these lads from a life of sin and trained some of them for a life of service for Jesus, than in later years when they had fallen to have saved them. Miss Macpherson well says, "Your work is really preventing the submerged tenth overwhelming us."

As not infrequently happens, the very success of an enterprise becomes a difficulty, and the present large premises require a heavy annual outlay even for rates, taxes, lighting, warming, etc. Unfortunately a number of our subscribers have died, and none have come to take their places. We have suffered from the general depression as to charitable contributions, and we have lost the grants formerly made by the City vestries, as they no longer administer the parochial funds.

The present building has been erected eight years, and a general cleaning and some repairs had become absolutely necessary for health's sake. About six months ago I had an accident which completely laid me aside, and in consequence I have not been able to raise funds as heretofore. The result of all this is that at the present time we have no funds at all, and, worse still, the bank account is overdrawn about £1000, and we are pressed for immediate repayment.

Who will come to the help of the Lord, the help of the Lord against the mighty?

The Institute and Home is at No. 137, Whitechapel-road, adjoining Whitechapel District Railway Station, and East London line. Visitors are always welcome any evening from 7 till 10 o'clock. We should be glad of any friends who could kindly give one hour a week to teaching the lads, or to assisting in the meetings and services.

Henry Hill, Founder and Hon. Sec.

38, *Bow-lane, E.C.*

WILLIAM CARTER'S TOMB.—A correspondent writes calling attention to the fact that the tombstone erected in Nunhead Cemetery over the grave of this valued servant of Christ is in a sadly neglected condition. He thinks someone who honoured Mr. Carter for his work's sake might be willing to undertake to have the stone repaired and repainted.

A MISSIONARY CONFERENCE, attended by about fifty missionary representatives from various agencies throughout Cape Colony and South Africa, was recently held in Durban. Considerable attention, in view of Governmental action, was given to educational matters. As regards evangelisation, hopeful reports were received from many districts, and English, Scotch, and American missionaries united in bearing testimony that God is working among the natives.

National Protestant Congress.

In our last week's issue we reported the opening of the National Protestant Congress at Bath. It gives us pleasure now to state that the entire proceedings of the Congress, extending over the three following days, were successful in a high degree. The attendance of the public was encouraging throughout, and the addresses calculated to stimulate thought and promote activity on the part of Evangelical Protestants.

On Tuesday morning the spiritual and political influence of Rome was the subject of the Conference. Colonel Saville, who presided, commended to notice the definite object of the Congress—to unite in closer bonds of Christian fellowship and effort the various sections of Christ's Church, in maintaining the faith and practice of the Gospel, and in exposing and resisting sacerdotalism and other forms of error. He combated the idea that the Church is the foundation of all truth; as, in fact, the foundation was laid by the apostles and prophets, Jesus Christ Himself being the chief corner-stone.

THE POWER OF ROME.

Rev. Wm. Paterson, of Edinburgh, read a paper on Romanism as a spiritual and political power in the United Kingdom. The Papacy is to-day what she was in the days of Leo X.; there has been no change. It claims the right to rule emperors and kings, and arrogates the power and authority of God Himself. The Pope still requires that Romanism shall be the religion of all men; and though he calls himself a prisoner, he lives in a palace with 11,000 rooms, and enjoys an annual revenue of about a quarter of a million pounds sterling! He has actually a rule as wide as the world, and there is no language where his word is not listened to as a command from God. Having described the setting up of the Papal hierarchy in England by Cardinal Wiseman, greatly to the indignation of the British public, the speaker referred to the lull of interest which succeeded that indignation. The setting up of the Papal *imperium in imperio*, with its infallible code of laws, was not manfully resisted, and so a heritage of trouble and woe has come upon the present generation.

Ritualism and Romanism are exercising a deadly influence, doing their utmost to enslave a free people, to lead them back to tyranny, and to have the foot of the despot of the Vatican placed again upon their necks. There are 2605 Romish clergy in England alone, and 4200 Ritualistic clergy plotting to bring us back to Rome. In the Church of England there is idolatry, advocacy of the confessional, and a teaching of the doctrine of purgatory. Instead of making effective resistance, we are playing with rockets,

FIRING SQUIBS OF PROTESTANT ELOQUENCE

about our glorious ancestors and martyrs. Not waiting for the bishops or for Convocation, we should rise in our might, and demand that the Church of England be cleansed of Rome's lackeys. In conclusion, the speaker said that times of political excitement are not the best times for Protestant demonstration, but efforts should be made to educate the public when their minds are more at liberty to consider such questions.

The influence of Romanism in the colonies and America was dealt with by Rev. F. A. C. Lillingston, of London. At the outset, attention was directed to the United States, where the Romanists hold the reins of power to such a degree that they can return whom they like to the Government assemblies. They also manipulate elementary education, excluding the Bible, and when deemed desirable, setting up their own schools, in which care is taken to impart the least possible instruction beyond teaching the mischievous Roman Catholic catechism. The priests are political agents, and skilful in organising their forces. In Canada also Rome arrogates supremacy, and is ever plotting to advance French influence.

Proceeding to describe affairs in New South Wales, where he resided for eight years, the speaker told of the chicanery which obtains where Romanism predominates. There, as in the United States, the number of criminals is very large in proportion to the number of Papists in the population. In conclusion, he showed that ignorance of Scripture is a great source of danger. A Bible-armed nation is guarded against terrible evils; whereas a nation ignorant of the Bible is open to the inroads of Satan, the Pope, and his agents.

Pasteur C. Merle-d'Aubigné, of Belgium, spoke of Rome's influence in continental Europe, with special reference to France and Belgium. He maintained that while, on the one hand, Roman Catholicism has of late been gaining ground, on the other it has been losing. At present there are in France 40,000 parish priests, 30,000 members of religious communities—otherwise called the regular clergy—who have given themselves up entirely to spread Romanism and establish the power of the Pope. There are also 127,000 nuns, making in all nearly

200,000 SERVANTS OF THE POPE,

who has never before had in France such power as he to-day enjoys. In Belgium, the condition of things is worse, there being 6613 priests for a country of six million inhabitants. More than that, whereas in 1846 there were in Belgium 779 convents and 11,968 monks and nuns, the statistics for last year show that there are now 1700 convents and 30,000 members of the religious orders. Add to these agents the large number of lay men and lay women who have of late exerted themselves in the interest of Rome, both in France and Belgium, and some idea will be formed of the mighty army of workers against true liberty, political and spiritual. Though engaged in works of charity, or in advancing clubs among workingmen, these voluntary agents of the Pope are in reality enslaving the people, and all that is done proceeds with the acquiescence and support of the priests.

On the other hand, if the Church of Rome is not decreasing as a temporal power, it is certainly falling off in other respects. A few years ago a census was taken in Paris, and it found that of the two millions of Roman Catholics in the city only 100,000 went to communion on Easter-day, or, in other words, performed a duty which is regarded as absolutely indispensable. That is to say, five out of a hundred—four women and one man. In point of fact, one woman out of twelve does the minimum of what is expected, and of the men not more than one in fifty. In the country districts the proportion will be greater. So, while in political matters the power of Rome is still strong, in spiritual matters the case is very different. A growing proportion of the community in all Roman Catholic countries is becoming estranged from the teaching of the Church.

In some further remarks, M. Merle-d'Aubigné exposed the fallacy of the alleged unity of the Romish Church. Each adherent has his own faith—some rely on the Virgin, some on this saint and some on that, some believe in pilgrimages, others in confession, others in prayers or masses. The Romish Church adapts itself to the different classes of the community; and in that fact is found one reason of its power. Another reason of that power is found in discipline and organisation; and yet another in the uniting of temporal and spiritual operations.

FUNDAMENTAL PROTESTANT TRUTH.

Tuesday afternoon was devoted to a statement of fundamental doctrine, the Atonement being the theme. Mr. E. B. Anstis occupied the chair, and in some opening remarks pointed out that in the Apocalyptic vision Christ was seen as the Lamb who *had been* slain, not as a sacrifice to be perpetually offered, as the Romanists teach.

Rev. Talbot Greaves, of Torquay, read the first paper, in which unbelieving objections to the doctrine of the Atonement were examined. These were shown to originate very often from a failure to take into account other parts of the Christian scheme, and from looking exclusively upon one isolated aspect of the doctrine. False or inadequate conceptions of sin account for many objections, and lead to a denial of the necessity of any atonement. Man is regarded as reduced to a state of weakness, but scarcely of wickedness; he is sick and needs a physician's skill, but not the King's forgiveness; he appeals to pity rather than deserves punishment. A consciousness of guilt runs through all sacrifices among heathens as well as Jews; and whenever there is a just conception of sin there will be felt a need and a longing for some expiation, which, however, must come from without ourselves, as we cannot offer it.

Another source of error is found in false or partial views of the character of God, who is regarded simply as the Friend or Father of men, who might, without any injustice, freely forgive sin. God is the righteous lawgiver and judge. There can be no forgiveness of sin which shall obscure God's justice, ignore his love, or enfeeble his rule. Whatever his wisdom may prompt Him to do, will be so done that the whole universe will confess that in punishment his love is never absent from his justice, and in forgiveness his justice is never absent from his love. Socinian and other misrepresentations were also dealt with by Mr. Greaves, who showed the all-satisfying character of the Scripture statement, that "God was in Christ reconciling the world unto Himself, not imputing unto men their trespasses."

Dr. Clement Clemance, of London, advanced the proposition that

SACERDOTALISM IS INCONSISTENT

with the Scripture doctrine of the Atonement. He showed that sacerdotalism is based on a theory of the Church which is utterly foreign to that necessitated by the Atonement. According to New Testament teaching the Church includes the totality of regenerated souls; it is in no sense something outside the faithful, and becoming to them a kind of ark of refuge, or a channel of salvation. On the contrary, the Church is made up of those who are saved by virtue of the Atonement—men who are first saved by Christ, and then added to the Church. Thus sacerdotalism creates an office for which the Atonement affords no place whatever. A sacrificing priest continually engaged in offering cannot be reconciled with the Scripture which says that "by one offering" Christ "hath perfected for ever them that are sanctified." Through that atonement, forgiveness is free to all; but the emissaries of Rome hold that it is dispensed only through priests, and those must be her own.

Though "we have boldness to enter into the holiest by the blood of Jesus," sacerdotalism sets up a mediation which narrows the way which God has opened. To interpose a mortal man between the sinner and his Saviour is a profane intrusion. God forbid that Protestants should be silent when such blasphemy is taught in the name of religion, as that the sacrifice which was offered on Calvary may be repeated or renewed day by day. The "one sacrifice" by which sin was put away, must stand unique for ever, gloriously complete, the trust, and love, and joy, and rest of Christian people.

REV. H. C. G. MOULE, OF CAMBRIDGE,

who had prepared a short paper on another phase of the same subject, was unable to attend the Congress. The paper was read by Rev. A. A. Isaacs, one of the local honorary secretaries. Examining the witness of Scripture truth against modern sacerdotal claims, Mr. Moule called attention to the Epistle to the Hebrews, which shows Christ as having already offered Himself and entered into the heavenly holiest in the virtue and merit of his own blood, and as now being there, not standing before but seated on the throne of the Shekinah the true mercy-seat. It shows Him as a priest now and for ever, yet no longer for ever in the act of sacrifice, nor in the act of offering, but in the act of sacerdotal dispensation, as having sacrificed Himself, as having offered Himself; He now is seated to shower out from his high-priestly throne the blessings his altar-death has won—priestly gifts from a priestly hand. And observe (proceeded Mr. Moule), this great Epistle shows us not only the Priest, the High Priest, in the holiest, and upon its throne; it shows us all his true Israel there too. Unlike the Israel of the elder covenant they no longer await Him outside, but follow Him in.

Of old, not people only but priests and Levites were utterly forbidden entrance into the holy tent while the high priest was there on the great Atonement Day. Now He who, as Priest, entered in has, as Forerunner, rent the veil; and lo, all his people pass in after Him, to see Him there by faith and to receive direct from his own hand his own gifts, without one whisper of a hint that they must get them through a secondary conveyance. "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us through the veil, that is to say, his flesh; and having an High Priest over the house of God; let us draw near"—near to Him in the holiest—"with a true heart, in full assurance of faith, having our hearts sprinkled"—by this great High Priest—"from an evil conscience, and our bodies washed with pure water." The man once in covenant with Christ is placed, by Christ's merits, in faith, before the very throne of the living Shekinah. He could not be nearer. He has but to stretch out a reverent, and empty, and trusting hand—and take from the Great Priest all his benedictions.

Though believing that the ministry is the gift of the ascended Lord to his Church, Mr. Moule denied that the minister is the counterpart of the Aaronic priest, and that his work is to offer any other sacrifice than that which all saints offer—

THE SACRIFICE OF PRAISE AND THE SACRIFICE OF SELF.

He continued:—While he is in a temperate and constitutional sense the chief guardian of order and of ordinances, the minister has no commission, not the slightest, so to come between the individual soul and God in Christ as that it is not always Divinely free to the believing soul to come direct to God in Christ, to have eternal life by faith direct from God in Christ, to know the forgiveness of sins, and the power of the Spirit, and the hope of glory, by personal acquaintance with and reliance on the promises of the Scripture—as simply as if the Christian ministry did not exist.

In the light of the High Priesthood of Christ, the priesthood of all believers, and the presence now of the whole priestly kingdom in the Holy of Holies, let us, in the true sense of the word, "protest" in this solemn controversy. Protestant, that word so much disliked and despised, yet so glorious in its true sense, is commonly thought to be a word of negation only. Alas! if ever it is so in the case of those who bear it. It is one of the dreariest of all "corruptions of the best" when Protestants seem to think that Protestantism means only that we do not believe what Rome believes, or what the Middle Ages believed. Sorrowful is the sight and sound of a merely combative and denunciatory Protestantism. But it is otherwise when, with those great Christians at the Diet of Spires in 1529, we protest for the Word of God, and for the sacred call to the human soul to deal direct and face to face with God for its eternal life. It is otherwise when our Protestantism, always watchful not to misrepresent an adversary, also affirms all those truths which we believe he has mistaken. We affirm the Sacerdotalism of Christ. We affirm the Altar, the Sacrifice, the Confessional, the *Absolvo te* of the heavenly High Priest. We believe altogether, and with a sense of utmost need, in mediation and intercession. But we mean it of the One Mediator, and of Him alone; we do so positively, and with a jealousy born of the conviction that the least substitution of anything or anyone for Him is a drop of spiritual poison.

THE ERRORS OF ROME.

Tuesday evening was devoted to addresses showing that Romanism and Ritualism are antagonistic to the Word of God. General Sir Robert Phayre, who presided, described the erroneous teaching in question as merely "natural" religion, such as Cain preferred in his day. Antichrist "makes God a liar," after the manner of Satan in the temptation of our first parents in Eden. But some who hold the false doctrines of Rome do not know them to be antagonistic to the Word of God; so efforts must be made by Christian men to show them the truth.

Rev. C. H. Wainwright, of Blackpool, dealt with the antagonism as it regards priesthood. He showed that the Roman Catholic priest exercises his functions by virtue of authority received at the time of his ordination, while the Ritualistic Anglican priest simply attempts to perform that which he has not been authorised to do, and which, moreover, is in opposition to the teaching of the Church of England. Both practices are equally antagonistic to the Word of God. These priests not only claim to occupy the position of the old Jewish priesthood, but to

STAND IN THE POSITION OF CHRIST HIMSELF,

to personate Him, to do the very things which He did. "The priest," they have said, "is, as far as priesthood is concerned, as Christ Himself, the great Eternal High Priest." That this is directly antagonistic to the Word of God is clear from the fact that of Christ we are told that "this man, because He ever liveth, hath an unchangeable priesthood," or, as the margin gives it, an "intransmissible" priesthood, which cannot be handed from one to another. The Lord Jesus Christ possesses this because He "ever liveth," and is able to continue his office as long as it may be required. We read then: "Therefore He is able to save unto the uttermost all who come unto God by Him." In that case, where is there room for any other priest? What has he to do, and what right has he in the Christian Church, endeavouring to supersede or join with the Lord Jesus Christ in the exercise of an office which is declared to be intransmissible?

Having shown that the Apostles, from whom High Churchmen claim descent, never assumed any priestly functions, but rather regarded themselves as ambassadors of Christ, the speaker pointed out that the entire Epistle to the Hebrews is opposed to the continuance of priestly functions among men. The proceedings on the great Day of Atonement illustrate this truth. When the high priest was in the holiest of all, the whole congregation stood without in the attitude of expectancy, waiting for him to come forth and pronounce the benediction upon them. No sacrificial work could proceed outside. The antitype and reality of this is to be found in the Lord Jesus Christ, who, after offering the sacrifice on earth, went up into heaven, into the holiest of all, in order that He might there plead the merits of the sacrifice, and intercede on behalf of his people. In the meantime, all other priests are superseded and out of office, and anything done in the way of priestly work is but a following of the example of Korah.

Rev. J. G. Gregory, Brighton, exposed and refuted the sacramental teaching of Romanism and Ritualism. He quoted authoritative statements of Romish doctrine, cited published works by High Church writers, and finally set forth and defended the teaching of Holy Scripture. Admitting himself content with Bible language, he yet, for reasons of argument, referred to the Lord's Supper by using the ecclesiastical term, "sacrament." He showed that Ritualism in its teaching regarding both

BAPTISM AND THE LORD'S SUPPER

is essentially Popery. He read extracts from so-called "mass" books and manuals of devotion, the spirit of substance being Romish, penance and prayers for the dead being inculcated, as well as baptismal regeneration and eucharistic sacrifice. In maintaining Scripture truth, the speaker excluded at once five of Rome's seven sacraments, and spoke with much vigour about the two—Baptism and the Lord's Supper. These are simple and unmysterious ordinances, precious in their simplicity, holy because ordained by Christ Himself. The Lord's own account of the Supper, as given to the Apostle Paul (1 Cor. xi.), is accurate and sufficient, and a perusal of it would never lead a soul to Popery or Ritualism, nor would it give sanction to a priestly act. Rather, in obedience to the Lord's word concerning the Communion, Christians will find their hearts uplifted to Him in love, and drawn out in the same mind one toward another.

THE CONFESSIONAL

was the subject of a paper by Rev. W. Millar Nicolson, D.Sc., of Bristol, who began by emphasizing the importance of the truth which, in this regard, Rome has corrupted. Confession to Christ is enjoined in Holy Scripture, but the priest arrogates to himself the authority of the one and only Mediator between the soul and God. In the confessional the penitent is obliged to rehearse every sin which he or she can recall, and only those which are thus confessed are pardoned. Many people suppose that auricular confession is nothing beyond an anxious soul unburdening himself of his doubts and fears to a spiritual adviser. But it is much more, for the priest is bound sooner or later to subject the sinner to an examination which shall not only suggest every kind of impure thought and temptation, but shall bring up every abominable deed that has ever been committed in or out of hell. Thus the confessional box is a moral charnel-house, and as children are questioned about their parents, wives about their husbands, and servants about their masters, it is the deadliest foe of the sanctity of the home and the well-being of society. The recesses of the conventual system will not bear the light of day; and so it is easy to understand why official inspection of such institutions is so strenuously resisted.

(Report to be concluded next week.)

THE COAL STRIKE.—We have, owing to a disastrous coal strike, 600 families literally starving. The gaunt wolf hunger is at our very doors, and my committee are straining every effort to act the Christian's duty to feed the hungry. We feed 1400 children daily, and allow flour to our destitute population according to the funds we receive. Will any kind friend send me a donation for the victims of this fearful thirteen-weeks' war? Parcels of boots and clothing will also be acceptable. The sights seen are painful beyond description.—M. Fulwood, cor. sec., Normanton General Relief Committee, Providence-place, Normanton.

"THE CHRISTIAN" ALMANACK, 1894.

In this issue, we present our readers with our Almanack for 1894. We cannot but feel that it has well repaid us for the time and thought expended on it, and that in many a home it will speak for God throughout the year, suggesting words of Holy Scripture that will be an inspiration to weary hearts. It will be noticed that the text selected for the Lord's Day gives the keynote for the remainder of the week, so that the whole is a beautiful mosaic, the colours blending in harmony, and repeating from various parts of Scripture the same deep sweet thought from God.

The centre is occupied with a series of pictures from the life of Jeremiah, whose biography will shortly be commenced in our pages by Rev. F. B. Meyer. There is, perhaps, an especial appropriateness in the reverent and earnest study of this biography in these days, because his lot was thrown in times so troublous, and when the different classes of society were so hostile to each other—the rich oppressing the poor, and the poor hating the rich, that we may learn salutary and helpful lessons to guide our own conduct in these stormy and difficult times.

(1) In the first of these sketches, the young lad, child of a priest, is startled by the call of Jehovah breaking on him as light through an open casement, whilst he pores over the scroll of Holy Writ. (2) The call leads to the expostulation of the open street, where the most timorous of men stands forth undaunted for God. (3) Then God by his providence co-operates with the voice of his servant. Drought and famine drive home his words. If men will not hear the still small voice of the Spirit, they must hear the rugged voice of the earthquake and the storm.

(4) Those that teach must also learn. The apostle must be a disciple. Those that stand for man must also have times of waiting at the feet of Christ. And the Divine voice not infrequently speaks in some simple episode like that of the potter's house. (5) The corresponding picture to this on the other side of the central piece reminds us of the heroic faith, fed by fellowship with God, and resting upon the promise of God, which was able to count on land beyond the city walls, and in possession of the foe, as if no foe was there. (6) But mark the contrast between these companion pictures and that of the king flinging into the brazier the roll of the prophet's words because they had denounced his sins.

(7) In contrast to the sins of king and court, of priest and people, violating the provisions of the Divine covenant, and disobeying God's commands, stands out the submission of the Rechabites to the will of their father and founder, in refusing to take wine. They did it for one earthly parent, but Israel would not do it for a Heavenly. Alas! that we are so eager to obey the will of man, and so slow to acquiesce in God's.

(8) It is fitting that a picture of the deep dungeon should form part of the series, because such faithful witnessing for God against sin inevitably leads to suffering and death. The confessors are martyrs. But God delivered from so great a death, and doth deliver, and will deliver.

(9) The hapless flight of the imprisoned multitudes from the city ended, as Jeremiah said it would, in disaster. Every struggle made by Jerusalem only rivetted the yoke of the conqueror more tightly, and led finally to its utter overthrow. Thus step by step the fate of Jerusalem in the days of Jeremiah and our Lord was sealed by her sin against her light. Often might she have been gathered as a nestling under the wing of the mother, but she would not.

Perhaps the most salutary lesson in the whole line of teaching suggested by this prophet's life is, that strength is perfected in weakness, and he who accounts himself to be a child, becomes in the power of the spirit of God as a brazen wall of a fenced city. To those who have no might, God increaseth strength, and his power is made perfect in weakness.

THE FIFTH OF NOVEMBER.—A correspondent writes to us: "The fifth of November this year falls on a Sunday. Would it not be a grand thing if Evangelical clergymen and ministers throughout England could, on that day, unite to preach on the errors of Popery, making their intention known by public advertisement?"

NOTES ON DAILY READINGS.

SUNDAY, OCTOBER 29.—PSALM LXXX.

The ten tribes were in captivity, and the hearts of their brethren, still left under the reign of David's line, seem to have turned with great longing towards them, and this psalm is full of intercession on their behalf. Three times, at the turning-points of the Psalm, the refrain is repeated, that God would turn them again, and cause them to be saved (3, 7, 19). Note the ascending climax, God; God of hosts; Jehovah, God of hosts.

The Shepherd (1-3).—Yes! shepherd still! Though the flock be scattered far upon the mountains. And He is resolved to march before the hosts in their return from captivity, as He did through the wilderness. Ephraim, Benjamin, and Manasseh were always the first tribes in the march.

The draught of tears (4-7).—The word *measure* indicates a recognised standard for liquids, like our pint. This filled with tears was drained to the dregs, amid the derision of Israel's foes. The miseries of exile, the longings for the land of their birth, the sense of the displeasure of God, the malicious mirth of their foes, were bitter to bear.

The broken vine (8-19).—This imagery is taken from Jacob's dying words, who compared Joseph to a fruitful bough. Israel was this fruitful vine. But what a contrast to the true vine! Benjamin was the son of the right hand. But what a contrast to the living Saviour! He is the branch which God has made strong for Himself (15, R.V.). Let us join this prayer for quickening, not otherwise can we properly pray. Let us ask for the shining of his face, so only can we be saved.

MONDAY, OCTOBER 30.—PSALM LXXXI.

A colloquy between God and his people.

The Church (1-5).—It is supposed that this psalm was sung at the great Jewish festivals; and especially at the Passover, which is specially referred to in vv. 5, 6, 7, 10. Music and singing were always in vogue at the Passover (2 Chr. xxx. 21). We should equally remember to celebrate the deliverance of the cross, when our Paschal Lamb was sacrificed. Psalm and psalter, timbrel and harp, are significant of our different faculties for praise. Let us never forget that supreme love which rescues us from the burden and basket of our tyrant foe.

The Lord (6-16).—When we call in trouble, He delivers us, according to his promise (Psa. c. 15). He comes out of his secret place. How eager is God that we should lead a full life. He waits to fill our mouths with good things. But, alas! we do not open them, or do not open them *wide*, or we turn from Him altogether. What a sorrow this is to God! There is yearning pathos in this outcry, which recalls the tears shed by the Saviour at Jerusalem, "Oh that thou hadst known!" When we are right with God He constitutes Himself our champion, subduing our enemies, or making them yield obedience. How short-lived is the triumph of our foes. But those who do his will, abide for ever. The upright have dominion in the morning. Christ's flesh is meat indeed, and his love is like honey from the rock.

TUESDAY, OCTOBER 31.—PSALM LXXXII.

Those spoken of in this psalm as *gods* are doubtless the judges and magistrates of Israel. They were intended to be the mouthpiece and representatives of God, but instead of this they thought only of their own interests, and sought their personal aggrandisement. But the Psalmist saw what was veiled from ordinary sight. God standing in the midst of his people, judging them Himself, and judging the judges in every case they tried.

In contrast to the grave failures of justice in these unrighteous judges, let us realise the safety of our interests in the hands of Jesus. The Father hath committed all judgment to Him, because He is the Son of Man, and against His ruling there can be no appeal. The poor and fatherless, the afflicted and needy, the poor and needy, find in Him a ready and sympathetic aid. He is our High Priest, who has suffered in all points as we do, and can succour us.

When the leaders of men are worthless the whole fabric of society is threatened with dissolution. But the children of God look for a kingdom that cannot be shaken. There they shall shine forth as the sun, their characters vindicated, and their wrongs avenged. Though men have been exalted to be God's vicegerents on earth, yet they shall die as common men, and suffer the ordinary fate of men, whilst God will fulfil their neglected office, and inherit the praise and love of the world.

WEDNESDAY, NOVEMBER 1.—PSALM LXXXIII.

This praise-song was composed in anticipation of victory, probably by a Levite, Jahaziel, on whom the Spirit of the Lord descended (2 Chron. xx. 14). He was a son of Asaph, and therefore the psalm bears the family name. It was sung by the Levites, with a loud voice on high, as Jehoshaphat's army marched to meet the great confederacy of heathen nations that threatened the very existence of Israel.

There was urgent reason to appeal to God (1-8). Thy hidden ones (3). When our life is hidden with Christ in God, we can appeal with every certainty to God.

The fate which the psalmist desired to have meted out (9-18) is terrible. It is the dispensation of Moses, not of Jesus. Yet it was not only to gratify a personal vindictiveness that the hosts of Israel prayed thus, since there is the outlook to the world of men, that they should come to know God as Jehovah. We are the better prepared to see men suffer, and to face the great problem of human pain, when out of it all we can catch distant glimpses of the moral and spiritual results which He is bringing about.

THURSDAY, NOVEMBER 2.—PSALM LXXXIV.

How fair to those who week by week gather from the storm and stress of life to find a parenthesis of rest and an opportunity for praise are the holy precincts; but fairer still, if that be possible, when seen from a distance by the exile, the sufferer, the pilgrim. What the house is to the sparrow, and the nest to the swallow, that is the sanctuary to the holy soul. The altars of God are its home.

And yet there are sources of blessedness left to the solitary believer. He may find his strength in God, and in his secret heart there may be the highways of Zion. What though he may not join the festal crowds in their passage through the vales, heavy with the scent of balsam trees, or tread the fresh green pastures of the early rains, and climb from spur to spur of the hills, yet he may be sure that the Lord God of Hosts is listening to his prayer, and that the God of Jacob is giving ear.

God is our Shield. He looks lovingly into the upturned face of his Anointed, and accepts us in Him. He invites us not to stand on the threshold only, but to eat and drink at his table. He is sun in dark days, and covert in the burning heat. He will give grace as the bud of glory, and glory as the flower of grace. Anything that He withholds from the saints is not the best for them. But, who can ever exhaust the blessedness of the man that trusts Him?

FRIDAY, NOVEMBER 3.—PSALM LXXXV.

The counterpart of lxxx. There petitions ascended, here thanksgivings are returned. Perhaps this psalm was prepared in anticipation of an event which was assured to faith. These words well befit the glad days of revival, but they might also have been sung on the first Easter day, when at the cross mercy and truth had met, and there had been a bridal of the earth and sky.

Reversed captivity, forgiven sin, wrath ended, anger foregone, indignation ceased. Here are themes for holy exultation! But the soul is insatiate for such heavenly grace. It still pleads to be quickened again, because each throb of returning life is the signal for ever-augmenting joy. When we have asked for God's mercy and salvation, let us be still, and listen for God's reply. He will speak peace.

Fear Him with the fear born of love, and know that his salvation is nigh—nigher than you dream. He is even now on the threshold with the needed help. But his mercy is always consistent with his truth, and his peace with righteousness. What a meeting of the Divine attributes. The cross is their trysting-place. It is like the gathering of brothers and sisters at a common board. There can be no lack of food with such a Lord as this, and we can wish nothing better than that his righteousness should make his footsteps a way for us to follow, and enable us to walk in them.

SATURDAY, NOVEMBER 4—PSALM LXXXVI.

In this prayer we can all join. 1. God stoops to listen to the feeblest whisper. To be poor and needy is a supreme plea with Him. 2-4. Thrice in three verses he speaks of his soul, and describes himself as godly. If we have come out of the world of men and take refuge in God, we have another claim on Him. We may ask, not only for help, but for joy. Sad heart, lift your soul up to God that He may make it full of his joy. 5. What an exquisite title, *Ready to forgive*, as if God were always looking out for an opportunity of washing the feet, soiled with travel-stains; *Plenteous in mercy*, as though God's mercy were like the stars in heaven, or the flowers in spring. 6-8. Well may the children of God go to Him in all days of their tribulation, as of their wealth. To call is to be sure of an answer. The noblest and best of men will bear no comparison to God's readiness to help. 9, 10. God is great as well as good. However much you trust Him, be sure to revere Him also. 11. The greatest of the apostles must ever be a disciple. The united heart takes as its motto, This one thing I do. 12, 13. If thou art the tenth Samaritan leper, and art healed, come back and give thanks. 14-17. The malign hatred of our foes is ever threatening us. What a relief to turn from them to God! Again the Psalmist dwells on his forgiving love and plenteous mercy; asks for a token for good; and counts on certain comfort and help.

INTERNATIONAL S. S. LESSONS.

NOVEMBER 5.

The Resurrection—1 Cor. xv., 12-26.

Golden Text, Ver. 57.

By some members of the Church at Corinth, the doctrine of the resurrection of the dead was denied (12). Certain forms of philosophy recognised no future life, so had no place for the resurrection. Even the disciples of Plato, while believing in the immortality of the soul, regarded the body as a hindrance to the soul's fullest life, and knew nothing of a resurrection. Others did not believe it because it seemed improbable; or perhaps they gave it a merely spiritual significance, and considered it past already. (Compare 2 Tim. ii., 17, 18).

To correct this mistake Paul wrote this wonderful chapter, which has continued through all the centuries to sound its message of hope around the open grave of those who have died in Christ. The opening verses declare two things, (1) that the resurrection is not only a part of the Gospel, but that it is essential to it (3, 4). And (2) that the witnesses to Christ's resurrection were as numerous, and of such undoubted character, that the fact is placed beyond all dispute (5-8). No fact of history rests upon more conclusive and abundant evidence.

This lesson divides itself into two parts:—

I. *What consequences follow from the denial of the resurrection* (12-19).—The chief of these, and that which explains all the rest, is the first (13-16). Either the dead rise, or Christ is not risen. A statement that involves the denial of Christ's resurrection destroys all the Gospel. Its foundation is removed, and they who believe in it are deluded (14). Better have no hope at all than one which rests upon vanity. The apostles, on whose testimony alone we know the Gospel, are convicted of untruthfulness (15). They have given their lives, at the risk of terrible martyrdom, to the proclamation of a lie. The anticipation of reunion with the dead, which has comforted believers in every bereavement (18-19), is a delusion. And even our pardon is no pardon at all (17), since the resurrection of Christ on which it rests (Rom. iv. 25) is a mere invention. If Christ be not raised, it is easy to see that all these consequences follow.

But how are the resurrection of the dead and Christ's resurrection so closely united? Do the two stand or fall together? If so, why? Well, note how the objectors put it: "There is *no* resurrection of the dead." The statement is universal, or it is meaningless. If it makes an exception in the case of Christ, then it is not a true statement; for if one has been raised, why not others? But if it be universal, including even Christ Himself, then it is a distinct denial of his resurrection. To say "There is no resurrection" is the same thing as saying "Christ is not raised." He was dead, and was buried. To raise Him from the dead was no more difficult than to raise all others who have died. Men must, therefore, believe that the dead rise, or deny Christ's resurrection, and so give up the whole Gospel.

II. *The blessings resulting from Christ's resurrection* (20-26). That fact is now assumed, and we see, first, *how it secures the resurrection of his saints* (20). It is his resurrection that changes the death of believers into a sleep. The grave is the bed in which the body sleeps till the resurrection morning. "First fruits" (see Lev. xxiii. 10-11) are the pledge and the pattern of the whole harvest. Christ's resurrection not only makes our resurrection sure, but is the pattern of what ours will be (Phil. iii. 21). Read verses 42-49 in the light of this prospect. Next, we see *how the one is secured by the other* (21-22). Adam and Christ are the two heads of the human race. In the sin and consequent death of the first man all his posterity are involved; in the death of the Second man for sin, and his glorious resurrection, all his posterity had a part. Observe *the order of events* (23-26). The great purpose of God through the mediation of Christ is an entire undoing of the work of the fall. By that act of sin man cast off the authority of God and the defeat of death. This is restored, first, by Christ's resurrection. That fact contained in itself the prophecy of death's entire destruction (Heb. ii. 14). The next stage is the resurrection of the saints at Christ's coming (23). This will be a further triumph over death. What a change from the corruption of the grave to a share in the glory and likeness of Christ! See 1 Thess. iv. 16, 17. How long a period elapses between this and "the end" (24) cannot be known; but it is at least "a thousand years" (Rev. xx. 5, 6).

Lessons:—(1) *Christ is risen*, therefore all Gospel blessings are sure. The atonement is offered, pardon may be ours. Have you received what his death and resurrection have purchased? (2) *You will rise*, but the glorious resurrection is for those "who are Christ's." Are you? There are two resurrections (Dan. xii. 2; Jno. v. 28, 29); which is yours?

For the Young.

THE PEARL OF FORGIVENESS.

"The twelve gates were twelve pearls; every several gate was of one pearl."—Rev. xxi. 21.

Have you ever been able carefully to examine a pearl? Pearls are not plentiful; even grown-up people do not handle them every day. Tiny things they are, with a beautiful lustre, and they are rare and costly.

Those who possess them wear them only on grand occasions. Sometimes they are set in a ring, or a brooch, or a bracelet; and a necklace of pearls is of great value.

I would like to tell you of another use to which pearls have been put.

The apostle John, the friend of Jesus, when living in the island of Patmos, saw, as in a vision, the holy Jerusalem descending out of heaven. What a grand sight it must have been! He took plenty of time to look at it, and one of the points that struck his attention was its beautiful gates. There were no fewer than twelve of them, three on each of its four sides, and he particularly noticed that every several gate was of one pearl. No other living man ever saw such a sight before, pearls so great and large that each one could serve as a gate in a city wall. All the pearls in our great world, made into one, would not be sufficient to serve such a purpose.

There surely must be some good reason why each one of these gates was made of a pearl. It was not that there was a scarcity of precious stones, for it is said that the very foundations of the walls of the city were garnished with all manner of precious stones—read the long list of them for yourselves—and the wall itself was made of jasper. But not one of these precious stones was made into a gate, except pearls. Will you think about this? Perhaps before the lesson is over, we may find one reason why it was so.

There are some who speak as if the New Jerusalem was intended largely as a home for angels, as well as men. It is well to note exactly what John saw. He does not say that there were angels walking its golden streets. Certain angels he did see, twelve in all, and to each a particular duty was given. Beside every gate of pearl an angel stood.

Angels were the doorkeepers of the New Jerusalem. This special duty was to keep the gates always open. No man or woman, no boy or girl, no tiny babe, could ever come and find a gate shut. Never a gate of all the twelve was ever closed.

I see by your eyes that you have a question to ask. What is it? "Would, then, everyone go in?"

If you will turn to the 15th verse you will find the answer. Certain could not go in—"Whosoever loveth and maketh a lie." Do not think that a lie is a little thing. While it is yet in the heart, before it gets to the tongue and the lip, it may seem a very trifle.

But once it is coined in the mint of the mouth it immediately goes into circulation to work mischief and misery and sin so long as it holds together. Oh, the pity of it! that there are some who live to love and to make lies.

But could they not go in if they would? Ah! all the things they love are outside; there is not a lie, nor a place for a lie, in all the New Jerusalem! Why then should they go in? The feet of a lover of a lie would refuse to carry him past the angel doorkeeper and the gate of pearl.

There is one question I would like to ask here. Have you ever read how pearls are made? How wonderful is their origin, how humble and lowly is their place of birth! Every boy and girl knows what an oyster is—a little sea animal so soft and tender that it needs a strong house of shell to live in.

Take a fresh oyster-shell in your hand, and feel the inside of it. How smooth and pleasant to the touch it is. All the wall of the oyster house must be like that, or the tenant would not feel at home in it.

But it sometimes happens that there is a "fault," a tiny little roughness on this otherwise smooth wall. It hurts the tender skin of the oyster, its life is made miserable by it, and all its energies are directed for the time somehow to remove the cause of it. How is this done? It places a smooth round patch of pearl on the rough jagged place. It builds it up, little by little. It grows and grows until at last, where once there was a "fault" in the shell, there is a round smooth little something that man calls a pearl.

But how does this apply to the pearls that form the gates of the New Jerusalem?

Long ago the soul of man suffered grievous injury through disobedience, and as a result thorn and brier, sin and sorrow, grew up around him to fill his life with toil and hardship. The injury grew from bad to worse, until the jagged edge of a guilty conscience scraped and harrowed every pleasant place in his life and made it miserable.

Each member of the human race has grieved his Heavenly Father, and peace of mind can never be his until he is forgiven and reconciled.

As he enters through the gates of the New Jerusalem with a humble mind, and a contrite heart, the very gate through which he passes assures him of a Father's welcome. He can see with his own eyes that his sins are forgotten, that they are all covered over with the great pearl of Divine forgiveness.

I give you the end of a golden thread,
Just wind it into a ball;
It will lead you up to a gate of pearl,
Built in Jerusalem's wall.

William Main.

ON HAPPINESS.

O happy ears that hear the voice
Of Jesus Christ the Lord,
That early listen and rejoice
In his life-giving word.

O happy feet that early tread
The straight and narrow way;
By God's own Spirit safely led,
Their steps shall never stray.

O happy those who fall asleep
On Jesu's loving breast,
No more to sin, or toil, or weep,
But with their Saviour rest.

O happy resurrection day,
When Jesus Christ shall come
And take his risen saints away
To dwell with Him at home.

Lord Jesus, cleanse our hearts from sin,
And fill them with thy grace,
That we at last may enter in,
And see Thee face to face,

C. S.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *St. Chrysostom's, Liverpool*, to Oct. 29; *Chester*, Nov. 1; *Weaverham*, Nov. 2; *Liverpool*, Nov. 3-5; *Pershore*, Nov. 6-7; Rev. M. J. Hall, *Taunton*, Oct. 28 to Nov. 6; *St. Philip's, Manchester*, Nov. 18-27; Mr. J. Spiers, at *Aberystwith*; Rev. W. S. Standen, *Gloucester*, to Oct. 28; Mr. S. J. Hewlett, *Tottington, Bury*, to Nov. 5; *Tunstead Schools*, Nov. 12-19; Mr. J. S. Tyler, *Gresham Chapel, Brixton*, Nov. 12-17; *Drybrook*, Nov. 19-24; Mr T. Lewes Sayer, *Sydenham*, Nov. 1; *Chester*, 9; *Birmingham*, 10; *Walsall*, 11; *Stafford*, 12; *Grays*, 14. "*Seaside*" *meetings.—Gordon Hall, Liverpool*, Tuesday, Oct. 31 (afternoon and evening). *Seaside meetings.—Manchester (Central Refuge, Strangeways)*, Monday, Oct. 30 (afternoon and evening).

CHILDREN'S SCRIPTURE UNION.—Oct. 29, S., Jeremiah xxxviii. 14-28; 30, Psa. cxxxii. 1-18; 31, cxxxv. 1-21; Nov. 1, 1 Kings iii. 1-15; 2, iv. 20-34; 3, v. 1-18; 4, vi. 1-14.

Pastor Charles Spurgeon in Bristol.

Rev. Charles Spurgeon, of Greenwich, has been conducting a series of special evangelistic meetings in Cotham-grove Baptist Chapel, Bristol. The meetings commenced on Monday, October 9, and concluded on the Monday following. There were Bible-readings each afternoon, with an evangelistic service each evening of Monday, Tuesday, Wednesday, and Thursday. A children's service on the afternoon of Saturday. Mr. Spurgeon also conducted services both morning and evening of Sunday, with a special service for young people in the afternoon of that day, concluding the series with an extra Bible-reading meeting, by expressed desire, in the afternoon, and a service in the evening of Monday, the 16th.

Having been preceded by much prayer for a special blessing, the meetings were very enthusiastic from the first. There was manifestly great spiritual power, with devout fervour in the preacher, as also a growing interest in the audience each day, as evidenced by the large congregations which gathered. These so increased in numbers as the days went on, that on Sunday the crowding became so great as to necessitate the holding of a large overflow meeting in the school-room. Many were unable to obtain admission at either the chapel or school, both being literally packed. Truly it was a season enjoyed by all, as a time of great spiritual blessing. J. P.

Bristol, October 17.

LADIES AND SEASIDE SERVICES.

A few recent incidents of the Lord's work at Walton-on-the-Naze will be interesting. We three ladies in the Home of Rest had a fifteen minutes' prayer-meeting every morning, and then sallied out with small harmonium and banners inscribed "Faith" and "Victory through Jesus," down to the beach, where our tent, capable of holding nearly 200 persons, had been erected, where one of us started singing, and the others gathered in the children. Generally two short addresses were given, the last speaker drawing in the net, and the invitation being given to stay for the after-meeting usually five to ten children lifted their hands, and on dealing with them we found that some had definitely yielded themselves to Christ while we were speaking, and others needed help. One girl, fifteen years of age, was seen crying in the after-meeting, and on inquiry she said that she was afraid that the Mission would be over and she would not be saved; she was led to Jesus at once.

One boy, ten years of age, told a lady friend that "A lady is coming here for an hour, and she is going to talk of *nothing* but Jesus," and he pressed for "long meetings." Once when he overheard a worker suggesting half an hour for the children and the rest of the time for adults, he said he was converted at six years old. There were conversions of children and young people from seven to seventeen years old.

In the adult meetings, the truth of the privilege of the filling of the Spirit was set forth, and thirty souls accepted, and many said, "I didn't know it was such a simple thing to be filled with the Spirit, just by faith. As for salvation, I have waited to feel his presence, before I confessed that I had trusted. Now I see that is 'believe and receive and confess Him.'"

Another instance showing that "the Holy Ghost is given to them that *obey* Him" came to us. A girl sixteen years of age said she was not right with God for two reasons—that she would not pray and testify to her salvation, though she was saved when about twelve years of age; and that she had not obeyed the voice of God to speak to the Italian ice-cream man at the corner of a certain street. She was prayed with and entreated to give up her will to God, and that week we had a short meeting for the children on the sands before going to the chapel where we were to hold the meeting, and this young girl came, bringing three elder sisters with her, and prayed in the power of the Spirit; and in the chapel, later on in the evening, she testified to having given up her will, and trusted for the Holy Spirit, and we and she had much joy in seeing her three elder sisters yield and trust also.

A young man who had been converted five weeks before, through one of the workers speaking to him about his soul in a train, testified that he had thought that the whole of salvation was coming to Christ to ask forgiveness of sin, and now he had seen farther on that the carnal mind must be put off, and Christ only reign within.

We set the children reading their Bibles by giving them a search word, and first, second, and third prizes for a word competition, and occasionally texts to learn and repeat, and leaflets on leaving the meetings. The work does not end at a meeting. Just one instance: A young lady had been at our meetings last year, and had sung with us,

All I *am*, I am bringing to Thee,
All I *have* I am bringing to Thee.

She thought, "I ought bring my 'fear of man' and friends to God, and I do." She then trusted to be filled with the Spirit, and peace came into her life. During the following winter, she had to leave London on account of health for three months, for a country village, and finding that there was only one service, and that on the Sunday morning, requested permission to hold one. A friend offered a room, and she carried on Sunday and Thursday evening services with blessing, and they continue to this day. We were occasionally helped by an address to the children from other friends, and as we have taken a cottage for workers next to the Home, our numbers were considerably augmented, and Miss Grundberg, who also gave an address at the Congregational Chapel, joined us, helping with others in this work.

We feel that there are many small seaside places where young or nervous workers might begin open-air services, where they would be much valued, and their own faith enlarged and deepened.

C. and A. Moore.

LECTURING TO SCEPTICS.—Mr. A. Biddlescombe, 11, Rose Hill-terrace, London-road, Brighton, has been visiting various parts of the country, having a happy power in reaching working men. In dealing lately with doubters among the labouring classes in Brighton he proved very successful.

DR. PARKER'S LATEST BOOK.

A new book from the pen of Dr. Parker has been published,* and it illustrates in a remarkable way the many-sided nature of his genius. Whatever may truthfully be said about many ministers, it certainly cannot be asserted of the City Temple pastor that he lives in a world far removed from the hard facts and experiences of daily business life. The rich and wise counsels as to character and conduct scattered throughout this volume show that the author has observed widely and acutely; all the world knows with what literary grace and skill he can clothe his ideas and convictions. The book is not very artistic in its construction, being largely a collection of papers written for occasional or serial publication. Yet it has a practical unity of aim and treatment, and it may be said to embrace all the manifold relations of individual, commercial, and social life. The autobiographical elements in the early chapters will not detract from the interest and worth of the book in the eyes of most readers. We do not hesitate to say that the young man who will deny himself a few luxuries or even comforts in order to purchase this volume will have made an investment which, if he fairly trades with it, will bring him a rich and abiding dividend.

The present crisis in one department of the industrial world gives a special weight and value to the following remarks on

CAPITAL AND LABOUR.

"In thinking of the subject of capital and labour, which will come up again and again in the development of your business life, remember that capital is a larger word than money. Too often money and capital are supposed to be equivalent and interchangeable terms. We have capital set against labour in the sense of money being set against industry. This is a fundamental fallacy, and until we get rid of it we shall have no sound and large economical reasoning. By industry I do not mean mere drudgery; so by capital I do not mean mere money. I regard capital as an inclusive term, representing faculty, mental resource, power of management, skill in handling affairs, business sagacity, and, in short, every element and aspect of practical genius. A man may have a million at the bank and yet be a dunce. He may not, as we have already said, so much own his money as his money owns him. Such money is not worth the name of capital, for it is so much mere metal. When you hear men condemning capital, you would suppose from their foolish talk that they are condemning only so much money or metal. When you take the larger definition of capital into your account you will see that money is in some respects the very least element in it. So with regard to industry, I do not regard it as mere toil, or a continual stooping of the back to the ground: I mean pleasure in work, the highest acceptance of labour, the adoption of discipline as a means of education, and the service of the world as a religious sacrifice and joy. We must get larger and better definitions if ever we are to get into a happier relation as between man and man, class and class, in true socialism.

"It should be your business as a Christian man to advocate that every labourer should have at least sufficient to live upon. In the first instance it is not your business to consider what use the man makes of his compensation. You have a conscientious duty to perform, and that is to see that no man is kept down to a starvation point. Having assured yourself that a man has sufficient to keep body and soul well together, it will be for you to consider what educational and Christianising influences you can bring to bear upon him with a view to his making a right use of his earnings. So long as the man has not enough to live upon, it is absurd for you to attempt to address him how to spend his money. He will not listen to you. Starvation can give no audience to eloquence. But when reason has been satisfied or justice has been in some measure meted out, then will be the opportunity for wisdom to speak earnestly and for practice to show how much can be done even with a little. Never join in the foolish clamour of pulling down the rich. Never imagine that poverty is merely a question of circumstances, or of political economy, or of social arrangement. There is a poverty which certainly ought to be removed, vigorously and completely. There is also another kind of poverty which cannot be handled by men; account for it as you please, the poor we shall have always with us, it will be for us to make them, not objects of patronage but means by which we show the tenderness and glory of the Gospel of Christ. Do not imagine it is our business to enlarge such poverty by neglecting the poverty which we have it in our power to alleviate. We must deal with poverty as if it lay completely within our power to remove it, and having brought it to a point where our resources are exhausted it will be for us to perceive that God has set poverty in the midst of civilisation as an instrument of education, and as an agency for developing the tenderest and sweetest faculties and sympathies of the human soul."

* "Well Begun: Notes for those who have to make their way in the World." (5s. *Nisbet & Co.*)

MRS. BAEYERTZ IN LONDON.

This gifted lady has recently concluded at Westbourne Grove Baptist Church a most remarkable series of services. The mission extended over fifteen days. The afternoon meetings, intended especially for Christians, drew together some 400 or 500 persons, and the teaching given was characterised by an uncompromising demand for thorough consecration to Christ, an out-and-out loyalty to Scripture, and the strenuous maintenance of the old paths of Christian doctrine, great plainness of speech being employed towards those who question the full inspiration of the sacred volume. "Our Relationship to Christ," "The Personal Presence of God," "The Secret of Victory," and "The Personality of the Holy Spirit," were amongst the subjects dealt with.

At the evening meetings, intended mainly for the unsaved, the building, which seats nearly 1500 persons, was crowded. The addresses were brief, pointed, practical, and intensely Scriptural. But few anecdotes were used, and those few were almost entirely matters of personal experience or observation. Mrs. Baeyertz's Jewish training has undoubtedly helped her to a clear perception of the significance of many passages of Old Testament Scripture, and her address on "The Passover" was illustrated by means of a table spread in the modern Jewish fashion, as she had often seen it spread in her father's house, with its piece of burnt bone as the miserable relic and memento of the Paschal Lamb.

The meetings closed with an immense gathering of Christians, admission being by ticket only, to hear an address on "Holiness." Mrs. Baeyertz's teaching on this subject is wholesome, robust, and eminently Scriptural; free on the one hand from "perfectionism," and that weak sentimentality which has so often characterised the utterances of some of its foremost advocates, and on the other hand from the least encouragement to those culpable inconsistencies in which so many professing Christians permit themselves to indulge upon the ground that absolute freedom from all sin is impossible. At the close of this meeting upwards of a thousand persons remained and engaged in the glad and solemn act of entire personal consecration to God.

During the mission the names of upwards of three hundred and fifty persons who professed to rest on Christ alone as their Saviour were received in the inquiry rooms. The quiet earnestness of the whole of the proceedings affords ground for the strongest hope that the vast majority of these professed decisions will be found to be lasting and genuine. The pastor, deacons, and members generally of the church are filled with thankfulness and praise to God for what He hath wrought.

John Tuckwell, Pastor.

Deaconess' Institution, Tottenham.

Sir,—Can you make known our efforts to open our empty children's ward? The falling leaf predicts the approach of winter. Mothers, who frequently are the breadwinners also, knock at our doors with eager expectation. The sick child causes her to stay at home, and what little she is able to earn is no longer available. On account of want of funds we dare not increase our responsibilities, already outstanding at £1500.

If each mother reading your paper would send a penny for each child enjoying good health, the suffering of these neglected ones would not only be alleviated, but little hearts gladdened, and weary faces caused to smile.—Yours faithfully,

W. David Newton.

AMERICAN MISSIONARIES.—Last week there arrived in Liverpool a party of American missionaries from Boston, to the number of about thirty, who are *en route* to Burmah and India.

MESSRS. FULLERTON AND SMITH.

These honoured brethren have concluded a fortnight's special services in Dover. Nearly all the meetings were held in the spacious and commodious New Town Hall. At times this large place was far too small for the crowds which sought admission. All classes of the people were dealt with. Mr. Fullerton conducted several services styled "An Hour with the Bible." These were for Christians, and were very highly appreciated. The children had two meetings specially for them, conducted by Mr. Smith, who has the rare ability of holding for some time the attention of over a thousand children, and of bringing the Gospel message down to the level of the apprehension of the little ones. There were also meetings for "men only," addressed by Mr. Fullerton; and one for "women only," when Mrs. Fullerton preached Christ with power to over nine hundred of her own sex. The general vangelistic services were brightened by the sweet singing of the Gospel by Mr. Smith, and by the able services of a choir, drawn from the members of the evangelical congregations of the town. Mr. Fullerton's addresses at the meetings were very heart-searching. The Gospel was presented in all its fulness, and very many heart-broken sinners accepted Christ as their Saviour.

Much prayer had been offered before these friends came on this, their second visit to the town, and when they came the members of the local Evangelical churches worked together in loving harmony; now they are gratefully rejoicing in the precious results of the mission already gathered in, feeling at the same time that the future will reveal that very many more were savingly blessed. To God be all the praise. E. J. E.

REVIVAL IN THE VALE OF LEVEN.

In the early spring of the present year the souls of devoted Christian workers in this district were burdened with the consciousness that the time had come for a season of spiritual reaping. One evening at the close of the weekly meeting of the Sabbath school teachers of Renton United Presbyterian Church, the subject was talked over, and spread in prayer before God. The prayers of the friends attending the London noon prayer-meeting were also solicited, and an answer beyond the expectations of his people was given by the Lord. Mr. Samuel MacKenzie, evangelist, Campbeltown, was the instrument whom the Lord sent into the field to reap a precious harvest.

Mr. MacKenzie commenced labours in Renton Free Church on the first Sunday evening of March, and during the first week many professed conversions took place. For five weeks, instead of one as had been arranged, the evangelist laboured in Renton, and his labours were not in vain. At the close of each Gospel service, the Lord confirmed his word with signs following. In the adjacent villages of Alexandria, Bonhill, and Jamestown, Mr. MacKenzie continued his labours with manifest results. In Alexandria, many who were impressed, but who would not wait until the inquiry meeting, called upon the evangelist at his lodging, and were brought to decision; while in Jamestown a very rich and abundant harvest of souls was reaped for the Lord.

Twelve weeks, instead of a week, were spent by Mr. MacKenzie in the district, and as the practical outcome of his work, an Evangelistic Association was formed in Renton, the Evangelistic Association in Alexandria, which was almost extinct, was resuscitated to its former strength, and in Jamestown a branch of the Railway Mission was formed.

On Sabbath evening, October 15, Mr. MacKenzie paid a return visit to Renton, and commenced a week's services in the United Presbyterian Church. The church was crowded, each evening the attendance was large, and many yielded themselves to the call of the Gospel. As Mr. MacKenzie labours in connection and along with the churches, it would be to the spiritual advantage of many congregations were they to secure the services of this earnest evangelist.

NORWICH CONVENTION.—A convention for the deepening of spiritual life has been called for Oct. 30 to Nov. 3 in the Assembly Room of the Agricultural Hall. A number of well-known speakers are expected. Further particulars may be had from the secretary, Rev. R. Middleton, 166, Dereham-road, Norwich.

MADAME ESTHER ABRAHAM.

NESTORIAN MISSION AND ORPHANAGE, OROOMIAH, PERSIA.

THE name of Deacon Abraham is familiar to our readers in connection with the Nestorian Orphanages at Geog-Tapa, a village near Oroomiah, in Persia. After the terrible famine of 1880, which carried off 20,000 people, he received into his own house as many of the poor starving orphans as it would hold, in humble faith that the Lord would provide the means for their support. His heart was touched with pity for the children lying about on the roadside to die. Realising that the Lord had called him to care for the poor destitute orphans, he established the Orphanages. He has twice visited England, and evoked much practical sympathy from the Lord's people towards their support.

In a country like Persia, where no charitable institution of any kind had before been known, and where there is no poorhouse in which the destitute could find a refuge, such an orphanage is an inestimable blessing. The extremest poverty exists, the people can do little for each other, and, as small value is set on human life, the state of the helpless children is truly deplorable; they simply starve or die.

Deacon Abraham's plan has been to rent and cultivate land, employing the elder orphans during the summer, which is the only time when field work can be done, owing to the severity of the winters, but the burdens upon tenant farmers are so great as to leave but little profit when all the labour has been expended. Half the produce has to be given to the Government, besides the payment of taxes, and the petty tyrannies from officials make his work an intensely heavy and trying one. Several times he has received orders to close the schools and quit the place, and these could only be rescinded after much painful labour and expense, and earnest trust in God to deliver him.

The American Board of Missions, who know all these difficulties, two years ago voted him the sum of £320 for the purchase of a vineyard for free cultivation in aid of his work, and he is most anxious to raise £800 more to enable him to purchase other land near, and to cultivate it, so as to make the work in great measure self supporting.

To aid him in accomplishing this most desirable object, his wife Esther determined, with his consent, to undertake a journey to England to try and raise this sum among the Lord's people. Such a journey under such circumstances had probably never before been accomplished. She travelled with her infant daughter of eleven months, in company with Miss Green, a missionary returning to America. These ladies travelled through the dangerous mountains of Kurdistan, infested with fierce robbers, with a robber chief for their guide.

Esther's history before she became the wife of Deacon Abraham was a very interesting one, and showed clearly that God was preparing her for the position of responsibility she now holds. She was born in Kurdistan, of good family, who had, however, been despoiled of their earthly goods by a marauding Kurdish chief. Her mother was the daughter of a Nestorian pastor, and desired to train her children in the right way. Esther, the youngest daughter and child, being of a more studious disposition than her sisters, was encouraged to apply herself to her education, to a degree unusual among the young girls of the land. Her father died when she was but eight years old, and as the widow had no son, the possessions of the family were appropriated by the nearest male relation, according to the custom of the country.



(From a Photograph by Mr. F. Viner, 110, Southwark Park Road, London.)

At the early age of ten Esther experienced a saving change of heart, and had a great desire to attend the American school at Oroomiah. Her mother soon after fell ill and died. This was a sore trial to the already half-orphaned girl, but she committed herself to the God of the Fatherless, and kept herself apart for his service. After a considerable stay with an uncle she got the desire of her heart, and reached Oroomiah. She was installed in the American College, and soon found favour with her teachers and others. She remained four years in the College, where she ultimately became a teacher. Nearly three years ago she was married to Deacon Abraham, who has found in her a very sympathetic helper in the work of caring for the orphaned children under his care.

Esther arrived in England just before the Mildmay Conference of last year, and was allowed five minutes at one of its gatherings in which to tell the story of her people's wrongs and degradation and their cruel sufferings. The lamented Mrs. Pennefather provided a home for her until after the birth of her second child, Samuel Mildmay. Since then she has been going from place to place seeking to make her husband's work more fully known, and to gain new friends for it. She must return to Oroomiah in the spring to mother the forty-four orphans so much needing her care. An Orphanage for girls is in course of erection, the house in which they have hitherto been received being no longer available.

Those who have seen Esther in her Eastern costume, and heard her, have been greatly interested in her account of the work and the terrible need which exists for it.

Some of the children who come to the Orphanage are so wild as to be almost untameable. These poor Nestorian orphans are believed by many to be the descendants of the ten tribes of Israel who were carried away captive into Assyria, the very regions whence these orphans came; as a distinct people they have been miraculously preserved to the present day.

Dr. Shedd, President of the American Missions in Oroomiah, has known the Deacon for thirty years, and his work from its commencement, and bears the best of testimony both as to its need, and the good it accomplishes. A board of trustees has been formed, to whom the property is secured in the name of the Nestorian Orphanage for ever.

At an examination of the Schools, Deacon Abraham said:—

From the commencement of this work, we have had 145 inmates; these have all been fed, cared for in every way, and trained in the fear of God and the knowledge of his Gospel. Some whose mothers had remarried and deserted them, were brought to me on the backs of their friends, and left with me, before I could decide whether I was able to take them in or not; others came from the mountains who had been set upon by robbers and stripped. Nearly all came dirty, ragged, full of vermin, scarcely human in appearance.

Twenty-five former inmates were present, and testified to the blessing they had received. Several have gone to the American college, to be trained as teachers and evangelists to their people. Two are in this country learning trades to return and teach the orphans, for in that land trade and mechanism are yet but in their infancy. The Deacon is anxious that the young men who now are obliged to migrate to other countries in order to find employment, should remain in their own, and by practising and teaching European arts become a national benefit. Who can estimate the amount of blessing which may accrue to Persia from that one Christian institution?

Our readers can greatly help these poor orphans by giving Esther opportunities to speak at drawing-room and other meetings, in towns and villages; by needlework; or by earnest prayer that the Lord will, through his servants, provide for the support of these children.

Besides the work of the Orphanages Deacon Abraham is engaged on Sundays in evangelising in the villages, accompanied by some of the elder orphans, who thus learn in their turn to preach the Gospel of the Lord Jesus Christ, which everywhere brings light and peace and joy. Further information concerning Esther and the work can be obtained from Mr. Henry Tasker, Brookside, near Andover.

WAKEFIELD CONVENTION.

For seven years past many Christian friends have met autumn by autumn in Wakefield for three days of conference and waiting upon God. The Convention just brought to a close will long retain its place in the memories of those privileged to be present. From first to last speakers and hearers were conscious of a deep though intensely heart-searching manifestation of the Lord's presence

The speakers were Bishop Hill, Revs. J. J. Luce, I. E. Page, C. Musgrave Brown, J. Hudson Taylor, James Adler, and Dr. H. Grattan Guinness. Throughout the conference Mr. Alfred Haley, of Wakefield, presided.

At the morning gathering on Thursday, the missionary day of the Convention, Bishop Hill gave harrowing accounts of the scenes of inhumanity so constantly to be witnessed among the African tribes. He made an earnest appeal for labourers for the Soudan and other parts of the vast continent of Africa. Rev. J. Hudson Taylor followed with a vividly descriptive account of his own call to missionary work in China.

At the evening meeting, Dr. Grattan Guinness appealed to the assembly, mainly composed of young men and women, bringing before them the calls to work for God among the heathen. Mr. Hudson Taylor followed up this appeal, conducting an after-meeting. Over twenty young men subsequently remained behind for further information and direction as to missionary work.

SEEKING GOODLY PEARLS.

Shall we search for earthly treasure,
Braving danger for each gem,
While in darkness lie unheeded
Jewels for Christ's diadem?

Shall we gladly leave our country,
Seeking knowledge, wealth, or fame?
Do we count them stronger motives
Than the love of his dear name?

Let it not be said of us, Lord,
That our crowns remain unwon;
And while calling Christ our Master,
Leave his last command undone.

For Thou knowest that we love Thee,
May we love in very deed,
Doing, daring, yea, and dying,
If thy cause such service need.

G. E.

[1104]

West London Mission.

ANNIVERSARY MEETINGS.

The workers who rally around Messrs. Hugh Price Hughes and Mark Guy Pearse in connection with the West London Mission had a gala day on Friday. Many fellow-workers from other parts of London were there to show sympathy and to share in the common joy. The anniversary programme was a full one, and it is difficult to say which item was the best. The whole formed an occasion of strong interest, and a harbinger, we trust, of many Gospel triumphs throughout the coming year.

A CONSECRATION MEETING.

The proceedings of the day began by a devotional service in St. James's Hall, at eleven o'clock. In former years there used to be a noon-day service in Prince's Hall by Rev. M. Guy Pearse. This time the programme was somewhat altered, so as to give opportunity for more prayer, and to hear the voices of some other friends. Rev. Hugh Price Hughes, in some opening words, said they had gathered to learn better how to do Christ's own work in London in Christ's own way. To this end let all get as big a blessing as they could contain. In the midst of his little talk to the workers, Mr. Hughes could not refrain from a brief Gospel appeal to any stray hearer who might be unsaved: now was the moment for him to step over the line.

The first to lead in prayer was Rev. J. McKenny, of whose earnest ministry at Hampstead years ago the writer has a grateful recollection. He is aging in appearance, and is now a "supernumerary," but he has lost nothing of his true Methodist fervour; he poured out his soul in heartfelt petition for the operations of the Mission, for the outcast, for the licentious; and for all the churches, that they might rise to the height of their privileges, and receive the fulness of the blessing that God has to give. Mr. Josiah Nix pleaded for a time of Pentecostal cleansing and enduement, and for a heart of one accord, so that the blessing might be claimed. Sister Katharine's voice was also heard, entreating a fruitful season throughout the day.

Our thoughts were briefly directed by Rev. W. H. Tindall to those wonderful searching words in Phil. ii. 5, where, "in a few master strokes," the Apostle sketches the person and work of our Lord Jesus Christ, that he may show what the lives of Christians ought to be. If the mind of Christ is in us we shall seek to live the life of Christ. In his recent studies of the New Testament Mr. Tindall said he had been struck afresh with three things bearing on the full and perfect surrender of the believer to the life of Jesus Christ. This consecrated life is (1) a matter of immediate obligation; (2) it is quite within our own present power; (3) it covers all the details of life. These points were pressed home with intelligent and definite urgency.

Then Rev. F. B. Meyer reminded us, in the words of 1 Cor. i. 9, how God our Father has called us into the fellowship of his son Jesus Christ. This wonderful word fellowship means "going shares, having all things common, entering into partnership." This thought of partnership with Christ was developed by Mr. Meyer in words of tremendous import and suggestion. To think that Jesus Christ, with his wealth and power and infinite sufficiency, goes shares with us in our poverty and need! Angels were not deemed fit for this partnership; alas! how many men seem to shut themselves off from the experience of it. In his human life Christ needed human companions, so now He wants the close fellowship of his disciples in the travail and agony of his soul over the sorrow and sin of men. Moreover, He wants us to share with Him the reception and working of the Holy Ghost as Anointer for service. Have we, like Jesus Christ, had our Jordan bank experience of the reception of the Mighty Spirit of God? If not, let us claim it now and get it?

Mr. Meyer had been led into this line of thought by a remark from Mr. Hughes that his favourite hymn was

> Jesus, lover of my soul;

because of the first lines of verse three—

> Thou, O Christ, art all I want,
> More than all in Thee I find.

This second line contained the next point of emphasis made by Mr. Meyer. The great thing with many, he said, is that they feel their want, but they do not *find* what they need. There is a time for us to cease praying, and to go on to finding. Having pleaded the promise, let us not persist in worrying God for the blessing, but go forth to work and witness—believing that his Word is sure, and that we do indeed *find* in Him more than all we want. Let the Atlantic be brought into fellowship with the Mediterranean, then there will be no ebb and flow in the tide of power and fruitfulness.

After this came what Mr. Hughes called the practical test of our fellowship with Christ—the collection. There are many Christians, he declared, who will never be sanctified because they are cheating Christ of his money every day of their life. In connection with the work of the Mission they were asking to-day for £4000; if they did not get that amount at least, they might have to relinquish some important parts of the work.

Prayer being made again by Rev. J. Hopkins, of the South London Mission, the closing words of exhortation came from Rev. Mark Guy Pearse. He wanted to fix in the minds of the hearers the truths they had heard. How true is it that we have been so busy praying that we have had no time to open the door to receive the answer! How blessed it would be if this morning meeting of the West London anniversary were to become a rallying-ground for all London workers. He gave as a motto for the year, "He must reign" (1 Cor. xv. 25). Here is a girdle for lowly service, a sword for daring combat, and yet a chariot in which to ride, and music of heaven by which to march. How grand to have the granite of a *must* on which to rest and to build! It is enough to send us away singing. These "musts" of Jesus Christ—how striking! "I *must* be about my Father's business"; "Even so *must* the Son of Man be lifted up"; "These things *must* be accomplished"; "the Scripture *must* be fulfilled"; and now "He *must* reign." Let us to-day take an oath of allegiance to our King. Every drop of blood in our body is his, every penny in our possession. The best thing we can do for the reign of Christ in the world is to let Him be absolute monarch in each of our hearts. Then in our individual work let us know that there is no hopeless case with Him. What is the worth of money or position if it is not helping on the reign of Jesus Christ? Mr. Pearse's last words were, "Let us be out-and-out and altogether Christ's." Tender confession and entreaty at the throne of "our King who is yet our Brother" was the note of dismissal.

THE LUNCHEON.

An excellent luncheon was spread in St. Martin's Town Hall, and was partaken of by a large company. Alderman Evan Spicer, of the London County Council, graced the chair. Before introducing him, Mr. Price Hughes made one of his characteristic and lively appeals for help, which so greatly impressed the chairman that he said he must henceforth take a back seat as a public beggar. Mr. Hughes said that never in the six years of the Mission's existence had they received more astonishing and constant encouragement in all directions than now. The financial cloud was the only one that obscured the prospect. They were near a critical period in the history of some parts of the work, as Wardour Hall must be given up early in April next. What they should do he did not know, but in some way or other God would provide. Then followed a very straight and pungent invitation to contribute £4000 at once for the aggressive work of the Mission, so as to release Mrs. Hughes and himself for more directly spiritual effort.

Alderman Spicer was extremely warm in his commendation of the Mission. He did not appear, however, to look on the financial deficit as a calamity, but "a healthy sign." The money would be got, and the Mission would escape the paralysing influence of a big balance in hand. To be successful in a place like London a work must be on a large scale, and the expenditure must be in keeping.

A few words followed from Mr. Pearse, who said the Mission had been much indebted to all the churches, not excluding the Salvation Army, whose Hallelujah lasses had suggested the idea of the sisterhood. It was Mr. Mearns's pamphlet on "The Bitter Cry of Outcast London" that had first roused them to inaugurate this work in West London. Incidentally, in thanking Mr. Spicer for personal kindness shown to the "mothers" of the Mission whom he had entertained at his own residence, Mr. Pearse gave a new and beautiful rendering of Paul's words, "Condescend to men of low estate." The new translation is, "Going along with people of low estate"—a much more suggestive and helpful thought than that embodied in the older interpretation.

THE SISTERS OF THE PEOPLE

as usual were to the front at the afternoon gathering, which met this year in St. James's Hall, and which drew together a large sympathetic assemblage. Rev. Mark Guy Pearse counted it a great honour to preside over the Sisters' meeting; he thought he must have been chosen for the post because he had the gift of being able to sit still and do nothing.

In rising to make her general report, Mrs. Hughes was cheered and cheered again. She struck a jubilant note of praise at the outset in the fact that from three the number of Sisters had grown to thirty-four. She drew a contrast between their sisterhood and other sisterhoods which were more largely devoted to subjective ends. Another point she made as to the plan of the work was the fullest scope given to individual force of character, the only condition being a personal consecration to Christ. Premising that it would be impossible to describe all the branches of the work, Mrs. Hughes proceeded to give an enumeration of them as follows:—

House to house visitation, medical mission, nursing sisters who tend the sick poor in their own homes, the crèche, St. Luke's Home for Dying, relief work, registry work for situations for the out-of-work, boys' club, four girls' clubs, six mothers' meetings, various children's agencies, boys' brigade, provident clubs, workhouse tea, temperance work, Winchester House for rescue work, convalescent home and country holiday work, work for soldiers and police; society classes never so flourishing as now, week-day service and open-air work, besides a vast amount of work that cannot be tabulated, calls for help from very unexpected quarters, from rich as well as from poor.

Three new branches were specially noted. The first was a branch at Somers Town, opened last autumn. The Sisters in charge have the joy and privilege of living in a court which they would not change for a palace. It is a very bad neighbouring, with abounding sin and vice, but the Sisters have never met with a single case of rudeness or insult; they are everywhere loved and respected. The house in the court is a place of call for all who are in trouble, and during the year there have been many cases of true conversion. The other new branches were Winchester House (rescue) and St. Luke's Home for the Dying. Into the former seventeen girls had been received, and of these fifteen had been most satisfactory cases. In closing her deeply touching statement, Mrs. Hughes appealed for more funds. Out of 1000 women whom she had wished to collect a guinea yearly, she had found 300; the remaining 700 she must have somehow. If people but knew the work they would be certain to send all the help that is needed.

Sister Lily, one of the ablest and most experienced of the lady workers, followed with a talk that fairly melted the meeting by its charm and pathos. Referring to her own Bible class, she told an intensely moving incident about a girl who had once been a member of it, but had been subsequently betrayed by one in whom she trusted, and who was the very first to seek the shelter of Winchester House. Then the work of Sister Agnes was described, and some of the wonderful fruits of it. Sister Agnes herself eighteen months ago went to the Cape of Good Hope, where she has charge of a Rescue Home. God is richly owning her loving, devoted labours there also. Sister Lily made an earnest call for some consecrated lady who would lay her life on the altar of service, and go out to the Cape to take her stand by the side of Sister Agnes.

At this point Mr. Hughes came to the aid of his wife (who, by the way, looks anything but strong, and has to walk with the aid of a stick), and made a most effective appeal for women to join the three hundred who already undertake to collect or give a guinea a year. By his instructions "promise papers" were freely scattered through the hall, and when they were collected it was found that over 150 had pledged themselves to get an annual guinea for the work of the Sisters. Mr. Pearse handed over to Mrs. Hughes £25 he had received for a lecture and a Bible reading in the North, and of course there was the collection.

After this interesting interlude we were prepared to listen to the stately, measured, and polished periods of Sister Emmeline as to the wonder and reality of human life. This Sister is evidently not only a thoughtful and eloquent speaker, but a devoted and God-honoured worker, if one may judge from the recital of her experiences. One story she told of sin and degradation and death through the drink, and of the repentance and the restoration of a father and his children to prosperity and happiness, that was listened to with a great hush of wondering interest. Sister Emmeline is certainly a remarkable personality even in such a high-class community of workers as Mrs. Hughes has at her command. If she should ever take to the platform as a profession, Mrs. Besant will have to see to her laurels.

No more likely worker among the soldiers could well be imagined than Sister Mabel. Her face is as bright as a summer morning, and her rapid, rolling, heartfelt speech must be wonderfully attractive to Tommy Atkins. We could not properly represent this lady's speech by any verbal method. It was an impassioned and sometimes passionate plea for a better social treatment of the soldier. She repeatedly convulsed the meeting with her outbursts of advocacy of the red coats. She believed that much of the wonderful success God had vouchsafed to Sister Ruth and herself the past two years arose from the fact that they loved the British Army in all its branches. Oh, how she wished she could have a good home of her own in London, one where she might have a drawing-room to which she could invite her soldier friends. What they need is not a lot of patronage or preaching, much less the censure and suspicion they too often get. They need sympathy, and those who know by love how to penetrate the crust of outward seeming hardness will reap a rich reward.

THE EVENING MEETING.

A splendid concourse of friends filled the great hall in the evening. Mr. Heath Mills and the united bands had held the interest of the assemblage during waiting time, and led the hearty sounding praise all the meeting through. Hymns and prayer of course began the evening, and then Mr. Hughes introduced the chairman, Mr. T. H. Bainbridge, of Newcastle, in flattering terms. Mr. Bainbridge spoke as an ardent believer in the work of the Forward Movement as incarnated in the West London Mission. He regarded it as a great object lesson for workers in all the great cities throughout Britain. He told how the inspiration of it had nerved them to attempt great things in Newcastle, and God had blessed them greatly. Mr. Bainbridge was a little severe on the Methodist Conference of a few years ago, but he was glad to know that conservative body are getting more sensible and liberal in adapting methods to present needs. Then the Chairman called for large-hearted liberality. It might be called an expensive work, and so in some senses it is, but considering the work done he regarded it as an extremely cheap effort.

Rev. Dr. Waller was laudatory and congratulatory in a high degree, and by and by gave way to Dr. Howard Barrett, who made a right good speech from an inside point of view. The Doctor is blunt and candid to a degree. He declared that, with an exception or two, the workers of the Mission are quite an ordinary average lot; so that none of the credit of success is due to them. Passing on to some details of the many-sided work, the Doctor referred to the Somers Town branch, the account of which in the annual report had greatly taken his fancy. He knew the district well, and though it is much improved, it has still "a fine broad free air of savagery about it." This led the speaker to dwell somewhat on the need of reaching and uplifting the mothers of these sad homes if we would improve the families. Other parts of the work were referred to in a very lively fashion. When Dr. Barrett came to speak of the medical and nursery work, and especially the new St. Luke's Home for the Dying, he was on his own ground, and it was good to hear him tell of its worth. A little homily on self-sacrifice as the secret of present happiness concluded an extremely clever and charming speech.

Mr. Price Hughes came next with a really magnificent deliverance. It was certainly discursive, being partly a grateful commentary on a very complimentary article in *The Methodist Recorder*, partly a spirited defence of his own attitude on the burning social topics of the hour, and partly a powerful appeal for help in the aggressive programme of the mission. It has the ear of West London, he said, in a wonderful degree; some 8,000 people attend the services every Sabbath. The appeal was specially directed to the young men and women who so largely compose the Sabbath congregations. The programme of the afternoon was gone through again, papers and pencils distributed over the hall for the formulation of promises of help in giving or collecting. It was announced amid much applause that the chairman and various friends to whom he had taken the trouble to write had contributed £300 between them. Mr. Bainbridge gave the promise of a further £100 if the whole amount given totalled up to £2500. This sum was almost reached by the close of the meeting, and doubtless the additional offer of the chairman will be available.

The remaining speeches of the evening were by Dr. Heywood Smith, the new Director of the medical part of the Mission, and Mr. Josiah Nix. The former paid a fine tribute to the devotion and skill of the Nursing Sisters, who go in and out of the slums like so many angels of mercy and light. Mr. Nix, it need not be said, was himself—"bright and vigorous," as Mr. Hughes predicted. With trembling voice he said that two things greatly troubled him—one of them the precarious state of health of Mr. and Mrs. Hughes. Surely the time has come, he said, when wealthy Methodist laymen should come to the help of the Mission, and so relieve these devoted leaders of the heavy burden of collecting money. The other thing that was lying heavily on Mr. Nix's heart was the prospect of losing Wardour Hall. Every brick and beam and nail in the old place is dear to those who have worked in it, and they are anxious to have the work there perpetuated. If the hall must go, will not some rich friend raise another in its place? After telling some curious experiences in collecting funds, Mr. Nix closed with a story of the last Derby day—the sound conversion of a travelling minstrel, who is now devoting his gifts in a more praiseworthy fashion. If anybody wanted (he said) to support a genuine honest work of God, let them give to the West London Mission, to the best of their ability. And so say we with all our heart.

JEWISH EVANGELICAL MISSION.

Friends of Israel will be glad to hear that a union was recently effected between the Jewish Evangelical Mission in England and the Gospel Work among the Jews in Scotland, by which means it is hoped that the work of both may be greatly helped. The united Missions will prosecute endeavours to bring the Gospel home to the hearts and minds of the thousands of Jews who are living in cities and towns in Great Britain, hitherto overlooked or but seldom visited.

In northern towns, of which it used to be said that no Jew could reside in them, wandering Israelites are now found. They are in Aberdeen, and in Inverness they are forming a Hebrew congregation. It is estimated that there are now about 8,000 Jews in Scotland, and many thousands in the northern cities of England. In connection with the united Missions there is in Newcastle-on-Tyne a mission house, containing lecture and reading rooms, which are open every evening, where Bible classes, night school, a medical mission, Gospel services, mothers' meetings, etc., are conducted.

Mr. Jacob Markson has been placed as missionary in Glasgow. Rev. Eliezer Bassin, who for some years used to go backwards and forwards from Edinburgh to Glasgow, is now able to devote the whole of his time to the east of Scotland.

Communications regarding the work should be addressed to the superintendent, Rev. Aaron Matthews, 68, Fern-avenue, Newcastle-on-Tyne.

PROTESTANT REFORMATION SOCIETY.—At the monthly prayer meeting of this society last Friday at 20, Berners-street, W., Rev. W. R. Mowll delivered a very earnest and heart-searching address on four great duties incumbent on all true Christians: Wait, watch, witness, work. Simultaneous meetings for prayer are conducted by the missionaries at their respective stations in different parts of the country.

SOLDIERS' HOME, CAIRO.

Cairo is a large garrison: there are 5000 English soldiers there. In January, 1892, a few rooms in a private house were opened by a lady as a soldiers' home, which a few months later was removed to a large flat in a more central part of the town. The rent is £100 a year. A home of this sort is much needed in a foreign city where cafés abound, and there is every inducement to lead the young soldiers to drink. The coffee-bar is much appreciated, and men come to it in large numbers. The reading-room is also very popular. A correspondent says: We have a room where a Bible-class is held every evening; on Sundays there is a class at 3 o'clock, and a Gospel meeting, sometimes taken by an officer, at 8.30. These are usually well attended; at 4.30 there is a social tea, often as many as sixty men sitting down to it.

Up to the present time the expenses of the Home have been almost entirely borne by the lady who opened it; but we are now very much in want of funds, and earnestly appeal to those interested in soldiers to help us in order that the work may be carried on. Communications may be addressed to Mrs. E. D. Ridout, Soldiers' Home, Cairo.

Conference Hall, Strangeways, Manchester.

Sir,—This centre of work of all kinds amongst homeless, neglected, and suffering children, will, during the coming week, be the headquarters of varied work for the Master at home and abroad. Beginning with the usual early Monday morning prayer meeting for workers, the hall, in the afternoon and evening of that day, is in the hands of the Children's Special Service Mission, of London, when reports of the blessed work done at the various seaside services will be rendered by various friends.

Tuesday, the 31st, is devoted to the veteran missionary J. G. Paton. The meetings will be held afternoon and evening in the Central Hall and Free Trade Hall respectively.

Thursday, November 2, is the Missionary Day, when from early morning until evening the parting command of the Lord Jesus and his rightful claim over the world He has redeemed, will be pleaded in prayer and song and speech. Will readers of The Christian pray for us and help us during the coming week? The missionary day last year was the means of sending forth a new missionary, now labouring in China, and of supporting two native teachers in Africa. We want this year to be the means of placing another missionary in the world's great field, as well as to continue to support those who are there.—Yours, Leonard K. Shaw.

Conference Hall, Strangeways, Manchester.

HEBREW A LIVING LANGUAGE.—In some centres of Jewish influence on the Continent, Hebrew continues to be largely used as a medium of intercourse, both in speech and writing. In compliance with the wish of Baron Edmond Rothschild, the colonists at Zichron Jacob, in Palestine, have substituted pure Hebrew for the Judeo-German speech. A note in the new issue of the "Quarterly Statement" of the Palestine Exploration Fund, says:—"After the Babylonian captivity, pure Hebrew was never the language of the common people of Palestine. It is said that at Safed, and in less degree at Jerusalem, Jewish children, both boys and girls, may now be heard speaking Hebrew to one another."

ROMANISM IN THE UNITED STATES.—In *The Converted Catholic* for October, Father O'Connor, of New York, describes the recent submission of Archbishop Corrigan to the papal delegate Satolli. He says: "This Archbishop has more Roman Catholics—subjects, he calls them—under his jurisdiction than any other Bishop in the world, except, possibly, the Archbishop of Paris. By the aid of Tammany Hall, he is the power behind the throne in the municipal government of the city. His voice is potent in State and national affairs, though like the Jesuits, who are his staunch supporters, he works in secret. His wealth is so great, and his income is derived from so many sources, that millionaires bow before him." In a pulpit deliverance on Satolli, the Archbishop said: "Let us raise our hearts to Heaven and beg our Blessed Mother, whose glorious assumption the Church is now commemorating, to pour out upon him every best gift and every choicest benediction." While on the one hand Rome is patronised in high places, as when President Cleveland congratulated the Pope on his jubilee five months after the celebration had occurred (during General Harrison's term of office), on the other hand *The Converted Catholic* is continually recording the renunciations of Romanists on coming into the light of the Gospel.

RESCUE WORK IN EASTBOURNE.

A small cottage was opened some time ago at Polegate for the children of women who, after being in the Upwick Rescue Home, Eastbourne, have gone out to service. In order to permit such to earn their living, they were allowed to leave their infants at the Home at a charge of 2s. 6d. per week. This has worked well, but as these little ones grow up, the question presses as to what is to be done with them. Various plans were considered, but finally a six-roomed cottage was taken, and opened for the reception and training of the elder children. The "Cottage Home" is in charge of a competent matron, who will train and teach the children till they are old enough to be removed into industrial homes, to be trained as servants. The matron will have one servant to help her, and it is confidently hoped that the plan of home life thus secured will lay a foundation for the future of these little ones. Only under exceptional circumstances will any child be kept unless the mother pays regularly for it, as it is not desired to relieve the parents from the burden of the child's support. It is computed that £30 per annum will be needed, while £20 more are at present wanted for furnishing.

The Rescue Home, of which this is an offshoot, was opened in 1886, and the development of the work was so rapid that in less than four years it demanded an increase of accommodation from one cottage in 1886 to five in 1890. There remained, therefore, no doubt that the experimental effort must be replaced by permanent organisation. Applications came from many distant places, particularly London, which it was difficult to refuse, yet it was impossible under the circumstances to accept. A beautiful site having been offered at the foot of the Downs, the new building was completed in September, 1891, and occupied immediately; since that time it has always been nearly full. A large laundry for the reception of public washing was provided in connection with the new building, the profits of which have amounted to £226 during the last year; 172 adults and fifty-nine infants have been received, and from forty girls who have been placed in service most encouraging letters are being constantly received. There are now in the home twenty-four girls and fourteen infants. The work has developed so quickly that it has been necessary to have a mortgage on the building for £1000, which it is important to clear, as when this is done the Home will be on a more self-supporting basis than is usually possible in rescue work. The benefits of the Home are in no sense limited to local classes. Particulars can be obtained by applying to Miss O'Malley, Belclare, Eastbourne.

Home of Industry.

The hearts of those who gathered at the monthly workers' meeting on Wednesday, last week, were stirred during the tea hour, when Mr. C. L. Boyer gave an account of his Christlike work among the neglected cripples of the East End. A yet deeper chord vibrated when eight grievously deformed atoms of humanity sang sweetly and plaintively the songs of Zion.

The meeting which followed was addressed by Mr. Eugene Stock. In his customary interesting and graphic way he made to live before us his months of travel in distant lands, and vividly pictured the truth that as to the heathen of ancient Rome so now "the Gospel of Christ is the power of God unto salvation" to the heathen of to-day, whatever their creed or race. With much feeling he spoke of that devoted chaplain of the penal settlement in Australia, Rev. Mr. Marsden, through whose self-denial and faith the Maoris of New Zealand, after five years of persistent waiting and self-sacrifice, were reached and eventually Christianised, and the land opened to colonisation by white men. The poor natives, shocked by the treatment received at the hands of the new settlers, well-nigh relapsed into their old heathen practices or infidelity; yet to-day there remain many settlements among them giving bright evidence of the genuine character of the work then begun. Hearts were thrilled as he spoke of an Indian leper settlement visited, where the poor creatures, wasted and disfigured with disease, in response to the question, "Do you think Jesus will come to-day?" said, "We don't know, but we hope so."

REQUESTS FOR PRAYER.—On behalf of a young Christian lady, that she may be preserved from the now almost overpowering influence of a bad mother.—For blessing on a mission to be held at Kimberley, Notts, by Mr. J. T. Stevenson, commencing October 29.—For blessing on meetings being held this week at the Gospel Union Hall, Worksop, Notts, by Mr. Opie Rodway, of Stroud.

MR. LANE AT ABERGAVENNY.

A very useful week's mission has just been concluded in this town. It was the result of a united invitation, and representatives of every section of the one Church took part in it. Mr. Lane's readings and addresses were highly appreciated and effective. Nearly 200 Christians, old and young, stood up to show their colours on the Lord's side. If they are faithful and diligent another mission will soon be prepared for, and in the meantime not a few souls will be gathered in one by one through individual dealing. The Y.M.C.A. was the instrumentality for bringing about the recent mission. This Association has been quietly growing up through several years on spiritual lines, and is a power in the town. A building is necessary, and it is hoped will be soon erected. The writer had the gratification of being present at this movement in his native town, and hopes to see the harvest of which this is the seedtime.

R. C. M.

The Railway Mission.

Dear Sir,—Many who have been enjoying their holidays in visiting friends at a distance or places of interest, have pleasant recollections of the care and attention received from our railway men while travelling. How few who thus travel realise the great lack of spiritual privileges from which these men suffer, owing to Sunday work and irregular hours of duty. It is saddening to hear from them, especially from those stationed at our seaside resorts, how, with the ever-increasing passenger traffic, the difficulty of attending any place of worship regularly gets greater year by year. The need for a special effort and special machinery to take the Gospel to the men is very great, and is rendered more urgent still by the dangerous character of their employment. During the year 1892 the number of railway men killed by accidents in the United Kingdom was 534, and statistics show that from 1874 to 1892, 10,295 railway employés were killed on our lines. Surely something ought to be done to bring these men to a knowledge of the Saviour.

The Railway Mission is trying to do what it can in this direction. One thousand two hundred meetings are held every week at about 350 branches of the Mission. Many of these take place in goods-sheds, mess-rooms, and other places, where the men congregate, and much blessing has resulted. A convalescent home has been established in Hastings for the benefit of the wounded men. The Mission has branches in South Africa, Egypt, Australia, Switzerland, and other countries, and might do much more, but its work is sadly crippled for want of funds.—Yours faithfully,

R. Nixon, General Secretary.

18, *New Bridge-street, E.C.*

New Forest Gipsies.

By the kind permission of Lady Marcia Cholmondeley, a drawing-room meeting was recently held at her residence in Bournemouth on behalf of "The New Forest Gipsy Mission." Words of sympathy as to its object were spoken by Colonel Molesworth, who presided. Mr. R. W. S. Griffith, hon. treasurer, gave a most interesting account of the manners, customs, language, origin, and advent of gipsies into England.

Mr. W. Bullen, who with his wife has been labouring for several years amongst this class, spoke of their shyness with strangers; when confidence is established, their reserve vanishes and they welcome friends to their encampment. Several incidents were related showing spiritual interest awakened by some of the gipsies desiring to live a better life. Mrs. Bullen finds her hands fully occupied during the winter months in dispensing gifts of cast-off clothing and new under-garments received from many kind friends.

These workers were much encouraged by many kind expressions of sympathy and generous support from those present.

SOLDIERS' INSTITUTE, PORTSMOUTH.—In the North Staffordshire Regiment, which left Portsmouth last week on board H.M.S. *Assistance, en route* for Dublin, there was a band of about thirty Christian men belonging to the local branch of the Soldiers' Christian Association.

THE UNITED CHRISTIAN MISSION, now endeavouring to send a clear Gospel message into every home on the Continent, is being urged to extend its efforts to the Colonies. This it is most willing to do, but in the meantime it is very sorely pressed for funds to carry on the work in Austria, Belgium, France, and Spain. The secretary is Rev. J. D. Kilburn, Ottensen, Holstein.

Letters to the Editor.

OCCUPATION WITH THE LORD.

Dear Sir,—Will you allow me through your columns to bring before Christians a remedy for two apparently opposite classes of evil with which the enemy is afflicting the saints of God at the present time, viz., occupation with others, and occupation with self? The remedy is occupation with the Lord.

One band of Christians is afflicted by internal dissensions, holding aloof from those outside the band; professing to be ruled by the Holy Spirit, the testimony is the direct opposite to that by which His presence is to be known—love. They are occupied with one another, and by so much as this principle exists among them, by just so much is occupation with the Lord set aside.

Another band of Christians is withdrawing itself upon an apparently opposite plan (I say "apparently," as the enemy's object is the same in each case—hindrance of spiritual progress), as first wretchedness of soul is produced by self-occupation, and then an opiate offered to disguise the true nature of indwelling sin. Self-occupation shuts out occupation with the Lord.

As regards the former of these (I refer to the evil in its root, not indeed in its present manifestation), the 73rd Psalm sets before us the contrast, in the result upon the soul of the saint of the contemplation of others and their acts and that of the Lord and his revelations. The alternatives are misery and joy.

The 77th Psalm is parallel, and deals with the contrast in the result upon the soul of the saint of the contemplation of self, and of that of the Lord and his redeeming love.

Job was a man full of grace, but he looked at the effect of the grace on himself, not in the graciousness of the *Giver*. Self is at the bottom of both evils. Job had thought of his own testimony, not of the Lord, who is the Creator of all things. In chapter xxix. all is "I," "I," "me," "my," as in the first portion of the 77th Psalm, and in Romans vii.; but at the end he repents in dust and ashes, learns what God is in Himself, and abhors himself. It was at the root of the very error of the Pharisee, who contemplated what God had wrought (as he imagined) in himself, and even thanked God for it, but thoughts of what God is in Himself were far from him.

God has given us the antidote to both these evils in the way He closed the Scriptures. John's writings were all given together about 30 years after the death of Paul, when ravenous wolves had got into the assembly. They teach us to contemplate the Father and the Son; they show us the Father Himself and his great love. They are addressed to individuals, not to bands of Christians.—Yours in the Father's love, G. Warrand Houghton.

7, Oxford and Cambridge Mansions, N.W.

EPH. V. 26.

Dear Sir,—In "Expository Notes" in this week's Christian, there is an able and convincing refutation of the notion that in John iii. 5 "water is equivalent to the Word"; but the position here so well maintained is afterwards well nigh surrendered by the remark that in Eph. v. 26, "water is used as a symbol of the Word."

Is it not more correct to say that the cleansing by the washing of water spoken of in Eph. v. 26, is explained by the appended words "by [or "in"] the Word" to be that cleansing, which is conveyed by the Gospel received and believed? "The Word" here cannot mean Scripture, as the Greek expresses the spoken rather than the written Word, and is the same as that used in 1 Pet. i. 25: "This is the word which by the Gospel is preached unto you."

But surely, as the writer so well maintains as to John iii. 5, we must not deny the obvious reference of "water" to baptism. Not, of course, in the materialistic way of regarding the rite as of itself conveying the blessing, but as the appointed symbol and explanatory sign of the source of the blessing. Rom. vi. 3 leaves us in no doubt as to what that source is. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death." This is "the fountain opened for sin and for uncleanness." This is the element which "cleanses us all from all sin" (1 John i. 7). We must beware of allowing Scripture or the Gospel, instrumental though they doubtless are in conveying the blessing, to take the place of the cleansing element itself, typified by water, which can be none other than the death, as a propitiation for sin, of the Lord Jesus Christ. To this I have no doubt even John's baptism pointed anticipatively (see Acts xix. 4), and Christian baptism points retrospectively.

The best antidote to the exaggerated and delusive language often used of the sign, is to look through it to the thing signified. But it will not do to let the water of baptism signify either Scripture or the Gospel, but only that cleansing element to which both Scripture and the Gospel point as alone effective in putting away sin, viz.: "the sacrifice of Himself" (Heb. ix. 26). Henry E. Brooke.

Beckenham.

CLAIMING BLESSING.

Dear Sir,—In answer to the letter of a beloved brother in the Lord which appeared in your issue of October 5, I would say, it appears to me that in the spirit of humility and by simply taking God at his word, we may "claim" the blessing we need, when we are assured that what we ask is in accordance with the mind of God. We simply "claim" what our loving Father in his infinite grace has already given us in Christ, for all the promises of God are "Yea" and "Amen" in Him. Hence they are our portion and inheritance—made over to us in Divinest certainty and assurance.

God has given us his own infallible word that "He will supply all our need according to his riches in glory by Christ Jesus." Upon this ground can we not humbly lay "*claim*" to the grace, wisdom, strength, and every needed mercy already secured to us by the gift and promise of our God?

If an earthly parent gives or promises to a child a certain portion, has not the child a right to "claim," by virtue of the gift or promise, what the parent has in love bestowed? But while this is greatly for our consolation and joy, may we ever be far removed from any spirit of irreverence or presumption, while in lowliness of heart we grasp in the power of faith the "exceeding great and precious promises."—Yours very sincerely, Alfred Page.

Fir Cottage, Aylsham, Norfolk.

REPRESENTATIVE MISSIONARIES.

Dear Sir,—Allow me space for two corrections in your notes on my address at the Baptist Missionary Society breakfast lately. Your reporter confused the number of missionaries under that society (120) with the number of penny-a-day subscribers needed to raise £150 per annum. As one penny a day represents £1 10s. 5d. a year, I said that only 100 subscribers were needed (literally ninety-nine are sufficient) to produce the above sum.

But it was not at all my suggestion that separate congregations should have a missionary assigned to them by the societies, irrespective of any previous connection between that church and the missionary; as I believe that such an artificial expedient tends rather to contract the sympathies of subscribers from the general work to that of the assigned missionary. My proposal was that where one offers for missionary work and is sent out, *the congregation to which he belonged at home* should become responsible for part or all of his expenses abroad, over and above their existing contributions to mission work. In this way the support for the fresh 100 missionaries of the B.M.S. could be easily obtained. Thus the idea of the first model missionaries—sent out by the Antioch church *to which they previously belonged*, and becoming the personal representatives of that church—would be reproduced in our Church to-day.

Nothing is more natural, when God's Spirit is calling out one from a congregation to foreign service, than that He should at the same time make the other members of it ready to take up their share in the work. Thus the greatest sacrifice of the life in the one will be supported by the lesser sacrifice of means in the others. Ezra i. 4 is the exact picture to fit the case before us: "And whosoever remaineth in any place where he sojourneth, let *the men of his place* help him with silver, and with gold, and with goods, and with beasts, besides the freewill offering for the house of God." Hubert Brooke.

Reading, October 14.

CHEAP MISSIONARIES.

Sir,—I have been much interested in the correspondence in The Christian on "Cheap Missionaries," but may I ask how it is that missionaries are expected to be "cheap" at all? I have been for six years a member of a mission which does not guarantee any salary to its agents, and I have always adhered to the principle of dependence on God alone for my support, and have not found my trust misplaced. But it is distressing to me to find the Lord's people discussing how little they need pay for the work to be done which their departing Saviour left in trust to all his Church.

Allow me to suggest the following considerations in favour of well-paid missionaries—(1) A missionary has the same responsibility to practise self-denial as any other Christian, and no more. (2) He has already enough to bear—expatriation, lack of Christian fellowship, the indifference and often hostility of the natives to himself and his message, the chilling influence of evil and unbelief on every side of him—without compulsory poverty, and the impossibility of voluntary denial of self for the Master's sake.

(3) An efficient missionary is necessarily a man who would have been successful in some other employment, and ought to be a man of good education and ability. Why should he be cut down to the lowest possible living rate, and exposed to the temptation of regretting his self-consecration, or of accepting some more lucrative post, such as his experience and attainments sometimes open up to him abroad?

(4) Why should he be disabled to perform his duties of husband in sickness, father in educating his children, son in helping aged or poor parents, friend in sympathy in distress, and with no other reason than the relief of selfish or thoughtless brethren at home?

Surely, in view of the Lord and Master's return, it is wrong—yea, grievous to Him who emptied Himself for all sinners—that the workers should be so few, and the amount given by the Lord's people for their maintenance so pitiably out of all proportion to the silver and gold in their hands. I know from experience that very many missionaries have to live on £30 or £40 a year, and that irregularly received and precarious. I also know very many houses of Christian people and supporters of missions which are often luxuriously, in any case unnecessarily lavishly, furnished and maintained. In such houses one's thoughts recur very sadly to sick, weary, unencouraged missionaries, "living from hand to mouth" themselves, and utterly unable to help in the misery and squalor surrounding them.

Yours in Christ's service,

Sandown, I.W., October 14. G. B. Michell.

POSTCARDS.

TEMPORAL JUDGMENTS.

These are often a blessing to transgressors—their salvation. Count Zinzendorf mentions a clergyman in a Saxon village, in 1730, who felt condemned for his careless ministry. After happy and humble preparation on a usual day of fasting and prayer, he presented himself before his church as an example, and exercised on himself what is called church discipline. Thereupon he is said to have fallen down dead, with these words:

My sin is deep and very great,
And fills my heart with grief.
Oh, for thy agony and death!
Grant me, I pray, relief.

He is, no doubt, says the Count, more blessed, and his remembrance more honourable, than thousands of others who are praised by their colleagues in funeral discourses as faithful pastors, and are condemned in the invisible judgment as dumb dogs, wolves, or hirelings.

VILLAGE WORK IN IRELAND.

Since April last, Lieut. Foord, of Athlone, has conducted evangelistic services at Baylin with much acceptance and blessing. The meetings are held on alternate Sunday evenings in a small schoolhouse on the estate of Lord Castlemaine. A series of services was held from Sunday, October 15, to Friday, October 20. The meetings were well attended, many coming from a distance. Baylin is a small village, and is only served spiritually by the Episcopal Church in Ireland once fortnightly; the country people gather together willingly and listen earnestly and attentively to the Gospel message. Brethren, pray for us, that the seed sown may bear abundant fruit. W. L. T. F.

Athlone.

Dr. J. G. Paton in Scotland.

Dr. Paton's first public appearance since his arrival in this country was in Falkirk on Sunday, October 15, a day long to be remembered by both young and old. Dr. Paton conducted services in the Parish, Free, and U.P. churches. A united meeting of all the Sunday-schools was held in the large parish church in the afternoon, when there would be about 2,200 boys and girls present, with their superintendents and teachers, every seat and passage in the spacious edifice being packed.

The venerable missionary said it was worth coming to Falkirk twice over to witness such a sight. Dr. Paton's visit, coming so close after the National Conference of the Y.M.C.A. in the town, has had a wonderful effect in deepening the interest in foreign missions. One bright boy after going home said to his father, "Father, I am going to be a missionary." Who can tell but this may be a future Moffat, Livingstone, or Paton? A lady who had been at one of the services met her minister on Monday forenoon in the street, and said, "There's £1 for Dr. Paton's mission, as I had not my purse with me yesterday." His touching appeals have a wonderful effect in emptying the pockets, and softening the hardest of hearts.

LAST WEEK was one of great importance in temperance circles in the United States, the whole six days being occupied at the World's Fair in Chicago by the Conventions of the World's Woman's Christian Temperance Union, and of the National Union.

The Book World.

A Valuable Bible Help.

The Bible by Modern Light is the very appropriate title given to the new edition, largely rewritten, of Dr. Cunningham Geikie's well-known work "Hours with the Bible." The first volume of the handsome re-issue follows the story from the Creation to the time of the Patriarchs. (6s. *Nisbet & Co.*) We cannot better describe the work than by saying that it is the cream, carefully taken, of a large library of ancient and modern books having for their object the unfolding of the Bible story. A wealth of expository and illustrative information is given, from historical, geographical, archæological, and philological sources; the many attractive and thrilling narratives of the book of Genesis being set forth in the language of to-day, with idioms resolved and difficulties squarely met. Every chapter is in a high degree valuable, and in point of precision and detail the book will meet the requirements of all. The work has involved much independent research, and its use will amply reward earnest Bible students.

Mr. Meyer on the Epistle to the Hebrews.

The Way into the Holiest: Expositions of the Epistle to the Hebrews. By F. B. Meyer, B.A. It has been beautifully said that, like Melchizedek of old, of whom its central portion treats, the Epistle to the Hebrews marches forth in lonely, royal, and sacerdotal dignity, being, like him, "without genealogy," inasmuch as it bears no name of author or designation of the precise community to which it was addressed. The book gives us a glimpse of the glory of the Ascended Christ; it points "the way into the holiest," and cultivates in the soul an attitude of confident and expectant "looking unto Jesus." Leaving aside merely critical questions, Mr. Meyer remarks in the preface of his deeply instructive book, that in every sentence we can detect the authorship of the Holy Ghost, and feel that the Epistle has a message for the universal Church in all ages. When the chapters appeared in our columns, many readers declared that the perusal of them was a real means of grace. As the Epistle treats of doctrine in order to elaborate practical exhortations, so the author of these studies aims at deriving spiritual lessons from the New Testament interpretation of the Levitical ritual. The sacrificial death of Christ is as prominent an element in the exposition as it is a fundamental fact in the Epistle, so that the volume is soundly theological as well as experimentally helpful. (Cloth, 2s. 6d.; presentation edition, 3s. 6d. *Morgan & Scott.*)

Sir William Dawson's New Book.

Some Salient Points in the Science of the Earth. By Sir J. William Dawson. (7s. 6d. *Hodder & Stoughton.*) This deeply interesting and valuable work is declared by its author to contain "much that is new, and much in correction and amplification of that which is old." It is intended as a closing deliverance on some of the most important questions of geology, and embodies the maturest conclusions and impressions of its veteran author. The eighteen chapters deal with a great variety of topics; the style is readable, and the tone, it is needless to add, responsible and sober. The attractive character of the essays may be judged from some of their titles:—"World-making," "The Dawn of Life," "The Great Ice Age," and "Early Man." The concluding topic, "Man in Nature," leads the author to make a brief statement on the Christian faith and hope. After showing that man's "many inventions," his "fall," have injured him in his natural relations, and that Christianity reveals to us the perfect Man, whose mission is to restore the harmonies of God and humanity, he says: "If it is true that nature now groans because of man's depravity, and that man himself shares in the evils of this disharmony with nature around him, it is clear that if man could be restored to his true place in nature he would be restored to happiness and to harmony with God; and if, on the other hand, he can be restored to harmony with God, he will then be restored also to harmony with his natural environment, and so to life and happiness and immortality. It is here that the old story of Eden, and the teaching of Christ, and the prophecy of the New Jerusalem strike the same note which all material nature gives forth when we interrogate it respecting its relations with man." There are many illustrations, and the pages are instructive in a high degree.

The Biblical Illustrator: The Acts, Vol. II. (7s. 6d. *Nisbet & Co.*) This volume of over six hundred pages deals with chapters ix. to xvii. inclusive. It is a compilation of great value, giving many hundreds of condensed sermons, outlines, and illustrative facts.

Darton's Leading Strings is a capital book of pictures and stories for the young. (1s. 6d. *Wells Gardner, Darton & Co.*)

The Silver Link. Vol. II. of this attractive monthly contains serial stories, sketches, and articles at once healthful in tone, and instructive in substance. (2s. *Sunday School Union.*)

The Boys' Mail Bag, a monthly illustrated record for post-office messengers, is a bright penny monthly paper. (*Partridge.*) By arrangement with the editor, Miss Synge, 4, Vanbrugh Park-road, Blackheath, S.E., it may be localised.

Alexander Mackay, missionary hero of Uganda, has been added to the "Splendid Lives" series of the *Sunday School Union* (1s.), by the author of "The Story of Stanley." It is a capital little book, and calculated to interest as well as instruct young people.

A new incentive to Bible study has been framed, which at once affords occupation for Sunday hours, and a basis for improving intercourse as well as a consecutive study on selected Scripture topics. The Bible Treasure Seekers' Game, published by *Messrs. Caswell, Birmingham* (1s. 6d.), will reward the attention of Sunday-school teachers, Christian parents, and workers generally.

The Homiletic Review for October is a good specimen number. Professor T. Harwood Pattison writes ably on "The Minister's Literary Culture," and Rev. Wilbur F. Crafts on "The Model Church." Rev. W. C. Newell answers the question "What is True Preaching?" and Dr. Philip Schaff contributes "Homiletical Suggestions." The collection of sermons and outlines includes much really valuable matter. (1s. monthly. *Funk & Wagnalls*, 44, *Fleet-street.*)

Henry Ward Beecher, the Shakespeare of the Pulpit. By John Henry Barrows. (*Funk & Wagnalls.*) In the preface the author says, "I have aimed to give, in swift, flowing narrative, the story of Mr. Beecher's spiritual inheritance, his interesting early development, his various achievements, sorrows, and triumphs. The main theme of the book is Mr. Beecher's richly endowed personality, and to a large extent he has been allowed to speak for himself." Whatever estimate we may have formed of the man, we cannot doubt that he took a powerful part in many movements in America, and exercised a worldwide influence. Dr. Barrows writes as an admirer, but his book is not a mere eulogy but a very readable biography, compiled after a study of the large literature which has gathered round Mr. Beecher's name. The book belongs to the very useful "American Reformers" series, edited by Dr. Carlos Martyn.

The Early Spread of Religious Ideas, Especially in the Far East, by Joseph Edkins, D.D., Shanghai, China. (3s. *Religious Tract Society.*) Long residence among the adherents of Eastern religions has qualified the author of this compact little work to speak with authority. He maintains that language shows that in the early days there was one common speech and religious worship, and that the monotheism of China and Persia is a survival of the revelation made to Enoch, Noah, and others of the patriarchs. The book is a valuable contribution to apologetic literature, by one of the most distinguished Oriental scholars of our time. Of the book of Genesis, Dr. Edkins says: "The higher criticism of the passing hour tells us it is legendary. The investigation of Eastern religions appears to me to show that Genesis is historical, and is our best guide in seeking to know the origin of religious ideas."

Rev. William Adamson, Vicar of Old Ford, E., has written a vigorous Letter of Protest to the Bishop of Rochester, with reference to his lordship's speech in the Upper House of Convocation in July last, on Lord's Day Observance. An appendix deals with the ordination, obligation, and observance of the day. (*Edinburgh: Sabbath Observance Society, 34, St. Andrew-square.*)

BOOKS RECEIVED.

From *Digby, Long & Co.*—Gleanings from Thoughtland, by "Fernleaf."

From *Hodder & Stoughton.*—The Holy Spirit in Missions. By A. J. Gordon, D.D. (3s. 6d.)

From *Elliot Stock.*—The Day of Preparation; or, The Gathering of the Hosts to Armageddon. By Burlington B. Wale.

From *James Nisbet & Co.*—The Biblical Illustrator—Acts, Vol. II., by Rev. J. S. Exell, 7s. 6d.; Betting and Gambling, by Major Seton Churchill, 1s. 6d.

From *James Clarke & Co.*—The Pilgrim in Old England: A Review of the History, Present Condition, and Outlook of the Independent (Congregational) Churches of England. By Amory H. Bradford. (5s.)

From the *Sunday School Union.*—The Silver Link, new vol., 2s.; Keith's Trial and Victory, 3s. 6d.; In the Grip of the Algerine, 3s. 6d.; Girls of Cliff School, 2s.; Vulcan's Revenge, 1s.; Browning Boys, 4d. and 1s.; Heirs of Dene Royal, 4d.; Golden Mill, 4d.; Bertha Pemberthy, 4d.

From *S. W. Partridge & Co.*—Annual volumes: *British Workman*, 1s. 6d., 2s. 6d.; *Band of Hope Review*, 1s., 2s.; *Children's Friend*, 1s. 6d., 2s.; *Infants' Magazine*, 1s. 6d., 2s.; *Family Friend*, 1s. 6d., 2s.; *Friendly Visitor*, 1s. 6d., 2s.; *Mother's Companion*, 1s. 6d., 2s. Dorothy's Training; or, Wild Flower or Weed? by Jennie Chappell (2s.); Living it Down, by Laura M. Lane (2s.); Mick Tracy, the Irish Scripture Reader, by the author of "Tim Doolan, the Irish Emigrant" (2s.).

UNIVERSITY NOTES.

[From our own Correspondents.]

OXFORD.

Mr. Hodgson Pratt, of the Peace and Arbitration Society, addressed meetings in Oxford on Saturday last, and it is hoped that the result may be the formation of a branch of the society.

The list of speakers at the University Missionary Union for this term is an exceptionally good one, and bids fair to be of keen interest. The Hon. and Rev. W. Talbot has succeeded to the Presidency.

Sermons in aid of the Wesleyan Missionary Society were preached on Sunday week and on Sunday last by Rev. T. Tunbridge, of British Guiana, and Rev. T. D. Barnes, of Egypt, and the annual meetings followed the sermons.

Manchester College, the new Unitarian addition to Oxford colleges, was opened last week. In spite of the announcement that its membership will be open without any restriction, one would have thought that the well-known Unitarian antecedents and management of the institution would have been a reason why some of those who value the truth in Christ Jesus should have abstained from giving the opening their countenance.

The custom which has been in existence in Cambridge for some time of having a "Freshmen's" sermon at the commencement of the academical year has been very wisely followed in Oxford this time, when Rev. F. J. Chavasse preached at St. Peter-le-Bailey to a good gathering of men. It is interesting to compare the subject of Mr. Webster's recent "Freshmen's" sermon at Cambridge with that by Mr. Chavasse in Oxford. "Now then *do* it" (2 Sam. iii. 18), and "So *did not* I" (Neh. v. 15).

The annual meeting of the British and Foreign Bible Society was held on Monday, when Sir Richard Temple presided, and the principal speakers were Mr. Eugene Stock and Rev. F. E Lawes, of the L.M.S. in South Sea Islands. The meeting was held in the fine rooms of the Examination Schools, and attracted a large and representative gathering, and one which must certainly be greatly used on behalf of the society. Sir Richard Temple's high position, Mr. Stock's wide experience, and Mr. Lawes's devoted work gave to the meeting unusual interest, and made the anniversary very successful.

CAMBRIDGE.

Archdeacon Sinclair preached on Sunday evening in Christ Church in aid of the Church Pastoral Aid Society.

A missionary week was concluded at St. Barnabas Church with a public meeting in the school room, on Monday last, when Mr. Ruttonji Nowroji, of the Central Provinces of India, gave an address.

Rev. H. C. G. Moule preached on Sunday evening in Holy Trinity Church from Romans xii. 2. The quiet persuasiveness and deep spirituality of these evening sermons influence many University men very deeply.

Rev. J. Barton, who through recent years has taken so prominent a part in evangelical work in University circles, has been chosen by the committee of the Church Pastoral Aid Society to succeed Rev. J. I. Cohen as the society's secretary.

A combined meeting of University missionary bands was held at the Henry Martyn Hall on Tuesday week, when Mr. Eugene Stock spoke on the gratitude with which he viewed this steadily growing type of missionary organisation, and eloquently appealed for more assistance in the foreign field.

At the meeting of the Cambridge Intercollegiate Christian Union in the Alexandra Hall, Rev. T. J. Madden gave the address to a large gathering of University men. His address was based upon Exodus iv. 23, dwelling chiefly upon the fact that deliverance must precede service, made practically ours by the indwelling of Christ, resulting in the gradual transformation of the believer—a transformation conditioned by hourly waiting upon God.

Rev. P. Ireland Jones gave a highly interesting account of missionary work in Calcutta at the weekly meeting of the Cambridge Church Missionary Union in the Henry Martyn Hall. He has been working for eight years in Calcutta, previously to which he was the first Vice-Principal of Ridley Hall. After an appeal from Rev. H. C. G. Moule for new members of the Union and a testimony to the reality of its work in the past, Mr. Jones spoke upon the chief features of popular Hinduism. In some aspects it is linked with a great intellectual revival emanating from Calcutta. An educated Hindu said recently—"Idolatry is going down, not before theology, but before Tyndall and Huxley." Yet abiding and real work is being done by means of personal influence—"one-man audiences."

THE Y.M.C.A.

Classes for Bible students on "Inspiration" are to be conducted at Aldersgate-street on the Tuesday evenings in November by Canon Girdlestone, M.A.

The annual tea and public meeting of the Hereford Y.M.C.A., which was largely attended, was held in the Corn Exchange. Rev. J. Askwith was in the chair.

Sunday evening "At Homes" have been re-started by the Ipswich Y.M.C.A. On the first occasion a hundred young fellows attended at the invitation of the Mayor and Mayoress.

The Sunderland Association held its annual meeting on the 17th under the presidency of Mr. Thomas Rutherford. The membership was reported to be 661, and the accounts showed a balance in hand.

The Ross Y.M.C.A. held its second anniversary on October 17 in the new rooms in the Crofts, Mr. Alderman Blake in the chair. Addresses were given by Revs. J. S. Maben, W. A. Wicks, Mr. H. Southall, and others.

Mr. R. Henderson Smith has issued a useful booklet (to be had from the Edinburgh Y.M.C.A., 1d.) on the work of the Association among juniors, and containing many good hints as to how to get hold of the lads early and interest them in the Y.M.C.A.

The annual report of the Islington and Highbury Association shows that during the past year 53 new members have been added, while the various branches of work have been vigorously carried on. The open air and evangelistic services have been greatly blessed. The work among the lads has been most encouraging. The educational and social side of the work have also gone on remarkably well.

The English Year Book for 1893, issued a few days ago, shows 36 Associations conducting separate junior sections, with a membership of 2522. Of the large Associations that have made special provision for the juniors, Bristol and Sheffield are perhaps the more conspicuous. The junior membership at Aldersgate-street is 180; Bristol, 200; Birkenhead, 200; Liverpool (Central), 196—North, 210; Peckham Rye, 140; Sheffield, 88; and Wakefield and Middlesbrough, 130 each.

The North Midland District Union of Y.M.C.A.'s held its annual Conference at Derby on Wednesday; 150 delegates were present. The anniversary of the Derby Y.M.C.A. was celebrated in the evening, when a crowded and enthusiastic meeting was held in the Temperance Hall. Mr. Bemrose was in the chair, and addresses were delivered by Dr. Barnardo, Mr. Souttar, and others. The secretary, Mr. Yapp, had a most encouraging report to present.

Rev. F. B. Meyer has resumed his weekly Bible lectures to young men at the City of London Y.M.C.A., 186, Aldersgate-street, on Saturday afternoons, from three to four o'clock. This session he has selected the topics of the Sunday-school International series, which will form a great attraction to those who have to deal with the lesson on the following day. Last Saturday, the first meeting since the vacation, the attendance exceeded 150 young men. All young men will be heartily welcomed.

The fourteenth Conference in connection with the Southern District Union was held at Bournemouth, on Thursday last. Delegates were present from Bramshaw, Blandford, Dorchester, Bournemouth, Wimborne, Winchester, Portsea, Portsmouth, and Ryde. The subject for consideration was "power for service." This was opened in an address by Rev. E. N. Thwaites. A large public meeting was held in the Shaftesbury Hall in the evening, when evangelistic addresses were given by Rev. E. N. Thwaites, and Major Liebenrood.

How can we, writes Mr. R. H. Smith, utilise the juniors in the ordinary Bible study and fellowship meetings? Among recent attempts to solve this problem, I know of none more interesting than the experiment of the Bridge of Allan Y.M.C.A. They have for two sessions entrusted the introduction of the subject to a senior and a junior member. The latter is expected to do no more than paraphrase the subject, and put it into words of his own. This plan has awakened a deal of interest among the youths, has secured their attendance at the morning meetings, and has put the seniors on their mettle.

THE Y.W.C.A.

The twenty-first anniversary of the Reading branch has been celebrated with great interest.

Mrs. Keith has held a special mission to young women, in connection with the Y.W.C.A. in Brentford.

Under the auspices of the Falmouth Y.W.C.A., a series of meetings has been conducted by Miss Radcliffe, daughter of Mr. Reginald Radcliffe. Gospel addresses have been given at the Town-hall, and Bible readings at the Y.W.C.A. Rooms.

The Windsor and Eton branch has opened its new session with a "rallying tea," following this with a week of meetings by Miss Hull, of Eastbourne. It was a time of real, true, deep, and lasting blessing, and at the praise meeting over twenty stood up and gave testimony to blessing received. Now our winter's work is in full swing, and our programme is an attractive one, each night being filled up. We have begun Sunday evening evangelistic meetings, after church hours, in conjunction with the Y.M.C.A., each Association providing its own speaker.

An old member of the Y.W.C.A., of Melbourne, who has lately returned from the Colonies, furnishes us with a few particulars of this Association, recommending it to the notice of any sister outward-bound. The Association is now in its tenth year, and the building in Spring-street is replete with every comfort. A most important work is the Travellers' Aid Department, no less than 270 strangers having passed through the house during the past twelvemonth. The Employment Agency is another valuable and beneficial branch, as many a member and stranger can thankfully vouch for. The different missions connected with the Association are carried out with the same regularity and earnestness as the services and classes at its headquarters and ever-extending branches.

CHRISTIAN ENDEAVOUR NOTES.

At Denton Congregational Church a Y.P.S.C.E. has been formed.

A society has been formed in connection with the Stead Memorial Church, Howdon.

Eighty new members were enrolled the other evening at the meeting of the Y.P.S.C.E. in Godalming.

The Christian Endeavourers in America are to a large extent adopting the principle of systematic giving.

The latest statistics of the Y.P.S.C.E. show that twenty-five societies in Scotland have been registered by the Council.

On November 1st, a Convention of Christian Endeavourers will be held in connection with the annual meeting of the Tabernacle Society, Lewes.

In connection with the Sunday-school Convention being held this week in Birmingham, an aggregate meeting of Christian Endeavour Societies is to be held this evening in Carr's Lane Chapel.

Committees should be organised with a view to preparing the younger and more diffident members for greater efficiency. It would be well in many cases if the society, when electing its officers, should also elect the chairman of each committee, care being taken to select one of the older and more active members, and then put on the committee two or three of those who are younger, and have had less experience.

The prayer meeting topic for the week beginning October 29th, is "*Our responsibility for others*," 1 Cor. viii. 10, 11; Rom. xiv. 12-19. Endeavourers who mean to fulfil their pledge by taking part in the meeting will find considerable help in studying the following passages:—Gen. iv. 9, 10; Rom. xv. 1, 2; 1 Cor. viii. 13; Heb. x. 24; Matt. xxviii. 19, 20; 1 Cor. ix. 16, 19-23, x. 23, 24, 32; Philippians ii. 14, 16; 1 Peter ii. 12.

It is suggested that local Conventions and Union meetings during this winter should be largely devoted to the earnest consideration of committee work. Those who are called upon to arrange programmes for such meetings will be wise in giving heed to this. One secretary writes: "I find it difficult to get our committee to realise the great scope for work which lies within their reach." And this is far from being a solitary lament.

The Christian Endeavour movement is doing much to revive the use of a word recently too much neglected: the word *Conversion*. An analysis of the reported conversions through the agency of the Y.P.S.C.E. during the last four years shows that in that time, taking the world round, four hundred and thirty thousand associate members have been won for Christ. Thus God has blessed Christian Endeavour as an evangelistic agency!

TORQUAY.—Pastor Julius Rohrbach, of Berlin, preached in the Chelston Mission Hall on Sunday week. The hall and adjoining school-room was crowded. His earnest and eloquent Gospel address was much blessed. The Lord is greatly blessing the work of this mission.

A CONFERENCE OF WOMEN WORKERS is to be held at the Albert Hall, Leeds, November 7 to 10 inclusive. Papers by experienced workers will be read on various phases of Christian work among women and subjects closely affecting their welfare Temperance, mission work, rescue work, etc., are among the topics chosen. All the speakers will be ladies, and the Conference is open to all ladies interested in work among women and girls.

IRISH NOTES.

The names of 197 children were added last week to the list of the Presbyterian Orphan Society.

A meeting to bid good-bye to Rev. H. L. Starr, who is being sent out by the Dublin University in connection with its Fuh-Kien Mission, was held last week in the Gregg Memorial Hall in that city.

A series of evangelistic services has been held in Donegal-street Congregational Church, Belfast, by Rev. J. F. T. Hallowes, of Birmingham. Similar meetings have been held in Kilcadden, co. Donegal, by Mr. Jackson, of Belfast.

A farewell meeting in connection with the departure of three lady missionaries, who are about to join the Dublin University Chota Nagpore Mission, North India, was held in the Gregg Memorial Hall, Dublin, on Monday week, Lord Plunket presiding.

A Young Men's Home, entitled "The Hewitt Memorial," was opened on Wednesday week in Belfast by the Lord Mayor (Sir D. Dixon). Although this institution is connected with the Young Men's Society of the Episcopal Church, any Protestant young man will be welcome to its advantages.

Speaking on Monday week at the annual Conference of the Belfast Episcopal Young Men's Society, Rev. R. C. Hallowes, of Arklow, said that he preaches every Sunday in the open air at six centres in Arklow, and that he had never experienced such happiness in doing God's work as during the last three years, simply because he had acted as God had bid him. Rev. Thomas Connellan, addressing the same meeting, said it would have been utterly impossible for him six years since to go back and labour as he is doing at present in districts where he had formerly worked as a Roman Catholic priest. God is using politics as a wedge to split up the people, and make them more accessible to the truth.

SCOTTISH NOTES.

At the Free Synod of Fife, which this year was held at Anstruther, the birthplace of Dr. Chalmers, for the first time since the Reformation, a conference was held on the question of how best to carry out the ideals of Dr. Chalmers's life.

At the annual meeting of the Baptist Union of Scotland, held in Edinburgh last week, encouraging reports were given in as to the blessing which had attended the home mission work of the Union. The Union now consists of ninety-five churches, and the membership stands at 12,688, a gain of 494 in a year.

Last week a most interesting meeting was held in the Free Assembly Hall, Edinburgh, to bid farewell to four lady missionaries going out to India. Dr. J. H. Wilson, of the Barclay Church, was in the chair, and delivered an address which moved the hearts of all present. He was followed by others, and the proceedings were felt by all to be singularly impressive.

Evangelistic work has been carried on for many winters back by Mr. George Ross on Sabbath evenings in the George A. Clarke Town Hall, Paisley, which is capable of holding upwards of 2000 people. On Sabbath the first of this year's meetings was held, when the Rev. Hugh Black, of Sherwood Free Church, Paisley, spoke to a crowded audience on "The Church and the Churchless," a subject which is exciting great attention in the West of Scotland.

A commendable practice is growing up in connection with the half-yearly meetings of Church Synods, at which the business is often of a very dry and routine nature, namely, to have a conference on some subject bearing on Christian life and work. Last week, at the close of the Free Church Synod of Dumfries, Mr. Thomson, of Lochend, read a paper, introducing the subject, "The spiritual condition of the Church at the Disruption and the present time."

A series of papers on aggressive work in Glasgow, which are appearing in *The Scottish Weekly*, are attracting considerable attention, and giving rise to much comment among Christian workers. Last week the revelations regarding the work of the Gospel away in the east-end of the city under Mr Evans have made a deep impression. He has bought the Globe Theatre there, and from that centre carries on active evangelistic work all the week through among the masses of the non-church-going that surround him.

HIGHWAY AND HEDGES MISSION.—Miss F. M. Reade writes that she is greatly in want of additional workers in the South Arcot Mission. The present most special need is that of a lady of education to take charge of two young girls of Mohammedan birth, and undertake the superintendence of the Mohammedan Girls' School. A lady medical missionary and a married missionary are also much wanted. Miss Reade, who is returning to India in December, may be communicated with, care of Miss Lowe, 8, Childebert-road, Upper Tooting, S.W.

Obituary.

MRS. PEDDIE, EDINBURGH.

Just as we are going to press, we receive an intimation of the death, on the afternoon of Monday (23rd), of Maria Denoon Peddie, so well and widely known as an earnest friend of missions, especially in Spain, and as editor of *Times of Refreshing*.

REV. DR. HUGHES.

Dr. John Hughes, a leading Calvinistic Methodist, died suddenly at Carnarvon on Monday, in his 67th year. He had been Moderator of the General Assembly in Wales, and also of the North Wales Association. He was the author of several theological works.

REV. H. Z. KLOEKERS.

The announcement that the first missionary sent out to China by the Baptist Missionary Society has just passed away, illustrates forcibly how brief, as yet, is the story of modern missions. Of Dutch nationality, Rev. H. Z. Kloekers, who died at Nieuwe Bekala, on October 10, aged sixty-five, was accepted by the Baptist Missionary Society, for China, in 1859. He had, however, at that date been already working in China in connection with an American society.

MR. JOHN GADSBY.

We regret to hear of the death of this veteran in service, who passed away, at the ripe age of eighty-four, at his residence, 12, Cambridge-road, Brighton, on Thursday week, after a long and severe illness. He was formerly the head of an extensive printing business at Manchester, where he printed some of the earliest railway guides, also the *Anti-Corn Law Circular*. He was the son of William Gadsby, a famous Strict Baptist minister in Manchester. He travelled extensively, especially in Eastern countries, and published among other books one entitled "My Wanderings," which attracted considerable attention. He published many works of a spiritual and doctrinal character after his retirement from active business pursuits in 1889, and was the proprietor of the *Gospel Standard*.

THE ARCHBISHOP OF ARMAGH.

The Protestant Archbishop of Armagh, Dr. R. B. Knox, died rather suddenly on Monday from heart disease. He presided at the meeting of the Diocesan Synod on the 10th inst., and on Saturday drove out with several members of his family. He was born at Dungannon Park, the seat of his grandfather, the Earl of Ranfurly, in 1808, and educated at Trinity College, Dublin. He was Bishop of Down, Connor, and Dromore from 1849 to 1876, since which time he has been Archbishop of Armagh, and primate of all Ireland. He has published numerous ordination charges, sermons, addresses, and lectures. In 1842 he married Catherine Dehlia, daughter of Mr. T. Gibbon FitzGibbon, of Ballyseeda, county Limerick, and leaves a son and two daughters.

DR. PHILIP SCHAFF.

The death is announced of Dr. Philip Schaff, of New York, widely known as the president of the American Old Testament Revision Committee. He was one of the most learned Presbyterian divines of America. Born at Coire, Switzerland, in 1819, he studied at Tübingen, Halle, and Berlin. In 1842-3 he lectured in the University of Berlin, and in the last-named year was called, on the recommendation of Neander, Tholuck, and Julius Müller, to a professorship in the Theological Seminary at Mercersburg, Pennsylvania, of the United States German Reformed Church. Here he lectured for twenty years. In 1869 he became Professor of Biblical Literature in the Union Theological Seminary, New York, and lectured there successively on Christian Symbolics, Hebrew, and Sacred Literature; and in 1887 was appointed Professor of Church History. He was one of the founders of the American branch of the Evangelical Alliance, and was a delegate to the General Conferences. He received the degree of D.D. from the Universities of Berlin and St. Andrew's, and that of LL.D. from Amherst College. Dr. Schaff was a voluminous writer, the more important of his many works being "A History of the Christian Church," from the beginning of the Christian era to 1530 A.D., "The Creeds of Christendom," "The Person of Christ," and "A Dictionary of the Bible." He also edited many important works.

TWO DUTCH CHRISTIANS.

Holland has sustained a double loss in the death, first of Baron van Doorn van Westcapelle and ten days afterwards of Jonkheer Elout van Soeterwoude. The first named, Chamberlain to the late King William III., was almost the only lay preacher belonging to the Dutch nobility, and gave all his time and strength to holding up Christ before needy sinners. Five years after his conversion in 1867, he left active service at Court to devote himself more entirely to Christ's work, and became a very popular preacher, beloved by high and low. During the last years, owing to heart disease, it was often in pain and bodily weakness that he continued his loved and much blessed work, and he had the joy of seeing many brought to the feet of Jesus. His last short illness was a time of great physical suffering, but of wondrous gladness in his Lord, and of testimony for Him.

Jonkheer Elout was converted about 1825, and ever since held up the banner of the Cross. During a long political career at the Court of William II., in Parliament, in the Law Courts, and in the Council of State, devoted to his country and to the House of Orange, he was never ashamed of Christ and Him crucified; and although a strong anti-revolutionary in politics, he was always in the first place a Christian, and as such won the respect and reverence even of his opponents. In 1878 he headed a petition to the King, urging him to retain the Bible in the State schools, and when this was refused he joined with a few others in establishing Christian schools all over the country, and strengthening those already in existence. Although during the last eight or ten years he had retired from public life, his advice was constantly sought by politicians of widely differing views, his long experience, sagacity, and clear judgment enabling him to see the way out of many a difficulty. His chief joy, however, consisted in following the progress of the Redeemer's Kingdom all over the world.

REV. J. WYLIE, DUNDEE.

We regret to hear of the painfully sudden death of Rev. John Wylie, of Martyrs' Free Church, which occurred last week at the manse, Balgay-terrace, Lochee-road. On Sunday week he preached three times in his own church. In the evening he seemed to be in remarkably good spirits. He complained of a slight headache on Monday morning, and partook of breakfast in bed. Shortly after he was seized by an apoplectic fit. The doctors did all in their power, but Mr. Wylie was beyond human aid, and, never regaining consciousness, died about eight o'clock. Mr. Wylie was a native of Kilmarnock, where he was born fifty-two years ago. By the members of the Dundee Free Presbytery he was held in much respect, and was a devoted minister of the Church. Only six months ago Mr. Wylie suffered a sad bereavement in the death of his wife, who had proved a valuable helpmeet in all his duties. He is survived by three sons and a daughter, who in their affliction, having lost both parents within so short a period, will have the sympathy, not only of a large circle of friends, but of the community.

Evangelistic Notes.

Mr. Henry Smith, whose former missions were much blessed at Nawton (Yorks.), is now holding a third mission there with many tokens of power and blessing.

Mrs. Horton and Miss Parker are experiencing much of the Holy Ghost power in their mission at Southall. Each night the building is crowded, and great blessing is received. The afternoon meetings have been specially attractive and interesting. Not only are many drunkards being saved, and men and women quietly deciding for Christ, but believers from all the churches testify to being quickened.

Messrs. Peatt and Crozier, of the Irish Evangelisation Society, have finished a special mission at Roughan, near Aughnacloy, co. Tyrone. Many have professed conversion to God. In three families eighteen professed to having received Christ. Frequently the large movable wooden hall was insufficient to hold the people, the overflow remaining outside during the delivery of the Gospel message.

Mr. James Wharton has closed a fortnight's Gospel work at the Gospel Hall, Coomassie-street, Pendleton. Many young men and women have decided for Christ, backsliders have been restored, and the people of God roused to work and bring others to hear the old, old story. He begins a ten days' mission at Northenden, Cheshire, to-morrow.—Harry Goldsmith.

Mr. John Anderson, of Dundee, has held a week's special mission at Havelock-place, Belfast. From the very commencement great interest was manifested in the meetings; the hall was packed night after night, numbers being unable to find admission; but best of all, "the power of the Lord was present to heal," and many persons professed faith in the Lord Jesus Christ as their Saviour.—S. J. B.

Messrs. B. and F. Weaver have revisited Carlisle. Each evening the meetings have grown in power. Sabbath last was a day that will be long remembered. Men and women were affected all over the church by the power of God. Many boldly confessed Christ. One happy feature is the joy of seeing many of the young men and women who found Christ last February, with Bible in hand, working in the after meetings.

Chelmsford United Gospel Mission.—A series of special services has been held here by Mr. Henry Thorne. It is felt that these services have done much good, not only in reviving the spiritual life of Christians and leading to a reconsecration of themselves to the Master's service, but in bringing many to seek salvation. These meetings, which have been well attended, were held on the Sundays in the Corn Exchange and week evenings at the Public Hall.

Tamworth.—Mr. F. W. Jarry has held a mission in the Mission-room, Newton Regis, Tamworth. The Lord has manifested his presence, and the word was with power. Christians have been built up, and sinners have been pricked to the heart. One man who was in the meeting on Friday night was out with a team of horses on Monday, when they took fright, and he was killed in an instant. This cast a gloom over the place; it has caused many careless ones to think, and, we trust, to turn to the Lord. T. R.

Soldiers' Home, Spital Tongues, Newcastle.—The mission to soldiers, held inside of the barracks, October 1 to 15, has resulted in much good. God gave us great blessing. Believers were quickened, and led to give up themselves "out and out" to the Saviour. Soldiers were saved, and are now giving a clear testimony to the saving power of Jesus. Two additional nights were given to the big girls and boys of the garrison, and God visited and saved several of them. Men and women came to the services who had not been to any place of worship for years. A. D.

The Paul and Silas Mission Car, sent out by Mr. Odell's Evangelists' Home, has met with great success these last three weeks round Birmingham. At Greet much good has been accomplished, and God's power has been manifested by the salvation of souls. On Sunday Mr. Turner, superintendent of the car, conducted united open-air and indoor services. At the close many testified as to the good they had received, and others told how they had accepted Christ at different services. The work still goes on. The Mission Car has now gone to King's Norton.

Belford, Northumberland.—Very helpful services were recently conducted in the Presbyterian Church by Mrs. Baeyertz, which resulted in several conversions and in much quickening. As the "harvest" appeared to be ready, Mr. C. L. Thorp was invited to conduct a ten-days' mission, while Mr. J. R. Mackenzie gave two or three days. The result was seen in well-attended services and a deep spirit of earnestness, while we trust many were helped on their heavenward way. On Wednesday (19th) Lord Radstock, being on a visit to the Earl of Tankerville, addressed a meeting in the church, when there was a goodly company present. We are now looking forward to a week's mission, to begin (D.V.) on the 29th inst., and to be conducted by Rev. J. More, of Cheltenham. "Brethren, pray for us." W. S.

Personalia.

Rev. Henry Evington has accepted the offer of the new bishopric in Japan.

Bishop Edward Bickersteth and his bride sailed from Liverpool on Saturday for Canada *en route* for Japan.

Prebendary Gordon Calthrop is stated to be better, but still unable to undertake pulpit work. Rev. A. R. Buckland preached at St. Augustine's on Sunday evening.

Mr. and Mrs. Spencer Walton, of the Cape General Mission, sail for the United States in the *Etruria* on November 4. They ask for prayer and a loving welcome across the Atlantic.

The Bishop of Liverpool has become a Vice-president of the National Protestant Church Union. The Bishop of Worcester and the Bishop of Sodor and Man had previously accepted the office.

Mr. W. Y. Fullerton, the well-known evangelist, has received a very hearty invitation to the pastorate at Melbourne Hall, Leicester. The proposal is one which cannot fail to occasion Mr. Fullerton much anxious consideration and prayer.

Mr. Crittenden, of the Florence Night Mission, New York, is on a visit to this country. He was present at the P.S.A. meeting at Christ Church, Westminster, on Sunday afternoon, and spoke of mission work among girls in New York.

Mr. and Mrs. George Pearse, who have been staying at Geneva, are returning to Algiers this week in the hope that the Lord will open the way for continued service. They will be glad of prayer on their behalf. Their address will be Poste Restante, Algiers.

Dr. Dawson Burns, having been attacked by reason of his former association with the Liberator companies, has issued a statement of his relations with the concern. A letter is being largely signed by leaders in the United Kingdom Alliance, expressing entire confidence in Dr. Burns's integrity, and the hope that he may long be spared to do good service to the cause he has so much at heart.

The Christian.

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of Mrs. Rundle-Charles, author of "The Chronicles of the Schönberg-Cotta Family," and other works.

We have given a lengthy report of the meeting at Mildmay in memory of the late Sir S. A. Blackwood, not to glorify man but God, and because the records given were so encouraging and instructive and exemplary; touching Christian life and character and work at many points. We did not know how much he was until he was taken away. "Our blessings brighten as they take their flight."

Some of our friends have felt grieved by the last paragraph of our Prophetic Notes in our issue of October 19, as though we had attributed spiritual pride to those who taught the views to which we referred. We spoke what we conceived to be the tendency of those views, but had no idea of charging its results upon any of our brethren. Nevertheless, we regret that our language was so misunderstood, and willingly withdraw the paragraph.

We must, however, express our deepening conviction that the universal weakness in the Church of Christ, which we all deplore, while it is caused, on the one hand, by the Laodicean self-gratulation that says we are increased with goods, and have need of nothing, is caused also, on the other hand, by false conceptions and teachings as to the Gospel of God. We hope to write more fully on the subject in our next.

We have received several letters on "Claiming a Blessing," but the propriety of the term depends rather upon the spirit in which the claim is made than upon the use of the word. A claim may be preferred in a proud, unthankful, overbearing spirit, or with reverence and godly fear. If a thousand pounds were placed to our credit in the bank we should honour the donor by drawing cheques upon it, and thus claiming it. God has given a Saviour to the world, and the greatest dishonour men can do to Him is not to claim their portion in his Son. He has given us all spiritual blessings in heaven, and we honour Him by claiming them on the ground of his exceeding great and precious promises. For all the promises of God in Him are yea, and in Him, amen, *to the glory of God* by us.

We are gratified to note the firm stand the London County Council has taken on behalf of public morality in reference to the licensing of music-halls. In renewing the licence of the Palace Theatre of Varieties, it has refused to relax the restrictions as to the sale of drink and promenading in the auditorium. There are sufficiently good reasons for this action, and we are thankful for the way in which this public body resented the methods adopted by interested shareholders by letters and through the Press to force their hand. We shall welcome the day when these restrictions, which at present apply only to the more recently opened halls, will be applied to every one. The Council has done much during its years of being to purify the performances, and its endeavours to purge the auditorium will be appreciated in proportion to their more extended application.

The World's Fair at Chicago is now a thing of the past, and its record, whether for good or evil, is fixed. Whatever may have been the course of the Fair as an international industrial exhibit, it cannot be doubted that God has given the stamp of genuine and large success to the Gospel work carried on upon such a gigantic scale by the army of workers who have rallied under the leadership of Mr. Moody. Our pages from week to week have contained deeply interesting accounts of the special campaign, and our readers must have followed with prayerful attention the earnest endeavours made to carry the Gospel message to those gathered in Chicago from the ends of the whole earth.

Now that we have the assured prospect of again welcoming Mr. Moody and his helpers to London a year hence, it is time for us to be paving the way by combined prayer and planning. Hope unfolds a wonderful vista before the mind as we anticipate a lengthened campaign in our great metropolis, similar in scope, we trust, to that now closed or closing in Chicago. If Mr. Moody could see his way to transfer to our midst the chief helpers by whom he has been supported these past months, American and European, what great things might we not look for? Many other English friends would come to the help of the Lord against the mighty, and a new chapter might be begun in the religious history of the world.

The most encouraging feature of the Nonconformists' meeting at the Mansion House last week was the reiterated conviction that nothing could be effectually done by the churches, for the masses or classes of London, without a larger manifestation of the power of the Holy Spirit. The following notice has reached us. It expresses a conviction widely, and we believe increasingly, felt:—

> There is much in the state of things around us which calls for prayerful waiting on God. While the powers of evil seem working with undiminished energy, there seems a need for a far greater manifestation of Divine Power to overcome them. Therefore some of God's servants in Southampton and the neighbourhood purpose to spend Wednesday, November 8th, as a day of prayer and fresh consecration to the service of God. The meetings will be held at the Shaftesbury Hall, at 11.30 a.m., 3.30 and 7.30 p.m. All who love our Lord are invited to join in united supplication. "Ask and ye shall receive, that your joy may be full."

One of the most notable features of the "coal war" was the offer made last week by the owners of the Staveley Colliery Company to allow their men to return to work at a "living wage." Thus the language and idea of the men have passed into other minds—we would fain hope into the minds of the whole nation—to be a guiding principle in all settlement of wages, in the making of contracts, and in all arrangements between men and masters. The idea of manhood is gradually and surely superseding the idea of property, and property will not thereby suffer. *The Manchester Guardian* says:—

> Whatever may be the end now, the stoppage has assuredly knocked on the head the practice of contracting for the future supply of coals at prices inconsistent with the payment of fair wages.

Meanwhile the sufferings of women and children call for the utmost help that can be given.

The Daily News is publishing a series of articles by a "Special Commissioner" on the Labour Colonies of Germany, which are attracting much attention. The description of Wilhelmsdorf, "the restful island of the shipwrecked," is very pleasant reading, and the facts and principles set forth are full of instruction. Take only one. Something of a primeval forest had to be cleared away, and something of a Sahara had to be dug up.

> But the forest was not the most formidable obstacle. Below the surface of the treeless spaces was a layer of hard ferruginous earth, through which no moisture could penetrate. Dug up and thrown on the surface, it crumbles after a time into a soft mould and turns the waste into a fruitful soil. Of the eleven hundred acres belonging to Wilhelmsdorf, between five and six hundred have been reclaimed, and the reclamation is still going on—the breaking up and exposure of the hard layer forming one of the principal occupations of the winter months.

We often speak of uncultivated land as if it were the same as uncultivable; yet observation shows how, in every country, "the wilderness" has been turned into the "fruitful field." Human skill, industry, and perseverance can make almost any place habitable. The labours of Pastor Oberlin in the Alps and of Moffat in the Bechuana desert are illustrations. To these may be added the Dutch labour colonies, where the land, now blooming like a garden, is said to be worse than any land to be found in England. Our Heavenly Father has put more into "the earth which He has given to the children of men" than has ever been found out; He gave enough for every one.

Another point in Germany's treatment of her tramps deserves notice:—

> Even with their deficits, the labour colonies throughout Germany are, say taxpayers and social reformers alike, cheaper than relief by indiscriminate almsgiving. So strong and so increasingly prevalent is the public feeling on this subject, that one or two beginnings have been made in the direction of punishing the alms-giver as well as the alms-receiver.

The stern ideas of discipline which run through all German life are applied without pity to the man out of work:—

> In a matter of this sort our English notions of liberty are held to be irrelevant. Discipline, also, is a good thing, say the leaders of this social movement. And thus, for the sake of wiping out trampdom, districts and provinces grant yearly subsidies, and the charitable public their contributions, in aid of the colonies, as well as of the relief stations, to which I have already made one or two references. Almsgiving does not reclaim. The Labour Colony does.

The Parliament of Religions at Chicago has been marked by some vehement attacks by men of one religion on another religion, and Christianity, as was to be expected, has had

a full share of the storm. Vive Rananda, the popular Hindu monk, says the correspondent of *The Chronicle*, denounced our commercial prosperity, our bloody wars, and our religious intolerance, declaring that at such a price the Hindu would have none of our boasted civilisation :—

You come, with the Bible in one hand and the conqueror's sword in the other—you, with your religion of yesterday, to us, who were taught thousands of years ago by our Richis, precepts as noble and lives as holy as your Christ's. You trample on us and treat us like the dust beneath your feet. You destroy precious life in animals. You are *carnevores*. You degrade our people with drink. You insult our women. You scorn our religion—in many points like yours, only better, because more humane. And then you wonder why Christianity makes such slow progress in India. I tell you it is because you are not like your Christ, whom we could honour and reverence. Do you think, if you came to our doors like Him, meek and lowly, with a message of love, living and working, and suffering for others, as He did, we should turn a deaf ear? Oh, no! We should receive Him and listen to Him, as we have done our own inspired Richis (teachers).

We all know that war, commercial prosperity, and shameful treatment of women, have nothing to do with Christianity, but we see also that heathen nations inevitably associate them with Englishmen, who, as a nation, profess to be Christians. They seem to say, "These be thy gods, O England!" But we must distinguish between Englishmen and Christians; between the seed of Adam and the seed of Christ; between the old creation and the new.

Mr. Edward Berdoe writes to *The Star* to protest against the recent action of the Royal College of Physicians in awarding the Baldy medal to Professor Schiff, "the notorious vivisector of Florence." Mr. Berdoe affirms, on the authority of evidence given before the Royal Commission, that this man vivisects 700 dogs every year. The vivisectors protested at Geneva in 1876, that during the past twenty-five years no one had heard in his laboratory a single cry of pain from animals under operation." And why? In his book on "The Physiology of Digestion," he had stated that he was in the habit of severing the nerves which supply the organs of the voice to prevent the victims who arrived at his laboratory "from giving too noisy nocturnal concerts, and so bringing discredit on physiological studies amongst the inhabitants of the quarter."

This confession of the Professor has been confirmed by M. Scholl, who says in his book "Ayez Pitié," that "an unexpected visit to Professor Schiff's laboratory (Florence) discovered the presence of a considerable number of living dogs with open wounds in their throats, which the professor confessed had been made by him to prevent the animals from howling and disturbing the neighbourhood." Now, if these things are so, they are a reproach to so-called science, and to the men who countenance them. Surely our English societies which have honours to bestow might make a more suitable selection than M. Zola, who writes books which it is criminal for an Englishman to publish, and Professor Schiff, who treats animals so cruelly, that we should lodge him in gaol for it if he did it here. International courtesies are pleasant, but we should select fit men on whom to bestow them.

EALING.—A conference on the deepening of the spiritual life was held in the Victoria Hall from October 17 to 20. The meetings were largely attended, and many expressed gratitude for stimulus received.

Savour.

There are flowers in whose perfume there is a savour or taste of their sweetness, so that the word not only means fragrance, but a taste of fragrance. In Scripture the term has a deep significance and practical lesson, as it defines an expected, personal attribute or quality in the children of God, which is a power for Him in the world, and his great pleasure. We know that the object of all the sweet incense, which so continually ascended to God in the Temple ceremonial under the Jewish dispensation, was but a type of something sweeter to come. If one carefully reads the account of this special compound in Ex. xxx., from the 31st verse, one is struck with the extreme minutiæ of detail employed concerning its construction, and the object; *i.e.* its entire appropriation by, and consecration to, God. There was a good reason for this, though not openly revealed until 1500 years after, when He, the One, Pure, Perfect Savour of Love and Life, even Christ, appeared, "Who gave Himself for us, an offering and sacrifice to God, for a sweet-smelling savour" (Eph. v. 2).

From that date the type became merged into the Divine Antitype, just as the morning and evening sacrifice of a lamb in the Temple was to disappear, when the Lamb of God came to take its place, bearing the sin of the world, the "rent veil" then showing the new and living way by which sinful humanity could approach God. But the spiritual sense of all these things still remains, though the material has passed away. There is no longer a temple at Jerusalem, but the "living stones" which form the Everlasting Temple of the Father, through his Spirit, are being built together from age to age for his dwelling-place to all eternity. So this precious savour, or fragrance, is still looked for by Him, in the members of this spiritual house, a "reasonable service" well pleasing unto Him (Rom. xii. 1).

Paul puts it thus in 2 Cor. ii. 14, 15: "Now thanks be unto God, who always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place." "For we are unto God, a sweet savour of Christ, in them that are saved, and in them that perish"! Are we a sweet savour of Christ God-wards and man-wards? Do we fulfil this special mission of our high calling in Him? Is the sweetness of Christ made manifest to the world in all our life, and actions, and words? Can it be said of us as in Canticles i. 3: "Because of the savour of thy good ointments, thy name is as ointment poured forth: therefore do the virgins love thee"? Not *our* name, not *our* virtues, but His!

In the thirteenth verse of this same chapter we have a further development of this savour or fragrance through the presence of the King: "While the King sitteth at his table, my spikenard sendeth forth the smell thereof."

Is He so continually seated at our board, that the savour of his presence may be felt by everyone within our reach, that men may "take knowledge of us, that we have been with Jesus"? Alas, alas! for our savourless lives; alas! for the "dead flies" which so often befoul the beauty and sweetness of our Royal Guest; alas! for the hemlock corner of envy, hatred, strife, which we so often nourish in some hidden crevice of our being, which becomes a miasma of death unto death, instead of a "savour of life unto life," and which is defined by the Apostle Paul as "any root of bitterness."

"Salt is good, but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." These are the Master's words.

He also says, "Ye are the salt of the earth." If we are the salt, then Christ is the savour! Is it so? Or is our salt like that spurious imitation found on the low marshy grounds in Palestine, and referred to by Him as worthless, because the savour is lacking? "Trodden under foot of men," because our life and conversation are so unattractive that those we seek to win will have nothing to do with us; and, alas! in rejecting us, how often it really means rejecting our Master whom we have dishonoured. May we then strive to cultivate that sweetness and fragrance which will really make us "a savour of life unto life" in this sin-stricken weary world (James iii. 17, 18).

Esculapia.

THE NEGLECTED CONTINENT.

This is the term which of late has been truly applied to South America. It is certainly remarkable how that vast region seems to have been so largely overlooked by Gospel lands. There has been a South American Missionary Society for many years, but its scheme of work, among English people and some aborigines, has not embraced the millions of the Spanish-speaking population.

At the Aldersgate-street noon meeting on Tuesday the interest was concentrated on this needy part of the world's surface. Mr. Torre, who spoke first, has resided in Buenos Ayres for four and a-half years. He is in the employ of a railway company, and his spare hours are devoted to evangelisation. He told how, on reaching the Argentine, he sought to advance the work of the Y.M.C.A.; now the Buenos Ayres Association is in a prosperous condition under the earnest secretaryship of Mr. A. Holder. Having had laid on his heart the condition of the natives in the city of Buenos Ayres, Mr. Torre was led to undertake Gospel work among them, and the results have been most cheering. Instead of concentrating the efforts on one spot, meetings were commenced in rented rooms here and there, so that the workers could come into closer touch with the people. Many souls have been won for Christ, and the work among the children has been specially encouraging. Mr. Torre emphasised the great need for more consecrated workers. He told of meeting a Franciscan monk who said he was one of a party of thirty who were going into South America, and were prepared to beg their bread from door to door while spreading the tenets of the Church of Rome. Would that English Christians showed a like spirit of self-sacrifice.

The few remaining minutes of the meeting were taken up by a brief survey of the great South American fields by Rev. A. M. Milne, who has acted as the agent of the American Bible Society for about thirty years. He spoke of work carried on by different Protestant churches among the Spanish-speaking people in Buenos Ayres, Monte Video, and Rosario; and also of isolated efforts in Chili, Peru, Brazil, and Columbia. Ecuador is without any Gospel work, and a mission at Venezuela had to be suspended owing to a revolution. There are in South America three millions of Indians; people of settled habits, and, having a language of their own, who have yet to receive the first ray of Gospel light. Speaking of his own special work, Mr. Milne said that over 350,000 copies of the Scriptures had been circulated in the country by the various colporteurs. A great deal of varied Christian effort has, of course, grown out of the Bible work, but of that there was no time for Mr. Milne to speak.

Mr. Torre goes back to South America next week; Mr. Milne and his wife have just come home on furlough, and hope in due course to return to their life-work in the neglected continent.

REV. E. N. THWAITES, of Salisbury, starts for a visit to India and Ceylon on December 19.

World-Wide Evangelisation.—5.

Julian, called the Apostate, is said to have counted it policy not to put the Christians openly to death, because he perceived they were like new-mown grass, the oftener it was cut down, the thicker it sprang again. (Gillie's Historical Collections, p. 7, Glasgow, 1754.)

Tertullian says that when Arrius Antoninus was Proconsul of Asia he severely persecuted the Christians. But the whole of them in that city where he at the time was, having as one man beset his tribunal, and openly confessing themselves to be Christians, he was so amazed at the multitude, that he caused only some few of them to be executed, telling the rest, if they had a mind to end their lives, they had precipices and halters enough at home, and need not come hither for execution. (Gillie's Collection, 11.)

But why take us back to those barbarous days and barbarous doings practised by heathen governors upon the early Christians?

(1) Because in this present year 1893, everyone who uses the Lord's Prayer prays in each of its first three petitions for the spread of the Gospel, and that to the very ends of the whole world.

(2) Because the same Lord who gave us that prayer commands every male and female Christian to be a reflecting lamp.

(3) Because when the magistrates apprehended Peter and John for letting their light shine, the converts ran together and appealed with united prayer to their Heavenly Father, not merely that Peter and John should disregard the command, but prayed that they themselves and all the converts, who then numbered in males, without counting females, five thousand, should, "with all boldness, speak thy word;" . . "and they were all filled with the Holy Ghost and they spake the word of God with boldness" (Acts iv. 29, 31).

It may be said that was all right for Jerusalem and for Palestine. But that won't do. For next comes Paul with his legal warrant from head-quarters, to persecute the church at Jerusalem, and they (5000 men without counting women) were all scattered (viii. 1, 4), and all that were scattered went everywhere preaching the word—literally not preaching, if preaching is understood to be confined to preaching to a large number, but *declaring* the glad tidings.

The urgency for reiterating these simple and obvious truths will be seen at once if we refer to the account of the fearful and extensive persecutions now being borne by our fellow-Christians in Russia, described in *The Missionary Review of the World*, for October, p. 750. The following is an extract:—

Wonderful is the history of these humble Christians. Thirty years ago they were but a handful. At the time of the emancipation of the Serfs, less perhaps in number than the apostles. From that time on, the work began to spread in the same way as that recorded in the first chapter of St. John. As Andrew found Peter and Philip Nathanael, so, too, did these humble disciples find first one and then another, to whom they communicated the truth. The ones became twos, and so the work went on, until in fifteen years Southern, especially South-Western, Russia became dotted over with Stundist congregations, until, in thirty years, the small handful has become a mighty host, two hundred and fifty thousand strong, whose shadow, like a mighty tree, already covers the land. Such, in a word, is the history of the Stundist movement.

In the succeeding paper (No. 6) I will hope to suggest how this movement in Russia may become a practical example to American and European missionaries working amongst the heathen and Mohammedan populations of Africa and the world,

Reginald Radcliffe.

The Gospel of the Kingdom.

In a recent issue a correspondent, "G.E.T.," asked the meaning of the expression "Gospel of the Kingdom" (Matt. xxiv. 14). At the Clifton Conference it was distinguished from the Gospel of the Grace of God (Acts xx. 24) and the Gospel of Salvation (Eph. i. 13), and explained as imposing duties and conveying privileges for those who acknowledge Christ as King. In most of the replies to the questions that have come to hand, it is shown that the term does not define any separate Gospel. One friend ("P.E.L.") says:—

It expresses the wider view of Christ's redemptive work—not simply the calling out of the Church nor the perfecting of the Bride, but the command to the nations, yea, and the whole world, to acknowledge Him as King of kings and Lord of lords.

Mr. Govett's view is set forth by others—that the kingdom in mystery exists already; the kingdom in manifestation is yet to come; that all believers are in the first; the second is to be gained by personal service. One correspondent explains:—

There are no degrees in eternal life; there are in the kingdom (Matt. v. 19; xi. 11; xviii. 1—4). Baptism is not necessary to obtain eternal life. It is to entrance into the kingdom (John iii. 5; Matt. xxi. 31, 32; Rom. vi. 5). That is to say, that an unbeliever loses his soul; an unbaptized believer loses the kingdom, but has eternal life.

Thus, the idea which "H. O." expresses, that the Gospel of the Kingdom emphasizes the goal or destination, has inspired most of the letters. Kingdom suggests territory; hence Mr. E. Davies (Old Charlton) asks:

Why did Christ teach us to pray, "Thy kingdom come, thy will be done *on earth*," if he meant a kingdom in the skies, of which the Scriptures know nothing?

Mr. John Elliot, of Edinburgh, writes:—

The kingdom itself is not yet in outward manifestation established, but under the preaching of the Gospel of the Kingdom its future subjects—rather, perhaps, its rulers—are to-day being gathered out of all nations, by the grace of God through the Spirit's work among men.

Another correspondent, "A. V. S.," says:—

The Lord's kingdom is brought in, not by the preaching of the gospel of God's grace, which is alone preached and accepted by all those who shall form the Bride of Christ, but by judgment executed by the Lord's returning to the world in manifested power and glory.

But surely the sum of Scripture teaching regarding the Kingdom of God is more fundamental than a dispensational aspect; it is something higher than a mere phase of doctrine. It is not simply of a reign that it speaks; it speaks of God's Reign. It is not simply a new order of things that is implied, but the heavenly order—the Kingdom of Heaven. Putting the emphasis on the right word, removes many speculations and many difficulties. It is the Kingdom of GOD, in contrast with the rule of Satan and of fallen man.

When He had made man, God gave him a commandment. Man rebelled against God, asserting his own independence and setting at nought God's authority. This was sin, and it involved man's banishment from the Divine presence. In mercy and grace God strove tenderly with lawless man, and devised means whereby his banished ones could be restored to his favour. Thus the Reign of God has been brought near to man, and by some has been loyally acknowledged. Throughout the generations, however, the spirit of disobedience has been manifested by servants of the "prince of the power of the air," who has been "a liar from the beginning."

But God's power and purpose are not set aside by the defection of hosts who may follow Satan, or the rebellion of such as may be misled through them. He still "sitteth King for ever," and will reign until all his enemies have been subdued, and the whole creation shall combine to say "Just and true are thy judgments." There is no King like unto our God, of whose kingdom there shall be no end.

It is impossible to dissociate God's kingly prerogative from his power and glory, and the fact that, in his plan of the ages, He reserves a special display of these for a grand consummation, in no sense modifies his actual and eternal kingship.

It is good news for the world that God reigns and will reign: that righteousness is established "in the very heavens," and will, in the fulness of time, so prevail, that the kingdoms of the world will "become the Kingdom of our Lord and of his Christ," God's reign, like Himself, spans the ages, and bridges past and coming eternities. As men say from the heart and with the life, "Thine is the kingdom," they become members of the Royal Family of Heaven, and "receive a kingdom which cannot be moved." This, in our judgment, is the kingdom which "by the word of the Gospel" is preached unto men.

It passed out of the line of father Adam, when the princes of this world crucified the Lord of glory; and was transferred to the sphere and region of resurrection life in the risen Christ. Therefore, in order to enter it, "ye must be born again."

EXPOSITORY NOTES.

THE SON OF MAN.

I remember hearing it stated many years ago, that the term "Son of Man," was used of Jesus in relation to the Jews. It appears to me on the other hand, that "man" relates to the race rather than to the nation.

When Nathanael said, "Thou art the Son of God, thou art the King of Israel," Jesus replied, "Thou shalt see greater things than these. Thou shalt see heaven opened and the angels of God ascending and descending on the Son of Man," *i.e.*, the vision which your father Jacob saw, shall be fulfilled on Me, not merely as King of Israel in relation to the nation, but as "Son of Man" in relation to the whole human race.

When Jesus told his disciples, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel," He added, "Verily, I say unto you, ye shall not have gone over the cities of Israel till the Son of Man be come," *i.e.*, until I be manifested in my relation to the race as the Saviour of the world.

In accordance with this, Jesus said to the typical Jew, Nicodemus, that "as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up," intimating to the teacher of Israel, as He had previously done to Nathanael, that the great and significant events in Israel's history were not confined to that nation, but were tokens of promise to all the nations of the earth, who were to be blessed through Abraham's seed.

"For God so loved the world, that He gave his only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

In his last parable Jesus depicted all nations gathered before the Son of Man, sitting on the throne of his glory. (The Father "hath given Him authority to execute judgment also, because He is the Son of Man.") Clearly these are not exclusively Jews, if Jews at all. A previous parable (that of the Ten Virgins) had been sealed with the admonition, "Watch therefore, for ye know not the day nor the hour wherein the Son of Man cometh." The title Son of Man, used here, should give us pause, if there were no weightier reason, before concluding with some that this parable is exclusively Jewish. Jesus had likened the coming of the Son of Man to the days of Noah (which were not Jewish days), when all the inhabitants of the world save eight perished in the Flood.

We need to beware of the old Jewish supposition that man was created for the exaltation of the Jew; on the contrary, the Jew was elected in order to the blessing of mankind M.

Apocalyptic Scenes.

By the Late Sir S. Arthur Blackwood, K.C.B.

XXXIII.

THE WILD BEAST FROM THE ABYSS—ITS WAR WITH THE SAINTS.

"I beheld, and the same horn made war with the saints, and prevailed against them." "He shall wear out the saints of the Most High, and they shall be given into his hand."

"It was given unto him to make war with the saints, and to overcome them."

"And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus."

"They have shed the blood of saints and prophets."

"In her was found the blood of prophets and of saints, and of all that were slain upon the earth."

The little horn of Daniel, the wild beast from the abyss, and Babylon the Great, are then all associated in the persecution of them "which keep the commandments of God, and have the testimony of Jesus Christ." They are, in fact, one and the same power, exhibited in different aspects, and therefore represented by different symbols. Babylon, the great apostasy, the adulterous and fallen Church, the mother of harlots and abominations of the earth, is so connected—yea, identified—with the wild beast, that she is exhibited as riding upon and supported by it—the ecclesiastical power of the seven-hilled city sustained by the temporal—and both together being the depositories of the draconic, or Satanic, energy and authority. As it is said that the ten kings give their allegiance to the beast, or temporal power of Rome, so also it is declared by the woman, or ecclesiastical power, that she "is that great city, which reigneth over the kings of the earth." They are one in their hellish source, their diabolical blasphemies, usurpations, and persecutions; they will be one in their terrible and everlasting doom.

Having seen how thoroughly the prophecies concerning the universal dominion and blasphemous utterances of the wild beast found their accomplishment in the history of Papal Rome, we have now to observe the crowning mark of identification furnished by the predictions of the fearful persecutions which she was to inflict upon the servants of God, and the fulfilment of which is recorded by the pen of history.

What is the curse, published in the Romish Pontifical, to be pronounced on heretics by Romish priests? Listen, yes, listen attentively, to its fearful terms:

"May God Almighty and all his saints curse them, with the curse with which the devil and his angels are cursed. Let them be destroyed out of the land of the living. Let the vilest of deaths come upon them, and let them descend alive into the pit. Let their seed be destroyed from the earth: by hunger, and thirst, and nakedness, and all distress, let them perish. May they have all misery, and pestilence, and torment. Let all they have be cursed. Always and everywhere let them be cursed. Speaking and silent let them be cursed. Within and without let them be cursed. By land and by sea let them be cursed. From the crown of the head to the sole of the foot let them be cursed. Let their eyes become blind, let their ears become deaf, let their mouths become dumb, let their tongue cleave to their jaws, let not their hands handle, let not their feet walk. Let all the members of the body be cursed. Cursed let them be standing, lying, from this time forth for ever; and thus let their candle be extinguished in the presence of God at the day of judgment. Let their burial be with dogs and asses. Let hungry wolves devour their corpses. Let the devil and his angels be their companions for ever. Amen, amen. So let it be, so let it be."

And through many centuries has Rome done her utmost to be as good as her words. Gigantic enterprises of extermination of Christian confessors were from time to time undertaken by the Pope, such as the religious wars against the Waldenses, and as the bloody crusade against the Albigenses, from which the ministers of Papal vengeance returned, saying, "We have spared neither age nor sex; we have smitten every one with the edge of the sword."

The populous and beautiful Val Louise in Dauphiny was deserted on the approach of the Papal army, the Waldenses fleeing to the mountains. They were pursued, caught, thrown headlong over precipices, dashed to pieces; those who took refuge in caves were suffocated by the smoke of fires lit in the cavern's mouth, 3000 men, women, and children, with 400 infants, being thus smothered in one case.

At the Lateran Council, A.D. 1179, a decree was issued against all heretics, forbidding any to harbour them while alive, or to give them Christian burial when dead. Innocent III. charged every bishop to gird himself for the work of extermination, and to employ both princes and people in the cause. At the sack of Beziers 60,000 Protestants were slain; the lands and goods of heretics were given to their murderers, and plenary indulgence to the day of death was granted to everyone taking part in the persecution.

The sufferings inflicted on the Vaudois in the fifteenth and sixteenth centuries are too well known to need repetition. The wretched people were surprised in the night, hunted from rock to rock by the light of the flames which were consuming their homes, and ruthlessly slaughtered. Surrender did not save the men from butchery, nor the women from brutal and fiendish outrage. No quarter or succour was allowed to the fugitives. At Cabrières more than 700 men were put to death in cold blood, and the women were burned alive in their houses.

The "bloody ordinance of Gastoldo," issued in 1655, decreed that all who would not embrace the Catholic faith must quit the valleys within a few days. More than 1000 families were thus driven from their homes in the depth of winter to the shelterless recesses of the Alps. The villagers were persuaded to receive the 15,000 soldiers to whom the execution of the edict was entrusted in small detachments, and then the massacre was ordered which filled Protestant Europe with horror. Four thousand victims suffered death under cruelties too horrible to relate, and the carnage was repeated in valley after valley.

In 1686 a fresh persecution was organised against the remaining Vaudois by the Duke of Savoy, when unheard-of barbarities were committed on every age and sex, multitudes of the Protestants being consigned to prison, while their lands and possessions were divided amongst the Catholic soldiers. They slept on bare bricks, in dungeons thronged to suffocation, in the intense heat of summer, and the disease and death engendered were such that in six months only 3000 of the Vaudois survived.

In Ireland, in 1641, a "war of religion" against the Protestants was proclaimed by the Romanist Bishops. North, south, east, and west, Protestant blood flowed in rivers; villages and towns were all but destroyed; the only burial allowed was the burial of the living. Popish children were taught to pluck out the eyes of their Protestant playmates, and to hunt them to death. In Armagh 4000 Protestants were drowned; in Cavan the road for twelve miles was stained red with the track of the fugitives. In the province of Ulster alone more than 154,000 Protestants were either massacred or expelled. O'Niel, the Romish Primate, declared this to be "a pious and lawful war," and Pope Urban VIII., by a bull, dated May, 1643, granted "full and absolute remission of all their sins" to those who had taken part in "gallantly doing what in them lay to extirpate and wholly root out, the pestiferous leaven of heretical contagion."

Who can fully recount the horrors of the massacre of St. Bartholomew's Day in France, when nearly every town and village became a scene of carnage? It is believed that between 50,000 and 100,000 Protestants perished on account of their faith in that fatal August, 1572. The Pope, Gregory XIII., who was privy to the plot, celebrated a *Te Deum* on hearing the news, ordered a jubilee and a solemn procession, in which he himself took part, to thank God for this glorious success. He sent a nuncio to Paris to congratulate Charles IX.; had a medal struck in memory of the event, and a picture of the massacre painted and hung in the Vatican.

In 1685 the Revocation of the Edict of Nantes, which had restored the civil and religious rights of Protestants, was revoked by Louis XIV., and the exterminating war against the Camisards in the Cevennes soon began. "Never," writes a Huguenot historian of that dreadful civil war, "never did hell in the direst persecution invent or employ means so diabolical and inhuman as the dragoons, and the monks who head them, have used to destroy us." Pope Clement XI. promised complete exemption from the pains of purgatory to all who took up arms to exterminate "the accursed and execrable race."

The papal persecution in Spain and Portugal, in Savoy, in Poland, in Bohemia, in the Thirty Years' War in Germany, the dark deeds wrought through the infamous Duke of Alva in the Low Countries, would fill volumes.

And then the Inquisition—the Holy Inquisition—the very name of which evokes a shudder! In Spain alone, it has been proved by careful statistical investigation, that between 1481 and 1808 over 341,000 persons were sentenced by this "Holy Office," of whom 31,912 were burned alive, and nearly 300,000 were tortured or condemned to severe penances. When the French took Toledo, and broke open the Inquisition prison, "graves seemed to open, and pale figures, like ghosts, issued from dungeons which emitted a sepulchral odour. Bushy beards hanging down over the breast, and nails grown like birds' claws, disfigured the skeletons, who with labouring bosoms inhaled for the first time for a long series of years the fresh air. Many of them were reduced to cripples, the head inclined forward, the arms and hands hanging down, rigid and helpless. When, the next day, General Lasalle inspected the place, the number of machines for torture thrilled even men inured to the battle-field with horror."

Well has it been said:—"As some luxurious emperors of Rome exhausted the whole art of pleasure, so that a reward was promised to anyone who should invent a new one, so have Romish persecutors exhausted all the art of pain, so that it will now be difficult to discover or invent a new kind of it which they have not already practised upon those marked out for heretics. They have been shot, stabbed, stoned, drowned, beheaded, hanged, drawn, quartered, impaled, burnt or buried alive, roasted on spits, baked in ovens, thrown into furnaces, tumbled over precipices, cast from the tops of towers, sunk in mire and pits, starved with hunger and cold, hung on tenter hooks, suspended by the hair of the head, by the hands or feet, stuffed and blown up with gunpowder, ripped with swords and sickles, tied to the tails of horses, dragged over streets and sharp flints, broken on the wheel, broken on anvils with hammers, blown with bellows, bored with hot irons, torn piecemeal by red-hot pincers, slashed with knives, hacked with axes, hewed with chisels, planed with planes, pricked with forks, stuck from head to foot with pins, choked with water, lime, rags, excrements, or mangled pieces of their own bodies crammed down their throats, shut up in caves and dungeons, tied to stakes, nailed to trees, tormented with lighted matches, scalding oil, burning pitch, melted lead, etc. They have been flayed alive, had their flesh scalped and torn from their bones; they have been trampled and danced upon, till their bowels have been forced out, their guts have been tied to trees and pulled forth by degrees; their heads twisted with cords till the blood, or even their eyes, started out; strings have been drawn through their noses, and they have been led about like swine, and butchered like sheep. To dig out eyes, tear off nails, cut off ears, lips, tongues, arms, breasts, etc., has been but ordinary sport with Rome's converters and holy butchers. Persons have been compelled to lay violent hands on their dearest friends, to kill or to cast into the fire their parents, husbands, wives, children, etc., or to look on whilst they have been most cruelly and shamefully abused. Women and young maids have also suffered such barbarities, accompanied with all the imaginable indignities, insults, shame, and pungent pangs, to which their sex could expose them. Tender babes have been whipped, starved, drowned, stabbed, and burnt to death, dashed against trees and stones, torn limb from limb, carried about on the point of spikes and spears, and thrown to the dogs and swine."

But where will the awful tale cease? Let Foxe's "Book of Martyrs" tell its story; let the records of the Lollard persecutions in our land, and of the reign of "bloody Mary" do the same; let Mexico, and Abyssinia, and India, recount the doings of the Holy Inquisition, and of the Jesuits. Well have the prophecies in Babylon and Patmos been fulfilled, that this terrible power should "make war with the saints and overcome them." If this feature of the wild beast with its harlot rider alone existed, it would suffice to identify it with the predictions. "*It has been calculated that the Popes of Rome have, directly or indirectly, slain, on account of their faith, fifty millions of martyrs*—fifty millions of men and women who refused to be parties to

Romish idolatries, who held to the Bible as the Word of God, and who "loved not their lives unto the death, but resisted unto blood, striving against sin."

"Here is the patience and the faith of the saints."

[Note.—Many of the statements in the above paper are quoted from "The Approaching End of the Age," by Dr. Grattan Guinness.]

Religious Australasia.

A paper on the religious condition of Australia was read at the World's Conference of the Evangelical Alliance of the U.S.A. at Chicago, by Rev. H. B. Macartney, Incumbent of St. Mary's, Caulfield, Victoria. He said:—

Australia is the youngest continent in the world, but, as regards size, it contains 3,100,000 square miles when taken together with Tasmania and New Zealand. In other words, it is only smaller than Europe by 680,000 square miles, and is larger than the United States, exclusive of Alaska, by 7,000 square miles. But although we thus occupy one-third of the entire area of British dominion, our population is under four millions.

(1) If judged by our Morality, we must be to a great extent an irreligious people. The love of money, with gambling, "statutes that are not good," intemperance, secret forms of vice, and the love of pleasure, prevail to a frightful extent. Opium, with which England so long cursed China, is now cursing her colonies. I have myself seen opium-dens in Melbourne crowded with young Europeans getting their earlier lessons in the deadly drug. As regards the drink traffic, I grieve to report that we occupy a most unenviable position in the eyes of the civilised world. The Drink Bill of Victoria and New South Wales, each with a population of little over one million, was £6,500,000 each for 1892.

A Vigilance Association has been formed in Melbourne, composed of men and women "who have banded together to grapple with some of the deepest problems of our national social life." It seeks "to concert measures for the prevention of infanticide and for the repression of criminal vice and public immorality; to check the causes of vice; and to protect minors." The Association regards it as a central truth "that the moral law is the same for all men and for all women." It finds, however, a general lack of sympathy with the injured class (who are under sixteen), and a great unwillingness on the part of juries to convict, even for proved offences. The moral conscience of our people wants arousing, and though our laws are good, they avail nothing if young girls may be ruined with impunity "before they are old enough to know the sanctity of their bodies and the priceless value of their virtue."

(2) Our Education, taken as a whole, is distinctly non-religious. A system which has for its cardinal features "secular, compulsory, and free," prevails almost everywhere except in New South Wales. In 1891 there were in this colony 33,000 persons above fifteen who were unable to read. Roman Catholics, who were specially in view in the Act, are forbidden by their priests to countenance State schools, and are clamouring for a separate grant. The churches are permitted to give religious instruction on certain days, after school hours, when the children are weary. Energetic measures are being taken everywhere to have the Bible restored—to have given to it some place of honour, if only as a book to be ignorant of which is to be unlearned. Our universities are all secular; but in Victoria, at least, splendid grants of land have been made, contiguous to the University itself, for the erection of colleges, denominational and affiliated.

(3) Benevolence is a marked feature in our colonists. They have received freely and they give freely. Charitable institutions—such as hospitals, infirmaries, asylums for the aged, the blind, the deaf and the dumb, convalescent homes, orphanages, refuges, reformatories, Royal Humane Societies, and St. John Ambulance corps—are to be found on every hand. Appeals in the daily papers are readily responded to, and if a public calamity occurs, the sufferers are sure of the sympathy of a thousand outstretched hands.

(4) Ecclesiastically there is much in which to rejoice; there is much also to awaken grave solicitude. Worldliness is blighting professing Christians. The same people attend theatres, races, dances, and the Lord's Supper; and office-bearers are often chosen on the sole ground of influence, ability, or wealth.

The missionary spirit—that sure mark of a living Church—is wanting in scarcely any of our religious brotherhoods. The Church of England has several associations in connection with the great Church Missionary Society. The Presbyterians carry on a blessed work in the New Hebrides, besides extending a helping hand to India and Korea. The Wesleyans have just cause for pride in the stability of their work among the Fiji Islanders, and many of their colonial ministers being retired missionaries from the South Seas, the flame of love for the heathen is kept brightly burning. Some of the Baptist churches are quite intense in their zeal, and send large reinforcements to Asia; while the Independents render substantial and intelligent aid to the operations of the London Society, especially in New Guinea and the Pacific Ocean. All these denominations, moreover, without exception, combine in supporting the China Inland Mission both with men, women, and means. They are also alive (though none of them sufficiently so) to the wonderful opportunity which God has given them in sending to their very doors 42,000 Chinese emigrants—an army of heathen sojourners fully intent upon returning home. The same may be said of the hundreds of Kanakas who labour on the Queensland sugar plantations. There are some also here and there to whom the original Australian tribes are dear, but the difficulty of winning to Christ the members of a wandering and degraded race is greater than can be imagined. They are best reached, as some *are* reached, when persuaded to settle with their families on large Government reserves, where the ever-faithful Moravian Brethren superintend their education and their manual labour, shield them from temptation, and watch over them to their dying day. New Zealand has more or less evangelised her 41,000 Maories; Tasmania has no aborigines to evangelise; but Australia is only just awaking to the existence of some 60,000 natives, chiefly roaming its Northern and Western Territories, before whose eyes the Light of God has never shined. Victoria has another work—almost unique—a Mission by post, not without fruit, to the lighthouse-keepers and their families all along the Australasian coasts.

Among Colonial institutions of a distinctly religious character I may mention:—

Y.M.C. Associations.—There are twenty-two in all, with property worth £150,000, 4550 enrolled members, and six paid secretaries. The Adelaide branch stands in the van of aggressive work. In all our Associations spiritual work receives the very first care. The Sydney Branch is exceedingly popular with the churches—a sure token of healthy and legitimate development—and does a great work amongst *men* in a city where Secularism is strong, profane, and defiant. The Melbourne Branch has had a splendid but chequered career. Some of the smaller societies, such as Auckland, N.Z., are doing nobly.

Y.W.C. Associations are planted out pretty generally in coast cities, and real soul-work is being done, although on a limited scale. The factory department, both in Melbourne and Adelaide, has been much blessed, and the work which they seek to do amongst all young women is being supplemented by the "Society of Time and Talents," and by "Girls' Friendly" Societies.

Individual Christians are greatly helped in their inner life by means of the Bible Union, which assigns one consecutive chapter daily to its 300,000 members throughout the world. The Scripture Union comes to the aid of the young with its selected passages, and the Sunday-school Union issues a somewhat similar calendar of its own to its immense constituency. The Children's Special Service Mission is beginning to take root, especially in connection with its seaside services. The Society of Christian Endeavour, the latest plant of our Heavenly Father's planting, has just come to us from America to supply a long-felt need, and we hail it joyfully. The British and Foreign Bible Society, the Religious Tract Society, and other well-furnished depôts keep our workers supplied with seed for sowing; while we, in return, are not unmindful of their world-wide character and peculiar claims. Christian conventions commenced in Australia about twenty years ago, somewhat on Keswick lines, but, having removed to a capital, they now more nearly resemble Mildmay. Recent circumstances, however, and spiritual hunger of the deepest kind, have called the Geelong Convention into existence. Here addresses are delivered bearing directly on practical righteousness, heart-purity, and the filling of the Holy Ghost. The ministers with whom the Conference originated met three years ago to wait on God until their own souls were satisfied, and they still wait on Him for hours every Saturday afternoon for fresh accessions of power, and to plead for a great revival.

We have not as yet any very notable itinerant preachers, although the Presbyterian evangelist for Victoria, our Southern John MacNeill, is as dear to us personally as ever your Northern John McNeill can be to you.

The Secular Press is, as a rule, in the hands of men not in sympathy with spiritual things, and who take the wrong side on the question of Bible Education, Sabbath Observance, and Worldly Amusements. Still we have much cause to be thankful that the work of God is very fairly reported in the daily papers, and that religious correspondence is treated, not always, but generally, with a considerable measure of fairness. Church papers are to a large extent in the hands of Evangelicals.

Our country is still young, and though full of sin's leprosy, there is not one of our many colonies without some lovely lamps of pure Divine truth glittering in surrounding darkness. Freethinkers may be bold and blasphemous; standard-bearers may faint or flee; the number of the saved may be comparatively small; but yet there is a "remnant according to the election of grace," and Jesus shall reign.

SOUTH-EAST AFRICAN MISSIONS.

Dear Sir,—We have received good accounts of the work carried on among the Zulus, which we think will interest your readers and cause thanksgiving to God.

Mr. Suter, who is in charge at Durban, writes that on the previous Lord's Day he had the joy of baptising twenty-six Zulus in the sea. A number of these had learned to read in the night-school, and are now daily reading the Scriptures.

They were quite anxious to be formed into an evangelistic band to spread the Gospel among their own people, of whom there are nearly 7000 in Durban. It was planned that on the following Sunday, Daniel, our Zulu worker, was to take a number of them to visit the togt barracks (sleeping quarters of the heathen labourers.)

These converts have been brought out of heathendom, and are the first fruits of two years' itinerant work in Durban. When our mission-hall was opened last April, an inquirers' class was formed, and the night-school for men begun.

In Zululand Mr. and Mrs. Olsen-Feyling have had interesting work among the kraals. On one occasion they rode twelve miles on donkeys, under a sun so intensely hot that the Zulus called it "death." Saddles are a luxury still to come, and will greatly facilitate their work. Their object was to see a Zulu girl dying in consumption, to whom they had once spoken of Jesus.

One man, the owner of two kraals, having four wives, is seeking the light. He said he had crossed the way of God, and gone his own way, now he wanted to walk in God's way.

He begs that a hut for meetings, near his kraal and some twenty other kraals, may be opened. The cost of it will not be more than £3.

In the Majuba district the Misses Grieve have been hindered in their work among the heathen by the want of a school-room. They have now received help privately towards erecting one of wood and iron. It will be used for meetings and as a school for both adults and children. Many of the people in the district are refugees from Swaziland.

During the preaching at a kraal meeting a lad was awakened, and with tears and sobs cried, "Oh, Jesu! Jesu!" He has continued in deep distress of soul, and longs to be a Christian.

The colportage work among Europeans has been attended with blessing and success. For all we give praise to God.

My husband and I purpose spending the winter in England, and will gladly give information regarding openings for work to any who may desire it. Our address will be—care of Mr. Arthur S. Day, Mayfield, Lancaster-road, Wimbledon.

M. S. Osborn-Howe.

MR. MATTHEW BURNETT is now at work in South Wales. He held a Gospel Temperance Mission last week at Pembroke Dock, where he remained over Sunday, visiting this week Haverfordwest.

National Protestant Congress.

(Concluded from last week.)

ROME AND EDUCATION.

Dr. G. Hardyman presided on Wednesday morning, when the educational efforts of Romanists and Ritualists were discussed.

Miss Golding, the "Rescued Nun," was the first speaker, and after intimating that she had been a nun for twenty-five years in a French convent, she related something of what she had known of Protestant children being received in the convent for the purposes of education, and so trained as speedily to develop into Roman Catholics. What else could be expected of children sent to such institutions at the tender age of three, and kept there until they arrive at eighteen or twenty-one? Many English people entrust their children to the nuns with the assurance that they will be allowed to remain Protestants, but no time is lost in getting such children to mingle with those of Roman Catholic families. From "crossing" they soon pass to the worship of the Virgin. From the first there is a fascination about the religion of Rome. "My own father," said Miss Golding, "was a clergyman of the Church of England; and having lost my parents, I was allured to the Church of Rome, like many another girl, by the attraction of the music in the oratorios in the Romish places of worship. That fascination is nothing but a Satanic mesmerism or power whereby young people are led away."

After declaring that, almost as soon as they can read, the girls have mischievous books put into their hands, ostensibly as examples of virtue, but really they are repositories of

ABOMINABLE POISON AND DISGUSTING THINGS

which no woman should read, Miss Golding remarked that, arriving at the age of seven, the little girls are taken to confession. Speaking of a typical case, she said: Looking into my face, the eyes of the child declared that there was no great sin to confess. But as I knelt by the confessional, I could hear the priest laughing and talking, and amusing himself with the child, in order to get her to say what he wanted. Need I say that the child came out of that place with her head down, her face blushing, and her eyes downcast? She seemed as though she would hide herself and get out of sight. Why? Because the priest had questioned her on things that she would never have known, and that her imagination would never have conceived, thus putting abominations into her mind.

The speaker proceeded:—I was instructed and bound by the discipline of the Church of Rome, to inform Protestant parents that their children would remain Protestants. I say with shame that obedience to my superior has led me into this hypocrisy, and to tell parents that their children could go to the neighbouring Protestant place of worship. The next moment I took the child and told her to converse with the others, to learn French; and though, for that one evening, she might be permitted to say her prayers as a Protestant, she would subsequently be included with the other children in the Roman Catholic form of worship. The amiability of the nuns makes a great impression upon the little ones, and the priest is soon confided in, so that his word is implicitly followed as to the child's "vocation." How many unfortunate marriages have been made through the counsel of the confessional that the penitent should marry, and how many miserable and pining lives have been passed because the priest prescribed the vocation of a nun in a case where the temperament and disposition was entirely opposed thereto!

Rev. Dr. Potter dealt with the efforts of Rome in schools, colleges, and universities, enlarging upon his experiences in Ireland and Sheffield. He exposed the Romish practices of getting Protestant children into schools through the inducement of a smaller charge than is ordinary, and then inculcating Popish doctrines. He vigorously called upon Englishmen to awaken to the importance of the present crisis, and to fight this great enemy of sound education and true religion.

Rev. B. Senior, of Bath, spoke of the power of the Press, the pulpit, and the platform, and urged jealousy lest Rome should capture them. The people have not yet been drawn into the Romish Church, and faithful testimony and Gospel preaching may win them to Christ, and confound all his enemies.

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HOLY SCRIPTURE CONFIRMED.

On Wednesday afternoon the chair was occupied by Captain the Hon. C. E. Hobart-Hampden, who urged Protestants to have nothing to do with Romanism or Ritualism, both of which are hateful. The subject was "Holy Scripture Illustrated and Confirmed," and the first paper was by Professor Hull, LL.D., who called attention to the discoveries of recent years, which have showed some of those narratives of the Old Testament which are essentially connected with the miraculous interposition of God, to be trustworthy down to the minutest details. Among the monuments described were the inscriptions on the temple at Karnak in Egypt; the outcome of the excavations at Tel-el-Hesy (the ancient Lachish) in Palestine; the Tel el-Amarna tablets in Egypt; the Moabite stone; and the Siloam inscription.

Rev. J. Urquhart, in a very able address, marshalled some of the outstanding facts in Egyptology and Assyriology to illustrate and corroborate the Old Testament record. At the outset he showed the intimate relation of the subject to the controversy with Rome, by remarking that the Word of God must be at once the test of truth and the weapon of spiritual warfare. The criticisms which rationalists have passed upon the Book of Daniel, the Chronicles, and the Pentateuch were admirably stated and conclusively answered. None of the books could have been written at the comparatively late periods assigned by the critics, and this conviction has been expressed by scholars of independent judgment and unquestionable authority. Mr. Urquhart's direct and forcible delivery distinguished his address as one of the most effective of the entire Congress.

THE TACTICS OF ROME.

On Wednesday evening "Rome's Tactics" were exposed. Mr. James Inskip, who occupied the chair, opened the proceedings with some cogent remarks on the claims and designs of Rome. She claims to be the one true and universal Church, arrogates authority to interpret the Word of God, to make laws for all people, and to expound morals in every department of life. She aims at the conversion of the Anglo-Saxon race, as preliminary to a world-wide rule, and to this end is putting forth all her powers.

Rev. Dr. Kerr, of Glasgow, spoke on the secret methods of the Ritualistic party in the Church of England, at the outset declaring the entire conspiracy to be an adaptation of Jesuitry. Of the unions and reunions, societies and associations, fraternities and confraternities, brotherhoods and sisterhoods, one of the most prominent characteristics is their secresy. In America secret societies are a source of great social danger, and everywhere they are inimical to mental and spiritual freedom. Therefore Protestants have a right to demand that the objects, rules, and usages of these agencies shall be made known to the public.

The speaker denounced the furtive policy of these societies, and said that the intrigues adopted are calculated to train ecclesiastical burglars and generate moral assassins. The overthrow of Protestantism and the restoration of the Papacy has been boldly avowed as the object of some of these organisations, one exponent of their policy having declared that they had nothing to do with the spirit or principles of the Reformation, except to get rid of them as soon as possible. There is no dogma of Rome which they do not hold and disseminate, and thus they offer themselves for each and all of the mediatorial offices of the Lord Jesus Christ! Gavazzi called these conspirators a set of Iscariots; and if there was a spark of honour in them they would quit the Church from whose profession they had so completely diverged, and either form a denomination of their own or go to their own place—the Romish communion.

Rev. E. Theodore Hitchens read an instructive paper on the Jesuits, outlining their history, expounding their principles, and giving modern instances of their activity. The statement was full of facts of practical importance, which, in turn, were analysed to show the dangerous character of this great engine of Popery and masterpiece of Satan. Having called to mind recent proceedings in France, Canada, and elsewhere, Mr. Hitchens urged vigilance on the part of Protestants that the machinations of this foe may be frustrated; and asked Christians to make known the facts regarding the evil, in the hope that by God's blessing our land and institutions may be saved from the clutch of the hidden hand.

Rev. Dr. Kane, of Belfast, followed, on the social and political tactics of Rome. To overthrow Protestantism is the immediate object of Rome, and if the weakening of the British Empire is necessary to the attainment of that end, then Rome is prepared to do her utmost in that direction. Though disclaiming the introduction of party politics, some of the speaker's allusions distinctly involved them; yet he was at once considerately temperate and desperately earnest in the statement of his convictions.

As regards the masses of Ireland, he said he believed they are "finding out" Romanism. They are displaying a marvellous independence, which would, he hoped, bear much fruit in the shape of converts to the truth. The classes of the country, notwithstanding the genius of their religion, have of late proved themselves to be loyal and patriotic. In conclusion, Dr. Kane urged that every endeavour should be made to fire the people of Great Britain and Ireland with an appreciation of the value of Protestant freedom and Protestant truth, and to diffuse vital godliness, which will be proof against all the arts of the Jesuits, whether posturing in Anglican or Roman livery.

THE LORD'S RETURN.

With singular appropriateness, the Second Advent of our Lord was the subject of the concluding session of the Congress. This hope brings to mind the assurance that Rome's tactics and power will, in due course, be brought to an end, and the truth of God be completely and universally vindicated. The thoughts that were developed at this meeting induced a restfulness of mind and lively hope calculated to support constant solicitude for the truth, and to arm for unceasing conflict with error and sin. The chair was occupied by Mr. J. E. Mathieson, who opened the proceedings by reading 2 Thess. ii., and making timely remarks on the "falling away" from Protestant truth and the adoption of Romish teaching and rationalistic negations. The bright lining to the dark cloud is found in the blessed hope of the Lord's return, an event which many signs show to be very near.

CANON GARRATT, OF IPSWICH,

read a paper on the Second Advent in relation to movements among the Jewish people. The present position of the Jews is, he said, one which, if predicted fifty years ago, would not have been believed to be possible. That they should return to their own land, though disbelieved by all others, was nevertheless an article of faith by students of prophecy, although the manner in which it is being brought about was neither imagined nor imaginable. Proceeding, the speaker held (mainly from Zech. xii. 2, 3) that when again settled in Palestine in unbelief, Israel will be under republican rule, and be fiercely hostile to all surrounding nations. Neither France nor Russia, with their acknowledged interests in Jerusalem, would submit to the city being in the hands of the Jews, so trouble would inevitably ensue upon the attempt to set up an Israelitish government there.

On the appearing of the Son of Man in the clouds of heaven, Israel "shall look upon Him whom they have pierced." Before this there must be a last conflict of the Church of Christ with the apostate systems of the East and West; and then many faithful ones will suffer even unto death. Some may say that this is impossible; but if the Greek Church can persecute the Stundists, and inflict horrors worse than death upon them, why cannot she join with the Church of Rome in the same cruel enterprise? Jewish restoration is near, and so is the Church's affliction. Thank God that while these loom on the horizon, the coming of the King is seen just beyond, for all these events are bound together. And as some communities will be overcome by the oppressor, and will cease their Protestant witness, how earnestly should we watch lest we are led astray! Mere Protestantism will not keep men from apostasy. Remember what happened when Queen Mary ascended the throne of England, how Lords and Commons rushed into the arms of Rome, as it were, in a moment! A day of sifting is coming, and Protestants who are without living faith will fall an easy prey to the Satanic lie; while doubtless many godly Roman Catholics, who love Christ, will in the very moment of Rome's triumph, hear the heavenly voice saying, "Come out of her, my people."

REV. W. FULLER GOOCH

spoke on the Second Advent in relation to the fulfilment of "the Times of the Gentiles." Christ's return is necessary in order that Scripture may be fulfilled.

Every detail of his life in the days of his flesh took place "that the Scripture might be fulfilled"; and the prophetic word deals with the Second Advent as plainly as with the first. The Second Advent is also essential to the execution of the Divine purposes, which cannot be accomplished apart from the personal return of the Lord Jesus. Those purposes centre in Christ, viewed as the Son of the Highest, the Son of Man, the Son of Abraham, and the Son of David.

Continuing, Mr. Gooch showed that, according to all computations, we are on the eve of the fulfilment of the times of the Gentiles. The signs, whether political or ecclesiastical, are unmistakeable; and in due time Rome shall be destroyed. Whether Pagan or Papal, Rome is one; her hate of God's truth is to-day the same as it ever has been. The system is not made better because some men of God may be beguiled into it. It is the system of Antichrist—it is against the Christ of God. In conclusion, Mr. Gooch counselled Christians to stand clear of everything Romish, and faithfully to witness for the truth.

This was the last session, and at the close Rev. VARDEN F. STUBBS announced that next year the Congress would, God willing, meet at Edinburgh. The Bath Press—the *Chronicle*, and the *Gazette*—reported the proceedings at length, giving the full text of some of the papers. The Protestant Alliance had a stall of books on the advance of Romanism and expository of Evangelical doctrine; and it is confidently believed that by literature distributed and addresses delivered a great educative work has been done by the Congress in an important religious and social centre.

WOMEN'S PROTESTANT UNION.

On Thursday afternoon and evening, meetings were held in connection with the Women's Protestant Union. Mrs. ARBUTHNOT, President of the Union, was able to announce a present membership of 3700. A deeply spiritual tone pervaded the addresses, making it evident that the Union leaders realise that nothing short of a vital religion, or (to quote the admirable definition given in Miss Isaacs' paper on "True Devotion") "a living contact with the living Person," can avail to carry on the warfare successfully.

Mrs. Goodman (Southampton), in a paper on "Woman's Part in the Conflict," said: "What we women want is to be filled with the Holy Ghost. God has given Sisera into the hands of a woman, and He can do it again." Little wonder that, after hearing the papers read, the President should remark, in a way which it was evident was no mere formal compliment, how much she had personally enjoyed the addresses. "I am sure we shall have a blessing on these meetings," she said, "for God's plan of salvation has been so fully set forth and honoured."

Here we have alluded first to the evening meeting, at which Mrs. Arbuthnot presided, when she sketched briefly, as well as in the afternoon, the aims and objects of the W.P.U. The specially new feature of operations upon which the Union has set its heart, is the establishment of a distinctively Protestant Convalescent Home, as an adjunct to its work; for, "as women," said the President, "we feel it is our special province to look after the sick." In doing this the difficulty has arisen that so many of the Convalescent Homes are in the hands of ritualists; and it is a great temptation in a time of weak health to conform to pressure, if such be put upon an inmate, especially as many of these Homes have nothing to be desired with regard to requirements for the restoration to bodily health. In such case the President has now in hand, where a young convert, described as "but a babe in Christ," had been urged, during residence in a Home, to go to confession, and upon her refusal to do so, had been given to understand that she must go elsewhere. Until such time as it may please the Lord to put it into the heart of some servant of His to give a house for the purpose, Mrs. Arbuthnot asks for special funds for the placing out, privately, of convalescents, where they will be free from Ritualistic influences. The money may be deposited with the W.P.U. in trust for this purpose. (Mrs. Arbuthnot's address is: Plaw Hatch, East Grinstead, Sussex.)

We can touch but very briefly on the afternoon meeting, when Mrs. Auffray occupied the chair. She spoke words of caution against the errors of a conventual school training, and urged the study of the Bible as the only true guide, testifying, also, from her personal experience, to the all-sustaining power of prayer. Other speakers were Mrs. Bruce-Kingsmill, who, as Miss Marsland, has been known for some time on the Protestant platform, Mrs. Anderson (of London), and Mrs. Liesching (Tunbridge Wells).

The Parliament of Religions.

BY REV. G. F. PENTECOST, D.D.

COMPARATIVELY little notice has been taken in this country of the remarkable religious gathering in Chicago, known as the Parliament of Religions. Yet from every point of view it deserves notice. No such religious assembly was ever before convened, and probably never could before, and nowhere else, have been convened. Certainly we can hardly conceive of such a religious gathering outside a Christian country, nor outside a Protestant Christian country. I am almost inclined to think that it could have been convened in no other country than in the United States of America or in one of the British colonies where the dominant Church is not a State institution. In England, with the Archbishop of Canterbury in pronounced opposition, it would have lost its high representative character, and have been banned by the Established Church; but in America, where the Church knows no State patronage or control, and where there is perfect equality of all forms of worship, prominence being given only to those churches which deserve it by reason of love and good works; where the right of private judgment and ecclesiastical independence has ever been recognised, it was but natural that such a parliament should be held.

There was in the minds of some most earnest Christians a question as to the wisdom of holding such a parliament; and not a few of the best men of the American churches abstained from participation in its proceedings. On the other hand, among its numbers were those who have ever been foremost in the defence of Evangelical truth, and leaders in every good aggressive Christian work.

To my mind the only pity was that Evangelical Christians did not rally with greater force to its gatherings and participate in larger numbers in its proceedings. Whatever difference of opinion may have been entertained as to the wisdom of summoning the parliament, it seems to me that it was most unwise and a serious tactical blunder not to have stepped promptly to the front and secured for Evangelical Christianity the largest and best possible presentation of the fundamental doctrines and principles of our faith. As it was, the Roman Catholics and the Unitarians were more in evidence than were the Evangelical Protestant party. This, however, was not because of any bias on the part of the promoters of the scheme, who throughout were most fair and courteous to all parties, but rather because so many who were invited declined to participate, Nevertheless the Gospel was fairly witnessed to and the faith of Christ fairly defended.

The gathering itself was most notable, and of the scores of congresses of all kinds held during the past summer this gathering was, in point of numbers and interest awakened, the most conspicuous and successful of them all. For nearly three weeks the great Hall of Columbus, specially built within the court of the Museum of Arts, with a seating capacity of 3000, was filled three times a day, practically covering seven or eight hours, morning, afternoon, and night, with an audience whose intelligence was above the average, and whose interest, enthusiasm, goodwill, and fairness were maintained and manifested to the end.

On the platform day after day, touching elbows, were Roman Catholic bishops, distinguished Evangelical clergymen and theologians, prominent Unitarians, Jewish Rabbis, Greek Patriarchs, Buddhist priests, Brahmin pundits, distinguished representatives—priests and masters—of Buddhism from Japan and China; Confucians and Parsees; the representatives of Mahomet, Indian native Christians, both male and female; Christian missionaries from all countries; college presidents and professors; the leaders of great philanthropies and social reforms; and the advocates of every phase of religious thought down to and including Mrs. Annie Besant and her Oriental confrères in the mystical Theosophy of the East and West. The spectacle of this goodwill among men met to confer upon the subject the most vital to the happiness and well-being of mankind was impressive. As a spectacular show it could scarcely be outrivalled. The gorgeous costumes of the Orientals, the splendid robes of many colours, with turbans and pugarees galore, shaven heads of the Buddhist priests, and the long flowing locks of the Greek Patriarch and the archdeacons; the black faces and strongly-marked features of African bishops and Red Indians from North America—all these were striking in the extreme.

The ostensible object in view was to get a first-hand statement of the various religious faiths of the world. That is, to seek, not from missionary exposition, but from native and trained experts in the various religions, an exposition and justification of their faiths. The Christian is admonished to be "able always to give a reason for the hope that is in him," and we asked of these Orientals to do the same, that we might know from their point of view what they believed and why they believed it. Besides this, there was an express wish on the part of the promoters of the parliament to find out, if possible, what there is in common among the various religious systems of the world. Such, for instance, as concerning God, sin, sacrifice, ethics and the humanities, together with the doctrines of life and immortality. In short, it was a conference for ascertaining the data for a common religious faith.

There were some who had so wild a dream as to suppose that it would be possible to find some simple formula of faith upon which all men who believed in God might agree, and from that point of agreement construct a brotherhood of faith which might at least soften the asperities of religious debate, and bring about a universal tolerance and practice in all matters of religion; in other words, to build a new and universal Pantheon. This of course was, in the nature of the case, impossible, at least so far as Christians are concerned. For what fellowship can those who believe in Jesus have with idols, and what concord hath Christ with Belial? Nevertheless, the spirit which suggested even so wild a dream of universal religious unity was a true spirit, in harmony with our Lord's prayer. But it was early manifest that there could be no unity of faith or life except in Christ, the new Head of the human race, the Second Man, in whom only redeemed and regenerated manhood may find standing and fellowship.

All the discussions, even those in which the most manifest antagonism were brought out, were carried on in an admirable spirit; and it may almost be said that there was no serious note of bitterness or anger in the whole three weeks of continuous debate.

That the Chicago Press gave to the proceedings of the Parliament from two to twenty columns a day, aggregating perhaps fifty columns per day in the leading dailies, is a sufficient testimony to the profound interest awakened by the gathering.

In one or two succeeding articles I will endeavour to give some of the more salient points brought out in the various addresses read or delivered before the Parliament, especially on those points that are more vital to faith. I may mention that the entire proceedings are being published in two large volumes, and will constitute a thesaurus on the subject of comparative religions. These volumes may be had of the Parliament of Religions Publishing Company, Chicago, and will cost, I believe, about 30s., bound in cloth. It is likely that they may ultimately be had of booksellers on this side of the water.

London, October 27.

Keswick Missionary Funds.

DEAR SIR,—Your readers may be interested in knowing the amount actually received by me for missionary purposes at and since the Keswick Convention of 1893, say July 1 to October 25:—

	£	s.	d.
For the Keswick Convention Mission Fund	858	5	3
For other Missions	401	9	6
	1259	14	9

Some large sums promised may have found other channels, not having been sent to me as yet.—Yours faithfully, ROBERT WILSON.

Broughton Grange, Cockermouth, Oct. 25.

AN ADULT SCHOOL CONFERENCE was held in the Friends' Meeting House, Croydon, on Saturday week. The reports presented showed the good work being done in many parts through this movement, special mention being made of Christ Church, Westminster Bridge-road. Good papers were read by Messrs. Blanckenhagen, C. H. Clark, and W. C. Braithwaite, also Miss Moscrip, of Bunhill Schools.

NOTES ON DAILY READINGS.

SUNDAY, NOVEMBER 5.—PSALM LXXXVII.

Nothing can fully realise the idea of this psalm except that Church which is founded on the mountains of God's holiness, and whose gates are dear to Him. These words, spoken first in a burst of patriotic pride, meant more than appeared. This holy man spoke as he was borne along by the Spirit. Dear as the dwelling of each saint is to God, that spiritual house, which is composed of all true hearts, is his chosen home. This is his rest for ever; here He dwells.

In the fourth verse Jehovah Himself is introduced as claiming Egypt, and Babylon, and other Gentile nations as closely related with his people. Another provision of the Church in which is neither Jew nor Greek, and admittance to which is not a matter of nationality, but of the regenerating influence of the Holy Ghost. It is by the new birth that we obtain the freedom of the city of God.

The idea of citizenship is still further carried out in the allusion of the sixth verse to the roll of burgesses which the Lord keeps Himself, and which is known in the Book of Revelation as the Lamb's Book of Life. The psalm as it closes gives us the theme of the long procession that climbs towards the city of the redeemed, headed by the singers and players; from many lips the confession comes that all fountains of spiritual joy, all fresh springs of life, are in God.

MONDAY, NOVEMBER 6.—PSALM LXXXVIII.

This is a minor key indeed! It is a song from the lowest depths. We have no clue to its occasion, but every sentence of it comes with a sob. The only note of hope is in that first line that still speaks of God as salvation of the sufferer. Note the different items of trouble. Probably heavy disease was sapping the energies of life, so much so that he was reckoned as already among the dead; then, the fear that his suffering was the expression of God's anger, a mistaken idea indeed, but none the less sad; acquaintance and friend alienated, and looking on the sufferer with loathing as an abomination; his apparently ineffectual prayer; the dread so natural to the times, when as yet life and immortality had not been brought to light, of the after-death; the absence of God's help; all these things combined were enough to put his soul in straits.

At such times we must cry day and night. No prayer of ours stands knocking long at the door of God's presence chamber (2). No cry is so weak but what God inclines to it. Tears have a tongue (9). The daily call, and the outspread hands, the argument of the soul brought to bay, the agonised pleading, are the only resort for the soul in its extremity. Oh tired and sorrowful one, there is a Lover and Friend who never goes far away; make much of Him. The darkening of thy life drives thee back to his home, where He is waiting for thee.

TUESDAY, NOVEMBER 7.—PSALM LXXXIX.

The theme of this psalm is the faithfulness of God (1, 2, 5, etc.). It may have been written in the time of Absalom's rebellion, and sorrowfully contrasts the experiences of Israel with the forecast of 2 Sam. vii., and the appeal is made that in his faithfulness God would arise to vindicate his truth. (1, 2) Sing of mercy with faithfulness, child of God. It is like a tower being built up by fresh proofs of Divine love, and God's faithfulness is as constant and unvarying as the movements of the celestial bodies. It is God's mercy which lies at the root of all his faithfulness. He is faithful to the engagements He has made in mercy.

Let us, like the psalmist, celebrate in prayer and song the attributes of God (3-18). His wonderfulness; his holiness which makes Him terrible; his might that rules the pride of the sea, and stills its storms, that brought Israel out of Egypt, that sustains the frame of nature; and his favour to his people. These are themes that quicken the pulse and make the heart dance.

Let us sometimes pass from the general to the particular, and celebrate his individual mercies. Take the life of any one of the saints, and enumerate God's dealings with him. Or review your own life beneath the light of memory and revelation. Then, if days of adversity and reproach come, be sure they are due to no caprice on his part, but to some change on the part of his children. The former mercies are not far away, though the soul thinks them gone for ever. They only wait in ambush, to return when there is true repentance, contrition, and faith.

WEDNESDAY, NOVEMBER 8.—PSALM XC.

God is the home of his people. All generations of his saints have hidden themselves, where Moses resorted, from the strife of tongues and the anxieties of his charge. (2) Nature is evanescent. Time is a parenthesis between the two eternities on either hand. God is the same, unaltered, unaffected by the passage of the years, (4-6). The imagery borrowed from the scenes of the wilderness march is pathetically beautiful. The night watch by the dying embers; the rush of the mountain stream to be soon lost in the sand; the sleep broken by the call of the trumpet; the grass springing up after a shower, but withered at nightfall—such are the emblems of mortality.

Mortality would not be so hard to bear if it were not associated with sin, and with the consciousness of guilt. Moses knew that God forgave iniquity and sin, and yet the constant succession of funerals by which the generation of evil-doers was carried to the desert graves was a perpetual reminder of the sin which had forfeited Canaan. As long as the dark consequences remained it seemed so hard to believe that sin was put away for ever.

Be it ours to give God the fear which is his due (11); and to join in the prayers for grace to use the fleeting days; for satisfaction with God's mercy; for the permanent result of our life in the blessing of men when we have passed away.

THURSDAY, NOVEMBER 9.—PSALM XCI.

This may be called the psalm of the three voices. There is first the voice of the chorus stating generally the eternal fact of the safety of the man who dwells in God's secret place, and who is covered by his wings. (1) And this voice continues to utter the assurances with which the psalm teems. "He shall deliver; He shall cover; it shall not come nigh; He shall give his angels charge."

There is also the voice of the psalmist in the second verse and the ninth, "I will say of the Lord," etc., "Thou, O Lord, art my refuge" (cf. R.V.). There is an advance in the second of these on the first. The first avows what he will say, the second says it.

There is the third voice of God Himself in the three closing verses of the psalm, ratifying all that had been said, and adding thereto.

This is the traveller's psalm. Put yourself, or your friends, within its precincts before undertaking a journey. That the devil quoted from it is no reason why you should not believe that if you are in God's ways you can absolutely trust his protecting care. It seems to anticipate the marvels which our Lord promised to ensue on faith (Mark xvi. 16-18). Trouble only brings God nearer. His own are satisfied and saved, and the years only reveal more of God's all-sufficiency.

FRIDAY, NOVEMBER 10.—PSALM XCII.

"Let us sing a hymn and spite the devil," Luther used to say. The sad heart tires in a mile, but to sing will often break up the pall of cloud and let in sunlight. There is no day so suitable for praise as the day of rest, which anticipates the new heavens and earth. Lovingkindness may well be the theme of our matins as we step forth upon our path, and faithfulness the theme of evensong.

Enumerate topics for thanksgiving. God's work; God's thoughts; the working out of God's patience; the eternal victory that awaits God's people; the blessedness of the righteous; the rock-like unchangeableness and the unsullied righteousness of the Most High. Sad and dark must that heart be that cannot find music here!

But there is something closer to the inner life in the closing portion of the Psalm. Is it well to adventure on the day without getting that fresh anointing mentioned in *v.* 10? Is there not an unction from the Holy One to fit us for service and to unveil to us the deep truths of God's Word? Then note the emblems of the forest, that typify the growth and beauty of the children of God. The palm-tree aspiring heavenward; the cedar deeply rooted; the evergreen full of sap; the monarch of the forest fruitful in its age. All these will typify the righteousness of God in succouring his people's life!

SATURDAY, NOVEMBER 11.—PSALM XCIII.

The reign of God. He is a great King. His robes are majesty, his girdle strength, and waves that would not heed the bidding of Canute obey the gentle voice of the King when he says, "Peace, be still!" He imparts to the frame of nature something of his own stability, and though the world be but a star, unsuspended in the vault of heaven, it is stedfast, because God holds it there.

There never was a time when his throne did not stand as the centre of authority and power. There was no age untenanted by his royalty, as there is no space beyond his sceptre. Gladly, therefore, may we rest in an authority which, as it had no birth, can know no decline or cessation. Sin and evil are but as a passing shadow cast upon the face of the great white throne.

Often have we stood by the coast and heard the dash of the breaker, and have quoted instinctively these words about the floods lifting up their voice. Yes, and in times of dark sorrow we have heard that voice again. What have the wild waves not said, threatening despair and wreck and death? But look from them to the mighty Lord, who from on high beholds the toiling mariner. He will not fail to come at the fourth watch of the night. The waves shall be the pathway for his approach. With such a God, let us be holy. The garments of holiness should be worn by all inmates of his house.

INTERNATIONAL S. S. LESSONS.

NOVEMBER 12.

The Grace of Liberality.—2 Cor. viii. 1-12.

Golden Text, Ver. 9.

This epistle was written during the apostle's visit to the Churches of Macedonia (Acts xx. 1,2), whether from Philippi or from Thessalonica is not clear. It was conveyed to Corinth by Titus and two other brethren (16, 18, 22), when they went to complete the collection previously begun (10).

The collection was for the Christians at Jerusalem, who were suffering considerable difficulty. The city was in a most unsettled condition. "Agrippa II. was compelled to resort to artificial means, such as paving the streets with white marble, in order to supply 18,000 workmen with work and wages." If work was scarce, it is not unlikely that Christians, who were regarded as apostates from the Jewish faith, found it difficult to obtain employment. In this chapter and the next the Apostle is recommending the duty of liberality.

The Example of Others (1-5.) The Churches of Macedonia—Philippi, Berea, and Thessalonica—were especially forward in this service. *Their trying circumstances* (2) enhanced the value of their gifts. Their "great trial of affliction" did not diminish their joy, nor make them unsympathetic towards others. "The Macedonian Christians were poor for Christ's sake, because they had been obliged to renounce all dishonest arts of trade (1 Thess. iv. 6), and had been persecuted with the loss of employment, dismissal from service, and apprehensions of complete destitution."—*W. F. Besser.* Learn that the poor are not therefore debarred from the privilege of giving to God for the relief of others. It was the extreme poverty of the widow (Mark xi. 44) that made her gift of such great price.

(2) *They gave willingly* (3, 4). They were "willing of themselves." Their liberality was not forced from them by earnest and eloquent appeals. They were themselves urgent in their entreaties to the Apostle to receive and distribute their gifts. No other kind of giving does God accept (ix. 7). Such liberality is an indication of an unselfish spirit, and ministers joy to those who give equal to that of those who receive (1 Chron. xxix. 9).

(3) *Their liberality was a part of their consecration* (5). This is the true order. First ourselves to the Lord, then our substance. Consecration recognises that we and all we have belong to Jesus. Don't seek to reverse this order. Not yours, but you, is what our Lord requires. Have you made this surrender? Then of all your gifts you will say, "Of thine own have we given Thee" (1 Chron. xxix. 14).

This example Paul urges the Corinthians to follow (6-8). He calls liberality a "grace" (7) which has its place with faith, utterance, knowledge, love, and without which the Christian character is incomplete. Cultivate it, for, like every other grace, it grows as it is exercised. Paul regards it as a proof of our love (8). Not that he would estimate the love by the amount of our gifts, but by the spirit of unselfish love that is behind them. A gift that is but of little value in itself may acquire great worth from the spirit which prompts it. Dr. Culross tells of his child, who came out to him as he was about to leave home for a journey, and putting a *penny* into his hand, said "This is all for yourself!" Was such a gift worth only its money value?

The Example of Christ (9). The love of Christ for us did not waste itself in words. "We measure the grace or goodness of one toward others by four things:—By the *height* from which He looks down on his objects; by the *depth* in which He finds them lying beneath Him; by the *sacrifices* to which He submits for their good, and by the *benefits* which at much cost to Himself, He confers upon them."—*Schaff.* What were *our Lord's riches*? (see Prov. viii.; Jno. xvii. 5). Before his incarnation, want was unknown to Him. All resources were at his command. His *poverty* began at his birth, and continued throughout his whole life. He was cradled in a manger, and was buried in a borrowed tomb. His life was one of continual dependence. He possessed no home, and owned no property. The *purpose* of this was to make us rich, not in a temporal sense, but as He was and as He now is. The term "riches" is used very frequently in the New Testament, but very seldom with reference to this world's goods (see Eph. ii. 7; iii. 16; Rev. iii. 18). These are the "durable riches (Prov. vii. 18) which never fail us.

We are called to be imitators of Him in this. How can we be recognised as his followers if we do not tread in his steps?

It is said of Mr. Spurgeon that when a lad he adopted the custom of giving a tenth to God, but when he won a money prize for an essay he felt he could not give less than a fifth. How God blessed him, and gave him continually increasing opportunities for doing good, is known to all. Life becomes a luxury when it is lived in such a spirit.

For the Young.

NELLIE'S PROMISE.

Sweet Nellie Rivers! Everyone called her that, and I think if you look at her in her sombre black garments, telling of some sorrow lately borne, with her dark eyes upturned and her finger uplifted, as though to hush even the beating of her heart amidst the great silent woods, you will agree with me that she looks a dear, gentle girl, well-earning the title of "Sweet Nellie." To-day her face is a little sad, for she has been busy gathering delicate wood-anemones or "wind-flowers" in her garden basket from their shelter under the trees; and when I tell you the dainty white blossoms are to weave a wreath for her mother's grave, and that mother's grave was not yet green, every one of you will read aright the secret of Nellie's sorrow, and will sympathise with a lonely, motherless girl of only ten years old.

Not four weeks ago Nellie had stood by her mother's bedside weeping. The Angel of Death stood silently by, watching mother and child, knowing that soon the farewell words would be spoken, and the last, long kiss be given. Nellie had watched her mother grow daily weaker for many months, and her long illness had made the little maiden thoughtful and tender beyond her years. She seldom left her mother, and often cried bitterly at the thought that she could not accompany her across death's river, but must remain behind, lonely, heart-broken, and friendless. Nellie's mother loved the Lord Jesus, and right across the dark river she could see the "goodly Land."

There everlasting spring abides,
And never-withering flowers,

where the Lamb leads all who love Him beside living fountains of waters, and where tears are wiped away for ever. She often talked to her little daughter of that bright city, and told her how her heart swelled with joy at the thought of soon seeing her Saviour. But often her eyes would rest lovingly on her little daughter, and she would say—

"Will you meet me there, Nellie, darling?" Then Nellie would look away, and big tears would fall fast, yet mother's tender question would remain unanswered.

Mother's last day on earth came. She was very weak. Nellie could only just catch the whispered request,

"Bring your hymn-book, darling, and sing me something before I die."

"What shall I sing, mother dear?" asked the child, with quivering lips.

"Sing that pretty hymn we used to sing together —about the fountain."

"I know; here it is," said Nellie, trying not to cry—'Will you meet me at the fountain?' Isn't that it, mother?"

"Yes, that's it. And when you come to the chorus 'Yes, I'll meet you at the fountain,' try and mean it, my darling child. Let it be your promise to me before I die, and may Jesus help you to keep it!" How Nellie sang that hymn she never knew. It was with tearful eyes and tremulous voice, you may be sure, but it sounded like angel music in her mother's ears, soothing her dying spirit with sweet and heaven-born calm. Her worn features lighted up with inexpressible joy as, making an effort at clearness, Nellie uttered the promise:—

Yes, I'll meet you at the fountain,

with an emphasis that showed she really meant what she said. Then came the farewell kiss and moments of unconsciousness, during which mother's spirit took its flight, to await in the "sweet by and by" her little girl's coming to the golden gate.

. . . . . .

The Sabbath bells were ringing for the evening services and the very sound of them made Nellie sad. Somehow she missed her mother more every day, and many a visit the child paid to the quiet grave in the cemetery corner. She knew well enough that her mother's happy spirit was not there, only the poor frail body, that had suffered so terribly during her last months of life.

The child's young heart was almost crushed with sorrow, and her loneliness was intensified by the fact that no one dreamed of her depth of feeling, and those around, seeing her quick, bright ways unchanged, decided that Nellie bore her loss very well.

Nellie's schoolfellow, Mary Davies, happened to look in this Sunday evening upon the lonely little girl, who looked particularly forlorn, as she sat in solitary state in the big dining-room.

"Will you come to the children's service with me this evening?" she asked. "I want a companion, for papa will not let me go alone of an evening."

"Come to the children's service. Oh! yes, that is just what I should like." And Nellie jumped up at once to put on her tippet and hat, and to fetch her Bible. She did not tell her friend Mary why she felt so pleased to go, but it was because she hoped at the children's service to hear more of the beautiful land to which her mother had gone.

She wanted to keep her promise, and she felt a great longing for some friend to take her by the hand, and to lead her to her mother's Saviour, from whom she felt so far away, and to whom she knew not how to come.

With her little friend she soon joined the happy crowd of boys and girls who were trooping to the hall, and joined in their sweet songs of praise.

O! how bright and cheerful it all seemed, and how close it brought Nellie, in spirit, to her mother. At that service Nellie fulfilled her promise, pouring out her sorrowful heart into the sympathising ears of a Christian friend, whose simple explanation of the way of salvation just met the child's need. Gladly she accepted her mother's Saviour, and from that day Nellie's loneliness left her, although she could never help missing her mother in many ways, yet she knew that each day brought her nearer to the waiting time, and when a great longing crept over her for her mother's love and sympathy, she would quiet her heart by the thought that in a very little while they would meet never to part again.

And Nellie's life work is to tell the lonely-hearted that the Lord Jesus is a good and satisfying friend.

Eva Travers Evered Poole.

WHAT TIME IS IT?

What time is it?
Time to do well—
Time to live better;
Give up that grudge;
Answer that letter;
Speaking that kind word to sweeten a sorrow,
Do that good deed you would leave till to-morrow.

What time is it?
Time to be earnest,
Laying up treasure.
Time to be thoughtful
Choosing true pleasure;
Loving stern justice—of truth being fond
Making your word just as good as your bond.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Weaverham*, Nov. 2; *Liverpool*, Nov. 3-5; *Pershore*, Nov. 6-7; *Nechells, Birmingham*, Nov. 11-19; Rev. M. J. Hall, *Taunton*, to Nov. 6; *St. Philip's, Manchester*, Nov. 18-27; Mr. J. Spiers, at *Aberystwith*; Mr. S. J. Hewlett, *Tottington, Bury*, to Nov. 5; *Tunstead Schools*, Nov. 12-19; Mr. J. S. Tyler, *Gresham Chapel, Brixton*, Nov. 12-17; *Drybrook*, Nov. 19-24; Mr T. Lewes Sayer, *Chester*, Nov. 9; *Birmingham*, 10; *Walsall*, 11; *Stafford*, 12; *Grays*, 14; Mr. George Goodman, *Baptist Church, Putney*, Nov. 5-10; *Powis Hall, Bayswater*, Nov. 12-19; Mr. H. W. Pewtress, *Baptist Chapel, Brockley*, Nov. 19-24; Mr. E. Arrowsmith, *Southport*, to Nov. 3; *Birmingham*, Nov. 4; *Cambridge*, Nov. 6-18; *Brussels*, Nov. 19-30.

CHILDREN'S SCRIPTURE UNION.—Nov. 5, S., 1 Kings viii. 1-13; 6, viii. 14-30; 7, viii. 54-66; 8, ix. 1-9; 9, x. 1-13; 10, xi. 4-14; 11, xi. 26-40.

HEDNESFORD, STAFFORDSHIRE.—Mr. Newton Jones conducted a week's mission in the Wesleyan Chapel and School, commencing Saturday, October 14. Upwards of 6000 children assembled each evening and were interested and instructed in a manner which was certainly unique; many of them gave unmistakable signs of the good work. The meetings were followed by services for senior scholars and adults, and at each meeting the attendance was large. As a result, a considerable number have expressed their desire to join the Church.

CHURCH MISSIONARY SOCIETY. — The committee of the C.M.S. will meet friends of the Society for special prayer, on St. Andrew's Day, Thursday, November 30, at Sion College, Thames Embankment, at 3 p.m. In a circular to friends and supporters regarding this annual day of intercession for foreign missions, the following topics are mentioned for a place in the prayers of friends of the C.M.S., in view of the Society's present position and prospects:—The colleges and divinity institutions at which students are being prepared for foreign service; that there may be a deepening of spiritual life in the labourers; and that Christians in general may more adequately recognise their duty as regards non-Christians. Special reference is made to the claims of Mohammedan lands, and the needs of India, China, and Japan, and new developments in Africa. Reasons for devout thankfulness are also given. Copies of the circular may be had from the Society's house, Salisbury-square, E.C.

CHRISTMAS LETTERS.

Once more Christmas is approaching, and the latest report of the Christmas Letter Mission brings its reminder of a handmaid to varied departments of Christian work, only waiting to be helpfully utilised. We sometimes ask ourselves whether ministers and district visitors, Bible-class and Sunday-school teachers, workers among soldiers, sailors, miners, factory hands, navvies, railway men, omnibus, cab, and tram men, realise the helpfulness of a machinery which in 1871 originated with the printing of a few letters, to be placed on the pillows of the sick in hospitals and infirmaries during the night of Christmas Eve, and has now extended to a varied annual issue of illustrated letters, cards, and Christmas and New Year's gift books, etc., for all classes, and for these and other seasons. At a time of special pressure it furnishes bright and attractive missives, needing only a signature, and, if desired, a few added lines, to constitute each letter a personal and individual greeting.

A perusal of the twenty-first annual report will confirm our suggestion that workers should distribute these brightly illustrated and anecdotal letters whenever possible. Containing the Gospel message in simplest form, they are calculated to emphasise with permanent impression the "Unto thee is born a Saviour," which at Christmas time it is the longing of every true-hearted worker to give forth.

In reporting the dissemination of more than 580,000 letters and text cards in the English language alone, we note that the Christmas Letter Mission distributions have approximately reached a total of seven and a quarter millions.

The following extract from the report details an account of distribution to railway men:—"For several years these have been distributed by the Christmas Letter Mission. The following, from a signalman on one of our Midland lines, was forwarded by a lady engaged in Christian work among a 'tunnel gang'—a rough crew of navvies to whom 'Christmas Letters' had been sent. One of these, founded on the narrative of the Forth Bridge, had proved the arrow of conviction to the writer:—'I have to thank you again for your beautiful Christmas letter and card. I cannot express the gratitude I feel to you for it. . . . . I believe I told you when I wrote to you before that I had come over on the 'sunny side of the bridge' (a reference to the Christmas letter). 'I am glad to be able to testify that my Lord can both save and keep me, and I know I am his at this very moment, for his Spirit beareth witness with my spirit that I am his child.'"

Many early friends have been removed by death since the issue of the last report, but as, year by year, the names of old friends and subscribers are missed from our Christmas Letter Mission ranks, it is hoped that new helpers and distributors will enlist. More than ever is such help needed, not only in large cities, and for hospitals, infirmaries, and other institutions left unprovided, but also in the effort to make arrangements for distributions in towns and villages and in rural districts, where the Christmas post is welcomed with a surprise of delight and interest. The hon. secretary and treasurer will gratefully respond to such offers of co-operation, and will furnish full information by return of post. Address, Miss E. Steele Elliott, 66, Mildmay-park, London, N.

Our readers should furnish themselves with specimens and sample packets of the new letters, prices 3d. and 1s. 6d. respectively, to be obtained direct from the printers, Messrs. Hazell, Watson, and Viney, 1, Creed-lane, Ludgate-hill, E.C.

DEEP-SEA MISSIONARIES.—A Reuter telegram from St. John's, Newfoundland, October 23, says:—The ship *Albert*, which is despatched each year by the Mission to Deep-Sea Fishermen, to minister to the spiritual and material needs of the large migratory colony of men, women, and children who annually visit the Labrador Fishery, arrived here to-day on its return from the Labrador coast. The three doctors have treated no fewer than 2250 patients against 900 last year. Two hospitals have also been erected, and found most serviceable. The benefits of the philanthropic work undertaken by the mission are universally appreciated, but it is felt that the services of a steamer, to replace the *Albert*, which is only a sailing vessel, are greatly needed for next year, in order to overtake the growing work among the fisher settlements on the bleak shores of Labrador.

The Chicago Campaign.

A GREAT MEETING.

Sunday, October 8, 1871, is a date that has been burned with flame into the memory of every Chicagoan of that awful fateful time. It was the day of the most destructive fire in the history of the New World. The magnificent city of to-day, with its world's wonder of the Great Exposition, took note of the twenty-second anniversary of the fire, and made it a "Chicago day" for the Fair, celebrating it with imposing demonstrations that attracted the largest multitude of people the city has ever seen, about three-quarters of a million.

Mr. Moody, whose great evangelistic enterprise has run parallel with the World's Fair, and who has always been swift to make the utmost of every opportunity to press the Gospel upon the attention of the people, resolved to celebrate "Chicago day" on the religious side, by holding an extraordinary meeting four and a-half hours long, from 10 a.m. to 2.30 p.m. in the great Central Music Hall.

"Will the people go and sit down in a hall over four hours, to listen to songs and sermons, on such a perfect October day, when the World's Fair has put on all its glory?" This was the anxious question of many, who feared that Mr. Moody had made a mistake. The question was soon answered by a multitude of people that packed the immense building and overflowed into the streets by hundreds. So great was the desire to enter, that the doors had to be double-barred, after the hall was full, to resist the pressure from without, and many went away bitterly disappointed, who had come great distances to attend the meeting.

The writer of this article, to gain a good point for outlook and hearing, climbed to one of the boxes hanging like birds'-nests up near the dome. On the platform are massed together the whole corps of evangelists, all the song leaders, with the quartettes and the great chorus choir, and Mr. Moody at the front, keen, active, alert, like the veteran engineer on the engine of a "flyer" directing everything to its destined end. The time has come to begin.

Let us sing, "All hail the power of Jesu's name," cries Mr. Moody, and the thundering organ, the two cornets, the choir, and the thousand-voiced congregation burst forth in a musical shout. "Crown Him Lord of all." Surely there are heart and soul in this exultant song. "Let us all give thanks to God for his great goodness," says the leader, reverently, and Evangelist Porter leads the worshippers in thanksgiving and prayer.

Now another hymn, one of Moody's favourites, a metrical version of the 130th Psalm, with the chorus, "For Jehovah I am waiting, and my hope is in his word," rings out in a mighty volume of sound. "Let us all unite in prayer," says the leader, and Lord Kinnaird, of London, prays fervently, with thanksgiving and praise.

"Sing hymn 309, 'I shall be satisfied.'" Mr. Burke and Miss Hidden sing this beautiful song as a duet, while the author of the music, Mr. Stebbins, accompanies them on the organ.

"The ladies' quartette will sing." Four ladies of the Moody Bible Institute rise and sing "I will abide with Thee." Dr. L. W. Munhall, of Philadelphia, leads the congregation to the throne of grace, and still the spirit of devotion rises.

"Let us sing hymn 301, 'Saviour, lead me,' the congregation joining in the chorus." The choir sing these tender words, and the chorus swells out with the voices of the multitude. "Mr. Towner will sing 'My Mother's Prayer.'" What a sweet, simple, pathetic song. Rev. John McNeill prays, and the worshippers rise with him on wings of faith before the throne of God. "Sing Hymn 135. All sing. If you can't sing, *say* the Hallelujah. You can all say that." How the people sing! The glorious "Hallelujah" of the chorus makes the building thrill and tremble. It stirs Mr. Moody's soul. "Men tell us the Cross has lost its power! Does this look like it? Yesterday the Gospel was preached to more people than on any day in the history of Chicago. Nothing draws like the uplifted Christ of the Gospel."

"Now let us take up our offering. Help us to pay for the rent of this building. All give something." As the offering is being taken the instruments softly play the music of the hymn, "I need Thee every hour."

"Mr. Varley will now speak to us. I call on him first, so that he can go over to the Women's Temple and conduct a meeting there." Evangelist Varley reads the account of the woman with a spirit of infirmity whom Christ healed, and makes application of its lessons to Christians having life but no liberty—bent, bowed, bound souls, who need the power of Christ to loose them and make them upright. He touched some of the great evils that afflict us.

"Mr. Jacobs will sing hymn 101." The pleading song rings out sweetly from the singer's lips, "Jesus, Saviour, pilot me," and amens are in our hearts. "Let us all rise and sing hymn 430." Again and again the solemn question rings out in song from thousands of lips, "When Jesus comes, will He find us watching?" "Major Whittle will lead in prayer. Let us all pray." The Major recalls past mercies, praises the faithful Lord, and cries fervently to Him for manifestations of saving grace and power.

"The ladies' quartette will sing 'Rock of Ages,' a beautiful hymn." How sweetly these charming singers render the dear old hymn, singing with grace in their hearts and voices. "Mr. McNeill will now speak to us." The Scotch preacher begins with a happy reference to the dominant memory of the day. "I remember the time when that tempest of flame swept over your city, and the cry of her desolation sounded in our ears beyond the sea. In that dark day God was your helper, and your sorrow brought you near the hearts of the whole civilised world. I don't know but that you were nearer God in that day of your disaster and woe than now since you have waxed strong and mighty. In conversation with Treasurer Harvey, of your Relief Committee, he told me that the most touching gift he received was a box of clothes from one of the most destitnte parts of destitute Ireland, poor patched clothes of every description, in which Ireland is so rich. When you look upon your big dry-goods' houses that reach up almost to heaven, it will be well to remember that box of patched clothes from poor Irish homes beyond the sea." As a fitting keynote of praise for the day, the speaker reads the opening verses of the 103rd psalm. "The core of all praise is the throb and song of the heart. Oh, for the singing heart!" He opens the riches of the "inspired directory of praise," and evokes music from every sounding chord of the beautiful psalm. He closes with a vivid picture of the release and sunward flight of a captive eagle, the congregation breaking out into applause.

"Sing the 378th hymn, 'His mercy flows an endless stream.' Sing as you never sang before." And they do sing. Higher and higher swell the notes of the magnificent chorus. "Sing it again." And they sing it again and again. "Let the people on the floor of the hall sing it alone." The wave of song rolls over the auditorium. "Now let the first gallery try it." The chorus rolls up from the first balcony. "Now you people up in the second gallery sing it alone." Up in the dome the glad chorus breaks out. "Once more! That was good." Again, louder, they sing it out with gladness and joy. "Now let everybody sing it." Organ, cornets, choirs, floor, stage, galleries, aisles, every thing breaks out into the jubilant cry,

> His mercy flows an endless stream,
> To all eternity the same.

The waves of sound break upon my lofty eyrie like the spray of a musical Niagara, and the dome rolls them back again upon the heads of the worshippers.

"Mr. Inglis will lead us in prayer. Let us all pray." The warmhearted Englishman gives voice to the thoughts in our hearts, and soft ripples of "amen" pass over the auditorium.

"Miss Hidden will sing a solo, No. 116." As she sings the beautiful strains, our thoughts are borne towards that happy time when

> We shall meet our loved ones there,
> Some sweet day, by and by.

"Major Whittle will address us." The Major is a Chicagoan. He recalls how he came to the city in 1857, and has made it his home city ever since. He also has his memorable experiences of the great fire burned in the memory. He recalls some of the incidents of the time and makes spiritual application of them, centering all upon the supreme importance of the unseen and eternal things which abide when this glory and wealth of the earthly shall have passed away for ever.

"Sing the 318th hymn, 'Am I a soldier of the Cross?'" The familiar words seem to put on new meaning as they are sung forth under the inspiration of the hour.

"We will now be addressed by Dr. Pierson." Dr. Pierson's stirring address has the glowing reflection of the great fire in all its parts. He relates some remarkable incidents of the awful conflagration that swept over the north-west which came to his knowledge in a journey over the wide waste of the burnt district, six by four miles in extent. The speaker proceeded to talk of the fire that shall try every man's work and of the kind of work that shall abide the finery test, concluding with an account of his own experience in the ministry which issued in entire consecration and new spheres of blessed service in the kingdom of Christ.

"Let us pray. Mr. Needham will lead us in prayer." The evangelist speaks out of our hearts, and with one accord we wait at the throne of grace, receiving the blessings we seek. "Let us sing." What? Nothing so fitting as the cry, "Nearer, my God, to thee." How the musical outcry of the throng rings out with heart and voice.

"We will hear a word from Lord Kinnaird." The word which the British peer speaks is an appeal to the young to keep their record clear and clean and an assurance to those who have failed that God can and will restore and revoke that which they have marred, if they will but bring it to Him.

"The Princeton Quartette will sing." The song is one of the most affecting and impressive yet heard in these meetings. It is the first seven verses of Ecclesiastes xii., set to music that carries the sentiment irresistibly into the heart. One rarely sees a congregation solemnised, hushed, and moved as that touching cry of the ancient singer moves them.

"Dr. Munhall will now address us." In a rousing address the evangelist speaks of a current misconception of the fatherhood of God, and corrects it. He refers to Nature's testimony to the wisdom, power, and glory of God, and shows that only in Jesus Christ can we find his saving grace and love declared and set forth. He speaks of the written word as disclosing the living word, and illustrates the power and sufficiency of the word from the experiences of men, closing his inspiring address with a thrilling incident of the late civil war.

"Let us all sing Hymn 74." It is two o'clock, and the hymn seems to be intended for the close of the meeting. It is, "God be with you till we meet again." But now Mr. Moody rises to speak, and we are to have the promised sermon he preached twenty-two years ago, on the night of the fire.

Mr. Moody begins by expressing his gratification at the success of the meeting. "I want to say to young ministers here," he says, "that nothing will draw people like the Gospel of Christ, preached and sung with the Spirit." He recalls his experience on the night of the great fire, as he was preaching in Farwell Hall from the words of Pilate, "What shall I do then with Jesus, who is called the Christ?" He is profoundly moved, and cannot restrain his tears, as the memories of the past rush through his soul, and as he repreaches the same sermon he had preached that fateful night to a congregation he would never see again until the Judgment of the Great Day. He speaks on the high key of truest eloquence, the congregation responding with tears and amens, or with a deep hush of holy awe.

He concludes with a prayer of thanksgiving, consecration, supplication, and tearful intercession for the city and for the multitudes coming up to the Fair. Once more the people unite in singing, and are dismissed with the benediction, to meet again no more until all the earth shall stand before the Judgment seat of Christ. H. B. Hartzler.

240, *La Salle Ave., Chicago, Ill.*

CONFERENCE IN SPAIN.—A Conference was lately held at Corunna of workers from Madrid, Vigo, and Linares, who told of God's work. Says Mr. Davies, "How great is the need! From Madrid to Corunna, 400 miles, and only one preacher on the way; Madrid to Linares, 180 miles, with no preacher; from Madrid to the Mediterranean, no preacher; Madrid to Portugal, no preacher! Mr. Nisbet's recent visit to Setiles was counted a most daring act by the priests and people, so unknown is the Gospel message!"

A NOBLE PROGRAMME.—A new weekly halfpenny paper called *The Hammer* has been launched in Sheffield. In the first number it says:—"Our aim will be to advocate such a policy as shall sweeten human life; a policy of unselfishness, so that man will not continually be looking on his own things, but every man upon the things of others. Whatever is good for all is good for each; and what is good for each is also good for all. Our intention is to elevate and refine social conditions; to raise even the lowest and most degraded amongst us; in a word, to do our share in making the Lord's Prayer a reality—'Thy will be done on earth as it is in Heaven.'"

The Late MR. W. P. LOCKHART,

OF TOXTETH TABERNACLE, LIVERPOOL.

VERY prominent in the list of Scottish worthies who have enriched England by their forces of brain, hand, and heart, should ever be the name of William Peddie Lockhart. His first eleven years were spent in Kirkcaldy, the Fifeshire town which saw the early friendship of Edward Irving and Thomas Carlyle. The law of heredity found in him a striking illustration, for both his grandfathers were men of business and earnest pastors, and the sober piety of his father and uncles mingled in his character, with the quick wit and hard thinking of an exceptionally clever and studious mother.

In 1847 the family removed to Liverpool, whence the ships in which Mr. Lockhart was part owner sailed. Here William, after a good many years of experience, entered business on his own account. Just about this time his conversion took place. "I knew the truth well enough intellectually," he has said to the writer, "and I could take part in religious discussions at my father's table, but I didn't see it." He was walking by himself near the Menai Straits, when suddenly the Saviour's dying word, "It is finished," was flashed upon his mind. On the instant he replied, "If that is true, I'm saved," and the conviction so expressed seems never to have left him for a moment.

Such a man with such a truth could not long be silent, and so after a few months he was constrained to announce, without any indication of his subject, that "W. P. Lockhart would deliver, in a certain hall in Birkenhead, an address to young men." Curiosity to hear the model wicket-keeper—possibly on cricket—drew a good audience, one at least coming from Chester for the occasion. Mr. Lockhart has described the nervous misery which he suffered before that memorable meeting, which marked the commencement of his mighty ministry, and which his manly bearing and self-possession would never have allowed a hearer to suspect. A reporter sat in front, pencil in hand, but his paper remained blank, and at the close of the address he stepped on the platform with the old question, "What must I do to be saved?" Another hearer listened longer unmoved, sceptical probably of all religious purpose, till the speaker, marking the downward course of a soul, with an emphatic thrust of his hand struck the glass of water and cut himself to the bone. The impatient haste with which he twisted his handkerchief round the wound arrested this onlooker, who said to himself, "The man is in earnest"; and thenceforth listened with an attention which resulted in his decision for Christ.

From the mission-room and the open-air in Birkenhead, the new evangelist's work soon spread to various points in Liverpool and the neighbourhood. Hengler's Circus on Sunday evening furnished his largest opportunity, but the Thursday evening meetings of from five to eight hundred in Hope Hall were his most characteristic successes. They were for the most part plain and practical expositions, without a suspicion of oratory or any preparation of language, but they were wonderfully fascinating. The writer remembers them as the treat of the week during college vacations. The quality of the audience may be gathered from the remark made by one of the most able and prominent of the Liverpool clergy: "That young man has got the cream of our congregations."



(From a Copyright Photograph by Mr. Thomas Edge, Gloddaeth Street, Llandudno.)

The attraction was no doubt in the man as much as in his words, and that drew us to his office for a chat as often as we dared to go. He was a good business man, but he never seemed too busy to welcome us, and to talk of the greatest work of all. And time was given as readily as money. A young man impressed at one of his earliest meetings came by invitation to his office at twelve o'clock. For two hours he laboured to make him see that salvation was immediately possible to him, and being obliged then to let him go as he came, he made him promise to return on the morrow. Two hours more were patiently given, with the happy result that the visitor went away the second time with his cup running over.

Straight hitting was the great characteristic of Mr. Lockhart's preaching. Seldom had any of his followers heard such faithful dealing with the conscience, such exposure of the tricks of Satan and the deceptions of the human heart. Seldom, if ever, had they been told so plainly how out of Christ they were under condemnation, without hope, in constant danger of eternal punishment. And God used this testimony, and souls, awakened by it, received as good news indeed the declaration of pardon through the finished work of Christ, and of immediate adoption into the heavenly family. Conversions multiplied, and many of those whom he had led into the light called for his help in their new sphere of service.

A band of young men of good parts and positions was now and ever afterwards closely associated with him in evangelistic work; but, able preachers as some of them were, there was never any possible question about leadership. His word about other men's work was often an inspiration. Once we carried a message to him from a dying sister, begging him to visit a certain ungodly village and speak in the open air, and his unexpected reply, "I can't; go yourself," seemed to come to us direct from heaven, and started us on a new experience of service.

He was soon known and felt far from Liverpool. Being in Paisley in 1865, we went one week evening into a large church. Our friend was preaching, and the building was full. In explanation we were told that he was as welcome in Glasgow and its neighbourhood as in Liverpool. He did everything naturally, and so harmonised things that are usually exchanged only with an effort. Thus one evening he sat down beside us for a prayer-meeting exclaiming, "I've just come from cricket: made a big score!" "How much?" "Ninety." And he was all the more ready for prayer.

His sympathy with the work of others was prompt and practical. We told him once of a wish to make an evangelistic effort among University men, for which we had not means. Next time we met he held out a handful of gold, saying, "Take what you want; it's from a friend." He could wound, too, in true love, not by a passing word only, but by letter, carefully written in the cause of truth or justice which he thought had been wronged or imperilled.

No doubt his humour and repartee enhanced the influence of his strength and wisdom. Rightly believing in the importance of con-

tinuity in his work, he would not allow the Hope Hall meetings to be interrupted. The representative of some society called upon him and said: "Mr. Lockhart, in the name of the Lord I ask you to let me have Hope Hall on (such a) Thursday." The only reply was "In the name of the Lord I refuse you." On his umbrella one day we read the strange engraving, "Don't steal this as you did the last," and he assured us the inscription had been successful in bringing back a forgotten loan.

"Why are you a teetotaller?" we asked him one day, as we crossed the Mersey together. "Because I'm afraid of getting drunk," he said, and gravely insisted upon the reasonableness of the answer, in the absence of all special tendency to intemperance. We commend the blunt word for its humility and true philosophy to those who think that they stand safely on the ground of moderation.

Since those early years Mr. Lockhart has been mostly known, in business, as the founder and manager of the important and successful Investment Building Society, and in Christian work as the lay pastor of Toxteth Tabernacle, which was built in 1871 at a cost of £7000, and opened, as alone he would permit it to be opened, free of debt. There and in the adjoining buildings, added at a cost of £1200, and in mission halls among the poor of Liverpool, he has laboured in the Gospel and for the right, wherever he could recognise it—in temperance, peace, philanthropy, and politics—a true Christian Bayard, "without fear and without reproach."

The warning of the end came fourteen months ago by an apoplectic seizure, but he rallied, and too daringly continued his double work. Obliged at last to desist, he was resting hopefully at Ballater, on the Scottish Dee, when paralysis supervened, and after a few days of peaceful weakness, on the 12th of August he was called away.

His funeral, attended by the Lord Mayor of the city and by thousands of mourners, including many clergymen and ministers and deputations from religious and political societies, fitly expressed the public esteem which his great life had unintentionally but inevitably won. Among the true words of appreciation then spoken none were more authoritative than those of Mr. Samuel Smith, M.P., who, speaking from a friendship of thirty-two years, said:—"He had a much higher talent than the world gave him credit for. He had one of the strongest understandings and clearest minds, and intuitively saw the right course in most things. . . . Had he chosen to devote his talents to public life and self-aggrandisement, he might have risen high, but God reserved him for better work. The effects of his life were beautiful and good, and no man could wish for more than that."

Ashton-under-Lyne.

For several years a quiet and interesting work of God has been in progress here. A morning meeting in the Methodist New Connexion room for Bible exposition and prayer, specially with a view to the deepening of spiritual life, has been attended by Christians from many churches, and has been a source of very great blessing. A conference of Christian workers and a convention for the deepening of spiritual life was arranged for October 7. The meetings were very largely attended. Addresses were given by various brethren. The meetings have resulted in still further stirring up the churches throughout the district.

A permanent committee has been formed, and it is decided that an annual convention shall be held at Eastertide, with quarterly union gatherings between.

In Memoriam.

SIR STEVENSON ARTHUR BLACKWOOD.

"And they glorified God in me."

A meeting for prayer, thanksgiving, and testimony, in memory of the president for over twenty years of the mother of modern evangelical conferences, was appropriately held at Mildmay on Tuesday evening last week.

Col. Morton presided. After reading letters of sympathy from several friends unable to be present, he referred to 2 Kings xiii. 20-21, and hoped that as, when the dead body of a man touched the bones of Elisha, he revived, so, coming in contact with the memory of their late friend, Christians would be aroused and souls be quickened into spiritual life. He added that Miss Marsh has written a memorial sketch which appears in the November number of *Service for the King*.

Mr. H. C. Nisbet, as one of the trustees, spoke of the wise counsel and prayerful guidance which their deceased friend had given in the private consultations, as well as his valuable expositions on the platform of the conference. They were all familiar with his form and face, and all would miss "the touch of the vanished hand, and the sound of the voice that was still." He was a man of God—one who came from God and went to God.

Dr. H. Grattan Guinness said: A prince in Israel has fallen. How can we but mourn? Stevenson Arthur Blackwood, when shall we see thy like again? So manly and so Godly; so strong, yet so gentle; so natural and yet so spiritual. A gifted teacher, an able manager of men and of affairs, a faithful friend, a loving, sympathising brother. Who shall take thy place? A Saul in stature, a David in spirit, a Jonathan in gentleness and grace. How often in this very place has his voice lifted and guided the minds of thousands? Naturally noble, spiritually nobler still, thou hast glorified the hand that made thee what thou wert.

Faithful to the end thou hast reached the goal. To thee the wilderness is passed. The city which hath the foundations hath received thee. Thy star is not extinguished. Set to us, it shines on other scenes, and shall shine for ever. Blessed are the dead that die in the Lord: they rest, they rest from their labours, and their works do follow them. They sleep in Jesus. Absent from the body they are present with the Lord. They are with Him where He is, and behold his glory. They are numbered with the holy. They are spirits of the just made perfect.

He is gone; gone on; gone up; gone in; gone home. But his example remains as an inspiration. His steps have left their prints upon the upward path. His large-hearted sympathy with Christian work in every form, how can we forget it? He was the warm and practical friend of missionary enterprise. For the last sixteen years he was the treasurer of our Missionary Institute in East London and Derbyshire. During the whole of that period he was in constant communication with us, examining the Institute accounts, and signing all the Institute cheques from week to week; no light work for a busy man such as he was, but most cheerfully and gracefully and faithfully accomplished. Never in all that period of many years did one single cloud come over our friendship. Never the least chill. Never did we see any relaxation of his missionary sympathies. Never did he complain of the burden he had undertaken to bear. Never did he render the service as though it was a sacrifice; always as a privilege. And the service he rendered was a strength to the work, especially in its earlier days, and in times of difficulty. We know not how to measure the good he thus accomplished. It has reached wherever the Institute has been made a blessing in the world.

Beside the missionary bond there was another tie of sympathy which bound us to him. His daily and diligent studies of the Word of God had led him to embrace *the grand old Protestant and historic interpretation of prophecy*, the interpretation which sustained the faithful witnesses to God's truth all through the gross darkness and dreadful persecutions of the middle ages; the interpretation that the Reformers received, and on which they built the noble structure of the reformed churches; the interpretation which they embodied in their expressions of faith, and sealed with their blood; the interpretation which has been justified by long centuries of fulfilment. Stevenson Arthur Blackwood was no mere speculatist in his study of prophecy. He was no presumptuous dogmatist. He did not pretend to be a prophet. He was too wise to rush in where angels fear to tread. He kept, in his studies of the prophetic word, on the *terra firma* of historic fulfilment. He studied facts and eschewed mere fancies.

To him the Papacy was the anti-Christian power foretold by prophets and apostles, and worthy of the place it occupies in prophecy, as having centred in itself for long ages the darkness and superstition and tyranny which have eclipsed the Church of God, and changed the Temple of the Spirit into a synagogue of Satan, a temple of idols, a house of merchandise, and a den of thieves. He recognised Rome as the predicted Babylon. He mourned over the mischief it had wrought. He abhorred its evil ways. He looked and longed for its speedy and final destruction.

We need the grand old Protestant interpretation of prophecy in these days. The hands which should have helped to sustain it have broken it down. This old barrier against Romanism is removed, and as a consequence superstition, sacerdotalism, Ritualism, priestcraft, Popery, are rolling in like a dark flood upon the land. The terrible tide advances, and there is no power to stay it. The watchmen on the walls have ceased to warn the people. The spirit of Luther, of Tyndale, of Latimer, of Knox, of Calvin, is dead. These men have no successors in our days. Their doctrine is silenced. But Truth is Truth. It changes not. It knows no fashions. It never fades. It cannot die. And it shall yet speak, and shall be heard, and shall prevail.

The last words our brother Blackwood published were on this theme. The words he still speaks in the letters on Apocalyptic prophecy, which are still being published from week to week, are on this subject. He has gone up, pointing us to the prophetic page. His last utterance has been the cry, "Come out of Babylon, my people, saith your God"; and that other and even more thrilling cry, "Come, Lord Jesus, come quickly!"

Farewell, beloved and honoured brother. God give us others of like spirit with thyself. Farewell, until the day break and the shadows flee away. Then shall we see thee again. We shall meet thee in the morning—in the morning without clouds.

Dr. Barnardo said: I can only venture to speak of Sir Arthur Blackwood as I personally knew him. Of him I can say that he was an ever-faithful friend and a wise counsellor. For five-and-twenty years I have known him. During all that time he has stood by me and God's work in my hands, through evil and through good report. He possessed one essential quality of friendship—a sympathetic, loyal nature, "a heart at leisure from itself to soothe and sympathise." Of his wisdom, I can recollect how often I sought him, and with what manifold difficulties and perplexities, how unerring, commonsense, and direct was his wise perception of the case. All who knew him, knew as I did, that he was also very courageous.

Let me recall one notable example. In December, 1889, in consequence of the strictures of one of the judges, a meeting was convened under Sir Arthur Blackwood's presidency at Exeter Hall to express confidence in me, and in my work. Agitation was set on foot to prevent his filling the chair, and questions were actually asked of the Postmaster-General in Parliament. In his opening remarks, Sir Arthur Blackwood in dignified terms replied to the attack, closing with these words:—"I should be untrue to my extremely deep religious convictions if I absented myself to-night from a post to which honour and duty alike call me."

All who knew him could speak of his gracious bearing towards those in an inferior position. Some of my lads, who were employed in the post-office a few years ago, were in a difficulty. I advised them

to write a respectful letter to Sir Arthur Blackwood. The latter had an interview with them, and afterwards one of the lads said, "Sir, he was such a gentleman. He put his hand kindly on my shoulder, and spoke to me as if he was my brother."

Sir Arthur Blackwood was eminently a man of the Book; his mind was saturated with the Word of God. That he was also a man of prayer we all know. I have frequently gone into his room to consult him about some difficulty. While there, every now and then a clerk would bring in a basket of letters. We could not kneel to prayer, but, unruffled, Sir Arthur would pass his hand over his brow and in one or two soft quiet sentences commit the case to God, and I went out feeling refreshed and helped. Let us not forget that he was one whom God used mightily to the blessing of others. We have all recently read the testimony of that honoured servant of Christ, Archibald G. Brown, who, when a youth, was led through Sir Arthur Blackwood to Christ, and he in his turn has been the messenger whom God has used to carry the word of salvation to thousands in the East-end. And all over the country there are other servants of Christ at work to-day, who owe their first incentive and inspiration to the blessed ministry of this dear servant of Christ.

Last, but not least, let me say this of him that he had ever a tender heart for little children! My earliest recollection of him was of the interest he displayed in a number of my boys, and since he has gone to be with Christ one of the nurses who was with him in the earlier part of his illness came to obtain my advice about two destitute children, whose admission Sir Arthur had advised her to seek at the Homes. Let us pray for Mildmay, that God may raise up one qualified to step into the vacant place, and let us also remember those bereaved relatives whose loss is irreparable.

Mr. Algernon C. P. Coote: He was a leader of men: beyond all else a leader of men to Christ. He continually took time out of his lunch hour to seek souls. Twenty-seven years ago he had thus won the speaker to Christ. In 1875 he was invited to Cambridge to hold meetings among the undergraduates. His subject, Everlasting Joy. Every man in the University received a personal invitation, and more than half of them responded. Mr. Blackwood stood up, not offering prayer—had he done so many would have gone out. He had prayed before he came. He told them how God had given him everlasting life. Many of these men were led to God. The work then begun has been going on ever since. Some years after Mr. Moody was asked to Cambridge, but was unable then to go; Mr. Leite Rozas went, who was one of Sir Arthur's children in the faith, and many received Christ as their Saviour.

Mr. Henry Edwards, of Brighton, paid a warm tribute to the gracious and helpful way in which Sir Arthur always presided at the Mildmay Conference.

Mr. Stark related this interesting story. A Scotch gentleman was travelling from Glasgow to London with another whom he did not know. He got out at a station and ordered some soup, which was too hot for him to take before the bell rang. He threw down the money with some strong and profane expression, which his companion heard, and remonstrated with him. Soon they were on their knees, and before they reached London he had been led into peace with God. He returned to Glasgow, and at Christmas, instead of the usual party, asked two of his clerks who were Christians, and told them of the change that had taken place in him. This Scotch gentleman used to attend Mr. Moody's meetings, and would get into the gallery, and sit down by the side of a working man, and speak to him. Sometimes, if he found there was no family altar, he would go home with him and have family prayer with them for the first time. Thus the diligence and zeal of our brother were reproduced in his children in the faith.

Mr. R. C. Morgan said there were few things more pathetic in literature or more sublime in Christian life than the last writing of Sir Arthur Blackwood. With the responsibility of a great public department pressing upon him, he found his recreation and his rest in the visions of the Revelation. His "Apocalyptic Scenes" were written in pencil, in weakness, and weariness, and pain; the counsels and warnings of a dying man serving his generation according to the will of God, before he fell on sleep.

Rev. D. B. Hankin said he had for the first time asked to be permitted to say a few words—it was to urge the needs of Mildmay for its benevolent and beneficent work. £2000 might easily be raised; it was in the hall that night.

Mr. Hind Smith writes:—I was present at the deeply-interesting meeting at Mildmay in memory of our late beloved friend, and it struck me a word might be added about his earnest stand on Christian total abstinence. Few know better than myself how deep were his convictions on that point, and how uncompromisingly he carried them out. His little books, "Battlements" and "Look out for the Safest Path" (published by your firm), ought to be in the hands of every Christian who cherishes his memory. The cause of social purity was always deemed very important by him. He never flinched from his duty, and in public his testimony was uttered with no uncertain sound. His name as an open sympathiser in this long-fought battle gave courage to many a falterer, and his influential position was used to God's glory.

Baroness Langenau writes from Vienna:—

Though at a distance, like Mr. Archibald Brown, I also want to place a wreath upon the sacred memory of our departed brother. He was my dearest earthly friend, for I owe to him all that makes eternity bright. When I heard him for the first time in a London drawing-room, I was not at once converted; that took place in Vienna later. But my eyes were suddenly opened, and I saw that there was something higher, purer, stronger than the formal dogmatic Church Christianity which is preached in our country. How unselfishly did Sir Arthur labour here during the seven weeks of the Postal Conference in the spring of 1891! He preached every Friday night in my drawing-room, on Sundays in the American chapel, on Tuesdays in the German Governess Home, and that in spite of his overwhelming official work. But the place where he was the most eagerly welcomed was certainly the Stahrunbergergaren at the postmen's gatherings. They crowded round him. How they listened to the beautiful story of his own conversion, as he impressed upon them the necessity of deciding for Christ. When these meetings were forbidden, six months later, the Roman Catholics and Lutherans having joined hands to have them abolished, he did not forget us, but prayed morning and night that we might be allowed to take up our work among the postmen again. When I had to tell them of the heavy loss we had sustained the men sobbed like children. He has entered into glory, and when we shall join him there it will be known to us too how many souls have been won to the Master through his instrumentality, even in Austria.

DARKEST GLASGOW.

Glasgow received a rude shock some weeks ago, when the Salvation Army officials gave publicity to some facts and figures which they had collected. So much mission work is carried on in the city, and it has for years back been the scene of so many successful evangelistic campaigns, that most people were taken by surprise when the search light of the army revealed a state of matters in it which was appalling. When it was stated that within an hour on a Saturday evening, 2308 men and 365 women entered eight public-houses, situated in an area of 500 yards in a district of the East-end, and that since the opening of this year upwards of 67,000 women were dragged before the police courts for drunkenness, disorderly conduct, or simple assault, upwards of 13,000 of whom were convicted, Christian philanthropists hung their heads in shame, and put the question to each other—Can these things be?

There were other facts regarding immoral haunts, which were so gross that they could not be published, but were to be handed to the police; and this, too, awakened surprise, since so much has been done of late years by the authorities to banish indecency from the streets.

It was a painful revelation, and made a deep impression upon the public mind, which has not been weakened by the few attempts of some public men to minimise the facts and get the people to believe that Glasgow is no worse than other places. Their kindly sentiments could not get rid of the terrible facts, and they were soon silenced by others, who came forward and boldly declared that the evils rampant in the city had not been exaggerated. Earnest workers in the mission-field said that the whole truth had not been told regarding "darker Glasgow," and that the facts and figures adduced fell short of the mark.

The consequence was that several newspapers opened out on the subject, and, when the United Evangelistic Association summoned a conference on non-church-going in the Christian Institute, a large and representative assembly came together. Certainly there were fewer ministers present than might reasonably have been expected, but most of those who were there were men who had won for themselves a name for their zeal in aggressive work. At that meeting it was frankly admitted by all the speakers that non-church-going prevailed to an alarming extent, and that it was steadily on the increase. Mr. Howie, of Govan, an authority on the subject, declared that so far as church-attendance was considered, Glasgow stood at the bottom of the list of Scotch towns. A gentleman who had been an elder for thirty years in a congregation largely composed of working men and their families, startled the meeting by avowing his belief that but for the wish to have their children baptized, far fewer of that class would be in attendance on church.

Various suggestions were thrown out by the speakers as to the remedies for the admitted evil, such as the improving of the existing machinery by more Christ-honouring preaching, more lively services, and a kindlier treatment of strangers on entering a church, the introduction of new machinery, the union of churches, etc.; but it was generally felt that another conference was desirable, to which representative working men should be invited, who would speak for themselves and the class to which they belong. Accordingly, the directors of the Evangelistic Association intimated that such a conference would be held; and it is certain to draw out many, as the subject now has been voted urgent by all who are interested in the progress of Gospel work in the "second city of the Empire."

It will be to the hurt of the Christian cause if the present agitation end only in talk. Already, however, there are signs that action will follow. The remedies suggested are of a practical nature, and they are put before the executive of the Evangelistic Association, who are earnest Christians, admirable business men, and influential citizens. One thing is already plain, that to solve this problem the membership of the churches will require to furnish more volunteers for home mission work. More workers are imperatively needed, if there are to be more worshippers; and to get this an evangelistic association should be formed in each congregation. If this were done, and their forces were directed by some central executive, composed of representative men of all the evangelical churches, so as to cover the whole ground, then the beginning of the end of this dark problem might be seen. The development of this agitation will be watched with the keenest interest by all who are interested in the evangelisation of our large centres of population.

Preparation for Preaching.

Many young men ardent in service and eager to proclaim the Gospel, keenly feel their need for preparation. For such a Preacher's Preparation Class, on the lines of the one so usefully carried on by a united committee in Bristol, is most valuable. Several past members are now either successfully labouring in, or preparing for, the mission field. At the opening meeting for the present session held on Thursday week, Dr. Culross gave an address, stating that they had a big work, and needed "the joy of the Lord" for their strength. This fitted the disciples for their work. A downhearted preacher with a sour face, a bad temper, and who was always dealing with gloomy things, would not do much work. The Christian life had its bright times and its ecstasies, but apart from all raptures the law of Christian life is the joy of Christ.

Rev. W. J. Morgan, president of the class, gave an address on the subject of "Praying Always" (Eph. vi. 18), the seven divisions being:—1, pleading the promises; 2, rejoicing in conscious salvation; 3, aspiring for perfection; 4, yearning over lost souls; 5, intent upon getting at the meaning of God in his word; 6, never doubting; 7, glorying in the coming of Christ. The interest in this meeting was sustained throughout and must have cheered the president, whose untiring efforts to promote the spiritual and mental equipment of our village preachers have secured their warmest appreciation.

The Evangelist.

PILATE'S QUESTION.

BY D. L. MOODY.*

In the spring of 1871, along with Philip Phillips and the Rev. (now Bishop) J. H. Vincent, I went to California, and when I came back here hot weather had come, our audience had become scattered, and I came to Farwell Hall wanting to get back the audience. But nearly all had gone, and it seemed almost impossible to get them together again. After praying over it, the thought came to me, "Preach to them upon the Bible Characters." I advertised that I would speak so many nights on this subject, and inside of five weeks I had the largest congregation I had ever spoken to in Chicago. When I came to the Life of Christ I intended to devote six nights to it. I had followed Him from the manger along through his life to his arrest and trial, and on the fifth Sabbath night October 8*, I took for my text the words, "What shall I do then with Jesus which is called Christ?" That night I made one of the greatest mistakes of my life. I closed up the sermon and said, "I wish you would take this text home with you and turn it over in your mind during the week, and next Sabbath we will come to Calvary and the cross, and we will decide what we will do with Jesus of Nazareth."

I have never seen that congregation since. I have hard work to keep back the tears to-day. I have looked over this audience, and not a single one is here that I preached to that night. One lesson I learned that night, which I have never forgotten, and that is, when I preach to press Christ upon the people then and there, and try to bring them to a decision on the spot. I would rather have that right hand cut off than give an audience a week to decide what to do with Jesus.

Pilate was just in the condition that my audience was that night—he had to decide what to do with Jesus. The thing was sprung upon him suddenly, although I do not think Jesus Christ could have been a stranger to Pilate. But there is not a child here to-day that has not a better knowledge of Christ than Pilate had. Pilate had his day, and I believe every man and every woman have their day of opportunity. If Pilate had decided according to his conscience, he might have had his name associated with that of Joseph of Arimathea, with the twelve disciples of the Lamb, and with those foremost to herald the name of Jesus. But there was another influence about him. The world came in, political preferment came in, the Roman Government came in, and he wanted to win the favour of the Cæsars. The Jews saw that he was vacillating, and knew they could get their own way. They said, "If you let that man go, you are not Cæsar's friend." Then he tried to shift the responsibility. What man is there here who has not tried in the same way to shift responsibility? But every one of you will have to decide for himself what he will do with Jesus. Your wife cannot decide it for you; no friend on earth can decide it for you.

What we want is men to stand up for the right, and even if you do suffer for a little while, the crowning day is coming. We want men to stand against the current, not to go with it; and not only to stand against the current, but to go right against it. There never will be a time when we can do more for Christ than now. God help us to take our stand in these dark days, when Christ is rejected by so many; when they are telling us that He is not the Saviour of the world, and are putting Him on a level with other men. Come out and take a high stand for Christ. Let others go on scoffing, but you come out and identify yourself with the disciples of Jesus Christ.

I would like to press upon you this one question: "What shall I do with Jesus Christ?" I cannot speak for the rest of you, but ever since that night of the great fire I have determined, as long as God spares my life, to make more of Christ than in the past. I thank God that He is a thousand times more to me to-day than He was twenty-two years ago.

I think when calamity comes to us we ought to get all we can out of it, and if God has a lesson for us to learn, let us take the lesson. It may be that God has a wonderful lesson for us. I will venture to say that many of you have been in this same state. You that are in the middle of life, look around you and ask yourself whether your life is what it ought to be. To-day look down along the way you have come. Do you not see some spot in your life where you have made a vow and have not kept it? You have said, "I will be a more consecrated man," or "I will be a Christian"; you have stood by the bedside of a dying mother and have said, "I will meet you in the better world." Are you going to make good that promise? Make up your minds that you will carry out that vow. It may be I am talking to a father or mother who has laid away a little child. When that child was taken away you said, "I am going to live a more consecrated life; I will not get rooted and grounded in things below, but I will rather set my affection on things above."

It is only a little while, a few months, a few years, and we will all be gone. God help us now to pay our vows in the presence of all his people. Come now and make a full, complete, and unconditional surrender to God, and say, "Here am I, Lord, take me and use me: let me have the privilege of being a co-worker with Thee." If you do there will be fires kindled here that will burn throughout eternity. This hour, this minute, make up your minds that you are going to be from this time on the Lord's side. Then go to your home, to your church, and give a ringing testimony for the Son of God. Do what you can for Christ, and there will be a blessed life for you here and hereafter.

* From a sermon preached in Chicago on the twenty second anniversary of the great Chicago fire, October 8.

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LONDON AND ITS NEEDS.

It is a hopeful omen that the churches of this great and unwieldy city are awaking to its social and spiritual needs. The first step towards improvement is a recognition of existing failure. A second conference, convened by the Nonconformist Council of London, was held on Wednesday week in the Mansion House. The gathering would have been more successful, we think, if the programme had been less ambitious. The moving and supporting of long and complicated resolutions, added to a lengthy speech from the chairman, and an equally lengthy report from the secretary, made it impossible that any portion of the subject should be adequately considered.

Mr. Percy Bunting, who presided, urged that though church-going is not to be regarded as the sole test of one's Christianity, it is important that sufficient church accommodation should be provided. The time is at hand when the churches and the local civic authorities must work hand in hand for the good of the people. Mr. Matthews, the hon. secretary, gave some statistics showing that the percentage of church seating-space to the population throughout London is much below that of our large cities, such as Manchester, Liverpool, Edinburgh, etc. Systematic house-to-house visitation is one of the pre-requisites to the further evangelisation of the people.

The first resolution, moved by Dr. T. B. Stephenson, invited the serious attention of London churches to the spiritual indifference of the masses and the people, and urged the adoption of adequate measures. Finding fault with the churches, in the view of the speaker, is of no use, but it is necessary to sound an alarm bell as to the actual state of things. We must recognise the fact that what has been achieved in the past has been the work of Christian communities, but these must go on to larger endeavours till the needs are fully met. In seconding the resolution Rev. W. J. Dawson said that many of the churches now existing had failed to attract the people because the work had been organised on preconceived notions of what was best for them. He denied that the labouring classes were hostile to Christ, though they might not be enamoured of some forms of modern Christianity. The same opinion was expressed by Rev. J. Hardy Harwood.

It was a hopeful and noteworthy fact that all these speakers had strongly emphasised the need of the workers being indwelt by the power of the Holy Ghost.

Dr. Parker's speech was the most effective, as it was the most loudly applauded. He contributed a sufficiently practical suggestion to the debate when he exclaimed that nothing could be done till every public-house had been destroyed as with fire. By some process or other the public-house must be eradicated. The churches might buy them up, and elbow the devil back into his proper quarters. It was a shame that all the best quarters should be reserved for these trap-doors to hell and sources of temptation to weak human nature. The Doctor did not quite agree with any mechanical plan of church extension. Let the present churches get crowded out first. He thought also that many a man might be a true follower of Christ whose name was not to be found on any church register. There ought to be a Christian centre or depôt in every street, where someone would always be on hand to give comfort and counsel to troubled souls. Dr. Parker also pleaded eloquently for a purified daily press.

The second resolution, advocating concerted house-to-house visitation and united special services, was briefly moved by Rev. J. R. Wood, and seconded by Rev. Dr. Pentecost, who described himself as "a hopeful pessimist." He urged that evangelistic preaching should have a much larger space in the pulpit, and that immediate results ought to be sought for and looked for. Then we want to set our church members to work; at present more than half of them do nothing, and the churches are largely ecclesiastical clubs. They must become aggressive, and must lay aside their wretched sectarianism if they would hope to reach and save the masses of London.

A third resolution condemning gambling, intemperance, and social impurity, calling on the authorities to suppress these, and advocating evening recreative schools, was spoken to by Mr. R. Whyte and Rev. C. Leach. The last resolution condemned sweating and one-room tenements, and invited the Government to secure better housing for the people and work for the unemployed. The speakers were Rev. J. B. Meharry and Rev. Allen Rees. The former, referring to the coal strike, said that if mining operations entail loss, part of it ought to be borne by the royalty owners. The last two resolutions, by the efflux of time, received very scant attention. Perhaps another conference may supply the lack.

WOMANLY CONVERSATION.

"She openeth her mouth with wisdom; and in her tongue is the law of kindness."—Prov. xxxi. 26.

"That I should know how to speak a word in season to him that is weary."—Isa. l. 4.

"Every idle word that men shall speak, they shall give account thereof in the day of judgment, for by thy words thou shalt be justified, and by thy words thou shalt be condemned."—S. Matt. xii. 36, 37.

"The Lord hearkened and heard it."—Malachi iii. 16.

"Set a watch, O Lord, before my lips; keep the door of my mouth."—Psalm cxli. 3.

Keep a watch on your words, my sisters,
For words are wonderful things;
They are sweet, like the bees' fresh honey—
Like the bees, they have terrible stings!
They can bless, like the warm glad sunshine,
And brighten a lonely life;
They can cut, in the strife of anger,
Like an open two-edged knife.

Let them pass through your lips unchallenged,
If their errand is true and kind—
If they come to support the weary,
To comfort and help the blind;
If a bitter, revengeful spirit
Prompt the words, let them be unsaid;
They may flash through a brain like lightning,
Or fall on a heart like lead.

Keep them back, if they're cold and cruel,
Under bar and lock and seal;
The wounds they make, my sisters,
Are always slow to heal.
May Christ guard your lips, and ever,
From the time of your early youth,
May the words that you daily utter
Be the words of beautiful truth.

Copies in leaflet form of Charles Caswell, Edmund-street, Birmingham. Twenty-five copies, post-free, 4d.

A WALKING CONCORDANCE.—During the session recently at La Rochelle, of the General Synod of the Evangelical Reformed Churches of France, some of the delegates made the acquaintance of an aged Protestant, a pensioner in the Hospice of La Rochelle, who seems fully to answer the description of "a walking concordance." This old man, Jules Tostet by name, astonished all his interviewers by his prodigious memory. He knows by heart every verse of Holy Scripture! In the words of *L'Eglise Libre:* "You may ask him for such a verse from a given chapter of any book, and he answers without difficulty. One of those present asked him for verse 32 of a chapter which has only 31 verses; he at once indicated the error, and offered to recite verse 32 of the preceding chapter, 'which,' he said, 'has 33 verses,' a statement which was found to be correct."

African Missions Visited.—14.

By Mr. D. A. HUNTER.

In my last letter I told of our visit to Magatu. MM. Creux and Rosselt bade us adieu next morning, and returned homewards on their horses. We proceeded, and travelled almost due west, skirting the base of the Zoutpansberg Mountains, of which we had a magnificent view from point to point. Two days' trekking brought us to Goedgedacht, a station of the Dutch Reformed Church, where Mr. Hogmeyr has laboured for well-nigh thirty years.

The station was commenced by Rev. Mr. McKidd, a Scotch minister, who gave up a good charge at home to work in the "regions beyond." Mr. McKidd was not long spared to carry on his work in the Zoutpansberg, but his memory and that of his wife, who predeceased him, remain as an inspiration with those who follow after.

Goedgedacht nestles prettily at the base of the mountains, in a sort of "horseshoe." The station is well watered, and neat huts run down in two lanes from the church. We went twice to service on Sunday. I could only make out the texts, but one felt there was earnestness and reality in the preaching. Quite a revival has taken place lately, and one of those recently converted came on with us as "touw-boy" as far as the Blauw Berg. I was struck with his apparent earnestness, and his diligence in endeavouring to master the alphabet was most creditable. Whenever an opportunity occurred, out came the spelling-book, and the lesson was conned over.

Between Goedgedacht and the Blauw Berg we commenced to experience the difficulties and troubles of waggon travelling more keenly than hitherto. Grass and water were both scarce, and this quickly tells on the oxen. Add to this long stretches of "road," which are soft sand, into which the wheels sink many inches, and you can realise to some extent how hard it is to get along. Over and over again one or two of the oxen lay down and refused to go on, so there was nothing for it but to put up and let them rest. To do this when one is miles away from water, and but little grass around, is anything but comforting. Several times were we brought into "strait places," but there is an Almighty Helper, and He has wonderfully answered prayer time and again. It took us four days from Goedgedacht to Mapenu's kraal in the Blauw Berg. Here there was a little water, but not a blade of grass to be seen. We had to camp on dry, dusty ground, and the oxen were driven to a distance each day, where they found a scanty picking of poor feeding. Mapenu's kraal is quite a large one. The chief himself is an insignificant-looking old man, one who seems to receive but little respect from his subjects, and who is a great beggar. This habit of begging, which is common to so many of the African natives, is a blot on their character.

At Mapenu there is an out-station of the German Mission, under charge of a native teacher. I rode round to see Mr. Sonutag, on the south side of the range, and spent the night at his house. Him and his wife I found earnest Christians, plodding away in a very isolated situation, with many discouragements to face. Were his station at Mapenu, instead of where it is, I think more could be accomplished. Those who think foreign mission work unnecessary, or worse than useless, should spend a few days at a kraal like Mapenu's. The sickness, consequent on filthiness and fearful immorality, is terrible. There is sadly needed a good medical missionary, and several lady missionaries to work among the girls. The people are intelligent and pushing, but need to be in constant touch with good European missionaries, in order to have really efficient work done.

After much trouble I managed to hire four native oxen to help me on as far as the Limpopo River, and so enable me to give some of mine a rest from the yoke. So we are off again still westwards, and hope soon to cross the Transvaal border.

CENTRAL AMERICA. — Mr. E. D. Nicols, of Sunderland, President of the Prayer and Information Union, having written to Rev. C. M. Wilbur words of cheer and encouragement, has received a bright letter telling of Gospel experiences in the Central American States. The Republics of Nicaragua and Costa Rica seem at last to be opening to the Gospel, while in San Salvador full liberty of worship has now been granted. Earnest prayer should be made for God's witnesses in lands long darkened by Papal superstition

SAVING BOYS FROM CRIME.

Business called us the other day to Mr. Wheatley's office, and while there we were much interested in two cases just then under consideration. The first was a lad who had got into bad company, had taken to betting, and had embezzled money belonging to his employer in order to pay his gambling losses. Being detected, he was arrested, and while awaiting his trial, Mr. Wheatley saw him in prison and found him realising sadly the wrong he had done. The magistrate before whom the case came, seeing the contrition of the poor boy, availed himself of the provisions of the First Offenders Act, and committed the lad to the care of the St. Giles's Christian Mission. He is now in one of the Homes, a situation has been found him, and there is hope he will make a fresh start in life.

The next to appear in the office was a gentleman who had come to ask the aid of the Mission on behalf of a lad caught and sent to prison for housebreaking. His time will soon be up, and his Sunday-school superintendent was anxious that measures should be concerted to prevent him pursuing dishonest courses. Grieving over his erring scholar, the visitor gave him a fairly good character in the past, but told how he fell among evil companions, hearkened to their suggestions, and ended in a sad fall. He hoped to find a situation for the lad on his discharge, but wished the help of the Mission in providing for a time a safe shelter where he would be kept out of temptation's way. This was willingly promised by Mr. Wheatley, who had already seen the boy in prison and resolved to do his best to save him. It was cheering to find the Sunday School superintendent willing to aid a fallen one in redeeming his character; but one also felt most thankful there was a mission such as this which could render the help needed at the right moment. Without such an agency this earnest helper would find much difficulty in securing for the boy that wise oversight and friendly shelter so sorely required.

There are not a few instances of apparent crime that cannot justly be regarded as crime. A case in point is told of a respectable-looking Scotchman who had been arrested for stealing a sausage. Inquiry on the part of Mr. Wheatley elicited the fact that this man had come to London in search of work, but failing in his quest, had been driven to such desperate straits that he purloined the sausage simply that he might be taken into custody. Mr. Wheatley is helping the poor fellow to return to Scotland, where it is hoped he will find work without any prison taint cleaving to him. Among the other cases met with one day this week at Holloway Prison was that of a man who, in circumstances of extreme want, had attempted to commit suicide. Here again a little timely help will restore the unhappy man to his family, and enable them, it is hoped, to escape starvation. Such sorrowful life stories are frequently met with by Mr. Wheatley in his rounds of prison visitation, and he ought to be liberally sustained in dealing with them.

This work of the St. Giles' Christian Mission in saving those who have been betrayed into crime from developing into regular criminals must commend itself to all. The Mission takes over those committed to its care by magistrates, and usually succeeds in setting them going in honest courses. There are now five Homes open for boys. Last year 617 situations were found for those who seemed bidding fair to become criminals.

The Daily Telegraph lately said of this work:—"The net result is that, bating less than five per cent. of the hundreds of erring lads saved from the perils of a first imprisonment, the St. Giles's Mission is able to give a good account of them all. That the returns made by the superintendent are absolutely reliable is guaranteed by the fact that the whole body of metropolitan magistrates, and many judges and chief prison officials, are unanimous in recognising the institution in question, and in availing themselves of the valuable help it affords them. Apart from the moral aspect of the matter, could it be ascertained what it costs to reinstate, say, five hundred boys who have made a first slip, and what would have been the expense to the country if, treated by the ordinary process, they had eventually joined the great criminal army, it might tend to an increase of the funds that voluntary contributors place at the disposal of this exceptionally useful mission." The St. Giles' Christian Mission, whose address is 29, Brooke-street, Holborn, E.C., is in urgent need of help; for this important and fruitful service cannot be carried on without means to keep these Homes open.

MISS SHARMAN'S ORPHAN HOMES.

The annual meeting of these excellent institutions was held at Hawkstone Hall, Christ Church, under the genial presidency of Rev. F. B. Meyer. Encouraging addresses were given by Rev. W. Horne, who is a neighbouring clergyman, Mr. de Selincourt, and others. The report, which was read by Miss Sharman, opens with a reference to the trials of the past year which have driven those responsible to more entire dependence on God. "All through the year every need has been supplied. *No debt has been incurred*, and the daily manna has not once failed. There have, however, been times when faith has been tested, when ingenuity has been taxed, when patience has been called into exercise, and when *the one* sustaining assurance has been, '*Lo, I am with you all the days.*'"

"Since the Home was opened in 1867 more than a thousand children have passed through it. We began the past year with 310 children under our care, and closed it with 314: forty-one children having left, and forty-five having been admitted during the twelve months. Our first aim is to train our dear children for Christ, and I am thankful to know that many of our elder girls are really walking as his disciples. Our next endeavour is to bring our girls up to be useful members of society. Already many who have left the Home are filling useful and honourable positions. Several have become matrons, teachers, or other helpers in the work, and are a constant source of comfort and joy to me. Others are in good situations, and some are married, and are bringing up their own children in the right way.

"The average cost of each child's support is £15 a year. This sum is contributed annually by many who like to feel that they are doing good in a very definite form. Sometimes a family or a few friends, a Bible-class, or the children of a Sunday-school, unite to maintain a little *protégée* in the Home."

Details follow of the seaside expenses defrayed by a special fund; also the Country Homes at Gravesend, Tunbridge Wells, and the Hastings House Fund. "The children maintained on this latter fund are mostly the orphans of professional men or others of the educated classes, and they are so taught and trained as to be able to take up the kind of work and the position in life for which their parents would have sought to fit them if those parents had lived. It often happens that the children of clergymen, medical men, and others, who have worked hard with heart and brain, are left in poverty, and to stretch out to them a helping hand is both a duty and a pleasure."

In conclusion a strong appeal is made for funds for a Seaside Home for delicate children, especially those with a tendency to consumption; for, as the superintendent says: "From the earliest days of the work I have never *refused* consumptive children, but for many years simply aimed at comforting their last days on earth, and teaching them the way to heaven. Latterly I have taken in such children with the distinct purpose of battling for them against disease and death, and winning for them a place among life's useful workers." This has been done with marked success. We cannot speak too highly of these unobtrusive but effective endeavours on behalf of our orphan girls.

Governesses.

A correspondent writes:—"I spoke lately to a lady who has one of the first agencies in England, and she said, "I cannot take names of governesses over thirty, as ladies will not have them." Now, I ask, what are those to do who have no homes, and their means of livelihood gone? Are there no kind ladies who could do with someone thoughtful and trustworthy about them? Would not many be repaid by having someone to be a comfort to them? And they would be doing something for the Master, and also cheering a lonely life."

A FIVE DAYS' MISSION in connection with the Good Templars' Lodge has been held at East Dereham by Mrs. Jennie Walker.

BRIDGE OF HOPE MISSION.

The development of the beneficent work carried on by Miss Steer and devoted helpers in the "Bridge of Hope" Mission and Ratcliff Highway Refuge, engages the deep interest of all who have a personal knowledge of its scope and character. The fifteenth anniversary was celebrated on Monday afternoon, a goodly number of friends finding their way to Betts-street, St. George's, E., first to hear words of encouragement by Mrs. Hannah Whitall Smith; secondly, to purchase some of the needlework, hosiery, and knitted goods made at the Refuge; and lastly, to attend the annual meeting, at which account is always rendered of exertions put forth in the name of Christ.

Mrs. Smith's address on the words, "God is in the midst of her, she shall not be moved" (Ps. xlvi. 5) were highly appreciated. Miss Steer would gladly have welcomed more buyers of the excellent goods produced in the Refuge. A larger audience would have added to the heartiness of the meeting, over which Mr. J. E. Mathieson presided with evident sympathy.

The treasurer, Mr. Joseph Howard, M.P., read a satisfactory report, the expenditure, in regard to the many undertakings of the Mission amounting to £4113, and the receipts being fairly equal. Special attention was directed to the fact that the inmates had earned £503 by laundry work, and £138 by knitting and needlework. Miss Macpherson having spoken of the difficulties of rescue effort, Miss Steer made a statement, reading some sentences from the new report. We trust our readers will secure copies of this for themselves. Meantime we make some brief extracts:—

"We have just closed the busiest year we have ever spent. There have been more knocks at our door, more calls upon our time during this year, than in any previous twelve months in the history of 'The Bridge of Hope,' and yet, I think, it has been one of the happiest years. Much true and we trust lasting, work has been accomplished; the developments of the Mission, though bringing additional anxiety, have been attended with much encouragement.

"Since the 30th of September, 1892, we have received into our homes 267 women and children. Of these 182 were rescue, and 85 preventive cases, which, with the numbers in the homes on the 30th of September last, makes a total of 449. Of this number, after a short stay in the Refuge, we have passed on forty to other homes. We have also found situations for 118 young women and girls, most of whom have passed through the laundry department or one of the training homes. In the Refuge we have fifty-six beds, which are always full, and in the Mothers' and Babies' Home beds for twelve adults.

"In the children's homes we have room for 125 children (besides some boarded out), and this has been our number always maintained throughout the year. We have had a much larger average in all our homes than before. The figures given by no means represent the increased work, as those whom we receive, both in the rescue and preventive homes, have remained with us a longer time. By far the greater number are in their teens; and for this reason we have a division in the Refuge for ten or twelve women over twenty-five, who have a separate dormitory and sitting-room.

"The difficulties in connection with rescue work are often dwelt upon, and there is no denying that the work in itself is essentially difficult; but we can, at the same time, honestly say we have met with very much encouragement. With so many young spirits unaccustomed to self-control of any kind, we cannot, of course, affirm that the work goes on without a hitch at any time; but it is no exaggeration to say that our household is a very happy one. There is a sense of hearty good-fellowship among us, and a feeling of good public opinion throughout the house which is very encouraging."

The vast majority of the cases received in the Refuge are from East London, and as they are necessarily admitted without charge, help from sympathisers at a distance is an essential condition of a continuance of the work. A pathetic interest attaches to every branch of the Mission, and particularly to that among wronged and neglected little children. During the year 845 individual cases were received in the Night Shelter; in all 4305 nights' shelter being given. Here special efforts were in every case made to stop the degraded and downcast in their wandering and despairing career.

Words of sympathy and cheer were spoken by Mr. D. McLaren, of Putney, and Mr. J. Williams Benn, M.P.

MISSIONARIES AT LIVERPOOL.

Gordon Hall, the head-quarters of the Y.W.C.A., Liverpool, presented a busy scene last Thursday and Friday, when all-day conferences were held in the interests of the missionary cause. On the platform were representatives of societies not a few, whose mission it is to send forth workers into the whitening fields; while behind them sat a long line of costumed deaconesses from Mrs. Stephen Menzies' Training Institute.

A word, by the way, regarding this may be of interest. The Home exists for the training of candidates already accepted by a society, or of ladies desiring to be equipped for Christian service at home or abroad, without as yet a clear call to any special sphere. They are mostly between the ages of twenty and twenty-five, and during their two years' stay engage in a variety of Gospel work, which affords a wide and all-round experience. Fifteen or sixteen have already proceeded to distant places in connection with the Church Missionary Society, China Inland Mission, Zenana Bible and Medical Mission, etc.; others expect to go out shortly. Meantime, nearly fifty remain behind, living in readiness for a summons to the front whenever the Master may make it clear. The Institute bears the honoured name of "Mildmay," and its work is effectively described in the pretty little report forthe current year, which also contains portraits of its past and present members. Mrs. Stephen Menzies (Glenmore, Princes Park, Liverpool) will gladly correspond with any friends desirous of further particulars.

The tone of the Conference was well sustained by chairmen and speakers alike. The former included Archdeacon Taylor, Canon Woodward, Rev. Chas. Garrett, and Messrs. T. A. Matheson, J.P., F. W. Crossley, and Reginald Radcliffe. It was a treat to feel once more the fervent grip of the last-named veteran's hand. Recovering slowly, but we trust surely, from prolonged prostration, his body is still very frail but his spirit as strong as ever for the cause that lies so near to his heart.

But not alone did hoar hairs crown with glory the heads of most of those who presided. The aged, and yet vigorous, "Apostle to the New Hebrides," Dr. John G. Paton, was there, and on three occasions unfolded the marvellous story of missionary heroism, and of the

TRIUMPHS OF THE CROSS OF CHRIST

achieved in the islands of the sea. What could have been more inspiring to the high ambitions of hale and hearty youth, directed of God to the mission field, than to see and hear this venerable patriarch tell of what the Lord has done through the devoted men who have lived, and many of them died, for the souls of the cannibals whom Jesus came to save? A striking feature of his addresses were the appeals he interspersed for practical consistency in the Christian life, as again and again he was impelled to hold up as examples the once benighted savages now clothed and in their right mind at the feet of their Lord. If, for instance, English Christians were as thoroughgoing as these erstwhile cannibals *for one year* in giving up smoking, drinking, and dancing, there would be enough money saved to help every missionary society represented in all parts of the world.

Other speakers described the work undertaken by the societies with which their names are associated, viz., Rev. Hudson Taylor (C.I.M.), Rev. H. B. Macartney and Mr. F. C. Smith (C.M.S.), Rev. A. R. Cavalier (Z.B. & M.S.), Dr. Harry Guinness (Congo Balolo), Mr. Glenny (North Africa), Mr. H. G. Harris (Central Soudan), Miss Annie Taylor (Thibet), Mr. Spencer Walton (South Africa), Rev. Samuel Schor (the Jews), Dr. Harford Battersby (Medical Work), and Surgeon-General Partridge (Anti-opium).

Each address was characterised by a fervour born of intense conviction as to the needs of heathendom and the power of the Gospel to meet them, and while the speakers naturally referred more especially to those spheres with which they were best acquainted, their utterances blended well with those of others, so that the cause of missions was presented as a solid whole, the needs being equally great, whether in Africa, China, India, or wherever else

. . . in heathen darkness dwelling
Millions of souls for ever may be lost.

"If you have not wept over the heathen," urged one speaker, "your heart is not like that of Christ. When He saw Jerusalem, a doomed city, He wept, and can you contemplate doomed *continents* and shed no tear?"

Such words afforded food for thought in many minds, and represented many another well-directed bolt which, it is not too much to say, went home to many a heart.

The remarks of Mr. Hudson Taylor were pointed rather toward consecration to the service of God in whatever location. With thirty odd years' of missionary experience behind him, he testified to what he had seen of the power and faithfulness of God, and the following striking sentence which fell from his lips may practically sum up all the rest: "Whatever we might have done and have not done, whatever we might have suffered and have not suffered, whatever we might have given and have not given, this has been our real loss and not our gain."

Some of the practical hints given by Dr. Harry Guinness are worthy of attention, bearing in mind that they referred more especially to climatic exigencies of Central Africa. In offering for this sphere of labour candidates should have "good blood, good digestion, and good tempers." They should be "free from anæmia, dyspepsia, and crotchets"; yet "abounding in pluck and resolution, knowing both how to bend and to be inflexible." As one looked instinctively upon the group of bonny red-cheeked deaconesses one thought how few, if any, of them, judged by externals, would prove ineligible to take the Gospel message to those distant regions.

Dr. Guinness spoke also (followed by Dr. Battersby) of the experiment being made at Livingstone College, Bow, for the instruction of foreign missionaries in the elements of practical medicine, by which candidates not qualified as doctors may yet gain sufficient knowledge of physic and surgery "to look after their own health and do a little good to others when they are in isolated stations far from any qualified medical help." This is an excellent undertaking, fuller particulars of which may be obtained from the Principal, 33, Mornington-road, Bow, London, E.

The parting words of the Conference came from Rev. J. J. Luce, of Gloucester, who in quiet and earnest tones collected the various rays of thought into the one focus of a willing mind, a willing heart, and a ready response to the Master's call. It is believed that many a distant spot, as well as others nearer home will be blessed by the presence and help of some volunteers as the result of these gatherings. As a practical outcome in the immediate present it is gratifying to learn that over £220 were contributed by the visitors for missionary purposes. This, too, cannot but yield profitable fruit, and thus, as regards results, both temporal and spiritual, the Conference has been a means of grace and joy to many a waiting heart.

G. E. M.

RUSSIAN PERSECUTION.—The *Riga Church Gazette* contains the names of over thirty Lutheran pastors who have been fined, imprisoned, or dismissed from their posts during the last twelve months. The majority of the pastors were punished for administering the sacraments, according to the Lutheran rites, to people who were of the Orthodox Church. All pastors who leave the Greek Church are liable to fine, imprisonment, or transportation.

REQUESTS FOR PRAYER.—For much blessing to attend a mission in East London, to be conducted by F. S. Ball, of Evangelisation Society, in November. —For blessing on three weeks' special evangelistic services in Boroughbridge, Northmoor Green, and Stathe, near Bridgwater, fromNov.12 to the end of the month, by Revs. G. Parker and A. Sprague.—For young converts at Tintern, the fruit of a recent mission, that they may be strengthened; also for a mission about to be held at Whitelye, near Tintern. —On behalf of a father and mother, both over seventy, neither converted; also nine unconverted brothers and sisters.—For blessing on special missions to be conducted by Mr. Eyres in Cheshire and elsewhere.—For a two-weeks mission by Mr. H. Lakin at Brighton, from November 12 to 26.—For blessing on a mission to be held in Otley, Yorks., by Mr. Bryan Brown, from November 4th to 13th.—For blessing on services at Callington (Cornwall), by Mr. John Elliott, commencing Sunday next.

The Christian.

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of the late Mr. Robert Paton, of London, a well-known Christian worker.

Some of the greatest sufferers from the coal war are men of whom the public are not likely to think. When work ceases, the workman, the tradesman, and all who have business relations with the district are losers, and we all realise it; but so, too, are ministers of the Gospel who are dependent on the voluntary gifts of their people, and this we do not realise. We understand that there is much sacrifice, if not positive distress, among many of them. We read of one who had received only £6 during three months.

The conference at Westminster on the immoral condition of things in our Indian cantonments was of a very representative character and of great weight. The tone was that of intense conviction and of resolute determination. In the old struggle against state regulation of vice in England the same men and women—for they remain a singularly unbroken body—proved too strong for the Government; or, as they would prefer to express it, God, working through them, was too strong for it. Their cause will surely prevail again. The Government has fair warning given that they will not be put off.

When the question does come up, two new and important points will be pushed to the front. First, it will be insisted on that the will of Parliament shall be supreme in India as in every other part of the British Dominions, and shall not be evaded or trampled upon by the military authorities. The second point is penal prohibitive legislation, which shall make it impossible, except at the risk of fine or imprisonment, for any one to carry on such practices as have disgraced our rule in India. Periodical compulsory examination must in no case be allowed. And what applies to India must be enacted for every other part of the British Dominions where a similar need exists.

The power which moved the Westminster Conference was not political or social, but moral and spiritual. The mind of the most effective speakers constantly turned to the law of God for guidance and inspiration. The bad system was looked at in its bearing upon the highest welfare of human beings. To fight against a system is nothing, to fight and pray for its overthrow because it destroys souls and dishonours God, is the glory of the Christian.

The week commencing November 19 will be signalised among the friends of the London Missionary Society in the London district, as a season of simultaneous meetings on behalf of foreign missions. They are thus emulating the worthy example of our Church of England friends. We trust that similar results will follow, in a manifest swelling of the tide of missionary zeal, and in a speedy thrusting forth of many consecrated workers into the white harvest fields of the world. Particulars of this excellent movement may be had from the L.M.S. Mission House, 14, Blomfield-street, E.C.

In looking through the names and biographies of the last band of missionaries sent forth by the London Missionary Society, we are delighted to see that, out of fourteen, three are the children of ministers; one is a member of a family which, in its several branches, has contributed largely to Christian workers of all kinds; another is the sister of a missionary's wife. It would have been interesting to know how many were the children of believing parents. The desire for mission work would appear to have been early implanted in the hearts of several. Two facts here are important: parents who are themselves workers frequently have consecrated children: the guiding thought of life is often early imparted by the Spirit of God.

When Dr. R. F. Horton was recently interviewed by a representative of *The Sunday Magazine*, and asked if he felt free to speak on politics or social questions in the pulpit, as he might be moved to do, he replied:—

Yes, I have done this often, feeling called upon to speak out upon certain questions, and I have never done so without receiving the confirmation the old prophets had, namely, the opposition of man. I have always found that some left my congregation, and chiefly the wealthy.

We know that this is the experience of many other preachers. The possession of wealth never tends to humility. Grace may and can make a rich man humble, but facts, gathered from a wide area, show that the rich brother too often claims and has accorded to him a measure of influence far beyond his due. If he cannot have things exactly to suit his mind then he separates. "These things ought not so to be."

Said the secretary of a Christian Union, as he and two friends were talking of how to get at the people and win them for Christ:—

I often say to myself when I have been to committee meetings: "Should I not be doing much more to advance the Saviour's kingdom if I were to stay at home and go about among my neighbours speaking to them of Him? How much time and money we spend in going to meetings which do not seem to end in much good."

His two friends agreed with him. Meetings must be held, no doubt, because men need the stimulus and refreshment and enlightenment which come from fellowship. Nevertheless, we shall do well to watch, lest attending conferences to talk about work should become an excuse for neglecting work.

The fellowship of the saints in the truth of the Gospel runs on unbroken from generation to generation. How much of the deepest experience of all saints has St. Augustine crowded into these words:

Christ died for us. Surely, then, the bitterness of death is past, and nothing can be so grievous to human nature that it may not be mollified by this consideration. In that death of his is all my hope and trust; I plead no other merit, I ask no other refuge; this is my health, my life, nay, my second and better life, my resurrection from the dead. His power is no longer a terror, but my best security.

To lay hold on a great central truth, as Augustine does here, and then place all things in the light of it, is always a steadying and supporting thing to the heart.

Some ministers and others who have been closely associated with Mr. Blackham, the founder of the P.S.A. movement, and who have laboured with him in its extension, are now carefully considering the lines of its further development. They are grateful to God for the wonderful and rapid extension of the movement, but see in this amazing increase the necessity for wise spiritual direction, so that it may be kept true to the spirit in which it originated, and to the Christian and ethical aims which it should persistently further. Mr. Blackham and his friends earnestly desire the prayers of all who are profoundly interested in the building up of God's kingdom through the regenerating powers of Christ's Gospel and the Holy Spirit's ministry. Such prayer of multitudes of Christian people, who are agreed to ask for the clear vision of Divine wisdom in the direction of this great movement, will bring the blessing that is thus sought, and secure it from perils that might otherwise degrade and weaken it.

In his recent visitation charge the Archbishop of Canterbury delivered himself of some burning words condemning the freedom with which the Ritualistic clergy frequently depreciate the Reformation.

Was it a time (the Primate asked) to be fingering the trinkets of Rome when Rome was denying, not the power—that would be hopeless—but the authority of the English Church with an audacity never known before? Was it a time to be introducing among "our simple ones" the devotional life of such a body? And was it a time to run down the masculine sense and the unsurpassed knowledge and the keen historic insight of our Reformers?

There is plenty of occasion for this faithful utterance. It only needs to be carried to its logical conclusion in a personal reprimand of the offending parties.

We heard lately of the growing wisdom and tolerance of Romish ecclesiastics in the United States, and were tempted for the moment to dream that possibly the leopard was about to change his spots. We have soon been undeceived. The New York *Independent* has unearthed a missive sent some time ago by Roman Catholic archbishops in the States to the editors of the journals of their own communion. These editors are warned that they must not give rein to their critical faculty in referring to ecclesiastics, and, above all, to bishops; "nor must they constitute themselves judges of episcopal decisions." This is a tolerably cool instruction for the land of freedom *par excellence;* but the sting of the document, worthy of the old Inquisition times, is yet to come:—

And lest the present evil should continue to flourish, we judge well to meet it, not by cautions and advices merely, *but also by ecclesiastical penalties.*

No! the Ethiopian cannot change his skin, nor the leopard his spots. *Semper Eadem.*

An office has been newly created in Calcutta of "Instructor of Naval Volunteers." The first appointment has been given to an officer who has in recent years become a Romanist. Another straw showing the way the stream is flowing.

The news from South Africa that many hundreds of Matabele have been killed in war by the forces of the Chartered Company has saddened many a heart. In the daily press views of a very conflicting character are being expressed regarding recent events in South Africa. On the one hand they are described as constituting an unjustifiable massacre, on the other as being measures necessary to the very existence of the colonists. We shall, no doubt, by the publication of official documents, soon know the truth as to these sanguinary proceedings. Meantime, a fearful commentary is afforded by the present war on the somewhat hackneyed sentiment that the trader should precede the missionary and not the missionary the trader.

To deal with uncivilised tribes on the assumption that they are destitute of a knowledge of right and wrong, and have no faculty of adhering to righteous settlements as between man and man, is to seek an easy justification of some of the most outrageous wrongs that have cursed our world or decimated native races. Another reflection upon recent incidents has regard to the victors rather than the vanquished. Such scenes as the Colonist forces have of late witnessed will do much to extinguish their moral sense and give them a low estimate of the value of human life. Men are not fit for social and civil life after such experiences, and the very recital of such horrors as have been filling the newspapers must be the seed-sowing of an awful crop of crime and brutality.

At the International Christian Congress held at Chicago last month, under the auspices of the Evangelical Alliance, many important topics were discussed. In an account of the proceedings in the New York *Independent*, we read that men of widely differing views were in agreement on the subject of the relation of the Church to present-day problems :—

Dr. Rainsford and Dr. Arthur T. Pierson are not likely to see eye to eye in all details of method till the Lord shall bring again Zion; but, speaking in separate halls, the former began his message, with the earnest, prophetic reiteration that judgment must begin at the house of God; and the latter, whose immediate angle of vision includes more than one nation and denomination, sounded as his opening blast, "The Church of God must reform herself, or she can never reform the world." And General Secretary Strong said, in his admirable report, that thousands of churches in the United States in the past thirty years have perished like extinct fauna and flora, because they have been unable to adapt themselves to a radically changed social environment.

On the subject of Christian Union and Co-operation, Dr. Strong advocated a cordial working together, which he styled "federation at the bottom." President Hyde described an Interdenominational Commission, which has for some years secured hearty co-operation in the State of Maine. Founded by a Methodist on broad Christian principles, this organisation has been influential of much good, and its regulations have never been known to be violated in letter or spirit. Other States of the Union are organising similar commissions. Call them by whatever name we may, such organisations might be useful in this country, especially in the promotion of efforts to extend and deepen religious work in villages and out-of-the-way places.

The Victoria Institute has organised many valuable discussions, philosophical and scientific, with the view of vindicating Holy Scripture, and showing the impregnable stability of Christianity. Its *Transactions* have now reached twenty-six complete volumes, in the pages of which there is stored a great wealth of information, supporting and illustrating the truth. Terms and conditions of membership of the Institute may be had from the secretary, Captain Francis W. H. Petrie, 8, Adelphi-terrace, W.C.

Dr. Parker's new book, None Like It: a Plea for the Old Sword (*Nisbet & Co.*), is a striking contribution to a discussion of supreme importance. The Bible is, in these pages, deliberately and gratefully described as the Word of God, and its inspiration and authority boldly maintained. Battle is given to unbelievers of all types and degrees, and keen insight and cutting satire come to the support of a strong case, in the statement of which spiritual experience and discernment are properly estimated more highly than intellectual arguments.

Scientific men are great doubters. Although it has many times been proved that the gulf between living and non-living substance is impassable, there are yet those who seek to put being into dead matter. A Heidelberg professor has been engaged in making an artificial oil and water emulsion, drops of which he finds, under certain conditions, exhibit the streaming movements and changes of shape characteristic of minute jelly-like animals, which are scientifically esteemed to be Nature's first essays in life above the vegetable. The details of these experiments may be interesting, but they have no greater value. Scientific knowledge is where it long has been, for the professor has not made the emulsion live. And this it was not to be supposed he would do.

Dr. Stalker emphasised a very important point in his speech at a meeting in Glasgow, on Sabbath Protection. Having referred to the fact that most of the shops kept open in that city on the Sabbath were held by foreigners, he went on to state that the same was true in the case of objectionable books published here—they are sold by imported foreigners. Dr. Stalker said that if such persons show no respect for the manners, customs, and morality of the people of this country, he for one would like some sharp means taken to bring them to their senses. We heartily agree. We have a censor of public plays; quite as much we need a censor of published literature.

A New Daily Paper.

Just as we are closing up our pages for press we receive an early copy of Mr. W. T. Stead's Christmas number of *The Review of Reviews*, with which is bound up a sample copy of the new *Daily Paper* which he contemplates starting next year. As to the Christmas number, we can only say now that it is a characteristic "Steadian" deliverance on present-day commercial speculation in the form of a graphic narrative. *The Daily Paper* (to be) is a forty-page magazine of the same size page as *The Review*, and the contents seem, on a hurried glance, to be a great improvement in spirit and in form on the usual journalistic broad sheet. We are glad to see that all betting news is tabooed. We hope Mr. Stead will be able, with the help of the public, to launch his new venture; and if he could be induced to discard his ghostly vagaries, we could all the more heartily wish him success

Foundation Truths.

"What could have been done more unto my vineyard, that I have not done in it?"—Isa. v. 4.

Amidst our many Christian Conferences, Conventions and Congresses, is there not a need to consider the Builder of Zion; the foundation He has laid; the structure He has built upon it; the wealth wherewith He has endowed it; the bulwarks by which He has defended it; the palaces which are her dwelling-places; the exceeding great and precious promises, given by free grace and dying love, to her inhabitants; the trouble and travail-pains of the kings her enemies; the fear which took hold upon them as they marvelled and hasted away?

Our fathers pealed forth their Hallelujahs in such triumph songs as these:—

Glorious things of thee are spoken,
Zion, city of our God!
He whose word cannot be broken
Formed thee for his own abode.
On the Rock of Ages founded,
What can shake thy sure repose?
By salvation's walls surrounded,
Thou may'st smile at all thy foes.

But now such songs are seldom sung. The kings of armies do not flee away as they behold the City of our God. Nor do the citizens walk round Zion, tell her towers, mark her bulwarks, and consider her palaces. Instead of telling to the generation following the glorious things which God has spoken of Zion in the Scriptures of truth, many of her representative preachers and papers proclaim "the Errancy of Scripture," "the Errors of the Bible." A man becomes famous, not as he lifts up axes upon the thick trees, but as he breaks down the carved work with axes and hammers; and the fragments strew the way to the Professor's Chair.

And not only so, but true and faithful men of God have preached that part of the Gospel which consists in forgiveness, justification, and eternal life, without repentance on the one hand, and without the promised gift of the Holy Spirit on the other. They who are blessed with *all* spiritual blessings in heavenly things in Christ, to whom they are united as branches in the vine, are taught that they may have eternal life yet not enter the Kingdom of God; be saved yet not be sealed; be cleansed yet not anointed; be raised up together with Christ yet not have part in the first resurrection.

If the Spirit, and the anointing, and the sealing, and the Kingdom, and the first resurrection, are attained by conduct, and are not included in God's free gift, is not this very like salvation partly by grace and partly by works? The truth embodied in those triumphant songs of our fathers, is that God gives in Christ all He has to give, and that the moment we receive Him we possess all the treasures contained in Him.

It is most true that we stand in faith, and that every inch of the Land of Promise, spiritual as well as literal, must be taken possession of by faith and fighting. "Every place that the sole of your foot shall tread upon, that have I given unto you." "Fight the good fight of faith; lay hold on eternal life." But there is all the difference between laying hold on that which is already ours, and fighting to make it ours. It is because Jesus *has given* us rest, that he bids us take his yoke, that we may *find* rest to our souls.

M.

LET IT BE REMEMBERED that each item of child life that is rescued from the streets by "sheltering institutions," is not merely a subtraction from the *loss*, but a positive addition to the *profit* side of the social ledger.—*Dr. Barnardo.*

The Sunday School.

How to Make it More Fruitful.

BY THOMAS HOGBEN.

A few weeks since, a friend was distributing tracts in a public-house in the centre of Portsmouth. Four men were drinking at the bar. One turned to the visitor to inquire if the superintendent of ——— Sunday school was still in the work. Immediately a second, addressing his companion, chimed in, "Did you go there? Why, I used to attend that Sunday-school." "And so did I," exclaimed Nos. 3 and 4. All four had been trained in an evangelical Sunday-school! All four had left the school unsaved! Now all four are in the bondage of drink! Not a quarter of a mile from this house stands another, where many are tempted and led astray. The publican, a few years since, was a Sunday-school boy, and his father a local preacher! One night we gathered off the streets, within five hundred yards of the Town railway-station, over a hundred fallen women for a midnight supper and meeting. Being astonished at the hearty way in which they sang Sankey's hymns, we inquired of one and another, "Where did you learn these words and tunes?" and found that all whom we questioned were old Sunday-school girls!

These sad illustrations do not, alas! stand alone. It is a terrible fact that at an early age many children leave our Sunday-schools to follow a course of sin and shame. How is it? This problem is of the greatest moment. We have in our land some ten millions of young people. These are all *our* children, and they are in the greatest possible danger, not only because of the inherited tendency to depravity in their nature, but because of their surroundings.

The streets of the city are full
Of poor little perishing souls;
Perishing, perishing every day.

A Roman poet has compared the birth of a child to the shipwreck of a sailor, and does not this illustrate the condition of child-life to-day? There is not a city, town, or village where these lost ones are not to be met with, surrounded by temptations. Before the eyes of children sin in all its vile seductive power is flaunted. Upon the ears of children the sounds of language fall that ought not to be heard, while the "free Press" fills the shop windows with a stream of literature that poisons every mind it touches. How can child-life be saved?

It is the first duty of Christian parents to secure the salvation of their offspring—a duty often sadly neglected! Our blessed Master again and again impresses upon us the value of children, and He expressly declares his tender love for them, and the fact that the will of our Father in heaven is their salvation. "He took a little child and set him in the midst of them; and taking him into his arms, He said unto them, Whosoever shall receive one of such little children in my Name receiveth Me, and whosoever receiveth Me receiveth not Me, but Him that sent Me." Also, "It is not the will of your Father which is in heaven that one of these little ones should perish." The rainbow of God's gracious promises is over all child-life. Satan has no mortgage upon "these little ones." Whatever else is doubtful this is clear: God wants the children, and *now* is the day of salvation for them.

The importance of child-saving is increasingly recognised, and much is now being done for body and soul. There is a tremendous effort being made to get the young by Ritualists and Romanists, which many Evangelical Christians need to be informed upon. Yet, praise God, to-day a large proportion of our children are under the influence of evangelical teaching. But alas! for how short a time do we hold them; hence the necessity for definite soul-saving work. Perhaps none need to be remembered in prayer more than do Sunday-school teachers. Their work is surrounded with great difficulties, and is of the greatest importance. There is no higher or nobler work to-day than that of leading the children to Jesus Christ. Praise God, many have been saved in our Sunday-schools. But with the promises of our Divine Master before us, with the most impressionable material to deal with, and all the efforts of Sunday-school teachers, surely the harvest gathered is small. Is there not some worm gnawing at the root of the tree, hindering its fruit-bearing? What is it? How can we destroy it?

"Are you saved, teacher?" This question was artlessly put by a little girl. The teacher was startled, but silent for a moment, when she replied, "I hope I am." That teacher had never received conscious salvation; but God used this question to bring her to Himself, and the next Sunday she was a new teacher, because a "new creature in Christ Jesus." Is not one cause of defeat found in the fact that some teachers are not consciously saved, and cannot therefore introduce the children to their Saviour?

The very best in every way that the teacher possesses is needed in this work; but Jesus says of all this, "Bring it to Me," and our obedience secures his blessing, his increase, and a supply equal to the needs of all. "Ye shall receive power after that the Holy Ghost is come upon you" is his promise. Yet are not many teachers working without the power for service?

Further, is not a definite object often lacking? An impulsive flush of zeal is not enough in this work. Children are acute observers; they know whether the teacher feels the truth and has a definite aim. Do not many teachers need to learn that to succeed they must begin at the beginning? The initial study in Scripture is saving truth. The first object is not to give the children information about Christ, but to secure their living union with Christ. Saving truth is not brought home to the heart by mere logical rules. The love of Christ rises superior to all rules, and strikes out a path for herself. Human systems of teaching are only candles. It is the light and life of Christ every child needs. The children are lost—dead! It is useless to try to feed dead creatures. The first thing is to make them live.

Common-sense teaches that the time has gone by for mere secular education in our Sunday-schools, but how many content themselves with imparting particulars about the Word of God, and forget that the chief work is to introduce the children to Jesus. Let us preach Jesus Christ as Lord; that truth suits the child as well as the man. Make clear to the child what sin is; that he is lost, and so lost that Christ only could find him; that God intended him to be his temple, but sin has defiled and alienated him from the life of God; point him to Jesus who died that he might live, and do not rest until Christ is formed in him the hope of glory.* This position must be mastered first. As a rule it is the most irksome, but it is always most profitable. Child teaching is a work more for the heart than for the head.

At what age should a child be consciously saved? At that point where it can make wilful personal choice of evil, and it is then and not a year later when we must get them saved.

Beloved in the Lord, set your heart upon the salvation of each child in your class. Go alone each day and talk to God about each child. Having sought private intercourse with God, do the same with each child. Remember that soul committed to you will spend eternity in heaven or hell, and upon you largely depends which! "Not by might nor by power, but my Spirit, Saith the Lord of hosts." Personal systematic intercession is wanted. "As soon as Zion travailed she brought forth children."

* The most helpful plan that we know for this definite soul-saving work, is that adopted by our "One by One Band," and if every teacher would follow this, soon ears of thousands of children would be the saved of the Lord. Particulars of the Band will be sent upon receipt of address and one penny stamp to Mr. Hogben, Welcome Mission, Portsmouth.

Thought Gems.

SELECTED FROM THE LATE DR. ANDREW BONAR'S SERMONS.

Faith is no part of the Gospel, the eye is no part of the sun. The first receives the good news, the other sees the glory.

Be done looking at your faith and look at the object of faith, and your rest has begun.

Thirst is no part of water and conviction is no part of Christ. Let a sense of need lead on to Him.

According as God alone is more and more our true portion, so is our progress in holiness.

Draughts of the water of life are just fresh views of Christ.

When Christ is made by a sinner only his medicine, not his meat, things are all wrong. He must be not only all our salvation but all our desire.

The experience of the glorified as given us by glimpses in the book of Revelation, shows us that Christ has increased so as to fill all their hearts and songs. Worthy is the Lamb.

When we ask in the morning to be filled with the Spirit, may we not expect to be filled all day long with thoughts of Christ?

The fulness of the Spirit does not manifest itself in mere feeling; it always shows itself in some grace.

Much of the Word without prayer leaves the soul unprofited and dry; much prayer without the Word makes it dreamy and vague.

As believers seeking to be holy, attend to small duties and to the mode of your doing them. Be thorough; what your hand finds to do, do it with your might. Done under the light of God's eye, how the meanest duties shine! Attend to holiness in its minutest details. Be truthful in small things. Avoid exaggerations in word or manner.

Let your kindness, your self-denial for others, be before Him only, saying nothing about them. The best service is that which no one knows but Himself, serve in your closet in praise and prayer, and your Father which seeth in secret shall reward you openly.

A Nazareth life of service is no small thing. Not by great efforts, but by watchful everyday living, holding fast Christ and his truth. Not great praying or great doing of any kind, but patient, faithful keeping his Word, and holding it fast in the little things and trials and temptations of daily life, seen and marked by no eye but his. Thus Jesus "grew up before the Lord."

METLAKATLA, BRITISH COLUMBIA.—Dr. Vernon E. R. Ardagh, C.M.S. medical missionary, writes:—In spite of a bad fishing season, we have collected twenty dollars towards fitting up a reading room for our young men and bigger boys among the Indians. This sum will not go far, however, in a country where skilled labour and furniture cost a good deal, so it has been suggested that friends in the old country should be asked to help us, by sending suitable books and papers as a nucleus on which to work. Bound volumes of "The Sunday at Home," "Leisure Hour," "Quiver," "The British Workman," and "Boy's Own Paper" will be very welcome; also periodicals and magazines bearing on carpentering, boat-building, and other trades. This effort is being made at the request of the English-speaking Indians themselves. I shall be glad to acknowledge contributions. Goods should be invoiced for customs "Free of duty. For exclusive use of Indians, British Columbia, in the Metlakatla Agency of the Government Indian Department."

The Parliament of Religions.—2.

By Rev. G. F. PENTECOST, D.D.

No doubt the chief superficial interest in the Parliament centred about the presence and utterances of the Orientals. It was this feature that made it unique among religious assemblies. We are familiar with Church Congresses, with General Assemblies, and great gatherings of a denominational character. We even know of certain catholic gatherings, such as the Evangelical Alliance, and the great missionary congress held in London a few years ago; but an assembly in which all the so-called Christian denominations were represented was a novelty and in some sense a wonder, and shows a great advance in the direction of Christian fraternity, and that kind of liberality which does not feel that any conviction is compromised in an honest discussion on points of difference or agreement. Hitherto debates between opposing or varying sects have been rather carried forward as between antagonists. In this assembly the desire was rather to promote fraternity, soften asperities, and seek points of agreement; to minimise differences, and make inquiry if unity might be had in any way without compromise of principle. But the Parliament was wider than that. In order to set its proceedings more clearly before the mind's eye of your readers, let me attempt a classification of the faiths represented.

I.—TRINITARIAN CHRISTIANITY.

This phase of faith was represented by the great Protestant sects, the Roman Catholics, the Greek Church, and the Armenian or Old Gregorians. In this connection it is only fair to say that the scholarly and eloquent bishops and priests of the Roman Catholic Church presented and defended with singular force the cardinal doctrines of orthodox Christianity. That is, the doctrines of the Trinity, the essential Deity of our Lord Jesus Christ, the Incarnation, the Atonement, and Resurrection from the dead. Listening to their papers and addresses, one could not but feel (though not going with their declarations and contentions in respect of those things peculiar to the Romish faith) that the real power of the Roman Church, and the reason for its survival, is to be found in the strong grasp it has upon these great fundamental truths of revelation and historical demonstration. I am sure that many an earnest Protestant must have felt his heart burn within him as he listened to his most cherished beliefs so ably and eloquently advocated by Romanists; and that whatever points of antagonism there are between us (and there are many and vital ones), we must still regard them, in so far as they stand in Christ, as our brethren.

II.—UNITARIAN CHRISTIANITY.

This school of belief was represented by the several branches or shades of Unitarianism, from that of the old Channing type, which was not much more than a protest against the severe and mechanical Trinitarianism, and hard, uncompromising, and loveless miscalled Calvinism of our Puritan ancestors, down to the most liberal (?) and unbelieving rationalism that passes muster under the name of Unitarianism. The papers and addresses of these delegates were more generally devoted to the humanities, and the various questions pertaining to social and political reform than to matters of Christian doctrine. It must be said that many of their utterances were most admirable and worthy of the spirit of Christ. I may not be invidious, but I have the greatest pleasure in mentioning a magnificent paper by Prof. Everett, of Harvard University, wherein he declared that there could be no *reformation* of society except so far as it was founded on the *regeneration* of the individual. He emphasised regeneration as over against reformation. His declaration concerning wealth and its obligation was packed into a sentence to this effect. "Not until rich men come to understand that they do not *OWN* their wealth, but *OWE* it, will the curse be taken off riches, and wealth in the hands of the individual be made a blessing to the world, and not an instrument of oppression."

III.—NON-CHRISTIAN UNITARIANS.

Of these the first to be reckoned were *the Jews*, who were represented by some of their ablest Rabbis. I need not define the faith of the Jew. In America there are two great branches: (*a*) The old Orthodox Jew who holds by the law of Moses in ceremonial, as far as possible, being minus temple, sacrificing priest, and sacrifice. They keep the Sabbath and observe the great feast days, and repudiate Jesus Christ with great vehemence. (*b*) The Reformed Jew, who has ceased to look for a personal Messiah, but finds that promise fulfilled in the better and larger social and political condition of things. They have substituted Sunday for the Sabbath as being in harmony with the trend of things, and upon the whole more convenient from business, social, and religious points of view. These speak reverently and even affectionately of Jesus. Both these schools hold to the Divine authority of the Scriptures of the Old Testament, and believe in the God of Abraham, Isaac, and Jacob; the Orthodox party holding more nearly the accepted Christian view of inspiration, the Reformed party the more loose, liberal (?), and rationalistic view of the Scriptures and its historical records.

Next to these come the *Mohammedan Unitarians*. Here we have a great religious community numbering many more millions than the Jews, whose faith is in the God of the Old Testament, and whose creed is supposed to be based on the Old Testament writings and the Gospels, *plus* the revelations given to Mahomet, who also was the true interpreter and expounder of the Old Testament and the New, himself being the last and greatest of the prophets of God. Practically, their faith is founded on the Koran alone, and all authority for faith and practice was lodged with Mahomet. A strange medley of belief is this desert faith. It was represented by an American pervert, Mahomet-Webb by name, and I believe one or two papers sent to be read from the far East by a great Oriental Mussulman. Mahomet-Webb devoted himself largely to the vain attempt of justifying Mahomet's personal life and excusing and justifying his law of polygamy. He was not a conspicuous success.

After the Mohammedans, we should mention the *Brahmo-Somaj Unitarians*. The Brahmos are a large and influential sect chiefly in Bengal, India; a great cleavage from Brahminical Hinduism under the impact of Christianity, organised if not originally founded by Keshub Chunder Sen. A really great man, he was all but a Christian, but he stopped at the half-way house of Unitarianism, and then constructed a kind of eclectic faith from the faiths of the world, giving pre-eminence to the New Testament among religious books and to the peerless Christ among religious teachers, and throwing over all his teachings a thick veil of mysticism. This body of non-Christian Unitarians was represented by Babu Protab-Moozumda, a most eloquent and finished orator, who is the quasi leader of the Somaj at this time.

The representatives of the ancient *Fire-Worshippers*, more properly the Parsees, of Western India, may be classed as non-Christian Unitarians, inasmuch as they believe in one God, deny Jesus Christ, and eschew all forms of idolatry. They are not a very religious people, rather Epicurean in their mode of thinking and in their habits of life; but they cleave with more or less tenacity to their ancient teaching priesthood, which is still the practical head of the social as well as religious community. Hitherto they have been the most inaccessible people to Christianity of all others in the East.

IV.—PHILOSOPHICAL AND IDOLATROUS FAITHS.

I class these together because it is difficult without too much refinement to do otherwise. First among these must be mentioned the *Brahminical Hindus*. They represent both a philosophical faith and a vast idolatrous cult. The scholarly Brahmin is a philosopher pure and simple, though in order to enforce the rites of idolatry upon the masses he himself conforms to these rites. The philosophy of the Brahmin is a stupendous affair; it ranges over the whole field of philosophy, and includes everything, from the most subtle pantheism to the grossest materialism. It is an all-inclusive philosophy, and because it is so has arisen the popular notion of the extreme tolerance of Brahminism. On the other hand, Puranic Hinduism which prevails throughout India has culminated in the most multiform, gross, and universal idolatry known anywhere in the world. The whole land groans under the oppression of the idols, or rather the idol priests, and the whole land is defiled by them. The shady and seamy side of Hinduism was kept strictly out of view by the Brahminical representatives in the Parliament. I shall have something to say of Hinduism later.

Then we come to *Buddhism*. Buddhism was in force in Parliament. The fiery and eloquent Dharamapala was perhaps the most conspicuous Oriental present, and shared the sensational honours of the gathering and the public generally with the so-called Brahminical monk, Vivakanandra, of whom more anon. Buddhism is both a religion and a philosophy. Primarily it is a humanitarian philosophy, in which there is no recognition of God at all; the end of which is a final abstraction of existence. It is essentially and hopelessly pessimistic at the same time just, because people cannot get on without God, Buddhistic philosophy has among the masses degenerated into as gross a form of idolatry as may be found anywhere, only it is not bestial as is the idolatry of India. Buddha is the popular god of his modern followers. Though Buddha has long ceased to have any existence at all, yet his image is worshipped by four hundred millions of people in Ceylon, Burmah, China, and Japan. Every pagoda, of which there are thousands upon thousands, is crowded with stone and bronze images of the Buddha, in all his traditional postures. Down before these, millions of votaries bow, bringing offerings of flowers, rice, and gifts of gold, frankincense, and myrrh. To this idol of a man who has long ceased to exist, millions of prayers are daily made. For the Buddhist is the most prayering man living. The Mohammedan is not in it with the Buddhist. He prays with his lips, he prays with wheels turned by hand, by machinery, by water, by flapping yards of calico upon which thousands of prayers are printed, and attached to tall poles, that by the action of the wind these prayers may be wafted to the *extinct* Buddha, who *is not*, in the eternal *nowhere*.

I asked once a Buddhist devotee, who was vigorously turning his prayer-wheel, to whom he was praying. His answer was: "*To nobody*," I suppose of course with a capital "N." I then asked him for what he was praying. To which he replied sententiously: "*Nothing*." Again I suppose with a capital "N." If worshipping an idol of an extinct man, and making millions of prayers to Nobody for Nothing can constitute a religion, then Buddhism in its popular form is very religious.

On the other hand, we have the Philosophical Buddhism represented by the scholarly priests in the countries where Buddhism or some of its sects or offshoots prevail. It is not within my purpose to discuss philosophical or esoteric Buddhism, but only to mention that it was represented most picturesquely by its representatives from Ceylon, China, and Japan.

Belonging to this school of philosophy or religion is the modern *Theosophy*, of which Mrs. Besant is the present high priestess. Of her and her latest faith I need hardly speak to an English public.

The list of Oriental faiths would not be complete without mentioning the representatives of *Confucianism and Shintoism* from China and Japan. Confucianism is scarcely a religion, being a mundane philosophy intended to promote the peace and prosperity of the people by the cultivation of right relations between friends, parents and children, brother and brother, husband and wife, and the cultivation of a studious etiquette, having for its models the ancient Kings of China. On the other hand, Shintoism is a nature and hero worship, the deities being worshipped and propitiated with offering of fruit, flowers, and music.

This may, for a general statement, complete the list of religions and philosophies represented in this remarkable Parliament. Is it any wonder that it excited a profound interest? Is it any wonder that thousands listened with eager attention to the exposition of the faith of some and even all of these Orientals? It was almost pitiful to look at the simple and earnest faces of these far-away brothers of ours, as with intense earnestness they unfolded their wisdom and laid the spoil of their philosophies at our feet. Especially was one struck with the simplicity of the Chinese Buddhists, and the Japanese Shintos. Of the Indians—well they were canny, subtle, clever, secretive, and decidedly Occidental withal.

In a concluding paper I shall hope to set forth some of the practical benefits which have resulted from this Parliament, and prick some of the Oriental bubbles blown over our heads and offered for our acceptance.

THE WELCOME HOME.—The anticipation of a hard winter among our seamen has already begun to be realised, and Miss Child has been thankful to be able to commence a series of soup suppers for such men. The first was given on Monday week, and God gave much blessing in the meeting afterwards. Any friends wishing to help in these suppers will be heartily welcomed by Miss Child at her Home for Sailors, 173, Ratcliff-highway, London, E.

THE ARMENIAN PERSECUTIONS.

The troubles in Armenia attracted great attention a few months ago, and earnest efforts were made on behalf of those suffering so unjustly. When, however, two of the prisoners, Professors Thoumaian and Kayayan, were released, the general impression appears to have been that the whole question was settled. This, however, is a grievous error; as the Armenian Christians are still enduring cruelties and oppressions beyond description. It is exceedingly important that the people of this country should be kept well informed on this point, as their voice has great weight with the Turkish Government, and the state of things at the present time, in Armenia, is such that it has become imperative that a strong protest should be raised.

A remarkable example of the influence exerted by English opinion is furnished by the action of the Turkish Government in view of the demonstration arranged to be held in London in July last. This meeting was called to raise a protest against the persecutions in Armenia, and particularly the savage sentences pronounced in the Angora case. As soon, however, as the Turkish rulers heard of this, they hastened to release two of the best known prisoners, doing this expressly to neutralise the effect of the Exeter Hall demonstration. In this they succeeded only too well, as many imagined that the whole crisis was over, while some papers actually stated that the Sultan had pardoned *all* the prisoners, whereas only two were pardoned and released, while about thirty were left to endure the cruelties of a Turkish prison. The term of imprisonment was, in some cases, reduced, but even one or two years in such gaols is quite sufficient to kill a prisoner. Those who know best the actual state of things consider that the five Armenians who were executed were more fortunate than those who were left alive to endure the horrors of a Turkish prison. The Angora case aroused special interest because of the American College of Marsovan concerned in it, and also because Professor Thoumaian's name was known in this country, while Angora itself is within range of, and in communication with, Europe. All this combined to bring the Angora trial into prominence. But in the interior the condition of the innocent Christians is ten times worse than it is in places where European opinion can make itself felt. In such towns as Aleppo, Van, Erzeroum, Erzinyan, Zeyton, Marash, and other cities in the more remote provinces, the gaols are choked with innocent and untried Christian prisoners—bishops, archbishops, priests, teachers, and educated men of all kinds are arrested on the feeblest pretences, and thrust into prison without anybody knowing anything about it.

These persecutions are going on all over Asia Minor and Armenia, and are becoming more and more severe. The places being far from the Turkish capital, there is practically no appeal, no hope of redress, and the sufferers are left at the mercy of the local rulers. The pretexts are of all kinds, political, religious, educational, and industrial; but at the bottom of all is the religious hatred. The Turkish Government dreads Christian progress and influence. It sees that the Mohammedans cannot keep up with the Christians, and therefore it has decided to stop all Christian work. This is the secret of the whole trouble. It is perfectly well known that the trial in such cases is merely a farce; the issue being pre-arranged.

Now things being in this state, can anything be done? If anything be done at all, it must be done by England, a Power which is bound by treaty obligation to protect the Christians of Turkey in Asia, and bring about some amelioration of their condition. It is now over fifteen years since the Isle of Cyprus was occupied by England as a guarantee of the fulfilment of that treaty, and still nothing has been done. Turkey in the past has been largely helped by England, from the idea that she is useful as a barrier against Russia. But to preserve the Turks is to perpetuate Turkish atrocities, so that, to call things by their right name, England may be said to be the author, or the unconscious abettor, of unutterable wrongs and frightful barbarities, inflicted without cause on hundreds of helpless Christians. England ought, therefore, to protect the Armenians, who look to her. These considerations must be pressed upon the attention of the British public. If once they are properly understood England's conscience will be aroused, and the voice of public opinion will make itself heard in the Foreign Office in such a way as to compel her representatives to adopt measures for the deliverance of the Armenians now so cruelly oppressed.

PROGRESS IN UGANDA.

The following extract from a letter, dated July 4, from Mr. Arthur B. Fisher, late of the Y.M.C.A., Dublin, and now a member of the C.M.S. Mission in Uganda, will be of peculiar interest at the present time.

"The Christians at Mingo gave us a warm welcome, coming out in hundreds to meet us. We found the work going on in a wonderful manner. A large church, holding some 5000 people, has been built by the natives, and is filled every Sunday, and 600 people come every day to classes and morning worship. We have had up this year eighty-four loads of books, each load weighing 65lb., and these have almost all been sold. There are now some 80,000 readers in Uganda, and the number is increasing every day. The Baruma tribe, living amongst the islands, have also commenced to read, and on many of the islands no one will be allowed to stay who has not got a book. Buganda Christians have gone to the islands to teach the Baruma to read. Stanley has written much about this tribe. In all the provinces round about, the Word is being sold, and people are learning to read.

"I went into Singo in April, and in little over a month sold 2000 books. A church and a house were built for us in five days. The church holds 600 people, and on the first Sunday we had 400 present. The number is increasing. Singo is a beautiful country, containing a lake of about eight square miles in extent, with three islands on it. We landed upon one of these, and within an hour sold all the books we brought—140. God has planted in the hearts of this people a longing after Himself. All want to read.

ALL WANT TO KNOW GOD.

"Sir Gerald Portal arrived here on St. Patrick's Day, and the Union Jack went up over the land on April 1. A land settlement has been made amongst the Romanists, who are not pleased, but still have agreed. The Mohammedans, who have been very impudent to the Consul, were refused any more power or land, and told they would be driven out if they did not keep quiet. After the Consul left on May 29 they refused to work for the king, which was an act of rebellion. When they did come in matters quickly reached a crisis on June 17. Captain MacDonald, who had been left in charge, received news from Ntebe, which is the Nubian quarter close to the lake, that Salem Bey, colonel in the Egyptian army and chief of the Nubians here, meant to fight with the Mohammedans against the Protestants. This was serious news, as the Nubians are the Government soldiers, and possess all the guns and twenty rounds of ammunition each. Captain MacDonald called all the Europeans to the fort, and commanded them to take arms and mount guard, while he called all the Nubian soldiers out upon parade, and asked those who were loyal to stand still, while all those who wished to join Salem Bey were to march out. Not one moved. Had any done so they would have been instantly shot. Thinking this was test enough, all were dismissed. Next day, however, news came in to the effect that if Captain MacDonald helped the Protestants the Nubians would help the Mohammedans. The Europeans were again called, and took arms as before; the two Maxim guns were mounted upon the walls, and Captain MacDonald called the Nubian soldiers and went out to them himself unarmed. He marched them into town, and soon made them prisoners. Two hours afterwards the Mohammedans made a wild rush upon the Protestants, who stood their ground, and soon sent the rebels flying before them. Everyone rejoices that they have been driven out; from day to day they had been killing people and robbing right and left. They once forced my door, and cut away my window at night during a storm. Every missionary has been robbed from time to time by them. Captain Mac Donald went down to Ntebe and disarmed all the Nubians there, which was a most daring thing to do, and succeeded in taking Salem Bey prisoner, together with three leading Mohammedan chiefs.

"Before Bishop Tucker left us he ordained six natives, all good, tried, and true men, full of love for souls. These, together with numbers of other Christians, will branch out into the country, and, we trust, gather in precious souls who are waiting to hear the truth. The work here is delightful; who would not spend and be spent here amongst this loving and grateful people? Oh that hundreds of our young men would lift up their eyes and look upon this great field—not as those interested, but as those responsible for the gathering in of the precious sheaves! But some will say, How can we go? I answer, Present yourselves, and leave the sending to God! I knew God would let me come to the heathens, but *how* I knew not. May God teach us all what He would have us do. I am thankful to say I have not had one moment's illness since I came to Africa over twelve months ago, and it is my opinion that, with care, Uganda is very healthy."

A WEEK AT A SOLDIERS' HOME.

It was a hot Saturday evening last summer that I arrived at the Soldiers' Home, Woolwich, to see for myself something of the work of which I had heard so much. At eight o'clock I found myself in a bright, cosy class-room, in the midst of the soldiers' prayer-meeting, led by a non-commissioned officer, and all were so simple and earnest in their prayers for themselves and their comrades, and for "the old folks at home"—for what soldier does not pray for his mother as soon as he learns to pray for himself?

A list of the meetings held at the Home may give you some idea of the work that is carried on. On Sunday a public Gospel meeting is held at 3 and 6.30; on Monday there is a mothers' meeting (with clothing club and lending library) in the afternoon, with an attendance of from thirty to forty women. Every evening except Saturday there is a night school for the men, and on Monday, Tuesday, and Friday a soldiers' Bible class. On Tuesday afternoon an officers' Bible reading is held, and on Wednesday the Band of Hope, with a public evangelistic meeting in the evening, while on Thursday evening there is a Gospel temperance meeting, which once a month is taken by the members themselves.

The ground-floor of the Home can boast of a large, cheerful reading-room, a smoking and games room, with bar attached; and now beyond these are three cubicles for men on furlough, two of which are already furnished, and in great request at 6d. a night, and two cubicles where baths will be fitted up as soon as funds permit. A donation of £8 8s. will cover the expenses of a cubicle. There is also a little room where a man can get alone for prayer, or take a friend for tea and talk. Before you come to these rooms is a small library where one of the ladies always sits from seven to eight o'clock in order to welcome new comers as they pass the door, and have a little talk with one and another as they come in. Many interesting interviews have taken place here! One man brings a letter from home that he wants advice about; another, perhaps, has never written to his friends since he enlisted, but, now he is saved, he feels he must do so, and wants someone to pray with him about it. Again, a word of sympathy and counsel is needed by those who have signed the pledge, and many have thus been led on step by step to cast all their sin and care upon Him who careth for them.

We find, too, that after the meetings in the evening, when the soldiers gather together in the class-room to sing hymns, or bring out their Bibles for a quiet "read," we have many precious opportunities of helping those who are cast down, and pointing the wanderer to the "Lamb of God who taketh away the sin of the world." Thus the days fly past and jewels are won for the Master, who go out and tell their comrades all over the world what great things God hath done for them.

From time to time there are large teas, when over 100 soldiers sit down to tea, and many remain for a bright Gospel meeting afterwards.

Attached to the staff of workers is a devoted City Missionary who visits the barracks and hospital, and thus is the means of reaching numbers, who, as yet, have not found their way to the Home.

A rummage sale is to be held in November, and a sale of work on the 6th and 7th December, when friends would be warmly welcomed. One great need just now is a piano. Any help towards the Institution would be gratefully received by Miss Shubrick, Soldiers' Home, Hill-street, Woolwich.

Alice Nangle.

THE REGULATION OF VICE.

A DEMAND FOR INDIAN LEGISLATION.

The two large and enthusiastic meetings in Westminster Town Hall on Wednesday last week show that the friends of national righteousness and social reform are awake to the duty of the moment. That duty is to secure from the Government the opportunity for a full discussion in Parliament of the recent doings in Indian military cantonments as revealed in the report of the Departmental Committee, appointed to consider the allegations of our two American sisters. The meetings last week were convened on the eve of the opening of the autumn session, and were designed to move public opinion in support of Parliamentary action in case the Government should prove unwilling to give the desired facilities. Both meetings, afternoon and evening, were presided over by that veteran social purity reformer, Mr. Stansfeld, M.P., and among other members of the House of Commons present were Professor Stuart, Mr. W. S. Caine, Sir W. Wedderburn, Mr. Walter McLaren, Mr. J. E. Ellis, Mr. F. Webb, Mr. Carvell Williams, Mr. Crossfield, Mr. J. C. Stevenson, and Mr. Naoroji. These and other gentlemen constitute a "Purity party" in the House that intends to make its influence felt.

At the afternoon gathering the chairman reviewed the recent history of the repeal agitation relating to India, leading up to the fact that a clear understanding was reached that the report of the Committee would be debated and voted on during the recent session of Parliament. That object was not attained, and now the advocates of total repeal in India are determined that matters shall be brought to an issue before Christmas. Mr. Stansfeld's words were weighty, well considered, and full of determination; and if he is properly backed up in the country and the House he may be trusted to secure, by formal vote, the sense of the people's representatives on this vital question of regulation *versus* repeal, in the military cantonments of our great Eastern dependency.

Several strong resolutions were submitted to the meetings, and passed with acclamation. The first, moved by Rev. J. P. Gledstone, expressed satisfaction at the report of the recent committee, and indignation at the contemptuous action of the Indian military officials in setting at nought the resolution of the House of Commons passed in 1888. Mr. Gledstone showed effectively how the official evidence given before the Departmental Committee had helped on the cause of repeal. He drew special attention to the glaring inconsistency between the evidence of Lord Roberts and that of his subordinate, Lieut.-General Chapman, and said it was not to be endured that administrators of the law in India should themselves break the law with impunity. In seconding the motion, Mr. W. McLaren roundly declared that for himself and other members this question would be regarded as paramount in importance over all other matters submitted to the House, and they could not support any Government that would tolerate the continuance of such evils in India. This Conference would be, he hoped, the beginning of an agitation all over the country, which would not cease till the abominable system of regulation is for ever swept away.

The resolution was supported by Mr. J. E. Ellis, who directed his remarks mainly to the unconstitutional action of the Indian military officials in setting at defiance the expressed will of the Imperial Parliament. Speaking as one of the supporters of the existing Government, he wished them to understand that such conduct on the part of our public servants in India could not be endured. Mrs. Henry Wilson, in a deeply earnest and womanly speech, gave various strong reasons for their feeling indignation on this question. Regarding it from the point of view of the soldier, she pointed out the demoralising effects on him of regulations which taught him that vice is a necessity. Mrs. Wilson wanted to know what punishment was going to be meted out to those officials who had been deliberately disregarding the behests of Parliament, and even disobeying the orders of their Commander-in-Chief. She drew attention to a recent leading article in an Exeter paper, in which it was stated that some clergymen at a conference had lamented the fact that the C.D. Acts had been repealed! The writer of the article, however, told these clergymen that such regrets were vain, for Mrs. Josephine Butler was perfectly invincible!

The next speaker was Rev. J. G. Cunningham who appeared as a representative of the Free Church of Scotland. For real pathos and for appreciation of the vital questions at stake, his speech was one of the most telling of the Conference. The evidence given before the committee had deeply moved his spirit, and he pleaded, in trembling, heartfelt tones, the cause of the poor Indian women beguiled into such a terrible life, and unable to protect themselves from indignity and even cruelty at the hands of hardened lustful men. Mr. W. S. Caine recurred to the important constitutional issue that had been raised and which would have to be thoroughly dealt with. The chief point of his address lay in his citation of Indian opinion on this question of vice regulation. Every week, he said, he perused twenty Indian papers representing all classes of native opinion. While the two English official organs sneered and laughed at the whole moral aspect of the question, the native papers were unanimous in favour of the thorough abolition of the so-called "regulation."

Sir Wm. Wedderburn, as an old Indian official, fully endorsed all that his fellow M.P.'s had said. He was severe in his strictures on the official hierarchy in India, and said the only hope of getting justice done was by arousing the national conscience of this country, which would react on Parliament. Official stories and reports are not to be credited, and we shall have to find out the real facts for ourselves. Speaking as an Irishman, Mr. Webb was most emphatic in describing the hateful regulations as subversive of all righteousness, truth, humanity, and Christianity.

Another resolution was moved by Mr. Percy Bunting, calling for legislation which should make such action as that of the Indian military officials a penal offence. He pointed out how military rules and regulations have largely been in the past apart from and independent of the law as embodied in Acts of Parliament. Moreover, there is in India no healthy public opinion that can act as a check on military despotism. The proposed legislation will have to be very skilfully framed, so as to prevent all possible infractions of the liberty of the subject. In seconding the resolution, Miss Whitehead read an extraordinary letter from Rev. H. Chapman, vicar of St. Luke's, Camberwell, in *The Pall Mall Gazette* of the previous evening, in which he contended for the regulation of vice in London, by confining it to certain quarters of the city, so as to purify the streets.

On reassembling for the evening, the speaking was resumed by Mrs. Bramwell Booth in a brief address, in which she paid a warm sisterly tribute to the services rendered by Mrs. Butler. That lady herself next addressed the gathering. She did not think that their friends in the House of Commons needed any urging, as the resolution suggested; but that they do need the moral support of all the friends of purity and of righteousness throughout the country. So far as God gave her strength, she was resolved to arouse the nation to deep spiritual feeling and a holy determination that this battle should be fought and won. There are other members of Parliament who need urging and prompting, and that can be done by pressure from their constituents. Having recalled some stirring memories of bygone battles for purity in the House of Commons, Mrs. Butler said that it was foolish to deprecate public agitation on this question, as some half-hearted friends were inclined to do. It is good to be zealously affected in a good cause, and this is the cause of freedom, of law, of liberty, of woman—yea, it is the cause of God. Let us sustain our Parliamentary friends by constant prayer.

Rev. Hugh Price Hughes, in supporting the resolution, made one of his fiery, hard-hitting speeches, calling a spade a spade and a lie a lie. He re-asserted the elementary maxim that what is morally wrong can never be physically or politically right. He maintained that this question, being a moral one, ought to have precedence in Parliament over all purely legislative affairs, and therefore it must be discussed at once. Mr. Chapman's suggestion in *The Pall Mall Gazette* received very severe treatment at the hands of Mr. Hughes, who indignantly asked if the writer was prepared to relegate the male tempters and sinners to special quarters. The great majority of our unhappy sisters have been betrayed by male scoundrels, and it is a monstrous and infamous proposal that they should be virtually imprisoned for the further gratification of these scoundrels, who should go scot free. Mr. Hughes commented severely and scathingly on the administrative irregularities of the Indian officials, and said that such things must be prohibited by law.

Rev. J. Dymock, another delegate from the Free Church of Scotland Committee, in an earnest speech moved a resolution expressing detestation of the whole system of regulation, and calling for its complete abolition. He was followed by Dr. Nevins, who quoted statistics culled from Government reports, showing clearly that disease in the army increased under the régime of the Acts, and sensibly decreased when the Acts were abolished in this country. Dr. Nevins went as far as to say that if the British Government continued to run counter to the feeling of native Indians in this matter, another mutiny might suddenly arise, worse and more disastrous than that of 1857. The closing speech was from Mr. Naoroji, who also impressively warned the people of this country as to the evil results that must follow if we held facilities for military vice to be superior in importance to the rights of woman.

Before the proceedings closed it was resolved to raise a fund of £1000 for the carrying on of this agitation. The treasurer of the fund is Professor Stuart, M.P., 1, King-street, Westminster, S.W.

BISHOP HILL AT EXETER HALL.

At the first of a series of missionary meetings under the auspices of the Exeter Hall Y.M.C.A., Bishop Hill (who leaves shortly for the Niger) and Bishop Oluwole, of Lagos, gave stirring addresses. Mr. John White, who presided, pointed out that the Y.M.C.A. was a huge missionary agency, as every member was supposed to be a missionary in the sphere of his daily calling.

Bishop Oluwole referred to the fact that he was a native of Abeokuta, and that his parents were heathen, who had since been brought to a knowledge of Christ. He showed in his own person the result of missionary labours in his native region. Missionary work in that district had been beset with many difficulties, but to-day they could point to a true missionary spirit pervading the church at Lagos, because there they trained native workers, who were sent out to different districts, so that now they had eleven mission stations in touch with the church at Lagos. They were not all self-supporting, but they were not far off it. Among the many difficulties of the work at the present day was the question of polygamy, which was one of the hardest customs to break down, owing to the lack of parental feeling on the part of the natives. Another serious stumbling-block was the drink traffic. Shiploads of spirits were poured into the country, and the character of the poison might be guessed when he told them that it was retailed there at sixpence a bottle; some years ago you could not see a drunken woman, now they were common. Another difficulty was the character of the European traders. If they could only get a good strong Christian body of traders and their agents, a large number of natives would become Christians, and the work would extend.

Bishop Hill followed with a touching and impassioned appeal to the young men present to give themselves up to missionary work of some kind, either at home or abroad, pointing out that men were working on God's lines when they were where God intended them.

A life, he said, is never perfected until it is under the control of the Holy Ghost. There are sixty millions in the Soudan without a missionary. Does God call you there? Twenty thousand die every day who have never heard the name of Christ. Does not this impress you as an awful fact? Do not, however, go out to the mission-field until you can place yourself unreservedly under the control of God the Holy Ghost, because temptations strong and deep come to those in the field. Africa was a land that worshipped demons, that gave itself up to demons, and the men become demons. You find there that you have a hand-to-hand fight in the horrible darkness of this earthly hell, and if you are not at one with the Holy One, you will fall deeper than you ever fell. Do not take up the work unless God has laid the burden of it on your heart. The mission field is not all romance, but a place of desperately hard work. Go out if you have a love for soul-winning, such a love as will give you no rest, and go out with a broken-heartedness about the state of the field. Only those who are broken-hearted about the souls of men will make any real or lasting impression on them.

CHRISTIAN ENDEAVOUR.

The annual convention of the Sunday School Union was recently held in Birmingham. The introduction of a Christian Endeavour meeting into the conference is a new departure, and judging by the result of the experiment it is one that will not be regretted. The Sunday School Union have already done much for the Endeavour Movement, and this united gathering again testified to their thoughtful interest.

CARR'S LANE CHRISTIAN ENDEAVOUR.

While a great public meeting on behalf of Sunday Schools was being held in the Town Hall, two or three delegates specially interested in Christian Endeavour stole away to the weekly meetings of the Carr's Lane Society. It chanced to be not only the night of the weekly prayer meeting but of the monthly consecration service. Dr. Dale, the pastor, and Mr. Barber, the co-pastor, are both cordially in sympathy with the Y.P.S.C.E., and it is evident the Church welcomes this new method of work among the young people. The Endeavour room is bright and cheery, with chairs so arranged as to take off the appearance of stilted formality. About eighty young people were present, not quite an average number, as the Town Hall meeting had taken off some of the workers, but sufficient to show that Christian Endeavour has got firm hold in a church the centre of much spiritual power and activity.

It was a gracious, helpful, inspiring hour. A young lady presided over the meeting, and after the opening exercises announced the subject, "Christian Courtesy." In a few brief sentences, all to the point, the nature of the service was emphasised, "Nearer to Christ" and "Reality in Consecration" being the key words. Most of the responses to the roll call bore on the subject for the evening, but they were wonderfully varied and telling. One of the members sang part of a hymn; probably eight or ten, five of whom were young ladies, responded by prayer, and these brief melting prayers some of us will not soon forget. Others gave a word of personal experience or testimony, and many an apt quotation from some writer suitable to the theme. Most of those compelled to be absent sent their loving messages to the service, only about ten in a society of a hundred members being absent unexcused, and that under circumstances of special liability to omission in view of the meeting elsewhere.

THE PUBLIC MEETING.

The meeting on Thursday evening was also held at Carr's-lane, but this time the large chapel had to be requisitioned, and at the appointed time many hundreds of people were assembled. The centre of the church was reserved for members of Endeavour societies, but they overflowed to the aisles and galleries, and themselves would have made an audience inspiring to almost any speaker. There were also many friends of Sunday-schools present, and apparently not a few of the general public interested to know what the new Society might mean.

In the Birmingham district, within a three or four miles radius, there are now about forty societies, most of which were represented at the meeting, and all of which are connected with the local Endeavour Union. These societies, by energetic propaganda work, are rapidly multiplying, and the metropolis of the Midlands promises to be one of the strongest centres in the British section. If the appeal "Birmingham '95" is regarded, and the national convention for that year meets there, it will receive a magnificent welcome.

The president, Rev. J. B. Morgan, of Chester, Chairman of the Christian Endeavour Council, in his address spoke on some possible dangers that may lie in the path of the movement. Mr. Charles Waters, joint secretary of the British section, saw in the Endeavour monogram, C.E., "Concentrated Energy" and "Consecrated Enthusiasm." Rev. E. R. Hassé, of Mirfield, near Leeds, dealt with the Endeavour Motto, "For Christ and the Church," and Rev. W. H. Towers, of Manchester, uttered some earnest words on "The Possibilities of Christian Endeavour." All the addresses were listened to with eager attention, and frequently punctuated by hearty applause. One of the most pleasing features was the fact that every appeal for a loftier type of spiritual life, every reference to prayer, consecration, and Bible study, was immediately endorsed, especially by the young Endeavourers.

The proceedings were fittingly brought to a close by a consecration service and roll-call of societies. About twenty-eight societies responded to the roll-call, some of them represented by fifty, sixty, and even eighty members. Then individual members of Christian Endeavour not represented there in society capacity stood up, and were led in a consecration prayer by Rev. W. Bainbridge, of Chester. It was a helpful gathering, full of power. Endeavourers had their faith strengthened, and probably not a few hitherto standing aloof were prompted to say, "This thing is of God."

MEDICAL WORK IN TRIPOLI.

A letter has reached the Secretary of the Missionary Bureau, 186, Aldersgate-street, E.C., from Mr. Joseph Cooksey, of the Central Soudan Mission, Tripoli, N. Africa. Any responses to the appeal he makes may be sent to the secretary of the Bureau. Mr. Cooksey says:—

Before I came to Tripoli I was kindly helped and encouraged by my friend, Dr. R. H. Fallon, of Bristol, who lately sailed for the Zambesi. By the liberality of himself and other friends I was presented with a small medicine chest (homœopathic) and a few useful instruments, the uses of which he taught me as far as he was able in the short time at my disposal, viz., three months. That little knowledge I have found of inestimable value, and have used it to the alleviation of many poor sufferers. But, as my knowledge is limited, my usefulness is curtailed. Had my means allowed, I should have brought some books, and continued my studies in homœopathy; but I was forced to content myself with a small volume of "Family Domestic Medicine," which is quite insufficient for our present needs and the acquisition of the knowledge necessary to treat successfully the various cases one is called upon to attend. Many of the Lord's servants at home could well spare things which to themselves are but of trifling worth, but in the mission-field are invaluable. I should find exceedingly useful a practical work on surgery, and a few modern standard homœopathic works.

I am urged to make this appeal because of the barbarous method the native doctors use to cure the multitude of ailments which come under their care. The one remedy is cauterisation, whether it be for a cold on the chest, an ulcer, or rheumatism. Cupping is practised also to such an absurd extent, and for purposes so utterly opposed to such treatment, that like cauterisation it is a prolific cause of suffering and misery.

Multitudes flock to the charm-sellers as a painless method—so they believe—of finding healing. These scamps by their lies make a fine living by working upon the credulity of the superstitious and ignorant, selling them small scraps of paper with a few words of the Koran written upon it, to be worn upon the person, and which is charged for in proportion to the means of the purchaser. Yet even these men are glad when ill to come to the English missionary for treatment. One came to me two or three weeks ago with sore eyes. I asked, "Why don't you write a charm?" "It is no good," he replied. I had previously had a talk with him upon the subject, with better results than I had anticipated. I cured his eyes, and am now treating him for a dog bite on the leg, and I believe am influencing him for Jesus. Thus you will see the need of medical knowledge here, and however small that might be, among these people with their barbarous and ignorant treatment it is a perfect boon, and a most potent means of procuring a hearing for the Gospel of our Saviour.

PASTOR CHINIQUY, writing to thank English friends for sympathy expressed with him, says:—"This morning (October 16), it was my great joy to send to the Pointe aux Trembles College, Canada, a young man, belonging to one of our best families, whom we persuaded to give up the errors of Rome only a few weeks ago. I am determined to work in Canada to the end of my life, now—for that end is very near—and the field is a very blessed one."

A TRAVELLING MISSION.—A correspondent writes:—A few days since I travelled by the workman's train from Edmonton at 6.15 a.m. Upon entering the carriage my ears were greeted by a familiar tune from "Sacred Songs and Solos." A band of men whose hearts the Lord had touched sing the Gospel each morning, with a brief prayer and address. They thus "let their light shine before men." I trust others will be stimulated to emulate the zeal of these hardfisted sons of toil, to go and do likewise on other lines of railway.

THE C.M.S. GLEANERS' UNION.

The seventh anniversary of the Gleaners' Union was celebrated last week, the proceedings extending over two days, Tuesday and Wednesday. There were prayer-meetings and conferences at the C.M.S. House and Sion College, interesting addresses being delivered by several friends. The proceedings were succinctly described in last week's *Record*. On the afternoon of Wednesday, at a gathering in Lower Exeter Hall, home and foreign workers spoke inspiring words.

Mr. Eugene Stock presided, and stated that during the year nearly eleven thousand new members had been enrolled, bringing the total up to 57,249. Seventy new branches had been added, and £2920 received in freewill offerings. The motto text chosen for 1894, is, "But thou, O man of God, flee . . . follow . . . fight . . . until the appearing of our Lord Jesus Christ" (1 Tim. vi. 11-14). Three "Gleaners' own missionaries" were nominated as follows:—Rev. W. A. C. Fremantle, M.A. (and Mrs. Fremantle), North India; Rev. H. G. Warren, B.A., Japan; Miss A. Grieve, East Africa. Mr. Fremantle is a son of the Hon. and Rev. Canon Fremantle, of Canterbury, and Mr. Warren is a son of Archdeacon Warren, C.M.S. missionary in Japan.

Lady Dodsworth spoke helpfully on the words, "The Master is come and calleth for thee," the call being, of course, to souls at home and abroad. Miss Sophia M. Nugent followed with an address of deep spirituality on the words, "Our own God." The foreign workers who followed were Mrs. Hill, who spoke of the wide open doors in Western Equatorial Africa; Miss Tasca, of the Zenana Bible and Medical Mission, who gave her message with tears in her eyes and a voice tremulous with emotion; and Miss Newcome, of the C.E.Z.M.S., who vividly pictured the evils of China, and repudiated the ordinary idea that the Chinese are a respectable and moral people.

The annual meeting was held in the evening in the Large Hall. Bishop Hill presided, and delivered a hearty address, in which he appealed for sympathy with him in his work on the Niger. "Two years ago," he said, "you saved Uganda, and I want to ask you to do something for our Mission." As a result of the Bishop's words, some heart was stirred to make an earnest response, for towards the close of the meeting an offer was sent up to the platform of £100 for Bishop Hill's work if nine others would give the same, but nothing further was heard of the proposal.

Mrs. Isabella Bishop, the well-known traveller, who had come straight from a sick bed to the hall, spoke with peculiar power, in spite of much physical weakness. She told of the awful need of the unchristianised world as she herself had seen it in her travels. Her word to the meeting was twofold, "Let go and help go." Very solemn was her appeal to Christian men and women to readjust their expenditure in the light of their increased knowledge, and as they looked upon their jewels and silver might they hear the Lord's voice, "Lovest thou Me more than these?"

Rev. H. B. Macartney, of Melbourne, deepened the impression by urging that there must be holiness at home if there is to be holiness in the foreign field. Rev. W. A. C. Fremantle followed, and Bishop Hill offered some closing words. He begged them to seek inspiration from Jesus for their year's work; fellowship with Jesus in his sorrow for perishing souls; and sacrifice for Jesus. The fields were white unto harvest. In those fields they would find the altar; might God help them to be a sacrifice.

A SCHOOLMASTERS' CONFERENCE ON SCHOOL-BOY MORALITY was recently held at Finsbury Park, with the master of a large school in the chair. The head master of a public school gave an address. He has had this question specially brought under his notice, and has felt it his duty to issue a notice to the parents of each of his boys. His observation shows that injurious habits often begin at the age of eight without the evil consequences being known; that even good, religious boys are often slaves to it; that a boy should be instructed and warned by his parents or teachers. A conversation took place among the schoolmasters, some doubting the extent of the vice, some, on the other hand, saying it is 90 per cent. The Finsbury Park White Cross Society, which called the meeting, is about to issue a circular, with suggestions, to the whole of the schoolmasters in the north of London. T. F.

NOTES ON DAILY READINGS.

SUNDAY, NOVEMBER 12.—PSALM XCIV.

In lawless days we may rejoice that God is judge, and that He will inflict righteous punishment. His vengeance is the awarding of evil men their desert, and the relieving of the poor and needy. Throughout this psalm, there is a challenge to God to assert Himself. There are periods in which he seems to let evil men pursue their designs unchecked. Ear, eye, and heart are his gift to man, and in none of these can He be deficient. He knows the thoughts of those that hate us, and, if He choose, can intercept their murderous designs. He will be our help; He will hold us up; He will delight our souls with his comforts; He will be our high tower, and the rock of our refuge.

The persecution and hate of man are often the means of our chastisement and ennoblement. Hard as it is to bear the reproach of men, it is blessed indeed to look beyond it to Him who permits it, and to believe that when the pit is digged for the wicked, the righteous will be secured from the days of adversity. In the multitude of your thoughts and questionings, let considerations like these be the comfort and delight of your soul.

MONDAY, NOVEMBER 13.—PSALM XCV.

No true minstrel is solitary. His songs awaken joy-notes in others. Let us sing; let us make a joyful noise. "O God, in thy presence is thanksgiving. Before Thee, thy saints sing Psalms. Give us more abiding consciousness of thy presence, that like Elijah we may ever stand before Thee."

How great is God! He is a great King. His greatness is gauged by the creation that has emanated from his thought. The valleys, and abysses of the earth, are but as the furrowed lines of his mighty hand; the mountains owe their strength to Him; the sea is his child; the dry land was shaped by his touch; He is the maker of men. In his presence there is but one becoming posture—to worship—to bow down—to kneel.

But God is not only great as Creator. He is tender as a Shepherd. He leads his people forth to pasture, and by his hand protects and guides them. The greatness of God, and the goodness of God are commensurate. Nay, there are greater marvels when Jesus dies as the Good Shepherd for his sheep, than in the line of the Himalaya, the crash of the iceberg, or the swell of the Atlantic. Alas! that He should have to complain of the hardened heart that keeps us out of rest—his rest. The rest of the seventh day of creation awaits us through faith. (Heb. iv.). Let us abide there, and may we never know the strife of Meribah, or the day of Marah, or the grieving of the wilderness.

TUESDAY, NOVEMBER 14.—PSALM XCVI.

It does us good to read these psalms. They strangely stir us. They break on our lethargy like the trumpet at dawn on the sleeping soldier. These psalmists had hearts burning with the sense of God's love. It is not remarkable how all the earth is now being summoned by the heralds of the Cross to join in the new song of redemption, as if in response to the challenge, "Sing unto the Lord, all the earth!"

New songs become new hearts. Have we been redeemed, then let us sing, bless God, and show forth daily what we are discovering Him to be. And that you may have best bread for the table, new incense for the altar, ponder deeply the meaning of his salvation. God's glory and his marvellous redeeming works shall yet be told among all the nations and peoples of the earth. This is the animating purpose of the missionary enterprise of the Church.

What a picture! God on the throne of the Heavens. Before Him as his Court are Honour and Majesty, Beauty and Strength. The populations of earth throng into his presence-chamber offering their glory and strength. His priests are before Him in holy array. Then the tidings go forth that He is King. Society settles itself calmly on the foundation of his equity. Hark! The welcoming chorus rolls in thunder from the glad heavens, the rejoicing earth. It is composed of the boom of the sea-billow, the bleat of the field, the rustle of the leaf. All creation is orchestra, and every voice is vocal with admiration. Rejoice greatly! the King cometh.

WEDNESDAY, NOVEMBER 15.—PSALM XCVII.

The reign of God over the heart of man is a glad thing. All the multitude of isles are one in the gladness of their song, when God reigns over the earth; of all the thoughts of the heart, rising along the sea of existence, each with its own note swells the song of welcome when the King comes to his own.

Of course, clouds and darkness enrobe Him with mystery, not otherwise could He be God. Mystery is one of the characteristics of Deity, but beneath all that is obscure in providence and our individual daily life, we must never forget that righteousness and judgment underpin all God's dealings.

He is like a consuming fire, but none need dread it save his foes. The forked lightning plays around Him, but they who dwell within his secret place are unscathed. The hills that hem us in with difficulty, melt before his presence. Heaven and earth are one great gallery, hung with the pictures, decorated with the frescoes, of his righteousness and glory.

The love of God carries with it, on its reverse side, the hatred of sin. The soul that He preserves is imbued with an instinctive sensitiveness of the approach of evil, and flees to Him for hiding. Light and gladness are sown: as the fire and light of our hearths were sown in the long ages of coal formation. Now are the autumn days, when in dark and rainy hours we are sowing seeds that are to bear fruit in joy and singing. Be glad and rejoice in anticipation of those days, and in entire trust in God's care.

THURSDAY, NOVEMBER 16.—PSALM XCVIII.

Again the Holy Ghost, by the mouth of his servant, calls for a new song. God is always performing fresh marvels. Each new heart is a fresh miracle. Therefore, as each scene of the Divine panorama unfolds, there must be the welcome of saintly rejoicing. Think how that right hand and holy arm won salvation as they were nailed to the tree! 2. Let us bless God for the disclosures of his grace. He hath unveiled his face in Jesus. We have known the Father. 3. He hath remembered! There is only one thing He forgets—*our sins*. But even though we believe not, He abides faithful to his covenant. In prophetic vision the Psalmist sees the end of the present age, and cries, as though it were fulfilled. All the ends of the earth have seen God's salvation. The time is at hand when that shall be literally true. 4-6. What glad conceptions these ancient singers had of God. Their joy was unspeakable, and full of glory. The shout of hallelujah was familiar to their lips, because their hearts were right with God. There is no such rapture as that which visits us when we are consciously in the presence of our King, Jehovah. 7-9. Too long has nature sighed like an imprisoned captive, and travailed, but she shall be set free, when the sons of God are publicly acknowledged, and their bodies raised, at the coming of Christ.

FRIDAY, NOVEMBER 17.—PSALM XCIX.

This psalm celebrates God's holiness. This ascription ends every stanza (3, 5, 9). How marvellous this constant reference to the whole world of men! (1-3) Exclusive as the Jew was, he seemed to have had prevision of the time when the whole earth would be moved by the religion that emanated from the narrow limits of Mount Zion. The little seed was presently to burst and give life to the world. The cherubim, between whom Jehovah sat enthroned, were a throne from which all mankind was to be judged. He was great in Zion, but He would also be high above all the peoples. Ah! cross of Calvary, thou mercy-seat shadowed by the cherubim, thou hast given the Lamb his pre-eminence. He was lifted up in dying agony, and to the glory of the Father; therefore He draws all men to Himself. He was slain; therefore the Lamb is in the midst of the throne.

4, 5. Let us exalt Christ by our lives and lips. He must be magnified in our body, whether by life or death. Though He is now at the right hand of God, it becomes each devout soul to promote his supremacy, not only in the inner realm of the heart, but in others.

6-9. It is wonderful to find Moses among the priests. Samuel was always notorious for his prayers. God always answers, but He speaks sometimes from the pillar of cloud. He always forgives, but He sometimes allows us to reap as we have sown. Once again we are reminded to seek in all things to glorify God, and to worship in Mount Zion, the city of the living God, clad in our beautiful garments of holy and blameless lives.

SATURDAY, NOVEMBER 18.—PSALM C.

As the dawn goes round the world, especially on the morning of the Lord's day, it is like God's angel awaking all lands to make a joyful noise. Thus, Memnon's statue, struck by the sunbeams, uttered music. All the earth is included in God's love, in the redemption of the cross, and in the blessings of salvation. All parts of it are equally near Heaven, and the heaven of heavens which is God's heart.

2. God's is glad service. His presence is the home of song. Live there by the grace of the Holy Spirit, so will He wipe away all tears, and put a new song into our lips.

3. We are his because He made us, because we are included in the donation of the Father to the Son, and because we have been bought with his most precious blood. Oh let us live as his, yielding ourselves to Him. He will tend, and keep, and pasture us.

4. The gates of God stand always open. At any moment we may enter them. Day and night we may pass within the sacred portal, and find ourselves in the presence of Christ.

5. Yes, God is always good; even when we cannot understand his dealings, we must never doubt that He is love. And though we believe not, He remaineth faithful. The faithful God! Not one jot or tittle of his promise can fail.

INTERNATIONAL S. S. LESSONS.

NOVEMBER 19.

Imitation of Christ—Eph. iv., 20-32.

Golden Text, Ver. 32.

This epistle was written in A.D. 62, during the latter part of Paul's imprisonment in his own hired house at Rome (Acts xxviii.). The work of Paul in Ephesus is described in Acts xviii. and xix. One of the messages of the risen Lord was to this Church (Rev. ii. 1-7). Ephesus, once a famous city, an important emporium for Asiatic trade, and the capital of Ionia, is now only a small Turkish village.

This epistle is thought by some not to have been written to the Ephesians alone, but to have been a kind of circular letter intended for several churches. Its contents mark it as one of the sublimest the Apostle ever wrote. He soars into the heavenlies, and reveals something of the blessing now possessed by those who are "in Christ."

The Christian in contrast with others (20-21). Who the "others" are, and what the life they live, can be seen in verses 17-19. To live amongst such people, and to have, of necessity, an amount of intercourse with them was perilous. Especially so since many of the Christians had once lived in the same manner. Do you not find it easy to fall into habits that are popular? If the many do not condemn them, why should you be so particular? Note that it was the *teaching* the Christians had received that was to make the difference in their life. The proof that they had been taught the truth was to be found in their conduct. From a debasing creed, such as that of the heathen, nothing but a corrupt life was to be expected. As bad food makes the body unhealthy and unfits a man for physical exertion, so does false teaching injure the mind, and express itself in the life. Do not be misled by those who say that it does not matter what you believe if you live right. You cannot be right in your conduct and wrong in your convictions. Jesus is the *Truth* that He may be the *Life* (Jno. xiv. 6).

The Christian in contrast with what he was (22-24). Our "former conversation," or manner of living, had its source in "the old man," our unconverted state with its tendencies and habits, see Rom. viii. 7. This "waxeth corrupt" (Rev. Ver.), growing naturally worse and worse. And its power lies in "the lusts of deceit"—desires and passions that imperiously demand gratification, but deceive and disappoint us at last. This is to be "put off"—not to be improved. God does not improve what is bad. He sets it aside altogether, and substitutes something altogether new in its place. You know the difference between mending an old ragged garment, and putting it off to be clothed with a new one.

The life contrasted with this begins with an inward renewal (23), corresponding to the new birth (Jno. iii. 5). This leads to the putting on of the new man, as the tree clothes itself anew from the new life within. To recognise this new life, and to yield to its influence, is the way to put on the new man.

The Christian in practical life (25-32). The evils he will avoid are: (1) *Lying* (25). A Christian's word will be as good as his oath. To speak of an untruthful Christian is like speaking of a dark light, or a cold fire. Every form of lying, whether by word or actions, is opposed to the Christian life. Ananias and Sapphira's doom shows how God hates it.

(2) *Anger* (26-27). There is an anger that is not sinful. Our Lord felt it (Mark iii. 5), so will every true Christian be indignant against everything base, and treacherous, and cruel. But unrestrained passion or anger against individuals nourished and strengthened is allied to murder (see Matt. v. 22). (3) *Dishonesty* (28). It had evidently been the custom of some to steal. There are modern forms of dishonesty, often overlooked, but none the less hateful to God. Every attempt to gain by taking advantage of another's ignorance—to represent an article to be what it is not—to make use of a master's time for our own purposes, to gamble—these are all acts of dishonesty. (4) *Improper Speech* (29, 31). Young men are exposed to severe temptation in this direction. Purity of speech is sneered at by some. It needs Christian manliness to refuse either to repeat or to countenance a lewd remark. When some young men in an office were sneering at the office boy because he was so small, the boy replied, "I am big enough to do what no other fellow in this office can do." "What's that?" said one. "Why, I can keep from swearing."

The most powerful motive for avoiding all these is "*Grieve not*," etc. (30). The Spirit who dwells within us is a living, loving person, deeply sensitive to all we do and say, capable both of anger and of grief. The tears of a mother can restrain a child from doing wrong more than a threatened punishment. Let everything that grieves Him grieve you. The opposite of all these evils is to be cultivated instead (32). How much Scripture says of this forgiving spirit (Matt. vi. 14, 15; xviii. 21—35).

For the Young.

FIVE KINGS.*

By Rev. George Milligan, D.D.,
Minister of St. Matthew's Church, Edinburgh.

Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.—Joshua x. 22.

I daresay that some of you remember the story of those five kings. They had come out to war against Joshua and the children of Israel, and had been totally defeated. And as they fled together they had found a cave in the hillside where they thought they would be safe, and they had gone in and hid in the cave. But some of Joshua's soldiers had seen them going in. And they came to him and told him where the five kings were. But he said, "We have not time to attend to them just now. Go on and pursue after your enemies before they have escaped into their cities. And in the meantime roll great stones before the mouth of the cave, and set men to watch, so that the kings cannot escape." And the soldiers did what their leader told them. And then, when the pursuit of the enemy was over, Joshua bade them bring out the kings from the cave in which they had been safely imprisoned all this time, and put their feet on their necks to show them how helpless they were. And then he killed them and hanged them upon five trees.

Does that seem to you very cruel? But you must remember that long ago men had not been taught, as you have been, to be kind and merciful and forgiving, and to overcome evil with good. And you must remember, too, that these kings were the enemies of God's people, and that if Joshua had let them off they would have come again and again to fight against him, until they had succeeded in driving him and the people out of the promised land. So you see that there was no help for Joshua but just to kill the five kings outright.

And, children, you must do the same with the five kings that are fighting against you. Five kings fighting against us! I hear some one say—what does he mean? Well, I am just going to tell you. You all know something of a struggle that is continually going on in your own hearts between good and evil. You have all heard of the battle against sin. Well, the five kings are for us five *sins*, which day by day are warring against us. And, let us be quite sure of this: if we do not conquer them they will conquer us. What, then, are they? What are the five kings against whom we must fight, until, like Joshua, we have killed them?

1. Here is the first—King Anger.

Ah! you see now what I am driving at, don't you? What boy or girl is there who has not felt this king rising in his heart, and leading him on to unkind words and bad deeds? You remember the story of the first two brothers that ever lived in our world. How proud their mother must have been of them! How she must have wondered, just as your mother wonders, what kind of men they would be when they grew up! And, oh! they might have been so happy, if this evil king had not conquered poor Cain. If only, when the first angry thought rose, he had determined not to listen to it for a single minute. But no, he let it in, and like all bad thoughts, it grew and grew until it became too strong for him, and in a moment of passion he killed Abel. If you had told him a little before that he would do so, he wouldn't have believed you. He would have declared it was impossible. He didn't know until the terrible moment came how completely he was King Anger's servant. Be wise, then, children, in time. Kill the very first angry thought, and then it won't have time to grow into a great king to trouble you, and all near you.

2. "But," says some child, "I am not given to being angry. I have a very good temper. I'm not afraid of that king." Don't be too sure. He may turn up some time when you are not ready for him. And, in any case, I fear, from the way you speak, that there is another king you will have to keep a very sharp look-out against—King Pride.

Do you know what he is? Some one gave a very good description of pride when he said that pride was a great big *I* and a very little *You*. That is, the proud child is the child who is always thinking, "How great, how good, how strong I am! How much better in every way than you!" Some of you, I am sure, have read "Alice in Wonderland," and you remember what happened to Alice when she ate the piece of cake marked "Eat me." She found herself growing taller, and taller, and taller, until at length everything looked quite small beneath her. Now King Pride does for us all what the wonderful cake did for Alice. He puffs us up; he makes us very high and very great in our own sight. And the only way to deal with him is like Joshua's soldiers, to take this king and put our foot upon his neck, and crush him to the ground.

3. But we must pass on to our third king; and dangerous as were the first two, he is more dangerous still, for his name is King Falsehood.

I wish I could think that everyone who reads this had never met him—never given in to him at all. Have you ever told a lie—ever said what was not quite true to get your own way, or to save yourself from punishment? If you have, then you are letting King Falsehood reign over you, and a cruel, hard master you will soon find him to be. For one of the terrible things about this king is that if you once get into his clutches he goes on tightening and tightening his hold. The first lie—perhaps such a tiny one that it hardly seems a lie at all—is followed by a second, and the second by a third, and so on, until there is a whole chain of lies holding you fast. Who would wish to be in slavery like that? See to it, then, that you resist at the very beginning. Determine at all costs to say nothing but what is strictly true.

Once a great and good man was thrown into prison because he had written a paper which displeased King Charles I. He was tried and condemned to death for what he had written; but the King sent messengers to him in prison to say that if he would only deny having written the paper and signed it, he would be set free. And how do you think he answered? "I did sign that paper. I could save my life by telling a lie, but I would rather a thousand times tell the truth, even though my life must be the cost." That was noble. Be like that hero, Algernon Sidney. Do not give in to King Falsehood, but stand firm on the side of Truth.

4. Our fourth king need not detain us long—King Disobedience.

He needs no explanation, but perhaps you will remember best about him if I tell you how he was once conquered by a brave English boy. Henry Havelock was his name, and at twelve o'clock one day his father left him on London Bridge, and told him to wait till he came back. One hour, two hours, three hours passed, and still the father did not come; but King Disobedience did. "Why wait any longer?" he whispered to Henry. "Your father has forgotten you, and will not expect you to remain. It is quite excusable to disobey him now after all these hours. You had better run home." But the boy would not consent. He had been told to wait till his father came, and like a soldier's son, he drove the enemy back at every point. At seven o'clock that evening his wife asked General Havelock, "Where is Henry? I have not seen him all the afternoon." The General started up. "Oh," he said, "he's on London Bridge! I left him there at twelve o'clock, and told him to wait for me. In the hurry of business I quite forgot about him. But he's there still, I'm sure." And there indeed he was when his father went to fetch him. Seven long weary hours he had waited, and fought King Disobedience. And hard though the battle had been, he had won. You, children, will not have often so hard a battle to fight, I hope. But can you say that, in the little temptations to disobedience which are constantly meeting you, you have always been as faithful? What does St. Paul say: "Children, obey your parents *in all things*."

5. And now there remains only one king; but he is so big and so strong that I shall ask the printer to print his name in extra large letters—KING SELF.

Have you ever heard two voices inside you, one saying, "Please yourself, take your own way; why should you think about other people?" and the other saying, "No, be generous, be kind; give up what pleases yourself, and help others"? I think you have, and I think you know which is the voice of King Self, and what a poor sort of a king he is to follow. He can make no one happy. Somehow, the boy who is always trying to please himself is the boy who is never pleased at all. And, then, how uncomfortable he makes all around him! No, children, have nothing whatever to do with King Self. Do not let him lurk even in a corner of your hearts, but strive to drive him out altogether. It won't be an easy task, and the battle won't be won the first day. But if you go on bravely, trusting in God's might, the victory is certain, for then it will no longer be you who are fighting, but God who is fighting in you.

* From Golden Nails, and other Addresses to Children. (1s. 6d. *Oliphant, Anderson, & Ferrier.*)

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Nechells, Birmingham*, Nov. 11-19; *Bristol*, 25 to Dec. 8; Rev. M. J. Hall, *St. Philip's, Manchester*, Nov. 18-27; Mr. S. J. Hewlett, *Tunstead Schools*, Nov. 12-19; (with Mr. Goodman) *Spurgeon's Tabernacle, Croydon*, 26 to Dec. 4; Mr. J. S. Tyler, *Gresham Chapel, Brixton*, Nov. 12-17; *Drybrook*, Nov. 19-24; Mr. T. Lewes Sayer, *Chester*, Nov. 9; *Birmingham*, 10; *Walsall*, 11; *Stafford*, 12; *Grays*, 14; Mr. George Goodman, *Baptist Church, Putney*, to Nov. 10; *Powis Hall, Bayswater*, Nov. 12-19; Mr. H. W. Pewtress, *Baptist Chapel, Brockley*, Nov. 19-24; Mr. E. Arrowsmith, *Cambridge*, to Nov. 18; *Brussels*, Nov. 19-30; Mr. J. M. Wigner, *Tewkesbury*, Nov. 8-13.

CHILDREN'S SCRIPTURE UNION.—Nov. 12, S., 1 Kings xii. 1-15; 13, xii. 16-30; 14, xiii. 1-10; 15, xiii. 11-22; 16, xiii. 23-34; 17, xvi. 23-34; 18, xvii. 1-16.

HOMES FOR WORKING GIRLS.

Among the many excellent institutions of London for the care of young people, a high place must be assigned to the Homes for Working Girls. The first Home was opened in 1878, and the gradual development of the work has been fully recorded from time to time. Although only nine Homes appear on the list, they really represent fifteen houses, as six of them are double houses. The expansion of this interesting work has supplied a real need to no fewer than 17,094 working girls and young women, of both town and country birth, who were homeless, and in very numerous cases friendless also.

The report says:—"It has always been a leading feature in the work that the home-life should be not simply enjoyed by, but also instilled into the natures of, the young people who from time to time dwell in the Homes. The principle of self-help, which has likewise always been placed before them, must necessarily have educated many to respect their own capacities, and to care for themselves. Character, too, has been more esteemed among them, and has become to many a motive power that has elevated them in their positions of daily-life contest. Again, vast improvements have been noticeable in their dispositions. They have learned to love others; they have unconsciously accepted the mutual responsibilities in connection with their own sex; and generally their social life has benefited in all its phases. It is, therefore, impossible to gauge the importance and outcome of the work as an agency for the social improvement of many of the working girls of the nation.

"It is gratifying to be able to report that during the past year 2022 girls and young women have dwelt in these Homes for longer or shorter periods. Each year do the Homes appear to be of increased service to the class of wage-earners for whom they are established, and it is a delightful compensation for all the labour undertaken to learn how grateful the occupants are for the opportunities of protection and shelter afforded them during the most critical periods of their lives. It is a further pleasure to be able to state that during 1892 the sum of £3042 6s. has been received as rent for bedroom accommodation and the comforts of home-life, and a further sum of £3380 13s. 4d. for food, thus making a total of £6422 19s. 4d. towards the expense of supporting the nine homes. In mentioning these figures it must, however, be always borne in mind that the Homes cannot be made self-supporting if poorly paid wage-earning girls are admitted, and it is only for such that they are established; hence the need for the kind consideration of those concerned in their progress.

The hon. director of the Homes is Mr. John Shrimpton, Westminster Chambers, 3, Victoria-street, S.W. From him copies of the full and very readable report may be obtained; and a list of the Homes will be sent to any young person coming to the Metropolis, or to those interested in the welfare of young women.

A Missionary Patriarch.

AN INTERVIEW WITH DR. JOHN G. PATON.

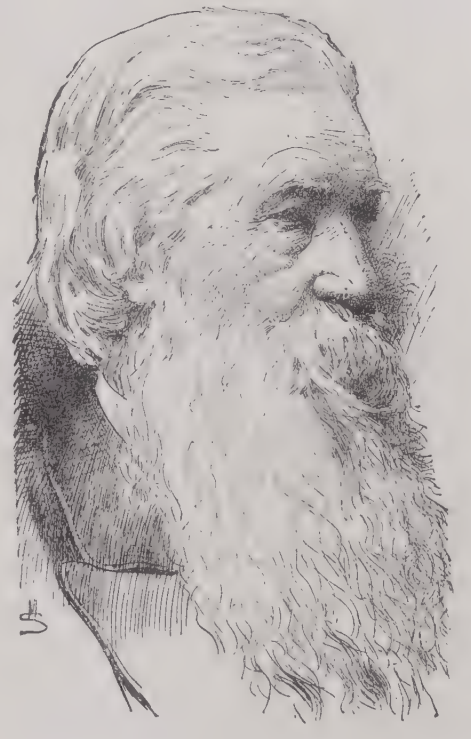
The name of John G. Paton, of the New Hebrides, is a household word the wide world over. This is mainly due to the public favour which has been accorded to his Autobiography,* one of the most fascinating and heart-moving products of the teeming press of the present generation. That incomparable missionary story brings the reader down to Dr. Paton's departure, in October, 1885, for the far south, after some twenty months' stay in this part of the globe. Eight eventful years have passed since then, and the venerable missionary is once more with us. His coming has been anticipated with remarkable enthusiasm; a welcome sign that Christ's devoted servants are more deeply enshrined in the heart of the Christian world than the greatest of earth's monarchs, or statesmen, or warriors.

Our famous visitor will have addressed his first London meeting in Exeter Hall (Wednesday, Nov. 8) before these lines are read. Anxious, however, that our readers should have early information of Dr. Paton's recent labours and of his present plans, he was interviewed last Saturday on behalf of The Christian. Time has dealt gently with our friend since we parted with him, notwithstanding the incessant strain of work of many kinds these eight years past. His milk-white hair and flowing beard have not sensibly thinned, and the same earnest, eager tone of speech shows that his natural force is almost unabated, though he is nearing his three-score years and ten. An inquiry as to his health elicits the fact that he was somewhat troubled with fever in America in the spring when the frosts broke up, but on the whole he has been blessed with a fair share of bodily vigour.

Discarding the conventional question and answer of the modern interview, we summarise the intensely interesting statements made by Dr. Paton in response to the queries addressed to him. After returning to Melbourne in October, 1885, laden with the spoils of his northern campaign, he soon got permission to go back for a time to the scenes of his life work. It may as well be stated here that Dr. Paton still holds the post of missionary in full charge of the island of Aniwa, and carries the responsibility attaching to that office. During his long absences, the Chief of the island, Ruwawa, who is an elder in the native church, officiates in his room. At intervals a missionary from some other island in the group visits Aniwa, and discharges such duties as require, under the Presbyterian system, to be performed by a duly ordained worker. On revisiting the New Hebrides the doctor made the round of the islands, encouraging the lonely workers and gathering the last facts relating to the work; the rest of the time was spent on Aniwa. The visit extended over six months. At the end of that time he had to return to Australia. The Presbyterian Church of Victoria, under whose auspices these missions are sustained, appear to think that the work cannot be sustained unless Dr. Paton is withdrawn from the field from time to time, so as to keep the missionary zeal alive by visitation throughout the colony.

Having been elected Moderator of the Victorian Church, and having filled the duties of that high office, the missionary went among the churches, pleading the claims of the New Hebrides work, and raising funds for its support. He was formally appointed by his own church Foreign Mission Agent while in the colonies. Moreover, the Federal Assembly of the Presbyterian Churches of Australia (embracing New South Wales, South Australia, Victoria, Queensland, and Tasmania), also requested him to visit all the churches throughout these provinces as their accredited agent. He has fulfilled this commission, with the exception that his visit to Queensland was restricted to organising mission work among the Kanakas. One can but marvel at, and thank God for, the quenchless zeal that enabled the aged worker to undertake such tasks and carry them through. Three years ago another trip was made to the islands, each station being visited as before, and the balance of the eight months being given to a consolidation of the work in Aniwa. From that time until a year ago, Dr. Paton travelled through Australia, keeping alight the fires of missionary interest in the churches, and gathering the needed funds.

Twelve months since the veteran missionary apostle received another call which he was fain to obey, though he does not scruple to say that his heart is always in the field itself, and it is by no means from personal choice or inclination that he has made the world his parish. He was then commissioned to proceed to the United States to persuade the American Government, if possible, to give its adhesion to an international prohibition of trading with the New Hebrides natives in firearms, opium, and intoxicating liquors. When Dr. Paton reached America President Harrison was in office. He and his chief secretary were interviewed by the missionary, and were friendly enough. Soon after, they quitted office, and the process of persuasion had to be begun over again. Dr. Paton had a long conversation and repeated interviews with President Cleveland; while no direct pledges were secured, the whole tenour of the interviews led the missionary to conclude that the President was animated by the highest Christian ideas, and was so deeply interested that he would lend all his influence in the direction of prohibition.



REV. DR. J. G. PATON.

Britain, France, and Germany had in the first instance agreed to prohibit in the South Seas these curses of humanity, and our own Government had given practical effect to the treaty. When America hesitated, France and Germany drew back, not wishing to throw the trade into the hands of the United States. The negotiations, we understand, are still proceeding, and we must pray and hope that they will yet be carried to a true and successful result, in the best interests of the South Sea islanders. At all events, Dr. Paton has done what he could to enlighten and convince the American Government and the American people generally on this vital question.

His embassy to the United States, however, embraced the more direct missionary advocacy that brought him to our shores eight years ago. He was delegated by the Federal Assembly to the Pan-Presbyterian Council in Toronto in September of last year, and the Foreign Missions Committee of his own church authorised him to secure two (now three) new workers for the New Hebrides Mission. In pursuance of all these objects, Dr. Paton addressed meetings in many of the more northern cities in the States, and subsequently in different parts of the Canadian Dominion, including Nova Scotia and Prince Edward's Island. Space would fail us to take note of these earnest endeavours in any detail. Nova Scotia, it may be said, has a special interest in the New Hebrides. Four missionaries from that land had sealed their testimony with their lives in the group, and some of its sons are now working on the islands. In his visits through Nova Scotia Dr. Paton was able not only to quicken practical interest in his own special work, but to help the home churches there in a time of special need.

And now in the good providence of God our venerated and honoured friend has reached the land of his nativity, where he has already received some striking welcomes, and where, we doubt not, he will outdo the experiences of a former time. His immediate and primary commission in visiting Great Britain again is to secure the additional helpers for the mission and to raise funds towards maintaining the new mission vessel which is to be built. The money for this steamship (£6000) was collected during his last sojourn in this country, and the amount is meantime safely invested. It has been found that £1000 will annually be required for the working of the ship, and till the Australian churches have some substantial help guaranteed for this purpose they have deferred purchasing a vessel. The Christians of the Southern colony have already many heavy responsibilities connected with the New Hebrides Mission, and they naturally look to friends in the old country for co-operation. We feel sure this will not be denied. While he is with us, Dr. Paton will also take every suitable opportunity of educating and enlightening public opinion on the position of the Kanaka traffic and its abuses, which he declares to be very grave indeed. As to his future course, if God spares him to return to Australia, nothing certain can be said. The Victorian Church has promised to let him go back to Aniwa for a time, but their view is that he is serving the work more effectively in his capacity of visiting agent through the churches. Dr. Paton's own strong desire is to take up direct work on the islands, and spend there the remainder of his days. If workers cannot be had to open up new islands to the Gospel, he would fain set his face towards Tanna, from which he was driven a quarter of a century ago. The western part of that island is still unevangelised, and though at the age of seventy the Doctor is prepared to learn the language of those people, and settle down among them. He has one son in the field, and it is expected that others of his family will follow in their father's footsteps. The spirit of his youth seems still to rest on the old man, though he has never had a week's holiday or rest since he entered on this thrice blessed work of seeking the conversion of the heathen. We cannot doubt that his addresses up and down the United Kingdom will prove an inspiration to multitudes; they have already had that effect at Liverpool, Sunderland, Manchester, and Bristol, where he has spoken to great gatherings since his arrival from America. We are gratified to learn that in Manchester a general committee, representing all the churches, was formed in view of the doctor's visit; and that this committee will be maintained; the Manchester friends also contributed over £520 towards the work which Dr. Paton is advocating.

The veteran missionary was entertained on Wednesday morning at breakfast in Cannon-street Hotel, by Messrs. Hodder and Stoughton, publishers of his Autobiography; many of the friends of missions being invited to meet him.

* *Hodder and Stoughton.* Popular Edition, 6s. Also a Penny Edition, just published.

NINE ELMS MISSION.—This mission celebrated its anniversary last week in the institute, Millpond Bridge, Nine Elms, Battersea. For many years the Mission was carried on under the direction of Mr. J. Farmer, but lately the Wesleyans at Queen's-road have taken it over, while retaining the services of its founder. The report proved the need for the Mission. Three parts of the scholars are in the streets all day. The teachers are such as any school might be proud of, most of them coming at least two miles to teach and visit in all weathers, besides two or three evenings in the week. Rev. G. Sanderson addressed the meeting on Monday, in an earnest and sympathetic speech. He was preceded in a similar strain by Mr. T. Alex. Ibbetson and others.

MRS. RUNDLE-CHARLES,

AUTHOR OF "THE SCHÖNBERG-COTTA FAMILY."

WHEN "The Schönberg-Cotta Family" appeared, now many years ago, it sprang at a bound to a commanding place in its department of Christian literature, reminding one somewhat of "Uncle Tom's Cabin." It has been followed by a series of books of similar character, which, if they have not surpassed the fame of the first, have varied and deepened its lessons, and shown the same brilliant qualities of thought and expression, and the same earnest desire for the development and advancement of the Christian life. It is less generally known that all along Mrs. Rundle-Charles has been a busy and devoted Christian worker, and has not only done a large measure of personal service, but in her circle of friends has given to many much stimulus and encouragement in the work of faith and labour of love.

Her childhood was spent under peculiarly interesting and happy influences, well fitted to develop her character on every side. She was the only child of Mr. and Mrs. John Rundle, of Tavistock. Mr. Rundle was in many ways a remarkable man, a member of a firm, chiefly of relatives, who as bankers and owners of mills, farms, quays, and quarries, had a great influence in the place; he was much beloved and respected in the town, and was elected M.P. for Tavistock in the first Reformed Parliament. Wise in counsel, wide in his sympathies, full of the truest public spirit, with a clear and cultivated intellect, most retentive memory, keen wit, and sunny humour, he had much influence in the town and neighbourhood, whilst his personal qualities cheered and brightened his home. An unmarried sister of Mr. Rundle's, who was much with the family, closely resembled her brother in character, both being free from all pretension, self-seeking, or self-assertion; full of benevolence and active kindness; very sensitive, yet of the gayest and sweetest of tempers; ready to be pleased and amused by the ways of young people, and, from their abounding stores of fun and kindliness, almost incapable of being bored. Of Mr. Rundle it was said beautifully, that "he made many a hard heart tender, many a sad heart hopeful, and many a wearied heart fresh." Mrs. Rundle's influence also was strong for good. She took a wide interest in the questions of the day, religious, political, and literary, to the end of her long life; her deep and helpful sympathy made her dear to young and old, and she had a remarkable gift of ruling and organising. The circle of family and friends was large and bright. The scenes and people of Mrs. Charles's early life live again in her books, though never as mere portraits, and if any should desire a fuller account of her first home it may be seen in the childhood of Bride Danescombe, in the story "Against the Stream." Mrs. Charles has always had a lively sense of the happy conditions of her early life. She rejoiced much in the cordial relation between her father and those he employed; the problems of capital and labour being gently solved in his case by the capitalist sharing the profits among the labourers, in just and ample wages, with pleasant cottages and gardens, and by the constant intercourse of employers and employed.



(From a Photograph by Messrs. Elliott & Fry, 55, Baker-street, W.)

The atmosphere of love and piety in which she was reared impressed her sympathetically, and she was touched by religious influences from many sides. Distress at "not being good" was an early form of serious thought; but in her seventeenth year, the forgiving love of the Father and the redeeming sacrifice of Christ were brought home to her heart with intense joy, with a great longing to make others partakers of the news which had been such "glad tidings" to her. It is under the influence of this experience that all her work has been done.

Her marriage to Mr. Andrew Paton Charles, who was in business in London, was a perfect union of heart and life in the love and service of Christ. His death in 1868, at the comparatively early age of forty-eight, darkened her earthly life, and put an end to sundry mutually cherished plans for improving the condition of his workmen, and brightening their relation to their employer. The only surviving brother of Mr. Charles is Sir Arthur Charles, one of Her Majesty's judges.

The earliest of Mrs. Charles's books was entitled "Sketches of Christian Life in Different Lands and Ages." This book having attracted the attention of the late Mr. Andrew Cameron (afterwards the Rev. Dr. Cameron, of Melbourne), editor of *The Family Treasury*, he entered into correspondence with Mrs. Charles, and requested her to contribute a story of the times of Luther to his magazine, which she did under the title of "Chronicles of the Schönberg-Cotta Family." It should be said that Mrs. Charles had always delighted in imaginative writing, no doubt stimulated by personal contact with many persons of intellectual literary power. She had from the first a wide interest in history, especially on its biographical side. In her skilful hands "The Schönberg-Cotta Family" became a vehicle of Gospel teaching, made especially attractive by the vivid presentation of Luther. Of the other members of this series of books we cannot speak in detail. There were two books of history and travels, "The Voice of Christian Life in Song," and "Wanderings over Bible Lands and Seas." Books well known in England and America, and translated into every European language, are "The Diary of Mrs. Kitty Trevylyan," "Sketches of Christian Life in England," "The Draytons and the Davenants," a story of the Civil Wars; "On both Sides of the Sea," a story of the Commonwealth and the Restoration; "The Victory of the Vanquished," a story of the first century; "Winifred Bertram, and the World she lived in"; "Joan the Maid" (of Orleans); "Conquering and to Conquer," a story of Rome in the days of St. Jerome; "Lapsed, not Lost," a story of Roman and Christian Carthage; "Against the Stream," the story of an heroic age in England. Pursuing her favourite aim, to show the development of the Christian life in all manner of scenes and situations, she has written more recently, "Three Martyrs of the Nineteenth Century," being sketches of the lives of General Gordon, David Livingstone, and John Coleridge Patteson, remarking very truly that, whereas the present age is usually regarded as one of unbelief, worldliness, and self-indulgence, we find in these three men as remarkable instances of faith, self-denial, and consecration as the annals of the

Christian Church can exhibit in any age. She has also written a volume of poems called, in the fifth and last edition, "Songs, New and Old," and a book of parable stories, "The Ravens and the Angels." Her latest books are: "Martyrs and Saints of the Twelve First Centuries," the last (now in the press), "Early Christian Missions of Ireland, Scotland, and England"; and nine smaller volumes, short studies in great subjects, "The Great Prayer of Christendom," "By the Mystery of Thy Holy Incarnation," "By Thy Cross and Passion," "By Thy Glorious Resurrection and Ascension," "By the Coming of the Holy Ghost," "The Beatitudes," "The True Vine," "Within the Veil," and "The Book of the Unveiling," embracing the great facts of the Christian creed and the character and source of true Christianity.

To anyone not familiar with these writings it would be difficult to convey a correct idea of the many portraits they present of distinguished historical characters, ancient and modern; the manifold historical scenes which they sketch in the early centuries, the Reformation, and the days of the Commonwealth, onward to the birth of the nineteenth century; the fictitious characters by which they exemplify types of common and Christian character; the enthusiasm for nature and art which finds a delightful interest in all manner of scenes; the great lessons to be derived from the manifold experiences of human life from childhood to old age and even to the grave; and last, not least, the developments of the spiritual life, conviction of sin, conversion, faith, hope, and charity, prayer, the communion of saints, here and hereafter. In calm, clear, beautiful words, with an infinite pathos over the sorrows of life, but an ever-joyous sense of the victory of faith; with a constant recognition of the person and the work of Jesus Christ, and the transfiguration of our life which comes from Him—these volumes present us with a succession of life-like scenes, and of animating thoughts and glowing anticipations of what is yet to come.

To those who value the pure gold of story-books more than the interest of the story, we recommend a volume entitled "Selections from the Writings of the Author of 'The Schönberg-Cotta Family.' By a Friend."

One might suppose that so voluminous a writer as Mrs. Charles must have confined her energies to that department of service, and could not have found time or strength, perhaps not even inclination, for the more common forms of Christian work: This, however, would be a great mistake. Before she was married she began at Tavistock to visit among the poor; she had a large Bible-class for poor children, and one for the daughters of tradesmen, the results of which are a blessed recollection to many of those who attended them to this day. For twenty years she worked in the East End of London, where she had a large mothers' meeting in connection with Mrs. Ranyard's Bible Women's Mission. In day school and Sunday classes also she was busy. When residing at Westminster, in the period of her early widowhood, in addition to her East-End work she superintended a Biblewoman nurse, and visited among her patients. Since she went to reside at Hampstead in 1874, she has taken a most lively and active interest in the North London Hospital for Diseases of the Chest.

She often visits the patients, and she conducts a service on alternate Sunday evenings. She also takes a particular interest in one poor parish in a crowded part of London, contributing largely to the necessities of those in need, not only there, but in her neighbourhood and throughout her large connection. Of the endless practical kindnesses and self-sacrificing deeds of love which mark her daily life, it would hardly be becoming for us to speak.

Combe Edge, Hampstead Heath, is a charming residence, built by Mrs. Charles nearly twenty years ago as a home for her mother and herself. There the last years of Mrs. Rundle's long and honoured life were spent; and there, four years since (1889), with an unspeakable joy, which was a blessed strengthening to the faith of all who witnessed it, Mrs. Rundle entered into the presence of her Saviour.

Though a distinguished writer, Mrs. Charles has not been so much in the public eye as many of our Christian women. We believe that this brief sketch will lead many readers of The Christian to give fervent thanks to God on her behalf, and will deepen their interest in her writings. We are sure that it will draw many benedictions on her head for what she has done, for what she is, and what she continues to do; perhaps by God's blessing it will quicken some languid workers, and even induce others who are standing idle in the market-place to go into the vineyard and share its blessed labour. W. G. B.

DISAPPOINTMENT.

"He performeth the thing that is appointed for me."—Job xxiii. 14.
"Thou hast appointed his bounds that he cannot pass."—Job xiv. 5.

"Disappointment—His appointment,"
Change one letter, then I see
That the thwarting of my purpose
Is God's *better* choice for me.
His appointment *must* be blessing
Tho' it *may* come in disguise,
For the end from the beginning
Open to his wisdom lies.

"Disappointment—His appointment,"
Whose? The Lord's, who loves me best,
Understands and knows me fully,
Who my faith and love would test;
For, like loving earthly parent,
He rejoices when He knows
That his child accepts, unquestioned,
All that from his wisdom flows.

"Disappointment—His appointment,"
"No good thing will He withhold,"
From denials oft we gather
Treasures of his love untold;
Well He knows, each broken purpose
Leads to fuller, deeper trust,
And the *end* of all his dealings
Proves our God is wise and just.

"Disappointment—His appointment,"
Lord, I take it then as such,
Like the clay in hands of potter,
Yielding wholly to thy touch.
All my life's plan is thy moulding,
Not one single choice be mine,
Let me answer, unrepining—
Father—"Not my will, but thine."

L. S. S.

MR. AITKEN AT CHARING CROSS.

Since Rev. J. F. Kitto went to St. Martin-in-the-Fields the work at this fine old church has greatly revived, and fresh efforts have been put forth to reach the multitudes who throng the vicinity of Charing Cross, Pall Mall, and Trafalgar Square. Hence the mission now being held in St. Martin's by Rev. W. Hay Aitken has proved to some extent an ingathering of fruit from seed previously sown. Four services have been held daily, an address to business men from one to two, an address on spiritual life from three to four, an address by Rev. James Stephens to children at 4.30, and a mission service in the evening.

The business men have by no means assembled in the large numbers which but recently filled St. Mary's, Aldermanbury, day by day. This may possibly be due to the fact that at Charing Cross midday services are rare, and have not yet won the appreciation which is so evidently shown at Bow Church and other City centres. Those who last week made an effort to spare an hour for Mr. Aitken's midday service must have felt well repaid, for his addresses were pointed and pungent talks on the everyday trials and temptations of workaday life.

The afternoon addresses on Spiritual Life formed, last week, a sequence on the School of Grace, as the mission preacher loves to call the passage Titus ii. 11-14. On Monday he dwelt on the Epiphany and Mission of Grace as a Teacher; on Tuesday, the Negative Teaching of Grace, the denial of ungodliness and worldly lust; on Wednesday, the Positive Teaching, the sober and righteous life; on Thursday, the Godly Life, and the Blessed Hope; and on Friday, the Redemption from Lawlessness and the Purifying of a Peculiar People, with their practical results. These services were well attended, and must have proved singularly helpful to many.

Mr. Stephens was very happy with the children and young people, who were attracted in goodly numbers. The evening mission services were very encouraging, and the after meetings showed that real work was in progress. On Sunday Mr. Aitken preached morning and evening, besides addressing in the afternoon a large body of men.

MISSIONS IN CEYLON.

The work of the Lord in Ceylon seems to be progressing happily. Compared with places further East, there seems to be a great deal going on, some of it excellent work. The Church Missionary, the Wesleyan, Baptist, and other societies, are "toiling on," and not without much to encourage them. The Salvation Army appear to be doing good with their Prison Gate and Rescue Work. They have some devoted officers in the general work, but the accounts as to the results of their self-denying efforts are not so favourable as we could wish.

The recent death of Mrs. Arthur Liesching (better known to some as Miss Fanny Gregson) has, from the human standpoint, been a great loss. She was universally and highly respected. Her work in Ceylon, mainly among young women, has been much blessed, and will be a lasting and glorious memorial of her.

A most excellent work is being carried on by Mr. E. B. Lover amongst the soldiers. He is full of good works, and is a great example to many people out here.

Mr. Davidson's arrival with a batch of new missionaries for a new mission, is looked forward to with considerable misgiving in some of the best quarters. We may trust, however, that they will not be verified. If they go to the heathen, in places where no work is being carried on, they will be welcomed on all sides, and there is plenty of room; but if they purpose working in places already occupied, they will cause trouble to themselves and others. Rumour says they have taken a house in Colombo as headquarters, and this causes apprehension; but on the other hand, it is stated that they have taken headquarters in a small country town some distance from Colombo. May the Lord guide them and give them wisdom.

H. W. F.

THE MANCHESTER PALACE OF VARIETIES must continue to do without its drink licence. The proprietors have again applied, but applied in vain.

MR. MEYER'S WORK.

I desire to lay before the many friends whose faces I have never seen, but whom I count among my larger congregation, a few particulars of some branches of Christian work in which I am deeply interested, and for the maintenance of which I am largely responsible.

In the first place, there is our Evening Home for Girls, into which we are seeking to gather the working young women of our neighbourhood, and who come to us, in many cases, with scanty clothing and with the roughest of manners. A very earnest Christian lady, well qualified for the post, is in residence at the Home, and is acting towards these girls a sisterly part. The cost of efficiently carrying on this useful agency cannot be less than £150 a year.

We have also started an Institute for Workingmen, to accommodate the large numbers who have lately given up the public-house and have become Christians. At our Sunday afternoon meetings in Christ Church we have an average attendance of some 700 men; and it had become absolutely imperative to provide for them a place to which they could resort in the evenings, and where we might perpetuate during the week those holy influences which are making such blessed changes in their hearts and homes. The cost of maintaining this Institute will be very considerable, though we hope, as far as possible, to lead the men to help by small weekly payments.

Last, but not least, we are this week opening in Kennington Park, in connection with the Missionary Bureau, a Training College for young men who desire to serve God in the mission field, and who need some preparatory training, as many of them come to us fresh from the life of an artisan. Rev. J. Wintle, who has been selected as tutor, will help me in some of my work at Christ Church, and will devote the remainder of his time to these young men. In addition to the theological and other training which he will supply, they will be taught the varied methods of church work and philanthropic enterprise under my own direction in the slums of South Lambeth.

I calculate that the cost of this College cannot be less than £500 annually. Though I am not personally responsible for that amount, yet, as Director of the College, and as deeply interested in the operations of the Bureau, I feel anxious that the young institution should not be hampered in its development by lack of the needed funds. It has never been my habit to make personal appeals for money. I try to build on "the pattern shown in the Mount," believing that He who gives the plan will find the material. At the same time, I feel it my duty to set the needs of God's work be known to his people; and especially to those who derive benefit from my printed words.

F. B. Meyer.

Christ Church, Westminster Bridge-road, London, S.E.

FRIEDENHEIM.

"Friedenheim," a Home of Peace for those in the last stages of illness, is now in full working order; the nursing staff is all but completed, and the rooms for paying patients are ready for occupants. For these there are three bright, prettily-furnished rooms, with two beds in each. A guinea a week is charged for each bed, and if a patient requires a room to him or herself, from a guinea and a-half to two guineas is charged, according to circumstances. These rooms are reserved for ladies and gentlemen in advanced illness, without friends to nurse them and in reduced circumstances.

The general wards have been open for some time, and have been greatly appreciated. The work has been much blessed, and though it is sad to watch the suffering and growing weakness of the patients, it is very comforting to be able to minister to their relief, and, above all, to see one after another brought into saving contact with a living Saviour. Many have passed away in the "sure and certain hope of a blessed immortality."

Miss Davidson (Friedenheim, Upper Avenue-road, Swiss Cottage, N.W.) is at home for business every morning from ten to twelve o'clock, and on Wednesdays and Saturdays from 2.30 to 5, when she will be glad to show visitors over the Home.

EXPOSITORY NOTES.

HAGAR AND SARAH—VASHTI AND ESTHER.

Hagar—Mount Sinai—Jerusalem which now is = the Jewish Covenant which gendereth to bondage, and is in bondage with her children.

Sarah—Mount Zion—Jerusalem which is above = the New Covenant; "she is our mother," of whom we are born into the glorious liberty of the sons of God.

Ishmael, born of Hagar the bondwoman, who can only bring forth unto bondage because she is in bondage, is *the type* of that seed of Abraham which is born after the flesh—*the Jews*.

Isaac, born of Sarah the freewoman, who brings forth to freedom because she is free, *the type* of that seed of Abraham which is born after the Spirit—*the Church*.

Thus Hagar and Ishmael—Gentiles—typify the Jew under the Law as a Covenant of Works. Sarah and Isaac, ancestors of the Jews, typify the Gentile Church under Grace as a Covenant of Promise.

In like manner, if, as we believe, the Book of Esther is a microcosm of the Kingdom of God, Vashti, the Gentile (Persian) Queen, typifies the Jewish wife put away by the Great King; and Esther the Jewish maiden—a stranger and an alien as regarded the Persian kingdom—typifies the Church of this dispensation.

In accordance with this, Vashti was dealt with "according to law" (i. 15), because she had not kept the commandment (but compare Est. ii. 1 with Jer. ii. 2). Esther stands in grace (ii. 17), though she, like the Galatians, was so "foolish" as to put herself under law (iv. 11, 16) until she experimentally learned grace (v. 2, 3, with Heb. iv. 16, x. 19-22).

M.

MISSIONARY DAY IN MANCHESTER.

The work carried on at the Refuges and Homes, Strangeways, Manchester, has been signally owned of God. The practical interest taken in the great needs of the heathen world may to some extent account for this.

In the Conference Hall connected with this Institution a missionary day was held on Nov. 2. It opened with the leading ministers of various denominations meeting the speakers at breakfast. A prayer meeting followed which gave tone to the meetings of the day.

In the morning and afternoon Bishop Hill, of the Niger, earnestly pleaded the cause of Africa. Rev. S. Schor, of Jerusalem, told of successful labour among the Jews. Mr. Hudson Taylor spoke of the crying needs of China's millions. Miss Tasca, of the Indian Zenana Mission, pleaded the cause of the women of India. Miss Annie Taylor, of Thibet, told of her wonderful and dangerous journey across that isolated country.

Dr. Harry Guinness in a stirring address put forth the claims of the huge parish that lies south of the Congo river. Miss Jackson, of Ancoats, closed the evening meeting with an earnest appeal, urging the necessity of deeper personal consecration, and more prayer for fitness for service both at home and abroad.

Over £1100 was contributed during the day to the various objects named.

French Protestants of Quebec.

For some years there has been no Evangelical paper to represent the growing community of French Protestants in the province of Quebec. As most of the converts from Roman Catholicism are poor it is difficult to procure a paying circulation. This poverty of most of the converts is not to be wondered at when we know the persecution they have to bear. So great is this persecution that a majority of those who renounce allegiance to Rome prefer to leave and find their way to the United States, where they enjoy liberty. But their numbers are increasing in Quebec, and it is expected that there will soon be a French Protestant paper published for their benefit. It was at first thought that the paper would have a denominational character, but wiser counsels have prevailed, and, at the request of the French pastors, it has been resolved, "That the proposed paper shall be truly Catholic and Evangelical in spirit, and devoted to the work of education and evangelisation among the French Canadians." We trust the proposed paper may be able to fulfil its useful mission for many years, and prove a power for Christ in the historic province of Quebec.

J. M.

JEWISH NOTES.

God is bringing his ancient people, whom He has miraculously preserved throughout twenty-five centuries of persecution and exile, into striking prominence before the Church and the world at the present time. By a careful comparison of passing events with God's promises to Israel of restoration in the last days, many are led to believe that their restoration is at hand, and that the coming of the Lord is drawing very near.

THE CHOVEVI ZION.

This remarkable movement owes its origin to a few poor persecuted Continental Jews who, having sought refuge in the East of London, determined to band themselves together as a society to promote the restoration of Israel to their long-lost inheritance. These "Lovers of Zion" (as the name of the movement signifies) were indeed few in number at the outset, and in England they met with little sympathy from their more prosperous brethren, but the recent persecutions in Russia, and the rising tide of "anti-Semitism" in Germany and other countries, have fostered the growth of the organisation throughout the continents of Europe and America; and now, under the leadership of Colonel Goldsmid, their so-called "modern Joshua," the society is rapidly gaining adherents from all classes of the Jewish community, and is attracting the attention of even the most indifferent among them.

The avowed objects of the society are: (*a*) To foster the national idea in Israel. (*b*) To promote the colonisation of Palestine and neighbouring territories by Jews, by establishing new colonies or assisting those already established. (*c*) To diffuse the knowledge of Hebrew as a living language. (*d*) To further the moral, intellectual, and material status of Israel. Such a programme reminds us forcibly of Ezekiel's prophecy to the dry bones—"And as I prophesied there was a noise, and behold a shaking, and the bones came together, bone to his bone." Persecution is driving the Jews to the Jews, and the gathering together of their scattered interests and aims into international corporate organisation is taking place before our eyes.

In the course of a recent interview Colonel Goldsmid was asked, "Do you not think that the spread of the national idea will create a *Judenhetze* (Jew-baiting)?" He replied, "*Judenhetze* is never likely to be caused in civilised countries by the maintenance of our religion and a faithful adherence to the national idea. I have, perhaps, had greater opportunities of learning Christian opinion on such a question than anyone else. I find that the prevailing idea among religious non-Jews is that Jews are generally imbued with faith in the prophecies and their fulfilment, and the belief that Israel will become a nation, and all Christians understand that there is nothing unpatriotic in such a belief."

Commenting on the Chovevi Zion and Colonel Goldsmid's successful campaign on its behalf, *The Jewish World* observes:—"The standard that he has raised, which our brethren recognise, bears this

STRANGE YET EXPRESSIVE DEVICE,

'*Israel is my father, Britannia is my mother.*'" Have we not here a foreshadowing of the events predicted by Isaiah, "Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders, and kings shall be thy nursing-fathers, and their queens thy nursing-mothers" (Isaiah xlix. 22, 23).

From such a promise as this we may surely gather that, when the time comes for the "Jewish question" to be solved (and that time is near), the Christian Governments, especially those of Protestant countries, will welcome the proposed restoration of the Jew to Palestine as the only solution to a grave and perplexing international problem. Moreover, the crowned heads of Europe will manifest a personal interest in promoting the scheme. The "Lovers of Zion" have nothing to fear, because the question had been settled long ago in the counsels of the Most High, who ruleth in the kingdom of men.

A. S. D.

THE MAORIS.—Distribution of Scriptures by colportage among the Maoris of New Zealand is being carried on as opportunity allows. To the south of Auckland there is still much opposition to Christianity among the natives, and circulation is difficult.

MISSIONARIES AND OPIUM.

We are surprised to find that a portion of the public Press has endorsed a statement made by an official witness before the Royal Commission, to the effect that the missionary body in China, having signally failed to make converts among the Chinese, find it convenient to lay the blame on the opium traffic, rather than refer to the true cause, which lies nearer home.

To such a suggestion we give an emphatic denial; and cannot refrain from pointing it out as an unjustifiable reflection upon a great body of men and women whom the Christian community regard with high esteem.

The missionaries in China confess to no such want of success. They show, on the contrary, an evidence of increased prosperity in mission work from decade to decade, which is striking enough to make the Churches of Christ in this country rejoice.

That the missionary body in China covet and pray for very much more success is equally true, and it is that fact which has opened their eyes to this hindrance in their way, and made them eager for its removal. They would be traitors to their great Master's cause if it were otherwise. Those of them who have gone forth from the Churches of Great Britain and Ireland claim, however, to be quite as loyal to their country as the men who impeach them, and they believe that by putting their finger on a grave fault in their country's policy, they, at all events, are exhibiting true patriotism.

The missionaries occupy stations throughout nearly the whole of China from east to west, and from the Amoor in the extreme north to Pak-hoi in the far south. They number about 1,500, and are acquainted, as almost no others can be, with the daily lives and habits, the joys and sorrows of the people.

There is, therefore, special significance in the fact that from every quarter of that great Empire they bear testimony to the wide-spread suffering produced by the consumption of opium and the discredit thrown upon Christianity by our country's association with it. It is equally significant of the moral degradation which it entails, that the native Church in China has no option but to exclude from its membership all who are consumers or connected with the trade; whilst at home we have 5,000 members of the medical profession who have stated emphatically that the use of the drug, except as a medicine, is morally and physically debasing

No arguments as to the willingness or ability of the Chinese Government to prohibit home productions can possibly weaken the force of these facts, and we maintain that our country, which might stand forth as the exponent of Christianity to people who can be numbered by hundreds of millions, is throwing away this splendid opportunity by helping to uphold a trade which has proved to be their curse.

Fred. E. Wigram,
Eugene Stock,
Christopher C. Fenn, } Secretaries to Church Missionary Society.

J. Hudson Taylor, General Director, China Inland Mission.

B. Broomhall, General Secretary, China Inland Mission.

Alfred Henry Baynes, Secretary, Baptist Missionary Society.

George Wm. Olver, Wesleyan Missionary Society.

R. Wardlaw Thompson, Foreign Secretary, London Missionary Society.

George Turner, General Missionary Secretary, United Methodist Free Churches.

J. K. Jackson, Foreign Missions Secretary, Methodist New Connexion.

Watson Grace, Secretary, Friends' Foreign Mission Association.

C. W. Tremenheere, Vice-President, Society for the Propagation of the Gospel in Foreign Parts.

W. S. Swanson, D.D., Missionary of the Presbyterian Church of England.

H. M. Matheson, English Presbyterian Missions.

PARIS.—The meetings for the deepening of spiritual life held here were full of interest and blessing. Revs. E. W. Moore and C. G. Moore were with us for the third time. Pastor Th. Monod, Revs. Anderson, Thurber, Hart, Gibson, etc., took part. The attendances were larger than in previous years. All who attended spoke with great thankfulness of the refreshment and blessing received W. Soltau..

IN THE NIZAM'S LAND.

Dear Sir,—You will be glad to hear that the Lord is blessing us in the work among the aborigines of the Nizam's Dominions and Bastor. Friends are coming forward to help us. About half the funds required for opening seven mission stations, in five of which must be hospitals and medical missionaries, are in sight. Dr. Batstone and wife are doing well at Jagdolpur, the capital of Bastor. We still need friends who want to help us build up these self-supporting mission stations. But we specially want some workers. We need four M.D.'s who will come out for Christ's sake to doctor bodies in order to reach souls.

The encouragements are very great in all parts of the field, but "where are the reapers?" England must have some some noble sons and daughters who will enter this needy field, and many other friends who will help their cause and help build up their stations.

Bishop Thoburn is among the most intrepid missionary leaders in the Indian field. The Methodists are the most widely diffused of any body in the field. The Bishop's Society is no longer able to supply the means needed for the work he is pushing forward. Yet he does not hesitate to lay plans for the conquest of immense new and hitherto unoccupied fields.

Staring the inevitable in the face, he has recently taken up several large pieces of real estate property in India and Burmah, looking forward to the development of necessitated funds for the growing Indian work. This course we think all successful missions will be driven to adopt in the near future.

A resolution in missionary methods and a change in part of the base of supplies is inevitable, and all this betokens good to India and the Church.

Yours, in the Lord's cause,
C. B. Ward.

Yellandu, India, Nizam's Dominions.

EDUCATION IN JAMAICA.

Permit me to call the attention of friends of the Negro to an effort which for the last eleven years has been in progress to supply education for the daughters of the black population of Jamaica. The Trelawny School, near Stewart Town, six miles from Brown's Town, on the north side of the island, was started, and has been sustained by personal friends of my husband, the late Rev. Dr. Trestrail, and my own, aided largely by members of the Society of Friends. The work is in every sense undenominational. The members having steadily increased from a beginning of six, the school has been placed under a committee of ladies and gentlemen in Jamaica, representing the different Christian committees, even as the pupils belong to the various denominations.

A Scotch lady of much experience is at the head of the school. Forty girls are now under tuition; others are waiting for admission, but the present dilapidated premises—the lease of which expires at Christmas—are too small to receive any more pupils. A new building is now nearing completion. Money has been contributed to the building fund, both in England and Jamaica, nearly to the amount required. Three months ago it was estimated that £400 would complete the work, and enable the school to enter the new premises early in next year. Towards this sum £150 has been obtained.

I am unwilling to think that the last £250 cannot be raised. A mortgage means interest to be paid, and, till the whole sum is repaid, *debt*. Free from this charge, the school would be self-supporting.

The school has proved a blessing which it is not easy to estimate. Many of the girls have opened schools of their own, or are filling other useful posts, one is a missionary on the Congo, another is preparing to join her brother in the same Mission, the A.B.M. One girl from Haiti has gone back with her heart set on the service of her ignorant sisters for Christ's sake. Since Dr. Trestrail's death, Dr. Underhill, Derwent Lodge, Thurlow-road, Hampstead, has kindly acted as treasurer to the building fund.

E. Ryland Trestrail, Hon. Sec.

Clydesdale, Malvern.

SOLDIERS' CHRISTIAN ASSOCIATION.—Thirty branches have been formed in different regiments and depôts during the past three months.

ITALIAN SCHOOLS.

Notwithstanding much local opposition, the Evangelical schools of Pisa, Cisanello, and San Michele have, through God's blessing and protection, been attended during this year by about 500 children and young people.

From the Italian Minister of Public Instruction, I received kind messages as to his goodwill, and the consideration in which these schools are held by the Government. A special Government Inspector reported on the Female Institute. That gentleman appeared much impressed by the very large number of girls, belonging chiefly to the working-classes, who are being educated in my Institute, "which, if it were to be closed," he said to me, "would necessitate the opening of at least five or six elementary schools, by the municipality, to supply its place."

I would earnestly invite Christian travellers in Italy to come and see the Institute (Piazza Garibaldi) any day except Thursday.

Owing to lessened income I have had to decide on serious retrenchments by reducing the classes from twelve to eight. Is there no lady who would take the place of the late Mrs. Filby, of Norwich, as collector and receiver in England? Should this meet the eye of any who subscribed through Mrs. Filby, I trust they will kindly communicate direct with myself. S. H. Carruthers.

Pisa, per Cisanello, Italy.

[Having visited these schools, we can only speak of them in terms of unqualified commendation. They deserve as much as they need to be generously sustained.—Ed.]

THE NEED OF ITALY.

In a booklet, "Italy for Christ," Rev. J. H. Eager, American Baptist missionary, of Florence, says:—

"The strongest argument in favour of Italian evangelisation is the sad fact that Italy is virtually without the Gospel. Of course, such a statement would call forth a vigorous protest from the priests. To them the sending of missionaries to Italy, and above all to Rome, the historic home of our 'Venerable Father and Lord, His Holiness the Pope'; the sacred capital of the Holy Catholic Church, the Heaven-appointed source and dispenser (as they claim) of every blessing, both temporal and spiritual, is the very climax of absurdity and presumption. This, however, does not in the least affect the truth of the above statement; rather the contrary.

"To be convinced that Romanism has not given Italy the Gospel, one needs only to live in this country, hear Catholic sermons, read Catholic books, and talk to the people on religious subjects. Everywhere one sees the form of godliness without the power thereof, slavish observance of the letter, but fatal ignorance of the spirit of the law, saying prayers without praying, men charmed and blinded by a gorgeous and awe-inspiring ritual, teachers ignorant of the Bible, and teaching for doctrines the commandments of men, and through their traditions making the Word of God of none effect.

"Not only so, but to many truth has become error and error truth, light has become darkness and darkness light. Those who have reached this stage become most intolerant towards all who differ from them, for only truth can afford to be tolerant. *The Gospel heard everywhere in Italy is the Gospel of human merit*, which is 'another Gospel,' and not that which Christ came to proclaim.

"Thousands of weary and heavy-laden ones in Italy are longing for the rest of the truth. But great tact and patience are required in dealing with them. They need sympathy and love, and fatherly care and direction. They must have line upon line and precept upon precept. They must unlearn all they have been taught in the past, and be brought to realise that they were fatally wrong, and that none but Christ can save. Those who deal with such cases will need much of the patience and forbearance of the Divine Saviour."

EVANGELICAL PREACHERS' ASSOCIATION.—Referring to the paragraph in our last issue on "Preparation for Preaching," details have been sent us of a society formed among Baptist and Congregational churches in North London, in order to aid young men wishing to preach the Gospel by providing opportunities for study. The inaugural meeting is to be held at Upper Holloway Chapel, on Thursday, January 4, 1894, when the president-elect, Rev. J. R. Wood, will deliver the address. The secretary is Mr. H. Worrall, 85, Woodstock-road, Finsbury Park, N.

MRS. HILTON'S CRÈCHE.

The annual report of this admirable institution for the past year appears under circumstances of peculiar interest. As Mrs. Hilton states, it has been to her "a year of exceptional trial and difficulty." An epidemic of scarlet fever caused the Crèche to be closed for some weeks. The Country Home at Feltham needed repairs, which cost £200. To crown all, Mrs. Hilton herself was laid aside by a three months' illness, from which she only recovered through what seemed a miraculous interposition. All these things rendered still more trying a work which, under the best possible conditions, is marked with difficulty and discouragement.

Yet Mrs. Hilton is able to tune her harp of thankful praise at the retrospect; she has been "enabled to comfort sad hearts and brighten the lives of the desolate." Looking back on the twenty-two years' history of the Crèche and Home, she says:—"Many of our children have gone out into the world's battlefield better fitted to conquer in the strife than if they had not been so cared for; and hundreds of mothers have been lifted out of extreme poverty who, but for the help given, would have gone among those who stumble and fall." An illustration of the first half of this cheering sentence comes to us as we write. On our first visit to the Crèche, now a good many years ago, we were specially charmed by a shy little maiden in the nursery; we have just seen a letter written by her (grown up, and making her own way in the world) in which she states that a dead sister's child has been left to her care; so that she is now endeavouring in her measure to further the kind of work from which she reaped such advantages in her childish days.

As we have observed in former years, this work of taking in and caring for the children of poverty and sorrow is carried on without any public *éclat*, and is therefore in danger of being overlooked by generous-hearted friends. Some of the incidents of it are strange enough and sadly romantic enough, but it were best to throw over them the veil of charitable oblivion. Old and tried supporters of the institution are passing away year by year, and new friends are needed to take their place, in order that this channel of timely help and of steady faithful nurture may be kept up in undiminished volume. We heartily commend it to our younger Christian readers—especially the ladies. At intervals Mrs. Hilton gives her helpers the privilege of contributing articles for a sale of work on behalf of the Crèche and Home, and we note in the report that such a sale is arranged for next spring. We hope that many loving hands will ply the needle or the brush during the intervening months, so that a good collection of saleable goods may be at our friend's disposal for the benefit of her youthful *protégés*. We gladly observe that some working parties have started operations; there are scope and time for the forming of many more. All parcels should be sent, when ready, to the Crèche, 12, Stepney-causeway, London, E.

The readers of The Christian make a fairly good show in the list of donations for the year; no doubt they will continue to sustain such a good reputation.

The Misses Luttman, of Durham College, South Hackney, held a public sale of fancy and useful articles in the College on Monday, Nov. 6, on behalf of the Crèche and branches. The articles were made and contributed by friends of the principals and the pupils. They were tastefully displayed, and we hear that the results were satisfactory.

COASTGUARD MISSION.—The hon. sec. of this mission, Miss E. M. Jackson, has changed her address from Weston-super-Mare to 321, Norwood-road, London, S.E. She would be grateful if readers of The Christian would kindly offer to send monthly packets of Gospel papers and an occasional letter to the men of H.M. Coastguard at their lonely posts of duty.

THE RUSSIAN ARMY.—Owing to the spread of dissent in the Russian Army (says a correspondent), M. Pobiedonostzeff has raised the question as to whether it is advisable to allow Nonconformists to attain even non-commissioned rank, as in the opinion of the Holy Synod such persons may have a pernicious moral and religious influence on the rank and file, and especially on recruits. In consequence of this inquiry the Minister of War has informed the Procurator of the Holy Synod that soldiers belonging to dissenting sects will not, in any case, be promoted.

HOME VISITING IN SPITALFIELDS.

In his new report, Mr. James Sharpless says:—"People having now to work early and late to earn a trifle, it is not surprising to find salvation matters crowded out of the mind. Under these trying circumstances, it is difficult to get the people to see that the Lord Jesus Christ is the Great Remedy for all evils. The Lord has enabled us to go on persevering from day to day, entering into rooms testifying of Jesus as the Friend who stands by his own under every shade and condition of life.

"Some interesting cases have come under our notice. Mothers are to be found burdened and pressed with family cares, sometimes with sickness in the house. How refreshing to such souls are a few helpful words from Christ, inviting the heavy laden and sin-burdened ones to find rest in Himself! Death, too, has been busy claiming one here and there. There are mourners in Zion still who need the consolation of God. Yet these cases must be sought out by the Lord's people, and ministered to. There is a constant demand made upon our sympathy and practical help.

"The relief kindly sent by friends is carefully distributed among the most needy cases, sometimes in cash, at others in bread and meat tickets. Where there are poorly-fed children food tickets are most useful, because the children are sure to come in for their share. Two ladies send a little help monthly for special cases they are interested in; and another sends quarterly for two aged sisters, who are over eighty years of age. The amount sent may seem but a trifle to the giver, but it is a great boon to the receiver, and often causes the song of thanksgiving to God."

Mr. Sharpless's address is 14, Sidney-square, Commercial-road, E.

EVANGELICAL CONTINENTAL SOCIETY.

Among the many organisations for foreign missionary enterprise, an important place must be assigned to the Evangelical Continental Society, which has done excellent work in a modest and unobtrusive way. The time for a wider publicity has come, not that the Society may be able to say with Jehu, "Come, see my zeal for the Lord," but rather that it may send out a fuller invitation to willing workers to enter on fields "white unto the harvest."

While the sympathies of Christian men and women have been stirred by the recital of heroic deeds and splendid triumphs in the uttermost parts of the world, little has been known of the romance of Gospel propaganda nearer home amongst the nations of the European Continent. For well nigh fifty years the light of the Gospel has been carried into the dark places of France, Italy, Spain, Belgium, and Bohemia through the agency of this Society. The story of this work has only to be simply told in order to awaken the sympathies of such as break the silence of each new-born day with the prayer, "Thy kingdom come." The Macedonian cry, "Come over and help us," is wafted to our shores from the Waldensian valleys, from the land of the Huguenot, from priest-ridden Spain, from newly-enfranchised Italy, from the home of Huss and Jerome of Prague. In all these places men and women are simply *hungering* for the Gospel, and turn their wistful eyes to England, yearning for that liberty wherewith Christ and Christ alone can make them truly free.

We hope from time to time to furnish our readers with interesting incidents in connection with the work of this Society. Meanwhile, those who may desire to learn more of the work, or in any way to help it forward, may write to the secretary, Rev. George H. Giddins, 13, Blomfield-street, London Wall, E.C.

NATAL.—The writer wishes to testify as to the great blessing he derives from the perusal of your most charitable and helpful of Christian periodicals, and prays that God's blessing may follow it wherever it goes. In Natal especially, where there is a great lack of true spiritual life, The Christian is most helpful and stimulating. Some of us wish it were possible to have periodical visits from such men as Mr. Grubb and others. Natal is in a sad, sad state spiritually. Mr. Thomas Cook's mission last year was a success as far as it went, but it was too denominational to reach the prejudiced.

F. B. E. Conolly.

A PLEA FOR NURSES.

Dear Sir,—May a country member venture a suggestion? It is this—that a Provident Fund for Sick Nurses, or those out of employment, be started in connection with the Nurses' Union of the Y.W.C.A. If, in return for a fixed monthly or quarterly fee (and there is no reason that the scheme should not be entirely self-supporting), a sick nurse could be sure of Christian sympathy and kindness, as well as the weekly sum paid by an ordinary society, managed upon purely business principles, no words of mine could fairly estimate the blessing it would be to many a weary worker.

If an arrangement could also be made by which a nurse, ill and away from her home (if, indeed, she has any), could be cared for in some kindly haven, instead of receiving a weekly dole, how much anxiety it would spare a tired mind.

Then, as to holidays, or brief intervals between engagements (especially the latter), a member of the Nurses' Union could be received without payment at any Y.W.C.A., welcomed heartily, advised wisely, and cared for lovingly, not icily, until she could find a new sphere of work. How many a bright young worker might be kept from drifting down the "primrose path." After all, nurses are only women, and sometimes very winsome women too!

With very little money (and so many nurses have home claims to keep them poor, even if their salary is not an inadequate one), no immediate opening for fresh work, no open door to receive them away from their own friends, knowing best perhaps a few young and fashionable doctors, they are sometimes sorely in want of counsel and help. Is a uniform a sufficient safeguard for a desolate woman in a busy city? Nurses do not need charity excepting in its beautiful sense of "love," but they do need the practical sympathy of their sister women, and to be helped to help themselves.—Yours very truly,

District Nurse.

Criminal Children.

For practical purposes there ought to be a class of medical experts whose duty it should be to deal with the cases of apparently incurable criminals. Such criminals, when it has been scientifically decided that they are incurable, should be recognised as patients in hospitals or asylums. Their family history and their personal history should be carefully inquired into, and they should be put under a course of rational moral medicine at the expense of the State. In short, the habitual criminal's prison should be a hospital-school. In due time a certain number of congenital criminals would be so far improved that, like the boy with the cured bandy legs, they would be able to walk, on the whole, morally straight. Such as these should, at the proper time, be set at liberty to take care of themselves, on the understanding that they would be free to return to the hospital-school if they found the criminal tendency too strong for them.

A certain proportion of congenital criminals would be found to be permanently incurable. These would have to be confined to the school-hospital for the term of their natural life. Their lives should in that case be made as happy for themselves, and as profitable to the State, as possible—seeing that, though they are vicious and regardless of other people's rights, they are so by virtue of hereditary forces over which they have had no control, and which have proved too strong for them.—*The Hospital.*

Great Assembly Hall.

Mr. J. M. Scroggie (who recently returned from Chicago) has completed a five weeks' mission in Mr. Charrington's Great Assembly Hall last week. Ten days of this time Mr. Scroggie was laid aside with a very severe cold, when his place was ably filled by Dr. McKilliam, of Blackheath, Rev. J. F. Porter, and Rev. Newton Vanstone.

Mr. Scroggie has been greatly blessed in preaching the Gospel, and his stirring, solemn addresses fastened home on the hearts of many who are now among those who can rejoice in the new-born joy of realising their sins forgiven. His pointed appeals to God's children were not less powerful, and many have been the expressions of gratitude for spiritual life restored, and those who have hitherto been content to be known only as Christians have been induced to launch out into active work for the Master.

A large congregation gathered on the last night of his mission at Mile End, and at its close many came forward and wished him God speed, expressing a hope that it would not be long before he again returned for another month's services. Mr. Scroggie is followed this month by Mr. F. S. Ball, of the Evangelisation Society, who at one time was associated with the work of the Great Assembly Hall.

MISSIONARY TRAINING FOR LADIES.

Many ladies who are inspired by the missionary spirit write to me from time to time asking an important question. Can we enter your East-end Deaconess' House for a short period (they say), in order to acquire some practical experience and training in *real mission work* among the poor at home, so as to qualify ourselves eventually for labours in the missionary field abroad ?

Not a few of our experienced deaconesses have already devoted themselves to the service of the King in Africa, India, China, and elsewhere in the wide fields of heathendom, and they are now attached to various foreign missions. To these God has graciously given much success. But before entering upon their work abroad, all of them have worked in the East-end for prolonged periods, for it has hitherto been difficult, and, indeed, almost impossible, to accept candidates who could only remain with us for a short time.

I wish now, however, to intimate that as applications from ladies desiring to qualify as missionaries have of late become more numerous and pressing, we have decided upon a new departure, and henceforth we propose reserving a number of vacancies in our Deaconess' House in Bow-road for the special benefit of educated and devoted Christian ladies desiring to test themselves and to obtain experience before offering for, or engaging in, missionary labours abroad.

Applicants, therefore, who are prepared—

(1) To remain in training for not less than three months without a break in our East-end house ; who are willing—

(2) To place themselves during that time unreservedly under the directions of our lady superintendent ; and who are able also

(3) To defray a very moderate weekly charge for their maintenance, may apply at once to Miss Birtill, Deaconess House, 405, Mile-end Road, London, E.

It will be better that the application in the first instance shall be made in writing, and be accompanied by names and addresses of such referees as shall be able to assure us that the candidate is of decided Christian character and that she holds Evangelical views. There are some vacancies now; others will be ready for the reception of qualified candidates immediately after the Christmas recess.

If these are filled up it will be a great joy to us to know and feel that there are even stronger and more numerous links than at present between "The helpers in the war" among the heathen at home and the devoted ranks of those who, in the foreign field, are giving themselves to the furtherance of the Gospel of Christ. Thos. J. Barnardo.

18 *to* 26, *Stepney Causeway, London, E.*

Rescue Work in Sheffield.

Mr. W. Corbridge, of Sheffield, attended the noon prayer meeting at the Y.M.C.A., 186, Aldersgate-street, on Friday last, and gave some account of the work of the evangelistic and rescue mission. Afterwards to a group of friends he gave deeply interesting details. It seems that evangelisation is carried on with much vigour from six or seven centres, a goodly number of helpers strengthening Mr. Corbridge's hands. Conspicuous success has attended the rescue work of the mission, which is conducted on a method of its own.

In rescue, Mr. Corbridge's plan is to house the fallen and destitute in private houses, permitting the inmates liberty of movement, and trusting them to go freely about the town. The result has been that, without any particular effort on Mr. Corbridge's part, the premises at his disposal have been overcrowded with girls wishful to enter upon a respectable life. Some sixty per cent. of the cases undertaken have turned out satisfactory.

It is now in contemplation to obtain a group of cottages in which to continue this work on an enlarged scale. Mr. Richard Cory, J.P., of Cardiff, is president of the mission council, which includes several well-known names. Communications should be added to Mr. Corbridge, at 250, Duke-street, Sheffield.

DR. BARNARDO'S HOMES.—Rev. Ernest Gill, clerical secretary of Dr. Barnardo's Homes, offers to give a lecture, entitled "Work for Christ among the Waifs and Strays of our Streets," illustrated with first-rate limelight views, giving the best idea of what the Homes are like, that can be obtained without actually visiting them, in halls, schoolrooms, and other places, *free of all charge*, supplying lantern and all apparatus, a collection being taken for the Homes during the evening. Applications from the clergy, secretaries of temperance societies, missions, and other workers are invited, addressed to Rev. E. Gill, M.A., 18 to 26, Stepney-causeway, London, E.

MR. WOOKEY'S WELCOME.

Mr. J. B. Wookey, who met, as we have already mentioned, with a serious accident while travelling in America with Dr. Barnardo's handbell ringers, gave an address on Monday at the noon prayer meeting, Aldersgate-street, describing his experiences in connection with the accident. He told very simply how on the night preceding he and the boys had attended a service in a Canadian city, where the address was on "Holiness as the only preparation for Eternity," and most of them were very much solemnised. The next morning they started on their long journey to Chicago. Hours afterwards came a fearful crash, and for his own part he rolled out, he knew not how, bruised and battered, to find himself surrounded by wounded and dying. He found one of his boys hopelessly crushed, and how thankful he felt to know that lad was one whom he knew to be safe in the arms of Jesus. He died very shortly, calmly restful.

Another boy fearfully injured was well known in Scotland, where his singing was greatly liked. His mother, a true believer, died in great poverty ; her daughters are now, though poor, living godly lives. The boy was a happy follower of Jesus, and his singing of the words

He died that we might be forgiven,
He died to make us good,
That we might go at last to heaven,
Saved by his precious blood,

had been blessed to many. Mr. Wookey thanked God that Dr. Barnardo's Homes had been the means, not only of saving thousands from rags, wretchedness, and ignorance, but also of winning many to Christ who, like these, are ready to witness a good confession.

The Missionary Bureau.

An Appeal for Workers.

Nearly fifty missionaries have been sent out into the foreign field by the Missionary Bureau during the past three years. There are openings for many others, but the following are urgently needed at once:—Three young men for evangelistic work amongst the aborigines of India. Two young men are also needed for Malaysia, able and willing to teach in native school with a view of ultimately becoming missionaries; also two Evangelical Churchmen for Bible work in the Straits Settlements ; one or two young women for Jamaica to take charge of native school.

A Scandinavian is wanted for Dunkirk to work amongst sailors ; another worker amongst seamen is needed for St. Malo, a man of fair education and preaching ability preferred. A lady is also required to assist in mission and orphanage work in South Arcot, India. For information apply to the secretary, 186, Aldersgate-street, London, E.C.

BACK FROM INDIA.—It seems but a week or two back that we reported the departure of the first of the troopships for India this season. The *Serapis* steamed into Portsmouth Harbour on Sunday morning, having completed her return voyage. She had on board over 1000 souls, besides her crew. Most of them were time-expired men; some 200 were invalided home, and went either to Netley Hospital or Woolwich. Tidings have reached us that a number of Christian soldiers were able to hold meetings on board every night going out, which resulted in blessing, and the same has occurred on the return voyage.

READING.—At the fair recently held in this town a united evangelistic effort was made by the open-air preachers of various denominations. This has been instrumental in drawing together in brotherly sympathy those formerly unknown to each other, and has found expression in a desire to form a local auxiliary of "The Open-air Mission." Accordingly, on Monday, October 23, a drawing-room meeting of a representative character was held. The chair was taken by Rev. F. Sumner, a member of the parent society, and Mr. F. Cockrem, the London secretary, explained the object and aims of the Mission. A resolution was carried that an auxiliary be formed, and a provisional committee elected to take the necessary steps.

LORD MAYOR'S DAY.—Sir,—For six years it has been our custom to give a meal to the very poor on November 9. This year we again appeal for assistance for our East-end banquet, more especially as terrible distress already prevails, and there are signs that this winter will be a very severe one for the poor of the East-end. The Lord Mayor Elect, Alderman Tyler, has most generously sent us £50 towards this object. The meal is followed by an entertainment and music, and the invitations are sent to the very poorest, irrespective of creed or denomination. Contributions will be thankfully received and acknowledged by yours faithfully, Fredk. N. Charrington, Great Assembly Hall, Mile End-road, E.

WORK IN HAITI.

Your readers may remember that in a previous letter I stated that I and a convert from Romanism were to appear on April 5, at the High Court, to stand our trial for daring to preach the Gospel on Good Friday evening at a place called Mt. Calvary. At the time stated in the summons we both made our appearance at the court. To our surprise our accusers, the priests, did not turn up as expected. The commissaire informed us that nothing could be done to us, inasmuch as the place referred to belonged to the people and not the priests, as alleged. "*Continue prêcher*" said this chief judge of the Black Republic, which I need not tell you we would have done had he spoken otherwise. Nevertheless, we are thankful for this declaration of freedom, notwithstanding the efforts of Rome to stifle us. He further told us that we could visit the prison in the city if we desired to do so ; not now, of course, as breakers of the law, or leaders of sedition, but the friends of the suffering, bearers of good tidings to the sad and sorrowful, and servants of God ; and if at any future time we were molested he would be glad to give us protection.

Before the temporary break-down of my health (which is now as good as ever), with some of the deacons I visited a few places in the interior, at which I preached by the aid of an interpreter. We need one or two mission-rooms at these centres, but the buildings cannot be undertaken until we complete our new chapel in Jacmel, which we expect, with the kind help of friends, to open about the end of November. There should be at least two brethren supported at each of our stations here, in addition to a male or female teacher to carry on a good school that should be established wherever possible. This is a very easy matter were suitable persons forthcoming, for the present liberal Government gives grants to the extent almost of what would be paid as salary. Surely there are young men and young women in Great Britain with a knowledge of French, and especially in ladies a little knowledge of medicine and nursing, with enough sympathy for their fellows and love for Christ and souls, to come and help. Rev. E. J. Hewitt (secretary of the Jamaica Baptist Missionary Society), Mt. Carey, Anchovey, Jamaica, will, I am sure, be glad to hear from such.

L. Ion Evans.

Jacmel, Haiti, W. Indies.

The Strangers' Rest.

The monthly workers' meeting at 163, St. George's-street, Ratcliff Highway, on Friday evening last, was a "season of grace and sweet delight." The work is still being carried on with vigour, and encouraging news was reported concerning the Zanzibar Rest, by the secretary, Mr. J. T. Isaacs, who is also anxious to provide bags of literature for seamen going on long voyages, and appealed for help from ladies who can make suitable bags, a description of which he will gladly furnish.

Rev. E. G. Gange delivered an earnest and sprightly address, urging the workers and friends to seek to possess the experience in their work that "the joy of the Lord" is their strength.

Mr. Torre, in referring to his Gospel work in Buenos Ayres, bore emphatic testimony to the valuable education for such work he had obtained years ago while engaged in Christian work at the Strangers' Rest and other East London Missions. He also declared that the saving influence of the work here was far reaching, and instanced the case of a seaman he met on the voyage who was converted at the Rest, doubtless a type of many others "that go down to the sea in ships, that do business in great waters." Thus the Lord Jesus Christ is exalted in the salvation of our seafaring brothers.

THE ANNUAL CONFERENCE of the Yorkshire Women's Christian Temperance Union proved practical and interesting. Good solid *bond fide* temperance work is being done by this Union, which now consists of forty-five branches.

PROPHECY INVESTIGATION SOCIETY.—The subject for discussion at Exeter Hall on Tuesday, Nov. 21, at 2.30 p.m., is "The Scope of Prophecy," to be opened by Rev. J. J. B. Coles, M.A. It will be maintained that the præterist, the presentist, and the futurist schools of interpretation, all have a place in the general scope or range of prophecy. The syllabus says:—"The sacred name, 'Jehovah,' is the true key to the fuller grasp of the wide range of application of the prophetic word. This name is threefold in signification: future, present, and past. The relation of the title, 'He who is, and who was, and who is to come' of the Apocalypse to the name Jehovah, and the way this title is dealt with by the Holy Spirit in the last book of Scripture, is another proof that the scope of prophecy is threefold."

THE MISSIONARY PENNY.

REFERRING to the suggestion of Rev. Hubert Brooke made at the Baptist Missionary Meeting, that the funds of foreign missions could be largely increased by daily contributions of one penny, we are asked to state that the Missionary Pence Association has added a section for those who are willing to practise this small act of daily self-denial.

Originally founded to promote the giving of "Carey's weekly penny," the Association has during the past year gathered in many thousands of pennies which have helped the funds of all the leading missionary societies as well as of many smaller missions. The principle on which it is based, viz., the power of the penny, is being increasingly recognised, and the council feels that the time has come to invite subscriptions of one penny per day from all whose hearts are touched with the deep need of the perishing millions of heathendom. Members or subscribers are invited to name any society or mission to which they wish their gifts to be devoted; all such sums are remitted intact to the society specified without any deduction for working expenses. This being so, the council feel they can confidently appeal for this form of help for the great cause—so easily given and yet so valuable and so fruitful in results.

How many thousands spend much more than this trifling sum thoughtlessly every day and yet give far less than a penny a day to missions? How many thousands more could find various ways of economising to this small extent and not only be none the poorer but richer in the satisfaction of doing something daily to further the fulfilment of our Lord's great command?

A simple calculation gives an astounding result from this simple and feasible plan. Taking the number of church members in the United Kingdom as 2,400,000, a daily penny from each would produce the magnificent sum of upwards of three and a-half million pounds per annum, and so far as finance is concerned the great missionary problem would be solved.

Those willing to do their share in this matter are earnestly invited to forward their daily penny for three, six, or twelve months to Mr. John Jackson, Hon. Sec. Missionary Pence Association, 186, Aldersgate-street, London, E.C.

Campana, Argentine Republic,

CAMPANA is a town of about 6000 inhabitants, comprising representatives of almost all European nations, in addition to Argentines, Uruguayans, Paraguayans, and Brazilians. The English community numbers about 800. The staple industries are the locomotive works of the Buenos Ayres and Rosario Railway, and the freezing works of the River Plate Fresh Meat Company.

Mission work is entirely in the hands of laymen. The Sunday-school is held in the railway lecture room, a favour for which we are indebted to the railway authorities. Services are held every Sunday evening in our mission room, a building capable of seating 120 persons. The services are entirely undenominational, and the room has recently been fitted with extra sitting accommodation. We are in want of a small organ or harmonium. A Bible-class is held every Wednesday, and a prayer and praise meeting on Friday evenings. These meetings are well attended, and have been wonderfully blessed; one of our Campana converts (Mr. Colin Bain) is now a student at the Bible Institute, Chicago; he contemplates returning here when his studies are completed.

A Band of Hope meetings are held fortnightly, and are much appreciated. All the ships that come to this port are visited, and meetings held aboard as opportunity offers. A fair proportion of the sailors attend our mission room meetings, and several of them have been induced to sign the pledge. Spanish work is carried on by our friends of the Salvation Army, with most happy results.

W. FOSTERJOHN, Hon. Sec.

Campana, Argentine Republic.

God's Vineyard.

"Thou shalt be like a watered garden."—Isa. lviii. 11.
Well placed—"on a fruitful hill."—Isa. v. 1.
Well protected—"a trench about it."—Isa. v. 2.
Well prepared—"stones gathered out."—Isa. v. 2.
Well planted—"with the choicest vine."—Isa. v. 2.
Well provided—"a winepress therein."—Isa. v. 2.
Well watched—"a tower in midst."—Isa. v. 2.
Well watered—"every moment."—Isa. xxvii. 3.
What shall the produce be, wild grapes—Isa. v. 2, much fruit?—Isa. xxvii. 6. Song of S. viii. 12.

J. G. L.

Letters to the Editor.

EDUCATION AND MISSIONS.

SIR,—In your paper of August 24, there appears an article on "Education and Missions," to which I feel constrained to send a reply. Allow me to make a few simple statements which I earnestly pray may throw some light on this vastly important subject, and remember they come from one who cannot be called an "educational missionary," for my work is chiefly that of evangelisation; but the fact is I cannot bear to hear the work of many of my devoted and God-guided fellow-missionaries in India spoken of in the way it has been spoken of in this article.

The educational work of missions is *indispensable*, and, so far as my experience goes, it is accomplishing wondrous results, and, by the blessing of God, it is preparing the high castes for the reception of the Gospel. It is true that it has produced few converts yet, but I do not know a single convert from the high caste who has not shared largely in the benefits of education. I am persuaded that education is being mightily used by God in the spread of the Gospel in this land.

Allow me further to say that there are hundreds of societies in India which oppose Christianity, in which there are few, if any, Hindu graduates. And although Hindu graduates were the only systematical opponents of Christianity, that would be no argument against educational work, for missionaries know that when opposition begins, it is a sign of hope, for opposition shows that conviction is working in the heart. I have personally been often greatly inspired with hope concerning those who have bitterly opposed Christianity.—Yours truly,

GEORGE WAUGH.

Panjab, India, Sept. 26th.

EVIL SPEAKING.

DEAR SIR,—Referring to the admirable article on "Evil Speaking," in THE CHRISTIAN of Oct. 26, I should be glad to know if any of your numerous readers are members of an association I joined many years ago, at Gipsy Hill, Norwood, called "the Schweigen Society."

I lost the rules by lending them to a friend; but they forbade speaking ill of anyone in his or her absence; and, among many other salutary regulations, required that before making a remark of any kind, affecting other persons, the three questions should be mentally first asked, Is it true? Is it kind? Is it necessary? The effects of these barriers is effectually to stop a deal of gossip.—Yours faithfully,

C.F.J.

"GIGANTIC EMPORIUMS."

SIR,—In his letter to you, regarding your remarks on the treatment which smaller tradesmen receive from the larger houses, C. B. forgets, or seems to forget, that you were thinking of the "growths" which he admits to "have seen." It would be very interesting to myself and many others if C. B. would note down all the small tradesmen who have received from those who swallowed them up the "enlarged capital to make a fresh start." Since 1848, when business in London became familiar to me, my experience has been the opposite to C.B.'s. From personal experience in a "gigantic emporium" I can affirm that the work carried on there was merciless work. It was most inconvenient to have such an article in your possession as a conscience, when the interests of the emporium were in the balance. You had to put the ten commandments in your pocket or go outside.

Prominence and power are words that have a magical influence over some minds, and when energy and ingenuity go together nothing is allowed to stand in the way.

Even in large establishments where the principals fear God and seek to do right, constant watchfulness is needed to guard against the efforts of envy and malice. A swaggering go-ahead who covers his purpose by zeal for the establishment, rides roughshod over young men of uprightness who are not accustomed to bounce or swagger. Many young men of promise make "shipwreck of faith," and sometimes of "a good conscience," through the depressing influence around them.

My father told me when a boy that he lost his farm, with eleven other farmers, that the twelve might be turned into one "gigantic farm." I have seen the place often, and the man who held it wandering about, without power to do anything but eat what was given to him. He could not order anything; it must come through the manager. There are sad and painful histories behind those great houses; they too often illustrate the old word, "He that soweth to the flesh shall of the flesh reap corruption."—Yours truly,

AN OLD READER.

London November 6.

UNIVERSITY NOTES.

[FROM OUR OWN CORRESPONDENTS.]

CAMBRIDGE.

THE annual sale of work in connection with the Missions to Seamen was held in the Guildhall on Thursday. Many undergraduates are keenly interested in this work. No college is without, at least, one schooner collecting-box.

The annual meeting of the Church Pastoral Aid Society was held in the Guildhall on Monday evening, Archdeacon Emery presiding. Great regret was expressed at the loss Cambridge will experience in the departure of Rev. J. Barton, vicar of Holy Trinity, to fill the secretaryship of the society.

An impetus has been given to Presbyterianism here by the recent advent of Rev. A. Halliday Douglas. A series of lectures have been arranged, the first of which was given on Sunday evening last by Principal Rainy, of New College, Edinburgh, on "Presbyterianism as a System of Church Life and Work." The attendance was largely composed of members of the University.

OXFORD.

REV. DR. WALTER C. SMITH, Moderator of the Free Church of Scotland, has preached at Mansfield on the last two Sundays.

The weekly address at the Missionary Union last Tuesday week, was by Dr. Henry Guinness, whose recent visit to Africa was made the subject of the meeting.

The annual missionary services of the Free Methodist Church were held last week, when Rev. Silas Walmsley, of Leeds, preached and addressed meetings on the work in Africa. Mr. Walmsley was formerly in the Oxford Circuit.

A new and gratifying feature at Wycliffe Hall this term is a series of conferences on practical subjects open to all members of the University. The first was on "Inspiration," which was opened by Canon Girdlestone, and the second on "Private Prayer," opened by Rev. F. J. Chavasse.

Dr. Fairbairn gave a very powerful address at Mansfield last week on "The Church and the Working Classes," wherein he referred to the influence of the churches in labour and other social movements, and in particular to the alienation of working men from church life and interest. This latter was attributed to four causes:—(1) Political developments; (2) Social development, especially the tendency of society to separate into classes, and class interests; (3) Industrial development at the expense of human souls; (4) Intellectual development. The address close with a stirring appeal for thorough reality in all Christian, individual, and Church life.

Mr. George Holmes, missionary secretary of the Y.M.C.A., gave a most interesting and valuable account on Monday evening last, of his recent journey to Egypt, Palestine and India, in connection with Y.M.C.A. extension in the east. Hon. and Rev. W. Talbot-Rice presided over the crowded meeting. Mr. Holmes visited Oxford before leaving for the East, and his present visit was therefore doubly welcome. The new Principal of Pusey House (Rev. R. L. Ottley) has just concluded a short course of Sunday evening sermons to undergraduates at All Saints' Church on Christian life and warfare. Mr. Ottley is perhaps the most popular lecturer of the theological faculty, and his lectures on Old Testament Theology and the Incarnation are always attended by very large numbers. The teaching is always spiritual, and, except quite rarely, is acceptable even to men of other schools of thought than the lecturer's own.

The Shoreditch Mission.

To us, who visit and work amongst the poor of this district, it is heart-breaking to see them absolutely starving and to be unable to help them to the bare necessities of life. Men and women won for Christ from vice and wretchedness, are now, through depression in trade, reduced to the depth of poverty. We are haunted by the recollection of their haggard faces, with their pathetic attempts to look cheerful and hopeful.

One of our people, a sample only of scores, is a poor dressmaker, far gone in consumption, who has only tasted meat twice in nine weeks. The doctor attached to our Mission advises her to take nourishing things, while, as a matter of fact, she is scarcely able to buy bread. She is self-respecting and independent, and reveals her poverty to none. Only by visiting and kindly questioning have we discovered the facts of the case. Another family, sorely afflicted with ill-health, are now without work or any prospect of employment for some time to come. What the winter will bring in the way of further distress we dare not think.

Sister CHARITY and Sister FAITH, Deaconesses.

25, *Bonner-road, Victoria Park, E.*

THE Y.M.C.A.

The Norwich annual meeting was a great success.

The Glasgow Central Association has enrolled three new branches.

The celebration of the semi-jubilee of the Grangemouth Association took place recently.

The Week of Prayer for young men opens on Sunday: special meetings will be held next week in most of the associations.

The membership of the West Hartlepool Y.M.C.A. has reached 298, being an increase of 100 during the past twelve months.

The Darlington Association has arranged a full and promising programme of winter's work. The evangelistic aim is evidently kept well to the front.

A correspondent writes: "The Doune (N.B.) Association is having good meetings, with about thirty-five young men present, on Sabbath mornings."

Rev. Louis Byrde, B.A., of the Student Volunteer Union, delivered the other evening, in Camden Town, an impressive lecture upon the needs of the Soudan.

At the annual meeting of the Kettering Association, Mr. W. Simpson took the chair, and addresses were delivered by Mr. J. H. Putterill and F. C. Bennett.

The Brandon, Manitoba, Association, at its recent annual meeting, showed gratifying progress, reporting a number of conversions, and increasing influence among the young men of the town.

The work of the Lincoln Association has been greatly revived since the appointment of Mr. Rankin to the secretaryship, and has an exceedingly good programme for the winter.

At Camden-road, the Sunday morning Prayer Meeting is enjoying a sense of revival, both in numbers and spiritual blessing; and so also is the Conversational Bible Class on Sunday afternoon.

Mr. D. Robertson, an old member of the Dundee Association, who has been some years working in China, is during his furlough delivering addresses in the north, on mission work in China.

At the recent prize distribution in Manchester, the Mayor stated that last session 1,300 young men employed in the warehouses and places of business, benefited by the Y.M.C.A. classes in the city alone.

The annual meeting of the Birmingham Association was attended by nearly 2000 persons. Mr. Richard Cadbury took the chair, and addresses were delivered by Canon Barker and Mr. W. R. Lane. The report showed that a large amount of active work is being carried on.

In New York State, summer work shows fruitful results. Exclusive of the Railroad, College, and Boys' Departments, 168 professed conversions were noted in the last three months, and 342 inquirers dealt with. There were also 120 additions to the church. These results were obtained in 35 instances through *personal work*.

The Darlington Y.M.C.A. have removed into larger premises, Granville House, Bondgate, and their membership is steadily increasing. A new feature in a forty-five minutes' Sunday social meeting has met with great success. An average attendance of seventy-five has been attained, and much spiritual good has resulted.

At the annual meeting of Brechin Association, Mr. James Gellatly occupied the chair, and there was a large attendance. The report showed that during the past year the Association had had in operation a variety of useful agencies, which had been attended with a considerable degree of success. The membership is at present ninety-six.

On Thursday, the Hull Association held its annual meeting at the Royal Institution. Mr. James Willis occupied the chair. The speakers were Rev. J. G. Train, Messrs. E. J. Kennedy and H. Armstrong. The report, which was read by Mr. C. H. Fewlass, showed a total membership of 251. The audience was both large and enthusiastic.

Mrs. Baeyertz gave an address at the Bayswater Y.M.C.A., on Tuesday week, on the Unpardonable Sin. The hall was crowded to the doors. It was a most solemn and heart-searching time. Nearly the whole of the young men remained behind to the after meeting, and the workers were busy dealing with the anxious, up till nearly 11 o'clock. We had the joy of pointing many to the Lamb of God. Mrs. Baeyertz is just leaving London for a mission at Winchester. We hope, "if the Lord will," to be able to arrange for a mission for young men in Bayswater at the beginning of next year. Walter Wild, Sec.

DR. W. VALENTINE BIRD has issued (*Simpkin, Marshall and Co.*) an important pamphlet on "The Action of Alcohol on the Human Body," proving by unanswerable facts that alcohol is neither a food, a heat producer, nor a preventer of disease.

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THE Y.W.C.A.

The Y.W.C.A. has for some time carried on the work of visiting and befriending barmaids employed in railway refreshment rooms and restaurants. A little report of this useful work has been issued by Miss Gough, and may be had of her from the rooms of the branch, 14, John-street, Bedford-row, W.C.

The Seaside Home, conducted by Miss Spearing at St. Leonards-on-Sea, has, during the summer, been quite full. If it can be partially used during the winter, when inmates are received on reduced terms, it will be self-supporting. Though affiliated to the Y.W.C.A., the Home is a private house, and open to other visitors willing to conform to its few simple rules. For particulars address Miss Spearing, Gunwalloe, 19, St. Margaret's-road, St. Leonards-on-Sea.

In connection with the Dublin Y.W.C.A. a drawing-room meeting was held on Tuesday week at the Institute, when, at the invitation of the committee, a large gathering of friends filled the rooms. Canon Wynne spoke in appreciation of the work carried on. Revs. J. S. Bird, W. Lumley, and T. Connellan also spoke, giving instances which had come under their own notice, when the practical help, sympathy, and time of the workers was given ungrudingly, and used of God to be a means of help and blessing. Mrs. Smith, President, described the growth of the Association during the last ten years, the two rooms in Nassau-street having given place to four Institutes and Homes, and the possibility of still further extension. Miss Wilson, Hon. Lady Superintendent, gave a short account of different branches of work, showing that the influence of the Institute extended not only through the city, but into all parts of Ireland. We understand that funds are much needed for the work of this Institute.

CHRISTIAN ENDEAVOUR NOTES.

At Wareham a branch of the Y.P.S.C.E. has been started, with much promise.

Crown-terrace Church, Aberdeen, started a Society with six members. It has now on the roll twenty-five active and fourteen associate members.

The C.E. Society at Tyndale Chapel, Bristol, has inaugurated the winter session with a special meeting, giving every promise of a successful season.

St. Mary's Church, Norwich, reports 130 Christian Endeavourers. Rev. J. H. Shakespeare states that no effort has met the needs of the young people so fully as this organisation.

The Malvern Society, started some three years ago, has proved a great blessing. There is now a membership of thirty-one, including fourteen Sunday-school teachers. The meetings are now nearly always conducted by members, and are bright and cheerful.

At Langholm (Dumfries), the first Scotch country town to take up the Y.P.S.C.E., the work has gone on successfully, and has proved itself to be a great spiritual blessing to many. Societies have recently been commenced in connection with the Free, North United Presbyterian, and Evangelical Union Churches.

A few days ago, in the Roman Catholic city of Quebec, the Provincial C.E. Convention was held. The meetings were marked by the unity of aim and intensity of purpose so characteristic of Christian Endeavour gatherings. The secretary's report showed that there were 133 Societies in the province, containing 6000 members. A large number have been added during the past year. In their meeting on Sunday afternoon, the Governor-General and Lady Aberdeen were present.

At the first annual meeting of the Upper Holloway Baptist Chapel Y.P.S.C.E. (pastor Rev. J. R. Wood), the report showed that the Society, commenced with twenty-eight active members, has now increased to fifty-four actives and three associates. Meetings for prayer, consecration, testimony, praise, and promise have been well sustained, with occasional public meetings in the temperance and missionary cause. The Prayer Union members pray daily for missionaries and their work, and subscribe a definite amount weekly with which to support a native preacher in Dacca at a cost of £20 per annum. Some twenty lady members meet monthly to make garments, and missionary periodicals are circulated amongst members. The Flower and Visiting Committee does good work in connection with the flower service and visiting sick folk. In fact, this branch of the Y.P.S.C.E. is active all round.

SAD ACCOUNTS have been published with regard to the amount of drinking on board the Orient liners, and really a case seems to have been made out for refusing permission to sell drink on board such vessels.

IRISH NOTES.

The Dublin Methodist Central Mission, which has been placed under the superintendence of Rev. Wm. Crawford, was formally opened under most encouraging auspices on Friday.

The fiftieth anniversary of Stephen's Green Methodist Church, Dublin, was observed during last week by a series of earnest devotional services, extending over four days, in which all the surviving ministers of the church took part. The anniversary was a season of great blessing.

The Laganview Mission, Belfast, which has almost reached its majority, is doing a good work among the lapsed masses. The neighbourhood is regularly visited, and evangelistic services held. The work is carried on by voluntary labour, under the superintendence of Mr. W. J. Marshall, a local merchant.

A five-weeks Gospel mission has been conducted by Mr. Samuel Miller, of the Irish Evangelisation Society, in a tent at Crossroads, near Dromore, co. Down, with excellent results. A similar mission, extending over a period of eight days, has been held in Athenry parish church by Rev. F. W. Gason, of Dublin. At Newry a mission has been conducted by Mr. S. G. Montgomery in the Presbyterian Church, Downshire-road, with much fruit.

Much indignation has been aroused among Protestants of all denominations in Limerick by the decision of the Privy Council to hand over to the Roman Catholics in that city the buildings and the greater portion of the endowments of the Leamy Schools, the money for the building and endowment of which was left by a Mr. Leamy, a Protestant, over a hundred years ago, in order to give a free education to the poor of the city and neighbourhood.

SCOTTISH NOTES.

The Free Church Presbytery of Glasgow has a "Church Planting Committee," whose labours have not been very onerous for some time back; but now they have resolved on erecting a new church in West Pollokshields, where the population is increasing fast.

The Railway Mission recently had a two days' conference in Glasgow, and the higher railway officials turned out in considerable numbers at a social meeting. The movement in Scotland is making decided strides, and is recognised by the railway managers as a power for good.

Mr. John Lintas, who acted for some time as assistant to the Professor of Hebrew in Glasgow F.C. College, has been appointed, by the Jewish committee of the Free Church missionary to Tiberias, in room of Rev. W. Ewing. He will proceed to his interesting field of labour about the beginning of December.

The new session in the Free Church Colleges at Edinburgh, Glasgow, and Aberdeen began on November 1. Opening lectures were given in Edinburgh by Professor Blaikie, in Glasgow by Professor Lindsay, and in Aberdeen by Professor Salmond. Dr. Lindsay's subject was "The Ideal of the Corporate Church in the First Two Centuries." Earnest prayer was offered up in most of the churches the following Sabbath for a blessing on the winter's work.

An admirable plan for drawing out and stimulating the working power in a congregation is followed in Free St. Matthew's, Glasgow, Rev. Dr. Stalker's congregation. The Wednesday evening after the quarterly communion is devoted to a workers' meeting, where not only are those already engaged encouraged to continue their labours, but an opportunity is offered to new members to indicate what service they will be prepared to render to the common cause.

At the 44th annual meeting of the Glasgow Sabbath Protection Society, which was held last week in the Religious Institution Rooms, Mr. A. Cameron Corbett, M.P., presiding, it was stated that there were 2,458 shops open in the city on Sunday, showing a decrease in comparison with last year, when the number was 2,630. Earnest and vigorous speeches in defence of the sanctity of the Sabbath were delivered by the chairman, Drs. Stalker and Anderson, and Principal Douglas.

Rev. Robert Howie, of Govan, who recently published a pamphlet on "The Church and the Churchless," has been interviewed by a correspondent of *The Scottish Weekly*, and has affirmed that the churches are losing ground in Scotland. Among the causes of this state of matters he mentions the undermining of faith in the Bible, taking evangelistic work outside the Church and neglecting the old territorial system of house-to-house visitation, Saturday afternoon recreations, the enormous sums spent on drink, seat-rents, the tendency of churches to desert the poor and go after the rich, and the growing love for fiction and sensational literature. Mr. Howie's statements have produced a deep impression, as he is an acknowledged authority on this subject.

The Christian.

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of the late Mr. John Horniman, Christian philanthropist.

Dr. Dale, in his "Lectures on Preaching," says:—"'We believe, and therefore speak' has been the device of the true minister of the Church from Apostolic times to our own." Judging from many sermons which are preached in our day, there are ministers who have taken a new motto, "We disbelieve, and therefore speak." But what results can come from a ministry which is almost wholly critical and destructive?

The following also is from Dr. Dale's "Lectures on Preaching":—"If you are to preach to any purpose, you must care more for men than for learning and literature. There are some ministers who think so much about their sermons, that they never seem to think about their congregations. They have so intense an intellectual delight in the exposition and defence of religious truth, that they do not remember that their business is to teach, to impress, to convert the living men and women that listen to them."

In *The Expository Times* as many as five columns are devoted to the exposition of the "great text," "The blood of Jesus, his Son, cleanseth us from all sin." They are composed of beautiful extracts, some exegetical, some expository, some illustrative, taken from writers of various schools; yet out of this wealth only one line can be found which touches on that suggestive title, "His Son." Why did it not satisfy John to write, "The blood of Jesus cleanseth"? "His Son" shows the Father's satisfaction with what Jesus has done; his desire that we should be cleansed, and also his love for sinners; and thus "the name," slipped in as a kind of parenthesis, is a corrective of the thought that, though Jesus may love us, the Father's love has to be won for us. We come, in this "great text," at once to God in Christ.

There are numbers of Christian young men in situations of various kinds whom God's work requires in the mission-field. If a thousand went, their places in the commercial world could be immediately filled by others, who would bless them for going. Young men and women imperil their lives in climbing Alpine heights; they go to the ends of the earth for employment. How is it there is so little enterprise, so little courage, so little devotedness, so little ambition, while the very noblest work in which men and women can be engaged is crying out for workers, and the dark places of the earth remain full of the habitations of cruelty, because those "whose souls are lighted with wisdom from on high," to those benighted nations "the lamp of life deny?" God delights in the enterprise of those who, like Jonathan and his armour-bearer, like Livingstone and Gilmour, like Frederick Arnot and Annie Taylor, attack Philistine garrisons, endure hardness, explore unknown lands, casting themselves on God, with whom "there is no restraint to save by many or by few."

Dr. Harry Guinness, in addressing a meeting of men at Finsbury Park, showed that the plagues engendered by unholy associations are terrible beyond description in their effect, not only upon this but upon all coming generations. He quoted a saying of Sir Andrew Clark to the students in the London Hospital, "Gentlemen, Nature never forgives, and never forgets." Man cannot evade the penalties of breaking the laws of Nature, which are the laws of God. Every year we send out to India 10,000 men and boys who are encouraged and schooled in the degradation of themselves and of Indian women, and educated in the delusion that sin can be made safe. Every year 10,000 men return, after their seven years' service, a large proportion of them debauched by Governmental arrangement, hardened in heart, polluted in mind, corrupted in body, to debauch and harden, to pollute and corrupt the villages and hamlets, the towns and cities, to which they come.

What should the Government do, instead of trying to "take in God" by regulations which play into the hands of that old murderer and liar, the devil and Satan? It should send out lecturers to enlighten the soldiers as to the mechanism "so fearfully and wonderfully made and curiously wrought in the lower parts of the earth; whose substance was seen of God while yet unperfect, in whose book all its members were written, which in continuance were fashioned, while as yet there were none of them." But it should also facilitate marriage. A celibate army will, in the nature of things, carry a curse wherever it goes, as certainly as a celibate priesthood.

It is not strange that ungodly men, scientific or otherwise, should think and teach that the being made in the image of God can worship Baal-peor and escape the plague; but that men of God, medical or military, should not only be thus deceived, but lend themselves to advocate and work out the accursed system, with all its dehumanising concomitants and hideous paraphernalia, is not part of the mystery of God, but of the mystery of iniquity. Until the Christian conscience is convinced, there is not much hope that public opinion will be powerful enough to prevail on Parliament. The mightiest of the recent meetings at Westminster, to denounce the rebellion of the Indian Government and the military authorities against the resolution of Parliament, was the unreported prayer meeting, where a few men and more women gathered in their weakness to take hold of the strength of God, and to obey his command, "Concerning the works of my hand command ye Me."

One of the devices of the devil in the Babylonish mysteries, which date their origin from Babel, though their roots were in the antediluvian wickedness, was the system of caste. Out of that has grown the habit of regarding things from the point of view peculiar to the caste position. Thence comes the warped and twisted conscience, governmental, ecclesiastical, military, medical, commercial. The English or Indian Government official, the military or naval officer, the doctor, the man of business, as a rule, looks at everything through the spectacles of his own profession or calling. Even conversion to God does not always deliver men from a professional or conventional conscience; yet this deliverance surely is implied in the commission to win men from darkness to light, and from the power of Satan to God.

In Germany there are Societies for Raising Public Morals, similar to the various kinds of Social Purity Societies we have at home. They include men of all sorts, but in Germany no woman can be a member of any society which seeks to influence legislation. Yet we are convinced that the movement so bravely inaugurated fifty years ago by Dr. Wardlaw failed because women were excluded. Satan seems to think the same; for no such fierce opposition was accorded to men at that time, as to the noble women led by Mrs. Josephine Butler in our own day.

The basis of the societies is the Gospel alone. Rev. Mr. Weber, president of their last conference, said: "We do keep up, nay, we have to try to regain, Christianity. Jesus Christ alone can destroy the serpent's head." He spoke of many of the newspapers being a disgrace to Germany. Christian feeling is aroused on this question as never before; even the teachings of science and literature on heredity are lending their aid.

Once more public attention has been called by one of our judges to the diminution of crime, especially juvenile crime. With an increasing population offences against the law are declining. This social improvement is unquestionably the result of Christian work and influence. The changed and changing state of society has a distinct relation to the Kingdom of Christ, and cannot but present multiplied and enlarged opportunities for earnest Gospel testimony.

The demands on liberality were never greater than they are to-day, and only that type of liberality which is commended by Paul in 2 Cor. viii. 1, 2, is equal to the strain, a liberality originating in the grace of God, pouring forth from a joyful heart, unchecked either by poverty or affliction. We may have faith, utterance, knowledge, earnestness, love for certain persons, and yet have need to take care and add this kind of liberality to them. The cynical and inhuman doctrine that as in warfare the starving of the enemy's garrison is recognised as necessary, so in the present industrial war the locked-out workmen and their families should be starved into acquiescence, should, by the law of reaction, elicit a sympathy and generosity never experienced before.

We are grieved to see the temper displayed last week at a mass meeting of boot and shoe operatives in Leicester, to consider the action

to be taken in view of local distress. In spite of the protests of an alderman and official of the National Union, and also of the chairman and several officers of the Union, a resolution was carried by a large majority, which expressed the opinion that, unless something was done without delay, starving men would be compelled and would be justified in taking food by illegal means—in plain English, stealing it. The men could do nothing more unwise. It would, so far as adopted, turn them into bands of robbers who would never hold together; it would alienate public sympathy; and trades unions, which have, with their full share of human faults, done for their class good service, would be utterly discredited and seriously weakened. But we hope for better things. Even the starving colliers have seldom yielded to the temptation to steal, and their endurance is doing more for them than immoral violence.

A comparison between the social condition of Germany in the days of Martin Luther and the social condition of England to-day, between the thoughts that arose in the Reformer's mind and the thoughts that are coming up in the minds of Christian men now, is very striking. Great trading companies were at that time "oppressing and ruining small traders, as the pike does the smaller fish in the water"; the markets were "rigged," goods were "cornered." Of the great companies, Luther says: "If they remain, justice and honesty will be overthrown; and if justice and honesty are to remain the companies must fall." Adulteration of goods was common, and he thought it would be better to promote and extend agriculture, because so much land remained untilled.

Both the quarterly meeting of the Society of Friends of Birmingham and the Cromer branch of the Wesleyan Methodist Missionary Society have protested against the slaughter of the Matabele, and against seeking to promote commerce at the expense of justice, humanity, and mercy. These words express the convictions and feelings of large numbers of Christians everywhere. The Wesleyans were especially plain and emphatic, calling upon the Government "to arrest the further progress of the armed bands of the Chartered Company, and to take possession of the affairs of Matabeleland and Mashonaland, and mete out to the invaders such retribution, and to the people dispossessed of their homes and their lands such satisfaction, as the laws of justice may require." Mr. Gladstone's reply to the Friends shows that things will be allowed to run their course. Missionary work seems likely to suffer. But God is over all.

The letters of James Russell Lowell give a few glimpses into his inner life, which harmonise with all that we know of him from his works. Of the Agnostic he says:

> When they tell me that I can't know certain things, I am apt to wonder how they can be sure of that, and whether there may be things which they can't know.

Is not that according to the teaching of our Lord, when he says that the world cannot receive the Spirit of truth "because it seeth Him not, neither knoweth Him"? When men proclaim themselves agnostics they are only saying of themselves what God has always said, and their testimony is really an unconscious support of Scripture. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

How to Read the Scriptures.

By REV. JOSEPH PARKER, D.D.*

There are two passages in the New Testament which may greatly assist us in our reading of the Scriptures. Perhaps by following out all their meaning we may be able to see how a claim may be set up even within the Bible itself for its own unity and its own inspiration. One of these passages occurs in the narrative of our Lord's Temptation in the Wilderness. When the tempter quoted a text, the tempted Saviour replied, "It is written AGAIN." Scripture completing itself is the best commentary. And that is the best answer to the infidel who is horrified by Exodus iv. 24, 26. Say to him: "It is written AGAIN." Do not blot out the passage in order to calm his perturbation, but set another passage beside it. The Bible is self-interpreting. Where the pool is bitter, the tree of healing is close at hand. Here the Concordance may be the best commentary. "Again, another scripture saith" (John xix. 37), is the greatest answer that can be returned to any inquirer. Within the Bible you will find both the enigma and the answer.

The second help to a right understanding of the Bible I find in such words as these:—"And his disciples remembered that it is written. . . When, therefore, He was risen from the dead his disciples remembered . . and they believed the scripture. . . When Jesus was glorified, then remembered they that these things were written of Him. . . Then remembered I the word of the Lord." Thus the Word may remain a dead letter until experience gives it vitality and force and claim. In the interpretation of many scriptures, experience is the most efficient scholarship. We know the twenty-third Psalm, because our souls have passed through it line by line. We do not supersede grammar; we pass into a region it cannot enter. I venture to think that if we read the Scriptures in the light of experience and history, many an obscure or forgotten passage would become expressive and prophetic. We should be startled into many an exclamation! History is the amplification of Scripture. Experience is the corroboration of the Bible. "Then remembered they"! "When he was risen from the dead, his disciples remembered"! So it is with ourselves. Memory is awakened within us every day. Deeds we had forgotten stand out in radiance. Words little heeded at the time have, years afterwards, given up their secret as the sea gives up its dead. Some texts are for the far-off centuries to explain. The explanation of other passages we shall find in heaven.

IS ALCOHOL A FOOD?—This important question was answered by Dr. David Cerna in a paper read before the Pan-American Medical Congress, whose sittings have just been concluded. Dr. Cerna differs in his judgment from other physicians of weight, in that he decides definitely that alcohol is undoubtedly a food. Among other things, he affirms that "alcohol in small amounts excites, in large amounts depresses the peripheral and sensory nerves," and that "excessive quantities cause degeneration of the axis cylinders of nerve fibres." With regard to the effect of alcohol upon the thought process, it is affirmed that "in small amounts the drug stimulates the cerebral functions, afterwards depressing, and finally abolishing them"; in other words, a little alcohol makes a man lively, whilst a great deal makes him "dead drunk."

* Extracted from None Like It, A Plea for the Old Sword. (*Nisbet & Co.*)

AN HONOURABLE MANDARIN.

In the end of May last the local magistrate was removed from Wan Hsien. As he was not managing affairs well, the head citizens sent in a petition to the Viceroy, who gave him another appointment in a less important district. He left this city, being succeeded by a man of strong will and administrative power.

This city of Wan Hsien is just halfway between Chang and Chungking, and is a large, important place. Lately it has grown more so, as the civil and military officials on their way up to the capital from Shanghai, or on their way down returning to Pekin, call here. The majority land at this place, continuing their journey overland to Chéntu, along the Great North Road from Pekin *viâ* Singan, or *vice-versâ*, instead of coming to Chéntu, they now take steamer all the way to Tch'ang, and native boats from there on here, thereby saving some ten or twenty days' travelling.

This city is situated in the south-east of Szchu'an, and surrounded by big markets, with a large population: the scenery is grand all round, and the great River Yangtsze adds much to the natural beauty. Two years ago there was an attempt made at a rebellion against the Government, and things reached rather a crisis, all business and trade being quite suspended for some days. Owing to the prompt action of the resident officials, and the voluntary muster of the militia, the leaders were captured and instantly beheaded. Thus what promised to be a severe break-out was put down, and in due time order and peace were regained. The subject of my present communication is the above-named new mandarin and his action in coming into office.

It was reported that he was a rigorous administrator of the law, and so the people were more or less ready for changes on his arrival. He has proved the truth of the rumour in issuing a number of rigid proclamations, which have had a salutary effect upon the whole city and district. Amongst these proclamations is one "prohibiting the opening of opium dens on any pretence." Now Wan Hsien had some three or four hundred such dens, which were on the increase, and doing, as they are wont, any amount of havoc amongst the populace, being the centres of all vice and sin. This new mandarin's name is Fung, and he has already gained a good name all around. His proclamation was seconded by two notices from the bell or town crier, giving all full warning of the penalty in store for any who dared to break his law after a given date. He gave them ten days, to end of the fourth moon, to settle up all, and then another five days, to the 5th of fifth moon, which was the Great Dragon festival, to find lawful business.

By this time I noticed a marked change in the streets as I walked through them. Every den was closed, and the well-known curtain in front of the doors, with sign board or signlamp, was nowhere to be seen. The constables of each division were charged on their honour to bring to justice any law-breaker, and to keep strict watch on all former den-openers and house proprietors. Such vigorous action has made, of course, a marked impression upon all around, only the poor opium slaves feeling its severity, having now to find satisfaction for their craving in some other direction. The landlords of the houses are also under the same restriction, together with all the neighbouring occupants.

Mandarins with the good of their countrymen at heart, and with the desire to prove their fidelity to the Emperor by putting down all open sin and warning miscreants and lawless people, can do an astounding amount of good to their country, and gain the respect of all classes. This Mr. Fung is such a man, and is winning the esteem of all. His puissant manner is not ephemeral either, but is such as will make his term of office here long remembered with the honour due to his name.

I have an object in thus writing about this mandarin, and that is to tell British residents in Shanghai, and to show the municipal council of that city what a Hsien magistrate thinks of these pernicious opium dens, and how he sets them a noble example. Alas! for my beloved country's honour, that in the Modern Settlement such dens of vice should be allowed to be kept open under the full cognisance of those in authority!—Yours respectfully,

W. Hope Gill.

C.I.M., Wan Hsien, W. China, July 26, 1893.

"MAY I?"

By the late C. H. SPURGEON.*

Faith in Christ is the simplest action that anybody ever performs. It is the action of a child; indeed, it is the action of a new-born babe in grace. Faith comes at the moment that the child is born into God's family. One of the first signs and tokens of being born again is faith; therefore it must be a very simple thing. I venture to put it very plainly when I say that faith in Christ differeth in no respect from faith in anybody else, except as to the person upon whom that faith is set. Thou believest in thy mother: thou mayest in the same manner believe in Jesus Christ, the Son of God. Thou believest in thy friend: it is the same act that thou hast to do toward thy higher and better Friend.

The reason why faith in the Lord Jesus is a superior act of faith in anyone else lies in this fact—that it is a superior person whom thou believest in. Thy natural heart is more averse to believing in Jesus than in believing in anyone else. The Holy Spirit must teach thy faith to grasp the high things of Christ Jesus; but that grasp is by the hand of a simple child-like faith. But it is the same faith; mark thou that. It is the gift of God in so far as this—that God gives thee the understanding and the judgment to exercise it upon his Son, and to receive Him. The faith of a child to his father is almost always a wonderful faith; just the faith that we would ask for our Lord Jesus. Many children believe that there is no other man in the world so great and good, and right and kind and rich, and everything else, as their father is; for if their father is not king, it is a mistake that he is not. Children think so of their parents, and that is the kind of faith we would have you exercise towards the Lord Jesus Christ, who deserves such confidence, and much more. We should give to Jesus a faith by which we do Him honour and magnify Him exceedingly. As the child never thinks where the bread and butter is to come from to-morrow morning, and it never enters its little head to fret about where it will get new socks when the present ones are worn out, so must you trust in Jesus Christ for everything you want between here and heaven—trust Him without asking questions. He can and will provide. Just give yourself up to Him entirely, as a child gives itself up to a parent's care, and feels itself to be at ease. Oh, what a simple act it is!—this act of faith. There are persons with no education whatever, who just know their Bibles true, and have an abundant faith: they are poor in this world, but rich in faith. Happy people! Alas, for those wise people whose wisdom prevents faith in Jesus! Oh, friend, do not think that faith is some difficult and puzzling thing. It is the simplest act that the mind can perform.

I do earnestly entreat you not to stay contentedly for a single hour without a full, complete, and saving faith in Christ. Your only safety lies in believing in the Lord Jesus Christ with all your heart, and obeying his commandments. Therefore use what common sense would suggest to you as the means for obtaining faith. Now if there be anything in the teaching of the Lord Jesus Christ, or anything about himself that you question, let me invite you to read over the four Gospels again, especially the story of his crucifixion. That cross of his is a very wonderful thing, for not only does it save those who have faith in it, but it breeds faith in those who look at it.

> When I see Him wounded, bleeding,
> Dying on th' accursèd tree,
> Then I feel my heart believing
> That He suffered thus for me.

There is life in a look at Christ, because in the very considering of Christ there is the breeding of a living faith. We listen to the Word, and faith cometh by hearing. We read the Word, and picture the whole thing before our eyes, and we say, "Yes, I do believe it. I never saw it quite in this fashion before, but I now believe it, and I will risk my soul on it." I have known my Lord these five and thirty years, I have no other hope of salvation than I had when I first came to Christ. I had no merits of my own then, and I have none now. I place all that ever I have done under my feet, and desire, as far as it is good, to give to God the glory of it; but as far as it comes of myself, I would sink it in the sea. I am saved in Christ, by faith in Him; but confidence in myself is detestable to me. I dare believe in Jesus Christ as my all in all, but I am less than nothing before Him.

Come; we start fair, you see. If we start now you and I will start on a level, with the same confidence in the same Saviour, the same blood to cleanse us, and the same power to save us, and we will meet in heaven. As surely as we meet at the cross, we will meet where the Saviour wears the crown.

This woman said in her heart, "If I do touch the hem of his garment, I shall"—what? "I shall be made whole." It is not "If I may but touch I *may be* made whole." No; she had got over the may-be's in the first struggle. It is "If I may I shall." If you trust Christ you shall be made whole. If you do actually repose yourself in Christ, as the Lord liveth, you must live and be saved. He loved, and lived, and died that sinners might not die. He wrought a complete work, of which He said, as He expired, "It is finished." There is nothing for you to add to it, nothing for you to bring with you to make that work complete; but you yourself, stripped naked of every hope, black, foul, guilty, abominable, the worst of the worst, have only to come and look up to those five wounds, and to that bleeding, thorn-crowned head, and to say, "Into thy hands I commit my spirit," and you shall be saved. It is done. "Thy sins which are many are forgiven thee. Go, and sin no more." Thou art his child. Go and live to the glory of thy Father; and may the peace of God that passeth all understanding be with thee for ever and ever. Amen.

* From a sermon on Matt. ix. 21, entitled, "May I?" (*Passmore & Alabaster.* 6d.)

MADAGASCAR.

Night and darkness veil the glory
Of the earth and sea and sky;
Birds and beasts of evil omen
From their nests and coverts fly.

Till, from far beyond the mountain,
Sunlight flashes o'er the sea,
Gilding cupola and fountain,
Bidding clouds and shadows flee.

Waking earth to pristine beauty
By a new creative word,
While to sylvan songs of rapture
Nature's silences are stirred.

Such is Madagascar's story—
Moral darkness, crime's excess,
Vanishing beneath the glory
Of the Sun of Righteousness.

Savages of fiercest nature,
By the vilest sins enticed,
Changed into a new creation
Conquered by the love of Christ.

Hearts and homes made pure and peaceful
By the healing balm of prayer;
Holy songs instead of howlings;
Love where wrath and hatred were.

Honour to the Christian valour—
Noble chivalry of grace,
In whose loving, holy warfare,
Carnal weapons have no place.

To the pulling down of strongholds
More than conquerors, through his hand;
Who shall one day sit enthronéd
Monarch over every land.

M. N. Watts.

College Park, Belfast.

SIR ANDREW CLARK, whose death will be regretted by temperance reformers, will long be remembered for his address on alcohol as "an enemy of the human race."

A UNITED CONFERENCE of Nonconformist churches has been held at Northampton, attended by 280 delegates. Of these seventy were Wesleyan Methodists, eighty Congregationalists, and seventy Baptists. Rev. James Smith, of Kettering, opened the meeting with an address on "Mutual Helpfulness," and in the free conversation that followed a general desire was expressed for a closer union, especially in the villages. As the outcome of the Conference, a committee was appointed to obtain statistics of the population of the villages in the county, of the religious provision made for the villagers, the size and congregation of the present chapels, and the number of church members. When these statistics are obtained it is proposed, in cases where two chapels are struggling in a village that has only room for one, to endeavour to arrange their amalgamation.

STARTING FOR THE SOUDAN.

On Wednesday evening last week Mr. Hermann Harris, of the Central Soudan Mission, left London to continue his pioneering operations, after a four months' sojourn in this country. A member of our staff seized a few fleeting moments of interview on the preceding day to extract from Mr. Harris some particulars of his pioneer mission work and its immediate prospects.

"What have you been doing during your stay in Great Britain?"

"Stirring up interest in the Soudan; doing deputation work, and getting volunteers for the Mission. We have secured nine fresh workers, most of whom are hoping to raise their own outfit and passage, trusting to God to supply these as needed. Two have gone already; one goes with me to-morrow, a negro and a native of the Soudan. Two others start in a few days, and two more about New Year's Day. Two of our recruits are Scotch; one is from Harley House and two from Bethshan; three are from the Friends in Birmingham, and one from Bolton. All are young men, and the eldest is twenty-seven. Lady workers? Yes, we have several lady helpers in prospect, and some of the men are engaged to be married, but we cannot receive ladies until we have a station in the interior."

"What is the extent of your parish?"

"Our real parish measures two thousand miles from east to west and a thousand miles from north to south. In all this wide expanse there never has been and there is not at present a single Protestant missionary. As yet we are only on the route to our ultimate field, which is the Central Soudan and the countries lying around Lake Chad. In our three years of work, we have planted a station in Tripoli, and have taken a house in Gabes, in the province of Tunis."

"What are your special methods of work?"

"We have medical mission work; preaching with the magic lantern and Gospel slides; personal visitation; itinerating at markets and fairs, etc. We distribute quantities of Scriptures in Arabic, Turkish, Hebrew, French, and Italian. We are also engaged in the translation of the Hausa Scriptures for the negroes; it is the common language of the region."

"There are peculiar obstacles, I suppose, to your gaining entrance to the interior?"

"Yes; chiefly there are the political prejudices of the Turks; they object to the presence of Europeans, as they think their country is going to be stolen. I have already been arrested and sent back when only two days' journey inland; and I have no doubt they would send me back again if I went that way. At present I do not know for certain what further steps I will take."

"We hear a good deal about the progress of the Mohammedan faith; what view do you hold on the subject?"

"The system is spreading rapidly through Central Africa; but only by force of arms. They now have special terms to distinguish those who become followers of the Prophet as a result of conviction from those who do so through compulsion. The former is called *Moumin* and the latter *Muslim*. At Mecca, not long ago, a trial was held with reference to this very point, and the judge affirmed the distinction between the two designations."

"How do you purpose to sustain the interest in your work while you are at the front?"

"We have now got a Council, consisting of Mr. F. W. Crossley, Manchester; Rev. C. Musgrave Brown, Liverpool; Mr. Reader Harris; Prof. Rendel Harris, of Cambridge; Mr. Thomas Martin, Crowborough, Sussex; and Mr. R. Caldwell (of St. Martin's House, Gresham-street, E.C.), who is also secretary and treasurer for the present."

Time pressed with our visitor, and we farewelled him with a hearty "God speed." With a strain of asceticism Mr. Harris seems to mingle qualities that are needed for the making of an heroic pioneer. We can but pray and trust that he will be successful in piercing the ring of darkness that now surrounds the Soudan, so that the light of salvation may stream in upon virgin soil.

IT IS STATED that Lord Carlisle, who is a staunch total abstainer, has closed every public-house on his estate.

THE MEDICAL SUPERINTENDENT of the London County Asylum draws attention to the fact that since the abolition of beer from the patients' diet at the asylum the recovery rate amongst the patients has been much higher.

Apocalyptic Scenes.

By the late Sir S. Arthur Blackwood, K.C.B.

XXXIV.

THE WILD BEAST COMING UP OUT OF THE EARTH.

Another portent, terrible and mysterious, now passes before the eyes of the Seer, who beholds a wild beast rising from the ground, having two horns like a lamb, and speaking with the voice of a dragon, It appears to act as the deputy and representative of the monster that came up out of the sea. All its efforts and actions are directed to the glorification of the latter, whom it induces the dwellers on the earth even to worship by means of the miracles which it works. Its power is tremendous, extending over as wide a region as that of the seven-headed and ten-horned wild beast; and it first deceives, and then ferociously tyrannises over, all them that dwell on the earth. It is thus closely connected with the former power, and, under the name of "the false prophet" subsequently given to it, it is associated therewith in its terrible doom. For it is written that "the beast was taken and with him the false prophet that wrought miracles before him, with which he deceived them that had the mark of the beast, and them that worshipped the image. These both were cast alive into a lake of fire burning with brimstone." And that place of awful punishment is henceforth known as "the lake of fire and brimstone, where the beast and the false prophet are."

What was it that was denoted by this terrible apparition? Let us carefully mark its leading characteristics.

In the first place, as the first wild beast and its successive heads did not prefigure individuals, but powers, so are we bound to interpret the second. It is a power or system. Then it arises, not out of the sea, as the first did, but out of the earth; not out of a tumultuous, heaving, unsettled condition, but out of that which is solidified, stable, permanent. Next, it is endued with "*all the power* of the first beast," which, be it remembered, was nothing less than Satanic, and this power is exercised in the presence and for the magnification of the former. Again, we see that though gentle and innocent as a lamb in its appearance, it has the deceptive voice of a serpent, or dragon. Further, it assumes the office of a prophet, or divinely commissioned teacher of men. It invests the image of the beast with life, enabling it to utter decrees, and to persecute by excommunication and death those who refuse to give their homage and allegiance to the first beast, and who are afterwards seen as the enthroned priests of the Lord, and the associates of his millennial reign. These marks are very significant. The features of the second beast are surely so strikingly painted that recognition and identification are not difficult. Yet "*here is wisdom.*"

The second beast clearly denotes some power which, under the guise of innocence and gentleness, conceals a fierce and persecuting spirit, and which exercises the function of a prophet, whose teaching is deceptive of the whole world (the limited "world" under notice). And its deceptive teaching is made effectual by means of false miracles, or "lying wonders."

Twice did our Lord most emphatically warn his disciples of the advent of false teachers, once at the commencement and again at the close of his ministry. In the Sermon on the Mount He bade them, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Here is the brutal nature disguised by the lamb-like appearance. And in his final prophecy on the Mount of Olives, He declared that "there shall arise false prophets, which shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect." Paul had told the Ephesian elders that "grievous wolves" should enter in among them, "not sparing the flock." He warned Timothy of the apostasy of those who should "depart from the faith, giving heed to seducing spirits, and doctrines of demons (or deified dead men), speaking lies in hypocrisy, having their consciences seared with a hot iron, forbidding to marry, and commanding to abstain from meats" (1 Tim. iv. 1-3).

Peter speaks of the rise and work of such teachers of error in the plainest and most solemn terms:—"But there were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them." "Through covetousness with feigned words shall they make merchandise of you"; "walking in the lust of uncleanness"; "despising governments, not afraid to speak evil of dignities, beguiling unstable souls, having hearts exercised with covetous practices, speaking great swelling words of vanity"; and following "the way of Balaam, who loved the wages of unrighteousness"; these destroyers of the souls of men were "as natural brute beasts ... utterly to perish in their own corruption" (2 Pet. ii. *passim*). And not less emphatic is the voice of Jude. "There are certain men, crept in unawares—ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." They "defile the flesh, despise dominion, speak evil of dignities," and "run greedily after the error of Balaam for reward." They "walk after their own lusts—their mouth speaketh great swelling words." As "clouds without water," "trees without fruit, twice dead," "raging waves of the sea, foaming out their own shame," "wandering stars, to whom the blackness of darkness is reserved for ever," judgment was to be executed upon them at the coming of the Lord (Jude, *passim*).

It is impossible for words, symbolic and literal, to describe more plainly the rise of a body of men who, by diabolically bestowed energy, would by degrees become a regular system, or power, deceiving multitudes, and tyrannising over the masses of professing Christians commonly known as Christendom. Though the germs of this system existed in the Nicolaitanism of the days of John—for even in Paul's time it was said, "the mystery of iniquity doth already work"—it was not for some centuries that the monstrous evil was to assume the actual concrete form, and exercise the persecuting power manifested under the appearance of the second beast now beheld.

Not out of the tumultuous "sea" of the Gothic nations, but out of the more settled condition which supervened later—"the earth"—was this fearful creature of Satan to arise. It was to be subordinate to, but most closely co-operating with, the power ruling over the Roman Empire, and all its efforts and actions were to be directed towards the support and exaltation of the latter.

Has any such body of false teachers arisen in the professing Church? There can be but one reply. The hierarchy of Rome answers to every feature in the prophetic delineation. No less than one thousand bishops and half a million of priests—wolves in sheep's clothing—professed teachers of Christianity, but propagators in reality of darkest error—workers of pretended miracles (especially, as we have seen in respect of alleged "fire from heaven"). This vast organisation, spread everywhere, but compact and coherent in its principles, motives, and objects as one body, exists for the supreme purpose of magnifying the Papacy, and of bringing all under its authority and rule.

The character of this organisation was indeed truly described by Pope Gregory the Great himself, who, declaring his belief that "the King of Pride," or expected Antichrist, was "at hand," said that "an army of priests was prepared for him," and acknowledged with strange truthfulness that "beneath the meanest garment we conceal a haughty heart; under the aspect of *sheep* we nourish the fangs of the *wolf*." The subordination of this body of priests to its head at Rome, and its continued effort to exalt the same, is accurately described by the ecclesiastical historian, Mosheim, when he says: "The monks devoted themselves wholly to advance the interests and to maintain the dignity of the see of Rome. They made his cause their own, and represented him as a sort of God to the ignorant multitude." Thus they caused "the earth and them that dwell therein to worship (give supreme honour to) the first beast, whose deadly wound was healed." It was "before him"—"in the sight of the beast," that is—in his presence, as his subordinates, deputies, administrators, and servants, that the action of this great hierarchy, or body of archbishops, bishops, priests, monks, and nuns, have for centuries performed, and still do perform, all their functions. No Eastern slaves could be more submissive to the despot that ruled them; any attempt at independence of thought or action being instantly quelled by the iron hand of the "Vicar of Christ." Witness the enforced recantation of the few who would not accept the dogma of Papal infallibility. When the present Cardinal Archbishop of Westminster was invested with the pallium, he solemnly swore that he would "with all his strength, obey, and would cause to be obeyed by others, the rules of the Holy Father and the decrees and orders of the Holy See."

And have they not with one voice been the false teachers of Christendom for centuries, performing their lying wonders every day and everywhere, even to the present moment, wearing the garb of superior sanctity, or lamb-like innocence, and at the same time exercising the most tyrannical authority and rule over the deluded followers of the great Apostacy?

And how subservient to their rule have been the "dwellers on the earth." Emperors and kings, governments and parliaments, feudal barons in their castles, and illiterate peasants in their cottages, have, for over a thousand years, submitted to their word, and given their servile allegiance to the Antichrist of Rome. The terrible instrument of the confessional, the assumed power of absolution, the craft and subtlety whereby the secrets of every home are searched out, the inhuman cruelties of the Inquisition, the excommunications and the curses of this dragon-like monster, have brought under Papal tyranny the minds and bodies of the unhappy millions who, deprived of the Scriptures, have fallen an easy prey to the machinations, the devices, and the hellish policy of the priesthood in the sheep's clothing.

Have they not "made merchandise" of the souls of men? Has not untold wealth flowed into their coffers? By the sale of masses and indulgences, and by every means which ingenuity and fraud could devise, by moneys forced from the hands of the dying.

Have they not appeared in sheep's clothing, or in the words of the prophecy, "with horns like a lamb"? The symbol is most striking. As, when a beast was flayed, the horns were not removed from the hide, but both remained together, so, though the horns alone are noticed, their mention would imply that the whole skin of the lamb—"sheep's clothing"—covered and concealed the wild beast. And with wonderful preciseness has Rome unconsciously illustrated, in one of her most important ceremonies, the figurative description of the prophecy. Every Romish Archbishop, is, or should be, invested with the pallium, which is the outward sign of their endowment with "the effulgence of apostolic and pastoral authority," and with power to exercise Papal authority and jurisdiction.

Now the pallium, or pall, is a "sacred" garment, specially manufactured for the Pope, and is obtained from the wool of two *lambs* slain on the eve of St. Agnes. It is declared to be the "symbol of the plenitude of ecclesiastical power," and, after due and general consecration, it is conferred by the Pope on those who are appointed to archiepiscopal dignity. Thus do the heads of the Romish hierarchy, throughout Christendom, assume, even in outward and material kind, the very mark and badge predicted. The investiture of the present Archbishop of Westminster with the pallium "marked," as Romish authorities declared, "an era in the Catholic ecclesiastical history of this country," signifying "the public recognition of the Catholic Church," as its absence had been "the prominent outward sign of the break with Rome, which had continued for nearly three centuries and a half."

When the character and work of the second wild beast are carefully compared with those of the extensive and mighty power which, by "wolves in sheep's clothing," and by false teachers, has throughout the period of the first beast's predicted sway, administered his dominions, exalted his authority, and deceived the dwellers on the earth, they will, I believe, be found to correspond in the most marvellous manner.

There remain, however, three crowning features showing the identity of both first and second beasts with the Romish system, which whether in its heads, the Popes, or in its ministers, the Papal clergy, has been the most terrible and successful adversary of the true Church of God. These three features are the Image, the Mark, and the Number of the beast. Their consideration must be reserved for the following paper.

A GIFT TO MISSIONS.—Amongst the offerings in the collecting boxes at the Conference Hall, Manchester, on the recent missionary-day, was a promise of £1000 for Africa and China. The following day the chairman, Mr. L. K. Shaw, received a cheque for that amount, the donor desiring that his name should be kept private. The Conference Committee are applying the amount in accordance with the donor's wishes.

ROME'S TACTICS IN EVANGELISM.

There is some instructive reading in the *Catholic Times* of the 27th ult., in which a "Paulist Father" narrates his experience as a missionary to "Non-Catholics" in the United States. His detailed description of the methods employed is refreshingly candid, being intended for readers of his own persuasion. But it may be profitable for "Non-Catholics" to note some of them. The adoption of "secular dress" brings him near to his audience and disarms "the old horror of a Catholic priest addressing them." He uses temperance and various social topics as "a good missionary go-between," "the best way to secure a hearing," for "these can be made bridges across the torrent of prejudice," "hatred of intemperance on the part of Catholics, especially if accompanied by the practice of total abstinence," being useful, "*if only it be brought into public notice*" (our italics)! A "question box" was provided, but this he found "needed to be baited"; so, he blandly says:—

I had a prominent non-Catholic read out publicly a couple of objections which had come to my ears, and I answered them. After that I had all the questions and objections I wanted. I treated them kindly, explained and developed them briefly when necessary, and quoted Scripture in my answers when I could recall a text. I adopted the expedient of asking questions of my own. This worked well, and as they pertained to the topics I was to lecture on they helped me to clear away difficulties beforehand. If I could have had someone to catechise me from the audience it would have been perfection. I had made arrangements with an educated Catholic layman to assist me as an interlocutor from the audience. But he was taken ill and was house-bound the whole week.

The reader is "entertained by one evening's harvest of questions," many of the *bonâ fide* ones being well directed at some of the monstrous presumptions and unscriptural burdens of the Papacy. But the replies, interesting as they must have been, are not vouchsafed to us, except that given to a more general query as to the origin of sin in the world. Being "suggestive of dense ignorance about Catholicity," the inquiries are characterised as "a jungle of delusions," to be "hewn away and burned up," in the comforting assurance that "if the pioneer's work is rude and tedious, the virgin soil, once uncovered and cultivated, produces the most abundant harvest." Unfortunately for this argument, the pioneers of "Catholicity" in bygone generations themselves planted the evil seeds upon the field of history.

But non-Catholics truly are ignorant of many things, and will readily agree with the disguised priest, who, "quite at home in coat tails," asserts sorrowfully that they

do not know how profoundly we love the Bible, how intensely we trust in the continual guidance of the Holy Spirit. Let them but know as a preliminary that the Church stands and falls with the Bible.

Curiously enough in the same paper is reported a speech of Cardinal Vaughan, in which he claimed that the Roman Catholic Church

is the most Scriptural and most Biblical institution that exists in the world. He could give many proofs of this, but would confine himself to one, the demonstration made by the Church during the month of October, when throughout the whole world the Rosary is recited in every Catholic church and also by a vast multitude of the Catholic faithful. The Rosary is a summary of the New Testament, an epitome of the Gospel of Jesus Christ, a compendium of all the great mysteries of the life and death of our Lord. Its essential part and chief characteristic are the contemplation of the fifteen mysteries, which are taken out of the Gospel; and the person who goes through the Rosary has contemplated on the whole of the Gospels. Hence what is the Rosary but an illustration that the Catholic Church is the most Biblical and most Scriptural institution in the world?

This strikes us as somewhat of a *non sequitur*, and all the more when his Eminence goes on to defend as follows the frequent repetition of the "Hail Mary":—

To produce a sound you put your finger on the note of the organ, and so long as you hold your finger the note is prolonged. But to prolong the musical note of a piano, which is a less perfect instrument than the organ, you strike it, and continue striking it to prolong the sound. Words are so imperfect, that when once said they pass and cease to strike the ear and the mind, so recourse is had to the same means as an imperfect instrument—the prayer is repeated again and again. Therefore never say that by repeating the "Hail Mary" you are engaged in useless repetition.

Ingenious truly! But how unlike the straightforward injunction of our Lord, taught in the self-same New Testament: "When ye pray, use not vain repetitions"! But this, perchance, may not be included in the "summary" that the Rosary represents, to say nothing of many another passage before the face of which Popery cannot stand.

The Paulist missionary substitutes an assumed name for the town which his narrative purports to describe. This is discreet, yet why this secresy, unless to prevent investigation as to facts, or a warning of those who are being thus cleverly beguiled? That the monk evangelist is a "smart" and able man none can doubt, "wise" undoubtedly, "harmless" perhaps. Non-Catholics in the United States and here at home will know now how to value, as merely a means to an end, the advocacy of temperance and social reform by Romish priests, clad though they be in the clothing of the flock.

PROGRESS IN MEXICO.

BY J. E. BUDGETT MEAKIN.

After long and bitter struggles for civil and religious liberty, Mexico stands forth to-day the proud possessor of both, and bids fair, with a steadily rising credit, to assume ere long a leading place among the nations of the world. To one acquainted with Old Spain, comparison between its condition and that of New Spain is inevitable, and in considering the outlook of the two I feel no hesitation in pronouncing in favour of Mexico. Events may of course transpire here to overthrow what has been done, but this is hardly probable, now that the people are learning the blessings of peace. The only real danger is the conquered clerical party, and the only way to meet this danger is by spreading Gospel Light.

Here the power of the clergy is nothing compared to what it is in Spain. Primary schools have been established throughout the land, which are quite independent of, if not opposed to, the priest-craft. Indeed, so liberal is the Government to-day that Protestant mission schools are recognised by the authorities, and, in some cases, receive their share of official and pecuniary support, in consideration of their teaching a given number of pupils free. Think of that in priest-ridden Spain! It could not be.

As far as I have been able to ascertain, absolute religious equality is maintained for every creed, and Protestants are subject to few of the restrictions imposed in Spain, in spite of an undying priestly opposition. They may advertise their work, and write up their announcements outside their churches unmolested, though in Spain this is forbidden. All they may not do is to preach in the streets, though the law forbidding this was passed, not to hamper them, but to put a stop to Roman Catholic processions. The position is such that one can accept the statement made to me by a prominent mine-owner, that "Roman Catholic influence is less in Mexico to-day than in the United States, where there is hardly a statesman who dare open his lips against the Pope." There the Protestant masses are ignorant of Popish wiles, and believe what is said to them; here the masses have tasted and know. The lives and families of the priests have taught them what a "celibate" clergy means; the still-remembered tortures of the Inquisition, and the relics of its martyrs, brought to light of recent years, have taught them what it means to offer power to Rome.

Half a century ago eighty per cent. of the property belonged to the Church, whose power was proportionately great. This has all been secularised, and, shorn of its glories, Romanism flourishes, but on the superstitious native ignorance, which is being steadily dispelled by spreading education, which is, after the Gospel, its greatest foe.

The Christians of the United States have nobly accepted their duty to lighten Mexican darkness. No less than eleven Evangelical denominations are in the field, supporting last year 177 foreign and 512 native workers, distributed over eighty-seven centres and 469 congregations. There are over 16,000 communicants to show for twenty years of work, and the total number of adherents is estimated at about 50,000. There are seven theological schools, twenty-three boarding schools, and 164 common schools, providing instruction in all for over 7000. There are eleven Christian papers published, and 118 church buildings are owned by the Protestants, valued at £80,000, while the total value of missionary property in the Republic, amounts to nearly £170,000.

All this has not been accomplished without long and bitter opposition, and fifty-eight of these pioneer workers have suffered martyrdom, all but one of the victims being natives. In 1888 a grand assembly was held in the capital of representatives of the various churches, with all the good results which follow Evangelical Alliance Conferences everywhere; the work received fresh impetus. The Mexicans are by nature a deeply religious people, and only require to accept the truth to make as good servants of Christ as they now are of the Pope.

One of the greatest needs of the work is literature, and from every part come applications for tracts and booklets to place in the hands of those whom the schools have taught to read. The American Bible Society sells 25,000 to 30,000 Bibles and portions every year, and the sales are steadily increasing. Evidences still continue to come to light of fruit borne by volumes introduced at great risk into the country five-and-forty years ago.

Among the English-speaking residents, too, work is being done, and Y.M.C.A.'s are being planted throughout the country.

GRATEFUL EMIGRANTS.

By Dr. T. J. BARNARDO.

I am constantly receiving evidence that the young people I send out to the Colonies are neither unmindful nor forgetful of the kindness shown them in their time of need. In our second party of emigrants for the year 1888, Jack T., a little lad of about fifteen, was included, who had formerly been boarded out with Mrs. P., a worthy woman in Suffolk. While there he greatly endeared himself to his foster-mother—a widow with several children of her own. Jack had no remembrance of his own mother, but all his pent-up love he transferred to the kind woman who had had him in her charge. After Jack's departure for Canada, matters began to go hard with his foster-mother, and in the letters which passed regularly between this humble home in England and the farmstead in Canada Jack learned from time to time of the difficulties which his old friends were encountering.

One day I received a letter from our agent in Canada—Mr. Owen—who wrote as follows:—"I have just heard from Jack T., who came out in the second party in 1888. He completed his five years' engagement on the 1st of April last, when the sum of 100 dols. was paid in to his account by his employer. He has drawn 25 dols. of this amount for clothing, and he now *wishes to devote the whole of the balance—75 dols.—to assist his foster-mother, Mrs. P.* I have written to tell him that we have forwarded the amount to you."

I lost no time in sending some one down to Mrs. P.'s home to inquire into her circumstances. I found that she was a thoroughly respectable and deserving woman, and it was a great pleasure to be able to hand her the sum which Jack had forwarded, knowing that it would be well applied. "I hope that will pay her debts," Jack himself wrote me, "and put dear mother's mind at rest. I wish I could do more for dear mother, but I hope to do so some day." I believe my readers will share with me in the pleasure with which I learnt of Jack's kind thoughts of those who had once been kind to him. By the way, such an incident is a further proof, if one were needed, of the immense value of the boarding-out system in developing the affections of these poor waifs.

People often ask me if the boys and girls I send to Canada should not, when they succeed, *endeavour to repay to the Homes some part of the cost of their emigration?* It was found in experience very difficult to make and carry out any fixed rule on this subject, so far as related to young children, whose wages were *nil*, or even to the girls of larger growth, who required for some years all their earnings for clothing, and in such cases as these I had to be content with such *free-will offerings* as they were disposed to volunteer, the average yearly sum received from this source being between £200 and £300.

But I felt that with the older lads who soon began to earn a larger wage, a better and more productive system could be set on foot, and it is interesting now to look back upon the returns already realised from these older lads, who, however, form the minority of those emigrated.

The plan was only begun in April, 1890, in which year I received from Labour House youths emigrated to Manitoba, £279 11s. 2d. In 1891 I received £526 5s. 6d. In 1892 I received £709 16s. 1d., and for the first six months in this year I have had £158 7s. 6d.; or a total from April, 1890, to June, 1893, of £1674 0s. 3d. If to this amount is added £663 9s. 6d., received during the same period from all the others, we arrive at a total of £2337 9s. 9d., repaid by my young emigrants *in less than four years*. Truly a notable and gratifying result!

18 *to* 26, *Stepney Causeway, London, E.*

ISRAEL AND THE KINGDOM.

When the disciples asked the Lord Jesus on the eve of his Ascension, "Lord, wilt thou at this time restore again the kingdom to Israel?" He replied, "It is *not for you* to know the times or the seasons which the Father hath put in his own power." But what was denied to those who stood at the threshold of the Christian dispensation will, we have reason to believe, be graciously revealed to those who stand at the close.

In the last chapter of the Book of Daniel—a book which deals almost exclusively with times and seasons—we read, "Go thy way, Daniel, for the words are closed up and sealed *till the time of the end*"; and then it is added, "the wicked shall do wickedly, and none of the wicked shall understand, but *the wise shall understand*."

Fifty years ago, Rev. T. R. Birks, a well-known prophetic expositor, wrote as follows: "As Daniel, when the time drew near to its close, understood by books the number and date of the seventy years' captivity, so when the times of the Gentiles have nearly run their course the Church may expect the mysterious dates to be gradually unsealed, and again be stirred up to prayer and hope by the distinct assurance that her redemption is drawing nigh."

Nor was he mistaken, for it is now agreed by many who search the Scriptures that "the times of the Gentiles," which are prefigured in the great image of Nebuchadnezzar's dream, and which cover the period of Gentile supremacy over Israel, consist of seven prophetic "times" of 360 years each, or a total period of 2520 years, and that this period synchronises at its starting point with the commencement of the seventy years' captivity in Babylon, viz., B.C. 606.

Should this view be correct, we are now within twenty years of the end of that period, and we should in that case expect to see some signs of its approaching termination. The question arises, What signs, so far as Israel is concerned, should we be justified in expecting? and, further, Are such signs visible at the present time?

In his memorable prophecy uttered by the Lord on Mount Olivet just before his crucifixion, these words occur, "And they shall fall by the edge of the sword, and shall be led away captive into all nations, and *Jerusalem shall be trodden down of the Gentiles*, UNTIL *the times of the Gentiles be fulfilled*" (Luke xxi. 24). If, therefore, we are nearing the end of those "times," we should expect to see Jerusalem beginning to rise from the dust, and to use preparations in the land for the return of the Jews, and preparations among the Jews for a return to their land. Can anyone who is acquainted with passing events deny that this is actually taking place at the present moment?

Again. The Apostle Paul, writing to the church at Rome, made this remarkable statement: "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that *blindness in part is happened to Israel*, UNTIL *the fulness of the Gentiles be come in*" (Romans xi. 25). If, then, we are nearing the end of the dispensation, we should reasonably expect to see some indications of the approaching removal of the blindness and unbelief which have characterised the Jew hitherto. And may we not say, without fear of contradiction, that the world-wide distribution of the New Testament among the Jews, which is now steadily going forward, is a marvellous work of God for preparing the hearts of the people? And has not a change come over the attitude of many Jewish leaders towards Christ, so that respect and admiration for his character and teaching are taking the place of their former hostility and hatred?

That the Jews *as a nation* will not be converted till the Lord Jesus is seen descending in the clouds over Mount Olivet is evident from Christ's own words: "Behold your house is left unto you desolate, and verily I say unto you, *ye shall not see Me* UNTIL *the time come when ye shall say, Blessed is He that cometh in the name of the Lord*." But "the remnant according to the election of grace" are fast being gathered out of the nation. In some places whole synagogues are calling upon the Name, and many striking conversions to Christ have taken place amongst some of the very straitest of the sect, who are now powerful preachers of the faith which once they denied.

We may, therefore, divide the present Jewish signs into two classes, viz., *politico-religious*, as affecting the nation and the land; and *spiritual*, as affecting the elect remnant and the efforts of the Christian Church to gather them out. May the Lord Himself guide us into all truth, and may we heed his gracious injunction, "When these things *begin* to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." "Let us hold fast the profession of our faith *without wavering*, and let us consider one another to provoke unto love and to good works, not forsaking the assembling of ourselves together, but *exhorting one another, and so much the more as ye see the day approaching*."

JEWISH NOTES.

The distribution of the New Testament, which is being carried out by the Mildmay Mission to the Jews, is going steadily forward all over the world, and will receive a great impetus from Mr. Russell's legacy to that mission. This consists of about twenty to twenty-five thousand pounds, and will, as far as possible, be devoted to the free and world-wide distribution of the New Testament in various languages among the Jews of all nations.

The following workers, who left England last month, will be engaged in the work of distribution, in addition to preaching Christ to the Jews: Messrs. Dressler and Goldstein have gone to the Levant for three months, Messrs. Day and Malbert to South Africa for a similar period, and Dr. and Mrs. Rocha to Brazil for a period of three years.

Mr. Goldstein, writing from quarantine in Turkey, speaks of opportunities they had for New Testament distribution at Vienna, and of the readiness with which they were received, many evincing surprise at the freeness of the gift. At Budapest they were kindly received by Rabbi Lichtenstein and his wife. Here also they visited Rev. Andrew Moody, of the Free Church of Scotland Mission, and attended a fair at which his Bible carriage stood, thronged by eager buyers of tracts of all sorts and some New Testaments. Mr. Goldstein concludes by earnestly asking prayer for Mr. Dressler and himself.

Pastor Jacob, of Ooromiah, Persia, has been preaching to Jews *in their synagogues*. They are looking for a temporal Messiah. Many Mohammedans were eager to obtain Testaments, but were disappointed, as the supply had run short.

The work of New Testament distribution is, however, carried out often under great difficulties, and the worker among Jews, especially if a Jew himself, is liable to be scorned and reviled as a heretic and a deceiver. Such was the case with a missionary in Russia, who, after a week of apparently futile attempts to reach his brethren, was at length rewarded. Having given a New Testament to a Jew he met in the street on the Day of Atonement, he got into conversation with him on the subject of the High Priesthood of Jesus. The Jew became interested and promised to call on the missionary. The Testament was blessed to him, and the result was that many other Jews called, anxiously inquiring for New Testaments. So great was the throng that the police interfered, but on discovering the cause gave full permission to the missionary to continue his work, and at the time of writing he had exhaus ted his stock of Testaments.

Such is the activity among the Jews to-day that they are to be found on almost every large vessel that leaves our shores. This is especially the case with steamers bound for South Africa or America, and Messrs. Day and Malbert have had ample opportunity for individual conversations with the many Israelites who formed a large proportion of their fellow-passengers *en route* to the Cape.

In like manner, Mr. Cohn, who sailed on September 15 to assist Mr. Warszawiak, at New York, found 300 fellow Israelites on board. He writes: "What a grand opportunity I had this day to proclaim the Gospel! I had such a large audience, larger than ever in Glasgow. My Jewish brethren were astonished to hear such things. One Jew said: 'Why do our Rabbis never tell us these things?'"

A. S. D.

THE CHRISTIAN LIFEBOAT CREW held last Tuesday its muster at Miss Child's Welcome Home, Ratcliff Highway, when Churchmen and Nonconformists of many denominations took part in the meeting. Rev. H. Coate in addressing the crew, told the story of his conversion in a very helpful way. Amongst others who took part were Misses Child and Tuck; also a young ship's engineer, who on his way to the meeting had a narrow escape from death. The text for the month is "Learn of Me."

AMONG JEWS IN NEW YORK.

The Jewish quarter of New York is situated near the east end of the River Hudson. In all there are about 200,000 Hebrews in the city, and they possess thirty synagogues, and twice as many smaller places of public worship. During a recent visit, in company with my sister, Dr. Catherine Urquhart, I looked in upon Mr. Hermann Warszawiak at the De Witt Memorial Church, 280, Rivington-street. It was Saturday, the Sabbath, when the Jew pays special heed to the needs of his spiritual welfare.

In the morning Mr. Warszawiak, accompanied by his assistant workers, goes out into the streets, and personally invites people to come to the afternoon service. By one o'clock a good many people are waiting for admission. When the door is finally opened there is quite a rush for the front seats. Soon the church was filled to its utmost capacity, and, as we afterwards learned, a notice had to be posted outside in these terms: "All seats taken; the church is full. Come next Saturday earlier." Mr. Warszawiak opened the proceedings with a few hearty words of welcome to the new comers. After the reading of Scripture, and prayer, came the sermon, in the German language. Those of us who have heard Mr. Warszawiak preach in English, have doubtless been much impressed and pleased, but we had failed to gather any idea of his power in the tongue of his own people. His power of oratory, and the way in which he manages to sway the hearts of his audience, is something marvellous. The sermon was based on the parable of the Prodigal Son, and the attention throughout was very marked, tears falling from many eyes.

The closing prayer was in Hebrew. Persons who were anxious about their souls were asked to follow the preacher into the inquiry-room, and a large number—about one hundred and fifty—immediately filled a side hall. It was a touching scene, and we could not but blush to contrast the earnest hungering and thirsting after the truth shown by these Jewish men and women, with the cold indifferenco of the so-called Christian Gentile; and this smaller audience was urged to accept the Saviour, and those who had done this were besought to confess Chris before men.

(Miss) Christian E. Urquhart.

31, *Lauder-road, Grange, Edinburgh.*

AUTUMN LEAVES.

Faded, fallen leaves of Autumn,
Rustling sadly at my feet;
I can never, never love you,
Nor November changes greet.

"We were fair," I hear you answer,
"We were young, and fresh, and bright,
Dancing once, from pure enjoyment,
In the Springtime's sunny light."

Ah! but leaves, ye now are dying,
And ye nevermore can be
Happy in each passing zephyr
On the grand old forest tree!

Still ye rustle! Would ye tell me
In that strangely mournful voice,
Ye fulfilled a high commission,
For ye made the earth rejoice?

Autumn leaves, I bow before you
With a contrite, humbled heart;
Have I done my Master's bidding,
Have I, too, fulfilled my part?

Since ye all were first unfolding
Have I grown each day in grace?
Have I made some spot the brighter?
Have I filled my little space?

Now, O faded leaves, I love you,
And the lessons ye have given;
Yea, though old, and brown, and withered,
Ye are messengers of heaven!

Charlotte Murray.

EVANGELISATION IN MYSORE.—Mr. H. Gnanamitra, evangelist of the Wesleyan Mission, Mysore, writes: "During the last nine months I have preached the Gospel to about 3000 souls, and though none of these have openly given themselves to Christ, yet many have in their hearts accepted Him. I beg you and those who labour with you, to remember these in your prayers. The labourers in India are very few, and we can only trust that you will continue to help on the work by means of your wealth, your counsels, and your prayers."

SOMETHING MUST BE DONE.

Yes, something *must* be done. They come to our doors in wet, reeking rags, with matted hair and bloodshot eyes, with hacking coughs and festering feet, scarcely able to keep awake for want of sleep, or to stand for want of food, the "waste products" of our much-vaunted nineteenth-century civilisation, our home heathen, in grosser depravity than many living in the rude plenty and reckless abandon of a savage state.

It is easy to ferret out their *faux pas*, and dismiss them as "undeserving" according to the code of our smug respectability; but this brings terrible retribution. May God keep those who know his pardoning mercy from such an un-Christ-like mind! Here I sit and listen to their life stories, told in tearful entreaty or hang-dog callousness, with now and then a matter-of-fact sentence which throws a lurid light, or a touch of pathos which bears out (if theology can give any poetic licence) the sad but hopeful thought:—

Down in the human heart, crushed by the tempter,
Feelings lie buried which grace can restore.
Touched by a loving heart, wakened by kindness,
Chords that were broken will vibrate once more.

T. R., 15. Lost his father, a painter, seven years ago. Mother a dressmaker, very consumptive, has to do her work in bed. Can only get up in the afternoon for a little at times. Was sent to a workhouse school, and afterwards apprenticed to a tailor, but did not like the trade. Tramped to Portsmouth to get into Gordon Home. Stayed down there doing odd jobs in the streets; walked back to London, and had been sleeping out constantly till he heard of the Home. In a famished, filthy condition.

A. T., 14. Lost his mother when one year old. His father, a bricklayer, a dreadful drunkard; eight brothers and sisters had all to leave home. Has been living in tramps' kitchens occasionally for the last two years, but most nights has been sleeping out in vans, etc. Has been in custody on charges of theft and gambling. An ill-used, dull-witted lad.

C. K., 14. His father, a confectioner's hand, died last March. His mother went into the workhouse a month ago, suffering from bronchitis. Has two sisters in a workhouse school, and an elder one, living with another girl, works at collar-making. Has been on the streets since their home was broken up, and suffered much, as he was not used to the mode of life. Pushed a barrow for a man who sold coke, as he did not know other ways of picking up a living. A bright, intelligent boy.

H. W., 16. Never knew his father. Mother died a year ago of consumption and internal ailment in London Hospital; she used to "finish trousers," put in linings and pockets, do herring-bone stitching at back, make six buttonholes, sow on twelve buttons, and press the garment—for 3½d.! On his mother's death went to live with an aunt, but was taken ill with pneumonia, and when he recovered, could only get work at a coal-shop. Was taken from there to infirmary with rheumatism, could not lodge at his aunt's any longer, so was cast upon the world, and after tramping up to Ipswich, made his way back to London, and noticing the name on our windows, appealed for shelter. A dogged, morose youth.

D. C., 16. Father died six years ago. Last heard of his mother in Colney Hatch Asylum. She was a tramp, and lived by begging, till he was taken from her and sent to industrial school. On his discharge worked for a little while for a man selling pastry in the streets, then made his way up from Bridgwater to London. Was told by a tramp to apply at the Church Army Home in Spitalfields, but on asking a gentleman the way was stopped by a detective on suspicion of begging, and on clearing himself was sent here by the detective. A quiet, pleasant lad.

D. P., 16. His father, a labourer, died four years ago; his mother married again shortly after, and died in a few months, buried by parish. Stepfather then deserted the boy, who has ever since been homeless. Travelled with an elder brother, till he enlisted, selling song-books, etc., sleeping in lodging houses, casual wards, under hedges, etc. Directed to the Home by a policeman in Whitechapel. In a shocking plight.

J. D., 15. His father, a carman, died five years ago. Mother only gets work occasionally—has two sisters in the workhouse and a younger brother with his mother, turned out to pick up his own living five years ago. Has been staying in lodging-houses, or sleeping out in carts, etc., since. Sweeping a crossing, carrying parcels at railway stations, etc. Been locked up for sleeping out and for gambling, but discharged with caution. A strong lad, but of low type.

T. H., 16. Mother died six years ago. Father, a tinplate worker, died four years ago. Was sent to workhouse school and apprenticed to japanner, but left trade through its affecting his health (white-lead poisoning, etc.). Was sheltered by a woman where his father used to lodge for a while, but had to turn out on the streets as he could not get work. Has been leading a street life, sleeping out at times for three months. A sturdy, promising lad.

What's to be done? It is unquestionably our duty in the first place to give these boys a home. In the name of mere humanity we should gather them under a roof, provide them with food, clothing, etc., and give them a start in life—but it is our Christian privilege and obligation to do more—to love them in the spirit in which God loved us when we were in "filthy rags," "gone astray," "wounds and bruises and putrifying sores" in his holy sight—to reflect on them a few rays of the grace streaming upon us, and to watch their souls "as they that must give account."

Will you pray for them and for us; that our Homes may be harvest fields this winter?

J. W. C. Fegan.

The Boys' Home, 95, Southwark-street, S.E.

THE RESCUED NUN.

The difficulties with which Miss Golding had to contend in the Shaftesbury Hall, at Bournemouth, on Saturday last were peculiarly great. The so-called "documentary evidence" produced by Romanists at their meeting gave her no trouble. That document gave what purported to be an official denial of Miss Golding's official statements, and affirmed that only two nuns died in the convent during her twenty-five years' residence there. Miss Golding gave the only answer that could be of any value to such a document, by mentioning the names of more than twenty nuns whose deaths occurred during her convent life, most of them showing symptoms of having died from the effects of the "drug penance." Her statement, which was read in order to avoid mistake, was received with the utmost enthusiasm.

A letter of Miss Cusack's, published during the week in the *Bournemouth Observer*, increased Miss Golding's difficulty. This, however, was dealt with by Mr. W. Walsh, editor of the *Protestant Observer*, who is personally acquainted with Miss Cusack. The difference between the experiences of the two was explained by the fact that Miss Cusack was connected with a convent on which the eyes of Protestantism looked. Miss Golding's experience was gained in Continental convents, where such restraining influence did not exist to the same extent.

The published report of an interview held with Miss Golding's sister has done much to shake the confidence even of her friends in Miss Golding's statements. This constituted the greatest difficulty of all. But an authentic letter from Mrs. de Meilhac entirely disposed of this evidence, and proved it to be almost entirely a fabrication. The following quotations from her letter will show how the alleged statement was obtained:—"I was almost beside myself with other troubles when the reporter was writing, and hardly knew what I was doing. I crossed out with my own hand the most important passages in the report, which I was astonished to find he had written, especially those about poisoning and immorality. . . . I believe all my sister says about her experiences and convents, and shall be most proud of her if she proves helpful by her arduous labours in bringing about their inspection."

This letter, signed by Miss Golding's sister, and witnessed by a lady of position in Hull, disposed of the chief difficulty, and let in some light upon the extraordinary methods by which the Romanists are seeking to oppose Miss Golding.

There were some very noisy and ill-behaved Roman Catholics present, who seriously disturbed the meeting. Some of these retired early, while others remained to interrupt the speakers. Yet when Mr. Walsh proposed, and Pastor Geo. Wainwright seconded, a vote of confidence in Miss Golding, only three hands were held up against it. In such a crowded audience the result was highly satisfactory.

Thus far the attempt to discredit Miss Golding has only increased the value of her testimony.

THE GOSPEL IN BASUTOLAND.

The story of the advance of the Gospel in Basutoland is one of extreme interest. It is strikingly outlined in a little book just written by Rev. R. Henry Dyke, for sixteen years a worker in the field, entitled The Switzerland of South Africa (1s. *Morgan & Scott*). The many fine illustrations afford a good idea of the extent of the mission operations, and the conditions of life in South Africa.

The work described is connected with the Paris Evangelical Missionary Society, and Mr. Dyke is at present in Great Britain endeavouring to enlist increased sympathy therewith. In the preface introducing Mr. Dyke to the British public, the Paris Committee says:—"The work in Basutoland was begun about sixty years ago, and we have never thought of giving it up, although no national ties unite our French churches with the Basuto tribe. But, guided by the Lord and by circumstances, we have been induced to undertake missionary work on the Upper Zambesi, in the French Congo State, in Senegal, in Algeria, and in the South Seas; so that we are obliged to ask our British brethren to help us to carry on the work in Basutoland, which has a special claim on their interest."

The mission has a grand record. There are 3,500 Basutos on the church roll, 7000 children in the day schools, eighteen European missionaries, and 240 native workers are engaged. There is complete machinery for training teachers and evangelists, and men who have been training in the mission institutions are now preaching the Gospel in the Cape Colony, Orange Free State, Transvaal, Mashonaland, Bechuanaland, Delagoa Bay, and even to the Barotsi, north of the Zambezi. £10 a year will maintain an evangelist. £600 is needed to build new class-rooms at the Morija Training Institution; £150 to complete a dormitory at the same institution. £300 is required to erect additional accommodation in connection with the Girls' Industrial Institution at Thaba Bosigo.

There are still nearly 200,000 heathens in the region waiting for the Gospel. Morija, with its printing press and schools, is the centre whence the light should radiate; and Mr. Dyke hopes to hear from many who are able to help his Mission. There are auxiliary committees in London and other cities. While Mr. Dyke is travelling and of uncertain address, letters for him may be addressed to the care of the Editor of The Christian.

THE LATE HENRY COOK'S WORK.

The work established and carried on for forty years by my husband, the late Henry Cook, is still going forward both at home and in France. The recent visit of the ss. *Good News* to Deauville has been attended with the Divine blessing, some of the first converts testifying to renewed strength, while many more have been added to their numbers. At the Mission House the French missionary is actively at work. A school has been opened that not only the children may be won, but that through them the parents may more easily be reached.

At Gosport we are encouraged by the ingathering of several who have hitherto led godless lives, but who are now full of praise to our God for his mercy to them. One man, whose family had been in a starving condition, said to one of our workers, "What a difference it makes when we give up the drink. My children have shoes now, and are comfortably clothed and fed." This is only one case. Our work is among the very poorest. Many at this time are out of work, and their wives and children are suffering great privation. We would follow the example of our Lord and Master, and while seeking to win their souls for Him, would also minister to their bodily needs. Opportunities for such service are many. I ask for help that this necessary part of the work may continue. On behalf of our poor and very deserving ones, gifts in clothing and provisions, Gospel books, etc., for our seamen, and money, are needed.

S. A. Cook.

47, *Stoke-road, Gosport.*

ILLICIT SALES OF BEER.—In order to stop this evil on Sundays at Cardiff, the police have proceeded against those who were found drinking the beer. One woman was fined £50 and costs for violation of the Sunday Closing Act by selling beer on Sunday; and a man was fined £10 for assisting her. Twenty-six persons were found by the police in one shebeen, and all such will in future be procceded against.

NOTES ON DAILY READINGS.

SUNDAY, NOVEMBER 19.—PSALM CI.

David's home was no easy place in which to show the noblest and holiest qualities. But he walked in the integrity of his heart, allowing no base thing or unfaithful work to lurk within its precincts.

It is very important that we should watch ourselves in our homes. It is there that we reveal our real character. The secret life of our heart expresses itself more truly when there is no restraint from the presence of strangers. Our influence then should not only be negative, but positive. There must be the perfect heart, and the perfect way. There must be the voice of song, commemorating the mercy and judgment which pervade our lives, and make up the warp and woof of our existence. There must be the constant outlook for God to come and abide with us. There must be also the persistent effort to put away evil things, and to check their manifestation.

The closing verses of the psalm suggest that so far as possible we should choose humble and faithful men to be our servants, to minister to us, and to assist us in the working out of our plans. Christian men should do what they can to find employment for their fellow-believers. A house and a business are likely to be much better ordered and more successful, when the whole family are animated by the one principle of devotion to a common Lord.

MONDAY, NOVEMBER 20.—PSALM CII.

This psalm is the outpouring of the heart of the afflicted One, the Man of Sorrows, to whom God responds with words of comfort.

1-2. A cry of distress. Jubilant as some of the psalms are, how bitterly sad are others. We might think that the Miserere cannot come from the heart that so often cries Jubilate. Yet probably in many instances it is the same, for such is the experience of us all. Now on the mountain heights, then in the shadowed valley. But probably to the outward look these alternations of experience would be hidden. An air of unconcerned composure might be maintained, whilst in secret the soul was comparing itself, as here, to the smoke of a hearth; to withered grass; to the lonesome bird of the waste; to the solitary twitter of the sparrow in the eaves; to the long stretched-out shadow of declining day.

12-22. Ah! how comfortable it is to look from out the darkened windows of our life to God and his unfailing care of his own. Our little lives may run out their course in tears, but the Zion of the living God shall be built up, nations and kings shall come to her light, new peoples shall be embued by her spirit. Because of her, prisoners shall cease to sigh, captives shall loose their bonds, and men shall understand God's name and character.

23-25. Then, in contrast to our weakness, we turn at last to God's eternity, and address to Christ (Heb. i.) these great words about his unchangeableness. All nature is but his robe, which may be laid aside without affecting the identity of his being. The same to-day as in the yesterday of Calvary. Changing all things, Himself unchanged.

TUESDAY, NOVEMBER 21.—PSALM CIII.

1-6. The pendulum swings back into the sunlight. Listen to the lay of the man of God. My soul is a choir, in which every faculty sings to the blessing and praise of God. I tell the heads of his benefits; my iniquities are under the blood; the discases of my soul are being healed; my life has been redeemed from the pit, and is being redeemed from the dominion of self; my brow is girt with a crown woven of love and tenderness; I am satisfied, and though the outward man perishes, the inner is made new and young again.

7-12. Moses knew his ways, but the children of Israel only his acts. Sin is no obstacle to the love of God, when once the will opens the floodgates to the fulness of his compassion and the plenteousness of his mercy. When God forgives, He does not keep his anger. When God deals with us, it is according to the grace of Christ. When God shows mercy, it is fathomless as the azure. When God puts away sin, it is as impossible to recover it, as to recall the beams of morn at sunset.

13-22. What a contrast between man's frame and duration, compared with the mercy, and righteousness of our God! Would that we might keep his covenant and remember his precepts, fulfilling his word, doing his pleasure, in all places blessing his name.

WEDNESDAY, NOVEMBER 22.—PSALM CIV.

1-4. A psalm of creation. The man who is near God finds God everywhere, and to him God always lives in the present tense. It is not his habit to think of God as an absentee, as having wound up the clock of creation, and left it to go by itself; but as perpetually engaged in creative processes. Each morning He puts on a new robe of light, and stretches the tent of the heavens. The clouds and the wind waft Him nearer. Each breath brings some message from Him, and the flash of every spark tells of the energy and purity of his life.

5-18. Old ocean dares not pass the ancient bound set by its Creator, when at his voice its waters sped to their appointed bed. And every little rill that sings amongst the hills is fed from his perpetual cisterns. How thoughtful God is for the wild asses and the fowls, for the storks and the wild goats. Will He be less so for his child?

19. The night is made by Him, fear it not. The morning breaks with its call to labour, do not dread it; there is nothing in it that He does not know. The sea, with its storms and its depths, waits his bidding. All loving things are satisfied at the opening of his hand, and He will not keep it shut against thee, his child. Does He renew nature, and can He not revive thy heart? Sing to Him, meditate on Him, rejoice in Him, praise Him, rise from the creature to the Creator, from nature to nature's God.

THURSDAY, NOVEMBER 23.—PSALM CV.

1-6. A narration of God's dealings with Israel. Make his doings known, the Psalmist cries, and he does his best to advertise them. Sing praises to Him, he says; and he does what he can to afford material for song. Talk about God—the rabbis taught that it was a sin to sit at table without conversing on God and his truth. Seek Him—the very search will make the heart glad. Remember what He has done, and it will drive away anxiety.

7-22. The covenant is the theme here, as it is the underlying foundation of all God's dealings with his people. Our fewness, and wanderings, and trials, and failures cannot undo those terms of everlasting love by which He has bound Himself. If He has promised to give the land, then though all Egypt interpose itself to thwart his purpose, He will carry it through. Happy is the man who, like Joseph, is chosen to be the organ through whom the Divine purpose is consummated. He may suffer tribulation, but he shall rise as from the grave, and come forth to save.

23-45. Plague to Egypt, blessing to Israel. The cloud was darkness to the one and light to the other. God is always the same God, and what He will show Himself is determined by our attitude towards Him. To the froward He shows Himself froward; to those that fear Him, an unfailing comforter and help. And all his mercy is to lead us to keep his statutes and observe his laws (45, and 1 Pet. i. 2).

FRIDAY, NOVEMBER 24.—PSALM CVI.

1-5. If the former psalm recounted the mercy of God, this narrates the story of the sins of his people. His enduring mercy is the background of blue sky, on which the dark clouds of Israel's sins are set forth in relief. "Remember me," the singer cries, before he enters on his narration, "and visit me." A double prayer, which may be often on our lips.

6-39. What a catalogue of sins! It will well serve as our guide in self-examination. Not understanding; not remembering; not obeying; forgetting his marvellous deliverances; refusing to wait for his counsel; lusting exceedingly; envying; worshipping other gods; forgetting our Saviour; despising his gifts; murmuring in our tent; hearkening not to his voice; joining in the licence of the world; angering God at the waters of strife; sacrificing weaker brethren to our whim; and allowing our heart to be unfaithful to the great Lover of men. What an enumeration of sin is here. O, my soul, of how many of them hast thou been guilty? This page might well be blotted with thy tears.

40-48. What could we expect otherwise than that God should turn from us in just displeasure? But He still delivers, and remembers his covenant, and pities us in our captivity, raising up friends when we had least expected them. Let us ask Him to save us, and recover us, and put again into our hearts the olden songs of happier and better days.

SATURDAY, NOVEMBER 25.—PSALM CVII.

1-3. The everlasting mercy of God was the never-failing topic on which these minstrel saints delighted to dilate. And in this psalm the redeemed are bidden to discover and magnify his face, as unfolded in several different episodes and incidents.

4-9. The caravan that is sinking of exhaustion on the desert sands is delivered and led. Thus God is always leading human souls across time's waste to their true city. On their way thither He satisfies and fills each longing and hungry pilgrim.

10-16. The prisoner who sits in darkness, whether his bars be iron bolts, or doubt and mental distress, may look up to Him as the emancipator and deliverer, sure that He will shatter all restraints, and bring him out as He did Peter and Thomas.

17-22. Those that are sick, and draw nigh to death, will find in answer to prayer that the springs of health are touched again, and their mortal body quickened by the indwelling Spirit.

23-32. Those who do business in great waters shall find his presence making a calm, as when Jesus said "Peace, be still."

All through the varying episodes of human life we should never know his true character, or the fulness of salvation, if it were not for trial and distress. None so praise Him as those that have been delivered.

F. B. M.

INTERNATIONAL S. S. LESSONS.

NOVEMBER 26.

The Christian Home—Col. iii. 12-25.

Golden Text, Psa. ci. 2.

Colosse was a city of Phrygia, in Asia Minor, and was situated in the valley of the Lycus, not far from Laodicea and Hierapolis. Formerly a city of great importance, in the apostle's day it was inferior to Laodicea. It has now sunk into utter insignificance.

Paul never visited the city (ii. 1), but the formation of the church was one of the indirect results either of his work at Ephesus (Acts xix.), the seaport of Colosse, or of his tour through Phrygia (Acts xvi. 6). Epaphras was probably the pastor of the church (Col. i. 7, 8; iv. 12), and Philemon and Onesimus were connected with it (iv. 9). This epistle was written in A.D. 62, during Paul's first imprisonment in Rome. Its aim was to correct certain errors which had crept in (iv. 12, 13).

The title of this lesson suggests its very practical aim. Wherever the counsels given here are observed the ideal Christian home is realised. They are counsels for Christians—to urge them upon others would be vain. A corrupt tree cannot bring forth such good fruit. You must *be* before you can *live*. Do not mistake: you are not to obey these injunctions in order to be a Christian; but you are to become a Christian in order that such obedience may be possible. Are you Christ's? Then heed these counsels.

Some are *general* (12-17). They are applicable to all Christians, whatever station they occupy. The Christian character is not merely negative—putting off things that are wrong (8). It requires the practice of such virtues as appeared in Jesus Christ. Explanation is needless; it will be best to illustrate by referring to the life of Christ. In Him *compassion* was the active expression of the love of God which dwelt in Him, and prompted Him to pity and to relieve all forms of distress. The same love in us must pity and relieve the distress of others. *Kindness* means active benevolence. Compassion in Christ did not waste itself in feeling; it led Him to continual acts of kindness. With the next two qualities compare Matt. xi. 29, and the incident of Jno. xiii., especially in contrast with the pride and contention of the apostles (Luke xxii. 24-26). His *long-suffering* appears in the question (Luke ix. 41). It is one of the manifestations of love (1 Cor. xiii. 4). The conduct of others towards us will furnish numerous opportunities for the display of this grace. And *forbearance* (13) will be its constant companion. It has been often said that "the two bears" needful for peace are "bear and forbear." That there may be complaints (R.V.) of Christians against one another is assumed. They occurred in the early Church (Acts xv. 39). The example of Christ in dealing with us is our pattern. His forgiveness of our offences supplies the motive for our forgiveness of others. *Love* (14) is to bind us all as a girdle.

Three means of attaining these various graces are given:—(1) *Peace of Christ* (15, R.V.). This is his legacy (John xiv. 27). It is to be in us to rule, restraining and controlling every power. Is this possible? You are "called" unto it. God's calling carries with it the assurance of that to which He calls us. (2) *Word of Christ* (16). Not heard occasionally, but dwelling in us as at home. Compare Eph. v. 18-20, where a similar effect is attributed to being filled with the Spirit. The Word is the instrument used by the Spirit. (3) *The name of Christ* (17). To do anything in the name of another is to act with his authority. David met Goliath in "the name of the Lord God of Hosts" (1 Sam. xvii. 45). We are baptized into the name of Jesus Christ, and are permitted to use that name in prayer (John xiv. 13) and in daily life. Note how the spirit of thanksgiving is connected with each of these three (15-17).

Special applications to different relationships follow (18-25). First, that of husband and wife (18, 19). These two are like the mythical bird Juftak, of which we are told that it has only one wing. But on the wingless side the male bird has a hook and the female a ring. When thus joined together they can soar. The husband's love is his hook, and the wife's submission is her ring.

Next, children and fathers (20, 21). There are duties on both sides. Is it not possible for fathers unwisely to provoke and discourage their children? Children will find it to their present and future interest to be obedient to their parents. See Eph. vi. 1-3. The promise appended to this duty (Exod. xx. 12) is not out of date.

Next, to servants and masters (22-25). These counsels to servants become more wonderful when we remember that they were written to some whose service was slavery. They might regard *their* duties as service rendered to Christ, and might look for a recompense of reward (24). Every service becomes an act of worship if done in this spirit.

G. W.

For the Young.

FREIDA AND OTHER RUSSIAN CHILDREN.

Dear children, I would like to tell you something about the children in Russia. Perhaps you know already that these little children are taught to bow before pictures of saints, and to pray to them. I have seen mothers teach their babies to make the sign of the cross when they have passed a picture or a church. Now we have established a home called the Baby Home in St. Petersburg, 27, Flugoff, Pereouloc, Viborg Side. In this Home are at present seven different nationalities, Jewish, Russian, Swedish, German, Polish, Finnish, and Esthonian. Some are orphans, some have parents, and some have only father or mother, but all are destitute, and in need of care and love. Praise God, with me, that these children have learned about Jesus, and many have given their hearts to Him, and have become very bright little witnesses for Him.

Jesus tells us grown-up people that if we do not become as little children, we shall in no wise enter into heaven; meaning that we ought to believe and trust Him as simply as a little child, and that when we pray we ought to believe that we have what we have asked, because He has promised. Little children, do you believe this?

Now I will tell you a few facts about the Russian children that have been brought to the Baby Home, and will begin with a Jewish child, who was sent in answer to prayer, for I might first tell you that I love the Jews very much, hoping you also love them.

When little Freida Hasina was brought, her mother's only wish was that we should not baptize her, which we promised not to do. But she said nothing about teaching her to trust and love Jesus. Poor little Freida knew nothing good about the dear Saviour, so when the children began to tell her about Him she said, "Jesus is a drunkard." This took place when all the children had gone to bed, and when little Freida told them this they all shouted and cried so loudly that I had to go into the bedroom, and when they saw me they began to tell me, all speaking at the same time. When at last they got quiet I found out what it was about. I wish you had been there, and seen and heard these poor little ones. I told them that I was very sorry that little Freida had said such a wicked thing, but she had never heard any good about Jesus, and yet Jesus loved her as much as ever, or as much as He loved other children, and longed for Freida's love. I told them, too, that Jesus is sorry when He sees that little children do not love Him. That the dear little children could not bear; they all cried. I told them they ought to tell Jesus about little Freida, and pray for her, which they immediately did, all standing upright in their little beds, folding their hands praying:

"Dear Jesus, do forgive Freida for calling you a drunkard, but she does not know you; but we know that you love her. Make her your little child. Amen."

"Now Jesus smiles!" they exclaimed. Jesus would not weep any longer, because they had prayed. Freida had hid herself under the quilt, but she heard it all, and Jesus was there, for she became his little child from that very evening, and is the brightest little Christian in the Home. Pray for one another, children, for Jesus loves to hear you.

A little Russian girl, Marousia, lost her mother, and an English lady found her in a room where only men lived, and brought her to the Home. She only prayed to pictures, but soon learned to trust and love the Saviour. Her father married again after some time, and when she was told that she had got a new mamma, she said "How good Jesus is. He has made me very rich, for now I have four mammas." We asked what she meant? She said "I have one mamma in heaven, a new one with papa, and mamma Wemberg and mamma Grundberg —four mammas": the two last mammas being my friend and myself, for all the children call us mamma. Dear children, if we take all from Jesus's hands, He will give us a blessing.

Now about a little boy, Pantoleimon Gorochoff, who was brought in a very miserable state, but is now strong and healthy, but from neglect will always have a crooked mouth. He, too, prays. He prays more about seen things than unseen. So one evening I went my round, as usual, and came into the boys' apartment, when I heard this boy pray.

"Dear Jesus, do give us horses, cows, goats, hens, cocks, and—pigs. Amen!"

Then I heard another voice cry out, "Pantoleimon, you did not ask Jesus to give you a clean heart." Little Pavel Engel knew what that meant: "But seek ye first the Kingdom of God, and his righteousness, and all these things shall be added unto you." This, little Pantoleimon has yet got to learn, and he will learn it, too. How is it with you English children? Do you love and trust Jesus? Think about it, and then pray for the children in Russia and for the Baby Home.

I could tell you much more about the children, but it would take too much time and space. Only this must I tell you, that all these children have learned to depend on Jesus for everything; so when there is no bread and no money, we tell them, and then we all pray. Then they go into the playroom, and turn that into a house of prayer, one of the children presiding, and many prayers are offered up to Jesus.

Laura Grundberg.

102, *Regent's Park-road, N.W.*

"BRING ME A PENNY."

Mark xii. 15.

Just a penny a day
For the sad and the sighing,
In lands far away.
Just a penny a day!
Oh, give while you may,
In darkness they're dying.
Just a penny a day
For the sad and the sighing.
Just a penny a day!
You have sympathy; show it!
Oh, give while you pray
Just a penny a day.
Think of souls far away,
Redeemed, and don't know it.
Just a penny a day,
You have sympathy: show it.

S. S. McC.

[Copies may be had on a neat card, 3d. per dozen, or 1s. 6d. per hundred, from the Missionary Secretary, Y.M.C.A., Abbey-street, Dublin.]

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Nechells, Birmingham*, to Nov. 20; *Bristol*, 25 to Dec. 8; Rev. M. J. Hall, *St. Philip's, Manchester*, Nov. 18-27; Mr. S. J. Hewlett, *Tunstead Schools*, to Nov. 20; (with Mr. Goodman) *Spurgeon's Tabernacle, Croydon*, 26 to Dec. 4; Mr. J. S. Tyler, *Gresham Chapel, Brixton*, to Nov. 17; *Drybrook*, Nov. 19-24; Mr. George Goodman, *Powis Hall, Bayswater*, to Nov. 19; Mr. H. W. Pewtress, *Baptist Chapel, Brockley*, Nov. 19-24; Mr. E. Arrowsmith, *Cambridge*, to Nov. 18; *Brussels*, Nov. 19-30.

CHILDREN'S SCRIPTURE UNION.—Nov. 19, S., 1 Kings xvii. 17-24; 20, xviii. 1-16; 21, xviii. 17-29; 22, xviii. 30-46; 23, xix. 1-8; 24, xix. 9-21; 25, xx. 1-14.

DISTRESSED LADIES.

Poor ladies are a difficult class to help, by reason of their privations being hidden, and in many cases of incapacity for earning their living. The Society for the Assistance of Ladies in Reduced Circumstances seeks to help by selling their needlework. There are on the books about fifty ladies, and a greater number cannot be helped without a decided increase in funds. Gifts of needlework are much valued. At the present time, a special appeal is being made for work to be sent to the secretary by March 1, 1894, to be sold for the benefit of the Society. A lady will often constitute herself a "friend" to a poor lady, to whom she will write letters, send gifts of game, flowers, or fruit, and perhaps lend books. Thus, one lonely life is brightened by a little sympathy. Others receive a lady as a visitor at their homes for a few holidays. Another way of helping is by giving concerts, or by lending rooms in which sales may be held. There are some very sad cases on the books. One lady, suffering from an internal complaint, is seldom, if ever, out of pain, yet she struggles bravely on, working whenever she is able. Another, with two children to support, earns her living by teaching and marking pocket-handkerchiefs; she has nothing to depend upon but what she can earn. Another, suffering from chronic rheumatism, spends her time in making beautful shawls. There are many more equally poor and deserving. Four are nearly blind and almost helpless. Were every reader to give one shilling, the sum realised would be large. I shall be glad to furnish further particulars to those who care to know more about it, also a paper containing a list of the beautiful work, plain and fancy, that can be ordered, suitable for Christmas presents.

Edith Smallwood, Hon. Sec.

The Lees, Great Malvern.

LITTLE "PINK."

Within a few minutes' walk of one of the fashionable parts of South London is a district where wickedness and vice reign, and where, after nightfall, it is dangerous even for the police to venture single-handed.

Curiosity overcame my better feelings on one occasion, and at the invitation of a friend also interested in the problem, "how to raise the submerged tenth," I ventured to go at midnight to see for myself. On approaching the spot the cry as of a woman in distress greeted our ears, and on turning the corner of a low narrow street we encountered an infuriated mob rushing hither and thither in wild frenzy—a very pandemonium of lawless mankind.

At first a feeling of fear stole over me, and doubts crept into my mind as to whether the protection of God could be claimed under such circumstances, or whether, on the other hand, it would not be presumption to expect it; but as I was thus musing, my attention was attracted to a man and woman fighting, the latter using a boot, with which she was striking the man across the head, bringing streams of blood. Instantly my friend stepped between them, with the result that he received an ugly blow on the face, from which he did not recover for some weeks. Not to be daunted, we proceeded further amidst the seething crowd to see whether nothing could be done to stop such a state of things, when we found that the fury of the woman had been caused by her husband ill-treating a little girl of about six summers.

As we looked upon the scene our hearts bled to think of a father being so hardened as to treat his own child in such a manner that the details cannot be mentioned here—but so it was.

A few friendly words worked wonders on the little dirty-faced, half-clad child, and she held her face up for a kiss, with the words, "Good gen'man, take me away." Now this was more than I had expected, and my haughty spirit rebelled at the thought of such a thing; but the pleading look found the spot that, methinks, resembled somewhat the heart of the Friend of Sinners who took the little ones in his arms, put his hands upon them, and blessed them.

Poor little mite! must she be left there to be brought up as a criminal, or perhaps to a worse fate? What could be done? To take a "street arab" would be too great a responsibility to impose upon ourselves, so we were obliged to leave the horrible storm, still in its height.

We met a policeman a street or two away, and informed him of what we had seen, to which he replied with a smile, "It is a nightly occurrence, and I dare not go alone, even if it were worth while."

For months I tried to erase the scene from my memory, but without success. Again and again the question came to my mind, whether it was right for me to live in comparative ease whilst one of Christ's little lambs was perishing amongst wolves far more ferocious than those of the forest. I tried to get comfort from the Scriptures, but the more I prayed the worse became the feeling, until I determined, some months after, to go and make inquiries, with the hope that a change had come over the parents.

On tracing the family again I found even a worse state of affairs, and could plainly see that unless the child were removed nothing but moral ruin could be the result, and to add to the difficulty she clung to me with an awful tenacity, until I had promised to take her away from those who should have been her best earthly friends.

It would have been difficult to have carried out my promise had not circumstances of a painful character intervened. The ill-treatment of the father caused the death of the mother, and with the help of kind friends I was able to place the child in a home under kind care, to be brought up as a domestic servant.

Several years have passed since my first acquaintance with little "Pink," and she is now very useful, attends church and Sunday-school regularly, prays daily for her fallen sisters, with the result that they also have been rescued, tries daily to get the mastery of the evil propensities that she inherits, and gives promise of becoming a good Christian servant, as many who have been similarly rescued have done.

This is only an example of many cases of rescue in connection with Mrs. Meredith's Institutions.

E. W.

DR. J. G. PATON IN LONDON.

Those who attended the meeting of welcome to Dr. J. G. Paton, held in Exeter Hall on Wednesday evening, could not but realise that they had a part in memorable proceedings. A good while before the hour for beginning, the spacious room was crowded, and the platform supporters included many prominent Christian workers. After the singing of "From Greenland's icy mountains," and prayer, led by Rev. F. B. Meyer, some cordial words were spoken by the chairman of the evening, Sir Mark J. Stewart, Bart., M.P., a native of a neighbouring Scotch parish to Torthorwald, where Dr. Paton's early years were spent. He moved a resolution of welcome, congratulation, and God-speed, which was seconded by Dr. Oswald Dykes, who, in pleasing terms, recalled the days when Dr. Paton was a schoolfellow of his at Dumfries Academy.

Dr. Paton's address, which occupied about forty minutes in delivery, was a recital of thrilling incidents and touching appeals. At the outset he allowed his memory to run over the period of thirty-five years which has elapsed since he first went to the New Hebrides. Then, he said, the islands were in heathen darkness;

NO RAY OF GOSPEL LIGHT

had penetrated them. Two missionaries had preceded me and had begun work on Aneityum. They were honoured of God in bringing 3500 cannibals to the feet of Jesus. They gave the Word of God—the complete Bible—to the people, and the work has been steady and progressive ever since. I went to Tanna with hopes that the inhabitants would embrace the Gospel. But the people showed fierce opposition; a colleague was murdered at my side, and my own life was attempted continually from day to day. We looked up to the blessed Saviour; and when muskets were levelled around us, or tomahawks or clubs raised, we stood still and prayed that the Lord would either take us to Himself, or spare us for his blessed work, according as it might please Him. Had I not believed in, and loved, the Lord Jesus Christ, and realised that I had a personal Saviour to fall back upon, my reason must have gone. I often felt this; and then the promise would come to mind, "Lo, I am with you alway." Thereupon our fear would vanish, and we would feel calmed. I remained at the post of duty until I saw it was hopeless to continue; and then I made my escape to tell the sad story of the death of my wife and child and my fellow missionaries.

I found my way to Australia, and determined not to leave the work, though I had been driven away from it. After travelling through the colonies and visiting Britain, I returned with eight more missionaries, and have lived to see the dark cloud roll away from over the New Hebrides. There are now twenty islands occupied by missionaries, and life and property are safe. When I first went to the South Seas, white men could not set foot on one of these islands without risk of being

KILLED AND EATEN.

The blessed Gospel has so moved and enlightened the once savage natives that now there are fifteen thousand converts. In every family represented by that number there is morning and evening worship, and in no case is a meal sat down to without the Divine blessing being asked. Judging by the Lord's standard, "By their fruits ye shall know them," the people bear very favourable comparison with Christians in Britain. Every convert is in his place in church on the Lord's Day when Divine service begins, and no weariness is shown if the sermon should be a little longer than usual. All cooking is done on Saturday, which is "the preparation for the Sabbath," so that the Lord's Day is entirely free for the worship of God. A good while before the hour of public assembly praise is being sung and prayer offered in the homes, and other exercises engaged in to bring souls nearer to the Saviour and to rejoice in his salvation.

Proceeding, the speaker remembered the labours of those who had reduced the languages of the group to writing, and translated the Scriptures, in whole or in part, into sixteen different languages. The Aneityumese not only built their own churches and schools, but wrought for fifteen years, producing arrowroot, which was sold for £1200, to pay for Scriptures supplied by the British and Foreign Bible Society. Dr. Paton continued: We are not tired of the Bible in the South Seas. We have no doubts about its inspiration. When, through the teaching of the Book, we see savages converted and made sons and daughters of the Lord, and men who were cannibals made to lead pure and peaceful lives; we adore God for the light and power of his Holy Word, which will, we believe, go on conquering and to conquer.

Describing Erromanga with its incidents of martyrdom and devotion, he said that the island is

NOW CONQUERED FOR CHRIST,

there being two thousand converts. The people are not satisfied with having the Gospel themselves, they want to send it to every island they can reach. Adverting to the work on Nguna, the speaker related how, after thirteen years' labour, Rev. Peter Milne and his wife were chased from the island. An enraged chief called after them, "Come back, or I'll shoot you." The wife reasoned with her husband: "We have suffered much already. It may be God's voice that says 'Come back!' Let us again commit ourselves to God and leave the results with Him." They prayed, and the boat's bow was turned. As they landed, the old savage ran up to them and flourished his great club. He drove them up to the mission house, determined to visit them in vengeance on the morrow. The night was spent in prayer, and in the morning the missionaries were calm and resigned, "safe in the arms of Jesus."

The old chief went to them in pursuance of his evil purpose, but at the outset asked: "How could you come on shore yesterday when you saw us there to murder you? Tell me that before I do anything." They replied, "Our God, Jehovah, helped us. We came back at your request; and now you may murder us. But remember, you murder those who love you, and would die for you." The man sat down and said:—"Tell me of the God that helped you so in your time of danger and difficulty." They told him of God's love and mercy, and of Christ's death for sinners. The old man was exercised in mind, and asked that the matter should be made plain to him. In tears and prayers the day was spent, and the Holy Spirit wrought upon the heart of the savage, who at length said, "I think I see it now. The God that enabled you to come back, I will worship. He shall be mine, and I will not leave you, but we will conquer the island for Him." To-day, a good number of years having gone by, there is a large church on the island, built by men who were once cannibals, but are now Christians, the aggregate of the converts on Nguna being over two thousand.

Mentioning the fact that Great Britain has forbidden traffic in strong drink and firearms in the group, and expressing a hope that the United States Government would join in the prohibition, Dr. Paton proceeded to expose the

KANAKA LABOUR TRAFFIC,

which he styled "slavery of the worst kind." It has swept away more than one-third of the population of the islands. To regulate the traffic is like regulating theft. The recently-published statement, made by way of retaliation on the part of these traders in human life, that the missionaries sell strong drink to the natives, the venerable missionary denied in terms of righteous indignation. He explained that the missionary supplies are sometimes sent from Australia packed in old casks and cases, the original contents of which have been "burned" upon them; enemies have taken advantage of this to say that the casks contained brandy, &c., when sent to the missionaries. Of the horrors of the Kanaka traffic heaven keeps a record, and in retributive justice God will reckon with those who spread sorrow and devastation in the islands. He longed for the day when the shield of British protection may be cast over the group. Many and often have petitions to this end been sent from the islands, and the natives all say they are subjects of Queen Victoria.

Setting forth the subjects of his present tour, Dr. Paton appealed for five more missionaries and means to support them. He said: All the islands are

WAITING TO RECEIVE THE GOSPEL,

fifty thousand people being in heathen darkness. When I was down there last, as we approached an island, we saw armed men moving in all directions. After we had for some time been endeavouring to communicate with the natives, two lads came towards us. Having satisfied themselves that we were missionaries, and without firearms, they came on board. The people on shore being assured that no evil was contemplated, piled up their rifles, and then we landed. News of the peaceful arrival had spread rapidly, and among the first to accost us was a repulsive-looking savage, who took my hand and pressing it warmly said, in the pigeon English of the region: "Me no got missionary; me die no missionary! Teachy me! Me no savez! (*i.e.*, I am ignorant). Me die, no missionary teachy me." If you could have heard that man, you would have sent him a missionary to satisfy his soul's hunger.

Aggressive Work.—1.

We read in 1 Peter v. 8, "Satan walketh about as a roaring lion seeking whom he may devour," and our idea is to meet him on his own ground, and prowl about, seeking whom we may save by personal words and conversation. Of course preaching to every creature is literally impossible, but speaking to persons individually as you meet them is one way of doing it, and, humanly speaking, the most effective and hopeful way of reaching the unsaved. A word to the many, rather than many words to the few. I think this is one answer to the question How to reach the masses—Go to them. Besides, is it not the word, or text, or sentence, which God mostly uses in men's conversion?

This work really means speaking to everyone you come in contact with about their soul's salvation, when the opportunity offers, and sometimes by making the opportunity. I believe the opportunity is the command to do it. The Apostle says: "In season, out of season" (2 Tim. iv. 2), not in season *and* out of season, but in seasons when it appears to be out of season. In fact, at all times, for as the greatest question of our life is concerned, Paul appears to think everything should be swept away to make room for it. There is a time for everything, and every time is the time for this, of course whilst using jndgment and common sense.

In a railway carriage, on an omnibus or steamboat, or whilst walking, we may join ourselves to someone as Philip did to the cunuch; and the Master did to Cleopas and his friend as they journeyed to Emmaus; or stop a man in the street, present a tract, and then ask if his soul is saved, or if he loves the Saviour. It matters little whether he answers or not, he has got to deal with the question, and the Lord has promised to give the blessing.

Of course, there are many other ways of preaching the Gospel, but this personal and individual work appears to me the most powerful, as you come face to face with the man and he cannot evade the question. I have often taken a supply of tracts and booklets, and sallied out into the crowded streets on Sunday evenings during church hours, when not otherwise engaged, and in about two hours' time spoken individually to something like 200 men. What would the effect be if all Christians unemployed did the same sort of thing between the hours of 6.30 and eight o'clock each Sunday evening! The minister might prefer to see his people in their pews, but their absence would be the means of scattering the corner men, arresting the careless ones, and helping to fill the churches. A man said to me lately, "You asked me that question twenty-four years ago down at the Wapping Dock," and another said, "You spoke to me sixteen years ago elsewhere; don't you remember?" Remember! when I had been doing the work almost daily for nearly thirty years. Two policemen were standing on one of the dock bridges, and as I passed I stopped and said, "Have you both got your souls saved?" One, who was an inspector, said, "We were just talking about that. Let me see," he continued; "is it not Mr. ——?" I replied "Yes." "Well," he said, "I have good news for you, for nine years ago you were looking at some timber under that shed yonder, and you put your hand on my shoulder, and said, 'Young man, live for God!' Ah, I never forgot those words, and now I am living for God." Yes, these questions stick and turn up again.

Then consider the blessing to ourselves and the reward hereafter. It has been a source of great blessing to me, and has helped largely to keep alive my own soul, for whilst trying to water others we get watered. Besides, it is work always at hand—no room or gathering is needed, and no address to get ready, but just go forth into the busy thoroughfares, and the work is all around you. You are independent of everybody, and can thrash Satan in your own way, regardless of your fault-finding brother. And it is most fascinating work, and full of incident and encouragement, by evidences of good done all along the line.

Liverpool. D. M. Drysdale.

The Late MR. ROBERT PATON,

OF LONDON, A WELL-KNOWN CHRISTIAN WORKER.

THE Lord has been calling away many of his faithful servants of late, and familiar faces are passing from our midst. Among the more notable of these Mr. Robert Paton held for many years an almost unique position in connection with Christian work in and around London. Few will be more missed than he in the multiform evangelistic and philanthropic agencies of the great metropolis. Most Christian workers have a groove; Robert Paton had none, but wherever he found real earnest work for God, whether it was after his own fashion or not, it met with his true sympathy and ready aid.

Robert Paton was born in 1831, at Cleavelands, his father's farm, on the Dundonald hills, about five miles from Kilmarnock. Here he spent his boyhood, riding in every day on his pony to Kilmarnock Academy. The blood of the Covenanters flowed in his veins, and though he never referred to it, a picture of his ancestor John Paton, the martyr, sitting in a cave reading his Bible, adorns the wall in his house at Highbury. Robert lived in happier days, but he was made of that same stern stuff, and doubtless would have witnessed the same "good confession" had he lived in those troublous times.

At the age of fourteen he went to Glasgow University, passing the course there creditably, and, having chosen civil engineering for his profession, was articled to a firm in the same city. As a youth he loved the world, but his mother's prayers prevailed, and gradually he was brought under the power of the Gospel. He had, however, a severe conflict with unbelief, trying to solve the knotty points of Scotch theology; but at last it dawned upon him that it was not dry doctrines he had to deal with, but a living, loving God of sovereign grace and a personal Saviour, and from the moment he realised this his mind was at rest—from henceforth stayed upon God. This laid the foundation for his strong adherence to and vigorous advocacy of the old fundamental truths all through his after life.

In his early manhood he went to India as assistant engineer in the construction of the Madras Railway, under Sir George (then Mr.) Bruce. While he was there an incident occurred showing at once the promptitude, decision, and tenderness of his character. His chief being compelled to return to England on account of his health, Mr. Paton, who was much attached to him, made all the arrangements for conveying him on board the steamer. At the last moment Mr. Bruce was so ill that Mr. Paton thought he would not live many days, and not liking to leave him to strangers, his mind was immediately made up, and he started off upon the steamer with little or no luggage, that he might tend his friend in his dying hours. Contrary to expectation, the sea voyage was so beneficial to the invalid that when they reached Suez, Mr. Bruce was able to proceed to England alone, and Mr. Paton returned to Madras. He was severely censured by his employers, but was too valuable a servant to fall out with, so the matter blew over.



(From a Photograph by Messrs. Lombardi & Co., Pall Mall East, S.W.)

About this time he married Miss Rice, the daughter of the Rev. Benjamin Rice, L.M.S. missionary at Bangalore. Shortly afterwards he was appointed chief engineer in the construction of the Thull Ghaut portion of the G.I.P. Railway, near Bombay. This line passes through magnificent mountain scenery, and required much skill in the construction, the gradients in some places being very steep. The writer well remembers, when travelling along this line, the slow and cautious manner in which the train had to be driven down the steep declines, especially near one point, the changing station, where, two years before, the driver of a passenger train lost control of the engine, and the brakes being powerless to stop the impetus of the train, it rushed with fearful velocity over the precipice into a ravine 200 feet below. After this terrible accident, two relief sidings were made at different points and pointsmen always stationed there, so that upon a signal from the driver, they could turn the train up the slope and thus bring it to a standstill. This was before the days of cog-wheels for mountain railways. The railway authorities never allow drivers to work this part of the line more than three months in the year, the strain upon the mind being so great.

Mr. Paton's next, and perhaps greatest, work was the construction of the Calcutta waterworks, which cost over a quarter of a million sterling, and which have so improved the sanitation of Calcutta, that it is now said to be one of the healthiest cities in our Indian empire. This work was beset with great difficulty, but was carried out so successfully, and with so much energy, that it called forth special mention from the Lieutenant-Governor of Bengal.

Throughout all his Indian career Mr. Paton was ever the friend of the poor man; he was determined that every one who was willing should have opportunity for work, and that the poorest should have justice and protection. He therefore ignored all caste prejudice—which is only the essence of selfishness —and though on this score a great deal of resistance had to be overcome, yet in the end the rupee proved to be as "mighty" in India as the dollar in America, while the highest and the lowest of his employés always found in him a friend, as well as a master.

Returning home, he shortly afterwards joined a firm of English engineers in Germany, and resided for a time with his family in Berlin. But fourteen years of life in India, lived at high tension, had so told upon his constitution that in a year he returned to England, and retired altogether from business at the early age of forty-two, having already secured a competency.

All through his business career he had shown that he was made in the true Covenanter mould; he had resolutely opposed Sabbath labour, had always taken a deep interest in missionary work, and had not been unmindful of the spiritual wants of those under him.

Now God had something higher to call him to. About this time a trifling incident occurred, which probably changed the whole course of his life. A young man called at his house—a London costermonger who had recently been converted, and who was now carrying Bibles and Gospel books for sale from house to house. Entering into conversation with him, and finding the young man was really an earnest missionary, the thought flashed in upon Mr. Paton's

mind, what a splendid agency this would be for "getting into every house in London and preaching the Gospel." Following up the thought, he ultimately resolved to form a Colportage Society, although he was then in a very feeble state of health, and very soon the Christian Colportage Association was launched, a society which has been greatly owned and blessed of God, having been the means of circulating over ten millions of Bibles and Christian books and magazines throughout England. In this society, Mr. Paton, who was hon. secretary till the time of his death, took the deepest interest and laboured with untiring zeal.

Shortly after this, the first memorable visit of Messrs. Moody and Sankey to London took place. Mr. Paton joined the committee, and was chosen hon. secretary. Into this work he threw himself body and soul, so to speak, devoting more time to it by day and night than he had ever done to any of his engineering undertakings. Few have any conception of the labour and anxiety involved in carrying out the arrangements for such immense gatherings, and the success which attended the Mission was due in no small measure to his forethought, business capacity, energy, and wonderful organising powers. But not only did Mr. Paton take upon himself the chief burden of the business arrangements; he also took a large share in the spiritual part, especially in the after-meetings, in which he had singular success. On the subsequent mission of the American evangelists he was chosen to the same post, and fulfilled the duties with similar devotion and fruitful result.

He was thus brought into contact with many Christian workers, ministers, and leaders of missions, and ever since, his presence, counsel, and aid were eagerly sought in connection with evangelistic work all over London, as well as in other places. He was an impressive speaker, a wise counsellor, and a splendid chairman, and in these capacities he is particularly missed at the daily noon prayer-meeting held at the Y.M.C.A. in Aldersgate-street, at which he presided with much acceptance every Monday for many years.

He was indefatigable in his labours in connection with the committees of the Religious Tract Society and the London City Mission, and although not officially connected with the Y.M.C.A., he always took a deep interest in its welfare, especially that in Aldersgate-street, where his presence and help at the meetings were greatly valued.

He was not, however, merely a "platform man," he took special delight in personal dealing, and eagerly sought opportunities for this "in season, out of season." He had a great love for working men, and when travelling about London by rail liked to get into a carriage with a lot of rough "sons of toil," speedily drawing them into conversation and then speaking plain truths about eternity. For some years he used every Sunday evening to visit the public-houses in his own neighbourhood, giving Gospel tracts and talking to the men he found there whenever he could get an opportunity. His bright cheery manner and direct home thrusts few could resist, and many a deeply interesting incident occurred while he was thus seeking to "rescue the perishing."

He suffered much pain during his life with such fortitude that few were aware of it; but those who knew him well were wont to mark the closed eyes and pained look, and understood that he was silently enduring. He was essentially "a man of war from his youth," but "the fining pot" brought out the pure gold, and when he knew the summons had come, knew too that he must pass through a fiery portal, he received the message with perfect peace, ready for all the will of the Lord. During the last four weeks that remained it was delightful to visit and converse with him. Although suffering spasms of terrible agony, and his body growing rapidly weaker and weaker, in his spirit he "rejoiced as a strong man to run a race." Realising that he was on the borderland of eternity, things of earthly interest into which he used to enter with great zest entirely dropped out of sight, and all his thoughts were directed forward.

His table was strewn with books, the reading of which he greatly enjoyed, his favourite being "Rutherford's Letters." But his chief delight was in the Psalms of David; he had to the last a deep realisation of the exceeding sinfulness of sin and of the greatness of the mercy of God, and he loved to repeat over and over the inspired words of "the sweet singer of Israel"; even when lying very prostrate he would begin a Psalm, and one of his children, with open Bible, would prompt his failing memory. Towards the end he had a time of delirium, but at the last, after lying for about two days in an almost unconscious state, suddenly a sweet smile overspread his countenance, as if he had heard the Master's voice saying, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord"; and so he fell asleep, and his spirit passed from earth to heaven.

A PENITENTIAL PRAYER.

Saviour, beneath thy cross I stand,
Laden with sin and doubt and care,
Downcast, repentant, with my hand
Upraised to lay my burden there.

Saviour, forgive me when I plead
Thy love, thy death, thy power to save,
And grant me faith when most I need
To hide my burden in thy grave.

Saviour, oh, teach me of thy love
When kneeling at the throne of prayer,
That all thy fulness I may prove
And in the joy of heaven may share.

Saviour, receive me home at last,
When, fast upborne on angel's wing,
Earth and its phantom joys all past,
I come to where the angels sing.

E. Vyvyan Kingdon.

THE EVANGELICAL SOCIETY OF GENEVA has distributed by its colporteurs during the past year: 2733 Bibles, 21,393 New Testaments, 11,306 portions of Holy Scripture.

WAREHAM CONGREGATIONAL TOTAL ABSTINENCE SOCIETY.—Speaking at the opening meeting last week, the Mayor expressed his belief that if the churches only did their duty, the temperance cause would be in a more prosperous condition.

WORKHOUSE VISITATION.

By ONE WHO ENJOYS IT.

Workhouse visitation has not received from Christian workers the measure of attention it deserves. As a quiet sphere of usefulness for women I know of few to equal it. Many of the inmates of our workhouses know very little of the Gospel. Perhaps as a class the women Catholics are the most religious; but, of course, after their own fashion. It would be difficult to reach some of these persons in their own homes, and the workhouse is more accessible, being clean and well ventilated. Besides, house-to-house visitation requires more time than many ladies can spare from their own homes, and, if the heads of the family are to be reached, at hours inconvenient to most visitors.

As one who has been accustomed to workhouse visitation for some thirty years or more, may I be allowed to offer one or two suggestions? The first is that a number of women of different religious denominations should agree to take up this duty. After obtaining permission from the Guardians, let them apportion certain wards to each visitor, by which arrangement they will avoid what occasionally takes place, ladies treading on one another's heels in some wards, whilst other wards are totally neglected. Another advantage which would result from a proper division of the work is, that each visitor would become better acquainted with the inmates of the wards apportioned to her care. Thus she will often be able to lend a helping hand to persons about to quit the hospital. Situations may be procured for some, or a little temporary help afforded to others who have work to go to, but have no means of subsistence for the time being. Whether it is desirable to bestow little gifts, is a question not easy to answer; they are sometimes the occasion of jealousy and strife, and the bestower has to consider the welfare of the recipients more than their wishes. Real Christian sympathy is what is chiefly needed, which should always be accompanied with the joyous tidings of a Saviour's love.

Words cannot depict the dreadful sense of loneliness felt by some who have for years been immured within the walls of a workhouse. Well do I remember the bitter complaints of one old man, who, with two or three imbeciles, was confined in a small bedroom. For years he had not been twenty yards from the spot where he lay, and rarely did a friend approach him. At times, even in the wards of a workhouse, men and women may be found of whom the world is not worthy. May I refer to one such case? On entering a room, I once noticed a stranger whose features betokened intense and long-continued suffering, but combined with a countenance of unearthly sweetness. She had been a sufferer from infancy, and could not remember one wakeful hour's exemption from pain. The reply which she gave to a friend, who objected to her entering the workhouse, was truly characteristic: "I shall have the same Saviour with me there as here." Her patience and holy joy converted the spot where she lay into hallowed ground.

The visits of a number of observant, sensible women would tend to check abuses which exist in some workhouses. The officials are not always upright in conduct and attentive to duty. In one instance, where the most horrible immoralities were being practised by an official, I was reluctantly compelled to give a hint to one of the Guardians, and the evil was speedily rectified. Such cases are, of course, exceptional.

HOMES OF HOPE, 4, 5, and 6, Regent-square, Gray's Inn-road, W.C.—Since these Homes were first established in 1860, no fewer than 3216 cases have been admitted; of this number 1211 belonged to the class of young mothers, who were thus saved from falling into deeper and continued sin; 360 were rescued from surroundings of great temptation unfallen. In almost every case the mothers, and those admitted unfallen and from prison, have turned out well, and about 70 per cent. of the others. While inmates of the Homes, the young women are trained in household and domestic duties, with a view to their becoming good and useful members of society. The great object, however, kept most anxiously before the committee is, to afford them opportunities of religious instruction, and to impress upon them the extreme importance of turning to God with all their hearts. The applications for admission are painfully urgent, and the charity is wholly dependent upon voluntary contributions. The secretary is Mr. W. Hornibrook, 17, Bloomsbury-street, Oxford-street, W.C.

Notes to Workers.

"The Spirit of Counsel."

Professor Nicholson, in his recent presidential address to the Economic Section of the British Association, grimly remarked that if his economic doctrines for the relief of the poor sounded cold and hard, the retort was easy: "If Christian charity realised a tithe of its ideal, there would be no need for relief on the part of the State. . . . I would say, Go to the ant, thou sluggard! It does not take ten ants to relieve another ant, and in this land of ours there are more than ten professed Christians to every pauper."

Whether this is a true and fair statement or not, it is a charge which all of us must sorrowfully admit comes home to a large extent. The mass of professed Christians have dropped so far beneath their ideal relation to their neighbours that only a blurred dim consciousness of such an ideal remains to them.

But with this material side of the question I am not here concerned; rather would I ask the reader to interpret the economist's words spiritually, and to consider whether we who are Christian workers, who make such boast of our benevolent societies, have realised a twentieth part of our ideal as regards our spiritual relief to spiritual paupers. I would give a few suggestions which are simply the outcome of actual experiences in this matter, and which, if we take the "spirit of counsel" in its fullest and deepest sense, are only illustrations of this gift.

I would start with the carelessness we workers show in some of the apparent trifles of living.

A worker who had always flattered herself that she was a highly virtuous, charitable, and respected member of society, was walking one morning behind an individual whom she had mentally judged to be frivolous, self-absorbed, heedless of other's needs. Suddenly the "butterfly" stopped, and turning to an old crossing-sweeper (whom, be it said, the professed Christian had passed day after day without word or notice), said quietly, "You will come and have your Christmas dinner at my house, won't you?" As a whole, the incident was a very trifle, and yet it had taught that worker the hard and valuable lesson that it is well to attend all sorts of meetings and the like for the social and religious welfare of the abstract poor, but it is also well to be first in touch with the concrete poor in one's daily walk.

Pass to more direct applications of this spiritual help, and see how the same carelessness again appears. See how, in our dealings with those about us, we hide away the great deep motives, and shuffle into their place the lower, flimsier reasons for our conduct. We do not help others from the storehouse of our deeper nature. We make the "spirit of counsel" a mere name. Do not let me be misunderstood. I do not mean that we should force religious phrases on our lips at every turn, so that to others who are strangers to our shibboleth our presence is a disagreeable constraint. But I do contend that to others it should be apparent what are the real springs of our life. When they seek us for advice, when they tell us of their concerns and expect us to enter into their interests, how dare we be other than perfectly true in the counsel we give? They may not ask us for direct advice; that matters not; the case is the same if they only tell us their story, and watch its effect on us. Unconsciously, whether we like it or not, we use this spirit of counsel and wield the mighty weapon of influence. As Emerson puts it, "If you act, you show character; if you sit still, you show it; if you sleep, you show it. You think because you have spoken nothing your verdict is still expected. Far otherwise; your silence answers very loud. You have no oracle to utter, and your fellow-men have learned that you cannot help them."

This being so, how is it that so many professed Christians lightly put aside their deepest convictions, and speak in an uncongenial atmosphere from secondary and shallower motives. A tells B of her approaching marriage with a man who is an unbeliever, and invites her to the wedding. Now B as a Christian is assured that it is a sin for her friend to marry such, that the command against it is as plain as the command not to steal; and yet, though she may utter a feeble "What a pity he does not believe!" and a hope that her friend will change him, in nine cases out of ten she offers her congratulations and accepts the invitation! What if one day that friend were to turn round on her with the bitter cry, "Why did you not tell me I was doing wrong? why did you come and join in my happiness as if you considered I was quite right?"

It is the curse of our religious as well as our social life that we are so terribly unreal. We plaster up truth under all manner of devices not to offend those we are among. Hence it is small wonder that our religion is ignored by sceptics as a pretty harmless delusion which hurts no one, and may comfort us.

I said our religious and social life, but the spirit of unreality enters into far more than that. It tinctures a great mass of our literature.

Let anyone speak out from his heart what he believes eternal verities, let his counsel ring with an absolute integrity, and he will find that with the crowd, though he loses popularity, yet in the end he will leave a deeper impress on the hearts ready for him; and there will be a strength in his words that will force men to listen to them, though they may not like them. "Be earnest, earnest, earnest; mad if you will."

I. M. M. Kenward.

IN THE AUSTRIAN ALPS.

During the past summer my husband has visited a number of towns, villages, and hamlets in the Tyrol and Styria, and everywhere his message was more or less joyfully received. In nearly all the places visited, a Protestant pastor is never seen, nor a Gospel service held, except when my husband is able to gather a few into a room lent by one of the more courageous, for it needs great courage, in the Tyrol especially, to confess that one is a "heretic." All the more are the visits of the evangelist prized, and the little gatherings for prayers and study of the Word are "times of refreshing" to many a discouraged and persecuted soul.

Requests for "something to read" are very numerous, and we would gladly send, periodically, parcels of Gospel literature to such thirsty souls if we only had the means to do so. We have received this year a most valuable grant of illustrated leaflets from Stirling for general distribution, and these have proved very useful during summer travels, but at the present moment we need small Gospel treatises or books, such as "Moody's Gospel Addresses," Spurgeon's helpful and rousing appeals; in short, anything thoroughly scriptural and presenting the plan of salvation clearly and unmistakably. Christmas letters and text-cards will also be very welcome.

The Lord has now added a second evangelist, who is at present itinerating in the beautiful province of Carinthia. On Sunday last, November 5, we had the joy of welcoming over 200 persons to the first Gospel service in our new hall, which we were obliged to build, not being able to obtain any room large enough for our Bible readings. Our poor people have taken great interest in the building. One undertook the decoration of the ceiling at his own expense. Another one, who was among the firstfruits of our labours in this city, painted the texts on the walls.

Will you join us in prayer that the little hall may be the birthplace of many souls, as well as in praise to our Father for those who, during the past seven years of our labours here, have been brought out of darkness into light? The other portion of the house, including rooms for the workers, deaconess, convalescents, and servants out of place, are all approaching completion, but will not be ready for occupation until next spring. During the winter these are all accommodated in a neighbouring house, which we trust later, if the Lord will, to devote entirely to the nursing, deaconess, and rescue work.

Through the kindness of two friends, who advanced the necessary capital, we have been enabled to purchase and build the very much-needed accommodation for all the branches of our work, rendering us independent of Roman Catholic landlords. We have received some few donations towards paying off this capital, but only a very small sum has as yet been given. Meanwhile we are personally responsible for interest, taxes, etc., to the amount of about £200 per annum, exclusive of working expenses.

Any friends willing to help in any way in the evangelisation of this great empire may communicate direct with the writer, or with our friend, Mr. W. McCluer, 6, Balfour-road, Highbury New Park, N.—Yours in Christ's service,

Mary A. Reinmuth.

Leechgasse 28, *Gratz, Styria, Austria, Nov.* 7.

AGRA MEDICAL MISSION.

Rev. Dr. Colin Valentine, principal of the Agra Medical Missionary Training Institute, has returned to his work in India. In a letter notifying his departure from Marseilles by P. and O. ss. *Carthage*, on November 4, he says:—

"This time two-and-thirty years ago I was on the ocean, going to India for the first time. All these years I have been at work in India, and hope, if the Lord will, still to be able to do a little for Him there. My wife came home about eighteen months ago in bad health, and is not able to return with me. May I ask for an interest in the prayers of God's people?

"Recently, when I was speaking in Dundee, a young woman came up at the close of the meeting, and said, 'Sir, I am myself prevented from going to India, but I am anxious to support a student in your Agra Institute.' I expressed my thankfulness for her desire, thinking at the same time that she would assist perhaps in collecting something for us. She added, 'I would like to give you the first instalment now,' which she did, adding, 'If the Lord prospers me, I will continue to send the same sum annually.' On inquiry, I found that she is a pupil-teacher, earning her own living. I was greatly touched by her liberality and strong faith."

In a published account of the work of the Institute we read:—"Its object is to impart to native Christian young men a systematic knowledge of Divine truth, to prepare them for the work of medical missionaries—healing the sick and preaching the Gospel. The students live in the Institute, and receive their professional education and diploma of the Agra Government Medical College. In the Institute regular tutorial classes are conducted by Dr. Valentine and his assistant. The medical curriculum extends over a period of four years. During the eleven years that the Institute has been in existence, eighteen regularly appointed medical missionaries have been sent out. Most of these are filling important positions in connection with the different missionary societies labouring in India.

"There are at present eighteen students in the Institute: Methodists, seven; Gossner's Mission, five; Presbyterians, three; Church Missionary Society, two; S.P.G. Society, one. The cost of a student is £16 a year. For this sum a fully-qualified medical missionary is trained, and sent forth to preach the Gospel to his fellow-countrymen, and heal their diseases.

"Friends wishing to adopt a student, or otherwise assist the Institute, should communicate with Dr. Sargood Fry, Superintendent Edinburgh Medical Missionary Society, George-square, Edinburgh, or to Rev. Dr. Valentine, Agra."

PERSECUTION OF THE STUNDISTS.

The Evangelical Alliance has during the past year raised privately amongst its own members a sum of nearly £900, specially for the relief of the sufferings of the families of the Russian Stundists who have been banished from their homes in Russia; and nearly the whole of this amount has been already distributed by trustworthy agents, some resident in Russia, and others visiting the country for the purpose.

During the past two or three years special efforts have also been made by the Evangelical Alliance to bring influence to bear in the highest quarters, with the view of mitigating the terrible persecution from which the Stundists and other Christians dissenting from the orthodox Church of Russia are suffering. Other agencies have also been at work with the same laudable object; and the references to the subject made in The Christian, *The Christian World*, and other papers have attracted public attention to the matter. Funds have also been supplied through the readers of these two papers with the same object as that of the Evangelical Alliance.

It is well that these facts should be widely published, as it is believed that there are unaccredited individuals seeking to obtain money without any satisfactory guarantee of its proper distribution.

The Council of the Evangelical Alliance hope shortly to publish a statement with reference to the steps they have taken regarding this whole subject, and in the meantime they will gladly receive any contributions towards their fund for the relief of the physical sufferings of the Stundist families. The office of the Alliance is 7, Adam-street, Strand, London.

Miss Brewster held good temperance meetings at Poole last week.

[1183]

THE FRIENDS' MISSIONARY HOME.

This new training home, founded and endowed by the late John Horniman, has been opened at 77, Downs-park-road, Clapton. At the opening meeting, James Hack Tuke, who presided, said the words, "He loveth our nation, and hath built us a synagogue," seemed very appropriate. Forty-seven years ago the Society of Friends was startled with a legacy of £50,000 for the education and training of teachers, since which time he believed there had been no very large legacy for somewhat similar purposes until this recent one of the late John Horniman.

Watson Grace said that the six young men now in the Home preparing for missionary work were Albert Taylor, who expects to go to India; Walter Cox (China), Leonard Lucas (China), William Harley Clark (Syria), Francis Kilbey (India), and Benjamin H. Jackson (China).

H. Tuke Mennell said that during the last few years it had been his privilege to assist John Horniman in carrying out his many schemes of benevolence. One marked feature of their late friend was that he liked to have all the details of a scheme strictly laid down, so that he might know exactly how the money would be spent. He was not a loose giver. He had a remarkably clear judgment and a wonderful grasp of details almost to the last. John Horniman gave under a strong sense of duty and stewardship. Such gifts were far more lasting in their influence than any indiscriminate charity. Foreign missions had always the warmest place in his heart, and this led to the establishment of the Missionary Home, which would be most helpful to young men who had not the means for preparation for missionary work.

The Chairman, in the course of a thoughtful address, traced the unity in spirit between the work of George Fox and this, the latest development of Friends, to aid the great work of missions. He claimed that the Home must be recognised as a Quaker institution, and in full harmony with all that is best in Quakerism.

William Wilson said he had always made it a practice to get to know of the missionary efforts in other fields besides his own in Madagascar. He believed this would be accomplished by the Home.

J. Fyfe Stewart said it was the aim of the Committee of Management to be thoroughly practical. They were trying to train the young men so that they would be missed at home when the time came for them to leave this country. As an instance of the thoroughly practical character of the training, he mentioned that two young men were attending a carpentry class, two others were having a course of medical lectures at Livingstone College, whilst another was engaged in business. It was what would be called in other denominations training from a "lay" point of view. He thought that it was very important that the young men should have a thorough knowledge of Holy Scripture. A series of meetings was to be held on Friday evenings for Biblical instruction, or the consideration of some subject that would help them in their work, and he hoped this meeting would become a recognised part of their work.

William C. Allen, who spoke on behalf of the Syrian Committee, thought that this Home would draw together in one centre the interests of foreign and home mission work.

George Cousins felt that the Home had been laid on wise and broad lines. He rejoiced in the growth of the F.F.M.A., and did not know what the L.M.S. would do in Madagascar if it were not for the strong staff of Friends there, with whom they heartily co-operated. In Chung-king also the two societies were most cordial in their relations one to the other.

William Baker briefly expressed the sense of responsibility under which his wife and himself had taken up the superintendence of the Home, and their own deep interest in foreign mission work.

SUNDAY OPENING OF MUSEUMS.—The committee of the Lord's Day Observance Society, 20, Bedford-street, Strand, W.C., are seeking to elicit the opinion of "religious working-men" on the question of the Sunday opening of museums. A circular is therefore being sent out, inviting the co-operation of clergy, ministers, and workers who are brought much into contact with the working classes. Any who have not received the circular, but are in a position to supply the desired information, are asked to communicate with Rev. Dr. F. Peake, secretary of the Society.

[1184]

RESCUING THE CHILDREN.

Children are our one theme and object in life; children of all ages, both sexes, orphans, motherless, fatherless, disobedient to parents, truants, ill-used, having drunken parents, on the way to utter ruin owing to the godlessness of their home surroundings, and so on. My sister, Mrs. Birt, of the Sheltering Home, Liverpool, would join with me in saying we have no special power or gift, but we have lived with such as these for the past twenty years, and for years before that in our father's industrial schools, preparing for stepping out as pioneers of children's work in Canada. Upwards of 10,000 grown-up and growing-up young people testify to what our own God can do with weak things. The blessed Gospel has been our power, and is so still, united with a practical loving-kindness, which the youngest soon understand, and their gratitude has ever been most touching. Our joy during the past summer has been not only to see hundreds of photographs, but (Mrs. Birt in one province, and I in another) the veritable children we had received ten or twenty years ago, now respected citizens. Where they discovered gift they found their opportunity. Those who were worthy have been called, and are now labouring among the heathen. Hundreds of them are diligent tradesmen, whilst many own their own farms, are virtuously married, and actively working in the churches to which they belong. Marvellous is the contrast now in all their circumstances, yet it is as nothing compared with what the grace of God did when they became new creatures in Christ Jesus. We bow with grateful and adoring gratitude for all the continued goodness of the Lord to us as a band of workers, and ask prayer for these thousands of young men and young women now started in life. We ask not great things, but that they keep low at the Master's feet. Pray also that these poor half-starved boys and girls now under our care, and those coming in, may be won into the Saviour's fold. One such cheered us by telling us, in boyish confidence, "that his heart was broke whilst thinking how cruel he had been to Jesus." He was no orphan, but the favourite son of a Christian woman struggling in life, her husband being ill with softening of the brain. The pittance of support was 7s. weekly, the wages of another of her boys; and, worst of all, the poor husband had such a ravenous appetite! The conversion of her boy had lifted her terrible load; now his body thrives, and his cheeks gather colour. The possibilities latent within these shrewd lads, to be developed by brave, noble Canadians, calls for thanksgiving. Remember, £10 saves one more.—Yours, to serve the children,

Annie Macpherson.

Home of Industry, 29, Bethnal Green-road, E.

The Strangers' Rest.

The real work being carried on here was well exemplified on Friday evening, when a tea was given to over 300 seamen. Tea being over, a meeting was arranged for the Scandinavians, who sang the choruses of some of Sankey's hymns in their own language. We rejoice to know that not a few of these are earnest, consistent Christians.

After the tables were removed, however, the chief meeting was held in the Hall downstairs, Every corner was occupied. The chair was taken by Mr. John McCall, who had very kindly given this tea. After prayer, Mr. J. T. Isaac asked the men if they would like in future the additional privilege of the "Rest" being opened each day at eleven o'clock, instead of two o'clock, to which they all assented. Short, earnest addresses followed from the chairman, Miss Wrex, and others. Not the least interesting part of the meeting was the testimony to the preciousness of their Saviour from the men themselves, one giving his experience of fifteen years.

We cannot well overestimate the importance of such a work, reaching as it does, through these men when brought to Christ, to the ends of the earth. We earnestly appeal to those able to help of their substance, but better still, by personally sharing in the labour.

A Worker.

A CONFERENCE of representatives of the various branches of the Protestant Episcopal Church Temperance Society in the South of Ireland has just been held in Dublin, when addresses on Temperance work were delivered by Rev. Henry Martin, of Stockton-on-Tees, and others, and many valuable hints for increasing its efficiency and success were thrown out.

MISSIONS AT PUTNEY.

A most blessed work of God seems to have begun in Putney. The mission which closed on Thursday, Nov. 9, was prepared for by a committee which informally represented all the Putney churches. There was perhaps even more than the usual cordiality among the various organisations. The only available building practically was a public-hall, holding 350, and very costly. But this was secured for ten days. There were tokens of blessing in an eight days' mission, held by the Presbyterian Church in the same hall in April. Still larger and most cheering results followed a mission conducted in October by Mr. Balgarnie at the "Union" Church (Congregational), when a large number of the young people seem to have come out for Christ.

Mr. Clarke's mission began on October 29, Sunday, with a full room, and soon there was no room for those who sought admission. The success seems to be due, under God, not so much to the powers of speech of the evangelist as to the method in which he presented the Gospel. His appeal was not so often "Come, for Christ can pardon," as "Yield utter submission, for God owns you, Christ has bought you; and absolute submission and surrender are the only terms on which He can bless." But he did certainly lay tremendous emphasis on the failure of much that passes for religion, and on the blessings which in this life accompany faith and repentance. Perhaps it was for this reason that so many backsliders seem to have been restored, and so many desponding Christians came to the inquiry-room wretched about their unsubdued temper, or other failures. Mr. Clarke's faith in a personal Satan is strong, and constantly influences his preaching. The address to new converts on the last night was full of sound sense and deep earnestness. Perhaps nothing characterised the mission more than the silence.

D. M.

THE GOSPEL ON THE ZAMBESI.

Rev. R. Henry Dyke, of the French Mission in Basutoland, now in this country on furlough, asks for special prayer on behalf of the Mission on the Zambesi, under the direction of M. Coillard. He writes:—"The last news we have received dates back to March 2, and therefore before the Matabele raid, which, it seems, was successful, for we hear that the *impi*, which returned just in time to take part in the present war, brought back cattle captured from the Barotsi. The fact that these Matabele took the small-pox home with them is also a proof that they crossed the Zambesi, for we know that the dreadful disease has been raging around the stations of our dear missionaries. Should the Matabele be driven out of their country it is probable that they will fall back upon the land of the Barotsi. The statement recently published, that the Barotsi were stockading their forts, has given the misleading impression that they are preparing to resist the Matabele at the present crisis; whereas it was some eight or nine months ago that they were doing this, and later accounts prove that they have not been able to resist the attack."

LAUNCH OF A MISSIONARY STEAMSHIP.—A steel screw steamship was launched on Saturday at Govan, Glasgow, for the work of the London Missionary Society among its South Sea Missions, and to maintain communication between the Samoan and Cook Islands and New Guinea and the Australian colonies. Since the sailing ship *Duff* made its first successful voyage to Tahiti in 1796-7, several vessels, purchased and maintained by means of funds specially raised by the young people of Great Britain, have been engaged in this service. Although the need of a steamship has been felt for many years, the consideration of expense has hitherto prevented the directors from meeting the requirements of the service in this particular. The steamship launched on Saturday (to be named the *John Williams*, after the martyr of Erromanga) is being built for the sum of £17,000, which the young people interested in the Society's work are being asked to raise as their centenary offering. She will have cabin accommodation for twelve European missionaries and for thirty native teachers; will be provided with sails of such dimensions as to allow her to rely on them alone on the longer stretches when the wind is in her favour, and will be able to use full steam power when the wind is against her, and for her special work of island visitation.

WATERCRESS AND FLOWER GIRLS.

In a miserable cellar at the rear of a house in a slum district of West London, there slept for several nights, unknown to the sanitary inspector, an old man, and his wife, who was several years his junior. With them were four children of tender age—three girls and a boy—the illegitimate offspring of the woman. The man had been a "bookmaker," the woman was a confirmed drunkard. They sold their few "sticks" some weeks before, and went hopping, and returned to the big city homeless and penniless. The cheerless cellar was placed at their disposal, and for a time they availed themselves of the shelter it afforded.

Early one morning the children, half-starved, ill-clad, and filthy, were sent in search of food. They were observed by the missionary of the "Watercress and Flower Girls' Mission," rummaging over some heaps of rubbish in Covent Garden market, picking out refuse only fit for the manure pit. In the spirit of the Master who came "to seek and to save that which was lost," the missionary invited the four children into a building close by, and provided them with a hearty meal, which was eagerly devoured.

Pity for the wee lasses led this servant of Christ to visit the miserable mother, and with her consent the three girls were transferred to the Home for waif children at Clacton-on-Sea, the country branch of this estimable Society. Here they are being fed, clothed, and educated, and will subsequently be trained for domestic service.

Another girl, twelve years of age, was one of six children left fatherless, and had not passed the first standard at school! Being the eldest, she was left in charge of the younger members of the family, while her poor delicate mother, a flower-seller, went out to earn their bread. Headstrong and defiant, the girl neglected her brothers and sisters, and falling in with evil companions who frequented the streets was found upon the very verge of ruin. She was taken in hand by one of the officers of the Mission, sent to the Home at Clacton, where she is being cared for and educated, and will, by and by, be prepared for service.

A remarkable case is that of a poor country girl, fourteen years of age, who, when work failed at the factory in her native village, came to London to seek employment. She sought in vain, however, and in despair resorted to the streets for a living. She was discovered by the Biblewoman of the Flower Girls' Mission in her wretched lodgings, and invited to the mission-house in Clerkenwell. Kind enquiries by the superintendent, Mr. Groom, only elicited the indignant reply:

"I'D RATHER GO TO PRISON THAN TO SERVICE."

She realised, however, that she was in the midst of friends who were interested in her welfare, and was induced to set herself to learn artificial-flower making. But it was soon discovered that her coarse hands were not adapted to this occupation, and by a little tact on the part of those over her she was by degrees introduced to domestic work, for which she showed no little aptitude. Not only was her prejudice for service completely dissipated, but she actually asked that a situation might be found for her. She has for some months past been in a comfortable home, and is giving entire satisfaction.

Crippled girls are frequently taken from the streets by the agents of this admirable institution, and, not being fit for service, are taught some business—such as artificial flower or fancy box making, and in a few cases bookfolding. Thus, in a variety of ways, the "Watercress and Flower Girls' Mission" is performing an excellent work amongst girls of all ages; a class, too, which is practically untouched by any other Christian enterprise.

The twenty-seventh annual report has recently been issued, which records that a large number of street hawkers have been removed from the streets, and set to be properly trained, and then to be placed in service; and when it is remembered that thousands besides have been brought under the influences of the Gospel of Christ, the extent of the blessing conferred safed to the girls themselves, and the benefit to society at large, are simply incalculable. The Mission deserves the hearty support of every section of the Church, and we warmly commend it to the practical sympathy of our readers. Contributions may be sent to our care; or to the Hon. Superintendent, Mr. J. A. Groom, 8, Sekforde-street, Clerkenwell, London, who will also thankfully acknowledge gifts of clothing, food, flowers, or books.

MRS. MACALPINE'S HOMES.

The report of the work in Manchester so long and closely associated with the late Mrs. Macalpine has just reached us, and we rejoice in the continuance and prosperity of an institution which God has been pleased greatly to bless. The report says:—

"Our work here has offered this year less variety than usual; a quieter and more settled spirit has pervaded the Home. Last year we reported that forty-eight women, of whom some stayed but a short time, had sought the shelter of the Home; only twenty-eight have come to us this year, and of these seventeen are still with us. Ten of the other eleven would not be persuaded to remain, but we trust that the faithful words spoken as they came and went will not be lost. Of the remaining one we can speak with joy and gratitude. She came to us a wreck through drink, having been saved with difficulty from attempted self-destruction. She was a poor, weak-willed creature, and her cry of despair still rings in our ears, 'Why did you not let me go? There is nothing for me to live for; no hope for me either here or in the next world.' For days we wondered who would be the victor as we saw evidence of an intensely earnest struggle. She has gone on splendidly, and has been very helpful in the work, is now living with her husband in a comfortable little cottage a few doors from where she lived before, and has spoken at the outdoor service to her own neighbours who know all her past life. She is thus a living testimony of the mercy of God." Other and similarly cheering cases are given in the report.

The work at the Preventive Home has also gone on well, and while the girls have often required great patience and forbearance, the results have been most cheering. There are sixteen girls now in the Home. The Maternity Home has done valuable work, and the large majority of those who have passed through it are now leading honourable lives.

We observe with much regret that the lack of funds has lately been sorely felt. We trust that many will come to the help of these faithful workers. Communications should be addressed, Mrs. Coller, 39, Higher Cambridge-street, Chorlton-on-Medlock, Manchester. The report closes:—

"How many are speeding on carelessly towards the shoals and hidden rocks that have been fatal to others! We in Christ's name are on the watch to rescue, if it may be, one here and there of these, and as we work on, now succeeding, now seeming to fail, we hear ever and anon words of wondrous music, 'Inasmuch as ye did it unto one of these . . . even the least, ye did it unto Me.'"

RITUALISM IN VILLAGES.

A worker in charge of one of the Church Association Protestant vans sends a few facts sadly illustrative of the prevalence of ritualism in the country villages. We give one:—Visiting one church, he found the doors of the chancel fastened. Asking the sexton "Why that was?" the reply was "Because it is not to be profaned." I said, "Can you not let me through?" and he opened the doors, or rather gates, but remarked "If the vicar was to come in and see you, he would go into a fit." When I got to the so-called altar, on which was a crucifix, with also a little closed carved marble door, inside of which the host is supposed to dwell, but we found a spring, which, being touched, the door flew open, and nothing was to be seen; then, on the altar, were candles, seven in number, nearly two yards long, and about as thick as my wrist, with a little ticket on each. I asked what they meant, and was told they were the initials of the saints the candles were dedicated to, and were lighted on the days dedicated to those saints, and I was told it was quite a pantomime to see the clergyman performing strange rites when he is offering incense. This gentleman, I understand, had his living purchased for him by his wife's father, who was a titled Earl. The wife has now become a Roman Catholic, while two young women in the village have lately become Roman Catholics. What is the state of the parish? Why, as one might expect, the people are driven from the church. Some have become Dissenters, others will not go to this parish church, and become indifferent, and go nowhere at all.

A little while since I called on a clergyman, and he was making excuses, and thinking that the work was not needed, and did not see what good it was going to do. I said to him, "Last night my van was drawn up right opposite the public-house in the next parish to yours, and I spoke from the van. The people all came out of the public-house, and listened, with the landlord and his wife, and I had a most attentive audience. Now," I said, "that is what you have never done in your parish." "Well," he said, "I must own that I never have, and if that is the work you are doing you may come into my parish and do all the good you can." I am writing from a small village in Sussex, putting up at a public-house, the landlord of which showed me great favour, and removed some of the gigs and gave me permission to draw up in front of this building—a grand place to speak from. I have been to two schools very near to tell the children, so that they may take the news to their homes. This is my method of advertisement.

SENTENCES ON DRUNKARDS.

I want your readers to help all they can (everybody can do something) to get an alternative treatment for the short terms of imprisonment now given to wretched inebriate women; 262 times one of them has been in the police-court for this one offence! Is it not very unwise of our legislators to let this go on? Perhaps they forget the loss of money that such judicial treatment involves. If they do, the ratepayers should remind them of the waste that is going on. This is the very lowest consideration to bring forward, and Christians are bound to call attention to the solemn responsibility of not using the things ordained of God to better purpose.

The law that affects these sinners must be changed, and as in duty bound, and, above all, as a Prison Mission working for the salvation of their souls, we took the first steps towards changing it at a conference we held last Friday.

Lady Elizabeth Biddulph presided, and among those present were Mrs. Meredith, Sir W. T. Charley, Q.C., Mrs. W. S. Caine, Dr. Annie McCall, Miss Caroline Cavendish, Miss Lloyd, and Miss Penrose (hon. managers of the Mission and of the Princess Mary Village Homes).

Lady Biddulph referred to the cases in which women had been convicted time after time for drunkenness, some of them as many as 200 times, and said that in face of the terrible examples they had before them it was obvious that the present system of dealing with such cases had wholly failed. They had been much disappointed by the action of the House of Lords in rejecting two temperance measures during the present year, and they looked upon it as a proof that public opinion had not yet been sufficiently educated with respect to the use of intoxicating liquors, and was not yet ripe for restrictive legislation. She asked them to consider gravely the condition of their country at this moment, and believed that legislation on the subject before the conference would be most beneficial.

Sir W. Charley moved: "That the imprisonment of drunken women for short terms fails to do them any good, and an alternative treatment is indispensable." He quoted the opinion of a Select Committee of the House of Commons that small fines and short terms of imprisonment had been a failure, but thought the reverse of that would shock the public mind, and cause a great revulsion of feeling. It was not imprisonment which was needed, but curative treatment, and every magistrate should have the option of sending a drunkard of either sex to an inebriate home for curative purposes, which homes should be supported from imperial funds. A departmental committee of the Home Office had presented a report, which embodied every one of the points for which they were contending, and he trusted that at an early date an endeavour would be made to carry out these recommendations.

Mrs. R. C. Brown, M.D., seconded the resolution, and spoke of the utter hopelessness of trying to deal with intemperance whilst the public-houses were allowed to remain open.—The resolution was adopted with one dissentient.— Further resolutions were adopted, inviting persons of experience to formulate schemes for a new system of judicial treatment, affirming the desirability of forming a committee to consider schemes for the better dealing with women drunkards than the present law provides, suggesting that a public meeting should be held in the Mansion House, or elsewhere, to bring the matter before the country, and appointing an honorary secretary to carry out the resolutions and form a committee.

I want the prayers of your readers to go up for the success of the endeavour to "minister true justice to the people."

A strong enactment for the treatment of drunkards would go farther to suppress the vice than all the regulations of drink, on which we spend our time. We propose to begin at the bottom and work on, being assured that the influence will rise up and find the highest level before long. Discipline and penalties, etc., would not be borne by the ranks over our poor culprits, and no law-maker would be bold enough to propose it.

May we not hope that if the reform be granted, and benefit result, there may be a general improvement that will glorify God as the work of his servants?

Susanna Meredith.

Letters to the Editor.

SUNDAY-SCHOOL SUCCESS.

Dear Sir,—Reading your very interesting article on "The Sunday-School," the thought naturally arises, "Why is it so?" May I suggest that the key is found in the question put by a scholar to her Sunday-school teacher, "Are you saved, teacher?" Here is the secret of all Sunday-school success or failure, I firmly believe. What more common than the offer to the minister of a church or chapel from some member of his congregation to "take a class in the Sunday-school." Without wishing in any way to detract from the value of offered help, I maintain that no man or woman should be accepted as a Sunday-school teacher unless known to be converted to God.

In our own Sunday-school, I sincerely thank God, every teacher, man and woman, is a saved soul! What is the result? Our classes are large, necessarily so; but the definite decision of the children for Christ, from ages varying from twelve to sixteen, takes place frequently. At the close of our monthly special children's service, decision is pressed home upon them, in the simplest language, and two prayer meetings, one for boys and one for girls, are held. At our last two services six young people resolved to serve God, and, visiting one of the mothers a fortnight after, she said, "He is not like the same boy." Another dear lad is now one of the first to lead in prayer.

I thank God for your article; may it stir one and all of us to set our hearts on the individual salvation of the members of our classes, with renewed zeal and faith to remember indeed that God wants the children, and wants them now. B.

THE SUSTENANCE OF MISSIONARY WORK.

There never was a time, I think, when there was more need for self-examination concerning the privilege, responsibility, and debtorship of all God's children. And in view of the lamentable lack of adequate means to carry on even ordinary missionary work (not to mention the openings for aggressive movements), one feels solemnly led to ask, What is the matter? There must be a reason for this. Either Christians at home have lost faith in us, or they feel deeper interest in other schemes or newer methods.

Perhaps neither is true. It may be we are misunderstanding the voice of God. I am sure the thoughtful and prayerful flock of God desire to know the Shepherd's mind above all. It will be most helpful if, by conference, correspondence, and prayer, the views of others may be obtained. Surely it is high time to awake out of sleep. Either the giving of the Lord's people will need remodelling, or the work in foreign lands will be retarded in such a way as to be a positive disgrace to the household of faith.

I take it for granted that the professing Church of Christ is well able to sustain all the God-planned enterprise in every heathen centre. I do not think this can be denied. The enormous sums raised of late years, and the special efforts of jubilee or centenary celebrations, prove one solid fact—that there is wealth enough to meet every real need.

This being so, we must look for other reasons. I know of no plan more honouring to God than a week of humiliation and prayer; seeking to know his mind as to the present state of affairs. Why not a New Year's week at Mildmay for this special purpose? I believe untold blessing would result. I am quite aware that many will not see the need of this. Others, again, will say—let us pray at home, and have faith in God. Let this certainly be done, but do not let the other be undone. It is a grand thing to have a living faith in God. "Those who trust Him wholly find Him wholly true."

Yet it is a disgrace, I take it, to know that the daily needs of the Lord's workers are barely met by the present gifts. The appeals we read are heart-rending, and those who do not appeal, but simply live on "faith lines," might tell of sadly-straitened exchequers every month, and workers' portions frequently lessened. One does not mention this to evoke pity, but to show Christians at home that these are facts, and that the Christian Church is largely responsible for this state of things.

We have had a number of conferences for mutual fellowship and stirring up. Let there be now more "waiting upon God" and sincere humiliation with respect to the present condition (financially) of the older missions and societies. We would one and all rejoice to hear of a "waking up" along these lines.

I see no reason why scores of friends might not support their own representatives on the field, in addition to those who have adopted this plan for many years. There are hundreds beside who might begin to give to the Lord up to the point of "real self-sacrifice." How very little is seen of this style of giving? In addition to these, thousands might begin systematically to lay by for Him. There is a great deal of spasmodic giving, but the plan most glorifying to God seems to me to be "laying up" for His sake.

Whatever is done, I am convinced we need to look into the question of responsibility. It will never do to be a laughing-stock to unbelievers. Let us arise and seek to mend our ways, for Christ's dear sake.

A Missionary.

GIGANTIC EMPORIUMS.

Sir,—Anonymous letter-writers are generally best left alone, but by allowing them the use of your columns a certain amount of weight is given to the remarks they make. I ask permission to challenge the statements appearing in this week's Christian respecting "Gigantic Emporiums," and to assert that, in these days, at all events, in large English business houses such a state of things as "An Old Reader" speaks of is quite an exception rather than the rule. I commend to the attention of "An Old Reader" in particular, and to anonymous letter-writers in general, the letter you print, perhaps purposely, just over that of "An Old Reader," headed "Evil Speaking," especially that portion thereof which reads as follows: "Before making a remark affecting other persons three questions should be mentally first—Is it true? Is it kind? Is it necessary?"—Yours faithfully,

George M. Chamberlin.

Bixley Lodge, Norwich, Nov. 12.

[This correspondence must now close. In the consideration of the question we should distinguish between persons and systems; and this some of our correspondents do not seem to have done.—Ed.]

VISITING PUBLIC HOUSES.

A "note" in The Christian has revived an old thought:—During a stay in England and Scotland, 1876-77, a sister of mine and I visited some 3000 public-houses. Having seen their abominations, particularly on Saturdays, the question arose: "What is being done on that particular day to check the devil's obvious plan of destroying beforehand, to millions of people, the Lord's Day?" The answer, alas, came prompt: "Next to nothing!"

Now, should it be impossible to get on foot a system of holding meetings, all through Saturday afternoons and evenings, in evangelistic churches, chapels and other meeting places, one place after another in each district taking its turn in regulated order, and beginning respectively at, say one, three, five, seven, nine o'clock? Untiring invitations, bells ringing, plenty of light, cheerful singing, etc.—would they not combine to draw multitudes from those infernal dens and bring them under the sound of the blessed Gospel, thus helping to "pave the way" for the Lord and his people and his servants.—Yours in Him our Master, C. L. B.

IKWEZI LAMACI MISSION.

Letters have recently been received from Mrs. Aitchison, giving the sad news that a tribal war had again broken out in Pondoland, and was causing much alarm. Several battles had been fought in the neighbourhood, and guns were heard in the distance. The destruction of houses and property had been very great, the poor women and children barely escaping with their lives, and were now starving in the bush.

Mrs. Aitchison says this Pondo war is the one subject uppermost, both with the native and white people, and they are anxiously watching and waiting the issue, as it may go on for months. It greatly interferes with ploughing and sowing, which means no harvest. It is both wonderful and terrible that such a state of affairs should be allowed to exist, with English eyes looking on.

So far the workers have not felt in any great danger as to their safety, but they ask for the earnest prayers of Christian friends, that they may be permitted to go forward with their work for the Master.

MEDICAL MISSIONARIES.—*The Quarterly Paper* of the Edinburgh Medical Missionary Society says:—"In spite of the number of our students now qualifying, we have received a number of applications for men whom we have no means of supplying. A man is wanted to take Dr. Pirie's place in China (Church of Scotland Mission); another to fill up the absence on furlough of Dr. Shrubshall, also of China (Methodist New Connexion); a third to co-operate with the two medical missionaries at the capital of Madagascar (Friends, and L.M.S. Mission), while they alternately come home on furlough; another to go out to Africa (Cape General Mission); another for the Congo (Congo Balolo Mission); while, lastly, Major-General Haig is extremely anxious that a married medical missionary should go out to begin work at Suakin."

TO PARENTS AND TEACHERS.

We who know the life of city children do not wonder that some of them become criminals. I often try to picture to myself what my life might have become had my early lot been cast amid such surroundings.—*J. R. Diggle.*

To protect his boy in purity, to arm him against temptation, to train him for God and for an honest and useful sphere in the work of the world, a father should deal with his son, not by delegated authority, but by loving, steady, personal influence.

A young lady gave a piece of her mind to a little lad who had robbed a bird's nest. "Think of the poor mother," she said, "what must she have felt!" "If that's her," said the boy, "that you've got on your hat, she doesn't seem to mind it a bit!"

When shall we see the false economy—to put it on the lowest ground—after having spent no end of money on educational and philanthropic agencies, of allowing the children recklessly to drift back to fill prisons, workhouses, and hospitals?—*Miss Steer.*

The Protection of Children Act, 1889, under section 6, says that any one Justice, under certain circumstances, may issue a warrant authorising any person named therein to search for a child alleged to be ill-treated, and to take it to a workhouse for temporary shelter.

What, a child of many prayers! But no immediate answer had been expected or watched for, and innumerable evils had been growing in the child's temper and habits, while parents were dwelling upon a large blessing to be bestowed in some distant future.—*Sophia Wilson.*

There is no higher, more enviable state of mind and conscience than that of a man who can say to himself at each day's close: "To-day I have planted a new idea, have awaked a noble sentiment, have corrected a defect, have sown a seed for good, in the heart of a child."

There are possibilities in character-building for the young that will soon be closed by the limitations of fixed habits, by the pressure of new and strong temptations, by the weakened power or loss of the best aims. It is the sowing time, the March and April of life.—*Rev. E. W. Shalders.*

If you would be a true friend to any child you must pay the price:—time, thought, prayer, practice will have to be given. You must study its intellectual and moral nature, and frame your plans accordingly. That is the sure and certain way to success.—*F. J. Gladman.*

If we have forgotten our childhood, then imagination and sympathy must supplement the deficiences of memory. Though we may have put away childish things, yet we shall not teach or train children successfully unless we manage sometime to feel as a child and think as a child.—*L. S. Renshawe.*

Oh the heartlessness of women whom the drink has debased! I know several lodging-houses where babies are on hire from fourpence to a shilling a day. The prettier the child the better; should it happen to be a cripple or have particularly thin arms and face, it is always worth a shilling.—*Dr. Barnardo.*

When the children are round your knee is character-forming time. It is then the twig is bent, the first channels dug of those life-currents that may become deep and swift, the first aspirations lifted heavenward that are either evaporated under worldly hearts, or become habits of prayer and hope.—*L. S. Renshawe.*

Long Lane, Borough.

In this district, one of the poorest and most thickly populated in London, a most successful mission has, for several years, been carried on. An old, disused Welsh chapel in Crosby-row, with accommodation for about 500 persons, has been leased and turned into a mission hall, and has become the centre of earnest evangelistic work under the superintendence of Mr. W. Baker, one of the missionaries of the London City Mission. The work has been attended with many tokens of Divine favour.

At the anniversary meeting recently held, presided over by Rev. S. G. Green, D.D., president of the mission, it was stated that the Sunday evening services attract large congregations. Bible classes for men and women are largely attended, and a mothers' meeting, numbering 200 mothers, is having a good influence upon the hearts and homes of many. Nearly all the Sunday school teachers and the members of the choir have been led to Christ through the work of the mission. The homes of the people are regularly visited by Mr. Baker and by lady helpers, who are thus able to do good work among the sick poor.

The expenses of the mission amount to about £200 per annum. The hon. secretary is Mr. Waltham, 45, Christ Church-road, Streatham

The Christian.

☞ It is particularly requested that all letters relating to business matters should be addressed to the *firm*, Messrs. Morgan and Scott, and not to individual members. Communications for The Christian should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of Mr. and Mrs. W. S. Caine.

We hope that our readers, whether they agree with the late Sir Arthur Blackwood's interpretation or not, will not shut their eyes and ears to the unquestionable facts in his paper this week. For ourselves, we think his exposition of the fire from heaven is a most legitimate explanation of the symbol used.

Our readers will not, we hope, pass over the pathetic "Believer's Appeal" on p. 21. While evidently written with reference to one body of Christians, it is an appeal in which all are interested. We have printed three lines in italic which seem specially worthy of remark: "It is cruel to souls, often tired in body by toil, to have their minds perplexed by questions which they cannot understand, and never will." Some questions most pertinaciously discussed, are academic or speculative, and quite out of the range of nine out of ten ordinary Christian people.

The ending of the coal war has given universal satisfaction. The manner of its ending has marked a new departure in our industrial life. Government interfered, very delicately and very skilfully, but it interfered, and commercial struggles will never be quite the same again. A strike used to be spoken of as something which all respectable people must frown upon; now we see that painful and undesirable as such a mode of settling wages may be, there may be a deep sense of justice underneath it. The men have spoken on terms of perfect equality with their masters, and reason and good feeling have prevailed on both sides, though after a weary delay.

Let us hope that the determination to establish a Board of Conciliation will save the coal trade from any repetition of the scenes of the last four months. Rightly constituted, and with masters and men honestly determined to use it, it ought to prove a success. Much depends upon the spirit in which it is taken up. Christian masters and men should be earnest in working for peace.

The fierce gales of Saturday night wrought great havoc around our coasts, and the reported death-roll of seamen is a long one. Such calamitous occasions ought to evoke general sympathy with those who carry on our commerce at the hazard of their lives; and steady contributions should flow into the coffers of the Shipwrecked Fishermen and Mariners' Society and similar agencies.

The Opium Commission has begun its sittings at Calcutta, and the first day's evidence was distinctly of a pro-opium character. That was only to be expected from Government official witnesses. Subsequent evidence from disinterested parties will certainly redress the balance. We observe that *The Times* correspondent at Calcutta is doing his best to prejudice the Commission, and to predict "serious results." We trust the results will be serious, but in a very different sense from that desired by this heartless writer.

If politicians would meditate upon God's inspired book of history and prophecy, they would understand the situation better, and the nations would be better governed. And not only politicians—business men, heads of families, men and women in every position of authority over others, would find the Word of God a lamp to their feet, a light to their path. For whence comes this continual unrest, this universal revolt against authority? Anarchism, Nihilism, Socialism, Labour Wars, Woman's Suffrage — all are the natural revolt against authority abused; the protest of the weaker against the stronger, whose strength has been used for self-aggrandisement or ease, not for the help of those whose weakness was their claim. Giving honour to the weaker vessel is one of God's principles, on which society will be built up when Jesus reigns.

Why did the gold of royal prerogative in the monarch's dream degenerate to the clay of popular rule? Because the kings did not obey the Prophet's admonition, to break off their sins by righteousness, and their iniquities by showing mercy to the poor. The prerogative which they abused, in the nature of things declined. Royal prerogative is almost dead.

The great discoveries of the forces of nature put power into the hands of men of brain and men of wealth. But the seething discontent among "the hands," will go on increasing unless the brains and wealth are recognised as gifts from God to be used for the welfare of the whole body politic. Brains and wealth are powerless without hands. In God's everlasting circles wealth and hands are needed to work out what the brain works in. God's circles, the wheels of Ezekiel's vision, are "so high that they are dreadful." Beware of being crushed by them.

"Shall the throne of iniquity have fellowship with Thee, which frameth mischief by a law?" the so-called law of so-called political economy, which, stripped to its native nakedness, is discovered to be

> the good old plan,
> That they may take who have the power,
> And they may keep who can.

Is it not by a mischief-framing law, and therefore a devil's law, that the competition of labour enables the sweater to screw down the hire of the sempstress to a starvation wage? Hood's pathetic "Song of the Shirt" has become an English classic, and England is proud of her poet son, but is not ashamed of her oppressed daughter; for the original singer still sings on—

> Stitch, stitch, stitch.
> In poverty, hunger, and dirt;
> And still, with a voice of dolorous pitch,
> She sings this Song of the Shirt.

"Shall the throne of iniquity have fellowship with Thee, which frameth mischief by a law?" No. "Righteousness and judgment are the foundation of his throne."

Upholders of wickedness have made ghastly merriment by slandering the noblest of women as "the shrieking sisterhood." Let us hear the shrieking brotherhood lifting up their voice in *The Times*:—

> The colonists must be begged to extend a little toleration to rhodomontade which is undoubtedly irritating. Let them try to realise what is suffered by this country from the wild enthusiasts who have temporarily turned their attention to South Africa. We have them always with us—these generous dispensers of good things at other people's expense. They call loudly for a living wage for miners, which somebody else is to pay. They demand the abolition of the Indian opium revenue, and leave the Indian taxpayer to bear the burden. They are always discovering some new thing to shriek about, but the last idea that enters their mind is to bear the cost of the reforms they demand. When they call for Imperial interference in Matabeleland at the expense of the Chartered Company or of Cape Colony, they are only indulging a general habit. They would be the first to denounce the Imperial expenditure required to administer Matabeleland from Downing-street. Let our Cape friends think what it is for the poor mother country to have this sort of thing always going on in half-a-dozen shapes, and then they will take a more calm and kindly view of the attitude of the English people at large, which, they may rest assured, is not the attitude of the sentimentalists.

We cannot expect those who write like this to be quite sure that all they say is true. It is not true that "those who demand the abolition of the Indian opium revenue leave the Indian taxpayer to bear the burden." On the contrary, Sir Joseph Pease explained long ago how the burden might be borne by this country without feeling it. Nor is it true that any "call for a living wage for miners, which somebody else is to pay." Presumably they will still use coal, and if the living wage raises the price they will bear their share. Does *The Times*, which claims to be "the leading journal," advocate less than a living wage for the miner, or for any other of his fellow-creatures? *The Pall Mall Gazette*, which is certainly not among the sentimentalists, and is as much a defender of opium as *The Times* itself, has maintained the "call for imperial interference in Matabeleland." The writer of the above thoughtless words, though no "sentimentalist," might possibly be mistaken for a "wild enthusiast" in his own particular line.

"Covet earnestly the best gifts." There are few gifts better than love for little children, "for of such is the Kingdom of Heaven." It is a gift which may be cultivated as well as coveted, and it well repays its possessor. We spent a few hours recently in the East End with Mr. C. L. Boyer, and heard his name shouted with affectionate enthusiasm by the children's voices whenever they recognised him at the head of their street. Very touching is it to see the happiness of the crippled children, so sorely handicapped for life; but perhaps by their very helplessness driven all the more to think as well as sing about the life to come; the Home above; the Saviour's love to little children. Why should there not be a children's special friend for every street?

Someone who signs himself "X." writes in *The Fortnightly Review* that from one-fifth to one-third or a-half of the male population of a village or district in Ireland, large enough to have a tied house, is body and soul at the service of the publican. It is a rare village which the publican cannot control. "Where the priest is in antagonism with the publican, the priest's influence may be written down at zero." The pothouse loafers and corner-boys corrupt the youth and make the future of Ireland very dark.

This is a reproach to all the churches, but chiefly to the Romish Church, which has had the guidance of these people in her hands for so long. For a minister of religion to be beaten by the publican is a disgrace. We know a Yorkshire town where the Independent minister determined to prevent a brewer being put upon the town council, and he succeeded. But then he was known and trusted by men of all parties; his battle was won before it was fought. The moral obviously is, that the more we can weaken the publican, the more we shall weaken the priest, and *vice versa*. There are signs of blessing for Ireland which do not come under the eyes of statesmen and magazine writers.

When Barnabas, a good man, full of the Holy Ghost and of faith, went to Antioch, and had seen the grace of God in those who had believed and turned to the Lord, he was glad. There was doubtless much of human weakness and ignorance, but Barnabas, being good, saw the good; being full of the Holy Ghost, he perceived the manifestation of the Spirit in the disciples. He fostered it by his own exhortation that with purpose of heart they would cleave unto the Lord. And, still more, he went to Tarsus and brought Saul to Antioch; so that with Saul's teaching and Barnabas's exhortation during a whole year, the disciples became so Christ-like that they were first called Christians, not at Jerusalem, but at far-away Gentile Antioch. We see what we have the capacity of seeing, and our action and influence will agree thereto.

Unlike Barnabas, Judas Iscariot was "the traitor." He could not see the grace of God even in that advanced saint Mary, who anointed the feet of Jesus and wiped them with her hair. He was a thief and had the bag; and all he had the capacity to see in Mary's act was the loss of three hundred pence to the bag, which he carried ostensibly in the interest of the poor, really in his own. And all the effect it had on Judas was that Satan could within six days put it into his heart to betray Jesus, and that after the sop Satan entered into him. Yet heaven's estimate of Mary's deed was that in anointing Him for his burial she had wrought a good work on Him whom the angels worship; and He testified that "wheresoever this Gospel shall be preached in the whole world, there shall also this that this woman hath done be told for a memorial of her." Truly, we see what we are intent upon seeing, and our action and influence will agree thereto.

Will those dear brethren who are so anxious in their charity to whitewash Judas Iscariot, observe that he is never named without the mention of his betrayal of the Lord? And that when the other Judas is mentioned the Inspiring Spirit is careful to add, "not Iscariot," or to distinguish him as "the brother of James?"

The Lord's Supper.

By a Presbyterian Minister.

The principal Scriptures relating to this ordinance are Matt. xxvi. 26-29, Mark xiv. 22-25, Luke xxii. 19, 20, 1 Cor. ii. 23-29. These inspired writings agree in their description of the way in which it was instituted and its object; but very different meanings have been put on their language. It cannot be doubted that the First Supper was not given to men who were fasting, for it is emphatically said by Matthew and Mark that *while they were eating* the Passover Jesus took bread and wine, and told them thereafter to break bread, to eat it, and to drink wine, in remembrance of Him. And Paul tells the Corinthians to make a meal at home, so as *not* to come fasting to the Lord's Supper. Jesus, at the time He instituted the Supper, was about to leave his disciples, and He wished his followers, by a significant act, to keep fresh in their memories and affections the death He was to undergo for them.

From the most remote antiquity among the Semitic races, the partaking of bread and wine jointly, in the manner of the Lord's Supper, was the sign of brotherhood even unto death. It is practised still among those Arabs who roam within or around the Holy Land. Jesus and his disciples understood that this act represented the covenant of a perpetual brotherhood, full of tender affection, in which each was bound to risk life for the other, and the eating was the seal of that covenant; for, as the Arabs say, "The bread never leaves the true heart." How soon, how faithfully, our Lord kept his side of this covenant was seen in the awful sufferings of the following day, and in due time the eleven proved that they were faithful also.

This feast of remembrance did not secure in it the personal presence of Jesus; on the contrary, it *provided expressly for his absence*. He said, "This do ye in remembrance of Me." Not "in remembrance of my actions, but of Myself—of Me." Now, it is an abuse of language to say that you remember one who is present with you. When your friend is with you, memory, as a matter of necessity, is dormant; it is neither required nor exercised. But if he is personally absent, then by a mental act you call him to remembrance—you think of him and of all that he is to you. In such remembrance you study more his character, and are conscious of a deeper sympathy and affection than while he is actually present, and you are enjoying his society. This loving remembrance has its chief influence on your own mind; it fits you for welcoming his return, while, when he hears of it, the heart of your friend rejoices.

Further, the Apostle Paul (1 Cor. xi. 26) expressly shows that the Lord will not be personally present in the Supper, for it is to be celebrated as a remembrance until He comes. When the Lord comes the Supper will cease. There cannot be at the same time a personal presence and a memorial feast. In another place (2 Cor. v. 16) he confirms this view by saying, "Though we have known Christ after the flesh, yet now henceforth know we Him so no more."

It is of still more importance to learn that the Lord Jesus Christ hath Himself made a Divine arrangement by which it is rendered impossible that He should be personally present in the Supper. He promised that the Holy Spirit should come to abide with them and teach them. Jesus taught that the Holy Spirit could not come so long as He was with them. Jesus must be absent so that the Spirit might be present to bring Jesus to their remembrance. Thus it is impossible that the Lord Christ can be personally present in the bread and wine of the Supper. There is a most blessed, grateful, adoring remembrance of Him in his atoning death, which draws the soul nearer to Him while it strengthens for duty or for trial.

This false doctrine of the presence of Christ in the bread and wine, or in any way except as one remembered, is insulting and injurious to the Holy Spirit. It sets aside his special work, which is to bring Christ to the remembrance of his people (John xiv. 26). In order that that may be done, Jesus said, "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you" (John xvi. 7). The personal absence of Christ is essential to the well-being both of the Church collectively and of individual believers. This is the time of the Spirit's work. Christ hath declared his work in salvation to be finished, and God the Spirit hath come to testify of Him, to call Him to remembrance, to give power unto believers that they may set forth Christ. When this false doctrine of the presence of Christ in the Sacrament is proclaimed, the Holy Spirit is grieved and insulted. He withdraws Himself, and the gifts and graces of believers become feeble. When men depart from the teaching of the written Word and venture to appoint unto the persons of the Godhead their places in the plan of salvation, they exhibit a presumptuous spirit which can only produce evil consequences to themselves and to the Church.

It is argued that Jesus took bread and broke it, saying, "Take, eat; this is my body, broken for you." Now, if these words are taken literally, we are brought to the face of a difficulty so stupendous that it can only be stated with reverence and awe. The sacred body of our Lord was not at that time broken; He was not yet in the hands of his enemies, and their deeds of cruelty did not begin for several hours later. How, then, can the literal statement be reconciled with fact? Are we to suppose that the Lord broke off a portion of his holy body, and made it into bread? Or, that there were two Christs, one holding the other in his hands, breaking Him and distributing Him to be eaten? The mere statement of the difficulties surrounding a literal interpretation show that it is even monstrously unreal. The Lord said "This is my body," and not one of the Syrians there misunderstood Him any more than when He said, "I am the Way," "I am the Door," "I am the True Vine." If one passage is literal, so are all the rest, and the result is not merely confusion, but blank nothingness.

I would further ask, if the words "This is my body" are to be taken literally, what body is meant now in this nineteenth century? Is it the body Christ wore upon earth, or is it the glorified body which sits upon the eternal throne?

How bewildering, how unsatisfactory, are the ways of men! How comforting, how perfect, are the plans of God! The Lord hath provided for his people by teaching them through a striking and ancient figure that He is their Brother, their Eternal Friend. In effect, He said, "My body is to be cruelly torn, my blood shed for you; yet you will often forget, often sin against Me. I know your weakness, but I give you a help. Meet together to break bread, to drink wine, in remembrance of my death. Revive your love. Be not afraid. I thus assure you beforehand of my full forgiveness for all your follies, for all your sins."

Apocalyptic Scenes.

By the late Sir S. Arthur Blackwood, K.C.B.

XXXV.

FIRE FROM HEAVEN.

"And he doeth great wonders, so that he maketh fire come down from heaven upon the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast" (Rev. xiii. 13, 14). "Whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness" (2 Th. ii. 9, 10).

False miracles were then to be a notable phenomenon connected with the bestial, the monstrous, the diabolical power, whose character and history we have seen prefigured in the page of prophecy, and traced by the pen of history. And if a crowning mark of identification of that power with the great Roman Antichrist were needed, it is supplied by the well-known and loudly-vaunted pretensions of the Apostate Church, that at her shrines and altars miracles have been and are still wrought.

It has been largely by the means of such "lying wonders" that the minds of the ignorant and credulous peoples of Christendom have been influenced, so that they have yielded their slavish allegiance to the claims of the Great Babylon which, enthroned upon the seven hills, has for more than a thousand years exercised supreme spiritual and temporal authority over "multitudes and nations and tongues."

The speaking images, the winking Madonnas, the cures said to be effected by pieces of the cross, holy rags and bones of dead men and women, that have been paraded and extolled wherever the Romish Church has extended her sway, are notorious. And that the delusions wrought thereby were not confined to the dark ages is equally well known. Not only did the benighted crowds of those days fall down and worship at the shrines, and give themselves over body and soul to the false priesthood that ruled over them and hugely profited by these lying wonders. The same delusion prevails even in the enlightened nineteenth century, when the liquefaction of the blood of St. Januarius at Naples, the apparitions of the Virgin at Knock and at Lourdes, still attract the homage of crowds both of the ignorant and the educated, and give rise to pilgrimages.

The testimony of history, ancient and modern, is emphatic on this subject. As Mosheim records of the clergy of the seventh century, "Every objection was silenced by them with appeal to two things—the authority of the Churchand miracles." Miracles wrought by the man, alive or dead, were essential before he could be recognised and canonised as a saint.

But in the passage in Rev. xiii. one particular lying wonder is selected for special notice—namely, that of fire being made to come down from heaven, and it is this which now demands our attention.

It has been expected by some that this prediction would receive a literal fulfilment, and that some individual man, prefigured by the wild beast with lamb-like horns and dragon-like voice (though I have never gathered from such expositors how they distinguish him from the personal Antichrist whom they regard as the first wild beast), is to bring down actual fire from heaven to the earth. But this is to confound the sign with the thing signified. The expressions are all symbolic. The fire is just as much a symbol as the first and second beasts are symbols. Actual fire is no more to be expected than an actual wild beast with lamb-like horns.

The question is, what is the pretended miracle which is signified by the fire from heaven, whereby they that dwell upon the earth were to be deluded? Employing again the two keys—of Scripture usage and history—we shall find the meaning to be perfectly simple, almost more so than that of any other symbol in the book. If we search the Scriptures we shall find that fire coming down from heaven in the sight of men denoted three things: (1) Divine acceptance of a propitiatory sacrifice; (2) Infliction of Divine judgment; (3) Enduement with Divine power.

Of the first the following are examples:—

When the sacrifices were offered at the consecration of Aaron and his sons, "there came fire out from before the Lord, and consumed upon the altar the burnt offering and the fat; which, when all the people saw, they shouted, and fell on their faces" (Lev. ix. 24). When Gideon laid the flesh of the slain kid upon the rock, as enjoined, "there rose up fire out of the rock, and consumed the flesh" (Jud. vi. 21). When Manoah offered the kid unto the Lord, "the flame went up toward heaven from off the altar, and Manoah and his wife looked on, and fell on their faces to the ground" (Jud. xiii. 20). When David offered burnt offerings to God in the threshing-floor of Araunah as a propitiation for his sin, "the Lord answered him from heaven by fire upon the altar of burnt offering" (1 Ch. xxi. 26). When Solomon dedicated the Temple "the fire came down from heaven, and consumed the burnt-offering and the sacrifices" (2 Ch. vii. 1). When Elijah offered the sacrifice on Mount Carmel, and invoked an answer by fire in attestation of Jehovah's deity, "then the fire of the Lord fell and consumed the burnt sacrifice, and when all the people saw it they fell on their face, and they said, The Lord, He is the God; the Lord, He is the God" (1 Kings xviii. 38, 39). And we may assume that the approval of Abel's sacrifice, an approval so visible that Cain could see it, was manifested in the same way. In all these cases the supernatural fire denoted Divine satisfaction with, and acceptance of, propitiatory or atoning sacrifices.

Of the second we may note as instances:—The destruction of the cities of the plain: "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven" (Gen. xix. 24). The plague upon Egypt: "The Lord sent thunder and hail, and the fire ran along upon the ground" (Ex. ix. 23). The judgment inflicted upon Nadab and Abihu: "There went out fire from the Lord and devoured them" (Lev. x. 2). The overthrow of the murmurers in the wilderness: "And the fire of the Lord burnt among them and consumed them" (Num. xi. 1). The punishment of the abettors in Korah's rebellion: "There came a fire from the Lord and consumed the two hundred and fifty men that offered incense" (Nu. xvi. 35). The detention of the two captains with their fifties who sought to arrest Elijah: "And there came down fire from heaven, and consumed him and his fifty. And the fire of God came down from heaven, and consumed him and his fifty" (2 Ki. i. 10, 12). In these cases it is evident that fire from heaven was the instrument of Divine punishment.

Of the third, that is of fire as the symbol of enduement with Divine power, we have one grand and one memorable instance: "And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost" (Act ii. 3, 4). It was the baptism of the Spirit.

Now, it is the power of invoking, nay, of compelling, the descent of fire from heaven, that Rome has asserted with blasphemous effrontery to be hers. And it has been precisely by this assertion that she has deceived and enslaved them that dwell upon the earth. Herein has lain her great strength. Without it she would have been utterly powerless.

For what is it that takes place, and has taken place, every day in every year in every Romish cathedral, church, and chapel throughout Christendom for more than twelve centuries? No sooner has the officiating priest pronounced the words of consecration over the sacrifice of the Mass, which he claims to offer as a propitiation for the living and the dead, than it is changed, as he asserts, by the descending influence of Deity itself, of Him who is a "consuming fire," into the very body and blood of Christ, and is accepted by God as an atonement for the sins of the people. The deluded congregation bow their heads and worship. They believe implicitly that their priest is commissioned by God to offer the sacrifice for them, and that it is accepted on their behalf. Were it not for this belief, the belief that the Romish priesthood has power to make such propitiation for the sins of the people as to procure for them forgiveness, release from purgatory, and ultimate salvation, the great usurper of the dignity and prerogatives of Christ would have no hold upon them whatever. But fire is brought down from heaven in the sight of men, the lying wonder is wrought, and the souls of millions are enslaved. This is her impious claim. As Isychius, Bishop of Jerusalem, contemporary of Gregory I., wrote: "The Church holds both these fires, the one for the completion of the sacrifices, the other for the punishment of the ungodly."

For she also assumes the right of inflicting Divine penalties. What else did the anathemas, the excommunications, the interdicts of Rome pretend to be? What was the effect of a Papal interdict? Throughout a whole kingdom the churches were closed, the services stopped, the sacraments unadministered, the dead unburied. Excommunication filled everyone with fear. What did a contemporary historian record of the impression of awe and terror produced upon the bystanders on the occasion of the solemn excommunication of the Emperor Frederick by Pope Innocent at the first Council of Lyons? "These words, uttered in the midst of the Council, struck the hearers with terror, as might the flashing thunderbolt. When, with candles lighted and flung down, the Lord Pope and his assistant prelates flashed their lightning fire terribly against the Emperor Frederick, now no longer to be called Emperor, his procurators and friends burst into a bitter wailing and struck the thigh or breast." An individual thus excommunicated, or a kingdom placed under interdict, was deemed accursed of God, scathed, as it were, with the lightning fire of heaven itself.

And does not Rome claim, in the third place, the right of conferring the Holy Ghost upon her so-called priests? What is the figment of Apostolical Succession but the assertion that the Episcopate has the power of transmitting the Spirit of God, even that gracious Spirit who descended upon the early Church as in cloven tongues of fire, to whomsoever it chooses? "Receive ye the Holy Ghost" are the solemn words uttered at consecration, and from that moment the supposed recipient is regarded as invested with power from on high to bind or to loose, to offer sacrifices for living and dead, to open heaven and hell, to forgive sins, and to act as God. And it is because these claims have been acquiesced in both by those who knew no better and by those who were glad to commit their consciences and souls to the keeping of a so-called priesthood, that Rome has exercised such fatal influence over the millions whom she has enslaved. The supreme "lying wonder" of fire brought down from heaven—supernatural, yea Divine, power wielded for the acceptance of the sacrifice, the infliction of judgment, and the enduement with the Holy Ghost, has been wrought and is still wrought, with all its delusive and destructive effect. It is indeed "after the working of Satan."

Would that it could be said that this "deceivableness of unrighteousness" were confined to Rome. But she has her daughters; for she is "*the mother of harlots.*" Throughout so-called Protestant Churches, in which the leaven of Popish forms and phrases has been allowed to remain, the blasphemous assumptions of Divine prerogatives are, alas! widely made. Men, claiming to be, and calling themselves, "priests" have crept in on every side, and have exalted themselves into the position of mediators with God, receiving the confessions of sinners, professing to communicate forgiveness to them, and offering daily sacrifices for sins. Sacramentarianism and sacerdotalism are making rapid and terrible progress throughout our once Protestant country. Ritualism, the daughter of Rome, and so like her mother as hardly to be distinguishable from her, is spreading on every side. Every dogma of Romish error (with the exception of Papal Infallibility and the Immaculate Conception) is unblushingly taught in thousands of our churches. The rising generation in a multitude of parishes is being surely instructed in the ways which their forefathers abjured, and to resist which they laid down their lives. And the people love to have it so. Oh! for a Wycliffe, a Latimer, a Ridley, to arise, and in the strength of God to turn the heart of this people, so blessed of Him in its possession and propagation of the truths of the Gospel, back to the purer paths of days gone by. Now, if ever, do we need a fresh Reformation. Let us unitedly and earnestly pray that the real, the living, fire may come down from heaven; no "lying wonder," but a glorious reality, baptizing ministers and people alike with life from on high, and kindling such love to God, such zeal for the Gospel, and such unflinching adherence to the truth, as shall maintain the honour of the Saviour's name, draw multitudes to Him, and hasten the day of his blessed and longed-for return.

Oh, for the living flame,
From his own altar brought,
To touch our lips, our minds inspire,
And wing to heaven our thought.

MISSIONS TO SEAMEN.—A new Institute for the use of sailors frequenting Par, in Cornwall, was opened by Mrs. Gott last Thursday. Dr. Gott, the Bishop of the diocese, very warmly commended the work of the Society, under whose auspices the Institute will be worked.

The Parliament of Religions.—3.

By Rev. GEO. F. PENTECOST, D.D.

The most frequent question asked in reference to the Parliament of Religions is: *Cui bono?* What good did it do? What benefit, if any, was there in it for the cause of Christ? Not a few of our friends answered this question to themselves before the Parliament assembled, saying, "No good can come of it," and so they stayed away. Some have answered in the same way since. Some have said that the Parliament has resulted in compromising the great truth of the Gospel, and putting it on a level with pagan religions and philosophies. On the other hand, some have been throwing their hats up in the air, and shouting that the millennium has certainly now been ushered in—that the Gospel of goodwill and sincerity (no matter what you believe, so long as you are sincere) has now been substituted for the old dogmas of the Christian creed, and henceforth religious unity is secured to the world, not in a unity of belief, but in a universal tolerance of and respect for all religious beliefs, be they atheistic, pantheistic, polytheistic, monotheistic, idolatrous, or non-idolatrous.

Of course, these latter optimists represent that class of so-called Christians who only regard the Gospel as one of many forms of true religion—a little better than some, and possibly not quite so good as others: the best for our country and our people, as Hinduism is best for the Hindus, and Mohammedanism best for Arabs. But, turning from these extreme critics, I think the sober second thought concerning the results of the Parliament will be that upon the whole great good has already come out of it, and more good will follow. I venture to point out some of the good results of the Parliament as I perceive them.

First.—It was a good thing and a grand thought for believers in Christ to summon by invitation the representatives of all religious beliefs to a Christian country, to hear what we have to tell them of Christ, and to bid them consider the message of the Gospel. As I said in a former article, in this respect this Parliament just missed of realising another great day of Pentecost. Hitherto it has been difficult for our missionaries throughout the world, and especially throughout the Orient, to get the leaders of paganism and Oriental philosophy to listen to them, much less to enter into a friendly discussion of the comparative claims of Christ and anti-Christian systems. But now the great leaders of these hoary faiths have voluntarily accepted our challenge, and come across seas and continents to "reason together" with us concerning the things of God. It will no longer be *infra dig.* for an Oriental teacher of religion to listen to or enter into debate with a Christian missionary in his own land, and before his own people, since he has crossed half the world to do this same thing in Chicago. If the great representatives of these old-world faiths will sit for weeks together and listen to carefully-prepared papers and addresses in defence and advocacy of Christianity, it cannot be wrong or censurable for the common people in their own countries to listen to the heralds of the Cross who have come to them.

The fact of the Parliament, and that their leaders were present at it, will become known throughout the Oriental world, and will certainly excite curiosity to know what the religion of Christ is. Thus the Parliament will have opened new doors for our missionaries abroad, and will have prepared much ground for their sowing. In this connection I think it not too much to say that the representatives of the great Oriental peoples and religions will certainly have "suffered" some enlargement of mind in respect of the Christian people among whom they have sojourned as guests. The travelling expenses and all expenses of entertainment were paid by the Christian promoters of the Parliament. Orientals are conceited in regard to their supposed exclusive possession of wisdom and truth. Western nations and peoples are to them barbarians and "foreign devils." These men from India, China, and Japan, will scarcely carry back that idea, but, on the contrary, they will have great and good things to report of Western peoples, manners, and customs. With my own ears I heard many an expression of surprise and deep appreciation of the courtesy, kindness, and broad-spirited generosity of mind with which the Orientals were received.

Second.—The converse of everything said under the first head is true. At this Parliament the followers of Christ had a splendid opportunity of preaching the Gospel to all nations, and sending the news of God's great love back to the Orient by their own representatives, an opportunity such as never before has been offered in the history of the Christian Church. How well or how faithfully that opportunity was embraced, I must leave my readers to judge for themselves after having read the reports of the proceedings (now being published in full). That the Gospel of the Son of God was fully preached needs hardly to be said. Scores of papers and addresses, presenting the revelation of God in Christ from as many different points of view, were delivered. The Bible, its origin, its inspiration, its antiquity, the incomparable excellence of its ethical and religious truth, its historical authenticity, its unimpeachable veracity, its mighty triumphs—all this was brought forward. Jesus Christ, the Son of God and of man; the suffering Saviour, his high office as the Redeemer and Reconciler of man to God; his resurrection and the certainty and guarantee of immortality resting on that stupendous fact; the universality of Christian philanthropy; the effect of the Gospel upon the morals of the people generally, its vast and unique benevolence, its all-encompassing humanity, leading up to the abolition of slavery; the amelioration of the distressing conditions of all men; its sanctifying influence in and over family life, especially as seen in the protection of children and the elevation of women; its care for the poor, the sick, and unfortunate; its presence on the battle-field softening and assuaging some of the worst features of cruel war, while, in the meantime, its spirit is making for its complete abolition; its compassion for dumb animals; and, indeed, its all-encompassing love—these were all advanced. Its magnificent missionary enthusiasm was well brought out, in contrast with the sluggish life (?) of the Oriental faiths; its peaceful methods; its toleration, coupled with its uncompromising determination to throw down every high place on the earth and bring all into subjection to Christ. To this end it is sending forth its heralds and soldiers throughout the world, to stand at the door and porch of every temple and fane and call for surrender, and offer life, peace, and pardon in the name of God and his Son Jesus Christ. I assure you it was an inspiration to sit day by day and catch the high life notes of the Gospel as they sounded forth from the lips of many able men from many lands. And I can also assure you that those Oriental representatives who could understand our tongue (and many of them could) listened with profound interest, and I believe with not a little conviction, to the "defence of the Gospel."

Third.—I have already briefly spoken of the wide revival of interest in religious subjects which the Parliament awakened in America, a few echoes of which are being heard at last on this side of the water. This interest will be cumulative for years to come, and extend over a much wider area. The published volumes of proceedings will be widely read, and will suggest a thousand themes for address and discussion. The representatives from all countries and lands, Christian and non-Christian, will go back to their homes, and will tell over again the story of this remarkable religious gathering, and thus religion will come afresh to the fore.

Fourth.—The bogey of Oriental light has been exposed. Ever since I can remember, there have been floating about in current literature, especially periodical literature, vague hints that somewhere in the East, hidden away in Himalayan monasteries, and buried in untranslated and untranslatable Sanscrit, Pali, and Chinese literature, a religious revelation and philosophy which, when opened to the Western world, would cause the light of Christ and the Gospel to pale as the moon before the rising sun. We have all heard over and over again that Christianity was such an infant of days beside ancient Brahminical Hinduism, and the religions of the farther East, that its best things were but plagiarisms from those more ancient revelations, and not only plagiarised, but diluted in worth and power. It was only necessary for us to come to know the sublime philosophies of the Vedas and the Upanishads, and especially the wisdom of the Buddha, we have been informed, to see how thin and shallow a religion Christianity is, and how far behind the Orientals we are in intellectual and religious culture. These religious bogey have been used to frighten and alarm uneducated and unthinking people, and not a few timid Christians have always been more than half afraid that some day Madame Blavatsky or Edwin Arnold would finally produce some Mahatma, or flash some search-light of Oriental wisdom and religion upon the world, which would for ever eclipse our little taper-light of Christianity!

I am positive that many people attended the Parliament of Religions with a kind of bated breath, waiting for some astounding Oriental revelation. Hitherto we have had our knowledge of Oriental religions and philosophies largely from our missionaries and other Christian scholars; but we have been told again and again that such knowledge was second-hand knowledge, and at best sifted through Christian prejudice, and certainly not a sufficient one. For we were told again (I have been many times so told in India) that the revelation of God is only to be found in the Sanscrit writing of India; that no Western mind is capable of understanding the Sanscrit; and that Sanscrit itself is incapable of translation into any other language, for the reason that no other language has its equivalent of wisdom signs, or words. This, indeed, is to lock the knowledge of God away from the world. It is to hide the light of the Orient in a cave, as deep, dark, and inaccessible as are the Mahatmas and sacred writings of the Theosophists in the mysterious monasteries of Thibet. But now, at last, lo! the Orientals themselves are come to tell us the truth, the whole truth, and nothing but the truth concerning the religions of the East. We are to have no missionary second-hand misrepresentations of the truth; no feeble and inadequate presentation of the Sanscrit wisdom by incompetent Western scholars. The native, high-bred, twice-born Brahmin priests, pundits, and monks themselves were come. The veil that has hitherto excluded the Light of the Orient from the ignorant and superficial West is to be taken down, and its effulgence burst upon us and dazzle Christianity into darkness.

Well, we listened with bated breath to hear. We strained our eyes and shaded them, lest when the veil was drawn aside by Vivakanandra and Dharamapela we should be struck down, as was Saul before the vision at Damascus. But, lo! the light from the Orient turned out to be but moonlight. The long-expected and longed-for gems of wisdom from the ancient caves of revelation were but the uncut diamonds which, in the hands of Jesus, had been taken and cut into a thousand facets, and held up in the track of the sunbeams which streamed from the moral glory of his character. These native monks and pundits had nothing to tell us that we did not know, and only demonstrated again what Max Müller has told us—that we have discovered and learned all there is to be learned from the literature of the East.

Theosophy stepped forth to open up to us the wisdom-religion of the Buddha and the mysterious Mahatmas, and lo! Theosophy turned out, as some one well said, to be *a combination of "mist and moonshine,"* principally mist. When I listened to the native Buddhist quoting three texts from Christ to one from the writings of Buddha to illustrate and enforce his doctrine, I said, "This is the true measurement of the whole matter." Whatever of religious truth there is in the Oriental systems, it is but the faint and dawning rays of Him who is the Light of the World, that lighteth every man that cometh into it, or the last remains of some earlier revelations of God to man, handed down but much obscured and overlaid by the traditions and superstitions of men. The last reserve of Orientalism has been brought forward, and it is nothing. The whole land lieth before us, and those sons of Anak, after all, are doomed to be bread for us. Our feeblest missionaries, with the truth of the Gospel in their hands, shall do to them what David did to Goliath.

Ragged School Union.

There is not a superabundance of Christian effort in the Isle of Dogs. Thirteen years ago or more some working men began an aggressive work among the children in the Tobago-street Mission, Millwall. A good record was made for the past year at the meeting held in the Seamen's Institute on Monday.

A special meeting was convened at the Lansdowne-place Ragged School to clear off the debt of £260 remaining on the new building. Many devoted friends braved the elements in order to attend. Mr. Frederick Fisher detailed the operations carried on, and Mr. John Wilson, the president, spoke of the changes which had arisen since first he went to the school, forty-one years ago. Addresses followed from Mr. Geo. Williams (chairman), Mr. F. W. N. Lloyd, Pastor Thos. Spurgeon, and Mr. John Kirk.

The Evangelist.

THE PENITENT'S PRAYER.

By the late PRINCIPAL CAIRNS.

"Lord, remember me, when thou comest into thy kingdom."

Never in the history of supplication did a more wonderful prayer force its way—a prayer in which humility contends with faith for the mastery, and in which the sorrows of a broken heart mingle their deep and plaintive undertones with the importunities of desire and the aspirations of hope. And mark the answer, which comes swift and gracious while the penitent yet spake. Truly, if the prayer was wonderful, more wonderful was the reply, "To-day shalt thou be with Me in Paradise."

O memorable answer! O eventful day! At morning-tide out of Christ; with noontide in Christ; ere eventide with Christ! The extremes of ruin and redemption here fall together, and the work of grace is completed almost ere it is begun. Christ contracts the distance between life and death to a single step; and, with an arm of love that stretches over the whole tremendous interval raises while it fits those who else had dwelt in darkness to be companions of Himself and the holy angels.

Who shall say that, amazing as this marvel of grace is, it must still fall short of the dread exigencies of their own case? Your sin, you sorrowfully urge, is greater, your heart harder than his could have been. Thus does each awakened sinner place himself on the very limit of despair. But no. The wall of Paradise cannot seem to you more great and high than at one point it did to him; its glory cannot be fenced round with more adamantine bulwarks, its light more awfully remote and inaccessible. And yet to him Christ became the way that brought all near—the door that set all open. For you this monument of mercy rises by the side of the Saviour's cross, on the verge of doom and almost within the floodmark of despair, to testify to you and to all generations that the prayer of penitence is not unheard, and that whosoever will call upon the name of the Lord shall be saved.

O the might of prayer, were it but the first prayer offered in weakness and fear and trembling! That prayer is mighty as the Cross of Christ, for it is clothed with all its might. That prayer abolishes guilt; it annihilates depravity; it shakes off the pains of hell and lays hold on immortality. Let it be yours and mine, and it should carry all these blessings in its train. It shall enclose a miraculous draught of blessings, which time shall not count nor eternity exhaust.

In the solemn scene thus grouped together on Calvary we have all the three possible forms of death. We have the death of the Sinless; we have the death of the sinner who repents; and we have the death of the sinner who puts away repentance. Which of the three shall yours be? It cannot be the death of the Sinless. That belongs to Jesus alone. Therefore your death, as that of a sinner, is limited to two possibilities—that of the penitent and that of the impenitent. How awful is that of the latter, close beside the former, and Christ as near to the one as to the other, only to be put wilfully and, as far as we see, hopelessly away. In that other criminal, as near the opened fountain, as welcome had he asked it to the living water, no conversion is seen; in his last end there is no testimony and no prayer, and if he believed not that Christ was He, must he not have died in his sins? It is as fixed as destiny, but it is fixed by choice.

Were it not for the equal promise, revived by the record of all the great sinners whom the Cross has saved, we should all despair; but as it is we all may and, if we believe it, must hope. He who remembered that penitent in his own hour of mortal sorrow, will not forget us, now that He has entered into his kingdom.

Dear dying Lamb, thy precious blood
Shall never lose its power,
Till all the ransomed Church of God
Be saved, to sin no more.

THE LAMBETH BATHS WINTER MEETINGS are to commence for the season on Saturday next.

GIPSY GOSPEL WAGGON MISSION.—This is a thoroughly undenominational mission, and not, as appeared from a recent mention in our paper, a Wesleyan effort. It arose in a large measure through the blessing granted on Gipsy Smith's work, and is chiefly carried on by means of a Gospel waggon. Communications should be made to Mr. B. F. Byrom, Brookland Lodge, Delph, Oldham.

ORPHAN HOMES OF SCOTLAND.

The twenty-second annual meeting of friends of the Orphan Homes of Scotland was held last week in the Christian Institute, Glasgow. There was a large attendance. Provost Binnie, Gourock, presided. He said it was very gratifying to find from the report of the past year's operations that there had been success all along the line. The income from all sources had amounted to about £20,000, and the Homes had maintained about 1200 children at a cost of about £10 each, showing the Homes to be the most economically managed institution of the kind he ever heard of. Mr. Quarrier's principal object was also to seek the spiritual welfare of the destitute ones, and that also was accomplished with remarkable success. Let them unite as much as they could, both by prayer and by temporal means, in assisting Mr. Quarrier in this truly Christian work.

Rev. Dr. Marshall Lang said the fact that between £11,000 and £12,000 had been received during the past year in donations and legacies proved the extent and the intensity of the interest taken in the working of the Orphan Homes. They had in this work one of the agencies that fell into line with what was best in the social aspiration and endeavour of their day. That aspiration, that endeavour, was to lift up those who were down, to lessen the interval between the extremes, and make a higher mean and level of comfort and respectability over all. They were desirous that every person who had the mind to work should be able to realise a decent and comfortable living. There were three words in the report that touched his heart. One was "Home," a second was "Destitution," and the third was "Emigration." Those of them who had been abroad knew that emigration was not the terrible word that it was sometimes supposed to be. They did not want to send away any who were favourably surrounded, but they did want to detach those who were good from what was bad, and give them a better chance in the world. He was there to express what he was sure was the inmost feeling of all present—their appreciation of the noble, self-sacrificing efforts made by Mr. Quarrier. Bailie Chisholm having spoken in support of the work,

Mr. Quarrier addressed the meeting. The year had been a laborious one, with continuous work. As they grew older their numbers became larger, and larger numbers meant increased work. From the smallest beginnings the inmates at Bridge of Weir Homes had increased to over 1100, who had to be cared for day by day and week by week; so that the growth of the work had just been a steady progress for the last twenty-two years, although in that time nearly 4000 children had been hived off to Canada. To the praise of God he said that the means to keep them had kept steady pace with the increase of the children. This was a remarkable fact that ought to impress itself upon all God's children's hearts: that the Father of all knew what things they had need of before He was asked. Nothing but the Divine guiding hand could accomplish that which had been accomplished, and looking back on the past year they could say, "What hath God wrought!" A better idea of the size of the family at the Homes than the bald statement of figures conveyed might be obtained when he said that they had more mouths to fill daily than the Western, the Royal, and the Victoria Infirmaries, and the Children's Hospital combined; and that the Homes had helped during the year a larger number of children than all the four industrial schools, including the Empress training ship, put together. At Bridge of Weir he and the helpers worked seven days a week and eighteen hours a day. If God's work was ever to be done in the world, they would require to take off their coats to do it. The ministers were not to blame for the lapsed masses. In all the reformations in the Bible the people "went for" their idols first, and then they served God afterwards. Scotland would have to "go for" her idols in the way of drink, in the way of theatre-going, in the way of gambling, in the way of social circles, if Scotland was to become what she should be—a land honoured of God. When she has done that, there would be no lapsed masses. As to the Consumptives' Home, £170 had been sent in for it, and he wanted £6000 to begin the work. There was a farm wanted. This time last year he had 17s. 6d. for it, and he requested £10,000. Some of the papers joked him over it, saying he was a very happy beggar. Well, that 17s. 6d. had turned into over £2000, and it might be that next year he would be able to tell them that he had got the £10,000 wanted, and that he had got the land as well. He gave some striking instances of the sources from which the money comes, and mentioned that the little children had built one of the most beautiful houses among the forty-six buildings at the Bridge of Weir. He referred to the Sabbath School Children's Home, which they had built with their halfpennies and pennies. There was an open door at the Homes for the orphans from any part of Scotland. No child that was deprived of its father, whether it was a healthy or a sick one, and if the mother could not keep it, would ever be shut out of the National Homes of Scotland.

THE EDINBURGH CONVENTION.

The past week has seen fulfilled a long-cherished desire to have in Edinburgh a similar convention to those held every year with such blessed results at Keswick and elsewhere. A large local committee convened by Rev. George Wilson, of St. Michael's, undertook all the business arrangements, and the familiar form of Mr. Robert Wilson occupied the chair. The meetings were held in the Free Assembly Hall.

From the first it was abundantly evident that God was waiting to answer the many prayers of his waiting people. The attendance was both large and representative. Leaders in Christian work, venerable servants of God, large numbers of students, the poor and the unlearned, all came, ready to hear gladly. A ministers' meeting of more than a hundred showed that they who taught others would gladly know if there was more that they might learn and thereafter teach.

A large and varied company of speakers was gathered from all parts, most of whom were able to remain for the whole of the meetings; they included Revs. Evan Hopkins, Dr. Elder Cumming, H. B. Macartney (Melbourne), F. B. Meyer, J. J. Luce, Hudson Taylor, C. G. Moore, G. C. McGregor, Charles Inwood, and Dr. White. The first two days proved a time of great heart-searching and humbling. Then came calls to unreserved consecration, and a revealing of the power that worketh in the yielded heart both to will and to do of God's pleasure. What the results of such a week's teaching in the lives of the Christians of Edinburgh shall be cannot be estimated, but that there will be results of a very blessed kind cannot be doubted. In the course of the week many striking remarks were made in the addresses, but we have no space to particularise. The convention closed with a praise meeting on Saturday morning, and a missionary meeting in the forenoon, addressed by twelve missionaries of different churches.

McALL MISSION.—A sale of useful and fancy work for the benefit of this Mission will be held on Wednesday and Thursday, Dec. 6 and 7, from three till seven o'clock, at the Dowager Lady Congleton's residence, 53, Cumberland-place, W. All friends of the Mission and those interested in the spread of the Gospel in France are invited.

ROME'S "RANSOMERS."—There was not a little disorder on Friday night at the Memorial Hall, Farringdon-street, on the occasion of a lecture on "Rome's Duplicity *versus* Protestant Simplicity," when a number of "Ransomers" attended, and did their utmost to break up the meeting. Mr. J. M. Rundell, who occupied the chair, said the "Ransomers" of Rome were welcome to stay if they so wished, but he would not allow either interruption or discussion. We owe all that we have as Englishmen to Protestantism. Spain 300 years ago was a mighty nation, now it is suffering under the withering curse of God; England 300 years ago was a poor little place, yet to-day she leads the nations. What, then, do we owe to that great Protestant Reformation? Let us, therefore, hold fast to our blessings. Rev A. E. Baxter then proceeded to deliver the lecture, and pointed out that the battle was not against persons, but against principles. It was by Rome's duplicity that she had attained her position, and Protestant simplicity—under the plea of liberty—had allowed Rome to creep in in order to destroy liberty. While he was speaking, the Ransomers kept up an interruption, till at last he stopped. Mr. Baxter afterwards traced the duplicity of Rome all through the ages. The proceedings being again interrupted, several of the Ransomers were asked to leave, and in doing so one threatened to "bosh up the next Protestant meeting there." Several of the Ransomers still remained, and every now and then caused annoyance.

THE CHICAGO CAMPAIGN.

CLOSE OF MR. MOODY'S MISSION.

By Mr. Henry Varley.

The latest weeks in Chicago of the great Evangelistic Mission have been marked with increasing interest, despite the strength of the current which has carried hundreds of thousands to the World's Fair. During October, the meetings grew still larger, and on the last two Lord's Days high-water mark was reached. The Bible Institute has been a kind of engine-house, where prayer has been made, steam has been generated, and the fires of zeal maintained. An incessant stream of workers, including Dr. A. T. Pierson, Dr. Brookes, Dr. Munhall, Dr. Joseph Cook, Dr. Hall, Dr. Wharton, Revs. A. C. Dixon and Geo. Needham, Mr. Chas. Inglis, and others, have come and gone.

The lectures given to the students have been greatly valued and well attended. The assembly for prayer, praise, and address, from eleven till one daily, has filled the Central Music Hall. On certain days it has been necessary to close the doors against the people, so anxious were they to get into the building. On two occasions Mr. Moody announced protracted meetings, which commenced at ten and closed at three. Many hundreds stayed the whole time, and the deepest interest was manifested. Directly any retired the vacant places were filled from the surging crowd without. No doubt many came to hear Mr. Moody and Rev. John McNeill.

These brethren addressed the audiences daily, and there can be no question that the strongly-marked individuality that pertains to them has had to do with the increasing interest which has made the music-hall the best-patronised house in Chicago. The surprising silence of the daily press as a whole did not avail to diminish the enthusiasm; and, indeed, it is an open secret that the theatres and houses of public entertainment in the city have not in numbers equalled "the Moody meetings," as they have been called.

In the judgment of many the largest blessing has rested upon believers. Thousands have come from all parts of the States and Canada. They have filled the largest buildings in the city; numbers of these have expressed themselves as greatly strengthened and established in the faith of Christ. We believe that some have gone back all on fire; they have carried the tidings home, and already gratifying news comes of reviving. Oh that the fire may spread throughout the States!

Our beloved brother, John McNeill, has done excellent service; his "broad Scotch" has a peculiar charm for our American cousins. His strong and sanctified common-sense, his terse way of putting things, and his native wit, have made him not only a general favourite, but eminently useful. His striking addresses will never be forgotten by many. Oh that the Holy Spirit may make the words of these honoured brethren "living and powerful, and sharper than a two-edged sword."

As many as 109 meetings have been held throughout the great city in a single week, with an aggregate attendance of more than 100,000 persons. Mr. Moody has never appeared to be tired; his energy seems inexhaustible. He is not only chief in command, but chiefest in work also. The last two Sundays his three congregations must have reached 9000 persons each day. Overflow meetings are simply a necessity.

Nevertheless, there has been very much to encourage, and without question the six months' campaign in Chicago has been one of the most remarkable that this half-century has seen. At the closing meeting on Tuesday half the people could not obtain entrance. The platform was packed, and a considerable number of the ministers of the city were present. The testimony given by Drs. Noble, Goodwin, and Gifford, was greatly valued. With many expressions of grateful interest in, and love for, Mr. Moody, their evident desire was to recognise with profound thankfulness the good hand of God in the mission. To magnify God in his servant and the manly brethren who have assisted in the campaign was the temper of the great assembly.

Seldom have more impressive and powerful addresses been given than those delivered on the two days of the protracted meetings. When an appeal was made as to the fact of personal faith in Christ and the recognition of his Lordship, at least four-fifths of the whole assembly rose to give that witness. From the theatres, public halls, churches, and tents has come the testimony that the Lord Jesus has been exalted, and the power of the sword of the Spirit felt.

Thousands have professed in different ways their personal interest in spiritual truth. Our confidence is that real conviction of sin has been produced, and that Christ has been received into many hearts. Anything like tabulation of results has been avoided. There has been the wide diffusion of the good and incorruptible seed of the Word, sown ofttimes in weakness, in the strength of dependence, and with tears. We rest assured that much fruit will abound, for is it not written that "those who sow in tears shall reap in joy"? and yet again, "shall return with rejoicing, bringing their sheaves with them?"

Now that the Great Fair is closed, there is a general exodus from the city. It has been a wonderful scene. More than 20,000,000 of paid admissions prove what universal interest has been taken in the Columbian Exposition. The last days of the enterprise, however, have been shrouded with a gloom that suddenly overspread the entire community, through the murder of the Mayor.

The unparalleled success of this remarkable city has not failed to produce a spirit of boasting which is neither graceful nor noble, whether seen in the individual, the city, or the nation. There is no doubt that the phenomenal success of the World's Fair has given an impetus to that kind of "tall talk" which is America's weakness and danger. Saturday last was what is known as Mayor's Day, and a large number of the civic magistrates were being entertained by Mr. Carter Harrison, the Mayor of Chicago. In the course of his remarks, that gentleman said, "I believe that I will live to see the day when Chicago will be the biggest city in America. I don't count the past. I have taken a new lease of life, and I intend to live more than half a century, and at the end of that half-century London will be trembling lest Chicago should surpass her, and New York will say, 'Let it go to the metropolis of America.' It is but a little while, when I expect to get on a magnificent steamer at Chicago's wharf and go to a suburb, New Orleans, the crescent city of the globe." Within eight hours the bullet of the assassin had in ten brief minutes finished the earthly career of the author of the words I have quoted.

Probably the most widely known and popular man in the city was Mr. Carter Harrison. He was the central figure of interest and attraction at the World's Fair, and now he is gone. The city has been stunned and hushed into silence, save that the strains of the "Dead March" in *Saul* made the streets of the city yesterday vocal concerning life's awful uncertainty. The public funeral procession was seen by hundreds of thousands, and the Great Fair has closed amid profound and ominous silence—I had almost said with an awful reproof to Chicago's ungodly spirit of boasting.

Surely at such a time we need, with bowed hearts, to hear the quiet and dignified teaching from "the Word of God which liveth and abideth for ever." May the reading of these singularly apposite words be blessed to all. "Go to now, ye that say, To-day or to-morrow we will go into such a city, and buy, and sell, and get gain! Whereas ye know not what shall be on the morrow. What is your life? For it is even a vapour that appeareth for a little time and then vanisheth away. For that ye ought to say, If the Lord will we shall live, and do this or that. But now ye glory in your boastings. All such glorying is evil" (Jas. iv. 13—16). Will your readers remember, in fervent and effectual prayer, this great city and the work in which so many have taken part? To Him who ever liveth, and is God over all, blessed for ever, be the praise and glory of all our work.

AT A WEEK'S TEMPERANCE MISSION in the County Hall, Salisbury, about sixty pledges were taken. Among the speakers were Canon Barker and Rev. J. H. Horsley.

DRINKING ON ORIENT LINERS.—In a recent issue we stated that sad accounts had been published as to the amount of drinking on these steamers (which, however, did not relate to "first-cabin" passengers). We are glad to hear that the directors repudiate the allegations as "malicious and damaging" to the company's reputation, and protest that every precaution is taken by rules, instructions, and supervision, to suppress sternly any approach to excess. The correspondence (which appeared in *The Temperance Record*), is now under investigation by the company.

MEDICAL MISSIONS IN CEYLON.

We give some extracts from a communication dated Chavakachcheri, Northern Province, Ceylon, recently received from the Misses Mary and Margaret Leitch:—

We have now the oversight of a district called Chavakachcheri, in North Ceylon, which contains 100 square miles, and has a population of 40,000 people, among whom we are the only resident missionaries. We have in this district about twenty native helpers as catechists, preachers, and Bible-women. There are thirty-eight teachers and 1,137 children in village schools.

The Jaffna College, which is situated in a district eighteen miles distant from us, and is under the care of Rev. S. W. Howland, D.D., president, and an able staff of professors and teachers, is now in a very flourishing condition, having between 300 and 400 students in the High School, and 143 in the College proper. The Christian character of the College has not been unfavourably affected by affiliation with the Calcutta University; all the Bible-classes, church services, Sunday School work and Y.M.C.A. meetings are maintained. The graduates who go out from the College are many of them continuing to find places as Mission teachers and helpers in Ceylon and India.

Rev. T. B. Scott and Mrs. Scott, who came out with us to take charge of the General Medical Mission for men at Manippay, are now hard at work. They have on Tuesdays and Fridays as many as 120 or 125 present at their dispensary. They have some twelve or fifteen hospital patients, a considerable number of office (paying) patients, and also many calls to go out into the villages and treat serious cases in the patients' own homes. Within a few years there has been much opposition shown to Christianity by the Hindus here, a weekly paper and tracts against Christianity have been circulated, and opposition meetings for Sivite preaching are being held in many parts of the province. Also *eighty* opposition Hindu village day-schools have been started, and a Hindu High School in Jaffna town. We believe the Medical Mission Agency will be the best possible means of meeting this opposition. Dr. and Mrs. Scott have treated at their dispensary 700 cases in the first two and a-half months since their arrival, of whom 388 were males and 312 were females.

Several young men connected with the Hindu society formed to oppose Christianity are now coming to the dispensary as patients. They confess that the sinful lives they have been leading have destroyed their health and happiness.

Of course the best results are seen in the cases of hospital patients, who receive religious instruction from day to day, and with whom the doctors hold special meetings. At present, from want of a hospital for women and a staff of trained nurses, Mrs. Scott is obliged to turn away many women who come to her (suffering from the results of the barbarous mistreatment they have received at the hands of ignorant heathen nurses), and who are urgently needing careful hospital treatment.

When the Medical Mission for Women is established, and the Hospital for Women and Children and the Training Home for Nurses are built and opened under the care of two fully-qualified lady doctors and two trained nurses, then we hope that many native women who are now great sufferers may receive skilful and loving treatment.

We expect three of these ladies to arrive in Ceylon before the end of the year, to be followed by a fourth in 1894. While considerable sums have been given and promised towards the support of these ladies and the erection of the needed buildings, there is one need which has not yet been met, viz., the supply of the medical instruments, books, and medicines required as a medical outfit.

A TEMPERANCE CONVENTION was held last week in the Christians' Meeting House, Ilkeston, when Mr. A. Black gave an address on "Temperance Work: Its Relation to the Church and the Young." In the evening a public meeting was held, when addresses were delivered by Messrs. Bradbury and Black. There was a good attendance.

ARMENIAN CHRISTIANS.—The Board of Congregational Ministers of London have passed a resolution unanimously sympathising with the persecuted Christians in Armenia, calling the attention of the Government to the matter, and urging that everything possible may be done to effect the relief of the oppressed. The resolution is to be forwarded to Lord Rosebery.

African Missions Visited.—15.

By Mr. D. A. HUNTER.

I wish I could plan a cheap excursion to Palapye for the special benefit of honest supporters of Missions, and honest disbelievers in missions, that the former might be encouraged, and the latter have their opinions changed, by what they would see.

Palapye is a town of some 20,000 to 30,000 inhabitants. It is now about four years since the inhabitants of old Shoshong burned their town and moved *en masse* to their new capital. It covers a very large area. Unlike our towns, it is not built in streets and squares, but is composed really of a large number of small villages of kraals. Each kraal has a stockade or fence round it, and has its quota of huts and head man.

KING KHAMA'S KRAAL

is situated about the centre of the town, and just opposite the entrance to the Courtla. This Courtla is a large circular space, enclosed with a very strong stockade. Here king and indunas meet in council. It is, so to speak, the parliament house of the tribe.

I witnessed a very interesting scene there on Saturday, when I went down with Rev. W. C. Willoughby, the L.M.S. missionary stationed at Palapye. Khama has issued an order for compulsory vaccination, and Mr. Willoughby does the work. When we arrived, king and indunas were seated under a tree in the Courtla, and, after shaking hands, we were motioned to seats by the king. Then one man, who acted as M.C., brought up the children in groups to be operated upon. The stock of lymph had run out, but there were several arms with a good supply of lymph from the previous Saturday's operations.

The little people bore it most stoically, and went off fanning the wounds with their hands to keep off the flies. Flies, numerous and troublesome, I have seen in other lands, but Palapye seems to be the place *par excellence* for them.

Khama himself is perhaps the chief centre of interest in Palapye. He is a tall thin man, about sixty years of age, but looking younger, with goodness and satisfaction shining in his face, which stamp him the true Christian that he is. His kindly, courtly manners and dignified bearing fit him to move in any rank of civilised society. He is a man who knows his own mind, too, and once his decision has been given on any point, it is useless to try and alter it. His only answer to further appeal is "I have spoken." This decision of character has, doubtless, helped to make him the strong type of Christian he is, and to accomplish so much for the welfare of his people.

The king will allow no intoxicating drinks to be imported into or sold in his country, nor will he even allow his own people to make their native beer. Hence there is

NO CANTEEN IN PALAPYE,

and no drunkenness. There is a prison, but no prisoners to put into it. He has seen the great evils which have arisen among the tribes south of him through their selling and conceding their land to the white man, and has taken a very firm stand on this point. The land belongs to the tribe, and no one may buy a single foot of it. There are three or four large stores in Palapye, but Khama put up the buildings at his own cost, and rents them to the storekeepers, whose tenancy he can terminate at a day's notice. Even the British Government has not been able to purchase the land on which the Residency has been built.

Efforts are frequently made to thwart the king on these two points—liquor and land. Some of them, I regret to learn, proceed from high official quarters, and are wrapped up in such diplomatic language as to try and outwit this noble guardian of his people's welfare. Well will it be for the honour of Great Britain if she backs him up in his noble purpose.

Mr. John Moffat, son of the late Dr. Moffat, is British Resident at Palapye, and is a valiant champion of the right. He will see neither Khama nor his people wronged, so long as it is in his power to prevent it; but Christians at home ought to use their influence in the House of Commons and out of it, to see that our dealings with the natives of this and other lands are righteous.

Clocks and watches are but little known among the natives in Africa, so that punctuality is a virtue yet to be cultivated. They judge the time of day by the sun. Hence it is there is no fixed hour for

SUNDAY SERVICE

in the large native church of Palapye. The people keep on mustering over quite a time, and when they think all who are coming have arrived, a message is sent to the missionary that they are ready for him.

The church is a large, handsome building, built of burnt bricks, with a corrugated iron roof. It was built during the time Mr. Hepburn was missionary at Palapye, and the natives raised among themselves £3000 to pay for it.

What strikes a stranger on entering the church when it is empty is the entire absence of seats or pews. Crowded as it was on Sunday, this was not so apparent, for the people sit on the floor, as they are accustomed to do in their own homes. A few of the indunas have their own chairs or stools, and the king sat in a chair on the left of the preacher, facing the congregation.

Mr. Moffat conducted the service and preached. I could only follow the reading of the lessons and the text. The congregation was both attentive and devout, and the bright faces of boys and girls were very pleasing to see.

After service I was introduced to two indunas whose sons are now at Lovedale being educated. They charged me to tell their boys to be very diligent in their studies, and not to learn any of the bad habits of the white people. Khama's own son was also at Lovedale for a short period. This is another proof of how far-reaching the influence of such an institution is.

A large hut has been fitted up to serve as a church for the English-speaking community. I was asked to conduct service there on Sunday afternoon.

On Monday we saw the remarkable sight of the king and his army setting forth from Palapye. We went down to the town soon after sunrise and found it all astir. Men with their distinguishing regimental colours round their hats, were hurrying hither and thither, armed with all sorts of guns, and some with spear and shield. It was a strange scene, the like of which I had never before witnessed.

By-and-by the king came out, and all the troops formed up to listen to his words of instruction. He very kindly gave me the opportunity of photographing himself and his army just before he addressed them. The reason for this

WARLIKE EXPEDITION

is, that the men of a tribe south of Khama, crossed his border and drove his men and cattle away from their cattle post, the intruders occupying it themselves. Khama hopes that the strong force he takes with him will enable him to settle the trouble and reinstate his people without bloodshed.

I was much interested to meet at Palapye Rev. C. D. Helm, the L.M.S. missionary, from Hopefountain, in Matabeleland. He is living with his wife and daughter in their waggon, pending the development of the Matabele trouble. Mrs. Helm had gone south to meet her daughter returning from England. When they got near the Matebele border on their way back to Hopefountain, Mr. Helm drove down to meet them. Just then the trouble broke out, and they had to abandon the idea of going to their station, and so came back to Palapye. Their house and goods are all at the mercy of the Matabele.

Mr. Helm does not speak such hard things of Lobengula as some do. He does not fear him, but fears the young men, who revel in war and bloodshed, and whom Lobengula is not strong enough to control.

If any native in Matabeleland shows the least inclination to become a Christian he is accused of having bewitched someone, and promptly disappears. Hence the work of missions in that land has been a very uphill one with but few results showing.

Without doubt God will bring good out of the pending trouble, and prepare a more open door for the Gospel among the Matabele.

May the seed which has been sown so long and so patiently spring up speedily, and bear an abundant harvest!

THE RAGGED SCHOOL UNION.—The second day of January has been fixed for the entertainment that, by the kind permission of the Corporation, is to be given at Guildhall by the Ragged School Union, to the children coming under the influence of the schools and missions associated with the Union. The gathering will be organised on the lines of the very successful gatherings held a year ago in the city.

JEWS IN DUBLIN.

In connection with the British Society for the Propagation of the Gospel amongst the Jews, a very important work is at present being carried on amongst Hebrews who have within the last year or so settled down in Dublin. But a few years ago there were only about fifty Jews in the city, and one synagogue; now, owing to persecutions on the Continent, and to the fact that the United States has, to a large extent, closed her doors to the immigration of foreign Jews, great numbers have arrived in the Emerald Isle, and there are nearly 3000 Jews in Dublin, and five synagogues. Dublin folk speak of the district round about the South Circular-road, where the new-comers mostly reside, as "New Jerusalem," and any day one walks down into that neighbourhood he will be quite struck with the unmistakable caste of countenance which distinguishes the Israelite.

Amongst all these Mr. Philip Cohen, a very earnest convert from Judaism, labours incessantly. It was chiefly through the medium of the Salvation Army that Mr. Cohen, some years ago, was brought under conviction of sin, and he possesses all the heartiness and enthusiasm of a Salvationist in his work amongst his own people.

During the past summer a very successful open-air meeting was carried on by Mr. Cohen every Sunday afternoon upon the banks of the canal, which is close to the Jewish quarters. Large numbers of Jews assembled, accompanied by their wives and children. They were most attentive, and took part in the singing, and only once or twice was there any disturbance, when a few rowdy Irish Roman Catholics were disposed to give trouble. Notwithstanding that the Rabbis have opposed this work with all the power that their ecclesiastical position gives them, the interest has been unabated; and the attendance at the open-air meetings kept increasing until the advent of the cold weather caused the gatherings out-of-doors to be discontinued.

A new departure has now been in operation for some weeks with similar good success. The Abercorn Hall, in Harcourt-road, which is adjacent to the Jewish district, has been rented by Mr. Cohen, assisted by several Gentile Christians. Here a Gospel meeting is conducted every Sunday afternoon from 4 till 5, the service being partly in English and partly in Judæo-German. A special feature is the music, which appears to be greatly appreciated. On three nights in the week, Tuesdays, Thursdays, and Saturdays, the hall is open from 6 till 8 as a reading and recreation-room. Chess and other similar games are provided, together with a supply of home and foreign newspapers, as a means of drawing in strangers and making them feel "at home," if we may use the phrase in connection with an Israelite. There are ample opportunities on the part of inquirers for friendly conversation with Mr. Cohen on the all-important subject of Jesus being the Messiah.

It is chiefly, however, at his home in 4, Grosvenor-square, Rathmines, that Mr. Cohen has the privilege of dealing with many a "Nicodemus," who has come to ask, How can these things be? and at the present time there are a number who, at the invitation of Mr. Cohen, are coming again and again and reading with him the Old Testament in conjunction with the New. When, at 8 o'clock, the recreation time of the evening concludes, educational classes commence. It has been arranged that all poor Jews who are ailing may obtain medical advice gratis upon two nights in the week. This is a department of the work which might be very usefully strengthened.

S. S. McC.

Poverty in Hoxton.

Our friend Mr. W. Noble reports great and prevalent distress in the Hoxton district of the East End. Many who have usually been able to keep their heads above water are succumbing to the stress of want. One poor woman was recently met with who had pawned some of her fire-irons for bread.

The death of Mr. W. I. Palmer has seriously hampered the resources of Hoxton Hall, so that now when it is specially needed there is a difficulty in providing warm clothing for the women and children and the customary Christmas fare. In order to raise the desired funds, Mr. Noble has agreed to give two Gough recitals at Hoxton Hall, on the evenings of Saturday, December 2nd, and Monday, December 4th. Reserved tickets, price 6d., may be had from Mr. J. T. Rae, 33, Paternoster-row. We hope many friends will lend their countenance and help.

[1203]

NOTES ON DAILY READINGS.

SUNDAY, NOVEMBER 26.—PSALM CVIII.

The strain with which this psalm begins (1-6) has already awaked our heart-responses. See Psa. lvii. 1-5. But it is sweet enough to bear many a repetition. We all need the fixed heart: not moved about by every wind, but permanent in its intentions, settled in its resolves, steadfast to the polestar of the will of God. It is such a heart that can sing and awake dead matter, and even the dawn, to kindred melody (2). No measure but infinitude can adequately comprehend the mercy and truth of God (4). But how helpful it is to know that the exaltation of our blessed Lord above all heavens is combined with the deliverance of his beloved. Be of good cheer, oh troubled saint, God rideth on the heaven of heavens to thy help.

The closing strain of this psalm (7-13) has also been embodied in another (Ps. lx. 5-12). When we are right with God, we participate in his victories and possessions. Gilead and Manasseh and Ephraim, all things are ours, because we are Christ's, and Christ is God's. Oh! to realise and appropriate our possessions! And all the foes that used to torment and tyrannise over us, Edom and Philistia, are beneath our feet, because they are beneath Christ's. Through Christ, our Emmanuel, we shall indeed do valiantly. It is He who fights, not we. He treads down our adversaries, whilst we hold our peace. The secret of victory is to abide in the all-victorious Son of God.

MONDAY, NOVEMBER 27.—PSALM CIX.

A terrible psalm is this! It is like a patch of Sahara amid a smiling garden. These words were written by the man who, on two occasions, spared the life of his cruel persecutor, and who, when the fields of Gilboa were wet with Saul's life-blood, sang the loveliest of elegiacs. Here David seems to anticipate the wrath of the Lamb.

We must not take these maledictions as being the expression of personal vindictiveness. David here writes as the mouthpiece of the Holy God. The Apostle Peter, quoting this psalm, expressly says, "The Holy Ghost spake before by the mouth of David concerning Judas, who was guide to them that took Jesus" (Acts i. 16).

Notice the attitude of the good man, in dark and evil times:—"I—— prayer." (4). Omit the italicised words, and you have good sense. It is as though every moment of the Psalmist's life were mingled with prayer, so that his existence was one long entreaty. And such prayer ever ends in praise and thanksgiving (30). We have good reason to rejoice, who, to the cursings of the foe can oppose the Advocate with the Father (31).

TUESDAY, NOVEMBER 28.—PSALM CX.

The application of this psalm is indubitable. Our Lord does not hesitate to apply it to Himself (Matt. xxii. 45). Was it not at the Ascension that Jehovah set our Lord at his right hand (Acts v. 31)? And is not the present age dedicated to the sublime enterprise of putting down all rule, and authority, and power, until all enemies become the footstool of his feet (1 Cor. xv. 24)? The end is sure, because God the Father has passed his word to his Son.

Christ's people are a consecrated people; they are a freewill offering (3). They are a holy people; in the beauties of holiness (3). They are refreshing and numerous as the dew-drops bespangling the morning meadows (3). There is an infinite attraction between Christ and young life: "Thy youth."

Note how all redemption begins and ends with God. He constitutes our Saviour a priest, he strikes down his foes. This reference to Melchizedec looked back to the far-away past (Gen. xiv.), and looked on to Hebrews v. It is wonderful to find this central pier of the double arch in this Temple-song, sung midway between type and anti-type. But remember that it is expressly attributed to the Father speaking by the Spirit to the Son (Heb. v. 5).

WEDNESDAY, NOVEMBER 29.—PSALM CXI.

A song by an unknown minstrel. How gay the opening words: "Hallelujah! I will give thanks with my whole heart." The faculties of our being, like a well-trained choir, should be as one, to make one sound to be heard in praising and blessing God; then the heart will be filled with the cloud of the Divine Presence.

Let us, as the second verse suggests, take pleasure in God's works, and seek them out. It is well for each to have a knowledge of some one branch of natural investigation, and to follow it out. But, above all, the wealth of truth hidden in the Word of God will well repay searching out. The pleasure and search act and react on one another; each provokes each.

What precious words are these for meditation: "Full of compassion"; "Meat for his own"; "Ever mindful of his covenant"; "Redemption sent forth to his people"; "The covenant commanded for ever," and therefore ordered in all things and sure. What "strong consolation" to those "who have fled for refuge"!

In the closing verses *wisdom* is used as in Solomon's time. It seems equivalent to that intuitive judgment and knowledge which characterise the God-fearing man. The fear to grieve the Lord because He is so tender and good breeds all kinds of good.

THURSDAY, NOVEMBER 30.—PSALM CXII.

Two conditions of the Blessed Life: 1st, to fear the Lord; 2nd, to delight greatly in his commandments. And then the consequent results: a mighty seed: a blessed generation: wealth and riches: enduring influence for righteousness: light amid darkness: and many more such like things. The whole psalm is taken up with an enumeration of the beatitudes that alight on the head of the man who lives for God alone.

Around there is the hemisphere of encircling darkness, in which evil tidings and evil men lurk, as savages in the shadow of the forest, but within there is the circle of light from the presence of God. The soul is at rest, because secure (7). And all the time the voice of God whispers to it the deep sweet lullaby, "shall never be moved" (6). So the heart is established, and is not even afraid. It calmly waits to see the wicked melt away (10).

In the meanwhile the righteous man goes on deliberately with his well doing. He is gracious and full of compassion; he lends: he gives to the poor: he goes to and fro about his appointed work: he knows that he is immortal till his work is done. His life rings with the opening word of the psalm, Hallelujah!

FRIDAY, DECEMBER 1.—PSALM CXIII.

We detect the voice of Samuel's mother in this sweet psalm. She sang the Old Testament Magnificat; and here it has passed into the Psalter of the church. It was worth her pain to be able to give such strains to the world.

He who composed the psalm had scant knowledge of the deep mysteries which are household words to us. If he sang thus, how much more should we. Here is a thrice ascription of praise. For all time (2), and throughout all space (3), let the name of God be revered, honoured, loved. Because that name to us is Jesus.

So great is God that He must stoop to notice the largest of his works. He dwells in the high and holy place. Is it not wonderful, therefore, that He can find a home and dwelling-place in humble and contrite hearts? But largeness is not greatness. The babe in the cot is more important than the palace. The soul is more than the world.

God is not impressed or influenced by the distinctions of which we make so much. If the poor man is faithful, and the needy obedient, He will raise these to the positions of loftiest influence. Moral qualities are all-important in his sight. Do barren souls read these words? Like Hannah, do you pine for spiritual children? Tell it to God, as she did her agony, and, when patience has had her perfect work, you shall be a joyful mother of children.

SATURDAY, DECEMBER 2.—PSALM CXIV.

We all have been in Egypt. Egypt represents the tyranny of sin. But we have been redeemed. Like Israel, we have gone forth. We no more belong to the present world, with its strange tongue. Ours is the language of Canaan. And through this exodus we have become the temple and sanctuary of God Himself, his kingdom and dominion.

When once we realise this, our life, being God-possessed, becomes irresistible. Seas flee, rivers start back and give us passage, mountains are removed into the depths of the sea, and the hills cleave. The word "Impossible" is blotted from our vocabulary. When once God moves forward in us to accomplish his purpose, our course is unvarying and victorious.

The earth may be said to have trembled when Sinai shook greatly at the giving of the law. But the same presence that carried trembling into the solid earth gave water-springs to the people of his choice. Trust him, springs shall arise to refresh you in most unlikely places. Flinty hearts shall become fountains.

F. B. M.

Y.W.C.A. TEMPERANCE CRUSADE.—A series of temperance meetings will be held as follows, when lectures will be given, illustrated by lime-light dissolving views:—Nov. 27, Kilburn Town Hall, Mr. Campbell on "Why Abstain?"; Nov. 29, Metropolitan Tabernacle Lecture Hall, Mr. Menzies on "A Temperance Voyage Round the World"; Nov. 30, Aldersgate-street Y.M.C.A., Mr. Robinson on "The Temperance Sketch Book"; Dec. 4, Great Assembly Hall, Mile-end, Mr. Campbell on "The Temperance Pocket Book"; Dec. 6, Finsbury-square Y.W.C.A., Mr. Campbell; Dec. 7, Burlington Hall, 23, Savile-row, W., Mr. Menzies; Dec. 12, Holloway Hall, Holloway-road, N., Mr. Campbell. Though the meetings are specially intended for young women, all ages of both sexes will be heartily welcomed. Meetings to commence at eight.

INTERNATIONAL S. S. LESSONS.

DECEMBER 3.

Obedience—James i. 16-27.

Golden Text, 1 Jno. iv. 19.

The author of this epistle was James, the Lord's brother. He must not be confounded with James, the son of Zebedee, who had been put to death by Herod (Acts xii. 2). Some have sought to identify him with James the son of Alpheus; but there is no proof that he was one of the Apostles. He was the first bishop of the church at Jerusalem. According to Josephus, he suffered martyrdom by stoning in November, A.D. 61, when about sixty-three years old.

The epistle was written from Jerusalem, in what year cannot be known. It was addressed to Christian Jews in all places (i. 1), to whom James, by his position in the Church at Jerusalem, would be well known. They were evidently enduring great afflictions (i. 2); yet the tone of the epistle is not doctrinal but practical.

The title "Grateful Obedience" will guide in enforcing the teaching of these verses.

I. The Motive of Obedience (16-18).—As the title reminds us, it must be inspired by gratitude if it is to be acceptable to God. The obedience of the slave, which is rendered only to avoid the lash, or that of the self-righteous man which is supposed to be meritorious before God, is worthless. Recall what God has given us. "Do not err" (16) by charging Him with responsibility concerning our sin (13-15). It would add greatly to the enjoyment of every blessing if we distinctly recognised it as a gift from God. All men, whether his children or not, owe Him their gratitude on this account (Matt. v. 45).

A Christian has further cause for gratitude (18). His new birth is entirely the work of God, accomplished through the Word of God, constituting him part of the peculiar treasure of God. He is twice born that he may not twice die (Rev. xx.). Gratitude for this becomes the most powerful motive for obedience. Should we not obey Him who made us anew? See Psa. cxix. 73; Isa. xliii. 21.

II. The Exhortation to Obedience (19-25).—This is enforced by several interesting contrasts:—(1) *The talkative* (19). The Rabbis were wont to say that two ears are given to us, but only one tongue. The ears are opened and exposed, the tongue is walled in behind the teeth. He who does not use his ears well cannot make good use of his tongue. "Give me the benefit of your convictions, if you have any, but keep your doubts to yourself, for I have enough of my own."—*Goethe.*

(2) *The wrathful* (19, 20). This evil is connected with the other. When the spirit is angry it is easy for the lips to offend (Psa. cvi. 33). The cause of God is not helped by angry disputes. Dr. Manton speaks of a Manichee who contested with Augustine, and with importunate clamour cried, "Hear me! hear me!" Augustine modestly replied, "Neither let me hear thee, nor do thou hear me, but let us both hear the apostle."

(3) *The corrupt* (21). As the impure in heart cannot see God (Matt. v. 8), so the man whose mind is polluted, and who is full of malice towards others, cannot learn the truth. Note that these evil things are not to be suppressed, but cast aside, put away (R.V.). The true learner is neither hasty nor corrupt, but meek. As the stock receives the graft, so do we receive the Word, and become fruitful.

(4) *The self-deceived* (22-25). These are the men who hear, but do not. The prophet had such in his congregation (Ezek. xxxiii. 30-33). Jesus described them at the close of his Sermon on the Mount (Matt. vii. 24-27). There was never greater danger of this than now. Hearing sermons has become to many a kind of Sunday entertainment. "Is the sermon done?" said a mother to her boy as he came home from the service. "No, mother, it's *preached*; but the people have to *do* it." To get the mind instructed and the emotions stirred, and yet to remain inactive and disobedient, is to be injured rather than helped. The illustration (23-25) is a striking one. No mirror more truthfully reflects the countenance than the Word of God shows a man himself. Beware of transient impressions. Beware also of the folly of the Indian woman who destroyed the mirror because it revealed her ugliness.

III. The Life of Obedience (26, 27).—It is expressed in two ways: (1) *By the proper control of the tongue* (26; iii. 2—10). Tried by this test, would not James condemn as vain many a person's religion? (2) *By a pure and useful life* (27). Widows and orphans are used as representatives of all in need. An orthodox creed is valueless if unaccompanied by this practical life. The Christian life is not only negative, but positive. It manifests itself in practical benevolence. It not only *sends* to the distressed, but it *visits* them, and seeks to minister to their comfort. Is our religion like this?

G. W.

For the Young.

TWO FERNS AND THEIR LESSONS.

"How is it that one fern has grown so beautifully, and the other has not grown at all?"

So asked a boy who had for some time been watching the growth of two ferns. The ferns had been bought together, and had been carefully tended all the while, but only one had grown properly. While it had a lot of lovely foliage, the other was still small, and looked like dying. What was the reason?

To give it every chance of life, this fern had been cared for daily, and watered at proper seasons, but it seemed almost lifeless. How was it?

To find out the reason it was handed over to a gardener, that he might see what he could do for it. After taking it to his home, he found out that in the root was a small insect, which had been eating its way and stopping the plant from growing. Only a tiny insect, but enough to kill the plant.

What should this teach us? Can boys and girls learn a lesson from it? There were two boys who went together to Sunday-school. As each Sunday came round they could be seen together with their Bibles, going to learn more about Jesus Christ and his love for men. They were both taught the same lessons, and both sang:

Jesus is our Shepherd,
Wiping every tear;
Folded in his bosom,
What have we to fear?

But both of them did not grow up to love the Saviour—only one did. How was that?

Well, you remember there was something in the plant which stopped it from growing and killed it. There was something also in the heart of one of those boys, which sent away all his thoughts of God and prevented him from growing in the spiritual life, and that was—the sin which he loved.

One boy made up his mind to hate sin and to love Christ, and he asked Christ to take away his sins and live in his heart. He tried to be better every day, as Jesus would have us do; and he grew up into a manly Christian; but the other boy loved sin, and would not give it up.

Which are you going to do? Jesus says that all who come to him may have "life"—everlasting life. But sin eats away, as it were, all holiness, and stops a man from growing good, just as the insect in the plant stopped its growth.

It is God's will that we should give our hearts to Him, that He may reign in us as our King, that He may rule our lives so that we may "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." This is the kind of growing I want you to think of! Growing in favour with God day by day and trying to please Him; growing in the knowledge of Christ, knowing more and more about Him from what He is to us.

But there are a great number of things which tempt us away from Christ, and we must seek to overcome them, for we cannot grow good and be sinful too. We may be asked to cheat, but don't forget that we cannot do so and at the same time please God. We may be tempted to tell falsehoods and try to deceive our parents or teachers, but Christ can never own a lie. He is the truth itself, and in Him is no darkness at all.

Perhaps, too, you have been tempted to be unkind to brothers, sisters, or friends, but, wherever you are, always remember this—that these things are all *sinful*, and it is just *sin* that makes man miserable and separates him from God, so we must not give way to it.

Jesus came. What for? That we might no longer live in sin, but trust Him for salvation, and live to Him, through the power which He gives us to thrust sin from our hearts.

But supposing that we have already been very sinful? Are we to get cast down and think that God will not listen to us? Oh, no! It was just *because* we were sinful that Jesus came, and if we look to Him we may have the joy of knowing that our sins are forgiven. Jesus will accept us as his friends.

Let us be glad, because God sent his Son into the world for our sakes, that we, through Him, might be saved. And let us take Him to cleanse us from all sin, and give us strength, while we are young, to be his real disciples, so that we may grow up to be true children of the kingdom. And whenever we are tempted to do wrong, let us at once offer a prayer to Him asking for help, that we may keep pure in heart. H. G. J.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, *Brussels*, to Nov. 30; Mr. H. Hutchinson, *Bristol*, Nov. 25 to Dec. 8; Rev. Martin J. Hall, *St. Philip's, Manchester*, to Nov. 27; *Altrincham*, Dec. 2-3; Mr. J. S. Tyler, *Drybrook*, to Nov. 24; *York*, Dec. 3; *Waterhouses, co. Durham*, Dec. 4 to 17; Mr. S. J. Hewlett, *Spurgeon's Tabernacle, Croydon*, Nov. 26 to Dec. 4 (with Mr. Goodman); *Mission Hall, Gay-street, Scotland-road, Liverpool*, Dec. 9 to 20; Mr. George Goodman, *Bow*, Dec. 10 to 17.

CHILDREN'S SCRIPTURE UNION.—Nov. 26, S., 1 Kings xx. 19-30; 27, xxi. 1-19; 28, xxii. 1-14; 29, xxii. 15-29; 30, xxii. 30-40; Dec. 1, Malachi i. 1-14; 2, ii. 1-12.

"FOLLOW ME."

How far from Thee the nearest
Of those who track thy path,
How much of imperfection
Each dear believer hath;
Unlike Thyself—the Perfect—
The Holy, Undefiled;
O draw me nearer, Saviour,
So oft by sin beguiled!

How low, alas! the highest
Of those who rise, to Thee,
On eagle's wings now soaring,
Then low—so low—to be,
Upon the mount delighting,
Then gloomy in the vale;
O raise me, raise me, Saviour,
And let not sins prevail!

How cold, alas! the warmest
Of those whose spirits glow
With bright celestial fervour
And love's effulgent flow;
Yet soon to feel the chillness
Of this poor dying scene;
Inspire, inspire me, Saviour,
Lest deadness intervene!

How slow, alas! the fleetest
Of those who speed their way
Along the path Thou treadest,
Whose goings nought could stay;
What haltings in life's journey,
How slow the onward pace;
O speed me, speed me, Saviour,
Bestowing quickening grace!

O keep my eye still gazing
Upon Thee on the throne;
Faith's only bright exemplar,
To copy Thee alone;
All here—the best—are failing,
To Thee alone I fly;
O help me, help me, Saviour,
Thy name to glorify.

Albert Midlane.

CRIPPLES' HOME, MARYLEBONE-ROAD.

On a recent occasion I found collected in the Cripples' Home and Industrial School for Girls, Marylebone-road, W., in addition to the superintendent and matrons, ninety-five young girls and women. Of these, thirty are healthy girls being trained for domestic service, sixty-five are cripples. The sight is unique. Some walk with crutches, others wheel themselves in chairs; many, though short of stature, are endowed with quick mental powers; all need tender nurturing and loving care.

I was glad to find that there is a seaside home at West Marina, St. Leonards, as a change of air and residence beside the sea during some weeks must be very powerful for good. The Home in the Marylebone-road has large workrooms, well adapted to the useful industries of these helpless girls; but the House at St. Leonards leaves much to be desired, and funds are needed to enable the committee to get one better and more healthy, and more suited to the purpose.

The girls are trained to make straw hats and bonnets, to sew, and cut out, and make their own clothes. Besides these occupations and their lessons they devote some days to working for missionary purposes, and at the sale, recently held at Morley Hall, most of their work was sold off at once. They are thus taught to be interested in others, to pray for their benefactors, and to be thankful for the ameliorations in their lot which the Cripples' Home affords.

The honorary secretary, Miss Wellesley, will thankfully give information about the work and its needs. Communications should be addressed to her, at 17A, Marylebone-road, W. C. L. H. D.

NORTH AFRICA MISSION.

Dear Sir,—We desire to praise God for permitting his servants to continue their labours in Algeria, notwithstanding the serious difficulties that threatened the work at the beginning of the year. The Spanish Mission, under Mr. Patrick's care, in Tangier, has also been maintained, in spite of fierce persecution in the past and threats in the present. We are also thankful for the few converts won from Mohammedanism, and for the reports of considerable and deep interest among others of whom it is not expedient to give details. Notwithstanding the commercial depression the funds of the Mission have been more abundant than for some time past.

The need of more labourers, especially well-qualified men, is keenly felt. We are praying that God will raise up and send many more, and the means to sustain them.

I am now on my way to Morocco, accompanied by a few missionaries and helpers, and would ask the prayers of your readers that my visit may be very manifestly for the furtherance of the Gospel. One of the number is a Scotch gardener of experience who is going to try an experiment as to an industrial mission on the coast at Casablanca. He will have many difficulties, but if the experiment should succeed it will be a matter of considerable importance. The cost of this will not come from this general funds of the mission, but those interested can help by special gifts.

Any communications with regard to the work may be sent as usual to the office of the Mission, 21, Linton-road, Barking.

Yours heartily in Christ,
Edward H. Glenny.

S.s. Thames, English Channel, Nov. 16.

BUSINESS:

A Sphere for Nurturing Parts of the Divine Character.

We work, nay, toil, in the daily life, and in the first instance most of us do so in order thereby to provide maintenance for ourselves and our families. "In the sweat of thy face shalt thou eat bread" is in some form the appointed lot of us all, now that sin has entered into the world, and it is good for us, best for us, in the existing circumstances. One who is only partially occupied, deteriorates, and if he is without any occupation he becomes by degrees merely a consumer, instead of being a producer, which all true workers are. It is the capability of doing well, and the actual exercise of that capability, that makes a substantial character.

The business of life affords a sphere for forming, developing, and maturing within us the character of God. To be definite, take the life of a lawyer for illustration. He goes to his office, opens a dozen letters or so, some perhaps honest, some delusive, some vexatious, some pleasant, and on various subjects. He sees persons of different characters—some want to take him in, some want counsel in their affairs, and preservation from wrong. He mixes with diverse persons—some honourable, some selfish, some crafty. He devises, arranges, purposes, advises, acts. For all this, wisdom, understanding, penetration, unselfishness, faithfulness, firmness, kindness, forbearance, discrimination, endurance, are needed. And these are some of the attributes of God Himself. Also, in his need, the worker can briefly seek the vitalising help of God continually.

I have sometimes alluded to this view of the business of life in semi-public speeches, and it has been appreciated. It has seemed to raise the tone of working life. Yes, we are not living worldly lives in a bad sense because we work in the world. Let us encourage one another—encourage the young in particular—to make much of the daily life, seeking to be thoroughly fitted for whatever duties we undertake, and to perform them in a Christian spirit.

Sn.

A BOSTON CONVENTION.—The influence of one spiritual church in a large city, and even extending throughout the entire land, is beautifully demonstrated in Dr. Gordon's Church in Boston. A four days' convention (Nov. 2-5) has been exceedingly helpful to a large number of God's people. Dr. Pierson, Dr. Simpson, and Dr. Gordon richly opened the Scriptures, and much time was given to prayer. The last day was given to missionary interests, which led many to greater consecration and sacrifice.

THE Y.M.C.A.'S OF IRELAND.

It was the writer's privilege last week to spend a few days in Ireland, when he had an opportunity of addressing several meetings in Dublin, and attending the Southern district Y.M.C.A. Conference held in Cork. The work in the metropolis has an air of "go" about it, and under the guidance of Mr. Boyd good work is being done. It was quite refreshing to see the numbers of bright young fellows in the various passages and rooms of the building in Lower Abbey-street all wearing badges. Special services were held all last week in connection with the universal week of prayer for young men. Father Connellan had large audiences on both Sundays, and the meetings on the week-nights were well attended. Special mention might be made of the large gathering on Wednesday night, when the lesser hall was nearly filled with men, and a large number at the close requested prayer.

On the way to Cork we welcomed several of the delegates who were going to the conference, and had pleasant intercourse about the work. One member told us that in his town, with two or three exceptions, all the Protestant young men are connected with the Y.M.C.A. The work is spreading, and taking a firm hold of the spiritually-minded young men.

We arrived in Cork amid a storm of drenching rain, but the welcome of the brethren made us forget the dampness all around. The Conference was not a big affair, only about seventeen delegates and visitors being present. But the representatives who were there were "valiant men," including Rev. J. W. Harrison (of Arklow), George Williams (late of Rathmines) (who is as enthusiastic and popular as ever), Commander Sanderson (of Waterford) (a loyal supporter of the Y.M.C.A.), Mr. G. F. Trench, J.P. (Ardfert), Oliver H. McCowen (of Tralee), W. A. Boyd (of Dublin), and the energetic general secretary of the local association, F. A. Bailey. The public meetings were well attended and most inspiring. The hearty welcome extended to Mr. Harrison was very striking, and he gave two manly and helpful addresses that are sure to bear fruit.

The district work is well organised, and bids fair for a rapid extension of the Y.M.C.A. in the South of Ireland.

Special mention must be made of the discussion introduced by Rev. J. O. Park, B.A., of the Wesleyan body, on "The Relations Between the Y.M.C.A. and the Churches." Mr. Park is a vice-president of the Cork Y.M.C.A., and has been a true friend of the association. But the impeachment that he brought forward against the Y.M.C.A. was a great surprise to the delegates present. His utterance was calm and argumentative, and all ssociation men will be glad to have this clear and manly statement, because it is the feeling of many of our ministers who, up till now, have not given expression to their convictions. Mr. Park maintained at the outset that the balance of help on the part of the Y.M.C.A. to the churches was not on the right side. He tried to prove that the Y.M.C.A. was a rival to the Church, and was itself fast becoming a Church. He refused to discuss the question upon the results of the past, and pictured to the conference what he considered the Y.M.C.A. was, and was fast drifting to. Under the following five heads he attempted to show up the work of the Y.M.C.A., and from these premises prove the association a "church," and therefore a rival to the ecclesiastical bodies of to-day:—

(1) The Y.M.C.A. is a society acknowledging Christ for its head.

(2) Its direct object is to extend his kingdom.

(3) It has stated assemblies for worship and teaching.

(4) It has disciplinary powers more stringent than any Church in Ireland.

(5) There is no logical reason why its members should not join together in the sacraments.

He suggested that the Y.M.C.A. was largely influenced by the principles of the "Society of Friends," and by the "Plymouth Brethren." Before concluding Mr. Park said there was a great future before the Y.M.C.A., if it only ceased to be a Church.

Several ministers present said bitter things against the Y.M.C.A., and it was only in the afternoon diet that the delegates had their "innings." While the ministers were united as to their position so were the representatives. One feels that much of the misunderstanding arises from ignorance of the principles and work of the Y.M.C.A. All this clears the atmosphere, and will ultimately do good.

Special sermons were preached in various churches on Sunday, and a mass meeting at 8.15 p.m. for men only.

The new Y.M.C.A. building in Cork is almost ready for occupancy, and will be a great help for the work and blessing to the city.

W. M. O.

A VISIT TO CANADIAN PRISONS.

By CHAS. COOK.

To find oneself wandering through the gloomy corridors of a prison, and hear the sorrowful tales of those who are suffering for their wrong-doing, directly after you have gazed upon the majestic grandeur of Niagara, and heard the deep music of the Falls, is a contrast so great that you are led to think of the lines—

> Where every prospect pleases,
> And only man is vile.

Reaching Hamilton, Ont., we were soon under the hospitable roof of our old friend the Hon. Captain Moreton, and then, with the governor of the gaol as our guide, we visited the prison.

Here were many victims of intemperance; one man has passed through this place 239 times. Another prisoner said to me, "I am glad I was sent here, for I had no power to abstain from drink outside whilst I could get it, and now I hope to be able to do so." "What will mother say?" was the exclamation of a murderer, who when sober awoke to the fact that when drunk he had taken the life of his fellow. There appeared to be more liberty accorded to the prisoners here than in "the old country," religious papers being permitted, and a photograph or two of loved friends adorned some of the cells, which certainly could only have a good effect upon the inmates.

KINGSTON.

Arrangements were made for my visiting the Penitentiary or Convict Station of Ontario, at Kingston. Here, under the care of Warden (or Governor) Lavell, were some 600 men and women. The Warden is charged with leniency, and prisoners often ask the judge to send them to this prison in preference to the Central Prison, though it may mean a longer sentence. The prison is a model of order and cleanliness, the men well behaved, and all busy at work. "Men are just how you treat them," said the Governor; and as I remarked to him of the men in the blacksmiths' shop, "I'd hardly know by their dress that these men are convicts." "Why should you?" he replied; and added, "A few years ago they wore a hideous dress; now we have three grades of men, and on entrance all are put into the second class, from which they can rise to the first or fall to the third, and it is a great incentive to them to aspire to the first grade, when they are dressed in ordinary grey tweed suiting. We find that anything which tends to create and foster self-respect in the men is good for them; all that can be done to elevate a man we do."

This is a vast improvement on England. I know of nothing in convict life there which tends to elevate the men. We punish, and punish severely, but there is little in our English system to improve or correct, and less to convert a sinner from the errors of his way. About an ounce and a-half of tobacco per week is supplied to each man in this prison (it strikes me that is why this place is preferred), which they may chew, but must not smoke.

There are over 500 men here, many for life; the food is good, and the bread equally as good as sold by the bakers in the city; and to my surprise was white, not brown, bread. This continent is the only place, I think, where this luxury is permitted. Weekly religious papers are allowed. There are one or two things which need altering, and one is the size of the cells. They are by far the smallest cells in the world, being only eight feet long by twenty-eight inches wide. This is cruel and unmerciful, and though they are used principally for sleeping in, yet the men go in them all day Sunday and part of Saturday. The Warden has begun to build some large cells, and is doing all he can to alter the existing system of the association of prisoners.

TORONTO.

Our next visit was to Toronto, where, in the gaol we found the Warden attempting to classify prisoners, but here, we noticed, were cells which were used for two prisoners to sleep in. It was at the Central Prison, however, that I saw so much to admire. Here there are no dark cells used, and under the firm but Christian discipline of Warden Massey, the men seemed contented and well behaved. By work which they do, they are able to earn money and send it home to their friends, one man usually sends home about ten dollars a month, another lately had 100 dollars to take when he left the gaol. Industries of many kinds are in full swing within the prison; the place clean, healthy, and a pattern for others. England needs to learn one lesson from Canada in respect to prison reformation.

On going to the place on Sunday morning I met thirty gentlemen who were there to conduct thirty classes, in what is called a Sunday school among the convicts. They seemed an intelligent, level-headed, well-to-do set of men, with warm, loving hearts, there to do their Master's work of carrying the Gospel to the "outcasts of Israel," and my soul rejoiced in their mission. If this liberty were accorded to similar gentlemen in English prisons we should expect to see similar results. Crime has greatly decreased in Canada recently—nor need we wonder at it. Why should we not agitate in England for more liberty in English prisons to do the Lord's work? There is no stated chaplain in this gaol. The Prisoners' Aid Association arranges to fill the pulpit by the ministers of the town and others. They say: "If we had a regular chaplain, the work might be done in a mere perfunctory spirit; and then, being an official of the Government, he would not have the same chance of becoming a real friend to the men." They know that those who take the services do it out of love for them.

Now comes a remarkable incident. I was announced to take the service, and the Warden, who is a magnificent specimen of a whole-hearted Christian, said: "The Roman Catholic priest, who is a man devoted to his work, has elected to have his own flock hear you, and he will also be here himself, so that all the prisoners in the prison will be in the church."

It was most inspiriting to hear some hearty "Amens" from the teachers referred to above, when something was said to which they agreed. We had a good Gospel address, in which the Lord's love to all mankind was set forth. Father Walsh began with the Lord's Prayer, a hymn was sung, and Christ was uplifted to these criminals—our fallen fellow men. The priest thanked me for my words, and I thanked God for the priest's liberality.

DR. R. F. HORTON AT PLYMOUTH.

During the week, from November 6—12, a remarkable series of mission services, conducted by Dr. R. F. Horton, of Hampstead, was held in Sherwell Congregational Chapel, Plymouth. Dr. Horton's plan was to have a Bible-reading in the afternoon, in the schoolroom, and a preaching service at night in the chapel itself. Those who had the privilege of attending the readings felt that new light was shed on many a well-known passage, and that the Word of God became in very truth a word of life.

On the successive evenings Dr. Horton dwelt on the successive steps of the Christian life, from its beginning in a change of mind, to its consummation in union with Christ. There was a special service for children on Saturday afternoon, and on Sunday morning a communion service was held, when most of those who had received blessing during the week sat down at the Lord's table. In the evening the large chapel was crowded in every part.

This week will be long remembered as marking an epoch in the lives of many, and will, we believe, prove productive of future good.

We cannot but hope that other churches may be blessed as the Sherwell church has been, and that many more may come under the stimulating influence of what we have felt to be a consecrated life.

One feature of the mission seems to call for special notice. Amongst the most attentive and appreciative of the hearers were found the professors of the Western College, and many of the Nonconformist ministers of the town, while the students of the college worked heart and soul for the success of the effort. T. S. M.

[☞ We are conscious that the insertion of the above report will grieve some of our readers, who have the deepest sympathy with the work of the Gospel, because it may seem like an endorsement of the writings by which Dr. Horton is widely known. We therefore feel obliged to state that while we rejoice in his, as in every, work, which blesses the souls of men through the Gospel of our Lord Jesus Christ, we feel as painfully as ever the serious mischief which has been, and is still being, done by the circulation of Dr. Horton's books on Inspiration and Revelation.—Ed.]

The Late MR. JOHN HORNIMAN,

CHRISTIAN PHILANTHROPIST.

THE important question of the duties and responsibilities of the wealthy is one which claims and receives much attention at the present time; and it offers many aspects, according as it is viewed from the Christian and Scriptural, or from the economic and temporal, standpoints. It is not our intention here to enter upon these comprehensive relations of the subject, but only to note briefly how some of them have been practically regarded by a prosperous and generous member of the Society of Friends, who recently passed away, at Croydon, at the advanced age of ninety years.

From childhood, John Horniman had to make his own way in the world, under the blessing of God. He was eminently a business man. As the founder and builder-up of a large business, of world-wide reputation, he had constantly to ponder and devise the adaptation of the means to the ends. That is to say, he had first to consider what commercial results he desired to attain; then, secondly, he carefully adapted his modes of action so as to promote, or secure, those results. And this important fundamental principle is one which as much requires to be observed by the Christian, in his religious and social endeavours for the good of others, as by the merchant or trader. Indeed, many of the disappointing failures of the preacher and the philanthropist arise from a neglect of this simple and universally operative truth.

For example, how often it has occurred that when extensive gifts of money have been made, with comparatively indiscriminating readiness, amongst a multitude of destitute applicants, the only visible result has been a subsequent worse condition of improvidence and helplessness than before. If the Duke of Westminster poured out all his vast fortune, in a week, upon East London, in the form merely of pecuniary gifts to all destitute applicants, can any sensible person doubt the result? It would occasion such a frightful saturnalia of drunkenness, profligacy, and riot, that years would hardly suffice to remove the disastrous consequences of the same. Whereas comparatively small sums devoted to the moral, religious, and sanitary elevation of such a district, are often seen to produce most encouraging results, especially in the direction of helping the poor to help themselves. It is a never-to-be-forgotten maxim that, in the aid of destitution and in the application of beneficence, "The soul of all improvement is the improvement of the *soul*."

By the extension of churches and missions; by the promotion of religious education, handicraft training, and spiritual and intellectual instruction; by medical aid to the diseased poor; by the support of hospitals for the injured and the helpless; by refuges for the aged and worn-out worker; by the erection of healthy dwellings; by the establishment of convalescent institutions for invalids; by aids for the training of students of limited means, for useful careers; by the distribution of tracts and good books; by the extension of inducements to temperance, purity, thrift, and kindliness to man and beast—it is by such means as these that the chief ends of benevolence, and of a fruitful distribution of money, are secured. And it was precisely into such channels of usefulness that Mr. Horniman directed his wealth, generously and continuously.



(From a Photograph by Mr. W. H. Mason, 89, George Street, Croydon).

The extension of his vast business in the City was largely secured by a liberal use of the Press. And it was therefore one of the special features of Mr. Horniman's shrewd philanthropy, to encourage a similar use of the Press in the interests of moral and philanthropic aims. Thus, as a valued member of the committee of the Peace Society, he repeatedly urged his colleagues to a wide and liberal distribution of literature exposing the evils of war, and advocating the advantages of International Arbitration and conciliatory diplomacy. He furnished hundreds, and even thousands, of pounds to that Society during his lifetime for this special service. He offered a number of prizes for a series of Illustrated Peace Tracts, of which a very large circulation was secured; and at his decease he left the munificent legacy of £10,000 to the same Society, having shortly before expressed his wish that it should continue actively to utilise the Press for its important objects. He took a similar interest in the systematic endeavours of the Howard Association to enlist the co-operation of the conductors of public journals in the diffusion of information on the best methods of the treatment and prevention of crime.

Mr. Horniman was a great traveller, and visited many distant lands. During these journeys he used to look up and encourage the workers in mission establishments and schools. Many persons who go abroad do not trouble themselves with such matters, and yet presume to speak contemptuously of missions, and to deny their usefulness. A gentleman who has recently visited India remarked, after his return to England, "I was six months in India; and during all that time I never saw a single snake, although there are certainly millions of them in that land. So, some people who have been to India say that they never saw any converts resulting from mission efforts; and, for a good reason, because such visitors kept out of the way of both converts and missionaries." Mr. Horniman was more thoroughly observant. Thus, during his travels in Syria and the Holy Land, he took occasion to visit the Friends' Syrian Mission at Brumana, on Mount Lebanon, near Beyrout, and was so much pleased with the group of religious, educational, and medical activities which he there found in operation, that he not only continued a liberal support to the expenditure during the remainder of his life, but also left that mission a legacy of £12,500. So that for long years to come the inhabitants of "that goodly mountain, even Lebanon," will have cause to cherish gratefully the memory of John Horniman. To other foreign and home missions of the Friends he left about £30,000, in addition to previous generous assistance.

Nor did he limit his help to the work of his own religious denomination. He had taken note, in particular, of the wonderful devotedness of the Moravian Church to foreign missions. That body is almost the smallest of the religious denominations, and consists, for the most part, of poor persons, or of those of very limited means; and yet, leaning more on prayer and the Divine Spirit than on money, its members have been eminently (may we not almost say pre-eminently?) blessed in their world-wide work of evange-

lisation. To the Moravian Missions, therefore, Mr. Horniman also left £10,000. But whilst he lived he had extensively distributed his encouragements to mission workers of various churches. When visiting a mission school in Africa he observed one of the teachers wearing a dress which indicated very straitened means. Returning to his hotel, he despatched a trusty messenger with a purse of gold, for the personal help of the teachers whom he had just seen. His observations were practically sympathetic.

One of the elements of missionary success consists in a careful and somewhat prolonged training of suitable candidates for the work. Mr. Horniman was fully sensible of this need; and, therefore, before he died, he had given £20,000 to institute a training home at Hackney Downs for young men intending to labour in the mission establishments of the Society of Friends.

There are few channels in which pecuniary aid can be made to flow with more certainty of real usefulness than that of assistance to Hospitals. Neither vice, drunkenness, nor improvidence is fostered by these valuable institutions. They are for the succour of some of the most truly pitiable amongst human sufferers. They render eminently desirable help to the restoration of the temporarily helpless. And they tend to produce and train a large class of devoted and intelligent nurses (one of the most useful and honourable sections of the community), in addition to the encouragement which they furnish for the extension of medical science and skill. Possessors of wealth can hardly find more genuinely worthy objects for its bestowment than the increasingly numerous (but still very inadequately supported) public hospitals. The shrewd and wisely cautious charity of Mr. Horniman was therefore liberally extended to some of these noble institutions. He bequeathed £10,000 to the North-Eastern Hospital for Children, and £5000 to the London Temperance Hospital. And knowing the importance of preventing illness, if possible, on the one hand, and of speedily restoring the invalid, on the other, by change of air and healthy surroundings, he devoted £30,000 during his life-time to the founding and endownment of a Children's Convalescent Home at Worthing.

So that, in very many ways, Mr. Horniman was earnestly solicitous to

> Scatter seeds of kindness
> For the reaping by-and-by.

Indeed, for years and generations yet to come, the seeds of beneficent result so generously scattered and placed in all directions by this "faithful steward," will produce harvests of varied blossom and fruitage, to the blessing of thousands, both temporally and spiritually. It must not be overlooked that Mr. Horniman was largely his own executor, and that he spent more in charity during his life than he bequeathed for it at his decease.

One other feature in his career claims attention. Whilst, under a sense of responsibility to the Highest, wealth may be utilised as a real gift and talent from God, yet unless accompanied by this religious influence, it is peculiarly apt to produce pride and hardness in its possessor. Those who, by their own labours, have accumulated large fortunes and estates, are liable to feel something of the arrogance of King Nebuchadnezzar, when he exclaimed: "Is not this great Babylon that I have built, by the might of *my* power?" But such altogether forget their own entire indebtedness to God for the life, the health, the ability, the perseverance, which have enabled them to achieve their success. To them, as to everyone, are profoundly applicable the words "What hast thou, that thou didst not *receive?*" But John Horniman, living and dying in the fear of the Lord, was not thus uplifted. As a friend and relative at home, and in the duties of public worship, he was, by Divine grace, and doubtless by the instrumentality of prayer, enabled to continue humble and reverent to the end. And we may confidently hope that, through the infinite merits of the Saviour, Jesus Christ, he has been permitted to enter, as a good and faithful servant, into the eternal joy of his Lord.

But very, very few Christians are able to accumulate wealth like his. Hence many excellent souls may feel it hardly fair that "millionaires" like John Horniman, or Samuel Morley, or George Peabody, should have such peculiar prominence given to them by the honour of the Church, as well as of the world. For the time present, and for general benefit, this special honour has its wide use. But for eternity, and for every Christian as an individual, the Divine standard of gracious recognition and favour knows no difference between the poorest and the richest, except *spiritual* distinction. The sacred principle abides, which is involved in our Lord's own words, "Whether is greater, the gift or the altar [with its humble, prayerful, devotion to Christ] that sanctifieth the gift?" The "cup of cold water," to a disciple, Christ will not forget. And the poor widow's two mites were declared by Him to be "more than all they which have cast into the treasury."

GOD'S WILL.

His Will is our Peace.—Dante.

How long a time my self-willed soul
Hath vainly sought to have her way,
Whilst passion's waves in tumult roll,
A stormy night, a darkened day!

I fought against my God, my Lord;
My will alone seemed right and best;
I would not heed his whispered word,
"Submit to Me, and be at rest."

Weary, at last to Him I cried,
A mariner in sore distress;
He came, He bade the storm subside,
So great his love, his tenderness!

His perfect will is now my peace,
His gracious, all-controlling will;
From self and sin in Him I cease,
And my once troubled heart lies still.

Hid ever in my Saviour's breast,
His only will the life I know—
His will, my happiness, my rest,
My constant paradise below!

E. A. W.

THE LONDON FACTORY LADS' INSTITUTE held its fifth annual meeting on the evening of Wednesday week, at the Hampstead Vestry Hall. Mr. Samuel Smith, M.P., was in the chair, and commended the work of the Institute. In the course of a short speech he pointed out the necessity of extending this kind of work in the large towns of England, where he grieved to say there was perhaps more human degradation to be found than in any other country of the world. Messrs. A. Evershed and W. J. Wetenhall spoke, and the lads from the Institute in Kentish-town gave a gymnastic display.

CONVENTION AT LAUSANNE.

Just as the approaching winter was beginning to shut us up from further communication with the shores of England, we were delighted to hear that there was to be a five days' Convention at Lausanne. Those of us who were present were not sent away empty. Rev. F. Paynter gave some very helpful Bible expositions; and many upon whose ears the news of this "fuller life" probably fell for the first time, must have been impressed with the intense conviction with which the speakers delivered their message. Their faces spoke for them. The meetings were not largely attended, though there are over 1000 English in Lausanne alone.

On Wednesday, November 1st, Rev. W. Houghton gave an introductory address, based upon Ps. xxi. 6. "What is this blessed life?" he asked. Compared with the past, it is like comparing a day in July with a day in April. It is not a life of "perfection," but of "blamelessness." He spoke of this life as (i)., a state of pardon and acceptance on the ground of Christ's sacrifice; (ii.), a state of soul-cleanness; (iii.), a state of peace and rest. There are Christians whose life is a song, and there are Christians whose life is a sigh. Rev. E. W. Moore gave some helpful thoughts upon 1 Cor. iii. 16—"the Temple." Many, he said, have given their hearts for salvation, who have not given their bodies for service.

On Thursday, the speakers were Mr. Houghton and Mr. Moore, who gave a striking address upon Matt. iii. 11, 12. He divided his subject into the fan, the fire, and the floor. There was the fan of persecution, of tribulation (*tribulum*—flail), and of affliction. The fan brings us into that state in which God can bless us.

On Friday afternoon there was a larger gathering. Mr. Houghton spoke upon "Rest" (Matt. xi. 28), and Rev. C. G. Moore gave his well-known address on "Law and Grace," dealing with the opening chapters of the Epistle to the Romans. Illustrating the thought that we may be doing right without knowing it, he said that when at college the students attended some lectures upon elocution, but some of them found they had been using their voice properly, so that all they obtained for their fee was the advice, "You are right; keep on doing it." But this knowledge and advice were worth having.

I must repeat a story Mr. Houghton told in an address upon Jer. xxxi. 12, "Their soul shall be as a watered garden." A rich man suddenly became poor. A friend asked him the secret of his patience and restfulness under the trial. "When I was rich," he said, "I enjoyed God in all things; now I have learnt to enjoy all things in God." All the addresses were marked with spiritual power, and we may rest assured that God's Holy Spirit was in our midst.

John Best, Chaplain at Neuchâtel.

HOME OF INDUSTRY.

At the workers' meeting on Wednesday, last week, under the presidency of Mr. J. E. Mathieson, treasurer of the Homes, Miss Annie Taylor, the intrepid Thibetan traveller, gave a most interesting account of her journeyings through that almost inaccessible land. She related how "in perils of waters, in perils of robbers, in perils by the heathen, in perils in the wilderness, in perils among false friends, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness," God had graciously spared her, and had again and again given her the lives of those who journeyed with her.

Mr. E. Glenny spoke in behalf of the North Africa Mission, and asked prayer for guidance in the crisis in Morocco, and for a party of three who were starting with him to the field on the following day. He hopes to return after taking counsel with the superintendents of the various districts occupied by the mission.

THE ANNUAL MEETINGS of the Scottish Christian Union branch of the B.W.T.A. were held at Edinburgh on Wednesday week, when delegates from forty branches were present. Reports respecting the various departments of the work were presented. There was a numerous attendance at the public meeting, which was addressed by Mrs. Blaikie, Miss Wigham, Mrs. Mackinnon, Rev. A. Sutherland, and Mrs. Pearsall Smith.

The Christian.

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of Major-General Howard, of the United States Army.

☞ Will those of our readers who receive The Christian direct from the Office by post, and who have not recently communicated with us, kindly send their present full postal address; especially Missionaries and others in foreign countries.

On another page we describe the aims and plans of the Tibetan Pioneer Mission. We understand that Miss Taylor is hopeful of hearing from devoted workers who have passed their novitiate in Christian service. She will, we trust, hear from such, and be enabled, without needless delay, to see her mission launched.

The London Y.M.C.A. is bestirring itself in view of the Jubilee Celebration of next June. An extensive programme of arrangements is in progress of formation; the carrying out of the details has been entrusted to Mr. J. H. Putterill, financial secretary of the Aldersgate Association.

As our readers may be requiring appropriate volumes for presentation during the coming season, they will be glad to know that our publishers are clearing out at a very reduced price their stock of "The Christian Portrait Gallery." This elegant volume contains over one hundred striking portraits and biographic sketches of eminent Christian men and women. Originally published at half-a-guinea, it is now offered at 3s. 6d., post free.

It is the rule in places of worship that notices (sometimes extending to a dozen different announcements) are made during the service. If given out before the preaching they either preoccupy the mind or are forgotten. If after, they divert the attention, and tend to do away with any impression made. Could they not be restricted to those absolutely necessary, or could not some other way be found of conveying this information? And could not the collection, except on special occasions, be made before the sermon, particularly at distinctly evangelistic meetings?

This raises another question. As the bulk of all congregations are unconverted, is it right, even on Sunday mornings, to address believers only, without a word to the undecided? Ought not every address to answer, however concisely, the question burning in many hearts, "What must I do to be saved?"

The distinction drawn by Dr. Pentecost (p. 11) between Christianity and Christendom, between the followers of Christ, and the inhabitants of so-called Christian countries, is of the utmost importance. The drink and opium traffic, the legalisation of vice, and other forms of evil, are not Christian, but heathen. There is no Christian nation in the world, in the sense in which the word Christian is used in that classical passage which declares that "the disciples were called Christians first at Antioch."

When the heathen charge upon Christian missionaries, that the same vessel that brought them brought the firewater, the answer should be that such commerce is not Christian, but heathen, and that Christians at home seek the regeneration of their heathen fellow-countrymen just as they seek the regeneration of the heathen in India, or China, or Africa.

Now that the coal war is over, we are delighted to see that in many cases the masters are making advances of money to the men to help them over present troubles. The representatives of the men also are resolutely striving after "the things that make for peace." We hear from many quarters that no bitterness has been left behind. There will, no doubt, be an earnest effort on both sides to smooth the way for the formation of a Conciliation Board, and to make its future action easy and effective. We can all do something to create that atmosphere of good will in which alone a right understanding can live and grow.

A meeting was convened in Holborn Town Hall, on Tuesday, to affirm that the Christian organisation of labour involves the maintenance of such wages as shall enable workers to support healthy and human homes; that this will be in the interests of the whole community as tending to greater efficiency of work, and that on Boards of Conciliation labour and capital should be assisted by independent members representing the best conscience of the community, with provision for a final appeal. This is a satisfactory evidence that the public is waking up to see that the welfare of each member of the community is the welfare of all, and should therefore be the care of all. "If one member suffers, all the members suffer with it." Another illustration that the Bible is the only safe guide in political and social economy.

The British and Foreign Anti-Slavery Society have brought a serious and just complaint against the Government in connection with the African slave trade. Owing to recent territorial rearrangements, it appears that the administration of the province of Witu has passed from the British East Africa Company to the Imperial authorities. Under the *régime* of the Company the status of slavery was abolished, though a period of five years was to elapse before the abolition came fully and finally into force. The Government have now permitted the Sultan of Zanzibar to issue regulations revoking these former agreements, so that the status of slavery is practically reimposed, and there is no definite prospect among the Witus of any return to freedom, though they are living nominally under British protection. *The Times* of Tuesday is justified in saying that "such an extraordinary departure from national precedent is difficult to believe." We hope some member of the House of Commons will interrogate the Government at once on the subject.

Captain Lugard has a kind word to say of missionaries in his new book on "The Rise of our East African Empire." He does not "indiscriminately admire all missionaries," but he did not meet one Scotch missionary in Nyassaland whom he did not esteem. He has nothing but praise for them and their methods. He considers that a missionary must, above all things, be a gentleman, "for no one is more quick to realise a real gentleman than the African savage." The Captain evidently means both the spirit and manner of living of the missionary, and, of course, not anything in a merely conventional sense; as he adds that the dwelling-house of the missionary should be as superior to those of the natives as he himself is superior to them.

A correspondent says, in reply to a recent paragraph with regard to young men and missions:—

> I do not believe that either courage or devotedness is lacking in the ranks of Christian young men, but is not the reason many do not "go" to be found in the fact that there is no organisation ready to receive and support many who would? I can speak feelingly on this point, as I have been more than once informed that "only self-supporting missionaries can be received." When recruits are needed in the army the fact is abundantly advertised, and all particulars can easily be obtained; but while we hear much about the need of workers in foreign lands, the way is not made clear or easy to hundreds of willing hearts.

It is quite true there are more willing to go than there are willing to send.

In Mr. Bush's "Life and Times of Chrysostom" there is a sentence on the effects of the famous preacher's early ascetic habits, which is worthy of attention by others than monks or nuns:—

> There can be no doubt that during this time he seriously injured his bodily constitution, weakened his vital powers, and created that irritability of temper to which he was not unfrequently subject, and to which, as to a cause, many of the principal miseries of his subsequent life may be fairly attributed.

The same remark will apply to the rush, the strain, the overwork, and the broken nerves of some Christians now.

A correspondent of *The Westminster Gazette*, who is interested in the subject of the corporal punishment of children, has bethought him that, while it is all very well to know the views of teachers and officials, it would be worth knowing what the children have to say. So he has visited a large Board School when the scholars were playing, and had an "interview" with some of them. One boy, who admitted that he deserved to be punished sometimes, and who approved of the deliberate floggings his father gives him, strongly objected to be "banged about" by his teacher at any and every time: it made him "silly." The girls were of opinion that they had not been treated fairly, and yet "they ought to act fair to you here." The moral of the interview seems to be that justice, absolute fairness, is the quality which wins children. However they may be punished, the rankling

and deadly thing is not the blow but the injustice in it, when such is the case.

Charity voting is an enormous expense to applicants' friends, a burdensome labour, and a tedious delay. Were the money spent on getting votes given to the charities, it would be better used. The efforts of some reformers to get each case settled on its own merits by the managing committee, deserve all encouragement. That there will be occasional mistakes, and that there will be need of constant vigilance in order to prevent abuses and favouritism, is certain; but these disadvantages are nothing when compared with those of canvassing.

The Manchester Guardian throws much light upon the character and the ways of our modern navvy. He can read; he has a kind heart for all men of his own class; he is generous in aiding those who are poor and out of work; he is courteous to ladies when they chance to come in his way; he is attached to his "Parson Slasher," or his "Parson Ganger," the gentleman who is the head of the Navvy Mission. Now that most of the 20,000 navvies who have worked at the Manchester Ship Canal have departed, the people of the district are sorry to lose them. Surely we have here a remarkable testimony to the labours of such workers as Miss Marsh and Lady Hope. The word of God does not return to Him void.

It struck us as a remarkable fact, when we had the pleasure of hearing a Christian worker among actors and actresses, that in every case where anyone following that profession was converted, he or she left the stage and sought some work more congenial to the new-born life. Quite as remarkable, on the other side, is the desire of many professing Christians to go to the theatre. What conclusion are we to draw? That the converted actors do not know what a useful profession they are leaving? or that the professing Christians do not know what an injurious pleasure they are permitting themselves? One would suppose that he who has walked the stage knows better than an outsider what a theatre is when judged by a Christian standard.

The advocacy of theatre-going is maintained by a contemporary, who calls hell a "theological locality." This will be a delightful piece of writing for the young men and women who are more anxious to serve God and pleasure than God alone. Strange to say, this paper has the following curious illustration in defence of its position:—

> But if the Puritan, by the force of logic and of life, is driven to accept the theatre as he accepts the army and the navy, the institution in its turn will have to reckon with him. If he comes into the concern it will not be as a sleeping or irresponsible partner. He will carry into it his conscience and his ideals. That conscience which in the army is putting down State-regulated vice, and in the navy is working to make Jack an abstainer, will inevitably make its force felt in the world behind the curtain.

Now this paper utterly refused to give the least aid towards abolishing State regulation of vice in England. A different style of Christianity than the theatre nourishes, is needed for such hard work as attacking these gigantic and terrible sins.

The influence of Christianity over women was one of the first things which led the more thoughtful Pagans of the earliest times to believe that the Gospel would destroy the old faith. They knew that husbands, fathers, and sons would come under it in the home, and that no efforts of the advocates of heathenism could withstand this persuasive teaching. Julian attributed the failure of his scheme for bringing Antioch back to heathenism to the influence of Christian women over their male relatives. We have not yet exhausted this rich vein of the influence of women. How many of our societies might be immensely strengthened by the admission of women to their management? Some of the best are greatly indebted to women for their success. Let others follow their example.

In an address on social purity, delivered at Montreal, Rev. Dr. Douglas asserts that as surely as the Indians are dying out of the west, the great New England race is dying out of the east. To prove this he points to the fact that 100 families in Worcester, Nashawa, and Fall River, record 750 children; 100 families in West Boston have 55 children; 100 families in West Montreal have 300 children; whereas 100 families amid the *proletaria* of the East-end [of Montreal] have 800 children. He thinks that "the outcasts of Europe and the inferior races of this continent are going, in two generations, to possess the land." If the Puritanic race is, according to Dr. Douglas, dying of social vice, it can be no loss; and the other races may show themselves more worthy of life. "The first shall be last, and the last first."

Preparations for the International Workmen's Exhibition, to be held in Milan next year, are, we see, proceeding apace. The Exhibition will bring together some of the ablest and most intelligent workmen from all countries. Cannot this occasion be laid hold upon by Christians, as the Chicago Exhibition was laid hold upon by Mr. Moody, for the diffusion of the Gospel? The Bible Society, the Evangelical Continental Society, the Peace Society, etc., will have a golden opportunity of influencing the leaders of the working men with Christian truth. Salvation may, by the grace of God, be brought to many a house.

Jonathan Dymond says in his valuable essays on the Principles of Morality:—

> He who sets no other limit to his possessions or accumulations than inability or indisposition to obtain more, does not conform to the will of God. Assuredly, if any specific thing is declared by Christianity to be highly likely to obstruct our advancement in goodness, and to endanger our final felicity, against that thing, whatever it be, it is imperative for us to guard with wakeful solicitude. And, therefore, without affirming that no circumstance can justify a great accumulation of property, it may safely be concluded, that far the greater number of those who accumulate it do wrong; nor do I see any reason to be deterred from ranking the distribution of a portion of great wealth, or a refusal to accumulate it, amongst the imperative duties which are imposed by the moral law.

A wise word against "the gospel of getting on."

"An Aggressive Believer" suggests in the columns of *The Independent* that the London Missionary Society should open a room in some central place in London, to which Christians could go at any hour from six a.m. to ten p.m. to pray for the success of missionary work. There ought to be no difficulty in obtaining a room, when we think of all the chapels and churches which are closed from Monday till Saturday. Provided the spirit of prayer be felt, there might be a constant stream of supplicants; but London is a terribly busy place, and gives small leisure to any who either frequent or occasionally visit its streets. It would be a satisfaction to see the suggestion succeed. But the provision of a room is not the first thing. The desire for prayer would soon lead to the providing of a room.

It was in 1843 that Robert Murray M'Cheyne entered into his rest. Few men have left a sweeter fragrance behind them. He was only twenty-nine years old, yet what a storehouse of holy thought is in his written words, what a wealth of experience is in his letters and in the sentences which fell from his lips! No one can read his "Memoir" without feeling that he is in the light of burning holiness and absorbing love. In a paper called "Personal Reformation" he has, among many precious passages, these words: "I ought to study the Comforter more—his Godhead, his love, his almightiness. I have found by experience that nothing sanctifies me so much as meditating on the Comforter, as John xiv. 16. And yet how seldom I do this!"

Few books search the heart like M'Cheyne's, and yet one feels that he is so truly like ourselves in infirmity and failures. "And yet how seldom I do this!" He knew where help was to be found, but was conscious of not sufficiently using it. So are all who long for a higher life. He says:—

> I feel persuaded that if I could follow the Lord more deeply myself, my ministry would be used to make a deeper impression than it has yet done.

Even in his dying delirium he spoke the wisdom of God: "Mind the text, 1 Cor. xv. 58. 'Be steadfast, unmoveable, always abounding in the work of the Lord.'" He dwelt with much emphasis on the last clause, "For as much as ye know that your labour is not in vain in the Lord." With uplifted hands, as if in the attitude of pronouncing the benediction, he ended his life. May the Head of the Church give us many like him!

What is the secret of patience in well-doing? To know that God has called us to our work, and not that we have undertaken it of our own motion or fancy. Also to know that because He has called us He will not allow us to fail. And failure and success, to such as labour for God and by the grace of God, are not determined always by outward signs. We knew a consecrated minister called to a very corrupt church, who set to work at once to cleanse the place. When he had done this he was called to other service, and then another minister came and filled his place, and great good was done. Jesus cleansed the Temple at the beginning of his ministry; He cleansed it also a second time just before the end of his ministry. Dust and cobwebs soon accumulate in a room; impurities of all sorts soon accumulate in churches. We must be always at work.

BRAZIL.—In an "occasional paper" on the work of Pastor Fanstone in Brazil, we learn that the revolution has involved the people in much suffering. We make a brief extract:—"Up to the last accounts, the believers on both sides of Rio harbour have been preserved from personal injury, though loss has been suffered from the destruction of property. We also thank God that these sad events in the south in no way hinder the work of Mr. M'Call in Pernambuco. Indeed, even as regards the work about Rio, letters written in the midst of the sounds of war tell of encouraging meetings in inland towns, which are reached as easily as before. In one of those most recently entered for evangelistic work, Bangú (two and a-half hours distant from Rio by rail (gatherings are reported in the last letters to hand of over fifty interested hearers." Mr. Fanstone would be glad to receive invitations to address meetings on Brazil and its needs. The Mission Council is in correspondence with candidates whose hearts' desire is to labour for the Lord in Brazil, but as yet the funds do not permit a rapid onward movement. Communications to Mr. Fanstone should be addressed, care of Mrs. R. R. Kalley, Campo Verde, Tipperlinn-road, Edinburgh.

Part-sight.

Part-sight is the condition, at least in certain connections, of all the people of God. Our knowledge at farthest is but a part-knowledge, "We know in part and we prophesy in part." There are few subjects, if any, which our plumb-line has explored throughout. Even in the words of life best known to us, to which we can append our T and P—tried and proved—knowledge must yield to faith; for our history does not exactly repeat itself; and altered circumstance, and, above all, the process of becoming in ourselves, develope meanings and applications that we wist not of. It is the infirmity of knowledge, very largely, that furnishes sea-room for faith. Had Job thoroughly penetrated the secret of his trial, he would not, it is true, have known the fluctuations of experience which he betrays. But, on the other hand, faith would not have been called to the rescue, nor would the darkness have been glorified by hope's far-reaching beam. As it is, it is the sight only in part that draws out and exercises the measure of grace which he has. Even so to-day. God trains us, not by lifting us out of limitation, but by making the limitation that we feel subservient to the exercise of grace and the development of faith.

There is, therefore, quite as much kindness shown in what God hides, for the time being, from his children, as in what He reveals to them. Be thankful for the sight given; but be thankful also for the limit which He has set to it. Faith is in training now; it will have its reward in terms of sight by-and-by. But meanwhile the sacred nursling must grow, precious faith must fructify and expand; like the almond tree, it has to yield buds, blossom, and fruit, and for this, part-sight is called for. As the sun must set to bring out the stars, so knowledge must pale that faith may trim her lamp and shine.

In speaking of Part-sight as the occasion of faith, we must not forget the reverse side of it, and the part which this plays as the occasion of fear. David reveals the snare incident to part-sight in his hasty exclamation, "I shall one day perish by the hand of Saul." Such-like conclusions are part of the small change in which most of us deal. They are more than "lapsus linguæ," or slips of the tongue; they are obscurations of faith itself. The sight, which after all is but in part, has, for the moment, such terror lodged in it that we forget or refuse, in the energy of faith, to look beyond and above. Hence the need of adding to faith, *courage*. We suppose we have seen a ghost, and cry out in fear. But why fear? Who can separate us from the love of God which is in Christ Jesus our Lord? Can that barque sink that carries a greater than Cæsar and his fortunes? Part-sight may bristle with foes, and oppositions, and dangers; nevertheless let faith courageously step forward. It is not necessary to awake the Master. He is more awake than we are.

"O fearful! O faithless!" in mercy He cries,
"My promise, my truth, are they light in thine eyes?
Still, still I am with thee, my promise shall stand,
Through tempest and tossing I'll bring thee to land."

The subject of Part-sight has yet another aspect. In addition to the part-sight of knowledge or of sense, there is the part-sight that is due to the verifying faculty of faith itself. There is a knowledge which faith quarries for itself, a sight which it acquires. True, this sight is only in part; it does not go all the way. But it has this twofold advantage, that it never tends to raise terror but always to allay it; and, in the second place, the sight gained serves as a whet-stone to stimulate to further acquisition. If faith be in exercise it will have a present reward in verification. It will add to knowledge, and add to it in such a way as needs no revision, only amplification; while, in the process, it will open springs in the desert, and distil God's own peace on the heart. An ounce of this part-knowledge is worth a ton of the learning of the schools; and those are the true doctors of divinity who are well versed here. "It is wonderful," cried Louis Harms, the founder of the Hermannsburg Mission, "when one has nothing, and 10,000 crowns are laid in his hand by the dear Lord." But that matter of wonder was so often repeated in reply to the faith of Harms, that it speedily constituted the regular law of demand and supply. And this is only one application, out of many, of this aspect of Part-sight. If it is sweet to know of his bountiful care, whose are the cattle on a thousand hills, how much sweeter to know Himself, to see his face and live, yea, to eat and drink with Him! Here also faith is a merchantman acquiring goodly pearls. Faith developes and enlarges the knowledge of Christ considered in Himself, and in doing this supplies the spur to richer acquisitions; so that the soul, as in Paul's case, is ever on the stretch of expanding desire and on the wing of further exploration —"that I may know Him." It is this Part-sight that is heaven's earnest; it is this Part-knowledge that is glory's coin; for love enfolds it, and what love keeps, not even death itself can take away. Love is stronger than death, and the knowledge that faith wins, though it be but in part, love assimilates for ever.

James Douglas.

Brixton, S.W.

THE McALL MISSION IN FRANCE.

I have lately had the privilege of visiting many mission halls in connection with the McAll Mission in France, and I think it may interest some of your readers to hear something of the work of the Lord carried on in them. My first visit was to Capecure, Boulogne, where I was much struck with the attention and deep interest displayed by the poor fisherfolk, who eagerly listened to the truth of the Gospel preached by M. Mabboux. A meeting for children, held the next morning in the same hall, when fifty-two were present, was intensely interesting. A father, mother, and five children were present to receive a family Bible as a souvenir on leaving Boulogne.

In Paris I found the meetings very well attended. In some of the halls the large proportion of men present was most gratifying, but nothing interested me more than the children's meetings, held on Sunday and Thursday afternoons (the latter the children's holiday). On the afternoon of October 15, I had the pleasure of attending the Sunday-school at the Rue St. Antoine; 137 children were present, and after the usual lessons by the teachers Rev. C. Greig gave them an admirable lesson, using a blackboard to illustrate his subject. In the interval between the Sunday-school and the evangelistic service we sat down to tea in an adjoining room with between twenty-five and thirty teachers, who had themselves been pupils in the Sunday-schools, and were now endeavouring to lead the little ones to Jesus. One of the most striking of the meetings was the gathering of the Christian Endeavour Society in the beautiful hall in the Rue Rivoli. About 300 people were present, and addresses were given by Pastor Theodore Monod and Rev. C. Greig. Hymns and sacred music were sung by a choir of young girls, themselves the fruit of the Mission, and young men from Mr. Greig's church at Bercy. There was also some excellent instrumental music. Mr. and Miss Brown, to whom this hall is much indebted for their indefatigable work, took part in the proceedings.

If space permitted, I would gladly describe the meetings of the Medical Mission, where the Gospel is preached on each occasion to the patients while waiting to have their bodily wants attended to. The Mission sadly needs more lady workers, as three or four are absent owing to ill-health, and two have left Paris owing to advancing years.

Finch White, Colonel.

4, *Trafalgar-square, Charing Cross, W.C.*

CHINA INLAND MISSION,

The following editorial notes from the December issue of *China's Millions* will be read with interest:—

We look back at God's goodness, and at many signal mercies received during the year, and feel constrained to praise Him. Hundreds of souls have been saved in China; many have testified to blessing through our meetings held at home and through our publications, and we have been prospered in more ways than we can here enumerate.

The way in which funds have been supplied in answer to prayer, from month to month, has strengthened our hearts; outfits and passages, too, have been provided as the need has required; and safe journeys out and home have been vouchsafed in answer to many petitions. Many difficulties and hindrances have been removed, and we look forward hopefully, and are seeking guidance as to a definite forward movement in the coming year! Will our readers ask specially that we may be guided?

The work at this time urgently needs a hundred men—men of unreserved consecration, men who mean to live for Christ and not for self, for eternity and not for time, men who are full of faith and of the Holy Ghost, who feel that Christ is worthy, and who are utterly devoted to Him.

Our dear brother Mr. Cecil Polhill-Turner thinks that we should pray definitely for two hundred such men; and who that takes part in the consecration meetings at Keswick and elsewhere can doubt that Britain has the men, and would be blessed in giving them? Personally, however, we feel that we must wait upon God for fuller light as to the exact form that our forward movement should take. When we sought for "the seventy," we were so assured of the will of God that we were able to praise Him for them before we wrote to England to ask for them. And when we appealed for a hundred workers in a single year, we *knew* before the year began that we *had* the petition, and the additional £10,000 necessary for outfits, passage-money, and first year's support, while as yet none of it was given.

We now see with joy God's hand preparing for greater things. A kind friend desiring to assist us in building without delay our Missionary Home, and also the new offices so urgently needed, wished to put money at our disposal at a low rate of interest for the purpose; we have thus been enabled to begin, and the excavators are already at work. The building will contain a large prayer-meeting room, and rooms that will be used for the present as offices; besides a residential part for the accommodation of returned missionaries and of candidates. We are now erecting only three-fourths of the proposed building, but believe that the Lord will in his own good time supply what is requisite for the whole.

When this building is completed and occupied we shall have room for an enlarged number of candidates, as well as for the returned missionaries, and also facilities for carrying on together the various branches of the Home work more efficiently than is now possible. Furniture to the value of some hundreds of pounds has already been promised. There will be over thirty bedrooms.

A few years ago the Lord graciously gave us, without cost to the Mission, ample premises in Shanghai, and immediately sent us reinforcements that could not have been received and cared for without them. We now see a great need in China, and an early possibility here of being ready for what the Lord shall have in store for us.

Several of our earnest and successful workers are about coming home on furlough, and others are now at home. There are many parts of the country which we have hitherto been unable to visit. The story of the Mission cannot be told without spiritual profit as well as deep interest. We should be glad to hear from any friends who would assist us in arranging for meetings.

"WHERE WILL TEACHER BE?"—The telling narrative with this title, which appeared in our columns recently, and for copies of which in separate form there were many inquiries, is now published as a leaflet by Mr. G. Stoneman, 21, Warwick-lane, E.C., price 1s. 6d. per 100.

Apocalyptic Scenes.

By the late Sir S. Arthur Blackwood, K.C.B.

XXXVI.

THE IMAGE, THE MARK, AND THE NUMBER OF THE BEAST.

There remain still three particulars foretold in this marvellous prophecy concerning the wild beast from the sea which need to be examined. And these three are of immense importance.

The identification of the monstrous symbol with Rome has been, it is submitted, most exhaustive. The facts of history have corresponded to every prediction of the Scriptures of truth. But the portrait is not yet complete. Three further and most striking points are noticed in conclusion; the last of them is preceded by the emphatic call of the Spirit, "Here is wisdom"; and they combine in supplying the crowning proof that in the two wild beasts, the first and the second, we have the divinely-drawn picture of the great Antichrist, which, during the long centuries specified, has exercised the terrible power "given unto him" by the enemy, and permitted by the all-wise providence of God.

These three points are the Image of the beast, the Mark of the beast, and the Number of his name. The wildest and most fanciful interpretations, some of them sensational and extravagant to the last degree, have been given of these particulars in the prophecy. Forgetfulness of the *symbolic* character of the Revelation, and a consequent attempt to prove a literal interpretation (though resulting in the greatest anomalies and contradictions), together with an ignoring of the facts of history, which is but prophecy read backward, must be regarded as mainly responsible for the strange, and, alas! delusive schemes of Apocalyptic Exposition which have obtained such currency in these last days. And, all the while, the key is in our hands.

The image of the beast. Literally understood, it might indeed be expected that something like the golden image set up on the plains of Dura would be constructed, and miraculously endowed with life and power of speech. But if the "image" is to be construed literally, then must "the beast" be similarly expounded. And I am not aware that even the most literal of latter-day interpreters have gone to the length of teaching that a real seven-headed, ten-horned wild beast is to appear from the sea, or the abyss. All agree that it is a symbolic expression, whether denoting an individual or a system. Similarly, then, must "the image" be understood. The expression is symbolic. It is not an actual image which is to be looked for, but that which the term describes.

Now, an image is a *representation* of something else. If, then, the first wild beast be Rome in its various aspects, territorial, political, and ecclesiastical, the image of that Antichristian system or power must be that which is representative thereof.

And what is it that represents a people, a political organisation, or a church? It is a *representative* assembly. Thus the people of Great Britain are represented by Parliament, the Church of England (however inadequately) by Convocation. And in like manner has the Church of Rome, or Roman Catholic Christendom, been represented by Œcumenical Councils, *i.e.*, Councils consisting of deputies from the *oikoumenē*, or inhabited world ("the dwellers on the earth"). The image of the beast—that is, the representation of Rome Catholic—is, then, the Council. Such, indeed, was the description given of those assemblies by Tertullian, who called them "the very representation of the whole Christian body," and Gibbon speaks of the Provincial Synods, the precursors of the œcumenical gatherings, as having been founded on the model of the *representative* councils of Greece. Or, to quote the language of more recent days, we find that, alluding to the House of Commons, as reconstituted by the Reform Bill of 1832, a leading statesman spoke of it as "the real and express *image* and representation of the country." In the ancient councils themselves the deputies were declared to be "the image" of them that sent them. And in the graphic description of the Œcumenical Council held at Rome in 1869, which appeared in *The Times*, it was said that "never had there been a gathering that approached so near to a representation of Christendom as this."

Now, as we have seen that the second wild beast prefigured the Papal hierarchy as the subservient administrators of the Papacy itself, so we learn that the invitations to a General Council were communicated by the archbishops, bishops, abbots, deans, chapters, presbyters, and convents. Thus it was the false prophet, or body of false teachers by whom Rome ruled the world, who said "to them that dwelt on the earth that they should make an image to the beast, which had the wound by the sword and did live" (Rev. xiii, 14).

But not only was the image to be made; it was also to speak. That is, this representative assembly was to issue decrees and to pass and promulgate laws which were to bind all to obedience under the most heavy penalties.

According to Canon Mozley, "the Romans say that a Council is without form and void, till the Pope give it order, *life*, and law." And it was the votes of the assembled clerical representatives of Christendom, ratified by their head, the Pope, that gave the utterances of the Council their binding force. Its edicts, or general decisions, then became canons. The Council was said to have "spoken." Thus was it when, at the Lateran Council of 1869, between the terrific rolls of thunder that shook the mighty structure, and amid the thick darkness that filled it, the successive "*Placets*" of the Romish hierarchy affirmed and promulgated the blasphemous dogma of Papal Infallibility. The Image spoke.

And the Mark of the beast. How are we to understand it? It was the common practice at the time of St. John, and, indeed, both long before and long after, for slaves, soldiers, and devotees of this or that heathen god to have certain marks of appropriation imprinted on them; such marks being generally on the forehead or the hand, and consisting of either the name or characteristic emblem of the master or the god, or of the particular god's hieroglyphic number. Thus Roman slaves were marked, or "stigmatised" on their foreheads, and Roman soldiers bore the Emperor's name or mark imprinted on the hand. And the practice exists even at the present day, when soldiers bear on headdress or shoulder the number or symbol of the corps to which they belong, and servants wear on their livery their master's crest or family sign. The mark denoted appropriation on the one side and allegiance on the other.

We are not, therefore, to understand the expression in a literal sense. As in the case of "the beast," and "the image," "the mark" is a symbol. We find the same symbol employed in the next vision, where the redeemed of the Lord are seen, with the Lamb on Mount Zion, "having his Father's name written in their foreheads." In that case it denotes not only appropriation and allegiance, but also resemblance in character, or what we call family likeness; and we are taught that the followers of Christ are like Christ.

So here the mark in the forehead or the right hand signifies the claim of the great Antichrist, whose image, or representative body of Œcumenical Councils, speaks and issues decrees to the absolute and entire possession, as his votaries, of the deluded multitudes who have acknowledged, and still do acknowledge his usurped and blasphemous authority. It describes the willing, yea, the slavish surrender of brain and will, of hand and heart, the abnegation of the right of private judgment, the making over of soul and conscience to the keeping of the Satanic power which energizes the fearful system, by all who, not receiving the love of the truth, believe the lie, the greatest and most seductive as well as destructive lie, because of its marvellous counterfeit of the truth, that has ever been forged.

Yes! destructive indeed; for upon the devotees of the beast and his image, the receivers of his mark in forehead and hand, the indignation of a justly offended God is visited. They shall drink the unmixed wine of his wrath, who have willingly drunk of the wine of the fornication of the great apostasy (cf. ch. xiv. 10, with ch. xviii. 8). For again is it written that "the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name." On them that "had the mark of the beast, and upon them which worshipped his image" is to fall the terrible judgment set forth under the first of the seven last plagues of the wrath of God (ch. xvi. 2). And it is they who have "not worshipped the beast, neither his image, neither have received his mark upon their foreheads, or in their hands"—the faithful and steadfast witnesses of Jesus—of whom it is said that "they lived and reigned with Christ athousand years." From this terrible and world-wide delusion, from the acceptance of Romish error in any shape or form, and from that adultery with the world which she and her harlot daughters have so fatally promoted and spread, "Good Lord, deliver us!"

The dire decrees of excommunication, the interdicts on monarchs and subjects "small and great, rich and poor, free and bond," whosoever attempted to assert spiritual or even bodily independence of Romish rule, are too well known to require to be dwelt upon here. Striking illustrations of the tyrannical engine of "exclusive dealing," wielded by priestly power, are occurring even in the present days and under our very eyes.

Lastly, what is the Number of the beast? "Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is, Six hundred threescore and six."

Passing by the number of ingenious interpretations which have been given, some more or less plausible, some fanciful, and others wild and even ridiculous, we may, I believe, accept that suggested so early as the second century by Irenæus, the disciple of Polycarp, who was the disciple of the Seer of Patmos.

It is a human name, for it is "the number of a man." It denotes the geographical, the political, the ecclesiastical entity signified by the monster from the sea, for it is "the number of the beast." The Greek numerals consisting of the letters of the alphabet, a proper name must be sought for, the numerical value of whose constituent letters shall amount to 666. Such a name is to be found—the name or number of a man, for it is a proper name in the masculine gender—the very name of the power above described—in the word Λατεινος—*Latinus*, or "the Latin man," the letters of which make up the enigmatical number, as follows:—λ=30, α=1, τ=300, ε=5, ι=10, ν=50, ο=70, ς=200; total, 666.

Concerning this name, Irenæus observes that "it seems very probable; for this is a name of the last of Daniel's kingdoms; they being *Latins* that now reign." And Hippolytus, the disciple of Irenæus, says, "It is manifest to all that they who now reign are Latins, and the name transmuted into that of an individual becomes Λατεινος." Of the first three great world-empires, Daniel gives the names, Babylon, Persia, Greece. The fourth, Rome, is not named. Here it is supplied, in an enigma. We have counted its number, and find it to be Latin, that is ROMAN.

And how striking is the fulfilment. But a few centuries after Irenæus, the name of Latin began to be regularly applied by writers like Jerome, and in Papal Bulls and Conciliar Edicts, to the kingdoms of the Western Roman Empire. And Gibbon adopts it as their distinctive appellation after the division of the Empire into Eastern and Western. So that the term became the peculiar title of the fourth and last great earthly power, in both its territorial and its ecclesiastical aspect. It was the Latin world, the Latin kingdoms, the Latin Church, the Latin patriarch, the Latin clergy, the Latin councils. All was Latinized. Mass, prayers, hymns, litanies, canons, decretals, bulls, were all conceived and couched in Latin. The Papal councils spoke in Latin. Priests and people prayed and still pray in Latin, witness the Breviary, the Mass, the Paternoster, the Ave Maria, etc. The Scriptures were read only in Latin. In short, all was Latin. Six hundred threescore and six was, and still is, the hieroglyphic, the enigmatical number, of the great Antichrist, the wild beast from the abyss.

Thus have we traced the predicted character and career of the fourth and greatest of the bestial powers, or world-empires, shown first to Daniel in Babylon, and then revealed in fuller detail to John in Patmos. We have seen the marvellously accurate fulfilment of the Divine prefiguration in the events recorded by history. And it may well be asked whether it is possible for prophetic delineation, in the mysterious language of symbol, and historical fact to correspond more closely? Granted that mistakes have frequently been made, and that in a natural anxiety to discover exact fulfilments, interpreters have now and again been betrayed into far-fetched expositions, yet, taken as a whole, it is submitted that the key of history has, with a most extraordinary fitness, opened the many-warded lock of prophecy. Symbol and thing signified, heraldic emblem and actual fact, details of events that were to come to pass, features geographical, political, and ecclesiastical, have all combined to present to view

hat monstrous, weird, and Satanic portent which he second sign exhibited to the Apostle.

Here, then, this vision concludes. Some further ention of the actors in those scenes of the pro-hetic drama represented in chapters xii. and xiii. made later in the book.

The Parliament of Religions.—4.

ORIENTAL CRITICISMS.

By Rev. GEO. F. PENTECOST, D.D.

Some of our Oriental friends came to the Parliament evidently big with a purpose. It was not to consider the claims of Christianity upon the nations, or to find a common basis of religion; but to demolish Christianity by exposing its frightful inconsistencies, its organised wickedness, what they considered its utter inhumanity, and its general inferiority to the faith of the Brahmin and the Buddhist. The two champions were the Buddhist priest, Dharamapala, and the Hindu monk, Vivakanadra.

These Oriental strictures and criticisms have found their way into both the secular and religious press of Great Britain. Except in one instance I have not noticed that any Christian writer has taken note of them. Lest silence should be taken as consent, I venture now to notice them and make some remarks anent them.

These gentlemen called my courtesy in question in the Parliament because I ventured to answer them there; they suggested that it was most unchristian to refer to the shady sides of Oriental religions in a Parliament where it was supposed that no words save those of "softness" and "kindness were to be uttered," forgetting that they themselves were the first to "break the peace" by their attacks upon Christianity.

I do not think it is a matter of regret that these Oriental gentlemen broke out upon us as they did, inasmuch as it has afforded an admirable opportunity to put some matters right. I may say in this connection, that while upon the whole the members of the Parliament maintained a wonderful spirit of patience and charity throughout towards each other, the Christian portion of the assembly was called upon to exercise its grace in this direction more largely than those members of other faiths, who were in a sense our guests, and who seemed to feel it was a part of their mission to "show up" the inconsistencies, and even wickedness, of the followers of Christ. Christian missionaries and scholars in the East were openly charged with hypocrisy, violence, dishonesty, and deliberate misrepresentation of the faiths of the Orient. We must suppose, in charity, that the general accusations were made in ignorance rather than in malice, and so in the main we let them pass. But there were a few things said which in the interests of truth and righteousness call for remark.

I.—AS TO CHRISTIAN IGNORANCE AND PREJUDICE.

The Buddhist Dharamapala, in the very opening of the Parliament, treated us to a fiery and eloquent speech, in which he charged Christians with being ignorant of the religious literature of the East, and yet presumptuous and prejudiced enough to sit in judgment upon a faith of which they could know nothing. In a very dramatic passage he challenged the members of the Parliament, and the vast audience gathered to hear his address, as to their knowledge of the Bible of Buddha. In substance he cried out: "How many of you here present have ever read the Bible of Buddha? Show your hands! Let us see how well qualified you are to judge of the faith of Buddha," etc. After repeating the challenge there were five hands uplifted. This meagre show of hands seemed to electrify him. He appealed to the audience to know if, out of so great a company (say three thousand) only five persons could be found who had read the writing ascribed to Buddha, it was at all competent for Western people to pass any judgment upon that faith?

In answer to this I would only remark that it was a wonder to me that so many as five were found who could say that they had read the vast tomes of literature which make up the Buddhist Bible. It does not follow, however, that the greater portion of the three thousand present were not acquainted with the substance of the teaching of Buddha, or the underlying philosophy of Buddhism. The great mass of Buddhists and Hindus are illiterate, and themselves totally ignorant of the writings of their sages, and few of the priests either of the Hindu or Buddhist faith are familiar with their writings. The further fact is, that though many of the young priests are required to read certain portions of their sacred books, and memorise them so that they can recite many passages off by rote, few of these, though so well drilled in the letter, have any idea of the meaning. I have myself talked with many Brahmin and Buddhist priests concerning their Scriptures, asking them to translate to me or explain to me what the meaning was of that which they were reciting. Almost invariably I was told that it was a passage from the writings of Buddha or one of the Vedas. They did not know the meaning; it was incapable of translation; and the merit lay, not in the understanding, but simply in the recitation of the words.

More than one educated Brahmin has told me that the Hindu is vastly indebted to the Christian missionary for a knowledge of his own religious faith, especially in so far as a literary knowledge of it is concerned. Until the Christian missionary inaugurated educational methods, and searched out and translated the lost and buried literature of the East, the great mass of the people, and even the Brahmins themselves, were sunken in the deepest and darkest superstitions of their idol-worship, knowing little or nothing of the teachings of their ancient philosophers and religious sages.

II.—THE CRIMES OF CHRISTIANITY.

It was the monk Vivakanadra who arraigned Christianity for its 'crimes, for its vice and immoralities; who professed horror at the violence, bloodshed, and general wickedness of the propagators of the Gospel; who charged them with coming with a sword in one hand to kill and destroy, and a Bible in the other to convert the mild and gentle, the pure and spotless Hindus to the gross, carnal, and drunken habits of the Christians. The acts of so-called Christian Governments, in their war of conquest against the gentle Orientals; their inhumanity in forcing opium and alcoholic liquors upon an unwilling and innocent people; the battle, war, and spoil waged by Western nations, were all charged upon Christianity. The drunkenness, immorality, and violence visible and open to view in Western Christian lands were all alleged to be a part and parcel of Christianity and a direct result of the religion of Christ.

What is to be said to all this? *First.*—That the unrighteous acts of Government are in no sense a product of Christianity. There is no such thing as a Christian Government, in the sense that the State is directed and its actions authorised by the Church of Christ. Every war of conquest, every oppressive act of Government, every iniquity, such as the opium trade, the liquor traffic, the legalisation of vice, and such like things, are the objects of sternest protest by the Church of Christ in all lands. These are not only acts outside the pale of Christianity, but acts committed in the face of Christian protest. What Christian missionary ever went forth to heathen lands to conquer the people to the Christian faith by the help of the sword or any other carnal weapon? What Christian missionary ever enforced either the opium or the liquor traffic? What Christian missionary was ever tolerated by any missionary society if he himself were a drunkard, an opium-eater, an unclean person, or one who did any violence to the people to whom he was sent with a message of Christ?

Second.—The drunkenness, the violence, the immoralities, the depredation seen in the cities and countries called Christian, are all outside Christianity, and are the sins and crimes against which the whole Christian ministry lifts its voice in the name of God and Christ. The victims of these sins are they to whom the Gospel of forgiveness, regeneration, and sanctification are directed. As well charge upon the medical profession responsibility for smallpox, cholera, yellow fever, and leprosy, as to charge these worst works of the flesh upon the Gospel of Christ, who came to seek and save men from their sins.

Moreover, these Oriental friends seem to have entirely overlooked a fact which, according to their systems, they can hardly understand: that Christianity stands in the individuality of faith, and not in national and race communities. Christianity is a selective and elective system. A man is not a Christian because he is born in a country where Christianity is the dominant faith. All men are born sinners, and if one becomes a Christian he becomes so as a matter of personal conviction and choice. The non-believing and non-Christ-confessing and Christ-living man is as much outside the pale of Christianity as any man born in heathendom. On the other hand, a man born of Hindu, Buddhist, or Mohammedan parents and inducted into the rites of these faiths, is Hindu, Buddhist, or Mohammedan, whatever his life or character may be. The answer to this is, that there are good Hindus and bad Hindus. It is not so with Christianity. There may be good and better Christians, but there are no *bad* Christians. No drunkard, no liar, no whoremonger, no thief, no murderer, can be at the same time a Christian. So that the criticism of the Orientals upon the wickedness of wicked people in Christian countries falls to the ground.

The Evangelist.

"A BROKEN AND A CONTRITE HEART."

By Rev. T. G. Selby.*

"Like as a father pitieth his children, so the Lord pitieth them that fear Him." That truth gets into the affections, and puts mystic fire at their service. "I am He that blotteth out thine iniquities for my name's sake." That discovers a sensitive point in our moral structure, and makes it thrill again. We have no scientific intimation of the fact that "He telleth the number of the stars.' The experimental proof of a conception like that is beyond us. But there is a strange responsive movement at the centre of our being when we read that "He bindeth up the broken in heart and healeth all their wounds." Science fails to track God as He moves to and fro in the expanse of the ages, spreading out the realms of infinite time as a curtain for his habitation. But a blessed and a conscious experience is called up within us as we read that "He dwells with the humble and the contrite."

This is a mystery of condescension, but it is a self-consistent mystery. The revival and homeward return of the life that came from God is the clue to this enigma of pity and gentleness. It is no slight thing to recover and restore that life. By this inhabitation of contrite hearts the Eternal will add at least a new kingdom to the high and holy place where He is enshrined. Through his redeeming visitations of the sons of men, He will educe God-glorifying qualities of love unknown before even there. From those to whom He so strangely bows Himself, He will attract a devotion of which those never needing a Saviour may be incapable. "We love Him because He first loved us"—true for angels, but uniquely true for us.

In the first pang of sorrow, in the first blush of shame, in the cry of relenting that comes up out of the discords of human rebellion, in the bitter sense of weakness, frailty, failure, God comes near, and possesses the heart with his healing love, as expressly as He fills the high and holy place. If you are poor in spirit, humble, abject, expect his instant indwelling. He comes to the penitent man or woman who mourns apart, as well as to the collective Israel.

Remember what a sacred thing contrition is. God broods in its earliest forms. Do not despise it, either in yourselves or others. Never say it is unmanly vacillation, as you see how mistaken you have been, and confess for the hundredth time the sin that still cleaves to you. All this is the first step of a process that culminates in the enthronement of God within you, and heralds a new advent. God is as truly present in the first sigh, in the speechless, sin-forsaking vow, in the home-look of the prodigal, as before the mercy-seat. He comes to religious life in its lowliest forms. "We are saved by faith," but the Presence that makes faith saving enters the opening heart long before penitence has matured into faith. You have not to wait for an afflatus of Divine power, which will make your faith saving. If you mourn for sin, God is with and in you, and the faith you put forth will be God-helped. Dost thou mourn for sin, however faintly? Blessed art thou, for thou shalt be comforted. Sorrow is godly if He be in it, and shall work life through Him. Oh, the reviving power of his indwelling! Sorrow shall be lifted into rejoicing faith, and faith shall be so richly illumined by the God who shines upon it, that it shall not be less than sight, but more.

* From a sermon entitled, "God in the Soul," contained in The Lesson of a Dilemma, and other Sermons. (*Hodder & Stoughton.*)

Priesthood—False and True.

By Mr. J. E. MATHIESON.

The world has been familiarised with the idea of priesthood from very early ages. Men in vestments, divinely prescribed or of human invention, have been set apart, or have set themselves apart, to offer sacrifice and to stand as mediators between God and men. Both in the Jewish dispensation and in pagan lands, priesthood, true or false, has been recognised. How is sin-stricken humanity, in sore need of reconciliation and of mediation, to know what is true and what is false priesthood? The answer can only be found in Holy Writ if it is to satisfy the truth-loving soul; and here we are left in no doubt or uncertainty; for, speaking of the Great High Priest of this present age, the writer of the Epistle to the Hebrews declares, "No man taketh the honour unto himself, but when he is called of God, even as was Aaron." So Christ also glorified not Himself to be made a High Priest, but He that spake unto Him—

Thou art My Son,
This day have I begotten Thee:
As He saith also in another place,
Thou art a Priest for ever,
After the order of Melchizedek. (Hebrews v. 4-6.)

If the great High Priest had his credentials—and they are indisputable—how much more must an order of priests professing to serve under Him, furnish us with the authority from which they derive their claim to offer sacrifice or to mediate—an authority to be sought for in the New Testament records? No such authority can be furnished; it is non-existent; and those who assert it and venture to assume priestly functions, unbidden by the Most High, place themselves in extreme peril of the displeasure of a Holy and Jealous God.

Such displeasure was once manifested in the great tragedy which overtook Korah, Dathan, and Abiram, when they presumptuously sought to exercise the functions which were specifically reserved for Aaron and his sons; the rebels against the ordinance of the God of Israel, "with all that appertained to them went down alive into the pit, and the earth closed upon them, and they perished from among the assembly" (Num. xvi. 33).

We have in Christendom, to-day, our modern Korah, Dathan, and Abiram, a confederacy of evil as portentous and as ruinous to those who take part with them, as were these three Israelites, whose end was so disastrous. We refer to the false priesthood of the Roman Church, the Greek Church, and that portion of the Church of England which follows their pernicious ways.

If we search New Testament Scripture, we find under the four terms, "priest," "priests," "high priests," and "priesthood," reference made once to pagan priesthood (Acts xiv. 13), twice to Melchizedek, fifty-two times to the Jewish priesthood, and fifteen times to our Blessed Lord and Saviour. There is not even one suggestion in the Gospels or the Epistles of an order of sacrificing priests having been instituted by our Lord. What purpose indeed could such an order of priests have fulfilled after our Saviour had said (Jno. xvii. 4), "I have *finished* the work which Thou gavest Me to do," announcing the close of his three years of active ministry; and again (Jno. xix. 30), "*It is finished*," declaring in the supreme moment of his agony that redemption was complete, and that all the Jewish types, throughout ages of ceaseless sacrifice, were then summed up and brought to an end? Oh! the dishonour put upon this perfect and all-sufficient atonement when rash and presumptuous man dares to imitate or repeat, in whatever fashion, the one spotless Sacrifice of Calvary, and by so doing casts doubt upon its sufficiency to cover the sin of the whole world.

In the pastoral Epistles to Timothy and Titus we seek in vain for any warrant for the notion that there is Apostolic sanction for an order of sacrificing priests; and, what is still more significant, when we scan the list of good and perfect gifts bestowed by our ascended Lord, and twice enumerated (1 Cor. xii. and Eph. iv.), there is not a trace of any word which perverse ingenuity could torture into the equivalent of sacrificing priest. Whatever the exigencies of a corrupt and corrupting Church may have demanded in the appointment of this order of priests, so dishonouring to God, so flattering to the pride and brief authority of sinful man, nothing can be discovered in the New Testament, whether in selected passages or in the whole scope and intention of its inspired pages, to satisfy the man or woman who bows reverently to the utterance "thus saith the Lord," that any order of human priesthood was in the mind of Christ or of his specially chosen Apostles.

It remains for us, however, to mention the true priesthood of all believers, thrice referred to in the Apocalypse (i. 6; v. 10; xx. 6), and in each case associated with the glorious thought of reigning together with Christ; a royal priesthood. Now it is manifest that believers in this age are not yet reigning with Christ; now they are suffering with Christ, but they know they will reign with Him by-and-by, and this hope and the hope of his appearing cheer them amid the trials of this little while. Moreover, we claim the Apostle Peter as having most to say about all the Lord's people being priests (1 Pet. ii. 5, 9), he, too, insisting upon Christ being the only Rock and Foundation.

In the Jewish dispensation the central object of worshippers was an altar of sacrifice with the attendant priest, pointing backwards across all the intervening generations to the beginning of human sin; pointing forwards to the completion of sacrifice in the cross of Christ upon Calvary. In contrast with this the Christian age presents to us not an altar, but a Table, at which the believer looks backward with thanksgiving to that same cross, and the finished work of our adorable Redeemer, and forward to his return in power and great glory. "It is finished" closed the earlier dispensation and ushered in the new, and we can yield no submission to Judaizing teachers in the garb of pseudo-priesthood, whether they be Roman, or Greek, or Anglican in name.

The sacrifices enjoined in the Epistles are very comprehensive indeed, but they have no reference to atonement; they follow, or ought to follow, our acceptance of the reconciliation made by Christ; the sacrifice of our persons, our purses, and our praises; they pre-suppose forgiveness and regeneration. Thus the Apostle Paul writes (Rom. xii. 1), "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." Again (Phil. iv. 18), "I am filled, having received from Epaphroditus the things that came from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God." Once more (Heb. xiii. 15), "Through Him then let us offer a sacrifice of praise to God continually, that is, the fruit of lips which make confession of his name. But to do good and to communicate forget not, for with such sacrifices God is well pleased."

[This paper may be obtained for distribution from *Messrs. J. F. Shaw & Co.*]

INDIA'S WOMEN.

Nay, tell me not the name of man
To him may rightfully belong
Who would not hasten to the van
Where chivalry fights woman's wrong.

Ye Britons, who forbid the sale
Of sable flesh and savage blood,
How can ye hear unmoved the tale
Of India's outraged womanhood?

O England, hath thy conquest given
The right to traverse God's decree,
'Till swarthy victims cry to heaven
Against thy heartless cruelty?

Ten thousand Christian bosoms burn
With indignation's sevenfold flame,
While Truth's heroic daughters turn
Their search-light on the scenes of shame.

Where, under cover of thy guns,
Within the shrines of sanctioned vice,
Thou dost seduce thy warrior sons
To whoredom's impious sacrifice.

Can this be Britain's law? we ask;
Let blushing statesmen answer, No!
And justice smite, through mail and mask,
The loathsome and nefarious foe.

Till, 'neath our empire's ample shield,
Her daughters find a sure defence,
And men shall rightful honour yield
To woman's virtuous innocence.

Belfast. W. Maxwell.

TAUNTON.—The Gloucester-street Mission, East Peach, Taunton, is a work having many useful features. The evangelist, Mr. Alfred Butcher, enjoys the sympathy and co-operation of many friends. Communications to him may be addressed Quantock View, Taunton.

Aggressive Work.—2.

Somebody asks, Is it not an impertinent thing to stop a stranger and offer him a tract, and ask him if his soul is saved? I don't think so, if done in a polite and respectful manner. Very few would object to your stopping them and offering a £5 note. A dignitary once declined to take a tract from me, saying he required an introduction before taking papers from strangers. We don't need an introduction to save a drowning man. This all-important matter of our soul's salvation often dispenses with the ordinary laws of etiquette, and overrules some of the customs of modern society.

Another asks, "Don't you offend people and do more harm than good?" I know the world says you do, but it is not an authority upon such matters. It is the *subject*, not the person, that offends, and resentment is usually an evidence that the question has gone home. The harpoon has struck, and only the Great Physician can heal the wound. I have had people apologising weeks afterwards for unkind answers given me.

Unless your words do offend some, you do not really get their attention. There is opposition in their hearts, and when they express it good is done, and their weak place revealed. Oh, these chicken-hearted people, who are always crying out, "Mind you don't do harm"! You cannot do a dead man harm.

Yet another says, "Don't people insult you?" No, not as a rule, although at times they do, because "the carnal mind is enmity against God;" and there are Goths about, therefore we must expect it now and then, for the Master said, "If they have persecuted Me they will also persecute you." Surely we can suffer a little for the loving Saviour who suffered so much for us! But the power in such cases is not in retaliation, but in silence or a kindly answer.

And yet another asks, "Are not these abrupt questions a mistake? Would it not be better to introduce the matter gradually, gently, and cautiously?" There is no reason why this slow and cautious system should not be pursued when thought desirable, and found possible, yet your sphere of operations will be greatly limited if you adopt no other course. The abrupt way opens a much wider field of usefulness, as you can see, and it is really greatly needed, because multitudes are asleep in sin, and only by some uncommon act will they be aroused, humanly speaking. In my judgment nothing is better calculated to arrest their attention and cause serious thought than a sudden question. The great difficulty in Gospel work is in getting men to think seriously.

And still another says, "Is it not very difficult work to do?" Well, as a rule, like most other things, it needs practice, and practice makes perfect, and then to be able to do anything well gives one a liking for it. Some people are born with gifts which others acquire by perseverance.

Someone has said that genius is the faculty for taking pains, and I feel sure a good deal of what we call gift is just the result of determined effort. I was never conscious of having a gift in this direction, for my extreme bashfulness years ago prevented my ever thinking that I could do such work, or make a public speaker of any sort. But we never know what we can do until we try. I quite believe it is "to every man his work," but this special work is undoubtedly the work of a great many who are not doing it, and most of us can do it if we are willing to become fools for the sake of Christ.

No doubt at first we may fail and become disheartened, and perhaps suffer considerably by shame and want of nerve, yet with prayer and trust and perseverance, we shall not fail ultimately. We may feel ashamed, be misunderstood, get perplexed by people's questions, and hurt with their unkind remarks, yet, looking unto Jesus, we must progress and be made a blessing, as well as receive a blessing. Shame troubled me greatly at first, but gradually its power weakened. It is the grandest preparation possible for preaching to the masses, the grandest college training and education; as you learn the difficulties and necessities of men, their reasons, excuses, and errors.

This work need not interfere with other Christian effort we may have in hand; for one can be done, and the other not left undone. We can do it in parenthesis if we like, only let us do it at once, as it is undoubtedly the crying need of the day.

Liverpool. D. M. Drysdale.

DR. BAEDEKER'S SIBERIAN TOUR.

Once more I have reached the Eastern extremity of the Asiatic Continent; after visiting the many prisons in the Russian Empire, proclaiming the glorious Gospel to the many thousands who are kept bound. This has been my third visit to Siberia. In the year 1889 I went as far as Tomsk, and then travelled by the river Volga to the Caspian, and thus to Transcaucasia. In 1890 I travelled all across the Siberian continent, and visited the prison island, Saghalien, and now, three years later, I have accomplished my third visit, and I hope yet to visit Saghalien again in a few days.

Access to the prisons having been granted by high authority in Petersburg, I meet everywhere with a ready reception, and local authorities are generally helpful. It has been my great privilege to carry some gleam of light into many dark, dark hearts, by proclaiming the Gospel of God's grace to sinners of various shades of darkness. One thing is very certain, that *not a sound of Gospel truth* does ever reach them, and many whom I had spoken to three years ago, remembered my visit with deep gratitude, and welcomed me with gladness. Many of the prisoners had treasured up the books I had given them on that last visit, and in several prisons grateful and glad testimony was given before all the other prisoners to the blessing which they had derived from the books.

The journey through Siberia is long and tedious; European comforts are not to be had; sleeping accommodation and meals are of the most primitive character; yet the mode of travelling by tarantass may be made easy. The hardships one has to endure are accompanied with so much that is cheering and refreshing, that one readily forgets the unpleasant and dangerous incidents. Nature is always refreshing, and Siberian nature has the great charm of being yet in its primeval state, little touched by man. Those who know the great joy that is found in serving the Lord, and in proclaiming his glad tidings to sad and oppressed hearts, will surely appreciate the joyful service in having new congregations of *real sinners* in every place, and even in every ward; sometimes also hundreds together in the corridor or in the yard eagerly catch the sound of the Gospel which they have never heard before.

Generally speaking, the priests of the Greek Church trouble themselves very little about the prisoners, or, if they pay them visits, it is only to perform a so-called Divine service, which consists in a liturgy and in confession and sacrament,—no preaching or conversation. The prisoners are generally left to themselves or to their companions, and "evil communications corrupt good manners"—the prisons too often prove to be the training school for criminals.

My time is running out: I am now seventy years of age; consequently I can scarcely hope to repeat my visit to Siberia. I therefore wish to stir up the holy ambition of my younger brethren to take up this glorious work of carrying the light into the darkest places of the world, where sin rules over men, and where *nothing but the Gospel of redemption by the blood of Jesus* can be of any avail.

Our journey by tarantass commenced at Tjumen, where a tarantass was bought for 200 roubles. We travelled to Omsk, Tomsk, Krasnojarsk, Irkutsk, Chita, Nertchinsk, the silver-mining district of Nertchinski-Savod, to Stretinsk, a distance of 4741 versts (equal to 3160 English miles), and we paid for horses and drivers a sum of 370 roubles 60 kopecks (equal to about £37). The tarantass was sold at Stretinsk with a small profit. At Stretinsk the Amoor steamboats start for Blagovestchensk, and from Blagovestchensk for Nikolaevsk. The Amoor Steamboat Company generously granted us free passage on their boats, giving us first-class tickets. The Amoor is a noble river, and may be compared with the Mississippi, only as yet it flows through a waste land of woods and mountains, not inhabited.

At the end of my expedition I can only once more say "Ebenezer," as I have had occasion to say many times before—"hitherto the Lord has helped us!" My faithful companion and interpreter has been a great comfort to me; he will now return to his wife and children in Transcaucasia until he may be called again to enjoy a similar privilege of scattering the seeds of the Gospel in fallow ground.

Through the liberality of the British and Foreign Bible Society, I have been enabled to give Holy Scriptures in various languages to those prisoners who were able to read, the Society supplying the books at a greatly reduced price. The Association for the Free Distribution of the Scriptures generously supplied the funds for acquiring the books, and the agents of the British and Foreign Bible Society have been most helpful in forwarding supplies of books to the localities where they were required.

I gratefully acknowledge the help given us by the prayers of many brethren and sisters who abide at home by the stuff; surely they will be sharers of the spoil! I now proceed by English ship to Chefoo, and thence to Shanghai and homeward.

F. W. Baedeker.

Nikolaevsk, Mouth of the Amoor, Sept. 24.

[We have already (November 16) recorded Dr. Baedeker's arrival at Chefoo.]

GLASGOW EVANGELISM.

Sir,—It is now twenty years since the Glasgow United Evangelistic Association was formed and began work in Glasgow, and we are thankful that the memorable spiritual movement of 1874, which originated the Association, so stirred the community and the life of all our churches that during these years we have never lacked earnest workers or the means for carrying on our labours.

We have had continuous testimony from all parts of our city as to the softening and elevating influence of our evangelistic and ameliorative agencies. Yet in spite of all that is being done both inside and outside of Church organisation, the need of aggressive work is as great as ever, and we dare not relax our efforts. The forces of evil and unbelief never call for a truce, and as yet they greatly outnumber all the remedial agencies of the city.

During recent years there has happily been an increase in the aggressive work carried on by our Churches, but we well know that our Association—whose forty-two directors, composed of ministers and laymen representing all the Evangelical Churches—can carry on a united work which no individual church or denomination could do. The directors fear that while our work has been steadily and quietly carried on all those years, the general public are not aware of its magnitude and value.

While, with very few exceptions, all the workers are volunteers—giving time and labour unrewarded—the necessary outlay, as shown by our published accounts, amounts to over £6000 a year, without taking into account the Children's Fresh Air Fund, which receives and spends annually about £7000 in sending the children of the city slums to the country and seaside for a fortnight.

Although we have many generous contributors to our funds, both great and small, we regret to say that within a short period we have lost by death many who were a tower of strength to the Association, and we estimate that, from this cause alone, our annual contributions have suffered to the extent of fully £1200, and the Directors make this appeal for help to the friends of aggressive work in Glasgow and throughout the country, in the confident belief that, rather than allow our operations to be curtailed, they will come at once to our help, and take the place of those who have passed away.

At present we have a deficit of nearly £2000, and our financial year closes in December. Unless, therefore, we can promptly meet this deficit and greatly increase our regular income, it will be impossible to continue our present work.

For the first time in twenty years the funds of our Sabbath Free Breakfast and Children's Dinner have failed us, and as most of our ameliorative agencies have sprung from these—children's day refuges, children's homes at Saltcoats, children's fresh-air fortnight, girls' home, etc.—we are sure that many who desire to rescue our fallen brothers and sisters, and save many a little child from woe, will help us, and so receive a blessing from those that are ready to perish.

Our work covers a large field. Our chief aim is to save the souls of men by the Gospel of Christ, but we seek as well to save their lives by stretching out a loving hand to them, and thus make them a blessing to the community in place of a curse. We seek to feed the hungry and follow up cases of misery, to rescue and reclaim the drunkard, and have been gladdened by being able, through careful following up, to restore many young people from the brink of ruin to their homes. Many who have been rescued are now rescuing others, and some are now esteemed members and office-bearers in the church of Christ.

Within the last year we have opened a Bible institute in Blythswood-square for the training of evangelists and Christian workers. We have already twenty-seven resident students, all of whom pay a board—which does not, however, cover the cost—and the superintendent, Mr. John Anderson, conducts classes, which are regularly attended by nearly 300. The Directors contemplate seeking funds to enable them still further to extend this important branch of the work.

In the name, and by the authority, of our Directors, I now appeal to the Christian community for money to enable us not only to maintain but to extend our work, which has already been so greatly blessed, and has never been more fruitful than now.

Our secretaries, Mr. J. R. Miller and Mr. Pratt, at the Christian Institute, 70, Bothwell-street, will be happy to send our illustrated report to any one who desires to see the interesting details of our work, and they, or the treasurer, Mr. J. H. N. Graham, 55, Cathedral-street, or myself, will be glad to receive and acknowledge contributions. We are sure that when our needs are made known we shall not appeal in vain to the generous public, who ever appreciate solid work done for the benefit of our great city.—Yours truly,

Overtoun.

7, *West George-street, Glasgow.*

CEYLON AND INDIAN GENERAL MISSION.

Since I last wrote to you the work of this Mission has been carried on at home in various parts of the country with much blessing. Our first party reached Colombo on Nov. 3.

Mr. Davidson, writing from Port Said, reports a spirit of unity and love among the workers, and says: "Last night a number of the native sailors gathered round us as we were singing, and afterwards we had a talk with them for about two hours. Some of them argue very keenly and know their Koran; they are no mean opponents! It was the best insight our party has had of the real difficulties of the work they are going to. It showed us our own weakness and our need of the Holy Spirit, who alone can convict of sin. Praise God for enabling us to lay a good deal of truth before them. Our steward, a Welshman, has received Jesus as his Saviour."

The aim of our brethren is to preach the Gospel where Christ has not been named, and for this reason, and this alone, they have left their own country and gone to the heathen. No "headquarters" were decided upon before leaving England, but our friends are looking out for, and by now have probably found, a suitable place where they may settle down and learn the language, and from there go on to other parts of Ceylon and India as the Lord may direct.

We have no intention of interfering with the work carried on by missions already in the field, but look forward, when brought together, to happy fellowship with all. God's work is one blessed whole, and if we "walk in the Spirit" no friction can occur, for one life and one spirit will be visible throughout. I trust these few lines will, in some degree, reassure those who are doubtful as to our intentions, as recently suggested by a correspondent.

Chas. A. Ewbank, Secretary.

39, *Beresford-road, Mildmay, N.*

A SUNDAY-CLOSING CANVASS of the householders of Teignmouth, Shaldon, etc., has resulted as follows: For Sunday closing, 777; against, 101; neutral, 53.

CEYLON.—In No. 4 of *Gleams of Light*, Mr. H. W. Fry refers to the work of Mr. E. B. Lover amongst the soldiers in Colombo. He says:—"Mr. Lover is a conspicuous instance of what a whole-hearted business man may do both for the Lord and for his fellow-men. He is a plain man, earning his living as foreman in the Wharfage Company here. His qualification for his work consists in his wholeheartedness, his love for God and man, and his trust in God. He is taking up much other work in one way and another. Would there were a score of men in business, self-supporting missionaries in the best sense of the term, in Colombo, to carry on work as he does. Why should there not be?" Copies of the successive issues of *Gleams* may be had from Mr. F. W. Crossley, Star Hall, Ancoats, Manchester.

NOTES ON DAILY READINGS.

SUNDAY, DECEMBER 3.—PSALM CXV.

One of the psalms of the Restoration. The returned exiles realise again the unity of Israel, and in the ecstasy of their restoration contrast Jehovah with the gods of the heathen.

Whenever we have been concerned in some great manifestation of God's power let us repeat this old refrain, "Not unto us, not unto us." The glory of the name of God, that men should think highly of Him, should be a purpose of each regenerated soul. Live to maintain the family honour! Beside God we have an advocate; the Lamb is amid the throne; God's good pleasure is redemption; no absentee God is ours. When men are asking, *Where* is He? Faith answers, Lo, He is here.

The remainder of the psalm (9-18) is full of exhortations to trustfulness. Israel (its scattered people considered as one great host) trust *thou*. Aaron, including Levites and priests; ye that fear the Lord, including proselytes from the Gentiles—for each and all, God is equally help and shield, making them strong in the battle, and casting the mantle of his protection as a shield around them. Argue from the past to the future. Has He been mindful? Then He will bless. Once more the Psalmist enumerates the three classes whom he had before exhorted to trust, and assures them of God's blessing. "He will bless" (12). "We will bless" (18).

MONDAY, DECEMBER 4.—PSALM CXVI.

This, with the three preceding and the two following psalms, constituted the great Hallel, and there is peculiar beauty in appropriating its expressions to the usage of our Lord as He rose from the supper to face Gethsemane. It is as if his soul were already anticipating its victories, and rejoicing in its assured answer, and, as it has been used through eighteen centuries, this psalm has expressed the hopes, resolves, and songs of myriads who have trodden the same path and passed ultimately into the same light, as they are now rejoicing in the same land of life. Take heart! Your time will come presently. There are no expressions that so well befit the emergence of the soul from darkness, whether of trouble or of earth's brief night.

The cup of life was once one of anguish and pain, such as Christ drank in the garden. But He has drained it to the dregs, and returned it brimming with salvation. Drink deep draughts of this, it is the blood of the new covenant, and call on the name of God, in thankful joy.

How remarkable it is that the bond-servant of God describes himself as loosed. There is no freedom comparable to that which comes to such as are his slaves and bear his brand-marks. None can enslave or trouble those who confess themselves absolutely his. The Son has made them free indeed.

TUESDAY, DECEMBER 5.—PSALM CXVII.

When the Jew truly loved God, he awoke to love the world of men, and wished that all should join in praise. St. Paul quotes this psalm (Rom. xv. 11) to show that the time is coming when the Gentiles shall be admitted into covenant relationship with the God of Israel. And as the Church, which, in the present day, is so largely composed of Gentiles, recites this psalm in her daily worship, there is a fulfilment of the anticipation of the Hebrew minstrel. As Christians use this psalm they fulfil it.

The theme for praise, which is as fresh to-day as when these words were first written, is the mercy and truth of God—his *great* mercy, his *everlasting* truth. But we need the anointed eye to detect these strands woven into the web of universal life. Oh, for grace to see the love of God where others descry only the reign of law! Oh, for the strength of purpose that does not require mercy, unless it is associated with truth! Oh, for the faith that trusts where it cannot see, and believes where it cannot understand! The last word is Hallelujah! Such is the outcome of all meditation on the nature and acts of God. "The four-and-twenty elders worshipped God, saying, Amen! Alleluia!" (Rev. xix. 4).

WEDNESDAY, DECEMBER 6.—PSALM CXVIII.

It is thought by some that this psalm dates from the defeat of Haman's plot (Esther viii. 9). In any case it suits the gladness of a great deliverance. The three classes noticed in Ps. xv. who were then bidden to trust and bless, are now summoned to attest the enduring mercy of God.

Again, we have the themes of holy praise (5, etc.) To have been answered when in distress; to be set in a large place; to know that God is on your side, this makes the soul fearless and glad.

When the tide of emotion is high we cannot stay to pick our words. Mark the tumult with which the rapture of the delivered soul expresses itself! Again and yet again it uses the same words; it prefers God to man and princes; it threatens destruction to whole nations; it recalls the assaults of the foe, only to compare his overthrow to the rapid fire that burns out in thorns; it quotes from Moses' song snatches of inspired expression as if its own words were not strong enough; it magnifies the right hand of God—the right hand where Jesus sits.

Still higher the strain rises, the chastened soul passes in its white robes from its sickness and darkness into the temple (19, etc.); through the open gate of righteousness it enters on its work of praise; it sees how God selects rejected men to be his foundation stones; it expects and receives a welcome from the residents in the house of God. Nor is this all, the priest and minstrel becomes a sacrifice, bound to the altar, ready for service or suffering, and finding through each its sufficient motive for thanksgiving and praise.

THURSDAY, DECEMBER 7.—PSALM CXIX.

It has been the practice of eminent saints to turn to this psalm for heart quickening; and, indeed, if instead of merely reading it with the sense of the irksomeness of its length, each reader of these words would take it for meditation in an hour of solitude, it would be impossible to rise from its devout consideration without feeling the pulses of the heart-throb quickened.

The personal element is its characteristic, every sentence revolves around the personality of the Psalmist—*I, my, mine, me;* and there is no true dealing with God unless the depths of the individual life are unbared, and secrets told into his ear, which the soul dare not whisper to even the dearest. In prayer, as in heaven, it should not be through a glass darkly, but face to face. The *Word of God* is not less characteristic of the Psalmist's thought; under many different titles he refers to it. As the lover is never weary of addressing the same endearing terms to his love, so the Psalmist must needs speak of the Word of God with reiterated mention of the various epithets which he has coined for it.

Notice the frequent recurrence of the phrases, *teach me thy statutes; quicken me; make me.* There are others which will repay search; indeed, the characteristic words of this psalm, that ring through it melodiously, would furnish suggestions for ejaculatory prayer, such as would greatly enrich the quiver of the soul for the demands of the battle of life.

FRIDAY, DECEMBER 8.—PSALM CXX.

The first of the Songs of Degrees, composed after the return from exile, and probably sung as the pious Israelites ascended from all parts of the land to the Temple Festivals. These songs well become the several gradations of the soul in its passage upwards.

We all start in our ascents from the lowest. Distress, lying lips, deceitful tongue, Meshech, Kedar; those that hate peace and make for war. Many of those who read these words have daily experiences which they can read into those ancient phrases. Meshech and Kedar, the habitations of wandering tribes, with their flimsy tents, aptly symbolise uncertainty and instability.

Let us not forget that even there it is possible to utter cries which will bring answers from God. His deliverances will not tarry; his vindication will not fail; He will silence the deceitful tongue; He will give peace to the soul that yearns for it; and out of all the darkness the believer shall come at length, as the pilgrim leaves behind him the valley where malaria and mist hold sway. You cannot ascend unless you first descend. You cannot fill all things unless you go into the nethermost parts of the earth; you cannot reach the holy city except by way of the valley of Baca; you cannot know the light unless you have tasted darkness; there is no way to the throne except by the sepulchre.

SATURDAY, DECEMBER 9.—PSALM CXXI.

The mountains are not high enough, look higher, child of God, for help to the God who made the mountains, and earth and heaven. From his throne He will succour thee.

Thou hast put down thy foot to take possession of his promises. Man and devil seek to move it back. He will not suffer them to prevail. Like a sentry he keeps watch and ward about thee, so that none shall take thee by surprise. It is not thou that keepest Him, but He that keepeth thee; nay, He keeps not thee alone, but his Israel, like a flock browsing on the green pastures, or passing through the deep ravine haunted by ravenous beasts.

Does the sun smite thee with his sword, emblem of the temptations of prosperity? Thy God will interpose his shadow. Does the moon shed on thy sleeping moments her baleful influence? His care shall curtain thee. Does evil, like the blue mist of malaria, threaten to wither thy life? He shall screen thee from its noxious vapours. Dost thou go out to work, or war, or to the temptations of the wilderness? He will encompass thee with his protection. Dost thou come in to ease and rest and home? He will deliver thee from the subtle temptations that wait to dart from out every fireside. He will do this for thee, not to-day, or to-morrow only, but henceforth and for evermore.

F. B. M.

INTERNATIONAL S. S. LESSONS.

DECEMBER 10.

The Heavenly Inheritance.—1 Peter i. 1-12.

Golden Text, Col. i. 12.

Peter wrote this epistle during the great persecution of Christians in the reign of Nero. It was written from Babylon (v. 13), which some have considered a disguised name for Rome. It has been suggested that such means were resorted to by the early Christians for purposes of concealment. Notwithstanding this suggestion, it appears to us more probable that the name applies to the city of Babylon, on the Euphrates. Peter wrote to the Christians in various parts of Asia Minor (1). These are called "strangers," a term which accurately describes their attitude towards this world. Their citizenship is in heaven (Heb. xi. 9-16; xiii. 14). The *purpose* of the epistle may be gathered from the following description of the life of Christians under the Neronian persecution:—"They were accused of being evil-doers, of preaching revolutionary doctrines (iii. 15, 16). The very name of Christian exposed them to odium and outrage" (iv. 16) . . . . "When a wave of fanatic hatred against the name of Christian was flowing well-nigh over the length and breadth of the empire, rulers in the provinces were but too likely to follow the example which Nero set them in the capital." The aim of the epistle is to minister comfort and encouragement to those who were exposed to the fury of this persecution.

The Salutation (2) was exactly suited to this design. Two things would oppress the Christians:—First, the power of the Roman Empire seeking to crush them; and next, the imperfection of their own obedience in face of such fearful temptation. Both are provided for here. What is the power of Rome against that of the whole Trinity? Napoleon used to say, "God is on the side of the strongest battalions." It is not so. Christians with God on their side are mightier than Nero (Rome viii. 31). Their other need is met by the blood of sprinkling, which is applied, not only to their sins, but to their "obedience." Chosen by the Father, sanctified by the Spirit, cleansed by the Son, they need not fear.

The Heavenly Inheritance (3-5). The hope of this gives further cause for encouragement. The hope is *well grounded* (3). We are born to it. Our second birth brings us into the family of God, and makes us heirs to the inheritance. Do not indulge the hope until you know you are "born again." An adopted child who had been put among the children, and dealt with as a child, was cruelly taunted by a schoolmate with not being the child of her whom she called mother. She was afterwards found in deep distress in her room, and cried out again and again, "Am I not your child, and are you not my mother?" And when she received only evasive replies, she put the question in her own significant way, "But did you *born* me?" Be as eager to know the truth as to your new birth. It is a hope of a *worthy inheritance* (4). It contrasts with every earthly inheritance. The present enjoyment of what a man has is often marred by the thought that it may not continue. And often the most favourable surroundings are a curse to a man because they are defiled. This is not so (Matt. vi. 19-21). And the hope *will not be disappointed* (4, 5). God keeps the inheritance for you, and keeps you for the inheritance. Nero could banish them, separate them from friends, torture them, and even take away their life; but he could not rob them of their heavenly inheritance. Meet the temptations which beset you, not with the thought of what *you* can do, but of what *God* can do. It is "the power of God" which is engaged to keep you.

Their Present Experience (6-9). The Apostle does not ignore their severe sufferings; but several considerations are mentioned to mitigate them. They are only "for a season," there is a "needs be" for them (6), and they will serve to try and prove their faith (7). The bitter persecutions of their enemies assume altogether a new character when seen as overruled by God for the discipline and ultimate benefit of his people. And even *in* their sufferings they can *rejoice greatly* (6-8). This joy was the strength which enabled the martyrs to endure persecution without flinching. The joy of the Christian life is not all in reserve. The more our sufferings for Christ abound, the more will our consolation also abound by Him.

The closing verses (10-12) reveal *the Value of the Gospel.* It was foretold by prophets, and was communicated to them by the Spirit of Christ. Their theme was, not the *glory* of Christ alone, but the glory as resulting from the suffering. Through suffering to glory was as true of Him as of them. The predictions became the subject of the prophet's devout inquiry; and even angels saw in the whole theme of their message a wisdom they desired to fathom. What were present sufferings in comparison with such a salvation?

G. W.

EXPOSITORY NOTES.

"BAPTIZED FOR THE DEAD."

1 Cor. xv. 29.—"Else what shall they do who are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

The difficulty of this passage arises very much from want of close attention to the Apostle's own explanation of his meaning. He is refuting the error of those who denied the resurrection. He first shows (ver. 13) that such a denial involves a denial of Christ's resurrection, and with it of the whole hope of a Christian. After a short digression (23—28), in which he traces out the various stages of resurrection history in the future, he returns to another argument derived from the well-known teaching of baptism as symbolical of death and resurrection. If resurrection be denied, then only death remains; and baptism becomes a baptism for death alone, not for death and resurrection. But instead of putting it thus in the abstract, he treats it personally. "Else what shall they do who are baptized for the dead (as one may call it) if the dead rise not at all?" He is contemplating the case of all Christians who are baptized in hope of the resurrection, and describes them as "baptized for the dead, if the dead rise not at all." That is, they are baptized for fellowship or association with the dead, for enrolment amongst the dead, "if so be that the dead are not raised." (R.V.) Well may he ask, "Why then are they baptized for them?" (R.V.) What sort of privilege would baptism be if it only reminds you of fellowship with the dead, and there leaves you?

But baptism not only sets forth in symbol the hope of the future resurrection grounded on Christ's death and resurrection, but it teaches a present participation in spirit in the likeness of his death and resurrection; so the Apostle goes on to speak of his present experience, "I die daily . . . . . what advantageth it me if the dead rise not?" Abolish the hope of resurrection, and there remains only the hope of those who say, "Let us eat and drink, for to-morrow we die."

Thus the whole context confirms this interpretation, and shows that in arguing from baptism as the ordained initiatory rite of Christianity, St. Paul is urging that instead of being (as the two acts of immersion and emersion declare) a consignment of the believer to the fellowship of those who "died with Christ" and "believe that (they) shall also live with Him," it becomes, if there is no resurrection, a being "baptized for the dead."

There is really no difficulty in the Greek preposition rendered "for." No doubt its primary meaning is "over," and its usual metaphorical meaning "in behalf of"; but, as Canon Evans says in the "Speaker's Commentary": "Frequent in Greek are uses of this preposition denoting not only 'in behalf of,' but also on 'account of,' 'with an interest in,' 'concerning,' 'with a view to,' or simply 'in relation to.'" Perhaps the last would best explain its use here, "baptised for (or 'in relation to') the dead."

The late Dr. Tregelles suggested a change in the punctuation which conveys much the same meaning. He proposed ("History of Printed Text," p. 216) to read it thus: "Else what shall the baptized do? (It is) for the dead, if the dead rise not at all; why then are they baptized for them?" The meaning obtained, however, being much the same, it is perhaps better to retain the ordinary punctuation.

The main point is this: by "baptized for the dead" St. Paul uses an expression to denote what baptism would be if the resurrection were not true. Thank God it is true, and baptism assures its true recipients (repentance and faith being required of those that are baptized) that their portion is not with the dead, but with those who through the grave and gate of Christ's death pass to their joyful resurrection, in spirit now, in body hereafter.

The common explanation which so many modern commentators adopt—for the ancient writers explain it much as above—is grounded on a superstitious practice, which prevailed among some early heretics, of what is called vicarious baptism, or baptizing a living person over one who died without baptism, that the dead person might thus obtain the supposed benefit of baptism! Of this gross superstition Bishop Wordsworth says, "As far as we know there was no such usage then practised at Corinth or anywhere else in the Church of that age," and Godet says, "We have no instance which can lead us to suppose that such a custom had a place in the life of the primitive churches. It was not till after the apostolic period that the idea of the magical virtue of the sacraments began to corrupt the primitive spirituality."

Godet himself takes "baptized for the dead" to mean martyrdom, but the infrequency of martyrdom at that early time seems to make this view improbable.

H. E. B.

For the Young.

TRUE CHARITY.

"Mother dear, I'm going to be so good to-day," said nine-year-old Dora Winstone, running into her mother's room one summer morning, and throwing her arms around her mother's neck.

"And so am I," said little Chris, who was but seven, who had followed Dora in. "We're going to be charitable, mother."

"Do my darling children know what that long word means?" asked Mrs. Winstone, looking down at her children's eager faces with a loving smile.

"Oh yes, we know quite well," answered Dora; "don't we, Chris? You know, mother, our portion for this morning was the thirteenth chapter of 1 Corinthians, and that's all about charity. Nurse explained it to us, for we didn't quite understand at first; and, mother, she said that we could be charitable without giving away things; I'm so glad, for I don't often have anything to give."

"You are never without something to give, my child," said Mrs. Winstone. "A kind word or look will not cost anything. I am so glad, darling, that you understand the chapter so well, for I remember one day long ago——"

"Is it a story, mother?" And little Chris looked so pleased that Mrs. Winstone could not resist the temptation of making her experience into a "story."

"It was years ago, dears," she said, "when I was very little. I remember going to church one Sunday morning, and sitting by my mother's side in our pew, with my father's kind face looking down at me now and again from the pulpit, where he was preaching from the last verse of the chapter you have read this morning. I don't remember ever having read that verse before, so it was quite new to me.

"'Oh,' I thought, 'I have tried so many times to be good and obedient, and very often I have failed; but I shall succeed this time, for it's easy enough to be charitable.'

"I didn't listen to the sermon, for my head was full of my own ideas about charity; as soon as I reached home I made secret plans for giving away half I possessed. The next day I managed to steal out of the house without anyone knowing, and very soon meeting a beggar I pressed my new bright shilling, the only coin I possessed, into his hand. The man looked so pleased that I was delighted with my experiment, and was hastening home when the thought struck me that I should have to leave off being charitable when I had nothing more to give. I suppose this made me look very downcast, for meeting my father just then, he asked me 'what was the matter,' and 'why was I out alone.'

"Then I had to tell him all, and how glad I was afterwards that I did so! For he explained to me, as nurse did to you, that charity does not *only* mean giving away, but that in its old English sense, as well as in Scripture, it meant love, love to God and to those around us. He went on to say that the possession of this love makes us more and more like Him who *is* Love. I believe that from that very day I have tried to love and please God and all around me, for charity or love distinguishes itself by forbearance, sympathy, and helpfulness. And oh, my darling children," added Mrs. Winstone, as she stooped to kiss them, "remember that you can do nothing without God's help, ask Him for it every day, and He will surely give it you, and help you to grow more like Himself."

A. C. G.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, *Brussels*, to Nov. 30; Mr. H. Hutchinson, *Stoke's Croft Chapel, Bristol*, Nov. 25 to Dec. 10; Rev. Martin J. Hall, *St. Philip's, Manchester*, to Nov. 27; *Altrincham*, Dec. 2-3; Mr. J. S. Tyler, *York*, Dec. 3; *Waterhouses, co. Durham*, Dec. 4 to 17; Mr. S. J. Hewlett, *Tabernacle Schools, Croydon*, Nov. 26 to Dec. 4 (with Mr. Goodman); *Mission Hall, Gay-street, Scotland-road, Liverpool*, Dec. 9 to 20; Mr. George Goodman, *Bow*, Dec. 10 to 17; Mr. J. M. Wigner, *St. John's, Hatcham*, Dec. 11; Mr. H. Hankinson, *Harringay*, Dec. 12.

CHILDREN'S SCRIPTURE UNION.—Malachi, Dec. 3, S., iii. 1-9; 4, iii. 10-18; 5, iv. 1-6; 6. Psalms cxxxvi. 1-12; 7, cxxxvi. 13-26; 8, cxxxviii. 1-8; 9 cxxxix. 1-16.

THE PRECIOUS BUTTON.

By Rev. Thomas Champness.

During the recent coal strike, among the many curious things that happened was the story I am about to tell.

We have working in South Wales a grandson of old John Preston, whom Dr. Gregory likes to talk about. He is not a bit like his grandfather, only in one thing—he knows how to get a hearing, go where he will. He has been made a wondrous blessing, and has many spiritual children from those who were counted heirs of damnation. Gamblers, drunkards, wife-beaters, and pigeon-flyers came to hear him, and, having so much of the raw material, it is easy for him to do business for the Lord Jesus.

Among his converts is a young fellow whose employment is down the pit. As you know, there have been riots and rows such as one hoped would never disgrace this country again, but then selfishness is a sad disturber of both private and public peace. I don't know what this youngster was doing, but he was not one of the rioters. Perhaps it would have been better if he had been at home, but more than likely he was not the only Methodist in the row. I have been in one or two myself—one since I became a minister, only that time I helped the police when they were in sore straits.

It is not very easy to account for it, but some men will find a fight as easily as ducks find water, and peaceable man as every one knows me to be, I have not been able to keep out of scrimmages, so I am not at all inclined to blame this youngster.

When the rioters fired this young fellow was hit, but the shot struck one of his trouser buttons, and glanced off without wounding him. The shock, however, was so severe that he was knocked down by the force of the ball! He must have been killed but for the button.

Mr. Preston called to see him, and found his mother in great glee that her lad had not been killed. She might have had to bury her son, and I daresay has told him in future to keep out of mobs and far from riotous men. But the young man himself says he was doing nothing wrong, and feels that if the button had not stopped the ball he would have gone to heaven hurriedly, yet to heaven sure enough.

The mother said: "*Mr. Preston, you were the instrument of saving his soul, and the button of saving his body, so I think you ought to be both together.*" Accordingly she cut off the button, and handed it over to the evangelist, who sure enough prizes that which was between his convert and death.—*Methodist Recorder.*

TWILIGHT.

Great clouds across the western vale
Like clustering opals, slowly sail,
Whose dusty splendours sweep away
The smouldering fires of dying day.

And through the pines the moon's white beam
Falls feebly on the darkling stream;
It rose up faintly from the deep,
Before the wild birds went to sleep.

I am a wild bird, 'neath the skies
There is not one, O God, that flies,
So yearning for thy love's caress,
So needful of thy tenderness.

Sustain me with thy Living Breath,
Lest, sleeping, I should sleep in death;
Through shadow'd eve and night of fear,
My Father, O my Father, hear.

I know the night, the gloom, the shade,
Make not thy nestling ones afraid;
For safely on thy shelt'ring breast,
Thy faltering fledgelings sink to rest.

'Tis even so. Then come, O eve,
Come sleep, come death, I will not grieve;
But still support me, Love divine;
Blest "Light of life," arise and shine.

Caroline Tickner.

FULHAM.—Services for young people have been held at Fulham Congregational Church in connection with the Guild Christian Union. They commenced by a powerful address on "The New Birth," given by Mr. Oscar Owers, who conducted the services through the week. Blessing has followed his work at Fulham, and the spiritual life of many has been quickened and deepened.

A NOBLE MAN IN HUMBLE LIFE.

By Rev. JOHN R. BRUCE, GLASGOW.

"Strongest minds
Are often those of whom the noisy world
Hears least."

These words remind me of a good man and true, whom I knew, and whose example and sayings I can never forget. He was a person in humble circumstances in life, who cultivated some twenty acres of land, and, at certain seasons of the year, followed the occupation of a fisherman, in a remote place in Scotland. In his life there was little wasted time; for when he was not fishing or farming, he was reading, or visiting the sick and the aged, or preparing addresses for district meetings which he was in the habit of conducting.

He was well read in history, especially in Church history. When a friend, calling at his house one evening, found him poring over D'Aubigné's History of the Reformation, and asked if he did not get tired of studying those dry chronicles, the reply was: "No; the past has much to teach us, if we approach it with reverence." But above all he studied the Bible, which he believed told him, straight from the lips of God, all that he ought to do, and needed to know. He lived so fully in the spirit of the Bible, and so thoroughly understood the human heart, that he could touch life successfully with truth.

As he moved about among the people, and became acquainted with their difficulties and views, he uttered words that passed as proverbs in the place. When parties talked about their conversion his remark was, "The reason for seeds is that flowers may be. In the degree in which the Spirit of Christ rises up and lives in us we know that we belong to Him." When he found one affecting great spirituality and despising knowledge, he said, "The spirituality that would exalt itself and glory over knowledge is certainly the most offensive kind of pride, and the hollowest." To a woman complaining one day about her servant he said, "There is only one way of making good servants, that is to

BE WORTHY OF BEING WELL SERVED."

When he heard people speculating about heaven, he told them that we knew nothing definitely of the heavenly world, except that it will be free from sorrow and pure from sin. When he was asked questions of a speculative nature about God and Christ and immortality, his usual reply was: "The best way to be sure there is a God is to admit Him into the soul; the only way to be persuaded there is a Saviour is to accept his help; the only way to have the hope of a blessed immortality is to have something in our souls which we can reasonably wish to be immortal."

When people complained of their hard lot in life his usual reply was: "The best position in the world is that which is most fitted to nourish good principles and to press the soul ever nearer to God." With those who were sincere, but at times felt weak and weary in the life of faith, he showed great tenderness and spoke very encouragingly. If they would only cling to the cross and person of the crucified Son of God the bending reed would become a pillar in the temple of God, and the glimmering wick would shine like the sun in the kingdom of our Father.

The nearer one got to the man the more beautiful did his character appear; consequently it was in his own family circle where he was seen to the greatest advantage. It goes without saying that he did all that a good man should do to make his children loyal to Christ. The truth that he never tired of pressing on his children was this:—"Try both how devout you can be, and how well stored and educated your mind can be, and you will be a power in the world for good." He also insisted on this lesson, that faithful prayer implies always corresponding exertion; and that when they prayed to be delivered from temptation, and strengthened for duty, they should firmly determine to be kept out of it, and to do with their might what God gave them to do.

When he returned from the fishing, he no sooner entered his home than he gathered his family around him and engaged in family worship. No matter however tired he might be, no matter what the hour, or the duties of the hour—it might be twelve o'clock at night, when all were in bed, or eleven o'clock in the busiest harvest day, the duty of thanking God for his preserving care was never neglected.

As his children grew up and were able to read, he gave each two strongly-bound Bibles. One was to be taken with them wherever they went, and if possible kept to the last day of their life. The other was kept for family worship, and laid aside morning and evening with the big Bible that the father used on those occasions. After some of his children had left the old home, and some had died, all the Bibles were put on the table at the time of worship. As the old man looked on those Bibles that little hands had used, and thought how the good Book had guided some of his children to the better home, and was guiding others, his soul was kindled into greater intensity in pleading with God.

In the evening of life trials crowded on him thick and fast, but these only led him to fasten his hands more firmly on God's throne, and so stand firm, not only in character but in hope. When his dearest possessions withered at the touch of death, like flowers that blacken in an early frost, he did not deafen those around him with piteous personal lamentation, as though everything had perished. As he said himself, it only led him to go away more frequently in thought to the quiet hills of God, and rest more fully in the everlasting love of his unchanging Friend. In those days he had

MANY BITTER FAREWELLS,

but he could bear them all, for he did not bid farewell to God; and he felt that to live with Him was to possess the hope which would restore all he meanwhile lost. Two of his sons sailed away one morning in a fishing-boat, along with four neighbours, and returned no more. A third son died in a distant land; while a married daughter died in childbirth. In those days of trial he realised that while all things here below change, God changeth not; that while his life was full of trouble, yet in Christ he had peace. So he lived a happy, hopeful old age, certain that he had not long here to stay, but interested to the very last in the best things of life, in the cause of God and men.

When he was no longer able to go to church, he spent part of the Sabbath praying for the congregation, the most of whom he personally knew, in all of whom he was interested. He read the promises of God to the church, and then in thought went from pew to pew in the place where he had worshipped for fully sixty years, praying for the people individually. When a friend asked him if he did not find this exercise too much for his strength, the reply was: "I have always found that while true prayer is the most complete rest of the soul, the most entire confession of weakness, it is the most real and absorbing work. But," said the old man, as the big tear fell from his eye,

"IT IS ALL THAT I CAN DO

to help the church now, and I like to do it."

Early one June morning he got the call to come home. To the few friends in the chamber of death he said little. At his request one read the last chapter of the Book of Revelation, and they sang "The Happy Land." After this hymn had been sung, he said in a low, solemn voice, "Simply to thy cross I cling," and then fell asleep. Those who were present long remembered the heavenly calmness on the dying face, and the felt near presence of God. One who was there used to say: "When I came out of the house on that beautiful summer morning everything was lovely; but nature in all her beauty compared poorly with what I had left—the dying saint and the near presence of God."

A few days after, all that remained of this eminent servant of God was followed to the grave by a large multitude of mourners, many of whom specially knew his worth, not a few of whom he had led to live a good life. There in the lonely churchyard of his native parish his mortal remains were laid to rest till the resurrection of the just. No stone marks his grave; but the example of his holy and beautiful life will long live in the memories of those who knew his worth. If his friends felt as they returned from his grave that there was one arm less to defend the truth, and another name added to the roll of the mighty dead, they might have been comforted by his own words: "We need not fear for the Gospel of Christ whoever may be taken away. Calvary has still its Olivet; the shadow of the cross its ascension glory."

SANDGATE.—The annual meeting of Miss Papillon's Soldiers' Institute was held on Thursday, when addresses were given by Mr. J. H. Du Baulay, Surgeon-Major Alston, Major Stirling, Captain Hill, and others. A branch of the Soldiers' Christian Association was formed. Branches have also been formed at Hythe and Dover during the week.

THE GOSPEL IN FRANCE.

Pasteur Fontayne writes from Sens, in the Department of Yonne:—

"Our winter campaign promises well, if we may judge by the beginning. The ladies' working party has recommenced, and each of the ten members present not only brought her needle, but also various articles of clothing to be worked out for the poor.

"Our catechumens interest us greatly. There are three here at Sens, who come every Friday for instruction. I find them most attentive and studious, and feel that my labour is not in vain with regard to them. Three others live too far off to attend the class, so I go to them, and give each a separate lesson at their homes. My bicycle is very useful on those occasions, as the distances are great (from twelve to fifteen miles). As a rule, the portions to be studied are well prepared, and the parents generally sit by to listen, and sometimes ask questions. The teaching given to a single boy or girl has thus a wider range, and the Lord may bless it to all the family.

"At Sens our Protestants belong partly to the well-to-do, partly to the working classes. Many are Swiss, who rejoice to find here a Protestant church and pastor. Others were won from Romanism several years ago. There are also inquirers, who will, we trust, join our ranks sooner or later. In the meantime we try to exercise an Evangelical influence upon them.

"The meetings at St. Maurice are well frequented by old converts, who are bringing up their children in the fear of God. Lately, on the occasion of the funeral of an Englishman, I preached the Gospel to a crowd of persons who rarely have an opportunity of hearing it. Thus in various ways the knowledge of the Gospel is extending quietly, but surely. How much good has been done by the Société Evangélique de France in our department alone! Forty-five years ago there was not in it a single church or pastor, and very few Protestants. Now there are pastors in six towns, with their churches and parsonages; and every year souls are gained from unbelief or superstition to the Gospel of Christ."

N.E. LONDON GOSPEL MISSION.

The annual meeting of this Mission was held on Tuesday, November 21, at Earlham Hall, Islington, which was densely crowded. Mr. Samuel Causton presided.

Mr. Chorley, who has superintended the work for more than twenty years, gave an encouraging account of souls being ingathered from tent, indoor and outdoor services. Joyful notes were also struck in recording the work among factory girls and gutter lads. The work at the large Seaside Home at Lancing came in for special mention; the freehold has now been secured for the mission. The balance-sheet shows that the amount received, including £500 brought into account from a deposit at bankers', was £3000 19s. 3d., while the outgoings, including part purchase-money for Lancing Home, amounted to £2991 10s.

Various workers, speaking from their practicall experience, gave details of a deeply interesting character. Dr. Neatby gave a weighty and helpfug address to the Lord's servants present. "Ned" Wright and other workers followed in prayer or testimony.

A VILLAGE LIBRARY.

Sir,—For a long time I have felt the need of some place in our village as a meeting-place for young men, to counteract the influence of the three public-houses, which are always open to tempt them within their doors. At last I have secured a double cottage, which has been altered to suit our convenience, and I have opened a coffee-house and reading-room, and secured a Christian man and wife to manage it, the man to act as colporteur during the day. Already sixty young men have joined the reading-room, which is very gratifying. I am writing to ask your readers for a few books to form a small library. As our expenses will be about £2 a week, we shall, on account of the smallness of the village and the slackness of work, require help of from 10s. to 15s. a week at least until the month of April or May. After that I have no doubt it will be self-supporting.

Yours faithfully,

J. H. Marshall, Pastor, Union Chapel.

Crockenhill, Swanley, Kent.

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THE CHURCH AND SOCIAL PROBLEMS. By Rev. A. SCOTT MATHESON, Author "The Gospel and Modern Substitutes." Crown 8vo, 5s.
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MR. ROBERT GLADSTONE and ED. DOBREE, Esq., are heartily thanked for their Donations for Food, Coals, and Blankets for the sick and needy. Further help greatly required.—A. STYLEMAN HERRING, for local committee, Vicar, etc., thirty-four years St. Paul's, Clerkenwell.—45, Colebrooke-row, N. Bankers: London and County.

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The cry of little Children, Friendless Girls and Women, is most distressing as the advent of winter deprives them of their means of livelihood. Our doors are besieged by those who are anxious for admission to our **Orphanage, Servants' Training Homes and Refuges.**

In order to meet these distressing claims we earnestly solicit the Christian sympathy of our friends and helpers. The 27th Annual Report will be forwarded on application.—JOHN GROOM, 8, Sekforde-street, Clerkenwell, E.C.

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THE UNLOADING OF
The Christmas Boat,

Laden with gifts for Sailors, their Wives and Children will (God willing) take place Saturday, December 30, 1893.
Friends wishing to contribute Cargo are requested to communicate with MISS CHILD, at The Welcome Home, 173, St. George's-street, Ratcliff Highway, London, E.

— THE —

RESCUE SOCIETY,

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THE need of help is now most urgent, and one of the Homes must be closed shortly if liberal help is not forthcoming speedily.

16,176 young women and girls have been admitted to the Homes since the Society was established in 1853.

Nine Homes are supported, accommodating **250** inmates at the same time.

The object is to **reclaim** from and to **prevent** falling into a life of sin; special Maternity cases are admitted; while a small **Lock Hospital** is also maintained.

Over **700 applications** for admission have been received in nine months, testifying most abundantly to the need of all the Homes.

A **generous response** to this appeal is **earnestly solicited** to avoid so sad a **calamity** as reducing the number of the Homes.

Contributions may be forwarded to the Bankers, Messrs. BARCLAY, BEVAN & Co., 54, Lombard Street, E.C.; to Messrs. MORGAN & SCOTT; or will be gratefully acknowledged if sent to the Secretary,

C. STUART THORPE.

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1893.

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Jubilee Motto: "The World for Christ through the Jew."

This Society was founded and fostered by such saintly men as the Revs. Ridley Herschell, Andrew A. Bonar, and Robert Murray McCheyne. Thousands of Jewish souls have been won for Christ, such as Lydia Montefiore, aunt of Sir Moses Montefiore.

A Jubilee Challenge—The offer of £100.

"A Poor Man," who has been a Subscriber for twenty-seven years, has kindly offered to give £100 when the amount of the Jubilee Fund reaches £4,950.

Contributions will be thankfully received by the Secretary, Rev. J. DUNLOP, at the Offices of the Society, 96, Great Russell-street, Bloomsbury Square, London, W.C., and by the Editor of "THE CHRISTIAN."

CHRISTIAN COMMUNITY

All-night Shelter Rescue Work
(Thrawl Street, Spitalfields).

ALREADY, since this work began, 45,000 poor Homeless and Starving Men have been gathered from the streets in the dead of night, Sheltered, Fed, and otherwise assisted, with the most gratifying results.

This season has commenced with more than usual pressure, and from present appearances a very hard season is apprehended, making our appeal all the more urgent.

The continuance of this much-needed work must depend upon the liberality of those having the means to support it. Contributions will be gratefully received by the SECRETARY; the Treasurer, F. A. BEVAN, Esq., 54, Lombard Street, E.C.; or by the Editor of THE CHRISTIAN, 12, Paternoster-buildings, E.C.

JAS. ATKINSON, *Secretary.*

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Miss Steer will be thankful if friends will send for parcels of Hosiery and Knitted Goods, or Useful Garments, made by the young women in the Refuge, suitable for distribution at Christmas. Carriage paid to any Railway Station for parcels over £1.
Discount allowed for Sales.

LONDON MISSIONARY SOCIETY

Object.—To spread the knowledge of Christ in heathen lands.
Fields of Labour.—China, from chief centres; North India, South India, and Travancore; Madagascar; South Africa; Central Africa; West Indies; Polynesia; New Guinea.
Forward Movement.—One hundred additional workers before 1895, when the Society's centenary will be celebrated. *Forty-five* of these have gone, others are appointed. Prayer, men and women fitted for the work, and money are needed; Contributions, remittances, and payments to be made to Rev. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield-street, London, E.C.

"I'm not hungry, Mother."

Among many touching stories we have listened to lately was that of a Christian mother. That morning found the family fireless, and with nothing more than a small crust for herself and four children, two of whom are of school age. When told how matters stood, the elder child spoke up, saying, "Give baby the crust, mother, I'm not hungry!" and contentedly went to school a-fasting. This is only one of many sorrowful cases daily met with by the visitors of the North-East London Gospel Mission. Help for these would be gratefully received by Mrs. F. A. BEVAN, 59, Princes Gate, South Kensington, S.W., or by the Director, WILLIAM CHORLEY, 6, Clephane-road, Canonbury, London, N., or the Editors of THE CHRISTIAN.

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The Tibetan Pioneer Mission.

(MISS ANNIE R. TAYLOR.)

The origin of the Mission was Miss Annie R. Taylor's journey in 1892-93 into Tibet proper, in the course of which she proved the possibility of gaining an entrance for the Gospel into that country, so long believed to be closed to the emissaries of Christ.

The object of the Mission is to evangelise Tibet, and so remove one of the last barriers to the fulfilment of our Lord's words, "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The field of the projected operations is in the country of Tibet itself, and not the border tribes amongst whom work is already commenced. Tibet, which lies north of India and west of China, is a large country, covering an area about ten times as great as England and Scotland together, and yet without a single Protestant Missionary (so far as known) within its border.

The field is in some senses not a difficult one, as there is no marked hostility to Englishmen; but, on the contrary, the Tibetans have a more favourable opinion of the English than of any other Europeans.

The climate is undoubtedly very cold, but dry and healthy; and anyone proposing to offer for the work should possess a good circulation, and a constitution favourable to withstanding cold.

The language to be acquired is by no means difficult when compared with Chinese, Arabic, and other Eastern languages. The Moravians labouring in Little Tibet (which is under English protection) have compiled a dictionary and grammar of the Tibetan language; and have translated into Tibetan all the New and part of the Old Testament—thus removing at once one of the greatest difficulties generally experienced in entering a new country.

The proposal is, to start with a band of *twelve or more men*, waiting until a foothold has been obtained in the country, and some of the rough places made smooth, before inviting women to face the serious difficulties and dangers that must inevitably exist in any pioneer work such as this. The band of men, when ready, will go to Darjeeling in the Himalayas, near the frontier of Tibet, and within a few days' journey of Llassa, the capital of Tibet, there to learn the language from Tibetan teachers before seeking entrance into the country. That when they are thus ready, God will open the door, there is no manner of doubt. It is encouraging to be able to say that friends in Darjeeling are looking forward to the arrival of this first band; and are generously arranging to secure and pay the rent of a house for their use, for the year that they will probably be there.

Already three or four men have been accepted for this work; one of them—Mr. Evan Mackenzie of Dingwall, who is married—taking his wife with him, so that Miss Annie Taylor will not be the only woman in the band. The offers of others are under consideration.

The principles upon which it is proposed to work will be those of the China Inland Mission (with which Mission Miss Annie Taylor became associated when first going to China several years ago), so far as they can apply to a work just at its commencement, and except as modified by what follows. As these principles are already widely known, it will only be necessary here to shortly mention the leading ones amongst them.

1. As the work is primarily that of Evangelisation, true-hearted and humble men of God, experienced in Gospel work at home, and holding the doctrinal truths mentioned in clause 4, will be welcomed, irrespective of what branch of the Church of Christ they may belong to at home.

2. So far as headship or leadership is concerned, it is proposed to be guided by the principle enunciated by our Lord—"he that is greatest among you shall be your servant." Subject to this Miss Annie Taylor will lead the work until such time as God manifestly places the responsibility upon some other. In all cases requiring special consideration or involving important issues, she will take counsel with all her fellow-workers. There will be no home Board of Management, unless God should clearly indicate such to be his will; when the assistance of friends in full sympathy with the work might be sought for. Such home correspondence and work as may be necessary will, for the present, becarried on by the Hon. Secretary and Treasurer.

3. Relying absolutely on God's Word, "the labourer is worthy of his hire," and "take no thought, saying, What shall we eat? or What shall we drink? or Wherewithal shall we be clothed? for *your heavenly Father knoweth* that ye have need of all these things;"—and believing further that the essential difference, intended to be shown in this regard, between heathen and Christians, was, that whilst all these things are sought after by the Gentiles (or heathen), the Christian is to seek first the kingdom of God and His righteousness,—it is not proposed to seek any sort of guarantee of support, or ask for any collections, or apply elsewhere than direct to God for money; consequently the workers will not be guaranteed anything in the nature of a salary. It is desired to have none in the Mission who are unprepared to cast themselves wholly upon God in this matter. He who feedeth the sparrows will not fail to meet the needs of those He counts much better than they. At the same time, all freewill gifts received for this work will be used in meeting the needs of those whose steps are led of God to go forth to this work in Christ's name.

4. It will be required that those who seek to join the Mission be sound in the faith on all the main points of Christian doctrine, which may be particularised as follows:—1. The Divine Inspiration of the Scriptures; 2. The Trinity of the Godhead; 3. The Fall of Man, and his consequent need of Regeneration; 4. The Atonement for man's sin; 5. Justification by Faith in Christ alone; 6. The Resurrection of the Dead; 7. The Eternity of Reward and Punishment. They will also be asked their views on the guidance of the Holy Spirit and the efficacy of prayer, as being points of importance in relation to the Christian life of the missionary.

It will be interesting to those who have read Miss Annie Taylor's letter about the Mission in The Christian of October 19th last, as well as to those who have kindly invited her to take part in Conferences and Meetings in several places throughout the kingdom, and to the many who have so readily contributed to the launching of the Mission, to know that sufficient money has already been received to take out to India and support for some time whilst there, all those who have already been accepted. The need is still for *men*; and it is specially hoped in writing this paper that it may come into the hands of some who are already prepared by God for this work. Men of God, who habitually study God's Word as their rule of life, who enjoy strengthening themselves in God by prayer and meditation, who do not look for *any* arm of flesh on which to rest in going forth to God's work—these are they who will be warmly welcomed into this part of God's great harvest field. Any reader of this, unable to give *himself* to the work, but desiring nevertheless to have partnership in this Gospel enterprise, can greatly aid by bearing up the work, and the needy field, continually before God in prayer; or where it is desired to assist by money gift, by sending such to Miss Annie Taylor or the Hon. Treasurer.

It remains to say that the pioneer party expect to leave England for India, in February next. Besides other Meetings in and about London, a final farewell Meeting will (D.V.) be held in Exeter Hall, of which due notice will be given direct to each subscriber and also in the columns of The Christian.

Brethren and sisters, "the harvest truly is great, but the labourers few; pray ye therefore the Lord of the harvest, that He would send forth labourers into his harvest." Such prayer made in relation to this work will be most highly valued. A weekly meeting for prayer and conversation in regard to the work will be held (D.V.) on Friday evenings at eight o'clock at the address at Ayers Villa, Church Road, Upper Norwood. The house adjoins the Queen's Hotel. All friends of foreign missions are cordially invited.

November 15th, 1893.

MISS ANNIE R. TAYLOR'S

ADDRESS IN ENGLAND (until Feb. 15th, 1894), is Ayers Villa, Church Road, Upper Norwood, London, S.E.

ADDRESS IN INDIA—c/o Pastor H. Rylands-Brown, The Manse, Darjeeling, India.

The following have kindly consented to act as Referees.

Rev. J. HUDSON TAYLOR, China Inland Mission, Mildmay, London.
Dr. T. J. BARNARDO, Stepney Causeway, London, E.
F. W. CROSSLEY, Esq., Star Hall, Ancoats, Manchester.
Rev. J. ELDER CUMMING, D.D., 2, Newton Terrace, Glasgow.
Rev. H. B. MACARTNEY, Melbourne, Victoria.
Miss MACPHERSON, Home of Industry, 29, Bethnal Green Road, London, E.
JAMES E. MATHIESON, Esq., 47, Phillimore Gardens, London, W.
R. C. MORGAN, Esq. (Editor of The Christian), 12, Paternoster Buildings, London, E.C.
Pastor H. RYLANDS-BROWN, The Manse, Darjeeling, India.
ROBERT WILSON, Esq., Broughton Grange, Cockermouth.

Hon. Treasurer:
Mr. WILLIAM SHARP, 13, Walbrook, London, E.C. *(All Letters to be marked "Tibetan Mission.")*

Hon. Secretary *(pro tem.)*
Mrs. WILLIAM SHARP, "Roswyn," Beulah Hill, Upper Norwood, London, S.E.

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I cannot, however, believe that my Great Family of Orphan Children will be allowed to suffer actual want, and I am persuaded that our Heavenly Father is prompting me now to send forth this statement of our urgently **pressing** *needs, as a fresh call to service, to His Stewards.*

To stimulate and encourage others to give, "A Friend" (S.) **offers £100** *if I can secure Forty-nine similar gifts at once; and "Beta"* **promises £50** *if Fifty others will follow his example. He will also give* **£10** *if One Hundred others will give the same amount. If these gifts can only be secured, the deficiency would be made up at once.*

Gratefully will even the smallest donations be received and acknowledged by our Treasurer, Mr. Wm. Fowler; by the Chairman of our Committee, Mr. Samuel G. Sheppard; by our Bankers, London and South-Western Bank (Bow Branch); or by

Yours, for Christ's sake, among the Children of the Streets,

Thos. J. Barnardo.

18 to 26, Stepney Causeway, London, E.

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MIDNIGHT MEETING MOVEMENT.

WINTER OF 1893-4.

During this depressing and inclement season MEETINGS are being HELD by the Committee in the most POPULOUS and DISTRESSED DISTRICTS of London, especially at the East end, where so much degradation and suffering are found.
The MEETINGS, both afternoon and night, are WELL ATTENDED by Fallen and Distressed Girls, and from every Meeting YOUNG WOMEN have been SENT to the HOMES.
The NIGHT MISSIONARY still missions the streets during these trying nights in order to RESCUE any poor PENITENT WANDERER. Copies of the Gospel, suitable Tracts, &c., are judiciously distributed.
FUNDS are most urgently needed.
£5 Donation will defray the NECESSARY COST of missioning a district and providing a plain meal for the poor half-famished Girls, giving them an opportunity of *listening to the Gospel of Salvation, and offering facility for a return to a life of virtue and industry.*
Messrs. MORGAN and SCOTT, offices of The Christian, will receive contributions.

J. H. L. CHRISTIEN, *Organising Superintendent.*
8A, Red Lion Square, Holborn, E.C. C. WILSON McCREE, *Secretary.*

STRANGERS' REST FOR SAILORS,

163, ST. GEORGE'S STREET, RATCLIFF HIGHWAY, E.

THE SIXTEENTH ANNUAL MEETING

WILL BE HELD (D.V.) ON

Tuesday, December 12th, 1893.

The Chair will be taken at 6.30 by

JAMES E. MATHIESON, Esq., J.P.,

SUPPORTED AMONG OTHERS BY

JOHN CORY, Esq., J.P.; ALGERNON C. P. COOTE, Esq.; W. H. MATTHEWS, Esq.; JOHN McCALL, Esq.; W. H. SEAGRAM, Esq.; J. HERBERT TRITTON, Esq.; Colonel H. G. MACGREGOR; Colonel J. F. MORTON; and Dr. NEATBY.

ADDRESSES by Dr. BARNARDO, Mrs. M. BAXTER, Pastor W. FULLER GOOCH, Rev. Dr. MOORE, and others.

TEA AND COFFEE AT 5.30. *THE LORD'S SUPPER AT* 8.30.

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c2831 **J. THEO. ISAAC,** *Hon. Sec.*

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MR. AND MRS. W. S. CAINE.

MR. CAINE is so well known in public life that all will read with pleasure of his earnestness and devotion in the religious and philanthropic spheres. The son of a Liverpool merchant, he was but eighteen years of age when he started a Gospel Mission in Egremont, and worked there indefatigably until changing circumstances compelled him to leave the neighbourhood, so he transferred it to the Presbyterian body. It is encouraging to know that it is still prospering and doing much good service.

Mrs. CAINE was born at Liverpool, being a daughter of the Rev. Hugh Stowell Brown, pastor of Myrtle St. Church. Though only nineteen when married, she started her new life with the earnest purpose of living for others,



(From Photograph by the Cameron Studio, 70, Mortimer Street, Regent Street.)



(From Photograph by Mr. Albert Sachs, Bradford.)

determining to make some folks happier every day of her life. Into her husband's mission work she entered heartily, taking a personal share in the Sunday-school, Band of Hope, and Mothers' Meeting. In those days it was more difficult than at present to cultivate total abstinence, but Mr. and Mrs. Caine began life together as abstainers, though they supplied friends visiting them with their favourite alcoholic beverages. But being convinced of the inconsistency of this, they had the courage a few years later to banish alcohol from their cellars. Not only did they give up the use of it in every form themselves, and try to discontinue its use among their friends, but they did all in their power to help those who had fallen under the disastrous spell of drink, by starting a Home for Inebriate Women at Seacombe, choosing those in whom they were personally interested.

On their removal from Seacombe to Liverpool the Home was transferred also, and some time later it passed into the hands of the Ladies' Temperance Association, of which Mrs. Caine has been for many years a hard-working promoter. The ladies of this society visit the police courts, and are very successful in rescue work, cottage meetings, drawing-room meetings, etc. The Home has recently been enlarged, and is called the Vergmont Sanatorium. It is in splendid working order, and the loving care and thoughtful kindness shown by the ladies in charge of patients are greatly blessed in the cure of souls as well as bodies. First and second class patients are taken, and the fees thus procured help to maintain some in the Home who cannot afford a fee, and who, without this help, would have no refuge from their special temptation. This Sanatorium can be safely recommended to anyone seeking such for unfortunate friends.

While living at Liverpool Mr. and Mrs. Caine were constantly engaged in service of various kinds at the nine mission halls in connection with Myrtle-street Church.

In 1880 Mr. Caine stood for Parliament, was returned for Scarborough, and the same year made his permanent residence in London. By his thoroughgoing earnest attention to public duties his time was fully occupied, but he had grown so accustomed to care for the spiritual welfare of others, that he could not rest without some special work of this kind. In 1884 he took an old villa in South Lambeth, called Wheatsheaf House, and converted it into a mission hall. His coadjutors in this undertaking were eighteen working men. In six months' time it had to be enlarged to meet the requirements of the people thronging to it. Now it seats about 500 persons, and is a grand rallying point for all kinds of work in the neighbourhood. Sundays and week days it is continuously open. Prayer meetings commence as early as 7 a.m. Mrs. Caine conducts a Sunday afternoon Bible-class for women, and Mr. Caine preaches every Sunday evening, and presides at the communion on the last Sunday of each month. There are about 250 members.

This is done in an entirely unsectarian spirit, because it is realised that the Church of Christ is greater than all churches, and includes those who are not adherents to any ecclesiastical system. "All are welcome to join who avow their belief in God as their Father, in Jesus Christ as their Saviour, in the Holy Spirit as their Comforter and Guide, and in the Bible as the one authority as to religious faith. All must promise to work in brotherly love for the spread of Christ's kingdom." That last clause contains much wisdom, and is probably the reason that things move happily, healthily, and harmoniously, with little of that fault-finding and petty jealousy by which even Christian work is sometimes marred.

Besides the Sunday services, which include open-air meetings, Sunday-school, Bible classes, prayer meetings, and other occasional services, there are temperance and mothers' meetings; the last is fortunate in having Mrs. Caine as president. A Girls' Guild of Good Life has been started by Miss Caine, and is wonderfully appreciated by the young women of the neighbourhood.

A Young Men's Association is in a strong and vigorous condition, practical Christianity being its mainstay, the Christ-life lived daily in workshop and home, with no mere namby pamby sentiment that ends in talk. Mr. Caine's eldest son takes great interest in this

part of the work, though the keeping of Oxford terms prevents him from giving as much time to it as he wishes. There is also a flourishing Band of Hope with 500 members, and various friendly societies. Lectures are given on social topics, and slate clubs exist for both men and women.

All the members at Wheatsheaf Hall are workers. The superintendence and direction and much hard work lie with the leaders, but they are helped not only by a few influential people of their own class, but by the bulk of the working people around them. There are twenty secretaries in the work, and these have many helpers in carrying out projects. Thus, throughout all its branches the circles widen, spreading interest and keeping all in touch. One of the great points insisted upon is that having experienced a change of life themselves, they must pray and work for others, and not remain babes in faith requiring continual nursing. They are taught to pray and speak in private and public, to live for Christ and to support their work by such contributions as their means allow.

Fervent zeal begets activity, and this has necessitated the opening of a sub-mission in Vauxhall, called Caine Hall. This was started in a coal-shed, until increasing numbers made a move necessary. Mr. Caine raised the funds for this and for another sub-mission at Hartington House.

One great source of work in these missions is the district visiting. 4000 families are visited monthly, and supplied with "The Wheatsheaf," a forceful, lively little paper containing much wholesome knowledge for the everyday conduct of life, combined with the word in season which goes straight home to the higher nature of the readers.

A library of 5000 volumes, accumulated at Wheatsheaf House (many of them being left by Rev. Hugh Stowell Brown to his daughter), formed a nucleus of the present Lambeth Free Public Library.

All this growing and increasing work, combined with heavy parliamentary duties, and much service given to the temperance cause by speech and pen in England, India, and elsewhere, has caused Mr. Caine to feel he must lighten his labours by extending his responsibility, and he has therefore invited the Congregational Union to share some of his labours in connection with these Missions, and his work in future will be identified with that body.

Mr. Caine is president of the British Temperance League, vice-president of the National Temperance League, president of the Baptist Total Abstinence Association, and probably the only Nonconformist vice-president of the Church of England Temperance Society. He is the founder and hon. sec. of the Anglo-Indian Temperance Association, in connection with which he has twice visited India, and formed 131 branches in that dependency. Many people say "The Englishman's home is his castle." Mr. Caine does not give this its usual insular meaning. His home is not only for his own enjoyment, but for God's glory and the help and benefit of others. His mission people are at times freely invited, while temperance meetings and drawing-room meetings for all kinds of philanthropic work are of common occurrence.

It is rare to find a man and his wife so united on all points. This is so much the case in this instance that it is difficult to speak of them apart. Mrs. Caine is not only ready to buckle on her husband's armour, but is also ready to go forth and fight if need be. She believes that women should first do the duty lying nearest in their own homes, and, having done so, turn to the duty to their neighbour, which is an expansion of that, binding upon all. Where a woman is universally loved by her own sex, strong proof is given of much genuine ability and real goodness lying beneath any charm of presence or manner which these more critical judges are quicker to penetrate. Mrs. Caine has the unbounded confidence of her sister workers in the variety of work in which she is interested. Not only to the very poor is her thoughtful love shown, but to that much more tried and needy class whose patient silence under the daily fret and worry of sordid but respectable poverty so often found amongst curates, dissenting Ministers, Missionaries and others.

The great strength of her life lies in her perpetual possession of a quiet mind. She does not rush from temperance meeting to prayer meeting or committee in a ferment of hurry. God's next bit of work awaits her in its appointed time; whether social, secular or spiritual, it is all his work, and she knows that, "in quietness and confidence shall be your strength."

Mrs. Caine is specially interested, and has done much work for, those victims of our social customs known as barmaids, in connection with the society of which Miss Morley is hon. sec. Some people are surprised to learn that not less than 120,000 women in our land are employed in and about public-houses. All of these need the help and sympathy of their more fortunate sisters. Many schemes for the betterment of the lives and homes of factory girls, and the improved condition of young people in shops and business houses, receive warm support from Mrs. Caine, as does also the Metropolitan Association for Befriending Young Servants. She and her husband, who is chairman, are both members of the executive committee of the Metropolitan and National Nursing Association, a branch of which exists in Clapham under the name of the South London District Nursing Association. This society is exceedingly useful in nursing the sick poor in their own homes.

Mr. and Mrs. Caine's eldest daughter was recently married to Mr. J. H. Roberts, M.P. Their second daughter is studying for the medical profession, and bringing her healing art to bear upon many sufferers in a very poor district of South London. The third daughter has just left Newnham to aid her mother in the many duties devolving upon her in the home circle.

A NEW INSTITUTE has been opened in Pear Tree-road, Derby, in connection with the Normanton Working Men's Temperance Association.

MR. MOODY AND CHICAGO.

The following interview, recorded in the Chicago *Inter Ocean*, was held with Mr. Moody at his office in the Bible Institute just before his departure for Cincinnati:—

"Mr. Moody, you have been working for the World's Fair people this summer; what would induce you to come back to Chicago and hold a campaign in behalf of the people of Chicago themselves?"

"Only one thing would induce me to come back to Chicago. If the business men of Chicago would ask me back and promise that if I should come they would erect a building somewhere near the corner of Madison and Halsted streets on the West Side, for the benefit of the working people, I think I should come and lead in the movement. My idea is a building in which there should be a large audience-room, where the working people could gather together and hear Gospel addresses and music and lectures. Another part of the building should be given to a coffee palace, where men could congregate for a pleasant evening without the harmful surroundings of the saloon. Other parts of the building should be devoted to rooms in which various organisations of labouring people could meet to discuss the issues in which they are interested. I am told that a saloon-keeper on the West Side has fitted up a place where various bodies of workingmen meet, and that in order to meet the heads of six of the leading labour organisations of this city one must visit that saloon. The new university is doing a grand work for a certain class of our people in the south part of the city.

"Mr. Armour's institute and mission are doing and going to do a magnificent work for another class on the South Side, but the West Side is a part where most of the labouring people live. The very heart of the West Side is the corner of Madison and Halsted streets, and in this part of the city very little is being done. Nothing will lift up the large portion of the population of this part of our city but the Gospel, and there is no place to proclaim it on a large scale. We must get in touch with the masses and show our sympathy with them if we are to help them."

"What are you trying to do in the Bible Institute?"

"One great purpose is to raise up men for just this sort of work—men who will be willing to lay their lives alongside of the labouring class and the poor, and bring the Gospel to bear upon their lives; and in order to do this satisfactorily we need a place where they can be trained by actual experience. We have a mission hall on Madison-street, just west of Halsted, that costs us about 2000dols. a year rent, but it will only accommodate 250 people. We keep it running with the various meetings until midnight, but it does not meet the demands of the neighbourhood."

"I understand that you intend to go to London next fall. What is your reason for going instead of working here in America?"

"I go to London because the people are accessible. In the most neglected sections of London there are houses seating from three to five thousand people. There are masses to be reached here in Chicago, but they are not accessible because of the lack of suitable buildings."

REV. JOHN YAIR, who is labouring as pastor of four small Baptist churches in the parish of Clarendon, Jamaica, writes that notwithstanding many difficulties, God is blessing the work and saving souls. He has much building on hand, and has to do a good deal of it himself, which, having learned in past years the joiner trade in Scotland, he is able to do. His wife has suffered much from fever by reason of the condition of the old hut in which they have now to live. His address is Tophill, Chapelton P.O., Jamaica.

AN APPEAL FROM MR. MOODY.

Dear Friends,—Throughout the summer the special evangelistic services in Chicago have been laid before the readers of The Christian. They have learned of increase of interest and attendance beyond my highest expectations. During October we held over one hundred meetings every Sunday, gathering from seventy to seventy-three thousand people and as many more during the week. This compelled us to hire five or six theatres and a number of large halls, holding from one to three meetings in each daily.

I have been much cheered by the eagerness of the people to hear the simple Gospel of the Lord Jesus Christ. From all over this country have come encouraging words from those who have been helped in these services.

In response to several appeals, God has moved the Christians of America and Great Britain to send in money, so that we have been able to meet the most of the indebtedness. I have been especially touched by the gifts of the Sunday-school children, the Christian Endeavour Societies, and the Young Men's Christian Associations. One lady gave up her visit to the Fair, and sent the money to us. Another gave the price of a new dress and wore her old one. When Christians have made such sacrifices, it is not strange that God has blessed the work.

The work could never have reached such proportions without the Bible Institute as a nucleus. Its teachers and students have strained every nerve to meet this great emergency, its doors have been open to receive those who have come to help us. But now, with winter before us, and the country financially depressed, the Bible Institute faces an empty treasury. I ask the friends who have rejoiced with us over the summer's victory, Shall this fountain-head be crippled in its work for the ensuing year? Will you not come to our aid with funds, so that the three hundred young men and women within our doors may be equipped for efficient Christian service? Do not hesitate to send a gift because it is small.—Yours in the work,

D. L. Moody.

80, *Institute-place, Chicago.*

A CONVERSATIONAL BIBLE CLASS.

For some years a conversational Bible class has been held every Sunday afternoon in the Town Hall, Brixton, presided over by Mr. Schofield. It has been the means of great blessing to numbers of visitors, who have, year after year, attended these meetings, and given testimony to the help they have received. Numbers of persons who have come to take the "waters" have gone away rejoicing, having found the "water of life" that never fails to heal the sin-sick soul.

During the summer months Mr. Schofield and his helpers have held some thirty open-air services, attended by thousands of people, and we believe a good work has been done. This is the fifteenth year of open-air work. A praise meeting was recently held in the Town Hall to praise the Lord for the season's work. A most enjoyable evening was spent, an interesting programme gone through, and several addresses were given.

Through the summer months valuable help has been rendered by the members of the Village Mission. We trust the Lord will continue to bless the work carried on in Brixton.

Effie Schofield.

Boys' Home, Southwark.

Mr. J. W. C. Fegan writes:—"We have been passing through a time of heavy trial and great anxiety. We have had a most serious outbreak of scarlet fever here. Our Home is very full, and the public hospitals are so crowded that we cannot get cases away promptly, so the risk of infection is greatly increased by the delay. We are to-day burying a poor boy who was carried off with fearful rapidity by a most malignant type—only ill on Saturday and died on Monday night.

"The amount of illness in London now is very serious, and the conditions of life generally in this forthcoming winter are a cause for grave concern and humiliation before God, and prayer for his gracious interposition at such a climax."

RABBI LICHTENSTEIN'S WORK.

Very interesting letters have been received from Rabbi Lichtenstein since his removal from Tapio Szele to Budapest in August last. For the sake of the many who are, with prayerful interest, following this noble witness for Christ, I make a few extracts before I go on to speak of this last pamphlet. It seems that the Jewish community in the Hungarian capital did not relish the idea of this disturber of their false peace settling in their midst, and brought pressure to bear on the Jewish landlord to prevent the Rabbi from taking possession of the house he had hired. "At the last hour," he says, "when we arrived on the scene with our furniture, the landlord offered me three times the earnest money that I should forego the contract, but as I resolutely rejected it, he made pretext that the present sanitary condition of the dwelling would make it impossible for me to take possession."

They did at last establish themselves in the house, and, to quote again from one of his letters, he says: "Just now the landlord was here, and assured me of his personal esteem, and regretted much to have been under compulsion to put every hindrance in my way." Speaking of the beginning of his work in Budapest, the Rabbi says: "The afternoon of the day before yesterday (the Sabbath) I gave an address in one of the synagogues on the weekly Haphtorah (portion appointed for the day), which happened to be Isaiah liv. The substance of my address was that Israel, notwithstanding his true mission to be a teacher of the nations, has been unfruitful, while the children of the desert (Gentile Christians) are straining with all might to glorify and sanctify the name of God. But Israel, too, is enlarging his tents, thousands of his noblest and best children are striving to bring in the neglected, to teach the unbelieving, to instruct sinners, and to lead Israel as a nation back to his high calling. The applause at the end was extraordinary, and the congregation decided to honour me by inviting me in advance to preach during the approaching festivals."

A few days later, he writes: "It seems, however, that my times of trial are not yet over, for yesterday the president of the above-mentioned synagogue called on me, and regretted to tell me that they were threatened from influential quarters that the place would be closed if they even allowed me a seat there. This news troubled, but did not discourage me. Should it come to the worst, a separate congregation will be formed, where I can hope to speak undisturbed." Writing at the end of last month, he says, speaking of a visit to Peczel, where he had been invited by a certain Jewish doctor, who turned out to be a convert to Romanism: "In that place I had a strange experience. I actually met two cathedral clergy from Waitzen, who, together with Dr. H——, tried to induce me by alluring offers to the Bishop's residence in Waitzen, to take charge of the Hebrew MSS. of the Archiepiscopal Palace. The special inducements held out reminded me of Satan."

Already the way is opening before him in that city, where there are about 80,000 Jews, and by his spoken testimony and personal example some are being influenced for Christ, but, as it was manifest from the beginning, the work of Rabbi Lichtenstein is not merely to gather out individual Jews from here or there to a knowledge of the truth now, but, like Joseph Rabinowitch, to be a prophet preparing the way of Christ among the Jewish nation. His chief means of usefulness is his pen, in the wielding of which God has given him special power. It is, therefore, with great interest and thankfulness that the friends of Israel everywhere will welcome this fresh powerful "appeal," which is, in many ways, in advance of anything he has written before. I hope that before long there will be an English edition, but meanwhile I give a translation of a few fragments from the German. He asks the Jews to read and examine his words without prejudice, giving no heed to the deceiving voices of their many false leaders, and then continues:—

"It is true I have penetrated to the Holy of Holies, I have boldly (my enemies say rashly) crossed the Rubicon. I walk in an hitherto untrodden path, which Jews, and especially Rabbis, have avoided as they would the plague. I have ventured to pay homage to the Founder of Christianity. I have called Him the Redeemer of the World, the Saviour, but more especially *our* Redeemer and long-expected Messiah. Yes, I have done all this, but can any less drastic means effect Israel's salvation? Israel, scattered in all the world, dismembered and disunited, who has so long and with such yearning waited, but in vain, the coming of the Angel of the Covenant. What, who, can effect the regeneration and resurrection of Israel? Who and what shall bring to pass the prophesied miracle of Ezekiel xxxvii?"

After quoting Mal. iii. 1, he says: "I would first of all make my full and honest confession, that it is my unalterable conviction, after earnest search, that Christ, and none but He, is intended in this prophetic passage. As a Rabbi grown grey in office, I affirm that Jesus is the prophesied Messiah of Israel; Christ, and no other, is the Angel of the Covenant, for whom we long, and whose coming has been the constant expectation of our people. *He is come!* This is now my cry of rejoicing, which my tongue and pen, and, if God will, my prolonged life, shall serve to make known."

David Baron.

23, *Grove-road, Highgate-road, N.W.*

(To be concluded.)

AMONG THE MINERS.

Dear Sir,—My present sphere of labour is among a population composed almost exclusively of miners and their families. The appeal to which you have so kindly responded was sent out when I was crushed by the failure of the London conference. After eleven trying and exhausting weeks of relief work, we seemed then to have all our work to do over again, with the terrible disadvantage of having drained all our friends. Every day brings new demands upon us. Thrifty, sober, pious people, who had no need of aid in the early stages of the struggle, are now under the painful necessity of applying for charitable help.

I rejoice to state that the response to my appeal has enabled me to do much to alleviate the prevailing distress. I have just returned from a distribution of provisions to one hundred women. Three hours earlier I was present at another, at which three hundred women were relieved. This morning at 11.30, the scholars of the Blackbrook British School (numbering 360) received a dinner of soup and bread, paid for out of money sent in response to the appeal. It is the sober truth to say that everyone was destitute, and many were absolutely without food until we relieved them.

As I referred to wages in the P.S. of my appeal, permit me here to add what I wish I had stated there, as it is a very important consideration—or should be, to those who want to arrive at facts. To the general public, the word "miner" defines any person working in or about the mines, whether actual coal-getter, fireman, drawer, etc. Now all but the coal-getter are paid a fixed daily wage, drawers being paid by the coal-getter, and the others by the coal-owner. All these men employed by the master are called day-wage men, and in this township they form at least 50 per cent. of the total number of persons working in or about the mines. Their wages in this township vary from 4s. 2d. to 4s. 10d. per day, or an average of 4s. 6d. per day. Probably the greater number are receiving less than this average.

These men, as well as the actual coal-getters, were called upon to accept the proposed reductions. They would have been great sufferers had the original terms of the masters been accepted. Five days a week being the usual time the men are required to work, the average wage per week under the old scale was £1 2s. 6d., subject to deductions for oil, fines, club, etc.

I have possibly trespassed upon your patience, but as facts are not over-abundant in this great industrial controversy, I could not restrain my pen.—Faithfully yours, J. H. Riddette.

Haydock, St. Helens.

OPEN-AIR MISSION FOR IRELAND.—The executive committee of this mission has appointed Mr. George Williams, of Dublin, organising secretary, who already has established a branch in Cork, which has received the hearty support of the best clergymen and Christian workers in that city. On Sunday, November 19, four open-air services were held in the principal streets, attended by many hundreds of Roman Catholics. Excepting a few roughs, the crowd were, on the whole, willing to listen. Rev. F. W Ainley, of the Free Church, gave valuable assistance. It is intended to continue this street-preaching in Cork every Sunday, and prayer is requested for blessing.

THE L.M.S. MEETINGS.

During the past week a series of simultaneous missionary meetings, intended to awaken and deepen interest in missions, has been held in Congregational churches, chiefly (though not exclusively) in the metropolitan area. The Watchers' Band (a body somewhat analogous to the Gleaners' Union of the C.M.S.) held a special meeting on Monday evening at the Memorial Hall. Rev. A. Rowland presided, and Mr. J. E. Liddiard, one of the secretaries, stated that the branches of the Band now number 261; and that the present membership, exclusive of the Australasian Colonies, is 8240; 1000 having joined since October 1. Miss Winterbotham, of Tientsin, spoke of the help and strength to the missionary from the prayers of those at home, and urged her hearers to be constant in their prayers, which they would be if they remembered that the King for whom they watched was a watcher too. Mrs. de Selincourt urged attendance at the all-day prayer-meeting to be held at the Mission House on Monday, Dec. 4, for she felt that in prayer would be found the solution of all difficulties. Rev. H. T. Johnson, of Madagascar, spoke of the encouragement the missionaries experienced in the consciousness that they were being continually remembered in the prayers of friends at home. Mr. T. E. B. Wilson, organising secretary in Sheffield, told of objections that had been made to the Band, and of difficulties overcome. Rev. T. Grear testified how much the work at home had been helped by the members becoming definite in their prayers.

The final meeting of the series was held on Friday evening in Exeter Hall. Mr. W. Crosfield, M.P., who presided, rejoiced in the fact that during the week no fewer than 250 missionary meetings had been held in connection with the L.M.S., and with a view to rousing fresh interest in missions. There are, it must be confessed, difficulties and discouragements; yet looking back on the past, we learn that delay does not necessarily mean defeat.

Rev. Wardlaw Thompson, Foreign Secretary, said it was often hinted that straitened finances conduced to economy; but while there is some truth in this, there is a great deal to be said on the other side. Everything has to be viewed from the financial side, and countless opportunities are lost while the question of means is being considered. Proceeding, he explained that though the annual income of the L.M.S. had steadily increased during the past thirteen years, the work, and consequently the expenditure, had increased more rapidly. Thus, last year, although the contributions of the churches for ordinary purposes amounted to £67,342, and the donations for special purposes to £30,400, there was a deficiency of £22,000. It was expected that the present year would show a similar deficit, and as there was an adverse balance from the previous accounts, and as the Society's assets were mortgaged to the bank, the outlook was full of anxiety. He trusted the state of things he had revealed would arrest the attention of the churches, whose further help would surely not be wanting when they were reminded that during the period to which he had referred ninety-eight European and 3146 native workers had been added to the staff.

Rev. Charles Jukes, in the course of a stirring speech, sought to dissipate the idea that Madagascar has been Christianised. True, God has done great things in that island, but even yet the vast majority of the people are in gross heathen darkness. The rum dealer has found them, if the missionary has not; and they are being decimated by strong drink without a ray of Gospel light. The missionaries are seeking after these. Mr. and Mrs. Shaw in one part of the island and other noble workers in other parts are labouring devotedly, not among the Christianised Malagasy, but among the idolatrous and besotted savages of the heathen districts.

Rev. Jonathan Lees, of Tientsin, illustrated the progress of the Gospel in China by a number of delightful incidents, showing how the good news is spreading into remote corners and winning a way to many hearts. He (the speaker) believed that God's set time to favour China is dawning, and that the seed sown will soon be seen in a glorious harvest; but even now there are wonderful results, for which God must be praised.

Rev. J. Guinness Rogers followed, devoting himself largely to finance, and calling for an advance of 50 per cent. in missionary contributions. He held that everyone who gave a pound annually might quite easily make it 30s., and many might make it £5 without feeling it at all. We never give to the point of blessing until our giving involves some sacrifice and self-denial.

Rev. M. Phillips, of Madras, gave a number of facts and figures showing how Christianity is spreading in India. The change he himself had seen in thirty-two years might well be regarded as marvellous.

Captain Turpie, the veteran commander of the "John Williams," concluded the proceedings with a sailor's talk on Missionary voyaging in the South Seas.

DR. J. G. PATON'S EMBASSY.

The progress in and around London of this venerable and venerated missionary has been like the triumphal march of a conqueror. Everywhere large throngs have greeted him, and have sat spell-bound by his native eloquence. After the great Exeter Hall meeting, he spoke to deeply interested crowds at Woodford in the East and Croydon in the South. On Sabbath, November 12, he preached three times (which seems to be his customary way of spending the Day of Rest) at Belgravia, the Regent-street Polytechnic, and Rev. F. B. Meyer's Church.

The same week he spoke at Blackheath, Eastbourne, Upper Norwood, Kensington, and Lower Norwood. On the Saturday evening, in the midst of the great storm, he crossed over to Ryde, I.W., where he preached on the Sunday. Monday found him at Brighton, where he faced two large companies in Hove Town Hall and the Dome. At this latter meeting one young man, inspired by the glowing appeals of the aged worker, offered himself for foreign work.

A drawing-room meeting at the house of Mr. T. A. Denny and Lady Hope was followed last week by visits to Reading, Southsea, Mildmay, and Birmingham. The great Town Hall of the midland city was crowded, and the occasion was a unique one. Last Sunday a return visit was paid to Manchester, when Dr. Paton pleaded the cause of the New Hebrides in Dr. Maclaren's church, Prebendary Macdonald's church, and one of the leading Congregational churches.

This week he fills appointments at Bradford and Newcastle; after a flying visit of a day to Glasgow, he crosses on Friday to Ireland, where he will remain till December 22, holding meetings at Belfast, Londonderry, Coleraine, Dublin, and elsewhere.

The Exeter Hall meeting will yield nearly £300; the Brighton friends contributed over £200, while larger or smaller collections have been made at the other places visited.

THE MILDMAY INSTITUTIONS.

A MEMORIAL TO THE LATE SIR S. A. BLACKWOOD.

Dear Sir,—It has been suggested that the memorial to the late Sir Arthur Blackwood, in connection with the work at Mildmay, should take some definite form. It is therefore proposed, with the full concurrence of his widow and family, and the hearty approval of the Mildmay authorities, that an effort be made to raise the sum of some £3000 as a tribute to the memory of our honoured and beloved friend, for the purpose of endowing two beds, one in the Cottage Hospital, which stands in the grounds adjoining the Conference Hall, in which hospital the remains of the late Sir Arthur were received and tenderly watched over previous to their interment; and one in the Mildmay Mission Hospital, Bethnal Green. Of both these hospitals Sir Arthur was a trustee.

As it is against the custom of Mildmay to appeal for itself, I venture to lay this matter before your many readers, who knew and valued the late Sir Arthur, in the belief that a liberal response will be forthcoming, and the sum asked for be speedily raised. Contributions may be sent to Colonel J. F. Morton, Conference Hall, Mildmay Park, N., or to me. It would be well for donors to specify that their contributions are for the "Sir Arthur Blackwood Mildmay Memorial Fund."—Yours faithfully,

Algernon C. P. Coote.

24, *Powis-square, London, W.*

SHEFFIELD.—The Open-Air Temperance Workers' Union is giving on Sunday mornings free breakfasts to hungry children. The guests usually number about a thousand.

MANCHESTER WESLEYAN MISSION.

The seventh anniversary of the Manchester Wesleyan Mission was celebrated last week, when large meetings were held in the Central Hall, Oldham-street. The past year was one of progress in all the most important respects. In the social department two hundred and forty-two men have passed through the "home" and "labour yard." Hundreds of men and women have been relieved with clothing and food, and work has been found for the majority. The rescue work of the Mission has been carried on with increasing vigour. In the Sunday-schools, children's services, and ragged schools over 3000 children attend every week. Congregations in the old chapels have increased so satisfactorily that every place may now be considered a success, and the prospect is said to be bright for the coming year.

The Sisters of the People delivered cheering addresses, and a stirring sermon was preached by Rev. Hugh Price Hughes. In the evening, at a meeting in the Free Trade Hall, the president of the Conference (Rev. H. J. Pope) gave details of the work. He said there had been no diminution in the great spiritual success which had hitherto attended the Mission. During the year just closed the committee had taken over the old chapel in Great Ancoats-street. The congregation there had fallen to 100 or 150, although the chapel would hold a thousand, but in the few months that had elapsed since the chapel was taken over an entirely new face had been put upon operations there, and he fully expected before the year was out they would have the place crowded. Another good work was being done in the Red Bank district. These chapels were in the midst of a population of 85,000 people, who were the humiliation and the despair of the churches in Manchester, and amongst them they had got a foothold. Touching the question of finance, the president stated that the work all round had cost £4900, and there was a deficit of about £800. The committee therefore asked for £1000. At the close of the meeting it was announced that £882 had been promised towards the amount required.

South Wales.

Writing from Pontymoile, Pontypool, Mr. T. M. Wintle says:—We have given over 20,000 free meals to children, and about 8000 to parents, and are still giving meals to children daily at Pontnewydd and Pontymoile, and three times a week to parents. I think these works will all go on again when trade improves, and the price of coal again reaches its normal position. I am organising a labour party for the unemployed factory girls, and sending them out to do a day's washing, cleaning, etc. I am also seeking to fit up accommodation for five or six girls in the institute, to give them three months' training for domestic service, limiting the age from fifteen to eighteen. The cost per bed for two girls will be £4, and cost per week for each girl's maintenance 5s.

A Notable Victory.

Speaking of the defeat of the corrupt party in recent State elections, the New York *Independent* says:—

"It is a great and notable victory. The forces of evil have been routed; bosses, rings, race-track gamblers, unrighteous judges and the horde who delight in wrong-doing have been swept by the terrible wrath of a long-suffering people out of the public sight. The day of reckoning was long delayed. Wrong after wrong was done in high places, crime after crime was committed against justice and honour and good government, and the power of the law to punish seemed to be paralysed. But vengeance has come at last, and the American system of self-government has nobly vindicated itself. The people have risen in their might and majesty and scattered the enemies of honest rule like chaff. Thanks be to Him who ever worketh to deliver the people from the dominance of wrong."

CHRISTIAN LIFEBOAT CREW, NEW BRIGHTON.—Mr. C. R. Capel, formerly a worker in Ratcliff-highway, but now engaged in Liverpool, reports the starting of a branch of the Christian Lifeboat Crew among the fishermen and lifeboat men of New Brighton. The meetings are well attended, and have been fruitful of encouraging spiritual results. Last year local friends sent in mufflers, scarves, and helmets to distribute among the sailors at Christmas time. This year things are straitened, and a more wide-spread appeal is necessary; although if wool and yarn were supplied Mr. Capel could get it made up. He also needs some bags in which to place books and papers for sailors leaving port.—Address, Mr. C. R. Capel, 33, Egerton-street, New Brighton.

The Christian.

☞ It is particularly requested that all letters relating to business matters should be addressed to the *firm*, Messrs. Morgan and Scott, and not to individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

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SPECIAL ANNOUNCEMENT.

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of Rev. R. BRUCE, D.D., C.M.S. Missionary in Persia.

☞ We beg to call attention to the *Special Announcement* made above with reference to Subscriptions for the ensuing year. It will greatly facilitate our work at this season if friends will kindly note the particulars.

☞ Will those of our readers who receive THE CHRISTIAN direct from the Office by post, and who have not recently communicated with us, kindly send their present full postal address; especially Missionaries and others in foreign countries.

The full tale of lives lost through the recent terrible gales is yet untold; the fate of numbers of ships reported missing is still uncertain. But enough is revealed to make the storm take rank with the most fierce and fatal of late years. The additional burdens thrown on the resources of the Shipwrecked Mariners' Society are very large, and there is a loud call for greater public support of this admirable institution. Its organisation is so perfect that the immediate relief of survivors is at hand in all ascertained cases of bereavement by loss of life at sea. The Society is a great national—indeed international—benefactor, and ought to be well provided with means.

It is very encouraging to notice that the Week of Prayer, uniting as it does Evangelical Christians of all bodies, has been more extensively observed during the last few years. With the increased observance there has also been more manifest blessing in the districts where united prayer has been offered. The case of our persecuted brethren in Russia and Asia Minor will give a special interest to the intercessions to be offered next January. In neighbourhoods where it is impossible to rally together the members of all the churches, let as many as possible unite in carrying out the programme: where no meetings can be held, much may be done by bringing the specially suggested subjects before God in family prayers as well as in the private intercession of his people.

The Christians in Glasgow are taking counsel as to the causes and the cure of the non-church-going which we have to deplore in all our great cities, and in which Glasgow carries an unwelcome pre-eminence. At an open conference last week, Lord Overtoun gave an address dealing in a practical spirit with the situation. He thought that the blame might be equally distributed between outsiders, the pew, and the pulpit. Scepticism, indifference, and over-indulgence in Saturday amusement keep many away from church. On the other hand, there is much preaching that fails to interest the hearers. To this we may add the decadence of pastoral visitation; so that of some ministers it has been said that "for six days they are invisible, and for the seventh incomprehensible." Finally, as to the pew, only an infinitesimal proportion of church members do any Christian work at all; the masses will never be reached till the words Christian and worker are interchangeable.

Coming to the question of remedial action, Lord Overtoun advocated the "territorial system" for large cities, but admitted that denominational divisions are unfavourable to this. He laid the greatest stress, however, on the point already alluded to—the co-operation of all church members under the lead of the pastor. Aggressive temperance work must also have a greater place. So far as we recollect, the P.S.A. movement has not taken any extensive root in Scotland; we would direct the attention of our Scotch friends to the manifesto on a succeeding page, as to the possibilities of this movement. In all our Christian endeavour we must have regard to adaptation.

The conference at the Holborn Town Hall on the Christian organisation of labour emphasised a point which should always be kept in view, viz., that men ought not to be mere working machines, but should have time and opportunity to live as men, cultivating mind and heart, enjoying their homes, and serving society and the Church. This doctrine needs to be applied all round. Men are too often turned into working machines, and masters into business machines, and so the Kingdom of God can find no room in them. How many Christian employers are giving an undue amount of time and strength to business, and then giving the paltry leavings of a tired body, of an exhausted brain, and of a fretted heart, to their Lord!

Archdeacon Farrar has been pouring out, in Westminster Abbey, his passionate desire for our youths and young men to escape being average men in character and influence, and to rise above "the conventional which they see in most of us, and in which more or less nearly all of us live." Is not this to be gained by patiently holding up the example of our Saviour, who was as high as heaven above even the grandest of men? Let us by all means see "the goodly fellowship of the prophets," "the glorious company of the apostles," and "the noble army of martyrs," the devoted and the saintly, who, in every age, have glorified God, for then we see what the grace of God can do; but it is Jesus before us and in us who alone can uplift and ennoble us. No man can continue to be commonplace who is much with Him.

The Archdeacon cried out for a prophet for our age:—

> Oh that God would give us only one real saint among the conventional echoes of artificial Churchiness; one living voice among the 20,000 priests; if He would give us but one prophet! Oh, that He might raise up one or two such to save England, and to save the Church of England, among the younger at least of those who hear me.

We may be optimistic as to the future, pessimistic as to the present. Our children and our grandchildren will look back on these times with wonder, and say that we had saints and prophets. We must not fall into Elijah's mistake, in our ardour to see a higher standard of life and character. But how are we to get prophets? We must simply follow the Spirit of God. There is no other way of gaining courage to burst the bonds of a fettering conventionalism, to reprove the sins of the church and the world, and then to endure the inevitable penalty that will follow.

Mr. Hodgson Pratt says in *The Echo* that there is in Paris a strong feeling of antipathy towards England, and that of late years it has steadily increased. It is deep down in the hearts of the people, and is not manifested only in the Press:—

> The term hypocrite is the favourite expression, and most generally expresses the widespread conviction that, while we make pretensions to be eminently religious, and profess the highest standard of morality, we are the most selfish, greedy, and unprincipled of all nations in dealing with the rights of weaker races.

Mr. Pratt hopes that a better feeling will be born when we know each other better, and co-operate more. He thinks that by the inauguration of an "International Alliance of Universities," and also by an alliance between industrial co-operators of various nationalities, much may be done. The shortest way might be to desist from oppressing the weak.

Lord Wolseley gave a shock to the conscience of Christians when he wrote in the "Soldiers' Pocket-book," p. 169:—

> As a nation we are bred up to feel it a disgrace even to succeed by falsehood. The word spy conveys something as repulsive as slave. We will keep hammering along with the conviction that "honesty is the best policy," and that truth always wins in the long run. These pretty little sentences do very well for a child's copybook, but the man who acts upon them in war had better sheathe his sword for ever.

Lord Charles Beresford seems to have a code of morals like Lord Wolseley's; for he has been telling a representative of *The Idler* that in such a thing as the Nile expedition, "just when everything seems up with you, and you feel you're in a tight place, it's the 'scallywags,' the worst fellows in the ship, who come out the best. *I'd* sooner have *the boy who robbed the orchard with me*, if I got into a row, than *the fellow who was always* first at Sunday-school." There can be no doubt that an enlightened conscience is a check upon a man, and therefore is troublesome in certain circumstances. That Lord C. Beresford's disparagement of Sunday-school trained boys ought to make us desist from our training is not quite apparent.

The Christian World Pulpit publishes a sermon on "The Christian and the Theatre," by Rev. W. H. Parr, in which the usual arguments against Christians frequenting the theatre are stated with force, but without any touch of bitterness or uncharitableness. More stress, we think, might have been laid on the pernicious influence of the stage on actors and actresses themselves, and the *argumentum ad hominem* might have been applied to some purpose. Will those Christian fathers and mothers who are pleading for this indulgence train their own daughters for the

and deadly thing is not the blow but the injustice in it, when such is the case.

Charity voting is an enormous expense to applicants' friends, a burdensome labour, and a tedious delay. Were the money spent on getting votes given to the charities, it would be better used. The efforts of some reformers to get each case settled on its own merits by the managing committee, deserve all encouragement. That there will be occasional mistakes, and that there will be need of constant vigilance in order to prevent abuses and favouritism, is certain; but these disadvantages are nothing when compared with those of canvassing.

The Manchester Guardian throws much light upon the character and the ways of our modern navvy. He can read; he has a kind heart for all men of his own class; he is generous in aiding those who are poor and out of work; he is courteous to ladies when they chance to come in his way; he is attached to his "Parson Slasher," or his "Parson Ganger," the gentleman who is the head of the Navvy Mission. Now that most of the 20,000 navvies who have worked at the Manchester Ship Canal have departed, the people of the district are sorry to lose them. Surely we have here a remarkable testimony to the labours of such workers as Miss Marsh and Lady Hope. The word of God does not return to Him void.

It struck us as a remarkable fact, when we had the pleasure of hearing a Christian worker among actors and actresses, that in every case where anyone following that profession was converted, he or she left the stage and sought some work more congenial to the new-born life. Quite as remarkable, on the other side, is the desire of many professing Christians to go to the theatre. What conclusion are we to draw? That the converted actors do not know what a useful profession they are leaving? or that the professing Christians do not know what an injurious pleasure they are permitting themselves? One would suppose that he who has walked the stage knows better than an outsider what a theatre is when judged by a Christian standard.

The advocacy of theatre-going is maintained by a contemporary, who calls hell a "theological locality." This will be a delightful piece of writing for the young men and women who are more anxious to serve God and pleasure than God alone. Strange to say, this paper has the following curious illustration in defence of its position:—

> But if the Puritan, by the force of logic and of life, is driven to accept the theatre as he accepts the army and the navy, the institution in its turn will have to reckon with him. If he comes into the concern it will not be as a sleeping or irresponsible partner. He will carry into it his conscience and his ideals. That conscience which in the army is putting down State-regulated vice, and in the navy is working to make Jack an abstainer, will inevitably make its force felt in the world behind the curtain.

Now this paper utterly refused to give the least aid towards abolishing State regulation of vice in England. A different style of Christianity than the theatre nourishes, is needed for such hard work as attacking these gigantic and terrible sins.

The influence of Christianity over women was one of the first things which led the more thoughtful Pagans of the earliest times to believe that the Gospel would destroy the old faith. They knew that husbands, fathers, and sons would come under it in the home, and that no efforts of the advocates of heathenism could withstand this persuasive teaching. Julian attributed the failure of his scheme for bringing Antioch back to heathenism to the influence of Christian women over their male relatives. We have not yet exhausted this rich vein of the influence of women. How many of our societies might be immensely strengthened by the admission of women to their management? Some of the best are greatly indebted to women for their success. Let others follow their example.

In an address on social purity, delivered at Montreal, Rev. Dr. Douglas asserts that as surely as the Indians are dying out of the west, the great New England race is dying out of the east. To prove this he points to the fact that 100 families in Worcester, Nashawa, and Fall River, record 750 children; 100 families in West Boston have 55 children; 100 families in West Montreal have 300 children; whereas 100 families amid the *proletaria* of the East-end [of Montreal] have 800 children. He thinks that "the outcasts of Europe and the inferior races of this continent are going, in two generations, to possess the land." If the Puritanic race is, according to Dr. Douglas, dying of social vice, it can be no loss; and the other races may show themselves more worthy of life. "The first shall be last, and the last first."

Preparations for the International Workmen's Exhibition, to be held in Milan next year, are, we see, proceeding apace. The Exhibition will bring together some of the ablest and most intelligent workmen from all countries. Cannot this occasion be laid hold upon by Christians, as the Chicago Exhibition was laid hold upon by Mr. Moody, for the diffusion of the Gospel? The Bible Society, the Evangelical Continental Society, the Peace Society, etc., will have a golden opportunity of influencing the leaders of the working men with Christian truth. Salvation may, by the grace of God, be brought to many a house.

Jonathan Dymond says in his valuable essays on the Principles of Morality:—

> He who sets no other limit to his possessions or accumulations than inability or indisposition to obtain more, does not conform to the will of God. Assuredly, if any specific thing is declared by Christianity to be highly likely to obstruct our advancement in goodness, and to endanger our final felicity, against that thing, whatever it be, it is imperative for us to guard with wakeful solicitude. And, therefore, without affirming that no circumstance can justify a great accumulation of property, it may safely be concluded, that far the greater number of those who accumulate it do wrong; nor do I see any reason to be deterred from ranking the distribution of a portion of great wealth, or a refusal to accumulate it, amongst the imperative duties which are imposed by the moral law.

A wise word against "the gospel of getting on."

"An Aggressive Believer" suggests in the columns of *The Independent* that the London Missionary Society should open a room in some central place in London, to which Christians could go at any hour from six a.m. to ten p.m. to pray for the success of missionary work. There ought to be no difficulty in obtaining a room, when we think of all the chapels and churches which are closed from Monday till Saturday. Provided the spirit of prayer be felt, there might be a constant stream of supplicants; but London is a terribly busy place, and gives small leisure to any who either frequent or occasionally visit its streets. It would be a satisfaction to see the suggestion succeed. But the provision of a room is not the first thing. The desire for prayer would soon lead to the providing of a room.

It was in 1843 that Robert Murray M'Cheyne entered into his rest. Few men have left a sweeter fragrance behind them. He was only twenty-nine years old, yet what a storehouse of holy thought is in his written words, what a wealth of experience is in his letters and in the sentences which fell from his lips! No one can read his "Memoir" without feeling that he is in the light of burning holiness and absorbing love. In a paper called "Personal Reformation" he has, among many precious passages, these words: "I ought to study the Comforter more—his Godhead, his love, his almightiness. I have found by experience that nothing sanctifies me so much as meditating on the Comforter, as John xiv. 16. And yet how seldom I do this!"

Few books search the heart like M'Cheyne's, and yet one feels that he is so truly like ourselves in infirmity and failures. "And yet how seldom I do this!" He knew where help was to be found, but was conscious of not sufficiently using it. So are all who long for a higher life. He says:—

> I feel persuaded that if I could follow the Lord more deeply myself, my ministry would be used to make a deeper impression than it has yet done.

Even in his dying delirium he spoke the wisdom of God: "Mind the text, 1 Cor. xv. 58. 'Be steadfast, unmoveable, always abounding in the work of the Lord.'" He dwelt with much emphasis on the last clause, "For as much as ye know that your labour is not in vain in the Lord." With uplifted hands, as if in the attitude of pronouncing the benediction, he ended his life. May the Head of the Church give us many like him!

What is the secret of patience in well-doing? To know that God has called us to our work, and not that we have undertaken it of our own motion or fancy. Also to know that because He has called us He will not allow us to fail. And failure and success, to such as labour for God and by the grace of God, are not determined always by outward signs. We knew a consecrated minister called to a very corrupt church, who set to work at once to cleanse the place. When he had done this he was called to other service, and then another minister came and filled his place, and great good was done. Jesus cleansed the Temple at the beginning of his ministry; He cleansed it also a second time just before the end of his ministry. Dust and cobwebs soon accumulate in a room; impurities of all sorts soon accumulate in churches. We must be always at work.

BRAZIL.—In an "occasional paper" on the work of Pastor Fanstone in Brazil, we learn that the revolution has involved the people in much suffering. We make a brief extract:—"Up to the last accounts, the believers on both sides of Rio harbour have been preserved from personal injury, though loss has been suffered from the destruction of property. We also thank God that these sad events in the south in no way hinder the work of Mr. M'Call in Pernambuco. Indeed, even as regards the work about Rio, letters written in the midst of the sounds of war tell of encouraging meetings in inland towns, which are reached as easily as before. In one of those most recently entered for evangelistic work, Bangú (two and a-half hours distant from Rio by rail (gatherings are reported in the last letters to hand of over fifty interested hearers." Mr. Fanstone would be glad to receive invitations to address meetings on Brazil and its needs. The Mission Council is in correspondence with candidates whose hearts' desire is to labour for the Lord in Brazil, but as yet the funds do not permit a rapid onward movement. Communications to Mr. Fanstone should be addressed, care of Mrs. R. R. Kalley, Campo Verde, Tipperlinn-road, Edinburgh.

Part-sight.

Part-sight is the condition, at least in certain connections, of all the people of God. Our knowledge at farthest is but a part-knowledge, "We know in part and we prophesy in part." There are few subjects, if any, which our plumb-line has explored throughout. Even in the words of life best known to us, to which we can append our T and P—tried and proved—knowledge must yield to faith; for our history does not exactly repeat itself; and altered circumstance, and, above all, the process of becoming in ourselves, develope meanings and applications that we wist not of. It is the infirmity of knowledge, very largely, that furnishes sea-room for faith. Had Job thoroughly penetrated the secret of his trial, he would not, it is true, have known the fluctuations of experience which he betrays. But, on the other hand, faith would not have been called to the rescue, nor would the darkness have been glorified by hope's far-reaching beam. As it is, it is the sight only in part that draws out and exercises the measure of grace which he has. Even so to-day. God trains us, not by lifting us out of limitation, but by making the limitation that we feel subservient to the exercise of grace and the development of faith.

There is, therefore, quite as much kindness shown in what God hides, for the time being, from his children, as in what He reveals to them. Be thankful for the sight given; but be thankful also for the limit which He has set to it. Faith is in training now; it will have its reward in terms of sight by-and-by. But meanwhile the sacred nursling must grow, precious faith must fructify and expand; like the almond tree, it has to yield buds, blossom, and fruit, and for this, part-sight is called for. As the sun must set to bring out the stars, so knowledge must pale that faith may trim her lamp and shine.

In speaking of Part-sight as the occasion of faith, we must not forget the reverse side of it, and the part which this plays as the occasion of fear. David reveals the snare incident to part-sight in his hasty exclamation, "I shall one day perish by the hand of Saul." Such-like conclusions are part of the small change in which most of us deal. They are more than "lapsus linguæ," or slips of the tongue; they are obscurations of faith itself. The sight, which after all is but in part, has, for the moment, such terror lodged in it that we forget or refuse, in the energy of faith, to look beyond and above. Hence the need of adding to faith, *courage*. We suppose we have seen a ghost, and cry out in fear. But why fear? Who can separate us from the love of God which is in Christ Jesus our Lord? Can that barque sink that carries a greater than Cæsar and his fortunes? Part-sight may bristle with foes, and oppositions, and dangers; nevertheless let faith courageously step forward. It is not necessary to awake the Master. He is more awake than we are.

"O fearful! O faithless!" in mercy He cries,
"My promise, my truth, are they light in thine eyes?
Still, still I am with thee, my promise shall stand,
Through tempest and tossing I'll bring thee to land."

The subject of Part-sight has yet another aspect. In addition to the part-sight of knowledge or of sense, there is the part-sight that is due to the verifying faculty of faith itself. There is a knowledge which faith quarries for itself, a sight which it acquires. True, this sight is only in part; it does not go all the way. But it has this twofold advantage, that it never tends to raise terror but always to allay it; and, in the second place, the sight gained serves as a whet-stone to stimulate to further acquisition. If faith be in exercise it will have a present reward in verification. It will add to knowledge, and add to it in such a way as needs no revision, only amplification; while, in the process, it will open springs in the desert, and distil God's own peace on the heart. An ounce of this part-knowledge is worth a ton of the learning of the schools; and those are the true doctors of divinity who are well versed here. "It is wonderful," cried Louis Harms, the founder of the Hermannsburg Mission, "when one has nothing, and 10,000 crowns are laid in his hand by the dear Lord." But that matter of wonder was so often repeated in reply to the faith of Harms, that it speedily constituted the regular law of demand and supply. And this is only one application, out of many, of this aspect of Part-sight. If it is sweet to know of his bountiful care, whose are the cattle on a thousand hills, how much sweeter to know Himself, to see his face and live, yea, to eat and drink with Him! Here also faith is a merchantman acquiring goodly pearls. Faith developes and enlarges the knowledge of Christ considered in Himself, and in doing this supplies the spur to richer acquisitions; so that the soul, as in Paul's case, is ever on the stretch of expanding desire and on the wing of further exploration —"that I may know Him." It is this Part-sight that is heaven's earnest; it is this Part-knowledge that is glory's coin; for love enfolds it, and what love keeps, not even death itself can take away. Love is stronger than death, and the knowledge that faith wins, though it be but in part, love assimilates for ever.

James Douglas.

Brixton, S.W.

THE McALL MISSION IN FRANCE.

I have lately had the privilege of visiting many mission halls in connection with the McAll Mission in France, and I think it may interest some of your readers to hear something of the work of the Lord carried on in them. My first visit was to Capecure, Boulogne, where I was much struck with the attention and deep interest displayed by the poor fisherfolk, who eagerly listened to the truth of the Gospel preached by M. Mabboux. A meeting for children, held the next morning in the same hall, when fifty-two were present, was intensely interesting. A father, mother, and five children were present to receive a family Bible as a souvenir on leaving Boulogne.

In Paris I found the meetings very well attended. In some of the halls the large proportion of men present was most gratifying, but nothing interested me more than the children's meetings, held on Sunday and Thursday afternoons (the latter the children's holiday). On the afternoon of October 15, I had the pleasure of attending the Sunday-school at the Rue St. Antoine; 137 children were present, and after the usual lessons by the teachers Rev. C. Greig gave them an admirable lesson, using a blackboard to illustrate his subject. In the interval between the Sunday-school and the evangelistic service we sat down to tea in an adjoining room with between twenty-five and thirty teachers, who had themselves been pupils in the Sunday-schools, and were now endeavouring to lead the little ones to Jesus. One of the most striking of the meetings was the gathering of the Christian Endeavour Society in the beautiful hall in the Rue Rivoli. About 300 people were present, and addresses were given by Pastor Theodore Monod and Rev. C. Greig. Hymns and sacred music were sung by a choir of young girls, themselves the fruit of the Mission, and young men from Mr. Greig's church at Bercy. There was also some excellent instrumental music. Mr. and Miss Brown, to whom this hall is much indebted for their indefatigable work, took part in the proceedings.

If space permitted, I would gladly describe the meetings of the Medical Mission, where the Gospel is preached on each occasion to the patients while waiting to have their bodily wants attended to. The Mission sadly needs more lady workers, as three or four are absent owing to ill-health, and two have left Paris owing to advancing years.

Finch White, Colonel.

4, *Trafalgar-square, Charing Cross, W.C.*

CHINA INLAND MISSION,

The following editorial notes from the December issue of *China's Millions* will be read with interest:—

We look back at God's goodness, and at many signal mercies received during the year, and feel constrained to praise Him. Hundreds of souls have been saved in China; many have testified to blessing through our meetings held at home and through our publications, and we have been prospered in more ways than we can here enumerate.

The way in which funds have been supplied in answer to prayer, from month to month, has strengthened our hearts; outfits and passages, too, have been provided as the need has required; and safe journeys out and home have been vouchsafed in answer to many petitions. Many difficulties and hindrances have been removed, and we look forward hopefully, and are seeking guidance as to a definite forward movement in the coming year! Will our readers ask specially that we may be guided?

The work at this time urgently needs a hundred men—men of unreserved consecration, men who mean to live for Christ and not for self, for eternity and not for time, men who are full of faith and of the Holy Ghost, who feel that Christ is worthy, and who are utterly devoted to Him.

Our dear brother Mr. Cecil Polhill-Turner thinks that we should pray definitely for two hundred such men; and who that takes part in the consecration meetings at Keswick and elsewhere can doubt that Britain has the men, and would be blessed in giving them? Personally, however, we feel that we must wait upon God for fuller light as to the exact form that our forward movement should take. When we sought for "the seventy," we were so assured of the will of God that we were able to praise Him for them before we wrote to England to ask for them. And when we appealed for a hundred workers in a single year, we *knew* before the year began that we *had* the petition, and the additional £10,000 necessary for outfits, passage-money, and first year's support, while as yet none of it was given.

We now see with joy God's hand preparing for greater things. A kind friend desiring to assist us in building without delay our Missionary Home, and also the new offices so urgently needed, wished to put money at our disposal at a low rate of interest for the purpose; we have thus been enabled to begin, and the excavators are already at work. The building will contain a large prayer-meeting room, and rooms that will be used for the present as offices; besides a residential part for the accommodation of returned missionaries and of candidates. We are now erecting only three-fourths of the proposed building, but believe that the Lord will in his own good time supply what is requisite for the whole.

When this building is completed and occupied we shall have room for an enlarged number of candidates, as well as for the returned missionaries, and also facilities for carrying on together the various branches of the Home work more efficiently than is now possible. Furniture to the value of some hundreds of pounds has already been promised. There will be over thirty bedrooms.

A few years ago the Lord graciously gave us, without cost to the Mission, ample premises in Shanghai, and immediately sent us reinforcements that could not have been received and cared for without them. We now see a great need in China, and an early possibility here of being ready for what the Lord shall have in store for us.

Several of our earnest and successful workers are about coming home on furlough, and others are now at home. There are many parts of the country which we have hitherto been unable to visit. The story of the Mission cannot be told without spiritual profit as well as deep interest. We should be glad to hear from any friends who would assist us in arranging for meetings.

"WHERE WILL TEACHER BE?"—The telling narrative with this title, which appeared in our columns recently, and for copies of which in separate form there were many inquiries, is now published as a leaflet by Mr. G. Stoneman, 21, Warwick-lane, E.C., price 1s. 6d. per 100.

Apocalyptic Scenes.

By the late Sir S. Arthur Blackwood, K.C.B.

XXXVI.

THE IMAGE, THE MARK, AND THE NUMBER OF THE BEAST.

There remain still three particulars foretold in this marvellous prophecy concerning the wild beast from the sea which need to be examined. And these three are of immense importance.

The identification of the monstrous symbol with Rome has been, it is submitted, most exhaustive. The facts of history have corresponded to every prediction of the Scriptures of truth. But the portrait is not yet complete. Three further and most striking points are noticed in conclusion; the last of them is preceded by the emphatic call of the Spirit, "Here is wisdom"; and they combine in supplying the crowning proof that in the two wild beasts, the first and the second, we have the divinely-drawn picture of the great Antichrist, which, during the long centuries specified, has exercised the terrible power "given unto him" by the enemy, and permitted by the all-wise providence of God.

These three points are the Image of the beast, the Mark of the beast, and the Number of his name. The wildest and most fanciful interpretations, some of them sensational and extravagant to the last degree, have been given of these particulars in the prophecy. Forgetfulness of the *symbolic* character of the Revelation, and a consequent attempt to prove a literal interpretation (though resulting in the greatest anomalies and contradictions), together with an ignoring of the facts of history, which is but prophecy read backward, must be regarded as mainly responsible for the strange, and, alas! delusive schemes of Apocalyptic Exposition which have obtained such currency in these last days. And, all the while, the key is in our hands.

The image of the beast. Literally understood, it might indeed be expected that something like the golden image set up on the plains of Dura would be constructed, and miraculously endowed with life and power of speech. But if the "image" is to be construed literally, then must "the beast" be similarly expounded. And I am not aware that even the most literal of latter-day interpreters have gone to the length of teaching that a real seven-headed, ten-horned wild beast is to appear from the sea, or the abyss. All agree that it is a symbolic expression, whether denoting an individual or a system. Similarly, then, must "the image" be understood. The expression is symbolic. It is not an actual image which is to be looked for, but that which the term describes.

Now, an image is a *representation* of something else. If, then, the first wild beast be Rome in its various aspects, territorial, political, and ecclesiastical, the image of that Antichristian system or power must be that which is representative thereof.

And what is it that represents a people, a political organisation, or a church? It is a *representative* assembly. Thus the people of Great Britain are represented by Parliament, the Church of England (however inadequately) by Convocation. And in like manner has the Church of Rome, or Roman Catholic Christendom, been represented by Œcumenical Councils, *i.e.*, Councils consisting of deputies from the *oikoumenē*, or inhabited world ("the dwellers on the earth"). The image of the beast—that is, the representation of Rome Catholic—is, then, the Council. Such, indeed, was the description given of those assemblies by Tertullian, who called them "the very representation of the whole Christian body," and Gibbon speaks of the Provincial Synods, the precursors of the œcumenical gatherings, as having been founded on the model of the *representative* councils of Greece. Or, to quote the language of more recent days, we find that, alluding to the House of Commons, as reconstituted by the Reform Bill of 1832, a leading statesman spoke of it as "the real and express *image* and representation of the country." In the ancient councils themselves the deputies were declared to be "the image" of them that sent them. And in the graphic description of the Œcumenical Council held at Rome in 1869, which appeared in *The Times*, it was said that "never had there been a gathering that approached so near to a representation of Christendom as this."

Now, as we have seen that the second wild beast prefigured the Papal hierarchy as the subservient administrators of the Papacy itself, so we learn that the invitations to a General Council were communicated by the archbishops, bishops, abbots, deans, chapters, presbyters, and convents. Thus it was the false prophet, or body of false teachers by whom Rome ruled the world, who said "to them that dwelt on the earth that they should make an image to the beast, which had the wound by the sword and did live" (Rev. xiii. 14).

But not only was the image to be made; it was also to speak. That is, this representative assembly was to issue decrees and to pass and promulgate laws which were to bind all to obedience under the most heavy penalties.

According to Canon Mozley, "the Romans say that a Council is without form and void, till the Pope give it order, *life*, and law." And it was the votes of the assembled clerical representatives of Christendom, ratified by their head, the Pope, that gave the utterances of the Council their binding force. Its edicts, or general decisions, then became canons. The Council was said to have "spoken." Thus was it when, at the Lateran Council of 1869, between the terrific rolls of thunder that shook the mighty structure, and amid the thick darkness that filled it, the successive "*Placets*" of the Romish hierarchy affirmed and promulgated the blasphemous dogma of Papal Infallibility. The Image spoke.

And the Mark of the beast. How are we to understand it? It was the common practice at the time of St. John, and, indeed, both long before and long after, for slaves, soldiers, and devotees of this or that heathen god to have certain marks of appropriation imprinted on them; such marks being generally on the forehead or the hand, and consisting of either the name or characteristic emblem of the master or the god, or of the particular god's hieroglyphic number. Thus Roman slaves were marked, or "stigmatised" on their foreheads, and Roman soldiers bore the Emperor's name or mark imprinted on the hand. And the practice exists even at the present day, when soldiers bear on headdress or shoulder the number or symbol of the corps to which they belong, and servants wear on their livery their master's crest or family sign. The mark denoted appropriation on the one side and allegiance on the other.

We are not, therefore, to understand the expression in a literal sense. As in the case of "the beast," and "the image," "the mark" is a symbol. We find the same symbol employed in the next vision, where the redeemed of the Lord are seen, with the Lamb on Mount Zion, "having his Father's name written in their foreheads." In that case it denotes not only appropriation and allegiance, but also resemblance in character, or what we call family likeness; and we are taught that the followers of Christ are like Christ.

So here the mark in the forehead or the right hand signifies the claim of the great Antichrist, whose image, or representative body of Œcumenical Councils, speaks and issues decrees to the absolute and entire possession, as his votaries, of the deluded multitudes who have acknowledged, and still do acknowledge his usurped and blasphemous authority. It describes the willing, yea, the slavish surrender of brain and will, of hand and heart, the abnegation of the right of private judgment, the making over of soul and conscience to the keeping of the Satanic power which energizes the fearful system, by all who, not receiving the love of the truth, believe the lie, the greatest and most seductive as well as destructive lie, because of its marvellous counterfeit of the truth, that has ever been forged.

Yes! destructive indeed; for upon the devotees of the beast and his image, the receivers of his mark in forehead and hand, the indignation of a justly offended God is visited. They shall drink the unmixed wine of his wrath, who have willingly drunk of the wine of the fornication of the great apostasy (cf. ch. xiv. 10, with ch. xviii. 8). For again is it written that "the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name." On them that "had the mark of the beast, and upon them which worshipped his image" is to fall the terrible judgment set forth under the first of the seven last plagues of the wrath of God (ch. xvi. 2). And it is they who have "not worshipped the beast, neither his image, neither have received his mark upon their foreheads, or in their hands"—the faithful and steadfast witnesses of Jesus—of whom it is said that "they lived and reigned with Christ athousand years." From this terrible and world-wide delusion, from the acceptance of Romish error in any shape or form, and from that adultery with the world which she and her harlot daughters have so fatally promoted and spread, "Good Lord, deliver us!"

The dire decrees of excommunication, the interdicts on monarchs and subjects "small and great, rich and poor, free and bond," whosoever attempted to assert spiritual or even bodily independence of Romish rule, are too well known to require to be dwelt upon here. Striking illustrations of the tyrannical engine of "exclusive dealing," wielded by priestly power, are occurring even in the present days and under our very eyes.

Lastly, what is the Number of the beast? "Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is, Six hundred threescore and six."

Passing by the number of ingenious interpretations which have been given, some more or less plausible, some fanciful, and others wild and even ridiculous, we may, I believe, accept that suggested so early as the second century by Irenæus, the disciple of Polycarp, who was the disciple of the Seer of Patmos.

It is a human name, for it is "the number of a man." It denotes the geographical, the political, the ecclesiastical entity signified by the monster from the sea, for it is "the number of the beast." The Greek numerals consisting of the letters of the alphabet, a proper name must be sought for, the numerical value of whose constituent letters shall amount to 666. Such a name is to be found—the name or number of a man, for it is a proper name in the masculine gender—the very name of the power above described—in the word Λατεινος—*Latinus*, or "the Latin man," the letters of which make up the enigmatical number, as follows:—λ=30, α=1, τ=300, ε=5, ι=10, ν=50, ο=70, ς=200; total, 666.

Concerning this name, Irenæus observes that "it seems very probable; for this is a name of the last of Daniel's kingdoms; they being *Latins* that now reign." And Hippolytus, the disciple of Irenæus, says, "It is manifest to all that they who now reign are Latins, and the name transmuted into that of an individual becomes Λατεινος." Of the first three great world-empires, Daniel gives the names, Babylon, Persia, Greece. The fourth, Rome, is not named. Here it is supplied, in an enigma. We have counted its number, and find it to be Latin, that is ROMAN.

And how striking is the fulfilment. But a few centuries after Irenæus, the name of Latin began to be regularly applied by writers like Jerome, and in Papal Bulls and Conciliar Edicts, to the kingdoms of the Western Roman Empire. And Gibbon adopts it as their distinctive appellation after the division of the Empire into Eastern and Western. So that the term became the peculiar title of the fourth and last great earthly power, in both its territorial and its ecclesiastical aspect. It was the Latin world, the Latin kingdoms, the Latin Church, the Latin patriarch, the Latin clergy, the Latin councils. All was Latinized. Mass, prayers, hymns, litanies, canons, decretals, bulls, were all conceived and couched in Latin. The Papal councils spoke in Latin. Priests and people prayed and still pray in Latin, witness the Breviary, the Mass, the Paternoster, the Ave Maria, etc. The Scriptures were read only in Latin. In short, all was Latin. Six hundred threescore and six was, and still is, the hieroglyphic, the enigmatical number, of the great Antichrist, the wild beast from the abyss.

Thus have we traced the predicted character and career of the fourth and greatest of the bestial powers, or world-empires, shown first to Daniel in Babylon, and then revealed in fuller detail to John in Patmos. We have seen the marvellously accurate fulfilment of the Divine prefiguration in the events recorded by history. And it may well be asked whether it is possible for prophetic delineation, in the mysterious language of symbol, and historical fact to correspond more closely? Granted that mistakes have frequently been made, and that in a natural anxiety to discover exact fulfilments, interpreters have now and again been betrayed into far-fetched expositions, yet, taken as a whole, it is submitted that the key of history has, with a most extraordinary fitness, opened the many-warded lock of prophecy. Symbol and thing signified, heraldic emblem and actual fact, details of events that were to come to pass, features geographical, political, and ecclesiastical, have all combined to present to view

that monstrous, weird, and Satanic portent which the second sign exhibited to the Apostle.

Here, then, this vision concludes. Some further mention of the actors in those scenes of the prophetic drama represented in chapters xii. and xiii. is made later in the book.

The Parliament of Religions.—4.

ORIENTAL CRITICISMS.

By Rev. GEO. F. PENTECOST, D.D.

Some of our Oriental friends came to the Parliament evidently big with a purpose. It was not to consider the claims of Christianity upon the nations, nor to find a common basis of religion; but to demolish Christianity by exposing its frightful inconsistencies, its organised wickedness, what they considered its utter inhumanity, and its general inferiority to the faith of the Brahmin and the Buddhist. The two champions were the Buddhist priest, Dharamapala, and the Hindu monk, Vivakanadra.

These Oriental strictures and criticisms have found their way into both the secular and religious press of Great Britain. Except in one instance I have not noticed that any Christian writer has taken note of them. Lest silence should be taken as consent, I venture now to notice them and make some remarks anent them.

These gentlemen called my courtesy in question in the Parliament because I ventured to answer them there; they suggested that it was most unchristian to refer to the shady sides of Oriental religions in a Parliament where it was supposed that no words save those of "softness" and "kindness were to be uttered," forgetting that they themselves were the first to "break the peace" by their attacks upon Christianity.

I do not think it is a matter of regret that these Oriental gentlemen broke out upon us as they did, inasmuch as it has afforded an admirable opportunity to put some matters right. I may say in this connection, that while upon the whole the members of the Parliament maintained a wonderful spirit of patience and charity throughout towards each other, the Christian portion of the assembly was called upon to exercise its grace in this direction more largely than those members of other faiths, who were in a sense our guests, and who seemed to feel it was a part of their mission to "show up" the inconsistencies, and even wickedness, of the followers of Christ. Christian missionaries and scholars in the East were openly charged with hypocrisy, violence, dishonesty, and deliberate misrepresentation of the faiths of the Orient. We must suppose, in charity, that the general accusations were made in ignorance rather than in malice, and so in the main we let them pass. But there were a few things said which in the interests of truth and righteousness call for remark.

I.—AS TO CHRISTIAN IGNORANCE AND PREJUDICE.

The Buddhist Dharamapala, in the very opening of the Parliament, treated us to a fiery and eloquent speech, in which he charged Christians with being ignorant of the religious literature of the East, and yet presumptuous and prejudiced enough to sit in judgment upon a faith of which they could know nothing. In a very dramatic passage he challenged the members of the Parliament, and the vast audience gathered to hear his address, as to their knowledge of the Bible of Buddha. In substance he cried out: "How many of you here present have ever read the Bible of Buddha? Show your hands! Let us see how well qualified you are to judge of the faith of Buddha," etc. After repeating the challenge there were five hands uplifted. This meagre show of hands seemed to electrify him. He appealed to the audience to know if, out of so great a company (say three thousand) only five persons could be found who had read the writing ascribed to Buddha, it was at all competent for Western people to pass any judgment upon that faith?

In answer to this I would only remark that it was a wonder to me that so many as five were found who could say that they had read the vast tomes of literature which make up the Buddhist Bible. It does not follow, however, that the greater portion of the three thousand present were not acquainted with the substance of the teaching of Buddha, or the underlying philosophy of Buddhism. The great mass of Buddhists and Hindus are illiterate, and themselves totally ignorant of the writings of their sages, and few of the priests either of the Hindu or Buddhist faith are familiar with their writings. The further fact is, that though many of the young priests are required to read certain portions of their sacred books, and memorise them so that they can recite many passages off by rote, few of these, though so well drilled in the letter, have any idea of the meaning. I have myself talked with many Brahmin and Buddhist priests concerning their Scriptures, asking them to translate to me or explain to me what the meaning was of that which they were reciting. Almost invariably I was told that it was a passage from the writings of Buddha or one of the Vedas. They did not know the meaning; it was incapable of translation; and the merit lay, not in the understanding, but simply in the recitation of the words.

More than one educated Brahmin has told me that the Hindu is vastly indebted to the Christian missionary for a knowledge of his own religious faith, especially in so far as a literary knowledge of it is concerned. Until the Christian missionary inaugurated educational methods, and searched out and translated the lost and buried literature of the East, the great mass of the people, and even the Brahmins themselves, were sunken in the deepest and darkest superstitions of their idol-worship, knowing little or nothing of the teachings of their ancient philosophers and religious sages.

II.—THE CRIMES OF CHRISTIANITY.

It was the monk Vivakanadra who arraigned Christianity for its 'crimes, for its vice and immoralities; who professed horror at the violence, bloodshed, and general wickedness of the propagators of the Gospel; who charged them with coming with a sword in one hand to kill and destroy, and a Bible in the other to convert the mild and gentle, the pure and spotless Hindus to the gross, carnal, and drunken habits of the Christians. The acts of so-called Christian Governments, in their war of conquest against the gentle Orientals; their inhumanity in forcing opium and alcoholic liquors upon an unwilling and innocent people; the battle, war, and spoil waged by Western nations, were all charged upon Christianity. The drunkenness, immorality, and violence visible and open to view in Western Christian lands were all alleged to be a part and parcel of Christianity and a direct result of the religion of Christ.

What is to be said to all this? *First.*—That the unrighteous acts of Government are in no sense a product of Christianity. There is no such thing as a Christian Government, in the sense that the State is directed and its actions authorised by the Church of Christ. Every war of conquest, every oppressive act of Government, every iniquity, such as the opium trade, the liquor traffic, the legalisation of vice, and such like things, are the objects of sternest protest by the Church of Christ in all lands. These are not only acts outside the pale of Christianity, but acts committed in the face of Christian protest. What Christian missionary ever went forth to heathen lands to conquer the people to the Christian faith by the help of the sword or any other carnal weapon? What Christian missionary ever enforced either the opium or the liquor traffic? What Christian missionary was ever tolerated by any missionary society if he himself were a drunkard, an opium-eater, an unclean person, or one who did any violence to the people to whom he was sent with a message of Christ?

Second.—The drunkenness, the violence, the immoralities, the depredation seen in the cities and countries called Christian, are all outside Christianity, and are the sins and crimes against which the whole Christian ministry lifts its voice in the name of God and Christ. The victims of these sins are they to whom the Gospel of forgiveness, regeneration, and sanctification are directed. As well charge upon the medical profession responsibility for smallpox, cholera, yellow fever, and leprosy, as to charge these worst works of the flesh upon the Gospel of Christ, who came to seek and save men from their sins.

Moreover, these Oriental friends seem to have entirely overlooked a fact which, according to their systems, they can hardly understand: that Christianity stands in the individuality of faith, and not in national and race communities. Christianity is a selective and elective system. A man is not a Christian because he is born in a country where Christianity is the dominant faith. All men are born sinners, and if one becomes a Christian he becomes so as a matter of personal conviction and choice. The non-believing and non-Christ-confessing and Christ-living man is as much outside the pale of Christianity as any man born in heathendom. On the other hand, a man born of Hindu, Buddhist, or Mohammedan parents and inducted into the rites of these faiths, is Hindu, Buddhist, or Mohammedan, whatever his life or character may be. The answer to this is, that there are good Hindus and bad Hindus. It is not so with Christianity. There may be good and better Christians, but there are no *bad* Christians. No drunkard, no liar, no whoremonger, no thief, no murderer, can be at the same time a Christian. So that the criticism of the Orientals upon the wickedness of wicked people in Christian countries falls to the ground.

The Evangelist.

"A BROKEN AND A CONTRITE HEART."

By Rev. T. G. Selby.*

"Like as a father pitieth his children, so the Lord pitieth them that fear Him." That truth gets into the affections, and puts mystic fire at their service. "I am He that blotteth out thine iniquities for my name's sake." That discovers a sensitive point in our moral structure, and makes it thrill again. We have no scientific intimation of the fact that "He telleth the number of the stars.' The experimental proof of a conception like that is beyond us. But there is a strange responsive movement at the centre of our being when we read that "He bindeth up the broken in heart and healeth all their wounds." Science fails to track God as He moves to and fro in the expanse of the ages, spreading out the realms of infinite time as a curtain for his habitation. But a blessed and a conscious experience is called up within us as we read that "He dwells with the humble and the contrite."

This is a mystery of condescension, but it is a self-consistent mystery. The revival and homeward return of the life that came from God is the clue to this enigma of pity and gentleness. It is no slight thing to recover and restore that life. By this inhabitation of contrite hearts the Eternal will add at least a new kingdom to the high and holy place where He is enshrined. Through his redeeming visitations of the sons of men, He will educe God-glorifying qualities of love unknown before even there. From those to whom He so strangely bows Himself, He will attract a devotion of which those never needing a Saviour may be incapable. "We love Him because He first loved us"—true for angels, but uniquely true for us.

In the first pang of sorrow, in the first blush of shame, in the cry of relenting that comes up out of the discords of human rebellion, in the bitter sense of weakness, frailty, failure, God comes near, and possesses the heart with his healing love, as expressly as He fills the high and holy place. If you are poor in spirit, humble, abject, expect his instant indwelling. He comes to the penitent man or woman who mourns apart, as well as to the collective Israel.

Remember what a sacred thing contrition is. God broods in its earliest forms. Do not despise it, either in yourselves or others. Never say it is unmanly vacillation, as you see how mistaken you have been, and confess for the hundredth time the sin that still cleaves to you. All this is the first step of a process that culminates in the enthronement of God within you, and heralds a new advent. God is as truly present in the first sigh, in the speechless, sin-forsaking vow, in the home-look of the prodigal, as before the mercy-seat. He comes to religious life in its lowliest forms. "We are saved by faith," but the Presence that makes faith saving enters the opening heart long before penitence has matured into faith. You have not to wait for an afflatus of Divine power, which will make your faith saving. If you mourn for sin, God is with and in you, and the faith you put forth will be God-helped. Dost thou mourn for sin, however faintly? Blessed art thou, for thou shalt be comforted. Sorrow is godly if He be in it, and shall work life through Him. Oh, the reviving power of his indwelling! Sorrow shall be lifted into rejoicing faith, and faith shall be so richly illumined by the God who shines upon it, that it shall not be less than sight, but more.

* From a sermon entitled, "God in the Soul," contained in The Lesson of a Dilemma, and other Sermons. (*Hodder & Stoughton.*)

Priesthood—False and True.

By Mr. J. E. MATHIESON.

The world has been familiarised with the idea of priesthood from very early ages. Men in vestments, divinely prescribed or of human invention, have been set apart, or have set themselves apart, to offer sacrifice and to stand as mediators between God and men. Both in the Jewish dispensation and in pagan lands, priesthood, true or false, has been recognised. How is sin-stricken humanity, in sore need of reconciliation and of mediation, to know what is true and what is false priesthood? The answer can only be found in Holy Writ if it is to satisfy the truth-loving soul; and here we are left in no doubt or uncertainty; for, speaking of the Great High Priest of this present age, the writer of the Epistle to the Hebrews declares, "No man taketh the honour unto himself, but when he is called of God, even as was Aaron." So Christ also glorified not Himself to be made a High Priest, but He that spake unto Him—

Thou art My Son,
This day have I begotten Thee:
As He saith also in another place,
Thou art a Priest for ever,
After the order of Melchizedek. (Hebrews v. 4-6.)

If the great High Priest had his credentials—and they are indisputable—how much more must an order of priests professing to serve under Him, furnish us with the authority from which they derive their claim to offer sacrifice or to mediate—an authority to be sought for in the New Testament records? No such authority can be furnished; it is non-existent; and those who assert it and venture to assume priestly functions, unbidden by the Most High, place themselves in extreme peril of the displeasure of a Holy and Jealous God.

Such displeasure was once manifested in the great tragedy which overtook Korah, Dathan, and Abiram, when they presumptuously sought to exercise the functions which were specifically reserved for Aaron and his sons; the rebels against the ordinance of the God of Israel, "with all that appertained to them went down alive into the pit, and the earth closed upon them, and they perished from among the assembly" (Num. xvi. 33).

We have in Christendom, to-day, our modern Korah, Dathan, and Abiram, a confederacy of evil as portentous and as ruinous to those who take part with them, as were these three Israelites, whose end was so disastrous. We refer to the false priesthood of the Roman Church, the Greek Church, and that portion of the Church of England which follows their pernicious ways.

If we search New Testament Scripture, we find under the four terms, "priest," "priests," "high priests," and "priesthood," reference made once to pagan priesthood (Acts xiv. 13), twice to Melchizedek, fifty-two times to the Jewish priesthood, and fifteen times to our Blessed Lord and Saviour. There is not even one suggestion in the Gospels or the Epistles of an order of sacrificing priests having been instituted by our Lord. What purpose indeed could such an order of priests have fulfilled after our Saviour had said (Jno. xvii. 4), "I have *finished* the work which Thou gavest Me to do," announcing the close of his three years of active ministry; and again (Jno. xix. 30), "*It is finished*," declaring in the supreme moment of his agony that redemption was complete, and that all the Jewish types, throughout ages of ceaseless sacrifice, were then summed up and brought to an end? Oh! the dishonour put upon this perfect and all-sufficient atonement when rash and presumptuous man dares to imitate or repeat, in whatever fashion, the one spotless Sacrifice of Calvary, and by so doing casts doubt upon its sufficiency to cover the sin of the whole world.

In the pastoral Epistles to Timothy and Titus we seek in vain for any warrant for the notion that there is Apostolic sanction for an order of sacrificing priests; and, what is still more significant, when we scan the list of good and perfect gifts bestowed by our ascended Lord, and twice enumerated (1 Cor. xii. and Eph. iv.), there is not a trace of any word which perverse ingenuity could torture into the equivalent of sacrificing priest. Whatever the exigencies of a corrupt and corrupting Church may have demanded in the appointment of this order of priests, so dishonouring to God, so flattering to the pride and brief authority of sinful man, nothing can be discovered in the New Testament, whether in selected passages or in the whole scope and intention of its inspired pages, to satisfy the man or woman who bows reverently to the utterance "thus saith the Lord," that any order of human priesthood was in the mind of Christ or of his specially chosen Apostles.

It remains for us, however, to mention the true priesthood of all believers, thrice referred to in the Apocalypse (i. 6; v. 10; xx. 6), and in each case associated with the glorious thought of reigning together with Christ; a royal priesthood. Now it is manifest that believers in this age are not yet reigning with Christ; now they are suffering with Christ, but they know they will reign with Him by-and-by, and this hope and the hope of his appearing cheer them amid the trials of this little while. Moreover, we claim the Apostle Peter as having most to say about all the Lord's people being priests (1 Pet. ii. 5, 9), he, too, insisting upon Christ being the only Rock and Foundation.

In the Jewish dispensation the central object of worshippers was an altar of sacrifice with the attendant priest, pointing backwards across all the intervening generations to the beginning of human sin; pointing forwards to the completion of sacrifice in the cross of Christ upon Calvary. In contrast with this the Christian age presents to us not an altar, but a Table, at which the believer looks backward with thanksgiving to that same cross, and the finished work of our adorable Redeemer, and forward to his return in power and great glory. "It is finished" closed the earlier dispensation and ushered in the new, and we can yield no submission to Judaizing teachers in the garb of pseudo-priesthood, whether they be Roman, or Greek, or Anglican in name.

The sacrifices enjoined in the Epistles are very comprehensive indeed, but they have no reference to atonement; they follow, or ought to follow, our acceptance of the reconciliation made by Christ; the sacrifice of our persons, our purses, and our praises; they pre-suppose forgiveness and regeneration. Thus the Apostle Paul writes (Rom. xii. 1), "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." Again (Phil. iv. 18), "I am filled, having received from Epaphroditus the things that came from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God." Once more (Heb. xiii. 15), "Through Him then let us offer a sacrifice of praise to God continually, that is, the fruit of lips which make confession of his name. But to do good and to communicate forget not, for with such sacrifices God is well pleased."

[This paper may be obtained for distribution from *Messrs. J. F. Shaw & Co.*]

INDIA'S WOMEN.

Nay, tell me not the name of man
To him may rightfully belong
Who would not hasten to the van
Where chivalry fights woman's wrong.

Ye Britons, who forbid the sale
Of sable flesh and savage blood,
How can ye hear unmoved the tale
Of India's outraged womanhood?

O England, hath thy conquest given
The right to traverse God's decree,
'Till swarthy victims cry to heaven
Against thy heartless cruelty?

Ten thousand Christian bosoms burn
With indignation's sevenfold flame,
While Truth's heroic daughters turn
Their search-light on the scenes of shame.

Where, under cover of thy guns,
Within the shrines of sanctioned vice,
Thou dost seduce thy warrior sons
To whoredom's impious sacrifice.

Can this be Britain's law? we ask;
Let blushing statesmen answer, No!
And justice smite, through mail and mask,
The loathsome and nefarious foe.

Till, 'neath our empire's ample shield,
Her daughters find a sure defence,
And men shall rightful honour yield
To woman's virtuous innocence.

Belfast. W. Maxwell.

TAUNTON.—The Gloucester-street Mission, East Peach, Taunton, is a work having many useful features. The evangelist, Mr. Alfred Butcher, enjoys the sympathy and co-operation of many friends. Communications to him may be addressed Quantock View, Taunton.

Aggressive Work.—2.

Somebody asks, Is it not an impertinent thing to stop a stranger and offer him a tract, and ask him if his soul is saved? I don't think so, if done in a polite and respectful manner. Very few would object to your stopping them and offering a £5 note. A dignitary once declined to take a tract from me, saying he required an introduction before taking papers from strangers. We don't need an introduction to save a drowning man. This all-important matter of our soul's salvation often dispenses with the ordinary laws of etiquette, and overrules some of the customs of modern society.

Another asks, "Don't you offend people and do more harm than good?" I know the world says you do, but it is not an authority upon such matters. It is the *subject*, not the person, that offends, and resentment is usually an evidence that the question has gone home. The harpoon has struck, and only the Great Physician can heal the wound. I have had people apologising weeks afterwards for unkind answers given me.

Unless your words do offend some, you do not really get their attention. There is opposition in their hearts, and when they express it good is done, and their weak place revealed. Oh, these chicken-hearted people, who are always crying out, "Mind you don't do harm"! You cannot do a dead man harm.

Yet another says, "Don't people insult you?" No, not as a rule, although at times they do, because "the carnal mind is enmity against God;" and there are Goths about, therefore we must expect it now and then, for the Master said, "If they have persecuted Me they will also persecute you." Surely we can suffer a little for the loving Saviour who suffered so much for us! But the power in such cases is not in retaliation, but in silence or a kindly answer.

And yet another asks, "Are not these abrupt questions a mistake? Would it not be better to introduce the matter gradually, gently, and cautiously?" There is no reason why this slow and cautious system should not be pursued when thought desirable, and found possible, yet your sphere of operations will be greatly limited if you adopt no other course. The abrupt way opens a much wider field of usefulness, as you can see, and it is really greatly needed, because multitudes are asleep in sin, and only by some uncommon act will they be aroused, humanly speaking. In my judgment nothing is better calculated to arrest their attention and cause serious thought than a sudden question. The great difficulty in Gospel work is in getting men to think seriously.

And still another says, "Is it not very difficult work to do?" Well, as a rule, like most other things, it needs practice, and practice makes perfect, and then to be able to do anything well gives one a liking for it. Some people are born with gifts which others acquire by perseverance.

Someone has said that genius is the faculty for taking pains, and I feel sure a good deal of what we call gift is just the result of determined effort. I was never conscious of having a gift in this direction, for my extreme bashfulness years ago prevented my ever thinking that I could do such work, or make a public speaker of any sort. But we never know what we can do until we try. I quite believe it is "to every man his work," but this special work is undoubtedly the work of a great many who are not doing it, and most of us can do it if we are willing to become fools for the sake of Christ.

No doubt at first we may fail and become disheartened, and perhaps suffer considerably by shame and want of nerve, yet with prayer and trust and perseverance, we shall not fail ultimately. We may feel ashamed, be misunderstood, get perplexed by people's questions, and hurt with their unkind remarks, yet, looking unto Jesus, we must progress and be made a blessing, as well as receive a blessing. Shame troubled me greatly at first, but gradually its power weakened. It is the grandest preparation possible for preaching to the masses, the grandest college training and education; as you learn the difficulties and necessities of men, their reasons, excuses, and errors.

This work need not interfere with other Christian effort we may have in hand; for one can be done, and the other not left undone. We can do it in parenthesis if we like, only let us do it at once, as it is undoubtedly the crying need of the day.

Liverpool. D. M. Drysdale.

DR. BAEDEKER'S SIBERIAN TOUR.

Once more I have reached the Eastern extremity of the Asiatic Continent; after visiting the many prisons in the Russian Empire, proclaiming the glorious Gospel to the many thousands who are kept bound. This has been my third visit to Siberia. In the year 1889 I went as far as Tomsk, and then travelled by the river Volga to the Caspian, and thus to Transcaucasia. In 1890 I travelled all across the Siberian continent, and visited the prison island, Saghalien, and now, three years later, I have accomplished my third visit, and I hope yet to visit Saghalien again in a few days.

Access to the prisons having been granted by high authority in Petersburg, I meet everywhere with a ready reception, and local authorities are generally helpful. It has been my great privilege to carry some gleam of light into many dark, dark hearts, by proclaiming the Gospel of God's grace to sinners of various shades of darkness. One thing is very certain, that *not a sound of Gospel truth* does ever reach them, and many whom I had spoken to three years ago, remembered my visit with deep gratitude, and welcomed me with gladness. Many of the prisoners had treasured up the books I had given them on that last visit, and in several prisons grateful and glad testimony was given before all the other prisoners to the blessing which they had derived from the books.

The journey through Siberia is long and tedious; European comforts are not to be had; sleeping accommodation and meals are of the most primitive character; yet the mode of travelling by tarantass may be made easy. The hardships one has to endure are accompanied with so much that is cheering and refreshing, that one readily forgets the unpleasant and dangerous incidents. Nature is always refreshing, and Siberian nature has the great charm of being yet in its primeval state, little touched by man. Those who know the great joy that is found in serving the Lord, and in proclaiming his glad tidings to sad and oppressed hearts, will surely appreciate the joyful service in having new congregations of *real sinners* in every place, and even in every ward; sometimes also hundreds together in the corridor or in the yard eagerly catch the sound of the Gospel which they have never heard before.

Generally speaking, the priests of the Greek Church trouble themselves very little about the prisoners, or, if they pay them visits, it is only to perform a so-called Divine service, which consists in a liturgy and in confession and sacrament,—no preaching or conversation. The prisoners are generally left to themselves or to their companions, and "evil communications corrupt good manners"—the prisons too often prove to be the training school for criminals.

My time is running out: I am now seventy years of age; consequently I can scarcely hope to repeat my visit to Siberia. I therefore wish to stir up the holy ambition of my younger brethren to take up this glorious work of carrying the light into the darkest places of the world, where sin rules over men, and where *nothing but the Gospel of redemption by the blood of Jesus* can be of any avail.

Our journey by tarantass commenced at Tjumen, where a tarantass was bought for 200 roubles. We travelled to Omsk, Tomsk, Krasnojarsk, Irkutsk, Chita, Nertchinsk, the silver-mining district of Nertchinski-Savod, to Stretinsk, a distance of 4741 versts (equal to 3160 English miles), and we paid for horses and drivers a sum of 370 roubles 60 kopecks (equal to about £37). The tarantass was sold at Stretinsk with a small profit. At Stretinsk the Amoor steamboats start for Blagovestchensk, and from Blagovestchensk for Nikolaevsk. The Amoor Steamboat Company generously granted us free passage on their boats, giving us first-class tickets. The Amoor is a noble river, and may be compared with the Mississippi, only as yet it flows through a waste land of woods and mountains, not inhabited.

At the end of my expedition I can only once more say "Ebenezer," as I have had occasion to say many times before—"hitherto the Lord has helped us!" My faithful companion and interpreter has been a great comfort to me; he will now return to his wife and children in Transcaucasia until he may be called again to enjoy a similar privilege of scattering the seeds of the Gospel in fallow ground.

Through the liberality of the British and Foreign Bible Society, I have been enabled to give Holy Scriptures in various languages to those prisoners who were able to read, the Society supplying the books at a greatly reduced price. The Association for the Free Distribution of the Scriptures generously supplied the funds for acquiring the books, and the agents of the British and Foreign Bible Society have been most helpful in forwarding supplies of books to the localities where they were required.

I gratefully acknowledge the help given us by the prayers of many brethren and sisters who abide at home by the stuff; surely they will be sharers of the spoil! I now proceed by English ship to Chefoo, and thence to Shanghai and homeward.

F. W. Baedeker.

Nikolaevsk, Mouth of the Amoor, Sept. 24.

[We have already (November 16) recorded Dr. Baedeker's arrival at Chefoo.]

GLASGOW EVANGELISM.

Sir,—It is now twenty years since the Glasgow United Evangelistic Association was formed and began work in Glasgow, and we are thankful that the memorable spiritual movement of 1874, which originated the Association, so stirred the community and the life of all our churches that during these years we have never lacked earnest workers or the means for carrying on our labours.

We have had continuous testimony from all parts of our city as to the softening and elevating influence of our evangelistic and ameliorative agencies. Yet in spite of all that is being done both inside and outside of Church organisation, the need of aggressive work is as great as ever, and we dare not relax our efforts. The forces of evil and unbelief never call for a truce, and as yet they greatly outnumber all the remedial agencies of the city.

During recent years there has happily been an increase in the aggressive work carried on by our Churches, but we well know that our Association—whose forty-two directors, composed of ministers and laymen representing all the Evangelical Churches—can carry on a united work which no individual church or denomination could do. The directors fear that while our work has been steadily and quietly carried on all those years, the general public are not aware of its magnitude and value.

While, with very few exceptions, all the workers are volunteers—giving time and labour unrewarded—the necessary outlay, as shown by our published accounts, amounts to over £6000 a year, without taking into account the Children's Fresh Air Fund, which receives and spends annually about £7000 in sending the children of the city slums to the country and seaside for a fortnight.

Although we have many generous contributors to our funds, both great and small, we regret to say that within a short period we have lost by death many who were a tower of strength to the Association, and we estimate that, from this cause alone, our annual contributions have suffered to the extent of fully £1200, and the Directors make this appeal for help to the friends of aggressive work in Glasgow and throughout the country, in the confident belief that, rather than allow our operations to be curtailed, they will come at once to our help, and take the place of those who have passed away.

At present we have a deficit of nearly £2000, and our financial year closes in December. Unless, therefore, we can promptly meet this deficit and greatly increase our regular income, it will be impossible to continue our present work.

For the first time in twenty years the funds of our Sabbath Free Breakfast and Children's Dinner have failed us, and as most of our ameliorative agencies have sprung from these—children's day refuges, children's homes at Saltcoats, children's fresh-air fortnight, girls' home, etc.—we are sure that many who desire to rescue our fallen brothers and sisters, and save many a little child from woe, will help us, and so receive a blessing from those that are ready to perish.

Our work covers a large field. Our chief aim is to save the souls of men by the Gospel of Christ, but we seek as well to save their lives by stretching out a loving hand to them, and thus make them a blessing to the community in place of a curse. We seek to feed the hungry and follow up cases of misery, to rescue and reclaim the drunkard, and have been gladdened by being able, through careful following up, to restore many young people from the brink of ruin to their homes. Many who have been rescued are now rescuing others, and some are now esteemed members and office-bearers in the church of Christ.

Within the last year we have opened a Bible institute in Blythswood-square for the training of evangelists and Christian workers. We have already twenty-seven resident students, all of whom pay a board—which does not, however, cover the cost—and the superintendent, Mr. John Anderson, conducts classes, which are regularly attended by nearly 300. The Directors contemplate seeking funds to enable them still further to extend this important branch of the work.

In the name, and by the authority, of our Directors, I now appeal to the Christian community for money to enable us not only to maintain but to extend our work, which has already been so greatly blessed, and has never been more fruitful than now.

Our secretaries, Mr. J. R. Miller and Mr. Pratt, at the Christian Institute, 70, Bothwell-street, will be happy to send our illustrated report to any one who desires to see the interesting details of our work, and they, or the treasurer, Mr. J. H. N. Graham, 55, Cathedral-street, or myself, will be glad to receive and acknowledge contributions. We are sure that when our needs are made known we shall not appeal in vain to the generous public, who ever appreciate solid work done for the benefit of our great city.—Yours truly,

Overtoun.

7, *West George-street, Glasgow.*

CEYLON AND INDIAN GENERAL MISSION.

Since I last wrote to you the work of this Mission has been carried on at home in various parts of the country with much blessing. Our first party reached Colombo on Nov. 3.

Mr. Davidson, writing from Port Said, reports a spirit of unity and love among the workers, and says: "Last night a number of the native sailors gathered round us as we were singing, and afterwards we had a talk with them for about two hours. Some of them argue very keenly and know their Koran; they are no mean opponents! It was the best insight our party has had of the real difficulties of the work they are going to. It showed us our own weakness and our need of the Holy Spirit, who alone can convict of sin. Praise God for enabling us to lay a good deal of truth before them. Our steward, a Welshman, has received Jesus as his Saviour."

The aim of our brethren is to preach the Gospel where Christ has not been named, and for this reason, and this alone, they have left their own country and gone to the heathen. No "headquarters" were decided upon before leaving England, but our friends are looking out for, and by now have probably found, a suitable place where they may settle down and learn the language, and from there go on to other parts of Ceylon and India as the Lord may direct.

We have no intention of interfering with the work carried on by missions already in the field, but look forward, when brought together, to happy fellowship with all. God's work is one blessed whole, and if we "walk in the Spirit" no friction can occur, for one life and one spirit will be visible throughout. I trust these few lines will, in some degree, reassure those who are doubtful as to our intentions, as recently suggested by a correspondent.

Chas. A. Ewbank, Secretary.

39, *Beresford-road, Mildmay, N.*

A SUNDAY-CLOSING CANVASS of the householders of Teignmouth, Shaldon, etc., has resulted as follows: For Sunday closing, 777; against, 101; neutral, 53.

CEYLON.—In No. 4 of *Gleams of Light*, Mr. H. W. Fry refers to the work of Mr. E. B. Lover amongst the soldiers in Colombo. He says:—"Mr. Lover is a conspicuous instance of what a whole-hearted business man may do both for the Lord and for his fellow-men. He is a plain man, earning his living as foreman in the Wharfage Company here. His qualification for his work consists in his wholeheartedness, his love for God and man, and his trust in God. He is taking up much other work in one way and another. Would there were a score of men in business, self-supporting missionaries in the best sense of the term, in Colombo, to carry on work as he does. Why should there not be?" Copies of the successive issues of *Gleams* may be had from Mr. F. W. Crossley, Star Hall, Ancoats, Manchester.

NOTES ON DAILY READINGS.

SUNDAY, DECEMBER 3.—PSALM CXV.

One of the psalms of the Restoration. The returned exiles realise again the unity of Israel, and in the ecstasy of their restoration contrast Jehovah with the gods of the heathen.

Whenever we have been concerned in some great manifestation of God's power let us repeat this old refrain, "Not unto us, not unto us." The glory of the name of God, that men should think highly of Him, should be a purpose of each regenerated soul. Live to maintain the family honour! Beside God we have an advocate; the Lamb is amid the throne; God's good pleasure is redemption; no absentee God is ours. When men are asking, *Where* is He? Faith answers, Lo, He is here.

The remainder of the psalm (9-18) is full of exhortations to trustfulness. Israel (its scattered people considered as one great host) trust *thou*. Aaron, including Levites and priests; ye that fear the Lord, including proselytes from the Gentiles—for each and all, God is equally help and shield, making them strong in the battle, and casting the mantle of his protection as a shield around them. Argue from the past to the future. Has He been mindful? Then He will bless. Once more the Psalmist enumerates the three classes whom he had before exhorted to trust, and assures them of God's blessing. "He will bless" (12). "We will bless" (18).

MONDAY, DECEMBER 4.—PSALM CXVI.

This, with the three preceding and the two following psalms, constituted the great Hallel, and there is peculiar beauty in appropriating its expressions to the usage of our Lord as He rose from the supper to face Gethsemane. It is as if his soul were already anticipating its victories, and rejoicing in its assured answer, and, as it has been used through eighteen centuries, this psalm has expressed the hopes, resolves, and songs of myriads who have trodden the same path and passed ultimately into the same light, as they are now rejoicing in the same land of life. Take heart! Your time will come presently. There are no expressions that so well befit the emergence of the soul from darkness, whether of trouble or of earth's brief night.

The cup of life was once one of anguish and pain, such as Christ drank in the garden. But He has drained it to the dregs, and returned it brimming with salvation. Drink deep draughts of this, it is the blood of the new covenant, and call on the name of God, in thankful joy.

How remarkable it is that the bond-servant of God describes himself as loosed. There is no freedom comparable to that which comes to such as are his slaves and bear his brand-marks. None can enslave or trouble those who confess themselves absolutely his. The Son has made them free indeed.

TUESDAY, DECEMBER 5.—PSALM CXVII.

When the Jew truly loved God, he awoke to love the world of men, and wished that all should join in praise. St. Paul quotes this psalm (Rom. xv. 11) to show that the time is coming when the Gentiles shall be admitted into covenant relationship with the God of Israel. And as the Church, which, in the present day, is so largely composed of Gentiles, recites this psalm in her daily worship, there is a fulfilment of the anticipation of the Hebrew minstrel. As Christians use this psalm they fulfil it.

The theme for praise, which is as fresh to-day as when these words were first written, is the mercy and truth of God—his *great* mercy, his *everlasting* truth. But we need the anointed eye to detect these strands woven into the web of universal life. Oh, for grace to see the love of God where others descry only the reign of law! Oh, for the strength of purpose that does not require mercy, unless it is associated with truth! Oh, for the faith that trusts where it cannot see, and believes where it cannot understand! The last word is Hallelujah! Such is the outcome of all meditation on the nature and acts of God. "The four-and-twenty elders worshipped God, saying, Amen! Alleluia!" (Rev. xix. 4).

WEDNESDAY, DECEMBER 6.—PSALM CXVIII.

It is thought by some that this psalm dates from the defeat of Haman's plot (Esther viii. 9). In any case it suits the gladness of a great deliverance. The three classes noticed in Ps. xv. who were then bidden to trust and bless, are now summoned to attest the enduring mercy of God.

Again, we have the themes of holy praise (5, etc.) To have been answered when in distress; to be set in a large place; to know that God is on your side, this makes the soul fearless and glad.

When the tide of emotion is high we cannot stay to pick our words. Mark the tumult with which the rapture of the delivered soul expresses itself! Again and yet again it uses the same words; it prefers God to man and princes; it threatens destruction to whole nations; it recalls the assaults of the foe, only to compare his overthrow to the rapid fire that burns out in thorns; it quotes from Moses' song snatches of inspired expression as if its own words were not strong enough; it magnifies the right hand of God—the right hand where Jesus sits.

Still higher the strain rises, the chastened soul passes in its white robes from its sickness and darkness into the temple (19, etc.); through the open gate of righteousness it enters on its work of praise; it sees how God selects rejected men to be his foundation stones; it expects and receives a welcome from the residents in the house of God. Nor is this all, the priest and minstrel becomes a sacrifice, bound to the altar, ready for service or suffering, and finding through each its sufficient motive for thanksgiving and praise.

THURSDAY, DECEMBER 7.—PSALM CXIX.

It has been the practice of eminent saints to turn to this psalm for heart quickening; and, indeed, if instead of merely reading it with the sense of the irksomeness of its length, each reader of these words would take it for meditation in an hour of solitude, it would be impossible to rise from its devout consideration without feeling the pulses of the heart-throb quickened.

The personal element is its characteristic, every sentence revolves around the personality of the Psalmist—*I, my, mine, me;* and there is no true dealing with God unless the depths of the individual life are unbared, and secrets told into his ear, which the soul dare not whisper to even the dearest. In prayer, as in heaven, it should not be through a glass darkly, but face to face. The *Word of God* is not less characteristic of the Psalmist's thought; under many different titles he refers to it. As the lover is never weary of addressing the same endearing terms to his love, so the Psalmist must needs speak of the Word of God with reiterated mention of the various epithets which he has coined for it.

Notice the frequent recurrence of the phrases, *teach me thy statutes; quicken me; make me.* There are others which will repay search; indeed, the characteristic words of this psalm, that ring through it melodiously, would furnish suggestions for ejaculatory prayer, such as would greatly enrich the quiver of the soul for the demands of the battle of life.

FRIDAY, DECEMBER 8.—PSALM CXX.

The first of the Songs of Degrees, composed after the return from exile, and probably sung as the pious Israelites ascended from all parts of the land to the Temple Festivals. These songs well become the several gradations of the soul in its passage upwards.

We all start in our ascents from the lowest. Distress, lying lips, deceitful tongue, Meshech, Kedar; those that hate peace and make for war. Many of those who read these words have daily experiences which they can read into those ancient phrases. Meshech and Kedar, the habitations of wandering tribes, with their flimsy tents, aptly symbolise uncertainty and instability.

Let us not forget that even there it is possible to utter cries which will bring answers from God. His deliverances will not tarry; his vindication will not fail; He will silence the deceitful tongue; He will give peace to the soul that yearns for it; and out of all the darkness the believer shall come at length, as the pilgrim leaves behind him the valley where malaria and mist hold sway. You cannot ascend unless you first descend. You cannot fill all things unless you go into the nethermost parts of the earth; you cannot reach the holy city except by way of the valley of Baca; you cannot know the light unless you have tasted darkness; there is no way to the throne except by the sepulchre.

SATURDAY, DECEMBER 9.—PSALM CXXI.

The mountains are not high enough, look higher, child of God, for help to the God who made the mountains, and earth and heaven. From his throne He will succour thee.

Thou hast put down thy foot to take possession of his promises. Man and devil seek to move it back. He will not suffer them to prevail. Like a sentry he keeps watch and ward about thee, so that none shall take thee by surprise. It is not thou that keepest Him, but He that keepeth thee; nay, He keeps not thee alone, but his Israel, like a flock browsing on the green pastures, or passing through the deep ravine haunted by ravenous beasts.

Does the sun smite thee with his sword, emblem of the temptations of prosperity? Thy God will interpose his shadow. Does the moon shed on thy sleeping moments her baleful influence? His care shall curtain thee. Does evil, like the blue mist of malaria, threaten to wither thy life? He shall screen thee from its noxious vapours. Dost thou go out to work, or war, or to the temptations of the wilderness? He will encompass thee with his protection. Dost thou come in to ease and rest and home? He will deliver thee from the subtle temptations that wait to dart from out every fireside. He will do this for thee, not to-day, or to-morrow only, but henceforth and for evermore.

F. B. M.

INTERNATIONAL S. S. LESSONS.

DECEMBER 10.

The Heavenly Inheritance.—1 Peter i. 1-12.

Golden Text, Col. i. 12.

Peter wrote this epistle during the great persecution of Christians in the reign of Nero. It was written from Babylon (v. 13), which some have considered a disguised name for Rome. It has been suggested that such means were resorted to by the early Christians for purposes of concealment. Notwithstanding this suggestion, it appears to us more probable that the name applies to the city of Babylon, on the Euphrates. Peter wrote to the Christians in various parts of Asia Minor (1). These are called "strangers," a term which accurately describes their attitude towards this world. Their citizenship is in heaven (Heb. xi. 9-16; xiii. 14). The *purpose* of the epistle may be gathered from the following description of the life of Christians under the Neronian persecution:—"They were accused of being evil-doers, of preaching revolutionary doctrines (iii. 15, 16). The very name of Christian exposed them to odium and outrage" (iv. 16) .... "When a wave of fanatic hatred against the name of Christian was flowing well-nigh over the length and breadth of the empire, rulers in the provinces were but too likely to follow the example which Nero set them in the capital." The aim of the epistle is to minister comfort and encouragement to those who were exposed to the fury of this persecution.

The Salutation (2) was exactly suited to this design. Two things would oppress the Christians:—First, the power of the Roman Empire seeking to crush them; and next, the imperfection of their own obedience in face of such fearful temptation. Both are provided for here. What is the power of Rome against that of the whole Trinity? Napoleon used to say, "God is on the side of the strongest battalions." It is not so. Christians with God on their side are mightier than Nero (Rome viii. 31). Their other need is met by the blood of sprinkling, which is applied, not only to their sins, but to their "obedience." Chosen by the Father, sanctified by the Spirit, cleansed by the Son, they need not fear.

The Heavenly Inheritance (3-5). The hope of this gives further cause for encouragement. The hope is *well grounded* (3). We are born to it. Our second birth brings us into the family of God, and makes us heirs to the inheritance. Do not indulge the hope until you know you are "born again." An adopted child who had been put among the children, and dealt with as a child, was cruelly taunted by a schoolmate with not being the child of her whom she called mother. She was afterwards found in deep distress in her room, and cried out again and again, "Am I not your child, and are you not my mother?" And when she received only evasive replies, she put the question in her own significant way, "But did you *born* me?" Be as eager to know the truth as to your new birth. It is a hope of a *worthy inheritance* (4). It contrasts with every earthly inheritance. The present enjoyment of what a man has is often marred by the thought that it may not continue. And often the most favourable surroundings are a curse to a man because they are defiled. This is not so (Matt. vi. 19-21). And the hope *will not be disappointed* (4, 5). God keeps the inheritance for you, and keeps you for the inheritance. Nero could banish them, separate them from friends, torture them, and even take away their life; but he could not rob them of their heavenly inheritance. Meet the temptations which beset you, not with the thought of what *you* can do, but of what *God* can do. It is "the power of God" which is engaged to keep you.

Their Present Experience (6-9). The Apostle does not ignore their severe sufferings; but several considerations are mentioned to mitigate them. They are only "for a season," there is a "needs be" for them (6), and they will serve to try and prove their faith (7). The bitter persecutions of their enemies assume altogether a new character when seen as overruled by God for the discipline and ultimate benefit of his people. And even *in* their sufferings they can *rejoice greatly* (6-8). This joy was the strength which enabled the martyrs to endure persecution without flinching. The joy of the Christian life is not all in reserve. The more our sufferings for Christ abound, the more will our consolation also abound by Him.

The closing verses (10-12) reveal *the Value of the Gospel.* It was foretold by prophets, and was communicated to them by the Spirit of Christ. Their theme was, not the *glory* of Christ alone, but the glory as resulting from the suffering. Through suffering to glory was as true of Him as of them. The predictions became the subject of the prophet's devout inquiry; and even angels saw in the whole theme of their message a wisdom they desired to fathom. What were present sufferings in comparison with such a salvation?

G. W.

EXPOSITORY NOTES.

"BAPTIZED FOR THE DEAD."

1 Cor. xv. 29.—"Else what shall they do who are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

The difficulty of this passage arises very much from want of close attention to the Apostle's own explanation of his meaning. He is refuting the error of those who denied the resurrection. He first shows (ver. 13) that such a denial involves a denial of Christ's resurrection, and with it of the whole hope of a Christian. After a short digression (23—28), in which he traces out the various stages of resurrection history in the future, he returns to another argument derived from the well-known teaching of baptism as symbolical of death and resurrection. If resurrection be denied, then only death remains; and baptism becomes a baptism for death alone, not for death and resurrection. But instead of putting it thus in the abstract, he treats it personally. "Else what shall they do who are baptized for the dead (as one may call it) if the dead rise not at all?" He is contemplating the case of all Christians who are baptized in hope of the resurrection, and describes them as "baptized for the dead, if the dead rise not at all." That is, they are baptized for fellowship or association with the dead, for enrolment amongst the dead, "if so be that the dead are not raised." (R.V.) Well may he ask, "Why then are they baptized for them?" (R.V.) What sort of privilege would baptism be if it only reminds you of fellowship with the dead, and there leaves you?

But baptism not only sets forth in symbol the hope of the future resurrection grounded on Christ's death and resurrection, but it teaches a present participation in spirit in the likeness of his death and resurrection; so the Apostle goes on to speak of his present experience, "I die daily . . . . . what advantageth it me if the dead rise not?" Abolish the hope of resurrection, and there remains only the hope of those who say, "Let us eat and drink, for to-morrow we die."

Thus the whole context confirms this interpretation, and shows that in arguing from baptism as the ordained initiatory rite of Christianity, St. Paul is urging that instead of being (as the two acts of immersion and emersion declare) a consignment of the believer to the fellowship of those who "died with Christ" and "believe that (they) shall also live with Him," it becomes, if there is no resurrection, a being "baptized for the dead."

There is really no difficulty in the Greek preposition rendered "for." No doubt its primary meaning is "over," and its usual metaphorical meaning "in behalf of"; but, as Canon Evans says in the "Speaker's Commentary": "Frequent in Greek are uses of this preposition denoting not only 'in behalf of,' but also on 'account of,' 'with an interest in,' 'concerning,' 'with a view to,' or simply 'in relation to.'" Perhaps the last would best explain its use here, "baptised for (or 'in relation to') the dead."

The late Dr. Tregelles suggested a change in the punctuation which conveys much the same meaning. He proposed ("History of Printed Text," p. 216) to read it thus: "Else what shall the baptized do? (It is) for the dead, if the dead rise not at all; why then are they baptized for them?" The meaning obtained, however, being much the same, it is perhaps better to retain the ordinary punctuation.

The main point is this: by "baptized for the dead" St. Paul uses an expression to denote what baptism would be if the resurrection were not true. Thank God it is true, and baptism assures its true recipients (repentance and faith being required of those that are baptized) that their portion is not with the dead, but with those who through the grave and gate of Christ's death pass to their joyful resurrection, in spirit now, in body hereafter.

The common explanation which so many modern commentators adopt—for the ancient writers explain it much as above—is grounded on a superstitious practice, which prevailed among some early heretics, of what is called vicarious baptism, or baptizing a living person over one who died without baptism, that the dead person might thus obtain the supposed benefit of baptism! Of this gross superstition Bishop Wordsworth says, "As far as we know there was no such usage then practised at Corinth or anywhere else in the Church of that age," and Godet says, "We have no instance which can lead us to suppose that such a custom had a place in the life of the primitive churches. It was not till after the apostolic period that the idea of the magical virtue of the sacraments began to corrupt the primitive spirituality."

Godet himself takes "baptized for the dead" to mean martyrdom, but the infrequency of martyrdom at that early time seems to make this view improbable. H. E. B.

For the Young.

TRUE CHARITY.

"Mother dear, I'm going to be so good to-day," said nine-year-old Dora Winstone, running into her mother's room one summer morning, and throwing her arms around her mother's neck.

"And so am I," said little Chris, who was but seven, who had followed Dora in. "We're going to be charitable, mother."

"Do my darling children know what that long word means?" asked Mrs. Winstone, looking down at her children's eager faces with a loving smile.

"Oh yes, we know quite well," answered Dora; "don't we, Chris? You know, mother, our portion for this morning was the thirteenth chapter of 1 Corinthians, and that's all about charity. Nurse explained it to us, for we didn't quite understand at first; and, mother, she said that we could be charitable without giving away things; I'm so glad, for I don't often have anything to give."

"You are never without something to give, my child," said Mrs. Winstone. "A kind word or look will not cost anything. I am so glad, darling, that you understand the chapter so well, for I remember one day long ago——"

"Is it a story, mother?" And little Chris looked so pleased that Mrs. Winstone could not resist the temptation of making her experience into a "story."

"It was years ago, dears," she said, "when I was very little. I remember going to church one Sunday morning, and sitting by my mother's side in our pew, with my father's kind face looking down at me now and again from the pulpit, where he was preaching from the last verse of the chapter you have read this morning. I don't remember ever having read that verse before, so it was quite new to me.

"'Oh,' I thought, 'I have tried so many times to be good and obedient, and very often I have failed; but I shall succeed this time, for it's easy enough to be charitable.'

"I didn't listen to the sermon, for my head was full of my own ideas about charity; as soon as I reached home I made secret plans for giving away half I possessed. The next day I managed to steal out of the house without anyone knowing, and very soon meeting a beggar I pressed my new bright shilling, the only coin I possessed, into his hand. The man looked so pleased that I was delighted with my experiment, and was hastening home when the thought struck me that I should have to leave off being charitable when I had nothing more to give. I suppose this made me look very downcast, for meeting my father just then, he asked me 'what was the matter,' and 'why was I out alone.'

"Then I had to tell him all, and how glad I was afterwards that I did so! For he explained to me, as nurse did to you, that charity does not *only* mean giving away, but that in its old English sense, as well as in Scripture, it meant love, love to God and to those around us. He went on to say that the possession of this love makes us more and more like Him who *is* Love. I believe that from that very day I have tried to love and please God and all around me, for charity or love distinguishes itself by forbearance, sympathy, and helpfulness. And oh, my darling children," added Mrs. Winstone, as she stooped to kiss them, "remember that you can do nothing without God's help, ask Him for it every day, and He will surely give it you, and help you to grow more like Himself."

A. C. G.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, *Brussels*, to Nov. 30; Mr. H. Hutchinson, *Stoke's Croft Chapel, Bristol*, Nov. 25 to Dec. 10; Rev. Martin J. Hall, *St. Philip's, Manchester*, to Nov. 27; *Altrincham*, Dec. 2-3; Mr. J. S. Tyler, *York*, Dec. 3; *Waterhouses, co. Durham*, Dec. 4 to 17; Mr. S. J. Hewlett, *Tabernacle Schools, Croydon*, Nov. 26 to Dec. 4 (with Mr. Goodman); *Mission Hall, Gay-street, Scotland-road, Liverpool*, Dec. 9 to 20; Mr. George Goodman, *Bow*, Dec. 10 to 17; Mr. J. M. Wigner, *St. John's, Hatcham*, Dec. 11; Mr. H. Hankinson, *Harringay*, Dec. 12.

CHILDREN'S SCRIPTURE UNION.—Malachi, Dec. 3, S., iii. 1-9; 4, iii. 10-18; 5, iv. 1-6; 6. Psalms cxxxvi. 1-12; 7, cxxxvi. 13-26; 8, cxxxviii. 1-8; 9 cxxxix. 1-16.

THE PRECIOUS BUTTON.

By Rev. Thomas Champness.

During the recent coal strike, among the many curious things that happened was the story I am about to tell.

We have working in South Wales a grandson of old John Preston, whom Dr. Gregory likes to talk about. He is not a bit like his grandfather, only in one thing—he knows how to get a hearing, go where he will. He has been made a wondrous blessing, and has many spiritual children from those who were counted heirs of damnation. Gamblers, drunkards, wife-beaters, and pigeon-flyers came to hear him, and, having so much of the raw material, it is easy for him to do business for the Lord Jesus.

Among his converts is a young fellow whose employment is down the pit. As you know, there have been riots and rows such as one hoped would never disgrace this country again, but then selfishness is a sad disturber of both private and public peace. I don't know what this youngster was doing, but he was not one of the rioters. Perhaps it would have been better if he had been at home, but more than likely he was not the only Methodist in the row. I have been in one or two myself—one since I became a minister, only that time I helped the police when they were in sore straits.

It is not very easy to account for it, but some men will find a fight as easily as ducks find water, and peaceable man as every one knows me to be, I have not been able to keep out of scrimmages, so I am not at all inclined to blame this youngster.

When the rioters fired this young fellow was hit, but the shot struck one of his trouser buttons, and glanced off without wounding him. The shock, however, was so severe that he was knocked down by the force of the ball! He must have been killed but for the button.

Mr. Preston called to see him, and found his mother in great glee that her lad had not been killed. She might have had to bury her son, and I daresay has told him in future to keep out of mobs and far from riotous men. But the young man himself says he was doing nothing wrong, and feels that if the button had not stopped the ball he would have gone to heaven hurriedly, yet to heaven sure enough.

The mother said: "*Mr. Preston, you were the instrument of saving his soul, and the button of saving his body, so I think you ought to be both together.*" Accordingly she cut off the button, and handed it over to the evangelist, who sure enough prizes that which was between his convert and death.—*Methodist Recorder.*

TWILIGHT.

Great clouds across the western vale
Like clustering opals, slowly sail,
Whose dusty splendours sweep away
The smouldering fires of dying day.

And through the pines the moon's white beam
Falls feebly on the darkling stream;
It rose up faintly from the deep,
Before the wild birds went to sleep.

I am a wild bird, 'neath the skies
There is not one, O God, that flies,
So yearning for thy love's caress,
So needful of thy tenderness.

Sustain me with thy Living Breath,
Lest, sleeping, I should sleep in death;
Through shadow'd eve and night of fear,
My Father, O my Father, hear.

I know the night, the gloom, the shade,
Make not thy nestling ones afraid;
For safely on thy shelt'ring breast,
Thy faltering fledgelings sink to rest.

'Tis even so. Then come, O eve,
Come sleep, come death, I will not grieve;
But still support me, Love divine;
Blest "Light of life," arise and shine.

Caroline Tickner.

FULHAM.—Services for young people have been held at Fulham Congregational Church in connection with the Guild Christian Union. They commenced by a powerful address on "The New Birth," given by Mr. Oscar Owers, who conducted the services through the week. Blessing has followed his work at Fulham, and the spiritual life of many has been quickened and deepened.

A NOBLE MAN IN HUMBLE LIFE.

By Rev. JOHN R. BRUCE, GLASGOW.

"Strongest minds
Are often those of whom the noisy world
Hears least."

These words remind me of a good man and true, whom I knew, and whose example and sayings I can never forget. He was a person in humble circumstances in life, who cultivated some twenty acres of land, and, at certain seasons of the year, followed the occupation of a fisherman, in a remote place in Scotland. In his life there was little wasted time; for when he was not fishing or farming, he was reading, or visiting the sick and the aged, or preparing addresses for district meetings which he was in the habit of conducting.

He was well read in history, especially in Church history. When a friend, calling at his house one evening, found him poring over D'Aubigné's History of the Reformation, and asked if he did not get tired of studying those dry chronicles, the reply was: "No; the past has much to teach us, if we approach it with reverence." But above all he studied the Bible, which he believed told him, straight from the lips of God, all that he ought to do, and needed to know. He lived so fully in the spirit of the Bible, and so thoroughly understood the human heart, that he could touch life successfully with truth.

As he moved about among the people, and became acquainted with their difficulties and views, he uttered words that passed as proverbs in the place. When parties talked about their conversion his remark was, "The reason for seeds is that flowers may be. In the degree in which the Spirit of Christ rises up and lives in us we know that we belong to Him." When he found one affecting great spirituality and despising knowledge, he said, "The spirituality that would exalt itself and glory over knowledge is certainly the most offensive kind of pride, and the hollowest." To a woman complaining one day about her servant he said, "There is only one way of making good servants, that is to

BE WORTHY OF BEING WELL SERVED."

When he heard people speculating about heaven, he told them that we knew nothing definitely of the heavenly world, except that it will be free from sorrow and pure from sin. When he was asked questions of a speculative nature about God and Christ and immortality, his usual reply was: "The best way to be sure there is a God is to admit Him into the soul; the only way to be persuaded there is a Saviour is to accept his help; the only way to have the hope of a blessed immortality is to have something in our souls which we can reasonably wish to be immortal."

When people complained of their hard lot in life his usual reply was: "The best position in the world is that which is most fitted to nourish good principles and to press the soul ever nearer to God." With those who were sincere, but at times felt weak and weary in the life of faith, he showed great tenderness and spoke very encouragingly. If they would only cling to the cross and person of the crucified Son of God the bending reed would become a pillar in the temple of God, and the glimmering wick would shine like the sun in the kingdom of our Father.

The nearer one got to the man the more beautiful did his character appear; consequently it was in his own family circle where he was seen to the greatest advantage. It goes without saying that he did all that a good man should do to make his children loyal to Christ. The truth that he never tired of pressing on his children was this:—"Try both how devout you can be, and how well stored and educated your mind can be, and you will be a power in the world for good." He also insisted on this lesson, that faithful prayer implies always corresponding exertion; and that when they prayed to be delivered from temptation, and strengthened for duty, they should firmly determine to be kept out of it, and to do with their might what God gave them to do.

When he returned from the fishing, he no sooner entered his home than he gathered his family around him and engaged in family worship. No matter however tired he might be, no matter what the hour, or the duties of the hour—it might be twelve o'clock at night, when all were in bed, or eleven o'clock in the busiest harvest day, the duty of thanking God for his preserving care was never neglected.

As his children grew up and were able to read, he gave each two strongly-bound Bibles. One was to be taken with them wherever they went, and if possible kept to the last day of their life. The other was kept for family worship, and laid aside morning and evening with the big Bible that the father used on those occasions. After some of his children had left the old home, and some had died, all the Bibles were put on the table at the time of worship. As the old man looked on those Bibles that little hands had used, and thought how the good Book had guided some of his children to the better home, and was guiding others, his soul was kindled into greater intensity in pleading with God.

In the evening of life trials crowded on him thick and fast, but these only led him to fasten his hands more firmly on God's throne, and so stand firm, not only in character but in hope. When his dearest possessions withered at the touch of death, like flowers that blacken in an early frost, he did not deafen those around him with piteous personal lamentation, as though everything had perished. As he said himself, it only led him to go away more frequently in thought to the quiet hills of God, and rest more fully in the everlasting love of his unchanging Friend. In those days he had

MANY BITTER FAREWELLS,

but he could bear them all, for he did not bid farewell to God; and he felt that to live with Him was to possess the hope which would restore all he meanwhile lost. Two of his sons sailed away one morning in a fishing-boat, along with four neighbours, and returned no more. A third son died in a distant land; while a married daughter died in childbirth. In those days of trial he realised that while all things here below change, God changeth not; that while his life was full of trouble, yet in Christ he had peace. So he lived a happy, hopeful old age, certain that he had not long here to stay, but interested to the very last in the best things of life, in the cause of God and men.

When he was no longer able to go to church, he spent part of the Sabbath praying for the congregation, the most of whom he personally knew, in all of whom he was interested. He read the promises of God to the church, and then in thought went from pew to pew in the place where he had worshipped for fully sixty years, praying for the people individually. When a friend asked him if he did not find this exercise too much for his strength, the reply was: "I have always found that while true prayer is the most complete rest of the soul, the most entire confession of weakness, it is the most real and absorbing work. But," said the old man, as the big tear fell from his eye,

"IT IS ALL THAT I CAN DO

to help the church now, and I like to do it."

Early one June morning he got the call to come home. To the few friends in the chamber of death he said little. At his request one read the last chapter of the Book of Revelation, and they sang "The Happy Land." After this hymn had been sung, he said in a low, solemn voice, "Simply to thy cross I cling," and then fell asleep. Those who were present long remembered the heavenly calmness on the dying face, and the felt near presence of God. One who was there used to say: "When I came out of the house on that beautiful summer morning everything was lovely; but nature in all her beauty compared poorly with what I had left—the dying saint and the near presence of God."

A few days after, all that remained of this eminent servant of God was followed to the grave by a large multitude of mourners, many of whom specially knew his worth, not a few of whom he had led to live a good life. There in the lonely churchyard of his native parish his mortal remains were laid to rest till the resurrection of the just. No stone marks his grave; but the example of his holy and beautiful life will long live in the memories of those who knew his worth. If his friends felt as they returned from his grave that there was one arm less to defend the truth, and another name added to the roll of the mighty dead, they might have been comforted by his own words: "We need not fear for the Gospel of Christ whoever may be taken away. Calvary has still its Olivet; the shadow of the cross its ascension glory."

SANDGATE.—The annual meeting of Miss Papillon's Soldiers' Institute was held on Thursday, when addresses were given by Mr. J. H. Du Baulay, Surgeon-Major Alston, Major Stirling, Captain Hill, and others. A branch of the Soldiers' Christian Association was formed. Branches have also been formed at Hythe and Dover during the week.

THE GOSPEL IN FRANCE.

Pasteur Fontayne writes from Sens, in the Department of Yonne:—

"Our winter campaign promises well, if we may judge by the beginning. The ladies' working party has recommenced, and each of the ten members present not only brought her needle, but also various articles of clothing to be worked out for the poor.

"Our catechumens interest us greatly. There are three here at Sens, who come every Friday for instruction. I find them most attentive and studious, and feel that my labour is not in vain with regard to them. Three others live too far off to attend the class, so I go to them, and give each a separate lesson at their homes. My bicycle is very useful on those occasions, as the distances are great (from twelve to fifteen miles). As a rule, the portions to be studied are well prepared, and the parents generally sit by to listen, and sometimes ask questions. The teaching given to a single boy or girl has thus a wider range, and the Lord may bless it to all the family.

"At Sens our Protestants belong partly to the well-to-do, partly to the working classes. Many are Swiss, who rejoice to find here a Protestant church and pastor. Others were won from Romanism several years ago. There are also inquirers, who will, we trust, join our ranks sooner or later. In the meantime we try to exercise an Evangelical influence upon them.

"The meetings at St. Maurice are well frequented by old converts, who are bringing up their children in the fear of God. Lately, on the occasion of the funeral of an Englishman, I preached the Gospel to a crowd of persons who rarely have an opportunity of hearing it. Thus in various ways the knowledge of the Gospel is extending quietly, but surely. How much good has been done by the Société Evangélique de France in our department alone! Forty-five years ago there was not in it a single church or pastor, and very few Protestants. Now there are pastors in six towns, with their churches and parsonages; and every year souls are gained from unbelief or superstition to the Gospel of Christ."

N.E. LONDON GOSPEL MISSION.

The annual meeting of this Mission was held on Tuesday, November 21, at Earlham Hall, Islington, which was densely crowded. Mr. Samuel Causton presided.

Mr. Chorley, who has superintended the work for more than twenty years, gave an encouraging account of souls being ingathered from tent, indoor and outdoor services. Joyful notes were also struck in recording the work among factory girls and gutter lads. The work at the large Seaside Home at Lancing came in for special mention; the freehold has now been secured for the mission. The balance-sheet shows that the amount received, including £500 brought into account from a deposit at bankers', was £3000 19s. 3d., while the outgoings, including part purchase-money for Lancing Home, amounted to £2991 10s.

Various workers, speaking from their practicall experience, gave details of a deeply interesting character. Dr. Neatby gave a weighty and helpfug address to the Lord's servants present. "Ned" Wright and other workers followed in prayer or testimony.

A VILLAGE LIBRARY.

Sir,—For a long time I have felt the need of some place in our village as a meeting-place for young men, to counteract the influence of the three public-houses, which are always open to tempt them within their doors. At last I have secured a double cottage, which has been altered to suit our convenience, and I have opened a coffee-house and reading-room, and secured a Christian man and wife to manage it, the man to act as colporteur during the day. Already sixty young men have joined the reading-room, which is very gratifying. I am writing to ask your readers for a few books to form a small library. As our expenses will be about £2 a week, we shall, on account of the smallness of the village and the slackness of work, require help of from 10s. to 15s. a week at least until the month of April or May. After that I have no doubt it will be self-supporting.

Yours faithfully,

J. H. Marshall, Pastor, Union Chapel.

Crockenhill, Swanley, Kent.

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MR. ROBERT GLADSTONE and ED. DOBREE, Esq., are heartily thanked for their Donations for Food, Coals, and Blankets for the sick and needy. Further help greatly required.—A. STYLEMAN HERRING, for local committee, Vicar, etc., thirty-four years St. Paul's, Clerkenwell.—45, Colebrooke-row, N. Bankers: London and County.

Water-cress and Flower Girls' Mission,

CLERKENWELL CLOSE, E.C.

The cry of little Children, Friendless Girls and Women, is most distressing as the advent of winter deprives them of their means of livelihood. Our doors are besieged by those who are anxious for admission to our **Orphanage, Servants' Training Homes and Refuges.**

In order to meet these distressing claims we earnestly solicit the Christian sympathy of our friends and helpers. The 27th Annual Report will be forwarded on application.—JOHN GROOM, 8, Sekforde-street, Clerkenwell, E.C.

THE WELCOME HOME

FOR SAILORS of VARIOUS NATIONS.

FREE SUPPERS ARE GIVEN TO THE DESTITUTE & UNEMPLOYED

as often as funds permit. Donations will be received by MORGAN & SCOTT, 12, Paternoster-buildings, London, E.C. Friends always welcome.

Homeward Bound!
THE UNLOADING OF
The Christmas Boat,

Laden with gifts for Sailors, their Wives and Children will (God willing) take place Saturday, December 30, 1893.
Friends wishing to contribute Cargo are requested to communicate with Miss CHILD, at The Welcome Home, 173, St. George's-street, Ratcliff Highway, London, E.

— THE —

RESCUE SOCIETY,

— 79, —

Finsbury Pavement,

LONDON, E.C.

THE need of help is now most urgent, and one of the Homes must be closed shortly if liberal help is not forthcoming speedily.

16,176 young women and girls have been admitted to the Homes since the Society was established in 1853.

Nine Homes are supported, accommodating **250** inmates at the same time.

The object is to **reclaim** from and to **prevent** falling into a life of sin; special Maternity cases are admitted; while a small **Lock Hospital** is also maintained.

Over **700 applications** for admission have been received in nine months, testifying most abundantly to the need of all the Homes.

A **generous response** to this appeal is **earnestly solicited** to avoid so sad a **calamity** as reducing the number of the Homes.

Contributions may be forwarded to the Bankers, Messrs. BARCLAY, BEVAN & Co., 54, Lombard Street, E.C.; to Messrs. MORGAN & SCOTT; or will be gratefully acknowledged if sent to the Secretary,

C. STUART THORPE.

79, Finsbury Pavement, E.C.

Fifty years' Triumphs of the Gospel among the Jews.

JUBILEE CELEBRATION
OF THE
BRITISH SOCIETY,
1893.

President - Rev. J. HILES HITCHENS, D.D.

Jubilee Motto: "The World for Christ through the Jew."

This Society was founded and fostered by such saintly men as the Revs. Ridley Herschell, Andrew A. Bonar, and Robert Murray McCheyne.
Thousands of Jewish souls have been won for Christ, such as Lydia Montefiore, aunt of Sir Moses Montefiore.

A Jubilee Challenge—The offer of £100.

"A Poor Man," who has been a Subscriber for twenty-seven years, has kindly offered to give £100 when the amount of the Jubilee Fund reaches £4,900.

Contributions will be thankfully received by the Secretary, Rev. J. DUNLOP, at the Offices of the Society, 96, Great Russell-street, Bloomsbury Square, London, W.C., and by the Editor of "THE CHRISTIAN."

CHRISTIAN COMMUNITY

All-night Shelter Rescue Work
(Thrawl Street, Spitalfields).

ALREADY, since this work began, 45,000 poor Homeless and Starving Men have been gathered from the streets in the dead of night, Sheltered, Fed, and otherwise assisted, with the most gratifying results.

This season has commenced with more than usual pressure, and from present appearances a very hard season is apprehended, making our appeal all the more urgent.

The continuance of this much-needed work must depend upon the liberality of those having the means to support it. Contributions will be gratefully received by the SECRETARY; the Treasurer, F. A. BEVAN, Esq., 54, Lombard Street, E.C.; or by the Editor of THE CHRISTIAN, 12, Paternoster-buildings, E.C.

JAS. ATKINSON, *Secretary.*

28, Enfield-road, Kingsland, London, N. c2754

LONDON CITY MISSION.

Nearly **500** Missionaries are now employed in beseeching the masses in the Metropolis to be reconciled to God through Jesus Christ our Lord, and to unite themselves with some section of the visible Church. **House to House** visitation; personal dealing; work purely undenominational.

FUNDS MUCH NEEDED.

Communications to the Treasurer, F. A. BEVAN, Esq., or to the Secretaries, ROBERT DAWSON, B.A., T. HUTCHINSON, M.A., 3, Bridewell Place, New Bridge-street, E.C.

"BRIDGE OF HOPE,"
Ratcliff Highway, St. George's, E.

Miss Steer will be thankful if friends will send for parcels of Hosiery and Knitted Goods, or Useful Garments, made by the young women in the Refuge, suitable for distribution at Christmas. Carriage paid to any Railway Station for parcels over £1.
Discount allowed for Sales.

LONDON MISSIONARY SOCIETY

Object.—To spread the knowledge of Christ in heathen lands.
Fields of Labour.—China, from chief centres; North India, South India, and Travancore; Madagascar; South Africa; Central Africa; West Indies; Polynesia; New Guinea.
Forward Movement.—One hundred additional workers before 1895, when the Society's centenary will be celebrated. *Forty-five* of these have gone, others are appointed. Prayer, men and women fitted for the work, and money are needed; Contributions, remittances, and payments to be made to Rev. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield-street, London, E.C.

"I'm not hungry, Mother."

Among many touching stories we have listened to lately was that of a Christian mother. That morning found the family fireless, and with nothing more than a small crust for herself and four children, two of whom are of school age. When told how matters stood, the elder child spoke up, saying, "Give baby the crust, mother, I'm not hungry!" and contentedly went to school a-fasting. This is only one of many sorrowful cases daily met with by the visitors of the North-East London Gospel Mission. Help for these would be gratefully received by Mrs. F. A. BEVAN, 59, Princes Gate, South Kensington, S.W., or by the Director, WILLIAM CHORLEY, 6, Clephane-road, Canonbury, London, N., or the Editors of THE CHRISTIAN.

"WHAT TO EAT AND WHAT TO AVOID."

This Valuable Book is written by a London Physician for the guidance of those who suffer from Weak Stomach or any form of Indigestion, Sluggish Liver, and Nervousness. It shows how strength may be Speedily Regained, and gives a deal of Sound and Sensible Advice. Sent Gratis and Post Free by Guy's Tonic Company, 6, Sloane-square, London, S.W. Name *The Christian* when writing.

The Tibetan Pioneer Mission.

(MISS ANNIE R. TAYLOR.)

The origin of the Mission was Miss Annie R. Taylor's journey in 1892-93 into Tibet proper, in the course of which she proved the possibility of gaining an entrance for the Gospel into that country, so long believed to be closed to the emissaries of Christ.

The object of the Mission is to evangelise Tibet, and so remove one of the last barriers to the fulfilment of our Lord's words, "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The field of the projected operations is in the country of Tibet itself, and not the border tribes amongst whom work is already commenced. Tibet, which lies north of India and west of China, is a large country, covering an area about ten times as great as England and Scotland together, and yet without a single Protestant Missionary (so far as known) within its border.

The field is in some senses not a difficult one, as there is no marked hostility to Englishmen; but, on the contrary, the Tibetans have a more favourable opinion of the English than of any other Europeans.

The climate is undoubtedly very cold, but dry and healthy; and anyone proposing to offer for the work should possess a good circulation, and a constitution favourable to withstanding cold.

The language to be acquired is by no means difficult when compared with Chinese, Arabic, and other Eastern languages. The Moravians labouring in Little Tibet (which is under English protection) have compiled a dictionary and grammar of the Tibetan language; and have translated into Tibetan all the New and part of the Old Testament—thus removing at once one of the greatest difficulties generally experienced in entering a new country.

The proposal is, to start with a band of *twelve or more men*, waiting until a foothold has been obtained in the country, and some of the rough places made smooth, before inviting women to face the serious difficulties and dangers that must inevitably exist in any pioneer work such as this. The band of men, when ready, will go to Darjeeling in the Himalayas, near the frontier of Tibet, and within a few days' journey of Llassa, the capital of Tibet, there to learn the language from Tibetan teachers before seeking entrance into the country. That when they are thus ready, God will open the door, there is no manner of doubt. It is encouraging to be able to say that friends in Darjeeling are looking forward to the arrival of this first band; and are generously arranging to secure and pay the rent of a house for their use, for the year that they will probably be there.

Already three or four men have been accepted for this work; one of them—Mr. Evan Mackenzie of Dingwall, who is married—taking his wife with him, so that Miss Annie Taylor will not be the only woman in the band. The offers of others are under consideration.

The principles upon which it is proposed to work will be those of the China Inland Mission (with which Mission Miss Annie Taylor became associated when first going to China several years ago), so far as they can apply to a work just at its commencement, and except as modified by what follows. As these principles are already widely known, it will only be necessary here to shortly mention the leading ones amongst them.

1. As the work is primarily that of Evangelisation, true-hearted and humble men of God, experienced in Gospel work at home, and holding the doctrinal truths mentioned in clause 4, will be welcomed, irrespective of what branch of the Church of Christ they may belong to at home.

2. So far as headship or leadership is concerned, it is proposed to be guided by the principle enunciated by our Lord—"he that is greatest among you shall be your servant." Subject to this Miss Annie Taylor will lead the work until such time as God manifestly places the responsibility upon some other. In all cases requiring special consideration or involving important issues, she will take counsel with all her fellow-workers. There will be no home Board of Management, unless God should clearly indicate such to be his will; when the assistance of friends in full sympathy with the work might be sought for. Such home correspondence and work as may be necessary will, for the present, becarried on by the Hon. Secretary and Treasurer.

3. Relying absolutely on God's Word, "the labourer is worthy of his hire," and "take no thought, saying, What shall we eat? or What shall we drink? or Wherewithal shall we be clothed? for *your heavenly Father knoweth* that ye have need of all these things;"—and believing further that the essential difference, intended to be shown in this regard, between heathen and Christians, was, that whilst all these things are sought after by the Gentiles (or heathen), the Christian is to seek first the kingdom of God and His righteousness,—it is not proposed to seek any sort of guarantee of support, or ask for any collections, or apply elsewhere than direct to God for money; consequently the workers will not be guaranteed anything in the nature of a salary. It is desired to have none in the Mission who are unprepared to cast themselves wholly upon God in this matter. He who feedeth the sparrows will not fail to meet the needs of those He counts much better than they. At the same time, all freewill gifts received for this work will be used in meeting the needs of those whose steps are led of God to go forth to this work in Christ's name.

4. It will be required that those who seek to join the Mission be sound in the faith on all the main points of Christian doctrine, which may be particularised as follows:—1. The Divine Inspiration of the Scriptures; 2. The Trinity of the Godhead; 3. The Fall of Man, and his consequent need of Regeneration; 4. The Atonement for man's sin; 5. Justification by Faith in Christ alone; 6. The Resurrection of the Dead; 7. The Eternity of Reward and Punishment. They will also be asked their views on the guidance of the Holy Spirit and the efficacy of prayer, as being points of importance in relation to the Christian life of the missionary.

It will be interesting to those who have read Miss Annie Taylor's letter about the Mission in The Christian of October 19th last, as well as to those who have kindly invited her to take part in Conferences and Meetings in several places throughout the kingdom, and to the many who have so readily contributed to the launching of the Mission, to know that sufficient money has already been received to take out to India and support for some time whilst there, all those who have already been accepted. The need is still for *men*; and it is specially hoped in writing this paper that it may come into the hands of some who are already prepared by God for this work. Men of God, who habitually study God's Word as their rule of life, who enjoy strengthening themselves in God by prayer and meditation, who do not look for *any* arm of flesh on which to rest in going forth to God's work—these are they who will be warmly welcomed into this part of God's great harvest field. Any reader of this, unable to give *himself* to the work, but desiring nevertheless to have partnership in this Gospel enterprise, can greatly aid by bearing up the work, and the needy field, continually before God in prayer; or where it is desired to assist by money gift, by sending such to Miss Annie Taylor or the Hon. Treasurer.

It remains to say that the pioneer party expect to leave England for India, in February next. Besides other Meetings in and about London, a final farewell Meeting will (D.V.) be held in Exeter Hall, of which due notice will be given direct to each subscriber and also in the columns of The Christian.

Brethren and sisters, "the harvest truly is great, but the labourers few; pray ye therefore the Lord of the harvest, that He would send forth labourers into his harvest." Such prayer made in relation to this work will be most highly valued. A weekly meeting for prayer and conversation in regard to the work will be held (D.V.) on Friday evenings at eight o'clock at the address at Ayers Villa, Church Road, Upper Norwood. The house adjoins the Queen's Hotel. All friends of foreign missions are cordially invited.

November 15th, 1893.

MISS ANNIE R. TAYLOR'S

ADDRESS IN ENGLAND (until Feb. 15th, 1894), is Ayers Villa, Church Road, Upper Norwood, London, S.E.

ADDRESS IN INDIA—c/o Pastor H. Rylands-Brown, The Manse, Darjeeling, India.

The following have kindly consented to act as Referees.

Rev. J. HUDSON TAYLOR, China Inland Mission, Mildmay, London.
Dr. T. J. BARNARDO, Stepney Causeway, London, E.
F. W. CROSSLEY, Esq., Star Hall, Ancoats, Manchester.
Rev. J. ELDER CUMMING, D.D., 2, Newton Terrace, Glasgow.
Rev. H. B. MACARTNEY, Melbourne, Victoria.
Miss MACPHERSON, Home of Industry, 29, Bethnal Green Road, London, E.
JAMES E. MATHIESON, Esq., 47, Phillimore Gardens, London, W.
R. C. MORGAN, Esq. (Editor of The Christian), 12, Paternoster Buildings, London, E.C.
Pastor H. RYLANDS-BROWN, The Manse, Darjeeling, India.
ROBERT WILSON, Esq., Broughton Grange, Cockermouth.

Hon. Treasurer:
Mr. WILLIAM SHARP, 13, Walbrook, London, E.C. *(All Letters to be marked "Tibetan Mission.")*

Hon. Secretary *(pro tem.)*
Mrs. WILLIAM SHARP, "Roswyn," Beulah Hill, Upper Norwood, London, S.E.

Bankers:
Messrs. BARCLAY, BEVAN, RANSOM, BOUVERIE, & Co., 54, Lombard Street, London.

5000 Children needing Bread.

It distresses me to have to remind the Friends of Waif Children everywhere that the recent **falling off in our receipts** *has been so persistently maintained that we are now in urgent need of help to pay the daily food bills.*

I cannot, however, believe that my Great Family of Orphan Children will be allowed to suffer actual want, and I am persuaded that our Heavenly Father is prompting me now to send forth this statement of our urgently **pressing** *needs, as a fresh call to service, to His Stewards.*

To stimulate and encourage others to give, "A Friend" (S.) **offers £100** *if I can secure Forty-nine similar gifts at once; and "Beta"* **promises £50** *if Fifty others will follow his example. He will also give* **£10** *if One Hundred others will give the same amount. If these gifts can only be secured, the deficiency would be made up at once.*

Gratefully will even the smallest donations be received and acknowledged by our Treasurer, Mr. Wm. Fowler; by the Chairman of our Committee, Mr. Samuel G. Sheppard; by our Bankers, London and South-Western Bank (Bow Branch); or by

Yours, for Christ's sake, among the Children of the Streets,

Thos. J. Barnardo.

18 to 26, Stepney Causeway, London, E.

THE THEATRICAL MISSION.

Macready House, Henrietta St., Covent Garden.

Founded in 1876 by Courthope Todd.

The Institute was built in the year 1885, *at the cost of* £5,600.

Patron: H.R.H. Princess Christian.
President: His Grace the Lord Archbishop of Dublin.
Vice-Patrons:
H.R.H. Princess Mary Adelaide, Duchess of Teck.
H.R.H. The Duchess of York.

Home for Fatherless Children of "the Profession."
Maternity Boxes. Clothing Club.

Contributions for Home and Foreign Work may be sent to the Treasurer, Joseph Peters, Esq. (as above), or to Messrs. Morgan and Scott, office of The Christian.

AN ANTIDOTE TO "BORDERLAND."
In Crown 8vo, Five Shillings.

DEMONOLOGY AND WITCHCRAFT:
With special reference to modern "Spiritualism," *so called;* and the "Doctrines of Demons," by

ROBERT BROWN,

Author of "Outlines of Prophetic Truth;" "The Hidden Mystery: or, the Revelations of the Word;" "The Personality and History of Satan;" "Gleanings from the Book of Ruth;" etc., etc., etc. c2091

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CONVENIENTLY ARRANGED FOR INSPECTION.

NEW ILLUSTRATED CATALOGUE, POST FREE.

THE ROYAL SEA BATHING INFIRMARY.—Founded at Margate, 1791.—For the Scrofulous poor of all England. Patron.—THE QUEEN.
FUNDS are most URGENTLY NEEDED. The Directors have been compelled to close 140 beds. Bankers, Messrs. Coutts and Co. R. RUTHVEN PYM, Treasurer.
A. PEIRCE, Secretary.
Offices, 30, Charing-cross, S.W. c2752

MIDNIGHT MEETING MOVEMENT.

WINTER OF 1893-4.

During this depressing and inclement season MEETINGS are being HELD by the Committee in the most POPULOUS and DISTRESSED DISTRICTS of London, especially at the East end, where so much degradation and suffering are found.

The MEETINGS, both afternoon and night, are WELL ATTENDED by Fallen and Distressed Girls, and from every Meeting YOUNG WOMEN have been SENT to the HOMES.

The NIGHT MISSIONARY still missions the streets during these trying nights in order to RESCUE any poor PENITENT WANDERER. Copies of the Gospel, suitable Tracts, &c., are judiciously distributed.

FUNDS are most urgently needed.

£5 Donation will defray the NECESSARY COST of missioning a district and providing a plain meal for the poor half-famished Girls, giving them an opportunity of *listening to the Gospel of Salvation, and offering facility for a return to a life of virtue and industry.*

Messrs. MORGAN and SCOTT, offices of The Christian, will receive contributions.

J. H. L. CHRISTIEN, *Organising Superintendent.*
8A, Red Lion Square, Holborn, E.C. C. WILSON McCREE, *Secretary.*

STRANGERS' REST FOR SAILORS,

163, ST. GEORGE'S STREET, RATCLIFF HIGHWAY, E.

THE SIXTEENTH ANNUAL MEETING

WILL BE HELD (D.V.) ON

Tuesday, December 12th, 1893.

The Chair will be taken at 6.30 by

JAMES E. MATHIESON, Esq., J.P.,

SUPPORTED AMONG OTHERS BY

JOHN CORY, Esq., J.P.; ALGERNON C. P. COOTE, Esq.; W. H. MATTHEWS, Esq.; JOHN McCALL, Esq.; W. H. SEAGRAM, Esq.; J. HERBERT TRITTON, Esq.; Colonel H. G. MACGREGOR; Colonel J. F. MORTON; and Dr. NEATBY.

ADDRESSES by Dr. BARNARDO, Mrs. M. BAXTER, Pastor W. FULLER GOOCH, Rev. Dr. MOORE, and others.

TEA AND COFFEE AT 5.30. *THE LORD'S SUPPER AT* 8.30.

Cards, with map showing how to reach the "Rest," (free) on application to J. T. Isaac, Hon. Sec.

Articles for the SAILORS' CHRISTMAS TREE, such as Cuffs, Helmets, Mufflers, Steering Gloves Needlebooks, &c., &c., are greatly needed, and should be sent to the Hon. Sec. at the "Rest," by Dec. 20.

c2831 J. THEO. ISAAC, *Hon. Sec.*

HOME TEACHING SOCIETY FOR THE BLIND.

New Contributions will be thankfully received. 16 blind teachers and guides itinerate with Moon's books daily. St. Luke xiv. 14.

Bankers: Barclay & Co., 54, Lombard-street, E.C.

Ralph Tait, *Secretary*, 81, New Bridge-street, E.C.

Just Ready. Published by subscription only. Price 2s. 6d. post free.

THE TRUTH ABOUT CONVENT LIFE.

By MISS CUSACK.

Formerly known as the Nun of Kenmare. Convent Life fully described. With an Appendix on Miss Golding's case.

Send orders to Miss Cusack, Castle Court, Bournemouth East.

MR. AND MRS. W. S. CAINE.

MR. CAINE is so well known in public life that all will read with pleasure of his earnestness and devotion in the religious and philanthropic spheres. The son of a Liverpool merchant, he was but eighteen years of age when he started a Gospel Mission in Egremont, and worked there indefatigably until changing circumstances compelled him to leave the neighbourhood, so he transferred it to the Presbyterian body. It is encouraging to know that it is still prospering and doing much good service.

Mrs. CAINE was born at Liverpool, being a daughter of the Rev. Hugh Stowell Brown, pastor of Myrtle St. Church. Though only nineteen when married, she started her new life with the earnest purpose of living for others, determining to make some folks happier every day of her life. Into her husband's mission work she entered heartily, taking a personal share in the Sunday-school, Band of Hope, and Mothers' Meeting. In those days it was more difficult than at present to cultivate total abstinence, but Mr. and Mrs. Caine began life together as abstainers, though they supplied friends visiting them with their favourite alcoholic beverages. But being convinced of the inconsistency of this, they had the courage a few years later to banish alcohol from their cellars. Not only did they give up the use of it in every form themselves, and try to discontinue its use among their friends, but they did all in their power to help those who had fallen under the disastrous spell of drink, by starting a Home for Inebriate Women at Seacombe, choosing those in whom they were personally interested.

On their removal from Seacombe to Liverpool the Home was transferred also, and some time later it passed into the hands of the Ladies' Temperance Association, of which Mrs. Caine has been for many years a hard-working promoter. The ladies of this society visit the police courts, and are very successful in rescue work, cottage meetings, drawing-room meetings, etc. The Home has recently been enlarged, and is called the Vergmont Sanatorium. It is in splendid working order, and the loving care and thoughtful kindness shown by the ladies in charge of patients are greatly blessed in the cure of souls as well as bodies. First and second class patients are taken, and the fees thus procured help to maintain some in the Home who cannot afford a fee, and who, without this help, would have no refuge from their special temptation. This Sanatorium can be safely recommended to anyone seeking such for unfortunate friends.

While living at Liverpool Mr. and Mrs. Caine were constantly engaged in service of various kinds at the nine mission halls in connection with Myrtle-street Church.

In 1880 Mr. Caine stood for Parliament, was returned for Scarborough, and the same year made his permanent residence in London. By his thoroughgoing earnest attention to public duties his time was fully occupied, but he had grown so accustomed to care for the spiritual welfare of others, that he could not rest without some special work of this kind. In 1884 he took an old villa in South Lambeth, called Wheatsheaf House, and converted it into a mission hall. His coadjutors in this undertaking were eighteen working men. In six months' time it had to be enlarged to meet the requirements of the people thronging to it. Now it seats about 500 persons, and is a grand rallying point for all kinds of work in the neighbourhood. Sundays and week days it is continuously open. Prayer meetings commence as early as 7 a.m. Mrs. Caine conducts a Sunday afternoon Bible-class for women, and Mr. Caine preaches every Sunday evening, and presides at the communion on the last Sunday of each month. There are about 250 members.

This is done in an entirely unsectarian spirit, because it is realised that the Church of Christ is greater than all churches, and includes those who are not adherents to any ecclesiastical system. "All are welcome to join who avow their belief in God as their Father, in Jesus Christ as their Saviour, in the Holy Spirit as their Comforter and Guide, and in the Bible as the one authority as to religious faith. All must promise to work in brotherly love for the spread of Christ's kingdom." That last clause contains much wisdom, and is probably the reason that things move happily, healthily, and harmoniously, with little of that fault-finding and petty jealousy by which even Christian work is sometimes marred.

Besides the Sunday services, which include open-air meetings, Sunday-school, Bible classes, prayer meetings, and other occasional services, there are temperance and mothers' meetings; the last is fortunate in having Mrs. Caine as president. A Girls' Guild of Good Life has been started by Miss Caine, and is wonderfully appreciated by the young women of the neighbourhood.

A Young Men's Association is in a strong and vigorous condition, practical Christianity being its mainstay, the Christ-life lived daily in workshop and home, with no mere namby pamby sentiment that ends in talk. Mr. Caine's eldest son takes great interest in this



(From Photograph by the Cameron Studio, 70, Mortimer Street, Regent Street.)



(From Photograph by Mr. Albert Sachs, Bradford.)

part of the work, though the keeping of Oxford terms prevents him from giving as much time to it as he wishes. There is also a flourishing Band of Hope with 500 members, and various friendly societies. Lectures are given on social topics, and slate clubs exist for both men and women.

All the members at Wheatsheaf Hall are workers. The superintendence and direction and much hard work lie with the leaders, but they are helped not only by a few influential people of their own class, but by the bulk of the working people around them. There are twenty secretaries in the work, and these have many helpers in carrying out projects. Thus, throughout all its branches the circles widen, spreading interest and keeping all in touch. One of the great points insisted upon is that having experienced a change of life themselves, they must pray and work for others, and not remain babes in faith requiring continual nursing. They are taught to pray and speak in private and public, to live for Christ and to support their work by such contributions as their means allow.

Fervent zeal begets activity, and this has necessitated the opening of a sub-mission in Vauxhall, called Caine Hall. This was started in a coal-shed, until increasing numbers made a move necessary. Mr. Caine raised the funds for this and for another sub-mission at Hartington House.

One great source of work in these missions is the district visiting. 4000 families are visited monthly, and supplied with "The Wheatsheaf," a forceful, lively little paper containing much wholesome knowledge for the everyday conduct of life, combined with the word in season which goes straight home to the higher nature of the readers.

A library of 5000 volumes, accumulated at Wheatsheaf House (many of them being left by Rev. Hugh Stowell Brown to his daughter), formed a nucleus of the present Lambeth Free Public Library.

All this growing and increasing work, combined with heavy parliamentary duties, and much service given to the temperance cause by speech and pen in England, India, and elsewhere, has caused Mr. Caine to feel he must lighten his labours by extending his responsibility, and he has therefore invited the Congregational Union to share some of his labours in connection with these Missions, and his work in future will be identified with that body.

Mr. Caine is president of the British Temperance League, vice-president of the National Temperance League, president of the Baptist Total Abstinence Association, and probably the only Nonconformist vice-president of the Church of England Temperance Society. He is the founder and hon. sec. of the Anglo-Indian Temperance Association, in connection with which he has twice visited India, and formed 131 branches in that dependency. Many people say "The Englishman's home is his castle." Mr. Caine does not give this its usual insular meaning. His home is not only for his own enjoyment, but for God's glory and the help and benefit of others. His mission people are at times freely invited, while temperance meetings and drawing-room meetings for all kinds of philanthropic work are of common occurrence.

It is rare to find a man and his wife so united on all points. This is so much the case in this instance that it is difficult to speak of them apart. Mrs. Caine is not only ready to buckle on her husband's armour, but is also ready to go forth and fight if need be. She believes that women should first do the duty lying nearest in their own homes, and, having done so, turn to the duty to their neighbour, which is an expansion of that, binding upon all. Where a woman is universally loved by her own sex, strong proof is given of much genuine ability and real goodness lying beneath any charm of presence or manner which these more critical judges are quicker to penetrate. Mrs. Caine has the unbounded confidence of her sister workers in the variety of work in which she is interested. Not only to the very poor is her thoughtful love shown, but to that much more tried and needy class whose patient silence under the daily fret and worry of sordid but respectable poverty so often found amongst curates, dissenting Ministers, Missionaries and others.

The great strength of her life lies in her perpetual possession of a quiet mind. She does not rush from temperance meeting to prayer meeting or committee in a ferment of hurry. God's next bit of work awaits her in its appointed time; whether social, secular or spiritual, it is all his work, and she knows that, "in quietness and confidence shall be your strength."

Mrs. Caine is specially interested, and has done much work for, those victims of our social customs known as barmaids, in connection with the society of which Miss Morley is hon. sec. Some people are surprised to learn that not less than 120,000 women in our land are employed in and about public-houses. All of these need the help and sympathy of their more fortunate sisters. Many schemes for the betterment of the lives and homes of factory girls, and the improved condition of young people in shops and business houses, receive warm support from Mrs. Caine, as does also the Metropolitan Association for Befriending Young Servants. She and her husband, who is chairman, are both members of the executive committee of the Metropolitan and National Nursing Association, a branch of which exists in Clapham under the name of the South London District Nursing Association. This society is exceedingly useful in nursing the sick poor in their own homes.

Mr. and Mrs. Caine's eldest daughter was recently married to Mr. J. H. Roberts, M.P. Their second daughter is studying for the medical profession, and bringing her healing art to bear upon many sufferers in a very poor district of South London. The third daughter has just left Newnham to aid her mother in the many duties devolving upon her in the home circle.

A NEW INSTITUTE has been opened in Pear Tree-road, Derby, in connection with the Normanton Working Men's Temperance Association.

MR. MOODY AND CHICAGO.

The following interview, recorded in the Chicago *Inter Ocean*, was held with Mr. Moody at his office in the Bible Institute just before his departure for Cincinnati:—

"Mr. Moody, you have been working for the World's Fair people this summer; what would induce you to come back to Chicago and hold a campaign in behalf of the people of Chicago themselves?"

"Only one thing would induce me to come back to Chicago. If the business men of Chicago would ask me back and promise that if I should come they would erect a building somewhere near the corner of Madison and Halsted streets on the West Side, for the benefit of the working people, I think I should come and lead in the movement. My idea is a building in which there should be a large audience-room, where the working people could gather together and hear Gospel addresses and music and lectures. Another part of the building should be given to a coffee palace, where men could congregate for a pleasant evening without the harmful surroundings of the saloon. Other parts of the building should be devoted to rooms in which various organisations of labouring people could meet to discuss the issues in which they are interested. I am told that a saloon-keeper on the West Side has fitted up a place where various bodies of working-men meet, and that in order to meet the heads of six of the leading labour organisations of this city one must visit that saloon. The new university is doing a grand work for a certain class of our people in the south part of the city.

"Mr. Armour's institute and mission are doing and going to do a magnificent work for another class on the South Side, but the West Side is a part where most of the labouring people live. The very heart of the West Side is the corner of Madison and Halsted streets, and in this part of the city very little is being done. Nothing will lift up the large portion of the population of this part of our city but the Gospel, and there is no place to proclaim it on a large scale. We must get in touch with the masses and show our sympathy with them if we are to help them."

"What are you trying to do in the Bible Institute?"

"One great purpose is to raise up men for just this sort of work—men who will be willing to lay their lives alongside of the labouring class and the poor, and bring the Gospel to bear upon their lives; and in order to do this satisfactorily we need a place where they can be trained by actual experience. We have a mission hall on Madison-street, just west of Halsted, that costs us about 2000dols. a year rent, but it will only accommodate 250 people. We keep it running with the various meetings until midnight, but it does not meet the demands of the neighbourhood."

"I understand that you intend to go to London next fall. What is your reason for going instead of working here in America?"

"I go to London because the people are accessible. In the most neglected sections of London there are houses seating from three to five thousand people. There are masses to be reached here in Chicago, but they are not accessible because of the lack of suitable buildings."

REV. JOHN YAIR, who is labouring as pastor of four small Baptist churches in the parish of Clarendon, Jamaica, writes that notwithstanding many difficulties, God is blessing the work and saving souls. He has much building on hand, and has to do a good deal of it himself, which, having learned in past years the joiner trade in Scotland, he is able to do. His wife has suffered much from fever by reason of the condition of the old hut in which they have now to live. His address is Tophill, Chapelton P.O., Jamaica.

AN APPEAL FROM MR. MOODY.

Dear Friends,—Throughout the summer the special evangelistic services in Chicago have been laid before the readers of The Christian. They have learned of increase of interest and attendance beyond my highest expectations. During October we held over one hundred meetings every Sunday, gathering from seventy to seventy-three thousand people and as many more during the week. This compelled us to hire five or six theatres and a number of large halls, holding from one to three meetings in each daily.

I have been much cheered by the eagerness of the people to hear the simple Gospel of the Lord Jesus Christ. From all over this country have come encouraging words from those who have been helped in these services.

In response to several appeals, God has moved the Christians of America and Great Britain to send in money, so that we have been able to meet the most of the indebtedness. I have been especially touched by the gifts of the Sunday-school children, the Christian Endeavour Societies, and the Young Men's Christian Associations. One lady gave up her visit to the Fair, and sent the money to us. Another gave the price of a new dress and wore her old one. When Christians have made such sacrifices, it is not strange that God has blessed the work.

The work could never have reached such proportions without the Bible Institute as a nucleus. Its teachers and students have strained every nerve to meet this great emergency, its doors have been open to receive those who have come to help us. But now, with winter before us, and the country financially depressed, the Bible Institute faces an empty treasury. I ask the friends who have rejoiced with us over the summer's victory, Shall this fountain-head be crippled in its work for the ensuing year? Will you not come to our aid with funds, so that the three hundred young men and women within our doors may be equipped for efficient Christian service? Do not hesitate to send a gift because it is small.—Yours in the work,

D. L. Moody.

80, *Institute-place, Chicago.*

A CONVERSATIONAL BIBLE CLASS.

For some years a conversational Bible class has been held every Sunday afternoon in the Town Hall, Brixton, presided over by Mr. Schofield. It has been the means of great blessing to numbers of visitors, who have, year after year, attended these meetings, and given testimony to the help they have received. Numbers of persons who have come to take the "waters" have gone away rejoicing, having found the "water of life" that never fails to heal the sin-sick soul.

During the summer months Mr. Schofield and his helpers have held some thirty open-air services, attended by thousands of people, and we believe a good work has been done. This is the fifteenth year of open-air work. A praise meeting was recently held in the Town Hall to praise the Lord for the season's work. A most enjoyable evening was spent, an interesting programme gone through, and several addresses were given.

Through the summer months valuable help has been rendered by the members of the Village Mission. We trust the Lord will continue to bless the work carried on in Brixton.

Effie Schofield.

Boys' Home, Southwark.

Mr. J. W. C. Fegan writes:—"We have been passing through a time of heavy trial and great anxiety. We have had a most serious outbreak of scarlet fever here. Our Home is very full, and the public hospitals are so crowded that we cannot get cases away promptly, so the risk of infection is greatly increased by the delay. We are to-day burying a poor boy who was carried off with fearful rapidity by a most malignant type—only ill on Saturday and died on Monday night.

"The amount of illness in London now is very serious, and the conditions of life generally in this forthcoming winter are a cause for grave concern and humiliation before God, and prayer for his gracious interposition at such a climax."

RABBI LICHTENSTEIN'S WORK.

Very interesting letters have been received from Rabbi Lichtenstein since his removal from Tapio Szele to Budapest in August last. For the sake of the many who are, with prayerful interest, following this noble witness for Christ, I make a few extracts before I go on to speak of this last pamphlet. It seems that the Jewish community in the Hungarian capital did not relish the idea of this disturber of their false peace settling in their midst, and brought pressure to bear on the Jewish landlord to prevent the Rabbi from taking possession of the house he had hired. "At the last hour," he says, "when we arrived on the scene with our furniture, the landlord offered me three times the earnest money that I should forego the contract, but as I resolutely rejected it, he made pretext that the present sanitary condition of the dwelling would make it impossible for me to take possession."

They did at last establish themselves in the house, and, to quote again from one of his letters, he says: "Just now the landlord was here, and assured me of his personal esteem, and regretted much to have been under compulsion to put every hindrance in my way." Speaking of the beginning of his work in Budapest, the Rabbi says: "The afternoon of the day before yesterday (the Sabbath) I gave an address in one of the synagogues on the weekly Haphtorah (portion appointed for the day), which happened to be Isaiah liv. The substance of my address was that Israel, notwithstanding his true mission to be a teacher of the nations, has been unfruitful, while the children of the desert (Gentile Christians) are straining with all might to glorify and sanctify the name of God. But Israel, too, is enlarging his tents, thousands of his noblest and best children are striving to bring in the neglected, to teach the unbelieving, to instruct sinners, and to lead Israel as a nation back to his high calling. The applause at the end was extraordinary, and the congregation decided to honour me by inviting me in advance to preach during the approaching festivals."

A few days later, he writes: "It seems, however, that my times of trial are not yet over, for yesterday the president of the above-mentioned synagogue called on me, and regretted to tell me that they were threatened from influential quarters that the place would be closed if they even allowed me a seat there. This news troubled, but did not discourage me. Should it come to the worst, a separate congregation will be formed, where I can hope to speak undisturbed." Writing at the end of last month, he says, speaking of a visit to Peczel, where he had been invited by a certain Jewish doctor, who turned out to be a convert to Romanism: "In that place I had a strange experience. I actually met two cathedral clergy from Waitzen, who, together with Dr. H——, tried to induce me by alluring offers to the Bishop's residence in Waitzen, to take charge of the Hebrew MSS. of the Archiepiscopal Palace. The special inducements held out reminded me of Satan."

Already the way is opening before him in that city, where there are about 80,000 Jews, and by his spoken testimony and personal example some are being influenced for Christ, but, as it was manifest from the beginning, the work of Rabbi Lichtenstein is not merely to gather out individual Jews from here or there to a knowledge of the truth now, but, like Joseph Rabinowitch, to be a prophet preparing the way of Christ among the Jewish nation. His chief means of usefulness is his pen, in the wielding of which God has given him special power. It is, therefore, with great interest and thankfulness that the friends of Israel everywhere will welcome this fresh powerful "appeal," which is, in many ways, in advance of anything he has written before. I hope that before long there will be an English edition, but meanwhile I give a translation of a few fragments from the German. He asks the Jews to read and examine his words without prejudice, giving no heed to the deceiving voices of their many false leaders, and then continues:—

"It is true I have penetrated to the Holy of Holies, I have boldly (my enemies say rashly) crossed the Rubicon. I walk in an hitherto untrodden path, which Jews, and especially Rabbis, have avoided as they would the plague. I have ventured to pay homage to the Founder of Christianity. I have called Him the Redeemer of the World, the Saviour, but more especially *our* Redeemer and long-expected Messiah. Yes, I have done all this, but can any less drastic means effect Israel's salvation? Israel, scattered in all the world, dismembered and disunited, who has so long and with such yearning waited, but in vain, the coming of the Angel of the Covenant. What, who, can effect the regeneration and resurrection of Israel? Who and what shall bring to pass the prophesied miracle of Ezekiel xxxvii?"

After quoting Mal. iii. 1, he says: "I would first of all make my full and honest confession, that it is my unalterable conviction, after earnest search, that Christ, and none but He, is intended in this prophetic passage. As a Rabbi grown grey in office, I affirm that Jesus is the prophesied Messiah of Israel; Christ, and no other, is the Angel of the Covenant, for whom we long, and whose coming has been the constant expectation of our people. *He is come!* This is now my cry of rejoicing, which my tongue and pen, and, if God will, my prolonged life, shall serve to make known."

David Baron.

23, *Grove-road, Highgate-road, N.W.*

(To be concluded.)

AMONG THE MINERS.

Dear Sir,—My present sphere of labour is among a population composed almost exclusively of miners and their families. The appeal to which you have so kindly responded was sent out when I was crushed by the failure of the London conference. After eleven trying and exhausting weeks of relief work, we seemed then to have all our work to do over again, with the terrible disadvantage of having drained all our friends. Every day brings new demands upon us. Thrifty, sober, pious people, who had no need of aid in the early stages of the struggle, are now under the painful necessity of applying for charitable help.

I rejoice to state that the response to my appeal has enabled me to do much to alleviate the prevailing distress. I have just returned from a distribution of provisions to one hundred women. Three hours earlier I was present at another, at which three hundred women were relieved. This morning at 11.30, the scholars of the Blackbrook British School (numbering 360) received a dinner of soup and bread, paid for out of money sent in response to the appeal. It is the sober truth to say that everyone was destitute, and many were absolutely without food until we relieved them.

As I referred to wages in the P.S. of my appeal, permit me here to add what I wish I had stated there, as it is a very important consideration—or should be, to those who want to arrive at facts. To the general public, the word "miner" defines any person working in or about the mines, whether actual coal-getter, fireman, drawer, etc. Now all but the coal-getter are paid a fixed daily wage, drawers being paid by the coal-getter, and the others by the coal-owner. All these men employed by the master are called day-wage men, and in this township they form at least 50 per cent. of the total number of persons working in or about the mines. Their wages in this township vary from 4s. 2d. to 4s. 10d. per day, or an average of 4s. 6d. per day. Probably the greater number are receiving less than this average.

These men, as well as the actual coal-getters, were called upon to accept the proposed reductions. They would have been great sufferers had the original terms of the masters been accepted. Five days a week being the usual time the men are required to work, the average wage per week under the old scale was £1 2s. 6d., subject to deductions for oil, fines, club, etc.

I have possibly trespassed upon your patience, but as facts are not over-abundant in this great industrial controversy, I could not restrain my pen.—Faithfully yours,

J. H. Riddette.

Haydock, St. Helens.

OPEN-AIR MISSION FOR IRELAND.—The executive committee of this mission has appointed Mr. George Williams, of Dublin, organising secretary, who already has established a branch in Cork, which has received the hearty support of the best clergymen and Christian workers in that city. On Sunday, November 19, four open-air services were held in the principal streets, attended by many hundreds of Roman Catholics. Excepting a few roughs, the crowd were, on the whole, willing to listen. Rev. F. W Ainley, of the Free Church, gave valuable assistance. It is intended to continue this street-preaching in Cork every Sunday, and prayer is requested for blessing.

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THE L.M.S. MEETINGS.

During the past week a series of simultaneous missionary meetings, intended to awaken and deepen interest in missions, has been held in Congregational churches, chiefly (though not exclusively) in the metropolitan area. The Watchers' Band (a body somewhat analogous to the Gleaners' Union of the C.M.S.) held a special meeting on Monday evening at the Memorial Hall. Rev. A. Rowland presided, and Mr. J. E. Liddiard, one of the secretaries, stated that the branches of the Band now number 261; and that the present membership, exclusive of the Australasian Colonies, is 8240; 1000 having joined since October 1. Miss Winterbotham, of Tientsin, spoke of the help and strength to the missionary from the prayers of those at home, and urged her hearers to be constant in their prayers, which they would be if they remembered that the King for whom they watched was a watcher too. Mrs. de Selincourt urged attendance at the all-day prayer-meeting to be held at the Mission House on Monday, Dec. 4, for she felt that in prayer would be found the solution of all difficulties. Rev. H. T. Johnson, of Madagascar, spoke of the encouragement the missionaries experienced in the consciousness that they were being continually remembered in the prayers of friends at home. Mr. T. E. B. Wilson, organising secretary in Sheffield, told of objections that had been made to the Band, and of difficulties overcome. Rev. T. Grear testified how much the work at home had been helped by the members becoming definite in their prayers.

The final meeting of the series was held on Friday evening in Exeter Hall. Mr. W. Crosfield, M.P., who presided, rejoiced in the fact that during the week no fewer than 250 missionary meetings had been held in connection with the L.M.S., and with a view to rousing fresh interest in missions. There are, it must be confessed, difficulties and discouragements; yet looking back on the past, we learn that delay does not necessarily mean defeat.

Rev. Wardlaw Thompson, Foreign Secretary, said it was often hinted that straitened finances conduced to economy; but while there is some truth in this, there is a great deal to be said on the other side. Everything has to be viewed from the financial side, and countless opportunities are lost while the question of means is being considered. Proceeding, he explained that though the annual income of the L.M.S. had steadily increased during the past thirteen years, the work, and consequently the expenditure, had increased more rapidly. Thus, last year, although the contributions of the churches for ordinary purposes amounted to £67,342, and the donations for special purposes to £30,400, there was a deficiency of £22,000. It was expected that the present year would show a similar deficit, and as there was an adverse balance from the previous accounts, and as the Society's assets were mortgaged to the bank, the outlook was full of anxiety. He trusted the state of things he had revealed would arrest the attention of the churches, whose further help would surely not be wanting when they were reminded that during the period to which he had referred ninety-eight European and 3146 native workers had been added to the staff.

Rev. Charles Jukes, in the course of a stirring speech, sought to dissipate the idea that Madagascar has been Christianised. True, God has done great things in that island, but even yet the vast majority of the people are in gross heathen darkness. The rum dealer has found them, if the missionary has not; and they are being decimated by strong drink without a ray of Gospel light. The missionaries are seeking after these. Mr. and Mrs. Shaw in one part of the island and other noble workers in other parts are labouring devotedly, not among the Christianised Malagasy, but among the idolatrous and besotted savages of the heathen districts.

Rev. Jonathan Lees, of Tientsin, illustrated the progress of the Gospel in China by a number of delightful incidents, showing how the good news is spreading into remote corners and winning a way to many hearts. He (the speaker) believed that God's set time to favour China is dawning, and that the seed sown will soon be seen in a glorious harvest; but even now there are wonderful results, for which God must be praised.

Rev. J. Guinness Rogers followed, devoting himself largely to finance, and calling for an advance of 50 per cent. in missionary contributions. He held that everyone who gave a pound annually might quite easily make it 30s., and many might make it £5 without feeling it at all. We never give to the point of blessing until our giving involves some sacrifice and self-denial.

Rev. M. Phillips, of Madras, gave a number of facts and figures showing how Christianity is spreading in India. The change he himself had seen in thirty-two years might well be regarded as marvellous.

Captain Turpie, the veteran commander of the "John Williams," concluded the proceedings with a sailor's talk on Missionary voyaging in the South Seas.

DR. J. G. PATON'S EMBASSY.

The progress in and around London of this venerable and venerated missionary has been like the triumphal march of a conqueror. Everywhere large throngs have greeted him, and have sat spell-bound by his native eloquence. After the great Exeter Hall meeting, he spoke to deeply interested crowds at Woodford in the East and Croydon in the South. On Sabbath, November 12, he preached three times (which seems to be his customary way of spending the Day of Rest) at Belgravia, the Regent-street Polytechnic, and Rev. F. B. Meyer's Church.

The same week he spoke at Blackheath, Eastbourne, Upper Norwood, Kensington, and Lower Norwood. On the Saturday evening, in the midst of the great storm, he crossed over to Ryde, I.W., where he preached on the Sunday. Monday found him at Brighton, where he faced two large companies in Hove Town Hall and the Dome. At this latter meeting one young man, inspired by the glowing appeals of the aged worker, offered himself for foreign work.

A drawing-room meeting at the house of Mr. T. A. Denny and Lady Hope was followed last week by visits to Reading, Southsea, Mildmay, and Birmingham. The great Town Hall of the midland city was crowded, and the occasion was a unique one. Last Sunday a return visit was paid to Manchester, when Dr. Paton pleaded the cause of the New Hebrides in Dr. Maclaren's church, Prebendary Macdonald's church, and one of the leading Congregational churches.

This week he fills appointments at Bradford and Newcastle; after a flying visit of a day to Glasgow, he crosses on Friday to Ireland, where he will remain till December 22, holding meetings at Belfast, Londonderry, Coleraine, Dublin, and elsewhere.

The Exeter Hall meeting will yield nearly £300; the Brighton friends contributed over £200, while larger or smaller collections have been made at the other places visited.

THE MILDMAY INSTITUTIONS.

A MEMORIAL TO THE LATE SIR S. A. BLACKWOOD.

Dear Sir,—It has been suggested that the memorial to the late Sir Arthur Blackwood, in connection with the work at Mildmay, should take some definite form. It is therefore proposed, with the full concurrence of his widow and family, and the hearty approval of the Mildmay authorities, that an effort be made to raise the sum of some £3000 as a tribute to the memory of our honoured and beloved friend, for the purpose of endowing two beds, one in the Cottage Hospital, which stands in the grounds adjoining the Conference Hall, in which hospital the remains of the late Sir Arthur were received and tenderly watched over previous to their interment; and one in the Mildmay Mission Hospital, Bethnal Green. Of both these hospitals Sir Arthur was a trustee.

As it is against the custom of Mildmay to appeal for itself, I venture to lay this matter before your many readers, who knew and valued the late Sir Arthur, in the belief that a liberal response will be forthcoming, and the sum asked for be speedily raised. Contributions may be sent to Colonel J. F. Morton, Conference Hall, Mildmay Park, N., or to me. It would be well for donors to specify that their contributions are for the "Sir Arthur Blackwood Mildmay Memorial Fund."—Yours faithfully,

Algernon C. P. Coote.

24, *Powis-square, London, W.*

SHEFFIELD.—The Open-Air Temperance Workers' Union is giving on Sunday mornings free breakfasts to hungry children. The guests usually number about a thousand

MANCHESTER WESLEYAN MISSION.

The seventh anniversary of the Manchester Wesleyan Mission was celebrated last week, when large meetings were held in the Central Hall, Oldham-street. The past year was one of progress in all the most important respects. In the social department two hundred and forty-two men have passed through the "home" and "labour yard." Hundreds of men and women have been relieved with clothing and food, and work has been found for the majority. The rescue work of the Mission has been carried on with increasing vigour. In the Sunday-schools, children's services, and ragged schools over 3000 children attend every week. Congregations in the old chapels have increased so satisfactorily that every place may now be considered a success, and the prospect is said to be bright for the coming year.

The Sisters of the People delivered cheering addresses, and a stirring sermon was preached by Rev. Hugh Price Hughes. In the evening, at a meeting in the Free Trade Hall, the president of the Conference (Rev. H. J. Pope) gave details of the work. He said there had been no diminution in the great spiritual success which had hitherto attended the Mission. During the year just closed the committee had taken over the old chapel in Great Ancoats-street. The congregation there had fallen to 100 or 150, although the chapel would hold a thousand, but in the few months that had elapsed since the chapel was taken over an entirely new face had been put upon operations there, and he fully expected before the year was out they would have the place crowded. Another good work was being done in the Red Bank district. These chapels were in the midst of a population of 85,000 people, who were the humiliation and the despair of the churches in Manchester, and amongst them they had got a foothold. Touching the question of finance, the president stated that the work all round had cost £4900, and there was a deficit of about £800. The committee therefore asked for £1000. At the close of the meeting it was announced that £882 had been promised towards the amount required.

South Wales.

Writing from Pontymoile, Pontypool, Mr. T. M. Wintle says:—We have given over 20,000 free meals to children, and about 8000 to parents, and are still giving meals to children daily at Pontnewydd and Pontymoile, and three times a week to parents. I think these works will all go on again when trade improves, and the price of coal again reaches its normal position. I am organising a labour party for the unemployed factory girls, and sending them out to do a day's washing, cleaning, etc. I am also seeking to fit up accommodation for five or six girls in the institute, to give them three months' training for domestic service, limiting the age from fifteen to eighteen. The cost per bed for two girls will be £4, and cost per week for each girl's maintenance 5s.

A Notable Victory.

Speaking of the defeat of the corrupt party in recent State elections, the New York *Independent* says:—

"It is a great and notable victory. The forces of evil have been routed; bosses, rings, race-track gamblers, unrighteous judges and the horde who delight in wrong-doing have been swept by the terrible wrath of a long-suffering people out of the public sight. The day of reckoning was long delayed. Wrong after wrong was done in high places, crime after crime was committed against justice and honour and good government, and the power of the law to punish seemed to be paralysed. But vengeance has come at last, and the American system of self-government has nobly vindicated itself. The people have risen in their might and majesty and scattered the enemies of honest rule like chaff. Thanks be to Him who ever worketh to deliver the people from the dominance of wrong."

CHRISTIAN LIFEBOAT CREW, NEW BRIGHTON.—Mr. C. R. Capel, formerly a worker in Ratcliff-highway, but now engaged in Liverpool, reports the starting of a branch of the Christian Lifeboat Crew among the fishermen and lifeboat men of New Brighton. The meetings are well attended, and have been fruitful of encouraging spiritual results. Last year local friends sent in mufflers, scarves, and helmets to distribute among the sailors at Christmas time. This year things are straitened, and a more wide-spread appeal is necessary; although if wool and yarn were supplied Mr. Capel could get it made up. He also needs some bags in which to place books and papers for sailors leaving port.—Address, Mr. C. R. Capel, 33, Egerton-street, New Brighton.

The Christian.

☞ It is particularly requested that all letters relating to business matters should be addressed to the *firm*, Messrs. Morgan and Scott, and not to individual members. Communications for The Christian should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

All Advertisements for The Christian should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

SPECIAL ANNOUNCEMENT.

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of Rev. R. Bruce, D.D., C.M.S. Missionary in Persia.

☞ We beg to call attention to the *Special Announcement* made above with reference to Subscriptions for the ensuing year. It will greatly facilitate our work at this season if friends will kindly note the particulars.

☞ Will those of our readers who receive The Christian direct from the Office by post, and who have not recently communicated with us, kindly send their present full postal address; especially Missionaries and others in foreign countries.

The full tale of lives lost through the recent terrible gales is yet untold; the fate of numbers of ships reported missing is still uncertain. But enough is revealed to make the storm take rank with the most fierce and fatal of late years. The additional burdens thrown on the resources of the Shipwrecked Mariners' Society are very large, and there is a loud call for greater public support of this admirable institution. Its organisation is so perfect that the immediate relief of survivors is at hand in all ascertained cases of bereavement by loss of life at sea. The Society is a great national—indeed international—benefactor, and ought to be well provided with means.

It is very encouraging to notice that the Week of Prayer, uniting as it does Evangelical Christians of all bodies, has been more extensively observed during the last few years. With the increased observance there has also been more manifest blessing in the districts where united prayer has been offered. The case of our persecuted brethren in Russia and Asia Minor will give a special interest to the intercessions to be offered next January. In neighbourhoods where it is impossible to rally together the members of all the churches, let as many as possible unite in carrying out the programme; where no meetings can be held, much may be done by bringing the specially suggested subjects before God in family prayers as well as in the private intercession of his people.

The Christians in Glasgow are taking counsel as to the causes and the cure of the non-church-going which we have to deplore in all our great cities, and in which Glasgow carries an unwelcome pre-eminence. At an open conference last week, Lord Overtoun gave an address dealing in a practical spirit with the situation. He thought that the blame might be equally distributed between outsiders, the pew, and the pulpit. Scepticism, indifference, and over-indulgence in Saturday amusement keep many away from church. On the other hand, there is much preaching that fails to interest the hearers. To this we may add the decadence of pastoral visitation; so that of some ministers it has been said that "for six days they are invisible, and for the seventh incomprehensible." Finally, as to the pew, only an infinitesimal proportion of church members do any Christian work at all; the masses will never be reached till the words Christian and worker are interchangeable.

Coming to the question of remedial action, Lord Overtoun advocated the "territorial system" for large cities, but admitted that denominational divisions are unfavourable to this. He laid the greatest stress, however, on the point already alluded to—the co-operation of all church members under the lead of the pastor. Aggressive temperance work must also have a greater place. So far as we recollect, the P.S.A. movement has not taken any extensive root in Scotland; we would direct the attention of our Scotch friends to the manifesto on a succeeding page, as to the possibilities of this movement. In all our Christian endeavour we must have regard to adaptation.

The conference at the Holborn Town Hall on the Christian organisation of labour emphasised a point which should always be kept in view, viz., that men ought not to be mere working machines, but should have time and opportunity to live as men, cultivating mind and heart, enjoying their homes, and serving society and the Church. This doctrine needs to be applied all round. Men are too often turned into working machines, and masters into business machines, and so the Kingdom of God can find no room in them. How many Christian employers are giving an undue amount of time and strength to business, and then giving the paltry leavings of a tired body, of an exhausted brain, and of a fretted heart, to their Lord!

Archdeacon Farrar has been pouring out, in Westminster Abbey, his passionate desire for our youths and young men to escape being average men in character and influence, and to rise above "the conventional which they see in most of us, and in which more or less nearly all of us live." Is not this to be gained by patiently holding up the example of our Saviour, who was as high as heaven above even the grandest of men? Let us by all means see "the goodly fellowship of the prophets," "the glorious company of the apostles," and "the noble army of martyrs," the devoted and the saintly, who, in every age, have glorified God, for then we see what the grace of God can do; but it is Jesus before us and in us who alone can uplift and ennoble us. No man can continue to be commonplace who is much with Him.

The Archdeacon cried out for a prophet for our age:—

> Oh that God would give us only one real saint among the conventional echoes of artificial Churchiness; one living voice among the 20,000 priests; if He would give us but one prophet! Oh, that He might raise up one or two such to save England, and to save the Church of England, among the younger at least of those who hear me.

We may be optimistic as to the future, pessimistic as to the present. Our children and our grandchildren will look back on these times with wonder, and say that we had saints and prophets. We must not fall into Elijah's mistake, in our ardour to see a higher standard of life and character. But how are we to get prophets? We must simply follow the Spirit of God. There is no other way of gaining courage to burst the bonds of a fettering conventionalism, to reprove the sins of the church and the world, and then to endure the inevitable penalty that will follow.

Mr. Hodgson Pratt says in *The Echo* that there is in Paris a strong feeling of antipathy towards England, and that of late years it has steadily increased. It is deep down in the hearts of the people, and is not manifested only in the Press:—

> The term hypocrite is the favourite expression, and most generally expresses the widespread conviction that, while we make pretensions to be eminently religious, and profess the highest standard of morality, we are the most selfish, greedy, and unprincipled of all nations in dealing with the rights of weaker races.

Mr. Pratt hopes that a better feeling will be born when we know each other better, and co-operate more. He thinks that by the inauguration of an "International Alliance of Universities," and also by an alliance between industrial co-operators of various nationalities, much may be done. The shortest way might be to desist from oppressing the weak.

Lord Wolseley gave a shock to the conscience of Christians when he wrote in the "Soldiers' Pocket-book," p. 169:—

> As a nation we are bred up to feel it a disgrace even to succeed by falsehood. The word spy conveys something as repulsive as slave. We will keep hammering along with the conviction that "honesty is the best policy," and that truth always wins in the long run. These pretty little sentences do very well for a child's copybook, but the man who acts upon them in war had better sheathe his sword for ever.

Lord Charles Beresford seems to have a code of morals like Lord Wolseley's; for he has been telling a representative of *The Idler* that in such a thing as the Nile expedition, "just when everything seems up with you, and you feel you're in a tight place, it's the 'scallywags,' the worst fellows in the ship, who come out the best. *I'd* sooner have *the boy who robbed the orchard with me*, if I got into a row, than *the fellow who was always* first at Sunday-school." There can be no doubt that an enlightened conscience is a check upon a man, and therefore is troublesome in certain circumstances. That Lord C. Beresford's disparagement of Sunday-school trained boys ought to make us desist from our training is not quite apparent.

The Christian World Pulpit publishes a sermon on "The Christian and the Theatre," by Rev. W. H. Parr, in which the usual arguments against Christians frequenting the theatre are stated with force, but without any touch of bitterness or uncharitableness. More stress, we think, might have been laid on the pernicious influence of the stage on actors and actresses themselves, and the *argumentum ad hominem* might have been applied to some purpose. Will those Christian fathers and mothers who are pleading for this indulgence train their own daughters for the

stage? Would one of those editors who are trying to erase the old line of prohibition of the theatre for Christians send his daughter to the stage? Would any Sunday-school teacher, with an atom of care for the present and eternal welfare of her girls, advise one of them to be an actress, and help her into the profession? If not, what right have they to countenance a system which, at the bottom of their hearts, they distrust? Is not any poor ballet girl as precious to God as their daughters?

The Sentinel quotes from the *Lahore Civil and Military Gazette* a paragraph which seems too good to be true; has Mr. Dyer or some clear-headed missionary been in the editor's chair for a few days while the editor was holidaying! This paper, "the leading official newspaper of the Anglo-Indian officials," does actually say:—

The ultimate outcome of the C.D. Acts Commission, Mr. Russell's committee and the various agitations and counter-agitations on the subject, ought to be this: that every British soldier coming out to India should be allowed to marry, either before or after his arrival in this country. The expense would of course be great, but it would be more than recovered in many indirect ways. *State-regulated vice is incompatible with the theory of civilised government.* If both sides could only unite forces in the direction we have indicated, and insist that the soldier who comes out to India ought not only to be allowed but encouraged, to marry and bring up his children to follow their father's calling, the difficulty would disappear, and a large number of other good results would follow. The army in India ought to be a long service army, composed of men of English birth, who are thoroughly acclimatised, and have a stake in the country.

The writer advocates the bringing up of the children in their fathers' profession, as they do in Russia. To this we object; every boy born under the British flag is born free to choose his own work in life and to go his own way. This cannot be altered. But we entirely agree with the proposal that soldiers should be allowed to marry; we mean a reasonable number of them, and under reasonable conditions. It would save the nation's purse, the nation's reputation, and the nation's influence; it would save the army's health and physique; it would ease our relations with the natives of India; it would remove a huge stumbling block from the way of the Gospel; above all, it would avert from us the wrath of God. We must now strive might and main in England to carry as soon as possible this point of the marriage of our soldiers. Much is against us, but God is for us.

A century has gone since John Berridge died. How few know anything of him; yet he is worth knowing, for he was one of the mightiest of those evangelical preachers who changed the face of England. For a long time he had the charge of souls before he was himself converted; his small success, though he was a great scholar and an able man, led him to think his mode was wrong. After prayer for light, it was one day borne in upon his mind, "Cease from thine own works, only believe." Consulting his Concordance, he was surprised to see how many columns were required for the words "faith" and "believe." So he was led to trust in Christ.

He has a characteristic passage on faith.

"Hear St. Paul's account of faith, a choice apostle, but no great favourite of the scribes. Human telescopes do not magnify Paul; he is not within the compass of their glasses; no moonlight planet, but a star; and take the matter in his own words." Then he quotes from Paul, also from Peter, and adds: "Thus the Christian life is a life of faith in the Son of God; and the Christian work is to fight this good fight. Believing is the Christian's trade and maintenance, procures his present peace and future prospects, makes him steady and valiant in fight, and brings him triumphantly to glory."

Berridge could not be content with preaching only in his own parish, where, through faith, he soon became a mighty power for good; he invaded other parishes, and was, of course, reprimanded by his bishop. At the end of a dialogue, in which the witty Berridge foiled the bishop at every turn, they parted with these closing sentences, "As to your conscience (said his lordship), you know that preaching out of your parish is contrary to the canons of the Church." Berridge replied: "There is one canon, my lord, which I dare not disobey, and that says: 'Go, preach the Gospel to every creature.'"

No one had more power with great multitudes, unless it was Whitefield and Wesley. His church at Everton was crowded with persons from all the country round, the windows being filled within and without, and even the outside of the pulpit to the very top, so that he seemed almost stifled. His courage and good sense were equal to his wit and his zeal. Lady Huntingdon came in for his rebukes when he thought she needed them; thus when her daughter Selina died he wrote: "She is gone to pay a most blessed visit, and will see you again by and by, never to part more. Had she crossed the sea and gone to Ireland, you could have borne it; but now she is gone to heaven 'tis almost intolerable. Wonderful, strange love this!"

Berridge's "Christian World Unmasked" is a very powerful book, to which Dr. Thomas Guthrie, of Edinburgh, wrote an introductory brief memoir. His Songs of Zion are extremely quaint, often dull, seldom poetical, but always full of love to his Lord and Saviour. "Jesus, cast a look on me" is a true hymn. We give the first and last stanzas:—

Jesus, cast a look on me;
Give me sweet simplicity,
Make me poor and keep me low,
Seeking only Thee to know.

In this posture let me live,
And hosannas daily give;
In this temper let me die,
And hosannas ever cry!

A contemporary recently described the ethics of the Old Testament as "the ethics of a people in a low but progressive stage of moral development." Depreciation of Old Testament morality is fashionable; but surely there are evidences all around that even our own "stage" of development is not so far advanced as to make further "progress" needless or undesirable. Leaving that, however, we cannot but be astonished that theologians should regard as a novelty a view which is at least as old as our era itself. Christ distinctly implied progressive revelation when He contrasted his doctrine with the teachings of "them of old time." It is, moreover, grievous to observe the tactics which are sometimes pursued by those who, in order to qualify the authority of the Old Testament, question and criticise its statements and instructions.

For instance, in a paper in a recent issue of *The Christian World Pulpit*, Rev. W. Hetherington, of Walthamstow, cannot bear the thought that God gave unto Israel "statutes which were not good, and judgments whereby they should not live"—that He should lead perverse men into temptation (Ezek. xiv. 7—9; 1 Kings xxii. 20—22). We wish to point out that such judicial acts on the part of God, are by no means peculiar to the Old Testament. St. Paul says of some, that God "gave them up unto a reprobate mind," and of others that He "sendeth them a working of error, that they should believe the lie, that they all might be judged who believed not the truth, but had pleasure in unrighteousness" (Rom. i., 2 Thess. ii.). Moreover, though it is true that "God cannot be tempted of evil, and He Himself tempteth no man," an affirmative answer must be given to the question, "Shall evil befal a city, and the Lord hath not done it?" (Amos iii. 6. R.V.). God is a Refiner who sends his people through the fire; He is a Judge who reckons with his enemies.

Given, as is admitted, that God appointed unto Israel laws which were fitting and proper for their stage of moral development, and that the Old Testament records those laws and illustrates their operation, how does the question of Divine inspiration arise? Obviously, it does not arise at all. A Jewish editor in America, criticising Professor Briggs, has well said:—

How any man with pretensions to scholarship and scholarly instincts, who has devoted attention to the course of theological discussion, can confound in his mind the morals of the Bible with the morals of the human beings whose doings and sayings are narrated in the Bible, is something that passes comprehension. On the contrary, the fidelity with which are portrayed the human fallibility and human weakness of the human instruments, selected under Divine guidance to set in motion the great work of the moral regeneration of human kind, without any effort to assign to them Divine perfections, is one of the strongest incentives to credit the whole history of the people whose career is there unfolded.

When the news reached us that Mr. George Gillett was dead, our first thought was that one of the chief securities of European peace was gone! That may seem absurd to some, for George Gillett's name was not in everybody's mouth, and the daily papers did not pay him the tribute of a biography a column long. He was a simple Friend, little seen in public life, though at the very heart and centre of some of our best public movements. Yet we felt, and still feel, that a guarantee of peace has been removed. He prayed for peace as one who realised that his Christian priesthood imposed this sacred duty. He believed that he had God's ear, and that God could turn the hearts of men as He turns the rivers of water. We know how he used to lay the perils of the nations before Him who "rules among the inhabitants of the earth," and confidently look for his salvation. As Elijah was above Ahab, and Isaiah above Hezekiah, so was our friend above many who are supposed to hold the destinies of nations in their hands.

Under the heading of "Sporting Notes" *The Pall Mall* last week referred to Lord Shaftesbury as among the patrons of the turf, significantly adding, "A name which one has not yet learnt to associate with racing." The contrast as one thinks of that time-honoured title in its long association with everything good, and most beneficial to the world at large, is indeed striking. Remembering the many loved and trusted leaders who have passed in recent years from the Church Militant, we may well cry earnestly to God that more often there may be a fulfilment of the promise, "Instead of thy fathers shall be thy children, whom Thou mayest make princes in all the earth."

IN OLD DAYS there were angels who came and took men by the hand and led them away from the city of destruction. We see no white-winged angels now. But yet men are led away from threatening destruction; a hand is put in theirs, which leads them forth gently towards a calm and bright land, so that they look no more backward; and the hand may be a little child's.

Christ in the Household.

The opportunity afforded me, when visiting at a great many houses, of entering into conversation with the domestics, has led me to state that their want of Scriptural knowledge is deplorable. It is a matter that should be seriously reflected upon by the heads of households, whether something cannot be done by them to remedy the present condition of things. I have especially in view those who daily summon their servants to family prayer. It is to be feared that this service is too frequently performed in a perfunctory manner. The morning paper, or prolonged conversation at the breakfast-table, in many instances leave only a few moments for worship, and as it is felt that business claims are now pressing, a hurried reading of a few verses of the Bible, followed by a prayer not always suited to the occasion, constitutes the whole of the morning sacrifice. Do not actions always speak louder than words? What servants are so obtuse as not to feel (though they may never put the feeling into words) that there is more of routine than of reality in such a service?

There are heads of families more devout, who daily read, more impressively, some duly appointed passage of God's Word, and sincerely desire his blessing to descend on their households; but the monotony of voice, unrelieved by the varied tone of some explanatory remark, causes but a feeble impression to remain on the minds of those assembled around them. A fault may also be in the want of acquaintance with those who serve in the family. It is taken for granted that in this Christian country a considerable amount of Scriptural knowledge is possessed by everyone, so that all may to some extent be able to follow and benefit, if they will, from what is devoutly read.

Let these things be taken into account. First, the want of Scriptural instruction given in the Board schools, then the small quantum of teaching given in our Sunday-schools, and that frequently by very inefficient persons; then the number of children who go to no Sunday-school: and I ask, What have we a right to expect?

"Did you ever hear of the Trinity?" I asked a nice young woman in service, who was called a "scholar" by her fellow-servant, and her reply was she did not know that she had. One young person had for many years been instructed in a charity school, who showed me her prizes gained for Scriptural knowledge, given by one examiner after another, and finally by the bishop; but she failed to satisfy me that she had any clear idea as to one Christian doctrine, while I could not find out that she deemed religion to consist of anything more than keeping the saints' days and going to early Communion.

I will not refer to other instances which have fallen under my notice, but I desire to bring it home to the consciences of heads of households, to inquire by what means they may endeavour to fulfil a duty to those who dwell in their families, and over whom they may have some influence. Are there not thousands who would scorn to give their dependents an insufficiency of food, who seem to forget it is written, "Man shall not live by bread alone"? Without any set form of catechising, many are the times when a mistress may speak a kindly word; while showing some interest in those who serve her, she may sow some seeds of instruction, or try to say something to recall and to enforce some portion of Scripture which has been read in the morning, or find out what will be suitable as a portion for the next season of domestic worship. Let us remember, it was while men slept that the enemy sowed tares. The Church of Christ is now showing signs of great somnolence, with abnormal spasmodic action; all the time seeds, many of noxious weeds, are being sown in our houses.

E. A. Dodd.

The Present Distress.

Few of our readers will be surprised to learn that the pressure of poverty is at present exceptionally severe and widespread in East and South London. Experienced workers say the destitution is greater than in any year since "the cholera year" (1866); some even venture to estimate that the families now suffering are three times as numerous as in a normal winter. The generally depressed state of trade, the disastrous coal war, and the consequent high price of fuel, have paralysed many industries and compelled employers to close their factories. Thus thousands have been thrown out of work in addition to those who are usually more or less unemployed at this season.

A fact of this kind is easily stated, but only those in close and constant touch with the poor know what it really implies. We are anxious not to exaggerate, but if it be true that in certain localities there is distress in every second or third home, and that in some large tenements almost every family is in trouble, surely something must be done, and that quickly. Our noblest home-workers are "grinding their hearts out"—as one of them put it the other day—in efforts to relieve the most pressing necessities of those around them. These endeavours, moreover, are seriously hampered by the fact that while the condition of the poor demands all their care and attention, they are compelled to spend time and strength in collecting the needful funds.

In such circumstances the proposal may be made that a central fund should be raised. Past experience, however, leads us strongly to deprecate such a course. This form of relief is peculiarly open to abuse; the most distressed do not always benefit thereby, but the needy and loafing, attracted from other parts, and the most persistent rather than the silently suffering poor. Effective relief is best afforded through local workers: men and women in touch with the poor, conversant with their needs and difficulties, and enjoying their confidence. The honest poor, by reason of their praiseworthy reticence, are the hardest to reach, while they are the most deserving of aid.

Many thousands of respectable families are at this very moment suffering terribly. The men are not to be found in the clamorous throngs on Tower Hill; they are tramping the streets day by day on a vain, weary quest for work. Fathers go out in the morning without breaking their fast, so that the bit of bread there is in the house may be kept for the children. Mothers are found struggling to earn something; now and then getting a shilling or two, more often receiving nothing. Everything pawnable has gone for food, and dull despair settles on the family. Such is the actual state of things in many a sad home at this moment. Then, beside the women and children who suffer sorely, there are many sick ones needing nourishment and warmth, but unable to obtain it. Poverty breeds sickness, and this, again, aggravates the pressure and pain.

Further, it is not always borne in mind that there are others who suffer at such a time—the aged and infirm. Every court and alley shelters frail widows and men advanced in years. The customary pittance fails, and these aged ones, many of them choice saints, suffer lack. Many such are known to Miss Macpherson, Mr. George Holland, Pastor A. G. Brown, Dr. Barnardo, and other workers.

Amid all these scenes of sorrow Godly men and women, inspired by the love of Christ and pity for the perishing, are earnestly labouring to relieve present distress and put heart into the hopeless. So far as funds permit, everything that experience can suggest is being done to meet the present need. But the willing helpers are crippled by lack of means. Probably the large contributions recently sent to the starving hosts in the northern and Midland counties have drained the resources of some; but surely the poor of this great city cannot be left to suffer on this account. Many readers will feel that, even if it involve self-denial and the sacrifice of some pleasure or luxury, they must come to the help of those who are relieving the pressing needs of the poor. We cannot think that, such facts being brought to their knowledge, any wil deny themselves the privilege of helping to deal with suffering and sorrow of exceptional severity and extent.

If our present plea is confined to London, it must not be forgotten that this leviathan city has unusual claims on the charitable everywhere. Not only have we the hosts of poor that naturally belong to a great centre of population; great multitudes are constantly drifting into London from provincial towns and villages, and so the vast sea of sorrow and want becomes vaster still. Let those who live at ease in rural air, from whom these woes are hid, support their city brethren in rendering aid to the thousands who, country-born, have been led to cast themselves upon the overburdened Metropolis.

LONDON MEDICAL MISSION.

In an occasional report Dr. Latchford says:—"One hundred and sixty-four patients visited our Convalescent Home at Folkestone this season, and many are the letters of gratitude and appreciation for benefit received both to mind and body. One aged saint wrote: 'I am feeling so much better, and do praise the Lord that He led me to Netley Cottage, for it has, indeed, been a Bethel to my soul. I shall always look back with gratitude to the happy and peaceful time I enjoyed while there.' Two hundred and nineteen children visited Holiday House, and each party remained for about a fortnight. Owing to the very hot summer, the change from the close streets of London was much appreciated, and the matron states that some of the little ones were led to a knowledge of Jesus as their Saviour."

Colonel Forster, a member of the Council, writes:—"The shortening days remind us that the winter is near at hand, and such a winter for the poor, perhaps, as has not been experienced in London for many years, owing to the increasing stagnation in trade, which has already begun to affect the poor through scarcity of work. Besides medical advice and medicine gratis, the medical missionary, when he sees real need, orders suitable food for the patients, and coals and clothing are given in special cases of poverty."

The secretary of the work is Mr. W. P. Crombie, 33 and 34, Short's Gardens, Endell-st., St. Giles', W.C.

BRIGHTON AND HOVE.—Mr. Brewing, reporting on the work of the local Evangelisation Society, says that God has blessed the meetings near the Pier very largely. During the past two years we have arranged for 180 meetings, in and out of doors. In connection with our meetings, we have tract distributors who have distributed thousands of tracts. The secretary is Mr. C. E. Brewin, 66, Upper North-street, Brighton.

The Evangelist.

A PRODIGAL'S STORY.

I was always greatly beloved by my father and mother, sharing fully the few joys and the many sorrows of their life; and did my best to minister to their comfort. Up to the age of twenty-three I was a member of a Christian church, and a zealous worker in the Sunday-school. But at this time a circumstance took place which gave a turn to my life. My father was treated with such dishonesty that I said, "If that is religion I will have nothing more to do with it."

After my father's death I found an outlet for my zeal and energy in taking a prominent part in local, political, and social reforms. By this means I worked my way into the world, and away, not only from my God, but also from my home and family. Unfortunately I held a good position, which enabled me to provide plentifully for my wife and family, while I was drifting rapidly away. My wife, faithful, patient woman, for five-and-twenty years took her family regularly to the house of God; my visits there being confined to times of bereavement.

All this while I was plunging further into that "far country" where God is systematically forgotten; trying to feel satisfied with the empty husks of worldly distinctions. When the "ambassadors" came, I forgot to "give God the glory." Summer friends flattered me; but often did I receive warnings of the error I had fallen into, and the still small voice of conscience would whisper with such tender earnestness that scalding tears would trickle down my cheeks. But I only tried to efface these, by plunging with greater zeal into the world.

But the Lord would not leave me thus. Afflictions came, and beloved ones were taken from me. One of my sons, before departing this life, was led by the Spirit to speak to me. He had long silently noted that though his dear mother lacked nothing which money could buy, yet she was not happy: and he made this touching appeal to me, "Father! will you stay at home more with my mother?" With sorrow and shame I confess that so great was my mental blindness, so thoroughly had I given myself up to the world, that the death of the boy and his dying appeal soon lost their influence over me.

In great mercy the Lord laid his hand upon me, took me out of the way of the world for a while: for six months I was laid aside by sickness, doubtless that I might reflect. But "when the hand of the Lord is lifted up, the wicked will not see it." Though my life for some time was despaired of, so blinded was I, and so conscience-seared, that I never turned to my God.

Family bereavement and personal affliction having failed in their purpose, I was made the instrument of my own reformation. Truly, "God moves in a mysterious way." In my stubborn blindness I took a step which stopped my income, and this, of course, caused my summer friends to leave me; and under a spell of mental frenzy I entered into a business partnership, which lasted only a few years, but which resulted in the loss of all my "savings." Still I sought not my Heavenly Father. I had an income independent of my business, but through the jealousy and treachery of false friends this was also stopped, and I began to see plainly the hand of God dealing with me.

It was too late to remedy the step taken in the "partnership," for that had gone so far as to complete my discomfiture and downfall. Sorrow and remorse seized me, and the Lord opened my eyes, and showed me in a panorama my past life, its gentle warnings slighted, its golden opportunities thrown away; and in striking vividness the disgrace of leaving my wife and family without the natural and the Divinely-appointed head and guide. I saw the vacant chair at home and the empty seat in the family pew. I saw the business drifting; I saw money wastefully and worthlessly squandered that might have brightened many a fireside, and made many a poor widow's heart leap for joy.

I saw my whole life in its rebellious sin, I saw the slighted love of God, and my heart sank within me, and I cried, "It is finished! It is finished! I have sown the wind and have reaped the whirlwind." Everything of the world seemed to be slipping away from me; and I saw it was all to turn me from the path of destruction in which I had so long and so persistently walked. Surely "His mercy endureth for ever." The veil was taken from my eyes, and I saw these visitations as blessings in disguise.

A serious accident to my wife brought to the house an evangelist, by whose ministrations I was greatly comforted and refreshed, but at the same time deeply humbled. I was, in short, able to offer the sacrifice of a "broken and contrite heart," which God can never despise. And thus I found acceptance with Him. I have learnt to know Him, whom to know is Life Eternal. I have learnt to trust Him who cannot fail me. My desire is to serve and glorify Him who hath done such great things for me. My chief aim in life now is to lead others from their wanderings back to the fold of the Good Shepherd. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, for He will have mercy upon him, and to our God, for He will abundantly pardon."

THE P.S.A. MOVEMENT.

To Brethren in the Ministry of Various Sections of the Church of Christ.

Dear Brethren,—We have become by personal experience so impressed with the possibilities of the Pleasant Sunday Afternoon Movement, that we venture to call your attention to it, as likely, if wisely and rightly used and directed, to result in untold blessing, not only to the vast populations of working-people in our great towns and cities, but to the churches themselves.

It is not for us to examine the causes which have led to the alienation of masses of people from our religious organisations. The fact is too patent, and it is the more alarming in face of the strong social and democratic influences which are so marked a feature of our times. Nothing could be more disastrous to contemplate than the reign of a democracy not imbued with faith and love which the Gospel of our Lord inspires. In our judgment, the movement to which we have alluded may become the means not only of narrowing the chasm between the churches and the working classes, but of inspiring the strong democratic tendencies of our time with the Spirit of Jesus Christ.

It is computed that already 70,000 working-men meet in various P.S.A. gatherings each week, and in each case large numbers are found associated with them who had not previously come within the range of Christian influence. These men are drawn from the sturdier, more intelligent, and more vigorous ranks of British working-men.

We acknowledge that there are perils in the movement, such as the insidious growth of the demand for entertainment, the usurpation of the platform for the ventilation of mere socialistic schemes, the depreciation of the Church, etc.; but we do not think that any of these are inevitable, and they do not assert themselves in the presence of wise and careful direction.

We have found that this movement has brought us into touch with large numbers of working men, who, if not hostile to Christianity, were at least estranged from its influence. It has been the means of leading many to consider and submit to the claims of Christ; it has enabled us to show sympathy with them in their struggles for purer and more wholesome conditions of life; it has given us opportunities of discussing great social questions from the platform of the New Testament; it has attracted large numbers to our ministry of those who had not previously attended any place of worship; it has purified and blessed by its reflex influence hundreds of homes, and we have found that the clearest evangelical teaching has been eagerly welcomed by those who attend these services. No addresses have been so heartily appreciated as those which have dealt with the cardinal facts of sin and its issues, and with the grace of the Redeemer, by which deliverance from sin is obtained.

It is also worthy of notice that our churches themselves, when the true nature and drift of the movement have been made clear, have been only too glad to welcome and countenance this fresh method of fulfilling the Master's commission. With the sympathy of the church, the presidency of the pastor, the introduction of Christian men into offices of responsibility, the development of self-help among the men themselves, the imbuing of all the meetings with the Spirit of Christ, the holding of the gatherings where possible in places of worship, we think that the evils will be reduced to the minimum, while the maximum of good may be obtained.

We beg, therefore, as deeply interested in the great movement, and as desirous of acquainting you with the possibilities of good that we deem to be latent in it, to subscribe ourselves, in the bonds of the Gospel of Christ, yours fraternally,

J. B. Paton, M.A., D.D., Principal Congregational Institute, Nottingham.
J. A. Meeson, M.A., Harrogate.
E. R. Barrett, B.A., Liverpool.
A. Holden Byles, B.A., Hanley
F. B. Meyer, B.A., London

MEETINGS FOR UNITED PRAYER,

CONFERENCE HALL, MILDMAY PARK, N.

Tuesday, Dec. 19, at 4 and 7 p.m.

Dear Friend,—We invite you to be present with us at one or both of the meetings announced above, that we may have the benefit of your sympathy and intercessions as together we wait upon God to seek his guidance and blessing.

We recall with thankfulness the many years' experience of the unchanging faithfulness and favour of God, manifested in the Conferences and Missions connected with this Evangelical Centre. The memory of the Rev. William and Mrs. Pennefather, the founders of these life-transmitting institutions, is as fragrant in the Church to-day as was their ministry to the saints in earlier days at Barnet; and if saddened by the thought of what the present year has brought to us in the removal of Mrs. Pennefather and Sir Arthur Blackwood, we can rejoice in their greater blessedness and in our unfaltering assurance that their Lord and ours abideth, and is with us still, as He will be with his people to the end of the age. That He will raise up men "mighty in the Scriptures" for the conduct of future Conferences must be one of our petitions at the meetings to which we invite you; "holy women also," to guide the widely-ramified Missions of Mildmay in the "spirit of power and of love and of a sound mind;" that He will keep the institutions free from error and undefiled by worldliness; and deign to use them as a rallying-point for true believers of every name, even for "all those who love our Lord Jesus Christ in uncorruptness" (Eph. vi. 24, R.V.).

Moreover, let us beseech Him who is the "Leader and Commander of the People," to incline our hearts to be more in the attitude of dependence and inquiry, and to welcome and to advance every fresh movement of his Spirit, and all indications of his hand in Providence, which run unmistakeably in accord with his blessed Word. As a recent writer says:—

We must be going the same way, or we cannot walk with God; we must walk at the same pace with Him, or we cannot walk with God.

Before all this, and at each step in the progress of our petitions, we must not forget to humble ourselves before our God for manifold failures in love, in faithfulness, and in watchfulness. To quote from William Pennefather's precious little book, "The Church of the Firstborn,"—

Humility nourishes love. The charity that is not "puffed up" flows forth in tender compassion to those who are out of the way. The Apostle who felt himself "the chief of sinners" was one who could not speak of "the enemies of the Cross of Christ" without weeping, and who, when he reproved his Corinthian converts, added, "If I make you sorry, who is he, then, that maketh me glad, but the same which is made sorry by me?" It is when individuals or churches "vaunt" themselves, and are "puffed up" with their supposed gifts, that they behave themselves "unseemly," do dishonour to the Most High, and wound the brethren.

In the spirit of these imperfect suggestions, we affectionately ask you to gather at Mildmay on Dec. 19; and before that time and afterwards to accord those who chiefly bear the burden of her work and of her needs, a place in your sympathy and prayers.

Yours faithfully,

James E. Mathieson,
Harry C. Nisbet,
A. Richard Pennefather,
J. Herbert Tritton,
Edward Trotter,
} Trustees of the Conference Hall.

J. F. Morton, Colonel, Superintendent of the Conference Hall.

N.B.—If the Lord will, Rev. Prebendary Webb-Peploe will give a short address during the afternoon, and Rev. J. Hudson Taylor during the evening meeting. It is hoped that friends unable to join with us in the Conference Hall, will gather those in their own neighbourhoods, and, in fellowship with us, send up a united cry.

The Parliament of Religions.—4.

By Rev. GEO. F. PENTECOST, D.D.

(Concluded.)

I have already said that our Oriental critics, while presenting philosophical Hinduism, were most careful to keep any exposition or even mention of popular Hinduism out of sight and hearing. Philosophical Brahminism is confined to scholars and pundits, and a few learned men in other callings, especially those who have taken to high professional life since the advent of British rule in India. It has almost nothing to do with the massed millions of the Empire, who only apprehend in a crude way, without in the least understanding the philosophy of it, the salient principles of pantheism or materialism. But no adequate idea of Hinduism can be had without a knowledge of the popular cult of the age, old practices of the people in connection with the popular worship of the land. Now the customs and practices to which I am about to refer are not practices outside the pale of religion and under its ban, but strictly within the religious life of the Hindus, dictated, fostered, and enforced by all the power of the priesthood.

I.—IDOLATRY.

India is the most idol-ridden land in the world. I can hardly stop to describe it—gods innumerable; gods vile; gods malignant; gods and goddesses savage and furious; gods all more or less associated with that phallic worship which brought such ruin and desolation upon the ancient people of God. The temples and the roadside are crowded and strewn with the phalloid figures, until the land is vile with the presence of them. It is needless to say that the vulgar worship of these images can only corrupt the people who give themselves to it.

Many of the scholarly votaries of Brahminism, who assume a lofty tone of criticism of the morals of non-Christian people of Christian countries, and urge that Brahminism is a pure spiritual worship of God, have laid themselves open to a question as to their sincerity by their utter silence as to this prominent and universal form of Hinduism. The Aryas of the Punjab and the North-west Provinces have indeed repudiated the whole puranic cult. These are no longer Hindus, but a cleavage from Hinduism, as I have said before, under the impact of Christianity. Not till the leaders of Hinduism lift up their voices and throw their whole influence against idolatry—not in its vilest forms alone, but in every form of it—can they be credited with sincerity of teaching in the direction of a pure spiritual worship of God. Many of them do repudiate idolatry in theory and personally, but all of them practise it, and none of them openly condemn it. To do so would involve them in the difficulties, the dangers, and the penalties of schism.

II.—SUTTEE.

Before Christianity entered the land (I mean the Christianity of Carey and those missionaries who have followed him) Hinduism inaugurated, fostered and administered suttee, or the burning of widows upon the funeral pyres of their husbands. During the first thirty years of Carey's life in India, it is estimated that there were seventy thousand widows so burnt; and so far as official Hinduism is concerned that great crime would be prevalent to-day. Not till the British Government, compelled by the pressure of Christian sentiment, abolished it with a high hand and a strong arm, was there any voice lifted up against this horror. It has been said that the Hindu widows went to their fiery sacrifice gladly and voluntarily. If they did, it is evident that they only did so choosing rather that brief misery to the lifelong hell of Hindu widowhood to which they must otherwise be doomed.

III.—INFANTICIDE.

Until the British Government, again compelled by the pressure of Christian sentiment, abolished it, infanticide was the common practice throughout India, and especially the infanticide of girl babies. Even now, though contrary to the law of the British Empire, it is largely practised in secret. A prominent judge of the High Court told me that there was little doubt that innumerable deaths reported as the result of snake-bite were nothing less than death by strangulation; but that it was impolitic to make a too close investigation of these cases, as the practice would, being scotched by law, die away in time under the further influence of Christian enlightenment and civilisation. Hinduism has stained every house in India with the blood of its slaughtered infants. And this, as in the case of burning widows, under the sanction of religion.

IV.—CHILD MARRIAGE.

It is only two years since that the British Government, again compelled thereto by the pressure of Christian sentiment, stretched out its strong hand to put down the practice of compelling little girls, hardly out of their babyhood, to consummate marriage and be taken for worse purposes. The Government by law raised "the age of consent" to twelve years, and would gladly have made it fourteen but for the storm of opposition from all parts of India raised in the name of religion. This practice has been going on for ages, and not until, at last, the medical and zenana missionaries brought to light the dreadful facts in the case of numberless little girls lacerated, bleeding, and dying (as a result of this inhuman practice), offered up on the altars of the brutal lusts of men, did the Government move in the name of humanity to enact a law that no child be taken in actual marriage or for vile purposes until at least she had reached the age of twelve.

What was the attitude of the leaders of the Hindu religion? It is true that a few of the more enlightened Hindus of the educated class did sustain the Government in carrying out this reform, but many more of the same class protested against it in the name of their religion, and as an infraction of their privileges, which the Government is pledged to guarantee. So great was the opposition from the leaders of religion that it was feared that the land would break out into another mutiny. With my own eyes I saw vast processions marching through the streets of Calcutta to the great temple of Kali, there to make sacrifices and offer up prayers to that bloody goddess to save and protect them in the use of their ancient religious privileges. And all this in the name of Hindu religion.

V.—HINDU WIDOWS.

A final test of the truth and divine origin of any religion, it seems to me, must be seen in its treatment of women. Judged by this test Hinduism is found most conspicuously wanting. I said that of old, many widows gladly accepted the funeral pyre of their husbands rather than endure the lifelong hell of Hindu widowhood. What is this? So soon as a Hindu wife's husband dies, especially if she be not the mother of a son or sons, she is stripped of her jewels and of her best clothes, her head is shaved, she is clothed in vile raiment and reduced to the position of the commonest slave and menial in the house. She is looked upon with loathing and contempt, spoken to with words of reproach and hatred, and is oftentimes treated in the vilest manner. It is from this class that a large part of the poor prostitutes of India are recruited. Many widows flee to a life of open shame rather than bear the indignities of widowhood at home. When it is remembered that this utter horror and shame come upon the child-widow as well as the actually married widow, how awful it appears! When I was in Calcutta there died there an old Coolin Brahmin whose business it was to marry (for a money consideration) the unmarried daughters of high-caste Brahmins (maidenhood being a disgrace only short of widowhood), and thus save them and their families from the reproach attaching to celibacy. He perhaps never saw or had any dealings with his many wives after the day of his marriage. When he died some scores of Brahmin women were degraded to the awful estate of widowhood. And this in the name of religion. There are more than twenty millions of these widows in India to-day; disgraced, dishonoured, degraded, in the name of Hinduism; hopelessly shut up to a domestic hell, or driven forth to a life of shame. For a widow may not marry again, according to Hindu religious law.

VI.—THE RELIGIOUS RECOGNITION OF VICE.

We have prostitutes at home, and, alas! in some countries called Christian their calling is legalised and protected, but not by or with the consent of the Church of God. Prostitution is outlawed by Christianity, and no man or woman known to be living an unclean life could be admitted to the fellowship of any Christian church. How is it in India under Hindu religious law? In and about every temple in India, and oftentimes cloistered within their very walls, there are from two to five hundred prostitutes. These carry on their unholy trade by and with the consent and under the direction of the priesthood. This practice is confined to no part of India. I have seen them streaming through the temples from the far up hills in the North down to the burning plains of the South. I stood in the porch of a great temple in Western India, in one of the loveliest spots on God's earth, and whilst, with some companions, we sang a Christian hymn, scores of the girls, some shameless and old, and some shamefaced, young, and ill-content, crowded about us to hear the story of Jesus and his love for their kind. Yet we had a Hindu monk in tones of suave and fiery eloquence standing up in the Parliament of Religions and criticising the low morals and the inhumanities of Christianity.

VII.—THE CRUELTIES OF HINDUISM.

We heard much of the "gentle Hindu," who would be so willing to receive the doctrines of the "gentle Christ" if it were not for the inhuman death-dealing and meat-eating practices of missionaries. It is true that Hinduism forbids the taking of life, and that Hindus are most punctilious in the matter of their food lest they should eat anything which had been killed. They will not kill a cow because it is a living and sacred animal.

But who has ever been to India and not been sickened by the awful cruelties everywhere practised upon animals? The poor cows and bullocks are more than half starved, beaten under their burdens, and prodded in the yoke, with their tails twisted and broken to urge them on to speed. Who has not pitied the inhuman cruelty shown to horses? Who has not seen these poor beasts when they could stand no longer under cruel burdens or pull another foot in the yoke, galled and wounded with sores, left to die on the roadside in the burning sun?

I have seen a man dying on the roadside with a score of Hindus standing by, no one offering to help him or minister to him, because his caste was unknown. Rather than defile themselves by the touch of a dying man out of caste with themselves, they would leave him to die in an agony of fever and thirst. This is religion with the Hindu, not irreligious inhumanity.

The wars of Christian nations have been pointed to with scorn by these holy monks of Hinduism. Does not everyone know that until the strong rule of England entered India the whole land was, and had been for centuries, one field of slaughter and battle between contending tribes and dynasties, all in fierce struggle for ambitious rule? Was not the land overrun from end to end with bands of Thugs and murderers, who most dutifully served the goddess Kali, the most popular of the Indian deities? In pursuit of their profession they always brought to her a portion of the spoil.

This phase of Hinduism was not presented at the Parliament of Religions. The eloquent monks were too busy pointing out the iniquities and unrighteousness of that portion of Christendom which is not Christian, to find time to expound and defend these and some other features of the Hindu system of religion. I am aware that there are reformed and reforming members of the Hindu community who privately repudiate idolatry, who rejoice in the abolition of suttee, child murder, the treatment of widows, and child marriages, but this better mind has come to them through the presence and influence of Christianity.

There are none of them, so far as I am aware, preaching a crusade against those evil things that remain. With bated breath they tell us that the idols must remain, that the nautch girls must remain, that widows cannot be delivered, because all these things are necessary for the common people. Hundreds of those who repudiate idolatry privately go meekly to the temples and get their foreheads painted with the perpendicular or the horizontal bar as they are the devotees of Vishnu or Siva.

When the gentle and humane Buddha arose and went forth to reform Hinduism, and did for a time gain a marvellous ascendancy over the people, did the Hindu, eager for better things, go on to perfection? Far from it. Brahminism wrought with craft and subtlety; accepted and embraced Buddha as the ninth incarnation, and then straightway expelled him and his followers from the land; so that Buddhism is practically unknown in India, except in the remains of some magnificent temples in whole or partial ruin.

What reforming and elevating work has Buddhism wrought in Ceylon and Burmah? Are the people more pure, more humane, more elevated and progressive; more given to humanity than in Christian lands? One needs only to go to those lands and see. What little movement for good there is in Buddhism has been quickened more largely through the influence of Christianity coming in con-

tact with it and stirring it, than from any life in itself. If the Parliament of Religions has done nothing else, it has demonstrated that we Christians must not rest day or night till we have fully preached the Gospel in the Orient.

IN THE HOMES OF THE POOR.

The following details, gathered in visiting among the London poor by the Mildmay Deaconesses, are typical cases, which represent some of the circumstances of *present* need. They will enable willing hearts to realise the condition of many a "poor brother" and "poor sister," and point afresh to the opportunity which, through them, the Lord gives, of bringing and receiving blessing.

AN EMPTY CUPBOARD.

"Only a pennyworth of bread between us!" This was said, in answer to inquiries, by one of God's bright and happy though suffering children. She and her husband, who is getting on in years, and often not able to work, live in a small, comfortless back room. The day on which I called was cold and cheerless; the grate had no fire in it, and a child was lying ill in bed. Yet, despite the experience of the day before, with nothing but this "pennyworth of bread between them," there was no complaining, but rather the word of trust. "The Lord is good," she said," and never lets us want for long."

A NEW KIND OF FUEL.

A great deal of the unusual poverty in London this year has been due to the Coal Strike. A few days ago I visited some people who were reduced to *burning old boots* picked up on rubbish heaps instead of coal; and was quite touched by the contented look on the poor woman's face as she said: "Of course, they *do* smell, Miss, but you wouldn't believe the 'eat they give out!" The week before her husband had come across one pair rather better than the others, had mended and blacked them, and sold them for 2s., on which the whole family lived for three days.

CHILD CRYING FOR BREAD.

A poor mother looked very hopeless when I called for the first time. The room was bare and wretched-looking, strewed with match-boxes which two tiny boys were making as fast as their small fingers could work. As she was talking to me a child of about four years old came in and *asked for bread.* She said she could not give him any till she had taken the match-boxes home and had been paid for them; without another word the poor little mite turned away and *began to cry quietly to himself.*

"I KNOW IT IS WRONG."

One who has not long known the Lord as her Saviour, but is truly witnessing for Him in her daily life where drink and sin abound, is greatly tried. Her husband is suffering from an affection of the brain, which somewhat weakens his intellect and unfits him for work. The poor woman has a hard struggle to keep the home together. In speaking to her to-day, she said: "Oh! I do want you to pray for me, I have been so terribly tempted of late. I have not been able to earn the rent the last few weeks, and we have had to go very short of food, and they persuade me to work on Sundays; by so doing, I could earn enough to rid me of these heavy difficulties; but *I know it is wrong*, and I do pray God to keep me, that I may never turn aside from the right way."

We do not ask for the luxuries of a feast for these poor ones, but for bread enough for the children, and fuel and clothing; for help to pay the rent, for nourishing food for the sick and weakly, for "a proper cup of tea" for the widows, and any little comfort that can be added to it; and all this will be carefully provided through the winter if friends will only liberally respond. Each case is personally visited in the Mildmay Missions, and the strictest economy observed in disposing of the funds, while, with the temporal relief which opens a welcome for it, the message of God's love in Christ is carried to the dark homes.

Contributions for the "Christmas Cheer" Fund thankfully received by Mrs. Codner, Conference Hall Office, Mildmay Park, N., London.

RAGGED SCHOOL UNION.—The Chiswick Mission held its anniversary meeting on Monday week. Mr. Twiddle presided, and Mr. R. T. Smith, the superintendent, was able to give a good record of another year's work.

WHICH IS MORE ECONOMICAL?

By T. J. Barnardo, F.R.C.S.Ed.

The chiffonier in Paris successfully turns the cast off fragments lying in the dust heaps of the streets into items of profit and a means of livelihood. The modern chemist converts the waste products of our great industries into valuable commodities, rare essences, sweet perfumes, and glorious colours, in whose manufacture vast fortunes lie.

But all these are outdone by that diviner process of chemical transformation which converts the waste human material of our City slums into the law-abiding, God-fearing colonist, who, in a distant land, but still under the flag of old England, becomes a consumer of her manufactures, and an importer of her industrial products. I have, by God's blessing and His people's aid, taken out of the slums of our English, Scotch, and Irish cities, some 24,000 poor and neglected boys and girls, who otherwise must have been "submerged" for ever. 6571 of these have been carefully placed out abroad, and with the exception of some 2 per cent. of failures, are all by their steady industry contributing to the prosperity of both countries, the land of their birth and the country of their adoption. Deduct from this total the 1982 children emigrated since Dec. 31, 1890. This would give us 4589 as having been in Canada for not less than three years. Take off another 2 per cent. for failures, say 92; this leaves 4497 doing well.

It has been estimated that every wage-earning lad or girl of British birth in the Dominion consumes not less than £9 worth of English goods per annum. This, for 4497 emigrants, amounts to £40,473 per annum, or for three years a total of £121,419 worth of British goods imported for them into Canada, and, of course, paid for by them. Besides the foregoing, is the unestimated values of their individual work in Canada, and of their consumption of articles raised or manufactured in the Dominion. Thus the figures on the profit side steadily grow before our eyes; yet when all is totalled up, we have still left unstated (simply because we cannot appreciate or even estimate it by any material figures) the inexpressible value of 4497 human lives saved, or of immortal souls snatched from the destroyer and brought under the influence of the Gospel of our Lord Jesus Christ.

"*I've bin on the streets all my life,*" said a ragged lad a short time back to the superintendent of our Ever-open Door in Cardiff. The police of the town, on being questioned, declared that the lad had frequently been in their custody as a homeless vagrant for "sleeping out"—that is, for being without friends or a fixed dwelling. In 1885 he was committed for this offence to an industrial school for five years, but in 1890 was discharged, apparently without any better prospect of employment or of a home before him. The life of a street arab began over afresh, until it seemed second nature to him to loaf and beg rather than to work.

Is it needful to draw the contrast such a case presents—the streets, ragged homelessness, and idle beggary on the one hand, followed by *a pauper's or criminal's life* at a cost to the country of from £50 or £80 per annum *for years to come*, or (oh, that blessed *or!*) our Home, its test and training, with its goal in Manitoba (if he stands the test), at an expense, *once for all*, of £25, and no more!

Yet with the greatest family in the world under my care, I often do not receive, during many days, the money needful for a single day's provisions, and have, meanwhile, to contend with prejudice, to overcome opposition, and to maintain a steadfast fight in simple reliance upon the goodness of God. Could I transport the readers of The Christian to Canada, where they could see with their own eyes the blessed and permanent results of this enterprise, I think I would never again lack the means for its support and development!

18 *to* 26, *Stepney Causeway, London, E.*

DOVER ORPHAN HOME FOR GIRLS.—The cost of each child in this excellent institution is between £18 and £20 per annum. The funds are not sufficient to defray more than a moiety of the cost, so a guarantee is obtained for the payment of £10 a year in respect of each child. At present there are twenty-seven children in the Home, but the committee is anxious to increase the number by eight or ten, as establishment charges would be exactly the same for the increased number as for the present number. The hon. secretary of the Home is Mr. Worsfold Mowll, Castle-street, Dover.

DEEP-SEA FISHERMEN.

A large number of friends interested in work amongst the trawlers assembled on Thursday afternoon and evening at Exeter Hall to confer together concerning the progress of the Mission to Deep Sea Fishermen. The afternoon was devoted to conference and prayer.

Mr. T. B. Miller, who presided in the evening, opened with a brief address, laying great emphasis on the spiritual part of the work. Although various philanthropic agencies are carried on, these are but means to an end—the winning of souls to Christ.

Mr. W. F. A. Archibald, chairman of the spiritual work committee, said he wished he could present before them some magic-lantern views of a fleet of deep-sea fishing smacks in the North Sea; the most interesting sight would be a number of these sturdy sailors down in the cabin on their knees before God. He described the men as bright, cheery fellows, but one thing which he had noticed was the absence of old men, and he wondered what had become of them. When the missionaries visited the fleets, the men knew what they came for, and were ready to receive them and to listen to their message. The desire of the committee was to extend the work. He made an urgent appeal for lady help in sorting and tying up the packets of literature, ready to distribute among the sailors. They gave away 400 packets a month; this meant 4,800 in the year, and they were greatly in need of helpers. Somebody had sent them two tons of literature, and that meant a large amount of time and trouble to sort and pack. A knitted quilt which hung over the rail in front of the platform, he said, was the work of a lady for the use of the hospital ship. It was worked in squares, each square having a text of Scripture in red wool, so that as the man lay in his cot he could read portions of God's Word.

Rev. John Tuckwell said he was there as a returned missionary from the North Sea. One thing that had arrested his attention was the few opportunities the fishermen had of hearing the Gospel—eight weeks on the stormy sea and eight days on shore. At sea it was often impossible for the mission ship to get near the smacks, so a greeting across the sea was all that could pass, but often the men would come off in their boat and board the mission ship and have a meeting.

Rev. C. H. Hicks gave similar experiences, and in narrating several conversions, dwelt on that of one who was drowned in the terrible gale of November 17 and 18. Revs. G. Eddy and C. Williams, Messrs. W. Fitchew, Edwin Smith, G. Mumford, and Tubb followed, telling what they had seen and heard among the smacksmen of the North Sea. Then came Miss Wilkes, who works among the women at Gorleston, with a heartrending description of the anxieties of the women during the gale, and of the reception by the widow at home of the news of the death of her husband at sea. She was thankful to be able at such a time to be some help and comfort to bereaved mothers, wives, sisters, and children.

The testimony of every speaker was that God had greatly blessed the Mission, and that its operations ought to be worthily supported.

Communications should be addressed to the Secretary, Mission to Deep Sea Fishermen, Bridge House, Queen Victoria-street, London.

CORNWALL AND DEVON.

Miss Radcliffe, of Liverpool, has closed a happy and successful mission in Cornwall and Devon. From Fowey, a lady writes that the words of the evangelist were blessed to many. At Falmouth God sealed almost every meeting with his blessing. The Sunday evening gathering at the Seamen's Bethel will never be forgotten. Many rose at the close of the meeting, and testified that they had received definite blessing. The Town Hall was fairly well filled at each meeting, and several young people decided for Christ.

The meetings at Plymouth extended from October 18 to 30. A friend writes of similar blessing among the seamen, the factory girls, and Bible classes of young ladies, also at the Soldiers' Home. Blessing rested on one night's meeting at Dawlish, and messages were taken home to some dear hearts. The workers praise God for having directed Miss Radcliffe to the far-away western counties.

THE READING BAND OF HOPE UNION, impressed with the importance of scientific temperance teaching for the young people of the town, have arranged for a class to be held for the study of the subject.

EVANGELISATION IN LONDON.

The thirty-fourth yearly report of the Committee for Special Religious Services in Theatres, Halls, and Missions in London is issued. The death of the late Mr. C. M. Sawell is regretfully referred to. The intimate knowledge acquired by Captain Lowe of the needs of the working classes through his intercourse with the missionaries specially fits him to succeed Mr. Sawell in the conduct of this work.

The report narrates satisfactory efforts made in the various buildings. The city missionary in charge of Morley Hall, Cambridge Heath, says: "God has graciously given unto us much encouragement in large congregations and rich blessing enjoyed at Morley Hall. The class that has thronged the services at the Pavilion Theatre, Whitechapel, consists of 'dockers,' dwellers in common lodging-houses, and frequenters of the lowest music halls. The workers have circulated amongst these people some fifteen thousand handbills, on each of these being two telling texts from the Word of God. The attendance during the twenty-six Sunday evenings reached over 60,000, and the attention shown during the services was marvellous. In this congregation are to be seen many sailors, and a large number of Jews."

Speaking of the meetings at the Agricultural Hall, Islington, the report describes a service with an address by a working man:—"A capital sermon, well thought out and delivered in a simple, manly style, kept the people to its close, and it was some forty minutes long; not a bad proof that if there is a message faithfully delivered, there are those that will receive it. After the service was over, a second was held outside in the wide corridor, when the audience, in spite of the 'screed of doctrine' already received, were still willing to have more. Is there anything more pathetic or more appealing to those who know and love their Master than such a fact as this huge London, with its teeming millions, willing to listen if only the simple Gospel be delivered?"

At Homerton Hall a quiet and unostentatious work has been carried on. A most useful Bible-class is held each Sunday afternoon, with an attendance of over a hundred young men, and still the numbers steadily increase. To those who know from experience the difficulty of keeping up an interest sufficiently varied to retain such numbers, a fact like this speaks volumes for the hold Mr. Charles Button has upon the people. He makes himself responsible for the work done, as well as for the financial burden, which the committee by their grants gladly help him to bear.

The Queen's Palace of Varieties, High-street, Poplar, is attended by the very poor, such as dockers, or those engaged in unloading the ships in the neighbouring docks. Two of the publicans living near were represented by members of their families, who were very regular in their attendance. An interesting case of conversion was that of a Swedish sailor. Coming in late, he said to the steward, who directed him to a seat, that he hoped that he was in time, if it were only for a few words. After the service, which Mr. Chadwick took, he remarked to the same steward, with tears in his eyes, that he was about to leave England on the morrow, but he had then found what he needed above all—the pardon of his sins through Jesus Christ. One of the London City Mission dock missionaries has also given testimony to other instances of usefulness which have taken place.

The committee call attention to the special fund for giving mission halls small grants; they appeal for help so as to be able to aid many of these halls, the maintenance of which are a serious draw on their limited funds. Rev. Thomas Charles Udall, 3, Bridewell-place London, E.C., is financial secretary of the committee.

"OUR FIRST CHRISTMAS PARTY."—Such was the happy expression used by the treasurer of the Shaftesbury Memorial Hall, Union-street, Borough, at a meeting convened by the Midnight Meeting Movement on Friday evening. One hundred and twenty-six, at least, women of South London, were present, and after tea were spoken to of Jesus, who died to save. Hearts were touched by the kind words and invitation to reclamation. While the meeting was proceeding Mr. John H. L. Christien, the organising superintendent, was called home, after a brief illness, at his residence in Forest Gate, at the advanced age of eighty. Mr. C. Wilson McCree, secretary of the Society, conducted the meeting.

MISS WESTON'S WORK.

The good hand of God has been upon this work, in guiding it safely through another year, a year which has brought its difficulties, its trials of faith, and yet has been a year of progress and blessing. The subscriptions and donations have amounted to £12,009, to the building fund £8380, and to the general fund £3629. To this fund all the Gospel and temperance work is credited, and also funds have to be drawn for the relief of widows, left destitute by the death of their husbands, often on foreign stations. £1000 a year is greatly needed to extend and develop all this work, to pay the largely increased staff of workers, and to circulate the monthly letter, and *Ashore and Afloat*. Annual subscriptions are asked for, every subscriber of 10s. and upwards will receive every month, gratis and post free, a copy of the subscribers' edition of *Ashore and Afloat*, containing on the last page the latest details of the work.

Her Majesty the Queen, through the Duke of Edinburgh, has graciously given the title of "Royal" to the Sailors' Rests at Portsmouth and Devonport, and has otherwise expressed her Royal approval of the work, while the blue jackets continue to use the Sailors' Rests in larger and larger numbers. The numbers sleeping on the premises have greatly increased—the last year shows a total of 123,617, an increase of 7980. The money taken over the counters amounts to £12,976. The receipts at Devonport are £557 more than last year, and Portsmouth £660 more. The evangelistic and temperance work has kept pace with this, meetings have been crowded, and very many have come out on the Lord's side. Miss Wintz is still working shoulder to shoulder with Miss Weston, aided by Miss Brown and other ladies, besides a strong staff of workers, who, having been naval men, know the heart of a sailor.

The work among the sailor boys is larger than ever. Some of those boys went down in H.M.S. *Victoria*. It is very cheering to hear from them, and to know that many of them are manfully serving the Lord Christ. Miss Weston has had heavy work in relieving the widows and mothers of those lost in H.M.S. *Victoria* for four months, until the Patriotic Commission commenced paying out the funds collected by the nation. Many a bright Christian went down in that ship. It is said that eight of the cadets and midshipmen were earnest Christians, loving their Saviour and trusting Him, and of the men, a large number were on the right side. A letter written by one of the lost men to his wife, came like a voice from the grave, being delivered some time after the ship went down. He said, "You will be glad to hear that we have many Christians aboard, and hold our Bible classes, and prayer-meetings—Roberts took thirty pledges yesterday—Tell Miss Weston that I see my duty clear, and have become a temperance man, for Christ's sake, to enable me by influence and example to win as many as possible for Him who died for me." That brave fellow was called into the presence of the King a few hours after writing the letter.

Further information may be obtained from Miss Weston, Royal Sailors' Rest, Devonport.

A CONFERENCE IN GEORGIA.

The annual Christian Workers' Convention has been in session at Atlanta. Those who came from a distance have been greatly strengthened and encouraged by reports of what is being done in various parts of the country and the world; while great good has been done among the churches and the people of Atlanta. Rev. J. C. Collins, secretary of the association, has laboured very diligently during the past year for the success of the Convention. Governor Northern has identified himself with the work.

During part of the Convention, Rev. E. P. Hammond held afternoon meetings for children. At the first of these about fifteen hundred were present.

E. P. H.

LIGHTHOUSE MISSION, CAMBERWELL.—The tenth annual report shows that in a very poor corner of Camberwell, and in an old and well-nigh worn-out shed, a little band is doing good service. The Sunday-school is attended by about 150 children, very poor, while the Band of Hope, sewing classes, etc., are well maintained. The superintendent is Mr. R. R. Blewer, 75, Southampton-street, Camberwell, S.E.

THE SOUTH AFRICAN KESWICK.

The third annual convention in South Africa on the deepening of the spiritual life was held at Wellington, the home of the saintly Andrew Murray, during the last week in October. The subject for meditation was "Perfect Love," and the spirit that united speakers and pervaded all the meetings was the very best expression of brotherly love. Ministers of the Dutch Reformed Church, the English Church, the Wesleyan, Presbyterian, and Congregational bodies, and members of the Cape General Mission took part. A message was read from Mr. Spencer Walton, now in America, and telegraphic greetings from Lovedale, the famous educational missionary institute of Africa. The mountains around towering in grandeur, and standing out with a clearness of outline and detail impossible in an English climate, made one think of the Cumberland Keswick, and the missionary meeting beneath the shady trees by the river's side was somewhat in resemblance of the missionary gathering at Friar's Crag.

There was for us an inestimable privilege unavailable in England, and that was the presence and presidency of Rev. Andrew Murray, who, in spite of much bodily weakness, spoke with extraordinary power on love in God and man, and endeavoured untiringly to diffuse the balmy breath of love around. "Not a drop of love," he said, "can come to us except God is moved to give it by an act of will;" yet we were taught it was failure if we were not filled with perfect love, and this we were to possess in our relation to God, to those around us, and in our Christian work. God can and will make it possible for us to love Him as easily as a child does a father. Instead of the contentions of the Church being a proverb and a reproach, love might abound, while towards the unconverted there should be the Spirit of the Lamb. To get this perfect love, there must be discovery and confession of its opposite, and the finding out of the root of it all—SELF—which leads to selfishness, and for this self there is no cure but death. God must slay self. When this is done we may expect an indwelling Christ and an operating Spirit.

Prof. Hofmeyr, of Stellenbosch College, author of "The Blessed Life," spoke with tender unction about God's love, an address remarkable for its theological depth and childlike spirituality.

Rev. Walter Searle showed what the outcome of love to God would be in love to the brethren, and brought home the sense of sin to those who, in sinning against the weak brethren, had sinned against Christ. The love to Him that begat must be accompanied by "love to him that is begotten of Him"; that is, to every child of God apart from lovableness, and because he is a child.

Mr. Dudley Kidd and others were used of God to search and probe hearts, to find out where there had been departure from the freshness of first love, or an infringement of the law of kindness, in act, or thought, or word.

The influence of the convention will long be felt amongst the churches and the heathen races of South Africa, for the love of God to man will stay the enmity towards the coloured man; and many who during the meetings were looking on the large letters of gold hung up on the platform, "GOD IS LOVE," went away with a desire to have that Word of God engraven on the heart and embodied in the life.

DARKEST GLASGOW.

The condition of the city on Saturday evenings is lamentable beyond description. Drunkenness with its concomitant vices and evils, and touching all ages and classes, and both sexes, has reached a terrible development. All through the evening hours the public-houses are thronged, and, as the hour for closing approaches, the streets are filled with men in all stages of intoxication, and scenes of degradation and shame may be witnessed on every side. In view of the abounding wickedness that flaunts itself in our midst, and the activity of all the forces of evil, we feel most distinctly that there is a call for more extended and resolute effort in seeking to stem this surging tide of sin.

The contrast between this turbid mass of debased and drunken humanity that disgraces our streets on the Saturday night, and the quiet decorum and church-going respectability of the Sabbath forenoon is so great that many of our citizens have little idea of the real state of matters existing near their own doors.—*The Reaper*.

NOTES ON DAILY READINGS.

SUNDAY, DECEMBER 10.—PSALM CXXII.

It is supposed that whilst the former psalm was sung at the first glimpse by the pilgrims of the holy city, this was prepared to celebrate their entrance within its gates. The R.V. translates the second verse, "our feet are standing." The weary journey was over, and the abiding city was reached. The chief attraction of Jerusalem to the pious Jew gathered about the Temple, the House of God. This was the jewel in the casket, which made it delightful.

What Jerusalem was to the Hebrew, the Church on earth and in heaven, the City of God, is to all faithful hearts. It is compacted in the deepest unity; it is the centre of the aspirations of all holy souls; it is the metropolis, whence the Lion of the Tribe of Judah issues his commands. Oh, when shall the pilgrimage of earth, with its bitter discipline, end in thee, thou fair and lovely city? When shall our eyes feast on thy ravishing beauty? To love God's work is to possess the secret of true prosperity. Let us seek the Peace and Prosperity of God's cause, they will come back to roost in our own hearts. Peace lives with the sons of Peace.

MONDAY, DECEMBER 11.—PSALM CXXIII.

He who sits in the heavens is the Son of Man, our Lord, who sits at the right hand of God. There are times when we can see no help in man or on earth, and then to us, as to Stephen or to John, the heavens are opened, and we see the Saviour. Lift up your eyes to Him, troubled believer. Presently He shall arise to thy help. "Looking off unto Jesus."

There is no rest to the heart in this life until it has taken the place of the household servant or slave. We are more than that in our relationship to God, but we are always that in our reverence, humility, dependence, and obedience. "Paul, the slave of Jesus." "I bear branded on my body the marks of Jesus." The Oriental servant waits submissively for the first indication of his master's will. Such was the attitude of the great servant of God. He did nothing of Himself but what He saw his Father do. We must learn the lesson, so hard for us all, of being still until our Master bids us. And if He bid us not, then to be still, with our eye never off Him.

The captive Jews, returned to their land, were exposed to the bitter taunts and hatred of surrounding peoples. In such circumstances, again, we have no alternative but to look up.

TUESDAY, DECEMBER 12.—PSALM CXXIV.

What might have been! is often our sad reflection as we see the faint outline of the rainbow fading back into the mist, before its arc was complete. But we do not always realise what storms would have engulphed us, what tides would have swept us off our feet, if it had not been for our God. This is the theme of this psalm. It attributes to God's interposition our deliverance from the extreme of peril, Let delivered souls give God their praises as votive offerings.

God is always beside us: and never more so than when men arise against us to swallow us alive in their kindled wrath. The Son of God walks through the overwhelming waters to succour the driven bark, with its panic-stricken crew. Look not at the storm, but at Him. He is only exercising thy faith.

The picture is next of an ensnared bird. Ah! fluttering thing, how truly thou imagest the soul when the nets of the dread fowler have fallen on it! But there is one who breaks the snares. And as the escaping bird leaps up into freedom, so does the emancipated soul. Happy is he who in all his difficulties and temptations derives help from Him who said, "All power is given unto Me in heaven and on earth."

WEDNESDAY, DECEMBER 13.—PSALM CXXV.

Those who trust in God share in the strength and might of God; as the limpet shares in the steadfastness of the rock to which it clings. The most yielding soul welded to God becomes like God in its permanence. God's strength enters into its very blood. "He that doeth the will of God abideth for ever."

But there is a further thought. The trustful soul is God-encompassed, God-environed, God-protected. Jerusalem was encircled by greater hills than the one on which she stood; and they who trust God are within the ramparts of his own loving and strong care for evermore. The mountains screen the valleys from the blast, and collect the showers, which they shed down in crystal rills. Yea, the mountains may depart, but God's kindnes and the covenant of his peace are abiding,

The rod or sceptre of wickedness may cast its shadow over our lot but it shall not rest there. The prolonged assertion of evil over us might make us lose trust and hope, so God graciously keeps watch. The devil knows that his time is short.

What you are to God, God will seem to you. We view God in hues borrowed from the heart. He does good to them that are good: He avenges the evil and unholy.

Amid all the changes and chances of this mortal life, the only true peace is to be found in the covenant relationship into which God has entered with his Israel. Such peace be ours.

THURSDAY, DECEMBER 14.—PSALM CXXVI.

It seemed almost too wonderful to be true. One year they were captives in Babylon, the next in their own land. It seemed too good to be true—more like a dream; but was it only a dream? However profound your hopelessness, and strong your chains, and ruthless your gaolers, there will come a turning again. And when it comes it will be due to the hand of God.

Then laughter and singing. Weeping is a sojourner for the night; in the morning, joy. Your soul shall one day emerge into the light—if not here, yonder, where sorrow and mourning shall flee away, and you shall obtain gladness and joy. There are no tears in heaven; but who shall say that there is not the ringing laughter of the soul, happy for ever, in perfect health, and equipoise, and satisfaction?

What a difference there is in the tone of the nations who, merely observing, lay the emphasis on *them*, and those who can substitute *us!* It is to the glory of God that we should be delivered, and praise Him.

Out of deliverance arises further prayer. Those who had reached Jerusalem prayed for those who were still captives. As the winter rains fill the watercourses of the south of Palestine, so we would seek the plentiful rain of God's help and blessing. Oh, troubled child of God, hug this assurance to thy heart. It is thine autumn. Thou sowest tears as well as seed. It is hard to go on thy way. The furrow seems to have no end. But every foot shall be re-trodden in the summer time, and be one long procession of joy. Thou shalt come again, with the shout of "Harvest home."

FRIDAY, DECEMBER 15.—PSALM CXXVII.

All Christian workers are builders (1 Cor. iii.). Too often we build after our own plans and in the energy of our own might. And we meet with disappointment. Our labour is vain. We must learn to recognise God as the builder. It is our part just to help Him.

We often try to keep our temper, our thoughts, our hearts. But if our endeavour to keep right and pure and earnest is only our own, it will be working in vain. The Lord must keep us, or our best resolves will be overcome by the sudden assault of our foe.

We are careful and troubled about many things, such as our business, our maintenance, our dear ones, our growth in the blessed life. We rise up early, and late take rest. We are worn and weary with our anxious labours, and have little to show for them. God does not forbid work; on the contrary, He urges to it. But this weary round of worry is not his will. He is prepared to carry that. Let us leave it with Him, and we shall acquire a blessed trust like the untroubled sleep of childhood; and whilst we sleep calmly on the arms of God, He will provide all we need. "He gives unto his beloved in sleep." (R.V. m.)

What children were to the Oriental, that our spiritual children may be to us. God gives them to us. They are the best reward of faithful toil. But they are not for our delectation only, but to be as arrows, which, deriving impulse from our hand, shall speed on their ministry of destruction to all proud things that exalt themselves against Christ.

SATURDAY, DECEMBER 16.—PSALM CXXVIII.

The blessedness of true and undefiled religion is beautifully portrayed in these words. It is described as fearing the Lord, and walking in his ways. And the results of such a life are portrayed as follows:—

1. To garner as well as plough: to reap as well as sow: to pick fruit as well as plant trees: to eat as well as labour with the hands.

2. To be contented and filled with the favour of God. "It shall be well with thee."

3. To be happy in domestic life. The wife clinging in her tender love, as the vine laden with fruit about the woodwork of the inner quadrangle of the Oriental home. The children like olives, the symbols of prosperity, joy, and peace.

4. To share in the prosperity of the people of God: beholding their good and participating in it. So that soul and home are perpetually replenished from its stores.

5. To live long, if not in years, yet in the intensity of bliss.

All these things may seem hyperbolical and unreal to many of those who read these words. Our lives are not thus. But remember that perhaps God has dealt with you as with Abraham. He did not give him Canaan, because He had prepared something better. And it may be, if you would look for them, there are around you spiritual blessings of which these are but transitory symbols.

THE POST OFFICE TEMPERANCE SOCIETY has now thirty-six branches, and 2,390 members.

INTERNATIONAL S. S. LESSONS.

DECEMBER 17.

The Glorified Saviour.—Rev. i. 9-20.

Golden Text, Phil. ii. 9.

The Book of Revelation was written by John the Apostle, on the island of Patmos, in the Ægean Sea. The date is uncertain, but it is probable that his exile took place during the reign of Domitian, A.D. 95.

The visions of conflict always ending in triumph with which the book abounds, were calculated to encourage the Apostle during his banishment, and to strengthen and embolden the Church in the conflicts awaiting her before the second advent. The messages are "signified" to John (i. 1)—made known to him by signs. Only by a patient comparison of the symbols used here with the symbols of the Old Testament can the meaning be understood. It is confessedly a difficult book; yet a blessing is promised upon the study of it (i. 3). No one can neglect it without suffering loss.

I. The Introduction to the Vision (9—11).—John's description of himself is significant. Messages of comfort have greater weight when spoken by one who is a fellow-sufferer with us. Beyond this mention of the name of Patmos, he makes no further reference to his banishment. This little island, about fifteen miles in circumference, is one of a cluster in the Ægean Sea. The Apostle heard (10, 11) before he saw. The order is significant. Those who are attentive to hear, and ready to obey, are in the fit condition to receive his revelations. The positions of the seven churches can be traced on the map. They were all in a single district of Asia Minor.

II. The Vision of the Glorified Saviour (12-20).—Several features may be noted. (1) *His position.* "The seven golden candlesticks" are the seven churches just mentioned, and represent the whole Church in every age. "Gold" sets forth our Lord's estimate of the Church. The seven-fold light represents the Church's purpose in the world. Not only to *enjoy* light, but to *give* it. The Saviour is in "the midst" of these (13), denoting his perpetual presence with his people. Where his Church is, there is He (Matt. xviii. 20; xxviii. 20).

(2) *His wonderful likeness.* Each detail of his appearance is significant. *His humanity.* In many respects He differs from what He was when John knew Him in the flesh, but He still retains his human likeness. This fact is itself a wonderful prophecy of the honour and glory to which God will exalt man in Christ. *His priesthood.* The long garment is that of the high priest. This office He sustains toward his Church to-day, and secures for all his people an eternal salvation (Heb. vii. 25). *His kingship.* His girdle is not round his loins as when He washed his disciples' feet (Jno. xiii.); but round his breasts. He has passed from lowliness into sovereignty, hence the "golden girdle." The priestly and kingly offices are closely united in our great Melchisedec (Heb. vii. 2), and in his people (1 Pet. ii. 9; Rev. i. 6). *His spotless purity.*—For the explanation of whiteness (14) see Isa. i. 18. His *eyes of fire*, denoting "his piercing and just discernment of the secrets of all hearts, his burning zeal against all injustice and wickedness, and both the consuming and purifying influences He exerts." Remember that this is the Lord with whom we have to do (Heb. iv. 13). *His feet* resembled not only brass, but "brass when subjected to a vehement heat, in which case its radiance is greatly increased." Some see in this a comparison to the lightning in a thunder cloud. The image would thus represent both his power to tread down his enemies, and the inconceivable swiftness of his movements. *His voice.* No sound is more musical nor more awfully impressive than the roar of the waters of the sea. Such a voice inspires confidence in those who trust Him, and awakens terror in those who know Him not. *The stars* in his hand are explained in verse 20. They probably represent the pastors of the several churches, in whom the characteristics of the churches appear. These are "in his right hand," because He appoints, sustains, protects, empowers them. The *two-edged sword* is the word of Christ, the sword of the Spirit. (See Eph. vi. 17; Heb. iv. 12.) *His countenance* (16), too dazzling for man to behold.

(3) *The effect of the vision* (17-18).—Like Daniel the Apostle was overcome by the glory of the vision and was restored by the touch and the message of the glorious Lord (Dan. x. 9-11). Note the two triplets as they appear in our Lord's message (R.V.). His present glory, and his authority over death and the grave are the result of his death and resurrection.

See in this lesson (1) the glory upon which we shall be permitted to gaze; (2) the glory in which we are to have a share; and (3) the importance of being in right relation to Him. How powerful is such a friend! How fearful if our love of sin should make Him our enemy!

For the Young.

"WHAT IS YOUR DRAGON?"

The satirist Thackeray, and a friend, were one day looking in a Bond-street shop-window. Pointing to a statuette of Perseus, the novelist startled his friend by asking in an earnest manner:—

"What is your dragon?"

"Luxury and indolence," was the reply.

"Ah, those are just mine, too!" replied Thackeray.

But no one who knew how hard he worked, and how steadily he kept at it, would have thought this. He just hourly fought his dragon, and—as we must all do if we fight with the right sword—conquered it. You, boy or girl, youth or "sweet girl graduate" in life's school, what is your dragon? Do you know it? Then fight it! Slay it, or it will lay waste all the beautiful garden of the Lord in your heart, and choke out every good growth. Fight it, beat it down, hunt it from you, until you can say, Thanks be unto God who giveth me the victory through Jesus Christ!

Good Cecil tell us that to parley is to fall. Never hesitate or delay to break off a bad habit, as soon as you know it exists. Remember, it will grow stronger each time it is repeated. You must have no manner of tolerance for it. There must be no fool's shibboleth, no devil's formula, "Just this once more," over it. No—for no one ever does anything worth doing to-morrow. To-morrow is the fool's paradise; if you cannot stop to-day, you are defeated. "Now is the day of salvation." There will be other days, of course, but not for you; for when they come you will be so enslaved by your mighty dragon, that you will not even have the desire left to say—Get thee hence, Satan!

You want to be good, with Christ's goodness; you want to be great, with Christ's greatness; you want to be strong, with Christ's strength. Begin now at once! Self-mastery, by the grace of God, is the first achievement of the truly great, the really strong; and the only cure for any bad habit, any evil propensity, any moral declension, is to stop it by putting a good one in its place.

You have seen a mother take a knife from baby's hand, and just quietly slip a new and a safe toy in its place.

That is what our heavenly Father does. He gently draws our hearts away from the evil thing by giving us something so much better, pointing us all the time to his Son—his great, manly, conquering Son—as our salvation, our liberator, our strength, and our friend.

Horace Vernet, the French painter, had once to paint a tiger; the creature's eyes so fascinated him that, under the spell of the tiger's gaze he, day after day, gradually covered his canvas with eyes of various expressions.

"How are you getting on?" asked the man for whom Vernet was to paint the tiger's portrait, as he stooped over the canvas. "Why, you're mad; you've painted only eyes!"

He had become so absorbed by that at which he gazed that it had become his sole work, unconsciously to himself. Gazing at Christ—the victorious Son of God—you will forget all else. Low aims, mean desires, petty distractions, sinful habits, will fall from you in his presence. You will become like Him—you will be free!

Seneca wrote that difficulties strengthen the mind as labour does the body. Go on, in the name of God, slashing away at your dragon, and it will soon lie at your feet powerless, under that gift of your Captain, the "power to become the sons of God."

Finally, I point you to those who

"Climbed the steep ascent of heaven;
Thro' peril, toil, and pain;
O God, to us may grace be given,
To follow in their train!"

M. BUTLER GERDS.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Stoke's Croft Chapel, Bristol*, to Dec. 10; *York*, Dec. 11-12, *Dukinfield, St. Mark's Schools*, Dec. 13; *Liverpool, Admiral-street Mission Hall*, Dec. 14; *Newcastle-under-Lyme*, Dec. 18; *Plumstead*, Dec. 19; Mr. J. S. Tyler, *Waterhouses, co. Durham*, Dec. 4 to 17; Mr. S. J. Hewlett, *Mission Hall, Gay-street, Scotland-road, Liverpool*, Dec. 9 to 20; Mr. George Goodman, *Bow*, Dec. 10 to 17; Mr. J. M. Wigner, *St. John's, Hatcham*, Dec. 11; Mr. H. Hankinson, *Harringay*, Dec. 12; Mr. Josiah Spiers, *at Talgarth*: Mr. Edward Hughes, *Harrow*, Dec. 10; *West Hill, Wandsworth*, Dec. 14.

CHILDREN'S SCRIPTURE UNION.—Psalms, Dec. S., 10, cxxxix. 17-24; 11, cxl. 1-13; 12, cxli. 1-10; 13, cxlii. 1-7; 14, cxliii. 1-12; 15, cxliv. 1-15, 16, Esther, i. 1-12.

A MISSION TOUR IN THE COLONIES.

I have lately returned from an eighteen months' mission tour among the young people in our colonies and Japan, chiefly in connection with the Children's Special Service Mission, but doing a little Railway Mission and Y.M.C.A. work also *en route* when time and opportunity offered.

Arriving at Cape Town in March, 1892, I addressed a few children's meetings in Cape Town and neighbourhood, where there are a number of branches of the Children's Scripture Union, and then, taking rail to the Orange Free State, held meetings for the railway men and their families at various centres *en route* as far as Bloemfontein, the capital, where there is a flourishing branch of the S.U.; then, crossing into the Transvaal, stayed a few days at Johannesberg, holding services at these two last towns, and continuing journey to Natal, where I stayed four months, holding missions for young people at nearly all the towns in the colony, establishing branches of the S.U. where none previously existed, and addressing the Zulu and Kaffir boys and girls at several mission stations which I visited, including one (Swedish) at the famous Rorke's Drift.

Returning by boat to Cape Town, I proceeded to Tasmania, Victoria, New South Wales, and Queensland. There are several hundred branches of the Scripture Union in Australia, with about 40,000 members, and although I spent about seven months there I found the time all too short to do the work which offered, Melbourne and Sydney alone—too large to hold central meetings for young people—taking nearly three months. Here also there were branches of the S.U. in most of the colleges and schools, and many of them I visited and addressed.

At each of the missions held, some professed to decide for Christ, and on some occasions, where there did not seem to be opportunity for individual dealing, a number rose to their feet to testify their decision. I left each colony with regret that I could not spare a longer time there, there seemed so much to be done in several departments of work, and often few to do it.

In Queensland I had only a few days, and there some Christian friends complained that evangelists going to Australia generally passed their colony by.

In the southern Australian colonies there are only a few hundreds of the aborigines left, and these are generally at mission stations, one of which (Lake Condah) I visited, also the Kanakas on one of the sugar plantations in Queensland.

Returning home *viâ* Japan and Canada, I visited and addressed several mission schools in the former country, and some meetings of the S.U., which has spread wonderfully in Japan, there being already more than 10,000 members, a large proportion of them young men, of whom a good many are not even Christians, but who are regularly reading God's Word. The S.U. promises to be one of the most effectual weapons for Christ in Japan, and it is energetically worked by those in charge, besides having the interest of several of the missionaries. The picture leaflets which they print there in Japanese are eagerly read and received by the people.

The Y.M.C.A.'s I found very active in most of the large colonial towns through which I passed, and already established in some of the towns of Japan.

J. H. GREENE.

"FATHER."

These lines were written by a soldier who, ordered to the East on active service, fell at Candahar. Just before he sailed he gave them to Miss Perks, of the Soldiers' Home, Winchester.

Guide of sons in life's stern race,
Shield of daughters' maiden grace,
Childhood's pride and childhood's joy,
Speak it boldly out, my boy,
That royal name of "Father."

Mark the furrows on his brow,
Worn by care's relentless plough,
'Twas for thee those seams were riven,
Let love and reverence be given
To the guardian name of "Father."

Secret are a father's fears,
Secret as a mother's tears,
Oh! make virtue's paths thy choice,
Let his yearning heart rejoice
In the sacred name of "Father."

Monarch on his household throne,
Priest and ruler all in one,
Give whilst yet thy days are few
The honour and obedience due
To the kingly name of "Father."

Deep within thy youthful breast
Let his words of wisdom rest;
Let his bright example guide,
Helpful rise thou by his side,
The glory of thy "Father."

Never bring the blush of shame:
Speak with pride the glorious name,
Higher far than prince or king.
Shout, my boy, and make it ring—
That grand old name of "Father."

"MOTHER!"

Speak it softly, speak it low,
Toss not lightly to and fro,
Guard it in thy bosom's core,
Keep it safely evermore,
That sacred name of "Mother."

Tell me not of high-born dames,
Proud of great ancestral names,
Titles they may have in store;
But all these must melt before
That sweet old name of "Mother."

Ask the Queen upon the throne
Of the name she loves to own,
If a woman true she be,
Her reply will come to thee,
"Give me the name of 'Mother.'"

Where is talismanic spell?
Where the charm can work so well?
Try the word afloat, ashore,
Hearts of steel will melt before
That simple name of "Mother."

Tells it not of home and youth?
Tells it not of love and truth?
Tells it not of virtues rare,
Of self-denial, anxious care—
That homely name of "Mother."

Guard it well, preserve it pure,
Let its loving force endure,
Keep it thine, and keep it mine,
Woe the day should it decline—
That noble name of "Mother."

B. B.

THE SLIGO CHRISTIAN UNION reports quiet earnest work for the past year in carrying on evangelistic effort in the district; it aided in the Mission held by Rev. John McNeill, in Sligo. The secretary, Mr. R. Sampson, Sligo, will give any information desired.

MISS STIRLING'S HOMES.—Acknowledging a sum of money in aid of these institutions, Miss Coltart, lady superintendent of the Home in Edinburgh, writes: I hope that many kind friends may be raised to help in this grand work of rescuing orphans and destitute children. I have lately visited Miss Stirling's little emigrants in Nova Scotia and Prince Edward's Island, and only wish friends in this land could see them in their happiness and comfort. Miss Stirling is most particular in placing the children; in the majority of cases they are adopted for life, and are "sons" and "daughters," saying "father" and "mother," and also bearing the names of their guardians, whom they look up to and love. Miss Coltart will be glad to give further information. Her address is: Miss Stirling's Home, 79, Montgomery-street, Edinburgh.

TWO MISSIONARY MARTYRS.

[The following biographical notices of the Swedish missionaries who were recently killed by a Chinese mob at Sungpu, are from the pen of the senior agent of the Swedish Missionary Society in Hankow.]

Otto Fredrik Wikholm was born on September 9 at Fugalsta, in the province of Dalarne. The first part of his life was spent on the farm with his parents. At twenty-four he was converted, and shortly afterwards became a most devoted worker in the Lord's vineyard. His ambition was to become a missionary, and China was the field of his choice. He entered the Swedish Missionary Society's Theological College in 1885, and remained there till the autumn of 1888, devoting all his time to study and preparation for the coming work. As a student he was very successful, and highly esteemed both by his comrades and the professors.

During 1889 he had the charge of a congregation in Snaflunda, Sweden, and proved himself very acceptable, most devoted, and persevering. Many in that neighbourhood are now looking back upon that time with unspeakable joy as they remember the day on which they were brought to the Saviour through his instrumentality. May they all copy the example of our friend, and be faithful unto death!

In the spring of 1890 Mr. Wikholm was set apart as a minister of the Gospel, and after spending some months in London, for the purpose of acquainting himself with the English language, he left for China, together with two more missionaries, and arrived on November 25 in Wuchang, where his Mission was engaged in establishing its headquarters. Here, while occupied in studying Chinese, he witnessed the riots of 1891, and had just started out on his first missionary journey when he heard the sad news of the murder of Messrs. Argent and Green at Wusueh. As every day brought fresh news of outrageous attacks on foreigners and their property, he took the advice of Dr. Griffith John, and returned to Wuchang, where he devoted another year to the study of the language. At the graves of these two friends Mr. Wikholm was very much moved, and when asking a friend at his side, "Who shall be the next?" he little knew that he himself would have to lose his life so soon by even a more outrageous murder.

Before going to Sungpu, which place he visited several times during his third year in China, he had made good progress in the language, and become familiar with the customs of the Chinese; and being one of a meek and thoughtful disposition, there can be no doubt as to his wisdom and patience in all his dealings with the people. In fact, he had already won for himself a good reputation among the respectable citizens of Sungpu, and not a few had received, through his instrumentality, a very fair knowledge of the truth of the Gospel. At least one native of that place, an apothecary of means and standing, is now, as the result of his teaching, a very happy Christian. He stood by our brethren when they fell, and was himself beaten severely, and deprived of all he possessed. The other day, when he heard that the mandarins were hunting for him, he said, with tears in his eyes, "They have killed my foreign teachers, burnt down their house, and now they wish to kill me. But I am not afraid, for my soul is safe in Jesus, and from Him they cannot separate me." It is something worth seeing the martyr's spirit of devotion, zeal, and courage, of firm trust in God, of meekness in heart, and of love to Jesus, reflected in this man, who probably would have lived and died as a worshipper of idols, had not our brethren been faithful even unto death.

Among Mr. Wikholm's many sorrowing friends and relatives, there is one with whom we specially sympathise, as she was to have been his bride this autumn. May the God of all comfort grant peace and consolation to her heart, and give to all the bereaved ones at home the needed grace, courage, and endurance; and may He so overrule all for his glory that it still may be seen that "the blood of the martyrs is the seed of the Church."

Anders Danial Johansson was born on the 24th of July, at Tanno, in the province of Smoland. His parents were well-to-do, and, being earnest Christians, they taught their children to love and reverence God. Mr. Johansson was one of those who never indulge in any worldly enjoyment; on the contrary, he always tried to live a very religious life. But he did not look upon himself as a real born-again Christian until 1883, when a great revival spread itself over most parts of Sweden, during which he found the wanted peace and assurance of salvation in Jesus. From that time he used to engage in Sunday-school work, visiting the poor and sick, and ever pleading with men to accept Jesus as their Saviour.

In 1887 he entered the Swedish Missionary Society's College, in order to qualify himself for the foreign mission-field. At first it was decided that he should go out to Africa in connection with a small Mission Union in Ostergothland, to assist Mr. Hedenström, a missionary of that mission, who for some time had been trying to obtain a footing in Galla. For this reason Mr. Johansson went over to Germany in 1889 to study German. During his stay there the Mission Union gave up the idea of



OTTO FREDRIK WIKHOLM.

starting work among the Galla people, whereupon Mr. Johansson returned to college and continued his studies during 1890. As the Mission Union of Ostergothland was unwilling to part with their young missionary, they offered to support him in China, in case he wished to go there and join the Swedish Missionary Society. These arrangements were carried out, and he was ordained at Stockholm in 1891. In the same year he proceeded to China *viâ* London, where he stayed for some months, and made himself many friends, among others Rev. Mr. Müller, leader of the Kurka Mission, with whom he kept up a very friendly correspondence to the last.



ANDERS DANIAL JOHANSSON.

Arriving in China in the autumn of 1891, he was called upon to take a journey through several provinces in the north, after only six months' study of Chinese. It was the privilege of the writer to be his travelling companion, and to witness his joy and earnestness in serving his Master. It was interesting also to notice his firm trust in the Chinese. He seemed never to suspect anyone of evil intention, and it was his aim in all things to adapt himself to the people as much as possible in order to gain their confidence. Of him it can be truly said, he had a heart as large as humanity, inasmuch as he loved *all*. He will always live in our memory as the "Steadfast Man," a name given to him by the Chinese in the north last year. This indeed may be confidently said of both of our brethren, for they have been faithful into death, and have now received the crown of life.

F. E. Lund.

Dr. Griffith John, of Hankow, in a recent letter, after referring to the massacre of Messrs. Wikholm and Johansson, says: "May I ask your readers to remember the missionaries of China, and especially of Central China, in their daily supplications. Under the reign of the present viceroy, matters have been going from bad to worse in this province. Instead of Hunan being opened, as we were fervently hoping some time ago, it looks now as if Hupeh might soon be closed. Let us have a few more years of the present régime, and even travelling, to say nothing of residing in the interior of Hupeh, will become an impossibility to the foreigner. The murder of these two noble-hearted missionaries shows you the conditions in which we live and carry on our work in these parts. Within three years this province has given three martyrs to the cause of missions. Hupeh has a special claim on your sympathy and prayers."

FROM DR. PARROTT, HANKOW.

Writing from Hankow on Sept. 18, Dr. Parrott says:—"Some time ago a grateful patient made inquiries as to my full name, as he wished to present me with a testimonial in the shape of a large signboard. A few days ago the board arrived at the hospital. I had to summon all the Chinese politeness at my command; we drank tea together, and, after conversation, I asked him to accept and study a copy of the New Testament. When the testimonial was presented, his servants fired off 200 or 300 crackers in honour of the occasion! The board is painted black and varnished, with four large Chinese characters in gold, with six smaller characters at one end, and five at the other. The characters at the right end of the board are my literary name with the words "Ya chien," which mean, "For your Excellency's approval." Then follow four large characters, the whole sentence being to the effect that the medical divinities, Hu and Pien, are resurrected in me! At the left end are the donor's name and two characters, which mean that the board is respectfully and reverently presented by "Li Kwong huan." The natives tell me their testimonial is of more value than money. A native doctor only needs to get one such board, and he is on the high road to distinction.

"On inquiry I found that Mr. Li holds an official position of great responsibility here. He is the son of the Governor-General of the Province of Kan-suh (the province adjoining Shensi). I am not sure that he does not reside at Si-ngan. He wishes me to take his testimonial with me. Possibly it may be a help in getting an open door to Si-ngan. My greater desire, however, is that the Word of the Lord may find an entrance to this young man's heart. Pray that the reading of the New Testament may lead to his finding Christ. He is a Hu-nau man, the most anti-foreign province of China. There is no doubt, I think, of our being able to settle in Si-ngan. From every quarter we hear of friendliness of the people. My fear is that large numbers of patients will swallow up my drugs before I can get others.

"This brings me to business, I hope to be sending home an order for drugs almost immediately—£20 or £30 worth at least. I don't wish to order them until the money is in hand with which to pay for them."

A letter from Mrs. Parrott, dated September 25, speaks of an invitation they had received from Lao-o-Keo to spend a few months there. This they hope to do, as it will give time to perfect themselves in the Shensi dialect, and to study a little the written language. Lao-o-Keo is only a few days' journey south of Si-ngan, and Dr. Parrott would have the opportunity of entering this city, and arranging for a house, before taking on the rest of the party.

AN OFFER TO THE BIBLE SOCIETY.—A generous friend of the Bible Society made an offer last year which only holds good till December 31, 1893. He offered: (*a*) £50, if forty-nine similar amounts were given by others. To this proposal twenty-three responses have come.—(*b*) £100, if twenty-four similar amounts were given by others. Ten sums of £100 each have already been sent.—(*c*) £500, if nine such amounts were forthcoming. Six of these have been paid. Further responses are earnestly requested and hoped for to make good the Society's claim to the £650 conditionally offered to it. They should be sent to the Rev. J. Sharp, 146, Queen Victoria-street, London, E.C.

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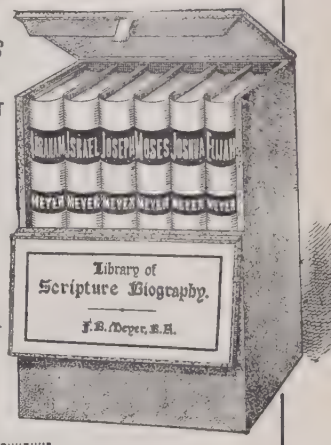
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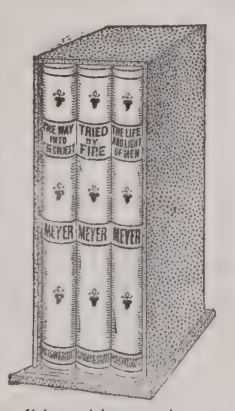
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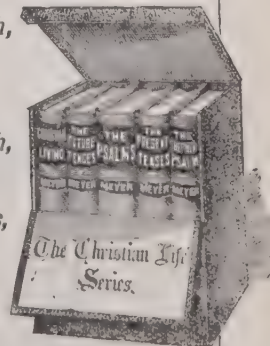
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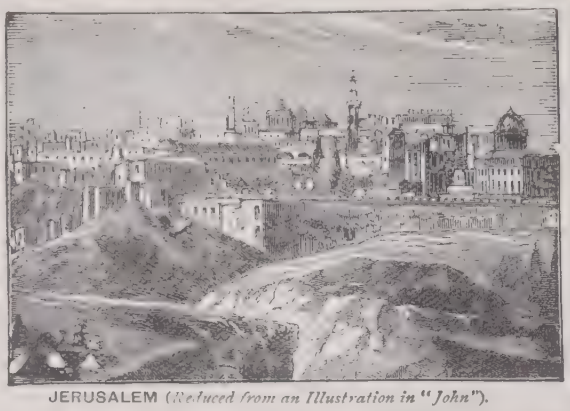
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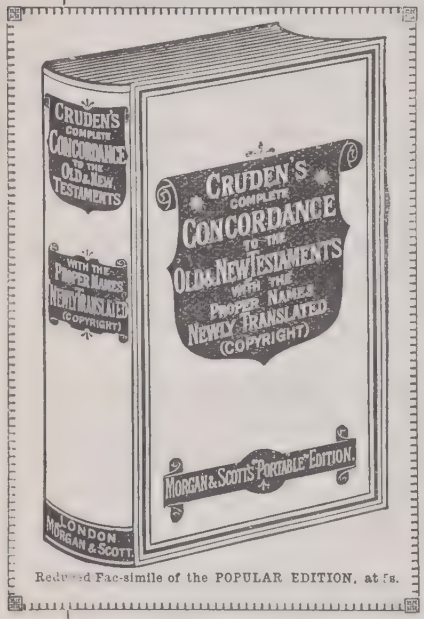
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CC 3.	Cloth, Bevelled Boards, Gilt Edges	1	6
	LARGE TYPE: DOUBLE COLUMNS.		
DD 5.	Morocco, Gilt Edges	4	6
DD 6.	Leather, Burnished Red Edges...	3	6
DD 4.	Cloth, Bevelled Boards, Gilt Edges	2	6
	EXTRA LARGE TYPE.		
EE 5.	Morocco, Gilt Edges	6	6
EE 6.	Morocco, Yapp, Kid-lined, Gilt Edges	9	6
EE 7.	Leather, Burnished Red Edges...	4	6
EE 4.	Cloth, Bevelled Boards, Gilt Edges	3	6

Music and Words.

		s.	d.
	OLD NOTATION: LARGE TYPE.		
FF 5.	Morocco, Gilt Edges	10	6
FF 6.	Morocco, Yapp, Kid-lined, Gilt Edges	14	6
FF 7.	Leather, Burnished Red Edges	7	6
FF 4.	Cloth, Bevelled Boards, Gilt Edges	6	6
	OLD NOTATION: SMALLER TYPE.		
HH 5.	Morocco, Gilt Edges	6	6
HH 6.	Morocco, Yapp, Kid-lined, Gilt Edges	9	6
HH 7.	Leather, Burnished Red Edges	4	6
HH 4.	Cloth, Bevelled Boards, Gilt Edges	4	0
	TONIC SOL-FA EDITION.		
RR 5.	Morocco, Gilt Edges	6	6
RR 6.	Morocco, Yapp, Kid-lined, Gilt Edges	9	6
RR 7.	Leather, Burnished Red Edges	4	6
RR 4.	Cloth, Bevelled Boards, Gilt Edges	4	0
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XE 6. Morocco, Yapp, Kid-lined, Gilt Edges	10	6
XE 7. Leather, Burn. Red Edges	5	0
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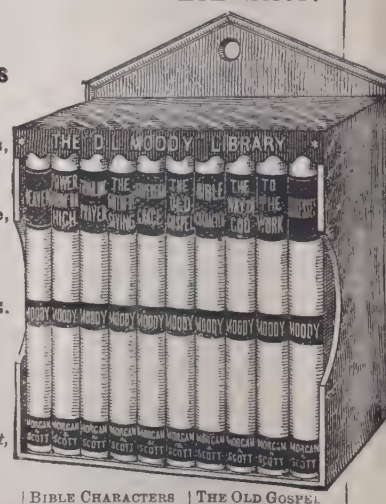
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MAJOR-GENERAL HOWARD,

OF THE UNITED STATES ARMY.

AMONG the special services arranged at various times during the recent Evangelistic meetings in Chicago, was one for veteran survivors of the American Civil War and their families. The meeting was held in the Central Music Hall one Sunday afternoon. A pressing call had been sent to the one-armed veteran warrior Major-General O. O. Howard, to come and address this meeting. The noble Christian soldier promptly responded to the call of his old army friend, Mr. Moody.

At the appointed hour a large congregation of veterans, with mothers, fathers, wives, children, widows, orphans, and friends of soldiers, assembled in the great hall. On the platform, with General Howard, sat Major Whittle, who had been on the General's staff during the Atlanta campaign and the march through Georgia, also Major J. H. Cole, General Sexton, and others.

As the General rose to speak, visibly affected, looking every inch the true soldier of his country and of his Lord, we remembered that he stood before us as the representative of a roll of heroes rapidly passing away, and soon all to be gone. The thought seemed to touch every heart, and there were tears in many eyes before a word was spoken. Those present knew the old hero's history. He is the only surviving officer of the five illustrious generals who commanded the Army of the Tennessee—Grant, Sherman, McPherson, Howard, and Logan. He was appointed to command after the death of McPherson at Atlanta. He participated probably in more of the prominent battles of the Civil War than any officer now living. He fought with McClellan in the Peninsular campaign, losing his arm at Fair Oaks. He was on the bloody fields of Fredericksburg, Chancellorsville, Antietam, Gettysburg, and Chattanooga, went through the Atlanta campaign, with its numerous battles, led the Army of the Tennessee through Georgia and the Carolinas, and was an active participant in the last battle under Sherman in Fayetteville, N.C. He was honoured with the thanks of the country through resolutions passed by Congress for his services on the field of Gettysburg.

The pronounced Christian character of General Howard was well known during the war, and has been so steadfastly maintained that he holds the confidence and love of the Christian people of the United States, both North and South. General Sherman regarded him as the "Stonewall Jackson" of the Northern Army, and gave him his confidence and affection to a very marked degree. Mr. Moody became acquainted with him while in the Christian Commission work connected with the soldiers; their friendship and fellowship in Christian work has continued unbroken from the days of the war until now. They were companions in the memorable experiences of shipwreck on the steamship *Spree* last year, and were drawn yet closer together by the common danger shared and the mutual help afforded in the imminent peril through which they passed.



(From a Photograph by Mr. Sarony, 37, Union Square, New York.)

Major-General Howard commenced his address by saying that he had intended to speak of the loving-kindness of the Lord, but at the suggestion of his friend, Major Whittle, he would relate something about his experience in entering on the Christian life. "Perhaps my simple story may help and cheer someone in the Christian way. My thoughts go back to the days of my youth. How much I have to be thankful for! We had bright, happy Sundays at my home; pure, good, uplifting days. When I went to school my good mother followed me with letters of motherly love, and counsel and quotations from the Scripture. Her favourite word for me was 'Seek first the Kingdom of God and his righteousness, and all these things shall be added unto you.' I knew not what it meant. But the words followed me and troubled me.

"There is a time in a man's life when he is affected with the measles of unbelief. It was so with me also. I spoke, as did others slightingly of the Bible and of religion. One day a dear friend said to me, with mild and loving rebuke, 'Otis, if I were you, I wouldn't speak against the Bible, but just be a Christian.' These words, spoken in season, have been in my heart for forty-seven years. They brought me under conviction of sin. Naturally a very quick and fierce temper, I have tried to conquer it, by the grace of God, and get self-control. My mother continued to write to me, and I always wanted to please her. I tried hard. It is only a short time ago that she passed away to her rest, not far from here. I am glad she lived to see her son a follower of Christ, according to her desire."

The General went on to tell of his life at West Point, and how he braved the ridicule of the cadets by going to religious services and doing work in the Sunday School. He said it cost him more to take his stand and run the gauntlet of their scoffs and sneers, than it did later to face the cannon and musketry of the battlefield. "But I gripped my Bible, shut my teeth, and went, for mother's sake."

All this time he did not profess or claim to be a Christian. But one day he sat in a little church, on a back seat, in uniform. A little coloured boy sat beside him, who fell asleep and rested his head on the General's breast. He was proud and sensitive, and did not like the situation, but he always had a tender heart for children. The preacher soon came up to him as to others in the congregation, with a personal appeal. "Which side would you rather be on, the Lord's side, or the side of those who mock Christ?" said the preacher. Promptly and resolutely the General's heart answered, "The Lord's side." He rose, buttoned up his military coat, and marched down the aisle to the altar, where he knelt and committed himself to Christ. No change was experienced and no light received at the time of this committal, and he was in much perplexity as to how he might know of his acceptance by God and the pardon of his sins. This came to him the same night while alone in his quarters.

A friend had sent him a copy of "The Life of Hedley Vicars." He read it with deep interest. He could not understand what was meant by the saying, so oft repeated: "The blood of Jesus Christ, his Son, cleanseth us from all sin." He knelt down and asked God to show him what it meant, and God did it. "My soul was so happy, when God revealed to me the way of salvation by the blood of Jesus Christ, that I rejoiced with an unspeak-

able joy. That hour the gift of eternal life was consciously mine. Oh, the preciousness of that gift. There is no counting the value of it, and there is no discounting it!

"After this experience I wanted to be a chaplain, to seek the souls of men. But the war came. I responded to the call of my country, and went as conscientiously to the field of battle as to a prayer meeting. On the eve of my first battle, I became pale and weak at the sound of cannon and musketry, and the roar of conflict. God was there, and I cried to Him to give me strength to do my duty. Quick as a flash, my courage and strength came, and I never faltered again in the face of any peril. I went forward with the confidence that I was doing God's will, and He never forsook me.

"When my friend, Captain Griffith, was shot down on the field of Gettysburg, we bore him to a house in the town to die. I went to see him once more, and read at his bedside, the sweet words of Jesus, 'Let not your heart be troubled. . . . . In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you and if I go to prepare a place for you, I will come again and receive you unto Myself, that where I am, there ye may be also.' At these words, Griffith lifted his great black eyes, looking into mine, and said, 'General Howard, I am not afraid to die; I am ready to go!" I bent over him and tenderly kissed his white forehead, bade him a last loving good-bye, and left him to die. I shall see my comrade again!'

At the close of the address Major Whittle bore a fellow-soldier's testimony to his comrade and to their common Lord. "I was privileged," said he, "to be with General Howard on his staff six months. I knew him well. All who know him, as I do, will feel that he has been very modest in speaking of himself to-day. I never saw General Howard when he showed any weakness in character. But of all the scenes where I was privileged to be with him, those errands of mercy among the sick and the dying, in hospitals and camp, most deeply impressed me. I remember one affecting case where a dying Confederate soldier was brought to Christ by the General's kind ministry.

"I want to add my testimony to that of General Howard, that the religion of Jesus Christ is the greatest reality of life. I thank God that many of our comrades can also unite in this testimony. I commend unto you, comrades and friends, the verse that brought comfort and life to General Howard, 'The blood of Jesus Christ, his Son, cleanseth us from all sin.'"

After several more songs and prayer, the soldiers pressed forward to clasp again the hand of their beloved commander and friend.

H. B. H.

UNIVERSAL WEEK OF PRAYER.

January 7-14, 1894.

The invitation for the universal week of prayer, observed during the early days of January, has been issued by the council of the Evangelical Alliance. The document, as usual, bears the signatures of representatives of branches of the Alliance throughout the whole world. It has now been definitely arranged that the general outline of topics shall remain the same for each day of the week, the details only being rearranged from year to year.

The programme covers a great variety of subjects, including prayers for the Church Universal, for Nations and their Rulers, for Foreign Missions, for Home Missions and the Jews, and for Families and Schools. Copies of the programme, and all other information regarding the observance of the Universal Week of Prayer, may be obtained of the secretary of the Evangelical Alliance, 7, Adam-street, Strand, W.C.

[1260]

WORK IN BARCELONA.

In September we re-opened the day and evening school after the summer holidays. The number of scholars increases, and almost every week one or more names are added to the list, which, for the day school alone, numbers eighty. I am daily more convinced of the usefulness of school work, especially in a country like Spain. It is the one effectual way to reach the mothers, who are as a rule the most difficult to win, on account of the ignorance and superstition in which they are kept by the priests. A very small proportion can read, and are therefore, as they often say themselves, "as ignorant as animals." The hymns, Scriptures, and Gospel instruction acquired by the little ones at school, are all repeated at home, and God alone knows what may be the blessed results of the seed thus scattered.

At the beginning of last month the annual fair and feast in honour of the "Virgin del Remedio"—the Virgin of the Remedy—were held here. We had a visit for the occasion of a blind man from a neighbouring town. He has a fine voice, and sings the hymns with guitar accompaniment. The second day of the feast we went with him to a spot near the chapel of the Virgin, to which thousands of persons from neighbouring towns and villages were bearing wax candles, from a foot to a yard and a-half long, as offerings to the image. Among these people we carried the true light, by distributing Scriptures and singing the Gospel. In the evening the blind man sang at our public meeting, and read and explained a portion of the Gospel of John. The people were very attentive, and much surprised by the sight, to them novel, of a blind man reading with his fingers! This poor man earns his living at present by playing and singing from door to door. Though he sings only hymns and moral songs, it seems to us a great pity that his talents should not be put to better use. He has a very earnest, winning manner, and an evident gift for preaching as well as singing the Gospel. Could some Christian friend be found willing to support him, he might be usefully employed to circulate the Scriptures.

Recently we have had opportunities of distributing the Word among civil guards quartered here from other towns, on the occasion of a strike among the poor, hard-worked, badly-paid factory people. The resident chief of the force sent one of his men to our house with a request that we would favour him also with a New Testament like those given to his men a few days before. Last week we distributed portions to a company of invalid soldiers stationed here. They have left now, some, perhaps, for the war in Africa.

For my school I should value some coloured pictures, Scripture, natural history, and other suitable subjects, to brighten the walls and interest my pupils. Small scraps and pictures are also always acceptable as rewards. Gifts of dolls, work-boxes, needle-cases, etc., for the girls, and balls, tops, pocket-knives, etc., for the boys for our Christmas tree, may be sent to my brother, Mr. George Lawrence, Electrician, Trinity Chambers, Trinity-street, Cardiff, who will forward them to Barcelona. All other help for the Lord's work in our hands will be gratefully received by Mr. W. Greene, 3, Endsleigh-gardens, London, N.W.

Elizabeth Lawrence.

Paseo del Remedio, 23, Caldas de Montbuy, Barcelona.

ST. GILES' CHRISTIAN MISSION.

The varied operations of this Mission are being carried on with vigour and success, although it will at once be evident that the great depression of trade has increased the difficulties of the work in a two-fold degree; first, by making it harder than ever to find employment for repentant men and boys, and, second, by limiting the funds necessary for such work. Yet so far, although sorely straitened at times, Mr. Wheatley has maintained the operations in full efficiency. He began, it will be remembered, years ago at the prison gate, and still he has his experienced helpers each morning at the gates of the three metropolitan prisons, watching for those discharged, and persuading them to accept a chance of going straight. Besides this, however, he himself, having gained the confidence of the authorities, is permitted to visit the prisoners in gaol.

During the past year about 27,054 have been released from the London prisons (Holloway, Pentonville, and Wandsworth), and out of this number 19,970 have accepted the free breakfast, and after the workers have read and expounded God's Word to them 6119 have been persuaded to sign the temperance pledge. 5659 of these men have been helped in various ways: Sent abroad, 45; sent to sea, 12; restored to friends, 171; assisted with money, food, tools, and by work being found them, 5431. To assist one man to make a fresh start in life means much to himself, much often to his wife and children, and much always to the community at large. To assist 5659 in one year in a similar manner is evidently a matter of considerable importance to all concerned.

Another class benefited are men released from convict prisons, after undergoing terms of penal servitude. During the twelve months ended September 30, 1893, 300 such men were received and helped as each needed.

Moreover, in the four Homes belonging to the Mission, 511 boys have been received this year, and the vast majority of these are now doing well. The work among the lads has indeed been singularly fruitful in good results.

But in addition to the work carried on so happily among prisoners and the criminal classes, St. Giles' Christian Mission has large operations in St. Giles and among the poor generally. The distress prevailing in the district is very serious, and the cases discovered day by day are of the saddest description. By way of example let us give the following letter lately received:—

"Sir,—Could you kindly give me a little assistance? I have five children, and we are almost starving. My husband has nothing to do, in fact, he is in consumption, and is most always laid up. Oh, sir, we are parting with our little home bit by bit for bread, and expect the brokers in for the rent. Oh, what shall I do then? If you would help me just a little how I would thank you. I am ashamed to beg, but if you only knew what it was to be hungry. We have gone Sunday after Sunday with nothing but a little dry bread, but we have not even that now. Oh, sir, do believe me, I am getting almost afraid of myself. Please don't refuse; God will repay you if I cannot, for He knows all my troubles. C. S."

Inquiry was made into this case, and it was found that the writer was a very respectable woman, who had till now never stooped to make her home sorrows known. Some help was at once accorded. Alas! many similar cases might be cited. Here is one:—A man in great distress had, in his extremity, attempted his life. He was duly charged, but, Mr. Wheatley promising to befriend him, he was handed over to the care of the Mission. By trade he is a painter on glass, and he had with him two excellent specimens of his handiwork. But trade had been so slack that he was in need of money to buy material. "What would put you right?" asked Mr. Wheatley. The man hesitated for a moment, as if in fear of asking too much; then he mentioned the modest sum of seven shillings, which, he said, would enable him to get all he required. His request was granted, and he went away rejoicing.

We regret to hear that a Mission which can show such genuine results is in very great need of help. Mr. Wheatley himself, out of his business savings in the past, has advanced a considerable sum to prevent the work suffering. This ought to be repaid at once, and sufficient should surely be forthcoming to carry on vigorously a work which is of the utmost importance alike to the Church and to the nation. His address is 29, Brooke-street, Holborn, E.C.

JEWS AND THE SECOND ADVENT.

On Tuesday, Wednesday, Thursday, and Friday of last week an influential conference was held in Hope Hall, Liverpool, for the purpose of prayerfully considering the prophetical Scriptures concerning the Lord's second coming and the restoration of the Jews to their own land. Three meetings were held each day, and, on the whole, the attendance showed a deep interest in these subjects.

Mr. J. E. Mathieson presided over the opening meeting on Tuesday morning, and gave a running commentary on Zephaniah iii. Referring particularly to verse 9, "For then will I turn to the people a pure language that they may all call upon the name of the Lord to serve Him with one consent," he said it might be an indication of the restoration to this world of a pure language, and the redressing of the great calamity which came upon the world at Babel in the confusion of tongues. This confusion of tongues had proved a very great hindrance to international amity, and to the spread of the Gospel.

Rev. S. Schor, formerly of Jerusalem, and now working in Liverpool as an agent of the London Society for the Promotion of Christianity among the Jews, gave a valuable address on the present condition of Palestine, which we hope to report at some length in an early issue.

Rev. Dr. Bullinger gave a very lucid explanation of several passages of prophetic Scripture. He said that in two years from the present time they might expect certain very important changes with regard to the ownership of Jerusalem. The Jews had gone on for centuries without having a copy of the New Testament in their own language, but less than ten years ago the New Testament was translated by a Christian Jew. Through this translation a work had been done amongst the Jews which had never been done before. Up to the present moment more than a quarter of a million copies had been distributed. These copies had been carried into Russia free of duty, notwithstanding the rigid censorship. Then there was the great movement of Jews to Argentina. This avowedly was to become a nursery for their return to Palestine. The way in which railways are being laid in Palestine is another sign of the times which those who studied the prophetical Scriptures alone could understand in all its significance.

The speakers at the afternoon meeting were Dr. McKilliam and Rev. A. Wilkes, both of whom dealt very profoundly with prophecies concerning the second coming of Christ and the return of the Jews to their own land.

Dr. McKilliam presided over the evening meeting, which was well attended; Dr. Anderson spoke on the Anti-Christ, and Pastor Fuller Gooch followed on the restoration of the Jews.

Pastor Fuller Gooch opened the convention on Wednesday morning by a fervid address based on Luke xii. 49, "I am come to send fire on the earth; and what will I, if it be already kindled?" He said that to-day Christ was rejected by the world just as He was in the days of his incarnation. He was only accepted and adored by the few. Yet many Christians were looking at things quite triumphantly, almost jubilantly, even in connection with the Church of Christ, instead of walking in lowliness with the Lord God.

Dr. Neatby addressed the conference on the purpose of God with regard to his beloved Church.

The afternoon meeting was addressed by Mr. R. C. Morgan and Dr. Bullinger. The evening meeting was memorable for two thrilling, heart-stirring addresses by the Rev. A. Wilkes and Dr. Anderson, the former dealing with the parable of the wheat and the tares, the latter with a summary of the Book of the Revelation.

Mr. Sims opened the conference on Thursday morning, and Mr. Wilkes spoke in an allegory of the time when Christ would come back and redeem his Bride. Mr. Carr presided in the afternoon, and addresses were delivered by Rev. J. Hudson Taylor, Dr. Neatby, and Dr. Anderson.

At the evening meeting Mr. Wilkes presided, and announced that it had been decided to hold from eight to ten conferences similar to the present in the large towns and cities of the United Kingdom.

Rev. David Baron gave a very interesting account of his work amongst the Jews in various parts of the world, and Mr. Millard dealt at length with the results of the missionary journey which Rev. Mr. Grubb's party made to Ceylon, Australia, New Zealand, and other parts of the world. Dr. Bullinger concluded the meeting with another enlightened address on prophetical teaching.

Friday, the last day of the conference, was devoted to reports of the Lord's work in various parts of the world. All the reports were full of deep interest and encouragement. Rev. A. Wilkes presided over all three meetings.

In the morning Mr. Baron and Mr. Schor gave a further account of their work among Jews: Dr. Bullinger spoke on work in Brittany; Mr. Jackson on Ceylon and New Zealand. In the afternoon Mr. Hudson Taylor gave a very encouraging report of his work in connection with the China Inland Mission, and Mr. Wilson represented the Tamil Mission. Mr. Millard again spoke on the missionary journey previously referred to, and Rev. E. Clarke dealt with the Spezia Mission, of which he had been in charge for twenty-seven years. Mr. Fanstone spoke briefly on his work for the Lord in Brazil.

The closing meeting was largely attended. Mr. Brandreth spoke of work amongst Jews in Liverpool, and Colonel Finch-White dealt with missions in France. Mr. Arnot gave an account of his twelve years' work in Africa, and Miss Wilkes thrilled every heart by her description of her work amongst the deep-sea fishermen in the North Sea. A memorable conference was brought to a close by brief addresses on practical holiness by Rev. A. Wilkes and Colonel Finch-White.

IN THE STORM.

Dear Sir,—You published a brief letter from Mr. Glenny, written on board the P. and O. steamer *Thames*, after he had left the river on his way to Morocco with a party of missionaries. The next day, as they were entering the Bay of Biscay, there commenced the terrific gale that strewed our shores with wrecks. For about thirty-six hours they were exposed to the full fury of the storm, and were in the greatest danger. The hatches were stove in, and tons of water entered the lower decks; boats were carried away or damaged, while heavy seas swept the decks continually.

Throughout this trying ordeal, most of the passengers being prostrate with sickness, they could but commend themselves to the loving care of God. Mr. Glenny writes that the verse which seemed to be most impressed upon his mind at this time was, "Neither . . . depth . . . can separate us from the love of God which is in Christ Jesus our Lord." The vessel ultimately reached Gibraltar about fifty hours overdue. I am sure our many friends will unite with us in thanksgiving to God for his preserving care.—Sincerely yours,

Wm. T. Float, Assist. Sec.

21, *Linton-road, Barking, Essex.*

A TYPHOON IN JAPAN.

Dear Sir,—In a private letter from my daughter to-day, I have details of the terrible floods at Matsingi, Japan, by which Rev. Barclay Buxton's mission district has been visited. A typhoon followed days of pouring rain, flooding the town of Matsingi and the villages around. My child and other lady workers were rescued by Mr. Buxton, and had to walk from their house to his, some two and a quarter miles, often up to the waist, or nearly so, in water.

The poor people are in great distress; their goods and food have been swept away, and they are all but starving. Mr. Buxton and the Christians are doing all they can, but their means are limited, and the distress great.

If any of your readers, either through you or me, like to aid, I shall be glad promptly to forward any amount sent at this time of distress. Maybe it is a call from God, which will result in much impression being made in the Gospel work, if we do our part to show Christian sympathy with their sorrow. Prompt aid is required.—Sincerely yours,

Robert Wilson.

Broughton Grange, Cockermouth, Dec. 2.

STATISTICS INDISPUTABLY PROVE (says a writer in *The Century*) that the Christian Churches (in America) are increasing proportionately faster than ever before, and those Churches—notably the Methodist and Baptist—which insist on a more vital experience and a more prominent confession are the ones making the largest and most rapid increase.

CHRISTMAS APPEALS.

The Welcome Home.—Gifts of woollen articles, &c., for the sailors' Christmas tree; also help for suppers to hungry seamen.—Miss Child, 173, Ratcliff-highway, E.

Homes for Hebrew Christians.—The committee ask special help at this season for the aged and afflicted believing Jews in the Homes.—A. Bernstein, 79, King Edward-road, South Hackney.

Christian Community.—For work among the homeless poor—night shelters, free meals, homes, and nine mission halls; help much needed.—James Atkinson, 28, Enfield-road, Kingsland, N.

Homes for Aged Christian Blind.—Mr. and Mrs. Bright plead for their eighty-two inmates, mostly very aged and all blind, in order to give them a little extra cheer at Christmas.—77, Hanley-road, Crouch Hill, N.

Ashley Mission Hall, Bethnal Green.—For help to assist the poor and aged at Christmas. The Mission is open every night all the year round for the very poorest children and adults.—T. Miller, 104, Well-street, N.E.

Homes for Working Girls.—The committee find themselves in need of generous and liberal aid. Fully £2000 is required to cover the accounts by the end of the month.—Mr. John Shrimpton, 3, Victoria-street, Westminster, S.W.

Gifford Hall Mission for Work Among the Poor.—There is now a weekly distribution of soup, and it is desired to supply our poor with a substantial Christmas dinner and other forms of relief.—B. Hityer, 1, Wood-lane, Highgate, N.

Children's Tabernacle, 274, Waterloo-road, S.E.—The workers connected with this Mission are anxious to relieve the distress in the neighbourhood as well as minister to their spiritual needs. Tracts, clothing, food, and other help will be welcome.—A. Watson, Superintendent.

John-street Chapel, W.C.—For help to give the poor Christmas dinners. The poverty of the district becomes worse day by day, and thus the greater need of the generous help of our friends. The smallest donation will be gratefully received by G. E. Shephard, Mountfort Lodge, Barnsbury, N.

Sailors' Rest, Naples.—Mr. Stephen Burrows, who is now returning to his post, pleads for help for the Rest at Naples. £100 a year is needed for rent and taxes. Ten persons are employed to work at ten stations, and the income of the society does not exceed £300 a year. At least £400 a year is required, and with this increase a much-needed larger Rest at Catania could be provided.—Address 7, Vico 2nd del Piliero, Naples.

A PLEA FOR NURSES.

In answer to a letter in The Christian of November 9 from "A District Nurse," we are informed that the idea of a Provident Fund is no new one to the Y.W.C.A. It has been the object of much thoughtful consideration. But it is a subject fraught with difficulties, and hitherto these have proved insurmountable.

There is a home for nurses in connection with the Y.W.C.A., at 25, Norfolk-terrace, London, W., besides very many seaside and convalescent homes, which charge so low a price that few are self-supporting. Any who would like to have particulars of the Nurses' Union of the Y.W.C.A. should apply to the hon. sec., Miss Dashwood, 39, Bryanston-square, London.

UNION HALL MISSION.

A three weeks' continuous Mission has been concluded at Union Hall, Carlisle-street, Edgware-road. Efforts were made to reach the poor in the neighbourhood with the Gospel. Fairly good numbers came out night by night, and God has blessed some souls, while others have been restored to the joy of his salvation.

We are in great need of means to enable us to continue our evangelistic work in four halls and districts. We have also opened a fund in order to render help to the poor in their present distress and need during the severe weather. Robert Bilke.

Abergeldie, 5, Greenhill-road, Harlesden, N.W.

EMIGRATION.—A room at the Imperial Institute S.W., has been allotted as an office to the United British Women's Emigration Association. Young women who inquire about the colonies should be referred to Miss Lefroy, the secretary, by letter, or personally between the hours of ten and four, a party of domestic servants, ages eighteen to forty, being selected by the Association to go out in January. Free passages; only expense £1 for kit.

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Letters to the Editor.

YOUNG MEN AND MISSIONS.

Dear Sir,—Whilst heartily endorsing your note on page 7 of The Christian for November 16, I would like to utter a warning. Let young men be sure that God has called them before they leave their employment to go to the mission field, or they may find, as I have found, that a situation once left is not easy to regain.

For eleven months I have been without regular work, because I thought proper to go unsent. God may yet want me to go to the work, and I am willing to sacrifice all for Him; but the lesson has been understood and taken to heart, viz., be sure that Christ treads the path in front of you.—Yours sincerely,

A. J. W.

New Wortley, Leeds.

Y.M.C.A. AND THE CHURCHES.

Dear Sir,—My attention has been called to an article on the above subject, by a correspondent in a late issue of your valuable paper. He says, speaking of the discussion at Cork on the relation of the Y.M.C.A. to the Churches, "Several ministers present said bitter things against the Y.M.C.A.," etc. I was present at the interesting discussion, and did not hear a single bitter word spoken by any minister present. Anything approaching bitterness came from a delegate, an Association secretary, who, in the afternoon session, when according to your correspondent, "the delegates had their innings," said the ministers were influenced by jealousy in the attitude they had taken up.—Yours truly,

A Cork Minister.

TELL THEM HOW TO BE SAVED.

Dear Sir,—I was pleased to notice that in your "Notes and Comments" you draw attention to the all-important question, "What must I do to be saved?" It is deeply lamentable that this question is regarded slightly and indifferently in these days, and by many of the very men whose duty it is to answer such questions. If, as you say (and it is too true), the bulk of congregations are the unconverted masses, surely this question should have the preference to all others, which, when discussed, there is scarcely any enlightenment thrown upon them. The masses do not go to hear this, that, or the other doctrine discussed, but to hear a soul-satisfying reply to the throbbing question which is at their hearts; and if they do not get it they turn away sorrowfully, and perhaps sink into deeper degradation than before. Their question has not been answered!

The question which ministers of heaven-saving evangel might well ask themselves is, "What is our duty as regards this question?"—Sincerely yours,

Arthur E. Washbourne.

THE INTERPRETATION OF PROPHECY.

Dear Sir,—I am sure many who, like myself, believe that very many of the outstanding events of pre-Christian and Apocalyptic prophecy are yet to be definitely and finally fulfilled, have read with interest the papers which have been appearing in The Christian, by the late Sir Stevenson Blackwood.

It has been often objected by those who deprecate a close study of prophecy, that interpretations are so divergent. No doubt to the superficial observer this is so, but to those who examine more closely, it is, I trust, now sufficiently evident that these interpretations are less widely different than would appear. "Coming events cast their shadows before," and just as when the sun is westering we see the long dark shadows behind us, so can we from the stand-point of these latter days trace the long dark shadow of the coming Antichrist stretching spectre-like across the ages, interwoven in the ecclesiastical and national history of Christendom since the time of our Lord.

So, too, with the judgments and vials of the wrath of God, which the early Church and its representatives in succeeding centuries are assured in the Word shall be poured forth upon a world in revolt against God and his Christ with the message of grace and mercy. The dark shadows of these events of sudden, overwhelming character, and evidently occurring in rapid and alarming succession in a "day of judgment," would appear also to lie athwart the intervening centuries, and are well traced out for us in the papers referred to.

None the less, however, must we continue to recognise that every definite prediction of the Word of God must also have its definite and final fulfilment clearly apparent to a waiting Church or world. In their search for truth some seem to confine their scrutiny to the present dispensation, and such are thus enabled with much labour and research to trace out for us the shadows of each concrete event of the future, while others, fixing their eyes on a time to come, and examining it closely, as mirrored in the glass of the Word, are enabled to see, often with startling clearness, each outstanding event of that time which shall yet be the final fulfilment of the prophecy.

The study of the prophetic Word is a much-needed source of strength and comfort to the Christian pilgrim, and we trust that, as hindrances and discouragements to the study are cleared away, it will cease to be confined to the few and become the common heritage of every earnest student of the Word of God.

Edinburgh. John Elliot.

RAILWAYS AND SABBATH-BREAKING.

Sir,—I take the liberty of drawing attention to the increasing desecration of the Sabbath by railway companies. It is unnecessary to refer to the extent of the passenger traffic, as the public is sufficiently enlightened on the subject; but, possibly, there are many persons who are not aware that a large quantity of goods passes over the lines on Sundays. This state of things is far-reaching in its consequences, and tends to demoralise society; for it is reasonable to expect that many individuals follow the example set them by railway companies, and disregard the Sabbath. If one of the Commandments is set aside, the fate of the remaining nine is doubtful.

England is, owing to several causes, suffering severely at present from a financial point of view. As we cannot consider such affliction a thing of chance, we must accept it as a visitation from God, sent as a punishment for national sins. We must admit that Sabbath desecration is an important national sin. The Jewish nation was severely punished for violating the Divine commands relative to the observance of the Sabbath, and if we commit similar offence, can we expect to escape punishment? I am satisfied that the Christian shareholders have sufficient power to put a stop to the Sabbath desecration by the railway companies; but they must organise and be active, as they cannot expect to accomplish anything while they remain passive and disunited.

R. J. Horneck.

Wexford, Ireland.

RUSSIA AND THE JEWS.

Sir,—I have not seen the persecution of the Jews in Russia dwelt upon as I think it should be, as a sign that we are in the last times. Surely Russia is a north country, and quite two-thirds of the existing Jews inhabit it. No less than six times in the Word of God is this alluded to, and surely what He repeats in this striking manner should engage our attention.

In Jer. iii. 12, we read:—"Go and proclaim these words toward the *north*, return thou backsliding Israel." In verse 18:—"They shall come together out of the land of the *north*." In Jer. xvi. 15:—"Therefore behold the days come, saith the Lord, that it shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth that brought up the children of Israel from the land of the *north*, and from all lands whither He had driven them, and I will bring them again to their own land." The same language is repeated in Jer. xxiii. 8, where it is coupled with the promise that a King shall reign and prosper—Judah shall be saved and Israel shall dwell safely. Again, in Jer. xxxi. 8:—"Behold I will bring them again from the *north* country, and gather them from all the coasts of the earth." Then in Zech. ii. 6:—"Flee from the land of the *north*." Note in verse 8:—"He that toucheth you toucheth the apple of his eye."—Yours truly,

Wycombe. Thos. Wheeler.

MR. W. R. LANE'S MISSIONS.

Mr. W. R. Lane has recently conducted a mission to young men under the auspices of Stafford Rooms Y.M.C.A., commencing November 18, the last meeting being held on Sunday, the 26th. Mr. George Williams gave a reception to young men on the evening of the 20th, which was well attended by many of those engaged in neighbouring business houses. Mr. Lane's forcible addresses and earnest appeals to the unconverted have not been without result, and the workers and friends of Stafford Rooms have been much cheered by signs of Divine blessing.

Last week the evangelist conducted a week's mission at College Park, N.W., which has proved a time of great blessing and solid success. It is not only that Christians have been quickened and edified, but a large number have been led to accept Christ as their Saviour. On different evenings of the week more than forty have remained for conversation in the vestry, and about the same number have given themselves to Christ. The work has been chiefly among young people, members of the Bible classes, and old members of the Boys' Brigade, but there are not a few older people also rejoicing in the Lord. This week Mr. Lane is holding special services in Lansdowne Hall, West Norwood.

POST CARDS.

IRELAND.

On Sunday, November 26, three excellent open-air services were held in Cork. The crowd was of course somewhat lively, but on the whole paid very fair attention to the addresses delivered. G. W.

JERUSALEM.

Jerusalem is at present very still; the poor Jews are not allowed to enter the land. Even native Jews, if they leave Palestine, are not readmitted. The other day the wife of the Chief Rabbi had the greatest difficulty in landing in Jaffa No passport is given to any Jew. It would be a charity to make it known, so that poor Jews may not start for Jerusalem, only to find a landing is denied them at Jaffa.

D. C. J.

CAPE COLONY.

On last Saturday of October we had the pleasure of admitting ninety-six people to the fellowship of the Church. About 230 people were present at the Lord's Table in the afternoon. On Saturday, October 3, we observed the Lord's Supper at Engqueleni, when thirty-four people were present. Three young people were admitted to the Church on that occasion. We hope to see many more giving themselves to the Lord there. We hope to be able to appoint four evangelists for work in our large district soon.

A. Welsh.

Emgwali, Dohne, Cape Colony.

JAPAN.

Buddhism is very strong here. I recently dedicated a church. The Buddhists were angry that a foreigner should have anything to do with a Japanese church, so came in the evening *en masse* to break up the service. They began by asking puzzling questions, shouting, etc. Being unable to gain their point in this way, they rose, at a given signal, smashed the lamps, scattered the oil upon the worshippers, smashed the doors and windows, and prevented the continuance of the meeting. The police were warned, and were on hand the next night, and the meeting was carried through, though often interrupted.

(Rev.) David Spencer.

Nagoya, Japan.

REV. B. FAY MILLS.

An evangelistic campaign, lasting sixteen days, has been held in Binghampton (N.Y.). Twenty churches united in the movement, and the awakening has been of greater magnitude than any like effort ever before attempted there. The services were held in a temporary structure erected for the occasion, and seating about 4000 people. One Tuesday all places of business were closed from 10 a.m. to 12 noon, and from 3 to 5 p.m., and meetings were held all day long, opening with a vast number of neighbourhood meetings at 8 o'clock in every part of the city. The Mayor issued a proclamation setting aside the day as one of special religious consideration. On one Sunday evening, when Mr. Mills was to preach to men only, the electric railway company abandoned all car service during the hours of the meeting, and the conductors and motormen occupied seats in the body of the house, which was reserved for them.

Mr. Mills's preaching has been very earnest, and hearts have been mightily moved. Spiritual life has been wonderfully quickened, and many who had grown hard have been led to yield to the straightforward presentation of the truth. The singing of Mr. Hillis has not been the least effective part of the campaign. So much has been done that it is beyond the power of man to estimate results—eternity alone can reveal all that the sixteen days has meant to Binghampton. Mr. Mills has now gone to Scranton, Pa.

House of Rest, St. John's Wood.

The monthly meeting at the House of Rest, Finchley-road, on Friday last, was addressed by Rev. Gosset-Tanner, vicar of Emmanuel Church, Maida-hill. His theme was "The Faith of Gideon," and from the Scripture narrative he drew many practical lessons which the subject suggested. At the intermediate meeting, Miss Mason spoke on the necessity of the personal knowledge of the Saviour, and of an organic union between Him and every Christian soul.

In the evening the conference on "The Present Need of the Churches" was continued, under the presidency of Mr. Reader Harris. Each speaker was decided in his certainty that this need was the filling of the Holy Ghost. The Spirit, it was emphasised, has been poured out, and what was required was human channels, which might be the means of communication to a dying world.

THE Y.M.C.A.

There are twenty-one associations in Belgium, with 756 members.

Mr. R. Henderson Smith has been visiting the Associations in Inverness and the North.

Dr. Harry Grattan Guinness is to conduct meetings for the Dublin Y.M.C.A. from 19th to 23rd January.

The evangelistic services carried on by Y.M.C.A. men in Howth, Dublin, will, it is believed, result in much blessing.

Mr. Wm. Forbes conducted evangelistic services, under the auspices of the Falkirk Y.M.C.A., from Nov. 19 to Dec. 3, inclusive. The meetings have proved a means of stimulus to many.

The Peckham Association held a good annual meeting on Thursday evening, General Phayre in the chair. Mr. W. Hind Smith was among the speakers. A very encouraging report was presented.

The Coldstream Association, which has for some years been carrying on work among the young men of the town and district, has issued an appeal to other branches to assist them in raising funds for the erection of a suitable building.

On Friday evening last, Mr. W. Fry, jun., lately returned from a trip to the United States, Canada, and the World's Fair, Chicago, gave at the Dublin Y.M.C.A., an interesting account of the work carried on by Mr. Moody, and his Irish Brigade of twenty-five young Irishmen lately sent out from Dublin.

The annual conversazione of the White Memorial branch, Glasgow, was lately held. The secretary reported a membership of sixty-eight, an increase of eighteen over last year. Interesting addresses were delivered by the chairman, Miss West Watson, Dr. J. G. Andrew, and several members of the branch.

The number of branches in Denmark is 132, of which there are seven in Copenhagen. The principal branch was founded in 1878. It is reported that two branches have only three members each. The faith and courage of these few to keep together is under trial, but large results have often had small beginnings.

The Anglo-American Y.M.C.A., Paris, celebrated its silver anniversary last week in one of the McAll Mission Halls. The gathering was the best for many years. Rev. H. E. Noyes, D.D., who took the chair, spoke highly of the work the Association was doing, as did the other speakers. An appeal was made to enable the Association to remove to larger and more conspicuous premises.

The Aberdeen Association has for a long time endeavoured to lay hold of the lads. The secretary has for the past nineteen years conducted a boys' meeting in the institute every Friday evening. The syllabus for the ensuing session has just been printed. The boys take a great interest in the meeting, and contribute largely to the programme. The average attendance is about fifty. Not a few present members and several in the foreign field made their first acquaintance with the Association at the boys' meeting.

THE Y.W.C.A.

The Melbourne Y.W.C.A. has had good missionary meetings lately, addressed by Mr. Cheok Hong Cheong, and others, amongst them, Miss H. Brown, going out to China in connection with the C.M.S.

Denmark is said to have 149 Y.W.C.A.'s, the oldest dating from 1880. The Copenhagen branch has 400 members. Two other branches have over 100 each, while the smallest one is said to have five members.

A meeting, held in the lecture-hall of Ferme-park Chapel, has inaugurated a branch for Crouch End. The Hon. Emily Kinnaird explained the work of the Association, and addresses were also delivered by Revs. E. Griffith Jones, H. Laurence, and Thomas Orr.

A large gathering of the members of the Putney Y.W.C.A. met on Thursday at the opening of the new premises, The Crescent, 129, Upper Richmond-road. Lord Kinnaird presided, and Revs. G. M. Claris, Donald Matheson, and S. H. Wilkinson, and Miss Poulton each gave addresses. A "Sale of Work" to aid the funds will be held December 13 and 14.

The last annual report of the London Y.W.C.A. furnishes ample evidence of the good work done. A list is given of more than 140 branches in London alone, and of these about 40 are institutes and homes. The members number over 14,000. Physical recreation is provided for at two gymnasia, and by classes for drill at other institutes. Successful classes have been held in cookery and dressmaking. A park mission, restaurant, and public-house visitation, employment agencies, savings bank and benefit clubs, convalescent, sick-aid, and holiday fund, emigration, circulating libraries, etc., are among the departments. The "Factory Helpers' Union" and the "Travellers' Aid Society" are under the auspices of the Y.W.C.A. An interesting chapter of the report entitled "Members in Conference" gives extracts from papers read by the members, showing how highly the advantages of the Association are valued. Prospectuses may be had from 16A, Old Cavendish-street, W.

CHRISTIAN ENDEAVOUR NOTES.

A Central Union is about to be formed in Dublin and district.

The Luddendenfoot (Manchester) C.E.S. commenced twelve months ago with seventeen members: the present number is 142.

Three members of the Widnes Baptist Society have openly confessed Christ in baptism, and there are four more candidates for baptism.

There are now twenty-five societies in the Chester and District Union, with an aggregate membership of 1,186. Last year there were but twelve societies.

Some members and friends of the Y.P.S.C.E. of Werter-road, Putney, have been out singing in the neighbourhood during the past week, collecting money in aid of colliers' wives and children.

That the Sheffield C.E. Union is somewhat on the aggressive is evident from the fact that five new societies have been formed since the last quarterly meeting. There are now thirteen societies in the Union.

The first meeting in connection with the Winchester C.E.S. was held on Monday week. Rev. C. E. Dickinson took the chair, and explained the two pledges, viz. the associate and active members. The number present was between 50 and 60, out of which some 20 or 30 joined the new society.

At Tytherton, Wilts, a C.E. Society, started early in the year with but a few members, has grown and extended. A little while ago a special mission was held in the Moravian Chapel in the village, in which the endeavourers actively co-operated. The individual members are earnestly witnessing for Christ, and God is blessing their efforts.

Each member of the Henley-on-Thames Congregational Y.P.S.C.E. have promised to invite two of the poorest inhabitants of the town to a tea and entertainment to be given on December 28. By this means about 120 poor people will be enabled to enjoy a pleasant evening. Might not some other societies adopt this plan, and thus brighten the lives of a few of their poor older brethren at Christmas time?

SCOTTISH NOTES.

A hundred destitute Edinburgh children will be fed during the winter months by the House of Refuge.

A four days' bazaar in St. Andrew's Halls, Glasgow, in aid of the Broomhill Home for Incurables, realised a grand total of £10,929 10s. 4d.

The death of Sir Archibald Orr-Ewing removes a well-known figure from the political, social, and industrial life of the West of Scotland. Sir Archibald was very generous in the stewardship of his great wealth.

At the annual meeting of the B.W.T.A. in Edinburgh last week, a year of progress was reported. An appeal was made by Mrs. Blaikie for more helpers to share in carrying out Lady Henry Somerset's forward policy.

During 1884, sermons by representative Free Churchmen will appear in *The Free Church of Scotland Monthly*, edited by Dr. Norman L. Walker. The sermon in January will be by Dr. Walter Smith, this year's Moderator.

Writing to *The Glasgow Mail*, Mr. R. H. Hunter says the recent storms have thrown many orphans on the care of the Sailors' Orphan Society of Scotland. Additions will soon be made to the 350 children already provided for.

A recent report of the Royal Commission on Labour tells of much material and moral improvement in the condition of farm servants in Northern Counties of Scotland. The "bothy" system of lodging is strongly condemned.

One of the most useful Missionary associations in Scotland, the Scottish Coast Mission, held its annual meeting last week in Edinburgh. Much good has attended the labours of the missionaries among the seamen in the east-coast towns.

The Edinburgh Medical Mission had its annual meeting last week. At a great public demonstration in the Synod Hall, telling addresses were given in support of medical missions by Dr. Walter Smith, Mrs. Bishop, Prof. A. G. Smith, Dr. Johnston and others.

The Canal Boatmen's Friend Society of Scotland is now in active operation. The building in Glasgow is open daily for the use of canal boatmen and the residents in the neighbourhood. Religious services are held in the hall on Sunday, and a band of hope, savings bank, and sewing class are conducted on other evenings during the week.

Mr. William Quarrier has again the happiness of sounding a note of praise. Some friends in the East of Scotland have guaranteed the £3000 needed to erect one of two proposed homes for consumptives. Two other friends have given £1000 which will pay for erecting engine, washing-house, and other offices connected with the consumptive homes.

The recently formed Scottish Church Society has been distinguishing itself at a conference by advocating prayers for the dead; its members are also anxious for "the restoration of sacramental worship," whatever that may mean. This sacerdotal society will not improve the stability of the Church of Scotland as a state institution.

In an interview last week with a *Scottish Leader* representative, Mr. H. M. Stanley expressed a deep sense of the loss that African affairs will sustain by the death of Mr. A. L. Bruce. Mr. Stanley spoke in the highest terms of the good the African missions are doing. The famous traveller must improve his scriptural knowledge; he attributes to Paul a sentiment to be found in Ecclesiastes!

Writing to *The Scotsman* of the death of Mr. A. L. Bruce, Mr. Goschen, M.P., says:—"He was a most ardent champion of the civilising and lofty duties which he conceived to be a part of the traditions of his country, and no man threw himself with more ardour into the missionary work in East and Central Africa, which, in his view, was so indelibly connected with the name of his father-in-law, Dr. Livingstone."

Much interest, says *The Free Church Monthly*, seems to have been taken in Aberdeen in the opening of what are called "East End Recreation Rooms." These are in the basement of the Free New North Church, and owe their existence to Mr. Garvie, a member of that church. It is proposed to make the rooms a place of resort for the people of the district, with useful attractions of various sorts.

A valedictory meeting in connection with the departure of Alfred Hogg, M.A., M.B., C.M. (Aberdeen University) to Wen-chow, China, for the purpose of organising a Medical Mission—under the auspices of the United Methodist Free Churches—was held in the Congregational Church, Laurencekirk, on Wednesday evening, November 29. Dr. Hogg gave an able and clear address on the origin and development of Christian Missions, which was listened to with great attention. Dr. Hogg is a native of Laurencekirk, and has had a successful career as a student.

At the annual meeting of the Edinburgh Sabbath Morning Fellowship Union, held last week, a conference took place on "Aggressive Christian Work." Mr. Archibald Kennedy stated that, according to the last census returns, there were 41,000 young men in Edinburgh between the ages of fifteen and thirty-five. Of these, only about 2400 are members of the Fellowship Association in the Union. It was resolved to begin Sabbath evening evangelistic meetings in certain districts of the city, specially with the view of reaching the non-churchgoing young men and young women.

In *The Reaper* for December Mr. Anderson reports progress at the Bible Training Institute. "Several missions and a number of regular and occasional meetings have been held in different parts of the city, and the Lord has graciously given us much blessing. We have now conducted services in connection with churches of all the leading denominations—E.C., F.C., and U.P., Congregational, Baptist, E.U., and Wesleyan—and in various mission halls, as well as to policemen, postmen, sailors, &c. We have utilised the available capacity of our temporary premises to the utmost extent—indeed we are overcrowded. But even with this we have not been able to admit all who have applied."

IRISH NOTES.

Sunday week was observed as Temperance Sunday by nearly all the Methodist churches in Ireland.

Rev. William Gibson, of Paris, has been addressing a series of meetings in Dublin and Belfast, on behalf of Methodist missions in Paris.

A convention for the deepening of spiritual life has been held in the Methodist church, Clones; the meetings were very helpful and well-attended.

The George's Hall City Mission in Dublin is being well organised; most successful meetings are held. Rev. W. Crawford is the superintendent.

The Edgar Homes, Belfast, which aim at the elevation of fallen women, sheltered 118 during the past twelve months, and had a prosperous, useful year.

The Archbishop of Dublin has issued a final appeal for £1600 to clear off the debt on the recently-erected Protestant church in Madrid, and has offered £100 towards the amount.

Evangelistic services have been held by Mr. John Anderson, of Glasgow, in Bethany Presbyterian Church, Belfast, and by Rev. John Hoffe, rector of Kilbride, Arklow, at Florencecourt and the neighbourhood.

UNIVERSITY NOTES.

OXFORD.

One of the most interesting lectures of the term was delivered last week by Mr. A. C. Madan on the work of the Universities' Mission to Central Africa, wherein he described the various branches of the work at Zanzibar.

Dr. George Matheson, of Edinburgh, preached at Mansfield on Sunday to a large and very representative congregation, many of whom took the opportunity of hearing one from whose books they have derived such stimulus. The sermon had all the charm of suggestiveness with which his readers are so well acquainted.

On Thursday, November 30, Bishop Selwyn gave an account in the hall of Merton of the work in Melanesia, so closely associated with the names of his father and himself. A novel and noteworthy point of this and similar addresses this term to University men was the use of the magic lantern, which proved a most valuable adjunct.

The annual meeting of the Oxford Band of Hope Union was held last Wednesday, when Mrs. Wynford Phillips, of London, and Mr. Henry Hibbert, of Bradford, gave able and stirring addresses. The meeting was a large and enthusiastic one, and, together with the recent equally large meeting of the Church of England Temperance Society, indicates a very strong and resolute temperance contingent in Oxford.

The University sermon last week was preached by the Dean of Gloucester (Dr. Spence, formerly Vicar of St. Pancras), in which he expressed his surprise and deep regret at some recent works of Oxford scholars on Old Testament criticism, which he feared would not only instil doubt into the minds of the less learned, but cause thousands to stumble and fall by losing all faith in the sacred Scriptures. Dr. Spence's testimony in the University pulpit was as refreshing as it was courageous and unusual.

CAMBRIDGE.

Instead of the usual Monday evening meeting of the Cambridge Missionary Union, a meeting for intercessory prayer was held in the Henry Martyn Hall on behalf of the Church at home and foreign missions.

Presbyterianism in Cambridge is showing considerable energy under the guidance of Rev. A. Halliday Douglas. On Sunday evening Rev. C. Anderson Scot lectured upon "Presbyterianism at the Reformation."

Rev. F. J. Chavasse, Principal of Wycliffe Hall, Oxford, preached the University sermon on Sunday in Great St. Mary's. His eloquent sermon was full of sound, practical advice to undergraduates, and contained much that was reassuring to those hearts perplexed by the storm of destructive criticism.

The Michaelmas Term being now almost over, meetings have considerably diminished in number. Many men have already gone down. Just now the minds of many here are in a state of ferment and uncertainty. Amidst the ebb and flow of the tides of criticism some cry, "What shall we believe?" There are a happy few who, through the storm of difficulties, discern the rainbow-promise of brighter things, and predict that when the throes of the conflict are over, better-grounded certainties, a riper faith, will be theirs.

There being no meeting of the Cambridge Intercollegiate Christian Union on Sunday evening, Professor Rendel Harris and his wife held a holiness meeting in the Henry Martyn Hall. After a short address from the Professor, in which he dwelt upon the wealth of unclaimed blessing at the disposal of the Christian, and the internal witness of the believer that he was acceptably serving God, Mrs. Harris spoke with considerable fervour upon the possibilities of the life indwelt by Christ. She evidently believes that it is possible to lead an entirely sinless life here. To many her address savoured dangerously of Perfectionism.

VILLAGE WORK.—For twenty-four years Mr. Owers has been going on Sundays to Ford End, Essex, a distance of eight miles from his home, to preach the Gospel in a chapel which during that time has undergone several alterations, schoolroom and gallery having been added, and a flourishing country cause worked up with Sunday-school and Band of Hope. Much self-sacrifice is shown in thus steadily plodding on all these years through all sorts of weather. Sunday, November 26, will long be remembered. Messrs. Owers and W. Gannon arranged a day of special services, and with the help of a few Christian friends, the day was spent in a soul-searching and soul-seeking manner. At the close of the evening service a number were found in the inquiry-room seeking salvation, many of them being most interesting cases. E. A. H.

Obituary.

REV. THOMAS LESTER, HULL.

Great regret is felt in Hull at the melancholy death of Rev. Thomas Lester, Vicar of St. Luke's, Hull, which took place on Monday afternoon under mysterious circumstances. He had attended a C.P.A.S. meeting at the Grosvenor Hotel, and just before it was over he left the room, and could not afterwards be found. About five o'clock one of the servants at the hotel had occasion to use the store-lift, when underneath it deceased was found lying dead. The only mark of injury was on the forehead. Mr. Lester was the oldest clergyman in Hull, being over eighty years of age, and very feeble.—*The Record.*

DR. PROSPER LAUTRE.

The Paris Society of Evangelical Missions is mourning the loss of a veteran worker. François Prosper Lautré was born in Gibel, in the department of Haute Garonne, in 1818, and left France in 1844 for medical mission work in South Africa. He laboured for fourteen years at Lessouto, ministering to the needs of the missionaries, converts, and the population in general. In consequence of political disturbances, he afterwards had to change his sphere, and laboured first at Carmel and then at Smithfield, in the Orange Free State, in the latter place combining private medical practice with Gospel work.

PASTEUR JACQUES COMTE.

By the death of Pasteur Jacques Comte, Switzerland loses one of the founders of the Free Church of Canton Vaud. Born in 1819 at Lucens, he studied at the Academy of Lausanne in the days of the revival which attended the work of Vinet. With a number of others Comte entered upon the new life, and in 1844 was set apart for the work of the ministry, and joined those pastors who, in 1847, resigned connection with the National Church. He laboured at Montreux, Moudon, in the Broye Valley, at Savigny and other places; and, as one who knew him says in the *Journal Religieux*, toil rested upon him more lightly than leisure. He was a faithful man, and the faithful mourn his loss.

REV. A. L. SIMPSON, D.D.

We announced in our last issue the passing away of this honoured Presbyterian minister, who fell asleep at Bridge of Allan on Nov. 12. He was the first Presbyterian minister at Derby, where he began his labours about the year 1866. His reputation as a preacher stood high. Clear, well-balanced, and eloquent presentations of Gospel truth, an eminently judicial method of handling the Scriptures so as to bring out their connected meaning, with much literary grace of expression, made his sermons no ordinary treat to appreciative minds. He resigned the pastorate of the church in February, 1888, after twenty-two and a half years' earnest and faithful ministrations, on account of ill-health, and directly afterwards removed to his native city of Edinburgh.

REV. B. THOMAS, NARBERTH.

We have already noted the death of this well-known Welsh Baptist minister. He passed away at the age of fifty-seven. After a successful collegiate course at Bristol, Mr. Thomas entered upon the pastoral charge of Graig Chapel, Newcastle Emlyn. Penarth was his next ministerial sphere of labour. This was followed by the pastorate of the Welsh Baptist Chapel at Narberth, in Pembrokeshire. Mr. Thomas was well known under the *nom de plume* of "Myfyr Emlyn." His biography of Dafydd Evans, of Ffynonhenry, marked him out as the possessor of considerable literary abilities. These led to his being appointed the editor of the Connexional newspaper *The Seren*, a post which he filled up to the time of his death. Mr. Thomas was also well known as a preacher, his services being sought for in North and South Wales.

MR. JOHN H. L. CHRISTIEN.

For many years this devoted worker has been actively engaged in rescue effort in connection with the Midnight Meeting Movement, of which he was organising superintendent. Not only was he known all over London, but he had visited from time to time most parts of the country, seeking to stir the sympathy and concern of local Christians for their erring sisters, and to rouse them to vigorous effort for the rescue of such. Moreover, he led the way in this rescue by holding a series of midnight meetings in many provincial towns. In this particular sphere of service he was indeed a grand leader. He passed away on Friday evening, at his residence at Forest Gate, in his eighty-first year. He will be mourned by many as a true and simple-hearted follower of Jesus and friend of the fallen.

MR. TALBOT BAINES REED.

The death is announced, at the age of forty-one, of Mr. Talbot Baines Reed. A member of the firm of Sir Charles Reed and Son, typefounders, he was an authority on the archæological and literary aspects of printing, and wrote a "History of Old English Letter Foundries." He was, however, most widely known as the author of story books for boys. These included "The Fifth Form at St. Dominic's," "The Willoughby Captains," "Follow My Leader," "The Cock-house of Fellsgarth," "The Adventures of a Three-guinea Watch," "Roger Ingleton, Minor," "My Friend Smith," and "Sir Ludar." Of these the first four are school stories, setting forth the lights and shadows, the joys and sorrows, the humours and the scrapes, and the full and abounding movement of life in public schools. Mr Reed was educated at the City of London School, and married Elizabeth, daughter of the late Mr. S. M. Greer, County Court Judge for Cavan and Leitrim. She, with three children, survives him. He was a man of Christian faith and hope, profession and life, and a large circle mourn his removal.

REV. W. S. SWANSON, D.D.

A great sorrow will have fallen on many by reason of the death of Dr. Swanson on Friday week. In May last he was very seriously ill with diphtheria, from the effects of which he never really recovered. An honoured friend writes thus:—Dr. Swanson went out to China in 1860, becoming at Amoy the colleague of Revs. W. Burns and Carstairs Douglas, the two men who, more than any others, may be said to have founded the China Mission of the Presbyterian Church. He made an excellent missionary, acquired a more than usual command of the language in preaching, did noble work in the Amoy district for more than twenty years, and only abandoned the field when it became evident that if life were to be prolonged he must return finally to this country. His work since, among the congregations of the church, in pleading for the mission, his occupancy of the Moderator's chair of the Synod, his many able, stimulating, and most hopeful addresses, and his frequent and hearty appearances on behalf of the British and Foreign Bible Society, for which he had a deep and loving regard, will be long remembered, and we are sure his welcome presence will be greatly missed. He has left many attached friends among us, and the deepest sympathy will be extended to the bereaved widow and family.

MR. WILLIAM SPEAR, RAINHAM.

At the comparatively early age of forty-six William Spear, of East Hall, Rainham, Essex, formerly of East Cornwall, went in to see his Lord and Master face to face, "whom having not seen he loved."

On the border land of Devon and Cornwall, where the Tamar and Tavy mingle their waters, is the home of his family. Through various branches the same faith flows, and fertilises. There he was born, and there he was born again. There he grew into the stalwart typical West countryman he was. There in him was matured by the Spirit and grace of God that strong and buoyant faith that was to bear such an abundant harvest on the other side of England. Eastward ho! From Cornwall to Essex, from hill to dale, from noisy Tamar to quiet Thames.

Here Mr. and Mrs. Spear were led, and here their industry was prospered. A prosperous farmer, his bushel never hid his light! The spiritual destitution of the people grieved him, so he put up an iron hall for the Gospel. The Lord prospered this effort, and he was encouraged to build a commodious and substantial village hall—"The Lighthouse," as the people around call it. And in truth it has guided many a sin-tossed soul into the haven of salvation through the sacrifice once for all offered for sin.

Here summer and winter, Sunday and week-day, Mr. Spear might be seen giving himself in his cheery manner and sound practical sense and judgment to the work of the Lord. In every way he and Mrs. Spear have sought to lead those around them into spiritual things, and God has crowned their labours with signal blessing. His mortal illness was not long, but a fatal internal disease, mercifully painless, prostrated his vigorous frame, and sapped the vital strength. He returned to his old home, and on November 6 fell asleep.

He had provided financially for this and other good works during his lifetime, for his sympathies were not narrowed to his own sphere of labour. And in his closing moments on earth his thoughts lingered around the hall at Rainham. He begged Mrs. Spear to take his place in its management, and, on her consenting, he lay back on his pillow, and with eyes closed in prayer, said, "Thou knowest, Lord, how rejoiced I am that my precious wife will look after the work I have so loved. Oh, bless her in it, and I believe she will have much more blessing in it than I have ever had." J. C. R.

LADY HENRY SOMERSET has invited a large company to meet her at the Portman Rooms this (Thursday) afternoon at 2.45, to consider a special way of dealing with inebriate women. Dr. Norman Kerr, Rev. J. W. Horsley, Dr. Mrs. Anderson Brown, and Mrs. Meredith are to speak.

The Christian.

☞ It is particularly requested that all letters relating to business matters should be addressed to the *firm*, Messrs. Morgan and Scott, and not to individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

All Advertisements for THE CHRISTIAN should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

SPECIAL ANNOUNCEMENT.

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of Rev. BENJAMIN GREGORY, D.D., ex-editor of the Wesleyan Methodist Connexional Literature.

☞ We beg to call attention to the *Special Announcement* made above with reference to Subscriptions for the ensuing year. It will greatly facilitate our work at this season if friends will kindly note the particulars.

☞ Will those of our readers who receive THE CHRISTIAN direct from the Office by post, and who have not recently communicated with us, kindly send their present full postal address; especially Missionaries and others in foreign countries.

☞ The increase of communications on the one hand, and the decrease of available time for reading on the other, render it essential that we should give the largest amount of important information in the least possible space, and restrict the length of articles. Short papers are read at once, while longer ones are postponed to a more convenient opportunity, which never comes. We are often obliged to abbreviate reports of work, and generally the writers feel that their most important sentences have been omitted. We must therefore beg them to write in as condensed a form as possible, remembering that features of merely local interest are not suitable for a paper whose readers are scattered over the wide world. Our column of "Evangelistic Notes," and the Postcards occasionally received, indicate the space we can usually give to such subjects.

Of recent years there has been a continual advance in the direction of brief notes and larger type. For busy Christian workers, and for busy men and women everywhere, this is more and more needed; our kind contributors are therefore entreated to study the graphic and concentrated Gospel of Mark as a model for imitation in their records of Christian work. Think of the wonderful events of the age of Christ and his Apostles being recorded for all time by Divine Inspiration in the four Gospels and the Acts. The fulness yet the brevity of these pregnant writings is one of the mysteries of the Kingdom of God.

The dastardly and malignant outrage in the French Chamber, from the gallery of which, on Saturday last, a bomb was thrown by which nearly a hundred men and women were more or less severely wounded, is the latest of the moral "earthquakes in divers places" which are shaking society and threatening to turn the world upside down. One effect of it may be to give the Governments of Christendom pause in their jealousies of one another and their scramble for the lands inhabited by weaker peoples.

The European newspapers express the distress of the nations, with perplexity caused by the sea and the waves roaring out their discontent and anarchy, men's hearts failing them for fear, and for looking after those things which are coming on the earth.

The Berlin *National Zeitung* says:—So long as the supporters of law and order in every State fight against one another with as much ferocity as they do now, they only play into the hands of Revolutionists of all degrees, for they confirm the opinion that what exists deserves to be destroyed. The preparations for the next war with which nearly all nations are busied are also preparations for conditions which, among the vanquished at least, and not improbably among the victors as well, will afford Anarchism the best possible opportunity for comprehensive operations.

This is a very important and timely view of the case. The Governments are preparing torpedoes and ironclads to blow each other to pieces. What wonder if the Anarchists follow at a humble distance with their comparatively insignificant bombs filled with horse nails, maiming a hundred people, while the preparations of the Governments are on a scale adapted to the slaughter of human beings by the hundred-thousand. The most advanced science, and the closest inquiry into chemical forces and mechanical powers, are combined to make weapons for the destruction instead of the welfare of mankind. What wonder if the discontented, the depressed, and the despairing avail themselves of the same diabolical inventions?

The tribulations of the last days foretold by the unerring Word of Inspiration seem to be already shaping themselves. It is easy to perceive the growing self-assertion of the clay of popular power, which will not mingle with the iron of monarchy. And it is easy to conceive a condition in which the Governments (the kings) of Christendom may be driven to unite to give their power to the Beast, the personal Antichrist, who shall arise. If any of the Powers have an ear let it hear: "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints."

A correspondent suggests that as birthdays are generally occasions for gift-giving, the churches generally should signalise the return of the day observed as the birthday of Christ by making generous gifts towards the sustenance and extension of missionary work in the regions beyond.

Congregationalists are going through great anxiety on account of the failure in the income of their Church Aid Society and the insufficiency of the income of the Foreign Missionary Society. Measures to change this have engaged the attention of their leading men. Rev. Wm. Crosbie, of Nottingham, points out, in a letter to *The British Weekly*, that what is wanted is not new machinery, but more life. "LIFE FIRST, and then the other things." He believes the hour has come when "the ministers and members of the Congregational churches should meet in solemn conclave and conference for the one purpose of considering the state of religion amongst us, and seeking by united prayer and supplication new and larger infusions of the Spirit of God. A whole week spent in this way would bring untold blessing, and would lead to the solution of problems apparently now insoluble."

With the spirit and purpose of these words we are in absolute agreement; but may we suggest that such "a conclave" would not be of the least use unless the men who come together were of one heart and one soul? A praying machine is more difficult to make than a sustentation fund. Would it not be possible for some minister who has a strong feeling of the need of prayer to send an invitation to all his brother ministers in the same *county* to come and spend a day in prayer and conference in his school or chapel? The arrangements for receiving them would be simple and inexpensive. Friends would provide lunch and tea. Only such ministers as were in sympathy would come. We know a case in which this was recently done, and with the most precious results. Many of the brethren said they had never been to such meetings in their lives, and the younger men especially were filled with new courage and hope. Meetings of such a description held in every county in England would soon produce nothing short of a national revival.

One word more: let only the ministers of each county or district be called together. They know each other and each other's work and difficulties. They will speak and pray freely only in each others' presence. On no account ask anyone to come as a visitor or chief speaker. Jesus Christ will be there, and through his Spirit will supply all need. Spiritual conventions are just as much in danger of looking to some one man as popular congregations to popular preachers. Let us honour God, the Father, the Son, and the Holy Ghost. If, by some simple means such as we have pointed out, there is a revived ministry, there will soon be revived churches in every part of the land.

Dr. J. H. Gladstone has informed a representative of *The Westminster Gazette*, who has interviewed him on the work and character of the late Professor Tyndall, that Tyndall was brought up in a narrow school of Christian thought, and when he went to Germany, and came under the influence of the universities there, he found things so very different, that his belief in the Bible was entirely upset, and it was never restored.

I remember his once telling me that at times he felt as if he stood in the presence of God, and that at other times he did not believe there was a God at all.

He subsequently attempted to tone down the effect of his Belfast address, and in the latest published edition of it in book form several passages are omitted, from which we may learn that so-called belief in the Bible is not necessarily the same as belief in God; that neither is a mere feeling of awe in certain circumstances the same as an intelligent persuasion; and also that when a distinguished man speaks in a sense hostile to Christianity, he may live to modify, or even

withdraw, his words. We may pay too much attention to opponents.

Dr. Gladstone went on to say:—

The belief that most of our leading scientific men are hostile or indifferent to Christianity is entirely without foundation. It is no doubt prevalent, because, after it had been proclaimed by Atheists, it was taken up by the occupants of the pulpits, and assumed by them to be true. There may be something in the study of science that tends to materialism—no doubt the advance of science has upset, legitimately, many of our theological notions—and I do not think it at all wonderful that young scientific men and readers of scientific books should be affected that way. But certainly the majority of the leading scientific men of the present day in this country are Christians, and so far as leaders in my own particular branch of science are concerned, this is much the case in France also. It is, I believe, as a general rule, true that, as Bacon puts it, "a little knowledge leads a man to Atheism, and greater knowledge leads him back to God."

In a thoughtful article in the current issue of *The Wesleyan Methodist Magazine*, Rev. William Allen maintains that sceptical doubt, and the naturalistic tendency of our times, do much to hinder the cultivation of devotional life. Referring to the powerful influence of Miss Havergal on the religious life of this generation, he says:

Twenty years ago, I had a friend with whom I used to have the most delightful intellectual fellowship. When he was fifty years of age, his delicate constitution gave way, and he died. Shortly before he passed away, I visited him. On his bed I found one of Miss Havergal's books. Taking it into his thin hand, he said: "This book has been wonderfully helpful to me. Miss Havergal's piety is so natural, and simple, and real." Then, turning his bright eyes upon me, and referring in his own mind to conversations in days gone by, he said: "You know F. W. Robertson and James Martineau don't suit me now." It was a remarkable testimony, coming as it did from a man whose personal Christianity had been of such an intellectual cast.

In following after God the devout soul will take care that work does not exclude prayer, that service does not overlay meditation and worship. These are duties as well as privileges, and, combined with religious fellowship, are absolutely essential to the maintenance of the higher life. "When they are neglected," as Mr. Allen well says, "we decline in all those inward resources on which practical devotion depends, and our service becomes a strain, a mechanical exercise, a weariness of the flesh and of the spirit."

A series of historical papers descriptive of the spread of the Stundist movement in Russia have been republished in a pamphlet (1s. 6d. *J. Clarke & Co.*). It is a deeply stirring "story of a great religious revolt," and one that ought to awaken keen sympathy, among all lovers of freedom, with these suffering and persecuted fellow-Christians in the great kingdom of the Czar. The part played in this modern drama by the Holy Orthodox Church of Russia is about as pitiable and detestable as that of Rome in its worst days. It is the same with cruel and corrupt officialism everywhere. We are thankful to know that there are grounds for expecting more humane and Christian treatment of these heroic and simple-minded believers; but we do not believe it will come through ecclesiastical channels.

Admiral Grant writes us calling attention to evils in connection with certain sailors' institutes. Some (he finds) seek to attract seamen by smoking concerts, tobacco being provided free and drink at a low price, while objectionable songs are sometimes sung. In one institute "masses, confessions, and prayers for the dead" are announced. While deploring these abuses, the writer is anxious not to injure Sailors' Rests generally, knowing, as he does, the great good, spiritual and temporal, they have done. He adds: "The principles on which we should all act are such as those on which Miss Weston's are worked, 'For the glory of God and the good of the service,' also that 'the abundance of the sea might be converted unto Him.' And most assuredly neither one nor the other will be obtained by pandering to low tastes."

Mrs. Besant's account of her inner life, which has just been given to the world, suggests a warning which we have not yet heard sounded, viz:—"When you are in religious doubt and difficulty, don't trust to human skill to bring you through." Mrs. Besant has gone, at every critical stage of her history, to man for the help she should have sought from God alone. Once it was Dr. Pusey, then Mr. Bradlaugh, and now Madame Blavatsky. If she follows on consistently, she must end with the Pope. She is a curious example of the fact that a vigorous nature is not necessarily strong, nor an acute mind deep. Prayer alone with God would have saved her from this restlessness and drifting.

Professor Rendel Harris has an article in *The Contemporary Review* on "Tatian and the Fourth Gospel," which ought to give pause to those who confidently disparage the Gospel according to John. Before the Diatessaron was discovered, portions of it and also quotations from John were embedded in Ephrem Syrus's Armenian Commentary, published in the original text at Venice in 1836, and translated into Latin by Dr. Mosinger in 1876. Thereupon, Prof. Harris says:—

It is possible for an early Christian writer, profoundly acquainted with the Fourth Gospel, which he had at least once transcribed with his own hand, to write a religious treatise, in which he would fail to convince critics in later ages that he had any acquaintance with that Gospel at all. And this possibility is consistent with the fact that he makes *verbatim* quotations from the author with whom he is held to have been unacquainted.

Strange to say, Dr. Lightfoot had a copy of the Armenian Commentary in his library, but was ignorant of its contents, and made no use of it in his articles on Tatian. This leads Professor Harris to say:

It is possible for a professed apologist, acting in defence of a certain portion of Christian literature, the genuineness of which has been attacked, to seriously understate a winning case.

The study of Tatian, of Ephrem Syrus, and the light given from other sources, have set the date of John's Gospel back; and "a number of supposed quotations from St. John which were formerly considered doubtful must now be admitted." Thus research and scholarship win back what ignorant assumption had all but taken away.

When speaking of the "low stage of moral development" which prevailed in Old Testament times, devotees of the Higher Criticism do not hesitate to question the existence or operation of the faculty of conscience in those early days. A recent speaker ventured the following superficial remark:—

The basis of morality in the Old Testament was not the individual conscience, that sharply individualised word not appearing till the Maccabæan age.

The standard of true morality is Divine, and the "basis" cannot but be always and everywhere the same. Though the distinctions of modern metaphysics may not have prevailed in the golden age of Hebrew literature, it is clear that the language and narrative of the Old Testament introduce us to the human conscience and its operation. In the story of sin in Eden, of the crime of Cain, of the heartless treatment of Joseph by his brethren, and of the penitence of David, as described in Ps. li., we have the working of conscience applying the law of God, and bringing to mind the natural intuitions as to right and wrong.

By many figures the Old Testament speaks of the human conscience. It finds it in "the heart," which may be hardened, as the conscience is said to become seared (Prov. xxviii. 14; 1 Tim. iv. 2); in "the reins," which instruct in times of reflection, or are pricked in moments of perplexity (Ps. xvi. 7, lxxiii. 21); in "the spirit" of man, which serves as the candle, or lamp, of the Lord, searching into the recesses of motive and deed, thought and desire (Prov. xx. 27). Of old no less than to-day, the "spirit in man," as the inspiration or breath of the Almighty, gives understanding or power to discriminate right and wrong (Job xxxii. 8). Even in the breasts of barbarians there is, as the Apostle to the Gentiles said, a law written in their hearts, with a witness-bearing conscience, accusing or excusing them in regard to their lives and actions (Rom. ii. 15).

A letter by Sir G. Birdwood appeared lately in *The Times* condemning the way in which the signatures of forty-nine medical men in Bombay had been fraudulently obtained to a petition deploring the use of opium by natives in India. To this a reply was sent by Mrs. Dyer, wife of the editor of *The Bombay Guardian*, denying the charge, but the letter has been refused admission. She says the petition was suggested and drafted by a Bombay doctor in April, 1892, and was widely printed and circulated, but was never challenged till lately, when strong official pressure was put upon the signatories, to induce them to recant. Hence the report that thirty-four out of the forty-nine signatures have been repudiated.

The great Temperance Convention in Covent Garden Theatre has revived the hope and faith of the whole temperance party with regard to the purposes of the Government in the matter of the Local Veto Bill. Of course a Government can only do so much work in so much time, and circumstances may prove too strong for the strongest; but as the question now stands, we have the fullest and most explicit assurances that everything will be done that can be done to further temperance legislation in the direction of giving the people the control of licences. We sincerely trust that nothing may arise to defeat the accomplishment of this great and good work.

According to statements made in *The Nautical Magazine*, the work of safe-guarding seamen from the devices of a greedy commercial spirit is by no means at an end.

"Relentless competition," says our contemporary, "tends more and more to lamentable undermanning. Certificates abound, and a master would think twice before venturing to express an opinion on the number of his crew, in the presence of a managing owner, however loudly he might condemn the short-handed system while in the bosom of his family. The shipmaster is not strong enough, as a rule, to refuse to sail when shorthanded."

If a shipmaster who asks for, say, forty men, is passed over for the one who will risk sailing with, say, thirty, he will be likely to make shift with thirty. In the case of the smaller class of steamers the offence of undermanning is particularly glaring. Hence come collisions. The bodies and souls of men are being made merchandise of. But if Parliament could enforce a load-line, it surely ought to be able to say how many men a vessel needs for its safe navigation.

Moses and Zipporah.

Ex. iv. 24-26.

BY REV. ARNOLD FOSTER, HANKOW.

There is a large number of passages in the Bible that present real stumbling-blocks to many English readers, simply because of their own almost childish inability to imagine any state of life different from that in which they themselves have been brought up, or any habits of thinking and speaking which are not those of the nineteenth century. The average Englishman cannot, *e.g.*, picture to himself some of the most characteristic actions of an Oriental—the demonstrative grief, the dancing joy, the uncontrolled anger, the mad outbursts of passion, which are features of Asiatic life. Again, he cannot realise that when Jews and other Orientals use in reference to certain things language that no Englishman of to-day would use, they do not necessarily mean at all the same thing as the Englishman would mean if he were to use the language in question.

The English reader who has never lived or travelled in the East comes across some narrative of Scripture, written by Orientals for Orientals from an Oriental standpoint, and he is staggered by it. He cannot understand how such a passage ever found its way into an inspired book! His idea of revelation requires that there should be no stories told in it that an Englishman of the nineteenth century considers to be in bad taste, and no expressions used that an Englishman of the nineteenth century would not use. Accordingly he finds "difficulties," where, with a larger experience of the world and of men, he would see none, and misses the point of many a story because its setting is Oriental and not English, or ancient and not modern.

I have before me as I write a well-known book by a well-known writer, in which the passage referred to at the head of this article is spoken of as if it were almost an insult to God to suppose that these three verses could by any possibility, or in any sense, be described as a part of "the Word of God." Believing myself that they *are* a part of "the Word of God," and a very instructive part of it too, I venture to submit, for the benefit of those who have found the brief and rugged language of these verses a stumbling-block to faith, a paraphrase of them, in which I think that, on the one hand, no part of the original idea is lost, and on the other hand no idea really foreign to the sense of the original passage is introduced. The few explanatory hints that are worked into the paraphrase only, I believe, present the passage to the English reader in the form in which the *passage itself*, without any such hints, would present itself to the ordinary Jewish mind. The language adopted is, as far as possible, in the style of the Scripture; if anyone reading it is still shocked by the sentiment it contains, I can only say I am as unable to enter into that person's state of mind as he is unable to enter into the mind of the writer of the original passage in Exodus.

"And it came to pass by the way in the inn, that the Lord smote Moses and he was sick unto death, and Moses knew that it was because it was of his son whom he had not circumcised according to the covenant made with Abraham, to whom the Lord had said 'Every man-child among you shall be circumcised.' And Moses repented him that he had not obeyed the covenant of circumcision, and he told Zipporah his wife. But the thing displeased Zipporah, for in Midian they circumcised not their children after the manner of the Israelites; nevertheless, being in fear, she did according to the word of Moses, howbeit she called him in her anger 'a bridegroom of blood.' And the Lord had mercy on Moses and raised him up again, and he went on his way to Egypt, to deliver the people, as the Lord had commanded him, whose name is the Lord God of Abraham, Isaac, and Jacob."

Now about this story three observations may be made. Firstly, if the original language appears to English ears to savour of coarseness, it must be remembered that expressions and actions which strike *us* as coarse do not strike the great majority of mankind in at all the same way, and it is not absolutely certain that the modern European standard of good taste is the only right one. On the contrary, it may be questioned whether the modern wholesale introduction of French and Latin words into the English for the purpose of avoiding their rougher Saxon equivalents, is not an indication of hyper-sensitiveness and of morbid refinement on our part. Be that as it may, one thing is certain, as everyone who has lived in Asia knows, methods of speaking and acting which, though not in themselves immoral, shock the sensibilities of most refined persons amongst ourselves, do not in the least degree shock the sensibilities of many really refined and cultivated Orientals.

Secondly, the story as told in Ex. iv. 24-26, at least so far as it concerns Zipporah, is *life-like*. I can imagine I see before me as I write, some angry, storming, Chinese woman acting just the part of Zipporah—convinced that on grounds of expediency she had better do something that she saw no reason for doing on any other ground, and doing it accordingly, but all the time venting her passion against the person who had compelled her to do it.

Thirdly, under this story there lies profound religious teaching, and it is for us an unspeakable loss if, finding fault with the details of the story, we miss the lesson taught.

In a bitter and never-to-be-forgotten experience of his own life, Moses was taught the lesson that the work that God had entrusted to him must begin in his own home. If the covenant of God with Abraham, Isaac, and Jacob, meant so little to Moses that he did not think it worth while to circumcise his own children, how could he be a fit agent to establish that covenant with the people whom he had just been charged by God at the burning bush to deliver from Egypt, and to bring them into the land which the Lord had promised to their fathers? The truth taught by St. Paul many hundreds of years afterwards is here anticipated: "If a man know not how to rule his own house, how shall he take care of the Church of God?" He can be no true minister either of the law or of the Gospel who allows his children and servants to grow up in disregard of the covenant of his God which he is spending his life in enforcing upon others. "They made me keeper of the vineyards; but mine own vineyard have I not kept." The lesson taught in the passage before us is one of infinite importance to all who are called of God to the ministry of his Church and to the work of saving men, and the narrative embodying it is well worth that place in Holy Scripture which it holds. It would be well if "critics," before pointing with contempt to such a passage as this, and repeating cheap and ignorant objections to it, would try to understand its meaning, and to extract from it the instruction which its place in Scripture would lead us to expect that it was intended to give. The shallowness of some modern criticism of Scripture causes nothing but pain to readers who know how utterly superficial and yet how mischievous it is.

WORKING LADS' INSTITUTE, WHITECHAPEL.

The Working Lads' Institute and Home, Whitechapel, has not only had a career full of interest in East London, but has been regarded as a model on which to organise similar institutions, both in and out of the Metropolis. It has from the first had many firm friends and staunch supporters, but yet its directors have gone through seasons of deep anxiety, arising from financial limitations. At the seventeenth annual meeting on Monday evening, some of the more active friends of the Institute had an opportunity, not only of attesting their sympathy with the work, but also of commending it to the hearty support of the benevolent public.

The chair was occupied by Alderman and Sheriff Moore, who attended in place of the Lord Mayor, whom illness prevented from carrying out his engagement to preside. The devoted founder and hon. secretary of the institution, Mr. Henry Hill, read a report which, although not jubilant, was not wanting in buoyancy. For the information of persons not familiar with the work, it opened with a statement of purpose and intention, in these words:—"The lads for whose benefit the Institute was founded are a distinct, a numerous, and an important class. It is not for the destitute poor, nor is it the young clerks and artisans, but for industrious working youths, from fourteen to eighteen years of age, thousands of whom reside in Whitechapel and the neighbourhood. A large number of them are employed as errand-boys and shop assistants; many others are engaged in mechanical trades, and some are apprentices. Their earnings vary from about 6s. to 10s. per week."

From this definition of the class to be benefited, the report proceeded to describe the means—spiritual, intellectual, moral, and physical—employed to direct the lives of the youths who are privileged to make the Institute a rendezvous at the close of their day's work. Educational classes, reading-room and library, gymnasium, swimming bath, and lecture hall, are among the attractions furnished, and they have in the past year been used in an increasing degree. Education of a technical character is a studied feature. The employment agency has done useful work in procuring situations for lads in need of them, and employers have come to value its co-operation because the servants recommended have been of an intelligent and reliable description. The total number of lads attending the Institute and classes last year was 407, which included thirty telegraph messengers. In the Home thirty-four beds have been occupied, by orphans, lads from the country, and others. Though the work generally is very encouraging, the financial situation is depressing, and has, indeed, been beset by difficulties that have been all but overwhelming. The lads contributed in fees and subscriptions £164, and outside contributions amounted to £412. The year closed, however, with an indebtedness of £1200, to say nothing of a charge on the building of about £5000, the interest on which swallows up £200 per annum. Double the work could be accomplished in the premises if the necessary means were forthcoming.

Addresses full of sympathy were delivered by the Chairman, and Messrs. W. J. Orsman, W. C. Steadman, and George Holland. Some gymnastic exercises were gone through, and a programme of music performed. Moreover, Mrs. Hill distributed the prizes gained by members of the educational and technical classes, and the swimming and athletic clubs. The proceedings bore testimony to the religious tone as well as practical utility of the work of which the Institute is the home and centre; and must have impressed many present with the urgent importance of the demand made for the enterprise to be freed from the encumbrance of debt, in order that it may deepen and extend its operations, all of which are as truly excellent in character as they are sorely needed in the district.

MOTHER, let not a day pass but that you feed your boy with the "bread of life," that shall cause him to grow into a splendid man.

Apocalyptic Scenes.

By the late Sir S. Arthur Blackwood, K.C.B.

XXXVII.

PROPHECY AND HISTORY.

In the last few preceding papers I have endeavoured to trace the wonderful correspondence of historical facts with the prophetic delineation recorded in the twelfth and thirteenth chapters of the Apocalypse. It seems desirable that this should now be exhibited in such a form as to afford the reader, almost at a glance, such a view of the correspondence referred to as will enable him, not only to bear it more readily in mind, but also to apprehend the force with which that correspondence supports the position advanced,—that the true interpretation of this great prophecy is to be found in the history of the present dispensation, from the time of the vision in Patmos up to the days in which we live.

That correspondence is so marvellous that, although, as already observed, mistakes and erroneous applications here and there may not have been escaped, it is almost impossible for a mind divested of prejudice to avoid arriving at the conclusion that it is none other than that history which the Spirit of God intended to prefigure in the visions, and that the wonderful course of the Roman Empire, first Pagan and then Papal, the rise and progress of the apostasy foretold by Paul, and the development and career of the great Antichrist, are therein set forth.

The following recapitulation, in parallel columns, of the main prophetic symbols, and of the events and facts which it is believed were signified thereby, will be useful as a means of demonstrating the view in question, and of aiding the memory of the reader.

1. The Great Red Dragon.	1. The Fourth Beast of Daniel's vision (ch. vii. 7, 23, etc.), *i.e.* the fourth world-empire, the Roman, energised by Satan (Rev. xii. 9).
2. The Seven Heads.	2. The Seven Hills on which Rome stood. Also the seven successive forms of government, which had existed or were to exist, in the Empire (ch. xvii. 9, 10).
3. The Crowns on the heads.	3. It was in those dynastic forms (each in its turn) that power was, or would be, vested. In John's time the existing form of government was the Emperorship.
4. The Ten Horns.	4. The Ten Kingdoms of the European Commonwealth, which were afterwards to come into being. Uncrowned here, because not yet existing.
5. The third part of the stars of heaven cast down by the power of the seven-headed dragon.	5. Satan's successful attack upon the Church, by persecution of Pagan Rome, resulting in the apostasy or fall of many of its leading men. (The stars are the angels of the churches, ch. i. 20.)
6. The war in heaven, between Michael and the dragon, and their respective hosts. The dejection of the latter.	6. The final conflict between Paganism and Christianity, resulting in the overthrow of the former.
7. The triumphant shout in the heavenly places.	7. The joyful belief of early Christians that the Kingdom of God was now permanently established on earth.
8. The means of the victory over the draconic hosts.	8. The means of the overthrow of Paganism—the blood of Christ—the word of the Gospel—the martyrdom of the servants of God.
9. The ejection of the water from the serpent's mouth to destroy the woman.	9. The flood of false doctrine and heresies, whereby Satan then sought to destroy the Church.
10. The rise from the sea of the seven-headed, ten-horned wild beast, with crowns on the horns and names of blasphemy.	10. The appearance of the Roman Empire in a new form, secular power now residing no longer in the Emperorship, but in the ten kingdoms of the European Commonwealth.
11. The head of the beast wounded to death by the sword, but healed and revived.	11. The fall of the Empire of Rome, but resuscitation of Romish power in the Papacy.
12. The universal dominion and supremacy of the beast.	12. The power assumed and exercised by Rome over Christendom.
13. The mouth speaking great things and blasphemies.	13. The blasphemous and self-exalting utterances of the Papacy. Its claims to quasi-Deity, infallibility, etc.
14. The duration of the beast's power, forty-two months.	14. The twelve hundred and sixty years of Rome's supremacy.
15. The beast's war with the saints.	15. The persecutions of Protestants by Rome. Fifty millions of God's saints slain by her!
16. The second wild beast, with lamb-like appearance, and draconic voice. The false prophet.	16. The corporate body of false teachers throughout Christendom, the priests of Rome, "wolves in sheep's clothing."
17. The great wonders wrought by the second beast, specially fire brought down from heaven in the sight of men.	17. The lying miracles of Rome—whereby the nations were deluded—specially those of Transubstantiation and Apostolical Succession.
18. The image of the beast.	18. The representation of Christendom in Œcumenical Councils.
19. The voice of the image.	19. The edicts and decrees of Œcumenical Councils.
20. The mark of the beast impressed on all.	21. The entire appropriation by Rome of all classes to its sway and service.
21. The ban upon all who were not marked.	21. The excommunication of all who would not acknowledge the authority of the Papacy.
22. The Number of the Beast, 666.	22. Lateinos — the Latin man—the Latin power—the Latin Church —The Antichrist.

To these correspondences which relate to the prophecy of the first and second wild beasts, as recorded in chs. xii. and xiii., must be added those which appear from the vision of Babylon in ch. xvii., and from the explanation thereof given by the interpreting angel. For the picture is incomplete without the exhibition of that aspect of the Great Apostasy, which was afforded to the Seer under the guise of the adulterous woman, whose name is "Mystery, Babylon the Great, the mother of harlots and abominations of the earth,... drunken with the blood of the saints, and with the blood of the martyrs of Jesus."

She is so closely connected with the wild beast, that the most fitting way of exhibiting that connection was by the symbol of one seated upon, or riding, the monster. Thus they appear as practically *one*. And the character and conduct, the ways and works, of the two are so interwoven with each other, and so identical, that they are shown to be as inseparable as would be the composite figure of a horse and its rider.

As it was over the ten kings or kingdoms that the beast exercised his sway, so it is "the kings of the earth" that "committed fornication with the great whore," and over whom she reigns. And as it was they that "dwell upon the earth" who were deceived by the beast and his administrator, the false prophet, and rendered him their willing allegiance, so it is "the inhabitants of the earth" who have been made drunk with the wine of her "fornication." If it is the beast to whom power was "given over all kindreds and tongues and nations," it was also the "peoples and multitudes, and nations and tongues," which were symbolized by the "many waters" upon which the whore was seated (ch. xvii. 1, 15). And lastly, as the beast made war with the saints and overcame them, so it was with the blood of the saints and with the blood of the martyrs of Jesus that the woman was intoxicated (ch. xvii. 6). The identity of character and action is complete. The seven-headed, ten-horned beast, and Babylon the Great, the mother of harlots, are figurations of one and the same enemy of the Church of Christ, but presented under different aspects, the one political and secular, the other ecclesiastical and professedly spiritual.

If, then, the Romish Church, the Great Apostasy, be symbolized by the woman, it can be none other than the Roman Empire, first Pagan, but lastly Papal, which is prefigured by the beast and its successive heads.

That Babylon, the seven-hilled city, which reigneth over the kings of the earth, is Rome, there has never been any doubt worthy of notice. Roman Catholic expositors fully and freely admit the fact, and only seek to evade the application of the prophecy to their Church by asserting that it relates, either to Rome Pagan, or to a Rome as yet future. But the portrait is too exact. The divine photograph is so accurate a representation of all the features of that apostate, yet seductive system, as to make it impossible to be mistaken.

And if the prophetic delineation was so marvellous that when it appeared before the Seer's gaze, he "wondered with great wonder," surely no less marvellous has been the fulfilment. It is easy to describe the historical application as fanciful, to find flaws in it here and there, or to point to the want of agreement of historical interpreters on certain points. Wonderful indeed would it have been had there been no differences of opinion in the endeavour to interpret the most mysterious visions, full of weird symbols, of strange heraldry, and of almost inconceivable portents. If such wide divergencies obtain among Christians with regard to what are called fundamental doctrines, it is surely not surprising that in prophetic interpretation various views should have been held. Passing strange would it have been if, in seeking to discern where the facts of history answered to prophetic delineations, couched in terms intended as much to conceal as to reveal, fallible students did not frequently err, or were not sometimes misled by human fancy.

But a much greater marvel surely would it be to find that the extraordinary correspondence which undoubtedly exists between the leading events, and the most potent in their influences and effects, of the world's history, secular and religious, for 1800 years, and the hieroglyphs of the Apocalypse, were due to accident, and not to the intention of Him who gave the Revelation, and to whom all future history was known.

That correspondence is so remarkable that even those who do not admit the application of the prophecy to past or present events, are compelled to allow that no better or more concise *memoria technica* of European history during this dispensation could be constructed.

Let anyone with unprejudiced mind, and with no preconceived schemes obscuring his view, or affecting his candour of spirit, trace, on the one hand, the series of visions unfolded in the "seals" and "trumpets," and then in the "signs"—so far as has yet been reached—and on the other, the history of the Roman Empire, Pagan and Papal, and of the Church, true and false, and say whether there is not such a correspondence as to compel the acknowledgment that it could be attributable to nothing less than design, even the design of that all-wise God, who "revealeth the deep and secret things," who "knoweth what is in the darkness," and "with whom the light dwelleth."

I can only say, as a very humble student of the word of prophecy for now many years, that of all the testimonies to the "eternal power and Godhead," which are furnished by his works and Word, none is more convincing than the evidence supplied by such fulfilments of prophecy as those upon which we have dwelt. As it is to such fulfilments that God condescends to appeal in proof of his Deity—as shown in the second of these papers—so do we find in them an irrefragable evidence of the inspiration—yea, the *verbal* inspiration—of the Holy Scriptures.

It is, I conceive, impossible to rise from the contemplation of these marvellous words without some such emotion of adoring wonder and praise as led one of old to exclaim, "Oh! the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord, or who hath been his counsellor? Or who hath first given to Him, and it shall be recompensed

unto him again? For of Him, and through Him, and to Him are all things: to whom be glory for ever, Amen."

☞ A desire has been expressed by many readers that these papers should be republished in a volume, as a bulwark against the aggressiveness of Rome. Such was the beloved author's earnest wish. It is, however, necessary to be able to form some idea as to the prospect of a sufficient number of copies being required to justify the expense of publication. It is, therefore, earnestly requested that every reader who would become a subscriber to the volume will at once send to the publishers of THE CHRISTIAN name and address, and number of copies desired. The price would probably be 5s.

The Present Distress.

BY MISS ANNIE MACPHERSON.

IT is with a very sorrowful heart that I corroborate your statements as to the present distress in the East of London. During December the people are generally working overtime, and are very glad to do so with the prospect of the slackness that often follows upon the new year; but the dearness of coals has this winter been a great strain, and has eaten up their little store. Doubtless all mission workers among the people find that the administration of help needs great wisdom, to distinguish between those who will spend what is given them for warmth and food, and those who will waste it in strong drink. Such a visitation of want is often mingled with mercy, to teach the improvident to be more careful in summer time.

You are right as to the real sufferers having to be sought out; even then it is not so easy to know the state of the empty cupboard, till illness comes; then how grateful they are to go into the warmth of an hospital, or have the attentions of a nurse and invalid kitchen. Trade is bad, for in workrooms where it is usual to see thirty young women at work, the presence now of only fourteen tells its own tale.

Foreigners have been rushing into the East of London, and supplanting our people in every direction. They are not skilled artisans, and offer to do work for 12s. 6d. a week, so that the Englishman who for years has been paid his £1 a week has to take 12s. 6d. or be discharged. I am thinking of one who pays a rent of 5s. 6d. for two small rooms, and there are five children. It is such decent working-men in this crisis who require help, lest they sink into illness and be submerged with a broken heart. They are not young enough to stir themselves up with the thought of emigrating, as a family, to some colony. The Y.M.C.A. and the organised mothers' meeting are excellent channels for finding out young men willing to be assisted to emigrate where there is plenty of work, food, and education. Only, the emigrants must be teetotallers, must have good characters, and willing to work. The best time to cross the Atlantic is early in March. Ocean steerage passage, £4 4s.; railway to Toronto, about £1. Shippers, Messrs. Allan, Leadenhall-street, E.C.

Sewing classes for mothers of families are another excellent way of relief in a time of distress such as the present. Such help does not lower their independence or self-respect.

Many missions are suffering. One sister writes: "I have no more money; I have never been quite so put to it." She has 120 mouths to fill.

Work is very slack in most of the East-end workrooms just now. To women with families this means truly hard times. Many distressing facts could be given if space allowed.

BY MR. JOHN KIRK, RAGGED SCHOOL UNION.

I should belie the promptings of a grateful heart if I did not thank you for your sympathetic article upon the present distress in our midst. You have sounded a clear note, which is both timely and true, as, alas! so many of us know full well. We are here in helpful communication with all the poorest quarters of London, and the accounts which reach us daily are enough to move a heart of stone.

One of my most regular hearers at a Sunday evening service in South London was a poor woman with an imbecile son. I knew she made kettle-holders to sell in the street, and that she was poor, but she never begged or complained. We missed her, and then heard that she died in the infirmary, a ready prey to bronchitis induced by starvation. Draughts of cold water were all she and her grown-up son had had to eat or drink for a week before she was taken to the infirmary. And the poor children, how they suffer!

Generous and immediate help should be given through recognised agencies working in the very midst of our starving and suffering brothers and sisters.

BY MR. GEORGE HOLLAND.

Distress exists—widespread distress in the metropolis; no one can doubt this. We have only to look at the gaunt, hollow-faced men we meet with in the streets, thinly clothed, hungry, and footsore. They have walked weary miles to obtain employment, but without success. The careworn faces and the anxious looks of thousands point to a time of serious trial.

My object in writing is not to refer to my own particular work, but to state that there are hundreds of Christian workers who spend many hours daily in the poorest neighbourhoods, "in touch with the poor, conversant with their needs and difficulties, and enjoying their confidence," fitted by long experience to be distributors of effective relief. They are acquainted with the patient, suffering poor, and would administer to them necessary assistance, but they lack the means necessary.

There are God's own dear people in sorrow, in suffering, and in want; the husband without work; the children wanting bread; the only bread-winner in the family the poor factory girl, with her meagre wage of five or six shillings per week, and she, poor girl, working on, enduring many privations, laying up a stock of weakness, presently, it may be, to end in serious illness. There are widows and orphans, the sick and the aged, one and all requiring help.

It is not necessary that a central fund should be raised, but that the Lord's stewards should supply the necessary means, so that present agencies in operation among the poor should be properly sustained, and God's own poor people assisted. Practical Christian sympathy is necessary to prevent thousands of our fellow-creatures, who, if not assisted, may starve or perish.

It should be remembered that Christian workers as a rule give largely of their own means, but find it quite impossible to assist from their own limited resources the many sad cases they come in contact with. They find it hard to say to those of the "household of faith," "I cannot help you." Many of late must has carried such troubles to Him who moves the hearts of his stewards, and bids them supply the needs of suffering ones the "little while."

BY DR. HARRY GRATTAN GUINNESS.

Not only is the chronic winter condition of destitution again in painful evidence, but it is this year accentuated and intensified by various causes, some of which are permanent or integral, and some of a more temporary nature.

1. Although the easier conditions of existence which prevail in the summer season relieve the tension, they do not afford much opportunity to make up the lee-way, and each recurring winter's distress seems to increase the downward momentum of those who are dependent upon casual labour in the East-end. Then (as the inspector of a riverside parish told us) week by week during the winter scores of men keep pressing in from the country districts, in many cases making direct for the docks, and helping to increase the numbers of those who eke out an incompetent pittance as dock casuals. Again, the competition for this and other unskilled labour is increased by the continual advance of growing lads, who at eighteen are able to work for less pay, and perhaps get through more work than older men of forty or forty-five with families to keep.

2. Rents are high, and rent-collectors in many cases increasingly tight upon tenants. In not a few families the precarious weekly wage of the labourer, or the widow's dole (hard-earned by laundry work or charing) is all but swallowed up to meet this first charge.

3. There is a great amount of illness amongst the poor at the present time—scarlet fever, influenza, etc.—in some parts almost every third house having one or more cases: while the after effects of these scourges are likely to render many unfit for the terrible struggle they must wage.

4. Certain localities are permanently depressed since the dock strike. Considerable part of the work of unloading vessels, etc., has been transferred elsewhere, and although many of the best and steadiest of the dockers have followed the work, there is left in Shadwell and other places a large residuum of the least-valued labour. These men, although many of them hold the "B" (or secondary class) ticket, are subject to much uncertainty and irregularity of work, and have only, on an average, about three days' employment per week.

5. Some other trades are much depressed, boot-making for example; and for all classes the high price of fuel makes a large inroad upon the slender income.

6. The late coal strike has caused a great deal of distress among many who are usually in regular employment. The engineers, smiths, carriage-builders, and labourers on the North London and Great Eastern Railways have been on half-time almost from the beginning of the strike, and have only just returned to full time.

Our inquiries have extended over a considerable part of Shadwell, and some part of Bow and Bromley, and our information is drawn from a large variety of sources, including publicans, pawnbrokers, lodging-house keepers, dockers, poor-law guardians, City missionaries, district visitors, and ministers. While some of these have minimised the idea of exceptional distress, and some see nothing exceptional in the present condition, all are agreed as to the great amount of distress.

The following facts are significant:—

One relieving officer is distributing relief at the rate of £16 a week more than last year. In another district (St. George's, Shadwell) a temporary casual ward has been opened with 100 extra beds—a provision never before necessary. In yet other districts committees are being formed, free breakfasts are being organised, and other efforts made; but far more must be done to meet the awful and growing need.

In the course of a house-to-house canvass in certain representative localities a proportion of nearly 50 per cent. families were found to be affected to some extent, varying from the pinch and struggle of a first entry on the "distress plane,"—but with health and hope in their favour—down to actual and awful want, in which condition not less than one family in five seems to be.

What shall be done for these men and women? What would Christ have us do? Is it possible for us to sit down to our Christmas dinners, and to give Christmas presents to our loved ones—whose needs are already abundantly supplied—caring nothing for our unemployed and starving fellows?

In the East London Institute we are hoping to do something to alleviate this sad condition, and shall be glad if friends will help us.

BY MISS CHILD, RATCLIFF HIGHWAY.

Having lived in Ratcliff Highway more than fifteen years, and worked in it still longer, I well know many of the trials and difficulties of the poor in our midst. I can corroborate the necessity of something being done quickly to stem the flood of distress so unexceptional at this time. I would, however, draw attention to some of its chief causes:—

(1) The great and increasing influx of foreign as well as provincial immigrants without any means of support. The neighbourhood of the docks—indeed, all East London—is, with but few exceptions, the favourite resort of such people; in consequence, the labour market here is flooded.

(2) The strikes have had a terrible effect of transferring the trade to other ports, which is deeply felt, not only among sailors and dock labourers, but also by the whole neighbourhood.

(3) Intoxicating drink, which is, as we all know, at all times a terrible curse and barrier against comfort and thrift.

I quite agree with you about the enormity of silent distress going on; the results are frequently revealed at the inquests all over East London, as well as to the Christian workers in touch with the poor. I do not want to fill up your paper with tales of woe and want coming to our notice daily, but our hearts often sink within us when we see the careworn, pinched faces, and yet are, in some instances, powerless to relieve.

I might say the late gales have greatly added to the distress and sorrow among us. May God stir his people up to do what they can at this specially trying time!

MR. J. M. SCROGGIE, who had an attack of influenza two months ago while in London, and began work too soon, has had a relapse, and is lying at his home in Haddington, N.B., quite prostrate. Will the readers of THE CHRISTIAN pray that the Lord may restore him, if it is his will?

A STORY OF THE STORM.*

I cannot help writing to you again so soon to tell you of what an awful and yet merciful day we had yesterday. You know I wrote and told you of our early-morning excitement, with the lifeboat out in danger to get the crew from a steamer. Directly afterwards in came Margaret, breathless, to say another ship in great distress had just hove in sight; and, while she was telling me, the dreadful danger signal and lifeboat call rockets were fired.

I gave the children their dinner, and rushed out to see what was going on. The wind was getting wilder every minute, and the seas coming into the bay were beyond description, some of them breaking right up the cliffs opposite, the masses of white foam being carried inland for some distance, like thick smoke from a gun. I ran quickly down the hill to the beach, and there away in the offing lay a barque of 600 or 700 tons, rolling like a log. Everyone said she must go on Dinas Rocks, where there is no beach, and the cliffs too high to allow of help from them. The lifeboat on the beach could literally *not* be got out against the wind, and the long foaming seas coming in! I did not stay long there, as, though with a shawl all over my head, it was piercingly cold.

In another hour began one of the most awful sights possible to see. Through the sleet and rain driving down the bay appeared the barque, all her steering gear broken or carried away, just tossed about in the raging seas, perfectly helpless, steadily but surely driving, now head on, now broadside on, to the rocks opposite us, which are specially dangerous. It was awful beyond words to stand there and see her; sometimes entirely hidden by the white crashing seas, so we thought twice that she had gone down, and then again lurching, so that more than once we thought she must capsise; and all the time *no one* able to help.

Could the lifeboat have been moved from the sand against wind and sea, she could never get alongside the rolling, lurching barque, and we stood sick at the sight. At first we could see no people on board, and it seemed a wonder that everyone had not been washed away, but as she drove nearer people could be seen. And on and on she went, right for the sharpest point of land, at the opening of F—— Harbour. Then, as a best and most likely chance, everyone started off, the able-bodied men, with the rocket apparatus, to the fields above the harbour, and there waited, as we did on this side the bay, expecting to see her dashed to pieces before our eyes.

Here, in the village, all who knew anything of prayer, prayed as with one heart, and on all faces was solemnity indeed. Then, as she got on to the worst corner rocks a sea struck her and turned her into F—— Harbour, end on, past the rocks, and brought her up alongside the rocks in a little sort of cove there, just, as C—— said, "as if she had been eased alongside on purpose." And so she was, for it was a miracle in so far as it was out of any human aid. Then they worked the rocket and got off ten men, and the captain's daughter, a young Norwegian girl; one poor boy having been washed overboard just as they were coming into the bay. The horror of seeing that vessel, perfectly unmanageable and helpless, tossed on to destruction, and then the right hand of power put forth to save her, was one never to be forgotten. Truly, "The sea and the waves rage horribly, but the Lord that sitteth on high is mightier."

Nov. 29.—Everything that has since been heard of the wreck of the barque shows more and more the distinctly superhuman intervention which saved the lives of the crew. A great half-hidden reef at the mouth of the harbour prevents, at the tide there then was, any vessel of her size getting in, but at the exact moment when she was at the reef, she was lifted clean over it by a big sea. Had the sea been less violent and running less high, it would not have had the force to lift her over the danger, so that the very wildness and raging of the sea was the instrument used for the safety of the people who had given up all hope of escape. Two days after, all remains of the barque as such disappeared, and only floating wreckage and planks strew the harbour.

* I send extracts from two letters from a daughter living on the coast of Wales, describing a beautiful deliverance from shipwreck during the storm of November 17, 18, and 19 last. The story is so comforting and strengthening, that I think you may like to find a corner for it in The Christian. My daughter's husband generally heads the lifeboat crew.—F. G.

(1280)

PLEASANT SUNDAY AFTERNOONS.

A CONFERENCE OF WORKERS.

There is no fact in modern Christian effort more noteworthy than the success of the P.S.A. movement. Departures from Church routine are looked upon with coldness and suspicion in many quarters, and they have to go through the three customary stages. Taking it as a whole, the P.S.A. has survived the disabilities and frailties of infanthood, and it has now won the justification of assured success.

If this were not so, the conference of P.S.A. workers, held at the Memorial Hall, Farringdon-street, last week, would never have been convened. So rapid and great has been the spread of these "brief, bright, brotherly" assemblies, that some of the more ambitious spirits of the movement thought the time had come for confederation of the societies on a national basis and scale. Last week's event proved that the project was premature; but the conference was nevertheless not unfruitful. It was not a very large, but it was certainly a serious-looking and purposeful, company that answered to the call of the Rev. G. S. Barrett, of Norwich, as he assumed the chair. Mr. Barrett at the close good-humouredly spoke of the audience as a docile and obedient one; but his firm and wise presidential hand had a good deal to do in securing that. Some differences of opinion were revealed, but the prevailing spirit of the meeting throughout was excellent.

The Chairman's few introductory words were much to the point,. He said that if the P.S.A. movement were to be a permanent power for righteousness among the masses of the people, it must retain its distinctly evangelistic character; personally he should not care to touch it if it were anything else. That keynote was echoed again and again during the evening—a fact of hopeful augury. Then he thought it must be brought and kept in living connection with the churches as such. This view was also endorsed by most of the succeeding speakers, though not by all.

The first part of the programme was a paper by Mr. Blackham, of West Bromwich, the justly esteemed originator of the P.S.A. It was he who had actually convened the conference, but it was soon made manifest that he had done so at the suggestion of others; indeed, instead of blessing the project of National federation, as some might have anticipated, he banned it thoroughly, though diffidently enough, in view of some opposite opinions. Mr. Blackham's address was a most interesting recapitulation of the leading facts and features of the young but lusty movement. It is no longer an experiment, he said; it is a great fact, and it has come to stay. Then it has within itself undreamt-of possibilities for good; for himself, he expected that soon there would be five millions of people within the scope of these Sunday afternoon classes. It has a broad platform; all Evangelical denominations have found it easy of acceptance. Moreover, it is independent; it is self-supporting, and self-governing. Another feature is its power of adaptation to varying conditions and surroundings.

There are three things, Mr. Blackham thought, that the P.S.A. does not want—greater public *éclat*, rules that would restrict its freedom of development, and a multiplicity of conferences and organisation that would divert the energies of the workers from their proper work. Two things they did want—prayer and push. In closing, Mr. Blackham expressed an intense longing that out of the P.S.A. there should spring such spiritual revival as would sweep through and uplift all the churches in the land.

It would be profitless to report in any detail the subsequent discussion. After Mr. Blackham's address it was not surprising that no one seemed ready with a formal motion in favour of national federation. Indeed a delegate from Hastings—a Church of England man, but secretary of a P.S.A. that meets in a Congregational church there—moved that such a step is at present inexpedient; and his motion, after due discussion, became the unanimous finding of the meeting. An addendum was afterwards made to the resolution recommending the formation of local or *district* federations, for the purposes of mutual encouragement and help. It was made clear at the same time that these federations should not possess any legislative power of interference with individual meetings.

A proposal was also on the *tapis* to start a national organ of the P.S.A., and a motion to that effect was actually submitted to the meeting. It became clear, however, to the minds of all, that as no national organisation was at present to be brought into existence, there was no authoritative machinery for the running of a Press organ, and the proposal was ultimately withdrawn.

A well-deserved vote of thanks to the chairman terminated the proceedings, Mr. Barrett having, in a closing word, expressed the hope that all the delegates would return home more desirous than ever that the P.S.A. should become the power of God unto salvation to the souls of men.

EXPOSITORY NOTES.

THE TREMBLING MEDIATOR.

Heb. xii. 21.—So terrible was the sight that Moses said I exceedingly fear and quake.

Was this fear and trembling which Moses exhibited merely fright on his own account, as almost all commentators assume; or was it not rather for his people for whom he trembled, when acting as mediator betwixt God and them, at a time when their sin had exposed them to "the anger and hot displeasure wherewith the Lord was wrath against (them) to destroy them"?

These words just quoted from Deut. ix. 19 seem to give us the key to the right answer to this question; for the Greek translation (LXX.) renders "I was afraid" by the very word rendered in Heb. xii. 21, "I exceedingly fear." Thus it appears that the reference in the latter passage is not only to Exodus xix., but also to Deut. ix., where Moses himself speaks of his fear when he came down from the Mount and found the people exposed to God's wrath on account of their flagrant idolatry.

But here we must meet the difficulty, which most commentators raise, that this was another occasion, forty days afterwards, and not that referred to in Exodus xix., which they suppose to be the one here alone contemplated, and which they assume alone furnishes the outward accompaniments of terror—the fire, the tempest spoken of in Heb. xii. 18-20.

We owe to Bengel, that keen-sighted expositor, the answer to this difficulty. He points out that in Deut. ix. 15 it is expressly said that as Moses came down from the Mount "the Mount burned with fire," so that the physical cause of terror still existed, and probably had existed during the forty days of his absence, but what greatly added to the cause of fear was the fact that in the meanwhile "they had turned aside quickly out of the way which the Lord had commanded them." The fire was now not merely a symbol of God's anger against sin in the abstract, but here were a people exposed to this anger "because of all your sins which ye sinned, in doing wickedly in the sight of the Lord, to provoke Him to anger." Well might Moses, not for his own sake, but for that of his people for whom he was mediator, say "I exceedingly fear and quake."

How beautiful is the contrast thus presented in Heb. xii. 18-24 between the two mediators of the two covenants, which are there described as connected with the two mountains, Sinai and Sion. At the close of the description of Sinai is presented to us the mediator of that covenant trembling with fear on account of God's wrath against sin, which even his own intercession for Israel was unable wholly to avert. At the corresponding place, in the description of Mount Sion, stands "Jesus the Mediator of the new covenant," not trembling for fear on account of his people, but with "the blood of sprinkling" which speaketh pardon and peace, a peace as secure as that which He Himself enjoys. "Peace I leave with you; my peace I give unto you. . . . Let not your heart be troubled, neither let it be afraid." H. E. B.

VIVISECTION IN INDIA.—A protest, signed by the Lord Chief Justice of England and others, has been forwarded to Lord Lansdowne, Viceroy of India, and the members of the Executive and Legislative Councils, with reference to the Indian Bill now under consideration, which is on the model of the English Act of 1876, for the regulation of vivisection experiments. In this document the attempt to control and restrain vivisection in this country is declared to have been a signal failure, so far as justice and mercy to dumb animals are concerned; and seeing that vivisection is now illegal in India, the signatories trust that the members of Council may see fit to retain the present law, which is an efficient preventive of cruelty, and that a door may not be opened to the repetition of the cruelties perpetrated in the laboratories of Europe.

AT SUPPER IN ST. GILES'.

We have attended the famous "thieves' suppers," as they were formerly styled, almost every year since they were founded, and great has been the change accomplished. In early days it was truly a supper to thieves, and the guests were unmistakeably miserable men who lived by their wits. Gradually a few reformed men appeared as Mr. Wheatley's work began to tell. Now the meeting is virtually a thankful gathering of men and boys who have been rescued, and are leading honest and industrious lives.

This annual feast was held on Wednesday week, when some 200 boys and men were entertained to supper in the Mission Chapel, Little Wild-street, followed by a meeting, over which the Hon. Sir Gainsford Bruce presided.

Mr. E. Beard read, in the absence of the treasurer, a brief statement on the year's work, which said: The chief aim in all the operations is the prevention of crime, and the complete reformation of those who have fallen. Prisoners are met every morning immediately on their release from our London prisons, and invited to take their first meal after their liberation in our breakfast-rooms, near the prison gates. This immediate contact with friends who wish them well when they leave the prison is fraught with the best results. Those who have formed good resolutions are encouraged and strengthened; others are saved from falling a too easy prey to depraved companions, who are on the look-out for them at the prison gates. The work among boys has been still more effective, for juvenile offenders have fallen off to the extent of 80 per cent. Six years ago the number of young persons under twenty-one years of age in convict prisons was 234, but now it is only forty-five. Under the provisions of the First Offenders Act, a large number of lads are handed over to the Mission by judges and magistrates instead of being sent to prison, so that they are thus rescued. There are four boys' homes, and 511 have been received into these in the course of the year, 154 have been otherwise assisted, nine have been sent to sea, while ninety-one have been restored to parents and friends. In addition 647 situations have been found for boys.

Mr. Wheatley described how he first entered a den of thieves, and added:—Since that day many who have made my acquaintance on leaving prison have become changed men and good citizens. The scenes witnessed in early days led me to join with other friends, and to make great efforts to rescue the young, and not a few have been saved from a life of crime. Since we gave the first meal, over a quarter of a million on leaving prison have partaken of the free breakfast given morning by morning, while the Word of God is sounded in their ears. Who can tell what the results will be?

The Chairman (Sir Gainsford Bruce) showed that while the duty of the Government is ever to repress crime, the duty of good citizens is to reform the criminal and prevent crime. This the St. Giles' Christian Mission is doing in a very marked degree, and in so doing it must be liberally and worthily supported. Addresses followed by Messrs. M. Crackanthorpe, Q.C., James Judd, J.P., and R. Anderson, LL.D. (of the Criminal Investigation Department), and such police magistrates as Messrs. H. C. Bennett, John Dickinson, and Horace Smith. The testimony borne by these to the genuine results of the Mission in saving and reforming men and boys who seemed hopelessly entangled in a life of crime, was very emphatic and telling. The distribution of prizes to a number of boys who had kept their situations over a year, as also to one lad who had recovered from a young thief a large amount of money stolen from his master, provided additional evidence of the value of the work of the St. Giles' Christian Mission.

RATCLIFF HIGHWAY.—Under the auspices of the Christian Harbour Lights branch of the Seamen's Christian Friend Society, a large meeting of sailors and others was held in the Society's new headquarters on Thursday evening. Mr. Theo. Howard presided, and gave a luminous address on the need of every one seeking the renewing power of the Holy Spirit. Mr. Maynard spoke of misdirected effort on the part of those who have a desire to be Christians. Rev. G. Hill read extracts from letters recently written by sailors, in which gladsome reference was made to the sustaining power of the Saviour to keep them in the midst of troubles at sea and temptations on shore. Happy testimonies followed from other Christian seamen.

A PARTY OF CRIPPLES.

The Great Assembly Hall, Mile End, was well filled on Wednesday evening last, on the occasion of a sale of work in connection with Mr. C. L. Boyer's Drift Children's Mission. The most interesting portion of the congregation was a party of three hundred juvenile cripples—Mr. Boyer's Home Cripples' Band. The children arrived at the Hall early in the afternoon, some wheeled in perambulators and mail-carts, others walking with the help of sticks and crutches, and again others conveyed in the arms of friends. Some of the vehicles had weary little burdens that have not for months known what it is to sleep on a bed; the humble coach is occupied by night as well as by day. Altogether forty "machines," of many shapes and sizes, were admitted.

How gleeful were some of the pale faces, how gladsome some of the bent and bowed forms! The progress of the little cripples, aged five years and upwards, was a touching sight; most of them were ill-nourished, and many insufficiently clothed. Being invited to a tea-party, they were all filled with joy. Not too frequently do such red-letter days come round; so the march into the Hall was pleasant to the little ones though painful to compassionate beholders.

The meal was a great treat. In the course of visits to the homes of the cripples, Mr. Boyer and his helpers have taught them Gospel hymns, and some of these were rehearsed during the afternoon, in anticipation of a performance later on in the presence of relatives and friends. The evening meeting was presided over by Mr. J. F. Shorey, who remarked upon the character of the work. To brighten the lives of the cripples of East London is indeed a Christian act, and he appealed to all present to do what they could by way of rendering assistance.

Mr. Boyer gave an account of his work. More than 8000 visits had been made to the homes of cripples for the purpose of exchanging toys and books; 2182 children had been taken to the park, 430 to Epping Forest, and 203 to the seaside. Mr. Thos. Richardson remarked upon the originality of Mr. Boyer's plans. The children look upon him as a genuine friend. He had accomplished what others had attempted without success. Rev. Dr. Tully, of Chicago, warmly sympathised with the work. Addresses were also delivered by Messrs. D. H. Fry and F. E. Paynter. The speeches were interspersed with songs and solos by the crippled children and friends of the mission.

Though the things that were said in praise of Mr. Boyer's devotion were pleasant to hear, it was to the singing of the cripples that the bulk of the people listened with greatest interest. Part-songs were rendered with much feeling, and still more feelingly heard. It was quite moving to see the weak and suffering forms of those who sweetly sang "A Message for You," and "God will Take Care of You." Through the kindness of friends Mr. Boyer has of late been able to supply clothing to many of his poor cripples. Ladies have been making up the articles to measure, so that they may properly fit the little forms which they are to cover. There are other ways in which help may be given to this work. Communications to Mr. Boyer should be addressed 29, Cottage-grove, Bow, E.

GENERAL BOOTH IN DUBLIN.

General Booth lately visited Dublin and addressed two meetings in the Metropolitan Hall, Christian Union Buildings. At the afternoon meeting the Hall was filled, very many young people were present, and ministers of all denominations. The afternoon subject was "Boundless Salvation," and the "General" spoke at length on the perfect cleansing from sin that there is in the blood of Christ.

At the evening meeting there was a large attendance. The leader of the Salvationists on this occasion addressed himself to the question of his social scheme, and his remarks were listened to with great attention. It was announced that a new barracks to carry on the philanthropic and religious work of the Salvation Army is about to be erected in Richmond-street, Dublin, and it is hoped the building will be finished in two or three months. A considerable sum will be required to accomplish this undertaking. H. J. F. R.

MR. W. T. STEAD IN CHICAGO.

Last Sunday night (says a writer in the New York *Independent*) Mr. W. T. Stead finished his mission to Chicago. If he was not presented with the freedom of the city, he assumed, and, for two weeks, exercised, all the privileges of a citizen. His efforts were directed along three lines: He made a most earnest plea through the press and by public address for the preservation of the White City. He warmly advocated the removal of the Manufactures Building for social and civic purposes to the Lake Front; and he pleaded at two great meetings, held in Central Music Hall, Sunday afternoon and evening, in Christ's name, for the social and moral renovation of the city—not, as he said, because Chicago was so much worse than other large cities, but because he believed it would be more responsive.

The spirit of his mission is indicated by the following quotation:—

> Oh, how sorry I am for Christ. His heart so full of love for men as ours are not. His eye sees all, He knows all the bitterness of human hearts, He knows it all and bears it all. We get one, two, or three cases before us, and we feel as if our hearts would break. He must bear it all. That is the real cross of Christ. That is the cross which you are fashioning for him in Chicago, and we are fashioning for him in London, and all are fashioning in whose hearts love is not.

His longing to get the ear of the wretched men who seek a night's lodging in the station-house was illustrated when he said he wanted to lie down beside them a little while so that they might feel that he sympathised with them. Undoubtedly this desire to put himself in the place of these classes of society, who are at the bottom of the ladder, as well as with those who are seeking social redemption, led him to say and do things, as their representative, which he would not have said from the ideal standpoint of W. T. Stead. This effort to see through their eyes, to speak from their hearts as well as to their hearts, certainly gave to superficial, and even perhaps to careful, observers, abundant occasion for his being misunderstood and misrepresented.

Mr. Stead had spent Sunday night in visiting the slums. He sent out his invitations into the highways and hedges, and sought to compel them to come in to hear a brother, one who had seen the inside of a prison. While the audiences in the afternoon and evening were of a very mixed description, composed of the best, and perhaps of some of the worst, elements in the city, the purpose of the meetings was good, and the outcome will doubtless be good. It was well for different classes of society to speak with each other about civic interests. Excitement ran high. But Mr. Stead had every speaker well in hand.

The object of the meeting in the afternoon was to ascertain the facts, that in the evening to find a remedy. Mr. Stead not only projected these meetings, but bore the expense of them. At the conclusion of the second meeting, a nomination committee of seven was appointed to designate a committee of twenty-one, representative of labour, commerce, education, and religion.

Whatever may have been written or telegraphed over the country, Chicago owes a debt of gratitude to the fearless prophet who came with a message in Christ's name in behalf of suffering thousands.

[In his efforts as well as his desire to do good, Mr. Stead sets an example to us all, the Christlikeness of which we gladly recognise. But we take serious exception to the above quotation of his words. The first sentence strikes us as painfully inappropriate. But passing that by, the essence of the most mischievous of present-day fallacies is contained in the assertion that his sorrow over the crime and suffering in the world is "the real cross of Christ." If so, there is no hope of salvation for any soul of man. For there is no blood-shedding in his present glory. "He died unto sin once," and by that death He made atonement. His "real cross" was his suffering unto blood on Calvary. In the cry, "My God, my God, why hast Thou forsaken Me?" we learn the reason of his broken heart. He who knew no sin was made sin for us, was made a curse for us. "God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." That was "the real cross," and to set it aside for any other experience He ever knew or ever will know, is to subvert the Gospel of God, and to substitute for it another gospel which is not another.—Ed.]

NOTES ON DAILY READINGS.

SUNDAY, DECEMBER 17.—PSALM CXXIX.

Israel represents here the people of God. Their story from the moment of the new birth is generally more or less one of affliction. It can hardly be otherwise. They have passed out of the earth and time spheres into union with the Eternal and Unseen. Citizens of the New Jerusalem, accepting its laws as their principles, its King as their Lord. This necessarily brings them into collision with the maxims and ways of men, and arouses their hostility. But though there have been the many afflictions, there has always been the restraining power of God. As though in their case, as in that of Job, there was a thus far and no further, beyond which the enemy dare not go. The knife may not cut the 100th part of an inch deeper than the Lord of our life permits.

The strokes of the scourge make long lines in the quivering flesh, like furrows in the brown earth. So Jesus gave his back to the smiters (Isa. l. 6). But in all such furrows God sows the seeds of a blessed "afterward." Afterward they yield the peaceable fruit of righteousness to such as have been exercised thereby.

The psalmist then predicts the fate of the wicked. Withered grass, unmourned, unnursed, such will be their fate. Do any read these words who are fast bound? Let them ask the righteous Lord to cut the cords of wicked men or evil spirits, of habit or besetment, of adverse circumstances or entanglement.

MONDAY, DECEMBER 18.—PSALM CXXX.

Sometimes we fall into depths. But we are as near God there as on the mountain top. Only those who descend can ascend. The home is only reached by way of the river. There is no depth so low but that a cry may ascend from it to God. And no suppliant, however lowly, will ever find God inattentive.

The chief cause of depression to a holy man is the memory of his sins. The more he knows of God, the more aware he becomes of his own depravity and guilt. The sense of growing imperfection is a good sign; it indicates that the soul is getting nearer to the infinitely perfect God. But our iniquities are not marked. We are forgiven. We stand in the spotless righteousness of Christ. We have redemption through his blood. And the sense of what we owe Him makes us more fearful of again sinning against Him or grieving Him than if He were wrathful or vindictive.

Wait on God. He *will* come and not keep silence. He *will* bring thee out of the depths, and set thy feet on a sure place. And with the waiting combine the assured and buoyant hope with which the God of hope fills them that believe. His coming truth is as sure as daybreak to the weary watchers' eyes scanning the East for the first herald ray of dawn. Here are strains of melodious comfort! Mercy: plenteous redemption: redemption from all iniquity. These things are *with the Lord*, and they are stored in his secret place for us to claim, and appropriate, and enjoy.

TUESDAY, DECEMBER 19.—PSALM CXXXI.

This sweet psalm breathes the spirit of true humility and meekness. Your heart must learn to say it again and again, until it acquires its spirit of resignation and faith. Above all, ask the Holy Spirit to inspire within you the meekness and gentleness of your Lord, who emptied Himself, and became poor, and said of Himself, "I am meek and lowly in heart."

It is wise to live in the lowland valleys, if God permits; we are saved from many a blast, and many a dangerous ravine. Envy and ingratitude have no power against us, when we are content to be unknowing and unknown. All this is altered when God calls us to occupy some prominent position, or when the devil sets us on a pinnacle of the temple. But, so far as our own planning and scheming go, let us choose the lowlier, obscurer paths of life.

The soul is unquiet. It needs stilling and soothing. Argue with yourself; sing to yourself lullabies of trust and hope; remind yourself of all the blessedness which Jesus promised to the merciful and meek. Above all, wean yourself away from the sources of your own energy, from all that would minister to your self-sufficiency and pride, from all the world's boasted pomp and power. Weaned from your own ways and schemes and thoughts, hope in God from now and for evermore. He will do for thee more than thou couldst do for thyself.

WEDNESDAY, DECEMBER 20.—PSALM CXXXII.

This psalm surely dates from the opening of Solomon's Temple. Where God's work is consummated, He always remembers the afflictions of the builders, and the work of those who commenced it amid the darkness and discomfort of foundation-laying. In the joy of harvest God thinks of the sowers. We often make preparations for results which we do not live to see, but God credits us with them, and He says, "Thou didst well, in that it was in thine heart."

Would that we had more sleepless nights in our anxiety for God's work (4). See how the generations link hands. The Mighty One of Jacob, the Jehovah of David, the God of Solomon, pervaded by one purpose, animated by one thought (5). The ark passed through many adventures before it came to its resting-place, emblem of Christ and his Church.

8-10. Now from the assembled throng there goes up the mighty prayer, the first words of which are borrowed from the lips of Moses. Strength, righteousness, and joy, become God's service.

11-18. One by one God takes up the several items of prayer which had passed from the lips of his people, and answers them. His promise to David, his choice of Zion, his promise to rest and dwell there, his purpose to make her priests and saints holy and glad; each answer fits into the mould of each petition with an exceeding abundance of blessing, like our God.

THURSDAY, DECEMBER 21.—PSALM CXXXIII.

The unity of Christ and his people make this psalm foreshadow the Epistle to the Ephesians. In the sight of God, Aaron and his sons prefigure the oneness between Christ the Great High Priest, and all those who, being sons of God, belong to the priestly line. The idea of unity is carried out even further. The whole Church seems represented in its Priest and Head, and as the anointing oil shed upon the head of Aaron streamed down to the skirts of his garments, so do the blessings accumulated in the Person of Jesus pass through all ranks and divisions of his people, to the uttermost of time and place, which are, so to speak, the skirts of his robes. What though thou art but as the furze that sweeps the ground, the precious oil of the Holy Ghost is for thee, and for all like thee, and therefore thou and they are one.

The comparison of the closing words is equally significant. As formerly the Holy Ghost was compared to oil, so here to dew. The dews of Hermon were plentiful, and partook of the aromatic plants and trees that grew there. It seemed far for it to travel, but to the mind of the psalmist it appeared to fall even on Zion, severed by a hundred miles of country. So far also the grace of Christ travels through the ages, and where it comes it will bring life.

FRIDAY, DECEMBER 22.—PSALM CXXXIV.

The last song of degrees seems suited for its position, because by this time the pilgrim bands would have reached the temple, worshipped there, realised their unity, and prepared to go forth in the deepening shadows to find lodging for the night. Before they go they address the night-watch just come on duty, and bid them bless God, as they stand through the night in his sanctuary.

The praise of God should never cease, and probably it never does cease, for as the morning goes round the earth, it is ever calling on fresh bands of worshippers. And when the active servants of God go to their beds, the great army of sufferers pray through the watches of the night. Mark, it is not to pray, but to bless, that we are incited. And it is wonderful to see how many reasons for blessing God are discovered by those whose life seemed draped in darkness.

The psalm ends with the response of the priest's night-watch. On the retreating crowds they call for blessing, and ask that the Maker of heaven and earth may engirdle them with tender mercy. Those that bless God are best able to bless men, as Melchisedek who first blessed the Most High God, and then the patriarch; and perhaps none bring so much blessing on the church, or the world, as those who stand by night in God's temple, their hours filled with worship.

SATURDAY, DECEMBER 23.—PSALM CXXXV.

A Psalm of Praise. It begins and ends with Hallelujah! Throughout its course it enumerates many things, which are among the more terrible acts of God, but concerning them all it demands that men should praise Him. It is difficult to understand God, but we may always praise Him for what He is in Himself, and for what He has promised to be to those who trust Him.

Here are arguments for praise! That He is good, that praise-singing is pleasant: that He has chosen his people to be his peculiar treasure: that He is great as well as good: that his good pleasure is love: that vapours, lightnings, rain and wind, obey his absolute behest: that He will smite our foes to the ground: that out of our dark times He will give lands for an inheritance; and that his name will be unchanged amid the fret and passage of the generation of time.

What a contrast is presented to God by idols! His mouth speaks gracious words; his eyes follow every step; his ears are open to the softest call. Let us who trust Him resemble Him. Beholding Him let us be changed, and then, whether belonging to the commonwealth of Israel, or to Aaron's priesthood, or numbered amid Levi's commoner ministers, let us pour forth the unceasing psalm of blessing and praise.

INTERNATIONAL S. S. LESSONS.

DECEMBER 24.

The Birth of Jesus.—Matt. ii. 1-11.

Golden Text.—Matt. i. 21.

Bethlehem (1) is called "of Judea" to distinguish it from another town of the same name in Zebulon (Josh. xix. 15). It was about six miles from Jerusalem. Though an insignificant place, it possessed many very interesting associations. There Ruth gleaned; David was born, and afterwards anointed as king; and prophecy pointed it out as the birthplace of the coming Messiah (Mic. v. ii.; see Matt. ii. 5, 6). Its name means House of Bread, and acquires new significance by this event. *Herod* (1) reigned as King of Judea under the Roman Emperor Cæsar Augustus. He is called Herod the Great, and was the first of the Edomite kings. He pursued a crafty policy, flattering the Pharisees by rebuilding the Temple in great magnificence, yet courting the favour of Rome by concessions to heathenism, and by introducing Grecian customs. A few years after the birth of Jesus he died in great misery, when seventy years old, and after a reign of about thirty-eight years. *Wise men* (1). About these there has been very much speculation. "The name *Magi* originally belong to a priestly caste among the Persians and Medes, who formed the king's privy council. . . . . Subsequently the name was applied to those Eastern philosophers who studied astrology, the interpretation of dreams, and occult science."

His Star (2). Attempts have been made to explain this by some natural event in the heavens, but without any great success. A miraculous event like that of the birth of Jesus may well be heralded by a miraculous sign. It appears to have guided the wise men first to Jerusalem and thence to the very house in Bethlehem where the new-born King was found (9). Not the stable where the birth took place (Luke ii. 7), but the house in which Joseph and Mary had secured a temporary home.

The practical teaching of this lesson is suggested by the three classes of men to whom it introduces us. These classes also exist to-day.

I. Earnest Seekers.—Such were the wise men.

Note (1). *They made diligent use of their opportunities.* We have no means of discovering how the Magi learned about Jesus. Had the prophecy of Balaam anything to do with it (Numb. xxiv. 17)? They were careful to follow the light they had, and so were led to more. Are we making similar use of our opportunities? If they could find Jesus with so little to guide them, how they condemn the indifference of many! (2) *They put themselves to great inconvenience.* Such a journey was not undertaken without difficulty and danger. They had a need which they believed the coming King could supply, and they made efforts to reach Him. If their journey, and the object of it, were known in their own country, would not many ridicule it? Are you as ready to brave ridicule and to meet difficulty in finding Jesus? (3) *They made Jesus the object of their search.* Neither the star in the heavens, nor the splendour of the reigning king in Jerusalem, satisfied them; they inquired for *Him.* Nothing short of Him will suffice for you. (4) *They were rightly led to Him*, as all true seekers will be. God made use of men who had no desire to find Him themselves (4), in order to direct these seekers; and even put a miraculous star in the heavens for their benefit. He as surely guides every true seeker.

II. Instructed Formalists.—The chief priests and scribes can be so described (4). They knew much more than the wise men. Without any hesitation they could tell the place of Messiah's birth. They are well instructed in the letter of the Scriptures; but how strange it appears that they are not at all concerned to find Him. No people are so guilty as those who remain indifferent to the claims of Christ while they know the truth concerning Him (see John v. 39, 40). You know what He is, what He has done, what are the consequences of receiving or rejecting Him; what use are you making of your knowledge? The greater our light, the greater our responsibility, and our guilt if we abuse it.

III. Helpless Opponents.—Herod is the type of this class; and though he possessed such power, he is not improperly described as helpless. He was as hypocritical as he was cruel. He appears as an earnest inquirer (4-7), and as a would-be worshipper (8), but only in order to accomplish his evil designs. The slaughter of the innocents of Bethlehem shows what means he was willing to use in order to compass his end. The *reason* for his opposition was fear (3). His life had been full of crimes, and "a guilty conscience makes cowards of us all." His own throne was not secure if a new and righteous king was to reign. Test your character by this—Are you troubled or glad at the thought that Jesus, who came before, is coming again? Opposition against Christ is always helpless in the end.

To which of these three classes do we belong?

For the Young.

CHILDHOOD.

By Rev. John Byles.*

There are four things I want you to remember:

1. Childhood is the time to be happy. God's law is that all young creatures should be happy. Older people have their cares and troubles. Children are free from these; they ought therefore to be happy. But they can only be happy when they do what is right. If they yield to temper, if they disobey conscience, if they give way to jealousy or envy, they are sure to be unhappy. So I ask you to put away these things, and instead to be loving, honest, and true, for it is your duty to be happy.

2. Childhood is the time to make other people happy. Children are intended to be God's sunbeams in the home. They are by their cheerfulness and goodness to be "strongholds" for tired men and women; as the psalmist said, "Out of the mouth of babes and sucklings Thou hast ordained strength."

3. Childhood is the time to grow. You are to grow in stature; your body is to grow and your limbs are to grow. In order that they may do this you must give them exercise and play. But you are to grow, too, in other ways—in wisdom, in good habits, and good thoughts, in the love of what is true and right, in the hatred of what is false and mean. Of that wonderful Boy who lived at the carpenter's shop in Nazareth it was said: "He advanced in wisdom and in stature, and in favour with God and man." This is the very purpose of childhood; it is the use to which you ought to put it.

4. Lastly, childhood is the time to find God. There are some things you cannot find until you are grown up, nor do you need to find them, for such things you can afford to wait. But it is not so with the finding of God. "I love them that love Me," He says, "and those that seek Me early shall find Me." "Suffer little children to come unto Me," said Jesus, "and forbid them not, for of such is the kingdom of heaven."

How are you to find God? How are children, while they are children, to discover the greatest and most wonderful of beings? Hear what was said by one who had found God: "He that loveth knoweth God, for God is Love." And we must love not only those who love us, but even those who love us not. This was the way Jesus loved, and this is the love of God. And those who love like this find God; they dwell in God and God in them.

Now, boys and girls, do not sit and dream too long by the river-side. The ever-moving stream of time is quickly carrying away your childhood. Wake, then, ere its golden hours be gone. Wake, that while there is yet time you may use this priceless treasure well. And remember what I said, "I love them that love Me, and those that seek Me early shall find Me."

* From one of the chapters of The Boy and the Angel. Sunday morning talks to the children. (3s. 6d. *T. Fisher Unwin*). A series of delightful homilies, founded largely on historical incident or legend, but each pressing home some simple homely lesson for daily life. For intelligent children it will be at once attractive and most helpful as a prize or New Year's present.

THE HIGHLAND ORPHANAGE.

In the southern part of this kingdom we are familiar enough with those excellent places called orphanages, where the parentless little people are received, clad, fed, educated, and trained for honest industrious life-work. Away up in the north of Scotland there is an orphanage, which is the only one of its kind over a large district of country. It was started about thirteen years ago by some good men and women who had the love of Christ and of little children and their hearts, and whose Christianity was more than fine feelings and pious words. They had learned from the lips of Christ that the people who truly loved Him were those who kept his commandments; and one of the last commandments He gave was "Feed my lambs." So they built a house on the outskirts of Inverness, the beautiful capital of the Scottish Highlands, and they gathered into it the boys and girls whose natural protectors had been taken away by the cold, rude hand of death. From small beginnings the Home prospered and grew in favour with the people, so that now sixty orphaned boys and girls are found under the sheltering roof of Victoria House. Since the Home was opened a good many of the lads and lasses trained in it have gone out in the great work-a-day world, and are now not only making their own way, but doing something to help the institution to which they owe so much.

We have been reading the little report of the orphanage for the past year, and have found many things in it to interest us. First of all we notice that these sixty Highland bairns seem to live pretty much like the sparrows—"from hand to mouth" the report says. But we recollect that our Lord said about the sparrows: "Your Heavenly Father feedeth them." So we need not fear for the orphans; they will not lack their daily bread while there is so much gold and silver in the land, and plentiful seasons bringing forth corn and milk and honey. Is not each boy or girl of more value than many sparrows?

But the life even of a little child is "more than meat." We notice in the report that a new School and Recreation Room is about to be built, so that the lads and lasses need not be compelled to walk into the town to school in the stormy winter weather of these Highland regions. Some money is needed yet to meet the cost of rearing this school, and we doubt not the means will be provided.

Sixty healthy hungry children need a full larder, and it is very interesting indeed to see in this report how many different hands have helped in filling it. All sorts of people have sent all sorts of gifts, from meat and potatoes to kippers and jam; these northern children evidently share the common weakness for the last named relish.

Perhaps we have said enough to awaken the interest of our young readers in this good work. Inverness is a great holiday centre for tourists in the summer months; if any readers of The Christian, young or old, should visit the fair city next year on pleasure bent, we hope they will remember to call at the Orphanage on the heights above the town. Then we are certain they will not only be charmed with the place and its inmates, but will be glad to help in its efficient support. Anyone who would like a copy of the modest little report should address the hon. secretary, Mr. George Walker, 26, Ness Bank, Inverness, who is one of the founders.

TO A CHILD.

By F. E. Weatherley.

What can you do, my darling?
Why do you ask in fear?
God sent the little children,
And He will guide them here.
Everyone has her place, dear;
All have their work to do,
Whether they're great and noble,
Or little and young, like you.

Try to make others better,
Try to make others glad;
The world has so much of sorrow,
So much that is hard and bad.
Love yourself last, my darling;
Be gentle, and kind, and true,
True to yourself and others,
As God is true to you.

Be thankful for all your gladness;
Do what you know is right;
And whether 'tis hard or easy,
Do what you do with might.
And whether men praise or blame you,
Whatever the world may say—
In a world that is purer and better
You shall find your place some day.

From "Tens and Elevens."

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Liverpool, Admiral-street Mission Hall*, Dec. 14; *Newcastle-under-Lyme*, Dec. 18; *Plumstead*, Dec. 19; Mr. J. S. Tyler, *Waterhouses, co. Durham*, to Dec. 17; Mr. S. J. Hewlett, *Mission Hall, Gay-street, Scotland-road, Liverpool*, to Dec. 20; Mr. George Goodman, *Bow*, to Dec. 17; Mr. Josiah Spiers, *at Talgarth*; Mr. Edward Hughes, *West Hill, Wandsworth*, Dec. 14; *Holiday Meetings for School Boys in Oddfellows' Hall, Edinburgh*, by University men, Dec. 27 to Jan. 5, 1894; Mr. Jas. S. Tyler, *Waterhouses, co. Durham*, till Dec. 17; *Consett*, Dec. 18, 19.

CHILDREN'S SCRIPTURE UNION.—S., Dec. 17, Esther ii. 1-11; 18, ii. 17-23; 19, iii. 1-15; 20, iv. 1-17; 21, v. 1-14; 22, vi. 1-14; 23, vii. 1-10.

ROBIN DINNER FUND.—We are constrained, from certain correspondence that has recently appeared in *The Financial Times*, to caution our readers against confounding "The Robin Society," which is issuing public appeals for help, with the well-known and long-established "Robin Dinner Fund," of which Mr. Brock and Mr. Kirk are secretaries.

A CHILD IN A THEATRE.

A WORD TO MOTHERS.

A mother wishing to give pleasure to her darling little girl took her one night to a theatre. The child was one of the Lord's own lambs, and often gave proof of loving and trusting the Saviour. Her Bible was read daily, and the portion read was prayed over. The Holy Spirit was taking of the things of Christ, and gradually making them known to her.

When in the theatre she felt she had no right to be there, for God was not there.

The play went on. Great was the applause. The child grew agitated, and begged to be taken home. So the mother drew her trembling little one very close to herself, but finding that did not allay the distress, rose and took her darling home, and there tried to soothe and calm her.

What, dear reader, do you suppose was the cause of the child's grief? Ah, it was on account of the felt absence of the Lord Jesus Christ. Where Jesus is not there can be no joy, no peace, no rest. In his presence there is fulness of joy (Psa. xvi. 11). Oh, dear mothers, do take your children where Jesus is "in the midst" (Luke xxiv. 36). There are many young hearts just yearning to "see Jesus" (John xii. 21). So help them, mothers, to see Him who said, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of God" (Mark x. 14).

The theatre and pantomime season is again close upon us. I would, therefore, urge mothers to consider these few words, and let not this holy Christmas time be a time for taking the precious little souls committed to your care to places which do not tend to draw nearer to Jesus. A.

"ONE GLANCE CAN SAVE."

"One sin can lose a human soul,"
I heard them say with sinking heart,
For, oh! if *one* sin loses *all*
How can I ever claim my part
Of heaven's love?
Then spake a voice, "One glance can save,
One glance above!"

Oh, Lord! thou knowest every thought,
My deepest heart thou canst inquire.
If one long-planted sin be caught
Lingering there in darkness dire,
Oh, pity me!
One glance, thou Saviour on the cross
I cast on Thee!

Then, when I see thy precious blood
For all mankind about to flow
In one grace-giving, hallowing flood,
I can rejoice, and do, to know,
Tho' strong the ill,
One glance on Thee can save, for Thou
Art stronger still!

And shall I rest or sit in peace,
Saved by the love that pitied me;
While all around the crowds increase,
Who never cast a glance on Thee?
Or could I rest
Until to all who pass, I have
Thy name confessed?

My life should tell it every day;
My joy must show it while I live,
I'd make it known through life's dark way,
That Christ the Saviour will forgive
Sin's weakest slave;
And there is hope for the most lost;
One glance can save.

"*Home*," *Bucharest.* F. Spedding.

THE TRACT UNION FOR PRAYER AND WORK held its second anniversary meeting at the Religious Tract Society House, 65, St. Paul's Churchyard, on December 4. Guests were received in the library and committee room, where tea was laid, and was partaken of by about 100 members and friends. The meeting was held in the saloon. The first speaker was Rev. G. Pentecost, D.D., who gave a thoughtful, earnest, and eloquent address. In dwelling upon the society's work of tract-producing, he pointed out that a tract is illustrative, explanatory, or hortatory, and showed how it may be the means of *awakening* an idea, even if it does not *give* a new idea. In passing, the speaker paid a high tribute to the value of the "Present Day" series. Rev. J. P. Hobson followed, and reported that 216 persons had joined the Union in the year, making a total of 630 on the books. Small grants of tracts to the number of 11,000 had been made to members.

SOWING AND GATHERING.

Some of your readers may be pleased to hear how remarkably the Lord has been with us in our brief visit to Canada. I left Chicago on November 3, and reached Hamilton, Ontario, where for ten days thousands heard the sound of life, deep interest prevailing. The Bible readings and services for preaching Christ crowded out the different buildings in which the meetings were held. Invitations came in numbers, but as I was due in New York on the 25th, I could only pay a brief visit to Brantford and then Toronto.

I shall never forget the three weeks spent in Ontario. Beyond expression, grateful was it to meet and hear of hundreds brought to Christ when we were there in 1874. Only to his praise, and as showing the power of the Living Christ, would I state that from several leading Christian men the testimony was heard, "The city bears to this day the impress and result of those wonderful meetings." I remembered to have been in the inquiry room at that time, as late, or rather as early, as one and two a.m. The work went on for months after we left the city. It was with sincere regret that I could only give six days in Brantford, but they were blessed gatherings.

The chief result seen at this time has been the reviving of the Lord's people, and the profound interest awakened and taken in the preaching. The Bible readings in reference to the Lord's coming have been attended by thousands in the three cities; certainly I believe the cry is being raised of the Lord, "Behold the bridegroom cometh, go ye out to meet Him." Numbers of the ministers told of wonderful blessing received there, and when with feelings of regret we parted, it was with great disinclination to "move on."

I reached Toronto on the Tuesday about noon, and went to the home of our beloved brother, Rev. E. Harris. The afternoon saw a large company to the Bible reading, as also in the evening, despite the storm of snow and rain. The four days spent here were full of blessing, the meetings gathering hundreds who had either been saved and profited in years past, or who came because of the interest which had been excited at Hamilton and Brantford. After fifteen hours' travel I reached New York, 550 miles distant, and had a hearty welcome to "Berachah," the large centre of our brother Simpson's work in this city. Lord's Day saw crowded gatherings at the Gospel Tabernacle in Forty-fourth-street and Eighth-avenue, whilst in the afternoon the Y.M.C.A. at Brooklyn gathered fully 1000 men. I expect to return by the *Lucania*, sailing December 9th.

New York, November 28. Henry Varley.

MR. LANE AT WEST NORWOOD.

This evangelist has concluded a six days' mission at Lansdowne Hall, from Sunday, December 3, to Friday, the 8th. Much earnest and united prayer preceded his visit, and the result has been greatly to the praise and glory of God. A number of persons gave their names as having definitely and deliberately yielded themselves to the Lord, while many others were manifestly wrought upon by the Word.

Our beloved brother's Bible-readings were felt to be most helpful to the children of God, and the week in all respects will be remembered by many with thankfulness and praise. While the Master continues to send such labourers into the field, there is no fear of the Gospel losing its hold on the people who are privileged to hear. It has been a great joy to pastor and people to have had such a worker in their midst. W. F. G.

CHARITABLE FUNDS.—Says the London correspondent of *The Manchester Guardian*:—"On all hands there is but one confession as to the financial condition of most of our benevolent and philanthropic institutions. Whether for work at home or abroad, the year is ending badly. There is a cutting down process on a large scale going on. In some cases it is simply deplorable. Institutions, which for years have helped the outcast and the poor, are unable to do so as has been their wont, and this at a time when the Government returns show an increased number of paupers, and when so many trades have been, and for some time are likely to be affected by the recent coal war. Just now there are opportunities for the exercise of a true benevolence which we have not had for many years."

[1284]

BARBICAN MISSION TO THE JEWS.

The varied operations of the Barbican Mission to the Jews are being carried on with energy, and attended with much encouragement. As the winter advances the reading-room is being more largely used, some forty or fifty Jews entering it daily. The evening Bible-classes are attended by an earnest few, who are instructed in Scripture truth, and led to see in Christ the Messiah of ancient promise. The Sunday-school is drawing together many little ones, and offers an opportunity for evangelising their parents. The principal occasion of Gospel preaching, however, is on the afternoons of Saturday and Sunday, when the meetings are well attended.

The last report of the work contains some deeply interesting cases of Jews coming out boldly for Christ. One day, at the close of a meeting, a young man introduced himself to the superintendent, Mr. C. T. Lipshytz, as his nephew, saying, "I should have made myself known to you before, but I was anxious to find out for myself what you had to say about the Crucified One. Now I must tell you that, from all I have seen and heard, I am fully convinced that Jesus Christ is the Son of God, and I accept Him as my Saviour and Redeemer. God helping me, I am determined to follow Him, whatever the consequences may be." The young man confessed Christ before his Jewish brethren, and entreated them to search the Scriptures, as he had done, saying that if they asked God's help He would enable them to come to the light and truth. Mr. Lipshytz hoped that some day the Lord would fit this young man for his service, but the All-wise had other plans, for shortly afterwards he took the bold confessor to Himself. The last words of the convert were, "He loved me, and gave Himself for me."

Inquiring and outcast Jews are cared for by the Mission, which also endeavours, as far as possible, to assist other enterprises for the enlightenment of Israel. In pursuance of this purpose, a colporteur is engaged in France, and arrangements have been made for work in Alsace, with Strasburg as centre. This will be in conjunction with Rheinisch-Westfälische Society of Friends of Israel, who, owing to the prevalent anti-Semitic spirit, do not receive needed support from German-speaking Christians. In Hesseland, Pastor C. Wagner has for some time been working under the auspices of the Mission.

The weekly meeting of Jewish mothers, for sewing work and religious instruction, under the superintendence of Mrs. Lipshytz, is one of the most interesting held in the mission house, 33, Finsbury-square, E.C. People are visited in their homes, and the Scriptures distributed among them. Mr. Lipshytz has had the joy of receiving a number of believers into Christian fellowship, on a profession of their faith in Christ by baptism; and these, it is pleasing to add, are now leading consistent Christian lives, some at home, others in far-off lands.

EURASIAN CHILDREN.

Sir,—You have already called attention to our "Australian Homes Society for European and Eurasian Children" in your paper, and I have had the pleasure of receiving donations from some of your readers. Last July we sent out five children to our West Australian committee, having previously sent a lad of fifteen years old, making six young people in all. The children were met in Freemantle by the hon. sec. of the West Australia committee, and taken by her to the homes awaiting them. Since then we have received two letters from the chairman of the W.A. committee, applying for more children. We ask for prayer that the W.A. committee may select good Christian homes, that we may be guided to send the right children, and that money may be given as it is needed to provide outfits, passage money, and any premiums required. —Yours faithfully, C. B. Buxton, Hon. Sec.

Care of Rev. J. Peach, 116, Lower Circular-road, Calcutta.

MISSIONARIES AND MORALS.—At the annual convention of the Christian Mission, Bilaspur, C.P., India, resolutions were passed expressing hearty approval of all efforts to promote among the Indian races, social purity, temperance, and a better observance of the Lord's Day.

MISSION TO COALIES AND CARMEN.

By the invitation of Mr. and Mrs. William R. Rickett, several coal-merchants and their friends met at Sunnyfield, Hampstead, on the afternoon of Saturday week, to hear statements of the moral, social, and spiritual work among the coalies and carmen in North and South London, carried on by the two city missionaries specially set apart for that work. The company listened with rapt attention to the thrilling stories of the missionaries as they told of how some of the worst of characters, clad in rags, and having no soles to their boots, had been lifted up out of the depths of degradation and sin by accepting the simple story of the love of God in Christ Jesus to poor men. Here is one such story:—Mr. A—— could not understand the text in the Bible which says, "Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord." The fact was, his so-called better half was anything but a helper to him. Every Monday morning the pawnshop was regularly visited, and the public-house opposite was the richer, while our coalie friend was the poorer for the frequent visits paid to this establishment; and it is not surprising that the poor fellow would sometimes say: "Look'ere, guv'nor, if you can convert my old woman you will be doing some good, for she pawns everything and neglects the children." And then, in his desperation, he would try to drown his misery in drink, making matters the worse rather than the better.

This unhappy pair were induced to come to one of the gatherings specially organised for the coalies and their wives. The woman came, leading a poor, dirty, neglected child by the hand, while she herself could scarcely stand, being then under the influence of drink; and there, in that meeting, husband and wife sat weeping bitterly, as the grace of God to poor sinful man was proclaimed, and the two on their knees resolved to lead a new life. Alas! for their good resolutions, made with good intent, but soon broken; and again the woman seemed to become possessed with devils, seven times worse than before, so that they were obliged to remove from one place to another because of their continual quarrelling.

"When the apostle Peter's friends could do nothing else they could pray for him, and in answer to their prayers God delivered him from the hand of Herod and the expectation of the people. So we prayed and God has heard our prayer. At the end of last year this man and wife stood up in our meeting and told of deliverance from the guilt and bondage of sin. To use their own words, the man said, "My home that used to be a little hell upon earth is now a little heaven upon earth"; and the woman said, "Yes; my husband that used to knock me about and give me black eyes now kisses me when he comes home"; and then to finish up, the man, with face all aglow, requested the prayers of God's people that both he and his wife might be kept in the good way. For ten months past the God of all grace has manifested not only his saving but keeping power; and this man declares had it not been for the efforts of this Mission under God, he might have been still in the darkness of sin and despair.

One of the interesting features of the meeting was the testimony borne by some coal-merchants as to the great improvement in the character of their men through the visits of the missionaries. It is desired to extend this work by adding two more missionaries, one for East and the other for West London.

Communications can be made to Mr. George R. Cole, district Secretary, London City Mission, 3, Bridewell Place, E.C.

HEREFORD.—During the summer an open air mission has been held in Millbrook-street, Hereford, every Sunday. The workers have now secured an old disused mission hall, which we hope to open as an unsectarian Gospel Mission. It is hoped that a good work may be done, especially among the children.—J. R. Johnson, 115, *St. Owen-street, Hereford.*

MORLEY HOME FOR GOVERNESSES, NEEDLEWOMEN, AND SERVANTS.—This Home for worn-out, aged, and destitute persons, is situate at 25, Chatham-place, Paragon-road, Hackney, N.E., Miss Elizabeth Coales being the hon. superintendent. The report recently issued says: "During the past three years, nineteen inmates have, for longer or shorter periods, been benefited; and these have been representative of the different classes for whom the Home was intended. Several very needy outside cases have also received assistance as in former years. In 1890, I felt the strain of the Southend Home would be too much, and considered it advisable, for the time being at least, to withdraw from there. The many and varied duties that have presented themselves during these three years have left me very little time to devote to the interests of the Building Fund. The desire for a suitable structure, however, still remains. And hope whispers that, if not in my day, surely the same feeling will animate some other heart to carry out what I may lay down."

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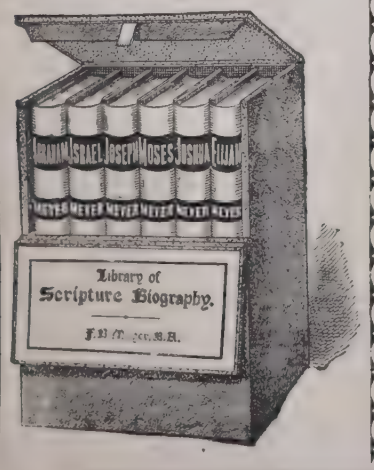
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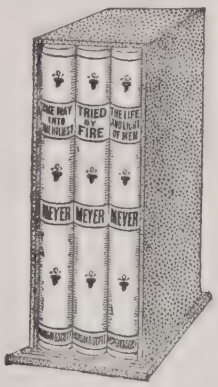
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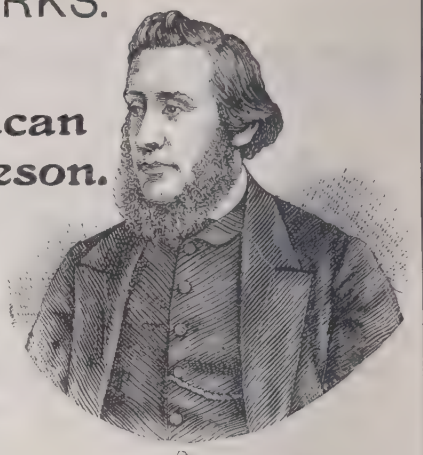
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Shinobu received every educational advantage it was possible for his parents to give him, and was brought up in the Buddhist faith. When he was about eighteen, the family moved to Tokio, where he was married. Just about this time, 1870, the country was opened to foreigners, and various Christian Missions were established in the city. Shinobu and his wife both attended the meetings, and eventually became Christians. Immediately after this, the young converts felt that they wanted to be useful, and Shinobu began to preach at one of the Mission churches.

A little later, he was accepted as chaplain in the Mission Hospital. While there he felt a great lack of ability in explaining the Scriptures while talking to people whose minds were so clouded with heathen ideas. So he entered a theological seminary in Tokio for instruction in Biblical knowledge. After graduating in theology he was ordained a minister of the Scotch Presbyterian Church in 1883.

While in this seminary he was employed by the National Bible Society of Scotland and the Religious Tract Society as their agent in Tokio, and during eight years rendered them much assistance. Any spare time that he had he turned to account in the writing of two books—namely, "Helps to the Study of the Bible," and "Sacred Geography and Antiquity."

Shortly after this, Shinobu felt the Lord wanted him to go and preach to the Japanese of the Hawaiian Islands, and with the prayers and blessings of a ministerial conference, he said good-bye to his wife and four children. While on his way he stopped a few weeks in San Francisco. He became interested in the methods and zeal of the Salvation Army, but, thinking of his future work, he left San Francisco, and laboured among the lost of his own race in Hawaii for over ten months. He was used of God in leading some souls into the light, and sold a number of Japanese Testaments.

While in San Francisco and the Islands great enthusiasm was kindled in his heart. He felt God's Spirit striving with him, and knew that he was called to take up evangelistic work in his own country. He got no relief until he said, "Dear Lord, I will go just where you choose to send me." He came back to San Francisco, where, in February, 1891, he became a member of the Salvation Army for a time, in order to get an insight into their methods of open-air work.

Since he came to this country a great longing has been kindled in his heart to try and reach the masses of his own people with the Gospel of Christ. He is, therefore, organising an open-air mission, as such a mission will be simple in its operations, and its evangelists will be, if possible, honorary workers. The 28th article in the new Constitution of Japan provides religious liberty and freedom of faith.

Mr. Nagasaka had been to Corea upon the work of the Bible Society of Scotland in 1883 by one of the Japanese warships. He is now returning to Japan by the new cruiser *Yoshino*, I.J.N., which has a crew of 230 officers and men. This is the second time Mr. Nagasaka has been allowed a passage in a Japanese warship. He is the only Christian minister who has been allowed to preach Christ in the Japanese Navy. Truly, a grand opening for the Gospel message!

Mr. Nagasaka's whole-hearted, child-like trust in God will always be a source of blessing to his own soul, and the means of making him a useful servant of the Master.

Friends desiring to help on the Open-air Mission for Japan should communicate with the Treasurer, Mr. W. H. Omura, 14, Lithos-road, Finchley-road, London, N.W.

A SWEET AFFECTION in the child for a mother is a power that will guide him past the shoals of evil into the safe sea of righteousness.—*Hoffman.*

PROGRESS IN MADEIRA.

Readers that recollect the letter of Bishop Taylor describing the trial of our evangelist, Snr. Melim last year, and who read your notices of the work this year, will be glad to know of a step in liberty we have now obtained.

Civil interment—that is, without a priest—has long been conceded by law in Portugal; but here in the rural parishes, it has been always refused. The only place where a Protestant native could be buried was the Angustias cemetery down in town, and that only, the priests used to say, because the ground had already been polluted! A brief unostentatious service then was not objected to till Snr. Melim, on All Souls' Day, with the ground full of devout Roman Catholics praying for their dead, ventured on a longer funeral service with exposition of the Word and singing. In the process against him he was acquitted, but on the curious ground that it was not a real religious service, because he was not an ordained minister of his sect, and was not then habited in the vestments proper to a minister on such an occasion! To prevent all mistake in future, the "camara" governing the cemeteries, at the instigation of the Bishop, prohibited in future all religious acts of any kind at funerals.

Quite recently, in the cemetery of St. Roque, up towards the hills, where the priest, the guardian of the place, had declared that "till the life-blood ceased to run in his eyeballs" no Protestant would be buried, we laid to rest the child of one of our members, and I led the mourners at the graveside in public prayer. We have a new and more liberal "camara," and, in spite of the obstruction of minor officials under the influence of the priests, we insisted on having the liberty it has granted us.

This may seem a small triumph, but it counts for something here. To the Protestants it does not matter very much where their bodies lie or how they are laid to rest, but it was an inconvenience, and to the poor an expense—and all are poor—to come down to the Angustias. The reproach, too often hurled at them by priest-prompted neighbours, that they could not be laid with Christian rites beside their fathers, they will hear no more. And the little victory comes in time to better effect than if it had come sooner.

The Roman Catholics have lately been roused to do their best against us. To the wealthier among the "faithful" the bishop has issued a circular asking help to establish schools to cut out those of the Protestants; priests and "sisters" have been begging from door to door for the same object; there have been fierce fulminations from the pulpit, and the parents of our scholars have been more privately dealt with. One of our teachers has been offered support to transfer her services and her scholars to the guidance of the "Church." Close to our other school, that at S. Roque, a building is rising to be a school of "the true faith," and the mistress, already engaged, is hunting up scholars, giving them retaining fees of food and clothing. To the poor—and the Madeira peasants are wretchedly poor—such arguments appeal, and we have lost scholars.

But we do not fear for the future. We have not the means, even had we the wish, to fight our opponents with their own weapons. We do wish sometimes, it is true, we had a little more, so that we could supply our teachers with the power of meeting real cases of want—such as the not infrequent one where a little child actually cannot learn for the pangs of sheer hunger; but God will give us such means as are needed for the battle.

Meanwhile, we are thankful for the signs of progress He has given us—the increased opposition of our foes we take as one—for the hopefulness and peace among ourselves He has bestowed.

A. Drummond Paterson.

Quinta do Pico de S. Joao, Madeira.

HOMES FOR LITTLE BOYS.—A bazaar in connection with this institution was held in Holloway Hall, Holloway-road, N., recently. The object was to raise funds on behalf of the Homes at Farningham and Swanley. The Homes have for more than a quarter of a century been devoted to the care of little boys, who are received at a tender age, all under ten, and some when they can barely walk. They are trained to become useful members of society. There are at present yearly 500 boys in the two Homes, and it becomes a matter of increasing difficulty year by year to raise sufficient money to maintain the work in a state of efficiency. The Homes need immediate help, and it was hoped to raise at least the sum of £500 by the sale.

CRUELTIES IN CHINA.

It is the custom to send home the best reports of work on the mission field, with a view to stirring up a holy enthusiasm in the Church and strengthening the hands of those who gather and provide the sinews for the war. But there is another side to missionary work—a hard and stern one—which is not so often presented. It is well that the Church at home shall know something of this side. If its work is carried on from a settled principle and determination to win the world for Christ, and not a mere passing enthusiasm, accounts of hard fighting, and even temporary defeat, instead of damping its ardour, will only serve to cause it to gird its loins and plunge into the fight with more courage and daring faith than ever.

SUNGPU AND ITS MASSACRE.

All the civilised world has heard of the barbarous massacre of the two missionaries at Sungpu. Since then a perfect reign of terror has set in in the neighbourhood. Extra officials, with some 300 soldiers, have gone there, and captured every man they could lay hands on who had sold to the foreigners, or in any way assisted them. A poor innocent coolie, who had carried water for them, as well as for others, was arrested, tortured, imprisoned in foul dungeons, and now has an iron rod passed through a hole bored in his collar-bone, to which a chain is attached, and with which he is fastened in his cell! Other horrors, too evil even to be thought of in Christian lands, have been perpetrated on innocent men. The officials have done their work there, and come away with the boast that no foreigner will dare go to that place again.

The policy of the great officials of the empire (and of course they are eagerly backed up by all the smaller officials) seems to be to make it impossible for any foreigner to obtain any assistance from the natives; and thus they hope eventually to starve him out. In connection with the Sungpu riot not a single offender has been punished so far; and none will be punished unless strong pressure is brought to bear by Western Governments.

CHEO HAN'S CRUSADE.

The ex-official—the infamous Cheo Han—the instigator of the fire and bloodshed of 1891, is still at large and at work. Foreign Governments attempted to have him suppressed. The officials replied that he had gone mad, that he had fled from his home, and so on. Western Governments believed this, and nothing has been done to punish the ferocious outbreaks of 1891, or to prevent their recurrence. The riots and murders of foreigners that have occurred since then are sufficient proof of this. Cheo Han has remained all the time in his home at Chang Sha, and has recommenced, with great vigour, his attack on Christianity and foreigners. The blasphemous lampoons representing Christ as the god of lust, and the Church as guilty of the most outrageous barbarities, have never been equalled in the history of the Christian Church. These are being again circulated in vast quantities, and with them many new ones. Some urge the people to rise and murder all foreigners and burn their property; as an encouragement it is stated that foreigners are utterly powerless to defend themselves or to retaliate, so there is no danger, and nothing need be feared.*

Through the length and breadth of the land Christian preachers, native and foreign, have travelled, and told of a Saviour from sins and an uplifter of the human race. Millions upon millions of books and tracts have been scattered broadcast. All this is working in the minds of the people. It is impossible that a great people like this shall come into a new life except with great struggles. Mighty changes are taking place, and the world will possibly be thrilled with horror at the cruel deeds perpetrated.

Edward S. Little.

Kinkiang, China.

WE NEED TO LEAD THE SCHOLAR on as the mind grows and the spirit awakens, step by step from the valley of instinct, up the slope of moral rectitude, on to the height of spiritual enlightenment; and when the soul cries out for God, then to indicate to whom it must go for light and life.—*T. J. Ainsworth.*

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* Later advices state that this Cheo Han had expressed his intention of paying a visit to Dr. Griffith John at Hankow. Hopes are entertained that the persecutor of the Christian faith, like Saul of old, might become a convert and also a friend.

Sketches from Sicily.—4.

BY REV. O. GOLIA-MAURO, GIRGENTI.

Pindare calls Girgenti "The happiest town of mortals." Things must have changed much since then, for with the exception of its superb position, and its Carthaginian and Greek ruins, this town has absolutely nothing attractive to offer. On the contrary, from a moral and religious point of view, a Pindare Christian would not hesitate to call it one of the unhappiest towns of mortals.

Whilst sea and sky rival each other in brilliancy, and almond trees whiten the valley and perfume the air from the end of January, in the town the epicurean, incredulous, and immoral priests walk about in great numbers, the true masters of the population, who nevertheless accuse and fear them at the same time. The consequence is on the one side a great contempt of religion, and on the other much superstition. How could it be otherwise, when the priests who are forbidden to marry (to speak of the most honest of them) have sons and daughters; when the priests everywhere amuse themselves with their friends at the expense of the confessional, and mock at the infallibility of the Pope, at the fast, and at the mass which they teach and officially minister?

The so-called faithful ones also offer a spectacle spiritually terrifying. A merchant taught with enthusiasm to numerous friends around him one evening to cease rather to believe in God and Jesus Christ, but never to doubt S. Calogero (the favourite saint of the town.) A distinguished young man, though a professed Atheist and Materialist, confessed that during the passage of a procession he never dared not to raise his hat. Another, a gentleman holding a good position in the town, said to me one day with a smile on his face, "Jesus Christ and the Gospel have had their time!"

When such errors predominate with intellectual persons, what can be expected of the lower class? The grossest superstition! At Easter, for example, they raise the Saviour from the dead in the churches in the midst of artificial thunder and lightning, his statue, with a red flag in hand, being sent up from beneath by machinery. At the same moment all the bells sound out, and in the streets men, young people, and children, hurl against doors and walls with great stones and sticks, striking, and even firing revolvers, crying, "Out with the devil and in with Mary." This severe vandalism lasts for a quarter of an hour, during which one would quite imagine being in the midst of a civil war.

Such is the place in which during the last year I have been evangelising and trying to lay the foundation of a future church. The priests signalised my arrival by publicly preaching, "Your sins are so great in number that God has sent the devil in your midst as a punishment." My house was at once found out by a large number, some coming from curiosity, but the great part driven by religious need. These first comers consisted of some workmen, a large number of students, and others of various professions. I began by uniting all together one evening of the week, and their number has reached fifty. As well as this class of catechumens, I was able to organise a family service at the house of an engineer, where each Sunday evening ten or twenty persons of the best society meet together. But the opposition commenced from the pulpit, naturally continued in the families, and in all manner of ways. Notwithstanding systematic opposition, the Word has been listened to by a large number, and has penetrated into at least a hundred families, and even into the Municipal Schools, where the bishop reigns, and where I have been able to sell forty magazines and some Gospels.

This spring an unexpected occurrence drew, so to say, the sympathy of nearly all the town. Dr. P. Geymonat, Professor of the Waldensian Theological College in Florence, having written a concise "Explanation of his Evangelical Faith," the thought came to me to send a copy of it to the Catholic Bishop here, with a few respectful words enclosed. Monsignor answered by a letter, calling the pamphlet a heretical book which contained the doctrine of corrupt men rebellious to God, and using as regards myself the most calumnious phrases. This letter he also had printed, and the paper, *The Catholic Citizen*, added itself half a column of insults, saying that I had come here to preach Atheism, since one must be Catholic or Atheist, and that it was for a vile stipend that I preached against the only true religion, etc. To those words I felt it my duty publicly to reply, which I did by printing a calm and Biblical refutation of the principal errors of the Romish Church, and proving that the Evangelical Faith is the truth and the Romanist doctrine false. At the end I invited the bishops and priests in general to a public discussion founded on the Bible, which, of course, however, they did not accept. In a few minutes more than 200 copies of my reply were sold in the town, and read and commented on everywhere in the streets, promenades, restaurants, shops, theatres, offices. Everywhere there was nothing but reproach and accusation against the bishop, whilst in the streets and at my house a great number of persons came to salute me and buy the excommunicated pamphlet and other evangelical books. The Friday evening meeting grew considerably, so much so that I did not know where to put the listeners. Public opinion manifested itself in favour of the Gospel.

But this triumph of the truth exasperated the Romish clergy, who at once commenced in their journal a series of articles—which are still being continued—against my reply, with the most lying and even insulting and indecent phrases. Seeing that these malicious things did not provoke me to reply, they had recourse, in June last, to anonymous letters, in which they wrote to me: "Girgenti is an apostolic Roman Catholic town, and has no need of your heresy; we have here our holy bishop, so you had better leave, otherwise you will be stoned. And go quickly if you will not be killed," etc., etc. "Your reunions are secret conspiracies, and those who frequent them reptiles whom you will lead to ruin. Fortify yourself, attract by your infamous work the corrupted youth, but remember that our vow is to destroy your propaganda, and to suffocate it, if it is necessary, in your own blood." Other anonymous letters were sent to several catechumens and various families to stir up war between parents and children, and even administrations, with the aim of having this or that one employed there discharged, because known as a disciple of the Gospel.

Thank God, the persecuted ones stood firm. I felt it my duty to bring these things to the knowledge of the chief of the police. His counsel at first to me was retreat, but I replied that I did not apply to him to know what I should do, but that he, as one in authority, should perform his duty. Alluding to the Gospel he afterwards said, "I do not believe that this new religion will succeed in Girgenti!" Notwithstanding so much fanaticism, opposition, and ignorance, my house has become too small to receive the catechumens, and on all sides the earnest desire is for a public place, adapted for a church and the preaching of the Gospel.

The Elliott Home, Dublin.

An occasional paper issued by Miss A. D. Smyly as to the William Henry Elliott Home for Little Children, Townsend-street, Dublin, states that:—Although the Elliott Home holds one hundred little ones, and though we have some other homes as well, yet we are not able to take one quarter of those who come to us. One of these, who as yet has not been successful in getting in, is a little lad named Isaac. His was a very sad little life, and the saddest thing about it was that his mother was a drunkard. He is too young to be admitted, and has been placed under the care of a woman till he is old enough.

Another who came to us was a little girl. She was brought by her mother, who was in extreme poverty. At one time she had been a Roman Catholic, but some time ago she had become converted to God, and had renounced the errors of the Romish faith. Her husband persecuted her so much that she left him and went to service, having arranged with a woman to take care of her little child. Her husband continued to persecute her, and followed her from one situation to another. She is now most anxious to get her little one taken into the Elliott Home, so that she should not be brought up as a Roman Catholic. We hope to take her as soon as there is a vacancy.

WOMANLY INFLUENCE upon the boys of the Day Industrial Schools of Glasgow is marvellous. They have not been much accustomed to the law of kindness. They know something of hard knocks and hard lines, and the atmosphere into which they are brought is to them like a new life. The most rebellious, stubborn natures are subdued, and truants and vagrants, hitherto unmanageable, have in most cases become quite reformed. All the teachers are women. —*William Mitchell.*

*SOCIAL PROBLEMS.**

Whatever objections may be urged against preachers treating in the pulpit of themes which concern trade, capital and labour, war, and so forth, because different views may be held by their hearers, and irritation, instead of peace, may be caused, no one can fairly object to Christians discussing these subjects in the press. Every day convinces us more deeply that until Christian ethics are applied to every phase of human life there will be cause for discontent and a chronic condition of unrest. Any one who can show how the Word of the Lord bears upon the problems of wages, hours of labour, amassing of wealth, treatment of workmen, co-operation, etc., is doing a priceless service. Mr. Matheson is an able and useful worker in this department of service. He has added a volume to our increasing library on social topics to which thinkers will turn for light, and for which Christians will feel thankful.

The first chapter, on "The Duty of the Church in Relation to Social Problems," is an appropriate introduction to his theme, a kind of self-vindication, and also an exhortation to the churches to take this duty in hand. The real difficulty lies in the method to be followed; *How* are the churches to do this work? This will vary according to Church constitution and order, according to the social condition of the members, and according to the actual questions which may spring up in the neighbourhood of a congregation. To take a present-day question: a living wage will be settled in the colliery districts before it is quite apprehended in some suburban congregations. We apply ourselves to those things which are near, personal, and urgent. On this question "the Word" said long ago: "The labourer must be *first* partaker of the fruits." Some day the entire reasonableness and rightness of this principle will be admitted by everyone.

Mr. Matheson has wisely adopted the historical method with each "problem," so that you have a valuable historical discussion of political economy, old and new, of landlordism, of the co-operative movement, etc. He shows us where we are in idea and in practice, and how we have reached the present point. To follow him is to see that we have been progressing from lower to higher conceptions of the relation of man to man, and to practices which are coming into growing conformity with Divine principles. It is at once instructive and cheering to see how the influence of the Gospel, by modifying the actions of men, has modified the conclusions of political economy, which, like all other sciences, has to take in the whole set of facts which present themselves for explanation. The history of co-operation is replete with instruction, warning, and encouragement. It is a bright example of courage, thrift, foresight, and large-mindedness on the part of many of its disciples; but parts of it are a painful illustration of human selfishness and its fruits. The great lesson, that where Christian principle has been followed, and not human greed, the system has done good work, and is in the healthiest condition, is pointed out in the plainest manner.

We have no space for any extracts, save one or two sentences which are appropriate to the struggle which has just been concluded. "If labour had the first share, and if it had not the largest yet the fairest" [why "fairest"? fair is enough] "share, it is certain that capital could never be, as it has been, the master—often the autocrat—of labour, but only the respected manager and highly-remunerated servant of labour; it is certain, at least, that such a phenomenon as a millionaire could not exist." "Highly-priced labour comes in the end to be the cheapest by the creation of new employments to meet the increased demand, and so the future of the labour question lies in concentrating capital on a larger scale to the increase of wages and a rise of standard of living." Of course the strongest opposition will, in some quarters, be felt to some of Mr. Matheson's conclusions, but that does not detract from the value of his work. We by no means accept every position: all the same we are grateful for a book so clear, so well-informed, and so suggestive.

J. P. Gledstone.

OUR CITIES TEEM WITH PEOPLE whom misfortune, blundering, or temptation has ruined or overcome. They are not the product of a day. This ruined manhood and womanhood—what is it, nine times out of ten, but the sure result of exposed, neglected childhood?

CHILDREN ARE THE MEN of to-morrow; they will see what we only surmise, even what we cannot surmise; they will take part as witnesses and actors in events which we cannot even guess.—*Marion.*

* The Church and Social Problems. By A. Scott Matheson. Edinburgh and London: *Oliphant Anderson & Ferrier.*

African Missions Visited.—16.

By Mr. D. A. HUNTER.

We left Palapye after sundown one Friday evening, and headed the oxen southward. Sunday was spent by the margin of a water-pan, some ten miles from Palapye. The heavy sand had prevented us getting further. It was quite a sight to see the hundreds upon hundreds of cattle which kept coming down all day long to be watered. This pan the natives also bathe in, and it is the only drinking water to be had for miles round. We did our best by boiling and filtering to make it fit for use, but our efforts were not very successful. The 'Mngwatu have a curious antipathy to digging wells, grounded on some national superstition.

I had been indisposed for some days before leaving Palapye, and was now prostrated with an attack of dysentery, which kept me in bed for a week. It was a very trying time, for one feels the jolting of the waggon more when sick and weak; but the tender mercies of the Lord failed not: He truly "made my bed for me in my sickness."

We struck the west bank of the Limpopo, near where the Makalapsi joins it, and travelled along that, and then on the west bank of the Marico river. Heavy thunderstorms with tropical rains were almost daily occurrences, and caused us considerable discomfort. When the road struck away from the Marico river, matters improved all round. We got on to higher ground; the weather cleared; I seemed to get a new lease of life, and rapidly recovered from the great weakness which followed my indisposition.

Crossing the mountains at Sechuani, we again entered the Transvaal. At Fleischfontein there is a Jesuit mission station. We had to outspan there overnight, and called on the priest in charge, a Frenchman, Père Bontemps. During the nine years this mission has been in existence, about 150 natives have become converts, of whom a hundred are now on the station. The school is very small. I am informed that a resolution was moved in the Volksraad some time ago, to expel all Jesuits from the Transvaal. This was not carried, but I believe they are allowed to acquire or own no land.

Some seventeen miles north of Zeerust, we came to Linokana, a station of the Hermannsburger (German) Missionary Society. It was founded in 1858, and Mr. Jansen, the present missionary, has been there since 1863. There are twenty acres of land belonging to the mission, fourteen of which are under cultivation. The surrounding land was reserved by the convention between the Transvaal and British Governments as a location for natives, and consequently may not be sold, or taken up by white men as farms. Under direction of their missionary, the natives have irrigated it by means of water furrows, and cultivate it so successfully, that they are well-to-do. To teach the people regular and intelligent industrial habits is a great factor in successful mission work in South Africa.

In the course of his ministry at Linokana, Mr. Jansen has baptised about 1000 converts. Some time ago a split arose in the tribe over the chieftainship, and many emigrated under a new chief to a location some twenty miles distant. There a new mission station has been founded. The present membership at Linokana is about 500. A beautiful new church has recently been built, to replace the old one burned down by lightning. It can seat 1000 people, and cost £1350 in cash, besides the personal labours of the missionary and his flock; £500 of this sum was subscribed by the natives, £150 by white friends, while Mr. Jansen sold a farm he owned, and generously paid the balance with the proceeds.

There is a station school with some sixty children in it. Morning prayer is held in the church every day just after sunrise, when the Bible is read through systematically and explained.

At Zeerust I had the pleasure of meeting Mr. Spranger, an earnest Christian gentleman, and a subscriber to The Christian. He very kindly drove me out to his farm at Rickersdam, and gave me much valuable information about farming in this country. He is quite interested in the proposed industrial mission farms, and expresses it as his opinion that they will answer well, both as an invaluable auxiliary to the missionaries, and also from a financial point of view.

Turning eastwards from Zeerust, we passed several large stations of the Hermannsburger Society. We arrived back in Pretoria safe and well, and deeply thankful for the good hand of our God, which has been upon us during our three months' travel in a bullock-waggon.

HAUTE SAVOIE, FRANCE.

In a report of their interesting work at Thonon, Misses Larritt and Wilson state that they have partly furnished their College Hospital—an institution of which they daily realise the great need. "One after another we had sick people nearly all last winter, and wonderfully did God bless, spiritually and bodily, each one that came in. We do want, if possible, to put in two more beds and a child's cot this winter. Last winter we were obliged to have only one sewing meeting a week, instead of two (which was a great disappointment to the poor women), our funds not being equal to more. Our kind friends, Rev. A. F. Buscarlet, of Lausanne, and Rev. W. Milne, of Montreux, made themselves responsible for the salary of an evangelist, who spent every alternate week at Thonon. We also had again the kind help of Mr. Milsom, and other friends from Geneva, for the temperance meetings. We are quite proud of our hall, it having been beautified by a number of young English ladies. Two in England sent us a splendid American organ, and several others in Lausanne made us large and beautiful texts for the walls.

"In the spring and summer of this year we were again constantly annoyed by the stoning of the house; and in one way we were very much more tried by it than before, as the *middle of the night* was the time chosen for the attack. This continued for over three months. We sent two or three times to the Commissaire of Police, but with no result. Being obliged to send one day for the doctor, we told him how continually our much-needed rest was destroyed by this disturbance; shutters, windows, and board telling of the meetings, were broken—the latter was almost smashed to pieces. He not only spoke to the Commissaire, but came out with him to see the depredations. At once inquiries were made, and a *garde* (policeman) was put on to patrol here during the night. And, so far, we have been left in peace."

Copies of the report may be had by addressing the ladies at Thonon, Haute Savoie.

At Evian-les-Bains a good work is carried on by Misses E. and M. Wellington and L. Smith. In their report they say: "In some respects last winter was the most difficult of the six that we have spent in Savoie. The work was extended specially among the men, and this raised opposition greater than ever before. All the public meetings were held with locked doors, only those known were allowed to enter. Those who came hoping to gain admittance and upset the meetings, finding they were shut out, revenged themselves by throwing stones, and trying to hammer down door and window; and once they succeeded in fastening the door of the salle outside so firmly that no one could leave the meeting till the gentleman presiding went out by the window, and the police were sent for. But in spite of all this opposition, the attendance was good, and God never suffered harm to come to anyone.

"For the first time there was a resident evangelist, supported by the Scotch Churches of Lausanne and Montreux; he came from the Vaudois Valleys of Piedmont, spoke French and Italian, thus reaching the two nationalties, there being many Italians in Evian. The evangelist commenced a fortnightly meeting at Bernex, a little mountain village at the foot of the Alps, three hours' climb from us. There are two Protestant families there, and one of them offered a room for the service. This cottage service roused the anger of the curé, who preached against it, and warned the people not to listen to one who came among them as a wolf in sheep's clothing. We try to help young girls by placing them under Christian influence in Protestant families. The women's knitting meeting is a great aid during winter; the women work three hours and are paid 3d. and given a cup of coffee with bread before leaving."

TWENTY YEARS AGO the Sunday School Union appointed in Sweden their first missionary agent; to-day there are fifteen travelling missionaries and 242,000 scholars are attending Sunday School.

IF WE WORK upon marble it will perish; if we work upon stone it will crumble to dust; but if we take a child and train it well, we carve a monument that time can never efface.—*Archdeacon Farrar.*

BLACKDOWN HILLS MISSION.

Mr. W. J. H. Brealey has issued the twenty-third Narrative of Facts concerning the Lord's Work on the Blackdown Hills, and a deeply interesting narrative it is. At the outset we are reminded that though the year has been one of exceptional blessings, it has also had its peculiar trials. A note of praise is struck, however, in view of the goodness of God in sustaining the hands of his servants. Mr. Brealey goes on to relate some very encouraging incidents.

A young man who was converted while living at Clayhidon, but is now in the police force, writes:—"The Lord has been very good to me. His presence is my joy, and He has helped me. When I first came here, I thought I should have a hard time of it, but God has heard prayer. I am lodging with another policeman, and the first night, on going to bed, I at once knelt down, and prayed to my God, as I had been accustomed. I expected to be laughed and scoffed at, but I told my companion I was a Christian, and was determined to be true to the Lord Jesus. To my surprise he never scoffed or said an opposing word. I trust I may be led to win him for Jesus. In the morning, the superintendent came to see my kit. He was very well satisfied with everything. Just before leaving, he noticed a card which I had placed over the door—a card Miss Rawling gave me just before I left Clayhidon—on which was the text, 'The Lord is my Light and my Salvation.' 'Whose is that?' asked the superintendent. 'Mine, sir,' I said, 'What does it mean?' he asked. 'Do you believe it?' 'Yes, sir, I do, and I know it and rejoice in it,' I said. 'That's right, my boy,' he said, 'stick to it, and you will be sure to prosper.' My heart is so full of joy to think that God has so favoured me. I want to be kept true and faithful, and I believe I shall, for He has said, 'Lo, I am with you all the days!'"

Some extracts from Mr. Brealey's journal show that his hands are as full of work as his heart is warm with evangelistic zeal. He tells the story of a visit to a dying lady, who had to confess that her life had been a wasted one, and that all before her was dark. "Can the Lord forgive such a sinner as I?" she repeatedly asked. "I am chief of sinners. I have committed every kind of sin in my heart. My heart is desperately wicked, desperately wicked." This distressing question could only be answered by a statement of God's provision of a Saviour to meet the sinner's need. She persistently inquired, "Can I be sure that God will forgive and receive *me*?" The forgiveness of sins through Christ was preached unto her, with the assurance that all who believe are justified from all things (Acts xiii. 38, 39). "Can I really depend?" she asked. In reply she was told that it is impossible for God to lie. "He cannot deny Himself." "Abraham believed God, being fully persuaded that, what He had promised, He was able also to perform, and therefore it was reckoned to him for righteousness" (Rom. iv. 21, 22). "Oh, those wonderful words!" she exclaimed. "Are they really in the Bible? Wonderful words! Will you please mark them in my Bible, and write down the places on a piece of paper lest I should forget?" Having done so, I asked if she was quite satisfied with what God had spoken, and if she could now rest. With a fervour and firmness I have rarely seen she said, "Yes, with all my heart I do. 'God is not a man that He should lie.' I come a lost sinner to Him through Jesus, and He has received me, He says so." She lingered some days afterwards in great agony, but her peace was undisturbed. Often and often would she ask that those "wonderful words" may be read again to her. And so she passed away to be 'for ever with the Lord.'"

Surveying the various operations, Mr. Brealey reports that good success attends the schools. Financial anxiety is a chronic experience, but it is not allowed to weigh down the workers. More than 1000 Gospel and other services were held during the year, besides Sunday-schools and children's meetings. The Provident and Clothing Clubs have proved a means of timely assistance to the poor, and although resources have been slender, much good has come of their application.

Communications to Mr. Brealey should be addressed, Clayhidon, Wellington, Somerset.

IT IS ONLY IN GOD'S GARDEN that childhood can blossom.

RABBI LICHTENSTEIN'S WORK.

(Concluded from November 30.)

He speaks of the fulfilment of the national aspirations of Greece, Roumania, Servia, Bulgaria, and Hungary, after centuries of subjugation and oppression, and goes on: "But listen, *we* groan and sigh and cry for our Messiah, and by our very longing have often been misled by false Messiahs. What an inconceivable situation! What perversity! What unnatural confusion of thought! Throughout the centuries thousands upon thousands of the most excellent of all nations have cried triumphantly, 'Rejoice and be glad, thou daughter of Zion; behold thy Redeemer. He is come.' But whom shall I persuade and warn? who will listen to me? (Isaiah vi. 10). Yes, it matters not who, the most godless and worldly-minded, the greatest sinner and hypocrite—to him the Jew will listen with respect and even esteem. He will accept the strangest principles and the latest phases of modern thought; but one thing only—oh grief and shame!—will he not endure—that Christ should be preached, his sacred name spoken with reverence. Whoever does this he curses and execrates. Men who continually make jest of the weightiest injunctions of the Jewish law persecute me because of my testimony for Christ, have excommunicated me, and publicly branded me as unfit for my office.

"Why, I ask, this unconquerable apathy, this inextinguishable hate, this fanatic rage against Him who has brought to a whole world civilisation, salvation, redemption, and blessed faith? It is inconceivable! Take note of the failure around you, the shameful results, the moral blots, and consider the salvation of your children. Lay aside prejudice and bring reason with you. Thus will Old and New Testaments convince you indisputably that Christ is our only Hope, our Saviour, and Messiah, that He and no other will bring us to Zion, to the house of our God. I sow the seed undismayed and undiscouraged. The time will assuredly come when it will ripen and bear fruit, and when he will return with joy who bears his sheaves with him. If I speak of faith, of Christ as our Messiah, of his mission to the world, of the Divine doctrines of the New Testament, if I encourage my Jewish brethren to draw from the crystal spring and youth-renewing well of the Apostle, I do not draw your attention to any dogma or miracle, but to the historic way of salvation as it exists in the Old and New Testaments. There Christ is the centre, as the miracle of history, the goal of Israel's history of miracle, in whom all its power and perfection are found. Israel shy of wonders! Israel, born of miracle, and who has the God of miracle as its Father and Author! Israel, whose history is encircled and filled in by wondrous acts of God! Israel stumbles at the miracles of the New Testament!

"Israel, whose prophets were obliged continually to confirm their words by miracles and signs, stumbles at the miracles of Jesus Christ, in whom all the prophecy of Israel culminates, and is perfected! But, leave for the present the miracles and signs of Christ, and consider those words of his in the Gospel which strike so powerfully to heart and conscience. . . . He required faith, as God requires faith of those who come to Him seeking help. Faith, *i.e.*, openness to his word, devotion to his person, reliance on his help. . . . I will not speak here of the Holy Spirit; or of the Christian doctrine of the Person of God as Father, Son, and Holy Spirit [although, as he shows, the Chassidic and Kabbalistic Jews readily credit the absurd and mystic idea of a tenfold unity, or a tenfold Emanation of the Person of God]. I will not dwell here on Christ as the Sin-offering, whose death was vicarious [although, as he shows, the Talmudists themselves believed in the doctrine of the innocent suffering for the guilty], but I repeat that the Jew fights with his own flesh, is traitor to himself, commits moral murder on himself, unless he acknowledges Jesus Christ as his Messiah, and pays Him due homage, unless he joins with the pioneers and heralds of Christ, and in unison with Israel's friends cries, 'Sing unto the Lord a new song, for He has done marvellous things. His right hand and his holy arm have gotten Him the victory!'

"Brethren, away to Jesus, who, by the wings of his Spirit, has borne men into purer regions, into the Kingdom of Heaven, who has given the death-blow to degraded, heathen, human sacrifice, has given a new direction to thought and manner of life, and brought a new life to the nations. Who, as Him, has awakened dead consciences out of their senselessness, taught true worth and nobility, broken down the separating walls of classes and races, and established brotherhood and equality of mankind before God? Truly He has effected that which was the work of the predicted Messiah, the Seed of David and of Abraham, and all nations have been, and will be, blessed through Him. We can shut our eyes to these patent facts, but we are not, by so doing, the less blind. Well may you point to curse and not to blessing, and bring to my remembrance all the iniquity and abomination which during all these centuries have encountered us in the name of Christianity, all the torture, the acts of oppression, the martyr piles and the bloodshed, of which so many pages of Church history are full."

After repudiating these acts as unchristian, he exclaims, "Look not into the darkness but into the light. Light is sweet, and a pleasant thing it is for the eyes to behold the sun. God has his people among the peoples, and Christ has his spiritual disciples in the churches. Come out of your narrow circle, rub your sleepy eyes, behold what is being done everywhere by the true people of God, the genuine disciples of Jesus Christ. Look on the sacrifice of their faith, the work of their love, the life and endeavour of their spirit."

I conclude by saying that the Council for Rabbi Lichtenstein will be glad of the assistance of all missions and missionaries to the Jews, and friends generally, in circulating this powerful appeal among the scattered people in all parts of the world. Communications may be addressed to me.

David Baron.

23, *Grove-road, Highgate-road, N.W.*

PROGRESS IN MEXICO.

Writing from Orizaba, Mexico, Mr. Eglon Harris reports cheering progress. He recently baptized three native converts, and others are waiting thus to confess Christ. The school has so increased that further accommodation has been found necessary. Accompanied by Don Vicente, the teacher, Mr. Harris recently paid a visit to the distant mountain village of Yxhualtancillo, which has a population of 2000, purely Indian. He says:—

"We went from group to group repeating with ever-increasing joy the glad tidings. I think I shall never forget a scene in one garden. The visible things of creation were speaking loudly of the invisible God who formed them. Four generations of human beings were there. The grey-headed and bowed great-grandparents, their children, and their children's children. Though they were witnesses to the power of God, they knew nothing of the love of his heart. Beginning at Gen. i. we arrived at Luke xv. Their custom of dividing the inheritance, their acquaintance with a great famine, and their knowledge of swine-tending, and the repulsive nature of the food they eat, all give a deep meaning to the story of the Prodigal Son.

"When I arrived at that part of the story where the bad son said to his father 'I have sinned,' and the loving father 'kissed him,' one of the old men asked if I would wait while his son went to tell another family to come. Our congregation increased, and we continued: with what words you can guess, but with what feelings of solemn joy and sorrow, I think only we who were there could understand. Three times I closed up, to be moving on, but was pressed to open the Book again. 'Do tell us again,' 'Do read some more,' and other such expressions came from lips that will soon be in the grave, to all appearances. Praise God that many a score heard the Gospel that day for the first time. 'What shall the harvest be?' Who dares to say that Mexico must ever be an unfruitful field?"

Communications regarding this work may be sent to Mr. John Mercer, 143, Dickenson-road, Manchester.

IF YOU HAVE NEVER SHOWN your son self-control in the little temptations of your home, how can you expect him to show self-control in the greater temptations which he is sure to meet afterwards?—*Dr. Whyte.*

IF IT IS TRUE that the children hold in their tender hands the future of humanity, it is not less true that by educating them better, by moralizing them more, it is possible to modify this future and to improve the moral destiny of mankind.

The Evangelist.

"CURED BODY AND SOUL."

A friend who, like his well-loved Master, is always going about doing good, and who loves nothing so much as the spending and being spent in his service, one day found himself outside some little white-washed cottages, at the south-eastern end of the Bay of Dungeness. Here is a coastguard station, but the place is somewhat solitary and picturesque. Knocking at the door of one of the little white cottages on a fine summer evening, the visitor offered one of his leaflets to the bright, happy-faced old woman who opened the door, and who received it with a kindly manner, and a smile.

"I think you have found the secret of happiness?" said the visitor, noting the happy smile.

"Yes, indeed, sir, I have," was the reply, as she gladly admitted the stranger, on his own invitation, into her little sitting-room, the walls of which were brightened by some texts.

"I should so much like to know how you found this; tell me, please, all about it."

She, nothing loth (as indeed, who ever is?) to tell the good news, began, first inviting her visitor to take a seat. My friend can tell the story in the exact words of the woman, for, he says, "It made a great impression on me."

"I was sixty years of age," she began, "before ever I attended a place of worship. A friend one day asked me to go to a service with her at Pevensey, fourteen miles distant from here. I went, and the meeting began with the hymn 'Jesus of Nazareth passeth by' ('Songs and Solos,' 20). I heard no more, remember no more, for I was cut to the heart, and began to cry, like Bartimæus (Luke xviii. 35), for mercy. When I got home, I continued to cry to God; indeed, I could not stop crying. I lived alone, and if anyone came to see me then, I had either to continue crying before them or to go outside and cry. 'Lord, save me! Lord, have mercy on me!' was always my cry.

"After about three weeks the rector of the parish heard of my distress, and came to see me. But he could give no help, for he did not understand what was the matter with me—he thought I must have been doing something very bad. Still my distress continued. A short time after this a Christian lady found me, and tried to show me *Jesus*, but I could not see Him. Day after day she came, asking me: 'Have you found Him?' and I would shake my head. Almost wearied, at last she would just put her head inside the door, and say, 'Have you found Him?'

"One day she gave me a leaflet to read; it was about an old man who was in great trouble for his sins, and how, at last, this old man was led to cry, *three times over*, 'Jesus, my Saviour, I come to Thee!' and found instant peace.

"I thought to myself," continued the old woman, "I will do the same. So just on this spot" (laying her hand on a table in front of her) "I knelt down and cried, 'Jesus, my Saviour, I come to Thee!' Sir, *I had not to say it three times.* He came and *filled* me with joy unspeakable, and full of glory! I felt it all over my body, down to my toes! And that joy has never left me, for *He* has never left me. If I go from this room to that room He goes with me; if I go a distance it is the same. He is always with me.

"Some little time after this I was feeling very ill, and suffering acute pain. A neighbour found me, and was very anxious to relieve me. At last she said, 'I believe some brandy and hot water would do you good.' Now, sir, I never was a drunkard; nothing of the kind. Still, I was conscious that I liked alcohol a little, and, fearing it might grieve God's Holy Spirit, I objected to the remedy. My friend pressed me, went away and got some, and offered it to me. I knelt down and said, 'O Lord, if Thou canst cure me with *that*, Thou canst cure me *without* it.' *That moment* the pain was *gone!* I have never had any more desire for alcohol, for I am healed!"

The old woman's story was ended, but not the lesson it teaches us of the long-suffering and the all-sufficiency of God. Sixty years without Him, and then led to Him through a hymn! Cured, body and soul! How true that to-day, as of old, "Jesus of Nazareth passeth by!"

M. B. Gerds.

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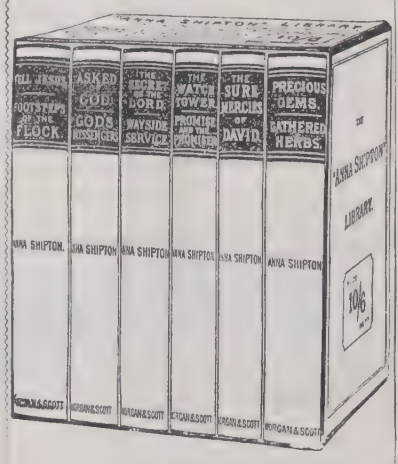
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REV. ROBERT BRUCE, D.D.,

C.M.S. MISSIONARY IN PERSIA.

THE subject of our sketch was born at Charleville, in co. Cork, Ireland, on October 23, 1833. His father, Jonathan Bruce, was a Justice of the Peace for co. Cork. His mother's name was Annie Maxwell. Both father and mother bear Scotch names, and were of Scotch extraction.

The migration of the Bruces to Ireland is referred to in Burke's "Landed Gentry." A son of Sir Alexander Bruce, of Earl's Hall, Fife, fought in the Royalist ranks at the Battle of Worcester; he went to Ireland after the battle, and remained there. It seems that the loadstone of attraction was a young lady, a Miss Saul; and, ever since, the Bruces have honoured her memory by having in their families Sauls and Jonathans.

Dr. Bruce when a boy did not go to school. He was taught at home by a tutor, who knew Latin, and little besides. He was in youth a keen sportsman, a good rider, and a good shot. He passed through Trinity College, Dublin, distinguishing himself in mathematics and theology.

The turning point in his life was a fall from a horse. On that occasion, a clergyman said to him: "'All things work together for good to them that love God.' Do you love God?" He pondered for a month over the question, and in the end he found the answer, not that he loved God, but that God loved him. The truth then discovered has borne him up ever since, and in the strength of it he has lived and laboured.

Towards the close of his attendance at Trinity College, Dublin, he resolved to join the missionary prayer meetings, for, said he, "as I am resolved not to be a missionary myself, I ought to do all I can to help others." The first day on which he attended the missionary prayer-meeting he left his Bible behind him in the student's room in which the meeting had been held. He returned for it in the afternoon, and made the student's acquaintance. They took a walk together, talking about mission work, and on the way his new companion, turning to him, said: "How do you know that it is not God's will that you should be a missionary yourself?" "That question," says Dr. Bruce, "was a polished shaft from God's own quiver, and I could not extract it from my heart."

He wrote to his parents, who, at that time, were well-nigh ruined by the Irish famine, to say that he would be unable at his ordination to declare that he believed he was called by the Holy Spirit to the ministry, unless he was able to go wherever the Holy Spirit might send him. His parents, who, in the pressure of the famine, had sent away three of their sons to seek new homes in distant lands, replied that it would break their hearts if he left them to be a missionary. The pain of parting with his three brothers was still poignant, and the prospect of losing the fourth was more than they could bear.

At that time Dr. Bruce came upon the passage in the Gospel that called upon him to give up father and mother for Christ's sake and the Gospel's, with the promise of receiving a hundredfold in their stead. He did not like the passage. It seemed to him wicked, as it appeared to him to say, "Be selfish. Give up your parents, though they grieve. I will give you better instead."

He prayed over the matter, and the Spirit of God seemed to say to him, "If God changes their hearts and makes them sharers with you in the blessing, that will be giving them back to you a hundredfold." The very next morning a work of grace began in his family, without any effort on his part, or means used by him, and the result was that he got the answer he desired. The promise was fulfilled a hundredfold.

On May 20, 1857, he offered himself as a missionary to the Church Missionary Society. The letter was lost at the Mission House, and he was unwilling to send in his application a second time. The letter was found, and a reply sent to him on December 20, 1857. While the letter was lost, and the matter of the appointment in suspense, all difficulties to his becoming a missionary were finally removed.

On October 4, 1858, he set sail for his mission field in the Punjab. For the first three years he was missionary at an outstation called Narowal, where he erected the first mission school in the town, and laid the foundation of the mission house, where he hoped to spend the remaining years of his life.



(From a Photograph by Messrs. Elliott & Fry, 55, Baker Street, London, W.)

On his arrival in India Dr. Bruce began to study the Mohammedan religion. The larger part of the inhabitants of the Punjab are idolaters, but he felt that he should devote himself to the Muslim population, who are less accessible to the Gospel than idolaters. While he was thus meditating on his true vocation, an order reached him from the London Committee, directing him to leave Narowal, and join the new mission to be opened in the Derajat. As the new mission was entirely to Mohammedans his studies had fitted him for it.

It was hoped that, as the Derajat lay on the frontier of Hindustan, the mission might be able to send the light of the Gospel into the strongholds of Islam in Central Asia. For some months at first Dr. Bruce worked under the guidance of Rev. T. B. French, afterwards Bishop of Lahore. Often did these fellow-workers turn longing eyes to the Grand Takht-i-Suliman mountain range, and eagerly yearn to bear the Gospel to the region beyond. Mr. French was soon obliged by ill-health to return to Europe, and it was then Dr. Bruce's privilege to build the first mission houses and schools in the Derajat, viz., Dera Ismail Khan and Bannu. For six years he carried on mission work among the Afghans, through the medium of the Pashtu language, but towards the close of that period he began to devote himself to the study of Persian, believing that by means of Persian Christ's Kingdom might be best extended in Central Asia. Eighteen months later he was in Persia, the field of his future labours.

In April, 1860, Dr. Bruce married Emily C. Hughes Hughes, and she has ever since been his fellow-labourer and true yokefellow, the sharer in all his sorrows and joys. In 1868 both Dr. Bruce and his wife were obliged by failing health to return to England. When, in the following year, he was preparing to return alone to India, a friend who had travelled in Persia so interested him in that land, that he resolved to pass through it on his way back to his mission.

Rev. H. Venn was then hon. secretary

of the Church Missionary Society. For thirty years Mr. Venn had watched over the interests of the Society, and when Dr. Bruce spoke to him of returning to India through Persia, his prepared mind saw in the suggestion an opening for establishing a mission in Persia.

Thus encouraged, Dr. Bruce set out from London in March, 1869, for Persia, with permission from his Committee to spend one year among the Persians. The path of the missionary to Persia was zigzag, and somewhat roundabout, but there was little doubt that the Spirit of God was guiding his steps.

During his first year in Persia an attempt was made to have him appointed chaplain to the English Embassy at Teheran. Dr. Bruce believed that he would be able to discharge the duties of a chaplain to the English and carry on mission work at the same time. At the close of the year the negotiations regarding the Embassy were not completed, and he received permission from the home Committee to remain in Persia another year.

On the British Government declining to make a grant towards the proposed chaplaincy, the negotiations came to an end; but during the interval Dr. Bruce's heart had warmed to the work in Persia. As the second year was drawing to a close, he received a letter from Mr. Venn, telling him that if he could make a good revision of Henry Martyn's New Testament, the Committee would consent to his remaining in Persia for that purpose; but if not, he was instructed to go on to India at the close of his second year, in May, 1871.

In 1833, the year of Dr. Bruce's birth, Dr. Perkins established the American Presbyterian Mission in Oroomiah. The American Mission was confined to the Turkish-speaking people in the north-west of Persia. Dr. Bruce settled his headquarters in Julfa, an Armenian suburb of Ispahan, the ancient capital of the country. He had, therefore, the honour of beginning the first Protestant mission for the Persian-speaking part of Persia.

In one short year in 1811-12, Henry Martyn had made a version of the New Testament in Persian. He received considerable help in the work, but it was a marvellous achievement for a dying man, in such a short space of time. Parts of the version were fairly good, but as the author did not live to revise it, or to see it through the press, it was, on the whole, unsatisfactory. It required some courage on the part of another missionary to undertake to improve Henry Martyn's version.

While Dr. Bruce was meditating on Mr. Venn's instructions, and his fitness to revise the version, the period was approaching (May) when he must either undertake the work, or set out for India. April came, and light with it from an unexpected quarter. In that month nine Mohammedans, all intelligent and respectable men, sought baptism at his hands. He felt so convinced that God was answering his prayers, and guiding him to remain in Persia, that he hired a house in Julfa for a year, and wrote to his Committee for their approval.

Through lack of funds the Committee's response was unfavourable. Then broke out the terrible Persian famine, which taxed all Dr. Bruce's ingenuity and energy. Owing to drought, during the winter months of 1870-71, there was considerable suffering, but the drought continued and the suffering increased. Friends in Germany and in England supplied him with funds, and in relieving distress he expended £16,000. Out of the famine grew school work and mission work, and circumstances were so ordered, by a wisdom higher than his own or that of his Committee, that he was unable to leave Persia.

During all these years of weary waiting and uncertainty Dr. Bruce was preparing for the great work of his life. He was constantly using the living vernacular tongue in teaching and preaching, and in all his intercourse with the people, and he was daily engaged in the study of the classical tongue. He was also proceeding with the work of translation. A version of the Prayer-book and a Bible History gave him practice in composition. So did a tentative revision of parts of the New Testament, though the work was not satisfactory. But Dr. Bruce learned from preliminary failure, and with a high ideal before him, he laboured on the revision of the New Testament.

Persian is a literary language, polished and elegant, and a version of the Scriptures in Persian should be simple, pure, polished, and elegant. It is not enough to give the meaning of the original in a version of the Scriptures. The idioms and elegancies of the language must be observed, if the version is to find its way to the affections of the people.

In 1882, Dr. Bruce returned from Persia with the manuscript of the revised New Testament. Like all true workers, he had a lowly estimate of his work. It was thought desirable by the Committee of the Bible Society that the version should pass under the eyes of another Persian scholar besides Dr. Bruce, before being published. Dr. Wright, the Editorial Superintendent of the Bible Society, had once met Professor E. H. Palmer on Mount Hermon, and after spending many days with him, in Damascus and in other places, had formed a high estimate of his marvellous linguistic acquirements. Professor Palmer was induced to spend two hours a day for six months with Dr. Bruce in going over every clause and verse of the New Testament, and the result of their joint revision was a great advance on any version of the New Testament ever before published. Professor Palmer went straight from the revision of the New Testament to Egypt, where he was murdered. It is some consolation, however, to remember that the last six months of that scholarly and precious life were devoted to the revision of Henry Martyn's New Testament.

Dr. Bruce, however, was not satisfied with the work. He returned to Persia, and began again a complete revision of the whole Bible. Aided by his teachers, and pupils, and other Persian scholars, he continued the work; and last year he returned to England with the Bible complete. He is now engaged in carrying through the press this crowning achievement of his ripe experience and scholarship. With breaks by sickness, and necessary rests, we may look on the version as the chief fruit of twenty-four years' labour. In all this we recognise the hand of the living and loving God. May He make the Book a blessing to Persia, and to Him alone be all the glory!

W. W.

INDUSTRIAL MISSIONS.

Dear Sir,—In "The Rise of our East African Empire in Nyassaland and Uganda," a book which *The Times* pronounces to be the most important contribution that has yet been made to the history of British East Africa, Captain Lugard, speaking of missions, says:—

I think the most useful missions are the medical and the industrial in the initial stages of savage development. A combination of the two is, in my opinion, an ideal mission. Throughout Africa the ideas of the cure of the body and of the soul are closely allied. As the skill of the European in medicine asserts its superiority over the crude methods of the medicine man, so does he in proportion gain an influence in his teaching the great truths of Christianity. . . . A mere preacher is discounted, and his zeal is not understood. . . . The value of the industrial mission depends largely on the nature of the tribes among whom it is located. . . . In my view education is largely wasted on adults, who are wedded to custom and prejudice. It is the rising generation who should be educated to a higher place by the establishment of schools for children.

It will interest your readers to know that these are exactly the lines on which the Zambesi Industrial Mission is carried on in Nyassaland, one of the centres treated of by Captain Lugard. The industrial, the medical, the educational, and the spiritual department of the Mission are all well provided for. Of the twenty-three European missionaries connected with the Z.I.M. four have had medical training. Letters from the missionaries received in London last Friday state that after a conference extending over two days, Mr. Booth, Dr. Fallon, and their colleagues have decided on a forward movement. While keeping their present missionary plantation well manned it was arranged that eight missionaries should advance into Angoniland, which has hitherto been unreached by Christian effort. Dr. Hamilton, one of the missionaries, had previously prospected in Angoniland, and now he has gone forward with Mr. and Mrs. Graham, Dr. and Mrs. Allan, Miss Thomas, Miss Davis, and Mr. Edwards. They purpose opening up the five stations granted to the Mission by Mr. H. H. Johnston, British Consul for Nyassaland.

As this effort will be attended by many dangers both from man and beast, we trust our readers will remember these pioneers in their prayers. The missionaries state that it is urgently needful to send out at once large supplies of provisions and calico for both Europeans and natives.—Yours truly,

R. Caldwell, Sec.

St. Martin's House, 1, *Gresham-street, E.C.*

MISSION WORK AMONGST PUBLICANS.

A meeting was held at the Aldenham Institute, Goldington-crescent, St. Pancras, on the 7th inst., in connection with the work of the London City Mission amongst publicans. The special missionary (Mr. J. J. Browne) has about 500 public-houses in his district, which he periodically visits, and the landlords, their children, and their assistants were well represented by those present.

The meeting took the form of a tea, at intervals during which the choir of the London City Mission sang the praises of Christ. Rev. Robert Dawson (one of the secretaries of the Mission) presided, and traced the history of the work. At the present time 12,000 public-houses are visited by twenty-five missionaries appointed by the committee. He concluded his remarks by an earnest Gospel appeal.

Mr. Woods, a City missionary, who next spoke, gave some incidents from his own work; and Mrs. Barsley, a lady from Harrow, specially urged the children to give their hearts to Christ. After a few appropriate words from Mr. Brett, missionary to policemen, Mr. Browne closed the meeting by thanking the publicans for the kind reception they had always given him.

At the close of the meeting, a barmaid arose, and in the name of all present, thanked Mr. Browne for the books and tracts he had left from month to month. As the friends left, a kind lady, a friend of the mission, gave each a book and card to take home.

Children's Free Dinners.

Sir,—The fund for giving dinners to Board School children is greatly in need of funds to carry on the work this winter. The need of the children in many districts is extreme, owing to the general slackness of work, the high price of coal, and the widely prevaling sickness. A painful feature of our work this year is that many parents who have hitherto been held above such need are applying reluctantly to us for free tickets, careful investigation in their homes disclosing grievous distress.

All contributions go direct to the object for which the money is sent; there are no expenses for management. Copies of report will be gladly sent and subscriptions gratefully received by yours obediently,

Annie Pennington, Hon. Sec.

16, *Crossfield-road, South Hampstead, N.W.*

The Christian.

☞ It is particularly requested that all letters relating to business matters should be addressed to the *firm*, Messrs. Morgan and Scott, and not to individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

All Advertisements for THE CHRISTIAN should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

SPECIAL ANNOUNCEMENT.

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of the late Mr. GEORGE GILLETT, banker and Christian philanthropist.

☞ We beg to call attention to the *Special Announcement* made above with reference to Subscriptions for the ensuing year. It will greatly facilitate our work at this season if friends will kindly note the particulars.

☞ Will those of our readers who receive THE CHRISTIAN direct from the Office by post, and who have not recently communicated with us, kindly send their present full postal address; especially Missionaries and others in foreign countries.

The distress in the East-end is terrible. The poor say it is the overwhelming press of foreigners cutting both men's and women's wages down. Men who this time last year got £1 a week, only get 12s. 6d. now. Is there any reason or humanity in allowing this little island to be the dumping-ground for the poverty of all the world?

We utter a sincere and hearty Christmas greeting to all our widely scattered readers. May the First Advent gladness and its fruits be theirs in overflowing measure; and not only at this time of special commemoration, but continually as the days and years go by, and the programme of this present life fades into the irredeemable past. Some men may overestimate the value of observing times and seasons; neglecting for them that constant heart communion with the Eternal which keeps the fires of the soul aglow without extraneous impulses. Vital Christianity does not reject any uplifting that comes legitimately from the occasional and the temporary; but it takes pains to preserve the windows of the soul untarnished, so that the life-giving and fructifying light of God may stream in without hindrance. Better even than the exulting Christmas joy of the welcomed Christ, are the calm and restful strength and comfort that spring from his abiding presence in the innermost citadel of the heart.

But the lessons of Christmas are relative, as well as subjective. There is "peace on earth" through the reconciliation that the Saviour came to accomplish; there is also "goodwill to men," because the love of Christ constraineth us to desire the good of those for whom Christ came and lived, and died, and rose, and reigns. Alas! it is because men are at enmity with God that they are at enmity one with another. "Boards of Conciliation" between one set of people and another would be obsolete and superfluous if all had experienced the regenerating power of the Gospel of reconciliation, and were not only striving to love God with heart and soul and strength and mind, but were loving their neighbours as themselves. What with social strifes, and political animosities more keen and bitter than ever, and with the nations of Europe armed to the teeth, surely the satisfaction that comes to Christ from seeing the full travail of his soul seems even now far distant.

And yet this Christmas time is a promise and a pledge that the desired end is certain. No Christian should give way to despair because of the postponed realisation of the great and precious promises of God. Neither should his faith falter for a moment in the darkest hour. We cannot impose our petty calendars upon Him with Whom one day is as a thousand years and a thousand years as one day. In the fulness of time Christ came once to make an end of sin and to bring in everlasting righteousness. In the fulness of time He will come again, without sin, unto completed salvation. It is ours to see to it, that, by our unbelief, by our unfaithfulness, by our pride and self seeking, or by our devotion to self-constructed programmes, we do not delay his Second Advent.

Would that we were all more taken up with the personal Christ, less occupied with things *about* Him, more concerned with the Lord *Himself*. It is one of the most subtle snares laid for our feet to get us so busy with the schemes and systems, possibly good in themselves so far as they go, as that we lose sight of the one great necessity as well as crowning privilege of true discipleship—communion with the Lord. Out of touch with Jesus we are powerless for good, and destitute of blessing. If, Enoch like, we walk with God, our path becomes like that of "the shining light, that shineth more and more unto the perfect day." Continuance with Christ is the *sine quâ non* of power with God and men; to abide with the King is the best possible way both to anticipate and to hasten the Kingdom.

"THE DIARY AND LETTERS OF ANDREW A. BONAR, D.D.," issued by Messrs. Hodder and Stoughton (6s.), is one of the most helpful books for the culture of the spiritual life that the modern press has produced. We have here unfolded to us with unusual simplicity and candour, the inner workings, yearnings, and attainments of a soul that was, one might say, supersensitive to the touch of the Holy Spirit in his sanctifying office. After reading these daily records and reflections we can understand the secret of a life that found such favour with God and man. Would that every Christian pastor could study and drink deeply into the spirit of this autobiography. We hope to make some extracts from the diary in future issues.

We are such imitative creatures. The tones of Charles H. Spurgeon are reproduced in many of his students. The voice and gestures of the Booth family are traceable in the officers of the Salvation Army. In other circles stereotyped expressions are reiterated with a wearisome sameness. "Down here" and "up there" are phrases which recur with monotonous frequency, as though they were elegant synonyms for earth and heaven. It is very desirable to avoid mannerism of any kind: whether it be an established formality on the one hand, or a methodical fervency on the other; a congregational culture affected here, or an affectionately-expressed exclusiveness developed there. In prayer, imitate the inimitable psalms and supplications recorded for us in the Old Testament and in the New, rather than adopt the terms and phrases of any school. The most spiritual experience finds the most natural expression. Young believers, and elder also, may well be reminded that the more we walk in the Spirit the less will our speech or conduct be marred by individual eccentricity or by mannerism acquired from imitation.

Among the Christmas books there is none for which we look with more interested anticipation than the annual volume of Mrs. Frances Bevan (TREES PLANTED BY THE RIVER. 3s. 6d. *Nisbet & Co.*). It is no small boon to this generation that the experiences of saints who centuries ago lived in the Holiest, in closest fellowship with God, should thus be preserved to us. We warmly commend the records of these trees planted by the rivers of water, trees full of sap, as one of the most precious gifts to those who seek the Heavenly City, and have an ear for its holy harmonies.

The notorious Zierenberg case points a moral which the religious and philanthropic will do well to lay to heart, viz.: "Be sure that you are giving money to those who will use it rightly." Where there is so much difficulty in obtaining help for perfectly genuine cases of need and for well-worked philanthropic agencies, it is distressing to see money consumed by the unworthy. There is a special danger to some honest and truthful persons in their very honesty and truthfulness, because what they would never dream of doing themselves they cannot believe anyone else would do. It is much easier for some to believe in the doctrine of depravity than to believe that a depraved person has come into their house to impose upon them by means of a bogus refuge or home. The recommendation of the judge and jury in the Zierenberg case that every home or refuge should be under Government inspection may be carried out, but no Government inspection can guarantee a loving heart, and God's work for man cannot be done without it.

A more terrible example of the selfishness which lies at the root of a gambler's nature, has never come under our notice than the following:—

At Villefranche Station on Thursday, just as the train for Mentone was steaming into the station, one of two gentlemen who had been walking quietly up and down the platform, suddenly left his companion and threw himself on the line in front of the advancing engine. His body was terribly mutilated. The companion of the unhappy man manifested little concern, and, in spite of the remonstrances of the railway officials, insisted on getting into the very train which had just killed his friend, leaving an address which ultimately proved to be false. All subsequent attempts to discover his whereabouts have failed. The suicide, who was a financier from Paris, had lost heavily at play.

Yes; the survivor was heartless, but would it have been different had the men changed places?

Among ominous signs of the times must be placed the proposal to form a "Thurifer

Guild," in connection with the Established Church of our land. Its members are to consist of the numerous acolytes and other attendants on the "altars" now so common in the churches both of town and country. One of its objects is to be the further development of the Popish practice of incense-burning, and the best method of producing orthodox and sweet-smelling compounds for use. Alas for the congregations whose pastors and teachers forsake the one true altar of God, and the one High-Priest within the veil, for altars and for rituals alike derogatory to the honour of Christ, and destructive to the souls of men.

A young lady who has been making a stay in Florence with a Roman Catholic Italian family has returned to England greatly impressed with the intense hatred that the Jesuits have to the Italian King and his Government, and with the readiness and assurance with which the Italian people ascribe any attempt on the King to them. Were he to be assassinated or come to any mischief, the Jesuits would get the blame. The Italians also are confident that the Jesuits are a great deal busier in England than the English people suppose. They say that inasmuch as England grants perfect religious liberty, and Englishmen do not generally inquire into a man's religion before placing him at the head of a business or in some other responsible position, it has come to pass that numbers of Jesuits are to-day in positions of trust, and are using their positions for the advantage of their Church.

To this young lady's astonishment (and she was not trained in an alarmist way in regard to the Roman Catholic Church) she would hear the remark made of one and another distinguished person in her country. "Ah, yes! a Jesuit." We seem to be looked upon as a simple, not to say credulous, people. They know the Jesuits in Italy, and understand their ways; they have paid a dear price for their knowledge. We may pay too dearly for ours. Is it wise or right of English Protestants to engage Roman Catholic tutors for their children, or heads of firms to put Roman Catholics to manage their affairs and engage or dismiss employés? Whilst we can support no public policy that would persecute Romanists, are we not bound to safeguard our homes, our businesses, and our nation in every right way?

A return made by the Bank of England to the House of Commons shows that nearly £10,000 was on November 22 of this year written off from the total issue of notes dated prior to 1853. Notes to that amount not having been presented for payment within the forty years past, according to the Bank Act of 1892, are no longer presentable. If a return could be made of all the Divine promises Christians have failed to claim within a similar period through unbelief, and other causes, how large would be the loss of spiritual wealth involved. We have reason to rejoice, however, that the foundation of God standeth sure. "If we believe not, He abideth faithful, He cannot deny Himself." Shall we not ransack our treasure store, and see whether we cannot turn to more account our interest in Divine assurances? Be this our prayer, "Lord, increase our faith."

The quarterly record of the National Bible Society of Scotland tells of a French evangelist, M. Devenege, who has hit on the happy thought of visiting the towns and villages of Normandy on his tricycle, in the hope of gaining a wider circulation for the Scriptures. He has thus disposed of 2199 New Testaments this year. He exhibits the Scriptures open on the desk of his carriage-box. Some persons read and some buy.

Frequently while offering the precious book in private houses, I find on my return a crowd round my carriage, making their reflections on the portions of the Scriptures laid before them, generally John iii., or Romans v.

The average of his sales is one New Testament in every twenty houses visited. It is for Christians to harness every contrivance and every discovery to the work of spreading the Gospel. Let us have more travelling evangelists, going about on bicycles, and preaching on two or three village greens on the same summer evening. Then shall we be able to get at the army of men on pleasure bent, who on fine Sunday mornings stream out of London and all great cities.

The mutually contradictory nature of the evidence being given in India before the Opium Royal Commission constitutes a strange puzzle to simple-minded people, who have difficulty in believing that black and white mean the same thing. Sir Joseph Pease shows in a dispassionate letter to *The Times* that the British public are not being impartially served by the Indian telegrams, which generally give prominence to the pro-opium side of the question. To get at the full facts we must patiently await the completion of the evidence and the report of the Commission.

Meantime it is highly interesting to read what is said by *The Bombay Guardian*, which is on the spot, and can fairly appraise the value of the evidence:—

The Commission is being deluged with the statements of officials whose consciences are so seared by long complicity with sin that they call darkness light. In some cases, the official allegations cannot be other than deliberate falsehood. Between the statements of the missionary and official witnesses there is a gulf which no stretch of charity can bridge. One of the two classes is lying, and lying outrageously. Doubtless the British public will know which class to believe.

Dr. Cuyler's facile pen contributes helpful and stimulating articles on doctrine and life to a large circle of religious journals. His teaching and attitude are always loyal to Scripture. In a recent issue of *The Portland Mirror* (Maine), the Atonement is dealt with as "The Core of the Gospel," and the fear is expressed that this truth is not presented so often and so winsomely as it ought to be. Dr. Cuyler refers in terms of high appreciation to Dr. Newman Hall's useful book, "Atonement, the Fundamental Fact of Christianity" (2s. *Religious Tract Society*), a little volume which we are glad again to commend to all who require a sound and simple treatment of a doctrine of fundamental importance.

A remark by Peter Böhler, the Moravian pastor, who was a friend of Wesley and Whitefield, on the difference between English and German Christians, has always seemed to us profoundly true:—

Our mode of believing in the Saviour is so easy to Englishmen that they cannot reconcile themselves to it; if it were a little more artful they would much sooner find their way into it. Of faith in Jesus they have no other idea than the generality of people have. They justify themselves, and therefore they always take it for granted that they believe already, and try to prove their faith by their works, and thus so plague and torment themselves that they are at heart very miserable.

There is an artlessness in the faith of many German believers, a child-like simplicity, which we too seldom see at home. Our strenuous English nature and restless habits may have something to do with the difference between the types of religion in the two peoples.

Christians may find much food for meditation and much light for guidance in a conversation which Dr. Henry Martyn Clark, C.M.S. missionary at Amritsar, had with a friendly Hindu. "Do you mind telling me which of all our methods you fear the most?" inquired Dr. Clark. "Why should I put weapons into the hands of the enemy?" said the Hindu; "but I will tell you. We do not greatly fear your schools, we need not send our children. We do not fear your books, for we do not read them. We do not much fear your preaching, we need not listen. But we *dread your women* and we *dread your doctors*, for your doctors are winning our hearts, and your women are winning our homes, and when our hearts and our homes are won, what is there left us?"

The meanings of familiar passages of Scripture sometimes flash upon us from some interpreting circumstance; thus the old promise—Gen. iii. 15—is vividly illustrated by Rev. J. Ewen in his book on "India":—

A man, armed with a long bamboo, gave chase to the cobra, which was gliding off towards an old wall, and, overtaking it, gave it a blow which broke the vertebræ and arrested its progress. Two or three more well-directed blows injured it so seriously that it lay as if dead. We gathered round it, amazed at its immense size, when someone remarked: "Take care, the air may get into its lungs and revive it. If it does, it may spring suddenly and bite some of us; bruise its head." Down went the bamboo again. Placing the end on its head, the man crushed it between the hard ground and his stick. The jawbone was broken, the muscles paralysed, and the poison-glands destroyed. Notwithstanding, the snake coiled and twisted in the most lively fashion, but its power to work mischief was gone. Then I understood for the first time what the curse on the serpent meant: "He shall bruise thy head."

"Every spirit that confesseth that Jesus Christ is come in the flesh is of God." Divine illumination, a new nature created by the Spirit of God, is necessary before anyone can accept the idea of the incarnation of our Saviour. We may speculate about incarnation, but when we feel our sinfulness, helplessness, and loneliness, the revelation of the Son of God having entered our nature, passed through our experience, and died for our sins, becomes very precious; it meets a deep need. The "mystery of godliness" remains a mystery, but it is not a difficulty. It is transformed into a help. Something within us says that this is as worthy of God as it is needful for man. We confess that Jesus Christ is come in the flesh, because we believe it to be the very truth.

"Whosoever believeth that Jesus is the Christ is born of God." If we can believe and confess that the Divine Son took human form, we can, by the same Spirit acting on us, renewing us, opening the eyes of our hearts, see that the human Jesus is the Divine Christ. There is something about Him fairer than the sons of men; there is something about his personality and life which the human does not exhaust or explain. We come short of his greatness and goodness when we say that He is only human. When we know Him as the Spirit reveals Him, we call Him Lord, for so He is. Again, we are perplexed with the metaphysics of the problem, but out of the heart comes the solution. "Prove that Jesus Christ was divine" was the question put to a young man who offered himself for admission as a student of a college. Bursting into tears, he said, "I know He is, because He saved my soul." The best possible answer.

The Star of Bethlehem.

THE Star of Bethlehem, like Him whose star it was, is wonderful. It shines in a light of its own. No theory resolves the mystery. Whether it was the rare conjunction of Jupiter, Saturn, and Mars, as Kepler thought, in connection with which, as in his own day, a fourth star was seen to emerge and to point westward—whether this was the Star of Bethlehem, or some new star that blazed forth for a season from depths unknown, to withdraw when its mission as Messiah's witness had been served, we have no means of knowing. Whatever the view adopted, the characteristics of the star in question transcend scientific explanation.

It is not ours to resolve the mystery of the appearance of the star; rather it is ours to be instructed by the fact. The clear significance of this token, if we may venture to construe it, is that creation to its utmost end is concerned in Christ's birth. Tiny as the earth is in respect of the vast universe, it is the theatre of unprecedented Divine display. The glory to God which it brings in the highest is a glory reflected upon creation to its remotest bound. All creation has something at stake, something to learn, some benefit to gain, from the wondrous fact that the Word became flesh and dwelt amongst us. "He made the stars also"—He whose "delights were with the sons of men." It is by his power they shine, and for his glory they are and were created. It is idle to suppose that the Divine mystery, Immanuel, God with us, has no extra-mundane bearings. Is it not God's plan to gather up all things in Him, whether they be things on earth or things in heaven, even in Him who was before all things and in whom all things cohere? If the angels sang when He was born, it is not surprising that a star of matchless beauty appears to sound the advance note of creation's praise. Who can wonder, seeing the arm of the Lord is revealed, and creation's Maker appears as the Infant of Days, that out of the abyss of heavens a star leaps forth to pulsate as never did star before, and to flash intelligence of the fact to the few observers of the star-gemmed sky in whom true wisdom was found?

What is told concerning the Magi is small compared with what is suggested. How came these men to be among the wise? One wonders at finding wisdom in such a sphere. From the Magi came magic and what has been called the black art. It was the Magi that withstood Moses in Egypt, and that Nebuchadnezzar first consulted about his dream. It was the Magi that cast horoscopes, told fortunes, and explained the stellar influences in relation to the fates of men. The Magi, as a class, were not ranged on the side of God, but on the side of demons. But here are men from the East who stand out by way of exception, to whom the black art is not the end of astronomic study, but the Divine thoughts.

What are we to infer? Clearly that they had become students of the Word, and had embraced the grand hope of the coming King. Hence, when the Star of Bethlehem appeared, they could distinguish it, they could name it rightly, they could infer the line of its direction, and follow their starry guide; and though precipitate in their conclusion that Jerusalem was its goal, the error is soon rectified by the reappearance of the star, and by its clear indication of the very spot in Bethlehem where the Infant Saviour lay.

The light that God has given in his Word is sufficient to make wise still, and those who find the wisdom will see the Star, and know in the new heavens of a regenerated heart that the King is come and is to be adored. The wise men greeted the birth of Christ by worship. They could do no other. To have stopped short of bended knee and adoring heart would have been to have stultified the evidences both of reason and the senses. How could He be from beneath, whose attendant is a glorious star, and whose index is set in the canopy of heaven? He must be Wonderful, Counsellor, the Mighty God, whose natal badge makes heaven wonderful, and by its vivid rays marks the spot of the Holy Mystery.

It needs no theological indoctrination or argumentative process to win that soul to worship Christward which has once seen his star; for the dark spirit is then illumined, and between the sight of Christ and the adoration of Him, there is not a step. The absence of the spirit of worship towards Jesus is due to the absence of heavenly contemplation. It is easy for those to blaspheme who grovel—easy for those to discrown the Messiah, or deny Him Divine honours, who are earthly, and carnal, and sensuous, and who care more for their reputation manward than Godward; but when a man's thoughts take wing, when his field of observation is heavenly, when his eye is intent on the Blessed Word which is for ever settled in heaven, it is far otherwise. Faith then looks and lives, for his star is seen, and the soul adores the earth-born Redeemer.

Worship has, as its appropriate sequel, gifts. "And when they had opened their treasures, they presented unto Him gifts; gold, frankincense, and myrrh." The worship of the heart has, as its correspondent, the ministry with the hand. And what is this? It is the luxury of worship. It is blessing God as distinguished from being blessed by Him. If we were blessed of God and could not bless in return, we should resemble a fountain sealed; as it is, the fountain is opened, and the well-spring of praise becomes a stream of gratitude, a river of devotion.

So here the opening of the treasures is love's imperative and worship's crown. Love's gifts are not superfluities. The Infant of Days had human interests, human needs. He has so still. Consider how dependent He is in many of his members, and how in the relief of the least of these, you succour Him. And if this is to you a day of good tidings, if unto you a Child is born, a Son is given, remember how many there are who have not even heard of his name; and, in the opening of love's store, make the luxury of worship your own, and give wings to the Gospel to fly to earth's utmost end.

JAMES DOUGLAS.

AT BABBACOMBE the Misses Skinners have had for some years a delightful House of Rest for business women, and here many toilers have been refreshed and reinvigorated. These ladies are anxious it should be known that the House is open in the winter, as they feel that it ought to be more used at that season, the situation it occupies giving great advantages in the winter. The address is Bayfield, Babbacombe, Torquay.

CABMEN'S MISSION, KING'S CROSS.—This Mission has been the means of benefiting and uplifting hundreds of drivers who have become sober, honest, and God-fearing men. In connection with the Mission, Gospel temperance meetings are carried on with great earnestness; there are also a Sunday-school, Band of Hope, preaching, and open-air services and prayer-meetings in active operation. The funds are exhausted, and we are burdened with a deficit of several hundred pounds.

JOHN DUPEE, Superintendent.

165, *Hemingford-road, Barnsbury, N.*

EXPOSITORY NOTES.

ANOINTED AND SEALED.

A CORRESPONDENT, referring to our article on "Foundation Truths" (Nov. 9), says:—

The writer infers that all who have been converted have been anointed or sealed. Do you think that the anointing always takes place at conversion, or is it not generally afterwards? I am disposed to think that it is a further manifestation of the Holy Ghost (see Eph. i. 13, 2 Cor. i. 21, 22, Matt. iii. 16, 17).

The passages referred to prove the contrary:—

In whom, having believed, ye were sealed. Grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption (Eph. i. 13, iv. 30, R.V.).

He that stablisheth us with you into Christ, and anointed us, is God, seeing that He both sealed us and gave us the earnest of the Spirit in our hearts (2 Cor. i. 21, 22, R.V., mar.).

These words were written respectively to *all* the Ephesian and Corinthian saints, not to some in either city who were more advanced than others. The reference in Matt. iii. is to the Spirit descending on Jesus at the commencement of his public ministry.

Anointing and sealing are *initial* acts.

Kings were anointed at their coronation, and priests at their consecration. The tabernacle and all its vessels were anointed as soon as they were made and set apart for the service of God. Indeed, it was *by* the anointing that they were so set apart. The apostle John wrote to all saints throughout all time, "The anointing which ye received of Him abideth in you . . . and even as it hath taught you, abide ye in Him" (1 John ii. 27, R.V.), or "in it," as A.V. mar.

Seals of office are given to an ambassador at his appointment, not some time after. Jeremiah (xxxii. 10) sealed the deed of purchase at the same time that he subscribed it. The Jews sealed the stone of the sepulchre as soon as they got Pilate's permission. The seal was put upon the lions' den as soon as Daniel was put into it; and as soon as Satan is shut up in the bottomless pit the angel sets a seal upon him. The Father anointed and sealed the Son for his work of redemption at the hour when by his baptism He was set apart for it. The servants of God are sealed for preservation before the winds of tribulation begin to blow.

As soon as we are born again we are baptized into the one body of which Christ is the Head, and are all made to drink into one Spirit. Every child of God is, from the moment of his new birth, constituted a sealed and anointed minister of the grace given him according to the measure of the gift of Christ. For unto everyone of us is given grace, unto the work of ministering, unto the building up of the body of Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the building up of itself in love (Eph. iv.). The interval, the delay, noticed by our correspondent is not on God's part, but on ours. It all comes together from "the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places, in Christ." But we apprehend the blessings by degrees. Just as "we are saved by the blood, but assured by the Word," so all saints are baptized and sealed and anointed, immediately we believe, but we become conscious and assured of it as we are instructed in the Word of truth; as we grow in grace and in the knowledge of our Lord Jesus Christ; and as by Him we believe in God, who raised Him up from the dead and gave Him glory, that our faith and hope might be in God.

R. C. M.

"APOCALYPTIC SCENES."

THE last of these papers, by the late Sir S. A. Blackwood, will appear in our next issue, entitled "The Fourth Sign—The Lamb and the 144,000 on Mount Zion."

A desire has been expressed by many readers that these papers should be republished in a volume, as a bulwark against the aggressiveness of Rome. Such was the beloved author's earnest wish. It is, however, necessary to be able to form some idea as to the prospect of a sufficient number of copies being required to justify the expense of publication. It is, therefore, earnestly requested that every reader who would become a subscriber to the volume will at once send to the publishers of THE CHRISTIAN name and address, and number of copies desired. The price would probably be 5s.

[1309]

The Present Distress.

BY REV. A. G. BROWN, Bow.

Though far away from home I am kept in full knowledge of the state of affairs, and all my relief works are being carried on as usual. There can be no question that the distress is terribly severe. In a letter from my daughter, who is taking my place *pro tem.*, she says, "The state of things here is alarming. The soup kitchen is literally saving scores from starving."

I expect to be in London in the course of a few days with the special view of personally helping in the work of relief.

BY REV. WM. CUFF, Shoreditch.

I am in distress and trouble about all the poverty, suffering, and woe around us here. I would not bother you, but so little comes in, and we have a splendidly organised mission church with eight missions attached to it, all worked by purely voluntary workers. Every Sunday night while I am conducting the service here there are some 300 church members out of the Tabernacle doing all sorts of aggressive Christian work. Missions, schools, house-to-house visiting go on at the same time. It seems to me a unique thing. But the poverty of the people is dreadful, and we all yearn to mitigate it. Our fund is empty, and we can do nothing.

We shall do all we can ourselves, but that will be the poor helping the poor. I wonder if you could be so kind as to say a good word for us. Anything sent could be acknowledged, and a big work would be helped.

BY MR. E. H. KERWIN, Mile End.

I want to be allowed to endorse your statement that at the present time there is exceptionally severe and widespread distress. I speak from twenty-five years' experience among the poor of the East of London, not only as General Secretary to the Tower Hamlets Mission, but also as a Poor Law Guardian for many years, and Chairman of the Mile-End Board of Guardians.

We have had starvation in our midst all this year. The daily Press have recorded some very shocking cases, and coroners of various districts have commented upon the sadness of the destitution which causes the deaths of so many. How often recently we have had to turn aside as the boiling tear rolled down our cheeks while listening to the heartrending tale of some poor widow as she related her sad condition surrounded by her woe-begone and hungry little ones.

I have made personal visits to the homes of those in want, that I might be able to record precisely the condition of things actually existing. It was no uncommon thing to find homes completely devoid of everything.

"No bread! No fire! No work!" I will not trouble you with details, but it is generally husband out of work, goes out early morning, walks all day, invariably comes back at night without anything, to find his children crying for food, all things worth anything pawned; nothing left the pawnbroker will take. In one case, while the husband was out searching for work, the children cried so that the mother left her bed and fireless room to take the last things she had, viz., six plates, which she tried to sell to get some bread for her starving little ones. The woman was utterly exhausted, and the wonder is she did not die in her attempt to get something to stay the hunger of her offspring. This is not in the least coloured, and I unhesitatingly say cannot be exaggerated.

We have done all we could to relieve the cases that have come under our notice, but our funds are such now that we have to give orders to our visitors not to seek out new cases. Added to this sad state of things Mr. Charrington has been laid aside for some time, and is now ordered by his medical advisers to take a sea voyage. I am writing from my sick room, having also had an attack of influenza. Several of our workers are also down with it. Amid all this anxiety we are grateful to the Lord for all his mercies, but while we are surrounded with these starving ones we feel that if the prosperous and happy knew of all this misery, how much they might enable us to mitigate it—to warm fireless hearths, to replenish the empty cupboards. "There is that scattereth and yet increaseth, there is that withholdeth and yet it tendeth to poverty." How true is this? God's standpoint is "*Give*, and it shall be given unto you, good measure pressed down and running over," etc. "For with the same measure that ye mete withal it shall be measured to you again." May the Lord at this time deeply impress this upon the hearts of his own as they enjoy their own happy Christmas.

BY REV. PETER THOMPSON.

With many others I am most thankful for your recent timely article on this subject. Whatever may be the views entertained by the various sections of Christian workers as to causes or remedies, I think they will unite in confirming to the full your statements as to the extent and character of the present distress.

Our mission extends from the Tower to Limehouse, and from Mile End to the river, and has seven centres of operation. We have three ministers, four evangelists, and about twenty lady workers who give their whole time to the interests of the people, besides a large number who give a part of their time to help us. We all agree that the poverty is more awful and the distress more acute than for years past, though our condition of chronic poverty and distress is utterly appalling. Large numbers of families are constantly living on the verge of starvation, and no sooner is the breadwinner thrown out of employment or taken ill than they are in absolute need of food.

Here is one of the cases brought under my notice to-day. In a cellar close by live a man, his wife, and their boy. The man is ill, and at present in bed. The wife is racked with rheumatic pains, aggravated by the dampness of their room; the little boy had to sleep in one corner of the room with the water trickling down the wall close by, and he is naturally far from healthy. They have been without fire part of this week and have now pawned almost everything they can. It is useless to say such people should go to the workhouse; they simply will not do it.

Another case just reported illustrates the distressing condition of many who are driven in their utter need to secure any kind of employment. One of our lady workers found a family in sore straits. The daughter is the principal support of the family, and is at present making men's shirts throughout, with the exception of buttonholes and buttons, for the noble sum of 10d. per dozen. In twenty hours of hard work she will make twenty-eight shirts for twenty-three pence, out of which must go 2d. for cotton. There was a pathos in her words far deeper than she thought when, turning to her visitor, she said, "Ah, Miss, I often says to my mother, they might well write that piece as they call 'The Song of the Shirt.'"

On reading this many will be ready to say, and to say rightly, "This kind of trading in human lives must not be tolerated." But while good men are devising schemes for dealing with these grave questions, men and women and little children are starving under our very eyes, and we are most anxious to help them a little if we can in their present need.

I am glad you call attention to the fact that it is not only the profligate and worthless who are suffering. Many members of our various churches and missions, decent, respectable, God-fearing people, are in sore need. "I never came across a brighter or happier Christian than this poor, suffering woman." So writes one of my workers of a poor widow who, since her husband was killed in the Docks, has fought as only woman can fight to protect her two fatherless children from the wolf, ever at the door. The two boys have now both gone to work, but the poor mother has been smitten down by the terrible disease of cancer. The joint wages of the two lads yield, when the rent is paid, just nine shillings per week, on which the family must live and pay all expenses. With a simple heroism, of which they are wholly unconscious, these two boys live on little more than bread and coffee, work hard during the day, and then come home to look after the house and nurse their mother as best they can.

I have said nothing, so far, about the poor children (they, at least, have done no wrong), and yet upon them comes the present distress in all its bitterness. It is hard enough at times to labour where the voice of crying is constantly heard in the streets, but when that cry is the cry of little children for bread we cannot give them, the work is sometimes well nigh unbearable. Let your readers then send to the help of those who, with loving hearts, but almost empty hands, are trying to minister as best they can to distressed London.

242, *Cable-street, E.*

The Evangelist.

"AND YET THERE IS ROOM."

What comforting words are these to the soul that, just finding out its own unworthiness, longs to enter the kingdom of the pardoning love and the all-conquering grace of the Saviour, God! Let me tell you the story of one who heard those words for the first time from the lips of the late C. H. Spurgeon, and was saved:—

I had heard that the preacher at the Tabernacle was very eloquent, and perhaps nothing had greater power over me than the rise and fall of a sweet, finely-inflected human voice. So, one evening, with the throb of the City still in my pulse, and with its spirit in my heart, I went to hear Mr. Spurgeon.

"Go out quickly into the streets and lanes of the city." At those words I was all attention. I followed the servant as he went out at his Master's bidding, and felt I was among "the poor, and the maimed, and the halt, and the blind," just as I saw them every day; and I watched them coming in, and saw them seated in the Lord's presence, and wondered in my heart if the Lord would heal them, for I was so strangely moved that I wanted them to be healed every one. When I saw that the more that came in the more room there seemed to be, and I heard the servant say to his Lord in clear, respectful tones, "Lord, it is done as thou hast commanded, *and yet there is room*," the wonder of this struck me with strange force. I detached my spiritual gaze from the Oriental picture, and asked myself the plain question, "Room—where?" "With Christ, in his heart," I found myself mentally replying. "Room—for whom?" I again asked myself, only perhaps not quite so briefly this time. "For the poor" (oh! how poor am I!); "the maimed" (alas! why have I never known before how crippled I am in soul!); "the halt" (gracious God, Thou only knowest how I have stumbled and fallen in my way!); "the blind" (Oh! Christ, open Thou my eyes to see Thee!). It was as if a shining light came suddenly into my soul. I forgot the preacher and his eloquence; he had been used of God to call me away from myself to Himself, and, with a heart-awakening which I can liken to nothing but a spiritual earthquake, I saw myself a sinner, needing Christ—Christ alone—as his Saviour, and dropping my head upon the seat in front of me, I gave myself, with burning tears, to God. I went home and told my wife what had come to me, and the burden of my whole thought was—I have entered, and millions of others have responded to the Lord's invitation, "Come unto Me," and have obtained pardon and life everlasting, and *yet*, dear wife, *there is room* for you! I cannot tell you how those words clung to me—how they touched my wife so with the immeasurable love of God, that she too, became his; and how it was and is the burden of all my later ministry to the dying, needy humanity around me. Come in, all of you! the love of God the Saviour calls you—the heart of God the Father is open to receive you; the power of God the Holy Spirit is waiting to renew you. Come, for yet there is room!

M. Butler Gerds.

Destitute Children's Dinner Society.

The cry of distress is very bitter this season. To answer it in some degree this Society opened its dining rooms for children earlier than usual on the small reserve left when we closed at the end of last March. We have opened as many dining rooms as we dare venture, but it is heartbreaking not to be able to open any more, that is impossible with resources so slender as those at our disposal. This year the distress is very great. We thankfully receive small amounts. One shilling feeds five children, one pound feeds one hundred.

The treasurer is Lord Kinnaird, 1, Pall Mall East, London.—Yours faithfully,

Burdett Coutts.

1, *Stratton-street, London, W.*

CHORLTON-CUM-HARDY.—A four days' convention for the promotion of Scriptural holiness has been held here. The meetings were fairly well attended, and a good influence was maintained throughout. The closing meeting took the form of a testimony meeting, when many testified to great blessing received.

The Missing One.

A TRUE STORY.

BY MRS. HARVEY-JELLIE.

THE snow fell in a giddy whirl that Christmas Eve, as the pastor sat by his study fire. On his table lay the class books belonging to his Sunday-school teachers. He had asked that he might see them before the annual meeting. With prayerful consideration he glanced over the registers for the year, with the remarks here and there. Against some names he found, "Gone away," "Died," "Ill"; but opposite a name in the senior class of young women he read the word "Missing."

Still holding the book, he closed his eyes, wondering over that word; but, wearied with his day's work, the warm glow of the fire soon drew him into restful forgetfulness of all around him. He seemed to be away where he saw a multitude of people with bright and radiant faces, and the scene was one of perfect gladness. But all at once on his ear there came a voice of earnest pleading.

"Who goes to find the missing one?" And one after another said:

"Send me, Lord. Send me."

He woke. The book was still open, and he read again opposite the name Mary Trentham, "Missing."

"I must go and ask the teacher about this," he said to himself; but first he asked the Lord for guidance, and then prepared to go out into the cold. He was not sure of the nearest way to the teacher's house, and the dizzy light of snow confused him, until he realised he was beyond the turning, and near the river. Waiting to consider, he heard a sound that startled him; and then, again, it sounded clearer, like to one in distress. The prayer had gone up from a heart full of faith, and he did not choose but follow, as the answer seemed to bid him go; and cautiously making his way down the road to the bridge, the moan was distinctly heard, and he could see something lying in the snow.

"Who is it?" faintly asked the crouching form,

"Only a Christian come to help you," he said, putting out a hand to lift what seemed to be a woman.

"Please save me, and lead me away from this horrid water. I am ill and lonely, and I tried it, but it is so dreadful."

"Where shall I take you?"

"I feel so faint, but here—" she said, taking an envelope from her pocket. He got her with difficulty to the lamp, and read, "Mary Trentham," etc. For a moment he, too, seemed benumbed, till a thought recalled him, "O ye of little faith!" for had he not actually put himself into God's hands, and asked to be sent. Calling a boy, he asked him to fetch a cab, and conveyed the stranger to her lodging.

"She hasn't been here long," said the landlady. "She's ill and strange. I wondered where she'd gone this wild night."

"Be kind to her, and I will send a friend," he said.

The teacher's house was reached, and Hermine Clure welcomed the pastor; she knew he had come to encourage and inspire her. With peculiar agitation the incident was told and heard, and with tears of gratitude she related how that one had gone to her class for three Sundays past just to please a girl who worked near to her, and then disappeared, and no one could tell how or where, and that during the last two days the word she had written against the name, "missing," had been before her, and almost without ceasing she had prayed God to find Mary Trentham this Christmas time.

Christmas Day came in upon the town that lay quiet under its covering of snow, and Hermine Clure was early by the bedside of her missing scholar. No festive decoration marked the season, but assuredly in that humble lodging the Christ of God had entered to save a lost soul. All defiance was gone, all rebellion hushed, for earnest prayer had been heard, and what was impossible with the disciples was seen to be possible to the prayer-answering God, and Mary Trentham was ready and pining to know of Jesus' love. Weak after a long battling with hidden disease, the cold, and exposure had hastened the end.

"I have no relatives in England, and none who care for me anywhere," she said to her patient listener. "Mother died when I was young, and the friend she left me with died, and I have had a hard life. The world is cold to such as I, and no one told me of Jesus; whatever made me go to your class I can't tell. I hated myself when I saw others happy, but twice when I was ill (for I went right away just then) I did think of what you said."

The pastor and teacher rejoiced together, and one or the other constantly visited and comforted the dying girl; they felt God had honoured them by entrusting a precious soul to their care. Medical skill was useless, but the lonely one had a short time to live, but out of the bondage of sin she emerged into the clear light of redeeming love, as she laid her weary head on her Saviour and wept to be forgiven.

The last day dawned, the week had been as a year, for the blessedness that new-born soul had experienced, and as the old year died, old things to her had passed away, all things were new. The last visit was a never-to-be-forgotten one to that devoted worker. The bare room seemed lighted as by a torch from heaven; a radiance shone about the pale face as a tear of gratitude trickled down the thin cheek. "How can I ever thank Him for sending his servant out in the cold to save me? Are there no other missing ones like me?"

"Alas! God knows. We will pray; 'tis his to command, and ours to obey!" And after sweet converse and prayer, Hermine felt it was the gate of heaven, and but for the thrilling joy of being used by the Master to save others, she could envy the happy departing soul.

"I am only waiting now till Jesus calls. All is beautifully well," said Mary, her bright countenance proving the truth of her words.

"Is there anything I can do?" asked her friend.

"I want nothing now but Jesus. You have done all you could, but please ask the minister to come once more that I may see the faces of my dearest earthly friends ere I go."

"We will come very soon," said the teacher, taking a fond farewell, and hoping to find the pastor able to go at once.

It was less than an hour when they entered the room.

"Just gone," said the housekeeper, who had attended the dying one. "I came to give her drink, and she said quite brightly, 'Jesus! Jesus!' and was still."

Heaven seemed grandly near, and eternity most real, and to those earnest workers there came a sweet voice, saying:—

"He that winneth souls is wise"; and the joy of their Lord entered more fully into their souls as they thanked God for a wanderer brought safely home, and prayed for more Christ-like zeal and love.

Christian workers, there are missing ones somewhere this Christmas time—away from the bliss and joy of salvation. There are young hearts aching for a word of cheer and love. There are souls waiting to be saved.

As the love of friends surrounds us, and the love of Jesus fires our hearts, shall we not hear in sweeter tones than finest Christmas carol, our blessed Master saying, "Go ye out and compel them to come in"—those missing ones on life's highway, who perchance are on the verge of despair.

Caring not for wealth or pleasure,
Casting selfish ease away,
Is not this our solemn duty,
Christ's last precept to obey?

SALTLEY BAPTIST MISSION.

I AM glad to say I am once more engaged in active service for Christ. God has certainly opened to us a great door, but, with Paul, we are obliged to confess "there are many adversaries." I had no idea of the terrible amount of wickedness, indifference, and godlessness to be found in our large cities until quite recently. We find it hard to reach the adults, but, thank God, the children flock to us, our Band of Hope and Sunday School are now larger than we can properly manage. I feel much encouraged, and believe God is going to richly bless us. Our Mission is very badly fitted out, and at present we are not able to help ourselves, as the collections do not cover expenses. Should any of our readers feel led to help me, as many did when I was on the foreign field, we shall be grateful for such help. E. H. SOPER.

36, *Highfield-road, Saltley, Birmingham.*

LADY HENRY SOMERSET addressed, at Rhyl on Thursday, a large conference on temperance questions. In the evening a public meeting was held. Her ladyship is now making a tour in North Wales.

TWENTY-ONE YEARS AGO.

BY MRS. TRAVERS LEWIS.

LOOKING back on the history of our Paris Homes, how consciously have the threads of the work been kept in the hands of a loving Father who alone has known all the conflicts of hope with doubt and difficulty, sunshine and shade, with which they have been interwoven.

This Home is now the mother of three other Homes, a Mission Hall for our English working class in Paris, and a Home in London at 22, Queen's-road, Bayswater, all of which can testify of God's loving faithfulness. There have been shadows, but only to draw both work and workers more closely into the secret of his presence.

And what shall we say of the over 8000—chiefly orphan daughters of our professional men, thrown upon their own resources—of our young country women who seek to gain a livelihood in Paris. Last year the admissions were 445, who for days, weeks, or it may be months, have found all that is meant by "Home," in homeless and frivolous Paris, at 77, Avenue Wagram.

We might tell of situations obtained—last year 335, almost one a day, through our Free Registry—or letters of introduction given to different parts of Europe, where these young women strive to earn their daily bread, over 120 chaplains and consuls being associated with this vast work of protection for our young country-people; but we love rather to think of the young hearts, brusque and difficult to win, it may be, from the early child of sorrow and of lonely privation which so soon petrify the first impulse of those who have life's hard side to face, with the slipping foot steadied upon the One Foundation, and now building in their turn for Christ or his Church.

The present is a time of need, both of workers and of funds. Ten guineas a day (alas! there were many blanks last year) is needed for our Mission Hall and five Homes, containing some 150 beds, and reaching, by their united influence, nearly 1000 of our country people each week in thoughtless, God-forgetting Paris. We have no endowment, and many a liberal friend of our early days "is not." A special expenditure for new heating apparatus, repairs, and paint is also needed to make 77, Avenue Wagram bright and trim in attaining the year of her majority! Our treasurer, Mr. F. A. Bevan, 54, Lombard-street, London, E.C., will gladly welcome the "ten guineas a day," made up of the smallest amounts.

I trust to be in Paris early next year, to share the joy of recording with my old workers and our young women God's love and faithfulness to our Mother Home in Paris, 77, Avenue Wagram.

THE ANNALS OF THE POOR.

ACCORDING to the poet these annals are "short and simple"; but in our great city, at any rate, they are none the less full of the elements of tragedy and pathos. We have before us a batch of formal reports transmitted to the Ragged School Union (Norfolk-street, Strand) by teachers in Board Schools and others, with respect to children who have applied for grants of clothing. The space allotted to "remarks" is filled in most cases with truly heart-breaking facts; "short and simple" facts, no doubt, but long and profound in the infinite pathos of them. We quote a few; merely premising that the reports are from all the crowded parts of London:—

Father is a leather-dresser, tramping the country for work. He sends a few shillings whenever he gets employment. Mother in a lunatic asylum.

The family very poor, judging from the child, who looks badly fed. Mother has been in prison lately for theft; home is evidently badly managed.

Father a cabinet-maker, no regular work; earns four or five shillings per week. Mother a matchbox maker, earning 2s. 6d. a week, never more. Three young children, rent three shillings.

Father dead, mother sells watercress; very poor indeed; one girl earns 3s. per week.

Father waterside labourer, out of work nine weeks. Two deaths and a birth in family all in last five weeks.

Father died last March, leaving nine children; one born six weeks later; one now in hospital, one in bed ill. Mother sober, hard-working woman.

Such are some of the modern annals of the London poor. Who can read these facts, filling in all the untold suffering that lies between the lines, without wishing and resolving to help?

CHRISTMAS APPEALS.

Poor Jews.—For work among the poor Jews in St. George's; the distress is terrible.—D. Oppenheim, 119, Leman-street, Whitechapel, E.

Homerton.—The Gospel Mission, Marian-street, ask help for the children's Christmas treat and other work.—J. Brett, 46, High-street, Homerton, E.

Camberwell.—Pastor E. S. Neale, 10, Mount-villas, Lansdowne Hill, West Norwood, asks help to give a treat to many poor around Charles Street Chapel.

Christmas Dinners.—Rev. J. W. Atkinson, Claremont, Crawley-road, E., asks funds to give Christmas dinners to unemployed poor around Latimer Chapel.

Stratford, E.—Mr. Monk, City Missionary, desires means wherewith to brighten the lives of young and old under his care.—Address, 101, Chobham-road, Stratford, E.

Liverpool Poor Children.—Mrs. Birt writes from the Sheltering Home, Myrtle-street, Liverpool, asking help to give a Christmas treat to 5,000 of the poorest children of the city.

The Flower Girls' Mission urgently needs help for free meals, treats, and the general work among young girls and women.—J. A. Groom, 8, Sekforde-street, Clerkenwell, E.C.

Borough-road.—The workers at Mr. McCree's old chapel in the Borough-road ask help towards Christmas treats to the poor.—E. Cooper, 36, William-street, Borough, S.E.

Friendless and Fallen.—The committee ask liberal aid on behalf of this important work. There are now 240 inmates in the homes.—W. J. Taylor, 200, Euston-road, N.W.

Scandinavian Sailors' Temperance Home, West India Docks, E.—Mrs. Hedenström Welin asks help to give her sailors a Christmas treat, making it home-like to those far away from home.

Millwall.—The pastor of the Congregational Church asks aid for the poor fund on behalf of the very aged and sick poor in this district.—W. J. Temple, 32, Strafford-street, Millwall.

Fox-court Mission.—In a crowded central district, where there are many unemployed, these workers ask aid in providing special Christmas help.—Thomas Fagg, 136, Pentonville-road, N.

Ark Mission, Rotherhithe.—The members, who intend giving a series of Christmas meals to children, will be thankful for help.—Geo. W. Beech, Ark Mission, Paradise-street, Rotherhithe, S.E.

The Lamb and Flag Ragged Schools, doing an important work near Smithfield Meat Market, appeal for help for special effort at this time.—H. Noel Cox, 2, Edinburgh Mansions, Victoria-street, S.W.

The Ragged School Union, representing 4000 workers among 50,000 poor and crippled children, seek help to relieve distress, give Christmas and other treats, and brighten sad, weary lives at this season.—J. Kirk, 37, Norfolk-street, Strand, W.C.

Blue Ribbon Gospel Temperance Mission, Hoxton.—Mr. W. Noble pleads for help for the poor of Hoxton. The distress among furniture makers and others is very great.—W. Noble, 134, Hoxton-street, N.

Berger Hall, Bromley-by-Bow.—Help greatly needed for the medical and Gospel work among the poor, also for Christmas cheer, and coals for the shivering.—H. Grattan Guinness, M.D., Harley House, Bow, E.

The Zenana Medical College, 58, St. George's-road, S.W., appeals for cast-off clothing, new material, or money to provide indispensable necessities in maternity and visitation undertaken by the students amongst the neighbouring poor.

Lisson Grove Mission.—The funds are quite exhausted, and help is greatly needed. Two Bible women are caring for the spiritual good and bodily needs of the many poor in the district.—George T. Hunt, 77, Church-street, Lisson Grove, N.W.

St. Luke's and Clerkenwell.—Pastor Philip Gast, Spencer-place Chapel, Goswell-road, desires aid, especially for the widow, the fatherless, and afflicted, as a witness for Christ in a neighbourhood permeated by infidelity.—Address, 12, Noel-street, Islington, N.

The Children's Aid Society.—Mr. A. J. S. Maddison, 32, Charing-cross, S.W., pleads for help for this Society, which last year rescued 940 children and placed them in a way to be cared for and trained for honest work. The Society is now £700 behind-hand.

Poor Blind.—The South London Association for Assisting the Blind wish help to provide for poor blind and guides their usual Christmas treat. Upwards of 300 persons are cared for, principally of the very poorest class.—J. T. Edmonds, 155, Brixton-road, S.W.

The After-Care Association for poor female convalescents appeals for help to carry on and extend its work. It helps in various ways poor women discharged recovered from asylums.—Secretary, Mr. H. Thornhelv Roxby, The Church House, Dean's Yard, Westminster, S.W.

Strangers' Rest, Ratcliff Highway, E.—Mr. J. Theo. Isaac, hon. sec., will be glad to receive joints of beef and plum puddings for the Christmas feast for sailors away from home; also helmets, mufflers, cuffs, steering gloves, and housewives for the sailors' Christmas tree.

Soho and St. Giles' Mission wish to give 400 family dinners, also a Christmas dinner to 200 poor men out of employment. We hope to give the poor children their Christmas treat, and to provide coal and other winter comforts for the sick and aged poor.—William Harrison, 20, Merrick-square, S.E.

Hope Mission, St. Luke's.—Mr. S. J. Glover, of 88, Bishopsgate-street, appeals for funds to provide a Christmas dinner for 450 children. In addition to the spiritual work the mission has a soup kitchen, and during the year 3170 halfpenny dinners, 2910 farthing dinners, in addition to 2710 quarts of soup, were distributed.

Holborn.—The pastor of Kingsgate-street Baptist Church writes:—Our lecture hall is crowded each week with the poorest waifs of this district. Throughout the year we minister to them, but at Christmas time they call for special help, clothing, food, and Christmas cheer.—H. Thomas, Kingsgate-street Chapel, Holborn, W.C.

Dock Labourers and Matchbox Children.—Much acute suffering is now being borne by many of these. The workers at the East-end branches of the North-East London Gospel Mission would rejoice if friends would come to their help in trying to give gladness for sadness this Christmas season.—W. Chorley, 6, Clephane-road, Canonbury, N.

The Salvation Army (Social Wing) wishes to provide a Christmas dinner for 5000 of London's poorest. Help us again to give to these poor hungry ones a share in your Christmas rejoicings. The very best will be done with the money, in economical manipulation, and the judicious distribution of all food.—E. Cadman, 272, Whitechapel-road, E.

Wandsworth-road.—The winter is upon us; many cases of intense need are staring us in the face, and the distress is appalling. We are anxious to relieve the suffering, and would like at Christmas time to provide dinners for poor families, especially widows, whom we know to be in need.—D. M. Cameron (Pastor), "Thurlow," 515, Wandsworth-road, S.W.

Christmas Day in St. Giles.—For many years past the St. Giles' Christian Mission has endeavoured to relieve the hungry. This year it is hoped to do even more, as the needs are greater than in the past. Funds are wanted to provide many a wretched home with a Christmas dinner, and with food, clothing, and warmth.—William Wheatley, 4, Ampton-street, Regent-square, W.C,

John-street Mission, W.—Our opportunities for relieving the poor are numerous, and we desire to continue this effort. We hope to give a substantial dinner on Tuesday, 26th, to as many aged and poor as the funds will permit. There will also be (if the means are provided) companies of the poor gathered to tea during the winter.—William T. Russell, 27, Cambridge-street, Edgware-road, W.

Evangelistic Mission.—Mr. C. Russell Hurditch writes:—The extra claims that come upon all workers among the poor during the winter, and especially at Christmas, are well known to all. The director earnestly appeals for help in the pressing needs of this Mission just now, particularly for the special relief fund and the general current expenses. Address: 164, Alexandra-road, St. John's Wood, N.W.

Christ Church Lodging-house Mission.—We ask help to distribute a few much-needed Christmas gifts among the unhappy inmates of the common lodging-houses which abound in Southwark and Lambeth. Long experience in evangelistic work in these kitchens has convinced us of the urgent need of a little timely relief during the winter months to the unfortunate dwellers in these haunts of poverty and vice. H. Halliwell, 40, Albert-street, Kennington-park-road,

The National Refuges have just completed fifty years of work on behalf of destitute children. Since its establishment the society has rescued over 13,000 poor boys and girls. The committee appeal for help to carry on the work now in progress at the Boys' Homes in Shaftesbury-avenue, Twickenham, and Bisley; and Girls' Homes at Sudbury and Ealing. Help is also greatly needed to maintain the training ships *Arethusa* and *Chichester*.—H. Bristow Wallen, 164, Shaftesbury-avenue, W.C.

Surrey Chapel, S.E.—Around this chapel the district visitors visit 2000 families of the poorest class every month. We have 600 poor children in our Children's Mission service every Sunday night, and 120 poor mothers are on the roll of our mothers' meeting. Besides these, there are many most distressing cases. We hope to provide a Christmas tea for the children and mothers, making gifts to the most necessitous.—Pastor J. Tolefree Parr, Surrey Chapel, Blackfriars-road, London, S.E.

The Clapton Mission has three missionaries, four Bible-women, and one medical officer employed among the poor of Clapton and Homerton. Such ministry brings us in contact with large numbers of the poorest and most needy. The suffering and destitution is most distressing. We are now without funds, yet the cry for help is becoming louder every day. We gave a dinner last Christmas Day to 3200 persons, and during the winter 41,040 free breakfasts were given to destitute children.—Thomas Jackson, 8, Rushmore-road, Clapton, N.E.

Stockwell Orphanage.—Dr. James Spurgeon writes:—"For many years my dear brother made an appeal at this season for gifts to our Christmas fund. Upon me now devolves the duty of presenting the claims of this large family of fatherless ones. Our numbers are the same, and the need as large as ever. We miss many helpers, who are either gone to their reward or are no longer able to give as they could; so that we need new donors and larger aid from others that there may be no lack for these orphans at the festivities at Christmas."—President and treasurer, Jas. A. Spurgeon, D.D., Stockwell Orphanage, Clapham-road, S.W."

Field Lane Refuges and Ragged Schools.—The deserving poor are never refused assistance. Fifteen hundred pounds are needed before the end of the year. During the past year 838 men and women were sheltered in the refuges, 268 children were fed, clothed, and educated in the homes, 6402 hot dinners were given to poor children, 30,044 breakfasts were given to men and women, 20,528 portions of broken food were distributed, 268 men and women were assisted to obtain employment. The committee desire also to provide a Christmas dinner for 600 poor families, and for 700 of the homeless on Christmas day.—Peregrine Platt, Vine-street, Clerkenwell-road, E.C.

RATCLIFF STRANGERS' REST.

The annual meeting of the Strangers' Rest, Ratcliff Highway, is always a hearty gathering of earnest Christian workers, and notwithstanding the stormy weather of Tuesday last week, a goodly number of friends assembled to rejoice over past blessings and encourage one another for continued effort. Mr. John McCall presided, and expressed regret at the absence of Mr. J. E. Mathieson, who was to have occupied the chair, but was too ill to attend. In a thoughtful letter Mr. Mathieson called attention to Matt. xx. 1-16, identifying such workers as carry on the Rest with the "eleventh-hour labourers," whose services were not "hired" in bygone centuries by the great historical churches, but who at the last will receive full recognition at the hands of the Master.

Mr. J. T. Isaac, hon. secretary, made a statement on the character and progress of the work. Though there have been many discouragements, there is abundant cause for thankfulness. The meetings for men of various nationalities have been largely attended, and the Bible classes have been seasons of spiritual help and joy. Earnest workers, all of them voluntary, have attended every afternoon and evening, and all the established departments have been kept in vigorous operation. In conclusion, Mr. Isaac intimated that £100 was wanted to put the funds on a proper footing.

Mrs. M. Baxter followed with a stimulating address, based on Col. i. 23-25, emphasising the clause "to fulfil the word of God." As Jesus Christ was the fulfilment of the Old Testament, Christians are to be a fulfilment of the New. The Lord's life on earth was in no detail accidental; everything was done to fulfil the will and word of God. He aimed to learn and do the will of God, just as we do—from the Word of God, enlightened by the Spirit of God; and herein He left us an example that we should follow in his steps. There is a great deal of breadth in Christian work, but if those who are engaged therein would loyally and lovingly follow the Master there would be more depth.

Dr. Barnardo spoke on Christian service, maintaining that, to be acceptable, it must be rendered in the spirit of sonship. There must be restfulness, but this does not mean "letting things slide." There should be earnest pursuit of duty, without worry, not to gratify self, but to please God.

A TEMPERANCE INSTITUTE and Reading Rooms have been opened at Desborough.

SINCE THE INTRODUCTION OF CHRISTIANITY TO GREENLAND widows and orphans are not left to perish as they used to be. A baby that lost its mother by death used to be buried with her, because no one would take care of it. It is not so now.

NOTES ON DAILY READINGS.

SUNDAY, DECEMBER 24.—PSALM CXXXVI.

This psalm is set to the key of mercy, ever-enduring, everlasting mercy. The Psalmist's eye is quick to detect God's mercy in every circumstance, and under every disguise. Let us always believe that God's mercy is in us and around us, and working for us, though there be nothing to indicate its presence to the natural sense. Believe, and you will see the goodness of the Lord in the land of the living.

We give thanks to God, constrained thereto by his great mercy. His wonders in creation are not so great as those in redemption. But through creation itself, with its marvellous adaptations between organs and elements, between aptitudes and environments, we see conspicuous examples of the love and mercy of God. He feedeth the young ravens that cry. No sparrow falls to the ground without Him.

It is startling and terrible to think of the aspect which God's mercy presents to those that hate Him. That which is a blessing and help to his people is destruction to his foes, to Pharaoh and Og and Sihon. To the froward He shows Himself froward. The cloud which is light to Israel is black as pitch to Egypt. The sun which softens wax hardens clay. Oh, kiss the Son, lest He be angry!

The history of Israel was difficult in its unfolding, but as the Psalmist reviewed it from the standpoint of the years, he saw the golden thread of mercy woven with every incident. Thus, when we review our life from our Pisgah of vision, we shall see mercy where now we find hardship and trial—many incidents, but one unbroken chain of loving kindness and tender mercy.

MONDAY, DECEMBER 25.—PSALM CXXXVII.

A reminiscence of the Captivity! The memory of pain is generally short-lived, but Israel in the days of her restoration could not forget the agony of her exile. When the song of gladness arose around the renovated city and temple there were tears and sobs mingling with its joy notes; there was indignation at the memory of those who had taken pleasure in the day of degradation and contempt.

There are days in most lives when we are in captivity of soul. We weep as we remember happier, better times. The harp sways sadly in the breeze How impossible then to join in the songs of Zion! How can the heart, sad even to breaking, be other than mute! We cannot sing the Lord's song in a strange land. When sin has been repented of and put away, when the soul is restored again to its old position, then only can it sing.

Let us always put God and his house first; preferring these to our chief joy. For the cause of God our right hand should exercise its cunning, and the tongue move gladly. And in our time of triumph let our heart go out tenderly towards those who mocked our anguish and triumphed in our miseries.

TUESDAY, DECEMBER 26.—PSALM CXXXVIII.

What glad notes ring out through this Psalm. Give thanks and sing praise, O soul of man, whom God has delivered. Sometimes when the heart is low and silent, the voice, raised on high, will awaken its responsive echoes; as one bird trilling its lay from a tree will start the woodland choirs into minstrelsy. These are high themes! God's name, and loving kindness, and truth.

God always answers us in the day when we call, though we do not see the answers. He cannot trust them in our keeping, but keeps them for us, till the hour comes when He can place them in our possession. But they are labelled with our name, and kept for us till the destined moment strikes. God puts strength into our soul, without our detecting its entrance, and we only know it is there, when we begin to want to use it. It is certain that never a day can come, but its strength comes also.

In the midst of trouble God is nigh. It may seem as if you will never survive it. But on the third day He will revive you, and you shall live in his sight, and God will perfect his work. He never begins what He does not intend to finish. There are no unfinished pictures in the Divine studio. And this shall be, because his mercy and patience abide for ever. You cannot exhaust them. What his hands have begun, they will complete. He cannot forsake: He cannot fail: He cannot disappoint.

WEDNESDAY, DECEMBER 27.—PSALM CXXXIX.

The omniscience of God is not a theme for a psalm, except to those who know that they are the objects of his redeeming mercy in Jesus Christ. To those who are enemies by wicked works, it must be torture indeed, to know that the eye of God searches their secret thoughts; but to us who are in Christ Jesus, there is no terror. Though God knows all, He loves us better than He knows.

Not a thought in our heart; not a way in our life; not a word in our tongue, but God knows it. How circumspect we should be. But how blessed it is to know that we can never get away from his Spirit or lose his presence. Of course it will be the heaven of our heaven, but it will be with us in the passage between the two worlds, it will be with us in the transition stage ere the resurrection crowns our salvation; it will be with us, though we follow the dawn till we belt the world. His eyes are as a flame of fire, and make the night as day.

The body of Christ is being wrought in secret (16). From the first all its members were apparent to the Divine gaze, but they are being fashioned day by day.

God is always thinking of us, by night and day; and it is very precious and comforting to know that whether we wake or sleep we are still with Him. Let our waking thoughts remember this. Let us say as we wake, I am still with Thee. If we would have it so, our last thoughts before sleeping should commend ourselves to his care. The prayer with which the psalm closes is one for every hour of waking life.

THURSDAY, DECEMBER 28.—PSALM CXL.

Internal evidence confirms the testimony of the superscription that this is one of David's psalms. His was a stormy life, continually molested by evil and violent men, who imagined mischief in their heart and stirred up wars. Other men who have set themselves to destroy nests of vipers have had to make the same complaints, as Clarkson in England and Garrison in the United States. The wicked and violent and proud join hands, and lay their plans together to ensnare and overthrow all who interfere with their nefarious profits.

At such times we turn to the Lord. He is the strength of our salvation, and covers our heads in the day of battle. We know that evil spirits and men are absolutely in his control. They cannot overstep the bounds that He assigns to them, and He will not permit us to be tempted beyond what we are able to bear. We may be quite sure that the Lord will maintain our cause, so that we shall give thanks to his name and dwell in his presence. However great be the number of our foes, if God is for us none can be against us with any hope of success.

What a difference between the head covered in the day of battle and the head of the adversary (9). As you contemplate the bitter fate of those that hate the people of God, join in the prayer of Jesus for his murderers, the prayer which in his case was answered in the conversion of thousands at Pentecost.

FRIDAY, DECEMBER 29.—PSALM CXLI.

The righteous man picks his way with difficulty amid the gins and nets of the wicked (9). The path is dark, and, as in Bunyan's story of the Valley of the Shadow, there is a dangerous quag on the one side and a precipice on the other. The lonely soul at every step calls God to make haste.

Our daily prayers should be as incense, because mingled with the merit of Christ our Saviour. And when we cannot kneel, we may always lift up our heart and hands; this will be precious to God as the evening sacrifice in the Temple. They who pray thus will be sure to join in the following petition. It is a becoming prayer to ask God to watch the door of the lips, so that no evil thing may come out and to deliver the heart from evil things and wicked ways. The mouth which is used in worship should not be befouled by slander or impurity. Oh for the live coal to touch our lips!

We may do a great deal for our fellow-believers by loving criticism of their faults. Thus we wash the saints' feet, and anoint their heads with oil. Often it costs more love to smite than to console. We are each other's keepers. Let not our heads refuse the unguent, because the hand that breaks the alabaster box is rough.

Do not let the eyes wander off to the foe or to the scattered bones cleft on the earth. Keep them ever looking to the Lord Jesus. He will keep you from the hidden snare, nor shall your soul be destitute.

SATURDAY, DECEMBER 30.—PSALM CXLII.

The Cave Psalms are amongst the most trustful and beautiful of any that David wrote. Consider how much he must have suffered, his sensitive nature in hourly contact with the strong rebellious spirits, who, by a strange affinity, had been drawn around him! As he tells us here, he could look right and left in vain for help. No man would know him, no man cared for him. It was in such moments of loneliness, which was not that of space but of heart, that he turned with overflowing desire to his God.

The heart finds relief in vocal expression, "I cry with my voice." Sometimes the act of telling God, pouring out the complaint, and showing the trouble insensibly brings comfort. But deeper than all, the overwhelmed spirit is comforted because God knows its path. Even though that path is filled with hidden snares, the soul which knows that God knows, and trusts Him, does not lose its footing.

Reiterate the words of the psalmist. Say "Thou art my Refuge, my Portion." Reaffirm this. Dare to accentuate your reliance on God. Say it aloud until your heart accepts it. The persecutors are strong, but God is stronger. The miracle of Peter's deliverance from prison is a standing one in the history of the Church. When the iron gate is left behind, the prayer meeting in the house of Mary is turned to praise, and righteous souls shall compass the delivered one about with songs.

INTERNATIONAL S. S. LESSONS.

DECEMBER 31.

REVIEW OF QUARTER'S LESSONS.

GOLDEN TEXT.—Rev. xxii. 21.

Few notes will be required for this review. The subjects have been doctrinal and practical, and the lessons can be best recalled, and their teaching applied, by the Golden Texts. The first of them (Rom. i. 16) is a good text for all the rest.

We are not ashamed of the Gospel (1) because of *the Person whom it declares*. What was He? and what is He now? See Lessons VII. and XII. We may be ashamed of ourselves before Him as John was, but not of Him. What has He done? Provided redemption for us; overcome Death and the grave; and brought the costliest blessings within the reach of all (Lessons II., VI., III.). What is He to us now? An example to be followed in everything, who has embodied in his own life all He has enjoined upon us. All those lessons describing the Christian life (IV., VII., VIII.—X.) point us to his example. Why should we blush to own Him in whom all excellences meet?

(2) *Because of the blessings it secures*. See what a list of them is in Lesson III., and how one brings others after it. How changed has the aspect of death become after the fact of Lesson VI. In the light of resurrection, why should we fear death? And what a prospect is held out before us in Lesson XI.! To look forward from this world of change to an incorruptible and eternal inheritance is a bright and blessed hope.

These are the things of which you have been learning. Is Christ anything to you?

WEST-END RESCUE WORK.

The work undertaken by the Salvation Army in rescuing lost women in and around Piccadilly is pathetically described in *The Darkest England Gazette* by Mrs. Major Harding. She says:—

We are anxious to get hold of these hearts, not for ourselves, but to link them on to God. In some cases we have been successful, and can rejoice in reaping what we sow. One young girl, who had been at our midnight supper only a few days ago, came and asked us to take her. She was only eighteen, had been respectably brought up, but had got into wicked hands and been led astray. She was thoroughly tired and weary, and came to see what we could do for her. We took her in and placed her under tender care. We want to get hold of scores more of such this winter, and our suppers will greatly help us in doing so.

We are wanting to give a big Christmas supper to some hundred or two of them. Will you remember us in your Christmas gifts? These poor girls represent hundreds of English homes, where their absence has caused sorrowful gaps. We have also commenced a weekly sewing-class, in order to get some warm clothing for those whom we rescue that need it. Material for this will be very welcome, and any ladies who can spare the time to help us, kindly note that our address is, 11, Little Titchfield-street, Great Portland-street, W.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Josiah Spiers, *at Bulith Wells; Holiday Meetings for School Boys in Oddfellows' Hall, Edinburgh*, by University men, Dec. 27 to Jan. 5, 1894; Mr. H. Hutchinson, *Sydenham*, Dec. 30; *St. Peter's, Colchester*, Jan. 5 to 11; *York*, Jan. 12 to 20; Mr. E. Hughes, *Aldenham Hall, Somers Town*, Jan. 10 to 12; Mr. S. J. Hewlett, *Battisford, Needham Market*, Jan. 1 to 8; *Ipswich*, Jan. 13 to 21; Mr. J. M. Wigner, *Camden-road Baptist Chapel*, Jan. 8 to 13.

CHILDREN'S SCRIPTURE UNION.—S., Dec. 24, Esther viii. 1-17; 25, Matthew i. 18-25; 26, Psalms cxlv. 1-10; 27, cxlvi. 1-10; 28, cxlvii. 1-20; 29, cxlviii. 1-14; 30, cxlix. 1-9.

MEDICAL WORK IN TRIPOLI.

Until about five years ago there was in this place not a single witness for the Gospel, and Tripoli was commonly supposed to be closed to missionaries. But early in 1889 the North Africa Mission sent here my friend Mr. G. B. Michell and myself. We were, by God's grace, enabled to effect a settlement, and, in spite of much opposition and many difficulties, to found this Medical Mission, which I still direct. During the past four years and a-half this work has steadily grown, the staff has been increased, and to-day we look with some satisfaction on a record of many thousands of natives whose bodily sufferings have been relieved, and whose minds have been directed to the Great Physician of souls.

The work is appreciated by the natives as no other kind of work would be, and although their fatalism is an immense hindrance to their profiting by it as they might, the fame of the Medical Mission has spread far and wide. Patients come two, three, and four days' journey to see the English doctor, and even strangers from the far interior are sometimes to be seen in our dispensary. Thus, while we are horrified by the barbarities of native doctors, we are thankful to know that any who wish to escape them may obtain skilled medical and surgical treatment gratis, and with no other restriction than the necessity of putting in an appearance at the short Gospel service which precedes.

As regards results, while we, in common with other workers in these lands, can point to few conversions, I, who have been here from the beginning, can testify to a marvellous change in the general bearing of the people towards us. They know now, what they never thought before, that there are among the Christians God-fearing and good-doing men, and to such they are not unwilling to listen. The seed is scattered broadcast, and our "good works" secure for our message a quiet and respectful hearing.

This is our answer to the "bitter cry" of the people of Tripoli, but now we send forth a far more bitter cry ourselves. Why have our brethren and sisters left us, a mere handful, to assault the strongholds of Mohammedanism? We are working here, and our brethren of the Central Soudan Mission are working here, but what are we among so many? At our Medical Mission, which is open every day (except Sundays), we are treating about four thousand patients a year; but we cannot deal with these four thousand as we would. The work is under the direction of the North Africa Mission, which would welcome suitable recruits, men or women, for this or other stations; but the special expenses of the medical work are met by voluntary gifts from the workers themselves and friends at home.

Tripoli, Barbary. Henry G. Harding.

EVANGELICAL CONTINENTAL SOCIETY.

The following is an extract from a letter received a few days ago from a Christian worker, labouring assiduously in a very dark district on the European Continent:—"In this large city there is only one small Protestant church, whose two pastors think they have done enough in holding *one* service on the Sunday morning and administering the sacraments from time to time as occasion offers. There are no Sunday afternoon or evening services, no week-night gatherings, no Sunday-schools. The Lord has been pleased to bless our evangelical efforts to the conversion of many souls. Most of our converts are from the Roman Catholic Church. The chief part of our work is to spread the Gospel among the Romanists.... We are sure that if more Christians knew about the work here, how necessary it is, and how the Lord has blessed it, more would help. But we are dependent on the kindness of personal friends to make known our needs, as we dare not publish much. Will you pray with us that the measure of religious liberty we have at present in —— may be increased if it be the Lord's will, so that we may have full freedom to proclaim the glad tidings as is the case in some other countries?"

For obvious reasons I do not give the name of the writer, nor the place to which reference is made. The adherents to the Protestant cause in purely evangelistic centres are almost invariably very poor, hence the necessity for appeal for pecuniary help to their more highly-favoured brethren in England. Evangelical work might be easily largely widened and deepened in France, Belgium, Italy, Spain, Austria, and elsewhere if the needful help were forthcoming.

George H. Giddins.

E.C. Society, 13, *Blomfield-street, E.C.*

(1314)

A USEFUL GOSPEL AGENCY.

SERMON-LANE MISSION, ISLINGTON.

"When the ear heard me then it blessed me, and when the eye saw me then it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy." These words were cited by Rev. Henry Simon in his memorial sermon on the occasion of the death of the late Mr. William D. Lewis, and in view of the special form of service to which his life had been devoted the quotation seems singularly appropriate. The poor, the fatherless, the helpless, the perishing, and the widow, expressly mentioned in the passage, are precisely the classes reached at Sermon-lane and in many a Ragged School Mission in which similar work is done.

This Islington Mission has laboured for forty-four years actively and fruitfully amongst children and adults. From small beginnings as a Ragged School, it has developed into a centre of earnest Christian effort, and many there are who thankfully confess that they owe, under God, all they are to Sermon-lane. A work of this kind has not, it will be understood, been the doing of any one man. The mission is entirely undenominational, and it has consequently engaged the best and heartiest service of many faithful and true labourers. Yet in reading its history, two names come specially to the front—the late Mr. George Fuller, whose remarkable career was sketched in these columns a few years ago;



and that of Mr. W. D. Lewis, who passed to his rest in August, 1891. For over thirty years Mr. Lewis was closely associated with the work—first as teacher, then as superintendent of the Sunday-school, and finally as president and treasurer of the Mission. In the early days the children were very rough, and somewhat unruly, but wonderful was the influence he and others gradually gained over them. His deep interest in, and love for, the young won their confidence and affection in a remarkable degree. His unfailing punctuality and regularity in attendance had a corresponding effect both on scholars and teachers. Whoever might be absent or late, Mr. Lewis might always be reckoned upon. His devotion and zeal, his aptitude for the work and hold of the children soon marked him out as a fitting leader, and the choice was justified in the issue, for under his presidency the work grew in every direction, proving an incalculable benefit to the neighbourhood.

As to Mr. Lewis's personal characteristics, one of his co-workers says: "During the whole thirty years I had intercourse with him in the mission work we have never had a disagreement. He could be firm, and kept a strong hand over the children, but had the art of doing it in such a way that they all loved him. He was one of the most punctual men I ever knew—one could set the clock by him. He and his family have been the soul of the work at Sermon-lane. To my mind he was the embodiment and type of the Apostle John—a man of love."

Rev. Henry Simon well said, in the sermon to which we have already referred:—

The mission work of Sermon-lane, at which he wrought for more than thirty years, is a fine monument of faithful toil on the part of many, but of none more than of William Dix Lewis. It is a monument to his memory, which will live when the marble and the granite shall have crumbled into dust. The most affecting sight of all the affecting sights which I witnessed at his funeral was the trudging of poor people—and especially of poor children—poorly clad, to Abney Park, to weep at the grave of their friend and benefactor.

While, however, we have made these brief references to one whom God was pleased to use greatly in connection with this Mission, it must be borne in mind that

THE WORK STILL GOES ON

in full vigour and activity. The trusted and loved leader was taken, but the work was not abandoned. Others were raised by God to fill the gap. His brother, Mr. J. Dix Lewis, most heartily undertook the vacant post of President, and has continued to render good service to the cause.

In Mr. Fuller's day the Sunday morning and evening mission services became a salient feature of the Mission's operations. These, under the charge of Mr. Harry Dawe, an experienced evangelist, now superintendent of the Mission, are made bright and cheerful, while the Gospel is earnestly and closely pressed home. The attendance shows an increase, varying in the evening from 100 to 230, while the results have been most cheering. Similarly the week evening service and the Gospel temperance meeting are full of encouragement.

Moreover, sick visitation is the special care of Mr. Dawe, and the claims upon him have been many. The most deserving cases of poverty are made known and a little help administered; by this means many are led to look more hopefully on their surroundings and feel they are brought within the bounds of fraternal sympathy. The amount expended on relief is small compared to the good effected. During the years of the Mission numberless incidents have occurred to prove that care for the sick and sorrowing is the royal road to the hearts of many now, as it was when He who is our example and teacher trod the paths of Judea.

The Sunday-schools, afternoon and evening, are also well maintained; the average evening attendance being about 500. In connection therewith various useful operations are carried on, such as the infant class, Bible classes, girls' band, and of the whole it is stated that "There is sufficient evidence of the Divine blessing to encourage" the workers to go forward in faith and prayer. The sewing class and the Band of Hope have also engaged the energies of the helpers.

Besides for the adults there are the Mothers' Meeting and the Young Women's Welcome, conducted by Miss Pound and others, and the Dorcas Society and Maternity Society, under the care of Mrs. William D. Lewis and her daughter Mrs. White.

The Youths' Institute and Sunday-night schools are carried on at Denmark-terrace Schools, Cloudesley-road. The help of friends will be cordially welcomed in any of the foregoing agencies.

Without detailing further the numerous activities carried on, we may observe that at this season there are many in the district suffering greatly by reason of sickness and want of work, and on behalf of these relief efforts have been organised, including a soup distribution twice a week. The Mission at Sermon-lane is one that commends itself to the sympathies of all. The secretary is Mr. D. Cooksey, 52, Amwell-street, Pentonville, N.

Girls in Tin Works.

Owing to the continued depression of trade, the free meals commenced in August last are being continued by the Undenominational Christian Mission, Pontymoile, as many of the large works are still closed, and considerable distress prevails. Great interest will be taken by many in a new departure of a very promising nature. An attempt is being made to train a number of girls, hitherto employed in the tin works, in domestic duties. Beds are being fitted up in the Mission Hall, and the girls will go into residence for a course of training, under a qualified teacher, for a period of not less than three months. The cost of providing the necessary accommodation will be £4 in each case, and the cost of maintenance 5s. each per week. A few friends have already inaugurated the movement by undertaking the cost of providing for three girls of the lodger class, and who, it is hoped, will be thus fitted for domestic service. Mr. T. M. Wintle, Pontymoile, will supply any information desired.

THE MURDERED SWEDISH MISSIONARIES.—The question of compensation for the murder of the two Swedish missionaries, Wikholm and Johanssen, at Sungpu, on July 1st last, has been settled between M. Bock, the Swedish Consul-General at Shanghai, and the Chinese Government, the latter agreeing to pay an indemnity of 40,000 dols. to relatives of the deceased.

For the Young.

CHICK'S REVENGE.

"Oh, bother it!" and with the exclamation Chick shot up into the air.

When he had regained his footing on *terra firma*, a look of pain and passion was on his face.

"Hullo, what's up?" asked one of his fellow-messengers, in a happy-go-lucky sort of tone.

"I was up just now, but if I get the fellow who put that tack on that form I'll send him up," said Chick, as he cast his eyes towards a group of his amused comrades gathered in a corner of the office. He stared for an instant, his wild eyes fixed on their smiling faces, as if to detect, if possible, a trace of the culprit. But no; all of them, if not as sober as judges, because of their exuberant mirth, were at least as free as judges from all trace of circumstantial evidence against them.

"That was you, Dickey Bruce," said Chick, in the heat of his passion, laying the blame on the likeliest one of the company. "Just you wait now; see if I don't pay you back for that"; and, with a significant shake of the head, he turned away, vowing within himself to have revenge. And so he would; but something happened, and second thoughts changed his mind.

The office work had been dull that morning; and to wear away the tedium of waiting, the restless boyish spirit found vent in a practical joke, with the result described.

Although it was by the merest chance Chick had fastened his accusation on Dickey, it happened to be placed upon the right shoulders. Perhaps an everyday acquaintance with Dickey had helped Chick with a clue to the culprit. Dickey was the ringleader of not a few of the messengers who were simple enough to be led into his tricks, and was known as an "old hand" at the tack trick.

Genuine enough as Chick's threat had been, it had but little effect on such a daring spirit as Dickey; in fact, it troubled no one more than it did Chick himself. For no sooner had it passed his lips, and he had turned away, than Chick felt within himself that something was wrong in it. He did not always feel that way, but since *that* day on which a something happened in his life that made his conscience tender and his nature new, it had never been easy for Chick to harbour long such threats within his heart. So it came about that no sooner had his passion subsided, and he had come to himself, than he was trying to devise a means of putting it away.

Three days after the tack incident, news was brought to the office that Dickey Bruce was unable to come on duty. He had caught a chill and was dangerously ill in bed.

Not a few of his fellow-messengers were awed by the news, for Dickey had always seemed of a healthy build, and had lots of what the boys called "go" in him. But the strongest must submit at times. It was Dickey's turn now.

To Chick the news of Dickey's illness only served to intensify the horrors of that threat. With a keen sense of what is meant to return "good for evil," his mind was more than ever exercised about how to wipe it out. Should he write a letter to Dickey and tell him he would forgive him? Should he ask to see him, and tell him it was all right? What if he should never see him again? Such thoughts were continually rising in Chick's mind and would not be dispelled. How he got peace of mind and made it right with Dickey, we shall see.

It was Christmas Day. Chick had seen no less than sixteen Christmas Days in his existence, but this particular one surpassed them all as being a genuine "Christmassy Christmas." The snow fell all day in heavy showers, and lay deep upon the ground. Every article of Chick's equipment was in full use—leggings, overcoat, and cape; and even these seemed insufficient for the stress of the storm. To trudge through the elements, however, was preferable to sitting cold and damp, as it kept the limbs in action and natural heat.

It was with a grim sort of satisfaction Chick heard the delivery clerk call "Number 249."

Buckling his cape tightly about his neck and pulling his hat as far down on his ears as possible, he set himself to face the storm. Scarce had he gone a hundred yards from the office door, when, pressing forward with his head bent, doing battle with the storm, he was struck by something like a bandbox, being carried along on the wings of the wind. Chick staggered for an instant. On recovering himself he found the object of assault, at his feet, was nothing more than a gent's tile hat. Its owner, exhausted with the excitement of the chase, was at his side in an instant.

"Hullo, my lad, did it hurt you?" he asked, in a kindly voice. "Thanks; I hope the knock wasn't severe," he added, as Chick handed him his headgear.

"No, sir; only a new style of *Christmas box*," said Chick, who had not yet abandoned his old habit of punning.

"Ah, well, we'll make amends in the '*old style*,'" said the gent., as he drew from his pocket a shilling and placed it in Chick's hand.

"Thank you, sir," said Chick; and each passed on his way.

Strange as it may seem, it is nevertheless true, that shilling had been hoped for—yes, and prayed for, too—by Chick, that very morning. How it was to come he didn't quite know, and little thought of it that moment when its forerunner almost knocked him off his feet. Chick never did seem like a lad with much religion in his life, at least of that type which exists only for parade; but for all that he had a deeply honest and earnest religion in his boyish heart, and a firm belief in prayer was a big part of it.

Now that that shilling has come, he felt a little the embarrassment of riches. What should he do with it? Oh, to be off duty, was his next desire; and his joy and eagerness quickened his steps and carried him on his errand, heedless of the rough effects of wind and weather. Long before the hour of release he had settled his plan.

The moment of freedom was no sooner gained then he was off to the nearest fruit store, bent on a purchase. When his requests had been complied with, and a little note had been enclosed in his box of fruit, he left it in the hands of the shopkeeper, to be conveyed to its destination.

But after all this great transaction he had still threepence in hand. As he moved along the dull, deserted street, contemplating how he should best lay out the surplus to advantage, his attention was attracted by a cold and wretched-looking urchin, crouching in a doorway for shelter from the still falling snow. The hoarse croak of the childish voice as it tried to sell its "ev' noos," went home to the sympathetic heart of Chick, and made him stop to speak. Chick drew from the shivering little form the too common story of ill-usage, poverty, and pain, and he felt with all the sympathy of a larger experience for the friendless little urchin. Taking from his own warm wrists the thick woollen mits which protected them, he put them on the cold, damp hands of the child. The very kindness of the action seemed to carry warmth in it, for the joy of the little heart gleamed through its bleared and swollen eyes. Then off at once Chick sped to the nearest cook-shop. In a few seconds he was back, bearing a steaming hot pie and a substantial scone. Truly a royal feast for this little neglected one. With a kind and cheering word he left the youngster to enjoy his Christmas fare.

Chick had now expended all his wealth, and had nothing left to spend on himself. Ah, no! True, he had spent it all on others, but unconsciously had reaped a satisfaction he could never have had had it been spent on self. His kindly actions had purchased a pleasure money could not buy. He had given his all for the sake of others, and so had gained the highest happiness, and in his boyish way had preached that Christmas gospel of "Good will to all men."

But Chick's doings did not end there. That same night Dickey Bruce was surprised to receive a box, bearing his full name and address, and evidently all for himself. It was a puzzle to Dickey to know who in the world was so thoughtful as to send *him* a Christmas box. But the puzzle was soon solved.

When the box was opened, on the top of its contents, which presented a most delicious smell and inviting look, Dickey found a small, neatly folded note. It was written in a boyish hand.

When Dickey read it, something like a mist seemed to gather in his eyes. Do we wonder it was so when this is what he read?—

My Dear Dickey.—This is a small present to cheer up your Christmas. Never mind about the tack affair; that's all right now. I said I would pay you back; so this is my revenge.—Believe me, your office chum, Chick.

"To whom much is forgiven the same loveth much."

Does there seem to be nothing heart-thrilling in these simple terms? Well, perhaps they fail to thrill other hearts, but God knows it was with many a heart-throb that little note was penned by Chick and read by Dickey; and Chick's revenge was not in vain.

We have no sensational ending to our story. No, Dickey did not die. Better than that, he lived; and, better still, his life was spent in doing good.

In after days when he returned to his work in the office, it was Chick he sought for as a companion; and now, instead of being ringleader to a gang of simpletons in every mode of wrong-doing, he was content to be led into "continually doing good" by that honest boyish heart that took such strange revenge.

"Not such a bad *up-shot* after all, yon tack business, was it, Dickey?" Chick would remark in his humorous way.

"No, and a proper *sweet* revenge," Dickey would add with a significant smile.

There are few boys like that, you say. Yes, there are few; but we know some such, and it is to increase their number the story of "Chick's Revenge" has been recorded here. Will *you* add to the number of those who love much, because "their sins which are many have *all* been forgiven?"

B. McCall Barbour.

[This touching story can be had in booklet form from *Messrs. S. W. Partridge & Co.*]

MISSION TO CHINESE BLIND.

I have received several letters from Peking from Rev. William Murray, giving very interesting details of the development of his various inventions ("revelations" he loves to call them, and with good reason). He says it is delightful to see with what pleasure his blind lads and girls set up the type for printing, his new and marvellously simple type for the use of sighted persons, and the wonderful facility with which the latter can learn to read in less than a week. There can be no doubt whatever that this new invention will prove an invaluable aid in extending the power of reading the Scriptures among the illiterate converts of every mission which will adopt it. The beauty of it is that the same version can be read throughout the whole vast empire.

His latest invention is a wooden slate with a groove, on which the blind students can arrange moveable wooden characters, representing his recently-invented shorthand for the Chinese, and by this means the blind give lessons in shorthand to the sighted!

In my little book, "Work for the Blind," * part II., page 23, I told the history of Mr. Hsii, a blind fortune-teller, who had been converted and came to Mr. Murray for teaching. That man has been sent as organist, choir-master, and instructor in many things to the American Presbyterian Mission at Nankin, "the Southern Capital," where Mr. Murray had long wished to have a representative. Now he has one whom he considers thoroughly capable and in every respect satisfactory, and he is greatly rejoiced thereat.

I regret to say that the heavy and prolonged rains last summer have effectually destroyed the rickety old Chinese dwelling-house which was on the mission land when he bought it in 1887. Since then it has been patched up year after year, and Mr. Murray, his wife, and four children are still living in it. But this summer the ceilings fell in, several walls gave way, and everything in the house was saturated, including all the most valued books and other property. Mr. Murray himself was for two months very seriously ill in consequence of living in the soaking rains, and inhaling the pestiferous vapours of the great steaming city. Now it is positively necessary to build a new house, and for this purpose I am anxious to raise a building fund of £500. We must not let our admirable inventor die for lack of a watertight roof.

(Miss) Constance F. Gordon Cumming.

Walton Lodge, Crieff, Scotland.

LET YOUR SCHOLARS learn as much about the Old Testament and the New as you have time to teach them. But your first aim should be to teach them those parts of the Bible which contribute to the great object of making it clear how men ought to live.—*R. W. Dale, LL.D.*

* *Gilbert & Rivington, St. John's House, Clerkenwell, London, E.C.* 6d.

A TALK ABOUT BETHLEHEM.

Christmas season naturally directs our thoughts to Bethlehem. After Jerusalem there is hardly another place in Palestine which fills the Christian's heart with stronger emotions. To be on the very spot where eighteen centuries ago the most marvellous event in the history of the universe took place awakens fervent feelings, and makes an impression which can only fade with life. Here it was that "the Everlasting Father," the great "Counsellor," the "Wonderful" One took to Himself human form. Here the "Prince of Peace" came into this sin-stained world of ours. Here the almighty "Word," whose "goings forth had been of old, even from everlasting," became flesh that He might dwell among us. Here in this City of David was born "a Saviour, Christ the Lord." It was here "when the fulness of time was come, God sent forth his Son, made of a woman, made under the Law, to redeem them who were under the Law." Christmas bids us think of all this; and it brings Bethlehem prominently before our minds.

You would like to know about this truly interesting town. In one sense it never was a place of very great importance. You remember how the prophet Micah (v. 2) speaks of it as "little among the thousands of Judah." Such it was in the past; such is it to-day. It lies about five miles south from Jerusalem. It stands at a considerable elevation, situated on the side of a lofty hill, and is for the most part surrounded by other hills. We leave Jerusalem by the Jaffa Gate, pass by the walls, and soon cross the valley of Rephaim. See what took place here in connection with David (1 Chron. xi.). Advancing, we come to a low white building with a dome surmounting it. This is the tomb of the beloved Rachel, for whom Jacob served seven long years, and then was deceived, and had to wait another seven. On the way to Bethlehem she died, and was buried here. The touching history you will find in Gen. xxxv. The soil around the tomb is supposed to possess the miraculous power of healing diseases.

About half a mile from the road on the right hand, and on the slope of a hill, stands Beit-jald. Here it was that Saul found his father's asses. We then branch off to the left, and pass by vineyards and olive-yards, with their watch-towers, and soon arrive at the entrance to the "city." We make a halt to inspect a well. What is it? It is that for whose sweet water David sighed when Bethlehem was besieged by the Philistine host. Three of his mighty men resolved to gratify his wish. They broke through the ranks of the foe and secured the precious water. When I was last there a very pretty maiden offered me a draught, but I did not like the look of the liquid, and though pressed to drink, I declined. I had no fancy for typhoid fever or any other ailment.

The population is only a few thousands in number. Most of the inhabitants are nominally Christians. No Jews reside here, and only a few Mahommedans. They are an industrious people. Many devote themselves to agriculture, which is in a forward state about here. A large trade is done in the manufacturing of various kinds of fancy articles, brooches, bracelets, ornaments, and so on, from mother-o'-pearl. The shells come from the Red Sea, which the Israelites passed through after leaving Egypt. If you look into a workshop you will see the natives hard at work, using hands and feet, and all seated on the floor. The females of this locality have long been celebrated for their beauty. After all, *true* beauty consists not in the countenance being pleasing to human eye, but in the heart being right in God's sight, in a heart from sin set free. Man looketh on the face; but God on the heart. Pray for a clean and contrite heart, and, having it, you will possess the best and most lasting kind of beauty.

Now come with me and inspect one of the most sacred and interesting spots in the world—a place which even the angels of God must view with reverence and pleasure. I want you to see the Church of the Nativity. As early as the year 327 A.D. a Christian Church was erected here. This was done by the Empress Helena, mother of the Emperor Constantine, who was the first Christian ruler. By a low door you enter a nave with side aisles. It is 120ft. long. The columns are of marble, and it is thought they belonged formerly to some portion of the Temple in Jerusalem. Scratchings representing coats of arms and initials are noticed on them. These were made by the Crusaders, who in the eleventh century came from various parts of Europe with the intention of driving the infidel Saracens out of Jerusalem. Our King Richard I. took an active part in the effort. Under the same roof the Greeks and Latins have their separate chapels.

It is sad that in both gross superstition and rank idolatry prevail. The Virgin Mary is an object of adoration. To her prayer is made, and worship is given. What is this but idolatry? Great reverence also is shown to pictures of saints. From the Chapel of the Greeks a short flight of steps leads to another chapel. It is that of the Nativity. There is a low vault which has been hewn in the limestone rock; it is 38ft. long and some 11ft. wide. The sides are lined with costly marble. It is lighted up with numerous lamps of chaste workmanship, and very valuable. At the left-hand side of the entrance to this cave or vault there is a narrow recess. It is the most sacred spot of all. Numerous gold and silver lamps shed down their soft light. We notice a marble slab fixed in the pavement at one side. In its centre there is seen a silver star, and on it are printed the words, "Here Jesus Christ was born of the Virgin Mary."

The spot has a charm, a captivation, an attraction which no other place possesses. Over this slab there stands an altar. The one objectionable feature in the place is the gorgeous and costly trappings and decorations. They do take somewhat away from the impressiveness. Had the cave been but left in its natural condition one could realise more fully what the character of the "stable" was where Jesus was born, because there was no room in the inn.

We will leave the hallowed spot and proceed outside. In front of the church is an extended platform. From the summit we look down the valley, which lies at a considerable depth below. It is fertile and well cultivated. The sight of it brings to mind Bible scenes. Here it was that the good-hearted Boaz had his fields, and here did the gentle Ruth glean, and became acquainted with the former, and at last he took her to wife. The Saviour-King who was born in Bethlehem was descended from her.

In these very fields, too, young David kept his father's sheep; across them he oft led his charge, and protected them from the prowling wild beasts. The hills around have often resounded with the melody of his sweet-sounding harp. And somewhere on the side of those hills we are looking at, on an eventful night shepherds were keeping watch over their flocks. Anon, they were startled by a sight unusual. "The glory of the Lord shone round about them." A loving voice bade them not to fear. There was made known to them the "glad tidings of great joy." They were told that in the city hard by had just been born "a Saviour, Christ the Lord." Of that great birth Christmas speaks to us.

Why did God become incarnate? The beloved disciple answers, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through Him" (1 John iv. 8). Jesus came to uplift the veil and reveal the heart of God. He came to reveal the love of God. He came to make atonement for sin. The sinless Son of God must bleed and die ere the love of the Father could embrace its object, the fallen sinner, and welcome him to his heavenly home, and allow him to share his endless glory. The one sacrifice for sin has been offered. He offers salvation to each freely. All He asks is, "Only believe." Trust Him who was born in Bethlehem's manger, a willing almighty Saviour, "able to save to the uttermost." Trust him for time and for eternity. Trust Him who though once

Glory be to God!

A CHRISTMAS HYMN.

(*Copyright.*)

Words and Air by JOHN JEWELL. *Harmony by* THOMAS ELY, Mus.Bac., F.C.O.

Joyfully.



3. He was born a little child,
Lowly, gentle, meek and mild,
Sinless He—the undefiled:
Glory be to God!

4. Peace on earth He came to bring,
Therefore let our praises ring,
And our voices sweetly sing,
Glory be to God!

5. Good-will unto men He brought,
Righteousness for them He wrought,
Blessing gave to all who sought:
Glory be to God!

6. Holy Jesus, Lord, may we
Evermore be led by Thee,
Till we sing, from sin set free,
Glory be to God!

as a babe did sleep, now "neither slumbers nor sleeps," whose wakeful eye is "in every place."

Trials there may be here, afflictions and sorrows too; but trusting Him only, you will in time emerge from all here and enter upon everlasting rest, where will be no trouble, no declension, no sin; where there is no sunset, no evening shades, no midnight darkness, but all is one perfect, cloudless, endless day, and the everlasting song of joy is one of "Glory to God in the highest."

Runcorn. W. Preston, D.D.

ST. CHRISCHONA MISSION.

The annual report, for English readers, of the Pilgrim Mission, having its home and centre at St. Chrischona, near Basel, opens with an acknowledgment of the help which the work has received at the hands of British Christians. We make a brief extract: "During last year, in our Training College of St. Chrischona, seventy-five young men were daily gathered round the Word of God to study its holy lessons, and to be prepared by outward and inward discipline for the high and yet lowly calling of evangelists. Sixty-four of these were regular students, whose course of study comprises a term of four years. The eleven other young men were *pensionnaires*. Without relinquishing their outward calling, they intend to devote a part of their time to evangelistic work, and for this they sought a few months of preparation by diligent study of the Word and by communion with like-minded brethren.

"We had the joy of sending out fifteen young workers to different spheres of labour. Two of the number have gone to the Western coast of Africa, where they are working among the heathen under the direction of the North German Mission. One of them, William Innes, is an Englishman, who by God's providence was led to St. Chrischona some years ago, and is now very happy in his calling as a missionary. Two were sent to the United States as pastors for German settlers, and are working in Texas. Five have found their work in Germany, where many doors which hitherto seemed closed for evangelistic efforts are now open, and call for energetic action. The fire of social discontent and revolution is slumbering under the surface, and threatens to blaze out in devouring flames. We who believe the prophecies contained in our Bible know what all this means, and never has the Master's word sounded so earnestly in our ears as now, 'The night cometh, when no man can work.' Five out of the fifteen are at work amongst the hills and vales of our own beautiful Switzerland, some as city-missionaries, others as evangelists; and one has taken charge of a post of labour in Slavonia, where he is evangelist and teacher, and where the few scattered lights are shining amid gross darkness to the glory of God.

"The greater number of our former students, of whom some 500 are still actively employed, are working in connection with different missionary societies, or with synods in the United States. They are scattered over the whole continent of Europe, and remain united with us by regular correspondence. The last year was marked by signal blessing in many localities. It is most refreshing to hear that souls have been awakened and brought to the Saviour, and that others are growing in grace and are beginning to work for the Master. The evangelists of the Pilgrim Mission, directed and supported by our own Society, are thirty-five in number. They are labouring in Switzerland, Germany, and Slavonia. Several of our mission stations are quite self-supporting, that is to say, the people won by the Gospel gladly contribute the amount required for the maintenance of their preacher, and the necessary repairs of their mission halls. Their interest in foreign missions is also awakened, and it is touching to see what sums these devoted people are able to send. The blessing of the Lord maketh rich even amid poverty."

We regret to read that the Mission is embarrassed by debt. Communications may be sent to the director of the Training College, Rev. C. H. Rappard, St. Chrischona, near Riehen, Basel, Switzerland; or to Mr. E. Erskine Scott, 64, Queen's-street, Edinburgh.

BE PATIENT, BE MERCIFUL.—To the imagination of a little child, who has just intelligence enough to see that a denial offers an escape from threatened punishment, it cannot look a very dreadful thing not to speak the truth.—*L. S. Redshawe.*

Christmas Poems

It was the eve of Christ's nativity,
Yet not a sign of Love's eternal dawn;
No bells rang out, in joyful cadence sweet,
To tell that He, the Prince of Peace, was born.

Pale Judah, bowing 'neath the Roman yoke,
Hailed not the Advent of her Saviour's birth;
Proud Cæsar, slumbering 'neath his palace dome,
Woke not to laud the King of Heaven and Earth.

No trumpet sounded 'mid the Hebrew hosts,
No signal bade Rome's sentinels arise,
No pageant glory, for men's hearts were dumb;
Few welcomed Him, the Sun of Paradise.

His own received Him not, nor found they room
For Him in the poor cot, or stately hall;
In Bethlehem's manger, on a virgin's breast,
Lay God incarnate, light and life of all.

Not unto priests or kings, but lowly shepherd swains,
Tending their flocks through the dim silence still,
Came the sweet burden of the angels' song,
Glory to God; to all mankind goodwill.

O, lowly hearts, by sin and care opprest,
List to the lay through eighteen centuries borne;
The message tuned to seraph harps of old
To you a Saviour, Christ the Lord, is born.

Harriet Julia Evans.

Behold the Christ-child in his manger bed,
The Great Desire of every nation come;
The Monarch sends no angel in his stead,
But comes Himself from his eternal home.
Nowell, Nowell! let angel voices sing,
And hail the Birthday of their Infant King.

Stud all the glowing, sapphire steeps of night,
Arise, arise, ye "Morning Stars" and shine;
And, trailing earthward from your home of light,
Come forth, come forth, ye "Sons of God" divine.
Nowell, Nowell! behold the lustrous gem—
That ne'er shall wane—the Star of Bethlehem.

With harp and cymbal, tabret, lute, and lyre,
In notes that never woke to earthly strain,
Celestial words that burn like heavenly fire
In sweet antiphony from train to train;
Nowell, Nowell! to mortals peace, goodwill,
Till all the sleeping earth the chorus fill.

Ye deathless angels that excel in strength,
From everlasting, for his pleasure made,
Throng all his worlds throughout the breadth and length,
Let highest honour unto Him be paid;
Nowell, Nowell! let every cherubim
Bow low in veilèd awe and worship Him.

On earth the golden Dayspring doth appear;
Speed forth, ye angels, from the portals blue,
For earth is heaven, since He, your Lord, is here,
Enshrin'd in every loyal heart and true.
Nowell, Nowell! let sorrow flee away,
And darkest night be turned to brightest day.

The Word incarnate, God's belovèd Son,
The Lamb who taketh all our sin away;
In human form, behold the Spotless One;
Worship, adore, and endless homage pay.
Nowell, Nowell! enraptured myriads fall,
Bend down the knee and own Him Lord of all.

Caroline Tickner.

List to the song the angel host are singing,
A bright and joyful strain;
Peace and goodwill to all men they are bringing—
Oh! may the sweet refrain
Echo to-day in every heart and home
The glad, the saving news that Christ has come!

Glory to God, for since the world's creation
No truth has e'er been told,
To bring to men such joy, such exultation
As angels now unfold.
To spread the tidings may each one unite,
Till all mankind have seen the Gospel light.

Had Jesus come in pomp and kingly glory
Our hearts had been dismayed;
But when we hear of Bethlehem's sweet story,
We cannot be afraid.
Lowly He came, from realms of light and joy,
To bruise the serpent's head, sin to destroy.

May every heart to-day prepare a dwelling
For Him the Prince of Peace:
Then shall we know a joy all joys excelling,
Discord and strife will cease.
Peace and goodwill through life be still our song,
Till we are called to join the angel throng.

M. E. M.

It was the Christmas Sunday,
And round the teacher's chair
A happy group was gathered
Of children young and fair.

They spake of God's great mercy
To sinful, helpless man,
And talked about the wonders
Of God's redemption plan.

They spake of Christ, the Saviour,
Who in this world was born
A little helpless infant
On that first Christmas morn.

They spake of costly offerings
The wise men brought their King,
And then they stopped and wondered
What could *the children* bring?

The children have no presents
Of gold and incense rare;
And yet they want to offer
Their young heart's tribute there.

"What can I give to Jesus?"
Said little Gracie Lee.
"I'd like to give Him something
For what He's done for me.

"Dear teacher, I've a shilling
I saved to buy a book;
Dad gave it me for Christmas.
It's here, dear teacher—look!

"It's new, and bright, and shiny.
I've not had one before;
But though I like the shilling,
I love the Saviour more.

"So take it, dearest teacher,
I give it up to Him."
The teacher took the shilling,
And her kind eyes were dim.

"He sees your gift, dear Gracie,
And you will always prove
That, giving up for Jesus,
You gain his smile of love."

"What can I give to Jesus?"
Said blue-eyed Nannie Wray;
"This penny, dearest teacher,
I'll give Him if I may.

"It's all I've got, for mother
Is very very poor:
I earned this penny sweeping
The snow from Simpson's door.

"But O, I love the Saviour
Who gave Himself for all;
I'd like to give this penny
If it is not too small."

"The pennies make the shillings,"
The teacher said, and smiled;
"And He who loves the children
Accepts your gift, my child.

"'Tis not too small for Jesus,
Who blessed the widow's mite,
The humblest gift that's offered
Is precious in His sight."

Then, kissing her dear teacher,
Away ran little Nan;
"O, Jesus Christ," she whispered,
"I've given all I can."

"What can I give to Jesus?"
Said sad-faced little Jim:
"I love Him, but I've nothing
That I can give to Him."

"Then give yourself," said teacher,
"'Tis that will please Him most;
He gave Himself for sinners
To seek and save the lost,

"So give yourself to Jesus,
Give all your heart to Him."
"I will"—and now so happy
Is pale-faced little Jim.

"What can I give to Jesus?"
Said smiling Harry King;
"Why, teacher dear, this morning
I gave Him everything.

"'Take me,' I said to Jesus,
'Dear Christ, Thine may I live';
And so you see, dear teacher,
I've nothing left to give;

"For if I am the Saviour's,
Then He has all my store;
My purse and all my money
Belong to me no more."

"What can I give to Jesus?"
The teacher said, with tears;
"Take all my goods and talents,
Take all my future years.

"Let them be spent in service
For Thee, my God, and thine;
And so with these dear children
Thy blessing shall be mine!"

Edith Greeves.

When snow clouds drift across the plain,
And north winds freeze the stream;
When Yule fires blaze, and holly wreaths
In green and ruby gleam;
When dearest friends, divided long,
Are clasping hands once more—
Fain would I join your Christmas throng,
My dear old friend of yore!

Our ships are out on life's great sea,
We must with them abide;
And, steering each in duty's track,
Or driven by storm or tide,
We sever—meet perhaps no more—
No more where friends must part;
But yonder, comrade, is the shore,
Where heart is still with heart. J. K.

Once more, once more 'tis Christmastide,
And the angel's message goes far and wide,
The message of peace to the sons of earth,
A message, indeed, of priceless worth.

Once more, once more 'tis Christmastide;
May perfect peace with us all abide,
And God's "goodwill" to mankind given
Come as the very voice of heaven.

Once more, once more 'tis Christmastide,
The hungry and homeless must be supplied.
A helping hand to the lost and least
Will surely sweeten your Christmas feast.

Once more, once more 'tis Christmastide,
Your thankful hands now open wide.
Have you freely received? Then as freely give,
And henceforth for others learn to live.

Now, how will you keep this Christmastide,
With feasting and laughter, side by side?
Or will you not, as in duty bound,
Let your goodwill be felt around? J. E. P.

O, come let us sing unto the Lord,
Who, of his love, redemption's work begun—
Removed from us the glittering sword
By Him who hath our full salvation won—
Come, praise Him all day long
With a delightful song!

Abolish'd death, the curse of sin—
The awful curse no mortal can endure—
And in its woeful place brought in
"Peace and goodwill," for ever strong and sure;
Come, sing a joyful song
Of Jesus all day long.

That sword, o'er his devoted head,
Flamed, when He came to take the sinner's place,
Then fell, when on the Cross He bled,
The guilt of every sinner to efface;
Let every soul believe,
And Jesus Christ receive!

For God, our God, did not withhold
His great, eternal, ever-blessèd Son,
More precious and more pure than gold,
To rescue sinners from "the wicked one":
Sweet incense with you bring—
Come all, give thanks and sing:

Glory and honour and praise be his!
From pole to pole his great salvation sing!
Joy of his love not one should miss—
Come, great and small, to his ingathering:
Come, lift your voices high
Into the cloudless sky!

"The gift of God is eternal life,
Through Jesus Christ our Lord," Who, this day born,
Expels the gloom of endless strife
To usher in the everlasting morn.
Come, every soul, and sing
That Christ our God is King!

Lyme Regis. Charles Ellis

[1318]

PROGRESS IN PERU.

Writing from Calle de Mapiri, No. 5, Lima, Peru, South America, on Oct. 23, Mr. C. H. Bright says:—

We are now settled in the capital, Lima. I had very much desired to settle in some little native village, but it seems the Lord has really forced me to plant myself right in the capital. It is too soon yet to speak of our meetings here, for we have only just commenced, but there was an encouraging feature in our yesterday's meeting of which I wish to speak. We had present a Peruvian lady who told us of her experience in selling Bibles in a small place in the interior two years ago. Having occasion to visit some friends there, she took with her a companion, and resolved to make it an occasion for service to the Lord. She commenced her work offering a Bible for sale in the train ere it stopped at the town she must first visit. Two priests in the car sought to intimidate her, threatening her in a loud voice, but the Lord gave her courage and apt answers, so that it turned out rather to help than to hinder, and she was enabled to sell many Testaments in this town.

But it was in another town, away from the railroad, that she had her more thrilling experience. Here they had, in spite of threats, walked around with their Bibles all day. In the night she dreamed of being surrounded by an angry mob threatening to kill them. The dream was so vivid that it awoke her, and, being impressed by it, she hastily dressed herself. She and her friend had barely got dressed when they heard the cries of a mob, and people knocking at the door, and talking of them (not knowing, though, that they were in the house). Her companion suggested they should hide. This seemed to her unworthy of a witness for the truth; Christ shed his blood for them; why should they shrink from shedding their blood for him?

After commending themselves to God in prayer they sallied forth. They were soon surrounded by a mob, crying: "Burn her! stone her!" etc. The sacristan stopped her and demanded the books, that he might burn them. She boldly challenged him to do it, but he had no matches and no one offered them. The Prefect of the town warned her to leave immediately or he would not be responsible for her life. She told him that he was bound to protect her, she being a Peruvian. I cannot give the whole narrative, but it seems that the courage the Lord gave her was her salvation, for it stirred up the sympathies of some of the more educated class, and these protected her, keeping near her and daring anyone to cast a stone at her. The result of the uproar was that she sold many Bibles, and these gentlemen safely escorted them back to the railroad.

The narrative had an encouraging effect upon our minds for the evidence it gives that there are some Peruvians who will receive the Word in sincerity, and who will testify for the Lord with enthusiasm, spontaneously, and not for pay. This was the first time this lady has been to our meeting, and she assures us that we shall have her sympathy and active co-operation. She has attended Mr. Penzotti's meetings in Callao, though not lately. Two other Peruvians were present. One of these had never before attended any kind of meeting for preaching the Gospel. The other has attended our meetings in Callao; was first impressed with one of our tracts that was given her; gained more light at our preachings there, and is now asking about baptism. The others present were three Swedes, all believers.

Now that we are in the capital we feel that we must make this the centre of testimony. In Callao Mr. Penzotti has his chief work, and we do not wish to divert attention where he is so well known and so justly esteemed, though persecuted.

Lima is four or five times larger than Callao, and is more truly a centre than any other capital city I have ever seen. This is due, perhaps, to its great facilities for intercourse with the rest of the world perhaps due to the present system of government,, which, instead of being federal, as in Mexico and Venezuela, is a centralising government. Lima is the centre of influence for all Peru. People are here from all parts. So while I felt much disappointed in not finding some quiet country town in which to settle, I have to recognise that it must be the Lord's hand, especially for the much greater influence that our press will have here. For right here in Lima itself we have a field that will probably always need more papers than we can print on our small press.

We rejoice to be able to say that already there is a sign of some crumbling in the walls. The Congress having passed a law which virtually establishes liberty of the Press, the President vetoed it. But the Congress had the courage to insist on it, and at last the President has accepted it and promulgated it. The law that the Congress has repealed forbade any publication that directly or indirectly attacked the religion of the State, which law would certainly have been interpreted against such papers as we publish. Of course, it has not yet been tested. Tracts have been distributed here—I have circulated our own "Antigua Fe" (commencing right where they used to burn the heretics, in the plaza of the Inquisition)—but as yet no religious paper has ever been published here, except those that had the seal of the Archbishop. But all seems now clear, and we hope that in the first month of the coming year our own little testimony to "the ancient faith" will come forth, the first witness to the Gospel printed in Peru.

THE GOSPEL IN ALBANIA.

Rev. Gerasim D. Kyrias, an agent of the British and Foreign Bible Society, writes from Kortcha, Albania:—Since settling in this town—about three years ago—we have regularly preached the Gospel to numerous hearers. Perhaps never since the Apostle of the Gentiles visited this ancient Illyricum (Rom. xv. 19) has the Gospel been proclaimed here. The same Apostle also visited Apollonia, another ancient city in Albania, which was situated not far from modern Avlona, on the shore of the Adriatic Sea.

Our Sunday-school is very interesting and well attended. The Lord has blessed us richly in our efforts to make known to our countrymen the way of salvation. We have paid special attention to educational work among the girls and women, and rapid progress has been noticed. A little more than a year ago, we opened a girls' school, under the direction of Miss Sevasti D. Kyrias (my sister), who is a graduate of the American College for Girls at Constantinople. Miss Fanka E. Liabaka, a graduate of the American Girls' School at Samokone, Bulgaria, has joined us in this work. Moslem girls, too, attend our school. You may be interested to know that this is the only Albanian girls' school in this country. Unfortunately the people have been kept in dense darkness by the Greek clergy, whose purpose has been the Hellenising of the nation. Greek is the language of their services, as well as all teaching in the schools, and this is a strange language for the Albanians.

Thanks to the British and Foreign Bible Society, we have a translation of the whole New Testament and a part of the Old, into pure Albanian. The Scriptures have been widely circulated in all parts of Albania through colporteurs. Besides their duties in the school, the teachers are holding regular prayer-meetings among the women. Many of the latter have learned to read. The American Board has helped us in carrying on this work, and for this we are very thankful, but as the board has extended its operations in other regions, the aid allowed for Albania has been so limited that it will be needful for some of our workers to retire from the field. If they had enough wherewith to provide the necessities of life, they would gladly continue this hopeful work—a field with two millions, who are speaking one language.

The Lord has helped us to erect a school building, which is also used for preaching. It cost about £160, nearly one-third of which was contributions by Albanians. We need to enlarge the building, but have not the funds at present.

Last November we formed here an evangelical brotherhood, the members of which are paying, some ten piastres, some five, and others two and a-half piastres monthly. We likewise started a library for the school, and over 200 volumes have been collected up to the present in several languages.

Rev. Dr. Thomson, Bible House, Constantinople, will gladly give information regarding this promising work.

A CHILD is taught to pray that he may be an obedient son and a kind brother. And if he should be what he habitually prays to be, does the over-anxious parent recognise his pleasant behaviour as the answer to his own prayer? How many parents believe in a beneficent Nature apart from God?

REV. BENJAMIN GREGORY, D.D.,

EX-EDITOR OF THE WESLEYAN METHODIST CONNEXIONAL LITERATURE.

THE retirement of Rev. Dr. Gregory from the Wesleyan Methodist Connexional Editorship, after twenty-five years of arduous service—seven years longer than that of any former editor—and his relinquishment of the active ministry, after fifty-three years of strenuous and varied labour, has naturally been recognised as a notable event.

Benjamin Gregory was born at Stokesley, Yorkshire, in 1820. His father was a remarkably powerful and successful Methodist preacher, a great theological reader, thinker, and converser, but kept comparatively in the background by a distressing nervous affliction. His maternal grandfather was also a highly serviceable Methodist minister. At the age of eight he was sent to the famous school for ministers' sons at Woodhouse Grove, in Yorkshire. On the day after the conclusion of his full term of six years' pupilage, he was appointed as a salaried tutor, in which capacity he served for six more years, during the last of which, 1840-1, he was stationed by the Conference as a minister in the Woodhouse Grove Circuit.

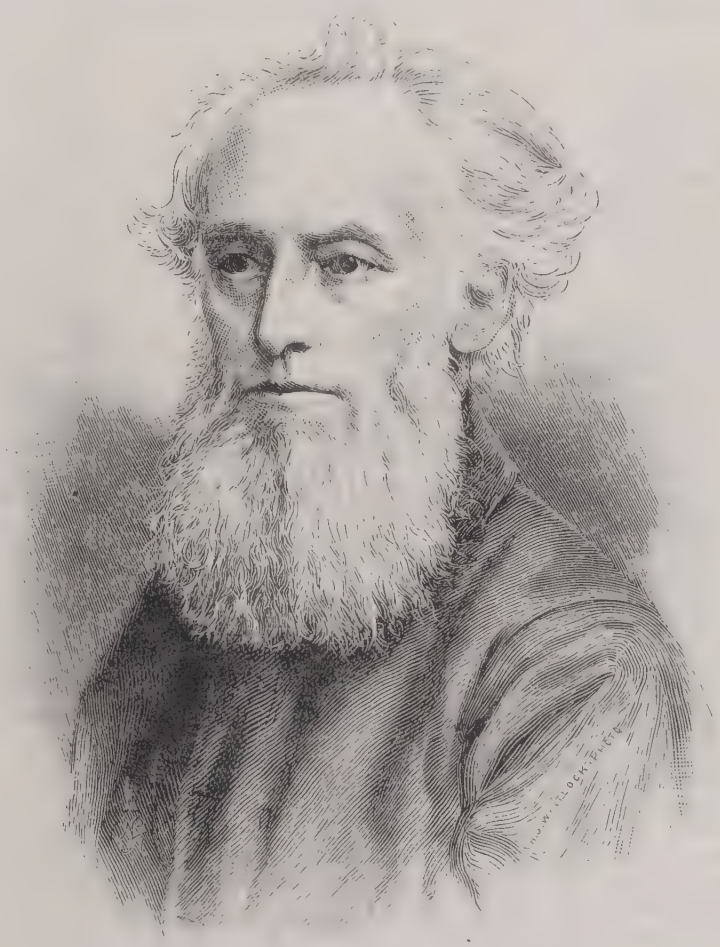
Inspired by his mother in early boyhood with a passionate love of literature, and disabled by a delicate physique from competing with his schoolfellows in athletic sports, he spent almost all his play hours and vacations in voracious reading, which thus became a lifelong passion and necessity. On his ordination, in 1844, he was appointed to the Second London Circuit (Great Queen-street), where he spent the full term of three years, the first under the superintendence of Rev. Joseph Fowler (father of the present President of the Local Government Board), the second and third years under that of Dr. Beaumont, at that time the most popular preacher in the Connexion. He was again Mr. Fowler's colleague in Hull, and was subsequently stationed in the Third London Circuit. He thus became a member of the Connexional Book Committee immediately at the close of his probation for the ministry.

Throughout the terrible convulsion of Wesleyan Methodism during the years 1849-54, Mr. Gregory took most stoutly the side of conciliation, and, twenty years later, was one of the most earnest advocates of the formation of the Representative Conference of United Ministers and Laymen. During the first seventeen years of his ministry his health seemed always on the verge of a breakdown; but after his appointment to the superintendency of the Oxford Circuit in 1857 it materially improved. For fifteen years he felt himself obliged to request country or suburban appointments, taking great delight in village work; but in 1866 he accepted an invitation to the London (Lambeth) Circuit, under the superintendence of Rev. Dr. Waddy, father of Mr. S. D. Waddy, M.P. In 1867 he was elected a member of the Legal Conference. In 1868 he was appointed to the Connexional Editorship, in conjunction with his old schoolfellow and co-tutor, Rev. B. Frankland, B.A., on whose lamented death, in January, 1877, he undertook the sole editorship.

In 1879 Mr. Gregory was chosen president of the Conference. During the early years of his ministry, he published little, beyond contributions to the Connexional periodicals, and *The Watchman* newspaper. With these exceptions, his first publications were chiefly polemical against High Church misrepresentations of Nonconformist Christianity. The first of these appeared at Hull, in 1847, in reply to an eloquent and popular dignitary. The noble-minded Dean raised himself immensely in public estimation by a prompt and cordial retractation, and an expression of profound regret at his having been betrayed into mis-statements so uncalled for and unjust. On three subsequent occasions, and in three different localities he stood up for the defence of Nonconformity wantonly assailed.

In 1867, Mr. Gregory was called to confront a different class of controversialists. At the request of the Connexional Book Committee, he prepared two tracts in defence of the Holy Scriptures against the assaults of Rationalism, the one entitled "Honest Doubt," the other "Reason and Revelation." They were much read and valued. Of late he has again been summoned to stand up for the integrity and authority of Holy Writ, in a series of papers entitled "Theology in 'Transition' and the Bible in 'Suspense.'"

In 1856, he contributed to a series of Methodist Biographies a life of the great Irish evangelist, Gideon Ouseley. In 1860 he published "The Life of Emma Tattam," author of "The Dream of Pythagoras," and other noble poems, whose genius he had discovered when she was sixteen years of age, and whose productions he had edited in 1852. Mathew Arnold in his "Life of Eugenie de Guerin," took occasion to notice the volume with marked approval, and *The Spectator* also had a very favourable leader anent the work. In 1870 he published his "Thorough Business Man," a life of Mr. Walter Powell, partner of the late philanthropic Henry Reed. In this book he set forth the principles of legitimate success in business, and the Christian morality of commerce. It met with great commendation from the press, especially in an article by *The Spectator*, and by *The British Quarterly Review*. He was also on the staff of *The London Quarterly Review*, during the editorship of Dr. Pope. In 1873 he was chosen to deliver the fourth Fernley Lecture, the subject allotted to him being "The Holy Catholic Church, the Communion of Saints." A second edition of this lecture appeared in 1885.



(From a Photograph by Mr. H. J. Whitlock, 11, New Street, Birmingham.)

By the conference of 1873, Mr. Gregory was elected to the Chair of Theology at the Wesleyan Methodist College, Headingley, Leeds, on the retirement of Rev. John Lomas; but various providential indications, and a deep interest in his editorial work, induced him to decline the honour. In 1876 a heavy blow fell upon him, in the death, after a few days' illness, of his son, Benjamin Alfred, a laborious and entirely devoted Methodist minister of the highest promise, an M.A. and first-class honours man of Oxford, at the early age of twenty-six. Mr. Gregory wrote a memoir of his son under the title "Consecrated Culture," which was widely circulated.

In 1881 he published a volume of sermons preached during his presidential year, and of addresses to the meetings on behalf of the Thanksgiving Fund, which were held that year in Manchester, Sheffield, Bolton, and Darlington, with an address to the students of the Training College, Westminster. The last-named deliverance brought him into a dis-

cussion with Professor Bain, against whose unworthy theory of morals, propounded in his popular Educational Hand-book, Mr. Gregory had felt it necessary to warn the students.

Dr. Gregory published, in 1889, a "Handbook of Scriptural Church Principles and of Wesleyan Methodist History and Polity," drawn up by the direction of the Conference. He owed his designation to this task to the principles set forth and defended in his Fernley lecture, and to the fact of his having enjoyed such exceptional facilities for familiarising himself with the subject, and to his accurate acquaintance at the time with the details of two great connexional crises. In 1889 he also prepared, at the request of the Book Committee, a volume of "Prayers for Christian Families," with an essay on family worship, written by himself. At the request of the Book Committee, three years previously, he edited a selection of Wesley's sermons, which were published under the title "The Marrow of Methodism," and in 1891 a selection from Wesley's journals, entitled "Wesley, his own Biographer."

For many years he took an animated interest in the discussions at the Conference, but owing to a critical attack of hæmorrhage at the Conference of 1884, loud speaking was declared to be fraught with danger, and he was also debarred from work in the pulpit and on the platform. At the beginning of his probation for the ministry he was led to study the principles of sound hermeneutics, and his preaching has been based throughout on a thorough and straightforward exegesis. He has also been an eager student in every school of theology and metaphysics. In youth he availed himself of exceptional opportunities for hearing almost all the greatest preachers of the time. An insatiable reader from his childhood, he has laid all his literary acquisitions under contribution for the illustration and defence of the Holy Scriptures, both by voice and pen. His poetic paraphrases of the Psalms are vivid expositions.

Whilst *The Wesleyan Methodist Magazine*, under his editorship, has been faithful to the doctrinal principles and purposes for the sake of which it was expressly instituted by Wesley himself a hundred and fifteen years ago, and energetically edited by him during the last twelve years of his laborious life; yet it has illustrated the kindly catholicity of Wesley to an unprecedented extent. Not only the leading preachers and writers of all the Nonconformist Churches, but many of the chief dignitaries of the Established Church, including some bishops, have freely placed their pens at his disposal. And whilst maintaining that the Gospel alone is the power of God unto salvation, of society as well as of the individual, it has freely discussed the great social problems of the day, and has shown the heartiest interest in philanthropic movements. He has himself contributed successive series of articles to the *Magazine* and to the *City Road Magazine*, and, in the earlier years of his editorship, to the *Christian Miscellany* and *Sunday School Magazine*, the most popular of which were his delineations of Methodist worthies and his reminiscences of his own life and times.

The last Conference granted Dr. Gregory's request to become a supernumerary. The portrait which we have elected to place before our readers represents him in his more vigorous days, and at the same time gives in anticipation the features of the "hoar age" to which God has graciously brought him. We trust that in his retirement he will be as truly blessed of God as he has been in his active and public life.

[1320]

AFRICAN MISSIONS.*

Dr. James Johnston arrived in England from Jamaica early in 1891, with six young Jamaicans, whom he thought adapted, from their birth and training amid surroundings favourable for usefulness in their fatherland as mechanics, builders, and planters, to relieve the white missionary in Africa of manual toil, and enable him to devote his time to the translation and teaching of the native languages. The chief difficulty which he anticipated was the natural "lack of stick-at-it-iveness and backbone" in the coloured races.

He determined to put this idea to the test with these six volunteers, and sailed with them for Africa. Four of them were left at Cisamba, in the west; the other two accompanied him across the continent as far as Mangwato. The experiment failed for reasons given in the book, and the young men have returned to Jamaica.

The narrative of the journey from West to East of the Dark Continent is full of interest, and we can easily conceive that the difficulty was not to find material for the story, but to select what to record and what to leave out.

We must omit all reference to the adventures of the journey, and confine ourselves to the often startling comments made on the missions visited on the journey. The first of these is Bishop Taylor's important station at Loanda, in connection with which the traveller characterises the idea of self-supporting missions in Africa, so far as he has seen it, as "a grand mistake" (pp. 26-31). This opinion is sustained by a lengthy quotation from *Regions Beyond*, and this side of the question deserves serious consideration.

This is followed by an attack upon the Mission "superintended by a Mr. F. S. Arnot," a mode of reference which indicates either a want of information or a want of courtesy. The Garanganze Mission, whose headquarters are at Kwanjululu, is designated "a huge farce." We have no doubt we shall hear something in reply to the harsh judgment passed upon Mr. Arnot and his work. It is natural to suppose that experience will lead to many improvements; but the assault of Dr. Johnston seems to savour of personal bitterness, and we are reminded that his own proceedings in Jamaica have been still more seriously animadverted upon, not by passing travellers, but by fellow-residents upon the spot.

The French Mission of M. Coillard is spoken of with appreciation: "I shall never forget the time spent on this station with the veteran missionary, Francis Coillard. If I have seen one Mission in Africa which deserves the full sympathy and hearty support of Christians at home more than another, it is this. When I state that from the time Bihé, on the west, was left behind, and we arrived at Blantyre, on the east, with the exception of the French mission at Zambesi I did not come across a single missionary labouring among natives, it will be better understood why I failed to find places for the appointment of coloured men."

The British South Africa Company is very severely censured, and facts are given, which painfully maintain the charges made (pp. 145-151 271, etc.).

Some quotations are made (pp. 155, 236, 313) from missionary reports, which are declared to be not only highly coloured, but absolutely untrue, 'giving a totally false conception of the nature of the work, and filling the minds of enthusiastic missionary volunteers with the idea that the Central Africa natives are 'ready and waiting to receive the Gospel.'" So that "half of the missionaries we have met during our journey state in so many words that their coming to Africa has been fraught with sore disappointment, both as regards the country and the work." The blame of such highly and falsely coloured communications is attributed not a little to the requirement from the home committees of something specially thrilling for their annual meetings.

M. Goy, a Swiss, and M. and Mdme. Jalla, of the French Mission, receive special and honourable mention.

We have a portrait of King Khama, who seems to wear a blue ribbon in his European coat. He jealously guards his people against the baneful effects of strong drink, yet vetoes any social or sanitary improvements, so that "immorality is more brazen-faced than among the most uncivilised we have met hitherto." Khama is spoken of as "a noble example of what Christianity and civilisation can do for the African, . . . yet over fifty per cent. of Khama's people are slaves, the representatives of tribes conquered and captured in bygone days... Many friends of freedom would be glad to see Khama add to his many virtues and humane laws that of equal rights to all his subjects."

One of the most interesting of the photographs is that of the ruins of Zimbabwe, and a quotation from Mr. J. T. Bent's "Ruined Cities of Mashonaland" shows that in an unknown past these regions were inhabited by a powerful people of high civilisation.

The booming of Mashonaland as being even a fair average country for farming is denounced as but another "South Sea Bubble."

The most successful and enterprising mission in Mashonaland is said to be the Wesleyan Methodist, under the superintendence of Rev. Isaac Shimmins; but the missions here are "for the evangelisation of the Europeans; no effort is being put forth to meet the natives" (pp. 266-7).

Dr. Johnston distinguishes between the slave trade and domestic slavery, household slaves being sometimes "treated with much more consideration than some people do their servants" (p. 288, 313-5).

The Blantyre Mission has for its congregation chiefly 200 boys and girls, who are under instruction and boarded on the Mission premises. "The form of service closely resembled the more ceremonious ritual of the Church of England—surpliced clergymen, processional white-robed choir, intoned prayers, turning to the east, tapers on the altar," etc. The clergymen both zealous and devoted men, indefatigable on the sick, etc. Of the Universities Mission, "the Sunday morning service should satisfy the most exacting of Ritualists" (pp. 321, 2).

Strong things are said to "those fanatics" come or intending to come to Africa on the "faith alone" plan; and the moral is pointed with some very sad experiences (pp. 296-7). Mr. Joseph Booth, of the Zambesi Industrial Mission, and Mr. Mangin (the latter of whom died while Dr. Johnston was at Mandala) are mentioned in this connection. A paper by Dr. Ellinwood in *The Missionary Review of the World* for December, 1890, is quoted, and is well worthy of the most serious heed (pp. 301-7).

Valuable information is given as to the moderate medical qualifications necessary for the treatment of the native African, and the necessity of higher qualifications for dealing with Europeans; though instances are cited of cases given up as hopeless by skilled physicians having been easily healed by bushmen with indigenous herbs (335-7).

We have had no space to speak of the stirring incidents and dangers and escapes of this arduous journey, nor of the excellent and interesting photographs, nor of other features of the entertaining yet somewhat depressing story. We do not regard it as a blemish that it should set before us the more sombre side of missionary enterprise; but not a little depends upon the point of view from which a traveller looks at things; upon his own predilections, sympathies, or prejudices; upon the impressions conveyed by his informants during his brief visitations; and, not least, upon his capacity for perceiving the principles and methods of God's long-suffering government, while the Prince and God of this world is making his way, through deceit and violence, to his doom in his own prepared place.

* Reality versus Romance in South Central Africa: an account of a journey across the Continent from Benguella on the West, through Bihé, Ganguella, Barotse, the Kalihari Desert, Mashonaland, Manica, Gorongoza, Nyasa, the Shire Highlands, to the mouth of the Zambesi on the East Coast. By James Johnston, M.D., with fifty-one full-page illustrations from photographs by the author, and map. 21s. *Hodder & Stoughton.*

MR. CHAS. INGLIS IN AMERICA.

Upon the completion of his engagement in Chicago, Mr. Chas. Inglis accepted the invitation of the Y.M.C.A. in St. Louis, Mo., to conduct meetings for young men. He was compelled to limit his work to twelve days, which were, however, very fruitful. The meetings were held in Union Methodist Episcopal Church (the largest church of that denomination in the city), as the Association lecture room would not accommodate the audiences.

On the Sundays and Wednesday nights the meetings were for general audiences, and the capacity of the church was thoroughly tested to accommodate the crowds who gathered. The remaining evenings of the week were devoted to men only, and every night there was a deep interest manifested by inquirers, many of whom professed faith in Christ. Each afternoon, except Saturday and Sunday, Mr. Inglis gave Bible readings, which were greatly blessed in the up-building of God's people.

The leading pastors of the city were frequent in their attendance, and all expressed themselves as having been greatly helped by the expositions of the Word of God; and many of them united with the Association and other Christian workers in striving to induce Mr. Inglis to continue his work for some weeks longer, and deeply regretted that his other engagements would not permit of his doing so.

We feel deeply grateful to God for having sent his servant among us, and we confidently believe that the effects of his work will be felt for many days to come. Geo. T. Coxhead.

St. Louis, Mo., U.S.A.

Lord Bennet and Mr. Inglis have been holding a united mission in the city of Sing-Sing, where the largest buildings were crowded. Here, too, not a few among saints as well as sinners will praise God for the blessing they have received. All classes in the city have been brought under the sound of the Word, and the meetings held in the State prison on Sunday mornings will never be forgotten by the 1000 convicts who attended. Many of those men were broken down, and wept like children, and it was evident that the Spirit of God was using the sweet songs sung by Lord Bennet, and the fervent appeals of Mr. Inglis, in blessing to these men.

Mr. Inglis was holding meetings twice a day, when the mail left, in New Brunswick. He was expected to reach London on the 20th inst. to begin work in England.

HOMES FOR AGED POOR.

In these havens of rest many an aged Christian may be found spending their last years; while many who in the battle of life have neglected to seek the home beyond, have, we have good reason to believe, not only obtained an earthly home, but also one not made with hands eternal in the heavens.

It is an interesting fact that among our number there are fifteen aged couples and six pairs of sisters. We must sorrowfully add that at the present time we have more than fifty applicants pleading for admission, to whom the answer "No room vacant" must be given. We long for the time when, with larger funds entrusted to their care, the committee will be able to assist all suitable candidates without the long waiting time which is at present a necessary evil. From the commencement the charity has been entirely worked by voluntary labour, and it is much to be wished that this mode of helping the aged was more widely known and largely extended.

The Homes are open to visitors any afternoon, and are situated 7, 9, 11, 15, and 17, Minford-gardens, West Kensington Park; 65, Watterton-road, St. Peter's Park; 25 and 27, St. George's-road, Notting-hill; 10, Saunders-road, Notting-hill; and 41 and 43, Penge-road, South Norwood. A report and further particulars will gladly be sent.

S. A. Harrison.

5, Grandacre-terrace, Anerley, S.E.

REQUESTS FOR PRAYER.—That God will use a book for blessing, to one to whom it is sent.—For a country church and parish, that error may be excluded, and truth — Gospel truth — triumph. **PRAISE.**—For much blessing granted on the work of the Liverpool Open-air Mission.—For God, manifesting his power in the salvation of souls in meetings held in Linlithgow, N.B.

YOUNG MEN AND MISSIONS.

On Friday evening last, the Missionary Society in connection with the firm of Messrs. Hitchcock, Williams and Co., St. Paul's Churchyard, London, celebrated its fifty-first anniversary amidst a large attendance of members of the establishment and friends, Mr. George Williams occupying the chair. Mr. J. Henderson read the general report of the year's work. The twofold object of the Society is to aid the moral and spiritual welfare of the members of the establishment, and to help in a practical way the furtherance of the Gospel in our own and foreign lands.

Rev. F. R. Meyer, in an admirable address, impressed upon the audience the importance of Christian men remaining in their business calling, which is such a vast sphere for practical usefulness. How many have made a mistake in leaving in their calling to enter the ministry.

A very pleasing feature of the evening was the presence of Mr. W. H. Omura, a Japanese gentleman, a member of a very old-established commercial firm in Tokyo, who some four years ago came to London to learn the principles of Western commercial life. He is going back to Japan to carry a Christian influence into the firm of which he will be the head. Rev. T. B. Pandian and Rev. Hira Singh Puri also spoke on Christian work in India.

THE FARWIG MISSION.

Twelve years ago a few earnest Wesleyans commenced work in a small cottage in Bromley, and this has grown into a large and fruitful mission, having, we are glad to note, already a representative in the foreign mission field—Miss J. L. Moxam, now on the Congo. The new report says:—

One cannot be present at a single meeting without feeling that hearts are knit together in the one great desire to make use of every possible occasion to persuade men and women to be reconciled to God, and to accept salvation through our Lord Jesus Christ. All have not the same gift, and this desire manifests itself in different ways in various people. Some are only able by invitation to bring those in whom they are interested under the sound of the Gospel; others are able to speak to one and another during the services, while many tell of the love and salvation of God to them. The real enjoyment in prayer meetings is also a striking feature. The announcement of such a meeting will bring together a large gathering of men and women delighted to have the opportunity of spending an hour or more pleading with God, and to hear many just started on the Christian life ask for grace to continue in the narrow way. While some churches have great difficulty in maintaining one weekly meeting for prayer, there is no difficulty in holding such meetings here four times on Sunday, and two or three nights in the week.

The natural result of these two characteristics of the work is the wonderful blessing of Ged apparent in every department. Scarcely a service passes without manifest tokens that the Gospel is the power of God unto salvation still. The oversight of those who thus turn to God is a great anxiety, but we praise God for many who during the year have found peace in believing. The belief in open-air work is very strong amongst us, and many are willing in the very streets where they have lived in the bondage of sin to tell of a love that has sought them out, and a salvation that has transformed their lives and homes. Details follow of the various agencies carried on. The secretary is Mr. W. J. Gibbs, Campbell House, Bromley, Kent.

MISS E. J. FISHER, closing a nightly address at Holloway on the moral and scientific aspects of temperance, maintained that temperance workers are looking forward to the time when the Church would be free from the evil of intemperance, and when the young would be trained up under the principles of a high moral and religious code. In the meantime all should endeavour to do their duty not only to the society in which they live, but to the Christ whom they profess to serve.

HOUSE-TO-HOUSE VISITATION.—At a conference of the workers connected with the Bradford House-to-House Visitation, held at the Primitive Methodist Central Hall on Thursday, the secretary (Rev. T. Law) said that a large proportion of the churches to which parochial allocation had been made were diligently working their districts, and at least a thousand visitors were regularly employed. The visitors also testified to the growing interest in the work, and that they were, almost without exception, well received. The second anniversary of the movement will be held on February 13, and Revs. H. P. Hughes, C. A. Berry, and others will take part.

Letters to the Editor.

MRS. RENDEL HARRIS AT CAMBRIDGE.

Dear Sir,—As I see a reference in the Christian of 7th inst., to a meeting held by my husband and myself at Cambridge, in which my address is criticised as savouring dangerously of "Perfectionism," may I say a word in explanation? As I understand that term and its sister one of "Sinless Perfection" to imply an absolute condition reached from which there is no falling, I disclaim it entirely—believing much ignorance, frailty, and a *constant liability to sin* to belong to the Christian's earthly stage of development, even when most fully saved.

What I told the Cambridge undergraduates, and what I firmly believe, is that every human temple, earthly in material and limited in area, was first created and then redeemed to be a clean and indwelt building of God.

Also, that the Scriptural term *katharizō* and its derivations when used in connection with God's work in the heart, means a work commensurate with the efficacy and power of the blood of Christ, under the application of the Holy Spirit; an efficacy and a power who can exaggerate or trust too completely?

Yours, in a present Saviour who "is able also to save them to the uttermost that come unto God by Him," Helen B. Harris.

1, *Bedford-road, Hitchin.*

Gathered Cold.

"I HAVE FINISHED MY COURSE."

2 Tim. 4-7.

A Christian whose life was ebbing away,
Was thoughtlessly asked "the time of day";
When this was the answer, faintly given,
"Thank God, that it wants but a minute to heaven."

R. Ball Rutter.

"TRUTH, LORD, YET."

"*Truth, Lord, yet,*" is the sum and substance of faith. *Truth, Lord,* "sin hath abounded unto death," *yet* "hath thy grace reigned much more abounded unto life." *Truth, Lord,* "cursed is everyone that abideth not in all things which are written in the book of the law to do them," *yet* "He who knew no sin was made sin for us, that we might be made the righteousness of God in Him." "*Truth, Lord,*" is the sea of our guilt, and the righteous anger of our God, "*yet*" is the rock of Christ's redemption and love. "*Truth, Lord,*" is a view of self, "*yet*" is a view of Jesus.—*A. Saphir.*

THE SURRENDERED LIFE.

In all my actions teach me to square myself to thee. Whatever I am about to do, or speak, or effect, let me think, "If my Saviour were now on earth, would He do this that I am now putting my hand unto? Would He speak these words that I am now uttering? Would He be thus disposed as I now feel myself?" Let me not yield myself to any thought, word, or action which my Saviour would be ashamed to own. Let Him be pleased so to manage his own life in me, that all the interest He hath given me in myself may be wholly surrendered to Him, that I may be, as it were, dead in myself, while He lives and moves in me."—*Bishop Hall* (1608).

THE SOUTH-WESTERN EVANGELICAL ASSOCIATION was founded three years ago by a number of earnest young men in Bath, who sent out one brother to sell Bibles and Gospel literature in dark districts in Somerset and Dorset. Eventually other workers were sent out until six are now devoting their energies to the work. Besides, there are several bands of voluntary Christian workers, also about 30 local preachers of the different denominations upon the Association's plan, as special missioners. The Lord has blessed the work of the Association in a remarkable way. Particulars may be obtained of the superintendent, Mr. Woolley, Long-street, Sherborne, Dorset. F. B.

EAST LONDON SEWING-CLASS FUND.—During the past year this class, meeting twice a week for three hours, has been held regularly at Sidney-street, Mile-end. In the winter months it consisted of about seventy women, most of whom were either widows or the bread-winners of their family. For the work done in the mission-room the women are paid twopence an hour, and the shilling a week thus earned often enables them to obtain some of the bare necessaries of life which they would otherwise have to do without. Mrs. van Erckelens, who has worked under the committee for twenty-six years, still superintends the sewing-class and works among the women. Owing to a falling off in the amount of the subscriptions, the balance is, this year, on the debit side. Communications may be addressed to Lady A. Hobart-Hampden, 63, St. George's-road, S.W.

THE Y.M.C.A.

THE Bishop of Derby has promised to preside at an Anti-Gambling Demonstration in February.

Special services, conducted by University men, were held in the rooms of the Ipswich Y.M.C.A. from the 12th to the 15th inst. Much blessing is believed to have resulted.

Mr. James Pearce, formerly of the London West branch, has conducted with much acceptance a series of Bible readings and evangelistic meetings, under the auspices of the Ludlow Association.

At a special Workers' Meeting, lately held in Derby, Mr. Thurley, gen. sec. Nottingham, gave an interesting address. The Sunday night meetings in the open air have been continued weekly, with good results.

The Bolton Association having reported upon the annoyance experienced at their Association through smoking in the rooms, the Manchester District Union have passed a resolution that it is inexpedient to allow smoking in Y.M.C.A. premises.

At Exeter Hall the past month has been a very busy one—crowded with meetings and rich in blessing. The workers are looking forward full of expectation that God will continue to bless the agencies in operation at Exeter Hall for reaching young men.

A small band of open-air preachers connected with the Cork Association were subjected to a somewhat serious assault in the Mall on Sunday last. In the course of the disturbance a Bible was snatched from the hands of one of the young men, and was set on fire.

Under the auspices of the Chudleigh Association, a series of very successful meetings for young men have recently been held. Each night there was a large attendance, and practical and stirring addresses were delivered by Mr. W. H. Roberts on gambling, intemperance, impurity, and unbelief.

It is expected that upwards of 1,500 delegates will attend the Jubilee International Conference in London next year. There are at present upwards of seventy associations in and around London. Altogether, in many lands, the work is carried on in 5158 centres, and has a membership of 467,515.

A large number of members of the Y.M.C.A. Missionary Band recently gathered at Exeter Hall to hear an address on "Missionary Work in Brazil," by Mr. Fanstone. The speaker gave a most interesting account of his evangelistic work amongst the natives and the Roman Catholics of Brazil. The burden of his cry was, Men! more men! to go and preach Christ crucified.

The ninth annual report of the Hackney Association shows vigorous all round work, the spiritual effort being well sustained, while the intellectual and educational receives due attention. During the past eighteen months, three members have gone forth as missionaries to Central Africa, China, and India, whilst four others are in College preparing to follow, Four more are in training for the home ministry. whilst many are working in ragged schools and mission halls. There is also a junior section for lads which is doing good work.

The railroad branch of the Y.M.C.A. in America, has opened at Clifton Forge, Va., a fine new building for the men on the Chesapeake and Ohio line. The president of that company said at the opening, "In old times when men came into this place and we wanted to find them, we had to go the round-house or to the bar-rooms. I remember the first time I went through the main street of the town, it seemed to me that one side was filled up with saloons, and the other side with coal cars. Hereafter, if we want to find any of our men we shall expect to find them either at home or in this building."

Mr. George Williams, Lord Kinnaird, and Mr. W. Hind Smith represented the National Council on Wednesday last at a large meeting held to further a scheme for the acquisition of a building by the Totterdown (Bristol) Y.M.C.A. Mr. J. S. Fry offered £200, on the condition that four other gentlemen contribute a similar sum, making £1,000, and ten others £100 each, making £2,000 towards the £3,500. They had had a capital site offered them, and to meet the cost of providing the requirements of the various departments and furnishing, it was estimated that £3,500 would be required.

The new building of the Y.M.C.A. of Chicago was opened on November 12th. It is thirteen stories high and will cost, when furnished complete, 900,000 dols. The value of the ground is 765,000 dols., making a grand total of 1,665,000 dols. It is the finest Y.M.C.A. building in the world, and is the beginning of a new era of great prosperity for the Association. It occupies nine floors and basement, the other floors being reserved for office purposes. In the various departments we notice among the new attractions, the cycling room, natatorium, photographic dark room, industrial room, tennis courts, observatory, clay modelling, science, carpentry, and forge rooms. Rooms have been set apart for the various ministers' meetings, and it promises to be a great religious, educational and social centre.

The Chelmsford Y.M.C.A. Evangelistic Mission, begun in October by Mr. H. Thorne, is still going on, and much blessing is being experienced. The great feature of that work was the unity brought about amongst Christians of various denominations, resulting in more united effort in Christian work. At the end of last month, Mr. Thorne paid us another visit, and again souls were saved and Christian workers stirred up to more determined efforts. Large numbers professed faith during the services. Another gratifying result of this work has been the establishing of an early Sunday morning prayer meeting which continues to be well attended; also a meeting has been held weekly for young converts. This has been of a very helpful character, and much appreciated. It is cheering to note that the work is still spreading in the district around, and in many of the villages. The Y.M.C.A. has been strengthened by this mission in the addition of members, especially of Christian workers.—J. H.

THE Y.W.C.A.

THE report of the Finchley branch states that there are more than 100 names on the books. Evident tokens of God's blessing have been granted, and enlarged premises have become necessary. A room suitable for the work was recently opened in Lichfield Grove.

The 12th anniversary of the Brixton branch was held on December 13th. Over 100 members and friends accepted the invitation to tea. An earnest address was given by Hon. E. Kinnaird especially to the Prayer Union members. The branch numbers 138 seniors and juniors. Another member is leaving for foreign work, and there is evident token of blessing.

The Hackney and Clapton branch has issued its ninth report. Miss Hardy, the hon. sec., tells of much good work done. Lectures have been given on "First Aid" and "Nursing" by Dr. Gerard Smith. All through the year the Home has been full of boarders, who are well cared for by the Honorary Resident Superintendent. "Seymour House" now has its own representative in the mission field. Temperance work, the library, and the junior branch all continue to prosper.

CHRISTIAN ENDEAVOUR NOTES.

A NEW society has been started in connection with Trinity Church, Arundel. The adoption of the pledge is not pressed, although the conductors favour its use

A very successful meeting was held on Thursday by the members of the Puddletown Y.P.S.C.E., assisted by friends from the Dorchester branch. The Y.P.S.C.E. in this place is growing stronger.

A series of Evangelistic services has been held at Dunstable by active members of the C.E. Society and other friends, under the lead of the pastor, Rev. F. J. Flatt. The meetings were well attended. interesting, and successful.

Two months ago a C.E. Society was started at Greenfield, Flints. It is in a vigorous condition, the young people of both sexes taking the keenest interest in the work, and giving unmistakable evidences of the real benefit they have already derived from it.

At the third annual meeting of the Horbury Society, Rev. J. T. Briscoe gave a stimulating address on "The Christian Life, what it is, and how to live it." This society consists of twenty-three active, eleven associate, and twenty-seven honorary members, all of whom are total abstainers.

"PLENTY OF WATER, BUT IT'S NAE BILING."—A discussion has been going on in the *North British Daily Mail* (Glasgow) on the non-church-going question. Mr. William Arnot, senior, contributes thereto the following story, related by the late Rev. William Arnot, of the Free High Church, Edinburgh:—"After Mr. D. L. Moody had his meetings in Edinburgh, in 1873, some ministers had met and were discussing the reason why Mr. Moody had been so much blessed in his preaching while so little result followed their own. Mr. Arnot told them that when he was travelling through Fife on one occasion, the train was detained a long time at one station, and when he put his head out of the carriage window and asked the guard the cause of the delay—'Have you no water?'—and got the reply, 'Oh ay, plenty of water, but it's nae biling.' Then Mr. Arnot told his brethren we have plenty of theology, but it is not boiling. His opinion was true then, and the cause still prevails at the present day, and it throws much light on at least one cause of the declension and 'down grade' of the times. May all the pulpits of our land be filled with men full of faith and 'the Holy Ghost,' after which the lapsed masses may be reclaimed and dead souls in the Churches revived."

IRISH NOTES.

THE late Mr. John Thompson, Strabane, co. Tyrone, has bequeathed to the Presbyterian Church, for various purposes, the sum of £750.

With the view of consolidating united Christian work in Ireland, the Dublin United Services Committee has been amalgamated with the Evangelical Alliance.

Evangelistic services have been held in Barrackton Chapel, Cork, during the past week by Rev. S. T. Boyd, B.A., and others. Similar services have just been held in Durrus, Bantry, Drimoleague, and Skibbereen, co. Cork, by Mr. G. B. Millar, of the Faith Mission, Glasgow.

Two Presbyterian missionaries — one to China and the other to India—are to be sent out immediately. The Chinese Government has at last paid over the indemnity to Dr. Greig for the outrage perpetrated upon him about two years ago, when he was left for dead by a mob who had attacked him.

Two open-air services were held in Cork on Sunday week, one being quite orderly and successful, the other much disturbed by a band of boys, who hustled the speakers, pelted them with mud, seized a Bible and burned it, and by their noise prevented a large and apparently a willing crowd from listening to the sweet Gospel story.

SCOTTISH NOTES.

MR. J. J. SIMS, an evangelist from America, has been addressing large audiences in Glasgow, speaking sometimes on Gospel themes and sometimes on prophecy.

The Shop Hours Act would seem to be a dead letter in Glasgow, as in other towns, for girls in fruit shops are said to work from 8 a.m. to 10 p.m., with no going out to meals, except on one night a week, when they leave at seven, whilst the Saturday closing hour is often twelve.

The oldest minister in the Free Church, Rev. John Thomson, of Greyfriars Church, Aberdeen, died a few days ago at the advanced age of ninety-one; the death is also announced of Rev. Finlay Macpherson, of Tarbert, who was for a time secretary to the celebrated Dr. Chalmers.

The Gospel Training College, Dunoon, continues to grow. The principal, Rev. Duncan Macgregor, regrets to have been able to entertain only a few of the applications recently made, but those who wish to enter at the beginning of the classes, early next year, should make immediate application.

The Glasgow Lodging-House Gospel Union have had a very successful year of work. The union carries on evangelistic meetings in eight lodging-houses every Sabbath and mission work in two halls in the slums. It also gives free dinners to poor children and maintains rescue work among the fallen.

The question of the unemployed is exercising the minds of many, especially in the large towns. In Paisley those out of work have paraded the streets, and sent deputations to the magistrates, who have now employed some of them in the public quarries and otherwise. In Dundee, the Charity Organisation Society have resolved to make an attempt to raise £2000 to relieve the distress in the city during the winter.

On Sunday, Dec. 10, the students' meeting in Edinburgh was addressed by Major Susie Swift, of the Salvation Army, editor of *All the World*. In an address of remarkable power she described her undergraduate and post-graduate experiences up to her conversion. The astonishing vigour with which she dealt with the phases of infidelity, the clearness with which she set forth the plan of salvation—indeed, the scientific manner in which she treated her whole subject, and not least, the tender sympathy with which she addressed herself to those who were in religious difficulties, quite took her hearers by storm.

Dr. Newman Hall closed a twelve days' mission at Morningside, Edinburgh, by three services last Sunday, at the U.P. Church, the Congregational, Free Church, and U.P. uniting in the effort. Many professed discipleship and asked for prayer. Rev. John Mathieson, formerly pastor of the Presbyterian Church, Hampstead, who had a large share in promoting the mission, was taken seriously ill at its opening, and on the day of its close worshipped in the "House not made with hands," lamented by all who knew him during half a century. a faithful and affectionate minister of Christ.

"WORK AMONG THE GIPSIES" is a little book, in which Mr. Stanley Alder gives an account of his twelve years' labours among Romany outcasts. Though possessing no literary form, these simple records will have an interest for those who feel for the gipsies in their ignorance, and desire to promote their evangelisation. 1s., post free, from the author, Lucas Green, Chobham, Surrey.

The Message of the Bells.

A TRUE TALE OF CHRISTMAS.

By T. J. Barnardo, F.R.C.S. Ed.

I.

The snow had been falling steadily for hours on dingy East London, transforming with its magic mantle the "Joyless City" until the prevalent squalor had been draped in a heavy garment of unsullied purity. The snowfall had been too heavy and too recent to be as yet churned into mud in the roadway of the narrow streets of Shadwell through which I was passing. Moreover, it was still early on Sunday morning, and the traffic was small. Only here and there on the pavements were some deep footmarks left by a few early passengers hastening on their way.

It was the morning of Christmas Eve and also Sunday. The next day, Monday, would be the great Christian festival, when the Church at large would rejoice in commemorating the birth of Him who became a little Child on earth, the Son of a poor woman, that He might win us back to our Father in Heaven.

But no one seemed to have noticed a little half-clad form crouching on the wide steps of a doorway hard by. For there sat a girl, with head bent over her knees, apparently asleep from sheer fatigue and exhaustion, while on the ground, close to her stockingless feet, was a small broken box, whose contents proclaimed the child to be a street vendor of lights.

How long had she sat there all alone, so wearily, the very picture of despair?

Surely, she was noteworthy! Here, eighteen centuries after the great Birth-Day, in the open street of a Christian city, lay this poor Waif Child, even poorer than He had ever been, the type in her misery of many more as desolate and forlorn as herself, for whom apparently the Church of Christ had no message of pity or of love!

The cold was intense. The girl was only thinly-clad in the poorest garments, while head and feet were almost bare, her limbs looking blue and stiff with cold. I stood surveying her closely for only a moment, and then, touching her gently, I said: "Come, little one, wake up and tell me who you are?"

She roused herself wearily, and with a start she looked up—oh! with *such* a white face, while her poor eyelids were red and swollen. She almost staggered to her feet. "Where do you live, dear? How long have you been here in the cold? Why don't you go home, my poor child?" was the substance of my first inquiries. But she was clearly half-frozen, and too hungry to talk, and her answers were almost unintelligible. "Come with me," I said, "and have some breakfast; then you can tell me all about yourself."

She took up her box slowly, very slowly, and we moved off to Stepney Causeway, where our first little Infirmary was then opened.*

II.

Mrs. Lark, a bright, winsome, warm-hearted little woman, was then the Matron of our Hospital, and in her time, as ever since, my poor wayfarers received the heartiest and most loving of welcomes on coming under my roof. I consigned my little Waif—for such I guessed her to be—to the care of this kindly woman, to whom I briefly mentioned the circumstances under which I had found the child, and then I quickly retraced my steps to keep the engagement which had brought me out so unusually early.

I was to breakfast that morning with a family living at South Kensington, at the house of General D————, an old Indian officer, recently retired from the service, who was a friend of mine of many years' standing. A household of charming children, sons and daughters of various ages, always greeted me there with the cheeriest of welcomes, and made me feel at once at home. After the morning meal, it had been arranged that I was to accompany them to Divine service, and subsequently, in the adjoining school-room, to address a large audience of happy children, the boys and girls of wealthy families near, on the subject which lay closest to my heart—"Work for Christ among the Homeless Waifs and Strays."

I reached the hospitable dwelling of my friends quite half-an-hour behind time, to find that they had waited breakfast for me. Three of the girls were at the window, eagerly on the look-out for their belated guest. The moment they saw me down the street, they disappeared from the window to show themselves at the widely open door. To rush down the steps, seize my hands, and drag me in, was the work of a moment. Of course, I was overwhelmed with enquiries as to why I was late, and if anything had happened? I replied mysteriously, "Yes; something very interesting has happened. In fact, I have been busy from an early hour this morning getting *a Christmas present for you all and taking it home!*"

This answer, as may be imagined, did not tend to allay the excitement; but I shook my head in response to further eager inquiries, and said: "You must all be very patient; folks do not get their Christmas gifts on Christmas Eve, and you must wait awhile for yours."



"A LITTLE HALF-CLAD FORM CROUCHED ON THE WIDE STEPS."

III.

The meal was a cheerful one, and enlivened by ceaseless chatter from the youngsters. Amid it all, however, my thoughts *would* wander from the happy folks surrounding the breakfast table, back to the narrow street in Shadwell, and to the poor wee damsel whom I had taken to our Hospital that very morning.

Suddenly the two youngest children of the group announced for our benefit that they had been awake ever so soon, that morning, imagining that the bells they had heard calling to early Church service were Christmas Bells. The others laughed at the idea of hearing a Christmas peal on the morning before Christmas Day!

Kitty, the youngest, said she had been trying to think what the bells were saying, for nurse had told them, only the night before, that "Christmas Bells always had a message to give, or a story to tell, to those who had heard them chime."

"Bells cannot speak, can they?" incredulously asked Maud, the next oldest, looking to me for an answer.

"Oh, children, *do* be quiet for a while, and let our friend have some breakfast," interposed a gentle, motherly voice close by, and my questioners seemed somewhat abashed for a moment; but I encouraged the young delinquents by replying:

"Oh, yes; bells do indeed talk to us, if only we can hear them aright, and Christmas bells often have *very* interesting tales to tell. In fact, I think I know what the bells, which you heard this morning, were saying, for I heard their story down in Shadwell on my way here."

After that, it is needless to say there was farewell to all hopes of quietness. In fact, it was quite a hubbub, which I had to subdue by firmly saying:

"No, I can tell you no more at present; you must wait patiently until we reach the school-room; then I will explain, but really now, I *must* eat my egg:—thank you, I *will* have a little more coffee."

Breakfast over, we proceeded to church, filling two large pews with our own party. It was a helpful, quiet sermon that we listened to; the old familiar story of the Heavenly Child was simply related, and lessons of love and charity to all men were enjoined. The wants and sufferings of the poor were referred to as an incentive to unselfishness and sympathy, and, glancing I thought in my direction, the preacher said, "Which of us has not sometimes thought in our heart, 'Oh had *we* been alive when Christ was here in human form, how gladly would we have been among his worshippers! How *our* hands would have ministered to his wants! With what joy would *we* have succoured Him!' And is He not here with us still in the person of His poor? Can we not serve Him in serving them? See the number of neglected children who still throng our streets, and who are growing up without love or sympathy! Ah! did we really love the Saviour, as we often profess to do,—did His words abide in our hearts and memories, our eyes would be opened to see the Holy Christ-child in the person of every little forlorn Waif of the Streets, and we would once again hear in the Christmas chiming of the bells, which are to gladden us all on the morrow, His voice saying: 'Whoso shall receive one such Little Child in My Name receiveth Me.'"

Then the preacher drew attention to the notice which had already been given out of an address to be presently delivered in the adjoining school-room by one who worshipped with them that morning, and whose work among Orphan and Waif Children he desired heartily to commend to their sympathy.

IV.

This very appropriate service concluded, we quietly went off to the schoolroom. Kitty and Maud each held me by a hand, but in perfect silence, till we reached the door, when Kitty pulled me down to whisper in my ear, "Oh! I know now what the bells were saying this morning, and what the Story was which you heard before you came!"

As we entered the schoolroom I saw it was crowded by young and old, for parents had, in many cases, accompanied their children. I spoke with much liberty, describing how I was led by God to begin this work, and giving narratives of some Waif Children who had been rescued from suffering and from danger, and brought into the Homes. Towards the close I related my adventure of that very morning, and told them of the poor wee maiden, who, just then, was safe in Mrs. Lark's kind care. I could not, of course, say anything of the child's history, which, indeed, I did not yet know; so I only described her pitiful condition. I concluded by giving all present a hearty invitation to the Homes, and added, "If any here would wish to spend Christmas evening in our East End Home, perhaps I could arrange to let them see the little Waif, whom, I feel sure, God has sent me as a Christmas gift to care for and cherish, and to share with others."

About a dozen spoke afterwards of their intention to pay a visit Eastwards; and the offertory showed how generous was the interest which had been evoked in the hearts of all by what they had heard.

"So that little girlie is Our Present—that is what you were taking home for us this morning," ejaculated Maud as we were going homewards; while Kitty said, "Oh,—I am *so* glad that you found the poor thing and took her to the Infirmary, and I am *so* glad you were late for breakfast!"

I steadfastly resisted the friendly pressure exercised to induce me to return to the house of my-

* Rebuilt in 1887, the Jubilee Year, and ever since somewhat grandiloquently styled "Her Majesty's Hospital for Waif Children."

hospitable entertainers for luncheon, for indeed the truth was I was myself most anxious to get back quickly to learn what I could concerning my little Waif girl of the morning.

"We will come to see you to-morrow afternoon. Mind, we will ALL come. It is *our* present, you know; you told us that at breakfast," were the last words I heard as, having said "farewell," I turned Eastward, homeward bound.

Reaching the Infirmary about three o'clock, I heard that the weary child was then in a sound slumber. Mrs. Lark informed me that at first she had been thoroughly alarmed on the girl's behalf, as it seemed impossible to get her really warm, or to induce her to take nourishment. A very warm bath was administered; then the visiting surgeon was called in, and he ordered small doses of hot soup to be given at short intervals. The child was put to bed, and became very feverish and restless, tossing from side to side and unable to close her eyes, although too dull and dazed even to understand what was going on. But, about half-an-hour before I called, she had fallen asleep, and this gave hopes of good results. Mrs. Lark told me she had not yet been able to ask her anything, the child being far too exhausted to talk. All the evening she continued to sleep peacefully, and when I looked in again at ten o'clock that night, she was still in profound slumber, from which we did not venture to arouse her.

V.

The next day was Christmas Day, and my time was fully taken up until the afternoon. There was, first, the usual morning Special Service for my boys, and then arrangements for their public dinner at two o'clock, at which many of our friends were present as spectators. So that it was past four o'clock when I went across to the Infirmary, as I had promised. In Mrs. Lark's room, sitting on the hearth-rug in front of the fire playing with a kitten, was a young girl, whom, in spite of the great change in her outward appearance, I at once recognised as my little street Waif. She approached me somewhat shyly at first, but she soon gained confidence and began to talk. Her name, she said, was Amy——, and I interested her by saying I had a little niece of the same name in far-away India. Then, sitting on my knee, she began to tell me in simple words enough of her little history to put me on the track of further investigation for myself. The substance of what I thus learned and pieced together from Amy's words was as follows:—

Amy had no brothers or sisters, or any living relative that she knew of. She could not recollect her father, though she had heard her mother talk of him as being kind to her; but he died, she said, a long, long time ago. Her mother lived in Star-street, Shadwell, where she also died after having been ill some weeks. On her death, a woman, one of the neighbours in the house, a Mrs. Broker, took charge of Amy, and had kept her after a fashion. But the woman was evidently a very brutal creature, for Amy said she had been regularly sent out clad as I found her yesterday, often without food, to beg in the streets under the pretext of selling matches. If she did not bring in at least 4d., she was cruelly beaten and sent to bed without any supper. On the previous Saturday night she was afraid to go indoors, as she had no money, and Mrs. Broker was always at that part of the week violently drunk. So Amy had wandered disconsolately about the streets during the whole of that bitter night, hungry, cold, wet, and in despair. A man keeping a street refreshment stall had pitifully given her a piece of cake and a hot cup of coffee, and I feel convinced that this alone had kept her alive. Towards morning she walked down High-street, and, feeling too exhausted and weary to go farther, sank on the step where I found her, and where she must have soon been frozen to death but for my providential discovery.

At the time of which I write there was no Society for the Prevention of Cruelty to Children, and many little people who had been ill-treated as Amy had been, I had myself rescued from the toils. In a very real sense, the Homes under my care had always done valuable work in preventing cruelty to the helpless Waifs and Strays found in the streets and lodging-houses of the Metropolis. To the poor girl I only said, "I am sure God sent me to find you yesterday morning, Amy; I think He wants you to be one of His own little girls. Would you like to stay with me always?" Tears filled the sensitive child's eyes, as, holding my hand in hers, she said, "Oh! please don't let me ever go back to Mrs. Broker; I will be such a good girl if I may stay with you." Gently reassuring her on this point, I left to obey a somewhat imperative call from below. My small boy-porter was bursting with importance. He announced that there was "a lovely *omblibus* below, such a *big 'un*, and a whole lot of young ladies and a ole gentleman, and they want you, sir, and they have got heaps of nice things in that there *omblibus*, and they are all awaitin'."

I rightly guessed who my kind visitors were, and soon I was with my hosts of yesterday, trying in vain to get in a word edgeways amid the excited questionings of the younger members of the group. But the end of all things comes to those who wait, and at length I was able to march my visitors off to the schoolroom, where we had a Christmas tree and speeches, with cheering enough at intervals to make any ordinary person deaf.

Having first sent Mrs. Lark word to expect us, a little later on I quietly conveyed nine of my guests to her cosy room, and there, sitting around the fire, they made the acquaintance of my poor Christmas Waif. She was very pale and timid, and there were dark circles round her eyes, which still bore traces of inflammation; and she looked so young and frail that it was difficult to realise that she could have survived her terrible night's exposure to the bitter weather in the merciless streets.

My guests had to return to Kensington to dinner, and soon took their leave; but not before Kitty had thrown her arms impulsively about Amy's neck and cried, "Oh, you DARLING! we will all make you so very happy, for you know you are our VERY OWN Christmas present, and we are going to save up to buy you nice things, and you are never to go back to that horrid woman any more, NEVER!"

VI.

THAT pledge so impulsively given was faithfully redeemed. On their return home a family council was held, and next morning I received a letter which set my mind at rest. General D—— undertook, on behalf of himself and his children, the entire future expense of Amy's maintenance. I was to bring her up in one of our Homes, and now and then she was to be allowed to go and see her benefactors. The daughters of the family undertook to make all her clothing with their own kind hands.

And thus it came to pass that the Bells of that Christmas had told a true tale, for our Lord had surely sent to my door this fair young child, so desolate and unhappy, to be brought up in His faith and fear, and was already using her to awaken generous feelings and tender love in the hearts of others.

* * * * *

BUT some of my readers may perhaps say: "The case you describe is one of a great many years gone by. *Now* you cannot possibly find such neglect and suffering."

Would that it were so! Alas! the records of my work prove only too sadly that every week cases of almost as terrible misery, among the Children of the Streets, are brought to light. Let a single example from the newspaper press of only last December suffice to show that the same lesson may be learned from yet another Christmas story of more recent date.

POOR JANE EAST was only twelve or thirteen years of age, although she looked somewhat older. She was discovered on the 28th of December, in the year of grace 1892, lying bare-footed, frozen *dead* in a ditch at Walthamstow. The miserable child is stated to have wandered about after leaving her home, owing to ill-usage. Poor little creature! In sheer despair of living, she had turned her face towards the solitudes of the Forest. Cold, added to hunger and misery, had made the burden of existence too heavy for the sad little heart to bear, and, creeping out of the town to this lonely spot, she lay down and died, within the sound of the church bells which, only three days before, had rung out the nativity of the Wondrous Child.

Will not such a case cause the readers of these pages to think lovingly, amidst their own Christmas joys, of the little OUTCAST CHILDREN, who form to-day the great family of nearly FIVE THOUSAND under my care? And will they not try to realise what it means, that every twenty-four hours NINE fresh Waifs are added to that number? "*If but our eyes were opened*," the preacher told us, "*we would see, in the person of every little forlorn Waif of the Streets, the Christ-Child Himself stretching out His hands for our pity, and our love.*" Who among us has the open eyes to see the Divine Visitant, even in humblest guise? And which of us has the heart to feel and the hands to succour? Surely, Eye and Heart and Hand will not be lacking in this great service to Christ and to his Little Ones! Verily the yet unrescued sisters of little Amy and of poor Jane East have *not* ceased out the land. Some folks there be who close their eyes and WILL NOT see them; but within a rood of every Church door, within sight and sound of every city dwelling, are to be found those pitiful, appealing little representatives of the Great Master!

Let no one say, therefore, that the necessity for this Divine work of rescue is gone by; but let the Christmas Bells of 1893 carry their beautiful Message to all my readers, a Message with Memories of Pity to touch the Heart, and with impulses of Service to quicken the fingers. So shall the great festival of the Christian Year bring with it a glad and joyous word of cheer to the perishing Little Ones, homeless in our streets, houseless at our doors, friendless amongst our millions.

18 *to* 26, *Stepney Causeway, London, E.*

[ADVT.]

ROYAL ALBERT HALL,

SOUTH KENSINGTON.

Will all Readers of "The Christian" kindly note that

In connection with THE YOUNG HELPERS' LEAGUE

A Children's Entertainment

WILL (D.V.) TAKE PLACE IN THE ABOVE HALL, ON

THURSDAY AFTERNOON, 11th JANUARY, 1894.

Her Royal Highness

PRINCESS MARY, DUCHESS OF TECK,

President of the YOUNG HELPERS' LEAGUE,

Has graciously consented to open the proceedings at

THREE O'CLOCK.

THERE WILL BE NO SPEECHES.

The whole Arena will be occupied by

DR. BARNARDO'S WAIFS,

who will do their best to minister to the enjoyment of the audience. There will be **Christmas Romps, Music** by a Choir of SIX HUNDRED VOICES and by young instrumentalists, **Naval Drill, Musical Movements, Fire Escape, Limelight Pictures,** &c., &c.

HER ROYAL HIGHNESS will receive **Purses** from **Companions** for the funds of the League of not less than **Two Guineas** each. Those who intend to offer purses should inform Miss Norton at once.

Tickets of Admission Now Ready:

Balcony, 1s.; Stalls, 2s.; Boxes, per Seat, 3s. 6d. to 5s.; Entire Boxes, seating from 5 to 12 persons, 15s. to £2s. 2s.

Please apply for Tickets AT ONCE, WITH REMITTANCE, to

(Miss) RACHEL NORTON,
Secretary of Y.H.L.,
18 to 26, Stepney Causeway, London, E.

The Christian.

☞ It is particularly requested that all letters relating to business matters should be addressed to the *firm*, Messrs. Morgan and Scott, and not to individual members. Communications for The Christian should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

All Advertisements for The Christian should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

SPECIAL ANNOUNCEMENT.

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Notes and Comments.

NEXT week we purpose giving portrait and sketch of Rev. George Douglass, D.D., Principal of the Free Church College, Glasgow.

As we have to go to press with this issue early, in view of the Chistmas holidays, late communications cannot be acknowledged or inserted.

☞ We beg to call attention to the *Special Announcement* made above with reference to Subscriptions for the ensuing year. It will greatly facilitate our work at this season if friends will kindly note the particulars.

☞ Will those of our readers who receive The Christian direct from the Office by post, and who have not recently communicated with us, kindly send their present full postal address; especially Missionaries and others in foreign countries.

A correspondent and a generous contributor to our Donation List writes as follows:—"I venture to suggest that secretaries of societies sending out appeals should enclose their balance-sheets. An extra number of these, which are almost always on a single page of the report, could be thrown off for the express purpose of accompanying appeals."

As the year closes much examination of business accounts will be made, many old partnerships will terminate, many new ones be formed. There will be heart examination on the part of Christians. How far have we honoured, how far grieved the Holy Spirit of God? To honour Him is to yield to his teaching and impulses; to grieve Him is to be inattentive to his word and to be slow to move in the direction towards which He impels us; to say nothing of any acts of positive and wilful disobedience by violating express precepts. How far have any of us come short of what we might have been by our treating the suggestions of the Spirit in our hearts with coldness and neglect? And, instead of "stirring up the gift that is in us," have we "quenched the Spirit"? Are our gifts of service all failing because we have not yielded ourselves, body, soul, and spirit, unto God? May the new year be a year of walking in the Spirit.

To his ordinary duties Dr. Parker has lately been adding the work of an evangelist. His visits to Birmingham, Liverpool, and Southport are said to have been productive of much good. He does not seem to work on the old lines, but rather aims at teaching, inspiring, and strengthening those who are at work. If he can accomplish that, he will do an immense service. Customs change with changing times. In the twenties and thirties London used to have the assistance for weeks together of preachers from the provinces. James Parsons, John Angell James, William Jay, used to come and preach at Whitefield's Tabernacle and Rowland Hill's Surrey Chapel. These were stirring occasions when conversions were sought and gained. James Parsons had some remarkable accounts, which we have heard from him in conversation. When London spares Dr. Parker for the provinces, could not the provinces spare some evangelists for London?

From the recently-published "Life of Dean Stanley" it appears that he preached his first sermon at Bergh Apton, a village near Norwich, of which his father was rector, while at the same time Bishop of Norwich. The comments of two old women who were overheard discussing the sermon are suggestive. One said, "Well, I do feel empty like." The other replied, "And so do I; that young man didn't give us much to feed on." It is worth a preacher's while to ask himself when he looks over his notes or his manuscript before he goes to preach, "Is there really something here for a hungry soul to feed on?" The congregation should be always in his eye and in his heart. As a contrast to Dean Stanley's first attempt, we may name Alfred Vaughan, the accomplished author of "Hours with the Mystics," who counted it one of the glories of his ministry, that poor and illiterate persons derived as much profit from it as anyone.

A Bordeaux working man is reported to have prayed in a mission meeting:—

O Lord! demolish the churches, knock down the chapels, so that thy servants may be obliged to descend into the streets, and preach the Gospel to the crowds!

The prayer may, in some cases, be necessary, where ministers and hearers practically make the door of the building not so much an entrance from without as a barrier to entrance. Isolation and exclusiveness easily encompass a congregation which has walled itself in. Buildings are absolutely necessary in cold, wet climates, but they are sometimes dangerous competitors to the vital work of saving souls.

One chief defect of the Salvation Army is often said to be the want of Bible teaching, and we think there is much truth in the remark. But is not the same want found elsewhere? Take a hundred ordinary church-members, and how many of them could write an intelligent account of any book of Scripture? Would ten be able to give an adequate account of the Atonement, or of any other Scripture doctrine? Would ten be qualified to instruct a Bible-class, or to tell an anxious soul the way of salvation? How many, after having been professing Christians for ten years, know any more about the Bible than they did in the first year after their conversion? If a "soldier" left the Salvation Army in order to get grounded in Scriptural knowledge and spiritual intelligence, whither should he go? Systematic theology is one thing; systematic Bible instruction is quite another. College training, judged by its results, does not always teach men to teach others the Word of Life, nor train them to train others in preaching the Gospel or in winning souls.

Meetings for Bible-reading, conducted by a wise and well-instructed leader, are an indispensable means of grace. They are always well attended, for babes desire the sincere milk of the Word, and young men in Christ hunger for the solid food. The only antidote for the shallow scepticism of this time is the good seed, the Word of the Kingdom.

If ox and ass plough together the ox must accommodate itself to the ass; the ass cannot rise to the level of the ox. When the sons of God chose wives of the daughters of men, the offspring was not Godly, but fleshly and worldly. In the mixture of natures vitality is lost; hybrids cannot generate. Nature and history alike contradict the fictitious notion that falsehood can be *leavened* with truth, sin with righteousness, or fallen human nature with the Gospel of God. God does not patch the worn-out garment nor put the new wine of the Kingdom into old wineskins. In Christ a *new* creation. God will make all things *new*.

Being convinced that there are "tens of thousands of people in London and elsewhere of the Nicodemus class, who must be helped under the shadow of the evening," Rev. W. Darlow Sarjeant, the well known Wesleyan Methodist minister, has opened chambers in the West End, where anybody in spiritual need may be seen by appointment. Christian ladies and gentlemen of experience, who have leisure at their command, will help, and cases will be followed up by correspondence or visitation as may be desired. Many ministers hold themselves in constant readiness to do precisely this kind of work, and probably some will follow Mr. Sarjeant in publicly announcing their willingness to visit or be visited by anxious inquirers. Mr. Sarjeant's newly opened chambers are at Nicholas House, Beaumont-street, Marylebone.

Do we ever give a thought to the tremendous cost we are paying for many of our modern improvements? Take the working of our vast railway system. To say nothing of Sunday travelling, and its demoralising effects, look at the enormous night traffic, which takes men away from home, from their churches, and from the religious duties and privileges they might otherwise enjoy. When a Christian railway workman is put on night-work, all his life is turned upside down. He cannot be with his family, or go to his temperance meeting, or join in efforts to evangelise his neighbourhood. We know of a case in which a man who had been a pattern, became, by this "night-duty," utterly lost to the Church. When we so loudly boast of our "advance," we should do well to say—"At what cost are we obtaining it?"

While in the United States there is a resolute and patient effort being made to purify the Civil Service from corruption, we in England, according to *The Investors' Review*, are actually suffering from something quite or almost as bad. Speaking of "guinea pig" directors of companies, it says:—

The greatest nursery of the guinea-pig species of director is, when all is said, the House of Commons. Who does not know some being of this cast, the loud-tongued brawler, the impudent liar, a simulator of patriotism, a suborner of the electorate, a cut-purse with no shred of conscience, a designer of

fraudulent prospectuses, a concocter of false balance-sheets, distinguished, perhaps, for his "piety" and works of charity done in public? Through them, more than through any class of person, the City has become a hot-bed of thieves.

Let the churches and the House of Commons see to this. There always have been men who made "godliness a way of gain," and the church's only defence against them is the cultivation of an intense spiritual life, whose pure atmosphere they cannot endure. The House of Commons must act out of self-defence. The Inspector-General in Bankruptcy reckons our annual national losses through unworthy companies at twenty millions sterling, and for this the guinea-pig directors are mainly responsible, and the possession of M.P. at the end of their names gives them their position. It is at the corrupting and demoralising influence of all this that we are concerned.

When William George Ward and John Henry Newman entered the Roman Catholic Church they did so in the hope of reaching an abode of ecclesiastical peace, where the differences and contentions of Protestantism would never be heard. They professed to have found it; but they were easily satisfied. They themselves were never agreed on the point as to what was the infallibility of the Pope; one thought it was in one sphere and sense, but from this his friend dissented. Newman placed it in the Church; Ward said Christianity was the Pope. Hence the two friends became estranged. In the abode of peace Dupanloup assailed Veuillot (an extreme Papist) in France, while Newman had a controversy with Bishop Ullathorne in England. We can well understand why his biographer should say of Ward: "While his Catholic controversies made him ill, his meetings and arguments with his metaphysical friends and enemies were among the most effective tonics when he was ill or depressed."

A false religion or a debased form of a true religion always tends to make men irreligious. The wayward and corrupt heart of man may refuse to embrace the truth, but it never fails to loathe hypocrisy, real or unconscious. Hence the irreligion on the Continent, where Rome has had the nations under her teaching for centuries. "The Romish bishops in France lament that more respect is shown to religion in Protestant England than in their own country." It is nothing but absolute loyalty to Christ that can win the people.

While the prevailing spirit of the times is tolerant, and favourable to the widest liberty of thought, the religion of the Vatican remains unchanged. Its dogmas are as rigid and unbending as ever, and its claim to be the only true ark of salvation as imperious and exclusive as in any past era of its history. There is no change in its assertions as to priestly authority, auricular confession, purgatorial fire, or any other similar perversions of truth, or figments of error. Its appeal is no more to the Word of God to-day than in days gone by, nor does it any more permit its votaries to read for themselves the revelation God has given. Why, then, should its growing hold on the minds and hearts of men be viewed with less concern, or resisted with less earnestness of testimony and protest than by our fathers, who died at the stake rather than yield to it?

M. Narbel is giving a course of lectures in the University of Lausanne, on the history of Christian Missions, which raise and discuss some most important questions. For example, How can we introduce Christianity among the heathen without our civilisation injuring them? The Christianity is good and only good, but it is carried by messengers who represent our civilised life, our modes of eating, clothing, housing ourselves, etc., etc. We create new wants, and a new world full of temptations and dangers is opened to the heathen. Over and above these things, which perhaps experience and common sense can easily regulate, there come the dangers from the greedy trader, who follows in the missionaries' wake, who will sell his "fire-water" and gunpowder even if it kills all the natives off, and ruins all honest trade for the future. Then, again, we are in danger of insisting that in every land the natives shall work as hard as we do who live in a temperate climate. Idleness is a vice, no doubt, but the quantity of work to be done should vary with the conditions of the worker. Another point requiring our attention is whether other races are to be doomed to perpetual inferiority; shall they develop in their own way, or must they be forced or coaxed along our way? The time has come when all such matters will have to be definitely faced and settled, and M. Narbel is making his contribution to the settlement.

The mistaken meanings which are often attached to familiar and, one would suppose, easy passages of Scripture, are a marvel. Prince Bismarck, *e.g.*, when speaking to a visitor, of "Germany and the evils of the day," remarked:—

Fortunately for me, when I was very young I learned to repeat the Lord's Prayer, and truly to mean it when I said, "Thy will be done." And this I still say, and so nothing ever really troubles me.

This passive sense of the prayer, which is the sense of the prayer in Gethsemane, seems to be more generally taken as the correct sense than one would suppose. A minister who had been preaching on the Lord's prayer, and expounding this clause to mean the doing of God's will, not the bearing it, was surprised to receive the grateful thanks of several of his friends for helping them to see the passage in quite a new light! Very likely many more passages are in a similar fog.

Rothe says: "Only in our maturer years do we begin to realise what a wealth of meaning lies in the so-called elementary truths of religion, and what an indescribably great thing it is to be really persuaded of them! Then, too, we can understand how persons of outstanding piety have been satisfied with these truths alone." Experience and observation confirm this testimony. Paul, who so well knew Christ, was willing to "count all things loss for the excellency of the knowledge of Christ Jesus my Lord . . . that I may know Him, and the power of his resurrection, and the fellowship of his sufferings." To be really persuaded of the love of God to us, of the value and relation of Christ's death to us, of the constant watchfulness of God over us, of the reality of invisible things, would have, over even the brightest of Christians, a fresh transforming power.

CHILDREN SHOULD ALWAYS BE HEARD, and fairly and kindly answered, when they ask after anything they would know and desire to be informed about. Curiosity should be as carefully cherished in children as some other appetites suppressed.—*Locke.*

"Stir up the Gift that is in thee."

We have been told that Godly clergymen and ministers complain of being overborne by worldly churchwardens and deacons, and that the spiritual element in the churches is thus swamped by the secular. But is not one cause of this, the transference to the "clergy" and "ministry" of the privileges and duties of the people? For the New Testament knows no clergy and no ministry but the whole people of God. The people, the *laos*, the laity, ARE God's *cleros*, God's heritage, God's clergy. And the gifts of evangelists, pastors, teachers, are for the express purpose of "*perfecting the saints unto the work of ministering*, unto the building up of the body of Christ."

But this is exactly what many of the "clergy" and "ministers" fail or neglect or decline to do. The rampant Romish ecclesiasticism which is ritualising and romanising the Church of England, is leavening also the Nonconformist bodies; and instead of training and educating the saints to the work of ministering, the pastors are burdened more and more with doing all the work themselves. A deacon, or other member of the church used to give out the hymns, but this small participation in public worship is becoming obsolete; the so-called laymen sit in their pews and do nothing. Do they love to have it so?

To every one of the Lord's blood-bought and forgiven people is given some grace, some talent, according to the measure of the gift of Christ. And no matter how spiritual, how scripturally taught, a pastor may be, he neglects the chief part of his office if he does not chiefly devote himself to the discovery, development, and training, of the special gift of each member of his flock. Only by that which every joint supplieth, according to the effectual working in the measure of every part, is it possible that all should come into the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, and speaking the truth in love, grow up into Him in all things who is the Head, even Christ.

Therefore let those pastors who are finding themselves swamped by worldly-minded elders, or business-absorbed deacons, or secularised churchwardens, bethink themselves whether they have encouraged these men to stir up the gift that is in them. For though we are many, we are one body in Christ; and we are everyone members one of another; and we each have gifts differing according to the grace given to us. And let each member bethink himself that he is responsible to minister his gift; if it be prophecy, or active service in external things, or teaching, or exhorting, or giving, or ruling, or consoling the mourner, or relieving the sufferer—nothing can absolve him from fulfilling his ministry. He cannot devolve it upon any other, and he dare not allow another to interfere with its exercise. Each one, whether prophet, or pastor, or teacher, or giver, or help, or government, must give account of himself to God.

But possibly the impracticable churchwardens, or elders, or deacons, may have been elected on account of their wealth, or position, or social influence. It is even possible that they may be unregenerate men. If so, only let them that are spiritual each recognise the other's gift and stir up his own, and it will be as it was of old, when walking in the fear of God and in the comfort of the Holy Ghost, they were multiplied; and of the rest durst no one join himself unto them.

The Coming Revolution.

In judging of the present age, in its modern developments, two things call for attention—the crop of ideas which mark the present exodus of thought, and, second, the modern trend of events. These should not be taken as synonymous. The ideas at the basis of a movement do not necessarily correspond with the actual direction that the movement takes. The failure to perceive this distinction has been, and more than ever threatens to be, the prolific source of anarchy and woe.

What is the dream from which come the throes of social upheaval, already begun, the presage of a revolution, on a scale such as humanity has never known? We give it in the words of one of the dreamers—

> If every man stood up straight before his Maker, the fear of want, and the lust of gain would become extinct motives, when abundance is assured to all, and immoderate resources impossible of achievement in the New Society we hope to see. Then evil will flit away like a shadow. Equity will leave charity with nothing to do. The decalogue will become nigh obsolete, when there is no temptation to theft, to lie, to kill.

It is obvious that such a dream as this is exceedingly catching. Why should social conditions be so unequal? Why should the many, now that the power is coming into their hands, be servants, slaves, any longer? Why not strike for liberty, fraternity, equality, and turn the dream into fact? Is not this New Society right, and what is power for, if not for the enforcement of what is tantamount to a millennium?

That the idea we have sketched is the dominant force in the various Socialistic combinations of these times cannot be questioned. Anarchists, bad as they are, are not demons. They are misguided men. Nihilists are not monsters; they are members of a fallen race whom Satan leads in his train by the chain of optimistic thought. They have an elysium in view, and for this they battle. If foul means are employed, it is on the plea of necessity, and because the present constitution must be shattered and levelled, that the new order may proceed. By the whisper "Ye shall be blessed," and "Ye shall be as gods—all crowned heads," Satan is marshalling his forces to the war.

It is also obvious, we consider, that at the root of the mischief is disbelief in Revelation. No credence whatever is attached to the history of the fall, or to the outworking of the self-same principles now, and in the race generally, that then found expression. Sinners themselves of a mortal race, the advocates and members of this great international social network are fully confident in the righteousness of their purpose, the equity of their motive, and their high call to overturn until the time is come for them "to make all things new." They are, without any disguise, their own Christ, their own Deliverer, working out, in their social propaganda, and by their Anarchist bombardment, their own salvation.

Indeed, nothing has so much struck us, in the perusal of the literature of this movement, as the self-sufficiency that is breathed through it all. The assumptions which are characteristic of Socialism, and which, like axioms, lie beyond the sphere of debate, are man-exalting in the highest. Even where a measure of respect for Christ is retained and expressed, it is a levelling respect which reduces Him to the democratic herd, or makes Him only as one among many. His Cross is reckoned as nought. In effect they say:—

> His life is our inspiration, not his death. No one can atone for me. No man can atone for you. Every man goes to the Father—not by or through blood—not through Christ's death, or any death, but only in the living way of Christ's life. Every good man's life, in the same way, and for the same cause, becomes an inspiration and a potency in the spiritual enlargement of his fellows.

Such is the democratic view which Socialism, at its best, takes of the person and work of the Incarnate Word. It is, therefore, not surprising to find that the ultimate aim of Socialistic philosophy is to put man in God's stead.

> The solution of the scheme of social reconstruction will be, not by dividing the world between God and Humanity, but by giving God all by giving Humanity all; Humanity being conceived, not as a collection of individuals, but as an organism, in which the Divine Spirit reveals Himself.

In keeping with this, we find that Christ's most holy and unique claims are parodied by Socialistic assumptions, and treated as common property. Hence we are gravely assured that "in man are the celestial host"; and again, "the Father is in Me; I am in the Father, yet the Father is greater than I," are words "not of prophecy, but fulfilment and testimony of the oneness, the alliance of God and men, the world and the universe, a partnership between creation and Creator." The convenience of this assumption is as patent as is its untruth. According to it,

> Man is ordained to be
> God's heir to Deity.

Socialism expounded means that the mind of the race has been slumbering, but now at last is awaking, and, in the kinship of the masses, as contrasted with State and Ecclesiastical privilege, is finding its Divine interpretation. For Socialistic rule, therefore, is claimed a Divine warrant and authority. In Socialism the race reaches its majority,

> And man has destiny by side of God.

We have, therefore, to read the aphorism, "*Vox populi vox Dei*," with severe emphasis, for Socialism means it. It is the cardinal dogma which is the hinge of the whole movement. The self-consciousness of humanity has dawned at last, and what the grand consummation is, Socialism sees and burns with desire to reach. The vision is "a society in concord from pole to pole—bound up together as earth and heaven are bound together, atom upon atom, each person in it being a unit in a great Catholic Unity, contributing exactly that which the entire unity will determine."

Such is the scheme which in these latter days has been launched, and which is now on its way to fulfil its mission. In our judgment it is laden with portentous mischief. There is dynamite enough in it to shiver the fabric of society. The aim is to be "as gods," the real issue is every spark of liberty crushed out. For the individual unit is only to act "as the entire unity will determine."

In harmony with the self-inflation of this movement, there is no room left either for the fact of sin, or its Divine remedy as expounded in the Cross of our Lord and Saviour Jesus Christ. Sin, in fact, is simply viewed as an obstruction to growth; and by an obstruction to growth is really meant whatever stands in the way of the fulfilment of the Socialist programme. For this reason it is an utter mistake to view the action of the Anarchists as something apart from the organic development of the system in question. The throwing of bombs may be confined as yet to the advanced wing, and may probably in the future be the handiwork of the more daring spirits; none the less is it the logical expression of the creed adopted. If in Socialism man's deity is made actual, why should not his sovereign will clear every obstruction from the field? And if the paradise aimed at is a paradise of force, where individual freedom is sunk for ever, who can wonder that force should be applied in the endeavour to reach it?

It is instructive to note that the Anarchists are not only unscrupulous, but shameless. They glory in the mischief that they work, and confine their regret to the imperfect realisation of their end. The action of the Socialistic deputies of the French Chamber should be pondered by every student of the times. Both their silence and their applause showed where their sympathies lay. It is worse than folly to shut our eyes to the ominous signs of the times, as bodied forth in Socialism. It has a dream, a philosophy, a creed, but these are in defiance of Revelation and the cardinal verities of the Gospel of God. It may name, and does name, the Name of God, and of his Christ, but it is to arrogate the attributes of the one and claim equal authority with the other—sometimes more. It speaks of a Brotherhood, and has much to say of the golden rule; but all the same it is unsparing in its vengeance, and utterly heedless in the destruction that it deals. Order is its end, and anarchy its means.

Let him that hath understanding mark the number of the beast, for it is the number of man, and his number is six hundred sixty and six. Socialism is man, and man's number, for it is man exalted; it is self-worship perfected. There need be no delay now in the advent of the Lawless one, the Anarchic King, for lo! a people, strong and mighty and unscrupulous, awaits him on the earth. But it is for Thy coming, Lord Jesus, we wait, and Thy reign in righteousness. Then shall creation's travail be o'er, and the rest, so long deferred, extend from pole to pole. James Douglas.

EXPOSITORY NOTES.

"DID YE RECEIVE THE HOLY GHOST?"

> Paul....came to Ephesus, and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? (Acts xix. 1, 2.)

This passage is made by some the basis of an appeal to Christian believers to receive the Holy Ghost, notwithstanding that Peter said to the anxious inquirers after his first Pentecostal address, "Repent ye, and be baptized every one of you into the name of Jesus Christ, unto the remission of your sins; and ye shall receive the gift of the Holy Ghost." And notwithstanding that Paul says that being justified by faith the Holy Ghost was given unto us, and that if anyone have not the Spirit of Christ he is none of his (Rom. v. 8; viii. 9).

Sometimes, indeed, it is admitted that all believers have the Holy Ghost, but the above verse is used to raise the question whether they have received the Spirit for power in service.

But the question of the Apostle was entirely different, and for an entirely different purpose. The Revised Version correctly renders it:

"Did ye receive the Holy Ghost when ye believed?"

It was a test question to prove whether they had heard and believed the good tidings of Jesus Christ, for if so they would have received the Holy Ghost.

The previous chapter tells us that Apollos had been preaching at Ephesus eloquently and earnestly, but he only knew the baptism of John, and could not preach more than he knew. These twelve disciples had probably received from Apollos all that he could teach them, for they were, by their own testimony, exactly where Apollos was. But when Paul preached unto them Jesus and the resurrection, they believed, were baptized into his name, received the Holy Ghost, and spake with tongues.

It is not rightly dividing the word of truth to make these disciples, who only knew the baptism of John, the counterpart of those who believe in Christ. Those disciples did not know that Jesus had been glorified, and that the Holy Ghost had been consequently given. Their nearest parallels, now in Christendom, are such as have been convinced of and have confessed their sins, but have not received the Gospel of Christ, have not been justified by faith in Him who raised up Jesus our Lord from the dead.

It is dealing deceitfully with the Word of God to base any teaching or exhortation on what we know to be an incorrect translation or interpretation. And a faithful steward of the truth of God will take time and pains to find out the real meaning of any Scripture before he undertakes to teach from it. We think that these two principles are important enough to be made a note of. R. C. M.

Apocalyptic Scenes.

By the late Sir S. Arthur Blackwood, K.C.B.

XXXVIII.

THE FOURTH SIGN.

THE LAMB AND THE 144,000 ON MOUNT ZION.

If, after witnessing in the night visions at Babylon, and again by the river Ulai, the prophetic history of the world for 2500 years, the "man greatly beloved" was so affected that, as he wrote, "my cogitations much troubled me—my countenance changed in me—I fainted, and was sick certain days," we may well imagine that the terrific foreview of the great Antichrist who was to overcome the saints, and of the great Apostasy which was exhibited to the beloved disciple in Patmos, must have no less oppressed his spirit.

The scene had closed with the apparent triumph of Satanic subtlety and power; the last head of the wild beast from the abyss exercising supremacy in his name; "all the world" subject to his dominion, and all but a few branded in hand or forehead with his mystic number.

Dark indeed was the view presented, hopeless must have seemed the outlook. But just as in the former series of visions, in the blackest moment (ch. ix. 20, 21) there arose the heavenly light of the angel with sun-bright countenance and rainbow crown (ch. x. 1), so in this series a soul-entrancing scene of glory suddenly bursts upon the seer's eyes, and sounds of such melody as earth had never heard float upon the breeze, and delight his ear.

"And I looked, and, lo, a Lamb stood on the Mount Zion, and with Him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women: for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God, and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God."

Upon an eminence which he at once recognises as the Mount Zion of psalmist's song and prophet's rapturous gaze, "beautiful for situation, the joy of the whole earth, the city of the Great King," the Apostle beholds—and oh! with what inconceivable delight—the now familiar symbol of his Saviour and Lord, once slain as sacrifice, now living and triumphant, the Lamb—the Lamb of God! There stands, in all the power of an endless life, the Crucified One, the occupant of the throne of glory (ch. v. 6), the object of all creation's adoration and praise.

And He is not alone. An elect and blessed company surround and follow Him. An hundred and forty and four thousand are with Him. On their brows the name of glory shines with heavenly light. It is the Father's name that is written in their foreheads. They are the sons of God—the redeemed from among men—the blood-washed Church of Christ. Satan has not triumphed. The Lamb is yet the victor, and they for whom He died and rose again, the possessors of eternal life, are associated with Him.

The scene occurs in due order. As under the first three signs was shown the pristine glory of the early Church, the efforts of the enemy to destroy her by the persecutions of Pagan Rome, the rise of the great Antichristian power of Papal Rome and its world-wide success, so now in the fourth sign appears a striking representation of the Church militant here on earth, the faithful servants of the living God, bearing the distinctive tokens of their sonship, tokens specially chosen because of their contrast with the claims of the great Apostasy.

The whole Church is presented later on, when the number of the elect has been accomplished, as a city, of which "the length and the breadth and the height are equal"—a perfect cube. A section of that cube—that is, a square—exhibits such a portion of the Church as is at the given moment the subject of vision. Such a section was brought to view in the hundred and forty-four thousand of ch. vii.—the Church, chosen, regenerated, and sealed by God; another section is manifested now in the hundred and forty-four thousand on the Mount Zion, another company, a portion, of the same sacramental host; and specific features are revealed, which at once disclose the characteristics of the redeemed, and the prevailing errors of the time to which the vision relates.

For it was *the Church of Reformation days* that now appears upon the scene. The Reformation itself was delineated in the glorious vision of the 10th chapter, when, under the symbols of the sun-bright and rainbow-crowned angel, with open book in his hand, we saw the beautiful light of Gospel truth which then shone forth upon the dark ages of mediæval history, and when the effulgence of covenant grace, of justification by faith, and the blessing of a long-closed but now opened Bible brought life and liberty to the nations enslaved in Papal gloom and bondage and foulness of iniquity.

It is the same period to which the fourth sign brings us in this the parallel series of visions; and here it is the leading truths of Reformation times which are brought prominently forward, in contrast to the lies with which the great deceiver had so long deluded the world.

First and foremost is the Lamb Himself. The ecclesiastical Apostasy which had usurped his place and offices, professing to be his vicar, had worn the appearance of a lamb though speaking with dragon's voice (ch. xiii. 11). Here is the rightful occupant of the Mount Zion—"my King upon my holy hill of Zion" (Ps. ii. 6). It is He that liveth, and was dead, and is alive for evermore. "Delivered for our offences," but "raised for our justification." The one accepted sacrifice, instead of the many sacrifices which could never take away sins, and which are being daily offered by a false priesthood upon the thousands of so-called altars of Christendom.

"I protest that in the Mass is offered to God a true, proper, and propitiatory sacrifice for the living and the dead" was, and is still, the blasphemous teaching of Rome according to the creed of Pope Pius IV. That "Christ was *once* offered to bear the sins of many," that He "offered *one sacrifice* for sins for ever," that by *one offering* He hath perfected for ever them that are sanctified," was the doctrine of the blessed Gospel sounded forth at the Reformation. A dead Christ, lying upon the "altar," is the central feature of the Mass. A living Saviour, crucified, but risen, is the glorious presentation of the Gospel. "The Lamb standing on the Mount Zion" was the symbol of this cardinal truth. "The Lamb of God which taketh away the sin of the world" was what the eyes of men were opened to see at the Reformation.

Then, too, was the fact of the Church of Christ being an elect and separate people again brought to light. And in contrast to the mark of the beast, impressed upon all them that dwell on the earth—in other words, the appropriation by and allegiance to the Antichristian power—the dwellers in heavenly places, the 144,000 on the Mount Zion, bear emblazoned on their brows the name of their Father. They have been purchased by his own blood, to Him they belong; they "were redeemed from among men, being the first fruits unto God and to the Lamb." They are the children of God, and bear his likeness. "Each one resembles the children of a king." And "the high praises of God are in their mouths," for "this honour have all the saints."

> "Loud as thunders to the ear,
> Loud as many waters' noise,
> Sweet as harp's melodious voice,"

rolls down from the triumphant multitude around the throne the new song. Gladly caught up by the host militant here on earth, its burden is quickly learned, and its joyful accents are echoed back. The circumcised ear alone can hear it, the heart taught of God can alone appreciate its melody. Its sweet tones fall, without response, on the multitudes whom the many voices of the world have beguiled. But "the ransomed of the Lord shall return, and come to Zion with gladness, and everlasting joy upon their heads."

The Reformation era, like every time of true revival, was a time of singing. Unlike the Miserere and dirge of Romish services, the melodies which burst forth wherever the glad tidings of the Gospel came from renewed hearts that had received the love of God, told out the joy that could not be repressed. "The time of singing," the singing of "the songs of Zion," had again come.

And what was the new song which they sang? It was the song of redeeming love. "Thou art worthy, for Thou wast slain, and hast redeemed us to God," is its keynote. Its Hallelujah choruses swell their triumphant strains in joyful acknowledgment of the wonders of Divine grace; and as the wide circumference of heaven resounds with the praises of the God of Salvation, so here also, though the time may be yet unknown, from the heart of every sinner saved by the blood, springs upward the thanksgiving which it is so sweet to utter, and which is so acceptable on high.

The hundred and forty and four thousand are not only redeemed, they are justified. "They are without fault before the throne of God." The blood that was shed to redeem them has made them "whiter than snow." No stains remain to be removed by masses, by merits of saints, or by fires of purgatory. The blood of Jesus Christ has cleansed them from *all* sin. The presence of their living Head in glory, their Substitute once upon the cross, their Advocate now upon the throne, is the witness of their acceptance "in the Beloved." "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us"! To his redeemed and beloved, the heavenly Bridegroom saith—oh, marvellous words—"Thou art all fair, my love; there is no spot in thee." They are "justified by his blood"; they are without fault before "the throne of God."

And they are sanctified too; for "in their mouth was found no guile." This is the accompaniment and consequence of justification. The blessedness of "the man unto whom the Lord imputeth not iniquity" consists also in this, that "in his spirit there is no guile." The spirit of holiness has taken possession of him, has renewed his heart, has cleansed his thoughts, has purged his lips. He is a new creation in Christ Jesus. Truth is in his inward parts.

And just as the complete justification of the redeemed was the foundation-truth uncovered at the Reformation, and brought forward in opposition to the imperfect justification which Rome offered by its masses and indulgences and purgatorial sufferings; so is the holiness of the people of God exhibited here in striking contrast to the awful lies and deceptions which, by means of the Apostasy, "Babylon the Great," had taken possession of, and so permeated the millions of Christendom, that the whole world was under the dominion of him who "is a liar, and the father of it." *Guile* was and is the hellish brand of the Romish system and its followers. "*No guile*" is the mark of the blood-bought Church of Christ, the bride of the Lamb.

Another most distinctive feature is theirs. A counterfeit purity had been insisted on by Rome. "Forbidden to marry," inculcating the celibacy of both sexes, and immuring them as monks and nuns, she had taught that the highest standard of holiness could only be reached by the rejection of the divinely instituted and divinely blessed state of matrimony. "Promising liberty," they became and caused others to become "the servants of corruption." The foul enormities that disgrace the unhappy votaries of "the Mother of harlots," from the occupants of the Papal throne downwards are matters of history, too notorious to be denied. The grace of God had indeed been "turned into lasciviousness." Refusing God's way of holiness, the treaders in a self-chosen path of professed superior sanctity had fallen victims to the vilest of fleshly lusts, and were perishing in their own corruption.

True virginity, the virginity of heart and life, which Christ demanded for his espoused bride, was not to be thus attained. And so, at the time when the light of the Gospel, so long obscured, again shone forth, the Reformers taught, and taught rightly, that devotion to the Lord did not require, or consist in, seclusion from the world, or enforced celibacy, but in that deep and thorough consecration of spirit, soul, and body, to Him and to his service, which could only find its expression and develop its true activity in those earthly states and callings which the will and word of God had ordained, and which his Providence pointed out. They who there and then served and glorified their Saviour—and not the dwellers in monasteries and nunneries—were the truly chaste. "These are they which were not

defiled with women, for *they* (emphatic) are virgins." For

There are souls that seem to dwell
Above this earth—so rich a spell
Floats round their steps, where'er they move,
From hopes fulfilled and mutual love.
Such, if on high their thoughts are set,
Nor in the stream the source forget,
If prompt to greet the bliss they know,
Following the Lamb where'er He go,
By purest pleasures unbeguiled,
To idolise a wife or child;
Such wedded souls our God shall own
For faultless virgins round his throne."

Finally, they "follow the Lamb withersoever He goeth." They tread in the steps of the Crucified; they "go forth unto Him, without the camp, bearing his reproach." His word is their guide, not the precepts or traditions of men; his example is the pattern and model of their lives to which they seek to be conformed. They are the firstfruits unto God and to the Lamb; for this is the designation and character of the Church in all ages (James i. 18).

Thus, with features too plain to be mistaken, do we see in the company on Mount Zion, the Church of Reformation times exhibited in striking contrast to those who, marked by very different tokens, were the followers of the beast, and of the adulteress, who sat thereon. They are the truly justified, the truly sanctified, the true followers of, and associates with, their risen and beloved Lord. They, and they only, can learn the new song, which must be learned here on earth if it is to be sung above in glory. They are the redeemed, the children of the living God.

"With them numbered may we be,
Here and in eternity."

AMONG THE TELEGUS.

Some friends will perhaps remember reading in these columns of a work which the writer was enabled to commence among the Telegus in this district through having been sent out and supported by a single Christian family. Some Christian brethren and sisters who read of this new work very kindly sent some help through the writer's father, Pastor W. Fuller Gooch, of Lansdowne Hall, West Norwood. In addition to this, some very kind words of encouragement and interest were received—a means of helping and stimulating missionaries abroad not sufficiently appreciated, perhaps, by friends at home.

A gospel hall and schoolroom in one building has been commenced, as also two preachers' houses; and three rooms to accommodate the boarding department of the Christian Girls' Boarding School, which the writer's wife purposes carrying on, in the hope that it will ultimately be a means of providing some of the Biblewomen so much needed here to assist in the zenana work. So far as funds permit, the young girls of all Christians in reach will be received in this boarding-school, and so trained as to fit them to be useful in the Lord's service, whether He calls them to be Biblewomen or otherwise.

These buildings are all on less than an acre of land, and situated right in the town, within easy reach of all inhabitants, and close to the public offices and police headquarters. We are earnestly desiring that God will give us a certain piece of land joining our present site, in order that we may put up a dwelling-house, as until we can secure this we have to utilise the Gospel Hall as a lodging-place. We have two preachers working with us, men whom we are glad to see growing in desire to win their countrymen to confess Jesus Christ as Saviour and Lord.

We are finding many opportunities of proclaiming Christ, even while engaged in the very trying work of superintending our own building operations. The people, especially the pariah class, listen very well, and we have good hope that out of dark Anakapalle's thousands, God will in his grace call many, in the near future, to be members of Christ's body, and instruments to make the Gospel light shine amid the darkness that surrounds this thickly-populated district.

We need more help to finish our building, and get our work into good steady working order, and if any readers are led to a desire to help us here at this juncture, we shall thank God and take courage. Letters or question may be addressed to Pastor Fuller Gooch, of Norwood, or myself,

F. W. Gooch.

Anakapalle, India.

The Evangelist.

A HERTFORDSHIRE FARMER.*

In a quiet lane in Hertfordshire, where stands a small farmhouse, plain and unsightly, there lived a farmer, respectable and very commonplace, absorbed in his cows and his crops. His stolid, unintelligent face told of a mind into which higher matters had seldom found their way.

He fell into bad health, and a visitor, who sometimes called to see him, made hopeless attempts to direct his thoughts to the God before whom he was, apparently, so soon to appear.

He did not object or oppose: he seemed too little to understand even the simplest verses of the Bible to find objections.

He smiled in a bewildered manner, and said, "Haven't no doubt it's all very nice for them as can take it in, but I'm one of those as can't?"

God, Christ, Heaven, the Soul seemed to him, words to which no special meaning attached, and it was a relief to him to take out his large account-book, and describe to his visitor the number and value of the cows he had lost by "that there lung disease."

Again and again the visits ended thus, and the visitor left the neighbourhood sad and discouraged.

Six months afterwards, she received a message from this man. It was thus: "You will be glad to hear that I am saved." She returned to the neighbourhood, and again found herself in the dark little parlour, but like a light in the darkness was the radiant face of the farmer.

"The Lord has healed my body," he said, "and He has saved my soul."

And in answer to the question of his visitor, he thus related the history of that which had befallen him.

"You remember," he said, "how stupid I was when you talked to me last year about the Lord Jesus Christ. It seemed all like Greek to me—couldn't make out what it was you meant me to understand. But I kept thinking, well, there's something or other I must do to be saved—I must repent, or pray, or turn over a new leaf—yet I couldn't make out what. And so I let it alone, and thought, There's some that understands these, and some that don't, and so I must let it be.

"It was a fortnight ago I went to bed, just as stupid and dark as ever I was. It seemed to me that in the middle of the night I awoke—but yet it must have been a dream. For when I seemed to wake, strange to say, everything was gone. There was empty space, and nothing else. And stranger still, I was gone! clean gone! It was a wonder to me that words can't say.

"Then I thought, is there nothing, nothing anywhere? Is there nothing that *cannot* be gone? And then in one moment it came to me clearly and surely, *Christ* cannot be gone. Christ is there before his Father, his eyes are upon Christ. *I am gone.* It is Christ who has undertaken all that I could not do. Christ has satisfied God. He *must* be satisfied, for his eyes are upon Christ, and Christ is perfect.

"And I had my heart filled with perfect peace and joy, and I awoke calling out, 'I am gone, and Christ is there before God!' And now that I was really awake, I understood it all. I had been thinking before I must do or be this or that. But God had showed me, as it were in a picture, that not only He did not want *my doings*, but He did not want *me*. He could only be satisfied with Christ. And it was in Christ only that I was there before Him; not a question of what I was, but of what He is; not a question of me at all, but only what Christ is to God.

"It was a joy to me no words can tell, for not only I saw my sin was gone, but the wretched self that did the sin—the sinful, stupid self, all gone, and Christ only left!"

By this mysterious means had the Lord revealed Himself to the Hertfordshire grazier. From this time his life work was to seek to win souls for Christ. His joy and peace were not the passing excitement caused by a strange dream, but the eternal blessedness caused by belief in the truth thus taught to his soul.

He lived four years in the faithful service of God, and died saying, "There is nothing, nothing but happiness," for to him there was nothing but Christ.

"Do you know which side of the Jordan you are?" a friend said to him some time before his death. She did not expect he would know the meaning of the question.

He looked at her in astonishment. "I don't think," he said, "that you needed to ask me such a question as that. How can I help knowing that I am in the land that flows with milk and honey?"

He, too, had been led into the "land of eternal summer," into the "Paradise of unfading blossoms." For "there is one Body and one Spirit, even as we are called in one hope of our calling," one Jesus, "the same yesterday, to-day, and for ever."

* Extracted from Trees Planted by the River. By Frances A. Bevan. (3s. 6d. *Nisbet & Co.*)

THE UN-CHRISTIAN WORLD.

The Church Missionary Society has done a good thing in sending out in leaflet form the thrilling address given recently by Mrs. Isabella Bishop at Exeter Hall. We hope that all who are moved by compassion at the thought of the sins and sorrows of heathendom will get copies from the C.M.S., Salisbury-square, E.C., and will scatter them freely. We append one or two impressive paragraphs:—

"I think that we are getting into a sort of milk-and-water view of heathenism, not of African heathenism alone, but of Buddhism, Hinduism, and Mohammedanism also, which prevail in Asia. Missionaries come home, and they refrain from shocking audiences by recitals of the awful sins of the heathen and Moslem world. When travelling in Asia, it struck me very much how little we heard, how little we know, as to how sin is enthroned, and deified, and worshipped. There is sin and shame everywhere. Mohammedanism is corrupt to the very core. The morals of Mohammedan countries, perhaps in Persia in particular, are corrupt, and the imaginations very wicked. How corrupt Buddhism is, how corrupt Buddhists are! It is an astonishment to find that there is scarcely a single thing that makes for righteousness in the life of the un-Christianised nations. There is no public opinion interpenetrated by Christianity, which condemns sin or wrong. There is nothing except the conscience of some few who are seeking after God, 'lest haply they might feel after and find Him who is not far from every one of us.' And over all this seething mass of sin and shame and corruption hovers 'the ruler of the darkness of this world,' rejoicing in the chains with which he has bound two-thirds of the human race.

"Just one or two remarks as to what these false faiths do. They degrade women with an infinite degradation. I have lived in zenanas and harems, and have seen the daily life of the secluded women, and I can speak from bitter experience of what their lives are—the intellect dwarfed, so that the woman of twenty or thirty years of age is more like a child of eight intellectually; while all the worst passions of human nature are stimulated and developed in a fearful degree: jealousy, envy, murderous hate, intrigue.

"It follows necessarily that there is also an infinite degradation of men. The whole continent of Asia is corrupt. It is the scene of barbarities, tortures, brutal punishments, oppression, official corruption, which is worst under Mohammedan rule: of all things which are the natural products of systems which are without God in Christ. There are no sanctities of home; nothing to tell of righteousness, temperance, or judgment to come, only a fearful looking for in the future of fiery indignation from some quarter, they know not what; a dread of everlasting re-birth into forms of obnoxious reptiles or insects, or of tortures which are infinite, and which are depicted in pictures of fiendish ingenuity."

DUTCH BAPTIST UNION.—A little report has appeared of the work of this Union and of the auxiliary efforts made by Mr. R. Klickmann, 41, Belvedere-road, Lambeth, to secure English support for those faithful workers. A spirit of revival is reported, and it is stated that in June last there were thirteen associated mission churches (each with two or three outlying stations) in the Union, the largest being Groningen, with 250 members, and the smallest Heeg, with nineteen members. They are all poor—in many cases the *poorest* of the land—unable to bear their several financial obligations as churches without some extraneous aid. Yet the total amount raised by these native churches during the year was 6247 gulden (about £521).

A Little While.

BY THEODORE L. CUYLER, D.D.

In our Lord's last conversation with his disciples before his betrayal and crucifixion, He said to them "A little while and ye shall not see Me; and again a little while and ye shall see Me—because I go unto the Father." Before them was the bloody tragedy on Calvary, and forty days after that his ascension through the vernal air to heaven. They should see Him no more in earthly form. But in another little while—in fifty days thereafter—He should come again by his Holy Spirit in the wondrous baptism of power at Pentecost. He was then to be glorified by the Holy Spirit in the hearts of his disciples. Jesus Christ is with his people now; for did He not promise, "Lo, I am with you always"?

Those sweet tender words "a little while" have deep thoughts in them, like the still ocean at the twilight—thoughts too deep for our fathoming. They breathesome precious consolations to those whose burdens are heavy, either of care, or poverty, or sickness. If the prosperous can enjoy their prosperity only for a little while, neither shall the mourner weep much longer, or God's poor children carry much longer the pains or privations of poverty. The daily toil to earn the daily bread, the carking care to keep the barrel from running low, and the scanty "cruse" from wasting, will soon be over. Cheer up, my brother! "In a little while and ye shall see Me," says your blessed Master, "for I go to prepare a place for you." O the infinite sweep of the glorious transition! A few years here in a lowly dwelling, whose rent it was hard to pay, and then infinite ages in the palace of the King of kings. Here a scanty table and coarse raiment soon outworn; yonder a robe of resplendent light at the marriage-supper of the Lamb. Let this blissful thought put new courage into thy soul, and fresh sunshine into thy countenance.

I sometimes go into a sick chamber where the "prisoners of Jesus Christ" are suffering with no prospect of recovery. Perhaps the eyes of some of those chronic invalids may fall upon this article. My dear friends, put under your pillows these sweet words of Jesus—"a little while." It is only for a little while that you are to serve your Master by patient submission to his holy will. That chronic suffering will soon be over. That disease which no earthly physician can cure will soon be cured by your Divine Physician, who, by the touch of his messenger, will cure you, in an instant, into the perfect health of heaven! You will exchange this weary bed of pain for that crystal air in which none shall say "I am sick"; neither shall there be any more pain. Not only to the sick and to the poverty-stricken child of God do these tender words of our Redeemer bring solace. Let these words "a little while" bring a healing balm to hearts that are smarting under unkindness, or wounded by neglect, or pining under privations, or bleeding under sharp bereavements. I offer them as a sedative to sorrows and a solace under sharp afflictions. "A little while and ye shall see Me," and the sight of Him shall in an instant wipe out all the memories of the darkest hours through which you made your way into the everlasting rest.

"A few more struggles here,
A few more conflicts o'er;
A little while of toils and tears
And we shall weep no more."

These words of the Master are also a trumpet-call to duty. In a little while my post in the pulpit shall be empty; what manner of minister ought I to be in fidelity to dying souls? Sabbath-school teacher, in a little while you shall meet the young immortals in your class for the last time! Are you winning them to Christ? The time is short. Whatever your hands find to do for the Master do it. Do it, Aquila and Priscilla, in the Sunday-school! Do it, Lydia, in the home! Do it, Dorcas, with thy needle, and Mary in the room of sickness and sorrow? Do it, Tertius, with thy pen, and Apollos with thy tongue! Do it, praying Hannah, with thy children, and make for them the "little coat" of Christian character, which they shall wear when you have gone home to a mother's heavenly reward.

Only think, too, how much may be achieved in a little while. The atonement for a world of perishing sinners was accomplished between the sixth hour and the ninth hour on darkened Calvary. That flash of Divine electricity from the Holy Spirit which struck Saul of Tarsus to the ground was the work of an instant; but the great electric burner of the converted Paul has blazed over all the world for centuries. A half-hour's faithful preaching of Jesus by a poor itinerant Methodist exhorter at Colchester brought the boy Spurgeon to a decision, and launched the mightiest ministry of modern times. Lady Henry Somerset tells us that a few minutes of solemn reflection in her garden decided her to exchange a life of fashionable frivolity for a life of consecrated philanthropy. Why cite any more cases when every Christian can testify that the best decisions and deeds of his or her life turned on the pivot of a few minutes? In the United States Mint they coin eagles out of the sweepings of gold dust from the floor. Brethren, we ought to be misers of our minutes! If on a dying bed they are so precious, why not in the fuller days of our healthful energies? Said General Mitchell, the great astronomer, to an officer who apologised for being only a few minutes behind time:—"Sir, I have been in the habit of calculating the tenth part of a second!"

Our whole eternity will hinge on the "little while" of probation here. Only an inch of time to choose between an eternity of glory or the endless woes of hell! And, as a convert exclaimed in a prayer-meeting, "it was only a moment's work with me when *I was in earnest.*" May God help us all to be faithful only for a little while; and then comes the unfading crown:—

A little while for patient vigil keeping
To face the stern—to wrestle with the strong,
A little while to sow the seed with weeping,
Then bind the sheaves and sing the harvest-song.
A little while to keep the oil from failing,
A little while faith's flickering lamp to trim,
And then the Bridegroom's coming footsteps hailing,
We'll haste to meet Him with the bridal hymn.

TABEETHA MISSION, JAFFA.

The report of the Tabeetha Mission, at Jaffa, for the year ending July 31, contains deeply-interesting details of the work carried on under the superintendence of Miss Walker-Arnott. In some introductory remarks Rev. Dr. Alison, of Edinburgh, says:—"Miss Walker Arnott is to be congratulated, not only on having assistants so accomplished and so true to her as Miss Grierson and Miss Milligan, but also on the remarkable efficiency of her four chief native helpers. The three out-schools are important offshoots of the original boarding-house. One is mainly for Jewish girls, a second for Moslems, and a third is more mixed. The instruction given in them is very good, and has to be conveyed with much tact, to avoid collision with the religious prejudices of the parents. The Christian element is kept well in front through it all.

"Katingo's meeting for Moslem women is a remarkable proof of the skill and kindliness with which she does this, as well as all other parts of her work. The three sisters, Maria, Labeebeh, and Fareedah Dahdah, continue to merit the praise which Miss Walker-Arnott gives them. Attention is specially called to the originality and force of character of M. Labeebeh. She is a young woman of remarkable capability. Her energies have during the past year made two new channels for themselves. First of all, she devised a scheme for helping poor Jewesses to a living without injuring them by offhand charity. Through the gifts of a friend in Scotland—supplemented afterwards by others—she was able to furnish them with small stores of wheat which they retailed, bringing back the capital at the end of the fixed time, having meanwhile supported themselves and families. The plan was entirely her own, and has succeeded well.

"She also began a club or class for boatmen and others, to save them from drinking habits, and help them to lay by their earnings. In that, too, she has been remarkably successful, winning the thanks not only of the men and their relatives, but of the Greek priest and others. While educating them in thrift, and helping them to pure recreation, she has taught them the truths of the New Testament, and guided their devotions. If M. Labeebeh were an average specimen of her class, Miss Walker-Arnott's hope of the results of trusting more to native agency would certainly be realised. She is, however, not an average woman, but one who would take a foremost place among women anywhere."

There are some very useful agencies connected with the Institution. The Y.W.C.A. has from forty to fifty members, and the Children's Scripture Union sixty-six. There are several ways in which friends in Great Britain may help the work, and of these details are given in the report, copies of which may be had from Miss E. Walker-Arnott, 24, St. Bernard's-crescent, Edinburgh.

Aggressive Work.—3.

If any feel constrained to engage in this work, and do it systematically, I guarantee they will not be disappointed. They may tire in the work, but never of it, for it grows upon one. "It is a thing of beauty and a joy for ever." Its loveliness increases.

We should, however, always be on the watch for opportunities, as far as we can consistently with our daily avocations. In city life their number is positively legion, but there are times when one feels especially directed to speak to some passing individual. Is not this the voice of the Spirit, and should it not be instantly obeyed?

Once, whilst passing a baker's shop, I felt I must enter and speak to the man behind the counter, although I had never entered a shop for such a purpose before. I found him under conviction of sin, and so glad to unburden himself. I saw him several times afterwards, and he at length found peace, and then persistently preached Jesus to his customers, although it endangered his trade. Ah! how life will manifest itself, whether natural or spiritual, although not always in the same manner, yet I would not give much for the man who can restrain himself from telling others of the Saviour whom he has found.

Upon another occasion I entered a large public building, and spoke to one of the leading clerks about his soul's salvation. He told me he used to be an active worker and preacher, but for five years had been a backslider. He was pleased to talk about eternal truths, and asked me to call any time when passing. I did so occasionally, and eventually he was restored, and began again preaching the Gospel. Have we any right to give up the backslider, however far he may have strayed? He is a son, as the Prodigal was, and, like him, will be brought home weeping.

These are special cases, yet some workers always appear to look for a directing voice or impulse of this description before moving at any time. I find, however, that these are only occasional cases, and all the others ordinary ones, and I don't see why it should not be so.

The many ordinary opportunities are easily indicated. The railway train stops, and tickets are demanded. At once you remark to the other passengers: "I presume we shall not be admitted into the Better Land without a ticket or pass, and the pass will be, 'Ye must be born again. Except a man be born again he cannot see the kingdom of God. If we have the pass we usually know it, and if we don't know it is a bad sign and we should not be satisfied. 'These things have I written to you that believe on the name of the Son of God that ye may know that ye have eternal life' (1 John v. 13). It is only the knowledge of the present possession which brings joy and peace. Have we all got it?"

Or you enter a pretty full railway carriage, and immediately remark, "I presume, gentlemen, there will not be any railways when we get to heaven?" Someone likely replies, "Hope not." (For unless someone answers it becomes somewhat difficult work, and you can only calmly look through the window.) You ask the man who answers, "Are you going there, sir?" and he replies, "Don't know." Now is your opportunity for making a few quiet home-thrusts.

A correct-looking High Church clergyman entered a rather empty tram-car, and sat opposite me. I handed him a Gospel booklet, entitled, "The Way of Salvation." After looking at it, and then at me, he crossed to my side and said, "Do you consider it wise to hand these to clergymen?" I replied, "Oh, yes; for I find a number of them unconverted, and ignorant of Divine life. Are you saved, sir?"

He had dropped into the trap. He said he believed he was being saved, but not yet saved. I discriminated between instant justification and the walk of sanctification.

He asked me to show him my authority and credentials for preaching, for he could show me his. I said if he would go with me for a few days he would see my credentials, but if his were on paper I preferred not possessing them—that I had God's ordination, and would never accept man's. We talked of Baptism and the Lord's Supper, but, of course, did not altogether agree. Yet although some pretty straight things were said, he shook hands with me when leaving the car.

Liverpool. D. M. Drysdale.

ANTI-VIVISECTION CONFERENCES.

Sir,—May I draw your readers' attention to the National Anti-Vivisection Conferences just held at Nottingham under the presidency of the Bishop of Southwell. The Conferences were most successful, the local Press gave extended reports, and widespread interest was excited by the proceedings. Besides eminent laymen, bishops, and clergy, a large number of medical men gave their names as vice-presidents.

In the letter received from Bishop Barry, expressing regret at inability to leave Windsor, as Canon in residence, he said: "I feel convinced of the paramount importance of keeping clearly before the public attention the main issues of the great controversy in which we are now engaged, and preventing men's minds from being distracted by mere side issues, or overborne by scientific authority, on what is primarily a moral question. I have always felt that when we aim at protecting the just rights of the animals committed by God to our charge, we are also fighting for the spirit of true humanity, and so for the highest moral interests of mankind."

This high standard was prominent in the able papers read by the medical opponents of Vivisection, as well as in the striking addresses of Prebendary Grier and others. The following passages are culled from the medical papers read:—

Dr. A. Wall said:—If experiments on animals were entirely prohibited medical and surgical science would advance much more certainly and rapidly, through the increased attention which would be bestowed on clinical and pathological study, instead of the mind being led astray by the latest alleged triumph of vivisection. Look to its 2000 years of awful agony and torture, 2000 years wherein men and women, as well as animals, have been slowly dissected alive. Has it saved one human life? My answer is an emphatic No. On the contrary, it has forced the medical art, an art designed to alleviate suffering, into partnership with it, and made it appear that the most beneficent of all sciences has sanctioned wholesale murder and mutilation. Very few observations can be made on an anæsthetised animal; yet so much functional disturbance is evoked by torture that the tortured animal is rendered incapable of giving a correct answer upon the laws of its own being. There is a wide divergence of function and structure even amongst allied species of animals. What must be the width of the hiatus betwixt them and man?

Referring to one failure after another, in vaunted "cures," Surgeon-Gen. Gordon said, with regard to anthrax: Inoculation is not only not beneficial, but—with especial reference to England—most dangerous, and capable of producing incalculable mischief. As to rabies and hydrophobia, he said: By the practice of inoculation, there is no proof that hydrophobia can be prevented; but there is proof that the practice itself carries with it a possible danger over and above the risk pertaining to a bite by a rabid dog.

Dr. Berdoe gave instances of experiments (whose details are too sickening for your columns) performed at Cambridge and Strasburg by Dr. Stewart, who says, in a note, they were done under some anæsthetic, or stupefying drug, yet he himself gives instances of ten cases in which curare* alone was used.

Dr. Haughton said: These experiments are gradually converting the old art of healing into a system of corrupting the blood with the most revolting concoctions. Vivisection is homicidal in its results in the past, whilst it shows signs that it is still more likely to be murderous in the future.

Dr. Bell-Taylor exposed the failure of the "cures" for hydrophobia, consumption, brain diseases, etc., and the mockery of talking of anæsthetics for burning, boiling, baking, skinning alive, etc., and ended his exhaustive paper by saying: "The proper study for mankind is man, and if a doctor is to learn his business, it must be at the bedside of his patient. Nature is for ever performing experiments of the most delicate and suggestive kind, experiments which it is impossible for mechanical artifice to imitate or realise, and it is to the careful observation of the symptoms in such cases during life, and to the careful study of the lesions that accompany them after death, that we must look for such advance as is possible in the science of medicine and surgery to-day. That is the true method of study, the only fruitful method; and I am convinced that those who abandon it, in the hope of finding a royal road to fame and fortune by torturing animals, are not only wasting their time and laying up for themselves an old age of remorse, but, like the man with the muck-rake, they are actually turning away from the crown of glory which awaits them in the path of legitimate study."

I find it exceedingly difficult to furnish extracts really satisfactory to myself, from the many papers read at the Conference, as they are all so full of most valuable matter. I trust therefore that your readers will get the papers, which can be had, with any further information that is wanted on the subject, from Mr. B. Bryan, Society Protection of Animals from Vivisection, 20, Victoria-street, Westminster, S.W. Ought we to be content that our money should support vivisection, while we leave to others the decision whether it is a moral or an immoral practice?

May I earnestly commend to your readers the example given us in Holy Writ, "The cause which I knew not, I searched out"?

S. S. Monro.

Alton House, Hampstead.

* Curare only paralyses *movement.*

ROMANISM IN FIJI.

From time to time, reports have been circulated of a supposed growth of Romanism in the Fiji Islands. A pamphlet issued from the Wesleyan Mission Press, at Bua, entitled, "The Papal Propaganda in Fiji," shows that Popery counts for very little at present in the group. We give some extracts that have an historical as well as controversial interest:—

"In 1835 the pioneers of Methodism found Fiji in a state of heathenism, the descriptions of which have filled all Christendom with horror. But in 1885 the Wesleyan Methodist Church, celebrating its jubilee in Fiji, justly rejoiced in the possession of a thousand churches, in which three thousand native preachers, reading from the translation of the entire Word of God, declared salvation through Christ to congregations of more than one hundred thousand Methodist adherents.

"During almost the same period, the Roman Catholic clergy, though ever dogging the footsteps of Methodist pioneers, had succeeded in forming a church containing (according to their own printed circular) a membership of 6000 persons. Bishop Vidal has recently, through the medium of *The Catholic Times*, of New Zealand, endeavoured to impress the public with the absurd idea that the strength of Methodism and the weakness of Roman Catholicism in Fiji are both to be attributed to Sir John Thurston's fostering the former and persecuting the latter. Let the reader remember that Sir John Thurston has been Governor of Fiji since 1888, but Methodism on the date of his arrival possessed 104,585 adherents. How, therefore, we ask, can the present Governor be regarded as the occult power which has made Methodism what it is? British Governors from Sir Hercules Robinson to Sir John Thurston have exercised their authority in Fiji for about eighteen years, but for a period of nearly forty years *prior* to the arrival of Fiji's first Governor, Methodism, amid circumstances the most adverse and perilous, grandly demonstrated to the wide world that she, by the inherent force of her own nature,* could stand alone and fight her own battles."

Thus it would appear that over 94 per cent. of the population are Methodists, and less than 6 per cent. Romanists. As regards education, the pamphlet says:—"Twelve hundred Methodist teachers give a secular education to 31,000 day scholars. These men, though efficiently performing the work of State school teachers, receive no recognition from the Government beyond their being recognised as reliable taxpayers. Probably there is no other country in the world where the education of the people costs the Government nil. We are not Sir John Thurston's or any other man's protégé, and we say this in no spirit of offence, for we have during his Excellency's term received only what all men have a right to expect from a colonial Governor, viz., impartial justice and gentlemanly courtesy. That Roman Catholics have not received the same consideration is without doubt untrue."

[* We confess that we are often pained by the inflated way in which Methodism, as here, is spoken of.—Ed.]

AT IRISH FAIRS.

The following extracts from the diary of two missionaries of the Irish Church Mission (office, 3, Westmoreland-street, Dublin) will show what a good work is being done amongst the Roman Catholic population in some of the outlying districts in the Sister Isle. For obvious reasons the names of the places visited are not given.

"We visited M——, where a large harvest fair, composed almost entirely of Roman Catholics, was being held. We displayed our books in their midst, and between the heavy showers of rain we had many purchasers. Both of us read and expounded various texts to large crowds of people, who paid marked attention. This went on for four hours.

"We went to D—— Market, and after some heavy rains we opened our bag of books. For an hour I spoke freely to an audience of about 200, who remained very quiet during that time. Some musicians and a 'Cheap Jack' then commenced close to us, and kept on for another hour. We afterwards resumed, sang hymns, and addressed them again, having a most blessed time. The power of the Lord seemed to take hold of the people, as we talked of sin and its remedy and justification by faith only. Two priests stood near and listened for some time, and their presence encouraged some roughs, who had to be removed by a Protestant policeman, who was friendly to us. Many appeared deeply impressed.

"We attended a large fair at C——, and stood on a big box against the market-house and sang, read, and preached for about two and a-half hours to a quiet audience of about 300. A Christian man encouraged us by telling us of a Roman Catholic friend of his being very interested in what was preached. Next day we attended the market at D——, where quite 300 heard the Gospel from our lips. When we began an old pedlar near us cried out, 'God deliver us from evil, Amen.' We joined in the 'Amen,' but, of course, in a different sense! For some time he raved away, repeating the Apostles' Creed, and saying, 'I believe in the Holy Roman Catholic Church,' etc., but he soon got tired. Some roughs jeered and disturbed the meeting, but we rebuked them sharply, saying that everyone should respect the Virgin's Son. This had the desired effect, and at the end there was perfect order and attention. Whilst we were speaking a man wrote a few lines on a scrap of paper and handed it to us warning us of danger from a man in the crowd who had stones in his pockets intended for us. We did not mind, but kept on.

"At G—— Fair a large number of Roman Catholics of the most ignorant class living on the neighbouring mountains were present. For two hours and a-half we offered our books for sale in the centre of the fair just opposite a stall where they sold scapulars and other things to the poor deluded country people. We experienced great liberty in preaching to the people, but only about fifty attended. Most of the people passed by expressing disapproval. One man spat in his hand, according to their custom, so as to get a firmer hold of his stick, and showed by his demeanour he meant to attack us, but we stepped up to him and handed him a Douay Testament, which action seemed to completely disarm him.

"We had a wonderful time at S—— Fair on the following day. We hardly know how to describe it. We sold books in the midst of the cattle from 12 to 2 o'clock, then, having space by some of the cattle being driven away, we had a great meeting till 3.30. When singing our first hymn a man interrupted, asking us to read about Christ at Capernaum. I complied, standing on a chair. When reading verses 53 and 54 he got so elated he waved his hat and cried out, 'That's it: that's it!' The crowd increased to about 2500, and we had splendid attention from a large number of Roman Catholics. Only one man grew antagonistic and threatened to punch our heads, but the presence of two policemen quieted him. When we had finished a number of Roman Catholic men stepped forward and bought Douay Testaments."

SETTLE THIS PRINCIPLE in your heart, as that which you will never depart from, that it is better for you to fall into any suffering, than into the least sin. Suffering is but an external and temporal evil; but sin is a universal internal and everlasting evil. —*Flavel.*

NOTES ON DAILY READINGS.

SUNDAY, DECEMBER 31.—PSALM CXLIII.

Our God is faithful. He will not fail to meet the needs which He has implanted, or to fulfil the promises which He has made. And He is righteous to his Son. His dealings with us are of grace founded on our Saviour's righteous fulfilment of the demands of the divine law. We cannot be justified for aught that there is in us, but we are justified through faith in Him who raised up Jesus our Lord from the dead (Rom. iv. 23 ; v. 1).

The Psalmist was under the heavy persecution of his oppressors (3, 4). His sufferings had been so crushing and bitter that he seemed to have entered already into the shadow of death. His spirit was overwhelmed, his heart desolate.

The remainder of the psalm is filled with cries and prayers, which keep coming back to mind in dark and troubled times. Make haste: my strength is ebbing fast. Hide not thy face: that were the worst calamity of all. Cause me to hear thy loving kindness; my ears are dull of hearing; and it often speaks when I am unheeding. Be my rampart, interposing between my foes and me. And what a prayer is that for teaching and leading! Teachableness is the prime requisite for us all, and, if that is our condition, God will take us into his school, and as we obey Him in some lower respect, He will lead up to higher grades. Note how the attributes of God afford anchorage for the soul! Thy faithfulness: Thy righteousness: Thy good Spirit: Thy loving kindness.

MONDAY, JANUARY 1.—PSALM CXLIV.

In this psalm we pass from the Prayer-Psalms which we have been considering, to the Praise-Psalms with which the Psalter closes. David is the singer (10). Notice how God is, throughout, the theme of his minstrelsy; how he puts his hand on all that God is as his own; "*my* Rock." Not *my goodness*, as though it were anything inherent in himself, but my *loving kindness* (2). God teaches us to fight. If we live near enough to Him, He will indicate to us what strategy to adopt against our great spiritual adversaries. But when He has taught us all, we must still look to Him to subdue the people under us.

Then from the contemplation of God, the Psalmist turns to his own worthlessness and frailty. A breath rising for a moment in the frosty air. A shadow careering quickly across the landscape. Such is man, *mortal man*. How wonderful that God should notice him. And yet this weak and insignificant creature has the power to draw God out of heaven, as the tiny child to draw its strong father to its side from the ends of the earth. He rescueth, and will rescue.

The psalm closes with a delightful picture of the blessings that will come on the heels of God's deliverances. Sons as vigorous plants, and daughters supporting the honour of the home as the female figure is sometimes made to carry the material structure. The full garners, the multitudes of cattle, the prevalence of peace, none breaking in and no carrying forth. Ah, happy people, whose Protector, Vindicator, Friend, and Saviour, is God Himself.

TUESDAY, JANUARY 2.—PSALM CXLV.

There are three prominent notes in this precious psalm. The Lord is great (3), good (9), righteous (17). Who would not extol Him, lift Him up in loving adoration? Oh soul of mine, recite his praise, bless Him and magnify Him for ever, let no day pass without bearing on its wings its tribute of adoration. "Every day will I bless Thee." The theme can never be exhausted, because his greatness, goodness, and righteousness, are all unsearchable.

Note the prevalence of the words *all* and *ever*, especially as David comes to speak of God's tender love. Let tried children of God rest on these blessed words. However hard their lot and many their sorrows, the tender mercy of God is beneath them, over them, and around them. A lunatic used to search through the villages of France for Tenderness! Mothers are tender, friendship is tender, but there is no tenderness like God's. He is nigh. He will uphold. All his works are gracious. He will minister to the needs which He has created. He has only to open his hand, and He satisfies; his heart is always wide open. Before desire has become a cry He will fulfil it unless some higher consideration of our better interests restrains Him. Mouth! speak his praise. Flesh! bless his Name for ever.

WEDNESDAY, JANUARY 3.—PSALM CXLVI.

This psalm is full of present tenses. It reminds us of our Lord's expressions: "Your Father knoweth," "the Father Himself loveth," "My Father worketh." There is no cessation in his activities. The tides of his being know no pause. The beneficent ministries of his life are always at work. What a contrast there is between the son of man, whose breath goes forth so that he returns to his earth, and this mighty, glorious Lord. Praise Him, O my soul.

We are apt to put our trust in the princes of this world, rank, or wealth, or influence. If we have only one or two of these at our back, to head our subscription lists, to give us their patronage, we think all must be well. Whereas they die or fail us. It takes us so long to realise that God is all that these could be, and infinitely more. Unseen and yet ever near. Incomparably more happy and secure, who has Jehovah for his help and hope.

Ten different agencies are attributed to God, from the keeping truth with those who trust Him to turning the way of the wicked upside down. Are you oppressed, or hungry, or imprisoned in circumstances, blind or bowed down, stranger or fatherless, there is a side of God's nature for you. But it is necessary that you should appropriate and claim it for yourself. The river is brimming to the edge of the banks, but each living thing along its margin must drink for itself.

THURSDAY, JANUARY 4.—PSALM CXLVII.

Still an enumeration of the Present Tenses of God's dealings with his people and workings in Nature. The Psalmists were never weary of searching out and proclaiming what God was doing. They did not admit the thought of second causes, or human agents to be interpolated between what they saw around them and God. All, but sin, was his act and deed.

The couplets in this psalm are very beautiful. Each by contrast or some further touch completes the other. God builds Jerusalem, but his heart goes out after his prodigals. He is equally at home in the hospital for broken hearts or wounded spirits, and in the immensities of space counting the stars, as a shepherd does his flock. He upholds the meek, but overthrows the proud. Spring, with its clouds and rain and sprouting grass; the life of the forest, whether of the beast or the bird; the snow, hoar-frost, and ice of winter; the warm, genial breath of his wind—all these are his work. And He is at work for his saints, building up Jerusalem, and filling its storehouses with the finest wheat. It is the same God in nature and in grace. Always trying to do the best for those whom He has made. Look out for Him; wait for Him; trust in Him. Even when there is no sign that He is at hand or careful, He is diligently ministering, drawing nigh, and making all things work together for good.

FRIDAY, JANUARY 5.—PSALM CXLVIII.

Every stop in the organ of nature is here pulled out. The psalm is like the burst of the full power of an orchestra. After each set of instruments has performed its part, and many different strains have struck the ear, the whole meaning of the composer is poured forth in strains that stir the soul as they roll in on it from every side. It is like the Hallelujah Chorus at the close of the Messiah!

First the heavens begin, and from their heights of stars and suns, of angels and exalted spirits, the hallelujahs begin to roll down the corridors of space. All the seven heavens yield their streamlets to the mighty torrent that circles around the listening earth. And now the waters of the clouds in vapour, rain, and snow-crystals, catch the inspiration, and again the hallelujah is repeated with increased volume.

It needs the quickened ear to detect the praise of God from sea-dragons, from the elements, from the stormy wind that fulfils his word, and from the animate creation. But it is there: and if only we were to realise the universal soul that underlies all nature, and which acknowledges God, we should hear his praise in each day, however storm-swept—in each season, however dark. Rising from nature, the Psalmist comes to redeemed man as High Priest, and finds in him the loftiest exponent of the praise of God. Oh, you who are near to Him, praise Him! Use your access as an opportunity of saying sweet and glad things into his ear.

SATURDAY, JANUARY 6.—PSALM CXLIX.

Again the praise of God is set to another metre. Israel, the saints, the children of Zion, the people of God, stand to the front, theirs is the prerogative of praise. Let us find arguments for praise, and weave new songs as crowns.

That we are admitted into the assembly of the saints; that God has made us; that He is our King; that He takes pleasure in us in Christ; that He will beautify us if we are meek, by casting around us the garment of his salvation; that we may share and exult in the glory of our Lord; and that even in the bed of affliction, in the bed of death, or in the bed of the grave, there are reasons for hope—these are subjects on which the devout heart may meditate until it catches fire, and sings praises with the timbrel and harp.

Our duty, however, is not only to praise, but to wield the sword of the Spirit, which is sharper than any two-edged sword for the piercing of soul and spirit, and dividing the joints and marrow. The vengeance of the Gospel are the coals of fire of love. The punishment is to be outcast from the love of God. The saints rule on the earth, we bind on earth what is bound in Heaven, and what we loose here is loosed there. Oh, when will the time come when all the kings of men will be bound with the chains of the love of God, when all earth's nobles will find their loftiest title in the service of the Saviour! He is the truest honour. An honour which all his saints may share. F. B. M.

INTERNATIONAL S. S. LESSONS.

JANUARY 1.

The First Adam.—Gen. i. 26-31 ; ii. 1-3.

Golden Text.—Gen., i. 27.

This lesson takes up the story of the creation at the latter half of the sixth day. The previous five and a-half days have been occupied with the work of preparing the earth for man.

The manner in which the creation of man is introduced intimates that this is a work different from any which has preceded. Note the word, "Let there be," with which each part of creation hitherto has been introduced. Now the word is "Let us make man" (26). We are prepared by such language for a work more sublime than any hitherto recorded.

The doctrine of the Trinity is suggested by the words "Let *us* make man." In the New Testament this doctrine is more fully declared; but it would be a mistake not to recognise it here. Before this last crowning act of creation the persons of the Trinity are represented as taking counsel.

The result of this deliberation is the creation of a being who, as possessing a material body, is linked on to the earth, and yet, by his spiritual nature, is linked on to the Divine. At the head of all earthly beings, his chief glory consists in the possibility of union and communion with God. In the lower creation we have bodies without spirits. In the angels we have spirits without material bodies. Man stands as the link between the two. If he responds to the call of God he becomes spiritual and heavenly; if he yields to demands of the flesh he becomes earthly and sensual. Remember your dignity, and seek to walk worthy of it.

Concerning man this lesson teaches us several things:—

1. *His Divine likeness* (26, 27).—This consisted "not in the erect form or features of man; not in his intellect, for the devil and his angels are in this respect far superior; not in his immortality, for he has not, like God, a past as well as a future eternity of being; but in the moral dispositions of his soul, commonly called *original righteousness*" (Eccl. vii. 29). Compare what is said about our being renewed in the image of God (Eph. iv. 24; Col. iii. 10).

2. *His sovereignty* (26, 28).—This follows as the result of his being in the Divine likeness. It is not physical strength nor intellectual vigour that gives supremacy, but righteousness. Sin means weakness and bondage. To that condition man has fallen; but it is not what God intended for him (Psa. viii. 6-8). He is *uncrowned* now; but in Jesus we have the pledge that the purpose of God concerning him shall not be defeated (Heb. ii. 6-9).

3. *His numerous posterity* (28).—The blessing of God is most frequently connected with fruitfulness and increase (see xiii. 16). To have the power of peopling the earth with men possessed of a sinless moral nature, like that of Adam, was no small blessing.

4. *His food* (29, 30).—God provides for those whom He creates. Not for man only, but for beasts. At this time there is no mention of animal food. Matt. Henry says, concerning this provision for man's bodily need, that it should make him *humble*, because he was both made, and is sustained out of the earth; and that it should make him *thankful*, because the Lord cares for the body, and gives him richly all things to enjoy, "not only for necessity, but plenty, dainties, and varieties, for ornament and delight." How little we recognise our indebtedness to Him for daily mercies!

5. *His rest* (ii. 2, 3). The institution of the Sabbath dates back as far as this. Whether it was observed by the people of God during the Patriarchal age cannot be proved. But evidently its obligation does not begin with the law of Moses. "God *rested*," not because He was weary with the work He had just completed (Isa. xl. 28); but He ceased from his creation work. In this sense his rest becomes a type of that into which believers now enter (Heb. iv. 10). He *sanctified* it (3)—made it holy. Everything is made holy by God resting in it. If sin had not disturbed the rest of that day, what holy and happy fellowship man might have had with God!

Lessons:—(1) Let us adore the wisdom and power of God displayed in our creation. (2) Thankfully recognise his goodness in so bountifully providing for our need. (3) Value and use aright the days of rest He has given. (4) Since the image in which man was created has been destroyed, seek an interest in the work of Christ, by whom we are created anew into the Divine image. C. W.

For the Young.

HOME, SWEET HOME!

"Be it ever so humble, there is no place like home."

Oh, the charm that breathes from that one little word "Home"! What tender and fond memories cling about our hearts at the thought of the old home—the paradise of our childhood! You, dear young ones, you help to make home. Do you help to make it beautiful and glad? For not fine furniture, costly pictures, an abundant table, a large house, many servants, rich friends, make home; but true hearts, united affections, the sacredness that belongs to the love and the name of mother.

We were asking each other questions one day in the nursery, and thought turned upon our most precious possessions. "What in this house is most precious to you, little Mamie?" was asked of the rosy, thoughtless little child of seven.

"You should say 'who,' not 'what,' for my most precious and beautiful possession anywhere is *my mother!*" she replied. We asked the grandfather what was his sweetest remembrance. "The divine and ineffaceable memory of home," was his reply. So make home beautiful by being beautiful and lovely at home. Do not put on your charming manners for company. I have known a youth fly to open the room door for a stranger, who would let his mother stand before it with hands filled with her completed mending, unable to open it; but he did not see her! Let your devotion, self-sacrifice, affection, tenderness find their expression at home. Think of Christ's obedience to and thought for his mother. She was his first care in his last hours. Oh! to live the gentleness and thoughtfulness of Christ to one's mother! There are houses where many persons together rise, eat, work, sleep, and yet, without love, these cannot be *homes*.

I have known children grumble at food—refuse to eat it, make a disturbance at table, after asking a blessing on it! Do not condemn that for which you have asked to be made "thankful," do not distress the tender mother's heart by abusing her provision. But by kind words—the bright flowers, the priceless jewels of earth—and loving deeds, gladden and beautify your childhood's home. The only virtues that will stand the test of time and temptation, are those cultivated in the light of a true home. M. B. G.

CHILDREN IN GALILEE.

Dear Sir,—An appeal for help has reached me from a Christian Jewess, teaching Jewish girls at Safed. She says:—

"I am very thankful to say that we have all our old nice children, but how very miserable they are! I am hardly able to describe their poverty and misery. As the winter is coming on, I believe that they will not be able to come to school. They are most promising, but if we lose them, it will be because they are ill. We are thinking how to help them. The only way will be if we could give them dinner five times a week; that will keep them from starvation, and they would not go home at all till four o'clock in the afternoon.

"We will need about £25 a year, and how thankful and grateful we would be for the poor children's sake. I quite believe that we would have double the number, and it is no wonder that they are not regular now. How can they be, when, after being three hours at school, they come home, and do not have even a piece of dry bread?

"Sometimes when they know it is time to go to school again, they come without eating, and of course they are not very much inclined to do anything, and very often they will say, 'I have a headache and feel sick.' Then I am obliged to send them home, and the end is that the following day they get fever, and do not come to school for some days.

"I do not wonder that sometimes they are idle and disobedient, for how can they be good or happy when they always have a miserable feeling about themselves and faint? My bad English keeps me back from explaining all my feelings, but what I can say is that they are hungry, naked, cold, miserable, and willing to come to school, and delighted to learn."

If any of your kind-hearted readers are disposed to assist in feeding these hungry little ones, I shall be most glad to receive contributions. This Christian Jewess was baptized by me some two years ago in the church I then had at Liverpool. She is working at Safed with her brother, who is a clergyman, in connection with the above society. I myself saw their interesting but difficult work when visiting Palestine in 1891.

Yours faithfully,

Sidney Pike.

Catherluke, Tanza-road, Hampstead, N.W.

WHAT WE SHOULD CARE FOR.

It matters little where I was born,
Or if my parents were rich or poor,
Whether they shrank at the world's cold scorn,
Or walked in the pride of wealth secure.
But, whether I live an honest man,
And hold my integrity firm in my clutch,
I tell you, brother, plain as I am,
It matters much!

It matters little how long I stay
In a world now bright, now full of care,
Whether in youth I am called away,
Or live till my bones and pate are bare.
But whether I do the best I can
To soften the weight of adversity's touch
On the faded cheek of my fellow man,
It matters much!

It matters little where be my grave,
On home-girt land or in silent sea,
By purling brook or 'neath stormy wave,
It matters little, if aught, to me.
But, whether my Saviour Lord looks down,
And marks my brow with his loving touch,
As one who shall wear the Christian's crown,
It matters much!

From the Swedish.

WITH JESUS.

A WATCHWORD FOR THE NEW YEAR.

With JESUS! note of sweetness, how it falls upon the ear,
Like a strain of distant music, borne from a higher sphere—
So far away from the star-depths comes its melody sublime,
It steals o'er the heart with whispers of a serener clime;
With Jesus, thought of comfort for all the coming year.

With JESUS! in the sunlight, or amid the darkness drear,
It shines a radiant sunbeam upon the falling tear,
Illumes the shadowed pathway with a light from heaven's throne,
For if we walk with Jesus we ne'er shall be alone
In the darkest, loneliest days of the coming year.

Do we feel afraid to meet it? With Jesus we can bear
All that God's love appointeth, for love doth cast out fear;
His message is "Fear not, I'll hold thine hand in mine own."
Thou art going forth with Jesus, pilgrim, and not alone,
Through all the untried days and hours of the coming year.

With Jesus! blest assurance, tho' by faith till He appear,
Then "face to face" we'll see Him in morning sunlight clear;
Night's shadows gone for ever, the tears all wiped away,
Joy, Joy eternal, cometh with the coming of that day,
When God shall crown the ages with the glad Redemption year.

[This poem has been published by J. E. Hawkins & Co., Ltd., and Marshall Brothers, Paternoster Row, in a pretty illuminated booklet, price 6d.]

REALISTIC PICTURES IN OUTCAST LONDON is an illustrated booklet (2d. *London Congregational Union, Memorial Hall, E.C.*) in which the story is told of work done among the despairing poor. The philanthropic department of the London Congregational Union prosecutes some very interesting work in connection with mission halls at "Collier's Rents," Shadwell, and in many other centres. The influence of these missions on the social and religious life of the people is very marked. An average of 30,000 garments a year, distributed through the instrumentality of ministers, missionaries, biblewomen, district visitors, etc., has proved a valuable means of helping the needy and deserving. Emigrants to Canada and other Colonies have been largely aided by this department. The free shelter for the homeless, and relief tickets for the distressed, are important features of the work. The booklet deserves many readers.

PIONEERING IN MOROCCO.

I have returned from an interesting trip among the villages at the foot of the Atlas Mountains. Owing to the ignorance and fanaticism of the mountaineers it is extremely difficult to advance beyond the plain. They imagine all manner of strange things as to the Christians' presence in these unfrequented regions, and endeavour determinedly to keep one from proceeding. It needs much tact and patience in dealing with them, and often days have to be spent in one village before their suspicions are removed. At the entrance to one of the glens leading far into the grand range of snow-clad mountains, we thought the way was shut in our face.

The sub-governor pointed out to us the impracticableness of our attempt to go further, the danger of the way, the inhospitality of the people, and the fact that they considered killing a Christian the very gate to glory, was strong reason why we should remain where we were. The Lord, however, opened the way for us, and we had the joy of preaching Christ where no missionary had been before. The people, too, contrary to our expectation, received us kindly, and listened quietly to the story of the Cross.

We climbed one of the highest peaks of the mountains over 13,000 feet high. At our feet, towards the south, lay the Soos Valley, and much beyond still unopened to missionary enterprise with teeming millions sitting in darkness.

In the town we are now busy spreading the words of life. The soil is hard, but the Lord will give the showers. The people continue to come in crowds for medicine, and so we have many opportunities of making known the glad tidings.

Many, too, are reading the Gospels in all quarters of the land. We trust that some are seeking after truth.—Yours in Jesus, John Geddes.

Mazagan, Morocco.

POOR IN ROME.

For the last seven months we have had the workmen in, and our hall has been very much enlarged and made much more comfortable. It is now well filled, but although rejoiced to see the people listening to the Gospel, this does not satisfy us. We cannot rest unless they come out and confess Christ. We ask prayer for them. Last Saturday week Mr. Wall baptized four, one of these quite an old man, who came first to the Medical Mission to bring a blind young man needing medicine. He accepted the Gospel, and when before the Church his testimony was beautifully clear and simple. He said, "Before, it was all night with me; but now it is all day: before, it was lead; but now like feathers. The Lord Jesus has washed away my sins in his own precious blood."

At our meeting the other day I asked them to tell me how they had been helped during the week. One of them said, "I arose yesterday morning without anything to eat, or a sou to buy bread. With my wife we told the Lord all about it. Towards twelve o'clock she came to me saying she felt very weak and hungry. I said, 'Trust the Lord; before night He will send us something.' About three, a very poor woman came with a pound of beans, and soon after another brought us a little coffee and sugar. The Lord supplied all our wants."

Another said: "I went out on Tuesday morning, for I really could not bear to see my children crying for bread when I had nothing to give them. I walked on and on, hardly knowing where I was going, my heart was so full of trouble. At last when outside one of the gates of the city I heard a woman from a window on the fourth floor of a house calling me. I went up, and found she had removed all the furniture from her room, and had been scraping the walls; feeling thoroughly tired, she knew not what to do to get someone to finish it. I began at once, and about three o'clock she brought me some wine. I thanked her, saying 'I never drink anything before breaking the fast.' She looked surprised when she heard I had tasted nothing, and brought me a large piece of bread and meat. In the evening when too dark to see, I was going away when she called me back and gave me sevenpence-halfpenny for what I had done, telling me to return the day after to finish." This poor man added, "Signora, I felt as if the Lord Jesus had given it me from his own hand."

I could tell you many more testimonies given by these dear men to the tender loving care of Jesus for them. I hear distress is very very great; but many of them can say, and do say often, "Once I said I hope I shall be saved, but now I can say 'I am saved.'" Emily J. Wall.

35, *Piazza in Lucino, Rome.*

No More Weeping.

I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying (Isa. lxv. 19).

How many suffering, sorrowing children our Heavenly Father has in his family! How many cries of distress are entering into his ear day by day, as his loved ones tread the path of sorrow, on their way to the Home on high. It gives us pain to hear the cries of our children. We love to soothe them and wipe away their tears. What a joy it will be to our Father in heaven when this dispensation of suffering is ended, when "the clouds shall no more return after the rain," when no more tears gather in the eyes of the ransomed family who are gathered around the Throne. "Everlasting joy shall be upon their heads. . . sorrow and sighing shall flee away" (Isa. xxxv. 10).

That Blessed One whose heart overflowed with compassion as He said to the bereaved mother at the gate of Nain, "Weep not," shall separate from each one of his children all cause of sorrow. That hand which touched the bier shall wipe away all trace of the tear-drops. It will be the day of the gladness of his heart. His redemption work will be completed, and his Sabbath rest begun.

"Each taint of sin shall be removed,
All evil done away;
And we shall dwell with God's Beloved
Through God's eternal day."

Child of God, is the road rough, the night dark, the cross heavy? Faint not, nor be discouraged, as though some strange thing had happened unto you (1 Peter iv. 12). There are many close beside you, "wrestling on towards heaven, 'gainst storm and wind and tide," though you think yourself alone. It is the King's highway, much traversed by Zion's pilgrims, and One, bearing his cross, hallowed the path on a darker day than thine.

The day-dawn is near. "Weeping may come in to lodge at even, but joy cometh in the morning" (Ps. xxx. 5, R.V. marg.).

Someone has beautifully said, "Every trial your Heavenly Father sends is a vote of confidence in you." Shall not this lead us to look very lovingly on our trials, and shall we not respond with a full, unwavering trust? It is an honour to belong to the noble army of trusting ones—the Royal Family of Heaven—the cloud of witnesses. "Our fathers trusted in Thee, they trusted and Thou didst deliver them—they trusted and were not confounded" (Ps. xxii. 4, 5). It is a sweet tie between the soul and Jesus. "He knoweth them that trust in Him" (Nahum i. 7).

We dare not ask nor desire trial; neither dare we ask exemption from it. What we need is grace to walk in harmony with God, to allow Him to give or take in his own royal way. We are not to do so without intensest feeling; for these Divine chisellings are meant to tell upon the heart, but without murmur or rebellion.

As one quaintly remarks: "The ground of all music is the bass. The first string the musician usually touches is the bass, when he intends to put all in tune. God usually plays upon this string, just when He sets the soul in tune for Himself." The cry of a trusting heart is but the prelude to the hallelujahs of heaven!

One other lesson we have learned from the cries of our children. We have waited and listened to see if they were to come to us for help and comfort in their little distresses. The mother's heart is a little disappointed if her child prefers any bosom to her own. "If thou wilt return, O Israel, saith the Lord, return unto Me." The true resting-place for a broken, bleeding heart, is the once-broken heart of Jesus. In all his dealings with us—by the piercing north wind, or the gentle south—He means to bring us closer to Himself. It was one who knew what it was to walk in darkness who sang—

"Trials make the promise sweet;
Trials give new life to prayer;
Trials bring me to his feet;
Lay me low, and keep me there."

There is a Mary in Scripture who is always to be found at the feet of Jesus. At his feet for teaching (Luke x. 39). At his feet for comfort (John xi. 23). At his feet for service (John xii. 3). Mary had found "the secret source of every precious thing." It was "Jesus only," dark day or bright day.

"Jesus only! In the shadow
Of the cloud so chill and dim,
We are clinging, loving, trusting,
He with us, and we with Him,
All unseen, though ever nigh,
'Jesus only'—all our cry.

"Jesus only! In the glory,
When the shadows all are flown,
Seeing Him in all his beauty,
Satisfied with Him alone,
May we join his ransomed throng,
'Jesus only'—all our song."

Banchory, N.B. B. Campbell.

Thought Gems.

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We are to be filled with fruits of righteousness. How many of your branches have no fruit on them? In how many ways you might be bearing fruit to God's glory, if you only cared to do so?

When the world sees that our joy has deeper springs than circumstances, and is not dried up by losses and crosses: this commends Christ, and is for the furtherance of the Gospel.

Shadrach, Meshach, and Abednego would often tell of the "fourth" who kept the fire from hurting. Should you not tell others of the joy you get in trouble, and that you are made more than conquerors through Him that loves you?

The more entirely you look to Christ, the more you are satisfied. The more exclusively you trust in Him, the more you are filled. Never try doing anything with the "finest of the wheat!"

In the forty years during which Moses kept his father-in-law's flocks at the back-side of the desert, he may have been surprised to find he had no use for all the learning he had acquired during the first forty years of his life. He kept sheep, but when he found that this was what God had given him to do, he did it well, and was found at this humble work when God revealed Himself to him. Perhaps he may have learned his meekness in these quiet years—learned to give up his own will to the Lord's. Then, too, he had leisure to meditate and to pray, like John the Baptist in the desert.

Our everyday service is the best preparation for special times of trial, such as the hour of death. Live daily looking in the face of a living Saviour, and in the hope of a joyful resurrection, and He will keep you so that you will never see death.

IN A CHINESE CHRISTIAN FAMILY, a little boy on asking his father to allow him to be baptized was told that he was too young, that he might fall back if he made a profession when only a child. "But Jesus has promised to carry the lambs," was his touching reply; "I am only a little boy, so it will be easy for Jesus to carry me." Ere long this little fellow was baptized; and the whole family are all now members of the Mission Church at Amoy.

READ, MARK, LEARN.

A WORD TO YOUNG CHRISTIANS.

These are the words of Jesus—

"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me."—John v. 39.

Search, not merely read, but seek to find out the treasures in the Word of God, half of which have not yet been found. What is more encouraging to the seeker than the thought that even the simplest may discover, by the Spirit of God, something that no other seeker has found?

Does a question arise in your mind as to the inspiration of the Scriptures? If well read, they are self convincing; the golden thread of connexion, agreement, and fulfilment runs through them from Genesis to the Revelation. There is evidence that has but to be sought and found, to be conclusive. There is nothing so convincing of the Divine origin of the Scriptures as the Scriptures themselves.

Dear young friends, there is no telling the treasures they contain. God speaks through them, and sometimes in sorrow or difficulty we hear, as it were, a voice, but it speaks in the words of Scripture. The Spirit of God gives the words fresh power and meaning, but they are the words of Scripture.

It ought to be our daily business to search the Scriptures. See what God says about them in 2 Tim. iii. 15-17; Heb. iv. 12; Eph. vi. 17; Ps. cxix. 9, 105.

If we would do any work for God and win souls for Christ; if we would have a reason and answer for those who ask us as to what we believe; if we would comfort those in sorrow, we must know and use the words of Scripture. A few words of Scripture spoken into the ear of the anxious, the sick, and the dying will often bring a response when other words have failed. Be careful, then, to use few words of your own, but much of Scripture.

If we would have power to resist our great enemy; if we would know God; if we would have communion with Him (John xiv. 23, 24), we must search the "Book." Although we may find Him in his creative power, and in his goodness in the wonderful and beautiful works of Nature, yet it is only in the Scriptures that we can find Him in his great love "in Christ reconciling the world unto Himself" (2 Cor. v. 19).

Some may say, But we have the Spirit. But even in the day of Pentecost, when the power of the Spirit was so manifest (Acts ii.), we find Peter saying through that Spirit, "This is that which was spoken by the prophet Joel," and making several other quotations. We can do nothing without the Word of God.

Again, see how our Lord Jesus always used the Scriptures in his life and work. When starting on his Divine ministry in the Synagogue of Nazareth, He opened the book of the prophet Esaias and read (Luke 4—16). Every temptation he resisted with "It is written." When the Sadducees asked Him of the resurrection (Mark xii. 24), He answered, "Do ye not, therefore, err, because ye know not the Scriptures, neither the power of God? Have ye not read?" etc. And in that much-envied walk with the two disciples on the way to Emmaus, "beginning at Moses and all the prophets He expounded unto them in all the Scriptures the things concerning Himself" (Luke xxiv.).

It is only *in the Scriptures* that He reveals Himself, and if we are seeking to know more of Him it must be through his Word. Again, in the same chapter, when He appeared to the disciples assembled together, He reminded them how He had told them of the things written concerning him in the Scriptures, and how it "behoved Christ to suffer." Neglect anything rather than the Word of God; other books are very attractive, some useful and good, but none satisfy and repay for reading like the Word of God. If you have but little time for reading, oh, give up the novels and comic papers, and stick to the Bible, and you will be able to say with the prophet, "Thy Word is unto me the joy and rejoicing of mine heart" (Jer. xv. 16). E. H. B.

GOD HAS MANY SERVANTS.—The other day a young mother was received into the Church; her baby made her think of her duty. God opened the mother's heart with the baby's hand. To a poor man who was sick, a teacher sent some flowers by his child. The flowers opened the man's heart, and let Christ in.—*Dr. J. R. Miller.*

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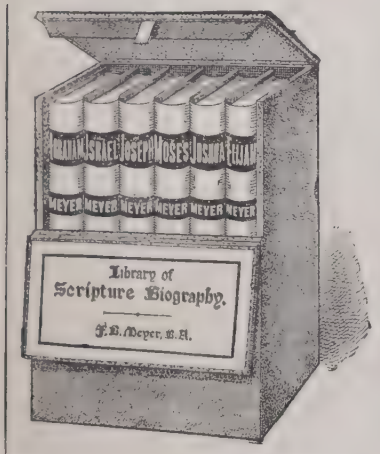
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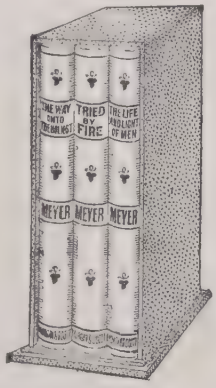
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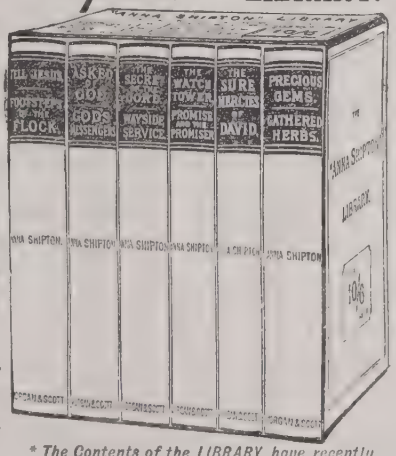
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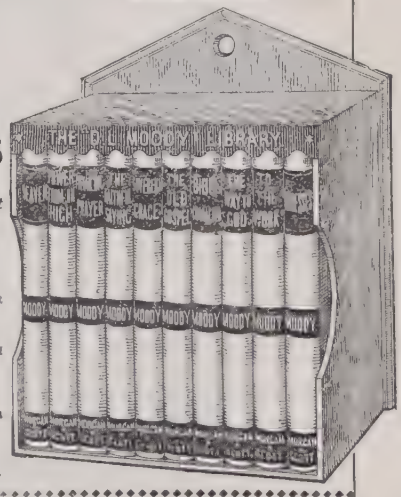
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The Late MR. GEORGE GILLETT,

BANKER AND PHILANTHROPIST.

THE personality of some men and women is the thing that impresses; in others it is the work of their life, their aims, and motives, and spirit, which specially mark them. Mr. Gillett was a Christian who seemed merged in his work and calling. To be near him was to be braced and strengthened for righteous struggle, was to be confirmed in the faith that goodness is invincible, was to realise afresh that the mightiest forces of the universe are spiritual, not carnal. Somehow he drew you into the world of his spiritual ideals, and engaged you with them rather than with himself. There was a spiritual suggestiveness in him which preoccupied your mind; you got on thinking how much a man may do who is taught of God and walks with God.

George Gillett was born at Banbury on August 14, 1837, and died at the same place on November 24, 1893. He was the son of Joseph Ashby and Martha Gillett. A Friend by birth, he afterwards became one by conviction and choice. His childhood was happy, and the memory of it is bright to those who called him brother; they think of him as "very gentle and considerate to others." He had his early business training in York with a Friend, Mr. Joseph Rowntree, whose daughter he married. In 1869 he joined his brother, Mr. Alfred Gillett, in the banking and discount business in London.

In his own Society he took a position of great influence and usefulness through his devotion and labours. He became a minister, and fostered every mission by which the Gospel could be brought to men's hearts and the Kingdom of Christ extended. For many years he worked hard in the Bunhill Fields Mission; he also cherished the Medical Mission which is now carried on there. Rescue work had an early place in his affections, and *The Friend* attributes the happy change which has come over the Society with regard to missions very much to his action and influence.

He had a high conception of the place and calling of his Society in extending the Saviour's Kingdom. While holding as tenaciously as anyone to the sacredness of individual duty, he yet revered his position as one of a fellowship, and saw that through the fellowship he might work for great and useful ends. He evidently did not think that its mission was discharged and its work done. He held, and rightly so, that a Society with such a history and such a training, had been prepared for more service in the future.

That he had his struggles is evident from one of his own sentences, quoted at his graveside: "I never knew the joy of service till I knew the peace of surrender." His peace must have come very early, or his work would not have been so fruitful. He had his mental doubts and difficulties, like many other thoughtful Christians; his method of dealing with them, as described in his own words, is worthy of careful observation, and might be copied with advantage by all who are passing through a similar experience. At the end of 1887 he wrote:—



(From a Photograph by Mr. Geo. Emberson, jun., 9, Cornhill, London, E.C.

Some five-and-twenty years ago I used to think that I was at liberty, nay rather *ought*, to discern between Scriptures as being partly inspired and partly uninspired. This attitude of mind prevented rather than helped me to understand their teaching, and I was drifting slowly towards an open sea of practical unbelief. I saw that there were two courses open to me—the one to examine the question as to the authority of the Scriptures; the other, to accept that as an hypothesis, and to let the Scriptures speak for themselves. In my circumstances I took the latter course. I put away from my mind, so far as I could, all previous ideas about the Bible. I turned away from commentaries, till I had first made myself fairly acquainted with what the Bible had to say. I resolved to give every word its simple ordinary meaning apart from theology, and to form the best conclusions I was able to from its statements. With this attitude of mind the Holy Spirit has opened its pages to my understanding in a way I had no conception of before. As my life, only too haltingly, was moulded by its precepts, the unity of its testimony through so many writers became apparent, and I became the possessor of a spiritual experience, which, so to speak, proved the hypothesis with which I started.

Mr. Gillett was first brought into public notice by his labours for the abolition of the State-regulation of vice. This introduced him into the ranks of national workers for national ends. The Friends' Association supplied workers and means with a liberality which far outstripped any other Church; indeed, they did better, they aided largely in giving to the repeal movement a spirit of pure devotion. They were never ashamed of saying that their action was simple loyalty to Jesus Christ; they encouraged prayer for the overthrow of the evil assailed; and they believed in God as the great Power who alone could work salvation in the earth.

His deep compassion for those who were the victims of this horrible system led him to go with Mr. A. S. Dyer to Brussels in 1880, and at great risk attempt the rescue of some poor English girls from the prisons of infamy and shame in which they were incarcerated. To read now the story of all the horrors that were brought to light by the action of the British committee that was formed, with him as its treasurer, is like reading a chapter about one of the vilest parts of the old Slave States. The quiet courage and rare devotion which led our friend to brave the risks and the odium of such work can only be ascribed to that grace to which he always attributed all good. So modestly was it done that somehow it seemed not to belong to him, and one rather kept thinking of what God in the present moment was doing by means of him.

It is touching to know that the proof-sheets of his last report of the Friends' Association, dated November 13, 1893, passed under his eye, and that he gave almost his last strength to them.

His labours in the Anti-Opium cause were as abundant and as exacting as those given to its sister cause. On committees, at meetings and conventions, he toiled with unflagging zeal. Great causes go in groups, and practically spring from the same root principles; hence he was found busy working for the oppressed of many lands. France had its share of his sympathy; the Depôt Central in Paris, from whence go forth philanthropic and religious agencies, owes much to him. He was a Christian citizen of the world, and might appropriately have been nationalised in every country. He spoke, too, in many ways, his zeal leading him to make free use of the Press. In England, in France, and in India, he greatly aided the spread of Christian thought and teaching, and thus multiplied himself manifold.

His interpretation of our Lord's words; "Blessed are the peacemakers, for they shall be called the sons of God," was true both in letter and spirit. He believed in an active aggressive peace propaganda. He not only stirred up the members of his own society, but strove successfully to rouse the sympathies of brethren of other churches. He was mainly instrumental in founding the Christian Union for Promoting International Concord, of which the Bishop of Durham is the chairman; it was begun modestly, and is still continued under a "provisional committee," which is composed of men of almost every church. Among its publications is one by Mr. Gillett on "The Old Testament and War," a very thoughtful examination of the subject, which would greatly modify the judgment of those who think they can find in the Old Testament a vindication of any amount of bloodshed. For the purpose of aiding this work of peace, he started a monthly paper, *Messiah's Kingdom*, which has been conducted with great freshness and ability. Few pleasanter sights has it been our privilege to see than that of Mr. Gillett gently steering a meeting of the Christian Union. Those who can see nothing but divisions among Christians would have been surprised at the cordial feeling manifested on these occasions between dignitaries of the Church of England and all sorts of Evangelical Nonconformists.

We believe that Mr. Gillett contributed, by means of prayer, to the settlement of many an international difficulty, and smoothed the path for the nations to walk in. He was a watchman who kept a keen eye upon the ways of kings and Governments, and at any sign of danger prayed for heavenly succour and guidance.

The Peace conventions, which he always attended, if possible, will now miss his kindly presence and resolute spirit; for he was unbending on the point of having a distinctly Christian doctrine put, as such, even in audiences composed largely of Agnostics, Positivists, and Atheists. If the Continent could send from among its troubled nations, so long accustomed to a mutilated and abused Christianity, a band of men who hated the idea of Peace and Christianity being linked together, England could send others who saw that the only guarantee of stable harmony between the nations was to be found in the Gospel of redeeming love, and chief among them was Mr. Gillett. "Prepared unto every good work" might well be inscribed underneath his name. J. P. G.

Missionary Dentistry.

I have been trying for three years to find a good missionary dentist. Most of my missionaries in Angola have been there at the front for nine years without any means of repairing their teeth. They have abundant self-support, but their masticating "grinders are low." At last I have secured a dentist to accompany me on my present tour to Congo and Angola, who, in addition to evangelising work by the power of Gospel-singing and testimony for Jesus, will fulfil a dental mission to the missionaries. My dentist is a lady. She is a B.A. from Dickinson College, of Pennsylvania; she is an M.D. from the Woman's Medical College of Philadelphia; she has practised a year in a hospital in that city, and gained a reputation as a surgeon; and graduated in dentistry under the teaching of Dr. Wm. Dunn, of New York, who is renowned for his porcelain plate work.

My lady dentist is the daughter of Rev. A. E. Taylor, of Montoursville, Pennsylvania, who is my brother; so she is my niece. She is a good musician, a good singer, and a very unassuming, but earnest Christian worker. May I ask my friends in this great country to pray for Dr. Jennie Taylor and for her uncle, Wm. Taylor.

Liverpool.

[3461]

The Present Distress.

BY DR. T. J. BARNARDO.

Never since my first experiences have I known anything like the distress which is now prevalent throughout East London, for in all our streets it is a moan and not a cry that comes to the ears of the workers. The quiet, passionless way in which the half-starving poor have settled themselves down to suffer is past belief, and would move the most callous. It is just because of this stoic attitude that England does not know the tragedies of her poverty. Its appeal is to the eye and not to the ear, and we must turn to the endless rows of workmen's houses, and not to the columns of the press or the groups on Tower Hill, to learn its meaning.

The district visitor has the grimmest tale to tell. The visiting I can no longer personally do in connection with my work is done with better grace and more effectually by the twenty or thirty devoted sisters who live in our Deaconess House in Mile End, and who go from room to room in narrow streets, and up the creaking stairs of unsavoury dwellings, to carry light and comfort, hope and cheer to those who sit dumbly suffering. But these brave, strong, courageous women are shaken to the very heart by the misery they witness, and which, alas! our poverty leaves us unable to relieve. Of course we do what we can. But shillings are now gathered here and there where a few years ago pounds came into our treasury. The "ministry of old clothes" stands us in special stead. Worn or cast off garments, old boots that will still bear some patching, oddments of every kind, all come into goodly service, and are gladly distributed.

But it is chiefly among the poor who are of the "Household of Faith" that we meet with the most painful forms of distress. It is, I assure your readers, heart-breaking to think at such a season as this of the numbers of poor Christian men and women, aged, lonely, helpless, to whom a warm meal comes almost as a special providence, and whose simple needs we feel ourselves unable to supply. As Mr. Holland has written: "It is, indeed, hard to say to those who are of the Household of Faith, 'I cannot help you.'"

Meanwhile, in all our agencies we are face to face with distress of such magnitude and extent that our small means are wholly unequal to cope with it. That a way will be opened out of all this I do not doubt. I think the publication of your article has been providential in the highest sense, and doubtless, too, the conjoint testimony of workers of experience will enforce the lessons you have so clearly taught. The stewards of wealth have indeed at this period a heavy responsibility. But does there not lie before them also a most delightful opportunity if they will seek to obey literally our Divine Lord's injunction to the disciples of his own day: "Give ye them to eat?"

BY MR. E. WILSON GATES,
London Congregational Union.

During the last ten years I have had a somewhat large experience of the social conditions of the East End of London, as well as of other districts of the Metropolis. The Medland Hall Free Night Shelter of the London Congregational Union affords, to my mind, an unmistakable index of the distress which prevails at the present time between Tower Hill and the East India Docks. This free shelter is situated at the east end of Ratcliff Highway. It is open to destitute men every night in the week, and, sad to say, it is regularly filled, and hundreds have to be refused admission owing to lack of room. The admissions for November, 1893, are now before me. They number 18,400, as compared with 15,665 in November, 1892, and 6821 in November, 1891.

What are the great attractions presented at this hall to impecunious and homeless men? The "Shelter" includes a chair upon which to sit from 10 o'clock at night till 6 o'clock in the morning, and for food half a pound of bread and a drink of water. The figures I have quoted show how eagerly this provision is sought after. Those who avail themselves of this shelter know that they are free to leave at 3 o'clock in the morning in search of work, and that there is no fear of being treated as criminals on account of failure to do an allotted task. They are looked upon as fellow-men, brothers, who by misfortune have been brought into a state of destitution, and for whom efforts should be put forth with a view of raising them to a higher level. The Sunday evening service is always largely attended. Last Sunday there were 710 present, and about 250 had to be turned away to face the cold and rain of a December night.

I have only given a few figures; the total for a year is simply appalling. The year just about to close will show something like *two hundred thousand admissions!* The cost of feeding and sheltering such a large number totals to about £1000, including rent, gas, firing, and every expense of management—less than one-fourth the cost per head of "casual-ward" accommodation. I have said nothing about other philanthropic agencies of the London Congregational Union; of the numerous mission halls; of the tens of thousands of garments annually given to clothe the naked; of the free breakfasts and dinners provided for starving children; of the homes made glad by the ministrations of coal, bread, groceries, etc.; of the successful placing of honest workers; of families and individuals sent to new homes across the Atlantic; and of numerous other agencies.

"Medland Hall" is only one index of the exceptional distress which now prevails. This distress manifests itself, alas! in another way: funds have fallen off very greatly, and unless there is a speedy increase some of the work must be curtailed. God grant that this evil may not be realised.

NEW YEAR'S APPEALS.

The Home Teaching Society for the Blind appeal for help; £200 are really needed.—Ralph Tait, 31, New Bridge-street, E.C.

Howard Street Mission.—John Soames, 47, Harlesford-road, Stockwell, S.E., urges the need for help on behalf of work among the poor and unemployed.

Poplar.—Rev. R. D. Wilson, Trinity Parsonage, Poplar, E., appeals on behalf of the poor and destitute. The fund for relieving such is completely exhausted, but still they come every day.

Bethnal Green.—Rev. R. W. Loveridge, St. Philip's Vicarage, Bethnal Green, E., asks help to give a good Christmas treat to 1400 of our school children, and to 400 of our aged and suffering poor.

Grove Mission, Southwark.—John William Weston, 31, Park-street, Southwark, S.E., appeals on behalf of the poor and distressed families of South London, wishing to make the season bright in many a destitute home.

Homerton.—Many families are in great distress, principally through the slackness of trade. It would gladden our hearts to help at least fifty of the poorest families at this season.—C. Pateman, 8, Hassett-road, Homerton, N.E.

The Brixton Orphanage receives and maintains poor orphan girls, and trains them for domestic service. Over 300 orphan girls are now being so maintained. For seventeen years the institution has quietly carried on its good work, but at the present time it is in need of funds to obtain requisites for so many children.—Mrs. Annie Montague, Barrington-road, Brixton, S.W.

H.R.H. Princess Louise signs an appeal for the National Industrial Home for Crippled Boys, Woolsthorpe House, Wright's-lane, Kensington, W., which now contains eighty-five inmates from all parts of the kingdom. Boys who through illness or accident have lost a limb, or become crippled in other ways, are received into the Home for three years, educated on Christian principles, and instructed in one of the following trades, viz., carpentering, tailoring, relief stamping, copperplate printing, saddlery and harness making. Although there is accommodation for 100 boys, and a great pressure of candidates for admission, the committee do not feel justified in receiving more than eighty-five so long as the Home is encumbered with a mortgage. The latter has been gradually reduced, and now stands at £2000. It is in the hopes of speedily extinguishing this debt that the committee appeal for assistance.

NEWS FROM FEZ.

A letter, dated November 26, has been received from Mr. John Edwards, who, with Mrs. Edwards, late of the Irish Church Mission, Dublin, has recently commenced a mission school for Moslem children in Fez. The letter has been forwarded to us by Mr. S. S. McCurry, Newtown Smith, Kingstown, hon. secretary of the Dublin Auxiliary of the North Africa Mission. After telling of protection and deliverance in the midst of abounding lawlessness, Mr. Edwards says:—

"The discontent and tribal outbreaks around us are attributable to many causes. The Sultan of Morocco being away with his army in the neighbourhood of Tafilet, every tribe thinks it has liberty to rob and plunder its neighbours. Then the famine price of most foodstuffs helps to swell the ranks of the discontented. All these things act and react on one another. In Fez trade is very bad all round. The price of silver affects Morocco very much, her currency being chiefly Spanish dollars.

"It has been sad to see the poor mountaineers and street beggars foraging over the street refuse for food. The state of the poor is bad enough in Fez, but in Mequinez, a town about fifty miles from here, it is reported that many are dying from want of bread. To see a starving crowd of beggars, blind, halt, and disfigured by disease, fighting for bread, distributed by a friendly Nazarene, is a sight enough to wring pity from the coarsest of natures.

"Some of our friends have been looking for news of the work among the children. It is a duty we owe to them for their kind sympathy and help in the past, and if we have seemed to neglect it, it has not been for want of will, but for lack of opportunity. Settling down in a new sphere, especially in Morocco, where everything tarries, is slow work. Moorish houses are not of the best quality or description. It is not often that good ones can be rented, and ours is no exception to the rule. Hence we have been kept busy attending to roofs, windows, walls, and floors, all of which when we entered were in a bad state of dilapidation, requiring money and time, labour and patience, to make the place habitable; but now that we are fairly settled we can talk about the school and its prospects.

"We commenced our work some weeks ago in a place hitherto unreached, poor, populous, and needy. There is no lack of children around us, but how to get them to come to us was, for a time, a puzzle. We have, however, solved that difficulty for the present by opening a dispensary one morning every week for the sick and ailing in the neighbourhood. Many have taken advantage of this boon, and it has acted like magic upon the children, who seem to have lost suddenly all fears of entering our garden, and now quite a number are beginning to attend regularly. This is a great step in advance, and calls for much praise. The day before yesterday we had some forty lads. It is encouraging to notice how some of them are interested. One or two have been frightened away by causes quite beyond our control, but during these last three weeks the attendance has gradually increased. We have no room to accommodate any more than our present number. We have only one room, thirty-three feet by ten, at one end of which is our dispensary. Many of them have to sit down Moorish fashion on the nice clean matting we have bought for the floor.

"At present we are exceedingly handicapped for want of school material; goods purporting to have been shipped from London early in July having gone astray.

The object of our work among the young is, of course, quite spiritual. Even if we fail to win their hearts to Christ in their early years, they will never be able to forget the words learned at our feet. Even young minds must grow up unbiassed towards Christianity, and more open to receive the Gospel than their forefathers are, and have been, because of prejudices removed and early Christian influences. Those who think and feel as we do about these little Moslem children will lend us their aid and sympathy to carry on this work. Not only in the United Kingdom has interest been aroused. We have only just received a letter from Mexico telling of practical help. Others are praying for us in India and Australia. If God be for us, who can be against us? and He is not unmindful of your work of faith and labour of love, and patience of hope in our Lord Jesus Christ."

THE HOXTON GIRLS' GUILD.

We are constantly hearing that one great need of our time is that the home of the working man should be made attractive and comfortable. Give him a happy fireside, people say, and he will have no hankering after the ruinous delights of the public-house.

We firmly believe in the truth of this, and therefore we are specially thankful for any successful effort to bring about such a delectable state of things in our crowded centres of population. Such an effort we find in the Girls' Guild of Good Life, which is one of the most important and promising branches of the blessed and many-sided work which centres in Hoxton Hall.

In her new report Mrs. J. T. Rae (who is the heart and soul, as well as the head of the Guild) has many encouraging things to tell her friends and helpers. She fitly takes for a title, "Good Wives for Working Men," and goes on to show how the Guild girls are trained for this highly-important calling. The work of the Guild is all the more invaluable, because practical training of that sort is too seldom given to our working girls in their homes. Many of them work in factories, and therefore it is only in such a happy homely evening resort as the parlours of Hoxton Hall where such training can be got.

We cannot now enumerate all the varied branches of the Guild training, but it is comprehensive, and embraces what might be called the ornamental as well as the strictly useful. Why should not these young women have instilled into them the love of the beautiful, even though they may never be able in after life to preside over a well-furnished drawing-room?

Due care is taken to improve the girls mentally and spiritually, and Mrs. Rae could tell many a touching tale gathered from her confidential talks with her working sisters in her weekly "At home" on Monday evenings. We regard this good, warm-hearted, sympathetic Christian woman as one of the greatest benefactors of East London. If friends will get a copy of the report from Hoxton Hall, N., and will carefully read it, they will surely be moved to take a practical share in such a noble work. It needs substantial support at this juncture.

WORK IN NORTH CHINA.

Dear Sir,—Allow me to thank the unknown friend in Belfast for kindly forwarding to me so regularly a copy of The Christian. It is a great help and comfort to us, isolated as we are from privileges enjoyed by fellow saints in the homeland.

You will be glad to hear that in this out-of-the-way place in the south-east of Shantung, a little testimony for God is maintained; though we cannot boast of numbers, we rejoice that we are privileged to have freedom to spread amongst the people the Gospel message. The work is difficult and uphill, but the word "God is able" cheers and comforts us when we are feeling depressed.

It is only a little over four years ago since Mr. and Mrs. Stephen gained a footing in this Godless place, and though the trials and difficulties they have encountered since then have not been few, we rejoice to-day that an open door still remains for the preaching of the Word, though our adversaries are many. Here in Shih-tao many think we are sent by the Queen of England to spy out the land, and that we simply preach the Gospel in order to hide from them our real intentions. Others again think we have power to deceive them, and this they dread very much.

We have two halls in this town, one where Gospel meetings are held daily, also our meetings on Lord's day; the other is more of a preaching shop which opens to the street, situated in the centre of the town, where in the fishing season and autumn we can always get large and attentive audiences; by this means the Gospel news is spread far and near. Then in the autumn and spring we itinerate in the outlying districts, visiting markets and fairs to make known Him who came to seek and to save that which was lost. Work is also carried on amongst the women by Miss Moore from Cork. This work has been at times very discouraging, but now that the people are beginning to trust us more, the women are coming out better than formerly.

Yours in Christian love and service,

John W. Wilson.

Shih-tao, c.o. Mrs. Price, Chefoo, N. China.

MR. JUJI ISHII'S WORK.

A writer in *Missionary Tidings* (Yokohama) gives the following account of the work of Mr. Juji Ishii, at Okayama, Japan:—

"The Orphan Asylum was never in better working shape, and perhaps never more needy financially than now. Its inmates have kept up regular evangelistic work through the summer. The children have recently printed a little tract of twenty-two pages, containing pithy comments on the Sermon on the Mount; also the Ten Commandments and two hymns which the orphans sing. They are scattering these far and wide. Mr. Ishii has received permission from the Sanyo Railway to distribute tracts and engage in personal work at the trains in the station.

"A remarkable case of Providential leading has just occurred at my very door. Last Sabbath, a young man, recently reformed through Mr. Ishii's personal work, found on the hill close by, whither he had gone for private prayer and Bible reading, a man formerly a preacher of one form of Christianity (not the Protestant) who had fallen into sin, committed crime, served out a sentence in prison, could secure no work on gaining his freedom, had lost heart and hope for this world and the next, and was on the point of killing himself. Through the help of this friend and Mr. Ishii, the man is given a new chance with good prospect of reclamation. Some of the most tragic features of the case it were hardly wise to put in print just yet, but the facts surpass those of a sensational novel."

SECTARIAN JEALOUSIES ABROAD.

In his address at the Parliament of Religions Dr. F. E. Clark, of the Society of Christian Endeavour, made the following incisive remarks:

The most pitiable sight which I saw in foreign lands was that of churches which had been gathered out of Heathenism and Mohammedanism rent in twain by the sectarian jealousies which have been introduced from a so-called Christian land. To see, as is occasionally seen, a Christian missionary or teacher trying to build up a church not from the foundation, not out of the ruins of heathenism, but by building on another man's foundation, and tearing away the converts from truths around which their minds have feebly begun to twine, in order that some sect or ism may be built up—this indeed is disheartening.

Thank God that such cases are no more numerous than they are. In the name of the world lying in sin; in the name of these heathen nations which are just emerging into twilight of the Gospel; in the name of these feeble converts, distracted and distressed by names and distinctions whose significance they cannot understand; for the sake of the final triumph of the kingdom of our Lord—above all, for the sake of Him who prayed "that they all may be one," let us, when we come to our work in foreign lands, minimise our differences, make much of our common faith and love and service, that we may all have part in the common victory which is surely coming.

Let us remember that the City with golden streets and pearly gates lies four-square, with its doors open to the north and the south, and the east and the west, and may we keep none without the walls because they enter not in at our gate. Then as we enter in shall we find one God and Father of us all, and one Saviour who hath redeemed us out of many nations and kindreds, and peoples and tongues, whose name is "the King of kings, and the Lord of lords," and we shall have part in the one great voice of much people which cries, "Hallelujah, salvation and glory and honour and power unto Him that sitteth upon the Throne and to the Lamb for ever and ever."

[Our limited experience of missions in foreign lands is that where the sectarianism so justly complained of exists, it is chiefly caused by those who direct affairs at home. Those on the field are lonely enough to be glad of each other's fellowship. —Ed.]

THE CHILDREN'S CHARTER. 1. Free citizenship in the great human community. 2. Love and care in the family, the centre of human life. 3. Free development of every natural faculty. 4. Guidance that shall expand and strengthen the moral nature. 5. Culture that gives the key to the intellectual inheritance of the race.—*E. A. E. Shirreff.*

THE NEW YEAR'S ANGEL.

By M. BUTLER GERDS.

Outside there was a dripping thaw. Yesterday the ground, the fences, the trees, the hills had been covered with glistening, frozen snow; to-day the whole face of nature was changed. Drip, drip, drip! everywhere; and to make the state of things more uncomfortable for those who had to be out in it, there was a sharp, driving sleet setting in towards the end of the day.

It was New Year's Eve, and the outlook from the window of a solitary cottage, that stood like a blot on the large, dreary landscape, was not an inspiriting one.

Inside the cottage things were no better than they were outside.

"I declare, it's enough to make a saint say things he didn't orter say!" exclaimed a sharp-featured woman, who was standing looking out at the desolation.

"And you ain't a saint by a long way!" said her sister, in rasping tones. "Why don't you come away from the winder, 'stead o' standin' there makin' yourself and everyone else miserable? Do come and set down!"

"Lor, Hannah, you can be real disagreeable when you've a mind to, and that's pretty well always. To see you settin' there a preachin' one would think you was a pattern, 'stead o' that, you're only Hannah Gale."

"Well, Martha, seein' as we're sisters, and you the older of the two, it's fair to think my failins' is inherited."

These two elderly women owned a tiny farm, left them by their father twenty years before. They managed it themselves, and made a little living by the sale of its scanty produce. They were past middle life, and though they were church members, they had no friends and wanted none.

Their hard speech to one another was known far beyond their own lonely cottage; it was a common saying, "The Gales quarrel with the weather, when there is any, and with each other when there isn't."

Forty years before, their brother Sam had left home, and had never been heard of since. They had been heard to say that he had stayed away so long, he had better keep away, and as time went on it seemed that their wish would be realised. No little child ever crossed their threshold; no gentle influence stirred them to any kind or loving deed for another. They went to their church, they joined in its service, and they listened to the sermons preached there; but the gracious tender Spirit of the living God, the meekness and forbearance of his Son, the beautiful fruits of his Holy Spirit, all seemed as if they were not in the lives and experience (if they had any) of these two women. How long they would have gone on quarrelling and arguing on this New Year's eve, it is hard to say. But an interruption occurred in the person of a poor belated wanderer—cold, wet, and unwelcome—standing at their door. "Send him away at once; we want no tramps here!" snapped Hannah, from her corner by the fire.

"Come and send him away yourself, *I* can't get him to go," called Martha from the entry. Hannah came out.

"Can't you go away when you're told?" she asked the poor creature, who seemed half frozen and past speaking. "Who are you, anyhow, coming here in this way?" "The New Year's Angel," said the poor traveller; and he had hardly uttered the mumbled words when he fell prone at their feet, just across the threshold.

"Well, of *all* things!" exclaimed Hannah. "If you had not opened the door this would not have happened."

"You're never goin' to drive the poor, half-starved thing out such a night as this!" cried Martha, as Hannah was pushing out the miserable form with her feet. "No, you shan't. I've given in to you long enough; here, help me carry him up to my room. I'll soon get a fire; I declare, I quite like doin' of it."

"You've gone crazy," screamed her sister. "Take that dirty thing up, and put it in your clean bed? If you're mad I'm not, and I shan't put out a finger to help."

With all her strength Martha lifted the prostrate form and half-dragged, half-carried it up to her bedroom. She managed to strip off the "tramp's" outer garments, and soon had him between her clean blankets. Then she lighted a fire. Her sister came up in the midst of these preparations. "I'm most afraid to stop in the house with such a real crazy one as you! What on airth be you doin'?"

"He's our New Year's Angel, Hannah; he said so—and can't you hear them bells a-ringin' up at Old Staveley?—seems to me I couldn't stop doin' this if I was to try."

Hannah stared at her sister—she was struck by a change in her whole appearance and demeanour. But she only said:—"What's goin' to happen to him to-night, anyway? He'll hate the cold more'n ever, after that comfortable bed."

"He won't feel the cold—he's goin' to stay just here!" said Martha, quietly. Hannah turned away in disgust and amaze. By-and-by, when the clang of the bells from Old Staveley penetrated to the hearing of the fast reviving New Year's guest at the Gales' cottage, he turned to the silent figure sitting at the foot of the bed, and after gazing at her for some time, said:—

"'I will arise and go unto my Father'—that was the first thing, and I've done that; 'I was a stranger, and ye took Me in'—that was the second thing, and you've done that; and now hear what Christ says to you: 'Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me.'"

Martha listened to the rambling voice. At first she thought the stranger talking in delirium, but on looking up she found him regarding her earnestly; her frame shook; she was moved by an impulse outside of herself, and fell sobbing on her knees by the bedside. The stranger continued, softly:

"'Who is like unto the Lord? Has he not said, and shall He not do it? I, even I, am the Lord, and beside Me there is no Saviour. Behold, I will do a new thing. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh.'"

"Oh, don't, don't!" sobbed Martha. "If only He will forgive us, if only He will let us make up for all the wicked past."

"You cannot do that; but Jesus lives. 'He has blotted out as a thick cloud thy transgressions, and as a cloud thy sins.' Oh, don't I know! Haven't I tried Him, and found it all true?"

Hannah, hearing the sounds of sobbing, rushed upstairs.

"Why, whatever! Martha, Martha, what's he done to you?"

"Oh, nothing but what I deserve, Hannah. My heart is broken. All these years, and no thought for any but myself—not—one thing—one look—for my—Saviour—all—these years!"

Something in Martha's terrible distress touched, like an accusing spirit, the heart of Hannah. Trying to soothe her sister, she burst into tears, and began upbraiding herself.

"I've often felt it, but I'd never give in. Oh, to think as it should come like this—we two, grown old and miserable, and now what *shall* we do? Oh, sister, I'm sin itself beside you!"

"Come unto Me," Christ said, "and I will give you rest," came the words, softly whispered by the stranger.

. . . .

The first grey streaks of dawn were struggling through the little windows of the Gales' cottage, when the clang of the bells from Old Staveley Church tower told its occupants that it was New Year's morning. New year, indeed, to those two hearts, to whom the blessed evangel had spoken of pardon and peace and kinship. For the New Year's Angel, bringing to their hard old hearts the message of Divine love, was the long-lost Sam Gale. "I felt somethin' stir me when he fell down at my feet. I was all of a tremble, and couldn't help myself; I seemed to be obliged to take him in, even against my will," said Martha. "Yes, I had prayed for this," said their brother; "I was two days getting here, and I prayed all the time. I thought nothing of the money I'd a made in Colorado. I kept prayin' for you. And at last I got so numbed and frozen, I forgot who I was, and got all confused like; that must a been why I spoke of the New Year's Angel."

Old Staveley was not long in finding out that Martha and Hannah Gale had lost their "stony hearts," and that God had given them instead the heart of a little child. They and their brother lived many years to comfort others, to show the fruits of the Spirit, and to testify that God had manifested Himself to them in the New Year's Angel.

THE NEW YEAR.

Hearken! through the silence breaking,
Sounds the sonorous midnight hour;
Music, mirth, and love are waking,
Joybells clash from tower to tower.

Dear ones face to face are meeting,
And afar o'er land and sea
Sounds the kindly welcome greeting
Of the Year's nativity.

Yet upon its threshold golden,
At its portals fair we stand,
Wistfully, with vision holden,
Waiting for a guiding hand.

When athwart the shadows stealing,
Comes a voice Divine and clear;
Softly pain and sorrow healing,
"I will guide thee through the year.

List, belov'd! though dimly o'er thee
Droops a future all unknown;
I have trod the way before thee,
And still tread it with mine own.

On life's sea 'midst storms or calms,
It is I, be not afraid;
Trust mine everlasting arms,
In the sunshine or the shade."

Saviour Christ our answer lowly,
Through the glooming pale and still:
"Make us thine, thine ever wholly,
Teach us Lord, thy blessed will.

Sun of heav'n, O let thy glory
Gild our hopes and chase our fears;
Till, with life's brief chequered story,
Ends in love earth's transient years."

Harriet Julia Evans.

"Save now, I beseech Thee, O, Lord; O, Lord, I beseech Thee, send now prosperity."—Psalm cxviii. 25.
"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus."—Colossians iii. 17.

Hear, Lord Jesus, hear and help me,
Send a prosperous, glad New Year!
That anew I walk before Thee,
In thy saving might draw near;
Grant, O Fount of grace divine,
That new peace, new joy be mine!

What my hands effect, establish;
Thou alone canst give success;
Words by me in weakness uttered,
Condescend to own and bless.
Work Thou in me to fulfil
All thy wise and holy will.

May I never bend in worship,
Save in honour of Thy Name;
Make me readier with the service
Thou from me dost meetly claim;
When my prayers and praises rise,
Spurn not Thou my sacrifice.

Let this be a year of mercy,
And when sin disturbs my mind,
Quell its power to grieve and harm me;
Full, free pardon let me find,
Lord, in Thee, in whom I live;
'Tis thy glory to forgive.

Be thy precious love my comfort,
Let thine ear attend my prayer;
Look on me in all my sorrow,
Strengthen me 'neath all my care;
When the powers of ill assail,
May they nevermore prevail.

Jesus, in each purpose prompt me;
Jesus, still abide with me;
Jesus, flesh and sense lead captive,
Let me find my all in Thee;
Jesus, make this heart thy throne,
Keep me ever, Lord, thine own!

Grant a joyful, blessèd ending
To the now beginning year;
Through its course, unknown, uphold me,
In all peril be Thou near;
And when earth and time I leave,
To thy love my soul receive.

Johann Rist (1607-1667).

A MONTHLY DRAWING-ROOM BIBLE-READING on Holiness has been started at Queenstown. The first meeting was held last month at the Rectory. This month's meeting will be held at Rockville. The meetings have been bright, brotherly, and blessed, homely and helpful, prayerful and practical. The January meeting will be held at the Methodist Manse.

EAST AFRICA AND EAST LONDON.

A wonderfully interesting experience awaited the little company of workers who gathered at Miss Macpherson's Home of Industry last week, heedless of the storm. They were treated to a quick and easy specially conducted trip through Basutoland, with Rev. R. Henry Dyke as expounder of the numerous lantern slides, and Messrs. Merry, jun., as operators. For well on to an hour and a-half the listeners and spectators were rivetted to their seats; it is tolerably safe to say that everyone was sincerely sorry when the delightful excursion was ended, and we had to awaken from our dream-travel to find ourselves once more face to face with the sins and sorrows of East London.

Mr. Dyke's story, in explanation of the pictures thrown on the screen, constituted a veritable romance of missionary devotion and of missionary success. Our friend took us over so much ground, and touched on such varied aspects of the Mission's history, that space would quite fail us in recording the full narrative here. This, however, is the less needful since the reader can furnish himself with a pretty detailed account of the Basutoland Mission, its genesis, its progress, and its remarkable results, in a well-illustrated booklet prepared by Mr. Dyke, and entitled "The Switzerland of South Africa."* Many of the excellent illustrations are the same as those that were cast on the screen on Wednesday week. All who are interested in African Missions —and what Christian is not in these days?—should study and rejoice over this most cheering record of Gospel triumphs among a once heathen and savage tribe.

After an outline map of the south-eastern corner of Africa, we had pictures of several of the founders of the Mission, which is under the auspices of the Paris Evangelical Missionary Society. Then, in rapid succession, there passed before our vision views, of the country in its physical aspects; of many buildings connected with the work of the Basuto Mission at Morija and elsewhere; of those being educated in the schools and colleges; of the natives, both in their Christianised and their heathen state; of waggon travel; of the great Christian assemblies that gather periodically to the Mission centres; and of other important features of the work. All were so full of genuine interest, heightened by the graphic running commentary of Mr. Dyke, that it is very difficult to particularise. The pictures of the Matabele warrior and the witch doctor were of most gruesome interest; the contrast afforded by the groups of Christian students and native teachers was irresistible proof of the power of the Gospel of Jesus Christ to civilise, to humanise, and to transform the very worst and most degraded. Some marvellous instances of this re-creating element were given by Mr. Dyke, and they showed that no limit is to be placed to the wonder-working potency of God's grace, revealed through his Word in the person of his Son.

The educational aspects of the Mission were set forth in an intensely vivid and attractive way, and the importance of this part of the Mission work among the Basutos was placed in clear relief, from the fact stated that over a million of people scattered over South-east and Central Africa understand the Basuto language. The literature issued from the Morija press has thus a wide field in which to exercise its educative and evangelistic influence. The work carried on is thorough in every respect; in none more so than in the out-and-out renunciation of all heathen ways and customs required of the converts. This does not deter them from a courageous confession of Christ. It was truly gladdening to hear that there are now in the Basuto region some 9000 communicants, and 5000 candidates for baptism; besides the very large number of young people being taught Christian truths in the day schools.

Some welcome information of a recent kind was given with respect to the devoted labours of Mons. Coillard and his helpers in the Barotse country. There have been many gleams of light breaking through the darkness, and there are prospects that a rich fruitage of past toil will soon be reaped. Several new European and native helpers are about to proceed from Morija to join M. Coillard's staff, with the view of relieving him for a period of furlough in Europe. No foreign missionary will receive a heartier welcome. We could have wished that Dr. James Johnston had paid a visit to Basutoland in his recent scamper across South Central Africa; he would then have had occasion to modify his somewhat hasty and sweeping conclusions as to the non-success of missions to the native peoples of the Dark Continent.

All too soon, as we have said, the thrilled and fascinated company were brought back from Africa's sunny plains and mountains to the stern realities of life in the East-end of London. Yet plenty of real heart-moving interest awaited them in that unique field of Christian endeavour. The short addresses by Mr. George Holland and Miss Macpherson were brimful of recitals that were at once harrowing and gladdening. The accounts of widespread poverty and suffering were the gloomy side of the picture. The stories of quiet Christian resignation, or of grateful recognition of God's goodness in sending relief through his loving servants, provided the golden lining to the dark clouds of distress that overhang the great city. It was certainly startling to hear from these friends, and from Mr. R. C. Morgan, the chairman of the evening, the suggestion that a deputation of Basutos should come over to London to teach us some lessons in dealing with the drink traffic, as well as in the separation of Christians from the evil elements of the world that lieth in the wicked one.

We hope our young missionary brother, Mr. Dyke, will find many opportunities up and down the country of telling his true and blessed tale of Gospel work among the Basutos. He may be addressed at 50, Sardinia-terrace, Glasgow.

* Morgan and Scott. 1s.

THE LIVERPOOL MISSION.

In *The Methodist Times* there is a deeply interesting and stimulating sketch by Rev. W. Wakinshaw of the work of the Wesleyan Forward Mission in Liverpool under the energetic lead of Rev. Charles Garrett. We extract some parts of the article:—

Nineteen years ago Mr. Garrett had no more expectation of being in charge of a "Mission" than of having the command of the Channel Fleet. It happened in this wise. Mr. D. L. Moody was conducting his campaign in Liverpool, and at a special meeting he suddenly pounced upon Mr. Garrett for a brief address. Nonplussed for a moment, at the suggestion of a friend at his elbow, he repeated the substance of a speech he had delivered the night before, and made an impassioned appeal for the 15,000 dock labourers of the city. These were the terror of the police and the despair of philanthropists. Thousands of them were honest, hard-working fellows. But hundreds of them prowled about the streets abutting on the Mersey in gangs, known as the "High-Rippers" and the "Logwoods," and committed every conceivable form of assault and depravity. The "scuttlers" of Ancoats are a species of the same genus. Justice Hawkins went by night *incog.* to study in person this abnormal development of the criminal class. Mr. Garrett declared that these ruffians were the finished products of the drink traffic, and that there was no hope for either their moral or material salvation until the Church had provided some counter attraction to the public-house.

Brother Moody saw that his friend had "struck ile," and, announcing that Mr. Garrett must have ten minutes more to elaborate the scheme for the reclamation of the docker, he leaped from the platform and made a bee line for Mr. Alexander Balfour, the philanthropist. At once Mr. Balfour, Mr. Samuel Smith, M.P., and others, founded the Coffee Tavern movement that has brought such untold blessings to the docker and his family. But these gentlemen refused to furnish the capital unless Mr. Garrett remained in the city to direct the scheme that was born in his compassionate heart. Thus his engagement to Bradford, Eastbrook, was cancelled, and the Conference of 1875 had the courage and the sense to put the name of Charles Garrett after Liverpool Mission, with Pitt-street Chapel for its headquarters.

The staff consists of three ministers—one of whom is a supernumerary—seven lay missionaries, several caretakers, and a legion of volunteers. The superintendent is so universally known and beloved that it would be impertinence to describe him. Mr. Garrett has gathered around him a band of kindred spirits. Rev. W. Hodson Smith, his right-hand man, seems to possess all the instincts of a City missionary. Owing to his impaired health, Rev. John Brash is only able to contribute one service on the Sunday. Mr. Garrett spoke to me in the highest terms of his comrades in this holy war. He referred to Mr. J. A. Lee as "the finest man in England," and declared that in quelling a drunken brawl his name was much more effective than the gleam of a policeman's helmet. Both he and Miss Slater, of the Wesley Hall, had rescued children from dens of infamy which Mr. Garrett said he would shudder to enter, and had wrenched knives from the hands of drink-maddened men and women with murder lurking in their breast.

Mr. Lee put into my hand a document such as Methodist preachers do not often finger. It was a pugilist's record, foolscap size, neatly printed and folded, the sheets fastened together at the corner with a brass stud, and setting forth in all their sickening, brutal details, the duration and the results of the prize-fights of Benjamin O'Brien in England and abroad. Ben is a negro, and about twelve months ago he lay in the infirmary suffering from the effects of his journey from Australia. In the next bed was a lad from the Home, who had been a Roman Catholic. The eye of a priest who was visiting in the ward fell upon him, and when he noticed the boy's class-tickets in a rack at the head of the bed, and heard that he was "converted," the priest protested that he would tell his father. The boy explained that his father had been converted the previous week. When the priest retired Ben broke in and said how he longed for the salvation through Christ of which the lad had spoken. Brutalised though he might appear, he was "bearing a lifelong hunger in his heart." Mr. Lee had the joy of pointing him to the Saviour, and Ben is now a prayer-leader, and earns his daily bread honestly at the docks.

The agents of the Mission are everlastingly pounding away at the drink traffic. Like the old senator who declared that Rome would never be secure until Carthage was destroyed, they believe that Liverpool would never be saved until Liquordom is annihilated. Incidentally Mr. Garrett gave me a remarkable indication of how the tide of public opinion is rising. Twenty-one years ago this week he denounced the drink trade, and some of the Watch Committee wished to prosecute him. This week he had appeared with a crowd of ministers from all churches at a special session of the city justices, to oppose six dramatic licences that carried the power to sell liquor with them, and in four cases the forces of morality prevailed.

What the Mission appears to need most is an adequate, commanding centre. The Alexandra Theatre in the heart of the city has been empty for years, and I am told it may be bought for £30,000 or £40,000. Let the Methodists of Liverpool rise to the height of this great argument. This theatre would be to them what the Central Hall is to the Methodism of Manchester. With a hallowed boldness let this, or some similar building, be seized to commemorate and to crown the priceless services of Charles Garrett.

"CHOOSE THOU FOR ME."

Thy will, O Lord, not mine I pray,
For I could never choose aright;
My future path I cannot see,
With this my dim and earthly sight.

Yes, Lord, I know that I would choose
The brightest path and bluest sky;
But then I'd never, midst the storms,
Hear thy sweet whisper, "It is I."

And I would ask, I know right well,
A life without one single care;
And thus I'd lose the soothing balm,
Of coming oft to Thee in prayer.

A life without one cloud to hide
The brightness of that azure sky;
Without one heart-pang or a grief,
And ne'er one bitter helpless cry.

But Thou, oh Lord, Thou knowest all,
Thou knowest what I need the best;
I'll take with joy the pleasant things,
And thy sweet will shall choose the rest.

Winnipeg. Margery E. McClean.

IT IS THE YOUNG THAT CHEER THE AGED, and by their presence make the Church a home. Just as in every family the children do as much for their parents as the parents do for the children, so in every Church the children will do as much for the old as the old can possibly do for them.—*R. Glover, D.D.*

THE BERMONDSEY SETTLEMENT.

The second annual report of the Bermondsey Settlement has been issued by the warden, Rev. J. Scott Lidgett. The pages describe much devoted work, in which our Methodist friends engage with characteristic vigour and fervour. The members of the Settlement endeavour to turn their hands to any form of service, in religious or educational affairs, or in the enterprises of sound philanthropy. Their activities are very varied, and it is pleasing to learn that much encouragement attends the efforts put forth. The residents of the Settlement include several University graduates, but there are vacancies for others who are disposed to help. A large staff of assistants give a day or an evening each week, and willingly render valuable service.

The evangelistic operations have taken many forms, and have been attended with much blessing. Mr. Scott Lidgett says of the region in which the work goes on:—"In South London something more is needed than increased vigour in the Churches. The great multitude are not prepared to accept the ministration of any Christian Church. The less independent outsiders may be attracted, and especially by those who give large material relief in times of distress. But a great proportion of the labouring class, at least, live in a world entirely foreign to the appeals and efforts of churches. Spiritual indifference is commonly given as the reason, though probably we should convey a truer impression if we were to say that their abstention is due to pre-occupation by pressing anxiety in the case of the poorer, by schemes of material and social advancement in that of the better-to-do. But it is most important for us to realise that that to which they are indifferent is seldom the full Gospel of our Lord Jesus Christ. . . . We must set forth the whole Gospel in all its spiritual and ethical splendour. And we must remember that the working people have minds, are exercised about the perplexing mysteries of the world, and must be talked to as men, not indeed controversially, but plainly, sympathetically, and with competent knowledge."

The educational department covers a wide range of subjects in arts, literature, science, theology, and technical work. There were 1568 entries last year, representing about 800 students. The report says: "The dulness of South London life is a deadly spiritual foe. How sadly wanting in imagination, in energy, in enjoyment of life, in power victoriously to face new conditions, our Londoner becomes after a few years' work under our present industrial and social conditions! Our task is to back the man against the machine in all who come to us. And, above all, we are training our students for social service. The poorer parts of London do not want to be pampered, but to be inspired." The work among the children is also full of interest. Finally, it is to be regretted that the balance-sheet shows a deficiency.

WORK AT COSTERS' HALL.

In the immediate vicinity of Costers' Hall, Hoxton, there is a large, closely-packed population, which lives from hand to mouth, a large proportion being street-traders. For more than thirty years Mr. Orsman has laboured here as a voluntary worker, and has gathered around him about 130 co-workers, like-minded with himself. The outlay is for the most part for such necessary things as gifts to the deserving poor in their own homes, the soup-kitchen, and cocoa breakfasts to Board-school children three mornings a week in wintry weather.

The spiritual side of the work, however, always has the first consideration. The large hall continues to be well filled on Sunday nights, while the Sunday-school is as large as the building will accommodate. Bible-classes, prayer-meetings, meetings for sewing, thrift, etc., are held during the week. By holding their business meetings at Costers' Hall the trading classes are saved from the temptations of the public-house. One of the chief trials in connection with the work is the falling-off of funds in consequence of the death of old friends. Mr. Orsman's address is Milton House, Shacklewell Green, London, N.E.

THE FAIREST FLOWER in the garden of creation is a young mind, offering and unfolding itself to the influence of Divine Wisdom, as the heliotrope turns its sweet blossoms to the sun.—*Sir J. E. Smith.*

APPEAL TO Y.M.C.A. MEMBERS.

In his annual address to the members and workers of the Young Men's Christian Association, Mr. George Williams, president of the English National Council, sketches the progress of the movement. He urges all members to hearty and faithful service, and proceeds:—

"Let it never be forgotten that the chief characteristic of our work is that it is a spiritual work. This is its distinguishing glory; for while the Y.M.C.A. makes provision for the social, physical, and intellectual needs of young men, and seeks to qualify them honourably and usefully to fill whatever positions they may be called to occupy, our supreme concern is to bring those under our influence to exercise saving faith in Christ as their personal Saviour, and to give practical embodiment to his teaching in their daily life.

"These are lines upon which we would go forward. To our first principles we would tenaciously cling. For while ever prepared to adapt our methods to the constantly-changing requirements of the times, we would ever remember that it is for *spiritual results* we are working, and that these can only be accomplished by *spiritual means* and divine equipment. Hence the absolute need of abiding dependence upon God, and the necessity of seeking that power from on high which is the source and secret of true and permanent spiritual usefulness.

"There are multitudes of young men yet to be won for Christ. Shall we not be in earnest for their salvation? Shall we not, as Associations, rise to the occasion and respond to the call—so clear and distinct—to definite effort for the conversion of the unsaved? This is the centre around which all our operations should revolve. During the revolutionary changes of the last fifty years, human nature has remained unchanged, the mighty forces of evil still prevail. The Gospel of Jesus Christ is the only remedy for sin, and Christ is the only satisfying answer to all the complex questions of human life and destiny. Let us labour on in abiding recognition of these immovable realities. Let us seek to be worthy of the age in which we live, and of the work committed to our trust."

MRS. SMYLY'S WORK, DUBLIN.

I do not remember such a trying winter in Dublin for many years as the season upon which we have now entered. The unprecedented drought of this year, which extended on into November, overtaxed our water supply, and scarcity of water has prepared the way for an epidemic of typhoid, which commenced directly the rainfall distributed the long-pent sewer gases; and there are large numbers of poor children away from our ragged schools whom, on inquiry, we have discovered to be suffering from this dreadful disease or from influenza. In homes where the necessaries of life are scarce and insufficient for healthy children, our visitors find these pitiable little sufferers, and do their best to relieve them and comfort their parents. For such outdoor relief we keep a special fund, and the calls upon it this winter, for coals alone, have already been constant and pressing. Free meals for the children of the Ragged School are given from a fund collected by those who know the needs and sufferings of the poor children in Dublin. Parcels of clothing are distributed with great care to needy little ones. We have over 600 children of this class housed and cared for in the Mission Homes.

Here they soon forget their troubles past, and heartily settle down to lessons which, I trust, are to prepare them for honest, useful, and Christian lives. Quite seventy-five per cent. of these are of Roman Catholic parentage, and would, in all probability, never have known anything of the Word of God but for the missionary effort which I now bring before your readers. The past forty years have seen hundreds of boys and girls saved from ignorance, vice, and want, and instructed for life here and hereafter.

Ellen Smyly.

53, Fitzwilliam-street, Dublin.

THE LITTLE ONES IN THE NURSERY revel in love, but how is it with even the nursery elders? Are they not soon taught to give place to the little ones and look for small show of love, because they are "big boys" and "big girls"? The rather sad aloofness and self-containedness of these little folk in some families is worth thinking about. Love-hunger is a sickness which drives even little children into naughty ways.—*Miss C. M. Mason.*

MISS KRIKORIAN'S WORK.

The Ragged School began in October last, and has about eighty scholars. The Temperance Society and the Y.M.C.A. in connection with it have kept up their Saturday evening meetings for Bible study throughout the summer, and on every Sunday at noon they have gathered for prayer, and to listen to suitable addresses. The society to promote purity and charity in speech has continued its weekly meetings for prayer and conference, and is doing a very important work. Our three Mission Sunday-schools, in parts of the city remote from the churches, have continued throughout the summer, and have an aggregate of about 400 children. It cannot be doubted that the faithful work done in them has resulted in much good.

I expect very soon to resume the district meetings for women, which have been so largely attended and richly blessed in the past. I find many of our best Christian workers are already looking forward hopefully and eagerly to the opportunity which is before us. I ask friends in England to remember us often and earnestly, in their prayers, especially for blessing upon the special effort we plan to make with the New Year. This work by women and for women is certainly one that the Lord has most graciously owned in the past, and one that is specially fruitful, because it brings the Gospel directly home to the family life, where it is so much needed in this land. I must repeat the extreme urgency of more help in properly occupying this most interesting and promising field. Volunteer helpers can do a great deal, but there is great need of at least one paid helper to give all her time to this work with me. The people who have been brought together in such large numbers (over 3000 men and women in different parts of the city) have fairly come within the influence of the mission. Their moral and religious natures have been stirred, but many of them are weak, and in need of frequent visitation and personal stimulus. Contributions in aid may be sent to Mr. J. McDonald, Exeter Hall, Strand, W.C.

We have been keeping Minas, "the little drunkard," in our house ever since I found him. We have been hoping that some help would come for him from friends in England. He is a clever and hopeful child; to send him back to his parents means to have him killed with *raki*.

Aintab, Turkey-in-Asia. R. Krikorian.

SUFFERERS BY EARTHQUAKE.

Dear Sir,—In the spring of this year some readers of The Christian were touched by the sorrows of the sufferers through earthquake in Malatia, Asia Minor, as described by Dr. Barnum, and they kindly sent a small relief. I have now received the latest information from the veteran missionary. He writes:—

"Help was sent by the native Protestants of the country, by Persia, and America. The first money that came was used to relieve individual wants, such as food and clothing; a large school building has been erected, used for public worship for a time; for the chapel and manse, I suppose, it requires some £400 to erect. The coming winter is sure to be one of great distress in Malatia. The earthquakes have not wholly ceased, so that the houses are considered unsafe, and the people are trying to provide shanties for themselves; these will be damp and cold, and fuel is double price. Food is dear, and the majority of the people are without preparation for the winter and without money. The mills are generally crowded at this season of the year, but now they are empty.

"There is great destitution in other parts of the country, and the suffering that is before the people it is fearful to contemplate. May the Lord pity this poor country."

Two grants have already been sent by the Bible Lands Missions Aid Society, and I shall be intensely grateful to receive any help in aid of our poor brethren, suffering as they are from cold, hunger, and exposure.

Yours faithfully,

W. A. Essery, Hon. Sec.

7, Adam-street, Strand, London, W.C.

MR. MATTHEW BURNETT closed a successful Gospel Temperance Mission in West Bromwich on Sabbath evening last. Many remarkable cases of conversion have taken place.

JEWISH NOTES.

EVENTS IN PALESTINE.

IT is not alone at Jerusalem that we see signs of the revival of Palestine. Jewish colonies are beginning to thrive in different parts of the country. Dr. Masterman writes of a visit to Samarin, in Galilee:—"The situation of this quickly-rising Jewish town is magnificent, the finest site I know of in Palestine, embracing views of the sea, forest, mountain and plain. The well-built houses, solid streets and roads, public gardens, and miles of vineyards on all sides, present a scene unlike anything else here. The Jews seem to be industrious and happy. Much of the actual labour is performed by the fellahin under Jewish supervision. European ploughs and carts are used extensively. Splendid roads, which would be a credit to any European country, are being rapidly pushed from the colony towards Haifa on the one side and Nazareth on the other. The main street of Samarin is fully a mile long, with comfortable houses and small side-streets on each side. At the centre of the town there is a fine large synagogue. Water is laid on to the streets and houses, being pumped up the hill by a steam pump. Smaller colonies are springing up, under the protection of the great one, in the districts around."

A special correspondent of *The South African Pioneer*, the organ of the Cape General Mission, writing from Jerusalem on October 3rd, states that two sailing vessels have arrived there by train. One of them, a large and heavy boat, for freight, has already been transported to the Dead Sea, for the purpose of exploiting the mineral wealth of salt, bitumen, and sulphur, which abounds on its shores. The other, a somewhat smaller boat, for the use of passengers, was bound for the same destination.

We do not read in the Bible of the navigation of the Dead Sea, but Josephus states that the Moabites crossed it when attacking Judah, and that the Romans used boats in pursuing fugitives. But the appearance of trading and passenger vessels is altogether a new feature. The eventual restoration of the Dead Sea and neighbourhood is clearly foretold. (See Ezek. xvi. 55 and xlvii. 8-12.)

A MOVEMENT CHRISTWARD.

Mr. Nelam, a Jewish Christian, who has lately been accepted for service by the Mildmay Mission to the Jews, and who is opening a new station for evangelistic work and New Testament distribution at Berdits chew, in the south of Russia, writes:—"A great movement has sprung up among the intelligent class of Jews, and fifty or sixty of them are willing to embrace Christianity if Christians would hold out to them a charitable hand. Let the world know that there is a field in South Russia ripe for the harvest. Only reapers are needed."

In forwarding Mr. Nelam's letter to Rev. John Wilkinson, Dr. Althausen, the venerable superintendent of most of the work in Russia, observes:—"This sounds as if Amos viii. 11, 12 were about to be fulfilled. Mr. Nelam is not an enthusiast, and if he describes the work in such glowing colours, the movement must be very great."

Mass movements of the Jews towards Christ are a peculiar feature of the present times. Not many months ago *The Jewish Intelligencer* reported a remarkable movement among the Jews at Damascus, where Rev. J. F. Segall is working. Similarly in Persia, Rev. C. Stileman, C.M.S. missionary at Julfa, Ispahan, has received much encouragement by the manifest spirit of inquiry awakened among the Jews. A. S. D.

NEW YEAR'S DAY PRAYER MEETING.—The committee of the Baptist Missionary Society have resolved to hold a public meeting for special prayer on behalf of foreign missions, New Year's Day, 11 a.m., in the library of the Baptist Mission House, 19, Furnival-street, Holborn. Not a few of the friends of the Society are deeply impressed with the necessity of waiting upon the Lord for his gracious guidance and blessing at the present time, specially in view of the urgent and pressing need for a large increase in the staff of labourers to occupy the numerous openings that present themselves in all parts of the world. There can be no more fitting occasion for such united petition than the commencement of a new year. It is hoped to have the presence and sympathy of representatives from many other missionary and kindred associations.

ALFRED HENRY BAYNES.

PURITY AND OPIUM IN CALCUTTA.

A VERY remarkable meeting was held here last Monday. It was summoned to protest against three things: the disgraceful condition of the streets of this city; the shameful inefficiency of the law to protect young girls, as recently interpreted by an English judge of the High Court of Calcutta; and the existence of a large body of foreigners, many of them well known to the police, who live here upon a shameless trade in vice.

The meeting, composed of men only, was in itself a remarkable sight; the Great Town Hall was closely packed with men of varied European and Indian nationality, and the platform was covered with men representing every class—Hindoos, Mohammedans, Theists, and Christians. A conspicuous figure was that of Sir Romesh Chunder Nitter, who lately retired from the post of judge of the High Court, where his inflexible independence made him greatly honoured. The chair was taken by Bishop Thoburn, of the Methodist Episcopal Church, and the missionaries and clergy of all denominations, including an eloquent Roman Catholic priest, were largely represented; so, too, was the Brahmo Somaj, associated with the name of Keshub Chunder Sen.

The resolutions were eloquently supported, and unanimously adopted. The high tone of some of the Indian speakers was very noticeable, and not least the warm appreciation expressed by the mover and seconder of the vote of thanks to the chairman, both non-Christians, of the efforts of the missionaries, to whose initiative the meeting was due. In listening to their grateful expressions, one could not but feel thankful that the Missionary Conference of Calcutta has, in this and other matters, so fully recognised its duty to help in making this world better and purer and safer for the young, at the same time that its members are holding out a hope for the world to come.

I think most present were of opinion that the highest level in the whole meeting was reached by Mr. Henry J. Wilson, M.P., with whom it has been my great privilege to come to India. He pointed out that the meeting had been occupied with symptoms, and that to make any real progress we must go to root principles. He proceeded to lay down two of these—First, that the moral law of purity is equally obligatory on men as on women, and that men are just as truly disgraced as women by its infraction; secondly, that the oft-repeated allegation that vice is a necessity is utterly without foundation, as has been proved by the experience of thousands. Such a speech, delivered in the presence of more than a thousand men, of whom I was told not more than one in twenty would be professing Christians, was good seed that can hardly fail to bring forth good fruit.

I have not time to say much of the subject which has brought me to India, the Opium Commission, and it would be unwise to attempt to forecast results. One thing has come home to us as it never could have done in England: the extreme difficulty, humanly speaking, of carrying on in India a contest of this kind, in which the Government of India is itself one of the parties. Few men in India dare say things that are contrary to the views of Government; whilst men will readily come forward to say those things which they know will please Government. We have been able to place before the Commission a good deal of valuable testimony, hitherto on the part of missionaries only, as to the evils flowing from the opium traffic. In Calcutta, as in London, some Government witnesses have injured their own cause by assertions as to the innocuousness of opium so extravagant as to provoke incredulity, and one Government witness, a medical man, has actually supported our views, whilst a considerable number have condemned opium-smoking absolutely, though they defend opium-eating. They have thus completely established our case as to China, since opium-smoking, not opium-eating, is the form of the vice which prevails in that country.

We are sustained by the conviction that truth will prevail, and by many signs that God is with us. Will your readers pray that this Commission may be used to hasten the blotting ont of a great national sin? JOSEPH G. ALEXANDER.

Calcutta, Nov. 29.

TO MAKE the destruction of a child sure, place no restriction on his going out and coming in.

KURKU AND C.I.H. MISSION.

THE friends of this Mission will be glad to hear of the arrival at Ellichpur of the two new missionaries sent out this autumn, Miss Bacon and Miss Mead. Work is now being carried on at five different stations, for a few weeks ago it was decided to open a new station at Chikalda, a healthy village in the hill country, and a small bungalow is in course of erection there. The lady missionaries who have been working there for some months say that the natives are delighted to hear that they mean to come and live near them. When they last wrote all the missionaries were busily engaged at the great Bairam festival, where 60,000 people had just assembled to sacrifice at a large black stone daubed with red paint.

Everywhere in the villages they are warmly received by attentive listeners, both men and women. Mrs. Müller says: "Our happiest days here are always those spent thoroughly amongst the people, and more than ever before we wish to spend all our time in visiting and in intercourse with the people in some way or other. A few days ago I spent the forenoon in one house in a village with a sick man and some neighbours who had gathered round, Miss Stericker next door with women and girls busy cooking, while Miss Raine sat on the ground before a house with several women and a great number of children. One old woman, who was over one hundred they said, sat grinding, grinding her flour. Usually they grind at night, and sing a monotonous chant all the time. Understanding our story, she soon began to shout across her grinding-stone: 'No, it will never be; I shall never give up my caste and my people—no, never, as I live, so I will die, and fall into the ground, and it will all be over.' We said: 'No, it will not be over; He who cares for you now, and who has cared for you all your life long—He wants you to be with Him when you die.' But she said, 'No, it is not to be.' Such a hopeless, hard old face was hers, though beautiful with snow-white hair. She was earning all her living day by day through the labour of those stiff, dry old hands, without God and without hope, and with nothing to look forward to but death, falling into the ground and being no more."

MISSION WORK IN LABRADOR.

THE Mission Hospital vessel *Albert* has arrived at Great Yarmouth from her second annual voyage to the Labrador Coast, where it has been engaged during the summer in medical and mission work. Two hospital stations have been established at Battle Harbour, ten miles north of the Straits of Belle Isle, and Indian Harbour, 180 miles further north still. The latter station was, unfortunately, completed too late in the year to be of use this season, but the Battle Harbour work was in full progress the whole time. The harbour being a favourite port of call for fishermen passing up and down the coast afforded great facilities for medical work.

The doctor on the *Albert* visited in and from the vessel thirty-five harbours. Six or seven thousand people attended the evangelistic services, which were held wherever the opportunity presented itself. Over 1000 patients were seen and treated. The great majority of the settlers of English descent were found to be in a very destitute condition, and a large quantity of new and old articles of warm clothing were distributed.

Dr. Grenfell, the superintendent of the Mission, visited eight-seven harbours in the small steam launch *Princess May*. He conducted sixty services and gave twenty magic lantern, Bible, and temperance lectures. The dispensary work done in connection with the *Princess May* was very great, and much clothing, food, and healthy literature were distributed.

In the deep bays or fjords, 2000 white settlers live, and, for the purpose o fcarrying on work amongst them, the Church of England next year hope to reopen their two stations, which are temporarily closed. In addition to this the Methodists have two ministers stationed on the coast. Notwithstanding the agencies at work, there still remains a wide field for missionary effort amongst the thirty to forty thousand fishermen, and their families, who reside for 3½ months in the natural harbours and islands along the seaboard, and who are, during that time, cut off from all ordinary spiritual influences, and from medical assistance. So greatly has this been felt in the colony that something like half the expenses required to carry on the Labrador work of the Mission to Deep Sea Fishermen there, has been raised in Newfoundland.

"AFTER MANY DAYS."

By MRS. HARVEY-JELLIE.

Elaine Duncan had yielded herself in full consecration to Christ, and had been honoured by the privilege of winning many souls to Him. Her Bible class was unique. Each member had been sent in some remarkable way, and after earnest prayer that she might be sent out to find the wanderers. Of the hundred names she had on her class-book, some were rescued from a sad life, some were fast hastening to ruin, and many had never listened to the Gospel message before. Not one had been drawn from other classes, for all admitted they had never attended a religious meeting of that kind.

Time passed by. Several had gone away, while two had died. Elaine saw there was room for more, large and responsible as the class was. She laid the matter before the Lord, and asked where the next wanderer was to come from. One afternoon, in early winter, she was hurrying homeward, when a strange inward feeling prompted her to go by a busier and a longer route. It was a noisy way; men, women, and children hurried by, and she saw no reason for taking that course, although she was sure there must be someone to whom she had to speak.

Presently, waiting by a shop window, evidently admiring herself in a glass, stood a young woman, perhaps twenty-five years old. Her whole get-up was showy in the extreme, feathers, flowers, and jewellery to a ridiculous extent: in fact, the last person it could be easy to speak to seriously. Without a doubt that it was God's leading, she went to the stranger's side, and with gentle tact addressed her.

"I cannot tell why I am to speak to you, but it is to you I am sent with an invitation to a Bible-class, and to offer kindly friendship when you need it."

The disdainful glance and sharp retort almost discouraged her.

"Friendship, indeed," she said, curling her lip; then laughing out, she added, "If I do come to your class you'll never forget me."

Much more was said. Elaine managed to learn that she was travelling with a musical company, which gave variety entertainments. They parted, one to go home, conscious of having obeyed the Lord's command, and the other to ponder over the curious incident of having heard a voice that lingered about her in its quiet sweetness.

Mary Driver took off her startling hat and sat down in her room in solitude, and before getting a light, or thinking of her tea, she began talking to herself, "It's uncommonly odd that she came and spoke to me, above all people." Then she lapsed into thought; she went back to her childhood, and faintly recalled a mother's kindly arm around her; then a time of misery, with a stern father, who drove all tender feelings from her. Then she saw again the headlong plunge into scenes that looked darker to her since she had seen that bright pure face. A slight shudder passed over her, at which she tried to smile, and turn in thought to the day when her father died and she was quite alone. But she roused herself to make ready for the performance which would make many laugh and herself to forget all such weakness.

Four Sundays went past, and Elaine had prayed for that stranger in the street. On the fifth, as she opened the Bible, she caught sight of the unmistakable hat, with the wearer sitting at the far end of the room. She knew it was not her words, but the Spirit of God through her, that was touching the hearts of those before her; and yet she sighed, and felt heavy in spirit as she saw Mary Driver get up and dash out of the room during the closing hymn, as though she had taken offence at what she heard. Although Elaine made every effort to find her, or hear something of her, it was all to no purpose.

For five years Elaine worked faithfully and earnestly, and sought the highest good of all in her class. In all, some 200 souls claimed her as teacher and friend. After a long summer of uninterrupted work, the Master called her aside to rest. Unable from weakness to meet her class, she sent messages through her sister, telling them to be sure God had a reason for stopping her in the work. As ever, she pleaded for the stranger who once had come within her reach. Elaine went for change of air to a seaport town, where, after a week's quiet, she regained somewhat of her lost energy. She had heard the friends with whom she stayed talking much of some meetings being held for young women, and when feeling herself able to go she gladly made her way to the room. A seat was given her, and she looked round with pleasure to see a large number gathered there. One young person sitting near told her the lady who conducted the meetings had lately come from America, and had told them that her own conversion dated from an address she heard before going across the Atlantic. This information gave interest to the thought of listening to an unknown worker, and Elaine, still weak, closed her eyes and waited for the speaker's arrival. "There she is," her kindly informant said, causing Elaine to start by her quick remark.

The speaker was Mary Driver! the one who had said, "If I do come to your class you'll never forget me." Very touching was the interview after the meeting, and the wonderful story soon told. The words she heard in the class that afternoon years before lodged in her heart. She went abroad with the performing company, was ill, and had to leave them. Lying at death's door, Elaine's words became God's messenger to lead her to repentance, and showed her Jesus as her Saviour. Before she recovered sufficient strength to seek a situation, she had become a saved soul, and resolved to seek others as she had been sought.

"God found me a respectable means of gaining a livelihood, and I did what you did for me: I went out and spoke to just such hardened worldlings as I once was, and have gloried in telling them how Jesus found me. A friend coming home offered me a place, and so I came, and am humbly trying to save young women. I wanted to get to see you soon to pour at your feet my deepest sense of debt and thanks, and now God has crowned my desire by sending you here to rejoice with me."

They knelt in silence; feelings, too strong for words, overpowered them, but God knew, and blessed them both.

ARE YOU HAPPY?

Sitting one morning after breakfast for a few moments of quiet, before beginning the day in earnest, thoughts—somewhat rebellious—passed through my mind. On turning to the "Lamp" for relief, and as a refuge from the agitation, its words came with healing on their wings; and as many fellow-Christians are struggling with the same difficulties, may I give to them what has cheered and strengthened me? From a busy life in Christian work I have, by God's providence, had to take up the routine of ordinary domestic duty.

Cooking, dish-washing, to say nothing of the endless demands on one's temper and patience which arise from the constant ringing of "that door bell" make life seem so different. Am I in all this serving God? Yes, undoubtedly.

But is the service joyful? Ah! here is where the pinch comes in. Can I with a pleasant face tell the third old-clothesman who has called within the last half-hour that there is "nothing to-day"? Oh, dear! and that dreadful pot has boiled over in the meantime! Surely, surely, I may get cross now, and snap somebody's nose off? Is there any balm for all this? Turn to 1 Chron. xxiii. 28, 29, and ponder 30th verse. In these verses you have culinary affairs sanctified.

Yes, dear Christian mother, often tired before the day has begun, you can begin the work joyfully and do it in Christ's spirit all the day. "The joy of the Lord is your strength." Stand a few moments and praise God for something.

Sing, oh sing and break the spell of gloom which has gathered over your spirit, and then you can say, "I have finished the work Thou hast given me to do." Look up a moment in the Father's loving face and say, "Not my will, but thine be done." Linger on the name "Father" till your spirit grows calm and your hand and heart get steady.

If you cannot be joyful in circumstances, ask Him for his joy, and when you show by your face and manner you have something the world cannot give, then comes victory, and men are won to Christ. Fight on, sister, you who are tied down to what you call menial work. Look at it from God's side and then it will become grand work, making your life noble, as you labour not for man, but for Him who toiled even unto death for you.

Y. Marloch.

THE MUSIC OF LIFE.

The drama of life which lies before each mortal very closely resembles an intricate music score, of which the music must be written by ourselves.

Be the characters what they may—bold, timid, careless, or painstaking—each has a fair white sheet of music paper set before him, and each is free to write sweet or harsh music thereon.

God does not leave his students to compose their life's music unaided. He gives each one his book of theory and instruction—the Bible; and with this to guide and encourage them, beautiful life music can be fashioned out of the poorest, dullest, and most trying surroundings.

In childhood we have many crotchets and quavers, which change to fuller, deeper sounds, as experience and training influence each life. The ups and downs of life are the sharps and flats, the change from one to the other being so sudden and varied.

The keynote differs according to the disposition and temperament of the student. With one gentleness, with another ambition, with a third the love of wealth and power, leaves its subtle influence in the music, beginning and ending it.

In many lives sorrow becomes the major key, and a long wearisome symphony of agony, bravely and conscientiously played through to the bitter end, changes to the minor of rest and peace, as the final "amen" ends its music on earth.

Mistakes and sins make discords, and discords lead to carelessness in time, as well as in tune, often drawing down on the offending player a severe rebuke from the attentively observant conductor. How many writhe under the accident or illness which lays them aside, apparently useless, and they forget that the enforced idleness is but a pause, a rest, to give the sufferer a chance to review his life and correct his errors.

A note out of tune is but a small matter to a careless player, but another who is feeble, timid, and quickly influenced, hears the discord, thinks it highly clever and original, and promptly copies it. But for the conductor's help and inspiration the weak and timid could never proceed with their music. As it is, often sweet and tender harmonies ring out from the quietest and most retiring lives. Some lives are set in such a high key that they are heard above the din and clatter of the busy world. The fame, wisdom, skill, unselfishness, or charity which mark such lives are to be found in all classes and religions, and in both sexes, and, besides adding grandeur to the united concert, they echo in thoughtful hearts in ages to come. The one perfect Life left his music in the hearts of millions, and the influence diffused by that Life never decreases as centuries roll by.

Perhaps the saddest life of all is the grey colourless existence, not faulty it is true, as men count faultiness, but so cheerless, so narrow, so utterly lacking in the light of charity, and the warmth of sympathy, that it resembles a dreary, monotonous bass, to which even erratic time would add attraction.

The concerted music of home life is very lovely when each member plays his or her part unselfishly and conscientiously. But in home life, as in the duet of matrimony, there are too often crotchets to mar the harmony, and quavers which make perfect honesty and friendliness impossible. To make matters worse, passion and selfishness intrude themselves, until the key changes, and the original motif of "peace and goodwill" is lost for ever. The wedding march too often alters in a few years into a pathetic sonata of lost hopes and trusts, or dies away in the long drawn sigh of "the might have beens." Death, the final rest, calls the musicians one by one away from the earthly orchestra, sometimes with a sweet and soothing slumber song, and sometimes with the abrupt harsh notes of a bugle call. Then and there, be the summons gradual or sudden, the blotted, tear-stained, sin-soiled music score is given up to the Great Conductor, and it rests entirely with Him to appoint each player to the choirs of heaven, or to the dirges of hell.

Julian.

THE STREET PREACHING was continued in Cork by the members of the Open-air Mission for Ireland on Sunday, December 17. A large crowd attended, but the roughs were so noisy and violent that the speakers were hardly heard. The police ultimately "moved on" the preachers, thus aiding the mob in suppressing the Gospel.

Evangelistic Notes.

Banbury.—A mission has been held here, with tokens of considerable interest and fruitfulness.

Chesterfield.—A very successful ten days' mission has been conducted in the Ragged School by Messrs. Torrance and Head, students from Dr. Guinness's Cliff College, Derbyshire.

Handcross Mission.—Mr. and Mrs. Hare have held a mission here with very great blessing, and several souls converted. On the last night testimony was borne to blessing received, and twenty testified.

Holbeach.—Successful mission services have been conducted here by Rev. T. Dargue. The town was moved in a way unknown for many years. Many of the elder scholars and children were brought to a decision.

Shotley Bridge and Consett.—Special services, conducted by Rev. Albert E. Salmon, have resulted in the quickening of spiritual life and the decision of many who for long had "halted between two opinions."

Ross Bible Carriage.—Mr. John Coates has closed a ten days' Mission in the village of Wellington (Hereford). Upwards of 200 villagers gathered together night after night. The Word came with power, and quite a band have been brought to the Lord.

Rev. Dennis Osborne held in the end of November a capital series of evangelistic services in Grant-road Church, Bombay. Great interest was manifested, and a good work done. The morning Bible readings were felt to be times of much helpfulness, although the gatherings were small. The evening meetings were throughout well attended.

Preston.—Mr. W. Chester Turner has been conducting a seven weeks' mission in the Primitive Methodist chapels around Preston. At Hoole, sinners have been converted and believers quickened. At Longton there was a week's successful services. But Farington was the crowning place. Sinners cried out for mercy. Backsliders were restored, and during the three weeks at this village the membership was more than doubled.

North Midlands Evangelistic Mission.—The mission conducted by Mr. J. Neech at Morton, Bourne, has exceeded expectations. The attendance has been good throughout. As the mission proceeded the interest deepened, believers were quickened, and sinners aroused. Many were found inquiring their way to Jesus. The work closed last Sunday, and many regretted that the mission was over. The evangelist follows on with a mission at Dyke, two miles from Morton.

Great Queen-street, W.C.—The recent mission held by Rev. Thomas Waugh proved remarkably successful. From the first the Divine power rested on the congregations. Night after night numbers entered the inquiry-rooms. Fathers and mothers rejoice over penitent sons and daughters, brother has led brother, and sister has led sister to the Saviour. Many young people in the schools have decided for Christ. The number of young men coming out has touched many hearts. It is believed the good work will go on.

Mr. Raymond Preston has just concluded a very hopeful mission in the Wesleyan Chapel, Swansea. The congregations seemed to increase each night. On Sundays the chapel was filled. A large number were under conviction, and many obtained salvation. Meetings for children, for women, and for men were held with cheering results. Members greatly quickened. Each evening a large mission band went out with an illuminated placard, singing well-known hymns, and announcing the services. The workers are looking for richer blessing, a spirit of inquiry is abroad, and the members are full of hope.

Mrs. Baeyertz has held a fortnight's mission in Ryde. Every meeting was crowded, and many tokens of blessing were granted. Ryde has been roused in a way it never was before, and we look for lasting blessing and more unity among the Christians. A well-attended Bible reading was held each afternoon in the Y.M.C.A. It is impossible to say how deep has been the blessing received at these expositions, but the number and regularity of those attending shows the yearning of many to know more of Christ. The number who came to hear what the Word of God had to say about "Worry" was so large that many could not gain admission. The seed sown at these meetings will bear much fruit, and many may show in years to come the influence of these times of refreshing. The mission was concluded on Monday week, when many hundreds were present, and led to increased knowledge and joy in the blessed truths of the Gospel.—J. A. JOHNSTON.

LET NOT YOUR HEART FAIL.—Let not your prayer grow slack. A thousand promises assure you that the children who have been wrestled for, who for years have been committed to the Lord in prayer, will still be brought back to God.

Personalia.

Mrs. Bishop sails on her journey to China on January 4.

Dr. Colin S. Valentine has now settled down to his work at the Missionary Training Institute, Agra, after his brief visit to England.

Rawei, the Maori Evangelist, is doing a remarkable work among his own people. The Australian *Christian World* speaks of large and interesting meetings held by Rawei in Sydney, and adds that he hopes early in the coming year to visit England.

Rev. Thomas Evans, of Mussoorie, in response to an urgent request, has felt it his duty to join Mr. J. G. Alexander in accompanying the Opium Commission during its tour in India. This will no doubt help to present to the Commission the truth about the Indian aspect of the opium traffic. Mr. Evans also hopes to address temperance meetings in the various places visited.

TEMPERANCE NOTES.

"DOES drunkenness cause poverty, or does poverty cause drunkenness?" asks an American Y.M.C.A. paper. If poverty makes one man a drunkard, it is quite certain that drunkenness makes fifty men poor.

Rev. G. A. Bennetts paid a visit lately to Ely in connection with a Temperance Convention. The afternoon meeting, held in the dining-room of Hill House, was well attended, and Mr. Bennetts delivered a powerful address. The evening meeting was held in the chapel.

Rev. John Thornley, of Sheffield, reports that in connection with the Methodist Free Churches there are no less than 810 temperance societies. Of these eighty-one are confined to adults, 100 are joint societies, and the remainder, 629, are for the young people only. These societies number 83,668 members.

The Bow-street Police Court missionary lately induced a cabman to sign the pledge, and a charge of drunkenness was adjourned by the magistrate to see if the man would keep it. At the end of the three months the cabman appeared in court, and declared himself a reformed man, and the magistrate at once cancelled the charge which had hung over his head.

The success of the great temperance convention and demonstration in London has led the North of England Temperance League to decide to inaugurate a great campaign for the north-eastern counties. Over 1,000 meetings are being arranged for, the whole of which will finally concentrate in a great representative conference at Newcastle-on-Tyne, which will extend over January 28 and 29.

Total abstinence from a Christian standpoint has at last been crystallised into organisation. An entirely new religious movement in national form has originated in New York City. It is called "The Christian Men's Union for Total Abstinence," and its object is "to arouse Christian men throughout the nation, and organise them into unions for united effort, in Christ's name, to save the youth from spirituous and fermented beverages, and to rescue those already enslaved." It calls upon all Christians to lay aside political and denominational differences, and join this purely interdenominational, unsectarian, and non-political society.—*Union Signal.*

Professor Rainy said, a few days ago, it is not the business of the churches to take up everything that is desirable in this world, because they must mind their main business. But surely a subject so concerned as temperance is with the morality and well-being of men should attract specific attention. "I do not in the least deny that people who do not take the view of total abstainers may be temperate themselves, anxious that temperance should everywhere exist; but one can hardly get rid of the feeling that if a person is to exert much influence on this question, it must be from the platform of abstinence."

Mr. J. McDougall, speaking at a meeting of Holloway Temperance Society, said he regarded temperance as being the most important question with which public bodies had to deal. It was a remarkable fact that they could not touch any subject unless connected in some way with temperance. London, although the greatest city of the world, and possessing 5,000,000 of people, had very little control over their affairs until five year ago, when a county council was formed with the view of bettering the management of its affairs. If the temperance party would do their utmost to support the London County Council, they would not only do their best in dealing with the right conduct of places of amusement, but in abolishing the liquor traffic.

BE GENTLE WHILST FIRM in your discipline always, especially in little things. Do not frown too soon when faults which are of heads more than hearts touch you. Be not in a hurry to condemn.

Obituary.

MR. WILLIAM CHAPMAN.

MR. CHAPMAN, who passed peacefully away on Saturday week, after a somewhat prolonged illness, was one of those loyal, earnest workers who, although not acquiring great public fame, yet in his own way did much to win many to a higher conception of life, and to Christ. When thirty-five years of age he was deeply interested in Sunday-school work, and felt the necessity of becoming a total abstainer if his work amongst the young was to have any permanent success. For over twenty years he worked in connection with the St. Giles' Christian Mission, being chairman of their Finance Committee, and for many years superintendent of the Sunday-school. Many thousands have been brought under his influence.

Mr. Charles Inglis in New Jersey.

THIS evangelist has closed a ten days' mission in the hall of the People's Mission, Neilson-street, New Brunswick, N.J. New Brunswick is a city of twenty thousand inhabitants, well supplied with churches and other Gospel agencies; having also a college and theological seminary. Yet saloons abound in every quarter, and many are ruined, body and soul, by these places of iniquity.

The afternoon Bible readings will long be remembered by those who attended them; such faithful and scriptural teaching it has seldom been the lot of the people to listen to. Truths have been pressed home to the hearts that will bring forth much fruit for the Master. At the evening meetings the faithful appeals to the unsaved were very solemn, and many were deeply impressed. The last day of the mission will not soon be forgotten. Mr. Inglis preached five times to large congregations. The last appeal he made was to the unsaved on "Son, remember"; many were impressed, and it was 10.30 p.m. before the workers left the building. From the very first the meetings were very largely attended, and many will praise God throughout eternity for sending Charles Inglis to New Brunswick.

The People's Mission is an undenominational work, and meetings are held every night in the week all the year round. Besides the evening meetings, a meeting for girls and boys, a Bible Reading, and a woman's meeting are held once a week. Three Bible classes are held each Sunday afternoon, besides many other agencies.

THOS. J. HUNTER, Superintendent.
145, *Neilson-street, New Brunswick, N.J.*

Conference Hall, South India.

THE Union Evangelistic Hall, erected in 1856 has been a rallying place for Christians of all denominations from far and near, and many have had reason to thank God for blessing received within its walls. But now it is falling into disrepair, and the Lord has been blessing so much that the ordinary congregation fills the place, and there is absolutely no room to receive the many missionaries and other visitors who will be here during the season. To enlarge the present building would be very expensive and not satisfactory. It is therefore proposed to erect a more commodious hall, if possible, in a more central position, and we cordially invite our friends in India and at home to come to our aid and enable us to obtain the sum of Rs. 10,000 (or £700), that will, at least, be needed.

HENRY SOLTAU,
D. HOOPER.
Ootacamund, Nilgiris, South India.

LIVERPOOL SHELTERING HOME.—The twelfth annual report states: "Last winter was one of the busiest of the twenty-one winters since the opening of the work in 1872. We admitted 212 children, and, after a large number of withdrawals, outfitted about 130 of them, and took them to Canada. As in former years, a large number of employers were awaiting our arrival, giving the young people a hearty welcome, and thus freeing our hands, beds, desks, and board to rescue more of like needy children, and transplant them also from poverty to plenty, from dismal days to bright ones, from no prospects for the future to great opportunities. We are extremely favoured in seeing many of our children show evidence that they desire to be useful to others, and to lead Christian lives. Some of those even once termed 'incorrigibles' have outgrown that damaging epithet." In an illustrated booklet, Mrs. Birt gives some very interesting testimonies from children now reaping the benefits offered by Canada to the poor boys and girls of our overcrowded cities. Communications should be addressed to Mrs. Birt, Sheltering Home, Myrtle-street, Liverpool.

The Book World.

Early Days is a capital serial for the young. The new annual volume is in important respects more attractive than any of its predecessors. (1s. 6d. *C. H. Kelly.*)

Glad Tidings. By Amy N. Palmer (1s. 6d.). Parchment bound and very tasteful. An admirable gift book, with daily text prettily arranged for the year. (*London Stereoscopic Co.*, Cheapside.)

A Threefold Mystery. By Constance Serjeant. (*E. Stock.*) A tale of Monte Carlo, and how two English girls were the means of saving a ruined gambler. The story is well written, and very interesting.

The Welcome Hour. Vol. XVII. Edited by Percy Russell. (2s. 6d. *Digby, Long, & Co.*) A useful and interesting home magazine, which is well worthy of the attention of the young people, who will find in it good hints and pleasant tales to pass the evening hours.

The Sunday School, the weekly paper edited by Rev. James Hastings, M.A., has completed the first year of its existence. Some of the contents are worth preserving. The year's parts may be had in a large cloth-bound volume for 5s. (*Oliphant, Anderson, & Ferrier.*)

Illustrated Missionary News. Vol. XXVII. (*Partridge & Co.*) This well-known missionary monthly forms a useful and informative annual volume. Being tastefully bound, it would be an acceptable present, and probably become the means of arousing fresh interest in missions.

The King's Light-bearer. By M. S. Comrie. (3s. 6d. *Shaw & Co.*) A fascinating story of one of the Master's little light-bearers. The tender motherly love of sweet little "Mouche Luisante" for her dear Celestine is most pathetically portrayed, and cannot fail to interest old and young.

South African Pioneer. The special Christmas number of this magazine contains varied and interesting matter, while a capital sheet almanack accompanies it. Addresses are given from the Wellington Convention, and good accounts of the work of the Cape General Mission. (*Marshall Bros.*)

Friends or Foes. By E. Everett Green. (2s. 6d. *Shaw & Co.*) A delightful book for boys and girls. The unselfish character of Harry Danvers is very well depicted, and shows how a boy may be manly and unselfish at the same time. "Madcap," his sister, will also delight the readers of this pretty story.

Out of Darkness into Light is a deeply interesting volume, translated from the German by Samuel Wilkinson, in which are narrated God's ways with Elieser Kropveld, an Israelite by birth, now preacher of the Reformed Congregation at Alblasserdam. (*Mildmay Mission to the Jews Book Store, Central Hall, Philpot-street, London, E.*)

The Face of Death. By E. Vincent Britton. (6d. *Seeley & Co.*). A Westmoreland story by a writer who has already made his mark. It is very thrilling in its portrayal of one who seemed truly in bondage through fear of death, but found at length happy deliverance. Some of the characters are delineated with a masterly hand.

The Better Way. By W. J. Lacey. (2s. 6d. *Nelson & Sons.*) A thoroughly good temperance tale, ably conceived, and well written, bringing out some of the hidden dangers of intemperance, and leading to the triumphant conclusion that temperance is "the better way," and that there may be sound reason in what may at first sight seem fanaticism.

The Mother's Friend. Vol. VI. (*Hodder & Stoughton.* 1s. 6d., 2s.) The special aim of this magazine, as indicated by its title and exemplified in its contents, is to help the mother in amusing and instructing her children, as also in tending them in health and sickness. Thus it has plenty of matter fitted to read to them, while it has also sound and helpful household hints.

Bible Women and Nurses. Vol. X. (*Cassell & Co.*) Here we have the record of the work of the London Bible and Domestic Female Mission, an institution which has won for itself the love and confidence of all who know the power of a Bible-woman in a poor home. As these pages reveal, God still uses this agency to win many. The volume is admirably edited by Mrs. Selfe Leonard, and supplies much interesting information as to the London poor. We trust it may gain numerous fresh friends for the worthy work it represents.

Onward and Upward. Vol III. Edited by the Countess of Aberdeen. (*Partridge & Co.* 2s., 2s. 6d., and 3s.) Tasteful illustrations, well-written tales, and a variety of useful matter render this magazine a real help to mothers, and of much interest to girls. The volume is a charming miscellany. Its juvenile companion, Wee Willie Winkie (1s. 6d.), does credit to its aspiring young editor, Lady Marjorie. Its contents include pictures, puzzles, and stories, which will delight the little ones. With the new volume this inimitable children's paper will be enlarged.

Christianity in the Home. By Theodore L. Cuyler, D.D. (3s. 6d. *Hodder & Stoughton.*) Our dear old friend and brother Dr. Cuyler is the living illustration of the thirty-third chapter of this his latest book. Well planted and well rooted, he is bringing forth fruit in his old age, still full of sap and green. Whether the brief sermonettes which compose the volume are gathered from the long years of his ministry, or have been recently written, they are winnowed grain, simple as childhood, strong as manhood, wise and grave and mature as age. An elegant and well-printed book.

Wells Gardner, Darton & Co. send Rosemary Lane, by P. M. Notrad (1s.), a happy little story which our own young folk have read with avidity and pronounced capital. The Station-master's Children, by L. Indermaur (1s.), a simple story of rural railway life, telling how the mischievous but kindly children were the means of reforming an intemperate porter.—Also Poems Written for a Child, by Two Friends (2s. 6d.). The verses are juvenile enough, but hardly of sufficient merit to warrant publication. Some of the fairy tales in rhyme are certainly good, and will be liked by the young folk.

The Epistles to the Colossians and to Philemon, with introduction and notes by Rev. H. C. G. Moule, M.A., Principal of Ridley Hall, Cambridge, is the latest volume of the Cambridge Bible for Schools and Colleges. It is the fourth contribution to the series by Principal Moule, and ranks with the best in exegetical worth and spiritual helpfulness. This compact little book will serve as an admirable preparation for a thorough study of a singularly rich Epistle. Its simplicity will suit the student, while its succinct comprehensiveness will claim the attention of the advanced scholar. (2s. *Cambridge University Press.*)

The Christ-controlled Life. By Rev. E. W. Moore, M.A. (2s. 6d. *Nisbet & Co.*) A series of thoughtful chapters on spiritual life, a life yielded to Christ that He may have "a free hand" therein. The aim, the Great Pattern, and the secret of this life are expounded; and then, in successive chapters, the author deals with its characteristics, conditions, trial and reward. There is much that is well put and singularly helpful. Occasionally, however, we notice a want of clearness; for example, a phrase like "Justification is your coming to Christ, but *sanctification is Christ coming to you*," may be epigrammatic, but it is scarcely satisfactory as a statement of doctrine.

From *The Wesleyan Sunday-school Union* we have a budget of children's gift-books, including, A Victory and its Cost, by Dr. Withrow (2s.); Her Heart's Desire, by Mrs. J. Ferry (2s.); Grannie's Darling, by Alice J. Briggs (1s.); Little Jim's Rescue, by Annie F. Perram (1s.); Lots of Time, by Annie F. Perram (1s.); Fabian and Phil, by Isabel S. Robson (9d.); Out of the Dark, by G. Spratling (9d.); Ned's Victory, by Alice J. Briggs (9d.). Also In Solomon's Porch, The Young Conspirators, and Pitch and Toss, by W. J. Forster (8d.). The titles give a fair idea of the contents. Both boys and girls will find among these books something acceptable and pleasing in the way of present or reward.

Week-day Religion, by Rev. J. R. Miller, D.D. (3s. 6d. *Hodder & Stoughton.*) Many who have profited by Dr. Miller's suggestive and stimulating writings, such as "Silent Times" and "Every-day of Life," must have learned to look out with expectancy for his annual volume. This, his latest, is specially designed for young Christians, who cannot fail to be helped in the spiritual life and guided into clearer knowledge of the resources that are in Christ by its perusal and study. The author deals in his own practical style with the daily life, its duties and temptations, winning the confidence of his readers, and leading them into the deeper joys and comforts of the faith. To many it must prove a very real help.

The Missionary Societies and the Bible Society is the latest tract of the "Missionary Society" series, published from *The Bible House, Queen Victoria-street, E.C.*

Footsteps of Truth. (1d. *Shaw & Co.*) Mr. Russell Hurditch keeps for his little magazine the good name it has gained as an expository paper. The current issue has many very helpful things.

Messrs. Cassell are at once reissuing, in monthly parts, price 6d., The Family Prayer Book, edited by Canon Garbett and Rev. Samuel Martin. There is a new introduction by Dr. R. Payne Smith, Dean of Canterbury.

Messages for Mothers, a series of four-page tracts, by Mrs. Eva Travers Evered Poole, have been issued in packets of ninety-six for a 1s. (post free) by *Pearce & Co.*, 80, Upper Richmond-road, Putney. They may also be had from the author, Rockholme, Southampton.

The New Year's issue of Helping Words (1d. *Great Thoughts* Office) has a practical and thoughtful article upon "The Press as an Accessory to the Church," from the pen of Rev. E. Griffith-Jones. He argues forcibly that this potent agent should be increasingly used in the cause of religion.

Scriptural Solutions of the Omissions and other Difficulties in the Genealogies of our Lord Jesus Christ is the title of a small pamphlet, by M. W. C., which has reached a third edition. The subject is dealt with thoughtfully and clearly. *British Jews Society*, 96, Russell-street, Bloomsbury-square, W.C.

The 'Alway' Presence, by Rev. J. T. Wrenford, of Newport, Mon., is a precious word for the New Year. From the opening exposition of Matt. xxviii. 20 to a beautiful closing poem written by F. R. Havergal in Mr. Wrenford's house in 1876, the book is thoroughly helpful and edifying. (6d. per dozen. *Partridge & Co.*)

BOOKS RECEIVED.

From *John Murray.*—A First Introduction to the Greek Testament. By Theophilus D. Hall, M.A. 3s. 6d.

From *Hodder & Stoughton.*—The Silence of Jesus, and other sermons, by Rev. W. M. Taylor, D.D.; Lux Dicrna, by Janet S. Berger. (4s. 6d.).

Gathered Gold.

A holy life has a voice; it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof.—*Hinton.*

Thought is deeper than all speech,
Feeling deeper than all thought;
Souls to souls can never teach,
What unto themselves is taught.

We count our mercies one by one; our troubles six at a time. A like industry in gathering up our reasons for gratitude, would make us happy all the day long.

Thy dreams of noble doing are but seeds,
And all about thee lie the waiting fields;
Sow thou in faith and love—the season yields
The perfect flower that crowns un selfish deeds!

Surely there is a way of enjoying God even in our worldly employments. God would never have put us upon them to our loss. Enoch walked with God, but did not retire and separate himself from the things of this life.—*Flavel.*

PRAISE AND ITS SOURCE.

Wherever God's grace is discerned, and his love is welcomed, there praise breaks forth as surely as streams pour from the cave of the glacier when the sun of summer melts it, or earth answers the touch of spring with flowers.—*Dr. A. Maclaren.*

'Tis sorrow builds the shining ladder up,
Whose golden rounds are our calamities,
Whereon our firm feet planting, nearer God
The spirit climbs, and hath its eyes unsealed.

THE CHRISTIAN RACE.

Some professors do not go on so fast in the way of God as a snail doth go on the wall, and yet these think that heaven is for them. But there are many more that run than there be that obtain, therefore he that will have heaven must run for it.—*John Bunyan.*

Daily living seemeth weary
To the one who never works;
Duty always seemeth dreary
To the one who duty shirks.
Only after hardest striving
Cometh sweet and perfect rest;
Life is found to be worth living
To the one who does his best.

GOD'S TEMPLES.

God's temples are: 1. Heaven, where the spirits made perfect are before his throne. 2. The visible creation, in which He has never left Himself without a witness to his power, wisdom, and goodness. 3. The Church, in which the unknown God is a revealed God in the Gospel of his Son. 4. My heart, in which he desires to dwell by his Holy Spirit.—*K. Gerok.*

FAITH DEFINED.

Faith is the hinge on which salvation turns; it is that without which all knowledge, and all impressions, and all convictions, and all duties will leave us short of heaven at last. It is the saving grace, or, in other words, that state of mind with which salvation is connected. Being brought into this state, you would be saved though you died the next hour; without it, you would not be saved, even had you been for years under the deepest concern.—*John Angell James.*

A MINISTERIAL WATCHWORD.

I believe that almost any preacher on reviewing a ministry of any considerable duration, would confess that his great mistake had been the neglect of individuals. When not long ago I had the opportunity, as I was passing from one charge to another, of reviewing a ministry of twelve years, the chief impression made on me, as I looked back, was that this was the point at which I had failed; and I said to myself that henceforth I would write "Individuals" on my heart as the watchword of my ministry.—*Dr. J. Stalker.*

FALMOUTH.—The Bethel in connection with our branch of the British and Foreign Sailors' Society had become unsafe and dilapidated beyond repair. In the course of ten months God sent us £500 for a new Bethel. The foundation-stone was recently laid. A further sum is needed before the opening.—Yours faithfully, Catherine M. Fox, Hon. Sec., 41, Market-street, Falmouth.

